

## Sahebji! My dear Readers!

The official serial date of this Issue is July August September 2006 Vol. 12, No. 1. This means we have entered the 12th year, although it should have been the 13th in the current year.

The modern Physics declares that what we know as TIME is not something which has to go forward only. Time can travel backwards too. It means, you start your journey in space today morning and arrive back yesterday evening! The most modern Physics goes to the extent of saying that TIME DOES NOT EXIST. The well known American Magazine "Discover" — "Science, Technology and The Future", has a special June 2007 issue, carrying an article: "IN NO TIME - Searching for the Essence of Time Leads to a Confounding Question: Does It Even Exist?" Surprised? Vedantic Mysticism of the Great Hindu Religion says since thousands of years that Time and Space are illusions. Our Mysticism Ilm-e-Khshnoom declares some startling Truths on **Zamaan and Zamin** – Time and Space, which is most difficult – almost impossible to understand.

I am not giving a justification for the delay in the publication of this Parsi Pukar. We are living (and dying) within the Vedantic illusions of space-time and therefor the delay cannot be forgiven. All that I want to convey to you is that any Mysticism can be understood better if you have an idea of the contents and onward march of modern Phycsis and Genetics, the sciences of matter and life. You know, Kabbalah is the Mysticism of the Great Jew Religion. One Michael Levin, a prolific writer on that Religion, with 22 books and numerous journal articles to his credit, writes in his **"The Complete Idiot's Guide to Jewish Spirituality and Mysticism"**:

"True Kabbalah is as complex and precise as the science of physics. If you were to walk into a traditional class on Kabbalah, if such a thing existed, you might feel as though you had just walked into the study for advanced physics at Princeton University. The definitions in traditional Kabbalah are just as precise - and just as hard to understand - as some of the definitions in classical physics. What is the difference between a quark and a lepton? How do both of these differ from a neutrino?"

This can well apply to a class on Ilm-e-Khshnoom, and also to the Khshnoomic volumes of Khordeh Avesta, Nikeez-e-Vehdin, Gathas, Vendidad etc. My Khshnoom teachers used to tell me that some acquaintance with, if not the knowledge of, modern science, is necessary to understand Khshnoom better. Ustad Saheb Baheramshahji took keen interest in the scientific discoveries and inventions of his time, and used to tell which one of them emanated from the white forces in Nature and which from the black. Dr. Framroze Chiniwalla was an ophthalmic surgeon of his time and well versed in the methods and contents of modern science. There are scores of references to different branches of science in his writings, like atomic physics, eugenics, genetics, Eienstein's Theories, Mathematics, Medical Sciences etc.

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Coming back to the delay in our publication, I am overwhelmed by the fact that not a single reader has complained about it. You all know that the editorial side of Parsi Pukar is a one man's show, and I am an old lawyer..... I have no words to thank you. All I say is : I'll try my best to satiate your hunger for spirituality and devotion.

The main theme of this issue is the **Western Studies of the Zarthoshti Dharma**, which started in Europe from the 18th century. We have termed it "WZS", short for Western Studies of Zoroastrianism. The Studies began with Anquetil Duperron's journey to India in 1755, his contacting Dastur Kumana of Surat and collecting the whole of Avesta and copies of traditional books, returning to France on 17-3-1764 and publishing in 1771 the account of his journey and his own translations of Avesta.

Two fierce debates broke out in the European scholarly world. Was the Avesta authentic or forgery? This was reasonably settled as being authentic after about nine decades. Then the second debate started. That was the battle of methods. Which should be the proper foundation for translating Avesta : should it be sanskrit or Pahalvi? The debate continues.

The WZS had a cluster of formidable savants. They organised the Avesta texts in a scholarly form, developed a grammar of Avesta and Pahalvi, evolved the pseudo sciences of comparative philology and etymology, delved into Iranian History and Geography, and even made a Avesta Dictionary (by a most exerting and rigorous savant Bartholomae.) Upto this point their exertions were highly commendable, laudable and estimable. But when they sat down to translate and interpret Avesta, they were lured by the then physical sciences of the 19th century. Two paradigms struck them. One was the paradigms of superior human "progress" and the other was the paradigm of Godlessness. Zoroaster belonged to primitive pastoral and agricultural age. Religion was a superstition. Humans of the 19th century were intellectually superior to understand all natural mechanical laws. All this led WZS to conjectures and guessworks, and faithless propositions. These are enumerated in the articles of this issue. How they shattered the faith of the Parsis, what Zoroastrianism they presented to the world, how they led to the bells of extinction by killing all spirituality, devotion and mysticism, all this is set out in the articles. It is a sad story.

It is also shown here that the only key to save the situation is Ilm-e-Khushnoom which was plannigly gifted to the Parsis by the Higher Spiritual Forces of Yashta Farohar-e-Zarathushtra Spitman.

Religion is life. Life is Religion. Life on earth is a vital Path towards God. The journey on it can be accelerated only by following the divine commandments conferred on every human by the Prophet and Saoshyant of his own Daenaa.

May the Saviours of all Religions arrive soon!

- Editor

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## THE COLOURFUL GARDEN OF OUR KUSHTI PRAYER.

### What Thoughts You Should Pass in Your Mind and Heart While Washing Your Face and Reciting “Khsnaothra Ahurahey Mazdaao”!

#### What is WATER and Who is Ava(n) Ardivisoor Banu?

Often it has been said on the pages of this humble magazine that the Holy Scriptures of any Religion are not just pieces of literature or sermons on moral behaviour. They are special compositions in the Words of Mantra (Avesta : Manthra). They are composed by highly advanced souls. Their structure and the arrangement of Words are founded on a vast spiritual Science of Staota-Yasna. “Staota” means subtle non-physical unobservable vibrations. Recitation of Manthra generates certain spiritual effect in space as also within the innermost personality of the person reciting them. That is their primary function.

Hidden within these Manthric formulae, are divine meanings and messages. They have not one but several levels. (Please see page 20). A special mystical science is required to decode them. All the present day translations based on the grammarian etymology of the Western studies are dry and mundane, without any stream of devotion, which we find in the holy Scriptures of other Religions.

This series is intended to take you a little beyond these translations, in the realms of the spirit, from an egoistic intellect to a tearful heart of love towards Ahura, His Paigamber Asho Zarathushtra and His Din bestowed on us. To that aim we have delved a little in the devotional Messages carved into our daily Prayers : Yathaa Ahoo Vairyo and Ashem Vohu. These two along with the third Prayer Yangha-hey Haataam are acclaimed in our extant Avesta as the basic Manthric trio concentrating in them

all the Spiritual Knowledge of the Zarathoshti Din, its devotional and inspirational content and its commandments and sermons on day-to-day life on this earth.

The third Prayer Yangha-hey Haataam occurs generally at the end of almost all our Khordeh Avesta Prayers : Geh, Niyash, Yasht, as also frequently in major ceremonial Manthra Prayers like Yazashney, Gatha, Vendidad, Visperad. I propose not to enter into this basic Mantra, for the time being. Instead we'll try to delve into our daily Kushti Prayer.

Be assured, you are going to get an extremely pleasant shock! So much in this prayer of a thin thread? I am going to try my best to draw out, from your heart, at least one tear and bring it in your eyes. Devotion and tear are eternal life friends....

#### Water, the Elixir of Life

While doing a Kushti you have first to wash your hands, face and feet with a little WATER. This is not just to remove the dirt, if any.

