

HAVE YOU ANY QUESTIONS ?

Compiled from Dini Avaz

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3560'	Eppxgt ukqp/'Ceegr wpeg.'pgxgt 'gxgt "	"	"	39: "
"				
3570'	J qto c f '[cuj v('[qw'			39: "
"				
3580'	P co g'qhf gegcugf 'vcngp'y j kuv'qhtgt lpi 'hdcp" "	"	"	39: "
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3590'	[cvj c/Cuj go 'vq'dg'tgelsgf 'qp'egt wlp'qecukqpu' "	"	"	39; "
"				
35: 0'	Xvwt gu'egcug'vq'xkuv/F cnj o cu/'UqnwkpA' "	"	"	3: 2"
"				
35; 0'	Ej kf tgp'b ctt{ lpi 'qwuif g'vj g'eqo o wplv{ 'd'UqnwkpA'" "			3: 2"
"				
3620'	Rqv'qhfepf 'dqwi j v/'y j cv'egt go qplgu'vq'f q' "	"	"	3: 3"
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3630'	Y j gp'('hqt 'y j cv'f hgt gpv' t qdrgo u'et g[cuj w' t c{ gf A "			3: 3"
"				
3640'	Rt c{ gt u'ht 'vj g'pli j v'.....			3: 4"
"				
3650'	Dqf { 'hgr v'lp'b qti wg'chgt 'f gcvj " "	"	"	3: 4"
"				
3660'	Rt gi pcpv'y qo gp'cvI gj /Uctpc"			3: 5"
"				
3670'	Y j { 'y kr g'qhf' Tcnj k'chgt 'igcxlpi 'ht g'vgo r ig' "	"	"	3: 6"
"				
3680'	Mwkpgeguact { 'chgt 'xkxkpi 'vj g'vqlgv' "	"	"	3: 6"
"				
3690'	Vj t gg'ecngpf ct u'v'vj t gg'O wncf u'RT c{ gt u'ht 'HcuK'O wncf "			3: 7"
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36: 0'	Ucej nct 'lp'leo g'I gj 'cu'f gcvj " "	"	"	3: 7"
"				
36; 0'	Ecp'icf lgu'f gthqt o 'Ej cikc '*62'f c{ 'tkwcnA' "	"	"	3: 8"
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3720'	Dqf { 'pqvf kur qugf 'eqt t gev(/'Cwgpf 'hwpgt cnA' "	"	"	3: 8"
"				
3730'	F gvt ko gpvcnj cto 'ecwugf 'd{ 'et go cvkqp' "	"	"	3: 8"
"				
3740'	P co gu'tgelsgf 'f wt lpi 'Ucwo d' t c{ gt u' "	"	"	3: 9"
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3750'	Uwnj cf 'hqt 'ht g'vgo r ig'			3: : "
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3760'	Hqf 'eqqngf 'qp'epuget cvgf 'Cvuj 'F cf i cj " "	"	"	3: : "
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3780'	Rt c{ lpi 'y t qpi 'Tql 'qt 'O cj			3: ; "

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Have You Any Questions ?

OKAY, S-H-O-O-T !

[In this feature, we shall be answering in brief all your questions pertaining to the Zoroastrian Religion. So just fire away your queries to the Editor.]

1) Why do Parsees kick up such a fuss about allowing non-Parsees to enter their places of worship ?

It's no fuss but a strict adherence to a natural noumenon. Some Parsees wittingly or unwittingly confuse the whole issue, because they are blissfully unaware of atleast two factors :- (a) the status of the fires enthroned in the Atash Behrams and Agiaries, and (b) the radical differences in the spiritual constitutions of human beings.

(a) There is much more than meets the eye inside an Atash Behram and an Agiary. The fire burning inside continuously is not merely the outer, apparent fire visible to us, but an energy much much more powerful and potent.

Do you know how an Atash Behram is consecrated ?

To consecrate an Atash Behram the following elaborate rites have to be performed :

1) Selection of 16 fires from the various worldly professions and certain places.

2) Cleansing of these fires through 91 sand pits by the Mobeds.

3) Purification of these fires by the performance of highly sensitive rituals (the Pav Mahal ceremonies). The total number of 'Yazashne' and 'Vendidad' ceremonies performed for purifying the fire enthroned in an Atash Behram is 1128 !

4) Collection and Fusion of these fires.

5) Consecration of the resultant one fire.

6) Consecration of the room and place (Sanctum Sanctorum) where the Atash 'Padshah' would be installed.

7) Enthronement of the 'Padshah', when the first "બેલ" and a Jashan are performed.

The exposition about the consecration of an Atash Behram is very lengthy and scientific. To grasp the import of each of the 7 stages mentioned above, the reader is requested to follow the series on "Atash Behram" in Gujarati in this magazine.

The result of the extensive ceremonies arduously performed to install the Fire in an Atash Behram is that powerfully charged, subtle energy currents are set up in the building housing such a Fire, which traverse right upto the invisible planes, connecting this Fire with the invisible Fire Energies operating in the Ephemeral Universe (Nisti) and in the Eternal Universe (Hasti). The Atash Padshah becomes the earthly embodiment of Natural Fire Energies.

The holy Fire is now endowed with Ahu (manifestation of Divine Nature), Daena (Inspired Conscience) and Baoda (Divine Intelligence) and the Fire Altar is in direct communion with Sarosh, Ahura's representative Yazata on earth.

This Functionary Agent of Nature (the Atash Behram Fire) has the power to draw to itself the very subtle thermo-magno-electro-vibratory forces produced by ceremonies

performed in the Atash Adarans and Dadgahs (the subordinate fire temples), and in turn, it acts as the powerful transmitter of those potent forces to the invisible dimensions above. **It is, therefore, at once a receiving and a transmitting station between the Earth and the Cosmos.**

Further, the Atash Behrams and Agiaris are sanctified institutions having the talismanic linings of 'Paavi' and 'Kata', the abode of the 33 Talismanic Entities called the 'Zaothra' or 'Aalaat.'

The combination of the consecrated Atash and the talismanic Paavi rings instil in the Holy Fire, the spiritual power and might, derived directly from Nature (technically called 'Khshathra'). Thus, the Atash Behram becomes the 'Ratheshtar', the heavenly soldier, the spiritual warrior instituted on Earth and encircled by 9 talismanic rings of Paavi, ever-ready to fight the forces of Darkness and Evil. All this clearly indicate that great care should be exercised in preserving the sanctity of the Padshah, which brings us to the second part of our answer.

(b) Every human being has a magnetic field surrounding him, which is also known as his personal magnetism (Avesta : Aipee) extending roughly from his finger tips to his elbow when the arms are outstretched. Zoroastrianism lays great emphasis on keeping this magnetic field uncontaminated to the best of one's ability. This magnetic field contains, among other things, imprint of one's thoughts ('Mithra'), one's desires ('Tevishi') and one's faith ('Verena'). These involuntary thoughts and desires spring from the religion ('Varna') in which that person is born and the seed ('Chithra') he carries. In other words, the subtle thoughts and desires of an individual belonging to one religion and faith differ from those of another individual professing another faith. Thus, the involuntary

thoughts and desires which rotate in an individual every second depend upon the beliefs, customs and practices of his own birth-religion.

Putting it more scientifically, the frequency of the thought-forces obtaining in the magnetic field of a non-Zoroastrian is entirely different from that operating in a Zoroastrian's. Why, even between one non-Zoroastrian belonging to one religion and another belonging to a different religion, there is a difference in the relative frequencies.

