

THE RATIONALE OF ZOROASTRIAN RITUALS

THE AVESTA AS MASTER SCIENCE

By : The Late Ervad Phiroze S Masani.

(Dini Avaz Vol 3; No 5 and 6 / Vol 4; No 2)

[With his sharp intellect and intense craving for truth, the late Ervad Phiroze Masani could realize that Khshnoom was (as he himself put it) “the Key to the Revealed Law of Holy Zarathushtra”. He endeavored throughout his life to place before the Parsis of India some of the great Truths contained in Zoroastrian Mysticism and to show to them how Religion is to be practiced in day-to-day life.

All the tenets, traditions, teachings, disciplines, practices and institutions taught in our Religion and preserved and practiced by us, the Parsis of India, are based upon the Divine and Spiritual Science of Nature.

Science means inquiry in Nature. That inquiry does not stop where modern physical sciences end. Those sciences are confined only to the infinitesimal part of Nature, which the ordinary human can experience, by his five unrefined senses. But beyond that, there is a vast hidden realm. Only Science of Religion can furnish indicators to that realm and ask each mortal man to explore it himself in the laboratory of his own life. How to explore it is taught by the Prophets; and Prophet Zarathushtra says you can do it, not by renouncing the world, but by living an active, practical and responsible worldly life. He has given several guidelines which can take us nearer towards Ahura Mazda. One of these is “Manthra prayers and Yasna ceremonies.”

What is the science behind the Avesta prayers and so many “ceremonies” we have? Are they mere symbolisms or have they some sense and significance, effect and efficacy?

In this article, Ervad Phiroze explains some elements of the Natural science behind our Manthra’s and Rituals. It was published by him as a booklet of about 40 pages, way back in 1913. That was the time when modern Science was violent towards Truths of Religious Science. But today, the 19th century fanaticism and dogmatism of the physical sciences have considerably cooled down. And that is why Phiroze’s “Rationale of Rituals” based on the “Master Science of Avesta” is more relevant and more significant today. And above all please do not overlook its practical lesson for day-to-day life.]

IN THE NAME OF HOLY SPITAMANA ZARATHUSHTRA –

Who, according to Gatha 29, alone heard intuitively the grand Precepts from Ahura Mazda, and came to this world to inform mankind of the great Laws of Nature! The knowledge of all these Laws is covered by the 21 Nasks (very big Volumes) of the Sacred Zoroastrian Lore—the entire Avesta, but the extant texts containing this knowledge amount to as much as about one Nask, or so, and that too very imperfect. From this unfortunate and untoward fact we understand that the modern scholars, Eastern or Western, of Zoroastrian Religion have not in their possession even as much as 1/21st portion of the original Zoroastrian Lore.

Nevertheless the structure of the Avesta is so exquisite and scientifically miraculous that if this meagre extant literature that we at present possess be expounded without prejudice in its original light and essential import by applying the genuine “Key to the Avesta”, the entire Zoroastrian Science of the Laws of Infoldment of Soul into Matter and of Unfoldment of Soul from Matter can be seen as in a nutshell even from the existing fragments—the Vendidad, the Yasna, the Visperad, the Gathas, the Yashts and the Khordeh Avesta.

The genuine key to the Avesta discloses to every student that every Avesta word in the extant literature is a technical term of very deep and scientific underlying import, and that a great volume can be written in the present expository style on each word. No doubt the West and especially Germany has greatly helped in the Avestan studies by pointing out the philological system of studying languages. But philology alone is not the proper “key to the Avestan Lore.”

Every great religion of the world has its esoteric side, just as a man has his invisible counterpart the soul, and just as this visible world has its unseen realms also. The Zoroastrian Religion is the most esoteric inasmuch as it is very difficult to be understood rationally and heartily by studying merely the exoteric meanings, grammar, philology, etc. The esoteric element in Zoroastrian Lore bears the same ratio to the exoteric as 7: 1. Hence when philological study of the Avesta is helped by the proper key to the esotericism of Zoroastrianism, the genuine delight and ecstasy enters the heart of such a student, for thus he meets with the direct exposition—and therefore the correct exposition—of Mazdayasni Daena, (the Law of Infoldment) and the Zarathushtri Daena (the Law of Unfoldment).