What is water? It is the elixir of life on earth, a miraculous gift from God. It works on us, the human not only physically but also mentally **and spiritually**. No other liquid cleanses us as water does. No other liquid quenches our thirst the way water does. It looks as if God has made water specially to sustain and continue life on earth. Our prayers Ava(n) Niyash and Ava(n) Yasht give, in coded words, an elaborate account of the spiritual emergence, qualities and functions of water.

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Ava(n) Ardivisur is Yazata, i.e. one of the major 33 Rays of Ahura's own Light. She is a Naari (female) Yazata. She emerges from Ahura Mazda's Divine "Sphere" of Light, passes through the Divine Regions, enters as a subtle energy in the non-physical part of Ahura's Creation and ultimately takes up the form of water (H<sub>2</sub>O) on earth. Water has, hidden in it, powerful physical and ultra physical energies as also Ahura's divine Light. The energies are named as "Fraado." They are classified in six technical names : Aadoo Fraado, Vanthvo Fraado, Gaetho Fraado, Shaeyto Fraado, Jantoo Fraado and Dangha-oo Fraado. These are sometimes stated as six kinds of "electricities"; but they are much subtler and beyond the electricity of our experience, which lights our bulbs and furnaces and computers. The six Fraados are the unobservable forces and energies that work behind several processes in nature like washing away the dirt, quenching our thirst, growing of the trees, reproduction of life-species, taking us nearer to Ahura, and several other functions.

#### **Throb Your Heart in This Rhythm!**

As you wash your hands, face and feet reciting "Kshnaothra Ahurahey Mazdaao," immerse your mind in these thoughts :

"This water, oh Ahura Mazda, is **Thy divine touch to me**. It is the grandest gift Thou hast bestowed on me. Command that may it wash the evil woven into my body; may it purify me and my mind and soul."

The word "Kshnaothra" has in it "**Khshnaa**" or "**Khshnu**." It denotes bliss, ecstasy, divine pleasure, intoxication, delight, gratification, satiation, peace. Avesta has several words with that root. "Kshnaothraicha,"

"Khshnooteym", "Khshneyvisha", "Khshnoom." Man with physical body has five senses, which are the outlets of bodily pleasures. The same senses can be the rivers of spiritual pleasure which can overflow his heart. "Ushta" is another word for spiritual joy. We saw the purport and message of the word Ushta while learning about Ashem Vohu.

The surface meaning of "Kshnaothra Ahurahey Mazdaao" is : "may Ahura Mazda be pleased" or "Homage to" Him or "Propiation to" Him. But He is not starving for our homage or flattery. He is Himself the infinite ocean of ecstasy. Let a sprinkle of Thy Ushta reach me through this water, so that my ecstasy, peace and love towards Thee and my Paigamber Asho Zarathushtra may spray up like a beautiful fountain.

**Let the ship of my life flow towards Thee in the divine River of Thy love. How beautiful is Thy River! At times, the cool breeze touches my face; at times a storm arrives. All Thy doing! But I know this is Thy way of accelerating our journey to Thee, our union with Thee. I know the ship is never going to sink. There is Thy water and its Yazata Avan Ardivisur all the way. There are clouds full of water over-head ready to calm down the fire of our agony. Nearer to Thee my Lord through this River of Thy Ushta!**

The meaning of "Kshnaothra Ahurahey Mazdaao" is a **vast ocean of devotion**. "Thra" denotes "through." It is through His Love that we are swimming towards Him. The water of His River is a musical composition of His own Light. It hums and sings the tunes of His Love, His Ushta, His silent Notes of Blessings. Oh Lord! Thy Music is vibrating in every particle of Thy Creation, in my every vein. May I join Thee in

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Thy Grand Orchestra? My voice is feeble; my notes are out-of-tune. My flute has little melody. Yet if i start singing and playing with Thee, my voice may sweeten through Thy Grace.

The line Khshnoothra Ahurahey Mazdaao is the Raga of Ahumadza. May i be in Thy chorus. Let the music of Ushta awaken in me.

How can Ahura Mazda be "pleased"? A Lover is pleased if He is loved, and His lover sings with Him, travels with Him and does His work, serves Him. We serve Him by loving every particle of His Creation as He does, by rushing to help the needy, keep our heart over-flowing with love, stop pampering our ego and inflating our 'I', sprinkle the cool water of love on all fires of hatred burning around us, and within us.

This, my friend, is the significance, the Prayer, the meaning, the message, the lesson, the music of the word "Khshnoothra."

### **"Aathra", Thy "Poothra," Oh Ahura!**

The word "thra" occurs in "Athro Ahurahey Mazdaao Poothra." In "Aa THro" and "Poo THra", thra (𐬔𐬀) denotes "through", i.e., agency, acting or working as an agent, for and on behalf of somebody, the principal. Athra is the Divine Agent of Ahura Mazda, His Son-Poothra. A son is the best Agent. He is obedient to His Father does all His work most obediently, faithfully and thoroughly. Here in "Khshnaothra" it is the person praying, who says, i am Thy agent oh Ahura! Thou hast appointed me as your Power-of-Attorney holder. Thou hast commanded me to perform certain deeds for and on behalf of Thee. The most important is to follow my Paigamber and His Din. I know, i am not as faithful an attorney as Thou desireth. **In that case Thou be my attorney** although that is too tall a demand..... But i do know that it

is Thy Decree to light the lamp of my soul with Thy own light. It is Thy Divine Arrangement to keep the lamps of Ushta burning all over my path leading towards Thee. This by itself is my Ushta, my bliss, every moment of my journey on his Earth.

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Khshnaothra Ahurahey Mazdaao is followed by Ashem Vohu 1. Please remind yourself of the seven colours of the word Asha viz. Ahura's Law, Order, Beauty, Truth, Righteousness, Purity, Freedom.

### **The Throb of Ashem Vohu**

My karmic journey on this earth follows Thy **Law and Order.**

How **beautiful** is this Thy Earth!

How deep are Thy Mysteries of **Truth!**

I have to be **righteous** every moment of my life. I have to abide by the Code of life prescribed by Thy Paigamber Asho Zarathushtra, who is Thy Light on my path.

I have to alchemise my impurity into **Purity**, my dirt into gold, by keeping my heart ever throbbing the holy Name of Asho Zarathushtra. My heart-beat for Him is the mechanism for that alchemy. My Love for Him keeps me straight on my path.

The alchemy of all dirt-all druj - will make my soul free to fly to Thee and reach Thee fast. When shall i attain that **freedom** my Lord?

THAT is the beginning of our Kushti Prayer. The touch of water, the joy of life, the Journey in the Karmic river, facing happiness and misery both, throbbing our heart in the Music of Ahura and Asho Zarathushtra, craving for the

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wings to fly to Him, alchemising the dirt of ego into the gold of Armaiti, to immerse our heart and mind in Ushta.....

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### God's Garden of Prayer

Imagine the Kushti Prayer to be a tiny beautiful garden. There is a fountain at the entrance. It sprinkles water in a shower of brilliant colours. As you look at it from different angles, the jets of colours go on changing like a hologram. Here appears a seven coloured rainbow, reminding you of the sun's spectrum; seven Ameshaspends; seven wave lengths of Asha. As you change your angle of vision, the seven suddenly multiply in twelve colours. You visualize each coloured sprinkle as one of the twelve words of Ashem Vohu. As you gaze intently, the twelve multiply into twenty one colours, each looking as one of the twenty one words of Yatha Ahoo Vairyo. The whole scene appears like a huge bubble of revolving colours with three different bands : one of 21 colours covering two bands of 12 and 7, some times

looking separate, some times entwined and some times all the three revolving fast to appear as a sphere of white Light of Ahura Mazda.

THAT is the fountain of "Khshnao

Now the four flower beds of "Kemna Mazda" appear before your eyes. Have your eyes become wet with the tears of devotion overflowing from your heart? May it be..... Tears wash away our sins.

