

"FRASHROGARD" MAGAZINE, THE FIRST STREAM OF KSHNOOMIC JOURNALISM.

Three Decades Long Marathon Performance of Phiroze Shapurji Masani

Thousands of Pages, Hundreds of Topics, a Blessed Missionary Zeal, Intense Craving for Igniting the Dying Flame of Faith..... What an Athornan!

[As this humble Parsi Pukar enters its 9th year, we present to our readers some glimpses of the first Khshnoomic Journal: Frashogard (1911-1942) and the great Yagna of a burning Faith performed by Ervad Phiroze Shapurji Masani, a brilliant Athornan, an erudite Scholar, a valiant for Truth, a torch bearer of the Parsi faith and above all the recipient of the divine blessings of the Saheb - Delaan 'Ashavan's]

It was an evening on a day somewhere in 1906-07. A Parsi gentleman clad in a typical Parsi coat and Pagdi arrived at the steps of the Bag-e-Parsaa Adaraan at Surat. He respectfully called the Mobed Saheb outside and handed over some pieces of sandalwood and some money. Suddenly his eyes fell on a side "Otlaa" where some Parsi youths were discussing some matters of Religion. An elder person was conducting the discussion. The Parsi gentleman just stood at the side of the otlaa listening to what was going on. The conductor of the assembly saw him and invited him to sit with them. He sat down in a corner. Nobody knew, then, that this was a most auspicious moment for the whole of the Parsi Community and the Zarthoshti Din.

The name of the Parsi gentleman was Baheramshah Navroji Shroff. The elderly conductor of the assembly was Manchershah Pallonji Kekobaad (known as Manchershah Master). We do not know whether the two or one of them knew, at that time, that they were Ustaad and Shaageyrd - Master and Disciple, Guru and Shishya, as it turned out later.

The discussion was on Atash. When it seemed that the assembly was ending, Baheramshahji opened his mouth. Let Manchershah Master Saheb report as to what happened :-

"He slowly started asking the boys, do you know anything about Atash-e-Bereyjisavangh, Atash-e-Vohufriaan? Have you heard about Atash-e-Dara, Adar Frobaa, Adar Gushaspa? We were all taken aback. We requested him to say some words on that and oblige us. He then showed some preliminary outline about 16 kinds of Atash. We surely felt that this newly arrived Saheb was having some hidden treasure. We requested him to come next day although a Monday and speak more on the subject. His lecture had entirely new Persian and Arabic words. The subject was utterly new and the treatment itself absolutely novel. We therefore made him speak on the same subject four to five times, and then only we could follow little by little, say two annas in a rupee. Thereafter he came to our Bazam (the Assembly) day by day and thus started the spread of IIm-e-khshnoom amongst our boys. This way about three years passed. During that time this humble writer was thinking that he must be taken to Mumbai and IIm-e-Khshnoom should be published."

**- Manchershah Kekobaad in
Baheramshah Shroff Memorial
Volume page 251-252.**

And the time did come when he was taken to Mumbai due to strenuous persuasion of Manchershah himself, and one Sheth Kaikhushru Choksi. A tiny spring which had started running at the Bazam at Surat, was changed into a stream and then a river and then a cool refreshing water fall, falling from a mountain and sprinkling its water of faith around.

The initial energetic steps for the propagation of IIm-e-Khshnoom were taken by Kaikhushru Choksey. He brought Baheramshahji before the erudite scholars of the Parsi Religion. A Zarathoshti IIm-e-Khshnoom Institute was formed. The movement was at that time a bit slow but steady.

By the time Baheramshahji came to Mumbai, there already existed a small Parsi Vegetarian and Temperance Society. Its founders and members included Ervad Saheb Phiroze Masani, his elder brother Dinsha Masani, one Jamshedji Dhanjishah Shroff and others. This Society was established on 7th January 1907 i.e. about three years before Baheramshahji placed his auspicious steps on the soil of Mumbai. Baheramshahji was introduced to that Society by Munchershah Kekobad and Kaikhushru Choksi themselves. The very first **aim and object** of that Society read:

"(a) To help to bring near the Millennium that Golden Age (referred to in the Avesta as "Frasho Kereti" i.e. Renovation) when Health, Humanity and Harmony shall reign Supreme on Earth; in Avesta parlance when Asha the Law of Order Divine shall be established in this world; when Disease, Distress and premature Death shall be things of the past."

