

## **Sahebji, My dear readers!**

Our last issue was published in December 2007. The English Section had two parts: Divine Knowledge of Ilm-e-Khshnoom and Parsi politics. The main articles of the first part were the Kushti Prayer (Kem na Mazda); Paak Iranshah-Sacred Entity; Holy Padshah Asks; Seven attributes of Atash by Framroz Chiniwalla; Global warning and Rising Sea Waters, Danger to Pak Iranshah.

The second part was dedicated to the Tamasha-e-FDU at Udwada on 27-10-2007, MaC vs MoC, and the Aajaab on Pak Iranshah under the leadership of (i) the Chairman, FDU who happens to be a Dastoor of Udwada, and (ii) the parent of FDU Shri Tamboli-e-Shah-e-Deen.

### **Well-Go Mr. Kersey Antia**

Arrived 2008, and arrived in Mumbai one Shri Kersi Antia, a doctor in clinical psychology from USA to spread the polluted, poisonous and dangerous wind of conversion of the followers of other great Religions into the Parsi Religion. The word used was "acceptance" and not 'conversion'. These however, are congruent terms. For nth time, since the first decade of the last century, the conversion hydra popped up its devilish head. Like every time, the head was cut off, nay this time crushed, by the Parsi Community.

Mr. Kersy Antia, is one of the sons of a good mobed from Surat. He had migrated to USA Via Jeejeebhoy Dadabhai Agiary. He delivered a speech on 2nd February 2008 at Y. B. Chavan Auditorium, (Foreshore) Road, Nariman Point, Mumbai, under that hydra head "acceptance", which meant nothing but "conversion".

Antia put forth the same antique 100 years old arguments and references, in support of conversion which were refuted and shattered by the Community and its renowned savants for more than a century. The whole lecture was focussed on conversion in the right sense namely converting a non Parsi to a Parsi. The lecture itself established that for Mr. Antia the word acceptance clearly meant conversion.

This Issue of Parsi Pukar presents a report of Mr. Antia's speech, and the interesting events which occurred at the meeting at Chavan Auditorium. This Tamahsa was organised by a public trust called Association for Revival of Zoroastrianism (ARZ) and another: Association of Intermarried Zoroastrians (AIMZ). The names themselves suggest that the root of this conversion caucus was mixed marriages.

The Parsi Community reacted sharply at the mire of Mr. Antia thrown at the meeting of 2nd February. Another meeting was held on 15th February 2008 at Framji Cawasji Institute to protest against the activities of the conversion-fanatics.

A detailed report of the meeting of 15-2-2008 is published in Parsi Voice Vol V no.5 3, 4, 5 & 6 (Nov. 2007 - Feb. 2008 combined) A short report is published in Mumbai

*(Cont. on Cover 3)*

*(Cont. from Cover 2)*

in Parsi-tari-arsi. The Community's belief was recorded in a Resolution passed with the thumping majority of 99.9%.

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## **Iranshah Needs to be Shifted from Udwada?**

This Issue contains an article on Global Warming, wherein experts point out, on the basis of scientific facts, that **Pak Iranshah must be shifted elsewhere**. Protective walls wont work. The whole earth is fast rushing in the deadly claws of Global Warming. Villages like Udwada will sink in waters along with the Pak Iranshah – oh! May God forbid. The danger there is greater and faster than to Mumbai.

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## **The Secret Doctrines of FDU**

Another shocking subject in this Issue is that notorious FDU (MaC V. MoC). One solitary Mr. Tamboli got a public trust registered with the great Royal Sum of Rs. 5000/- (five thousand - really "only"). It is named Foundation for Development of Udwada. The text of the Trust does not carry even the name of Iranshah. The good sentiments of the Chief Minister of Gujerat got two grants from two governments - (Rs. 97.27 and Rs. 24.32) for the Trust. To the Trustees all that "the development" of Udwada means is to establish a museum, an Information Center. Most of the Govt. aid has sunk in this bombasted project. The questions roaming in the community are:

1. What are the provisions in the FDU Trust Deed about Pak Iranshah, who is not a monopoly of the FDU's Chairman but the sacred heritage of every Parsi on earth?
2. How is it that Dastur Khurshed of Udwada is FDU's Chairman? Who appointed him and under what procedure? Was he not against FDU in the beginning and was then converted? What induced him to be converted?
3. How is an Information Center relevant to the development of Udwada and protection of Pak Iranshah?
4. What steps are taken towards urgent needs of Udwada like water supply, garbage disposal, and other amenities which would facilitate and help the Mobeds of Udwada to lead a sacred life in consonance with their Tarikats?
5. What is the nexus between FDU and Udwada Dastur, who is fracturing the sanctity of the Pak Iranshah and His established sacred orbits and fields?

There are several other questions.

Your humble KND has invoked the right to Information Act to get information about the working, functioning and finances of FDU. to which the Act squarely applies. This Issue carries a funny story depicting how Khurshed Dastur and Tamboli are trying to escape their legal responsibility.

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## ❖ આતશ પાદશાહ આગળ આ મનન કરજો ❖

કોઈપણ આતશ પાદશાહ આગળ પવિત્રાઈના નિયમો મુજબ જ્યો. કુશ્તી, ફરજયાત બંદગી કરી તેમની સમક્ષ આતશ નીઆએશ ભણજો અને પછી તમારાં મનને આ વિચારોમાં ડૂબાડજો :

અય અહુરમઝદનાં દીકરા આતશ! તમારી રૂહાની રોશની પથરાવતી આ સોનેરી જ્યોત મારી આંખ મારફતે મારાં મનમાં, મારા ભાનમાં, મારાં જાનોજીગરમાં, મારાં અંતઃકરણમાં ફેલાઈ ગઈ છે.

અય પાદશાહ! મારી દૂવાબંદગી, તમારા આ પવિત્ર દરબારમાં છે કે તમારી આ જ્વલંત રોશની મારાં મનનો અંધકાર દૂર કરે; મારા જાનોજીગર અને દીલમાં પ્રેમ ભક્તિનું સંગીત ફેલાવી દે; મારી ઝબાન પર મહેર ચઝદને જન્માવે; મારી આંખને તે દાદારનાં દર્શન કરાવે; મારા કાનમાં સરોશનો નાદ ઘુમાવે; મારા નાકમાં રૂહાની સુગંધની લેહકી ઘુમાવે; મારા સ્પર્શને એવો બનાવે, જે એક માય પોતાનાં બચ્ચાંને રમાડે તેવો હોય.

અને મારાં શરીરનાં અણુએ અણુમાં તે દાદાર, મારા પયગમ્બર ચશત ફરોહરે ઝરથુશ્ત્ર સ્પીતમાન અને તેમની મને આપેલી દીન તરફનો એતેકાદ ઝળહળી ઉઠે; મારામાં તમારા પ્રેમનું ઝરણ વધુને વધુ જોર પકડતું જાય, માંડે શુભીનું વધન કાંટે જાય, મારામાં પચી ગયેલો નફરત અને અભિમાનનો કાદવ માયના દૂધ જેવો સફેદ અને પવિત્ર બની જાય. આમીન! (ફરી રજુ).

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# COLOURFUL GARDEN OF THE KUSHTI PRAYER (3).

## The Second Flowerbed of Gatha : Yasna Ha 44:16.

### CRAVING FOR A RATU; THE SPIRITUALLY ADVANCED GUIDE, GURU, USTAD.

ARRIVAL OF SAROSH YAZAD AND BEHMAN AMESHASPEND IN US.  
DIVINE GIFT EMANATING FORM MAZDA'S LOVE.

We have entered into the beautiful garden of the Kushti Prayer. A green grassy plot appears before our eyes. It has four beds of variedly coloured flowers. There is an arch at the entrance of the plot with the letters "Kem na Mazda" engraved in colourful leaves. We have already enjoyed the ravishing beauty and fragrance of the first flowerbed – Gatha Ha 46:7. We are ready to enter the second flowerbed Ha 44:16; but just let us have a swift glance on 46:7.

We first washed our hands and face with water, the elixir of our life, and immersed our Self in the Yazatic light of our celestial Mummy, Avan Ardvisoor Banu, saying: "Kshnaoitra Ahoorehey Mazdaao": May Mazda shower on us, the humans, His radiant blessings of Divine Bliss.

We recited Ashem Vohu with the serene thoughts of Asha, Ahura's divine Ameshaspand of Truth, Beauty, Love, Righteousness, Purity, Freedom.

We addressed Mazda: Who except Thee can protect me from the internal enemies hovering within me. Please ordain that may Thy Atash within me alchemise the evil within me to good and my mind become purer and purer.

Impart on me, oh Ahuramazda, an infinitesimal potion of Thy Divine Knowledge and an ounce of Devotion (Bhakti).

\* \* \* \* \*

The second flower bed has four rows of flowers entwined with each other – four lines, twenty words.

The first line is

"Kay Verethrem – Jaa Thwaa Poi  
Senghahaa Yoi Henti."

Kay	:	WHO
Verethrem Jaa	:	shall gain victory over my internal enemies
Thwaa	:	Thine
Poi	:	Protectors
Senghahaa	:	"Mantra", (the Divine Words and Thy Commandments
Yoi	:	Which
Henti	:	Are

**Meaning :** Who within me shall enable me to gain victory over my internal enemies and protect me through Thy Holy "Manthra's" and Teachings?

**Elaboration :** I am a mixture of good and evil. I want to alchemise my evil into good. For that, i need Thy Holy Manthra-vaani and Thy commandments to be blended in my life on this earth. Who shall teach me those Manthra and Commandments?

Those internal enemies are so powerful that standing alone without Thee, I cannot gain victory over them. They are ever staring with vengeance towards me. Give me strength, oh Lord, through Thy Senghahaa – Manthra Prayers and Commandments – Manthras to chant and Rules of life to obey.

