

Compiled from Dini Avaz

Elements of Khshnoom

by

Behzaad

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Elementary Introduction To Ilme-Xnoom

By **BEHZAAD**

With highest reverence and veneration to the Creator Ahura Mazda; along with his co-workers, Ameshaaspands, Mino, Da-e, Farrokh, Yazads and Gaathaas; along with the Nabaanazdishtanaam, Pa-oriyotakeshnaam and Ashaaunaam Fravash-inaam; along with the zaadaan-farrokhtoom, Mardaan-paashamtum, Ashotum, yashte-yazdaan yashte-farohar, Shahud, Urura-osta asto, Ramz-goo, Saaheb-e-Aasneveer, Ahuraa naa Asho Zarathushtra; along with all the Zarathushtraotemo, Raa-inidaar and Sa-oshyant; along with the holy band of saaheb-dilaan-saaheb who dwell in seclusion, I take the liberty to put before the soul-searching readers these simple notes of Ilme-Xnoom.

These brief notes are not intended to add to the already vast xnoomic literature extant but to aid the beginners of average intelligence to strengthen their belief and faith in our Religion. The Cardinal purpose of writing these notes is to present Ilme-Xnoom in simple, easy-to-understand language the complications and intricacies of this Divine Science which has revealed many a mystery expressed in symbolic, abstruse and neither-head-nor-tail manner in our scriptures.

Zarathoshti Ilme-Xnoom interprets the esoteric aspect of the Mazdayasni Zarathoshti Din. It gives amazing and never-come-across expositions of each and every incomprehensible and imperspicuous texts extant which have made many Zarathoshtis not only sceptical but have also encouraged the separatist and schismatic tendencies in our community.

In the beginning of the twentieth century, our Dini texts were studied — for the first time — from the speculative angle of Comparative Philology. Since the later decades of seventeenth century up to the end of the Nineteenth century, it appeared that the Accident came under the magnetic hegemony of the Orient. Many Western savants defied all obstructions and frustrations that came their way in their quest for Oriental Philosophy. They studied the ancient and “no-longer-spoken” languages of the East and wrote critical appreciations on various religious scriptures. Thus a new branch of study known as Comparative Philology was forged and formulated.

The introduction of Comparative Philology did no good to our Religion. The reason is that these Philologists did not have any knowledge regarding the Mazdayasni Zarathoshti Din. As a result, the true spirit of our religion was not understood. The Divine Science of Xnoom solved many of their problems.

Ilme-Xnoom was first revealed in public some three scores and ten years ago by a very blessed Mazdayasni soul named Ustaad Saaheb Behraamshah Navrojee Shroff. He was a native of Surat. It was his good fortune that he came in contact with the pious souls of the Daemaavand Koh in Iran. They are known as the Saaheb Dilaan Saaheb. Behraamshah lived with them for about three and a half years and passed his time in the acquisition of Ilme-Xnoom.

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Ilme-Xnoom is a compound word. The first word belongs to the Persian language; and the second one is taken from the Holy Gaathics Scripture. "Ilm" means "Science, Knowledge". "Xnoom" is derived from the Aves'a root "Khshnoo" which means "Source of Divine Joy". This word occurs at two places in the Gaathas. One in Gaatha Spentomad (48:12). It states: "The Saoshyan's, O Mazda, are Thy Holy worshippers and Thy spiritual leaders on earth. They have procured the fruits of Ashoi through the applications of Thy Formulations and true spiritual wisdom through Xnoom. Truly, they function as the opposite forces to the Aesham Druj — the origin of all Druj".

In the Vahishtoisht Gaatha (53:2) it is stated. "Then, Kaya Gushtaasp and Jaamaasp shall preach the Daena — the Daena of the Saopshyant which Ahurahath decreed — to these who have faith in Xnoom and Yasna and good in thoughts, words and deeds".

Ilme-Xnoom is therefore a technical term and means "The Genuine Divine Science of Ecstatic Beatitude that indicates the True Path and gives True Bliss to the Soul."

The Divine Science of Xnoom was first revealed by our Vakshooraan Vakshoor Asho Zarathushtra. It was a revelation not for a certain segment but for the entire humanity. It serves as a locus standi of all the religions. The reason is that Ilme-Xnoom contains the spiritual process for delivering an Urvan (Soul) from the spiritual ignorance agglutinated in the Urvan. The function of all the religions is to aid, their followers to go through this process. Ilme-Xnoom is therefore a key to Frasho-gard (Salvation, Renovation).

Ilme-Xnoom is destined to exist for Time Eternal. During the Saasaanian Era, it was known to all. Few decades before the

decline of the Empire, the Saaheb Dilaan Saahebs withdrew it in gradual phases from the public and made it a secret lore. Many generations after the downfall, a few pious Mobeds who knew something about it recorded a small part in their Pahlavi writings. Many words used in the sacred Avesta and Gaathaa scriptures therefore require the best assistance of Ilme-Xnoom to interpret them. The speculative interpretation of the extant text by the study of the Comparative Philology can and shall never succeed in bringing out the true spirit of the Mazdayasni Zarathoshti Daena.

At present we have many books about our Din written by different philologists and the best part of the joke is that there are as many different expositions as there are philologists. Moreover, these expositions are incoherent, incomprehensible and meaningless. Some good-hearted and impartial Scholars have admitted freely and frankly in their works that they were not able to derive the Avesta words or phrases and expressed their inability to translate the passages untranslated.

Ilme-Xnoom is like our Modern Sciences. It requires concentration and intelligence to acquire it. It is noted at many places that Ustaad Saaheb used to caution his listeners that to acquire one maund of Ilme-Xnoom one required ten maunds of intelligence. Also, a life full of Ashoi and prayers were essential. One, who does not understand Ilme-Xnoom in his first attempt, is requested not to lose hope and take it to be some kind of nonsensical idiocy but to repeat the attempts till it is possible to ingest it.

Ilme-Xnoom encompasses both the Mazdayasni Daena and the Zarathoshti Daena — the two great schemes of Nature. To understand such schemes requires patience and faith. It is a science that does not warrant

Literary Treasures Of The Parsi Priests

During long centuries, the Parsi priests, both in Iran and India, were engaged mainly in learning the sacred texts and rituals, in performing religious ceremonies, in socio-religious activities, and in performing other duties connected with their profession. They were engaged also in religious and secular studies — scriptural, medical, and linguistic (Avesta, Pahlavi, Sanskrit, old Gujarati, and Persian). They translated some of the Avesta-Pahlavi and Pahlavi works into Sanskrit, old Gujarati, and Persian, and also produced literary works, both prose and poetry, in these languages. It appears that around the 12th century, Sanskrit was the medium of instruction for the priestly studies of the Parsis, and for this reason their sacred texts were translated into Sanskrit.

During these long centuries, they were engaged in literary activities of copying a great number of old unique, and rare manuscripts of the sacred texts, written in various languages. Thus they preserved the valuable treasures of ancient scriptures and secular literature. These manuscripts are a valuable asset and precious heritage of the Parsi community, and they are preserved at

present in the public libraries of Europe and India.

In the last century, the learned professors and the officer scholars (diplomatic and military) of the countries of Europe travelled in India and Iran. They appreciated and highly valued these literary treasures of the Parsis, and they carried to their respective countries these valuable manuscripts, which they purchased or received as presents in Iran and India. Consequently, the oldest and most important Avesta, Pahlavi, Sanskrit manuscripts, written by the Parsi priests, are not in possession of the Parsis, but they are in the important libraries of various countries of Europe. The richest collection is in the University Library of Copenhagen in Denmark. These manuscripts are well and admirably preserved. The folios of the oldest manuscripts in the Copenhagen University Library have now become so brittle that they cannot be handled without breaking. Hence each folio has been placed between two glass plates. Further, important manuscripts have been published in their present state by photozinc process.

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losing of hope but a daily study along with the practice of the Tariqat of Ashoi. It is not knowledge but Divine Science that gives explanations to all the mysteries of Nature.

In his lectures, Ustaaad Saaheb reminded his listeners that $\frac{1}{3}$ part of his knowledge could be imbibed by a person after years of study. No one can proceed further than that. The remaining $\frac{2}{3}$ part can only be acquired by the Daham Aafriti of a Saaheb Dilaan. Giving his explanation to this, he said that eight different Fire-energies operate in a human body. The last three of them can be developed by the practice of Ashoi. The first five cannot be developed without the aid of the Daham Aafriti of a Saheb Dilaan.

Our Cosmos is administered by certain codes and principles. All detailed expositions are to be found in the Science of Xnoom. All these are so interwoven with one another that it is no exaggeration to compare it with the cobweb spun by a spider. Many of its expositions are incomprehensible at first; but, pursuing it with diligence reveals spiritual bliss. It has been stated that Ilme Xnoom can never be given to any person and at any time. The Law of Beesh-Peesh governs it; that is to say that it should be taught to the Right person at the Right time only. ■

Elementary Ilme-Xnoom:

By Behzaad

- 2) Life of Ustaadsaheb Beheramshah N. Shroff.

[In the very first decade of the present century, Zarathoshti Ilme-Xnoom, the Divine Science unfolding the mystical and esoterical lore of our lofty Mazdayasni — Zarathoshti Din, was brought into public light by the late Ustaad Saheb Beheramshah Navroji Shroff. He saw the light of the day as a common man but he departed from this earth as a saintly one. It is quite natural that those who are interested in the study of Ilme-Xnoom would like to know something about the life of this Mazdayasni Zarathoshti mystic. This topic is intended to place before the reader a brief account of his life and other necessary particulars affiliated to it].

Ustaad Saheb Beheramshah was born on the 13th Roz Teer of Maah Bahman 1227 Y.Z. corresponding to 3rd August 1858 of the English Calendar. He was born at about 7-34p.m. It was Tuesday. Physically, he was tall in stature and broad-shouldered. It was a clear indication that the child would grow up into a robust and energetic lad. This sound and sturdy physique, it is noted, lasted till his death, although in his later years he suffered from the dreadful disease of diabetes and its complications. Unfortunately, he had one physical defect. That was his stammering. He stammered horribly. His speech was so incoherent that one could comprehend only a little of what he said after a great effort. By temperament he was gentle, quiet and peace loving. His mannerisms were very good.

Boy Beheram's ancestral family name

was Surti. They were living in Surat. When his respected father, Navrojee, entered into the banking business, the surname Surti soon lost its significance and the family got a new surname of Shroff. His paternal grandfather Ervad Peshotan, had business ties with the family of Sir Jamshedjee Jeejeebhai Baronet, besides being in the Mobed profession working in one of the Dar-i-meher of Bombay. His mother belonged to the well-known Taaraachand family of Surat.

He had almost no education. His academic qualifications were nil. As reported he had gone through a couple of standards in a Gujarati medium school. In those days, education was not an essential factor in life.

Boy Behram was very obedient and polite in his manners yet the family ties at home were by no means sound. Such a type of a boy getting involved in domestic schisms is hard to believe. Only his keshaash (destiny) could reveal this labyrinthine mystery. Day by day, the schisms became too frequent and its intensity too violent. At last, he became desperate and listless, and one day, in sheer desperation, he walked out of his house. The act of a quiet and peace-loving boy leaving his mother may seem to the readers as outrageous, but, the Keshaash of the boy had been entrusted by mysterious Nature to play an important role in his life. It preconceived the cause of separation; now it was well set to conduct him safely to the destined spot which was to transform the lad from a common Mazdayasni-Zarathoshti into a saintly one.

Boy Beharam who was about eighteen years old was undecided where to go. He had

left his home in utter dejection. Like a homeless wanderer he went to the Surat station. He boarded a northern bound train and after beating and racking his brains a lot, he decided to try his luck at Ahmedabad. He ambled for a while aimlessly but he found that his soul was as restless as it was when he left his home. Besides, he found no shelter.

He entrained to go further north and came to Kathiawad. There, too, he experienced the same restlessness. This was to be; for, his Keshash was creating some mysterious attractions towards something unknown to him and those were causing restlessness with a purpose that he could reach his destined spot. He set off again, crossed Ajmer and the Punjab and got off at Peshawar where his maternal uncle was running a flourishing business. As he had

no food and shelter, he was forced to seek aid from his uncle. He was much perturbed at the outcome of his amblings and his hard fate; but, as there was no other alternative he went to his uncle's house.

The uncle saw his nephew and his joy knew no bounds. He rushed towards him with outstretched hands and hugged him. He gave Boy Beheram an affectionate welcome and persuaded him to stay in his house for some time. He also telegraphed a message of Beheramsha's safe arrival to Surat. For once, Boy Beheram felt a feeling of wonderful peace within him.

His uncle said nothing about returning back home. He did not even touch the subject for he knew very well that it would not be wise of him to insist. In the initial stage, he kept mum; but, was earnestly awaiting for an opportunity to thrash out

the matter amicably. Meanwhile, he advised against cultivation of friendliness with any of the Pathans in the region.

Once again the Keshaash of Beheramshah prompted him to go against the advice of his uncle. Some days passed by. On the one hand, his uncle was busy manipulating to chalk out a blueprint to pack him bag and baggage off to Surat; on the other hand, the Keshaash of Beheramshah was skillfully laying its snare to snatch the boy from the mightiest hand and direct him to Iran. In the tussle that ensued between the two, the uncle lost miserably and his Keshaash scored off a match-winner. It certainly led the fortunate lad to Iran.

It happened that, one day, Boy Beheram had just eased himself from nature's call in a nearby country side thicket, cleaned his hands with dry earth and was reciting aloud his kushti-bastan prayers. This incident took place about a hundred years ago. No sooner did he finish his prayers than he saw two tall figures coming gently towards him. These strange figures had long flowing hair and beard. Both of them were clad in milk-white loose robes. Their faces dazzled with mysterious aural lustre. Boy Beheram was thrilled at their appearance which seemed to him very alluring, appealing, fascinating and majestic. Just then, one of the two signalled him to come towards them. At first, he hesitated remembering the advice of his uncle not to strike an acquaintance with the Pathans. But gradually this lad from Surat had no power whatsoever left within him to resist the strong urge of attraction that deluged his entire physical framework. He resolved to approach them. The two strange figures smiled and began to talk. They inquired about his well-being. After a short preliminary discourse, one of the two came upon the main subject. He told Beheramshah that he

and his colleague were specially sent by their Aakaa (leader) to take him there. The Aakaa was eagerly waiting to meet him and to take him to Iran.

Beheramshah turned down their invitation with great regret. He explained to them politely that his uncle had cautioned him not to befriend the Pathans of the region. As he suspected them to be Pathans it was not possible for him to go with them to their Aakaa. Thereupon, both the strangers opened their cloak and, to the surprise of Beheramshah, they showed their Sudreh and Kushti. They convinced him that they too were the followers of the Daena-i Berezishta Mazdayasni-Zarathoshti and not the Pathans.

Poor Boy Beharam! He was almost torn asunder between the two feelings of "yes" and "no". One was the fear of the Pathans and the other was the irresistible attraction towards these two Saahab dilaan Saahebs of the Daemaavand Koh. But, and fortunately enough, uncertainty and indecision did not torment his mind for long. He made up his mind on his own to visit their Aakaa who was anxiously waiting for him.

The Saahebs asked Beharamshah to follow them to a place not far away. They led him to a tent. The Aakaa, according to a statement of Ustaad Saaheb, was of such a dazzling appearance that he was not able to give any description of his nooraani face. He had never seen such a glowing countenance of any person anywhere. He lacked or rather the language lacked words in its vocabulary — to paint a picture of such a glowing personage. His eyes were rivetted to the Aakaa as he stood dumb before him.

The Aakaa gave a very affectionate welcome to the eighteen year lad of Surat. His pleasure on meeting him was obviously to be seen on his face. He too inquired about the well being of Beheramshah and blessed

him. After some general chit-chat, he urged the lad to join them on their journey back to Iran. The strangers had been profoundly sincere and persuasive in their mode of speech. This acted as an additional force of attraction besides their nooraani appearance; on him. He promised, in his stammering speech, that he would obtain permission of his uncle and give a reply the next day.

That night, Boy Beheram related to his uncle about his dramatic and mysterious encounter with a group of holy men professing the Mazdayasni Zarathoshti Daena. He implored his uncle to grant him permission to go with them. At last, the uncle got an opportunity he was looking for so desperately all these days. This seemed to be a God-sent opportunity to send him back home. But, Fate willed the other way. The Keshaash of the Surat lad had him secure in its grip.

Later on, the next day, the uncle produced a fake telegram which he had kept ready to make use of at an opportune moment. It conveyed the message of the serious illness of his mother. Being illiterate, he believed the story. He was once again torn asunder between the two feelings — one, attraction towards the holy strangers; and, second, concern for his seriously ailing mother. He had the previous night a strange, mysterious dream which prompted him to leave his place and go to Iran.

Boy Beheram went to the Aakaa and lamented that his mother was seriously ill and he had to go back to her. He expressed his sorrow for losing their company and begged them all to pardon him. The Aakaa closed his eyes for some moments and seemed to be in a state of trance. Then he opened them and gave Beheramshah to understand that his mother had excellent health and strength. Furthermore, it was her birthday and she was having Dhaan

Daal and curd for food. Beheramshah recalled his mother's birthday and his faith in the holy men increased.

Beheramshah returned back home and told his uncle all that the pious Aakaa had told him. The uncle was thunderstruck and remained speechless gazing deep into the eyes of his nephew for sometime. He then admitted that he had put up a false story to send him to Surat. Thereupon, Beheramshah left the home of his uncle and joined the group of Saaheb-Dilaan-Saaheb and set off on their journey to the Daemaavand Koh in Iran.

It would surely be not out of place to note here why the Saaheb-Dilaan-Saahebs had come to Peshawar. By way of explanation, Ustaad Saaheb Beheramshah disclosed to his followers that a small band of Saahebs left the Daemaavand Koh to carry out certain transactions, Every three or five or seven years, they came out in public mainly for trade purposes. They would come with their finished goods prepared by the men living in the Koh and sell them in the open market. They would then buy raw materials they would require to prepare their goods. They mainly exchanged their goods for iron and cotton to last them for the period mentioned above.

But on this occasion they came not only for trade purposes. They were specially instructed to bring Beheramshah also. This was their additional responsibility.

The Chief of the Magav community, Sraoshaavarez Marzbaan Saaheb, had to repay the good that Boy Beheram had done to him in his previous life. So, he directed his deputy, Nayab Sraoshaavarez Rasheed Saaheb to be the Aakaa of the band leaving the Koh. On this occasion they were leaving for this main purpose.

The mission succeeded and Beheramshah was led safely to their abode in the Koh.

(To Be Continued)

ELEMENTS OF ILM-E-XNOOM

By Behzaad

Life of Ustaad Beheramshah N. Shroff.

(Continued)

Why did Sraoshaavarez Saahib show so much eagerness to invite Ustaad Saaheb Behramsha to the Daemaavand Koh ?

The invitation came spontaneously as a remuneration for the performance of some good-deed of valour by him to the then Chief of the Magav community in their past lives. The story was laid bare by the Chief himself. In the past life, Sraoshaavarez Marzbaan Saaheb was a pious aabed (saintly person) and Behramshah was sepaah-saalaar. (Officer-in the army). One day, as the story goes, a blood thirsty brute was on the point of plunging his poniard into the body of the Sraoshaavarez Saaheb, who was deeply engrossed in his prayers. Just then Behramshah happened to pass by and noticed the murderous motive of the brute. Without any hesitation and using his presence of mind, he decided to save the pious Aabed. Losing not a single moment, he fell upon the brute and, after a risky encounter, he had the fortune to save the life of the pious Aabed.

Now that they were born again. Sraoshaavarez Saaheb-who was elevated from the position of an Aabed to the highest rank as Chief of the Magav group desired to pay in the same coin the good act of Behramshah, by imparting to him the secret lore of the pristine Mazdayasni-Zarathoshti Daena. For this reason, Sraoshaavarez-Marzbaan Saaheb with the aid of his spiritual power attracted the lad of Surat, towards the Daemaavand Koh.

Coming back to our life-sketch of Behramshah we find the Saahebs ready to leave

Peshawar. They left for Kaafristaan. The they passed through Northern Afghanistan and entered Iran through a mountainous tract. From here, they set out en route to Khoraasan and traversed the province of Aazarbaizaan. They were almost near their destination the Daemaavand Koh. The entire group stopped some distance away, and re-grouped into two divisions, The group having Behramshah with them approached, the Koh while no account, however vague, is available about the other group.

As they reached the foot of the mountain, a tall, sturdy and very old Aabed came and pushed aside the stone that served as a door at the mouth of the cave. The group went in and walked through the dark tunnel-type way for quite a long time. After some time the rays of the sun were seen at a distance. Soon they all were on a beautiful open plain. This was their dwelling place. Here was their Firdaush.

The colony of the Magav community is known as Firdaush or Shiraz. When the Magav move about in public, their colony is in a public area. Such a colony is then known as Shiraz. When they live in seclusion, their colony is in a secluded spot. It is called Firdaush.

The education system prevalent among the Magav community consists mainly of religious instructions pertaining to pristine Mazdayasni-Zarathoshti Deen. These instructions are very lengthy and full of complications and complexities. They are spread over a number of years. Such a course would not suit their new pupil, Behramshah who was destined to be in their company for about three and a half years.

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Moreover, Behramshah had not made much progress in the mundane education. He had scarcely finished his third Gujarati standard and could not go beyond it.

But his natural "Zehen" (intelligence) and "haafezaa" (memory) were of exceptional degree. These lay latent within him. They needed something to rouse them. These qualities assisted him much in acquiring the vast knowledge of Xnoom.

Thus, the usual course of instructions meant a mere waste of knowledge with no purpose served. It was therefore, decided to evolve a special set of instructions within the limits of the Principles of "Raahe-Makhsoosi" (unique procedure) that could be permissible and be completed in with the limited stay.

In the beginning, the Chief of the Magav Sraoshaavarez Marzban asked Behramsha what he desired to learn from them. Behramshah opted for the study of the Avesta-Pahlavi languages. Immediately, he was put under the care of two tutors-one male and other female-who taught him in turn the Avesta language and the Mazdayasni Zarathoshti lore. Some days passed and, owing to his stammering he could not make any progress. However hard his efforts were, he just could not pronounce the Avesta correctly. It was a matter of great disappointment to him. Sraoshaavarez Marzban summoned him and, filled with great compassion, acquainted him with his destiny. The Chief advised him to drop the idea of studying the Avesta language and to pursue only what was in store for him. Boy Behram agreed. With great devotional fealty he studied all that was taught to him.

In the beginning, Sraoshaavarez Marzban showered upon him the Daham Aafriti. Daham Aafriti is a blessing having miraculous powers of

fulfilling something good. Only the Saaheb dilaan Saahebs whose piety is of a very high degree can bestow it. Boy Behram was fortunate enough to receive this Daham Aafriti which cured his stammering speech completely.

The three and half years duration ended. Behramshah was led out of the Daemaavand Koh. Being very fond of travelling, he went round almost the whole of Iran before returning to India. He travelled through the entire length and breadth of Northern India and finally came back to Surat.

The mother of Behramshah was still alive. When he was slowly pacing his steps towards his home, she was at the window as usual yearning for her son to return. Words fail to describe her joy when she saw her son coming back home alive. The mother and son met once again and Behramshah began to live in the home he had left in sheer desperation some years ago.

For almost thirty years, Behramshah kept the Divine lore of Ilme-Xnoom a closely guarded secret. His lips were sealed firmly. The reason was that his Masters had cautioned him to propagate it in strict confirmity with the Principles of Beesh - Peesh. This principle signifies that Ilme-Xnoom was to be imparted to the Right person and, that too, at the Right time only. Even, if he met a Right person but the time was not suitable or vice-versa, he was strictly warned to refrain from revealing it.

Ustaad Saaheb Behramshah used to visit a shop owned by Sohraabjee Chiniwalla frequently. One day, as he was sitting in the shop, he saw a band of Parsee lads passing by. They were all discussing some religious point. Curiosity led him to inquire who these lads were. He was told that the lads were the members of a local Bazm (association). The Bazm was founded by a well-known educationst of Surat,

His name was Khan saheb Manchersha Pahlanjee Kaikobaad. He was so well-known that the Parsees and non-Parsees addressed him as "Master". The sole intention of this Bazm was to revive the religious spirit among Parsees specially by the Athornaan group. Religious discourses were also held weekly to instil faith in the Religion.

Much water flowed through the Tapi river since this incident. One Sunday, Ustaad Saaheb decided to hear a religious discourse at the Bazm. A young and intelligent boy was to deliver a lecture on the subject most significant to our religion. The subject was "Aatash". At the conclusion of the speech, Behramshah asked the boys some questions. He asked if they knew anything about the Fire-energies of Aatashe-Vohoo Friyaan and Aatashe Berezeesvangh. He asked again whether they knew anything or even heard the names of the Fire-energies, Aatashe-Daaraa, Aadare-Frobaa and Aadar Gushashpa. The lads stood mystified. They were all stunned to hear these new terms of Fire-energies. They persuaded him that he should reveal to them about these energies they had never heard or read before.

Suprisingly enough, Ustaad Saaheb Behramshah did not spurn their plea. It was the day destined for the revelation of Ilme-Xnoom. He gave a very brief outline on the sixteen Fire-energies and their unique functions in the attainment of Frasho-gard.

At this time a Parsee gentleman named Kai-Khushru Barjorjee Choksey visited Surat. He was a friend of Khan Sahed Manchersha. He came with the intention of seeking aid of Khan Sahab in his desire to spread religious knowledge among the younger generations of the Athornaans. Manchersha heard him patiently

made certain suggestions and advised him to go and meet Behramshah. He further added that Behramshah was a mystic person and was in possession of the secret lore of our Mazdayasni-Zarathoshti Daena.

Kai-khushru was very much impressed. He was filled with elation and decided to meet Ustaad Saaheb Behramshah that very day. He unburdened himself before Behramshah and implored to aid him in his good work.

But Behramshah was in no mood to please the Parsee gentleman from Bombay. He refused to come to Bombay and reveal the xnoomic lore. Mr. Choksey went on imploring and Behramshah kept on refusing. At last Kai-Khushru begged leave and left the house bitterly disappointed. The next day, he met Manchersha and pleaded to him to implore Behramshah to aid him in his good venture.

Manchersha met Ustaad Saaheb and at last succeeded in extracting a promise of his cooperation in the good venture of Kai-khushru.

Ustaad Saaheb Behramshah was brought to Bombay. He revealed the secret lore he had kept within him for the past thirty years. He did so for some two decades. He died in 1927.

Since then Ilme-Xnoom has kept alive the true Zarathoshti Spirit among those who faithfully studied and practised it.

May the Urvan of Behesht-Behereh Behramshah progress further and further under the Guardianship of Asho Sarosh Yazad! Amen.



Elements of Ilme-Xnoom

By : Behzad

(3) Daemaavand Koh

"Hamaa-Zor Daemaavand koh ke dravand bivarasp andar oye basta ested",

—Aafreen-i haft Ameshaaspandaan

Be in accord with Daemaavand koh where-in the Dravand, ten thousand horses strong, is chained secure.

The Daemaavand Koh (mountain) has been held in high esteem by the faithful Mazdayasni Zarathoshtis since the dawn of the Iranian history. It is rated as a mystical mountain having a hidden retreat called a "Var".

Mt. Daemaavand is about of 5122 metres high. It is, therefore, the highest peak of the well-known Elburz Mountains. It also claims to be the highest mountain between the Atlantic and the Hindu Kush. It is situated to the north-east of the Iranian capital, Tehran.

This mystical mountain seems to have derived its name from the Pahlavi expression "Dom+aaavand" which means "filled with clouds". This mountain is mentioned in the Avesta as "Xuthaa". This peak is so high and covered with clouds that, as it is reportedly said, nothing is visible below.

The scenic beauty of this mystical Koh is very enchanting and sublime at the time of sunset and sunrise. The Iranian poets, therefore, compare it with the changing of the colour of the neck of the pigeon.

Lord Curzon, the Viceroy of India, writes in his book "Persia" Vol I (P. 297) as follows. "What Fujiyama is to the Japanese, Daemaavand is to the Persian landscape. Both are..... superb. Both have left an enduring mark upon the legends of their countries....."

A very popular "hekayaat" (narration) is linked with this Koh right from the times the first Iranian Dynasty-known in history as the Peeshaadian-ruled over Iran. It is said that a dreadful, dragon-looking monster Zohaak by name, is interned in this mountain and bound secure by a very thick chain made of iron. During day-time, this naapaak (evil) Ahiriman lies low in a state of impotency and ineffectiveness. But with the setting of the Sun, he gradually activates himself and by the time it is midnight his activities take a dangerous and violent turn. The whole night, he is busy licking and licking at the iron chain with his long, rough tongue till it becomes thin—so thin that it seems to be on the point of snapping. Just at this moment fortunately, it is approaching dawn; and, the cocks begin to crow.

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The legend runs that with this crowing of the cocks, the iron chain recaptures its original magnitude and Zohaak finds himself bound once again. His disappointment is very painful. He lies quiet again the whole day anxiously awaiting the moment for the Sun to set; so that he is able to embark on his perverse mission of licking the chain with renewed vengeance and set himself free in the night.

Since long past, these attempts, of freeing himself have been carried out by Zohaak but in vain. Yet, the legend goes that this monster will be free one day and destroy a large portion of the good creation of Ahura Mazda until he is interned again.

This hekaayat mentioned above can be easily dismissed as an absurd and ludi-

crous fairy-tale by all rational thinking individuals. But, if it is viewed in the Light of the Divine Science of Ilme-Xnoom, the idea conveyed in it becomes revealing. Azhi-dehaak, the correct Avesta term for Zohaak, is neither a dreadful dragon-looking monster nor any violent living creature. It is a sheer personification of Evil. It is something abstract.

All Evil that exist in the world are classified into ten distinct groups. The sum total—that is, the collection—of these ten evil groups is known collectively as Azhi-dehaak. (Deh=tentak=evil) Due to it, Evil gains strength and spreads out cunningly its vicious tentacles of temptations and tantalisations over the world. It thus endeavours to stimulate and invigorate within the human beings the urge for thinking, speaking and committing evil. The pious Saaheb-dilaan-Saahebs of the Daemaavand Koh keep themselves busy day in and day out by chanting the riturgical formulas, known to us as Avasta Maanthra, and thus keep as much check on this sum total of evil, Azhi-dehaak as possible. That is the esoteric side of this hekaayat. That is the true implication of Zohaak being interned by the Saaheb-dilaan-Saahebs in the Daemaavand Koh.

Thus, only the Xnoomic exposition brings out the true substance of the story. It is indeed a better aid than any school of thought to fathom the secret lore and esoterism which the lofty Daen-i Bere-zhishta Mazdayasni Zarathoshti Deen is full of.

— END —

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ELEMENTS OF ILME - XNOON

By Behzaad

Dae—i Berezeeshta

Ilme-Xnoom teaches that mazdayasni-Zarathoshti daen is called **Daen-i Berezeeshta** for certain specific reasons. The avesta term **Daen-i Berezeeshta** (the Religion Par Excellence indicates no pedantic expression or a display of fanaticism or a consequence of mere misleading ignorance. The explanation given in Ilme-Xnoom is quite clear on this matter.

Ilme-Xnoom teaches that there are five main Religions — true and pure on the earth. This number remains constant throughout each **Zarvaanahe Darego Khadaatahe** — an Avesta expression for a long period of 81,000 years— Each Religion is established by a Great soul who acts as a carrier of the Message of the Supreme Being. There are sub-grades in each Religion. These sub-groups also belong to the main Religion. The Principle that guides in the auspiciation of a Religion is called the Principle of Jirm.

There are five Jirms and therefore, there are five Religion. They are as follows:—

- 1) **Barzeeshee Jirm** : The Religion of Mazda-Yasni-Zarathoshti Daen and its groups.
- 2) **Taardee Jirm** : The Religion of the Hindus, Jains, shankaraachaaryas, Buddhism and its sub-groups.
- 3) **Haashenee Jirm** : Islam, Mõhmmedan Sufis, etc. and its sub-grades.
- 4) **Naaheedee Jirm** : The Religion of Moses, Jews and its other sects.
- 5) **Kayavaanee Jirm** : Ghristiastity and its groups.

Except the first Jirm, the other four Jirms have three Basic Principles in the formation of their Religions. These three are known in the Avesta as Khaa-o. This Avestic term

means "origin, source". These three Khaa-o are recorded in the Divine Science of Xnoom as 1) **Asma Khaa-o**; 2) **Ashna Khaa-o**; and 3) **Aerezoish Khaa-o** (of lower degree).

The Religion of the Mazdayasni-Zarathoshti Daen has **Aerezoish Khaa-o** of higher degree. There is the fourth Principle viz., **Ashahe Khaa-o** which commands the Zarathoshtis to practice certain Tareekats.

Throwing further light on the **Khaa-o Ilme-Xnoom** states that they are the Guide-lines of respective Religions. The whole religious structure is erected in very strict consonance with these **Khaa-o**.

- 1) **Asma Khaa-o** : This Avesta term occurs in the Fravardeen Yasht (96) and it means "the Origin of the Celestial Realm". It enjoins upon its followers to resign to the will of God. The joy and sorrow that come to us are the will of God. They should be accepted as such. This is the first Principle.
- 2) **Ashna Khaa-o** : This Avesta word also appears in the same 96th para of the **Fravardeen Yasht**. It means "the Source of Jirm". This Basic Principle gives characteristic distinctness to each of the five Religions. Thus, each Religion is distinct and points at different mode for the achievement of the same objective. It is for this reason that the Religions differ in rituals and liturgy. Extra importance is laid on one point in one Religion than in others, although the ultimate Goal remain the same in all Religions.
- 3) **Aerezoisha Khaa-o** : This is an Avesta term too. It is found in the **Behraam**

(Contd. on page 15)

(Contd. from page 12)

Yasht (11, 12, 13). It is denoted as "the root of Truth". This Principle comprises two degrees. The lower degree of the **Aerezoisha Khaa-o** means "Simple Truth". It forms the basis of the four Religions mentioned above as Taardee, Haashemi, Nauheedee and Kayavaanee. The higher degree of the **Aerezoisha Khaa-o** is practised by the followers of the **Barazeshee Jinn**. It means Practice of Truthfulness for the sake of Truthfulness.

- 4) **Ashahe Khaa-o**: This Avesta word appears in the Yazashine (10: 4). Its implication is too profound. Briefly and in simple language it implies "the source of Ashoi (Righteousness)." This Basic Principle has to be observed by the followers of the Mazdayasni-Zarathoshti Daen only. All the seventy-two stages of Ashoi are embodied in this **Ashahe Khaa-o**. It is, therefore, the duty of every Mazdayasni-Zarathoshti to observe the Tareekat of Ashoi carefully and work for the acquisition and preserverance of our Ashoi, so that the **Khoreh** (a glowing halo around our body) may increase its radiation. We must take utmost care of this **Khoreh** throughout our life on earth. We must direct our thoughts, our speech and our deeds on all that is pious, pure and pristine.

By practising the Principle of **Ashahe Khaa-o**, we influence the Good in the entire cosmos. This Good is known in the Xnoomic teachings as **Asare-roshni** which is Vital for the acquisition of **Frasho-gard** (Renovation)

Ashahe Khaa-o is an essential part of all the four **Khaa-o**. It must be observed by true Mazdayasni-Zarathoshtis. Therefore, all the Tareekats of Ashoi and all the **Baaj** prayers

are required to be observed and practised.

Again, the **Aerezoisha Khaa-o** of the higher degree implies that every Mazdayasni-Zarathoshti Urvan (soul) pledges before its birth to Nature to come back holier. This solemn pledge has to be kept.

So now it is clear that the Principles of the **Aerezoisha Khaa-o** and the **Ashahe Khaa-o** makes the Mazdayasni-Zarathoshti, the Daen **Berezeshta**.

We regret the Sad demise of Mr. Sorabji Rabadi of Nairobi and Mr. Russi F. Gohwale of Switzerland, who were our subscribers right from the inception of Dini-Avaz till their death.

May their souls progress rapidly towards "Ardafravash".

(Contd. from page 13)

The inspired painters of other religions correctly show the halo round the head only around the head and the back i.e., from behind the upper parts of the body over the pit of the navel because the 'Chakhras', plexuses, of the lower half of the material body are of a lower grade in purity from which no light can emanate. However, only in the case of Holy Zarathushtra, light emanated even from under his feet because his entire body from head to feet was of a fiery type, and was transparent and had no shadow. This could be so because he was not an ordinary saint that had advanced from this material world, but he belonged to the angelic grade called the **Gatha-potentiality**. On account of this angelic status, he could assume or rarefy his body at will. The Prophet draws his name Zarathushtra from the leading **Gatha potentiality** which as **Zarathushtra**. It was on account of this that the Holy Creator refers to him — Spitma Zarathushtra -- as "the only one (aevo) who will listen to our revelations". (Ysn. 29.8)

(From "Kshnoom" by P. N. TAVARIA)

ELEMENTS OF XNOOM: BEHZAAD DRAVAND - DOOZAKH - DRUJIH

Some decades ago, it was a common practice among the Parsees to regard a non-Parsee as a "Doorvand". We believed him to be an untouchable and took the utmost care to keep some good number of steps away from him. This notion — as well as our behaviour is truly erroneous and unjustifiable from the view-point of our sacred scriptures. No person can find among these scriptures any passage giving authority to hate or loathe any God-fearing and good hearted non-Zarathoshti.

Such a belief was the result of the careless reading of our scriptures by the laity. Even the Parsee philologists were never unanimous in their opinions. They were divided into groups and professed blind faith on the views of the different European Savants. Each group upheld the views and way of thinking of a particular savant. Each group became the self-styled pontiff of the community. When any such group was challenged by the other groups, fierce controversies ensued which lasted for decades at a stretch and then abandoned without arriving at even some workable agreement. Thus, a horrible mess was created that misled many of those who lacked wisdom and independent thinking.

The word "Doorvand", in the light of the Divine Science of Xnoom, does not necessarily mean and stand for a non-Zarathoshti. On the contrary the teachings of Xnoom states that even a Zarathoshti who does not practise the prescribed religious injunctions and formularies of the good Mazdayasni-Zarathushtri Daena is a "Doorvand" too. Let us find out, in the

light of Xnoom, who can a "Doorvand" be.

At first, the word "Doorvand" is mispronounced. Many of our Avesta-Paazand words are wrongly pronounced. The correct words are therefore given the corrupt form, the correct form for "Doorvand" is "Dravand" or "Dregvant". This word is derived from the Avesta root "Droo". Its true meaning is "to keep away from righteousness" — and not "to keep away from a non-Zarathoshti" — Hence, it indicates that we should take care to keep away from anything that defiles the brilliancy of our "Khoreh". If a human being — no matter, he be a Zarathoshti or non-Zarathoshti — is unrighteous in his way of life, we should keep away from him. Who can be an unrighteous person?

The Zarathoshti Ilme-Xnoom teaches that the entire "Gaathic" scripture is quite clear on this matter. There exists no ambiguity whatsoever in this regard. It explains that we should keep away from persons or things that lure us to tempt to do wrong and thus commit sins. Every "Mazdayasni-Zarathoshti" devotee is bound by solemn duty to follow certain rules and regulations as decreed in our Daena. Any devotee who desires to attain spiritual progress can not do away with these decrees. These rules and regulations are known as "Tareekat". The manner of acquiring righteousness (Ashoi) through the practise of this "Tareekat" is noted in the Gaathaas as "Erezoish Patho". Those Mazdayasni-Zarathushtri devotees who pursue this path shall never be ensnared by the

evil Druja and ever remain in link— direct or indirect — with the Asho Yazads.

The Gaathas contain some sets of persons from whom a staunch Mazdayasni-Zarathoshti devotee should keep away. The first set is referred to as "Doosha Manangho". This Avesta term means the "persons whose thoughts are evil and wicked by nature". Such persons spread evil and wickedness through their "Bad Mithra" (evil thought-forces). The vibrations of these evil thought-forces vitiate the environment and when a weak-minded person happens to come in contact with such an environment, he falls an easy prey to evil.

The second set is termed as "Doozha Vachanghaa". This Avesta term means the "persons whose speech is vulgar and evil by nature". They are confounded liars or users of immoral speech expressions or both. To tell a lie, in the light of the Divine Science of Xnoom, is a sin; for, a lie of any nature and magnitude retards proportionately the spiritual advancement of the "Urvan".

In ancient Iran, the virtue of true speech was impressed upon the minds of the small children. Elders, at home and outside, kept a very strict vigil over them in this regard. Herodotus, the Greek philosopher and "the father of History" has eulogised the Iranians for this virtue in his books. In his first book (Chapter 1 : 38), he records that all the Iranians—young and old — were great lovers of true speech. They thought of lying as the most despicable and disgraceful thing. For the same reason they considered as Vice all the things that prompted any one to tell lies. (On the authority of Dr. Haug). Thus, the virtue of true speech was nursed and nur-

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tured in the minds of all the Mazdayasni-Zarathoshtis of those days.

"Doozh shiyothanenghaa" and "Doosh-Xathra" are the other sets of persons we have to avoid. They are unrighteous. The former are evil-doers. They do not only do wrong, they tempt others to do so. The latter are wielders of evil authorities. Both are unjust and tyrannical in their dealings.

A Mazdayasni-Zarathoshti is bound by solemn duty to keep away from the cult of evil. It is known in the Gaathaas as the "Doozhdaenanghe". The followers of this cult worship Ahiriman and respect him as the overlord of the Cosmos. They preach to the people to abstain from the religion of Mazda worship.

According to the Ilme-Xnoom, these "Dravands" live in the region known as the "Drujo-daemaana". They carry on their evil activities of enticing the not bad but weak-minded people towards them. They manoeuvre the procedure of stratagem to obstruct and intimidate people in their righteous course. They even go to the extent of afflicting harm to them.

Thus, it is quite clear that a "Dravand" is not necessarily a non-Parsee. It is merely a hallucination and spoof. A Mazdayasni-Zarathoshti who does not practise the prescribed "Tareekat" and does not keep away from the company of unholy persons professing the Ahiriman cult are definitely "Dravands". They are called "Mazdayasni-Dravands".

From this exposition, it becomes quite clear that a "Dravand" is a person who does not worship the "Mazdayasni" cult and does not accept Mazda as the Great Wise One. Instead, he jumps on the bandwagon of the "Devayasni" cult and be-

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comes the worshipper of the Satanic cult. He keeps himself away from the coveted Path of Righteousness. He tempts the innocent people and induces them to come into their fold.

Let us know from the Divine Science of Xnoom something about the "Doozakh". The different states of "Doozakh" for the "Dravands" after their departure from here are mystically noted in the "Ardaa-e-Veeraaf Naameh".

We had some working idea about the word "Dravand". Now, we shall see what sort of existence a "Dravand" shall find himself in when he departs from this earth.

The Zarathoshti Ilme-Xnoom teaches that the "Urvan" (soul) is immortal. It is entirely made up of luminescent elements. It exists within the physical body for some time. Being immortal, it continues to exist even after it has shed the physical body. This signifies that there is some kind of Life-Existence after death. What we believe to be death is simply passing out of this corporeal earth.

It is a common belief that an "Urvan", after its departure from this earth, resides either in the region of Paradise (Behesht) or in the region of Hell ("Doozakh") according to its deeds performed during its stay in this mundane world. This is a rather erroneous supposition. How did such a crude concept entered the mind of some Zarathoshtis is anybody's guess.

According to the Divine Science of Xnoom, there is no reserved single region either in the form of "Behesht" or "Doozakh" in any part of the Cosmos. There can be no justification for the creation of some permanent regions. Such a crude concept of permanent regions of Paradise and Hell is, all in all, inconsistent,

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irrational and iniquitous. It is meaningless as well as nonsensical. If we believe, for the sake of argument, that these regions exist then it means that those who were born and died in the initial period of the Universe will enjoy or suffer, in accordance to their deeds committed in this world, enjoy or suffer for a very long time than those who will be born and die just before the end of the Universe. Their joy or their sufferings can not be of the same duration. This can amount to preferential treatment and gross injustice. Asho Ahura Mazda — as we believe and rightly, too — is just and fair in His dealings and, therefore, the reward and punishment meted out shall have the same intensity and the same duration of time. The sooner we discard such concepts the better it will be to understand our scriptures.

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Ilme-Xnoom teaches that, even after the death, every human being is attracted towards the "Gaeti" (earth) for a certain duration of time. This duration varies in accordance with the "Kaardaani" of the deceased person. A human being acts every moment of his life. The sum total of his actions is called his "Kaardaani". This "Kaardaani" creates a being in the region above which is symbolically known as the "Chinvat Pool". The force of attraction is tremendous to the person of "Bad Kaardaani" while it is negligible to a person who has led a good, righteous life.

During this period of attraction, an "Urvan" undergoes a great deal of sufferings. It is full of sorrow. It bitterly repents for his wrong doings in life on earth. Such an attraction is termed as "Se Shab". Every "Urvan" keep busy seeking some way to get out of it. Such an attempt is specified as "Sedosh". The "Urvan", with the aid of his prayers it recited during his life time as well as the religious ceremonies performed by his dear and near ones ventures to seek its "Sedosh". It does so under the Guidance of Asho Sarosh Yazad till it succeeds to attain it. When it does attain this deliverance -- which it will, sooner or later it is termed as acquiring the state of "Anooshehi".

Thus, "Se Shab" is a state of deceptive attraction towards the earth while "sedosh" is a state of "Azaadgi" (deliverance) — freedom from the state of "Se Shab". This type of sufferings that an "Urvan" experiences is designated in the sacred Avesta Scriptures as "Daozhangha". Av Duz = bad, wicked + anghooh = existence). This state is popularly known as "Doozakh".

Hence, "Doozakh" is nothing concrete. No reserved region has been assigned to it in the Universe. It is merely a state by

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the virtue of which an "Urvan" continues to be attracted towards this corporeal world, instead of making further progress in the above regions in its goal of achieving, **Spiritual Perfection and Immortality.**

When a "Dravand" departs from here, it soars up to reach the region of the symbolical "Chinvat Pool". This bridge is not a concrete structure that we see on this earth. As our earthly bridges aid us to cross over a river from one bank to the other so is this symbolical region which aids an "Urvan" to leave this world and cross over to the other side for good. Those who succeed in crossing it do not take birth on earth any more.

Unfortunately, the "Urvan" of the "Dravand" finds it impossible to cross the "Chinvat Pool" on its "Chahroom" day. It stays there to find some ways and means to attain the state of "Sedosh". On attaining this, it vacates the "Chinvat Pool" and shifts to the lower region known as "Gangdaaz" and "Kangdaaz". After a certain period — it varies in proportion to its "Kaardaani" — of agonising repentance, it again shifts to a region of Varz-mi-Kard". Here, the "Urvan" manifests itself. Such a manifestation, in the Xnoomic appellation, is called "Jhoozhvaavi Rastaakheez".

All the "Urvan", soon after their death need urgently certain religious "Kriyaa" and the recitation of "Maanthra". They require all these which are spread over 72 hours. For the "Urvan" of a "Dravand", it becomes a necessity it cannot do without. During his life-time, he has performed innumerable bad and wicked deeds against a handful of good deeds. The bad deeds create an invisible body called in the Xnoomic parlance as "Aeshem" (evil spirit) while the good deeds create a good spirit as "little Sarosh".

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Again, soon after the death of a "Dravand", his soul has to face the violent onslaught of the evil "Drujahi-Nasu". During this four days, it is in the state of "Se Shab" and is in the semi-conscious state. It is constantly attracted to the earthly existence which it has just left. But on the day of its "Chaharoom" — seventy-two minutes before the rising of the sun the departed soul regains some of its consciousness. This state aids it to know its destiny and chalk out its future course of action.

At the dawn of the "Chaharoom" day, all the "Urvan" reach the "Chinvat Pool". The "Dravand" souls go there too. But they are filled with remorse. The attraction of the "Se Shab" is great too. It now comes to know what is right for him but it has no power to change it. It vacillates from the attraction of the "Gaeti" and re-birth on one hand to the burning, inner urge to soar up higher to attain spiritual perfection and the much coveted Immortality — that is to say — to fulfil the true aim of life. This type of repentance and pain is known as the "Tojashne Taavaa-i-Deen".

For 57 minimum years after its departure from earth the "Urvan" repents for its wrong doings. It knows—and gladly accepts as such—that the punishment is of its own making. So it remains engrossed in meditation chanting the "Maanthra". It also receives the religious "Kriyaa" performed in his memory by its relatives on earth. slowly and steadily, the state of "Se Shab" weakens. Its spiritual consciousness increases and comes to the conclusion that the re-birth on the "Gaeti" is for its own good. It recites repeatedly the "Taaoo Ahmi Namaanahe" Prayers and yearns for its entry into the "Gaeti". It asks for the "Anaasar" (elements) to form its body —

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the same "Anaasar" which he had shed on earth at time of his previous departure and which had been collected in the upper regions through the process of "Dokhme-nashini".

The "Urvan" then soars up to the "Chinvat Pool". At the "Markaz" of "Varazmi-Kard", it dies. This is the TRUE DEATH. It takes birth again on earth when it gets back its previous "Anaasar" (elements) to form its body.

There is no definite time-period for regaining the "Anaasar" to form back the physical body. It varies in accordance to the progress made by the soul.

Thus, it is quite clear now that "Doozakh" is merely a state of sufferings and pain which an "Urvan" of a "Dravand" endures. It learns here about the ultimate Goal a soul has to pursue. Those souls who escape from these sufferings enjoy a state of Ecstasy known as "Behesht".

Now what is "Drujih"? How is it produced? What are its harmful functions? The answers to these questions will be dealt with in some detail in some future articles. Here, an elementary knowledge about it is given.

"Drujih" is an evil magnetic circuit which is created in the "Gaeti" due to several reasons. The most important medium that gives rise to it is the bad thoughts, bad speech, bad deeds, filthiness etc. It is visible in the form of harmful microbes or invisible in the form of passions, wicked urges and temptations. The visible "Drujih" is felt in the form of various epidemics of different diseases; while, in the invisible form, it is encountered in the abstract forms of behaviour.

The effects of the "Drujih" are very harmful bringing disastrous results to the

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individual and collective spiritual advancement. It creates chaos and confusion in the "Gaeti". A speck of "Drujih", if not checked, can germinate into huge proportion.

The Prime Origin of the "Drujih" is difficult to comprehend. The Zarathoshti Ilme-Xnoom teaches that the Prime Origin is called the "Usul Dravaa-o". This term means "the origin of Dravaa-o". (usul = origin + dravaa-o = spiritual imperfection due to Divine Ignorance). This imperfection became manifest in some group of the "Urvan" some time beyond the conception of the human mind. It was for the correction of this imperfection that the creation of the Cosmos became necessary.

Ilme-Xnoom explains that just at the initial period known in the Xnoomic parlance as the "Hoshebaam" of the Cosmos, two "Noori" (luminous) spheres appeared. One of these "Noori" spheres looked up and espied a very brilliantly illuminated "Fravashi" above it. At that very moment — and most voluntarily it stooped to offer its respect. With great adoration and in profound humbleness, it declared, "O Great One! Thou and only Thou art. I am not". Subsequently, with the completion of this declaration, it started reciting the sacred formula "Ahunavar". This "Noori" sphere came to be called as "Ahumata".

The other sphere was precisely the opposite by nature. When it looked up and caught sight of the luminous "Fravashi", it declined to show any sign of veneration. It held on cool and calm. It was not ready to rever the "Fravshi" and respect it as Superior Force. On the contrary, it became insolent in its behaviour and, with an air of arrogance, declared "What art Thou, so am I" This was a sheer act of incivility and rudery. On the completion of

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this declaration, it was not able to recite the sacred formula, the "Ahunavar". This "Noori" sphere came to be known as "Ahuviyat".

The "Urvan" pertaining to "Ahumata" — another term for it is "Taakool-i khudee" — were Angelic, they are the "Ameshaaspands", "Mino", "Dae", "Farrokh", "Yazads". They possess Divine Intelligence which made them understand the Unique Magnificence of the "Fravashi" and honour it most spontaneously.

The "Urvan" pertaining to the "Ahuviyat" sphere were not able to comprehend the specificity of the "Fravashi". This Divine Ignorance — the originator of the "Drujih" — is known as "Usul Dravaa-o" meaning "the original imperfection owing to the ignorance of realising the Greatness of the "Fravashi". From this sphere a series of imperfect souls evolved. The human souls come into this category.

According to the Divine science of Xnoom, there are twenty-one types of "Drujih" in all. They are depicted as beings possessing their own "Keherp" (invisible astral body). When all these twenty-one "Drujih" come together and put up a combined onslaught, it is termed as the "Sa-en Drujih". This "Drujih" is the lord of all the "Drujih". The "A-esham Drujih" is the commanding general. It is created by the evil thought — energies produced by the "Dravands".

When a human being or an animal ceases to live, the body starts decaying. In the process, harmful microbes (Haa-iri) rush out. When a living human comes in contact with it—even from a certain distance, — he is prone to the attack of this pollution which weakens the brilliancy of his "Khoreh". The weaker the brilliancy of the "Khoreh", the slower is the pace of his

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spiritual progress. Hence, any such contact is forbidden in our "Daena". This is called "Drujih-e Nasush".

The "Drujih" created through the heat generated in the body during the menstrual or seminal discharges is termed as the "Drujih-i-Buzee. Not only should such discharging person observe the canons of the "Tareekat" but those who have touched them should also observe the rules of purification. The purificatory bath with "Aab-i zar" — if available — is necessary.

The clipped of hair and nails, the oozing out of blood or pus lose contact with the "Ushtaan" in the living body. As they are thrown away, they come in contact with the "Vaayu-upara Ka-irya" (atmosphere comprising of the troposphere region) and friction is caused between the two. This friction creates such powerful magnetic circuits of the harmful type capable of diminishing the brilliancy of our "Khoreh" which is harmful to the spiritual progress of the "Urvan". This Drujih is called the "Drujih-i Heekhra".

These are the "Drujih" we can at least keep away from in these days. It is to protect from this contagion that all the "Urvan" pertaining to the "Barjeeshi Jhzeeram" have to take care of to preserve our "Khoreh". It is for this reason that some difficult religious disciplines are enjoined in the religion. These disciplines are known as the rules of "Druj Pahreze" (abstinence from the evil). This is the reason why we have to bear some difficulties to avoid evil. We have to cover our head, feet and the palms and fingers so that the evil magnetic circuitis coming out of our body or those coming from outside into our body may be checked and the "Khoreh" preserved.

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The "Maanthra" of the "BaaJ" prayers are so constructed so as to enhance the brilliancy of our "Khoreh". They prevent it from the onslaught of the "Drujih". The important "BaaJ" to be taken by us are: before and after partaking of food, bathing and toilet.

According to the Paazand "Patet Pashemani" to move about bare-headed and without "Sudreh-Kashti" ("Barhen Dwaa-rashni"), to move about bare-footed ("A-emuk Dwaarashni"), to talk during the partaking of food (Daraanyaan Tojeshni and Daraanyaan Khurashni) lead us to sin.

It is therefore necessary that these "Drujih" should be checked and not to create conditions favourable to its germination. This is our duty we owe to Dame Nature. Lack of it implies that we are not worthy "Mazdayasni-Zarathoshti".

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ELEMENTS OF XNOOM Behzaad

Thvaashahe Khadaatahe —

Zarvaanahe Akaranahe —

Zarvaanahe Daregho-Khadaatahe.

These three words appear in our daily short prayer named *Jasa Me Avanghahe Mazda* (*Amahe Hutaashtahe*). Philologically they are translated as “of the law-abiding sky, the Boundless Time, and the Limited, Demarcated Time”. This philological rendering has absolutely failed to stir the devotions of the Zarathushtrians. They found with a heavy heart that their urge for substance and gist of the above-mentioned sentence remained unsatiated.

“Zarvaan” in the Avesta texts implies “time”. In the modern Persian language, its equivalent is “Zamaan”. According to the ancient writings, the first Greek historian who made mention of “Zarvaan” was Damacius. He records that some Magi believed Time as the Universal cause and from it the Good and the Evil spirits sprang into existence. Another Armenian writer, Eznik by name, who flourished, in the fifth century, commented on Zarvaan that it existed long before the present cosmos. There was no earth, sky, heaven and hell. For ten centuries, this Zarvaan offered sacrifices in anticipation of procreating a son worthy enough to create a Universe-celestial as well as terrestrial. During this period, some doubts about the success crept in. Mysteriously it learnt that two sons, instead of one, were conceived. Out of these twins, one was sweet-scented and dazzling with golden light. This was as a result of its faith in the offerings. The second of the twin was ill-scented, and dark. This was as a result of its doubts during the offerings. The former came to be known as “Ormazd” while the latter came to be called as “Ahiriman”.

The above observation is made with a purpose to indicate the philologists’ belief and to provoke the thoughts of the intelligent readers

regarding Zarvaan. In the Light of Ilme-Xnoom, Zarvaan is a Vibratory Forces resembling the Kinetic Energy in the scientific realms of Physics, that aid the entire cosmos through its evolutionary and involutory processes.

Zarvaanahe Akaranahe: This compound word means “Boundless Time”. It is a collection of seven immeasurable duration of time. They are known as “periods”. It was created specially for the imperfect souls to serve as an opportunity for its improvement by *Khaa-o Afrazayamna Ahura Mazda*. Each Period has a specific name of its own.

The first Period is known as *Maazi-ul-Maazi* (the remotest Past). In this period the imperfect souls came to be the recipient of the blessings described in the Divine Science of Xnoom as “the Blessings of the *Maantha Spenta* Three fourth of the whole group underwent the Divine Chemistry and succeeded in getting rid of the imperfection. This portion is known as “*Urvan*” of “*Maantha-Spenta*” or “*Urvan*” of “*Ahuraa*”. The remaining quarter did not benefit much from the above mentioned Blessings. This quarter had to undergo fragmentation before further Divine Chemistry was made avail of to it. Nine parts of this quarter succeeded in the attainment of spiritual Perfection and came to be known as *Ameshaaspands*, *Mino*, *Da-e*, *Farrokh* and *Yazads*. All these processes took place in first two *Aasmaans* of the *Mino-i-Alam* during this period. The three-fourth part and the nine parts of the remaining quarter began functioning for the remaining one-tenth’s spiritual progress. But this last part was of very inferior degree and so parasitical that it was not possible to attain its goal. *Maazi* is the name of the second Period which begins from here.

Mazi is the Xnoomic connotation of the second Period of the *Zarvaanahe Akaranahe*. The main work during this period was to aid the imperfect one-tenth part to attain perfection.

“Mazi” means “the Past”. Ahura Mazda along with other perfection-attained, paradisiacal entities. (Viz., Ameshaaspad, Mino, Da-e, Far-rokh and Vazad) infolded the cosmos and created seven more Aasmaans in sheer hope of granting some opportunities to the hapless part of the remaining Urvan to accomplish perfection. The Urvan was classified into five groups. These are known as the origin of the five Jheeram. The Daeva agglutinated to the urvan was of such wicked nature that conversion of it into “Gav” (good) was not feasible. So Ahura Mazda had to evolve another strategy for alchemization. Two Mino were created. These two were of opposite nature. The Good Mino is known as “Spenta Mainyush—commonly known as Spenaa Mino — and the other was known as “Anghra-Mainyush—commonly spoken of as Anghra-Mino. The former has a firm hold on all that is good and encourages the Urvan to take the Path of Piety and Righteousness. Wherever and whenever the urvan fails to respond to this encouragement, it comes under the influence of the Anghra Mino—who tempts it to join its fold and commit evil. Thus, the Dravaa-o in the urvan satiates its evil thirst. With the passage of time the evil urge is effused and the Dravaa-o becomes a spent force. The punishment the urvan receives for being sinful also aids it to become good. Again Spenaa Mino rushes to the aid of the urvan and encourages it to work for its Frasho-Kereti (Salvation). It is clear now that Anghra Mino was created with a purpose and its work is to aid the urvan to commit wrong, to take the punishment and to send it back to Spena Mino.

Although, Anghra Mino works indirectly for the Frasho-gard, the Knowledge of Xnoom notes that it has no Fravashi (guardian spirit) of its own. Thus, it lacks divinity. If it were to possess a Fravashi of its own, it would have reverted to piety and the task entrusted to it would not take shape. Ilme-Xnoom further records that the creation of Anghra Mino took place in the fifth Aasmaan of the Hasti Aalam. The second phase

of the Zarvaanahe Akaranahe ends with the introduction of the two Mino.

The third period is designated as “Haal” (present). The other appellation for it is “Aayanghahaya”. Again, Aalam of Hasti infolded further and Aalam of Nisti came into being. Both the Mino mentioned above were carrying out the task entrusted to them. They worked diligently to fulfil their duties assigned to them. Our Geti (earth and surrounding area) was created too. The Urvan descended further on this Geti to acquire spiritual perfection. Thus, the Urvan has to undergo numerous cycles of deaths and re-births.

The fourth period is termed as “Haal-i-Haal (the Present Present). The other word for it is “Dacoishta.” We, at present, exist in this period. This period is sub-divided into twelve periods. Each sub-division is termed as “Hazaaraa”. This technical term has nothing to do with the Persian word, “Hazaar” (one thousand). Hence, it does not imply “a thousand

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years period." Each Hazaara consists of many Zarvaanahe Daregho-Khadaatahe. During this period, Anghra-Mino, who was created to aid the Urvan in getting rid of its Dravaa-o and thereby attain perfection refused to perform his duty of converting Dravaa-o into Gav. Its motivation was to annihilate the Spenaa Mino.

Zarvaanahe Daregho-Khadaathe : This compound word means "limited time". In Ilme-xnoom it is a term accorded to a duration of 81,000 years. It is divided into smaller groups of unequal number of years, according to the planetary hegemony on each of them. They are :

Barjeesh (Jupiter)	11,000 years
Haasham (Mars)	17,000 "
Ravi (Sun)	4,000 "
Naaheed (Venus)	9,000 "
Taarad (Mercury)	13,000 "
Maah (Moon)	12,000 "
Kai-vaan (Saturn)	15,000 "
	81,000 years

Each of the period mentioned just above is termed as "Shaahanshaat-i-Sa-iyaraa" of that particular period. E.G. :- The first group of 11,000 years is known as "Shaahanshaat-i-Barjeesh, and so on. Each Shaahanshaat is further sub-divided into "Vajirrat" and each of the "Vajiraat" into seven "Kotwaali." These Vajiraat and Kotwaali have specific number of years—but is not made known.

Ilme-Xnoom affirms that there are innumerable Zarvaane Daregho-Khadaatahe in the Zarvaanahe Akaranahe. Countless of them have issued themselves already one after the other and their coming still continues and shall do so till Frasho-gard is attained. A definite spiritual progress is attained during the completion of each Daregho-Khadaatahe. After the end of each 81,000 years, it finds itself nearer to Frasho-gard.

Every Zarvaanahe Daregho-Khadaatahe commences some years after the end of the previous Zarvaanahe Daregho-Khadaatahe. It is destroyed by the devastating Deluge that

takes place sweeping away everything that is on the surface of the earth. At the end, most of the human beings of all the five Jheeram take the Path of Wickedness and commit evil without any restraint. When such human behaviour reaches great propensities, the earth is enveloped with floods for the extermination of wickedness on a very large scale. The good beings of all the religions who have faithfully practised all regulations prescribed in their religion group are saved religion-wise under the leadership of a Great Soul. They move towards a safer region for time being. At the end of the Zarvaanahe Daregho-Khadaatahe, the earth undergoes purification and the Urvan who have moved to safer region come back and a new Zarvaanahe Daregho-Khadaatahe begins.

During the Deluge, the "Anjuman" (group) of the holy beings live in the Pamirs where the destructive effects of the ravaging Deluge are not felt. They reside peacefully for about a quarter of a hundred thousand years and carry on their spiritual progress. They observe their religion in all its details. On completion of this period a new Darekho-Khadaatahe comes into being. The "Anjuman" comes back on the surface of the earth and starts afresh for progress. The entire group lives together but with the passage of time they showily and steadily spread in all directions.

For the first 755 years, the Urwan of all the five religions stay together under the spiritual guidance of a "Rad-Dastur" — a holy religious leader of the Barjeesh Jheeram. During this period of 755 years, four dynasties flourish one after the other. They are : 1) Maahaabaad, 2) Zeeyaan, 3) Saakaan, 4) Yaasaaniyaan.

Under the first two dynasties the people were thorough "Yazdaan-Parast. They followed, in strict accordance, all the guide lines of their respective Jheeram. So holy were those people that Evil got no opportunity to tantalize them to commit sins. Their "Chisti" (intelligence of high spiritual order) made clear the wicked designs of the Ahiriman. These good souls knew

that they had come into this world with a purpose and were ever Vigilant of their acts and behaviour.

But, during the last two dynasties, the "Arvaahi" (evil) forces started weaving their deceptive and illusive perfidies, anticipating that these holy beings would somehow slip from righteous way of life and succumb to their fraudulances. They went as far as disguising themselves as human beings. They patiently awaited for an opportunity to enter into the hearts and minds of the good beings.

Years pass by. Ahiriman at last discovers some weaknesses in the human beings. This made the propagation of Evil easier. But, it was not that easy. With the end of the last Yaasaaniyaan Dynasty, a new chapter opened in the annals of our world.

A new dynasty spring up in Kadeem Iran. It is known as the Peeshdaadiyaan Dynasty. Gayomard was the first in the line of Kings that followed: This Shah along with his son, Shiyaamak checkmated all the treacherous and insidious designs of the evil forces unerringly. After them came the others.

After the Peshdaadian Dynasty came the Kayaani Dynasty. It was during this dynasty that Ahuraana Asho Zarathushtra came and curtailed the designs of the wicked Ahiriman.

Every Zarvaanahe Daregho-Khadaatahe begins with the Mazdayasni Deen cult of Mazda-worshippers). As the Evil had gained no foothold on earth, people followed the Mazda-worship. But, when some persons took to Ahiriman's way of life, they began the cult of Devparast (Dev-worshipper).

The Divine Science of Xnoom explains that when the evil gains strength, Asho Zarathushtra comes down. This happens in each Zarvaanahe Daregho Khadaatahe and Zarathosht comes down every time once in each Daregho-Khadaatahe. He descends on the earth to smash the evil to some extent and curtail the

activities of the remaining evil. The Holy one also creates the proper atmosphere for the coming of other religions too. This smashing of the evil is known in the traditional lore as "the killing of the Demon, Tur-baraa-tur."

Ilme-Xnoom teaches that about 13,500 years have elapsed since the beginning of the present Zarvaanahe. Daregho-Khadaatahe. 11,000 years of Barjeesh Shaahanshaat + 2500 years of the present Haashemi Shaahanshaat.

Zarvaan is a long duration of time. Hence, in the "Ashirwaad" ceremony, the newly married couple are blessed as "Misle zarvaander jeevashni baad."

"Like the Time, may you be long-lived."

Four Zarvaanahe Daregho-Khadatahe equals a "Maheen Chakhra". Each Maheen Chakhra has four Zarvaanahe Daregho-Khadatahe in the following serial order.

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- 1) Zarvaanahe Daregho-Khadaatahe of the Shamshee (Sun).
- 2) Zarvaanahe Daregho-Khadaatahe of the Barjeeshi (Jupiter).
- 3) Zarvaanahe Daregho-Khadaatache of the Kaivaani (Saturn).
- 4) Zarvaanahe Daregho-Khadaatahe of the Haashemi (Mars).

Thwaashahe Khadaatahe : Ilme-Xnoom has given a wonderful explanation of this compound word. It explains that everything on the earth's surface has a cyclic duration of time. It varies from individual to individual according to his good or bad, actions in life.

To make it easy to understand each Thwaashahe Khadaatahe of an Urvan is the period of time taken from one birth to his next re-birth on earth. This term is therefore used to denote "the duration of Time between two consecutive births." It is the sum total of the following duration of time :—

- 1) The time reckoned from the moment of birth upto the moment of death. Plus
- 2) The period of time taken from the moment of departure from the earth up to the moment of next birth on earth.

The length of the duration of a Thwaashahe Khadaatahe is divided into three stages :

1) The first stage consists of the time of birth when an Urvan comes into this world and takes up a physical body. This stage ends the moment the Urvan sheds the physical form.

2) The second stage begins when the Urvan sheds the physical form and takes shelter in an invisible, ultra-physical body called the Keherp. In the beginning, the Urvan is attracted towards the physical body and earth. But, with the destruction of the physical body and the recitations of the Maanthra, it frees itself from these attachments. Now, the Urvan makes spiritual progress through meditation and with the

aid of the religious ceremonies. After some time, the Urvan leaves the Kherp, too. This is the real death, this Kherp stays either in the region north or south of the Chinvat Pool or leaves for the region designated as "Vantar". When the real death occurs, the Urvan is attracted towards the lustrous regions above. There, the Urvan meditates deeply. This helps it to build up. Divine Intelligence which is useful for spiritual progress. When the period of meditation ends, the Urvan — if it is to the north-prepares to come back on the earth for next birth. Such a Urvan is little better off than it was at the time of his previous demise. If the Urvan is to the south of the Chinvat Pool, it soars up higher to enter the plane of "Daadaar-e Gehaan" instead of coming on earth.

The third stage is the preparation for the Urvan who is to be reborn to descend. In the beginning it shifts its position to the North and into the region of Vantar. Here, it gathers its elements to form its body of ultra-physical form. This shifting process is called "Dozakh". The shifting upwards towards 'Daadaare-Gehaan' is called Behesht.

Ilme-Xnoom explains that there are no regions of Dozakh or Behesht. The word "Dozakh" itself bears proof of it. The word "Doo"-again and "Zakh" (from Zarkhunashne)-birth means "to be born again."

This is how the Divine Science of Xnoom explains the words "Zarvaanahe Akaranahe," Zarvaanahe Daregho Khadaatahe" and "Thwaashahe Khaadaatahe".



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THE ELEMENTS OF XNOOM : BEHZAAD HAYAVAANAAT-E NAATEKAA

To Modern Science a human being and his body is a piece of extraordinary marvel. Its external morphology, internal anatomical structures, physiological functions and a very complex nervous system has filled the mind of many a scientist with awe and wonder. They gave man a distinguishing name "microcosm".

"Naatekaa" is the Xnoomic appellation for the human beings. They are sent into this "Gaeti" for some specific reasons. The most significant of all the reasons is the application of the Divine Chemistry to cleanse the "Urvan" of its impurities agglutinated to it. It was for this cleansing process that the entire Cosmos was created.

Modern Science may perhaps explain the various biological activities within the human body. But no amount of their explanations will reveal the necessity of human life. At the most they are able to say is that "Life" sparked off on the planet, Earth, accidentally. The scientists have no knowledge of the spiritual side of the Cosmos. There have been no scientists who declare that they have come across something spiritual. Life and Death are seen and felt by them but they can not see and feel the purpose of Life and Death.

A student of religion is ever eager to know what can be the purpose of human life. But before he can know about it, he must have some knowledge of a human being and his body. It is only after this that Life and Death — the two abstruse entities which are beyond the intellectual capacity of a common human being — can be understood. In this section, therefore, we shall have an elementary glimpse of the human body in the Light of Ilmé-Xnoom.

The Divine Science of the Zarathoshti Ilme-Xnoom gives a vivid picture of the human body, both in its manifest and esoteric forms.

According to it, every human body is made up of nine constituents. They are: 1) Tanu, 2) Ga-ethaa, 3) Azda, 4) Keherp, 5) Tevishi, 6) Ushtaan, 7) Urvan, 8) Ba-odaanga 9) Fravashi. All these nine Avesta names appear in the sacred scripture, yazhashne. Again these nine constituents are grouped into three divisions. Each division consists of three constituents.

The first division consists of the first three constituents. They are made of physical elements. They increase and decrease with the passage of time. They can be seen with our naked eyes or through some apparatuses. This first division is well within the scope of our five senses.

"Tanu" is the first constituent of this division. It is the external morphology comprising of the skeletal and muscular frame-work. It acts as an all-round shield of the "Ga-ethaa".

"Ga-ethaa" consists of all boneless organs such as brain, heart, lungs, liver spleen, tongue stomach, small and large intestines and sexual parts etc.

"Azda" is the mass of oily fluid and is an exact duplication of the external morphological appearance. It does not reside completely within the physical body. A part of it is outside the body. The environment just touching the body and all round it is called as "A-ipi". Its stretch varies according to the piety of the person. "Azda" spreads in this "A-ipi" to about an inch or so. The Zarathoshti Ilme-Xnoom teaches that the "Azda" is not able to stretch out to long distances. It can not touch even the twenty-four inches mark. The "Azda" along with the "A-ipi" acts as a fortress of the next trio viz., "Keherp", "Ushtaan" and "Tevishi." "Azda" contains both the harmful energies of the "Vohun" and the beneficial energies of the "Gav" — with these two energies and with the

aid of the "Ushtaan", "Azda" is able to sustain life in the body. "Azda" is the most important constituent of the first physical division of the human body. It is this constituent that sustains life and vigour. As long as this constituent is in perfect condition, a person in a very critical condition and declared by the most experienced doctors as breathing his last breaths, miraculously survives. When it cracks up, death is an unavoidable event. No amount of the skill of a surgeon can stop the person from death. "Azda" at times is described as the "Khaaki Keherp" because of its link with the next trio, commonly known as the "Keherp".

The second division consists of next three parts viz., "Keherp" "Ushtaan" and "Tevishi". This division is made up of ultra-physical element just beyond the power of human perception. They vary in magnitude.

"Keherp": It is an invisible body within our physical body in which the "Urvan" resides after the death of a person. It also acts as a "container" of the sixteen "Chakhra" (Plexus, power-centres) and the "Kuvvat-e-Panj-e zarvikash-e-baateni" (the five estoeric potentialities). Like the "Azda" it can stretch out of the body and reach great distances.

"Ushtaan" is an esoteric potentiality that sustains life in the body. It keeps us in conscious state.

"Tevishi": It is an invisible segment of the human form and is the seat of all human-passions, emotions, inclinations, aspirations, hopes etc. These three constituents are mentioned collectively as the "Keherp".

The zarathoshti Ilme-Xnoom teaches that the "Keherp" "Tevishi" and "Ushtaan" were originally not in the cosmos. These three invisible, ultra-physical constituents that reside within — to remind, some part of it is outside too—the physical framework appeared as the result of the "Urvan's" spiritual advancement and on the acquisition of partial Spiritual Perfection.

Aeons and aeons and aeons ago — that is to say, during the periods of the pre-cosmogonic Existence; a period beyond the capability of the human mind — there existed nothing. There were no heavens, no stars, no moons, no sun, no earth, no water, no air, no trees, no fire, no sky — save a Perpetual Luminescence, glowing lustriously. Thus Perpetual Luminescence is beyond the pale of human mind. Our condition in regard to this unbeknown and mysterious phenomenon is identical to a small baby who sitting in the arm of its mother happens to come across something which it had not seen before and who with its tiny, wee finger points out to that strange object, in full awe and wonder, and can do nothing further than exclaim "Ah, Ah", in just the same manner we are not able to say anything any further except the dumb-struck, speechless exclamation "Ah". This Perpetual Luminescence, the Impersonal Primordial Being is known in the sacred Avesta scriptures as "AHU". In Avesta, the root "AH" means "to be, exist". We, too, can say that "It exists" but what is it like we can not say as we are not in possession of any data about it.

As there exists no data to delineate the unique characteristics of "AHU" it has been attributed the epithets of "Anamaanthvaa-o" and "Afrazyant which implies" "unthinkable, inconceivable" and "unfathomable" respectively.

The Divine Science of Xnoom records that at one stage some imperfection was detected. Spiritual Alchemy became necessary for the correction of it. Thus, The Divine Scheme "(AHUNAVAR)" was promulgated. The affected portion was torn assunder and dissociated from its parent body to go through the process of Spiritual Progression. A plane, technically termed as "Niru" burst forth into existence, to act as a screen separating the imperfect portion on one side and "AHU" on the other. This imperfect portion is now called as the "Dravaa-o". As long as this "Dravaa-o" exists in its imperfect state — even in the most feeble form — the returning back to its original radiance seems impossible.

In the beginning, — that is to say — the period just following the above event, a segment of the cosmos was unfolded. The “Urvan” set about on its Pilgrimage of Spiritual Progression. It had to convert its share of the “Dravaa-o” into the “Gav” (good element, perfection). “Dravaa-o-” implies “evil, spiritually imperfect and ignorant”. “Gav” implies “perfectly radiant”. The “Urvan” (soul) that had “Dravaa-o” agglutinated to it in a feeble form made short their work of Divine Perfection and wore the laurels of attaining the Original Radiance. It was well-suited and qualified, without a least sign of doubt, to cross over the Plane of “Niru” and merge back into its original abode. It had been successful in the transformation of its share of “Dravaa-o” into “Gav”.

But, this section of the “Urvan” that had attained Divine Radiance decided otherwise. With the attainment of the Radiance, it had developed intrinsically the virtue of selflessness. It took up the responsibilities to lend all succour to the less fortunate section of the “Urvan” to win for it the coveted goal of attaining Divine Radiance.

The cosmos was unfolded further. The two “Aasman” — the ninth and the eighth were already unfolded. Now, seven more such regions were added to it. The huge part of the “Urvan” who could not attain the Divine Radiance in the above two “Aasman” had to descend here. It required some other form of region to dwell in and endeavour for further progress.

This time too a part of the “Urvan” reached its cherished goal of attaining the Divine Radiance. The part that could not had to descend further. The cosmos underwent the processes of unfoldment one after the other till it came to be known that the remaining “Urvan” could make no further progress.

A new strategy was evolved. The “ga-eti” (World) — came into being. The Dravaa-o” of the remaining imperfect “Urvan” was so rigid that its “Dravaa-o” was broken up in four parts.

The “Urvan” was entrusted to work for one-fourth part only at a time. For this the urvan had to traverse through four great evolutions. During each evolution, the “Urvan” had to pass through sufferings and pain which came to it as a remedy for curing its “Dravaa-o”.

Each evolution is termed as “Ushi”. The names of the four evolutions are as follows:—

- 1) Aatashi Ushi (Fire Evolution)
- 2) Baadi Ushi (Air Evolution)
- 3) Aabi Ushi (Water Evolution)
- 4) Khaaki Ushi (Earth Evolution)

During the “Aatashi Ushi”, the “Urvan” was given the frame-work of the fire-elements. It is noted that during the period of this “Ushi”, “Sherevar Ameshaaspad” sent down on the “Ga-eti” a particular type of heat which was so fiery and scorching that after the lapse of innumerable years of burning the “Urvan” succeeded in removing its one-fourth part of its “Dravaa-o”. Thus, the new strategy succeeded in bringing about the desired result. This one-fourth part that became spiritually perfect came to be known as “Keherp”. It has an astral body.

The “Keherp” has two distinct names because it has two distinctly different functions to perform. The part of the “Keherp” that keeps itself in close touch with Nature is called “the Nature-linked Keherp”. The other part which is closely connected to the physical body is known as “the Maadar-Keherp” (the mother-keherp). The “Maadar Keherp” takes up the remaining parts of the “Dravaa-o” and mixes it with “Gav”. This “gav” is the gift from the Dame Nature to attract evil and transformed into good. When the alchemisation is complete, the “Madar Keherp” gives the finishing touches and the attainment of perfection is drawn nearer.

The end of the “Aatashi Ushi” sees the commencement of the “Baadi Ushi” (the period of Air Evolution). Its presence was postulated as the second phase of punishment and sufferings

which was once again inflicted on the partially perfected "Urvan", in the mere hope, to bring perfection to the second one-fourth "Dravaa-o" and thus gain further spiritual progress. In this phase, the "Urvan" was enveloped in a body made of Air Elements — Known in the Xnoomic parlance as the "Baadi Anaasar". It had the "Keherp" with it the perfected first one-fourth of the "Dravaa-o" which was alchemized into "Gav" element. The innumerable years progressed through stormy trials and tribulations. Such a suffering was absolutely necessary for the attainment of perfection of the second part of the "Dravaa-o". There was no other alternative to it. At the end of this second "Ushi" another one-fourth part of the "Dravaa-o" was refined and lustrated. In Ilme-Xnoom, this one-fourth part is called" as "Tevishi".

The third evolution — termed as the "Aabi Ushi" — now sallies forth on its task of perfecting the third one-fourth portion of imperfection. The "Gaeti" was covered with water. It should be made clear here that fire, air and water elements mentioned here were not as same as we experience in our present state. They were of ethereal elements and beyond our thought and imagination which are limited to three dimensions only. Once again, the "Urvan" progressed through a span of time beyond human conception. Years rolled on and forth. The "Urvan" put up patiently with the most severe form of punishment in the hope of acquiring perfection. This third portion of the "Dravaa-o" was beaten and scrubbed thoroughly, then bleached and laundered spring-clean. One fourth of the "Dravaa-o" was removed. This part of perfection is called "Ushtaan-aap." Thus, the "Keherp", "Tevishi" and "Ushtaan-aap" came into being and are now with the physical body.

The "Khaaki Ushi" is for the remaining one-fourth portion of the "Dravaa-o". This is presently in the process of attaining perfection. This is the last phase of the four evolutions. The "Urvan" is clad in a body made of physical matter. It is the evolution through which we are

presently passing. It is at the end of this "Ushi" that the "Urvan" in all totality, achieve the much cherished Divine Radiance. The "Dravaa-o" shall activate the evil urges in man and cause him to commit wrong. The "Urvan" shall have to bear punishment. If a Mazdayasni — zarathushtri follows faithfully the "Tareekat" prescribed in the "Daena" and recites daily the sacred "Maanthra", he will certainly be able to restrain and throttle the evil urges that rise within him. It is, therefore, a solemn duty to lead our life that shall bring us nearer to our goal—the "Frashogard".

The last division, comprising of "Urvan" "Ba-odaanga" and "Fravashi" are made of "Noori" (luminescent) elements. They are immortal and subjected to no changes. These three existed even before the first six came into being.

"Urvan": It is the soul. It is in a state of spiritual progression.

"Ba-odaanga": It is the Divine intellect. It guides the "Urvan" on the Right Path. It makes the "Urvan" conscious of the Divine Primordial Being.

"Fravashi": This is the most excellent part among the nine constituents. It is therefore described as "Atlaf-e Atlaf" (most excellent). It is in the form of a Spirit and is the Guiding Spirit.

To summarize, the human body is not made of the only parts we are able to see. It contains the three ultra-physical and the three luminescent parts too. This is merely a bird's eye-view of what is explained in the Divine Science of Xnoom as brought by the late Ustaad Saaheb Beheramsha N. Shroff from the pious Saaheb-dilaan-Saahebs of the Damaavand Koh.



