

# WHY SHOULD YOU ADOPT KHSHNOOM?

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The following are the two translated extracts from Dr. F. S. Chiniwalla's Nikeez-I-Vehdin Volume 2. The first is from the 'Foreword' written by' Ervad Phiroze Masani and the second from Dr. Chiniwalla's 'Introduction.' Both emphasize the importance of Khshnoom, as the Key to understand Avesta and all that we have as our Religion today. Phiroze, points out that without Khshnoom, the blind is leading the blind in the matters of Zoroastrian studies. Dr. Chiniwalla gives a faint idea of the contents of Khshnoom.

## **The Failure of Western Avesta Studies**

It has now become necessary for the leaders of the community and all the scholars and students of Religion to ponder dispassionately on what injustice is rendered to the Zoroastrian Religion and its traditions and tenets by the Western "translation method" of studying Avesta and how that method has reduced the philosophy and mysticism contained in them from sublime to ridicule. Some Avesta scholars, who have thrown away the kernel and stuck to the crust, still suggest that, the present translations of the scriptures do not appear to be correct and proper, and therefore a few scholars should be asked to sit together and prepare new translations, which would be considered as standard. As a humble student of Avesta I must inform the community that implementing this idea would be a sheer waste of time and money. I may be permitted to say and I say without any hesitation relying on my thirty years long study of Avesta - Pahalvi that the Zoroastrian Religion will never be understood by such translations.

Let every student and scholar study dispassionately and with an open, and unpre-

judiced mind, the interpretations and explanations given by Dr. Faramroz Chiniwalla in his two volumes of Nikeez-i-Vehdin, which are based upon the laws of "Tavil" i.e. the inner esoteric connotation and import. They, the scholar, will then admit, I am certain, that it is absolutely essential to have the knowledge of Khshnoom to understand the Zoroastrian Daena, and that the method of applying speculative argumentation and conjectural reasoning on loose translations is entirely wrong. It is thoroughly useless to try to understand our Religion without the original knowledge of such matters as: what are the vast and unseen worlds and what tiny place the physical world of our experience occupies in the vast geographical network of unseen Nature, and what are those worlds and centres and places and what is the map of their unseen expanse.....

**Take what life now offers  
With a quiet and thankful mind;  
In your small corner  
Many treasures you will find**

If the teachers of Avesta Madresas, which prepare students for University, examinations, study IIm-e-Khshnoom and, adopt the method of teaching the students the original meanings of technical words on the basis of Khshnoom along with the modern science of languages, and show the real courage of discarding the speculations and; conjectures and suppositions flowing from their own brains, then and only then it be possible for the scholars to present the true import and interpretations of our scriptures.....

The key to Avesta is Pahlavi, and the Master key to the elucidations of both the Avesta and Pahlavi is **Khshnoom**.

- **Ervad Phiroze Masani** in his Foreward' to Dr. Framroze Chiniwalla's "Nikeez-I-Vehdin," Volume 2, pages 28 to 30-ka (1935).

## What Does Khshnoom Teach?

Khshnoom is able to explain the real essence of whatever is with us as our 'Din' (Religion). What are the Truths in Nature, what is the order behind them; what is the link between all the various elements of our present day Religious life; what are the technical meanings of the Avesta terms – all these questions are answered by Khshnoom. It can show a consistent link between all and every Avesta scriptures, and a constant flow therein of the main Theme of our Din. Khshnoom indicates how the Pahlavi writers have explained and interpreted Avesta in one consistent way and shows conclusively that whatever is in Gathas is also there in the other Avesta and the Pahlavi writings are on the same wave-

lengths. Khshnoom explains the mysticism behind Tarikat's, Yasna, Alaas. Where modern study speculates an alleged breach of some grammatical rule in an Avesta sentence, Khshnoom shows that there is no breach and explains what truth is hidden behind such alleged grammatical violation. If at some place it is felt that the gender should have been masculine instead of feminine, Khshnoom explains why the latter is used.....without the knowledge of the inherent working of Nature, Avesta becomes incomprehensible. For instance, there is a distinction between "Ashonam Fravashi" and "Ashaaonam Fravashi" which only Khshnoom can explain.

...-Dr. F. S. Chiniwalla in Nikiz-i-Vehdin Vol. 2 page 6 kha.

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## HIGH ABOVE

A little lad was walking with his mother one Summer's night and, like most youngsters his attention was caught by ever passing sight - flowers, trees, houses, people

Finally he looked up and, for what must have seemed a long time, he stared skyward. Wisely, his mother made no comment until she saw he was ready to speak.

Then she asked: 'Joe what were you thinking about?'

For a moment or two the boy searched for words to describe his thoughts. 'If the bottom side of heaven is beautiful,' he replied at last, 'how wonderful the other side must be!'