

# ***DIVINE SCIENCE OF KHSHNOOM ON THE FUNCTION AND POWER OF MANTHRA PRAYERS***

***by Dr. FARAMROZE CHINIWALLA  
Translated from Gujarati; by K. Navroz Dastoor***

**[Editorial Note:** In the series of articles on Manthra Prayers starting from Vol 1 - no.5 (Nov. 1995), the following main points were presented.

1. Prayer is the communication between us and Ahuramazda.
2. The channels of communication are the 'Yazata's, the divine Rays of Ahuramazda's Light.
3. The mode of communication is the recitation of Manthra - Prayers, and through them the invocation of the Yazatic channels.
4. The aim of Manthra prayer is to convert the Druj - the evil - within us into Gava - the Good - and add it to the Gava already interwoven within us.
5. Manthra has levels of spiritual and mystical meanings and the Western oriented translations are utterly incapable of deciphering or even expressing them.
6. The key to decipher the mystical meanings is called "Taavil", which itself is a Science based on the divine, non-physical and physical vibrations permeated throughout Ahuramazda's Creation.

With this background we are now ready to absorb the Nature's Truth about Manthra Prayer as brilliantly presented by the chief exponent of IIm-e-Khshnoom and the chief disciple of Ustad Saheb Baheramshah Shroff, - Dr. Saheb Faramroz Chiniwalla, in the Introduction to his 875 pages Gujarati book "**Khordeh Avesta baa Khshnoom**". Following is the transmutation in English of a part of the contents of that 'Introduction'. It is not a word-to-word or line-to-line translation. It is the translation of **the ideas** presented by Dr. Saheb.

We humbly advise our readers to read Dr. Saheb's exposition with an open and non-biased mind. **Some so called scholars and propounders of our Religion have blasphemed IIm-e-Kshnoom without reading, or even being able to read, a single line from its 45000 pages long writings.** Please forget whatever adverse reports you may have been fed with. Forget even the source of the present day Khshnoom. Just concentrate on its contents and you will find an extraordinary light on whatever our Religion is. **Khshnoom is a divine mystical Science. It is directly mentioned in Gatha 53-2 as the Divine Knowledge imparted by the Messengers of Ahuramazda.** The present day Khshnoom is a faint indication of the Truths taught by that Divine knowledge and teaches us the way of life based on them. One of the meanings of Khshnoom is Ecstasy. **Your heart will be filled with divine ecstasy and devotional fervor if you try to grasp the Khshnoomic teachings sincerely, objectively and without any bias.** Not only the divine and the devotional are guaranteed, but also an intellectual satisfaction you have never experienced. Every doubt will vanish; everything will fall in its place. Hundreds and hundreds of Parsis here and abroad have experienced this. A misguided paradigm-stuck biologist had said, "Darwin made it possible to be an intellectually fulfilled atheist. **IIm-e-Khshnoom will make it possible for you to be an intellectually satisfied Zarthoshti - not merely intellectually satisfied but also devotionally fulfilled. Your intellect and your heart will be tuned in unison. A 'raag' of ecstasy will pervade every particle of your personality and come out with its enchanting music in your day to day life as a Zarthoshti, on this earth ..... and after.** Start your journey from the following article of Dr. Chiniwalla, if you are not already on the path. If you are, then of course you will go in ecstasy. - **Editor]**

## **Manthra and Yasna, Important Features of the Zarthoshti Daena**

Paigambar Saheb has bestowed on us several bounties of which Manthra - the Avesta Prayer - and 'Yasna' - Kriyaa-kaam (rituals) are specially important. The bounties of Paigambar Saheb are known as "Sengha". As Gatha 28-0 declares, He is the recipient of "YAAN" the Highest Inspiration from Ahura. 'Senghaa' emanate from that 'Yaan', and provide the best form of training leading to the progress of the Ruvaan.