The other aims (b) to (I) included: to help the Weak, the Defenseless, the Harmless and the Oppressed; to propagate Vegetarianism and Temperance, **to publish a periodical Organ of the Society**; to conduct classes; to provide Library and Literature; to celebrate Jashans for Bahman, Mah, Gosh, Ram; to carry on Fasli movement, and other incidental objects.

The word "Frasho-Kerati" appeared as the very first aim of the Society. From the very inception of the Society i.e. 7th January 1907, a periodical Organ was in the minds of the founders and Phiroze Masani was toying with the name "Frashogard" for it.

When Baheramshahji was informed by the founders of the Society about its aims and particularly about the propagation of Vegetarianism, he blurted out, **"Do you want to perform a task like the Zarthoshti Aabeds?"** Nobody understood what he said. (It took about one and half decades for some of the members of the Society to have some glimpses of the purport of his words. That matter, however, is linked to the relation between Khshnoom and Vegetarianism and is rather delicate.)

The events and circumstances then shaped out in such a way that the propagation of Khshnoom was taken over by the Society. Two Athornan's, Ervad Phiroze Masani and Ervad Sohrab Jamaspa Panthaky were the most enthusiastic members of the Society. They took up the propagation of Khshnoom with great zeal and energy. Lectures and classes and small books and writings were organised. The Parsis in Mumbai were made aware of Baheramshahji, of his sojourn with the Zarathoshti Aabeds in their secret and sacred abode in Mount Demavand in Iran, and of IIm-e-Khshnoom.

One fine day, Phiroze told Baheramshahji that the Society was ready for the publication of a 3 monthly magazine and asked him whether "Frashogard" would be the right name for it. He readily approved. The very first aim of the Society referred to "Frasho-Kereti" meaning Renovation, coming of a golden age, when all strifes, diseases and selfishness shall be no more, and peace and harmony shall prevail. **AND "FRASHOGARD" MAGAZINE WAS BORN IN JUNE 1911.**

The stream of Khshnoomic journalism started flowing. Propagation of Khshnoom gathered tremendous momentum.

In the 5th year of its life, Frashogard published an article dictated by Baheramshahji in his own Khshnoomic style, -setting out the Taavil - the inner mystical meaning and elaboration of the word "Frashogard". We may well imagine that while dictating the article, Baheramshahji must have forgotten that he was in India; I guess, his eyes must have been closed and his mind was with the Saheb - delaan's in Daemavand. The article has a semblance of Gujerati language, but each line is laden with technical terms in Pahalvi, Persian, Avesta and seemingly Arabic words. It is only 6(1/2) pages long; 1st page has 17 lines; each of the next 5 pages has 30 lines, and the last half page has 15 - total 182 lines. Each line has about 7 to 9 words; total number of words can be taken as the round number of 1460. Of these, 167 words are required to be explained by way of numbered notes by the editor. These notes themselves occupy 37 pages i.e. more than 5-6 times the pages of the actual article which are 6.5. This is no Ramanujam miracle; yet $5.6 \times 6.5 = 36.4$ and $37 - 36.4 = 0.6...$ I don't know why the number 6 occurs so often. Six 'Gahambar's....?

During its life period of 31 years, Frashogard has showered heavy rains of articles on a huge variety of subjects, not only from the Zarathoshti Din but also from modern sciences - all, except a few, in Gujerati. There are poems, songs, Ghazals, Baitbazi (poetry in Farsi meters), Garbaa, Khyal (a typical Parsi styled musical poems having a special meter to be sung in a special rhyme and rhythum).

