

# ESSENTIAL ORIGINS OF ZOROASTRIANISM

SOME GLIMPSES OF THE  
Mazdayasni Zarathoshti Daen in its  
Original Native Light of  
*Khshnoom* -  
The Original Native Exposition of the Daena –  
mentioned in the Gathas  
with Special Reference to  
*HUMATA, HUKHTA, HVARSHTA*

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OPHTHALMIC SURGEON

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# INTRODUCTION

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(1) *At toi anghen saoshyanto dakyunam*  
*Yoi Khshnoom vohu manangha hachaonte,*  
*Shyothanaish asha thwahyd Mazda*  
*Senghahya,*  
*Toi zi data hamaestaro aeshemahya,*  
*-Spenta Mainyu Gatha Ha 48; 12*

"Those are the *Saoshyants* or spiritual benefactors of the provinces, who O Mazda with the practice of thy teachings propagate the *Khshnoom* by means of *Ashoi* and Good Mind. Verily they are destined to be the opponents of the *Druj-i-Aesham*, the origin of all *Drujs*."

(2) *Atcha hoi schantu manangha ukhdaish shyotha*  
*naishcha*  
*Khshoom Mazdao vahmai a fraoret*  
*Yasnascha*  
*Kavacha Vishtaspo Zarathushtrish Spitamo*  
*Ferashaoshtrascha*  
*Daongho erezush patho yam daenam*  
*Ahuro saoshyanto dadat.*

*- Vahishta Ishta Gatha Ha 53; 2*

"Then *Kae Vishtaspa* and *Frashoshtra* of *Spitama Zarathushtra* will teach for the sake of propitiation of *Mazda*, the paths of righteousness which *Ahura* has *vouchsafed* as the Law of the *Saoshyants*, Unto him who has faith in "*Khshnoom*" or Divine Revelation, and in "*Yasna*" or processes of attunement by means of *Staota* or vibration-colours by virtue of his thought-power, word-power and deed-power."

(2)

"As men from men  
Do, in the constitution of their Souls  
Differ, by mystery not to be explained,  
And as we fall by various ways, and sink  
One deeper than another, self-condemned,  
Through manifold degrees of guilt and shame,  
So manifold and various are the ways  
Of Restoration, fashioned to the steps  
Of all infirmity, and tending all  
To the same point, -attainable by all;  
Peace in ourselves, and Union with our God.

*-The Excursion-Wordsworth.*

How idly, how perversely, life's whole course  
To this conclusion, deviates from the Line  
Or of the End stops short, proposed to all  
At her aspiring outset

*-The Excursion-Wordsworth.*

In the field of literature on the Zoroastrian religion few books have seen the light of the day like the present one in the English language. European and American savants, Persian and Parsee Scholars and even some Hindoos and Mahomedans who have written books in the English language on the Zoroastrian religion have their angle of vision in almost one and the same direction, and not one of them has been able to see the basis and the objective really underlying the great religion of the prophet of prophets (*Vakhshur-i-Vakhshuran*), mystic-speaker (*Ramz-gu*), pertaining to *Ahura* (*i-Ahura*), Holy (*Asho*) Spitaman Zarathushtra, of the Guardian – Spirit attuned with the angels and archangels (*Yasht-Farohar*), the most auspicious of the born – ones (*Zadan Farrokhtum*), the premier, holiest of mankind (*Mardan pashumtum ashotum*) the herald of all religions and religion-givers throughout the spheres of the Seven visible and invisible domains (*Rad i harvesp diniyan din-bordaran-I-Haft Keshvar Zamin*).

The author of this Book Dr. Framroze Sorabji Chiniwalla is a Parsee gentleman, a graduate of the Bombay University, and a licentiate of medicine and surgery of the same university, practicing as an Ophthalmic Surgeon. Having acquired the knowledge of what is known as "*Khshnoom*" in the Gathas from our revered late Grand Teacher (Ustad Saheb) Behramsha N. Shroff, Dr. Chiniwalla took up the study of Avesta and Pahlavi as his avocation.

