

Compiled from Parsi Pukar

**What is
Ilm-e-Khshnoom
and Why ?**

by

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WHAT IS ILM-E-KHSHNOOM, AND WHY?

The only Ray of Hope in the Dark Clouds of Despair.

by N. Khurshedji

What is Ilm-e-Khshoom? Is it a mere "school of thought" like the schools in the subject of philosophy? Or is it some mystifying interpretation of the Religion of Zarathushtra - different from that Religion itself? Is it some mumbo-jumbo devised for those who have a natural craving for mysticism and who would ask for a mystical explanation for even the simplest looking teachings of Religion?

Let us make a systematic inquiry as to the origin, nature and content of Khshnoom.

Some twelve centuries back our ancestors arrived in India. The reason is stated to be the preservation of Religion. But, to preserve what? If the Religion of Zarathushtra consists merely of a moral code described as good thoughts, words and deeds, was it necessary to leave Iran? The history, tradition and our way of life until the first half of the century, do indicate that the anxiety was to preserve not a more moral code, but also - and more so - the yogic and spiritual institutions which were a part and parcel of the Parsi life.

The whole of the Parsi code can be expressed by the following seven Rules : -

1. A Parsi shall during all the moments of his life, put on the specially designed garment - the Sudreh and girdle - Kushti, and unwind and wind the Kushti at specified times and in the specified manner.

2. A Parsi shall recite and chant the specially composed Manthra - prayers, in the specified manner and at the specified time. Khurshed and Meher Niyash are to be recited at least once a day.

3. A Parsi shall present himself before the specially consecrated Fire in an Atash Beheram or Atash-Adran and recite Atash-Niyaish.

4. A Parsi shall adopt Meher-Patet at all moments of life; Meher means: to stick to the truth and justice in all dealings with humanity and mother nature. Patet implies constant struggle with the evil embedded within man; if he falls, he has to repent, and resolve to be watchful last he falls again.

5. When a Parsi dies, his body is to be taken to a specially designed and constructed place called Dokhma.

6. The living has to get performed Yasna - ceremonies to facilitate the onward journey of the Ruvan who has left the earth.

7. A Parsi has to preserve his racial gene and not allow it to be mixed up by marriage outside the fold.

This is the full package of Parsi life. Each of the seven rules is inseparable from the rest. All the seven are to be preserved and that craving brought our fore-fathers to this Holy Land of Yogis - India.

For 12 long centuries, we preserved our religious institutions and way of life, with tenacity, and Nature did reward us. We thrived and prospered; we were looked upon as apostles of honesty, truthfulness and character. Our dealings with people surrounding us was exemplary. We served them with all earnestness. If we prospered, the fruits of our prosperity were laid out before all country-men. Our charities were predominantly cosmopolitan. And the community had no beggar and no prostitute. All our successes and services emanated from our spiritual strength and energy, and that energy was being constantly and continuously generated within us by our religious practices and institutions. The conduct in Rule No.4 above was the result of the adherence to the other six Rules. And those who dealt with us were so overwhelmed by our natural goodness to all, that nobody every raised a question; why we do not allow non-Parsis to enter our Fire-temple or why we do not marry outside the fold. "Let them do whatever they like as regards their own community and Religion, they are so helpful and so good and so truthful and so charitable and so generous to everybody; why should we disturb them and question them about their small exclusiveness in the matters of their community and Religion?" That was the way in which all non-Parsis treated us.

Alas! All that is now to be stated in that past tense. All the seven pillars on which the grand edifice of the Parsi life stood have been shaken - and shaken frightfully and we are on the way towards our own extinction. And the blame lies at our own door. Many Parsis have discarded Sudreh Kushti; they don't know what their Manthra-prayers are; not many of them are keen about their Fire-temples; some of them criticize Dokhma and Yasna; the tide of mixed marriages has surrounded us; and we have beggars and criminal and the unchaste, in plenty. The present generation of non-Parsis has no idea of our recent past; they consider us as a

community *of* crackpots!

Let me state the theme *of* this article right here; Ilm-e-Khshnoom is the only white ray *of* hope in these clouds *of* despair. Please do not brush aside this statement; I propose to elaborate it and to convince you about its truth; my only appeal to you is to be objective and open-minded and not to be carried away by your past prejudices, most *of* which are based on nothing more than hearsay.

But to go back to the gloomy story *of* our degeneration, when and how did it set in ? The germs were first generated at the end *of* the last century. Two factors were their breeding ground. One was the onslaught of sciences and the other was the advent *of* Zoroastrian - studies in the West.

Physical sciences pretended to explain away the whole Universe. Every event and every phenomenon had a "natural" explanation, which did not require that curious creature, God. Earth? An accident and an explosion? Men? Life by 'natural' selection and survival *of* the fittest! Matter? A combination *of* storms and nothing more No need to introduce any mystical force; all forces are known and understood and therefore God and Religion are just superstitions, "unscientific and unscholarly!" All Religions were shaken to the foundation. "This infidel half century" - even Bernard Shaw shouted.

This poisonous wind blew over our Religion and added to it was the radio-active fall out *of* the Western studies. They reduced our scriptures to mere historical and geographical records. The verbal and grammatical translations drowned in them all the devotional and spiritual fervour *of* our holy scriptures. Our religious traditions and institutions were branded as superstitions. Our own 'scholars' and 'savants' fell victims to this further onslaught. The pillars *of* the Parsi life began having tremors.

From the muddy whirlpool where the degeneration germs were breeding, a monster suddenly drew its long neck. That was the notorious question *of* Juddin-marriage and marriage mix-ups. Some Parsis desired to marry non-Parsi ladies and brand them as Parsis. "What is wrong in that?" - it was asked. Nothing Wrong! Scriptures are history and geography; institutions are superstitions; and add to that some scholars reading in the Scriptures that Zoroastrian Religion preaches conversion!

This happened at the beginning *of* this century. The faithful in the Community resisted; but it was a difficult task. If physical sciences have discarded God and Western Studies have discarded our religious institutions, how can the Community sustain its faith in Sudreh Kusthi, and Manthra and Yasna and Holy Fire and Dokhmas and above all the preservation *of* the racial gene?

And yet the Community sustained its faith, and that was mainly because *of* the Parsi Theosophists and thereafter Ilm-e-Khshnoom.

Most *of* the Parsis are hazily aware *of* the existence *of* "something" called Ilm-e-Khshnoom. There is some miracle attributed to it, they think, where somebody had come into contact with some Holy 'Abed's or Zarathushtrian Saints; but it is something beyond us, too difficult to understand. The present day Parsi scholars nurtured in the Western studies have no strength and courage to look straight towards Khshnoom because *of* their ego or obstinacy or mental laziness or fear *of* unsettling their preconceived paradigms or even self-interest. Khshnoom can upset their apple cart, they inherently apprehend. But that is NOT the way towards the TRUTH.

Baheramshah Navroji Shroff brought the name Ilm-e-Khshnoom amongst the Parsis of India. He said that at his young age of about 18 years he was taken to a secret and secluded place in the Iranian mountains of Daemaavand where he stayed for about three and a half years (1875-78) approximately) amongst a small group of people leading a strict and highly spiritually oriented Zarathushtrian life. The leaders of the group were a few very highly advanced 'Abed's i.e. the holy saints, called 'Saheb-Dilan'. The mystical and esoteric knowledge contained in the Religion of Zarathushtra was imparted to a certain degree on Baheramshah by the Saints, after getting him passed through certain spiritual exercises. 'Ilm-e-Khshnoom' was the name, current amongst those Saints, for the Zarathushtrian Divine Knowledge.

For more than two decades Baheramshah did not reveal the miracle of his life to the Parsi public. Somewhere in the year 1905-06, he narrated it to a small assembly of young Parsi boys at Surat. The news about his extraordinary experience trickled in the Parsi community and after a most exerting persuasion of his disciple Manchershah Palonji Kekobad, he agreed, most reluctantly, to go to Bombay to propagate Ilm-e-Khshnoom, the mystic science of the Zarathushtrian Religion. It was difficult for the Parsis, nurtured in the 19th century materialism, to believe in the truth of his miracle. However, a band of sincere disciples made strenuous efforts to spread the knowledge brought by him from the amazing source. Ervad Phiroz Masani, an

eminent scholar of the Western studies, made the propagation of IIm-e-Khshnoom a mission for life. He published a magazine called "Frashogard" for about three decades. Dr. Faramroz Chiniwalla an ophthalmic surgeon by vocation but a saint in his daily life, was authorized by Baheramshah himself to write books on Khshnoom, and for more than half a century he wrote an amazingly tremendous amount on this genuine and divinely sent key to the Religion of Zarathushtra. He was very ably supported by his younger brother Jehangirji Chiniwalla Advocate, who not only spread IIm-e-Khshnoom from public platforms but published a weekly magazine "Parsi Avaz" for a period of 27 years (1947-1974) until his dying moment.

EVIDENCE OF 36 EMINENT WITNESSES

Was Batheramshah's miracle true? Did it really happen? Did he really know the mystical science? Was he not induced by a publicity craze or other selfish motives to fabricate the story? This humble writer does not intend to set out here the vast amount of materials and data which establish beyond any shadow of doubt that his miracle did happen; that he did provide an authentic and genuine key, and the only key, to the understanding of our Religion; that his presentation of the matters of Religion was bewilderingly beautiful in spite of the fact that his worldly education has not gone beyond the Gujarati fourth standard; that the scholars like Khurshedji Cama, Khodabux Poonegar, Sohrab Bulsara, Rustomji Dastoor (Bapaji) and several others were astounded at the meanings and interpretations of the Avesta, Pahalvi and Pazend words and expressions which Baheramshah revealed; that he was amazingly well versed not only on all the matters of Parsi Religion and Scriptures and the 'tarikats' of life, but had enormous knowledge of several other subjects like astrology, and eastern medical sciences; and that the mystical science and art of the Zarathushtrian Religion revealed by him has been duly, properly and truly written down by his saintly disciple Dr. Faramroz Chiniwalla in more than 30,000 pages of books and articles, large and small. The materials and data establishing all these truths are recorded at several places, the best of which is "Baheramshah Shroff Memorial Volume" published in 1930, three years after his death (which occurred on 7th July, 1927). That volume contains articles from the various personalities who had come in direct contact with Baheramshah, like - to mention a few solicitor, Jehangir Vimadalal; Advocate, Kharshedji Suntoke; Scholars, Khodabux Poonegar and Sohrab Bulsara; Doctor, Sola Hakim; the great Karachi figure, Jamshed Mehta; and several of the public and private disciples. Each of them has revealed one or the other facet of Baheramshah's mystical personality. To disbelieve in the miracle of his life and teaching is to reject the testimony of more than three dozens Parsis of high eminence and keen intellect.

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ILM-E-KHSHNOOM, THE MASTER KEY TO DECIPHER THE DAENA

Two years of this humble Parsi Pukar have proved to us to be the years of several pleasant and painful revelations. A pleasant one is that the intelligent Parsi youth have a craving to know about our Religion. The painful one is that their efforts to know result in utter disappointment, or their craving remains unsatiated.

Our Religion has an imposing name: Mazda-yasni Zarthustri Daena. It is the Parsi way of life. Parsis lived by it since millenniums. But to-day our youths and elders are just at a loss to understand what it is all about.

A thousand questions arise but not answered at all or answered in a slipshod way.

Why is the Avesta-Manthra the best form of prayer? What is in it ?

Why should there be 72 threads in Kushti and 9 stitches in Sudreh ? **Why is Sudreh-Kushti compulsory for a PARSI ?**

Why are vocational fires like potter's and baker's and distiller's are utilised while preparing the sacred Atash Beheram Fire? **Why even the fire from a burnt Hindu corpse?**

Are our rituals - Kriyakaam - just symbolic or do they really help the departed souls?

Why Dokhma ? And why 301 nails in its foundation?

Why "Boonak-pasbani" ? **Has the dictum of preservation of the racial gene any religious sanction?**

Is there any **religious or spiritual or mystical foundation to the moral code** said to have been prescribed in our Daena ?

And on and on the questions multiply. And no answers worth the name are forthcoming.

NO ANSWER FROM THE WESTERN STUDIES

There is a "study" of our Religion founded by European and other western scholars. There are lots of hard bound imposing books and volumes emanating from that western "study". We have Dastoor and scholars well versed in that "study". Yet, the answers to the basic questions like the aforesaid will not be found, howsoever deeply you delve into those decorative volumes; and a little cross questioning would reveal that the scholarly Dastoor too have no definite solid-based answers. You will find them hazy and confusing or evasive and escapist even at the intellectual level, leave aside **the spiritual, devotional or mystical level, which the western oriented studies are utterly devoid of.** Not only that, but those studies can well lead you to loss of faith or provide you with fine scholarly excuses to avoid the spiritual and moral tenets and observances of the Daena. (That phenomenon has already occurred in our community.)

There is however a golden ray of hope in the dark clouds of ignorance. That is ILM-e-Khshnoom.

From the last issue of this humble Parsi Pukar, we have initiated a series of articles under the title **"WHAT IS ILM-E-KHSHNOOM AND WHY?"**

The idea is to furnish such data and materials as will convince you that ILM-e-Khshnoom is the genuine key to decipher the numerous riddles of our Daena and its tenets, traditions, observances, practices and prayers.

Religion is a matter, not of just mental reasoning, but of faith. Faith, very simply put, is the belief in the mystical. Mystical means that major part of Nature which is beyond our experience and consciousness. Religion by itself is mysticism. (All prophets were profound mystics.) We are therefore required to adopt faith in our own Religion. But the river of faith has many channels, and which channel we should adopt to understand our own Religion is a decision we can think out from the facts known to us.

The question that faces us is: In the confusing state of our religious "Studies", **can we adopt ILM-e-**

Khshnoom as the key to understand our Daena ? We can surely apply our reasoning power to arrive at the answer. Like all other situations in life, **our decision will depend upon the existing facts of which we are or can be aware of. Are those facts compelling enough to accept Khshnoom?**

NINETY YEARS OLD!

The Khsnoom movement started in the first decade of this century and continues till to-day. **Its survival for nine long decades by itself should induce us at least to investigate and inquire.** During those nine decades large number of books on Khshnoom are published. Four magazines have come out: **'Frashogard' of Ervad Phiroze Masani; Parsi Avaz of Jehangir Chiniwalla, Dini Avaz and Parsi Pukar** of Cursett Patel and K. N. Dastoor. The first two were one-man shows of Masani and Chiniwalla and closed after their deaths. Frashogard had a life of about 33 years; Parsi Avaz, 27 years. The other two are read with relish in India as well as abroad. It is known that **Dr. Faramroze Chiniwalla, the doyne of IIm-e-Khshnoom, has written and published more than 30,000 pages of Khshnoom.** Some of his books were published even after his death on 6-8-62. They are being published till to-day.

In California, U.S.A., a journal of Khshnoom, the **"Mazdayasni Connection"** is published since last 16 years by Silloo and Phiroz Mehta. It has readers in U.S.A., Canada, Australia, U.K. and India. Mehtas have a non-profit organisation of the same name, ("Mazdayasni Connection") which publishes books on Khshnoom, conducts religious classes, seminars, functions, even camps and retreats. They have taken out a **video-cassette** (VHS-HI-FI stereo) bearing the title **"THE DAWN OF CONSCIOUSNESS"**, a two hour visual feast on the teachings tenets, traditions and practices of the Zarathushtrian Daena, mainly based on Khshnoom. **It has been officially taken in the National Library of U.S.A.** This year on 7-7-1997 Mazdayasni Connection has published a colourful book **"Faridoon Conquers Zohak"**, based on the story of "Zohak and Faridoon" published in the Children's Corner of this humble Parsi Pukar. The book carries picture transformations of eight excellent paintings by **Dr. Homai Kasad**, a brilliant and unassuming neuro physician of San Francisco (originally from Navsari), the graphic Arts, prepress and cover design being done by **Firoze (Phil) Dinshah Avari** of California. (Sorry, the book is not available in India.)

Is this not a magnificent performance spread over 9 long decades?

"PONDER" - WALLA'S DONT PONDER!

That by itself should induce you to look at IIm-e-Khshnoom. It is not some mumbo jumbo of a few fanatic fools, as some high-brow professors and some Iranian tour-masters try to depict, without reading a single word of the 50,000 pages long Khshnoomic writings. Those who say ponder and arrive at truth, themselves willfully refuse to ponder and deliberately close their eyes towards the Truth of IIm-e-Kshnoom. But not you, my dear inquiring reader, who endeavour to know the Truth.

The series **"What is IIm-e-Khshnoom and Why?"** is meant to provide materials to enable you to arrive at the Truth. Once the reason compels you to accept Khshnoom, you will then travel in the divine unseen realms of our Daena with infinite throbs of devotion and bliss-Ushta- in your good heart. May you do so soon and trek the beautiful mountains of the Zarathoshti Daena, ultimately leading to "Ushi-daren", the peak of divine consciousness! Amen !!

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WHAT IS ILM-E-KHSHNOOM, AND WHY ?

TESTIMONIES ON THE TRUTH OF BAHERAMSHAH SHROFF'S SOJOURN WITH ZARATHUSHTRIAN 'ABED'S

First witness: Khurshedji Suntoke, an Eminent Lawyer.

(Please read the Editorial on page 1 before this.)

by N. Khurshedji

Baheramshah Navroji Shroff of Surat averred somewhere in 1905-6 that his destiny had led him into contact with a group of people living in certain secret region of the mount Daemavend in Iran. They lived a saintly and highly spiritually oriented life in accordance with the strict code and rules prescribed in the Daena of Zarathushtra. Baheramshah had lived with them for about three and a half years from 1875, when he was 18 years of age. They had amongst them highly advanced saints called "Saheb-e-Delan," led by their Chief, "Sraoshaverez." This word denotes a saintly designation of a very high order and is mentioned as the highest of the eight grades of Mobeds in the Avesta Prayer, Ujiran Gah. During his sojourn, Baheramshah was imparted with the esoteric knowledge of, and certain degree of spiritual practice in, the Daena. **He did not reveal his experience for more than two decades.** When he was made to reveal it, he did convey a little of his knowledge amongst the Parsis of Surat and later in Bombay. That "little" (as he put it) was so enormous that his disciples had to write thousands of pages to present it to the community. (Please see page 1). He himself gave lectures and conducted classes. He was found to be very very cautious in imparting the spiritual chapters of the Daena. Several books were published during his time and after him. This esoteric and mystical knowledge is known as Ilm-e-Khshnoom, a term he was taught by his Masters in Daemavand.

It is obvious that if he had that miracle in his life, the knowledge flowing from him should be authentic and genuine. But if we are to accept it or adopt it, **we must be reasonably satisfied about the truth of his story.** Humans are odd creatures. A craze for self-publicity can lead them to spin many a yarn. "I am somebody and people should honour me," is the devil's creation ever present in the human mind. Was not Baheramshah a product of that work-shop? "Give me reasons to believe that the miracle had occurred and that the knowledge, Ilm-e-Khshnoom, is authentic and genuine," you must say.

First, we must clear our way out of the argument that the place in the Daemavend where Baheramshah was taken is not accessible to all people. It is in a secret place hidden not only by physical means but also by spiritual means. Not all people can see it, even if they are passing by. Can such an unseen place exist?

Now, the humans are aware from the times immemorial that it is not true to say that a thing can be accepted as existing, only if we are able to see it. **There are numerous unseen things, events and existences. God exists in our hearts; the heart surgeon does not see it. We have a soul which detaches from our body at death; nobody sees it. Physicists say electron exists in every atom; no body has seen it.** There can be, and there is indirect evidence for many things unseen and unknown by normal means. There is a marathon book of 666 pages "**Encyclopedia of Mystical & Paranormal Experience**" by Rosemary Ellen Guiley (Grange, London, 1991) containing material to show the existence of many unseen things, events and experiences. We cannot therefore dismiss Baheramshah's experience as untrue only because the place was inaccessible by all normal human means.

Then the question arises: what is the evidence for the truth of his claim? The evidence can be external as well as internal. External can be the testimony of those who met him, sat with him, talked to him, learnt from him, saw him at close quarters. Internal can be the nature and content of the knowledge, which, he said was authentic and genuine knowledge of and relating to Daena.

Let us first tackle the external evidence. **Baheramsha Shroff Memorial Volume (Frasho-Gard-Nos. 17 and 18 - 1930)** contains articles and references by more than 36 persons, some eminent, some learned, some scholastic, some common, some Athornans, some personal disciples, some observers from a distance. (This book came out within 3 years of his death (7-7-1927). One under-current flows in all: every witness was amazed at the tremendous knowledge on Daena, its tenets institutions and traditions and its holy scriptures,

this simple man displayed. Let us call the first witness, an eminent lawyer of his time. Law is an intellectual profession. Propositions are advanced, evidence presented, analysed and argued, and then the conclusion arrived at. The witness here is **Mr. Khurshedji Kawasji Suntoke, an advocate of very vast and powerful practice in the Small Causes Court**, a legal giant of his time - twenties and thirties. Any complicated case in that court, and Khurshedji Suntoke was seen for one of the parties, presenting and arguing with intense logic, reasoning and power. Let us see what he has to say about Bahramshah's miracle. His article is on page 66 of the Memorial Volume, the only article in English, with the title: **"In Memoriam: Mr. Bahramshah Naoroji Shroff"**: -

"Mr. Bahramshah claimed to have learnt the esoteric side of Zarathustrianism from Sroshi-Varez Murzban, Head of the Saheb Dilan Clan, which still leads a secluded life away from cities and even villages, right in the recesses of the Demavand Mountain, by a sojourn amongst them for a period of approximately four years. **His claim must be a true one, for it was with very great difficulty, and after considerable pressure, that he agreed to mention that fact of his sojourn, and to speak in public about what he learnt there, and he certainly did not seek to satisfy any craving for popular favour nor any desire to be in the lime-light, for he shunned and avoided both, and resisted for a long time attempts to drag him into public notice.**

"Another proof of the truth of his claim is furnished by the fact that his education, when he left his beloved city Surat, as a young boy in adverse and unfortunate circumstances had not proceeded beyond Gujarati Fourth Standard, and the question naturally arises, **where could he have learnt the technical Avesta, Pehlavi and pure Persian terms relating to the esoteric side of Zarathustrian theology and philosophy, in the use of which he was so fluent and proficient.** This humble writer in spite of the gift of strong memory has not been able to master even two or three of them. Mr. Shroff must have not only heard these terms, but **he seems to have completely stored them in his mind, and assimilated them, for it had become an inseparable part of his mental equipment."**

Mr. Suntoke Advocate's reasoning has two main limbs: -

1. The chief motive a person can have in fabricating a story is self publicity and booster of his personal pride and ego. Mr. Suntoke observed that not only none was present in Bahramshah, but he actually discarded publicity. He did not reveal his miracle for more than two decades. After he revealed it, the attempts to bring him from Surat to Bombay was stiffly resisted by him, and required intense persuasions from his friends - (particularly Mr. Manchershah Kekobad.)

2. How can a person having not gone beyond Gujarati fourth standard, be so fluent and proficient in Avesta, Pahlavi and Persian technical and esoteric terms of the Daena? It seemed that those terms and words had been fully assimilated in his mind as its inseparable part. What Mr. Suntoke intends to convey is that Bahramshah had acquired the knowledge not by the ordinary methods of teaching but by special mystical method - from heart of the master to the heart of the disciple.

These are the materials, which furnish the external evidence for the truth of Bahramshahji's miracle.

Our next witness is going to be **Jehangirji J. Vimadalal Solicitor.**

Jehangirji Vimadalal was an eminent solicitor. (He was the uncle of the late Justice Jal Vimadalal, who was also the trustee of the Bombay Parsi Punchayat). A first class orator and earnest student of mysticism - particularly Theosophy - Jehangirji was the doyen of orthodoxy and a powerful public figure who worked incessantly for upholding the Parsi traditional way of life. Those were the days when the western wind of materialism and Godlessness had struck the shores of India and enwrapped the Parsi community, resulting in a class of escapists who called themselves "reformists". They were in reality the deformists of all that constituted the Parsi life since centuries. They propagated to discard Sudreh Kushti, Atesh-Kadeh's, Manthra Prayers, Kriyakam, Dokhma and openly called for conversion and encouraged mixed marriages. In the last decade of the 19th century and the first of the 20th, Theosophy, the branch of mysticism and esoteric science founded by Mme. Blavatsky through the inspiration of certain spiritual Tibetan Masters, was the only weapon to fight against the 'reformist' winds. Jehangirji with his natural inclination for the occult and mystic sciences, raised many a brave and successful campaigns against the onslaught on our Faith and our spiritual Institutions, practices and traditions, drawing materials and arguments from Theosophy.

When Baheramshah Shroff arrived on the scene, Jehangiri Vimadalal could see the inherent worth and strength of Ilm-e-Khshnoom to offer materials and data from the Parsi Scriptures, in support of all the limbs of Parsi life and Religion. He was in contact with Baheramshah and his disciples. He could with his eyes of a keen lawyer and a lover of mysticism, see that Baheramshah was an amazing person, who had tremendous knowledge of the mystical side of the Zarthoshti Din and who, though not "educated" in the worldly sense, could speak for hours on the most difficult matters relating to the Din, without any notes, as if the materials he propounded were embedded in his mind in some miraculous way. Let us now hear what Jehangir Vimadalal says about Baheramshah, his amazingly deep knowledge and astounding methods of presentation.

(Parsi Pukar JUNE 1997 Vol. 2; No. 12)

What Is Ilm-e-Khshnoom, and Why?

"Baheramshah Shroff, a Shining Star In the Study of Zarthoshti Din" - Jehangirji Vimadalal.

- By N. Khurshedji

Jehangirji Jamshedji Vimadalal, M.A., LL.B., Solicitor, was an erudite student of Eastern Mysticism and Theosophy, an excellent orator, and a life long fighter against the "reformists" (alleged to be) of religion. The Nobel Laureate Rabindranath Tagore was so much impressed by Jehangirji's oratory that he suggested that Jehangirji should join politics and the then freedom movement. He politely refused; he wanted more to serve his community than the nation. (A wise decision, seeing the plight of India after half a century, from Raj not to Swaraj but Goondaraj.) He was so much impressed by Baheramshah Shroff's miraculous knowledge of the Din that he remained in constant touch with Ilm-e-Khshnoom, asked numerous questions to Baheramshahji, and seriously tried to gain the mystical knowledge from him. He made earnest suggestions to Baheramshahji to translate the extant holy Scriptures, for which he would provide two scholars trained in the Western philology and even funds and other paraphernalia. Baheramshahji smilingly refused, stating that all scriptures would be surely translated Khshnoomically in the near future. This prophecy did come true as his first disciple, Dr. Faramroze Chiniwalla, did so translate all scriptures. (And I would here assert - though in advance of this true story of Ilm-e-Khshnoom - that what you will get in Dr. Faramroz's translation, you will never get anywhere else.)

Jehangirji Vimadalal himself founded the - Ilm-e-Khshnoom Felavnari Committee - the Committee for Propagating Ilm-e-Khshnoom, and was its first secretary. That Committee still exists and publishes the unpublished translations and Taavil (the esoteric and mystical content) of Avesta Scriptures rendered by Dr. Faramroze Chiniwalla, after his death. His Gatha-Yasna Ha "31; Spentomad, Vohukhshathra and Vahishtoishtha Gathas; Tir, Jamyad, and Meher Yashtas are so published posthumously by that Committee.

Now let us hear him - our second witness Jehangirji Vimadalal on Ilm-e-Khshnoom. The following is the translation of the extracts from his Gujarati Article published in Baheramshah Shroff Memorial Volume - (Frashogard Vol. 17-18-1930) page 240, under the title:

The Late Baheramshah Navroji Shroff. His Precious Legacy of the Religious knowledge to the Parsi Community.

"Many a wonderful events occur in the world. In the present time, coming out of the Late Baheramshah Navroji Shroff with the knowledge of our lofty Religion was an amazing event. A Jarthoshti of simple appearance and dress - who, setting aside the knowledge of Avesta, Pahalvi or Persian had negligible knowledge of English or Gujarati and who had taken very little school education - could stand on a public platform, and without the aid of any notes or writing and without any faltering, present in a smooth effortless way, the mystical philosophy of the Zarathushtrian Religion, the mystical effects of the Zarthoshti 'Kriya's (rituals), different stages of 'Ashoi' (spiritual and divine Purity), various kinds of 'Atesh's, varied kinds of druji (impurities and evil forces), the unseen effects of the Manthra - Prayers - this verily was a noteworthy and astounding event in the present day history of the Zarthoshti Din; it was like the coming out of a shining star in the field of the study of the Zarthoshti Religion."

Please remember! These words are from the pen of not an ordinary person. Jehangirji Vimadalal was so much loved by the faithful Parsis that when he died, the Mobeds and Dastur's decided to pronounce his name in all Afringan and Jashan ceremonies. "Osta Jehangir, Ervad Jamshed" is spoken in these ceremonies even to day.

Look at his above words. Baheramshahji was a SHINING STAR in the field of Zarathushti study. His performance on public platforms were astounding: no notes, no faltering, incessant flow of technical words and their explanations, a smooth current of mystical knowledge! And the man had not gone beyond 4th standard in Gujarati i.e. he had left school seven years before matriculation!

WAS IT ZARTHOSHTI?

Jehangirji then proceeds in his article to deal with the question: Was he speaking the Zarathusti Din or something else?

"The fact that Beheramshah had a mystical philosophy **relating to Zarthoshti Religion**, cannot be denied by his strongest opponent. It is another matter from where did he get that knowledge which he put forward through his lectures and classes, but there is no doubt that he had such deep religious knowledge as was never known before and **he could present it point by point in the style of a real learned man**. The fact that a spring *of* the mystical knowledge **of the Zarthoshti Din** with all its special technical terms was flowing from the mouth of an uneducated and if I say, without the least intention of being impolite, an illiterate and ignorant gentleman, **cannot be denied by anybody who is in the proper control of his senses**. Those who have any smallest doubt on this will be forthwith convinced if they just throw a rapid flying glance on the published books *of* the teachings imparted by him."

Again I assert, that is Jehangir Vimadalal speaking, a Parsi whose eminence and prominence prompted the Parsi Community to take out a bulky "Memorial Volume", containing, inter alia, an account *of* his life, work, services and achievements.

Two points are emphatically made out by Jehangirji. Baheramshah was not 'educated'. In the worldly sense, he can be said to be illiterate. But that **adds to the miracle** of his brilliant presentation of the mystical knowledge *of* the Din. How can an "illiterate" man talk like a highly learned man on a subject which calls for not only keen intelligence but a wealth *of* esoteric occult and mystical knowledge? How? Think: How? Jehangirji elaborates the argument further:

NO REASON TO DISBELIEVE

"It is evident that it is extremely hard and difficult even for a well educated person, in the absence *of* a natural inclination, to understand the secret doctrines *of* religion and then to propagate them in public. Only one, who has a natural liking for the secret occult knowledge, can comprehend and explain such matters. *Of* course, if a person with an educated brain has such natural liking, he will be able to explain such matters in a point to point fashion and in a good shape. But here was a simple Jarthoshti who had no luck with any education - and who in the beginning was using the (Gujerati) word Vanpasti instead *of* Vanaspati in his lectures - went on explaining a deep philosophy with its special technical terms in a point to point unfolding style, without any notes or points, like a smooth flow *of* water. **We have (therefore) no reason to disbelieve the explanation which is received through his friends, for this amazing performance**. The 'Sahebs', who are advanced on the levels of Ashoi, can implant the secret knowledge through certain methods, on the mind *of* others and impart knowledge on them and be helpful to them from the spiritual realms. This fact is not beyond experience. Today, no book is known from which Baheramshah might have attained such knowledge; and even if we believe such an entirely improbable story that he had come across such a book, it is not possible for us to believe that a man like him can read and comprehend such difficult secret matters from such a book and explain them clearly and coherently to others. **Therefore, we have justifiable reason to believe that he must have come in contact with some Saints of the mystical knowledge and was able to perform this feat as a result of their authoritative help.**"

The solicitor in Jehangirji, like the Advocate in Khurshedji Suntok, had no hesitation to assert that performances of Baheramshahji by themselves presented sufficient evidence to believe in and accept the miracle of his life, namely that he had come in contact with the 'Saheb - Delan Saheb's and was actually and physically taken in their secret and sacred orbital place in the Mount Demavand, where he stayed for more than 3 years (1875-1878).

BUT HE DID NOT KNOW GRAMMAR.....

Surely, some people, particularly the high brow Westernised scholars and philologists and the reformist-cum-deformists, must have tried to scorn and scoff at Baheramshahji's miracle. Several arguments were tried to be advanced against it. One of them was that how could he talk of religion without studying the grammar, philology and etymology, which had been born in the mighty west, through the French, German and English scholars? The argument was to the effect that nobody who is not versed in these Western studies could at all talk of the "Zoroastrian" religion, as they named it. This was a ridiculous argument to be raised in this country

- Hindustan - which has an array of illiterate and ungrammatical Saints like Kabir and Gnyaneshwar and Tukaram and Narsinh Bhagat and Ramkrishna Paramhansa. But those were the days when those Parsi high brows were just lured and carried away by the so called "scientific" and "critical" studies of the West. (Even today we find some philological Dastoor so entrapped!) To them, Jehangirji Vimadalal had a powerful reply: -

"The mystical side of Religion is very vast. Whilst the material sciences make their observations on the laws of matter on the earth, **the realm of Religion include in it the "minoi" (spiritual, divine) matters and minoi existences, and also their relationship with men.** Unfortunately, some philologists want to believe and make others believe that those who had not studied Avesta and Paharvi on the basis of grammar and philology had no right to speak on our Religions; and they also claim that to have knowledge of the languages confers on them alone the privilege of knowing and explaining the Religion. These belief and claim are wrong. **Grammar and philology is not religion. It is absolutely ridiculous to say that to know to do translations is equivalent to knowing religion; and it is far away from truth to say that one who does not know how to do translations cannot understand religion.** The Late Baheramshah Shroff's own example is present before us. The key to understand religion does not lie in grammar **but it lies in understanding the 'tavil' i.e. the inner esoteric mysteries: and the secret of religion cannot be really understood without the real religious temperament, the purity of the heart, the reward of prayer and a study with humility.** In this direction Theosophical Society has done good work for the Jarthoshti Religion and the Late Baheramshah has given a big support to that work. Of course, not in every matter Theosophy and Ilm-e-Khshnoom can be one. But he has worked in a very beneficial direction and that work has proved very welcome to the community and will surely be appreciated in future."

So, here goes! Grammar and philology are not the key to understand the Zarthoshti Din, or for that matter, any Religion. And as we will see later on, Baheramshahji gave such meanings to Avesta words and passages that the most learned in philology were astounded - like Khurshedji Kama, Khodabux Poonegar, Sohrab Bulsara, Rustomji Dastoor Meherjirana (Bapaji). We will call these scholars in evidence - through written records of course.

(Parsi Pukar JULY 1997 Vol. 3; No. 1)

WHAT IS ILM-E-KHSHNOOM AND WHY?

Jehangirji Vimadalal Gives a List of the Zarathushtrian Topics Explained by Baheramshah Shroff.

Manchershah Kekobad Narrates How Baheramshah Broke His 25 Years Long Silence.

by N. Khurshedji

We are reading the testimony of Jehangirji Vimadalal on the late Baheramshah Shroff. In the passages translated in the last Issue of Parsi Pukar, Jehangirji has expressed profound wonder at the ability of Baheramshah to present the intricate matters of Zarthoshti Din from public platform in a smooth uninterrupted flow without any notes. It was doubly astounding that he could do so in spite of his not going beyond the Gujarati 4th standard! Jehangirji also stated that it was ridiculous to contend that only a grammarian or translator could know and propound Religion. What was required was the real religious temperament, an affinity for 'Tavil' i.e. the inner esoteric mysteries, the purity of the heart and above all a study with humility.

In his said article in the Baheramshah Shroff Memorial Volume (pages 240 to 246), Jehangirji Vimadalal has provided a list of the various subject matters of Zarthoshti Din, which Baheramsha had imparted. He wrote:

"Various stages of the 'minoi' (divine, spiritual, unseen) world, how does the Divine Energy flows down step by step through such stages; which minoi existences are working there and what are their special functions, what is the explanation of the different elements in the constitution of man, how do the lofty Zarthoshti 'Kriya's (rituals) performed after death become helpful to the departed Ruvan (soul), how is the power of the Minoi Existences and Energies brought down on the earth through our 'Kriya's like Yazashney, Jashan etc., what are the latent Energies hidden in water, fire etc., what is the effect of the Manthravani (chanting of Manthra prayers) in the unseen world, how has the Ruvan (soul) of man to evolve towards salvation through Ashoi (purity) - the knowledge of all these and many other matters gained from Baheramshah, is, **without doubt, extremely beneficial to a student of Religion, who is ardently eager to know about the mysteries of nature and that knowledge must be preserved by the Community as a precious legacy.** The zeal and labour displayed by his personal friends to preserve the knowledge is really commendable."

Jehangirji Vimadalal has in his article referred to several other subjects like different stages of Ashoi, different kinds of Atesh, various 'druji's, rebirth, 'tanasakh', 'karma' or 'keshash', 'khaetvadath', 'tarikah' and other topics presented by Baheramshah.

Jehangirji finishes his 7 page article by following words: -

"In the end, I finish this article with these thoughts that the LATE BAHERAMSHAH HAD A MYSTICAL PHILOSOPHY RELATING TO THE ZARTHOSHTI DHARMA. HE POSSESSED THE BEST KNOWLEDGE, ABOUT THE 'TARIKAT'S OF OUR DIN, THE RITUALS AND CEREMONIES AND OTHER MYSTICAL MATTERS, and although he did not reveal all the knowledge he had, he had left after him a PRECIOUS TREASURE FOR THE ZARTHOSHTI FAITHFUL, from which the future generations will get tremendous and extremely useful knowledge, NOT AVAILABLE THROUGH ANY OTHER SOURCE. The service thus rendered by the late Baheramshah to our holy Dharma is very precious, and for that we should utter thousands of praises on his Rooh. By publishing the teachings obtained through him, in simple easy language, it will be possible to convey the knowledge imparted by him to every Jarthoshti; and thereby its usefulness will be really enhanced and his immortal memory will be preserved.

May the almighty Khoda bestow on his Ruvan the best bliss and may the Khodai (Godly) Light shine on him and may he live in peace! Amin."

That is Jehangirji Vimadalal, brilliant Solicitor, powerful speaker, ardent orthodox, lover of the occult, and erudite savant of Jarthoshti Din, testifying on the miracle and knowledge of Baheramshah Navroji Shroff and showering glowing tributes to his knowledge of Zarthoshti Din.

Jehangirji had presided at several lectures of Baheramshah as he himself has stated in his above article. He had the benefit of observing Baheramshah at close quarters. He had drunk from the spring of ILM-e-

khshnoom, the mystical knowledge of Zarthoshti Din revived and revealed by Baheramshah, and although he had drunk deep, he remained thirsty. He states more than once in his article that Baheramshah did not reveal all the knowledge he had.

