
ARE WE, PARSIS, AWARE : WHO IS ASHO ZARATHUSHTRA?

**The Whole Avesta Vibrates With the Truth that
He Was a Yazat in Human Form.**

Is Manashni - Gavashni - Kunashni, a "Simple" Teaching?

To say, as many Parsis of this day do, that our Religion is "very simple" with its "just Manashni Gavashni Kunashni," is a huge escapism and a sign of intellectual laziness. A Religion cannot be just "simple". Its subject matter ranges from a speck of dust to God and therefore covers each and every branch of knowledge, science and art including the art of living. It teaches the rules of life, a human is required to adhere to on this temporary motel, a whimsical globe called earth.

Even Manashni, Gavashni, Kunashni is not that simple. Definition of 'good' is a riddle wrapped in an enigma. Communist good was different from Nazi good, both of which in turn were different from democratic good. Autocratic good, whether from a king or military general, is far away from all these. The riddle becomes further entangled, when we hear the proclamation of all Religions that what is good can be decided only by God and not man. His decisions in that behalf are conveyed to the humans by His Prophets, Avataars, Sages and Saints. The Message is loud and clear in all Avesta, (for instance in Gatha - Yazashney Haa 45-3, 45-5, 30-2, 53-6, Meher Yasht (e.g. Kardehs 18, 23, 27) and other Yashtas, Patet Pashemaani - Kardeh 3). Yet to add insult to the injury the American Jafri Irani Caucus declares, with great pomp and ceremony that according to their Zoroaster, even the sinners and non-saintly humans can arrive at the good and the truth, by their own thinking! (Nietzche and Hitler were right!) THAT is the root of the conversion maniacs' inverted thinking; THAT is the accelerating doomsday clock of the Parsis.

The necessary corollary which follows from these poisonous propositions - viz. think out your own truth and do what your mind prompts you to do - is that this nice fellow, Zoroaster, was such a simple man as to give us licence and liberty to believe and do what we want to; it is so amazing that in a pastoral prime age he came out with such "truths" which "modern" science has arrived in the progressive 19th century. Parsis hardly know that the progressive 19th century has retrogressed into a bottomless pit in the 20th and 21st centuries and the humanity's doomsday clock goes faster everyday. All the theories and thinkings as also progresses and practices of the 19th century are now tolling the bells of the erasure of the humans off the globe. Wake up ye dreamy Jafris, Iranis, Farhangs and their mentally lazy satellites. What Zoroaster has said, according to this cult and Caucus, has proved to be frightfully wrong.

In addition to the riddle of the definition of 'Good', the words Manashni, Gavashni Kunashni are equally puzzling. What is a **thought**? Where does it come from into our head? The brain is loosely described as a house of thought. But what is brain? It is said that the brain is the darkest continent in the geography of man. It is actually and physically placed in a pitch dark room in our head. And figuratively too, it is in the dark i.e. does not know much about itself. What do you think about your thinking? Think over this question. Thought and thinking point towards "consciousness" and what is consciousness, is another question which has confused philosophers, physicists, psychologists,

psychiatrists, theologians and even yogis since hundreds of years. Not a 'simple' affair, this GOOD THOUGHT.

And 'word' and 'deed' are also not 'simple'. I won't go in the science, physical as well as as esoteric, of these two words except stating that the holy Avesta has half a dozen different words for tongue and speech; and the deed is another wrapped mystery. Add to it our experience that 'word' and 'deed' emerge from thought which itself is a great enigma, and the simplicity of this simple Manashni G K explodes away with a big bang.

Humans are manifestly spiritual beings, so said the Australian sculptor Peter. Life is not a 'simple' occurrence. From Mummy's tummy to the death yard it is a most complicated affair. And as regards before - birth and after-death, we are completely in the dark. What 'simple'?

We are on this globe, in a motel, on our way to God. Therefore "follow the Path of your Dharma," said all Prophets and Saoshyants. That is the real, right and the truth, "Thus Spake Zarathushtra; and not the Nietzsche's or GAC - Gatha Alone Cultwallas's or conversion fanatics.

All Avesta proclaims that Zarathushtra was a "Yashtey - Yazdaan" and "Ham Kherpiey Ameshaspandan", that is, a "Yazat" who was given a human-form by Ahura to carry out His divine mission of "Daenaao" - Religions. Mazda's divine plan of "Daenaao" is set out in Gatha Haa 31-11 and elaborated in 33-13, 34-13, 46-6, 49-9. Yashtey Yazdaan Zarathushtra has been assigned the task of helping Nature in executing that plan. Not a nice simple common-sense man, this Mr. Zoroaster from a pastoral age, who was so virile as to have three wives; (thirty would have been more virilous;) and 6 children (60 would have been better.) What balderdash from the self appointed ratus and massiahs, who thrive on the Community's ignorance and

unawareness, lethargy and laziness.

