

PARSI PUKAR ENTERS ITS 9TH YEAR

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**ILM-E-KHSHNOOM, Not only the Mystical Science
of Zarathushtrian Daena, But Also a Frame of Mind
and Opening of the Heart.**

9th Year !!!

As the poet Wordsworth sang,

"Time Flies."

But has it a destination? A Manzil? YES, THEY say, it has.

Who are "THEY"?

Ahura-Mazda's Divine Messengers, Prophets, Ashavans, Saints, Rishi's, Muni's Sufi's, Murshid's!
Manzil, the goal, They say, is **FRASHOGARD**.

WHEN - the fresh wind of serenity and saintliness shall whirl in the green woods and pastures emanating the music of "Akhsti", "Haamvainti", "Ham-Mithra" - Love, Peace, Harmony, with the Divine Shepherds looking on;
WHEN - the heart of the humans shall overflow with Ushta, the divine bliss, ecstasy, rapture;

WHEN - the heart shall orchestrate the mind and tongue, and all the three (Dil, Demag, Jaban) shall sing the same melody and vibrate with the same rhythm;

WHEN, as the poet Shelly sings:

"The lion now forgets to thirst for blood

There might you see him sporting in the sun

Beside the dreadless kid."

* * * * *

But is this not an empty dream?

Look around. Pain and misery, strife and tribulation, horrible death and huge destruction, oppression of man by man, the massacre of the innocent, the slaughter of children, the ghastly sexual offences, the gruesome crimes, sins all around!

And look at the satanic invasion of pride and carnal passion, the greed and envy, selfishness and hatred on the human psyche. Are we not hoping against hope? Is it not wishful thinking?

False Witnesses?

But, can we say; all the God's divine witnesses are lying? No doubt, the world we live in is a mystery, wrapped into an enigma, a temporary abode, where we experience eruptions of physical pleasure and pain. In the vast gardens of Khshnoomic writings, a colourful bird chirps :

"This world of ours is like a riddle. Why and for what it came into being? All right that it be-came, but from where did it get its temporariness? At times war, at times blazing inferno, at times flood etc etc; the conditions change and new burdens are to be born; oppression on the good; enjoyments to the bad; an infant dying at the moment of birth or being born blind; crullest tyrannies on mute animals; nations fall and rise - how and why do all these happen? They are called riddles. When their meaning is somewhat

understood, a kind of **delight of KNOWING** is generated, which can lead to imagining what USHTAA can be, and **in that imagination itself dwells Ushtaa**. This delight and KNOWING is called "**KHSHNOO**" in Avesta, which is ordained to be pointed out grammatically in second person by the word **KHSHNOOM**. **The DHARMA in Khshnoom consists of taking the faults of others as our own, and to wish and pray that may their faults be remedied.**

In such wish and prayer, there is a kind of solace and peace, resulting in blissful delight. **There is thus an ecstasy in Ilm-e-Khshnoom, which shows more happiness than the worldly pleasures;** it develops the virtues of "Rayaazatmandi", "Zarzdaiti" and "**Az Anaai Khorsand Hom**", meaning the awareness, and knowledge that whatever pleasure and pain that come on me, they lead me to my spiritual progress; the virtue of keeping myself calm and cool by thinking that the happiness of others is my happiness; dedicating my own tarikat's to others; having the knowledge and awareness that my own spiritual progress cannot be achieved **without maintaining a bond between myself and my other brothers and sisters, who are on the Path**. All this generates a spiritual strength - "Shakhsiat".

Framroze Chiniwalla in "Khshnoom Nikiz-e-Vehdin", Vol. II, page 503

Please read the above words repeatedly. Swim in their music. This is the song of 'bulbul' - nightingale sitting on a green branch. This is Khshnoom, the ecstasy of life, whatever be our personal circumstances. Khshnoom is not merely knowledge of Zarathushtrian Mysticism, to be studied like in an University and make a pompous show of it amongst the innocent faithful. **It is a WAY OF LIFE and KNOWLEDGE TO BE LIVED EVERY MINUTE**. And this humble Magazine is intended to bring it in your life.

