

New light on the history of Iran

How Ilm-e-Khshnoom reveals the origin of history from the functioning of the 7 celestial influencers, and the role of the Mazdayasnis therein

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[Continued from Vol. 1 Issue 2]

Part 3: An understanding of the KEYWORDS Asma, Ashna & Chakhra

According to the Avesta (see Yasna 55.1) , every object – whether physical, ultra-physical or spiritual – is composed of nine constituents. Our physical Earth, and its different creations – animal, vegetable, mineral - are all made up of nine parts. Of these nine parts, three – called the *Urvan*, *Baodangh* and *Fravashi* - are composed of *Divine Cores*. The remaining six are composed of *Physical Cores*. Of these six, three bodies – called the *Keherp*, *Ushtan* and *Tevishi* – are composed of *Subtle Physical Cores*. The remaining three bodies – called *Tanu* (physical frame, skeleton, muscle mass), *Gaetha* (internal organs and systems) and *Azda* (circulatory, nervous and neuron systems) are composed of *Dense Physical Cores* and are visible to us as the physical body and its various internal organs and systems. The Physical Cores are technically graded as ‘*Anasers*’ – that which tends to change or mutate within a short time duration. The Divine Cores are technically graded ‘*Noorani*’ – that which is not susceptible to change and retains its characteristics for an almost infinite period of time. The Dense Cores, because of their denser, more physical nature – are visible to the physical eye (which of course, is also composed of Dense Physical Cores). It is therefore obvious that the Divine Cores and the Subtle Physical Cores are invisible to the physical eye. There are 64 gradations of the Subtle Physical Cores, which are wavelike in nature. When these independent gradations mix with each other, they permute and transmute to form the Dense Physical Cores. Thus the existence of the Dense Physical Cores is solely because of the Subtle Physical Cores. It follows, therefore, that the existence of the physical bodies is also a result of the existence of Subtle Physical bodies – Keherp, Ushtan and Tevishi.

Our physical Earth, and its different creations – animal, vegetable and mineral, whose composition we have described above, have a common property – they arise from a seed like state and germinate to maturity. The formation of the physical state of any of the varied creations is a result of the permutation between the Subtle Physical Cores and the arising of

the Subtle Physical Bodies. However, the arising of the Noorani parts is different. Depending on the Grade of the creation, its Noorani parts, or more specifically the Urvan descends from the 7 higher regions of the Immortal Universes. These different regions, which are arranged in a concentrical manner, much like the peels of an onion, are known in the Avesta as *Asma* or *Asman* – roughly translated as ‘sky, firmament’. Thus the Urvan of one creation may descend into the Noorani parts from the 7th Asma, whereas the Urvan of another may descend from the 5th Asma. Each of the Asma have a focal point, a centre – where the *Fundamental and Singular characteristics* of that particular Asma are concentrated. This centre is known in Avesta as *Ashna*, and technically called *Jiram*. Thus *every Urvan which descends from a particular Asma, bears and carries with it the fundamental properties of that particular Asma, in varying degrees of intensity and complexity*. It can therefore be said that all creation can be grouped on the basis of the Fundamental and Singular Properties of the Jiram belonging to the Asma from which the Urvan descended. The corollary implies that *no two creations of the world can ever be equal* – simply because of the fact that the intensities of the Fundamental and Singular Properties carried by their Urvan are different. On an aggregate basis, however, all creations can be categorised and grouped based on their Ashna characteristics – or to put it simply – based on their Jiram. *Thus a man, an animal, a bird, a fruit, a vegetable, a mineral, an ore – despite being totally different creations, can still behave in a particular manner, or possess certain spiritual properties of a common nature, because of the common origin of their Jiram, enshrined within their Urvan.*

