

STAOTA - YASNA

Without the proper knowledge of Staota Yasna, one cannot correctly translate the Avesta prayers. What then is STAOTA YASNA, which we talk about so much? We may also add another question: Why should we pray in Avesta only and not in any other language?

STAOTA, philologically means 'praise' or 'adoration', but it is a technical term of very deep significance. Staota implies color produced by vibration of sound. Staota Yasna signifies the entire procedure and science of attunement (through the medium of these colors) produced by the vibrations of the sounds. To make it very simple: Staota Yasna is the law or the science of vibratory colors produced by the sounds.

We all know that every action has a reaction -- everything in this universe has vibrations; all sounds have vibrations. Many of us have seen a T.V. commercial in which they show how glass could be shattered by the vibrations produced by the stereo. Tansen, the famous singer in the court of the Moghul King Akbar, could induce rain with his singing Ali Baba with his utterance of a few magical words (not Open Sesame) could open the gate to the cave or hidden treasures ...

The sounds produced by the recitation of Avesta, have vibrations of the highest kind. If the recitation of these 'mantra' is accompanied by MITHRA or the thought force, the result or effect is enhanced a lot. Avesta is not just a composition of sounds and words, but has

deep meanings. So when one produces the vibrations or Staota by correct pronunciation, bearing in his mind, the essence of the correct translation and observing the laws of purity, (ashoi), the waves and currents (of colors) pass on and liberate the spiritual energies within him.

Here are some examples:

Many years ago, a Professor Gajjar invented and prepared a special type of screen which could pick up vibrations of sounds and produce colorful effects on it. The leaders and priests of different religions were invited to the demonstration of the effects of sound on the screen. One by one as the priests started chanting and reciting their respective prayers, beautiful colors appeared on the screen. When our Avesta was recited, the same effects but as our priest continued to recite, the strong vibrations caused the screen to shatter into pieces. Such was the effect of our prayers!

One could point out so many instances to prove the effects of sound vibrations and the power of prayers.

Mr. W. T. Stead and the Music Heard From the Persian Carpet:

The following account given in "Review of Reviews" in the year 1910 (or so) by its learned editor the late Mr. W. T. Stead (who was a spiritualist) would be interesting. It is stated that an English nobleman had purchased a beautiful carpet woven by Iranian Zoroastrian women. Persian carpets have been held in

high esteem by European and American tourists. This nobleman had a little daughter. It is said that whenever she was laid on that carpet, she used to start singing instead of falling into sleep. She used to tell her parents that what she was singing was what she heard from the carpet. Since what she sang was in a language other than English, and the girl was taught only English, the parents got concerned, and tried to impress on the girl that what she said was nothing but a wrong notion. The surprising factor was that on such occasions if she was picked up and laid on her own bed, she used to go into slumber immediately. On the other hand when the girl was fast asleep, her father at times laid her very gently on the carpet, without disturbing

her from sleep, and she would after a short time start singing in a language unknown to the parents and would press her parents to do likewise. This led the parents to imagine something supernatural. Three or four eminent physicians were consulted who reported her to be fully healthy in body and mind.

Mr. Stead having heard about the girl, wished to get at the facts first hand from her father. The latter informed him that the carpet was Persian, and was purchased straight from the dealer. This led Mr. Stead to the firm belief that the language of the music was Persian. He thereupon with the permission of the father brought his Persian knowing friend, and got the girl laid on the carpet.

The friend jotted down the song verbatim and informed that the language was Persian, and contained very lofty spiritual admonitions, in chanting which the singers extolled the holy path of purity taught by the Holy Prophet Zarathushtra, and exhorted themselves to walk on the path and lead a pious life. The nobleman was highly pleased that the song was so lofty, but wondered why none else but the girl alone could hear and be attuned with it, and reproduce it clearly though its language was foreign. Mr. Stead explained that her inner ears being sensitive she could hear sounds by her power of clair-audience which ordinary people could never hear, and besides, her self-intelligence being also of advanced nature, she could reproduce what she heard.

