

## “Khshnoom”, The Only Divine Key To The Gatha.

*Ervad Phiroz Masani's Introduction " to Dr. Chiniwalla's Gatha Series.*

**Editorial Note :** *The publication of the Khshnoomic translation of the Gatha began with Dr. Faramroz Chiniwalla's "Haa 28 - Ahoonved Gatha" in 1939. Thereafter Haa 29 and Haa 30 came out in 1940 and 1941. He had written out all the Haa's of all the five Gatha's during his life time. Of them "Vahistoisht," "Spen-to mad" and "Vohu Khshathra" were published in 1978, 1984 and 1989 after his death. The manuscripts of Haa's 31 to 34 ( the remaining of "Ahoonved") and the whole of " Ushtoovad" are in possession of his nephew Mr. Soli Chiniwalla and are awaiting publication.*

*Dr. Chiniwalla's pattern is unique. Word to word translation without transgressing the rules of grammar; the roots and connotations of important words in each stanza; its "taavil" i.e. mystical content; a detailed exposition of the content, the message within; the importance of pahalvi translations, and how they actively and beautifully lead to the translation and taavil; the link between the five Gatha's, and between the stanza's of each of them and the Pahalvi versions contained in the three Nasks, 'Sudkar', 'Varsht Mansra' and 'Baga'- set out in the Pahalvi Din-kard, and how they, though seemingly irrelevant and off-the-track, present three different aspects of the same stanza - these are unique features never found elsewhere. The dignity and divinity of the Gatha shine here and nowhere else.*

*When the first Ha 28 was published in 1939, Ervad Saheb Phiroz Masani wrote an Introduction to the whole series. Here is a translation of that Introduction. Flowing from the pen of an erudite scholar, thoroughly trained in the Western studies, Phiroz's Introduction proclaims the message, loud and clear, that Khshnoom is the only key to the exposition of all the holy scriptures of the Parsis, including the Gatha).*

Today, whenever any question relating to the Zarathushtrian religion is discussed in public, we feel sorry to see the amount of ignorance our people have in the matters of religion. If the ordinary people who have not made a study of Avesta show ignorance in religious matters, they deserve sympathy; but when even the so-called Avesta scholars and other Ph.D. degree holders lauded as great, show ignorance in many a matters of religion, we have to lament much upon the present times.

When ever at the slightest pretext, it is asked - what is the testimony that such and such thing is there in our religion, such inquirers have no idea to what extent the Zarathustrian religious writings are preserved with us like a small part of a dilapidated structure.

The subject matter of the 21 Avesta Nasks is mentioned in the form of a summary in the Pahalvi book called 'Din-Kard'. The volumes of this book are written by Dastoor Saheb Adar Frinbery Farrokhzad; the first nine volumes were published by our Pahalvi Savant the late Dastoor Saheb Peshotan Dastoor Beheramji Sanjana. Thereafter his son the late Dastoor Darab Peshotan Sanjana published further about a dozen volumes from no. 10 onwards, along with English and Gujarati translations. Pahalvi is most wonderful language of the world and its wonder can be recognised only by its special students.

The explications and explanations of all the Avesta writings were kept prepared in Pahalvi right from the time of Vakhshoor-e-Vakhshooran (Zarathushtra) Saheb; this fact is supported even by the European Pahalvi scholar Dr. West. To open the lock of Avesta, Pahalvi is the key; but the art and science for the application of the key is 'Khsnoom' mentioned in the Gatha's. Pahalvi is such a cipher language that vast knowledge of Khshnoom is necessary to decipher it. Just as knowledge of engineering is required to have an idea of a palace from its broken structure, so also to understand the

existing Avesta writings, knowledge of Khshnoom is necessary. To furnish the proof of this principle Dr. Chiniwala presents this book.

All kinds of English, Gujarati and Persian translations of the Gatha are heretofore published, and several commentaries on the Gathas have also come out.

These translators and commentators have utilised their speculative faculties according to their own capacity. Dr. Chiniwala desires to humbly attempt to present the explication (interpretation) of the Gatha's relying specially on the Pahalvi writings including the three Nasks contained in Pahalvi Dinkard; these are Soodkar Nask (Avesta 'Yatha'), Varshta Mansra Nask (Avesta 'Aho') and Began Nask (Avesta 'Vairyo'). Of the 7 Has, ( chapters ) of the Gatha Ahoonvad, he presents here the 'tavil' of only the first Ha - 28.

Those who might have read Dr. Chiniwalla's beautiful books like the two volumes of Nikiz - i - Vehdin, Yazashne - ni - booland kriya, Khordeh Avesta - ba - Khshnoom and those who have been lucky to read his series of articles published in the Farshogard quarterly, must have got a good idea about the lustre and radiance of the Zarathustriean Daena. Complaints are often made about the difficulty of language, but one can say from personal experience that Zarathushti Din is not a matter of fiction or the material science or knowledge of this world. Zarathushti Din in fourteen annas in a rupee, is related to the unseen world and unseen urvan (soul), and so happens to be extremely difficult ; and therefore howsoever simple language its exponent may use, the reader had to keep as much patience as an ice berg.

To a beginner this Khshnoomic interpretation may seem to be like dashing his head with a stone, because Avesta scriptures are divided into three classes, Gathic, Datic and Hada-Manthric and the Gathas are related to the Gathic group. Moreover, they contain matters relating to the Minoi ( non- material, spiritual and divine) works. It is not an easy task to present, with the help of Khshnoom, the mode of applying the Pahalvi keys to such

Gathas. Yet, Dr. Sahab's attempt to dig out gold from such an adamantine mountain indeed deserves praise. Not every one can evaluate the writings of this kind. Only those who are tottering to study them can understand their inherent difficulties and appreciate them.

Dr. Saheb has, in his preface itself, given a short idea of the Zarathustriean Daena and has depicted how difficult it is to understand the scriptures and how 'Khshnoom' unriddles them.

Some Avesta scholars and some Parsi scholars of other Religions not only express doubts about Khshnoom without personally studying it, but also calls it some new kind of philosophy. This curious attitude does not befit a scholar. Himself a scholar this humble writer only requests other scholar that instead of abruptly running away from the published literature of Khshnoom, hypothesize it as our own original knowledge of our Religion and study it; and after such study use your intelligence and declare what-ever doubts and questions occur to you; God willing and helping, we, the humble, will be able to remove your perplexities about this knowledge. But it does not befit at all a Parsi scholar to adopt an attitude: 'we having learnt philology and do not want the light of Khshnoom on the theory of "we great, you small."

Any one glancing through this book will get an idea how much exertion Doctor Saheb has put in. The meaning of every word and phrase has been given based on the laws of Avesta grammar. In addition, the Pahalvi meanings are explained with Khshnoomic 'taavil' (inner meaning). Further, for every passage the interpretations of the Soodkar, Varshta - Mansra and Baga - Nasks as contained in the Pahalvi Book of Din - Kard are set out and explained. A plain translation is also given at the end of each passage; and a commentary showing the inner meaning and kernel is added to the translation.

People like us will not be able to evaluate the tremendous exertions of Doctor Saheb. If this painstaking work is published in English and read in Europe and America, the people

there will surely believe in the existence of Saheb - Delan saints in Iran, which is evidenced by the deep knowledge of Khshnoom obtained by Doctor Saheb through his late Master (Ustad Saheb) Baheramshah Navroji Shroff; there is no exaggeration in saying this.

Further, it is briefly indicated how this 'Ha' (Chapter) of the Gatha Ahoonvaiti (which is recited before the dead body as the Geh- Sarna ceremony) is meaningfully related to the then condition and organisation of the departed soul. This shows that there is a lofty reason for the recitation of this Gatha during that ceremony....

Today funds of lakhs of rupees are being wasted towards the empty dreams of allegedly giving out ideal Authornan's (priests). Those in charge of such funds are requested not to miss this God-given opportunity of propagating this divine knowledge and thereby do true charity through the true knowledge. May God grant to Doctor Chiniwalla long, healthy and ascetic life, to enable him to fulfill his wish (of publishing

other Ha's); and may the blessings of the Saheb-Delaan Saheb's be continuously showered on him and on the community through him.

Phiroze Shapurji Masani  
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December 1938

**( Editorial Note :** *Ervad Saheb Phiroz Masani's wish and prayer were fulfilled and granted. After 1938, Dr. Chiniwalla translated all the Gatha following the same unique pattern. Except Ha 31 to 34 and the Ushtoovad Gatha (Ha 43 to 46), all the other Gatha's are published. Exposition of one passage has taken 15, 20 or 25 pages. Ha 29 by itself is a book of 270 pages ! Vohu Khshathra (Ha 51) is a book of 200 pages, Spentoma (Ha's 47 to 50), of 480 pages ! In the latter, the grammatical treatment of a few words in Ha 49-11 covers ten pages ! As Phiroz laments, had this marathon work been in English, Western Scholars - some if not all-would have realised the immense value of Khshnoom.*

# Gatha 30 - 1 as Translated in Gujarati

by Dr. Faramroz Chiniwalla

English rendering by K. N. Dastoor.

["Pa Namey Yazaan" - In the names of Ahura Mazda and His 'Yazatas'; Zarathushtra and His 'Saoshyants', 'Saheb Delans' and Ustad Saheb Baheramshah Shroff, I venture to present here the English version of the Gujarati translation of the Gatha rendered by Dr. Faramroz Chiniwalla. He has translated all the five Gathas, of which the first three 'Ha's of Ahoonvad, and the whole of Spentomad, Vohukshathra and Vahishtoishta are already published. The remaining i.e. the last 4 Has of Ahoonvad and the whole of Ushtoovad are awaiting publication. The foundation of these translations is Ilm-e-Khshnoom, the Divine Science of Zarathushtrian Daena, and not the subjective speculations, guess works, surmises and conjectures like the Western oriented translations.

Any holy scripture of any Religion is primarily a mantra composition; its recitation generates divine currents. The content has different levels of comprehension. The man-made linguistic grammar is too inadequate to reveal such levels. Within the ambit of these three limitations, Dr. Chiniwalla has rendered his Gujarati translations of the Gatha. The six characteristics of these Khshnoomic translations are set out in Dini Avaz, Vol. 18, 3 (May - June 1993). One of the six deserves repetition here, namely, that Dr. Chiniwalla adheres to the rules of the Western Grammar more strictly than the Westerners themselves.

It is not intended to render all his Gathic translations into English. Only a few passages will be treated. From this issue Gatha - Yasna 30-1 as presented by Dr. Chiniwalla is rendered into English - K.N.D.]

## Ha 30 — 1

At (1) ta (2) vakhshya (3) ishento (4)  
ya (5) Mazdatha (6) hyatchit (7) vidushey (8)  
Staotacha (9) Ahurai (10)  
yesnyacha (11) vanghaeush (12) manangaho (13)  
Humanzadraa (14) Ashaa (15) yechaa (16) ya  
(17) raochebish (18) daresata (19) urvaazaa (20)

And (2) verily (1) will I reveal (3) to the willing desirers (4), all that (5) which gets and confers grandeur and exaltedness (6);

because all that (7) (is) for those who have attained knowledge (8)

(These are):-

the Staotic Prayers (Prayers of divine vibrations) (9) required for reaching Ahura (10);

the yasna (11) of the godly disposition which is selfless and anxious to mitigate the miseries of others (i.e. Bahman's disposition) (12) (and) of the cow-like desire and propensity (i.e. Yazata's) (13);

(and) special Manthra which emanate Khoreh (radiance) and purity (14) required for attaining the Divine Order and Beauty (Asha) (15);

and other things (16) (will I reveal),

so that (17) through the divine radiance of your own star shining in Anagra Raocha which will be reflected in your Ruvan (18) the divine bliss of immortal peace (20) will be revealed - will be seen - will be attained (19).

[ K. N. D's Note : According to the pattern adopted by Dr. Faramroz Chiniwalla, the word-to-word translation of a passage is followed by the Pahalvi Translation and its transmission to Gujarati. Thereafter the meanings of the important words in the Avesta text with their grammar whenever necessary are set out followed by (i) a more elaborate and expanded translation, (ii) commentary explaining the mystical content of the passage and the divine science within, (iii) the relevance of the passage in the Geh-sarna prayer (if it is Ahoonvad Gatha) and the address contained therein to the departing Ruvan, and (iv) the relevance and interpretation of the three Pahalvi versions and commentaries contained in the three Pahalvi Nasks viz. Sudkar, Varashta-Mansar and Baga written in the Book called Din-kard.

In case of the present passage (30-1), I am altering this order a little by first setting out the meanings of Avesta words instead of the Pahalvi translation, to minimise the mental effort and facilitate absorption in the reader.

The word to word translation above appears longer than the Text, because several words have technical meanings oriented by the divine science IIm-e-Khshnoom and Dr. Chiniwalla has outlined them in the translation itself. Further elaboration and explanations are to follow later. For example "Vanghaheyoosh Mananghaho" is normally translated by the Westerners as "of the good mind". 'Vohu Mano' is the favourite of the escapist Parsis who present an obnoxious gimmick that the Gatha always talks of the "good mind" which all of us have and can use to "choose the truth". Such escapism missed the glaring truth revealed in all Religions including ours that our mind is not 'good' but is strongly inclined towards evil and its conversion to good is the spiritual aim of our life. Dr. Saheb gives two phases of "Vanghaheyoosh Mananghaho". One is : the mind evolving towards the divine consciousness of Ahura Mazda and His Yazatas particularly Bahman's; and the other is a cow-like temperament, disposition, desire and propensity towards selflessness - the inclination to give away rather than take away. The two, the divine consciousness and the cow-like disposition, go together. One cannot exist without the other. Our onward journey to divinity directly depends on the development and evolution of the cow within us. That is the beautiful meaning of Vohu Mano and its relation to Cow and not the one which gives us a license to be carried away in the currents of evil. Every Religion has given strong warnings against this inherent devilish tendency of the mind, and look! here are Parsis who pretend to quote the Gatha in support of the devil.

Similarly the words "ishento", "vidushey", "humanzadraa asha", "raochebish" and others have technical, mystical, divine meanings. Hence the length of the translation. Dr. Saheb (as we normally call him ) gives a more elaborate explanation of these terms later on - K.N.D.]

#### Meanings of Words in Ha 30 - 1

*Dr. Saheb writes :-*

**Vakshya** is from **Vacha**. "I will tell you the mystery of nature". I will narrate to you, by means of "vacha" i.e. the speakable form of "Manthra", the Divine Cosmogogenesis ("Boondaheyshna") સૃષ્ટિ રચના which itself came into being through "Humanzadraa" i.e. the power of Manthra

generated by Atash. The word 'vacha' is thus used for the Truth (the Reality) expressed through the spoken word.

[ **K. N. D's Note** : There are three technical words here : "Boondaheyshna" સૃષ્ટિ રચના "Manthra" and "Vacha".

"Boondaheyshna" means the narration of the events of creation, continuance, evolution and emancipation, of the whole of Cosmos. "The Divine Cosmogogenesis" or just "the Cosmogogenesis" are the nearest short translations of the word. A very short outline of the Divine Cosmogogenesis is given by Dr. Chiniwalla in his "Khshnoom Nikeez-e-Vehdin" Vol. 2, a Gujarati giant book of about 1000 pages - plus the Index of further 327 pages.