\* \* \* \* \*

## Chithraa Moi Daam Ahoobish Ratoom Chizdi

- Chithraa : Actual, existing, standing before me physically and talking to me (not hidden or concealed or invisible).
- Moi : To me
- Daam : One who is in unison with Mother Nature, Who has divine Wisdom.
- Ahoobish : For both the worlds – the present on earth and the other world after death.
- Ratoom : Ratu, Ustaad, Guru, Real Angelic Friend. Divine Guide, Who Himself is spiritually far advanced.
- Chizdi : Show, demonstrate (and I am sure you will show, demonstrate and take me before his presence).

**Meaning :** Show me, gift to me (oh Lord) a Ratu, Teacher, Guide, Real Angelic Friend, who is nearer to Thee, Who has Thy Wisdom in him who will guide me in this world and the next, who will present himself physically and actually before me and not invisible or hidden.

**Elaboration :** Oh Lord! I need strength and energy to fight alone. Show me, oh Lord, a Guru, Ustad, divine Guide who will teach me the Rules of life and Manthra Prayers, for my journey towards Thee; and for my spiritual evolution in this world and the next.

In this battle of life, where the conflict between good and bad is constantly going on within us, we need guidance from Ahuramazda. But He seems to be so far away, so we pray to Him in this passage of Kem na Mazda to send to us a Ratu, Guide who will teach us how to fight with our own internal enemies in this life, so that our journey towards Ahura in the other world may be smooth and speedy.

Here is a pointer to the great spiritual Truth that every human needs a Ratu, Guru, Ustad, Guide. It has been taught in all Religions that every soul passing through the earth has a Guru destined for him or her. The great Hindu Religion vibrates with this Truth. Even the Saoshyant Rama had a Guru in the great Rishi Vasishtha. What he taught to the Lord Rama is recorded in Yoga Vasishtha Maha-Ramayana. Swami Vivekanand had his Guru in Ramkrishna Paramhans; so also Swami Yoganand in the great Sage Yuktेशwar, who had his Guru Lahiri Mahashaya. This "Guru-Shishya Parampara" (the chain of Master and pupil) is referred to very often in the lofty Hindu Scriptures.

Sufi Masters are well-known in Islam. Rumi had Shams-e-Tabriz. Hafiz had a Pir-e-Magaan. Rabbis appear in the Jew Religion.

You, my dear reader, have your spiritual Guide and Ustad observing you in every moment of your life. You are not aware of him; but he is all along with you. When you are whirling in your karmic storms, he allows them to pass. Often does he help you in facing the storm, without your being aware. Have you not come across occasions in your life when you suddenly get some help like a bolt from the blue? Have you not felt that somebody is helping you in taking some crucial decision in life? That is your destined Ustad. He declares himself before you only at a proper and determined time. How fascinating are the stories when Yoganand found Shri Yuktेशwar Maharaj standing beneath a tree and guiding his footsteps with a magnetic pull; and Vivekanand had a sudden burst of "the light of thousand suns" in his consciousness at a mere touch of Ramkrishna.

Where do we Parsis go for an Ustad? Sometimes Nature sends a collective Guru for a group of humans, until each of them gets his or her destined Guru. The White Divine Forces of Ahuramazda have done this for us, when they arranged to send Baheramshah

Shroff in miraculous circumstances. He and his disciples taught us the real and true phase of the mystical knowledge of our Mazdayasni Zarthoshti Din, when lured by the West, we were at sixes and sevens with our Din. We were so much whirling in our karmic pools that we had forgotten the spiritual and mystical content of our great Religion.

In that dark hour, our Ustad Baheramshah Shroff (1858-1927) flashed the inner Truths engraved in our Holy Scriptures and age-old tenets and traditions. He was our collective Ustad, awakening us to the advent of the Guru for each of us.

It was in answer to the prayer we petitioned to Ahura in the above passage (Ha 44-16) in our Kushti prayer. Not all Parsis could appreciate the miracle of Ustad Baheramshah Shroff. In particular the West-oriented scholars and Dasturs tried to close their eyes towards Ilm-e-Khshnoom, the authorised Mysticism of our Din. They were prompted to do so mainly by jealousy and lack of inherent intelligence to understand spiritual sciences as also the lack of courage to stare straight in the eye of Truth.

\* \* \* \* \*

Going back to the flowerbed of Gatha Ha 44-16, the third row declares:

Et	:	So, for that
Hoi	:	for him or her
Vohu	:	of Vohuman
Saraosho	:	Sarosh Yazad
Jantu	:	shall come
Manangha-ho	:	(goes with "vohu" above).
Vohu-Manangha-	:	ho means Bahman
Ameshaspand.	:	

**Meaning :** (To him or her; who has been gifted with a Ratu – divine Guide, Sarosh will reach, Who will be accompanied by Vohu Man i.e. Bahman Ameshaspand.

The word Guru, in all holy Scriptures, has a special meaning. It does not mean just a teacher i.e. one who teaches in school or college, or lectures on religious subjects or gives some guidance here and there from some books he has read. Even a priest is called Dharma-guru. You know, we Parsis have head-priests and tail priests. The term "Vada" Dastur has suddenly cropped up amongst us; It has no meaning, no definition, no procedure for their appointment, no set rules of life, no qualification in spiritual matters, no ability or courage to guide the Behdins.

The word in Ha 44-16 is "Ratu". It implies a high spiritual level. He has advanced ahead on his Path towards God. He has achieved, by his own exertions, a divine power and authority to guide his disciples on the Path of Truth and Ashoi.

The word "Daenaao" occurring at several places in Gatha, declares that there are divine Founders of different Religions. They are named as "Saoshyants" in, say, Gatha Ha 48-12, 53-2, Fravardin Yasht : Kardeh 28. They are the Ordained collective spiritual Chiefs and Guides, presiding over the spiritual journeys of all who are born in Their respective Dins. A divine machinery exists for their arrival. They work as an Anjuman, a kind of White Brotherhood. ("Pathaamchaa Hanzamanaao Yazmaidey" – Haptan Yasht Kardeh 8, Yazashney Haa 42).

Each Din – Dharma has a divine mechanism of appointing Gurus for its followers, who may be either an individual or a group of individuals. Every soul passing on the earth in a physical body has thus a spiritual Guide. We may not know who He or She is. He or She watches every moment of our life. He will meet us one day when we are ready to receive Him.

Thus, the Parsi Community, has a collective Ratu, Asho Zarathushtra. Every Parsi has his own hidden Ratu – Guru. We the Parsis in India and abroad are so ignorant

and so down-trodden in the matters of our Din that none of us is even conscious of our individual Guru. However, a miracle occurred in the last century, when a divine Band of 'Ratu's ('Ashavan's) having their secret abode in a higher dimensional space above the Mount Daemavañd in Iran, shook up our community through Ustad Baheramshah Navroji Shroff (1858-1927). This was intended to awaken Parsis from their deep sleep in the matter of their Religion. A chain of magazines has brought this miracle to the notice of the slumbering community right from the first decade of the last century to the present day. Phiroze Masani's Frashogard, Jehangir Chiniwalla's "Parsi Avaz", "Dini Avaz" and this humble "Parsi Pukar" are the messengers of the mystical science of Ilm-e-Khshnoom brought to us through those 'Ashavans'

of Daemavand. As at today Baheramshah Shroff is the collective Ustad – Guru of the Community who was guided in his mission by those Ashavans.

The advent of Ilm-e-Khshnoom is the answer to our prayer in our Kushti-Manthra : "Oh Daadaar! Send to me, "Daam Ahoobish Ratum Chizdi", a Ratu of Thy Wisdom, for this world and the next". We may not have come across our own individual Ratu, as we are not ready to receive Him; but we have this miracle of Khshnoom which at least made us conscious of the spiritual machinery operating on us incognito and taking us nearer and nearer to our own destined Ratu.

We'll now see further the last two lines of the passage : Kay Verethrem Ja-Thwaa----

## SOME GENERAL INFORMATION REGARDING KEM-NA-MAZDA PRAYER.

Kem-na-Mazda appears to be a medly of different Avesta passages. The first passage "Kem-na-Mazda..... Daenaiyai Fravaaocha" is Gatha Ha 46 - 7. The Second passage : "Key Verethrem Ja Thwa... Vasshi Kahmai chit" consists of 4 out 5 lines of Gatha Ha 44-16. (The first line "Tat Thwa Pereysaa Aresh Moi Vaoocha Ahura" is missing here.) The third passage "Paatano Tabishyantat..... Astawaitish Ashahey" is stated by Kavasji Kanga to be from Vendidad Pergarad 8-21, Actually the whole of Kem-na-Mazda prayer **without** the line "Nemaschaa Ye Armaitish Ijaachaa"- occurs in Vendidad Pargarad 8 : 20, 21 and also at the end of the last three Pargarads 20, 21 and 22.

It is a composite Manthra Nirang. The visible part of the earth on which we the mortal humans stay is called Drujo-Deymaan i.e. where Druj the evil is woven with Gava, the good. Asho Zarathushtra brought down Vendidaad (Vee-Daevo Daat) to show the humans how to alchemise that Druj into Gava. The Kem-na-Mazda prayer is a highly concentrated Manthric composition of that alchemy. The Laws prescribed in Vendidad are meant to lead Drujo-Deymaan to Frasho-Gard, the Mukti of the whole Creation, when all Druj is alchemised to Gava. That is why the final Paragaphs 20, 21 and 22 recite the Prayer. Actually Vendidad **ends with Kem-na-Mazda, being the last passage of the last pargarad 22.**

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# CONVERSION FANATICS TRY TO QUACK- QUACK ONCE AGAIN ON 2-2-2008.

## A COUNTERFEIT "DASTUR" FROM AMERICA, KERSI ANTIA, ADVOCATES CONVERSION OF NON-PARSIS.

HIS SPEECH, A DRY AND BORING EXERCISE IN CONFUSION.

TWISTED AND TORTURED VERSIONS OF  
YAZASHNEY HA 30-2, 29-1, 31-3, 60-5.

THE SUICIDAL CONTENT OF TEHEMURASP  
ANKLESARIA'S ANTIQUATED BOOK ON  
CONVERSION - FANATICISM.

