

Sahebji! My dear Readers!

The official serial date of this Issue is July August September 2006 Vol. 12, No. 1. This means we have entered the 12th year, although it should have been the 13th in the current year.

The modern Physics declares that what we know as TIME is not something which has to go forward only. Time can travel backwards too. It means, you start your journey in space today morning and arrive back yesterday evening! The most modern Physics goes to the extent of saying that TIME DOES NOT EXIST. The well known American Magazine "Discover" — "Science, Technology and The Future", has a special June 2007 issue, carrying an article: "IN NO TIME - Searching for the Essence of Time Leads to a Confounding Question: Does It Even Exist?" Surprised? Vedantic Mysticism of the Great Hindu Religion says since thousands of years that Time and Space are illusions. Our Mysticism Ilm-e-Khshnoom declares some startling Truths on Zamaan and Zamin – Time and Space, which is most difficult – almost impossible to understand.

I am not giving a justification for the delay in the publication of this Parsi Pukar. We are living (and dying) within the Vedantic illusions of space-time and therefor the delay cannot be forgiven. All that I want to convey to you is that any Mysticism can be understood better if you have an idea of the contents and onward march of modern Phycsis and Genetics, the sciences of matter and life. You know, Kabbalah is the Mysticism of the Great Jew Religion. One Michael Levin, a prolific writer on that Religion, with 22 books and numerous journal articles to his credit, writes in his "The Complete Idiot's Guide to Jewish Spirituality and Mysticism":

"True Kabbalah is as complex and precise as the science of physics. If you were to walk into a traditional class on Kabbalah, if such a thing existed, you might feel as though you had just walked into the study for advanced physics at Princeton University. The definitions in traditional Kabbalah are just as precise - and just as hard to understand - as some of the definitions in classical physics. What is the difference between a quark and a lepton? How do both of these differ from a neutrino?"

This can well apply to a class on Ilm-e-Khshnoom, and also to the Khshnoomic volumes of Khordeh Avesta, Nikeez-e-Vehdin, Gathas, Vendidad etc. My Khshnoom teachers used to tell me that some acquaintance with, if not the knowledge of, modern science, is necessary to understand Khshnoom better. Ustad Saheb Baheramshahji took keen interest in the scientific discoveries and inventions of his time, and used to tell which one of them emanated from the white forces in Nature and which from the black. Dr. Framroze Chiniwalla was an ophthalmic surgeon of his time and well versed in the methods and contents of modern science. There are scores of references to different branches of science in his writings, like atomic physics, eugenics, genetics, Eienstein's Theories, Mathematics, Medical Sciences etc.

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Coming back to the delay in our publication, I am overwhelmed by the fact that not a single reader has complained about it. You all know that the editorial side of Parsi Pukar is a one man's show, and I am an old lawyer..... I have no words to thank you. All I say is : I'll try my best to satiate your hunger for spirituality and devotion.

The main theme of this issue is the **Western Studies of the Zarthoshti Dharma**, which started in Europe from the 18th century. We have termed it "WZS", short for Western Studies of Zoroastrianism. The Studies began with Anquetil Duperron's journey to India in 1755, his contacting Dastur Kumana of Surat and collecting the whole of Avesta and copies of traditional books, returning to France on 17-3-1764 and publishing in 1771 the account of his journey and his own translations of Avesta.

Two fierce debates broke out in the European scholarly world. Was the Avesta authentic or forgery? This was reasonably settled as being authentic after about nine decades. Then the second debate started. That was the battle of methods. Which should be the proper foundation for translating Avesta : should it be sanskrit or Pahalvi? The debate continues.