Therefore, in an Atash Behram or Agiary, the circuits of thought-forces and faith-energies flowing therein are radically different from the forces and energies flowing in the magnetic field of a non-Zoroastrian. Both are operating on two entirely different wavelengths. Thus, if such an individual were to enter these sublime and exalted spiritual institutions, an inevitable clash, a violent friction in the atmosphere of that institution, in other words in Nature, would be the result. The subtle vibratory colours and the ultra-sensitive electro-magnetic circuits would be destroyed and the fire temple will gradually lose its power to fight against the evil forces.

It must be emphasised that no insult or slight is meant when a non-Zoroastrian is not permitted to enter our places of worship. He, per se, is not responsible for the different wavelength on which he functions. It is only because of the ineluctable fact of his being born in and following a different religion, and possessing a different graded seed that his thoughts, desires and beliefs have a totally different frequency and the subtle vibratory shell surrounding him has a different constitution and effect.

Our readers should, therefore, be wary not to fall for the vile, baseless propaganda being carried on by a section of the Parsi

press on this subject, from time to time. There is a very wide Mystic Science behind each institution and any commandment of our Religion, be it Sudreh-Kushti or Manthra-prayer, or Fire Temple or Dokhma, or be it speaking the truth or fighting the evil thoughts, words and deeds. Any pronouncement on any of these matters, without having the slightest glimpse of the Science behind, is just an exhibition of starkignorance and of a rigid tendency not to come out of a tortoise like shell of protective disbelief. To-day, when the physical sciences have arrived at the threshold of mysticism, the great science of Zoroastrian Religion cannot on any rational standard, be brushed aside. Any attempt to do so amounts to an irrational obstinacy.

□ □ □

My grandma used to say that 'Chaharum', 'Daham', 'Seeroj' and 'Saalroj are important occasions for the ceremonies of the dead. Please explain these terms and also state what ceremonials should be performed on these days?

Much has already been said and written on this subject. However, a short answer is called for here. Most of us, Zoroastrians today, either knowingly and wilfully do not follow the path and practices laid down in our religion, like constant recitation of "Manthravani", practising the basic 'Tariqats', favouring Zoroastrian corpses with 'Dokhmenashini', celebrating the 'Muktaad,' 'Gahambar' and other festivals at their proper time in Nature, keeping the household Fire going round the year, possessing up right moral standards and always speaking the truth and acting with righteousness, etc., or are ignorant about these canons of daily life. Therefore, after death, the "Kerdar" (the

living prototype of the body's own terrestrial deeds) of such Zoroastrian souls is not a beautiful one but a repulsive one. These Souls among other things are busy round the year trying to cleanse their 'Kerdar'. It may take decades for them to do so. During this long period, the souls remain in a semi-conscious state.

But on certain days of the year, these souls are awakened to their full consciousness by SARED YAZAD, who, alongwith YAIRYA YAZAD, is a co-worker of KHURDAD AHMSHAS-PAND.

The very first occasion after death, when the soul is woken up to its full consciousness and its 'Raye' (Divine Illumination or Intelligence) fully developed, is on the dawn of the 4th day after death, which is called 'Chaharum'. The first 36 minutes of the 72-minute period before sunrise on that day are the most crucial ones. During that period, the soul observes every event and action of its past life and also becomes aware of what kind of future is in store for it. This self-knowledge arises because SARED YAZAD turns on the full consciousness of that soul. Thus, on the 'Chaharum' day, when the soul's 'Urune' Ushi' is developed, it is said that the soul experiences the cognisance of one whole 'Zarvane Akarne,' i.e. a cycle of numberless 'Zarvane Daregho Khadaat' of 81,000 years each! The soul's divine consciousness and wisdom are so fully developed that it becomes aware of and salutes the entire creation!

DINI AVAZ

For the living, who have gathered at this time to bid a final farewell to the soul which takes off from this world to the 'Chinvat' on the wings of its 'Keherp' (Causal or Astral Body), this is the occasion to do their best for the soul. 'Uthamna' or 'Paad-Ruz' is the collective name given to the occasion as well as the ceremonies performed, during the 72-80-minute period before sunrise on the 4th day.

The major ceremonies that are performed at this time are the 'Dhoop-sarna', which contains very potent thought-forces as well as the name of different 'Peshdadian', 'Kyanian' Kings and Warriors whose souls are remembered, and the wish that the soul of the departed may soon cross the various regions of 'Chinvat' and reach 'Daadaare Gehaan.'

Then comes the "Paaye Mozd", when the heirs and survivors of the deceased promise themselves that they'll perform certain duties towards the departed soul, in future. These duties mainly concern the prayers they'll recite and ceremonials they'll perform for their dear one. They thus become the Spiritual Administrator and Executor, as it were, of the departed soul.

Thereafter, the priest recites the 'Tandarusti' of that person who has taken upon himself the duty of performing the ceremonials for the soul. After this, the 'Ushahin Gach' is over and Haavan Gach' sets in. During the beginning of this 'Gach', the important ceremonies performed are (a) the 'Afringaan' of 'Daham Yazad', followed sometime later by (b) the 'Baaj' of 'Sarosh Yazad', (c) the 'Baaj' of

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"Ardafravashva" when the 'Shyaav' is consecrated and (d) the 'Afringaan' of 'Ardafravashva', after which, for the first time, the "Patet Ravaani" can be recited. In the 'Rapithwan' and 'Ujiren Gaah' of that day, the 'Stum' or 'Satum' pertaining to 'Ardafravashva' is performed. It is essential that during the 'Haavan Gaah' of that day or atleast during the 'Rapithwan' or 'Ujiren Gaah', "Maachi" is offered to an 'Atash Behram' or "Adaraan." During the "Aiwisruthrem Gaah," the heirs of the deceased should begin those prayers for the soul, which they should continue for at least 9 years, viz., "Sarosh Yasht (Vadi)", "Atash Nyaisht" and "Patet Ravan-ni." Finally, in the "Ushahin Gaah" after 2 A.M. local time, the Mobeds should recite the "Baaj" "Sarosh Yazad" and "Ardafravash," with "Farrokhshi". It should also be noted that in the 'Haavan Gaah' of the 4th day, the 'Yazashne' of 'Ardafravash' and in the 'Ushahin Gaah' of that day, the 'Vendidad' of 'Ardafravash' should be performed in an Atash Behram or Agiary.

(The rationale as well as the description of the above mentioned efficacious rituals have not been given here.)

All these ceremonials help the soul a great deal and in return the soul sends its unlimited blessings to its dear ones on earth.

After the "Chaharum" day, the soul once again relapses into a semi-conscious state. This goes on till 'Dahum' — the 10th day after death. On this day, called 'Dasmun' in Gujarati, once again "SARED YAZAD" awakens the consciousness of the soul. And the

soul again does a 'dekho' of the entire creation. Thereafter, the soul is woken up in a similar manner on 'Seeroj' (Maasiso) and 'Saal-roj' ('Varsi'). The main ceremonials to be performed on these days are the "Baaj", "Afringaan," "Farrokhshi" and "Stum".

What is important is that these days earmarked by our religion have a tremendous astronomical and astrological significance. For example, on the "Chhamshi" (6-month) day, the Sun is exactly in the opposite sign and degree of that sign in which it was when the soul removed the shackles of the body, i.e. the day of death. On the "Maasisa" and Chhamshi" days, ceremonies pertaining to 'Seeroja' Yazad are also performed.

— Adi Doctor.

Have You Any Questions O K A Y, S-H-O-O-T!

