

FIRE HAS WITHERED, BUT THE SCENT PERSISTS!

FAREWELL MY FRIEND, CURSET, FROM YOUR KND!

[My dear Curset,

You called me KND. You prayed long life for me in one of your publications. But what about our prayers for you? Did they fall flat? No! They did work; but looking to the pains you were suffering, we started hesitating. Should this not come to an end?

Thine shall be done, oh the Supreme Master!

Perhaps the murmur of our pain reached Thy ears and the flame is blown off!

What Maya, what Wisdom, what Mazdadaat is this, oh Harveyspa - Agah!

That you make us ask: "Should i cry or should i laugh?"

The reply from Thy Maya: "Why! you can do both, at the same time."

Well! Curset, i do both, cry at your separation, and laugh at your relief.

At every bit of pain you suffered, the Light - Rae - of your Ruvaan grew brighter and brighter, and the Wealth of your Ruvaan - "Raayo", grew more and more enormous.

"Tat Moi Dao Amreiti Rao Asish Vangeush Gaim Manangho."

Aai Armaiti! May your Virtue be mine, so that my life may receive the blessings of Ashish Vangha and through them attain the Wealth of Vohu Manangha-ho-the State of Ahramazda's Divine Consciousness.

This was your silent prayer in this life and we are sure this is now your Ruvaan's Bandagi, Curset. Your Ruvaan is in a State of wakeful bliss - Ushta, now that much of the dense tangles of your Karma is freed through your suffering.

Farewell for the time being. CMP. Both of us know we are to meet again!

Yours & His KND]

What is "Religion?" This word from a Western language has various roots and contours, leading to various meanings. One is awe and reverence for God; another, a binding duty and obligation; third, a system of faith and beliefs; fourth, a frame of mind; fifth, a state of heart; sixth a object of devotion; seventh, a set of spiritual practices.

None of these touches the basic 'swara' - the musical note which vibrates deep within the word. It is not for the modern scientific Western thinking to set that music in motion. The Musicians of Religion are God's Prophets, Messengers, 'Avatar's, Saints. They call it Dharma, Daenaa or Din, Path to God through life, Way of Life. They proclaim that Dharma is life; Life is Dharma; that Daena is the Conscience of Ahuramazda; Din is the journey of life; the aim is to reach Him; Din is the method, the prescription to reach Him.

But who is He? Every Prophet and every Saint declare that God, Ishvar, Ahura is not an intellectual concept. He is not to be understood through mind; He is to be experienced through the Heart; that is not that physical blood pumping organ, but a throb of devotion, whose fountain source is the Soul, the Ruvaan, Atmaa in Man.

There is a long way between us and the experience of God. The Journey is long drawn. The path is not easy. As we travel, our experience gradually unfolds, our consciousness expands; we come across regions, of which we did not know anything about, in the past. Din is therefore ever expanding Journey of our consciousness, a journey in the unknown mystical regions, **towards Daenaa, the Heart of Ahuramazda.**

No Din can therefore be understood with a non - saintly intellect, and so, no Din can be without its Mystical Science, Atma-gnyan, Khodaa-Shenaasi, and without the art of living the prescriptions of life. And a current joining that science and art runs through our heart and is called devotion.

No Religion can there be, without its mystical science. Nature does not come to an end where our senses cease to register it. We have to develop the senses, refine them and prepare them to receive the expanding experience. The art of doing that is also presented in every Religion.

Thus the great Jew Religion has its mysticism - Kabbalah; the Christian, Gnostic and Rosicrucian; Islam, the Sufi; Hindu, varied 'Yoga's; **Zarthoshti, Ilm-e-Khshnoom.**

What is Ilm-e-Khshnoom? The word Khshnoom occurs directly in Gatha Yaz. Haa 48-12 and 51-2, where the Nature's machinery for the existence and continuation of Khshnoom is described. It is the Gnyan, Ilm, which existed from the beginning of Universe. All our holy Scriptures, all our spiritual Institutions, all our precepts and prescriptions of life on earth have the sparkling current of Khshnoom running through them. Our ancestors, who selected the Gujerat Coast for us, were aware of Khshnoom.

From about the 17th century, Godless thinking entered the Western World and during the last half of the 19th century, God was sought to be erased out. However the mystical white forces of Nature set in motion certain spiritual movements, which held the fort of Religion and Theism. Theosophy was one such movement inspired through Mme Blavatsky. Mystics like Ramkrishna, Vivekanand, Yuktेशwar, Yoganand, Hazrat Inayat Khan, Otto Hahn Zardusht were assigned the task of keeping the flame of Faith and Devotion burning.

And for us, the Parsis, arrived Ustad Saheb Baheramshah Shroff of Surat to revive the Torch of Khshnoom.

This humble magazine has, as the organ of Ilm-e-Khshnoom, presented to its worthy and faithful readers, the story of Baheramshahji and how the propagation of Khshnoom continued and continues to-day.