ELEMENTS OF XNOOM : BEHZAAD

COSMOGONY

Up till now, no scholar, either a Parsee or a non-Parsee, has given even a half-seen, half-hidden glimpse of what our Cosmogony is like according to the sacred scriptures of the Mazdayasni-Zarathushtri Daena. The Divine Science of Xnoom has thrown a very stimulating, soul-subduing light regarding it. It is one of the difficult chapters of Ilme-Xnoom to comprehend. As such, the topic under discussion will not be understood unless and until the charts are drawn as you go on reading. Once the charts — and they will be more than three-fourth of dozen — are prepared and revised again you shall have a brief glimpse which shall be so brief that it will not measure up to a molecule of the mighty Ocean of the Cosmic knowledge.

Ilme-Xnoom teaches that the Boundless Expanse of the Cosmos is divided into four divisions. They are designated as follows:

1. The Mino-i Aalam: The World of the Holy Immortals.
2. The Jheermaani Aalam: The World of the Zodiac.
3. The Arvaahi Aalam: The World of Spirits.
4. The Jeesmaani Aalam: The Physical World.

The Mino-i Aalam is the Abode of the Holy Immortals. It has two "Aasmaans" in it — The 9th and the 8th.

(a) The Ninth Aasmaan

Aasmaan means "Heaven". It is known as the Falk-e Nehom. It is also termed as the Aasmaan-i Ahunavar or as Parveen-DINI-AVAZ

-i Ahunavar or as Parveen-e-Aalaa. In this division Ahura Mazda, Ameshaaspad, Mino, Da-e, Farrok and Yazad of "the same thought, of the same word and of the same deed" carry on the administration of the entire Cosmos. The Presiding Aatash — energy is named as "Aathro Puthrahe Ahurahe Mazadaa-O". Many philologists take these words as a phrase and give a literal translation as "Fire, the Son of Ahura Mazada. Ilme-Xnoom teaches that Sublime Aatash energy that functions in it is a compound Proper name of the most this region. This energy is also described as the "king of all the Aatash — energies.

The Eighth Aasmaan

The eighth Aasmaan comes below the ninth one. All the Aasmaans are in the form of orbs. This Aasmaan is termed as the "Falke Hashtom". The other name — and addressed as such in Ilme-Xnoom" is "Anaghra Ra-ochha-o" (Boundless Luminaries) — Asho Sarosh Yazad is the Presiding Yazad of this Heaven. It is also the Abode of all the Urvans who were declared as imperfect and were ready to descend for their Spiritual progress. The Presiding Aatash — energy that functions here is called "Aatare Berezo-Savangha."

According to the teachings of Ilme-Xnoom no two heavens overlap each other. There is a space between the two Heavens and this transitional plane is known as "Farog". These Farogs are worlds in themselves. (Chart one completes here).

THE JHEERMAANI AALAM

The Jheermaani Aalam is so named because it consists of "Jheeram" (Planets). These "Jheeram" are made of luminous

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elements. It does not contain physical elements. It comprises seven Aasmaans. Their influence is very great and affects the lives of the human beings on earth. (Second Chart from here).

THE SEVENTH AASMAAN

The Seventh Aasmaan is called the "Falke-Haftom. It is situated in the "Jheermaani Aalam." It is also called as the "Aasmaan-e-kayawaan". It is the planet, Saturn. The Presiding Aatash-energy is "Aatare Khurdaad-e-Turfaa." "Turfaa means of the higher grade".

THE SIXTH AASMAAN

The Sixth Aasmaan — known as the "Falke Shashom" — is situated below the "Farog" of the 7th Heaven. It is also named as "Aasmaane Barzheeshi". It is the planet, Jupiter. The Presiding Aatash-energy is "Aatare Frobaa Khaales" "Khaals" means "pure".

THE FIFTH AASMAAN

Situated below the Farog of the Sixth Aasmaan is the fifth Heaven — the "Falke Pan-jom". It is also termed as the "Aasmaane-Haashem". It is the planet, Mars. The Aatashi-energy operating in fifth Heaven is called "Aatash-e Gushaspa-e-Turfaa".

THE FOURTH AASMAAN

The fourth Aasmaan, coming below the Farog of the fifth Heaven, is termed as the "Falke Cheheram." It is also called the "Aasmaane-Khur. It is under the governance of the Sun. The Presiding Aatash-energy is designated as "Aatare Burzeen Meher-e Turfaa."

THE THIRD AASMAAN

The third Heaven is situated under the Farog of the fourth Heaven. It is called the "Falke-Seevom" as well as the "Aas-

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maane Naaheed." It is the planet Venus. The Aatash-energy that presides here is called "Aatare Gushaspa-e Tanjjul." "Tanjjul" means "of the lower degree".

THE SECOND AASMAAN

The second Heaven that comes below the Farog of the third Heaven is named as the "Falke Duyyam." It is also called the "Aasmaane-Ataard" because the planet, Mercury, holds its sway on this plane. The Aatash-energy, Aatare Khurdaad-e Tanjjul functions here.

THE FIRST AASMAAN

The first and the last Aasmaan of the "Jheermaani Aalam" comes below the Farog of the Second Aasmaan. It is called the "Falke-Avval as well as the "Aasmane-Da-e. It is the Moon the Presiding Aatash-energy is called as "Aatare Burzeen Meher-e Tanjjul.

With the Falke-Avval the Jheermaan-i-Aalam is complete. Both the Mino-i and Jheermaani Aalam form a realm of Lustre and Immortality designated as the "Hasti". "Hasti is a Persian word derived from the infinitive, "Hastan", and means "to be exist." In the Divine Science of Xnoom it implies, "the Eternal Lustrous Existence." It is a realm unsusceptible to any change. (Chart II ends).

The region below the realm of "Hasti" is named as the realm of "Nisti". Nisti is a Persian word and is derived from "Neh" + "Hastan". It literally means "is not". In the Xnoomic expositions it has a wider implication. It means "that which is not eternal". Thus, the realm of the "Nisti" is not like the eternal "Hasti". The following distinguishing points will give some idea about the differences between the two:

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Hasti

- (a) It is eternal
- (b) It is composed of "Noori" (luminescent) elements. It has no physical or ethereal elements
- (c) It is the abode of Ahura Mazda and His Angelic workers and those who have gained Divine Perfection.

Nisti

It is transitory.

It is made up of ethereal and physical elements. "Noori" elements are totally absent.

It is a temporary dwelling place of the urvans seeking Divine Perfection.

The entire realm of the "Nisti" is subdivided into two. They are termed as (1) Arvaahi Aalam and (2) the Jeesmaani Aalam". The Arvaahi Aalam is so named because it is the world of the spirits. It is full of souls seeking spiritual progression. The Arabic word used in the Persian language for the 'Soul' is 'Rooh'. 'Arvaah' is its plural form. Hence, the word 'Arvaahi Aalam'.

The 'Arvaahi Aalam' is very vast. So it is subdivided into four parts. They are designated as: (1) Nisti-e Avval; (2) Nisti-e Myaanaa; (3) Arvaahi-e Aala; (4) Arvaahi-e Adnaa.

Nisti-e Avval: This region is the first realm of the Nisti. Among all the worlds of the Nisti; this Nisti-e Avval is the most awe-inspiring and imposing. It consists of three Dakhyus and their transitional stages known as the "Zamreers".

"Dakhyu" is an Avesta word. It means "land, place, region". The philologists, therefore, interpreted it in the geographical sense. Ilme-Xnoom teaches that the word "Dakhyu" is used as a technical term and means regions not on the earth but in the realm of the Nisti. It has no geographical implications. There are seven Dakhyus in all. The entire Dakhyu regions are under the Jurisdiction of Meher Yazad. A reference regarding them is to be found in the Meher Niyayash. Their names are: (1) A-ivi

Dakhyu, (2) Antare Dakhyu, (3) Aa Dakhyu, (4) Upairi Dakhyu, (5) Adairi Dakhyu, (6) Pairi Dakhyu, (7) Aipi Dakhyu.

The first three Dakhyus are situated in the Nisti-e Avval viz, A-ivi, Anatare and Aa. The Nisti-e Avval begins with the first zamreer. Below it comes the A-ivi Dakhyu.

A-ivi Dakhyu: It contains the Zareh Vourukash. The word "Zareh" literally means "Sea". This is not the sea like the one on earth. The "Sea" means "Vast expanse". At present, we come across certain vast plains on the surface of the moon which are named as "Sea" although they contain no water. All the urvans on their journey of seeking spiritual perfection gather together here before descending on the earth. These urvans have in them different degrees of the "Dravaa-o" with them.

The first "Zamreer" (above the A-ivi Dakhyu) contains two keshvars while the second Zamreer (below the A-ivi Dakhyu) contains another two Keshvars. A 'zamreer' is a plane between any two consecutive Dakhyus. Each zamreer is made up of seven strata. Each zamreer is a world in itself.

"Keshvar" is a Paazand word. According to the comparative study of our ancient languages, it means "huge mass of land continent." Its Avesta equivalent is "Karsh-var" In the Pahlavi and Persian

languages it is "Keshvar". In the Mazda-yasni-Zarathoshti Daena, seven keshvars are mentioned. The two of them in the first zamreer are: (1) "Vida-dafshu", in the South-east direction. (2) Fradadafshu, in the South-west direction. In the second zamreer, the Savahi Keshvar is in the east direction while the Arezahi Keshvar is in the west direction. The Savahi is higher up in the position than the A-rezahi Keshvar.

Antare Dakhyu: It consists the "Zahre Fraan-Kard." The urvans mentioned in the Section, A-ivi Dakhyu, are grouped in accordance with their piety gained. Each group is assigned a religion to be followed for further spiritual progress. There are five religions. It is for this reason that a man born in his religion should practise it. It is the best religion for him.

The Zamreer below the Antare Dakhyu contains two Keshvars. They are: Vo-uru-zareshti, in the North-east direction and the Vo-uru Bareshti, in the North-west direction. The Vo-uru zareshti Keshvar is higher in position than the Vo-uru Bareshti Keshvar.

Then follows the Aa-Dakhyu. It contains the zarah named, "Pu-itik. Here, in this region, the urvans prepare themselves for coming down on the earth. They acquire their ethereal body, kehrp and work further to make themselves suitable for acquiring the physical body.

The Presiding Aatash-energy that functions in the entire Nisti-e Avval is designated as the "Aatare Mino Karko-e Lateef." The word Lateef indicates the higher degree of the "Aatare Mino Karko".

The Zamreer that comes after the Aa Dakhyu contains many "Markaz". A "Markaz" means "a station, a stopping place." As this Zamreer is the beginning of

the Nisti-e Myaanaa, it shall be described there.

With this ends the region of the Arvaahi Aalam known as the "Nisti-e Avval". It should be borne in Mind that the six Keshvars, the three Zarehs are situated in this region. The philologists having merely conjectured with Avesta words and confused themselves by thinking that the term Keshvars meant that there were seven continents in the ancient times.

Here, the Nisti-e Avval terminates. So does the chart no. III. From these three charts some clear picture of the partial cosmogony is sure to emerge in the mind.

The Zamreer that comes below the Aa Dakhyu begins the second part of the Arvaahi Aalam. (Chart No. IV begins here). It is known as the realm of the "Nisti-e Myaanaa". It means the middle Nisti. This realm made of ultra-physical particles consists of many important "Markaz". It consists of the "Upairi Dakhyu and the two Zamreers above and below it. The above Zamreer contains many regions of celestial beatitude. They are the heavenly abodes of the urvans striving for their spiritual perfection. The three most important ones are: Yim-kard-var, Pahlum Ahwaan and Daadaare Gehaan.

The philologists believe and make us believe that the word "Yim-kard-var" is a proper name of a place created by Jamsheed, the illustrious emperor of the Peeshdadiyan dynasty. The zarathoshti Ilme-Xnoom rejects outright this supposition. It teaches that it is the designation of the heavenly Markaz.

Pahlum Ahwaan: It is another heavenly Markaz from where pious Urvans soar further up to the heavenly Markaz of "Daadaar-e Gehaan. The Presiding Aatash-energy is the "Aatare Vaazeshta Lateef.

Daadaare Gehaan is the Markaz of great significance. Every devout Mazda-yasni zarathoshti prays at the end of every Niyaayash and Yashts and some other pray-ers the following sentence:—

“Man aano aavaayad shudan”. It is translated thus: “I must reach there”. where? The prayer follows with the answer: Daadaare Gehaan” Those who cross this “Dadaare Gehaan” are not reborn on earth. They move further up and enter into the regions of the “Keshvars” and make further progress.

Below this Zamreer is situated the “Upairi Dakhyu. It is here that the ultra-physical elements are formed. Hence, it is said to be “the Seat of Ge-ush Tashan.”

Below the Upairi Dakhyu comes the popular Zamreer where the so-called bridge, Chinvat Pool is situated. Our belief, that a pious urvan is capable of crossing the Chinvat “Pool” and gains entry into the Abode of Paradise (Behesht) and an evil and wicked urvan is unable to cross it and, in the end, tumbles down into the Infernal Hell (Dozakh) is best explained by the Lime-Xnoom. As it requires lengthy ex-position, the subject will be dealt with in another topic in some future.

According to the Divine Science of Xnoom, the Chinvat Pool is nothing but a group of astral planes through which the urvan passes after his departure from the earth. If the urvan passes all the planes, he is supposed to have crossed the “Chinvat Pool”. But if he happens to get stuck up somewhere, it means he could not cross it. Those urvans who cross over are not reborn while those who could not are reborn.

Thus, the Chinvat Pool is a symbolical name of a group of planes situated here. Their names are as follows: *

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- (1) Varazam Kard: The top most region or plane.
- (2) Kang-da-ez: The middle region or plane.
- (3) Gangdez: The lowest region or plane.

If by the virtue of his piety, he passes the plane of Varazam Kard — of course, after going through the “Gangdez” and “Kang-da-ez” planes — he goes to the “Dadaare Gehaan.” This is the “Behesht” of traditional philosophy. If, by the act of profanation and blasphemy, he happens to be stuck up at any of the three, then, in the process, falls down. This is the “Dozakh”.

Here ends the Nisti-Myaanaa (Chart IV ends)

The third section of the Nisti — also loosely spoken of as the “Arvaahi Aalam— is called the “Arvahi-e Aala”. Aala de-notes superiority. It begins with the Zam-reer that follows the upa-iri Dakhyu. It contains the Ada-iri Dakhyu. This region is the dwelling — place of the spirits of higher degree. It is said that many of these spirits are good and helpful certain such incidents where persons who received succour from these spirits are recorded in the Xnoomic literature. This region of high-er spirits have different grades and have different names. They are ghost-like. Their names are: Ulvi, Pa-iri (fairy=Pari), Jim etc All the Souls (spirits) occupying this region are under the command direction and guidance of a potentiality called the “Eel”. The realm of the “Arvaahi-e Aalaa” ends here.

The fourth and the last section of the “Arvaahi Aalam” is called the “Arvaahi-e Adnaa”. “Adnaa” means “lower common grade”. It consists of the “Pa-iri Dakhyu” and the Zamreer above it. Like the “Ada-

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iri Dakhyu", it is the dwelling place of the ghost-like, eerie-type spirits. They are considered as of the lower type. Almost the entire lot is harmful and wicked. Those who practise black art or sorcery — it is said — take the help of these spirits. They are termed as the Sefali, Pari and Jin.

In the Zamreer above the "Pa-iri Dakhyu" the Aatash — energy that operates is known as the "Aatare Vaazeesht-e Kasif". Kasif means "of the lower order". The Presiding Aatash-energy that operates in the "Pa-iri Dakhyu" is called the "Aatare Urvaazeesht-e Kasif."

The Arvaahi-e Adanaa also contains the Zamreer that contains the fourth division of the Cosmos, viz., the "Jeesmaani Aalam" Although the A-ipi Dakhyu is below the Jeesmaani Aalam, it forms the part of the realm of the Arvaahi-e Adna.

In the Zamreer between the Pa-iri Dakhyu and the A-ipi Dakhyu is situated our Jeesmaani Aalam. It is also known as the "Ga-eti". It includes our planet, Earth, According to the teachings of Ilme-Xnoom, the "Ga-eti" takes two forms. The visible one and the other invisible. The visible one is called "Astomand Ga-ethaa" including the partly visible and partly invisible "Ma-inyum Ga-etha". In this part the characteristics of selfishness, self-pity and all types of egotistical and individualistic attitudes are predominant. On the other hand the second part — designated as the beneficial "Ga-vo-i" — is opposite by nature. The celestial song is incessantly ringing here. The auspicious characteristic of the "Aarmaa-iti" is in its most ripened form. The "Mithra" (thought-force) that what came out and expelled may merge

back into its origin as soon as possible, is predominant here.

This world of "Ga-eti" is sometimes mentioned as the "Keshva Khanirath Baami" Partly speaking, it is not an erroneous assumption. This is the seventh keshvar. Its composition is partly physical and partly ultraphysical. "Khanirath Baami" implies "the Golden Coast". After the Great Deluge which brings to an end the cycle of the "Zaravaanahe Dare-go-Khadaatahe" those who survive come back on this part of the "Ga-eti" first. It was here that the famous region of the "A-iryaan Va-eja" was situated.

Philologists being unaware of the mystical implications have dubbed many an Avesta term as mythical or non-sensical.

The Presiding Aatash-energy that functions here is named as the "Aa-tare Speneesht-e Kaseef.

Below this seventh Zamreer — and the last one, too — is situated the region of the "A-ipi Dakhyu, the seventh and the last of the Dakhyus. It contains certain infernal regions too. It also contains some part of the "Ga-eti". The Presiding Aatash-energy is not to be found.

Below and beyond the A-ipi Dakhyu is the region of "Heng". This region is infernal. It means almost the same as the word "Pataal" in our daily use.

This is a very brief view of the cosmogony in the Light of Ilme-Xnoom. It is given to prepare serious readers of the Zarathoshti Ilme-Xnoom to go deeper into this Chapter. If Asho' Ahura Mazda wills, we shall take a deeper plunge into the vast Ocean of Xnoom. Till then, Khudaa-Haafeez.

ELEMENTS OF XNOOM: BEHZAAD XNOOMIC MISCELLANEA

The Sacred Avesta Scriptures is a treasure house of Divine knowledge. Unfortunately, it has failed to inspire many a Modern Parsee to follow the Mazdayasni Zarathoshti Deen. The root cause of this failure lies in the philological translations. When one goes through these translations, he comes across passages of geographical and historical interest which has nothing to do with the Divine knowledge. The scholars — Parsees and Non-Parsees do not know the meanings of the mystic terms made use of in the scriptures, and hence, they endeavour to translate them according to their views and ideas upheld by them. Many scholars differed and turned the sacred scriptures into a controversial subject. Many Parsees desirous of knowing their religion were fed up with these controversies. They put their faith in the religious practices of other religions and sects.

The Sacred Avesta Scriptures abounds in mysticism. The Zarathoshti Ilme-Xnoom has all the meanings of the scriptural texts. A patient and careful study of Ilme-Xnoom makes the entire scripture comprehensible. This 'Bi-keenaar' (limitless) knowledge in its estoric form is known as "Xnoom" while its exoteric form is known as the Mazdayasni Zarathoshti Deen. But, it is not easy to understand the Divine Science of Xnoom. Patience and Faith are the essential factors for its study. Before begining its study, the interpretation of the Xnoomic words require explanations. In this article, some very common Xnoomic words along with their interpretations are listed below.

1) Mithre-Bareen

"Mithra" is an Avesta word. It has more than one meaning. As far as Ilme-Xnoom is concerned, it is popularly used for "thought". Therefore, one comes across the word "Mithra", he should take it as "thought. Every human

being is endowed with the faculty of thinking. His mind is always fleeting. His thinking never ceases. These thoughts create energies. A weak thought creates weak vibratory Energy while a powerful thought creates a powerful one. These energies are capable of causing good or harm around them. The good thoughts are termed as "Raadih Mithra": the bad ones are called as "Bad Mithra".

Again, Ilme-Xnoom explains that all thoughts differ from person to person. In the same manner, the thoughts of Ahuraa-Mazdaa, Ameshaaspands, Da-e, Farrokh, Mino and yazads differ too. Among these innumerable differing thoughts, the one which is the highest, the loftiest and the most glorious is called "Mithre-Bareen. It is the "Mithra" of Ahuraa Mazdaa.

"Mithre Bareen" is the Divine-Thought Original and of Par Excellence grade. It is the Thought-Energy of the Divine Creator, Ahuraa Mazdaa, who thought of it before He began to create the cosmos. This "Mithre-Bareen" became the "Humata" of Ahuraa Mazdaa".

There was some imperfection in "something" that existed then when the present. Cosmos was not in existence. This imperfection required to be corrected. Ahuraa Mazdaa thought about it and it came to be termed as "Humata" of Ahuraa Mazdaa. It meant that the imperfect part be passed through "Hasti" into Nisti". This descendance of the "imperfection" from the Immortal, dazzling realm of "Hasti" into the transistional, ethereal and physical realm of "Nisti" and back to "Hasti" is the "Mithre Bareen" or "Humata" of Ahuraa Mazdaa the Principle guiding these twin function is called the "Mazdayasni zarathoshti Daena." The Infoldment of spirit into Matter is known as the "Mazdayasni Daena" and the Principle directing the "unfoldment

of Matter into spirit is known as the "Zarhoshti Daena".

2) HUMATA-HUKHTA-HVARSHTA

"Humata," "Hukhta" and "Hvarshata" are the three popular words made use of by us. Their Paazand equivalents are "Manashnih", "Gavashnih" and "Kunashnih". Philologically, these words are translated as "Good Thoughts," "Good Words" and "Good Deeds".

But, the question arises is: What are good thoughts, words and deeds? What is good to one may seem bad to others. There are no hard and fast rules regarding them.

The Divine science of Xnoom teaches that these words do not merely mean "Good Thoughts, Good Words and Good Deeds." These words have deeper implications. These words vary in meaning from individual to individual and from one text to the other. To make this explanation easy to understand, Ilme-Xnoom says the thoughts, words and deeds of a person is quite different from the other.

The "Humata", "Hukhta" and "Hvarashta" of Daadaar Ahura Mazda has something specific in regards to those of the "Ameshaaspands". Again, the "Humata", "Hukhta" and "Hvarashta" of the Ameshaaspands are different from those of the "Yazads", and so on. As explained in the Mithre Baren, the "Humata" of Ahura Mazda was to lead the imperfect souls away from the region of Hasti into the region of Nisti and to bring back to Hasti after these souls attained spiritual perfection. Ahura Mazda proclaimed the "Ahunavar" to bring cosmos into existence. This was the "Hukhta" of Ahura Mazda. With the aid of these "Humata" and "Hukhta", Ahura Mazda performed his "Hvarashta" by creating Ameshaaspands first, then the Five Mino, then the Three Dae, the Farrokhs and finally the Yazad. Thus, the Humata, Hukhta and Hvarashta of Ahura Mazda means as explained above.

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Now, Ahura Mazda entrusted particular task to the above mentioned Divine Entities. They thought, spoke and worked according to their assignment; and hence, they became their Humata, Hukhta and Hvarashta.

The "Humata" of Behman Ameshaaspad is to make manifest the "Akale-Avval (intelligence of a very high degree). Through it, the "Aasnideh-kherd (Divine Intellectual Wisdom) and the "Gosho Sruteh Kherd" (the Intuitional wisdom acquired under the guidance of a spiritual Master) becomes manifest. This wisdom brings peace and progress spiritually and aid the "urvan" (soul) to alchemize the "Asare-Jaariki" into "Asare-Roshni" (the good forces). "Gospandi" nature that results is the "Hvarashta" of Behman Ameshaaspad. It is therefore necessary to develop the "Gospandi" (mid) nature.

The "Humata" of Ardibehesht Ameshaaspad is "Asha" (Divine Order). It is through this Asha that the Principle of the "Ashahe Khaa-o" is evolved in the Zarhoshti Deen. The practice of this principle aid the urvan in the attainment of the 72 grades of Asho-i which keeps away the Drujih and increase the personal magnetism, "Khoreh". The fire on earth — both visible and invisible in the form of heat are the "Hvarashta" of this Ameshaaspad.

The "Humata" of Sheherevar Ameshaaspad is the "Khshtira Va-irya". It means "the Right Authority". This Force aids in the spiritual progress of the urvan. It also aids in the Alchemization of the dark forces of the Asare-Taariki into Asare-Roshni. Minerals are the result of the "Hvarashta" of Sheherevar Ameshaaspad.

"Aarmaa-iti" functions as the result of the "Humata" of Spendaarmard Ameshaaspad. The land is the "Hvarashta" of this Ameshaaspad.

The "Humata" of Khordaad Ameshaaspad is "zohar-i Mufar-rad" that is, the Prime Elements. "Aab-i Mufarrad is the "Hvarashta". This Xnoomic term means "Prime Fluid Elements".

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The "Humata" of Amardaad Ameshaaspaand is "ushtaa" (Immortality). This is the only Bliss that every one should work for. The "Hvarashta" of Amardaad Ameshaaspaand is to supply the Fire - energy of the Aatashe-Urvaa-zisht into the vegetation.

3) AHU

In Ilme-Xnoom, "Ahu" has more than one meaning. Here, Ahu is explained as "Impersonal Supreme Diety."

Aeons, aeons and aeons ago, that is, during the period before Cosmos came into being, there existed nothing — no heavens no earth, no stars, no beings — save an Ocean of Boundless Existence. The mystery of this Existence is inexplicable as it is beyond the concept of human mind. Even the Yazads too who possess "Ba-od (Divine Intelligence) can not comprehend it.

This Nameless and Limitless Existence is described to be in two states. In the first state, Ahu is spoken of as motionless. In the second state, a microscopic part of the motionless Ahu stirs up creating Dazzling Lustre. Motion and Time energies spring up. The former Ahu in state of stillness is known as "Sha-edaan Sha-ed", while the latter, possessing motion energies is termed as "Sha-etaan Sha-et". The Ahu in "Yathaa Ahu Va-iryoo" is of the second state.

This Boundless Ocean of Perpetual Luminisence blazing with dazzling light is beyond the pale of human psychic organism. Our condition regarding this state is like a small baby who happens to come across something that mystifies it and points out its wee, tiny finger at it in awe and amazement crying aloud "Ah", in the same way we can not say anything about it but can only exclaim "Ah". In Avesta, "Ah" therefore means "to be, exist" and the Luminisence is known as "Ahu".

The second meaning of "Ahu" is connected with our conscience. It is a spiritual power which every human being should possess. It is to be developed by the practice of the Tarikat of Ashoi.

Once the power of Ahu starts to develop, the voice of conscience starts to guide the person to distinguish between right and wrong and arrive at a Right Judgement. He can understand to which category an action, system, discipline or movement belongs to. It is the best form of the intellect and everyone should at least hope for it if not able to possess it. Once Ahu develops the judgement of the person is never wrong such a person is known in Xnoomic technical term as "Maahiyat". Such a person can be hardly one in ten thousand.

A man possessing Ahu analyses a subject in the following manner :

- 1) Kam — how much (degree)?
- 2) Kef — how (what sort of)?
- 3) Azaafe — increasing (in what degree)?
- 4) A-een — body, draft.
- 5) Vaje — shape and made how?
- 6) Milk — possession, dominion.
- 7) Mataa — favourable conditions and backing.
- 8) Fa-el — action, performance.
- 9) Infaal — consequence (in the end).

It is a solemn duty of a Mazdayasni Zarathoshti to develop this faculty of Ahu so that we follow the Magloob-bit-tabe way of life. This only possible by the practice of the TariKat of Ashoi.

4) Tarikat — Ma-arefat-Hakikat Vahedaanyat

The above-mentioned four words are the four Fundamental Principles applied for propagating the Divine knowledge of Xnoom.

TARIKAT: It means "Procedure" which has to be followed. This division consists of certain elementary expositions regarding the Principle that functions in Nature. Many of the canons of Ashoi formed are explained so that a Mazdayasni-Zarathoshti may practise them to acquire Ashoi and to understand the teachings of Xnoom. It is the first step of Ilme-Xnoom.

MA-AREFAT : It means aid giving agency. The Principles that function in the cosmos are interlinked — one function acts as an agency of another one or many functions. The collection of the laws governing these functions is designated as Ma-arefat. In this section, all the essentials regarding knowledge and philosophy are given.

HAKIKAT : It means “Truth”, whatever result is obtained by pursuing the knowledge through the abovementioned two viz., Tarikat and Ma-arefat is absolutely right. It is the fundamental emanation of all essentials of knowledge.

VAHEDAANYAT : It means “the one culminating point”. Every action performed is done so with some ulterior motif. In the same way, to arrive at a points for which Tarikat, Ma-arefat and Hakikat was made use of has been achieved. Thus, Vahedaanyat is the ulterior Motif of a subject.

5) GATHAA

Gaathaas are supposed to be the teachings of Asho Zarathushtra by the scholars. In the light of Ilme-Xnoom, the Gaathaas are not texts. It is an erroneous supposition. Gaathaas are Divine Entities like Yazads. They are Angelic in all respects. They function in the cosmos for its Frasho-gard. The Avesta texts are invocationş to these entities and for their aid.

In the begining, the Ahunava-irya contains the Grand Divine Scheme for the creation of the Cosmos. It is not the result of the Big Bang as Modern Science puts it. At first, “Zarvaan” (a motion known as Time) became manifest. The state of conscious began to dawn. From this the whole Cosmos evolved step by step.

The Gaathaas like other entities work for the Frasho-gard.

ELEMENTS OF XNOOM: By BEHZAAD

The North Direction

The sacred books the Mazdayasni Religion forbids a lay zoroastrian to chant any large or small portion of the Avesta Maantra facing the North. They also forbid to conceive any sublime Mithra facing that direction. Generally speaking, all the directions are same in their function; yet, for reasons explained in the topic under discus-

sion, the north is rated a little inferior in comparison to the other three.

Philologists and Iranologists are of the opinion that the cold icy winds blowing from the North brought painful blizzards causing disease and death to the ancient Iranians, and hence, they held the North in utter contempt.

The Divine Science of Xnoom presents an interesting clarification on the subject. It states

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leads. All these thoughts have energies and gather to form "Goobbars". "Goobbar" is a technical term and it means "invisible, billowy-shaped and cloud-like accumulation of thought-energies." These form at high altitudes in the region known as the "Pari dakhyu". These clouds are formed in both the hemispheres. But, as the major part of humanity occupy the land masses of the Northern Hemisphere, naturally, the 'Goobbar' are formed in gigantic magnitude at the North than in the South.

Ilme-Xnoom further explains that all men on earth do not exactly practise the prescribed religious canons laid down by the holy Lord of their Religion. As a result, their way of life is not as right and pure as it should be. Synonymously, their thoughts tend to be impure. These impure thought-energies accumulate in the form of clouds. When they become too dense they can not withhold further and like rain clouds come down upon the earth with a great force.

that two different 'Khaastar', (sort of a thermo-electric energy) are operating at the two (geographical magnetic) poles of the earth. The 'Khaastar' operating at the North Pole lump together all the "khaak" (earth) elements giving rise to the formation of land. Such "Khaak" elements are less at the South Pole. It is for this reason that the Northern

Hemisphere contains most of the land masses. As the "Khaastar" producing the "Khaak" is less in the South, the Southern Hemisphere is almost covered up with huge masses of water.

Man lives mostly on land because life is more comfortable on it than on the surface of water. Again, Man is the most intelligent of all living beings. He thinks. His thoughts may be good or bad in nature according to the sort of life he

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The above explanation is about the impure thought-energies only. Now the question that arises is what about the pure thought-energies? Where do these energies emanating from the good people concentrate? Ilme-Xnoom upholds the law that "Unlike poles attract and like poles repel". Accordingly, all the pure thought-energies consolidate at the opposite pole. The influence of the "Khaastar" functioning here is quite different from that that functions in the North. Hence, impure thought-energies hover around the North and the pure thought-energies attract to the South.

Throwing further light on the subject, Ilme-Xnoom explains that the clouds formed in the North come in contact with the irresistible influence of the "Khaastar" at the North Terrestrial Pole giving rise to certain type of noxious and morbid heat known in Xnoomic terminology as, "Haraarat-e Jaboon". It is to protect from this heat that we have to wear a "sudreh" which

plays the part of a shield. This heat leads to the creation of "Mehroob-beet-tabe" (the principle of self-destruction) which causes retardation of the spiritual progress of the soul and prevents the soul to reach its destined goal of the "Frashogard" as quickly as possible.

It is a well-known truth that the "Haya-waanaat-e naatekaa" (human beings) take birth for the progress of their "Urvan" (soul). It is, therefore, necessary that each individual ought to think of Nature and endeavour hard to seek the Divine Truth that lies in it. He has been granted the Power of Free-will. With this power, he may will to follow the course of "Vohu-mano" — the Good and Right thought that seeks the Divine Truth — or of "Ako-mano" — the Bad thoughts that lead us to go against Nature. These thoughts mingle with the "Vaanthuro-fraado" that emits from the eyes.

It should be remembered here that the Avesta word "Fraado" appears both in the Aavaan Niyayash and Yasht. They are six in number. They are the hydro-electric energies found in water and certain other liquids.

The human body is made up of two parts of water and one part of "Khaak" elements. The "Khaak" (earth, dust) elements has nothing to do with the "Fraado" energies. The "Fraado" energies within the watery substances in the physical body are termed as "Vaanhwo-Fraado" which produces the energies. These energies flow through the body and find their outlet in the eyes. Moreover, these energies have tremendous power of attraction. If any individual faces the North during the recitation of the Maantra or conceives a noble thought, the "Vaanhwo-Fraado" which emit from his eyes, attract the evil force-energies towards him. Hence, in the cases indicated above facing the North is forbidden.

Even the very Avesta and Pahlavi word for the North suggests something evil. In Avesta

it is termed as "Apaakhtar" and in Pahlavi as "Avaakhtar". Both these words mean "to be away from the Good Existence of Asare-Roshni". (Avesta "ap" - away from; Pahlavi 'av' away from).

SCIENTIFIC RELIGION

And for those who clamour for scientific proofs everytime some light is shed on mystic philosophy of our ancient religion, the following Press Report in the Times of India dated 6th. January, 1984 may perhaps bring some faith. So read on. . .

AVOID NORTH FOR A CLEAR HEAD

"If you want to avoid muddled thinking, irritation and uneasiness, do not sleep with your head facing the North" is the simple prescription of a Professor of Madras Medical College, Dr. Sarda Subramaniam.

According to the Professor, minute geo-magnetic disturbances caused changes in the electrical behaviour of the brain and the chemistry of body fluids of those sleeping facing the north. Dr. Subramaniam was delivering the Basu Memorial lecture at the 71st. Indian Science Congress. She said the posture had no effect on yoga practitioners. However, she added that the relationship between the brain and magnetic pulsations was as yet unclear.

For those well versed in the teachings of Kshnoom would perhaps hear a familiar bell ringing after reading this, for Ustad Saheb had already taught us this fundamental Truth decades ago. Will the doubting Pestonjis and Soonamais please take the Cue?

Gustadji

The Elements of Ilme-Xnoom : By Behzaad Magavs

The honour for the propagation of Ilme-Xnoom on the Indian Soil goes to Behesht-Behere Ustaad Saaheb Behramsha N. Shroff. He was the sole founder of the "Maktab-e-Xnoom" (School of Xnoom). He claimed that he was taught the secret Mazdyasni-Zarathoshti lore by the Magav Saahebs and their chief, Sraoshaavaraz Marzban Saaheb in the Koh-e Daemaavand (Mt. Daemaavand). Quite naturally, the students of this knowledge would like to be aware of this band and their way of life.

Who is a Magav? What is he like? Who can be the chief of this band? These are some of the questions that race through the minds of serious readers. Magavs are very pious personages celebrated for their Ashoi. They lead their

life not according to their whims and fancies but live in total confirmity with the Laws of Nature and the Divine Truth that functions in it.

The Gaathaas give perspicuous indications to who can be called a Magav. Haa 53 : 7 of the Vahishtoisht Gaathaa states "He is ordained as a Magav-he who has completely uprooted "Azhi-dehaak" (evil) from the innermost recesses of his conscience alongwith the total eradication of the seeds of Druj. Endeavour to thy best, O faithful, for the acquisition of the characteristics of becoming a Magav. It thou dost not, then, in the end, lamentation shalt be in store for thee and repentance shall be thy lot."

Haa 51 : 15 of the Vohukshathra Gaathaa

reaffirms, "Asho Zarathushtra has reserved from the beginning the reward of **"Garo-namaan"** (the Ecstatic existence) — where Ahuramazda, the Chief of the Ameshaaspenta (archangels) entered first. All the Magavs who by the virtue of their Ashoi (righteousness) and **Vohu Mana** (Good Mind) acquire the legitimate prerogative to claim it."

From the above quotes, the readers will certainly realise that the Magavs are very highly elevated persons who are Masters of Ashoi and Vohu Mana. The explanations in the Light of Xnoom mentioned above are also supported in the Vandidaad (Ch 4 : 47).

Each band of Magavs comprises seventy-two members. They all lead a joint life under the leadership of their Chief, Sraoshaavarez. Some of them show themselves in public if any urgency to do so arises. They are also known as Saahebb-dilaan Saahebs.

The tribe of the Magavs was well-known in Kadeem Iran. They were highly respected because of their piety. During the Mazdayasni-Zarathoshti rule, they moved about in public and took active part in the affairs of the people and the nation. Their advice was sought for on all occasions right from the ruler down to the ruled. It was a rule that the parents of a new born baby would place the child before the Magav to determine to which category of souls (urvan) the baby belonged. If a baby boy happened to belong to the Magav category, it was handed over to the "Sraoshaavarez" after the completion of four years. This span of life is known as **Avarnaa-ee** (Avesta-**Aperenaayuka**). If a baby-girl happened to belong to this category, she was handed over to the "Baanoo Magav" — the Chief of the female Magavs — after the completion of her four years. The parents would give away with great joy and pride and thank Ahura Mazda a myriad times—nay, all their life—for granting them such a priceless gift. The cere-

mony for handing over of a boy is known as **"Havaale-Sraoshaavarez"** and for that of a girl as **"Havaale - Baanoo Magavan."**

The **Humata, Hukhata** and **Hvrashta** of the Magavs are unique—their **Humata** (good thought) is so powerful that with the aid of their thought force they make their environment holy. A man or a woman — no matter how wicked he or she may be happens to come within the compass of this environment finds his or her life changed. Their **Hukhta** (good words) are such that when they speak, it is not a mere means of communication but a sort of blessing that turns sinners to godly persons. Their **Hvrashta** (good deed) are always aimed at ushering **Frasho-gard** (renovation).

The Magavs are classified into four grades. The first — the highest — is **"Kha-etvodath"**. These Magavs have complete One whole Soul. No **Druj** emanate from them. The second grade is known as **"kha-etva"**. These Magavs are free from **Druj** but their soul is not yet one complete whole. Their femal part has still to unite. The third grade is called **"Kha-etu"**. They are prone to the attack of the **Druj** but they are able to surmount them. The last grade is known by the term **Khratu**. They take great precaution against the **Druj**.

It is said that "coming events cast their shadows" which are perceptible to the wise and the holy. The shadows of the decline of the Saasaanian Empire began to be cast and the Magavs left the public life some five decades before. They all withdrew into the mountains situated at lonely spots. There they passed and are at present passing their lives in prayers. At irregular intervals, some of them come out for trade or to aid and Vanish soon into their retreat.

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ELEMENTS OF XNOOM: BEHZAAD

1) **Nikeez and Naamah** : It is said that in Kadeem Iran the art of recording events that took place then was not practised. As a result, no authentic historiography is extant today. Some fragments of history available in the Pahlavi and Persian languages today have been written many, many centuries after the events occurred and it is likely that parts of some other events may have crept into them. Much of these accounts seem to be simply the wildest dreams and fancies of the imaginative writers and, therefore, the present day scholars have dismissed the narratives as myths and fantasies of some fairyland. In the light of the Divine Science of X noom, it is a different tale.

Ilme-Xnoom teaches that in the Kadeem Iran, religio-historical accounts were recorded. There were two ways to in-scroll these events. In the first case, the narratives which required secrecy were written in the allegorical or legendary form. It was meant only for "Khaas" (special) persons. It had a special key to unfold the mystery contained in them. In this way of writing every word represented a specific number. These numbers were added, subtracted, multiplied or divided and the result so obtained would be in a single digit from 0 to 9. From these digits, they came to know of the right import of the word. In this way, they came to know the right meaning of a sentence or a passage. Such type of writing the accounts was known as "Nikeez". It was mainly used when the account was meant to be read by the "khaas" section of people who were considered as spiritually advanced souls.

The accounts meant for the general reading by one and all were known as the "Naamahs". There were many types of "Naamahs".

1) **Silsilah Naamah** : This "Naamah" is also known as "Padvand Naamah". In this Naamah the historical accounts were given in

their chronological order. All the dynasties were serially arranged. The account of all the monarchs of each dynasty was chronographically laid out. The pattern of writing the silsilah Naamah was almost the same as the method of writing history at present. They contained no allegories as they were meant to be read by the general public. Therefore, no particular key was required for its comprehension. Any one who was able to read and understand could do so. Today, this Silsilah Naamah is not extant as it was destroyed subsequent to the fall of the Saasaani era.

2) **Khodaaya Naamah** : According to the tradition the writer of this Naamah was Daaneshvar Dehkaan. He was a learned man and well-known for his wisdom. He was a leading citizen of Madaayan. When Yazdezard Shariyaar — the grand-son of the illustrious Shah Khushrou Parveez — ascended the throne, he invited Daaneshvar to arrange all the scattered documents in a chronological order. He went through all the documents and began his work from Gayomard and covered up all the events upto the reign of Shah Khushrou Parveez. It came to be known as the "Khodaaya Naamah". The word "Khodaa" popularly means "God, Almighty, Creator," etc. But, this was during the Arab rule over Iran. In the saasaanian times the word "Khodaa" meant "Emperor, sovereign," etc. As the narrations contained in the book pertained to the ancient monarchs of Iran, it came to be known as "Khodaaya Naamah".

With the decline of the saasaanian rule, the Arabs became the rulers of Iran. They did not approve the idea that "Khodaa" meant "Emperor". So, when Firdausi Toosi took up the work of writing the epic, he had no other option than to name his epic as the "Shaahnaamaa".

In 641 A. D., the Saasaanians were completely routed by the Arabs at the Battle of

Nihaavand. The Arabs ransacked the Royal Palace, Treasury and Archives. In the process, it is recorded, that they took away the "Khodaaya Naamah". The Caliph, the new ruler of Iran, ordered that a translation of it be made in Arabic so that he and others may know about the past of his newly acquired territory. The task of translating was entrusted to one named Abdul Iban Mokffaa. He was, as recorded, a Mazda-yasni-Zarathoshti Irani before he was compelled to embrace Islam. His original name was Roozbeh. This Arabic translation is known as the "Saer-ul-Mulk". The caliph was very pleased with the translation. He was filled with awe and reverence. Unfortunately, he feared that such an account may draw its readers towards the glorious Mazdayasni - Zarathoshti monarchs and warriors and venerate them.

Some Arabs took away the original "Khodaaya Naamah" and passed it on to some other Arabs in Abyssania (Ethiopia). These Arabs presented the book to their Negro ruler. The king ordered its translation. After reading it carefully, was so filled with awe that he introduced many of the systems of the Kadeem Iran.

From Ethiopia, the "Khodaaya Naamah" is said to have crossed the Indian threshold. History does not have any authentic account of how it made its appearance in India and how long it remained there.

The Divine Science of X noom explains that the "Khodaaya Naamah" had nothing to do with the Almighty creator as the name suggests. In this Naamah only the historical accounts of some particular Kings were recorded. These rulers were termed as the "Raamshaah", they were not merely the rulers of Iran but were also the defenders of virtue. They were, therefore, saint-monarchs. They led a righteous life and were in tune with their "Khodaa" — a divine entity guiding an individual. Hence, the book got its name "Khodaya Naamah". Any ruler who could link up with his "Khodaa" were called "Raamshaah".

Dini-Avaz

Who is a "khodaa"? The Divine Science of Xnoom teaches that in the beginning the urvan was one whole being. The Daev agglutinated to it was so rigid in some urvans that it had to be fragmented according to the laws of decimalization if it were to make rapid spiritual progress and the state of "Frashogard". The major portion went to the human beings and the minor one was scattered in the vegetables, minerals and animals. The human beings received a spiritual power from Asho Ahura Mazda and entrusted with the responsibilities for the progress of itself along with its split souls. This power of the urvan is termed as "Khodaa". This khodaa became the spiritual deliverer and steers all the split-souls through their progress.

The Khodaa of every individual can be compared to a more familiar term as the "Voice of Conscience". It is the Khodaa of an individual who speaks to him through his conscience. It gives the cue and urges him to do the right and refrain from doing the wrong. It is this khodaa that stings him in his conscience every time a person commits wrong and gives him the sense of guilt. This reminds that the act carried out was wrong and should not be committed any further. If the act be a good one, this Khodaa fills the conscience with blissful joy. This is one of the several ways of Nature to guide a person on the right path.

If a person respects the dictates of his Khodaa through his conscience and seriously repents and makes up his mind not to commit a particular wrong again, his voice of conscience gains from strength to strength and the sound grows louder and clearer. This can still be strengthened by the practice of Ashoi. If a person does not heed to this sting in the conscience the voice becomes feeble and feeble till he stops hearing it. There is no sting to make him repent and remind of the wrong act. He moves along with the evil ways and piles up "Bad-Keshaas".

Hence, the Khodaa leads every individual on the good side so that the person does not re-

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main evil and be doomed for good. His Khodaa shall prevail upon him, sooner or later, and make him good and lead him to his Frashogard”.

Coming back to the topic under discussion, in ancient Iran it was a general rule that the eldest prince known as the Crown Prince ascended the vacant throne of his father. This rule was customary and not a fixed one. We come across many instances when a younger prince was chosen outside the royal family — but, of noble descent was chosen to rule over Iran. Such instances led the presentday historians to believe that in ancient Iran there were no fixed ruler for the enthronement.

According to the teachings of the Zarathoshti Ilme-Xnoom, the ancient Iranians possessed fixed rules of enthronement. They pursued these fixed rules rigidly. In Kadeem Iran, there were certain principles to be practised. These were the essential canons of “Asho-i”. They are known as the “Tareekat” of the Mazdayasni Daena. There were these Tareekats for the common people, Tareekat for the Athravans, for the nobles, for the kings and for the advanced souls. They were all based on the Divine Principles that function in the Boundless Cosmos. The Principal aim of this Tareekat was to aid the human beings in their spiritual progress. The rulers of ancient Iran followed these rules too.

The rulers of Kadeem Iran were grouped in two categories: One group was designated as the “Pardaat Dah-yupat” and the other one was known as the “Kayaan Dah-yupat”. The rulers of the former category were those who were able to master the mysteries of Nature. They could discern the Divine Principles operating in the entire Cosmos. They were the possessors of a mine of Divine Wisdom. With the aid of this Wisdom, they could distinguish a right act from a wrong and explore the origins of various cosmic functions and based their laws on them. These rulers were also designated as the “Po-iryo-ika-esh Shaah”.

These Pardaat Shaah were not common souls. Their Urvan pertained to a higher grade. Their

names are still to be found in the “Naamgravan” — a list of names that are revered and venerated during the rituals of the departed souls. Some of them are: Gayomard, of the Saoshyant grade; Hoshang, the discoverer of the Fire; Tehmurasp, the captivator of the demons; Jamsheed, the conqueror of death and disease; Fareedoon, the captivator of the wicked Zohaak. All these rulers worked hard to hold back the evil onslaught of the demons who activated from time to time to cause destruction in the Good creation. All of these rulers were aware of the advent of Asho Zarathushtra and were eagerly awaiting his coming on earth. These rulers were very pious. The Fire — energy termed as the “Aatashe Na-iryosang” was active in the navel region of their body. This Fireenergy attracted the brilliant “Khoreh” (aura, halo) from the immortal, bazzling region of “Hasti”. These Urvans belong to the “Barjeeshi Jhzeeram” and born of the parents of the Barjeeshi Jhzeeram. Throughout their life, their thoughts were focussed on the right side of good life. They were the harbingers of Asho Zarathushtra. Such is the explanation of the Ilme-Xnoom about these Pardaat Dahyupat Shaahs of the Kadeem Iran.

The second group — the Kayaan Dahyupat Shaahs — were noted for their piety too. They too were advanced urvans. They possessed all the characteristics of the Pardaat Shaah as explained above. But, what made their distinctness more prominent was that their Khoreh was linked with Hormazd and called as the “Kava-em Khareno”. This Khoreh activated the fire-energy Aatashe Na-iryosang in the navel region of their body. Those who possessed this Khoreh came to be known as the Kayaan Shaahs.

Thus, the Pardaat and Kayaan Shaahs were pious and well-advanced Urvans and belonged to the Barjeeshi Jhzeeram. All of them were born of parents belonging to the Barjeeshi Jhzeeram.

Unfortunately, we do not possess any authentic historical records regarding the interim period between these two dynasties. No one is able to ascertain who ruled over Iran or there was an

outsider who ruled Iran. Many suggestions are put forward but they are merely theoretical. There are no anecdotes either to give us some hints.

The teachings of Ilme-Xnoom has something to throw light in this matter. It explains that when no urvan of the order of Dahyupat grade descends on earth, the dynasty comes to an end. When divinity and righteousness are on the wane and materialism acquire their momentum, the Iranians broke up into tribes and each was governed by its own leader. They were not rulers. The entire Iranian territory underwent the weakening process of fragmentation. Each tribe had its particular jurisdiction and had different laws; but they all practised the Mazdayasni Daena. Such was the state of affairs then. It remained so till a descendant of either Pardaat or Kayaani rulers was born and would unite the various Irani tribes back into one nation. Thus, a new dynasty was established.

The new dynasty would not get the names of either Pardaat or Kayaani dynasty but get the name of their founder. The reason is that these rulers did neither possess the Khoreh nor did they have their Fire-energy vibrating in their navel region of their body. These rulers claimed to be of the Mazdayasni race but, due to lack of the Fire-energy, Aatashe Na-iryosangs, they refrained from calling themselves as Po-iryo-thaesh or Kayaani Saah. They followed the practice of true speech, impartial justice, devotion to the Mazdayasni - Zarathoshti Daena, etc.

The Divine science of Ilme - Xnoom teaches that the few accounts of this khodaaya Naamah, which are extant at present, are in the form of legends. Allegories and symbolism was freely made use of. Hence, they seem to us as fairy tales and have been discarded as mere rubbish and trash. The present-day scholars who are ignorant of the Zamaan (time, era) prevailing then and the meanings of the allegories and legends opine that the Iranians were an ignorant lot.

Dini-Avaz.

To summarise once again the laws of 'enthronement of Kadeem Iran :

1) An Iranian ruler should be a person of Barjeeshi Jhzeeram.

2) He should be born to the parents pertaining to the Barjeeshi Jhzeeram.

3) He should be a very saintly person — so pious that the Divine Khoreh pouring down from the realms of Hasti finds easy access into his "A-ipi" (personal magnetism) This is the reason why the rulers of Kadeem Iran were called "Saint-Monarchs".

5) The Fire-energy Aatashe Na-iryosang should vibrate in the navel region of their body. This Fire-energy should glow in full radiance.

6) He should be of "Gospandi" nature. That is to say that his thoughts, words and deeds be always directed towards the good and prosperity of his people.

There were some more characteristics but they varied according to the times they ruled.

Khodaaya Naamah was written for the "Khaas" section of the people. The entire composition of this Naamah was in the allegorical and legendary form. It required a key to understand it. It may seem unintelligible but all that it contained did happen. There was no serial order in it because the monarchs, who were in tune with their Khodaa were mentioned in it; not because the ancient Iranians were uncivilized and did not know the art of recording events of historical significance.

3) Shaahnaamah : In this type of Naamah the historical accounts of the Iranian monarchs who were not of the "Raamshaah" grade were recorded. These kings — though not saint monarchs — were very truthful and noble and were just and impartial in their dealings. They protected the good and worked hard for the prosperity of their people. Though they were not of "Raamshaah" grade yet they endeavoured for the repression of evil activities.

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Elements of Xnoom

(Contd. from page 4)

4) **Pahalwaan Naamah** : This Naamah contained the accounts of chivalry and bravery. The glories of the valiant and mighty heroes were recorded in this Naamah. This Naamah was written for the general readers and therefore, the allegorical and legendary aspects are rarely found. Some mighty heroes of the Kadeem Iran are: Kereshasp, Nariman, Saam, Zaal, Rustam, Burjor, Geev, Goodarj Toos etc.

Thus, the teachings of the Divine Science of Ilme-Xnoom refutes the charge by the present-day historians and scholars that the art of recording events was not known in the Kadeem Iran.

— x —

The coming of the Saviour

(Contd. from page 6)

And finally in century Ten (his last book) verse 72 Nostradamus describes what has been similarly explained in Mathew Chapter 24, verse 29, (only difference being that, Nostradamus in addition also gives us the precise year of the Advent of the Saviour). He states, "In the year 1999, and seven months, from the sky will come the great king. After the war happiness will reign supreme".

This then is a brief account of only a few of a THOUSAND reliable prophecies that Nostradamus had made. For those ignorant ones who may scoff at these prophecies Nostradamus has said "Many of those who read these verses think upon it deeply, let the profane and ignorant keep away. Let all astrologers, idiots and barbarians stay far off, he who does otherwise let him be priest to the rite". (Century (book) Six, verse 100).

Dini-Avaz

(Contd. from previous page)

He is a Yazata — a channel of Divine Light, who took up human form to discharge His Divine Mission and lead Man and Creation to Ahura.

Fravardin Yashta also declares :

We attune ourselves with the 'Ashoi' and the 'Fravashi' of Zarathushtra.....

Who was the first Athravan, (the Protector of the Holy Fire which lights within man and which is the Divine Energy behind the Rotations, Revolutions and the Evolution of the Universe);

Who was the first Rathestar, (the Divine Warrior who fought with the Hostile Forces of Ahriman, the Lord of Evil);

Who was the first Vastriosh, (the Spiritual Farmer, who tills the barren land of man and universe, and makes them fertile, so that they may march towards Ahura);

Who was the first to turn round the wheels of Daevic and hostile Forces and to convert them to the Good;

Who was he first to bring down the showers of Divine Blessings on the whole Creation;

Who was the first to break down the Daevic materialism and to inspire Faith and Devotion in man towards Mazda....."

* * *

May His Light remove all your darkness....

Let these two

Be thought

No more of :

- 1) The good thou dost
To others
- 2) The wrong others do
To thee.

— Hoshang

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ELEMENTS OF XNOOM : Behzaad

1) Panj-i Zarvikash-i Zhaaheri va Baateni

“Kuvvat” is an Arabic word. It implies “power, faculty, potentiality”. In the Light of Ilme-Xnoom, there are two groups of such faculties within the human framework. Their individual functioning empowers mankind in the execution of his material and spiritual duties.

“Kuvvats” are of two types : according to their material and spiritual values. The faculties possessing material values are technically connoted as “Kuvvat-i panj-i zarvikash- zhaaheri”. These are the five senses every being possesses which enables him in the comprehension of the material side of the Universe. These senses are so common that every one knows about them.

In the Divine Science of Xnoom, these five senses are recorded as follows :

- 1) Kuvvat-i baaserat : Sense of sight
- 2) Kuvvat-i Shaammat : Sense of smell
- 3) Kuvvat-i Saameat : Sense of hearing
- 4) Kuvvat-i Zaayakat : Sense of taste
- 5) Hisse — moottasharrefaa,

The Divine Science of Xnoom teaches that from the moment of birth upto the age of four years, a babe has absolutely no knowledge of anything around him. This duration is known as the “Avarnaa-i” stage. The reason is that the faculties remain latent and inert within. But after the completion of the Avarnaa-i stage, a new stage commences. This second stage is known as the “Poorna-i” stage. This Poorna-i stage extends upto the eighteenth year. It is during this period the “Kuvvat” gradually activate and long for perfection. Hence the child between the age of five and seven years, is enrolled in an educational institution. The entrance into such an institution is known as “Havaale-Ustaad.”

“Kuvvat-i panj-i zarveekash-i baateni is a group of five faculties pertaining to the mental sphere of the human mind. It is spread over the

entire region of the brain situated in the dome-shaped cranium. These are the invisible faculties possessed by each and every human being. Its origin lies at the mid-point between the eye-brows and terminates at a point in the rear side of the brain a little below the medulla oblongata — that is to say, in the hollow of the neck. These five faculties are unmanifest and are more and so evenly distributed over the top dome-shaped region of the brain.

The Five Faculties are :

- 1) Hisse — mooshtarih.
- 2) Hisse — mootwahaamaa.
- 3) Hisse — moottkhayelaa.
- 4) Hisse — mootthaafezhaa.
- 5) Hisse — moottasharrefaa.

1) Hisse — mooshtarik : This faculty is situated at the originating point — the mid-point between the eye-brows. By the virtue of this faculty, “mooshtarik”, the brain can store all experiences that might have accrued in day-to-day life. To make it clear let us cite an example or two to illustrate its function. If you happen to see or meet with Mr. XYZ, whom you have seen before once or a number of times, you are able to recognise him instantly. If you come across an object, you will easily recognise it as such. If you see black or red or any other colour you will know instantly what kind of colour it is. This is the sole function of the “mooshtarik.”

2) Hisse — mootwahaamaa : The function of this faculty is to co-ordinate its work in strict conjunction with the functions of the “Hisse-mooshtarik.” As soon as the “mootwahaamaa” is cognisant of anything he observes, the prime thoughts are formed here. Citing the same experience mentioned above : If you are interested in and have good regards for Mr. XYZ, then fond and happy memories come to your mind. You go out of your way and meet him.

The smile on your face is an indication of your pleasure to meet him. On the other hand, if Mr. XYZ is disliked by you then bitter and acrimonious thoughts will upset you. There shall be no smile — if good manners prevent you to frown — on your face. You shall be upset and avoid meeting him any how.

3) Hisse-moottkхайelaa : This faculty is situated after the second one. It is somewhat to the rear side of the brain. The function of this faculty is to distinguish between any two events, good or evil, right or wrong, profit or loss, true or false, etc., etc., etc. It assists the mind to arrive at a definite and conclusive decisions.

4) Hisse-Moottaafezhaa : This faculty is situated in the region around the medulla oblongata. It is the faculty of retention. It acts as the treasurer-cum-secretary of the “moottkхайelaa. Its function is to retain in the memory the conclusions arrived at by the “moottkхайelaa” after comparing any two or more ideas, events, etc. whenever these conclusions are required, this faculty of “moottaafezhaa” brings it back to mind for reference.

5) Hisse-mottasharrefaa : It is a Power of creative thought. It is the originator of all thoughts. Whatever is retained in the “moottaafezhaa” comes into the custody of “mottasharrefaa”. It sustains the first four faculties. It is also known as the “inward eye”. This requires great practice of “tareekat” (the code of Ashoi) to develop and is not of the same degree in all the beings. It remains latent and unmanifested in the majority of the human beings. It can be compared to the Pineal Gland of the modern science. The Divine Science of Xnoom teaches that any one can develop the first four faculties; but, it is not so with this one. Again, no matter how far the first four “hisse” develop, it does not necessarily mean that the “mottasharrefaa is bound to develop and bloom. But, it is certain, that if the “mottasharrefaa” develops, the first four “hisse” are sure to improve and advance further. Therefore developing the “Hisse-moottasharrefaa” is

of great significance as it assists the “Urvan” (soul) in the spiritual advancement. It is for this reason, that certain injunctions are given for the observance of “tareekat” to a Mazdayasni Zarathoshti to be made use of in his day-to-day life for the development of this faculty and to prepare the ground for receiving the “Minoi” (Divine) blessings of the Nature. That is why a devout Mazdayasni Zarathoshti covers his head, with a cap or hers with a “maathaa-baanu” (scarf). The cap or scarf must be of white cotton cloth. The heat so produced enlivens and invigorates the “moottasharrefaa”. When this faculty develop and reaches a higher stage one becomes enlightened. The “Ahu” Daenaa and “Ba-od” of the person are now capable of receiving the Cosmic currents that continuously descend on the “Geti”.

The Zarathoshti Ilme-Xnoom explains that every human being possesses this spiritual faculties (Hisse) of the “Panj-i Zarveekash i Baateni either in the latent form or developed in accordance with the spiritual progress made in this life and previous ones. But, our Vaxoore Vaxooraan Asho Zarathushtra possessed the faculties of Five “Gaathaa” viz., Ahunavad, Ushitavad Spentomad, Vohu-Xthra, Vahishto-isht. These “Gaathaa” faculties had reached the stage of complete perfection. These existed in his whole body made up of “Aatashi” elements.

Thus, the “Panj-i Zaraveekash-i Baateni” plays an all important role in the spiritual advancement of the “Urvan”. Therefore, the recitation of the five “Yathaa aho va-iryoo” in the “Sarosh Baaj” is accommodated with the sole intention of developing these faculties. It is absolutely essential that during the chanting of these five “Yathaa aho va-iryoo”, one should meditate and create a powerful thought-force : “May the recitation of these “Yathaa aho Va-iryoo aid and assist in the development of my “Panj-i Zarveekash-i Baateni.” Any devout Mazdayasni Zarathoshti desirous of attuning with Asho Sarosh Yazad shall have to develop these “Baateni” faculties.

The "Chakhra" connected with the above five "hisse" and their "Aatash" (Fire-energy) are given below :—

- 1) Hisse-mooshtarik
Chakhra : 4th Byaaj
Aatash : Aatashe Daaraa-
- 2) Hisse-moottwahaamaa
Chakhra : 4th Byaaj
Aatash : Aatashe Daaraa
- 3) Hisse-moottkhayelaa
Chakhra : 3rd Nasarat-ul-Khaarez.
Aatash : Aatashe Na-iryosang
- 4) Hisse-moottahaafezhaa
Chakhra : 2nd Hamraah
Aatash : Aatashe Khoreh
- 5) Hisse-moottsharrefaa
Chakhra : 1st Zahiyaan
Aatash : Aatashe Fraah

2) The Six Sarshoks (Keherp).

The first six Sarshoks (constituents) of the human body are in the process of development. It is for this reason, a person comes on the earth. All the "tareekats" (code of Ashoi) given in different religions are meant for the development of these six constituents. When these six constituents develop completely, the "urvan" is able to lift up the glamour of deceit that had blinded him and kept him in the dark. This glamour is also known as the "veil of Ignorance".

With the practice of "Ashoi", the "urvan" acquires piety which aids it to develop "Ba-od" to guide it in its progress to "Farsho-gard.". Once it is enlightened it receives spiritual radiance from its "Fravashi", its guardian spirit. It is now able to evaluate in the right proportion the existence of "Daadaar Ahura Mazda".

"Keherp" is the most significant part because it is through it that the "Urvan" draws its

strength for the spiritual progress. "Keherp" remains linked up with the first three physical constituents by the "Khoreh". It, therefore, becomes a duty of every "Urvan" to endeavour for increasing the brilliancy of and preserving one's "Khoreh" by observing strictly all the "tareekat" laid down in the religion it is born into. This makes clear the importance of following one's religion with faith and fondness.

According to the Ilme-Xnoom, the "Maanthra" of the "Ahmaa-i Raescha" indicate that every devout Mazdayasni-Zarathoshti is enjoined upon the purification of both the "Keherp" and the "Khoreh". Ahura Mazdaa created the cosmos so as to give it a dwelling place and to enable to shed the ignorance and imperfection "Ahmaa-i Raescha" teaches that, of Divine perfection and Divine Enlightenment, it is the solemn duty of the "Urvan" to refine and sublimate the "Ra-e" (Divine Radiance) and the "Khoreh" (Divine Aura).

The Earth was not made for the human beings for mere enjoyment. It was created to serve as a dwelling abode to them where they can struggle and sweat and spare no effort in the achievement of Divine Perfection. It is therefore important to note that the attainment of perfection should be the earnest endeavour of every human being in life and should strive — no, toil hard even — for this goal, till he breathes his last breath.

"Keherp" is an ultra-physical body wherein the sixteen chakhra (plexus) are situated. These chakhra need to be developed too. These are mentioned in the Vandidaad and the philologists mistake them as geographical land areas.

As the "Khoreh" increases in brilliancy it activates the functions of the "Keherp". In turn, the sixteen "chakhra" develop by the combined effort of the "Khoreh" and "Keherp". These three group together and make a combined effort to activate the "Aasanideh-Kherd" (Divine Intellect) of the person. Thus, the "Maanthra" of "Ahmaa-i Raescha" lead to the abode of "Gar-

nmaan" — the original Heavenly abode of the "Urvan". It is not a matter of exaggeration to take the "Maanthra" of "Ahmaa-i Raescha" as the "Tandoorasti" of the "Urvan", because it brings piety to the soul.

"Keherp" is also called "the home of the urvan" because it resides in the "Keherp".

A human being consists of nine constituents on this "Qanirathbaami" (earth). Similarly, in accordance with the Principles of Duality that functions in the cosmos, there are "urvan" who are busy working in the "Arvaahi Aalam" for their salvation and have no need to come to Earth for the progress. The body composition is just the same. The only difference is that the constituents are of physical nature while those of the "Arvaahé Aalam" are of ultra-physical nature. The nine constituents in the "Hasti Aalam" — both the "Menoi" and "Jeermaani" — are named differently. They are as follows: —

9 Constituents in the "Geti" & "Arvaahi Aalam"

- 1) Tanu (Skeleton)
- 2) Gaethaa (Soft organs)
- 3) Azda (Fluid matter)
- 4) Keherp (Ultra-physical form)
- 5) Ushtaan (Life-energy)
- 6) Tevishi (Emotions, Desires)
- 7) Urvan (Soul)
- 8) Ba-odang (Divine Intellect)
- 9) Fravashi (Guardian spirit)

9 Constituents in the "Minoi" and Jeermaani Aalam

- 1) Zarvaan (Time and Motion-energy)
- 2) Arsho-takhta (Expanding-energy)
- 3) Ahunavar (Vibration-energy)
- 4) Khaathra (Radiance)
- 5) Ra-e (Lustre from Divine Intellect)
- 6) Kharenangha (Aura)
- 7) Urvan
- 8) Ba-odang
- 9) Fravashi

ELEMENTS OF XNOOM: Behzaad

Naam-Gravan :

“Naam-Garan” is a corrupt form of the word “Naam-Gravan”. It forms an essential part of the ceremonies performed in the memory of any for the spiritual advancement of the departed urvans. The two most common ceremonies performed for these departed urvans are known as “Fravashi” — popularly known as “Farokhshi” and “Satoom”. During these ceremonies the “Naam-Gravan” is recited. This is done in a specific order.

According to the teachings of the Zarathoshti Ilme-Xnoom, the listing of the names in the Naam-Gravan is done according to certain rule. The list begins with the name of Asho Zarathushtra whose name is repeated thrice. Then follow the names of those pious urvans who had been on earth long before the advent of Asho Zarathushtra. The most prominent ones are: the three so-called wives, three so-called sons, three so-called daughter and the parents of Zarathushtra, Shah Gustaasp and his family members; Saint-kings of the Kayaani and Peshdaadio dynasty; Dasturs of the Saasaanian dynasty and those who flourished on the Indian soil. A list of the Naam-Gravan appears in manys Khordeh Avesta.

After these names, the name of the departed urvan in whose memory the ceremonies are performed is repeated. At this moment, it is necessary that the image of the departed urvan be brought to mind and powerful “Mithra” (thought-force) for the spiritual progress be released. These “Mithra” do assist the urvan on its onward march.

Then the “Farmaayashni” passage follows. After this a new list of the names consisting of the Saasaanian sovereigns and Dastours is recited. After the completion of this list, the name of the departed soul is repeated thrice. During this repetition, the image of the deceased should be visualised accompanied by the

“Mithra”. These “Mithra” create a sort of a link between the departed urvan and the living dear ones who are left behind on the earth.

A third list of names containing the names of the departed relatives of the deceased and acquaintances is recited.

The Divine Science of Xnoom explains that while preparing such a list, the name of the person who died the last should appear as the first name — just after the name of the departed urvan in whose memory the ceremonies are performed. To cite an example: Suppose the religious rituals are performed of a person who died on a particular day. The one who has departed from this world nearest to that particular day, his name appears first after that of the deceased. Then comes the name of the person who has departed next and so on. In short, the names of the departed urvans should be arranged in a chronological order beginning with the name of the urvan just departed and end up with the name of the urvan who died long, long ago. If the list happen to be very lengthy then the names of the urvans who died long, long ago may be dropped. But utmost care is required in doing so.

Ilme-Xnoom teaches that the name of the departed urvan should be accompanied by the name of the group, it belongs to when he lived on this earth. To make it clear, if the deceased belonged to the Mobed group, he should be addressed as “Ervard”. One who belonged to the Athornaan group but did not practise as a Mobed is addressed as “Ostaa”. All the females of the Athornaan group are addressed as “Osti”. The lay persons are addressed as “Behdeen”. Each name should begin with the word “Behesht-Behereh”. For example :

Behesht Behereh Behdeen — bin
Behesht Behereh Ervard — bin
Behesht Behereh Behedeen (female) —
binat.

Ilme-Xnoom explains that the names of the females should be followed by their father's name and not that of her husband — such a rule was observed in Ancient Iran. At present, such a custom is only to be found among the Kadmi Section of our community. Throwing light on such a custom, Ilme-Xnoom states that most of the marriages that take place are "Keshaashi" ones, that is to say, a male gets a female as his wife whose soul maybe a part of another male's soul. Hence, such a pair of husband and wife is not a true pair. They live as husband and wife because of their "Keshaash".

Here, the Xnoomic explanation about the term "Behesht-Behereh" is necessary. It is a common practice among we Parsis at present to remember our departed dear ones as "Behshti", "Behesht-nasheen" or "Behesht-Guzeen". This is not the correct way. These words are Persian and mean, deserving, sitting or living in Heaven". No devout Mazdayasni-Zarathushtri of modern times can ever deserve a place in Heaven. It is quite clear that these departed urvans are not fit to deserve this epithet. Even the urvans of the "Jagaa" or "Daham" grades, in spite of their piety, are not able to proceed further than the "Markaz" (region) of "Daadaare Gekaan". This means that the urvans of the two above-mentioned grades are not reborn on earth yet they go on progressing above still further to make themselves fit to enter the "Hasti" region of nine Heavens. Only those urvans who are able to enter here can be addressed as "Beheshti".

Now, a word about "Farmaayashne". According to the present day custom prevalent amongst us is that any person or persons' names are taken. It is yet another wrong act. It was not so in Kadeem Iran. There were definite rules regarding it. The first and the most important rule was that a son or a publicly adopted son pledged in front of all those who were present at the "Paayadast" to take up the duties and responsibilities, for the performance of all

the prescribed rights and rituals for the dead. He also pledged to recite all the prescribed "Maanthra" for whole year or a particular period. He also promised to pay for the expenses incurred from his own earnings. In case a person died leaving behind his wealth to his sons all of whom are under aged, then only the wife was permitted to shoulder the responsibilities of her sons. As far as possible only the names were taken in the "Farmaayashne." In case no male member of the family was available then only the name of the mother, wife, sister, daughter or any lawful member of the family was taken. On no account could their names taken during the menstrual period. In case, the members of the locality or any institution contributed for the rites then the word "Hamaa Anjuman" was used in the "Farmaayashne". If a head of the locality or any other person paid for the rites then his name was mentioned.

There are certain ceremonies that bar the use of "Hamaa Anjuman". They are : Yazashne Vendidaad and few others.

Kadam :

It is a matter of common experience during ceremonial observations that a Zarathushtrian has to keep himself at a distance of 3, 6 or 9 "Kadam" on certain occasions. This is absolutely necessary for the preservation of "Ashoi" and "Khoreh." This acts like a shield against all the evil forces that cause great interruptions and obstructions in his spiritual progress.

Ordinarily, the word "Kadam" means "a step". Its Avesta equivalent is "Gaam" or "Gaa-yeem". But in the light of the Ilme-Xnoom it bears a quite distinct implication.

"Kadam" is a technical appellation. It indicates "a measure of certain lengths". This measure varies according to the potency of the pollution. It also differs from one place to another according to their latitudes and longitudes.

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It is mensurated accurately as follows :

On the vernal Equinox Day — that is 21st March — the Khursheed (Sun) enters the “Bary-e-Hamal (the Zodiac Sign of Aries). Exactly, one and one-fourth “Haathra” (approximately one hundred minutes) before noon when the sun stations itself at its zenithal point on that place, a person is made to stand in an open meadow, and get his “Hamzaad” (Shadow) measured. This is the length of a “Kadam” for that person or of any person of that height. This length of the “Kadam” is valid for that locality only. If the person happened to shift to some other place even for a short time, he has to meet a person of his height and inquire about the accurate measur of the “Kadam”.

In the city of Bombay, the length of a “Kadam” for a man of average height is approximately three and a half feet. Hence in Bombay, three “Kadam” is about ten and a half feet.

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ELEMENTS OF XNOOM: Behzaad

Keshaash and Ezaab :

The chapter of Keshaash, in the broadest sense, is mutually correlated with the wide range of subjects and its implications vary in accordance with the subjects it relates. It is rather incorrect to assume that this technicality means merely "the collections of deeds — right or wrong-performed by an Urvan in its past (Maazi) life or maybe some lives previous to it."

This word is rather strange to us but it need not be mixed up with some familiar words viz., **Naseeb, Karma or Takdeer**. The reason is that the difference between the former and the latter is distinct.

Keshaash is supposed to be an Arabic word. But, this is an erroneous presumption. Its origin can be traced to the Avesta and Persian languages. In the Avesta, "**Kasha**" means "to pull or attract" and the Persian equivalent - **Kasha** — which is the imperative root of "**Kasheedan**" = to pull or attract, also means the same as the Avesta word.

What is the origin of Keshaash? What can it be? It can not be easily answered. This is an extremely complicated topic. Before attempting to explain, a brief study of the reason why and how Asho Ahura Mazda designed this infinite cosmos should be made. As this subject will be dealt with, in some detail, in some other sections, the readers are requested to take for gospel that this cosmos was created for the purpose of perfecting the imperfect souls through some Divine chemistry that operates throughout the cosmos.

In the beginning, even before the existence of our cosmos, everything was in the state of stillness. The Big Bang — according to our present-day science — had not yet occurred. Only, the Divine perpetual Luminescence — **Ahu** — existed. What is Ahu like, no one can

describe with any substantial authority as, according to the teachings of the Divine Science of X-noom, it is "**Anaamaanthwaa-o**" (unthinkable) and "**Afrazyant**" (unfathomable). During this "**Zamaan**" (era, acon) it was discovered that some "**Dravaa-o**" had agglutinated to the Urvan. The extraction of this "**Dravaa-o**" (darkness) and the simultaneous alchemization of it into "**Gav**" (goodness) made the creation of the cosmos necessary.

The compound term "**Usul-Dravaa-o**" is a Xnoomic nomenclature. It means "the origin of **Dravaa-o**." (usul=origin+Dravaa=imperfection owing to ignorance). This group of Urvan frankly declined to show any veneration to Ahu. It held on cool and calm in its intention. It did not consider any-one superior to it. This act of discourtesy required to be corrected, — hence the Cosmos.

The Urvans who had to undergo the alchemization process were sent into the initial stage of the cosmos. From the beginning of its spiritual progress, each Urvan was separated from its "**Fravashi**" (Guardian spirit) and "**Ba-odaang**" (Divine Intellect) by a "**Neem-Noori**" (semi-luminous) plane — often depicted as a veil — and, as a result of this separation, each of them had no contact with its own "**Fravashi**" and "**Ba-Odaang**". This was absolutely necessary for as long as the Urvan remained in close touch with its "**Fravashi**" and "**Ba-odaang**" the commitment of any wrong on its part was not possible. Not only that, the exercise of Free-will would be merely an empty talk. This separation of the Urvan from its "**Fravashi**" and "**Ba-odaang**" is known as "**Hoviyat**". This is how the Urvan lost the "**Right course of Action**" and began to sin due to its imperfection. From this part, a long series of imperfect souls evolved. The human souls fall in this class.

To remove this imperfection and to aid in the transmutation of the "Hoviyat" into "Gav", our Vaxure-Vaxuraan Asho Zarathushtra Spitmaan has bestowed on us the "Avesta Maanthra" and a code of "Tareekats" and "Yasna" (religious ceremonies) by the virtue of which we shall certainly attain perfection. Similarly, if the souls of the other religions practise their religion faithfully they too shall succeed in the attainment of perfection.

Such is the origin of "Kashaash". It implies "weight, heavy load" on the Urvan. The main purpose of the unfoldment of the cosmos was, therefore, to permit the "Dravaa-o" within the Urvan to swell and bulge and gradually convert itself into "Gav".

"Kashaash" and "Karma" — the term modern Parsis make use of — have a distinct disparity between them. By the Principles of "Kashaash" we do not suffer pain for our wrong doings or rejoice for our right deeds, we also progress spiritually and attain the Final Goal.

According to the teachings of Ilme Xnoom, all the Urvans were fast advancing in their spiritual progress to reach their ultimate Goal. This lasted, as the Xnoomic Science records, for the first three "Hazaaraa" (a lengthy duration of time). All that was evil was well under control of the human beings. But, the times changed with the commencement of the fourth "Hazaaraa". The Evil forces who were on the look out for entering into the "Ga-eti" (our world) succeeded in doing so. They spread their evil baits and lured as many human beings as they could. Those who were lacking in piety fell an easy prey to these fiendish forces. Such Urvans were trapped in the cycle of Births and Deaths. They departed from the path of "Kashaash" — the path that could lead them quickly to their ultimate existence — and took to the Path not worth treading on. They became selfish, shameless and sinful. These soon threw them into the state of confusion. Instead of practising virtue, they committed more and

more sins and for the sake of becoming good they had to undergo several rebirths.

Those Urvans, whose "Dravaa-o" was not dense and rigid were successful in alchemising it into "Gav" quickly. They became angelic forces and made their abode in the Immortal and Brilliantly-lit region of the "Hasti". The ninth and the eighth "Aalam" (Heavens) were thus occupied by the "Yazad" (angels). They acquired "Gav-chithra" and became selfless and sinless. They got back the contact with their "Fravashi" and "Ba-odaang". They became the forces of succour and were ready to shoulder the responsibilities of assisting other less fortunate souls in their attempt for the completion of their "Kashaash". For this purpose, the unfortunate Urvans descended further down into the seventh Heaven. Those who failed to acquire their Final Goal descended into the sixth, fifth, fourth, third, second and first Heaven.

The Urvans whose "Dravaa-o" was yet so rigid that the conversion and transfiguration of it into "Gav" was not possible in any of the nine "Aalam" (Heavens) of the "Aalam-e-Hasti". The reason is that these unfortunate Urvans had in them "Gohare Mufarad" Immortal Essence of the Perpetual light in the elemental form, "Aabe-Mufarad" in the liquid form and "Ravaa-e-Mufarad" in the gaseous atmospheric form. So the Cosmos — which was limited to the "Hasti" region — had to be unfolded further. This new region is termed in the Xnoomic parlance as the "Aalame-Nisti". This "Nisti" is transient and shall exist till it infolds back into "Hasti". Here, the Urvans have to bear a sort of "weight, heaviness" which is known as "Ezaab".

Now, the unfortunate Urvans are under the double weight-one of the "Hoviyat" of the "Hasti" and the other of the "Ezaab" of the "Nisti" realm. These two together confuse and baffle the Urvans so much that they are led to commit wrong and thereby sin. To set free

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from this "Keshaashi" entanglement, each Urvan reaching the lower realms of the cosmos has to lift the weight of the "Ezaab" first and then after further advancement in the spiritual progress get rid of his "Keshaash".

The Divine Science of Xnoom teaches that there are 144 varieties of "Keshaash". These have a very close link with the twelve "Boruj" (the signs of zodiac). They are as follows:—

English|Gujarati|Persian|Pahlavi|Latin|Zarathoshti

- 1) Ram|Mesh|Hamal|Vark|Aires|Farvardeen
- 2) Bull|Vrishabh|Sa-ur|Toraa|Taurus|Ardibehesht
- 3) Twins|Mithun|Ja-Ozaa|Doptkar|Gemini|Khurdaad
- 4) Crab|Kark|Sartaak|Karchag|Cancer|Teer
- 5) Lion|Singh|Asad|Sheer|Leo|Amardaad
- 6) Virgin|Kanyaa|Sumbaale|Khushe|Virgo|Vigro|Sheherevar
- 7) Balance|Tulaa|Mijaan|Taraaju|Libra|Meher
- 8) Scorpion|Vrishehitr|Akrab|Gazdum|Scorpio|Aavaan
- 9) Archer|Dhan|Ka-osh|Nimaaspa|Saggitarus|Aadar
- 10) Goat|Makar|Jadi|Vyaajee|Capricornus|Dae
- 11) Waterbearer|Kumbh|Dalu|Dul|Aquarius|Behman
- 12) Fishes|Meen|Hoot|Maahi|Pisces|Aspandaar-mard.

Each "Boruj" has twelve "Keshaash" and each group drifts in a form of a current through certain channels. Six of these channels land the Urvans into sin and render him helpless in the intricacies of the "Keshaash", while on the other hand, the other six channels aid them in extricating out of it. It is as a matter of logical sequence that the prescription of the 72 grades for the attainment of "Ashoi" is absolutely necessary. "Ashoi" is the only most powerful, forceful and expedient weapon to lessen the "Keshaash".

All the "Keshaashi" Urvans are distributed into three groups:—

The first group is the lowest of the three. These Urvans are termed as the "Keshaash-a-Masaavat" group. The spiritual progress of theirs is both despicable and unworthy as far as their past life or lives is concerned. The burden of their "Ezaab" weigh heavily on them. In simple language, those Urvans whose "Bad Keshaash" are far more than the good ones belong to this group.

The second group contained Urvans whose "Shaad Keshaash" are greater than the bad ones. Their spiritual progress is worthy of recognition and their "Ezaab" is therefore less rigid. This group is known as "Keshaash-e-Saadah".

The third group is called "Ankareeb-urvan-Bokhtagi". The Urvans of this group have progressed to that extent, that no "Keshaash" has been left over and no new birth for the fulfilment of it, is more necessary. Their "Ezaab" is totally nil.