Q. Recently, an L P disc has been pressed by HMV, called, "Homage Unto Ahura Mazda". It contains recitation of some of our daily Avesta prayers by a Parsee priest. As far as I know such attempts to capture our prayers on record have been looked down upon in the past. Could you elucidate?

At the outset, it is very essential to note that Avesta is not a 'language' as we understand that term today. Thus, it is a far cry from our present-day English, Gujarati, Persian, German, Hindi, etc. The late erudite Dr. Framroze S. Chiniwalla has at great length and with superb lucidity given a splendid account of this subject both in his books and in the many issues of "Parsi Avaz".

Suffice for us to state here that the Avesta which we recite today is a branch of the pristine "Staot Yasna", that is the Vibratory Laws of Nature — the very "gobi" or speech of the Yazatas themselves — which our Prophet embodied in the 21 Nasks of "Fshusho Manthra". At no time was Avesta used as a common lingo by the people. Avesta is nothing but "Manthra" = the pronounced words, which have the capacity to create forms and the power to grant boons. The Avesta-Gujarati word, "Manthravani" aptly conveys the import and meaning of what Avesta is. Every word of Avesta, therefore, was and is, sacrosanct. When uttered, it releases vibratory energies which play a definite role in Nature, depending on their frequencies. It is, therefore, obvious that there's a time and a place for reciting the Avesta and that the rules for reciting

it have got to be strictly observed, both in the letter and spirit.

We shall here consider some of these major rules, which are flouted when a recording is done of our prayers :—

(1) While recording, the Avesta "Staota" are uttered in a surrounding and an atmosphere which are anathema to the canons of our religion. No Avestic prayer, except the "Yatha", "Ashem" and "Yengahey Haataanm" prayers can be recited aloud in the presence of "Juddins", near a menstruating woman, in a moving vehicle, etc. A recording studio, where most of the technicians and engineers are non-Zoroastrians, should not be even the last place to recite Avesta prayer. The vibratory effects of these sacred formulæ not only get dissipated and nullified but their recitation tantamount to a criminal waste of the efficacious "Staota", which is a cardinal sin in Nature.

(2) After death, the soul, ensconced in the "Kehrp" of the person whose voice has been recorded or taped on earth, finds it difficult to make any headway near the Chinvat Bridge, as it is constantly attracted towards the earth whenever the particular tape or the record is played. It is a deplorable

habit with some of our Parsee philologists and students of Zoroastrianism to broadcast talks over the radio on certain occasions and festivals and recite extracts from the Gathas and the Khordeh Avesta, therein.

It is claimed that the L P in question contains elementary prayers which have been recited with proper metre and cadence.

This is a tall claim. No worldly Parsee today, be he a member of the laity or an ecclesiastic anywhere on earth, can claim to know the real method and way of reciting the Avesta with "Kerasha" = following the natural norms and principles of pitch, intonation, metre, etc. What's more, if anyone, particularly those who slavishly follow what European and American philologists have dubbed the "metre" of the Gathas and other Avesta prayers, based primarily on the rules of Sanskrit grammar (there is no true Avesta grammar existing today) and on their own speculative fads, tries to make-believe that he is reciting the Avesta as it should be recited, commits an offence in Nature by distorting the pitch and intonation of the Avesta words.

Talking of recorded prayers, some naive Parsees tend to believe that every morning, instead of their "bothering" to pray, they can just spin the record on the turn-table and voila! There'll be sounds of the "Pavitra Manthravani" in their homes! Surely, such prayer by proxy, and that, too, recited by a priest would serve the purpose?

One wisacre even suggested that now that the community is facing a

shortage of Mobeds, which will intensify in the years to come, wouldn't it be proper and wise to tape the ceremonial prayers recited by modern Mobeds, so that the tapes could be played on occasions like "Maasiso" "Varsi", etc? If there were an award for the most hare-brained scheme, this gentleman would surely bag it! One might as well suggest making love through an interpreter or satiating one's appetite by watching others eat!

What is conveniently forgotten is that the reciter of the prayer has his exclusive and individual "Ushtaan" (life breath) his own "Mithra" (Thought-force) and his own voice and pronunciation which create the sound and vibration. All these are vital and indispensable concomitants for obtaining the fruitful results of "Manthravani". When a record is played, the result is a sound which is impersonal and devoid of any thought forces. Besides, among the places where the "Stat" energies of "Avesta Khaani" are captured and stored are the reciter's own "Aipee" (Atmosphere immediately surrounding his body) and his "Kushti", which being made of wool is an ultra-sensitive receiver recording the vibratory energies and effects of "Manthravani".

Taking that jejeune suggestion of taping our ceremonials in face of the dearth of Mobeds, it is betraying one's ignorance of the fact that in the "Paav Mahal" ceremonies, the "Yaozdathregar" is himself one of the 33 "Alaat" (spiritually charged and energised instruments meant for receiving from and transmitting to the ultra-physical and empyrean planes, the etheric and planetary currents and the Avesta

"Sraot" vibrations, respectively). How can your records and tapes create that "Alaat"?

There may still be some who may say that what's given above is 'pseudo science' and that records and tapes were unknown until the 20th century, just as that Jacksonian Dastur claimed that if Tamil were the spoken language in the days of the Prophet, he would have composed his prayers in that language!! May be. The ancient Zoroastrians had no need of our plastic discs. They were more concerned with the recording of their thoughts, words and deeds in the "Akashic" Records!

HAVE YOU ANY QUESTIONS?

OKAY, S-H-O-O-T!

Q. It is well known that today most of our ceremonies and rituals are not performed correctly and properly by the priests. So, where is the point in having such ceremonies performed at all? Again, it is said that if rituals are not performed according to the tenets, canons and practices of the Zoroastrian religion, one only helps the Dark Forces of Nature and creates an evil force instead of a benevolent one. Isn't it, therefore, better not to perform rituals at all, instead of performing them and creating an evil force? Further, if rituals alone can help the soul's progress in the other world, what about those departed souls whose relations in this world do not have enough money for the rituals? And if, as is said, all ceremonies go to the credit of "Ganj-e-Daadaar Hormazd", then let a few wealthy persons have these ceremonies performed for their departed dears, so that the rest of their confreres can also benefit from the Lord's Treasure House!

A. (Before we begin answering your Tutti-frutti, we would like to point out to our veteran 'Khshnoom' readers that the answers given in these columns are meant to be simple, succinct and short, because these questions are invariably asked by those readers of 'Dini Avaz', who are not well acquainted with the intricacies and delicate points of 'Ilm-E-Khshnoom'. We, therefore, appeal to our old Khshnoom brothers not even to dream of making any comparisons between the answers given by us and those given in the past by Khshnoom stalwarts and giants, like the late Dr.

Framroze S. Chiniwalla and the late Mr. Jehangirji S. Chiniwalla.)

The point that has to be understood briefly, at first, is the rationale of rituals for the dead. Such rituals have at least two functions to perform: (1) To expedite the soul's journey towards the Chinvat Bridge and to help the soul reduce its attraction to the earth. (2) To provide food for the soul as well as for the 'Kehrp' in which the soul is seated. Rituals are not meant to forgive or condone even by a jot anyone's sins.

