

WHAT IS "MANASHNI, GAVASHNI, KUNASHNI" IN ZARTHOSTI DIN?

Is it a "Plain and Simple" Teaching?

- by Framroze Chiniwalla

[Note: When an average Parsi is asked, "What is the outstanding feature of your Religion?", he will answer with big pomp and pride, "Why! you don't know? It is Manashni, Gavashni, Kunashni - Good thoughts words and deeds - so plain and simple!" If he is asked back, "Well! What is so great about it? Is there any one single Religion on earth, which does not teach good thoughts words and deeds? Is it your monopoly or what?" He will just look on mutely and wonderingly.

This Manashni, Gavashni, Kunashni ("MGK" for short) is a banner for a lay Parsi to cover up his ignorance about his Din, and for the fashionable "liberal," to have it as an excuse to escape from the rigors of the spiritual disciplines of the Din. A further question to both: "Did your ancestors migrate to India just to preserve and protect this plain and simple MGK? Should they have not gone to some country, where the MGK was all-pervading and there was no Dushmata, Dujukhta, Dujwarashta? Is there any such place on earth?".....

But, a further question, "Is MGK so 'plain and simple'? Each of its 4 words is a highly complex affair. What is "Good"? Who decides what is good and what is bad? What is the criterion to decide? Why do you say, to speak truth is good, and lie, bad? Why should I not lie to one who is a known liar? Why do you say love is good and hatred bad? Why do you say be humble and not proud? Why should I be not proud of myself with my own achievements?

Next word, THOUGHT. Oh! have you any idea (i.e. thought) about what 'Thought' is? You will have to know the Science of the mind, the science of consciousness, the science of the dreams, and of the brain and of the conscience and of what not?

WORD? What is it? The tongue's babble? How does the word arrive on your tongue? What is the difference between the word of Avesta and the word of Heir Hitler? of the word of a poet and the word of a Prophet? How and why is it that the sense of taste and the medium of speech is the same i.e. the tongue?

And DEED? What is it? Something you do. What is this 'do'? Better we' don't enter into this maze of "deeds."

"Zoroastrian Religion is plain and simple: MGK" - This is the profoundest nonsense spoken on the globe.

On pages 681 to 693 of "Khordeh Avesta baa Khshnoom." Framroze Chiniwalla writes an excellent treatise on this MGK. Following is its English versionary translation. He shows that this burthen of the ignorant Parsis is not tenable even on the commonest of the common sense, and is impractical and impracticable. He unfolds the spiritual and divine aspects of Manashni Gavashni, Kunashni which are chained with "Veer," "Hosh," and "Kherad." - Editor.]

Today, we hear from many sides that Zarathoshti Daen is simple and plain (Sadi Sutri - uncomplicated, as simple as a cotton thread) which is, later, enmeshed (Gunchvi nakhi chae - entangled, jumbled). If, those who speak like this are inexperienced and ignorant persons, then nothing is left to say. But when those who are well versed and immersed in the present day activities speak like that, we just wonder. A high-officer of, say,

a Bank or Insurance Company, who is very competent in his vocation, can advise others as to how good is a particular Bank or what Insurance policy one should take out; they are competent to so advise. But if such persons speak about the Din, they must be equally competent in the matters of Din. But when such people are asked about their own knowledge and reading, it is found that they DO NOT KNOW the Din; they cannot read about it; they have no time to read. When such people do not give a right to others, who are ignorant in their specialised lines, to say anything thereabout, how can they say anything about the Din? They are not even conscious that they have just no right to speak on a subject of which they are ignorant! Today, since the Western knowledge is in full swing, each and every thought is in the clutches of materialism. Therefore the education based on such thoughts have led astray such worldly competent people. Not only that, but even in such fraud less institution as khshnoom, there is a grip of the hi-fi thinking of the alleged high progressive times and studies although there is less place for them.

**ARE YOU SURE, OUR MIND IS
ENTIRELY CLEAN AND YOUR HEART
ENTIRELY PURE?**

It is stated in the first place that there is nothing in our Din but just **Manashni, Gavashni, Kunshni ("MGK")**. That is, the Prophet has taught to keep the mind clean and the heart pure, because He did not have airy views. But was He "practical" i.e. one who could see straight-forward? He observed that the life work would be achieved by MGK and He has commanded accordingly to do MGK. Those who say and ask others to believe in this are themselves not depicting PRACTICAL TRUTH which we see every day, but are talking in the air.

