

What is Ashoi - Dill, Demaag, Zaban its interconnectivity and unity required

Dear Friends,

The under mentioned article can be found in Nikhiz Volume 2 Page No 530 written by Dr. Faramroze Sohrabji Chiniwalla which was reprinted in Dini Avaz Vol 6/4 April May June 2001. Please see the scanned pdf attachment, which i have translated the same in english below. Also refer to the Chart of 16 Chakras in excel format which will help you better in understanding the Zoroastrian Yoga - Science of 16 Chakras.

The very first step of Ashoi of an Ashwan is a very important tarikaat and has to be fully understood here. Although it looks simple here but is very difficult to put it in practice here. Dill, Demaag and Zaban should work in unision. That is, whatever is in our heart (Dill), should be in our mind (Demaag) and whatever is in our mind should come out through our speech (Zaban). If we do otherwise than hypocrisy arises for what is in our heart something else will be in our mind and we say absolutely opposite of what is in our heart and mind. If Dill, Demaag, Zaban are not in unision than tarikaats followed fails to give its promised results, and Tarikaat merely becomes a show or Akrikaat. The science of our Sudreh Kusti is based on this science of 16 Chakras only and wearing sleeveless sudreh with tiri or Girdo or Gireban missing is only Akrikaat and nothing else.

This practice of speaking Truth some may argue that being Harishchandra Satyavan is very difficult in this dishonest world of today we are surrounded with (e.g. If we want a leave in office we may have to tell a small lie otherwise we wont get it). But let us see for ourselves that our forefathers moved very fast spiritually and were much happier than us today. Nothing is easy in life and we have to work for it, and we may suffer initially as it appears to us for being truthful, **but** the Kingdom of Heaven is promised to us if we follow the prescribed path of Tarikaat, and that is a promise by our Paigambar saheb.

Although in the excel chart you may come across the names of the Chakras which sound more like Arabic than of Persian origin but a word of caution here is that Arabic has been orginated from Pehelvi or Pehelu. Avesta is not a spoken language and was derived from Pehelvi by Paigambar Saheb. Pazand, Persian, and other semetic languages has come out from the root Aryan language during different civilizations and in different times. Sanskrit and Hindi is also Indo Aryan language and has its origin from the same source, but if we enter in that arguements than we will be digressing from our original topic of Chakras, and Ashoi.

The Science of Chakras is very complex and Macrocosmic word of the outer universe that we see as space and planets and stars of the Cosmos can be found as mirror image in our Microcosmic world in our physical body which is a replica or outer cosmic world. "As Above, so Below" using that as key word we proceed further in this amazing subject of 16 Chakras. Also although this Chakra subject can be fully understood with help of a Guru who can show it in our dreams or Sezda Trance, but writing it in words form is only a poor imitation of the actual reanactment of the original kriya going on in nature. As the timeless Bard Rumi says in his beautiful couplet, so ponder on what he says as under:-

"Silence is the language of God, all else is poor translation" .

So please excuse my poor translation because words is very poor means of expressing our thoughts. As said by German Novelist painter who received Noble Prize for literature in 1946 that **"Knowledge can be communicated, Wisdom cannot."**

If we really want to acquire wisdom let us listen to what Jehangirji S. Chiniwalla says in Gujarati in his Parsee Avaz dated 17.07.1970 as below:-

"Deen ni babado sari Akkale samjae shakati nathi. Etekad purvak Deen na farmano palve, budhino ghano uncho prakar ane ruhani laykatto peda pade che ane badhuj pachi samjatu jay che"

Translation: - Deen and its intricacies cannot be understood merely by ordinary intelligence. By keeping faith, if only we practice the farmans of our deen meticulously (by observing all tarikats and other canons), than we develop spiritual intelligence which is much higher than ordinary intelligence, and slowly every mysteries and its jigsaw puzzles can be deciphered and understood by us very easily.

Kind regards,

Firdosh

"Aevo pantaao yo Ashahay, veespay anyaeshaanm apantaanm"

There is only one path, that of Righteousness (Ashoi); all others are non-paths.

What is the first step to reach out for building Ashoi of an Ashwan

Speaking truth, Meher- Patet, Retribution of Sins, Hutoxi, and Unision of Heart, Mind and Tongue.