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ELEMENTS OF XNOOM: Behzaad)

1. Classification of women:

According to the teachings of the Divine Science of Xnoom, the women were divided into five divisions. This practice was strictly adhered to in Ancient Iran. These are as follows:

(a) **Shaah-Zan:** All the girls who showed implicit obedience towards their parents and the elders and gave a ready consent to marry the man of their parents' choice came into this division. They were noble in their thoughts, words and deeds. They carried out most gladly all their duties towards their parents, elders and all those who were around them.

(b) **Khud-raah-Zan:** The girls who had all the noble characteristics as stated above and carried out their duties towards their family belonged to this group. The lone difference between these two was that the girls refused to marry the man of their parents' choice. They thus followed the way of their own in marriage which is termed in the Persian language as "Khud-raah" (of their own).

(c) **Sooth-Zan:** The characteristics possessed by this type of females were just the same as those described above. The difference was that those females would either give their consent to marry the man of their parents' choice as the "Shaah-Zan" group or marry the man of their choice as the "Khud-raah-Zan" group, but, a provision was made that their first born son be given away to their father so that when he grew up he would shoulder the responsibility of performing the ceremonies of his departed grand-

parents. Usually, the girls without brothers fell into this category. When the new bride was addressed by this name during the marriage ceremony those who assembled came to know of the deal between the parties of the bride and bridegroom concerned.

(d) **Chakar-Zan:** The morals and qualities of the females of this division were as high as the above-mentioned groups. But, the females happened to be widows and were remarrying. In ancient Iran, the widows were permitted to remarry but only to a widower. Girls not married previously were not allowed to marry a widower. Only the remarriages of widows to widowers were held legal.

(e) **Ayoog-Zan:** In this group, the girls suspected of immoral connections were included. The custom of addressing the new bride by any one name during the "Ashirwaad" ceremony acted as a sharp brake on the behaviour of the females lest the invited guests come to know of the way, of their way of life at the time of their marriage. How should a particular bride be addressed was decided by the Magav -- usually, the Holy Sraoshaavarez Saaheb -- who by his spiritual powers could make the correct decision.

2. Khaandaan:

"Khaandaan" is the word most commonly made use of by present Parsees to identify a man as of noble descent. Its ancient value has sunk into the oblivion. To-day, this word is made use of to indicate men of great riches -- rather than the men of great piety and virtue. Quite often,

a "Saaheb-e-Zar" (rich man) is overpraised as man of high "Khaandaan".

The Mazdayasni-Zarathoshti Ilme-Xnoom explains that the word "Khaandaan" had a distinct meaning and was sparingly made use of in Ancient Iran. Even the pronunciation of the word differed from what it is now. Originally, the word was "Kaandaan" (not "Kh").

The word is derived from the two Persian words "Khaan" and "Daan". The word "Khaan" means "a treasure trove" which was meant to mean "a vast mine of spiritual Power". The word "Daan" means "a container". The word therefore means "a person who has in him a treasure" trove of piety and occult power". Thus, the word was only used for the person of great saintliness.

It is a teaching of the Zarathoshti Ilme-Xnoom that all the five religions are founded on the principle of "Jhzeeram". These religions are founded in each "Zaravaaneh Daregho-Khadaatahe". The five great souls take up human form at appropriate period. These five have the sub-grades included in them. These five "Jhzeeram" are as follows:

- (1) The Mazdayasni Zarathoshti Daena and its sub-grades belong to the "Barjeeshi Jhzeeram".
- (2) Hinduism, Jainism, Buddhism and the other sub-grades belong to the "Taardee Jhzeeram".
- (3) Islaam belongs to the "Haasheme Jhzeeram" along with its sub-grades.
- (4) The religion of Moses belongs to "Naaheedi Jhzeeram".
- (5) Christianity belongs along with its sub-grades to Kayevaanee Jhzeeram.

Each soul born into this world is sent into one of these five religions with a strict instruction that the religion it belongs to is the best and most beneficial Daena for it. When it assumes physical human form -- either male or female -- it has to take great care of its "Tokhma", "Odaan", "Sheer" and "Vaasna". Every person is permitted to have marital relationship with the lawfully wedded partner of his or her own religion. Any relationship of unlawful nature or with person of another religion cause confusion in the spiritual progress of the concerned partners. Thus, it spells chaos to the "Khaandaan" and the characteristics are lost. Due to such impious acts, a person acquires low and base desires.

Similarly, the "Odaan" and "Sheer" of the woman should be carefully preserved lest it be defiled by any unlawful contact with the one of her own religion or other than her own. Again, great care should be taken by both the sexes regarding "Vaasna" -- that is, "mutual exchange". This means that during mutual exchange with others one may come in contact with a person who is spiritually unclean and this can decrease the sanctity of his or her "Khoreh".

It is for this reason, -- mutual exchange in the form of marriage -- that the Saasaanian Empire met with its tragic end. The later rulers of this dynasty did not preserve their "Khaandaani" characteristics by allowing themselves to beget offspring by their wives of other religions. These offsprings lacked the necessary faith and devotion towards the Virtues of our Mazdayasni Zarathoshti Daena. As a result, the degraded -- spiritually

-- rulers could not give an efficient lead to their country and brought about the downfall of a once mighty empire.

The Modern Parsees who are very much alarmed at the so-supposed fading number of our community are propagating for marriages outside the community so that we may survive. But, peeping into the past gives us enough warning that such a course will certainly be a great loss rather than a lucrative deal.

3. Means of livelihood:

According to the Divine Science of Xnoom, there were four means of livelihood in "Kadeem" Iran. In the Xnoomic parlance, they are as follows:

- 1) Rahaat Baa Izzat
- 2) Rahaat Baa Zillat
- 3) Takleef Baa Izzat
- 4) Takleef Baa Zillat

Out of these four, the first and the third are right livelihoods and indicate that the person is of "Shaad Keshash".

The first mean of livelihood enables a person to gain prosperity and prestige in large amount without undergoing too much of difficulty. The person has not to run after money, it pursues him wherever he be. Such a person lives in great comfort and luxury. Wealth seems to flow in as easily as the water from a tap. This type of livelihood is called "Rahaat" (comfort) "Baa" (with) "Izzat" (dignity).

If the above explained livelihood is not in the destiny of a person, then he should pray for the third one. The third mean of livelihood is earned

in the right way but with varying degree of hardship (Takleef). Such a person does not live a life of luxury and wealth seems not too friendly with him.

The second and the fourth means of livelihood are not the right way of earning livelihood. Such persons are of "Bad Keshash". The "Rahaat Baa Zillat" means earning by cheating, robbing, black-marketing, carrying on illegal trade, smuggling, etc. Such persons do not think of God and life after death.- Their only aim is to amass wealth by foul means. This mean of livelihood does bring in wealth and luxury but fails miserably in bringing prestige as well as peace of mind. The fourth -- and the last -- is the most wicked means of livelihood. No, it is the most lowliest mean of earning. All the immoral trade activities, trading in vice, etc., degrade a person in society and his soul too to the lowest wrung of disrespect. Murdering, plundering, trading in flesh etc. for the sake of gaining money or status are some of them.

Every "urvan" follow any one of these livelihoods according to his "Shaad" or "Bad Keshash".

4. Raad:

"Raad" means "right, righteous". Any act is called "Raadi" if it is right in Nature. A "Raadi" person is he whose "Mithra" (thought) "Maanthra" (word) and "Kaardaani" (deed) are such that they are always in tune with Nature and are aimed at achieving spiritual advancement of his soul. He also desists others from treading the wrong path and assist them to follow the path of righteousness and virtue.

It is a common experience that an "un-Raadi" person revolves himself round the evil. He aids others to be like him. He does not have a slightest notion of the result which the evil shall bring unfailingly to him. Therefore, any amount of remonstrances and rebukes shall not bring home the truth in him.

When a "Raadi" person is tempted by evil, he steers himself on a different course. Instead of falling an easy prey to temptation, he fights the evil. In dealing with other persons needing his assistance, he will not remonstrate or rebuke them. He will direct his "Raadi Mithra" towards the persons. He will think and think and think ceaselessly that the evil urges that rage within them may weaken day by day and may they be fortunate enough to receive the beneficial currents of the "Ashare Roshni" (good forces), thus, transforming the wickedness into good.

It should be well remembered here, that wickedness and vice do not only harm others but also bring upon the door in a big way the harm he intended to do the others. The Divine Science of Xnoom makes this clear that no human being possesses the right to supervise the conscience of any being. He has no right to point his index finger to any wicked person and label him as such. No one is sent into this world as an inspector of other persons' conscience. Again, this should not mean that one should practise selfishness and seek his own salvation. Any "Raadi" person may aid, if possible, in the spiritual progress of the others -- who seek his assistance -- but he is bound by a solemn duty to practise what he preaches.

5. Sifali:

Those "Urvan" who are not able to progress in the "Arvaahi Aalam" are attracted and drawn towards our "Geeti" where they drift about aimlessly for a long period. These are known as the "Jeen" and "Pari".

Of these, the "Urvan" belonging to a very low degree are known as "Sifali urvan". These souls comprise of the black magicians, enchanters and enchantresses, Voodooists, witches, sorcerers etc. These souls after their death roam about in a terribly scared and restless condition. They tempt or scare the living beings on earth.

On the other hand, there are good roaming souls. They are known as "Pari". They rarely come in contact with living beings. When they come in contact with any one, they do good to him or her -- as much good as possible.

An example is noted in the "Shaah-aanaamah". Aarjoy was a "Pari" who was so much attracted towards the brave Faraamarz, the son of the mighty Persian hero, Rustam, that she took a human form, married Faraamarz and bore him a son named "Sam" and a daughter named "Same". When her time to depart from this world drew near, she disappeared as her body did not possess any physical matter.

6. Mithraic Worship:

The chapter of "Mithra" in the Divine Science of Xnoom is very vast and therefore confusing too.

The word "Mithra" has many different meanings. The meaning

concerned with the topic under discussion is **"Thought-force"**. In the Mazda-yasni Zarathoshti Daena, great significance is attached to it. It aids the reciter of the holy Avesta-Paazand **"Maanthra"** to concentrate his fleeting thoughts on the recitation of it.

Ilme-Xnoom teaches that it is absolutely necessary to focus our thoughts on the **"Maanthra"** we pronounce during the prayers. It is a well-known fact that the "words without thoughts ne'er to Heaven go". Each word of the **"Manthra"** has a particular **"Mithra"** (thought force).

As we proceed through our prayers, we are required to think of its **"Mithra"**. The benefit thus derived is whole

and complete. But, viewing the condition we are in at present, such a course is entirely impracticable. The present **"zamaan"** (time, period) is not suitable for such a practice. A short -- no matter, how weak and defective it may be -- a **"Mithra"** during the **"Haashami"** Zamaan (the present period is known as such in the chapters of the Ilme-Xnoom) shall no doubt bring the reciter of the **"Maanthra"** some benefit in his spiritual progress.

What does a short and right **"Mithra"** mean? It is a question that is not easy to explain. It is very confusing. The Divine Science of Xnoom teaches that each Maanthric word has as many as nine different meanings

to suit different passages. That is to say, the word bears different implication according to the text it is used into. But, short "Mithra" is easy to use. A few examples shall bring home the desired result.

Let us suppose, a person is reciting the "Maanthra" of the "Haavan Geh" (the morning prayer). If the reciter concentrates his thoughts on the Presiding power of "Haavan" (morning period), he will derive some good out of doing so. Let not the thoughts stray away to the wordly affairs and emotions.

Again, if a person is reciting the "Maanthra" of "Khurshed Niyaayash", he should concentrate his thoughts on "Khurshed Yazad" the Patron angel of the sun. In short, we should think of the "Yazad" we are invoking.

In case, we recite "Maanthra" which are not composed in the praise of any "Yazad", we must concentrate on our thoughts on the Creator of the cosmos or the "Asare-Roshni" (Good spiritual forces).

Care should be taken in forming one's thoughts. They should come in a manner as may come to mind without any difficulty. Constant concentration shall by and by form into a habit. This habit of thinking -- that he is offering prayers to a particular spiritual being -- shall not only bring spiritual benefits but also awaken the latent urges of progress. This requires patience, hope and constant practice. It shall bring Divine Bliss to the reciter.

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Firdausi Tusi in his immortal Shaahnaamah records that such was the spiritual power of Shah Lohraasp that poison was to him as beneficial as sweet nectar. It could not show any of its harmful effects.

The Divine Science of Xnoom teaches that even at present any Mazdayasni Zarathoshti desirous of fighting evil urges, he can chant the following sentence -- rather, a phrase -- faithfully and save from sin.

Yaa Saheb -i- Mithra Kaya
Lohraasp Shah -i Arvand.

* * *

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It is because of the high efficacy and power of the Nirangdin ritual which lasts for about seven hours, and because of the talismanic effects of the Manthra (prayers) recited therein, that the Nirang remains potable for many years. If this is not a "miracle" of our Religion even in these highly polluted times, what is?

(To be continued)

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(Continued from Page 6)

The practice of "Mithra" was very popular in Kadeem Iran. When the Mazdayasni rulers were masters of Iran, it was practiced by almost all the Iranians. In course of time, this practice lost its value and glory as well. According to the teachings

of Ilme-Xnoom, those who valued practised it and transformed it into a secret lore. Soon, it became unknown even to the Mazdayasni Iranians too.

Many persons, including the present day philologists -- both Parsees and Non-Parsees do not know about the practice of "Mithra". They thought that those who practiced it were "Mithra worshippers" and not "Mazda worshippers". Thus, they believed it to be a newcult of "Mithraism" and distinctly different from the Mazdayasni Zarathoshti Daena.

Such is the explanation of the Zarathoshti Ilme-Xnoom regarding the Mithra-worship.

* * *

ELEMENTS OF XNOOM : Behzaad

I. Classes of the Souls of the departed Urvans :

After the death of human beings, their souls are classified -- according to the Mazdayasni Zarathoshti Daena -- into three groups depending on their Kaardaani (performance of good or bad actions) on earth. They are: (1) Daham (2) Jazaa (3) Sazaa.

Before speaking of these three, we shall have some glimpse of our traditional conception regarding life after death in the light of Ilme-Xnoom. It has been our belief that every Mazdayasni Zarathoshti Urvan -- after his death -- comes to the "Chinvat Pool". The Urvan who is able to cross this "Pool" enters "Behesht" (Heaven) and the one cannot, falls into "Dozakh" (Hell). For the holy Urvan this "Pool" becomes so broad that it can pass over with great ease. The Urvan of a wicked man can not do so because this "Pool" becomes as narrow as a razor's edge. It loses its balance and falls down.

In the Light of Ilme-Xnoom, this fairy-tale-like explanation is clearly understood. The "Chinvat Pool" is not a bridge constructed from earth to Heaven. It is an allegorical statement. The crossing over and stumbling down are more allegories.

Let us know what "Kaardaani" and "Kerdaar" mean. According to our traditions, a belief has been transmitted from generation to generation that after death, an Urvan soars up on the day of his "Chahaa-room" just before sunrise. It soon

reaches the "Chinvat Pool". There -- if the Urvan has led a pious life -- it meets with a dazzling girl of raving beauty, the like he had never seen on earth. Being amazed, it asks, "O Beauty! who art thou?"

"I'm thine, O Urvan, for thou hast made me?" she replies.

In case, the Urvan has led an impious life on earth, it meets with a witch ugly and stinking with diseases. Being horrified, it asks, the dirty, disfigured one, "O Wretched hell-hag! who art thou? I've never seen one like you in my life-time on earth".

The Witch replies, "I'm thine, O Urvan, for thou hast made me by thy thoughts, words and deeds."

The Divine Science of X-noom teaches that every thought that emits from the mind takes shape. This shape is further strengthened, if words and actions accompany it. Words produce bound-energies of various colours and lend its colour to the set-up shape. These colourful forms accumulate in the "A-ipi Dakhyu" and are termed in the Xnoomic parlance as "Gubbaar-e A-ipi". Frictional energy play an important role in it. Thus, the form shaped is the consequence of our thoughts-speech-deeds. This form is a cinematographic chart and can be seen under the guidance of an Ustaad (Spiritual Master, Saint) and with the "inward eye". This form is designated as "Kerdaar".

Mazdayasni Zarathoshti Ilme-Xnoom explains that each person is a maker of his own "Kerdaar".

No other person can thrust his "Kerdaar" on to others. As are our thoughts-words-deeds charts so is our "Kerdaar". Ilme-Xnoom affirms that each individual is the captain of his "Kerdaar".

Ilme-Xnoom instructs that each and every thought -- manifest or unmanifest -- word and deed take a form and is accumulated in the planes of Aa Dakhyu, Antare Dakhyu and A-ivi Dakhyu. When the person dies, his Urvan soars upwards and has to pass through the planes of "Ganjeeshi", "Kangdezi" and "Varajam-Kard". These three planes are our allegorical "Chinvat Pool". Those are in the "Nisti-e-Mazanaa" region in the "Arvaahi Aalam". It consists of the "Upa-iri Dakhyu" and the "Zamreer" immediately following it. If the Urvan passes through these planes of the "Chinvat Pool" it soars and soars further up. Traditionally, we say as "entering Heaven". If the Urvan is not able to pass through these planes of the "Chinvat Pool" it falls down. Traditionally, we say as "falling into Hell". According to the Ilme-Xnoom, falling down means "to take birth again".

In the region of the "Chinvat Pool", the Urvan has to wait. The form of his thoughts, words and deeds -- in the guise of a beautiful girl or as an ugly witch meets the Urvan. This is his "Kerdaar", the result of his "Kaardaani". The Urvan is busy in dissolving his "Kerdaar" with the aid of his own efforts and the religious "Kriyaa" performed by his dear ones on earth.

The Urvan who has to take birth again suffers unbearable agony. This state is his Hell.

Dini-Avaz

After these brief touches, we will be able to understand the three grades of the departed Urvans -- (a) **Daham Urvan:** Daham Urvan are those who during the complete span of life have practised most faithfully and diligently all the "Tareekats" (religious observations) and have developed their power of "Ashoi" to such an extent that their Urvan soar upwards and passes swiftly through the planes of the "Ganjeeshi", "Kangdezi" and "Varajami" -- the so-called "Chinvat Pool" -- without regaining spiritual "Haush" (consciousness). They approach straight to the plane of "Daadaare Gehaan", the threshold of the "Sash Keshvar" and regain spiritual "Haush" there. These Urvan undergo further spiritual progress and enter into the plane of "Vo-uru Bereshti", the second "Markaz" of the "Sash Keshwar". Daham Urvan are not born again on earth.

(b) **Jazaa Urvan:** "Jazaa" implies "reward". Its Pahalvi nomenclature is "Paaddahishni". Although these Urvan are of lower order than the "Daham Urvan" mentioned above, they too have practised all the necessary Tareekats during their life. But the difference is due to the fact that they have had certain defalcations and deficiencies in the practice of "Ashoi" without being aware of it. Consequently, these Urvan lack the needed capability of reaching the plane of "Daadaare Gehaan". They stop to regain the spiritual "Haush" at the plane of "Varajami" -- the top-most "Markaz" of the "Chinvat Pool", -- and atone truthfully for their defaults. These defaults, in the technical term, are designated as "A-ze Gunaah"

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(sins of A-ze). These Urvans, too, after atonement get a reward to progress further to "Daadaare Gehaan". These Urvan are not reborn on earth.

(c) **Sazaa Urvan:** The third group of Urvan is designated as "Sazaa Urvan". These Urvan, during their life-time, seemed not to care in pursuit of a religious life and cared not to observe the Tareekats prescribed in the Daena. They led their life as "Daravand" (one moving away from the path of righteousness). These Urvan are able to reach the first two planes of the "Chinvat Pool" viz., the "Ganjeeshi" and/or "Kangdezi" only. Instead of flitting towards "Daadaare Gehaan", they change their course from the South to North and move towards "Apaakhtar". On this, "Sazaa" Urvan stop to receive punishment for a varying degree of period, which varies accordingly to the gravity of their evil deeds. These "Sazaa" Urvan undergo "Dozakh" (Hell) which means "to be born again on earth".

2. Mashya-Nar

Philologically, the words "Mashya" and "Nar" is used for male human beings and "Mashyaani" and "Naa-irika" are used for female human beings in the Avesta texts. But, it is not so if viewed in the Light of Ilme-Xnoom.

The Divine Science of Xnoom explains that each word has a distinct connotation. The common human beings who are striving for reaching the spiritual state of "Kha-etvo-dath" (split souls uniting into one complete soul) are termed as the "Mashya" for the males and the "Mashyaani" for the females. The human beings

who have attained the state of "Kha-etvo-dath" or are in sight of this state are termed as "Nar" for the males and "Naa-irika" for the females.

The common "Mashya" and "Mashyaani" are the tools of their own "Keshaash" (the consequences of their own thoughts, words and deeds). They receive joy or sufferings according to their "Keshaash". Even if they take utmost care to pursue the path of "Ashoi" (righteousness), they are most prone to commit a wrong thought, word or deed because of their malefic and accursed "Keshaash".

The Munificent Daadaar Ahura Mazda has blessed all the beings with a voice of conscience and along with the recitation of the Avesta "Maanthra" and the practice of the code of "Ashoi", they will eventually be able to collect their split souls and attain the grade of "Nar". If they do not pay heed to their conscience, do not chant the holy Avesta "Maanthra" and do not practice the "Tareekat" of "Ashoi", they are not able to collect their split-souls all scattered around and fuse them into one.

The human beings pertaining to the "Nar" category are much advanced Urvan. They take birth on earth not for their spiritual advancement only but also to aid and assist the less fortunate "Mashya" and "Mashyaani" that are on earth in their struggle for attaining the blissful and ecstatic state of "Kha-etvo-dath". This state is the final aim of all common human beings.

The real progress for the "Frashogard" beings from this state, that is "Kha-etvo-dath". In the beginning,

the Urvan had the "Da-ev" -- or to say in Xnoomic parlance as "Usul-Dravaao" -- agglutinated to it. A scheme for getting rid of it was evolved and formulated. A small Cosmos was created for this purpose. Some part of these Urvan made satisfactory progress. Those Urvan who had their "Usul-Dravaao" too rigid and unbending could not succeed. So the small Cosmos had to undergo the process of unfoldment. The Cosmos became Wider. The part of the new unfoldment is designated as the "Nisti". Again, those Urvan who could not succeed in achieving the purpose of the old Cosmos were sent to achieve their goal. Some part of these Urvan succeeded in their aim.

The Cosmos kept on expanding from time to time and those who could not succeed descended again and and again to achieve their aim.

Before coming down on "Ga-eti", the Urvan had to undergo the process of splitting up. Some split parts entered into the animal Kingdom, some in various kinds of Vegetation and yet others in the mineral Kingdom. The major part of the soul remained in the human being. Of this major part, a big part -- 9/10 of it -- is known as male human being and the remaining 1/10 part is known as female human being. All these scattered split-souls work as a separate individual and each one working to transform their small share of "Usul Dravaao" into "Gav" (good characteristic). When each one of split-soul succeed in achieving "Gav" they fuse back into one complete Urvan. This home-coming of the split-souls is called the state

of "Kha-etvo-dath". The human beings possess the largest portion of the original whole soul. They are therefore responsible for the actions. They also owe the responsibilities of bringing all their split-souls towards them and become one original Urvan. Hence, the state of human beings is significant in the Cosmos.

A human being -- be he a "Mashya" or a "Nar" -- has certain obligations towards the Divine Supreme being. A "Mashya" has to atone for his sins -- the wrongs committed through thoughts, words and deeds. Before coming down on the earth, he pledges to listen to his voice of conscience -- a rare and very useful gift given to us by Asho Ahura Mazda. The human being resolves further not to go against this voice. It is for this reason that any wrong act is committed the conscience pricks causing a sense of guilt. This is to remember the resolution made by an Urvan before birth.

In the beginning, the hurt in the conscience is too sharp and piercing and it remains so as long as we heed it. All contraire, if we do not heed it, the sharpness decreases and finally it ceases to hurt our conscience completely. The conscience loses its sense of guilt completely. On the other hand, a "Nar" shows sense of satisfaction of obeying to his conscience which aids him in attaining the state of "Kha-etvo-dath" or is in sight of attaining it. He is happy for having heeded to his voice of conscience and remained good in his present life. He thereby not only controlled his self but succeeded in transforming

the "Usul Dravaao" into "Gav". He also works for the spiritual progress of the "Mashya" group of human beings. He is not on earth a mere earthly being. He comes down on it with a missionary zeal to lead the "Mashya-Mashyaani" in showing them the true way of life and assist them personally to achieve their goal.

The "Nar" souls have therefore different function to perform. He just does not commit any wrong but also helps the common folk not to commit them. The main function of every human being is to attain the state of "Kha-etvo-dath". Without this state, "Frashogard" of any individual is not possible. This is the reason why a "Mashya" eats and drinks and marries. By these he

wishes to attract towards him his split-souls that are scattered in them.

The "Nar" soul having linked up his split-souls require no food and drink. To sustain his life merely on a cup of milk -- that too not daily. He does not marry.

Ilme-Xnoom teaches that all the present marriages are the result of the "Kashaash". No one marries his right female split-soul. The real marriage of a split-male soul and the right split-female soul occur one in millions of marriages. The two are born on the same day and at the exact moment and die on the same day and at same moment.

Continued on Page 11

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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

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ELEMENTS OF XNOOM : Behzaad

Xnoomic Exposition on the "Aathravan" Class and Their Groups and Characteristics.

In Kadeem Iran, the entire Iranian population was distributed into four classes, in conformity with their spiritual progress attended by them in their Maazi (past) life.

In India of those days too, under the influence of the ancient Aryan civilisation, the Indians were identically distributed into four classes.

The four classes of the Iranians were: - (1) Aathravan (2) Ratha-eshtuar (3) Vaastriyosh (4) Hutoksha.

The Athravans were the priests. The Ratha-eshthar were the warriors. These two were the dignified classes. The traders and the artisans belonged to the Vaastriyosh class. The menial workers were classified as Hutoksha. They were the lowest in the society. The Aathravan class was considered as the most excellent and unique. At present the modern Parsees pronounce it as "Aathornaan". According to the teachings of the Ilme Xnoom, an angelic and virtuous Aathravan is he who is in possession of the spiritual characteristics of "Ya-on", "Rashnu" and Aarmaa-iti. Through "Ya-on", an Aathravan is in direct touch with the "Yazatas", and due to this spiritual power, he has in his possession a vast mine of information about the Cosmic scheme of Ahura Mazda; through "Rashnu", he acquires the ability to spread

Right Order and Concord in the Cosmos. Lastly through "Aarmaa-iti" he procures exceeding humility so that he is competent enough to execute all the injunctions of the "Ya-on" and "Rashnu" without fail. Moreover, his "Daenaa" (conscience) is perfectly in tune with that of "Ahura Mazda". He also possesses all the rare potentialities for preserving the "Aatash" from the evil hegemony and the preponderances of "Ahiriman".

Every Aathravan has to lead a well-disciplined life. He should have control over his "Mithra" and "Maanthra". Great stress is laid on piety which he is supposed to preserve zealously and dedicate himself for enhancing "Ashoi" in the "Khanirath Baami". "Ashoi" is their valuable treasure. "Humata", "Hukhta" and "Havrashta" -- these have, in the Light of Xnoom, more profound interpretation than the usual philological meaning of "Good Thoughts, Words and Deeds" -- are writ in their Mind and Heart. To cut short the long, long inventory of virtues, an Aathravan has to be pious and be ever vigilant against all evil and has to remain voluntarily in the service of Ahura Mazda.

According to the Vendidad (18:1):

"Spake Ahura Mazda thus: He (Aathravan who is not well-versed in the lore of the "Daena"

and yet wears a "padaan" (a mouth-veil, covering the mouth) is a false Aathravan.

"Call him not as such, O Zarathushtra".

Further, in the same book (18:5):

"Spake Ahura Mazda thus: He who lies in bed the whole night, Without performing the

"Yazhashne"
Without chanting the "Gaatha"
Without reciting the "Avesta"
Without labouring for "Ashoi"
Without inquiring about the

Daena"
Without preaching the "Daena"
is falsely termed as an "Aathravan".

"Call him not as such, O Zarathushtra."

In the fifth paragraph of the "Ujiran Geh", the fifth and eighth chapters of "Vendidad" and the third chapter of "Visparad", all the eighth ranks of the "Aathravan" are honoured and that is an adequate clarification that -- from the viewpoint of "Ashoi" -- they were not the same as the rest of the people.

The eight ranks of the "Aathravan" are as follows: (1) Fraberetar, (2) Auberetar, (3) Aasnaatar, (4) Rathveeshkar, (5) Haavnaan', (6) Aatarvax, (7) Zaotaa, (8) Sraoshaa-Varez.

Every Aathravan seeks entry into this religious seclusion by enrolling as a "Fraberetar". As the name itself indicates, he has to carry out all the commands from his elders. (Avesta "fra"=forth, forward + "bere" = to carry). He neither performs nor participates in any manner in any ceremonial

or liturgical services. After a successful completion of the term, he is enlisted into the second rank.

"Aaberetar" is the second rank. One has to acquire all the necessary knowledge regarding water. Avesta "ap" = water + "bere" = to carry). He has to know all about the right processes of drawing water out of the well in the different "Geh"; the religious procedures and the Avesta "Maanthra" required for its purification; preserving the purity of water drawn out in the "Ujiran Geh" through the night, purifying other things with water; etc., etc. After some laid down period, the Aathravan passes through certain examinations and if declared successful is permitted to the third rank.

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The third rank of the Aathravan class is called "Aasnaatar". One, training himself in this class, has to grasp all the religious intricacies regarding different "Naahan" (religious ablution). This word comes from the Avesta root "snaa" = to bathe. An Aathravan of this grade has profound knowledge of different contagions and their purification. He knows in depth and detail all about the various "Nahaan", such as, "Shisyo Nahaan", "Bareshnoom" and "Riman Nahaan". He also knows the necessary occasions for taking a Nahaan; how it should be given, what benefits can be obtained by it; how far can piety be achieved through different Nahaans, what is the reason of using "Nirang" etc., etc., etc.

The fourth grade is designated as the "Rathvishkar" grade and an Aathravan of this order had detailed knowledge as well as familiarity regarding the arrangements of the consecrated "Aalaat" (utensils, instruments, etc.) used in many religious ceremonies. He is fully aware of all the mystical interpretations about its necessity during the "Yajeshni-Kriyaa", the reason for giving respective positions, such as, "Maahrooye" always to the left and "Haavanim" to his right, the position in which the utensil of "Zaor" ought to be kept, the literal implications of the "Varas" (a ring made of an alloy of seven metals) to be kept covered up on some occasions and uncovered on other, etc., etc., etc.

"Haavanaan" -- the fifth grade in the Aathravan class -- consists

of the Aathravans who has accomplished the above four grades. Each of them is taught all about "Haoma" and the ceremonials relating to it. He knows why and how is the "Haoma" plant is pounded to pulp; the distinct differences among the "Haoma", "Paraahaoma" and "Gaokeren" plants; the preparation of the "Haoma Water"; the benefits of drinking this water; etc., etc.

"Aatarvaksh" is the sixth rank and an Aathravan joining this group is made thoroughly conversant with all matters akin to "Aatash". What "Aatash" is, the various invisible "Aatash" in the Cosmos and their functions; how are the "Aatashbehraam" and "Aadaaraan" established; their utility in the advancement of the soul individually and the Cosmos collectively; all the liturgical services related to it, etc., etc., etc.

By now, an Aathravan acquires complete experience of all the "Kriyaa" and all the liturgical services. He is now ordained as a full-fledged Aathravan and promoted to the rank of "Zaotaa". He is termed so because he pairs with the officiating Aathravan who conducts the "Kriyaa". At present, we say "Joti".

Between the seventh and the eighth ranks, there are many other grades, higher than the seventh and lower than the eighth. There are no such grades now; they were in the ancient times in Iran. These are known as "Naayab-Dastoor", "Dastoor" and Dastooraan-Dastoor.

The last rank of the Aathraavan class is the most prestigious of all. Only one who is the most pious of all is chosen and he is the guiding force in the whole tribe. He is called "Sraosha Varez". This nomenclature is derived from the Avesta words "Sraosh" = Yazada Sraosh + "Varez" = co-worker. The whole term means "working along with Sraosha. As a result, the "Sraosha-Varez" functions in strict co-ordination with "Yazata Sraosha". Due to this collaboration with Sraosh Yazad, he is able to hear the "Naad" (chime) of Sarosh Yazad. He is the successor on the "Gaadi" of "Zarathushtremo" that came into being after our holy Prophet "Vakhshoore-Vakhshooraan Ramazgo, Saaheb-e Aasne-Veer, Ahura's Asho Spitmaan Zarathushtra. Many qualities in superlative degree are attached to this rank as the holder of the rank is competent enough to reveal satisfactorily any Cosmic mystery.

Sraosha-Varez Saaheb does not marry because he has attained the state of "Khaetvodath". And so do other members of the "Magav" tribe. They therefore do not marry. Ustaad Sahib Behraamsha Nowroji Shroff was a lucky "Urvan" who came in contact with the "Sraosha-Varez" of his time. His name was "Sraosha-Varez" Marzbaan Saheb. Behraamsha studied the "Ime-Knoom" under his care and guidance. At present, the "Magav" tribe live in seclusion. They have to isolate from the world at certain times.

THE QUALITIES OF AN AATHRAVAN

In ancient Iran, an Aathraavan desirous of becoming a "Dastoor" was not chosen by a Board of Trustees as the case is at present and enthroned on the "Dastoori Gaadi". He had to go a long long way before acquiring the much coveted post. The Divine Science of Xnoom teaches that the priestly craft was the toughest craft then. At present, the Aathraavan children who are not good for any other vocation, are sent for becoming a priest -- this being the last resort for earning their livelihood.

In the beginning, the male Aathraavan child had to qualify for

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the "Naavar" test. He had to study the sacred Avesta scriptures under the guidance of a learned Mobed. He had to commit various Avesta texts. He then had to memorise the various Avesta texts, viz., the "Aafreengaan", the entire 72 "Haa" of the "Yazhashne", 22 "fargard" of "Vendidad" and the 23 chapters of "Visparad".

On completion of this course, the child was thoroughly checked and re-checked a number of times to find out that not a single word was dropped out or misplaced or mispronounced. He then underwent certain ceremonials and rituals before being initiated as a "Naavar". "Naavar" in those days did not indicate a mere rank and as an entry of an Aathravan boy into the priestly craft. In those days, this was considered as a spiritual exercise to strengthen the "Urvan" (soul) to fight against the evil onslaught and as a technique to acquire "Ashoi". "Naavar" was the first step of the onward march to the higher and higher stages of "Ashoi".

An auspicious day was chosen for initiating the ceremony of the "Naavar". The "Naavar-to-be" had to undergo two "Barshnum" -- one for the purification of the physical body and the other for being initiated as a "Naavar". Each "Barshnum" lasts nine days. These nine days and nine nights were divided into three divisions -- each division consists of three days and three nights. During this period, the "Naariyo" recited certain "Maanthra" and practised

certain canons of "Ashoi". On each of the last third day, he had to undergo a "Nahaan" (ablution). It was known as "Neh-se" -- commonly known at present as the "Navso-nu-Nahaan". The water used for this "Nahaan" was the consecrated water prepared during the "Nirang-deen ni Kriyaa".

On completion of this ceremony, the neophyte was able to hear -- as the ancient Pahlavi writings record -- a melodious chime ringing in his ears on the last (ninth) day of the "Barshnum". This was an indication that the boy had acquired the necessary "Ashoi".

Subsequent to this, the second "Barshnum" was given to develop the power of "Ashoi" further. The neophyte was led by an elder Mobed towards the "Urveesgaah" -- the place where the "Yazhashne ni Kriyaa" is performed. Another ceremonial known as the "Gevraa" was performed. This "Kriyaa" lasted for six days. During these six days, the "Maanthra" were chanted and the rules of "Ashoi" applied more vigorously. On the sixth day, the "Naavriyo" along with the elder Mobed performs the "Mino Naavar ni Yazhashne" followed by a "Baaj" and an "Aafreengaan". On becoming a "Naavar", the neophyte was ordained as a "new-groomed" Mobed in the sacerdotal order of the Aathravan. He now renounces the earthly joys and comforts. Thus, an Athronaan boy was taken into the priestly craft and devoted his entire life in service of the Mazda-yasni Zarathoshti Deen. But his

duties had certain limits. He could only perform simpler religious rites and rituals.

The performance of higher ceremonies required further qualifications. To qualify for performing these higher ceremonies, he had to pass through an another grade known as "Maraatab" tests. After completion of this test, another Barshum was administered similar to the "Naavar Barshum" as explained above.

On the tenth day, the elder Mobed would guide the Maraatab passed neophyte to recite a special part of the sacred scriptures to increase the power of Ashoi further. On the eleventh day, the neophyte is taken by a pious "Ya-ozdaath-regar" to the "Urveesgaah" where the two perform the "Yazhashne" in the honour of the "Mino Naavar" and of "Sarosh". In the "Ushahin Gaah" a special "Vandidaad" was performed when the "Maanthra" of "Yazhashne, Vandidaad" and "Vispard" were recited in a special order. Besides, the "Joti" asks the "Raathwi": "Haavanaanem Aastaaya" meaning "Let the "Haoa naan be present". "Aatravaxem Aastaaya" meaning "Let the "Aatravax be present". And in this manner the rest six grades of the eight grades of the Mobed were asked to be present.

The eight grades of the Aathravan class are mentioned in the "Uziran Gaah" and in the third chapter of the "Vispard". They are: Joti, Haavanaan, Aatravax, Fra-

beretar, Aaberetar, Aasnaatar, Rathwishkar, and the "sraoshaavarez".

Every Aathravan had to possess the following characteristics. Failing even a single of these characteristics would make him unfit to carry out any religious rite.

(1) "Aveezeheem": Pure within, Pure without. To make it clear the Aathravan should be clean in body and pious in thoughts, words and deeds.

(2) "Aasneedeh-Kherd": One who possesses high intelligence and makes use of it to distinguish right from wrong.

(3) "Deen-Aspanaargaan": One who honours and glorifies the teachings of the Mazdayasni Zarathoshti Deen. He should not withhold his knowledge to please someone or for sake of wealth.

(4) "Yazdaan-Minidaar": One who concentrates his thoughts on Ahura Mazda every moment.

(5) "Mino-Veehashne": One who is engrossed in the thoughts of the "Minoi Aalam" and keeps ready his "Urvan" to win a place over there.

(6) "Paak-Minashne": One who is pious at heart and mind. Every thought is pure and good.

(7) "Raast-Gavashne": True in speech.

(8) "Kherdi-Kunashne": One who is righteous in deeds so that there is no possibility of repentance.

(9) "Yaozdaathre-tan": One who keeps his body clean and free from disease. No meat, fish in food.

(10) "Sheewaa-Heezwaan": Sweet and polite in speech.

(11) "Naame-Nask": Well-versed in religious matters.

(12) "Raast-Avesta": Reciting the Avesta correctly.

(13) "Paadyaav-Saazhashne: Fondness for Ashoi.

(14) "Khoob-Nirang": Knowing all the rituals.

(15) "Naavar-Jeewaam":

Here are some quotes from our ancient writings regarding the Aathravan fold:

"An Aathravan who is well-versed in the Mazdayasni Zarathoshti lore is a pious Aathravan" (Dinkard).

He is pious who is moderate in eating and moderate in drinking as an Aathravan is: Who rests content as an Aathravan: who bears pain and sorrow without any complaint as an Aathravan is." (Dadaat Nask).

"An Aathravan is of "Spenaa Mino" tribe. His robe is white in colour. Among all clothes, the clothes of the glorious Aathravan is more clean, more pure." (Dinkard).

"Be it known that an Aathravan is more worthy than a Ratheshtaar (warrior) and Vaastriyosh (farmer).

Diqi-Avaz

One of the several reasons is that an Aathravan is both a Ratheshtaar and a Vaastriyosh. As a Ratheshtaar he fights the druj and as a Vaastriyosh he cultivates Ashoi in the world." (Dinkard).

"An Aathravan though being well-versed in religious rites and rituals is unrighteous and immoral pleases not the Holy Ameshaaspad, Meher Yazad, Rashne Yazad, Aashtaad Yazad and the Principles of the Maazdayasni Zarathoshti Daena". (Meher Yasht).

"An Aathravan ignorant is not an Aathravan". (Dinkard).

"The duties of an Aathravan are:

(a) Worshipping Ahura Mazda.

(b) Propagating the Mazdayasni Zarathoshti Deen.

(c) Deciding Right Judgment." (Dinkard).

"He who is an Aathravan should impart religious knowledge to those who are ignorant of the religious path." (Dinkard).

* * * *

Question not but live and labour
Till yon goal be won,
Helping every feeble neighbour,
Seeking help from none;
Life is mostly froth and bubble,
Two things stand like stone --
Kindness in another's trouble,
Courage in our own.

* * * *

Vol. 14 No. 5

ELEMENTS OF XNOOM : Behzaad

Fravashi : The days of "Farvarde-gaan" are the days when the "Farohars" (the Holy Spirits) descend on earth with a purpose. They are the last ten days of the year. It is, therefore natural and reasonable that we should know who these "Farohars" are.

"Farohar" is a Persian word. Its Pahlavi equivalent is "Fravaahar" or "Fravash". In our sacred scriptures, it is "Fravashi". The word "Fravashi" is derived from "Fra + Vashi". "Fra" means "forth, to go forward, to progress" and "Vashi" means "wish, desire". Hence, the whole word means "desire or wish to progress and move forward to attain the Final Goal".

In the Light of the Ilme-Xnoom, the meaning of this word is not easily comprehensible unless one has grasped some sound knowledge of Xnoom. The following is a simple meaning to understand it :-

"Fravashi" are the Holy spirits who possess "Aasna" (Divine Wisdom) along with "Aar-maa-iti" (Implicit Obedience) and "Khratu" (Divine Intelligence) to understand all about "Ahu" (the Divine Luminous Being). These Holy spirits are therefore spiritual beings that lead all things in the creation to its Final Goal.

According to the sacred Avesta scriptures the entire Cosmos is divided into two divisions.

1) The Infinite, Immortal, Invisible part. It is known as "Hasti". Here the Heavenly Spirits such as "Amesh-aaspand", "Yazad", "Da-e", "M-ino",

"Farrokh", "Urvan" of Nabaamajdisht" grade, "Ge-ush" and "Chithra" of "Gav" reside.

2) The finite world of physical and ultraphysical matter. It is known as "Nisti". This "Nisti" is again divided into two: the higher plane and the lower plane of the "Nisti". In the higher plane the "Urvan" of the "Ardaafravash" grade dwell. There are invisible and immortal. In the lower plane, the mortal and visible beings reside - such as human beings, animals, trees and minerals. In this part everything is divided into male and female sex. In the "Arvaahi Aalam" (the world of souls), the male sex is called "Za-en" while the female sex is known as "Pa-irikaa". Among these souls some are good and some are evil. The good souls stay put at one place while the evil ones wander about from place to place and are always harmful.

According to the Divine science of Xnoom, each individual being - no matter it belongs to the "Hasti Aalam" or "Nisti Aalam" - possess two spiritual Power - energies which guide the individual in his or her spiritual advancement. One is designated as "Bago-bakht" ; the other as "Frasho-gard". Thus, the Immortal, Invisible Beings, such as, "Hormazd", the "Amshaaspand", "Yazad", "Mino", "Da-e", "Farrokh" of the "Hasti Aalam" as well as the beings of the "Nisti Aalam" such as "Za-en", "Pa-irikaa", men animals, vegetations and minerals - all have their "Bago Bakht" and "Frasho-gard" to lead these all to their Final Goal.

Ilme-Yknoom further teaches that both these spiritual Powers are presided over by specific individual Divine Entities. The Entity that presides over the "Bagobakht" is known as "Kha-etu". "Kha-etu" is "Ahuramazda Khodaa-ye" Himself who with the aid of His Divinity has created unaccountable spiritual beings - each known as "Khodaa" to lead - each individual to the Final Goal. The Entity that presides over the "Farsho-gard" is known as "Fravashi". This "Fra-vashi" too plays an equally vital role in making the entire Cosmos to move forward towards its Final Goal.

So, this is "Fra-vashi" in the Light of Xnoom. ✓

Devayasni, Drujih :

From the time immemorial, that is well before the advent of religions, mankind aligned itself either to the "Mazdayasni" cult or the "Devayasni" cult. The "Mazda" worshippers held the Good Creation in high esteem. The "Da-eva" worshippers adhered to the satanic cult and lauded the evil creation. These Devayasnis with the aid of their black power produced evil spirits and used them for the nullification of the good hegemony - if not complete extinction - over the Creation.

It is a common belief in a certain quarter of our community to link idolatory as belonging to the "Devayasni" cult. This is an erroneous speculation of the philologists. According to Ilme - Xnoom, Devayasni and idolatory are not identical cults. These two are distinctly different from each other and to make it more clear they

are poles apart. The idolators no doubt worship idols - images made of earth, stone or metal - but they do so with the sole intention of worshipping the Good side and their aim is to achieve salvation. Such a practice does not mean that they belong to the demon cult.

The mind of the human being is too fleeting. It fleets so swiftly that all the human beings that many, many people can not control the mind. When they pray they just utter the sacred scriptures. Their thoughts are ambling away somewhere else instead of being concentrated on the Creator.

A poet has rightly composed,
 "My words fly above
 My thoughts remain below;
 Words without thoughts
 Ne'er to Heaven go."

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Idols are therefore powerful media to concentrate the thoughts towards the Good side. They aid us to concentrate our thought and repress and restrict as many as earthly thoughts as possible coming to our mind.

On the other hand, the Devayasni cult strive for the prevention of the Salvation of the "Urvan" individually and the Cosmos collectively. They are the evil forces ever busy in causing as much destruction of good as possible. These Devayasnis are able to construct "Anghra - Maanthra" (evil spells). Through these spells, they create "Bad Keherp" (evil spirits) to defile the elements viz, "Aatash", "Baad", "Aab" and "Khaak" of the Good Creation. On many occasions, these "Anghra-Maanthra" are employed to produce hail-storms or to rain fire on earth. It is even recorded that the Devayasnis with the aid of these spells could create a sort of a Vacuum in the atmosphere, thereby, killing human beings en masse by suffocation. These Devayasnis are also designated as "Un-Aarya".

According to the Divine Science of Xnoom, "Un-Aarya" is not a religion other than the Mazdayasni-Zarathushtri Deen. All religions are good and all of them have been sent by the Creator. Each religion will certainly do good to the person who is born in it. The "Un-Aarya" are the evil persons who serve the demonic cult most voluntarily. Their activity is to destruct the good creation. These "un-Aarya" preach and entice people to revolt against the Creator and bring chaos in the creation. They teach their followers how to practise evilry, how to acquire evil procedure to stall the progress of the spiritual advancement and the ways and means

to prevent the creation reaching its Final Goal. These were their weapons to fight Good. They had mastered the science of "Gaaleb-bit-tabe" that means "Knowledge and activities going against Nature".

The Devas of Gilaan and Maazandaaraan were the notorious Devayasnis. They were proficient and well-versed in their evil art and activities. They were expert in the fields of thermo-electricity, magnetism, thermo-nuclear, etc. sciences. They flourished because of their knowledge of the above and many more sciences. But they utilised them for evil ends. To them, spiritual progress was a sin and its hindrance a virtue. The activities of these Devas are mentioned in the great epic poem, the Shaah Naamah. According to its recordings, they produced rain of fire, sleet, smoke, hail, etc. They could produce huge chunks of live coal falling from the sky. They could even pollute air, that is to say, a sort of bacteriological warfare of our times.

"Drujih" - mispronounced as "Darooji" - is an invisible energy made use of in the wrong manner for destructive purposes. These energies retard the aim of "Frasho-gard" and create confusion in the spiritual progress of an individual. According to the Laws of Duality and Polarity, "Drujih" continues to grow and germinate. It exists in all the physical and ultra-physical elements. According to the present day science every atom has two charges - viz, the positive(+) charge and negative(-) charge. Similarly, the Divine Science of Xnoom teaches that there are two forces working in Nature. One aids the Good side and the other aids the Evil side of the Creation. To contain their hegemony Asho

Ahura Mazda has given us the Principles of "Ashoi" (Piety) to minimise and neutralise it. By following these Laws of "Ashoi", the spiritually progressing "Urvan" attracts "Aarma-iti" to aid it in neutralising the evil effects of the "Drujih".

Ilme-Xnoom teaches that the neutralising process is very complicated. When a Mazdayasni-Zarathushtri observes the Laws of Ashoi, these practice draws all the "Drujih" towards the earth. In the earth, these energies of "Drujih" are neutralised and change into good, beneficial energies. So, if the Laws of "Ashoi" are not practised the "Drujih" shall get a new lease of life and spread around destructing the Gosmos instead of being attracted towards the earth and get neutralised.

How does "Drujih" function? The Divine Science of Xnoom explains

that all matter existing on earth owes its existence different "Anaasar". They may be visible or invisible and physical or ultra-physical. The atoms are in incessant motion. They produce Vibrations. These colourful Vibrational energies are called "stota". These energies vary in magnitude, intensity, elasticity etc. in accordance with their wavelengths. The mobility of these "Stota" have distinctly different frequencies which produce different "Anaasar" (elements). There are four "Anaasar". They are :- "Aatash" (fire) "Baad"(air), "Aab"(water) and "Khaak" (earth, dust). If these elements function in the right manner, then they usher in Divine Prosperity and spread Bliss all around. This is the constructive turn of affairs. But, on the other hand, if they are made use of in the wrong manner, they create chaos and destruction. This makes the "Frasho-gard" a

very, very, far-off event.

The leaders of this Devayasni cult, with the aid of "Drujih", construct the Angh-Maanthra" which can bring about death.

It is for this reason, that all the religions have stressed on the practice of their religious rites. Such practices are known in our religion as the "Tareekat of Ashoi".

This world of ours is described as the Drujo-demaan" (the abode of evil). "Drujih" is a sort of a "Khaastra" (a sort of electronuclear energys) that assumes tremendous electro-nuclear energy to destroy the atoms and molecules on earth. It can be compared to the nuclear fission and the chain reactions in the radio-active elements as explained in Modern Physics. Fortunately, is this power is of temporary nature, yet, before it becomes ineffective, the Devayasni have played great havoc in Nature.

According to the teachings of Ilme-Xnoom, there are twenty-one types of "Drujih", created by the Devaigasnis. Some of the names are still to be found in the extant Avesta Scriptures - particularly the "Khordaad Yasht". They are: "Hashi", "Ghashi", "Pesis" "Heekhra", "Bujee", "Nasu", "Vinaa", "Maazaini", "A-esham", "A-yugee" and "Sa-en". These "Drujih" assume "keherp" (a form) which produce powerful circuits and its effects are very harmful.

The Divine science of Xnoom teaches that as the "Khorshed"(Sun) traverses through the Zodiac, the seeds of goodness are scattered on the earth. They are first sent to "Da-e" (moon) from where they are reflected on earth. These seeds activate the atoms and molecules

to bring instability to the "Drujih". Making the "Drujih" unstable is of vital importance because the prosperity of the good Creation increases. It also ushers in the different seasons and bring them on the right occasion at the right time ("Bar-waqt") Seasons are not merely geographical phenomena, teaches the Zarathoshti Ilme - Xnoom. They also play a significant role in the spiritual Progress of man and the Cosmos.

Purification of the body before reciting the "Kasti" prayers.

Whenever a devout Mazdayasni Zarathoshti desires to offer "Maanthra" recitations- whether they be too long or too short - to the Righteous Bountiful Being and Hisa Galaxy of Archangels or Angels, he has to recite the preparatory "Maanthra". These "Maanthra" are called as the "Kashti-Bastan" (the tying of Kashti) prayers.

Before the untying and re-tying of the "Kashti-Bastan" Prayers, a Zarathoshti has to undergo a series of systematic purificatory procedure of washing and cleansing their uncovered part of their body. This is known as "Paadyaava".

Every time, before reciting, the Kashti prayers, unpolluted and dirt free water from the wells, flowing streams, springs rivers, or sea is collected in a clean metal - preferably bronze - vessel. It should be noted that stagnant water is not to be made use of at any time. Care should also be taken to see that the vessel is not held by hand directly, but with the aid of a "Pevand", that is to say, the vessel should be held with a piece of clean cotton cloth.

After the collection of water stare directly into it and pronounce, in a tone clear enough to be heard by your own self the following Avesta: "Xna-othra Ahurahe Mazdaa-O, Ashem(1).

Now, if a person be a male, he should wash his fore-arms of his right hand up till his elbow with water and then his left. If the person be a female, she has to wash in the manner described above but first with her left hand and then her right hand. After this, cup the palms of the hands to hold some water for the purpose of rinsing the mouth. Then wash the face thoroughly well. Finally, wash the feet up to the ankles first the right foot and then the left foot in case of males and vice versa in case of females.

With the termination of the cleansing process, the person should go to his usual place where he always recites his "Maanthra". It is necessary that a certain suitable place be chosen for reciting the "Maanthra" and all the time the particular place be kept reserved for prayers only. A quiet and lonely place anywhere inside the house is desirable.

If possible this procedure of purifying the body should be practised. It is a part of the "Tareekat" to be practised to cultivate "Ashoi".

* * * *

ELEMENTS OF XNOOM : Behzaad

Aatash

"Aatash" (Fire) in the Mazda-yasni-Zarathushti Din is accorded great prestige and is looked upon in earnest solemnity. It has not been handed to us by our Asho-Zarathushtra as a mere symbol of sacred devotion, but it is the very life and soul of the entire universe. The followers of the Deen show great respect to it. They offer sandalwood to the Aatash and recite "Maanthra" before it. At every opportune, a devout Mazdayasni-Zarathushti will bow as an act of reverence.

Why is the Aatash given such importance? The veneration of Aatash in our religion is due to the fact that it is the most apt symbol for representing Ahura Mazda. Fire is everbeaming with bright rosy halo and so is Ahura Mazda. Secondly, the Fire has no definite shape and this can be an apt resemblance of Ahura Mazda.

Aatash is a Persian word for "fire". The Pahalvi-Paazand equivalent is "Aadar". The Avesta word is "Aathra." According to the teachings of Ilme-Xnoom, only the Pahalvi-Paazand word is mostly made use of in our religion.

Aatash is classified as "Zaaher" (the exoteric form) and "Baateni" (the esoteric form). The fire we see with the aid of our

physical sense of sight or touch exists only on our "Ga-eti" (our world of matter), the part of the Universe on which life is possible. The "Baateni" Aatash - sixteen in number - are spread all over the cosmos.

Aatash is used in our "Deen" to indicate highly potent energies that operate in the entire Cosmos. It is a valuable medium of communication with the spiritual side of the Cosmos. It is the "Aatash" energies that created the "Hasti" and "Nisti" into being. The Divine science of xnoom teaches that when the "Maanthra" are recited, they produce colourful sound vibrations, termed as "Stota" in the Xnoomic parlance. These "Stota" tend to rise upwards but it is not able to go higher than a certain levels. It is the "Bareh" (a sort of aid consortium) of the Aatash that aids the "Stota" rise as high as the seven "Dakhyu" of "Meher" (the seven regions under the jurisdiction of "Meher yazad") and bring them in contact with the "Stota" spread in the above regions. These regions are filled with the "Stota" of the "Ameshaspand", "Mino", "Da-e", "Farrokh", "Yazad" etc. when the "Maanthra" recited for a particular one from the above-mentioned angelic beings rises upwards, its "Stota" are linked up with the "Stota" of that particu-

lar-angelic being. Thus, a link between the reciter and the particular angelic being is formed. To make it more clear, if the religious ceremony or recitation of a certain "Maanthra" to invoke "Sarosh yazad" is performed or recited then the "Stota" with the help of the "Bareh" of the Aatash links it up with that produced by "Sarosh Yazad". Then, these linked up "Stota" descend and surround the "Khoreh" (aura, halo) of the reciter.

It is therefore clear that Aatash is not merely a symbol of our religion but a very useful medium of linking up with angelic beings. Thus, Aatash is a spiritual energy that carry out certain functions leading to the Final Goal - or to quote Lord Tennyson.

"One far-off Divine Event
To which the whole Creation
moves."

Let this be known that physical fire obtained by burning wood, coal, oil etc. is not the true fire. It glows because of its link with any one of the fifteen fires (first is excluded) and becomes manifest in the physical form.

As stated above, there are sixteen "Baaten Aatash". Out of these sixteen Aatash, nine function singularly while the rest are bifurcated and each one of the two always functions as a separate entity. The bifurcation of the Aatash does not imply that they are different - only their functions differ. The grades of

the bifurcated Aatash linked with the "Hasti Aalam" (the abode of the angelic beings) are known by the terms "Toorfaa" (upper grade) and "Tanjjoor" (of lower grade). In the "Nisti Aalam" (the ultraphysical and physical world), the terms are "Latif" (upper grade) and "Kasif" (lower grade).

The inventory of the sixteen (Baaten Aatash) fires is as follows:

(1) "Aatash-e-shaidaan": This fire-energy functions on the other side of and beyond the plane of "Niru"

(2) "Aathro Ahuraahe Mazdaao Puthra": This fire-energy functions on the ninth "Aasmaan" the highest heaven. It is also known as the "Ahu-navar Aasmaan", (the heaven of Ahunavar.)

(3) "Aatash-e-Berezee Savangha": This fire-energy functions on the eighth heaven. It is the "Aasmaan" of the Zodiac. The other name of this heaven is "Anaghra Rao-Chaa-O."

(4) (a) "Aadar-Khurdaad (Toorfaa)": This fire-energy works on the seventh "Aasmaan". It is also called "Kai-waan" (Saturn).

(b) "Aadar-Khurdaad (Tanjjoor)". This fire-energy functions on the second "Aasmaan". It is also called "Taarad" (Mercury).

(5) "Aadar Froba"(Pure): This fire-energy works on the sixth "Aasmaan". It is referred as "Khaales"(pure). It also known as "Barjish" Aasmaan (Jupiter).

(6) (a) "Aadar Gushasp (Toorfaa)": This fire-energy functions on the fifth "Aasmaan"-also known as "Haasham"(Mars)

(b) "Aadar Gushasp(Tanjool)": This fire-energy functions on the third "Aasmaan also known as" "Naaheed Aasmaan(Venus).

(7) (a) "Aadar Burzeen Meher (Toorfaa)" This fire-energy functions on the fourth "Aasmaan" viz, the "Khursheed"(Sun).

(b) "Aadar Burzeen Meher (Tanjool)": This fire-energy operates on the first "Aasmaan" viz. the "Maah"(Moon).

(8) "Aadare-Mino Karko": It functions on "A-iwi Dakhyu", "An-tare Dakhyu", and "Aa Dakhyu". This is an important plane because the cosmos is divided into two parts-"Hasti" and "Nisti". It is made up of very ultra-physical fire elements. No "Urvan" can descend in to the "Nisti" and ascend back into the "Hasti" realms without passing through this plane. To come on this plane where Aadar Mino Karko" operates the "Urvan" has to follow certain Principle of Nature" on matter, whether the "Urvan" comes down or goes up. It has to lead a pious life on earth according to the religion he is sent into and leave the earth for ever. It then has to pass through the "Shash Keshwar" regions. It is for these reasons that we recite at the end of many of our prayers - such as "Niyayash" and "yasht"- the following Paazand sentence three times:

"Man Aano Aavayad Shudan,
Man Aano Aavaayad Shudan,
Man Aano Aavaayad Shudan," and then say "Dadaare Gehaan Deene Maazdayasni Daade Zarathushtri." This passage means: 'I am determined to go, I am determined to go, I am determined to go over to the plane of Daadaare Gehaan"-from where no "Urvan"

returns back to earth. This plane of "Daadaare Gehaan" is situated to the celestial south and it is from this plane an "urvan" is able to manifest itself at the plane of "Aadare Mino Karko". Each "urvan" descends into the "Nisti" and ascends back again into the "Hasti" through this plane only. Thus, one can safely describe the "Aadare Mino Karko" plane as a "be-all and end-all" plane.

Another important point regarding this plane is that here an individual is split into two distinct parts. These are the two sexes of each individual "Urvan". One is known as "Shareef" (male) and the other as "Khasus" (female). When these two split souls (urvan) they lead their own life separately, complete all their "Keshaas" in different lives and come back to this plane of "Aadare Mino Karko". These two split souls fuse together into one whole soul and the reunion process is complete. This reunion is known in the Avesta as "Kha-etvadatha.

(9) (a) "Aadare-Vaazishte(latife)": This fire-energy functions in the gaseous airy elements. These are invisible.

(b) "Aadare-Vaazishte(Kasif)": This fire-energy functions in the invisible air.

(10)(a) "Aadare-Urvaaazishte(latif)": This fire energy functions in the invisible watery elements.

(b) "Aadare-Urvazishte (Ksif)": This fire energy function in the visible watery elements, vegetations, and in milk.

(11)(a) "Aadare-Spenisht(latif)":

This fire-energy works in the invisible matter.

(b) "Aadare-spenisht(Kasif)": This fire-energy operates in the visible matter and minerals.

(12) (a) "Aadare Vahu-Fryaan(Latif): This fire-energy functions in "Naa-teka ie. the speaking animals (human beings).

(b) "Aadare Vohu-Fryaan(Kasif)": This fire-energy operates in "Mulak" ie. the dumb animals-both domestic and wild.

According to the mystic science of Xnoom, the "Aadare Vahu Fryaan (sometimes written as "Aatashe Vohu Fryaan") is a compound of four different fire-energies of the "Arvaahi Aalam, viz, "Aadare Mino Karko," "Aadare-Vaazeesht", "Aadare Urvaazeesht" and "Aadare-Spenisht", These invisible fire-energies can be taken as the origin of "Aatashe-Vohu Fryaan".

The rest four fire-energies are:

- (13) "Aatashe-Daaraa".
- (14) "Aatashe-Nai-iryosang."
- (15) "Aatashe-Khoreh."
- (16) "Aatashe-Fraah."

The four fire-energies named above function within the human body.

According to the teaching of Ilme xnoom, these are the sixteen fire-energies.

* * * * *

Namaan Visya Zantoo, Dakhyu: These terms are rendered in English by our scholars as "house", "neighbourhood", "City" and "Country". But in the light of xnooms it means different.

"Namaan": This word appears in the "Farvardeen Yasht", para 150. It is something like a ceiling, roof or a dome of our "Ga-eti" (our world we dwell in). It is situated in "Pa-iri" and "A-da-iri" Dakhyu.

"Visya" which means "neighbourhood, street, lane area" is - in the light of xnoom- "the region of "Zeeram" and is in the region of "Upa-ri Dakhyu". This word also occurs in the "Farvardeen Yasht" in para 150.

"Zantoo": This word appears in the "Farvardeen Yasht" para 150. It is the realm between the "Aa Dakhyu" and "Upa-iri Dakhyu".

"Dakhyoo": This word coming in the 144th para of the "Meher Yasht". These are the wide realms in space.

These "Dakhyoo" come under the jurisdiction of Meher Yazad. Meher yazad is one of the Angels mentioned in the sacred scriptures. Its Avesta epithet "Vo-uru-Gao-Yao-itish" and the Paazand "Fraakh-Ga-Yo-iti" are well-suited to it. According to the philological interpretation, these epithets imply "the custodian of the wide, wide pastures." But, in the light of xnoom, "Ga-O means" spiritual Forces that aid in the progress of the "urvan": "+" Ya-O-iti meaning "lasting" (Avesta "Ya-O"= to last) Thus the Avesta epithet is interpreted as "Eternal spiritual Force for the Progress of the soul".

The Cosmic regions in the ultra-physical part of the "Arvaahi

Aalam" are known as "Dakhyu". Meher Yazada is appointed to look after these regions. Certain functions are entrusted to him.

The "Dakhyu" are seven in number. Their names appear in the "Meher Niyaayash" as follows:

(1) "A-ivi" Dakhyu (2) "Antare" Dakhyu (3) "Aa" Dakhyu (4) "Upa-iri" Dakhyu (5) "A-da'iri" Dakhyu (6) "Pa-iri" Dakhyu (7) "A-ipi" Dakhyu.

These vast realms are under the jurisdiction of Meher yazad. "A-ivi" Dakhyu is the uppermost realm and "Shash Keshvar" are situated here. The continuous revolutions of the rotating heavenly bodies produce an intrinsic effect known as "Gardoon-e-Gardaan". This effect is drawn towards Khorshed Yazad by the aid of its own force of "Itte saal (the centripetal force)". Khorshed Yazad ultimately passes the effect on to Maah yazad by its other force known as "Infesaal" (the centrifugal force). Maah Yazad collects these effects of "Gardoone-Gardan" in its own realm and entrust these effect to Meher Yazad. Maah Yazad has light-energy known as "Khazathra" of weaker "Aspandi" (magnitude) and, hence, the transference of the "Gardoon-e-Gardaan" to Meher Yazad is carried out jointly with the "Aadare Mino Karko", the subtle fire-energy that functions on this region. This effect - in the form of "Chithra" (seeds) - is gathered in this region of "A-ivi Dakhyu".

In the Pahlavi texts, this ultraphysical realm is known

as the sea of "Zare-Varkash". The second Dakhyu - viz. "Antare Dakhyu" - receives all the "chithra" and distributes them to the proper destinations in the "Nisti Aalam". In the Pahlavi texts, this realm is designated as the sea of "Fraakhan-Kard."

These "Chithra" then procure the heat-energy (Haraarat) in the next "Aa-Dakhyu" and mature. This process continues until the seeds reach the stage of fruition. In Pahlavi texts, it is recorded as the sea of "Zareh-Pu-itik". These three "Dakhyu" are made of superethereal elements. These can never be experienced by our physical senses. It requires a certain amount of spiritual capability on our part before we are able to experience them.

In the "Upa-iri Dakhyu" the "Chithra" acquire motion and develop further. The atmospheric belt around our earth begins from here. It is known as "Vayu-Upra-Ka-irya". The grown-up seeds pass through other three "Dakhyu" - viz. "Ada-iri", "Pa-iri" and "A-ipi" - and are all set to be attracted towards the living beings.

The last two "Dakhyu" are of great significance. All the evil thoughts and the results of sinful acts accumulate in the form of energies in the "Pa-iri Dakhyu" in the form of "Goobaar" (clouds). When these energies reach their saturated point, they spread floods, famines, earthquakes, fire, wars, murders etc.

Such is the xnoomic explanation regarding "Dakhyu".

ELEMENTS OF XNOOM : BEHZAAD

Khaandaane - waalaa

In all the Xnoomic explanations "Sra-oshaavarez saahab"- the Chief of the "Magav" tribe - is addressed as the "Aalishaan Khaandaane-waalaa"- "Khaandaan" commonly means "Lineage" but in the light of Xnoom it is not right meaning.

In Ancient Iran, only those who descended from a line of spiritually progressive parentage were called as a person of great "Khaandaan". They were greatly honoured and held in high esteem. Moreover, Ilme-xnoom teaches that the right word - used in those days - was "kaandaan". "Kaan" means "a trove of spiritual power" + "Daan" means " a container ". Thus the whole word means " A trove containing spiritual power ".

"Daan" is a common Persian suffix meaning " container " . For example " Paandaan " (a box to keep betel leaves). " Peekdaan " (a dish to collect spit, etc.), "shamedaan"(a chandelier for placing candles, oil lamps), "Aab-daan" (Water trough, etc) and so on.

To make it clear, " Kaandaan " therefore means " a long lineage where in all have descended from the same Mazdayasni - Zarathoshti Clan.

AABAADI: "Aabaadi" means "prosperity". By prosperity we usually

mean "property and wealth". This type of prosperity - in the light of xnoom - is deceaving. "Aabaadi" of an individual, community or institution has to be analysed qualitatively instead of quantitatively. The "Infaal" (result) of "Aabaadi" should be an all round welfare of an individual, community or institution.

The Divine Science of Xnoom teaches that the all round prosperity can be appraised only after thorough
(Contd. on page 13)

(Contd. from page 2)

appeal to them however is not to allow their hearts to rule their heads. As Abraham Lincoln said, "The problem is not a question of God and religion fitting into our plans, because the very reason of our existence is to accommodate ourselves to his plans". In the first place these children defy the religious customs and practices of the religion and then on the other hand they also want to cling on to certain rights and benefits. As educated children they should know - "one cannot have the cake and eat it as well".

* * *

(Contd. from page 9)

evaluation of the qualitative analysis of five different "Aabaadi". These five "Aabaadi" cannot be developed one after the other but all simultaneously. They are :- (1) "Aabaadi-e-Tan" : (Health Prosperity) (2) "Aabaadi-e-Hamkhishi" : (Social Prosperity) (3) "Aabaadi-e-Ekhlaaki" : (Moral Prosperity) (4) "Aabaadi-e-Zamiri" : (Mental Prosperity) (5) "Aabaadi-e-Ruhaani" : (Spiritual Prosperity)

(Contd. from page 12)

I

Concept of Polarity

All the corporeal organisms from the smallest to the biggest including the universe has a sevenfold constitution. These sevenfolds are however not like peels of onion, one over the other, but

interpenetrate, through and through leaving it open for the pole of spirit or the pole of matter to dominate the organism. It is for this peculiarity that one organism when coalesced with the pole of matter experiences multiplicity - sense of separateness, fiction of an ego, misery and sorrow while another organism coalescing with the pole of spirit can experience oneness - conscient Existence, Bliss and fullness of life.

In the avestic scriptures these two poles of spirit and matter are designated as Spenta and Angra manyus both emanating from Ahura Mazda (Yasna Ha 30).

Out of these two a progeny of angelic and demonical powers and qualities rise up which are fully described in the scriptures - the former sustain and maintain fullness of life, unity of consciousness and Bliss or Sat-Chit-Ananda; while the latter bring about thinning of life, sense of separateness indicated by hatred, jealousy, enmity, illwill, egoism etc., typifying misery, ill-being and disruption.

In each organism the mechanism is such that there are two types of movements - towards the core of one's being - the centripetal and towards objective grossness or centrifugal. They are known in the scriptures as the processes of yazamaide and dravandi respectively.

ELEMENTS OF XNOOM : Behzaad

Ilm - Kherd - Akal :

“Ilm” (Knowledge), “Kherd” (wisdom) and “Akal” (Sense) are the vital, guiding factors for the attainment of spiritual progress of every individual’s Urvan”. The terms under discussion are voluminous but as much light is thrown here so as to enable the students to know, when they come across these terms in Ilme-Xnoom literature.

In Kadeem Iran knowledge was imparted by an experienced and spiritually advanced “Magav Saahab” of the locality. Before admitting in a “Maktab” (school), a careful study of the horoscope of the child was made with the aid of Ilme-Najoom and allied astrological sciences. Through this study the degree of spiritual progress and also that of the intellect was accurately ascertained. The sole aim of education in those days was to prepare the child for his spiritual salvation. The other aims were earning livelihood and comfortable living.

Before the beginning of the elementary education, the child received “Daham-Aafriti” (blessings of higher degree). This invigorated the progress of the child - both earthly or spirit really. This “Daham-Aafriti” also aids in the development of honesty and truthfulness. These virtues gradually transmute within whatever evil that may be into good. When the child grows up, he remains steadfast on the path of piety (Ashoi).

The child who wants to acquire knowledge has to take solemn oath promising to utilize all that was taught for good purpose and never to do the same to harm anyone-even a foe. The Divine Science of Xnoom teaches that there exists, in the Universe, the Principle of Dualism, and consequently, all matter-ultra-

physical or physical-have their “Jooft” (duplication of opposite natures). Thus, knowledge can also be used for both good and evil purpose. For this reason, taking of the oath in this connection becomes necessary.

“Ilm” is a Persian word for “Knowledge”. It is disseminated in two ways:

1) “Ilme Sruto (Avesta “Sru” = to hear):

Any knowledge acquired by sense of hearing or by reading the books is known by this technical term.

2) “Ilme-Ataaee: The acquisition of knowledge by this method is very difficult, but undergoing these intricacies is assuredly worthwhile. By it, the pupil has in his possession a kind of inspired self-knowledge-commonly called “inspirations”.

This type of knowledge is acquired by developing “Ahu” (a spiritual faculty that enables an individual to distinguish between good and evil that exist in Nature.

“Ilam” is divided into four distinctly separate sections:

1) “Ilme-Simiaavi”: It is a branch of Science which is very useful in the synthesizing of the “Maanthra”, both good and evil. It contains knowledge of different alphabets, certain grammar, fine arts, and how to compose good and evil spells, along with the charms viz., “Taaveez”, “Talesam”, “Isam”, “Nirang” etc. Even the “Devayasni” (evil minded persons) could construct “A-gha Maanthra” with the aid of this science, and use them in creating chaos and disorder in the Cosmos. On many occasions, such destructions were caused by producing hail storms, excessive heat, rain of

fire, etc. Ilme-Xnoom teaches that with the aid of this "Ilm", the evil persons created Vacuum in the atmosphere and many would die of suffocation the "Mazdayasni" people made good - use of "Ilme-Simiaave" and prepared "Maanthra" that gave nourishment to the soul. The Iranian kings of the "Peesh-daadiyaan" dynasty fought the evil cult of the "Devayasni" with these "Maanthra" and restricted their wicked onslaught.

2) **"Ilme-Rimiaavi"**: science pertaining to the creation of artificial substances identically exact with those of natural ones.

3) **"Ilme-Kimiaavi"** : This section is concerned with the sciences of Chemistry and Alchemy. It also contains knowledge for the preparations of different medicines. Some of them are made good use of to cure the sick men. Some are poisonous and made use of to bring about gradual or instantaneous death.

4) **Ilme-Limiaavi"** : This section includes engineering and allied sciences.

The other sciences taught were as follows:-

- a) **"Ilme - Ayadaad"** : Science of numbers.
- b) **"Ilme - Indisat"** : Mathematics
- c) **"Ilme - Stota"** : Science of colourful Vibrations
- d) **"Ilme - Zafar"** : Science of making "Taaveez", etc.
- e) **"Ilme - Najoom"** : Astrology.
- f) **"Ilme - Ramal"** : Geomancy.
- g) **"Ilme - Kyaafaa"** : Physiognomy, Palmistry, Chiromancy.

"Kherd" (wisdom) is divided into four divisions too; according to the spiritual progress attained by the "Urvan". Each has two grades:

1) "Aalaa" (higher) and "Adnaa" (Lower). They are named as: 1) **"Aasne-Veer"**: This is a wisdom of supreme order. It was possessed by Asho Zarathushtra. It is an innate knowledge and the possessor is a being of angelic grade. "Veer" is a possessor of Divine power named "Shahud". Due to this Power a person is able to see through the "Maazee-ul-Maazee" (the past of the past or simply-the remote past); "Maazee" (the past), "Haal" (the present) "Haali-ul-Hall" (the Progressive present), "Mustakabal" (the future), "Mustakabal-ul-Mustakabal" (the future of the future or simply the vague future) and "Gayabaan" (the period far, far beyond the vague future). Ilme-Xnoom teaches that the person possessing the "Aasne-Veer" power comes once only in each "Daregho-Khadaatahe to propagate the "Deen-e-Berezeeshta."

2) **"Aasne-Nar"**: It is a wisdom acquired without any external indications or suggestions. It is graded as second to the highest "Aasne Veer". This wisdom was possessed by nine Holy "Urvan" only in each "Daregho-Khadaathe. Out of these nine "urvan" I have the names of eight only. They are:-

1) Ma-idyomaah Nar Asho. He was the cousin-brother and first disciple of Asho Zorothushtra.

2) Jaamaaspa Nar Asho: He was the wise Prime Minister of Shah Ka-ya Vistaasp. It is recorded that Asho Zarathushtra blessed him as a result of which he came to know the Past, the Present, the Future. He could therefore predict accurately any hence was given the title "Phee". His predictions therefore came to be known as "Jaamaas-phee".

3) Frashoshtra Nar Asho :

4) Shiyaavax Nar Asho :

5) Yameen Nar Asho :

6) Gobaroo Nar Asho :

7) Agreras Nar Asho :

8) Dastoor Aadarbaad Maarespandaan.

These "Urvan" came into the corporeal world more than once in particular number at a time to assist in containing the spreading of evil. The other "Urvan" who were as good as "Aasne-Nar" and came on earth before and will come after Asho Zarathushtra are:-

(Before Asho Zarathushtra)

- | | |
|-----------------|-------------------|
| 1) Geel shaah | 2) Shydamak |
| 3) Hooshangh | 4) Tahamurasp. |
| 5) Jamsheed | 6) Fareedum |
| 7) Manushchahar | 8) Ka-ya Khushroo |

(After Asho Zarathushtra)

1) Behraam Varzaavand

2) Hoshedar - Baami

3) Hoshedar-Maah

4) Soshyos

All these Holy Souls belong to the "Nabaanazdeeshtanaam Fravashinaam" group and are next to the wisdom of Asho Zarathushtra. Again these "Asho Nar" vary in grades of piety, such "Asho Nar" come on earth, then soar up to "Jheermaani Aalam" and finally enter into the "Yazad" world. thus, "Aasne-veer" and "Aasne Nar" are wisdom of higher grade and those who possess it are spiritually well advanced and are almost like "yazad".

3) "Aasne-Khird". This is the third grade of the wisdom. All holy men and women born into this material world possess it. Others who are spiritually not too advanced work to achieve it by dint of hard work. There are two grades. One is known as the "Aasne-Khird-e-Lateef" and the other is known as "Aasne-Khird-e-Kaseef". One who possesses "Aasne-Khird-e-Lateef" develops within him the power of "Aho" which aids in distinguishing good from evil and virtue from vice. He is of an "Aabed Saaheb" grade. He acquires the Power of "Heelaam", for good. Again, there are two grades of it. One is called as "Heelaam-e-Sezdaa-e Nimru," which can be acquired with the aid of an "Ustaad Saaheb of master). The other is "Heelaam-e-Sezdaa-e Amru" which can be acquired without the aid of an "ustaad saaheb", but due to one's piety. The possessor of the first grade viz. "Heelaam-e-sezdaa-e Nimru" - is able to hear the celestial Music, the cause of the coming of the cosmos, and see various planes in the cosmos. The possessor of the second grade - viz "Heeam-e-Sezdaa-e Amru" - do not possess the power of hearing the celestial Music and seeing the planes. He does what his intuition prompts him. All common human beings who are known as "born genius" also come in the third group. Even they come to know of the exact time of their death.

4) "Gosho-Sruta-Khirad". This is the lowest grade connected with wisdom and intelligence. It is acquired by hearing from others, "Gosh = ears + srute (Avesta "sru" = to hear) = hearing + khirad = intelligence). It is acquired by hearing lectures, discourses, etc. and by reading books. "Goosho-Sruta Khirad" does not mean material knowledge - which is useful only in earning one's livelihood and becomes worthless once one sheds his physical body. The Divine Science of Khsnoom

asserts that no present day Mazdayasno-Zarathoshti has developed even this lowest grade of "Goosho Sruta-Khirad."

Every human being possesses "Akal" (sense). He makes use of it in his every day life. There are four types of "Akal". They are:

Akale-Ha-yulaa: This is the instinctive sense, Human beings and animals use it. For example, a new born baby is not taught how to suckle its mother's milk. It does on account of its instinct. This sense is acquired from the moment of birth. This sense helps the child till the age of four. This first four years period is called "Avarnaa-ee" in Paazand prayers and as "A-pere-naa-yuk" in the sacred Avesta scriptures. During this period the baby remains under the protection of "Dravaasp" - a co-worker of "Gosh Yazad". This co-worker is entrusted the duty of protecting babies and animals.

After the completion of four years the "Akale-Ha-yulaa" becomes feeble and feeble and its place is taken by "Akale-Beel-Malkaa". It is a perceptive sense. This intelligence aids the children to know what is going around them till they attain the age of eighteen. During this period they are under the influence of the "Ataarad" (Planet Mercury) and "Zohraa" (Planet Venus). The period from eleven years to eighteen years is a full-loving period of life because the Planet Venus is called to be "Fun and Joy loving Planet." This group is also known in Paazand as the "Purnaa ee".

Then, with the advancing age "Akale-Been-Faa-el" develops and works together with the "Akale-Beel-Malkaa". Here the grown male or female makes use of his or her free-will, it is the intelligence of discerning and thus be able to distinguish good from bad, right from wrong and virtue from vice. During

this period of life one is free to choose aims and principles of life. The fourth "Akal" is known as "Akale-Moostafaat". This "Akal" is developed after the person has made spiritual progress upto a certain level. It is divided into two classes. The first is known as "Ba-od" and guides the "Urvan" in its onward march to spiritual perfection. The second enables to grasp whatever he is taught about life and the environment, earning a livelihood, business etc.

The Divine Science of Xnoom teaches that human beings possess intelligence which can be sorted into three groups. They are:

- 1) "Vijub-Beel-Ga'ir": This type of intelligence lacks one's own effort in thinking. He or she mostly accepts the views of the persons and believes them to be right and proper. A very huge majority of people never do independent thinking and therefore belong to this group. They always believe what others say.
- 2) "Imkaan-Dar-Nafs". The rest of the humanity belong to this group. They hear patiently what the others think and have to say. Then all the views are carefully analysed and thereafter decide their own belief. But, such a decision does not necessarily be right because almost all of us do not have that spiritual "eye" to examine any problem through the spiritual side due to lack of "Ashoi".
- 3) "Maahiyat": This is the highest form of intelligence. Any person who is well advanced spiritually is able to acquire it. By the aid of this "Maahiyat" intelligence, they possess or can understand what is right or wrong in nature. Ilme-Xnoom teaches that every person should at least hope for it if not able to possess this highest form of intellect. It can be developed through the practice of religion a person is born into. According to the "Mazdayasna-Zarathoshti Deen", the practice of "Ashoi" aids in its

Dini - Avaz

development. Once it is developed, a spiritual power-known in the Xnoomic knowledge as "Aho" is acquired and guides the person through his voice of Conscience to judge rightly. When this spiritual faculty, "Aho", is developed to the required level of perfection, the judgment of the person can never go wrong anytime.

The person who has developed "Aho" can never go wrong because he analyses the subject matter thus:-

- 1) "Kam" = How much, how many, to what degree?
- 2) "kef" = In what manner, what sort of?
- 3) "Azaafe" = Increasing degree (extent)?
- 4) "A-een" = body, draft.

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- 5) "Vaje" = magnitude, shape, make.
- 6) "Meelk" = Possession, dominion, range.
- 7) "Mataa" = suitable, favour, backing
- 8) "Fa-el" = action, will to do.
- 9) "In-faal" = consequence, after testing from the above mentioned points.