*(To be contd.)*

- K. Navroz

We shall enter into the flower gardens of Kem naa Mazdaa in the next issue. In the meantime here is the Khshnoomic version of the first passage of that Prayer. You may please ponder on it at every Kushti you do. We shall enjoy its revelations in details, in the next Parsi Pukar :

Who, save Thee, Oh Mazda will protect me  
When the evil (within me and outside me) casts  
frightening glances,  
and (who save Thee) will purify my Athra (The Fire  
within me) and my mind?

By the work of these two (Fire and mind), Ashoi  
(Holiness, Righteousness, beauty, order) is  
generated.

Reveal to me Oh Ahura! the divine knowledge that  
flows from Daenaa.

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# HAVE NOT THE WESTERN ZOROASTRIAN STUDIES KILLED THE PARSI FAITH?

## PARADIGMS OF THE 19TH CENTURY — RISE OF MATTER AND FALL OF SPIRIT.

### A Paradigm Means Truth for the Timebeing, But Bound to Break.

Religion! No sooner the word is uttered, than the idea strikes, "an excuse to quarrel, fight, even declare a 'holy' war."

But the original meaning of Religion is : 'in duty bound'; to God. While arriving on earth, we have given a promise to Him. "I promise to be in duty bound to follow Thy Word, spoken for me, through Thy Prophet, whom Thou hast assigned to me."

The life on earth is a religious journey to God. The road map is bestowed on us by our Prophet. We have to tread on it every single moment of our breath. Religion is not just an intellectual exercise to be debated on a dinner table. It is a spiritual exercise and discipline in love and devotion to Him and His Prophets.

Most of us Parsis of the 20th and 21st centuries do not take it that way. Our religion is very simple, they say, Manashni Gavashni Kunashni, Good thoughts, words, deeds (MGK). Some, pretending to be wiser, would say it is a monotheistic religion believing in one God. Some would declare with great pride that it teaches freedom of will or choice, and allows us to arrive at God's Truth by intellectual reasoning. There is a dualistic monotheism or monotheistic dualism, and a non-omnipotentism too. There is a Gatha-alone-Cult (GAC) and also an orthodoxism and libertinism. All this, no duty-bound-business; but just hot debates with steaming Dhanshak odor in the air.

Did our ancestors arrive at Sanjan to preserve and protect just MGK and this maze of "isms"? The sixteen Sanskrit 'Shloka's versifying the Parsi Din and way of life sing

an entirely different song. They narrate the spiritual Institutions and devotional disciplines of the Zarthoshti Dharma. For more than a thousand years we adopted them in this holy Land of Bharata.

Even today several of us go to Agiari and Atash-Beheram for Prayers and ceremonies; but not all of us pray from Khordeh Avesta and even observe the rules of presenting themselves before the Atash Padshah. Even the mobeds in charge of the Agiaris and ceremonies do not observe the traditional tenets (excepting a few). The so called 'head' priests keep their eyes closed to this huge fraud. We have stopped teaching Religion to our children. The parents are just baffled by the children's questions on the customs, canons and culture of Zarthoshti Din. Somewhere in the 19th and 20th centuries our community entered into a dark cloud of ignorance in the matters of our great Din. We quarrel and argue and throw personal mud against each other through paid advertisements in newspapers!

The cloud of ignorance goes on becoming darker and darker. Most of us, the Parsis, are unaware of the spiritual, mystical and devotional aspects of the Zarthoshti Din. These are the most essential ingredients of any Religion.

From where did this cloud of ignorance invade the Parsi Community?

There were two main factors : (i) the advent of modern science, and (ii) the arrival of the Western Studies on the "Zoroastrian" Religion (as they called it).

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The first invasion, as the Nobel laureate Ilya Prigogine (1977) pointed out, began on 28th April 1686, when Newton presented "Principia", a paper on the laws of motion and gravitation. The second invasion was in 1771 when Anquetil Du Perro published his Volumes on Zoroastrianism and Parsis.

### RISE OF MATTER AND FALL OF SPIRIT.

Newton's Principia planted the seed of Godlessness in the Western psyche. Although Newton himself was a firm believer in God, his idea that nature operated on set natural laws, led the Western thought to discard the existence of God. Christian priests argued that Newton's laws applied only to matter, but what about life on earth? Did not the innumerable varieties of life indicate a Creator God? Bang arrived Darwin (in 1859) with his "evolution", natural selection and survival of the fittest. Newton's **natural** laws shook hands with Darwin's **natural** selection. By the end of the 19th century, Godlessness was firmly established and the intellectuals took pride in being atheists. The West was immersed in the egoistic notion that the human intellect as possessed by west was capable of understanding every thing in the universe.

### RELIGION, A SUPERSTITION

The second factor, namely, the Western Studies of "Zoroastrianism" (as they called it) starting from Anquetil Du Perro was naturally affected by the first, the then "modern science". All religions became the subject matters of "critical" intellectual studies. The concept of religion was stated to arise out of the superstitions of primitive mankind, the immediate children of monkey-kind. The mystical and spiritual side of Nature was driven away in the strong current of Godlessness. The world is what we see and observe. There is nothing mysterious beyond the observable universe. That became the burthen of the song inherently sung by all such studies of various Religions, including the "Parsi Zoroastrian"

Religion (as they called it.)

As the eminent Parsi savant Dr. Irach Taraporewalla pointed out, there was also a historical bias pervading those studies. A prophet of remote times, "Zoroaster", who lived much before Jesus Christ could not have preached the same or similar doctrines and concepts as the latter did.

Science and the historical bias, both ran through this newly born Zoroastrian Studies of Europe, and several paradigms were generated.

What is a paradigm? The word paradigm means a theory that sticks and is declared to be "true" in nature for some period of time. Thomas Kuhn, a historian of modern science, applied the word to the theories of physical sciences. He pointed out in his thesis, "**The Structure of Scientific Revolutions**", that the theories of all sciences are paradigms. They stick to the psyche of modern science for a time. Each such theory is taken as the truth. The students are taught the theory with great scientific rigor. It is worked upon and developed with great zeal. For a time it is The Truth. Then arrives some solitary young scientist. He points out certain facts which are not consistent with the theory; furore is generated in the science - community. Who is this young puppy to challenge our long-standing theory? Were we all wrong, all along? But slowly and certainly the old theory is shaken and the new is accepted. This is called the breaking of the paradigm and arrival of a new one. **Kuhn pointed out that this new paradigm meets the same fate as the old one.** All science is thus a chain of paradigms which break, one after the other. While treading this path of the paradigm breaks, some theories do invent new technologies, assuming the theories to be true in nature. The paradigm breaks, but the technological invention continues its existence. This does not mean that the theory was "the truth" in Nature. Kuhn writes : "**Just because modern physics has spawned computers,**

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**nuclear power and CD players does not mean it is truer, in an absolute sense, than Aristotle's physics."**

All it means is that science is not in contact with Reality in Nature! Here is a glaring example: the theories of Relativity, which deal with big bodies like the stars in the sky, is not compatible with Quantum theory, which deals with the smallest particles of matter. If one is true, the other is not! Scientists are at the end of their wits in trying to evolve a theory which can make the Relativity and Quantum theories shake hands. They call it TOE, "Theory of Everything."

### **THEY ARE BROKEN BUT WE DONT.**

The 19th century paradigms started breaking from the very first decade of the 20th century, and by its end they were all broken. The paradigm that the human intellect was capable of understanding God's truth was also shattered. Science was coming to an end and knocking the door of mysticism. (See the last two issues of this humble Parsi Pukar).