If there are any persons who get the opportunity of observing varied kinds of intelligence and thought-processes in mankind, they are the lawyers, doctors, medical men, business-men, and those who run banks, insurance companies and the like. Of these, the lawyers and business-men get many opportunities to see the practical side of human behaviour, whereas the doctors and medical men get the opportunity of observing how strong is the hold of bodily emotions on the human mind. Such widely experienced persons know, and can be well informed through their experience, that **to keep good thought, word and deed is not practical for the humans, but is a story of some "Styaayoog" - an airy remote time**. It is well known that many a times an honest Judge sitting on a chair of Justice, feels that an accused is guilty of a serious offence and yet he is compelled to acquit him much against the Judge's conscience due to some legal technicality, giving the accused benefit of doubt, in due deference to law. If in the present times, Manashni, Gavashni, Kunashni is not fully current in the houses of Justice, it is easy to understand that MGK behaviour cannot be practically put in practice. Which person, today, shows the courage of acting according to his conscience? Everybody revolves his Manashni, Gavashni, Kunashni in any direction according to his own selfishness. The other name of this is UNTRUTH. This is what is actually and forcefully happening today in our practical life.

WHAT IS WRONG IN THAT?

Every doctor of today knows that every human has reflex actions, like the mouth waters on seeing the food that is, the thought of eating results in releasing saliva; or the sexual attraction between man and woman results in certain bodily changes. These are natural thought-reactions. Doctors call them physiological facts. The present-day material thinking refuses to believe that the mind can control these reflexes. And some go to the extent of asking: why, should there be such control? They do not see anything wrong in eating away any food they come across; much worse, they think, it is practical to satisfy the sexual urge in whatever way it comes. Thus today, when the human life is seen immersed in such practical side going entirely contrary to the true Manashni, Gavashni, Kunashni, then this tall talk of MGK seems to be a piece of airy thinking. This

means, **today's way of life considers it impractical to keep a control on one's MGK, and that is the reality.** Somebody wants: "I should not sin" and yet he does it. Somebody wants: "I would be away from certain thing", and yet he is involved in the thing. In this 'Kali-Yug', people are going around and round in this way, since years and years. That itself proves that to live according to the true MGK has become almost impossible in this age, because the circles of bodily hungers and passion go on whirling round and round, and the straight path, which is called MGK, is unable to establish its power since thousands of years. And that is why those pundits of modern age consider as airy babble the way of controlling the bodily hungers.

ZOROASTER, SO IMPRACTICAL?

Thus, if it is not practical and practicable to adopt MGK, then Zarathushtra, who is alleged to have said that MGK is the only principle of life, should Himself be branded as impractical. But we see today that there is not a single thing in this world, which is easy to get. For achieving any worldly goal, there is no royal road; then how can a human see, on his own ability, the straight and narrow path in the matters of Religion? Experience proves to us that not all can adopt true MGK, even if they want to. Then how can the concept of "plain and simple" be there, in Religion? If Manashni does not remain good, what can one do? If one is unable to keep his 'Gavashni' true, what can one do? If one cant help going on doing evil things, what can one do? What is the answer to this? If man can retain MGK in a "plain and simple" way, how can evil survive in the world? (*Courts of law will close down* - Ed.).

Man does not remain in carnal desires all the time. At the time when he has peace of mind he does get thoughts of 'the good'. He may desire to have goodness all the time, yet he is unable to have it. This is a gigantic problem before the whole of mankind, before each and every person, and before his rational practical thinking.

The constitution of man, physical or unseen-ultra physical is such that he just cannot stick to the truth of MGK. The body given to him by nature is capable of doing good and evil both. That proves that **there is and cannot be just "plain and simple"; but good and evil are endeavouring to gain victory over each other.** That is why everybody is ordered to be a "Rathestaar" soldier. One who cannot become such a soldier, is called a "Hutox", who gets a beating when he strives to be on the side of good, and is entangled in "Sansaar" (worldly life). Din has here explained the law of dual phases in human nature. Every human has a tongue; he can eat anything he likes, and can speak truths and lies both. He has sexual organs and surrenders to his emotions, wherein he may violate or not violate the morality. Thus, the tongue eats or speaks; the physical senses may succumb to emotions and passions which may be moral or immoral; there is no control on them in the present times. These are bodily storms, on which there is no restraint. One can have the control if he has a strong will to resist. The **Tarikats of the Din are meant to develop such will and resistance.**

There is a special machinery in the humans viz., **the bite of conscience**, which can invoke itself on the commission of a sin. Every human has that bite, which induces him to think that a certain act is wrong or right. **But this conscience bite also becomes dormant and inactive.** As one can augment the strength and activity in one's muscles and organs and also in mind's will power, so one can do to keep his conscience activated and prevent it from becoming inactivised. This goes on happening in man, but he does not know how it happens. When we are not aware how the machinery of the body works, how can we boast of operating it according to our will? It is not at all easy to sustain good thoughts and to control carnal emotions. That is human nature. **Therefore we require some methods, procedures, practices, techniques to be out of evil thoughts, words and deeds and adopt MGK.** Without showing such methods and techniques, just to go on babbling that man should have good thoughts words and deeds, is inconsistent with the human nature, which is predominantly inclined to evil. That is why the Din teaches about the dual disposition in man, and has shown the way of Tarikat to develop the strength and energy to resist the evil side and flower the good. When man is unable to walk on the side of good but goes on swinging in carnal emotions, the Din provides the royal

rode of Tarikat, which is called - (Path) in Avesta.