Mr. Stead then sent that song to the then British Consul in Iran for investigation, who wrote back that when Zoroastrian ladies sit for knitting or embroidery work, it was their custom to sing such songs. Upon this Mr. Stead has opined as a spiritualist that the woollen threads from which these carpets are woven, possess the excellent property of absorbing the colors produced by vibrations of sound, and when such a carpet comes in friction with the wind, it reproduces those vibrations in the shape of sound, for listening which requires the power of clair-audience.

Every thought that man can think, every desire of which man can become conscious, every feeling of which man is subject, produces or creates a vibration distinct from all others. These vibrations, as do ALL vibrations, produce or create a color, known

in the occult as an AURA. The initiate Master Teacher, or Magi, can read these colors as easily as he can the alphabet."

Now we come to the most pertinent question: who knows or knew about Staota Yasna or who could correctly decipher Avesta? The holy Magi/Magav could read the vibratory colors!

It is said that when the 21 Nasks were recited by Asho Zarathushtra's nearest pupils (those who were near Asho Zarathushtra himself in the practice of Asho, holiness), they could see a spiritual cinematograph of the worlds above; the pictures they saw were of vibratory colors and forms. These people reduced the vibratory pictures to Manthra Spenta language, but the Manthra Spenta was too strong and could be

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used only by highly pious people. So a RAENIDAR was appointed who took instructions from Asho Zarathushtra and on coming to the earth, selected passages (under the guidance of Zarathushtemo), from the original Manthra Spenta, but the most important thing is that he, the Raenidar did not alter the original language of Manthra Spenta, but added Zand, expository paragraphs. Hence we have the Zand Avesta. From the time of Asho Zarathushtra, till now, whenever political or other upheavals arose or the religion was disturbed, a Raenidar was sent to the earth. Such a Raenidar selected passages from SPIRITUAL and not linguistic STANPOINTS. According to the calibre of souls, existing at that time, only he (had authority to) made changes if any in prayers. We are at present under the Raenidarship of ADARBAD MARESPAND. He was a soul of great spiritual eminence and a seer into the future of a thousand or more years. Raenidars thus resuscitate the dwindled faith by performing marvels, re-arranging the Avesta Manthra prayers SUITABLE TO THE SPIRITUAL CALIBRE OF THE SOULS BORN IN THEIR TIME, based on Spiritual viewpoint besides the laws of Staota Yasna, WHICH IS BEYOND THE SPHERE OF PHILOLOGY.

The Raenidarship of Dasturji Adarbad Marespand is coming to an end. Zoroastrian Religion is suffering, the faith in its tenets dwindling, more and more 'ashmoghs' are arising to change, twist and distort its Truths, to suit it to their changing conditions, their life style, their whims and fancies. We watch all these with burning hearts and fearful eyes

But we are not without hope to revamp and resuscitate our great Zarathoshti Daena, the next Raenidar (of whom there is a mention in our prayers) SHAH BEHRAM VARJAVAND who is already born and getting ready, will come to our rescue. How we hope and pray for the Roshan Day!

So much for the past -- What about present? Is it possible to get such correct translations and TAAWILS (inner expositions) of our prayers in this age? BY ALL MEANS, YES! The answer is "KHSNOOM", the word 'khsnoom' occurs in the Gathas in two places -- Yasna Ha 48-12 and Ha 53-2. It means the KNOWLEDGE OF DAENA (RELIGION). It is not any 'ism', NOT A SCHOOL OF PHILOSOPHY OR THEOLOGY having