The genuine key to the Avesta, never heard of by any Avestan scholar or student before, is the understanding thereof in the light of “Khshnoom”. This Avesta word occurs in its various grammatical forms in the Gathas 48-12, 33-2 and in others. The word “Khshnoom” implies the highest type of knowledge leading to most ecstatic beatitude (Avesta root “khshnu” – to rejoice) and it technically suggests the idea of the key to the esoteric teachings of Zoroastrian Lore. Philology has its own function, but its limits also. A philologist cannot enter the esoteric matters. He cannot discuss the problems *re* State of the Soul after death, the higher rituals, the unseen worlds, etc. etc. Thus it is that where philology is unable to explain – in fact where philology cannot proceed and is turned into an intellectual speculation—“Khshnoom” comes in and opens the Avesta Lore. It is this most ancient Key to the Avesta forgotten for a very long period of time that helps a sincere student to decipher the entire cipher language of Zoroastrian teachings. It is this “Khshnoom” which embellishes philology, and gives the last finish to the philological

interpretation of Avesta words. As for instance the word “Urvan” (Avesta roots “Uru” wide “An” to breathe) lit. signifies something that breathes widely. “Khshnoom” explains that since it is the essential of the Soul to unfold and unfold itself from matter incessantly, the word “Urvan” which means “Soul” has that derivation. Similarly the word “Rae” philologically means “light” and the word “Raokhshni,” also means “light.” “Khshnoom” gives the technical sense of “Rae” as the “light of genuine knowledge about the Laws of Nature,” whereas “Raokhshni” means ordinary light as that of the Sun and the Moon. In the same way almost every Avesta word may be rendered technically and one can see very clearly how philology and “Khshnoom” must co-operate in order to put the genuine exposition of the Avesta before the public and thus to make a real research into the forgotten facts of the entire Zoroastrian Religion. I myself am an admirer of the philological study of the Avesta, having studied the Avesta and Pahlavi as my University Classics. But after a study of full nine years, philological of the Avesta, I have reasons to believe and to believe rightly without prejudice that mere philology cannot put Zoroastrian Lore in its true light, even if it be helped by the speculative philosophy of the University-educated intellect; that there must be some other key to elucidate the strictly cipher language of the Avesta scriptures, which I am fortunate to find very soon to be the “Khshnoom” – the pristine Zoroastrian system, preserved by the most holy Master hearts, Saheb-delan, of the Original Exposition leading to beatific ecstasy.

Having given some preliminary ideas about the proper system of Avesta studies, I now intend to show how “Khshnoom” explains the rationale of Zoroastrian rituals. A philologist is unable to account for the traditional observance of various rituals, because it is not in his scope of philological efforts to explain any thing in Zoroastrianism that is related to the unseen worlds. Take for instance the grand Zoroastrian obsequy—the Geh-sarna (*i.e.*, chanting the Gathas)—performed near the corpse of a Zoroastrian by two priests for nearly an hour. The recital consists of the first Gatha Ahunavaiti (Yasna 28 to 34). Philologically seen, this recital has no connection whatsoever with the occasion of death. The translation of the entire recital informs us that the ideas propounded in the Gathas refer to the Spiritual Beings and the cosmogenesis and some moral precepts. But the Light of “Khshnoom” makes it visible and clear and one naturally and rationally admits then in the light of “Khshnoom” the necessity of such a recital. “Khshnoom” explains the composition of the entire Avesta on the grand laws, of sound, vibration, and invisible rays of colour. A student of the Avesta having a rational and scientific turn of mind and the capacity to grasp the subtle laws of higher science, will be a real appreciator of the transcendent genius (the Asni-Vir) of Holy Spitaman Zarthosht who was with this unrivalled power of understanding, able to see all the primary laws of Nature guiding the universe—the “*Staota Yasna*”.

“*Staota Yasniya Yazamaide ya data angheush pouruyehiya*” “We are in tune with *Staota Yacna* (the laws of attunement through Vibratory colours), which are the laws of the primary existence.”

This word “*Staota*” occurs very frequently nearly in all the extant Avesta texts, and when philologically rendered, it means simply “praise or adoration” (Av. root “sta”-to praise). Now the word “*Staota*” according to the “Khshnoom” system of Avestan studies, is a technical word of very deep and scientific import. The word therefore conveys the meaning of “Colours produced by the Vibrations of the sound,” and “Khshnoom” reveals to us that the entire Avesta is based on *Staat Yasna* (the scientific Laws of harmonic colours and vibrations working in the unseen planes or realms of the Universe). The most abstruse

passages in the Avesta that philology is unable to translate or explain are rendered quite intelligible by the help of Staota laws on which the Avesta is constructed. “Khshnoom” reminds the Avesta philologist that there is technicality in the entire Avesta as in every branch of science, and that therefore it is necessary to understand the dictionary of all the Avesta technical terms before posing oneself as the teacher of Zoroastrian Religion; that the Avesta Manthra are the Master-Science, the Science of Sciences (Farhang farhang Manthra spenta) which covers within itself every known and up to now unknown science of the universe. Being the genuine key to this Grandest Avestan Science, “Khshnoom” is able to make clear everything for which modern science gropes in the dark.