Further more, the teachings of Ilme Xnoom states that intelligence itself is a sort of energy having relationship - a link between man and his life. This link between man and intelligence is also called "Khird". The Xnoomic knowledge explains that in the beginning - the aeons well beyond the conception of the human grey matter some imperfection was discovered. It is known - in Xnoomic parlance as "Usul-Dravaa-o" meaning "original ignorance". This imperfection or ignorance required corrections. To enable this process of perfection, a Divine Prime Decree was promulgated. The Decree affirmed that the creation should be brought into existence, whereby, the imperfection could be corrected. This imperfection due to spiritual ignorance could be changed back to perfection. Thus, Consciousness became manifest. The seed of the entire Cosmos was developed. Apart of the Cosmos soon took shape. This seed had in it both the elements viz., Partial Perfection and Partial Imperfection. The process of spiritual progress commenced its functions. Aeons after aeons flew past and a part of imperfection did succeed in attaining perfection. It came to be known as the "Urvan of Maanthra-spenta". The process of progress continued: the work to improve upon the remaining Ignorance was geared up. As a result, the "Yazadi" souls - angelic beings became manifest. The process continued still further because the whole of imperfection did not improve.

Some Imperfection was so rigid that it could not be improved upon - so, the "Nisti" and the "Ga-eti" regions were brought into existence. Each "Urvan" has a part of this original perfection agglutinated to it and it has been laden with responsibility to improve and make it perfect. To aid it in this function, the "Urvan" is clad in a physical body composed of matter, when it is in "Ga-eti" (earth) and in ultra-physical body when it is in the various planes in the "Nisti" realm. Each physical body has some "Extra Good" elements. These elements are known as "Gav". It is due to this "Gav" elements that a human being is prevented from becoming completely a wicked person.

It is also a matter of common experience that we come across many wicked human beings performing some good deeds too. This is due to the "Gav" elements inherent in him. These "Gav" elements were created by the "Yazads" known as "Geush".

The Divine spirits are the co-workers of "Khra-too Kaato", an angelic entity possessing Perfect Intelligence pertaining to the "Nisti" realm. This is why intelligence plays a vital role in helping the "Urvan" to shed its ignorance.

Since Intelligence is gifted by Nature, it contains 3 main points.

- 1) To pursue "Ahoo-Parasti" (worshipping of "Ahoo")
- 2) To pursue "Hoorodi" (following the Divine order)
- 3) To pursue "Raasti" (speaking Truth and nothing but truth)

It is clear from the above that Nature also helps the "Urvan" to attain spiritual Perfection.

ELEMENTS OF XNOOM : Behzaad Zamaandar Raanidaar Aadarbaad Maarespand Saheb

Dastooraan - Dastoor Aadarbaad Maarespand was one of the Saint Dastours of Iran who shed luster on and bejewelled the glory of the Mazdayasni - Zarathoshti Daena during the reign of the Saasaanian Sovereigns of Iran. He was a man of great piety and possessed the power of "Ashoi". During the saasaanian rule much of the lost glory and luster of our Daena was restored by him and the Iranians who started losing faith in our religion were brought back to the Mazdayasni - Zarathoshti fold.

The Divine Science of Xnoom states that

Dastooraan-Dastoor Adarbaad Marrespand is a "Raa-e-nidaar" of the present age. This rank is given to a person who is not only very pious owing to his "Ashoi" but also enjoys right to bring about renovation in the Mazdayasni-Zarathoshti Daena. He is the one who possess the power of "Aho" and, therefore, acquire the Divine Authority to renovate the religion.

A "Raa-e-nidaar Saaheb also help those who are backward in their spiritual progress and aid in their onward march towards first for individual and then for the collective "Frasho-Gard" (Final Aim, Salvation).

A DECADE and a HALF

Dear Subscribers, Donors, Advertisers, Well-wishers and Readers.

By the blessing of Ahuramazda and His Yazads Prophets of Prophets Zarathushtra, Magav Mandal and Ustad Sahib Beheramshah Shroff. We have completed 15th year of Service to the Community.

Against odds we have endavoured to retained the annual subscription at Rs. 15/- only in India dipping into the donation received from charitable Zarthoshti Parsees. In this connection, we sincerely thank a donar, who is with us almost since insception of "Dini-Avaz", and have donated even in five figures.

We also thank our helpers like K. Fitter, R. Patel, Viloo and Kersas Engineer, G. Forbes, N. Patel, A. Doctor, Bhada brothers and of course you all.

Yours truly
For Dini-Avaz Committe
Curset. M. Patel

Dastooraan-Dastoor Adarbaad Maarespand was sent into this world to renovate the religion. So he had all the qualities and necessary authority to bring about some change in the religion to suit the coming "Zamaan" (period or era). He was a person who was spiritually well-advanced to perform miracles too.

It is recorded that when the faith of the Iranians of the Saasaanian time in the Mazdayasni-Zarathoshti Daena weakened it was Dastooraan-Dastoor Aadarbaad Maarespand who performed miracles. On one such occasion he allowed to pour red-hot molten metal weighing some nine maundes over his bare chest

and came out of this order unharmed and unscathed.

Dastooraan-Dastoor Aadarbaad Marespand had a good mastery over the "Stota Yasna" the science of colourful vibratory sound-energies. He made changes in the prayers to suit the present age. He dropped some Avesta prayers and in their place composed some Paazand prayers, such as, "Patel Pashemaani and Ravani, "Doan Naam Setaayashne" the thirty daily "Setaayash", all the "Aafreen", all the "Nirang", and some short prayers. These prayers were in the Avesta formerly, but, now they are merely the "Mithra" (thought) of those Avesta text. These prayers in the form of "Mithra" because Aadarbaad Maarespand Saaheb knew about the changing time which would not be suitable to many of the Iranians to follow the extreme mode of "Ashoi".

Dastooraan - Dastoor Aadarbaad Maarespand Saaheb was an impressive writer. He wrote his famous Pahlavi work Andarji Aadarpaad-i Maarespendaan, or as "Pandnaamak".

Many philologists are of the opinion that the later Avesta are not the compositions of Asho Zarathushtra. The syntax of the later Avesta is much different from the original one. It is, as they claim, not and should not be taken as of Asho zarathushtra. Ilme Xnoom explains that the portion known as later Avesta was not composed by an ordinary person. It was this saint-Dastoor who knew both the "Stote yasna" and the change taking over the "Zamaan". So he had the right to make changes to suit not only the "Zamaan" but also the tribe of the Mazdayasni-Zarathoshti "urvan" who were going to be born during that period. He was well aware of the fact that the rules of "Ashoi" could

not be observed in its pristine form during that period and also the set of new rules that could be followed.

In the light of Xnoon, thus, we can see the competence of Dastooraan-Dastoor Aadarbaad Maarespand Saaheb to make changes in the religion.

Anaasar : Modern science has a spate of scientific informations about the physical matter our planet has. It can speak volumes on how it is composed and what are its physical and chemical properties. But science can not explain why the matter was made and what is its origin. This has been riddle to it; an assuredly, a big one it is. The eminent scientists assume a lot; but, up till now, not a single satisfactory theory about the origin of matter has yet taken shape.

The Divine Science of Xnoon has an exhilarating explanation about matter. It explains that the physical matter visible to the human eye has its origin in the "Arbaa" or "Chahar Anaasar" (the four ultimates of matter). These original "Anaasar" exists in the form not perceptible to the human eye. No amount of scientific apparatuses can make it discernible. They are ultra-physical and beyond. Furthermore, the state of these "Anaasar" is unthinkable as the human mental capacity is in habit of thinking in terms of material existence.

These four "Anaasar" or ultimates of matter, in the Xnoomic parlance are :- "Aatashi" (Fire,) "Baadi" (air,) "Aabi" (Water) an "Khaaki" (earth). These ultimates exist both in the visible, physical and in invisible, ultra-physical phase and guise.

By now, it is clear that the invisible, ultra-physical elements are the origin of matter.

When any one of the four elements acquire predominance in the particular physical matter, we name it by that particular, predominant matter. To make clear the meaning of the above statement. When the original, ultra-physical Fire-element (Aatashi Anaasar) which is invisible to the human eye acquires predominance in depicting its property of "Teezee" (heat-energy) in the physical matter we have the physical fire which is visible to the human eye.

Similarly, "Baadi" Anaasar is visible because its property of "Leheki" (blowing) is predominant in the original element and we have air or some gaseous matter.

The physical water elements, visible to us contain the property of "Ravaace" (flowing) which in turn, is contained in the original "Anaasar".

The physical matter such as earth, dust particles-etc., contain the property of "Bardaasht" (endurance) of the original "Khaaki Anaasar".

Thus, the glowing of the physical fire; blowing of the physical air; flowing of the physical water and other liquids; the endurance characteristics of the physical earth, dust particular, etc., are from the original ultra-physical elements or "Anaasar".

Though not relevant with the subject under discussion, attention is drawn to the fact that the human physical body is made of "Khaaki Anaasar"; and, hence, it is expected that a human being should cultivate the characteristic of "Khaaksaari" (humility, enduring everything) and endure the miseries and misfortune that come in his or her life-time.

Throwing further light on the four origins, ultra-physical elements the Zarathoshti Ilme-Xnoom explains that each element of matter

contains all the four elements (Anaasar) together. That is to say that the physical fire does not possess "Aatashi Anaasar" only in itself. It also contains the other *three* elements, viz., the Baadi, Aabi and Khaaki too. But, the property of "Teezee" being the predominant factor, we term that matter as fire.

Similarly, if the Baadi, Aabi or Khaadi Anaasar be predominant in a matter, we say it as air, water or earth element respectively.

Further more, each of the Anaasar has different definite composition. The compounds, according to Modern Chemistry, have definite number of atoms or molecules in them. For example, to form a molecule of water, only two atoms of hydrogen and one atom of oxygen can produce water (H_2O). Any change in the above ratio will not yield water.

In the same manner, the Divine Science of Xnoom, teaches that the "Anaasar" too have definite composition. Any disorder or dearrangement in the composition is surely to despoil or even annihilate it. To cite an example : Physical fire shall go on burning and glowing until it happens that the potency of the property of "Teezee" in the original "Aatashi Anaasar" remains along with the minute traces of "Baadi", "Aabi" and "Khaaki Anaasar" and undergo change from higher to lower potency and extinguish.

Ustaad Saaheb Behraamshah assures his followers that Modern Science shall at the most be able to know the nature and functions of the physical matter; but, the four original and ultra-physical ultimates shall never unfold to the science world as it form a part of the spiritual side of the Universe.

ELEMENTS OF XNOOM : Behzaad

Asho :

For the past many years, it has become a regular habit among our co-religionists to rank a person who is polite and benevolent as "Asho". Such an attitude in the light of Xncom is entirely an erroneous concept. The word "Asho" is taken from "Ashoi" and "Ashoi" is not a characteristic but a sort of Divine Power. Natural by, the epithet "Asho" can only be made use of for a person who possesses the power of "Ashoi".

The Divine Science of Xncom teaches that "Ashoi" are of two kinds:-

- 1) "Ashoi-e-Aashkaarie" and
- 2) "Ashoi-e-Aamoogee"

Ashoi-e-Aashkaaree : In this category, all the virtues and piety are included, such as, "Ashoi ni Tareekat, the moral principles, the formation of the habit of speaking Truth, pursuing honestly and integrity, "Tark-e-Hayavaaniyat" (Vegeterianism), "Tark-e Mooshkeraat" (Temperance, Keeping the body dean, avoiding backbiting, gossiping, slanders and rumous-spreading and doing good in private or public life.

Ashoi-e-Aamoogi :- This category consists of all the "Tareekat" which are enjoined in our daily life.

These two kinds of "Ashoi" energize the latent spiritual powers that exist within us. These powers into real spiritual forces and attract with great vigour the power of the "Kuvvate-Noor-e-Abad" (the Far-Off Divine Light) that is in the "urvan" towards its own Self. This is the Xnoomic exposition of the word "Ashoi".

Therefore, it becomes clear that a person

can only be ranked clear as "Asho" if he had developed the spiritual power indicated above. It would be relevant to note here that there is a great difference between the materialistic goodness and spiritual goodness.

The development of the "Kuvvate-Noor-e-Abad" produces yet another power within the human body. This power converts the "Chahar Anaasar" (four elements) into the spiritual condition. This power is known as "Kuvvat-Nafse-Mavalidaa".

"Kuvvat-Nafse-Mavalidaa" is of two types. One is of a higher degree and the other is of a lower degree. The lower one can be developed by the practice of the two categories of "Ashoi" explained above. In this grade the "Urvan" has attained great piety but not enough as to disappear at the time of death. The second one which is of higher order is powerful. Such a state is attained by an "Urvan" of exceptional piety. In this case, the "Urvan" instead of having his mortal remains shed on the earth at the time of death converts the "Anaasar" in his mortal remains into the spiritual state. As a result, the spiritual "Anaasar" become invisible. These "Anaasar" are then drawn towards their original source. Thus, the mortal body is not seen. We say the body disappeared at the time of death.

The following names - according to Ilme-Xncom-are of some well-known Souls who had acquired the higher order of the "Kuvvate-Nafs-e-Mavaalidaa. 1) Asho Zarathushtra 2) Shah Kai-Khushru 3) Saaheb-e-Mithra Kai Lohraspa, 4) Dastoor Peshotan of Asho Zarathushtra time, 5) Zaal, 6) Jehaanbux, 7) Farog-Behraam, 8) Dastoor Saen 9) Dastoor Ahum, 10) Dastoor Satud, 11) Dastoor Daat

12) Dastoor Sarosh, 13) Dastoor Farrokh-Zaad, 14) Dastoor Daad-e-daad, 15) Dastoor Vohu-daad, and 16) the pious women Baanu Laalaarukh and 17) Baanu Sohreen. ✓

AVESTA

Avesta (not a language):- It is generally assumed by the philologists that the language spoken by the Iranian people during the times of Asho Zarathushtra was Avesta. They believe so because the ancient part of our sacred scripture was scribed in Avesta.

But, the Divine Science of Xnoom teaches that this claim is far from Truth. When Asho Zarathushtra proclaimed the Message of Mazda, Shah Vistaasp of the Kayaani dynasty ruled over Iran. The spoken language of the people was known as the Kayaani language.

The Xnoomic science asserts that Avesta was not a language spoken by the Iranians. The sacred scriptures were constructed by Asho Zarathushtra on the basis of the "Stota yasna". They were termed as "Maanthra". It had therefore, no grammatical rules. In fact, they were meant to be pronounced along with the "Mithra" (Though-energy). The pronunciation created the required colourful, vibratory sound-energies.

Time-Xnoom teaches that each word constructed did and does not mean the same everywhere. Many of the Avesta words has as many as nine different meanings. Throwing further light on the subject, it states that the words constructed with the "Stota Yasna" can be done by the "Zarathushtemo" and the "Raa-e-nidaar" only because it is known to them because of their piety. That is the reason why they are qualified to make alterations in our Religion.

Paazand is another language made use of in our present day Scriptures. These alterations became necessary because of the changing times. They are commentaries and the "Mithra" (thoughts) contained in the original Avesta. Hence, many designate our sacred scriptures as "Avesta" or "Zend-Avesta".

MEHER YAZAD : TRUTHFULNESS

The Divine Science of Xnoom teaches that the human being is not made up of physical matter only. He is composed of nine constituents. These constituents are divided in three groups. They are :-

1) 1st group: "Tanu", "Ga-ethaa", "Azadaa" are composed physical matter. "Tanu" is the external morphology consisting of the skeletal and muscular framework. "Ga-etha" consist of various boneless organs such as brain, heart, liver, lungs, kidneys, etc., "Azadaa" is made up of oily substance and if this mass is not harmed and not cracked, a person however seriously ill manages to recover.

2) 2nd group: The second group is made up of ultra-physical matter. "Kehrp" is the invisible body and is exactly a duplicate of the physical body. The "Urvan" resides in this "Kehrp" after the physical body dies. It also, acts as a container of the sixteen "Chakra" (Plexus) and "Kuvvati-pary-i-zarvikash-i-baateni" (the five inner senses). "Tevishi" is also an invisible form of the human body. It is the seat of all human emotions, inclinations hope, etc. "Ushtaan" is the mystical faculty of life and sustains it.

3) 3rd group: This group consists - "Urvan" (Soul), "Baodang" (Divine Intelligence) and "Fravashi" (Guardian spirit). These three are made up of "Noori" (Light) elements.

Each of these nine constituents has a

a particular role to perform in the spiritual advancement of the human being. But, among these nine, the role played by the "Urvan" is particularly significant. It has to shoulder the responsibility of each and every act - right or wrong; good or bad of the man linked to it. It has also to steer him through the spiritual progress till it safely lands the man at the port of "Frasho-kard", which is a far-off Divine event in every human life. It is the salvation, the Final Aim, the state of merger into the Eternal Existence of the kind.

The word "Urvan" is of the Avesta language and seldom used by the present-day Zorastrians. The word in use is "Ravaan", Ruvaan. Some use the Persian word "Rooh" and some use the Indian word "Aatmaan".

The Divine Imperfection, seemed to have crept into the "Urvan" due to some kind of Divine Ignorance. This is in Xnoomic parlance termed as "Usul-dravaas", "implying" origin of dravaao". (Persian "Usul" = origin of "dravaao" = imperfection owing to ignorance). This imperfection existed from times beyond the conception of the human mind. This imperfection required correction and became a cause for the creation of the cosmos.

The Cosmos was created by "Minoyaan" Mino-Mazda Ahuraa. All the imperfect and ignorant souls were given a dwelling place to reside and improve. Each soul came into the cosmos. The higher planes are termed as "Hasti". Those souls who attained their perfection lived in the eternally "Noori" elements. These souls acquired the capacity of understanding Nature in its right perspective and to honour it most spontaneously. From these "Urvan", a series of Angelic Beings, such as, "Ameshaaspad, Mino, Da-e, Farrokh,

yazad" etc. emerged.

The other "Urvan" who failed to improve descended further into the lower planes termed as "Nisti" - and further down into "Ga-eti", when the "Urvan" descends on "Ga-eti (earth), it acquires the human form. The soul comes down to the earth from the higher region in accordance with the certain laid down Principles which is termed as "Mazdayasni Daena".

During the sojourn here on earth, the "Urvan" has to practice the religion he is born into to get rid of the Divine Ignorance. All the religious rites and rituals act like soap and water and cleanse the "Urvan" of its "Da-eva" agglutinated to it. Thus, it makes some progress step by step to the degree required. It attains perfection in proportion to the effort put in to get rid of ignorance.

When the time to depart from this earth arrives, the first three physical constituents forming the physical frame work is shed. The last three immortal constituents "Urvan", "Ba-od" and "Fravarshi" enter into the three ultraphysical and semi-eternal body, "Kehrp". Thus, the "Urvan" begins its journey towards the plane whence it came, - that is to note, the "Hasti" realm. Again, the "Urvan" does not go to reach its destination in the manner it likes. There is another set of regulations which acts like a guideline. This set is known as "Zarathoshti-Daena". Thus, "Mazdayasni - Zarathoshti Daena" - from the view - point of Ilme-Xnoom - means" the two sets of Divine Laws guiding the descendance of the "Urvan" from the Dazzling Eternal Realms of the "Hasti" into the semi-eternal, ethereal and material realm of "Nisti" and, once again ascending back into the realm of "Hasti".

ELEMENTS OF XNOOM : Behzaad

Meher Yazad : Truthfulness

"Mazdayasni Daena" comprises three original Divine Principles. They are designated as: "Staota", "Uru" and "Zarvaan".

The Prime Eternal Motion or Energy emanated from the Divine Nameless Being: "Noor-ul-anavaar" (Light of Lights). This Motion or Energy is as "Zarwaan". Before the Cosmos came into being, all that was in the state of stillness. We cannot imagine this period because it is beyond the conception of our physical grey matter. With the manifestation of this Prime Eternal Energy, "Zarvaan" the stillness was broken. Some sort of motion emerged. This motion gave the concept of Time. Such an explanation is to be found in the Bible - "God made all things out of nothing."

Staota : The Prime Eternal Energy "Zarvaan" originated colourful sound energy. The vibrations caused by this energy produced a sort of celestial music. This music is termed as "Ahunavar". The colours came into existence. The Principle involved in the formation of colours is known as "Staota".

Uru: The Prime Eternal Motion Energy and the colourful bound-Energy expanded further with the reverberations and spread through the infinite space in Cosmos. The Principle involved in this process is termed as "Uru".

Thus, these three Prime Divine Principles of "Zarvaan", "Stota" and "Uru" are explained in the Mazdayasni Daena.

What is the "Zarathoshti Daena? Just as the Mazdayasni Daena incorporated three original Divine Principles which conducts, directs and guides the "Urvan" during its coming down from the realms of "Hasti" into

the realms of the "Nisti" so does the "Zarathoshti Daena" incorporates another set of three Divine Principles that conducts, directs and guides the "Urvan" in its homeward journey to the realms of the "Hasti". These three principles are: "Mithra, "Maanthra" and "Asha".

Mithra : "Mithra" is the first energy that awakens the "Urvan" from its slumber of unconsciousness and stillness and stimulates it into consciousness. It acquires the power of thought. With the increasing of this power of thought, the "Urvan" arouses from unconscious state and becomes aware of its duties concerned with the "Nisti" world. It comes to know who it is and the task entrusted to it. It knows that it has speck of "Noor" (Dazzling Light) within it. Thus, "Mithra" is a factor that guides the "Urvan" in its journey back home. This "Mithra" corresponds to the "Zarvaan" of the "Mazdayasni Daena".

Maanthra : The energy produced by the colourful sound vibrations in the realms of the "Nisti" is called "Maanthra". Just as the "Stota" aid in guiding an "Urvan" in its spiritual advancement to descend so is the "Maanthra" needed to aid it in its ascending journey. The "Maanthra" are therefore described as "the holy spells". Even in the Hindu religion such holy spells are known by the sanskrit word "Mantra". "Maanthra" are formed from the original sound vibrations of the "Staota". Asho Zarathushtra who possessed the Divine "Baod" (Intellect) of the "Asniveer" grade had a great mastery over the "Staota Yasna" and composed such "Maanthra". He composed "Yaathaa Ahoo Va-iryo" from this original "Staota" which is designated as "Ahunavar". This short prayer of 21 words, acts as a link with "Ahunavar". All

the great "Urvan" of all religions have given such "holy spells" to their followers for their spiritual progress. These "holy spells" produce such powerful sound vibrations that it takes a form of a spirit and this spirit links up the reciter with one or more invisible entities carrying out the functions entrusted to them. That is the reason why the "Staota Yasna" is referred as "Yaa daataa angoehush ya-ouruyehachaa. (The Prime Activity that stirred the cosmos into the state of Motion - energy from the potential energy of stillness).

All the Avesta Maantra are based on this Prime Principle and are therefore very beneficial to the spiritual Progress of the soul. The entire Avesta prayers are composed on the original "Staota-Yasna". With the aid of the rays of the sun, they produce the colourful vibratory energies which act in 2 ways: 1) To feed the "urvan" spiritualism and 2) to cleanse it from the "Dravaa-o" (Divine Ignorance) agglutinated to it.

The Divine science of Xnoom teaches that the rays of the sun do not fall at the same angle on earth everyday. This is because the earth's axis is inclined and therefore the rays strike on the surface of the earth at different angles and in different proportions. This is also the reason why we have different "Geh" (periods of a day) and have to recite Avesta prayers concerned to that particular "Geh". To make it simple: The "Maantra" that are prescribed for the morning can not be recited in the evening or at night or at dawn. The "Haavan Geh" is recited in the morning only. So with the other "Geh".

The "Maantra" provide spiritual food to the "urvan". Some passages from Avesta scriptures are cited here below.

The 55th Haa of the yasna "yaa-ons --

-Vaastremchaa". The "Maantra" serve both as spiritual food and armour of the "urvan".

The 43th Haa notes "uzere-i dayaaal marenti": I uplift them further who lead righteous life in conformity with Thy Commandments and who are engrossed in reciting the beneficial Maantra".

The 45th states : "I gift these valuable "Maantra" to thee. Hold them in high esteem as I do. Pronounce them as clearly as I chant. Anyone amongst ye who fail to see the value of these "Maantra" and fail to chant them shall in the end find their "urvan-wallowing in the swampy atmosphere of spiritual darkness".

The Zarathoshti Ilme-Xnoom records that at present we are in possession of about 1/21 part of the original Avesta scripture, this much is more than enough for our spiritual progress, yet, most unfortunately we are not able to receive their beneficial effect because we do not practise the given "Tarikat" of "Ashoi". whatever we recite is not digested and therefore we fail to obtain any spiritual nourishment from such recitations.

All the "Urvan" descends into the "Nishti" realms from the "Hasti". Again all of them have to ascend from the "Nishti" to the "Hasti" realms. This is the "Right Mission" of the "Urvan". Hence, the "Mantra - the Holy Spells", and "Mithra - the Right Thinking are the powerful agencies that aid the soul on its homebound journey to the "Hasti".

This brings us to the third agency, viz., "Uru". "Uru" means to unfold and expand. During the descendance, the "Urvan" undergoes unfoldment and during the ascendance it undergoes infoldment. When it comes down, it acquires ethereal and material elements. Therefore, this process is known as the unfoldment of the spirit into the material

world. The process of ascending of the soul is known as the infoldment of the matter once again into the spirit form. Both these processes are accelerated by the "Tarikat". The "Tarikat" acts as the catalyst.

The term "Ashoi" implies the Divine Principles of Law and Order that functions in the Cosmos. But, this is not the only meaning. It has a still wider meaning. The "Urvan" that has descended into the "Nishti" in accordance with the Law of "Uru" needs certain law of "Ashoi" so that it can equip itself with necessary elements to infold the matter attached to it back into spirit. Hence, "Ashoi" is necessary.

The Divine science of Xnoom explains that "Ashoi" is an unamputable limb of Mazdayasni - Zarathoshti Daena. The Mazdayasni-Zarathoshti Religion cannot exist if this limb is cut off - no matter partly or entirely. It is therefore necessary that the prescribed "Tarikat" of "Ashoi" should be diligently practised. Amongst all the religions, only the Mazdayasni - Zarathoshti Daena incorporates the "Asha-he Kha-o" (the laws of Ashoi) which is beneficial to its followers. Ilme-Xnoom warns that this does not imply that other religions are not worthy. Any religion is an excellent religion to the soul born into it. **No other religion will do as much good to the soul than the one it is born into.** To make this explanation still more simple whatsoever is taught in the religion is the best of all religions to the one born into it. Conversion into another Faith is highly suicidal in the spiritual progress of the soul. The religion a man is born into is the best religion for him.

There are 72 grades in "Ashoi". A devout Mazdayasni - Zarathoshti has to pass through all these grades step by step. The permeation of "Ashoi" is an operation of great significance in

the cosmos. It is carried out by the Presiding Angelic Being "Asha-Vahishta" - or commonly known as "Ardibehesht Ameshaaspad". Every soul is in possession of certain spiritual powers. But, these are latent. This is because of the Veil of "Ejaab". This veil of spiritual ignorance dangles before a person and makes him blind. It is also described as the Veil of glamour which attracts a person towards earthliness. In this state he is oblivious of his mission on earth and is tempted to perform actions which drifts far away from the Final Aim - "Farsho-gard". This screen of "Ejaab" is needed to be lifted, if one is to make any spiritual progress.

(To be continued)

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ELEMENTS OF XNOOM : Behzaad

Meher Yazad

The Divine Science of Xnoom teaches that it is a solemn duty of every devout Mazdayasni-Zarathoshti to alchemise Matter into Spirit. This is the only mission in the life of every being. So is it of every Mazdayasni-Zarathoshti. Each grade of "Ashoi" has its own importance. All the 72 grades have to be gone through to complete life's mission. This should be borne well in mind that progress means moving forward and not at any moment falling backwards. Therefore, utmost care should be taken to push forward step-by-step and every-day and not to fall back into the state of Divine Ignorance.

The first of the 72 stages of "Ashoi" is termed as "Meher". The word "Meher" is very popular - so popular that it is adopted as a proper name for both the sexes by the Parsis. It is a Pahlavi word. Its Avesta equivalent is "Mithra". It is therefore, interesting to note the functions carried out by Meher yazad, first, as the Judge of the Divine Court and, secondly, how this Angelic Being carries out the Divine law of "as thou sow'st so shall thou reap". Again, the word "Meher" has many different meanings and each is used in the context concerned.

Ilme-Xnoom teaches that the entire Cosmos is divided into four-parts. They are designated as: 1) "Mino-i Aalam, 2) Jzeermani Aalam, 3) Arvaahi Aalam or the world of the souls, and 4) Jeesmaani Aalam or the world in which we live.

The first two worlds are separated from the other two by a vast space. These, two realms form the "Hasti". Here is a realm where all immortal beings reside. The entire realm is lit with eternal dazzling light.

Similarly, the other two realms have their own characteristics and form the "Nisti". In the

separating space between the "Hasti" and the "Nisti", the Fire-energy named "Aatashe Mino Karko" functions. Its work is to receive the rays of the sun that come from the "Jzeermani Aalam and reflect them. These reflected rays possess necessary warmth for the sustenance of life, pass it through the "Sash Keshvar" and finally send them on the surface of the earth. This function is carried out by "Meher yazad". The rays of the sun are exceedingly hot and bright and if they were to descend straight away on earth, the existence of life on earth would not be possible. It is "Meher Yazad" who modifies these rays of the sun and makes them suitable for life before they reach the earth. These modified rays are termed in Xnoomic parlance as "Meher". This is the reason why the rays emanating from "Khursheed" are known as "Meher" and that "Khursheed" and "Meher" work in unison. Therefore, the function of "Meher yazad" is to collect the rays of the sun (Khursheed yazad) at the region of the "Aatashe-Mino-Karko" - that is to say, the beginning or the threshold of the "Nisti" realm and direct them through the "Arvaahi Aalam and bring to our earth.

Zarathoshti Ilme-Xnoom teaches that "Khursheed" along with "Meher" plays a very important role in the "renovation of the Cosmos" (Frasho-Gard). Khursheed yazad "draws the invisible current in space and distributes it in every atom of matter on earth with the aid of "Meher yazad". The function of attracting the currents is known as "Ittesaal" (the Law of attraction). Likewise, the function of spreading the drawn currents with the aid of "Meher yazad" is known as "Infesaal (the Law of distribution).

All things that exist on earth need warmth. This warmth, in Xnoomic parlance, is termed as "Haraarate-Gereziyaa". It is very important for the sustenance of life. "Meher yazad"

acts as an agency and aids to spread the warmth in every atom, molecule or cell. Thus, "Meher yazad" is a link between the "Jzeer-maani Alam and the "Nisti".

Among all the "yazad", "Meher yazad, Sarosh yazad and Rashne yazad always go together and work in unision. The reason of this link is that they work on a similar assignment and therefore have to remain together. The Harqarate-Gereziyaa" is also known as "ushtaan". The origin of this "ushtaan" is in the eight "Ausmaan" known as "Falke-Hash-tam". "Rashne Raast yazad" directs this "ushtaan" through the seven regions of the "Jzeermaani Aalam" and passes it to "Meher yazad" who then sends it through the seven "Dakhyu" under his jurisdiction and brings it nearer to earth and in turn passes it to "sarosh yazad", Hence, these three yazads are spoken of as a group in the scriptures. Even in the names of the thirty days (Roz) of the month, "Meher-Sarosh - Rashne" go together in this order. It becomes clear from the above explanation that one meaning of "Meher" is "a medium to spread out the rays of Khursheed".

The seven regions under the jurisdiction of "Meher yazad" - called "Dakhyu" are mentioned in the "Meher Niyaayash" They are : 1) "A-ivi Dakhyu", 2) "Antare Dakhy" 3) "Aa-Dakhyu", 4) "Upa-iri Dakhyu", 5) "A-da-iri Dakhyu", 6) "Pa-iri Dakhyu and 7) A-ipi Dakhyu.

The Divine Science of Xnoom explains that the sacred scriptures abound in mystic terms. They have esoteric implications. These compound words mentioned in the previous paragraph are mystical in their meaning too. The suffixes attached to these words are not pre-positions. Each has a particular esoteric implication "Dakhyu" - according to the philological scholars - means "Country". But, in the light of Xnoom, it does not. "Dakhyu" is not a country on earth. It is a region in the "Arvaahi Aalam" of the "Nisti". These seven regions are

under the administration of "Meher yazad" who acts as a superintendent of the regions. These regions are not on earth but far far away from it.

"A-ivi Dakhyu" is nearer to the "Markaz" (a station plane) of "Aatashe-Mino-Karko which is situated in the space between the "Hasti" and "Nisti" realms. It is therefore on the boundary line that demarcates the separating edge of the vast expanse and divides it into two.

This dividing space is called "Aatashe-Mino-Karko" because the Kinetic energies of this "Aatash" function here. It is here that the kinetic energies of the revolving as well as rotating planets converge with the aid of "Khursheed yazad" and the rays of "Khursheed" and are reflected towards the "Maah" (moon) in the first "Aasmaan". Moon has no light of its own. It therefore draws these energies and reflects them towards the "A-ivi Dakhyu" which in turn are taken over by "Meher yazad. Such energies are termed in the sacred Avesta scriptures as the "Asha Chithra" the seeds of Ashoi). Since, the "A-ivi Dakhyu is the first destination where these energies are gathered to form a vast so-called sea, it is designated in the Pahlavi writings as the "Zareh Varkash". From the "A-ivi Dakhyu", these flow towards the "Antare Dakhyu" where they undergo the process of classification according to the Principles of "Jzeeram" into the "Jamaadaat" (mineral kingdom) containing metals, minerals and salts; the "Nabaataat" (Vegetable Kingdom) consisting of trees, plants, shrubs, herbs and flowers and fruits and vegetables; the "Hayavaanaate - Mutalak comprising all types of animals - terrestrial, aquatic and aerial and the "Hayavaanaate - Naateka"- the talking animal, man.

In the "Aantare Dakhyu", these classified groups await to descend further. This region is known in the Pahlavi writings as the "Zarch Fr-aankard". From here they descend into the

region of "Aa-Dakhyu" where all the above mentioned "Chithra" (seeds) absorb heat in necessary proportion and begin to germinate and thrive. In Pahlavi this region is mentioned as the "Zareh Poo-itik".

In the "upa-iri Dakhyu" all the "chithra" receive energies and expand further. It is here that the outer most layer of our atmosphere exists and it is known as "Vayu-Upara-Ka-iryo". This is the beginning of our atmosphere.

In the "A-da-iri Dakhyu" the seeds acquire further energies and develop further. They experience the atmospheric pressure and learn to counterbalance this pressure. From the A-da-iri Dakhyu it comes to the "Pa-iri Dakhyu". This "Pa-iri Dakhyu" consists of the Polar regions of our earth-north as well as south. It is in these Polar regions where the total thought forces of all the human beings accumulate. The "A-ipi-Dakhyu" is the last of all the seven "Dakhyu". It is the region surrounding the human physical frame. It consists of the collection of the thoughts of the individual.

Each of these seven "Dakhyu" which is a realm under the jurisdiction of "Meher yazad" has a specific function to perform. It is not possible to deal with these functions in depth and detail. One of the functions is concerned with the Law of Retribution, which has something to do with the topic under discussion.

When we look at the state of the human beings around us, we discover that there is no one who is not suffering. We begin to believe that Nature is not merciful. Some are happy though they lead a bad life while some who are morally good are sad and sorrowful. Few are so rich that they literally roll in gold and diamonds while many are so poor, that they do not have a few rupees in their pockets. Some have sumptuous meals every day as if each day is a feast day while some do not have a mouthful the whole day. Some move elegantly dressed while some do not have anything to cover their

frail bodies some depart from this world at a tender age while some seem to carry on beyond the ripe old age of three score and ten. Some die in bed peacefully while some meet with accident and depart. Some are murdered. These anomalies in life seem to us as an abnormal and unjust occurrence but if we come to know of the "Law of Keshash" (retribution) and how do these seven "Dakhyu" function along with this Law under the direct supervision of "Meher yazad" in this regard we shall certainly discover that there is complete justice in Nature.

According to the "Meher Niyayash" and "yasht", the dispensation of Justice is done by "Meher yazad" who is ever awake every moment that pass through. He keeps watch over the actions of all men. It is he who gives the Judgment of each action of the individual. It is for this reason that "Meher yazad" is described in the above - mentioned texts as "Ba-e-vare Chashmanem", meaning "of ten thousand eyes" and "Hazangra Gaoshem" meaning "of a thousand ears".

The Divine Science of Xnoom explains that joy and sorrow that comes into the life of a person is in strict conformity with the thoughts, words and actions either of the previous or present life. This joy and sorrow is the effect of good or bad thoughts, words, and deeds. These are given with the view of bringing spiritual progress of the soul.

"Meher yazad" is entrusted with this work and along with "Sarosh" and "Rashnu yazad", he carries out this job. Ilme-Xnoom teaches that "Meher yazad" executes this task according to the two principles - "Mohadul" (the Principle of universal Dispensation of Justice) and "Mohadut" (the Principle of cosmic Adjustment). These two Principles serve as an indicator to see that Justice is imparted in a manner that will give a push forward to an "Urvan" for further spiritual progress.

So "Meher yazad" owing to his "Ba-evare

Chashman" and "Hazanghra Ga-oshem" is able to know the "Baateni Mithra" (hidden thoughts) of every person. This "Mithra" means the inward thoughts that is secret to the thinker only. He alone knows it. Furthermore; "Meher yazad" is aware of the "Zaaheri-Mithra" too—that is to say, the thoughts of the person made public. These "Baateni-Zaaheri Mithra" created in connection with one's mother or father, brother or sister, husband or wife, sons and daughter, or any other relations or neighbours or friends or foes; or with fire, wind, earth, water, minerals, or animals or trees, in short, all the living beings and non-living things both microscopic and megascopic—lead to the formation of the "Keshaash". These "Keshaash" are the adjustments of "Meher yazad".

Regarding the Principle of "Keshaash", the Divine science of Xnoon states that this Principle is clearly explained in the "Yasna Haa" 46. The Avesta word "Paityoget" does not only mean "to come back - "It is a technical term used for the "process of actions and its reactions". Nay, apart from this term there are other texts in the sacred Avesta scriptures that lend support to the Law of "Keshaash". Ilme-Xnoon teaches that we suffer pain and sorrow because of our actions - wrong and unnatural. The wrong and unnatural thoughts, speech and actions bring miseries. They are not thrust upon us without any cause or reason. In this matter "as thou sow'st so shalt thou reap" reigns supreme. No one can interfere in this connection. The sufferings in any manner and in any proportion come to any individual as a result of his acts of commission and omissions. It matters not whether these were committed unaware due to ignorance or on purpose. Any wrong act attracts sufferings and ignorance is no excuse.

It is noted in the "ushtavad Gaathaa" Akem A-Kaa-i, Vanghuhim A-sheem Vanghove" - Evil unto evil, righteousness unto good. This is the Divine Principle that

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functions in the entire cosmos.

We have noted above that all the "chithra" that come out from the revolutions and rotations of the Planetary System are gathered by "Khursheed yazad" (Presiding Angel over the sun) and reflected towards; "Maah Bokhtaar" (Presiding Angel over the Moon) and from there to the Dakyu". These chithra have specific functions to perform.

Ilme-Xnoon teaches that every thought that comes out from the mind of a person takes some shapes or forms. These forms are further strengthened by the word uttered along with it. The sound-energy lends colour and the forms become colourful. These colourful forms are collected around the "A-ipi-Dakhyu" and are known as "Gubbaar-e-A-ipi-Frictional energies harm these forms. Hence, the "Aapi Dakhyu" is the region around every individual where his thoughts and deeds are collected.

Continued

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ELEMENTS OF XNOOM : Behzaad

Meher Yazad

In the previous article, we saw how thought and sound energies collect around each individual's "A-ipi". Similarly, the collection of thought and sound energies of a group, tribe, community, village, town, country and the whole world take forms too. These forms are collected in the "Pa-iri Dakhyu" and are termed - in xnoomic parlance - as the "Gubbaare - Pa-iri.

All these forms are the cinematographic charts of the thought and word energies and can be seen by a pious individual with the aid of an "ustaad" and the "inward eye" of the individual.

Now, the above mentioned two "Gubbaar" float and rise upwards with the aid of the sun's rays. These "Gubbar" come in contact with the "Chithra" that have come down upto the fifth "Dakhyu, viz, the "A-da-iri Dakhyu". Here the process-known in the xnoomic parlance as - "Gaaleb Maglub" takes place.

The process of the "Chithra" coming in contact with the "Gubbar" brings joy or sorrow to the individual or group, family etc. If the "Chithra" that come down be of the "Asare-Roshni" (good forces) category and the "Guebar" that rise upwards be also of the "Asare-Roshni" then their coming in contact brings good result. It comes in the form of joy, happiness and good luck. On the other hand, if the "Chithra" be of the "Asare-Taareeke" and the "Gubbar" be also of the same category then their contact result in sorrow and sufferings and bad luck. This is how the good or bad thought and sound energies bring good to good and evil to evil.

The Divine Science of xnoom teaches that

every person constructs his or her own Destiny (Naseeb). No other person can pass his goodness or badness to any person. In the Pahlavi writings, we come across a sentence "Bakht va kaar hamishak levatman a-it". It means that the destiny and its consequences go hand in hand together. As our thoughts, words and deeds are so shall be our "Gubbaar" be created. It shall attract similar "Chithra" in the "A-da-iri Dakhyu" and come down as joy or sorrow.

According to the Mazdayasni Zarathoshti Daena every individual is the "captain of his soul". He is born into this world to cleanse his soul to which the "Dravaa-O" is agglutinated. It is for this reason that he is given a physical framework and free-will. He has to choose his own way of life. The Principle of Duality - as explained in our religion - prepares the Destiny of the person. Free-will used in the good way shall be rewarded in the form of joy. Free-will used wrongly shall bring punishment in the form of pain and sorrow.

Ilme-xnoom teaches that if the free-will is used in the right manner then the user can control 2/3 of his thought, word and action graph but he has absolutely no control on the remaining 1/3 portion. This clearly implies that a man can certainly control a major portion of his actions and prevent sorrow and sufferings in life. The 2/3 portion that may bring sorrow and sufferings can be made less by truly atoning for it and leading his life as prescribed in the religion he is born in.

As a person wears an over-coat, rain-coat or an umbrella to protect himself from rain, cold or heat, similarly the practice of religion

wards off 2/3 of the sufferings to a great extent; but, 1/3 part - over which he has no control - shall remain and no free-will is allowed to be exercised.

The Divine Science of Xnoom teaches that it is absolutely necessary for a Mazda-yasni-Zarathoshti to practice the Law of "Ashoi" as prescribed in the "Daena". This acts like an overcoat or an umbrella to ward off any evil onslaught. An individual or a community as a whole should recommence the practice of "Ashoi", if he or the community is to survive and regain its past glory.

Even after death, the Principle of "Kesh-aash" reigns supreme. The "Zaaheri-Mithra" may be of a certain type and the "Baaten Mithra" of a different type. For example, an individual may make a false show of sincerity to a person while inwardly he may think ill of him and wishing to cause some harm to him. The pretext of sincerity is a "Zaaheri Mithra" and the inward hatred is a "Baateni Mithra". This shall bring nothing but sorrow to him. How does "Meher Daavar" judge such a situation is interesting to take note of.

The Divine Science of Xnoom explains one's thoughts - manifest or unmanifest - his speech and his deeds acquire a form and these forms are collected on the planes of "Aa", "Antare" and "A-ivi" Dakhyu. When the time to depart from the earth approaches, his "urvan" leaves the physical body and soars upwards. The "urvan" then has to pass through the planes of "Ganjershee", "Kangdezi" and "Varajami". These three planes form the allegorical "Chinvat Pool" (the Chinvat Bridge). These planes are in the "Arvaahi Aalam". Here, the departed "urvan" has to wait for a certain period according to his "Kaardaani" (actions) on earth. This "Kaardaani" done on earth takes a form of living being named

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"Kerdaar" and meets him. If one's thoughts - words - deeds are good when on earth, the "Kerdaar" assumes the form of a damsel of exceeding beauty and one's thoughts - words - deeds are bad when on earth, the "Kerdaar" assumes the form of an old, ugly witch who is so disfigured that it is frightful to look at. The "urvan" is too serious and works hard to dissolve the "kerdaar" he has formed during his life time on earth. This process of dissolving the "kerdaar" is not carried out by his own effort but also with the aid of the religious rituals performed by the family members on earth. Then the "kerdaar" fades little by little till it ceases to exist any further.

The "urvan" who is sentenced to "Dozakh" (Hell) appears to suffer the pangs of Hell "Dozakh", as explained in the Zarathoshti Ilme-Xnoom, is a state of an "urvan". It is not a place for a sinful soul to reside in. In this state, the "urvan" atones for its sins and the "kerdaar" it had formed on earth. He regrets for its actions. It learns a lesson from its suffering and resolves to lead a good life in its next lifetime on earth. Such an "urvan" is destined to be reborn. The "urvan" then proceeds further from the "Varajam-Kard" towards the "Markaz" of "Apaakhtar" - the term used in the sacred Avesta scripture. This is Hell.

When the ugly, foul-stinking "kerdaar" is completely dissolved, the "urvan" develops its "Aasnideh-Kherd" (Right Intellect). This intellect is the result of its act of true and serious atonement for its wrongs in its life-time. This shall make it good when it takes birth again on earth. It is here how an "urvan" corrects its wrongs and resolves to make right use of its life when reborn. Thus the "urvan" improves and becomes serious to get rid of the spiritual ignorance as best as it can in the next life. This ignorance lures it into the evil trap set up by

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Ahiriman. As long as this ignorance is not got rid of so long the "urvan" can not reach its "Frasho-Gard" (the Final Rim).

The Divine Science of Xnoom states that when the time for the "urvan" to be reborn draws near it shifts to the region of the "Varajam-Kard" again. At first, if the "urvan" be of male, it comes to the "Aasmaan" of "Khursheed", and, if it be of a female it comes to the Aasmaan" of "Dae", after leaving the region of "Apaakhtar". From here, it floats towards the "Varajam-Kard" again under the guidance of "Teshtar Teer Yazad". From here, it again shifts its position towards the "Markaz" (station) of "Vantar". It waits here as long as the moment to be reborn on earth approaches.

Before coming back on earth the Destiny (Naseeb) in the form of "moments" is prepared by "Rashne Raast yazad". "Daham yazad" arranges for the physical elements to build up the body of the "urvan" on the "khanirath Baami".

At the appointed moment, "Rashne Raast Yazad" and "Teshtar Teer yazad" bring down the "chithra" of the soul concerned through the rain into the vegetable kingdom. "Meher Yazad" directs the "chithra" through the food to the destined parents-to-be. This is the explanation of the Ilme-Xnoom of how an "urvan" is reborn on earth. Modern Science is able to explain the various biological processes that take place in the human body, but it can not explain anything regarding the "urvan" and the ultra-physical body. An "urvan" pertains to the spiritual side. It has no physical elements.

Ilme-Xnoom explains further that the Principle of Cause and Effect Works incessantly and unflinchingly in the cosmos. As the cause be so shall be the Effect. The extent of effect shall be according to the cause: one can not be less

and the other more. The coming down of the "urvan" into the world of matter is the Effect of the Cause that brought it rebirth. A past Cause becomes the present Effect. Verily, the Present Cause shall become the Future Effect and so on. In short, Past, Present and Future are inter-dependent, and, to use a scientific term, is relative to each other. The Past life is the cause of the Present Life: the Present Life is the effect of the Past Life. The trials and tribulations that are experienced in the Present life are the consequences of the Past Life. The present life is a golden opportunity to build up a better future life. Thus, the seven "Dakhyu" act as the "Destiny-former" of the individuals. It is these "Dakhyu" where the present life is processed.

Ilme-Xnoom cautions that the better future depends upon the present life and the latter, therefore, must be used most judiciously. Thus is the reason why we are given the Principle of "Ashoi". "Ashoi", as the philologists make us believe, is not merely "piety". It is a potentiality or a sort of a "shakti" as we say in Gujarati. This code of "Ashoi" is an essential prerequisite for the spiritual advancement and the attainment of the "Frasho-Gard".

Any "urvan" who follows the religious rules as prescribed in the religion, it is born into receives joy and happiness in its next life on earth. Its "Mithra" (thought-energies), "Maanthra" (sound-energies) and its "varzee-shi" (deeds) done during his lifetime gather in the form of an impression in the "u-pa-iri-Dakhyu" and come in contact with the "chithra" of the "Asare Roshni" at the "A-ivi, Antare and Aa Dakhyu". With the aid of the "Gubbar" that come from the "Pa-iri and A-ipi Dakhyu" all mingle up at the "A-da-iri Dakhyu" to form a "khaastar" (electrical energy) which transmits all that is good to the "urvan". In case, if an

“urvan” does not follow the rules of “Ashoi”, he receives the “khaastar” that transmits all that causes misery and brings sorrow and sufferings, which aid him to build the required “Aasnidah-kherd” for the spiritual advancement. These sorrows and sufferings are not given merely for the sake of punishment but to develop “Havanghahaa-i (right conscience) and “Ashavastaa-i” (State of Ashoi) in it. Ilme-Xnoom explains that the punishment given to any person born on earth is not to inflict pain and suffering. It is a sort of remedy to treat an ailing “urvan” to cure its malaise.

Just as “Teshtar Teer Yazad” brings down the “chithra” from which a human being takes form for the purpose of spiritual advancement, so does “Meher yazad” aid the “urvan” in its spiritual advancement too and assist it to reach higher planes after it leaves earth.

Thus, it becomes clear that whatever one receives in this world, is the consequence of the accumulated “Mithra” Maanthra and Yasna”. The physical form, intelligence, health, wealth, joy, sorrow, etc., are the results of our past life. These results depend on us through the machine of the seven “Dakhyu”.

Upto now, we have taken a single “urvan” into consideration. But it is the same with a group of persons or a community, town, country and the world. If the members of the community, or towns-people or country-folk create good or bad, thoughts, words or deeds, they all receive collective joy or sorrow prosperity or catastrophe as the case may be. In case, of an individual, he alone enjoys or grieves. In case of a group, all the persons that form the group enjoy or suffer collectively. Floods, famine, earthquakes, cyclones, etc. are calamities for one and all.

The word “Meher” has various meanings

and so has “Meher yazad” to perform various functions. One among these is the dispensation of justice. Some other functions are as follows:-

- 1) **Vaju Paadi-yaab** : that is to say the right way of cleaning oneself specially before the recitation of either short or long prayers.
- 2) **Kaardaani** : The form that appears as a sort of a being due to our deeds in life.
- 3) **Tameez** : Politeness, respectful towards all - high or low; rich or poor; old or young of any religion.
- 4) **Shema-i** : To turn away from bad, abusive words and gestures.
- 5) **Jaayako** : Controlling the physical sense of taste. However tempting the victuals be but if it is forbidden in one’s religion it should not be eaten.
- 6) **Saameyaa** : Control over the physical sense of smell.
- 7) **Bee-naa-i** : The right use of the physical sense of sight - a gentle and good-intended look or gaze.
- 8) **Vaas-naa** : Sympathetic attitude towards others (of other religions too). A mutual and harmonious feelings and contact must be maintained.
- 9) This characteristic is the most important of all. It is Truth - speaking. Truth in the Light of Xnoom is a very interesting chapter of our religion. Ilme-Xnoom teaches that true speech develops the powers of “chakhra” (plexus) wherein certain spiritual powers lie latent at certain points in the body. These “chakhra” enables a person to carry out certain functions of Nature-Likewise, how does the keeping of a promise is helpful to a person, makes interesting reading. This shall be seen in the next instalment.

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Meher Yazad

Right from the beginning, true speech and keeping one's promise seem not a serious matter to many. They argue what has truth-speaking and keeping of a promise to do with the spiritual progress of the soul. But when the importance of these two virtues, are studied and understood in their right perspective in the Light of Xnoom then one comes to know how valuable and beneficent these agencies are to one's spiritual progress.

Truth-speaking holds a place of great significance in the code of "Mazdayasni-Zarathoshti Daena Tareekat". This Tareekat is a must for every devout Mazdayasni-Zarathoshti. The one who desires to develop his latent spiritual powers has to begin with Truth. No amount of prayers or religious rituals can be compared with truth. Keeping the given promise will be of no use. It is for this reason, Truth-speaking and Promise-keeping are specifically designated as "Meher ni Tareekat".

In Kadeem Iran the practice of Truth-speaking was given great importance in everyday life. The elders kept a strict vigil over their children in this regard. The virtues of Iranians were well-known, so well-known-that the Greek, Roman and other non-Zoroastrian Scholars and writers have praised the Zoroastrian Iranians on this point.

Truth aids a person to attune with Nature. It is rather painful to note that the present-day Parsees do not give much importance to this virtue and as a result the community has degraded to a very great extent. The Parsees have also done away with many other "Tareekat" such as : not move bare-headed

and bare-footed, or without "sudreh-kasti"; use of "Aa-bezar"; reciting "Baaz" prayers before and after meals, bath, toilet etc., which are essential for preserving and intensifying the brilliancy of the "khoreh".

We shall now try to understand how Truth and Keeping a promise aid in the spiritual advancement of a person. It concerns the Principle of the "Stota Yasna". The science of the "stota-yasna" is a limb of the Mazdayasni-Zarathoshti Daena. It explains how the "Stota" (the colourful vibratory energies) operate in the Cosmos. Our "Maanthra" (prayers) are based on this science of "Stota". It is not correct to say that this "stota" are in our prayers only. All sound energies produced by pronouncing the words of any language are based on this science of stota. All sound-energies are the result of vibrations caused in the air. Whenever the vibrations are produced, we hear the sound-high or low-according to its frequencies. Even the "Mithra" (thought-energy) when produced, - such energies cause vibrations in air. Whether the sound produced is of a frightful thunder or of some soft whispers are the consequences of the "stota".

All the Avesta and Paazand "Maanthra-common prayers or prayers recited during religious rituals - are based on the "stota yasna". These sound energies along with the practice of "Ashoi" stir up the latent spiritual potentialities within the body. These powers lend energy to the soul in its process of "uru". As noted in one of the previous articles, an "urvan" descends to take up life with the aid of "Zarvaan" and ascends with the aid of the

“stota”. This “stota” aids the “urvan” by preparing for it in building the “Aasnideh-kherd” so that the “urvan” can make good use of it and improve its spiritual ability. In the same manner, the “urvan” after its departure keeps itself busy to do good in the next life.

When the time for taking another birth draw near, the “urvan” takes birth on earth and its “Aasnideh kherd” keeps it busy in achieving spiritual progress so that it can leave the “Nisti” realm for good and enter the “Hasti” realm from it can progress further to achieve the **Frasho-Gard** (Renovation). It is in accordance with the Principle of “stota” that our powerful short prayer viz., “**Ahunavar**” (ya thaa va-iryō) is composed by the bringer of the Message of Mazda-Asho Zarathushtra. This “Ahunavar” prayer enables us with the practice of “Tareekat” to attune with the Prime Stota that functions in Nature.

All the Avesta Maantra are efficacious provided they are correctly recited as they ought to be. Thus, the colourful vibrations and their energies play a role of significance in the spiritual progress of the “urvan”. It is for this reason, the “urvan” has to rely on this “Stota” before birth, during the life-time and after death and endeavour to remain in touch with these sound energies.

Having had a glimpse on the subject of “Stota”, it becomes absolutely necessary to know how “Meher” and “Stota” coordinate their functions. As explained in the previous articles, “Meher yazad” functions over the sun’s rays. It is therefore, easy to understand the operations of “Meher yazad”. The rays of the sun are diffused all around by “Meher yazad”. These light energies mix up with the “Stota” and these two together aid the “urvan” in the attainment of the spiritual advancement.

This is why “Meher yazad” also possess a power known as “**Xathra Vairya**” (Right Authority) which enables to make use of in dispensing justice.

The 23rd paragraph of the “Meher Yasht” states: you bring fear and sense of guilt to the persons who break their given word your annoyance results in making them weak and feeble in their upper and lower limbs, the sharpness of their two eyes and ears. “In this manner, “Meher yazad” punishes all those guilty of breaking of promise.

Again, at the end of the “khursheed Niyayash” it says: I attune with the mace of “Meher yazad” of wide-fields” which dangles over the head of the “Da-eva”, that is to say those who do not follow the Principles of “Meher”. This reminds each and all that one has to practise “Meher” (true-speech and keeping given promises) lest one displeases “Meher yazad” by uttering falsehood and breaking the given word and suffer pain and agony.

By now this is clear that the persons who speak truth and keep their given word are rewarded. But, how does it come about? How does joy or sorrow comes to these persons”.

The Divine Science of Xnoom teachers that whenever a person speaks truth, the words that are uttered produce the colourful vibratory energies (stota). These energies take the form of a being. Many of us take such beings as spirits-no matter, good or bad. This being or “spirit” is connected to the “Meher-A-ipi”. “Meher-A-ipi” means “one’s A-ipi that is, the surroundings just around one’s physical body. This being or spirit soar up with the aid of the rays of the sun and accumulate in the invisible, ultra-physical and semi-eternal realms of the “Arvaahi Aalam” and mingle up with the

good "stota" already gathered there.

The "Chithra" that descend from the upper realms pass through the "A-da-iri Dakhyu" and enter the "Meher-A-ipi" of the person. The "Chithra" with the good "stota" give good results. Similarly, falsehoods create such being or spirit that when they soar up, they come in contact with the bad "Chithra" which in turn entering into the "Meher-A-ipi" of a person bring agony, misery and sorrow. This is the process described in the scriptures: Evil unto evil, good unto good.

The "Chakhra" (plexus) that operates in the tongue requires to be "shut" down. This can be done in two ways" 1) Always speak the Truth and nothing but Truth. 2) To keep mum as far as possible specially when the habit of speaking falsehood is great and uncontrolled.

A person who speaks truth is a fortunate person because true speech is an asset in his account book. His true speech brings him joy and prosperity. With it, he becomes an agency of goodness and Divine Bliss in Nature. He, thus, brings joy to "Ahura Mazda" too. Not only the person benefits by it but the entire Nature is benefitted too. Not only the persons marches towards his "Frasho-Gard" but also the Cosmos.

True speech of a person strengthens the good "Gubbar" created by his truthfulness. With the aid of the "stota" he moves forward towards his spiritual progress. "Meher" and "stota" activates the "chakhra" in the body. Every human being of any religion possesses these latent spiritual potentialities. These are in undeveloped state and everyone has to strive to activate and develop them by following faithfully the rules and regulations of good life as prescribed in the religion they are born into. All religions are based on virtue and

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intended to bring the person nearer to the Creator.

The Zarathoshti Ilme-Xnoom teaches that with the increase "khoreh" and the practice of Truthfulness, a person becomes a confident of Nature. The latent powers of the tongue are aroused and become active when more power is developed whatever is spoken by it fulfilled. The "Daham-Aafriti" (Blessing words) uttered by such a tongue yields results without fail. This is so because the tongue of the person is in contact with the "stota" that functions in Nature. Such a person can render more effective service to mankind by his blessing words. The person becomes a useful worker of "Meher yazad" and is able to do much good work by the continuous chanting of the Avesta "Maanthra".

The practice of Truth is so beneficial that an "urvan" at the lowest rung of spiritual progress is able to take rapid strides and achieve much spiritual perfection by it alone. The sages of the ancient times knew this and so advised everyone to practice Truth.

Now the question that arises is: How does Truth activate the latent spiritual potentialities that are within us? This is indeed an important question. Ilme-Xnoom explains that human body is made up of nine constituents which has been already explained in previous articles. But, the topic of the "chakhra" requires some explanation. Just as the "Tanu" (physical body) holds the "Gaethaa" (organs within the body) in same manner, the "Kehrp" (semi-eternal body looking same as the physical body) holds sixteen "Chakhra" (point-centres, plexus). These sixteen point centres are in every human being.

The philologists of our community take these point-centres as geographical regions

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and call them as continents or land-masses on earth. The Divine science of Xnoom teaches that the 16 "chakra" are not land-masses but point centers within the "kehrp" that play an important role in the spiritual advancement of the "urvan". These "chakra" along with the "Arbaa Anaasar" (the four elements, viz fire, wind, water, earth) aid the person in acquiring a science known as "Ilme Ramal".

This "Ilme-Ramal" is a Divine science by the study of which a person comes to know of the "Zameer" (the unmanifest thoughts of other persons) and "Khaabi" (What lies concealed in the fist) and "Daafi" (things that lie underground). Moreover, the "chakra" assist the "urvan" in its process of infoldment.

The "chakra" are in direct link with the "Gaethaa", the "Kehrp", the 12 zodiacal constellation, the 7 planets and the ultraphysical and physical elements.

The "chakra" of "Meher" is situated in the tongue. It is designed as "Ankeesh". It is also known as "Khaak-e-Aval" because it has "Khaak Anaasar" in large proportions. Every time we speak Truth, the proportion of "Khaak" decreases. In the same way, if we utter falsehood, the proportion of the "Khaak Anaasar" increases. Again, when a falsehood is uttered the "stota" so produced are drawn towards the "Khaak Anaasar" resulting in the increase of the "khaak". The person therefore, finds it easier to speak falsehood frequently. On the contrary, when the truth is spoken and link up with the "stota", the colourful vibratory sound energies act on the "khaak" and decreases it. This makes easy to speak more and more truth. Such effects on the "Chakra" is known to us - "habit".

During the prayers, our tongue moves about and produce sounds. If the "chakra"

Dini - Avaz

in the tongue has more "khaak' Anaasar" no amount of prayers will yield the desired results. The "khaak Anaasar" shall obstruct the course of good result. If the person speaks truth he shall receive the desired result in proportion to the decrease in the "khaak". Ilme-Xnoom teaches that the "khaak-e-Aval" in the "chakra" concern the tongue has to be decreased day by day to get results from your prayers.

The blessings given by saintly persons always bear fruits because of no "khaak" in their tongue. Even if a man does not have in his Destiny but receives blessings from a pious man, he gets it. The blessings can bring about a change in his Destiny. The practice of "Meher" thus occupies the fore most place in the practice of all "Tareekat".

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Vol. 16 No. 6

ELEMENTS OF XNOOM : Behzaad

Kadam : It is a matter of common experience during religious observations that a Mazdayasni-Zarathoshti keeps himself at a distance of three "Kadam", Six "Kadam" nine "Kadam" and so on. This is absolutely necessary for every one as a means of preserving one's "Khoreh" and shielding against all the evil forces that cause great interruptions and obstructions in his spiritual progress.

longitudes.

On the Vernal Equinox Day (21st March), the "Khursheed" (sun) enters the "Buruz-i-hamal" (the zodiacal sign of Aries, the Ram). Exactly one and one fourth "Haathra" (approximately one hundred minutes according to our calculation) before noon when the sun stations itself at its zenith point on that place, a person

Sweet Seventeen

Dear Subscribers, Donors, Advertisers, Well-Wishers and Readers.

By the blessing of the All Powerful Ahuramazda, and his Amshaspands, Daes, Mino, Farokh and Yazads, Prophet of Prophets Zarthusht Sahib, Demavand Koh Murabi Sahibs, and Ustad Sahib Behramshah Shroff, this humble "Dini-Avaz" enters the seventeenth year of its existence.

Against soaring prices, and lack of man-power, it has weathered the test of time, and prays to Nature to let it prevail till the advent of Rainidar Shah Behram Vazavand.

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A big thank you to its few active helpers like Villoo and Kessas Engineer, K. Fitter, R. Patel, G. Forbes, N. Patel, A. Doctor, Meheli and Parvez Bhada, and of course, you all.

*Yours truly
For Dini-Avaz Committee*

Curset M. Patel

Ordinarily, we mean "Kadam" - a Persian word - as a "step". Its Avestic equivalent is "Gaam" or "Gaa-eem" and means the same as the Persian word.

In the Light of Xnoom, the word "Kadam" bears a quite different implication. "Kadam" is a technical appellation and it indicates "a measure of certain length". It is mensurated very accurately and differs in length in accordance with the place located on different latitudes and

is made to stand in an open meadow and get his "Hamzaad" (Shadow) measured. This is the length of the "Kadam" of that person (or others of his height) only. Again, this length of the "Kadam" is valid on that place only. The length of the step of the same differs because of the difference in the latitude and longitude of the place at other places.

If the person happens to undergo a change in the place of habitation even for a few days,

he has to calculate the new measure of his "Kadam" or to meet a person of his height and inquire from him about the measure of that man's "Kadam". In the city of Bombay, the length of a "Kadam" for a man of an average height is approximately three and a half feet. Hence in Bombay the three "Kadam" distance approximately equals to ten and a half feet.

Readers are hereby cautioned not to be too serious in this matter. In a congested city, like ours, keeping at a distance of ten and a half feet is both inconvenient and impracticable.

Aalam-i-Nisti : The entire region of the cosmos which is not eternal and does not dazzle with light and is made up of physical or ultra-physical elements is called "Aalam-e-Nisti". This region is divided into suitable zones to accommodate souls according to the stages of spiritual progress achieved by them. It is made up of ultra-physical elements and above the level of human perception. It is neither made up for "Noori" elements as in the "Aalam-e-Hasti" (The World of Heavens) nor of "Khaak" (earth elements) as we are able to perceive on earth. The region of "Nisti" is made up of "Anaasar" that is to say ultra-physical matter.

The "Aalam-e-Nisti" is a wide expanse of infinite dimensions. We the human beings, who are capable of thinking in terms of three dimensions - viz. the length, breadth and height only - are not able to visualize, even vaguely, the absolute condition, position and formation of this region. The other part of it is known as "Ga-eti" (our-planet earth).

The four "Anaasar" that make up this "Aalam" are :

- 1) Aatashi (Fire elements)
- 2) Baadi (Air, wind, gas elements)
- 3) Aabi (Water elements)

- 4) Khaki (Earth elements).

Tojashne-taawaa-i din : At the dawn of the "chahaaroom" day, the "Urvan" reaches the "Chinvat Pool". The "Urvan" of a "Dravand" experiences great agony caused by the attraction towards the earth and an inner urge to soar higher and higher. It vacillates between the attraction towards the earth and rebirth on one hand and the intense desire to attain Immortality and spiritual Perfection on the other. This particular agony and restlessness experienced by the "Urvan" and its repentances and atonement for its wrong doing in its life time on earth is termed as "Tojashne-tarioaa-i din".

The Divine science of xnoom teaches that for fifty seven years after its death the "urvan" repents and atones for its sins. It admits that this punishment is of its own making so it prays to bear the condition. It also receives the good outcome of the religious ceremonies (kriyaa) performed by its relatives on earth. Slowly and steadily, the vacillation between the two states decreases. It discovers that his rebirth on earth is for its own good and gladly prepares for it.

Hasht-Mino : "Hasht-Mino" are the eight Angelic Beings that function alongwith other Angelic Beings viz, "Farrokh", "Dae", "yazad" etc. The proper names of these "Mino" are "1) "Mino Raam", 2) "Mino Ashishvagh", 3) "Mino Aasmaan", 4) "Mino Maarespand", 5) Mino Aneraan", 6) "Spentaa-Mainyu", 7) "Spentotemo Mainyu" and 8) "Anghra-Mainyu". The first five are the proper names of the five days of the Zarthoshti month. The last three appear in the sacred "Gaathaa". Of these three "Anghra-Mainyu" was created by "Daadaar Ahura Mazda" to aid the "urvan" in his spiritual progress on the Principle of "Jooz".

A-noo-shahe-Ravaan : It is a common practice amongst, the Parsees to designate a de-

parted soul as "A nooshahe-Ravaan". The living soul is known as "Zeendeh-Ravaan". But, in the Light of Ilme-Xnoom, "Anooshahe-Ravaan" are not the departed souls. The word "Anooshahe" implies "deathless immortal". Naturally, the departed soul who shall have to take birth again on the earth can not be said to have gained immortality. Thus, such a soul can not be referred to as an "Anooshahe-Ravan". On the other hand, the question that arise is : What is the state of deathlessness?

The Divine Science of Xnoom explains that a person who has led his whole life in piety; followed the rules laid down in the form of Tareekat "by the religion he is born into; helped during his life time as many co-religionists who desired with great eagerness and in all earnestness to practice the religion and had worked throughout his life time to transform the evil hegemony of the "Asare-Taareek" into the good and beneficial influence of the "Asare-Roshni", is not reborn on earth. Such a person has done with all his "Keshaash" and has no reason whatsoever for a re-entry into this corporeal world.

Instead, the departed soul leaves this world for good and enters into the region known as "Daadaare-Gehaan" from where he continues his homeward journey till he approaches the "Abode of Ahura Mazda".

Hence, "Anooshahe-Ravaan" are those departed souls who by the virtue of their piety have broken of completely from the process of re-births on earth (khanirath Baami). They are not reborn because they have no more "Kesh-aash" to suffer.

Urvan of Ahura : The "urvan of Ahura Mazda is also known as the "Maanthra-spenta". It is known so because the "Baa-odang of Ahura": is in tune with its 'urvan' "Ahura"

Himself, His "urvan", His "Fravashi", His "Baa-odang" and His "Tevishi" together form a team and carry out the functions in the Cosmos. Such a team-work is spoken of in the Sacred Scripture as "of like mind, like speech and like deed". This is the reason why the Avesta word, "Haamo" is used in the "Gaathaa A-hunavad" (31:7). Their team-work gives rise to "Zarvaan".

According to the philological studies, "Zarvaan" implies "time, period, age". But it is not so in the Zarathoshti Ilme-Xnoom. According to it, "Zarvaan" is a kind of energy that aids the universe in its spiritual progress. From this "Zarvaan", consciousness comes into existence and with it a series of higher "Urvan" become manifest. The first and the foremost is that of "Ahura Mazda" followed in sequence by "Ameshaaspanda", "Mino", "Farrokh", "Dae", "Yazad", "Nabaanazdisht", "Pa-o-eeryo - takesh, "Ashaa-oonaam and then "Asha-onaam".

Daham Yazad : According to the traditional religion - liturgical ceremonies, the ceremonies (kriya) pertaining to "Daham Yazad" was performed for the "A-noshe" (the departed soul) as well as the "Zendeh" (the living soul). The reason is that "Daham yazad" presides over the ultra-physical and physical elements. These elements are essential for the formation of the "Aravaahi" and "Jeesmaani" regions of the "Aalame-Nisti". The contact with "Daham yazad" is therefore, absolutely necessary as long as the "Zendeh Ravaan" and the "Anooshahe Ravaan" do not progress further beyond these two regions.

The Divine science of xnoom states that "Daham yazad" acts as a Custodian and Deliverer of the ultra-physical and physical elements. Thus, he has to perform two distinctly different functions. He is therefore, known by

two different names according to the functions carried out.

These names are : 1) "Daham yazad" and 2) "Daham Vispeshaa". As "Daham yazad", this Holy Angel collects all the physical and ultra-physical elements of the departed souls on the day of "Chahroom". It is for this reason that a special "Aafringaan" ceremony along with the recital of the chapter on "Daham yazad" is performed. From the dawn of the "Chaharoom" the three physical and the three ultra-physical elements that form the human body disintegrate through a process of the "Dokhmenashini" or "Khur-sheed Nagirishni. These elements are drawn towards their "Kuraraa" (destined planes). Yet these elements are linked together to the "urvan" by means of a so called "blue cord" during the spiritual progress.

Ilme-Xnoom further adds that "Daham yazad does not lend any direct aid in the spiritual Progress to the "Anaasar" of the "urvan" linked to it. The "urvan" alone is responsible for the spiritual progress. The function therefore, of "Daham yazad" is to take charge of the "Anaasar" from the body of the departed soul for some time till the "urvan" is ready to come back on earth again.

When the time for rebirth draws nearer, "Daham yazad" gives back all the elements in his custody. From these elements, the physical and the ulter physical body is formed. Ilme-Xnoom stresses that the "urvan" has to work for its own progress and that no power on earth or in the Cosmos shall aid the "urvan" or do something on its behalf. These "Anaasar" are drawn towards the "Arvaahi Aalam" and remain separated from the "urvan" although the link mentioned above still exists, just as it was before.

The "urvan" in the above region regain

better consciousness than it had at the time of shedding the mortal frame-work.

Yazdaan-parast : Before the advent of Asho Zarathushtra, the Iranians called themselves as "yazdaan-parast" (worshipper of yazdaan) or "Mazdayasni" (worshipper of Mazda). As they were worshipping the Divine Forces, "yazdaan" they called themselves as "yazdaan-parast".

Gayomard : was the first Iranian chief to establish a dynasty. It came to be known as "Pasndaad-iyann" dynasty. All the Kings belonging to this dynasty were well-known for their piety. They acted as "shah-Mobed" (King-priest) because they were political head as well as spiritual head of the tribe and the country. Some of the renowned kings of the Peshdaadiyan Dynasty were Gayomard, Hoshangh, Tehemurasp Jamsheed, Faridoon and Mino-chahar.

Ilme-X-noom states that they were so pious that they spent their whole life in communion with Mazda. Even, at times, the Evil Forces were quite powerless against them.

After the end of the Peshdaad-iyann dynasty came the "Kayaanian" Dynasty. Some of the illustrious rulers were; Kai kaboat, Kai kaaos kai shiyaavux, Kai Lohraasp and kai Vistaasp. They were - according to Xnoom-all the possessors of the "Kayaani Khoreh" and so this dynasty came to be known as "Kayaani Dynasty".

In the sacred Avesta scriptures it is stated, "ughrem kavaem khareno mazdadaatem" - the lofty "Kayaani khoreh created by Mazda".

The kings of these two dynasties are also known as "Vaxoor" meaning "prophet". In Pahlavi writings they are titled as "khodaayasaan". In ancient times, the history of these kings were recorded in the books known as the "khodaayaan Naamah".

ELEMENTS OF XNOOM:

Behzaad

Ilm-e Khaastar. According to the teachings of the Divine Science of Xnoom the ancient Iranians were in possession of a detail explanation regarding electricity. It was termed as Ilm-e Khaastar.

There are eighty one type of electricity operating at various planes in the entire Cosmos. Of these forty-five are directly linked with the fifteen of the sixteen Fire-energies functioning in the Cosmos. The remaining thirty-six "**Khaastar**" belong to the artificially obtained, electrical energies. These artificial electrical energies are produced in many ways. They are :- (1) By the friction of the two rough surfaces; (2) By the amalgamation of two or more particular metals in certain definite proportions; (3) By the actions of the mineral salts on the "Fraq-do" of the flowing waters of the rivers, seas, etc.; (4) By the actions of the certain metals on the "Fraq-do" of the flowing waters and the "Aatash-e Vohooфриyaan"s Fire energies; (5) The reaction that takes place by the formation of various compounds of different metals or mineral salts; (6) By the friction of the two chemical substances in water; and (7) By heating certain metals to a certain degree with or without mineral salts and then dipping them in the liquid (any). This "Khaastar" has relations too, with all the thoughts, words and deeds of the human beings and spreads itself around in the region of the Celestial Poles.

In the light of the Ilme-xnoom, the "Khaastar" attracts "Khaak" (earth, dust, soil) more powerfully towards the North Pole than the South Pole. As a result, there is more of land in the Northern Hemisphere

and less of it in the Southern Hemisphere. Again the Northern Hemisphere is densely populated due to more land.

The people who inhabit the land belong to any one of these "Zheeram" (religion). 1) "Barzeesh" (Mazdayasni); 2) "Taarak" (Hinduism); 3) "Haashem" (Islam); 4) "Naheed" (Jewish); 5) "Kaivaan" (Christianity). The people are enjoined to practice the religion they are born into. In their daily life, some people practice their religion faithfully and endeavour to be good in thoughts, words and deeds. But, many take life easy and are prone to be victims of bad thoughts, words and deeds. These good or bad thoughts, words and deeds form into "**Gubbaar**" (clusters) and accumulate. Such an accumulation of good and bad "Gubbaar" is termed as "**Pa-iri**". This "Pa-iri" is formed in any one of the two poles. The good "Pa-iri" is tugged away to the South Pole. The bad "Pa-iri" gets concentrated at the North Pole. It is common knowledge that in all eras, there are more irreligious men than religious ones. Thus, the "Khaak" formation is more in the Northern Hemisphere. It is for this reason that the North is described as the "dwelling place of Dru-jih". It is also known in the Sacred Scriptures as "**Apaakhtar**" the region of bad existence.

The celestial South Pole has all the good "Pa-iri" and in this region is the "Markaz (station) of "Daadaar-e Gehaan".

The Divine Science of Xnoom teaches that all things on this Khaneerath Baami (our earth along with close surroundings) are classified into "Mavaabedeh selase"

(three kingdoms). They are:- 1) "Makhlookaat-Haivaanaat" (animal kingdom); "Makhlook-aat-e-Nabaataat" (vegetable kingdom); "Makhlookaat e Jamaadaat" (mineral kingdom). These three kingdoms are envelopped by the "Vaayu-upara-ka-irya" (atmosphere) which extends upto sixteen "Farsang" from the surface of the earth. This atmosphere is very valuable for the existence of all the things in these three "Makhloo-kaat". This "Vaayu-upara-ka-irya" is divided into four divisions; each one extending upto four "Farsang." The function of each division is inter-linked. The first layer that extends upto four "Farsang" from the surface of the earth has life-sustaining elements and support human life and combustion. The second layer support animal life. The third layer support the entire flora and the last support the minerals.

Owing to the incessant activities of these kingdoms, the sound energies are produced and these brush along with the "Vaayu-Upara-ka-iryo" and the friction causes a sort of static electricity in the atmosphere. This static electrical charges produce "Gubbaar". The rays of the sun attract these electrical charges - now in the region of the "Dakhyu" of "Meher" and bring them to the outer most layer of the atmosphere where the harmful charges are filtered thoroughly and form into the clusters of "Hariri" (microbes)

As there is more of water and less of land in the Southern Hemisphere, such "Hariri" is quantitatively less and effectively weak than in the Northern Hemisphere. There is a principle in operation in the cosmos which states that everything that emanates from its origin is attracted back to its origin. Hence all good or bad "Hariri" are attracted to its origin. This is the

reason why "Khaak" possesses the property of attraction and not repulsion. As the human body has "Khaak" elements, the dirt or dust particles cling to the body.

According to the teachings of Ilme Xnoom, the electrical charges that are produced by the bad "Hariri" are termed as "Gaashak". When the sun shines, its rays pierce this "Gaashak" hegemony and keeps its destructive forces under control. But, during the night, these forces pick up momentum to such an extent that even the recitations of the "Maanthra" by the common Mazdayasni - Zarathoshti becomes ineffective. It is therefore forbidden to recite the same during the midnight and after sunset for 36 minutes. No doubt, the moon reflecting sun's rays, endeavours to check the onslaught of the "Gaashak" but it is not so effective.

A lighted lamp of vegetable oil in the house also lessens the "Gaashak" forces to some extent. Electric light and lamp of mineral oil do not possess the property of controlling the "Gaashak" onslaught.

Such lights, on the contrary, attract the "Khaak" and thus, strengthen the "Gaashak". Moreover these lights weaken the vital organs of all living beings and the functions carried out by them are improper.

* * * *

TAREEKAT: The Divine Science of Xnoom, explains that every Mazdayasni Zarathoshti who has practised all the "Tareekat" and observed them faithfully and not liable to undergo the re-brith cycle. But, the present era in which we live is such that the practice of them, is not possible. They who could not practice have to be re-born.

Even the Shah of the Mazdayasni Iranian Empire had to practise the "Tareekat" to develop a Fire-energy known as the "Aatash-e Na-iryō-sang" which lay latent within them. This "Aa-tash" was situated round the navel region of their body. As a result, "Khoreh" (aura-halo) shone brilliant by around the body. It was known as the "Ka-yaan Koreh", such rulers belonged to the "Ka-yaa-ni" dynasty.

No doubt the rulers of the other dynasty viz., "Hu-Aafreed", Achaemanian, Saasaanian were indeed Mazdayasni, but were not the possessors of this "Ka-yaan Khoreh" because of their lack of observing of the "Tareekat" of "Ashoi". Therefore, their dynasties came to be known from their predecessor's proper names.

"Tareekat" is very important for keeping the "Khoreh" clean and brilliant. Even the common Mazdayasni-Zarathoshti have to observe these "Tareekat."

The first "Tareekat" of the day in the life of a devout Mazdayasni-Zarathoshti is observed at the time of being awake and getting out of bed. One should get up very early in the morning. If not possible, getting up an hour before sunrise is desirable. In case of illness or old age getting up at about 15-20 minutes before sunrise is permitted. Stand on the spot you step out of bed and facing any direction save the north, stoop to touch the ground. Recite an "Ashem vohu". During the recitation, think: May the Good currents of Dame Nature surround my "Meher-i A-ipi" (personal magnetism). Then, bow thrice - each time, expressing the following "Mithra" - "O Ssen-daarmard Ameshaspand! Obeisance unto thee a hundred-fold times" Then, face the East and without reciting anything, untie the "Kasti"

from the waist. Now, recite: Xna-othra Ahu-ra-he Mazdaa - O Ashem Vohu (1). Then recite the complete text of the "Ahurahe Mazdaa-o" prayer "Kem Naa Mazdaa" and "JasMe Avanghe Mazdaa" are not be recited by the laity.

After completing the prayer, take a little "Aab-e-Zar" (bull's urine) in the hollow of the palm of the right hand and recite the "Nirang" of "She-kaste She Kaste Sha-i-taan thrice. Subsequently, wet both the palms with the "Aab-e-Zar" and apply it to the whole body along with the recitation of "Ahunavar" thus: (1) Ya-thaa-va-iryō" when applying on right hand (2) Ya-thaa - when applying on left hand till the tips of the finger (3) "Ya-thaa" when applying both hands on the forehead, round the face, neck, ears, throat, [4] and [5], "Ya-thaa" when applying on the right leg and the left leg respectively.

During the applications think: "May the forces of "Teer-e-Gohar" (Darkness) not affect my "Ushtaan" (Life-giving Energy) and be drawn towards the ground and form into good manure. May these applications give me strength to avoid the evil thoughts that come to my mind because of this onslaught. Dry up the wet parts by dry sand if available or wait to get it dry by the natural process of vaporization. Recite "Xna-othra Ahurahe Mazdaa-O. Ashem Vohu (1) and wash the parts or have a bath.