The benevolent effects of such a spiritual excercise on our Keherp's 16 Chakras as shown in our Daen, and Batein Science hidden behind it.

(Introductory Note by K.N. Dastoor :- What is Religion ? What is Deen ? It is not a mere pass time discusion on a dinner table (or for that matter on Internet chat show) but Zarathosti Mazdiyasni Deen is a way of life which has to be put in actual practice by us.

Deen is three fold 1) Science of understanding Nature and its working which is always hidden to a layman and much patience is required in deciphering Rumz or secrets of Deen.

2) Deen that which we know of and understand it, its theory and teachings to be actually put in our day to day practice and put it in amal 3) Bhakti Marg towards the teaching of one's own prophet of the religion in which we are born in. Out of this

three stages the most important is the second part of putting our deen in actual practice in our day to day life, and the two pillars on which it stands on are Science of our Deen and Bhakti that goes along with understanding the Rumz of our deen.

The science of our religion says that in nature there is Sin as well as Good Deeds (Kerfeh) which leads us to Virtues. All that is defined in our religion by Dadar AhuraMazda (the list of sins are defined exhaustively in our Patet Pashemani prayers). The disorder that arises from the Sinner as well as from the committed sin by the sinner moves the sinner offtrack from the straight path of going towards Dadar Ahura Mazda, where as good deeds puts the doer of good deeds firmly saddled on straight path of deen.

The science of our deen further says that Sins are of 10 kinds as under:- Carnal Passions, Anger, attraction towards worldly pleasures, Greed, Ego, Pride, Jealousy, Fraudulent, Back biting, shamelessness and Revolt against Din, Dharma (Din Dushmani). Where as opposite of the above sins are Kerfeh or Good deeds such as:- Love which is Selfless (and not selfish), Forgiveness, Faith towards God and his teachings of din, Patience, Compassion, Truthful, and Bhakti or Devotion.

The constitution of human is composed of Druj as well as Gaav, but today's world we are living in has gone away from original teachings of our deen and has gone haywire. The seeds of goodness or Gaav has been subdued and shrunk to virtually making it as ineffective, where as all the vices are allowed to have its own free run, and in the process man has gone baresack and led astray away from religion. (e.g. The laws of land is now favourable to dance Bars, Pubs, and Taverns. The rapist is allowed to go scott free where as rape victim is labeled as the instigator for the rape and is punished, Sex and violence shown in Movies and TV and Censors have gone for a holiday, talks on making abortion legal, promiscuity and contract marriage for mere gratification of carnal desires etc, etc - FKS) The world has gone crazy and we humans who are yet incomplete are more inclined and prone to be swept away in the vices that we see every day. So Tarikaats has been so formulated in our deen that the sins of Omission and Commission by us will all have to be accounted for. For that Patet or retribution is to be done by us, and Patet prayers has to be recited by us resolving never to commit the same mistake again as a mistake committed again becomes a sin. In all our prayers we have that para "Az hamah Gunah Pa Patet Hom" which is repeated so often that we never fail to notice it whilst praying.

Patet is of three kinds 1) Feeling sorry for what we have done. Acknowledging and accepting what we have done is wrong. 2) As per the law of Keshash whatever punishment that comes in our way due to our past sins has to be accepted by us without any grievance, understanding fully well that this is for our own good and to pray for bearing strength for endurance. 3) Resolve truly in our heart of never to commit same sin again and pray for such strength of will power. This three phases of Patet and its essence "Az hamah Gunah..... Pa Patet Hom" has been incorporated in our Patet Pashemani manthra prayers, our Kusti prayers as well as in all our prayers.

The above Patet Tarikaat is common for our Deen as well as other Deens also. A very important point to be noted here is that those who follow this Tarikaat then the

individual experiences certain changes within him and his personality changes. This is natural truth hidden behind this sacred science. Even when a sin occurs than certain mechanism occurs within the sinner which is related directly to 16 Chakras of our Keherp. This scientific details as explained in ilme e Khshnoom can be found in further details in Nikhiz Volume 2 Page 530 written by Dr. Saheb Farmroze Sohrabji Chiniwalla.