The Conversion hydra has hissed once again with a change in name : "Acceptance Hydra." A meeting was held by certain vested interests on 2-2-2008 under the auspices of ARZ and AIMZ, the cheap newspaper advertisers of Parsi Religion.

Following is a commentary on Mr. Kersey Antia's Speech.

Mr. Kersey Antia began his speech by reciting "Jasa-mey-Avangahey Mazda, Mazdayasno Ahmi....", a Mantra Composition coming at the end of the Kushti Prayer. He asked the audience to join him in the recitation. A part did respond; but most of those standing pompously and stiff-necked on the stage did not even move their lips.

Mr. Antia's voice was slightly shaking, perhaps due to his old age or an inherent nervousness. In any case, the vocational ringing tone of a mobed's voice was surely not there. (He had that before he left India. I can personally testify, since he and I had stayed in Jijibhoy Dadabhoy Agiari for some time.)

The speech was a strained exercise in

confusion. It was delivered in a dry voice. At times he became conscious of the inherent contradictions in his arguments, when a tinge of fumbling shot up. He had to control it by swiftly switching off the line and go to another point. That was because he was presenting the same old antiquated arguments and references which the savants and scholar priests had repeatedly refuted for a century; and he seemed to be aware of this.

For instance, in the very beginning of his speech he said that his friends had become his enemies when he opted for "acceptance", but now they had become his friends, as their children could not find Parsi marriage-partners. Here was a confession that this farce of "acceptance" was in fact "*polsonification*" of mixed marriages and that those who were against conversion had a mental somersault when their children chose non-Parsi partners. Freedom of choice, isn't it? It was inherently implied that Mr. Antia himself chose conversion after reaching the shores of America where mixed marriages were rampant and lucrative. Choice is a free thing. You can choose and then be free to



change the choice and do it again if you so choose.

(By the way the word "polsonification" has its root in "Polson butter", an excellent Parsi product of the well-known Polson family. Alas, that golden butter is no more!)

The thought that he was going into a contradiction suddenly flashed and he switched to an emotional sweep. Those mixed partners felt "betrayed and embittered".

The most glaring confusion was when he was using the word "acceptance", but was actually talking of conversion, pure and simple, like Peterson's 'Navjote'. He seemed to be proud of it, although it had nothing to do with mixed marriage partners. (What Mr. Peterson really felt about his alleged Navjote is known to Mr. Antia.)

These conversion fanatics' banner is "freedom of choice", and in an attempt to stick to it, they twist and torture the Holy Scriptures. There is perhaps no better illustration than this, of Lord Christ's warning against Satan quoting the Bible. Mr. Antia's speech was a grand specimen.

Thus when Gatha Ha 30-2, axiomises the yoga for treading the divine Path leading towards Ahura, the conversion fanatics read in it the license to choose any Religion i.e. convert say a Muslim to a Parsi, like Shri Jafri does in America! Actually the passage says, "Hear **each** of you with more than **two** ears (Geyooshaaish)", refers to the opening of 16 Chakras in our non-physical body. "Follow the prescriptions (Vichithayyaa) of your Din, have invincible faith in them (Aaveyreynaaao), open your inner Eyes (Avanaeytaa), and attain the Supreme Wisdom (Baod) – leading towards Frashogard, the great event of Mukti (Paraa Mazey Yaonghaho)". Thus there is neither "freedom" nor "choice" in this passage. Faith has no freedom to choose. Stick to your Din and tread its divine Path assigned to

you before birth; follow its prescriptions and attain Frashogard. Otherwise, you will have a spiritual downfall. (This message is entwined in Gatha 45-3 and 45-5; and in Bhagvad Gita 3-35 and 18-47.)

Mr. Antia quoted even Ha 29-1 which narrates the advent of Asho Zarathushtra on the earth to erase Daeva-Yasni, i.e. the evil deeds of the mighty evil. If this is said to preach conversion from one Religion to another, it would mean other Religions are evil! In fact, most of the passages from our Holy Scriptures quoted by the conversion fanatics depict other great Religions of God as evil! This is no exaggeration; it is bare, naked truth.

### Trash of Tehemurasp

In 1903, a West-Oriented scholar, one Tehemurasp Anklesaria wrote a book, in Gujerati, wherein he purported to present more than 25 passages from our Holy Scriptures and writings alleged to be propounding and advocating conversion. Mr. Kersey Antia in his speech recommended that ARZ should get Tehemurasp Anklesaria's book republished or translated. Do you know about this book? It is a grand specimen of a scholar's psyche, when he is so much carried away by a self-arrived notion that he sees even in sacred scriptures nothing but his own notion, although it is manifestly not there. This often happens amongst the scholars and pundits of pseudo-scientific subjects like philosophy, psychology, oriental studies, philology, theology etc. These are subjects where the basic data is not like we have in empirical sciences. There the initial observations are actually seen or felt or experienced with our physical senses. Unfortunately, the whole of the West-Oriented studies of our Religion vibrates with this psyche of self-generated notions. Mr. Tehemurasp Anklesaria was a powerful illustration.

He first built up a mental rock of the notion namely: the Zoroastrian Religion teaches

preaches, enjoins, emphasizes, advocates and champions conversion of a non-Parsi to the Parsi Zarthoshti Religion, and even recommends and urges force to achieve it. Having built this mental block, he would read conversion in each and every passage of the holy Texts and other old writings. For instance, **the fight against the evil within us would be read or construed as fight to convert a non-Parsi to Parsi!** All the passages and references presented as evidence for conversion by this otherwise erudite scholar suffers from this serious and dangerous infection.

**The foundation of Anklesaria's reading of the holy text is that wherever an Avesta word means or indicates or depicts evil, untruth, fraud, deception, contamination, pollution, impurity, evil forces, they refer to the people of other Religions!** Druj, Dravañd, Daeva, Dregvaaitey (Ha 43-8), Dregvodeybyo (30-11), Dregvato (31-18), Daibiteem (45-1), Dooshmänyum (Avan Yashta 84), are some of these words. You will understand how dangerous this is. 105 years have passed since then. Scholars and Pundits and Dasturs and Mobeds have given crushing replies and refutations to this trash of Tehemurasp. **To blaspheme other great Religions current on the globe and to call them untrue and evil is suicidal for the Parsi Community. Mr. Antia and Wadia brothers are active parties to this. Should not Mr. Antia's entry in India be banned and ARZ be declared illegal, since they are relying on that book with a great gusto?**

Mr. Antia had himself quoted Gatha Ha 31-3, and stated that the word "Vaaurayaa" in that strophe was the word for conversion! This is an outstanding ignorance of grammar, philology and etymology. The word has the root 'var,' 'varey,' 'vaavar,' 'vaoor' which clearly indicate vereyna, varna, that is Faith – Faith in God, Faith in one's Religion, as against the absence of faith in God, i.e. an

atheistic rigidity, and egoistic denial of God and all His Prophets and Saints and Seers. **As Dasturji Hormazdiyar Mirza pointed out in the 1993 Gatha conference at London, the passage 31-3 advocated a change of heart and not change from one Religion to another!**

There is an interesting word in 31-3: "Raanoibiya", which refers to a war, a battle, a fight. With the devilish twist at one's command, one can translate the passage as saying "fight and convert", which is very near to saying "convert by force"! And the word "Khshnooteym" there would make it mean: be happy and pleased at such forceful conversion! (See Dr. Dhalla's Autobiography, page 693). My Khshnoom-interested friends would see "Khshnoom" in the word "Khshnooteym". The passage actually refers to the inner bliss we get by showering faith and devotion in our hearts, when we struggle against our inner enemies (the ten faults of the flesh) and succeed in our fight.

There were many such devilish twists in Mr. Antia's quotations. When in Kem na Mazda prayer (Ha 44-16), we are actually begging for a Guru, a Master, an Ustad in this life and the next, who will lead us to Mazda, Mr. Antia reads in it "conversion to Zoroaster's religion". Where 31-11 stresses the divine plan of different Religions - Daenaao and their unity in diversity, Mr. Antia reads conversion of all humans to Zoroaster's Din. There was some hocus-pocus on Iranian history, on religions (in plural) before Zoroaster, and on geographical Hafta Keshvar. His quoting Akshtim Anaakshtim...from Daham Afringaan sounded as if all peace, harmony, truth, humility came out of conversion; and quarrels, strife, ego, untruth were the offsprings of non-conversionists! There came a shout from the audience, "It is the other way round". A point of time arrived when clapse began, not of appreciation of Antia's speech, but by way of demand to stop – too much

## WHAT WERE THE QUESTIONS POSED TO MR. ANTIA? HOW DID HE ANSWER?

It was announced at some point of time during the Meeting of 2-2-2008 that the questions would be taken in writing. I had therefore to write out the questions hurriedly. When the audience tumult compelled the organizers to accept written questions before the film, I passed on my question paper to the stage. The following are the gists of my questions and Mr. Antia's answers.

**Question :** What is the difference between "conversion" and "acceptance"?

**Answer :** Mr. Antia tried to be a little jocular, though nervous, by saying that the question was like: Who was Rama, after the Ramayana was over. He meant, he had already answered the question at length.

But that was not correct. Throughout the lecture, he mixed up the two words, sometimes acceptance sometimes conversion, as if they were synonymous. The title of his lecture was just "Acceptance". The word "conversion" was deliberately and calculatingly avoided. But in the lecture itself conversion was the burthen of the song. There was Peterson, and there was Tehemurasp Anklesaria and there were Avesta passages which have been repeated for a century by the Parsi conversion-fanatics since 1903! It was clear that these are the same species of fanatics who have used "acceptance" as euphemism for 'conversion'. It was therefore not Ramayana. It was perhaps Mahabharata where Nakool and Sahdev were sought to be seperated.

**Question :** What are the Avesta words for 'acceptance' and 'conversion'? Which are the Gathic passages wherein they are referred to?

**Answer :** Again Bhagvan Rama of Ramayana was referred to and with a pretentiously convincing voice: I have already referred to "Vaaoorayya".

(Oh! The one and only one word? See page 8 for what it means.)