The "Baaj" to be observed for the bath is as follows: All the clothes required, cold or hot water, towel, "Aab-e-Zar", dry sand etc., be ready for use in the bathroom. The reason is that it is a sin to move or talk without "Sudreh-Kasti" on our body. First recite "Xna-othra Ahura-he Mazdaa-O, Ashem Vohu (1) Then remove from your

body: (1) Kasti, (2) Sudreh, (in case of male the right hand be taken out of the sleeve first; for females left first), (3) pyjama (as explained in (2); (4) the head cover and (5) the slippers. After the clothes are removed, the palm of the left hand in case of males and right in case of females - be placed on the head and the index finger in case of males right and the left one for the females - is to be touched to the navel during the recitation of the "Baaj". Then apply "Aab-e-zar" as explained in the first "Tareekat" given above.

The Third "Tareekat" regarding the Nature's call is also essential. During the toilet, innumerable microbes spread about with the passing of waste matter out of the body. These microbes cause many diseases. It is for these reasons a "Baaj" has to be observed to protect the physical body from diseases and the "Khoreh" being defiled. The sound-energies of this "Baaj" act as a fortress around the body and make the microbes ineffective. Care is to be taken to use less water for water is one of the many favourable condition for their growth. After urination a lump of dry mud - preferably found at the delta of a river - was used but it is now not possible. If possible, a separate pair of slippers be used for this purpose. This pair is to be put on after the initial "Baaj" prayers and removed after coming out. Then the rest of the "Baaj" is to be completed. Then all the exposed parts of the body, face, hands feet - be washed well and the "Kasti" prayers be recited.

YAZAMA-IDE: The teachings of the Divine Science of Xnoom affirms that mere pronouncements of the word "Yazama-ide" during the recitation of the Sacred Avesta scriptures shall certainly fail to bring

about the desired results of attunement with the invoked spiritual spirit. No one can either attune or be one with spiritual entity unless his "Manthra" are backed up by his actions. One has to act differently with different spiritual entities. Eg. Those who want to attune with Ahura Mazda owe certain obligations towards him. Ahura Mazda created mankind. Thus, a devoted follower is bound by duty to love, respect and honour all human beings. The order is given as: First Parents followed by brothers and sisters and also the near relatives living with the family. Then come husband, wife, children, relatives, servants and helpless neighbours, co-religionists, citizens (all creeds) countrymen and lastly the people of the world.

He should follow the Principles of "Ashishwang-Parenti" (mutual obligation.) He should speak truth and keep the pledge given. He should always help the needy with expecting anything in return.

He who wants to attune with Behman Ameshaaspad has to concentrate his thoughts on the good and right side of the cosmos. His thoughts should pertain to Peace and Divinity. To attune with Ardibehesht Ameshaaspad, we must pay respect to Fire. Atashbehraam and Aglaaries must be visited frequently. Smoking cigars or placing dirt on the fire is sinful, similarly, to attune with other Ameshaaspad, Mino, Dae, Farrokh, Yazad we must not show disrespect, to the things over which they are nominated as Presiding Angels.

ELEMENTS OF XNOOM :

Behzaad.

Mithra - Maanthra :

One important law among the several other laws regarding the recitation of the "Maanthra" is the concentration of our "Mithra" on the line of "Ashoi". "Mithra" means "Vibrating thought energies". In our "Daena", each Avesta word has a special thought attached to it. This is significant because it aids the reciter in the concentration of his thoughts during the prayers. This important law is known in the Xnoomic parlance as "Mithre-Shaad - Baa - Ashoi".

The Zarthoshti Ilme-Xnoom explains that even Asho Ahura Mazda created the entire Cosmos on this law of "Mithra-Maanthra" the last known in the sacred Avesta Scriptures as "Zarwaan" and "Ahunavar". As these laws operate in the entire Cosmos, an "Urvan" (soul) can progress spiritually with their aid. Knowing this, our Asho Zarathushtra gave appropriate "Mithra" along with the "Maanthra". This makes it clear that the "Maanthra" can not show its efficacy without concentrating on the "Mithra" linked to it. Just as a tree can not grow out of a seed only but requires other agencies such as soil, sunlight, water, fertilizers etc. to help it to grow and bear flowers and fruits similarly, the "Maanthra" requires other agencies such as "Mithra", "Tareekat" "Meher-e-Afzaa" to aid the "Maanthra" to blossom and bear fruits, so that when an "urvan partakes them, it acquires the required holiness necessary for the spiritual advancement.

Fortunately, by the grace of the Lord, we still possess a very small section of the original "Maanthra" - though in a seedling form-with us. Yet, we shall have to learn to plough it with the "Mithra" - the soil of "Meher-e-Afzaa" (truthfulness) and in the end reap it with "Ashoi" to yield a rich crop of goodness from the "Maanthra". To cite another example: if the "Maanthra" is a sharp blade of a sword, then the "Raadh-Mithra" (the Right Thought) is its hilt. The sword can be wielded only for some good purpose if the wielder has attained a certain degree of "Ashoi". Otherwise, no good shall come from it. The "Maanthra" without "Ashoi" and "Raadh-Mithra" bear very less fruits. It is, therefore, necessary that while reciting the "Maanthra", our mind should be calm and away from earthly thoughts, attractions and influences.

We are now aware - from above Xnoomic exposition - the significance of the "Mithra" regarding the "Maanthra" and we are fortunate enough that we still possess them. All the Paazand "Maanthra" are nothing but the "Mithra" contained in the Avesta not extant at present as these were withdrawn from public use some centuries ago.

The Divine Science of Xnoom states that the Paazand texts - although in the form of "Mithra" - are also composed in accordance with the principles of the "Stota-Yasna." During the times of Asho Zarathushtra, the Avesta "Maanthra" were

recited along with their "Mithra" in the then spoken language "Kayaan Pahlavi". Every Mazdayasni-Zarathoshti was taught from the beginning the appropriate "Mithra" our mind should focus upon. The "ya-ozdaathregar" were taught additional "Mithra" to suit the religious ceremonies. Unfortunately, this practice has become obsolete among the Behdin and the Aathornaan since some centuries past. Not only has the concentration of the "Mithra" become impossible but our mind is filled with earthly thoughts during prayers. We even fail to think of Asho Ahura Mazda during the recitation of the "Maantha". One important point to bear in mind is that "Mithra" does not mean any good or holy thought but the right original thought as explained in the Mazdayasni Zarathoshti Daena. To cite an example : the lofty "Mithra" the Ya-ozdaathregar had to focus his thought upon is still extant in the form "Dhoop-nirang" or "Dhoop-Saarnaa" text though incomplete.

Any other "Mithra" however good is considered as "Gayar-Raadih" (not appropriate) thought. No other forms of thought meditations are permissible. All the different religions have prescribed their forms of meditations which are dissimilar and non-uniform. The reason is that all the "Urvan" do not have similar defects and degree of spiritual progress. Hence, each religion has its own pacific and particular form of "Mithra" - which is unique to the particular grade of the "urvan" born into. It is the only Path for the "urvan" to progress.

2) Initial Period of the "Zaravaanahe Daregho Khadaateh.

The Divine Science of Xnoom teaches

that every "Zaravaanahe Daregho Khadaateh" begins with the race of people pertaining to the "Barjeeshi Jzeeram". These people practised the "Mazdayasni Deen". At that time all was good on earth and there was no evil. But with the passage of time, Evil who was looking for an opportunity to come to earth got a chance to creep in.

It was around Zahqak's reign that Evil made a triumphant entry into the ways of human life. This is the time, the "Daeva-parasti" took roots and was ever aware of seizing as many opportunities to devour the good within the human beings.

In each "Zaravaanahe Daregho Khadaateh" when the evil forces gain momentum, Asho Zarathushtra descends on earth to smash the major part of their activity and curtail the rest of it. The Pious Prophet also creates the right atmosphere for the coming of the other religions in future. This smashing of the evil activities is known in the traditional lore as "the killing of the evil" Toor Baraatoor".

"Toor Baraatoor" is a word of the then spoken language - the "Kayaan" language. It means "the highest peak of vice". This height of the evil has to be smashed to some degree : hence, Nature sends Asho Zarathushtra as "azaazal", which means "the highest peak of virtue" to fight against the evil forces of "Toor Baraatoor" so that the right atmosphere for the propagation of good prevail. Ilme-Xnoom states that this word - "Azaazal" was mispronounced as "Azaazeel" meaning an angel. The significant point to remember is that all religions come after the smashing of the "Toor Baraatoor" and thus after the

propagation of the "Mazdayasni-Zarathoshti Daena".

The Zarathoshti Ilme-Xnoom teaches that in the last "Kaivaan Hazaaraa", the concluding part of this period is very inauspicious. In this period, the people mix up the religions in the name of universal brotherhood. Inter-communal marriages are encouraged. Similarly, several such marriages - though on a small scale - before this "Hazaaraa" take place. Such marriages create confusion in the spiritual advancement of the "urvan". To stall this confusion, the "Raaenidaar" of the concerned period comes into this world. The names of these "Raaenidaar" are recorded in the serial order as:- "Behraam Varzaavand", "Hoshedar Maahaa" and "Hoshedar Baami". But, in the concluding period of the Hazaaraa, it shall be so complex that a great soul named "Soshyos" who is of a higher rank in the spiritual progress shall be born.

The Divine Science of Xnoom asserts that during the concluding period of the "Kaivaan Hazaaraa" anarchy and chaos shall become the order of the day. Earth quakes of great intensities, Volcanic eruptions, tidal waves and crimes very sinister shall occur frequently, innumerable types of diseases shall rot the soul and physical body of the human beings. Finally, the land shall be covered up with huge icebergs, sometime well before this occurrence "Soshyos" - who is next to "Asho Zarathushtra" - shall take birth on earth.

"Soshyos", on the strength of his piety, shall lead all the good "Hevaanaate - Naatekaa" (human beings), "Hevaanaate - Mutlak" (animals), "Hevaanaate

Nabaataat" (trees and plants) and "Hevaanaate-Jamaadaat" (minerals) to a safe place somewhere in the region of the North Pole. This place is recorded as "Paameer". Then the natural catastrophes begin destructing as much of the surface of the earth as possible at each strike. The geographical conditions in the "Paameer" region shall remain pleasant - as if the Eternal Spring has dawned over the region. These saved human beings of the region - along with the animals, trees and plants and the minerals shall be well-sheltered from any damaging onslaught of the glacial deluge. Such humans are noted as the "Mehaabaad" which means "preserved from the deluge", when the earth once again gets free from this devastating effects of the deluge, the "Mehaabaad" tribe redescend on earth to commence a new evolutions. Thus, the beginning of every "Zaravaanahe Darego Khadaatahe" is made by the "Mehaabaad Mazdayasni" tribe. Worshipping "Mazda" is the one and only one religion.

According to the teachings of the Zarathoshti Ilme-Xnoom, such "Zaravaanahe-Darego Khadaatahe" have come into being a great number of times and many has yet to come before our "khanirath Baami" merges back into the "Aravaahi Alam". When the new "Zaravaanahe" dawns the same geographical conditions, holy souls of all religions, other common souls etc. come back to aid in the spiritual progress which is the main aim of the creation. It is always same at the end of the each "Zaravaanahe", when the "shoshyos" preserves all that is good in the creations and shifts the chosen living beings - both men and animals - as

well as the plants to the same chosen region the "Paameer". They also call themselves by the same designation - the "Meh-Aabaadiyaan Mazdayasni".

The Divine Science of Xnoom teaches that around 13,500 years have elapsed since the beginning of the present "Zarvaanahe Daregho Khadaatahe" (i.e. 11,000 years of "Barjeesh" period and around 2,500 years of the present period of "Haashemi". "Zaravaan" is a long length of time. Hence in the "Aasheer-Waad" prayers the newly married couple is blessed as "Misle Zarvaan derjeevashni bad". (Like the time mayst ye be long-lived.)

With the beginning of each new "Zaravaanahe Daregho Khadaatahe", the group of living beings as mentioned above saved by the "soshyos" in the last "Zarvaanahe" come down again on earth from the "Paameer" region. They belong to the "Barjeesh Jheeram". Thus, there is only one religion viz., the Mazdayasni Deen i.e. the worshipers of Mazda. They have one and the same customs and way of life. So also, same are their "Keshaash" (retribution).

According to the teachings of Ilme-Xnoom, the place this good tribe reside on is termed as the "Iran-Vaej". Here, with the passage of time the different Aryan groups are formed in accordance with their "Kullyaati-Keshaash". They assemble at various different spots on earth. The new "Iran-Vaej" is around the region of Central Asia extending to Asia Minor on one hand and towards the province of "Aazarba-eezaan" on the other. From

these two sides, the limits go on extending further and further - with the growth of the population - and occupying the countries of China and South-East Asia in the east India and Africa in the South, the European countries to the West and Russia in the North. In the beginning, the people led a nomadic life. They had to move from one place to another in search of food and for pastures for their cattle.

With the advent of evil on earth, these groups differed in their ways of life. Some stuck to Virtue, the others stuck to Vice. Those who practised virtue called themselves as the "Yazdaan - Parast"; while those who took to evil and vice called themselves as the "Daev-Parast". On this count, their religions came to be known as the "Yazdaan-Parasti" (the worshipers of Yazdaan) and the "Daev-Parasti" (the worshippers of Daev).

It is noted above that in the beginning of each "Zaravaanahe-Daregho-Khadaatahe" the holy "urvan" (souls) of all the religions who were rescued by the "soshyos" in the previous "Zaravaanahe" and afforded the sanctuary in the realms of "Paameer" made use of a common language known as the "Aasmaani" language. It was so called because it was the language of the Heaven and was based on the Principles of "Stoota Yasna". Thus, this language has no grammatical rules and exceptions. But with the divisions among the people, different languages were derived from this main "Aasmaani" language but not based on the Principles of "Stoota-Yasna".

Elements of Xnoom : Behzaad

Maanthrakhani : This term means "the recitation of the Sacred Avesta Scriptures." These scriptural Avesta texts are called "Maanthra" or powerful holy spells.

The modern Parsees are the descendants of the "Mazdayasni" race who worshipped "Mazda". This race, according to the Divine Science of Xnoom, belong to the "Barjishi Zheeram." Their prayers are known as Avesta by some philologists. But, really speaking, they are known as "Maanthra". They are specifically prepared for the upliftment of the "Urvan". This term, therefore, makes clear that the "Avesta Maanthra" were not meant for eulogising "Ahura Mazda" but to apply them as holy spells for acquiring piety and aiding the "Urvan" to attain "Farsho-gard" (Salvation). These "Maanthra" are either composed in prose or poetical form.

It is generally assumed by the philologists that the language spoken when "Asho Zarathushtra" spread the Message of Mazda was Avesta. They believed so because the most ancient part of our sacred scripture was scribed in Avesta. The Divine Science of Xnoom states that this assumption is totally false and baseless. The language spoken during the reign of the "Kayaani" ruler-Shah Vistaasp was known as "Kayaan" language. Ilme-Xnoom, further, teaches that all our prayers right from the time of "Asho Zarathosht" to the last "Raa-e-ni-daar" were synthesized according to a certain specific science termed as "sta-ot yasna". Thus, the prayers when recited produced some sound-energies beneficial both to the reciter and to the world around us.

Rules regarding the recitation of Maanthra.

In "kadeem" Iran, the sacred and beneficent Avesta "Maanthra" were not merely rattled off as we do at present. There were specific rules and regulations to be followed for greatest benefits. The set formed by these rules was divided into two groups. One set was called "Pa-iti Frasaa-o" and the other was known as "Ratu-Friti". The rules to be observed for the health and hygiene of the "Tanu" and "Ga-ethaa" (external and internal parts of the body) and for the brilliance of the "Khoreh" (aura)

constitute the group of "Pa-iti Frasaa-o". This set of rules is recorded in the "Nask" named "Yathaa". The second set of rules is regarding the recitation of the Avesta "Maanthra" on different occasions and is called "Ratu-friti". This set is noted partly in the "Nask" named "Mazdaa-i" and partly in the "Aa Nask".

The observances of these rules at present is not possible. So, only the possible ones are listed below :-

- 1) During the recital of the "Maanthra" the whole body should be covered properly in white garments, such as,
 - a) "Sudreh" prepared from white cotton cloth. It should have nine-and only nine-seams. It should be as long as reaching the knees,
 - b) a white pyjama of cotton cloth,
 - c) a white cotton cap or scarf,
 - d) if possible, white cotton gloves or socks be worn to cover hands/legs.
 - e) if possible, a wooden "Paavri" (Slippers) with a sheet of copper metal nailed on it.
- 2) The place and time should as far as possible be the same. The best time for reciting the prayers if possible is between the beginning of the "Ushahin Geh" and the beginning of the "Haven Geh". No commoner can recite the "Maanthra" during the 72 minutes after the sunset and 100 minutes after local midnight.
- 3) Certain rules have to be observed while reciting the "Maanthra",
 - a) All Avesta "Maanthra" should be recited aloud. All the Paazand ones are to be whispered in a very soft tone.
 - b) In the "Haavan Geh", the beginning of the recital should be in the low tone and rather slow. Then it should be raised and a bit fast when in the middle of his prayers. The ending part should be the loudest and quickest.
 - c) In the "Rapithwan Geh", the entire recital from the beginning to the end - should be done in the same not too low not too high tone. The speed should be same too.

- d) In the "Uzeeran Geh", it is just the opposite of the recital done in the "Haavan Geh". The beginning tone loud, the middle soft and in the end very low tone. The speed of the recital is also the opposite. Very fast in the beginning, little slow in the middle and very slow in the end.
- e) In the "A-ivisruthrem Geh", the recital of the "Maantha" is soft in the beginning, loud in the middle and low in the ends.
- f) In the "Ushaheen Geh", the recital is soft at first and loud in the middle as well as in the end.
- 4) "Maantha" should be recited as far as possible all alone. It should be as far away as possible from filthy places, toilets and latrines. Any menstruating woman should not be near.
- 5) "Maantha" should not be recited by the person suffering from fresh physical wounds from which pus and blood ooze out continuously.
- 6) Menstruating women should not recite any "Maantha", except "Yathaa", and "Ashem".
- 7) Eating, drinking, talking, making funny gestures are forbidden during the recitals of the "Maantha".
- 8) "Maantha" should not be recited any time in the North direction, except at night if the reciter wants to recite before the moon in the north.
- 9) Do not move about or swing from side to side during the recitations.
- 10) Those who desire to recite "Maantha" should practise Virtue and keep away from Vice. The Virtues are : a) Truthful in speech; b) humility; c) calm and mild mood; d) honesty; e) love, compassion and mercy; f) "sepaasi" (worshipping) of moderation and temperance; h) "Naa-Kasi" (I am nothing, thou art); i) respect and reverence to all elders or young; high or low etc. The vices to keep away from are : a) revengeful nature; b) anger and wrath; c) falsehood and slander; d) envy; e) avarice; f) quarrel and strife; g) lust; h) arrogance and pride; i) hatred; j) breaking of a promise; k) evil and sorcery, etc.
- 11) In case, one is compelled to break up the "Maantha" recitation for toilet purposes or some any other urgent matter - one can do so provided he says his "Kashti" prayers once

again and then continues from the point he had stopped to complete his prayers.

Prayers are necessary, not because they praise "Ahura Mazda". He does not need them. He is "Harvesp-Twaan" (Omnipotent) and is able to do whatever he desires. To recite "Maantha" means "to work diligently, for the achievement of the "Asho-i" (Piety). This "Asho-i" aids the "Urvan" in the attainment of its "Frasho-Gard" (salvation) and merge back into Him-Prayers are therefore, not praising the Lord but doing good to our "Urvan" in its spiritual progress.

"Maantha" are absolutely a necessary from the spiritual point of view. Just as food is necessary for the physical body so are the "Maantha" for the "Urvan". The mind, of every being is so fleeting that it thinks and thinks and thinks almost every moment. It seems to have no cessation. In the Occult Science of Xnoom, these thoughts assume energies and are known in the Xnoomic parlance as "Mithra". A "Mithra" may be of "Gospandi" (good and beneficial) energies or of "Khrafastri" (bad and malefic) energies. A person is said to be of "Gospandi" characteristics, if he continuously work for acquiring the properties of "Gav" (virtuous) elements. He is innocent, humble, polite and ever ready to do and think good of others. He is a selfless being and always ready to give away his things without hoping to gain anything in return. His life is that of sacrifice and duty. On the other hand, a person of "Khrafastri" characteristics is selfish, ready to harm others for his selfish gains. He is always arrogant and impolite.

The word "Maantha" can be compared with the sanskrit word "Mantra". It means "holy spells".

"Maantha" is not and never was - a literature of the "Mazdayasni-Zarathoshti Deen". Ilme-Xnoom teaches that it is composed as the Divine Prescription to cure the ills of the Incomplete and ignorant "Urvan" of the "Barzeeshi Zheeram". "Maantha" along with "Mithra" and "yasna" was granted to us as spiritual gifts by our "Asho Zarathosht." These are collectively known as "Sanghaa" in our Avesta.

Because "Maantha" are in a form of a prescription to cure the ills of the "Urvan" - i.e. imperfection and ignorance, it is therefore, essential to make use of them as they are. Just as we take proper care in taking our medicines and take them as doctors

advise us, in that same manner, we should take care to use the "Maanthra" which act as a tonic to invigorate and bring zest to the "Urvan". This is the reason why we should not make any changes in the "Maanthra". Any change is certainly malefic as it might upset the remedial properties contained in them. Again, the "Maanthra" are not beneficial to the soul only but also beneficial to the physical body and the mind. They also alchemise the "khrafastri" characteristics into those of the "Gav". At times, some part of the "Maanthra" is recited as an act of thanksgiving to "Ahura Mazda" for all that he has bestowed on us from His Bounty. The "Maanthra" also give us courage to face the catastrophes and to bear the misfortunes that visit us according to our "Keshaas" (reward or punishment for our deeds).

So, the "Maanthra" is not a mere Zarathoshti literature as some scholars make us believe. It is sacred scripture containing valuable holy spells for curing the spiritual ignorance and speeding up the spiritual progress. It should therefore, be made use of with great care. Furthermore, the "Maanthra" are to be recited with the simultaneous observation of the Principles of "Drujh-Parezi", "Patet-Meher" and the "Tareekat". Without these practices, no amount of "Maanthrakhaani" shall yield any desired results, whatsoever.

"Drujh-Parezi" plays a vital role in the spiritual progress of an "Urvan". It increases "Asho-i", which, in turn increases the "khoreh". The human mind is continually influenced by what his five physical senses observe or come into contact with. These influences may be good or bad. If these are good, the moral values of the person are rated as righteous. Such a state is termed as "Ba-e-shaza" in the sacred scriptures. The word "Ba-e-shaza" implies "a state of healthy spiritual progress". If they be bad the moral values are reckoned as immoral. Such a state is designated in the scriptures as "Tabaesh" implying "An unhealthy state of spiritual degradation." "Taba-esh" is a sort of spiritual illness while "Ba-e-shaza" is a state of spiritual health. The Principle that controls these states is termed as ten "Andarz". This Principle is very difficult to pursue. When the "Maanthra" are recited, the "Sta-ot" are formed which act as a spiritual medicine to cure the "Taba-esh" agglutinated in the person. The state of "Ba-e-shaza" increases by the practice of ten

"Andarz". Here, the "Maanthra" act not as mere offering to "Ahura Mazda" but also as a medicine for the spiritual deficiencies.

All the "Maanthra" are indeed beneficial and result oriented provided that they are recited in the right manner, at the right time and backed by practising the principles of "Asho-i".

"Meher-Patet" is another essential. Some persons are prone to telling lies. This is one of the very grave spiritual ill of the "urvan". Many of us do not utter falsehood in very serious circumstances only but even at times when they are not required at all. This is, according to Ilme-Xnoom, a spiritual disease of the tongue. This is a very harmful habit resulting in the deceleration of the onward march towards the state of "Ha-omi".

This "uttering of falsehood" habit has to be corrected and it can be corrected by : 1) As soon as you utter a falsehood, you should draw the attention of the listener to whom the lie is spoken that you have the habit of uttering falsehood and hence what you said was a lie. Such a confession will bring great shame. To preserve honour, you will do something to avoid this habit; 2) In privacy, implore most earnestly to "Ahura Mazda" to grant you His Divine Blessings so that your voice of conscience prompts you to stay away from speaking when you are tempted to utter any falsehood, 3) Resolve to speak the truth 10 times for every one lie uttered. This will strengthen the habit of speaking the truth.

There are 3 modes of reciting "Maanthra". They are : 1) "Dren-jya" 2) "Mar" and 3) "Sraavi Gaathavya Vacha".

1) "Drenjya" : In this mode of recitation of the "Maanthra", a "Mazdayasni Zarathoshti" rattles off the Avesta text with rapidity without knowing the meaning of what he recites : but, he concentrates his thoughts that the "Sta-ota" (colourful sound-energies) formed by the recitations shall act as an active being and carry out the desired task and bring about the desired results. It is therefore, necessary to point out here that one should not swing from side to side - as is the habit of many otherwise, the sound energies will fail to frame such a form of a being as it ought to. He thinks of "Ahura Mazda" or the "Yazad" whom he invokes incessantly. During this

mode of recitation one has to stand erect.

2) "Mar" : In this mode of recitation a devout "Mazdayasni-Zarthoshti" follows the mode explained above in "Drenjya". The only difference is that he sits still in the "Do-zhaanao" manner. This is a peculiar way of sitting in which the legs are bent from the knees. The knees point to the right direction in case of males; and, to the left in case of females. To understand this posture easily, one can see the sitting portrait of poet Firdausi Tusi or any paintings of the Moghul era.

3) "Sraavi Gaathavya Vach" : In this mode of recitation, the reciter knows the "Mithra" of the Avesta text. In kadeem Iran, all the "Maantra" were recited along with the use of an appropriate thought. This appropriate thought is termed as "Mithra". The pronounced "Mantra" words and its appropriate thought, "Mithra", went hands in hand together. Unfortunately, this manner of reciting the sacred Avesta Scriptures is completely forgotten at present due to the guiles of the present times ("Zamaan"). If a person has developed the "Ashoi" by the practice of the canons of "Tareekat", "Meher-Patet" and "Drujh-Parezhi, the sound-energies produced by the recitations of the "Maantra" becomes more efficacious.

The Divine Science of Xnoom asserts that without working for the development of "Ashoi", the

"Maantra" shall never experience any desired results.

Some Quotes : Maantra

1) "Just as the Fire burns the hard, dry wood into ash, in the same manner, the Holy Maantra burns to ash the evil thoughts, evil words and evil deeds from their very roots. They conquer all chaos and spread spiritual order in every nook and corner of the cosmos. We praise and venerate such good and triumphant and efficacious Maantra:

(Haa 71:5,8).

2) "Spake Asho Daadaar Ahura Mazda unto Asho Zarathosht thus : O spitama Zarathushtra! Whenever, in the corporeal world, thou find'st thyself in the grip of fear of being lost in the labyrinthine ways of life or any calamity cometh down on thee, then do recite these Maantra. Recite indeed the all-prevailing Maantra aloud and with great faith".

(Farvardin Yasht 20).

3) "Thereupon Asho Ahura Mazda said, 'O Zarathushtra! These Maantra are full of Glory, My Glorious Maantra shall spread Divinity, distinguish good from evil and they are loftier than other creations of mine."

(Rashne Yasht 2).

In response to our article " Conversion Fanatics at the Parliament of World Religions " in Sept/Oct 93 issue of Dini-avaz Mr. A. S. Gotla of Pune writes that :- (Extract)

Dear Sir,

Mr. K. Irani says that "Parsis do not treat Fire as sacred" this is not only insulting, abusing but utter nonsense coming from one of the so called learned group of Mr. Ali Jaffrey. I think it is high time we parsis unite together and with one voice, boycott him from the community gathering. Not only that but Mr. Ali Jaffrey being a non Parsi has no right or authority to indulge in anti-zoroastrian activities. He has no right to give sermons in public, nor of performing Navjotes of non-zoroastrians and calling himself "Ratu". We Parsis, have been too lenient with everything, only because we have no strong religious leader nor council of mobeds who give advice and guidance on various religious subjects. We and our learned religious priests, who have the duty to protect and preserve our ancient zoroastrian religious customs and rituals, should now "PUT A FULL STOP" to this utter absurdity.

I hope you will publish this letter. Thanks for the eye-opener. Keep up the good work of informing layman.

Elements Of Xnoom : Behzaad

Akkal : Every human being possesses "Akkal" (intelligence) and makes use of it either in greater or lesser degree - in his everyday life. According to the Divine Science of Xnoom, it is divided into three categories.

1) **"Voojub - beel - gaeer"** : This type of intelligence lacks one's own effort in thinking. Nearly 95 per cent of mankind belong to this group. All of them blindly believe what others opine and believe them to be right. They neglect to think on their own. They hardly make any

3) **"Maa-hee-yat"** : This is the most desirable quality a person should develop. The people having this are rarely found. The probability of meeting one can be in the ratio of 1:1000000. The reason is that the person who has developed "Ahoor" (a faculty by the virtue of which one can distinguish good from evil and arrive at a right judgement) is able enough to see the right in everything. Ilme-Xnoom asserts that a person of the "Maahiyat" grade can never go wrong for several reasons. The two are : 1) They have attained a higher grade in "Ashoi" and, 2) They

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God Bless !

Yours truly,

Curset M. Patel

Founder Committee Member

attempt to know the truth.

2) **"Imkaan - dar - nafs"** : The remaining lot of 5 per cent come under this group. They hear patiently to what others have to say, then they think and rethink as they go on constructing their own conclusions. But such an opinion may not necessarily be right and may not agree with the principles that govern the Cosmos. The reason for this is that this group of people may not be practising the "Ashoi" and therefore, their sense to comprehend the spiritual side in its true perspective is almost a nullity.

analyse a problem in the following manner :-

- a) Kam = What degree?
- b) Kef = What kind of?
- c) Azaafe = increasing degree?
- d) Vaje = appearance, magnitude?
- e) A-een = draft, exposition?
- f) Milk = Possession, domain?
- g) Mataa = Favourable time?
- h) Fa-el = appropriate action?
- i) Infaal = Result?

Thus, the "Akkal" of a person of "Maahiyat" calibre remains in strict and perfect harmony with

the spiritual side of the universe according to the degree of piety he has attained.

Khalle-badan : In the Divine science of Xnoom, the abstract projection is termed as "Khalle-badan". Astral projection means "the capability of bringing out of one's soul from the physical body and allowing it to drift towards the destinations it desires." This spiritual skill is acquired by certain spiritually advanced souls, who, by its virtue, are able to draw out temporarily their soul from their body.

This mysterious skill is performed in several ways. Most of these persons - who are wicked - induce and allure evil spirit and succeed in projecting their soul. This is neither expedient nor desirable.

The pious band of "Saaheb-deelaan-saaheb" of the mystical "Dema-Vand Koh" practice this skill only after they have obtained the state of "Urune-Ushée". This state is possible when the three immortal constituents of the body, viz., "Urvan, Ba-od, Fra-vashi" come in direct link with the ultra-physical "Anaasari" constituents, viz., "Keherp, Ushtaan, Tevishi". In this state, the whole body - material anaasari and noori - is brought under the direct control of the Fra vashi. "Fravashi" draws the "Azaad Keherp" along with "Ba-od" and the "Urvan" out of the physical frame-work and this may extend to great distance while the "Maadar-Keherp" remains in the human body along with the physical constituents viz., "Tanu, Ga-etha, Azda" and supports the life till the drawn part of the body re-enters. "Khale-badan" was practiced by pious men with great caution and on rare occasions.

Mithre-bareen : This term is applied to the Thought Original and of Par Excellence degree. It is the Original Thought-Energy of "Ahura Mazda" who thought of it before He began to create the Cosmos. Thus, "Mithra-bareen" was the "Humata" of "Ahura Mazda". This "Humata" brought the "Urvan" suffering from the "Divine Ignorance" from the dazzling immortal realm of "Hasti" into the transitional - made of ultra-physical and physical elements - realm of "Nisti". This descent of the defective "Urvan" from the the "Hasti" into the "Nisti" and the Principle guiding the functions is collectively known as the "Mazdayasni Deen" (the Principle of Infoldment of Spirit into Matter).

These defective "Urvan" are enjoined to achieve

Dini - Avaz.

complete spiritual advancement and thereby become perfect and ascend from the "Nisti" into the lofty "Hasti" realm again. This Principle is known as the "Zarathoshti Deen" (the Principle of Unfoldment of the Spirit from Matter). This is the Xnoomic explanation why our religion is called the Mazdayasni - Zarathoshti Deen.

Furthermore, the Divine Science of Xnoom informs that there were 21 "Nask" of the "Maanthra-spenta". These "Nask" contained the divine sciences pertaining to different topics, such as, "Hasti," "Nisti", "Geti", "Garodemaan", etc., etc., etc., when "Ahuraa" emanates a thought (Mithra) it converts into energy. This thought-energy takes a form termed as "Keherp". This thought energy is the "Mithre-bareen." Many such "Mithre-Bareen" co-operate with the "Yazadi" (angelic) entities that function in Nature to reach the final aim of "Farsho-gard" (Salvation, renovation).

"Mithra-bareen" differ in degree and in their functions. To make it clear, the "Mithre-bareen" of "Ahura" is different from that of the "Ameshaaspend", this in turn is different from the "Yazad", and so on and so forth.

Ilme-Xnoom also teaches that these "Mithre-bareen" are 9,000 in number, and each differs distinctly from the other. The reason is that their "Sta-ota" (sound-energies) differ. Some of the "Mithre-bareen" of "Ahura" are in the holy "Gaatha" while those of "Ahuraa-onghaho" are in the "Khordeh Avesta."

Geezaa and Aatashe-Vohoo-Freeyaan : This Avesta term - philologically-means "one who loves and adores good." ("Vohoo= good + "friyaan" from "Fri" to love, adore). Due to such an implication, it is translated so. But, in the Divine Science of Xnoom, this word is taken as a technical term and as a proper name of a Fire-energy. It is a vital energy that functions in the body through food. This vital energy functions in the "Haivaanaat" (animal Kingdom).

We require "Geezaa: (food) for several purposes. The two most important purposes are, 1) for the growth of the body, and 2) for repairing the worn-out tissues of the body. All life representing the animal kingdom is full of strenuous activities. The anabolic and the catabolic processes go on

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incessantly. The body therefore, requires food to maintain itself in perfect health.

According to the teachings of the Ilm-e-Xnoom, "Geezaa" is required for the acceleration of the "Kuvvate-Naamiyaa" (Growth-power) as well as to build up the "Ga-ethaa" or "Aazaa-e-Ra-eeshaa" (all the organs of the body) The other important function of the "Geeza" is to energize the "Aatashe-Vohoo-Friyaan" within the body. The basic law of magnetism in modern Science state that the like poles or charge refer and unlike charge attract. Similar observations are also held by the Divine Science of Xnoom. On this principle, the food containing meat, fish and egg have the same charge as the flesh of a human body. So, there will be a repulsion between the "Aatashe-Vohoo-Friyaan" in the human body with that of the animal meat. Such a repulsion causes great harm to the brilliance of this "Aatash" which weakens the body or may even cause disease.

On the other hand, the vegetable food is good for the body. Vegetables contain "Aadare-Urvaazeesht". This term means "energising spiritual elements." It is derived from the root "uru" = wide + "Vaz" = to energize). This word denotes in the knowledge of Xnoom as "Vegetable Vital energy". It functions in the "Nabaataat" (vegetable kingdom).

If any one partakes of vegetable food, "Aadare-urvaazeesht" being of unlike charge is attracted to the "Aatashe-Vohoo-Friyaan" in the body. As a result, the brilliance of the "Khoreh" increases further and further and sheds aura all around the body which is vital in preserving the health of the body. It is, therefore, absolutely essential not to partake of meat, fish and eggs, alcohol and intoxicating drinks. It is one of the "Tareekats" to be observed.

All the "Urvan" take birth on earth with a purpose. The purpose is to see that "Ashoi" increases in each span of life made available "Ashoi" can never be gained without vegetarianism. Throwing further light on vegetarianism, Ilme-Xnoom teaches that a "Mazdayasni-Zarathoshti" who desires to adopt the path of "Ashoi" has to avoid as much as possible fleshy food, alcohol and drugs; for these are some of the things that spoil the "Khoreh". Vegetables build up brilliant "Khoreh".

As an "Urvan" progresses in its spiritual advancement it has to develop such vegetarian

habits. Again, no vegetables growing under the soil should be partaken of as food. The reason is that such vegetables contain plenty of "Khaak" (dust, earth) elements. The body as it is made of "Khaak" and such food will accumulate more "Khaak" in the body. More the "Khaak" in the body, the "Urvan" is likely to give way to sinful temptations. Hence, vegetables growing above the soil should be used only as food. Yet, another reason is that the vegetables growing above the ground absorb huge quantities of solar energy and store it up in them. Such vegetables when taken as food are healthy not only to the physical body but also beneficial to the "urvan".

As the "Urvan" progresses further in the acquisition of higher grade of "Khoreh", it feels disinclined to partake of the vegetable food for the sustenance of its physical body. It now nourishes its physical body by eating dry fruits and milk. Again, on further spiritual progress, it stops taking fruits too and subsists on occasional drinks of milk only. This is because the "Khaak" elements are on their way of disintegration and the "Urvan" is likely not to take any re-births on earth.

Viewing the significance of vegetarianism from the standpoint of the "Aatashe-Vohoo-Friyaan", the occult science of Xnoom teaches that as the said Fire energy gathers more and more brilliance through vegetable food, it generates activities into the other four energies viz., "Aatashe-Daaraa", "Aatashe-Nairiyosangha", "Aatashe-Khoreh", and "Aatashe-Fraah". The development of these four "Aatash" energies are very essential for the aid the "Urvan" in its onward march to salvation. The development of the energy of the "Aatashe-Daaraa" enables to acquire the faculty of "Goshe-Sruteh-Khirad" that is to say- the spiritual inspiration, acquired by hearing spiritual knowledge from a holy man. "Aatashe-Nairiyosangha" enables a person to have "Hilaam" (dreams forewarning of the coming events). The rest two develop Divine Intelligence. Hence, vegetarianism is significant.

Editor's Note : Though vegetarian food is the ideal food for mankind, in today's world, the food we eat is not that of tarikat but of Karma. Hence one should not force oneself to be a vegetarian, but wait till there is a natural aversion to non-vegetarian food.

Right Education : The curriculum of Right Education has to run parallel to the Divine. Truth that functions in Nature. This Divine Truth is both unique and eternal, and, therefore, Ashc Zarathost has prescribed it for us. There are three Principles to test all actions committed by us. These principles aid us to distinguish a right action from wrong one. They are 1) "Mehroob - bit - tabe, 2) Gaaleb - bit - tabe, 3) Magloob - bit - tabe.

1) Mehroob - bit - tabe : This word is derived from "Mehroob" = go against + "Tabe" = nature. It, therefore, means "going against Nature, unnatural, wrong." All the instructions given in the educational institutions, all the actions performed and all the thoughts that do not go hand in hand with the Divine Truth come within the domain of the "Mehroob - bit - tabe" Such education, action, and thought instead of leading an "Urvan" towards its final goal show the way that leads him astray and thus create confusion in the spiritual progress. May be, such education, action and thought bring fruitful results but being unnatural, they may not last long or may blossom into some new "Keshash". The "Mehroob" type is considered less harmful because - sooner or later - there shall be an end to it. Thus, the "Urvan" may be fortunate enough to trace a better course. "Mehroob - bit - tabe" exists in all "Zamaan" (era, period). It is in a weak form during the good "Zamaan" and strong in the bad "Zamaan".

2) "Gaaleb - bit - tabe" : This compound term means "Command pre-dominance over Nature". Any system movement or institution, knowingly or unknowingly, go to the extent of destroying or wasting "Anaasar" (elements) of the good side of the Creation just for the sake of establishing supremacy of Man over Nature fall into this category. All possible destructive forces are made use of in this process. For example, everything in the Creation tends to move towards "Farsho-gard" (Salvation) but due to the forces of the "Gaaleb - bit - tabe", it tends to obstruct or go to the extent of delaying the process of spiritual progress. As "Mehroob - bit - tabe" exists in all the "Zamaan", it is not the same with "Gaaleb-bit-tabe". Its destructive influence is felt all of a sudden at one time and ceases never to return in that particular "Zamaan". The present Modern period pertains to this "Gaaleb-bit-tabe"s hegemony because much of the destruction is caused under

the guise of tests and experiments. This period will last till the coming of "Shah Behraam Varzaavand" when a new era shall begin.

3) Magloob-bit-tabe : This compound term means "in tune with Nature to get merged in the "Asare-Roshni". Any system, movement or institution that carries on its functions that run parallel to the constructive principles that operate in Nature belong to this category. They are the supporters and sustainers of all that is "Raadih" (right functions) in Nature. All these systems, actions or institutions achieve success in the end - no matter, if any temporary set-back or failure they go through on certain occasions.

Our present education system is mostly based on "Mehroob - bit - tabe". The children are taught for one reason only - to earn their livelihood and nothing else. No care is taken for the spiritual side of life. When they grow up they seriously lack in moral obligations and spiritual attitudes. To them uttering falsehood, deceiving others for selfish gains, omission of right actions and commission of wrong, possession of anything by fair means or foul, solemnity of an oath etc., bear no meaning. Their voice of conscience is no better than dead.

It is, therefore, the solemn duty of every devout Mazdayasni - Zarathoshti to see that his thought, word or deed pertain to the "Magloob - bit - tabe" so that his way of living runs parallel to that of Nature and thus ensure spiritual advancement. All the "Urvan" born on earth take birth for the sole purpose of achieving spiritual progress which shall bring them nearer and nearer to "Ahura Mazda".

Here, we come to an important question. How can one know whether one's thoughts, words and deeds pertain the "Mehroob-bit-tabe", or "Gaaleb-bit-tabe" or "Magloob-bit-tabe". This is not easy - and possible too-for several reasons. Only two of them are listed below which are simple to comprehend.

1) It is true that each cause has its respective effect for - according to the principles of Nature - no effect results without a cause. We are able to understand easily when we experience it. But, this may not happen always. The reason is that each human being has a veil dangling before his eyes. This veil is known as "Ezaab" in the teachings of Zarathoshti Ilme-Xnoom. This veil blinds him from

seeing the Divine Truth that operates in Nature. 2) The life span is so short that we are not fortunate enough to see the effect of a certain cause which take a very long time to produce it. Sometimes, this "Ezaab" prevents a person to believe this "Cause and effect" phenomenon.

DAYS & MONTHS

"Din yazad" and "Mino Maarespand" play a vital role from the beginning and during the imparting of the Right education. It is therefore, necessary that a "Mazdayasni - Zarathoshti child should commence its first lessons from one of these two days of any suitable month. No doubt, these two days are the right days for entering a child in a "Maktab" (School) but, the eminence of "Mino Maarespand" is greater than "Din yazad" regarding education because the rank of "Mino" is more sublime than "Yazad". The child who enters the school receives the blessings as well as favours from these angels. These blessings and favours help in the acquisition of the Right Education throughout.

"Mino Maarespand" is the Presiding Angel over the "Sta-ota Yasna". This "Sta-ota yasna" is the Prime Cause for the Cosmos to come into being. It can be said that it is the root of our cosmos. Every cause has its distinct effect and so the "Sta-ota yasna" - as a cause - resulted in the "Mithra-bareen" - an effect.

Furthermore, many historical events took place on this day of the last month of our Zarathoshti calendar - that is, the month of "Spendaarmard". A few are listed below :

- a) It was on this day that Asho Zarathosht walked over the sea, "Daryaave-Zahoon".
- b) Asho Zarathosht drew out the four legs from the stomach of the ailing horse of Shah Gushtaasp - "Aspe-Shee-aah" with the aid of his "Daham-Aafreetee" (blessings offered on some being by reciting some particular Avesta "Nirang").
- c) Asho Zarathosht along with his "Daham-Aafreetee" gave the consecrated milk to shahzaadaa Peshotan, a son of Shah Gushtaaspa and made him immortal. He gave a flower along with his "Daham-Aafreetee" to Jaamaasp, the wise Prime Minister of Shah Gushtaasp, and Jaamaasp

was able to see the Past, Present and Future. He gave a consecrated pomegranate along with his "Daham-Aafreetee" to Shahzaadaa Aspandiyar, a son of Shah Gushtaasp and made him invulnerable.

Roz-Maah : It is a matter of common experience that we say the name of the "Roz" (day) and the "Maah" (month) and the "Geh" (the division of the day) in many of our daily prayers. The reason given by many of our philologists is to impress upon the "Zarathoshti" that the recitation of daily prayers is kept note of in the "Book of our Account" in the next world and this book is referred before the judgement of reward or punishment is pronounced.

But, the real reason, according to the Divine Science of Xnoom, is that "Khorshed yazad" (sun) who wields great influence in the Cosmos passes through the different degrees of the Zodiac. Each degree is presided over by different "Ameshaaspad", "yazad" etc. and constitutes a day while a group of 30° (30 days) is presided by the above mentioned Angelic Entities and constitutes a month. The name of the days is assigned and begins with "Daadaar Ahura Mazda" and ends with "Mino Aneraan". Similarly, each month has a particular name too. The first day of the month along with "Aadar", "Sarosh", "Behraam" are very popular. Those who are not able to visit the "Agiyaari" daily do go on these days at least.

The serial order of the names of the 12 months of the Zarathoshti calendar has confused many a philologist who are of the opinion that the serial order is wrongly constructed. They believe that the present order is a result of the mistakes committed by ignorant "Dastoors". Thus, wise they grow. They assert that the name of the tenth month, that is to say "Da-e" ought to lead the order as it is the name of the Creator, "Da-e Daadgar Daadaar", then the names of "Ameshaaspad" should take up positions and finally followed by the names of the "yazad".

But, the Divine Science of Xnoom has an explanation. It states that the order is perfect and there is no mistake in it. This order corresponds to the order of the "Ameshaaspad" and "Yazad" working in the "Asmaan" (Heavens) in the realm of the "Immortal and Dazzling Hasti". The reason for

naming the eleventh and the twelfth as "Bahaman" and "Aspandarmard" is as follows :-

When the "Ameshaaspad" and "Yazad" brought the "Nisti Aalam" into being there was some "Ahuviyat" (Divine Ignorance). This "Ahuviyat" believed in the destruction of the Good Creation. "Bahaman Ameshaaspad" blended "Gav" (good) elements which converted the "Ahuviyat" into good intelligence. This function is carried on in the realm after the above 10 realms (Farrokh + 9 "Ameshaaspad" and "Yazad"). Hence, the eleventh month is named after "Bahaman Ameshaaspad".

"Aarmaa-iti Spenti" stalled the evil onslaught so that the "Gav" elements and Good Intelligence that progress could be rapid. The performance of this task came after and therefore the twelfth month is named "Spendaarmard".

The names of the "Roz" are correct in order. The first 7 days are named after the 7 "Ameshaaspad" because they laid down the process for the progress of the "Ga-eti". The result of this work is

experienced on the eighth day in the form of a fire-energy. Hence, "Da-e-paadar". The next 6 days - "Aadar" to "Gosh" - have the names of "yazad". Again, a fire energy is produced and so the 15th day is named "Da-e-pa-Meher". The next 3 days are named after "yazad" followed by "Farrokh Farvardeen". The above 4 Angels activate the fire-energies fully. "Behraam yazad" takes up the task triumphantly. Now, Bliss start descending on the "Ga-eti". The 23rd day, "Da-e-pa-deen", pushes further the beneficial energies. The rest 7 days are named after the "Mino" and "yazad" who complete the strengthening the goodness.

Hence, the serial order of those Divinities form the names of our Zarathoshti Roz-Maah.

At present, a day is divided into 24 hours. But, in Ancient Iran, a day was divided into 18 divisions. The table is as follows :

80 Swaaniyaa = 1 Dakeek
80 Dakeek = 1 Haathra
18 Haathra = 1 Roz (day).

Elements of Xnoom : Behzaad

The Five Gehs

A Solar day as it is reckoned in the Mazdayasni - Zarathoshti Deen is a duration of time which begins from the moment the Sun rises ("Taloo") upto the moment the Sun sets (Garoo) and from the moment night ushers in upto the moment the sun rises again the next morning. It is unequally divided into five parts - each part being known as "Geh".

The word "Geh" - even known as "Gaah" is derived from the Pazand word "Gaah" which means "a period of time." The Pahlavi word for it is "Gaas." Its Avestic equivalent is "Gaathaa" or "Ratu". All these words are used to express time - period.

The Five "Gehs" are known as follows:

- 1) Haavan
- 2) Rupithwan (second Haavan during certain period of the year)
- 3) Ujiran,
- 4) A-ivisruthrem,
- 5) Ushaheen.

Each "Geh" has a particular "Maanthra" (holy spells) to be offered as prayers. The composition of the "Geh" are such that they suit for that particular period. The reason is elaborately elucidated by the Divine Science of the Zarathushti Ilme-X-noom. X-noom teaches that the sun is at different positions and therefore at different angles from the time of the sunrise till the time of the next sunrise. Hence, the "staota" (colourful energies) that flow through the rays of the sun varies too. Again, the rays of the sun do not strike the surface of the earth at a uniform rate or intensity. This varies according to the angular distance

throughout the day. It is for this reason that different "Maanthra" producing similar "staota" are composed so that a link is formed between the "Maanthra" reciter and the rays of the sun. Such a link plays an important role in the spiritual advancement of the soul and also aids the reciter to attune with "Khursheed yazad" - the Presiding Angel over the sun and its functions.

According to the teachings of Xnoom, the sun is at 0° at the moment it rises. It moves on slowly, passes the "Neem - Tasdees" (30°), then Neem-Tarbee (45°) then "Tasdees" (60°) and reaches the point of "Tarbee" (90°). This, the first part of time period is known as the "Haavan Geh". The first 36 minutes of this "Geh" is known as "Meher-i-Haavan" (or as "Hoshebaam-i-Haavan").

When the sun moves further from 90° and reaches 135° ("Tasbees") it is known as the "Rapithwan Geh" (and during certain months the "Second Haavan Geh"). The time taken by the sun to move from "Tasbees" to "Takaabul (180°) is known as the "Ujiran Geh". When the sun traverses its path from 180° to 270°, it is "A-ivi-sruthrem Geh" and from 270° to the 360° is the "Ushahin Geh".

In ancient Iran, the pious "saaheb-delaan saaheb" followed six "Geh". This sixth Geh is called the "Hoshebaam". This Geh is considered to be ominous because, during this period, the atmosphere is

exceedingly peaceful and reciting of daily **“Maanthra”** or some special **“Nirang”** (holy spells) can produce very effective **“staota”** formations. This period of **“Hoshebaam”** lasts for **72 minutes** - which is the first 72 minutes before the sunrise. This period is equally divided into two parts - each having a duration of 36 minutes. The first duration is called **“Hoshebaam-i Ushaheen”**, the second one is designated as **“Hoshebaam-i-Haavan”** or **“Meher-i-Haavan”**. Thus, the **“staota”** of the rays of the sun do not have the same intensity at different angular positions. It is for this reason that different **“Maanthra”** has to be recited in different **“Geh”** so that the **“staota”** of the rays and that of the **“Maanthra”** harmonize and blend into one whole.

According to science, a spectrum is composed of seven colours, viz. Violet, indigo, blue, green, yellow, orange and red. At both the extremes are the invisible infra-red lying beyond red end of the visible spectrum and the ultra-violet lying beyond violet end of the spectrum.

The Divine Science of Xnoom teaches us that the **“colour-energies”** play a role of great significance in the cosmos and endeavour to bring in the **“Frashogard”** (Final Goal). The **“Maanthra”** are therefore so composed that they are best suited to harmonize with the rays of the sun. It is for this reason that a devout Mazdayasni-Zarathushtri is directed to recite the Kusti prayers with the Geh in each of the five Geh so that the **Khoreh** maybe thereby increased or whatever khoreh is to be preserved.

One of the many important instructions given by the Divine Science of Xnoom is

that a Mazdayasni-Zarathushti should take care in preserving his khoreh and endeavour daily to brighten it up by the practice of **“Tareekat”** and reciting the **“Maanthra”**. Without these, salvation is never possible. It is a significant agency (**Maarefat**) which leads to the Final Aim. If this practice of reciting the **“Geh”** prayers at each of the five different Geh is not observed then a sort of defilement pollutes the Khoreh and endangers its brilliance.

The time-period of these five Gehs are based on the local time of the place concerned. The **“stota”** formed by the recitation synchronized with the **“stota”** currents coming from Nature and surging towards out **“Ga-eti”** (world).

In the light of Ilme-Xnoom, there are certain time periods, when the **“Maanthra”** are not to be recited by lay Mazdayasni. During these periods, the evil forces (Drujih) are on the rampage and spread pollution in the Good Creation. The onslaught is so powerful that the **“Maanthra”** recited by a not-so-holy, ordinary Mazdayasni is rendered ineffective. Only the holy men who observe the Tareekats or **“Ashoi”** (piety) are, that too in certain circumstances, permitted to do so.

These time periods are called the period of the **“Gaashek”**. The period from 36 minutes to 72 minutes after the down of the sun i.e. sunset, is one such time period. The other such time-period is from mid-night local time and lasts for 100 minutes. Hence the **“Ushahin Geh”** begins from 1-40 a.m. local time. It is the best period for reciting the special Maanthra given as **“Nirang”** (holy spells).

The following is the Maanthra - in their serial order - to be recited in the different five "Geh" :

- 1) In the first three Geh : viz, Haavan, Rapithwan and Uzeeran Geh
- 1) Kashti (with Saroshni Xnooman)
- 2) Saroj Baaj
- 3) Geh (concerned)
- 4) Khorshed - Meher Niyaayash
- 5) Vispa Humata (in the Haavan Geh only)
- 6) Maah Niyaayash
- 7) Aavaan Niyaayash
- 8) Aatash Niyaayash
- 9) Hormazd Yasht
- 10) Ardibehesht Yasht
- 11) Sarosh Haadokhta (any other yasht after here)
- 12) Gaathaa
- 13) Do-aa Naam Setaayashne
- 14) Chaar Dishaa-no Namaskaar
- 15) Din no Kalmo (Haa 12, is better)
- 16) 101 Holy Names
- 17) Any one of the five Paazand setaayash
- 18) Do-aa Tandarosti
- 19) Prayers for the departed souls.
- 20) Patet Pashemaani

In the A-ivi-sruthrem the prayer nos. 4, 5, 8, 11 are not to be recited. "Sarosh Yasht Vadi" is recited in place of "Sarosh Haadokhta". Other prayers can be recited as above.

In the Ushaheen Geh, same as in the A-ivi-sruthrem Geh except "Sarosh Haadokht" is recited after 3 a.m. local time. If before, "Moti Haptan Yasht" is to be recited.

Elements of Xnoom : Behzaad

Zheeram : "Zheeram" is a word absolutely foreign to those who have studied the Mazdayasni-Zarathoshti Deen from the philological and traditional point of view. It is an interesting branch of the Divine Science of Xnoom answering many perplexing questions baffling the thinking and inquiring mind.

In the light of Ilme-Xnoom the world, as we see it, is roughly divided into two divisions. One is known as the "Aafaak-i Buzorg" (macrocosm). The sun, moon, stars, sky, earth, seas, rivers, mountains, trees, birds, minerals, animals and human beings pertain to this "Aafaak". The other is known as "Aa-faak-i kuchak" (microcosm). This part of the "Aafaak" exists within the individual human beings.

The enquiring human mind wonders when he comes across a great number of diversities in things around him. He looks at the vegetation around him and becomes aware of the fact that it consists of thousands and thousands of different trees, plants, shrubs and herbs with thousands of different flowers, leaves and fruits of different shapes, colours and sizes. Even the fragrance differs. Similarly, he finds innumerable types of megascopic and microscopic beings. He sees the human way of life differing from one group to another. He sees them speaking different languages and practising different ethical codes. He also notices them following different cults - either the good cult or the bad. Ilme-Xnoom has explanations to all these questions and can account for their purposes regarding the differences.

The branch of the Divine Science of Xnoom explaining the above confusing differences is termed as "Zheeram". It explains that at the time of the "Boondahishn" - that is to say, at the time of the creation of cosmos there was only one universal soul in existence. This One Whole Soul was split in 27 divisions - known as the "Genus class". Each of the genus class was further divided into 27 divisions known as the "species class". Thus, the total split of the souls came to $27 \times 27 = 729$. These souls were further split and we need not go into details regarding them here for it has nothing to do with the subject matter.

The word "Zheeram" pertains to the Persian language. It means "Celestial Luminous Sphere". In the present scientific term it means "a globe, planet." There are seven "Zheeram". They originate from the source known as "Ashano Khaa-o". This Ashano-Khaa-o receives its light-energy from the source known as the "sha-idaan shia-id. After passing through the 9th and 8th "Aalam", these seven "Zheeram" come into being. These are collectively known as the "Zheermaani Aalam" (the world of Zheerum").

It is necessary to draw the attention of the readers that although the "Zheeram" explained above seem different from the planetary system explained in the modern science, it is some what related to it. The most important difference is that according to Science the planets are composed of matter while the Divine Science of

Xnoom state that they have light-energies too. Further the "Zheeram" and the stars are not one and the same. The stars no doubt are composed of Light-energies as the "Zheeram" are but they are in the 8th Aalam of the "Minol" realm. The "Zheeram", occupy the 7th Aalam of the "Mino-i" realm.

It is a well-known fact that not all human beings are grouped into one religion. There are different religions. The reason is - as the knowledge of Xnoom explains - that they are due to different "Zheeram". Even the animal kingdom, the vegetable and the mineral kingdoms are divided in confirmity with the Principles of the "Zheeram". The seven "Zheeram" are as follows :-

No.	English	Persian	Pahlavi
1.	Sun	Shamsh Khursheed	Khurshed
2.	Moon	Kamar, Maah	Maah
3.	Mercury	Taarad, Teer	Tishtar
4.	Venus	Zohraa, Naaheed	Anaaheet
5.	Mars	Haashem, Mirikh, Behraam	Vaahraan
6.	Jupiter	Barzeesh Mushtari	Hormazd
7.	Saturn	Zohol, Kaiwaan	Kaiwaan

Shamsh, Kamar, Taarad, Zohraa, Haashem, Mirikh, Mushtari and Zohol are Arabic terms.

The human beings are distributed among the five "Zheeram". The "Mazdayasni-Zarathoshti Deen" belongs to the "Barzeeshi Zheeram". The Hindus as well all its allied creeds pertain to the "Taaradi Zheeram". Islam belongs to the "Haashemi Zheeram". The Jews

belong to the "Naahéed Zheeram", while, the Christians belong to the "Kaiwaani Zheeram."

Similarly, the animal kingdom - in the Xnoomic parlance termed as "Hai-vaanaat-i Mutlak-too is under the hegemony of particular "Zheeram".

Animals and Birds	Zheeram
Cows, oxen, bulls	Barzeesh
Horses, camels	Shamsh
Sheep, goats	Dae
"Utelu" (?) animals	Taarad
Wolves	Haashem
Cats	Naaheed
Elephants, buffaloes	Kaiwaan
Peacock, Phoenix, seemorg	Barzeesh
Parrot, myna,	Khur
Koel	Dae
Stork	Taarad
Eagles, Vultures	Haashem
Crow	Naaheed

In the vegetation kingdom sandalwood, pomegranate, wheat belong to the Barzeeshi Zheeram; Custardapple to the Haashemi and Raamfal to the Taaradi zheeram. Thus, the living and non-living beings are under the influence of a particular "Zheeram". At times, there are some living beings who are under the hegemony of more than one "Zheeram," e.g. Dogs belong to the Barzeesh, Khur and Dae Zheeram; the ox and the cock belong to Barzeesh and Taarad Zheeram; lions to Haashem and Shamsh while tigers to Haashem and Dae Zheeram. From these examples, it will be noted that five religions are linked with five "Zheeram". It is also perplexing

to note that the other two "Zheeram" are not linked with any religion. The reason is simple. They have to perform some other task.

All the "Zheeram" revolve round in their orbits and release tremendous amount of energy. The Khur Zheeram with the aid of its Power of "Ittesaal" (the centripetal force) draws towards itself much of the released energies and with the aid of its power of "Infesaal" (the centrifugal force) reflects them to the Dae Zheeram. The Dae receives them and converts them into "Vohoo-chithra" and "A-sha-chithra". These are termed as "**chithra**" because they aid living beings to grow. These "chithra" are sent to "Mino kârko" plane first and from there they enter the first of the seven "**Dakhyu**" of "Meher" - viz. the "A-ivi Dakhyu." Then they drift on to the region of the "Zareh Varkash" where they accumulate. That is why the Khur and Dae Zeeram are not linked with any religion due to different functions to perform.

Why do the seven "Zheeram" have different tasks to carry out? The Divine science of Xnoom explains that the entire Cosmos is classified and graded. These classifications and gradations are known by a measuring unit called "**Ashpandee**" in the Xnoomic parlance. All forms of energies released from various channels are in the form of motion. The physical (khaaki) and Light (Noori) elements are measured by this unit only. "Aspandee", therefore, means "Velocity or a rate of motion."

All the "Zheeram" have different "Aspandee". Their rates in their serial order from the fastest to their slowest

are :- 1) Barzeesh, 2) Khur, 3) Dae, 4) Taarad, 5) Haashem, 6) Naaheed, 7) Kaiwaan. These seven "Zheeram" are divided into three groups. The first group is known as "**Aa-laa** (special) and consists of "Barzeesh", "Khur", "Dae". The second group is called as "**Ad-naa**" (common) and has "Haashem", "Naaheed" and "Kaiwaan". The last group termed as "Murtejaz (sociable) consists of one "Zheeram" only, viz., "Taarad". The energies released by these rotations and revolutions of these "Zheeram" link up under certain conditions in certain proportions to form the innumerable things belonging to the "Mavaaleedeh Selaase" - the three kingdoms :- "**Haiwaanaat**" (animals), "**Nabaadaat**" (vegetables) and "**Jamaadaat**" (mineral).

The final aim of the cosmos - "**Frashogard**" is the only goal that exists and towards which the whole creation moves. Every split soul descends in the "**Ga-eti**" (earth and a part of the surrounding area) in the lowest "Zheeram" and strives to attain spiritual progress. As it completes its portion of progress it passes on to the second and then to the first.

As already explained above, one whole universal "**Urvan**" split up first into 27, then $27 \times 27 = 729$ and finally into innumerable souls. It is for the each of the split soul to achieve its spiritual progress by **observing the disciplines laid down in the religion he is born into**. In this manner, the split "urvan" (soul) progresses till it comes to the highest "Zheeram" - **Barzeesh**. It then frees itself from the clutches of re-births and leaves the "Ga-eti" for good and soars towards the other higher regions of the

"Nisti Aalam". First, it enters the "Hapta Keshvar" realms. It remains engrossed in its progress.

After progressing through the seven "Keshvar", it reaches the region of "Aa-dar Mino Karko." Here it was that the split soul was split into the male and female souls. Now, the male and female souls fuse together into one. So, an "Urvan" born in the "Barzeesh Zheeram" is not reborn provided that the disciplines are faithfully observed. In case, the soul did not observe his religion, he has to reborn again in the same or other "Zheeram".

The Barzeeshi Zheeram has three phases 1) Barzeesh Patmaan, 2) Barzeesh Khuri, 3) Barzeesh Dae-i. The "Urvan" who has followed the religion faithfully belong to the "Barzeesh Patmaan". But, if the soul happen to fall back a little in "A-shol" belongs to the "Barzeesh Khuri". The soul has acquired 2/3 of the amount of "A-shol". One who has acquired 1/3 belongs to the "Barzeesh Dae-i" group. The soul who fails to acquire even 1/3 comes back to earth.

The Barzeesh Zheeram is the highest because the "Aatashe Aadar Frqba" works in the sixth Heaven and aids in the progress of the soul. That is why to receive this aid, the Barzeeshi Soul has to observe the most strict and difficult "Tareekat of A-shol". There is no re-birth for an "Urvan" who has attained the "Barzeesh Patmaan" state and after death it leaves the "Ga-etl" for good and enters into the region of "Daa-daar-e-Gehaan" and through seven "Keshvar" until it reaches "Aadar-e-Mino Karko" and the male and female split souls fuse together into one.

The "Barzeesh Urvan" who belongs to the second category viz., "Barzeesh Khur" has no rebirth. It, too, enters the "Markaze Daadaar-e-Gehaan" with the help of "Khur" and passes through all the regions till it comes to the region of the "Aadar-e Mino Karko."

The Urvan belonging to the "Barzeesh Dae-i" group may or may not take re-birth. If the "Mithra" of such urvan be on the religious line but did not have favourable circumstances to observe the "Tareekat" of "A shol" receives solid aid from "Dae" who lifts the "Urvan" up to any of the two upper grades. Such an "urvan" has to wait first at the realm of "Varazam-Kard" for a certain long period. This state is known in the Pahlavi treatises as "Hameshtagaan" (purgatory). All the Barzeesh souls lower than this last grade have to be re-born. It is, therefore, absolutely necessary to follow the rules of the "Barzeeshi Zheeram" with faith.

Now, we shall note the future of the "Urvan" (souls) born into the other religions. If an "Urvan" remains steadfast on the religious principles laid down in the religion he is born into, then there is no re-birth for that "Urvan". Such an "Urvan" after its death progresses further in the regions above. It acquires plenty, attains "kha-e-twa-dath" (fusing of male/female souls) by entering the higher planes and going through the seven "keshvar" and comes to "Aadar-e-Mino Karko"

If the "Urvan" of other "Zheeram", due to any reason, is not able to follow his religion in his life time but is steadfast in his "Mithra" (thought) of ascending higher towards its Creator is born again

but into a higher "Zheeram" than the previous one he was born into. But, if an "Urvan" even lacks this "Mithra" then he is born into the same "Zheeram" again.

This is an important teaching of the Divine Science of Xnoom that an "Urvan" of any religion must practice the religion he is born into with faith. **His salvation lies in his own religion.** He will definitely come in close proximity with the Good Existence. It also teaches that the ascending of the "Urvan" towards his "Final Goal" is extremely difficult but to fall back is extremely easy.

Every "Urvan" has "Aasnideh Kherd" (Divine Intelligence). This "Kherd" differ in its "Aspandi". One who has a higher degree of this "kherd" gets encouraged to seek his salvation. It is

not right to say that only the souls of "Barzeesh Zheeram" escape re-incarnation. As explained above, an "Urvan" of any religion can escape from re-birth provided he has followed his religion faithfully.

It is also necessary to get rid of the false pride and notion that one's own religion is the only true and a pure one. This pride and notion impressed upon the faithfuls is only to make the faithful remain steadfast to one's own religion. All religions are **God-sent**.

It is because of the above explanation that conversion into and marriages outside the different "Zheeram" are not encouraged in our "Mazdayasni-Zarathoshti Deen."

Elements of Xnoom: Behzaad

Gaahaambaar: Before understanding the utility of 'Gaahaambaar', it is necessary to have a dim implication about the phenomenon of the same.

"Gaahaambaar" is a Persian word and its Pahlavi equivalent is "Gaas-ambaar" It means "aggregate period". If the Pahlavi word is read as "Gaasaam-baar its Persian equivalent is "Gaahaambaar" and mean the same. Thus, "Gaahaambaar" is an occasion pertaining to time or period.

The Divine science of Xnoom teaches that two principles are incessantly in operations in the Cosmos. One is the "Mazdayasni Daen and the "Zarathoshti Daena". By the principles of the "Mazdayasni Daena" the spirit infolds itself into matter and descends into the region of the "Nisti Aalam". By the principle of the Zarathoshti Daena the spirit unfolds itself from matter and reaches to the "Hasti Aalam" from where it came once again. These processes of infoldment and unfoldment keep going on till there is nothing left to infold and therefore nothing left to unfold any further.

"Gaahaambaar" - six in number are the religio-seasonal festivals pertaining to the seasons of the year. The majority of the Parsees take these as a festival of eating and fun-making while the devout Zarathoshtis observe these as an occasion of thanks giving to Asho Daadaar Hormazd.

But, the knowledge of Xnoom has something more to offer. According to it, the "Gaahaambaar" play a vital role in the spiritual progress of the Cosmos.

The entire realm of the "Hasti" is sectionalized into nine regions or planes. Each region is known as the "Aasmaan (Heaven). In the eighth "Aasmaan" also known as the "Aasmaan" of "Angreraochao - the twelve "Boorooz" (the signs of the

Zodiacal constellations) carry on their functions of aiding the Cosmos in attaining "Frashogard". Moreover there are seven "Saeeyaraa" (planets). They revolve round their orbit along with their respective "Aatash" energy. Each of these planets revolve in each of the remaining seven "Aasmaan" below the eight one. The "Saeeyaraa", too, like the "Boorooz" aid the Cosmos in its spiritual advancement towards "Frashogard". The planets aid in nourishing the "Nisti" region as well as the faculties of "Geush - Urvan" and "Geush - Tashna" that function in the cosmos of or ushering in "Frashao Gard.

The twelve signs of the zodiac Constellation revolve on their path. This circular path contains 360°. These 360° have been equally distributed among the twelve Zodiac signs. Thus, each sign has 30°. The Sun passes through all the 30° of this circular path attached to the particular zodiac sign. On completion, it enters the sign nearest to the last one. The knowledge of Xnoom explains that when the sun enters a particular sign of Zodiac and passes through certain particular degrees, it gives rise to certain auspicious occasions which should be celebrated as the "Festivals of Nature". During these periods, the entire Cosmos receives the current-forces of spiritual Progress. These Current- forces lends great support to the onwards march towards "Frashogard".

The sun is considered to be the King of the Seven "Saeeyaraa". When it enters the special "Boorooz" or each of the "Saeeyaraa", they are evaluated as a unique occasion most beneficial for the spiritual advancement of the Cosmos. Thus, these occasions are celebrated with great solemnity.

The twelve Zarathoshti "Maah" (months)

have close connections with the twelve signs of the Zodiac. This is the reason why these unique occasions, take place in the second, fourth, sixth, seventh, tenth and the twelfth month of our calendar. These six "Gaahaambaar" are named as follows:-

1. Ma - eedyo - zarem,
2. Ma - eedyo - shahem,
3. Pa - iti - shahem,
4. A - eeyaa -threm,
5. Ma-eedyaa-rem,
6. Hamas - path - ma-e dem.

The first "Festivital" that is, the occasion when the sun enters the "Boorooz" of Aries (in Gujarati "Mesh Raashi) with all the majestic splendour is known also as the "Jamshedi Navroz or "Fasl-i-Khaas". It occurs on the Vernal Equinox Day (21st March).

The first "Gaahaambaar Ma-eedyo-zarem" occurs when the sun enters, the second "Boorooz-i-Saur" (in Gujarati "Vrishabh Raashi") and passes through the angle of 11th degree to the angle of 15th degree. Hence, this "Gaahaambaar is celebrated in the month of "Ardibehesht from the 11th Roz" Khorshed" to the 15th Roz." Da-e-pa-meher". During this occasion the energies that spread greenery and freshness are collected and absorbed by the earth. The sprouting of the seeds and their gradual growth into plants and trees materialize during this festival. Along this material progress, the spiritual progress is achieved simultaneously. The energies received are known as "Payangha" in the Avesta scriptures. It implies "of milk, the stage of tenderness." In the Xnoomic explanations, those energies are termed as "Kuvvat-i-Gaaziya". When ever these energies are received by the earth, we have spring season.

It should be noted that the earth rotates on its axis and revolves, round the sun every day. So, the region on the earth which receives these energies has spring season while the other regions shall

have spring when they in their rotating and revolving turn receive them. So, the seasons vary from region to region.

On the first day of this "Gaahaambaar", the "Daena commands to perform the sacred ceremony of the "Nirangdeen".

The second "Gaahaambaar" - that is "Ma-eedyo-shahem"- occurs in the month of "Teeshtar Teer". It begins from the "Roz Khorshed and ends on the fifth day, "Roz Dae-pa-meher". The sun enters the Zodiacal sign of Cancer(in Gujarati Karka Raashi) and taking its position from the 11th degree to the 15th degree. It is the commencement of the "Fasl-i-Baaraan" (the rainy season). During this season, the soil gains fertility due to the energas of the "Fasl-i-Bahaar received by the earth. The growth of plants and trees become rapid. The vegetables and fruits grown have in abundance these energies in them and when they are part taken of, the human beings reap a bumper crop of spiritual progress so beneficial in attaining the ultimate goal of "Frasho-gard". The energies that pour down to cause this season are of great aid to mankind in their spiritual advancement. These energies are termed as the "Kuvvat-i-Naamiyaa" in the Xnoomic explanations and as "Vaastro-Daata-en" (the energies of Fructification and Fertility). The sacred ritual to be performed on the first day of the second "Gahaambaar" is known as the "Hamaa-Yasht ni Kriyaa.

During the third "Gaahaambaas Pa-iti-shahem", the sun-"Khurshed Yazad, the Presiding Angel over the distribution of the solar energies in the cosmos radiates such currents that it gives morphological formations to different forms of life. It occurs when the sun enters the 26th degree of the Zodiac sign Virgo(in Gujarati Kanyaa Raashi). Hence, this "Gaahaambaar" is celebrated in the month of "Sheherevar" from the 26th Roz viz., Roz Aashtaad upto the 30th Roz A-neraan. During these five days, the earth receives such energies that give warmth and so they are

designated as "Hayaaya" and "Chithra" in the book of "Vispard". It is a well-known fact that warmth is an absolute requisite for the sustenance of life.

The ceremony of the "Paastaa" which was regularly performed in the ancient times for the "Zende-ravaan" ceremony (but at present we do not perform it as it is completely lost to us,) was performed in the first day of this third "Gaahaambaar Pa-itr-shahem".

The Fourth "Gaahaambaar" is "A-eeyaa-threm". It is observed from the 26th Roz Aashtaad of the Maah Meher upto the 30th Roz A-ne-raan, that is, when the sun enters the 26th degree of the Zodiac sign, Libra (in Gujarati Tulaa Raashi). During these five days, the sun spreads the powerful energies of the "Kurvat-i-Muvaldiyaa" (the formation of the mass of a body). Corns and fruits develop by the virtue of these energies and ripen. Then they are ready for harvesting. Hence, this period is also known as "Fasl-i-khazaan, (the harvesting season). This "Gaahaambaar" is of great help to the "Urvan" for it nourishes the spiritual "Sarshok" (Substance) contained in it.

The "Gaahaambaar Mae-diyaa-rem" occurs in the month of "Da-e" on the Roz 16th Meher and lasts up to the 20th Roz Behraam. It is the time when "Yazad Khursheed (the sun) enters the 16th degree of the zodiac sign, Capricorn (in Gujarati "Makar Raashi"). This is the period when the "Urvan" under goes the process of "give and take" according to his "Kashaash". To make it clear, the "Urvan" either rejoices for the good it has committed or grieves and groans for the bad.

From the spiritual point of view the "Urvan" does purchase and sell something here. What it sells implies that it gives away all the goods to Dame Nature and what it purchases means that it bears all the suffering sent to it by Dame Nature for the progress. Every true "Mazdayasni-Zarathoshti" should bear without any sign of grief or groan all the sufferings that comes

his way in life. These sufferings should be borne most patiently and with a smile showing himself thoroughly satisfied by them. He should remain quite calm and peaceful and give no reason to disturb his life activities. It is for this reason this "Gaahaambaar" is also called in Persian as "Kuvvat-i-Khareed-Farokht" (the period of buying and selling of corn). In the sacred scriptures of the "Yazhashne" and "Vispard" this "Gaahaambaar" is known as "the time of Distribution of Reward and Punishment by the Angels of Destiny". The word used by these scriptures is "Sared".

The Divine science of Xnoom, therefore, teaches us that we should for the sake of our own good and spiritual advancement practice the prescribed "Tareekat" to win the Reward of spiritual progress and bear all the sufferings with faith in the Judgement of Dame Nature.

The Sixth and the last "Gaahaambaar" is designated as "Hamaspathamaadem". It coincides with the eighteen holy days of the "Muktaad". These days are considered very sacred because the solar energies emitted by the sun. The sun is in the last five degrees of the zodiac sign Pisces (in Gujarati Min Raashi) and corresponding to the days named after the five "Gaathaas". Offering the "Maanthra" during these days aid the "Urvan" in attuning spiritual progress necessary to come in contact with the "Ardaafravash" (group of Holy spirits). The currents that radiate in the energy-form during this period are termed in the Xnoomic parlance as "Kuvvat-i-Aerto-Karethna". It is a solemn duty of every "Mazdayasni-Zarathoshti" to spare as much time as possible for reciting the Holy "Maanthra" during the five "Gaathaas" days. He should also take the trouble and it is worth-it to keep himself on the path of "Ashoi" (piety). "Maanthra-Khaani" (reciting the Maanthra) is extremely necessary to attract the floating currents of the solar energies towards us. The religious ceremonies, such as, "Taakchiyaan", "Aafreenagaan", "Baaj", "Faroxi", "Satoom", "Yazhashne", "Vendidaad", etc are very useful

for the attainment of spiritual progress.

According to the Divine science of Xnoom, the performance of the "Gaahaambaar" ceremonies is beneficial to both the living and departed souls. The reason is that these ceremonies aid the living or the dead in their "Roohaani" advancement. It is noted in no ambiguous terms that those who do not perform them are committing a breach of Nature's Law. (This will be seen when we shall read about the "Aafreen-i Gaahaambaar")

"Gaahaambaars" as noted in the beginning are not the days of mere festivities but are the periods that have considerable link with the unfoldment and infoldment of the Cosmos as well as its spiritual progress. During these periods, the Cosmos receive spiritual nourishment for its spiritual advancement. Even some Pahlavi treatises - to mention specifically, "Dinkard" and "Bundahishn" indicate that these "Gaahaambaar" are the periods of spiritual progress and the attainment of the "Frashogard". It is recorded in the above mentioned Pahlavi writings that the Omnipotent Creator "Ahura Mazda" created the whirling skies on the first "Gaahaambaar"; the swiftly flowing waters on the second "Gaahaambaar"; the fertile land on the third; the plants, trees and shrubs on the fourth; the animals on the fifth and during the last "Gaahaambaar" the human beings.

Throwing further light on the topic under discussion, the Zarathoshti Ilme-Xnoom, explains that the regions of "Hasti" and "Nisti" were created during the "Gaahaambaar". The seven "Aasmaans" (the luminous regions known as the 'heavens') were also created on the auspicious occasions of the "Gaahaambaar". The chief Patron "Yazata" of each of these seven "Asamaans" together produce in co-operation with the other "Yazata" certain beneficial currents of spiritual energies which aid the entire Cosmos towards the final goal, "Frasho-gard".

In the beginning, these currents of energies are tugged by "Khurshed Yazad", (the Patron

Angel over the sun) towards itself. Then these currents are deflected towards "Maah Yazad" (the Presiding Angel over the moon). "Maah Yazad" receives these currents and gently directs them to the twelve signs of Zodiac constellation from where they are disseminated on our "Geti" (earth).

Ilme-Xnoom explains further that these currents of the "Gaahaambaar" are termed in the sacred Avesta scriptures as "Asha-chithra" (the seeds of piety and spiritual order; "Vaha-chithra (the seeds of virtue and wisdom) and "Gava-chithra"(the seeds of life).

Our "Geti" is most materialistic in nature. It is made up of living beings and non-living things. They are classified into three groups or Kingdoms, viz., the plant kingdom, the animal kingdom and the mineral kingdom. Every human being is in contact with the other kingdoms - that is to say, he is in himself an infinitesimal "Geti", His physical framework is his "Geti". As our "Geti" absorbs and assimilates the currents of divine energies-the "Asha-chitra", "Vaha-chitra" and "Gava Chitra," so does our body absorb and assimilate these currents for the speedy spiritual progress. Thus these currents nourishes our "Geti" during the periods of "Gaahaambaar". These also act as a catalyst for the acceleration of the process of the spiritual advancement. It is for this reason that the participation in the "Gaahaambaar ceremonies and celebrations and partaking of the consecrated food (chaashni) is an indispensable pre requisite. These currents energise our physical body through the "Chaashni",

One cannot, conclude this exposition without knowing something of the "Aafreen-i-Gaahaambaar". It is a prayer in Paazand with the Avesta words, phrases and sentences in between. This "Afreeen" is composed in such a manner that those who participate in this "Kriyaa" (rituals) are able to attune with the Divine currents that descend on earth from the region above through the agencies of "Khurshed Yazad" and "Maah Yazad". It is therefore, necessary that "Baaj", "Aafreengaan", "Paavi"

"Yazashne" and "Vispard ni Kriyaa" be performed and thus be attuned with those Divine currents through the "Kriyaa".

The Avesta part is mainly taken from the "Haadokht Nask"-one of the original 21 "Nask" though not in its complete form. Only some fragments are extant. The Divine science of Xnoom clarifies that Paazand prayers are not compositions of the later Dastoor. They were composed by the saint Dastoor Aadarabaad Maarespand, the "Raayanidaar Sahib" of our present "Zamaan" from the sacred scriptures of the ancient days to suit the changing times.

The "Aafreen-i-Gaahaambaar" begins with the desire of beings in tune with "Daadaar Hormazd", the Divine "Saaheb" of the Bargeeshi Jzheeram", the seven "Ameshaaspad" of the like thoughts like -speech and like deeds, the entire existence of "Asare-Roshni, the innumerable Divine Energies that function incessantly for the salvation of the individuals and the Cosmos. The reciter of this "Afreem", thus, attunes with the sixteen Fire - energies that operate invisibly in the entire cosmos, the "Asho Farohars" pertaining to the "Ashaa-oonnam Fravashinaam" and the "pa-o-iryoo Taka-eshnaam" groups and the "Mazdayasni Daena". He further prays that all the "Kriyaa" performed may link up with the "staot" of "Daadaar Hormazd" and of the "Ameshaaspad" and return back to him. He affirms that amongst all the meritorious deeds, the performance of the "Kriyaa" is the most meritorious one. He hopes that all the "Kriyaa" he has requested the "Mobed" to perform shall link him with the Holy "Farohars" under whose guidance he shall continue to make spiritual progress both in life and after. He then desires to be in tune with all the Holy "Yazads" - both of the "Mino-i" region and our "Geti" and all the "Asho Faroharo" - from the beginning till the end.

The Divine science of Xnoom teaches that it is the duty of every "Mazda-i yasni - Zarathoshti, to participate in the "Gaahaambaar" ceremony and to make up his mind to struggle strain, strive and sweat to follows the "Tarikat" of "Ashoi" and leave the mortal "Nisti Aalam" and enter into the immortal "Hasti Aalam"

This is the only good - or Destiny of all the living human beings.

