

ENGLISH VERSION OF DR. FRAMROZE CHINIWALLA'S WRITING ON ILM-E-KHSHNOOM.

HIS PREFACE TO NIKEEZ I – WHAT IS MAZDAYASNI CIVILISATION?

THE FOUNTAIN SOURCE OF THE WESTERN STUDIES IS THE PAHALVI TRANSLATIONS.

Introductory Note: The Ilm-e-Khshnoom movement started officially from the first decade of the 20th century. The miracle that was Baheramshah Navroji shroff originated somewhere in 1875, when he was drawn in the orbit of a secret and sacred place in the mountains of Daemavand in Iran. There lived a group of Zarathushtrian Saints of very high spiritual level. Certain Karmic events of the past lives had drawn Baheramshah in that Karsh (orbit). He lived there for about three and a half years. When he stepped out of the Karsh, he was transformed to quite a different person. At a destined time, after about 25 years, he revealed his experience and placed before the Parsis of India the esoteric, mystical, occult and spiritual truths contained in the Zarthoshti Din and its age-long spiritual Institutions, viz. Sudreh Kushti, Manthra Prayers, Atash Baherams and Agiaries, Kriyakaam, Dokhma, Moral code and commandments, and Boonak Pasbani (the preservation of the racial gene). There is ample evidence which proves, beyond a tinge of doubt, that he was a mine of spiritual knowledge pertaining to Zarthoshti Din and his presentation was miraculous. In our series "What is Ilm-e-Khshnoom and why", we are narrating the statements of eminent witnesses, who had come in direct contact with him and who has testified about the truth of his miracle.

After his death in 1927, the Ilm-e-Khshnoom movement was continued by his lifelong disciples, Firoze and Dinshah Masani, and Framroz and Jehangir Chiniwalla. The last of them Jehangir, died in 1974. The helm of the movement after 1927 was handed over by Baheramshah himself mainly to Chiniwalla brothers. Of the two, Framroz was assigned the task of writing Ilm-e-Khshnoom and Jehangir, of propagating it through media viz public stage and newspapers. Both of them carried out their tasks with tremendous dedication, zeal and courage. Jehangir was a roaring lion of devotion on the stage and had run his weekly Parsi Avaz for 27 long years, till his last moment. Framroze was, on the other hand, a simple saint with profound knowledge. He has written and published numerous standard books and articles on the esoteric truths of our Din, as the first disciple of Baheramshahji. His writings cover a very wide range of subjects including the mystic science, commands and devotions taught in the Din and the translations and "taavil" (i.e. mystical expositions) of almost all the Avesta including the Yazasheny, Gatha, Yashta's, Khordeh Avesta, Vandidaad, and the importance and functions of Kriyakaam.

It was Framroze's intention to write half a dozen or more standard treatises on the knowledge that is Ilm-e-Khshnoom. He did publish at least four of them viz. (i) on Aasn-e-vir Paigamber Asho Zarathushtra, called volume I of Nikeez-e-Vehdin", (ii) on cosmogenesis (Srushti Rachna) called vol II of Nikeez. There is a third one on "Our Earth" ("Aapni aa Geti"). The rest were to be on Hasti, Nisti, Yasna, Vandidad. They were written out but not published, except a shorter version of 22 Vandidaad Pargard's which itself is a book of 700 pages!

Unfortunately (for our present times) all these are in Gujerati. People want to read them but cannot, since the Parsis, particularly of Mumbai, are going further and further away from Gujerati.

The First Nikeez was published in 1932. Khshnoom lovers had great hopes that it would surely awaken the slumbering Parsis towards Ilm-e-Khshnoom. This however was not to be. The subject matter was very difficult to be grasped by the minds trained through purely material and worldly education. Esoteric subjects require a particular type of background and a spiritual frame of mind, which were eminently absent in the 4th decade of the 20th century. The material thinking in the field of science started to be on a reverse mainly in the later half of the century.

Today numerous Parsis desire to read Nikeez volumes, but they are handicapped by the language problem.