In this short outline of the now much-to-be-desired proper and systematic study of the Avesta in the Light of its original key- “Khshnoom,” it is impossible to touch every item of Zoroastrian rituals and Zoroastrian Science. The “Khshnoom” explanation of the Geh-sarna is based on the laws of subtle unseen vibrations, and the ceremony prevents the formation of Ghost of the departed soul. The finer shell which is formed of the ultimate vigorous thought vibrations of the dying man, and which is very likely to entrap the soul after some within it thus forming a Ghost is broken up by the beautiful vibrations and colours produced there by the chanting of the Gathas; and the shell being broken the departed soul instead of waiting here as a ghost proceeds to the unseen world to its destined station. This explanation of the necessity of this Zoroastrian obsequy seems to be entirely scientific if one really understands what the soul is, and the condition of the soul after death.

In the same way all the Zoroastrian liturgies-from the smallest Navjote (Initiation as a Zoroastrian) to the greatest, the Yazashne Ceremony-are based on an entirely scientific understanding of the subtle laws of Nature. The *Bareshnoom* in which the officiator has to purify his personal magnetic aura during a period of nine days, the *Afringan* (periodic liturgy for helping the dead on to their progress in the unseen world), the *Vendidad*, the *Nirangdin*, the *Hamayash*t, &c., &c., which are special ceremonies lasting for several days or months together for the help of the dear departed ones-are all all but scientific processes producing grand practical results in the unseen world.

“Khshnoom” teaches that Zoroaster the Mystic Speaker (Ramz-go) has revealed to us the laws of :-

1. *Zravan*, the Eternal First Motion or Energy and the Idea of Time created thereby.
2. *Uru*, the ever proceeding, the never ceasing evolution or unfoldment or widening (which is the essential of “Urvan”, the soul).
3. *Staota*, the colours produced by vibrations of the Sound.
4. *Khastra*, The thermo-magneto-electric forces and currents.
5. *Kharenangh*, the subtle magnetic aura-like emanation pertaining to the human, animal, vegetable and mineral kingdoms.
6. *Manthra*, the mystic words composed by Holy Zarathushtra in unison with the Universal Original Musical Note-The Ahuna-var, - whereby the Individual Soul (Urvan) can be *en rapport* with the Note.

7. *Mithra*, the thought-energy creating unseen forms in the subtest states of matter.
- 8 *Paitioget*, Retributive compensation and Universal Adjustment and obligation with reference to every visible and invisible object and force in the universe, thus creating the Law of Divine Dispensation of Justice.
9. *Asha*, Order and Administration Divine, implying the Higher Purity - physical, mental, moral and spiritual.

On these nine fundamental and many other secondary laws besides of equal importance are based all the Zoroastrian Rituals which persons of not the so-called materialistic-rational but of the really spiritual rational mind-persons of a really *scientific* grab of mind-can alone comprehend. All these laws cannot be explained here in this short paper at some length, but when they are expounded by the genuine “Khshnoom-key,” one can see the difference between the dead root and grammar-technicals of the philological study of Avesta and the living spirit put into them by “Khshnoom.”

Let us, however, enlarge to some extent upon the most fundamental law, the Law of Staota, the Law of Creative Vibration of Ahunavar. Just as all the nine principles above-mentioned can be referred to in the Avesta (all the names being Avesta technical terms) so is Staota Yasna found frequently with fine descriptions thereof in the various extant Avesta fragments. The following are some of the references suggested for the eager truth-seeking unbiased student of the Avesta. The law of Staota (colours produced by vibrations of higher mystic words the Manthra) is referred to in :-

1. The Gathas – Ha 28-9; 30-1; 33-8; 34-2-12-15; 43-8; 45-6-8; 49-12; 50-4-9-11.
2. The Yashts – Meher-122; Fravardin-89-91-92; Ashisvangh-12-18 ; Jamyad-84; Haoma-3, 4, 6, 9, 17, 18, 19; Haftan-1, 5 ; Ardibehsht.
3. The Aban Nyaesh, the Hoshbam, the Hadokht Nask II.
4. The Yacna – Ha 55-6, 7, 4; 58-8; 59-32; 71-7, 18; 72-5.
5. The Visperad – I-3; III-5; V-I; IX-6; XII-3; XV-4; XXIII-1.

