

Where in lies real freedom, real independence of humanity? Difference in the Avestan and the present ideas about the same.

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The Human Mind and Reason need Patha:

The human mind is beset with *Druj* activities. It fails in the nick of time. The human reason is also duped more than once. If the human mind and reason could have thought for themselves properly, then why should they have been born on this mundane earth? To allow it (the mind) to act as it wills shows only the allegiance to *druj* meaning the faults of the flesh, called ignorance and passions. A young man or woman free to act as he or she wills is only allowed to be powerfully and unremittingly imprisoned by conceit and defects.

The all-powerful hold of Druj on humanity. Patha-tarikat: the only method of mastering it.

He falls an easy prey to *Druj*, becoming its abject subject. But treading on the prescribed path and acting most scrupulously accordingly, purchases for him a friend, known as *Kheatva* (i.e. freedom from the shackles of flesh, independence from the yoke of the faults of the flesh.)

The real meaning of a free man: its import in the Avesta meaning of Khaetvodath.

Such a free man meaning Saheb-e-Del, meaning Delpat, meaning Parsamard, meaning Nara-Ashavan, as he is properly called, becomes ‘*Vahishta*’ selfless, working for the redemption of his own kith and kin i.e. kinsmen, (from not only the human but also from the three nether kingdoms of the animal, vegetable and mineral ones) getting and purchasing from them such ‘*Khaetva*.’

The difference between the notions of freedom of the present day those in the Avesta.

They then combine one with another according to Ahura-dat becoming whole, the event being called that of ‘*khaetva-datha*’ and approaching the Creator to get permission and strength to work for the ‘*Khaetva*’ of humanity at large. The event of ‘*Khaetva-datha*’ allows ‘related *druj* free entities-souls’ to become united in one whole, when only i.e. in the united condition of ‘*Khaetvadatha*’ the soul can return back to the Father in Heaven. The present idea of independence allowing one to think and act as he or she wishes is entirely faulty, subjecting one most vehemently to the oppression to the faults of the flesh. But the treading on the prescribed path of Asha most scrupulously according to the letter of the Law leads one to the ultimate victory on the faults of the flesh, and the real freedom and independence from the yoke of matter and ignorance i.e. redemption from hell properly called *Drujodeman* – the residence of *Druj*.

Haomayo a bhakt and a disbeliever a Karap; their final retribution according to the Avesta Gatha 51-14.

A *Bhakta* who is called *Haomayo* in Avesta is one, who is on the prescribed path; his solicitations and desires, which he urges before Him called *Bhakti*, are selfless which get a response in return. We, ordinary men, who are not on the path or are just on the path, are not *Bhakta-Haomayo*; our prayers, solicitations are for self. Such prayers are not

“*Bhakti*” – they do not elevate us; they only show our cravings which are of faults. Therefore to go on prescribed ‘*patha*’ and recite the manthras are the only way to redemption from *Khudparasti*. One who does not follow the *Patha* but acts as he thinks proper, is called a ‘*Karp*’ in Gatha 51-14, whose end is in disaster i.e. births and rebirths. *Noit Urvatha Datoibyascha Karpano Vastrat Arem*: *Datoibyascha*=men working according to the prescribed law i.e. going on the prescribed ‘*patha*’= *tarik* are ‘*Vastrat Arem*,’ the tillers of truth, spiritual agriculturists of the progress of the soul, while *Karpano* the *Karps* not following the law, going against the law, doing what they think best, *Noit Urvatha*= ‘are no friends of the above men.’ ‘*Yeish Sengho Apemem Drujodemene Adat*’; *Yeish Sengho*, =such ideas of theirs i.e. of the *Karaps*-discarders of the law and *Patha* ‘*Adat*’=will create for them ‘*apemem*’=the final result *Drojo Demane*= in the residence of *Druj* i.e. in births and rebirths on this earth the abode of *Druj* i.e. weakness of the flesh.