It is just not possible to translate literally and line to line, Framroze's writings from Gujerati to English. We propose to bring to you the English version of Dr. Framroze's selected Gujerati writings from his books and

articles. It will not be a word to word translation. It will be a little transformation, but without altering the original idea of the author.

I would begin in the same way as he himself did. The following is the transformation of the first few pages of his **Nikeez vol. I (1932)**. Here, he introduces IIm-e-Khshnoom, its origin, its genesis and its content.

Not that this 1932 writing was the first introduction of Khshnoom. By that year, Baheramshah shroff's miracle was already known. He was in public from about 1903-5. Manchershah Kekobad, Phiroze Masani, Kaikhushru Choksey had already exerted, tenaciously and devotedly, to propagate Khshnoom. Frashogard magazine was its organ. Baheramshahji himself had given numerous public lectures and conducted study classes. Dr. Framroze himself had written numerous articles and books. By the time Baheramshahji died on 7th July 1927, IIm-e-Khshnoom was accepted by a very large number of Parsis, as the genuine and the only source explaining the spiritual loftiness and transcendence of the Zarthoshti Din, which was conspicuously absent in the Western philological studies. A demand than arose in the community for standard volumes expounding Khshnoom. The first of such volumes was this Nikeez Vol I covering 900 pages long writing, a glossary of 31 pages and subject Index of 288 pages!

The following is from Dr. Framroze's preface (Debaoo) to Nikeez I. This itself is 232 pages long! Whilst giving an appropriate tribute to the Western philological studies, Dr. Framroze emphasises the incapability of those scholars to appreciate and even understand the spiritual and mystical content of our Din, which is the sine-qua-non of any religion. No Religion can be without mysticism, and when it has walked in our community through the miracle of Ustad Saheb Baheramshah shroff, each and all Parsis should have grabbed it. But that did not happen, mainly because of the lack of truthful thinking, the main weapon of the present-day culture.

Nikeez volumes of Dr. Framroze are not armchair readings. They require arduous exertions and intellectual tenacity of an ardent student desiring to get a University degree with first class distinction. Having studied Khshnoom for six decades and having the extreme good fortune to be in personal contact with Dr. Framroze Chiniwalla from 1949 to 1962. I will try to simplify the transformation (not word to word translation) as best as I can. An erudite writer often presumes some knowledge of his subject in the reader. This being commonly not there, I shall insert explanatory notes as "KND's Note".

I assure you that every exertion that you make in trying to understand a Khshnoomic writing, infuses in you divine energy, which will lead you further and further on the path towards Ahuramazda and will energise you to face life, as it comes. Let us now enter Dr. Framroze's rose garden of IIm-e-Khshnoom. - K.N.D.)

With great humility and hesitation, the writer of this book (Nikeez Vol I) takes leave to disclose the mystical matters contained in Zarthoshti Daen. **What is the real form and structure of Zarthoshti Din? What was the kind of Mazdayasni Cult and civilisation ? What was the nature of the ancient world?** According to our Ustad Saheb Baheramshah Navroji Shroff and the School of Thought he revealed (i.e. IIm-e-Khshnoom) and this writer (Dr. Framroze Chiniwalla), who belongs to that School, the answers to these questions are today in complete darkness. Schools were there in the past and are there today. It is natural that whatever we know from our present day education, seems to us highly progressive. But that does not mean that there was no such knowledge in the remote past. A little thinking will lead us to conclude that the standards and criteria of the past could have been entirely different from the present times. This book will enable you to appraise those standards and foundations of the past ages and times. Here are presented seemingly new materials to understand the tenets and beliefs of the mazdayasni Zarthoshtis and the profound potency of the Holy Scriptures of their messenger Asho Zarathushtra. Here is the mystical viewpoint to examine and learn about our Holy Writings, as revealed in the present time by Ustad Saheb.

