

**Statement of Danuel D. Quaintance
in Support of his Motion for Reconsideration**

What the Church of Cognizance, as a modern sect of this ancient religion, has rediscovered and seeks to manifest in teaching, practice, worship, and observance, is the reintroduction of that element which enlightened the mind of the ancient founders, and provided the essential teachings of precepts that lead to founding of that original religion of “good conscience”. The “mystery” element is of central focus throughout the scripture of the Zoroastrian religion, and is the central element of the “Haoma Offering”, which is given in Yasna 11, just prior to the Zoroastrian Creed, given in the Avesta, Yasna 12.

Today many sects of Zoroastrians have given up adherence to this vital element of the Haoma Offering, or they substitute “Para” elements in place of the original. The problem is the “Para-haoma” offers none of the benefits ascribed to the “original” Haoma. This error has been compounded by the fact most modern Zoroastrians turn to literature composed in the not so distant past, in an attempt to better understand their ancient religion. It is a fact that many Zoroastrian scholars of today show the majority of their reference material is found in books that date no further back then the 1920’s, and with the majority of their references to material dating no further back than the 1970’s. Even where reference is made to the “Sacred Text of the East”, which are volumes of Zoroastrian scripture translated in the late 1800’s, they turn to modern printings from the 1970’s. This of course is the result of the rare nature of the original translations.

I have been fortunate in acquiring several writings on Zoroastrian topics dating back to 1882. These rare works, combined with personal experiences, have provided me with a

deeper insight than most scholars into the Zoroastrian religion. One prized work is an original printing, of 5,000 copies, of a lecture given by Col. Henry S. Olcott, in Bombay, India Feb 27, 1882, on “The Spirit of the Zoroastrian Religion”. Amongst other insights gained from this work, is a logical explanation given to a question regarding Zarathrusta. A question that has perplexed scholars sufficiently they have variously placed Zarasters existence, and the founding of Zoroastrianism, as being anywhere from 6,000 B.C. to 600 B.C., which leaves plenty of room for debate. This enigma is answered (on pages 10-11) where it is revealed there were in reality at least 15 Zar-asters between those periods. This section explains that “Zar” correlates with Great, and “Aster” with brilliance, or wisdom. Thus a Zaraster was a person the people went to for advice, because they were considered “Enlightened”, for the “Great Wisdom” they possessed.

My studies into this “good religion” have been further assisted through research into Archeological, and other scientific, works related to Zoroastrians. These works have been included in the anthological archives of the COC, which I maintain, and which also includes various modern versions of translations of The Sacred Text, as well as many other books on such topics as, linguistics, transliteration, the classics, several older Encyclopedia sets, Dictionaries, cross references on Religions in general, and significant scholarly works on the particulars of this previously “lost” element, which has now been rediscovered.

ZOROASTRIANISM

Zoroastrianism is considered the oldest existing monotheistic religion. It has numerous schools of thought regarding, origin, teachings, customs, and traditions. Today there are “some” scholars that declare there are three major divisions, which can be recognized by the

calendars they follow. These include the, Shahenshahis of India known as Parsis, the Qadimis of Iran, and the Faslīs. Of the Parsis of India there are three recognized subdivisions of “Traditionalists.” They are the common faithful, and the occult schools of the Ilm-e Khshnumists, and the Pandole Groups. Other scholars divide the major sects into two major divisions according to their race, considering the Persians, the Parsi Zoroastrian, and Iranians known as the Irani Zoroastrian. Then still other scholars divide them as Institutionalized, Liberal, and Orthodox. This last division is most interestingly deceptive, and causes the greatest division, which could lead to the extinction of what was the largest modern group known as the “Parsi” Zoroastrians. Institutionalized Parsi is from a group of Zoroastrians that fled to India to avoid persecution in Iran. They persist in a misplaced belief of “next of kin” marriage believing this demands that no one can convert into the religion. That only those born into the religion can be considered Zoroastrian. This concept is not supported by scripture, such as given in the Dadestan-i Denig, ('Religious Decisions') Chapter 65, sixty-fourth question and reply, which provides a similar story as the story of Adam and Eve being the first parents of all human kind, thus all are related in the human race. Thus, with everyone being related, and as the scripture also teaches, anyone desiring to convert can. Some groups believe that anyone professing the Zoroastrian Creed of Avesta, Yasna 12, therein professes their self to be a member of the Zoroastrian “Mazdayasnian” Religion. And yet other groups believe you must go through various rituals of initiation. And within the Zoroastrian religion there are sects, much like the Christian religion, where there is no proof of your religion other than your profession it is.

