

The contents of the Vendidad seen through The Eyes of Ilm-E-Khshnoom

(Being an english translation of the lecture given by Ervad K. N. Dastoor at the Mahella Patel Agiary on 13th Dec. '88 on the occasion of the Sal-gireh of its building)

As we all know, the complete religious scriptures of our sublime religion were enshrined in a group of 21 volumes known as Nusks. Each word of the Yatha Ahu Vairyo stood for each of these 21 volumes or nusks. Thus 'yatha' was the name of the first nusk, 'ahu' of the second and so on. The 19th word of the yatha ahvairyo, i. e. 'dregubyo' stood for the 19th Nusk, which was known as the Vendidad or more correctly the Vidaevo-data or 'the law of Zarathushtra to turn away from evil'. These nusks were of three types, each different in nature and texture.

1. Those nusks which were compiled in the akashic language by Zarathushtra in communion with Ahura Mazda and which are not in the form of books but are in the form of Staota, are technically called FSHUSHO MANTHRA NUSKS.

2. Those nusks which were compiled by the close disciples of Zarathushtra in the language which a human being can speak and follow from the original Fshusho manthra nusks and which could be written were technically called MANTHRA SPENTA NUSKS.

3. Then in every zaman (age) a soshyant or raenidar emerges who establish his dastoori like the present raenidar Dastoor Adarbad Marespand or like the future raenidars Shah Behram Varzavand. These raenidars take the

Mantra Spenta nusks compiled by the disciples of Zarathushtra and change them slightly to conform with the times and in respect to the spiritual development of the souls to be born in his raenidarship. This third set of nusks is technically known as SOSHYANTO MANTHRA NUSKS.

Today, fortunately or unfortunately we have only about 1/20th part of these nusks. The others were destroyed by the likes of Alexander, the accursed. However, we should realise that there was a great reason for doing this in nature. Ahura Mazda knew that we Parsees were not developed enough to absorb and understand these 21 nusks, so he left us just one, and true to ourselves, instead of storing it and learning from it, we have degraded and insulted it to an extent that is shocking, to say the least.

The Vendidad comprises 22 chapters known as Pargarads or Fargarads. However, the ceremony of the Vendidad which begins at 1 a.m. in the night and extends up to 8 o'clock in the morning, does not involve only the recitation of these 22 chapters, but is in fact a conglomeration of the 22 chapters of the Vendidad, the 23 Kardas of the Vispered and the 72 Has of the Yansa all arranged in a definite pattern according to the laws of Staota yasna.

Thus the ceremony starts with the recital of HAS 1 to 8 of the yasna, followed by Karda 1 of the vispered and so on till yasna ha 27 and vispered karda 12, followed by vendidad paragarads 1 to 4 and so on, till vispered karda 23 and vendidad paragarad 22 followed by the remaining chapters of the yasna, that is has 55 to 72. The ceremony ends with the recital of the kem na mazda, the reason for which we will see later.

The whole wonderful kriya of the vendidad involving the recital of all the above mentioned scriptures is in fact a symbolic representation of our whole life on this Earth – from birth to death, the proof of which is found by the presence of the result of the ceremony in the three most important phases of our life, namely :

1. At the time of the Navjot, the initiate is given- a 'nahn' in which he is made to drink the sacred Nirang- which is the result of the nirangdin ceremony which involves the recital of the vendidad sade. The Navjot ceremony thus makes the connection (yazamaide) of the soul of the initiate with the 'gaas' or great spiritual institution built by Zarathushtra to transmit the divine blessings of Asere Roshni from the 6th asman right down to our Earth.

2. At the time of marriage, the couple is given the nahn in which they drink the nirang.

3. After death the recital of three vendidads is a must in our religion for the spiritual advancement of the soul in the higher realms.

The reason for philologists and scholars not being able to find suitable translations for the vendidad is that they only look to the words and not to the deep esoteric meaning which is always present behind these words. Just as it is difficult for a cart in a deep ditch to change course, the same is true for the cart of these philologists and scholars.

The essence or the khshnuman of the of the vendidad which runs : 'Datai hada-datai vidaevai zarathushtra ashane ashane rathwe is similar to the khshnuman of Mino Marespand which runs : 'Mantrahe spentahe ashano verezanghahe datahevi-daevehe datahe zarathushtraish daregryao upayanayao, daenayao vanghuyao mazdayasnoish, which means the blessings which descend from above are brought by Manthra Spenta, it has a connection with the vendidad, it has a connection with the laws of Zarathushtra, it has connections with the kehrps of the long standing traditions which have accumulated in the above, it has a connection with the very laws of Mazdayasni-Zarathushtri 'Din'.

Therefore, we can say assertively that the words of the vendidad have a direct connection with Manthra Spenta. Thus, when the priest utters these syllables in the vendidad ceremony, profuse divine blessings radiate down from the kehrp of the thousands of previously done vendidads from above to the priest, the people and the very world, causing relief and succour.