*(KND's Note: The expression "School of Thought" may perhaps induce some readers to think that IIm-e-Khshnoom is just one of the several schools of thought to understand our Din - like in modern philosophy: Plato's school or Aristotle's or Bergson's or the Idealistic or Materialistic or Pragmatic Schools. Some people have this false notion about Khshnoom, which induces them to be away from this spiritual treasure under a shallow pretext: "I don't want to be labeled as Khshnoomist", fearing that the label would affect their public posture. (They know not what ecstasy they miss). IIm-e-Khshnoom is not a school of thought in this sense. The context in Dr. Framroze's above passage clearly indicates that **Khshnoom is the very foundation of***

Zarhoshti Din and THE key to decipher the mysteries of its Holy Scriptures. Half a century of delving into various mysticisms has revealed to me that Ilm-e-Khshnoom is Zarhoshti Din and Zarhoshti Din is Ilm-e-Khshnoom. You can't claim to be an expert swimmer without ever falling into a river. You can't claim to be a music critic without ever putting your fingers on a Taanpura or Piano Keys.

Another note Dr. Framroze strikes is a provocative question: **Why do you believe that to-day's so called "Progressive" standards and criteria never existed in the past and today's knowledge never was, in the past times?** In an age when Religion was predominant in human life, the present day material knowledge might have been there, but not cared for. **There are indications that Vedic Rishis knew the secret of tremendous energy in matter, but did not use it. To be on the spiritual path was more important than to drop bombs on innocent people.**

I have read scientists asking the question: what is the basis of the presumption that the world constants like of, gravitation constant, or c, speed of light or h, quantum constant must be the same at all times?)

We must really appreciate the exertions and earnestness with which Avesta texts were rewritten. Due to the hard work of the Western scholars, new energy was infused in Avesta writings. But had these savants not got the Paharvi translations, they would not have been able to place before us any good result. **It was only because of there being Paharvi translations that Avesta could be this much deciphered.** Avesta resembled Sanskrit and the Sanskrit grammar could explain Avesta to a certain extent. But that riddle was decoded only due to Paharvi translations **Therefore, all the credit for deciphering Avesta should go to Paharvi translations; and the credit should also be given to those Mobed Sahebs who had done Paharvi translations since more than 100 years**

[KND's Note: I'll elaborate a little on this link between the old Paharvi translations and the modern Avestan studies.]

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PAHALVI TRANSLATIONS, THE MAIN FOUNDATION OF WESTERN STUDIES.

NO RELIGION CAN BE WITHOUT MYSTICISM.

The Devil of Doubt Created By The West.

[We are continuing the English Version of the late savant Dr. Framroze Chiniwala's "Introduction" to his Nikeez Vol.I. Nikeez shortly means deciphering and explaining the mystical content of the Zarthoshti Din without which the study of our Religion becomes: the blind leading the blind and being lost in the darkness of doubt, speculations, guessworks and wild unscientific conjectures. Dr. Framroze opens his Nikeez with a very terse history of the present day studies which originated in the West in the 18th century. He pays a deserving tribute to the Western Scholars for their very hard exertions in the field of Avesta Pahalvi studies and then propounds the first valid point that the Western studies could not have been started and progressed but for the Pahalvi translations of the Avesta scriptures we have. The Pahalvi translators take the first credit for the present day studies. He then assigns successive credits to others. Read on. (Numbered Footnotes are at the end of the article on page 6 - KND)]

Therefore, all credit for deciphering Avesta should go to Pahalvi translations, and the credit should also be given to those Mobed Sahebs who have taught Pahalvi translations since more than 100 years. And equal credit is deserved by those original Western explorers who learnt at the feet of such Mobeds; and by those original compilers who generated a lot of zeal in the European 'Madresas' (Universities) - towards learning and teaching Avesta. Equal credit should also go to those Western ardent lovers of our Scriptures, who provided the tools like grammar and other things; and also to the Governments of the Western countries who provided the finance for the researches. We are therefore indebted to all of them. We must offer our praises to their exertions; they have worked like cause and effect in making known the Avesta.