But the Western Studies of the Zoroastrian Religion has not broken its paradigms. They continue their university researches founded on their 'critical' and orthodox notions of history, geography, philology, etymology and grammar. Their theories founded on the paradigms of the 19th century science go on merrily. The mystical, spiritual and devotional constituents of the Zarthoshti Din are still far far away from the Western Studies. They are tacitly not allowed an entry. The Western Zoroastrian Studies (WZS) is therefore unscientific, orthodox and old fashioned.

### **THE GOOD POINTS OF THE WESTERN ZOROASTRIAN STUDIES**

Some of us, the Parsis, are better at misunderstanding, than understanding. Presently, when there is a wave of hominum arguments (i.e. personal mud slinging), I must clarify that I have great awe and admiration for

the Western Studies of Zoroastrianism. They have put our holy Scriptures in good scholarly organisation. They have led us to the correct reading of Avesta. Treating Avesta as an ancient language, they applied scientific methods to decipher and understand it, particularly through comparative study of ancient languages like Sanskrit and others. They tried to evolve theological doctrines with the help of other major Religions. Their exertions were strenuous. Their scholars are known to work 16 to 18 hours a day. Their scholastic rigor and thoroughness were amazing. My uncle Rustom Dastoor Meherjirana (Bapaji) was a post graduate professor of Avesta Pahalvi in the Bombay University. He was my teacher-at-home on the subject and used to tell me astonishing stories about the Western Scholars like Westergard, Geldner, Geiger, Spiegel, Haug, Bartholomae and quite a crop of them.

### **BUT THE KILLING DRAWBACKS**

**BUT** alas! the drawbacks of these studies, were several. **Firstly**, their nurture was in the then prevailing Newton-Darwin-paradigms. The seeds of Godlessness were fast growing.

**Secondly**, there was the progress paradigm. When monies evolved into humans, the latter were primitive in their thinking and their tools. They then progressed and had now at the end of 19th century were at the pick of progress. That made the ancient prophet Zoroaster belonging to pastoral and agricultural period. How can he know Newton's laws? Look at some of the primitive questions he asks in Gatha Ha 44, like who supports the sky, how does the moon wax and wane, when would you, Ahura, give me the gift of ten pregnant mares and one camel?

**Thirdly**, WZS were treating their subject-matter on University levels. Ph.D's are awarded on original researches. Some new and original idea must be presented in the Ph.D. thesis. The Avesta - Pahalvi studies, therefore became a fertile ground of historical, geographical,

philological, etymological and grammatical conjectures, guess-works and surmises. A bunch of the so called theological doctrines of Zoroastrianism burst out. (They are enumerated on and from page 10) This was a good game for university scholars, but highly dangerous for Parsi faith. Any Religion is a matter of spiritual upliftment through disciplines, 'Yoga's, traditions. God is not just a 'concept' to be played with on paper. He is divine Entity to be reached through spiritual exertions in day-to-day life on earth.

### THE PARSI SCHOLARS

The Western scholasticism was brought to India particularly by the initiative of the late savant Khurshedji Cama. A band of Parsi scholars took up the Avesta-Pahalvi studies born in Europe. Khurshedji Cama himself, Shaheriarji Bharucha, Baheramgor Anklesaria, Sohrab Bulsara, Bomanji Dhabar, Khodabux Poonegar, Rustom Dastur Meherjirana, Homi Chacha, Manek Kanga, Jamshed Katrak, Manekji Dhalla, Phiroze Masani are some of the outstanding names. They did adopt the rigorous style of the Western scholars.

There was no doubt that all the Parsi scholars were awed and lured by the European School. Yet there were two distinct classes : one was carried away completely by the western paradigms and took them to be gospel truths. The other was inclined to justify the age-long traditions and tenets of the Din in the light of the Western studies. The task of the former was easy. They had just to quote big European names like Darmesteter, Bartholomae, etc to prove their point. The other class had more strenuous task, as they had to go against the European mainstream. An objective assessment about the caliber of the two classes reveals that the second, the tradition oriented class, had more astute and painstaking scholars. That is why **Khurshedji Cama had no hesitation to declare that the west oriented translations of Avesta are dry and void of the mystical**

**meanings, as presented by Baheramshah Shroff of Ilm-e-Khshnoom, and that it is necessary to decipher such mystical meanings.** Rustom Dastoor Meherjirana was a pet disciple of Baheramshah Shroff and close friend of Framroze Chiniwalla. Phiroze Masani had openly adopted Ilm-e-Khshnoom in his studies and propagation.

### EXCUSES TO ESCAPE

The first class of the carried a way scholars became popular amongst the so called reformist Parsis, who wanted excuses to escape from the spiritual and traditional disciplines and exercises of the Zarthoshti Din. For instance, these scholars obliged the escapists, with passages from scriptures in the alleged support of conversion, wherein **the followers of other Religions were called Dregvant, Darvand - the untruthful, fraudulent, impure!** As the academic standards fell and Parsis stopped giving Religious education to their children, the number of such escapists multiplied. Today the community has entered the dark zone of ignorance about the great and glorious Zarthoshti Din, its canons and culture. And here we are, ourselves ringing the bells of extinction through genetic mix-ups and by means, inter-alia, of the raw, childish, immature and mud-slinging paid advertisements and articles in newspapers, which, in turn, are bankrupt in thinking, if not in finance.

And we the faithful crave for our Saoshyant, Saviour - - - - -

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Western Zoroastrian Studies are like judging a once - living man by dissecting his corpse.

- Framroze Chiniwalla

In British days, the Parsis were madly attracted by foreign white skins of Scholars and Madams.

- Keko.

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## A LIST OF THE FAITH-KILLING PARADIGMS OF THE WESTERN ZOROASTRIAN STUDIES.

*Zarathushtra, the Farmer; Yazats, No Divine Entities; Hinduism, a Many Gods' Religion; Supremacy of Human Intellect; Gatha-Alone-Cult; the Frandulent Later Priests; Ignorance of Paharvi Writers; Conversion because Other Religions Untrue; Khaetvodeth, "Next of Kin" Marriages...*

The Western Studies of "Zoroastrianism" (as they call it) have spread a soft bed sheet of paradigms on the already sleepy Parsi Community. A paradigm means a theory which sticks to the human psyche for a period of time and then breaks, to be substituted by a new one. The new paradigm has also the same fate. Therefore, all paradigms are the theories waiting to be falsified. (See page 7 of this issue).

A number of such paradigms are presented to us by the Western Zoroastrian Studies (WZS). They were based on the scientific paradigms of the 18th and 19th centuries. Those founding paradigms are broken in the 20th century. Modern Science does not hesitate to declare them as broken. But the WZS unscientifically sticks to their old ones. A group of Parsi scholars were carried away by those theories and the sleepy Parsis went into a deep slumber below the soft and cosy comfortable bed sheet of their paradigms.

Let me summarily enlist the paradigms generated by the 19th century physical sciences.

1. When the humans on earth descended from monkeys, they were primitive, barbarous and wild tribes. (Most of the lectures of the late Dr. Manekji Dhalla began by : "मानस पहेले जंगली...") As man's intellect developed, he saw the world with awe and fear. That was the cause of many superstitious beliefs, which in turn became religion. After thousands of years, the

humans have now achieved great intellectual and scientific "progress". (Dr. M. Dhalla even wrote a book, "Our Perfecting World.") This is called "progress paradigm."

2. The universe operated on natural laws, as Newton and Darwin proved by their laws of motion and natural selection. No designer "God" was needed.
3. The human intellect, with its tools, viz., logic, mathematics and reasoning, is fully capable of understanding the universe and arrive at its truth and reality.