Jehangirji had several concrete suggestions for propagation of IIm-e-khshnoom, even during the life time of Baheramshah. One of them was that the technical terms occurring in Khshnoom must be elaborated and simplified. Whenever he presided at Baheramshah's lectures, he successfully tried to explain the meanings of the technical terms from the presidential chair. He also advised some followers of Khshnoom not to be carried away too much by certain very sophisticated 'Tarikat's, which were meant only for Abeds (Saints), but to give equal, if not more, importance to the moral life. After the death of Baheramshah, Jehangirji Vimadalal formed a "Committee for propagating Jarthoshti IIm-e-khshnoom", of which he was the first Secretary.

Had this been a presentation in Court, I would have closed my case, just relying on these two witnesses: **Khurshedji Suntoke, Advocate** and **J. Vimadalal Solicitor**. Both are weighty and sincere witnesses and their testimony rings with truth. But the absorption coefficient of many Parsis and their capacity to face the truth is low. I shall, therefore, take you further in the recorded evidence proving the miracle of Baheramshah Shroff and IIm-e-khshnoom. The whole of this true story has miracles all the way and a most interesting reading is assured to my dear readers.

THE FIRST DISCIPLE

The next witness is **Manchershah Pallonji Kekobad**, a colourful character, who was responsible firstly, to find out Baheramshah, and secondly, to persuade him to go to Mumbai for propagating IIm-e-khshnoom. Before we delve into his written testimony, it is necessary to have a little biographical background of Baheramshah.

Baheramshah Navroji Shroff was born at Surat on 3rd August, 1858 and died on 7th July, 1927. As a boy he was like a written-off child. He stammered while speaking. In school, he was not doing much good. To add to all this, he had a bad temper. Somewhere in his 17th year he had a big temperamental quarrel with his widowed mother and in a feat of anger, he went to the Surat Railway Station and entered a train going North. He changed trains, God knows how many times. At last he arrived at Peshawar of the then North West Frontier Province, where his uncle was residing. During his stay at Peshawar, he came in contact with a small caravan of Zarthoshti Abeds (Saints) who expressed their desire to carry Baheram with them to their secret abode. After some resistance from uncle, which was later withdrawn, Baheram went with the Abeds and stayed in their secret orbited place for about 3 years - 1875 to 1878.

The true story of Baheramshah's reaching the abode of Abeds in the Demavand mountain of Iran, is full of miracles, big and small. The questions: Why was he carried, how was he carried and what did he do there, have answers, which are extraordinary and defying common sense. Some of the events bordered on the mysterious, some were deeply mysterious. But I do not propose at this stage to narrate them, as at present we are having an intellectual inquiry into the reported miracle of his life from the recorded facts and testimony of independent witnesses. If your curiosity has already bounced, read "**A Mazdanan Mystic**" by **Nanabhoy F. Mama**" **Advocate** (another lawyer), published in 1944, and **reprinted by Dini Avaz Committee in the present year**.

Baheramshah came out of the holy place of Zarthoshti 'Abed's in 1878, traveled all over India, and then settled in Surat. **From 1878 to 1905, he did not reveal his experience to anybody**. He was no longer that stammering, bad tempered, weak-at-school boy. His stammering was gone; he had an imposing beard; his eyes were shining with some mysterious light but with a streak of humour. He often used to sit in the shop of a Bohri book seller, who was his friend and who had an inkling that this 'bavaji' was much deeper than he seemed. Some curious looking people were coming to see him, say a Muslim Fakir or an orthodox looking Brahmin, and talked intently but whisperingly with him. Again, this period of his life at Surat has some extraordinary incidents, which are recorded by his prominent disciple Jehangir Chiniwalla Advocate in a long series of Gujarati articles titled "IIm-e-khshnoom ni Maktab ni Tavarikh" published in his renowned Weekly Parsi Avaz.

Going back to our third witness Manchershah Palonji Kekobad, he describes in his article in the Memorial Volume (pages 247 to 254), how Baheramshah **after a silence of more than 25 years** revealed his experience before a small assembly of the Parsi young and old in Surat. This was in 1905. Let us hear him: -

"The Parsi Youth do not get the knowledge of our holy Religion, and therefore either they are tilted to Christian Religion or they become atheists. This humble writer was observing this deplorable state of affairs since several years. At last, this writer formed a 'Bazam' (an assembly) with the aim of imparting Religious education. There, every Sunday lectures were delivered, discussions were held and practical lessons relating to the Din were also given. Some old men also participated. The work of the Bazam went on successfully..... **From the beginning I had a feeling that there was a guiding hand of some holy unknown Sahebs on the Bazam. How I got this intuition, I am unable to say..... One day as the Bazam was carrying on its proceedings, Baheramshah arrived there.** As was our custom to give respect to the elders, we welcomed him and offered a seat. That day a young boy gave a short talk on Atesh. After the talk, Baheramshah asked the boys in a casual tone, **"Do you know anything about Atesh-e-Berezisavangh? Have you any idea about Atash-e-Vohu Friyan? Have you heard about Atash-e-Dara, Ader Froba, Ader Gushaspa?"** We were all stunned and requested him, "We shall be thankful if you Saheb give a discourse about this." **He then indicated some very elementary outline on 16 kinds of Fire.** We could surely reckon that this newly arrived Saheb was having some secret treasure. Although the next day was Monday, we requested him to continue the same subject. His talk had several Persian and Arabic words. The subject was entirely new and the treatment was also new. So, we requested him to speak on the same subject again and again. After four-five times, we could grasp something like two Annas in a Rupee. Accordingly, he used to come to the Bazam day by day and Ilm-e-khshnoom started to be propagated amongst the youth. About three years rolled by. **This humble writer was getting a continuous thought that he should be taken to Mumbai, and Ilm-e-khshnoom should be publicized. Again, the help of the holy unknown Sahebs (Gebi Sahebs) arrived."**

(Parsi Pukar AUGUST 1997 Vol. 3; No. 2)

WHAT IS ILM-E-KHSHNOOM AND WHY?

The Inspirational Experiences of Manchershah Kekobad - One of the First Disciples of Baheramshah Shroff

by N. Khurshedji

The words of Manchershah Kekobad, quoted in the last issue of Parsi Pukar, had several remarkable features. Firstly, he pointed out that due to the lack of knowledge of our own Religion, the Parsi youth were becoming Christians. Why this lack of knowledge, we may ask. The answer is obvious: the Western studies were and are far away from any spiritual, mystical and devotional aspects of our Din. They are confined to dry philological and quasi-historical guess works, a barren desert without the slightest sprinkle of Ushta. In Manchershah's times, the Parsi youth turned to Christianity; today they are becoming thoroughly lethargic, if not atheists.

My readers will be surprised to know that this very Manchershah had once decided to become Christian, along with his simple minded wife, who had, on the appointed day of conversion, cooked "Sagan nu-Dhan-Dar"! However Manchershah had changed his mind a day before, and they did eat Dhan-Dar, not as Christians but Parsis. The reason for this, again, flow from the mystical. He had an extraordinary personal experience. He was informed from a mystical source that he must wait for his spiritual master, who would be a Parsi.

In his, words quoted in the last Issue, he states that he had an inner feeling that the Bazam initiated by him for the religious education to the Parsi youth, had some guiding hand on it. How he got this intuition, he was unable to say; but his words indicate that it was not a mere feeling but a message from some unknown divine forces or 'Saheb's, some holy Abed's or Saints.

When Baheramshah Shroff entered the Bazam and talked on Atesh, Manchershah wondered whether this was the Parsi master he was told about. His article impliedly, but surely, reflects his conviction that Baheramshah was in fact that predicted master.

Another remarkable feature of Manchershah's words is that Baheramshah attended the Bazam for three years, and all along Manchershah had a feeling that Baheramshah must be taken to Mumbai, and that after a time, circumstances cropped up which opened the way for Baheramshah to be taken to Mumbai. This was again due to the help from the unknown mystical Abeds, says Manchershah. Here he does not make a guess; he makes a positive statement: "Again, the help of the holy unknown Abeds (Gebi Sahebo) arrived."

How is it that such erudite teacher and grammarian of the English language having authored a book on English grammar, and an intellectual savant, is talking about unknown, holy, mystical ("gebi") Sahebs ? A striking personality, was this Manchershah Pallonji Kekobad. Even his day to day spoken English often sounded like gems from literature flowing from a sonorous voice. Such a "rational" man talking about mystical personalities!! But there is no teacher better than one's own personal experience. It is not rational to discard one's own experience in the name of rationality. And an intellect, which does not understand its own obvious limitations and does not thereby lead itself to Faith is irrational; there is something wrong, something fallacious, in its thinking and reasoning; it is not in search of truth; it is entangled in its own ego. But not this searching Parsi, Manchershah Kekobad. The mystical help had arrived, he declared. He himself refers to the 'rationality' of his pointers towards the "gebi Sahebs." Let us continue his quotation from where we left it in the last issue.

"Mr. Kekhashru Barojorji Choksey, a well known citizen of Mumbai and now a zealous student of Ilm-e-Khshnoom came to Surat one of those days, and told me about a scheme devised by him. The scheme was that a class be opened in Mumbai, wherein young and enthusiastic Athornans (practicing priests) might be given education in English, Persian etc. and imparted good knowledge of our Religion, so that the Parsi priests, as a class, might come out of its den of ignorance. He was prepared to provide scholarships to them. **But the big question was what kind of religious education should be imparted? Mr. Choksey felt that the knowledge imparted by the modern method, through the rationalistic lines, was extremely dry and lifeless.** Those who were of the old orthodox views were thoroughly useless, being absolutely stagnant. He told me about this difficulty and asked "Can you find me some religious teacher who can impart the genuine knowledge as I would like to be taught to the

Athornan's of my class ?" I thereupon told him something about Baheramshah. As was usual with Mr. Choksey, he took me along with himself to visit Baheramshah on the same day. During the visit he was convinced that here was the very person fit for imparting education in his class. He there and then informed Baheramshah about his scheme and requested him to accept the position of the religious teacher of his class.

"UNEXPECTED OBSTACLE:

Baharemshah refused. Mr. Choksey pleaded and entreated. **But Baheramshah stuck to one point that presently there was no "Mataa" (i.e. no proper and suitable time). The Zaman, the present time is material. This knowledge is not for throwing pearls before the swines,** to those who have no capacity to appreciate. It is to be placed only before the genuine knowledge - seeker. Mr. Choksey was helpless. He told me the next day, "Master, you are well versed in the artful game of three cards, so would you not try to convince the old man to say yes ?" Since I also thought that this scheme was useful for the community, I took up the task. I tried a few times and at last made the old man to say yes. **I am unable to understand how I could succeed and how I could shake up his unshakable determination. It may be the help of the "gebi Sahebs."** The brothers of my community, who belong to the rationalistic school, may perhaps laugh at the man of my kind, having been reared in the doubting skeptical age, saying again and again about "the help of gebi Sahebs." **But the TIME works in its own way. Everything is subject to TIME. What cannot be done by anybody, TIME can do.** The obstacles were removed. Baheramshahji was made to arrive in Mumbai. The initial lectures were delivered. As expected, there was some opposition from certain directions."

This is the first hand account of how Baheramshahji was brought to Mumbai, emanating from the able and honest pen of his almost first disciple. Look at Manchershah's words about "gebi Sahebs". Look at the ringing tone of his own experience. Look at his reference to rationality of the skeptical age and the under current of his own intellectual and spiritual journey.

One of the most remarkable features of Manchershah's narration is Baheramshah's initial very hard resistance to opening of the treasure of the mystical knowledge of the Zarthoshti Din to all and sundry. People will not only not understand but will misunderstand. How can the swines value the pearls? How can a non-jeweler appreciate the inherent beauty of a diamond? How can the people of weak, egoistic, self-centered and material minds absorb the mystical truths emanating and flowing from the Saints and Seers? Baheramshah was right in his resistance. Subsequent events have proved, and the proof continues till the present day, that his fear was well founded. **Yet it was destined that let a few - very few - pearls be thrown to the herd of swines; it is possible that not all may be swines; some may awaken.....** That is why this Parsi Pukar is in your hands. It is a long journey from Kaikhashru Choksi's interview with Baheramshah. And there is still a small herd of cows, not swines, in the Parsi Community...

Those who were near to Baheramshah during his life and were his trusted disciples, have recorded that Manchershah was not wrong in his thinking that the 'gebi Sahebs' had helped him to convince Baheramshah to go to Mumbai. Manchershah had to persuade him not at one sitting. When his persuasions became too sincere and pressing, Baheramshah asked for the help from his "gebi Sahebs". He had close connections with them in his own mysterious way. When he asked his 'Saheb' whether he should go to Mumbai, he was told to the effect that Manchershah was an advanced soul and Baheramshah should follow his advices. The late Jehangir Chiniwalla has recorded this in his "Ilm-e-Khushnoom ni Maktabni Tavarikh" written in his renowned weekly Parsi Avaz.

I may be permitted also to point out that the very first words spoken by Baheramshah in the Bazam of Manchershah referred to Atesh-e-Berezisavang, Atash-e-Vohufrian, Atash-e-Dara and other sacred Atash's, **a purely Zarathushtrian subject. There was no doubt that he was revealing the mystical foundations of the Din-e-Zarathushtra.** Everybody, who heard him, said so in most emphatic terms. They included stalwarts like Jehangirji Vimadalal, Khurshedji Suntoke, Manchershah Kekobad; the scholars like Khurshedji Cama, Khodabux poonegar, Sohrab Bulsara, Bapaji Meherjirana; the Athornans like Beheramji Unwalla, Manekji Bhathena. **All of them and a host of others were unanimous that Baheramshah was speaking Zarthosti Din.** I repeat this, because those to whose self interest or egoistic psyche Ilm-e-Khushnoom was not suitable or palatable, tried to spread two fictions. One was that his was not Zarthoshti Din but only theosophy with a

Zarathshtrian grab, and the other was that he got some knowledge from some Arabic Moghals, on which his disciple Phiroze Masani put on a Zarhosti grab. Both are wishful lies. All testimony is against them. Yet even today there are some so called scholars and others, who, being unable to digest even one teaching of Ilm-e-Khushnoom and who have not read even a single line of Khushnoom, try to rely on and propagate these fictions! All that can be said to them is: **beware of the wrath of Truth.**

(Parsi Pukar SEPTEMBER 1997 Vol. 3; No. 3)

WHAT IS ILM-E-KHSHNOOM AND WHY?

How the Astute Savant Khurshedji Camaji was Formidably Impressed by Bahermshah Shroff.

The Dawn of Khshnoom in Bombay - 75 Sittings By the Gujerati IV Standard - "Uneducated" , with B.A.'s M.S.'s and Ph.D's !!

by N. Khurshedji

The arrival of Baheramshah Shroff in the assembly of Manchershah Kekobad was, according to his inspirational messages, guided by the "Gebi Sahebs". So also Baheramshah's agreeing to go to Mumbai, after tremendous persuasion.

After narrating the events upto this point Manchershah proceeds:

"Baheramshah was made *to* arrive in Mumbai. Initial lectures were delivered. As expected, there was some opposition from certain direction. However in one of his lectures the late (K.R.) Camaji was the President. He admitted that this was **surely Zoroastrian Philosophy**, but the technical terms are quite new, therefore more we will hear him, more, will we be able *to* understand. **In the same assembly an Avesta scholar asked, "Where has he the knowledge of Avesta Pahalvi ?" Many remember till now Camaji's reply: "Brothers ! What more have you done except just translating the words? Where have we been able to offer any explanations of the *Mysterious* Writings. I feel that this man has got something, we do not have. Let us wait and see."**

Who was this K.R. Cama who implied in the above words that mere philological and etymological translations done in the West oriented studies, were not adequate; that Religious writings were **mysterious** and required deeper explanations than the dry grammatical exertions; and that this man Baheramshah Shroff had such explanations as the scholars of Avesta Pahalvi did not have? K. R. Cama was himself the pioneer of the Western Studies. It was he, who was mainly responsible for bringing those studies to India. After a long journey in the line of these studies, he was not satisfied. There was something seriously missing and that was the mystical side of Din-e-Zarathushtra. As we will see later in the words of other weighty witnesses, Camaji was greatly attracted towards the mystical truths revealed to him by Baheramshah, and had adopted as correct the meanings of several words from Avesta Scriptures as explained to him by Baheramshah.

Let us now continue our story from the point where Manchershah left it.

Baheramshah came *to* Bombay in 1908. How the presentation of Ilm-e-Khshnoom started there, has been very interestingly described by **Sohrabji Nanabhai Banaji** in his Gujerati Article in the Baheramshah Shroff Memorial Volume (1930), page 331 onwards. Sohrabji belonged to the Banaji family, which was well known for its public charitable and religious activities. Banajis had a major hand in establishing the 289 years old Banaji-Limjee Agiary at Fort and the Banaji Atash-Baheram at Charni Road, Mumbai. The family was nurtured in intense faith for the Daena and its spiritual Institutions.

Sohrabji Banaji's historical article, titled "**How Did Sheth Baheramshah Navroji Shroff start Ilm-e-Khshnoom in Mumbai?**" begins with the following passage:

"In 1908 A.D. I received a printed, postcard bearing the signature of Mr. Khodabux Edaliji Poonegar, wherein an amazing matter was stated *to* the effect that one gentleman from Surat by name Mr. Baheramshah Navroji Shroff had a sudden contact with a Zarathoshti clan staying in a secret cave at the North of Iran, who is preserving our Religion and 'Tarikat's since a long time; that Mr. Shroff had been to Iran (with that clan) and brought some knowledge of Religion; and that I may remain present at the hall of the Bengali School at Fort, to visit him.

"Those few lines were enough to invoke my curiosity and so I set aside all my other work and remained present.

"In presence of the late Sheth Khurshedji Rustomji Camaji and 30 other students of Avesta Pahalvi, a simple elderly gentleman of old traditional appearance described his aforesaid journey

with some hesitation and replied, with great patience, questions upon questions put to him; and thereafter gave a highly philosophical narration on "the loftiness of Atash". The said Sheth Baheramshah, after admitting that he was ignorant of the present day Western type of education, started using Avesta - Pahalvi, Pazend, Persian words in his lecture without looking to any notes and could thereby create a powerful impression on the students of modern thinking. But since many present could not understand him fully, he was requested to speak there again the next day, when before a packed hall, he was able to explain some more philosophy with the help of Mr. Manchershah, the head master of the Mission School of Surat, who had already come in contact with Baheramshah". (Page 331).

A little further at page 333 Sohrabji Banaji writes about Baheramshahji's astounding performance and its effect on his learned listeners:

"After listening to Baheramshahji twice at the Bengali School, many Avesta students expressed to Bhai Kaikhushru Choksi, their eagerness to hear more from Baheramshah. We offered the use of a large room in our house opposite to the Banajee Limjee Agiary. Bhai Kaikhushru liked the place and **we had then about 75 sittings held in our said large room, where the Avesta Pahalvi Scholars as also leading theosophists, like Khurshedji Rustomji Camaji, Shams-ul-Olma Dr. Jivanji Modi, Dr. Davar, Sorabji Bulsara, Khodabux Poonegar, Ervad Desai, Meherjibhai Madon and his learned son, Sheth Wadia etc. etc. were present.**"

Please note, all those were highly educated persons and scholars of Avesta Pahalvi in the Western Style. Some of them were theosophists. In those days, the mystical doctrines emanating from Mme. Blavtsky, the inspired founder of Theosophy, were extremely helpful to the orthodox learned men, who were trying to combat with the Western materialistic onslaught on the spiritual Institutions, Traditions, Tenets and Teachings of our Din. It was a formidable assembly that Baheramshahji was facing. Here was a simple man **whose worldly education had not gone beyond the Gujerati fourth standard, sitting before graduates, postgraduates, Ph.D's !!** The partial list of his listeners given by Sohrabji Banaji is highly challenging and even staggering. "Baap-rey"! Camaji was of course a renowned savant. Jivanji Modi was full of degrees, medals and titles. Dr. Manekji Davar was an acutely intelligent scholar having a Ph.D. from Berlin. Sorab Bulsara was a profound Avesta Pahalvi scholar with a series of original scholastic researches to his credit. Khodabux Poonegar was another astute scholar, an original translator of the Gatha. There were several others of equal eminence. And facing them was a simple man who, as pointed out by Jehangirji Vimadalal, was at times speaking Vanpasti instead of Vanaspati ! And seventy-five sittings!! Oh, my God!! How did he fare? Says Sohrab Banaji :

"On the very first day he was confronted by questions upon questions on several lengthy and mystical matters like Ruvan-Farohar, Ashaunaam Fravashinaam, Fasli months and days, reincarnation etc. etc. Baheramshahji explained, "You sirs are asking such questions that the answer to each of them will take 10 to 15 days; so how can I explain out all this in one hour? You can get some idea about these mystical matters only if I go on explaining them from the very beginning. Otherwise, you may be led to have wrong meanings (Arthno anarth kari utho) which may result in a ridicule of Religion". Thereupon it was decided that he will give a continuing discourse at the same place during the whole week, and anybody who wanted to have discussions with him could see him any time of the day. Accordingly, for the whole week the Banaji Lane reverberated with the thirsty-for-knowledge, and the residents around gazed in wonder."

Do you see the miracle here, my friends? Such formidable people coming to him for a full week, any time of the day ! How can a man who was ignorant by worldly standard talk for hours with such astute people on heavy mystical subjects and impress them with his knowledge? And what impression? Hear Sorab Banaji :

"Sheth Khurshedji R Cama was so much enamored on the philosophy of Baheramshah that although his son Sarosh had expired in London during this time, he remained absent only for two days in mourning and started coming back eagerly to listen to Baheramshahji, on and from the Chaharum day."

Can there be a more revealing episode than this to show what terrific impression this simple man of Surat created on his listeners? If the staunch and sincere man in search of truth like Khurshedji Cama was so much captivated by the revelations of Baheramshahji, what further proof is required to accept the miracle of IIm-e-Khshnoom ? Those who try to run away from Khshnoom are not in search of truth. They are just afraid to disturb their preconceived notions and their inflated ego, and are incapable of going wherever the truth leads them.

■ ■ ■

There are enough indications in the above quotes from Sohrabji Banaji's article that Baheramshahji was expounding neither Theosophy nor Mogals-converted-Arabic Philosophy. He was presenting the Zarthosti Din in the purest form, on the authority of the Zarathushtrian 'Abeds' - 'Gebi Shebs', as Manchershah Kekobad called them. Sohrabji gives another list of the subject matters Baheramshahji dealt with :

"There is no doubt whatsoever that Baheshta Bahere (i.e. the late) Baheramshahji has thrown auspicious light on the Zarthosti Din, in keeping with the vicissitudes of the present times. For instance, he explained, in his lectures on Atesh Baheram, what is "Hosbaam", about which no student had, till today, any conception. Further, the lofty difference between "Ashaonaam" and "Ashaunaam", which no student of religion had been able to decipher till today; so also 'Fraado' of water, namely Adu Frad, Vanthvo Frad, Gaetho Frad, Shaeto Frad, Jantu Frad (which is not found in any present day Avesta book but which was shown to me by an Athornan (priest) of Surat in a book written 150 years back) and Danghahu Frad; so also seven 'Dakhu's of Maher: Aivi, Antare, Aa, Upairi, Adairi, Pairi, Aipi; so also eight stages of 'Athornan's set out in the Ujriran Gah: Zaotaa, Havanaan, Atravakhsha, Fraberetaar, Aaberetar, Asnataar, Rathvishkar, Sraoshaverez; so also, the exalted explanation of the word "Laakh" referred to in the Uthamna Prayer, which was taken till today as a number - one lakh of Yatha; so also the knowledge behind the 'Chak's (revolutions) and the bell in Atash Baheram....."

Are these not Zarathushtrian subjects?

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What is Ilm-e-Khshnoom and Why?

PRESS REPORT OF BAHERAMSHAHJI'S FIRST TWO LECTURES OF 10-3 AND 21-3-1910.

KHURSHEDJI CAMA, THE GENUINE TRUTH SEEKER, WHO ACCEPTED BAHERAMSHAHJI'S EXPOSITIONS.

Sohrabji Nanabhai Banaji's article under the title: "**How did Sheth Baheramshah Navroji Shroff Initiate Ilm-e-Khshnoom in Mumbai**", published on pages 331-346 of the Baheramshah Shroff Memorial Volume is of great historical interest. It describes in frank and clear language what tremendous effect Baheramshahji's vast mystical knowledge and his amazing expression had produced on the minds of his listeners. Many of those were acclaimed scholars and Professors of the West oriented studies of our Din. In particular, Sohrabji narrated the stunning effect on Khurshedji Cama, who went on visiting Baheramshahji even after the fourth day of the untimely death of Camajis young son Sarosh. Sohrabji's article is one of the most powerful pieces of evidence proving the miracle of Baheramshah Shroff and Ilm-e-Khshnoom.

At the end of his article, Sohrabji Banaji reproduces a Report on Baheramshahji's first two lectures published in the then **daily "Sanj Vartman" of 26th March 1910**. The lectures, the Report says, were delivered on 10th March and 21 st March, 1910, on the subject of Sarosh. The Chairmen of these August assemblies were, respectively, Sheth Bomanji Dinshahji Petit and Sheth Jehangirji Vimadalal (our second witness in these series). Sheth Petit's preliminary opening of the meeting was followed by Sohrabji Banaji himself. He stated that all Religions have their own secret clans of sacred Saints and Seers. He gave the audience an idea of different kinds of these clans.

LOOK AT THE SUBJECTS!

Sohrabji's speech was followed by Baheramshahji's lecture read by his Mobed disciple Ervad Sohrab Jamaspaji Panthaki. The Report sets out 22 main topics in which the lecture was divided. These included the dialogue between "Geush Tashan" and "Asha" (Gatha Ha 29); Atash and its relation with Ashoi; nine parts of a human being (Yazashney Ha 55); three kinds of "Fravashi"; Sarosh and His dominance on the human consciousness; His six divine titles; relation between Sarosh Asho and Ilm-e-Khshnoom, the only key to decipher the mystical contents of the Avesta.

Baheramshahji's lecture was followed by Jehangirji Vimadalal's speech in which he elaborated in simpler language some of the matters touched in Baheramshahji's lecture. He declared that **we must welcome, with all our heart and soul and most sincerely, Baheramshahji's efforts to explain the most intricate and mystical commands and doctrines of our Zarthoshti Dharma.**

Then **Ervad Phiroze Masani** who was destined to become the stalwart propagator of Ilm-e-Khshnoom for the next 30 years from the date of Baheramshahji's first lecture, spoke a little. He said that **five years of very intent study of our Din on the basis of philology had not satisfied him at all, and he had serious doubts on several matters and words taught in those philological studies.** He was then sure that Baheramshahji's elaborations would eliminate all those doubts.

FORMIDABLE LIST, AGAIN!

The second lecture delivered on 21-3-1910 was presided over by Jehangirji Vimadalal. The lecture contained, (the Sanj Vartman Report says), several entirely new and unheard of matters. Ahura Mazda, Manthra Spenta, Fashusho Manthra, Effect of Manthra Prayers, various kinds of Drujis (evil forces), reasons for covering one's head, "Yatha" and "Ashern" prayers, "Naisimi Daevo" - Asho Zarathushtra's power-circuit,

HISTORY OF THE PARSI RELIGIOUS THOUGHT

Main lecture was followed by a small one by **Manchershah Kekobad** (whom we have already met in this series). He said that the western education brought the so termed "**rationalism**", which shook our faith for our Din. This was followed by "**philology**", which tried to translate our Scriptures and to show that there was 'something' in them, but we could not understand what it was. Then arrived **agnosticism** of Prof. Huxley followed by "**Spiritualism**" and "**Theosophy**". All did provide some light or the other on Dharma. Professors like Dr. Haug and Dr. Geiger had rendered no less service, but after all they were looking to our Dharma in Christian light; some said Theosophy was a side light or the stand point of other Religious. In this state of affairs, we have today acquired **a new and Jarthoshti source for understanding our Jarthoshti Dharma. Manchershah referred to the late K. R. Cama's statement that Baheramshahji was speaking on the matters of Jarthoshti Din itself, as was evident from several Avesta words he uttered.**

VIMADALAL'S MASTERLY ELUCIDATION.

From the chair, Jehangirji Vimadalal referred to the laws of vibrations and colours which were at the basis of our Manthra prayers. We can take Ahura Mazda as a white ray of Light and Ameshaspends as the seven colours emanating from it. **Prayers are a force we transmit to Ahuramazda.** We must be thankful to Him for His gift of Manthra Prayers to us. In the very beginning of the Yazashney Kriya, Ahuramazda, Ameshaspends, Yazats are invited. From this we can understand that **in our Kriya's a magnetic force is generated from the things and apparatus used therein and sent to the minoi world through Avesta Manthra.** Our prayers should of necessity be in Avesta and Pazend, since they are structured on the Laws of Staota Yasna by Paigamber Saheb and His disciples and descendants, who knew those Laws through their own practice of Ashoi. Our Faith can become rationally sound by such lectures as today's, Jehangirji said.

This was the gist of the Press report of Baheramshahji's first two lectures read on 10-3-1910 and 21-3-1910 and quoted by Sohrabji Banaji in his article in the Memorial Volume.

My readers will please observe and note the Zarathushtrian subject matters of Baheramshahji's lectures. Please ponder on what other speakers said on his expositions of Zarthoshti Din. **Are we not justified in asserting that on this overwhelming evidence, every Parsi should adopt IIm-e-Khshnoom as the genuine key to decipher the ever entangling matters of our Din?** Shall we be not justified in stating that if a Parsi does not adopt this key in her or his life and in his or her understanding of the Din, he or she is ignoring a divine source sent in our Community by certain mystical Agencies? **What is the sense in standing outside this divine garden and involving oneself in doubts and suspicious and self-vested arguments? Enter and enjoy the fragrance of the flowers there.** Religion goes beyond the intellectual barrier; but what should be the source on which we should rely to understand the mystical teachings and tenets of our Din, is an exercise you can do on this known side of the intellectual barrier. You cannot think out what is beyond; but what source you can adopt, you can well decide on the facts and materials available on our side of the barrier. With the evidence of these eminent and truth seeking witnesses, no doubt can be left in accepting the genuineness of the source, and the authority and veracity of the contents, of IIm-e-Khshnoom.

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THE ERUDITE SAVANT - K. R. CAMA.

We have seen that Sohrab Banaji and Manchershah Kekobad both referred to the pioneer of Avesta studies, Khurshedji R. Cama. Both say that the erudite K. R. Cama was enamoured by Baheramshahji's mystical exposition and that by itself should be taken as cogent evidence for its authenticity and validity. This is powerfully supported by an eminent student and co-worker of K. R. Cama, the late Khodabux Edalji

Poonegar. It was he who had actively helped Kaikhushru Choksi to present Baheramshahji before the Parsis of Mumbai, particularly the scholar world. We have seen that Sohrabji Banaji started his article by referring to a 1908 post card signed by Khodabux Poonegar wherein Baheramshahji's contact with the mystical clan of Zarthoshti Abeds was mentioned. Before we call Khodabux poonegar as our witness, let us first acquaint ourselves with K. R. Camaji. Who was he? Why was his testimony on Baheramshahji given great weight by Sohrabji and Manchershah?

THE GEM OF A MAN

Imagine a white bearded Parsi with the Chinai Paghdi ('Khokhun', not 'Fento'). The thick beard extends right down his chest, almost in line with his heart; rimless spectacles, searching eyes, cool and calm expression, a very faint smile below his thick moustache; above all, the emanation of good will and love surrounding his whole personality. Jivanji Modi wrote about Camaji, "What the late Benjamin Jowett said of great men, is true of him (Camaji) that it does us good only to look at them".

Camaji was born in 1831 and died in about 1910. A successful businessman with golden qualities of the heart; an intellectual giant; a philanthropic man; an educationist; above all the pioneer who brought Avesta Pahalvi studies from Europe to India. There is "The K. R. Cama Memorial Volume" published in 1900, which enumerates the events of his public life and contains an excellent account of his scholarship, keen intellect, human disposition, his works and achievements. He had written several books in English and Gujarati on various topics of the Parsi Religion. He was responsible for persuading the Bombay University to enter Avesta Pahalvi studies in the school and college curriculums.

If one closely examines Camaji's writings, one would find that he was a sincere truth seeker and his ideas, views and opinions were gradually evolving with time. Although the first encounter with the Western studies did lure him, and he was sometimes branded as "reformist", he had several achievements to his credit, which helped the spiritual institutions of our Din to survive. For instance, in 1897, the question arose about the legal validity of Baj-Rojgar Trusts, which were permanent trusts for performance of religious ceremonies and under the English Law were likely to be held invalid. Camaji had given his able support to the cause of **preserving the trusts**. In his Zarathushtra Nameh published in 1870, he did not hesitate to reveal that Asho Zarathushtra is described as Yazata in Avesta. His inclination towards the mystical side of Religion was reflected in many of his writings and speeches. He had joined the Freemason's Lodge, "Rising Star", in 1854. He was a member of Masonic Brotherhood, and earned several important positions and titles.

With this grand background, Camaji came into contact with Baheramshah Shroff in 1908. We have seen Sohrab Banaji's graphic description of the almost stunning effect on Camaji of Baheramshahji's exposition of the mystical matters of Din-e-Zarathushtra. That led him to opine before his student and co-worker Khodabux Poonegar, regarding several words and matters of Avesta studies:

"WE THE SCHOLARS OF AVESTA DO NOT AT ALL UNDERSTAND THE SUBSTANCE AND MEANING OF THIS. ONLY WHAT BAHERAMSHAH EXPLAINS IS CORRECT".

Khodabux quoted these words of Camaji in a letter dated 25.4.1913 addressed to one Mr. Pirojshah Rustomji Mehta of Karachi. This letter is published in Baheramshah Shroff Memorial Volume by Mr. Mehta himself in his article under the title **"Mr. Baheramshah Shroff and the Teachings of IIm-e-Khshnoom. The well known Avesta Scholar from Mumbai, Mr. Khodabux Poonegar's worth-knowing Elucidation"**.(Pages 139 to 155).

Mr. Pirojshah R. Mehta was a citizen of Karachi. As, early as in 1913, five ears after Baheramshahji was brought to Mumbai, a controversy arose in Karachi about the genuineness of Baheramshahji and IIm-e-Khshnoom. Was he speaking from some secret book? Was he giving Zarthoshti form to Theosophy? Did Mr. K. R. Cama believe him? Did Avesta Scholars give any countenance to him? Was his exposition all wrong? Was it entirely contrary to the present day Avesta Pahalvi studies? These were the questions hotly debated in

Karachi. Pirojshah requested Poonegar to answer them. All the Questions and answers are reproduced in the aforesaid article. The question relating to Camaji was as under:

"(Is it true that) the late Savant Sheth Khurshedji Camaji did not believe in a single matter of Baheramshah Shroff?"

Poonegar answers in an emphatic No, and reveals Camaji's love and respect towards Baheramshahji's expositions.

(Parsi Pukar NOVEMBER 1997 Vol. 3; No. 5)

What Is Ilm-e-Khshnoom and Why?

ALLURE OF K.R. CAMAJI FOR BAHERAMSHAH AND ILM-E-KHSHNOOM NARRATED BY KHODABUX POONEGAR, ANOTHER ERUDITE SCHOLAR.

EVIDENCE FOR KXSHNOOMIC EXPOSITIONS IS SCATTERED ALL OVER AVESTA AND PAHALVI.

BY : N. KHARSHEDJI

We are exploring the historical facts on the extraordinary effect which Baheramshah Shroff, the initiator of Ilm-e-Khshnoom amongst the present day Parsi community, had on the late K. R. Cama, the erudite pioneer of the West oriented studies of the Parsi Religion. As early as in 1913, about live years after Baheramshahji was brought to Bombay, a controversy arose in Karachi whether his was a genuine exposition emanating from a Zarthoshti source. Mr. Pirojshah R. Mehta, a truth-seeking citizen of Karachi, addressed a letter dated 21 st April 1913 to Khodabux Edalji Poonegar, an eminent scholar and teacher of Avesta and Pahalvi, having a brilliant academic career and a painstaking researcher and truth seeker. Pirojshah Mehta asked 9 questions about Baheramshahji and Ilm-e-Khshnoom in his letter to Khodabux Poonegar, whose reply dated 25-4-1913 is published in the Baheramshah Shroff Memorial volume - pages 142-55 (1930).

Pirojshah's Question no. 5 was as under:

"(Is it true that) the late 'Olma' (savant) Sheth Khurshedji Camaji did not believe in a single matter of Baheramshah Shroff?

Poonegar's reply is:

"For several days before the death of the late Sheth Camaji, I was gifted with a pleasant opportunity of coming in close contact with him for the purpose of carrying out certain work-study in the Avesta scriptures. At that time I was astonished to observe on several occasions that Mr. Sharaf's expositions had a marked influence on Camaji. Speaking for myself, I would state that I used to listen to the lectures and expositions of Mr. Sharaf and grasped whatever new things I knew from him, and went ahead without giving much of an importance to them. Contrary to this, **Camaji used to store in his memory the expositions of Mr. Sharaf, analysed them and incorporated them in his own thoughts.**

"Camaji thought it fit to keep me informed about his personal views about Avesta Scriptures and I was taking it as a pleasure of my life to receive such confidence from him. Sheth Camaji used to tell me about his views on the hollowness of some of us, the Avesta scholars, and the profundity of some others. And there, Camaji used to talk about Mr. Sharaf's expositions with great enthusiasm. Not only that but he used to say unhesitatingly about certain words and views thus: "We the scholars of Avesta do not properly understand its meaning and sense. Only what Baheramshah explains is correct and proper." Of course, it is quite possible that not always do the views of one are agreeable to the other, in all matters, and therefore it may be that Camaji might not have been satisfied at some of the expositions of Mr. Sharaf, although I do not remember Camaji having ever expressed any such a differing view to me.

"I do find some of Mr. Sharaf's views difficult to understand or I do not think it proper to just believe in them with closed eyes. **But that does not mean that led away by the egoistic self-believed idea about my own scholarship, I can dismiss away Mr. Sharaf's other expositions, which are helpful to me in my humble study or which support my own well formed views or improve upon with certainty my half formulated raw views."**

WHO WAS KHODABUX POONEGAR?

Just imagine! These are the words of a genuine truth-seeking scholar, who had several achievements to his credit in the field of Avesta – Pahalvi studies. Khodabux Poonegar had carried out several study projects. The fact that one of such projects was given to him jointly with K.R. Cama speaks volumes about his ability; so also Camaji's confidence in him as narrated in his above words. It is not very well known that Khodabux Poonegar had given to the world of scholars, a translation of all the five Gatha, which is one of the best and at several places more painstaking and more profound than any of the western scholars. His translation is the constant companion of all students of the Gatha. While treating each passage, word to word English translation is followed by meticulous notes on difficult words, and different meanings assigned to them by different translators, which makes his book an excellent referencer. In this respect he has surpassed Kavasji Kanga. On difficult passages, he has given explanations elaborating their themes. He has at several places propounded meanings and views quite different from other scholars, but well supported by the grammatical and linguistic rules and sound speculations, not found in many western scholars.

WHAT A FEAT BY AN "UNEDUCATED" PARSII !!

