

From the Editor

TIME FLOWS BACKWARDS FOR US

Hail! My readers! ('Hi' if you like).

Something curious and funny is happening to this magazine.

How Time flies Hn?, (This 'Hn' is the Parsi 'ه؟')

Everybody grows older and less beautiful (or handsome) very fast. (Women normally deny this). The arrow of time flows forward and forward. But do you know, those scientists of this century say that it can flow backward! That means Mr. C (for Crazy) started to-day evening for a long, long journey and arrived back yesterday night! You won't call it crazy if I say that Einstein is partly responsible for such an idea in addition to one of the other great scientific brains, Richard Feynman who even wrote a book having the title "Surely, you are joking, Mr. Feynman!" This humble Parsi Pukar joins this time-reversal-crazy gang, by narrating to you the report of an event that happened on 30-12-2000, in its present Issue bearing the date June-July 2000. It has fallen into the habit of doing such crazy things since quite sometime. I (the editor) have a book in my library: "Crazy Wisdom" by Was "Scoop" Nisker (I don't know the etymology of this name with Scoop in inverted commas). The book (Ten Speed Press. Cal - 1990) has collected numerous crazy ideas from you know whom? From the Saints, Zen Masters, Poets and Fools - as the author says on the first cover page; he has included even Kabir and Rumi and Buddha and Jesus. To be crazy is to be wise and vice versa.

So this time I am not apologising for my backward flow of time, except saying: "extremely thankful for bearing with me."

That event of 30-12-2000 has now gone into the history, geography and philology of the Parsi Community as "the Fezana-Event". It can be described as under: A person with a Mobedic white Pagdi and another with a Mohmedan white cap, on one stage in a hall packed with a 1000 people inside and 500 outside, with closed doors in between. (Figures not quite certain.) (Doors closed due to the fear of fire inside the hall and also - inside the brains of the people present). But there was no fire at both the places. It was a cool spring of knowledge flowing serenely in the hearts of the listeners. It was a journey in quest for Truth and barring perhaps very few (hardly a dozen), everybody was led to a sober searching mood.

The genesis, the speeches, the question-answers, and the effect are all narrated in this Issue. The presentations by the two speakers were entirely divergent in their content, but that did not come in the way of the decorum and dignity of the event.

I (that Parsi Mobed on the stage) express my warmest thanks and gratitude to Fezana; its President, Mr. Faramroze Patel; V. P. and the Chair of the event Mr. Firdosh Mehta; the non-traditional dignitaries; and my traditionalist friends; and above all Mr. Jafrey himself.

- K. N. D.

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FEZANA EVENT AT HOUSTON - ALI AKBAR JAFREY AND K. N. DASTOOR ON THE SAME STAGE.

**The Subject: "The Meaning And Message of Yazashney
Ha 30-2 ("Freedom of Choice")".**

**K. N. Dastoor on Science, Spirituality and Mysticism
and Ali Akbar Jafrey on Philology and Etymology.**

Dignified Presentations Without Any Ill-feeling or Bitterness

30th December 2000 was a cold evening at Houston. More than a thousand Parsis were going up and down inside the J. W. Mariot Hotel. Their breathing added several degrees to the temperature in the hotel. At 5-45 p.m., a Parsi, clad in mobedic dagli and paghdi walked in. Outside the 'Exhibit Salon A', quite a large number of Parsis had assembled. The mobedic Parsi was looking around with a significant smile on his face. Somebody came to him, and took him into the Salon i.e. the hall, where the free and unregistrable 'Fezana - event' was to take place. The 'event' was: Dr. Ali Akbar Jafrey from California and Ervad K. N. Dastoor from Mumbai, India were to sit on the same stage and speak on "The Meaning and Message of Gatha, Yasna Ha 30-2 ("Freedom of Choice")". The genesis, cosmogenesis and pre-cosmogenesis of the event are tersely narrated on page 40 of the last Parsi Pukar Vol. 5 - no. 10-11.

Of course, that mobedic Parsi with a mischievous smile was none other than your humble editor KND. Now and hereinafter I switch over to first person narration.

As I entered, I saw the previous session still going on. I was introduced to Shri Jafrey. I shook hands with him cordially, at the same time intently looking at his eyes and face to gauge whether he could have a sense of humour. This, because I saw that the hall contained many Jafrey - inclined Iranis and tinges of humour might help them to understand what was going on and what each of us would say. But I found more seriousness than humour on Mr. Jafrey's face.

In due time we were pompously taken on the stage and as we stood there, there was a standing applause for 1 to 2 minutes. Now as my readers and listeners in India know, I have an allergy for applause. It often colours the air with a festivity, inconsistent with the discourses to follow, and also gives rise to ego in the speakers.

The Session Chairman, my friend, Firdosh Mehta, Vice President Fezana, introduced us. I was depicted as a Meherjirana - descendant, lawyer, musician, scientist etc and above all a student of Ilm-e-Khshnoom. Mr. Jafrey was introduced as a pupil of Maneck Pithawala and Dr. M. N. Dhalla and his career as the scholar and author of Zoroastrianism as contained in the Gatha, was duly narrated.

I then stood before the audience of, some say 1000, some 1200. The hall was Jam-packed. At a point, the doors were closed. I cannot say how many, because there were powerful light rays falling on the stage and the audience was in darkness. With the lights on our eyes, I could hardly see the faces in the audience. I would have liked to see the reactions of the listeners as I would speak. I was told that this light arrangement was due to television of the event.

I'll now tell you, my dear readers, shortly what I spoke. This Yazashney Ha 30-2 is a favourite subject of mine since half a century. (Some friends have given me a nick-name "Mr. 30-2.") Doctor Saheb Framroze Chiniwala has, in his book on "Gatha - Yaz. Ha 30" (1941), shown how the current translations of 30 - 2 emanating from the Western Studies were wrong, misguiding and extremely harmful to the faith of the Parsis. They go to the root of the faithlessness of the "liberal" Parsis. I'll elaborate at some length on this later in this humble magazine or God willing write a book on it. For the present, I summarily set out here the main points of what I spoke.

I began by saying: that I came from India and was bringing to the listeners the blessings of Iranshah, the holy Fire radiating its divine light since more than 1000 years. Religion was not a matter of arguments or debate or sport or ego blasts. "Religion is a quest for Truth and Truth is God and God is Love. Therefore, there is no place for hatred in Religion". I was there, I said, to furnish such materials as would enable the

listeners to arrive at the truth.

The usual translation of Y. 30-2 was: hear the best with your ears; ponder with enlightened mind; each of you has the freedom to arrive at the truth through your own mind and to choose your faith.

This was a wrong translation and interpretation, I said. It was contrary to (i) the most modern science and (ii) the spiritual wisdom of 5000 years.

I then narrated a short history of science from 28th April 1686, when Newton read his 'Principia' before the Royal Society, to the end of the 19th century. It was, at that time, declared that the human mind was capable of arriving at the truth and understanding all mysteries of Nature. The Western studies of the Zarthoshti Religion adopted this notion with pride and relish. They declared that this was exactly what Zoroaster said in Y. 30-2 and no other Religion said this "Scientific" fact.

