

"Essential Origins of Zoroastrianism" - A Glimpse in the Authentic Khshnoom Writings in English

by **The Late Dr. Faramroz S. Chiniwalla**
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[Editorial Note: - It is well known that the late leader of orthodoxy, Sheth Jehangirji Vimadlal beseeched Baheramshah Shroff to reduce in writing at least a part of the Khshnoomic interpretation of the Holy Scriptures and even offered to put at his service a couple of Avesta Paharvi Scholars. But Baheramshahji declined saying to the effect that after him, Khshnoomic translations and interpretations of most of the Scriptures would be written and published. He did not clarify who would do it; but his prophecy came out to be true. Dr. Faramroz Chiniwalla translated most of the scriptures and published numerous books and articles containing such translations or interpretations or both.

Apart from the work of translation and commentary like "Khordeh Avesta ba Khshnoom", Gatha Ha's; 28, 29, 30; Farvardin and other Yashtas, he wrote large volumes on the Mystic Knowledge itself. These are mainly: two 'Nikeez' volumes, Commentary (without verbatim translation) on Vendidad, and 'Gaiti'. Besides, there are numerous other books, booklets and articles written by him. These have enlightened and enthralled numerous members of our Community.

But, unfortunately for the present times, all these writings covering thousands of pages are in Gujarati; and the number of persons able to read Gujarati is fast

reducing in our community. Without a thorough knowledge of Gujarati, it is very difficult - almost impossible - to grasp the teachings of Khshnoom. Dr. Chiniwalla's Gujarati has its own style; it is like advanced science-reading with its own technical words. It demands command over Gujarati with a scientific bent of mind. Such writings are therefore, like sealed books to quite a number of present day Parsis, and want of English writings is acutely felt.

To date, there are only two **authentic** English books on Khshnoom: (1) "Zoroastrianism, Ancient and Modern" by the late Ervad Phiroze Masani and (2) "Essential Origins of Zoroastrianism" (1942) by Dr. F. S. Chiniwalla himself. (More have come out recently)

The former was specially written to refute the views of Dr. Dhalla contained in his "Zoroastrian Theology". We have been publishing extracts from this great work of Ervad Phiroze Masani, in this journal from time to time, particularly on the notorious "Juddin" question.

Dr. Chiniwalla's book is meant to be an elementary treatise on our Religion and its Mystic Science; yet it also requires deep concentration while reading, since the Science of Zoroastrian Religion includes in it, subjects from a speck of dust to Ahura. We shall be publishing in this journal from time to time-and space permitting-extracts

from this book with explanatory notes wherever needed.

Below is an extract from the first pages of the book elucidating the source of this Mystic and Divine Knowledge of our Religion, in other words called **Ilm-e-Khshnoom.**]

The_ original teachings of the Zoroastrian

Religion as current in its **Empire Days** are shrouded in oblivion. The present day exposition of the Religion as explained by the Western methods is much off the mark. It is apparently known to the world that everything Zoroastrian, but the meager existence of the **Parsis** in India, is lost to the world. Though the great Zoroastrian Em

pire and Nations are non-existent, the Great Zoroastrian sages called "**Sahebe-Dilan**" are still in existence in the mountain recesses

of Persia, as **Kuhe-Demavand** and other peaks, having the old religion and its teachings intact with them. These sages have kept themselves secluded from the rest of the world, and are unapproachable by any human being, as they have created round about their places talismanic rings called "**Karsh**" in the Avestaic lore. It is said that these sages send their emissaries every three years to the outer world to purchase for themselves some necessities of life in exchange for some articles, which their own people produce. The special Zoroastrian Clan (**The Saheb-Dilan**), of which I am speaking, consists of about 2,000 members, in which 72 individuals called **Maghav (Magi)** are of the highest rank. The rest the laity are all righteous and truthful, living in perfect obedience to their master called '**Sroshavarz**' and remaining engaged in prayers, and spend their prescribed time in the pursuits of agriculture and the production of bare necessities of life as understood by them.