You will please observe that speaking for himself, Poonegar divides his views in three broad categories vis-a-vis Baheramshahji. Some of his expositions were helpful to Mr. Poonegar in his studies; some confirmed his well-formed views; and some improved upon his hesitant views and converted his hesitation to certainty. This is quite astounding. One who had not gone beyond Gujarati 4th standard can help, confirm and improve upon an erudite scholar's views! Amazing! A sincere student will find that several Khshnoomic teachings are entwined in Poonegar's translation of the Gatha, where the influence of Baheramshahji's expositions is clearly reflected.

Now look; this profound scholar declares in emphatic terms how Camaji was enamoured at Baheramshahji's expositions. **Camaji adopted the meanings of certain Avesta words as given by Baheramshahji. He said that Baheramshahji's meanings were more correct and more proper than those of even the well trained scholars.** In the Parsi Pukar issue of October 1998, we have heard Machershah Kekobad quoting **Camaji's words that all that the Avestan scholars have done is to translate the words without offering any mystical explanation, and that Baheramshahji had something that they had not.**

What further proof is required for the mystical authenticity of IIm-e-Khshnoom? But I do not stop here, because not much is known about Baheramshahji's profound knowledge of Avesta, Pahalvi, Pazend and Persian. He had acquired this knowledge not from the books, but from his spiritual masters amongst whom he stayed for more than three years in their secret abode. His meanings and expositions have therefore the spiritual seal of authority and authenticity which the scholar-made grammar and guessworks do not have.

Khodabux Poonegar's replies to some other questions of Pirojshah Mehta will reveal this.

Question 6 : (Is it true that) none of the scholars who have studied Avesta in the Mumbai Madresas believe in Mr. Baheramshah's expositions and that they laugh it out (in ridicule)?"

Poonegar's reply: "My experience in this matter is entirely different. **Several of the scholar brothers who have been educated in the Madresas or are presently taking training there, are drawn like a magnet towards Mr. Sharaf's expositions, whereas there are others who look upon them with great respect.** Of course there are other scholars too, who show their opposition with a pretentiously philosophical face against Mr. Sharaf's expositions without hearing them and - you will be amused to know - before hearing them; or they shower scholarly abuses on them. According to the opinion of such scholars, our Religion contains writings of such kind as would cut down the hands and feet of the Religion itself! They may have the egocentricity to ridicule Mr. Sharaf, because to their misfortune Mr. Sharaf reinforces the importance of religious rituals, 'nirang', Avesta prayers and such other tenets; and does not think it fit to support, or close his eyes towards, such matters like smoking or not doing "Kushti Padiab" after answering the call of nature."

The opposition and resistance towards Baheramshahji and IIm-e-Khshnoom thus emerged out of vested interest from those who wanted to discard the spiritual institutions of our Din like Sudreh Kushti, Manthra Prayers, Kriyaakaam, Dokhm-e-nashini etc. The situation as described by Khodabux Poonegar continues till today. A part of the opposition flows from those who want an excuse to avoid the practice of these Institutions in daily life.

The next Question put to Poonegar was very interesting:

Question no. 8: (Is it true that) the present day study of Avesta language is absolutely contrary to Mr. Sharaf's expositions?

Poonegar's reply: "I hesitate to accept that Mr. Sharaf's expositions are entirely contrary to the present day studies of the Avesta languages. **Mr. Sharaf puts forth his expositions systematically and point by point, and it is my observation that they are scattered over Avesta writings and more so in Pahalvi writings. In his teachings we find a sort of collection of different matters sited at different places (in our Religious writings).** I am requesting my scholar friends, since last five years, to formulate such systematic point by point proper compilation, but have not received any response."

Today, 9 decades after the advent of IIm-e-Khshnoom, any sincere student will find Avesta and Pahalvi evidence for almost every teaching of Khshnoom. The authorised disciple of Baheramshahji, Faramroz Chiniwalla has rendered the translations of most of our Manthra Scriptures, which are overflowing with all the truths revealed by Ustad Saheb Baheramshah. Only a jeweler can value a diamond, not any Tom Dick and Harry. Those who have drunk deep in the perennial spring of IIm-e-Khshnoom, have experienced such profound ecstasy from the very meanings of Avesta words as cannot be got by shouting "Vohu, Vohu" on a mountain, as some Iran-tour-masters do just for a big show off without knowing the meaning of that word 'Vohu'. Khshnoom means ecstasy of divine knowledge and one channel of this ecstasy is understanding of Avesta words, phrases, passages and truths in the light of Khshnoom.

(Parsi Pukar JANUARY 1998 Vol. 3; No. 7)

WHAT IS ILM-E-KHSHNOOM AND WHY?

ANOTHER PROFOUND SCHOLAR, SOHRAB BULSARA, OPINES ON ILM-E-KHSHNOOM.

THE UNIQUE KEY TO DECIPHER THE COMPLEX MATTERS OF ZARTHOSHTI DIN.

During our investigation, so far, in the truth and genuineness *of* the miracle *of* the late Baheramshah Navroji Shroff and Ilm-e-Khshnoom, we have heard the testimony *of* eminent contemporaries, who had the occasions to watch him at close quarters. The Advocate - stalwart **Khurshedji Suntoke** gave several proofs for the truth *of* Baheramshahji's sojourn for more than three years with the Holy Abeds *of* Demavand and his amazing knowledge *of* "Avesta, Pahalvi and pure Persian terms relating to the esoteric side" *of* our Religion.

Jehangirji Vimadalal, the Solicitor and an ardent student *of* mysticism - particularly *of* Theosophy - expressed his amazement at the deep mystical knowledge Baheramshahji had - though not gone beyond Gujarati 4th standard - his astounding way *of* presentation, and some *of* the deeply mystical truths he revealed.

Manchershah Kekobad, a genuine truth seeker, a great grammarian, teacher and master *of* the English language and the first man to present Baheramshahji to the Parsi community, told us about how the Ilm-e-Khshnoom movement had a humble beginning in a small assembly at Surat and how he was bewilderingly impressed at the content and presentation *of* Baheramshah, and what powerful impact he created on many truth-seekers, scholars and laymen alike.

Then arrived **Sohrab Banaji** *of* a well-known faithful and philanthropic family, who told us about the extraordinary impact and impression Baheramshahji generated in such erudite scholars like Kharshedji Cama, Dr. Manekji Davar, Sohrab Bulsara, Khodabux poonegar and several others, when he was brought from Surat to Bombay after strenuous persuasions *of* Manchershah Kekobad.

We then met two *of* such profound scholars, **Khurshedji Cama** and **Khodabux Poonegar**, who declared in no uncertain terms that, Ilm-e-Khshnoom was not only genuinely Zarthoshti but also had the power to erase many doubts and difficulties *of* the West oriented philological studies *of* the Parsi Religion. Poonegar testified that Camaji, several times, adopted the meanings *of* Avesta words revealed by Baheramshah. Camaji stressed the dire necessity *of* bringing up the mystical truths hidden in the holy Scriptures and not relying solely on the dry philological translations emanating from the West. He had no hesitation in presiding at the lectures *of* Baheramshah.

A CLUSTER OF ACUTE SCHOLARS.

I am now calling another eminent scholar **Sohrab Jamshedji Bulsara** to express his impression about Ilm-e-Khshnoom. Who was he? We, Parsis, are such bad historians that, the events which happened just fifty years back, are forgotten. From the last couple *of* decades *of* the 19th century to first half *of* this century, our community had produced a cluster *of* erudite scholars *of* Avesta, Pahalvi and Pazend, who tried to explore the hazy regions *of* the Parsi Scriptures and traditions, with the help *of* Western studies, but with an ardent desire to reach the truth. They had no self interest, no axe to grind, and were intellectually too honest to tinge their studies and opinions with any selfish motive. In those days, Memorial Volumes were published in the honour *of* such stalwarts. Just glance through the contents *of* such Volumes, wherein various scholars wrote independent articles on well-researched subjects. You will get the names of the Parsi scholars forming the cluster. K.R. Cama Memorial Volume, (M.V.), Dasturs Sanjana's two M.V.'s, Dr. Modi's M.V., Jehangir Vimadalal's M.V., are some of them.

UNIQUE ACHIEVEMENTS

Sohrab Bulsara was one of the stars in the cluster. He belonged to a group of eminent scholars, who had gone deep into Pahalvi writings, a most arduous and grueling task. Sohrab Bulsara had the credit of

translating "Matikan i Hazaar Dadistan", an old Pahalvi book written in about 6th century, containing a narration of the civil and social laws prevalent in the Sasanian Times (226-641 A.C.). This was a monumental achievement. There was, however, a still greater scholarly feat. Going against all the existing paradigms of linguistic speculations, **Sohrab Bulsara propounded that Avesta alphabet is the origin of all alphabets including Devnagri and even English.** He arrived at this "surprising discovery" (as he himself called it) while studying the ancient Egyptian alphabet; he was startled to discover that the names given to the Egyptian letters suggested Avestan words. He traced the alphabet to the further past and **propounded that Avestan civilisation must be more than 10,000 years old!** His researches were condensed in his article "The Origin of the Alphabet" in Dr. Modi Memorial Volume (1930) (Page 378). The article carries three plates which are intensely instructive to any student of the linguistic pseudo-science. (A shorter version of the article is in "The Iran League Quarterly Vol.II, No.4, July 1932, p.215.) The theory was so much in variance with the existing paradigms that it did not create the impact it deserved due to the usual paradigm resistance. That is another story. At present, I am showing the calibre of Sohrab Bulsara, the next witness in our inquiry into the genuineness of IIm-e-Khshnoom. My truth seeking reader should know that the witness is well qualified, well equipped and thoroughly competent in the matter of the Parsi Religion.

Baheramshah Shroff (Frasho-gard) Memorial Volume (1930), which is the storehouse of the testimony of more than 36 witnesses on IIm-e-Khshnoom, has on its page 726-7, a letter dated 6th May 1911 addressed by Sohrab Bulsara to Ervad Sahebs Phiroze Masani and Sohrab Panthaki, in reply to their query about Baheramshahji and Khshnoom. Following is the translation of the letter:

"Gentlemen,

You desire to know what opinion I have formulated about the teachings named as IIm-e-Khshnoom, given by Mr. Baheramshah Shroff from whatever I have heard of it. In response, I take leave to write as under:

One matter of which I am convinced is that his teaching is surely based upon the deep foundation of the holy Zarthoshti Din; I have no doubt about this; and I do not know anybody in the present time who has given such deep meaning to all the matters relating to our holy Din. Further, several matters of our sacred Religion, which are not capable of being understood or which are considered to be childish and full of mythical fictions, are found, in the light of his teachings, to be quite intelligible and full of very deep meaning; further, the meanings of several words occurring in the Avesta language, which he gives in a way different from the ordinary understanding, are also found to be more appropriate.

"It is necessary to state in this matter that in his teachings, the meanings which are given to Avesta matters and Avesta words are not without foundation; but, **all of them get complete support from the Iranian philology; this I have been able to observe from whatever I have heard; and THAT is my main reason to conclude that the foundation of his teachings is the holy Zarthoshti Religion itself.**

"Further, this teaching is observed to be much deeper and of greater substance if it is seen more with an enlightened intelligence than with the narrowness of mind. It is therefore, possible that, the raw foundation, on which his disciples are at present, will become stronger and they will be able to explain his teaching in still better light.

"I must say that I have some differences of opinion regarding some of his teachings; but no reliance is to be placed on that. Such differences are like those which are prevalent amongst the students and scholars of the Zarthoshti Religion; **and therefore, in spite of having those differences, I have experienced such satisfaction at the depth of his teachings that I deem it as my duty to look to them with a feeling of respect. "**

- 'Doago', Sohrab Jamshedji Bulsara.

THAT is how a genuine truth seeker looks at IIm-e-Khshnoom. Sohrab Bulsara advances four profound conclusions on Khshnoom :

1. **The foundation of IIm-e-Khshnoom is, without doubt, the Zarthoshti Din itself.**
2. **There is nobody else who has presented such deep meaning and substance to the difficult matters of the Zarthoshti Religion.**
3. **The meanings of AVESTA WORDS given by Khshnoom are more appropriate and find ample support from Indo-Iranian studies.**
4. **IIm-e-Khshnoom is the key to decipher many a perplexing, and seemingly childish and mythical, matters of our Religion.**

Mind! This flows from the pen of a scholar par excellence, who has most original researches to his credit in the field of Zarathoshti studies. If this is IIm-e-Khshnoom, is it not the duty of every Parsi to look with profound reverence to this gracious gift from the divine Masters and adopt it in life? Should not every Parsi religious scholar worth the name, drink deep from this fountain of Mystical Knowledge? Why should the Parsis suffer the pangs of spiritual thirst when the divine fountain flows so nearby?

Those who blaspheme Khshnoom are either motivated with egoistic self-interest or do not have the mental capacity or equipment to grasp the mystical truths, which are not only the subject matter of all Religions but also of modern sciences of matter, life and mind.

In our investigation, we now thankfully leave these erudite scholars and switch over to other witnesses who stood in profound astonishment before Baheramshahji and IIm-e-Khshnoom and drank the refreshing water from this divine fountain.

These other witnesses can be divided into four main categories:

1. Those who observed Baheramshahji and IIm-e-Khshnoom independently and objectively.
2. The members of the priestly class, the mobeds, who were astounded at his most extensive knowledge of the Kriyakaam - rituals and ceremonial kinetics - and learnt several things they were entirely unaware of.
3. Baheramshahji's close disciples, whom he helped in treading the spiritual path, and who experienced miracles in their lives.
4. Those specialists like Doctors, astrologers and others, who were amazed at the knowledge Baheramshahji had on their respective subjects and vocations.

- **N. Kharshedji**

(Parsi Pukar MARCH 1998 Vol. 3; No. 9)

WHAT IS ILM-E-KHSHNOOM AND WHY?

Khurshedji Suntoke's Testimony on Baheramshahji's Mystical Teachings about "Khaetvodath".

- by N. Kharshedji

[Editorial Note: In the second article of this Issue, while dealing with Gatha Ha 53 (Vahishtoishtha Gatha), a few spiritual truths about "Khaetvodath" are outlined. The Ruvaan (Soul) of a human has its fragments scattered out in (i) a human of the opposite sex, and in (ii) the animal, (iii) the vegetable and (iv) the mineral kingdoms. The ultimate aim of any human being is to unite all these four fragments into one perfect unit. When this is attained, the Ruvan is said to have become PERFECT. This 'Perfection' is called "Khaetvodath". The Path prescribed by Religion leads to this very high stage of Ruvan's evolution. That is why Mazdayasni Din is called "Khaetvadatham" in our daily Kushti Prayer of 'Jasame Avanghahe Mazda.....'.

This great Truth was revealed by Ustad Saheb Baheramshah Navroji Shroff, the divine source of the present day Khshnoom.

In the present series relating to the available evidence on the authenticity and genuineness of Ilm-e-Khshnoom, the writer quotes below the words of Khurshedji Suntoke, Advocate, one of the clever contemporaries, who was convinced and amazed at the unbelievable depth of Baheramshahji's mystical knowledge. Mr. Suntoke refers to Baheramshahji's revelation of the truth on 'Khaetvodath'. It is thought fit to present Mr. Suntoke's words in the present Issue, which also carries an article on Khaetvodath through Gatha Vahishtoishtha - **Editor]**

In our exploration of the available evidence on the authenticity of Ilm-e-Khshnoom, we are now switching over to the recorded evidence of the witnesses other than the erudite scholars nurtured in the West-oriented studies of the Parsi Religion.

We have already met Khurshedji Suntoke, an eminent lawyer of the Small Causes Court, who presented several arguments in support of Baheramshahji's statement that he had come in contact and lived with a secret sect of the 'Abeds' - highly advanced humans living in the mountains of Iran. (Parsi Pukar...) This was from Khurshedji's article "In Memorium : Mr. Baheramshah Naoroji Shroff", in "Baheramshah Shroff (Frasho-Gard) Memorial Volume (1930)".

In the same article, Khurshedji refers to Baheramshahji's revelations about Khaetvodath, which I beg to set out here. On the one hand, this will show the profundity of the Khshnoomic knowledge and on the other hand, it is relevant in the present days, when the "pornographical" translation of Gatha Ha 53-7 is in the air; and the outline of the mysticism woven in Ha 53 appears in this issue itself.

After expressing his amazement at the profound mystical knowledge flowing from a person who "had not proceeded beyond Gujarati Fourth Standard", Khurshedji laments at the intellectual lethargy of the Parsis in appreciating Baheramshahji and his teachings. We, the Parsis, are so much under the influence of the European civilisation and habits that "we have lost our own backbone", says Khurshedji: Let us now hear him:

"The Parsis, as a community, have not even been affected to any substantial extent by the shock which his disclosures in his teachings would have administered to a people or nation less steeped in materialism and more awake religiously. Only a few felt that he was handing over to them the keys for approaching a most valuable stock of treasure, before which worldly pleasures and material prosperity would count for nothing. I am of opinion that the truth of his teachings will be proved, felt, and appreciated more and more as Science is revealing more of Nature's secrets, and the reason why the Parsis did not appreciate this as coming from Mr. Shroff is that after we came into contact with European civilization, under European political domination, according to an unfortunate habit of mental servility, peculiar more or less to all orientals, but in a very accentuated degree applicable to Parsis, we have lost our own backbone, and have become servile to European culture, so much so that a Parsi generally would not accept a statement in his own religious books,

but if any Tom, Harry or Dick from Europe were to mention it in his essay or book, then they would bow to it. I give an example: **take the essential doctrine of "Khaitvodath". For the first time, even in the experience of those who have studied ancient writings, Mr. Behramshah explained that it denoted the union or rather the re-union of the male and female souls, who became manifested at the original bifurcation of the human soul at the beginning of the *Nisti* stage of Cosmos.** I know of several Parsis who discarded this and left it out, but they all believed it to be true when I showed them a somewhat similar passage in the series of articles contributed to the Strand Magazine by Sir A. Conan Doyle, in which he makes a visitor from the spiritual World say that marriages on earth are only accidental unions of men and women, **but that the real marriage is that of one man and one woman who, from the beginning, are kindred to each other and have certain affinities, and that Nature rejoices at such marriages.** That beautiful passage reads as under :

"I wish you to understand that there is one man and only one, for each woman, and one woman only for each man. When those two meet, they fly together and are one through all the endless chain of existence. Until they meet, all unions are mere accidents which have no meaning. **Sooner or later each couple becomes complete. It may be in the next sphere where the sexes meet as they do on earth.** Or it may be further delayed. But every man and woman has his affinity and will find it. Of earthly marriages perhaps one in five is permanent. The others are accidental. Real marriage is of the soul and spirit."

- (From "The Land of the Mist" by A. Conan Doyle, in "Strand Magazine" August 1925)

"Another instance of advanced teaching which Mr. Behramshah imparted to us is furnished by his discourses. He explained to us that when the human soul starts on his or her career through **Arvahi** realm commencing with the bifurcation mentioned above, **fractions of his or her elements get into the mineral, vegetable, and brute kingdoms, and that when the soul, by a process of pure life starts on his or her career, so to speak, homewards, it picks up all these fractions from the mineral, vegetable, and lower animal kingdoms, and being thus assimilated and the male and female counterparts being also reunited the soul proceeds onwards towards its original home, when it is said to be back in *Hasti*.** And now we have to reflect whether the latest discoveries of another Oriental viz., Dr. Sir Jagdish Chandra Bose, do not confirm and corroborate this highly important lesson, for he has shown that there is sentient life not only in the vegetable, but even in the mineral kingdom. Dr. Bose's discoveries have yet revealed only part of the truth, and time will show either by his further discoveries, or by those of some other persons, that the whole truth is what Mr. Shroff has shown.

"In other words, it seems, as if mankind will shortly be in a position to realize that the doctrine of evolution as taught by Darwin is not a complete one, and that mankind did not start from the ape, but that there is a continuity (***silsila***) of life from the humblest part, viz., the mineral which is considered dead or inorganic matter, but wrongly, and the highest on earth, viz., Man, and this is fully corroborated by a Mithraic mystery, for in a book "The Rites of Mithraism", we find a symbolic illustration of a child placed upon a block of stone, thereby signifying in a bird's eye view the ascent of man from the lowest rung, viz., the mineral."

"Khurshedji Suntoke then laments it is unfortunate that the height of Mr. Behramshah's teachings has not been realised by the greater number of those who have heard him; there is always a certain fraction in every community, and much more amongst Parsis, which ridicules such high teachings, but even by the rest it has not been appreciated, and yet the irony of it is that, in some quarters, he has been blamed for not having taught us more, to which his reply always was a well-known Persian formula, with which sensible people will agree:

"Bishyar makhur, bish makhur, pish makhur, faesh masaz, geh geh khur, pinch khur, andak khur, chunanke cheh khuri: Jam-i-Ilm-i-Kshnoom."

i.e. "Don't drink it (i.e. the wine of knowledge) much, don't drink it more than necessary, don't drink it before your time, don't give publicity, quaff it on proper occasions, quaff it in silence, quaff it little by little. What is it that you will drink? - the Bowl of Ilm-e-Kshnoom" .

. . .
(Parsi Pukar MAY 1998 Vol. 3; No. 11)

ERVAD SAHEB BAHERAMJI UNWALLA ON HOW BAHERAMSHAH SHROFF ENLIGHTENED HIM IN KRIYAKAAM.

From the written testimony of a series of formidable and awe-inspiring witnesses, it is established beyond reasonable doubt that this Gujarati 4th standard educated, stammering, easily irritable boy Beheram of 17 years was changed to an impressive bright eyed, Chinai Pagdi clad, bearded personality, who, without any fear or diffidence, sat before a galaxy of the western oriented, long degreed scholars, and opened before them an hitherto unknown window, which gave them a stunning glimpse of the mystical, spiritual and divine knowledge and wisdom of the Parsi Religion, Mazdayasni Zarthoshti Din, and each of its spiritual institutions, teachings, tenets and traditions.

It is established beyond a reasonable doubt through the said recorded testimony that the source of his knowledge and exposition was Zarathushtrian; that it must be a source lying beyond the ordinary experience of common people; that his narration of the mystical source from which he got the knowledge, which he called Ilm-e-khshnoom, was true and correct; and that his stay amongst a clan of Zarathushtrian Saints in a secret abode in Mount Demavand of Iran, had, in fact and in truth taken place.

During the time Baheramshah was alive particularly from 1908, a story was tried to be spread by those for whom his exposition of Ilm-e-Khshnoom was unpalatable and indigestive, that, yes, he did have a contact with some mystical source, but that was not Zarathushtrian but Mohmedan (some said 'Moghul'), because he was using a lot of Arabic words. This was a lame theory, which was summarily rejected by all those, who came in contact with Baheramshahji. Yes, in his expositions there were words which sounded Arabic, but there were other words far exceeding the number of Arabic, which were Avesta, Pahalvi and Persian. We have seen the recorded statement of the erudite scholar Khodabux poonegar that the founder savant of west oriented studies, Khurshedji Cama, had actually adopted in his studies, **the meaning of certain Avesta words which Baheramshahji expounded.** Nobody who had heard him, in public or private, had any doubt whatsoever that what he was putting forth was purely Zarathushtrian and inseparably connected with our Parsi religious life and its foundations like Sudreh Kushti, Manthra prayers, Atesh Kadeh, Dokhma, moral code, Boonak Pasbani and above all, "Kriyakaam and Tarikat," i.e. the rites, rituals, ceremonies, observances, disciplines, practices, procedures, prescriptions and sacraments of the Parsi Religion.

Now who could be a better judge of Baheramshahji's knowledge, exposition and guidance in the matters of Kriyakaam, than a practising Mobed? There were many Mobeds who had received excellent advices from Baheramshahji on the technical (i.e. the actual performing) aspect of different Kriyas current amongst us; and there were many to whom he had provided the reasons and reasoning behind the 'Kriya's and their effect in Nature, and more importantly and emphatically, the effect on the performing Mobed himself and therefore the great responsibility he has.

We are now calling as our witness one of such Mobeds who has recorded his experiences with Baheramshahji - **Ervad Saheb Baheramji Jamshedji Unwalla of Udwada.**

The priestly family of Unwalla belongs to the Sanjana Branch of Mobeds, who have strenuously and devotedly exerted to keep the holy Fire of Iranshah burning for almost 12 centuries. Baheramji Unwalla was from that branch. He had stood in the service of Iranshah Fire and was a pucca Pav-Mahel Mobed, who had expertly and painstakingly performed all the major Kriya's like Yazashney, Vendidad, Nirangdin. An Ervad Saheb of sharp memory usual to Mobeds, and keen intelligence, he was extremely sincere and conscientious in performing all Kriya's, big or small. The following are the excerpts, some quoted, some expanded and some summarised, from his Gujarati article published on page 113 (et seq) in the "Baheramshah Shroff (Frashogard) Memorial Volume" (1930). The title of the article is **"Bahesht Bahereh" (i.e. one who is on his way to Paradise) "Respected Ustad Saheb Baheramshah Navroji Sharaf : My 15 Years Long Association With Him And the Benefits I Have Gained Thereby"** - a prosaic, matter of fact, not much sentimental heading; because he is reporting the facts and his experience. No literary or journalistic flashes are necessary for that. His sense of loss at the death of Baheramshahji is also non-poetic. He opens:

"This humble writer is extremely grieved and pained to hear the news that my respected elder Ustad Saheb Baheramshah Navroji Sharaf, the founder of the IIm-e-Khshnoom Institute and one who threw new light on Religion by giving subtle (minute) explanations on the original traditions of our "dharma", has left this temporal world on the last traditional Roj Bahman Mah Bahman; because by his death I have lost a true and faithful master who showed me the right way of my 'dharma'. I had close kinship with him for 15 years, so I get a feeling of heavy pain at my separation from him."

The next paragraph is historically important:

"I had heard the auspicious name of Baheshta Bahereh Respected Ustad Saheb Baheramshah Sharaf for the first time in 1908-09. In those days he had come to Udwada by way of a mission headed by Mr. Kekhashru Barjorji Choksey. **He had given public lectures for three days in the holy building of the sacred Iranshah, on hearing which the Mobed class of Udwada was taken aback.** Although we had often heard many a lectures from other speakers but Ustad Baheramshah gave some new matters and subtle explanations regarding Kriyakaam performed by us, which drew very good attention of the residents of our village."

Ervad Saheb Unwalla then writes that the reports of Baheramshahji's lectures had awakened great curiosity in him, but he could meet Baheramshahji only in 1912 in an Avesta class conducted by the Avesta scholar Mr. Khodabux Poonegar in the Anjuman Atash Baheram at Mumbai. "This had some amazing effect on me," Ervad Unwalla writes. He then made it a point to visit Baheramshahji three or four times a year and asked several questions about our Kriyakaam which had bothered him from his young immature age. He then narrates a couple of such questions he put to Ustaad Saheb.

THE HAIR OF VARASIAJI

In the major Pav-Mahal ceremonies the hair cut out from the tail of the white bull, 'Varasiaji', is used. Now hair taken out from a living body is known to be a "Naso" i.e. something having an evil field. In Patet Pasheymani Kardeh 5, the words 'Haeer Nasa' or 'Hahair Nasa' refer to such 'Nasa' like hair, nail, spit, mucus, which automatically go on decaying and defiling the atmosphere. Ervad Unwalla's question was: **How can such 'nasa', the hair of Varasiaji, be used in sacred ceremonies?** He sets out the answer of Baheramshahji.

'Varasiaji' has a special stature in Nature. He is required to be full white. Not a trace of any black hair should be anywhere on the body. There is an elaborate ceremony of six days to consecrate the 'Varasiaji'. The ceremony is mainly on the 3 pieces of hair cut out from the tail. Only after the consecration ceremony, Varasiaji's stature is further elevated and his urine is then sacred enough to be used in the Nirangdin ceremony. The three pieces of his hair are entwined on a ring (known as 'Varas' ring) and the Kriya through which the ring is made to pass results in the consecration of the Varasiaji himself.

Baheramshahji explained to Ervad Saheb Baheramji Unwalla that the ceremonies of consecrating the Varasiaji through the streaks of his hair entwined around the Varas ring intensifies certain kind of non-physical electricity - "Khaster" - stored in the Varasiaji. The Varas hair is so charged with that electricity that so long as the consecrated Varasiaji is alive, the electricity remains active in the Varas hair and it does not turn to be a naso. **A circuit is established between the living consecrated Varasiaji and the Varas hair on the ring.** No sooner Varasiaji dies the circuit is switched off and the Pav mahal fields are disturbed and rendered futile, until new Varasiaji is consecrated and new Varas ring is prepared.

In his article Ervad Baheramji Unwalla has written out the explanation of Ustad Saheb rather tersely. I have expanded it a little to let my reader have some idea about this sacred Kriya and also about the deep mystical science on which our Kriyas are founded and Baheramshahji's insight of that science.

You may have heard, my dear reader, that there are several highbrows amongst Parsis who propagate that our rituals and ceremonies are just external or symbolic and even not sanctioned by Asho Zarathushtra. Alas! They know not what they are saying or doing. It is the bottomless pit of ignorance from which such voices come out. **Those Mobeds who have actually performed the Kriya's are fully conscious of their contact with the divine unseen world and the effect and fields which are generated in Nature as well as within the Mobed himself.** If I write down here how any Kriya is to be performed, you will feel as if you

are reading about an experiment in spiritual electricity. Certain equipments and apparatus are to be used, certain circuits are to be established through the chanting of certain manthra's and by the movements of the hands on the equipments. Every Kriya generates divine fields if done thoroughly and with minute care and caution. Those who blaspheme Kriyakaam have themselves never performed a single Kriya and never have the experience of generation of divine fields and circuits within themselves and out in Nature. One of the special missions of Baheramshahji was to make the Parsis conscious of the mystical science of Kriyakaam, which was and is sealed book to the west oriented studies of the Parsi Religion. No Dastoor, howsoever boastful he may be about his own Ph.D degrees, is able to explain the science of Kriyakaam in its faintest glimpse. Only Baheramshahji did it and the Mobeds like Baheramji Unwalla grasped the science and practised it in their daily performances of Kriyakaam.

Ervad Saheb then sets out in his article the second question he asked to Baheramshahji: **Why does the Nirang prepared through the Nirangdin ceremony remain fresh and undecayed for years?**

This question is related to the former one and Baheramshahji answers it. Ah! What an answer !!

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(Parsi Pukar JULY 1998 Vol. 4; No. 1)

WHAT IS ILM-E-KHSHNOOM AND WHY?

QUESTIONS ON “KRIYAKAAM” ASKED BY ERVAD BAHERAMJI UNWALLA AND ANSWERED BY BAHERAMSHAH SHROFF.

SOME FEATURES OF THE KRIYA OF NIRANGDIN

by N. Kharshedji

We are examining, on recorded evidence, how the late Baheramshah Shroff generated tremendous impression on different kinds of people. They include: West-oriented scholars of oriental languages and the Parsi Religion, Modeds, Astrologers, Doctors, Lawyers, Students of mysticism and occult knowledge like theosophy, unbiased objective truth-seekers, those who were eminent in several worldly fields, and those who had actually received personal spiritual guidance from him and were his disciples in the real Eastern sense ("Guru-Shishya"). We have gone through the testimonies of Khurshedji Suntoke, an eminent lawyer; Jehangirji Vimadala, a leading personality in the Parsi Public life; Manchershah Kekobad, a prominent educationist and one of the first disciples of Baheramshahji; Sohrab Banaji of a highly philanthropic family and a keen student of mystical science; Khurshedji Cama, the founder pioneer of west oriented studies of the Parsi Religion; and Sohrab Bulsara and Khodabux Poonegar, outstanding scholars in that field.

In the July Issue of Parsi Pukar, we have switched over to the testimony of a practising Mobed, Ervad Saheb Baheramji Jamshedji Unwalla of the holy city of Udwada. In "Baheramshah Shroff (Frashogard) Memorial Volume (1930)," Ervad Saheb Unwalla expressed his amazement at the knowledge of Baheramshah on "Kriyakaam" i.e. our rituals and ceremonies; and wrote about the questions he put to Baheramshah and the enlightening answers he gave. One of the questions was about the hair of Varasiaji tied on the "Varas-ring" which is used in our major Pav-Mahal ceremonies. Baheramshah's answer referred to "Khaster", a certain kind of non-physical electricity and how its current continued to run in the Varas ring so long as Varasiaji was alive.

The second question Ervad Saheb Baheramji Unwalla asked was this: **How is it that the nirang i.e. the urine of Varasiaji and other bulls which passes through the Nirangdin ceremony, remains fresh and does not decompose or decay, for years together?**

To enable my reader to appreciate the question and Baheramshah's answer, let me first say something about the Nirangdin Ceremony.

This is a Kriya involving elaborate preparation and minute precision. The actual Kriya starts at midnight and finishes at round-about 7-30 to 8-30 next morning. But before that, the two performing mobeds have "to sit in Bareshnoom" - a kind of retreat for ten days and then perform certain Yazashney Ceremonies for six days. Then only they are qualified to perform the final night ceremony.

Like all Kriya's Nirangdin has certain basic requirements viz. the Fire, certain equipments and things like some kind of utensils, and certain "Manthra"s i.e. the holy scriptures to be chanted by the two performing mobeds. Nirangdin is different from other major Kriya's in that it is performed on the urine of Varasiaji mixed with the urine of others bulls. It is actually the Kriya to consecrate the urine, called "nirang". The nirang is made to pass through the whole ceremony, and at the end the nirang, now sacred liquid with certain spiritual power and energy, is stored for the use of the Parsis.

The sacred nirang is used in every Navjote Ceremony. The Parsi child is made to touch on his or her tongue a minute quantity of the Nirang. This is done while "giving the Nahn" (as we call it) i.e. while giving a bath to the child before the actual Kushti-tying ceremony. **Similar Nahn is given before the marriage ceremony to both the would-be spouses. (That is why marriage is a religious, sacrament.)**

The Nirangdin ceremony is a fascinating performance. All our three major holy scriptures viz. Yazashney, Visperad and Vendidad are recited in certain prescribed order. Yazashney has 72 "Ha"s, Visperad has 23 "Kardeh"s and Vendidad has 22 "Pargarad"s. (These are technical names for 'chapters'.) While reciting the 'Manthra's from the Scriptures, certain prescribed 'Kriya's is to be done by the performing mobeds on the utensils and things spread out before them.

The distinguishing feature of Nirangdin is the placement of two metallic vessels called 'kandhnu' at the sacred place of the Kriya. (Its lower part is broad: the upper part is narrow. It is used by villagers to draw water manually from a well.) Of the two, one is filled with nirang and other with water from the Agiary Well.

They are placed in such a way that the main performing mobed ('Joti') and his deputy ('Rathvi') can look into the vessel and cast a glance on the liquids within. **The most wonderful part of the Nirangdin Kriya is that the mobeds have to direct their eyes on the nirang and water while reciting certain holy words from the Scriptures.** This is done in all 16 times during the ceremony. (For 'Kadmi', it is 19). For instance, during the opening part of the ceremony, 10 "Ashem Vohu"s and 10 "Yatha Ahu Vairiyo" are to be recited. While reciting the last 4 "Ashem Vohu"s, when the word "Ashem" is pronounced, the mobeds have to cast their eyes in the nirang vessel, and at "Vohu," in the water vessel. Similarly while chanting the last four "Yatha Ahu Vairyo"s, they have to cast their eyes on nirang while uttering "Shyothananaam," and on water, at "Anghahe-ush Mazdai."

The scriptures are to be recited in the prescribed order. For instance, after a certain preamble-prayer, the first Ha, of Yazashne begins. It is followed by the first Kardeh of Visperad. Thereafter, Yazashney Ha 2, Visperad Ha 2, Yazashney Ha 3 to 11, Visperad Kardeh 3 and 4, then Yazashney Ha 12 & 13... and so on in the set order. Vendidad comes after Yazashney Ha 27 and Visperad Kardah 12. It is reached at or after 2 a.m.

But this is not the only fascinating part of the Kriya. There is another alluring part and that is the use of a little pebbles. When the chanting reaches Vendidad Pargarad 19, the main mobed (Joti) has to recite 200 'Yatha Ahu Vairyo's. **During the last 9 'Yatha Ahu Vairyo's (i.e. 192 and 200th) he has to throw one pebble each in the nirang vessel as also in the water vessel while uttering "Shyothananaam" of the last nine 'Yatha Ahu Vairyo's, in certain order.** The order is this: during the chanting of the last nine 'Yatha's, at the word "Shyothananaam" of the 1st, 2nd, 4th, 5th and 7th Yatha, a pebble is to be cast into the nirang vessel, and of the 3rd, 6th and 9th, in the water vessel.

What is all this? Some high-brow people pompously declare that our Kriyakaam is just symbolic and external. Does the above very broad outline of the Nirangdin Kriya appear to be just symbolic to you, my dear reader? The prescribed order of recitations, the utensils of prescribed shapes, the precise movements of the mobeds' hands - all the rigorous accuracy, exactitude and meticulousness to be observed during the Kriya is entirely inconsistent with this airy external symbolism theory. Only those who are grossly ignorant of our Kriyakaams have such escapist puffs and bluffs to throw before innocent people. **Kriyakaam and each of our rituals and ceremonies have certain profound and subtle effects in nature.** When the most modern science has arrived at non-local fields and is knocking the door of mysticism in hundred other ways, stamping of kriyakaam as useless externalism, germinates from a grossly unscientific psyche. **It is an observed fact that the nirang from the Kriya of Nirangdin does not decay for a long time and that the time for such decay to set in depends upon the spiritual exertion and purity of the performing mobeds, and can be even ten years or more.** Is this not emphatically adequate to explode to thousand pieces the external symbol theory of the pompous?

Ervad Baheramji Unwalla asked Bahremashah Shroff: how do that nirang acquire this miraculous property?

And Baheramshahji answered...

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(Parsi Pukar AUGUST '98 Vol. 4; No. 2)

WHAT IS ILM-E-KHSHNOOM AND WHY?

WHY DOES THE DECOMPOSITION RATE OF NIRANGDIN'S NIRANG SLOW DOWN ? BAHERAMJI UNWALLA'S QUESTION.

BAHERAMSHAH SHROFF ENUMERATES FOUR FACTORS – MOBED'S "ASHOI" THE FOUNDATION OF THE MIRACLE.

[Note: We apologise for a break in this series due to the pressure on the columns. In the July and August 1998 issues, Ervad Saheb Baheramji Unwalla, a mobed disciple of Ustad Saheb Baheramshah Shroff narrated his experiences about the revelations of ILM-e-Khshnoom on our Kriya-kaam. The August issue contained some features of the Nirangdin ceremony, arising out of two questions asked by Ervad Saheb Unwalla to Baheramshahji. The first was related to the hair from Varasiaji's (white bull's) tail, used in the Varas-ring, a vital 'Aalaat' (an equipment emanating certain divine fields) of our major Pav Mahel ceremonies like Yazashney, Vendidad, Nirangdin. The second question related to the established miracle of the Nirangdin ceremony, namely, that the Nirang i.e. the urine of the Varasiaji and other bulls, after passing through the Nirangdin ceremony, does not decay or decompose for quite a number of years. Let us now go into the answer of Baheramshahji. - **Editor**)

We were on certain wonderful features involved in the Nirangdin ceremony. Two metallic vessels (kandhnu), one containing the water from the Agiary well and the other containing the Nirang i.e. the urine of Varasiaji and other bulls, are put at a specified place in the sacred orbit where the ceremony is performed. The performing Mobeds have to direct their eyes on the liquids contained in the two vessels while reciting certain Avesta words.