I then took the audience to a very short history of 20th century science from Max Plank's quantum theory (last week of December 1900) giving a simple looking equation $E = hf$, then to Einstein's theory of Relativity (1905-15), giving another equation $E = mc^2$, and then to the end of the 20th century, when empirical science came to an end. The two equations were quarreling since then. The two Theories **worked** meticulously well in their respective fields. **(Relativity in the macrocosmic world and Quantum in the micro-cosmic world.)** But it was clear that both could not be right as the truth in nature, at the same time. Working of a theory did not guarantee its truth. This led to a frantic search for a Theory of Everything (TOE), but there is no sign of its arrival. **(Even if TOE arrives in physics, it is not going to explain mother's love for its offspring even in the cruelest animal, or the beauty of a peacock's feather or a heart throb of devotion for God or one's Prophet. It is now clear that science was knocking the door of mysticism.)** I read a para saying this from a book "The Mind of God" - "The Scientific Basis for a Rational World" (Touchstone 1992) by Paul Davies, Professor of Mathematical Physics and Natural Philosophy at the Adelaide University. (Please see page 19.)

What is mysticism? It is the Spiritual Science beyond the intellectual barrier of a non-saintly human. There are regions, events, existences, occurrences of which our three dimensional consciousness of just length, breadth and height, is not aware of. The modern Science of this Century did dash with 25 dimensions of space in the string theory of matter which was trying to explain elementary "particles" as "strings"; and later with 10 dimensions in the "Super-string theory". But there is no further going beyond the theory in the present day sciences. (In the mysticism - called Ilm-e-Khshnoom of **the Asho Zarathushtra's Religion, there is a super science of four "Anaasar" which holds the key to the ultimate composition of matter and life; so also in the Super Science of Pancha - Mahaabhoot five ultimate elements in Hindu mysticism; and also in Christianity, the four elements.**)

When our consciousness is confined just to three dimensions, how do we arrive at the Truth and how do we 'choose' our faith? We may make a theory from the facts a, b and c; but one day the fact d may arrive and reveal itself, when our a-b-c theory will be exploded! The foundation of mysticisms is our unawareness of higher spiritual dimensions.

(At my request Fezana acting through Firdosh Mehta had circulated a list of 22 books, setting out or supporting the above theme. The list contained the names of 12 books on modern Science and 10 books on spiritual writings of the 20th century, which supported my second point, which now follows.) (See page 11 for the list.)

The principle that a non-saintly human mind cannot arrive at the Truth has been proclaimed by the spiritual wisdom of thousands of years. That mind is expressed through five senses which are required to be first cleansed, through the Religious disciplines and exertions. That is stated in all Religions including the Zarthoshti Din which refers to Akoman in the Gatha. (Y. 33-4; 32-3; 32-5).

The truth that a non - saintly mind is incapable of comprehending the Truth is said **in Islam**, for instance, regarding the question : what is God, In this way :

"Whatever comes to your mind that I am that, I am not that. Whatever comes to your understanding that I would be like this, I am not like this", so says Allah. "Praised be He by Whose work the intellect is confused."

The Truth about God is indicated in the great and glorious Religion of Islam by the word **SUPER 'UNKNOWABLE**. The non-saintly intellect by itself can never understand the concept of God. Our Gatha (in Yaz: Ha 33-4, 32-3, 32-5) refers to the non-saintly mind like ours as Akoman and points out that Akoman

generate pride, vanity, vainglory, ego, and defies obedience to Ahuramazda. ("**Asrushtim**"; "**Tareymaitim**"; "**Pairimaiti**"; "**Daibitaana**" - **fraudulent mentality.**) ("**Mentality is Mr. Jafri's favourite word.** Our mind places strong hurdles in our spiritual journey to Ahura. 33-4 therefore pleads, "be away", those infirmities - "Yazai Apaa." Mind and its expression through our five senses is required first to be cleansed of the infirmities. As is constituted at present the mind is inclined more towards evil than good. Lord Krishna said so in the Bhagvad Gita when He said that mind is drifted away in the windy current of the sins of the carnal senses, like a boat in a downward stream. (2-67) (**In the Holy Koran there is a terse mantra: "Flee to Allah!" - meaning He alone can save you from evil; otherwise you are sure to fall. Lord Buddha has described the arrows of Mara (evil) as flower - tipped**)

"Hearing" and "Seeing" - the ears and the eyes, are two of the five senses. Y. 30-2 does not refer to non-saintly ears and eyes. When the ear **develops spiritually**, they can hear the 'Nada' - sound of Ahoonvar and Sarosh. This can be achieved through the energy centers - 'Chakra's - located in our non-physical body. The science of Hindu Yoga says that the development of different 'Chakra's enables the human to hear different sounds like the sound of the buzzing bees, of the flute, of the harp, of the gong, and finally the basic "Ahom". (This was revealed by Swami Yoganand). The words "Sraotaa Geushaish Vahishtaa" in Y. 30-2 refer to such developed ears. "Sraotaa" refers to the sound of Sraosh; "Geushaish Vahishtaa" refers to the developed Chakra's which lead to the hearing of so-far unheard divine Sounds. That is why Gatha Y. 45-1 refers to two ways of hearing viz. "noo Gooshodum", "noo Sraotaa." 'Gooshodum refers to, the non-saintly uncleansed ears and 'Sraotaa' to the ears that can hear the divine Sound of Sraosh. Similarly the eyes of non-saintly humans cannot see the whole Truth i.e. the mysteries of Nature. (**Quantum physics has shown that a non-saintly human disturbs nature in the very act of observation, and therefore does not see what is actually there where he sees**). For "seeing" the nature in its true form, eye is required to be cleansed and spiritually developed. That is exactly conveyed by the word "Avaeynataa" in 30-2. The word has its root in "to see"('ven'). It does not mean "ponder". (**Seeing and 'pondering' are far away from each other. If you see directly there is no need to ponder.**) To 'see' Nature directly and without disturbing it, requires "Soochaa Manangha-haa", the mind that is enlightened i.e. the mind, which has received the Divine Light, the mind in which the level of consciousness has been elevated to super consciousness or super mental consciousness. It is not our Akoman, with our senses, carnal and uncleansed.

Y. 30-2 then says that to attain this stage a human has to follow the path, the prescriptions and the faith already chosen for him or her. That is the meaning of "**Aavereynaao Vichithayya**". There is no freedom given to the mind to choose. Akoman will not choose the good. The senses are all inclined towards evil. Only the religious prescriptions will cleanse them, and for that, one should follow his own Religion of birth and its tenets and doctrines; and have profound respect for other Religions.

I referred to God's divine plan of different Religions. They differ in **emphasis** and tarikats i.e. procedures. You can often clarify the truths propounded in your own Religion, by the help of the doctrines of other Religions.

Exactly 100 years back when Swami Vivekanand was here in America, it was alleged that he had come to convert Christians to Hindus. He said, no; he was placing before the Christians certain principles from Vedantic mysticism, so that they can become **better Christians**. Religions differ in emphasis on different ways of life.

Religions differ also in 'Tarikat's "procedures". Ramzaan fast is not for Zarthoshti's; Sudreh Kushti is not for Mohmedans. (**These are like different medicines for the different groups of humanity born with different diseases. Only the divine Doctor-in-Chief decides what remedy and which Deputy Doctor i.e. the Prophet, is necessary for the spiritual journey during one's life on earth.**) We the non-saintly people cannot decide which Religion is good for us. Our carnal mind is incapable to decide its Faith. Your Religion is ordained by God. You cannot judge with your Akoman which Religion is better for you. The ultimate Truth in all the Religions is the same, namely that at one time we were with God, then for some reason we separated from Him, and now we are going back to Him through this our life on earth; the paths to go back are different but the goal is the same. And the decision as to which path we have to tread is decided by God, and we cannot, nay, we are incapable with our infirm mind full of doubt and confusion to decide which path, which Religion, is the right path for us. That is the Message of Yaz 30-2 and not "you are free to choose." How can

you?