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Who is a Yazat?

Imagine Ahura to be a sphere of divine Light, emanating and spreading numerous RAYS of Light all around in His Creation. Each of these Rays is a divine conscious living entity, who is assigned a certain specified task. They are called the Yazats. They carry out the task assigned to them in a holistic fashion. This means, each is aware of the other Yazats' assignments and help them, so as to work in unision for the final aim of taking the whole Creation back to Ahura. This is described in Fravardin Yashta, Kardeh 23, by the words "Hameym Mano, Hameyam Vacho, Hameym Shyothnem."

There is a main assemblage of 33 Yazats (set out in Sirojaa Yashta), 5 Gathas and the 6th Zarathushtra Gatha. Of these 39 Yazats, 7 are specially named as 'Ameshaaspad's - Ahura Mazda to Amardaad, on our calendar. These seven are the members of Ahura's chief cabinet. The others are their coworkers. There are then numerous sub-channels emanating from each Yazat and each sub-channel itself is a Yazata.

Each Yazat manifests itself into three divisions of the Creation. They are : (i) the Divine called Hasti, composed of the Rays of pure Yazatic Light, (ii) the Ultra-physical, called Nisti, which is constituted of ultra-material Energies and Forces; (iii) the material world constituted of physical energies and physical matter, a part of which can enter into our conscious experience. Whatever things and objects we, the normal humans can see, observe and experience through our five senses are the physical or material manifestations of the Yazat's divine Light. For instance, when you see a tree, you are looking at the materialisation of the Yazatic Light of Amardaad Ameshaspand; a mountain, of

Zamyad Yazat; Water, Avan Yazata; Sun, Khurshed Yazata; moon, Mah yazat; wind, Govaad Yazat, and so on.

The first assemblage of 39 yazats is collectively called "Ahuraaonghho." (The word occurs in Gatha Haa 30-9, 31-4.) Gathas are also Yazatic Channels. (Yazashney Haa 55, Gatha Ha 28-0). **Zarathushtra Gatha is one of the Yazats and the Prophet Zarathushtra in the human form is a channel from that Gatha.** These mystical truths are spread out all throughout in the Avesta, and elaborated by Ilm-e-khshnoom. The subject is treated at various places in the Khshnoom writings. For instance in Framraoze Chiniwalla's "Khshnoom Nikeeh-e-vehdin" Vol. I, Gatha 28, Yazashney.

In Khordaad Yashta, Zarathushtra is referred to as of the rank of Ameshaspand. One who reaches Zarathushtra, reaches the seven Ameshaspands, the very first passage declares.

Farvardin Yashta, Kardeh 24 (92) says, "Ameshaspenta"s accepted Him, with unflinching faith and Devotion, as the Ahu (the Lord) and Ratu (the Leader), who can lead the earth and everything on it to Immortal Existence.

Tir Yashta, Kardeh 13 (44), proclaims that as the Divine Star Tishtra is the Lord of all Stars, Asho Zarathushtra, the Divine Human has been appointed by Ahura as the Lord of

man; Angramino (the master of evil) cannot kill Asho Zarathushtra, so also, neither any evil spirit or fairy or any worshiper of evil beings or any man can kill him. Similar pronouncement is made in Vendidad Pargard 19, (3), to the effect that nobody can kill Asho Zarathushtra. (Then what about that Toorbaraa-toor who is reported to have killed Him? That is another fascinating narrative. A short version is given in K. N. Dastoor's "Zarathushtra, the Yazata" (Zarthoshti Dini Sahitya Mandal, 2001 - Chapter 13).

The most effective piece of Scriptural evidence for the Truth that Asho Zarathushtra was Yazat in human form, is (as pointed out by Khurshedji Cama) that a **Khsnooman** is assigned to Him in the Holy Avesta. In Yazashney Haa 3-2, 21; 4-23; 7-21, the following words occur

“કનૂમઈને ઝરથુત્રહે સ્પીતમહે અષઓનો
ફવષેએ અઓખો નામનો યએતહે.

Exultation (joy, delight) to the Fravashi of Asho Spitman Zarathushtra, the Yazat of the renowned name.

The word Khshnooman is a technical term used in Avesta Prayers and Kriyaa-Kaam as a Manthric formula for invocation of and attunement with a Yazat. This subject calls for a separate treatment. Please see page 20.