In Avesta, sin is considered to be a disease ("Tbaesha") and spiritual progress and good health are called "Baeshaza". To use the mundane analogy given by the late Dr. Framroze Chiniwalla, Zoroastrian rituals for the dead are the ambulance-service provided to take the ailing and sick souls to the hospital. If such souls arrive at the hospital in time, timely remedial measures can be taken to purge them of their "Tbaesha" — sins or diseases. If, however, such souls, because of having partaken of the bad food (their sins), are attracted to the earth, they are unable to arrive at the hospital (Chinvat Bridge). If this condition persists for a long time, like an ailing patient popping off, the soul just halts there and loses all motion or velocity to move forward. At such a time, it is very likely that the soul is gheraoed by Ahriman and his forces and the possibility of the soul being used of as a ghost or a poltergeist cannot be ruled out.

When the relation or friend of a departed soul mentally decides to perform certain rituals for that soul, not only is that thought

recorded in Nature, but also is noted by the departed soul itself! Thereafter, this soul constantly desires the 'Mithra' and 'Manthra' of the rituals to reach it. ('Mithra' is the thought-forces or thought-energies of the performer of the ceremony; 'Manthra' is the Avesta prayers recited during the ritual, which create the 'Staot' or vibratory colours).

If now, the person having the ritual performed directs the 'Panthaki' or 'Dastur' of an Agiary or Atash Behram to go ahead with certain ceremonies and if such a 'Panthaki' or the priests under his jurisdiction fail to carry out the instructions to the full (i.e. if the priests perform a garbled or a truncated version of the ritual or if they lie brazenly and inform their customer that they have performed the ceremony when in effect they have not), the heinous sin ('Margarzan Gunah') that they (the priests) raise round their heads is such as to condemn them in Nature for good. However, that is their "Keshash" (Karma) and they will have to face Nature's music.

The priests do raise and create the worst form of "Daruji"—"Yasna Daruji" — by pottering with the rituals, which after some time bring calamities not only on them and their families but also on the entire community. But, to avoid this, to say that we should, therefore, not have ceremonies performed, is not only to throw the baby out with the bath water, but to do a grave injustice to the departed soul. For, the moment the family member of the soul that has passed away resolves to have a certain ritual performed and pays the requisite amount to the priest, his thought-force and the fulfilling of his duty provides satisfaction to the departed soul, who now works with renewed effort to liquidate its 'Kerdar'.

To talk of lack of finance for performance of rituals is to shirk one's duties and

to betray one's ignorance about these rituals. To how many of us has it occurred that except for the "Pavmahal" ceremonies like the "Baaj", "Yasna", "Vendidad", etc. all the others, like, "Afringaan", "Farokshi" and "Stum" can and should be performed by the near and dear ones themselves in their own homes, where the departed had once lived and where his "Vaasna" (desire-cum-thought vibes) prevail? It is regrettable that most modern Parsees, hankering after creature comforts and frittering away their time on flimsy pursuits, try to pass on the burden of their duties to the hard-pressed priests and then blame the priests for not performing their rituals lawfully.

Finally, your argument about only wealthy persons having ceremonies performed cannot hold water, because you must remember that the vital elements of a ceremony, besides 'Mithra' and 'Manthra' is also the "Ushtaan" (Life-breath) of the reciter. He connects his thought-force and breath with those of the departed soul! Besides, all our ceremonies are performed in honour of a specific soul and the name of that person in his last incarnation is always recited. If you have a fat deposit account in a bank would you allow me, too, to withdraw from it? "Ganj-e-Daadaar Hormazd" collects ceremonial wealth for only those souls for whom rituals or prayers have been performed. This is then distributed at the appropriate time to such souls. There can be exceptions where departed souls may not have any one to perform any ritual. They may, according to their "Keshash" draw on the "Ganj" as and when Nature decides.

* * *

Q. What ceremonies and rituals should be performed in case of death occurring in the following cases?

(a) A still-born child; (b) A child upto the age of its Navjote; (c) A woman

during her menses; (d) A woman during pregnancy,

A. Let's start with the children first. According to Pahlavi writers, if there's only a dead foetus, i.e. if the child is about four months in the womb, then there's no need to give it "Dokhmenashine", but 'Gaomaez' ('Taro') should be applied to it and it should be buried in a deserted place near a "Dokhma" after being wrapped in an old 'Sudreh'. The reason for this is that the soul has not yet entered the foetus. (According to the explanation of Zoroastrian science, the soul enters the body after about 3 months and 27 days). No ceremony is to be performed for it.

But here, there arises the big difficulty of ascertaining the exact 'age' of the foetus. How does one know that it is four months in the womb? No doubt,

highly sophisticated modern medical equipments are capable of ascertaining how advanced the pregnancy has been! Nevertheless, one has to reckon with human error, at times. A foolproof method for this purpose has been given in a Pahlavi book, "Vazar Kard Deeni." The commentator Dastur called Sosh-yosh states therein that, one should take a big, deep bowl and fill it up with 'Gaomaez'. Two men should then take the 'Paevand'. (establish contact between them by means of, say, a handkerchief or a piece of cloth), perform the 'Sagdid' on that foetus (i.e. expose it to the sight of a selected dog) and then dip it (the foetus) inside the bowl. If the foetus turns blood red, then it could be construed to be less than 4 months old, i.e. the soul has not yet entered it. It can then be disposed

of by the two men as mentioned above. However, if the foetus takes on a pale, whitish colour, then the soul has entered it and its disposal has to be done in a 'Dokhma', after a proper 'Geh-Sarna' ceremony. Thereafter one 'Yazashne' of Sarosh and one Sarosh 'Baaj', at the dawn of next day, are to be performed.

In our religion, a child can fall into three categories: (1) From birth till the age of 5, when the child is under the special influence of Moon, i. e. the child of this age-group, besides being influenced by the other planets, is said to be particularly influenced by the Moon. (2) From the age of 5 to 12, whatever may be the planetary positions in the natal chart of the child, it comes under the special influence of Mercury. (3) And from the age of 12 to that of 19 (the end of teens), besides other planets, the youth is under the special influence of Venus.

In Avesta, the first two groups are clubbed together and called the "Aperenaaya" group (Pazend: Avarnaayi"), i. e. when the child is still in an innocent stage, and the 3rd group is known as "Perenaayu:" group (Pazend "Purnaayi"), i. e. one who has achieved the state of puberty. One point that needs to be mentioned here is that the ceremonies for the dead that are performed in our religion, are for the progress of the soul and whether the physical body is that of a child or a grown-up, they do not depend on the size of the body. Even in a Zoroastrian child, the soul is thousands of years old; so, the ceremonies have got to be performed even for a child. The only difference between the two is that the adults, because of their "Mithra" (thought-forces) and their way of life throughout their sojourn on earth, need a greater number of ceremonies.

Let's now see what ceremonies are to be performed for child who has not yet been

named. It is called "Vahmaan", which comes from the word "Vohuman" = good mind. In the ceremonies for such a dead child, this word "Vahmaan" is used along with the name of its father.

Ceremonies For Children Upto The Age of 5: If a child who is still almost under the influence of moon after birth, dies, its body should be wrapped in a used 'Sudreh' of its father and the father's 'Kushti' should be tied round it. Then a circuit is to be drawn round it and the bundle is to be placed in copper sheets, after which the lawful 'Sagdid' has to be performed. Thereafter, two priests should perform the 'Geh Sarna', and finally, a pair of 'Nasa-Salars' should place the dead child in a 'Dokhma'. For three nights the 'Sarosh Karda' should be performed, so that the soul is not afflicted by the 'Gashak' which emanates from the elements of the dead body. In the first three days after death, one 'Sarosh Yazahney' should be performed. The pre-dawn 'Baaj' also should be performed. The 'Afringaan' of "Daham Yazad" and of "Arda Fravash" should be performed at dawn on 'Chaharum' day. Later, on the 10th day ('Dasmun'), on the 'Maasisa', 'Chhamsi' and 'Varshi', 'Afringaan', 'Baaj' and 'Farrokhshi' should be performed.