**Question :** All your references for conversion/Acceptance presented highly twisted and tortured versions. Is there any straight Avesta passage which says 'convert' or 'accept'?

No answer.

[Because there is NONE, paid advertisements from Kindergarten 'scholars' Wadia brothers, notwithstanding.]

**Question :** When you go to convert somebody like Peterson, even by persuasion, have you not to say, "My Religion and my Prophet are better than yours?" In other words have you not to blaspheme his or her Religion and Prophet?

**Answer :** What blaspheme?

[That means no answer. Such blasphemies are going on in U.S.A. where Jafri "does Navjote" of non-Parsis, even Muslims. See page 13.]

**Question :** What ceremonies are to be performed when a juddin "Navjote" is done?

**Answer :** There is a court judgment that nine-days Barashnoom is to be given-----

By now, walkouts had started, people had gathered outside the hall.....The story ends.

Do M/s Antia, Jafrey and Meher Master Moos give such nine-days Barashnoom while Navjoting Juddins respectively in America and Tazakistan/Brazil?

Some day i will tell you about this 9 days Bareshnoom in a Court Judgment.

Mr. Antia's answer was the last straw on the camel's back of quarter-baked scholarship.

— KND

# THE PROTEST MEETING OF 15-2-2008 WHERE ANTIA'S COUNTERFEIT DASTURI WAS DISCARDED AND HIS BABLES BOMBARDED.

## RESOLUTION PASSED AT THE MEETING.

A Meeting of the Parsi Community was held to resist and protest against the fanaticism of the conversion caucus. Reports are already published in Times of India, Mumbai Samachar and Parsi Voice. The Meeting was the expression of the religions faith and belief of the religious faith and belief of the Community that the Zarathoshti Dharma does not allow conversion of any kind. The hall was fully packed. Priests, Mobeds and Dasturs were present. The absent priests had sent supporting messages which were read at the Meeting. The Resolution was passed unanimously. There were a few people (less than ten in a thousand) who did not raise their hands supporting the Resolution. They however did not raise their hands when called for "those against."

The Resolution points out that a very large part of the Parsi denomination believes that its Dharma prohibits conversion. That belief has constitutional right to be protected. Any person advocating it violates that right, and is liable to legal action for such violation and also for harming the religions sentiments and feelings of the denomination.

The following is the text of the Resolution:

### RESOLUTION PASSED BY THE PARSI COMMUNITY

*"Resolution passed by the members of the Parsi-Irani-Zarthushti community present at the Public Meeting held on Friday February 15th 2008 at the Framjee Cawasjee Institute, Dhobi Talao, Mumbai.*

*This Public Meeting hold on Friday February 15th 2008, at the Framjee Cawasjee Institute, Mumbai, of the Parsi-Irani-Zarthushti Community hereby condemns and puts on record its strong protest against the anti-Zarthushtrian activities of 'acceptance'/conversion perpetrated and propagated by certain anti-religious groups and against the speech delivered by one Dr. Kersy Antia from U.S.A. at Y.B. Chavan Auditorium, Mumbai on 2nd February 2008 on the subject*

*named as 'Acceptance', and hereby:*

- 1. "Resolves that the Parsi community affirms and asserts its full faith and belief in the tenets, traditions and practices of the Zarthushti Religion observed for thousands of years and reiterates its commitment to maintain its distinct identity and preserve and practice the Zarthushti Religion as handed down to us by our ancestors.*
- 2. FURTHER RESOLVES that the Parsi community firmly declares that the Zarthushti Religion forbids 'acceptance'/Conversion by any method including adoption of non- Parsi-Irani-Zarthushtis to our religion and considers such an act to be a religious sin.*
- 3. FURTHER RESOLVES that the Parsi community strongly deplores and condemns the anti-religious attempts being made by the Association for Revival of Zoroastrianism (ARZ), Association of Intermarried Zoroastrians (AIMZ) and other misguided individuals to subvert the tenets and traditions of the Zarthushti Religion and spread a distorted version of its sublime teachings as enshrined in the Holy Avesta.*
- 4. FURTHER RESOLVES that this Meeting strongly condemns and disapproves Dr. Antia's views on 'acceptance'/conversion as it grossly deviates from the established religious norms and the opinions of the Vada Dasturjis expressed by them from time to time.*
- 5. FURTHER RESOLVES that the Parsis who have lived in India for centuries are grateful to the Hindu Community and the Hindu Religion for allowing us to preserve and follow our religious disciplines and practices and to protect our religious institutions.*
- 6. FURTHER RESOLVES that a copy of this Resolution be forwarded to the Parsi Punchayat, Athornan Mandal and various Anjumans and Associations of India."*

## સંદેશો

મુંબઈમાં તા. ૧૫-૨-૨૦૦૮ને દીને હાલમાં ફરી શરૂ થયેલી વટાણ પ્રવૃત્તિ ચલવલનો વિરોધ કરવા મલનારી મીટીંગના કારોબારી સાહેબો,

આજ રોજે મુંબઈમાં શેઠ ફરામજી કાવસજી ઈન્સ્ટીટ્યુટમાં (ધોભીતલાવ) ખાતે મલનારી મીટીંગ કે જેમાં જરથોસ્તી ધર્મમાં વટલાવવાનું ફરમાન આપેલું છે એવા અમેરીકાના કહેવાતા દસ્તુર મી. કેરસી આંત્યાના અધારમીક પ્રચારનો ખેરદાર વિરોધ નોંધાવાનો છે, તેને મારો સંપુર્ણ ટેકો જાહેર કરું છું અને એ મીટીંગમાં જે ઠરાવ રજુ થાય તેને હમારી પુરેપુરી સંમતી રહેશે તે જાણશોજી.

જરથોસ્તી ધર્મમાં વટલાવવાનું ફરમાન આપેલું છે એની તરફેણમાં એમને જે દલીલો અને સાહદતો રજુ કીધી છે તે બધીજ ઘણી જૂની અને ચવાઈને કુચો થઈ ગયેલી દલીલો છે. એ બધી સાહદતોના જડખાંતોડ જવાબો આગલા અને હાલના સ્કોલરો અને માનવંત દસ્તુરોએ આપેલા છે. તેવી જૂની દલીલો પાછીને પાછી રજૂ કરવામાં નથી ડહાપણ કે નથી સ્કોલરશીપ. કહેવાય છે કે Public memory is very short તેનો એઓ ગેરલાભ ઉઠાવી કોમનો કીમતી સમય અને શક્તિ બરબાદ કરી રહ્યા છે. એઓ અમેરીકા ગયા પછીજ આવો પ્રચાર શરૂ કીધો છે, કેમકે આવો પ્રચાર અમેરીકામાંજ શોભે કે જયાના કોઈક પારસીઓ પોતાના પચરંગી આંતરજાતીય (મીક્સ) સમાજને લાગુ પાડવા તૈયાર હોય અને આવી વાહીયાત દલીલોના બદલામાંજ એમને કહેવાતું દસ્તુરપદ મલ્યું હોય એ માની શકાય તેવું છે.

જરથોસ્તી ધર્મના રીતસરના અભ્યાસની એમની પાસે કોઈ ડીગ્રી નથી યા એમને કોઈ નવી શોધખોળ કે રીસર્ચ કીધી નથી કે જે આધારે એઓ નવી દલીલો રજુ કરી શકે. એઓ તો એક ત્યાંના કલીનીકલ સાઈકોલોજીસ્ટ છે.

આપણે જાણીએ છીએ કે પૂજ્ય પેગામ્બર અશો ઝરથુશ્ત્ર સાહેબે વટલાવાનું ફરમાન આપ્યુંજ નથી, ને આપું ફરમાન જરથોસ્તી ધર્મમાં હોઈ શકેજ નહીં, એ બાબદ અનેક વખત પુરવાર થયેલી છે. જરથોસ્તી ધર્મ તો સમજાવે છે કે દરેક માનવી પોતાના ધર્મનો એતેકાદ જન્મથીજ પોતાના રૂવાનના મરતબા મુજબ પોતાની સાથે લઈને આવે છે, અને તે એતેકાદ મુજબજ એની તરકકી થઈ શકે છે.

- ૧) કુદરતમાં રૂવાનોનું વર્ગીકરણ થયલું છે અને પંચ ટ્કએષ અને પંચ રતુ (યજરને હા ૧૯ મુજબ) પાંચ ધર્મો અને પાંચ વર્ણોનું જરથોસ્તી સત્ય સમજી શકાય તો કોઈપણ સ્કોલર કે અભ્યાસી કોઈપણ ધર્મમાં વટલાવાની વાત કરેજ નહીં.
- ૨) અહુનવદ ગાથા હા ૩૧-૧૧માં આવતો શબ્દ દએનાઓ જે બહુવચનમાં છે, તે બધી દીનો માટે વપરાયો છે, માત્ર જરથોસ્તી દીન માટેજ નથી. જે જુદીજુદી દીનો જીરમ પ્રમાણે થશે તે બતાવે છે. આ હા ૩૧-૧૧ના ફકરાની તાવીલ મારફતે પુરવાર કરી શકાય છે કે દાદારે માનવને જુદા જુદા વર્ણોવાલો પેદા કીધો છે ને દરેક વર્ણમાટે જુદી જુદી દીનો ઉભી કીધી.
- ૩) જરથોસ્તી ધર્મશાસ્ત્રમાં પારકાંઓને વટલાવા માટે એક પણ શબ્દ નથી. ઉપરાંત વટલાવવું એ ક્રિયાપદ માટે અવસ્તામાં કોઈ શબ્દ મલતો નથી એ પણ પુરવાર થયેલી બાબદ છે.
- ૪) બીજા ધર્મમાંથી જરથોસ્તી ધર્મમાં વટલાવવા માટે એવી કોઈ વિધી કે રૂઢિ નથી કે જે ઉપયોગમાં લઈ શકાય અને આપણને એવી કોઈ સત્તા પણ અપાઈ નથી.
- ૫) એનાથી ઉલટું ઈરાનની તવારીખ તપાસીએ તો આપણા આગલા કોઈપણ ઈરાની શાહો કે દસ્તુરોએ કોઈને વટલાવ્યા નથી, પરંતુ દરેક ધર્મવાલાઓને પોતાનો બાપીકો ધર્મ પાળવાની છુટ આપી તે માટે બધી સગવડો તેઓને કરી આપેલી છે. એ ઈતિહાસમાં પુરવાર થયેલી બાબદ છે. એને માટે સાચરસ ઘ ગ્રેટનો દાખલો બહુ જાણીતો છે.

