

## AN APOLOGY AND AN APPEAL

### WOULD YOU LIKE TO ENTER THE BEAUTIFUL GARDEN OF ILM-E-KHSHNOOM?

Once more, we are late and once more, my abject apologies. It is my own personal apology, because none of our workers and printers are to be blamed *for* this belated issue. One redeeming feature is that this issue is quite rich in its contents and covers two months. I have found that a double issue of 40 pages can contain more varieties than a single one of 20 pages. That was the experience from Jan-Feb '99 issue.

The English section of this one has, in addition to Asho Zarathushtra's Miracles in the children's Corner, five articles on the subjects of Religion and two on science. Gujerati has in addition to Baanu-oni Anjuman, one article on 'Hoshbaam', one on Marriage - Ashirvaad, and one on the great Hindu Saint Narsinh Mehta's "Vaishnav Jan" in the light of our Din.

I am aware and conscious of my readers' affection *for* me and I know you would not ask *for* any explanation *for* my falling back in time.

Yet I think I owe you one. First I ask your forgiveness.

Apart from my professional activity as a practicing lawyer, I have, between 2nd July and 2nd September delivered as many as 16 lectures on our Religion, two of which were in Bangalore. About half were under the auspices of the Zarthushtrian Brothers Fund and the other half before our "Anjuman-Ilm-e-Khshnoom". The latter were before the audiences who have some background of the spiritual Science of Khshnoom and the former were meant *for* the audiences who have no such background.

My subjects were diverse and various. For instance, on 7th July and 6th August, the respective Baj-days of Ustad Saheb Baheramshah and Doctor Saheb Framroze Chiniwalla the subject was "Musafari Aapni aa Geti upar, janamthi te Maran Sudhi", part 1 and 2.

There, I described the journey of our Ruvan (Soul) from the non-physical world to the earth, and thereafter.

The topics touched were:

- (i) Nature's preparations, in the non-physical world, *for* the coming birth of a human on this earth;
- (ii) the Ruvan's entry in the body of the mother, and its conscious thoughts at the time;
- (iii) the fantastic development of the first cell during the nine months, as observed by modern medical sciences and as further revealed by Khshnoomic science;
- (iv) the Ruvan's woes while being born, but coupled with glaring optimism;
- (v) the events after birth;.....

Other lectures before the aforesaid background-audience included my monthly series on "The Coming of Asho Zarathushtra on Earth and His Miracles". This takes place on the first Thursday of every month in a room at Bharda School, near CST-V.T., Bori Bunder. The series started *from* the month of September 1995 and continues till date.

There, the topics so far dealt with included:

- (i) Ahuramazda and Ameshaspends' preparations *for* bringing down the divine light that was to be Asho

- Zarathushtra, His Fravahar, and the Atashi nucleus *for* His extremely subtle body;
- (ii) the events at His birth;
  - (iii) the miracles of His Infant-hood;
  - (iv) the miracles of His childhood;
  - (v) the beginning of His own combats with the Evil Forces and of His Mission;
  - (vi) the astounding effect of His Presence on the Dark Beings.....

Much is yet to be dealt with namely:

His further Miracles;

Shah Vishtaspa's discipleship;

Asho Zarathushtra carrying out the tasks as assigned to Him by Daadaar Ahuramazda;

His preparations for the advent of other Religions;

His Exertions ('Amal') to generate the divine "Keherps" - His alleged three wives, three daughters and three sons;

the miracles of Shah Vishtaspa's black horse and Asfandiyar - Rustom;

"Vikheez" and "Toor-bara-toor";

His four contemporary Disciples – Vishtaspa, Jamaspa, Frashestra, Maidyomah;

His seven Immortal Disciples - Yoshto-e Friyaniyan, Ashem Ahmaai Ushta, Ashavazadangha-ha, Gavpat Shah, Fradaashti Khumbya, Van-e-Zawit Bish, Patashahutan (Peshotan);

His 'Soshyant's i.e. Deputies for different time - cycles from Shah Vishtaspa to Dastoor-e-in-Zamaan Adarbaad Maraaspend.

I am sure, this will take a couple of years more to cover.

The subjects before the non-background audiences were Patet, Atesh, Kriyakaam, Moral Law and Ethics of our Din, Yazatas.

All such lectures require hours of preparation. The main effort is to simplify the Khshnoomic Science and bring it to the level of the particular audience.

So, please forgive my delay in bringing out this issue.

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Please note, I beseech you, I have written the above not by way of any self-publicity or ego-satisfaction.

