

Past and Present Propagation of **ILM-E-KHSHNOOM**

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When Baheramshah Navroji Shroff was brought (almost dragged out) before the Parsi Community of Bombay in 1908, there was a sensation. Those who were the seekers of truth gathered around him. Those who were not so truth-loving as to abandon their pre-conceived prejudices, s h o u t e d against him.

One of the great men to appreciate Baheramshahji's teachings was Mr. Khurshedji Cama. It is on record that the meanings and interpretations of Avesta words as ascribed by Baheramshahji amazed Camaji several times, and Camaji often accepted Baheramshahji's meanings. Mr.

Poonegar, another eminent scholar has testified this. (See the cover-page of this issue).

Jehangirji Vimadalal was another brilliant Parsi who was greatly impressed by Baheramshahji. It is on record that Jehangirji once requested Baheramshahji to do something for the flow and propagation of Ilme-Khshnoom after him. Jehangirji offered to place at Baheramshahji's disposal two scholars of Avesta Pahalvi to enable him to guide them to translate and expound the existing Holy Avesta Writings in Gujarati on the basis of his Mystic Knowledge.

Baheramshahji affectionate declined Jehangirji's offer saying that after his death most of the Avesta Writings would be translated and standard books on Ilm-e-Khshnoom would be written.

That prophecy has come true. The published translations of Avesta and

books and writings on the Mystical Knowledge of Khshnoom (i.e. Zoroastrianism) run into about 40,000 pages! !

After Baheramshahji was brought to Bombay in 1908, a cluster of intelligent disciples gathered round him. Of them, Ervad Phiroze Masani was the most brilliant. A student of rare distinction, a master of oriental studies and Avesta, Pahalvi and Pazand languages, a most ardent seeker of truth, a writer and speaker of extreme sincerity. Phiroze propagated Ilm-e-Khshnoom in a most effective way. He started a journal named Frasho-Gard which contained treasures and treasures of the Divine Knowledge. Parsi vegetarian Society and Zoroastrian Radih Society took active part in propagating Khshnoom. (Even today no person can become a member of these Societies unless he declares on oath that he has unshakable faith in Ilm-e-Khshnoom as taught by Baheramshahji). The Societies published numerous books and pamphlets on Khshnoom.

In the later years of his life, **Baheramshahji appointed Dr. Faramroz S. Chiniwalla as his authorized representative to propagate Khshnoom.** Dr. Faramroz, an ophthalmic surgeon of rare ability, had in his life certain mystic experiences. He took up the task assigned to him by Ustad Baheramshahji and started writing. Today we have numerous books written by him. He has published translations and interpretations of most of the sacred

writings. There are three standard advanced text books of Khshnoom, known as "Nikeez" Volumes. The third Nikeez is published in 1976 (much after Dr. Faramroz's death on 6-8-1962). These contain the esoteric Doctrines and Truths taught in the Religion of Zarathushtra and faithfully follow whatever was taught to Dr. Faramroz by Baheramshahji. There are translations and interpretations of Khordeh Avesta, 'Yasht's, Vendidad, 'Gatha's done by Dr. Faramroz. The very bulk of his writings are miraculous, spreading over above 25,000 published pages; almost equal bulk is unpublished!

Dr. Faramroz's brother, Jehangirji Chiniwalla started a weekly by name Parsi Avaz from July 1947 for the propagation of Khshnoom. The weekly continued for 27 years and was closed down one year after Jehangirji's death. Its files contain rare treasures of the Divine Knowledge.

Today, this humble 'Dini Avaz' has, as one of its aims, the propagation of Khshnoom.

What is required for appreciating Khshnoom is the love for truth and freedom from bias. Baheramshahji's miracle had happened; he had that Divine Knowledge of Zoroastrianism in him. Nobody in his senses can deny this, as stated by Jehangirji Vimadalal. **Those who speak against Khshnoom and Baheramshahji reveal their 'Own ignorance and utter lack of intellectual honesty.** Covered in the darkness of their pre-conceived prejudices" they have their eyes closed to the sun and declare like an assembly of owls that sun cannot exist! With their feet chained in their own narrow thoughts, they cannot go out of their own narrow circle! What a pity! They do not

realize the radiant truths that **even modern science knocks the door of mysticism; that no Religion can be without mysticism; and that there can be no study of the Religion of Zarathushtra without the Mysticism of Khshnoom.** That is why Khshnoom is sent to us by the Divine Agencies of the Prophet Zarathushtra, through this simple Parsi, Ustad Baheramshahji.

Fifty years after his death, the spring of Khshnoom flows and flows continuously . . . May it flow forever. .

And may the 'Ruvan' of Baheramshahji proceed on and on towards the great goal of each human and whole creation - Farshogard, Salvation.

OUR APOLOGIES

For the late-coming of this Issue of Dini Avaz

We were busy with the publication of our **Free Booklet on Ustad Saheb Baheramshah Navroji Shroff.**

The publication was announced on 7th July 1977 (his 50th Baj-day) at the public meeting held at Allbless Bag under the Presidentship of Dastoorji Meherjirana of Navsari.

A part of the contents of the Booklet is published in this issue - (the first and the second articles). The rest will be published in the coming issues.

Our sincere gratitude to all who donated and helped the publication.

-Dini Avaz Committee.