The WZS had a cluster of formidable savants. They organised the Avesta texts in a scholarly form, developed a grammar of Avesta and Pahalvi, evolved the pseudo sciences of comparative philology and etymology, delved into Iranian History and Geography, and even made a Avesta Dictionary (by a most exerting and rigorous savant Bartholomae.) Upto this point their exertions were highly commendable, laudable and estimable. But when they sat down to translate and interpret Avesta, they were lured by the then physical sciences of the 19th century. Two paradigms struck them. One was the paradigms of superior human "progress" and the other was the paradigm of Godlessness. Zoroaster belonged to primitive pastoral and agricultural age. Religion was a superstition. Humans of the 19th century were intellectually superior to understand all natural mechanical laws. All this led WZS to conjectures and guessworks, and faithless propositions. These are enumerated in the articles of this issue. How they shattered the faith of the Parsis, what Zoroastrianism they presented to the world, how they led to the bells of extinction by killing all spirituality, devotion and mysticism, all this is set out in the articles. It is a sad story.

It is also shown here that the only key to save the situation is Ilm-e-Khushnoom which was plannigly gifted to the Parsis by the Higher Spiritual Forces of Yashta Farohar-e-Zarathushtra Spitman.

Religion is life. Life is Religion. Life on earth is a vital Path towards God. The journey on it can be accelerated only by following the divine commandments conferred on every human by the Prophet and Saoshyant of his own Daenaa.

May the Saviours of all Religions arrive soon!

- Editor

THE COLOURFUL GARDEN OF OUR KUSHTI PRAYER.

What Thoughts You Should Pass in Your Mind and Heart While Washing Your Face and Reciting “Khsnaothra Ahurahey Mazdaao”!

What is WATER and Who is Ava(n) Ardivisoor Banu?

Often it has been said on the pages of this humble magazine that the Holy Scriptures of any Religion are not just pieces of literature or sermons on moral behaviour. They are special compositions in the Words of Mantra (Avesta : Manthra). They are composed by highly advanced souls. Their structure and the arrangement of Words are founded on a vast spiritual Science of Staota-Yasna. “Staota” means subtle non-physical unobservable vibrations. Recitation of Manthra generates certain spiritual effect in space as also within the innermost personality of the person reciting them. That is their primary function.

Hidden within these Manthric formulae, are divine meanings and messages. They have not one but several levels. (Please see page 20). A special mystical science is required to decode them. All the present day translations based on the grammarian etymology of the Western studies are dry and mundane, without any stream of devotion, which we find in the holy Scriptures of other Religions.

This series is intended to take you a little beyond these translations, in the realms of the spirit, from an egoistic intellect to a tearful heart of love towards Ahura, His Paigamber Asho Zarathushtra and His Din bestowed on us. To that aim we have delved a little in the devotional Messages carved into our daily Prayers : Yathaa Ahoo Vairyo and Ashem Vohu. These two along with the third Prayer Yangha-hey Haataam are acclaimed in our extant Avesta as the basic Manthric trio concentrating in them

all the Spiritual Knowledge of the Zarathoshti Din, its devotional and inspirational content and its commandments and sermons on day-to-day life on this earth.

The third Prayer Yangha-hey Haataam occurs generally at the end of almost all our Khordeh Avesta Prayers : Geh, Niyash, Yasht, as also frequently in major ceremonial Manthra Prayers like Yazashney, Gatha, Vendidad, Visperad. I propose not to enter into this basic Mantra, for the time being. Instead we'll try to delve into our daily Kushti Prayer.

Be assured, you are going to get an extremely pleasant shock! So much in this prayer of a thin thread? I am going to try my best to draw out, from your heart, at least one tear and bring it in your eyes. Devotion and tear are eternal life friends....

Water, the Elixir of Life

While doing a Kushti you have first to wash your hands, face and feet with a little WATER. This is not just to remove the dirt, if any.

What is water? It is the elixir of life on earth, a miraculous gift from God. It works on us, the human not only physically but also mentally **and spiritually**. No other liquid cleanses us as water does. No other liquid quenches our thirst the way water does. It looks as if God has made water specially to sustain and continue life on earth. Our prayers Ava(n) Niyash and Ava(n) Yasht give, in coded words, an elaborate account of the spiritual emergence, qualities and functions of water.