Our late Ustad (**Guru**) Mr. Behramshah Navroji Shroff, a Parsi resident of Surat, was induced by them, at the age of 18 years by some inexplicable Law of Nature, to accomp-

any them to their talismanic residence, where he was allowed to stay with them in their bountiful influence for three years and was taught about the Religion. Mr.- Shroff kept himself unknown for some years after his return from Persia and was out with his knowledge only in his last days. The knowledge of the Religion called "**Khshnoom**" in Avesta was taught by him, which helped to explain the religion in its highly mystic development. The blessed word "**Khshnoom**" is found in the Gathas, where it is venerated as the Word of God taught to the great prophet Spitman Zarathushtra. The subject-matter here, therefore, is presented in this new light of "**Khshnoom**". The Western mode of study has hardly enabled students to understand the Avestaic language, which abounds in words pregnant with technical interpretations, specially adapted to the special text, much less its philosophy and other mysticism.

Really speaking, there is nothing like Avestaic literature with the Parsis, except some Pahlavi writings, which are a sealed book, as the decipherment of the words is difficult, and the language with the technical mystic connotations denotations is hard to understand. Some students of the Avestic literature entertain a belief that the Pahlavi versions of the Avestan Nasks are of later growth. Dr. West, the best Pahlavi Scholar of the West, has more than once in the Sacred Books of the East Series edited by Prof. Max Muller reiterated the idea that the Pahlavi versions and explanations of the Avestan Nasks existed from the advent of the revered prophet Zoroaster, and were specially preserved in the Daz or fortified strong-holds of the Royal Treasury of King Vishtasp. **In** fact the Pahlavi Versions of the Avesta Texts, if elucidated with the Key of Khshnoom of the Gathas, help the student to understand the Avesta in a far better and rather proper way than the imaginary speculative theories applied by the Avesta students according to their own present-day

ideas of life.

The following are only two of such views held by Dr. West about the richness of the Pahlavi Versions of the Avesta, from which it is also seen that the Pahlavi contains even more of the lost Avestic texts for the better understanding of the ruinous condition of the grand edifice of the 21 Nasks: -

"We may fairly claim that a tradition of interpretation of the Avesta has existed from the first and that we have portions of it in this mass of comment before us."

"The Avesta texts relating to the facts about Zoroaster and his marvelous achievements have been for the most part lost, whereas their Pahlavi versions remain for us.

The Gathas and the rest of the Avesta cannot be called literature in the strict sense of the word. They do not form an essay reading with a sustained sense intelligible to us by our present method. The religious specialities, called **Khordeh Avesta, Vendidad, Yasna** etc, are religious prescriptions, which are to be utilized for the redemption of the soul-the different matters inserted in each appear to the uneducated eye as diverse and strangely put together, one having nothing to do with another. tempting the hasty to seal them as an aftermath. Just as Doctors write prescriptions which are only intelligible to the medical men and are to be used by the laity with perfect faith and confidence without any why and wherefore, the rationale of which can be known from *Materia Medica* and sciences affiliated to the *Medica*, in the same way the Avestic religious specialities are talismanic prescriptions to be used as such, the *Materia Medica* and other sciences which explain those prescriptions forming the Avestaic literature in its true sense being quite different and requiring special studies.

The sciences, philosophies and theologies-the actual Zoroastrian literature as such have been called **Farhangs**, and the expositions have

been called **Nikiz**. Of all these **Farhangs, Staot Yasna** is the most prominent. Mr. Behramsha N. Shroff, our **Ustad Saheb**, was not inclined to explain all these in detail for reasons of his own. He however gave us some bare outlines of the **Nikiz**, explaining the essential origins of the religion, which are being written in books called **Nikiz** books. Two such volumes are already out in the Gujarati language, and the rest are awaiting publication..... It is in this pure original Zoroastrian line as depicted by the **Saheb Dilans** the great sages and adepts, that the present account is written