From the exposition of all these references and many more the truth-seeking student will be able to see the original meaning of the word “Staota” taught only by the “Khshnoom” key—the scientific meaning of colours produced by the vibrations in the unseen world. Take for instance the Visperad XXIII-1 where it is said—

“Vahishta chithra Yazamaide Ya Staota Yacna.” “We attune ourselves with the most excellent *fundamenta* (lit. seeds) *viz.*, those of Staota Yasna *i.e.*, of the laws of attunement relating to colours produced by vibrations.” We see from this most beautiful sentence which gives in an aphorism the original Law of Creation – the law of vibrations which gave rise to the manifestation of the Entire Universe – visible and unseen.

Now the *Yatha Ahu Vairyo* the Zoroastrian Word (formed of 21 words) is composed by Zoroaster according to the rhythmic laws of Staota, in perfect harmony with Ahuna Var or

the universal musical note going on eternally in the highest heaven—the first vibration in Nature whence entire creation is manifested. The recital in accordance with all the canons of religion, of the Word Yatha Ahu Vairyo produces three kinds of colours corresponding to those of the Ahuna Var in the Heavenly sphere. The first line with “Ashat Chit Hacha” produces the blue colour corresponding to the blue colour of Asha Vahishta the 3rd Amshaspend, and the 2nd line with “Vangheush dazda Manangho” creates the yellow colour corresponding to the yellow colour of Vohu Manangha the 2nd Amshaspend. Finally the third line with its “khshathremcha” gives rise to the red colours corresponding to the red immersed colour of the 4th Amshaspend “Khshathra Vairya”. Thus a holy reciter of “Yatha Ahu Vairyo” puts himself in unison, in harmony with the three Amshaspends according to the most abstruse yet scientific laws of Staota.

The Parsee graduates of the Bombay University, who are students of the Avesta and who have studied the Avesta as one of their classical languages for five years learning the translation, grammar, etc., think that they have understood all the laws of their religion, and that they have put into their head what Holy Zoroaster meant to tell us! No doubt this University education helps to a certain degree in the development of the brain, but the entering of the graduate into the degrees brings along with it false pride and vain-gloriousness. Thus the graduates think that they have learnt everything, finished all the branches of *Science, Philosophy* etc., have *rationalized* all their ideas making them up-to-date, and because they have studied the Avesta for five years they have run through all the canons of Zoroastrian religion. Therefore, as rationalists or as learned science crammers, or as wise philosophy-definitions-rememberers, cannot believe in the existence of Ahura Mazda, Ameshaspends, nine heavens, soul, immortality, unseen colours, vibrations, ceremonials, etc.—things which cannot be seen with the eyes or which cannot be understood by the brain. All these things are unintelligible to the educated because they are spiritually blind or uneducated, in the same way as ordinary light and colours are invisible to the unfortunate physically blind, or just as the scientific inventions of telephone, telegraph, steam engine, motor-car, aeroplane, etc., can never be understood by a savage inhabitant of Haiti in America. Hence the need of open mind to see and listen to things which we, as long as we are spiritually blind, cannot see, but which were actually seen by the spiritual vision by Holy Spitama Zarathushtra and other givers of great religions of the world.

Thus it is that quite a different channel of understanding—the union of the heart and mind—the fusion of faith and reason—rationalized faith—is the only way enabling an eager student to see the inmost truth underlying all Avesta Texts. And if once this Law of Staota is thoroughly grasped with such a mind of faith, the entire Avesta will be as clear as daylight at any moment, since according to the same Law of Staota, Zarathushtra the Holy Prophet of Prophets has composed all the Yesna, Vendidad, Gathas, Visperad, etc., from that one original Word-Yatha Ahu Vairyo.