The "Mithra" contained in the "Aafreen-i-Gaahaambaar" is simple and clear. The "Urvan" descends on the earth to alchemize the "A-huvyat" agglutinated to it. It comes down from the region of "Hasti" into the region of "Nisti" where in our "Geti" is situated. This process takes place according to the principle termed as the "Maazdayasni Daena" (the Principle of Infoldment of the Spirit into Matter). Now, it becomes a solemn duty of the "Urvan" to leave the "Nisti Aalam" by acquiring the necessary grade of "Ashoi" and ascend back into the "Hasti Aalam" in conformity with the Principle of the "Zarathoshti Daena" (the principle of unfoldment of the Spirit out of the Matter). It is for this reason that our "Deen" (religion) is called the "Mazdayasni-Zarathoshti Daena). Nowonder, a "Mazdayasni-Zarathoshti" reciting the "Maanthra" of the "Hoshbaam" he earnestly beseeches "Ahura Mazda" thus;

"Daresaam thwaa; pa-iri thwaa jamyaaam hamem thwaa hakhma".

"O Mazda! May'st I see Thee, mayst I come near to Thee, mayst I befriend Thee for ever".

To achieve the Final Goal it is essential to request for the assistance of the "Asho Farohars" of the "Ashaa-oonnam Fravashinaam", "Po-iryoo Tka-eshnaam," and "Nabaanajdishtnaam fravashinaam" grades.

Furthermore, this "Maanthra" lends great significance to the performance of all the "Kriyaa" stating that they are the "Kerfeh Taromandtarem" that is to say, - "the best right deed among all right deeds." It also indicates the inescapable necessitation of the religious rites and rituals.

The "Gaahaambaar" occurs - as pointed out above when each of the planets pass through the particular degree of the particular sign of the Zodiac. At that position the influence of the particular planet increases in strength many many times its original strength. This is termed as "Sharaf" in the knowledge of Xnoom.

To conclude this exposition, a relevant portion is selected from the paazand prayer "Aafreen-i Gaahaambaar" which is as follows:-

"He who directs the performance of or

participates in the formulistic rites and rituals of these "Gaahaambaar" or partakes of its sanctified food (chaashni) or gives his contribution shall progress spiritually and become better and righteous. He shall be one of the noble souls progressing towards the Immortal Dazzling Realm of the "Hasti".

"But one who does not direct to perform or take part in the formulistic rituals of these "Gaahaambaars" or does not partake of its sanctified food or does not give his contribution shall, on the occasion of "Gaahaambaar Ma-eed yozarem", be deemed as inexpedient among the "Mazdayasni Zarathoshtis" for the "Yazheshne" ceremonies for the simple reason that the "Yazads" shall not accept his "yazheshne". If he does not mend his ways and take part in the "Gaahaambaar ni Kriyaa" then he shall be declared a liar among the "Mazdayasni Zarathoshti folks" and shall be regarded as a person who does not keep his pledge and be exposed as a sinner. All the co-religionists must regard him as such.

"If he still does not attend and partake of the consecrated "chashni" or fail to give his contribution then he shall find himself out of reach from Ahura Mazda."

The following punishment was given to one who did not attend, partake of or contributed.

1. Gaahaambaar Ma-eedyozarem: cannot attend "Yazheshne ni Kriyaa"
2. Gaahaambaar Ma-eedyoshahem; declared a sinner, unrighteous.
3. Gaahaambaar Pa-iti-Shahem: declared as a confirmed sinner.
4. Gaahaambaar A- yaathrem: His herd of cattle is confiscated by the "Anjuman" as penalty.
5. Gaahaambaar Ma-eedyaaarem: His earthly belongings were taken away by the "Anjuman" as penalty
6. Gaahaambaar Hamaspathma-edem: All the "Mazdayasni Zarathoshti" should keep aloof of him because such a person is sinner of "Tanvalgaan Gunaah" and of "Margarzaan Gunaah" grade.

ELEMENTS OF XNOOM: BEHZAAD

Death : Rituals and Discipline

In the "Mazdayasni Zarathoshti Daena", the word "yasna" has a special meaning and occupies a special place of prominence. This popular term has a wide range of meanings. Philologically, "yasna" means only the ceremony known as the "yazhashne" But, it is not so.

The Divine Science of Xnoom teaches that innumerable functions take place in the Cosmos by equally innumerable Good Forces for the attainment of the Final Goal - termed in our "Daena" as the "Frasho-Gard" (Renovation).

Our "Vaxoore-Vaxooraan Asho Zarathushtra Saaheb" had a clear vision and understanding of these natural functions and, therefore, had prescribed for our good particular "Maanthraa" and "Kriyaa" (rites and rituals) which run parallel to these natural functions. "Yasna" in the light of Xnoom, means "the great functions that take place in the Cosmos conducted by the Good Forces and their parallel performed by the human beings of all religions". The different religions were established to make us understand these activities and show the way how to participate in these spiritual activities.

The topic under discussion throws light on the "Yasna" pertaining the departed "Urvan" (Souls) in the Light of "Xnoom". Persons who do not have faith in the "Yasna" argue that these ceremonies were introduced merely for the earthly benefits of the "Mobed", some centuries later. They also ridicule those who perform these "Kriyaa" for their dead. They contend that the actions performed by the deceased in his life shall bring him reward or punishment according to his actions and no amount of "Yasna" shall add to or deduct from them.

The Divine Science of "Xnoom" explains that the "Yasna" are performed neither to add or deduct reward and punishment. It is an

aid to assist the departed "Urvan" in attaining "Frasho-Gard". An "Urvan" does not perform good or bad actions in the hope of attaining Heaven or Hell. There are no such two places as Heaven or Hell in any part of the Cosmos. It comes on earth and goes out of it to alchemise the "Ahuveyat" (Divine Ignorance) which is agglutinated to his "Urvan" and merge back to from where it had come. This is the state of "Frasho-Gard" - merging back into the Unthinkable and Immensurable "Noor" from whence it came. Here is the stumbling block. It is a wrong notion to think that human beings reside in Heaven or Hell for ever after they pass away from earth. "Yasna" is therefore performed because it is a Divine Science that aids the individuals to reach their Final Goal. All the great Divine Messengers have asked their followers to perform the rites and rituals given to them.

Death is a certain phenomenon. "Urvan" that takes a physical form and descends on the surface of the earth at the time of birth has to shed its form and move out of it at the time of death. To understand the process of death, it is necessary to know about the constituents of the human body.

The Divine Science of Xnoom teaches that the human body is made up of nine constituents. According to it, nine is a perfect number. This number nine plays an important role in the Immortal "Hasti" realm or in the mortal "Nisti" realm.

The nine constituents of the human body are equally divided into 3 classes or groups. The first group is made up of physical matter and is visible. It undergoes changes from time to time, that is childhood, boyhood, manhood and old age. They are:-

1. "Tanu" : It is the skeletal framework of the human being. It is composed of bones and gives shape to the body.

2. **"Ga-ethaa"**: It consists of all the boneless organs of the body, such as brain, tongue, eyes, lungs, liver, heart, large and small intestines, etc.
3. **"A-zda"**: This physical part is in a dense fluid form. It is the seat of life. This "A-zda" consists of two types of heat-energies, opposite in nature. One heat-energy is beneficial and is known in Xnoomic parlance as "Haraarate - Gereziyaa" The other is malefic and termed as "Haraarate - Gerebiyaa".

The second division is made up of ultra-physical matter. It is not visible. It is neither mortal nor immortal. It does perish but after a long, long period. It undergoes changes from time to time.

4. **"Kehrp"**: It is a body similar to the human shape. It is the seat of sixteen "Chakhra" and it is here that we receive spiritual energies coming from the seven "Aalam" (Heavens) of the "Hasti" region.
5. **"Tevishi"**: It is the desire faculty. There are two types of "Tevishi". One who lives, suffers and sacrifices for others. It is known as "Gav" (good) desire. The others live at the cost of others. It is known as the "Kharfastr" (wicked) desire.
6. **"Ushtaan"**: It is a constituent that conducts and controls the functions of Life.

The third division is called the eternal constituents. They do not possess physical or etheric elements. They are composed of "Noori" (Light) elements.

7. **"Urvan"**: It is our soul. It is known so because in the beginning it was imperfect due to Divine Ignorance and it had to work for the Divine Intelligence. This process - "Uru" (to unfold) - was termed "Urvan".
8. **"Ba-od"**: This term, at times, written as "Ba-odangh" means Perfect Divine Intelligence. It guides the soul in its Spiritual Advancement.

9. **"Fravashi"**: It is the Guardian Spirit and is the most significant constituent.

The Divine Science of Xnoom teaches that the person may die at any moment of the day, but the process of death commences unfailingly in the period of "Haavan ni Meher" - that is to say - 36 minutes before the sunrise (local time). At this time, a crack develops in the "A-zda" of the person who is to die that day. In case, the crack in the "Azda" does not develop - no matter how serious other condition of a person be; he does not die. Au contraire, if a crack is developed in the "A-zda, a hale and hearty person may show any time of that day some sign of restless feelings and at the destined moment collapse and die.

As soon as a crack is developed the "Urvan" shifts into the semi-eternal body, "Kehrp". The "Urvan" then, along with the ultra-physical Kehrp seeks exit from the physical body. In case of a male, these two constituents come out from the big toe of the right leg and in case of a female, from the big toe of the left leg.

After these two, "Ushtaan" comes out seeking exit from any one of the openings in the body, viz., two openings of the eyes, nostrils, ears and private parts, one navel and mouth. "Tevishi" follows the "Ushtaan". At this the "Urvan" sees its good and bad deeds committed in the present life and maybe a couple of previous ones. All these deeds are experienced as in a cinematograph. One who had been good in life feels joyous and comfortable; one who had been wicked in life, becomes restless and fearful. At this juncture, the dying person breathes heavily and noisily showing some symptoms of restlessness. Finally, the "Urvan" comes out keeping contact with the body by something like a "glowing cord". This is something blue coloured string-shaped fluid made of ultra-physical elements. This is almost the end of the process. Once, the "Urvan" leaves the body through the head the process is complete. The duration taken by the different

constituents varies, hence, some die in the morning, some the afternoon, evening or at night. This Xnoomic elucidation makes it clear that the process of death is not an abrupt one. It always begins in the period of "Haavan ni Meher". It is for this reason that the "Chaharoom ni Kriyaa" is always performed in the "Haavan ni Meher" 72 hours later and never at any other time of the day. Had this been not the reason then the "Chaharoom ni Kriyaa" would have been performed exactly after 72 hours after the time of death. This would give different timings.

When the "Urvan" comes out of the body and resides in the "Kehrp", they are surrounded by a "Kerdaar". This "Kerdaar" is nothing but the "Khoreh" that surrounded the physical body when in life. This "Khoreh" may be rigidly physical or it may be ultra-physically subtle according to "Mithra," "Maanthra" and "Yasna" of the person committed, when in life. Again some burning and irresistible wishes and yearnings form a sort of covering and envelope the "Kehrp". These two act as a chain-like shell covering around the "Kehrp" and require some sort of spiritual treatment to melt it. Hence certain "yasna" is required. The shell is called "Shab naa Mithra".

It is decreed in the Mazdayasni Zarathoshti Daena" that every devout follower no matter how poor he or she may be should make the monetary arrangement for the "Geh-saarnaa ni Kriyaa" for his or her benefit. The method of disposal of the dead physical frame - known as "Dokhmenashini- also aids in the melting of the "Shabnaa Mithra". Thus, the "Yasna" plays a significant role in the breaking and melting of the shell and also decreasing the attraction of the "Urvan" towards the earthly existence.

A "Mazdayasni Zarathoshti's" soul roaming on earth in the form of a ghost or spirit is usually unheard of because of these "Kriyaa". After the death the "Urvan" along with "Kehrp" continues to experience the state of consciousness. This state is in link with "Sarosh

yazad". Because of this link with consciousness, the "Urvan" experiences the sorrowful emotions and the waillings of its dear ones too. Now, as it is in a new form of existence, it cannot contact them by way of speech or touch as it did when it was in the physical form. It too becomes sad and all confused. To break these earthly connections, the "Sarosh ni Baaj" is performed. This "Kriyaa" brings peace and solace to the "Urvan", This "Kriyaa" is performed in the same "Geh", when the death occurs.

The Divine Science of Xnoom explains that a "Mobed" is requested to stand by a person who is on the verge of departing from the earthly existence. The "Mobed" may be a "Da-e Mobed. In ancient Iran each locality had a "Mobed" who was in charge of organising all the spiritual activities and religious rites and rituals. They were called "Da-e Mobed" because they were the managing "Mobed" of the locality. These "Da-e Mobed" carried on their duties with the assistance of the other "Mobeds" all the "Kriyaa", such as, the "Navjote, Wedding, death and others. Whenever some religious "Kriyaa" were to be performed the "Mazdayasni Zarathoshtis" had to contact the "Da-e Mobed". They were just like the present day "Panthaki".

In case the "Da-e Mobed" is not available any "Mobed" of the grade of "Aasnaatar" "Rathwishakar", "Haavaanaan", "Aatravax" or "Za-otar" can take up his place. The "Mobed", at first, recites his "Sarosh ni Xnooman ni Kashti" prayers. Then, at some distance away from the dying person, he stands and recites around the "Maanthra" of "Ashem Vohu" loud enough to fall on the ears of the dying person. The recitation of the "Ashem Vohu" continues till the person breathes his last.

In Kadeem Iran, the corpse was taken charge of by a pair of Mordeh-shooyan". They were called so because they washed the dead body. This compound noun is of the Persian language. "Mordeh" (from "Mordan" - to die) means dead, lifeless. "Shooyaan" means "one who washes". Therefore, the meaning of the

word "Mordeh Shooyaan" is "persons who are entrusted with the job of taking charge of a dead body, then wash and prepare it for the funeral rites as prescribed in our "Mazdayasni Zarathoshti Daena". At present, this class is completely forgotten. It is even not known that such a class existed in ancient Iran. At present, the members of the family of the deceased wash and prepare the corpse in the manner they like without being aware of the right way. The class of "Mordeh-Shooyaan" had both the male "Mordeh Shooyan" for the dead males and female for the dead females.

Water cannot be used to wash a corpse. The reason is that the water gets polluted. Thus, the onslaught of the "Drujih-Nasu" strengthens. As soon as a person breathes his last, the natural process of decay commences producing harmful microbes which spread around uncontrolled. The use of water is therefore very harmful not only to the dead but to the living. According to the sacred scripture "Vandidaad", washing a dead body is as sinful and harmful as throwing dirt and decaying matter into the ponds, wells, rivers and seas.

As soon as a person breathes his last, a vegetable oil-lamp has to be lighted. Any mineral oil lamp is forbidden. If the members of the family or friends or any one touches the corpse in the "Geh" the deceased breathed his last no contagion takes place; but with the change of the next "Geh", "Drujih-Nasu" begins its assault. No one is then allowed to touch it. If any one were to come in direct contact, the "Khoreh" (halo) of the person is defiled in the proportion to the strength of the "Nasu" he touches.

The Divine Science of Xnoom explains that there are two types of "Rimani" (pollution, contagion). One is known as "Ham-reet", In this case, a person comes in direct contact with any sort of contagion, including the corpses and carcasses. If such person comes in contact with another human being, his unclean "Khoreh"

defiles the "Khoreh" of the other human being. This is an indirect contact and is termed as "Pat-reet". No doubt, the degree of contagion is rather less than the direct contagion, yet, it is for our own good that it should be avoided as far as possible.

Before a pair of male "Mordeh-Shooyaan" in case of males or a pair of female "Mordeh-Shooyaan" in case of females take charge of the dead body, they at first, undergo purificatory ablution by washing arms, face and feet with "Aab-e-ravaa". This Xnoomic term mean "right kind of water".

According to the "Mazdayasni Zarathoshti Daena", only the gently flowing or moving water, such as, the water of the sea, rivers and wells should be used. Still, stagnant water is strictly forbidden. The moving water possesses the natural hydro-electric energies. These energies are of 5 kinds and are recorded in the "Aavaan Niyaayash" and "Yasht" as: 1. "Aadu-Fraado", 2. Vaanthwo-Fraado", 3. "Ga-etho-Fraado," 4. Xaeto-Fraado" and 5. "Danghahoo-Fraado". The other term for "Aab e-rawaa" is "Aab-e-Nehzaad". This term too means the same, that is, "containing natural hydro-electric energies to carry out certain functions" and, hence, the right type of water.

After washing the corpse, the concerned pair of "Mordeh-Shooyaan", recite their "Sarosh ni Xnooman ni Kashti" prayers. Thereafter, the pair takes charge of the corpse. At first, the "Aab-e-zar" is applied all over the dead body from "Sar-taa-paa" (head of foot). One of the pair pour the Aab-e-zar" into the cupped palm of the other who applies it on the body. On completion, the corpse is placed on a block of stone or on any other block of imporous mass. The head part of the corpse is placed in the southern, western or eastern direction. The South is usually preferred, wherever possible. This is known as the "Sachkaar ni Kriyaa", or simply "Sachkaar".

During the "Sachkaar" the corpse is dressed up in old "Sudreh" and "Kashti" and

other garments used by the deceased in his life time. Many wonder why the used and old clothes are used in covering the corpse. Many are of the opinion that Death being the leveller, all have to depart from the earth at the same level. In the light of Xnoom, such a custom assumes great significance. It teaches that, the "Sudreh-Kashti" used by the deceased during his life span have absorbed the "Stota" (colourful sound energies) produced by the recitations of the "Maanthra". Hence, the used "Sudreh-Kashti" acquires a form of an armour and defends it against the "Drujih-Nasu". The observation of this "Tareekat" forms such an armour which is unbeatable and as a result the "Nasu" fails to make any impact on the corpse and all around.

Now, the natural process of the decomposition of the corpse is in full swing, the "Urvan" who has left the physical framework experience great feelings of restlessness due to this "Drujih - Nasu". It is for this reason that the "Sudreh-Kashti" used by the deceased in his life-time be used. In dressing up, the under - garments are put on first, then the others.

A pillow is placed under the head of the deceased. The face is then covered with a "padaan" a rectangular piece of white cotton cloth just as the "Mobed" does during prayers. Thereafter, the "Kashti" is tied round the waist just as we living do with the chanting of two "Yathaa Ahoo Va-iryo" and one "Ashem - Vohu" for the front and the back knots. Then a very, very long single strip is torn out from any long piece of used white cotton cloth and twined into the shape of a rope. The small strips knotted to form a single strip is forbidden. This long, single strip is used to tie four knots as follows:

1st Knot : The first knot is tied round the neck along with the recitation of one Ashem Vohu.

2nd Knot : The strip is further brought to the hands where a second knot is tied along with one "Ashem Vohu".

3rd Knot : The strip is taken further to the abdomen region and a knot is tied with one "Ashem Vohu".

4th Knot : The strip is then taken to the knees where the last fourth knot is tied - on the right knee in case of males and on the left one in case of females - with an "Ashem Vohu".

The tying of these four knots along with the recitations of "Ashem Vohu" form an important part of the "Sachkaar ni Kriyaa."

As the physical cells of the corpse start disintegrating, the onslaught of the malefic "Drujih-Nasu" gains momentum. The air is polluted and causes health problems to the living beings around. It is for this reason the "Maanthra" of "Ashem Vohu" are beneficial. The blue coloured sound vibrations of the "Ashem Vohu" curtail - if not completely neutralise - the harmful effects of the pollution as well as aid in the speedy disintegration of the corpse's cells.

The legs should never be kept straight but should be bent from the knees so that as much as less of the land as possible be defiled by the decaying corpse. According to the "Vandidaad" (5:11) straight legs and hands are forbidden. The last part of this "Kriyaa" consists of drawing of three "Kash" near the corpse. These "Kash" are drawn with a big iron nail beginning from the left ear with the recitation of one "Yathaa Ahoo Vairyo" for each "Kash". After this, the household fire is placed three "Kadam" away from the corpse.

What is the reason for drawing these "Kash"? Iime-Xnoom explains that on the death of a human being, his semi-eternal and ultra-physical constituents, viz., "Ushtaan" and "Tevishi" and the eternal constituent "Urvan" lump together and assemble in the "Kehrp" and leave the perishable physical body. The contact between the two is by a blue coloured "rope-form" current. This contact remains in contact for 72 hours from the moment the process of death commences. After the "Kash" are draw, the

Fire is placed. Thus the "Sachkaar" rituals end and the "Sagdeed ni Kriyaa" commences.

The "Sagdeed" is performed in every "Geh". The word "Sagdeed" is a compound-noun. It means "the sight of the dog", (sag=dog+deed=from "deedan" to see). A special type of dog was used in this "Kriyaa" in the ancient times. The dog was to be free from any physical defect or disease. The dog had to be either of "Aahoom-Chashm" or "Veshi-Haaroon" breed. No other substitute was used in Kadeem Iran.

The dog of the "Aahoo-Chashm" breed had two dark coloured large spots on the forehead just above and around his two sparkling eyes. The dog of the "Veshi-Haaroon" breed was a watch dog of the locality. They are so designated in the sacred Avesta Scriptures. This type of a dog had twenty or twenty-one claws on his paws. If these two types of dogs were not available, a dog on a mountain side was chosen for the purpose.

The significance of the "Sagdeed" is that the magnetic currents emitted from the eyes of the dogs are beneficial for they destroy the evil "Nasu".

The various occasions to perform the "Sagdeed" are:

- 1 Soon after "Sachkaar".
- 2 At the change of each "Geh".
- 3 Just before the commencement of the "Geh-Saarnaa ni Kriyaa"
- 4 In the middle of the "Geh-Saarnaa" just before the corpse is laid in the "Gehaan".
- 5 Soon after the completion of the "Geh-Saarnaa".
- 6 Before placing the dead body in the "Dokhma".

(To be Continued)

Elements of Xnoom : Behzaad

(Continued)

After the "Sagdeed" the "Nas-e-Saalaar" recite the "Maanthra" of the "Sarosh Baaj" and then enter in to remove the corpse. At that moment, a vegetable oil-lamp is lit. Then the "sheel" (block of stone) is brought. Fresh "Nirang" is applied on this block by sprinkling it and also on the ground around the "sheel". This place has to be isolated for a certain period of time. It should not be used for any purpose till the end of the period.

In the season of "Zamestaan" (winter), the place can be used again after ten days. In "Haameen" (summer), this period is lengthened to thirty days. Every day, fresh "Nirang" is sprinkled over this till the end of the period. When dry, the place should be washed with clean water. An oil-lamp be lit afresh every day. A jug of clean water was placed with the lamp.

After the completion of a part of the "Geh-saarnaa", the corpse was taken to the "Zaad-Marg" by the "Nase-saalaar". In front of the corpse, some nine "Kadam", a "Mobed" of "Fraberetar" grade, with the "Aatash" led the procession. Three "Kadam" from the "sheel" the "Mobed" placed the "Aatash" on the "Khu-aan" and the "Mobed" of any of the grade of "Fraberetar", "Aaberetar", "Aasnaatar" or "Rathwishakar" began to recite the "Khurdeh Yashtegaan" prayers. Although the bigger "Yashtegaan" is recited at the "Paa-yadast" ceremony, the "Khurdeh Yashtegaan" (smaller one) was recited at the "Zaad-marg." The reason for reciting this smaller prayer at the "Zaad-marg" is as follows:

As soon as the "Urvan" residing in the "Kehrp" leaves the physical body, the "Haraarate-Gerezeeyaa", which keeps the body warm and alive, becomes inactive and according to certain principle of Nature begins to disintegrate and decay. With the passage of time, the onslaught

of this decadence gains momentum and grows greater and greater in strength. To curb this harmful effects the "Khurdeh-Yashtegaan" is recited.

The "Khurdeh Yashtegaan" is the name given to the set of prayers such as, " Haptan Yasht (bigger)", "Ha-oma Yasht", "Vanant Yasht and "Khurdaad Yasht". These Maanthra contain such sound vibrations that can destroy the "Drujih-Nasu".

The Divine Science of Xnoom teaches that the physical matter within the living being attracts "Drujih" forces. Such is the principle of Nature. This attraction is greater during the night time than during the day and more in disintegrating bodies than the living beings. The "Maanthra", therefore, are so sythesised that they become cent percent efficacious in controlling the "Drujih Nasu". This also is the reason why "Sarosh no Kardo" is recited for the first three nights in the "A-ivisruthrem Geh".

In Kadeem Iran, the religious rites and rituals for the dead were performed in the house up to the "Sachkaar" ceremony. Thereafter, the corpse was removed to the special place, the "Zaad-marg". This hall-like room had all the requisites for the performance of the last rites. The corpse was placed on the "sheel" till, finally, removed for the "Dokhmenashini". These "Zaad-marg" had separate sitting arrangements for the males and females. Once, the "Geh-Saarnaa ni Kriyaa" are completed no other "Kriyaa" such as "Aafreengaan", "Baaj", "Faroxi", "Satoom", "Muktaad", "Paavi", "Gaahambaar" etc., were performed there.

The "Geh-saarnaa" was performed by a "Mobed" of the "Haavanaan," Aatravax" or "Zaotar" grade. The "Mobed" of those grades pass through the ablutionary bath of the "Barshnoom" every six months. The piety of these "Mobed" is of very high order. All the higher "Kriyaa" are

performed by them. Then only, as the knowledge of Xnoom explains, the "Kriyaa" bring the desired results. No higher "Kriyaa" is to be performed by a "Mobed" who has not taken "Barshnoom".

During the "Geh-saarnaa", the first half of the bigger "Yashtegaan" is recited by the "Mobed" who gazes at the empty "Gehaan". The rest half is recited with the corpse on it. The "Gehaan" is made of metal. The first half of the recitation cleanses the "Gehaan" by its "stota". The "Hariri" are weakened and rendered ineffective. The rest half renders "Shabnaa Mithra" ineffective too.

Unfortunately, the "Geh-saarnaa ni Kriyaa" has become controversial. So are the rites and rituals of the first 72 hours. According to Ilme-Xnoom, the "Kriyaa" of the dead are essential; particularly the first 72 hours.

They are an asset and we should thank our forefathers for preserving them. We in turn should strive to preserve them for the coming generations.

During the bigger "Yashtegaan" the "Nasesaalaar" after reciting the "Sarosh Baaj" outside, enter in repeating "Ashem Vohoo" one after the other. After the completion of the "Seezdo", the corpse is covered with a sheet of white cotton cloth. The corpse is then removed from the "Zaad-marg" and taken in procession on the final journey to the "Dokhmu".

In Kadeem Iran, the final journey of the deceased to the Tower of Silence was a very serious affair. Right from the "Nasesaalaar" in the front to the last pair of the mourners in the procession move **silently**. The "Nasesaalaar" with the corpse walked in front leading the procession. **Forty-five** "Kadam" far away from the corpse followed the "Mobed" pair. Behind this pair were the others — Mobeds, relatives, friends and so on who all followed the pair of "Mobed" in **utter silence**. The "Mobed" pair recited the "Haptanghaa-iti".

One "Pesh-Hamaal" carried a dish containing the food for the dog, at a distance of nine "Kadam", while the other followed carrying a dish containing frankincense behind the entire "Anjuman". If the "Nasesaalaar" stopped to change shoulders, the entire "Anjuman" along with the pair of officiating "Mobed" stopped too. The distance from the corpse-bearer had to be maintained lest the pair of "Mobed" suffer the "Ham-reet Rimani" (direct contagion) and the "Anjuman" suffer in turn the "Pat-reet Rimani" (indirect contagion).

Thereafter, in accordance with the distance from the "Zaad-marg" to the Dokhmu", two, three or four "Pesh-Hamaal" led the dog and went through the distance thrice. To make the meaning of this statement clear, - if the distance is divided into four parts, the dog is led around one part thrice by one "Pesh-Hamaal", the second part is covered thrice by the second "Pesh-Hamaal" and so on. The reason for this is that the three rounds are powerful enough to cut off the harmful "**Drujih-Nasu**" with the aid of the magnetic currents that flow out from the **eyes** of the above-mentioned dogs.

When the procession reaches its place of destination - the "Dokhmu" - the corpse - bearers put the corpse on a special "Paavi" (a consecrated place for the final "Seezdo" by the entire "Anjuman". If the pair of officiating "Mobed" completed their prayers by the time they reached there well and good; if not, the rest of the prayers were to be completed before the "seezdo" place. This happened when the distance between the "Zaad-marg" and the "Dokhma" was short. The corpse was then taken in.

The return of the "Anjuman" back home was also a solemn affair. Before beginning the homeward journey, the "Anjuman" washed their face, hands and all the uncovered parts of the body with fresh "Nirang" and recited the "Ahura Mazda Khodaa-ye" prayers only. Then they bathed and appeared before the Fire to sprinkle frankincense powder on it in the sacred memory

of the departed "Urvan". When all finished, they commenced the journey. They took the same route as they took to the "Dokhmu". The entire "Anjuman" came back to the house of the deceased first. No one could leave the journey even if their house came before that of the deceased. The "Kashti" prayer were then recited with the "Sarosh ni Xnooman" individually, met the members of the family of the deceased and then returned to their homes. Thereafter, the dogs were fed.

After the "Anjuman" dispersed the members of the family of the deceased - both males and females - took bath once again (The members of the Anjuman who attended the 'Paidast' have to take full bath on reaching their residence - and all worn clothes should be properly washed - ED) along with the fresh "Nirang" and come back to the "Zaad-marg" to offer frankincense to the Fire. This Fire was brought to the house

and kept for three days at the very place where the departed "Urvan" breathed his last. It was at this place where the initial "Kriyaa" were performed. Along with the Fire, an oil lamp, a glass of metal containing clean water and a vase of fresh roses were placed too. After the fourth day, only water and roses were kept for ten days or thirty days according to the season mentioned above. For three days no food was cooked on the household fire as a part of it was used for the purpose of the "Kriyaa".

The Divine science of Xnoom teaches that the departed "Urvan", along with the "Kehrp", dwells at the place where the "Sachkaar" was conducted. For this reason, all the "Maanthra" were recited and all the "Kriyaa" were performed at that place for the first 54 "Haathra" (72 hours). The "Niyayash" prayers are recited at the change of every "Geh" and "Sarosh no Kardo" at night.

Elements of Xnoom: Behzaad

DEATH

(Continued)

After the death, the "Urvan" experiences great confusion in its new existence. It had lived its life on earth within a physical framework but it now finds the surrounding without a physical body quite strange. Furthermore, the malefic influence of the "Drujih"- particularly, between the sundown and sun-up-is very strong and this adds to the strangeness and makes the "Urvan" more confused. Therefore, the "Stota" of the "Niyaa-yash" and "Sarosh no Kardo" are so synthesised that they aid the "Urvan" to go into a semi-conscious state.

The "Sarosh no Kardo" is recited 36 minutes after the sun sets. Ilme Xnoom teaches that the first 72 minutes after sunset, no "Maanthra" are to be recited except "Yathaa Ahu Va-iryo", "Yenghe Haataam" and "Ashem Vohu". The dark forces of the "Gaashek" cuts off the "stota" of the "Maanthra". Similarly, these "Gaashek" forces attain great heights between 12 O'clock and 1 hr 40 mins. local time at night. Those who desire to recite "Maanthra" should do so well before mid-night or after 1.40 a.m. local time. From 1.40 a.m. to 3.00 a.m. local time these prayers can be recited: 1) Kashti prayers 2) Ushaheen Geh 3) Bigger Haptan Yasht. After 3 a.m. upto the Sunrise "Sarosh Haadokht" is recited.

The "Khorshed Niyayash" and the "Meher Niyayash" for the departed "Urvan" should be recited after reciting these "Niyayash" prayers as a part of the "Faraziyaa" prayers of the one who is to recite the prayers for the departed one. These prayers are most essential as the "Stota" of these aid in the disintegration of the physical elements that give shape to the body. The "Sarosh Baaj" in every "Geh" for the first three days in an "Aatash - Kadeh" of the locality was performed in Kadeem Iran.

A pair of "Mobed" - one of "Zao-taa" and one of the "Aatravax" grades perform three "Sarosh ni Yazashne" and "Vandidaad". The "stota" of these "Sarosh ni Yazashne" and "Vandidaad" ease

the fearful confusion and discomfort of the "Urvan" of "Bad Kerdaar" while these "Kriyaa", add to the joys of "Shaad Kerdaar".

The "Paad-rooz" ceremony is a very important part of the last "Kriyaa" of a departed "Urvan". It began after the end of the 53rd "Haathra" and the commencement of the 54th "Haathra". This was the time that the devouts assembled because this is the time the departed "Urvan" becomes aware of the reward or punishments for the type of life it led when alive. The calculation of the reward or punishment is reckoned in "Aspandi" (a unit of measurement).

As the "Urvan" journeys towards the "Chinvat Pool", it may appear in dream-form to its near and dear ones. The "Urvan" who is destined to take re-birth on earth stops at the "Markaz" of "Apaakhtar" to the North for a period varying according to the amount and intensity of his wickedness on earth. This waiting at the "Apaakhtar" region and then coming back on earth is termed as "Dozakh".

On completion of the period at the "Apaakhtar" region, the male "Urvan" is attracted towards the "Shamsh (sun) Jzheeram" and in case of a female "Urvan", it is drawn towards the "Da-e (moon) Jzheeram". From there, the "Urvan" - of course along with its semi-eternal and ultra - physical body of "Kehrp", "Tevishi" and "Ushtaan" - shifts towards the "Markaz" of "Vanatar". This region is situated in the "Arvaahi Aalam". There, the "Urvan" is well set for a re-birth. When the moment to take birth arrives, the "Urvan" with its semi-eternal and ultra -physical parts enter the embryo already prepared in the womb of its nominated mother.

Before entering the embryo, the "Urvan" gathers up its four "Anaasar" which were in its possession in all its previous earthly lives, and which were entrusted to "Daham Yazad" after each death at the time of "Chaharoom". The "Chaharoom ni Kriyaa" is performed to entrust these "Anaasar" to "Daham Yazad" till they are recollected by the "Urvan" at the time of its next re-birth. By this time,

these "Anaasar" improve in varying degree according to the effort put in the above region and the "Kriyaa" performed on earth by its dear ones.

When the "Urvan" prepares for its re-birth on earth, a spiritual power plays a role of great significance. This power is termed as "Khud-aa". At present, we mean by this word as "God". This is, in the light of Xnoom, an erroneous import. "Khud-aa" is a spiritual force possessed by each and every individual. It is a word of the Persian language. It means "Spiritual Potentiality". It manifests itself. (Khud = on one's own + aa = Aamadan" to come"). This "Khudaa" aids the individual it belongs to, in its spiritual advancement. It is also spoken of as "Bagho-Bakht" (the Lord of Fate). The phrase "O My God" used by many different people means this spiritual power.

Before rebirth, the "Chithra" (seed) of the "Urvan" is brought down by "Teshtar Teer Yazad" (the Patron Angel over the rains) through rains. These "Chithra" (seeds) scatter around and enter into the "Nabaataat" (vegetables), "Jamaadaat" (Mineral) or "Haya - vaanaat" (animals). It then proceeds further to enter into the semen of the man who is predestined to shoulder the parental responsibilities - according to the law of "Keshaash". The nutrition elements enter the uterus of the woman.

The explanation regarding the conception of a human body in the uterus of a woman in the light of 'Ilme-Xnoom' as taught by the "Mazdayasni Zarathoshti Daena" makes interesting study.

During the first month of pregnancy innumerable microbes form a lump of tender tissues and fleshy fibres termed as the "Kalol". This function is carried out under the planetary influence of "Kaivaan" (Saturn).

In the second month, this lump acquires warmth known in the Xnoomic parlance as "Haraarate - Gerezyaa", the heat most essential for the sustenance of life. This "Haraarat" is very important for it does not allow the lump of tissues and the fibres to decay. Instead, it aids the lump to grow and flourish further. This power of growth is called "Kuvvat-e-Naamyaa".

This month is under the planetary influence of "Barjeesh" (Jupiter).

The third month, under the influence of the planet "Haasham" (Mars) produce very soft bones and blood; while during the fourth month nothing new is produced but whatever was produced during the three months develop further. The tissues, flesh and bones become denser. The embryo commences to assume crude shape. After the twenty-seventh day of this month the "Urvan" descends but remains completely inactive. If the "Urvan" be male, it progresses under the influence of the "Shamsh" (Sun) and in case of a female, it progresses under the influence of the "Da-e" (moon).

During the fifth month of pregnancy the "Nabz" (blood vessels), such as, the arteries, veins and capillaries and the "Aazaa-e-Reshaa" (soft boneless organs) such as, the heart, lungs, kidneys etc. are developed under the planetary influence of "Naaheed" (Venus).

During the sixth month, the "Urvan" stirs up consciousness a little and first signs of activities are noticed. The further development of the body takes place under the influence of "Aatard" (Mercury) Planet.

The mental faculties develop in the seventh month of the pregnancy. This month is under the planetary hegemony of the "Da-e" (moon).

During the eighth month, the toxic fluid is produced in the uterus. It reacts on the developing baby making it feeble. Mostly such babies are still-born or die soon after birth, One who is lucky to survive suffers from ill-health most of his life. The planet "Kaiwaan" (Saturn) influences this month once again.

During the final - ninth - month, the "Haraarate-Gerezyaa" develops all the physical faculties completely. The process of taking birth begins. This period is under the influence of the "Barjeesh" again.

A baby may be born at the latest in the tenth month. At present, many caesarean operations are performed frequently instead of waiting for the natural birth. The knowledge of Xnoom teaches that such a practice is against the Law of Nature. The fluid termed in the Xnoomic explanation as "Xa-eto Fraado" in the uterus aids in the birth of a baby. If the life of the baby or mother or both

be in danger the maternity skill of gripping the required regions and applying pressures with fingers are still useful than hasty surgery. If Nature plays a vital role in the formation of the baby, it shall also play an equally important role in giving birth to the baby too. It is because we lack faith in Nature almost completely, we hasten to surgery.

Every human being is under the influence of the different planets according to his age, It is:

Age	Planets	
1-4 yrs.	Da-e	Moon
5-10 yrs.	Aatard	Mercury
11-18 yrs	Naaheed	Venus
19-37 yrs.	Khur, Shamsh	Sun
38-52 yrs.	Haashem	Mars
53-64 yrs	Barjeesh	Jupiter
64 and above	Kaiwaan	Saturn

During the first four years, the child is under the influence of the "Mino-i" Forces. The "Yazads" look after the young one. It is for this reason, a child possesses all the virtues such as speaking truth, innocence, forgiving nature, loving Nature etc. and enjoying it. But, with beginning of the fifth year, the child either retains these virtues (in rare cases) or gradually loses grip over them (as in most cases) according to the "Shaad" or "Bad" Keshash of the child.

According to the "Mazdayasni Zarathoshti Daena", the child thinks over and over the following seven questions while still in the uterus:

- 1 Who am I?
- 2 From where do I come?
- 3 What is the reason of my coming on earth?
- 4 What have I to do on earth?
- 5 What have I brought along?
- 6 What shall I take along?
- 7 Where have I to go back?

The Divine science of Xnoom teaches us that it is a solemn duty of every devout Mazdayasni Zarathoshti to keep on repeating and do some serious thinking regarding the above seven questions throughout their life. But owing to the "Bad Keshash", the "Urvan" acquires the state of the "Gayar - Hosh" (Spiritually unconscious state) or due to the "Khud-Noomaa-ee" (egotistical behaviour) and it stops giving due considerations

over these.

The "Paad-rooz ni Kriyaa" forms an important part of the ceremonies for the dead.

The word "Paad-rooz" means "the pronouncement of the judgement of reward or punishment. After the end of the 54th "Haathra" (72 hours), the "Urvan" comes to know of the right or wrong deeds it had committed in his life time. It recollects its resolutions made with the aid of the seven questions made before its birth and compare them with the deeds it committed in life. This takes place at the time of the "Paad-rooz", commonly known at present as the "Uthamnu" (morning).

At present the "Uthamnu" is performed in the afternoon. This practice is not correct. The "Urvan" gains consciousness only after the period of 72 hours and the rites and rituals of the "Paad-rooz" have to be conducted at the end of that period.

The "Paad-rooz ni Kriyaa" begins after 1 1/4 "Haathra" of the mid-night (local time). It is approximately 1.40 a.m. The "Mobed" of "Za-otaa", "Aatravax" or "Haavaanaan" grade who has acquired the "Khoob" stage performed this "Kriyaa" beginning with the "Ushaheen Geh ni Baaj" in the "Urvish-Gaah". During this "Baaj", a seeyaav and a metal preferably of bronze or silver are consecrated. This "Baaj", is followed by other "Baaj" viz.,

- 1 "Mino Raamni Baaj",
- 2 "Rashne - Aashtaad ni Baaj",
- 3 "Meher Yazad ni Baaj",
- 4 "Sarosh ni Baaj",
- 5 "Ardafravash ni Baaj".

These 5 "Baaj" form the "Ushaheen ni Baaj".

In Kadeem Iran, the "Paadrooz ni Kriyaa" was a solemn affair. All those who assembled kept themselves engrossed in a particular "Mithra" (Thought Force). These collective "Mithra" became an instrument of peace and comfort not only for the living ones but to the departed "Urvan" too. This practice of "Mithra", with the recitations of the "Maanthra" and the performance of the "Yasna" formed an unsevering limb of the "Mazdayasni Zarathoshti Daena."

(to be continued)

ELEMENTS OF XNOOM

BY BEHZAAD

Death : Rites and Rituals (Reference to Dini-Avaz Vol. 20 No.3 Continuation)

The Mithra practice begins at the 54th Haathra in the presence of any of these personages: Dastooraan Dastoor or Sraoshaavarez or Zaotaa. The Anjuman assembles at the very place where the Sachkaarni Kriya was performed. This place is thoroughly washed and cleaned again. Two carpets are spread one over the other and covered up with a sheet of proportionate size of white cotton cloths. The Anjuman consisted of the clergy, family members, relatives, neighbours, friends and acquaintances. They all participate most gladly in the Mithra ceremony.

In Kadeem Iran, the Mazdayasni Zarathoshti who were taught the Daena right from their childhood in a local Maktab (school) had a thorough insight of the Daena. They could easily perceive the significance of the Mithra ceremony. At times, a Mazdayasni Zarathoshti who did not reside in the locality and did not know the departed person but happened to be there was allowed to participate in this Mithra ceremony. This was an important medium of communal unity and harmony among the Iranians. At present, very very few co-religionists care to attend the "Paad-rooz ni Kriyaa" - equally important as the "Geh Saarnaa ni Kriyaa", conducted in the early hours of the day.

When the Mithra ceremony begins, the officiating Dastoor stands before the Aatash (Fire) installed on a Khoo-aan. A metal dish was placed on the Khoo-aan. This dish had a Sudreh-Kashti, a vase containing flowers pertaining to the Barjeeshi Jzheeram, a metal vessel containing cow's milk or if not possible - that of a goat, Aab-e-Nehzaad, a metal knife, a rosary of amber and a silver finger ring. The second dish contained a metal vessel for frankincense powder which included the cloves, cinnamon and cardamom shells, nutmeg, the nutmeg's coverings etc.,

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The entire Anjuman stood before the Aatash in pairs and recited the "Aatash Niyaayash thrice in the memory of the departed urvan (Soul). The first recitation of the Aatash Niyaayash was conducted by the presiding Dastoor; the second one by the deputy presiding Dastoor, and the third was recited by the entire Anjuman in one chorus type tone including the officiating Dastoor and his deputy.

After the conclusion of three congregational prayers (of Aatash Niyaayash), the "Mithra ni Kriya" commences, The entire Anjuman sits with their legs bent from the knees-both the knees facing the right side in case of males and to the left in case of females. This way of sitting is known as "Do-zaanu".

Similarly, the palms of the hands were folded in such a way that the right hand palm was placed on the upper side of the left hand palm in case of males, and vice versa, in case of females. This was known as "Do-dast Bastaa".

In the Mithra session the following Mithra were made:

The beginning Mithra: May, the departed urvan-be it of "Sazaa" grade-be free from this state soon. And, if it be of "Jazaa" grade may it progress further.

1st Mithra: All the holy departed souls, both of males and females, be remembered in their serial order.

2nd Mithra : We honour all the departed souls of the "Po-iryo-takeshaam" and the "Nabaa-nazdeeshtaanam" grades.

3rd Mithra : The Farohars of the Aathor-naam, Rathaeshtar, Vaastriyosh and Hutoksh be revered.

4th Mithra : We respect all the Farohars from the beginning of the Creation upto its end.

5th Mithra : May the Beneficent Farohars of Ashaa-unaam grade be revered.

6th Mithra : May the just departed urvan progress through the Gangdez, Kangdez and Varazmi-Kard.

7th Mithra : May the just departed Urvan

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progress towards the "Markaz" of "Dadaare-Gehaan".

8th Mithra : The, departed urvan may succeed in traversing the region of the "Shash Keshvar" and win back its "Jooff".

"Jooff" is the technical term used in the teachings of the Zarthoshti IIm-e-Xnoom. When the whole soul approached the Markaz (plane) of Aatar-e-Mino Karko, also known as the threshold of the Arvaahi Aalam, for coming down into the Geti for further spiritual advancement, it was split up into many parts varying in different ratiocinations.

9th Mithra : This last Mithra held great significance. The entire Anjuman wished that the departed urvan succeed in progressing further till it attains the state of "Khae-tvo-dath" (uniting of the split souls).

At the end of each of the nine Mithra, the Anjuman prayed fervently that the departed urvan be under the care of Asho Sraosh Yazad.

After the completion of this Mithra session, the "Sraosh ni Kriyaa" would follow. One who took up the responsibility of performing all the

Kriyaa in the sacred memory of the departed urvan in future was summoned by the officiating Dastoor who declared him before the Anjuman as one accountable for this solemn duty. He had to recite a "Laakhi" and was responsible for the performance of "Vendidaad", 3 "Sraosh ni Yazashne", "Geti-Khareed" and the "Daroon ni Baaj".

Then the officiating Dastoor would hold out a rose and then the Sudreh-Kashti, a knife, a rosary (Tasbih) and a finger ring. These things were offered as a gift in public and also as the remembrance of the pledge for shouldering the responsibilities of performing the Kriyaa. The Sudreh-Kashti was worn by the person and the tasbih used during the prayers. The rose was preserved till it withered.

Afterwards, the "Da-e Mobed" of the deceased's family offered a rose to each one present. Each one pledged-as he accepted the rose-to pray some prayers in the sacred memory of the departed urvan. Then, the officiating Dastoor delivered a sermon regarding the "Nourishment of the Urvan in life and after".

Thereafter, the Anjuman dispersed.

(Some more Xnoomic elucidation regarding this topic)

1) **Laakhi** : During the "Sraoshni Kriyaa" the person who takes up the responsibility to recite "Yak Laakh Panj Sad Ahunavar" pledges to recite them during the ten Farvardagaan days. The word "Laakh" is interpreted as "one hundred thousand". But, such an interpretation is erroneous.

In the Light of the Zāraoshti Ilm-e-Xnoom, a "Laakhi" is a set of "Yathaa Ahoo Vairyo," "Yenghahe Haataam" and "Ashem Vohoo" recited in certain particular numbers spread over ten "Farvardagaan" days. The numbers are as follows:

5,700 Yathaa Ahoo Vairyo
2,100 Yenghahe Haataam
1,200 Ashem Vohu

Thus, one each day, 570 yathaa, 210 Yenghahe and 120 Ashem have to be recited. The above numbers should not be altered in any case, because the set works as a magic spell. In case, due to some real reason, it is not possible to recite the whole set of each day in any one "Geh" then recite Yathaa in Haavan Geh", Yenghahe in "Rapithwan Geh" and Ashem in the "Ujiran Geh".

The "Laakhi" prayer in memory of the departed urvan is said as follows:

The first part of the "Sraosh ni Kashti" till "Yathaa Ahu Vairyo (1)". Then do not recite "Kem Naa Mazda" and the rest of the prayers but recite the "Laakhi" instead.

At present, the number of Yathaa, Yenghahe and Ashem Vohoo are fixed for all the Mazdayasni Zarathoshtis. But, in Kadeem Iran and at present among the holy inhabitants of the Daemaavand Koh it varied/varies from individual to individual. This number was fixed according to the grade of Ashoi acquired by the individual by the Chief of the "Saaheb-e-Dilaan Saaheb, "Sraoshaavarez" or in some cases by a "Pesh-Dastoor". These pious Mazdayasni sages were so advanced in spiritualism that they were able to know the spiritual progress of a living or a departed urvan and then set the number accordingly. There is no time limit for

the recitation of Laakhi. A living being for his own self or in the memory of a departed urvan can do so for years and years during the Farvardagaan days.

2) **Farvardagaan Days**: The 18 days of the festival of Farvardagaan that come at the end of every year are well-known to everyone. At present, we know the first ten days as the "Muktaad" days. The first five days consist of the last five days of the last month of "Asfandaarmard" of the year. This set of the first five days is termed in the Xnoomic teachings as the "Panj-e-keh".

The second set of the five days is known as the "Panj-e Meh" and consists of the five days of the "Gaathaa". The rest of the seven days are the first seven days of the first month of the Zarathoshti calendar viz., Maah Farvardeen. These total upto seventeen days that is the Roz Ashish-vangh - is the day of welcoming the Asho Farohars. Thus, the Farvardagaan days total upto 18 days.

On these days, the Asho Farohars descend down on the earth to carry out certain functions entrusted to them. These days are dedicated in the sacred memory of the Asho Farohars.

3) **Doozakh**: An Urvan is immortal and so it is believed that there is life after death too. At the time of what we call death is no real death. The physical body and the skeletal framework perish but the urvan goes on existing. After death, the urvan dwells in the "Keherp" and this Keherp is a semi-eternal body - that is, it will end but after an exceptionally long time. It is when we will get rid of this semi-eternal body we shall truly die.

The term "Doozah" means "evil existence", or, what we usually speak of as "hell". Its Avesta equivalent is "Duzhangha", (Duzh = evil + Anghuha - existence, world). In Pahlavi, it is "Dooshkhan and in Paazand it is "Doozakh".

In Vendidaad, this evil existence is known as "Da-ozhangha" and in the Gaatha, it is called "Drujo-demaan."

The Divine Science of Xnoom explains that the word "Drujo-demaan" implies that it is

a region where the "Druj" exist. The region does not indicate any special abode in the Cosmos, but, it is the world we live in. A Mazdayasni Zarathoshti who has not lived the type of life required according to the canons prescribed in our Mazdayasni Zarathoshti Deen cannot progress further out in the other planes but has to come back into this physical world once again-or many times. To make it clear, the urvan has to undergo re-birth.

Generally, we believe Doozakh to be a region somewhere outside our earth, but, it is not so.

According to the teachings of the Ilm-e-Xnoom, this outside region is termed as "Apaakhtar" where a "Mazdayasni-Dravand" stops. It waits for some indefinite period there varying according to the wickedness of the departed urvan. It then takes birth again, that is to say, a re-birth.

4) **Chinvat Pool:** The departed urvan, after three days of his death, comes to a region where this "Chinvat Bridge" is situated. The mystic knowledge of Xnoom states that it is a group of planes which every departed urvan has to cross. Hence, it is called a bridge - an allegorical statement.

The "Chinvat Pool" is situated in a region in the Cosmos called "Nisti-e-Myanaa". It is in the "Zamreer" (space) between the "Upairi Dakhyu" and the "Ada-iri Dakhyu". The planes are (one below the other): "Varazam-kard; Kang-daez"; "Ganjeeshee". If the departed urvan, by the virtue of his piety, is able to cross these planes, he succeeds in reaching the coveted region of "Daadaar-e-Gehaan". This means "crossing the Chinvat Bridge". This is the "Behesht" (Heaven) we generally speak of. If by the acts of profanation, wickedness and blasphemy, the departed urvan is not able to cross it, it moves towards "Apaakhtar."

5) **Apaakhtar:** "Apaakhtar" is an Avesta word. Apa = "at a far off distance" + Akhtar = "from the planetary regions". These planetary realms produce the good forces of the "Asare Roshni" by their rotary and revolutionary motions. These forces are highly beneficial to mankind and the entire creation. Thus, the word Dini - Avaz

"Apaakhtar" means "away from the good forces of "Asare-Roshni", The Pahlavi equivalent is "Avaakhtar" and means same as Avesta word.

6) **Yashtegaan:** The set of "Maantra" recited in the memory of a departed urvan - during the first three days are not meant for gaining forgiveness. It is meant to aid the urvans spiritual progress. This set is known as "Yashtegaan". It is grouped into two parts. The first is known as, the "Khurdeh Yashtegaan" and consists of "Haptan Yasht" (bigger), "Haom Yasht," "Vanant Yasht" and "Khurdaad Yasht" recited after the "Farjiyaat" (obligatory) prayers. The second part consists of the complete "Gaathaa" prayers recited during the funeral service before the corpse of a "Maazdayasni-Zarathoshti". It is popularly known as the "Gehsaarnu".

7) **Paa-e-Mojad:** This "Kriyaa" was performed in ancient Iran. At present, it is completely forgotten. In its place, we have the "Dhoop-Nirang" which is the "Mithra ni Kriyaa" of the ancient times and the "Gaaya" - the precorrupt form for the "Gaahaa" - are performed. "Paa-e-Mojad" means "devotional feelings towards the departed urvan.

The Divine Science of Xnoom teaches that a departed urvan needs the food of the "Mithra", "Mantra" and "Yasna" for progress spiritually. This is the "right charity" (Raadih) from the living ones towards the departed urvan. No amount of charity in the form of cash or kind can aid in the spiritual progress. Once dead, the right over his property ends. The cash or kind are not his any more. To give cash or kind to hospitals, schools, homes for the aged is nothing but mere show. Whatever is to be given in charity should be done in life time. It is to be remembered that charity after death cannot buy "Behesht" for anyone.

The reciting of the "Maantra" was taken up as a moral obligation most voluntarily by many - if not each and every one - who attend this "Paa-e-Mojad" ceremony. The "Dae-Mobed" of the locality (Panthaki) would jot down the number of the different prayers to be recited by the males and, in the case of females, a female was appointed to jot down the names of the

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females. After the completion of this work, the "Dae-Mobed" announced the name one by one along with the total number of prayers promised to be recited - such as, so many "Laakhi", so many "Yasna"; so many "Vandidaad"; so many "Yasna Haptanghaa-iti"; so many "Gaathaa, Yasht eic".

8) Sarosh Nu Paatru: Even after death the urvan continues to experience the state of consciousness. The conscious state is linked with "Sraosh Yazad". Because of this state, the urvan experiences the sorrowful emotions and the said plight of its near and dear ones. It feels their pain and sorrow. Being in new state of existence, it cannot contact them as it used to in its physical form. Again, it is confused due to the onslaught of the "Druj-e-Nasu". To break this attraction towards the physical and to weaken the onslaught of the "Druj" the "Sarosh ni Baaj" is performed in every "Geh". When this "Baaj" is performed at night, it is called the "Sarosh nu Paatru". In case, a "Mazdayasni Zarathoshti" dies late in the evening, the "Gehsaarnaa ni Kriyaa" is performed the next morning. In such circumstances, this "Kriyaa" cannot be performed before the corpse. It should be performed in the "Agyaari".

9) Jazaa and Sazaa Souls: Those urvan who have practised all the necessary "Tareekats" during their life but allowed some defaults in them without being aware of them belong to this group. These urvan lack in piety and fail to progress towards the "Markaz" of "Daadaare-Gehaan". These urvan pause for some time at the "Markaz" of "Varazam" to regain spiritual "Haush" and repent truthfully for these defaults. When the "Haush" is regained, these urvan move towards "Daadaare-Gehaan".

The "sazaa" urvan are those who seemed not to care to observe "Tareekat" and coolly led their life as "Dravand". They are able to reach the planes of "Ganjeshi" and "Kang-daez" but, instead of going towards "Daadaare-gehaan", they come to the North and stop at "Apaakhtar". There, these urvan receive their punishment for a certain period of time and undergo "Doozakh" that is "be born again on earth". ●●

Dini - Avaz

ELEMENTS OF XNOOM

BY BEHZAAD

Tarbyat O Taaleem

In Kadeem Iran, a child was not given any material knowledge or art only, but also some spiritual education. The Iranians thought of imparting both types of education - material for a livelihood and spiritual for the spiritual progress. At present, a child is educated with the intention of gaining him a means of livelihood and worldly comforts.

The occasion of sending the child for education was celebrated as a religious feast - similar to the "Navjot ceremony". It was known as "Havaale-Ustaad" (giving away the child in care of the master). Two particular days of any month of the Zarathoshti Calendar, viz., Roz Deen or Roz Maarespand. The reason was that "Mino Maarespand" is the Presiding Angel over the "Sta-ot Yasna" - the prime cause of the Cosmos coming into being. "Deen Yazad" is a colleague of Mino Maarespand. These two work hand in hand in carrying out the spiritual advancement of the Cosmos. Hence, the child who is also educated for the sake of the spiritual progress of its urvan has to be enrolled on any one of these two days.

Many religious ceremonies were conducted during this "Havaale-Ustad" occasion. All these ceremonies were performed in accordance with the principle of "Bar-Vakt" (the appropriate time). For example: The Kriyaa of "Nirangdeen" was performed on the first day of the "Ma-edyo-Zarem Gaahaambaar" only and not any other day. The "Hamaayasht ni Kriyaa" on the first day of the second "Gaahaambaar Ma-edyo-shahem"; the "Paastaa-ni Kriyaa" - now not known - was performed on the first day of the third "Gaahaambaar Pa-iti-Shahem" and so on and so forth.

"Roz Deen" or "Roz Maarespand" are the only right days for the enrolment. The eminence of Mino Maarespand is greater regarding education as the rank of "Mino" is higher than that of a "Yazad".

Again, Mino Maarespand is the Presiding Angel over the "Staota Yasna", the prime cause for the manifestation of the entire Cosmos. It can be taken as the root of the Cosmos. As every cause has its own distinct effect, the proclamation of the "Staota Yasna" was the prime cause which had its effect as "Mithre Bareen" (the most sublime conscious thought). This "Mithre Bareen" became a cause and brought into being an incessant motion known as "Zarvaan". This motion spread out in all directions and formed sound vibratory energies. These sound energies are known as "Ahunavar no Naad" (the celestial song). These "Naad" became a cause, the effect of which was the creation of the ecstatic colourful energies that brought the Boundless Cosmos into existence. This entire process is known as the "Staota Yasna" in the sacred Avesta Scriptures.

In the beginning, the boy or the girl who had attained the age to undertake the training in the "Mazdayasni Zarathoshti Deen" was brought before the chief of the Magavs, "Sraosh-aavarez". The Holy Chief studies the previous life - lives, if need be - and takes a careful peep into the future of the concerned boy or a girl with the aid of his spiritual power. Then he appoints a particular "Magav" to be the child's "Ustaad" (master). This "Ustaad" is bound by solemn duty to be a true and faithful philosopher and guide to the children under his care. A female "Magav" is considered to be far better than the male one because their "Vanthwo-Fraado" is nine times more powerful. They can impart education more easily.

What is "Vanthwo-Fraado"?

Living beings ("Hayavaanaate Naatekaa") who take birth on earth do so with some purpose. They have to progress spiritually by observing the religious canons prescribed in the religion they are born into. A human being is given free-will to gain mastery over evil or be a slave of it. Therefore, his thoughts, words

and deeds may be towards good which is useful to nature or towards wicked which can do harm to nature. These useful or harmful forces combine with the "Vaanthwo-Fraado" energies gushing out invisibly from the eyes. These electrical energies are latent and exist in water. The philologists translate the word "Vaanthwo-Fraado" as "increase in tribe". But, in the light of Xnoom, the word does not mean "increase in living beings but increase in good or evil forces".

On the appointed day-which may be any one of the two days, viz., Roz Deen or Maarespand - the "Ustaad" under the instructions of the Sraoshaavarez performs "Daham-Aafriti". "Daham Aafriti" is a specially prepared Avesta Nirang composed by the Sraoshaavarez Saaheb suitable to "Keshaash" (Gujarati word is Karma) of the child. It helps the child to progress spiritually and also corrects any defect - well within the limits of Nature. It is recorded that this "Daham Aafriti" ceremony - sort of giving blessings - was performed and as a result Ustaad Saaheb Behramshaa Shroff was able to get his stammering speech corrected.

After the completion of the "Daham Aafriti", other religious rituals are performed viz., "Yazhashne", "Baaj", "Farokhshi", "Aafringaan" to receive spiritual blessings from "Deen Yazad" and "Mino Maarespand". After the completion of these rituals, the "Jashan" ceremony is performed by the Ustaad along with other "Mobeds". In a big, round dish, some fresh and dry fruits are kept along with some flowers, a glass each of the goat's milk, sharbet and "Aab-e-Ravaa" (water from a flowing river or stream) and a "Tasbih-e Kerbeh" (a rosary made of amber) are neatly arranged. Before the commencement of this Jashan, all those who are present join together in a "Ham-Mithra" (group praying and thinking). If the boy or the girl belongs to the "Keshaash-e-Masaavat" (complicated Keshaash), the assembled pray that the child may succeed in this life to liberate its Urvan from a series of re-births and become a "Jazaa" soul at the time of its departure from earth. If the child happens to be of the "Keshaash-e-Saadeh" (simple Keshaash), the assembled pray and think that he may succeed in liberating his soul from the few rebirths and reach the "Markaz" (Plane) of the coveted

"Daadaar-e-Gehaan". If the child belongs to "Ankareeb-Ravaan-Bokhtagi" class, the assembled pray and think that he may at the time of his departure attain the state of "Khaetvath", that is, no re-birth.

After the "Jashan" ceremony, the Ustaað utters his thanksgiving prayers to the child concerned, the child's parents, guardians, relatives and friends for being born into the "Mazdayasni Zarathoshti Deen". If the child be of "Masaavat-e-Zehen Mubaarak" class then the "Jamwaa ni Baaj" is recited and the "Chaashni", "Daroon", "Mayazad" (fruits-fresh and dry), "Sheer-e-Buz" (goat's milk) and "Sharbat" is taken by the whole assembly. The milk of the cow is permissible, but the milk of the goat is given great preference. After the "Chaashni" every one leaves for home taking a consecrated flower offered to each one. If the child be of "Kashaash-e-Saadeh", the Chaashni is done as explained above except taking the "Sharbat", if the child be of "Ankareeb-Ravaan-Bokhtagi", the "Chaashni" is done as explained above except taking of the "Sheer-e-Buz". Only the child and not the whole assembly can take "Sharbat" or "Sheer-e-Buz".

In Kadeem Iran, every child was given education suited to him or her. If a male child be of "Magav" grade, he lives with his parents for the first four years of his life. From the fifth year, he is taken over by the chief of the "Magav", Sraoshaavarez. He lives the rest of his life in a "Mazdayasni Zarathoshti" Monastery along with "Magav" group. If the female child be of "Magav" grade, she is taken over by a "Baanoo Magavan". The parents take great pride and thank Daadaar Ahura a myriad times to choose them to be the parents of such a child.

To educate our boys and girls is desirable and should be given to the highest degree possible but great care should be taken that it is imparted on the lines of the "Magloob-bit-tabe," that is to say, it should keep us in tune with Nature so that we keep ourselves on the side of great virtues such as honesty, be true to others and keeping the promise given.

AKVAAL

"Akvaal" is the plural number of the Persian

- Arabic word "Kaul." It means "promise, given word." Our Vaxoor-e-Vaxooraan Asho Zarathosht possessed the divine intelligence of "Aasne-Veer" grade. So, he was well aware of the various functions that take place in the Boundless Cosmos. He chalked out a plan and gave it to his "Ummat" (followers, faithfuls) assuring them that their Spiritual progress, would be both easier and quicker by following it. This assurance comes to his faithful followers as "promise" Asho Zarathosht who has given this promise is designated as "Nafs-e-Akvaal" or "Rooh-e-Akvaal" which means "the soul of the promise-giver."

FAROHAR (MEDAL)

Nowadays, the figure of the "Farohar" - in the form of a medal either in gold or silver- has become a very popular article of presentation. Many Parsees even stick the Farohar sticker on furniture, cars and even on books.

"Farohar" is a winged figure. The Divine Science of Xnoom explains that at an unthinkable moment it was discovered that a segment of "Existence" suffered dimness in its "Effulgence." This dimness is called "Divine Ignorance". This ignorance required treatment. "Ahunava-irya" was proclaimed. The "Ahunava-irya" [commonly known as "Yathaa Va-iryo"] brought a part of the Cosmos into existence. This part of the Cosmos served as a hospital and the "Urvan" (soul) received the right treatment as pointed out. This "Urvan" has to undergo a series of rebirths until it gains "Divine Intelligence" and soars up to merge into the "Existence" whence it came out of. Thus, the wings indicate that the soul has to soar upwards till it attains attunement with "Ahu" once again.

The wings are depicted as open to show that the soul is flying towards the place from where it came, that is to say that it is progressing spiritually. The wings have five rows of feathers arranged horizontally. The five rows indicate the five main religions in the world. They are "Barzheesh" (Mazdayasni-Zarthoshti); "Taarad" (Hindu and its allied sects); "Haashem" (Islam); "Naaheed" (Jews) and "Haiwaan" (Christianity).

All those souls who have attained the grade of "Kshthra Nar" have four rows of feathers. They represent the "Ushtaan," "Mithra," "Anaasar" and "Daenaa."

There is a circular ring round the abdomen. From here two curled projections appear which indicate the forces of the "Asare-Roshni" (good) and of the "Asare-Taariki" (bad).

The head indicates the freedom of will - whether to side with the good forces of "Asare-Roshni" or to side with the evil forces of "Asare-Taariki". There are three rows of feathers below indicating the principles of Humata (good thoughts), Hukhta (good words) and "Havarashta" (good deeds).

A bird uses its tail to steer itself in air. The soul steers itself towards the destination from where it came. It should be noted that the "Farohar" and the "Fravashi" are not one and the same.



ELEMENTS OF XNOOM

BY BEHZAAD

PAAV MAHAL

The explanation offered by the Divine Science of Xnoom regarding the setting up of a Paav Mahal is very interesting. It is a spiritual institution of the Mazdayasni Zarthoshti Deen because it acts as a receiving station to receive the Avesta Maanthra during the performances of the various religious rites and rituals. Without a Paav Mahal no religious ceremonies shall bring the desired results so much beneficial to the cause of "Kuliyaaati Frashogard" (collective salvation).

Building up of a Paav Mahal is a laboured process demanding utmost caution and piety of a very high grade. Before touching the very topic under discussion, some briefing regarding certain Xnoomic terms are necessary.

Zarvaan, philologically, means "duration of time, period or era". This word, in the light of Xnoom, does not bear such simple interpretation. According to it, Zarvaan is a technical term used for some vibrating and energising power of time. It is a living force operating ceaselessly from the very birth of Cosmos. Even Modern Science states that Time plays an important role since the Big Bang occurred. It is a force because Time is something that passes away or something that rolls on and on.

Damacires, an Armenian writer notes in his writings that the Magis believed Time as a Universal cause and from it the Good and the Evil spirits came into existence. Eznik, another Armenian writer writes that Zarvaan existed long, long before the Cosmos saw the light of the day. There was no earth, no heaven, no hell. Time offered sacrifices in anticipation of procreating a son worthy enough to create a Cosmos. Mysteriously, it found that two sons instead of one were conceived. One of the twins was fragrant and full of golden glow as a result of the faith in its offerings. This was Ahura Mazda. The second of the twins was stinking horribly and darksome. This was a Dini-Avaz - May-Jun '99

result of its doubts in its offerings. It was Ahriman.

The Divine Science of Xnoom teaches that Zarvaan plays an important role in the Cosmos. Every moment it aids in the spiritual progress of each Urvan. The Urvan being imperfect due to the lack of Divine Intelligence receives its "good times or bad times" according to his Keshaash. The Urvan, therefore, works every moment given by Zarvaan to fulfill all its obligation in its given span of earthly life as well as the life after.

Zarvaan is listed in three groups. They are:

- 1) Zarvaana-he Akarana-he
- 2) Zarvaana-he Daregho Khadaata-he
- 3) Thawaasha-he Khadaata-he

Zarvaanahe Akaranahe means "Boundless Time". Again, the above implication is not simple. Divine Science of Xnoom teaches that Zarvaanahe Akaranahe is an Energy whose duration is beyond the conception of human mind of even the holier human beings. To understand it one has to cease being a human and be a Yazad (Angel).

Each Zarvaanahe Akaranahe consists of innumerable cycles of Zarvaanahe Daregho Khadaatahe. Each Daregho Khadaatahe consists of 81,000 years and each new one is born after the Great Deluge that sweeps the earth. All great souls come down on earth to guide the imperfect souls. Asho Zarathosht also descends at a certain time to contain the evil hegemony of Ahiriman.

The Cosmos is roughly bifurcated into two divisions. They are:-

- 1) **Aalam-i-Hastl. (The immortal Realm):** This realm is known as "Mananghascha" or "Haa-i-thyeng Steech" in the Sacred Avesta Scriptures. The state of Immortality reigns supreme in this Aalam (world). The concept

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of Time, Space, Birth and Death do not exist. Souls are in a state of no change. All Divine Entities are of "Hamem - Mano, Hamern Vachö, Hamern-shvothnem" that is all are of one thought, one word, one deed. They are all bound together by Divine Love and exist as if of One Family.

- 2) **Aalam-i Nisti.** (The Mortal Realm): It is known as "Astava" in our scriptures. It means to move towards Hasti. Therefore, this Aalam is endeavouring to be like Hasti and merge into it. The concept of Time, Space, Birth and Death exist here. All those Urvan who were imperfect and lacked "Divine Enlightenment" were shifted into the Nisti realm.

Back to the topic under discussion. Asho Zarathoshti who comes into our Geli to promote the virtues of goodness, piety, mercy and righteousness. The Holy One, therefore, builds a Divine Institution known as "Gaas". In it, thirty-three Yazads (angels) who preside over the thirty-three Aalaats (Instrumental Agencies), carry out their functions. These Angelic Beings

are aided by Sared Yazad, the presiding Angel over the Time-energy.

In Kadeem Iran, there were two types of calendars in use. The Fasli Calendar added one day to it every fourth year - as the English calendar. This was added after the last Gaathaa day and the day is known as the day of "Amardaad Saal Gaah". On this day some particular religious ceremonies are conducted over the thirty-three Aalaats. These ceremonies can be performed by very pious Mobeds only. At present, no such pious Mobeds are available nor the knowledge for conducting the rites are known.

On the other hand, the second calendar - known as the Hushmordi - added one full month after the end of one hundred and twenty years. The religious rites and rituals performed according to this calendar proved to be effective by 66 percent only, while according to the Fasli calendar its effectiveness is cent per cent.

The present day Mazdayasni Zarathoshtis do not know much about these ceremonies so they do not add a day after every four years.

So, as a result, the religious rites and rituals performed yield 33 percent results provided that they are conducted as much accurately to whatever little knowledge we possess.

To set up a new Paav Mahal, two holy Mobeds are required. These two Mobeds undergo all the Kriyaa to purify spiritually first and thus get ready to build the Paav Mahal.

Paav Mahal is built little higher than on Gaeti. In the beginning, the two Mobeds chant the required Maanthra. One of the two Mobeds is assigned Maanthra that aids in the creation of Spiritual Energies within himself. If this Mobed has led a holy life as prescribed in the set of Tareekats then he becomes as much holy as required to set up a link with Sared Yazad. During this period, he becomes a sort of an assistant to Sared Yazad. The second Mobed is given another Maanthra to recite. This aids in the development of Spiritual Energies. This set of Spiritual Energies is known as "Feraste" (Persian Ferastadan - to send). This Spiritual Power is known in the Avesta as "Asto". The second Mobed is in link with this Feraste. All the work carried out by the two Mobeds is done under the guidance of their "Ustaad" (Spiritual Master).

After the completion of the above ceremonies, another set of ceremonies begins. Two Yazads are invoked - one being the Presiding Angel over the Roz (day) and the other being the Presiding Angel over the Maah (month). To make the above statement clear, the two Yazads - by whose names the particular day of the month and the particular month of the year are known - are venerated.

Are the two Mobeds fit enough to set up the Paav Mahal and able to figure and form the Feraste. This can indeed be ascertained by the following points.

- 1) At first, the seeds of a pomegranate fruit are found in the Gerebaan of the Sudreh worn by the two Mobeds.
- 2) The Mobeds are able to ignite some pieces of wood without using a match stick or any

other form but by mere recitation of certain Maanthra. Thus, a Daadgaah is set up. The ash collected becomes an Aalaat. After this, the two Mobeds produce another Aalaat known as Varas and perform some religious rites and rituals over it. A Varas is a ring made up of an alloy of eight different metals. To prove that it is an Aalaat, it shall float on the surface of water.

The ceremonies are carried further. The Feraste created by the second Mobed has to soar up to the region of the "Upairi - Dakhyu" and link up with the Divine Institution of the Gaas created by Asho Zarathosht. The Feraste communicates with Sarosh Yazad who empowers it with certain Divine Mandate. Thus, the Feraste becomes a co-worker of Sarosh Yazad when it comes down again and passes the Divine Mandate to the concerned Mobed and exalts him to the rank of an assistant of Sared Yazad.

The Mobed concerned sets up a "Bareshnoom Gaah" from where the rest of the Aalaats are made. Once, a Paav Mahal is built up, the new Aalaats are obtained from it. There are altogether thirty-three Aalaats and each is in link with its own Feraste. Hence, thirty-three Aalaats have thirty-three Feraste.

Aalaat : The things made use of in the Yazashne ni Kriyaa are known as Aalaat. There are thirty-three Aalaats. These are taken from the three kingdoms found in Nature. The three kingdoms are:

- 1) Makhlukaat-i-Jamaadaat. (The Mineral Kingdom). Seventeen Aalaats are made of metal. They are : 5) Fooliyaa (very small bowl shaped containers), 5) small metal saucers, 2) Maahruya (crescent-shaped objects, 1) Haavanim (a metal dish shaped object to use it as a gong, 1) Laale (a thin drum stick type object to strike on the Haavanim and produce reverberating sharp and shrill sound), 1) metal pot, 1) Knife 1) Baresam (a small bundle of metal wires). Thus, seventeen Aalaats are obtained from the mineral kingdom.

- 2) Makhlukaat-i-Nabaataat (The vegetable Kingdom). Eight Aalaats are obtained from this Kingdom. They are : Asarn and Boya (sandalwood and incense), Daroon (a small loaf of wheat flour), a leaf of date palm, Hornsali, Paraahorn (specially prepared Horn), pomegranate, Urvar (small branch or twig).
- 3) Makhlukaat-i-Hayavaanaat. (The animal kingdom).

The four Aalaats obtained from this kingdom are : 1) Varas (a hair from the tail of a Varasiyaajee, a consecrated bull to be found in some Agiyaaris or Aatashbehraam), 2) Jeevaam (milk), 3) ghee (a dairy product) 4) a pair of Mobeds.

The last four Anaasaar elements taken as Aalaats are : 1) Aatash (Fire), 2) Aab (water), 3) Baad (Air) and 4) Khaak (dust, earth).

The Divine Science of Xnoom teaches that these thirty-three Aalaats taken from the animate and inanimate kingdoms are not made use of as show-pieces in the Yazashni ni Kriyaa. There are many physical and ultra-physical energies emanating from the earthly matter. When the Mobeds recite the Avesta Maanthra, the Stota (colourful vibratory sound energies) cause reactionary forces to act on these energies in the Aalaats and cause these energies to attract the spiritual currents that flow into the space surrounding our Gaeti. Thus, these thirty-three Aalaats carry out certain functions which aid our Gaeti to progress further spiritually and attain Frashogard.

Furthermore, these thirty-three Aalaats undergo a certain small ceremony before the beginning of the Yazashne ni Kriyaa. This Kriyaa is termed as "Pargaru ni Kriyaa". This ritual consecrates the thirty-three Aalaats.

The Divine Science of Xnoom explains that all matter has two distinct properties. The matter that has "Gav" elements is good while the matter that has bad elements known as "Dravaao" pertains to Ahirman. It is this Pargaru ni Kriyaa that strengthens the Gav elements and weakens the Dravaao. Again, it is during this Pargaru ni Kriyaa that the Divine Currents

coming down from the above regions go towards these energies and link up with the Aalaats. Thus, the Aalaats become worthy of receiving the beneficial stota that are produced by the recitation of the Maanthra.

TOPI PAHERVI :

The practice of covering the head - even at present by some devoted Mazdayasni Zarathoshti - is not an unfamiliar sight. During the recitations of the Maanthra and during the participation in any religious rites and rituals, covering of the head is absolutely essential. Some decades ago, the practice of covering the head was considered as one of the Tareekats. All the members of the family - males or females; young or old; had passed through the Navjot ni Kriyaa or not - had their head covered the whole day. The males wore caps made of black cotton cloth while the females covered their heads with a piece of white muslin cloth folded in a triangular shape to make two folds.

The reason for covering the head is not known to many. They believed that it gave dignity and it was similar to wearing a crown.

The Divine Science of Xnoom explains that certain malefic and harmful currents drifting from space as well as the heat coming out from our body decreases the brilliancy of our Khoreh (aura). The hair of the human beings and animals are hollow. They are broad at the root - end and, if allowed to grow to its full length, taper at the other end. Such a structure is necessary, because it is the way of Nature not to allow the malefic currents to flow out of the hair in large amount with force, and escape into the "Vaayu Uparo Ka-riya" (environment enveloping the earth). This environment is itself filled with the malefic currents and when the currents from the body rub against the currents in the air they produce friction. If these two rub against each other in force the greater shall be the force of friction. This frictional force rubs against our Khoreh and its lustre decreases. Making one's Khoreh as much lustrous as possible is one of the Principles; of the

Mazdayasni Zarathoshti Deen. It is for this reason that the practise of 'taréekat becomes a must.

Furthermore, the Divine Science of Xnoom explains that the covering of the head awakens the mental faculties lying in the brain. It is known in the Xnoomic parlance as "Kuvvat-i-Panj-i-Zarvikash-i-Baateni". It is a group of five faculties pertaining to the mental sphere. These five faculties are:

- 1) **Hisse-Mooshtareek** : This Hisse enables the brain to store up all the experiences that occur in day-to-day life. One can recognise one's friends or pets etc. One can distinguish black from white.
- 2) **Hisse-Moottvahaamaa**: This Hisse co-works with the "Hisse-Mooshtareek". As soon as this faculty is cognizant of anything, the thoughts regarding it pass through the mind. It is this faculty that brings the thoughts joy and happiness on meeting someone or receiving something we like. On the other hand, if someone or something is disliked, bitter and acrimonious thoughts shall pass through the mind.
- 3) **Hisse-Moottsharefaa** : This Hisse is compared with pineal gland. This is the originating point of all the thoughts that come to our mind. It is also the seat of creative thought or "third eye". If the Tareekats as prescribed in the Religion are strictly observed, then this faculty aids in the spiritual advancement of the soul. It also acts as a receiving station of the Divine currents coming from the "Minoi" realms of our Cosmos.
- 4) **Hisse-Moottkhayaalaa** : This faculty aids in distinguishing between good or evil, right or wrong etc.
- 5) **Hisse-Mootthaafezaa** : This Hisse acts as a secretary to Mootthkhayaalaa because it is able to retain decisions and recall them when necessary.

Thus, this thought provoking explanation of Xnoom gives in brief the reason why a devout

Mazdayasni Zarathoshti should keep his head covered. Even in the Pazand prayer, Patet Pashemaani, eating, drinking and moving about bare-headed or bare-footed is noted as an irreligious act.

GA-ETI :

The Planet Earth including certain part of the surrounding environment make up the Gaeti world. In the Light of Xnoom Gaeti is not the planet Earth only. It is indeed a mere speck when compared with the Boundless Cosmos. This speck seems so big to us that any imagination regarding the grandiosity of the Cosmos is beyond the conceptual power of the human grey matter.

Gaeti came into existence when certain Urvans could not attain perfection in the above regions. It was created to give an opportunity to the imperfect Urvans.

Due to the "Usu! Dravaao" agglutinated to the Urvans, it caused imperfection in them. Lack of Divine Intelligence made these Urvans to labour hard. Those Urvans who succeeded in gaining perfection above did not need to come down on Gaeti.

In the beginning, the Gaeti stretched from the region of "Pa-iri Dakhyu" to the region of "Aipi-Dakhyu" and was formed by "Aatashi Anaasar" (Fire Elements) only. It was a sphere of hot fire. There were no Aabi, Baadi and Khaki elements, that is, there was no water, air and earth. The human beings, animals, vegetation and minerals were all composed of Aatashi Anaasar only. After a long time, the Urvans who came into it still remained imperfect. So the other three elements viz. Aabi, Baadi and Khaki were added to the Aatashi Anaasar. This region is called Earth.

Hence, the Gaeti is made up of Planet Earth and the realm surrounding Earth. The great souls that came down lived in the part of Gaeti made up of Aatashi Anaasars.

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ELEMENTS OF XNOOM

BY BEHZAAD

DA-EV FEAR ZARATHOSHT :

The Divine Science of Xnoom affirms that as soon as Asho Zarathosht was born, he as a Raathvi to the Yazads, chanted the holy spell (Maanthra) of "Yathaa Aho Va-iryo Fraa Me Marute". This Maanthra struck like bows in their heart. A wave of terror swept through the land of the Da-ev. This convinced them that the much dreaded event took place. Asho Zarathosht was born.

Dooraasroob and his evil collaborators tried their utmost to prevent the birth of Asho Zarathosht. But they all failed in their evil design. Though, Dooraasroob was the Master of "Ang Maanthra" (evil spells), they too were rendered powerless. They could nothing.

So, the Da-ev went to a very terrible demon named Toorbaraataroosh and sought his guidance. After much thought and discussion, Toorbaraataroosh counselled them to leave the Divine Infant alone. He advised them to continue with their present task of disseminating evil in the world with as much vigour as they could. He reminded them that they had to fight a very powerful foe, the Messenger of Mazda. Sadly, he cautioned them that coming events cast their shadows, and as far as he could see, the coming events would not be in their favour. He added further that Asho Zarathosht, the Messenger of Mazda, was born in holy house of Pourushaasp. He assured the wicked ones that all the Da-ev together will also not be able to even twist a single hair of the Divine Babe. With the passage of time, Behman Ameshaaspad would lead Babe Zarathosht to the altar of Mazda. Then, the piety and all virtues would bloom, blossom and flower in every nook and corner of the world. Evil

is on the wane and shall soon wither.