The child in this age-group is not personally responsible for its actions. So, the recitation of 'Patet Ravan-ni' after 'Chaharum' may be dispensed with. However, if it is realised that the child was a precocious one and had gained worldly knowledge, then the 'Patet' should be recited for some time after death, alongwith the 'Sarosh Yasht Vadi'.

Those who have read the book for or seen the movie called "Audrey Rose", which purports to be on the subject of 'reincarnation', but isn't, may wonder what happens to the soul of a child who dies at this tender age. Well, it is impossible to say with any

certainty what may happen. There is, however, a small possibility that the child—and here we are referring particularly to a Zoroastrian child — may cross over for good, i. e. it may cross the 'Chinvat' Bridge. If ceremonies are regularly performed for the departed little one, the soul, on its part, will send special benedictions to its earthly parents in the last incarnation, that they may soon be freed from their responsibilities towards it.

Ceremonies For Children In The Age-Group 6—12: If the Navjote of a child who is more than 6 years old is not performed and the child dies, then after 'Sagdid', two persons who are to perform the 'Sachkar', should take the 'Paivand', mentally recite the 'Sarosh Baaj' and put on an old 'Sudreh' of the child's father and tie the 'Kushti

round the waist by reciting the 'Yatha Ahu Vairyo' and one 'Ashem'. If the child's Navjote has been performed before death, then its own 'Sudreh-Kushti' should be used and after putting a 'Dagli', on the body, the 'Sachkar' bund' (bandages) should be tied. The other ceremonies are the same as those for an adult, except that the 'Vendidad' ceremony need not be performed.

Children Between The Ages Of 12 and 19: Death in this age-group is a very delicate one, for, if the deceased teenager had attained puberty (owing to the influence of the planet Venus) and its Navjote had not been performed, the soul has had it! Because of the Venetian influence, both the physical body and the astral one ('Kehrp') undergo radical changes. The thoughtforces of the youth lean more and more towards worldly

affairs and the desires as well as the life-breath of the young one also undergo changes. The result is that the soul has to take on the burden of added responsibilities. **If the Navjote of such a youth (say, if he dies at the age of 12 or 13) has not been performed or even if the Navjote is performed and thereafter if he, like some aberrated Parsee youths of today, does not do the 'Sudreh' and/or the 'Kushti', he commits the sin of "Barhen Dvaarashni" and "Koshaad Dvaarashni", i. e. moving about in the 'nude'. What actually happens is that once a boy or girl attains puberty, during seminal discharge or menstruation, the 'Druj' that emanates from such a discharge called 'Druji-e-Booji' infects the 'Kehrp' and its plexuses or psychic centres or discs (Chakhra) near the genitals. It is the 'Sudreh' and the 'Kushti' which protect these 'Chakras' from being contaminated by the putrid magnetism of the 'Druj'. Without these 'armour' and 'cummerband', the 'Kehrp' is said to be nude.**

The ceremonies for anyone dying in this age-group are the same as those for adults.

From children and youths, we come to women who die during menses or pregnancy.

First, it should be remembered that a menstruating woman's 'Kehrp', 'Ushtan' (Life-breath) and 'Tevishi' (Desire-forces) get subtly contaminated. She may die in any of the three stages of menses: (a) during the first three days of menses; (b) between the 3rd and the 6th day of menstruation (when the emanation of 'Druj' is less) and (c) if at all, between the 6th and the 9th day.)

If a woman dies within 9 days of the onset of menses, then two persons should have a bath, perform the "Padiyaac-Kushti" and take the 'Baaj' of 'Sarosh' upto 'Ashahey', after which, they should proceed towards

the corpse with a dog and have the 'Sagdid' performed. Thereafter, "Gaomez" (Taro) has to be applied to the corpse, a 'Sudreh' and 'Kushti' put on it and 'Sadgid' performed. **In no circumstances should even a drop of water be used. This should be followed by 'Sachkar', 'Geh Sarna', 'Baaj of Sarosh' in every 'Gaah', etc. - etc. upto the 'Chaharum' day, all the other normal ceremonies should be performed. From the 5th day after death, till at least the 10th day thereafter, 'Baaj' 'Afringaan', 'Satum' and 'Farrokshhi' only should be performed. Big 'Pav Mahal' ceremonies, like 'Yazashney' and 'Vendidad' should not be performed until the first death anniversary. No 'Shiaav' also should be placed in any of the ceremonies till this time.**

Many readers may wonder why this is so! If a Zoroastrian dies in a state which is not normal, the soul takes a longer time to take off in its space-vehicle, 'Kehrp', for the 'Chinvat'. In other words, it takes a longer time for such a soul to receive the guidance and protection of 'Sarosh Yazad'.

Therefore, after the first death anniversary of a woman who has died during her menses, ceremonies should be performed in the following manner: count the day of the anniversary as the day of death and have three Sarosh 'Yazashney' and three 'Sarosh Vendidad' performed, during the next three days. The pre-dawn 'Baaj' with 'Shiaav' and the 'Afringaan' of 'Daham Yazad' should be performed thereafter at dawn on the 4th day after the 1st death anniversary (Remember, we have to act as if the day of the 1st anniversary is the day of death). Finally, all the other rituals performed in the case of normal deaths, should be carried out.

It is pertinent to note during menstruation, a woman's 'Khoreh' (aura) does get heavily infected by 'Dhuji-i-Booji'. This in-

fection, which also contaminates her 'Kehrp-Tevishi-UShtan' (i. e. the space-vehicle in which the soul has to ride to 'Chinvat', takes nearly two 'Bareshnum', about a year, to wear off! It is only after this period that the soul sitting in the 'Kehrp' can arrive at its proper destination after death. For an unfortunate soul, as that of a woman dying during menses, it is all the more necessary for the survivors to recite the 'Sarosh Yasht Vadi', 'Atash Nyaish' and 'Patet Ravan-ni' every night at least in the first year after death. While reciting these efficacious prayers, the worshipper's thoughts should always be concentrated on the departed soul.

Finally, we come to the question, what should be done in case a woman dies during or immediately after pregnancy?

If she dies within the first four month of pregnancy, it is better to err on the safe side in these materialistic times and have four persons with 'Paivand' perform the "Sagdid" with the help of two dogs, followed by 'Sachkar'. Two pair of Mobeds should then recite the 'Geh Sarna'. Here, double the number of 'Sachkar' performers as well as the Mobeds than for other normal deaths is mentioned, obviously, because one just cannot be cocksure, in the absence of a 'Sraoshavarez Saheb' (the Chief of the 'Abeds' and 'Saheb Delans'), if the soul has already entered the foetus in the womb or not!

As regards rituals of 'Sarosh', if one is sure that when the woman died, the child was more than four months in her womb, then besides the 'Sarosh' ceremonies for the mother, one extra 'Yazashney' and 'Baaj' of 'Sarosh' during the pre-dawn period on 'Chaharum' day and at dawn, one more 'Karda' of 'Daham Yazad' in the 'Afringaan' should be recited.

If death takes place in the immediate post-parturition period and if the child is also still-born, then four persons with

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Dini-Avaz Committee

'Paivand' should first perform the 'Sagdid' - cum - 'Sachkar' of the mother and then of the child. If the umbilical chord has not yet been cut, then, after the 'Geh Sarna' performed by two pairs of 'Mobeds', both the mother and the child should be placed in one 'Gehan' (the iron stretcher used to carry a corpse to the 'Dakhma') and carried to the 'Dakhma'. If, however, the umbilical chord is cut, then the child should be carried in a separate copper or iron sheet. Thereafter, for the mother, the same set of ceremonies during both the first and second years after death, as in the case of a woman dying in her menses, should be performed.