What with his good intellectual capacity and what with the special favor of the said Ustad Saheb, he grabbed the fundamentals of the esoteric (*Khshnoom*) side of the Zoroastrian religion to a very considerable extent. Various books and brochures in the, Gujarati language have been written and published by him on the line of the present

book. The author has also contributed many articles on the genuine Persian History and the efficacy of the Zoroastrian ceremonies and the esoteric aspect of the great religion to the Quarterly called "Frasho-Gard" and published by the Parsi Vegetarian and Temperance Society of Bombay.

The title of the book viz. "Essential Origins of Zoroastrianism" suggests that the religion has certain landmarks of its own-and without an exhaustive and thorough grasp thereof it is simply impossible to understand the religion as the prophet Zoroaster meant to convey. Merely glancing at the contents of this book entailing about 390 main points, the reader will be surprised to see that the present book has a colour quite different from the colours of various books on the Zoroastrian religion already seen by him or her. The main theme of this book of 300 pages is an explanation of the three foundation-stones of Zoroastrianism viz. *Humata*, *Hukhta*, and *Hvarshata*, which in the common parlance mean good thought, good word, good deed. This subject has also been treated very exhaustively by the author in one of his two big books in the Gujarati language, each of nearly 1,500 pages entitled "*Nikiz-i-Veh-Din*". This book is therefore meant for the students of religion who cannot read the Gujarati language. The three sacred words *Humata*, *Hukhta*, and *Hvarshata*, refer to the mysteries of the entire universe, visible or invisible, and are applicable to the endless parabolic curve from the beginning without beginning to the end without end. As human beings we wonder at the vastness of this visible globe and various creatures and the things living thereon. An ordinary student of the Zoroastrian religion ignorant of the *Khshnoom* side has no idea and he never believes that there is a geography of the innumerable phases and positions in the infinitely vast unseen universe beyond this earth. The writer gives us an idea of the creation from the first point viz. "*Ahu*", the Unthinkable and the Unknowable Light of Lights, the real manifestation of "What Is" upto the solidification of this earth, and as to how the visible world of matter will again merge into spirit.

The *Khshnoom* side of study is very difficult for a beginner. The technical terms of Avasta, Pahlavi, Pazend, and even Persian must be carefully arranged as a vocabulary in the mind patiently one after another in order to understand the contents of this book which the writer has set forth in a series of concatenation of the most abstruse subjects of the Zoroastrian religion which relate to spirit and matter in the ratio of 15:1. In every chapter, which opens a further new subject, the writer has adopted the style of repeating and recapitulating as a summary of what he has set forth in a previous chapter in order to enable the reader to have a panorama of the entire subject. The writer has wherever necessary brought in references from the Avesta texts and has given a detailed grammatical plus *Khshnoomic* explanation thereof. Without arrogance and with humility it must be admitted that not a single scholar whether Western or Asiatic has ever been able to explain such terms as --(1) *Ahuna Var*, (2) *Staota-Yasna*, (3) *Haoma*, (4) *Khaetvadatha*, (5) *Garo-Nman*, (6), *Garo-Deman*, (7) *Drujo-Deman*, (8) *Thwasha-Khadata*, (9) *Zravan Daregho Khadata*, (10) *Dravao*, (11) *Atar*, (12) *Anura-Dat*, (13) *Mazda-Dat*, (14) *Angra Mainyu* (15) *Gana Mino*, (16) *Asma*, (17) *Ashna*, (18) *Erezoish-Khao*, (19) *Varana*, (20) *Bagho-Bakht*, (21) *Manthra Spenta*, (22) *Fshusho-Manthra*,