WHO IS ZARATHUSHTRA? - GATHA'S TESTIMONY

"The All-wise, All-knowing, All-pervading Weaver of Evil into Good, Ahura Mazda, proclaimed His unalterable prediction : none other than Zarathushtra, the possessor of the Power of Asha, is, at this time, destined to be the Ratu, Ahura Mazda's Deputy, whom my Yazats have predetermined as the Farmer of Truth and Harbinger of Minoi Wealth."

Gatha Ahoonvad
Haa 29-6

(Translation based on Gujarati translation
of Framroze Chiniwalla)

ASHO ZARATHUSHTRA HAS BEEN ASSIGNED A "KHSHNOOMAN" IN AVESTA.

"Khshnooman" Means a Manthric Composition to Establish Divine Attunement With a Yazat.

A Holy Scripture of any Religion is not a piece of literature or poetry or essay or drama. It is a divine composition of Mantra or Manthra, which generates spiritual forces and energies within one who chants it as also out in the universe.

All our Prayers are such Manthra. They are structured and designed by Asho Zarathushtra and His Deputies and Disciples. The Manthra Prayers are founded on "Staota," the Divine vibrations, which are the basic ingredients of the whole creations of Daadaar Ahuramazda. This Science of Staota is elaborated in our Holy Scriptures at several places; so also the working and operation of Manthra. The late **Phiroze Masani** has in Chapter VI of his "**Zoroastrianism, Ancient and Modern**" quoted and explained a large collection of those scriptural references on Staota and Manthra (On Staota : 13 references from the Gatha and 27 from the other Avesta. On Manthra, 12 from Gatha, 58 from other Avesta) (1917-2000 - Parsi Vegetarian & Temperance Society). On page 127 of the same book, while narrating 10 Fundamental Laws of Zoroastrian rituals Phiroze Masani gives an excellent meaning of the word Manthra :

"Manthra - the law of efficacy of the Mystic words of charms composed by the Prophet in unision or attunement with the Original Universal Musical Note - the creative Word - Ahun Var - the law whereby the Urvan or soul can be en rapport with the Music celestial."

Apart from the evidence in the Avesta, the internal structure of our Manthra Prayers

shows that some Mystical rules and cannons are followed in their compositions. Some passages or some sentences are required to be repeated specified number of times. Certain small prayers like Asheym, Yatha, Yenghey haataam are found in the beginning or the ending parts of the most of the Prayers. There seems to be some science of numerology, like, Yatha is to be chanted 1 or 2 or 5 or 10 or 21 times at different places; Ashem 1 or 3 or 10 or 12 times. In Afringaan and Yazashney Kriyas 2, 4, 5, 7, 8, 10, 12 Yatha's are chanted at different points. In Vendidad 200 Yatha's and 100 Ashem's are to be recited in Pargarad 19. Prayers Ahmai Raeshcha, Hazangarem, Jasa-mey Avangahay Mazda and Kerfeh Mozded always occur together in a quartet. Vendidad Pargarad 10 specifically narrates Manthra passages to be chanted twice or thrice or four times and describes their respective effects. Each of the five Gatha's has one passage to be repeated twice.

Some Prayers have changing rhymes and rythlms and meters. Some sound like poems. In the voice of a competent mobed, they flow and flower like musical passages. Each prayer has specific title, like Geh or Niyash or Yasht. They are like songs addressed to Nature and its divine forces and energies. Mostly they are the invocations to different Yazats, like Khorshed Niayish, Meher, Mah, Avan, Atash Niyash's. There are 23 Yashts for different Yazats, some long, some short; some heavy, some light; some hard some soft. The very composition, the structure and design, form and fabrication, construction and conformation of words, sentences and passages inspire within us a blissful feeling that here is a divine

edifice of letters and words enabling us to communicate with Mother Nature and God Himself. Here is a beautiful garden of colourful roses and flowers with bulbuls and cuckoos singing the Raga of divine love and carrying a wind of fragrance towards that Ultimate Source of all fragrances of human devotion and divine Ishq.

Every Niyash and every Yasht is a dedication to a particular Yazat. It invokes and brings towards the one who chants, a flow of the Yazat's Light. Each Yazat is a ray of Ahura's own Light emanating from Him. The Niyash or Yashta, through its chanting, **attunes** the chanter with the Yazat. The Mantric Power in the words of the prayer does this.