The human understanding however acute is quite incompetent-nay merely meagre-to understand Nature, and the religious leaders have been inspired men, having been gifted with the knowledge of the heart, which helped them to see Nature in her actual working far more extensively than the knowledge of the head and its rationalism. Head-learning is a mere receptacle of water, which remains stagnant, compared with the knowledge of the heart, which is an ocean unfathomable, which owes its origin to the Great Unseen. Nature and her secrets cannot be divulged satisfactorily by the knowledge of head. Hence there is an urgent necessity for the knowledge of the heart. It is therefore that the great sages first of all get their disciples to develop the brain powers and then the heart powers. The knowledge that can be grabbed by the brain powers is easily attained. But the secrets of Nature cannot be perceived through the developed brain agency. In order to give insight into Nature's secrets, the disciple is elevated spiritually by Manthras and other ways and is so prepared as to see the Nature's working with the elevated vision in what is called 'Sezda', a visualized spiritual cinematograph. What is seen is absorbed in the developed heart and can be communicated to the brain and translated into speech in a moderate way. Our Ustad Saheb Mr. Behramshah Shorff was

Pahalvi Key to Avesta

" In fact, the sincere student of Avesta and Pahlavi looks to the Pahlavi writings with respect, for he finds Pahlavi to be a key to the exposition and understanding of the Avesta now extant, and to be the source of information of other additional Zoroastrian principles taught in the Avesta Nasks now lost to us..... The writers of the Pahlavi had much more knowledge of Zoroastrian Scriptures than what the so-called modern Parsi students of Avesta grammar presume to have,"

Phiroze Masani

Zoroastrianism, Ancient and Modern-pages 17, 19,

thus elevated in both the brain and heart powers and was taught about the religion in all its aspects and mysticism.....

Our Ustad Saheb was destined to remain only for 3 years on the talismanic land of the Sages. This 3 years time was not sufficient for the full knowledge of all that is written above. It was then found necessary to endow the Ustad with powers, in order that the brain and heart powers could be tolerably accelerated. The main Farhang called "Staot Yasna"

was thoroughly instilled in him, which gave him a fair knowledge of the exoteric (profane) side and the esoteric spiritual side of the literature and the Nikiz of the Veh Daena i.e. Good Religion, and the secret of Nature's working was shown to him in the Sezda theatre as much as was possible. He was ordered to show to us only a part, of which a fraction only he hesitatingly divulged to us. The present essay is based on what he has explained to us.

THE IMMATURE JUDGMENT

With all deference to the mighty work achieved by the revered Ustad Ervad Kavasji Kanga, let it be the fervent wish of the devout Zoroastrians of India that the Avestan sacred writings be faithfully translated for them with correct interpretation and exegesis, in the English and Gujarati languages, by a team of Parsi students who have made a special study of the Avesta, and of the Pahlavi and Persian writings relating to the Avestan sacred texts.

Very few Iranists have ever carefully studied the question of the evolution of later Zoroastrian thought in post-Gathic literature, which emanated from the inspired hymns of the holy prophet Zarathustra. The learned Orientalists, Parsi or non-Parsi, being innocent of the traditions embedded in Pahlavi writings, have never been able to conceive the process of unfoldment of Gathic thought in the later Avestan writings, wherein they see nothing but a resuscitation of the pre-Gathic mode of worship and religion, reintroducing the 'devas' of the Vedic Pantheon under a new name, the 'Yazatas'. This immature judgment, however incorrect it could be, has been pounced upon by the learned and the unlearned of the Zoroastrian community, who have become Doctors of Zoroastrian Theology, without ever reading a page of the original sacred writings, to prove the deterioration of the creed of Zarathushtra in the later Avestan writings.

Baheramgor T. Anklesaria

"Zoroastrian Religious Literature" Iran League Quarterly: Vol. I-1, 2, pages 87-88

"Essential Origins of Zoroastrianism"

A Glimpse in the Authentic Khshnoom Writings in English

Good Thoughts, Words and Deeds - The only Religion Revealed to Zarathushtra?