Another alluring feature is that the chief Mobed has to cast little consecrated pebbles in the two vessels while uttering the word "Shyothananaam" at certain specified points and times during the ceremony. (Please see pages 11-12 of the August '98 issue for more details).

Ervad Saheb Baheramji Unwalla asked Ustad Baheramshahji : Why does the Nirang consecrated in Nirangdin ceremony remain undecomposed and fresh for years together?

Baheramshahji replied that this was the cumulative effect of certain vibratory forces and fields generated during the performance of the ceremony. The main factors contributing the generation of these holy fields are four, as under:

The **FIRST** is the recitation and chanting of the marathon 'manthra's', covering the whole of the Yazashney with 72 Ha's, Visperad with 23 Kardeh's and Vendidad with 22 Pargarad's in a set order. Every Manthra prayer when chanted according to the prescribed rules of procedure and purity, sets into motion certain subtle vibrations within the person chanting as also out in nature. These vibrations create lines of certain subtle spiritual and divine forces and form a sacred field structure.

The **SECOND** factor is the casting of the Mobed's eye-glances on the Nirang contained in the vessel. The mystical sciences reveal that the eyes of every human emanate a subtle non-physical current. This can produce certain effect on the things and persons on whom the current falls or runs through. A rough analogy of this phenomenon is the lighting of a bulb when the electricity runs through its wires. The flow from the eyes of a holy saint can enlighten the psyche of a person who receives it. The eyes of Swami Vivekanand and Raman Maharshi had that power. This eye-current is known as Vanthvo-Fraado. (It can be good or evil. There is something like an evil glance which can harm its recipient.) Now the Mobeds performing the Nirangdin have passed through a Barashnoom i.e. seclusion or retreat of 10 days, when they have to observe certain stringent rules of life. It is a purification procedure for the body, mind and the whole personality of the Mobed. Thereafter, they have to perform certain 'Yazashney's' and generate within themselves the divine fields and

energies. These energies emanate out from every cell of the Mobed's body. The main fountain of these spiritual energies flow from his eyes. When he casts his glance on the liquids in the two vessels, they are energised by the 'Fraado' from his eyes. The divine electricity which was dormant in them rises up to a higher level. The spiritual composition of the Nirang is radically altered and that changes its physical properties also. The natural property of rapid decomposition is so transformed that the usual time to set in the decomposition is prolonged, sometimes for several years, depending upon the individual power the Mobeds have generated in themselves through Barashnoom and the observance of the prescribed rules of Ashoi i.e. physical, mental and spiritual purity.

The THIRD factor is the casting of the consecrated pebbles in the Nirang vessel at the specified points of the ceremony. During the latter half of the ceremony, the chief of the two Mobeds (Joti) arrives at the stage of chanting the 19th paragarad of Vendidad, when he has to recite 200 'Yatha Ahu Vairyo...'s. After finishing 191 'Yatha's', when he chants the last nine, he casts one pebble each in the two vessels, while uttering the word "Shyothananaam" (the 12th word of the 'Yatha' prayer). This is to be done in a certain prescribed order. Ustad Baheramshahji explained to Ervad Unwalla that the consecrated pebbles cast in the vessel with the prescribed precision generates further energies in the liquid Nirang. The energy generated through the Fraado, the eye-current of the Mobeds, is augmented by the pebbles and the vibrations created by the word "Shyothananaam". The energised Nirang thus reaches a level of spiritual elevation, and its usual rate of decomposition considerably slows down.

The FOURTH and the most important factor is the Mobeds' own observance of the rules of 'Ashoi', which they are required to follow. The word Ashoi here is not just confined to physical purity and their spotlessly white dress or bread, if any. The rules to be complied with during the 10-days Barashnoom, the precision to be observed during the six days preceding the final night ceremony, and the great care and meticulousness required during that night performance are strenuous exercises. They require a certain frame of mind. The Mobeds are required to be acutely conscious that what they are doing is a divine exercise and exertion and that there should not be a slightest mistake in complying with the prescribed rules. They are required to control their thoughts from wandering towards evil. They have to take great care to ensure that they do not get night emissions during all these days. They should have a sense of conscientious responsibility towards the Zarthoshti Din and Asho Zarathushtra, whose prescribed commands they are putting into practice. Throughout the preparation days and the final night they should be aware that they are in contact with the divine. Any neglect or lack of care would invite sharp reaction not only on themselves but on the whole community and even humanity.

The above is an elaboration of Ustad Saheb's answer to the question of Ervad Saheb Baheramji Unwalla, as very tersely narrated by him in his article in the "Baheramshah Shroff (Frasho-Gard) Memorial Volume. (p. 113-8). Baheramshahji clearly suggests that all the above four factors must be properly observed; that the miracle of the amazing retardation of the rate of decomposition of the Nirang is the cumulative effect of all the four factors; and that the 'Ashoi' of Mobed as described above is the basic foundation of the miracle.

This writer has seen the holy Nirang remaining as pure and golden as if freshly taken from the Varasiaji and the bulls, even after a lapse of ten years from the day of the ceremony. It used to thrill and stir my heart and mind. It is extremely painful for me now to state that I know of the Nirang of certain 'Nirangdin's' decomposing within six months. The obvious reason is that serious faults have crept in the observance of the four factors, particularly the fourth one. With great hesitation I say that the period after which the consecrated Nirang starts decomposing is the measure of the Ashoi with which the Mobeds performed the ceremony and that this factor is considerably diluted in today's commercial Nirangdins.

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May I remind my readers after this long diversion, that our task here is to establish the authenticity of Ilme-Khshnoom. Its present day founder Ustad Saheb Baheramshah Shroff had created tremendous impressions on the eminent personalities of his time - from 1905 to 1927. Advocates and solicitors with keen searching eyes, impartial observers, Doctors, Engineers, the West oriented religious scholars, Astrologers and a host of others have expressed their amazement and wonder about the mystical knowledge of Zarthoshti Din stored in Baheramshahji. Jehangirji Vimadalal has said that Baheramshahji had in him much more knowledge than he revealed.

In this list of the classes of people amazed at his knowledge, the class of Mobeds has a prominent place. He explained and elaborated the intricacies of Kriyakaam to many a Mobeds, particularly of Udwada, Ervad Baheramji Unwalla was one of them. There were several others like Ervad Sahebs Jehangir Unwalla, Jehangir Makujina, and Mobeds from the Mogal family Ervad Dorabji, Rustomji. They were not interested in any self publicity. They just followed what Ustad Saheb taught them. We are lucky that at least one of them, Baheramji Unwalla wrote about Baheramshahji in the Memorial Volume. We will go further in Ervad Saheb Baheramji's account of Ustad Saheb.

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A PROFESSIONAL BACTERIOLOGIST EXAMINES NIRANGDIN'S NIRANG.

Our brother scribe 'Deen Parast' has, in its issue of August-September-October 1998, published an article by the late Dr. Sohrab H. Kutar of London, under the caption "The Power of our Sacred Manthravani". It was originally published in Parsiana of may 1969 and also Jam-e-Jamshed of 5th June 1969. It gives an account of the bacteriological examination of the sacred Nirang which, had passed through the Nirangdin ceremony, by a professional bacteriologist Dr. Saunders, then attached to St. Nicholas Hospital, London.

Dr. Saunders was requested by Dr. Kutar to examine the bacterial content of two specimens of Nirang (bull's urine). One of them was a specimen from Nirang consecrated six months back through a Nirangdin ceremony, and the other so consecrated six years back. To the utter astonishment of Dr. Saunders, both the specimens had no colony of any kind of bacteria. He said, "This is astonishing, Dr. Kutar! I expected samples of urine 6 years and 6 months old to be stinking to high heavens and full of bacteria of all kinds, I have never seen anything like this in all my long professional life." (Read Dr. Kutar's fule letter in Deen Parast.)

The then Jam-e-Jamshed wrote a leading editorial article by Kekobad Katki in the same issue, expressing a hope that may this scientific investigation put some sense in those who take perverted pleasure in pooh-poohing kriyakaam.

(Parsi Pukar November '98 Vol. 4; No. 5)

ERVAD BAHERAMJI UNWALLA ON USTAD SAHEB BAHERAMSHAH SHROFF'S TEACHINGS ON KRIYAKAAM.

The Present Situation of Kriyakaam and Mobeds.

In the last two installments of this series, we heard Ervad Saheb Baheramji Unwalla, an ideal mobed of Udwada, narrating what he learnt from Ustad Saheb Baheramshah Shroff. Ervad Unwalla's Gujarati article on pages 113-118 of "Beheramshah Shroff Memorial Volume" (1930) informs us about Baheramshahji's explanations on the two questions put to him: one relating to "Varas", the hair cut out from the white bull, Varasajji's tail and tied to a ring used in all major Pav Mahal ceremonies like Yazashney, Vendidad, Nirangdin; and the other question was regarding the Nirangdin's Nirang which does not decompose for years.

Ervad Baheramji Unwalla's article then narrates what knowledge he, as a mobed got from Baheramshahji. Following is the translation of the relevant paragraph.

"I will first set forth what I acquired from him. Before coming into contact with Ustad Saheb, I did not know or understand anything regarding the manthra - recitation, except just learning it by heart. Unfortunately, although I had been imparted complete training in Kriyakaam and had some education in Gujarati, I had no education in English or other matters; because in those days there were no means for such education in Udwada. But today the first lesson I learnt through my contact with Ustad Saheb and his effective explanations was Yakindari (the intense faith in performing the Kriyakaam). **Who and what is an Athravan? What are his spiritual duties? What responsibility he has in nature? What retaliation he receives on the dawn of the 4th day after death - if he commits faults and lapses in performing his entrusted duty of Kriyakaam?** These and many others were the matters I heard from him and which created in me the feeling that every Kriya - ceremony - be it for a Behdin or a Mobed, poor or rich, MUST be performed fully and faultlessly; I did not just store this in my thoughts but started to put it in practice in my vocation as a Mobed. As I took the very first step in that direction, numerous difficulties and obstacles sprang up against me. But such tremendous and unshakable impression is created in my mind by my late Ustad Saheb that his numerous advices and directions are a permanently engraved in my chest, and that emboldened me to bear all those obstacles and to give a deaf year to all undue criticisms. I did not go back on my faith to perform all ceremonies completely. In that initial time, the whole clan of the mobeds at Udwada, barring a few exceptions, was carrying on a campaign of intimidation against me.

But due to the strong feelings generated in my heart, I did not care and went on patiently relying on nature; and as a result, the undesirable feelings about the Kriyakaam then prevailing in the clan, disappeared from me. At the same time dishonesty about Kriyakaam was increasing. In those days some ignorant selfish Mobeds were saying: why should the Kriyakaam be performed fully and wholly? But the veil of such people's ignorance and pride is now lifting up, and today in Udwada there has arisen a class of Mobeds who has understood the responsibility of their own souls after death and are performing the whole ceremonies with full faith and also have learnt to serve the holy Iranshah with complete devotion."

These are the historical words of Ervad Saheb Baheramji Jamshedji Unwalla. It was Ustad Saheb Baheramshahji's teachings that led atleast some of the Mobed Sahebs of Udwada to perform full Kriyakaam. It is clear from Ervad Saheb Unwalla's words that before the advent of Baheramshah Shroff, the condition of Kriyakaam had deteriorated. There is no doubt that the truths, which Ervad Saheb Unwalla learnt from Baheramshahji, induced him not only to perform the ceremonies fully and faultlessly but persuaded other Mobeds to do so. Quite a number of Mobeds in Udwada followed the teachings of Baheramshahji, so elaborately described by Ervad Baheramji Unwalla in the above article. **Ervad Sahebs Jehangirji Makujina, Ratanshah Katila, Dinshah Sidhwa, the Mobeds from the Mogal and Sidhwa families,** were the tarikatbaz Mobeds, who in their personal lives followed all the rules of purity a Mobed is required to follow and

performed all ceremonies entrusted to them fully and faultlessly. Alas! Today very few of such Mobeds are left and it is a shuddering thought as to what will happen to the holy Iranshah after the present generation.

It was very unfortunate that Baheramshahji's teachings did not have its impact on the Mobeds of Navsari. Whilst Udwada had quite a number of Khshnoomist - Mobeds, Navsari had very few.

One very significant history Baheramji Unwalla narrates is that before advent of Baheramshahji, the Udwada Mobeds were also avoiding the performance of the whole ceremonies and Ervad Baheramji's insistence and propaganda against the curtailment and cutting out of the ceremonies had created a furore amongst the then Mobeds of Udwada.

WHAT IS THE GENERAL SITUATION OF KRIYAKAAM AND MOBEDS TO-DAY?

More Behdins desire to have performed more ceremonies. But greater their desire, lesser the number of Mobeds. Pav Mahal Mobeds are left in Udwada and Surat only. The Mobeds performing smaller ceremonies like Afringan Farokshi, Stoom appear to be many but most of them are office-going and then **there is a lot of deceiving in the performance of the smaller ceremonies. For instance: Afringaan 15 minutes instead of minimum 40; so also Farokshi, 15 minutes instead of 40 to 50. Had the Dastoors and Mobeds drawn their attention to IIm-e-Khshnoom, like the Udwada Mobeds, and had Khshnoom been made a part of the curriculum in Madresas, the situation would have been entirely different. But Dastoors went to Europe to become scholars, and then to America to eat ham;** and children weak in studies are made Mobeds..... Being scholars, the Dastoors do nothing to prevent the deceptions committed in many Agiaries. Let them drop out the scholastic ego and begin to serve the faithful Behdins by providing them full and faultless ceremonies.

(Parsi Pukar January '99 Vol. 4; No. 7)

ERVAD SAHEB BAHERAMJI UNWALLA TESTIFIES FURTHER ON BAHERAMSHAH SHROFF'S AMAZING KNOWLEDGE OF ZARATHOSHTI KRIYAKAAM.

Ilm-e-Khshnoom was first brought to light by the late Baheramshah Navroji Shroff (1858-1927) somewhere in about 1905, in a small assembly of students, gathered under the leadership of the erudite teacher Manchershah Palonji Kekobad. We have, in this series seen what Manchershah wrote about Baheramshah Shroff. **"He (Baheramshah) was all in all so far as PRISTINE EXPOSITION OF THE RELIGIOUS LAW OF ZOROASTER IS CONCERNED"**, thus-wrote Munchershah Kekobad who was in direct contact with Baheramshah. (Page 254, Baheramshah Shroff Memorial Volume). Several other witnesses who had seen, met and observed him, have stated in no uncertain terms that Baheramshah had tremendous knowledge on **the mystical aspects of the Zarthoshti Din and all its spiritual Institutions**. Jehangir Vimadalal, Kharshedji Suntoke, Khodabux, Poonegar, K.R. Cama, Jamshed Mehta and several prominent persons of high integrity have confirmed this. The Memorial Volume vibrates with the testimony of about 36 such witnesses.

After hearing the testimony of lawyers, scholars and other eminent personalities, we switched over to the Mobeds, who had come into contact with Baheramshah Shroff. Their testimony has greater weight, since they were performing Kriyakaam - rituals and ceremonies as their vocation. Kriyakaam is a highly technical matter and only the professional Mobeds can understand its intricacies and difficulties. Baheramshahji had guided many Mobeds and had answered many technical and complicated questions put to him by them.

Ervad Saheb Baheramji Unwalla was one such mobeds, whose testimony we are looking at. In the last issue we heard him on how he was tremendously impressed by Baheramshahji's profound knowledge on Kriyakaam and how Baheramshah answered many of his questions and removed many of his doubts. Baheramshah was a turning point in the life of Beheramji Unwalla, who then understood the heavy spiritual responsibility of the performing Mobeds. Baheramshahji not only knew the whole technical side of Kriyakaam but also explained its mystical aspect.

Why should a particular Kriya be performed on particular days after the death of a departed one? What is the relation of a Kriya with the Ruvan's journey in the next world? What are the stages of such journey and how and why a particular Kriya helps the Ruvan at a particular stage? These and others were the questions Baheramshah Shroff answered with great clarity. (Later on, after his death his authorised disciple **Framroze Chiniwalla** was to reduce the various aspects of Kriyakaam to writing. For instance, his **"Yazashney-ni-Buland Kriya"** is **the gem of a book which reveals all the 'how's and 'why's of the Yazashney ceremony**. We may delve into this later.)

Let us now hear Baheramji Unwalla further on his contact with Baheramshahji:

"On the right and proper time of performing the ceremony, a question was put to Baheramshahji viz. How can the time of "Cheharum" be the same, whatever be the time of death of a person?

The question relates to the "Cheharum" ceremony performed on the early morning of the 4th day after the death of a person. Whatever time of the day he dies, Cheharum falls on the 4th day early morning. What is the explanation of and truth behind this? Baheramshahji answered, as Ervad Unwalla writes:

"I came to know of the answer to my said question from the Baheshta Behereh Ustad Saheb, which was as under:

A person may die any time of the day; yet **his Keherp (the unseen part of his body) starts coming out of his physical body from the beginning of the Havan Geh, in certain destined measure.** It is for this reason that whatever be the time of death on a day, Cheharum morning falls on the same 4th day. Further, on that early morning of Cheharum, the Afringaan of Dahem Yazata is the essential ceremony. He also explained that even if the Cheharum morning falls on any day of the five Gathas, Daham Yazad's Afringaan is a must. ...He explained with proper argument that **any Kriya for a dead person must be performed at its due and proper time and should never be omitted.** All Kriyas are to be done at the appointed day and time. Similarly the Kriya on "Chhamsi" day (i.e. the day (Roj) of the 6th month), which was being done years back but was being forgotten in the present times is now revived because of his explanation. In the real tradition the command is to have 33 sweet and baked Darun's on the 'Siroja day' preceding Masiso (1st month) Chhamsi (6th month) and Varsi (the annual day). Yet in the present days, just for show, big big 'Chaptan's are being put; but because of his explanations many families of Udwada are now following the old tradition of having the 33 baked daruns. I transmitted his explanations as to the why and how of this tradition to my colleagues and many families in Udwada now follow it.... Unnecessary expenses in performing Kriyakaam has now been cut down and money is now spent on the proper Kriyas. Because of our coming into contact with Baheramshahji, my Yozdathregar brothers and myself have got a valuable gem for our own spiritual progress; that is "**Yakindaari**" - **the craving to perform Kriya fully and with full faith.** I will have this gem engraved in my heart till my last day and I will go on teaching this to whomsoever I will come in contact".

The above quotation is an apt illustration of Baheramshahji's knowledge on Kriyakaam, and his intense desire of placing the mobeds on the right track.

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Today we Parsis are facing a sad situation. Behdins desire to have ceremonies of their dear ones performed. But the number of Mobeds is hopelessly inadequate. In Bombay, Navar ceremonies are reduced to a farce. The number of part time Mobeds is more than full time. There is not much of training to Mobeds. In the two 'Madresa's, the main element of Mobedic training is missing, and that is, as Ervad Saheb Unwalla points out, "**Yakindari**" - **a staunch faith and belief that Mobedi is a spiritual profession with heavy spiritual responsibility.** Ustad Saheb Baheramshahji taught this to Ervad Unwalla and his whole life was changed.

Without this 'Yakindari' a Mobed is just a repeating machine; there is no job satisfaction in the same seemingly monotonous ceremonies. To lure the sons of Athornan families towards Mobedi, financial schemes after schemes are formulated since last 7 decades and yet the situation goes on worsening. **What is missing is the knowledge in a Mobed of what he is doing. That knowledge can only flow from IIm-e-Khshnoom.** No Dastoor with high Western degrees or no superficial study-walla or no red cap fanatic can explain what an 'alaat' is, what are the equipments used in the major and minor ceremonies, what is their effect on the journey of a departed ruvan, what is a Havanim, what is Maha-rooi, why a metal saucer in Pav Mahal ceremonies have nine holes, what is the significance and effect of every movement the Mobed has to carry out during the ceremony. Only IIm-e-Khshnoom has the answers, as Ervad Saheb Unwalla illustrates and emphasises. Framroze Chiniwalla the authorised disciple of Baheramshahji has written a book on Yazashney wherein the sense, significance and effect of every Haa and every movement of the Mobed's hands, are shown with amazing precision. **This is the book which should be prescribed for all Mobedic trainings.** Bartholomae and Boyce, Geiger and Geldner, Insler and Humbach **cannot, in the very nature of things, give the faintest idea of the mysticism involved in Kriyakaam.** It is quite obvious that Kriyakaam is a subject matter of both the worlds, this and the next and is therefore necessarily mystical. We are dealing with spiritual forces and energies, which are not open to our five senses and intelligence. There is no other source except IIm-e-Khshnoom which can give some idea of the divinity and sublimity of Kriyakaam. Alas! The community is immune to this fountain of mystical knowledge and the result is: **a huge fraud on the community on the name of Kriyakaam. No financial scheme of crores of Rupees can generate the spring of 'Yakindaari' in a Mobed's heart.** Ervad Saheb Baheramji Unwalla's words are a serious pointer to the situation which actually exists and the situation which ought to be.

Let there be more Yakindaari than Bank Accounts and Provident Funds. Finance is no doubt important but mere economic schemes without any heed to the most important element of Yakindaari has no meaning. It won't work; it has not so far worked. **It is necessary to radically reorganise the whole Mobedic front.** It is necessary that the so called democratic Dastoors shake off their lethargy towards this vital problem and care more for some solid work in this direction, instead of their alleged scholarly activities which have no meaning and no effect on the faith of the community. Let the so called Akabars apply their mind to this vital vein of the community's survival. **Let the Behdin's wake up and organise themselves towards an effective front to combat the problem and to put a stop to the frauds committed on them. And above all let the Madresas meant to train Mobeds, start teaching Yakindaari to their trainees through Ilm-e-Khshnoom.** Let those who call themselves Khshnoom-propagandists wake up from their shell of laziness and lethargy. If Khshnoom has shown them the light of life, it is their duty to use the light in waking up others. Sahib Delans desire this.

"YASNA DRUJI"

The alleged Kriyakaam which are not performed fully, faultlessly and faithfully, generate unseen fields of spiritual pollution. They are called the fields of Yasna-druji. They bring curses not only on the performing Mobeds, but also on the Community.

(Parsi Pukar March '99 Vol. 4; No. 9)

WHAT IS ILM-E-KHSHNOOM AND WHY?

ANOTHER MOBED ERVAD SAHEB MANEKJI BHATHENA TESTIFIES ABOUT ILM-E-KHSHNOOM AND BAHERAMSHAH SHROFF.

"THE ONLY REMEDY TO ARREST THE PARSİ DECAY IS TO GO BACK TO DIN THROUGH ILM-E-KHSHNOOM."

We are collecting and examining the evidence for the miracle of Ilm-e-Khshnoom, which occurred between 1858 to 1927 A. D., the birth and death years of Ustad Saheb Baheramshah Navroji Shroff. He came into direct contact with a group of Zarathoshti saints and was in their secret abode for about three and half years. The spiritual and mystical Knowledge, which is the foundation of all our holy scriptures, way of life, tenets and traditions, was imparted to him - actually infused in him by means of certain spiritual exercises and exertions. For a quarter of a century, he did not reveal the miracles of his life to anybody. When he revealed it, he was subjected to very close scrutiny by eminent Parsis belonging to various categories. The objective observers declared without any hesitation that Baheramshah Shroff had a fountain of tremendous mystical Knowledge in him. There was no doubt that the Knowledge was purely Zarathushtrian springing from a Zarathushtrian source. The scholars were amazed. Mobeds were astonished.

One of such mobeds was Ervad Baheramji Unwalla of Udwada. We have seen his glowing tributes to Baheramshah. The vocational mobed that Ervad Unwalla was, he was electrified by Baheramshahji's teachings and guidance on our Kriya-kaam. He asked a hundred questions and got bewildering answers from Ustad Saheb. We have seen in this series some of them - about Varasijaji (the white bull), Nirangdin, Chehaaroom date, in Ervad Unwalla's own words in Baheramshah Shroff Memorial Volume (1930). The lesson for the community from what Ervad Unwalla has written is glaringly instructive and frightfully cautionary. **No financial scheme, howsoever huge, is going to solve the perplexing problem of heavy reduction in the number of professional full time Mobeds. What is required is a fountain of faith and devotion in the heart of the would-be mobeds – "Yakindaari"** as Ustad Saheb and Ervad Unwalla call it. It means an intense conviction in a Mobed that his vocation is spiritual; that he is a link between the physical world and ultra physical existences; and that he has a tremendous spiritual responsibility on his head and soul. Such conviction can emerge ONLY from the teachings of Ilm-e-Khshnoom. The more does the community ignore it, remoter and remoter will recede the solution of this vexed problem. The way things are, the circle of Mobeds is contacting with accelerating speed. The extinction of the species of Mobeds will be the last fatal symptom for the extinction of the Parsi species. Does the species care? Does any of the so called high priests have any courage to put an end to the frauds being brazen-facedly committed on the Behdins? Does anybody think of organising the Behdins to raise a voice against this ceremonial deception practised on them every day?

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The next personality on our intellectual witness stand to testify about Baheramshah Shroff is another Mobed - **Ervad Saheb Manekji Burjorji Bhatena**. He was a simple middle class Mobed, nurtured in the genuine tradition and life-style of our then priestly class. He was the Panthaki of Mithaiwalla Agiary at Sleator Road (Noshir Bharucha Marg) Grant Road, Mumbai. He was bristling with unshakable faith in the efficacy of Kriyakaam. He had his own personal experiences in that behalf. His Agiary was the place of some amazing miraculous events.

Ervad Saheb Manekji Bhatena's article adorns pages 156-160 of the Memorial Volume. Oh-ho-ho! What an article! Every word of it zooms with intense sincerity and agony for the deteriorating plight of the Parsi Community. With immense feelings, he sets out the miracle that Baheramshah Shroff was, and the failure of the Parsis to save themselves from extinction through the tremendous light Ustad Saheb threw on the teachings and tenets of the Din. The article is in Gujarati. I'll translate here a part of it. But I am not sure

whether I shall be able to convey the original lustre of his expressions.

Ervad Manekji begins by saying that a high and noble soul has left this world on "the last" 7th July. (His article must have been written in the year 1927.) He says that the date on which Baheramshah was born must be an auspicious day. But

"On what ill-omened moment this 20th Century had begun, that this material world has been shaken through its root and trunk. Numerous changes of all kinds have come and are coming in the world and it is extremely difficult to say where all that will end. Wherever we look, nature acts as if it is on revolt. But misfortune it is of the human species that its eyes are not open as to why these great changes have occurred."

It really surprised me to read these words. What an instinctive insight this simple Mobed had! His words sound so prophetic when the century is coming to an end and mankind is in a suicidal mess!

Ervad Bhatena then refers to the Parsis. He says, that the Parsi Community imported wholesale the changes brought to our country by the ruling Britishers. The Parsis did not care that these changes were not reforms but a decay. They were absolutely incompatible with the religious and social controls then prevalent in India. We allowed them with relish to penetrate our community without thinking about their terrifying and destructive consequences.

"As a result the moral foundation of the community was loosened; religious fervour waned; faith on kriyakaam cooled down; the use of the miraculous Avesta Manthra prayers became almost nil; where those prayers are required to be offered five times a day, even one Kushti became rare; Parsi men succumbed to the never-forgivable sin of smoking 'bidi'; women bade good-bye to the tenet of monthly menses, which was current since centuries and required for the renovation of the body, mind and 'Khoreh' (the spiritual fields) of the community."

Ervad Manekji laments that our brave ancestors' great ideals and tenets, which had brought our community up in worldly as well as moral statures, are forgotten because of our kicking away those religious ideals and tenets; and this blind-in spite of - having - eyes - community has no idea of their sad plight, present and future. **It was in such sorrowful circumstances that Ustaaad Saheb Baheramshah arrived to the rescue of the community.** Now mark the inspired words of Ervad Bhatena :

"When, from the beginning of the century, this material wave from the West was suffocating the community,

When the religious faith of the community was shaken from its trunk,

When the very existence of the Avesta Manthra Prayers and religious Kriyakaam was in danger,

When we did not have a single source to unfold the mysteries of these tenets and teachings,

When the Dastoors of the Community were helpless for this great task,

When the priestly class was found to be incapable,

then, to tackle the frightful situation, and to decipher those mystical tenets, there arrived a high soul as decreed by the divine will of the Community's "Harvespa Khoda" (the Lord of Destiny) AND THAT WAS RESPECTED USTAD SAHEB BAHERAMSHAH SHARAAF."

These words, about the sorry plight of the community were written seventy two years back. Don't you, my dear reader, find them extraordinarily oracular? Every decade after 1927, invited further and further deterioration and the fear of extinction is not found to be unreasonable. But still there is HOPE, if the community looks to Ilm-e-Khshnoom. Let Ervad Manekji speak:

"The man who, through the lofty weapon of Ilm-e-Khshnoom, gave an effective support to the trunk of this declining religion, was nobody else but he" (Baheramshahji).

"It was he who alone deciphered the mysterious organisation of Nature and its speechless structure. Not only that but he calmed down the mind of a small but educated class (amongst Parsis) who were vacillating and doubtful, being dragged away in the strong material current of the times. He satiated the thirst of such people as also of the community itself through the lofty IIm-e-Khshnoom. He convinced them that **the true path leading towards the liberation of the Ruvan (soul) shown by the great Paigambar, Vahsurey Vakhshuran, ten thousand years back, and the sacred and effective Manthra Prayers, Kriyakaam and the sublime 'tarikat's which protect the body, mind and soul, were not the fads or superstitions of a primitive age. But they are the lofty equipments for the real spiritual prosperity of the world, the chain joining the spiritual, the divine and material worlds, and meant to carry out the great aim for being born on this earth.**"

This is what Baheramshahji did. He explained the mystic science behind every spiritual Institution of our Din viz. Sudreh-Kushti, Manthra Prayers, Atash Parasti, Meher-Patet, Kriyakaam, Dokhma and Boonak-Paasbaani. The best person to appreciate this is surely a Mobed, like Ervad Saheb Manekji Bhatena, and his testimony carries great weight. Look at his words ringing with earnest sincerity and conviction. It is clear that he was in contact with Baheramshahji and had learnt much from him.

But that is not all. He says much more about the miracle of IIm-e-Khshnoom and Ustad Saheb.

- N. Cursetji

SEND ME A DIVINE GUIDE

"How will the protecting Manthra conquer the evil within?

Show me oh Ahura! a 'Ratu' who will lead me in this world and in the next. Whomsoever Thou lovest, will receive in him or her, Sarosh of Thy Divine Consciousness."

- Kay Verethrem....Kahamaaichit in "Kem-naa Mazda" Prayer".

(Parsi Pukar May-June '99 Vol. 4; No. 11-12)

WHAT IS ILM-E-KHSHNOOM AND WHY?

ERVAD SAHEB MANEKJI BHATHENA'S TESTIMONY ON BAHERAMSHAH SHROFF AND ILM-E-KHSHNOOM.

"LACK OF MORAL COURAGE IN SCHOLARS AND DASTOORS WHO KEEP THEIR EYES CLOSED TOWARDS THIS GOD-SENT KNOWLEDGE."

A simple minded, unscholarly in the modern sense but a keen-sighted, truth-loving and spiritually oriented Mobed was Ervad Saheb Manekji Burjorji Bhatena! What heart rending words he wrote, 72 years back, on how the parched sands of time we call the 20th century, swept over the humans on the small globe and how in the midst of those hot winds, the cool breeze of Ilm-e-Khshnoom started blowing on the tiniest cluster of humans called Parsis, through Baheramshah Shroff. It is amazing to observe that the truth of those words has surfaced up with tremendous thrust at the end of that satanic century. The human species cast a blind eye to the devilish changes that the century brought on, Ervad Manekji wrote; and yet there was a small truth-seeking class amongst Parsis whose spiritual thirst was satiated by Ilm-e-khshnoom and who were convinced about its truth, genuineness and authenticity.

We now observe at the end of the century that the threat of extinction of this proud species-the humans (egoistically or is it eCoistically - called homo sapiens) is in the air. Really in the AIR! Is not the smell of the smog, the smell of a healthy economy? (I saw this ironical question in a wonderful book, "The Cartoon Guide To The Environment" by Jarry Gonick and Alice Outwater - Harper Collins 1996). The greed in the humans is turning the green earth to a barren tree-less desert. And greed is defined by all Saints and Saoshyant's as one of the powerful enemies of the human psyche, a fatal weapon in the hands of Satan.

The God of the present times is Satan himself. That God which the Prophets defined is at present thrown out of the human memory.

And that tiniest of the tiny - the Parsis? Alas! They are being swept away in the Satanic tide! Are they the first of the human species marked out for extinction?

YET there is a real oasis - a very slender one - in the Satanic desert. That Oasis is Ilm-e-khshnoom! Ervad Manekji Bhatena says, there were a number of truth-seekers, who accepted Khshnoom as a lamp in darkness and silently infused it in their life. This phenomenon continues today. There are quite a number of Parsis, here and abroad, who have placed their inherent faith in Khshnoom, thanks to the herculean efforts of the great Chiniwalla brothers.

And as to the homo-sapiens, they are on their way to face a severe jolt followed by the saviours of all Religions. When that comes, the desert of greed will disappear and the oasis of Khshnoom will expand into a huge green garden.

But let us go back to Ervad Manekji Bhatena's tributes to Baheramshahji.

"When a person, whose schooling did not go beyond a few Gujerati standards, could keep attracted an educated class for years together and could exercise a mysterious control over them, then any **person having common sense can say that here is the presence of some high divine element.** This writer says as a result of his own personal experience and humble study that the task which the educated scholarly Dastoor could not do and the mysteries and riddles, which, those who are just a burden on the community and the so called spiritualists and Avesta scholars, could not solve, that task and those mysteries Baheramshahji could reveal and solve. And accordingly, as one Athornan Avesta scholar said from a public platform, that in spite of the West having wasted 20 lakhs of Rupees to decipher the Zarathoshti Din and Avesta Manthra, the result is still in darkness - because your so called philology is

rotting in such imperfection and uncertainty that it cannot induce any of its two scholars to have one view on one point. (When this is happening), **one so called uneducated and not having any scholarship, Ostaa from an Athornan family - Ustaad Baheramshah has placed before us many a solutions of the riddles of our great Religion - if not completely, as conducive to the present times as possible - and that through a high source to which his great destiny had led him.** And when the so called science and the so called 'education' could not solve those mysteries, he has opened them up in a manner **that can satisfy the intelligence of any patient student, who is in search of truth only and whose mind is free from any prejudice.** This way Baheramshah has conferred permanent protection to our sublime Religion against the tremendously evil materialistic attacks from the present materialistic 20th century; and has given satisfaction to our community who was in the hands of doubt and despair since decades and also to its class of truth seeking scholars; and **has gifted to us a priceless treasure through this sublime source - Ilm-e-Khshnoom. Afrin! Thousands of Afrin on the name of this great man!"**

I would request you, my dear reader, to read the above passage again. The tone of sincerity in Ervad Manekji's words is infectiously intoxicating! He quotes an Avesta scholar who referred to the glaring uncertainties of the Western studies and gives a pointer that the solutions of their riddles are in Khshnoom. He proceeds:

"Unfortunately, as the late Baheramshahji was saying till the last moment of his life, that when such a noble source and high destiny rose up before the community, it did not encourage it as much as it should have been or the community did not care to be benefited by it. Some of those scholars, who came out to take advantage of it, **later walked away due to the lack of moral courage.** Only a few loyal disciples stuck on, till the end, to him and his knowledge."

What is this lack of moral courage referred to by Ervad Manekji?

It is the recorded history that when Baheramshahji was placed before the Western oriented scholars, many of them were attracted to him with magnetic force. The scholar Khudabux Poonegar has said so. (page 152 of Memorial Volume). **Even Khurshedji Camaji was so much enamoured by Baheramshahji's meanings of certain Avesta words that he incorporated those meanings in his studies and taught them to his students.** Camaji had no hesitation to declare about certain doctrines taught by Baheramshahji, that where the Avesta scholars could not understand the riddles, Baheramshah could explain them properly and correctly. (ibid p. 151). Camaji had in a lecture delivered by him on 13th February 1906 (that day being his 70th birthday when a copy of the Memorial volume published in his honours was presented to him) said:

"જરથોશ્તી દીનની વ્યાતેનની ફીલસુફીમાં કોઈએ પગલું ભર્યું નથી કે તેમાં કોઈએ હજી શોધખોળ કરી નથી. હજુ તો આપણને મુતલક સમજ પડતી નથી, તે ખુલ્લી કરીને ઉઘાડી પાડવાની મોટી જરૂર છે."

"Nobody has taken any step in the mystical philosophy of the Zarthoshti Din or nobody has done any research on it. Today we do not have any understanding whatsoever therein; it is very much necessary to uncover and open it up"

So here was a West-Oriented scholar actually a pioneer of Western studies, who realised the dire need for the study of Zarthoshti mysticism. In his quest for mysticism, he had joined the Theosophical society. When he came into contact with Baheramshahji, the result was as described by Khodabux poonegar. But before he could progress substantially with Baheramshahji, he died.

I am referring to Camaji for this reason that he was such an ardent seeker of truth that he did not hesitate to go in for the mystical explanations. In fact he lamented their absence, as his above words reveal. But there were some scholars, who though enamoured by Khshnoom preferred to be actually or pretentiously away from it. **That is the lack of moral courage Ervad Manekji Bhatena refers to in his above quoted words.** Some scholars were jealous of Khshnoom. Some thought it below their scholarly dignity to recognise Khshnoom as an authentic source of the Zarathushtrian mysticism. Some did not believe in mysticism, although they pretended to believe in God; but their God was just a matter of historical or intellectual concept or some 'ism', not far from atheism.

Today the number of west oriented scholars have fast reduced. The present day few scholarly Dastours are a mixture of the past scholars whom Ervad Manekji brands as having lack of moral courage. I do not want to go here into their respective psyches although materials are abundant. In any case they are now a spent-force. They are just unable to kindle the fire of burning faith in the Parsis. They can, if they study Khshoom; but they lack not only moral courage but also ordinary courage to do so. They are afraid that their pompous scholarship will be tarnished. But if they try to understand the truths of Khshnoom and present them with the help of their philological (or whatever you call it) scholarship to the Western scholars, I am almost certain that the west will appreciate it and will look at the Zarthoshti Din with greater respect. Have the Dasturs got that capacity or capability?

Let us now have a look to the parting words of Ervad Mankeji Bhathena:

"Let us hope that the young generation of our community will stop reading novels and the so called love babbles and the worldly gibberish, which causes ill effects on the morale of the community; but instead, study with patience this best treasure of the spiritual knowledge. (If this is done) then there is no doubt that the fear of extinction which has now arisen and towards which the far sighted people are nodding their heads with doubt, will disappear automatically, because the contents of this IIm is the knowledge of the laws of Nature governing each and every aspect of life and can lend the community to real prosperity and along with that shower on it the bounty of the genuine bliss of the soul"

The far sight of this simple mobed is really surprising. 72 years back he talked of the young generation reading trash. Today they are not even reading; they are glued to the T.V. Box.

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What is Ilm-e-Khshnoom and Why?