### **What Is The Meaning of "Bandagi" (Prayer)? The Vehicle to Gratify the Craving to Serve Nature.**

It is the duty of man to offer 'Bandagi'. Bandagi means the desire - to fulfill one's wish. Man goes on craving for one thing or the other, every minute. His mind is constantly moving and unsteady. This unsteady motion of the mind is called "Teyvishi". It can be either "Gospandi Teyvishi" or "Kharfastri Teyvishi". 'Gospandi' means of Gava-nature i.e. benevolent, unselfish, dedicating oneself to others, (a temperament to give away). 'Kharfastri' means selfish, craving for self-interest at the cost of others. Thus man continues every second in a state of longing and neediness i.e. a sort of Bandagi.

Man's sense and intelligence is narrow and limited and therefore full of ignorance. Had his intellect and comprehension been not so, he would not have been needy and tossing between hope and despair, and would not require any prayer. His limited intellect cannot decide what is good and what is bad for him. If what he desires is 'Kharfastri', there is no spiritual development and progress in his praying for his selfish gains.

**Therefore a self-made prayer cannot lead to any spiritual growth.**

Man is an erring and misconceiving being. His error and misconception are due to "Dravaao" in him. Dravaao means an element in man which attracts him towards physical pleasures and leads him astray from the path of Ahuramazda. Man has the natural temperament to divert from the path because of the Dravaao in him. But he also has in him Gava Nature, which cares more for others than for oneself, a benevolent, compassionate, humane temperament anxious to 'give away' and not to 'snatch away'. It is this Gava element that gives life. The life-force in man is this Gava itself, and it craves and tries to convert the evil element to good. A Kharfastri mind is self-deceiving, arrogant, proud and selfish, and that is why it is ignorant and unable to arrive at Nature's truth - the truth as to what is good and bad for him. **All of us, the common non-saintly humans, have such Kharfastri mind and temperament and therefore our self-made prayers are bound to be selfish and cannot lead us to our spiritual evolution and progress.**

**The Virtues of Manthra Prayer:  
Manthra Prayer, a Food and a Medicine.  
Prayer should be For Nature.  
Manthra is an Alehemy which can  
Convert the Inert into Sublime.**

Manthra Prayer is the food for our Ruvaan (soul) and the life-force, the Gava, in us. It is also a medicine for the diseases of our mind and body, a cure for the restlessness and impatience in our disposition. **There is an element of medication in Manthra, which works on the Kharfastri temperament to convert it to Gospandi.** The food-element in Manthra generates certain nourishment within the body, mind and soul, and feeds and strengthens the Gava within: Thus both these elements in Manthra lead the human towards the spiritual progress - the food by strengthening and the medicine by curing. Every human inherently craves for the food to be spiritually strong and medicine for the disease of Dravaao. But the evil within prompts him to desire worldly pleasures and be selfish.. Such desires are never appeased; they become more and more demanding. Therefore his so called prayer to achieve his selfish carvings is not a prayer at all. That is why Manthra prayers are composed. One who is satiated goes on expressing his gratitude, but one who is hungry and ill goes on asking and praying. But his prayer will be confined to his own selfish desires - which is nothing but material short sightedness.

**Even a small dust particle is not created in vain by Ahuramazda. We do not understand why it is created, but there is a plan and an aim in its creation.** The smallest particle has a role in the spiritual

development, howsoever small. We do not know the answers to several questions like: What is the difference between an animal which has speech and one which has not? How and why they are created? What is their relationship with each other? Why is the speaking animal called a human being? What is the role of humans in the creation? What is the great aim of the humans? What is his role and relationship with the unseen world. How can he strengthen that relationship and thereby help Nature? We have no knowledge of such matters and no ability to decide on them; how can then our selfish and narrow prayers can be termed as prayers at all? Real prayer is to observe the laws of purity and "Druj Paheyrez" (i.e. laws of controlling the physical and mental evil within us) and to preserve and protect one's good character. **The very ignorance of man is his disease, and spiritual remedies are required to cure it. Manthra is such remedy.** The very recitation of the Manthra creates certain subtle vibrations - the staota which can tear the veil of ignorance and unawareness, and extend our intellect and power further up from its ordinary level. **Manthra is a remedy to improve the ignorant selfish disposition of man.** They are composed with that aim. Their compositions like Niyash Yashta etc are intended to achieve that aim.