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doctrines in variance with those propounded by some other such school. **KHSNOOM IS ZOROASTRIANISM ITSELF, IN ITS ORIGINAL FORM, ITS PRISTINE PURITY!** It is the occult knowledge taught by our Religion. Religion can never be devoid of mysticism. All Religions have their occult sides. Khsnoom is the occult side of Zoroastrian Religion. It has been sent to the Parsis of India by certain Zoroastrian Saints called SAHEB-E- DELAN through one Mr. Behram Shah Shroff (1857-1927). This knowledge was gifted to us in such miraculous circumstances and Oh, what a store-house of knowledge -- (Truths) it is! it explains everything CONSISTENTLY and SCIENTIFICALLY leaving no gaps, no doubts. It is the miracle of our century. It is not only an occult science, but a way of life, the way shown by our dear Asho Zarathushtra. It is a great pity that only few people know about it, fewer believe in it and hardly anybody has the time or the enthusiasm to study it deeply. Books on Khsnoom are rare even in Bombay. (There is an excellent book in English, for basics -- "KHSNOOM", by P. N. Tavaria, from which the writer has quoted. Unfortunately, this book is out of print. Some day a generous Zoroastrian may get it reprinted, may be)

Behramshahji was taught STAOTA YASNA by the Abed Sahebs of Demavand (in Iran) and Dr. Framroze Chiniwalla, who was his honoured disciple, has favoured us with his masterpiece book "KHORDEH AVESTA-BA TAAWIL", which not only has translations from Avesta but also its inner esoteric meanings. Framroze had Behramshahji's divine blessings he gave up his practice as

an ophthalmic surgeon and has written more than 30,000 pages of Religious knowledge. If one reads all what he has written, one will never ask in the customary way "WHERE IS IT WRITTEN?" No question remains unanswered then, in one's mind.

(To be continued)
-- Silloo F. Mehta

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Continued from Page 5

It is for this reason that starving one self is forbidden for the "Mashya" and for the same reason, married life is encouraged.

There is no sense in the belief that Asho Daadaar Ahura Mazda is pleased if we eat, drink and marry. He is pleased because the attainment of the state of "Kha-etvo-dath" become a reality.

To conclude, Ilme-Xnoom explains that each word appearing in the sacred Avesta Scriptures has a special import. At times, a word may have more than one meaning and each of the meaning is made use of in context with the text.

So this is how the words "Mashya" and "Nar" differ from each other.

* * * *

EARTH

Everything on the earth and above the earth has its meaning, and especially its Secret, Soul meaning, its place, position and number, in the Order of things, which is the highest form of design, everyday of the week, every hour of the day, and every minute of the hour, has both its meaning and number

STAOTA YASNA

(Continued from last issue)

To illustrate the pertinent point I made in the last issue namely, that the correct deciphering of Avesta necessitates also the knowledge of Staota Yasna which is the Master Key; that Philology alone cannot enlighten us about the real significances of some of the terms, I shall give only few of the examples regarding the inner or the esoteric meanings of such abstruse/controversial/debatable terms.

Before I do that, let me make one thing very clear. In writing this, I do not wish to run down or belittle the scholars' learning, efforts and sacrifices they have made in their life times. It is they who have rendered invaluable services by effecting the translations of the entire extant literatures of Avesta and Pahlavi, and bringing them within the reach of the laity. It is our foremost duty to acknowledge our deep obligations to these learned man, Zoroastrian and non-Zoroastrians. We do not have adequate words to express our gratitude for the limitless labour dedicated to the alter of service of the Zoroastrian Scriptural literature, by the selfless scholars and savants of the West,-both past and present. Many of the high learned Western Philologists have tirelessly striven to explain the Avesta Pahlavi texts thus giving us the most praiseworthy help in various ways. Priceless are their labours and to them are due our warmest thanks and appreciation. I personally know a few of our present day Defenders of Faith who have

labored tirelessly for years and sacrificed their material gains in search for Truth. Oh, how I wish that even a few of our co-religionists would have had that real courage and sincerity! My hats off to them

Why then our honest and legitimate criticisms of the short-comings of PHILOLOGY (and NOT PHILOLOGISTS)? Let me give a very short answer in the words of Ervad Phiroze Masani. Some of you may have read the article on Ervad Masani. Here are some of the words from: 'IN MEMORIAM',....