"Manthra" means the Divine Vibrations i.e. the subtle vibrations of Ahura's Divine Light which are the foundations and the work-power behind the Divine Emanation and Movement of the Cosmos. These Divine Vibrations are beyond the physical reach of the ordinary non-saintly humans. They are therefore converted to such word-formulations as the human tongue can utter. Such speakable forms of "manthra" are called "Vacha". All our Scriptures are such "Vacha". In the common parlance they are known as "Manthra-Vaani" માંથ્રવાણી - the speakable Manthra.

There is also a reference to Atash in the above paragraph. The word "Atash" in the Zarathushtrian Daena does not just mean the Fire of our day-to-day experience. The whole Cosmos is a gigantic Divine Motion. Everything is in motion, everything has energy to move. That ENERGY in all its infinite variety of forms is called Atash. The First Divine Movement is called "Athro Ahurahey Mazdaao Poothra" - the Son of Ahura Mazda, the First Divine Energy-flux. This then takes infinite variety of energy forms in the three main Continents of the Cosmos: (i) the Divine World, (ii) the non-physical World and (iii) the Physical World. There is, therefore, "Atash" in every thing right from Ahura to a quantum of matter and light on our earth. Atash is the energy resulting in the vibrating motion and movement, which is called 'Manthra'. Manthra is thus the divine vibration flowing from the Atash-Energy. That is why Dr. Saheb says in the above passage that the whole

cosmos emanates and proceeds through the power of Manthra generated by Atash.]

### Meanings of the Words In 30 - 1

(Contd.)

*Dr. Saheb writes :*

"At" = verily; "Taa" - `Ta' = and,

"Ishento" = Those who desire to advance towards the fulfilment of the Ruvan ("Ruvandarosti"). This word can be taken both as vocative or accusative, like, 'Oh desirers, I shall tell you'; or 'I shall tell the desirers'. The sense is the same.

In "Mazdatha", there are two words, "Maz" and `datha'. `Maz' means majesty (greatness), and `datha' means produced and bequeathing; that which gets and gives.

[*Poonegar*: mightily produced. Taraporewala: created by Mazda. Baheramgore Anklesaria: eminent gifts - K.N.D.]

*Dr. Saheb continues :*

These things are the 21 Nasks; and Zend Avesta, which the 'Rainidaars' (saviours) of each Zamaan (epoch) take out from the 21 Nasks. They do so according to the command of Mazda.

Mazda's command is in Staota Yasna. These are, thus, the things taken out according to the teachings, of Staota Yasna. The meaning given in Paharvi is : the two things (the two truths) given by Aoharmazd (i.e. Mazda), namely Avesta and Zend.

"Hyatchit" : Here `hyat' has a conjunctive meaning i.e. `because'. It is taken as relative pronoun also. As conjunction it can mean as, when, so that, because, therefore. It is also taken as joining noun and adjective. `Chit' has the meaning `all that is'.

"Vidushey" : can be taken in 4/1 as past participle; that means those who have attained knowledge, who are "ilm-dar's (i.e. Enlightened with Divine Knowledge). In Paharvi they are taken as the Athravans, who have attained Ashoi (i.e. Communion with the Divine Law, Order and Beauty). They are similarly depicted in the Baga Nask of Dinkard.

"Staotacha Ahurai" = The staotic Prayers required to reach Ahura Mazda; they must be composed of the most efficacious Staota, which can bequeath the divine benefit if recited by the adept.

(To be contd.)

## "Vohuman" " Yasna" " Ashavan" " Staota", "Manthra". English rendering and explanation

By K. N. Dastoor.

( In the last issue of Dini Avaz (Sep-Oct 1993), Dr. Chiniwalla's word to word Gujarati translation of Ha 30-1 is rendered in English, followed by the meanings of the words contained in the passage. We, now, proceed further in the meanings. )

### **Dr. Shaheb Writes :**

"Yesnyacha Vanghaeush Manangaho" = "Yasna of Vohuman. The word Vohuman is the particular name of Bahman Ameshaspand; it is also used for the collective `Yazata's. The words `Asha', `Sarosh', `Rashnu', `Meher', are similarly used because the `Keherpa' (i.e. the divine form or formulation) of their qualities (or attributes or virtues) dwell in all `Yazata's. Vohuman dwells in every Yazata, therefore the reference to `Vohuman' here points also towards all Yazata's".

{K.N.D's Note: To have a picture of `Yazata's in our faulty and imperfect mind, imagine a radiant source emanating numerous rays of light. The source is Ahura, and the rays and channels of light are the `Yazata's. The detailed formation is like this : first, seven main channels radiate out; they are the seven Ameshaspands : Ahura-Mazda to `Amerdad'. They then emit sub channels in such a way that the whole Yazatic formation of 33 channels comes into being. Each channel emanates from the same source; each is connected not only with the source but with all the others. It is a holistic structure in divine motion. All are in one and one is in all. Each has an individual function of its own and is at the same time connected with the functions of all the others, and infuses its individuality in each of the others.

Now, the word `Vohuman' denotes : "the Divine Consciousness". Individually, it is Bahman Ameshaspand, the Personification of the Divine Conciseness. Collectively, it is the Divine Consciousness running into all the `Yazata's. This means, every Yazata is a divinely conscious

channel of Ahura's light, running by itself and also in all other `Yazata's. Similarly, "Asha Vahishta", or its oft-used short form Asha, is individually a personification of the Divine Law, Order and Beauty, which also runs into all the other Yazata's. So also, `Sarosh' Yazata the individual Channel of Divine Obedience runs into all Yazata's.

The statement that Yazata's (who include the seven Amesha Spenta's) are the attributes or qualities or virtues or adjectives of Ahura, expresses a half-truth. There is a law operating in the divine and unseen world (which lies beyond the world of our day-to-day experience) that a quality or attribute itself takes up a form, a structure, a formulation, a `Keherpa' in Nature. It is as if an adjective itself becomes a proper noun with its own individual existence. The quality or the virtue personifies itself, and becomes a Being by itself. Thus Ahura is divinely conscious (Vohuman or Behman), divinely ordered and beautiful (Asha Vahishta or Ardibehesht), divinely powerful (Khshatra Vairya or Shaherevar), divinely Compassionate (Spenta -Armaiti or Spandarmard), divinely perfect [Haurvatat or Khordad), and divinely immortal (Ameyreytat or Amardaad). And all of these Divinities emanate from Him as different conscious channels of Divine Light, making a holistic formulation, i.e. One-in-all and all-in-one structure.

This phenomena apply, on a much different level, to humans also. Thus the compassion and utter selflessness of Mother Teresa and the strong stream of mercy and charity flowing in her little heart generates an unseen angelic formulation in Nature. (Every thought, word and deed of every human being has a an emanation, angelic or devilish, forming his " Kerdaar", which meets him or her on the chinvat Bridge)

A physical analogy of the holistic structure i.e. one-in-all and all-in-one formulation is available in a special kind of photography known as

'holography'. This operates not on ordinary light, but on 'Laser' Light. The picture plate i.e. the negative photography obtained in holography looks like having concentric circles drawn on it. But when viewed in laser light, the photographed picture appears clear. Now there is a surprise here. If the plate is cut out, at random in some pieces and one of them is viewed in laser light, the whole picture appears on the cut piece! This does not depend on the size of the piece. It can be very very small. This means, the **whole picture** was imprinted on every point of the plate! One in all, all in one. (A good account of the phenomena and its Philosophical implications is given in " Looking Glass Universe - The Emerging Science of Wholeness" by John Briggs and David Peat, Touchstone - 1986)

In Mahayan Buddhism, there occurs a statement to this effect :- In the heaven of Indra, there is a net work of pearls, such that if you look into one you see all.

The one-in-all and all-in-one phenomenon, as applied to the seven Amesha spenta's is succinctly set out in Farvardin Yashta, Kardeh 23. "Yoi hupto - hamo manangho....." who are the seven of one thought, one word and one deed, whose thought, word, deed is the same; whose Father and Teacher is the Creator Ahura Mazda; every One of whom looks at the other; whose function in the Divine, non-physical and physical worlds - Humata, Hukhta, Havarashta - are directed towards one goal, Garo namaan, the highest Paradise; and whose channels streaming down towards 'Zaothra' (i.e. the objects in which the spark of Divinity is illumined) are full of Eternal Light." The passage not only refers to the holistic formulation, but also to the channels of the divine Light of Yazata's emanating from Ahura.)

Dr. Saheb continues the meaning of 'yesnacha Vangaheush Manangaho' :-

" Vohuman is in every Yazata..... Similarly in the mind of an Ashavan, Vohuman has His abode, and the 'Yasna' done by the Ashavan is also called the Yasna of Vohuman. He can, while doing such Yasna, see with his own eyes, the Great Events which occurred when the Cosmos

was being created in the past of the past. Those events are known - as "Mazey Yahonghaho" and "Mazda -Aap". The Ashvan having directly seen the Events, can understand the mystical-matters contained in the Avesta."

[ K.N.D's Note :- Several Truths of the Zarathushtrian Divine Science are covered in this paragraph. " Ashavan" means the human who has attained a very high level of saintliness, and elevated spiritual stature; who is much further advanced on the divine path leading to Ahuramazda, by his spiritual exertions. His saintliness consists not just in some state of his mind. His whole personality has undergone tremendous changes. The elements in his body are shining with purity; all the infirmities of the flesh are alchemised to divine virtues. His physical body has undergone a transformation. His mind has received and absorbed divine Light of the Yazata's. The Ruvan in him is active with divine consciousness and spreads its eternal Light throughout every atom and every cell in him. He is in a high state of union, unision, Yoga, with the white Yazatic forces in Nature. He thinks divine, speaks divine, does divine. His thought word and deed generate formulations of divine Light.

He can go into " Sezdah" i.e. : Samadhi", a highly spiritual state, when he can "See" those events and occurrences which an ordinary non-saintly human cannot see or imagine or dream of. The operation of all spiritual and divine forces, the whirling of all unseen vibrations, the divine music in every particle of Nature, are all before his " eyes" and "ears". All his senses have expanded beyond their ordinary ambits.

All this is tersely stated thus : Vohuman has his abode in the mind of the Ashavan, like the Yazata's have. The divine Conciousness of Ahuramazda whirls in the Yazata and Ashavan, both.

It is then said that the Ashavan does "Yasna". Yasna does not mean just 72 chapters of Yazashney. Its most ordinary meaning is " divine work". It includes all the work' done by Yazata and Ashavan, the work done according to the Divine Decree of Ahuramazda; the work intended to lead the whole humanity and the whole cosmos

and Creation nearer and nearer to Ahuramazda. Our "Kriya-Kaam" (which we loosely call ritual or ceremonies) is also termed as Yasna, because it generates divine currents and energy formulations.

Dr. Saheb says that the yasna of the Ashavan is the Yasna of Vohuman. It emanates from his Vohuman consciousness, which is then reflected in his divine work. It is the attaining of this consciousness that gives the Ashavan the power and ability to go into 'Sezdah' or 'Samadhi' and 'see' with his eyes-divine, the whole creation of the Cosmos, and all the events of the remotest past which happened at the Beginning of the Creation, even before the divine cosmos was born. These events are termed "Para-Mazey-Yaonghaho" in Gatha 30-2. They are also termed as "Mazda-Aap", meaning the divine Waters from which the Cosmos emanated out; the divine Waters, in which the island of the Cosmos floated up under the Divine Decree of Ahura.

In the last line of the above paragraph,

Dr. Shaheb says that since the Ashaven has directly perceived those events of the remotest past, he can understand the mystical content of the Avesta.

Avesta is in 'Staota' i.e. a structure of spoken words, directly reflecting the Yazatic Vibration whirling in Nature. Since the Ashvan is in direct contact with Vohu Man, the vibratory reflections contained in Avesta are open before him and he can therefore understand the mystical science inherent in the Avesta. No body else can. The philological tantrums of the Western studies are far far away from the Mystical meanings contained in our Holy scriptures. The Holy Avesta is therefore " Staotacha Ahurai". the staotic compositions reaching Ahura. They flow from and are connected with "Yesnacha Vagheush Manangaho". The two are therefore coupled together and the third component is added "Hoomazandra Asha" the Manthra, emanating the divine 'Khoreh', and reflecting Asha, the Divine Order and beauty.

*[ To be Continued]*

**Dr. Faramzroz Chinivalla's**  
**Khshnoomic Translation of the Gatha**  
**Rendered in English from Gujerati**

by K. N. Dastoor

*(Dr. Saheb continues to explain the meanings and 'taavil' of the words occurring in Ha 30-1 and other allied Avesta words from elsewhere.)*

**Deciphering the mystical meanings of the words, "Humaazandra", "Manthra spenta", "Urvar", "Vachacha", "Hizvo Danghang-ha" :-**

"Humaazandraa Ashaa" : 'Ashaa' means for Asha; required to bring Asha; required to meet Asha Vahishta. The divine motion (energy or flux - Gujerati 'gati') of Asha Vahishta is in each and every yazata; therefore, the word 'Ashaa' has the meaning : meeting (joining or uniting with) all 'yazata's. When we, the ordinary (non-saintly) humans desire to be worthy to attain the power of 'Asha', the word 'Ashaa' from our view-point means, required to attain such Ashoi.

**Humaazandraa** : Those Manthra which have Hu i.e. good (divine) energy and the good (divine) Khoreh (field radiating the divine light) and scatter them around; shortly, the Manthra required to attain 'Ashoi' and the Yazata's.

**Manthra-cha, Vacha-cha, Hizvo Danghang-ha** : All these three words ordinarily mean the holy words or Mantra. But there is a difference in them indicating different levels.

The word Manthra is seen to be joined with 'Spenta' and 'Hu'.

Manthra Spenta has two meanings. Those divine blessings, through which Ahoo set the Cosmos in motion, are known as Manthra-spenta. The Cosmos begins with the awakening from Zero-ness ('Shoonya'). While awakening, the Consciousness, which is called 'Hudaaongh-ha', is puzzled. At this point the Ahoo of Zero-ness showers on it (the divine blessings of) Manthra spenta when it becomes activated and enlightened and is now called 'Hudaasteymaa'. This then hears the Divine Decree of Ahoo and proceeds to generate, in accordance with Ahoona-Vairya, certain currents, which are called 'Urvar'. 'Urvar'

has in it the meaning of a divine Tree brought forth by 'Manthra Spenta', the divine blessings of Ahoo. [The trees on our earth have somewhat similar purpose (of showering blessings), and they also are, therefore, called Urvar]. These Urvar, when transmuted to the form of spoken words i.e. the 'Nasks' which narrate the events of the whole Creation, are also called 'Manthra Spenta'. These words, the 'Manthra's' written out in talismanic mode on any substance, are like the urvar (i.e. the divine trees) implanted on the substance and are also called Manthra Spenta. A small branch from the tree of such 21 Nasks, i.e. a small portion from the Manthric words is called 'Humazandra'; because, whoever shall implant that Manthra from the book on his tongue, shall hatch the destiny of meeting Ahu and the yazata's through the good Khoreh (the field of divine radiance). Thus 'Isam' (the sacred Manthric Name of Ahura Mazda and Yazata's), Nirang (the composition of sacred Manthric words), Taaviz (sacred Manthric word or words written on paper, leather, leaf, or thin metal-sheet and set in an amulet), Baaj (the invocation of Yazata's through Manthric words), Jame Jamshed (a kind of book or vessel which can resound answers to the questions put to it in a Manthric mode) are all called Humazandra; i.e. the Manthra spenta shrouded (enveloped) therein, which can shower divine grace, khoreh, piety.