(23) Yaon, (24) Anhuma (*Pahlavi*), (25) Gava, (26) Daseme Stutam, (27) Spena Mino, (28) Spento-temo Mino, (29) Urvar, (30) Apam Napat, (31) Naidyaongha gaotema, (32) Misvan Gatva, (33) Afrajyant, (34) Mainyava Gaetha, (35) Astavat Gaetha, (36) Anaghra Raochao, (37) Manta, (38) Ahura, (39) Athro Puthra Ahurahe Mazdao, (40) Hada Manthra Yasna, (41) Ashahe - Khao, (42) Geushcha Azyao, (43) Ushya Bami, (44) Afrashimant Gatu, (45) Mino Karko, (46) Yanghe Urva Manthra Spenta, (47) Ghena of Ahura, (48) Rathvya Chakhra, (49) Zravan Akarana, (50) Atar Froba, Khordad, Burzin Meher, Gushasp, Bere-zo-Savangh, (51) Gava Chithra, Asha Chithra, Vohu Chithra, (52) Ayangho-Kehrpa, (53) Avi-Thrisha, (54) Mithra-Dakhyu-Aiwi; Antare; A; Upairi; Adhairi; Pairi; Aipi, (55) Haft-Keshwar, (56) Zareh-Varkash; Frankard; Puiti; Kyanse, (57) Van-i-Zavit Bish, (58) Geush Urvan, (59) Geush Tashan, (60) Chinvato Peretu, (61) Apakhtara, (62) Hutokhsh, Vastroyosh, Rathaeshtar, Athravan, (63) Frasho-Kereti, (64) Dahyupat, (65) The Nine Principles-Tanu, Gaetha, Azda, Kehrpa, Ushtan, Tevishi, Urvan, Baodangha, Fravashi, (66) Huviat, (67) Payu Thworeshtara, (68) Gavyo-dad, (69) Keresani, (70) Paityoget-Patet, (71) Temangh, Tir-I-Gohar, Asar-i-Tarikih, (72) Khratu-Kato, (73) Mainyom Yazata, Gaethim, Yazata, (74) Vohuna-Gava, (75) Tanpasin, (76) Arda-Fravash, (77) Birds Amru and Chamru, (78) Vandidad, (79) Na-Na, (80) Daregem Ayu, (81) Dregvant, (82) Naf-e-Bavr, (83) Ture Frangaras, (84) Ranoibyo, (85) Duzakh, (86) Hara Barezaiti, (87) Daeva, (88) Paoiryo-Tkaesh, (89) Upayana, (90) Nask, (91) Nmana, Visa, Zantu, Dakhyu, (92) Thri-Karsha, Khshvas-Karsha, Nava-Karsha, (93) Vi-daevo-Data, (94) Yairya-Sareda, (95) Zarenumant-Sura, (96) Yasna, (97) Band-Darosh, (98) Mashya, (99) Sastya, (100) Sedosh-Seshab, (101) Atar-e-Vohufryan, (102) Daham Yazata, (103) Anu Shehi, (104) Gang Dez, Kang Dez, Ganjish, (105) Erejush Patho. -These and numerous other terms have been a sealed box without the Key of Khshnoom exposition.

The author has touched quite a novel point elucidated in *Khshnoom*, and that is the Law of Concentric Five Varana. Apart from the function of the Sun and the Moon the five other so-called planets, namely the Saturn, the Venus, the Mars, the Mercury and the Jupiter are concerned for the five Varna. Whatever the astronomical, science of today may believe about the nature of planets the Zoroastrian, religion takes quite a different view of these so called planets which are orbs of spiritual eternal light (*Nur*). These spiritual orbs altogether seven are concerned with the *Manthra Spenta Ruvan* of seven *Ameshaspands*, who take part both in the conduct of the *Hasti* or permanent existence and the *Nisti* or invisible and visible evanescent realms. The *Ruvan* that come down to the *Nisti* for the elimination of Dravao in them are classified according to these five orbs and this classification is called *Varna* in *Avasta* and *Jiram* in Persian. The remaining two orbs the Sun and the Moon do their functions in each of these five *Varna* as helpful genera. The subject of *Varna* is very vast, and unless it is thoroughly grasped it is impossible to understand the many tenets of Zoroastrian religion and the principle of unity of religions in spite of the diversity and the multiplicity of various sects in each of these religions. We hope that the author of this book may in future give an exhaustive idea of this quite new and interesting subject of *Varana*, which is the basis of Zoroastrianism. Such questions as