(2 and 3 are called "Newtonian-Cartesian Paradigm." The idea of the intellectual supremacy was mooted by des-Cartes.)

The scholars of WZS were nurtured in these three paradigms. All the three were inherently opposed to religion. God became a mere concept, an idea, which they expored historically and intellectually. Religions became subjects of "critical" study. Holy Scriptures of all Religions became mere philological, etymological and comparative readings. They were pieces of primitive literature much remote to the modern progress line. Godlessness in the atmosphere was incompatible with the truths of the Divine. The human mind became a dry barren country with no rain of devotion and love. Age long religious experiences of millions of people were mental disorders. All supplications to God, all the throbs of the heart towards the Prophets and Avataars, all tears of seperation from God, became psychopathic

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diseases. Love towards God or towards humans in misery became just pathological storms in the physical nervous system. Survival of the fittest was the key of life; kill and carry away the mates of the weak was the rule of nature.

How can a religious study grow on this barren field? How can the truths of the spirit be planted on the rocky soil of stark materialism?

So, the Western studies came out with a number of paradigms far away from the spiritual content of the Zarthoshti Din. Here they are:

#### **MONOTHEISTIC — POLYTHEISTIC**

1. The religions of the world can be divided in two classes.. Monotheistic and Polytheistic. Monotheistic means those, which believe in one God; Polytheistic, many Gods. The belief in one God is superior to the belief in many Gods. The latter sounds more primitive. The wilder tribes worshipped trees and sun and fire and mountains and cattles. One God is a more advanced concept. "Zoroastrianism" should be declared as monotheistic. Parsis are an advanced community.
2. Since Z-ism is monotheistic, the concept that the seven Ameshaspends and thirty three Yazats are living divine entities operating as deputies of one God, Ahura Mazda, is non-Zoroastrian. Ameshaspends are just the nomenclature of the virtues or qualities of God. The "Gatha" says so. Treating the Ameshaspends and Yazats as divine beings is like treating them as "Daeva's" and "Devi"s of the polytheistic Hindu Religion. "A comparative and critical study" of the word "Daeva" shows that the Gods of Hindus are the devils of the Parsis.

#### **ZARATHUSHTRA OF PASTORAL AGE**

3. "Zoroaster", the so called prophet of ancient Iran, lived in the agricultural and pastoral age. He was a highly intelligent common-sense man, cleverer than his contemporaries. He introduced "the concept" of one God, as also the dual concept of God and Devil - Ahura Mazda and Ahariman. He introduced Manashni, Gavashni, Kunashni (MGK) calling them Humata, Hukhta, Havrashta, the great moral principles. Max Muller went to the extent of calling Zarathushtra as "a mythical name."

#### **HUMAN INTELLECT, KEY TO THE TRUTH**

4. The most important doctrines he presented were the supremacy of human intellect, the free will and choice given to man and his ability to arrive at God's truth through the sheer process of intellectual reasoning. That is the famous Gatha - Yasna Ha 30-2.

#### **PRE-ZOROASTER MAGIS, THE MAGICIAN DRUG ADDICTS**

5. The said "Zoroaster" was preceded by former 'magi's, the magicians and followed by the latter 'mobed's, the priests. Those preceding people were drug addicts. Their main drug was from a plant named "Haoma". He also discarded those intoxicated magis along with their intoxicant, Haoma. He also discarded their magic-like rituals and ceremonies. He was a great reformer. He gave a simple gulpable religion with MGK as its banner, and the liberty to think out the truth by the supreme human intellect, as its prime doctrine. What a surprise? An old prophet teaching des-Cartes! Verily, Verily, this was the simplest and most scientific monotheistic religion!

### THE GATHA - ALONE - PARADIGM.

6. The said Zoroaster gave his message through his five Gathas - Five chapters, seventeen sub-chapters, 238 strophies (passages). Gathas are his only genuine message. The rest of the Avesta is later, fabricated by "the later priests." Max Muller wrote that even Gathas were not written by Zoroaster; they were written much later - somewhere around the first century.

### THE FRADULENT LATER PRIESTS

7. After the death of Zoroaster, a cult of priests slowly developed. These "later priests" (as they are named by WZS), prompted by their selfish motives, tried to twist the original message of Zoroaster, by fabricating their own Avesta scriptures. Their Avesta language differed greatly in the content and substance from the Gathas. These later priests were so fraudulent that they wrote in their later scriptural Avesta, the alleged dialogues between Ahura Mazda and Zoroaster. They thrust therein their own twisted Zoroastrianism far different from the original Gathic Zoroastrianism, as if it is the spoken by Ahura Mazda in answer to Zoroaster's questions! What a fraud! (Illaya Gertiwitch). Many chapters in Vendidad and 'Yasht's, read : "Peresat Zarathushtro Ahurem Mazdam... thus asked Zoroaster to Ahura Mazda" - all in later Avesta. What deceivers, these "later priests!!"

### GRAMMAR AND CORRUPT AVESTA

8. The WZS exerted much to develop a grammar of Avesta, treating it as the sister language of Sanskrit. It was a very difficult task. There were numerous obstacles in the way. The hurdles still persist. Not all of them are solved. Yet whatever rules of grammar WZS have framed do show that

the later Avesta violates the rules. Several textual passages are "corrupt" i.e. tainted with errors.

The Avesta of Khordad Yasht was corrupt. At several places in the later scriptures the grammar was wrong. Singular noun was connected to plural verb and vice versa. There were similar grammatical distortions at many places. The Avesta texts were not purely original.

9. There are extensive Pahalvi Writings, which are translations, versions, interpretations and explanations of Avesta texts. An almost violent debate was generated on the question whether, and if so how far, WZS should take the help of Pahalvi Writings to translate Avesta-texts. Some scholars believed in discarding Pahalvi altogether. Others believed, some strongly, some weakly, that Pahalvi writings should be one of the foundations for translating Avesta. The general concensus was that Pahalvi writers were not grammar-conscious and grammar trained. They were often found to be far away, in their translated versions and interpretations, from the original sense of Avesta. Yet it would be unwise and unscholarly to discard them altogether. A judicious and critical approach could be well adopted. Normally, almost all translators are on a low-key towards Pahalvi. They have an inherent bias that the Pahalvi writers were ignorant and WZS are superior.

### CONVERSION, OTHER DINS UNTRUE

10. Some Parsi scholars, who were carried away wholly by WZS, quoted many passages from all Avesta, Gathic and non-Gathic, in support of the proposition that Zoroastrianism preaches, encourages and

champions conversion of a non-Parsi to a Parsi. These quotations had two classes. In one, it was allegedly declared to the effect: may the Mazdayasni Din spread all over the world. That means let us make the whole world Parsi Zoroastrians - no Hindus, no Jews, no Mohmedans, no Christians, no Shikhs (હીટવરને બી મારી ગીઆ). The other class of the quotations was more dangerous. The words Dreygvant, Dravand, Druj and all such words having the meanings : untruth, deception, impurity, evil, referred to all persons who belong to Religions other than the "Zoroastrian". (હુદુડનો સામાન). Please note, these quotations came mostly not from the European Scholars, but the Parsi carried-away scholars.

