

Do THE FOREIGN ORIENTED Z CONGRESSES Do ANY GOOD TO OUR YOUTHS?

'No', Says a Young Girl from Sydney.

This humble magazine does not receive many letters *from* its readers, although the number of readers goes on increasing. This is because this Parsi Pukar provides a lot of materials *for* thinking and feeling about our Daena and the readers are silently absorbing them, some with love, some with wonder. My oral contact with my readers strongly indicate that many of them are amazed at the divine and mystical context of Zarthoshti Din emanating *from* the miraculous fountain-source of IIm-e-Khshnoom, and at the practical teachings of living our temporary life on this globe called Mother Earth, (the child of a holy divine Cow called Geyoosh Urva). To my pleasant surprise, I find that some readers get a lot of courage *from* this humble magazine to face the adverse storms rising and falling in the ocean of life. Some started developing love and dropping hatred even towards those who, they once thought, were their enemies. Eyes of some readers moisten with devotion towards Asho Zarathushtra and our Din as also towards all Prophets and Saints of all Religions. We never knew-we were never taught *or* told - about such sublimity of our Religion - that thought is passing through the minds of many of those, who are out to learn the truth without any axe to grind.

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Some time back, it was pointed out here that the Zoroastrian Conferences and Congresses *for* youths *or* otherwise, organised mainly in *or* through foreign Parsi pockets are huge exercises in futility. Youths do not get anything out of them. Not an iota of what Religion means in daily life is ever referred there. A lot of history, geography and philology slightly tinged with some remote - almost invisible - talk of 'good' thoughts, words and deeds, are sought to be pumped with pompous scholasticism, without defining what this "good" means. Most of this goes 3 *feet* above the heads of most of the participants.

A comparison was then made here with the camps and retreats our Hindu brethren hold. There, the idea is to convey effectively some spiritual teachings, to fill the hearts of the participants with earnest devotion to God and Religion; to charge the spiritual battery of every person present; to teach them the ways and disciplines of life; to train them to face life with a smile, howsoever strong its suffering, and above all to generate a field of love, peace and harmony amongst the group and out in the world. Each of the participants while going home *feels* richer in heart, in love, in devotion. They remember the camp *for* a long time; they try to practice what was taught to them. They feel that their eyes are looking to the world in a different way. Mountains and trees look more beautiful; divine voice of God is heard in the songs of birds. The roar of the sea sounds like a deep sound of God's mystery.

I am repeating this today, because I received a letter *from* a 17 years young Parsi girl. Farrah Madon, of Sydney, on this subject. Here it is :

"To Ervad Kaikhushro N. Dastoor

My name is Farrah Madon, I am 17 years old and I live in Sydney Australia.

I am writing in regard to our editorial in the 'Parsi Pukar' that refers to the Zoroastrian Youth Congresses. I found your description of it, in most ways to be correct. Unfortunately the only meetings that bind the western *Zoroastrians* together are these congresses and your article brings my attention to the irrelevance these congresses have in informing the youth of our religious rituals and more importantly sustaining interest in the youth on such matters.

You then went further to describe with optimism the camps held by the Hindus and just the words you used alone to describe the camps impacted me.

I am writing this letter because I am interested in any thoughts you may have on enhancing the western Zoroastrian community for the future. Could you also elaborate on what you know about these Hindu camps.

Thank you,

I hope to hear from you soon. Farrah

Look at the honest grievance of this truth-seeking Parsi youth from across the sea! Really! What have we Parsis done? In our lure for the westernised life and west oriented studies of our Religion, we have completely missed its spiritual, devotional and mystical teachings. We have failed in our duty to guide our youths on the Path of Religion. Look! Farrah is craving for information on religious rituals. If she delves into the usual university studies, she will find that according to them rituals are some external mumbo jumbo of the so called 'later' priests. She will not know that those who say this have never gone even a hair deep into the divine law and practice of rituals. Even a first preliminary look at our Kriya kaam (i.e. rituals and ceremonies) indicates that there is a set prescribed pattern in them. Atash, Manthra, Alaat, Mobed are the constituents of all 'Kriya's and each of these four create a field - ("Farishto") - which has a powerful spiritual effect in Nature and is ordained to help the 'Ruvan' (soul) of the dead in its journey in the next world. Every element of any Kriya has profound significance, which is not merely symbolic but is intended to discharge certain prescribed function in nature.

And the occasions are known where the Mobeds have actually experienced such mystical glimpses, while performing the Kriya and even before or after.

Why should eight flowers be arranged in a particular order and pattern in Afringaan or Jashan ceremony? Why are there nine holes in a metal saucer used in Yazashney Kriya? Why should the "Mah-rooi" a pair of metallic stands in Yazashne look like a curved moon or cow's horns? Why are there 7 Yatha Ahoo Vairio at some places and 8 or 21 or 12 or 200 at other places? There are answers to all these questions; but who bothers to delve into this very difficult chapter of Kriya kaam which is termed as 'Yasna' in Avesta? It is very easy to summarily dismiss Kriya as non-sense; but it is extremely difficult to understand its science, art, practice, significance, effect and the spiritual, and mystical knowledge behind them.

All this is revealed to a certain extent in Ilm-e-Khshnoom. I would suggest to Farah and the like of her to try to follow the mystical aspects of our Din. This humble magazine is at your service exactly for this purpose. I don't say: You become die-hard Khshnoomist over night. Please study with an objective and unbiased mind, with all the rationality at your command. Please remember, rationality leads to faith and mysticism; modern science has proved this.

And above all, please keep Sudreh Kushti on your body and while doing Kushti pray to Asho Zarathushtra and Ahuramazda to enlighten you in the matters of Religion. You will be surprised to see how you are helped in your exploration. You will find that some unknown divine force is guiding you in your spiritual journey in the midst of all your worldly activities. You have only to knock and "it shall be opened to you." Asho Zarathushtra is within you and is actually waiting for you to knock.

Thanks Farrah! I have learnt so much from your letter. A huge God-bless from your humble servant.

- **Editor**

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