why a Zoroastrian should not go bare-headed and why the follower of that religion should put on *Sudreh* and *Kusti* and why after death the dead body must be disposed of by *Dokhma-Nashini*, and why the observance of seclusion in menses etc., cannot be rightly dealt with in the absence of the knowledge of the law of *Varana*. Only the law of *Varna* will drive home to the mind of a student of religions why so many ceremonies are necessary during life and after death of a follower of that religion. The differentiation in the rules of life and ceremonies in various religions is in accordance with the goal-final destination, which a soul of a particular *Varna* has to attain.

That there is no religion taught by Zoroaster without the holy institution of ceremonies for the departed *Ruvan* has been proved by the author in the last few pages of this book. The law of *Karma (Paityoget)* and the law of *Tanpasin* (Non-Re-Incarnation) and the law of *Tanasak* (Re-Incarnation) are the laws working in nature. How the Zoroastrian ceremonies are essential for the harmonical co-operation with these laws is very ably shown by the writer. It is not that an unfortunate soul who has led an undesirable life in this world is in need of ceremonies after death, but that even a good soul who has led life on the *Patha-Tarikat* requires ceremonies, because as the author has explained ceremonies go a great deal towards the amelioration of the soul on the unseen, planes after death, relieving the soul from its concomitant *Dravao*, (resistance *i.e.* running away from *Ahu* in disobedience). It is the Zoroastrian ceremonies which help a soul to recognize the *Dravao* as the soul passes to the stage of full consciousness (*Anushehi*) and to realize the soul's disobedience to *Ahu* in the long past, and to practice devotion to *Ahu* gradually.

The subject of *Dravao* touched by the author in this book seems to be very striking to an ordinary reader. This is a subject specially expounded by the *Khshnoom* study of Zoroastrian religion. It is not for any human being to question whence the *Dravao* is, but that it is there must be accepted as an axiom or postulate in the Euclidian parlance of "**Let it be granted that**" the cosmogenesis is possible only because of *Dravao*, and its annihilation by transmutation which will take up various *Zarvane-Akarne* ---- eternities after eternities. The problem of the origin of evil, of Satan, of the law of polarity (opposites) and the sex problem etc., are all elucidated in the Zoroastrian religion on this basic principle of the *Urvan* coming down with its tangible phantom shadow called *Dravao*. The author does not presume to have treated any point exhaustively in this book. He has scattered here and there some basic salient points of interest of the Zoroastrian religion in this book in order that the searcher after truth may try to get proper information with an inquiring mind in order to drink deep the Truth in Nature as It Is.

The students of Avesta, whether Western or otherwise, have upto now gone into one and the same groove of study and have rendered the exposition of the Best Law of Zarathustra (*Tam daen ya hatam vahishta* of the Gatha) quite insipid and meaningless. Merely going through the translations in English as in the Sacred Books of the East Series edited by Max Muller or the Gujarati renderings of the late Parsi priest and scholar K. E. Kanga and various other books on the Philosophy of the Zoroastrian religion, one

cannot get at the real spirit, the most spiritually scientific spirit of the original Zoroastrian religion, which if rightly breathed in keeps a reader in tune with nature.