With the help and strength of the Pahalvi literature and the knowledge of Sanskrit, the present-day Avesta studies commenced.¹ When Avesta began to be understood as a language, the rational minded Western scholars felt that the Pahalvi translations had drifted away from the original expression of Avesta. Many of them conjectured that this must have happened because of the special technical meanings of the Avesta words and their peculiar arrangement, resulting in the loss of the original Avestan philosophy; and that this must be the cause of the alleged incorrect Pahalvi translations of the Avesta texts.

This line of thinking was, at the same time, accompanied by another different line. Very little of the original Avesta texts is available today; there are long-standing rituals and 'Kriyas' amongst the Parsis, but no systematic Avesta writings about them have survived; there are Pahalvi, Pazend and Persian books on those 'Kriyas', and in Sassanian times one of the religious duties was to teach young children to study them. Thus, what is left about Avesta is meagre, and therefore the Western scholars also felt that it was not possible for imagining out what could have been the whole, from the left-out meagre fragments.

All these circumstances and materials led the Western savants to put forward fanciful conjectures, and based on the present day methods of scholarly studies, they started formulating speculative theories and assumed beliefs. Some of their speculations appeared to have support from the contradictory meanings of similar sounding words in Avesta and Sanskrit.

[KND's note: The most obvious example of this Sanskrit-Avesta conflict of words is the word "Daeva ". In Sanskrit, Daeva means a divine entity and in Avesta, evil entity. This led those speculative scholars to have a

long jump of propounding to the effect that what was good for ancient Hindus was evil for the ancient Parsis. For example, "Pandu", the father of the five Pandavas was snubbed as "Bendva", an alleged "enemy", "border-chief" to which Asho Zarathushtra refers to in Gatha Spentomard, Ha 49-1. (Mills. Haug. Kangaji's note on Ha 49-1). 'Booiti', a devil of death occurring in Vendidad, Pargard 19 was equated with "Bodhisatva", a personification of Buddhism! (Darmesteter: S.B.E. Vol. IV, page 209; referred to in Sanjana's Dinkard Vol. 13, page 12 - English Section - foot note). Bound by the iron chain of their own paradigms, these scholars tried to fly high in the illusory skies of their own pet theories. There were a few scholars who warned against indiscriminate treatment of the same or similar Avesta and Sanskrit words. Prof. Geldner was one of them. Vide p.80 of Dastur Peshotan Sanjana Memorial Volume - 1904. Let us now see what Dr. Framroze says further about the Western speculative theories.]

Thus, they were deceived by their own theories and beliefs, and then taking them and sealing them as gospel truths, they blasphemed the Pahalvi and Pazend writers on Avesta as ignorant of, and not understanding, the words of the Prophet! In particular they showed profound disrespect in the matter of Yasna (Kriya-kaam) and snubbed them as "unzoroastrian". They thus exhibited their intolerant materialistic psyche, which led them to believe egoistically that they were perfect and unbeatable. Being ignorant, unaware and unconscious of the mystical and esoteric aspects of the Din, they expressed and generated doubts on the genuineness of Yasna - Kriyakaam. They branded their method of study as the only right one. This arose from their modern frame of mind, which called itself "rational". This alleged rationalism believed only in the observable world and ignored the unobservable, which is an essential existing ingredient of Nature. They applied this narrow mentality to Avesta and tried to see the same alleged rationalism in the Avesta writings.

[KND's note; How misguided they were, is now established by the most modern science, when it knocks the door of mysticism and declares, in no uncertain terms, that this alleged rational frame of mind has failed to understand even a grain of sand.]