Zarathosti Deen Science (as well as other deens also) are not very easy to understand and is beyond our ordinary reasoning power, and other name of Deen is Mysticism or "Bateinwad". Without Mysticism our Deen cannot exist and it cannot be fully understood, it is just not possible. Because science of our Deen explains all topics from the smallest dust particle to Ahura Mazda. Today's science has not fully understood and have not come out with satisfactory explanation to the questions asked as :- what is a particle of dust ?, what is a drop of water ?, what is leaf of a tree?, What is love of mother ?, what is Devotion burning in hearts of man for its deen ? What is mind ? What is consciousness ? etc, etc. For the basic criteria in understanding deen is Faith and not reasoning (Mystic Poet Jalaludin Rumi says in one of his couplets that **"Observe the wonders as they occur around you. Don't claim them. Feel the artistry moving through and be silent"** - Firdosh's note). It is only by following Tarikaats that the hidden secrets gets unlocked in our minds eye. And the basics of Tarikaat is Meher-Patet. That will take us closer to Ashoi and we take a first step towards ashoi of an Ashwan. How does that happen please read what Dr. saheb Faramroze Chiniwalla says below. - K.N.Dastoor.)

The two Spiritual exercises:-

Your today's email. This selfless work an Ashwan does relentlessly day and night without getting tired. If we follow these two Principals than we have laid foundation stone towards proceeding to first step of Ashoi of an Ashwan, and first some changes in our subtle body, and later in our physical body occur. Ahurmazda has in all his greatness showered on us such benedictions by giving us physical body and in that body we have 16 Chakras of Keherp which functions in such amazing way. These 16 Chakras move in a way similar to the movement of skies and planets, stars in the Cosmos. Just like the movement of planets and the skies will bring us one day towards Farshokereti in the end, similarly the movement of Chakras will bring us to the same result in the end. It is due to movement of these 16 Chakras in a particular way that our body functions on a daily basis. Apart from the Keherp and its 16 Chakras in it, there are similar machinery in our amazing human body known as "Tevishi", "Ushtan", "Azda", and they are all interconnected to one another. It is with their interplay with one another that 16 Chakras of the Keherp move about and rotate with a particular movement and speed. "Azda" which has "Jaan" in it moves due to Keherp and its 16 Chakras in it. In reality It is due to Ushtan that Keherp and Jaan moves. One of the most common movement that is going on in our body is the movement or circulation of blood in our body (that is known to science also). The 16 Chakras moving in our keherp is very difficult to imagine with our physical senses or mind and is the topic of "Sezda" (Visual Cinematography in our minds eye or Samadhi) which only an Ustad can show it to us in Trance with their blessings on us. Hence all this cannot be put in form of words at all. But yet a brief overview can be imagined by us. Every second

the day today thoughts, speech, and actions that we perform are due to this 16 Chakras of our Keherp, and in turn our thoughts, speech, and actions do effect the movement of the 16 Chakras vice versa. In all the 16 Chakras there are four basic kind of energies moving and they are composed of Fire, Air, Water and Earth. (These four energies are present in each Chakhra in various ways that is some are active where as some are in dormant state) Hence in all 16 Chakras these four energies of elements namely Fire, Air, Water and Earth are present in all 16 Chakras in active as well as dormant stages in 64 different ways ($4 \times 16 = 64$). Each Chakra with these four elements in various active or dormant stages either may be of "Rathavya Patha" or "Arathavya Patha" depending upon the person leading righteous life or that of a Darvand without any Tarikaats respectively, and as accordingly the Chakras are in Rathavya Patha" than they start moving in order known as "Hampatha" or Chakras may clash with one another if it moves in "Arahavya Patha" and create disorder in the process. Wastage of energies occur and Chakras may get burnt up in this disorder and can be life threatening for that person. Passions arises out of this disorder and if this goes on beyond the limits than the machinery of 16 Chakras get destroyed and end occurs for that person.

HamaPatha

If each Chakra is to be brought in "HamaPatha" or in order, than 1) Speaking of truth has to be maintained at any cost and 2) We should deal with others as we would like others to deal with us (Ushtavad Gatha's theme). In short to always be in good mithras. By following these two spiritual exercises it will effect our Keherp's 16 Chakras and they will move in Hamapatha as it is supposed to move and unite with natures Hamapatha vibration of Honvar (Ahunavar) and by doing this much we create Ashoi.