The object of this book is to show to all students of comparative religions that there is an esoteric side of the study of religion and especially to the students of the Zoroastrian religion. That the Avesta Manthra is not a common language of social intercourse but is composed on the *Staota* -(Vibration--colours) *Yasna* (laws of attunement with higher yazatic forces) is very well thrashed out by the author while referring to the subject of *Nasks*. The deep underlying ideas (*Razeng*) of these Manthra must be learnt in order to enable the thought force of the reciter to flow along with the word-vibrations. But the present mode of study does not allow this to be practicable. Hence some pupils of the Western scholars advocate a displacement of the Avesta Manthra as prayers and a replacement of the English or Gujarati prayers. Such advocacy reflects ignorance on the part of these pupils of the meaning of the word "Manthra" which implies the agency of fulfilling the "*Manta*" or divine plan inculcated in the Gatha. What should we think of a Ph. D. of the Columbia university when he says in his Gujarati book entitled "Atma Katha" (the story of the soul), that-"Zoroaster composed his books in the Avasta because Avasta was at that time the common language of daily intercourse in Iran, and that if the language had been Tamil or Telugu Zoroaster would have composed the Gathas in the Tamil or Telugu language and the people would have believed these languages as efficacious Manthra" (!) (!) If such is the result of the western system of the study of the Zoroastrian religion turning out Parsi cynic Dastooris having such low ideas about their own Avesta Manthra we had better do away with such a study of Zoroastrianism.

It is for this reason that Dr. Chiniwala has made an effort to write this book in the light of *Khshnoom* that the public may see how false literature has been imported by so called Ph. D. students and Dastooris of the Zoroastrian religion. The students of *Khshnoom* have the humble intention of placing before the public that there is an angle of vision to look at the Zoroastrian religion different from that which has been in vogue for the last 75 years of the study of the Zoroastrian religion. We admit that the *Khshnoom* line being most abstruse and relating to the unseen realms and the spiritual facts of nature will be found most difficult as it were Greek and Latin by the usual grooved student of Avasta. But if once patiently entered into this line he will gradually admit that *Khshnoom* is the only line of the study and the proper key to the unlocking of the *Razeng* (mysteries) of the Avasta and Pahlavi religious law, and that the Essential Origins of the *Pristine Daena-i-Zarathushtri* can only be understood and digested by a devout patient student of the Gathic *Khshnoom*.

From the two above quoted Gathic passages it is seen that "*Khshnoom*" requires *Ashoi* and Good Mind and the strict observance of the Laws of *Ahura Mazda*. It also necessitates opposition to "*Aeshma*" which is *Arch-drujih* – the source of all "*Drujih*" and hence a perfect life of purity can lead one to attain the "*Khshnoom*" or "Beatific

knowledge". Again without "*Fraoret*" or implicit faith the acquisition of "*Khshnoom*" is impossible. We find in the *Meher Yasht*; 9, *Fravardin Yasht*; 92, and *Hadokht Nask* I; 3, and *Visparad Kardeh* XIV; 1 a very beautiful rule of knowledge proceeding from the heart towards the mind –

*"Fraoret frakhshni avi mano zarzdatoit anghuyat hacha."*

"The abundance of faith proceeding from the heart – devoted 'Anghu' or developed conscience unto the mind."

This maxim teaches that the knowledge of the laws of nature in the initiative requires "Faith." First a devotee must have implicit faith in the prophet and his teachings, and with his staunch faith he must practice all those teachings and by a practical life paralleled to nature he must develop his conscience; and the voice of the conscience preceding towards the intellect, becomes the genuine light for his soul or spiritual rationalized illumination.

Similarly in Gatha 30; 2, we find the most rememberable rule of faith: -

*"Sraota geushaish vahishta avaenata sucha manangha."*

"Hear the Best (canons) with the ears, and see or verify them with the enlightened mind."