#### BROTHERS - SISTERS MARRIAGES

11. Now the last one - the pick paradigm. (દીલ થામકે બેદીએગા). Yasna (Yazashney) Ha 12 has a passage giving glorious tributes to Mazdayasni Zarathoshti Din. The passage starts with the words "Mazdayasno Ahmi Mazdayasno Zarathushtrish" and ends with "Aeyshaa Asti Danayao Mazdayasnoish Astooye Tish." You will remember that the passage occurs in the last part of the Kushti Prayer - Jasa mey Avanghey Mazda. The tributes to the Din are given by several words. One of such words is "Khaetvadathaam". It contains the word "Khaetvodath." The learned WZS scholars have arrived at the meaning of this word through two roots, historical and etymological. And the meaning is "**next of kin marriages.**" Mainly marriage between brother and sister, and a bit further : between father and daughter, mother and son. Marriage is a euphemistic term. (You know what I mean? Edipus complex?)

Sorry to hurt your feelings. But THAT is IT. One of the renowned scholars of WZS, Mary Boyce, wrote to the effect that the other tributes given to the Din in the said passage are so glowing that to call it a Din glorifying such shocking marriages is absolutely out of place; and that the word "Khaetwadathaam" deserves a strike-off from the Prayer. The word might have been thrust in by the later of the later priests.

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So, here is the feast of Zarthoshti Diņ placed on our Dhan-Shak table by the Western Zoroastrian Studies.

Zoroaster was a common sense man with a little more intelligence than his primitive pastoral group. Don't call him a Yazat, as the later priests did, in Yazashney Ha's 3 and 7. The original root of religion was fear of natural forces. Superstition is the root of all spirituality. Gathas constitute the only genuine Zoroastrianism. THE rest of the Avesta are the fraudulent conspiracy of the latter priests. Good thoughts, words and deeds and a moral law are the only authentic part of Zo-ism. The human intellect is capable of arriving at God's truths. Zoroaster broke his preceding group of the drug-addicts magis, the magicians and discarded their drug Haoma. The latter priests corrupted Zo-ism and thrust in fraudulent scriptures. Pahalvi writers were ignorant, WZS are superior. Zo-ism advocated conversion, all other religions are untruthful and evil. Zo-ism teaches next of kin marriages.

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Each of these paradigms is false. They are responsible for breaking our faith and bringing us on the verge of extinction. We will deal with them one by one from the next issue.

- K. N. Dastoor

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## The Mess and Maze of the Western Studies; Ilm-e-Khshnoom, the Only Key to Come Out.

### Holy Scriptures are Manthra - Compositions with Levels of Mystical and Coded Meanings and Messages.

The Parsi race, in order to survive is required to preserve and protect its Din and its spiritual Institutions, and to be vigilantly aware of its culture and history. We have failed in both. Our glorious historical culture is a sealed book for many of us. All the spiritual Institutions of our Din are in grave jeopardy. Few of us know the significance and effect of Sudreh Kushti, Manthra Prayers, Atash-Parasti, Kriyakaam and how they are the spiritual exercises for generating subtle energies within us. Good thoughts, words and deeds are not easy to understand and follow. Good is defined by the Prophets and Saints. They have warned that human mind is inclined towards evil, Religious disciplines, tarikats and mental frame are required to be imbibed in day to day life. Life is a religious Path to God.

Why have we failed? What is the cause of our present day plight? Why could our ancestors, right upto the end of the 19th century stick to the Din? They had invincible faith in all the ingredients of our Din. As the articles on pages 6 and 10 points out, our faith started to collapse as the paradigms of modern science and the Western Zoroastrian Studies (WZS) invaded our psyche.

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We ask : is there a remedy, still? The answer is : Yes, **Ilm-e-Khshnoom**. Our readers are aware about the source of Ilm-e-Khshnoom, and its amazing mystical content. Baheramshah Shroff brought this Knowledge, to a small extent, from the Zarthoshti Nar and Nari - Ashavans, who have their secret orbital abode in the higher dimensions around the Holy Mount of Daemavand in Iran. Khshnoom is a divine

gift from those Aabeyds, the Holy Saints of high spiritual levels. We have today tremendous material and huge data on this mystical Science and the beautiful art of life it picturises.

In 1908 Baheramshah was made to face a band of Parsi scholars, well versed in the Western Zoroastrian Studies. Many of them were wonder struck at the Knowledge and Practice of Zarthoshti Din he presented to them. Khurshedji Cama, Khodabux Poonegar, Sohrab Bulsara, Rustom Dastoor Meherjirana are a few names. Framroze Sohrabji Chiniwalla was ordained to write the Khshnoom teachings. He wrote out about 50000 pages, a large part of which is published. There are still many unpublished writings. He has translated all Gathas, Khordeh Avesta, Vendidad, Yazashney and written marathon commentaries on them.

You will observe that the Western paradigms narrated in the article on page 10 are exercises in confusion. They create several doubts in our minds. At several places they sound inconsistent with the Parsi life we lived in India. All of them are faith-braking. Even from the sholastic point of view, a general current of incompatibility is running in them.

#### ALL IS ONE WHOLE.

The Khshnoom writings of Framroze Chiniwalla have an answer to every doubt and every inconsistency of the WZS paradigms. The whole Avesta, Gathic as well as non-Gathic, all the holy Books and Scriptures of the Din, all the Paharvi writings, have a well defined

consistent current of the mystical Science and the practical doctrines of the Zarthoshti Din. There is no three cracked fragmentation of the pre Zoroastrian "magi," the Gatha" and the "later Avesta of the later priests." This is a self neutralising paradigm. There is no conflict between the Gathic Avesta and non-Gathic Avesta. There is no 'contrariwise' in the Gathas and non Gathic Scriptures. The divine message of Asho Zarathushtra is one whole.

#### **HOLY BOOKS ARE MANTHRA COMPOSITIONS.**

IIm-e-Khshnoom points out that the holy scriptures are not the pieces of literature. They are Manthric compositions of the Prophet and His Disciples and Deputies of high spiritual status. Their primary foundation is to generate divine vibratory formulations in Nature and within Man. The formulations help nature in its goal to lead the whole Creation to Ahura and help Man to tread the Divine Path towards Him, which is Man's bounden duty - Dharma. The holy Scriptures of any Religion are 'Mantra's, intended to create divine effects out in the Creation and within Man, by reciting them, pronouncing them, singing them, meditating on them.

#### **MEANINGS AND MESSAGES IN MANTHRA.**

The meaning and message of these Manthric compositions are secondary. Not that they have no meaning and no message. They have that, intended to teach Man the divine truths and practice. But their main foundation being Mantric, special rules and technique are needed to understand the teachings contained in them. The technique is the subject-matter of a branch of mystical Science called the IIm-e-"Staota Yasna". The grammar and etymology invented by WZS may help, but not beyond a limit. The reason is that many words in the Avesta

Scriptures are technical terms. To understand them, it is necessary to know certain related mystical terminology. For example, "Nar-Ashavan" does not just mean an Asho i.e. pure holy man. It is a technical term denoting a very high spiritual level. In Khordad Yašt three kinds of Nar-Ashavans are mentioned : those of three 'Karsh's, six 'Karsh's and nine 'Karsh's. Karsh means an orbit in the ordinary sense. Here 3, 6 and 9 'Karsh's are the measures of certain spiritual levels.

"Vohu-Man" does not mean just good mind. It means the second of the seven Ameshaspends denoting the Divine Consciousness of Ahura Mazda. It does not refer to the good mind of an ordinary man. His mind is the mixture of good mind and evil mind (Ako man), siwnging more towards the latter. He has to alchemise the evil in his mind to good, gradually and painstakingly, until he reaches the ultimate Vohu-Man of Ahura Mazda. Therefore, "decide by your good mind," is contradiction in terms, a nullity. How can I decide, when my mind is not good, when the 'Aka', the evil, is sitting there and staring at me with vengeance and drags me away from good? Therefore in Kemnaa Mazdaa Prayer, we pray: oh Mazdaa! who, except Thee, will save me when the enemy (Ako-man) stares at me attackingly. (Gatha 44-16).