**"Vachacha"** : When a human of such Manthra Spenta and Humaazandra attains, through his (or her) divine exertions ('amal') of chanting the Manthra, the divine power to fulfill whatever he (or she) asks, his (or her) speech with such divine power is called 'Vachacha'. Similarly, a human, while chanting Humaazandra, can generate and show to others through his chanting tongue, the vibratory structures i.e. staota, or thought

formulations; his (or her) such truth emanating tongue is also called Vachacha. Manthra Spenta, thus, is that which is written out and depicted in the sacred Book; that Book contains that Tree which is formulated (shaped) out of the sacred Manthric words. Nirang, Baaj, Isam, Jame Jamshed, Jame Kaikhushroo, Jame Zarathushtra, Taaviz etc. which are written out or mapped on paper or the foils of copper, silver, gold or on the skin of certain "homogaun" animals, according to the staota-yasna technique, are known as Humaazandra. 'Baberey Byan' of Rustom, the assembly of the Aabeyd's are all Humaazandra. When the divine tree, the Urvar implanted in the sacred Book, that is, the Manthra prayers (recitations) engraved therein are chanted by the human through his tongue, the chanting itself is called vachacha as also Hizvo Dangh-ha-ga-ha. If a human has, on his tongue, the power of Asha and Bahman and he (or she) recites Humaazandra, the recitation is called Vachacha and the beautiful staota-patterns of divine vibrations and Mithra, the thought formulations can be seen and the Ushtaan, the life-breath of such human can meet-blend-with whoever yazata he (or she) desires. However, when the ordinary (non-saintly) human, whose tongue, though inherently truthful, is sometimes deceptively led away to lie i.e. whose tongue has, in it, khaak (dust, mud) and no yazatic energy of Bahman and Asha, recites Avesta with piety and according to the prescribed rules, is called Hizva Dan-gh-han-gh-ha. His (or her) chanting can have any of three modes - 'Mara', 'Drenjya', or 'Gathavya Vach' where the Staota (the vibratory formulations) Mithra (the thought frequencies) and Ushtaan (the breath energies) are of lower grades. Manthra Spenta, which includes 21 written Nasks or any one of their three parts, are infused on the paper, metal foil, or leather and can, like the 33 Aalaat's spread out the good (i.e. divine) Khoreh in the world; it is for this reason that the Avesta Prayer Book can not be kept at any and every place.

Humaazandra is also Manthra Spenta on a smaller scale. Similar energies of Khoreh blessings are emanated from Jame Jam, or Isam-Nirang compositions or Taaviz, which can prevent (or restrain or check) an oncoming calamity.

'Vachacha' can, by emanating Khoreh through the tongue, burn away the dirt (i.e. the impurity) - 'Akhti' or 'Raeythva' - imbibed in the Keherpic body attached to Ruvaan.

Hizva Dan-gh-han-gh-ha can consume away the impurities of the physical body, which express themselves through carnal passions and desires.

The power of Manthra is due to Atash, and is described as tremendous in Haa 29-7 and 29-10.

'Vakhshyaa' is from Vacha. Vacha is that spoken word which springs forth the Truth and teaches such Truth as would be infused in the hearts of those who crave for the divine knowledge (vidushey). When we pray the manthra, we get the benefit of Hizvo Dan-gh-han-gh-ha.

'Yeychaa' : Ya indicates the masculine gender. 1/1 of ya is 'ye' or 'yo'. Plural is yoi, ya-eycha, ya-ey-cha, or ye-chit. Yaa is taken adverbially; it indicates 'so that'.

'Raockey bish' : due to or with the radiance; radiance of the divine knowledge of Dharma. The ordinary worldly knowledge does not shine; it does not confer any assurance of the truth, like the light does to darkness and makes things visible. But the shining knowledge of Raockeybish can light the lamp of faith even in the darkness of athiesm. Such divine knowledge which emerges in the physical body has its fountain source in the power of the shining knowledge called Ra-ey, stored in the Ruvaan. Ra-ey, the power of the enlightened knowledge, spreads out (disperses) its light, known as Raokhsha in the body of the human, as a result of which the inert (static) intelligence is enlightened and can provide (act as) a lamp in the darkness of other's ignorance. Raockeybish has, thus, the meaning : the divine enlightened knowledge which can remove the difficulties (obstacles, hindrances in the path) of others. But the Ruvaan of the ordinary (non-saintly) human cannot emanate such light. When the Ruvaan of a human takes within itself all the fragments (from the animal vegetable and mineral worlds); merges with his own kha-etvo dath female, establishes a direct connection with his higher fragments (spiritual Fathers) who are in the Hasti Aasmaan's as Dakhul and Sabut

Ruvaans; and meets, and brings upon himself the light of, his own divine star which is in the Asma of Anagra Raocha, then the 'Raocha' (Light) emanating from that divine Raocha star, the Raocha from the spiritual Fathers and the Raocha from his own human Ruvaan - all the three - merge and emanate the Light - the radiance of the real divine knowledge of Dharma (Dharma Gnyan). This radiance can induce even in most die-hard Aashmogh (the enemy of Daena having evil powers to accept Daadaar (Ahura Mazda). Such Raocha is immersed in eternal ecstasy. In an ordinary (non-saintly) human, it is the physical mind that operates; Ruvaan is inactive (as if in a state of coma), therefore, its Ra-ey is also at a low ebb. Every human Ruvaan has surely its own Ra-ey; but since its fragments are scattered in the animal, vegetable and mineral kingdoms and a part is in the opposite sex, the Raey is divided. When the human adopts the Tarikat path (i.e. the Path indicated by Daenaa) and adds in itself its scattered fragments through his works and duties, the Raey of the fragments is infused in it. But before the

human thus unites in himself his own fragments, he has to attain certain energy level, through which he can awaken his sleeping Ruvaan during his ordinary physical state of life when the Ra-ey grows up in the physical body. Without such energy a human cannot draw to itself its own fragments. And it cannot attain such energy level unless it is awakened in the physical body and reaches its own divine star in the Anagra Raocha Aasmaan by such awakening and through Haomey Zaairi. The Aasmaan of the divine stars is called the Asma of Raocheybish. When the star in this Raocheybish Asma joins (attunes) with the Ruvaan, the divine knowledge radiates down on it and its Raey is augmented and the radiance of the Raey pours down in the physical body. This then emerges out as divine knowledge and infuses in it the eternal ecstasy. That is the mystery revealed here.

Urvaajaa, means Rameyshni, the higher state of 'Uroo', i.e. Ushta.

Dareystaa means is seen, is revealed.

*(To be continued)*

# Dr. Faramroz Chiniwalla's Translation of Gatha 30-1

*Rendering in English by K. N. Dastoor*

*(Dr. Saheb, now, gives an explanatory translation of Haa 30-1)*

Ye, who are the Faithful, who adhere to the Path of Daenaa and crave for the spiritual upliftment! I will, at this point, narrate to you the secret about the Creation of the Cosmos, which is set out by Mazdaa in the 21 Nasks and which is for the exerting and advanced Aathravans (Gujerati : "Amaldaar Aathraavan" i.e. those Aathravans who through their spiritual exertions, are on an advanced level). This first element of that Divine knowledge is the Prayer-Compositions having the elevated Staotic energies (i.e. the energy generated through the Divine vibrations). These prayer compositions contain the details of Ahuraa's commandments as also the most effective 'staota'.

The second element of this Divine Knowledge is the "yasna" of Bahman i.e. the yazata's, as also the yasna of those in whose hearts Bahman resides, and the keherpa's (i.e. the Divine vibratory formulations) generated by such yasna, which reveal the secret of the Creation.

The third element of this Divine Knowledge is the detailed description of the Manthra required to attain the yazatic energy. These Manthra's emanate divine radiations and purify the dirt (the disease) of the body, mind and Ruvaan.

The Divine Knowledge contains several other matters. I will tell you all this (says Zarathushtra). By imbibing this knowledge, the aspirant will receive within himself the vibrating Light of the Divine Knowledge actually pouring down from Anagra Raocha (i.e. the highest power station of Ahuraa's Light situated in the Divine World - technically the

8th Aasmaan in the "Minoi", the Ultra-divine). Through this Knowledge, he blossoms 'Raokhsha' i.e. the Divine Radiance and Power within his Ruvaan. (In other words) the Ruvaan opens up its own Light, "Raey", of the Divine Knowledge. This radiance then permeates his physical body and makes it "khaathravat" (i.e. vibrating with divine electricity). That one then realises full knowledge and becomes perfect "Amaldaar" (the practitioner of divine exertions). He thus attains and generates 'Ushtaa', the divine ecstasy. The Divine Knowledge of 21 Nasks itself embodies Ushtaa.

## Further Elaboration

So, in this passage, Zarathushtra expresses His desire to convey, by the spoken word, the secret of Creation, which is actually in the 'language' of Staota.

(KND's Note : The Cosmos begins with the First Divine Vibration, Ahoonvar, which proceeds to generate infinite vibrations 'staota' to formulate and evolve the cosmos. Its secret therefore, lies in staota. The higher staota is beyond the non-saintly human comprehension. Asho Zarathushtra here says that He will describe the higher staota to the devotee by spoken word as far as it can extend, but there is a vast beyond, which can be known, realised and experienced only through 'sezdah' (or samaadhi), a state of attunement with the divine realms of Nature. Strenuous spiritual exertions under the active guidance of a master, Guru, Ustad, are required to reach the state of 'sezdah'. These exertions are intended to imbibe the ability to perceive and experience the divine vibrations (staota), in their various levels.)

Dr. Saheb proceeds : Zarathushtra

desires to tell the inquirers about the formation of Hasti, Nisti (the divine, the non-physical and physical worlds). Certain description can be conveyed through the spoken language, "Hizvo Dangh-han-ghaha", but there is much more which cannot be so expressed. A kind of cinematograph is required to be made out to show the inexpressible. So, He says, I shall teach you three things to enable you to comprehend the secrets of the Creation. First, I'll teach you the knowledge of Staota, which are generated by Ahura, and contain the currents of obedience and devotion to Him as also their structures and their work. Ahuraa formulated the plan of the Cosmos in the "language" of staota "staota yasna". Therefore, the knowledge of staota is primarily necessary; they are here termed as "staota for Ahuraa", "Staota to reach Ahuraa" ("staotacha Ahuraa-i").

I'll then teach the yasna of Bahman. Bahman is the "teyvishee" of Ahuraa i.e. the custodian of His divine desire, and builds up the cosmos through his yasna - the Divine function - staota yasna. I'll teach this yasna which is through Bahman and narrate to you the works you are required to perform to see the actual functioning of the staota. By such works certain 'keherpa's' will be formed and you will see, through them, the 'Sezdah', the cinematograph of how the cosmos comes into being.

Thus, in this passage Zarathushtra imparts His divine teachings on those who are faithful to the Daena and are wise and of good mind but are not fully informed; and desires to reveal to them the mystery of the Cosmos. The organisation of the cosmos runs by Manthra, the 'language' of the staota, the staota yasna. This can be actually seen by those whose divine vision the third eye - is developed. The ordinary (non-saintly) humans do not have the

power of such advanced vision; therefore, Asho Zarathushtra desires to develop their 'third eye'. For that, they must first be taught in the human language certain knowledge and practices. But no human language has the capacity to explain the whole Creation. The human tongue is called 'Vachacha'; it contains the inner mysteries of the cosmos but to lead it to the mysteries, a lucid spoken language called 'Hizwa' is required. Asho Zarathushtra says that the divine mystery of Creation which is hidden in 'Vacha', the secret language, will be first explained in the ordinary language, 'hizwa' through three subject matters. The word 'Vakhshyaa' indicates the mysteries of vacha. To reach them three matters are to be known; then (a stage will come when) your third eye will develop and you will be able to see directly the Nature, working by Staota yasna. These three subject matters are picked up by Him and taught to the inquirers so that they may comprehend, on their own, the deeper mysteries through their developed divine eye. These three are : (i) Staotaachaa Ahuraai, (ii) Yesnyachavangh-hey-oosh Manangh-ho, and, (iii) Hoomaazandraa Ashaa.

These three are for "Vidushey", those who know, i.e. the erudite Aathravan, and cannot be taught to an ignoramus. He must be trained enough to advance in the mysteries of nature. To such Kushti binder who adheres to the Path of Daena Asho Zarathushtra teaches staotaachaa Ahuraai, the subject of Ahuraa's staota. In Yathaa Ahu Vairyo, there is embodied the divine plan of Ahoo, laying down how the Cosmos will be created and ultimately reach its goal. Accordingly, Ahuraa drew out "Mantaa", the Divine Plan of Creation, and transcribed the whole of it in the language of staota. Ahoon vairya contained that 'Mantaa' written in staota. It is therefore, expedient to

know the topic of staota, the Divine Vibrations, which has, as its constituents, "Atash, Khaathra, Zarvaan, Uroo". After teaching all that, He will impart the 'yasna', the divine works, by which the Cosmos is created i.e. how this is done by the inter-weaving of the Staota. Ahura Mazda drew the Plan in staota; then Vohuman, the custodian of Ahura Mazda's Teyvishi (His divine Will and Desire) and the harbinger of His Command, executed it by structuring the Cosmos through yasna. That is why yasna goes with Vohuman, the divine Deity of Ahura's wish.

(KND's Note : Aatash, Khaathra (or khaastar), Zarvaan, and Uroo are the four constituents of staota, having different coefficients and contours in different things, be they divine or non-physical or physical. It is difficult to comprehend what these four are. A very coarse explanation is this : Aathra, Aatash, is the Divine Energy radiating down from the first fountain source, "Athro Ahurahey Mazdaao Poothra", the basic Divine Flux. The energy while radiating down takes up different qualitative and quantitative measures in different kinds of staota.

"Khaathra" or "Khaastar" is another constituent of staota. It indicates "attraction". In the physical world of our experience, every particle is a kind of condensed staota and has an attraction for all the other particles. There are attractions, mental and spiritual too. The human attraction for material happiness and material objects, love between human beings, love for God's creations, love and devotion towards God and His divine Messengers, are different manifestations of 'Khaathra' in the Vibrations of the Cosmos and man.

"Zarvaan" is the time associated with every being and existence in the Cosmos. It is relative for every particle and the end of time begins with Frashogard or Mukti, Moksha, Nirvana,

salvation - i.e. freedom from the veil of druj or maya. Zarvaan is the motion of destiny in every thing.

'Uroo' indicates a turn or return. Every particle has to return to its destiny of Mukti and the journey back is connected with the vibratory component 'Uroo'.

Thus these four components of staota, indicate different kinds of motion to which every thing in the Cosmos is subjected to. The motions of (i) divinity - Atash, (ii) attraction - Khaathra, (iii) time and destiny - Zarvaan and, (iv) the grand Return - Uroo).

Dr. Saheb continues : He (Asho Zarathushtra) will then teach yasna.

By the divine works of yasna, Vohuman structures the Cosmos. That requires a foundation and materials to build. The foundation of the Cosmos is Asha, which was there from the beginning and which has immortality in it. Yasna will be worked out on this foundation of Asha. The keeper of the power of Asha is Asha Vahishta, which is the twin of Vohuman. Asha Vahishta frames the 'Manthra' from Asha and gives them to Vohuman. Both then structure out the Cosmos through yasna on the foundation of Asha, by means of Manthra.