એ બધી બાબદો પોતાને અમેરીકાના ધર્મઅભ્યાસી લેખાવતા મી. આંત્યાએ જાણવી જોઈએ. જે મુલકના એઓ વડા દસ્તુર પોતાને ગણાવે છે, ત્યાં નથી આતશબહેરામ કે આદરાન, નથી દખ્ખું કે પાવમહેલ અને આલાતો, તો એઓ કયા ધર્મના દસ્તુર છે તેજ સમજ પડતી નથી.

આ મીટીંગને દરેક રીતે સફલતા મલે એવી દુવાઓ સાથે,

દુવાગો

મેહેરજી દસ્તુર કેકોબાદ મેહેરજીરાણા, વડા દસ્તુરજી, નવસારી.

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# A CONVERSION FANATIC HAS TO BE DEROGATORY TOWARDS OTHER RELIGIONS.

## MR. ALIBHAI JAFREY'S METHODOLOGY OF CONVERSION IN HIS OWN WORDS.

### MR. KERSEY ANTIA ACCLAIMS "FREEDOM OF CHOICE IN "SELECTING" A RELIGION.

The champions of conversion are, of necessity, fanatics. They have either to use force to convert or to persuade the followers of other Religions to accept their religion. There is no doubt that such persuasion would require them to argue that their religion is better than others'. The would-be convert will have to be convinced that the founder of his own religion is no good. How will he be so convinced? The converter will have to blaspheme the other Prophet, or will have to boast that he had studied and pondered over both the religions and has found one to be inferior.

The great converter of U.S.A. Mr. Alibhai Jafrey is a phenomenon by himself. He is a Muslim by birth, claims to be a Zoroastrian and then purports to convert non-Parsis including Muslims, to Z-ism. His methodology to do so is clearly reflected in an article published by him under the title 'Initiation', at his e-mail : [Jafrey@aol.com](mailto:Jafrey@aol.com) on 9-1-2004. It bears a sub-title "Sudreh-Pushi-Navjote". His emphasis throughout the article is on "the freedom of choice". He purports to quote from the Gatha and even – what he calls – later Avesta. It reads as if the zoroastrian Religion gives a free license to anybody to be converted to Z-ism. One of the quotations is stated to be from Yasna 11.17 to 12.9. What does it depict, according to Jafri bhai?

It is a long piece of eleven stanzas. It depicts an "initiation" ceremony in which adult initiates renounced their previous beliefs and professions

– polytheism, superstitions, sorcery, arbitrariness, robbery and other mental and physical illnesses, each for his or self and joined the Zarathushtrian fellowship. It must have been quite interesting to see persons of diverse beliefs and practices come to share with those present telling them of their past and how sorry they were for it, and how glad they felt to give it up by choosing the Religion of Good Conscience which overthrows yokes, sheaths swords, promotes self reliance and is righteous.

So, when, say, a Muslim tells Mr. Jafrey to convert him to Z-ism, he is convinced that his Islam is full of superstitions, sorcery, robbery, that he was so sorry to be a Muslim, and so glad that he was abandoning Islam as a religion of bad conscience! I have personally seen this happening, when I met a Muslim-born youth of USA allegedly converted to Z-ism by Jafrey. He not only pretended to be so convinced but actually spoke ill of Islam and even blasphemed the Great Prophet Mohammad Ul-Rasool Allah. I had to rebuke him that not only his tongue was committing "Gunah" – a heinous sin, but my ears were forcibly led to a Gunah by hearing the blasphemy of a Great Paigamber of Allah.

It is "quite interesting to see" (Mr. Jafrey's words in the above quote) that Mr. Antia, a follower of Jafrey quoted from the same Yasna Ha 12 (Jasa mey Avanghahey Mazda) at the beginning of his muddy speech on

2nd February 2008. According to Jafrey that quotation which "concerns the declaration of the choice of religion, is also known as 'Astuye' (Appreciation)". What he means is that the would-be convert depreciated his own religion! The word "Astuye" clearly means stooti, prayer, Bandagi, a meaning far far away from even a faintest shadow of "conversion".

In his said e-mail article, Mr. Jafri describes his own ceremony of the alleged "Navjot" under a sub-title "Ceremony". The Para says,

"The initiate, an adult of sound discretion, may either be a person born in a Zarathushtrian home or one, who originally of an alien belief and ideology, has chosen the religion of good conscience through study and conviction".

How may Jafrian converts have "studied" the two religions and arrived at the conviction that Z-ism was better than his birth religion? What books of the two religions he had studied? What was his capacity to study? There cannot be any doubt that he relied on Mr. Jafrey's tom-tom and nothing else. Had that poor misguided so-called convert studied the holy Scriptures of his own birth-Religion and followed and practised its tenets and traditions, his gene and his blood would have danced in bliss. The description assigned by Mr. Jafrey to other Religions in the above quotes is blasphemous, sacrilegious and perverted. Does Mr. Jafrey so describe Islam, the Sacred Din of his birth?

I have One more interesting event to report. Mr. Antia of this Jafrey Irani conversion fanatic cult had some time back performed an alleged Navjote of two girls whose mother was a Parsi and father belonged to the great Shikh Religion. Mr. Antia gave a speech in a wavering and dry voice stating repeatedly to the effect that he was happy at the free choice made by the two girls, implying in no uncertain terms that Parsi religion was better than the Shikh, and the girls had made "a

right choice"! And this was in presence of the Shikh relatives attending the ceremony. What was the study of the two Religions which the innocent girls were made to pass through? What were the materials before those innocent girls to exercise a mental choice between the great Guru Nanak and Asho Zarathushtra? Were they made aware of the beautiful verses from the Holy Granth Saheb? Had they attended at any time the beautiful Kirtan music sung by the Shikh musicians? Had the innocent girls seen them, warrior-looking, but with their eyes radiating with tearful devotion, while singing their 'Shabad'? Had the girls any idea that the titles of the Chapters in the holy Granth Saheb have been given the names of various Ragas of Indian classical Music, like Ragas Dhanashri, Shri, Asavari, Ramakaliete, and why so? Does Mr. Antia know the a,b,c of the lofty Shikh Dharma?

And most importantly, did not any one think of the religious feelings of the Shikhs present there? I am sure there must have been some Parsis who did not feel any good at the blasphemy. Such blasphemous conversion fanatics must be banned to enter our country, which is a beautiful symphony of the Songs of different Prophets and Avatars. Look at 21st March 2008. Hindus were celebrating the Holi; the Christians, Good Friday; the Muslims, Id-e-Milad; and the Parsis Jamshedi Navroz, all on the same day.

I would suggest to those Muslim born, who were persuaded into the alleged Z-ism by Jafrey to read two books, both by the renowned German scholar **Annmarie Schimmel**: (i) **The Mystical Dimensions of Islam** – The University of North Carolina Press, Chapel Hill (1975); and (ii) **Deciphering the Signs of God – A Phenomenological Approach to Islam** – (SUNY) (1994). They will realize how sadly mistaken they were when they abandoned their God-given Islam. Perhaps Jafrey himself may one day go back to his roots – Insha Allah!

# WHY THE TRUSTEES OF FDU RESIST ANSWERING QUESTIONS ABOUT THEIR WORKING?

Greetings my dear readers from KND!

I am going to narrate an interesting story, which i myself passed through. The story shoots from my attempt to get information from the Chairman of the public Trust known as FDU – “Foundation for Development of Udwada.” He is none other than Shri Khurshed Dastur, to whom the newly erupted terminology of “Vada Dastur” is made to apply. Just for the sake of convinence of the writer, printer and reader, i will refer to him as “Khurdast.” No offence intended or meant. The word may well mean “the hand of the sun.” This is the way of modern computer writing. All that Vada Dastur, son of.... etc is cumbersome to write again and again. Abbreviate long names to short like FDU, BPP, Wapiz, knd, DT, ARZ, WZO etc.

FDU has taken substantial financial aid (97.27 + 24.32) from two Governments and utilised a large part of it. The Right to Information Act 2005 (again computerised as “RTI” applies to it.) This poor knd officially asked for Information about FDU, from its chairman Shri Khurshed Dastur (hereinafter “Khurdast”) by my letter dated 11-12-2007. Little did i imagine that i was going to have a funny hide and seek game. It was more like a ping-pong game, where the communication ball was tossed between knd and khurdast. The Act does not apply to FDU, thundered Khurdast, presumably under the directive guidance of Dinshaw Tamboli (dt) because Khurdast’s letter giving that thunder came to me in a cover from BPP. But let me come straight to the ping-pong story. Let me begin from the beginning.

**Table** : Four MAC tables tied together from Udwada, but without egg-on-tomato etc; a banner at the bottom : “F D U - Z I C

Tamashe-e-Ajaab bar Udwada.

**Players** : **Shri Khurshed Dastur of Udwada**, Chief of FDU as also Chairman FDU; international traveller; priestly geographical ruler of Udwada ruling from Mumbai (except on week-ends); recipient of remote control system from Banaji Lane tambilivision station; the sole white crown bearer and monopoly holder of Udwada-temple-rights, comrade of eminent Parsi builders and BPP Estate dealers; well-sized and qualified ping-pong player.

