

**RELIGIONS ARE ACCORDING TO THE  
DIVINE PLAN OF AHOONVAR**

BEAUTY OF KSHSHNOOM IN GATHA 53-2.

**WITHOUT KSHSHNOOM, THE UNDERSTANDING  
OF AVESTA IS INCOMPLETE.**

[**Dr. Framroze Chiniwalla** was the authorized doyne of Ilm-e-Khshnoom. Ustad Saheb Baheramshah Shroff had nominated him as the authentic writer of Ilm-e-Khshnoom. He discharged the command of his Ustad by writing thousands of pages on the esoteric, mystical, occult and spiritual content of the Zarthoshti Din. He has translated, and deciphered the taavil of, all the extant Avesta. For instance, his translations and taavil of the Gatha are unique and unparalleled. It is a word-to-word Gujarati translation with numbers on each word, as done by the erudite Ervad Saheb Kavasji Kanga. To facilitate the study and to enable the student of Khshnoom to compare the Western oriented translation with the Khshnoomic translation and taavil, Framroze has taken care to give the same numbers on the Avesta words, as given by Kangaji. His translations do apply the grammar and philological and etymological studies originated by the European scholars and at several places he has given amazing grammatical connotations to explain the taavil without violating any rule. He has in his "Sharehe" – explanation- shown the mystical knowledge, the human duty and intense devotion contained in the Gatha. He has relied and elaborated on Pahalvi translation and commentaries in Dinkard's Book 9 (Sanjana Vols. XVII, XVIII and XIX). With profound respect, no other scholar has done this marathon exercise. Gatha Ha 28 to 31 (Ahoonvad), and the whole of Spentomad, Vohukshathra and Vahishtoisht are already published in this unique style and structure; The rest: Ha 32, 33, 34 and the whole of Ushtoovad are lying as manuscripts.

Framroze has written the standard volumes called Nikeez, which contain the actual principles and doctrines of Khshnoom. From the January 2000 Issues of this humble magazine, we have commenced a series of Articles giving the English version of some selected writings in Nikeez Vol. 1. This is continued in the Issues of Feb. - Mar 2000 and April-May 2000. You may kindly read the Introduction to the series on pages 10-11 of Jan. 2000 Issue.

What we have so far read are the two founding principles: (1) that there can be no Religion without mysticism; (2) that Khshnoom has the authority and capacity to decipher the mysteries contained in the sacred Scriptures of the Din; and (3) that the Pahalvi is the key to Avesta.

In what follows, Framroze shows the inherent Divine Plan running through all the Religions and how it is elaborated and explained in Avesta - Manthra.

I follow the same pattern as in the previous three Articles, by intervening elaborations, and also explanatory foot notes at the end K.N.D.]

***From page 13 bottom, (Introduction) to Nikeez Vol. 1 on Asho Zarathushtra.***

The beauty of the Scriptural Theme (Plan) of the Paigamber consists in the expression that the Creation shall move and function in accordance with the Ahoonvar (the First Declaration of Aho's Plan) that is, according Power of Ahura. (Vaso Khshathra). The theme has, in it, the medicine to counteract those forces, which have the psyche of going against Ahura Mazda's Command. Vaso Khshathra has the Authority. It has the power to lead the daeva, which is in the

souls (Ruvaan) and is to be alchemised, up to the Hasti, the World of Yazatic Light. It is from that Authority and Power that different 'Din's, ('Dharma's Religions) arise and the souls are made to travel through them, therefore 'Din's are a natural content of Paigambar's Theme.

*{KND's Note : Framroze touches the three great Truths:-*

*1. That the creation has good Power as also evil power – Vaso Khshathra and A-vaso Khshathra. That is why good and evil are entwined in us. As is often said we have in us a cow and wolf both.*

*2. Asho Zarathushtra's Scriptures declares the existence of the two powers and provide the medicine for alchemising evil to good. His Manthra shall transform the wolf into cow.*

*3. This alchemy is done through Din's - Religions. The coming of different Religions is the divine plan of Ahura as declared in Gatha Ha 31-11}*

'Din's, Religions, are according to Ahoonvar, and Asho Zarathushtra has laid their foundations in vjeh Veh Din-e-Mazdayasni (i.e. in His Power Station): therefore Religions are not to be hated. 'Din's are bestowed at their proper times according to the fitness of each kind of the humans. All 'Din's are the branches of the main trunk of Mazdayasni Daen. It is natural that Islam has also a place in it. But Ahriman, who is the master of evil power (A-Vaso Khshathra), enters the minds of men and makes them intoxicated with blind fanaticism. He throws them in the pit of ignorance..... Because of the Ahremani induction, men generate ill feelings and grave misunderstandings about Religions, but that is not the fault of the Religions. Every Religion has given the principles to remove the daeva worship and the mentality of A-vaso khshathra. Daeva means the black side of nature.