SEEDS OF TRUTH ARE DRYING UP.

As said above, man's body is a mesh of passions and emotions; but the same body occasionally brings out good thoughts. **This proves that the body has in it the seeds of truth.** But the storm of carnal emotions causes them to fly astray and not to settle down on the soil of the body; they therefore do not catch the roots and grow up. Each and every human has within him the hidden knowledge of the Truth. Every human has in him the **Sermon on the Mount**, i.e. the hidden knowledge to go to the 'Aasmaan's of "Hasti" (*the skies of the Divine World, which is named as 'Hasti' in the mystical science of the Din. - Ed.*) It is the dormant (*often unconscious*) Knowledge that man has to open up the road leading to that Mount, which lies within himself, and climb it so as to reach the Hasti..... Every human has in him or her Praan - Aatmaa - Ushtaan (soul, the Divine Body, the Divine Consciousness, the Divine Light). This has the roots of Divine Wisdom - Baaodaang. It has hidden in it the Truth itself, which has **Divine Energies named as : "Manashni, Gavashni, Kunashni, Veer, Hosh, Kherad".** (*"Doaa Naam Setayashney"*). These themselves are the Seeds of Divine Truth in Man. **But they are dormant, latent, embryonic. They are required to be cultivated, developed and flowered out, and activated and energised, so as to enable us to put them in practice in our daily life, every moment.** The ground of the bodily senses and sensuality is stony; the stones are to be uprooted, the ground is to be fertilised and the Seeds of Truth, which are already there, are to be allowed to grow up.

"Sermon on the mount" is a list of commands for taking us to our spiritual goal. (*The Mount is within every human. Lord Jesus pointed it out to man-kind by delivering His Sermon from a mount on the earth. We have to climb the Mount within us. -Ed.*) Those commands, in our Din, are called 'Daz Andrazna Beya' - the seeds of ten commandments, i.e. ten Rules of life to tread the Path to Ahura, which is our life's duty. (*Religion means Duty, from Latin "Religare" to bind - in duty bound - Ed.*) These seeds are within every human; animals do not have them. Animals' progress (*spiritual, not Darwinian*) is based and balanced on the humans. **Tilling a soil full of stones calls for robust exertion; perspiration oozes out, limbs are injured, hands and feet suffer injuries, we feel tired and depressed; because in spite of practising Tarikat, the bodily sensualities do not give up; carnal emotions remain. But it is ordained that ultimately the stones will be uprooted and the beautiful garden of Manashni - Gavashni - Kunashni - Veer - Hosh - Kherad will flower out.**

Thus, to give a pretentious importance to bare morality in the name of Manashni - Gavashni - Kunashni is as futile as carrying - importing coal to New-Castle, where coals are in great abundance. In the castle of the body coals of morality are there, but they are to be alchemised to diamonds. (*Coal and diamond are the two forms of the same element carbon, which again, is the founding element of life on earth. All life-molecules are carbon based. - Ed.*) Real exertion in life is to cultivate the stony land of sensualities. How to do this farming of tilling the ground is taught to us by the Prophet of Minoi eyes, which is termed as 'Peth' (Path) in the Gatha.

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[Note: The Path of Tarikat is the Path of Truth, Path leading to Ahura, the Path prescribed by the Din. So says Gatha 30-2 and Hadokht Nask, Pargarad 2 as also several other Avesta passages. In the above treatise in Khordeh Avesta baa Khshnoom, Framroz Chiniwalla deals with these two on pages 686 to 690].

THE PATH AND THE PROMISE

Ye every human who has a physical body! You have within you the Divine ears, that is, Energy Centers ("Chakhra"s). Follow with full faith the Spiritual Prescriptions, and tread the Divine Path as prescribed by the Din.

You will then hear the sound of Ahura - the sound of Sarosha, in your Divine ears. Your consciousness and conscience will then become illuminated.

And you will then directly SEE through your own developed eyes, the Eternal Creation, and attain the Enlightened Knowledge of the Spirit, and the Wisdom of the Din.

- Gatha, Yaz. Ha 30-2

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Blessed are the pure in heart, for they shall SEE God –

- Sermon on the Mount, Mathew 5-8

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Five root causes of the darkness of our mind: Ignorance, ego, attachment, aversion, the lust to live.

- From **Patenjali** : (though Swami Prabhavaanand in
"Sermon on the Mount according to Vedanta."

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