### **What Things can Avesta Manthra Prayer Grow In Us?**

#### **Khshnoom Means Universal Exposition of Everything.**

**Zend Avesta is not ordinary literature. They have in them prescriptive formulae for treating the inner diseases of man.** They are to be used according to their own set rules. They can be effective only if the rules to use them are duly and properly followed. The Zend Avesta prayers are composed on the foundations of numerous mysteries of Nature, which are entirely unknown and unrevealed to us.

Who is man? From where has he come? How and when was he made? What is his species? What are his levels? What is his relationship with the innumerable things existing in Nature? What is "Sansaar" - this journey through this Earth? What is self discipline? What is self denial? What is "Vairaaag" (abandoning the world)? What is good? What is bad? What is sin? What is righteousness? How are these connected with each other? What is Nature's device behind them? What is the illness of man? How are the diseases of the body and mind generated? What has the bondage of the life on earth to do with them? What are these disease like fevers having a set cycle of time - they come up, stay for some fixed time and then come down? What are the control forces on them? Manthra prayers are structured on the basis of these mysteries. They have Manthric motions and energies working within them, which provide 'food' to the life force-Gava-in body, mind and Ruvaan, on the one hand, and medicine for the illnesses generated by greed, lust, passion, ego, on the other. These prayers are structured on the Nature's Truths which are far away from the intellectual capacity of ordinary humans. **When the Manthra prayers are recited duly and according to their rules, certain vibratory structures and formulations are generated in space, like the growing of crops in the fields. These formulations in turn generate subtle currents of blessings, which pour down on the person so reciting. They then work on him as food and medicine.**

The Knowledge which reveals such mystical Truths of Nature is called Khshnoom. We cannot appreciate the immense value and beauty of Avesta without Khshnoom. That is why the present day dry grammatical translations appear to be worthless and disappointing.

We require a good mouth, good tongue and good health and digestive power to eat good food, so that we may be able to be properly nourished. Similarly, to be able to digest the 'food' of Manthra prayers, we require our mouth and our body and mind to be made strong enough by observing the Tarikat's and ways of life ordained by Daena. These Tarikats are of "Druj - Pahereyz", which means the control of the evil within. The inner strength generated by Tarikat' s makes us strong enough to digest the Manthric food and respond to the Manthric medicine.

\* \* \* \* \*

(To be continued)

*(Parsi Pukar – MAY 1996 Vol. 1; No.11)*

# **MANTHRA PRAYERS, THE CURE FOR THE INHERENT ILLNESS OF MAN. THEIR COMPOSITION, EFFICACY AND MESSAGE.**

by *The Late Dr. Faramroze S. Chiniwalla*

*Translated from Gujarati by K. Navroz Dastoor*

[We continue the translation of the 'Introduction' to "**Khordeh Avesta baa Khshnoom**" by Dr Chiniwalla, the chief disciple of Ustad Saheb Baheramshah shroff. It is not a literal word to word translation; it is more a translation of the ideas set out in the excellent monograph. The pattern, arrangement and sequence are maintained as in the original. To transmit the impact of the original the construction *of* sentences is altered at some places. Occasionally an idea is expanded or elaborated by adding some sentences which are not in the original. However, the bracketed words in italics are the translator's own. They are meant to clarify a technical exposition or to amplify a topic or an argument. Dr, Saheb's headings are shortened and occasionally the translator's own heading is added.

Our readers will please see that Manthra is a chapter from the divine mystical science of the Daena, and that Religion is not just a matter *of* sloppy and slipshod thinking. It requires an intellectual thinking at a level higher than the ordinary, leading to Faith and the prescribed conduct *of* day to day life. - **Editor]**

The Niyash's, Yasht's and whatever Avesta prayers we have, are all the well composed fabrics *of* Manthric words. They can well be compared with the medical prescription of a doctor. He writes it out and gives it to the patient, and the patient takes the prescribed medicine and gets its benefit. Similarly our prayers are the prescribed formulations *of* Manthra's which benefit the body, mind and soul.