Avesta, as this writer will show, contain the universal Truths about the cosmos and chaos², and the philosophy, science and art of the divine Knowledge of Khshnoom, which shows the solution of the whole cosmogenesis. It contains every thing about all the seven periods of Time³ and can explain the rationale of things seen and unseen - observable as well as mystical. Those Western scholars committed a big mistake in dismissing the mystical aspect as trash. This led to many Parsis to doubt the sublimity of the subject matters of the Din. Sudreh Kushti, Nirang, Kriya, Aalaat, Dokhma, Druz-Paherez (*i.e. the Rules of resisting physical, mental and spiritual infirmities and evils within us and observing the purity of the body, mind and spirit - KND*) which are prevalent since centuries but there are no specific writings in that behalf, although references are found about them; all these became the victims of doubt. Our body is to be treated in a particular way, it is to be placed in a protective fort (field), so that the carnal passions and evil feelings are kept in control. Nature has placed the seeds of real spiritual knowledge in our body, which are to be cultivated into trees, and their fruits are to be eaten - so as to awaken the enlightening knowledge. To achieve this, Tarikats, i.e. certain specified Rules of deportment and conduct of life and living, are provided. The Rules were persistently observed as long standing customs; the existing Avesta had scanty references for them, but they are recorded in Pahalvi, Pazend and Persian writings. All that was thought to be "later" may be appropriate in the old times but why in the present modern progressive times? That was the doubt generated by the Western studies.

[Foot Note 1: The Western scholars' main foundation of Avesta studies was the Pahalvi translations and writings. For instance, we have the old Pahalvi translations of several Avesta Scriptures including the Gatha based on which a Parsi savant of the 12th century, by name Neriyosang, had rendered Sanskrit translations. Sanskrit was an almost live language for the early Western scholars of the 19th century. They could therefore tread the reverse path viz. from Sanskrit to Pahalvi to Avesta. This enabled them to decipher Pahalvi and Avesta both. Alas! As Dr. Framroze points out, they were then led astray by their pet paradigms and started blaspheming Pahalvi writers. They were carried away by a monstrously irrational fad that they understood Avesta better than the Pahalvi writers! Can their fumblingly invented Grammar surpass the understanding of those who actually lived the Religion?]

[Foot Note 2: I was extremely surprised to read "Cosmos and Chaos" (written in Gujarati alphabet "કોસ્મોસ અને કેઓસ") in Dr. Framroze's Introduction to Nikeez Vol. I, published in 1932. At that time, the solid looking pillars of modern science was having some unusual tremors. Scientists had made a nice orderly mechanical Godless cosmos, which suddenly had some uncertain flashes of a "quantum theory" with its "Principle of Uncertainty". The "theory of chaos" was still 40 years away. Nobody thought in 1932 that chaos (i.e. disorder) would become an orderly science! But it did. In a beautifully lucid book - a National bestseller in U.S.A., "CHAOS, Making a New Science", James Gleick (Penguin 1987) recorded the birth and growth of the new science of Chaos. Here is its basic principle: A flutter of a butterfly wings in Tokyo can develop a chain of events which can cause a wind storm in New York! And in 1984, a Nobel Prize winner Russian born Belgian Ilya Prigogine wrote "a brilliant, demanding, dazzling book", "Order out of Chaos", subtitle: Man's New Dialogue With Nature" (Bantam 1984).

Framroze's words "Cosmos and Chaos" is a glaring lightening flash from Zarthoshti Din, exposing just for a second the Truth that modern science is not a key to Truth. It is a raw, childish attempt to understand the cosmos and just a faint scratch on the surface of a tiny part of the infinite land of Truth and Divine Order, which the Din calls "Asha". That Divine Science of the Din is revealed to us a little (very little) in Ilm-e-Khshnoom, and elaborated by Framroze in his marathon Khshnoom writings.

It is a fascinating subject to study and observe how much advanced that Science of Din is from that surface scratch. Alas! Our community is blissfully ignorant of such subjects, and sinks down lower and lower in the bottomless pit of a material life.]

[Foot Note 3: Seven periods of time are: (i) Past of the Past ("Paraa"); (ii) past ("Bundahishna"); (iii) present ("Aayanghaharya); (iv) present of the present ("Dae-dao-ishta"); (v) Future; (vi) Future of the Future; (vii) Gaaebaan.

In each of the periods, events of Creation, its growth, evolution, alchemisation, and the Ultimate events are described (relative to man on earth) in the Din.

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THE DILEMMA OF THE WESTERN STUDIES OF OUR RELIGION, HISTORY AND CULTURE.

ARE YOU AWARE OF THE BASIC TRUTH AND FOUNDATIONS OF AVESTA? - SO ASKED OUR USTAD SAHEB BAHERAMSHAH.