**Versus**

**K.N. dastoor**, an obscure ervad, a third-class writer and journalist, giving headaches to many Parsis for half a century; an ex-‘madaari’- flute player on All India Radio in boring indian classical music; so-called meherjirana, who has not brought down even a small spoon from the sky as against his 16th predecessor Dasturji Meherjirana who brought down a big magical metal tray before the august personality of Shahenshah-e-aali Jalaluddin Akbar; a lawyer not much versed in law, yet ex-Chief Legal Advisor, Vigilance Chief and General (mis)manager of Bank of Baroda, now since last two decades seen loitering in the lobbies of Mumbai, Ahmedabad and other High Courts as also at times in Supreme Court; the eater of Parsi brains in India and USA through 5000 lectures; presently editor of Parsi Pukar, an Ilm-e-Khshnoom mystifier; no match in physique to his aforesaid ping-pong rival.

**Ping-pong ball** : Courier Services of Mumbai.

**Place** : Between Kala-ghoda and Cusrow Baug (P-7) (Parsi ‘safed ghoda’).

**Dates** : Between 11-12-07 and 18-1-08.



This first ping-pong match took place spontaneously without any previous arrangement or notice.

## NOW THE STORY

That night, i, the useless k. n. dastoor (knd) dreamt a dream. A huge dinner table was before me. On it was spread a huge Mac - meal of reddish egg-on-tomato, brownish mutton-in-Sali, kesar-iyā palav-dal and rosy ice-cream. Huge banners appeared on the adjoining wall reading RTI. You know, anything can happen in a dream. Was it that the chicken i had eaten previous noon at Picolo, a restaurant of Ratan Tata Industrial Institute (otherwise known as RTI) was converted in my dream – stomach to a mac-meal by some conversion ceremony in a nearby ARZ-Wadia Zoroastrian Yogo-cloister?

To have my dream interpreted, i went to a highly spiritual Fakir, Nasar-ali of Dadra-Haveli. He looked at me with revolving eyes and left hand finger lifted like an umpire giving LBW. "Achhaa, yey khaab dekhaa? Ey gaddhaa! Yey RTI hotel nahin thaa, kanoon-e-haqq-e-ettelah thaa." Oh! Right To Information Act! RTI Act!! "Shookriya baba Nasar-ali, i shouted and ran straight to my office, called for the bare RTI Act and also the excellent commentary-book by Dr. Madabhushi Shridhar; threw out the Picolo RTI chicken from my mind, and concentrated on RTI Act.

## RTI ACT – RELEVANT PROVISIONS

Certain Sections of the Right to Information Act has come into force on 15th June 2005 and the remaining sections on the one hundred and twentieth day from 15-6-2005. This means today the whole Act is in force. The Act provides that every citizen of India, whether Nasar-ali or Natvarlal or Naserwanjee or Nazareth, has got a right to get information from a "public authority" (S. 3).

The dictionary meaning of "inform" is to make known and aware of facts. RTI Act provides several modes of information in

addition to the usual modes of writing and communicating; they are like taking notes, inspection, asking for samples of materials, diskettes, floppies, tapes, cassettes, computer printouts (S. 2 (j)).

It is provided that disclosures of certain specified information is exempted. These mainly relate to sovereignty and integrity of India, breach of privilege of Parliament, certain cabinet papers, trade secrets, commercial confidence, information endangering life and liberties, or impeding criminal investigation or presecution (S. 8).

Now comes the tough haddi in the Sali-ma-gos of the Mac-meal of RTI Act. Who is the "public authority" bound to give information? S. 2(h) provides :

- (h) "public authority" means any authority or body or institution of self-government established or constituted,—
- (a) by or under the Constitution;
  - (b) by any other law made by Parliament;
  - (c) by any other law made by State Legislature;
  - (d) by notification issued or order made by the appropriate Government,
- and includes any--
- (i) body owned, controlled or substantially financed;
  - (ii) non-Government organisation substantially financed, directly or indirectly by funds provided by the appropriate Government;

Fdu is surely a non-Government Organisation. It is registered under the Bombay Public Trusts Act. That however does not make it a Government - body. It does not fall within (a), (b), (c), (d) of the above-quoted clause (h). But as you come down to (ii) in the "includes" – part of (h) the spring box opens with a bang and out

jumps the cartoon head. "Non Government organisation substantially financed, directly or indirectly by funds provided by the appropriate Government",- the cartoon head clicks and clanks. Fdu originally a Rs. 5000 Trust, has reportedly received grants of Rs. 97.27 lakhs and Rs. 24.32 lakhs respectively from the Central Govt. and Gujerat Govt. **FDU IS A PUBLIC AUTHORITY UNDER THE RTI ACT, 2005.**

### STATUTORY OBLIGATIONS OF FDU

The RTI Act casts several duties and obligations on the public authority ('pa'), as under :

1. Every pa has to "maintain all its records duly catalogued and indexed" in such a way that the pa can promptly furnish any information when asked for by a citizen [S.4(a)].
2. Within 120 days from 15-5-2005 pa has to publish on its own several particulars as laid down in S. 4(b). The publication is required to declare **on its own (suo motto)** 16 items, set out in the Section.

3. Every pa has to designate, within one hundred days from 15-5-2005 Central Public Information Officer and/or State Public Information Officer, whose duty it is to furnish information asked for within 30 days of the receipt of the request from a citizen. (S. 5 and 7).

Has fdu discharged these statutory obligations? Have they the trustees of fdu published the suo motto information? Have they appointed Public Information Officer/s (PIO)? Having taken grants from two Governments, they require a Central PIO as also Gujerat State PIO. Have they duly catalogued and indexed their records as required by S. 4(a)? Have they cared to inform the public (in this case the Parsi Community all over the world) about the functions and activities of fdu [S.4(b)(vii)], about their budget and their programmes? About the receipt of the grants and how they are expended? Have they updated their suo motto publications, if any, every year as required by the last line of S. 4(1)(b)?

Now time to go back to the story of the ping-pong tournament.

## PING-PONG STORY CONTINUED

**11th December 2007 : knd opens first service.**

I addressed a letter to (1) Central Public Information Officer and (2) Gujerat State Public Information Officer c/o Khurshed Dastoor, Chairman FDU at the correspondence address appearing on FDU letterhead viz. P-7 Cusrow Baug, Colaba, Mumbai, requesting for Information set out in the letter in 6 Sections. (please see the cover page for the summary of the Information asked for. Name/s and address/es of the PIO Officer/s, if any, appointed by FDU, was the first item.

I, knd, also addressed on 11-12-2007 letters to the Chief Information Commissioner, Central Information Commissioner, Central

Information Commission, New Delhi and Gujerat State Information Commissioner, Gandhinagar, forwarding a copy of my said letter of 11-12-2007 to Chairman Fdu and stating that i did not know whether Fdu has appointed any Public Information Officer or has suo motto published the Information under S.4(1) (b), and therefore i was sending to them, the Commissioners, copy of my letter of 11-12-2007 to Chairman FDU.

**2nd Stroke :** Service received by Khurshed Dastoor (Khurdast).

**3rd Stroke :** Khurdast replies by his letter of 14-12-2007 received by me on 25/26-12-2007, stating to the effect that no PIO has been appointed and that Fdu is a Public

Charitable registered under Bombay Public Trusts Act and "therefore" it is not a public authority as defined in the Act. In short, oh you fool of a knd, the Act does not apply to Fdu. Please see page 19 for a copy of Khurdast letter. He returned to me the original of my letter of 11-12-2007. Significantly and rather funnily, **i received this in a cover from Bombay Parsi Punchayet.**

**Game is becoming more and more interesting from now.**

**4th Stroke** : knd writes back on 31-12-2007 to Khurdast that **Fdu having received the two grants from the Govts, S. 2(h) squarely applies.** Knd re-returned the original letter of 11-12-07 with enclosures.

**5th Stroke** : Silence of Khurdast till 15-01-08.

**6th Stroke** : knd wrote to Khurdast a letter dated 8-1-2008 forwarding xerox copy of the text of Sections 2,3,4 of the Act. He received this letter, and did not return it.

**7th Stroke** : Khurdast re-returned the cover containing knd's letter of 31-12-2007 with all enclosures, This was received by knd on 15-1-08. (The remarks on the cover shows that attempts to deliver it on 4th, 5th, and 7th January failed because "the door was always closed".)

**8th Stroke** : knd sent back the cover received, vide the 7th stroke, to Khurdast.

**9th Stroke (master stroke)** : knd again received back the cover with the remark, "**Party not accept**", on 18-1-2008.

Game over - Thank you Khurdast!

\* \* \* \* \*

What a raw and childish way of dealing with reality! To close your eyes and run away! To hide one's head in the sand so as to avoid staring at an unpleasant situation. "Face it like a man, even if you feel it like an ass", said George Bernard Shaw. You, Khurdast could have given a reply in poetry :

Hey knd! this does not apply

So I Khurdast do not reply

Remember, papers are filed away

No Information we supply.

(This is in a Farsi quatrain).

You could have prosi-fied this poetry; if you are not a tagorian poet like knd. You could have filed away and shelved the papers. It is risky not to preserve such letters and return them to the sender.

What can poor knd do? Make a complaint under S. 18 to the Govt. Information Authorities, at Delhi and Ahmedabad, something like he did to the Election Authorities for the notorious 28-10-2007.

By the way, Khurdast, did you consult your remote-controlled Tambilivion TV station at Banaji Lane while playing this puerile ping-pong game of returning and re-returning and re-re-returning the papers? Were you advised to be a director of this dance of papers?

The matter has now been taken cognisance by the Governments, and they are proceeding further. As, we know our laws in India are excellent but implementation is slow. Yet ultimately the result does come.

If Fdu is a clean organisation, why should you hesitate to disclose what you are doing? When such large community – interests like Udwarda and Pak Iranshah are at stake, should you not keep the whole community in India and abroad informed periodically on your own, about the activities of Fdu. Why should you compel us to move the law? **Is there something to hide?** Why do you Khurdast and DT become so Hitlerian towards the questions? Answer them freely and frankly. Why do you arouse suspicion not only by your own silence, but also by **resisting** the queries from the Community? Do you want us to adopt more stringent legal remedies?