Tabae Va Kaar

We are what we are today due to our past actions that is our present actions are due to our past actions or deeds. That is called as "Tabae". Our present physical body is also the result of our past deeds and when our physical body experiences this destiny that is called as "Kaar". Hence we live presently due to nature's law of "Tabae Va Kaar" that is unchangeable and we have to undergo through this law at any cost, which solely depends on all our past good or bad actions. In nature there is no pardoning of our past sins and we get what we deserve. We experience this physical world through our "Indri" or physical senses. (5th to 8th Chakra and 11th, 13-14-15 Chakras) They are as under :-

5th Chakra of sight, 6th Chakra of smell, 7th Chakra of hearing, 8th Chakra of taste and along with it 11th Chakra of intestines, 13th Chakra of Genitals, 14th Chakra of thighs, spleen, and 15th Chakra of Knees, shin, and lungs.

The four exhalted Chakras of the mind and its relation with 10th Chakra of heart:-

The first four Chakras are very exhalted and in it lies 5 exhalted senses known as "Panje Zarvikash Batein" (which comes under jurisdiction of Sarosh Yazad). The destiny which we have to experience and is known as "Tabae va Kaar" is brought to us through these four Chakras. These 1 to 4 Chakras which are in the compartment of our body acts like a mirror and is so arranged that whatever good or bad destiny

known as Tabaeva Kaar is there meant for the individual soul, its limits is recognized by these four chakras. These 1 to 4 Chakras are known as Panje Zarvikash batein Chakras, and they are related to 10th Chakra of the heart who in turn are related to the wisdom and Kherad of the divine mind. The 10th Chakra of Daena or heart do possess with it Ruvan and Baodang (Vohuman) or divine wisdom. This 10th Chakra of the heart is the Capital Chakra of the physical body and Ahriman is unable to enter this 10th Chakra (and will never be able to infiltrate it) because of its exalted nature, but yet Ahriman has surrounded it and is always on lookout to possess it. Where as Ahriman has managed to enter other base Chakras which are not exalted. This 10th Chakra has with it the prick of Conscience which is the inner voice of divine wisdom which is always right. This voice of conscience is called as "Patman" or Scale of balance which can tilt or sway to any way which we want the scale to tilt, depending on whether we listen to or ignore the voice of our own conscience. It is because of this machinery of 10th Chakra and its exalted nature that a human does possess with him "Insaniyaat" and can reach out for the stars and has inborn capacity to become like a semi Yazad.

Hence 1 to 4 exalted Chakras sees the destiny which is in store for the person and relates this to heart 10th Chakra the 10th Chakra being exalted in turn tells to physical mind which is governed by 5 physical senses via the prick of conscience to refrain from any further sins. But our physical mind being of base nature will unheed the warning given by prick of conscience of the heart and discards the good warning. But it is with his Kherad he has build up that he will listen to the heart and his prick of conscience becomes strong enough and prevents him from committing further sins.

Whatever destiny is in store that is due to "Tabae" and he has no alternative but to experience that destiny due to his past karma, and whatever his physical body experiences in the life time becomes his actions or Kaar. That is the true meaning of "Tabae va Kaar". There is a saying which says as "Budni Hasta Khahad Bud" Whatever was supposed to happen has happened but nature is merciful and we can come out of the rut by using our determination and good effort known as "Fael" or "Purusharth" . Free will has been given to us and we have to choose the right path ourselves only with help of righteous effort or "Roshan Fael", and listen to the prick of our conscience.

Bridge between the exalted Chakras.

We have as Brain exalted mind stationed in the first four Chakras and we have also 10th Chakra of heart which is also exalted. Abridge can be built up between the exalted mind and the heart via 8th Chakra of tongue and the 9th Chakra of the throat. It all depends upon our personal effort known as "Fael Mukhtiyari"

What is in our mind should be the same as what is in our heart and we should speak out with our tongue same as whatever is in our mind and heart, than with 9th Chakra of throat Manthra prayers can be recited and we receive Shathra or righteous strength of Sherevar and we cultivate within us good traits of being respectful, forbearance, patience, humility which are all characteristic traits of Armaity. By doing this much we come to a stage of true penitance known as Patet which has truth embedded in it and we become true to ourselves and start a life afresh resolving never to commit the same sin again.