Hearing these words of the great demon, Toorbaraataroosh, the evil-worshipper, Dooraasroob and his group of satanic companions became sad. Their heart broke and their hopes of destroying Babe Zarathosht were shattered. They sat silent gaping at their leader for a while. The entire assembly was driven to despair.

TOOR-BARAA-TOORASH :

Many scholars believe that Toorbaraatorash (short form) to be a wicked being and a powerful demon, who cause and encourage others to cause great harm to the Good Creation by spreading evil. These scholars also believe that he killed Asho Zarathosht. A million-dollar question is : Can not the Good Creator who is described as the Almighty one protect the good souls He Himself sends as His Messengers on earth?

The Divine Science of Xnoom states that this poser is indeed mysterious and its explanation is sealed off as a sacred lore from common human beings.

Toor-baraa-toor was never a wicked human being. It was the name of very powerful collective evil forces that existed in those days. It was not only spread all around the earth but out of it also. It spread its long and vicious tentacles and held innumerable human beings and brought them into its cult.

Thus, Toor-baraa-toor with the aid of his evil beings created disastrous clouds evil influence to come down on the Ga-eti. As a result plague, epidemics of various diseases, famines, floods, arson, murder, war, earthquakes, volcanic eruptions occurred and vices such as sorcery and passions became

the order of the day causing death and destruction.

Moreover, the entire environment on the Ga-eti became so depraved that it was almost impossible to worship Mazda and practise the good Mazdayasni Deen.

Toor-baraa-toor was a product created by the evil cult termed in the Xnoomic-parlance as "Keresaaani." This evil force was so strong that it possessed the power of ten thousand fully grown horses (Bivarasp). According to the teachings of Xnoom, the number 10 indicates total perfection, no matter, in good or evil. The main aim of creating Toor-baraa-toor by Keresani was to create hurdles in the Mission of Asho Zarathosht. But it failed.

With the birth of Asho Zarathosht, the good forces were gaining ground and the forces of Darkness (Keresaaani cult) could not hold them. It is a well-known fact that a gambler gambles twice or a drowning man catches at a straw. So as a last resort, Keresaaani, created a highly inflated Forces of Darkness, Toor-baraa-toor, to finish off the good mission of Vaxoore Vazooraan, Asho Zarathosht.

But, Toor-baraa-toor did not succeed. It was finally destroyed by Asho Zarathosht. Had it survived, the entire Ga-eti would have been destroyed. The evil forces of "Teer-e-Gohar" would have been spread between the land and the sky and the Geush Urvaa would have been strangled to death in its vicious tentacles.

THE DA-EV'S ATTEMPT TO KILL THE HOLY BABE.

Dooraasroob was the Master of Ang-Maanthra. He was also on good terms with Holy Father Pourushaasp. He therefore invited Dooraasroob to his house to see his newly-born son who laughed at the time of his birth.

Dooraasroob looked at the Divine Infant carefully for quite a long time. Then he searched for some signs on his face, limbs and the whole body. He was more than convinced that the new one was no other than the saviour whom all the Da-evs dreaded. His fear prompted him to kill the child. He recalled how eager he had been from the time of Holy Mother, Doogdo's period of pregnancy to kill the Holy Babe and how he had failed to carry out his plan. He decided to grab the golden opportunity to kill. He knew very well that if Asho Zarathosht grew up, destruction of the Da-ev and their cult was certain and beyond any measure of doubt.

Dooraasroob looked around then stretched out his hand and gently placed his palm on the head of the Holy Babe in the cradle. Just as he was going to twist the head to kill, his own hands got twisted behind him and was not able to eat his food any more.

The Divine Science of Xnoom explains the "Ramz" (mystery) of this legend thus :

Sometime before the advent of Asho Zarathosht, the Currents named in the Xnoomic parlance as "Ak-Chithra" (evil seeds and saplings) began raining in torrents down on earth. These evil seeds corrupted the mind of the people. As a result all sorts of vices, such as, wickedness, murder, falsehood etc., spread among the people. It seemed that the evil influence was on a holidays spree. But, as the coming of the Messenger drew nearer and nearer, those wicked and vicious currents of the Ak-Chithra weakened by the Bountiful Currents named as the "Asha-Chithra" (seeds of Righteousness) and the "Veh-Chithra" increased in greater ratio and proportion. Thus, the evil influence began to diminish and the Ak-Chithra created by Ahiriman was gradually losing its hold over the people.

The evil-minded Dooraasroob and his colleagues could not sustain on this meagre quantity of Ak-Chithra. The hands being twisted behind means he could not use his hands and work for the spread of Evil freely. Because of this lack of the evil seeds and saplings he became weak, feeble and helpless. The propagation of evil slackened before the onslaught of the good forces of the Asha Chithra and the Veh-Chithra.

When the Holy Father, Pourushaap discovered that the lord of the Ang-Maanthra, Dooraasroob, could not harm his new born helpless babe, he was convinced beyond any doubt that his son was the much awaited saviour who was to come on earth. He decided to look after his son day in and day out. He continued to be friendly instead of breaking up so that he could come to know of the evil designs beforehand.

The Divine Science of Xnoom explains that Holy Pourushaasp had some Maanideh Keshaash left over and so he had to come in contact with Dooraasroob and his wicked companions. But, being pious himself he worked for the good and strenghten the forces of "Gav" (virtue of being mild) and "Asare-Roshni" (the forces of goodness).

Holy Pourushaasp beseeched Asho Ahura Mazda to protect his son from the dangers perpetrated by the demons. He himself acted in such a manner to impress upon the demons as if he considered his son to be an ordinary and common one. On the other hand, Dooraasroob was scared by the dazzling Khoreh (aura) of the Divine Infant that his confused mind could not read the thoughts of the anxious father. So intent he was to kill the child that he did believe that Pourushaasp would never oppose him.

The wicked Dooraasroob then directed Holy Pourushaasp to collect wood and asked him to put his son into it and kindle it.

Pourushaasp agreed. He collected wood for the purpose. He placed them in a pile. Being himself holy, he recited certain Maanthra along with their Mithra (Thought energies). The consequence was that the wood did not catch fire and produce heat. It simply glowed. Holy Mother, Doogdo, came to know of this incident and ran out of her house. Picking up her child and placing him on the right side of her abdomen and brought him back home. Dooraasroob could do nothing as both the parents were under the protection of "Spenaa Mino" (angelic forces).

When Dooraasroob saw that the fire did no harm to the Holy Babe, he asked that the child be placed in a narrow lane from where a herd of cattle usually passed by. Soon one cow came near the Holy Babe and took Him safely between her legs. The Ramz of this incident is that cattle-especially the cows, oxen and bulls - are called "Gospand" in our Deen. They are so called because they possess the characteristics of Gav. This characteristic makes them mild and almost harmless. They can bear any form of cruelty without causing any harm to the perpetrators of cruelty.

The Divine Science of Xnoom teaches that the Principle of Duality functions in the Cosmos. Hence, some animals are harmless and some are harmful. The harmless possess the characteristic of Gav. The harmful are known as "Khrafastar". When the herd arrived, Holy Pourushaasp who was continuously reciting the Maanthra along with the Mithra, inspired the Gav element to such an extent that one of the ox rushed quickly to the Holy Babe and spread apart his four legs and stood over till the entire herd passed by.

According to the teachings of Ilme-Xnoom, the ox symbolizes "the protector of goodness". On the other hand, Dooraasroob symbolizes "the evil side." Thus, the characters that are

in this legend are symbols for the good and evil forces. The Pahlavi writers knew the secret lore by for some reasons gave these accounts in the form of folklore and legends. The entire Pahlavi writings are full of allegorical writings. Similarly, the horse — being swift footed and agile than an ox - is symbolized as for greater motive force than an ox. The yellow colour of the ears of a horse means the various sciences and institutions functioning in Nature. A pool of stagnant water symbolizes the lack of Divine knowledge or Ashoi.

Once again, Dooraasroob, the lord of the Ang-Maanthra failed to harm the Holy Babe. So he thought of yet another plan. This time he took the Holy Babe to the forest and kept Him along with the cubs of a mother wolf. He killed the cubs in the hope that she would kill the Holy Babe. When the mother wolf came she found her cubs killed. Bristling with rage, she leapt on Babe Zarathosht. But her jaws were paralysed and could do no harm to the Babe.

The Ramz of this incident is that the wolf is made use of as a symbol of the dreaded Azidahaak (the Ten Vices). Her cubs are the symbol of Vices. When she found her vices becoming lifeless and losing the material form, she attacked the Babe to put an end to his influence. This would bring the cubs back to life - that is the vices would revive and become active to destroy goodness.

The Divine Science of Xnoom explains that Babe Zarathosht had a body made of Gaathaa elements, that is, elements of Gav. His body did not have even a speck of physical or ultra-physical matter. These Gav elements are so powerful that if any "Drujih" came near to him would immediately be alchemized into Gav. This is the Xnoomic explanation why the mother wolf did not bite Babe Zarathushtra. The stroke of paralysis

means she changed her mind, as the Gav elements acted on her.

Dooraasroob began to despair. This means he knew that with the growth of Asho Zarathosht the evil hegemony would be on the wane. Boons rather than banes would be strengthened. The process of transformation of evil (Ak) into good (Gav) would begin.

By then, Dooraasroob, was filled with feelings of intense frustration. He summoned a meeting of his colleagues and after prolonged deliberations wailed aloud.

"All our attempts to destroy the Messenger of Mazda, who has come to vanquish us, has failed. It is indeed a matter of great shame. All our evil spells and schemes have been rendered unsuccessful. I am certain and have no doubt about it that the body of the Holy Babe is quite different from the others. He is an unusual child. He is invulnerable. Zarathosht shall remain unharmed and in future shall force us to lick the very dust under our feet."

"I am aware," Dooraasroob added, "that no amount of our evil spell shall ever succeed. But to give up against Good Forces easily shall be an act of cowardice. Let us resolve to plan afresh. Let us not forget that we exist to destroy the Good Creation. Our new move shall be to tantalise and mislead the people on earth so that they shall come to our side and join us in breaking the backbone of goodness and virtue. We are still powerful and the Holy Babe is completely helpless. Let us pluck up heart and wage a final battle before this Holy Babe of the Spitma Clan grows up and finishes us all."

The speech cheered the hearts of the Dav. But their further attempts did not blossom, nor bore any fruits. It proved to be an exercise in futility.

ELEMENTS OF XNOOM

BY BEHZAAD

The following Xnoomic tit-bits are taken from Ustaad Saaheb Beheramshah's book written in Gujarati regarding the education imparted in Kadeem Iran.

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The Divine Science of Xnoom teaches that Asho Ahura Mazda did not create the Boundless Cosmos for no reason at all. There was a specific reason and it was to remove the Usul Dravaao agglutinated to the Urvan (soul) and to uncover the veil of deceitful glamour known as the "Ezaab" in the Xnoomic parlance.

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The Supreme Divine Being, Daadaar Ahura Mazda, created a thought force. - a thought original and par excellence. This is known as "Mithre-Bareen". This Mithre-Bareen is the first force to exist before He began the process of bringing Cosmos into being. Thus, Mithre-Bareen became the Humata of Daadaar Ahura Mazda. This Humata set to work to fulfil the purpose and created the Eternal Prime Motion - an energy that led to the concept of time. It is known as "Zarvaan". This endless motion-energy is divided into three divisions. They are : (1) Zarvaane Akarne - the immeasurable Boundless Time consisting of innumerable Zarvaane Daregho-Khadaate (2) Zarvaane Daregho-Khadaate - a very long but not boundless duration of time. It is a limited period of 81,000 years. (3) Thwaashe-Khadaate - a time duration on earth. (For more explanation please read my article in Dini-Avaz Vol. 9 No. 7)

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The Mithre-Bareen first brought the realm of Hasti, which is made of the dazzling Noori

elements into existence. Then further infoldment took place. This realm is known as the Nisti. It serves as a transitional phase and is made from the ultra-physical and physical elements. The defective Urvan comes into the Nisti realm through the Hasti realm. The Principle guiding the urvan and the process of bringing down from the realm of Hasti into that of Nisti is known as the Mazdayasni Daena (or "the Principle of Infoldment of the Spirit (soul) into matter.

As soon as the spiritual progress is achieved and the Defective soul gains Perfection, it ascends from the realm of Nisti and enters the realm of the Hasti again. The Principle guiding the Urvan and the process of raising high up into the Hasti is known as the Zarathoshti Daena (or "the Principle of unfoldment of the spirit from the matter.")

The Divine Science of Xnoom explains that this is the reason why our Deen (Religion) is called "the Mazdayasni - Zarathoshti Deen."

There exists no other emblem loftier than "Aatash" in the world. It is therefore venerated in our Deen as the most apt symbol for representing Asho Ahura Mazda. It is the most potent energy that functions in the entire Cosmos. There are 16 Fire - energies operating in the Cosmos. (For further details read Dini-Avaz Vol. 15 No. 3).

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Of these 16 Fire-energies, the Fire-energy named Aatare - Mino Karko functions in the region of "Aa Dakhyu". This region is very important for no defective Urvan is able to come down into Nisti or rise up into Hasti without going through this plane. Thus, the region where the Fire-energy, Aatar - Mino Karko can be called as the end of one and

beginning of another plane. It is in this region; a whole individual soul is split into "Shareef" (male) and "Khasees" (female) split-souls.

When the above-mentioned two split-souls achieve Perfection they come into this region before going into the Hasti realm and get fused together into one whole individual soul. The process of this re-union is known in our sacred Avesta scriptures as "Kha-etwadatha."



The Fire-energy, "Aadare - Vohu - Frayaane" of "Latif" grade functions in the human beings while the same named Fire-energy of "Kasif" grade operates in the animals.

The Aadare - Vohu-Frayaane of Latif grade is the compound of four different Fire-energies, viz., (1) Aatashe-Daaraa 2) Aatashe-Nairyosang, 3) Aatashe-Khoreh 4) Aatashe-Fraah.

The Right education means the education which enables an urvan of any religion to reach to the Heaven and "being with the Creator". As regards the Mazdayasni - Zarathoshti Urvan, the Right education means to impart knowledge that increases the brilliancy of the four invisible Fire-energies that function within the human body.

When the brilliancy of the Khoreh increases through the practice of the "Tareekat-i-Ashoi, the Urvan acquires the spiritual powers of "A-ir-yaman", "Sa-ok" and "Ashi". These powers develop Aatash-e-Daaraa and in turn, this Fire-energy aids in the acquisition of the lower grade of the intelligence known as "Gosho-sroot-Kherd", that is to say, acquiring knowledge by hearing it from a spiritually advanced Ustaad (Master).

(For further reading see Dini-Avaz Vol. 15 No. 6)



When Aatasho-Daaraa is full developed, it activates the Fire-energy, Aatashe Nairyosang that is lying inert and passive within the body when the brilliancy of this Fire-energy reaches its zenith, a Mazdayasni-Zarathoshti acquires the spiritual power of A-ri-yaman in three lower to higher grades. This power enables to read the thoughts of the other persons and to receive "Basaarat", a sort of a Divine Revelation about the events to come.

The development of both the Fire-energies Aatashe-Daaraa and Aatash-Nairyosang - in turn activates and intensifies the brilliancy of the Aatashe-Khoreh. The moment this Fire-energy develops, the spiritual power of "Sa-ok" is acquired and a Mazda-yasni Zarathoshti is able to hear the "Naad" (the Celestial Music) that vibrates in the realm of the entire Hasti. He thus remains and be in tune with the Yazad he invokes.

The development of the above-mentioned three Fire-energies activate the latent Fire-energy and increase the brilliancy of the fourth and the last of the group, Aatashe-Fraah. This Fire-energy develops the spiritual power of "Ashi". When this spiritual power is acquired, it enables a Mazdayasni-Zarathoshti to see and experience the invisible realms of the Hasti.

The spiritually inspirational powers of Airyaman and Sa-ok acquired by the development of the Fire-energies of the Aatashe-Daraa, Aatashe Na-iryosang and Aatashe-Khoreh bring a Mazdayasni-Zarathoshti to a state known in the Xnoomic parlance as the state of the "Seezdaa-e-Nimroo". But, the one who is able to develop the Fire-energy, Aatashe-Fraah and through it the spiritual power of Ashi achieves a higher state of "Seezdaa-e-Amroo". Thus the real aim of the Right Education in Kadeem

Iran was to develop the spiritual powers lying latent within us.

It is indeed a solemn duty of every devout Mazdayasni - Zarathoshti to endeavour for the development of the above four Fire-energies along with the spiritual powers.

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True education nurses and nurtures the Urvan because for its spiritual progress it is sent into this world. The mystical teachings of the Mazdayasni-Zarathoshti Deen explains clearly how and why an Urvan descends into the Nisti Aalam and after acquiring the spiritual perfection ascends back to the Hasti Aalam in depth and detail. This explanation is divided under four-headings.

1) Tareekat : It means "a procedure of doing". It contains all the instructions including the rules and regulations to be observed and the spiritual knowledge in its elementary form. It also contains the provisions of the preliminary preparations for the spiritual progress. It contains all the necessary guidelines for the practice of Ashoi (Piety).

2) Ma-arefat : An operation that can take place depends on other factors. Such factors act as an instrument and known as "Ma-arafat" (agencies). It contains the entire essentials of "Dini" (religious) knowledge.

3) Hakeekat : It means "Truth". It can only be acquired by the continuous practices of the Tareekat and Ma-arefat. It is the fundamental emanation of every prime constituent.

4) Vahedaaniyat : It means "the crowning point, zenith". It is the climax of any stage or matter obtained from the constant practice of the abovementioned three factors.

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The Divine Science of Xnoom explains that the five sense organs which enables us

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to comprehend the material side of the Cosmos is technically termed as "Kuvvat-i-panj-i-Zarveekash-i-zaaheri, while the mental faculties are known as "Kuvvat-i-Panj-i-Zarveekasha-i-Baateni.

(Further reading read Dini-Avaz Vol. 11 No. 4)

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In Kadeem Iran, the education of a Mazdayasni - Zarathoshti had a direct bearing with the following four subjects :

1) Tokhm : the seed of the father.

2) Odaam : The qualitative nutritional juice supplied to the foetus in the womb of the mother.

3) Sheer : The milk of the mother.

4) Vaasnaa : that is, the personal halo and the characteristics of the persons in whose contact the infant comes.

Of these, the last-Vaasnaa - is very important as a baby is usually looked upon lovingly by many. It is certainly likely that the baby may pick-up their habits. Therefore, great care, has to be taken about it. Babies in care of low bred people are likely to immitate them.

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The human body, is divided into nine constituents. The first three constituents are made up of physical matter : the second three constituents are made of ultra physical matter : and the last three are made up of the "Noori" (of light) elements.

(Further reading read Dini-Avaz Vol. 9 No. 3)

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The Divine Science of Xnoom teaches that all matter on earth are made of four "Anaasar" (elements). In Xnoomic parlance, they are known as "Arbaa Anaasar" or

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“Chehaar Anaasar”. They are the ultimate particles of elements. These ultimate particles are of ultra-physical Nature and so they are just above our sense of perception. These four are known as 1) Aatash (Fire) 2) Baad (air) 3) Aab (water) and 4) Khaak (earth, dust).

The visible fire that we are able to see with the aid of our sense of sight contains the invisible Aatashi Anaasar which is in the form of heat. The air surrounding us has the invisible Baadi Anaasar which has the characteristic of blowing. Hence, the wind blows. The water possesses the property of flowing. Hence, the Aabi Anaasar aids water to flow. The property of the fourth element is to bear. So the earth bears and for this reason, it is termed Khaak. Earth bears all the good and bad it receives but, in turn, it gives back nothing but good only. All the garbage heaped upon it, is received without any sign of displeasure and gradually converted into manure useful for growing crops.

All matter contains the characteristics of the four Anaasar in varying proportions within them. So simplify, the visible fire contains all the four Anaasar viz., Aatashi, Baadi, Aabi and Khaaki. But, as the Aatashi Anaasar being prominent, it is seen as the fire. The Baadi Anaasar is predominant in air, we feel it in the form of breeze, wind or storm when it is in motion. The Aabi Anaasar and the Khaaki Anaasar are predominant in water and earth respectively. Thus, all matter contain the four elements, but it acquires the state and property of the predominant Anaasar it has. If the predominancy of any particular Anaasar decreases, the rest three decrease proportionally too. As a result the state of the substance fades away and finally disappear. For example, if the predominance of the Aatashi Anaasar in the visible fire decreases

the other three Anaasar - Baadi, Aabi and Khaaki - shall decrease too and the visible fire will gradually die out. It is the same with other three.

All the sins-be they of commission or omission - are classified into four groups. They are : 1) Marg - arzaan : This sin is committed on purpose. The Urvan is reborn. 2) Farod-Maandeh : This sin is committed on purpose and the urvan is reborn. 3) Aze : This sin is committed when one keeps company of an urvan of the above-mentioned two groups of sinners, viz., Marg-arzaan and Farod-Maandeh. 4) Maande : This sin is not committed on purpose.

(For further reading Vol. 15 No. 4)

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“Ilm-yat” is word often come across in Xnoom. It means “practice of Science, Scientific”. There are two types of Ilmyat.

1) Ilme-Srooto : This type of knowledge is obtained by hearing it from others or by reading books. The word “Srooto” is derived from the Avesta word “Sroo=” to hear.

2) Ilme-Ataa-ee : This type of knowledge is obtained by intuition and inspiration. The practice of the Tareekat of Ashoi aids to develop the faculty of Ahu which is the important source of receiving the Right Intuition.

A Persian axion runs : “Ilm dar Seenaa-dar-seenaa, neh dar Safeenaa.”

- Right Knowledge is handed from the Master to his disciple. It can never be acquired from the books. Hence, a spiritual guide is absolutely necessary to gain religious knowledge.

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ELEMENTS OF XNOOM

BY BEHZAAD

Duties To Pursue :

The Divine Science of Xnoom teaches that there are nine channels to cultivate Free-will on the right side of the Nature. They are : 1) Whatever be the doubt or suspicion or lack of faith regarding the existence of Asho Daadaar Ahura Mazda and the glory of the Good Mazdayasni – Zarathoshti Deen; yet, remain steadfast on them and strive utmost hard to work and to sacrifice for these two shall aid in the cultivation of the faith in Asho Ahura Mazda and His Deen.

2) Our first and indeed the foremost duty is towards our parents, spouse, brothers and sisters and all the other members in the family. Be unselfish rather than selfish. Work not for your own good only but for others too.

3) Fulfilling our duty towards our motherland and co-operating with others in the locality.

4) Carrying out the duties we owe to our Deen – the practise of the Tareekat of Ashoi.

5) We must handle all the Anaasar (elements of matter) carefully and must make use of them judiciously. We must not waste all the natural resources such as vegetation, air, water, minerals etc. We must not spread pollution and preserve all that is good. There should be no wastage in Nature. Wastage is a wrong act and is considered as sin in our Mazdayasni – Zarathoshti Deen. It is wrong to harm or destroy human or animal life for practising evil rituals. Destruction of Asho Ahura Mazda's good creation is a grave sin.

6) The belief that the religion of birth is one's best religion. The existence of human beings is significant in the whole of the good creation of Asho Ahura Mazda. Therefore one is to perform all the duties as much as

possible towards humanity, irrespective of caste, creed and colour. Allow all those who are under you to practise freely the religion of their birth and be tolerant towards their religious practices. It is absolutely necessary to practise the religion and tread on the Path of Piety.

A Mazdayasni – Zarathoshti should practise as many Tareekats regarding the Druj – Parezee – that is, abstinence from all the evil activities. Practice of Good Thoughts, Good Words and Good Deeds is quite essential lest the Urvan be defiled as well as the personal aura – the Khoreh.

7) Know all the duties you owe towards the good of the earth along with its three kingdoms viz. animal, vegetation and mineral. Wasting, polluting and destroying is not a good deed. Religiously speaking, it is an offence towards Asho Ahura Mazda and His good creation. Keep your surroundings clean – the land, water, air etc.

8) Always listen to your Voice of Conscience carefully. It is the most precious gift given to all men on earth by Daadaar Ahura Mazda. It is our guiding star that leads us to the Right Path.

Whenever we do anything wrong, it pricks to remind us that we committed wrong and should take care not to commit it again. To break a wrong habit, one should openly confess in public the wrong done. Such a confession will run a risk of losing your prestige and take steps not to lose further. If this attitude is continued daily a person is sure to break the wrong habit.

9) Search for all the defects in you rather than searching for the same in others. Resolve to do away with them.

May these nine ways help improve

mankind and usher in a State of Bliss on earth.

Grades of Urvan :

The Urvan (soul) of the human beings are divided into two categories. The common human beings are divided into two categories. The common human beings are known as the "Dravand" because their Urvan are very far, far away from the Path of Piety. The "Vohun" agglutinated to the soul is so rigid that its spiritual progress is not so easy and smooth.

The reason for this rigidity is that the two physical constituents, viz, the "Tanu" and "Gaethaa" are separated from the third one, viz., "Azd" in our body by "Ha-iri" creating a vacuum between them. The Azd is therefore not able to flow into the other two. This results in causing physical illness or some diseases or emotional imbalances in the form of jealousy, avarice, anger, wrath, arrogance, etc. The aim of any religion is to aid the Urvan to free himself from these vices. Till then the spiritual progress is impossible.

The Urvan is clad in a physical framework of Tanu (skeletal body), Gaethaa (boneless organs like heart, brain etc.) and Azd (fluid substance). Man is therefore mortal. He contracts various illnesses and diseases. Death is the ultimate state of the human's physical body.

Every human being is not a master of his destiny but is granted a free-will to chalk out his course of action. This he can do so to a certain extent only because from the moment he lies in his cradle to the moment he breathes his last and the mortal framework disposed of, he is a mere tool of his "Keshash" (destiny) that is formed by the actions committed by him in his previous life or lives. The moments of earthly joys and sorrows come to him at the appointed time and is powerless to do away or make changes in them.

The Free-will that an Urvan wields if used on the right side of the Nature immensely aids in the formation of a blissful Keshash

that shall bear fruits in his very next future life or maybe after some future lives. A devout Mazdayasni – Zarathoshti does not make use of his Free-will for anything save for the development of the Khoreh which will help his Urvan to advance spiritually. He is not concerned at all for the earthly wealth and joys nor the glamorous pomp and show around him.

If an Urvan pursues its Free-will in the Right Direction, it belongs to the "Arsh" grade. It holds its Creator in high esteem, practises all the tenets of the religion it is born into faithfully and heeds the Voice of Conscience as a true guide.

On the contrary, if it uses in the Wrong Direction, the Urvan is said to be a follower of the "Keresaan" cult. It is designated as a "Keek". Those who commit a bad deed and omit to do a right deed on purpose which it sees and hears are therefore termed as **Keeks** and **Karps**. All the above-mentioned Urvan come under the category of Mashya group.

All the advanced Urvan come within the domain of the "Nar" group. These Urvan are spiritually well advanced. They are termed as "**Fravashinaam**". They are divided into four grades :

1) Ashonaam Fravashinaam :

In this group, there are nine states or grades. The Urvan upto the sixth state of this group are holier than the ordinary **Mashya**. They descend down into the "**Arvaahi Aalam**" and keep busy in their spiritual progress.

The remaining three grades comprise of the Urvan who have succeeded in collecting their scattered split-souls but have failed to attract and collect the split-soul in the opposite sex. To make it clear, the major portion of the whole soul is split up as the male and female split-souls. When these two split-souls unite, the Urvan is said to be an individual whole Urvan and the state of "**Khaetvodath**" is achieved.

2) Po-iryotkaeshnaam Fravashinaam :

This group too has nine grades. The Urvan belonging to this group are holier than all the nine grades of the Ashonaam. They are termed so because they are the followers of the first grade of the principle that functions in Nature, (Po-ir yo = First + Tkaesh = Principle, Path).

The Urvan of the first grade of this group die as the common Mashya as in the Ashonaam but there is no death nor re-birth for the rest of the five grades. At the time of their death, the ultra-physical Anaasar become invisible and disappear. These Urvan possess the Divine Power of "Asha" in varying degree. With the aid of this power, they succeed in alchemizing their evil **Vohun** into **Gav**, and, in turn, their Anaasar too change to ethereal elements. It is able to become invisible to common man.

The remaining five grades of this group do not take birth on earth for their spiritual progress as there is no need of it. They have attained the state of Kha-etvodath. They are sent on earth – if need arise – to aid the less fortunate in their spiritual progress.

3) Nabaanazdeeshtnaam Fravashinaam :

These Urvans are more pious than those of Po-iryotkaeshnaam. There are nine grades in this group too. They do not take birth save for aiding the common people on earth. At the time of leaving the earth, they simply disappear into the thin air. These Urvans are nearest to Asho Ahura Mazda and are like the Yazads (angels).

4) Ashaa-onaam Fravasheenaam :

These Urvan are quite different from the above mentioned groups. They possess Divine Power of highest order similar to the Ameshaaspad, Mino, Dae, Farrokh and Yazad. All these four group as of Fravasheenaam form a distinct group and function in co-operation with each other.

Further more, according to the teachings

of the Divine Science of Xnoom, the Urvan of Ahuraa is known as "Maantha Spenta". Ahuraa Himself is in tune with His Urvan, His Fravashi, His Baodang (Enlightened Intellect). Those Divine Constituents form a team and Ahuraa carries on His work along with them.

Thus, the Fravashi plays an important role in the spiritual progress in the Cosmos.

Birth of Asho Zarathosht

On completion of the duration of her pregnancy, Holy Mother Dogdo gave birth to a son of exceptional Divine Glory. It was Roz Khordaad of Maah Fravardeen. It is recorded in the Fravardeen Yasht that the Holy child laughed at the time of his birth.

Even the Greek and Roman historians have made note of in their works. Pliny, the Greek philosopher who lived three centuries before Christ has recorded this incident in his book. Prof. Jackson, in his book, "Zoroaster, The Prophet of Ancient Iran", mentions that in the book of the people of Norway named "Snorra Edda", it is written that Asho Zarathosht smiled at His birth.

According to the Gaathaa, when the Geush Urvaa wailed aloud complaining about her painful plight, Asho Ahura Mazda advised her to have patience and promised her that a very powerful saviour would be sent to her aid.

Being a personage of the Ameshaaspad grade, the Holy Parents, Holy Father Po-urushasp and Holy Mother Doogdo had to be made holy to that extent that they could become a suitable pair for giving birth to the Holy Babe.

Soon, Holy Po-urushasp and Holy Doogdo were placed under the care of Asho Sarosh Yazad who acts as a Viceroy on earth. Asho Sarosh made all necessary arrangements for the spread of all the good forces, the Asare-Roshni so that the Holy Babe couple receive them. He directed the Holy parents to perform

the religious rite of the Yasna to prepare for the descent of the “Bag-o-bakt” (a Divine Destiny) of Asho Zarathosht on the “Ga-eti” of the “Haraberez” region. This region is the invisible part of the Gaeti (*Read my “Cosmogony-Dini Avaz” Vol. 9 No. 5*).

Furthermore, Asho Sarosh Yazad directed to build a “Namaan” (a divine dwelling place) on this Haraberez region. It is for this reason that this dwelling place came to be known as the “Namaanahe – Pourushaasp” in our sacred Avesta Scriptures. The peak of this Haraberez is known as “Zabar”. From this Zabar, it is noted, flowed a river and it passed through the Namaanahe – Pourushaasp.

Although Asho Ahura Mazda assured the soul of Mother Earth, Geush Urvaa to send a saviour, this assurance failed to bring her the required peace and solace. She kept on repeating her discomforts and sorrows. She entreated the Holy Creator to do something before she was completely destroyed by the Evil Forces, the Asare–Taareekee.

Thereupon, Asho Ahura Mazda said that

the Right Actions in Nature have begun and the Saviour will soon be born.

Accordingly, at the Right Moment, Holy Mother, Doogdo, delivered a babe, the Saviour of the Good Forces on earth. At the time of the delivery, the newly born Holy Babe laughed instead of crying as common babies do.

The seven mid-wives who were present at the time of delivery were stupefied at this unusual sight. They were all experts at mid-wifery, yet they had never come across a new-born babe laughing. Nor did they hear of such an incident. The seven mid-wives cried out; “Is this smile an indication of his transcendence of earth or his sheer contempt for earthly glamour.”

Asho Zarathosht was born. Geush-Urva was filled with joy. She declared :

“Ushtaano Zaato Athrava Yo Spitaamo Zarathushtro.”

Rejoice, O ye all! For unto us is born an Athraavan who is Spitama Zarathushtra.

ELEMENTS OF XNOOM

BY BEHZAAD

ADVENT OF ASHO ZARATHUSHTRA

Reason :

In the beginning, the Iranian rulers of the Peeshdaadian Dynasty, were also the head of the Mazdayasni Deen. Few of them reached the status of Payagambar (Prophethood). These rulers kept incessant vigil over the evil demons and their influence under control. But, they could not eliminate them completely. The Shahs proved useful in this regard; but, after the decline of the Peeshdaadian Dynasty, the demons mustered strength to such an extent that the Kayaani Dynasty which came to power some centuries after could not contain the evil hegemony on earth.

According to the Ahunavad Gaathaa, evil spread far and wide. The Iranians and others around were securely gripped in the demons' tantalizing tentacles. The not-so-religious minded people began to leave the good Mazdayasni Deen. They even had no faith in the Omnipotence, Omni - presence and Omniscience of Daadaar Ahura Mazda. Many flocked voluntarily into the evil camp.

Falsehood, jealousy, avarice, abuse, wrath, murder, rape, genocide, suicide, patricide, matricide, aborticide, infanticide, regicide, fratricide, massacre, carnage, savage behaviour, cruelty, wickedness, etc, were rampant everywhere. The rule of evil was the order of the day.

Thereupon, according to the Ahunavad Gaathaa, "**Geush Urvaa**," the soul of Mother Earth, could no more bear this

wickedness. She wailed aloud, "O Great Mazda! Take pity on me. Vice has worn me out. I can bear no further. Pray, save me from this evil. Send me, please, a Holy Powerful Saviour and deliver me from this evil. The Great Lord of Wisdom-as the Gaathaa records -heard this piteous moan of Geush Urvaa and decreed that Asho Zarathushtra be sent on earth.

Preparation: Lineage

In Kadeem Iran, it was a custom that the proper name of a person was followed by his father's name. This custom was usually practised by one and all. Mysteriously, in the sacred Avesta scriptures and in some of the Pahlavi writings, the name of Asho Zarathushtra is linked with "**Spitama**" (in Avesta) or "**Spitmaan**" (in Pahlavi). Spitama was his **ninth** ancestor, that is to say, he was the great - great - great - great - great - great - great grandfather of Asho Zarathushtra instead of Po-uru-shaasp, his father. This is a clear indication that the process of his advent began from Holy Spitama. The genealogy is as follows:

Zarathushtra, son of Po-urushaasp, Po-urushaasp, son of Pa-itispa, Pa-itispa, son of A-urvatasp, A-urvatasp, son of Ha-echatasp, Ha-echatasp, son of Chixnush, Chixnush, son of Pa-itispa, Pa-itispa, son of Arejdarshn, Arejdarshn, son of Hardaar, Hardaar, son of Spitama, Spitama son of Va-e-disht.

The Pahlavi books, viz the Deenkard, the Veecheetakeehaa-ī Zaadspāram and few others note that Asho Zarathushtra descended right from Gayomard, to whom, the Mazdayasni Deen was revealed by Asho Ahura Mazda.

Maternal Side:

The maternal grandfather of our Vaxoor-i-Vaxoorāan, Asho Zarathushtra-according to the Pahlavi treatise, Bundahishn -was one named Frahimrav. The Deenkard records him as Fraaheem-ravandzoish. He had a very beautiful daughter named, Dooghdowaa. At present, she is popularly known as Dogdo. This name is derived from the Persian word Doogdoo.

It is recorded that Dogdo looked saintly right from her babyhood. When she blossomed into a teen-aged girl, a very brilliant aura dazzled all around her. The wicked beings dwelling in the neighbourhood could not tolerate this dazzling brilliance. They were greatly scared of her. Being filled with terror, they spread false and vicious tales regarding her. They even described her as a boogy girl.

Dogdo Sent Away:

The evil-minded people started harassing her family. They pestered and plagued poor Frahimrav. At first, he endured patiently all their rancour and bitterness for the sake of his daughter's safety, but later he could bear no further. In utter desperation, he decided to pack her up bag and baggage to some other place. After much thinking, he decided to send her to a village where his trusted acquaintance resided. His name was Peterasp.

Peterasp gladly welcomed Dogdo. He

looked after her with a loving zeal of a father. The evil-minded people were jubilant when they learn that Dogdo was sent away. They danced and they sang and they made merry for a long time. They got rid of her at last.

Mother nature too danced and made merry for it was the beginning of the process of bringing down an angelic being on earth who would become the first prophet of the world. The evil-minded persons did not know about it. Mother nature kept them in the dark of the event to come. Dogdo and Pourushaasp, the son of Peterasp, were to become one by wedlock. The marriage was celebrated with great joy. Saintly Dogdo became the wife of Pourushaasp, the Holy Father-to-be of Asho Zarathushtra

Dogdo's Dreadful Dream:

Some time rolled by. Dogdo became pregnant. One night, during the later stage of pregnancy, Mother Dogdo had a very dreadful dream. In the dream, she saw herself standing all alone in a beautiful garden full of bright coloured fragrant flowers exquisitely lit up by dazzling silvery moonbeams. All of a sudden, it appeared that the garden was losing its dazzle and was getting dimmer and dimmer. She looked up at the moon. At that very moment, she perceived a thick, black, billowy cloud swallowing up the moon. Soon there was no moon. Pitch black darkness reigned over the garden. She trembled with terror.

Some moments later, a blinding flash of lightning sparked off in the darkness. The blood-red colour of the swiftly moving flash scared her. She wept as she heard the terrible crash of thunder. With these the cloud cracked and crumbled into pieces.

She saw that the fierce wild creatures of various sizes came tumbling down on the earth in large numbers.

Just then, a huge lion of ferocious features leapt out of that crumbling cloud. The lion roared fiercely. Holy Mother Dagdo trembled with fright. The fierce creature rushed forward like a darting arrow towards her. He then struck a powerful blow on her stomach with his front paw. He ripped it open with his sharp pointed claws and the savage beast pulled out her babe from her womb.

Soon, another three fierce looking tigers surrounded the babe. Holy Dogdo began to weep losing all hopes of saving her child.

Suddenly, to her utter surprise, she heard her babe speak, "O Mother ! Fear not, weep not. Do not worry about me. No harm shall come to me. They are all evil creatures endeavouring to destroy me. Remember that even if my assailants be as innumerable as there are twinkling stars in the sky at night they shall not destroy me. I am under the protection of Asho Ahura Mazda and so no harm can reach me. Being scared, they are hoping against hope to kill me. Cheer up, therefore, and pray to give you courage."

Hearing these words of her babe, Holy Dogdo now wept for joy. This instilled a new hope in her. Reverently, she lifted her eyes towards the sky and raised her hands in thanksgiving to Asho Ahura Mazda.

No sooner did she finish her prayers of thanks than she saw a dazzling silvery glow darting towards her from her right side. All the evil creatures were blinded. They fled. In the pell-mell that ensued,

they dashed against each other and fought each other. That dazzling glow of silver came in front of her and stopped. A lad of angelic grace appeared before her. He had in his one hand a mystical staff and held a book in the other. He picked up, the pulled out Holy Babe gently and placed it back in her womb. Then he passed his hand gently over her stomach and the Holy Mother was herself once again.

The angelic lad looked at the Holy Mother and said, "O Holy Dogdo ! Worry not any further. Your Holy Babe has Asho Ahura Mazda as his protector." Thus saying, he disappeared into thin air.

Holy Mother Dogdo related her dream to her in-laws the next morning. They made haste to consult the well-known Najoomi (foreseer) of the locality. He was a highly respected person and was possessing some mystical powers to foresee the coming events of future and could interpret them clearly and correctly and the dreams too.

The Najoomi heard the dream and paused for a while. After some reflections, he spoke repeating each word carefully. "The dream is fantastic and unique. If I err, not in my calculations and deliberations, I foresee that a soul of great divinity is ready to grace your humble dwelling. We shall soon have a great seer and a Saviour who shall deliver all of us from evil. The spiritual values that have touched the low mark at present, shall see its ascendancy. The whole family shall be proud to have a Holy Babe born in its fold. Rest assured of my forecast. May Asho Ahura Mazda be praised."

Asho Zarathushtra's Body Composition:

The Divine science of Xnoom teaches that Asho Zarathushtra was not an ordinary human being who takes birth to progress spiritually. He was to come in the Ga-eti (Earth including certain length of its surroundings) to contain Evil. He is described as “**A-evo** meaning “unique”. His body was not made of physical or ultra-physical elements.

The body of a common human being is composed of “Anaasar” (Physical and ultra-physical elements). There are four Anaasars. They are :- 1) Aatashi (Fire) 2) Aabi (Water) 3) Baadi (Air) 4) Khaaki (dust, earth). These all originate from Nas. This Nas is in the form of “E-Zaab”, that is to say, a sort of a screen of glamour, that blinds our thinking and throws us in utter confusion.

The abovementioned Nas exists in varying degrees forming proportionately the

physical and ultra -physical elements. This Nas gives birth to different types of “Drujih”. All the human beings, animals plants, trees and minerals have in them physical and ultra-physical elements because of this Nas. It was for these reasons that nine generations of Asho Zarathushtra had to pass through a process of decreasing the effect of this Nas till Holy Pourushaasp and Holy Dogdo became the right pair to bring Asho Zarathushtra on earth.

Fire is the basis of all physical things on the Ga-eti and of all the ultra-physical things in the Nisti. According to the Principle of Duality, the fire energies, viz, of Khaastar, Zarvaan, Uru and Sta-ota blend together to form the atoms and molecules of the physical and ultra - physical matter. Thus, the body of the Holy Parents were mostly composed of the fire-energies, viz, “Aatash e-Vohufriyaan” and “Aatash-e-Urvaazeeshta

and physical and ultra-physical elements were negligible in them. This was the first stage of the process of coming down of our prophet. The fire energies mentioned above pertain to the degree agreeable, that is, of a degree that can be able to form the bases of all the things existing in the realms of the Nisti realm and our Ga-eti.

The body of Asho Zarathushtra was not made up of the Fire energies of the Nisti and the Gaeti realm. His body was made up of the Fire-energies functioning in the Hasti realm. This realm does not have any physical or ultra - physical elements but is filled with Noori (Light) elements. Hence, his body contained the Fire-energy termed as "Aadar-Burzeen-Meher". As this energy flowed from the palm of his right hand, the right hand is shown as holding a ball of fire. This Fire-energy which flowed out of his hand linked up with the highest Fire-energy of the Hasti viz. "Aathro Ahura-he Mazdaa-o Puthra; from there onwards to Zarathushtra Gaathaa and finally to Asho Ahuraa. It is for this reason that some devout Mazdayasni-Zarathoshtis call him "Asho Ahuraanaa Spitamaan Zarathosht.

Sarosh Yazad Guides Mother Dogdo:

Holy Mother Dogdo felt more and more uncomfortable and restless as her pregnancy was nearing its end. Holy Father Pourushasp was greatly perturbed regarding the physical condition of his wife. He desired to do something to lessen his wife's discomfort. Days rolled by but he was not able to find any solution. He became desperate. He, therefore, made up his mind to consult some well - known sorcerers to seek their advice and remedy in the hope of bringing some comfort to her.

Some Pahlavi writers note that Asho Sarosh Yazad cautioned Holy Pourushasp against sorcery and informed him that the babe to be born was not an ordinary one. This babe had no physical matter in its physical composition but of Aatashi and Noori elements. These Aatashi elements have a link with the glorious fire elements of "Aalam-ra Angra-Ochaa-O" (a heavenly region). This was the cause of restlessness.

Asho Sarosh Yazad added further that Holy Dogdo was no doubt an angelic being but the Khoreh (aura) of the Holy Babe—who was to be born and taking shape in her womb - was of very high measure. This was the reason of her discomfort. Sarosh Yazad assured Holy Pourushasp that all would be well soon. Sarosh Yazad assured him too that he would be near to them till the Holy Babe saw the light of the day. This assurance lessened the anxiety of Holy Pourushasp.

Asho Sarosh Yazad asked Holy Pourushasp for a great ritual known as "Pasum Pach". The Divine science of Xnoom teaches that this religious ritual is completely forgotten at present. This ritual was absolutely necessary because Mother Dogdo was almost nearing the state of "Kha-e-tvo-dath", the grade attained when all the split - souls of a whole soul unite and become one complete, original soul. Mother Dogdo had won back all her split souls save of the Hayavaanaat (Animal Kingdom). This had not yet fused up with her other souls. Therefore, the ritual of the "Pasum Pach" became necessary so that this particular split -soul could merge into hers. It was for this reason that Holy Pourushasp began preparing for the ritual of the Pasum Pach. Soon, a sheep appeared ready to sacrifice

his life so that the split-soul in him can merge back into Holy Mother's soul through meat and soup and complete the original whole soul.

After partaking of this food, Holy Mother could complete her original soul and attain Khaetvodath. Such a sheep that has a split-soul of a person is termed in Xnoomic parlance as "Gospand-i-Homogoan."

The Final Phase:

In the beginning, the Farohar, Ba-od and Urvan of Asho Zarathushtra began their journey along with the Ameshaasponds, Behman and Ardibehesht, from the eighth Aalam. As they passed through different Aatashi planes, they chanted "Ahun, Ahun, Ahun (Thou art, Thou art,Thou art). The Divine currents of the "Asha-Chithra" and Vah-Chithra poured down in torrents to strengthen the good forces and purify the air polluted by the thought energies of the wicked. These Chithras originate from Ahura. Geush Urva received these currents with great joy. These Farohar, Baod and Urvan entered the Keherp of Asho Zarathushtra and entered into a Haoma herb. This Haoma herb was pounded and the juice squeezed out. Holy Pourushasp had some cows and ewes who grazed the green pastures full of Asha and Vah Chithras. The Homa juice was mixed with the milk of the animals.

After this preparation, the Haoma ni kriya was performed. This Haoma juice was then drunk. Thus, the Keherp of Asho Zarathushtra, along with the Farohar, Baod and Urvan entered into the body of the Holy Babe. This made Holy Mother Dogdo uncomfortable and restless.

It is not possible -and an exercise in futility too-to write a biographical sketch in all its depth and detail and in chronological order. Those were the days, no events were written down. Much of the events were passed from generation to generation. During the Saasaanian rule many events were written down in Pahlavi and old Persian languages. But these too were destroyed after the fall of the Iranian Empire.

If Asho Ahura Mazda wills, short notes regarding our Asho Zarathushtra may be noted in this "Elements of Xnoom".

* * * * *

* *The greatest happiness you* *
 * *can have is Knowing that* *
 * *you do not necessarily* *
 * *require happiness.* *
 * * *

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ELEMENTS OF XNOOM

BY BEHZAAD

Mithra of Kushti-Bastan:

In Kadeem Iran, all the devout Mazdayasni- Zarathoshti recited the Maantra from the Sacred Avesta Scriptures along with the Right Mithra. The limitations imposed by the present Zamaan (Time) makes it impossible to do so. Yet, a crude attempt is made to give the reader a general idea of the Mithra contained in the Kushti-Bastan Maantra sparing about half an hour a week to read the Mithra with religious zeal will be enough to stir up the Good Forces lying latent in one's heart and mind.

A brief idea of the Mithra given here is taken from Ustaad Saaheb's book titled, "Neerang- i Kushti baa Xnooman-i Sarosh baa Mithra."

1) Xna-othra Ahurahe Mazdaa-O.

To please Asho Ahuraa Mazdaa, I resolve to observe the Deeni Tareekat and thus transform the dark, evil forces of Asare -Taareekkee into the good, beneficial forces of Asare Roshnee - the Tareekat as prescribed in the Mazdayasni Daena This Tareekat and the Mazdayasni-Zarathoshti Daena shall lead my Urvan from the realm of Nisti into the realm of Hasti.

2) Ashem Vohoo. (Thrice).

May the Falki (blue) Staota (sound-energies) of the Ashem Vohoo surround my Khoreh and fortify it.

3) Fravaraane Mazdyasno Ahur-tka-esho.

I resolve with great joy to follow the Mazdayasni-Zarathoshti Daena which is a

Cosmic Divine Principle pertaining to the Barzheeshee Jzheeram and opposed to the Ahiriman way of life.

4) One of the five Geh.

May the Staota of (name the Geh here)- coming down along with the rays of Khurshed Yazad (Sun) aid and increase the brilliancy of my Khoreh.

5) Sra-oshaha A-Shyehe.... Frasastaya-echa.

I attune with Sarosh Yazad, the Distributer of the Divine Currents of Ashoi of all the seventy-two different grades, the lone Possessor of the Power of Tagee, the Possessor of the Maantric body, the very Powerful and of Ahura, in such a way that Holy Sarosh shall aid me in hearing the Ahunavar, the Celestial Music of the Cosmos.

6) Yathaa Ahoo Va-iryo.... Mra-otoo.

O Glorious Sarosh! Thou be my Joti and I as thy Raathvi. I shall certainly hear the Celestial Music of Ahunavar.

7) Sra-oshem Asheem..... Ratoom Yazama-ide.

May my Urvan, Keherp and Tanu be ever in tune with. Sarosh Yazad who distributes the Divine Currents of all the seventy-two grades of Ashoi, who administers the Divine Principle of Order in the Cosmos, who suppresses the evil onslaught of the wicked demons and who leads the Good Creation towards the Final Goal.

**8) Ahunem Va-ifeem Tanoom:
Pa-itee (Thrice).**

So that the Celestial Music of Ahunavar may safeguard my Keherp from the onslaught of evil.

9) Yathaa Ahoo Va-iryoo (once).

That Saaheb (the Lord) alone is Omnipotent. From Him emanates Ahunavar and from it may the Maanthric Effects of Yathaa Ahoo-Va-iryoo reach my Urvan incessantly.

10) Kem Naa Mazdaa.....Thraoshta.

Whenever in accordance with the Principle of Kashaash- the hazards of life hinder my spiritual progress and the ill-effects of the Kashaash of some previous lives befall me, then, O Mazdaa who shalt protect me from the fierce thrust of the Evil? None, save the Mithra of Thy Fire, shall assist me in the progress of Ashoi.

11) Taanm Mo-i Fraava-ochaa.

May I endeavour to nurture my conscience with Divinity so as to enable me to lead better life in the next.

**12) Ke Verethrem-jaa Jantoo
Manang-haa.**

So that the Maanthra, that destroys Drujih and protects my Urvan, I shall chant in this life and the coming ones and keep myself on the Path of Vohu Manang -ha which shall bring Sarosh Yazad near to me. This is the pledge of our Vaxoor-e-Vaxooraan and I shall lead my next lives according to this pledge.

13) Paat-no Spentascha!

O Spendaarmad ! Thou who art in tune with Mazdaa and who keeps at bay the onslaughts of the evil continue to serve the

Good Creation and keep my Urvan away from the Druj.

**14) Nase Da-vee Drux Apna
Syeh.**

May the Drujih, the seed of Drujih and the Hariri (microbes) that create Drujih and also all the invisible, wicked Goobar (cloud type layers) may leave my Keherp as well as my Khoreh and be banished towards the Apaakhtar (the Northern direction). May all the Drujih be doomed.

**15) Maa Merencha-ineesh...
Ashahe.**

So that the electro-thermomagnetic energies developed by the Ashoi in the Ga-ethaa (the organs in the body) may not be destroyed and aid in the spiritual advancement of my Urvan.

**16) Nemaschaa yaa Aarma-itish
Izhaachaa!**

For this great service rendered by Thee, O Spendaarmad, abounding in spiritual prosperity, I bow down thrice unto thee.

17) Ashem Vohoo (once).

(same as no.2)

**18) Xna-othra Ahurahe Mazdaa-O.
Ashem Vohoo (once).**

(same as 1 and 2)

19) Ahuramazda, Khudaa:

Through the agency of my personal Khudaa may I be related and be in touch through my Mithra with the Saaheb of the Barzhishi Jzheeram, Ahuramazda.

**20) Ahereman Avaadashaan
Zad Sheekasteh Baad!**

May all the Drujih created by the evil Ahiriman fail to cause any harm to me.

May the entire evil forces be smashed and shattered. May the evil Gubbars (clouds of catastrophes) fail to attack me.

**21) Dush Paadshaahaan
Avaadashaan Baad.**

May the authority of those who rule contrary to the Principles of Mother Nature; of those who misuse the Right Authority; and whose Mithras are bad and evil be destroyed. May the ill-effects of the Suldaani (catastrophic) be annihilated.

**22) Ahuramazda, Khudaa!
(same as 19)**

**23) Az Hamaa Gunaah....., Pa
Patet Hom.**

Thrice do I repent henceforth for the bad thoughts, bad words and bad deeds committed or created by me. I resolve not to sin any further by controlling my Mithra (thought), Maanthra (speech) and Kardaani (Deeds). I have to do so for setting my Urvan free from the cycle of rebirths and move towards the above realm thus leaving this earth for good.

**24) Xna-othra Ahurahe Mazdaa-o!
(same as 1)**

**25) Taro-ideete Anghrahe Ma
inyeush.**

May I clearly recognise the staota of the Evil Ganaamino and keep myself away from them.

**26) Ha-iyaa-Varshatam Hyat
Vasnaa Farshotemem.**

The Vaasnaa (inclinations, desires) of the righteous, working for the good of the creation, is the best and most ideal. May I strive all my life by such a desire.

27) Sta-omi Ashem. Ashem Vohoo (once).

May I attract the blue coloured Staota of the Ashem Vohoo. May these Staota spread through my Kashti unto the Khoreh surrounding me continuously.

28) Yathaa Ahoo Va-iryoo (the first one).

That Saaheb alone is Kavi-ul-Kavi (Omnipotent) and save Him no one else is.

29) Yathaa Ahoo Va-iryoo (the second one).

Vaxoore-Vaxooraan, Ramzh-go Ahuranaa Asho Spitamaan Zaratost Saaheb too is a lone Paigaambar (Prophet) of Daadaar Hormazd. His Divine teachings are absolutely right and I resolve to follow those Divine teachings.

**30) Ashem Vohoo (once).
(First knot)**

I stand steadfast on the Mazdayasni - Zarathoshti Deen

(Second knot)

I resolve to follow the Humata (Good Thoughts, Hookhta, Good words) and Hvarasht (Good Deeds).

**31) Jasa Me Avangh-he Mazda!
(thrice)**

May my life be full of such Kaardaani, O Mazda, that I shall receive thy Stota incessantly.

**32) Mazdayasno Ahmi
Fravaretascha.**

I have come into this Nisti in confirmity with the Mazdayasni Daena and in confirmity with the Zarathoshti Daena, I shall ascend from this Nisti realm into the

Hasti realm. I resolve to work for the spiritual advancement of my Urvan.

**33) Aastu-ye Humatem Mano.....
Shya - othanem.**

May my Mithra be in consonance with the Humata; may my speech (staota) be in consonance with the Hukhta; may my Kaardaani be in consonance with the Hvarasht, which are taught-that is, Humata, Hukhta and Hvarashta -in the Zarathoshti Daena.

**34) Aastuye Daenaam
Khaetvada-thaam Asha-on-eem.**

The Mazdayasni Daena aids an Urvan to come into the Njsti while the Zarathoshti Daena shall lead the Urvan to the Ultimate Good, free it from the series of re-births, keeps it away from the two opposing Minos (invisible Good and evil) and fuse the two split -souls- Shareef and Khsees-

into one thus enabling the Urvan to form into complete whole. Such being the Mazdayasni- Zarathoshti Daena, I resolve firmly to stand steadfast on the Daena unto the last.

**35) Yaa Haa-itinamchaa Yaa
Aahoo-irish Zarathushtrish.**

That Deen-the Deen of Ahuraanaa Asho Spitamaan Zarathushtra – which teaches and reveals the loftiest, greatest and most excellent process of ascending to the realm of Hasti from where we have come.

**36) Ahuraa-i Mazdaa-i.....
Maazdayasno-ish Aast-oo-itish**

Whatever leads to free the Urvan from rebirths have their origin in the Barzheeshi Zheeram of Hormazd. I firmly stand steadfast on it.

37) Ashem Vohoo (once).

(same as no.2)

**38) Yathaa Ahoo Va-iryoo (twice).
First**

(same as no.28)

39) Second

(same as no.29)

**40) Yasnemcha Vahmemcha
Aahoo-iryeha. Ashem Vohoo,
(once)**

The Keherp created by the Maanthra of the Sarosh ni Baaj, may my Keherp become fit and perfect enough to attune with it.

**41) Ahmaa-i Raeshcha
Veespo- Khaathrem.**

To strengthen my Keherp, I shall lead a right life, so that I be enabled to receive the Divine currents of Ra-e. A brilliant Keherp is the only agency to lead to the dazzlingly lit state of the Vahishtem Ahum, the state of salvation.

**42) Atha Jamyat Yatha
Aafrinaami. Ashem Vohoo.
(once)**

May such lofty desires for the Urvan be granted. Amen.

(Ashem no. 2 above)

**43) Hazanghrem Ba-eshzanaam
Ba-evare Ba-eshzanaam
(Thrice).**

Ashem Vohoo. (once)

May the four Baateni (invisible) and Jhaaheri (visible) elements spiritualise further for the progress of the soul.

(Ashem Vohoo no.2)

**44) Jasa Me Avangh-he Mazda!
(thrice)**

May I receive Thy Assistance.

**45) Amahe Hutaashtahe
Upartaato.**

May the Currents of courage coming from Behraam Yazad to fight the evil influences reach me.

**46) Raamno Khaastrahe.....
Spento Ma-inya-om.**

May I through the Kushti prayer receive the most lofty Khaastar (currents) of Mino Raam Yazad which have fanned out into the Vayu-upar-ka-iryaa (atmosphere and the environment) so that I succeed in collecting my split souls quickly.

**47) Thwaashahe Khadaatahe
Daregho-Khadaatahe. Ashem
Vohoo. (once).**

May the currents that come as a result of the Gardoon-e-Gardan (revolutionary motion) of the seven Aasmaans from the present Zarvaanahe Daregho-Khadaatahe which originates from the Zarvaanahe Akarnaah bring bliss so that I may work only for the salvation of my Urvan.

(Ashem Vohoo.No.2)

**48) Kerfeh Mozd (whole).
Ashem Vohoo (once).**

For the love of my Urvan I shall understand the Principle of Keshash-that is, reward for good and punishment for the sins - I resolve to lead the life of Asho-i. May my Urvan be fit enough to be in tune with all the holy Urvans of the entire Hapta Keshvar so that I become better and more exalted. As I desire, so be it. Amen! Amen Amen!

Notes.

Xna-Othra Ahurahe Mazdaa-o.

This sentence appears in almost all the prayers—no matter they be in the Avesta or Paazand; in long or short prayers.

By the above Maanthra it means that Ahura Mazda should be pleased. He can only be pleased if we make an effort to decrease sins daily; pursue the path of Ashoi; curb all activities that give rise to the Drujih; lend support to the Good forces of Asare- Roshni and obedience towards parents, elders, religious guide etc.

Hasti Aalam : The realm of Immortality. It consists of two regions 1) Minoi Aalam 2) Jzheermaani or Noorani Alam.

Nisti Aalam: It is also known as Arvaahi Aalam. It is termed so because it is a region in which the souls reside (Rooh-soul. Arvaahi is the plural form of Rooh).

The realm of Hasti is made up of Noori (Light) elements while the Nisti is made up of four Anaasars – physical and ultra-physical elements.

Vaxoor-e-Vaxooraan :

Vaxoor means "Prophet, seer" so the above phrase means "Prophet of Prophets".

Barzeeshee Jhzeeram: The entire existence pertaining to the Arvaahi and our realm of Gaeti is divided into five Jhzeeram. The Mazdayasni -Zarathoshtis belong to the Barzeeshee Jhzeeram.

From the animal kingdom cows and bulls (white Varasiyaaji) belong to this group. From the birds peacock, Simurg and phoenix belongs to this group. From the vegetation kingdom sandalwood, pomegranate, wheat belong to this Jhzeeram.

Geh : The right form is Gaah. According to the Mazdayasni Zarathoshti Deen, a solar day is a length of time from the one sunrise to the other the next day. This solar day is divided into five unequal parts and each Gaah is given a particular name. Each Gaah is a spiritual potentiality and has a spiritual associate with it. These Gaahs participate in the Divine process of Frasho- gard. It is therefore necessary to recite this Gaah prayers during the recitation of the Maanthra Prayer.

Ahuramazda Khudaa : Except for the word Ahuramazda, the whole prayer should be recited in "Beestaa" (Very softly, in whisper.)

Kerfeh Mozd:- To be recited in Beestaa.

* * * * *

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ELEMENTS OF XNOOM

BY BEHZAAD

Firdausi Tusi :

*Soo-e gumbade aazar aared roo-ee
Ba-farmane payaghambare raast goo-eez,
Ba yazdaan ke hargeez na beenad behesht
Kasi tue nadaarad raahe Zardahasht.*

— Turn your face towards the dome of the Aatashkadeh. You are duty bound to do so by the teachings of our Holy Prophet of True speech. In the Name of Yazdaan, I say that he who does not follow the Path of Piety as indicated by Asho Zarathosht shall never see the Gates of the Heaven.

*Ba goosh az Saroosham basi muzdhaast
Delam gange gaohar zabaan azdhaast.*

— My heart has a great treasure trove of such mysteries. My tongue is sharp as that of an Azdah. This mysteries were revealed unto me by Sarosh yazad.

The above couplets are taken from the Iranian epic, Shaahnaamah by Firdausi Tusi, the immortal poet.

It is indeed strange and quite perplexing as well to note that how can such couplets be composed by a person born in a Muslim family and during the rule over Iran of Sultan Mohammad Gazni who was a staunch fundamentalist.

Ustaad Saaheb Behraamsha Shroff who had the fortune to study the Divine Science of Xnoom under the guidance of the Saaheb Delaan Saaheb of the Daemaavand Koh and, after his return, revealed it to some chosen Parsi first and to the community after. He revealed some amazing informations regarding Firdausi Tusi and his Shaanaamah.

Ustad Saaheb Behraamsha revealed that Firdausi was a grand son of a pious Mobed named Raam yaar. He led a life of Ashoi (piety) as prescribed in the Mazdayasni

Zarathoshti Daen. He observed as many Tareekat as possible secretly and grieved for not observing them publicly. As Fate would have it, he was compelled to show off as a Muslim in the earnest hope that the vigil around him by the Irani Muslims would slacken and get some more chances to practise his Deen easily; Such was his Keshash and the grief of conversion nibbled at his heart and mind. He grieved a lot.

One fortunate day, it so happened that, Mobed Raamyar stood face to face before a Saaheb. Delaan - Saaheb who consoled him. The name of this Saaheb Delaan Saaheb group was Dastoor Ardasheer Kermaani.

Mobed Raamyar's joy knew no bound. He thought himself as one of the fortunate one to come in personal contact with a Saaheb - Del. He called himself a "Firdausi".

Ustaad Saaheb Behraamshah explained that these Saaheb - Delaan Saaheb moved about in public freely in Iran during the Saasaanian rule but when they came to know of the downfall of the Saasaanian rule they left the public appearance gradually and isolated from the cities and towns. When this pious tribe lived in public their dwelling place is known as Shiraz. 49 years before the decline of the Empire they began to isolate themselves in the unhabited regions of the mountain or some far - off countryside. When they live in isolation, they call their dwelling place as Firdaus and the process of gradual moving away from public life is termed in the Xnoomic parlance as "Mukaamat - i Manzali." Hence, Mobed Raamyar took Firdausi as his surname.

Ustaad Saaheb Behraamsha explained that the Saaheb - Delaan - Saaheb erected around their Firdaus a "Manthric Daaz" - a sort of a fortification with the aid of the holy

spells. Now this Firdaus came to be called "Pa-iri Daez" (Paradise Pa-iri = round + Daez = fortification).

When Firdausi grew up, he took up his grandfather's surname. As he lived in Tus, he called himself Firdausi Tusi. His real name was Abul Kaaseem Mansoor. He was born in 941 AD in Shaadaab. Round the time of his birth Maulana Fakhrood - din Ahmed saw in his dream that his new born babe was climbing a very high balcony.

There lived a well - known interpreter of dreams, Sheikh Naziboodin. He prophesised that the babe would be a great personality which proved to be cent percent correct.

Ustaad Saaheb Behraamsha said that Firdausi Tusi practised the Mazdayasni Zarathoshti Deen secretly. He also assured his disciples that Firdausi was far better and spiritually more advanced than any of us today. He not only followed the Deen but practised certain Tareekates secretly which brought him near to Sarosh yazad.

Asho Sarosh yazad is ever ready to aid any human being who is pious. The Holy Angel contacts such pious souls in any one of the ten different ways. He aided Firdausi in two ways - one, appearing in dreams and secondly in words spoken out which could be heard when awake.

Some persons would ask Ustaad Saaheb Behraamshah that how was it possible to praise the Mazdayasni Zarathoshti Deen in a kingdom ruled by a fanatic fundamentalist such as Mohammad Ghazni. So Behraamsha replied that after the death of Sultan Sabuktagin, his younger son, Mohammad rebelled against his elder brother, the real heir to the throne of Iran. During those days, the Zarathoshti Iranians took side of the real heir. As Fate would have it, Mohammad captured the Iranian throne. This happening came as a golden opportunity to the fanatic Muslims to teach a lesson to the Irani

Zarathoshtis. They won over Shah Mohammad to their side.

Ustaad Saaheb continued saying that when the paternal uncle of the new ruler, Shah Mohammad - who was well - known for his piety and his great faith in Sufism - came to know about the ill treatment to Irani Zarathoshtis he advised his nephew to be just and merciful to all his subjects. Right from the Shah down to the common man respected him. Being a saintly person, he was aware of the saintly tribe, Saaheb Delaan Saaheb and one named Datoor Ardasheer kermaani. Shah Mohammad heeded the advice of his uncle and showed his gladness to meet the Saaheb Del, Dastoor Kermaani.

Dastoor Ardasheer Kermaani visited the court of Shah Mohammad. He explained the various tenets of the Sacred Avesta Scriptures so effectively that the Sovereign of Iran became tolerant towards his Irani Zarathoshti subjects. This was a reason why Shah Mohammad tolerated the Shahnaamah.

(For further details read my article "Neranghaa Kalmaksh" Dini Awaz Vol. 10 No. 6 Nov. - Dec. 1985.)

Ustaad Saaheb Behraamshah warned that it is not easy to understand all the accounts of Shahnamah because most of them seem incredible to the readers. Just as our present Sacred Scriptures were re-written from the original Avesta by the Raa-ee-needaar of the present Zamaan (times) Dastooraan - Dastoor Aadarbaad Maarespand with the aid of the Staota Yasna, in the same manner, Firdausi Tusi composed his Shaahaanaamah with the aid of the rules of the poetic formation known as "Takseeraat". Again, as we understand our Avesta with the aid of the Ilme - Staota, so we have to know the Takseeraat to make the mystical accounts credible.

Ustaad Saaheb Behraamsha revealed that a copy of the **original Shaahaanaamah** still exists in the Daemaavand Koh. It so

happened that around the time Firdausi almost completed his epic there lived a pious Irani Zarathoshti family in the Province of Shiraz. This family also had a copy written from the original work. In that very family, there was a young lad whose art of writing was simply artistic. The Saaheb Delaan - Saaheb came to know of it by their spiritual powers. They desired to preserve it in their library.

A small band of the Saaheb - Del left the Koh to make purchases of the necessities of life as usual, the Sraoshaavarez Saaheb - the Chief of the Saaheb - Delaan - Saaheb - directed them to bring that lad along with his copy. Another Irani Zarathoshti was chosen to assist him in the task.

The two Iranian writers were given papers of the best quality and golden coloured ink. They took three years to complete the work. They left the Koh with a very heavy heart.

(For further reading, read my articles on life of Firdausi in Dini Avaz Vol. 10-No. 3,4)

Anaasar :

The Divine Science of Xnoom teaches that all matter on earth are made up from four elements. They are known as the **Arbaa Anaasar** or chehar (4) Anaasar. These are Ultimates of matter. These ultimates are so minute that they are just above the perception senses.

These Arbaa Anaasar are known as; 1) Aatashi (Fire element), 2) Baadi (Air element), Aabi (Water element) and Khaaki (earth, dust element), The visible fire that we are able to see with our sense of sight contains the invisible Fire element which is the form of heat, The air that is around us has the invisible air element which possesses the inherent characteristics of blowing. The water element possesses the intrinsic property, of flowing. The property of the fourth ultimate matter is to go on bearing whatever befalls it and is therefore termed as Khaak. The Divine Science of Xnoom explains that the

earth bears all the good or bad it receives patiently, and, in turn, gives back nothing save good. All the dirt thrown on earth is not received with any displeasure and it transforms it into useful manure to grow crops.

All ultimates of matter contain these four elements in varying proportion. To simplify this statement the visible Fire contains all the four Anaasar, Viz., Aatashi, Baadi, Aabi and Khaaki. But as the invisible Aatashi Anaasar is predominant, it is seen in the form of visible Fire. In the same manner, Baadi Anaasar is predominant in air, Aabi Anaasar is predominant in all liquids and the Khaaki Anaasar is predominant in all earthly matter.

All matter contain all the four elements but they acquire the state and properties of the predominant Anaasar. In case, the predominancy of any particular Anaasar decreases, the rest three decrease too. Such being the cause, the State and property of the visible substance

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gradually fade away and disappear. Such shall be the effect of the above cause. For example if the predominancy of the Aatashi Anaasar in the visible fire decreases, the other three shall decrease and the fire shall die off.

Ilmyat :

Ilmyat means the practice of Divine Science. It is divided into two parts :

1) Ilme - Srooto :- This type of acquiring knowledge and putting it into practice is obtained by hearing it from others or by reading it from the books. (Avesta root "Sroo" = to hear).

2) Ilme - Ataee : This type of Knowledge is acquired by inspiration. It requires the observance of all the Tareekat prescribed in our Mazdayasni Zarathoshti Deen for Ashoi. This Ashoi aids in developing the power of Ahoo which is an important source of receiving Right Inspiration.

The Persian axiom rightly affirms - "**Ilm dar Seenaa dar Seenaa neh dar Safeenaa**" - that is, Right knowledge is always handed from Master to his disciples and cannot be acquired through books. Hence, a spiritual guide - an Ustaad Saaheb - is absolutely necessary to gain spiritual knowledge.

(For further reading read my article in Dini Avaz Vol. 15 No. 6)

Child Magav :

In Kadeem Iran, every child received a particular education after reading into his or her horoscope. If a male child is found to be of the Magav grade, he remains with his parents for first four years only. From the fifth year, he is brought into the Magav fold Sraoshaavarez Saaheb the Chief of the Magav assumes the responsibility of the Magav grade child. He lives the rest of his life in the Koh along with other male Magav children. In case of a female child she is brought up under the supervision of the Banu Magavan.

The parents of such children gave their consent gladly and took great pride to send them away. They thanked Daadaar Ahura Mazda a myriad times to choose them to be the parents of such a child.

The type of training imparted to such children is not known clearly It is a secret lore. When they grow up they - both males and females - practice the Deen in depth and detail. The male child practice celibacy. The female child do not marry on earth because they are progressing through the Shash Keshvar (six ultra - physical regions) and so they cannot unite with their Shareef part on earth.

Vaanthwo - Fraado :

Hayavaanaate - Naatekaa - the Xnoomic parlance for the human beings who are born on earth have a purpose to fulfil. They have **to seek Truth by observing the Tareekat of Ashoi**. A human being may gain mastery over evil or be a slave to it. Thus, his thoughts may accumulate into a good force useful to

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Nature or build upon evil one harmful to Nature. These thought forces combine with the Vaanthwo - Fraado energy invisibly gushing-out from the eyes.

This **Vaanthwo Fraado** is one of the five energies present in water and the wetness in the eyes. Our physical body contains almost 75 percent of water. So, this Fraado plays an important role in our body. It is a common experience that the non - Parsees are not allowed to participate in all our religious rites and rituals. Really speaking if a Parsee does not follow the Deen is also unfit to attend any ritual. These Parsees aid in spreading Drujih and neutralises the efficacy of the rituals.

Mazdayasni Zarathoshti Deen a Spiritual trove.

The Mazdayasni - Zarathoshti Deen is the treasure - house of Divine Science, no matter, it be physical, metaphysical or spiritual. Nothing exists any where in the Cosmos which is not mentioned in our Sacred Avesta Scriptures. Hence, it is described as the Farhaangaan-i Farhaang.

In the Paazand Maanthras of Ba Naam-e-yazad we recite thus in the concluding paragraph :

**“Keh heech cheeh neest
Keh ba avastaa andar Neest.”**

— Nothing exists any where of which no mention is made of in the book of Avesta.

This is not an exaggerating statement. Neither is it a vain boast. A careful study of the Divine Science of Xnoom shall bear proof of this - no matter the extant sacred Scriptures are the microscopic fragments of the original texts. No one at present knows the vastness and the matter contained in them. It is there fore impossible to gather the religious texts of the Mazdayasni Zarathoshti Deen in its pristine purity.

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ELEMENTS OF XNOOM

BY BEHZAAD

Dastoor Ardasheer Kermaani :

After the fall of the Sassanian Shaahaan shaahat (Dynasty) the Mazdayasni - Zarathoshti Deen was not completely wiped out from Iran. There were some Mobeds who chanted a specially prepared Nirangs (sacred spells) - almost day in and day out - for the safety of the Good Religion and its ardent, faithful followers. One such Mobed Known in public was Rookshaad Dastoor Ardasheer Kermaani.

Dastoor Ardasheer was not only well-versed in the religious lore and rituals but was also a spiritually well - advanced Urvan (soul). He lived in Iran during the reign of Shah Mohammad Gazni who was a great Muslim fanatic and was a too staunch Islamic fundamentalist. He invaded many territories not only to expand his kingdom but also to spread Islam. Its invaded some parts of India and destroyed as many Hindu temples as possible.

In such conditions, it is indeed mysterious to note that why did Sultan Mohammad Gazni permit the then Iranian Shaa-eraan Shaa-er (Poet Laureate), Firdausi Toosi to write his world famous epic, Shaahnaamah, and also gave financial aid for his work. Firdausi had glorified the rulers of Kadeem Iran, who were the followers of the Mazdayasni Deen, Asho Zarathosht, Sarosh Yazad and some others in his epic. The question that arises is "How can an intolerant Muslim fundamentalist like, Sultan Mohammad could tolerate this?"

The above question was put to Ustaad Saaheb Beheraamsha. He replied that the saintly tribe of Saaheb-dilaan-Saaheb of the Koh-i, Da-emaavand had revealed to him that the paternal uncle of the Sultan was a very pious man and was known as a Sufi Saint.

He had come in contact with some Saintly Aabed Saahebs of the Koh-i Dae-maavand. He was therefore tolerant towards all religions.

Sultan Mohammad Gazni had great respect for his uncle and made him stay in his palace. All in the palace held him in high esteem. It was this period that Firdausi Toosi was writing his Shaahnaamah. Many Muslim fanatics came to know that Kadeem Iran was glorified in his work. They were also greatly displeased when they knew about the Mazdayasni Zarathoshti Deen and its founder Asho Spitmaan Zarathosht. Feelings of hatred soon spread among the Muslims. The Muslims began to pour poison in to the ears of the Sultan. They pleaded that all the Zarathoshti be proseletized or put them to sword. The Sultan was convinced by their pleadings and decided to do accordingly. He promised he will use force if necessary in this regard.

When the uncle of the Sultan came to know of the intentions of the courtiers, he warned his nephew no to do so. He advised him, to ask the Irans Zarathoshtis to prove that the Mazdayasni Zarathoshti Deen was a religion sent by the Divine Supreme Being of the entire cosmos on earth.

Ustaad Saaheb Beheraamsha said that the Aabed Saahebs told him that Sultan Mohammad Gazni paid heed to his uncle's suggestion. Accordingly, he summoned some Irani Zarathoshtis to his Court.

It is a well - known fact in history that Sultan Mohammad Gazni was a great patron of art and learning. He was ever ready to give great encouragement to the prose writers and poets. They were his most favoured persons. He had heard about Firdausi Toosi and so encouraged him to write poetic epic, Thus,

Firdausi started his work, Shaahnaamah in which he noted all about Kadeem Iran.

Sultan Mohammad was greatly delighted to read the poem. He sat wonder struck and held Firdausi in high esteem. Unfortunately, his courtiers did not like it. They were jealous of Firdausi and spread false stories about him. The main reason was that they did not like the *glorification of the Mazdayasni Din*. Moreover, Sultan Mohammad already hated the Iranian Zoroastrians because when he killed his elder brother the rightful heir to the throne these Zoroastrians showed signs of displeasure.

Behest - Behreh Beheraamsha said that there were many Mobeds who were well-known for their piety. Some of them had reached a very high grade of piety known as the "Ashvan" grade. Some of them lived in solitude : some moved about in public.

At that time, there was a Mobed of such an Ashvan grade. His name was Dastoor Ardasheer Kermaani. Ustaad Saaheb Beheraamsha said that this Mobed of the "Ashvan" grade had direct link with the "Saaheb - dilaan - Saaheb living in isolation in the *Koh - i - Da - emavand*. Though he lived in public, he rarely moved about with the people. He passed the whole day in chanting the Holy Maantra - Dastoor Ardasheer came to know of the danger the Irani Zarathoshtis were put into due to the envious courtiers of the Sultan. On the other hand, some of the Irani Zarathoshtis knew about Dastoor Ardasheer Kermaani. They decided to send two Irani Zarathoshti as their representatives to convey their message for his aid.

Ustaad Saaheb Beheramsha revealed that Dastoor Ardasheer became aware of the danger through his spiritual facilities and prepared to set out towards the city, Kermaan. The two messengers did manage to reach the city when, unfortunately, one of the two

collapsed due to over-exhaustion. Soon he breathed his last:

Dastoor Ardasheer Kermaani left Kermaan for Gazni. When he reached, he instructed the Ya-ozdaathregar of the "Nehvar Jeewaam" grade Daremeher to collect all the necessary Alaats and reach Gazni as soon as possible. On reaching Gazni, Dastoor Ardasheer was welcomed with great respect. Beheraamsha said that Sultan Mohammad Gazni was greatly impressed by the shine and glow on the face and around him. In the beginning, the Iranian monarch found Dastoor Ardasheer standing little above the ground his feet were not touching the ground.

The pious Saaheb - dilaan Saaheb explained this phenomenon to Beheraam Sha. The "Khoreh" (aura, halo) of the holy men of the Ashvan grade surround the whole body down to the feet. This creates the impression of being floating in air little above the surface of the land. This image caused great wonder. The Sultan and his courtiers gazed and gazed and sat gazing at him in great amazement.

Dastoor Ardasheer Kermaani bowed humbly before Sultan Mohammad Gazni and uttered in a soft tone "O Shah Mohammad! Your Majesty wishes to know whether the Mazdayasni Zarathoshti Deen is a religion sent by the Divine Supreme Providence or not. I have come to your Majesty's Court to prove it. But I can do so only if I am permitted to perform the religious rites and rituals in our Daremeher (Fire Temple). Your Majesty along with your honoured courtiers may sit in the court yard and watch the miracle. The Sultan agreed.

Dastoor Ardasheer Kermaani requested Sultan Mohammad Gazni to choose some men of his to hold a piece of white cotton cloth large enough to act as a screen from the four corners of the cloth.

On the **first** day, the ya-ozdaathregar Saahebs consecrated the Aalaats required in the ceremony. Two ya-ozdaathregars of the "Nehvar Jeevaam" grade performed the Yazeshne-ni-Kriyaa of Mino Naavar. As the Kriyaa was in progress in the Daremeher Sultan Mohammad and his few chosen courtiers saw on the screen held out some angelic beings clad in bright green robes descending down from the sky on their horses. The Sound of the bells hanging round the neck of the horses could also be heard distinctly. Sultan Mohammad and his courtiers gazed at the screen in utter amazement. The Sultan could not help uttering aloud, "Allah O Akbar" (God is the Greatest Being)

On the **Second** day, the two ya-ozdaathregars performed the "Ya-zeshne-ni-Kriyaa of Sra-osh Yazad. Again, the angelic beings in milk white robes on horses were seen descending down on earth from the sky on the screen.

On the **third** day, the two Ya-ozdaathregars performed the ya-zeshine-ni-kriyaa of Seerozaa. To everyone's surprise an army of black - attired and dreadful looking demons descended and were seen on the screen. Sultan Mohammad greatly agitated turned red and blue demanding an explanation. To which, it was found that a hair had fallen in the Barasam (twigs) of "Kirya" Thus, the Kriyaa was started all over again and the angelic beings in rosy coloured robes appeared on the screen.

Being pleased with this spectacle Sultan Mohammad allowed Irani Zarathoshti to live in Iran.

Xnoom :

Behraamshah Navrojee Shroff was a fortunate soul who was destined to live in the company of the Saaheb-delaan-Saaheb for three and a half years in the Koh-i Damaavand in Iran. There he was imparted the

esoteric side of the Mazdayasni Zarathoshti Deen by the holy Masters residing in the Koh. Their Chief was His Holiness Sraoshaavarez Marzbaan. For about thirty years or so, after his return from Iran, he lived as a common man in Surat. During his school days, he was too backward in his studies and learnt up to fourth standard in Gujarati. He knew nothing of English.

As Fate would have it, Ustaad Saaheb Beheraamshah revealed a tiny speck of the knowledge to few in the year 1905 - 06. These few listeners were stunned to hear him. The news gradually spread far and wide and many persons learned in Mazdayasni Zarathoshti lore visited him. Two years later, he was brought to Mumbai.

Ustaad Saaheb Beheraam Shah named the esoteric knowledge he brought from the Saaheb-dilaan-Saaheb as "Ilm-e-Xnoom". It means "the Divine Knowledge that fills the heart and mind of the Mazdayasni Zarathoshti with joy.

The word "Xnoom" appears in the Holy Gaathaas.