The words "Paraa Mazey Yaongha-ho" in Y. 30-2 refers to the Great Events of cosmogenesis - the past, present and future of the whole Creation. You can directly SEE them if you attain "Soocha Manangha" (**That is the stage of "Samaadhi" or "Sezdah"**)

The true message of Y. 30-2 is therefore not "freedom of choice", but:

Develop your Chakras - the centres of divine energy within you. Alchemise your body and enlighten your consciousness from darkness to Light through the prescriptions chosen for each of you, and SEE directly the divine events of Nature in their Truth through your cleansed eyes.----

It is because of our inability to SEE, with our eyes, within an atom that modern science is making a huge 27 km long collider (called LHC - Large Hadron Collider in 2005 at Geneva, where the elementary particles of matter are to collide with each other (at a speed of 99.99 99 99 percent of the speed of light). The results and readings are expected to answer to some extent the question, which of the theories about an atom and constitution of matter is right! (Scientific American, July 2000) An Ashavan or a Yogi sees this with his eyes closed in Sezdah i.e. Samadhi!

(For want of time, I did not touch the meaning of the last 5 words of the passage : "Ahmai ney Sazdiyai Baodanto Paiti." This read with the preceding part of the passage conveys this: when your mind receives and shines with the Divine Light, "Soocha Manangha-haa", you will reach the stage of "Baodanto Paiti" - the master of the Yazatic Wisdom.)

It was quite a job for me to compress my presentation to a paltry 30 minutes duration. In the above report, the words in the bracket were not spoken. I have added them to elaborate the points at the respective places.

It was then Mr. Jarfrey's turn. To tell you the truth, I was thoroughly disappointed at his presentation. Being a lawyer practising in Courts, I always relish my opposing Advocate coming out with some brilliant points in reply to my arguments. Nothing of the kind here from Mr. Jarfrey! He first proceeded to recite Y. 30-2 in the original Avesta. To the mobeds present, it was a flat performance. Apart *from* the fact that there were textual mistakes, the pronunciations sounded like Arabic - American - English. The word 'Gatha' and the whole of its Avesta *has* emphasis on 'aa'; but Mr. Jarfrey's 'aa' sounded 'au' or 'aao'. Gatha was Gauthau; "Soocha" was "Sauchaao" and so on.

Apart from this non-mobedic attempt, not a single point I presented was answered or even touched. His presentation was confined to 3 main points:

(i) Gatha should be read as a whole; and no passage should be read in isolation. It is an inter-related and inter woven text. (I do not dispute that at all Gatha should be read as a whole with even non-Gatnic Avesta)

(ii) All the Parsi and Irani scholars have given that "freedom of choice" meaning. (I do not dispute this too. It was my argument and grievance that all of them were lured by the 19th century scientific thinking. They relished the then paradigm that human mind was capable, through its thinking, to arrive at the truth. In so doing, little did they realise that they were nearer to atheism and further away *from* even the Truth of the existence of God, the first and most fundamental requirement of any Religion.)

(iii) The rest of Mr. Jarfrey's speech was confined to the interpretation of the Avesta words derived *from* the root "var". As is usual with the Western and West Oriented studies, the interpretations were highly subjective. The interpreters do not go objectively. They **first** build up their paradigms and pre-conceived notions and **then** try to find out supportive evidence *from* the Scriptures. Mr. Jarfrey, having adopted the rigid paradigm of "freedom of Choice and Faith by choice" (i.e. conversion *from* one Religion to another by mental choice) represents the climax of this poisonous subjectivity. The words with the root 'var' provide a wide scope *for* it. The meanings include **to love, to like, to choose, to believe, to venerate, to have faith, to put faith in, to counter act, to go astray, to transgress, to reject, to refuse, to accept, to be led away**. Just think what a fertile ground these words can provide *for* presenting violently varying and entirely contradictory meanings! If fairness to Mr. Jarfrey I shall deal with his speech in a separate article. (page 14.) Here, I may only say that it sounded like a technical lecture before the University students and the general effect was boring and dull. I wonder how many Jarfrey followers have "pondered" on these philological squabbles, and etymological wrangles! After all, 'ponder' is the main foundation of the Jafrian interpretation of Y. 30-2.

Thus ended the much talked of "Fezana - event". Everybody was happy at the dignified manner in which the event proceeded and ended.

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QUESTION - ANSWER SESSION AT THE FEZANA EVENT OF 30-12-2000 AT HOUSTON.

**The Subject Matters: Avesta, Gathic and Non-Gathic;
Conversion by Mental Choice; Why the Exodus from
Iran to India.**

Were Any Concrete, Effective and On-Merits Steps Taken In America To Counteract the Jafrian Propaganda - Machine?

Page 2-6 of this Issue carries a report of the presentations of Mr. Jafrey and your humble KND at the "Fezana Event" on 30th December 2000 at Houston. The presentations were followed by questions from the audience. Most of the questions were for me. They led me to lay before the assembly a few points, which I set out here shortly.

Gathic & Non -Gathic Avesta.

It is wrong to contend that the Gatha contains the only genuine teaching of Asho Zarathushtra and that the non-Gathic scriptures are unzoorastrian. Actually the non-Gathic Avesta is a beautification and elaboration of the Gathic doctrines and teachings. This theme was very ably set out by the renowned scholar Baheramgore Anklesaria in the Iran League Quarterly in 1930-31. His articles provide ample data, materials and arguments in support of this theme.

In fact all our life in India was and is based on non-Gathic Scriptures. Our Jashan ceremony does not contain a word from the Gatha. Our Kushti prayer contains only two passages from the Gatha; the rest is non-Gathic Avesa and Pazend Manthra. Both these contain beautiful passages of devotion. For instance, "Doaa Nam Setayashney" is a sparkling beauty expressing the earnest voice of the heart: "Pa Farman-e-to Khavar, Pa Farman-e-to Khavar, Pa Farman-e-to Khavar, Pa-diram, va Minam va Goyam va Varzam Din-e-Avizeh Aastooaan Hom" – Oh my Lord Protector, may I think, speak and exert according to thy commands as proclaimed in the Avizeh Veh Din, so that I may dedicate all and each of them to thee.....

The non-Gathic Scriptures are full of such devotional beauties. Patet Pasheymaani sets out the full moral code of life in a language radiating with devotion as well as Spiritual Knowledge. The Gatha has much deeper and mystical meanings, which are expanded, elaborated and interpreted in the non-Gathic Manthra and Paharvi writings.

Divine Plan of Different Religions.