A patient while taking the prescribed medicine, does not start thinking; what is this medicine, how is it made up *of*, what are its properties. He just places faith on the doctor and takes it wishing that 'may God make me well'. Likewise these Avesta prayers are to be chanted with implicit faith on the Daena.

A doctor's prescription is based on the science of materia medica, which contains the knowledge *of* different kinds *of* medicines, their components, the methods for their preparation, their properties, their effects etc. Such extensive knowledge alone can reveal why a particular medicine is prescribed by the doctor.

Similarly the knowledge for comprehending the mysteries *of* the Manthra-Prayers is a science by itself, which is called "Nikhez" or "Taavil" i.e. the key for deciphering the mystery and the meaning woven in the Manthra. That is why the meanings of the Manthric words are required to be extended and expanded to enable us to grasp their meanings, purport, sense, significance and message. Even the names and titles given to the Prayers, like such and such Niyash or Yashta are based upon certain principles of this science, which relate to the different pathological and diseased states *of* our body and mind.

Thus our Prayers are not to be taken as ordinary writings or literature, which could have just grammatical or philological or etymological meanings; they are to be taken as prescriptive formulae composed to generate certain effects.

## **"Tebeysh" Versus "Baesheyza" Illness versus Medicine.**

A human is a thinking being. He thinks and thinks every moment. His mind is never empty. There are some thoughts or the other every second. But they are never steady - sometimes positive, sometimes negative. The reason for these fluctuations lies in our mind and brain and beyond them in "Keherp, Ushtaan, Teyvishi", the three components of our non-physical body.

In these physical and non-physical (material and subtle) bodies, there is a kind of duality opposing agencies - and the good or bad positive or negative - thoughts emanate from them. This duality i.e. the two conflicting dispositions, or tendencies or temperaments are termed good "Teyvishi" or evil "Teyvishi". (*Teyvishi also means desires - the Gujarati word "Vaasnaa". It means the sum total of the desires, or urges or*

*cravings emanating from the aforesaid duality.)* "Tabeysh" is the technical Avesta term assigned to the emanations from the evil Teyvishi, and "Baeyshyza", those from the good Teyvishi. **'Tebeysh' means disease, illness ailment, malady. 'Baeyshyza' means a healthy state devoid of disease.**

Again, there is another term 'Dravaao' or 'Daeva', which is assigned to 'Tabeysha'. It means ignorance, lack of divine knowledge, as also deceit, deception. Similarly the term 'Gava' is assigned to 'Baeysheza'. 'Gava' means the Life-Force within us, which induces good Teyvishi, a state of selflessness, humility, love, urge to serve all the creation of God, human, animal, vegetable, material.

*(Let us revise the terms. Teyvishi means disposition, desires. Evil Teyvishi, is akin to Tabeysh, Dravaao, Daeva. Good Teyvishi is akin to Baesheyza, Gava.)*

It is taught in the divine Science that the diseases attached to our physical and non physical (subtle) bodies are 99,999 in number. The diseases of our physical body are said to be one-ninth of this number. They include all the infirmities and evil cravings, which ferment and ooze out from our mind. These are known as 'ten maladies' or faults or infirmities - in technical language: "Dash Aeyb". *(In Hindu Religion they are called 'enemies of the self'.) Here is the list:*

### **Ten Maladies of the mind**

<b>Name as in Parsi Divine Science</b>	<b>English Transl.</b>	<b>Hindu Counterpart</b>
1. Aaz	Greed	Lobh
2. Niyaz	Craving for carnal desires	Moh
3. Aeyshem	Anger	Krodh
4. Areyshka	Jealousy	Matsar (Adekhai)
5. Kin	Fraud	
6. Nang	Shamelessness	
7. Varuni (Havas)	Carnal passion	'Kaam'
8. Goomaani	Doubt-absence of faith	Md Abhiman
9. Aashmogi	Going against Daena	
10. Saazgi	Blasphemy, Slander	

*(The Hindu Religion refers to six enemies; we have ten - higher status enemywise?)*