To understand the contents of the vendidad is a difficult thing, if we do not know the esoteric history of the universe. The soul which we possess is not a whole but a fragmented soul. Parts of it are scattered in the animal, vegetable and

mineral kingdoms and a major part in that of the opposite sex. Thus, our aim in life is to gather these fragmented parts and proceed further and further till the merger of the male and female components of the soul takes place in a grand ceremony in the upper regions which is known as **KHAETWODATHA**. This word has been translated ridiculously by most scholars, some of whom have even translated it as marriage between brother and sister !!!

The history of our universe is divided into time periods known as **HAZARAS**. Each hazara is composed of innumerable 81000 years cycles. There are altogether twelve hazaras. In the first three hazaras souls were born who found it very simple to collect their fragmented parts and obtain **khaetwodatha**. The need of the Prophet was not felt. When the fourth hazara started, Ahriman entered our little cosmos. From that day onwards the souls have found it extremely difficult to do their work. Things took such a bad turn that in the 4th hazara the Prophet had to descend. Today we are living in the 13,000th year of one of the 81000-year cycles in the 4th Hazara. As the hazaras pass by the times will get increasingly worse till in the 12th and last hazara the evil will be completely demolished and Frashogard will take place.

Thus the contents of the first pargard of the vendidad which say something of Ahura Mazda creating 16 cities and Anghra a Mainyu counter creating evil is nothing but a reference to the entrance of Ahriman into this geti.

It is important to note here that the evil residing in our soul is not Ahriman

or Anghra Mainyush. In fact, if we see the name more clearly, it is Angra Mino, that is, he is of the status just below a yazad ! Thus Ahriman is a MINOI shakti whose work is to get the dev out of our soul by making it overflow through sin and evil and thus suffer the consequence-Karma or qisas and through that punishment obtain mukti and **khaetwodatha**.

Thus the cities refer to the 16 chakras in our body and also the 16 chakras present on different parts of this earth.

9,000 years ago Prophet Zarathushtra came down on this geti with the vendidad to set things right. We are residing in the approximate 13,500th year of one of the 81,000-year old cycles of the fourth hazara. This is the time of a mini-kayamat and major upheavals will take place soon. The raenidarship of Adarbad Maraspand is coming to an end and the raenidarship of Shah Behram Varzavand is about to commence. Today the earth has degressed so much, animals have become extinct, the ozone layer is being depleted, scientists are unanimous in saying that by the year 2002 the Earth will become very hot due to the green house effect. And for the students of Ilm-i-Khshnoom the year 2002 is well known as the year of the advent of Shah Behram Varzavand. Is this mere coincidence ???

After this there will be one more kayamat and finally at the end of this hazara there will be the greatest kayamat of all resulting in the deluge. However, before this, Soshyant or Astavat Ereia will descend on the Earth, choose a few souls and take them to the safety of the Aiwitrishva region in the var of Jamshed.

This logical continuation of the first fargard is nothing but the contents of the second pargarad.

Then after speaking in depth about the first and second pargarads of the vendidad, we take a quantum jump to the pargarads 3 to 18. These pargarads contain details of the laws, rules and procedures for the removal of the daeva from our body. They include the details about the bareshnum and other purificatory ceremonies, laws for menstruating women, and all other tarikats. In the third pargarad is the list of things which makes the Earth happy and sad. In this third pargarad it is said that the earth is happy when a righteous person lives on it or ploughs the earth. This refers to the literal meaning of agriculture and also refers to the idea of TILLING OUR SOULS TO GET RID OF THE DAEV IN IT!!! This is the sublimeness of the religion and its scriptures!!

The nineteenth pargarad gives us the story of Zarathushtra in a dialogue between Zarathushtra and Ahriman, Ahriman asks "You beat me very much with this stick of yours, O Zoroaster! Where did you get it from!

Zarathushtra replies 'From nmanaha Pourushaspah where it was kept ready for me.' This refers to nothing but the property of the Prophet to reform the devil within us.

Then in the 20th, 21st and 22nd pargarads is the description of how the Daev gets progressively weaker through the ages until in the 22nd pargarad we find the fact that Frashogard will take place and thus man will be born in the same state as he was born in the first second and third hazaras before the arrival of Ahriman in the fourth hazara.

Then, after the Earth has served its purpose of a laundry it will dissolve and merge with the whole cosmos which will then merge with Ahara Mazda and finally Ahu. These are the final notes of the brilliant symphony of the 22nd pargarad!

Then after this, the Priests recite the **Kem-na-Mazda!** imploring the Lord to protect him in these difficult times from the viles of Ahriman and the daev.

This is how a tough and difficult subject like the Vendidad is made easy through the use of Khshnum.

Thus may we all hope for the speedy arrival of Shah Behram Varzavand to relieve us of this suffering and agony, and may we all hope that the end as forecast by the Vendidad comes speedily so that we may all attain that far out object toward which the whole creation moves. - FRASHOKEREITI!!

Atha Jamyat! Yatha Afrinami!
May it be so! As I have prayed for!
AMEN

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