Different Religions are ordained by Ahuramazda's Divine Plan. Each of us is given a Religion according to our physical, mental and spiritual constitutions. Each Religion is God's word spoken through different Prophets and Messengers. They all proclaim the same ultimate Truths. The difference is in emphasis and 'Tarikats' i.e. Procedures of Life. **[Jain Religion has emphasis on non-violence; Buddha on compassion: Jew, on suffering for God; Hindu on "Nishkaam Karma"; Parsi on resistance to evil (Akoman); Islam on surrender to Allah's will.]** All these are there in all Religions; the difference is only in emphasis. Each has a beauty of its own. It is not for us to choose. Our mind has no capacity and capability to choose between the sublime and divine Prophets who are far far above us on their Spiritual levels. I said, **"Islam is such a beauty that if you give me 20 minutes, I'll present such beauties, glories and devotions from Islam that you**

may feel like converting yourself to Islam!" But that should not be. Follow your own Religion of birth and have profound respect for all other Religions: that is the only way. Often do we understand our own Religion better by getting clarifications from the doctrines emphasised in other Religions.

The other point of difference namely tarikats is required to be strictly observed. A Parsi has not to observe Ramzan fast. A Muslim has not to put on Sudreh Kushti. (That is like a Malaria patient taking the medicine meant for T. B patient. It may kill him!)

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Why did Parsis Come to India?

One question put to me was very significant. A Mohammedan looking gentleman with an earnest, sincere and truth-seeking expression asked me to the effect: why did we (the Parsis) come to India. The purport, as it appeared to me was, perhaps, that when the Zarthoshti Din is so simple and good, was it necessary to leave Iran? The question revealed, significantly enough, the picture that was in the truth-seeking mind of the questioner. If the Zarthoshti Religion was founded just on good thoughts, words and deeds, why an exodus?

In reply, I said to the effect that the Zarthoshti Religion had 7 inter-related components- Sudreh Kushti, Manthra Prayers, Atash-parasti, Yasna (Kriya kaam-rituals), Dokhm-e-nashini, Boonak paasbaani, and Meher-Patet (a stringent moral code). The circumstances which developed in Iran did not permit us to preserve these spiritual Institutions. We therefore had to leave Iran and come to India for their preservation and protection.

Questions After the Event

After the event was over, several people came to me and asked quite a variety of questions. They did not belong to this group or that. **THEY JUST WANTED TO KNOW.** They were hungry for knowledge, not just theoretical but practical too. I could see that many of them were stunned at the materials your humble editor put before the assembly. They had heard these shouts of Manshni, Gavashni, Kunashni and "freedom of choice" too often not to be tired of them. They suddenly felt fresh breeze slowly blowing on their faces. It was like a few drops of cool and serene water of devotion and good feeling on a land parched with the heat of pompous scholasticism.

This made me wonder what was being done in North America to counteract the heavy propaganda machine of the so called "reformists" or "liberals" or "non- conformists"? All that was done was to shower hatred. Nothing was done to counteract the poisonous Wind on merits. As my friend Ervad Jehan Bagli points out, **"They" ("the traditional oriented Zarthoshtis") would perhaps benefit greatly by turning their frustrations, towards convincing the Zarthoshti youth why the brand of Zarathushtrian practices promoted by the ("Zarthushtrian) Assembly" are inconsistent with their idea of the Zarathushti Religion, in a rational way. Such efforts can go a long way to positive thinking and preservation of the traditions of the faith."** (Fezana Journal, Winter 2000 - p. 97-99)

The Zarathushtrian Assembly referred to by Ervad Saheb Bagli was founded in Los Angeles, California 1990 by seven individuals led by Dr. Ali Jafrey. He is in U. S. A. since 1982. There is no doubt in the minds of the faithful orthodox Parsis all over the world that Jafrey doctrines are wrong and harmful to the survival of the Faith and even of the Community. (To which I whole-heartedly agree). But why did they not counteract him on MERITS for all these 18 years? All that they did was to resort to personal attacks and irrelevant issues like Jafrey being not a 'Dr' or being not considered a scholar in the academic world or being born not in Iran ! Oh! my friends! That was not the way. Mr. Jafrey quoted scriptures all wrongly and even twisted and tortured them; but could you not have quoted back and argued back? The impression created was that the traditionalists have no materials to refute! And rightly so. Mere abuse and no substance has no meaning. Such manouvers put off the genuine truth seekers particularly the youth and place the adversary in a better argumentative position. If Mr. Jafrey established an assembly, why did the traditionalists not have one? If Mr. Jafrey took out 'Spenta' magazine, why did they not publish say "Akshti" or "Haam- Vainti"? These are the

names of the 'Hamkaar's (deputies) of Bahman Ameshaspend, meaning the harbingers of Peace and Harmony. There was a TMZA, Traditional Mazdayasni Zarthoshti Association in California; but it had no definite and positive aim. It was swinging and drifting for want of wise leadership. It had more politics than purpose. As to 'Spenta', I had suggested to the founders of TMZA that I would reply on merits to the airy propositions flown by "Spenta", in a journal or magazine or newsletter TMZA might publish. I was not given any reply. They thought, on the one hand that I was speaking Hinduism and not Zoroastrianism; and on the other, that I talk Khshnoom which is too high to be understood (by them) ! In the result Mr. Jafrey went ahead and traditionalists faltered behind. During the pre-Z congress 2000 days, I was told that I was the only person who could reply to Jafrey (what a negative flattery!) and so I must attend and speak there. I declined because a few minutes or an hour of one-sided speech would serve no useful purpose. But when I agreed to sit **with Mr. Jafrey on the same stage** and that too not in the Congress but in an independent and separate event sponsored by Fezana, the heads of the traditionalists were frustratingly angry with me! And that too knowing fully well that had I not agreed, Mr. Jafrey himself was to organise an event in the same or adjoining hotel, which would have resulted in further isolation and would have probably caused a breach of peace!

I agreed to the event mainly for four reasons:

(1) Mr. Jafrey should know that there are effective materials against the bogey of Freedom of choice.

2. The traditionalists should know that there are better, sweeter and more effective ways of combating the non-traditionalist onslaughts.

3. The non-scholarly truth-seekers may be made aware of some of the said effective materials, so that they may ponder and may not be led away by an old, outmoded and unresisted trumpet of the alleged "Freedom of Choice". And I may be able to awaken and generate genuine faith and heart-felt devotion for the Zarthoshti Din and its Yazatic messenger Asho Zarathushtra, in some people at least, which has become a life-long mission for me.

4. The fourth reason was to direct the attention of the world- over Parsis to IIm-e-Khshnoom, a genuine scientific, spiritual and mystical Key to the Truths contained in our Din. However I could not refer to Khshnoom either in my main speech or during the question-answer session, for two reasons: one was that the time was too short; and the other was that my friend Firdosh Mehta, had in the pamphlet distributed before the event, already mentioned that I had become "an ardent student of Khshnoom after reading a chapter of Dr. Fromroze Chiniwalla's "Nikeez" on the physics and ultra-physics of Asho Zarathushtra's Divine Body".....; that I worked as a junior lawyer "under Jehangir Chiniwalla, the brother of Framroze Chiniwalla. Both brothers were direct disciples of Ustad Baheramshah Shroff. Ervad Dastoor learnt Khshnoom at their feet".

The pamphlet also stated, in the last para of the advance synopsis of my speech as under:

"Zarthoshti Din is an infinite Ocean, not a 3-dimensional intellectual exercise. Every moment and every breath of life is directly connected with it. IIm-e-Khshnoom provides, in its 40,000 written pages, the revelation of many hidden Truths on cosmogenesis; Ruvan, Keherpa, Anasar; Frashogard Mukti, Nirvana, Salvation; the aim of life, aim of creation; and many others".