BAHERAMSHAH SHROFF'S AMAZING KNOWLEDGE OF MEDICAL SCIENCES: HOMEOPATHY, BACTERIOLOGY, HAKIMOO, CHROMOTHERAPY, HYDROTHERAPY, HUMAN BODY AND DISEASES.

Hakim Rustom - Sola Doctor - Testifies

Why do some Parsis say: other Religions have their miracles even today, but our Religion has none? My counter question: Is not the advent of Baheramshah Shroff and uncovering, through him, of the spiritual, devotional and mystical truths of our Religion, a miracle? Was his own life not a miracle? Then we ask, did it really happen? In answer to that, we are examining the testimonies of several weighty witnesses who had come into contact with him. Baheramshah Shroff Memorial Volume is a formidable record of more than 36 such witnesses. Scholars like K. R. Cama, Khodabux Poonegar and Sohrab Bulsara, eminent personalities like Kharshedji Suntoke Advocate, Jehangirji Vimadalal Solicitor, Manchershah Kekobad, Jamshed Mehta and Mobeds like Ervad Sahebs Baheramji Unvalla and Manekji Bhatena have no hesitation in praising the modern miracle that was Baheramshahji (1858-1927) and ilm-e-Khshnoom. Then there are other truth-seeking Parsis who expressed their amazement at the Knowledge this "uneducated" man had in, not only the matters of the Zarthoshti Din, but also in several other branches of mystical, spiritual and even physical sciences. I ask your leave to present one of such witnesses: **Hakim Rustom alias Sola Doctor.**

Hakim Saheb Dr. Rustomji was practising Yunaani Medicine in Surat and had a long time connection with Ustad Saheb Baheramshah. He had occasions to learn *from* Baheramshahji more about certain mystical sciences of medicine contained in Zarthoshti Din. The general term *for* this science is "Ilm-e-Tib". The word 'Tabib' (meaning a medical doctor) in Persian and Urdu has its root in 'Tib'. Baheramshahji had revealed to Hakim Rustom certain principles of Zarthoshti 'Tib', on the basis of Staota - the science of Vibrations. That the Vibrations emanating *from* Manthra or Mantra have medicinal properties, was known to Parsis *for* a thousand years before the satanic invasion of the Western Godless culture. How well versed Baheramshahji was in the Sciences of Chromopathy, Hydropathy, Homeopathy, and others, **Hakim Rustom testifies in his article on page 169 of the Memorial Volume.** The title of the article is:

"मानवंत मरुदुम उस्ताद साहेब अहेराशहा शराफ: तेओ साहेबनुं ठलमे इनुमनुं अहोणुं ज्ञान: ठलमे इनुममां समाठ जतां आप्णी सृष्टिरयनानां दरेके दरेके ठलमोनुं पारीक सायन्टीफिक प्यान .

मी अहेराशहा साधनो मारो लांबा वपतनो संबंध तथा अओना ज्ञान विषे मारो जती अनुभव .

"Respected Late Ustad Saheb Baheramshah Sharaaf : His Wide Knowledge of Ilm-e-Khshnoom : Minute Description of each and every Ilm (Branch of Divine Knowledge) of Cosmogenesis as contained in Ilm-e-Khshnoom.

My Long-time Connection with Mr. Baheramshah and My Personal Experience about His Knowledge.

Hakim Rustom (also known as Sola Doctor) opens his article by quoting a Persian proverb: "Musk is that whose fragrance declares itself and not through the words of its seller", and says:

"Only those who have come in long-time close contact with Baheramshah can understand the excellence of his great knowledge of Ilm-e-Khshnoom.

Indeed, the goblet of Divine Knowledge revealed by our great "Ramza-go" "Ahurana" Asho Zarathushtra Saheb is so sublime that it explains in great depth, in addition to the knowledge of the Zarthoshti Dharma, all the branches of the worldly knowledge and modern discoveries and inventions; not only that but also sets out a very intricate description of all the Nisti (ultra-physical) and Hasti (divine) Worlds.

Baheramshahji was not easy to judge. Whoever went to see him was subjected by him to a silent scrutiny. He had been taught "Ilm-e-Kyaafaa" i.e. the science of reading the character and thoughts of a person from his outward appearance. If anybody approached him with a view to test his knowledge or veracity, or with some air of superiority, Baheramshahji could read him at the very first moment and gave

evasive replies to his questions. That is why Hakim Sola Doctor says that only long-time contact with him could make one aware of his depth; and then proceeds to give short but amazing account of Baheramshahji's knowledge of different branches of worldly and spiritual sciences. Let us hear him:

" 'Hakimoo' (Science of Yunani Medicine) is my vocation and study since a long time and I have read many a large books in Persian and Urdu on that system of medicine. But the explanations on the science of medicine, which Baheramshah gave at length on the basis of Ilm-e-Khshnoom were indeed very deep, highly scientific and faultless. He used to explain, in great depth the spiritual statures of every kind of vegetable and other food materials, their various benefits; the detailed description of every disease and illness; the physical and subtle elaboration of different parts of the body. His explanations gave his listener a wonderful feeling of joy. He used to give answers regarding the elements contained in every vegetation and their benefits on the basis of Staota - the Mystical Science of the inherent Vibrations, about which even the great doctors and philosophers of "Hakimaa" did not have such perfect knowledge... .

Hakim Rustom proceeds to say that Baheramshahji's elaborations and explanations included the following :

1. The medical properties of minerals.
2. The inherent benefits of different kinds of foods like fruits, dry fruits, corn, vegetables, milk cereal etc. and the methods of their use.
3. The good and bad qualities of different foods and the methods of removing or minimising their ill effects.

Hakim 'Rustom writes that there are differences of opinion in the Yunaani Hakims on several matters, but he found that Baheramshahji's presentation was very complete, faultless and convincing. It seemed that he had the knowledge of several fundamental principles of health and illness which he could apply to any system of medicine, like allopathy, bacteriology, homeopathy, chromopathy, hydropathy, colour-therapy, water-therapy, clay-therapy. Hakim Rustom found that Baheramshahji had the knowledge of special terms and terminologies of spiritual branches of medicine not known to modern systems. It seemed that his knowledge of medicine went much deeper into the unknown subtle elements contained in different substances. **His was not a surface diagnosis of the body. It went deeper into the non-physical parts of the body like Azda and even Keherpa.**

That is the reason why, as Hakim Rustom says, Baheramshahji could elaborate on the **origin of homeopathy and the properties of its medicines**. Because homeopathy tries to touch the non-physical body hidden in man so as to reach the inner cause and source of the disease. That is why in homeopathy, greater the potency of medicine, lesser is the quantity thereof. Natrm Mur 6 contains **more** quantity of the actual drug (NaCl) than Nat Mur 200, yet the latter has more powerful effect. A non-physical 'thing' can be reached more effectively through minimum quantity of the physical substance. (This philosophy of Homeopathy is set out in "Lectures On Homeopathic Philosophy" by Dr. J. T. Kent one of the most renowned Doctors (1899-1916).

Hakim Rustom also refers in his article about Baheramshahji's knowledge about **Chromopathy**. This is a branch of medicine very rare in present days. There is no drug here; the medicine is just water. It is filled in the bottles made up of coloured glass and exposed to sunlight of a specific intensity for specific period of time. Hakim Rustom says that the foundation of this therapy is the knowledge of the science of colours. Each organ of the human body has or is associated with an unseen colour, and the colour of the water-bottle is determined accordingly. It is necessary to know which colour would be curative of a particular disease. That colour is made to enter into the water contained in the bottle of a particular colour. This knowledge is in turn based on the science of vibrations. It is well known in physics that a particular colour of light has certain specific wave-length, and wave is vibratory phenomenon. There are however more subtle and unobservable vibrations in light and in colours. Chromopathy has its root source here. That is why it requires the knowledge of the science of 'Staota'.

Hakim Rustom also refers to **hydropathy** in which Baharemshah was well versed. This is just water-therapy. Water has six subtle unobservable 'electricities' in it. These are named in Avan-Ni Naish prayer as "Aadoo Fraado, Vanthvo Fraado, Gaetho-Fraado, Khshaeto-Fraado, Jantoo-Fraado and Danghao-Fraado". "Fraado" is the technical Avesta term for the spiritual electricities revolving in water. These have medicinal

properties, which can be utilised for curing diseases.

Incidentally, the miraculous properties of water are related to the **six kinds of 'Fraado'**; they induce certain functions in water. There are methods of activating these 'Fraado's like, in the **water in Yazashney ceremony or water in Muktaad-vessels or water in St. Bernadette's spring at Lourdes**. It is not for nothing that we have a big Niyash and a much bigger Yashta for Avan Yazad, the divine ray of Ahura's Light contained in water. The Manthra Prayers in Avan Niyash and Avan Yashta set out the mystical science of water in great details, if you understand it through the divine key of Ilm-e-Khshnoom. Dr. Saheb Faramroz Chiniwalla has elaborated this science while translating Avan Niyash in his Khordeh-Avesta-baa-Khshnoom- (Pages 274 to 313).

Hakim Rustom also refers to Baheramshahji's knowledge about **clay therapy**.

"Baheramshah was well proficient about the properties of different kinds of clay and their nature, and what is their effect of diseases".

What do you think, my dear reader! In addition to having profound knowledge on Zarthoshti Din and its deep mysteries; on its spiritual Institutions, and their divine Sciences; on its Manthra Prayers and their meanings and messages; on its ordained way of daily life and its oceans of devotion and Bhakti, this simple Gujarati fourth standard 'educated' man had such deep knowledge of medical sciences that a well qualified doctor practising medicine for years was extremely amazed! Baheramshah's profundity in the matters of Zarthoshti Din amazed many a truth seeking eminent persons, Mobeds, scholars and laymen; and now here is a doctor who writes with sincere fervor about the miracle of this man-Baheramshah Navroji Sharaaf!

Hakim Rustom also known as Sola Doctor does not stop here. In his article he refers to Baheramshahji's knowledge on different kinds of physical exercises; the science, art and mysticism of breathing ("Nafas-Kashi") ; of Astrology (Ilm-e-Najoom), of the divine Mathematics of 'Ramal' (Ilm-e-Ramal); and of Ilm-e-Zafar and Jam-e-Jehan Nooma.

Now, please do not ask why is there no miracle amongst us, the Parsis. The only difficulty is that some of us are not aware of it, some do not see it and some deliberately close their eyes to it.

N. Kharshedji

(Parsi Pukar September-October '99 Vol. 5; No. 3-4)

What is Ilm-e-Khshnoom and Why?

HAKIM RUSTOM (SOLA) DOCTOR'S TESTIMONY ON BAHERAMSHAHJI'S ASTOUNDING KNOWLEDGE OF RARE SPIRITUAL SCIENCES.

NOW ARRIVE THE PERSONAL DISCIPLES - USTAD AND SHAGERD.

We have seen how a practising Doctor of the science of Hakima was amazed at the tremendous knowledge of Baheramshah in medical science and its spiritual aspects as also in various branches of medicine like Homeopathy, Hydrotherapy, Chiropractic, Clay-therapy, Breathing methods and others. Hakim Rustom has in his article also referred to other spiritual sciences in which Baheramshahji was a master, like **Ilm-e-Ramal, Ilm-e-Zafar, Ilm-e-Kayafaa, Ilm-e-Khaster**. These are rare sciences known to a few initiates. Hakim Rustom records that several persons well versed in such sciences used to come to Baheramshahji and had satisfactory answers to their difficult questions. After coming back from the Saheb-e-Dilans of Daemavand Karsh, he had gone round the whole of India and had become known to such people. It is recorded by his eminent disciple, the late Jehangir Chiniwalla that some persons came down to Surat searching for a "Parsi Baheramshah" even when nobody in the Parsi Community knew about the miracle of his life. ("Ilm-e-Khshnoomni Maktabni Tavarikh" page 57 et seq.)

Dr. Rustom then writes about Baheramshahji's profoundly deep knowledge on the spiritual Institutions of the Zarthoshti Din like Sudreh-Kushti, Manthra prayers, Kriya-kaam etc. **Baheramshahji stressed that the Manthra prayers are the nourishment of our Ruvan; and without them the Ruvan starves.** When he revealed the Taavil i.e. the occult meaning, message and significance embedded in Avesta prayers, his listeners were totally amazed at the sublimity and depth of our Din.

Dr. Rustom has in his article written a passage on Baheramshahji's ability to impart his wide knowledge. Here is the translation of Dr. Rustom's words:

"If all these 'Ilm's (occult sciences) which are like the branches of Ilm-e-Khshnoom, are to be written down, it will fill up huge books after books, and yet there will be no end. **That such wide knowledge was stored in Baheramshah's heart without keeping any kind of written notes, due to the blessings of his holy Master and Ustad Saheb Sraoshavarez Marzbaanji Saheb, was, by itself, a miracle of the present Zarthoshti times.** Baheramshahji could narrate orally, at great length, such matters without any mistake. This was the distinguishing aspect of his "Hafiza" i.e. the power of memory.

Further, he was not a student of Avesta, Persian, Pahlavi, Pazend, Arabic etc; and **yet he used hundreds of words from these languages in his lectures in a proper comprehensible way.** In spite of possessing such extensive knowledge and of being financially sound, he never used to show any ego or pride. He was very simple, friendly and kind to anybody big or small. Many people used to come to him from far away with their questions and he presented his explanations with great respect to them and without any air of superiority. If he thought that at a particular time certain matter was not to be revealed he would say so and refuse to answer; or if he did not know the answer, he would say so; but he never lied. **He used to impress upon people to speak the truth. He emphasised speaking of truth over anything else. "Ashoi" is the root of the Zarthoshti Religion and the first step of Ashoi is to speak the truth, he used to explain and plead with everyone to do so.** One further beauty was that he used to reveal many a difficult matters of other Religions like Hindu, Musalman, Christian, Jew and even free-masonaries, with the master-key of Ilm-e-Khshnoom, which kept his listeners heavily astounded....."

THAT was this "uneducated" Parsi of Surat. Mind! Dr. Rustom had a long time contact with Baheramshahji and his extreme awe and respect were the result of their close friendship.

At this point, may I ask my objective reader: **Can there be any doubt on the miracle that was Baheramshah Navroji Shroff of Surat?** Are these, testimonies flowing from the pens of honest, sincere, truth-loving and erudite witnesses not more than sufficient to take the miracle as true?

And yet, I would still like to invite another class of witnesses. We have so far heard them from various classes. They were the great (i) Oriental scholars, like K. R. Cama and Khodabux Poonegar; (ii) Lawyers of great repute like Khurshedji Suntoke and Jehangir Vimadala; (iii) Erudite intelligent persons like Munchersah Kekobad, Kaikhushru Choksey, Jamshed Mehta; (iv) Mobeds like Ervad Saheb Baheramji Unwalla and Dastur Saheb Maneckji Bhathena; (v) the Doctors like Hakim Dr. Rustom. They were all the contemporaries of Baheramshahji, and had seen him from very near.

THE PERSONAL HEART-TO HEART DISCIPLES.

But I would like to introduce one further class of witnesses. Baheramshahji's expansive miraculous knowledge was one aspect of his amazing personality. There was however another, which went beyond the realm of our limited intelligence and entered the mystical. **Certain persons, took him as their spiritual Master or Guru or Ustad in their personal lives.** Of course Masani brothers and Chiniwalla brothers were amongst them. They were entrusted with the arduous task of propagating Ilm-e-Khshnoom in public. They had their own spiritual experiences with Baheramshahji. Putting them aside for the time being, were there any other non-public persons who he had accepted as his close disciples and guided them on the spiritual path? There were quite a few. Several Mobed Sahebs from Udwarda and other private persons had personally experienced his spiritual power in their personal lives. Such people would not like to come out openly in public. They prefer to keep their mouth shut. "One who got it, concealed it" – jesne paya usne chupaya. Yet a few of them have entered the Baheramshah Memorial Volume. They were so overwhelmed by his death that they could not help giving a glowing tribute to their Master in that volume - a tribute of burning love for him and agony of separation from him.

I will call two of them: **Cawasji pestonji Sarkari and Burjor Aspandiar Laher.** Little is known about them except a few matters from their personal lives appearing in their articles. But the cry of their great love and profound respect for Baheramshahji shoots out loud and clear, truthful, sincere. Let us begin with Cawasji Sarkari.

"7th July 1927, 'Reyvaji' (Shahanshahi) Bahman Roj and Bahman Month, Thursday was really a very ill-omened day, when, as I returned from my work, I heard, rather late, the bad news that my respected Ustad Saheb Baheramshah Navroji Sharaaf had passed away. **I came into contact with him from the year 1910 and had very close association with him from 1914.** I have profound respect for his knowledge on Dharma (Religion), Astrology, Staota (science of vibrations), Ramal (a mystical and sacred science, which by certain charts or figures or drawings or throwing dices can divine the secrets of past, present and future, or of hidden thoughts or hidden things) and several others. From the time when I came into close contact with him, particularly from 1916, I have learnt from him such things as have much surprised me. **He had behaved with me like a compassionate father, brother or friend, and I do say even now, with all certainty, that he has still continued to keep his hand of auspicious shelter on me. Such wonderful things have happened and such changes have occurred in my life which have left me amazed and can be taken as miraculous.**"

Here is the first indication that Cawasji's relationship with Baheramshahji was akin to disciple and Master, "Shishya and Guru", "Shaagerd and Ustad". Cawasji says with intense feeling that Baheramshahji was instrumental in bringing down on him divine help and guidance, not only when Baheramshahji was alive but even after his death. Therefore, here we are on an entirely different wave length - that of personal mystical experience in the life of a disciple. Let us hear him further.

Cawasji Sarkari writes in his article that he had, in the year 1910, learnt about Baheramshahji through newspapers. At that time he was having a job at Hubli. He got Baheramshahji's address from a friend and

wrote to him. He got a reply through Manchershah Kekobad and after some time he met Baheramshahji at Mumbai. Cawasji writes:

During the very first visit I got an impression on my mind that he was not like an ordinary man. The spiritual lustre on his white face and his physical stature were strongly affixed in my mind. Since I had to go back to my job, I had a few visits and some little talks. "Keep faith, everything will turn out to be all-good": were his words which were engraved in my heart. And these words are so engraved till now and shall remain so."

Here, during the initial visits, Ustad Saheb gave him the first "Guru-mantra" - the dictate of the master. The five Gujerati words meant that in life, we must maintain our faith that whatever happens is good or for our good. Don't get disturbed at a calamity; remember Ahura's grace is hidden in every moment of life, and the ultimate result is surely to be good.

Things then started happening in Cawasji's life. His job at Hubli fell into jeopardy. Differences of opinion started building up with his coworkers. He was a straightforward man and not prone to flatter his superiors or say "yes sir" to everything. The job was likely to be lost. To add to his troubles, his child was ill and almost dying. Now please read his words:

"He (Baheramshahji) had told me, "Keep faith and everything will turn out to be all good." I remembered these words. That night I chanted my prayers and expressed a pious wish that I had kept faith in you only; **I have taken you as my Guru, and therefore whatever is right that alone may happen, and my truthful word should prevail. That day was 23rd November 1912. As I slept, I got a dream.....**

N. Cursetji

(Parsi Pukar November-December '99 Vol. 5; No. 5-6)

BAHERAMSHAHJI'S PERSONAL DISCIPLE CAWASJI SARKARI, REVEALS HIS MIRACULOUS EXPERIENCES

We have met several prominent contemporaries of Ustad Saheb Baheramshah Shroff. There were (i) Oriental scholars, (ii) legal luminaries, (iii) erudite intellectuals, (iv) sincere mobeds, and (v) an angelic Doctor. Each of them testified to the reality of the miracle that was Baheramshah Shroff and his profound mystical knowledge of the Zarthoshti Din. The last witness was Dr. Rustom Sola Hakim. We have now switched over to the personal disciples of Ustad Saheb, who were his real spiritual disciples. The first of them was Cawasji Pestonji Sarkari. We have already entered into his story in the last issue (Nov. Dec 1999). Before we proceed. I have to record a fact about Hakim Rustom, which I missed.

In the Baheramshah Shroff's Memorial Volume (1930), there is a long 145 pages article (pages 497 to 641) of Dinshahji Masani narrating numerous facts about the life of Ustad Saheb and Ilm-e-Khshnoom Movement. Dinshahji was the brother of "Ervad Phiroze Masani, the first renowned propagator of Ilm-e-Khshnoom and was in close contact with Baheramshahji. On page 537-8 Dinshahji writes about a severe illness Baheramshahji had in 1916-17. He had a strong, almost fatal, attack of diabetes in 1916. It subsided a little but erupted more strongly in 1917. The whole body had swellings. At that time it was Hakim Rustom Sola Doctor, who treated him, with great exertion and anxiety, and was able to control the disease. Dinshahji Masani writes:

"(During Baheramshahji's illness) the agency nominated by Nature to keep him well was our brother Baheshta Baherey Rustom Erachshah Hakim Sola Doctor, who treated him through the Hakima - system, with great capability, patience and his special art and succeeded in giving a new lease of life to Ustad Saheb. Alas! Hakim Saheb has also left this temporal world in the beginning of 1928; he has, however, immortalised the memory of his beloved Ustad by writing an article (p.169) in this memorial volume....."

We have seen the extracts of Hakim Saheb's article (the last two Issues). Doctor -patient relationship is always very close. Therefore Hakim Saheb's testimony has an added weight of truth.

We now go back to Cawasji Sarkari's story. We have read his words expressing his utmost respect, wonder and love towards Baheramshahji. He was not an ordinary student of Ustad Saheb. Both had master-disciple relationship in the spiritual sense like Ramkrishna Vivekanand's or Yuktेशwar-Yoganand's (Nov. Dec 99 Issue - page 8).

From their first meeting, the spiritual relation was established and the two were always near to each other. Baheramshahji guided him at every step of his life, even after death.

At one time, Cawasji was surrounded by worldly calamities. His job was in jeopardy; and his one and a half year child was almost dying. On the night of 23rd September 1912, while going to sleep he remembered Ustad saheb. "you are my Guruyou have told me: keep faith and all will be well...."

He got a dream. Let us read his own words.

" I saw in the dream that a small spring of very pure water is flowing by. The surroundings are lush green. Sheep are gazing on a nearby hill. I was standing near the spring. I am pondering as to how could I cross and go to the other side of the spring. And lo! My eyes fell on Ustad Saheb. He was on the opposite bank of the spring. "What are you doing here just standing?" he asked. I said I wanted to be on the other side of the spring; how should I do it? Promptly he pushed a wooden board in the spring from the other side and told me to come over it. As I walked on the board a little, he caught my hand and took me to his side. He then showed me the lush green place around. He pointed out to the sheep and goats grazing up the near-by hill and said "Cawas take it, I give away all this"

My eyes opened and I wondered and pondered on the dream. What a wonderful dream! I looked at the clock. It was 3-40 a.m. I did Kushti and went to sleep. After about 2 or 3 days, a man whom I did not know came to my home and said, " I have heard about you. I can arrange another employment for you, if you are so willing. You will get better salary too". I forthwith said yes. I remembered the dream. I gave thanks to Ustad Saheb and Parvardigaar (Ahuramazda). From that day, the foundation was laid for prosperity and a high post in service, and for that even to-day I bow down my head and am immersed in gratitude towards my respected Ustad Saheb Baheshta Behray Baheramshah, his Ustad Saheb Sraoshaavaraz Marzbaanji and Paak Parvardigaar. I must specially mention here that at the same time when I was in my worries about my employment, my second son who was one and a half year of age was severely ill with severe diarrhea and my wife and I felt that the child will not survive; because the doctor would visit twice or thrice a day and would not speak a single word of hope. But after that dream, the child started improving and became well."

Now, think over. What could be that dream with a spring and greenery and sheep, and Ustad Saheb throwing a wooden bridge and taking him to the other side and saying 'take this, I give away all this'? The dream did have a worldly effect in the matter of Cawasji's employment and health of his child; but every scene in the dream had a spiritual message and had its own work in the spiritual evolution of Cawasji. The dream was a proclamation that in the midst of his Karmic entanglements, he was advancing on the Path of Ahura and his Guru had his eyes on him at every moment of life and was taking care of his spiritual journey. Sheep and cattle, trees and mountains, spring and water, all these are signs of an advancing soul.

[From the Editor: I had an occasion to see Cawasji Sarkari in thirties when I was a school boy. He had given a lecture near Navsari Atash Beheram in the muktad days. I do not remember what he said and I did not know who he was. He was a straight tall man with Parsi long coat and "Fenta" He had an authoritative and serious face. But what struck me were his eyes. You wont believe, I remember them till to-day. They were big and slightly bulging, and appeared as if it was emanating a spring of love, devotion, faith and a definite spiritual fervour. Although I do not remember a single word of his speech, some how his voice is still ringing in my ears with some sweet remote tone of sincerity and humility. My homage to you Cawasji, wherever your soul be. Your words of love and devotion towards your Ustad saheb in your article in the memorial volume are really contagious. I am sure you must now be a co-traveller with Baheramshahji on the Path of Ahura - KND)

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In his article Cawasji has described an extraordinary experience he had about the effect of the holy Mantra or Manthra. He and his Hindu friend who was both a vedic scholar and trained scientist, had experimented on the effect of the holy Mantra's on a specially made plate. It is a very interesting and instructive episode. I do not describe it here. It can be the subject of an independent article. But there is something in his article which reveals an entirely different direction about Baheramshahji's knowledge.

Cawasji's friend who had made the mantra receiving plate had visited Ustad Saheb. Here are Cawasji's words:

"My friend had a visit with Ustad Saheb, where only three of us were present. My friend asked him many many difficult questions **from the holy 'Veda's and about Shri Ramchandraji and Sati Sitaji**. My respected Ustad Saheb gave the answers in such a precise and exact manner and with such clarity of explanation that my friend was amazed and told me, "Even our eminent and great Pandits do not know all this!"

Ilm-e-Khshnoom teaches that all the religions are according to Mazda's divine plan. (Gatha-Yasna 31-11). Every religion reveals the Truth of God. Every religion leads to Mukti, Salvation, Frashogar. Baheramshahji knew many a secret of the mysticisms of religions other than Zarthoshti, and had revealed them to his close disciples. Caswasji says that his Hindu friend was astonished at Baheramshahji's answers on hindu Veda's and Bhagvan Ram and Sati Sita.

[From the Editor : I had the extremely good fortune of knowing a few secrets of other religions from the auspicious mouth of my Guru Dr. Framroze Chiniwalla - KND]

* * * * *

Let us hear Cawasji on still another facet of Baheramshahji's knowledge.

"Often I went to Surat to visit my beloved Ustad Saheb, and we two used to talk, all alone, on many matters full of "Gnyan" (Spiritual knowledge). What are the secrets hidden in the deep interior of future, how and in what ways they will come out, whose agency will be used by Nature etc etc were the matters I came to know from him. Not only that but he used to prescribe certain Nirang's (potent manthra passage), Isams ((holy names) and Prayers to several of my friends and acquaintances, who were in great difficulties and successfully made them free from them.

"In this death, the Parsi Community in general and particularly the knowledge- thirsty brothers and sisters of Ilm-e-Khshnoom have lost a lustrous diamond which was radiating profound mystical knowledge about religion and also about many kinds of spiritual knowledge".

- N Kharshedji

TAGORE TALKS TO GOD

"Where can I meet thee, unless in this my home made thine? Where can I join thee, unless in this my work transformed into thy work? If I leave my house, I shall not reach thy home; if I cease my work, I can never join thee in thy work. For thou dwellest in me, and I in thee."

- Rabindranath Tagore

(Parsi Pukar January 2000 - Vol. 5; No. 7)

BARJO LAHER, PERSONAL DISCIPLE OF BAHERAMSHAHJI, SPEAKS.

What were the Subject-matters Inducted in
Baheramshahji by Saheb - Delaan?

What is IIm-e-Khshnoom? Who was Ustad Saheb Baheramshah Navroji Shroff? Is the miracle of his staying with the Zarthoshti Saheb Delaan Saints for about three and a half years true? Did it really happen? Did he really have the vast and deep Knowledge of Zarthoshti Din? That the answer to each of these questions is in a big resounding Yes, is testified by more than 36 witnesses, who were his contemporaries and had come into direct contact with him. Baheramshah Shroff Memorial Volume - (Frashogard Vols. 17 and 18, 1930) a large book of 813 pages, vibrates with the testimony of these witnesses. We have seen the writings of various classes of the Parsi luminaries like Oriental scholars (Kamaji, Poonegar, Bulsara), legal luminaries (Kharshedji Suntoke, Jehangir Vimadalal), erudite intellectuals (Jamshed Mehta, Manchershah Kekobad), Mobed Sahebs (Baheramji Unwala, Manekji Bhathena), medical doctor (Rustom Hakim) and personal disciple (Cawasji Sarkari). If, in spite of this overwhelming evidence, some Iran-tour businesswallas and some red topiwallas refuse to believe in the miracle of Baheramshahji and his deepest and profoundest mystical Knowledge of Zarthoshti Din, **it shows their incapability to face the truth and are therefore disqualified to speak a single word of Religion. Religion is a matter of Truth and not pompous and egoistic self glorification.**

x x x

We have read the glowing tribute Baheramshahji's personal disciple Cawasji Sarkari showered on him. I now switch over to the testimony of another personal disciple, Barjo Aspandiyar Laher. His article appears on pages 128 to 138 of the Memorial Volume. I have no clue about his life story. However, from his article it seems he was very close to Baheramshahji. In the very beginning of his article, he says that he felt an unbearable and heart-breaking shock of grief due to the sudden death of Baheramshahji on 7th July 1927. Here is the translation of his Gujarati words:

"It is an all known principle that every creature taking up body has to surrender to death. There is nothing novel or wonderful in this; and therefore, there should not be particular grief for it. But we do grieve, more or less, due to mutual relationship, affection, love and even self-benefit. That is not unnatural. For similar reasons, such unbearable and heart-breaking shock of grief has stuck fiercely to this humble servant that only the sufferer knows or God knows. A deadly thirsty man in a sand-desert sees from a distance a stream of cool sweet water and runs at wind-speed to reach it, and when he comes near, he finds that it has suddenly disappeared; in the same way, when the ocean of the immortal water of life, IIm-e-Khshnoom, flashes its appearance and then suddenly vanishes without quenching the thirst, where is the surprise if the life becomes futile?"

My dear reader, do you see the tears in Barjo Laher's eyes, when he wrote these words? What an intense grief! What a devoted disciple should he be?

In the paragraph preceding the above words, Barjo makes a statement:

"I stay at a remote place; I am not a member of any institution or society. It is therefore necessary to say with humility that I am here expressing my personal views as an independent, neutral and self-experienced witness".

He perhaps conveys that he does not care if you don't believe him; that is your ill luck. But what he says here is God's truth.

Barjo (he is not "Barjor", a Kyani warrior but he seems to have been named after "Berez", the 31st Yazat

in Siroja Yasht) refers first to Baheramshahji's sojourn in the Karsh (orbit) of the Saheb-delan Aabeds for about four years and then writes how he was sent back to India:

"His destiny drew him towards the advanced souls dwelling in mountainous caves of Iran and he became so very much fortunate to receive the protection of Sraoshaverez Marzban Saheb, the spiritual leader of Saheb-delaan-Sahebs, living in Kooh-e-Daemavand. He was allowed to live there for about four years and **was imparted, through direct experience, the mystical knowledge of the whole cosmogenesis, all the continents of Creation, and Mazdayasni Daen and Zarthoshti Daen i.e. Law of Unfoldment and Infoldment**, and established him in a situation whereby he can be in eternal happiness in this world and the next; and thereafter he was sent back to Hindustan to pass through his remaining Karma. From childhood Baheramshah had a stammer in his speech, which Sraoshaveraz Saheb had removed and he was then able to speak smoothly. This was a miracle for his family members. After arriving to India from Iran he had travelled for ten years in the whole of India and Burma, at the huge expenses of Rs.80,000. He had come in contact with the great and wise men of the other Religions and had proved before them the greatness of Zarthoshti Daen and had received great honour and rewards. He then entered the married life and lived a solitary peaceful life permanently in Surat. But, as the light of the sun cannot be hidden by clouds and the fragrance of the musk cannot be covered by any means, after 28 years, certain learned gentlemen came to know about him and were attracted towards him; they could see and know about his deep knowledge and tried to persuade him with intense craving, to come out in public. He did not want to do so for good solid reasons, particularly "Zervan and Mataa" i.e. unsuitability of time and lack of capacity. After great persuasion he agreed to speak in public, looking to the dying state of the community and Religion and to afford protection to them, The matter reached Mumbai. He was made to meet the learned Savant, the late Sheth Khurshedji Kamaji, who heard Baheramshah in various sittings before the scholars and Athornan's and was so surprised that he arranged for his lectures before the public of Mumbai. Many people of stature were stunned at this uneducated man speaking for days together on one single subject without any written notes, putting forth difficult mystical matters with mathematical calculations, which were quite heavy to understand for ordinary people".

I thought it fit to translate the above passage, which repeats Baheramshahji's miracle, for this reason that those readers who have switched on this Parsi Pukar recently, may know about it, and those who know may have a revision of it.

Two points are worth noting from the above passage. One is: While enumerating the subjects taught to Baheramshahji, Barjo refers to Mazdayasni Daen and Zarthoshti Daen "Law of Unfoldment and Infoldment". These English words are actually used by Barjo himself in the passage. **This requires a little explanation. Mazdayasni Daen here means the Divine Law that creates the whole creation.** It is the Yasna i.e. Yazashney, the Divine Kriya of Mazda which results in the formation of all the three worlds viz., the Divine, the non-physical, and the physical Hasti, Nisti, Geti. **Zarthoshti Daen means that Law of Ahura which takes back the whole creation with its three worlds back to Him.** The former i.e. the one that creates is also called Mazda-daat, and the latter which takes back is called Ahura-daat. The former unfolds i.e. brings forth the creation; the latter infolds, that is, draws it back. The carpet of creation is unfolded and spread out first, and then is infolded back. The former is the Law ('Daat') of Mazda - Mazda-daat; the latter, the Law (Daat) of Ahura. Former is the Mazda-Yasni Daen (Mazda's Yasna-Kriya), the latter is the Zarthoshti Daen.

Why is it so called? What has that to do with "Zarthosht"?

This is one of the pleasantly intricate subject matters taught by Ilm-e-Khshnoom. Zarthoshti Daen is not merely "the Religion taught by Asho Zarathushtra". The term Zarthoshti Daen is used for the whole of Ahura's Divine Law which operates to draw back the Creation to Ahura, i.e. to fold back the carpet. Zarthoshti Daen as a "dharma" on our earth is a channel of that Law, teaching the humans the way of life, which can result in the going back to Him. Asho Zarathushtra is Himself a channel of the Zarthoshti Daen.

This whole drama of unfolding out and folding in comes into existence because of the Druj, i.e., the Evil generated at a certain point in the past of the past. That Evil is alchemised stage by stage and the Creation thereby unfolds. At a certain point, the process of alchemisation generates a force called Angramino. It works on the creation and produces various sub-channels which are given names like Ghanaamin, Ahriman,

Sheytaan, Azidahak. (Each of these terms differ in its meaning from the others. If you are interested to delve deeper, please see the foot-note on page 87 of "Khordeh Avesta baa Khshnoom" by Dr. Framroze Chiniwalla).

The force that is Angramino operates to shake up the evil and to raise it up to a level where it can be worked upon i.e. it can be alchemised from evil to good. In that furnace of Alchemy, there is a divine Force to counteract Angramino. THAT force is **Zarathushtra, the Yazata**, who is the parent channel of Asho Zarathushtra, our Prophet.

That is the reason why Angramino states in Ashi Yashta, Kardeh 2 that Zarathushtra melts me by His Atash in a way which even the Yazata's cannot do; and yet what He does is for my good. Because Angramino himself wishes that he be alchemised to good and freed from his dirty work of drawing out the filth of evil.

Ponder, my dear reader, on what Khshnoom is! It is surely difficult to understand and it must be so, since it deals with subjects ranging from a grain of sand to Ahura. One of the scholars, Mills, has translated the word "Khshnoom" as "mental keenness" (S.B.E. Vol.31 , p.159). (Others have given the meanings: Knowledge of God realisation (Kangaji), 'Vidya' (Harlez), Satisfaction (bliss). Sharp mental faculty is required to look to and understand Khshnoom. Those who refuse to look at Khshnoom without looking or those who belittle Khshnoom, are either intellectually lazy or afraid of upturning their mental equilibrium due to self-interest. But, again, they know not what bliss they are missing.....

N. Kharshedji

(Parsi Pukar February-March 2000 - Vol. 5; No. 8-9)

**“I PERSONALLY WENT TO INVESTIGATE...
AND FOUND HIM A TREASURE OF
ZARTHOSHTI ILM.”**

**Barjo Laher, the Heart-Disciple of Baheramshahji
Describes His "Darshan" and "Satsang".**

“Aksir-E-Azam” Gifted to Baheramshah.

After hearing the eminent scholars, intellectuals and Mobeds giving their testimony on the miracle that was Baheramshah Shroff, our next witnesses were his personal disciples, who not only learnt the Ilm from him but were blessed with the rare relationship of Ustad and Shagerd, Guru and Shishya, spiritual guide and chosen disciple. Cawas Pestonji Sarkari was one of them. We read his heart-felt tribute to Baheramshahji, who helped him in personal calamities while living and even after death. We are now on the evidence of Barjo Asfandiyar Laher. We read his moistened eyed agony he felt on hearing about the death of Baheramshahji and also his first hand account of the miracle of his life of being with Saheb Delaans for a continuous period of 3 to 4 years.

Barjo Laher now tells the genesis of his discipleship. He heard about the miracle of Baheramshahji and also read in some papers the false attacks launched on him by those whose comfortable mental equilibrium was disturbed by his Ilm. Barjo then personally went to Surat to find out himself and was thoroughly stunned by Baheramshahji's vast knowledge of the divine science of Ilm-e-Khshnoom, which seemed to cover all other worldly and mystical knowledge. Read the words gushing from his heart:-

"Due to this event" (of Baheramshahji speaking on the public stage for days together on the most difficult and thitherto unheard of mystical subjects without any notes) "some grammarians, philologists, religious scholars, those who thought of themselves as all-knowing, and the leaders of the priestly class and those concerned with them, as also the westward-attracted materially intellectual people were annoyingly disturbed. They adopted to blaspheme Ilm-e-Khshnoom and its messenger through some newspapers of their kind of thinking. This humble writer being well aware of the policies of the public newspapers decided to myself investigate the matter and proceeded to Surat. The first visit with Baheramshah began at the late evening hours and we parted post midnight at about 3 to 4 a.m. Oh Envy! Who could be a liar and slanderer like you? I and those, who were with me, were amazed. The conclusion from this all was that this was a mine of jewels, and all kinds of most precious gems would be available here.

Thereafter, on frequent occasions I have taken advantage of beholding this pilgrimage-like great man, (his 'darshan'), his satsang (fellowship with truth), his nectar-like words ("Amrit Vachan") and his counsel, - in proportion to my own capacity and fitness. For all this the humble writer can never repay his gratitude and gift-back, but the fruit will surely be availed of, from the Lord of the Seven Skies ("Malik-e-hafta aklim").