When Frashogard completed its 25 years, a special Silver Jubilee marathon Issue of **811 pages**, was published as Vol. 26 Nos. 1 to 4 (1-7-1936 to 30-6-1937)! It is a treasure chest of Ilm-e-Khshnoom. It contains 16 richly laden articles by a variety of writers. Baheramsahji's article of 6.5 pages published in Vol. 5 in 1915 on "Frashogard" (referred to in the previous paragraphs here) is reproduced with that 37 pages of numbered notes! And to add perfume to gold as the Gujerati idiom says, Baheramshahji's article is followed by a long article of 178 pages by Dr. Framroze S. Chiniwalla on the same subject: Frashogard!

What a mine of Khshnoomic gems! It is a step by step cosmogenesis of Ahura's Creation - right from Ahoo ("HE IS") to man, animal, plant, matter on our physical earth. Every step results in part Frashogard until the full is attained. This is a complicated subject covering past of the past "Paraa" and future of the future and BEYOND, 'Gaaibaan'. Dr. Saheb has elaborated and expanded what Ustad Saheb has stated in terse, succinct almost genetic form. It is my humble advice to any serious student of Khshnoom to read Dr. Saheb's said article in order to have a concise and clear idea on Srushta Rachna (Cosmogenesis).

The Silver Jubilee Memorial Volume contains an **133 pages long Index of the matters, materials, subjects and topics** published in the Issues of Frashogard from Vol. 1 to Vol. 25 i.e. for 25 years. The index was compiled by the Late Kaikhushru Burjorji Jamina, an ardent student and lover of Ilm-e-Khshnoom, a simple unassuming Parsi with a golden heart overflowing with the intense faith towards Baheramshahji and tremendous respect for Masani and Chiniwalla brothers. His demeanor and his eyes radiated intense devotion and genuine humility. He looked to me a walking idol whose 'Aipi' carried with it all love and no hatred. He wrote poems and Khyals under the pen-name of "Jaakeb".

He has divided the Index into 18 divisions. To enable my readers to have an idea of what marathon task the Frashogard Magazine and its editor Phiroze Masani exerted upon, we have on page 18 presented the bare headlines of the 18 divisions. Please go through.

Just imagine the amount of work put in! Thousands of pages! A huge mountain of spiritual, mystical, devotional, instructive, enlightening, educational, scientific and modern materials and data! What force did push Phiroze to perform this Himalayan task? There was no lust for money or name or publicity or university degree. Phiroze's worldly abilities and educational career would have brought him great material successes and gains. He did not care for them. His was the mission to ignite faith in a community which was dragged away in the mire of western material culture and thinking. Parsis were fast forgetting their Din, their Prophet and their spiritual Institutions. The Western study of our Religion had cruelly robbed it of its devotional and sacred foundations. The divine message of the Din was reduced just to two slogans: (i) Manashni, Gavashni, Kunashni and (ii) the alleged supremacy of human intellect to arrive at God's Truth through modern Science and its methods of observation, logic and common sense. The first one, 'good' thoughts, words and deeds was without any definition of "good", and the second one gave a licence to throw away Sudreh Kushti, Manthra, Kriya, Atash, Dokhma and even the genetic preservation of the Parsi race! It was precisely to combat these Satanic onslaught that Ustad Saheb Baheramshahji was sent amongst us by the higher divine entities.

Phiroze was destined to carry out that mission. Manchershah Master was made aware of this by the Saheb Delaans through a dream flash. Till his last day he remained stuck to his divine task.

Frashogard of Phiroze was thus a big and beautiful start to the stream of Khshnoomic journalism. It stopped in 1943 only on Phiroze's death.

Within the next five years the stream that had stopped burst out again, this time with greater rigour. It required another missionary, the lion Jehangir Chiniwalla, with his WEEKLY, PARSI AVAZ, which was destined to flow for 27 long years. We meet this stream in the next issue.

- Dosubaba

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**VARIETY OF TOPICS PUBLISHED IN THE
FRASHOGARD MAGAZINE, THE FIRST BULBUL
OF ILM-E-KHSHNOOM**

Indexed by Kaikhushru Barjorji Jamina

In the year 1936 Frashogard Magazine came out with a 811 pages Silver Jubilee Memorial Volume. It contained a 133 pages long Index of the topics and subjects published during 25 years of its existence. It was divided into 19 main divisions, which gave 18 main subject-matters of the articles. Each division listed a large number articles; the total number of the listed articles runs into hundreds.