[We continue the English translatory version of the late Framroze Chiniwalla's Introduction to his Nikeez-e-vehdin, Vol. I the first marathon presentation - bible of IIm-e-Khshnoom which is the authentic mystical science and art of Din-e-Zarathushtra. In the last two issues, we read him showing the exertions of the Western studies of Avesta and Pahalvi by the European Scholars and expressing gratitude towards them for their attempts to revive the two languages with the help of the psuedo science of philology, etymology, grammar and ancient history-geography as they understood. The Sanskrit translations, mainly of Neryosang led them to Pahalvi writings and through them to Avesta Scriptures. But their foundations was the so called scientific thinking of the west, developed from the 16th century. The intellect and commonsense of man were capable of finding out the secrets of Nature - that was the main foundation.¹ They called this thinking as rationalism. This led to the overthrow of all spiritual, mystical and devotional content of our Din (and for that matter, all Religions and the Religion in general.² The result was: the tarikats, the spiritual disciplines and way of life were considered unless and even primitive. The Western studies forgot their gratitude to the Pahalvi writers and branded them as ignorant and even crafty. They could not realise that the Pahalvi writings were a profound key to Avestan mysticism and the real essence of Din-e-Zarthushtra and all its spiritual disciplines called Tarikats. Framroze Chiniwalla continues :]

These esoteric and mystical matters contained in our Din were coming down from generation to generation for thousands of years, in the Avesta Scriptures and in Pahalvi and Pazend languages till the Sassanian times (226 to 641 A.D.) - which were taught with sincere attention along with their mysticism and philosophy. When such literature was destroyed and continued to be destroyed by the Arabs, whatever was left out was copied or transformed into the Farsi (Persian) language. These were the root foundations for understanding the tarikats of the Din and the whole of the Din, and had (and has to an extent) continued and were (and are) in vogue amongst the Parsis of India as well as of Iran though to a much reduced extent. They were written out in Farsi; but what was left out of such Farsi writings was ignored and not translated. However, later on, it gradually dawned that the present Western Studies had some heavy flaw in it, because every savant started differing from every other, and therefore it gradually occurred to these Studies that they would have to rely upon the old Farsi, Pahalvi and Pazend writings. So, some of the Farsi writings are translated in Gujerati, although teaching them to students in public, was put on the shelf.

Even then, we must not blame the European scholars too much. Because in the present times, all kinds of new branches of knowledge are shooting out and as that goes on, new methods of studies are felt to be adopted. So, the old method of understanding Religions through philology alone or by comparisons are found to be defective and such new branches of knowledge are also being utilised to understand Religion. They became aware through Geology and Archeology that religious writings are not understood. The learned men of such branches warned that the studies of Religion needed reformation; the meanings might be wrong and required to be revised. Even then some of our own people were too much short sighted to understand all these changes. Our priestly class itself started spurious attacks on the esoteric, spiritual and mystical tarikats (disciplines) and Yasna (kriyakaam). They were induced to do so due to their own ignorance and the tendency to commercialise their spiritual duties and to deviate from truth. As a result, the situation reached such a stage that all these: Sudreh Kushti, Dokhma, Geh-Sarnoo, Kriya were advocated to be erased out. They never understood the great Truth in Nature that the humans have faults of the flesh and the storm of carnal cravings engraved within them, and that these Religious disciplines and exertions are meant to resist and control them. This ignorance led them to abuse the very divine Formulation - Keherpa - of the Din-e-Zarathushtra, and to abuse the great holy men who preserved, protected and served the Din and their

descendants and disciples, and our own ancestors; and went to the extent of saying that those holy men and Mobeds and Ashavans and Magis were as bad as the present days' unfortunate ignorant priestly class. The conduct of the modern mobed class was cited by the same class as an example in support of this blasphemy of those holy Men! It was alleged that those holy Men had committed all these frauds to fill their stomach!