by the Late Dr. Faramroz S. Chiniwalla

Dini Avaz Vol 3; No 4

The extracts, which were quoted in the last issue, from Dr. Chinwalla's book, set out the source of Ilm-e-Khshnoom in its current form and contents. Ustad Saheb Behramshah Shroff's sojourn with the Zoroastrian sages was for three years only and therefore certain special blessings were infused in him to accelerate the knowledge absorbing capacity of his brain and knowledge-generating capacity of his heart. The mystic side of Nature and its secrets, which are hidden from ordinary humans, were, to a limited extent, actually shown to him in Sezda. Sezda means a dip into one's deeper self, by the light of which the inner and outer worlds can be actually seen, perceived and experienced. The Indian word nearest to 'Sezda' is 'Samadhi'. (The method adopted by the Sages to impart and infuse the knowledge of Daena into Baheramshahji is described in greater details by Dr. Faramroz Chiniwalla himself in a Gujarati article written in "Baheramshah Shroff Memorial Volume" (1930)). (Note: Available at the "Parsi Vegetarian and Temperance Society")

In the previous issue of this humble journal, the life story of Baheramshahji is already written out, though not fully.

In this issue, I take you deeper into Dr. Chiniwalla's English Book.

There are a few amongst us, who entertain a desire to escape from the physical, mental and spiritual disciplines like Sudreh- Kusti, Manthra prayers, Boonak pasbani-the gene preservation etc. taught by our Religion and from the institutions, like the Fire Temples, Dokhma, Yasna, founded by our Religion. They take refuge behind a few worn out statements. One is: "Manashni, Gavashni, Kunashni-Good thoughts words and deeds-is the only teaching of Zarathushtra; all the rest is humbug." The other escapist dictum is: "Only the Gathas contain the 'true' Zoroastrian, Religion; all other writings are humbug."

The third over-worked formula is: "Whatever is written in the Avesta other than Gathas and all translations and commentaries in Pahalvi language and all writings in the Pazend language, are all humbug and should be discarded."

But at the very doorstep of this illusory edifice, there is a knock out. The words Manashni, Gavashni, Kunashni are not there in the Gathas; they are not even Avesta words; their language is Pazend - the one to be discarded. "Oh what of that?" the escapists say, "The Avesta counterparts of these words are: 'Humata, Hukhta, Hvarashta.'"

But here, there is another knock out. **Gathas do not have these words!** They are in Avesta other than Gathas! Why not then discard them like all non-Gathic "humbugs"? Do that, and this last basic teaching of good thoughts words and deeds will also vanish! If our spiritual, disciplines and institutions are to be discarded as allegedly being non-Gathic, what makes us stick to Humata, Hukhta. Hvarashta, a non-Gathic concept? Why this discrimination? And on what standard?

In truth, there is nothing inconsistent between Gathas and other Avestan scriptures. The Gathas contain the Divine Truths and Teachings in terse compact words. The other Avestan scriptures contain the same Truths and Teachings in an elaborate way, and the Paharvi writings expand and explain them further. The late Baheramgor Anklesaria, a profound scholar was at pains to point out this, and in support, shot out several quotations from Gathas and other Avesta. But those who want to escape at any cost, have to close their eyes to the Truth, although it stares to them straight.

But leaving the inconsistencies of the escapists is the teaching of good thoughts, words and deeds the be all and end all of the Religion of Zarathushtra? Let Dr. Faramroz speak:

"Now let us take the main principles of the 'Daena' viz. Humata-Hukhta-Hvarashta Do they really mean good thoughts, good words, good deeds of men only? Are the meanings of the words so limited? Does the Religion of Zoroaster contain nothing but this moral code? Every human being, - be he a saint or a criminal, - has in him the instinctive knowledge that a man must think good, speak truth, and do selfless deeds. What new then is revealed to

Zoroaster, who is described in the Scriptures as part and parcel of the great Immortalities of whom the Gatha sings....."

Humata, Hukhta, Hvarashta are in fact the main principles of Daena; but their meaning is not confined merely to the good three's. That reduces the Religion just to a moral code and nothing more. And if that is so, the author asks, what is new in our Religion? He propounds a great natural truth that everyone, from a saint to a criminal, has an instinctive knowledge embedded deep into him that the right way is of good thoughts, words and deeds. Obviously so, because howsoever great sinner he be, he has God in him whether he believes in Him or not. The inner craving to think, speak and do 'good' is in every human being. Why **a prophet** to declare it?