Important thing to be noted here is that Tabae va Kaar or destiny is not in our hands where as free will righteous effort known as "Fael Mukhtiyari" is definitely within our reach. And with truthful penitance we do Meher Patet. Accepting our own faults in front of others is not very easy and if tongue or 8th Chakra is made use of righteously than we create Asha or Ashoi. Accepting our own faults in front of others will only humiliate and shame us further, but it will also bring humility in us which is Armaity and its other characteristic traits of Armaity along with it. That is how he develops further Moral courage, and "Munsaf Mijaj" meaning ability to see things in its correctness, and satisfaction and obeying accepting the will of the lord with open arms is known as "Rayazatmandi" . A Rayazatmand person is selfless and not selfish, does not care about any misfortune that comes his way, will never dream of committing any sin and sweet smell of Amber will emanate from his body he being embodiment of Armaity. Then he reaches such a stage easily by making use of his 9th Chakra of throat when he prays Avesta Manthra. He remains firmly attached with Druj Parhej tarikaats along with the Avesta Manthra. He further advances towards the first stage out of total 16 stages of an Athrawan known as "Avizehim" and then proceeds further towards 11th stage of an Athrawan known as "Narma-Nask" .

Whatever is his fixed destiny has been recorded in his "Chatthi no Lekh" and no power on this earth can erase that for he has to endure the fruits of his actions through his destiny that is certain because in nature there is no Pardon for any sins committed. But at the same time till his 16 Chakras are operational till last breath of life the prick of conscience will never cease to work and will continue to warn him for any sins or actions committed by him. Till this point it is called as Tabae. But due to our efforts if by always speaking truth with our tongue(8th Chakra) we maintain a connection by listening to our voice of conscience the 10th Chakra of heart due to which 10th Chakra and 9th Chakra of throat (by praying Avesta) start working in unison, and with Tarikaats of Druj Parhej being performed regularly we start having control on our passions. When he listens to his inner voice of conscience he starts thinking positively the futility in pursuing the ever short lived limited happiness out of sins of passions and he begins to realize that more he tries to aim for it farther away he is separated from real happiness, which he never gets no matter how much he tries. But the sin is committed and he resolves never to commit that same sin again and starts looking for relief or answer from his Guru or Ustad or Deen-Dastur. He uses his efforts or Purusharth "fael" and connects his 10th chakra of Conscience (antakaran nu Chakra) with his 8th Chakra of tongue. He will receive true advice from his Guru later on".

(End note by KN Dastoor:- from the above writing we realize the importance of Patet for sins and they are very much there but along with it there is also sense of realization and owning up for the mistake or sin committed by him which is done with the help of tongue and by saying it. "Aj hama Gunah"..... . "pa se Gavashni pa Patet Hom" this phrase comes often in our prayers and the real meaning of it is whatever is in our conscience same should be in our mind, and same should be in our tongue by what we say. The vibrations of patet should come in unison from Dill, Demaag, zaban that is called as Purusharth or "Fael" of a human.

Our deen says that Sins are originated due to our past actions and we get caught in whirlpool of sins and commit sins again (Gunah Az Gunah), but after sin is committed than prick of conscience has to be listened to and not by turning deaf ear to it and do patet with our mind by firmly resolving never to repeat it and by acknowledging of the already committed Sin with our tongue. If we fail to do Patet then the Chakras move happazardly and disorder arises.

If we fail to acknowledge the fact of sin having been committed after it than sinner's "Akoman" is at work here which is opposite of "Vohuman" and spiritual downfall is eminent then. Life is not bed of roses and it is through our relentless efforts (Fael Muktiyari) only do we proceed ahead and we develop Sarosh, the tempest of passions subside gradually once we are on path of Tarikaat, Sundreh Kusti Amal, Manthra Khani Atash parasti, Yasna.

How do we acknowledge ourselves after the sin is committed ? Whatever sins have been committed we speak of it before Deen Dastur, Ustad, Guru, Paigambar saheb, or our true friend whom we trust and we make him our witness or "Gavah".

Afrin, that we have with us such beautiful Knowledge of Khshnoom that has been disclosed by Saheb-Dilan Masters of Demavand to Ustad Saheb Behramshah Shroff and which has been penned down by his authorized Disciple "Ezazati Shagerd" Dr. Saheb Faramroze Sohrabji Chiniwalla.. ... KND)

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Above article Translated from Gujarati by Firdosh K Sukhia

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There is only one path, that of Righteousness (Ashoi); all others are non-paths.