My aim is to induce you to cultivate an ardent Faith for your Din and its great divine Institutions, through Ilm-e-Khshnoom. Half a century of my delving into the subjects of different Religions, our Religion, Mystical Sciences and various Mysticism as also in the development of modern sciences, has convinced me without an iota of doubt that Ilm-e-Khshnoom is THE KEY and THE ONLY KEY to understand our Religion. I don't want you to just believe in this (I mean if you are not already in it). But I do plead, that you please explore this arena of Khshnoom with an objective, non-prejudiced, impartial and open mind and you are bound to reach this conclusion. At the end of your exploration you will be convinced that it is illogical and unreasonable not to use this brilliant KEY for not only understanding our Din but also for living your day-to-day life.

This humble magazine helps you for the above exploration. In addition, you may attend my lectures whenever you can. You may get further materials and further food for thought. Again, I am not advertising; I am only discharging my Guru-given mission to inspire faith and devotion in those who are hungry of religious food. Having given more than 2500 lectures in India and abroad and having conducted eight 7-days camps in U.S.A. and three 2 days camps in Udwada, (and a coming 6 days camp in Canada), there is no scope for any ego-boosting in inviting you to my lectures. I have spoken before the audience ranging from 9 to 900. I believe that imparting of religious education with ego and for self publicity does not create any permanent impression

on the listeners. (This happens in the field of performing arts also). The ego-bubble in the speaker as well as the listeners expands and then bursts. Examples are many, amongst us. Khshnoom does not elevate your ego; it makes you humble; and humility is the first step to religious knowledge and progress. I am inviting you to Khshnoom with all sincerity and all affection for you, because I am aware that the modern studies of our Religion is so much full of confusing uncertainties, divergent guess-works, reckless speculations, and glaring inconsistencies that an inquirer is bewildered and baffled. I give you an example. According to Bartholomae and his orchestra, Gatha Ha 51-12 talks -about "Vaeypyo", meaning paederast i.e. homosexual person, and says that Zoroaster is not pleased with him because of his unholy strength. There is also a reference to "two shivering steeds. But Dr. Taraporewalla says that 'Vaeypyo' does not mean homosex but just a dupe and the passage does not refer to the unholy strength of a homosexual but talks of salvation, through one life alone, to fervent and sincere souls! So here is homosex, two steeds, displeasure of Prophet and salvation of fervent souls in one birth! Quite a medeley or khichdi. It is true that Taraporewalla's translation of 51-12 is uniquely different from many others; but the question is : what study is this where one passage of 23 words have this highly divergent variety of meanings? What is the original message of our Prophet?

This is not one solitary instance. There are hundreds, where there is no certainty at all about the meaning of the Gathic passages. And then the Gatha-alone-cult (GAC) says Gatha is the only genuine Zoroastrianism; the rest on which we are basing our Parsi life since centuries is spurious! How can the genuine Gathic Zoroastrianism bristle with such glaring uncertainties? Uncertainty itself is the proof of non-genuinity!

Therefore, come to Khshnoom! You will find such scientific consistency as would amaze you to the core. Earlier, here, I referred to Anjuman-e-Khshnoom. I did not mean any official organisation of Khshnoom-lovers. There is none. Here, Anjuman means, the group of such Parsis who are convinced about the truth of the miracle that is Khshnoom, and have full faith in its genuineness and power to elevate us spiritually; and who earnestly desire to know more. This Anjuman has no office or no place to sit down and drink a peg. It is an unseen field of Khshnoom lovers, which is present wherever any Khshnoom lover is present. It is a non-local psychic union of faithful hearts. Its "members" assemble at Khshnoom lectures whenever they can. They make their own study. There is no membership register. (Perhaps Meher and Sarosh 'Yazat's may be keeping it.)

So read Parsi Pukar, ponder on its materials, read further, and come to Khshnoom lectures to get more data. All my lectures are based on Khshnoom, mostly as contained in Dr. Faramroze Chiniwalla's writings, which are spread out to more than 25000 pages.

Just imagine how rich your Religion must be, when somebody writes more than 25000 pages on it! And that somebody namely Dr. Faramroze Chiniwalla says that he is just picking up the dry grass from the garden of Khshnoom. He had pen-named himself as "the parrot of Ilm-e-Khshnoom". A parrot just speaks what his master teaches him. His three volumes called Nikeez-e-Vehdin are standard treatises on the sublime mystical Knowledge of the Zarthoshti Din. Then there are thousands of his writings. "Drink deep or drink not the perennial spring.....

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## **FROM THE TREASURE HOUSE OF KSHSHNOOM**

Oh Ahura! Bestow on me that love which Thou hast for Thy whole Creation (Gatha 43-1).

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Oh Mazda Ahura! We offer our Niyash and Yashta to Thee, because we are your debtors to the core.  
(Haptan Yashta-Kardeh 2).

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