The whole trouble with man is that he thrusts aside this craving for the good and falls into the pit of the 'Daeva', the evil. And God sends Prophets to teach humans **how to combat the evil**. All religious disciplines are intended to generate inner spiritual strength and energy to resist the evil. THAT is the work of the Prophet! He does not merely say 'do good; He says "Evil tempts you! Be away from Evil ! I teach you how to do it". Without the generation of inner spiritual energy through physical, mental and spiritual disciplines taught by the Prophet, the resistance to evil crumbles.

So Dr. Faramroz asks, "What NEW is revealed to Zarathushtra?" Is it that all His INSPIRATION, flowing directly from Ahura, results in just this revelation: good thoughts words and deeds, craving for which is already there in all humans?

Zarathushtra is described in the Scriptures as "part and parcel of the great Immortalities." His INSPIRATION is from Ahura and is of the highest divine order. And that is why Gatha says about Him - Dr. Faramroz quotes:

"(Of Zarathushtra the Gatha sings :)

Yanim Mano, Yanim Vacho, Yanim Shyothanem, Ashaono Zarathushtrahe, Fera Ameshaspenta Gathao Geurvain Nemo ve Gathao Ashaonish:

'Inspired from the Highest, so worthy of absorbing as to be rewarded by them are the thought, word and deed of holy Zarathushtra. The Ameshaspenta's hold forth the Gathas for the progress of the world. Homage be to you the Gathas!"

The Message of this preamble to the Gatha is that the thought, word and deed of Zarathushtra flow from the highest inspiration. Dr. Chiniwalla has, in his Gujarati translation and commentary of this passage, pointed out that the word 'Yanim' is a grammatical form of 'Yaan'. That is a technical word in the Zoroastrian Science and therefore, the Pahalvi translators of the Gatha has retained it as such in their translation. "Yanim mano, Yanim Vacho, Yanim Shyothnem" of the Avesta are translated in Pahalvi as "Yaan Minishno, Yaan Gobishno, Yaan Kunishno". Inspiration from God and His Light are of various kinds and orders; Zarathushtra's inspiration bears the special technical word 'Yaan' which means the inspiration of the HIGHEST kind and order.

The passage also indicates that Zarathushtra's thought; word and deed flow from the 'Gatha' and are culminated in Gatha. The word Gatha is not confined only to the five Gathic Manthra-Chapters we have for our prayers, but it also denotes **the Divine**

Beings named as 'Gatha's. They are, like 'Yazata's, the divine conscious channels of Ahura. Zarathushtra's physical, mental and spiritual constitution is the living manifestation of these divine channels of the 'Gatha's. These channels vibrate with Divine Light, which the ordinary humans cannot receive.

Zarathushtra, who could absorb the Light, reduced its vibrations in His five Gatha Compositions, in such words as the human tongue can utter. Those are our five Gatha Prayers.

The above passage reveals that because of His Gathic constitution, Zarathushtra's own thought, word and deed flew from 'Yaan', the Highest Inspirational Channel.

Now back to our question: Would such 'Yaan' reveal only this-good thoughts, words and deeds? Should Zarathushtra's divine thought, word and deed culminate only in one teaching: the three good's for humans and nothing more?

Take another passage from the Gatha's Ha 29-8. Dr. Chiniwalla quotes:

"Gatha 29-8 says: "Aem moi ida visto ve-ne aevo sasnao gushata Zarathushtra Spitamo-"He who is known to Me (Ahura) as having listened to My (Ahura's) Teachings in the world is Zarathushtra Spitama alone." Were these singular teachings, that could be attained by Zarathushtra **alone and none else**, were good thoughts, good words and good deeds only, as we ordinarily take them? If so, then certainly the whole Avesta including Gatha is full of exaggeration, i.e. is far from truth and full of human failings."