One of our aims as declared in and from its first Issue, was to infuse the knowledge of Khshnoom in our readers, which can enable them to understand our Din, its holy scriptures and its spiritual Institutions viz Sudreh Kushti, Mantra Prayers, Yasna-ceremonies, Atash-Kadeh, Donhma, Meher-patet, and Boonak Paasbaani.

Inherent in this was the aim to awaken our readers to the **PRACTICE of Khshnoom in daily life**, which is nothing but the practice of the Din itself. Whilst entering into the 9th year, we elaborate those Rules of life and living on this earth, which are inherent in the knowledge of Khshnoom. The rules are tersely woven into the above words of the Bulbul singing on the branch of the Sarv Tree, and revealing the divine lessons. As Khwaja Hafiz Shirazi put it:

બુલબુલ ઝે શાખે સર્વ બ ગુલબ્યાન્ને પહેલવી
મી ખાન્દ દુશ દર્સે મુકામાતે મઅનવી.

"From the branch of the sarv (cypress) tree, in the heroic tunes of the ancient Pahalvi, the Bulbul Was singing last night the songs of the Divine stages of Creation (cosmogogenesis)."

Earth, a Laboratory of Alchemy

The first step is to cultivate a certain **frame of mind**. For this, we are required to know certain truths taught by Daenan-i.e. Dharma, Religion. The whole Creation of Ahuramazda, from its Divine world to our physical earth is a huge laboratory for alchemising 'evil' into 'good'. Earth is one of the places where there is a concentration of the evil. Non-saintly humans like us are the carriers of evil in our bodies. Our Ruvaan, soul is imprisoned in the body. The evil is woven into it. We have to alchemise it by following the Rules of Daenaa. i.e. living the life as ordained by it.

All pleasures and pains, happiness and misery, good times and bad times, are a part of the alchemising process. They come on us in cycles. The first rule is : "**Az Anaai Khorsand Hom**" : I am happy, I am delighted, that this calamity has visited me, because it is a step towards my spiritual progress. For instance, if it is illness I shall bear it and take all steps to cure it, so that I may become healthy again and do my duties, towards Ahura once again. But it is all God's will and wish. There is a saying in Islam that in illness and calamity, God visits us.

This thinking is a difficult exercise. The mind requires to be attuned to the thought. How to do it?

EGO Versus ARMAITI

This takes us to the next rule. **The mind should be full of LOVE towards all and hatred towards none. And to achieve this frame, you must dissolve your ego, your I-factor. And for that, you must invite "Armaiti" to arrive and stay in your mind.**

Ego is our arch enemy. Zarthoshti Din teaches us that it was the original ego of our Ruvaan that generated evil. It has stuck to us like an octopus. All the strifes and quarrels in the families and nations have ego as their source. It oozes in our mind like mud.

Somebody insults you, abuses you, casts aspersions on you, is jealous of you, wishes ill of you, tries to harm you. What should be your attitude? Revenge? Hit back? No! Just, "God bless him; may his bitterness be dissolved; may his hatred evaporate; may his burning feelings cool down ". If you can think thus, you are nearer to God. This is a hard robust, exerting exercise, but the Din wants you to cultivate the frame by dissolving your own ego.

There is a divine bud in your heart, which can bloom into a fragrant rose. Its fragrance can permeate your ego and dissolve it. The rose is called, **"Armaiti" in Avesta** and **"Boondak Manashni" in Pahalvi**. Let the Bulbul of Khshnoom sing again :-

The meanings in Armaiti and Boondak Manashni are: (i) highest Truth (Param Satya), (ii) Intense feeling of devotion" (iii) humility, (iv) submissiveness-absence of ego (Namanapanu). Here submissiveness means to correct (amend, rectify, improve, reform) by (sweet) persuasion. For such persuasion, patience (Sabaryat) and egoless-ness, "Naakasi" are needed. Naakasi (literally, "I am nobody") means cool minded ability (Taahrat) to understand the opposite person's words (view point); 'Tamiz' - politeness, (courtesy, grace, loving manners); (Bardaasht) tolerance (forbearance). This means, you must have the patience to listen to the opposite person's words; even if he becomes rude, you must nourish him towards the good (truth), by showing extreme courtesy and making him ashamed (of his rudeness). One who is attuned to Armaiti, can have the strength of these virtues."