"An Athravan by birth, principles, and practice learned in Law and Letters was born for a specific and a well-defined mission (to strengthen and stabilize Kshnoom) before he passed away into realms of brighter existence.... May his soul rest in Peace Eternal in the loving embrace of Sarosh Yazad!

A brilliant scholar of languages and literature an excellent mathematician, a solicitor, a noted teacher, a fearless speaker and editor, an acclaimed pundit in Zoroastrian and oriental studies, an ardent student of Zoroastrian mystic studies, an incessant writer who bagged prizes, medals, and scholarships in schools, colleges and universities". Here are the exampliss -- Kshnoom -- the Light -- that dispels all darkness; as the Reality that dissolves all Illusions!

Name Zarathushtra (i)

'Zar' means golden or yellow, and the suffix "ushtra" literally means

(To be continued)

STAOTA YASNA

(Continued from last issue)

(i) **NAME ZARATHUSHTRA** : 'Zar' means golden or yellow, and the suffix "Ushtra" literally means 'a camel'. So the name would mean one possessing a golden/yellow camel. Does that make much sense? It will, when you know the real significance of the meanings of the words 'yellow' and 'camel'.

A camel signifies or stands for spiritual, divine knowledge and yellow for the colour which marks its zenith. The zenith of spiritual and divine knowledge, wisdom and spiritual practices show old age, which commands respect. This agedness is assigned yellow colour.

(ii) **'GEUSH URVA'** is commonly understood as "soul of the Ox". Actually it designates the beneficent sub-agetic potentiality. It is the animated form, arising from the totality of souls on earth, on the **WHITE** (pure) side. This is proved in Bundehesh; 4,3 in which it is stated that Ahura Mazda showed the Farohar of Zarathushtra and said that he would create HIM in the world, who would preach abstinence from wickedness. Thereupon, Geush Urva was happy and said, "I will rear (protect) the creation".

(iii) **AIRYANA VAEJA** : From Vandidad 19,4,11, we learn that A^{sho} Zarathushtra was born in Airyana Vaeja ... Prof. Henning states: "The Avesta places them (Zoroaster and Kai Vishtaspa) in a country vaguely named Airyana Vaeja." He calls it "vaguely named" because this name is not to be found in the geography of the known-material world.

According to Avesta, our earthly globe is divided into two sections

on spiritual lines, one of which is holy, and Satan-free and hence called **KHANIRATH BAMI**, located in the Arctic region towards the North Pole. This **THRISHVA** has been buried under deep snow since over 10,000 years, hence its existence and true geography are unknown to philology.

(iv) **RIVER DREJYA** : In Airyana Vaeja, there is a holy mountain called **'HARAITI BAREZ'** or mount Alborz. On the top plateau at the highest altitude, was our prophet's father, Pourushaspa's mansion, where Zarathushtra was born. Here on this plateau flowed, from the far heights of the planetary world, **AHA CHITHRA AND VOHU CHITHRA**, the vibratory currents of holiness and goodness. This flowing of such blessings is allegorically depicted as the river **'DREJYA'**.

(v) **NAV-GAREH** or the **NINE-KNOTTED STICK** Holy Zarathushtra has been shown in pictures as holding in his hand, a nine-knotted stick. The word 'gareh' can also be read as "gena" which means a maiden.

According to Zoroastrian Numerology, number nine indicates perfection. The above mentioned 9 maidens were the animated phantoms of the 9 grades of holiness, possessed by Zarathushtra. Each potentiality bears a **KEHRP'**, i.e. phantom body-form of a maiden, but **NO PHYSICAL BODY**. These maidens possess life, consciousness, spiritual self-intelligence and divine knowledge and are obedient to their holy procreator. The stick represents strength or power to its holder.