**FOUNDATION FOR DEVELOPMENT OF UDVADA**  
(Registration No. E/21237 - Mumbai 22-09-2003)

Correspondence Address: P-7, Cusrow Baug, Colaba, Mumbai 400 001.  
Tel No. 91-22-2829428; 66334371\* E - Mail: havovidastoor@yahoo.com

14<sup>th</sup> December 2007

Mr. K. N. Dastoor  
C/o. Kirit Shah & Co.,  
56, Esplanade Mansion, 3<sup>rd</sup> Floor,  
144 M. G. Road  
Mumbai 400 023

Dear Sir,

Re: Your Application for obtaining information  
Under the Rights to Information Act, 2005

I am in receipt of your letter dated 11<sup>th</sup> December 2007. The said letter is addressed to (1) Central Public Information Officer and (2) Gujarat State Public Information Officer - C/o Shri Khurshed Kaikobad Dastoor:

Please note that I am the Chairman of a Public Charitable Trust known as Foundation for Development of Udwada and I have not been appointed as the Information Officer either by the Central Government or the Gujarat Government or even by FDU. Please note that FDU is a Public Charitable Trust registered under the provisions of the Bombay Public Trust Act and therefore, it is not a Public Authority within the meaning of Section 2(h) of the Right to Information Act, 2005.

Under the circumstances, I submit that you have wrongly addressed the said letter to me. I therefore, return herewith your original letter along with the enclosures.

Kindly acknowledge receipt.

Yours faithfully,

For FOUNDATION OF DEVELOPMENT OF UDWADA  
S/d

Vada Dastoorji Khurshed Dastoor Kaikobad Dastoor,  
Chairman.

# PAK IRANSHAH NEEDS TO BE SHIFTED FROM UDWADA!!!

On 20th March 2008, one of the **Times of India Network Group newspapers** carried a write up by Hitharth Pandya about the on-coming effect of global warming on the Udwada village and Pak Iranshah housed there.

It says in clear but heartbreaking words: **"Because of global warming, the rising Arabian Sea is threatening to drown the Iran Shah."**

Our readers will remember, in our last Issue Vol. 12 No. 2 at page 23 and the third cover page, we wrote about the rising sea waters in Udwada and a serious threat to Pak Iranshah, due to global warming. Were we just spreading fear psychosis as some cynics thought? The Times article says, **"The waves, which rise as high as 12 meters in the monsoon have already damaged some houses and hotels on the beach. Today the distance between the damaged houses and Iranshah is barely 200 meters."**

The Times article also refers to "the **protection wall** the Government had built to preserve Iranshah" and says **"it was washed away."** A second wall stated to have been designed by Central Water and Power Research Station **at the cost of 1.40 Crores** has remained "still unfinished," because of lack of funds. That is the reported statement of one Tehmasp Pandole of UBS - Udwada Bachao Samiti.

The Times write up of Hitharth Pandya also refers to Minoo Parabia, a bioscientist and environmentalist who says that the so called "protection" is not a permanent solution. **"We have to think of a permanent solution like shifting the holy fire to a safer place!"** Minoo Parabia is a nice gentle human being of Surat, who is an expert in environment science. He is a Professor and teacher in the line. His statement is based on proper study of facts of, and relating to, that science.

When he proclaims that the situation calls for **shifting of our Holy Fire, the Community should be shaken up and wake up.**

Instead, what is happening? The Govt. grants of Rs. 97.27 lac and 24.32 lacs given to that useless organisation of FDU are used in a thoroughly futile and senseless exercise of Zoroastrian Information Center. Crores of Rupees are spent on the alleged repair and renovation of first, the Petit Dar-e-Meher attached to Iranshah and then the Iranshah building itself. These are done in a pompously callous way. **No consideration whatsoever is given to the holy orbits and spiritual fields generated around the Holy Padshah since a thousand years.** The buildings were thrown open to non-Parsi labourers, even girls and women, (who could be in menses). These renovations clearly smack of the attack of satan on a sacred, sanctified, consecrated and divine storehouse of spiritual forces and energies. The donations given by the innocent and ignorant Parsis are misused, wasted, squandered and simply thrown away. All this is done by an alleged chief of the Iranshah Mobeds, who does not have any idea of what a sacred fire means. (Please see the articles on pages 6, 11 and 15 of our last Issue Vol. 12 No. 2). The alleged Chief Dastoor Khurshed has placed the last straw on the camel's back on the already fractured sanctity of the holiest heritage of we, the Parsis. **And now the Nature threatens to drown it.** Has the community any will to adopt even a single effective step to remedy the situation? Should not these ruinous agencies like Vadi Dasturi and Tambolian FDU be impeached and removed, and a proper body of faithful and knowledgeable Parsis to save Pak Iranshah be formulated before that sacred heritage is drowned and along with it this already dying community?

- K. Navroz Dastoor.

# MUMBO-JUMBO OF MONOTHEISTIC AND POLYTHEISTIC RELIGIONS — ONE GOD, MANY GODS, Divine Science of FAITH in the Great Hindu Religion. The Grand Idiosyncrasy of the Westers : “Hinduism is Polytheistic”

In the article on page 10 of the last Issue, we tasted the eleven delicious dishes in the “Englstaani Thali” of Western Zoroastrian Studies (WZS). The Menu was titled as “Eleven Paradigms”. Paradigms, as was pointed out, does not mean a proposition. It means : a statement of an alleged truth or reality, which thrives magnificently for some time and then sorrowfully breaks down, making room for a new theory, which also is destined to break down. All modern science is such a chain of breaking paradigms, and therefore is not in contact with the Truth in Nature. So said one Thomas Kuhn in 1962 and there was a storm in the Scientific fraternity, which continues till date.

All the eleven paradigms are shattered. Yet the WZS desperately stick to them. We are going to examine them and show that each of them is false.

The first is : the World Religions can be divided into two classes, Monotheistic and Polytheistic i.e., believing in one God and many Gods. It is pompously declared : “You see” (say it in an authoritative tone like a heavily egoistic Professor) “Our practical study of “historical theology,” shows that religion sprang from fear. The primitive man who had woken up as humankind from monkey-kind, was afraid of sun, fire, wind, water, river, rain, mountain and made them their Gods — all superstitions, “you see”. Thus were born the polytheistic religions. As the primitive man progressed, he evolved the concept of one God and thus arrived the monotheistic religions. Christian, Jew and Islam are

monotheistic. Hindu religion with its many Deyvas, Deyvies and Devtaa's is polytheistic. Monotheistic Religions are intellectually and historically less superstitious and therefore more advanced. The Western Scholars or Zoroastrianism, in their anxiety to show to the world that they are the honourable savants studying a historically primitive but intellectually advanced religion, labeled Zoroastrianism as a Monotheistic Religion. This led them to many paradigms, like dividing our Religion into three fragments : pre - Gathic, Gathic and Post - Gathic. The first one was high polytheistic, believing in many gods, all of whom were **bad Gods**. The second, Gathic Z-ism is the only genuine one; the Gathas of Zoroaster is its only foundation wherein “many” Gods notion is abolished. The third, post Gathic, gave birth to a curious creature, (dinosaur?) named “later priests” (hereafter “lp”). They deliberately, cunningly and fraudulently brought back that condemnable concept of poly-gods by presenting Ameshaspends and Yazats as living entities, though “good” ones, the pre Gathic being “bad”! We the present day Parsis with our Agiaries and Kriyakaam and Dokhma and Niayish's and yashts, as also our Dastoors and Mobeds and their shawls and paghdis are the descendants of those fraudulent “later priests” (lp) (“evolved” in the Darwinian way?)

These are not just paradigms but trash and nonsense; presented in egoistically bombastic tones of University professors.

Let us delve a little deeply in this Khichdi-Palao of one God, many Gods, dual Gods; Mono-Poly-Pan-theisms.

What is God? Has any non-saintly person, philosopher, scientist, pundit **defined** God. The answer is a thundering No! "Shut up", Rumi's Ustad (Pir-e-Kherad) scolded him, "The secret of God is not to be spoken in words; it is to be SEEN by your eyes." **God is not an intellectual concept or thought or conjecture or guesswork. He is to be EXPERIENCED in every particle of your personality;** every man and woman of God has emphatically said so. There is not a single Religion, be it any of the great classical ones or be it any cult or clan anywhere from the Daemavand and Himalayas to wild jungle tribes, which does not declare that **the non-saintly intellect is thoroughly incapable of understanding what God is. Experience Him!**

But how? Sacred Paths are prescribed to march towards Him, to be nearer and nearer to Him, to attain Him. There are several such paths. Each has its own methods prescriptions precepts. Each describes God in a different way. To a raw mind such descriptions appear conflicting and inconsistent with each other. Follow the Path given to you, assigned to you, - the Path or Dharma in which you are born. The unfolding of Truth before your eyes depends on your spiritual development. Every seer has said so. "**Seer**" means one who has **seen** God, with his eyes.

Western Scholars are not seers. They are just university Professors fumbling into their narrow three dimensional intellect. A dozen doctrines will not lead them to God realisation. They will argue amongst themselves whether Ahuramazda means "the Wise Lord", or "Lord Wisdom." A thoroughly useless exercise! Such exercises are in plenty. Attend a so called World Zoroastrian Conference or seminar or workshop. You will not hear any talk of spiritual development or of devotion and love. **Just** some philological and etymological tall-talk which sends the listeners to sleep, or wait restlessly for the coffee break.

This Mono, Poly, Pan-theisms constitute one such glaringly futile exercise. The worst

thing it has done is to **blaspheme the great Hindu Religion, by calling it polytheistic;** Judaism, Islam Christianity are monotheistic; let the Zoroastrian fall into the mono-trap!

\* \* \* \* \*

The Truth about Ishvar as revealed in the Hindu Religion has many colours and many contours. The first principle is that Ishvar - God - is NOT just a mental concept. **He Exists. He is to be EXPERIENCED.** The foundation for this Truth is **FAITH.** The Western or west oriented mind-frame understands the word "Faith", as some blind trust in an alleged super-natural event or being, without any application of intellectual reasoning. That is not at all the definition or description of the word as ascribed by all Religions. Since at this moment we are dealing with the Western blasphemy of the great Hindu Religion, let us delve a little into what it says about the words "FAITH" and "ISHVARA" in its beautiful holy Scriptures.