I am sure the Khshnoomists in India will join me in my sincere thanks to Firdosh Mehta to include the above words in the flyer.

A Suggestion to the Traditionalists.

Here, may I say something to my traditionalist - friends? I say this in all earnestness and sincerity and with tons of love and regards for them. It is this: that IIm-e-Khshnoom can provide you with ample and effective materials to combat and controvert all that the so called radicals and reformists and liberals are inducting into the innocent minds of the unaware. Remember please, that what is required is the food for thought which can help them in their search for truth. The non-traditionalist scholars are trying to lead the truth-seekers away from truth through their pompous scholasticism. They are not appealing to the mind and

heart; they are only providing them, through some philological mumbo-jumbo, excuses to avoid the spiritual disciplines and exertions prescribed in the Zarthoshti Religion. Mr. Jafrey's speech at the Frazana event was a glaring example.

For anybody who can understand evidence, the miracle of Ustad Saheb Baheramshah is proved without a shadow of doubt. There is the testimony of 36 witnesses in the Memorial Volume (1930). This humble magazine has published some. After Baheramshahji, Chiniwalla brothers were authorised to propagate Khshnoom. A stunning 30000 pages on Khshnoom have been written by Framroze Chiniwalla. Jehangir Chiniwalla gave hundreds of speeches and published a weekly Parsi Avaz for 27 years till his dying day. Dini Avaz is in circulation for 25 years. This humble Parsi Pukar is now 5 years young. Almost all Avesta is translated in Khshnoomic writings and its mystical contents brought to light. There is not a single proposition emerging from the 'liberals' which cannot be effectively refuted through Khshnoom. Wherever Khshnoom is written and spoken in simple language, people are amazed at its versatility. I am in Khshnoom since last 60 years and have observed, that it is the narration of not only the past, but also of the future and covers many of the sciences of the 20th century. It is the mystical science, and therefore requires a spiritual bent of mind. But it is not difficult to cultivate that bent.

There are some orthodox people who rely on Khshnoom, but are afraid to declare their source, due to cowardice or self-interest. To them I plead: Be bold and be honest.

A little taste of Khshnoom will enlighten your heart and place you on the Path leading to "HIM, WHO IS", through the Prophet Zarthushtira, a Yazata in human form.

WHAT IS KSHSHNOOM?

"We offer our gratitude to Daadaar, Tavaanaa va Daanaa.... (the All powerful and All-wise) that an humble person like Ustad Baheramshah Shroff has with the help of Khshnoom (as defined in Gatha, Yaz. Ha 53-2), brought a marvelous revolution in the lofty task of explaining the Zarthoshti Din. Having tasted Ilm-e-Khshnoom through him, I declare this as an humble student of Avesta Pahalvi that: **The key to the Avesta is Pahalvi, and the master key to the elucidation of both Avesta and Pahalvi is Khshnoom of the Holy of the Holiest Saheb Dalaan - the Masters of Right Conscience and Consciousness.**"

- Ervad Phiroze Masani in his Foreword to Nikeez II by Dr. F. S. Chiniwalla.

(Parsi Pukar June-July 2000 - Vol. 5; No. 12)

A BOOKS-LIST CIRCULATED AT FEZANA EVENT AT HOUSTON - SCIENCE AND SPIRIT

At the Fezana event of 30-12-2000 the following list of Books was circulated amongst the audience under my request. 12 Books are from the field of modern science and 10 from the spiritual writings of the century. They are all written in simple and comprehensible style. My idea was that those in quest for truth may make their own search and research, and ponder. It is my observation that the champions of "ponder and arrive at the truth" as allegedly stated in Y.30-2" either do not furnish materials to ponder or give such materials full of linguistic rigmaroles as would be too difficult to be absorbed and pondered upon. Same thing happened at the event at Houston. Mr. Jafrey's speech sounded like a University lecture before a group of specialised students (although none were present). My speech was intended in all sincerity to furnish accessible materials which can be pondered upon. The orthodox faithful are required to ponder much more than the closed eyes followers of scholars, upon the materials and data on our side of the intellectual barrier, in order to have faith on the mystical & spiritual events and existences on the other side.

Here is the list.

I. How Modern Science Has Failed To Arrive At Truth Through Intellect And is Knocking The Door Mysticism.

1. "Looking Glass Universe; The Emerging Science of Wholeness" by John Bragg and David Peat (Touchstone 1984).

An introduction to the Alice-like bafflement of modern science. (Bohm, Sheldrake, Pyrogine, Kuhn, Pribram)

2. "The Mind of God; The Scientific Basis for a Rational World" by Paul Davies, Professor of Mathematical Physics and Natural Philosophy at the University of Adelaide. (Touchstone 1993).

A rational explanation for the world is almost certainly impossible through science and logic. Mystical path is a possibly way. (p.231-32).

3. "The End of Science; Facing the limits of knowledge in the Twilight of the Scientific Age-" by John Horgan, Senior writer at Scientific American (Helix 1996).

We have arrived at the end of Progress, Physics, Cosmology, Biology, Social Science, Neuroscience, Machine Science.

A fascinating account of the author's interviews with 46 eminent scientists and science thinkers including Penrose, Click, Dawkins, Gould, Hawking, Kuhn, Feyerabend, Feynmann, Chaitin, Bohm, Weinberg, Hoyle.

Science imposes its own limits on its own power; it is now coming to an end, though an excellent and highly intellectual worker.

4. "Fire in the Mind; Science, Faith and the Search for Order" by George Johnson, an acclaimed science writer-(Alfred Knopy N.V. 1995)

Those primitive people were not as ignorant as thought to be and these science people are not as much right as they claim to be.

5. "Superforce; The Search for a Grand Unified Theory of Nature" by Paul Davies (2 above) (Unwin Paperbooks 1985).

Common sense has collapsed.

6. "Presence of the Past; Morphic Resonance and the Habits of Nature" by Rupert Sheldrake (Times Books 1988)

A new science of life is the need of the scientific hour. The hypothesis of Morphic Resonance and Field is a good candidate.

7. "Wholeness and the Implicate Order" by David Bohm, Professor of theoretical Physics at Birkbeck college University of London; writer of a standard text book on quantum theory. (Arkana 1983).

Quantum theory is not a complete theory. The world acts more like a single indivisible unit. The cause of

anyone thing is everything else. It is a holographic universe. A scientific theory is a perspective, a point of view which makes some mysterious contact with nature. There is a deeper, hidden implicate order beneath the apparently chaotic realm of physical appearances; and a super implicate order beyond the Implicate order....

8. "Beyond the quantum; God, Reality, Consciousness "In the New Scientific Revolution" by Michael Talbot.

Quantum physics taken into the realm of psychic phenomena.

9. "Defeating Darwinism by Opening Minds" by Phillip Johnson, Law clerk for Chief Justice Earl Warren. Teacher of Law at Univ. of California at Berkeley. (Inter varsity press 1997)

Misleading claims and fallacies of Darwinism. Remember, the easiest person to fool is oneself.

10. "Shattering the Myths of Darwinism" by Richard Milton, a science journalist and design engineer in London, and a geological researcher. (Park street Press 1997).

The evidence for Darwinism is entirely inadequate. A devastating case. A book termed as "loony, stupid, drivell" by the orthodox atheist scientist Richard Dawkins.