In the Spentomad Gaathaa (48:12), it notes :

The "Sa-oshyants" (Saviours) of the "Dakhyu" (region) are those, O Mazda, who follow Thy Commandments and build up the much needed "Asha" (Piety) to high grade through "Vohoo Manangha" (Good Mind) by pursuing the Divine Knowledge, Xnoom. Indeed, are they destined to curb the vicious activities of the mightiest of all the Wicked Demon, the "Akoman Da-ev."

In the Vahishto-isht Gaathaa (53:2), it states :

"It is then that Kay Gustaaspa who embraced the Glorious Mazdayasni Zarathoshti Deen of Spitmaan Zarathoshti

and "Deen - Aagaah" (well - versed in the religious lore) Frashoshtra shall teach and spread the Divine Knowledge of Xnoom through "Mithra" (Righteous Thought), "Maanthra" (Righteous Speech) and "Yasna" (Righteous Action).

Thus, the Gaathaas assures that who - ever follows the Path of Xnoom shall receive aid to surmount the evil influences of the **A-esham Da-ev.**

Here are some meanings arrived at by some scholars :

Kaangaajee : Perfect religious-knowledge giving bliss :

Rev. Dr. Mills : Keen Intellect.

Prof. Harlez : Divine Knowledge

Dr. Spiegel : Contentment

Prof. Darmesteter : Divine Bliss.

Azi-dahaak :

According to tradition, Azi-dahaak is depicted as having the shape of a dragon - like serpent with three heads, three faces and six eyes. It also possesses ten most perfidious vices. Ahiriman, with the aid of his "Angra Maanthra" (evil spells) created this evil being to spread evil all around the world.

The job entrusted to Azi-dahak is to defile the Good Creation of Daadgar Daadaar Ahura Mazda and thus prolong the attainment of the Final Aim, "**Frashogard**". One person who was immensely influenced by the wicked Azi-dahaak was **Zohaak**, the monarch who ascended the throne of Iran after the death of the Saint King Jamsheed.

Ilme - Xnoom explains that Azi-dahaak and Zohaak are two distinct entities. These two are not one and the same. Both represent evil. Furthermore, the Divine Science of Xnoom teaches that this Azi-dahaak was never an invincible wing. Any pious person who possessed the spiritual power of

"**Visosoor**" could checkmate its evil activities to some extent.

To acquire the power of "Visosoor", a person has to reach the stage of "Ha-omi". Such a person is known as "**Ha-om Nar.**" His thoughts, his words and his deeds are exactly similar to the thoughts, the words and the deeds of the "Yazad" (angel). He is also known as a "**Neem Yazad**". Such a person, inspite of having a human form, is an angelic being.

In our sacred Avesta Scriptures a "**Ha-om Nar**" is given an attribute of "**Asha Vazangho**". Ashava means "righteous person," possessing the quality of "Asha" and "Zangha" means "born of" (Avesta root "zan" = to be born). So Ashavazangho means "of holy lineage, propagator of holiness."

Before the advent of Azi-dahaak, evil was controllable. But now it became uncontrollable. It spread its tentacles far and wide. Its grip was so vicious that even the saintly souls of those times found it difficult to surmount it. They could control it to a very small extent. The Evil under the guidance of Azi-Dahaak penetrated into every atom and cell on earth. Many human beings found joy and happiness in the company of Evil. They found pleasure in defiling the Good Side of the Creation. Shah Zohaak who is noted as a wicked ruler of Iran was one of them.

Azi-dahaak is depicted as having three faces or mouths. Such a description is merely an allegorical statement. A person of piety is of one word, that is to say, he speaks truth and nothing but truth. Falsehood will diminish his goodness and piety. A man of evil ways speaks falsehood and to defend it as truth, he has to say many more. Thus, Azi-dahaak is depicted as having three mouths.

Another allegorical statement regarding the evil Azi-dahaak is that it has three heads. All living beings have one head only. There

are nine different faculties in it. But all these nine faculties are in the latent state. One has to develop these by practising the code of Tareekat as prescribed in our Deen. Without the practice of Tareekat, Ashoi (Piety) can never be developed. As a result evil desires and intentions take root within the heart mind of a person. He then works for defiling the Good Creation of Daadgar Daadaar Ahura Mazda. The three heads also give the idea of a great determination to work for defilement.

The Divine Science of Xnoom teaches that Dame Nature has created many faculties in one head only. He has to carry out different activities and that too for only one aim - to reach the point of salvation. To make it clear, a person has to utilise all the faculties of the mind for one aim only. The plurality of the head depict confusion in the mind while singularity indicate firmness of mind.

The physical side of the Creation possess both the elements - good and bad. So does the physical body of man. The good and virtuous element is termed as "**Gav**" and the bad and vicious elements are termed as "**Vohoon**". These two forces are opposite in nature. One builds up Ashoi the other prevents Ashoi to be built up. Both are continually at arms with each other.

"Gav" prompts one to be selfless and be ready to sacrifice for the good of others. On the other hand, "Vohoon" tempts one to be selfish and be ready to put others in trouble or make them suffer for his comfort and joy. "Gav" supports virtue but "Vohoon" supports vice. "Gav" accelerates the spiritual advancement. "Vohoon" decelerates the spiritual progress. It is therefore a solemn duty of every urvan to increase the "Gav" characteristics and decrease the "Vohoon" elements.

The three pairs of eyes indicate that Azi - dahaak sees many things at the same time.

This also cause confusion and thinks differently of the same thing. These different view points prevents in taking a decision right or wrong. In such a situation, no right decision can be taken which is so necessary for the spiritual progress. Thus, three faces, three heads and three pair of eyes are allegorical statements to show **Azi - dahaak** as an individual of a thousand "Fan" (evil intentions).

The entire Cosmos, is divided into four parts, viz., **Mino-i, Jeermaani, Arvaahi** and **Jeesmaani**. Jeesmaani part is made of physical matter. This region is again divided into two parts, in the ratio of 1:2. One part is designated as "**Garodamaan**". Piety reigns supreme here, All the Urvans (souls) are spiritually well - advanced and are completely fit enough for moving further upwards. This "Garodemaan" is also known as "**Khaneerathbaani**" (the Golden Shore). The Urvan dwelling in this region are incessantly in tune with Nature. In it is situated the Koh-i - Da-emaavand and the Azi-dahaak is interned there.

The other part of this Jeesmaani region, all urvans who have not spiritually advanced live here. In this part vice reigns supreme. There are **ten** different types of vices and are collectively termed as "Azi-dahaak" "Azi" means "a serpent like being", "dah" means "ten" and "Aak" means "wickedness."

Azi-dahaak is also noted as "Dravand - Beevarasp". The philologists interpret this word as "ten thousand horses. (Beevar = ten thousand + Asp = horse). According to the Divine Science of Xnoom, the term means "having, the strength of wickedness equal to the strength of ten thousand horses."

The another term for this Azi-dahaak is "**Toor-baraa-toor**". The philologists take this personality as a Turkish region. But, one may wonder whether a land named Turkey existed during those days. This term means "too powerful among all the wicked beings."

ELEMENTS OF XNOOM

BY BEHZAAD

Mazdayasni Zarathoshti Deen - In Saasaanian Times.

During the Saasaanian rule over Iran, the practice of the Mazdayasni Zarathoshti Deen was the main concern of the Iraninans. It was practised in the pristine form. The practice of the Tareekat was handed down from generation to generation. If the practice of Tareekat was not beneficial, it would have become obsolete with the passage of time. These Tareekat are of immense help to control the sensous and vicious urges that arise in the mind of human beings. They are like spiritual seeds that sprout and grow into tall trees and the fruits of which arouse the virtues lying inert and subdued within.

It is noted that during the Saasaanian rule, the Tareekat were not merely practised but was also made note of in the Pahlavi and Paazand writings so that they may be made use of in the distant future. Unfortunately, with the fall of the Saasaanian Empire much of those writing were destroyed by the invaders. Later, the devout Mobeds noted down all they knew secretly in a fresh bid to reserve the ancient lore-religious as well as political and social. Some of these books found their way to India when our forefathers left India.

The Iranians of the Saasaanian period paid great respect to Asho Zarathushtra. They followed the Mazda Yasni Zarathoshti Deen based on the Mithra (right thought), Maantra (right speech) and Yasna (right deed).

Asha is a basic Principle of the Mazdayasni Zarathoshti Deen. It means "**Divine Order.**" Every Markaz (point, station) in the entire Cosmos is connected with each other in strict conformity with the Bago Bakht (commanding order) laid down in the Divine Scheme, Ahunavairyā. This Asha brings all the points or stations in the cosmos within the realisation of Hormazd. This realization is brought about in a proportionate manner according to the activities and strength of Asha.

The Divine Science of Xnoom reveals that Asha develops Ya - on that is to say, the idea of unision; it then develops the Rashnu no naad, that is, the voluntary observances to preserve the purpose of unision, and in turn, develops Aarmaaiti that is, humility so as to bear every unpleasant things that come in their life ungrudgingly.

There is a mystic relationship among Ya-on, Rashnu and Aarmaa-iti in Nature. This relationship is known as Hadnaa Tanasush or Mazdar-Yaat Baa Tanasool. It is therefore said that Asha plays a very vital role in the Cosmos leading the entire Cosmos to its Frasho-gard - the Final Goal. Anyone who does not heed to this basic principle is a **Khrafastra**, an evil-minded, harmful being. Punishment becomes his lot which comes to him not as a wrath of God (God is ever merciful) but as a remedial measure to transform Khrafastri properties into the properties of Ishk-e-Ahooparasti, that is, Love and Fondness for Divine Worship.

During the Saasaanian times all Mazdayasni - Zarathoshti carried out the necessary duties towards the other too - not only for themselves. They did not mind for their self but always thought of others. They practised the Andarz (spiritual duties) earnestly and resolutely. They kept away from the ten wicked xfan (evil ways) defending themselves effectively from their onslaught by putting on the Sudreh-Kushti and by practising the Tareekat of **Druj-Parezee**.

Later on, Mazdak came on the scene and instigated to follow the path of Evil by his dubious means. He led the people away from Mazdayasni-Zarathoshti way of life. He preached some crude form of the present day communism. Shah Kobaad was deeply impressed by his way of speech. But the Crown Prince Nausheer-waaan, when he ascended the Iranian Crown and Throne after his father's death curbed the evil Mazdaki cult with an iron hand and, for this sake he was accused of being a cruel tyrant. He well knew of the dangers to his throne.

The Magav group were already withdrawing from the public life and living in seclusion. Once, the word of a Magav was respected as a Divine oracle but now their ways of life were ridiculed. During this period, plague took a heavy toll. Almost half of the population was wiped out. Some Iranians followed the Mazdayasni-Zarathoshti Deen while others followed the Mazdaki way of life. Both the sides followed their way staunchly and Iran was in a state of a civil war. So deadly, was their animosity for the Mazdayasni Zarathoshtis that did not realize the adverse sequel that they would have to suffer at the hands of the Arabs. At this time, several factors brought about the downfall of the Saasaanian Empire. One was the Madaki way of life; second was the distortion that took place in the Mazdayasni Zarathoshti Deen; and third was the degeneration of the Iranian characteristics.

The Holy Magav fraternity was completely free from these as they began to live in isolation in mountains far away from the towns and cities. They served Mother Nature. Their chief is designated as Sraoshaavarez who had a direct link with Asho Sraosh Yazad - the Spiritual Viceroy of the Ga-eti on which we live. The Magavs are just and sympathetic towards all. Those who cast aspersions on them and hold them as bigots simply say so, as they are not aware of this mystic fraternity. They blame them as the culprits of bringing the downfall of the Saasaanian Empire is wrong. Let this fact be known that the Mazdayasni Zarathoshti Deen survived through centuries against heavy odds because of the prayers of this Magav tribe. They were honoured and respected during the Aashkaanian rule - before the Saasaanian rule came into being. The Aashkaanian rulers had blind faith in the wisdom and fore-sight of these pious Magavs. They followed the advice of these Magavs.

No one has even the vaguest knowledge of the Magavs. At present, some Parsees /may not know of their existence. There are some Parsees who are of the opinion that the Magavs are illiterate Dastooris.

Gibbon has noted in his books that the "Christian Wave" swept over Iran but it failed

to make Iran a Christian country. It was because of the prayers of the Magav. At first, the Saasaanian Shahs had faith in the Magavs but, later on, they did not pay any heed to their advice. The rulers married outside their fold. These inter-communal marriages brought to the Iranian throne rulers not worthy to protect the Faith of their forefathers. The Magav therefore took to isolated parts and lived there and let the Zamaan play its role.

The Arabs were less than the Iranians in number yet the latter were overpowered. The reason is that a large number of Iranians followed Mazdak' philosophy and caused in creating disharmony and disunity. The holy Magavs sensed the turn of the coming events and so withdraw themselves from public life.

Iranian Sciences were well known during the Saasaanian rule. Languages such as Sanskrit and Turaani were known. Persian was used as the State language. The Paharvi and Paazand languages were used in composing religious liturgies.

A correct and comprehensive account of the Saasaanian rule is almost non-existent today in public. It was Ustaad Saheb Behraam Shah who learn it from the Magavs under the guidance of their Chief, Sraoshaavarez Saaheb Marazbaan at the Da-emaavand Koh and made public some of the account of the Kadeem Iran along with the esoterism contained the Mazdayasni Zarathoshti Deen.

In those days, the people practised their religion but demonical cult was not allowed. The Iranians were so trained right from their babyhood that they all practised the Tareekats in its pristine purity till they departed from this world. The Shah or the Mobed; the warrior or the worker; the learned and honoured public figures or the unknown illiterate poor folk; the male or the female; the young or old - whoever he or she may be practised all the Tareekat laid down in the Deen. So faithful were the Iranians towards their Deen that even the warriors did not forget them on the battleground.

An incident is noted that in the Battle of Kadesyaa - which lasted for four days - the

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Iranians had an upper hand' on the first three days. On the third day when the battle stopped after sunset, the Iranian warriors decided to perform the Sraosh Yazad ni Kriyaa - presently known as sraosh nu Paafu - for the dead warriors. The treacherous Mazdaki Iranians came to know about it and passed the information to the Arabs.

The Arabs seized this opportunity. - which seemed to them as Golden and God-sent. They attacked the Iranians at dead of night and the next morning the furious sand storm, coming from the direction the Iranian army was facing, went into their eyes. The Iranians lost the battle due to the attack at night and the **sand storm**. The Arabs gained control of Iran.

With the downfall of the Saasaanian Empire, the Christians sided the Arabs. Many of the Arabs and the Christians gradually came in contact with the Dehkaans (learned headman of the village). Thus, the Iranian Sciences and Philosophies travelled westwards. The most of the Iranian Knowledge spread out from Paars and Khoraasaan.

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ELEMENTS OF XNOOM

BY BEHZAAD

Vaso-Khshathra - Avaso Khshathra

The central theme of the teachings of our Vaxoor-e-Vaxooraan is summed up in these two principles (1) Vaso-Khshathra and (2) Avaso-Khshathra.

Vaso-Khshathra means "Right action-committed in conformity with the Divine Scheme as laid down in the Ahoonavar (Yatha Aho Vairyo)." Avaso-Khshathra means "wrong action committed against the Divine Will of Asho Ahura Mazda as laid down in the Yathaa Aho Va-iryo."

Vaso-Khshathra indicates authority. It cleanses the Urvan from the hegemony of the evil and leads it step by step towards Ashoi (righteousness). The Urvaan gains immortality and becomes fit for further progress in the dazzling, lustrous realm of the Hasti, where everything exists in the elements of Noor (Light). It is on this basis of authority that all the religions along with their sub-groups have sprung up. Religions were set up due to Ahoonavar. Asho Zarathushtra laid this foundation in the upper realm known as the "Aveeze-Deene-Mazdayani." No religion, therefore, is to be looked upon as high or low or looked at with, hatred, contempt or ill-will. All the religions are the useful and beneficial branches of the same Ahunavar.

The wicked Ahiriman, who is the Master of Avaso-Khshathra spread wide its evil guiles in the minds of the human beings. He was confident that the people of the different religions would quarrel among themselves on the matter of religion and so they would pay less attention on practising their Faith. Thus, they would keep themselves away from Asho Ahura Mazda. Many people fell an easy prey to it and became wretched bigots. They look

sneeringly upon the religions of the others and dub them as created by the Satan.

Each Religion is without any slightest doubt good and perfect to all the souls born into it. Other religion by method of conversion will do no good. Every religion teaches to side with the Vaso-Khshathra and be away from the path of Avaso-Khshathra. Hence, religions are not to be blamed for the bigotry of the people.

Mithra of Roz - Maah :

It is a matter of common experience that we say the names of the Roz (day) and the Maah (month) and the Geh (the period of the day) in most of our daily prayers. The reason is that Khorshed Yazad (sun) passes through each degree of the Zodiac. Each degree constitutes a day and is presided by a particular angelic entity. Passing through 30 such degrees constituted a month and is presided by a particular angel.

The Divine Science of Xnoom teaches that the name of each Guardian Angel of the day and the month be involved with their right Mithra (thought-force). The following is the list of the Mithra of the concerned Guardian Angel invoked.

- 1) Dehaad Daheshni Daadaar Ahura Mazda. (May we receive the Divine Currents which drift in all directions from Daadaar Ahura Mazda's Bounty).
- 2) Manashni Manidan Behman Ameshaaspad (May Behman Ameshaaspad grant Good Mind).
- 3) Hu-Goftaari Ardibehesht Ameshaaspad - (May Ardibehesht Ameshaaspad grant the Power of True Speech).
- 4) Hu-Kerdaari Shaherevar Ameshaaspad. (May Shaherevar Ameshaaspad grant enthusiasm to work for the Divine Cause).

- 5) Pur-Manishni Spendaarmad Ameshaaspaand. (May Spendaarmad bestow the characteristics, humility and politeness).
- 6) Shirin-O-Charv Khordaad Ameshaaspaand. (May Khordaad Ameshaaspaand bless sweet temper such that even the followers of evil be put to shame)
- 7) Baromandi Amardaad Ameshaaspaand. (May Amardaad Ameshaaspaand aid in alchemising Evil into Good).
- 8) Daheshni Da-e Da-e-pa-Aadar Daadaar. (May the Divine Currents be received from Ahura Mazda's Bounty).
- 9) Ra-e Vakhshaan Aadar Yazad. (May Aadar Yazad Grant Divine Perfection)
- 10) Pad-i Aavi Aavaan Ardivisur Baanu. (May Aavaan Yazad bless spotless purity).
- 11) Shaahi Sarfaraazee Khurshed Yazad. (May Khurshed Yazad bestow Majestic splendour and glory).
- 12) Ga-O-Chithra Vakhshaan Maah Yazad (May Mohor Yazad grant generosity and mildness).
- 13) Raadi – Ravaa-i Tir Yazad. (May Teer Yazad increase the flow of Right Charity and action).
- 14) Par-heekhtaar Beem Gosh Yazad. (May Gosh Yazad guide to keep away from evil urges and vice).
- 15) Daheshni Da-e Da-e-pa-Meher Daadaar. (May the Divine current from Ahura Mazda's Bounty be received).
- 16) Daad-Ashnavashni Meher Yazad. (May Meher Yazad bestow the ability to hear and decide justly).
- 17) Farmaan – Panaahi Sarosh Yazad. (May Asho Sarosh Yazad grant the characteristics of implicit obedience).
- 18) Raast – Ravashni Rashna Raast Yazad. (May Rashnu Yazad help to follow the Path of Truthfulness).
- 19) Niru – Ravashne Farrokh Farvardeen. (May Farrokh-Fravardin help us to reach Niru that functions for the spiritual progress of the urvan and the Cosmos)
- 20) Firozee – Andaakhtar Behraam Yazad. (May Behraam Yazad bless to triumph over evil).
- 21) Raamashne Aastooaad Mino Raam. (May Mino Raam bestow Divine gifts).
- 22) A-oorvand Twaanaa Goo-aad Yazad. (May goo-aad yazad bless for Speedy Spiritual Progress).
- 23) Daheshni Da-e Da-e-pa-deen Daadaar. (May the Divine Currents from Ahura Mazda's Bounty be received).
- 24) Daanashri Afroozee Deen Yazad. (May Deen Yazad bestow clear Conscience and Divine Enlightenment).
- 25) Khureh Andoozee Mino Ashish-vangh. (May Mino Ashishvangh bestow Khoreh for spiritual Progress)
- 26) Hoonar – Ambaarashn Aashtaad Yazad. (May Aashtaad Yazad grant skill to correct Divine Ignorance and change into Divine Perfection).
- 27) Aveer – Tookshaa-i Mino Asmaan. (May Mino Asmaan enthuse to render right service to all the living beings as well as the whole Cosmos).
- 28) Gaah – Paayandee Jamyaad Yazad. (May Jamyaad Yazad grant humility).
- 29) Hu – Negeerashn Mino Maarespaand. (May Mino Maarespaand grant insight to ease the sufferings of the unfortunates).
- 30) Farreh – Tan Mino Aneraan. (May Mino Aneraan link physical body to the Kehrp).

Humata Hookhta Hvarshta :

Philologically, Humata, Hookhta, Hvarshta are translated as "good thoughts, good words,

good deeds. But, it is not so simple in the teachings of xnoom.

The Divine Science of Xnoom reveals that Humata means "a Collection of Divine Thoughts that lies vibrant within the conscience of the Personal God-head, Asho Ahura Mazda regarding the Grand Divine Scheme for creating Cosmos."

Similarly, Hookhta means "the Command promulgated for the creation of the Cosmos." It is a set of Right Principles. It has in it the Humata and Hvarshta. All the functions that occur are the results of their Hookhta. This occur in the Nisti.

Even Humata, as in Hookhta, has in it the Hookhta and Hvarshta and it functions in the realm of Hasti.

Hvarshta means, "the Right Action that emanate as a consequence of the Humata and Hookhta. It operates in the corporeal world known as "Ga-eti" (material world in which we live). It too has a link with the Humata and Hookhta.

Hence, Humata, Hookhta and Hvarshta are not mere good thoughts words and deeds. This trinity is the Force-energies that play the role in bringing each and every thing to its Final Aim, Frasho-gard.

These three Force-energies are linked up with each other - each is always linked with the other two. To make it clear : when a thought occurs it is followed always by some words spoken and followed by some necessary actions taken. Or when a word is spoken, necessary thinking and resulting actions follow. The reason is not far to fetch. No action can be committed without previous thinking and no order for action without speech.

Similarly, if the thought arises in the mind, it gives rise to speech directing how the action be taken. Though the Humata Hookhta and Hvarshta have the same goal, that is to say,

to lead the entire Cosmos back to Ahu, it differs in the mode of operation. To make it clear; the Humata, Hookhta and Hvarshta of Amshaaspannd differ from those of Ahu. Similarly, those of the Amshaaspannd differ from the Yazads, those of the Farohars, and so on.

The Humata, Hookhta and Hvarshta of different groups of different angelic entities have different operations to perform to reach the Final goal. The thought that occurs regarding this common goal is termed as Hamem Mano. The word that is spoken regarding this common ideal is termed as Hamem Vach; and, the action that is carried out to reach this goal is termed as Hamem Shyothna.

This Xnoomic explanation, it is hoped, will give some idea about the mystic meanings that lie in these three words. Any unprejudiced reader will agree that philological study would be more meaningful along with the study of **Ilm-e-khshnoom**.

Urvan

The Noor that came into being at the time of the manifestation of the Cosmos had two main divisions. One is known as Ba-odang. It is an intellect to understand the glory of the unique Divine Being, Ahoo. It possesses the faculty that recognises the Superiority and Uniqueness of Ahoo (Ya-on), the willingness to accept Ahoo as such (Rashnu) and the humility to serve Ahoo (Aarmaa-iti).

The other division is known as **Urvan**. It is the soul of a human being. Urvan has Dravaa-O agglutinated to it. It is (Divine) Ignorance. Vohoon is another term for the Dravaa-O. In the beginning, the faculties of the Ya-on, Rashnu and Aarmaa-iti were imperfect due to (Divine) Ignorance. As a result, the Urvan failed to understand the glory of Ahoo. Fortunately, this division was not abandoned as lost. The process of evolution and involution was planned which is known as **Uru**. Therefore

this part is known as Urvan (Soul). It is gifted with Gav to guide in the spiritual progress.

The Gav took upon the responsibilities of converting the Dravaa-O into good like itself with the passage of innumerable Zarvaanahe - Daregho-Khadaatahe, the Gav changed some portion into Gav like itself. It is termed Gav-e-Spenta and the part that remains unchanged as Kherdstard or **Khrfastr**. Mazdayasni Zarathoshti Deen does not preach the annihilation of the evil but its conversion into good.

The Aatashe - Vohufriyaan, a fire-energy, working in the body separates this Gav-e-Spenta from the Urvan and places it into the semi-eternal and ultra-physical body kehrrp. The highest stage of this Gav is called Harbarez which our scholars, being unaware, think and compare it with the Elburz Mountains.

Pre-Cosmogenesis Period

The Period that was before the Cosmos came into being is called the Pre-Cosmogenesis Period. To comprehend this period is not only next to impossibility but also an exercise in futility. Hence, too dim a picture is given in a point form.

Primordial Being

The Divine Revelation of Xnoom teacher's that the period before the entire came into existence - both manifest and remanifest - it came out of nothing that is, from Naa - Cheeze (nothing). To conceive something coming out of nothing is not only impossible but seems to be paradoxical too.

What was, how it was and why it was can not be reasoned out by any stretch of imagination a human mind is capable of. No doubt, one is eager to know something about the Period no matter how indistinct and obscure it may be - and visualise the state many crude form. But, what cannot be

visualised by the human mind cannot be explained by human speech.

In our Sacred Avesta Scriptures various words are used for the Creator. These are: Ahoo, Anhoomaa, Ahuraa, Mazda, Ahura Mazda, Mazdaa Ahuraa and some more. The philologist opine that all these different names are of the Creator. But, they are partly right and partly wrong.

The Divine Science of Xnoom teaches that the above names, no doubt, pertain to One Divine Being but each name describes the specific function of the Divine Being.

Ahoo

The Primordial Being has no beginning and has no end too. Its existence is eternal. This Primordial Being is known in our scriptures as Ahoo. How and why It exists is unknown.

Just as a wee, wee baby sitting in its mother's lap or in her arms, happen to come across something strange, something unfamiliar stretches out its tiny arm and pornting out with its wee under finger at the strange, fascinating object and bawls "Ah" in utter amazement likewise, one can only point out at this wide Expanse of Lustre in a state of complete stillness and unconsciousness and utter in amazement "Ah". Thus, It is called "Ahoo".

The Avesta word "Ahoo" is thus derived only from the word "Ah". "Ah" means "to be, exist". It therefore means "It exists".

* * * * *

We hardly realize that there are cosmic forces which are working in cyclical patterns, and that the most fundamental pattern that governs our life is the movement of earth on its axis. One shudders to think what would happen to life as we know it if the earth stopped spinning on its axis.

ELEMENTS OF XNOOM

BY BEHZAAD

Sra-o-shaa-va-rez Saaheb

Sraoshaavarez Saaheb is the highest grade of the Aathravan group. He occupies the seat of authority of the Mazdayasni Zarathoshti Deen.

Sraoshaavarez Saaheb is the chief of the Saaheb-delaan-Saaheb group. He knows the implications and significance of all the religious rites, rituals and liturgies of our Deen. Each and every action of his is in perfect tune with Nature, and, particularly with Asho Sarosh Yazad. The rank itself means so. (Sra-osh = Sarosh Yazad to Varez = working for.) Hence, it is Holiness Sraoshaavarez Saaheb is a co-worker of Sarosh Yazad.

There are around 2,000 Saaheb-delaan-saaheb living under the guidance of Sraoshaavarez Saaheb. Their dwelling place is near the Da-e-maavand Mountains situated to the North of the Iranian capital, Tehran. Out of these 2,000 Saahebs seventy-two are chosen according to their piety, to form a sort of administrative group. They are known as Magavs.

Ustaad Saaheb Beheraamshaa was fortunate enough to come in personal contact with these Saaheb-Delaan-Sahebs - known so because they have complete control over their heart and mind. Beheraam shah at the tender age of eighteen years, his Keshaash led him to Daemaavand Koh. He first came in contact at Peshawar at his uncle's place. These few Saahebs who came there under the guidance of Vice-Chief Sraoshaavarez named, His Holiness Rasheed Saaheb took Beheraam Shah to their place. He, was presented before the then chief Sraoshaavarez, Marzbaan

Saaheb. He lived with them in the Koh for about three and a half years.

The Divine Science of Xnoom asserts that the following are the qualitative attributes of Sraoshaavarez :

- 1) Rasheedaan-e-Rasheed (Guide par Excellence).
- 2) Az-Ahele Nek Va Paak Zaadaan-e Mubaarak Naam-e- Har Zamaan (Most Blessed One of his time.)
- 3) Az-Baag-e-Mino Faam-e-Gunaagun-e Zarathosht (pertaining to the Great Blessed souls of the Hasti realm).
- 4) Ark-e-A-oj-e Munavar (the very essence of the Divine Glow, A-oj-Aamree),
- 5) Aalishaan Khaandaanewalla (the Most Exalted one having direct link with Asho Sarosh Yazad).
- 6) Aamel-e Amelaan (The Most Exalted among those who practise the Divine Faith.)
- 7) Aalem-e-Aalemaan (The Most exalted among the Divinely Enlightened Souls).
- 8) Kaamel-e-Akaaneel (One Absolutely Perfect among the spiritually Well advanced).
- 9) Faazl-e Afaazeel (One well-versed in religious and allied spiritual knowledge).
- 10) Baazel-e Munavvari (a Bestower of Spiritual gifts.)
- 11) Bee Chuno Bee Misle Har Zamaan (Unique personage of his time).
- 12) Muved-e-Muvedaan (Mobed of Mobeds).
- 13) Dastgeer-e-Kudarat-e Eezz Zamaan-O-Har Zamaan (Aide of Nature of the present and of all times.)

14) Az Har Mubaarak Kadam-e Aan Alishaan Janaab Bar Zameen Aarma-ite Nareh Zamaan Az Shaadaan Baa Aafreen Shaad Zee-e Munavvar Sha-e Zarathosht Spentamaan Saaheb-e-Delaan (At every step of his the Spirit Aarma-iti expresses joy and utter. "O thou of Asho Zarathosht Spitmaan fold, be thy life filled with Divine Bliss).

At present the word, Khaandaan means "noble". Even if a person gives away in charity a large amount of his wealth earned by unfair means is considered as a person of great nobility. The Divine Science of Xhshnoom teaches that in Kadeem Iran the correct meaning of this word "a trove of Spiritual insights and powers." The word was Kaan + daan. Therefore, Kaandaan means "a Sainly soul who possesses a trove of spiritual insights and powers." It has nothing to do with physical wealth.

Sra-O-Shaa-Va-rez Saaheb and Bahmanshaa Hakeem.

Bahmanshaa Hakeem (Bhogijeena) was a disciple of Ustaad Beheraamshaa. He was a devout worshipper of Shri Paak Iranshaa and the Sraoshaavarez, the Chief of the Saaheb-delaan-Saahebs of the Da-e-maavand Koh. He has written some incidents regarding the aid he received from His Holiness the Sraoshaavarez Saaheb in the "Parsi-Avaz weekly" dated 5, 12, 19, 26 January, 1958).

There lurked in the heart of Bahemanshaa a burning desire to come in contact with Sraoshaavarez Marzbaan Saaheb. One day, he told Ustaad Saaheb Beheraamshaa about it who smiled and replied that was not possible for all the Saahebs were living in isolation well-within their "Kash" (bounded region after reciting certain Maanthra for certain number of times). He advised Bahmanshaa to

remember the Holy Chief as many times a day as possible.

Once, Ustaad Saaheb Behraamshaa asked Bahmanshaa which of the Maanthra, he chanted daily. Bahmanshaa replied that he chanted Khorshed, Meher and Aatash Niyaayash daily. So Behraamshaa advised him to chant Maah and Aavaan Niyayash and Hormazd, Ardi-behest, Sarosh Haadokht, Khordaad and Moti Haptan Yashts daily. For thirty days he chanted them daily. On the thirty-first night, he had a dream.

Bahmanshaa saw himself standing before the Mullan Khadki-ni-Agiyaari. The door was locked. The lock had no key. Instead it had some certain Persian alphabets which had to be pressed. He tried for sometime. When he pressed "Meem" (Persian alphabet for "m") and "Alef" (Persian alphabet for "a") it opened. He pushed open the door and stepped in. To his utter surprise, he perceived a too small Afarganiyu placed on a too high Khuvaan (pedestal). Moreover, the colours of the flames were milk-white and sky blue and not the usual reddish orange. Near the Afarganyu stood a saintly soul - his face all aglow. Bahamnskaa stooped and bowed in reverence and softly uttered, "Saaheb Yazdaan Panaah Baad." The Sainly Soul gave no reply.

The next day, Bahmanshaa related his dream to Behramshaa. He advised to continue reciting the Maanthra and practising the Tareekat for some more days.

One night after reciting his daily prayers, Bahmanshaa bowed in reverence to the Saaheb-delaan Saahebs of the Daemavand Koh and lay down on his bed. He kept on repeating the Yathaa Ahoo Va-iryoo. All of a sudden, he saw a ball of glowing fire in the air but not any Afarganyu. He asked Behraamshaa if he could continue with the prayers along with some more.

Behraamshaa replied that it would be good to do so.

Bahmanshah was so impressed by this incident that he added the Fravardeen Yasht. He recited the prayers keeping a bowl of water drawn from a nearby well and a metal dish containing the seeds of a pomegranate fruit in front of him. Somedays later, he had a dream. He saw an assembly of saintly souls conversing among themselves.

Bahmanshah related his dream to Behraamshah who advised him to continue chanting Maantra and practising the Tareekat. Next time, he was fortunate to see His Holiness Sraoshaavarez with his group of Saaheb-delaan Saaheb.

Every year during the Fasli Farvardegan days, Bahmanshah would recite 7 Sarosh Yasht Vadi, one each in the memory of 7 departed dear ones of his. During one such occasion, he suffered intense burning sensation caused by a large boil on his toe. When he went into the kitchen to chant his daily Maantra, he had a strange vision. He saw a small Tasbeeh (rosary) made of Kerbaa (amber). It was similar to the one he saw in the hands of Sraoshaavarez. He was overjoyed to see it. He had heard from Behraamshah that to see a Kerbaa was a sign of good health. Soon the burning sensation began to decrease. He being a Hakeem (herbal medicine practitioner) himself, he saw the boil had burst. He cleaned the wound and applied some medicine. The pain eased further. He could now pray 7 Sarosh separately. On completion, he retired to bed.

Every year, Behraamshah would come to Mumbai to guide his disciples in the preparation of the Fasli Fravardegan. He would insist Bahmanshah to come too. On one such occasion, Bahmanshah was passing by the Baag-e-Paarsaa Aadariyaan. He saw

Eduljeekaakaa sitting outside his house. So, he went to meet him. There was a small cot in the courtyard. Being unaware that the cot was shifted from his original place a little, he sat down. There was a well like hollow under the cot. A part of it went inside the hollow in the ground. He cried out aloud in fright, "O, Sraoshaavarez Saaheb ni madad!" Just then, he saw Nayaab Sraoshaavarez (Vice-Sraoshavarez) Rasheedji Saaheb standing in front of him. The Holy Vice-Chief uttered softly "Everytime you obtain permission of Sraoshaavarez first before doing anything, and this time you are leaving for Mumbai without any permission. "Bahmanshah felt ashamed. He waited for the permission. He was given it and attended for the last two days.

Bahmanshah would get up early at Baamdaad (down). Every night, before retiring to bed, he would place a Tapeli (a bowl shaped metal vessel) at a particular place in his courtyard. The milkman would pour the required amount of milk at dawn. One night it so happened that a glow of light appeared from behind him. He turned to look back, he saw the image of Shah Lohraasp standing in his majestic posture behind him. Bahmanshah bowed in reverence. At that moment, he saw a black, fierce-looking cobra about to sting him. He flung the vessel at it and rushed into his house.

One of the sisters of Behraamshah lived in Karachi. Someone gave him the message that Behraamshah was very ill at his sister's place there. The family physician was visiting him daily twice a day. He started praying for his health. He also sought the aid of Sraoshaavarez. Some days later Sraoshaavarez appeared in a form of a vision and informed that illness was indeed serious but life was not in danger. Some days later he recovered.

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ELEMENTS OF XNOOM

BY BEHZAAD

Hom-nu-Paani

The Divine Science of Xnoom asserts that all the mysteries of Mother Nature are not easy to comprehend. The simple reason is that each phenomenon is mysteriously linked up with another, and each one that occurs is an uninterrupted serialised sequence. It does not originate on its own but has a direct link with the phenomenon, that precedes it and likewise is linked with the phenomenon that succeeds it. Such a link is termed as Tanaasuli Seelsealeh in the Xnoom parlance.

According to this principle of Tanaasuli Seelsealeh, all living beings have their parents before them. They shall have children to succeed them. Such a link continues for a certain duration of time. Thus, elder beings are a link of the succeeding generations. It is due to this principle that a living being inherits the characteristics and behaviour patterns of its reproductions.

It is necessary and that too absolutely that a new born Mazdayasni babe be administered the holy water or juice or Haom. This consecrated water or juice invigorates and cultivates the Sarshok (the ultimate seed) within the physical body of a babe right from the beginning.

The Divine Science of Xnoom teaches that each vegetable or fruit that grows on the surface of the earth acquires the stota according to the Jheeram they belong to. These Stota - energies pass through the different planes in the above regions before being drawn towards the different vegetables and fruits.

The plant Haoma is an evergreen vegetable. It pertains to the Barjeeshi Jheeram - the Jheeram all Mazdayasni - Zarthoshtis belong to. The consecrated Hom-nu-Paani is administered to a new-born babe to invigorate

the invisible Fire - energy of the Aatash-e-Vohufriyaan. It is absolutely necessary that this Fire-energy be activated for the spiritual progress of the child. Once the Aatash-e-Vohufriyaan is activated Ahoo (righteous conscience) within the child is energised and takes up the Path of Ashoi (piety).

In the Haoma Yasht, it is noted "Yatha Kharent - e Vahishto Urunaecha Path-ma-eenyo-temo."

"As the Haoma is highly efficacious to the one who partakes of it, in the same manner, it is an indicator of the Path that lead to the Minoi Aalam.

The efficacy of the consecrated Haoma water or juice is great. It awakens the latent spiritual faculties that are within us. Yet another passage in the same Yasht is as follows :-

"Vispe jee aniye madaaonghgho aeshem hachinte khraavee-aravo, aa-at ho yo haomahe mado asha hacha-ite urvaasman. Renga-iti haomahe mado."

"All other intoxicants lead to Aesham Dav (a powerful evil entity). But, the ecstasy that is present in the consecrated Haoma juice leads to Ashoi. The effects of the Haoma brings in us the spiritual activities."

It is therefore for this reason that a Mazdayasni Zarthoshti child is given the Haoma water of juice. So that he/she make some spiritual advancement and slowly - step by step - drawn towards Sarosh Yazad. Such a child develops Ashoi and always respects his/her voice of Conscience.

Regarding the administration of the Haoma-water or juice, the Divine Science of Xnoom explains that the consecrated Haoma activates the Chakhra (plexus) of Sarosh in our body which enables a person to hear the "Ahoo no naad" - the Celestial Chimes of

Ahoo that brought the entire Cosmos into existence. Consecrated Hoama also develops virtues such as sincerity, truthfulness, politeness, generosity, humanity innocence and a conscience as good and pure as of a new born babe. It is necessary indeed to have a link no matter how weak it be with Sarosh yazad.

Azda – Seat of Life and Death Processes :

A human being is made up of nine constituents. They are divided into three parts : (1) Body of physical matter. It contains: a) Tanu - the skeletal body. b) Ga-ethaa - the boneless organs such as tongue, liver, brain etc., c) Azda - a dense semi liquid like pulp elements.

(2) The Body of Ultra-Physical matter. a) Keherp - invisible body within a body in which ruvan resides after death. b) Tevishi - the seat of all human emotions, hope, inclination c) Ushtaan - a mystical faculty of life and sustains it.

(3) A Body made of Noori matter. a) Urvaan - soul b) Baodang - the Divine Intellect c) Fravarshi - the Guardian Spirit.

In Azda two types of heat rotate in a circular motion. Those two are known as 1) Harrarat-e-Gereziyaa 2) Harrarat-e-gerebiyaa.

These two heat - energies complete a circuit and life comes into existence. The Jaan (life) possesses three particular characteristics viz.,

1) Veer : bold determination to work for the spiritual advancement of ones Urvaan (soul).

2) Hosh : being conscious of the fact that everything comes from Ahuraa.

3) Kherad : wisdom to understand the Divine Functions of the Cosmos.

The Divine Science of Xnoom teaches that there exists two Cosmic Energies. Their functions are opposite in nature. Both of those Cosmic Energies play a significant role in the spiritual advancement of the Urvaan.

One is termed as Gav and the other is termed as Vohoon.

Gav : The good Cosmic energies agglutinated to the Urvaan in a greater proportion and the Urvaan to bear all the trials and tribulations that come in life with patience and keeps it ever ready to sacrifice health and earthly wealth for the good of the Cosmos. Such Urvaans are mild, meek and gentle. Anyone who honours Daadgar Daadaar Ahura Mazda and His Creation is always as "mild and meek as a lamb". Such a characteristic is known in the Sacred Scriptures as "Gav Spenta". In general terms, it is designated as "Gospand". This Gav exists in a form of Divine Radiation and aids the Azda in the life and death processes.

Vohoon : The Evil Cosmic Energy that creates obstacles in the Spiritual advancement of an Urvaan. It functions to decelerate the spiritual progress and prolong. The final aim. There is an incessant battle going on between those two - Gav and Vohoon and Azda is affected too.

The death process too starts in Azda. Death never occurs all of a sudden. This process begins once when a crack appears in the Azda. When the crack appears, no amount of medication can prevent death.

Similarly, if no crack appears in the Azda and - is in whole state, a person even in most serious condition, survives.

The day an Urvaan has to depart from this earth, it becomes aware of it and prepares for the departure. Exactly at dawn, crack appears in the Azda and the urvan finds entry into the fourth constituent viz., Keherp. If the person has led a good life, his Urvaan experiences peace and breaths his last peacefully. On the contrary, if he has not then his Urvaan experiences sorrow and gloom.

Death may come any time of the day but the process begins at dawn only. It is for this reason that the "Chahaaroom ni Kriyaa" is performed at dawn only.

ELEMENTS OF XNOOM

BY BEHZAAD

Maantha Khaani (2)

(Maantha Khaani (1) appeared
in Vol. 18 No. 6)

Maanthrakhaani (reciting Maantha) is an act of virtue. It aids in the spiritual progress of the soul. A Persian complete says,

Bandagi Koon, Bandagi Koon Bandagi
Zindagi Bin Bandagi Share mindagi
“Chant the prayers,
chant the prayers, chant.
For life without prayers
is an utter shame”.

Here are more rules and regulations to be observed regarding Maanthrakhaani. It may not be possible to be observed in urban areas by the Hamdeens but giving a try may prove beneficial.

- Do not, nay never make a show of reciting prayers.
- Recite Maantha at a chosen place and time every day.
- All Maantha in Avesta or in Paazand - are composed in consonances with the Principal of the “Sta Ota Yasna” - a Divine science of colourful sound - energies. Hence, dropping a word or phrase here or adding a word or phrase there is not permitted.
- The Divine science of Xnoom teaches that “Avesta” means “revealing a secret lore.” The word is broken up as: A = not + Bastaa = open that is “locked lore which is to be revealed with the aid of sta-ota yasna.
- Talking or drinking during recitation is not permitted. In case of uncontrollable toilet purpose one is allowed to visit the toilet. Then recite Kasti prayers again,

Sarosh Baaj, Geh and then begin the Maantha from the beginning which was stopped half ways.

- Maantha Khani should be done in serial order. Kasti prayers Sarosh Baaj, Geh, Khorshed and Meher Niryayash (if any more, should be recited here), Yasht, (Hormazd, Ardibehesht and Sarosh to be recited first) then Gaathaa, Patet and other Paazand prayers.
- Khorshed and Meher Niyayash should be recited in front of the Sun during the day time and never at night time. Maah Niyayash should be recited before the Moon, Aavaan Niyayash, if possible, before the well or sea (not at night) and Aatash Niyayash before the Fire.
- Khorshed, Meher, Maah, Aavaan Niyayash should not be recited before the “Aatash Paadshaa, Saaheb” in an Agiyaari, Recite these in the compound or any other room outside the “Kebla”.
- Do not recite, Aavaan Niyayash and Aatash Niyayash one after the other. After completion of the Aavaan Niyayash recite five yathaa Ahoo Vairyo and commence the Aatash Niyayash
- Yashts can be recited in the Kebla room of an Agiyaari, Khorshed, Meher, Maah and Aavaan Yashts should not be recited in the Kebla room but any other or in the compound.
- Reciting Patet Pashemaani and Patet Ravaan ni daily is indeed good. But due to lack of time, it is better to recite Patet Ravaan ni.

Farvardegan Days :

Farvardegan commonly spoken as "Farvardiyaan" -are the days observed in the pious memory of the departed Urvan (Souls). A large Segment of the community observe this for ten days only while the minor segment observe it for eighteen days.

The number of days regarding the Farvardegan days has been bitterly debated in the scholastic world for the past two and a half scores of years. The Divine science of Xnoom explains that the days of "Anooshahe Ravaan are ten days only. According to the Sacred Avesta Scriptures, the departed souls descend on the earth for "ten nights" (Das-Pairi-Xafano)

But the words Anooshahe Ravaan and Farvardegan do not mean the same. These two words are distinctly different from each other. The days of the Anooshahe Ravaan are for the departed souls just as we observe Rozgaar (day), Dasmu (tenth day), Maasiso (month), Bamsi (second month), Chhamsi (sixth month) and Varsi (annually). The rest number of days are observed for the Farohars. Asho Daadgar. Daadaar Ahura Mazda created the cosmos with the aid of the Farohars. These are highly Divine Entities. They have been right from the beginning with the Creator and worked for setting up of Cosmos through its different stages.

During the Creation work these Farohars that worked for Daadaar Ahura Mazda belong to the groups are termed as "Ashaonaam Fravashinaam". The first seven days from each new year are guided by the "Hapta Ameshaaspad". During these days, the entire Cosmos is re-charged with Divine Energies. Thus, these eight days get equal significance along with the ten days of the Anooshahe Ravaan.

Farohar is the Persian word. Its Pahlavi equivalent is "Fravaahar" or "Farvarh". In

Avesta scriptures it is designated as "Fravashi".

Fravashi is a Divine Entity that is able to understand the Divine Immutable Wisdom of that Primordial Divine Being and is ever ready to obey and abide by His Divine Principles that function in the entire cosmos. It is an Entity that works incessantly for ushering in the Final Aim, that is Frashogard. (Salvation). It protects the soul from the Evil onslaught and being a Guardian Spirit of every being it remains with that particular individual, it belongs to forever. It obeys the Divine Command that reverberates all throughout the cosmos. This Divine Command has come from the Divine Unique Being termed as, Ahoo who is "Anaamaanathwaa-O" (Unthinkable) and "Afrayjamaan" (Immensurable).

Daadaar Ahura Mazda has a Fravashi too, as all beings-mortal or immortal-have. He manages the affairs of the cosmos along with the Fravashis. They did, do and shall do this in accordance with the Divine Command which was promulgated when some disorder was discovered in the wide Divine Space that existed due to some Divine Ignorance.

Just as the work carried out by the Yazadi (angelic) Beings is difficult to explain and comprehend, in the same manner the work of the Fravashis is difficult to explain and comprehend.

The eighteen days of the Farvardegan are divided as follows:-

1) Ashishvagh Roz, the day to invite the Holy Fravashis along with urvan (souls) of our dear departed relations and friends.

2) The first five days of the ten days are termed as "Panj-i-Keh. They are the last five days of the last month of the calendar. They are : Aashtaad, Aasmaan, Jamiyaad, Maarespand, Aneraan of the last month Aspandaarmard.

3) The rest five days are termed as "Panji Meh". They are named after the Gaathaas. They are: Ahoonavad, Ushtayad, Spentomad, Vohuxathra and Vahishto- eesht.

4) The first seven days of the first month form the last seven days of the Farvardegan days. They are: Hormazd, Bahman Ardebehesht, Sherevar, Aspandaarmard, Khordaad and Amardaad. In the olden days, the last two days were called Khordaadsaal and Amardaadsaal. Thus 1 + 5 + 5 + 7 totals up to eighteen days.

The Divine science of Xnoom explains that all the religious rites and rituals are performed in consonance with the movements of Khorshed Yazad (seen) through the twelve Zodiac signs. The last Maah of the Dini Saal (Fasli Calendar), that is ten days before the Vernal Equinox (21 Mareh) the sun passes through the sign Pisces and get ready to enter the first sign of the Zodiac, Aires. In the Mazdayasni Zarathoshti Deen, this period is considered as most favourable and blissful for the spiritual progress of the departed urvan.

After the completion of the "Chaharoom ni Kriyaa", the urvan leaves the earth and works incessantly for its spiritual advancement. It is during these Farvardegan days that the urvan becomes free from its work. The urvan prepares to descend on earth in the hope of receiving aid through the religious Kriya offered by the family members alive on earth.

Just as certain religious rites and rituals have to be performed, in the same way, it is necessary for every Mazdayasni Zarathoshti to recite certain particular Maantra for the spiritual advancement of his own urvan during these eighteen days.

Faraamraot no Haa and Laakhi:

During the first five days of Panji Meh, the Faraamraot no Haa is recited after the completion of the obligatory prayers. It is then followed by the Laakhi.

During the second five days of Panji Meh, the Gaathaas are recited after the completion of the obligatory prayers and followed by the Laakhi recitation.

Laakhi:

The Divine science of Xnoom has nothing to do with the Gujarati word "Laakh" measuring one hundred thousand (1,00,000). It is a term given to a set of 570 "Yathaa Ahu Vairyo", 210 "Yenghe Haataam" and 120 "Ashem Vohu". This Laakhi prayer is to be recited each day of the first ten days. No changes can be made in the given numbers. In case, due to lack of time, one can not finish the whole set in one Geh, then recite 570) Yathaa Ahu Vairyo in one Geh; 210) Yenhehaataam in the next Geh and 120) Ashem Vohu in the other Geh. This Laakhi is to be recited with the Faraamraota no Haa Xnooman. After completing the Faraamraot no Haa, recite the same again and stop when a part of it seven times. Recite the Laakhi. After completing the Laakhi recite the remaining part of the Faraamraota no Haa;

During the five days of Panji-Meh, first recite the Gaathaa concerned after the obligatory prayers are over. Then recite the beginning part of the Gaathaa and stop when the Gaathaa no Haa begins. Then begin the Laakhi. Laakhi must be completed in ten days time.

Ashaa-ooonaam ni Tasbeeh:

It is also beneficial to recite the Ashaa-ooonaam ni Tasbeeh during the first ten days once in any Geh of the day. If time is available and health permits, this Tasbeeh can be recited in all the five Gehs of the day.

The following tabbeeh prayer is known as "Namaskaar Muktaadno".

"Ashaaooonaam Vangh-e hush Suraa-o Spentaa-o Fravashyo Yazama-ide." Thus Tasbeeh should be recited before the Muktaad table and not anywhere.

Moti Haptan - Sarosh ni Tasbeeh:

During the last seven days that is, from Roz Hormazd to Roz Amardaad of the first Maah Farvardeen, the "Yaa-too jee" paragraph of the Haptan Yasht should be recited seven times. Also, the paragraph of Sarosh Yasht viz.

"Sra-oshem Asheem Hura odem Verethraajanem Fraadat Ga-ethem Ashvanem Ashahe Ratoom yazama-ide" should be repeated 101 times (a Tabbeeh).

During the Khordaad -Saal" as many Tasbeeh of the following Maanthra should be recited:

"Ushtaano Zhaato Aathravayo Spitaamo Zarathushtro"

During these Farvardegaan days, we come in contact with our dear departed urvan through the recitations of the Maanthra and yasna (rites and rituals as prescribed in our Deen). The spiritually well advanced urvans belong to the Ashaaonaam Fravashinaam descend down on earth (Ga-eti) and some upper space surrounding it. These beneficial Fravashis spread their good "Mithra" (Thought Energies) and carry out the Yasna (Right Actions) for ushering the Final Aim (Frasho Gard).

At present, these days are known as Muktaad, from the word Mukti = Free + Aatmaan Souls."

In Kadeem Iran, when pious "Ya-ozdaa thregar" were available in great numbers, each family would select one of them to carry out and perform all the Kriyaa the whole day for the entire period of 18 days. These Kriyaas were not performed in any Agiary as done at present but well within the limits of the house where the departed urvan lived during his life time on earth.

In the courtyard, as shallow hollow is dug up in the ground. This hollow patch was filled up with flowers, leaves and twigs. Such a

hollow was termed as "Taak Chyaan." In it was placed a vase like vessel which, at present is known as "Karasiyo" in Gujarati. It was made of metal, mostly gold or silver or bronze, to hold the consecrated water, termed "Aab-i-ravaa" (water collected from a flowing river) A "Khoodchee (dish type vessel) was also placed along side the flowers.

In those days, Baaj, Faroxi, Aafreengaan and satoom were performed in more than one Geh before the Taak Chi yaan. Other members too after completing their Farajiyat (obligatory prayers) recited here the Tasbeeh of the Ashaaonaam explained above, Faraamraot no Haa, Gaathaa, Laakhi and Sarosh ni Tasbeeh, as explained above.

During these eighteen days a special "Yazashne" is recited for each of the following:

- 1) Ardaafravash
- 2) Sarosh Yazad
- 3) Gaathaa & Gaahaambaar
- 4) Visparad
- 5) Ameshaaspand (separate for each of the seven)
- 6) Rapithvan ni Kriyaa were performed in the Agiyaari in honour of the above angelic entities.

Thus, the holy eighteen days of the Farvardegaan (the correct word is Parvar-i-da-e-gaan) passes off in a very religious atmosphere.

Xnaothra Ahurahe Mazdaa-o:

This sentence of three Avesta words appears in the beginning of all the prayers. Almost all the prayers Avesta or Paazand has this sentence. Philologically translated it means "Joy unto Ahura Mazda"

In the light of the "Ilme- Xnoom", it means something more that meets the eye. The key to comprehend the scriptural texts was not lost by our forefathers after the fall of the Saasaanian Empire. For some certain reasons,

it was deliberately sealed off by the Paak Magav Saahebs and made it to exist as a secret lore. This was done some decades before the down fall.

The divine Science of Xnoom has the Key and only to certain extent has been made public. Ustaad Saaheb Beheraamshaa was fortunate enough to stay with the Magav Saahebs for almost three and a half years and study a very miniscule portion of this secret lore. Therefore, all the expositions of Xnoom bring bliss to its students. It has brilliant interpretations of the sacred Avesta scriptures.

By the above sentence, the Divine Science draws our attention that a devout Mazdayasni Zarathoshti should work throughout his life to bring joy to Paak Daadgar Daadaar Ahura Mazda. It explains that Paak Daadaar can be pleased through our sincere efforts to decrease our actions that lead us to Evil and away from the Path of Piety. We must curtail the activities that give rise to evil Drujih and to contain the evil onslaught of the Asar-e-Taareeke (the gloom of darkness), and to lend support to the Asar-e-Roshni (the glow of Radiance). It is now quite clear from this explanation that we should practise all these otherwise chanting Maantra would be a meaningless exercise in futility.

Yazama-i-de:

Yazamaide and Hamaazor are frequently used in our religious texts. The teachings of the Divine Science of Xnoom affirms that a sheer pronouncements of the words mentioned above shall fail to bring the desired results if these are not supported by our actions. No one can attune with any Divine Entity unless the Maantra he chants are not backed by his good Mithra (thoughts) and good Yasna (actions). According to Ilm-e-Xnoom, Mithra Maantra and Yasna go hand in hand together.

Those who desire to attune with Divine Beings have certain duties to perform. Ahura

Mazda created mankind and to attune with Him, one must honour his-parents, elder and teachers. One must also treat those who are under him including servants kindly, One must love the entire humanity.

One must speak truth always. He must keep the given word at any cost. He must help every one without hoping to gain anything in return. Even hoping to get any reward from Ahura Mazda in return is not the Right hope. It is one's bounden duty to sacrifice his joys and suffer hardships for any cause. It is only these that attunement with Dāadgar Daadaar Ahura Mazda is possible.

Those who want to attune with Behman Amshaaspand should possess Good Mind. One should concentrate his mind towards good. One should practise the Deeni Tarikats if possible. The cattle, sheep, goat and all mild domestic animals should be looked after with compassion.

Those who want to attune with Ardabehest Amshaaspand should behave respectfully with the consecrated or any simple Fire. One must not sprinkle water or dirt over it. Fire too is an energy and performs many functions for the spiritual progress of the Cosmos.

Similarly, to attune with other Amshaaspands, Yazads and other Divine Entities, one must respect things over which they preside.

The word "Yazamaide" is repeated very often - in many instances at very short intervals. This word is derived from the Avesta root "Yaz" to attune with, to worship. It is in the first person plural number form of the verb. This led, many philologists to believe that in Kadeem Iran congregational prayers were held.

The Divine Science of Xnoom asserts that this is an erroneous belief. If the grace of the Lord wills, we will see in the future.

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ELEMENTS OF XNOOM

by Behzaad

Ahunavar

Ahunavar is the true name of our popularly known Maantra, Yathaa Ahu Vairyo, The Divine Science of Xnoom teaches that this Maantra is full of Mysticism. Each of the twenty-one words if explained in all the details can fill a big volume. There was no Cosmos whatsoever, but, due to certain reasons it was brought into existence when Ahu promulgated a Divine Ordinance. This is indicated in the sacred scripture of Yasna (Ch. 19). This Divine promulgation is known as Ahu-na-Vairya. (Avesta Va-irya = Command).

Ahunavar is also called "Bagaan". The literal meaning of the word is "God". But, this is also erroneous. Here, "Bag" means "an angelic entity working for some good cause." This angelic entity comes out from Ahu and is, therefore, a part of Ahu. These angelic entities (Bagaan) are beings full of life and energy. Each has a partner termed as "Fravashi." These Fravarshis along with the "Staota Yasna" infolds the Cosmos in stages, as laid down in the Divine Ordinance, Ahunavar.

When the Divine Ordinance was promulgated by Ahu, the thought and sound energies caused by their vibrations. These took the form of the Celestial Melody and a part of the Cosmos was unfolded. It was in a spiritual form. This Celestial Melody spread further and further and started unfolding some parts of the Cosmos. It strengthened the Good elements and protected them. When the Cosmos went on unfolding further, the physical and ethereal matter came into existence, and were filled by the energies of the Celestial Melody. Every atom and every cell were energised. Its function was to protect the entire Cosmos from the destructive onslaught of the Evil Forces. It is for this reason that a Mazdayasni Zarathoshtis, reciting prayers of the Saroj Baaj repeats the following Maantra three times.

"Ahunem Va-irim Tanum Pa-iti,"

It means "May the Maanthric sound vibration energies of Ahunavar protect my body and the environment around me."

The Maantra of the Ahunavar consists of twenty-one words. They are so arranged that when chanted with correct pronunciation, they produce "Staota" (sound energies) and link up with those "Staota" produced by the celestial Melody. Thus, these vibratory sound energies envelop the body of the reciter and act as a spiritual "Sudreh" and protect him from evil. Chanting the prayers of the "Yathaa Va-iryo" and "Ashem Vohoo" is considered as an act of great virtue. These prayers can be recited at anytime, anywhere and under any circumstances and reap immense benefit in one's spiritual progress.

There are many different translations of these prayers as there are scholars. The Xnoomic interpretation of the Yathaa Ahu Va-iryo is as follows :

Yathaa Ahu Va-iryo Athaa Ratush Ashaat Cheet,

Hachaa Vanghe-ush Dazdaa Manangho Shyothananaam Angheush Mazdaa-ee.

Xathremchaa Ahuraa-ee Aa Yim Dregubyo Dadat Vaastaarem.

(Translation)

- 1) Yathaa : In the manner
- 2) Ahu : Ahu
- 3) Va-iryo : Divine Ordinance
- 4) Athaa : In the same manner as laid down in the Ahunavar
- 5) Ratush : Ratu
- 6) Ashaat : Piety
- 7) Cheet : Manifestation of the Cosmos
- 8) Hachaa : Bringing back

- 9) Vanghe-ush }
 10) Dazdaa } : Carrying on along with
 11) Manangho } the good mind.
 12) Shyothananaam: Good Work, effort.
 13) Anghe-ush : Immortal regions
 14) Mazdaa-ee : Aim of Mazdaa
 15) Xathremehaa : Authority
 16) Ahuraa-ee : Ahuraa
 17) Aa : To
 18) Yim : The one
 19) Dregubyo : Poor
 20) Dadaat : Giving
 21) Vaastaarem : Guidance

(Commentary)

In the manner, Ahu is the one Divine Primordial Being who is unthinkable, unfathomable and so unnamed who can therefore be simply pointed at in a manner as tiny babies do by expressing wonder at any object that seem strange and unfamiliar to them by the sound. "Ah". Therefore this strange Divine Being is known as Ahu, (Avesta, Ah-to be) and it means "It exists". This supreme Being promulgated a Divine Ordinance which contained the Divine Principles governing the processes of the unfoldment of the Cosmos and its infoldment again. With this promulgation, its vibratory sound energies caused to awaken the Nine Divine Powers from their state of unconsciousness and stillness. Those Nine came into being and are termed in Xnoomic parlance as the Nine Ghena.

These Nine Ghena on regaining consciousness started working for the Ahunavar Plan in the same manner as laid down in it. Ahu then created the tenth power through its Force energies of the "Niroo", "A-oj," "Tagi" and "Zor", All these ten Divine Forces took the form of a "Fravarshi" (the Guardian Spirit). This Fravarshi lent an attentive ear to the Ahunavar and thoroughly understood its functions. It then acted as a deputy and embarked on a mission of Asha.

Ordinarily, Asha means "truth righteousness." The Divine Science of Xnoom explains that Asha is not abstract notion but a Divine Power in a concrete form. Asha along with the chanting of the appropriate Maanthra and the performance of the appropriate Yasna prepared the seed that give rise to the Cosmos, and began the process of unfoldment. The Urvan (soul) who had within it "Gav" elements completely and not a tiny speck of Vohoon decided to and those Urvan who had Vohoon (evil) elements. So they decided not to merge back into Ahu but stay with the Urvan with Vohoon element and help them to become good. Thus, Cosmos became manifest as a result of the effort of this Asha.

At this stage another seed came into being. It was produced by the "Staota Yasna" which had duality in it. One part known as Gav began "Ahuparastu" (Worshipping Ahu) while the other part being soiled by "Dravaa-o" rebelled against Ahu and refused to worship it. The part that possessed Gav carried on its service of Ahuparsti. They were rewarded with Divine Radiance. Instead of merging back into Ahu, they stayed as Angelic Entities and assisted the urvaan rebelling in Nature. They began their good work to bring back the rebellious urvans into their fold.

The Cosmos was created first, the realm of the Immortal "Hasti" became manifest. Some, rebellious urvans could not remain in it. So the other realm termed "Nisti" (transistional) came into being. Further, "Gaeti" (our planet) was unfolded. Through all these phases, they assisted the urvan with Dravaa to attain the Divine Perfection and obtain Divine Radiance so that the rebellious Urvan may work too for the Final Aim of Ahuraa, that is implicit faith in Ahu. Thus, the alchemisation process of converting Vohoon into Gav bears fruits.

Those who possess Gav understand the Principles laid down in the Ahunavar and the efficacy of the recitation of this prayer. So they work for those poor urvan who are spiritually backward and in need of spiritual guidance which they need to obtain the alms of the Divine

Radiance. The good Urvan shall give the good guidance and the necessary assistance to them.

The Dravaa-o undergoes gradual transformation into Gav. The rebellious urvan now gains full faith that whatever sorrow comes to him is for his own good and his spiritual progress.

In the Prayers of Ahunavar :

“Among the prayers, the prayer of Ahunavar is the most victorious. Its efficacious Maanthra bestow the greatest triumph. O Zarathushtra! if a man or woman of high piety, of good thought, of good word and of good deed recite this Ahunavar Maanthra, he or she shall receive Divine Grace and protection from great fright, calamity, foggy dark night, involved in quarrels and surrounded by the wicked beings.”

(Sarosh Haadokht)

“Once, Angra Ma-inush, chief of the Evil clan directed the deceitful Boo-iti Da-ev to approach, Asho Zarathosht and destroy him in any manner possible. Accordingly, Boo-iti Da-ev approached Asho Zarathosht and darted forward to kill him.

Asho Zarathosht cried out, “O Demon Boo-iti! I’ve come to destroy evil and its creation. I shall wipe out all evil from the earth.

Thereupon, Boo-iti Da-ev asked, “what have you to destroy us. What are your weapons to do so?”

Asho Zarathoshti declared in reply, “Boo-iti, my weapons are “Havan-tasht” “Haoma” and the powerful Maanthra, Ahunavar as revealed unto me by Ahura Mazda. With these weapons, I shall destroy ye all.

Replying thus, Asho Zarathosht chanted Ahunavar, Boo-iti fled. His venture turned out to be a misadventure. He went straight to Ahgra Mino and said, “O, thou devoid of intelligence! Zarathosht seems to me as our Death. He is himself, deathless. He is all aglow with dazzling light.”

(Vendidad 19)

Mithra of Ahunavar :

In Kadeem Iran, the Maanthra were recited along with their appropriate Mithra. Maanthra means “holy spells, a form of words possessing magical effect.” Mithra means “thoughts”. While reciting any Maanthra along with its Mithra, both the sound energies and the thought energies blend together and produce the desired effect.

There are different Mithra for the Ahunavar to be done at different occasions. Here below a short list is given.

1) Kasti Prayers : When tying the two front knots :

a) First knot : The Divine Supreme Being is alone the Lord of the Cosmos.

b) Second knot : Asho Zarathosht is the Messenger of Daadaar Ahura Mazda.

c) While tying the back knot an Ashem Vohu is recited with Mithra - Mazdayasni Deen is the best Deen for my spiritual progress.

2) Sarosh Baaj :

a) Mithra for the five Yathaa are : May the “Panj-e Zarveekash-i Baateni (Five inner spiritual senses develop gradually and aid me to reach the Final Goal - Frashogard.

b) For the three Ashem : May the above mentioned desire of mine be fulfilled and set myself free from the cycle of rebirths and leave the earth permanently.

c) After completing the Kem Naa Mazda prayer two Yatha are recited :

Two Yathaa :

First One : May I carry out my duties as laid down in the religion and be free from the cycle of rebirths.

Second One : May I after my death leave the attraction towards earthly existence and be attracted towards the region above.

Hoshbaam : In Hoshbaam, twenty-one Yathaa and twelve Ashem are recited. The Mithra are :

a) 21 Yathaa: May the power of twenty-one types of Druji (evil) ever go on de-decreasing.

b) 12 Ashem : May I serve the good side of the Creation righteously humbly throughout my life on earth.

Five Geh : The Mithra of the two Yathaa, chanted at the end of each Geh :

a) First Yathaa : May I pass away from earth for good and no more suffer the pangs of births and deaths.

b) Second Yathaa : May I succeed in crossing over the Chinvat Pool completely and move onwards to higher regions.

The first three Gehs in the Khorshed and Meher Niyaayash has one Ashem after the Geh prayers and three Ashem in the ending part. The Mithra are as follows :

From the above regions of Hasti I have come down into the Nisti and then into the Gaeti, Nisti and back to Hasti.

Aavaan Ardisur Niyaash :

The Mithra of ten Yathaa is :

As Ardisur Yazad cleanses the Creation, similarly, I too clean the Creation by keeping myself away from evil and unrighteousness.

Hormazda Yasht :

Ten Yathaa and ten Ashem are chanted midway. Ten is considered to mean "Perfection" The Mithra for each of these are:

May I be good and become a part of the creation of Daadgar Daadaar Ahura Mazda which complete and perfect.

Sarosh Haadokht :

One Yathaa is chanted in the beginning of the 3rd, 4th and 5th Kardeh. The Mithra are.

May I be fortunate enough to hear the celestial Melody of Ahunavar spread in the entire Cosmos. May Sarosh Yazad aid me in my spiritual progress.

Patet Pashemaani :

a) The Yathaa in the beginning :

I attune with Ahura Mazda and believe firmly that I will attain my Salvation (Frashogard) by His Grace.

b) Five Yathaa :

May the reciting of this Patet bring me in tune with Sarosh Yazad.

c) Three Ashem : May the reciting of this Patet bring about the desired results - that is, be in touch with the good and the righteous, acquire Right knowledge and enough strength to bear any hardships in the spiritual progress of my urvan (soul).

d) Twenty-one Yathaa each.

May I be free from the twenty-one Druji as soon as possible and thus free myself from the vicious cycle of birth and deaths.

e) Twelve Ashem (each) :

May His Will-ever reign supreme in His creation.

Five Gaathaa :

Four Yathaa and Three Ashem are recited in each Gaathaa.

a) Four Gathaa : May the four elements progress.

b) Three Ashem :

May the Frashogard be realised.

Reciting Ahunavar and Ashem in place of Avesta Maanthra :

Those who are not able to read the Avesta Maanthra from the book or are not able to do so for any other reason can recite a certain number of Ahunavar in place of Avesta Prayers.

103 Yathaa : For Khorshed Niyaayash

65 Yathaa : For Meher Maah, Aavaan, Aatash Niyaayash.

103 Yathaa } : For Hormazd Yasht

12 Ashem : }

65 Yathaa : For Ardibehesht Yasht

75 Yathaa : For Sarosh (day time)

103 Yathaa : For Sarosh (night time)

65 Yathaa : For each of the five Geh

121 Yathaa } : For Patet Pashemani
12 Ashem }

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ELEMENTS OF XNOOM

BY BEHZAAD

Da-e-maavand Koh :

Daemaavand Koh is the highest peak of the Albruz-Mountain range in Iran. It is situated some 72 km, to the east of the Iranian Capital, Teheran. It is almost 18000 feet high.

The word Daemaavand is derived from the Pahelvi word, Doom-aavand, meaning "all covered with clouds" All the peaks in this mountain range are snow-clad and majestic to look at. The land area around the Mt. Daemaavand is also known as Daemaavand. It is also known as the "Zyaarat Gaah-e-Zohaak." The traditional lore states that Paadshah Fareedoon of the Peshdaadian Dynasty interred Zohaak, the Wicked Evil Being in this mountain. He is bound with heavy iron chains. Everyday after sunset Zohaak starts licking the chains with his long tongue. The chain thins out and reaches the point of breaking, but, everyday at the break of dawn, a cock crows and the chains come back to usual size. It is noted that the area is taken as a holy place.

In olden times, Mt. Daemaavand and its surrounding area was governed by the holy Mobeds. These Mobeds were known as "Mas-Moghaan". Though this area was a part of Iran under the Saasaanian Empire it became independent after.

Ustaad Saaheb Beheraamsha Navrojee Shroff who propogated the Zarathoshti Ilme-Xnoom was fortunate enough to reside in this Daemaavand Koh for some three and a half years. He was too backward in studies and stammered a lot. The chief of the Magav, Saaheb-deelan-saaheb, His Holiness

Sraoshaawarez Marzbaan cured his strammering speech and activated his intelligence; under the special care of these Saaheb-delaan, he studied the esoteric side of the Mazdayasni Zarathoshti Deen.

Around this Daemaavand Koh the saintly band of Saaheb-delaan saaheb have set up a "Kas". A "Kas" is a sort of an invisible spiritual defence system which gets similar to a fortress. Any human being who is not destined to go into it gets confused and takes up a way which leads him far, far away from the Koh.

The atmosphere within, the Daemaavand Koh is very pleasant. It is linked to other talismanic places through secret passes right upto Pamir. Rigid security measurers are taken to guard the entire Kas bound area. In all the four cardinal directions, the pious Abeds of "Nar Ashvan" grade keep a watch day and night. This security is not only to prevent living beings to enter the area but also to keep away the "Arvaahi" (evil) influences by the power of "Nirangs."

Within the Kas-bound area of the Daemaavand Koh, some Mazdayasni Zarathoshtis reside. This Anjuman (association) is divided into three segments : (1) Aam (2) Khaas and (3) Khaas-ul-Khaas.

1) The Aam group consists of common people. They all lead a religious life but keep busy to produce the daily basic necessities of life. Some are agriculturists. They always enter their fields with the recitation of some special Nirangs which yeild bumper crop to last throughout the year. Some rear domestic animals such as cows, oxen, goats, sheep

(of Baalotaa breed), horses, dogs and few others, Wheat, cow's milk and its products form their main diet. Some are good gardeners. They grow only particular flowers and fruits. The white lilies and roses and pomegranate and dates are grown with special care in special Kas-bound areas. Some are engaged in weaving cotton cloth and some in weaving the Kasti from the wool of the sheep of Baalotaa breed only. All things in excess is collected and on obtaining a permission from the Sraoshaavarez Saaheb, a small band of Saaheb-delaan. Saaheb leave the Koh through underground tunnels to give away the excess goods in exchange of some daily necessities of life which they do not produce.

All the persons male and female living here are generally tall. The heights vary between six to seven feet. Their dress is almost similar to those worn by our Mobeds, only cotton clothes are worn. The males wear a round trimmed beard and hair of the head long enough to fall on the shoulder. They wear Sudreh long enough to touch the knees. The Kasti is little broad and woven from the wool of the sheep of the Baalotaa-breed. The trousers are made of white cotton cloth - loose from above and tapering down from the knees down to the ankles, the males wear a waist-coat and a long flowing cotton robe over it. They cover their head with turban type (Paaghadi) similar to those of our Mobeds. They wear wooden Paavri (slippers) with a thin sheet of bronze nailed on the top part of it.

The dress of the females is almost the same as that of the males but they cover the head in such a manner that not a single hair is out of it. They cover their face with a Nekaab (Veil) made of white cotton cloth. Their shoes are made of coarse cotton cloth.

Right from the time they wake up early

in the morning till they go to bed at night, they lead a religious life. Everyone makes use of Aab-e-Zar and clean dry sand during bath. The dry sand is made into clay - pleasingly perfumed. The perfume is obtained from sweet-scented flowers. Almost all physically fit persons including females, know horse-riding.

2) Khaas : The Khaas group consists of spiritually advanced holy ones and are known as Aabed or Magav Saahebs.

3) Khaas-ul-Khaas : From the Aabed Saahebs seventy-two are selected and are termed as Saaheb-delaan-Saahebs. This term is a plural number of the term Saaheb-e-del. It means "Lord of one's conscience." (Saaheb = Lord + e = of + del = conscience). Those Saaheb-e-del have complete command over their heart and mind and control of them according to the Principles of Ashoi. They always bless and never curse. They bear pain and sorrow but do not inflict them to others. They are so busy in prayers that they hardly speak and whenever they speak, they speak nothing but the truth. They possess sweet speech that fills the heart and mind of the hearer with joy. All their thoughts, words, deeds are in tune with Dame Nature. They are "Nar Ashovan" (Saint) and possess spiritual powers of varying degrees. Sometime the word "Del-Pat" is made use of. "Pat" is derived from the Avesta word "Paiti" meaning "Lord". They do not sleep at night for they keep on reciting special Avesta Maanthras to ward off evil hegemony. They rest - if they want to in the afternoon after the completion of their religious duties and after their meal of cow's milk and some pieces of fresh or dry fruits.

This band of seventy-two Saaheb-delaan Saaheb have attained the state of "Kha-etvadath" (Perfected Souls) and are

celebrates.. The chief of these Saaheb-delaan Saaheb is termed "Sraoshaavarez." Every night they meet together and chant Avesta Maantras. Then a sermon is delivered by His Holiness the Sraoshaavarez. The subjects that cannot be explained verbally without going into the "Seezdah" (a trance-type vision), they go into such, a seezdah in the "Ushaheen Geh" which enables to visualise the explanation. This special place is just by the side of the Aatash Behraam installed in a cave. There are oil lamps burning without wicks. They give out milk-white light which spreads around.

All the seventy-two members of the Saaheb-delaan - Saaheb Anjuman are also termed as "Saaheb-e-Mithra" because they possess telepathic powers. They are able to send their thoughts into the minds of other persons as well as animals around them. It is for this reason, that people and animals coming in personal contact with such pious persons are attracted to them.

They are not against pleasant intoxication (Khush-kef) but do not encourage intoxication to the point of losing sense. They make wines of 'Nosh' & 'Anosh' varieties as well as ordinary wines of "Khush-kef" types which are mostly used on weddings and other joyous occasions. These wines are made from different types of dry fruits and are prepared by using sun's heat only. Such wines give vigour and increase blood supply in the sick. They are known as "Aftabi" (of the sun) and have a limited alcoholic content, so that a person cannot get senselessly intoxicated. If such wine is drunk in excess and if a person refrains from drinking wine for forty-one days, then the ill effects of intoxication are removed from the body. They make various types of "Khush-kef" wines which increase the Atash-e-Vohu Frayan" in

the body. One such variety is known as "Nosh" Daru which was drunk on the occasions of religious ceremonies. The other variety is "Anosh" which is made by a very difficult and complicated process. It takes not days, not weeks but years to prepare it. The manufacture of present day Homeopathic medicines are based on this process.

During the Achemenian dynasty, in the cities of "Kos" and "Nikos", homoepathic and Hakimi medicines later known as "Unani" and now known as "Allopathy" have been derived from this "Nosh-daru". It was a very precious thing and was cherished as an invaluable treasure. It was kept in the treasury of Kyanian and Peshdadian kings. It was used to cure deep wounds and broken bones by simple application on the affected part. Jehan Pehlvan Rustom, had asked Shah Kaikaus for this "Nosh-daru" when he had grievously wounded his son Sohrab by thrusting the dagger in his heart.

During his stay in the Koh for about three and a half years, Ustaad Beheramsha had the fortune to join many joyous occasions but, only once, he attended a funeral ceremony because only one death occurred during his stay. As soon as a person dies, his last rites are performed under the guidance of the Sraoshaavarez saaheb. There is no wailing and screaming near the departed one. Death is taken as a step forward in the spiritual progress of the Urvaan (soul). There is a "Dokhmu" (Tower of silence) away from the Kas-bound area. It is built on a high mountain. Near it, there is a small "Daadgaah" wherein an oil lamp is lit. Peace reigns supreme.

BEHDEEN - MOBED

In Kadeem Iran, the Iranians worshipped Daadgar Daadaar Ahura Mazda as the only Creator of the Boundless cosmos. The Sacred Avesta scriptures teach us that the Mazdaysni

Deen was first revealed to Paadshaah Gayomard, the founder of the Peshdaadian Dynasty.

The fourth ruler of this dynasty, Paadshaah, Jamshed divided his subjects into four classes. The first and considered to be the highest was designated as the "Aathraavan" class. Their work was to carry out religious rites and priestly duties and to teach the Mazdayasni Deen. They mainly performed the rituals pertaining to the invocations of Asho Sarosh Yazad and performing the investiture of the Kasti Ceremony. They lived as a monk known as Aabed Saahebs. They lived a secluded life mostly in the caves.

The second group was known as "Ratheshtaar". They formed the army. Being warriors, they had to defend Iran. The third class was designated as "Vastriyosh." The shepherds, cow-herds, peasants and all those who worked as helpers to them on the fields

belong to this class. "Hootox" formed the fourth and the last group. It consisted of the skilled and unskilled artisans, such as, the potters, weavers, cobblers, traders, labourers, etc.,

The invasion of the Arabs brought the downfall of the Saasaanian Empire. For about a hundred years, the Mazdayasni Zarathoshti Iranis stayed. Some got converted while some refused to embrace Islam and fled. A small band sought refuge in India and are now known as the Parsis. From then on they have been divided into two classes. One is known as Mobeds and the other is known as "Behdins". (Beh = good + din = religion). Both these classes became hereditary that is - one born in a Mobed family could take up the priestly profession, but Behdin could not.

The Behdins are no doubt Baste-Kustians that means they tie Kasti round their waist yet according to the principles laid down and

the adoption of hereditary principles they cannot officiate as a Mobed.

The Mobeds are Baste-Kushtians too. A male child who belongs to this class can become a Mobed, provided he desires to be. To become a Mobed one has to pass through the "Naavar-ni Kriyaa." Then comes the "Maraatab ni kriyaa." Then and only then can he become a Mobed. These religious rituals are not performed for mere show but to aid them in their spiritual progress and to bring in personal contacts with the angelic spirits. This link may be powerful or weak in exact proportion to the development of "Ashoi" (piety) cultivated within him.

A Mobed has to pass through a special ablutionary process termed as "Barashnum" every six months, no matter if he leads his life in seclusion and stays within the precincts of the "Agiary". After each Barashnum, he has to perform a "Yazashne" to acquire a

spiritual state termed as "Khoop". Khoop is that condition when the Ruvan which is in Band Darosh - (a condition wherein it is in an unconscious state and which prevents the spiritual program of human being) is lifted i.e., its consciousness is raised. If this process is continued every six months, the piety of the Mobed is maintained.

When the Saasaanian Empire fell, some Iranian's sought refuge in India. They decided that the children of the Mobed family would take up the priestly profession. They were known as Behdins. (Beh = good + din = religion). They could not undergo the Navar - Maraatab ni Kriyaa and the purificatory Barashnum. Hence, they could not attain the required state of Ashoi termed as Khoop. Behdin is only a follower of the Good Religion. Any kriyaa performed by him is worthless. He can only perform the rituals of the stum, Aafreengan and Faroxee.

Exhibition and Lectures on KSHNOOM

- A Report by our Correspondent

Silloo Mehta of Mazdayasni Connection, California assisted by Parsi Pukar and Dini-Avaz Committees organised an exhibition cum series of lectures on Kshnoom as part of the Kshnoom Centenary Celebrations.

The event was held and spread over 3 days i.e., 30, 31st December 2006 and 1st January 2007 at Palamkote Hall and Athornan Madressa - Dadar.

Dasturji Dr. Peshotan Mirza inaugurated the function and also spoke on 30th December while Ervard Ramiyar Karanjia addressed the gathering on 31st December. Dasturji Meherjirana of Navasari presided over the concluding day on 1st January 2007. There were also lectures by Ervard K. N. Dastoor and Mr. Adi Doctor and others as well.

On the last day there was an entertainment programme followed by a contributory Gahambar Dinner.

All the lectures throughout the day were well attended. The painstakingly conceived and organised exhibition was seen and highly acclaimed by one and all.