When this most unfortunate thing happened, our Ustad Saheb gave a warning that the Religious Scriptures were purported to be understood in a very material and faulty way and that even greater ignorance has been shown in the historical matters about Iran and Kadim (ancient) Magav Sahebs. **Our Ustad asked: are you aware of the Divine Order with which Dadar Ahuramazda rules the 'Zaman' (the Time-Periods)?** There cannot be anything without order. The government rules through order and law. Ustad asked: My fellow brothers! On which plan, "mantaa" (project-plan) and theme, all the Avesta came into existence? **Are you aware of the basic philosophy about this?** Is there any original truth behind it, and if so, what? What is the diction and style of the Avesta writings? Nobody can give a true and solid opinion on Avesta without knowing all this.

Avesta is based and founded on the divine knowledge of the whole cosmogenesis - the Truths about Ahura's Creation - "Srushti Rachanaa", and the knowledge about good and evil whirling in the Creation. THAT KNOWLEDGE IS CALLED KSHNOOM. Therefore, if the western Savants have not got the knowledge of the Theme of Khshnoom, it is obvious that they falter and fumble. The fact that KSHNOOM is Zarathoshti knowledge is evident and revealed from the Gatha.³

Hence, this Book pleads that **please do not think that Avesta writings belong only to one country or nation or community. The theme, and the plan of Nature contained in Avesta relate to the whole Creation and its Divine, ultra-physical and physical Regions.** Therefore what theme is contained in which writings and which writings is specially for the Zarthoshti Comm and which shows the evolution and progress of other Communities need to be known. When you know this, then alone you will be able to render justice to Avesta. Our Ustad Saheb asked, have **you got that ability and capacity to find out these themes and plans from whatever little that has been saved today?** And if you don't have that capability then Avesta shall not get justice. Avesta is ordained on three basic standards Manthra, Mithra, Yasna. Which of these three we have today?

Who was our Ustad Saheb? From where did he bring all this? These questions have been dealt with by our other brothers. He was our Ustad (Ratu); that is what we say that if any reader of this book has in the past committed the sin of becoming unjust to Avesta and commenting adversely on it and of abusing 'Magava's', Din-Dastoor and 'Rainidaar's' (i.e. the Ashavans, ascetics, saints, Prophets and seers), but after reading what this humble servant has written will feel that there is some truth in it and that he should now refrain from that sin and act accordingly, then this writer will believe that he has earned some "poonya" - good award (from Ahura).

It is said that the Greek and Roman literature was very big and their learned men were great. The old Avestaic literature was running concurrently in Iran and several other places. The great philosophers like Aristotle and Plato were looking upon Avesta and its mystic truths with great respect. They gave respect to those wise men who argued with them on the strength of the Ilm (mystical knowledge) revealed by Paigamber Zarathushtra. But the Greek and Roman Savants of the later times attempted to infuse certain ideas relating to their logic into the Iranian nation, but failed in doing so. Kadim Iran used to listen to them but not accept them, and kept aloof by calling them "Samiat-e-Aristatalis" (the contagion of Aristotle) and retained their own beliefs of the Din. That logical knowledge was unable to control the Druj, Dravaao and the evil embedded in the humans, and therefore Kadim Iran did not adopt it. In spite of huge efforts by the Greek, the Iranian nation remained in its own field of resonance.⁴

[Foot Notes form KND :

1. *That 19th century foundation of the alleged supremacy of common sense has collapsed in the 20th century. An excellent account of this collapse of common sense will be found in Paul Davies's "Superforce" bearing the sub-title "The Search for a Grand Unified Theory of Nature." Unwin Paperbacks 1985. The*

heading of Chapter 2 (pages 22-40) of the book is: **"The New Physics and the Collapse of Common Sense."** He has given about 19 instances of this collapse, where the notions and concepts of 19th century are all broken to pieces.