11. "Beyond the Brain; Births, Death and Transcendence In Psychotherapy" by Stanislav Groff, a seasoned psychiatric researcher; Scholar-in-Residence, Esalen Institute.(State Univ. of N.Y. 1985).

Non-ordinary states of consciousness. Present scientific world view is Inadequate.

12. "SQ-Spiritual Intelligence, the Ultimate Intelligence" by Dana Zohar and Ian Marshall, wife and husband-respectively, of Harvard and Oxford, and practicing psychiatrist and psychotherapist. (Bloomsbury London - 2000).

Every human has a God-spot in her or his brain- a spiritual quotient that attracts her *or* him to the wisdom beyond the ego, and conscious mind.

* * * * *

Conclusion: The quest for truth through science has failed. 400 years of exertions have not arrived even at the mystery inside a speck of dust. That is why they are making a Large Hadron Collider (LHC), a 27 kms. long machine, in 2005 A. D. at Geneva. "Scientific American" - July 2000. Intellect of non-saintly human is Incapable of arriving at the truth.

II. 3000 Years old ancient wisdom as narrated In 20th century spiritual writings.

1. "Dialogues with Scientists And Sages, The Search for Unity" by Renee Weber, Professor of Philosophy at Rutgers University in New Jersey. (Arkana -1986)

Enlightening dialogues with the scientists: Bohm, Sheldrake, Prigogine Hawking; and Sages: Dalai Lama, Lama Govinda Angrika, Fr. Griffiths, Krishnamurti.

How science toils hard to reach reality and how spiritual wisdom wants the humans to search for reality.

2. 'Science and the Sacred' by Ravi Ravindra, Professor and chair of Comparative Religions and Professor of International Development studies and Adjunct Professor of Physics at Dalhousie University Halifax Canada. (Theosophical Society, Adyar, Chennai, India - 2000.)

Remarkable similarities and profound differences between the pursuits of science and spirituality.

3. "Yoga and the Teaching of Krishna" by Ravi Ravindra (2 above) Theosophical Society, Adyar 1998.

Yoga, Gospel, Cross, Gita, Modern Science, Spirituality, Mysticism - a grand edifice; a beautiful harmony.

4. "Autobiography of a Yogi," by Swami Yoganand Paramhans, a Yogi who experienced directly the divine music of God and saw things we non-saintly humans do not see. (Self Realisation Center California (1946-to this day-numerous editions and reprints; translated in 16 languages 5 Indian and 9 European, and Arabic and Japanese.

A miracle on almost every page. Read it, you will undergo a spiritual revolution within you.

"Unless you see signs and wonders, you will not believe." (John 4:48). "And We shall show them our signs in the horizons and in themselves." (The Holy Koran, Sura 41 :53).

"SEE with the Mind which has received the Light Divine" (Gatha-Yaz. Ha 30-2) For that, "May my Akoman be cleansed; may the ego and evil and hatred be away from me through my attunement with Him. (Gatha -

Yaz. Ha 33-4.)

5. "Deciphering The Signs of God; A Phenomenological Approach to Islam" by Annmarie Schimmel," Professor of Indo Muslim Culture at Harvard University for many years. (State University of New York Press 1994).

An astounding account of the beauty, glory and majesty of Islam - and the mystic path of the Sufis. From the Holy Koran to Rumi, Hafiz, Sadi, Firdosi, Iqbal, Ghalib. Sprinkling shower of spiritual beauty and ecstasy ("Ushta"). A serene painting of the glorious Islam.

6. "The Music of Life", by Hazrat Inayat Khan, a practicing Sufi; a musician of spiritual harmony. (Omega-1983)

How God's Music pervades the Universe and vibrates in the human heart.

7. "Miracles", by D. Scott Rogo, a researcher of psychic phenomena. (Contemporary Books Inc, Chicago-1983)

A wonderful book on Christian miracles. Levitation; Stigmata; Divine Images; Miraculous Hailstones, Healings, Manifestation of Virgin Mary, Bleeding statues. (Miracles operate on a different set of laws of Nature. What actually happens cannot be dismissed as superstitions only because it disturbs our pre-formulated prejudices and guess works.)

8. "A History of Jewish Mysticism" by Earnest Muller. (Barnes and Noble - 1995 Cabbalah; Mystical aspects of the Holy Bible; Zohar; Chassidism--)

"Teach me, O Lord, Thy way that I may walk in Thy truth" (Psalms 86-11). "Bolt out all my iniquities. Create in me a clean heart, God Take not Thy Holy Spirit from me." (Psalms 51-9, 11)

9. "Universal Wisdom; Journey Through the Sacred Wisdom of the World" by Father Bede Griffiths, (1906-1993) a Benedictine monk attracted to India where everything is sacred, be it eating, wearing, walking, sleeping, earning, singing, dancing -(Indus 1995).

Upnishads, Gita, Dhammapad, Tao, Japuji, Quran, Al Ghazali, Rumi, Wisdom Books, New Testament.

"A remarkable unity underlying all differences---"

10. "The Tibetan Book of Living and Dying" by Sogyal Rinpoche a practicing Tibetan Lama, blessed by his great Guru and westernly educated (Harper - 1992; Rupa 1993).

Don't forget to prepare for the great and glorious event of your life, namely the death.

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The famous publishers, Harper had a project of selecting 100 best spiritual writing of the 20th century. A committee of diverse religious scholars was appointed, headed by Philip Zaleski, the erudite Professor of Religion at Smith College, Massachusetts. It was quite a task to mark out 100 books having "spiritual depth and literary excellence."

I saw a short report of the project in Orange County Register, (California) of 06-11-1999.

Look at the list of the 100 and read any one and you will forget the alleged supremacy of intellect alleged to be taught in Gatha - Yaz. Ha 30-2.

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(Parsi Pukar June-July 2000 - Vol. 5; No. 12

**MR. JAFREY'S PRESENTATION
IN THE FEZANA EVENT AT HOUSTON (30-12-2000)
A BORING PHILOLOGICAL PERFORMANCE.**

"Gatha is a Book of Seven Seals" (Inslar) and Not a "Clear Simple" Treatise as Mr. Jafrey Depicts.

Truth through Non-saintly Mind and Conversion by Choice, a Satanic Twist To the Lofty Meaning of Y. 30-2.

Y. Ha 45-3 and 45-5 cancel Y-30-2's Jafrian meaning - Khsnoomic Translations, a divine experience of wholeness. Divine Plan of Daenao (Religions) in the Gatha - The twisted interpretation of 30-2 has isolated our Religion - Father Bede Griffiths - Choice between good and evil and conversion by choice, a blasphemy of other Religions - The two autobiographies written in the same year (1946) : one of Swami Yoganand and the other of Dr. Dhalla, Yoga versus Ego, Wisdom V. Non-wisdom, Vidya V. Avidya.

On page 6, I have given a very short account of Mr. Jafrey's speech at the Fezana event of 30-12-2000. I have, with me, the whole paper which he read in the assembly. But it will be surely boring for my non-scholarly readers. I shall set out his high-lights with my comments.