Regardless of, calendar, race, customs, rituals, practices, lifestyles, or philosophical divisions, there are common links amongst all Zoroastrians by which they can be recognized as a member of that religion. One feature they all share in common is found in the mantra “good thoughts, good words, good deeds”, which provides the moral and ethical compass for all Zoroastrians. Other features include worship of Ahura Mazda (lit. Great Wisdom), and the common sources of scripture found in the Gathas, and Avesta, of which some are attributed as being composed by Zarathrusta Spitama.

For modern Zoroastrians, however, even these scriptures are a point of division with some adhering only to the Gathas, others the Avesta, and its fragments, and still others of the institutionalized Zoroastrians upon nearly anything labeled Zoroastrian.

The Church of Cognizance is founded upon exploration of the many schools of thought in attempt to return to the truest, beneficent, and original practices of the “good religion”, which through enlightenment caused weapons to be put down, which clothed and sheltered the people, and which provided abundantly, the “best” nutrition for the bodies, minds, and souls of the original followers.

I have personally handed out literally thousands of laminated business cards professing this essential “mystery” element, which has been “lost” for so many years, but is now resurrected in teaching, practice, worship, and observance by members of the Church of Cognizance, and which is stated here below in exact words incorporated on the back my business cards:

“THE HOM YASHT Sacred Books of the East, American Edition, 1898 Yasna 9 (2000-1400 B.C.) 8. All other toxicants go hand in hand with the Rapine of the bloody spear, but Marijuana’s stirring power goes hand in hand with friendship. 16. Thereupon spake

Zarathrusta: Praise be to Marijuana, Good is Marijuana, the well-endowed, exact and righteous in its nature, and good inherently, and healing, beautiful of form... good in deed... successful in its working.... . **the most nutritious for the soul** ... 17. I make my claim of thee, O yellow one! For inspiration, I make my claim on thee for strength... I make my claim on thee for health and healing (when healing is my need); I make my claim on thee for progress and increased prosperity... vigor of the entire frame, for understanding, of each adorning kind . . . overwhelming malice, and conqueror of lies. . . 25. Hail to thee, O Marijuana, who hast power as thou wilt, and by thine inborn strength! Hail to thee, thou art well-versed in many sayings, and true and holy words. Hail to thee for thou dost ask no wily questions, . . . **but questioneth direct** . .

The word Hom is the Pahlavi word with the same meaning of Haoma. The Avestan Yashts dedicated specifically to Haoma, which is the part of the Avesta are known as the Hom Yasht, Avesta, Yasna 9-11.

I have given selected verses from Yasna 9 above. Yasna 10, below, deals more with identifying properties and ends with these important observations and professions:

17. Thereupon spake Zarathushtra: Praise to Haoma, Mazda-made. Good is Haoma, Mazda-made. All the plants of Haoma praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of Sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour Thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost. 18. These are thy Gathas, holy Haoma, these thy songs, and these thy teachings, and these thy truthful ritual words, health-imparting, victory-giving, from harmful hatred healing giving. 19. These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilaration(s), and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshipped; with this Gathic word we praise it. 20. Praise to the Kine; praise and victory (be) spoken to her! Food for the Kine, and pasture! 'For the Kine let thrift use toil; yield thou us food.' 21. We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants. And we worship (their) blessedness, and the Fravashi of Zarathushtra Spitama, the saint.