(The entire above reply has been based on the scholarly articles by the Late Ervad Phiroze S. Masani, which appeared in the issues Vol. 23 Nos. 1-2 to Vol. 32 Nos. 1-2 of "Frasho-Gard").
Adi-Doctor.

Q. "A gasp, a low cry of pain, an exhalation of breath and he slumped to the ground." This is how Prophet Zoroaster's death has been described in the recently published book, "In Search of My God," after the Prophet had been stabbed by a dagger in the back. Is this how Zoroaster passed away?

A. Time is so out of joint, brother, that these days most of us revere gloss and glamour at the expense of substance and real stuff. Any wonder then that the book, whose every other page is littered with blunders and highly fanciful, fictionalised accounts of both history and religion, should trot out the same old, exploded blasphemous balderdash about the Prophet of Prophets' departure from this world?

To associate 'mortality' and 'death' with one who was a 'Yazat' (angel) on earth one who was the deputy of Sarosh Yazat, about whom the 'Tir Yasht,' para 44, categorically states, 'Neither Ahriman nor sorcerers nor witches nor all the demons collectively can strike or dare to strike Prophet Zarathushtra,' about whom Fargard 19 of the 'Vendidad' equally, distinctly mentions that when the demon "Buite" who was ordered by "Angra Mainyu" to strike Zarathushtra, could not do so upon the latter chanting aloud the 'Ahunavar,' he ejaculated, "I see no way to kill him, so great is the glory of the holy Zarathushtra," and about whom the Pahlavi Dinkard (Vol. VII) narrates the episode of the demon Durasrub, who was very notorious for witchcraft and who "wished to crush with hands the delicate head of that perfectly glorious child, and to cause (his) death. And here a great miracle was manifested to many, just as the Revelation says that then the hands of that devil were turned backwards towards the end, that is quite folded on the back"—to say, therefore, of such a super-human entity that he was murdered by an ordinary Turk, is not only to commit an unpardonable sacrilege but to insult the Holy Prophet!

What is the source of the myth of the Prophet's assassination that is being perpetrated

time and again? It is a Pahlavi Parable, which, as most parables go, is highly allegorical and this allegory has been thoroughly, logically and exhaustively explained by Ustad Saheb Beheramshah Shroff and then by Dr. Framroze S. Chiniwalla. But, it is the misfortune of modern Parsees that like the Bourbons of yore, they never forget and never learn!

The Pahlavi word for Prophet Zarathushtra's passing away is 'Vikhiz' = to pass over. Here, briefly, is given the description of that great event. First, the Pahlavi parable: While Zarathushtra was offering prayers in his Atash-Behram, a 'Tur' killed him by piercing a dagger in his back, but before dying, the Prophet flung his rosary on his assailant, by which the latter was killed.

If this Pahlavi account is taken literally, then it is completely inconsistent with some of the Avesta passages cited above. There are reasons why the later Pahlavi savants and scribes wrote in allegorical terms, but of that, some other time. Coming to the explanation of this allegory, let's first see the significance of 'Tur-bara-Tur' or 'Tur-e-Bratar Vaksh.' This 'Tur' represented the invisible, monstrously inflated body of Darkness, the Zenith of Grossness, the 'cloud' that rained dire havoc on earth and brought unthinkable catastrophes in the world during the 4000 years before the advent of Zarathushtra in this corporeal world. These calamities gave cause to 'Geush Urva' (the 'Soul of the Earth') to raise her appeal to Ahura Mazda for deliverance from such an overflow of Evil in the world. Holy Zarathushtra was the only one who possessed the spiritual power ('Aoj') for shattering this body of Darkness. This 'Aoj' is the special divine potentiality of Ameshaspands (and Zarathushtra has been depicted as possessing the 'Kehrp' of Ameshaspands — 'Hum Kehrpi Ahmshaspand').

After Zarathushtra completed his divine mission of establishing the Zoroastrian faith, he set about carrying out the most arduous task of delivering the world from the onslaughts of 'Tur-bara-Tur.' As the zero hour approached, Zarathushtra gave his final sermon to his followers in the Atash Behram where fire burnt incessantly without it being fed with any fuel. Thereafter, he concentrated all his 'Aoj' powers and with that, 'darted the ring of his shining halo like a missile towards the centre of 'Tur-bara-Tur', and shattered and disintegrated the clouds of the potentiality of Darkness. The 'rosary' in the allegory represents this ring of his halo.'

The incredible rebound shock of the impact of pulverising Tur-bara-Tur was so terrific, that had even a splinter from the disintegrated fragments fallen on earth, it would have destroyed it! Readers can well imagine what would happen to the earth today, if a small comet, which is only a bagatelle compared to the huge cloud of Grossness shattered by the Prophet, were to hit the earth!

The rebound-impact of the disintegration of the 'Tur' was, therefore, deliberately taken upon his perfectly pure body by Zarathushtra, thereby dispersing the ultra-physical elements of his body to their respective regions above. The piercing dagger in the back represented the rebound-shock.

Immediately with the dispersal of his ultra-physical elements, the Prophet's sin-free soul ascended to 'Pahlum-Ahwan,' the paradisiacal station beyond the Chinvat Bridge.

Thus Zarathushtra was never 'killed' nor did he 'die.' There were no 'dying spasms' nor was there any question of 'life ebbing away,' but he voluntarily took upon his back the full impact of the shattered cloud of

Grossness to save the earth from destruction.

Today's Parsees set great store by common sense. But even that is so uncommon with many of them that they dish out the same old fables in the name of religion without bothering to consider that Zoroaster was a Master Astrologer who could narrate the events from the remotest past and predict the events of the most distant future. He was specially endowed with the power of 'Asne-Vir,' which is the highest form of intelligence in the universe. So how could even a child be expected to believe that he could not foresee his own death by a lowly Turk? Besides, throughout the scriptures, we have ample evidence to show that the Prophet had unique and unlimited powers compared to those of any other human being or demons. Owing to the talismanic currents flowing through his body, nobody could approach him, let alone, touch him. As Pliny also later testified, Zoroaster's body gave a shock when touched. Even his ace disciple, Asfandiyar Ruintan, once dared to touch his body and fell flat on his face! Zarathushtra's body was not made of flesh and bones. He had angelic powers. His passing away, therefore, was a spiritual ordeal of the highest degree! It is preposterous to perpetrate the falsehood in this day and age that an 'Arabian dagger' found its way in the back of the Prophet and caused his death'!!

—Adi Doctor.

★ ★ ★

"O Lord, in mercy grant my soul to live,
And patience grant, that hurt, I may not
grieve

How shall I know what thing is best to
seek?

Thou only knowest; what Thou knowest,
give!"

HAVE YOU ANY QUESTIONS?

OKAY, S-H-O-O-T!

Q. Of late, one young speaker on Zoroastrianism keeps saying that in the past, Zoroastrians used to offer, alongwith sandalwood and incense, animal fat to the Holy fire in Agiaries and Atash Behrams. Is this a fact?

A. That animal fat used to be offered to the fires of an 'Atash Behram' during certain periods of Parsee history is a fact. However, we request our readers to read very carefully the detailed answer that follows, showing how this mistake came to arise and what was the exact original significance of certain Avestic words and pristine Zoroastrian practices whose false interpretations led to the practice of such a custom.