(KND's Note : Asha is the foundation; Vohuman and Asha Vahishta are the twin builders, yasna performers; Manthra is the building material. The actual building procedure is yasna. All this is the expression of Ahura's staota. Therefore, staotaachaa Ahurai, yesny aachaa vangh-heush Manangh-ho, and Humaazandraa Asha are the three fundamental divine truths which are to be taught first).

Dr. Saheb continues : (The aspirant) will be made to follow certain larikats to acquire divine intelligence and wisdom - 'Baod', through which he will be able to absorb the science of

staota, will then understand Ahura Mazda's aim to create the Cosmos, and will become pure and good in mind, selfless and most humble like Armaiti. By learning the science of yasna, he will be able to probe deeper in the mystery of the Creation, and will comprehend that the Cosmos is created to attain purity and goodness. He himself will crave for good 'teyvishi' - desire to reach the divine goal. He will then know the divine science of Asha and Manthra and will realise the faults inherent in himself and endeavour to uproot them. He will then utilise the equipment of Manthra on himself and awaken his own Asha. In short he will follow the path of the divine works - the tarikats and absorb the divine knowledge of Nature. He will then adopt his own particular tarikats by working on his own thoughts and desires; he will, by adopting Manthra, uproot the evil stuck within himself and lay the foundation of Asha in his own self. He will then be full of divine light (Raocheybish), and attain divine ecstasy (urvaajaa, Ushtaa) and enlightened self. Therefore it is said that the three viz. staotaachaa Ahuraai, yesnyaacha Vangh-heyush manangh-ho and Humaazandraa Ashaa will be taught one by one, when the aspirant will become the divine practitioner and know the mystery of 'vacha' and Nature. It is therefore, said that I will teach "vakhshyaa", meaning the complete mystery of nature. That is why, ye aspirants, understand these three subject matters. Grasp the Manthra, practise and work with Manthra, lay the foundation of Asha within you, and become an Ashavan. When you aspirants - Isheynto-will thus become Ashavan, you will have awakened "Geyooshaaish Vahishtaa", i.e. several ears, mentioned in the second passage of Haa 30. (30-2). Here 'Geyooshaish' (being in the plural and not dual number) denotes more than two ears i.e. the ears - the receiving points - in one's Keherpa. Open up the several

ears of the keherp through your two apparent ears. Here (in 30-2) the subtle non-physical nature of keherp is expressed as 'several ears', through which the mysteries of Nature, the movement of Nature's staota yasna, can be revealed and understood. It is said that you have now opened up your several ears and have obtained the power of Asha. Those several ears are called "vahishtaa" i.e. 'the good', ('the best') meaning realising the mystery of Nature as the motion of Bahman. You have thus gained "Soochaa Manangh-haa", the divinely enlightened power of the mind, which is yazata-like, all knowing. By these enlightened ears, you have within you the 'Baod', the divine Wisdom of Nature. You have gained the power of Asha, so your mental faculty is lighted up and shining (Soochaa), and you will follow the workings of Nature. Thus 30-1 is related to 30-2. The result of knowing the three subjects mentioned in 30-1 is the opening of several ears and attainment of Soochaa Manangh-haa, the enlightened consciousness, the shining intelligence of 'Baod', the wisdom divine.

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# Dr. Faramroz Chiniwalla's Translation of Gatha 30-1

## Why Ahoonvad Gatha in Geh-Sarna Prayer?

Rendering by K. N. Dastoor

**(K.N.D.'s Note :** One question which the West Oriented Scholarship is helplessly unable to answer is : Why is the Gatha Ahoonvad recited in the Geh-Sarna ceremony? Is there any sense in addressing a sermon on Asho Zarathushtra's 'Philosophy' of good thoughts, words and deeds before a corpse, which has no brain to think, no tongue to speak and no hands to do anything?

The answer to this question is the most distinguishing feature of Dr. Saheb Faramroz Chiniwalla's translation and taval of Ha 28, 29 and 30. (The rest of the Ha's of the first Gatha viz. 31 to 34 are lying unpublished. Ha 31 is in the press). He has shown the significance and the mantric efficacy of each passage in the Geh Sarna ceremony, and how it helps the Ruvaan, whose consciousness is awakened at death and is preparing for its journey to the next world.

In the first volume of his Gatha series (Ha 28), Dr. Saheb has set out the state of the dead body, the non-physical body (Keherpa) and the Ruvaan at death and after "Sachkaar", and how the Ahoonvad Gatha Manthra works on all the three. (Pages 168 - 172).

We, the living humans, have in him or her three kinds of consciousness. One is the consciousness of our physical body; that is what we know as our mind, which works in our waking state throughout our stay on the earth. We can shortly call it the physical mind. It is in close circuit with our five senses. All our thoughts, words, deeds are the expressions of this

physical mind. It is this mind which is susceptible to the forces of evil within us and 'outside' us, and is inclined towards Goonah (sin) as defined in the Daena, particularly in "Patet Pasheymani". It is this physical mind which creates karmic channels and invites karmic reactions. The level of the subconscious tried to be explored by Freud is a part of this mind. More modern psychologists like Carl Jung, R. D. Laing, Stanslav Groff and several others have explored still deeper levels of the physical mind.

At death, this mind dissolves into unconsciousness. It is like going into deep sleep. The living force in the body has disintegrated and the decay sets in. The decay, known as Druj-e-nasu is of two types. One is physical and observable, and the other is subtle and non-physical not amenable to any observation. The two work together. Geh sarna manthra keeps Druj-e-nasu in check and does not allow it to go beyond a limit and pollute the atmosphere around the dead body.

The second consciousness is non-physical, embedded in the non-physical part of a human, called keherpa, which is to accompany the Ruvaan in the next world. Some glimpses of this consciousness are caught by the modern psychotherapy and ESP researches. During life this non-physical keherpa consciousness remains dormant. But there are people who catch its surface or deeper levels, making them psychics and prone to telepathy, clairvoyance, precognition, psychokinesis, UFO phenomena and such other extra

sensory and psychic perceptions. Much deeper levels lead to spiritual and mystical experiences.

At death the keherpa partly comes out with the Ruvaan and it is the work of the Geh Sarna manthra to liberate it fully and keep it protected from the rushing attack of Druj-e-nasu.

The third consciousness is that of Ruvaan itself. Throughout the life on earth it remains dormant in ordinary non-saintly humans. Before birth, it remains awake in the mother's womb and passes through certain spiritual experiences. A faint glimpse of these memories enter into the physical and non-physical minds, which the great psychotherapist Stanislav Groff has observed in his patients under the measured and controlled doses of psychedelic drugs and also by other special non-drug treatments. Groff has called this as "perinatal level" of human consciousness.

At birth, the consciousness of the Ruvaan is awake and engages itself in a prayer to Mazda Ahura. This prayer is embodied in the manthric structure in Haptan Yasht, Kardeh 7. (same as Yazashney Ha 41), starting with the words "Hanaemaachaa Zaemaachaa Mazda Ahura....." Dr. Saheb has shown the beautiful meaning of this prayer in his Geyti Nikeez pages 105 to 107. Within a maximum of two and a half years after birth, Ruvaan's consciousness closes completely. It is said in our mystic science that Sarosh Yazad closes it by means of his divine spear. There is a similar reference to the Angel of Forgetfulness in Kabbalah, the Jewish mysticism.

At death the consciousness of the Ruvaan reopens but it does not open up fully. It is inhibited by an attraction towards the dead body and the thought

fields surrounding it. These thought fields have different contours in different humans. If, during the life on earth, the physical mind was instrumental in leading the human away from the ways ordained by the Din, the thought field is strong enough to keep the Ruvaan's consciousness drawn towards the body. This downward drag is required to be neutralised before the Ruvaan leaves the earth on the fourth, Che-haram, day and proceeds towards the next world. This neutralisation is effected by the manthra of Ahoonvad Gatha.

Any manthra from a divine scripture is manifestly the language of the soul (Ruvaan). The subtle vibrations which the manthra generate are infused in the soul of the living or the dead and awaken or inspire a level of divine consciousness. The manthras of Geh Sarna i.e. Ahoonvad Gatha have, embedded in them, certain divine fields which reach the Ruvaan and work on its consciousness. They fight against the Ruvaan's downward attraction, which has rendered its consciousness in a state of stupor or half awake or as if drugged. They intensify the Ruvaan's consciousness out of the stupor, by injecting certain thoughts of divinity. These thoughts are generated from the Manthric vibrations of the Gatha. The meaning and tavil of each passage reveal, to a limited extent, those thoughts. Dr. Saheb now proceeds :

### THE EFFECT OF GEH SARNA ON THE DEPARTED RUVAAN

By the Staota (vibrations) of this passage (Gatha 30-1), the divine consciousness of the Ruvaan (Ruvaan's 'Raey'), which is confused due to the disorganisation brought at the time of death, opens up. Its "band-darosh" goes on being lifted.

**(KND's Note :** 'Band-darosh' means the veil of unconsciousness which befalls the Ruvaan from the human's age of about two years. Throughout the life on earth of a non-saintly human, this unconsciousness continues.)

Ruvaan's Raey (i.e. its inherent divine light) now intensifies, and it understands what 'Anushehi' is and strengthens itself on the faith that it will get Anushehi sooner or later.

**(KND's Note :** 'Anushehi' means that state of consciousness of the Ruvaan which is completely free from any attraction towards the earth, and is vibrant with the thought of its onward progress towards Ahura Mazda. A Ruvaan who is born on this earth in the Din of Zarathushtra, and is therefore entitled to have its physical body engirdled with sudreh-kushti, should reach the state of Anushehi on the fourth day after death. There are four steps in our rituals for the dead which activates the Ruvaan to reach the state. They are (i) Sachkar, (ii) Geh Sarnu, (iii) Dokhm-e-nashini, and (iv) Sarosh-nu Paatru. In the Anushehi state, the Ruvaan has its veil of ignorance fully lifted up, so that it is energised with divine knowledge and remains in a state of divine ecstasy-Ushta. Dr. Saheb has in his Nikeez, Volume Second elaborated on this state of Anushehi at pages 23-kha and 429. The latter has an instructive foot-note on the difference between the states of Ruvaans of different Dins.)

*Dr. Saheb continues :*

The shell of the last dying thoughts (of the physical mind) which surrounds the corpse goes on dissolving gradually, and the Ruvaan now goes on becoming free from the bondage of that shell, and proceeds to attain the real divine knowledge that it should not now direct its attention to its broken house (i.e. the

physical body) but should organise the rest of its mortal remains and proceed further (in its divine journey).

**(KND's Note :** We have a noble traditional rule to recite Ashem Vohu in the ears of a dying person. The powerful Manthra of Ashem Vohu infuses the thought of Anushehi in the Ruvaan which is in the process of waking up. Ramkrishna Paramhans, the great mystic of the last century and the Guru of Swami Vivekanand, used to tell his disciples that : 'go on bringing Ram-naam, God's Name, on your tongue often and often during your whole life so that it may crop up on your tongue at the dying moment; and if that happens, you may not be reborn. We, the 'bastey-kushtians, may keep Ashem Vohu whirling in our mind all throughout our living days, so that it may automatically emerge out at our last moment on earth.)

*Dr. Saheb continues :*

The tavil of this passage 30-1 reveals the mystery of how the creation will reach its divine goal, and to reach the goal how the three Divine subjects (staotnacha Ahurai, yesnaacha Vangha-eush Manangh-ho and Humaazandra Asha) are to be learnt and achieved.

**(KND's Note :** These are the thoughts which are infused in the Ruvaan's Consciousness through this Manthra. Every passage of the Gatha does that, and as the Geh Sarna proceeds the Ruvaan goes on dropping its stupor and reaching the higher and higher awakening state.)

At page 156 of his Ha 30, Dr. Saheb describes the state of affairs when 30-1 is recited :

Ruvaan is now in the half awakened state ('nim-hosh') and it is becoming "Vidushey" i.e. its band-darosh (the veil of ignorance) is being lifted up; its Raey

is growing (it is enlightened more and more), it receives more and more revelations. It becomes "Isheynto" i.e. full of hope and ready to act, so that it can organise the corpse (which it has left) and can gather the strength and capability to react on Druj-e-nasu and convert it to Gava. Ruvaan now desires and prays that it may receive from his living relatives 'Staotaachha Ahurai i.e. the staota-prayers leading it towards Ahura "yesnaachaa vangha-hey-ush Manangha-ho" i.e. the yasna of the yazatas i.e. the kriya's of the higher Pav-Mahal ceremonies and the other four-days ceremonies, and "Humaazandraa Ashaa" the Manthra prayers capable of bringing forth 'Ashoi'. Ruvaan thus craves for Sarosh-Patet kriyas so that its half opened band-darosh may open up fully and its consciousness may become Raocheybish, i.e. the state of awakening the full "Raey", the divine light; and it may attain 'Urvaajaa' i.e. the real ecstasy and become zestful to carry out its work of infusing good order in every atom of the dead body.

**(KND's Note :** This is something amazingly instructive. When the gatha passage is seen as in Geh Sarna ceremony, the meanings of the words, though themselves not different, have different significance. The passage then becomes an address to the departing Ruvaan, inducing certain divine thoughts into its consciousness. The passage also reflects what is the state of affairs there while it is recited and what are the thoughts of the Ruvaan at that time. The same passage, when seen not in the Geh Sarna light but for understanding the Divine knowledge, provides a curriculum of Asho Zarathushtra for those who are desirous of treading His Path of Divinity. Seen from the viewpoint of an Ashavan its significance is again different. The

same passage is thus a lamp-post situated at different places on the divine path towards Ahura.

That is the beauty and the distinguishing feature of a holy Scripture. It does not have one meaning. It has levels and levels of meanings. It is a divine telescope pointing towards the infinite sky of God's creation; it will reveal that part in the sky to which it is directed. Jew mystics say so about the Hebrew Bible which is the Divine Dictation given to Moses. Islam declares the holy Quran having seven levels. Aurobindo said that the keys to Vedas is mystical, not grammatical or etymological. It is for this reason that all the attempts to translate Gatha on philological basis have miserably failed.

Dr. Saheb will now show how the three Pahalvi Commentaries of the Gatha given in 'Dinkard' provide different levels of understanding.

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## Dr. FARAMROZ CHINIWALLA'S TRANSLATION OF THE GATHA 30.

### The Divine curriculum and the Divine Degrees.

English rendering by K.N. Dastoor

[KND's Note: We are now in a position to gauge the meaning and elaboration of Haa 30.1.

The first line is the address of Asho Zarathushtra to those aspirants who are now ready and awakened enough to long and crave to be led towards Mukti, Frashogard, the deliverance and redemption of the Ruvaan from the bondage of Druj. He tells them, 'I will first proclaim to you, through the spoken words, all that Divine knowledge which you are at this stage required to learn'

This divine knowledge, the Lord declares, is ultimately for the highly advanced humans, the Athravans of various levels. He tells the novice aspirants (Isheynto) that first through the spoken word (vakhshya) I will lead you to become the advanced Athravans (Vidushey). First through the spoken word and then through the actual divine vision I will guide you.