Yasna 11 is the "Prelude to the Haoma/Marijuana offering", which significantly reads in part:

10. To thee, O holy Haoma/Marijuana! bearer of the ritual sanctity, I offer this my person which is seen (by all to be) mature, (and fit for gift); to Haoma/Marijuana the effective do

I offer it, and to the sacred exhilaration which he bestows; and do thou grant to me (for this), O holy Haoma/Marijuana! thou that drivest death afar, (Heaven) the best world of the saints, shining, all brilliant.

11. (The Ashem Vohu, &c.)

12-15. May'st Thou rule at Thy will, O Lord ... (Repeat Y8.5-7)

16. I confess myself a Mazdayasnian of Zarathustra's order.

17. I celebrate my praises for good thoughts, good words, and good deeds for my thoughts, my speeches, and (my) actions. With chanting praises I present all good thoughts, good words, and good deeds, and with rejection I repudiate all evil thoughts, and words, and deeds.

18 Here I give to you, O ye bountiful Immortal! Sacrifice and homage with the mind, with words, deeds, and my entire person; yea, (I offer) to you the flesh of my very body (as your own). And I praise Righteousness. A blessing is Righteousness (called) the Best, &c.

Some declare the identity of Haoma remains questionable. The discoveries in the Bactria-Margiana Archeological Complex, and association of Ephedra, Poppies, and Cannabis, with the Haoma of the Zoroastrians, combined with physical descriptions given in the Sacred Text of the Zoroastrian religion, removed all doubt from my mind. Neither, Ephedra, nor Poppies, fit all the descriptions of Haoma. Cannabis was the only other plant matter found and it fits all of the identifying features perfectly.

What has been provided above is less than exhaustive of the "Ahuric wisdom" to be gained from deeper study and adherence to this "Great" religion of "good conscience". However I do hope this short expose provides a starting place for others to seek the truth, and thereby giving my meager yet humble support to the religion of "good conscience", and "conquering the lie"!

The Government's witness, Dr. Bagli, was a "Parsi" Zoroastrian. "Parsi" are one "Sect" of many, and even within the "Parsi", there are numerous interpretations, and selections of scripture, of primary focus to various individuals within that sect.

The COC is a "Church" which adheres to the Zoroastrian religions creed of, "good thoughts, good words, good deed" as a moral and ethical compass just as "most" Zoroastrian sects do.

Haoma is a Zoroastrian Deity, a plant of questionable identity, and a "drink" made from the plant referred to throughout the Avesta: Yasna as "the averter of death, and conqueror of the lie."

For all intents and purposes the COC should have easily been seen as a "sect" of a religion, which relies on interpretation of Zoroastrian scripture.

Don't let the sect of Zoroastrians, which believe you must be born into their sect to be a Zoroastrian, take away from reality of the many sects, which do not hold this same belief.

The religion of the Church of Cognizance is based on an interpretation of Zoroastrian, scripture, practices, lifestyle, and philosophy.

There is a strong difference between a "Church" and a "Religion". This should easily be seen in the various "Churches/Sects" of the Christian Religion.

The Church of Cognizance is not the creation of a new religion. It is simply a new "church", dedicated to manifesting valuable precepts, which have been lost from the ancient religion of Zoroastrians. A church is simply an assembly, or congregation, of adherents to a particular belief, and cognizance is "to know". The Church of Cognizance "knows" it has rediscovered the greatest truth, and seeks to enlighten others of this essential element of the "good religion".

Today most modern Zoroastrians will admit they no longer know the identity of this essential element of the "good religion", which "mysteriously" became "lost" due to

changing social climates, persecutions, migrations, and or simply attrition of age. However, regardless of changing political climates, or any other cause, there are some elements you cannot remove from a religion and still consider it the same religion. To do so would be like taking Christ out of the Christian religion!