This Gathic maxim of Faith, not a blind faith, but a faith resulting from the following of *-Patha-tarikat* based on the *Humata*, *Hukhta*, and *Hvarshta* as explained by the writer of this book, must be followed out by a seeker after *Khshnoom* line of study of the *Avasta*. No academic study of the *Avasta*, without *Patha-tarikat* or without being *en rapport* with the *Sahib i Dilan* the holy custodians of *Khshnoom*, can make one well-versed in the religion of the *Avasta* and the precious lore in *Pahlavi*. This is what Dr. Chiniwala wants to make the reader of his book bear in mind before presuming that the reader can easily grasp the essential origins of Zoroastrianism set forth in this book.

Now as for the central theme of the book *viz.* "*Varana*" into which all souls and all religions have been classified, we wonder that a poet like Wordsworth intuitively teaches the idea in his significant poem the *Excursion* as quoted above. The poet refers to the "difference in the constitution of souls-a mystery not to be explained." This is explained by the writer of the book with the help of *Khshnoom* as the exodus of the *Ruvan* with various degrees of *Dravao*, and the division and sub-division of principle of *Varana* and of that of *Daseme-Stutam*, and the *Apam Napat* basis. The poet also refers to "various ways of Restoration, fashioned to the steps of all infirmity." These are lines of *Patha* of various religions suited to the class of souls pertaining to a *Varana*, though "tending all to the same point," the nucleus of the *Garo Nmana* in the end, which in the words of the poet has been proposed to all at her aspiring outset" *i.e.* at her very first start or

manifestation in the *Hasti*. The poet also deplores that in this age we are leading a life contrary to this end or goal and derailed or deviated from the line or *Varana*. Zoroaster in Gatha 32; 11, also in a similar strain gives warning against such deviation-

*Taechit ma morenden jyotum*  
*Yoi dregvato mazibish chikoiteresh*  
*Anghuhishcha anghvascha*  
*Apayeiti raekhenangho vaedem*  
*Yoi vahishtat ashauno*  
*Mazda rashesyan manangho.*

"They too kill out the life-leading taught by me who look upon the Dragvants or deviated persons as great-ones; who acquire the custody of the spiritual-riches of the male and female who have advanced in *Anghu* or spiritual-life of the conscience and who O *Mazda* harass the Holy ones keeping them away from the Best Mind," In the world of the present age people have forgotten their individual *Varana* and have lost sight of their goal.

In fine the author teaches that the essential origins or bases of the *Daena-i-Mazdayasni* are the *Humata*, *Hukhta* and *Hvarshta*, the three canons of nature for giving out the manifestation in three main stages; and that *Zarathushtra* inculcated in the *Daena-i-Zarthushtri* the corresponding *Humata*, *Hukhta*, and *Hvarshta* which imply the *sublime*, Thought-force, the most immaculate Truthfulness of the tongue and the sole use of the *Manthra* by the tongue and all the holy laws of *Paityoget* and *Ashoi* as *Patha-Tarikat*, accompanied by *Yasna* or ceremonies which latter *Humata*, *Hukhta* and *Hvarshta*, are exactly parallel to the former *Humata*, *Hukhta* and *Hvarshta*. Both these pairs of *Humata*, *Hukhta* and *Hvarshta* are like parallel lines of the rail road, one pair of which works for the exodus of the *Ruvan* i.e. infoldment of the soul into matter or *Mazdrayat-I-Maeli* or involution – the other pair of which is meant for the return of *Ruvan* freed from *Dravao* i.e. for the unfoldment of spirit from matter or *Mazdaryat-I-Zaheli* or Evolution. Just as a train starts from the main station to go to another main station along its Down-line, in the same way the *Ruvan* starts from the first point *Ahu*, along the *Humata*, *Hukhta* and *Hvarshta* lines of the law of *Mazdayasni* down to this earth; and just as a train has to return along its Upline to its former main station, in the same way the soul rises higher and higher on the Up-line of *Humata*, *Hukhta* and *Hvarshta* taught by *Zarathushtra* in the *Dat-i-Zarthushtri*. The author of this book has set forth only the *Humata*, *Hukhta* and *Hvarshta* of the involution or cosmogenesis in main detail, whereas the second line of *Humata*, *Hukhta* and *Hvarshta* has-been touched only here and there. In future when these *Zoroastrian Humata*, *Hukhta* and *Hvarshta* are elucidated by the writer, the reader will be able to appreciate the lore of the *Nasks* brought by *Zoroaster* and the *Asn-Vir* the Sublimest Power of understanding of the prophet of prophets who is termed in the Gathas as *Uru Raost-Asto* i.e. the highest among those who have reached the Zenith of unfoldment.