It was a chain of miracles all throughout. Baheramshah Shroff's 3^{1/2} years sojourn with the Zarthoshti Nar - Ashavans in their secret abodes was a miracle. His silence of 25 years was a miracle. His opening the treasure chest of Khshnoom in Surat was a miracle. His disciples, Manchershah Kekobad, Kaikhushru Choksey, Masani brothers, Chiniwalla brothers had experienced miracles. The Magazines: Frashogard, Parsi Avaz, Dini Avaz, Parsi Pukar, Mazdayasni connection were and are themselves grand pieces of miracles.

The most recent miracle was of Cursetji Manekji Patel who left Geyti on 11-9-2002.

Just imagine! Here is a frail thin handed figure, with a slightly curved back, a stick in hand, a haggard face with a small beard, having a burning cancer of the blood since almost a decade and YET ever smiling, ever eager to kindle faith in a faithless person, ever ready to augment the flame of faith in the already faithful, always whirling in his mind his self imposed task of organising the propagation of Ilm-e-Khshnoom, writing letters, telephoning people, giving instructions and all from a death bed! Oh! What a Yagna!

"Dini Avaz" was not his only work, as one pretentious tribute writer has said. He organised 25 religious functions, Jashans, lectures, mehfiles, in an year. He personally sat between the faithful to guide them, whenever he could.

There is a Khshnoom Manzil in Udwarda which was gifted by a silent Khshnoom lover to the Khshnoom Anjuman. Cursetji organised the house to make it habitable for the Khshnoom - pilgrims going to Iran Shah. He managed its finance very capably. At present his friends have taken up the job from the point he left it.

He floated various projects: libraries, book collections, tape - recordings, Kathi, Sukhad, publication programmes. Zarthoshti Din Sahitya Mandai is a well organised and well financed Institution started and carried on by Cursetji. It has published 17 handy books mostly on Khshnoom. Some other publications were done by Cursetji under the auspices of Dini Avaz Committee.

Cursetji was the trustee of Mehella Patel Agiary at Avabai Petit Street, Off Balaram Street, Mumbai. He and his co-trustees allowed full use of the Agiary for the Khshnoom Anjuman's functions Mehfiles and Jashans. The book collection and the library are housed on the first floor. The other projects are carried out from this Agiary. The continuing Trustees have assured us that they have no hesitation to the use of the Agiary as is being done, since decades. Our gratitude to them.

Cursetji's interest in Khshnoom had arisen and increased since sixtees. He was regular attendant in the Khshnoom classes conducted by the late artist **Minoo Patel**, who was **a stalwart of Khshnoom and one of the pillars of Jehangir Chiniwalla's Parsi Avaz**. Cursetji used to attend Jehangirji's lectures with keen enthusiasm. When Jehangirji died on 13th October 1973 and Parsi Avaz closed down from July 1974, Cursetji took over very smoothly the propagation of Khshnoom. He organised lectures and classes of Khshnoom from November 1974. They continue till today. In 1976 he and some friends decided to venture floating another

Khshnoom Organ : **Dini Avaz**. A committee was formed Cursetji was the main organiser. Dosabhai Desai was the editor. Later Cursetji himself took over the editorship and continued and worked incessantly for Dini Avaz till death. 1976 to 2002 is not a small period. His friends have now taken over the continuation.

In 1995 this humble servant floated this Magazine: Parsi Pukar. At that time Dini Avaz was already 19 years old. It had its own style. Its main aim was to repeat and enliven past writings of Khshnoom stalwarts like Phiroz Masani and Chiniwalla brothers. Its subscription was an amazing Rs. 15 per year. It was a monthly later turned to once in two months, which it is today. Cursetji had organised its finance extremely well. It was his pet child. I therefore decided not to disturb his grand performance. The idea of floating this humble Parsi Pukar was to carry Khshnoom to youngsters and those who had some hazy idea of Khshnoom and to enlighten them on the lofty teachings and traditions of our Din. From day one Cursetji helped us. He said in Khshnoom classes "If you have learnt something from KND, give him Guru Dahhshina in the form of helping him in his Parsi Pukar." In addition to "Dini Avaz Committee", "Parsi Pukar Committee" was also formed. Cursetji was in both. His idea was to bring Parsi Pukar on sound financial basis, which he tried to do till he died.

Just imagine! What huge tasks Cursetji executed from death bed! We have no doubt that the blessings of Saheb-Delaan were infused in him and that was the force behind these magnificent accomplishments in spite of fast deteriorating health.

Curset is gone! But his smiling face and burning desire for Khshnoom are haunting his numerous friends. We have today added one more name and one more day in our list of Baj Functions: 11-9-2002, Roj Govad, Mah Ardibehesht, Y.Z. 1372.

"Ravaan Garosmani Baad."

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So, Din is a matter of the art and science of Mysticism, and Ilm-e-Khshnoom, the Key to open the Treasure Chest. Life like Curesetji's is itself a miracle, a chapter in Mysticism.

(Parsi Pukar Apr.-May-Jun. 2002 - Vol. 7; No. 4)