Can it be that the Teachings which Zarathushtra ALONE could absorb were just the three good's? "I should think speak and do good" is the craving of each

human conscience. Its revelation does not require 'Yaan', the highest inspiration or a Zarathushtra who according to Ahura was just one and only to absorb His Word fully. The teaching of the three good's is too simple to cover the vast Religion of Zarathushtra. It is only for those whose mental equipment is too inadequate to absorb, even faintly, the Truths and Secrets of Nature as taught in all the revealed Religions of the World Dr. Chiniwalla continues:

"What then are the meanings of Humata, Hukhta and Hvarashta? How are they meant in the Avesta? Avesta says: Vispa Humata, Vispa Hukhta, Vispa Hvarashta, Baodo Varshta; Vispa Dushmata, Vispa Duzukhta, Vispa Duzvarsha noit Baodo 'Varshta. "All hamata all hukhta, all hvarashta are worked out by 'baodo', the powers of Yazata the divine eternal wisdom; while all dushmata, all duzukhta, all duzvarsha are not worked out by "baoda", the divine wisdom and intelligence of yazat." Vispa Humata. Vispa Hukhta, Vispa Hvarashta Vahisstem Anghuim Ashaeta. "All Humata-Hukhta-Hvarashta will lead to Vahista Anghu i.e. best existence, heaven.' From here one can easily see that Humata-hukhta-hvarashta are the thoughts, word and deeds of **Yazatas**, i.e. they contain within themselves **all the activities** of Nature current in the whole universe of both the permanent and mortal types, which are meant to bring about the ultimate goal of Frasho-kereti."

Humata, Hukhta, Hvarashta are thus technical words, devoting all such activities in Nature, which take the Creation nearer and nearer to Frasho-Kereti, the ultimate Moksha, Mukti, Union with the Lord.

Just Imagine! All such activities would include whirl lings in an atom, and functions

in a cell, and revolutions in the sky, and the growth of a seed into a tree, and all the goodness and kindness and humility in the human heart, and all the powers of a Saint, and all the currents in the Divine Channels, and all the Teachings of the Prophets and sages and.....

That which is **worked out** by 'Yazata's is Humata, Hukhta, Hvarashta. And 'Yazata's have worked out and are working out the **whole Divine Plan of Ahura**-from sowing the seed of Creation to taking it to its final goal. Zarathushtra's Religion thus contains all Sciences and Knowledge, worldly as well spiritual, right from a speck of dust to Ahura!! Do not be led away from probing deep into this Knowledge, by the idle escapism that our Religion is just good thoughts, words and deeds. That is only one leaf on the gigantic tree of the Zoroastrian Daena.

A Glimpse in the Authentic Khshnoom Writings in English

Dr. Faramroz Chiniwalla's Book

"Essential Origins of Zoroastrianism"

Distinction between Manashni, Gavashni, Kunashni & Humata, Hukhta, Hvrashta

Commentary by : K. N. Dastoor (Dini Avaz Vol 3; No 5-6)

Oh ! Our Religion is very very simple! It is just Manashni, Gavashni Kunashni-good thoughts, words and deeds! All other things are humbugs! That is the off tune chorus song we often here. But the matter is not so simple. No Religion can be simple. The very first step in any Religion, viz. **the concept of God**, is too complicated to be intellectually comprehensible. The mental equipment of common man is unable to grasp it. And so also the concept of 'good'! Which thought and which word and which act would you label as 'good'? And why? We find that what is a supposed to be good in one place is considered bad in another. What was bad in the past is taken as good in the present. The concept seems to be relative. Is there any litmus test for the good? Is there anything like "absolute" good? Who has defined it? And on what basis?

'Good' is defined by Prophets. Certain acts and omissions are ordained to be good and certain bad. Every thought word or deed creates a ripple, a subtle vibration, a positive effect

within us and outside us. That which is good has the effect of taking the thinker, the speaker or the doer nearer to Ahura; that which is bad, away from Him. The effect cannot be seen or gauged by ordinary man with his limited equipment of five senses. He has to rely on the Word of the Prophet. 'Good' like God is thus a matter of faith! That is why Religion shoots out commands; Do this, don't do that. Bible uses 'shall' and not 'may'. Zarathushtra says in Gatha Ha 30-2: follow the prescribed path, and you will see the whole Nature with your own eyes. Again in Ha 45-5: if you do not follow the prescriptions you will suffer. 'Suffer' means you will be led away from your goal, which is the union with Ahura.