First, we shall see what references we have in our extant literature about the fat-offering to the Fire. There is absolutely no allusion to this strange custom in any of the Avesta works available with us. This fact is corroborated by no less a scholar than the late Shehriarji D. Bharucha in his "Reesteestan".

However, references are found in Pahlavi works written around the 9th century A.D., which philologists aver, pertain to the offering of fat of a gospend to the Fire. The Persian Rivayats are explicit about such an offering, particularly on the Chaharum day.

According to the Dinkard Book VIII, the Paajag Nask contained information about fat-offering to the Fire.

"The Paajag contains details about the slaughtering of a sheep lawfully in the ceremonial of the Zaothra - offering in the Gahambar for the fires and waters in aid

of the Mazdayasnans" "This, viz, that from which limb of a sheep species, a portion shall be taken for the fires and waters, how is it to be prepared, and to whom and with what Avesta it shall be offered". (Readers are requested at this stage to just note the operative words, "lawfully", "ceremonial of the Zaothra - offering", "Gahambar" and "how is it to be prepared and to whom and with what Avesta it shall be offered".)

The Dinkard Vol. XVI (Ch. 28, para. 11), also says that the sheep which has to be selected lawfully, should be kept in purity, i.e. free from contamination and other defects, viz., without sickness and without affliction and without the wounding of noxious creatures.

Dadistan-e-Dini, another important Pahlavi work, has this to say in Pursesh (Question) 87, para. 6: "The celebration of Hamak Din is with that Zaothra-offering in which they shall use four pure (i.e. without defect) gospends, and just as the Dasturs have taught, they should present, to every single fire, one Zaothra from one animal."

Yet another Pahlavi book, "Epistles of Manuscheher" also contains similar views. The highest common factor in all the 3 texts mentioned here is the use of the Pahlavi word Zohr or Zohar, which is Avesta, Zaothra.

Some of the Persian Rivayats (Rivayats are in the form of questions asked by Indian

Zoroastrians to their Iranian counterparts, who furnished the answers. This exchange of religious information took place between 1478 and 1768 A.D.) are even more categorical about fat-offering to the fire. For example, the **Shapur Bharuchi Rivayat** mentions that, "A male **gospend** or a female **gospend** not big with young is proper for the offering of **Zor** to the **Behram** fire. An unsound one will not do, and that which is less than a year old is also not proper."

In a letter to **Kamdin Padam** of **Bharuch**, the celebrated **Dastur Ardeshir Kermani** wrote, *inter alia*, "When one dies, then on the dawn of the 4th day, the fat of a **gospend** must assuredly be offered to the **Atash Behram** so that **Adar Khoreh** may be present (before the soul of the dead) at the head of the **Chinvat Bridge** and affairs of that soul may pass off easily". The letter even goes on to say that if a place (like **Bharuch**) is far away from an **Atash Behram**, and if a person dies and at the dawn of the fourth day, the fat of the **gospend** is not offered, all the works (ceremonies) are useless!

In the famous **Ithoter (78) Rivayat** in a reply to **Question 55**, which was that if the **Chaharum** day falls on one of the **Un-rojas** — **Bahman, Mohr, Gosh** or **Raam** — what should be done about the slaughtering of a **Gospend**, it was stated that the **gospend** should be slaughtered a day earlier

It is interesting to note that the practice of fat-offering to the Fire by the 'Parsees' was in existence in India, right up to the middle of the last century!!

Then on the 28th July, 1854, **Sheth Navroji Jamshedji Wadia** of **Bombay**, wrote a letter to **Dastur Jamshedji Edulji Jamaspasana**, asking him three questions, one of which was, "As you are aware, at the dawn of **Chaharum** of every Zoroastrian, a **gospend** is slaughtered. Is it a fact that one is enjoined in our religion to offer a **gospend**?

If this is not done, does one act contrary to the tenets of the religion? Please give a detailed reply."

The learned **Dasturji** wrote back to say that, "It has not been seen anywhere in the **Zend-Avesta** that at the dawn of the 4th day after death of a Zoroastrian, a **gospend** is to be slaughtered. On the contrary, there are references at various places in the "Avesta that proper care and protection of the **gospend** is to be ensured." Then, the late **Dastur Jamaspasana** argues logically, that according to the then current practice, the **gospend** had to be slaughtered at the beginning of the **Havan Gaah** and its fat was also to be offered to the Fire thereafter — i.e. both the acts had to be performed at dawn of the **Chaharum** day. "When then would the fat dry up?" asks the **Dastur**. "Because, it is considered a heinous sin to offer anything to the Fire that is not dry"! The **Dastur** then goes on to say, "It should be understood that in this context, 'fat' is not to be construed as 'animal fat,' but it means a very high and superior type of fragrance, which, when placed on the Fire at the time of dawn, pleases 'Adar Khoreh,' which in turn, goes to the help of the departed soul." And then, **Dastur Jamshedji** delivers a splendid coup de grace: "Know that there are many things which the Sages have written in cryptic terms. The layman tries to interpret them and distorts the meaning."

So much then, about what the **Pahlavi** books and the **Persian Rivayats** have to say about fat-offering to the Fire, as well as the practice in Post-Zoroastrian Iran and India right up to the mid-19th century. In this century almost all Western scholars of Zoroastrianism have harped on this theme and quite a few of them have even linked this practice with what they call, the 'Pagan cult'! For example, as late as the seventies of this century, i.e. just five or six years ago, **Prof. Mary Boyce** of the **London University**,

came out with "A History of Zoroastrianism" (Vol. I), where she has dwelled at length on this Zoroastrian custom, and, like most of her predecessors in this field, has not been able to decode the true meanings of the Avesta Words, **Zaothra**, **Myazda**, **Gaomant**, etc. She has thereby expressed opinions which are far from truth. For example, Prof. Boyce writes that, "The general term for such (ritual) offerings appears to have been 'Myazda' — Skt. Medha, which was often used of the blood sacrifice, but probably meant originally the pith or essence of any offering" Then again, "Thus in Avestan usage, **myazda** plainly comprised both solid and liquid offerings and could be qualified as being 'of flesh and wine'" Expatiating further, she writes, "The **Zaothra** to fire consisted of a small part of the sacrificial victim, which was placed upon the flames. In Zoroastrian Iran, it seems, no blood sacrifice was ever made without the fire receiving the allotted portion, and the practice undoubtedly goes back far into pagan times".

Finally, with quaint logic, she asserts: "Fat was plainly chosen for the offering because it sustained the fire, encouraging its flames to burn more brightly." And again, " the only **Zaothra** to fire attested in Iran continued to be that of fat from the sacrificial victim; and for this there is abundant literary evidence from the **Gathas** down to the **Persian Rivayats**".

What Prof. Boyce calls the evidence found in the **Gathas** has been mentioned before by others, including the late Dr. Dhalla. These worthies make a complete hash of words like **Geush**, **Gao**, etc. occurring in the **Gathas**. The late erudite Ervad Phiroze Masani rightly characterised this curious trait as "absurdities of speculative philology".

What is surprising is that it doesn't occur

to these speculators that, as the learned Dastur Jamshedji Jamaspasana, quoted above, rightly pointed out, on the contrary, there are copious direct statements in the extant Avesta literature which exhort Zoroastrians to preserve and protect the **gospends**. We shall here take only one example from one of the original **Nasks** still fortunately with us, though not in its entirety, the **Vendidad**. In **Pargard** (Chapter) 8, part 73, a question is asked: "If a Mazdayasnan is going along a road either on foot or in a carriage or on horseback and if he witnesses someone burning **Nasa** (dead matter) on it, what is his duty?" The answer is given in para 74 thus: "He (the Mazdayasnan) should beat and drive away those who burn **Nasa** on the fire. The fire should then be gradually allowed to die out and the logs which are burning with the dead matter should be scattered. It is not a sin if such a fire where **Nasa** is being burnt is allowed to cool".