These ten maladies emerge from the over-brimming of the passions and cravings of our five bodily senses and are the off-shoots from "Azidaahak", the evil force operating within us. *(The name of the king Zohak is derived from Azidaahak; he was the living personification of the ten maladies)*

These ten maladies are the root of all ignorance. All the faults and deficiencies of the humans flow from them. They, therefore, belong to the category of 'Tabeysh' - the diseases of the mind and body. The ultimate fountain source of the physical ailments, are these ten mental enemies. They are a sort of dark covering of ignorance on man's intellect and keeps it in the dark about the Truths of Nature. *(Therefore, 'find out the Truth through the 'intellect' is the most ignorant and most unreasonable statement ever made. And it is the supreme height of human folly and ego that the statement is thrust into the mouth of Asho Zarathustra, allegedly through Gatha 30-2! Ask any physicist anywhere, "Do you know the truth about a speck of dust or a grain of sand or a drop of water; he would either say a blunt 'No' or would change the subject. And remember, he is a product of 400 years of hard intellectual exertions.)*

These ten maladies dwell in everybody; but they do not fume up uniformly in all the humans. There is a current of an external force pouring down on every human, which ignites the Tabeysh, silently simmering within him. This external current is called "Bagho-bakht", the movement of one's destiny (karma), and streams down through planetary influences. They can ignite as well as neutralise the brimming up of the maladies or any of them.

Thus the word 'Tabeysh' applies to all the said ten maladies of the mind, as also the diseases of the body emerging from them.

### **Man's Aim: To Be Free from Tabeysh**

When a human brings under his (or her) control all these 'Tabeysh', his body, mind and soul go on becoming free from the diseases, mental as well as physical. He attains the real 'health' of his mind, body and soul. **Prayer, thus, means an entreaty for being delivered from all Tabeysh and attaining Baeysheya, the perfect health of the body, mind and soul, so that the human so praying can attune himself with Yazata's, the Divine Lights of Ahura, and achieve a stage when he can glimpse and perceive Nature's hidden realms.** He can then take up the task of conferring spiritual ('mino'i) benefits to others and help the human society in delivering itself from the fangs of evil; and thus can become a "Saoshyant", the harbinger and generator of spiritual growth for the mankind. *(Gatha 48-12 and 53-2 refer to such "Saoshyant"s and their "Khshnoom", the divine Light of their Teachings.)*

It will thus be seen that all this Tabeysh illnesses cannot be cured by putting in words our desires and cravings in the form of a prayer. **Because those very desires and cravings are full of those illnesses. They themselves are required to be cured.** What is the sense in expressing them in our own prayer-wordings? How can an illness cure an illness? How can anything originating from Tabeysh can be a cure for that very Tabeysh? *(How can Tabeysh itself be 'Baeysheza'? How can that which is itself the root cause of ignorance know how to remove ignorance? How can ignorance 'know'? What knowledge can ignorance have to erase itself? How can Ignorance know the cure for its own erasure?)*

### **The Infectious Faithless**

That is why the authentic Manthra prescriptions of the Daena are needed, for curing the Tabeysh. They alone can erase Tabeysh. They are the Baesheya, the medicines. **He, who discards the Daena and who does not have Faith in the Daena and blasphemes or ridicules Manthra Prayers, is himself a victim of Tabeysh and with the virus of his ignorant thoughts, spreads the fatal infection of "Dindushmani", the Faithless enmity towards the Daena.** As there are laws of isolation and quarantine against infections in the modern medicine, so there are, in the mystical Science too. Those who have infirmities of the mind and carnal thoughts are themselves ill and spread their infection to others. They do not achieve anything but to mushroom the false and ignorant beliefs. Hence, as a patient of bodily disease requires rest and has to follow the prescribed rules relating to food and other habits and things of life, so the patients of the spiritual diseases of the mind, body and soul are required to take a sort of rest and follow certain rules of abstinence; otherwise their disease will aggravate and harm the society by spreading their infection.