What are the subject matters, which I will thus teach you? The answer is in the second line and the first half of the third:

(i) **Staotaachaa Ahuraai:** The staota for, and to reach Ahura, the divine vibration which are the structural foundation of the beginning, the continuation of and the return of the Cosmos.

(ii) **Yesnaachaa vangha-he-ush Manangha-ho:** The Yasna, the actual building up and construction of the cosmos, through Vohuman, who is Ahura's Divine Desire personified and His Divinest of the Divine Consciousness;

(iii) **Humaazandraa Ashaa:-** The Divine Manthra, which lead to Asha, i.e., merging with the Divine law, order and Beauty. This third element implies and indicates the Manthra-practice which all aspirants have to go through stage by stage.

The last four words of the stanza (yaa

Raocheybish Dareysata Urvaajaa) declare that through these three lessons you will ultimately attain the Final Light of the Ruvaan, the attunement and merging of you Ruvaan with its Divine Star, and thereby the ecstasy of eternal peace.

The stanza thus provides the curriculum for the spiritual advancement of all humans at all stages. For the mortals like us who are whirling round in our Karmic cycles, the message is that: remember your final Divine Destination; aspire for it; keep in mind the Divine Mechanism of staota; manifest Vohuman within you through utter selflessness and humility; and keep the truth and the Manthra on your tongue. This message is reflected clearly in the passage 'Haomayo gave Baresman .... vaghazibiyo", which occurs in most of the Niyaishes and Yashts.

Dr. Saheb's translation thus takes us in the lofty regions of Divine knowledge. In assigning the meaning, he not only follows the rules of grammar and philology, but also relies on the Pahalvi and Sanskrit Translations of the Gatha. These translations are nearer to the Divine Message than the guess works of dozens of the Western Translations which are founded on the materialistic paradigms of the 19th century, which, in turn, are now all shattered to pieces, under its own 'scientific' weight.

Dr. Saheb has set out the Pahalvi text and its Gujarati translation for all the Gathic stanzas.]

#### The Pahalvi Translation of Haa 30-1. The First Line:

Aitoonau Zak e kola du gaubishno khwahishnau e Aooarmazd daad (Avestaak va zend) Moonik Aakaas (aigh daanaak ash Aerpatisaano koonishnau):

Thus, (for you the aspirants) two Truths bestowed by Ahura Mazda (namely Avesta and

Zend) are to be told, which should be absorbed [and] which is for the Cognisant (meaning the knowledgeable wise Ervads, the practitioners of Ashoi.)

[KND's Note: This one line is enough to indicate how the Pahalvi translation depicts the esoteric message inherent in the Gatha. The Avesta word "Mazdaatha" has been translated variously by the Western scholars Mills: "what things (are) the joyful admonitions." Spiegel: "what Mazda created". Bartholomae: "Things one should remember." Taraporewala; "created by Mazda". Baherangore: "eminent gifts". It is Kangaji and Darmesteter who have relied on the Pahalvi version by infusing 'du' meaning 'two'. Kangaji thus translates: "two divine spirits" (or two Godly forces: "Ishwari Shakti".) The Pahalvi points out that the word does denote 'two', but these are the two Divine Truths namely Avesta and Zend. Dr. Saheb points out that these two Avesta and Zend refer to the two sets of 21 Nasks: one the original, and the other the Nasks of the successive deputies (Rainidaars) of Asho Zarathushtra who mould, amend or dilute the original. Both follow the commands of Mazda; both are the compositions of staota yasna. They are the Truths emanating from Mazda and can well be described as the eminent gifts or the joyful preachings, or the creations of Mazda. Thus, by the help of the Pahalvi and the divine Teachings of Ilm-e-Khshnoom, we can grasp the hidden message of the Gatha. Without these two, all that we get are variant translations - often startlingly and despairingly variant.

The Pahalvi version also distinguishes between those who crave to know (Av: "Isheynto") and those who know- the Ervads, Athravan-s (Pah: Aerpatisaano), the

practitioners of Ashoi (Asha Kunishnu). Dr. Saheb points out that "Vidushey" refers to the eight hierarchical ranks: "Zaotaa" to "Sraoshaavereyz" enumerated in Ujiran Gah prayer and also in Vispered Kardeh 3, where the different divine energies of the eight ranks of Athravans are called and invoked by the Joti through recitation and by the Rathwi through changing his standing positions. (Havanaanem Aastaai— Ajeym Visaaai....)

[Pahalvi version is a significant pointer that Gatha are not a 'simple' moral sermon as Insler tries to make out or -ritualistically oriented primitive "mysticism" as Humbach tries to present or a literary poetry of a primitive prophet as most of the western scholars believe. The Gatha are a staotic composition with different levels of high mystical Truths embeded in them].

#### **Pahalvi version of the second line of 30-1.**

"Moon staayishno e A-oohar mazda va yazishnau e vohuman (afsha peydaak zak e Avestak va zend)": These subjects required to be known- (1) the mystery of Ahura Mazda's 'stooti' and (2) the yasna of Vohuman (so that the mystery of the Avesta and Zend is revealed.)

#### **The Third Line of 30.1**

"Moon Hoo-minidaar pavan ahlaa yih zakik moon (mindavam e fraaruno mineyd ash kirkak yazishnau e mas yeheyvooneyd) moonshaan den roshnih pavan veynishnoeh hoorvakhmanih (aigh shaan amat minvad yazishnau khadeetooneyd ashaan ramishn yeheyvuneyd).

Whoever is the thinker according to the Truth (i.e.) according to Humata Hukhta Havarshata, and is with Asha, for him (these subjects are to be known).

Whoever thinks about those good subjects, his good deeds are as lofty as yazashney. Their Light (i.e. their 'Roshan Kerdaairh') remains as visualising eternal bliss i.e. their "bhogvato" or Karma itself is joined with the eternal bliss. Therefore when they see yazashney being performed eternal bliss of divine ecstasy is generated in them.

Dr. Saheb says: what is meant here is that "Raocheybish" - the divine knowledge of 'dharma'; which is shining with its own Light and can bring others on the Path of Light, is generated in those who are enlightened (good) and who are engrossed in Yasna. They visualise bliss there. This supports the meaning of Raocheybish explained (before).

[KND's Note: The version refers to the spiritually advanced. They think Truth following the divine functions of the yazata; they are always attuned with Asha, the Divine Law & Beauty, and are always engrossed in yazashney. Yazashney here is not confined to the ceremony of that name. It also means all

their deeds, works and functions which by themselves amount to yazashney. This is a sure indicator that yazashney ceremony is intended, to invoke the yazatic energies and is one of the ways of the Ashavans.

The three matters enumerated in 30-1 constitute the path to eternal Light and bliss. Those who are advanced on the path are enlightened i.e., shine with the Light of their Divine Knowledge and are in attunement with their own stars in the ultra-divine world. The passage thus provides the curriculum to advance on the divine path and also indicates the attainment, the benefits, the graduation degrees as the course advances. Asho Zarathushtra says, first by the spoken words and then by divine practices I will lead you on the path and finally lead you to Soocha manangh-haa the enlightened consciousness which will enable you to see, with your own divine eyes, the divine mysteries of the Cosmos and the Creation. This message of 30-1 is thus taken further in 30-2.

# THE THREE DINKARD - VERSIONS OF THE GATHA AS EXPLAINED BY DR. F.S. CHINIWALLA

English Rendering by K.N. Dastoor

We have now arrived at the most unique feature of Dr. Faramroz Chiniwalla's work on the Gatha.

We have amongst our religious writings a large Pahlavi book called "Dinkard". - It is written in that form of Pahlavi language which was current in the Sassanian times (226 to 641 A.D) and thereafter. It is an extraordinary treatise containing enormous information on the doctrines, tenets, traditions, history and the scriptural and other writings of the Mazdayasni Daena as imbibed in, and observed by, the ancient Iranians. The particular contents relevant for our present purpose consist of three different versions of each of the 17 Haas formulating the five 'Gathas'. These are set out under three different headings: "Sudgar Nask" "Varsht - maansar-Nask" and "Baga Nask". Each of these three 'Nasks' has a chapter each, on each of the 'Haas' of the Gatha. Each chapter refers, in its first line, to the first word of each Haa, and names the Haa by that word. For instance, the first Haa of Gatha Ahunvad (Yazashney Haa 28) begins with the words "Yaanim-mano". The chapter on this Haa in each of the three Nasks, begins by stating that this chapter "(Fargard) 'Yanim-mano' is about....." and sets out a version, a rendering, an interpretation of the Haa. Similarly, for the second Haa of the Ahunvad Gatha (Yazashney Haa 29) which begins with the word "Khshmaibiya", the relevant chapter in each Nask begins as: this "fargard Khshmaibiya is about....". Each of the 17 Haas of the Gatha has thus three different versions set out in each of the three Nasks.

The perplexing part of this situation is that the three versions are radically different from all the current translations of the Gatha and often appear to talk about matters entirely unconnected and irrelevant to the Avesta. To add to the bafflement, the three versions sound entirely variant to each other! As if that

is not enough, the three versions are given the name 'Nasks' and stated to be taken from the Avesta Nasks.

The most exhilarating feature of Dr. Saheb's work is that he has shown how three versions bring out certain hidden levels of different meanings inherent in the Gatha. A holy scripture, which reflects the word of God, is not an ordinary piece of literature. The modern sage Sri Aurobindo is at pains to point out in his "Hymns to the Mystic Fire" that the contents of a scripture like the Veda amount to "Seer-wisdom, seer words" and have secret meanings and that "the grammarians, etymologists, scholastic conjectures will not open to us the sealed chamber." And the secret chamber has many mansions. David Sheinkin in his wonderful book "Path of the Kabbalah" refers to the Jewish Mystic teaching that the Hebrew Bible "has many different levels simultaneously". He points out that just the first three words of the Holy Bible: "In the beginning" have several different levels of the divine message. There are therefore not one but several different messages in each passage, nay in each line and each word of the whole of Avesta including the Gatha. The western studies with their 19th century paradigms are incapable of comprehending even the lowest mystical level. Mysticism is a taboo for them. One of their paradigms is that each word of the Gatha must have only one meaning and it has only one message from the Prophet. The confounding oddity is that in spite of this belief, they have as many highly variant translations as there are translators.

Dr. Saheb points out that Avesta cannot be decoded by mere philological meanings of words. The Divine message and its different levels can be comprehended by "Taavil". This means : the key to decipher; the rules of unfolding the inner meanings

and their levels. Based on this 'Taavil' three different versions of each Haa of the Gatha have been set out in "Dinkard".

### **WHAT IS DINKARD?**

Let me first touch a bit more upon what this "Dinkard" is. It is a voluminous treatise written in Pahlvi language of the Sassanian times. Originally it consisted of nine books. But the available copy does not have the first two Books. It begins with Book III, where also the first few folios are missing. Book IX was translated by Dr. E.W. West in the Sacred Book of the East, Volume XXXVI. The credit of translating the whole of the available text goes to Dasturji Dr. Peshotan Dastur Behramji Sanjana and his worthy son Dasturji Dr. Darab Dastur Peshotan Sanjana. The exertions of the father and son have resulted in the community being rewarded with 19 huge volumes containing all the Books III to IX of Dinkard. Dasturji Peshotan published the first volume in 1874 and the ninth, posthumously in 1900. At the time of publication of the fifth volume, his son Dasturji Darab collaborated with him. Sixth to Nineteenth volumes were then published by Dasturji Darab between 1907 and 1928. What a tremendous exertion spread over a period of 54 long years between the father and the son! What an unparalleled service to the community!

### **WHAT DOES DINKARD CONTAIN?**

The contents of the marathon book, Dinkard are very instructive and very significant. It contains some narration about cosmogenesis and 'Ameshapends' (Book IV); the history of Mazdayasni Religion from Gayomard onwards (Book V); Zarathushtra Nameh, the narration of His divine life, Stature and Miracles ("afdih") based on one of the 21 Avesta Nasks called Spend Nask (Books V and VII); a collection of practical rules and duties of life and sayings of the highly advanced souls - Paoriyotakeshaan - including Adarbaad Maraspand (Book VI); exposition of Mazdayasni Daena based on Nikiz-e-Vehdin i.e., the Treatises on the mystical and spiritual phases of the Daena (Book VII); the contents

in a condensed summary form, of the 21 Avesta Nasks (Book VIII). Book IX contained in volumes 17,18, 19 of Dasturji Sanjanas' work refers again to three of the 21 Nasks viz. Sudgar, Varshta-maansar and Baga, and here the three different versions of each 'haa' of the Gatha occur.

### **The Authors and Copyists of Dinkard**

The last part of Book IX contains three "Colophons" i.e, the personal statements from the writers or copyists of Dinkard setting out their names, places, dates of their writings, thanksgiving to Ahuramazda, and other moral and devotional feelings, sentiments and admonitions. These colophons reveal that the Book was originally written in the middle of the 9th Century, more than 200 years after the fall of the Saasaanian King Yezdeyzerd Shaheriar. The original authors are named as Aataro-frobag, son of Farrakhu Zaata, and Aataro-paat son of Haemid said to be coming down from the family of Aderbaad Maaraspend. The Colophons indicate that the earliest copy of the original was made after some not known years; and from this earliest copy one Maahvindaat, son of Narimaan made a copy somewhere about 1020 A.d. In the said earliest copy as also in Maahvinadaat's copy, Books I and II were missing. It seems that further copies from Maahvindaat's were made in 1338 A.D., 1496 A.D., 1640 A.D. and 1669 A.D. The last one was brought from Iran to Surat in 1783 A.D. (These years are based on Dasturji Darab Sanjana's Dinkard Vol.XIX, Introduction, pages XVI, XVII, and Haug's "Essays on the Religion of the Parsis" Popular Edition 1878, Kegan Paul, pages 101,102). Sanjana Dasturjis' 19 Volumes contain the text of this last copy and its translations in English and Gujarati.

This then is the genesis of the Pahlvi book Dinkard, the last Book IX of which contains the three different versions of the Gatha. Let us now see what Dr. Saheb Faramroz Chiniwalla says about the three versions in the First Book of his Gatha-series (Haa 28) :

**Dr. Saheb says:-**

"The author of Dinkard has given the explanations for the five Gatha in Sudkar, Varshta-maansar and Baga Nask's, which seem entirely different from the present day translations; so much so that some hasty people are induced to consider them as worthless. But there it is revealed what is the inner secret behind the correct purport of the meanings of the words in all the five Gatha. There it is taught that the secrets can be deciphered in many ways. The dry and barren meanings of words do not unfold the real secret. The philological meanings of the Gathic words is one thing, and their 'taavil' is an entirely different thing. Tavil means the real purport and substance inherent in the meaning of words. Three different classes as such taavil are made known. One such class is in the Sudkar Nask, the second in Varshta-maansar. Nask, and the third in Baga Nask.

In the Sudkar Nask are given the morals and moral laws which are derived from the meanings of the Gatha and which will lead the creation to its intended aim; the manners and procedures for their implementation; the maxims of different kinds; the criteria of leading one's life etc. The Varshta-maansar Nask contains some unfolding of the Gathic words which are technical; the strength of the Gathic Manthra etc.