1. 52 Editorial Notes from Phiroze on various articles written by different authors.

2. 67 Articles written by the Editor Phiroze himself, which include a series under the title "Parsi comni unnteya upayo"- Remedies for the spiritual upliftment of the Parsi Community. (The sick require effective medicines. In the series Phiroze dealt with every spiritual Institution of the Din. They include the following:

Din and life are one; The absence of education on Religion is the greatest reason for the going down of the Parsi Community; to discard Religion without understanding a jot about it is no "reform"; Marriages outside the Community is the sure invitation to extinction; Priests should be given proper knowledge and their dignity should be deservedly maintained; the development of the right and critical conscience must be the sine qua non of all the science of Kriya-kaam; education; the spiritual and mystical Truths behind Dokhm-e-nashini spread over 235 pages.

3. Passages from Avesta and Pazend containing the divine blessings, with their meanings. (43 passages).

4. The articles by several authors giving memorial tributes to Ustad Saheb Beheramshah Shroff (40 articles). If, after reading those articles, any person does not accept the miracle of Baheramshahji's life, namely that he had come into contact with the Zarthoshti Aabeds in their sacred and secret abode, and that he had tremendous knowledge on the spiritual and mystical science of the Zarathoshti Din, Khshnoom, then that person is not in his senses; he himself is devoid of common sense. The late Jehangirji Vimadalal said so.

5. 30 Articles written under the directions of Ustaad Saheb Baheramshah with editorial notes. The subject covered include Sarosh, four days ceremonies. Journey of Ruvaan in the next world, "Apaakhtar," Atash, Jiram, Spiritual education, Constitution of the human personality (nine parts), Asho Zarathushtra, Fasal seasons and Calendar, Gahambaar, Athravan's and their stages, FRASHOGARD (Alas! For the Parsis who are made to forget the spiritual and devotional contents of the Din).

6. 37 articles on Manthra Prayers. Tarikat, Staota. These include Science of Staota Yasna; Rules of Prayers; Mithra-Mantra- Khoreh-Ashoi - Keshash; Ceremonies for the dead; electric lights and Prayers; table of daily prayers; Meaning and Thoughts in Avesta Prayers, etc. etc.) (Alas! For the Parsis, who are made to believe that M G K is the be all and end all of the Zarthoshti Din. MGK = Masani, G....., K.....)

7. The Divine Science behind Kriyakaam (27 articles). e.g. what is Afringaan, Afrin, their meanings, thoughts and applications.

8. Articles on Fasal (11 articles).

9. Fasli Roj Mah Calculations. (49 articles)

10. History of Iran, Sahnameh Firdosi (50 articles). Tavit of Zarvane Darego Khadaat; Geography of the Creation; 16 Chakhras of Man and Earth; Root of languages; The beginning of the Spiritual culture on Earth; History of Earth begins with Iran and Mazdayasni Kings; the Parsis and Islam; the astrological time periods on earth; Causes of the fall of the Persian Empires; Dastoor Ardeshir Kermani and Mohammad Ghazni; Firdosi and his Shah-Nameh; His narration of Asho Zarathushtra's miracles and the history of Iranian Kings and Warriors. Many of these matters are from the pen of Dr. Saheb Framroze Chiniwalla.

11. "Philosophy" Section (25 articles). Here by Philosophy is meant the Khshnoomic teachings. Meher Yazad's Music; Ahoonavar Prayer; the worldly aspects of Religion; Human Soul's Journey on Earth and beyond; Different Religions; Foundations of ethics and morals; the tree of Van-e-Zavit Bish.

12. Vegetarianism (77 articles). Varied topics on the philosophy of Vegetarianism from Indian, Parsi and Foreign writers; the controversies on the subject; Khshnoom on Vegetarianism; Information on various foods; Cow slaughter - anti Zarathushtrian, the Methods and Recipies of veg. foods.

13. Subjects allied to vegetarianism (31 articles). Evils of smoking, science of sexual excitement, III of liquor, vaccination.