Ava(n) Ardivisur is Yazata, i.e. one of the major 33 Rays of Ahura's own Light. She is a Naari (female) Yazata. She emerges from Ahura Mazda's Divine "Sphere" of Light, passes through the Divine Regions, enters as a subtle energy in the non-physical part of Ahura's Creation and ultimately takes up the form of water (H₂O) on earth. Water has, hidden in it, powerful physical and ultra physical energies as also Ahura's divine Light. The energies are named as "Fraado." They are classified in six technical names : Aadoo Fraado, Vanthvo Fraado, Gaetho Fraado, Shaeyto Fraado, Jantoo Fraado and Dangha-oo Fraado. These are sometimes stated as six kinds of "electricities"; but they are much subtler and beyond the electricity of our experience, which lights our bulbs and furnaces and computers. The six Fraados are the unobservable forces and energies that work behind several processes in nature like washing away the dirt, quenching our thirst, growing of the trees, reproduction of life-species, taking us nearer to Ahura, and several other functions.

Throb Your Heart in This Rhythm!

As you wash your hands, face and feet reciting "Khsnaothra Ahurahey Mazdaao," immerse your mind in these thoughts :

"This water, oh Ahura Mazda, is **Thy divine touch to me**. It is the grandest gift Thou hast bestowed on me. Command that may it wash the evil woven into my body; may it purify me and my mind and soul."

The word "Khshnaothra" has in it "**Khshnaa**" or "**Khshnu**." It denotes bliss, ecstasy, divine pleasure, intoxication, delight, gratification, satiation, peace. Avesta has several words with that root. "Khshnaothraicha,"

"Khshnooteym", "Khshneyvisha", "Khshnoom." Man with physical body has five senses, which are the outlets of bodily pleasures. The same senses can be the rivers of spiritual pleasure which can overflow his heart. "Ushta" is another word for spiritual joy. We saw the purport and message of the word Ushta while learning about Ashem Vohu.

The surface meaning of "Khshnaothra Ahurahey Mazdaao" is : "may Ahura Mazda be pleased" or "Homage to" Him or "Propiation to" Him. But He is not starving for our homage or flattery. He is Himself the infinite ocean of ecstasy. Let a sprinkle of Thy Ushta reach me through this water, so that my ecstasy, peace and love towards Thee and my Paigamber Asho Zarathushtra may spray up like a beautiful fountain.

Let the ship of my life flow towards Thee in the divine River of Thy love. How beautiful is Thy River! At times, the cool breeze touches my face; at times a storm arrives. All Thy doing! But I know this is Thy way of accelerating our journey to Thee, our union with Thee. I know the ship is never going to sink. There is Thy water and its Yazata Avan Ardivisur all the way. There are clouds full of water over-head ready to calm down the fire of our agony. Nearer to Thee my Lord through this River of Thy Ushta!

The meaning of "Khshnaothra Ahurahey Mazdaao" is a **vast ocean of devotion**. "Thra" denotes "through." It is through His Love that we are swimming towards Him. The water of His River is a musical composition of His own Light. It hums and sings the tunes of His Love, His Ushta, His silent Notes of Blessings. Oh Lord! Thy Music is vibrating in every particle of Thy Creation, in my every vein. May I join Thee in

Thy Grand Orchestra? My voice is feeble; my notes are out-of-tune. My flute has little melody. Yet if i start singing and playing with Thee, my voice may sweeten through Thy Grace.

The line Khshnoothra Ahurahey Mazdaao is the Raga of Ahumadza. May i be in Thy chorus. Let the music of Ushta awaken in me.

How can Ahura Mazda be "pleased"? A Lover is pleased if He is loved, and His lover sings with Him, travels with Him and does His work, serves Him. We serve Him by loving every particle of His Creation as He does, by rushing to help the needy, keep our heart over-flowing with love, stop pampering our ego and inflating our 'I', sprinkle the cool water of love on all fires of hatred burning around us, and within us.

This, my friend, is the significance, the Prayer, the meaning, the message, the lesson, the music of the word "Khshnoothra."

"Aathra", Thy "Poothra," Oh Ahura!