This Law of Staota works efficiently and incessantly in all the recitals of Zoroastrian ceremonials, and the genuine practical efficacy of Avesta prayers (unfortunately termed idle-babbling by those learned graduates of the Avesta philology) can be explained only on this basic law. It is on account of the charming efficacy of the arrangement of Avesta Manthra that the Yatha Ahu Vairyo is regarded in the Vendidad and the Ashisvangh and Haoma Yashts as the best instrument—the only overpowering weapon—for smiting the Evil Principle (Anghra Mainyu). It was only by this marvelous vibratory efficacy of the Avesta that Zarathushtra with the Staota of Ashem and of Naisimi Daevo split up the invisible

dark circle of most noxious vibrations spread by magicians and most vile and wicked men (the Daevas) as mentioned in the Fravardin Yasht-89, 91, 92. Unless the Staotic Law of colours produced by Sound Vibrations is really understood, the dry Avesta philologist can never explain sentences like “Ahunem Vairim tanum paiti” (the Ahuna Var protects and sustains the body); “Yenghe Urva Manthra Spenta” (whose i.e. Ahura’s Soul is Manthra Spenta–Fravardin Yasht-81); “Manthra Spenta daena mazdayasne haomchinem Yazamaide” We attune ourselves with the Mazdayasnian Law which selects Manthra Spenta as its own–Ashtad Yasht-8); “Ahuno Vairyo vacham verethrajanstemo” (Ahuna Var Word is the most-smiting of the enemy–Srosh Yasht Hadokht-1), etc., etc. The truthful seeker of Real knowledge may be asked to look for himself all such contexts from the Avesta, and he will then thank himself that Zoroaster has left real food and rich wealth for our spiritual welfare (“Urvatam Urunem”–the unfoldment to Soul from matter). From the Staotic formation of the Avesta he will then be able to see why numerous passages in the Vendidad, the Gathas, the Yasna, describe the charm and victorious predominance of the Avesta recital over any other sound (Manthrahecha paurvatatem–Superiority of Manthra). References to the Srosh Yasht Hadokht-1, the Yasna Ha 58 and almost every Ha of the Gathas will specially give some idea of the powerful influence of the Avesta religiously recited, both on the microcosm or our body and the macrocosm or the outer universe.

To those, therefore, who care to understand the modern science of acoustics, optics, electricity, magnetism, thermal heat, etc., and who also try to understand the mental science and the laws of thought, it will be helpful to remind them that the laws of vibrations and unseen colours and forms–both of sound and thought–play a very remarkable part in the efficacy of the Avesta. In all the Zoroastrian ceremonials this Law of Vibrations and colours (the Staota Yasna) works fundamentally. Vibration is at the bottom of every visible and invisible thing in the universe, and but for the Vibration that thing cannot have its existence or manifestation. The striking of Havanim (the metal tumbler) in the Yasna ceremony, and the ringing of the bell in the Atash Behram five times a day–all this is based on the Law of Staota.

In the same way subtle magnetic and electric forces (Khastra) play an important part in Zoroastrian rituals. Even modern science admits that invisible subtle magnetic forces emanate from every mineral, vegetable, animal and human creation, and it is for this reason that only certain things having best magnetic currents are taken in those rituals. Now the function of Zoroastrian ceremonies is twofold, and the rituals are accordingly divided into two classes–those for the living and those for the departed. The ceremonies performed for the benefit of the living e.g., the Navjote (Initiation) ceremony and the Jashan ceremony help to unfold the Soul and propagate prosperity here in this world by inviting the subtle forces (Yazadn) in Nature to rain down here, and by making us in tune with these. The Avesta word “Yazamaide” of frequent occurrence in every prayer is very significant. “Khshnoom” explains that the word according to the Staotic Law refers to the idea of attunement, being at-one-ment, being en-rapport with every Yazadic force for whom the word is used, through the Manthric Vibration and colour. The word explains how the Soul can unfold itself from matter by being in tune with the higher spiritual forces by means of Holiness and Manthric Vibration, for the acceleration of the Staota increases in proportion to the Holiness (Ashem) observed in every day life on account of the transmutation of the grosser nature of the body (Khrafstri Tevishi) into a finer one (Gospandi Tevishi) by the observance of Holiness and all the canons of religion.

The Sacred Cotton Shirt (Sudreh Av. Vastra) and the sacred Woolen thread-girdle (Kusti Av. Aiwiaonghana) have also their deep scientific and philosophic practical efficacious utility in keeping the personal magnetism (Khoreh Av. Kharenangh) of the wearer very fine and healthy, allowing the dark rays of light to enter by refraction through the cotton shirt, thus preventing the friction of the waste matter constantly issuing through the physical body and of the dark rays of the Sun constantly entering the body. If this friction is prevented the aura (Khoreh) is kept in its original subtle pure state and such aura helps greatly in the Unfoldment or Progress (Uru) of the Soul (Urvan) by furthering the latent powers of the Soul. The sacred Kusti enables the tier of it to preserve as in a small charged battery all the vibratory colours of the Avesta Manthra recited by one throughout the day, for it is the function of wool to attract vibratory colours unto it and to absorb them. Two large volumes can be written on the deep meaning of both the Sudreh and Kusti, but here in this short paper we have to be content with a few words. The philologist will say that the Sudreh and Kusti are worn by a Zoroastrian only serving as dead symbols of his being a follower of Zoroaster. But “Khshnoom” says that both these weapons have their practical utility and efficacy for the Progress of the Soul.