Good thus is not a mere social concept. It is directly connected with the spiritual progress And upliftment of each human being, and what is spiritual progress? It is the dissolution of the evil within us. Zarathustra has taught that in the composition of man, the good element and the

evil element are interwoven, The former is called 'Gava' and the latter 'Dravao'. To dissolve the Dravao and merge it with Gava, is the aim of life; and if that, alchemy is achieved, the need to be born in the physical body will not arise.

The question is : how to achieve this alchemy? It is easy to say : by thinking, speaking and doing good as prescribed by the Prophet. But the evil within is too powerful to permit us to adopt good persistently. That is why the Prophet teaches the procedures, practices and disciplines to dissolve the evil. And they include Sudreh-Kushti, Manthra prayers and all such others. You cannot, therefore, divorce those disciplines and practices from good thought, word and deed. They exist together, One leads to the other. It is a cyclic phenomenon.

In the last issue we saw Dr Chiniwalla's exposition on the words Humata, Hukhta, Hvrashtra. They are not just Avesta translation of Manashni, Gavashni, Kunashni. They imply much more. They are "**worked out** by baoda, the powers of Yazata, the divine eternal wisdom", says the small prayer called "Doa Vispa Humata". They are the workings of Ahura and his Yazata's. Yazata's are conscious channels of Divine Light flowing from Ahura Mazda Himself. Their Lights pervades all Creation in infinitely different forms and leads it to its final goal. These workings of Yazata's are classified as Humata, Hukhta, Hvrashtra. They are therefore not the same as Manashni, Gavashni, Kunashni. the latter are for humans, the former are for Yazatas' All that the human can do is to adopt the former as an ideal. "As the yazata's by their work carry the Creation towards Ahura. so do I, by my thought, word and deed endeavor to be nearer and nearer to Him! May I be able to combat and convert evil

in me, so that my Manashni may remain inclined towards Yazata's – Humata.....This thought is embedded in 'Patet-Pashemani' prayer by - the words: "Astuan Hom Humata Pa Manashne". But let Dr. Faramroz Chiniwala explain:

"The very fact that Avestic words Humata - Hukhta - Hvrashtra are set in Pazend treatise speaks for itself that the Avestaic words have wider connotation than the supposed similar words of the Pazend language. *Humata* does mean good thought, but here '*Hu*' denotes the dictates of *Ahunavar* = the edict of the great Lord. Only the immortals can grab the great *Vairyas* = edict of *Ahu*. If man had the power to do so, he would not have been born in the corporal sinful body. There is a gulf of difference between the human thinking. i.e. thinking according to the edict-which is the feat only to be accomplished by the immortals, who have the powers of Zarvane Akarne. The great edict *Vairyas* of *Ahu* is always associated with "Loyalty deified" i.e. *Fravashi*. The immortals only are loyal to *Ahu*, so fit to grab the *Vairyas* the edict. Man is not loyal to the great one, as otherwise there was no necessity of his assuming the corporeal form. Man is full of doubts and ignorance and disbelief; hence his thinking is not *Humata*. *Yazatas* have *Zarvane Akarne* powers; hence their thinking according to the dictates of *Ahunavar* works in the marvelous way as befitting the working of the immortal Universe. Thus in quite a meagre comparison does the human thinking stand with that of *Yazatas*. In the same way *Hukhata* means speaking according to the dictates of *Ahunavar*. This means the celestial music which pervades the

universe. Can a human being speak-sing like that? The 'Hukhha Vacha' of *Yozads* brings into existence the ultra physical universe known as *Nisti*. In the same way *Hvarshata* means doing according to the dictates of *Ahunwar*. This means nature as we experience on this mundane earth.