As our relationship went on growing, the answer was convincingly revealed to the question: from where does such vast abundance of the branches of the divine Knowledge was stored in this man, who according to the layman standards, was uneducated? It was the inexhaustible divine knowledge of this world of our experience and the world beyond, which included all the known and unknown scriptures and a store of all the revealed and unrevealed branches of knowledge! What else can it be but the mysterious working of the Saheb-Delaans, who are the protectors of the Zarthoshti Daen? All the Ilm by heart and imparting also heart to heart!! What a gigantic memory power! A result of a high spiritual stature!"

There was no doubt that Barjo was destined to be Baheramshah's disciple in this life. He read about his would-be Ustad and was set on fire. He wondered and wondered. A man reported to have been with the Mystical Holy-Men of the Zarthoshti Din! Should he see this man? Then came the newspaper attacks on

Baheramshah, and his hesitation melted. "I must see him," he decided. "I must investigate myself. Is he a hoax or a saint?" He went to Surat and you have just read his words about his contact with Baheramshahji. His words about the malicious critics of Baheramshah are so apt and significant even today! Who were those critics? They were firstly the egoistic philologists and grammarian scholars, who very pompously posed to be airy Pundits. Secondly, the priestly class-Dastoors and Mobeds who were non-plussed by the explanations given by him on the spiritual Institutions of our Din, like Sudreh Kushti, Manthra, Atash, Kriya-kaam, Dokhma, Meher-Patet, Boonak-Pasbani. Thirdly, the critics were the material "intellectuals" who were carried away by the lure of the then physical sciences and interpreted the universe in terms of inert atoms. We find all the three categories even today, in spite of the fact there is now overwhelming evidence to prove that they are wrong - monstrously wrong! The scholar-Dastoors keep their eyes closed to Khshnoom because they think that their Pandit-brand image will be tarnished in the scholarly and westerly world if they adopt the explanations of Khshnoom. And this in spite of the fact that they themselves are unable to give any answers to one thousand and one questions posed to them. Why 9 stitches and 72 threads in Sudreh Kushti? Why 3 Ashem Vohu's before Fravaraaney passage? Why 1128 Yazashney's and Vendidad's in the consecration of the Holy Atash Baheram? Why 301 nails of 4 maunds in Dokhma? Why Varasiji's hair on the eight-metal ring used in Pav-Mahal Kriya's? No shawl valla Dastoor - except one - will be able to answer them. **That exceptional one is Dasturji Meherjirana of Navsari who is well-versed and well-grounded in IIm-e-Khshnoom.**

Barjo Laher also advances an unimpeachable argument that the vast spiritual and mystical knowledge stored in an "uneducated" man and the way of presentation of this once-stammering boy, are by themselves the proof enough of the miracle of his life. At the very first meeting with Baheramshah which went on for nine long hours, Barjo was convinced of the miracle and, the inexhaustible store of spiritual and scientific knowledge in this man.

Let us read further Barjo's testimony:

"After imparting on him, through actual experiences, this direct spiritual IIm, he was sent back to India by the Saheb-Delaans, with the gift of **such treasure and wealth** as would not keep him needy or dependent on any body; this enabled him not only to spend money with a free hand throughout his life, but also to help secretly and in thousands numerous needy persons during their good or bad occasions or calamities. All veneration to the 'Sadguru' (spiritual master) of such disciple! If one is to get an Ustad, let one get such as would render His disciple independent in this world and the next and deliver him and shower blissful happiness on him. Amen!"

Barjo Laher refers to the gift of "treasure" and wealth ("ganj" and "dolat") rewarded by Saheb-Delaans to Baheramshahji. I think, I should set out here some known particulars of this gift.

Baheramshahji had never in his life - 1858 to 1927 A.D. - done any business or service to earn any money. Yet he was never seen in any need of money. He was rather a spendthrift and did not hesitate to be liberal in expending on his own self as also in being generous to the needy, as Barjo writes. What was the source of his income?

His close disciples were informed by Baheramshahji himself that His Ustad Saheb, Srashovarez Marzbanji, the then Chief of the Saheb-Delaans, had given him "Aksir-e-Azam", a powdery substance consisting of some kind of granules, which can transmute a piece of copper into real gold.

[This kind of alchemy is quite different than the transmutation of elements known to modern science. Ancient alchemy was not merely converting base metals to gold; it was a physical manifestation of the transmutation of consciousness from the material to divine. It was highly developed in China as an oral tradition till about 320 A.D., when a written text by Ko Hung came out titled as "Nie p'ien". The alchemical processes were related to Taoist meditation, where "Chi", "the universal life force" was purified. Alchemy as a spiritual art had grown in ancient East and West both. In India, it is traced earlier than 1000 B.C. The alchemisation of "Druj" into "Gava" in the human is the basic Truth of Zarathushtrian Mysticism. In his famous marathon book "The Secret Teachings of All Ages", Manly P. Hall has devoted 22 pages to Alchemy, its

Components and its Theory and Practice, with 36 diagrams and pictures. The modern Swiss psychiatrist Carl Jung (1875-1961) was specially interested in Alchemy and its relation to Gnosticism. His famous book "Psychology and Alchemy" Princeton Univ. Press 1968, has a wealth of information on this spiritual art and science.]

So, please do not think that the Aksir-e-Azam of Baheramshahji was some cock and bull story. His disciple, the late lion of IIm-e-Khshnoom, Jehangir Chiniwalla, wrote in his "IIm-e-Khshnoomni Maktabni Tavarikh",

"Baheramshah used to say with a big smile on his face that due to the grace of my Ustad Saheb, I have never done any business or service, but has lived doing nothing for maintenance. ...For the maintenance of Baheramshah himself and his family, Sraoshavarz Marzbanji Saheb had given to him Aksir-e-Azam. It means a lofty powder which can alchemise a base metal, like copper into gold or zinc to silver. Sraoshavaraz Saheb had kept aside a measured quantity of that Aksir which was destined for Baheramshah... and when his time to go to India arrived, he was gifted the Aksir in a smaller silver box-let.....This box-let was shown to me on one occasion by him."

- Parsi Avaz 3-9-1950.

"IIm-e-Khshnoomni Maktab ni Tavarikh": (The History of the School of IIm-e-Khshnoom) was published as a long series of articles in Parsi Avaz Weekly in the Issues from 14-5-1950 to 25-5-1952. The whole series have been published in a 259-pages book form under the same title by "Zarthoshti IIm-e-Khshnoom Felavnari Committee" on 13th October 1998, the 25th Anniversary day of Jehangir Chiniwalla.

So this Aksir-e-Azam was the source of Baheramshahji's 'ganj' and 'dolat', as Barjo Laher calls it. Barjo has stated in his same article that after returning from Iran, Baheramshahji had travelled all throughout India spending the then princely sum of Rs.80,000! (Today's 80 lacs?) That Aksir was the secret.

Barjo Laher then proceeds:

"In this age of the worship of money and sex, the propagation and practice of this best knowledge, IIm-e-Khshnoom is impossible. Baheshta Bahereh Ustad Saheb was well aware that this IIm was not ordained to be written down, but is imparted heart to heart according to the disciple's capacity. This is indeed a true principle; because if such powerful, holy, difficult and secret IIm goes into the hands of the ignorant, impatient, hasty, unprivileged, envious and egoistic person, then it is bound not only to generate perversity but also to result in ill-use and disaster. Even then Ustad Saheb did publish with great difficulty, such IIm as would be compatible with the present times and the capacity to grasp, in the form of books and journals.....

This published IIm is a very very tiny part of the huge whole, as he himself used to say very often. And that tiny part is also in bits and pieces and like outer shell. The real kernel is not placed before the public. Not having taken the present day education and suffering with cataract in both the eyes, all written by his then main disciples and were read out before him from time to time, and corrected and amended as directed by him. At times mistakes and faults appear in some articles so written out by his disciples.

But whenever he himself used to speak by way of lectures, nobody who has heard him can deny that he explained the mystical truths in a way which can beat even a professional speaker. He spoke with a sweet voice, diction and style, point by point expression which could be grasped and understood easily. This unusual combination of the qualities of an excellent speaker was verify due to the high spiritual training and stature he had attained,"

I'll elaborate on this subject of the khshnoomic writings during Baheramshahji's life and after him.

- N. Khurshedji

BEWARES

Oh mind now remain awake;
Neglectful you have wasted your life,
And thieves have broken into your home,

Trust not the five watchmen
Who guard your doors,
Keep alert and light will be manifested in you.

- Kabir

* * * * *

He should be awake and speak no untruth
And keep his five senses under control.

- Beni Saheb

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(Parsi Pukar April-May 2000 - Vol. 5; No. 10-11)

What is Ilm-e-khshnoom and why?

BARJO LAHER GIVES AN AMAZING, LIST OF BAHERAMSHAHJI'S KNOWLEDGE IN VARIED ESOTERIC FIELDS.

This series had its start in the year 1999. It is in answer to a number of questions which are asked about Ilm-e-Khshnoom, like:

1. What is it? Some new line or school of thought?
2. Is there any authenticity to the life story of Baheramshah Shroff, who brought Khshnoom before the Community? Is there any evidence to prove beyond doubt that he did stay in an unknown, secret, and unobservable abode of Zarthoshti Ashavans?
3. It is claimed that Khshnoom is the master key and the only key to understand the teachings and traditions of the Zarthoshti Din. How far is the claim correct?
4. There seems to be too much of mysteries in Khshnoom. Have they any scriptural support?
5. Have the teachings of Khshnoom any support, near or remote, from modern science and thought?
6. Baheramshah Shroff died in 1927. Who carried on the banner of Ilm-e-Khshnoom?

The first step in an honest and objective search for the answers to these questions is to examine the testimonies of those contemporaries of Baheramshahji who had come in direct contact with him. Most fortunately we have Baheramshah Shroff Memorial Volume published just three years after his death, which contains such testimonies of about 36 witnesses. We have read some of them.

We have seen that they can be divided into several classes:

1. Those who were responsible for bringing out Baheramshahji from his deliberate and self imposed silence of 25 long years. We have so far read only one such witness, Manchershah Palonji Kekobad. There are several others.
2. Those oriental scholars like Khurshedji Cama and Khodabux Poonegar, who were amazed at the knowledge of Avesta, Pahalvi, Pazend and Persian scriptures and writings.
3. Legal luminaries like Khurshedji Suntoke, a most eminent Advocate who practised mainly in the Bombay Small Causes Court and Jehangirji Vimadlal Solicitor, an eminent orthodox personality of his time, both of whom were intensely enamored by Baheramshahji's knowledge of Zarthoshti Din, our sacred Avesta scriptures and the spiritual Institutions practiced by the Parsis since thousands of years.
4. Erudite intellectuals like Jamshed Mehta and Dr. Hormazshah Vania of Karachi; Pirojshah Rustomji Mehta and Nanabhai Mama of Bombay; and Ardesher Billimoria of Navasari. (We have not met them in this series.)
5. Sincerely faithful and tarikat-baaz Mobeds like Ervad Saheb Baheramji Unwalla and Dastoorji Manekji Bhatena, who were astounded at Baheramshahji's knowledge and guidance on Kriya Kaam.
6. Personal disciples like Hakim Sola Doctor, Cawas Sarkari and Barjo Laher, who were not public figures, but had a stream of tears to shed on the death of Baheramshahji.
7. Those disciples who gathered around him to propagate Khoshnoom, like Masani brothers and Chiniwalla brothers.

In the last installment of this series (Feb-March 2000) we were on the testimony of Barjo Laher, a close personal disciple of Baheramshahji. He has testified that he had on his own gone to Baheramshahji to investigate his claim and was thoroughly flabbergasted at the tremendous amount of occult and mystical knowledge stored in Baheramshahji, not only on Zarthoshti Din but other Dins too. He asks: how can this treasure be infused in an uneducated Gujarati IV Std. boy who was found to be heavily stammering and useless in his intelligence? He was found scintillating with most enlightened spiritual knowledge. How could he grasp and absorb and so ably convey such knowledge, unless it was inducted in him by highly spiritual

Zarathoshti Ashavans? Barjo has also referred to Aksir-e-Azam, gifted to Baheramshahji by his Masters. He expresses his intense wonder at the speaking ability of Baheramshahji.

This humble writer gives much weight to the testimony of Barjo Laher, which flows from his keen intellect and devotional heart, and amounts to a personal first hand account of Baheramshahji's profound depth. I'll therefore add few more passages from Barjo's excellent article in the Memorial Vol. (p.128)

At p.132, he says,

"No one is seen or known who can show and explain the origin i.e. the root of each Ilm (any branch of spiritual and mystical knowledge). Mahatamas and mystics of different Religions do have shown such 'Ilm's as having been declared as gifts of the enlightened or proclaimed by angles or higher beings, whereas Ustad Saheb Baheramshahji took such Ilm scientifically right to its root core. For example, why are there only 12 'Raashi's? Why are 'Nakshtra's only 271 Why is one named as one and not the other? Why are certain Rashi's assigned to certain planets? Under what law? Why are 'Chakhra's only 16? Why are Aasmaans only 9? Why are there 81 kinds of "Khaastar" (electricity)? Why are there only 6 kinds of "Magnaatis" (Magnetism)? Under what law there are 12 months in a year and 30 days in a month, and they are given special names and a determined order? etc. It was nothing but a spiritual ecstasy to hear and learn from him the origin and root core of each of such matters."

This is great news; one more testimony of Baheramshahji's vast knowledge, not only in all the matters of Zarthoshti Din, but also several other branches of physical, worldly, occult and mystical knowledge. In the list of questions illustrated by Barjo Laher, the four are from Astrology. Questions about Chakra is from the Yogic art and science; about Aasman is from Cosmogogenesis; about electricity and magnetism is from physics, physical and non physical sciences and Yazatic and mystical Ilm; about months, days, their names and order are from astronomy and Yazatic sciences.

The amazing knowledge of Baheramshahji on Astrology is referred to at several places in the Memorial Volume (e.g. Baheram Bharucha's article from p.255). There are numerous references in the writings of Khshnoom about his knowledge on the physical sciences of matter and its root in the non-physical energy-strings called Anaasar's. Rustom Sola Doctor has testified about the amazing knowledge of Baheramshahji on various medical sciences like Homeopathy, Bacteriology, Hakimoo, clay therapy, Chromotherapy, Hydrotherapy, human body and the root cause of disease. (Parsi Pukar : Sept - Oct 1999)

But the list is not yet exhausted. Barjo Laher proceeds:

In short he had in him the knowledge on innumerable things like all sciences relating to the earth including sciences of matter, animals, humans, medicine, astronomy, geography, geology, origin and history of the earth, minerals, vegetation herbals, politics, economics, different kinds of mathematics, Anasar i.e. non-physical and physical elements, jewels, diamonds, agriculture, gardening, seasons, electricity, radium, the mysteries of physical, non-physical and Minoi worlds, and their energies, Manthra, Meditation, Yasna Kriyakaand, and occult sciences like 'Najum' 'Ramal', 'Zafar', Jam-e-Jehannuma, Ilm-e-Indiset mystical sciences of maths, Ilm-e-Keyafaa (reading character from the bodily appearances), Stota Vidya (Science of Vibrations), Taavij, Nirang, Taleysam, Alchemy, Nosh and A-nosh Daaruu (kinds of liquors), elixirs etc. etc. He used to divide knowledge in two classes: Ilm for Ilm and Ilm for Amal. The first is just to know different things good or bad and not to practise them. The second is to know and to practise i.e. infuse it in our thought, speech and action."

You may feel, my dear reader, that such a long list must be an exaggeration. But it is not so. The mystical knowledge flows from above and explains what lies below, in the limited range of our experience and our consciousness. It is catching the source and the core and then coming down to the things known. Modern scientific method is exactly opposite. Try to probe into the things observed and then go to the root. This method has its serious limitations. Nature does not reveal itself after a particular point. Take for instance the science of matter. Modern physics started about 500 years ago from the observed physical substances and

things. By 1869, Mendeleev, a Russian Chemist made his periodic table which led to charting out 92 basic atoms. Atoms were found to contain elementary particles and then a big zoo of 100 such particles were found to exist. What is it and what is "in it" is not known till today. They want "to find out" through a large Hadron Collider (LHC), a 27 km long tunnel, being made in Geneva; it will be ready in 2005! (Parsi Pukar June-July 2000 - p.5). All this amounts to an exertion to go up from the surface-experience. But a Yogi can see in a particle with his eyes closed in Samadhi, since he is in a spiritually advanced state. He experiences the root source and rest follows down to earth, in the realm of ordinary consciousness. Physical sciences cannot fathom this. Nature will not reveal itself to the scientist, unless he develops spiritually. (That is the message of Gatha 30-2).

There was only one modern scientist who could come near to the truth that there are orders upon orders in nature, and our-experience is confined to the lowest level. He was David Bohm (1917-1992).

The long list of the branches of knowledge which, Barjo says, Baheramshahji had in him is no exaggeration, as he had absorbed their roots and origins. There are several branches which germinate from a common spiritual source.

But all this was supplemental to Baheramshahji's knowledge of Zarthoshti Din. His mission was to revive and rejuvenate faith in the Din and its spiritual Institutions. Barjo Laher testifies:

"In the present materially intellectual times, when Kriyakaam and Manthra Vani, the incomprehensible Minoi language, are disliked and stated to be just the bread for the mobeds, he explained these matters in a completely scientific way, as to what are the benefits of Manthra Vani and Kriyakaam to the living and the dead. By showing this he sealed the mouths of those who wanted a religion of their own convenience in these licentious and liberal times. Praise (Aafrin) be to his Ruvaan, who has rendered such highest Hutoxi - sterling service to Zarthoshti Daen".

- N. Kharshedji

(Parsi Pukar October-November 2000 - Vol. 6; No. 2)

THE LATE EMINENCE JAMSHED MEHTA OF KARACHI ON BAHERAMSHAH SHROFF AND ILM-E-KHSHNOOM.

THIS IS SURELY ZARTHOSHTI DIN..... AND MUCH BETTER - SOHRAB BULSARA, AN ERUDITE SCHOLAR

In the last issue were enumerated 7 classes of witnesses who testified about Baheramshah Shroff and ILM-e-Khshnoom in the "Frashogard : Baheramshah Shroff Memorial Volume 1930." One class consisted of erudite intellectuals, who looked at Baheramshah objectively and impartially, and were extremely impressed by the miracle of his life and his amazing knowledge of the Zarthoshti Din and its spiritual Institutions.

One of them was **Jamshed Mehta of Karachi.**

Jamshed was an eminent personality of Karachi during the first decades of the 20th century. He was the Chairman of the Karachi Municipal Corporation. Much of the beautification of the then city of Karachi was due to his sincere exertions. He was a man of saintly disposition, keen intellect and practical wisdom, always ready to help any person needing it. Inherently he was an ardent lover of spiritual and esoteric sciences with a heartfelt devotion.

Some where in 1918-19, a weekly named Kaiser-e-Hind persistently blasphemed Baheramshah Shroff with false and malicious allegations. Jamshed Mehta had, at that time, not even seen Baheramshahji, but was well conversant with Khshnoom, thanks to the Frashogard magazine and other Khshnoomic publications. He then sent just one article to Kaiser-e-Hind weekly controverting the blasphemy and setting out what spiritual benefits he had personally derived from Baheramshahji's teachings. The weekly was stunned to silence.

The following is the English translation of Jamshed Mehta's Gujerati article on page 9-100 of the memorial volume. In 18 short paragraphs written in poetic prose Jamshed cries out his heart at the passing away of Baheramshahji on 7-7-1927. The article has a simple and silent heading: "ake bhali shakti". It is difficult to translate it. The word "Shakti" indicates spiritual power and energy and there is no appropriate one word in English, which is the language more materialistic than spiritual. Just by the 3 words heading Jamshed describes Baheramshahji as a power house of spiritual energy. He is not described as a normal human being. He was an Ustad, a Guru, who had guided a number of people on the Zarathushtrian spiritual path, which he would not have done had he not been an advanced soul himself and had he not been disciple of a far advanced "Nar-Ashavan". Jamshed's article on Baheramshahji is a necklace of 18 pearls, glittering with utmost sincerity and devotion towards the Ustad. There is no doubt that Jamshed had himself accepted Baheramshahji as his Ustad.

Here is the article: (The numbers to paragraphs are given by Jamshed himself).

"(1) Respected Ustad Baheramshah entered this world without any pomp and ceremony, became known in the same way and passed away in the same peace.

(2) Not any flower-necklaces, not any long newspaper stories, not any pompous show; **only the silent words of those in whose heart he resided.**

(3) **Ustad Baheramshah was the only person who revealed the Zarthoshti Dharma in its true light.** Only a few recognised the harbinger of that light; world will recognise later.

(4) Ustad was saying verily that the right guide on the Path was his Ustad and that he was only obediently carrying out the commands of the true and perfect Guide, Sraoshavarez Marzbaanji. That was his mildness and goodness. Zarthoshti Community has proved unfortunate in realising this.

(5) Zarthoshti community has not taken advantage of Ustad Baheramshah. I am of the belief that **many a mystical and esoteric matters would have been obtained from him; but all that we can say is that we were not worthy of them.**

(6) But he can teach us through his highly elevated soul; he can guide us, if at all we so desire.

(7) We wanted to know from where he brought his knowledge and how? We doubted the story (of his miracle). We confined our attention only on that; we did not look to his teaching, did not inquire into it, did not appreciate it.

(8) We found the words difficult, but we did not study.

(9) We found Baheramshah's life too simple. We did not find his appearance to be like an Ustad.

(10) We started looking to his tall figure, his appearance, his voice; and we used our time in looking to and trying to find out what he eats, what he drinks, where he goes and where he comes.

(11) If Ustads can be identified by our external sight, the whole world would become disciple in one day. But to recognise an Ustad, the eyes do not work. What is required is the heart. We still do not believe this; and there we erred.

(12) We could not evaluate a diamond, nor could we see that light. Not that there was no light therein. But the light was too powerful to enable our eyes to open.

(13) Philosophers did not back up; Dastoorjis did not choose his path; we found it difficult to believe in the mystical way and to observe the tarikats.

(14) We wanted simple and smooth path; someone makes the road, others clean it, still others water it, the guide stands by and enlightens and then invites us : "come on sirs, it is ready". We want such a road. Perhaps a municipality may provide such a road, and that too at our own costs. But what we want is the path of mystical tarikat- the path of Daadaar Ahuramazda without our own exertions and at the expenses and sacrifices of others; that is never possible. We ourselves have to make out our path. Our love, our compassion, our piety can show us the path and then only our heart can identify the Ustad and our eyes can be opened in his sacred light.

(15) But whatever Ustad Baheramshah has given to us- whatever gifts he has bestowed on us- if we can utilise them, we can make our life rewardful.

(16) For that what is needed is : the faith on Ustad Saheb of the Ustad, faith on the Ustad himself (though he has left his body), his remembrance at every breath, our supplication to him for his guidance, constant strenuous study of his teachings and exertion to observe the 'tarikat's taught by him.

(17) Ustad comes and Ustad goes; some see and some don't see, but,

that good Shakti is ever immortal.

(18) We pray for peace -immortal peace to the soul of the late Ustad Baheramshah. - Karachi 9-9-1927."

My dear reader, do you get the ringing note of sincerity and the flow of heart-felt devotion to Baheramshahji in Jamshed Mehta's above words? Look at his grief for the death of the Ustad; there is no doubt that Jamshed had accepted Baheramshah as his Ustad. Look at his faith towards the Ustad of Baheramshahji - Sraoshavarez Marzbaanji. It is clear that Jamshed Mehta had no hesitation in totally believing the miracle of Baheramshahji, namely his sojourn with the 'Saheb-delan's of Daemaavand. Look at the reverence Jamshed expresses for his Ustad. Look at his disappointment at the lethargy of the Parsi community in not appreciating a great spiritual entity, who was the disciple of a Nar-Ashavan and who had the key to open the door of understanding our sublime Din and its divine Institutions. In the points nos. 15 and 16, Jamshed calls upon the Parsis to utilise whatever knowledge Baheramshahji has given not only to understand our Din just intellectually, but also to put in practice his teachings and guidance and thereby advance on the

spiritual Path nearer and nearer to Ahuramazda.

* * * * *

I now wind up the testimonies of witnesses by citing an erudite scholar of our holy scriptures and Pahalvi writings- Sohrab Jamshedji Bulsara. He was one of those scholars, who, though, thoroughly trained in the western studies of our Din, was not carried away by their theories, speculations and wild guesses. He had a number of original researches to his credit. "Matikan-e-Hazaar Ddadastan" was a Pahalvi Book of laws current in the empire days, which Sohrab Bulsara translated and showed to the Western scholars that Iran had a legal code which was based on the moral dictates of the Zarthoshti Din. He had propounded the view that the alphabetic systems of writing, which are current even today are derived from the Avesta script. (Mody Memorial Volume, page 378-404).

Baheramshah Shroff Frashogard Memorial Volume carries on its pages 726-7 a short Gujerati letter dated 6th May 1911 from Sohrab Bulsara to Phiroze Masani and Jamaspa Panthaki. Here is the English translation:

"Gentlemen,

You desire to know, what is my view on the teachings imparted by Baheramshah Shroff, named as Elm-e-Khshnoom, from whatever I have listened to; I take your leave to write my reply as under.

One particular matter about which I am convinced is this: I have no doubt whatsoever that his teachings are structured on the deep foundation of the Holy Zarthoshti Din; and the deep meanings and interpretations he presents on all matters of our Holy Din, nobody in my knowledge has given with such depth, in the present time.

Further, all those matters of our Religion, which are considered to be not comprehensible or childish or full of myths, are found to be easily comprehensible and full of deep meanings; and the meanings of certain Avesta words, which he presents in a way different from the ordinary sense, are found to be more appropriate".

Alas! many Parsi scholars of yester Years and today, including the shawl-wearing Dastoors, have failed to see what Sohrab Bulsara could see in Baheramshahji and Elm-e-Khshnoom!

N. Kharshedji

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(Parsi Pukar January-February-March 2001 - Vol. 6; No. 3)

THE STORY OF THE PROPAGATION OF “KHSHNOOM” AFTER THE DEATH OF BAHERAMSHAH SHROFF.

WHO WAS DR. FRAMROZE SOHRABJI CHINIWALLA?

- K. N. Dastoor

[Note: The word "Khshnoom" occurs direct in Gatha Ha 53-2 and 48-12. Kangaji has given its meaning as knowledge of Din (Din no Ilm). The context clearly indicates that knowledge, here, means mystical or esoteric or spiritual or occult knowledge. Religion in its very nature is a sacred and mystical science. Every Religion has its mysticism, like Kaballah of judaism or Sufi of Islam or Gnosticism of Christianity or Yoga of Hinduism. The mysticism of the Zarathoshti Din is Khshnoom. In this series, the author showed how it was revived amongst us, in the beginning of the 20th century by Beheramshah Shroff and named as "Ilm-e-Khshnoom." He was destined to have a sojourn, for about three and a half years (1875-78) in a secret abode of highly advanced Zarthoshti Saints, in Mount Demavand of Iran, from whom he learnt the mystical content of all the spiritual Institutions of the Din, like Sudreh-Khusti, Atash, Kriya kaam, Dokhma etc., and the deep esoteric meanings hidden in our Avesta Manthra - Scriptures. He opened his treasure only after a quarter of a century, in about 1905. After his death on 7-7-1927, "Baheramshah Shroff Memorial Volume" was published as "Frashogard" Vol. 17 and 18 (1930), wherein about 36 persons, including Mobeds, Scholars, Intellectuals, Doctors, Lawyers, Astrologers and personal Disciples have testified:

(i) that looking to his previous uneducated background and faltering tongue, and subsequent masterly expositions, his stay with the holy saints must be a sure fact;

(ii) that there was no doubt that his expositions were manifestly Zarathoshti, and his knowledge of the Din's Institutions, Avesta Scriptures, Tenets, Doctrines, Teachings and Customs was astoundingly immense and penetrating;

(iii) that his knowledge extended very capably to other branches like astrology, medicine, homeopathy, hydrotherapy, physiognomy, numerology etc. and also to the 'tarikats' and teachings of other Religions.

Now the question: **what happened after the death of Baheramshahji? How did the stream of Ilm-e-Khshnoom continue to flow after him? The answer: through Dr. Framroze Chiniwalla and his brother Jehangir Chiniwalla.**

Here I, your humble editor, will have to take over the continuation of this series. The reason is that I was in close personal contact with Chiniwalla brothers, till their respective last days, and learnt from them not only some fragmentary content of Khshnoom but also the history of its propagation in the Parsi Community.]

The auspicious fortune of presenting Baheramshah Shroff to the Parsi Community belonged to Manchershah Palonji Kekobad. The events leading to this have been described by him in his article in the Memorial Volume (pg 247), the extracts from which are already published in this Series. Manchershah master (as he was known in Surat) was a man of keen intelligence and practical wisdom. As the head master of Mission School in Surat, he was very much respected by the Parsi youths. He organised periodic meetings of the youngsters, to enlighten them in the matters of Religion. In those last years of the 19th century, the studies of our Scriptures had fallen into the pit of then heavily materialistic western culture. Manchershah himself was not clear in his mind about many baffling questions arising from the west oriented translations of our holy Books and the Parsi way of life prevalent for a thousand years in India. He craved and prayed for a genuine teacher, a Guru, an Ustad; and one day Baheramshahji walked in one of the meetings of the Parsi Youths and opened, to a very small extent, his treasure chest of Ilm-e-Khshnoom. Manchershah (who was the leader of such meetings) was astounded by Baheramshah's exposition of different kinds of Atash as revealed in our Din. Thus began the dawn of the mystical science of Zarathoshti Din, its code of daily life and its splendor of devotion and love.

The news reached Mumbai, the heart of the Parsi population. There, the west oriented studies were taking its toll. Our Spiritual Institutions were in the faithless grip of University Scholasticism. Two faithful gentlemen of Mumbai were terribly worried. They heard about a Parsi in Surat, who, on the strength of his stay with Zarthoshti Ashavans in a secret place in Iran, was presenting the Din in an entirely new and mystical light. They arrived in Surat to see for themselves; they met Manchershah master and heard Baheramshahji. Their hopes were zealously revived. They requested Baheramshah to come to Mumbai. He vehemently refused. Ultimately at the persuasion of Manchershah, he agreed. The dawn of Hoshbaam was followed by the morning of Haavan Geh. All this happened in the first decade of the 19th century.

The names of the two gentlemen were Kaikhushroo Barjorji Choksey, a reasonably wealthy business man, and Ervad Phiroze Shapurji Masani, an erudite scholar, well versed in western studies of our Din.

Kaikhushroo Choksi organised classes and meetings to present Baheramshahji to the Parsis of Mumbai as also to the Scholars and Mobeds. How astonished and enlightened they were, we have seen in these articles, in the words of such profound scholars, like Khurshedji Cama, Khudabux Poonegar and Sohrab Bulsara. We have read the tributes given to Baheramshahji by Mobeds like Ervad Saheb Beheramji Unwalla and Dastoorji Manekji Bhathena. We have seen the testimony of lawyers like Jehangir Vimadalal and Khurshedji Suntoke, of Doctor Rustom Hakim, a proficient medical man, and of personal disciples like Cawas. Sarkari and Burjo Laher.

These and several others, who were bewildered by the knowledge of Zarthoshti Din stored in Baheramshahji, were worried about the future. Who will propagate Khshnoom after him? This was the question troubling them. Will this fountain of the Divine knowledge dry up after him?

After the arrival of Baheramshahji in Bombay, Khshnoom was propagated, to a very limited extent by himself and his disciples, through classes conducted under the auspices of the then established "Ilm-e-Khshnoom Institute" as also of the Parsi Vegetarian and Temperance Society. Some unpleasant events took place and in about 1923, Baheramshahji himself declared that the classes were thenceforth be conducted by Dr. Framroze Chiniwalla, who was also authorised to write Khshnoom; and that his younger brother Jehangir Chiniwalla Advocate was authorised to speak, in public, on Ilm-e-Khshnoom.

Dr. Framroze died on 6th August 1961. Between about 1925 and 1961, he wrote thousands of pages in the form of books and articles. He translated and revealed the esoteric and mystical content of all Avesta including Gatha, Yazashney, Vendidad, Khordeh Avesta etc. About 70 percent of his writings are published, some after his death. 30 percent are still unpublished. The published writing extends to more than 25000 pages. (These are conservative and approximate figures.) His major works are "Khordeh Avesta baa Khshnoom" and 3 volumes of Nikeez-e-Vehdin. The former consists of the translation and taavil of our Prayer-Book including 5 Gehs, 5 Niyaishes and four 'Yasht's. Taavil means the inner and deeper meanings, messages and commentaries, which are much beyond the dry, ordinary, west-oriented grammatical meanings, and gives Avesta a proper and sacred place in the deeper annals of our Din. The Book also contains several treatises on intricate subjects like: what is a Geh, how the five Geh prayers set out not only the parts of the day but also the truths about the journey of the Ruvaan from its Beginning to 'Frashogard' (i.e. Liberation or Freedom or Mukti); what are the five Niyaisht's and why Khurshid, Meher, Mahbokhtaar, Avan and Atash are specially selected for Niyaisht Prayers? What is the difference between Niyaisht Prayers and Yasht Prayers? There are also long essays on the efficacy of Manthra Prayers and their role in our spiritual evolution and development. There are special treatises on the three fold combination of Yatha, Ashem and Yenghey Hataam; on Pazend Prayers like Patet; on Tarikats, which are essential and just sufficient in the present irreligious times and way of life. This Khordeh Avesta baa Khshnoom, a book of 875 pages is a storehouse of divine mystical sciences, ethical doctrines and devotional themes.

The three Volumes of Nikeez-e-Vehdin are on (i) Asho Zarathushtra, (ii) the Cosmogonies and the Laws of the creation and its development, and march towards Ahura and (iii) the divine doctrines of the birth and evolution of our earth ("Geyti") and its principal resident, the man.

Dr. Framroze Chiniwalla's works are full of evidences and references from the extant Avesta. He had thoroughly studied the western philology and grammar. His writings all throughout has the main theme that western translations do not bring out the real spiritual content of Zarthoshti Din, and have stuck to certain set and rigid paradigms, notions and guesswork, which have at many places done a great injustice to Avesta and the sacred truths revealed in the Din. He emphasises that the west-oriented meanings and translations can themselves be taken deeper to reach the spiritual, mystical and divine content of the Din. This has led him to

translate the five 'Gatha's in a manner no other scholar has done. I'll deal with this later. First, let me tell you who he was and what led him to be appointed as the Chief disciple of Baheramshahji, vested with the authority of revealing the sacred doctrines of Ilm-e-Khshnoom through his marathon writings.

Firstly, about his worldly career. Dr. Framroze Chiniwalla was an Ophthalmic Surgeon of great skill and competence. His patients had great awe and love for him. His concentration while examining the eyes of patient was fiercely focused as also full of loving concern. His brother Doctors had great regard and respect for his professional skills and ability. Once Dr. Banaji and Dr. Duggam, both the then acclaimed authorities in eye-surgery, had to go to Ceylon for treating a wealthy man. The case appeared to be quite complicated. They requested Dr. Framroze Chiniwalla to accompany them and help them in their arduous assignment. The three of them did their medical task successfully. I have seen a photograph of the Ceylonise gentleman with the three stalwarts of eye-surgery standing with him.

Dr. Framroze had two consulting rooms in Mumbai - one at Bhuleshwar and other in Fort. He divided his professional day between the two. So great was his patients' confidence in the ability of his mind and compassion in his heart, that even long after his early retirement from practice, the old patients used to walk in his room at Fort (Commissariat Building), where he had stopped his doctoring and was writing a Naigara of Khshnoom. "He is a wizard", a friend of mine, whom I had sent to him for eye-treatment, told me with sincere gusto.

I remember another example of Dr. Framroze's medical competence.

Ervad Saheb Faramroze Navroji Kutar, was an erudite Mobed attached to Rustom Faram Agiary, at Dadar, Mumbai. A striking personality with a long white beard, devotion-full eyes, and impressive Mobedic dress, he was often seen sitting on a chair in the Agiary reciting Manthra-vaani. He, along with his brother Mahiar Navroji Kutar have translated in Gujarati all the 30,000 couplets of the Shahnameh of Firdosi. This is a monumental work. Two Mobeds translating Firdosi is a great event. They could understand and appreciate the Parsi Iranian culture better than any other foreign historian and linguist. There are twenty volumes of "Kutar Brother's Shahnama" (as they are known amongst us). Each has a highly informative Introduction and notes containing historical materials and Avesta references.

During the last years of his life Ervad Saheb Faramroz Kutar developed a rare kind of cataract. The then well-recognised eye surgeons advised him to have an operation. Ervad Saheb then had a checking of the eyes by Dr. Framroze Chiniwalla. He advised very emphatically that no operation should be performed; the eyes would not be cured and there was a heavy probability of severe permanent pain in the eyes after the operation. In those days eye surgery was set for big leaps of advancement but not that much as it is today. Dr. Chiniwalla's advice was based on the medical sciences then in vogue and up-to-date. Ervad Saheb Kutar was persuaded, however, to have the operation; and then his trouble started. Severe pain in his eyes set in. Dr. Saheb Chiniwalla told me that the pain was so terrible that Ervad Saheb was crying:

'Faram, mae tari salah nahi mane nae aye nahi khamvu tevu dukh aavi padyu".

Dr. Saheb tried his best to mitigate the pain to some degree. When he told me this story, I saw great compassion on his devotional face. His own eyes had moistened at the thought of Ervad Saheb's pain (who by that time had left this temporal earth).

I write this to give an idea to you, my dear reader, that here was a man of modern medical science, with a rational intellect and not some mumbo jumbo prescriber of some irrational other-worldly ascetic pretence.

But his personal life had several storms. His first wife and child had died in 1924 and the second wife, in 1928. In spite of his proficiency as an ophthalmic surgeon, he had no eye on money. He did not even know in his early days of practice that the opticians are, by convention, supposed to pay commission to the Doctor, who sends his patients to them for glasses! He once told me with a smile that his horoscope had a pathetic reading from the worldly angle.

Dr. Saheb Framroze Chiniwalla was introduced to Baheramshah Shroff by Manchershah Kekobad at Surat, short time after Baheramshahji opened his treasure chest of Khshnoom in a youth's meeting presided by Munchershah. At that time Dr. Edulji Coyaji, the well-known medical angel of Pune, was present. (The two Doctors became life-long friends). Baheramshahji looked at Framroze with a penetrating twinkle in his eyes, and told him to be in touch at Surat as also at Mumbai. This was the beginning of Ustad - Shageyrd, Master-Disciple, relationship.

Framroze then met Baheramshahji often, and learnt Khshnoom from him. He became a member of the Ilm-e-Khshnoom Institute and attended its classes. He heard Baheramshahji and made his own notes, raised

questions and discussed with him extensively, in private, different matters revealed by Khshnoom. This was a regular part of his life. He met Baheramshah at Surat also. This was an intellectual journey. He was absorbing Khshnoom through the reasoning faculties of his mind. (I first met Framroze in 1949 and had become his regular student. I observed that he had a keen searching intellect behind his simple looking, saintly appearance. When he discussed the questions raised by the then so called "reformists" in the matters of religion, he came out with such intelligent and penetrating arguments that I was amazed as a then student of law.) It seems that Baheramshah was grooming him as a future expounder of Khshnoom.