2. The utterly erroneous and faulty approach of Western scholars towards the Hindu Holy Scriptures has been beautifully portrayed by **Sri Aurobindo** in the "Introduction" to his Book: **"Hymns to the Mystic Fire."** The concepts of holy scriptures are always mystical and their mysteries were known to the ancient Sages and Seers. As he puts it, "...In Greece, there were the Orphic and Elusinian Mysteries; in Egypt and Chaldea the priests and their occult lore and magic; **in persia, the Magi, in India, the Rishis.**"

There is a large size Book (13"-9"-1") with the short vertical library title: **"The Secret Teachings of All Ages"**, and the inside cover page title: **An Encyclopedic Outline of Masonic, Hermetic, Quabalistic, and Rosicrucian Symbolical Philosophy. Being an Interpretation of the Secret Teachings Concealed within the Rituals, Allegories and Mysteries of all Ages."** The author is **Manly P. Hall** an erudite researcher on the exertive subject. The Book has CCXLV (245) pages full of ancient illustrations and colour plates, and their interpretations. Six Editions were published between 1928 and 1975. The latest is of 1977. (All throughout by the Philosophical Research Society Inc. L. A. (California).

3. Five meanings of the word "Khshnoom".

The word "Khshnoom" occurs directly in Gatha : Yasna Ha 48-12 and 53-2. The root of the word is "Khshnu". *Kavasji Kanga* has in his *Avesta Dictionary* (page 154-5) given 5 meanings of the root:

1. To be pleased or propitiated.
2. To sharpen.
3. To know, to acquire knowledge.
4. Pleased, content.
5. Giving satisfaction, gladdening.

Kangaji gives the meaning of the word "Khshnoom" as "Divine or spiritual knowledge, religious lore" (root as in (3) above) (*Kangaji Dictionary* was published in 1900, i.e., before *Ustad Baheramshah* opened his treasure of *Ilm-e-Khshnoom*).

The word "**Khshnootem**" occurs in Gatha: Yasna Ha 31-3 and 51-9, where the meaning is taken as bliss or ecstasy or propitiation; in 51-9 as "knowledge" also.

The word "**Khshnaothra**" has "Khshnoo" in it and is given the meaning as propitiation to or of *Ahuramazda* (*Khshnaothra Ahurahe Mazdao.*)

In *Atash Niyaiash* paragraph 9 the word "**Khshnooto**" occurs, which means - pleased, satisfied. It is followed by *Atbishto* - meaning – not oppressed.

In *Farvardin Yashta Kardeh* 2 and 8 *Yathrach akshnuto Ashv*, *Yathrach Atbishto Ashv* - occur as the last line.

Gatha : Yasna Ha 28-1 has "akshnevisha" meaning "I please" (the soul of the Earth-Geush Urva.)

4. *Sameate Arestatalis* - signifies the contagious nature of logic and logical reasoning. Logic as we call it is not adequate to arrive at truth, since it is confined to only three dimensions of our non-saintly consciousness. And it inspires an intellectual ego in humans that it is the only test of truth. This notion is also torpedoed in the 20th century by *Godel's theorem*. As *Paul Davies* has written in his 1992 - book "**Mind of God**" - "**The Scientific Basis for a Rational World**" (*Touchstone*) "But in the end a rational explanation for the world in the sense of a closed and complete system of logical truths is almost certainly impossible. We are barred from ultimate knowledge, ultimate explanation, by the very rules of reasoning that prompt us to seek such an explanation in the first place. If we wish to progress beyond, we have to embrace a different concept of "understanding" from that of rational explanation. Possibly the mystical path is a way to such an

understanding." (p 231-2)

So Iranians were right in dismissing Aristotelian logic as a contagion. Paul Davies's words declare the official knocking by science at the door mysticism. He is a Professor of Mathematical Physics at the University of Adelaide in Australia. In his later book **"About Time"** (1995) he is stated to be the Professor of Natural Philosophy at the same University.

WHO IS GOD?

The workshop of God is not a rule of safety - it is an adventure of the spirit, a flight after the unattainable.
- **Alfred Whitehead**

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The universe is centered on neither the earth nor the sun. It is centered on God.

- **Alfred Noyes**

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"The nature of God is a circle, whose center is everywhere and whose circumference is nowhere."

- **St. Augustine**

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