14. Matters relating to the improvement of the Parsi Community (9 articles). Qualifications of a Din-Dastoor; Navar-Maratab; Deplorable state of the Parsi Community; **DUTY of every Parsi to try to understand the Din through IIm-e-Khshnoom.**

15. The Science of Thought Force (9 articles). Effects of thinking on the facial appearance; Building up of a poison in the body due to evil thinking; Evil thoughts related to diseases; Efficacy of Mantra Prayers on illness; Language of the Palm by Chiero; Alchemy, Transmutation of Mercury to Gold.

16. 19 English Articles from Parsi and foreign writers, including "The Light of India" by Ottoman Zardusht Hanish; Trading without Conscience by H. G. Wells; Magazine articles on Diet, Vitamins, Thought Photography, Electricity and Magnetism in Zend Avesta; Rationalism Versus True Religion, **In memoriam : Mr. Baheramshah Shroff by Khurshedji Santoke; the Zoroastrian Ideal Man by Phiroze Masani; Baheramshahji's Horoscope.**

17. English Poems (6). Pain's Soliliquy by Buell; On Spitma Zarathushtra by Hermes; The Golden Rule of Pythagoras.

18. Misc. Articles (19) on Happiness, Mind and Thought, Vitamins, Mazdazanan of East and West by Ottoman Zardusht Hanish, Tir Yazad, Lectures on Sarosh, Atash, Fasal; Selfless Service; 'Kherad' in Shahnameh.

19. Music section. Gujerati Poems, Songs, Gazals, Baitbazi, Khyal, Garba. Asho Zarathushtra's 'Life' in different Rag's; Poetry in Persian meter; Manthra; Wisdom of Din; Monajat on 33 Yazats by Hermes; Poetry of Khwaja Hafiz, **Persian poem on Baheramshah by Framroze Kutar (the translator of Firdosi's Shahnameh)**

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Just imagine, ponder, meditate on this phenomenon, which was Phiroze Masani! His scintillating writings, his arrow-like arguments, his deductive and inductive reasoning, his fervent appeal to common sense, his undercurrent thought that common sense necessarily leads to Faith, his burning devotion to Saheb Delaans and Ustad Saheb Baheramshahji, and his ardent and intense desire that Khshnoom should reach the heart and mind of every Parsi, - all this emanated from the blessings of Saheb-Delaans and Ustad Saheb Baheramshah when he was living and even after he left the temporal abode of Geti. Here was a selfless Hutokhsh, whose passion for Zarthoshti Din blazed in his heart every second of his life and till his last moment on earth.

"KSHSHNOOM" IN THE GATHA.

"It must be perfectly understood that **Khshnoom is not a foreign line but purely and originally Zoroastrian**. The word Khshnoom is met with even in the extant Avesta scriptures and moreover in two of the Gathas as under :

*At toi anghen Saoshyanto dakhynam
Yoi Khshnoom Vohu menangha hachaon te
Shyothnaish asha thwahya Mazda Senghahya
Toi zi data hemaestaro ashemahya.*

- Gatha Ha 48-12

"They 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. Verify they are destined to be the opponents of the Druj-i-Aesham, the original of all Drujas.

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*"Atcha Hoi Schantu manangha ukhdaish Shyothnaishcha
Khshnoom Mazdao Vahmai aa fraoret Yasnascha
Kavacha Vishtaspo Zarathushtrish Spitamo Ferashaoshtrascha
Daongho eruzush patho yam Daenam Ahuro Saoshyanto dadat.*

- Gatha Ha 53-2

"Then Kae Vishtaspa and Frashostra of Spitma 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."

- Translated by Phiroze Masani

"Khshnoom is the line of all Saoshyants or spiritual benefactors. Those who aspire to become spirited teachers and guides of other souls must pursue the line of the acquisition of Khshnoom which was bestowed by Zoroaster on the Saoshyants - Kae Vishtaspa and Frashoshtra of the time..... Zoroastrianism explained in the Light of Khshnoom renders the teachings thereof found in the extant Avesta **into a consistent harmonious whole.**"

- Phiroze in "Zoroastrianism Ancient and Modern", p xlii et. seq.

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