In the Baga Nask are given the real purport of the Gathic formulae; the real deeper explication; the real inner mystery, which has come down from the Paygamber Saheb Himself; and the summary derived therefrom; and "the logic of the origin" ("Hakikati Mantak") for all this. "Hakikati Mantak" means that kind of logic which from the short-visioned ordinary orbit of common sense leads the thinker on the path of divine Intelligence of 'Yazata's called 'Baod' whose orbit is as expansive as Zaravaneey Akarney (the boundless time from the Beginning to the Finale). In short, this logic unfolds the importance of the Truth that there are many matters which go far beyond, and cannot be gauged by, the ordinary common

sense, and therefore they have to be just believed as true at the present stage; and that when a human rises up to the level of Ashavan and enters the Gate of Baod, the boat of his common sense goes around the vast ocean of Baoda and he is able to SEE with his own divine eyes those matters which he had previously just believed to be true. This is the elucidation of Hakikati Mantak. Thus, the Baga Nask depicts several hidden matters of Origin, which can be deciphered by "Maakulatey-tehsey" and "Maakulaatey-asraad"- the two kinds of the original Mazdayasni logic. These two kinds of logic were current in the mazdayasni times; they were then made prevalent on a lower level in the Mohmedan world through Arabs or the converted Parsi philosophers. These Logics are referred to in the Nikiz-e-Vehdin Volume one at pages 510 and 712 and in volume Two at pages 9-kha and 406. The Baga Nask depicts in a limited way the deciphering of the mysteries of the Gatha according to the deeper Truths of Nature, which are incontrovertible.

Thus are given the three different taavil-versions of the Gatha, which constitute the correct interpretation of the Gathic words and formulae. Today, every one tries to explain the meaning of the words in the Gatha according to his own understanding, which cannot reveal their real secret. However there are explanations coming down orally from the Master to Disciple right from the times of Paigambar Saheb, the dilapidated written form of which is preserved in the three versions. The etymological meanings of the Gathic words and their taavil are two different matters elucidating each other. Very shortly stated, Sudkar Nask explains amongst other things the benefits of chanting and meditating on the Gatha and the power, strength and efficacy of the Gathic Manthra. Varshta-maansar Nask shows (amongst other things) the divine stature of Zarathushtra and his Manthra. And the Baga Nask indicates amongst other things the secrets of the narrations set out in the Gatha.

*(To be continued.....)*

## DR FARAMROZ CHINIWALLA'S RENDERING OF THE THREE DIFFERENT VERSION OF THE GATHA IN PAHALVI DINKARD

*Translated and elaborated by K.N. Dastoor*

[K.N.D.'s Note: In the last issue, I gave you some idea about the marathon Pahalvi Book, titled "Dinkard", which was originally written in the 9th century and copied several times thereafter. The earliest copy appears to have been made in about 1020 A.D. and the later ones in 1338, 1496, 1640 and 1669 A.D. The last one was brought from Iran to Surat in 1783 A.D. and the gigantic work of the erudite father and son, Dasturjis Peshotan and Darab Sanjana is based on that copy.

The last Book IX of Dinkard as set out, transliterated in English, and translated into English and Gujarati, in the 19th Volume of Sanjana's, contains three different versions of the Gatha. Each of them presents a certain phase of the divine message. Each is seemingly variant from the other and all the three seem to be different from the various highly divergent translation of the Western philological school. It is the mystic science of Ilm-e-Khshnoom and the taavil revealed by it that a nexus is spelled out and unfolded between each passage of the original Gatha in Avesta and its different phases set out in the Pahalvi Dinkard. This by itself is a wonderful occurrence, manifesting the divine, mystically and spiritual nature of the Holy Scripture. The Parsis should consider themselves extremely fortunate to have not only the three different versions but also a glaring pointer to the truth that any Holy Scripture has different levels, phases, stages, ranges and dimensions.

Before proceeding with the three Pahalvi versions of Haa 30-1 as set out in Dr. Faramroz Chiniwalla's work, I would like to clarify that these versions in the Dinkard volume IX are different from the **Pahalvi Translation** of the Gatha, which has come down to us in certain manuscripts and was explored in the Westernly way by the

philological scholars particularly Dr. Lawrence Mills. There, the Pahalvi writers have actually translated and in a sense commented upon, the original Avesta text of the Gatha. The Pahalvi Translation of Haa 30-1 is already presented in Dini Avaz of July-August 1994 (vol. 19, no.4). The Dinkard versions are not such translations; they treat the different levels and dimensions of the divine message in the Holy Avesta Scripture, the Gatha. As already stated the versions unfold the practical moral lessons and the deeper spiritual and mystical matters contained in the Gatha, as also the divine Yazatic stature of Asho Zarathushtra, and the efficacy of the Manthra of the Gathas. There is no hard and fast divisions of these matters in each of the three versions. They are inter-related and often the same subject matter appears in all the three versions but with emphasis on its different aspects.

It has been also pointed out that the three versions are given the names of the three Nasks: Sudkar Nas, Varshta Mansra Nask and Baga Nask. This naming is not just a fancy of the writers of Dinkard, nor have they done so to give fraudulent authenticity to their own fancies, as some westerly winded scholars are inclined to believe; they have gone to the extent of charging with this fraudulence even the alleged "writer priests" of "of later" i.e., non Gathic Avesta. The allegation is that they the later priests fraudulently used the statements like "Mraot Ahurahe Mazdaao" or "Pereyset Zarathushtro Ahurem Mazdaam" to infuse an authenticity to their non-Gathic and non-Zoroastrian dogmas. The glaring illustration of the insulting charge is Prof. Illya Gershevitch's much boasted article "Zoroaster's own contribution" in the journal: Near Eastern

studies, January 1964. The relevant quote from this article is set out in the Introduction to the present series-Dini Avaz vo.17-1.

The names of three Dinkard-versions indicate that the three of the 21 Avesta Nasks did contain and set out the various Mantric levels and the doctrines and teachings woven into the. At several places in Dinkard, the author has stated that his source is the authentic original Avesta Scriptures.

We are now ready to delve into the three versions of Dinkard. Dr. Saheb has, in each of his six published books on Gatha, viz. (i) Haa 28, (ii) Haa 29, (iii) Haa 30, (iv) Haa's 47 to 50, (v) Haa 51 and (vi) Haa 53, given the Gujarati translations of each of the three Nasks as set out in Dinkard, and at the end of each stanza of the Gatha explained how the version is connected with the taavil of the Avesta. In what follows I have first set out the English rendering of those passage from each of the Pahalvi Nasks, which have a nexus with the translation and taavil of the Avesta Gatha Haa 30-1. In doing so, I have, wherever, Dr. Saheb has quoted the lines from the Pahalvi text, put it down in the English alphabet, subject to the limitations inherent in that language, which Bernard Shaw mourned in his drama "Pygmalion". The non-scholarly reader may, if so liked, ignore the text - and read only the translation.

#### DR. SAHEB ON SUDKAR NASK

1. Shashum Fargarad "At Taa Vakhshya Madem Pahlumih-e-Panj Avaadih = The sixth Fargarad "At Taa vakhshya" is about the excellence of five kinds of the blessed bounties ('karam bakhshesh');

Fratum Pavan Ahlaahee: The first bounty is of the righteousness (truth);

Da digar Pavan Frazend-e-Nivag: The second blessing is of the best progeny;  
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Sadigar Pavan Zimig-e- Rodishna Aaomand: The third bounty is of the fertile land;

Cheyhaarum Pavan Ramag-e-Meyshaan:

The fourth blessing is of the flocks of sheep;

Panjam Pavan Farakhteeth-e-Pavan Kheyshkaaree: The fifth bounty is of the cleverness in one's work.

2. Madam Khalkunashn-e-Vel Tukshhaa kann Gadman Val Ashghehaanaan

Shakunaaeeh: (This is) About the craftsmen - those who alchemise their own self, those who observe the 'tarikats', will have the auspicious fortune of attaining "Gadman" i.e., the progressive state of purification of the Aipi'.

[KND's Note: 'Aipi' here means the field surrounding a human; every human has his or her own Aipi extending in a circle of about one foot around the body. This field has the property of absorbing the effects of every thought, word and deed, whether good or evil. Any spiritual advance is accompanied by the progressive purification of the Aipi. Aipi in the process of purification is called Gadman". The message here is that those who alchemise themselves, that is, convert or transmute the evil within into good attain the state of Gadman. This is a part of the curriculum laid down in 30-1. Dr. Saheb continues:]

And those who are idle (i.e. avert their duty of alchemising) will get poverty and indigence;

3. Yati bunaan: those who **sit idle** (i.e. do not exert) will get the Gadman i.e. the refined state of Aipi, one fold (or degree);

Sagitunaan: those who **walk** will get it two fold (or to two degrees).

Tachaan: those who **run** will get it three fold (or to three degrees).

Raatunaanak: those who are **speedy** will get it four fold (or to four degrees):

Deybrunaan ik Pavan Aspa: those who **ride the horse** will get it five fold (or to five degrees).

Vazaanak Pavan Raaee: those who **sit in a chariot** will get it six fold (or to six degrees);

Dadistaan Shnaakhtaareeh va Vichaar taareeh: those who **learn and know the laws and teach** others how to recognize good and bad will get it seven fold (i.e., to seven degrees.)

Hoo Paanaageeh-e-Khastgaanak: Those who dwell in the shade of propitious (gracious, auspicious), sinless and conscientiously earned **wealth** will get it eight fold (or to eight degrees);

Shnaasgeehaa Tukshaakih-e-Medem Verzidaareeh-e-Zeemeeg: Those who are experts in the knowledge of **tilling of land** will get it nine fold (or to nine degrees);

Aamuzkaareeh-e-Manthra Spenta: those who **teach Manthra Spenta** will get it ten fold (or to ten degrees).

[KND's Note: An astute reader will at once see that here the grades of self-alchemisation are referred to, Self-alchemy results in the purification of one's Aipi and that amounts to progress on the divine path, spiritual advancement. Those who are 'Isheynto' i.e., those, who crave to advance, should not sit idle; idleness is static; Aipi sticks to one degree. But those who walk, run, rush, ride, sit in a fast chariot will alchemise their Aipi in successively higher degrees. These words are not to be taken literally in the dry dictionary sense. They are the velocities of spiritual journey towards Frasho-Gard, the ultimate divine goal. Still higher stages are: gaining the divine knowledge and imparting it, attaining divine wealth by obeying God's Law and utilising it for the advancement of others; knowing the divine Rules of tilling one's own earth i.e., the body, which is to be freed from Druj the evil inter woven in it; learning and teaching Manthra-Spenta which is founded on the laws of divine vibrations, staota yasna.

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We have seen that Haa 30-1 is the address of Asho Zarathushtra to those aspirants who crave to advance on the **divine path**. The curriculum for this has three subjects: the Staota, the Yasna and the Manthra. The aspirants has to advance step by step in these divine subjects. The message is therefore for the humans at all levels. It is not confined only to the more advanced 'Ashavan' or 'Athravan's. It contains the teachings for a non-saintly humans too. That is unfolded through the 'Taavil', and here the taavil in the Sudkar Nask reveals the successive advancing stages beginning with the idle. Each stage learns the three subjects progressively: from primary to intermediate and then to high and higher and highest. First, learn to walk; abandon your sluggishness, exert on the path of Danena like a child learning to walk; improve your walk; then learn to run, rush, ride. Horse in all mystic sciences depict the speedy journey on the divine path. 'Aspa' is the suffix in the names of highly evolved Ashavans, warriors and Kings like Lohraaspa, Vishtaaspa, Paurooshaspa. Four of the nine ascendants of Asho Zarathushtra are "aspa"s. As riding a horse requires skill, imparts exertion, induces fatigue and takes the rider forward with grace and beauty, so do all the exercises for the Ruvaan's march towards Ahura Mazda.

Similarly chariot depicts, in the mystic sciences, the **vehicle of the soul**. Here, chariot-driving is shown as a stage higher than horse riding. Chariot occurs in Meher Yashta, as also in Veda, and Upnished. Soul is described in Kathapanishad as travelling in the chariot of the body. In Kardeah 25 of Meher yashta Meher Yazad's chariot is stated to be surrounded by the chariots of Sarosh, Rashney, Aap, Urvar and Ashaonaam Fravashi.

The stage next to chariot driving is the attainment of higher knowledge and the authority to **impart** it on others, where the Aipi is sanctified to the 7th degree. He or she then

becomes “wealthy” with divine treasures.

Then comes the stage of expertise “in tilling the land”. Ruvaan is enclaved in the body. The body is a stony land to start with. The stones are to be dug out and the earth is to be softened so that the seeds of goodness, selflessness and divinity can grow up and the human can become a garden emanating divine fragrance throughout the cosmos. This is the real meaning of agriculture in Religious Scriptures. The western study has never appreciated, nay imagined this. It has been carried away by its own intellectual ego to assign the literary dictionary meanings to such words like agriculture, cow, cattle, sheep, Shepherd occurring in the Holy Scriptures, and pompously conclude that the Religions were the products of an alleged agricultural or pastoral times which were slightly later than cave-man's times, and much earlier to the progressive present of the 19th century. Thus the great scholar Mills, in spite of all his scholastic exertions, wrote in his Introduction to the Gathas in S.B.E. Vol. 31: “Here it must be noted that the population among whom these hymns (i.e., the Gathas) were composed were chiefly agriculturists and herdsman” for whom “their land and cattle represented their most valuable property” (page XXI). These scholars nurtured in the materialistic thinking of 19th century never dreamt in their deepest sleep that these words denoted the evolution of the Ruvaan through the tilling and ploughing of the land of the physical body and transmuting its Druj into Gava. Gava is not just the cow and cattle but the element of selflessness dwelling into the human heart and the Prophets and ‘Sashyant’s therefore call themselves Shepherds. Christ spoke of Himself as the Good Shepherd; Moses loved “to tend his flocks”; all Founders of Religions do. They guide, they feed, they nurture their own flocks that is, the Ruvaan’s passing through their respective ‘Din’s. Lord Krishna with

the flute of devotion in His hands led His “cow and the cattle” to the fields of spiritual nourishment. In the very first stanza of Gatha Haa 29 (which Haa depicts the Divine story of the yazatic Origin of Asho Zarathushtra) Geush Urva, the mother Earth, the soul of “the cattle”, thunderingly asks for the Divine Farmer (“Vaastrya”), who will teach the way of Ahura Mazda to these earthlings. And Ahura Mazda in his Divine wisdom decrees, in Haa 296, that Asha Zarathushtra is the divinely authorised and empowered Lord, Leader, Guide, temporal as well as spiritual, who has been moulded, formed, structured “tatashaa” and ordained as the Divine Farmer, Shepherd, Tiller to lead the humans through the Fields of Divinity to Ahura Mazda. In Faravardin Yashta, Asho Zarathushtra is called “yo Paoriyo Vastryo Fashunyas”, who was the first Farmer to teach the humans how to till and plough the stony land of their physique. Haa 29-6 uses the words “Frashu-yantaeychaa Vastryaa-eechaa”,

Therefore, the curriculum of Haa 30.1 also includes the divine exertion of agriculture and Sudkar Nask points this out by saying that the experts in agriculture have their Aipi sanctified nine-fold.

The ten-fold purification of Aipi is for the teachers of Manthra-Spenta, who have the divine knowledge of staota yasna, the Founding vibrations of the whole Creation and Cosmos

This, my reader, is the only right way to comprehend the right message of the Gathas. The philological somersaults do not and can not in the very nature of things reveal the right key. They mislead; and worse: kill the faith of the Parsis; and worst: increase the production of the faithless.