The follower of *Zoroaster* belonging to the *Garo-Nmana Varana*, has to keep in mind the details of the *Mazdayasni Humata*, *Hukhta* and *Hvarshta* set out in this book with the map of the *Hasti* and *Nisti*, stations and functions pointed out herein, so that the travelling *Ruvan* for the purpose of eliminating the *Dravao* can have a clear idea of the

indefinitely long long way to *Garo Nmana* and or the innumerable *Thwasha-Khadata* of the Time and Space he has to pass through on the return journey from this Globe along the lines of *Hvarshata*, *Hukhta*, *Humata* laid out in the *Dat-I-Zarathushtra*. Hence it is that a Zoroastrian says often--times throughout the day -"*Mazda Yasno Ahmi*" i.e. I am the traveller down the *Mazda Yasnian* line of *Humata*, *Hukhta* and *Hvarshata*, meaning that he knows whence, how and why he has been born on the earth -What is the aim and object of this life on earth. Further he says "*Mazdayasno Zarathushtrish fravaretaseha*" i.e. A *Mazdayasnian* though I have to go on along the *Varana*, or Mainline belonging to *Zarathushtra*, remaining steadfast thereon and progressing with that Faith or Law taught by *Zarathushtra*." How lucid and transparently clear are two pairs of parallel lines made out in the prayer known as "The Confession of Faith" in the Ha 12 of the *Yasna!* Then the devotee further says-"*Astuye Humatem Mano; Astuye. Hukhtem Vacho; Astuye Hvarshitem Shyothnem*" i.e. I am steadfast on the Thought-force of both pairs of *Humata-line*; I am an adherent of the Word-Vibration-force of both pairs of the *Hukhta* line; I strictly run along the procedure or "doings" of both pairs of *Hvarshata line*. A rationalist student may either understand this or reject it--but it is so as explained by the author of this Book in the Light of the *Khshnoom*-interpretation of the Avesta Cipher Code.

Only with this double line of *Humata*, *Hukhta* and *Hvarshata* shall the *Getih* or this corporeal Globe and everything thereon be merged into the *Hasti* in accordance the "*Manta Pouruyo*" the First Pristine Primal Divine Perspective of the "*Ahuna Var*" the Will pertaining to "*Ahu*".

*"Astavat ashem Khyat Ushtana  
aoganghvat  
Kheng darsoi Khshathrem  
Khyat armaitish  
Ashim shyothanaish vohu  
daidit manangha."*

As in Gatha 43; 16 the *Nisti* of the evanescent existence shall be full of *Aoj* or special power like the *Ashem-ushtana* the Holiness Life-energy of the *Hasti*; the *Armaiti-getih* shall be the Sun-like shining Power of *Hasti*. As the final Boon it will be accorded the Good Mind of *Hasti* through the agency of the procedures of both the lines of *Humata*, *Hukhta* and *Hvarshata!*

What a grand sublime connotation of the three charming terms of Spell *Humata*, *Hukhta* and *Hvarshata*, as explained by the author of this book in the noble light-efflorescence of the Gathic *Khshnoom* !

Let us pray that Dr. Chiniwalla may be spared good health with long life by his *Khuda* and may he be helped the more for publishing such precious knowledge of *Khshnoom* preserved and watched constantly by the Holy Pious secluded Saheb-Delans of the *Demavand Koh* ! Amen !

August,  
1942.

**Phiroze Shapurji Masani.**

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