## **Manthra, the Food for Ruvaan**

The Manthra's are therefore the talismanic prescriptions, baesheyza, which have power to heal, and are food for the Ruvaan. The body, in which the Ruvaan is imprisoned, can live so long as Gava, the Life Force, is sustained in it. The food of Manthra is needed to strengthen the Gava. The personality of a human being has nine components: (1) Fravashi (2) Baodang (3) Ruvaan; (4) Keherpa (5) Ushtaan (6) Teyvishi; (7) Azda, (8) Gaethaa, (9) Tanu. The first three constitute the divine immortal components; Ruvaan is one of them. Nos. 4, 5 and 6 constitute the non-physical subtle body. Nos. 7, 8 and 9 form the physical body. Both, the non-physical and physical bodies of ordinary humans have that Tabeysh attached to them, which is required to be erased out through the Baesheyza (medicine) of the Manthra prayers. When the Tabeysh shall be dissolved, that human will understand fully the aim and mystery of life. He will become conscious that his birth and life are not for him alone. He will be led to have knowledge as to what important work he has to do in addition to his vocation. He has then to transmute the Dravaao (evil) seated **in his spiritual counterparts to Gava.**

## **What Are the Counterparts of Ruvaan?**

(Dr. Saheb explains this in a foot-note)

The Ruvaan of a human has its several fragments distributed in the opposite sex and also in the animal, vegetable and mineral kingdoms. It has also a larger fragment of its own, up in the divine regions. The consciousness in a human being emerges from the Ruvaan's divine fragment. The earthly emotions and carnal desires originate from the lower fragments which have gone into the opposite sex and the three kingdoms. The origin of consciousness is called "Panj-e-Zarvikshey-Baateyn". The origin of passions and desires is called "Panj-e-Zarvikshey Jaaheyr". The consciousness emanating from the divine fragment induces the human to cure himself or herself of the Tabeysh. But the passions and desires thwarts and outwits him or her. When the human cures his or her Tabeysh, he or she comes into direct communication (or communion) with his or her Ruvaan's divine fragment, resulting in the expansion of consciousness and the growth of intelligence and wisdom. The veil of ignorance is then lifted, the desires and passions are brought into full control. This in turn affects the lower counterparts in the three earthly kingdoms of animal, vegetable, mineral, and the fragments of Ruvaan in them shines with the divine light-kindled in them. So long as the Druj (Dravaao) is woven into the human body, it is a slave to the carnal desires. When he or she applies the Manthric Baesheyza, the higher state as aforesaid starts growing. Thus there is a heavy responsibility on the humans. \*

---

## **KHAEYTVODATH, the Remerging of Ruvaan's Fragments.**

Some people find it difficult to digest the Truth revealed in the Zarathushtrian Mysticism that every human soul has its own fragments in the opposite sex and the animal, vegetable and mineral kingdoms. But it is the Truth, which throws a tremendous light on several mysteries of Nature like the origin and aim of Man and his Ruvaan's journey towards its final goal. The Daena ordains that Man should follow the way of life as commanded by God through His Divine Messengers. This will lead him to minoi (spiritual) advancement. As he advances on the minoi Path, the aforesaid fragments of his Ruvaan are attracted towards him and gradually merge in his Ruvaan. When the merger is complete, the Ruvaan is said to have attained "Khaeytvodath".

That is why in the Kushti Prayer of "Jasamey Avanghahey Mazda", Mazdayasni Daena is given an attribute: "Khaeytvadathaam", the harbinger of Khaeytvodath, or that which brings forth Khaeytvodath. Daena (Religion) prescribes the divine procedure to reunite every Ruvaan's own fragments and makes it the whole Unit it originally was. It is this wholeness that is referred to as Perfection - Haurvataat (Khordaad).

Do you know what is the meaning of Khaeytvodath in the Western Studies? **NEXT-OF-KIN MARRIAGES!** Stripped of all civility, it means marriages between brother and sister, father and daughter, mother and son ..... and they say such marriages were in vogue amongst our ancestors in Iran!! A supreme instance of how the Western studies mistake a jewel as a pebble. Compare Max Muller calling your Prophet, a "purely mythical name." ...

*(Parsi Pukar – JUNE 1996 Vol. 1; No.12)*