(vi) **TURBARATUR** : It is commonly understood that Turbaratur was an

evil magician who killed Zarathushtra, with a dagger in his back and was himself killed by Zarathushtra who flung His rosray at him. (!) (May Asho Zarathushtra forgive me for writing this nonsense even for explanations sake) There is nothing as absurd as and furthest away from Truth, than this thought. Could Zarathushtra die? Could death as we understand and experiance, befall Him? Above all, could He be murdered? Was God so very weak or powerless that He could not save His messenger who had completed His mission? **AVESTA PROCLAIMS THAT HE COULD NOT BE KILLED BY ANYONE. NOT EVEN BY THE BIGGEST LORD OF EVIL.** (Tir Yasht. 44)

Angere Maniyu, the Master of all Evil, first tried to lure Him and then to threaten, but Zarathushtra with his divine weapon of Ahunwar and his "Nine-knotted Stick" defeated him and all his evil helpers.

Who or what then was Turbaratur? Turbaratur represents the invisible, monostrously inflated gigantic cloud of DARKNESS that rained dire havoc on the earth with famines, floods, earthquakes, warfares, etc. It was the huge accumulation of black whirlpools of destruction and devastation. It was a tremendously powerful ultra-magneetic cloud which "vibrated in its every atom, with evil and a design for destroying the whole of the earth and everything on it. You can faintly imagine this by bringing to mind the mushroom radioactive cloud when the atom-bomb burst on Hiroshima or nuclear bombs were tested by mad nations. The radio-activity, with its devastatingly cruel nature, spread out and brought about most agonising diseases pain

and death to humans. But that cloud was nothing compared to the huge Turbaratur Whirlpool that had the evil energy enough to disintegrate every atom of matter on earth. It could have a headlong clash with earth like an infinitely huge comet rushing out"....

COMETS THE VESTIGES OF TUR-BARA-TUR

Although it is true that Tur-bara-Tur, the dire inflated evil body of Darkness is gone, and has been rarefied, yet certain it is that its vestiges do exist still in the appearances of comets. Whenever owing to the influence of Time factor the Darkness of Evil increases it gives birth to comets the visitations of which portend calamities to follow on the earth, such as, warfare, death of great personage and the like. Compared to Tur-bara-Tur, the comets may be said to be the trails left of the unimaginable havoc wrought by that dire fiend in pre-Zarathushtra ages.

In "The Sky Is The Limit" by Mr. Llewellyn George of California, under the head "Comets" (p.57) it is stated as under:

"The records of observations which extend back century upon century are unanimous in agreement that comets produce changes in the atmosphere in the affairs of men, and on the earth. Their passage through the Solar system seems to derange it for a time. Because calamities of various sorts befall the earth with the advent of comets, they are deemed heralds of misfortune."

Now we go on to understand the meaning behind the incident of zarathushtra's passing away as given in Pahlavi text.

Zarathushtra after the completion of his divine mission of establishing the Zoroastrian Faith, set himself to the great task of delivering the world from the onslaughts of Turbaratur. When the proper time arrived, Zarathushtra convened a large gathering of devotees in his specially consecrated "Fire-Temple", where fire burnt incessantly without being fed with any kind of fuel. Here He gave His first sermon and then commenced concentration and prayers. He created a powerful magnetic force around His Human form and attracted Turbaratur towards Himself. The cloud was compelled to focus toward Zarathushtra, its direction became restricted. It could not go anywhere else so it rushed towards Zarathushtra's human form. The Divine Human form was ready for the clash, and they clashed. There was a swift transmission of energies.... powerful magnetic storms... and the Whirlpool disintegrated.

**THE WHOLE SHOCK WAS
ABSORBED BY ZARATHUSHTRA'S
HUMAN FORM;**

Zarathushtra darted the ring of his shining halo like missile towards the center of Turbaratur, which shattered the clouds of Darkness. The Zarathushtra then deliberately drew the due rebound shock of the impact, upon his purity=perfect body thereby disintegrating the four elements therefore. Thus the Human form was dissolved and Zarathushtra's Yazatic Light flew away to Pahloom Ahvan and further.