Every prayer contains specified Mantric sentences for such attunement, comunion and divine communication with the Yazat, set out in a set pattern. This is called "**Khshnooman**". One illustration will make this clear. Khorshed Niyash is meant to attune us with the Yazat Khorshed. Our visible sun in the sky which is a sphere of atomic particles, is the physical manifestation of the divine unobservable Light of Khorshed Yazat, which emanates from Hasti, the divine world of Yazatic Light. The aim of chanting Khorshed Niyash is to get attuned with the Khorshed Yazat of the Hasti world, through the physical sun which we see from our earth.

Somewhere in the middle of the Khorshed Niyash the following passage occurs :

*"Fravaraney Mazdaysno
Zarathushtrish Veedaevo Ahura
Takeysho (1)*

*Haavane-ye Ashaonahey Ashahey
Rathway (2)*

*Yasnaaicha Vahmaaicha
Khshnaothraaicha Frasastayecha (3)*

*Saavangahey Veeseeaicha
Ashaoney Ashahey Rathway (4)*

*Yasnaaicha Vahmaaicha
Khshnaothraaicha Frasastayecha (5)*

*Havarey Khshaeytahey Amshahey
Rae-vahey Aurvav Aspahey (6)*

*Khshnaothra Yasnaaicha Vahmaaicha
Khshnaothraaicha Frasastayecha. (7)*

The line in bold italics above is the special invocation to, and attunement with Khorshed Yazat; it is termed as Khshnooman of that particular Yazat.

The passage proceeds :

*Yathaa Ahoo Vairyo Zaotaa Fraa Mey
Mrootey (8)*

*Athaa Ratush Ashaat-chit Hacha Fraa
Ashava Veedvaao Mrao-too. (9)*

We will not for the time being go into the rich spiritual meaning and translation of these Avesta sentences. They are the Mantric formulae having the power to attune the chanter with Khorshed Yazat, and we shall confine ourselves to that aspect alone. You will find that every Niyash and Yasht has in it this passage starting with "Fravaraaney Mazdayasno.... All of them contain the same lines, except no. 6, which is the special invocation formula for the particular Yazat. That line (no. 6) is called the "Khshnooman" of that Yazata.

The word Khshnooman has the root "Khshnoo" or "Khshanaa." Several meanings are indicated. The allied word "Khshnoom" is translated as "propitiating or stimulating worship; divine joy, bliss, ecstasy; mystical Knowledge, IIm, religious lore; spiritual satisfaction or contentment. "Khshnooman" can therefore mean a Mantric Formula which brings in or impart all these.

In this context Framroze Chiniwala has explained the word thus :

**Avesta has a Khshnooman of
Zarathushtra. What does**

Khshnooman mean? In the Prayers of 'Niyash's and 'Yashta's to various Yazats, at the beginning while invoking them they are offered praise (homage, supplication, petition) in a special Manthric way. An earnestness is expressed to join with them in comunion through a unique manner. An ecsatic joy is proclaimed towards the comunion.... Such a Khshnooman is assigned to Zarathushtra in Avesta."

– (Nikeez Vol. I - Page 233)

There is no seperate Zarathushtra Niayish or Yashta. However a Khshnooman is recited for Him in a Kriya called "Para-grava" or "Paragroo", which preceeds the major Yazashney Kriya. There the special line no. 6 for the Zarathushtra Yazat for His Khshnooman recites :

**"Zarathushtrahey Spitaamahey
Ashaono Fravashey (Khshnaoetra
Yasnaaicha...).**

This Kriya has a subtitle "Varas ni Baaj Levaani Kriya."

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A community :

whose alleged leaders do not understand the divinity of their own holy scriptrues;

a section whereof blasphems its own Religion;

whose priests and members are too lazy and too lethargic to protect their Faith;

whose scholars i.e. guess-shooters do not even understand the Yazatic stature of its own Prophet —

is doomed to be, and deserves to be, annihilated from the surface of the observable earth.

Mother Earth - Geush Urvaa - will not be unhappy. There is Aivi Thrishva, the unobservable Mother's heart which has the key.....

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WHO IS SPITAMA ZARATHUSHTRA? – TESTIMONY FROM THE GATHA

"(Said Mazdaa) Spitama Zarathushtra is the only exceptional One who alone can grasp my "Saasnaa" (Teachings, Directions, Doctrines, Cannons, Precepts). It is His wish to absorb and impart, on behalf of Us, Mazdaa and Asha, all the mandatory prescriptions, Tarikat's, practices, Equipments, Sacred Counsel moulded (formulated) by Us for tilling (alchemising) the ground of Druj (the Evil), so that one who puts them in practice shall attain and pronounce the Word of Truth and the abode of the Minoi Yazatic Light."

**Ahoonvad Gatha, Haa 29-8.
(Based on Gujerati Translation
of Framroze Chiniwalla)**