The physical component of every creation – the six bodies – are, by definition, prone to change and constriction. These six bodies – three of Subtle Physical Cores, and three of Dense Physical Cores – do not possess the Ashna or Jiram of any particular Asma; rather they are a composite of the properties of all the 7 Asma. Why is this so? The 7 Asma of the Immortal Universe are in perpetual motion. This motion gives rise to a specific output, called *Fasal* or *Divine Munificence* (see ‘Explanation of the Frashogard picture’ on the inside front cover of the Journal). This Fasal is also known as ‘*Chithra*’ – Seed – that is, one possessing the property of germination (or transmutation into another form). This Chithra passes through various transmutation phases, taking on the forms of *Asha-Chithra*, *Vohu-Chithra*, and thereafter, *Gao-Chithra*. The Gao-Chithra is spun out by the spinning motion (centrifugal force) of the 7 Asma and is caught by attracting force (centripetal force) of the celestial body *Khurshed* (the divine entity behind our physical Sun). Khurshed in turn spins out the Chithra down to its assistant *Mah* (the divine entity behind our physical moon). Mah then scatters

these Chithra over the seven regions (known in Avesta as *Dakhyus*, wrongly translated as ‘countries’.) of the Mortal Universe, where they travel through various stopping stations, picking up diverse properties, and generally attaining a denser form, till finally they reach the earth mixed with the physical rain drops, and find their correct resting place in the Subtle Physical Core of the creation they are destined to take shape as. It can be seen that the origin of the diverse *physical* qualities of specimens belonging to the same genus or species lies in the differences of intensities of the Gao-Chithra which have traversed all the 7 Asma and 7 Dakhyus of the Immortal and Mortal Universes respectively (and the various planes, sub-planes, regions, realms, domains and sub-domains thereof.) The wonderful mechanism of the Plan of Ahu thus creates an efficient division of labour, with each Asma, Dakhyu, region, plane, realm, domain and sub-domain contributing its particular characteristic stamp on the Gao-Chithra of every single creation. We have already mentioned that the physical body owes its existence to the Dense Physical Cores, which owe their existence to the Subtle Physical Cores. The storehouse of the Subtle Physical Cores (which draw their origin from the Gao-Chithra) within the body of every creation is the Subtle Physical body called Keherp. *In order to denote this spiritual fact in a more mundane manner, it is enunciated in the Zarathushtrian mystic revelation that the Subtle Physical Body called Keherp is made up of 16 Chakhras.* The dictionary meaning of Avesta *Chakhra* as ‘wheel’ is to be understood in the sense of ‘*spinning divine energy receiving, processing and distribution centres*’.

It is clear that the number 16 is an amplification of the unit 7 ($1 + 6 = 7$), which denotes the 7 Asma from which the origin of every creation can be drawn as explained above. This can also be explained in another way. We have described earlier that the Subtle Physical Cores are wavelike and are of 64 different gradations. These 64 individual gradations are grouped into 4 classes of 16 gradations each. These four classes are named as *Atash* (Fire), *Baad* (Wind), *Ab* (Water) and *Khak* (Earth). It will now be clear that these names have nothing to do with physical elements (which also have the same name), rather they denote the differences in the *intensity of oscillation* and the *agility of motile power* of each of the 64 gradations of the Subtle Physical Cores. Thus 64 gradations divided by the 4 classes give rise to the number 16, which is denoted by the 16 Chakhras of the Keherp. These 16 Chakhras (or they may even be called 16 organs of the Keherp) therefore serve as 16 Receiving Centres, where the spiritual reflections of the 7 Asma and the celestial bodies contained within them are received as Foci Points. As such, it can be said that there is a spiritual connection between the 16 Chakhras and the 7 Asma and the celestial bodies contained therein. It is from these 16

Chakhras, and the Keherp – the storehouse of the Subtle Physical Cores - that the various parts of the physical body arise and take shape. It is for this reason that the Zarathushtrian mystic revelation, as well as the diverse astrological disciplines, insist that *different parts of the physical body are ‘controlled’ or governed by different ‘planets’* (rather the Divine Being behind the celestial body).

To summarise, therefore, we can state the following postulates:

1. *The physical body and its constituents are governed by the revolution of the 7 Asma and the celestial bodies, whereas the Urvan is governed solely by the Jiram of the Asma from which it descended.*
2. Thus whenever it is said that the following person, animal, vegetable or mineral is governed by, say the Jiram *Burjis*, we are alluding to the fact that the *Urvan* of that creation is governed by the Jiram properties of *Burjis* – or the 6th Asma.
3. Similarly when it is said that the actions or behaviour or characteristics of the following person, animal, vegetable or mineral, are governed by the 16 Chakhras, we allude to the fact that the rotation of the 7 Asma and their celestial bodies exerts the influence on the *physical behaviour* of that creation through the agency of the Keherp and its 16 Chakhras.
4. However, because of the mixed influences of the 7 Asma and their celestial bodies on the Gao-Chithra, which make up the Subtle Physical Cores from which the subtle and physical bodies draw their origin, it is obvious that *all the 16 Chakhras do not exert the same influence* on a person, animal, vegetable or mineral.
5. As a corollary, it is also obvious that *over a given period of time*, as the rotation of the celestial bodies causes their ‘positions’ to change, *different Chakhras would exert a more or less degree of influence* over a person, animal, vegetable or mineral.
6. Further, it can be said that the interplay between the influence of the Jiram on the Urvan, and the influence of the celestial bodies on the Physical body, causes *different groups of men, animals, vegetables, minerals to behave differently* over varied periods of time based on the aggregation of their Jiram.

7. At the same time, it should not be forgotten that the Earth itself has its own 16 Chakhras, located at 16 diverse geographical locations. Thus the postulates mentioned above *also hold true for the Earth itself as a separate entity.*

It now becomes demonstrable that there will also be an interplay between the 16 Chakhras of a person, animal, vegetable or mineral and the 16 Chakhras of the Earth. It is therefore apparent to say that there will be a close correlation between any species having the influence of say, the 6th Chakra as supreme in its body, and its geographical location being somewhere close to the Earth's 6th Chakra. In other words, species are more likely to aggregate on the earth based on the supremacy of any one of the 16 Chakhras in their body with the corresponding Chakra of the earth.

This situation was prevalent at the end of the previous Zravane Daregho Khadata cycle. However, as that cycle drew to its close, Soshyos appeared and saved one pair of every genus, species and sub-species of all animate and inanimate creations at the safe location of *Pamar* in the *Airyana Vaeja*, as described in the previous issue. Over the years, the descendants of these saved ones advanced spiritually to give rise to the *Anjuman-i-Salasi*: the Universal Brotherhood. Now as the waters receded and the process of beginning the new Zravane Daregho Khadata started, the descendants of Soshyos – who were the leaders of the *Anjuman-i-Salasi* started making preparations for the descent of the diverse creations into the freshly renovated world. With their spiritually advanced state, they realised that every creation – beginning with man, had to be placed at such locations on the Earth where there was perfect correlation between the newly energised Chakhras of the earth, and the supremacy of that Chakra in the body of the individual.

The details of these preparations, the locations of the various Chakhras, the ultimate Great Migration of Peoples to their destined geographical places and the spiritual opposition they faced from certain quarters – all this and more is described in highly mystical terms in the first *Frakart* (Chapter) of the *Vendidad*. A simple reading of this *Frakart* gives us the impression that it is a listing of the 16 'cities' of the earth created by Ahura Mazda, their location, the malefic 'counter-creation' of a disease or pestilence by *Angra Mainyu*. However, the Zarathushtrian mystic revelation has unveiled the true meaning behind this passage, which we shall discuss in detail in the coming issues.

A synopsis of all the above reduces to the fundamental postulate that:

A. *Different groups of men, owing to the interplay of the Jiram influence on the Urvan and the celestial influencers on the physical behaviour on the one hand*

AND

B. *The influence of the celestial influencers on the 16 Chakhras of the Earth on the other hand*

CAUSES

C. *The movement of different groups of men from one region of the earth to another at the beginning of the new Zravane Daregho Khadata some 14,000 years ago, under the guidance of the descendants of Soshyos*

AND

D. *The details of this movement of men from one Chakhra ('City') of the Earth to another are mentioned in the first Frakart (Chapter) of the Vendidad.*

Armed with these disclosures, we are now in a better position to analyse the events occurring at the beginning of the current Zravane Daregho Khadata, whose reverberations are being experienced even to this day and which form the bedrock of the Origins of the real History of Iran and the world.

Primary source:

“The History of Iran”: a series of articles in the Frashogard magazine from Volume 12, issue 3-4 written by Dr. Framroze S. Chiniwalla

“New Light on the History of Ancient Iran”: a series of over 800 articles spread over 18 years in the Parsi Avaz weekly written by Dr. Framroze S. Chiniwalla.