The first averment of Mr. Jafrey was that the five Gathas had 241 stanzas in all and they were "well worded, well versed, well patterned, well defined, well turned, well linked, coherent, cohesive, concise and precise divan of the Divine Doctrine of --- (Asho) Zarathushtra." They "discuss **in clear words** a unique Monotheism, Primal Principles of Existence, mental enlightenment, physical soundness, Good and Evil, Freedom of Choice, progressive life, constructive, rehabilitation of the uprooted, renovation of the world radiating happiness in a natural and peaceful environment, and advancing towards a godlike goal."

With great respect, is this not a thesaurus fashioned high flown, over-blown and bombastic jargon intended just to overawe people? It reads as if he is describing a book of sociology in a pompous language, with occasional sprinkle of some faintly religious terms. Those who are not quite aware of the infinite ocean of Religion, Mysticism and matters of the Spirit are carried away by such rigmarole, "See, how good our Scripture, Gatha is - better than any other" - that is the ego-effervescence induced by such heavily loaded words. Ilm-e-khshnoom, the Mysticism of the Zarthoshti Din describes the Gatha's as under:

A Holy Scripture in Manthric Words, with

- i) the spiritual Message of Love and Devotion (Ishq-e-Hakiki);
- ii) the commandments and prescriptions for the day-to-day life on earth, for non-saintly humans as well as saints;
- iii) the divine treatise on the Mystical Science of Ahura's Creation lying beyond the intellectual limit of a non-saintly human.

Look at the principal Theme of each of the five Gatha's :

Ahunvad	: The Divine plan of Creation, and the place of humans therein, in life and death.
Ushtuvad	: Ushta - Love, Devotion, Ecstasy, Divine Happiness, Bliss.
Spentomad	: Spiritual Evolution of the Humans - March towards Ahura.
Vohukhshathra	: The Attainment of the Divine Power and Ahura's Kingdom within.
Vahishtoishta	: The Divine Wealth And the Final Union of the humans through "Khaetvodath"

Now compare this with the Jafrian verbosity and ponder! It sounds so hollow.

But the Gatha are not as simple and clear as Mr. Jafrey describes. They are described as **"a text bound with seven seals" by Insler**, the latest well known translator (1975). This is in the very first sentence of his Introduction to his "new" translation. He then proceeds to elaborate half a dozen obstacles in rendering a translation. **"Thus to anyone struggling with these lyrics, the Gathas truly appear to be a book of riddles"**, says he, and "we are faced with the realisation **that much of our knowledge of these poems is highly doubtful.**" Mind, Insler's translation is preceded by dozens of translations by other scholars, and each admittedly differs from all others, radically and often violently. Bartholomae's principles of translation (1905) were declared to be unsound in their foundations, until Humbach arrived on the scene (1959) and rejected them. Insler is supposed to be taking Humbach's "new" non-Bartholomean foundations further. [Hans Peter Schmidt in Indo Iranian Journal 21-2, (April 1979)]. But there are certain basic premises in which Humbach and Insler also differ! **Thus, the Gathic translations rendered through Western scholarship are a stunning Grand Canyon of baffling uncertainties.** You would just wonder which of these so widely divergent translations should be the genuine Message of the Zarthoshti Religion? You will cry; which, oh God, which?

In the 1993 "Gatha Colloquium" at London, Mr. Jafrey himself said to the effect that every translator poses as "Zarathushtra" and therefore there are as many "Zarathushtras" as there are translators. This was funny, because he himself is one of them! That implies that his is THE ONLY correct translation and all others are wrong wherever their translations differ from his!

Insler has the truth-seeker's fairness to say that Gatha is a text of 7 seals and each seal is extremely difficult to be pulled out. **So also Humbach, who said at the London conference that the access to the Gatha is very much difficult; they have abnormal grammatical forms; Gathas are the nucleus of Yasna ritual and therefore they are addressed to the participants of the rituals by Zarathushtra, who Himself is a "Zaotaa"; there are deliberate multiple ambiguities in all the stanzas; their style indicates that THEY ARE NOT MEANT FOR ORDINARY PEOPLE; there is some kind of archaic mysticism in the Gathas!** Mr. Jafrey was present at the London Conference when Humbach said all this. (I was also present.)

So, all this talk of Gathas "discussing "IN CLEAR WORDS" "unique Monotheism" and "physical soundness", and "progressive life" bla bla bla is a non-scholarly verbiage intended to impress the unaware.

Mr. Jafrey's second point was that **the Gathas should be read as a whole.** *"One may pick a subject in a stanza", he said, "but to comprehend its meaning and message, he/she will have to see it in its context as given in the stanza, then look at it in the song in which the stanza stands and then understand its inter-relation with other stanzas in other songs."*

Exactly, Sir! But you yourself are not doing it! Take this Yaz. 30-2 itself. Mr. Jafrey's translation in **"The Gathas, Our Guide"** (1989) of Y. '30-2 is :

"Hear the best with your ears and ponder with bright mind. Then each man and woman, for his or her self, select either of the two. Awaken to this Doctrine of ours before the Great Event of Choice ushers in".
(page 33)

Mr. Jafrey reads "freedom of Choice" in this. You are free to choose after pondering with your "bright mind".

Now look at another two stanzas in other 'song' - as Mr. Jafrey advises. Gatha Ushtuvad - yaz Ha 45-3 as translated by Mr. Jafrey himself (ibid p.49) reads:

Y. 45-3 : *"Now I shall proclaim the foremost point of this life, which the wise God, the Knowing told me : Those of you who do not practice the thought provoking doctrine the way I understand and explain it, shall experience a woeful end of life".*

Y. Ha 45-5 : *Now I shall proclaim the word which the Most Progressive One told me, It is best to be heard*

by mortals. Those who pay it attention and reverence, shall have wholeness and immortality and reach the Wise God through their actions of good mind."

I would suggest to my readers to take the trouble of reading this Jafrian translations of 45-3 and 45-5 again. What do you find? 45-3 says, if you do not do as I proclaim, the end of your life will be woeful. And 45-5 says, if you do what I say, you will reach God. There is a prize of reaching God if you do as I say, and woeful end of life if you do not. A prize and a punishment! Don't you feel like shouting : then where the hell is that **freedom** of choice? that doctrine of pondering and choosing? What are you talking about, (as the Americans often say)? On the one hand, you say ponder and choose, and on the other, you say if you don't "choose" what I say, your life ends in woe! Where is the FREEDOM to choose? It is not freedom; it is compulsion with a threat and a bribe of a prize! There is no free choice in compulsion.

There are several other passages in the Gatha where the purport is : follow the spiritual path prescribed, otherwise you will suffer. This freedom of choice and intellectual supremacy is a hoax, based on 19th century western thinking induced by the then (100 years old) science. And mind! **That thinking is a banner for the atheists.** One who has faith in God can never say: I will myself arrive at the truth with my own thinking. Every Religion and every Messenger of God declares: **your mind is unclean (Akoman), cleanse it through faith and divine Prescriptions; only then you reach God.** To reach Him is not an intellectual exercise; it is a matter of following His commandments and EXPERIENCE Him within you. **In the glorious Islam, Allah says "If you think I am that, I am not that"**

So applying Mr. Jafrey's own principle that we should read each stanza in inter-relation with other stanzas, we find that 45-3 and 45-5 cancel 30-2! And therefore this freedom bogey upturns.