In the same way “Khshnoom” explains quite on spiritual-rational lines of arguments the relation between the visible temporal world (Khanirath Bami) and the various stations in the unseen planes (Kangdez, Ganjish, Var-i-Jam, the six Keshvars, the seven Dakhyus of Meher, etc., etc) established by Zoroastrian ceremonials based on the grand laws of harmony and attunement (Yaz and Yasna). The fruits, flowers, running stream water, etc, taken in the Jashan ceremony are employed so as to receive best magno-electric currents issuing from them. Water has those five hydro-electrical magnetic forces (Adu-frado, Vanthvo-frado, Gaetho-frado, Khshaeto-frado, Danghu-frado) so often remembered in the Aban Yasht and all these Frados have their own proper respective functions. It is on this account that only running water as that of wells and springs which is exposed all the day to the visible and dark rays of the Sun and which therefore has all its Frado naturally efficient and active, is to be used in all the Zoroastrian rituals. In the Jashan ceremony the officiating priest (Zaota)—a practitioner of highest purity mental and physical—accumulates all the thermo-magno-electric forces from all the things put before him in the ceremonial apparatus by means of the vibrations of the Avestic Manthra, and through the thermal energy (Bareh Av. Zravan) of the Fire (Atash-i-Dadgah) placed before him he creates a very grand and powerful magnet as it were of the most beautiful spiritual unseen currents. This accumulation of currents is forwarded through Fire to the unseen world a world of highly accelerated vibrations), and according to the laws of attraction the spiritual forces from Yazads or angels rain down here to meet the force going above from the Jashan ceremony performer. Thus an actual shower of higher spiritual forces is brought down by means of all such ceremonies intended to benefit the living. The rational (?) philologist who does not know even the elementary principles of modern science will regard all these ceremonials as fads and idle jugglery, because he cannot understand the process underlying them when he studies the grammar and the word rendering of the Avesta texts in his present possession. He will therefore create an idea of holding a Zoroastrian conference of all rational (?) philologists (there may be hardly a hundred in the entire Parsee community) and thus by means of that Learned conference to reform (?) the Zoroastrian Religion—to go on reforming it *by subtracting everything* until the entire conference comes to the most rational (?) decision that only one Gatha, Ha 45 was written by Zoroaster himself while all other Avesta writings, the Yasna, the Vendidad, the Yashts, etc., were composed by the ignorant deceiving dupe-priests of a later date only for the sake

of earning their living thereby. Such a decision is then unanimously passed by all the learned delegates in that Conference, because they themselves who have received the degrees of B. A., M. A., LL. B., L. M. & S., L C. E., etc., are unable to understand all the Avesta scriptures and the working of Zoroastrian Rituals. We have only to pity such rational reformers (?) and leave them to their fate, saying that those who have eyes to see can see and those who have heart (Ahu) to believe rationally may believe.

(Way back in 1913 the late Ervad Phiroze Masani had published a booklet bearing the above title. We are reproducing it here. The first two parts have been published in Dini Avaz Nos. 5 and 6 of Volume 3. Here is the concluding part.

Phiroze started by emphasising that the Religion of Zarathushtra has, like every great Religion of the world, its esoteric side; that every Avesta word has a deep, technical and scientific meaning or import; and that the western study has not been able to fathom this depth; it just floats on the surface. The philological chain with which that study is bound is too rigid to allow it any free movement in the boundless sky of Nature.

Phiroze then explained that Khshnoom does not merely solve numerous doubts which arise in the Western studies, but it also teaches certain Truths about esoteric Science of Nature. He then propounded nine Laws inherent in the Creation. One of these is Staota. This Law is referred to at several places in the extant Holy Scriptures. It is the fundamental Law of Vibrations which is the basic component of the whole Creation. Our Manthra Prayers are based on this Law.

Phiroze then referred to Law of “Khastra” – subtle magnetic and electric forces which emanate from every mineral, vegetable, animal and human creation and explained how this Law is at the root of the Navjot Ceremony and Sudreh Kushti.