"Hafta Keyshwar" does not mean seven continents of the earth. They are seven regions in the higher dimensions. Those ARZ - Advertising Religious Zealots are making a big and good fool of themselves.

#### **INSOLUBLE DIFFICULTIES IN AVESTA GRAMMAR**

The Western Studies have exerted a great deal to evolve a grammar of Avesta. Numerous

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difficulties arose in this hard task. Many of them have not been solved yet. There was a great debate as to whether Sanskrit should be taken as the only foundation. Should the Pahlavi writings be called for to understand Avesta? One of the greatest Scholars, Karl Geldner warned not to be too confident in translating Avesta. In an article written in Zoroastrian studies in Honour of Peshotan Sanjana (1904) he enumerated several linguistic, philological etymological and grammatical obstacles. He went to the extent of saying that those perplexing difficulties would perhaps be **solved only by the coming saviour!**

### THE SACRED AND CODED WORDS

Another glaring feature of reading, translating and interpreting of the holy Scriptures of any Religion, is that their Mantric compositions are deliberately made in secret and coded language. As the great Hindu saint Aurobindo Ghosh pointed out, Sacred Writings are secret, at times allegorical, at times symbolic and at times too secretive to be deciphered by mere linguistic exercises. We find references to cows and herds and horses and animals. They have special spiritual and mythical content which can be opened only by the spiritually qualified and authorised Masters. Only Eastern Saints can say so. The Western "critical" studies are lost in this maze of secrets.

A fine example is of Max Muller, the great scholar, the editor of the Sacred Books of the East (SBE). He wondered how these holy Eastern Scriptures express some excellent noble thoughts and then suddenly switch to crude ideas and absurdities about animals and jungles and things meaningless. This, Max Muller said, was a riddle for him defying any solution.

### LEVELS OF MEANINGS

A further perplexing feature of a Holy Book is that its content does not have only one meaning. There are levels of meanings. The Sufi Saint Poet Jalalludin Rumi has expressed this beautifully. He says that the surface meaning of the Holy Quran looks simple like man's body-organs, but each of the organs has "its soul hidden." The demons saw only clay in Adam's body. But there is something hidden in it. There are seven levels of meanings in each word, line and passage. At the fourth level, highest wit is dumbfounded says Rumi, and there are still three further secret levels! Some Sufi Quran-devotees have said, there are a thousand levels.

All Holy Books are the Word of God, not the babble of this mortal fly of a man. It cannot have just one meaning and one message. When you read or recite the Word - the Mantra, given by God to his Prophets and Avatars, you are in communication, nay communion with Him. He transmits, in your heart, just that meaning and message which is suitable, appropriate and effective at your level.

### THE MESS AND MAZE OF THE GATHAS

WZS say that the Gatha, are the only genuine Scripture of Zoroaster and Zoroastrian religion. Yet they have, by their dry, philological and non-spiritual method, translated just the first level of the meanings and that too **in 45 different ways**. (45 is a conservative figure). They assign different "foundations" to their translations. In the first part of the 20th century Bartholomae's foundations were in vogue. Then, arrived Humbach who declared that Bartholomae's foundations were not correct. Insler, in his translations supported Humbach's view about the incorrectness of Bartholomae.

But Insler's foundations were different and divergent from Humbach! A veteran scholar Hans Peter Schmidt pointed out these divergencies in his weighty article in the Journal of Oriental Studies. Prof. Brown, a renowned Iranian historian remarked to Dr. I. J. S. Taraporewalla that "all this is childish." By "all this" he meant the content of the Gathas. Dr. Taraporewalla was so pricked that he spent 25 years in translating the Gathas on the basis of his own Sanskrit and Vedic foundations. The Western Scholars hesitate to accept his translations; they are "subjective", they say. Mary Boyce said so. Mary Boyce also wrote that the desire of the young Parsis to have the original Message of Zoroaster, is bound to remain unfulfilled. Today, if somebody talks of Gathas, a question is posed : Whose Gathas you are talking about? Bartholomae or Insler or Jafri or Palonji or Muncherji? Gathas are said to be "of Zoroaster," but today His alleged Message is to be understood by the name of a translator out of many. The great converter Shri Jafribhai said in the 1993 London Gatha Conference to the effect that there were as many Zoroasters as there were translators! The beauty is that he is one of them, his translation being a fumbling exercise on "conversion by free choice through Progressive Mentality" a raw, crude, immature pretense of a "philosophy".

So, this is the mess on the Gathas gifted to us by WZS, at the same time asserting that Gathas are the only genuine Zoroastrianism! So there are as many divergent 'Zoroastrianism's as there are translators! My reverend teacher Bapuji told me that he had seen a translation of the Gathas, wherein the main theme was narrated to be Vegetarianism!

Gathas constitute a divine Mystical Scripture like Bhagvad Gita, the Holy Quran, Bible, Torah, Ved and Upnishads. It is not just a moral sermon or Zoroaster's war on 'daevas,' as WZS describe. As Khurshedji Camaji rightly asked, where is the inner mystic meaning as Baheramshah Shroff of IIm-e-Khshnoom presented? The WZS Khichdi of divergent translations has given a bad name to the Gatha, and has taken out the name of Zarthoshti Din from the list of World Religions.

The Khshnoomic translations of Framroze Chiniwalla present the mystical, spiritual and devotional essence of the Gathas. His is a marathon work. It has many distinguishing features entirely different from the WZS Khichdi.

Some day I shall give to my readers some idea of the mystical and devotional Wonderland of the Khshnoomic translations.

- K. N. Dastoor

### MAX MÜLLER'S BOUQUET TO US.

"The ancient Persian religion is ascribed to Zarathushtra... But among the critical scholars Zarathushtra has long been recognised as a **purely mythical name** and all that the tradition tells us about him is now acknowledged to be of a very late origin..... We have no longer any right to call Zoroaster the author still less the writer of Avesta, not even of its most ancient parts, the so called **Gathas**, which, if prof. Damesteter is right, would in their present form not be older than the first century of our era.

— Max Muller - Chips from a German Workshop - Vol. 1, page 477 (1914)

[Close down all your Gatha Workshops]

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# “THE COMPLETE IDIOT’S GUIDE TO WORLD RELIGIONS.”

## A BOOK IN THE FAMOUS IDIOT SERIES, WHICH IGNORES “ZOROASTRIANISM.”

### Why? Because the Western Zoroastrian Studies have Distorted Our Religion.

We can be masters in a couple of subjects, but not in all the subjects of the world. In some, we can safely call us idiots, yet we would like to know some little but authentic information, so that if our interest is aroused, we may go deeper. The well known publishers Penguin Group (USA) Inc. have come to the rescue of such idiots by registering a trade mark “The Complete Idiots Guide to” and publishing several books under that title on various subjects, like: Physics, Einstein, Chemistry, Buddhism, Christianity, Kama-Sutra and a host of all kinds of subjects.

During my 2007 trip to USA, I came across “**The Complete Idiot’s Guide to World Religions**”, Third Edition, by Brandon Toropov and Father Luke Buckles. Toropov sounded to me like the Russian short-form of famous Parsi Scholar Dr. Taraporewalla, and I opened the book with a silent giggle. After half an hour I found myself devouring and running through the pages of the book with my legs asking me to sit down on the nearby sofa chair in the famous and my favourite book store Barnes and Noble at Mason, Cincinnati. What a wealth of information in the simplest possible language on the **common** first principles of all Religions followed similarly by the teachings of Judaism, Christianity, Islam, Hinduism, Buddhism, Confucianism, Taoism, Shintoism all this covering 7 parts and 31 chapters. Part 8 has the heading “Old Paths, New Paths,” and contains chapters on Ancient Creeds (e.g. Egyptians, Mayans), Non Scriptural Nature Religions (in Africa, Pacific, North America), New Religious Movements (of present contemporary believers), Mystic voices e.g.