IIm-e-Khshnoom declares that the five Gathas should be read not only as one whole Scripture, but **also in conjunction with their Pahalvi translations and Versions.** We get more light to understand them through Pahalvi, for the obvious reason that **Pahalvi writers were nearer to the Zarthoshti Truths than us, who are immersed in a material and non-godly civilisation.** *Dr. Saheb Framroze Chiniwalla*, the authorised doyne of IIm-e-Khshnoom, has translated the Gatha in a unique way. He has harmonised the Grammatical translations with the Pahalvi translations and three other Pahalvi versions contained in the Dinkard. Those Dinkard versions are given in volumes, 17, 18 and 19 of the Dinkard published by Dastur Darab Peshotan Sanjana. *Dr. Saheb Chiniwalla* has shown the beautiful harmonies emanating from all the three, namely, word-to-word. Avesta translation, Pahalvi translation and Pahalvi Dinkard version. The under current of this unique symphony is the Truths revealed by Khshnoom. Those who have delved into this, have been immersed in the ecstasy-Ushta of this symphony. Alas! The Dastoors and scholars have left themselves away from the divine harmony. Alas for their remaining thirsty in spite of the cool stream of Khshnoom flowing so near to them.

Coming back to Mr. Jafrey's presentation, his third point was that the Parsi and Irani scholars have given the same meaning of Y. 30-2, namely "freedom of choice by intellect" and "conversion from one to another Religion by free choice". The first part is correct though not to the full extent. Many scholars have given the meaning leading to the alleged intellectual supremacy of a non-saintly human mind. This was because they were lured by the Western scientific thinking of the 19th century, and that was my theme. But **except a few, no scholar has read conversion in Y. 30-2.** The Gathas proclaim that Ahura has in His divine Plan made different Religions (Daenaao) and their respective devotions, emotions, tarikats - procedures, faiths, and doctrines (i.e. more emphasis on certain way of life). (Y. Ha 31-11). Y. 33-13 (Oos moi Ujareshvaa) confirms this. *Y. 34-13 declares that each of the Religions can lead its follower to God.* Y. 46-6 declares that the Ahura's plan of different Religions is intended to dissolve the evil within the humans and from the whole creation. Y. 49-9 declares that all Religions are divine Gifts of God and proclaim the Truth of God and that every human can reach Him through truth and Manthra - prayers on his tongue. (This is one of the harmonies of Gatha sung by Khshnoomic translations.)

The rest of Mr. Jafrey's presentation (a very large part indeed) was on the words derived from the root "Var", "Aaverenaao" being one of such words in Y. 30-2. His overall emphasis was on the contention that the root "Var" led to the meaning of choice. Now I can controvert this by taking each Avestaic stanza he quoted.

But then I shall be as boring as he was on the stage. So I do not do it at present. I'll point out that the words with the root "Var" has not only one meaning of "Choice". There are several and Mr. Jafri himself enumerated them. He said that such words were given the meanings: *"verbs: to choose, to prefer, to like, (pasand karvun), to please, to believe, to put faith in ("manvun, etekad rakhvun"); and nouns: faith, creed, religion, doctrine, custom, path."*

Now don't you see a glaring inconsistency in these meanings? There is a confusion between choice and faith. 'Choice' has in it the phantom of the alleged ability of mind to ponder and choose and arrive at the truth, as also to choose a Religion. Whereas the faith, belief, 'Iman', has inherent in it, the disability of the mind to go beyond the three dimensional intellectual barrier that every non-saintly mind faces. **Faith means the belief in, and awareness of, the things beyond.** The intellect exerts itself to arrive at the Truth but fails, like the modern science. All its exertions themselves lead the intellect to dash with the fact that there are events, existences and occurrences beyond its reach, to attain which it has to exert spiritually; and how to do it is prescribed by Religion. Truth is beyond a closed door; there is spiritual science beyond the mental science; there is a method to learn that science; mysticism is the name of that science and also of the method to attain that science. It is a spiritual path which is to be tread step by step. If the five senses are used for the mere sensual pleasures, and the enemies within, like ego, carnal passion, anger, greed, envy, faithlessness are not resisted and controlled, the door of Truth shall never open. That is the Message of the Gatha and every Religion. Religions prescribe the method of generating spiritual energy to resist and control the sensual enemies within us. And Ahura and Allah has commanded that one should follow the prescriptions of one's own Religion of birth.

Jafrian meaning of Y. 30-2 is an ego centered illusion which leads people astray. It is a devilish twist to the Divine Message; a satanic trick to devour all that is divine, spiritual, mystical and beautiful in our Religion. Alas! That is the trick which has isolated our glorious Religion from the students and sages of other Religions. **Father Bede Griffiths**, a Benedicton Monk, who stayed in India for 50 years, wrote a book: **"Universal Wisdom, A Journey Through the Sacred Wisdom of the World."** It contains a selection from the holy scriptures of various Religions: Hinduism, Buddhism, Chinese Tradition, Shihism, Islam, Judaism and Christainity (in this order). **There is no quotation from the Zarathushtrian Scriptures!** Which saint or sage would quote from a Religion which is alleged to be teaching this ghost of freedom of choice by a sinful mind and conversion by choice? Had the reverend Father seen the beauty of the Khshnoomic translations of our Scriptures, he would have danced with Ushta. He would have perhaps included Gatha Yaz. Ha 43 in his book! (I may one day tell you about Ha 43.)

There is another under current of grave fallacy running in Mr. Jafrey's interpretation of Ha 30-2. **That passage is stated to be giving a choice between good and evil;** and the same passage declare Zoroastrian Religion as a "missionary Religion" giving every person a choice to choose it. Now put the two together.

It means, if a born Christian chooses "to become a Zoroastrian" he brands Christian Religion as EVIL and Zoroastrian as GOOD. Can a great Religion like Christianity, with its noble message of love, forgiveness and submissiveness, be branded as evil? Or for that matter, any Religion?

The whole reasoning behind conversion by choice is that one Religion is better than the other; in other words, the other is no good. And this is just an inch away from saying that the other is worse or evil. To say that Ha 30-2 offers choice between good and evil and then say that it also sanctions conversion amounts to the blasphemy of the Religion proposed to be abandoned and its great Prophet.

In fact this GAC - Gatha - Alone - Cult - wala's are as far from spiritual or mystical aspects of Religion as the 19th century Scientific savants, for whom Religion had "evolved from fear and superstition". **Mr. Jafrey's guru Dr. Dhalla** had said so in Chapter XVII of his Autobiography written in 1946. Surprisingly and significantly, **in the same year Swami Yoganand Paramhans wrote his Autobiography!** The latter was by a Saint Yogi, who had experienced divinity and miracles every step of his life, and the former by a Parsi priest who was lured by 19th century material philosophy which was by then torn to pieces. This is Vidya (wisdom) against A-Vidya (non-wisdom).

Cleanse, by His Name

"When the hands, feet and other parts
Of the body are besmeared with filth,
They are cleansed with water;
When a garment is defiled.
It is rinsed with soapsund,'
So when the mind is polluted with sin
We must scrub it in love of the Name".

Guru Nanak
in Japuji –

Hoshbaam Prayer of the Shikhs-20

Be Not wise in your own eyes

Trust in the LORD with all your heart,
and do not rely on your own insight.
In all your ways acknowledge Him
and He will make straight your paths
Be not wise in your own eyes;
fear the LORD, and turn away from evil.
It will be healing to your flesh
and refreshment to your bones.

- The Jewish Religion
Old Testament - Proverbs-III 5-8

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