The author then drew the relation between the visible Temporal world and the various stations in the unseen places and explained how our rituals generate certain subtle currents which help the souls of the dead in their journey in the other world. At the end of the last part published in Vol. 3-6, Phiroze referred to the so-called “rational reformers” of our community who were the champions of elimination and desired to reduce all our Holy Scriptures to one Ha from the Gathas!

In the concluding portion that follows, the author explains the Mystical background of Yazashney ceremony and how it creates certain forces and energies which are transmitted to certain exact stations in the unseen world.

Phiroze ends the booklet with an address to Lord Zarathushtra. It vibrates with devotional fervour and at the same time reflects the Yazatic stature of the Prophet.

Thus wrote Phiroze! May his Ruvan progress further and further, and nearer to Ahura Mazda.)

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The same scientific laws work in the ceremonials intended for the helping of the departed souls onward in their march in the unseen world. In the grand Yazashne ceremony, the Haoma, the Baresman, the Jivam, Sacred Wheat Bread, Well-water, the Havonim, Tasshta, etc., have all their practical deep meanings for which they are taken, serving as the most essential requisites of the Zoroastrian Apparatus. We cannot enter here into the details as to how all these things actually work, for “Khshnoom” being a new light thrown on the Avesta studies, only a bird’s-eye view of the working of Zoroastrian Rituals is what is intended to be conveyed by this paper. The officiator in the Yazashne ceremony collects all the finer electro-forces from the things employed therein, by means of the Manthras of the 72 chapters of the Yasna, and with the one thought for the betterment of the departed soul in his mind he sends this accumulated battery through the energy of the fire Atash-i-Dadgah to the Atash-i-Adran, thence to the Atash-i-Behram (for the rates of acceleration or velocities of these three fires differ very widely), and it is this Atash-i-Behram which by being in touch with the fifteen grand energies (Athro Ahurahe Mazdao Puthra, Atash Berezi Savangh, Adar Khurdad, Adar Froba, Adar Gushasp, Adar Burjin Meher, Atash Mino Karko, Atash Urvazishta, Atash Vazishta, Atash Spenishta, Atash Vohu-fryan, Atash Dara, Atash Nairyosangh, Atash Khoreh, Atash Frah) receives the note of Srosh Yazad, and through the channel of the forces of Srosh sends all the accumulation of Zoroastrian ritual-forces to the exact station of the soul in the unseen world where the soul is helped on its progress by this Srosh on account *of* the ceremonial force sent thither.

It must be admitted that in this paper is made only a humble attempt to superficially put before the thinking readers of Zoroastrian religion how Zoroastrian ceremonies are based on subtle scientific laws of Nature. Philology cannot explain all this for philology has to deal with the linguistic study of the Avesta thereby having its own limited function and utility, and where philology ends “Khshnoom” begins. “Khshnoom” teaches that Holy Zoroaster, the Prophet of Ancient Iran, has propounded in the entire 21 Nasks all the laws of higher physics, chemistry, optics, acoustics, mechanics, electricity, magnetism, dynamics, numbers, logic, astronomy, astrology, geometry, mathematics, efficient formulae, amulets, periapts, vibratory colours, physiognomy, phrenology, palmistry, etc., etc.—all the known and upto now unknown sciences of the universe. Hence it is that the prophet of prophets Zoroaster is styled the Master-Scientist – one who has gone foremost in the scale of evolution (Ururaost), and it is for this reason that Manthra Spenta is regarded as Master Science comprising within it all the sciences in their perfection. Just as grammar is necessary to help in the study of the Avesta on the philological system, so are the first principles of “Khshnoom” necessary to understand the Avesta technicalities and the Zoroastrian religion as the One Original Law of the Universe. There are certain passages of Fshusho-Manthra (the higher kind of Avesta than the Manthra Spenta) in the Yasna, the Gathas and the Visperad, which are incapable of a lucid translation, and which exhibit absurdities when so rendered philologically. “Khshnoom” very clearly elucidates all these passages in which the rules of grammar are voluntarily disregarded in order to preserve the greater efficacy of the higher Laws of Staota. When the formation of the entire Avesta based on colors produced by the vibrations of the sound is properly understood in the light of “Khshnoom” a new departure can be made in the Avestan studies by scholars if they condescend to know what “Khshnoom” is. It is our original pristine key to the exposition of the Avesta, and great light is thrown on the various inexplicable subjects of the Zoroastrian religion—the origin of Evil, the distinction of Mazda, Ahura and Ahura Mazda, Heaven, Hell and the Purgatory, etc., etc.—if one patiently and reverently proceeds in the study of the Avesta in the light of “Khshnoom.”