Kabbalah; Sufism; Rumi; “The Imitation of Christ”, written in 15th century by Thomas-a-Kempis, the world renowned Christian Mystic.

I cannot say Parsis are “complete idiots” in matters of Religion. Yet I would like Bombay Parsi Punchayet to distribute the “Guide” free in the Community. The way in which the present Parsi people think of a creature called Charity Commissioner, they may ask whether his prior permission is needed for the distribution. Because **the book does not deal with Zoroastrianism at all!**

Why why? When the Idiot’s Guide deals with Religions and Paths and creeds, and mysticisms, old and new, ancient and modern, from all over the world, why this silence on Zorism? What idiocy is this? Do the authors not know of our “Simple” “Manashni G K Religion” of “one God” and “two dual forces” and “Omnipresent though not omnipotent God”? Should not the authors and Penguin be sued by WAPIZ? Open the Ahmedabad treasury!

But Mind! The authors are not ordinary people. **Brandon Toropov** is a writer and researcher, with a few excellent books, to his credit on the matters related to religion. His play “**An Undivided Heart**” explores the intersections between Christianity and Zen Buddhism.

**Father Luke Buckles** is a member of the Order of Preachers and Professor of Theology and Philosophy at Berkeley, California. His doctoral studies are founded at the University of St. Thomas Aquinas at Rome. Since 1985 he has been teaching in Roman Catholic Spirituality and inter-faith dialogue.

May it not be that their silence on Zoroastrianism is due to the fact that **the Zoroastrian Religion as presented to the world by the Western Studies does not have much of the fragrance of a holy, spiritual, mystical and devotional Religion?** Look at its ten paradigms. (Page 10). So dry and so void of love and devotion and compassion and spirit! Like a dry desert of intellectual ego; and not a river of tears every other Religion is!

#### THE CONTENTS OF THE IDIOT'S GUIDE.

The book in its Part 1 sets out certain notions (i.e. the truths) common to all Religions.

1. The human intellect has inherent limitations; by itself it is not capable of attaining the union with the divine i.e. absorbing God's Truths, and understanding what God is.
2. All creation is interconnected; every thing is one with every thing else; oneness pervades all nature; the divine has all-reaching presence in anything and everything.
3. Humanity is connected with something that is eternal, but incomprehensible to the intellect.
4. "All major religious traditions include mystical traditions" and "movements" and "voices".

You will see that none of the above truths common to all Religions, appear in the paradigms presented by the Western Studies, as Zoroastrianism. On the contrary, some of the paradigms are violently against the above four common truths.

For example, the doctrine of the supremacy of the human intellect is declared to be egoistic and irreligious, by all the Religions! And here are the Parsis, who relying on W Z S, pompously declare that our Religion teaches free will, and free choice to think out God's Truth intellectually! (Vide Gatha 30-2).

Mysticism which every Religion has, is denied in this dry desert of WZS. If you churn these paradigms in your mind seriously, you will arrive at the brink of atheism. By talking of conversion, you will question the divine Wisdom of God to plan so many religions and there you will be just one step away from becoming an atheist. All babblings of conversion are direct invitation to Godlessness.

The second common truth of all Religions that every thing in God's creation is one with every thing else had no place in the 19th century parent paradigms of physical sciences and has therefore no place in the WZS paradigms. According to those past paradigms, to understand any thing, you are required to break it into fragments, like, molecules into atoms and atoms into still smaller particles. WZS has fragmented Zoroastrianism into three pieces viz (i) Pre Zoroaster drug addicts magicians, (ii) Gathas and (iii) Fraudulent later priests.

[The concept of "FIELD" in most recent science points towards the truth that every thing in the universe is connected with every thing else.]

The third common element in all Religions relates to the humans on earth. The earth appears to be an infinitesimal dot in the expanding three dimensional universe and man is an infinitesimal point on the dot. Yet it is now found by the present day science that the whole universe and everything on the earth seems to be tailor-made for man! The cosmos does operate on set laws. But they are so finely tuned that had any of them been different to the slightest extent than what it actually is, no life would have been there on earth, no man or monkey or a living cell. A number of books by eminent scientists have come out on this subject which can be generally named: "Universe, put-up job for life?" The most recent authentic book is: "**Cosmic Jackpot – Why Our Universe Is Just Right for Life**" by Paul

Davis. (Houghton Mifflin – 2007.) The expression “put up job” was coined by the famous cosmologist, the late Fred Hoyle.

All Religions reveal, in various ways, this Truth: it is the work of man on earth to take the whole Creation to God, i.e. to Mukti, Salvation, Frashogard. This Truth is not comprehensible to the three dimensional consciousness of a non-saintly human. He has to tread on the spiritual Path prescribed by the Prophets and Avataars.

That Path of Truth is the Mystical Path of spiritual exertions and disciplines, to be followed at every breath of life on this earth. That alone will take the humans towards the elevation of consciousness to higher dimensions. And that

is the fourth common element contained in every Religion.

And that is why no Religion can be without Mysticism. The two are synonymous.

But alas! The Western Studies of our Religion depicts none of these common elements. They are ignored, neglected and even controverted. That is why Zarthoshti Din has not impressed the religious thinking of the present times, and therefor it does not appear in the list of Religions even in the complete Idiots Guide to world Religions. The WZS has taken the Din beyond the completeness of idiocy. “Childish”, as Prof. Brown said to Dr. I. J. S. Taraporewala. And “Zarathushtra, a purely mythical name”, as Max Muller Wrote.

### THE HOLY BIBLE HAS LEVELS OF MEANINGS, LEADING TO THE GARDEN OF GOD.

The Holy Source Book of the great Jewish Religion is the Bible (Old Testament). It is divided in 46 books. The first five are known generally as “Torah”. The literal meaning of the word is “instruction” or “enlightenment”. Its root is said to be the Hebrew word “OHR”, meaning Light. (Think of the word “Khoreh”).

The Jew Mystics teach that **there are four levels of meaning to every line in the Bible**. The levels are given the names : PSHAT, REMEZ, DRASH, SOD.

**PSHAT** is the ordinary literal reading – surface meaning.

**REMEZ** is the next level, deeper in meaning and message. Remez in Hebrew means “hint.” This Second level hints that a deeper secret is hidden. (Compare, “Ramz” the Farsi word).

The third level **DRASH** conveys that the line has in it analogies, connections, and absent words - words that are not there, which can only be revealed by those Rabbis or Saints who have special sacred and secret knowledge of the composition and interpretation of the scriptural vibrations. (“Staota Yasna” in Avesta.) This is comparable to the Islamic and Zarathoshti word “Taavil.”

**SOD** is the deepest level, hiding the mystical secrets, which cannot be revealed by spoken words. The meaning of SOD is “foundation” as also “secret”. It is a level of spiritual **experience** and not an intellectual exertion; the level of “**Samaadhi**” (Sanskrit) or “**Sezdah**” (Zarthoshti).

There is a word PARDES in Hebrew coined from the first letters of the four words of the levels, with the vowels ‘a’ and ‘e’ added as the second and fifth letters. ‘Pardes’ in Hebrew means garden. The English word “Paradise” comes from it. The message is that the Holy scripture is the Path to the Garden of God. (Please see page 2 to have a glimpse of the Garden of our Kushti Prayer).