*(to be continued.....)*

## DR. FARAMROZ CHINIWALLA'S TRANSLATION OF THE GATHA 30-1

English Rendering by K. N. Dastoor

[Dr. Saheb now proceeds to decipher the message of Gatha Haa 30-1 as reflected by the Paharvi Dinkard in Book IX, Part I, (Chapter VI) under the title "Sudgar Nask" (Sanjana Volume XVII). First, he puts in a nutshell the basic theme of Haa 30-1 as revealed by the Avesta stanza and then shows how the Sudgar Nask catches one of the multicoloured Channels of the Gathic Truths.-K.N.D.]

The first line of 30-1 says: I am telling

up with Anagra Raoch; that is, the Ruvan earns 'Khoop-e-Ruvan'; and attains eternal Ushta, through the state of "Urooney-Ushi".

[K.N.D.'s Note: As the Druja, the evil element within dissolves and is converted to 'good' step by step, the consciousness of the Ruvan awakens and gradually unfolds itself. The state of complete awakening of the Ruvan is called "Urooney Ushi". Khoop-e-Ruvan is the stage by stage procedure to attain that state.

### OUR 20<sup>TH</sup> BIRTHDAY

Dear Subscribers, Donors, Advertisers and Well-Wishers,

We thank you one and all for standing by this humble journal "Dini-Avaz", and helping us in our endeavour to spread the pristine pure knowledge of the Zarathoshti Din which is called "Khshnoom", the knowledge that gives inner pleasure and satisfaction.

We are only the small tools "Marefat" who have survived with the Blessings of Dadar Ahuramazda, His Amshaspands and Prophet Zarathushtra, to preserve the knowledge imparted by Sahib-Di-lan-Saheb of Demavand to Ustad Sahib Behramshahji Shroff.

The soaring printing price is bending us under its load as there are no Parsee printers left. The loss in a year is crossing Rs. 12,000/- mark yet we continue with the same old subscription of Rs. 15/- only per year, leaving it to the senses of our well wishers to bring in the subscribers and advertisements.

We welcome our New Committee members Mrs. Viloo Engineer, Mr. Gustad Forbes, Mr. Rusi Patel and Mr. Nari Patel.

With Best Wishes,  
God Bless!

Yours truly,  
for Dini-Avaz Committee  
**Curset M. Patel**  
Editor

this to those who are 'Isheynto' i.e., those who have caught up a faint glimpse of divine knowledge and desired to advance on the Path of Upliftment. To them I shall teach three basic things, namely "Staotaachaa Ahurai", the Staota-Prayers to reach Ahura; "Yesnyachaa Vangh-hey-ush Manangh ho" i.e., the yasna of Yazata rendered with the divinely awakened mind of Bahman; and "Humaazandraa Ashaa" i.e, Manthra for attaining Asha. There are other things besides these, through which the Ruvan is attuned far

A mobed called upon to perform any major Pav-Mahal ceremony like Yazashney, Vendidad, Nirangdin or 'Boi' on Atash Behram is required first to go through the 'Khoop' or 'Khub' ceremony, which takes the mobed's Ruvan nearer to the state of Khoop-e-Ruvan. An Ashavan mobed i.e. one who has attained a high divine stature, can achieve the state of 'Urooney Ushi', the complete awakening. Dr. Saheb proceeds now with the Paharvi Sudgar Nask.]

## Truthfulness, the First Requirement

So, here in the Sudgar Nask is depicted that person who has the craving for knowledge and who then is qualified to learn the aforesaid three and other things. Such person, says the Nask, should have acquired "Paahlumih panj Aavaadeeh" - the five best kinds of gifts. Firstly, he must have acquired truthfulness, and arising out of it, the deliverance from the clutches of carnal desires and passions and state of controlling them, leading him to Ashoi, the perfect divine purity.

[KND's Note: Truthfulness is the starting point on the path leading to Ahura Mazda. Falsehood is the first and foremost fall and is the source of all the carnal infirmities, like passion, anger, greed, ego, envy. The first exercise of life is the earnest exertion to stick to the truth in thought, word and action. This by itself leads to the control of the enemies within. The passage starting with the words "Haoma Yo Gava Bareshmana ---" occurring in all 'Niyaishs and Yashtas contains the message that to become a 'Haomi' i.e, the real devotee (Gujarati: 'Bhakta'), one is first required to use one's tongue to speak the truth and recite Manthra. That leads one to becoming 'Zaothra', a battery charged with divine energy. Sudgar Nask reading of the Gatha, here, sets out this great principle of Daena, as applicable to our day-to-day life.]

**The second gift is that one should have begotten children who are more advanced (on the divine Path) than oneself.**

[KND's Note: This is the message of "Boonak-Pasbani," the preservation and furtherance of the divine gene, which can be achieved only through spiritually ordained marriages between the same genre. Here, thus, marriages which lead towards spiritual upliftment and progeny through them is advocated. The Paharvi words are "frazand-e-nivag" which are translated by Sanjana as "noble progeny". **The meeting of the genes of the same type only can result in the advanced progeny.**]

**The third gift is one should have got fertile land.**

[KND's Note: Land is referred to, here, in two senses: (i) the vocation of agriculture

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and, (ii) the exertion for spiritual upliftment. Tilling the soil of the Mother earth by itself is not only a physical but also a spiritual exertion, a divine undertaking. Nature has evolved special machinery of its own to fertilise the earth and provide food for the living creation. Streams of blessings called Gahambar pour down on the soil as a part of the divine works of Ahura Mazda's 'yazatas. The humans are required to till the soil and thus accept with a thankful heart, the divine blessings. Genesis in the Bible instructs Adam "to till the ground from which he came." The Amish community in U.S.A. treats farming as "a religious tenet and a branch of Christian duty". For them, soil has a spiritual meaning; it is not to be sold or exploited at will. Man is the gardener of God's garden. (Donald Kraybill in "The Riddle of Amish Culture" p. 189 - The John Hopkins University Press - 1989-91)

## Agriculture in the Vedas

Panikar in his excellent work "The Vedic Experience" beautifully summarises the Vedic truth on Agriculture. "Man has a very concrete and terrestrial way of collaborating both with God and with the world and this is his involvement in the process of producing food. Man is learning to work with nature, to till earth, and to grow his own good: he is learning to know the earth as well as to know God." This is how Panikar summarises Rig Veda IV, 57 ". Just as a cow is thankful if human hands relieve her of the burden of her extra milk, so the earth is happy to be worked by man." It is the farmer who lets fall on earth the milk God has made in heaven. The fertility of the earth is the expression of divine protection

## Vendidad on Farming

In Vendidad Pargarad III Ahura Mazda answers questions on: Which five pieces of land are 'very pleased' ('Shaa-ee-shteym') i.e, enraptured in ecstasy, and which five are 'displeased' ("A-Shaa-ee-steym"). In the fourth passage. He answers: Oh Spitama Zarathushtra! The third piece of land which goes into ecstasy is that on which are cultivated the grains, grass, plants and trees bearing food. Dr. Saheb in

his inimitably divine style says in his Book on Vendidad, "Land is linked with air, air with the breath of man, the breath with the thoughts, works and ways of day to day life of man and therefore with the good order in the world and the progressive evolution ("Vrudhdee") of all kinds, physical as also non-physical" (i.e, spiritual and divine). Food is the outward manifestation of Nature's divine blessings merging with men's exertions. It is the resultant product of a 'yasna' between Yazatas and man.

Alas! Today even the divine vocation of farming has been invaded by Satanic forces. Bull and plough are replaced by tractors which impose undue strain on the soil. Natural fertilisers like manure are replaced by chemical ones. As Ramphal points out in his excellent book "Our country, the planet" (Lime Tree 1992) "Industrialised agriculture in OECD (i.e. Superrich and rich) countries delivers some of the fiercest ecological blows," and then proceeds to shower facts after facts to show the havoc (page 106 et seq). The divinity in agriculture consists in natural human exertion and not in technological pollution.

### Spiritual Farming

In the Holy Scriptures and writings, agriculture is ALSO referred to as the tilling of the soil of the physical body of man. The last portion of the 'Druja' is interwoven with 'Gava' in the physical body. 'Druja', the evil element, is to be converted to good and then merged with Gava, the good element in the body. Religion and religious exertions including all 'tarikats and moral codes, provide the procedures for such conversion. These exertion shall one day merge the Druja into Gava and then the great divine alchemy carried on this earth shall end for the Ruvan. The Prophets of God prescribe these procedures, exercises and exertions. They are therefore called Divine Farmers and Shepherds. (e.g. "Vastroyo Fashunyas" for Asho Zarathushtra, the Divine Farmer, tilling the soil of man and earth to lead them to divine progress.)

Alas! Here also the Western world has twisted the divine farming to the alleged primitive agricultural and pastoral age! Another piece of pollution, this time, intellectual, mental and spiritual.

The Pahalvi Sudgar Nask in the Dinkard presenting one of the many levels of Gatha 30, refers to the third divine gift, the fertile land. Let the ground of the Mother earth be cultivated. Let man exert on the soil; nature is ready to shower its blessings and grow the food. Let the food be grown, so that the humans may live and ultimately finish their Karmic cycles and merge the Druja into Gava. Let a human also till his own soil of the physical body by using the equipments and exercises provided and ordained by the Prophets, Saint and Sages. One who cultivates the earth-soil as also one's own internal soil is gifted by Ahura Mazda. That cultivation will qualify one to learn Asho Zarathushtra's curriculum of 'Staotaachaa Ahurai,' 'Yesnaacha Vangha-eush Manangh-ho' and 'Humazandraa Ashaa'. 'Zimig-i-rodishna-Aomand' refers to the land which is fertile, the soil of the earth producing the food that nourishes; and the soil of the Ruvan i.e., the physical body which is fertile in growing the bumper crop of good works, works that glitter with divine light and vibrate with divine energy of Ahura Mazda; works that are described as 'Khan-vaiteeshcha Veyreyjo,' the enlightened deeds, in Ardibehesht Yasht. Dr. Saheb continues:]

He should be the owner of a flock of cattle; he himself being a 'gospand' should be keeping a gospandi herd.

[KND's Note: In the same way as soil refers to earth-soil and man's own body-soil, so gospand, cattle, cow, sheep refer to those animals themselves as also the gava-the element of goodness and selflessness in man. A cow produces abundance of milk and sincerely craves for man taking a large part of it. So also 'gava' within man induces him to produce the milk of the Godly works and gift them away to others as also dedicated them to Ahura Mazda.

Tilling the land and nourishing the cattle go together in a farmer's life as also in every human's life. The soil of the Ruvan is the body. It is the body that is to be 'cultivated'. The tilling of the body means conversion of Druj into Gava. The plough for this farming is the Daenaa. The Gava woven into the body is to be nourished also by Daenaa. Farming and

cattle have therefore deeper meanings, pointing towards spiritual exertions and religious disciplines in our day to day life on earth. Only those exertions and disciplines will qualify a human to be 'Isheynto', the earnest desirer for Truth, and to be instructed in the three-fold curriculum set out in 30-1.

We thus see that the Sudgar Nask's commentary is not something foreign to the Avesta 30-1 or fancies of so called later priests. All the Pahalvi versions have their origin in the wisdom taught from the times of the Asho Zarathushtra and His later Deputies, the Saoshyants and Raaineedaars. The Avesta Gatha has a strong connection with the three Pahalvi versions and they do present the multi dimensioned messages of the Gatha. The Gatha is not just a philosophical exercise of pastoral Prophet. It sets out Ahura Mazda's own Divine word converted into such Manthric words as can be pronounced by the human tongue. Ahura Mazda's word is not like some literature. It is the Manthra,

the very pronouncement of which liberates the divine energy channels in Nature. Ahura Mazda's word cannot be subjected to man-made grammar and etymology, and if so subjected, will not yield any divine fruits. 'Taavil' i.e., the Rules of staota yasna, the Manthric structures are required to decipher the Message. And the message is not just one. It has various levels. One line of any Holy Scripture can contain several levels. The Pahalvi versions are setting out those levels which are related to our day to day life. They pick up from the infinitely vast garden of the Gatha, a few flowers for our daily life.

None of the Western scholars have ever tried to go into the relation between the Avesta Gatha and the three Pahalvi versions. They are too fragmentation oriented to do so. Only Dr. Saheb has drawn the connection with the divine key, Khshnoom, which is described in the Gatha itself as one of the gifts of the Saoshyants of the Daena. (Haa 53-2)]

*(To be continued)*

# Dr. Faramroz Chiniwalla's Translation of Gatha 30-1

English Rendering by K.N. Dastoor

(We have seen that the marathon Pahlvi work Dinkard sets out there different versions of the Gatha under three titles Sudgar Nask, Varsht-mansar Nask and Baga Nask, (all the three in Book IX, Sanjana Volumes XVII and XVIII.) The versions on their apparent tenor, look so different from the Avesta Gatha that the Western and West oriented scholars, while presenting their highly variant translations of the Gatha have not thought it fit to take any help from these Pahlvi versions. That is because of their pet paradigm of fragmenting our Religion in the so-called Gathic and non-Gathic times and declaring with great scholastic pomp that the two are not only different but entirely contrary to each other! In fact and in truth the Pahlvi versions reflect the multidimensional levels of the Gatha. They also show how the Divine Truths of the Gatha can be transmitted to the practical day to day life of the humans on this Earth.

We have seen that Gatha, Ha 30-1 prescribes the three-fold curriculum: (i) Staotaachaa Ahurai i.e. the Staota Prayers to reach Ahura, (ii) Yesnyaachaa Vangh-hey-ush Mananghho i.e. the yasna of the Yazatas rendered with the divinely awakened mind, and (iii) Humaazandraa Ashaa i.e., Manthra for attaining Asha. One who has the craving for Divine knowledge has to qualify oneself to attain it. For this, the Sudgar Nask says, one should acquire five best kinds of gifts - "Pahlumih i panz aavaadih". The five gifts are:-

The first is "yasharaayih" i.e., truthfulness and through it the deliverance or freedom from the net of carnal desires and passions, leading to 'Ashoi', the ultimate divine purity.

The second gift is : "ferzend i nevag" i.e., the progeny which is spiritually more advanced than the parents.

The third gift is: "Zimig i rodishna-aomand", the fertile land, meaning the vocation of agriculture and the exertion for spiritual upliftment.

The fourth gift is "ramag i meshaan" i.e., the flocks of sheep, meaning the development of 'gava'-element i.e. selflessness in oneself.

The above four gifts were elaborated in the January-February Issue of Dini Avaz (Vol. 20, no1). Dr. Saheb Faramroz Chiniwalla now proceeds with Chapter VI, Vol IX of Dinkard which reveals the practical side of the Divine knowledge contained Gatha Ha 30 beginning with the words 'At-ta-Vakhshyaa'. Dr. Saheb writes:

(The fifth gift is) "frahakhtih pavan ksheskaarih": The person 'Isheynto' (who craves for divine knowledge) should be skilful in his task. Such person having these five kinds of gifts should have the necessary knowledge; his mind should keep itself immersed in the thoughts of such knowledge; and he should forge all his actions accordingly. The main points of this knowledge are: "Madam Khelkunishna i val tukhshaakaan gadaa val ashdgehaanaan shekunaaih" i.e., those who are the artisans, meaning those who alchemise their own selves through tarikat i.e., spiritual exertions, attain the pure state 'Aipi'. And those who are lazy, get poverty i.e., the poverty of their 'Aipi' which is without any blessings.