In the above allegory the rosary represents the ring of the halo of Zarathushtra; piercing dagger from the back stands for the rebound-shock and the killing of Zarathushtra.

represents the dispersal of his elements and the ascension of His soul to paradisiacal station Vixhiz the special and highest form of passing over to

**Zarathushtra's Passing Away by
Lightening or a Flame from Heaven**

In Greek and Latin accounts cited by Prof. Jackson, there is reference to lightening or some such luminous phenomenon connected with the passing away of Zarathushtra. Since such occurrences are normally impossible and incredible in the case of worldly people, they are mentioned as 'fabulous' by the illustrious scholar (Jackson). He gives them in his book "Zoroaster, the Prophet of Ancient Iran" as under:

"From the fate of Empedocles we are not surprised to find a miraculous departure attributed to a great sage; and the Greek and Latin patristic writers give a fabulous account of the passing of Zoroaster. His is no ordinary end; he perishes by lightening or a flame from heaven, which recalls the descent of the fiery chariot and the Whirlwind in the apotheosis of Elijah. For such a description our principal source is the Pseudo-Clementine RECOGNITIONS and the spurious Clementine HOMILIES, whose statements are followed by later writers. All these passages are given in Appendix V, so they are simply summarized here. [The best material on this subject from the classical side, is to be found in Windischmann, ZOROASTRICHE STUDIEN, pp. 306-309 (accessible now in translation, Darab D. P. Sanjana, "Zarathushtra in the Gathas" pp. 131-135.)]

Here is another quotation from the book -- KSHNOOM by TAVARIA:

No Mausoleum of Zarathushtra.

Had Zarathushtra been killed by a human being as alleged, the great Iranian empire would have erected in his memory, lofty mausoleum and we would have had at least the ruins of that monument, just as we have various ruins existing to this day like those of Persepolis. Nay, such place and the monument would have become the holy centre for pilgrimage by Zoroastrians. Moreover, the narrations of the events of his death, the attendance of the king and the courtier in the funeral and speeches delivered by them would have been preserved in Avesta-Pahlavi writings and such books in the form of Nusk or Nusks would have been referred to with great reverence by the community. But, as we know, nothing of this sort has happened. On the contrary, we find indirect proofs of his becoming invisible.

These were just a few of the many examples of misinterpretation of terms which lead to disparity, disagreement, disunity among scholars and other exponents of our Religion. On pages 5-7 of the book **ESSENTIAL ORIGINS OF ZOROASTRIANISM**, by D. Framroze Chiniwalla, Ervad Masani gives a list of 105 Avesta words and terms which he says are like sealed boxes without the key of Kshnoom exposition. So definitely there is more than meets the eye.

Let me conclude by quoting Ervad Masani's words :

It is therefore a duty of all writers and preachers of Zoroastrianism to constantly place before their reader and hearer the ideal teachings of ancient Zoroastrianism which we

are at present fortunate to come by through the help of the Gathic "Kshnoom." Let us all join hands therefore to acquire this genuine knowledge of the most ancient religion of Zoroaster, and let us all leave some glimpses of this ideal knowledge in black and white for the guidance of posterity. Let pride and prejudice give place to humility and earnestness. Let destructive activity of ignorant religious controversy die out so that the constructive energy of enlightened propaganda may be working for the future edifice of a glorious revival once more of all the most beautiful and most charming teachings of the Law of Zarathushtra.

-- Silloo F. Mehta

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(Continued from Page 6)

of Drvao. Here a large mass of the souls succeeded in eliminating their Drvao by self-effort by a process somewhat akin to that of evaporation. However, there was another lot of souls which could not do so owing to their Drvao being very rigid or dense, and so for their purification, Nature has created 'Dami', lit. creation (the Space) with which begins the mortal section of the Universe.

-- P. N. Tavaria

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The belief in God has to be based on faith which transcends reason.

A living immovable faith is all that is required for God-realisation.

He reveals Himself daily to every human being but we shut our eyes to the small voice. We shut our eyes to the Pillar of Fire in front of us. I realise His Omnipresence.

(Mahatma Gandhi in "Truth is God")