*[Religions emanate from Ahura's own plan. Gatha Ha 31-11 clearly proclaims this. It says, when Ahura made the physical world, He bestowed life and intelligence to the humans as also “Daenao – several Religions: and prescribed different faiths, devotions, tarikats – procedures, doctrines. The word “Daenao” occurs at several other places in the Gatha – Ha 33-13, 34-13, 46-6, 49-9. Each of these passages contain profound truths about the existence of different Religions and how each of them leads to Ahura. An excellent account of these passages is given by Framroze in his book “Vatlavaanaa Savaalno Vaadvivaad” (1942) pages 81-99. Here he emphasizes that Religion is not to be blamed because of the behavior of the fanatics. He continues:]*

What does Khshnoom teach? The Gatha shows the importance of Khshnoom and sings the beauty of the great Truth that Khshnoom is the wealth of the Saoshyant's (Saviours) and will be instrumental in renovating all Din's.

Khshnoom is the Knowledge, which bestows ecstasy. It shows the *expansive Plan of the formation of Creation*. How Ahuramazda “thought” – did Mithra – and then “spoke” – did “Vacha”, Manthra – and then did – “Yasna” i.e. the actual act of creation, is described in Khshnoom. That description is moulded into “Nask”, and given forms, “written” in Yazatic language. These are called Nasks. There are seven “Mithra-Nasks” which describe the Truths about formation of the whole Creation. There are then seven Manthra-Nasks, which is like transformation of silent thought into spoken word. And there are then seven Yasna Nasks, which transform the spoken Word into practical Action, which brought the creation in actual formulation. Mithra Nasks are also known as Gathic Nasks; so also, Manthra Nasks as Daatic Nasks, and Yasna Nasks as Hada-Manthra Nasks. Why are there 21 Nasks and not 20 or 22, is explained in Khshnoom through various branches of knowledge, including numerology - IIm-e-

Aidaad. It shows the infinitely vast ocean of divine Knowledge and also teaches how to swim in the ocean. It provides the encyclopedias of spiritual matters. It teaches how to acquire the knowledge and enjoy its results in life. Based on those encyclopedias, it has framed and decoded 'tarikats' i.e. the procedures of life, and has taught and prescribed them as the way of life and living. Khshnoom then commands to exercise control over the carnal passions and worldly desires. To control the desires and passions is said to be a brave exertion and "Meher" (the path of Truth, Mercy, Love, Justice, Illumination), also called Hutoxi. To help man to so exert, he has been armed with weapons; he has been shown the deportment and conduct of life, so that he can bring all infirmities and passions on the right path, as ordained and prescribed by the Divine Law-Givers ('Ratu'). This will bloom within man sixteen divine virtues, which are at present dormant and undeveloped. His consciousness will expand, his intelligence will be enlightened. "Roshan Zamir", the shining physic, and "Soocha Manangahaa", the consciousness blazing with Yazatic lustre and luminescence, will be his awards, which will enable him to see the loftiest regions of Nature. He will develop several ears (Gaeushaish Vahishta), which will enable him to hear the Naad – the sacred Sound of Sarosh and Ahunavar. Such ears can be developed only after controlling and binding the carnal desires and passions with Truth and Tarikat. .... It is first necessary, for all this, to know the Plan of Ahoonvar and the method of Vi-daevo-dat shown by Asho Paigambar. Then only can you learn the Din. (Vi-daevo-dat means the laws of combating and defeating the Daeva, the deceiver, the Ahiriman and all his black forces.

So therefore without the knowledge of Khshnoom the knowledge of Avesta is incomplete; so said our Ustad. Every religion has its own Khshnoom (i.e. the Mystical Knowledge), which relates to that Religion. Gatha conveys and explains the rise of different Religions. That is the theme of the Gatha. Khshnoom is referred to in the Gatha. (E.g. 48-12, 51-2). Gatha contains the thought (Mithra) of how the Creation will reach its goal and what devices and maneuvers will be utilized to resist and stop Ahiriman. The Gatha store in them the thought (Mithra) of how to keep away from Satan at every step. The Gatha belong to the Mithra-Section of Asho Zarathushtra's mission. Only through the mysteries of Khshnoom, the Saoshyant's (Saviours) will be able to do their work and declare the path to Ahura. Thereby only Mazda will rejoice; and Saoshyant will show the Path of Truth and Tarikat, which are none other than the Path of Din towards Ahura. And the same Khshnoom should be known by the marrying man and woman, so that all the worldly affairs and tasks in their married life will succeed. This knowledge of Khshnoom will lead to the study of the Daena and all their spiritual wishes will be fulfilled. It is so said in Gatha 53-2 and 5.

Thus the Mazdayasnis have a huge philosophy of life. It contains the encyclopedia of all arts, sciences, physical, metaphysical, mystical and all other possible branches of knowledge. That is why it is called "Farahangan Farahang" – Encyclopaedia of all Encyclopedias. That is why it is said that there is nothing, which is not in the Avesta. Therefore without the learning of this Farhang, the seeds of Avesta studies fall on the stony ground of ignorance and are of the dry thorny cactus shooting-up around.

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[For the meaning of Khshnoom variedly given by scholars please see Parsi Pukar of April-May 2000 pages 6-7]

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