Thus the person (who craves for divine knowledge and had a keen desire to advance on the divine path) observes 'tarikat's and is immersed in the aforesaid thoughts and acts accordingly. He has the knowledge that (the purity of the Aipi can be attained at various levels); one who is "yatibunaan" i.e., sits down gets the purity of the Aipi one fold (i.e., in unit one) - "aevgaanag". One who walks- "Sagitunaan" - gets it two-fold (in two units). One who runs ("takaan") gets it three fold. One who is speedy ("Raatunaanik") gets it four-fold. One who rides the horse gets it five-fold. One who drives a chariot gets it six-fold. One who learns the (divine) laws and teaches them to others gets it seven-fold. One who dwells in the good and auspicious covering of (legitimately earned) wealth

gets it eight-fold. One who is skillful in tilling the land gets it nine-fold. One who teaches Manthra-Spenta gets it ten-fold.

Here four classes are described viz those who just sit, those who walk, those who run and those who are speedy, and they are stated to be attaining different grades of purity. These four classes indicate different stages (positions) of those who observe 'Tarikats' (i.e., the laws and procedures of spiritual exertions). One who concentrates only on Tarikats and is careless of his worldly duties, is described as just sitting down and is assigned a lower stature. But the other three who are equally tenacious in observing Tarikats as well as carrying out worldly duties are given higher stature. Amongst these three classes one who walks speedily - 'Raatunaan' - is declared the best. This speedy walker is one who, to carry out his kayshaash (Karma) speedily, first marries and then performs his duties towards his parents, brothers, sisters, friends, community, country observing at the same time his tarikats. The next lower stage is of 'Takaan' who also has a family but is careless towards his own community or society and does not render service to it though capable of doing, but does stick to tarikats. Still lower stage is of 'Sagitun', who just walks; he has no married life although he does have a vocation. Such person has not satiated his carnal hunger which he could have done through marriage; remains hungry for sexual urge, and so his tarikats do not remain fruitful. Like a child learning to walk, he tries to walk on the path of Tarikat, but tumbles often and often. Such are the classes described here.

One who observes tarikats and is a horse rider has a purer Aipi. Mere horse riding is not adequate; he must be firm on tarikats also, and the tarikats should have Maher-Patet duo with them.

(K.N.D's Note: Tarikat means procedures the code of conduct as prescribed in the Daena. Life on this earth is to be lived according to the prescriptions of Asho Zarathushtra and his authorised Deputies, the Saoshyant's. Daena (Dharma) is a laid down path leading to 'Frashogard'

the eternal peace and freedom from the evil. Tarikat's include not only the divine disciplines and exercises like Sudreh-Kushti, Manthra prayers and Atash - parasti, but also Meher - Patet and the stringent moral code as ordained by Dharma. Meher means truth; Patet means repentance for deviating from the path of truth; the deviation is named 'goonah' or sin.

Practice of the tarikat leads to the stage by stage purity of the 'Aipi'. Aipi means the fields generated around a human by his thoughts, words and deeds.)

Dr. Sahab continues on the Sudgar Nask:-

One who drives a chariot is the head of some institution and being on the path of tarikat, has a keen sense of justice and consideration towards his subordinates. His Aipi is purer; he has nobility in his disposition. His position is higher because more of the scattered fragments of his Ruvaan are drawn towards him.

One who is under the auspicious canopy of wealth; being wealthy is able to practise tarikat and is of a godly movement; saves and protects thousands of people from calamities; spreads the fruits of his godly disposition in the community and the world; and receives the blessings of many-has a still purer Aipi.

One who tills the land as also tills his own body by practising Tarikat and is thus a 'vastriosh'; by whose exertion Spenta-Armaiti dwelling in the earth is delighted, so also other divine entities working with Armaiti are delighted; who alchemises his own body - is still better, because he is Nature's co-worker ('hamkaar') - the co-worker of the Nature contained in the earth ('Khaak').

But that one is the best, who becomes the 'hamkaar' of the Nature contained in water and fire i.e, being a tenacious practitioner of tarikat is selflessly good (virtuous); who transmutes the elements of earth, water and air contained in his keherp (the non-physical energy body) into the Fire element and then becomes Nature's hamkaar in such transmutation. He knows the mystery of

manthra Spenta and teaches it to others. He has attained the stature of 'Athravan' and is the best.

(KND's Note: Three important themes are touched in the above description: (i) Four 'elements' : Fire, Air, Water, Earth and their transmutation, (ii) 'Keherp' and (iii) "Manthra Spenta".

The four elements in the mystic sciences of all Religions do not refer to the fire, air, water and earth (or dust) of our daily experience. They refer to the four ultra-elements which are beyond the physical atoms and beyond the elementary particles flashing mysteriously in modern physics. Those elementary particles like electron, proton, neutron, gluon, meson, quarks, leptons (with their anti-particles), are the results of the some unknown fluctuations in the four ultra-elements - the 'Anaasars', as they are called. What we call empty space is saturated with various interlacing and tangling of these Annasars. They are beyond our physical experience. Their convolutions in space at times suddenly result in some elementary particle appearing in a flash and then disappearing again. When the tangle of the Annasars reach a certain frequency level, seemingly permanent particles like electrons and protons are born! All the physical matter of our experience is made up in this way.

Lest you may think I am talking in the air, I quote from a very recent book written by a Noble Prize winner particle -physicist Leon Lederman (with a Science writer Dick Teresi) bearing the title "The God particle" with a subtitle "If the Universe is the Answer, what is the Question"? (Delta - 1994). The book is written in such a unique style vibrating with humor that "Dallas Morning News" called it "The funniest book about physics ever written"; and "San Francisco Examiner" wrote in its review: "You will laugh so hard you won't realize how much you are learning". Here are Lederman and Teresi on page 211 :-

**"Particles from the Void:** Another way of thinking about these things is to imagine that all space, even empty space, is awash with particles, all that nature in her infinite wisdom can provide. This is not a metaphor. One of the implication of

quantum theory is that these particles do in fact pop in and out of existence in the void. The particles in all sizes and shapes are all temporary. They are created and then quickly disappear - a bazaar of seething activity. As long as they occur in empty space, vacuum, nothing really happens....."

The authors then say that something happens when there is a "collision" and that what actually happens 'we have no knowledge of in 1993".

They do not know, because the happenings in the world of Anaasars is beyond the barrier of experience of the common non-saintly man. Not the Nobel Prize ability but the spiritual progress alone can penetrate the barrier and reveal the beyond. How such different levels of the Spiritual progress can be attained in the day to day life of the humans, is teresely set out in the Sudgar Nask, elaboration of one of the levels of Gatha Ha 30.

Coming back to Anaasar, the human body is made up of cells, cells are made up of molecules, molecules of atoms, atoms of particles, and particles of Anaasar;s. Anaasar's are made up of two still deeper elements: Gava' and 'Dravaao'. Gava is the element of "goodness" i.e., light specially dimmed and "Dravaao" is the element of evil or darkness. The humans are assigned the task of converting Dravaao to Gava. This can be done step by step by following the path of tarikat prescribed by Dharma.

Anaasar's in the human body are energised by the spiritual currents emanating from a subtle non-physical energy body called Keherp. Tarikat liberates these currents. As the Dravaao transmutes to Gava the human advances spiritually.

Keherp itself is made up of Annasars but they are much subtler than the Anaasars of the physical body. The dravaao element in them is under the control of the Gava element. In the advanced human described as 'best', the three lower Anaasar;s air, water and earth in the Keherp are in the process of transmutation to the higher Anaasar of Fire (Atash), and that enlightens the human in the mystery of Manthra Spenta.

*(To be continued)*

# Gatha Haa 30-1 As Translated by Dr. Faramroz Chiniwalla

[Pahlavi Sudgar and Varshta-mansra Nasks on Haa 30]

*English rendering by K.N. Dastoor.*

[KND's Note: Gatha is not an ordinary piece of poetry or literature. It is a Holy Scripture. One important characteristic of any holy scripture is that it requires a special mystical key to decipher the meaning and message of every passage, every line and every word. Another characteristic is that such meanings and messages have more than one levels of understanding. One level may reveal some Truth in Nature, some knowledge divine. Another may indicate a practical lesson for day to day life. Third one may be an expression of ardent love or burning devotion towards the Divine. All the three may touch our intellectual equipment to a varying degree; we may derive some revelation more or less digestible to our thought processes and thinking experiences. But Ilim-e-Khshnoom and all mysticisms of all Religions as well as of all different groups of humanity or of individual saints and seers declare that there are still deeper levels in Holy scriptures, which are unfolded only in Sezdah or Samadhi, a state of direct communion with the Divine Energies and Higher Consciousness. The Jewish Mystics have said this about the Hebrew Bible; Maulana Rumi has said this about Koran; Sri Aurobindo, about Veda. Khshnoom describes these higher levels as Manthra and Yasna. The levels of varying intellectual appeals are called Mithra.

These Mithric levels are opened by means of certain deciphering keys, which by itself is mystical science. The three Nasks contained in Pahlavi Dinkard reveal three different Mithra-levels of the Gatha, and by themselves provide important keys to decipher the Avesta Gatha.

Staotaachaa Ahuraai, Yesnyaaecha Vangha-hey-ush Managha-ho and Humazandraa Ashaa, the three elements of the spiritual curriculum laid down in Haa 30-1 are deciphered in the Sudgar Nask as applicable to day-to-day human life on Earth. Dr. Saheb shows this in the following words:]

It is thus said in this passage (30-1) that to those who are attaining divine knowledge and crave to advance further I show those three fundamental elements: (i) Prayers and Exertions to reach Ahura, (ii) Yasna-procedures to communicate with Yazatas, and (iii) Manthra to generate 'Ashoi', so that such advancing person can serve others and also the Nature itself. Sudgar Nask here says that such advancing persons who have attained this in young age get several other things, which will make their old age happy. The three elements constitute the Divine knowledge (Din-i-ilm), and will infuse Ushtaa, the divine ecstasy, in such person. This is indicated in the word 'Raocheybish'. The other things such aspirer gets are wealth, truthfully earned; wife of golden character; and happy household. These things go with Din-i-ilm. Without them the ilm does not grow.

All this then brings five kinds of happiness. The first is of "Khishkaar"; this means the person holds the energy to execute properly all works relating to the corporeal as well as spiritual worlds. The second happiness (or wealth, "Daulat") is of Tookhshaagih i.e. the person is well trained in any of the worldly arts or vocations; his capability in this behalf is a kind of wealth or happiness.

The third happiness is of "Khoorsendih" i.e., he has contentment and is pleasantly disposed; he remains cheerful and open hearted, which itself is a power, and therefore a kind of wealth. The fourth happiness is of "Neerekhta Hushi" i.e., the person has real farsighted and clear understanding of matters and can ably deal with all the matters of "Din, Duniya and Aukbaa" i.e., relating to all affairs, religious and temporal. The fifth happiness is of "Chaarag gaarih" i.e., the person has resourcefulness, and a solution for all problems, and capacity to arrive at the right remedy for all calamities; he is never intoxicated and never sits in the company of the intoxicated; his thinking and consciousness is well balanced; he does not have an enemy; he bears the burden of others which is a Yazatic quality; his eating habits are well balanced; he does not eat anywhere and everywhere; he sits down to eat at one place; his food is full of 'gava', so that his health does not deteriorate and thoughts do not go astray; he is cheerful all the time and his mind is immersed in "Anusheyhi" (the state of ecstatic bliss); he first feeds the needy and satisfies their hunger and then eats himself. This is the picture of the man of knowledge, who has attained the three elements of training referred to in Haa 30-1. He is ever immersed in Ushta; his own star in the "aasmaan" -(the skies of the Divine World) shines and makes him full of divine light and Khoreh, so that he pours out the light of Farshogard in the darkness of the physical world.

This is the practical level of Haa 30-1 as explained in Sudgar Nask. That Nask is not meant to provide the etymological or philological meanings of difficult words in Avesta; it deciphers the inner secrets woven in Avesta.

### **Varshta Mansra Nask on Haa 30-1**

We have seen that in Haa 30-1 Zarathushtra declares that to those who are learned and crave

for more knowledge, I will teach (i) the Staota leading to Ahura, (ii) Yasna to be attuned with Yazata, and (iii) Manthra to attain Ashoi; and several other connected things, so that the person's Ruvaan will be awakened in his body and be attuned with the divine Energy orbits of Daadaar and be enlightened with the eternal spiritual light of Raocheybish and attain Ushta; he will then help the Yazatas in their task of bringing Frashogard - collective emancipation of the whole creation. Here the three elements mentioned in Avesta are themselves equated to the Daena and it is said that Daena has Manthra, the Mantra's which shower down the blessings of Daadaar; it has "Aaizishna Aomandi", the equipment for attunement with Daadaar and Yazata's and "Niyashna Aomandi", Manthra for Niyash. Here 'Staotaacha Ahuraai' of 30-1, is referred to as "Mansra Mainoig" i.e. the secret Mantra's; "Yesnyaachaa Vangha-he-ush Mananghaho", as "Aizishney Aomandi", and "Humaazandraa Ashaa" as "Niyashney Aomandi". All the three are referred to as Daena. It is further said that when one who has learned these three things performs "Yazashney", he generates such a Keherpa of Yazashney that it joins with the immortal Keherpa of Khurshed and helps Khurshed in His task of sustaining the world, the earth. This enhances the ecstasy of the Yazata's to bring Frashogard. This Nask, thus declares that the person who has learned the said three things, uses them for the good of the whole world and helps Nature. In Haa 30-1, it is said that to that learned person aspiring to know more I will convey "Mazdaathaa" i.e., the three things leading to spiritual elevation, which will enable that person to elevate others. Whosoever absorbs the three 'Mazdaathaa' things reaches elevation, which is exhibited by him in various ways. These are mentioned in paragraphs 2,3,11,12,13,14,15 and 16. In short that elevation exhibits itself in the

use of divine discretion and performance of divine works. It is expressed in the control of carnal desires and divine righteousness; as also in supporting the "Gaas" i.e., the divine Institutions and the Holy Paavi-kat (where divine fields are generated, stored and showered on earth). That person is marching towards his own Frashogard and also by his divine works takes the earth nearer to Frashogard. He showers blessings on himself and the world by his staotic Prayers. He helps Yazatas in their task of leading to "Tan-pasin" - (freedom from the birth-death cycles). Due to his Mazdaatha elevation he will be in communion with the Divine workers (Rainidaar) of the Times and will be fit to take the Times (Zammaan) forward and to break down the dark forces. With his body freed from the bondage of evil and making it shine with

Khoreh, he will be the helper of the Athornan, Rathestaar, Vaastriosh (the Divine workers of different categories and levels). He will be the Htokhsha (divine servant) of the advanced Dastoors of the Times. He will declare the high stature of Din through three principles of action (i) to live according to the Din's commands, to be steadfast on Meher-Patet and selflessness; (ii) not to waste the bounties of Nature; and to save them from pollutions generated by dark forces; to be away from violence and oppression; and (iii) to drive for the Frashogard of the whole humanity and for that purpose give all scarifices.

Thus Varshta Mansra Nask gives some idea of the elevation referred to in "Attaa Vakhsyaa isheynto yaa mazdadantha"

*(to be continued.)*