How luxuriantly, bountifully, selflessly the vegetable, animal and mineral worlds present before us the bounty of Nature in their due season! Can all the boasted scientific feat of man prepare a grain of wheat in his laboratory? *Hvarshata* means such Nature forces of *Yazatas* working of our globe. Can man's deeds ever equal those of Nature's? But if man goes on the path prescribed and reaches the perfection, his deeds will be selfless. Therefore go to on the prescribed path is apart of *Hvarshata*. In the same way to tell utter truths is a part of *Hukhta*, and to think in the highest way possible as to see the Creator in mind's eye is a part of *Humata*.

It is hence the Avesta says that *humata-hukhta-hvroshta* are *Baodo-Varshata*, the working of *baod* i.e. divine wisdom of *Yazatas*. *Boad* does not mean human buddi, intelligence. *Boad* means the eternal intelligence, the intelligence, which is all-knowing. It is hence that in *Patet* i.e. repentance with an urgent desire to return. ('*Paiti*' meaning 'back' and '*i*' meaning 'to go') to Him-the devotee says *Astuan ham Humata pa Manashne- I* should be ever ready to obtain humata powers, i.e. the powers to see the immortal Universe working in its reality with mind's eye. *Astuan horn Hukhta ph Gavashne- I* should be ever ready to listen to the celestial music and sing like the same before my fellow-men that *Verag* renunciation be produced in them. *Astuan hom*

Hvarshata pa Kunashni- I should be ever ready to do selfless and bountiful and magnanimous deeds like Nature before us, so that the wicked can be ashamed of their selfishness. Thus the terms *Humata - Hukhta-Hvarshata* are highly technical which should be understood in their original sense, otherwise gross misunderstanding and inappropriate application and injustice to the *Daena* (Religion) are the immediate consequences."

'Bu' means that which is solely dictated by *Ahunvar*-the Divine edict of the Lord. '*Ahunvar*' ordinarily means the Lord's Plan. In the first execution of the Plan, the Creation began to be created and unfolded. In the final execution of the Plan, the Creation will go back and fold itself into Him. *Yazatas* are working ceaselessly to take the Creation back to Him according to His Plan. Their *Humata*, *Hukhta*, *Hvarshata* are the dictates of *Ahunvar*. Both human thought, word and deed are full of faults, doubt and ignorance. Ordinary human i.e. one who not having attained certain spiritual height does not even know what is within him and outside him. He suddenly finds himself on this curious globe and is bewildered, He is unable to fathom the mystery of such common place things like a stone or a leaf or a dew-drop. His understanding of nature is highly limited, neutron-bombs and trip to mars notwithstanding. He is unaware of the mysterious forces that work in Nature to produce a grain of wheat or for that matter a baby, artificial insemination and 'test-tube' baby notwithstanding. Such limited intelligence cannot in the very nature of things think, speak and do like 'Yazata 's. Man's intelligence is not 'Baod'. It is bred and nurtured in a pot where evil is also present with the good, and very often predominating. From human intelligence to 'Yazatic Baod' is a long long

way and the journey is arduous. There are pitfalls and snares; and yet the goal will be achieved, if not in this birth, in the subsequent ones. The pilgrim on the path has to keep himself always sharp lest the ultimate aim is forgotten. He, therefore, prays: "Astuan hom-Humata pa manashne, Astuanhom Hukhta pa gavashni, Astuan horn Hvrashta pa Kunashni" "May my thought be fit to attain Humata; word fit to attain Hukhta; and fit to attain Hvrashta. Yazat's thought, word and deed are my lofty ideals; I cannot reach them, but I strive to do according to my Prophet's teachings and I know that my doing so shall lead me forward on the Divine path and ultimately elevate me to the Yazatic channels of Ahura."

It will be clearly seen that in this prayer 'Humata' and 'manashni' are shown as two

Separate entities, manashni craving to achieve Humata; Gavashni, Hukhta; and Kunashni, Hvrashta.

Not so simple! !

In Yasna Ha-19, terse definitions of Humata, Hukhta and Hvrashta are given indicating their infinitely wide expanse. Thus so far as the three good's are concerned, they are of two types: Yazatic and human; but so far as the bad's are concerned, there is only one type. Bad is bad at all times but good has several gradations-from human to yazatic. Man has to strive to be good, because evil is persistently present to topple him.