**- Framroze Chiniwalla in
Spentomad Gatha, while treating
Haa 47-3- page 30-31)**

These are the Laws of Life taught by Asho Zarathusthra and all Prophets and Saints, and elaborated by the Rose-garden of Ilm-e-Khshnoom. This humble magazine, is a very tiny bulbul singing on a small branch, trying to sing the divine song for you, my readers.

But it is not the first bulbul to do so. Other sweeter and stronger nightingales have already poured their music, from the Divine Garden towards the disarrayed jungle of the Parsi Community. The three monthly **FRASHOGARD** of the late Ervad Saheb Phiroze Shapurji Masani and his brother Dinshah Masani sang continuously for about 32 years (1917-1942).

"PARSI AVAZ" of the late Jehangir Chiniwalla, a roaring but loving lion, and his elder brother Guru Framroze radiated its heroic melodies for 27 years (1947 to 1974). "Mazdayasni Connection" of Silloo Mehta is spreading its soft harmonies and candle light from far off California since last 22 years (1981-). Dini Avaz established by your humble servant in 1976 and continued by the undaunted valiant, Curset Patel, is still bringing to you the immortal words of the past masters of Khshnoom. And here is the smallest of them, this Parsi Pukar, at your service since 1995.

We don't say that this magazine stands on the shoulders of its predecessors; we say that it is a particle of dust lying below their feet.

What a stream of Khsnoomic journalism! Only the courage of conviction and the fervor of devotion can bring forth such brilliant performances of Masani and Chiniwalla brothers. The stream has continued to flow for almost a century! Who else but the divine blessings of the Saheb-Delaans of the holy Mountain Demaavand, can make this possible? Did not the Vahishtoist Gatha promise that the Saoshyants of the Din right from Kai Vishtasp Shah and Frashostra shall continue to teach the path of Truth, the path of Din, the

Path of Khshnoom at all times? Was not the advent of Baheramshah Shroff inspired by his Masters of Daemavand, the compliance of that Gathic promise in the present spiritually dark age?

On page 11 we present a far away look to the first Bulbul - the Frashogard, Three monthly (1911 to 1942).

- Editor.

MAN, WOMAN, CHILD, FAMILY

"I see in countenance of man the male creative principle of God, the Father and in the woman I recognise the procreative female principle of God the Mother, and in the child I realise the perpetuative principle of destiny as Our Saviour through life, and add that these three images of God constitute the one Holy Family, reproduced and multiplied unto the greater Family of God and the congregation of Gods with its endless chain of associations.

From Mazdazanan Confession.

- Compiled by

**Rev. Dr. Otoman Zardusht Hanish,
(the founder of the Mazdazanan Movement)**

(18-12-1844 | 29-2-1936).

"હું મરદના ચહેરામાં ઇશ્વરનો પેદર તરીકેનો પેદા કરનારો નર ગુણ જોઈ છું, અને ઓરતની અંદર ઇશ્વરના માદર તરીકેનો ઓલાદ વધારનારો નારી ગુણ જોઈ છું, જ્યારે ફરઝંદની અંદર હંદગીમાં આપણા રક્ષક તરીકેનો નસીબ (બગોબખત) નો તનાસુલી સીલસીલાબંધ ઉતરનારો ગુણ જોઈ છું, અને વધારમાં જણાઈ છે કે ઇશ્વરના આ ત્રણે સ્વરૂપો — પેદર, માદર, ફરઝંદનું એક જ અષો કુટુંબ બનેલું છે, જેમાથી પછી ઇશ્વરનું વધારે બહોળું કુટુંબ અને યજ્ઞતોનું અન્બુમન તેઓનાં અનંત સીલસીલાબંધ સંબંધો રાહીત બરપા થતું અને વધતું જતું રહે છે."

ગુજરાતી તરજુમો કરનાર : નાનાભાઈ ફ. મામા

- ફશોગર્દ સીલ્વર જ્યુબીલી મેમોરીઅલ વોલ્યુમ

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