But it is the settled position in all spiritual domains that ordinary non saintly human cannot, through his consciousness of 3 dimensions, know the deep mysteries of nature. It requires a developed spiritual consciousness to experience the mysteries. All Religions lay down the 'tarikats' i.e. the procedures of spiritual exertions to expand the consciousness. In the Zarthoshti Din the emphasis is on Manthra recitation. Dr. Saheb, his parents, brothers, sisters were all extremely addicted to Manthra Prayers. In 1917, a Manthric Nirang entered the life of Dr. Saheb Framroze, the recitation of which could give him spiritual power to absorb Ilm-e-Khshnoom and reduce its difficult mystical knowledge in writing. I will now take you, my dear reader in this amazing true story. It is historically recorded and well evidenced, and I have also heard it from Dr. Saheb's own mouth.

(Parsi Pukar July-August-Sept. 2001 - Vol. 7; No. 1)

What is Ilm-e-Khshnoom and Why?

DR. FRAMROZE CHINIWALLA RECEIVES A 'NIRANG' FROM THE MYSTICAL MASTERS.

TRUE STORY OF BAMANSHAH HAKIM, THE INNER-CIRCLE-MAN OF ILM-E-KHSHNOOM

- K. N. DASTOOR

Ilm-e-Khshnoom is the mystical Science of Zarathoshti Din. No Religion can be without its own Mysticism. Mysticism means the Truths in Nature, which are beyond the senses, intellect and consciousness of non-saintly humans like us. Those Truths are the pointers towards the events, existences and regions, which do not enter into the frame of our experience. For instance, the very foundation of Religion viz. the Truth of the existence of God is a mystical axiom not provable by any amount of intellectual exertion. God is a matter of EXPERIENCE and not of the highly limited reasoning of non saintly humans. One who experiences God cannot give a description of Him or an intellectual 'proof' of His existence. We have to accept His messengers' testimony alone. They tell us that there are ways of developing one-self spiritually. They are called Dharma, Din, Religion. Only by following the Path of life as prescribed by one's own Dharma, one can progress towards the experience of God.

Ilm-e-Khshnoom, the Zarathoshti Mysticism explains and elaborates the unknown forces and energies, which vibrate and reverberate within our spiritual Institutions and Disciplines, like Sudreh-Kushti, Atash Padshah, Kriyakaam, moral code, Dokhma etc. We are prompted and induced to accept Khshnoom because of its amazingly beautiful content and also of its present-day source, which itself is a mystical event, namely the miracle of Baheramshah Shroff's three and half years sojourn with the Zarthoshti Ashavans and Aabeds. That was not the only miracle of his life. There were many others, recorded as well as unrecorded.

As the present-day fountain of Khshnoom emanated from a mystical event, so also the continuance of its flow after Baheramshahji's death, was owing to certain mystical occurrences in the life of his authorised disciple, Dr. Saheb Framroze Sohrabji Chiniwalla.

Before retiring from the public activities of propagating Khshnoom, Baheramshahji appointed Dr. Saheb Framroze to conduct the Khshnoom classes and also to write Khshnoom. This was in 1923-1924. But Nature was preparing Dr. Framroze several years before. As mentioned in the last Issue, he was introduced to Baheramshahji shortly after he opened his treasure chest in Surat in the first decade of the 20th century. The two then formulated Ustad Shageyrd - Master - disciple relationship and Baheramshahji taught and revealed Khshnoomic doctrines and truths to Dr. Framroze, during their numerous sittings in Surat and Mumbai. This was quite independent of the propagation of Ilm-e-Khshnoom then going on in Mumbai mainly through the tremendous exertions of Ervad Saheb Phiroze Masani. Dr. Saheb Framroze had not the slightest idea that he would be nominated by Baghermshahji to propagate Khshnoom after the latter's death. He was intensely attracted on his own towards Ilm-e-Khshnoom and Baheramshah. He had accepted Baheramshahji as his Ustad Saheb, and considered himself to be extremely fortunate to learn the mystical truths on which the Zarathoshti Din was founded.

The miracle in Dr. Saheb's life occurred in 1917-18, through Ustad Saheb's another close disciple, Bamanshah Dosabhai Hakim.

It is necessary for you, my dear reader, to know about this simple, silent, unknown but highly advanced Soul, in order to appreciate the miraculous event which happened in Dr. Framroze Chiniwalla's life.

BAMANSHAH DOSABHAI HAKIM

Imagine a Parsi of normal height clad in a Parsi coat and with a moderately long beard. When you look at

his face the first thing that strikes you is the pair of extraordinary eyes. They seem as if they are heavily laden with devotion and trying to look down towards earth, at the same time charged with a shining spiritual sparkle. I saw him, first and last, in December 1949 in the chamber of Jehangirji Chiniwalla Advocate and few days thereafter in Banaji Agiary. In my very young age, I had seen a few practising Mobeds, in Navsari and Udwada, whose lives were interwoven with extensive "Manthra-Khaani" i.e. the chanting of Avesta Manthra in Kriya-kaam as well as in their personal lives. They had a peculiar glow in their eyes and on their faces. Bamanshah Hakim had that spiritual shine on him.

He belonged to a well known family of Surat whose vocation was mainly the practice of "Hakimi" line of medicine. Somewhere in the 19th century, one Khwaja Avaaneys Saheb had come to Surat. He was an Armaani Hakim, highly proficient and skilled in the line. At that time the Hakim family had the surname: Bhogiji. One ancestor of Bamanshahji had given refuge to Khwaja Saheb, who in turn taught him the Hakimi art and science. From that time, the Bhogiji family adopted the vocation and became known as "Hakim" family. Khwaja Saheb's grave is still existent in Surat.

Bamanshah had also adopted the same vocation and was a competent Hakim. His medicines for cold and cough were cheap in cost but very effective and famous in whole of India. His father Dosabhai was a learned teacher as well as a practising Hakim; he was the co-author of the then famous English Grammar by Macmilan and Hakim! One of his sons, Aredeshir Hakim, (Bamanshah's brother) was the 'Diwaan' (Principal Minister) to the King of the then Kashmir State. Another brother of Bamanshah, Dr. Dhanjishah Hakim was a Doctor of modern medicine and "Hakimoo" both. Bomanshah's own worldly education had not gone beyond high school; but his was an intensely spiritual journey on this earth. He was destined to advance on the Path of Ahuramazda consciously and knowingly in this life itself. He was a marathon chanter of Manthra-Vaani and had several mystical experiences. MOST IMPORTANT he was a spiritual disciple ("Shaageyrd", Shishya) of Ustad Baheramshah Shroff, who guided him in his extraordinary spiritual journey.

Bamanshah Hakim never cared for any worldly pomp, pride or pretences. A silent, unassuming and unobtrusive devotee that he was, self-publicity had never entered into his thought process. All the miraculous events which occurred in his life would have never been known to any person, but for Jehangir Chiniwalla's persuasion to publish a few of them in Parsi Avaz Weekly. His five articles appeared in that Weekly's issues dated 5-1-1958, 12-1-1958, 19-1-1958, 26-1-1958 and 2-2-1958, wherein he described with some hesitation, a few of his spiritual experiences, and in particular his Master-Pupil relationship with Ustad Saheb Baheramshah Shroff. In another series of his articles published in Parsi Avaz of 1-1-1950, 8-1-1950, and 15-1-1950, he recorded certain events which occurred at the time of Baheramshahji's coming out before the public. It is a treat to read Bomanshah's experiences, **which included his own contacts with the Saheb Delaan's of Daemavand**. In fact it was that contact which resulted in the miracle of Dr. Saheb Framroze Chiniwall's life. Ahura willing I'll one day narrate Hakim Saheb's experiences in this humble magazine. For the present I confine myself to the amazing true story of how Dr. Framroze Chiniwalla was being prepared by Nature for the acquisition and propagation of Khshnoom.

Although born in the - Hakim family, Bamanshah's knowledge of the art and science of "Hakimoo" was not systematic. It was his desire to make a proper and thorough study of this branch of medicine. It was necessary first to learn the anatomy and other related subjects pertaining to the human body. He had formed the habit to ask for direct guidance from the Saheb Delaan's of Daemavand, whenever he desired to take a major decision in life. So he did this time also. His query to his spiritual Masters was whether he should go to Mumbai and learn the subjects from the then well known Doctor Sohrabji Dosabhai Desai, who was a direct disciple of Ustad Saheb Baheramshah Shroff. The Demavand Masters, however, guided him to Dr. Saheb Framroze Chiniwalla. Bomanshah Hakim came to Mumbai in 1917. Dr. Framroze welcomed him and taught him the elements of the science relating to the human body. Both used to meet at Dr Saheb's eye-clinic at Bhuleshwar. For one full year the training continued. Dr. Saheb even took Hakim Saheb to Grant Medical College to acquaint him with the workings of the human body.

When Hakim Saheb felt that he was adequately equipped to practice Hakimoo, he asked his Demavand Masters whether he should return to Surat. The permission was granted, but he was asked to discharge a special task. He was to go to Dr. Framroze and tell him that the Masters had sent a special message for him;

that was to undergo a "Manthric Amal". "Amal" means a spiritual practice of chanting certain Manthric word or Nirang, in a particular way and for a specified time, to achieve a desired result. Hakim Saheb did as directed. He told Dr. Framroze that it was the Masters who had directed him to come to Framroze to learn anatomy, and had sent this 'Amal' as a gift to him. Dr. Saheb was most pleasantly astounded. He wanted to begin the Amal on a particular day but could not do so, as his wife Najanmai had fallen seriously ill. The Amal was thus delayed for some time. Ultimately, Dr. Framroze could begin the Amal on a particular day and finished it after the prescribed number of days. The amazing part of the episode was that Hakim Saheb was informed by Demavand Masters on what days Framroze had begun and ended the Amal!

These events are recorded by Bamanshah Hakim himself in his article in Parsi Avaz of 2-2-1958, which is reprinted in a book "Ustad Aney Shaageyrd" (Ilm-e-Khshnoom Felaavnaari Committee 1999). They are also recorded by Jehangir Chiniwalla in his long series "Ilm-e-Khshnoom ni Maktab ni Tavarikh" Parsi Avaz Weekly: 14-5-1950 to 25-3-1952. (The story of Dr Saheb's amal: 8-7-1951). This whole Tavarikh' has been reprinted in 1998 by "Ilm-e-Khshnoom Felavnaari Committee", through Sohrab Jehangirji Chiniwalla Advocate.

This was one of the preparations ordained to be made by Dr. Framroze Chiniwalla, as the future nominee of Baharamshahji to propagate Khshnoom through his marathon writings. In the aforesaid Parsi Avaz of 8-7-1951, Jehangirji writes as under:

"My brother Framroze tells me that after he did the said Amal, his zeal and energy to acquire the knowledge of Zarthoshti Ilm-e-Khshnoom grew up amazingly; and thereafter he made more systematic attempts to go deep into his study of Khshnoom; and he could then study with wonderful ease the grammar and linguistics of Avesta, Pahalvi and Pazend. After the said Dini Amal, Framroze experienced that whenever he desired or intended to know some particular matter relating to the acquisition of Khshnoom, that desire or intent was fulfilled in a very short time and very favourable circumstances would arise on their own, for its fulfillment. After he got the command from Saheb-Del-Sahebs, through Bamanshah Hakim, to undergo the amal, and six months after the finis thereof, one day Baheramshahji, on his own, asked Framroze, under what circumstances he had done that Amal. My brother Framroze told him all the true incidents, and Baheramshahji was all praise for the miraculous event. Not only that but he also revealed to Framroze certain other deeper clarifications. In such mystical circumstances my brother Dr. Framroze silently and without any ado went deeper and deeper in the acquisition of Khshnoom".

I had the extreme good fortune of hearing about Dr. Framroze's said miracle from his own mouth. I never asked him what that Nirang was; however certain faithful Khshnoom lovers knew that the Amal was woven round one of the 101 names of Daadaar Ahuramazda. But nobody knew the way in which it was to be done. Spiritual sciences are not empirical; they are not the matters of experiment; the inner experience of individual devotees is their foundation.

Existence of 'Saheb-Delaan's - Bomanshah Hakim's Experience

Baheramshah Shroff opened his treasure chest of Ilm-e-Khshnoom before a small group of Parsi youths at Surat in about 1903. Bomanshah Hakim was one of the youths. When Baheramshahji declared that he had his Ustaad in the secret clan of 'Saheb Delan's in Demavand Mountain, the young Bamanshah mentally accepted him as his own Ustaad. He was wondering : would there be some Aabed Saheb - as Baheramshah said? Now read his words translated from Parsi Avaz of 8-1-1950 :

"I was acquainted with a Brahmin. He had some mystical power from some Devi-Spirit. One day he told me that he was then undergoing some spiritual practice ('Amal') and that he could answer any question I might desire to ask. Next day I went to him with a friend, Manekshah Cawasji Netarwalla of Deolali. The Brahman asked me to hold one Paisa coin in my hand, and gazing at it, to ask my question give the coin to

him. I held the coin, looked at it and asked mentally "**Baheramshah Shroff says, he has his Ustad; is that true? And where is that person and what is he doing at present?**"

The Brahman took the coin and chanted on it some Arabic sounding Mantra. He did not get any reply. He chanted the Mantra again, two or three times, but did not receive any reply. He asked me to hold another coin and repeat the question in mind. I did so; but to no avail.

He then got up to take bath with fresh well-water, and came back with a copper bangle and a "taaviz". His master had given him the bangle and three 'taaviz's and told him that if he did not receive a reply after chanting the mantra, then as a last resort, he should burn one 'taaviz'. He placed it on a fire in his vessel and chanted loudly the mantra; and then replied, "**you are asking about the divine Andhyaroo (Moded) on the other side of Toorkastan; He is there and has just finished his prayer**".

Next Sunday I narrated the incident to Baheramshahji in the open meeting, when Dr. Saheb Nuservanji Khambatta and Master Saheb Manchershah were also present. Baheramshahji asked me some return questions about the incident which I answered. All present at the meeting were impressed and their respect and trust for him were reinforced".

- Bamanshah Hakim

(Parsi Avaz, 8-1-1950, reproduced in
"Ilm-e-Khshnoom ni Maktab ni Tavarikh, pages 255-7).

(Parsi Pukar Oct.-Nov.-Dec 2001 - Vol. 7; No. 2)

USTAD BAHERAMSHAHJI PERFORMS A CONFIRMATORY TEST: ARE CHINIWALLA BROTHERS DESTINED TO PROPAGATE KHSHNOOM AFTER HIM?

THE STORY OF BHULESHWAR RIOTS, "COLD STOUT" AND MAACHI IN ATASH-BEHERAM

- K. N. DASTOOR

In the last issue of this humble magazine, I placed before my faithful readers how, in the year 1917, the Masters (Saheb Dalaan's) of Daemaavand, gifted a Nirang - a manthra Prayer to Dr. Saheb Framroze Chiniwalla through Bomanshah Hakim, and how that Nirang took Dr. Framroze deeper and deeper in his acquisition of Ilm-e-Khshnoom. Dr. Framroze had no idea that this was the preparation for the propagation of Ilm-e-Khshnoom in the coming years.

But as his brother Jehangir wrote, the Nirang had a tremendous effect on Dr. Framroze. He could study in depth the west oriented grammar and the then pseudo Sciences of Philology and Etymology and the strenuous oriental studies by the Western Savants and scholars. At the same time, his heart and head could probe deeper and deeper in the Mystical Science of Khshnoom. He could understand how and where the Western Studies of our holy Scriptures and other writings were going astray and how Ilm-e-Khshnoom can remove their doubts and erase their wild guessworks and speculations, provided they came out of their 19th century material thinking, which inherently thought that Religion was a product of superstition of the infant humanity, and that their Studies were superior to the ancient Saints, Sages, Seers and Mystics. The Nirang worked on him in such a way that today, as we delve into his writings, we can see that he was thoroughly conversant in the Western methods and results of their Studies and had reached every corner of their edifice. I shall later on give you instances of this, which amazes his serious students even today at his scholarship on the one hand and his Mystical Knowledge on the other, and his astounding blending of the two. Some unknown hand was systematically guiding him and bringing before him the data and materials from every corner of the present studies as also the Mystical, Occult and Esoteric Sciences. The light he has thrown on the Iranian History is something phenomenal and unparalleled. His translations of all Avesta have as one of their foundations all the intricacies and complexities of the present day grammar and philology. The convincing way in which he extracts the divine Teachings of Khshnoom from the entanglements of modern academic researches is unique and prodigious. I am often agonised deeply and sincerely at the Mobeds, scholastic Dastoors and other scholars closing their eyes deliberately at this divine fountain nay a huge waterfall of Knowledge. As David Bohm, one of the greatest Scientists of the 20th century, has pointed out, such people do not want to disturb their mind's habitual state of comfortable equilibrium even at the cost of the Truth. Mind has "a tendency to hang on to what is comfortable and secure in the subliminal infrastructure of its tacit ideas." Any disturbance in their mind-bound structure hurts their ego. "How can I be wrong?" This is a question which arises from one of our internal enemies: ego, pride, self-esteem. When the great Indian Scientist, Subramaniam Chandrashekhar, derived a strenuous theory on astrophysics at a very young age, and showed it to the then great physicist Sir Arthur Eddington, the latter pooh-poohed him badly and cruelly being induced by the same question : how can we all be wrong? But Sir Arthur was not alive to see Chandrashekhar winning the Nobel Prize in 1983 for his work on the same theory. Chandrashekhar himself has drawn attention to his keen observation that the big discoveries in Science have been mostly made by young Scientists before the age of 30 years; that is before they bind up their minds in their preconceived notions and ideas.

We go back to the true story of Ilm-e-Khshnoom and Dr. Saheb Framroze Chiniwalla.

As the year 1923 was approaching some strifes had arisen in the Anjuman of Khshnoom, and Ustad Saheb Baheram shahji was thinking of handing over the then Khshnoom classes to Dr. Framroze and the work of propagation of Khshnoom to Chiniwalla brothers. Before he did that, he made certain suggestions to

all the then propagators of Khshnoom to conduct Khshnoom classes in a different way, not through one speaker but through a discussion amongst the persons present, to be carried on in a particular prescribed fashion. Although there was some bickering at this, ultimately all agreed. It was then decided to offer a 'Maachi' to the holy Padshah Saheb of Dadyseth Atashbeheram at Fanaswadi. This was to be done in the Oojiran Gah of a particular day.

Ustad Saheb Beheramshah called one ardent simple minded Khshnoomist, Teremurasp Davar probably a day before the Maachi and instructed him to this effect : 'Tehemurasp, on the Maachi day you must go to the Atash beheram right in the morning and see which of our Khshnoom-brothers comes FIRST before the Padshah Saheb; and after the Maachi, there will be a Ham-bandagi. You be there and see who arrives LAST just before the Hambandagi; and report to me at night. See with care. Don't make any mistake.'

The Maachi day arrived.

Dr. Framroze had two consulting rooms for his ophthalmic practice - one at Bhuleshwar and the other at Hornby Road (now D. N. Road). His normal routine was that he would leave his Bhuleshwar room at about 12 noon and go straight to the Dadyseth Atashbeheram to pray for about one and a half hours. In the late afternoon he would go to his Hornby Road consulting room and then go home for lunch.

Both Framroze and Jehangirji were at that time residing in a flat at Navroji Sheth Street, Thakurdwar. On the Maachi day, some riot broke out in the Bhuleshwar area. Dr. Framroze closed his consulting room and arrived home at about 11.00 a.m. At that time one Dr. Captain Minocher Dadi, a great friend of Chiniwalla brothers, was staying with them. When Framroze arrived home, Dr. Minocher and Jehangir were preparing for sitting down to lunch. They were having, as Jehangir writes, "cold stout." Minocher insisted that Framroze should also sit down for lunch. He did. After lunch Framroze prepared himself to go to the Atashbeheram for his Rapithvan Gah prayers. As he entered the Atashbeheram, it was noon-time. There was nobody in the Prayer hall. Even the spy-royal Tehemurasp Davar had not arrived.

Rapithwan had set in. Framroze went deep in his Manthra Prayers. After sometime Dinshah Masani, the elder brother of Phiroze Masani entered the Atashbeheram. Because of, perhaps, the riot events, Tehemurasp Davar took some time to arrive. When he saw Framroze and Dinshah together, he was taken aback. Who Came first, he had no-idea. What would he say to Ustad Saheb; he was scared.

However, it seemed that Dinshah Masani was aware of the instructions given by Beheramshahji to Tehemurasp. When Dinshah saw the fallen and perplexed face of Tehemurasp, he made a sign by pointing his finger to Framroze, conveying that it was Framroze who had come first.

Here, at home in Thakurdwar, Jehangir was fast asleep. Might be, the effect of that "cold stout." He woke up. It was already late. He had a quick bath and almost ran out of home.

Here, at the Aatashbeheram, the Maachi was over and all the Khshnoom-lovers present had assembled for Ham-bandagi. Jehangir come panting and puffing. Ham-bandagi was just to begin. The high level spy Tehemurasp was sitting right at the entrance. He registered in his head that Jehangir was the LAST man to arrive at Ham-bandagi.

The spy reported to the head-quarters: Framroze was the first and Jehangir was the last. Ustad Saheb smiled.

I have written this story, as recorded by Jehangir in his Parsi-Avaz of 15-4-1951 and pages 140 et seq in his "Ilm-e-Khshnoom ni Maktabni Tavaarikh". There are some good reasons for this.

Beheramshahji was informed by the Saheb Delaan Sahebs of Demaavand, when he was with them in 1875-78, that two Behdin brothers were destined to propagate Ilm-e-Khshnoom after him. He had an occasion to closely examine the horoscope of Framroze and Jehangir, and he was sure that they were the those two. He had scrutinised their horoscopes for about five hours. Before he had the occasion to do so, the knowledge of spiritual physiognomy, which his Masters had taught him, had induced him to surmise that these were the said brothers. He now wanted to apply a confirmatory test. And that was the aforesaid

Atashbehram episode.

The episode shows how the spiritual Masters work on their disciples. The events were quite simple and day-to-day, yet the Master was aware of the significance and the message hidden in them. This also shows that nothing in Nature happens ad-hoc and without any calculated reason, and everything that happens has a resultant effect in Nature. A small insignificant and seemingly petty event may have colossal and mammoth consequences. Even modern science has dashed with this in what is known as "Chaos theory". One more headache is thrown by the 20th Century in the bag of science by this theory, after the irremediable headaches of Relativity and Quantum Physics. The first discovery which the Chaos theory propounded was, what is known as, **Butterfly effect**. This is expressed thus: **the fluttering of a butterfly's wings in Tokyo can precipitate a chain of effects that will produce a storm in Chicago**. (See any book on Chaos Theory). Our three dimensional consciousness has no idea what effect a simplest looking thought, word or action can have in Nature. Zarathoshti Din and its Mystical Sciences declare in no uncertain terms that every thought, word and deed generates a 'goobaar' i.e., an unseen vibratory cloud or formulation; that the goobaar of the good thoughts words and deeds accumulate in the South at a place called "Dadaar-e-Gehaan" and the bad ones in the North at a place called "Apaakhtar"; and that after death they form a combined formulation called "Kerdaar", which presents itself before the deceased's personality on the "Chinvat Bridge". (This is not the occasion to delve into these Truths. Vendidad Pargarad 19, Paragraphs 27 et. seq. describes Kerdaar and Chinvat. Chinvat is referred to in the Gatha Yaz. Haa 51-13.) But these are mentioned here to show that every event in Nature, including every thought-word-deed of a human has a resultant effect. In our story, riots in Bhuleshwar, Framroze's early arrival at home and Jehangir's sleep including his "cold stout" were seemingly trifles, the kind of which happen every hour or second; yet they are ordained by Nature and do bring a calculated effect or message for the future. There is powerful Truth hidden in oft-repeated statement, "Even a leaf does not move without God's will, wish and command."

Beheramshahji wanted to have another confirmatory test for the fact that Framroze was ordained to propagate Khshnoom after him.

(Parsi Pukar Jan.-Feb.-Mar. 2002 - Vol. 7; No. 3)

THE STORY OF "OPEN AND CLOSE" DOORS. THE MASTER PERFORMS ANOTHER CONFIRMATORY TEST.

by K. N. Dastoor

Dr. Saheb Framroze and Jehangir Chiniwalla often told me that sometimes Baheramshahji's behaviour was very strange and mysterious. Even his way of talking with different persons was different. He would call upon his disciple to do queer things. But all that had some hidden reason or aim behind.

We have, in the last Issue, seen the spy story of the 'Maachi' in Dadyseth Atash-Beheram, preceded by "cold stout" and Bhuleshwar riots. Baheramshahji had sent a secret agent, not to uncover some serious international conspiracy, but just to know who came first and who last at the Maachi! It was a confirmatory test to make sure that whether Chiniwalla brothers would carry on the Khsnoom movement and write and speak on the difficult chapters of Ilm-e-Khshnoom after Baheramshahji. The matter was confirmed; yet he went on with another test. Nobody knows why he did it and who guided him to do it.

The time was somewhere in the middle of 1924. Some unpleasantness had already set in, in the Khshnoom Anjuman. Some disciples of Baheramshah had disobeyed him. His experiment to establish an Agiary on Fasli Aalaat had failed. His attempts to build "Ham-Mithra" i.e. a complete thought-friendship amongst all disciples, whatever be the differences amongst them, had failed. He then handed over the Khshnoom classes to Framroze and went away to Surat.

After a time he came back to Mumbai, and as usual resided with his confidant, and close disciple Dr. Sohrabji Desai in his flat at Sethna Building, Navroji Seth Street, Thakurdwar. Those were the days when he was under great stress and strain. He was disappointed at the revolting ways of some of his pupils. He engaged himself in doing certain 'Amal's i.e. exercises in Manthra and was trying to find a way out of the mess which had cropped up in the Khshnoom movement. (I do not wish to write here about that unpleasant past. It is recorded by Jehangir in his "Ilm-e-Khshnoom ni Maktabni Tavaarikh").

Baheramshahji told Dr. Desai that for some days he would like to sit alone for a meditational or Manthric 'Amal' (practice), from 11 a.m. to 5 p.m. There was a room in the flat which had two doors. One door was for going into another adjoining room; and another door opened out in the passage. Baheramshahji was to sit in the room. He requested Dr. Desai that the door between the two rooms must be locked from inside, so that no body could enter Baheramshah's room therefrom. But about the other door falling in the passage his request was quite odd. The door falling in the passage would be closed but not locked from either side. The entrance door of the flat was to be kept closed but not locked between 11 to 5. At the same time it should be ensured that nobody enters Baheramshah's room during that time.

Queer! Entrance and passage doors to be closed but not locked, and yet no body to enter and disturb him.

Dr. Sohrabji Desai was an intimate and obedient disciple. He would not ask any question why all this. Ustad asks, Shaageyrd obeys implicitly. In fact, Baheramshahji had made Dr. Desai his "Gavaah" i.e. his close friend and witness, to whom Baheramshah would tell everything, howsoever private or secret, that happened in his life. (Baheramshahji used to tell his listeners that every one should have one such Gavah and tell him all things that happen in life - even thoughts that passed and words which were uttered and deeds which were done particularly any which is defined as sin. This is a kind of confession - exercise, done through the tongue, and results in the gradual development of the Chakhra - Energy Center in non-physical body - connected with the tongue - 8th Chakhra called "Ankeesh" in technical language - (Avesta : "Khantem Yim Vaherkano-Shaynem" (Vendidad Pargarad 1-12). It is an exercise in speaking the truth, which is the first step and foundation towards spiritual development, embedded in the passage Haoma Yo Gava.....

Vaagzibiyo", occurring in 'Niyash's and 'Yasht's).

Dr. Sohrabji Desai followed Ustad Saheb's instructions to the letter. He arranged for a servant to sit in the passage near the door of Baheramshah's room and ordered him to politely refuse entry to anybody wanting to see him during 11 to 5. Visitors, frequent and infrequent, were informed in advance not to disturb him at the scheduled hours. Dr. Desai himself, whenever he was in the house during those hours, kept an eye on the closed door. Heaven knows why this self imposed imprisonment!

Jehangirji writes (ibid - p. 177) that he did not remember for how many days this continued. Nobody knew what Amal Ustad Saheb was engaged in. Of course at 5 p.m., the prison doors were free to entry and exit.

One afternoon something happened.

Dr. Framroze Chiniwalla came out of his Bhuleshwar consulting rooms at his usual hour and went for prayers at Dadiseth Atash Baheram. He finished and started for the Thakurdwar house where Ustad Saheb was staying in Dr. Desai's flat. Framroze was to purchase some medicine for Baheramshah. He took it and was so anxious to deliver it to Baheramshah that he had forgotten about the hours of Baheramshah's seclusion. He entered the flat. The entrance door was not locked according to Baheramshah's orders. As the luck would have it, the servant at the passage door was not there. He had just gone, perhaps for a minute, somewhere. Dr. Desai was in the flat in another room, but had just a little bout of half-sleep. Framroze opened the "unlocked prison" door and rushed in. He wanted to give the medicine at once which made him forget completely that Baheramshah was not to be disturbed. As he entered and saw Baheramshah sitting in a meditational posture, on came the flash! Oh Khodaa! Baheramshah opened his eyes. Framroze was all apologies for the big mistake and disobedience.

Suddenly a smile appeared on Baheramshah's face. Was there some mischief in it?

"Don't worry Framroze! Now that you have entered, my work is over and successfully so! I wanted to see which of my disciples forgetfully enters the room".

Framroze was stunned. That servant boy came running - scared of his master's likely rebuke. Dr. Desai also had his half-sleep gone and rushed in. He just gazed at the two!

"Don't worry, Sohrab" said Baheramshah with a broad smile, "my work is done! No door closing now!"

When other people came to know this, they asked Baheramshah why and what of the curious affair. But he had an excellent habit of keeping his mouth shut, whenever he wanted to do so. No amount of questioning, straight or cross, could make him speak. He did not reveal to anybody his secret of the imprisonment. Jehangir writes:

"भारी आगण भुलासो इरतां मात्र अेटलुंज पोल्या के दाभलो इरी ज़ाएलीअे तेमां शुं मोटाठ छे? पण डीधेला दाभलानो तालो भेणवतां पण आवडवो जेठअे के जेथी दाभलो इर्या पछी आपणने भात्री थाय के जे दाभलो आपणो डीधो ते भरोज छे!"

"He gave his explanation to me in these words: "What greatness is there in knowing how to do a sum? But we must be skilled in cross checking the sum when done, so that after doing the sum we are assured that it was rightly done!"

The sum was done through the cold-stout-Maachi episode; the answer was that Framroze would write and Jehangir would speak. But effect of speaking is temporary; writing goes to generations. Would Framroze write so that the generations might benefit? Cross-check! And what a way to cross-check? 6 hours imprisonment and 'Amal', for days together! And the sum is cross-checked. Answer was right! Framroze would do it; and he did it! Thousands of pages; lofty mountains of 'Ilmiat'-mystical and spiritual science; serene water-falls of way of life; cool streams of love and devotion. Those who are thriving with Spirit shall stand in awe before the mountains; those who want to live with God, shall stand at the bottom of the water falls and sprinkle themselves; those who have the masti of devotion and throb of love shall swim in the streams.....

The stage was set for the propagation of Ilm-e-Khshnoom after Ustad Saheb's death.

And he died on 7th July 1927. It was his close Shaageyrd Bomanshah Hakim who lifted up his body with tearful eyes and placed it on the ceremonial stone.....

A life full of miracles left the earth. Chiniwalla brothers told me that Baheramshahji had stores and stores of knowledge in him. To some, he really was the Guru who guided them on their spiritual journeys. They were many, but none of them was a publicity seeker. They were all silent people. Ustad Saheb had advised them to look to their own "Ruvaan-Bokhtagi" - towards the salvation of the soul - "Nejaat", come what may in life. There were many 'Shaageyrd's who were poor and immersed in miseries. Some of them suffered much through the "Gardesh-e-Zamaan" - the violent whirlings of their times and destinies. But they did not care; the Ushta - bliss of Khshnoom gave them tremendous power to bear-any burden, howsoever heavy.

Of the personal disciples we have come across two in this series - Burjo Aspandiyar Laher and Cawas Pestonji Sarkari. Cawas testifies in his article in the Baheramshah Shroff Memorial Volume that Ustad Saheb helped him when alive and even after death. Just read Cawas's words:

"An example of how much love and "Mohbat" he (Baheramshahji) must have for this humble "Khaaksaar", I got to know four or five days before his death. (Take it - HY&Y§) I reached his house at Surat in the morning. He was sitting on his chair on the ground floor. After mutual greetings, he says, "It is so good that you have come. Quickly take your bath and have tea and breakfast". I said "What is the hurry? There is lot of time". As was his habit, he became angry: "What is the hurry? I want to vacate this house at 8 and 19 minutes". What did I, the 'Kamnasib', know that he was to vacate the house at 8-19, for ever?"

Page 167).

Look! Ustad is informing his beloved Shaageyrd through a dream that the time to go is fast arriving!

In my quarter of a century long relation with Chiniwalla brothers, I have been fortunate to hear numerous stories about the miracles in Baheramshahji's life, about his inexplicable ways and methods, about his humour, about his behaviour with his disciples, about his acting, about his disappointments, even about his intimate personal life.

(Parsi Pukar Apr.-May-Jun. 2002 - Vol. 7; No. 4)

WHAT WILL HAPPEN AFTER BAHERAMSHAHJI'S DEATH? WHO WILL TEACH US THE SECRETS OF THE DIN?

Jehangir Vimadalal and Nusserwanji Boyce Meet Baheramshah in December 1924.

We have seen how Ustad Saheb Baheramshah Shroff was guided to make arrangements for the propagation of Ilm-e-Khshnoom after his death. Dr. Saheb Framroz Chiniwalla was being prepared for the task by the higher Agencies, as early as from 1917. He was gifted with a Nirang, a Manthric Prayer by the Saheb Delaan Sahebs, through Bomanshah Hakim, who was a man long advanced on the Path. There was then the episode of Maachi in Dadyseth Atash-Beheram accompanied by the "cold stout" and Bhuleshwar riots, when Baheramshahji desired to know who was the first to come to attend the Maachi and who was the last. They were found by his simple minded disciple, Tehemurasp Daver, to be Framroze and Jehangir Chiniwalla. There was then the episode of "open and close doors," narrated in the last instalment of this series -April, May, June 2002 (Vo1.7, no.4), when Dr. Framroze had, in his anxiety to give a medicine to Ustad Saheb, mistakenly entered the prohibited room where he had imprisoned himself.

I now present to my readers another event -this time quite a worldly one not involving any out-of-normal occurrence.

By 1924 the Khshnoom movement had gathered considerable momentum in the community. Many Parsi lives had undergone a personal spiritual change. Those in search of truth could not help accepting the miracle of Baheramshah Shroff and the teachings of Khshnoom. The Memorial Volume (Frashogard Vols) 17 and 18 (1930) of more than 800 pages is proof enough for those "who are in control of their senses (consciousness)" - an expression used by the late Jehangir Jamshedji Vimadalal at page 240- 241 of that volume. Many Parsis had become ardent devotees of Khshnoom and it was their intense anxiety that something should be done to keep flowing the fountain of this Mystical Knowledge after the death of Baheramshahji. Very few close disciples were aware of the preparations being then made by Higher Agencies to continue the fountain.

One of the persons who was extremely anxious for future propagation of Khshnoom was Jehangir Vimadalal.

He was a prominent public figure of his times, giving a strong fight to the so called "reformists of Religion," who wanted to destroy the spiritual foundations of the Din including Sudreh Kushti, Manthra Prayers, Atash-Kadeh's, Kriyakaam, Dokhma, Boonak paasbaani. Jehangir Vimadalal resisted this onslaught with the help of Theosophy, a branch of Mysticism founded by Mrs. Blavatsky, who was inspired and guided by certain Tibetan Spiritual Masters. In the stark atmosphere of materialistic and Godless thinking, Theosophy came out with spiritual science, which could combat with the atheistic propaganda then carried on in the name of modern science. Jehangir Vimadalal followed this line to preserve and protect our spiritual and mystical institutions. After the arrival of Baheramshahji, Jehangir Vimadalal became an active and ardent student of Ilm-e-Khshnoom. He presided at many public functions where Baheramshahji delivered his lectures or had them read out. Jehangir Vimadalal could effectively elaborate them in simpler language from the chair. As the time passed he became more and more enamoured of Khshnoom. He could see that here was a man who, from a worldly angle, was uneducated, unlearned, unread, and ignorant and yet was able to present a deeply mystical knowledge with all its technical terms like a stream of water, and that too without any written notes in his hand! That itself was a miracle of our times.

Such miraculous ability and capacity must have been the result of some highly advanced souls

impressing the divine knowledge in him, and therefore there is no reason to doubt the source of his knowledge as revealed by himself. This was the thinking of Jehangir Vimadlal and he has expressed it without any hesitation in his article in the Memorial Volume (page 240-246). In that article he has given a list of a few subjects Baheramshahji dealt with. I translate:

"The upward and downward stages (Minoi) of the spiritual (Tabakkao) world,
how the Godly energy (Khodai Shakti) comes down step by step,
which spiritual (Minoi) existences are working there,
what are their special functions,
what is the explanation of different elements in the constitution of man,
how do the lofty 'Kriya's performed after death help the soul (Ruvaan) of the dead,
how do the forces of the spiritual powers (Minoi 'Shakti's) are brought down on earth through our 'Kriya's like Yazashney, Jashan etc.

which secret energies are hidden in water, fire etc.

what effects are generated in the unseen world by Manthra-Vaani,

how has the soul of man to strive to reach salvation (Bokhtagi) by progressing (evolving) through Ashoi,

A student of Dharma and real seeker craving to know the mysteries of Nature, will no doubt find extremely useful the knowledge obtained through Baheramshah on all these and many more matters, and the community should preserve this knowledge as a valuable treasure."

But how would we go about it? What should we do to preserve the treasure? That was Jehangir Vimadlal's great anxiety; and he was a man of action and would not sit idle. He did act.