The Sanskrit word for 'Faith' is Shradha (श्रद्धा) (Avesta is "Veyran" (वेरे-त) as entwined in, say, "Fravaraaney", or "Aaveyreynao" (Gatha 30-2), or "Varanaa" (Gatha 45-1, 45-2) (इवराने, आवेरेनाओ, वरान). The Hindu Dharma is so fortunate to have a large number of ancient Holy Scriptures, still alive and kicking. If you wish to have a dip into them, read an excellent English book : "**The Vedic Experience, Mantramajari**" with the sub-title : "**An Anthology of the Vedas for Modern Man**"- by **Raimundo Panikkar** (Publishers : Motilal Banarasidass; originally, Darton, Longman Todd Ltd., London) (1977-1983). The author is Professor of Religious Studies at University of California, Santa Barbara. (Caution : To read the book, you are required to be a hard-working and studious student, whatever be your age).

Prof. Panikkar has assigned three divisions to **Shradha** (Faith) as presented in the Holy Hindu Scriptures : **Acting Faith, Thinking Faith and Loving Faith.**

The acting Faith is something given to or grafted into a human being. It "is made of those convictions that are rooted so deeply in your own being that you are not conscious of them," says Panikkar, so teresly and so beautifully. It is like saying, Faith is in your blood and veins, even in your gene. There is a very recent book titled "The God Gene" - "How Faith Is Hardwired Into Our Genes." (Anchor Books - New York, September 2005). Dont think, the author is a priest, full of faith. He is Dr. Dean Hamer, a pre-eminent geneticist, who has earned a prestigious award, amongst several others, for Neurobiology; he is a prolific writer in popular and academic Science Journals; and is connected with National Cancer Institute and National Institutes of Health in U.S.A.

The overwhelming majority of Americans and billions of humans around the world believe in God. How is that? Dr. Dean Hammer reveals in this book, on the strength of most modern Scientific researches, that **this inclination toward religious faith is, in good measure, due to our genes.**

Vedas reveal, on their spiritual and mystical foundations, that "faith is the hidden root of Man out of which real human growth proceeds; **faith is rooted in the heart and is composed of the heart's intention, the heart being the symbol for the core of Man....** Faith is authentic human existence." Thus explains the savant Raimundo Panikkar, the gist of a paragraph from Rigveda - Mandal (Hymn) 50, strophe 151. Man does not survive and grow on his limited consciousness bound in his mere three dimensional intellect Man has a heart. It is the heart that can lead the intellect to higher dimensions - from three to four and then to word infinity; and Faith constitutes its wings to fly to God. It is stated in the aforesaid Mandal of Rigveda :

By Shraddhaa (Faith) is Fire kindled

By Shraddhhaa is offered Havan (Yasna).... (Stropie 1)

Shraddhaa is composed of the heart's intention

Light comes through Shraddhaa.... (Str. 4)

It is Faith (श्रद्धा) that kindles the Fire in a dark intellect and illumines it. And it is the heart that is the match stick. That is why the last two couplets of this hymn 151 declare and pray :

**Through Faith (Shraddhaa) men come to prayer**

**Faith in the morning (श्रद्धा प्रातःकाले)**

**Faith at noon (श्रद्धा मध्यह्नीं परि.)**

**Faith at the setting of the sun (श्रद्धा सूर्यस्य निभुचि.)**

**O Faith! Give us Faith (श्रद्धे श्रद्धा पथेऽनः)**

Here Faith is elevated to a divine diety - a devyataa, a shining being (ibid page 893). It is the Light within us, in our heart. The above lines pray to that Light: Enlighten Thyself on Light! Let our darkness be kindled to light - तमसोमा ज्योतिर्गमय! through our "Hridaya Chakra".

These are the Mantras which are Seen by their divine Composers - (मंत्र द्रष्टा). They actually saw the veiled Truths of Nature and expressed it in words which can be chanted by the human tongue. They declare that the way to experience God is Faith.

But the doubting Thomas in us asks, can we understand Faith, if not God, by our intellect? You say, God is far away; to reach Him - to experience Him, the path of Faith is to be followed; can we have an intellectual understanding of the path? Can we **think out** Faith? Can there be an intellectual Faith - a thinking Faith?

The answer is that by the very definition, Faith is beyond intellect, but if you stretch your intellect too far in your quest for Truth, you are sure to arrive at the recognition that the intellect of the non-saintly people like us has no capacity and ability to reach the



Truth, unless and until we start our quest on the Path of Faith.

500 years back, Modern Science started its journey in quest of the truth and reality by purely intellectual exercise. In its early youth it was heavily intoxicated by a mental bug called "Natural Laws." The bug had two arms : Supremacy of human intellect and no need for the "hypothesis of God." (The latter was the statement of a then big scientist, La-place to Napoleon). The prime period of the bug was the last half of the 19th century. (Bernard Shaw called it "the infidel half century.") The bug started weakening as the 20th century advanced. The bloodiest wars were fought with marathon mass killings; the globe, earth started warming up fast; the fountains of humanity and spirituality dried up.

In the last decade of the century - (the spring of 1994) an excellent science writer John Horgan Found himself sitting in a workshop at Sante Fe Institute, carrying a significant title "**The Limits of Scientific Knowledge**". There, formidable Scientists and thinkers from varied fields pondered on whether there were limits to science and if so it was at all possible for science to know them. The very title fo the workshop and this question indicated that the scientists themselves had become doubtful of the veracity of Sciences. In an excellent report of the workshop in his famous book "**The End of Science**", Horgan writes that otto Rossler a formidable scientist from Germany was asked whether we might be able to alter our brains in order to understand more about the multiple problems posed by the world. Rossler answered, "There is one way; to become insane."

There is no exaggeration to say that Modern Science has not understood a speck of dust, a drop of water, a leaf on a tree, the splendor of the peacock, the love of a poet for the moon, the love of a mother for her child, or devotion of a human towards his Prophet. Actually, Science is knocking

the door of faith and mysticism. Its methods have failed miserably. It has by its scarhes and researchess, and theories and practices led mankind to the verge of extinction. This limited consciousness of our intellect needs an expansion from the mundane to the spiritual. This requires our inherent Faith to be awakened, our inner light to be enlightened, our life to be a journey towards God at every moment of its existence.

Here we have arrived at Faith after an intellectual exertion in the working of Nature. The God-less "natural laws" of modern science are now knocking the door of God but the door refuses to open.

Prof. Panikkar points out to another text (Taittiriya Brahmana II 8,8,8): "Faith wraps the Gods, faith wraps the whole world." This stresses the all encompassing nature of Faith. Prof Panikhar proceeds to say:

"Without Faith the entire universe degenerates into a merely mechanical model; all would be automatic; the result, at best of a logical syllogism, but with no freedom and with no place for human ambivalence. Shraddha, faith and *rta*, cosmic order, go together. Cosmic order is not to be equated with modern scientific "laws of nature" (page 179 *ibid.*)

("Rta" is "Asha" in Zarthoshti Dharma). ("Ambivalence" means the co-existence of two opposed and conflicting emotions. This is then the subject matter of thinking Faith". Our thought and our way of thinking has made us faithless and Godless. The question is in the air: Is the Final hour of human earthlings approaching fast? Is it too late to bring back our faith in order to survive? Or is it time for the saviours to arrive, as promised by Lord Krishna in his famous shloka "Yadaa Yadaa Hi Dharmasya.....sambhavami Yuge Yuge?

Our thought and our way of thinking has made us faithless and Godless.

We'll now enter the third phase of Faith - "**the Loving Faith**" - Devotion. ●●●

of garbage.

### **What Happened After Mr. Antia Finished His Speech on 2-2-2008.**

Mr. Antia's dry speech was delivered in a dry voice. It was more of a read-out than effective delivery. The audience felt tired and restless. There was a sigh of relief as the boredom ended. Those on the stage seemed relieved of their tension. All along during Mr. Antia's speech, fear, doubt, uncertainty, restlessness, tedium and ignorance were having a merry-go-round one after the other on Wadia brothers' faces. They alone know how far and how much they understood of all these 30-2, 29-1, 31-3 etc. The main flash on their faces was fear. It was fear that prompted them to arrange for kadak Police Bandobast with a wireless van and quite a good number of policemen headed by my good friend Inspector Jagtap of Cuffe Parade Police Station. Some white dressed security people were standing near the stage. As Mr. Antia finished his main equation, namely, conversion equal to peace, and respect for other religions equal to breach of peace, it was announced that a film would be shown and then written questions would be taken. The bored audience shouted "questions first". The tedium from the dry speech spread out. Questions should be in writing and after the film – the good-looking compere said. Lot of annoyance was shouted from all corners.

"Why are you afraid of questions?" "Let Kaikhushroo Dastoor be called on the stage and let him ask questions." (Your poor KND)). "Who made Antia a dastur?" " Why these people on the stage did not recite Jas mey Avanghahe Mazda? Forgotten?" "Have they Sudreh Kushti on them?" The security people reached the relevant places from where the shouts emanated. But they did not stop the legitimate shoutings. Nobody was violent. Antia was angry. He said something like non-Zoroastrian behaviour. Ultimately a piece of paper with questions was passed on the stage. Antia looked at it with shaking hands and nervous eyes. "I am not answering" he shouted in a cracked voice and walked back to his seat. More commotion. At last he answered with an angrily flat voice. What were the questions and what were his answers? See next page.

Then a part of the audience staged a walk-out. Some of the stage personalities also left, out of fear. Outside the hall press-people were seen asking questions. A report was published in Times of India of 3-2-2008, highlighting the opposition.

No doubt, effective resistance was shown towards this Indo-American Tamasha of conversion. Even the Police seemed to be appreciative of the opposition towards the conversion-fanatics. It was not liberals versus orthodox. It was fundamentalist - fanatics V. the faithful.