It is as a result of both the studies - philological and “Khshnoomic” –of the Avesta religion that I am led to hail Zoroaster the Holy Prophet before closing this short paper on this auspicious New Year’s Day thus –

Hail! O Bringer of Light and Preceptor of Ashoi! O Holy Spitama Zarathushtra! You who informed us of the Great Law of Infoldment of the Spirit into Matter (DAEN-I-MAZDAYASNI) and who taught us the Wonderful Law of Unfoldment of the Spirit from Matter (DAEN-I-ZARTHUSHTRI); you who are ever with the one thought of doing the Will of AHURAMAZDA the one sublime thought of showing the Path of ASHOI – the way of Unfoldment to the Blessed Souls throughout all the planes (MINOI, JIRMANI, ARVAHI, and JISMANI) of the creation of AHURA MAZDA; you who taught us the three grand laws of achieving Unfoldment of the RAVAN – the Law of ASHOI (Purity Ideal – in all its perfection – physical, mental, moral and spiritual), the Law of KHOREH (the AURA of subtle emanations), the Law of KESHASH (obligations, and Adjustments with everything and invisible force in the universe): You who gave us MANTHRA (the well thought word – the AVESA) as the one most powerful Agency whereby to achieve RAVAN-BOKHTAGIH; you who explained us the Essential, Fundamental Law of STAOTA (vibration and colour) underlying the entire visible and invisible creation – the Majestic Law of STAOTA on which you based the YATHA AHU VAIRYO modifying the YATHA AHU VAIRYO into the GATHAS, VENDIDAD, YIZASHN, etc., covering twenty-one NASKS instilling into all these STAOTIC MANTHRAS (Vibratory words) your highest Powers of HUMATA, ASHOI and KHOREH, so that your blessed chanters of the MANTHRA may be also filled with KSHNOOM of the GATHAS (the Ecstatic Beatitude); you who taught us by means of these MANTHRAS that are based on the Law of STAOTA to be in tune, in unison, en rapport, with SRAOSHA, the AMESHASPANDS and AHURA MAZDA by establishing a channel of holiest and highly accelerated vibrations by means of STAOTIC MANTHRAS of the AVESTA; you who gave us the best agency – the most efficient instrument the ATASH-I-BEHRAM which works as a carrier of thermo-magno-electro-vibratory forces of all the Holy rituals to the Ultra-Physical planes, and which bring down in response to the similar vibratory forces of one’s AVESTA prayers the innumerable efficient forces of YAZDS and other Minister of Grace; you who taught us all the grand rituals of NIRANGDIN, VENDIDAD, YEZASHNE, BAJ, AFRINGAN, BERESHNUM, DOKHMANISHINI, etc. – all these founded on the grand Laws of Unfoldment of the URVAN, viz, the subtle laws of thermo-magno-electro-vibratory forces in the universe – you who taught us all these and many things more ad infinitum, how much we are indebted to you !!!

O Beloved, Holy Spitama Zarathushtra ! How shall we show our sense of obligations to You who gave us the Science of Sciences, FRAHANGHAN FARHANG, MANTHRA SPENTA – the knowledge of knowledge’s, MANTHRA SPENTA !!! You who possessed knowledge of all the planes of the universe; you who have the highest Intelligence ASN-I-VIR; you who are gone to the advanced stage of souls of the highest NABA NAZDISHTANAM FRAVASHINAM class of the four classes of souls – ASHONAM, ASHAONAM, PORYO TAKESHNAM and NABA-NAZDISHTANAM; you who are “URURAOOST ASTO” gone to the highest stage of prophets; you whom AHURA MAZDA gave “HUDEMAM VAKHEDRAYA” “the certificate of communicating the Word;” you who “alone heard His canons” (AEVO SASNAO GUSHATA); you who are “MAZDO FRASASTA” “taught by MAZDA;” you who are “HATAM HUDASTEMEM, RAEVASTEMEM, KHARENANGHAUASTEMEM...” “the most knower of Good, the

Most Wise Professor of RAE or brilliant lusture of spiritual knowledge, the most possessor of Glorious Light among all the souls that are passing from Infoldment to Unfoldment”; – “you whose Soul is beyond comparison among the mortals; you who are superior to YAZADS and equal to AMESHASPANDS;” – we turn with hands and eyes uplifted towards you; the RATU, the Representative, the Viceroy of AHURA MAZDA! ASHEM VOHU !!!

Humble offering thanks to the source whence I received some Light of ZOROASTRIANISM – AMEN !

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