One day in December 1924, he and a wealthy gentleman who had the same anxiety, one Sheth Nusserwanji Nanabhai Boyce, arrived in Surat to meet Baheramshahji. In his "Ilm-e-Khshnoom ni Maktab in Tavaarikh," a series of 91 articles written in Parsi Avaz weekly from 14-5-1950 to 25-5-1952 (later published in a book of that name by Ilm-e-Khshnoom felavnaari Committee 1998,) Jehangir Chiniwalla gave a lucid account of the meetings the two gentlemen had with Baheramshah. (Parsi Avaz: 9-9-1951; the book, page 195). I translate:

"On the first day (of the meeting) the late Jehangir Vimadlal praised, in his beautiful and effective language the services of Baheramshahji in the area of Khshnoom; he spoke to the effect that Saheb, the Parsi Community is indeed fortunate that in the present materialistic times, when the Parsi Community is falling down, a great religious authority (Dharam Dhurandhar), like you has arrived in miraculous circumstances with a priceless treasure of religious knowledge. Sheth Jehangir Vimadlal revived the memory of the various knowledgeable arguments brought forth by the school of Ilm-e-Khshnoom and the wonderful light it had thrown on the various burning religious questions of the Community. He made an earnest request on behalf of the community to Baheramshahji that Saheb, when, God forbid, the Parsi Community would be without your presence, where shall we go for religious guidance emanating from the light of Ilm-e-Khshnoom? Who will give us the light of Ilm-e-Khshnoom after you? After arguing this way, Jehangir Vimadlal pleaded with utmost sincerity to Baheramshahji that you sir, should leave behind you an authentic volume containing the teachings of Khshnoom, in your own approved and balanced language; it should contain such chapters of Khshnoom concerning the Zarthoshti Din, which you in your discretion, may think fit to reveal in accordance with the law of "Beesh Peesh" following the commands of your own Ustad Sraoshvareez.... Saheb "

(The law of "Beesh -Peesh" means not to impart to a student the mystical knowledge before he is ready

to receive it, and more than he is capable of absorbing it. This is the law all Guru's and Ustads follow. Jehangir Chiniwalla proceeds:

"Jehangir Vimadalal told Baheramshahji that we know that to put in writing this knowledge of Khshnoom is a very huge task, and you Murabbi Saheb will have to undergo great exertions and give a lot of your time. Yet, we are eager to give our own humble contribution to help you in this task of the service to the Din and to take certain actions. We are prepared to provide you with the scholars and savants well versed in Avesta, Pahalvi, Pazend, Persian, Sanskrit, Gujerati, English, astrology, history, geography etc. etc., and whatever other languages and subjects you may require, to help you in this heavy task. They will be of your choice and we are ready to bear all the expenses of the project. Such scholars will sit with you and write out whatever Khshnoom you dictate. For that, we will arrange them to be with you at your convenience. If you say that such scholars should be with you at night, we will arrange accordingly; if at daytime, whenever you say, they will be at your service. We have girded our lions (Kamar kesali chae) to provide you whatever facilities you want. We are begging for Gyan Daan – alms of knowledge that you please leave such an authentic Khshnoom work behind you for the community."

But no! There were all sings that the begging bowl would remain empty. All that Baheramshahji said was:

"ગર ખાહદ ખોદા ઇલ્મેક્ષ્નૂમનો ઝરો મારી
હયાતી વ્યાદ વહેતો રહે, એવો સંગેગો પેદા
પડયા વિના રહેશે નહિ અને તમારી જે
ઉમેદ છે તે પાર પડશે."

"God willing the fountain of Ilme Kshnoom will continue to flow after my existence (on earth); such circumstances will surely come up and your hope will come true."

Jehangir Chiniwalla writes (ibid) that Vimadalal and Boyce continued to persuade Baheramshahji to agree to the project. They visited him for three continuous days. All throughout Jehangir Chiniwalla was present. During one visit, Vimadalal said with great hesitation, if you, sir, just agree to take up this task, we are ready, not as a price of such priceless work, but as a token of our gratification and appreciation, to place at your feet a gift of Rs.25000. Rs. 25000 in 1924! Equal to 2 crores of 2000! The two men must be desperate! It was Nuserwanji and his brother Rustomji Nanabhai Boyce who were willing to gift the princely amount and bear all the expenses of the project!

The loving refusal of Baheramshah did not budge. On the last day the two men expressed their sincere disappointment so intensely that Ustad saheb melted a little. He said to the effect that he had reasons to refuse the project but he would tell them the next day certain secret, for the sake of their mental appeasement. Nusserwanji Boyce spoke out "But sir we are going back tomorrow by the afternoon train." Baheramshahji said sure! sure! (Frathe Karo). (Was he relieved or what?) I will tell you about this later in Bombay. But Vimadalal, a tenacious solicitor that he was, said, no sir, no! we want go to Mumbai tomorrow. We will come here tomorrow and go to Mumbai after hearing from your auspicious mouth some good news. Baheramshahji went on saying that they should return to Mumbai and he would tell them there at length.

But to Baheramshah's great surprise, on the next day the two were standing before him with smile on their faces and question in their eyes: "What is the secret, old man?" Baheramshah was moved at their sincerity and requested them to accompany him to the inner room. Jehangir Chiniwalla was left behind guessing. The inner meeting went on for about 30 to 45 minutes.

They came out. Jehangir Chiniwalla looked at their faces. They were serious, and seemed to have a feeling of great wonder too. There was almost no trace of happiness or joy. Whilst leaving, Vimadalal spoke some words to the effect that every thing of Khshnoom was wrapped in mysteries and secrets, and that they

had no choice except to have faith in Baheramshahji's words. Chiniwalla writes that he for one was surprised at Baheramshahji losing such a fine opportunity.

It turned out, later, that Baheramshahji had told Jehangir Vimadalal and Nuserwanji Boyce that the Saheb-dalaans had informed him that two Behdin brothers from the same parents were destined to propagate IIm-e-Khshnoom after his death. One would write a mountain of Khshnoom and the other would be a formidable public speaker. This prediction came out to be true. Dr. Framroze Chiniwalla has written hundreds of articles and numerous books.

Jehangir gave a tremendous number of speeches, elaborating Khshnoom in a wonderfully simple way.

The fountain of Khshnoom continued flowing as predicted.

What has Dr. Framroze written? What has Jehangir spoken?

(Parsi Pukar Oct.-Nov.-Dec. 2002 - Vol. 8; No. 2)

What is IIm-e-Khshnoom and Why?

MARATHON WRITINGS ON KHSHNOOM BY DR. FRAMROZE CHINIWALLA.

"The Exertions of the Western Savants Have Given to Khshnoom an Opportunity to Show Its Lusture."

A question was posed in the last issue: What has Dr. Framroze Chiniwalla written? For the answer see first the table on page 17. 28 Books are listed along with the years of publication and number of pages of each book. The first two are in English. They contain certain fundamental principles doctrines and teachings of IIm-e-Khshnoom. All the rest are in Gujarati.

The next category is the Gatha. There are seven books. The first four contain Has 28, 29, 30, 31 of Ahoonvad Gatha. The last three are Spentomad (Has 47 to 50), Vohukhshthra (Ha 51) and Vahishtoisht (Ha 53). The total pages are 1898. Gatha Ushtavad is lying unpublished; this consists of four large files of Has 43, 44, 45, 46. We have taken up the work of printing these. Ha 32, 33 and 34 of Ahunvad Gatha are also lying unpublished.

The third category classed as Magnum Opus, consists of 6 large volumes. Nos. 11, 12 and 13 are called Nikiz Vol. I, II & III. They contain the great truths revealed by IIm-e-Khshnoom along with the scriptural evidence for most of them from Avesta, Pahalvi, Pazend, Persian. No.10 is the translation, taavil, elaboration and explanation of part of Khordeh Avesta, including five Gah's, five Niayish's and four Yasht's, as also Patet and Doaa Naam Setaayashney. No. 14 is on Vendidad and no. 15 on Yazashney. Look at the total number of pages of these 6 volumes: 5,393!

The fourth category consists of 7 books on miscellaneous subjects, covering 1342 total pages.

The fifth consists of 6 books on some of the Yasht's, covering a total of 1338 pages.

The total number of pages is 10,553!

In addition to these published books, there are quite a number of hand written manuscripts, which can cover at least 10 more books!

But wait. That is not all. Between 1923 and 1936, Dr. Framroze wrote 30 articles in the then organ of Khshnoom, **Frasho Gard**, edited by the erudite Ervad Phiroze Masani. No. of pages: 1202. And between 1947 and 1974, **Parsi Avaz** published numerous articles of Framroze, some marathon, some big, some small. If they are printed in book forms, they would easily cover 10,000 pages.

All these are gems of Zarthosti Daen. 13 books were published in his lifetime. 15 books were published posthumously, after his death in 1962. Many of them are out of stock. Kshnoom-lovers crave for his books. They cast such a spell on the readers, that they read and re-read. "Every time we get some new light from the same page," they say.

The most meaningful and substantial feature of Dr. Saheb's writings is that he constantly refers to scriptural evidence in support of the Khshnoomic Teachings, and in doing so he takes the active help of the etymological philological grammatical and linguistic researches and their methods and techniques. His views on the Western studies were beautifully balanced with the Khshnoom teachings.

NO.	CATEGORY	FULL NAME	YEAR	PAGES
1.	English	Essential Origins of Zoroastrianism	1942	357
2.	English	A Sequel to Essential Origins of Zoroastrianism	2002	225
	English Total			582
3.	Gathas	Ahunavad Gatha Ha 28	1939	211
4.	Gathas	Ahunavad Gatha Ha 29	1940	341
5.	Gathas	Ahunavad Gatha Ha 30	1941	208
6.	Gathas	Ahunavad Gatha Ha 31	1995	284
7.	Gathas	Spentomad Gatha	1984	506
8.	Gathas	Vahishtoisht Gatha	1978	126
9.	Gathas	Vohukhshathra	1989	222
	Gathas Total			1,898
10.	Magnum Opus	Khordeh Avesta Ba Khshnoom Taavil	1938	1064
11.	Magnum Opus	Asho Zarathushtra ane Mazdayasni Zarthoshti Daen Vishena Guhya Khulasao	1932	1383
12.	Magnum Opus	Mazdayasni Zarathoshti Daenma Samjaveli Babadomani Shrushti Rachna (Bundahi)	1935	1388
13.	Magnum Opus	Aapani aa Geti	1976	282
14.	Magnum Opus	Vicharashni I Videavodat mat azainti	1959	725
15.	Magnum Opus	Yazashne ni buland Kriya	1937	551
	Magnum Opus Total		5393	
16.	Miscellaneous	Ardae Viraf	1999	334
17.	Miscellaneous	Jarthoshti Ilm-e-Khshnoom ni najare atare Adaran no Kudratma mahan martabo	1940	62
18.	Miscellaneous	Dinma Samjavela Badina Mul (Origin of Evil) ne lagta ketlak Satyo	2002	30
19.	Miscellaneous	Khshnoom Harmala No.2 : Buland Gehsamnani Kriya	1936	120
20.	Miscellaneous	Khshnoom Harmala No.3 : Dokmani Buland Jarthoshti Talesum	1939	234
21.	Miscellaneous	Shahnamano Amar Shaeran shaer Firdausi Toosi	1999	104
22.	Miscellaneous	Vatlavvano saval mateno Vad vivad	1943	458
	Miscellaneous Total		1342	
23.	Yashts	Fravashi nu bhantar Satumna Karda Sathnu	1941	562
24.	Yashts	Jamyad Yasht	1980	272
25.	Yashts	Meher Yasht	1991	229
26.	Yashts	Tir Yasht	1975	136
27.	Yashts	Khordad, Gosh, Ram & Ashishvangh Yashts	2001	75
28.	Yashts	Rashne & Ashtad Yashts	2002	64
	Yashts Total			1338
	Grand Total			10553

Following is what he wrote about the Western Studies, in his Introduction to his first book on the Gatha: "Ahoonvad Gatha, Ha 28" (Parsi Veg. & Temp. Society 1939):

*The Zarthoshti Mazdayasni Daen is preserved till to-day with the Parsis of Hind. There do exist Pahalvi and Pazend books about the Din, although they are quite few. The craving to know about the Din amongst the European Savants started from the 18th century. They were aware of the glory of the Sassanian Empire which lorded over the world, and they came to know from the Greek and Roman writers that the Religion of that Empire was Mazdayasni. A great scholar of the Oxford University, Prof. Thomas Hyde had publicised the matters of the Din from the Roman and Greek writings. They were convinced of this from the inscriptions on Beeheestoon, Persipolis, Naksh-e-Rustom. They came to know that a small escaped group of that large Empire consisted of the Parsis of India, from whom they made inquiries and have tried to explore and elucidate the Din on the strength of their science of studying and comparing the words of different languages. **But it is the Pahalvi - Pazend writings which have paved their way to probe into the Din.** Had there been no Pahalvi and Pazend writings and no Athornans who were versed and could teach that literature, the Western scholars would not have arrived at their theories. The aforesaid science of Comparative Philology is just an implement (gadget, tool - Hatiyar) in their hands. **But had there been no Pahalvi Pazend field, they would have got no chance to use that implement.** No doubt their exertion to solve the riddles of the Din is tireless; but sorry to say that they have not reached the real beauty and excellence of the Din, and they would never reach, the way they are going. As it is difficult, nay impossible, to know from a dead corpse of a living animal its beauty, quickness, intelligence, erudition, so the excellence of this ancient Din will never be known by the present day Western method.*

*It is taught that the lamp of the Zarthoshti Din is like life soul of our earth and therefore so long as the earth exists, Din will BE. Its glory does not remain the same for ever in the observable earth; it is preserved with the Sahebs of the hidden regions. Our Ustad Saheb Baheramshah Shroff had learned Khshnoom, the true authentic (Hakikati) Knowledge, from such hidden saheb Delaan Sahebs and had revealed it to us, to a limited extent, thirty years back. **This Knowledge of Khshnoom can lead the present day current of the Western Scholars in the right direction.** If the 'Hakikati' right key of Khshnoom is applied to whatever intellectual learning those scholars have formulated, then and then only some idea can be had about the originality and glory of the Daen. **The Western savants have undergone tremendous exertions to produce such results as grammar and Avesta dictionary and pure writings of Avesta Prayers etc. etc. and it is the way of truth (Rahe Rasti) to say that it is because of their exertions and labour that Ilme-e-Khshnoom has got the opportunity to show its lustre.**"*

Look at the honesty, fairness and conviction of these words. Some scholars, genuine as also hollow, of Western Oriented studies pompously declare that Khsnoom is some mumbo jumbo of some mystifying myths. Nothing can be a more blatant lie. Some such people have deliberately ignored to read even a single page of Khshnoom written by Phiroze Masani, an erudite scholar of West oriented studies in his own right and the doyne of Khshnoom, or by Dr. Framroze Chiniwalla, whose depth in Western studies has astounded many scholars of the past and present. How can you criticise something without knowing its ABC even? If any serious scholar or student of our Din delves into Dr. Chiniwalla's writings, with a craving for truth, which every scholar must have, (some present days ones have none), he will be overwhelmingly amazed at his scholarly rigour and tireless exertion, at times much more painstaking than the erudite Western Scholars like, say Bartholomae or Geldner. I write this not with the exaggeration of a devoted pupil, but as one who has all his life dealt with such intellectual disciplines like law and modern science. "Go without hesitation wherever the truth leads" is the first maxim of any science like physics or psuedoscience like philology. Do this, oh scholars, and if after doing it you are not convinced that Ilm-e-Khshnoom is the key to understand Zarthoshti Din, then the only conclusion would be that your ego blurs your sense of truth, and your studies of Religion is University-oriented and not Life-oriented. A Ph.D inflates your ego. If you introduce Khshnoom in your study, it will then enter your day to day life and take you spiritually forward - towards HIM who created you and gave you intelligence to go after Truth. Use of the intellect to boost one's ego is a spiritual suicide; it is an act of disloyalty to Him. If the intellect does not arrive at Faith, take it that there is something radically wrong with your reasoning: At some point, your thinking channel was diverted in a wrong direction. Look at the five centuries of tireless exertion of modern science to arrive at truth. At the end of 20th century, science has arrived at a dense cloud of confusion. It is pushed into common-sense - contradictions not only in its different

branches, but in the same branch, like relativity and quantum mechanics in Physics. Both seem to be right in their own respective domains, but both taken together are not right; i.e. they are mutually incompatible.

Therefore if you really crave for truth, develop a sense of faith, devotion, "spenti" (spiritual evolution). You can do so only if you introduce Khshnoom in your thinking. Materials are tremendously plenty! Look at the mountain of its writings! Academic trips retard your faith and devotion, by rising your level of egotism. Voyage in Khshnoomic writings will infuse "**Boondak-Manshni**" in you. The meaning of that word as given by Khshnoom is: devotion; humility; sense of meekness, nothingness; patience, politeness, courtesy, respect for others; convincing others by grace and good-feelings; tolerance. The Gujerati words are: Bhaktibhav, Khahsari, Namrata, Namanapanu, Naksi, Sabaryat, Tamez, Bardasht. (Dr. Framroze's Spentomad Gatha page 30, while elaborating on Haa 47-3.)

Now let us analyse Dr. Sahebs aforesaid (italicised) quotation. There are seven points:

1. He traces the origin of the Western studies of our Din, starting from Thomas Hyde (1700 A.D.).
2. He points out that the Western Scholars would have not progressed an inch, had there been no Pahalvi Sanskrit, Pazend, Persian writings.
3. However their studies could not understand the glory, the originality and the content of the Din. They were like trying to gauge the life, energy and activity of a living animal by studying and dissecting its dead body.
4. Zarthoshti Din is not just a historical or geographical religion which could be deciphered by the modern pseudosciences of philology and linguistics. These have not and cannot reveal the real spiritual content of the Din.
5. Mazdayasni Zarthoshti Daen is the life-soul of the earth. It is the original Divine Path dividing itself into several other Paths ("Daenaao") which lead to the Final Goal. Therefore Din shall exist so long as the earth exists. The humans on earth are leading the whole Creation of Ahuramazda to Salvation, Freedom, Mokhsa, Mukti, Frashogard. When the Goal shall be reached, the earth shall be wound up like rolled carpet and the Creation then shall march towards Ahura.
6. This spiritual Glory of the Din is not fully known in certain time-periods, when the evil is rampant. In those times, the Mysteries and secrets of the Zarthoshti Din (and all other Din's) are preserved in hidden regions. Ustad Saheb Baheramshah Shroff was destined to be in one of these Regions, and from its Sainly inhabitants - Saheb-e-delaans he learnt some of the secrets of Khshnoom, the mystical and spiritual content of the Din (referred to directly in Gatha Ha 48-12 and Ha 53-2 and indirectly at several other places in Avesta).
7. Dr. Framroze says that the exertions of the Western Studies, though faltering, have not gone in vain. In particular their attempts to build up Avesta grammar, to evolve a dictionary of Avesta and making Avesta texts with right pronunciations, are not only commendable, but **it is because of these monumental works that IIm-e-Khshnoom can show its lustre.**

A glance at any translation of any Avesta rendered by Dr. Saheb Framroze will clearly reveal the truth of these words. All his translations amply use the Western grammar and etymology and derive the Khshnoomic meanings of Avesta words. Let me give just one example. The Avesta word "Khereth" has been assigned two meanings: Food and Light. It is the food that sustains man and takes him to the divine Light of Ahuramazda; food also means Karma; the word "Khereth" is also connected with Khaetvodath, a spiritual journey that leads to the Perfection of Khordaad; that journey is related to food. These elements of Khshnoom are woven into one word having two seemingly unconnected meanings food and light. If food is just given a surface meaning of Dhaan-Daar-Paatio and light of 100 watt bulb, the aforesaid hidden meanings will never be uncovered. Here therefore the Western meanings lead to powerful spiritual revelation, if the Key of Khshnoom is applied. It is for this reason that Framroze Chiniwalla unhesitatingly declares that Western Studies have given to Khshnoom, the materials to show its lustre.

Therefore, Oh Parsis! do not die of thirst when the cool stream flows so nearby.

And Oh Scholars! West is a spiritually primitive place; don't import from the West to East; export from East to West..... through Khshnoom. The present day Western Scholars will welcome you.

ILM-E-KHSHNOOM, THE BEATIFIC KNOWLEDGE

The following are the words of Dr. Framroze Chiniwala from his own 'Foreward' of his book "Sequel to Essentials of Zoroastrianism" :

"The mist of much glooming misrepresentation hangs round the horizon of Western study, which can be much clarified by the original native study called Kshnoom-Beatific Knowledge remembered in Gathas more than once, with the urgent prayer that it may come to light and serve humanity clearing their minds and hearts of the Satanic promptings. This Khshnoom Knowledge has been preserved in its entirety by the Zoroastrian sages called Sahib-i-Dilans, who dwell secluded in the mountain abode of Koh-Demavand. Our preceptor learnt it from them who has divulged it to us, which has a proper angle of vision to see the basis and the object really underlying the great religion. We published this booklet with the sole object of religious service to co-religionist."

- F. S. Chiniwala (1955)

[The above "booklet", (which is in fact a book of 225 pages) written in 1955, is published for the first time on 6-8-2002, by Ilm-e-Khshnoom Felavnari Committee.]

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What is IIm-e-Khshnoom and Why?

HOW DID DR. FRAMROZE CHINIWALLA INTRODUCE KSHSHNOOM TO THE PARSIS?

In the last issue a table showing Dr. Framroze's Books on IIm-e-Khshnoom was published. Only two of these 28 published books, are in English. His first Gujerati book was published in 1932 (item no.11 in the table). There in he introduced the origin and content of Khshnoom, as being the master key to understanding the Zarthoshti Din and all its holy Manthra Scriptures and spiritual Institutions and Disciplines. The Introduction itself runs into 232 pages. By 1941 he had written 9 books, covering a total of 6790 pages. Of these the longest had 1388 pages (popularly known as Nikiz-2) (item no.12 in the table), - and the shortest, 62 pages (item no.17). He was then requested by some Parsis to write an introductory book in English. In 1942, the first English book was published: "Essential Origins of Zoroastrianism".

In that book Dr. Saheb (as we call him) wrote an Introduction calling it "Preliminary Useful Notes", It acquaints the reader with the origins of IIm-e-Khshnoom and how it was revived in India by Baheramshah Shroff. He slowly enters into the content of Khshnoom and then in an unique stream like flow deals with different topic. This kind of treatment shows that Khshnoom is like spider's web where each thread is connected with all other threads. This holistic treatment runs into more than 300 pages.

Nothing will be better than an introduction in his own words. I set out below what he calls "Preliminary Useful notes" in the starting pages of the book.

Preliminary useful notes

The original teachings of the Zoroastrian Religion as current in its Empire Days are shrouded in oblivion. The present day exposition of the Religion as explained by the Western methods is much off the mark. It is apparently known to the world that everything Zoroastrian, but the meagre existence of the Parsis in India, is lost to the world. Though the great Zoroastrian Empire and Nations are non-existent, the Great Zoroastrian sages called "Sahebe- Dilan" are still in existence in the mountain recesses of Persia, as Kuhe-Demavand and other peaks, having the old religion and its teachings intact with them. These sages have kept themselves secluded from the rest of the world, and are unapproachable by any human being, as they have created round about their places talismanic rings called "Karsh" in the Avestaic lore. It is said that these sages send their emissaries every three years to the outer of the ruinous condition of the grand edifice of the 21 Nasks:

"We may fairly claim that a tradition of interpretation of the Avesta has existed from the first, and that we have portions of it in this mass of comment before us."

"The Avesta texts relating to the facts about Zoroaster and his marvelous achievements have been for the most part lost, whereas their Pahlavi versions remain for us."

The Gathas and the rest of the Avesta cannot be called literature in the strict sense of the word. They do not form an essay reading with a sustained sense intelligible to us by our present method. The religious specialities, called Khorddeh Avesta, Vandidad, Yesna etc., are religious prescriptions, which are to be utilised for the redemption of the soul-the different returns inserted in each appear to the uneducated eye as diverse and strangely put together, one having nothing to do with another, tempting the hasty to seal them as an aftermath. Just as Doctors write prescriptions which are only intelligible to the medical men and are to be used by the laity with perfect faith and confidence without any why and wherefore, the rationale of which can be known from Materia Medica and sciences affiliated to the Medica, in the same way the Avestaic religious specialities are talismanic prescriptions to be used as such, the Materia Medica and other sciences which explain those prescriptions forming the Avestaic literature in its true sense being quite different and requiring special studies.

The sciences, philosophies and theologies - the actual Zoroastrian literature as such have been called Farhangs, and the expositions have been called Nikiz. Of all these Farhangs, Staot Yasna is the most prominent. Mr. Behramsha N. Shroff, our Ustad Saheb, was not inclined to explain all these in detail for reasons of his own. He however gave us some bare outlines of the Nikiz, explaining the essential origins of the religion, which are being written in books called Nikiz books. Two such volumes are already out in the Gujarati language, and the rest are awaiting publication, which will require some time. It is in this pure original Zoroastrian line as depicted by the Saheb Dilans the great sages and adepts, that the present account is written, which has nothing to do with the present day nations about the Zoroastrian Religion, which are mere speculations, irrelevant and inconsistent with the original expositions and ideas of the Zoroastrian Law.

I can write with some confidence, and claim some indulgence, as I talk to the Theosophists who I believe take the great truth that the human understanding however acute is quite incompetent-nay merely meagre-to understand Nature, and that the religious leaders have been inspired, men having been gifted with the knowledge of the heart, which helped them to see "Nature in her actual working far more extensively than the knowledge of the head and its rationalism. Head learning is a mere receptacle of water, which remains stagnant compared with the knowledge of the heart, which is an ocean unfathomable, which owes its origin to the Great Unseen. Nature and her secrets cannot be divulged satisfactorily by the knowledge of the head. Hence there is an urgent necessity for the knowledge of the heart. It is therefore that the great sages first of all get their disciples to develop the brain powers and then the heart powers. The knowledge that can be grabbed by the brain powers is easily attained. But the secrets of Nature cannot be perceived through the developed brain agency. In order to give insight into Nature's secrets, the disciple is elevated spiritually by Manthras and other ways and is so prepared as to see the Nature's working with the elevated vision in what is called 'Sezda', a visualised spiritual cinematograph. What is seen is grabbed in the developed heart and can be communicated to the brain and translated into speech in a moderate way. Our Ustad Saheb Mr. Behramsha Shroff was thus elevated in both the brain and heart powers and was taught about the religion in all its aspects and mysticism.

Zoroastrian lore in Nasks, Their varieties and applicability to the different epochs of time.

Nature has in her working Mithra, i.e., the plan of the creation and its redemption; Manthra, i.e., the basic foundation of the plan and its fulfillment; and Yasna, i.e., the creation of the Universe according to the above plan and on the above basis, and its motion and manifestation in all its diverse aspects going on amongst us most mysteriously,- seeing often as though Nature were heedless, cruel and unjust Zoroaster through Haoma, i.e., Knowledge Divine of Ahura Mazda inspired in him by Ameshaspand Behman and Sarosh Yazat, had devised according to the 'Sasna' (Divine teachings: Divine Wisdom) 21 Nasks, consisting of three parts of seven each part treating of the Mithra (Planning Power), Manthra (Sifting and arranging Power) of Nature consecutively, as explained above, otherwise known as Gathic, Datic and Hada Manthric Nasks respectively, the whole bulk having been composed of 'Staota Vacha' capable of being understood by the developed heart powers with consequent growth of the third eye seeing and understanding the matters running as they do in the Sezda of the above said import. Authorised disciples and successors of the Prophet Zarathushtra called Zarathushtrotemo and Rainidar and Saoshyant brought the Manthra of such 21 Nasks of 'Staota Vacha, called Fashusho-Manthra into 21 nasks of the talismanic Avestaic language called Manthra-Spenta, the main-part of which was written in Razengs to be understood by their exposition called Nikiz or Tavil. These 21 Nasks written in the Avestaic talismanic language in the Razeng (cypher-codeword) style was meant only for the select few. The important part from these 21 Nasks called Nasks of Manthra Spenta was selected and put in the Avestaic language, together with its Zend explanation in three parts of Mithra -Manthra -Yasna, capable of being understood by the laity, after the preliminary knowledge of the theme of the lore known from Nikiz or Tavil. It was in this way that the sacred literature was current in its Empire days.

The current Mithra part of the literature of the laity consisted of all Farhang (Sciences and their

explanations -Nikiz-and other profane & secular literature). The Manthra part of the literature of the laity consisted of Laws divine and other things. The Yasna part of the literature of the laity consisted of special formulas to be used for the redemption of the soul, the ceremonials etc. All these Mithra, Manthra and Yasna parts of the current literature of the laity were rendered and explained in the Pahlavi language in the Empire days. The Parsis presently have got only a part of the Yasna part of the current literature for the laity and some remnants of its Pahlavi rendering. The 21 Nasks of Fshusho-Manthra and 21 Nasks of Manthra Spenta were kept unrevealed even in the Empire days,-they being considered to be grabbed only after an Ashavan i.e. an adept had reached a certain stage of Nav-Karsh, which was an impossibility even in those days. Where were they and where are they then? The Pahlavi rendering always pertained only to the current literature for the laity and kept profoundly silent on the other special homologues of the same. This current literature for the laity was also in 21 Nasks,-the 21 Nasks denoting the fullness of the useful knowledge that can be had by a human being and connoting the opposite forces working in nature. Thus it is that the main part of the Nasks was beyond the ken of ordinary by the common developed brain power, which knowledge was ingrained in the votary by the special SEZDA method as said above, but the gleaning of which can be had by Nikiz.

About Ustad Saheb Behramshah's knowledge: the way in which it was imparted to him and about patha, tariquat enjoined in Gathas.

Our Ustad Saheb was destined to remain only for 3 years on the talismanic land of the Sages. This 3 years' time was not sufficient for the full knowledge of all that is written above. It was then found necessary to endow the Ustad with powers, in order that the brain and heart powers could be tolerably accelerated. The main Farhang called 'Staot Yasna' was thoroughly instilled in him, which gave him a fair knowledge of the exoteric (profane) side and the esoteric spiritual side of the literature and the Nikiz of the Veh Daena i.e. Good Religion, and the secret of Nature's working was shown to shown to him in the Sezda theatre as much as was possible. He was ordered to show to us only a part of which a fraction only he hesitatingly divulged to us. The present essay is based on what he has explained to us.

The knowledge which is quite intelligible by the brain powers is taught first after developing the brain powers, after which the heart development is attended to. The method of developing heart powers is quite different from that of the head. This developed heart which synchronously bears with the Ahunavar Music of Ahura Mazda and His Nature is called Daena, and the stream of knowledge that constantly flows through it from the Great Unseen is called Baod, and the resulting nature of such a person is called Ahu, who sees nothing in himself but all Khud- Paresti i.e. self-appraisal and faults and iniquities, presently subdued in his flesh and threatening to overflow at any opportune time. Such a being is ever humble, his genuine humility breeding out of him a Shakti a Power which becomes affiliated with Frarashi, the great Immutable Power of the Divine Wisdom the giver of Eternal and Universal consciousness. Such a man is ever under the watch of that Super-divine Messenger the Fravashi, and can subdue in argument any acutely intelligent but doubting theist or atheist to a belief in the immutable powers of the Great One working in Nature on the Laws of Justice and Limitation. Such a highly intelligent and highly logical argumentator, who can set aside any acute theist in his theosophical arguments, is called 'Naidyaonghahe Gaotemahe,' the disapprover belittling the power of Gava i.e. Soul-advancement and service to humanity. Such a highly intelligent being is brought to a belief of His Powers and obeisance to Zarathushtra by a man with Daena and Baodic powers, who has by his side the Divine Helper the Fravashi. Hence it is said in the Fravardin Yasht that by the aid of Fravashi even the 'Naidyaongh-Gaoteme' i.e. the superbly intelligent and most incorrigible doubter is defeated in his arguments and brought to a proper belief. Such are the powers of the heart knowledge, which are always attached with Ahu-Daena-Baod and Fravashi as explained above. Such great souls are recognised in the Avestaic Scriptures as Paoiryanaam Tkaeshanaam Ashaonaam Ashaoninaam and Nabanazdishtanaam Ashaonaam superbly holy men and holy women who know and follow the Divine Law to the letter, holy men and women who by their observance of the Divine Law have approached the Great Unknown. These great souls, whenever and wherever they are remembered, are always shown to be associated nay amalgamated with ahu, Daena,

Baod & Fravashi- i.e. such great souls are gifted with Ahu -Daena- Baod power and accompanied by active Fravashi furnishing them 'Asno Urvan' i.e. eternal and universal consciousness meaning Heart knowledge and its resultant powers. Such divine men are depicted in Gatha 30; 2 as possessing Geashaish Vahishta i.e. many divine ears which are flooded with the rhythm of the holy Ahunvar, the music of eternal universal consciousness and as possessing Soocha Mananghha meaning all illumined mind in tune with universal consciousness i.e. heart-knowledge. There in 30, 2 Ahunvad Gatha, Zarathushtra says "Sraota Geashaish Vahishta meaning Listen to me with many best ears i.e. highly developed Keherpa with elevated Chakras meaning developed heart-powers in tune with eternal consciousness; Avaenta Sooch Mananghha meaning see with illumined burning knowing mentality i.e. with the developed third eye see what I show of Nature's working in the Sezda, i.e. experience the eternal-universal consciousness. (How is all this possible ?) Avarenao Vichithahya Narem Khakhyai Tanaye: - Vichithahya, meaning prescribed sanctioned and accepted, Avarena meaning faith i.e. Patha meaning tarkat meaning cannons to follow to be taken on faith for the time being (are prescribed); Narem Narem meaning separately for every man; Khakhyai Tanay meaning suiting to his own bodily weakness, druj meaning iniquities. (This Avarenao faith-Patha path treaded on upon the Prophet's word will develop in him Geashaish Vahishta meaning many best ears which listen the divine Ahunaver music of eternal universal consciousness and soocha mananghha

meaning illumined mentality in tune with eternal universal consciousness i.e. the third eye which can see the Nature's working). Para Maze Yaonghho Ahmai Ne Sazdyai Baodanto Paiti: Baodanto meaning possessed of Baod divine wisdom and sense i.e. heart powers which receive baod from on high, becoming in tune with all consciousness (as seen above in the Farvardin Yasht), Paiti fully, circumscribingly i.e. having become the master of the same i.e. fully illumined and wise master (that he has become because of his treading on the path shown by me); Ahmai meaning for him, for such a believer, ne sazdyai to be conversant from us about para maze yaonghho meaning mighty events of all seven tenses i.e. Nature's working (is a proper right). Thus the patha tarikat is quite essential for the onward progress of man towards the Creator.

When in the course of time and running of aeons materialism and ignorance of the spirit become established, the Saoshyants meaning the future regenerators, authorised Raenidars meaning spiritual leaders of Zarathushtra will reestablish the daena by the strength of the Patha which is called in Gatha 53 -2 'Erezush Patha' i.e. the path of righteousness which is also called 'Pathao yo Ashahe'. The religion which is to be established in future by the Saoshyant is called 'Erezush Pathao yam Daenam Saoshyanto the daena of Saoshyant which consists of tarikat, the path of Asha Gatha 53; 2 reads: 'Erezush Patho yam Daenam Ahuro Saoshyanto Dadat meaning Ahura prepared for the future regenerators of the Religion of daena (religion) consisting of patha of Asha i.e. Tarikat called the daena (religion) of the Saoshyant. Thus we see that the religion enjoins on its votaries the duty of following the path prescribed, and not the path that one chooses. Certainly our mind is possessed of druj iniquities, which is blind in matters spiritual-which cannot find out a way for it self. Hence the Prophet is so ardently advocating the path as shown in Gatha and Avesta.

Thus then methods are devised called patha-tarikat, by which the lower self, the carnal desires are subdued and the higher powers in the Self (called Keherp and its Chakras, the invisible counterpart of the seen body and its mystic organs otherwise called Geushaish Vahishta i.e. many ears attuning themselves with the divine music called Ahunavar) are developed, which concentrate in a talismanic rink formed in the heart called Daena, a divine mirror which helps to see and feel the micro and the macro cosmos i.e. the eternal universal consciousness. Thus is developed the heart power i.e. the limited consciousness of man manifested from the heart gets Urvinaiti powers i.e. powers of far-off vision. He is so to say provided with a divine spectacle wherewith he can come in tune with the eternal-universal consciousness. Such a heart becomes the reservoir of divine messages. Such men develop a third mental eye which has the power to see and understand Nature i.e., to become in tune with the eternal universal consciousness which is described as 'Vaso yaona' the literal as well as the esoteric meaning of which is to be 'at-onement' with according to what should be desired i.e. Ahunvarya dictates. The sight of such a third eye is described as 'Duraesuka' meaning far-illumined vision. The occult heart powers and the consequent development of the third mental eye situated on the Hara Berez i.e. highest mount of Keherpa (the unseen counterpart of the seen body) are not attained at except by the practices of the Patha-tarikat stated above. The carnal desires and the invisible emanation

due to the working of the carnal senses of the human body called Druj obliterate the attainment of the occult heart powers and the spiritual unfoldment of Keherp benumbing the powers of faith and accelerating the doubting capacities of brain and reason. As long as Druj is triumphant in our body Khud- Parasti, self-worth, self recognition, self-appraisal, considering own's reason competent enough to believe or disbelieve religious concepts of his birth are prevalent in it with success, utterly forgetting with bleached out faith the all importance of Ahu-Parasti i.e. the Recognition of the One without a Second as the only Goal of the whole Universe,- being opposite of self-worship and utterly forgetting the real recognition of the utter frailness of self. Going on the prescribed patha-tariket provides the only railroad of easy access to conquer the Druj and attain at the real recognition of self disabilities and faults. The prescribed Patha - Tarikat is arranged on the rail of Asha, which is quite singular and unique, inasmuch as it shortens the length of the journey. Hence the aphorism runs in the Avesta: Aevo Pathao yo Ashahe i.e. the path Tariket of Ashoi is quite unique and singular, the only one of its kind-Vispe Anyesham Apantam, meaning all the rest having no rail of Asha are not efficient of ready service.

About the ingrained faults of flesh and the feat of protection against the same; care taken in the hayday of Zoroastrian suzerainty for the practice of the feat; The understanding of infection and contagion of the physical, mental bodies and the cure for the same:

The human body consists of complete frailties of flesh, described in the Ardisehesht Yesht, as Yeska-Tbaesha etc., ever active to pounce on the human mind and devour it. The body is thus a field of war, a place of insecurities. Thus a votary has to go about with the mailcoat of arms known as Zarinamant Sara- the golden protection or shield, the talismanic armours of Sudra, Kusti, Pevand etc. In all thoughts, words and deeds these Tabesha frailties of the body the Druj activities are active, which are to be guarded against by going on the 'Pathao yo Ashahe' meaning 'druj-parhej tariket,' the prescribed path. By going on this path, the mind is kept serene and the Urvan who in the living body is naturally under *band-darosh* i.e. infolded - unconscious is kept conscious of the great work that he has ventured on. It is thus that the frailties of the flesh-the Tbaesha and Druj of the body, the different mental, moral, physical, psychical diseases of the body, the mortal bond; are conquered, and the body becomes Khathravaitish Tanvo, full of attraction towards the everlasting light of eternal consciousness, the mind becomes Shato Manao, all happy and rejoicing and content and satisfied as it has conquered the evil, and the soul becomes Vahishto Urvano, i.e. the best of his kind i.e. fully conscious of the eternal universal consciousness; that is, finds that the greatest hazard that he had undertaken is at last successfully brought about and the knowledge that he and the world have one day to return to the Almighty i.e. Frashokereti is to come, the everlasting kingdom of immortality is to be established, the Vahishto Angheush, the everlasting life of goodness to be aspired after is to be attained and shall be attained -becomes a reality in him i.e. he sees mentally fructifying before him.

So anxious was the authenticated Zoroastrian priesthood about this, that is to say about the observance of the 'Pathao yo Ashahe', the tariket, that they solicited and urged the emperors to legalise them, which were obeyed by the Zoroastrian world whole heartedly upto the close of the Zoroastrian suzerainty except that fifty years before the downfall the one fourth part of its (Tarikat) basis namely the basis of Hamkheshi ba akhlakh i.e. the basis of sterling fraternity and amity was disturbed. (It is to be noted that the Tarikat as such was not set aside by the Persian and the other affiliated races centuries after the downfall of the empire though they had become Mohomedans, thus separating themselves from the whole Mohomedans mass.)

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