The word "thra" occurs in "Athro Ahurahey Mazdaao Poothra." In "Aa THro" and "Poo THra", thra (𐬰) denotes "through", i.e., agency, acting or working as an agent, for and on behalf of somebody, the principal. Athra is the Divine Agent of Ahura Mazda, His Son-Poothra. A son is the best Agent. He is obedient to His Father does all His work most obediently, faithfully and thoroughly. Here in "Khshnaothra" it is the person praying, who says, i am Thy agent oh Ahura! Thou hast appointed me as your Power-of-Attorney holder. Thou hast commanded me to perform certain deeds for and on behalf of Thee. The most important is to follow my Paigamber and His Din. I know, i am not as faithful an attorney as Thou desireth. **In that case Thou be my attorney** although that is too tall a demand..... But i do know that it

is Thy Decree to light the lamp of my soul with Thy own light. It is Thy Divine Arrangement to keep the lamps of Ushta burning all over my path leading towards Thee. This by itself is my Ushta, my bliss, every moment of my journey on his Earth.

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Khshnaothra Ahurahey Mazdaao is followed by Ashem Vohu 1. Please remind yourself of the seven colours of the word Asha viz. Ahura's Law, Order, Beauty, Truth, Righteousness, Purity, Freedom.

The Throb of Ashem Vohu

My karmic journey on this earth follows Thy **Law and Order.**

How **beautiful** is this Thy Earth!

How deep are Thy Mysteries of **Truth!**

I have to be **righteous** every moment of my life. I have to abide by the Code of life prescribed by Thy Paigamber Asho Zarathushtra, who is Thy Light on my path.

I have to alchemise my impurity into **Purity**, my dirt into gold, by keeping my heart ever throbbing the holy Name of Asho Zarathushtra. My heart-beat for Him is the mechanism for that alchemy. My Love for Him keeps me straight on my path.

The alchemy of all dirt-all druj - will make my soul free to fly to Thee and reach Thee fast. When shall i attain that **freedom** my Lord?

THAT is the beginning of our Kushti Prayer. The touch of water, the joy of life, the Journey in the Karmic river, facing happiness and misery both, throbbing our heart in the Music of Ahura and Asho Zarathushtra, craving for the

wings to fly to Him, alchemising the dirt of ego into the gold of Armaiti, to immerse our heart and mind in Ushta.....

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God's Garden of Prayer

Imagine the Kushti Prayer to be a tiny beautiful garden. There is a fountain at the entrance. It sprinkles water in a shower of brilliant colours. As you look at it from different angles, the jets of colours go on changing like a hologram. Here appears a seven coloured rainbow, reminding you of the sun's spectrum; seven Ameshaspends; seven wave lengths of Asha. As you change your angle of vision, the seven suddenly multiply in twelve colours. You visualize each coloured sprinkle as one of the twelve words of Ashem Vohu. As you gaze intently, the twelve multiply into twenty one colours, each looking as one of the twenty one words of Yatha Ahoo Vairyo. The whole scene appears like a huge bubble of revolving colours with three different bands : one of 21 colours covering two bands of 12 and 7, some times

looking separate, some times entwined and some times all the three revolving fast to appear as a sphere of white Light of Ahura Mazda.

THAT is the fountain of "Khshnao

Now the four flower beds of "Kemna Mazda" appear before your eyes. Have your eyes become wet with the tears of devotion overflowing from your heart? May it be..... Tears wash away our sins.

(To be contd.)

- K. Navroz

We shall enter into the flower gardens of Kem naa Mazdaa in the next issue. In the meantime here is the Khshnoomic version of the first passage of that Prayer. You may please ponder on it at every Kushti you do. We shall enjoy its revelations in details, in the next Parsi Pukar :

Who, save Thee, Oh Mazda will protect me
When the evil (within me and outside me) casts
frightening glances,
and (who save Thee) will purify my Athra (The Fire
within me) and my mind?

By the work of these two (Fire and mind), Ashoi
(Holiness, Righteousness, beauty, order) is
generated.

Reveal to me Oh Ahura! the divine knowledge that
flows from Daenaa.