But how should such a fire be again brought to life? Para., 75 provides the answer: Take the polluted fire which is allowed to cool and hold a perforated ladle ("chamach") filled with dry wood over it. The new fire that is thus lit can again be used in the same way to light yet another fire. Offer to it what pleases it, viz., fragrant dry things like sandalwood, frankincense, 'agar', etc. "

Mind You! The **Vendidad** here expressly talks of different kinds of fragrance that delight the fire. Nowhere is there any mention of offering any animal fat to the fire. On the contrary, the injunction is very clear, that any kind of dead matter on the fire is taboo, and that instead, such fire is deemed polluted and is deserving of purification.

Strange as it may seem, even the **Persian Rivayats** are very emphatic about dead

matter being kept at a distance 'from' both fire and water. For example, Kama Bohra's *Rivayat* states that, "great care should be taken that dead matter may not be carried to water and fire, for the soul of any person who brings *Nasa* to water or fire will never be liberated from hell. It is said in the religion that it is on this account that there is a great (pest of) gnats and locusts when they do not take precautions about the dead matter (coming in contact) with water and fire and that it is on this account that there are severe winters and extremely severe cold weather".

Dear Readers! As you will have seen by now, somewhere someone has slipped and by now that slip is showing all over! The 64,000 dollar question that arises is, "Is a *Pasu*, a *Nasu*?" or, Is a *Nasu*, a *Pasu*? If you are confused by now, don't worry. All we have to do is to concentrate on the radical difference between the two Avesta words, *Pasu* and *Nasu*, which have created so much confusion through the centuries. Not only that. We have also to see where lies the philologist's villain of the piece in Avesta, which has proved a veritable grist to their mill of idle speculation.

The two Avesta words which our Western scholars gleefully bandy about are *Pasu Pach*, occurring in both the *Behram* (*Karda* 17) and *Tir* (*Karda* 16) *Yashts*. Literally, *Pasu* would mean, 'a domestic animal' or 'cattle', and *Pach* = to cook. Thus *Pasu Pach* means 'cooking a domestic animal or a gospend.' The word *Pasu* comes from the root *Pas* = to bind, to unite. (These Avestic meanings are taken from Kangaji's standard 'Avesta Dictionary' and, by and large, all scholars — both Western and Parsee — agree that the root for the word *Pasu* is, *Pas* = to bind. And yet not one of these savants has been able to explain how on earth can *Pas* = "to bind", come to mean, "domestic animal" or "gospend" in *Pasu*! This is where the one and only true light of

Ilm-e-Khshnoom helps clear the thick fog of mystery.)

But before we come to solving the mystery, we owe it to some of our readers, who may be wondering why we have taken up at length, what they might consider, a dead issue. There are two main reasons for this: As our questioner in this issue has said that a young Parsee student of Zoroastrianism mentions it time and again in his talks that Zoroastrians used to offer fat to the holy fire, thereby completely confounding the present generation. Secondly, irresponsible statements are being made from time to time by certain persons that Zoroastrian traditions and customs change as time passes. As evidence, they give certain examples of what customs used to be practised in the 18th and 19th centuries, by the Parsees in India, and the corresponding customs today. One example that they invariably furnish is of offering fat to the fire, which practice, as we have shown earlier, continued right up to the middle of the 19th century. We, therefore, wish to show once and for all that because of a rare mix-up through the millenia, this unZoroastrian practice continued to be perpetrated for many centuries. While we cannot undo what was done in the past, we can at least hope that for once, the philologists' fat will be in the fire! For, they have added insult to injury by asserting that there are references in the Avesta condoning such a practice!

So, on to the unravelling of the mystery of the Avestic technical words, *Nasu*, *Pasu* and *Pach*.

Every human being in his daily life comes into contact with various people, animals, vegetables and minerals. This contact generates an exchange of vibrations and currents good or bad, between two or more human beings, animals, plants etc. Again, as it is, the human body itself, composed of four elements — fire, air, water and earth —

gives out various types of electro-magnetic energies with different permutations and combinations. From these, a kind of putrid heat is constantly given out. This putridity is intensified during the daily social intercourses as well as while performing the various day-to-day chores. In each such case, the putrid magnetic emanation comes in contact with the atmosphere and produces destructive energy, which culminates into Druj or evil vibrations. Thus, an ordinary human being's body is invariably infested with Druj. Such a body is technically called Nasu = putridity. Of course, there is the other meaning of Nasu also, viz., 'dead matter', from Avesta root, Nas = 'to perish' or 'to be destroyed'.

The goal, therefore, for every human being is to transform this putridity into purity. For this, extremely strict laws are laid down for the Zoroastrians, mainly in the Vendidad. We shall not enumerate these laws here.

What is important for us is to bear in mind that the soul of every individual is a part of the whole. The other parts and particles are distributed and scattered *inter alia* in the animal, vegetable and mineral kingdoms. For example, the particles of the soul of say, Hiraji of Hyderabad, may be scattered in a horse in Hawaii, or a hyacinth in Hampshire! The main task as also goal of Hiraji during his life is to gather and collect these particles back and merge them in his soul. How can he do this? If he leads his life in such a way that the harmony and economy of Nature are not disturbed by any thought, word or deed, the blissful principle of Good (*Gava* in Avesta) pertaining to Ahura Mazda is helped. Such a result can be achieved when the **Golden Mean** in every thought, word and action is maintained. But when **alien** particles of souls of other human beings or animals or plants or minerals enter the physical system of a person, mainly by way of food or drink,

they create and arouse passions and operate on a totally different wavelength. By imbibing such foreign particles, the individual helps in creating disharmony and discord in Nature, whereby, instead of the **Gav** element dominating in him, its opposite, the **Vohun** element predominates. In short, therefore, every human is supposed to transmute **Vohun** into **Gav** every minute of the day. Once this happens, the particle-souls scattered in the three lower kingdoms return to their bigger counterpart, viz., the soul of the human. This return takes place in the following order: the minerals get first absorbed into their relative vegetable kingdom through manure; then that vegetable gets absorbed into animal, through food. When this happens, the animal, who has succeeded in assimilating the particle-souls from the two lower kingdoms, becomes spiritually superior to ordinary draught animals. **The Avesta distinguishes between these two groups of animals: the draught animal or common beast is called, Staora and the re-complemented quadruped which has regained its particle-souls is called, Pasu.** The latter's body has now reached an elevated stage. Such **Pasu** is usually found amongst goats and lambs.

Such an animal is itself conscious of its elevated spiritual condition, because its **Rae** (self-enlightenment) is now developed. This holy animal is now anxious to be absorbed — even by immolation — into its relative parent human soul.

Herein lies the secret of the etymology of the Avesta word, **Pasu**, from the root, **Pas = to bind, to tie, to unite, for the Pasu is willing, nay eager, to unite with or get merged into its original parent human soul. The ceremony of cooking of meat of such a holy gospend is referred to in Behram and Tir Yashts, mentioned above, under the name "Pasu Pachayen". By partaking of this consecrated meat, the relative human soul gets re-integrated.**

Our next step is to find out what is the exact context in which these words occur in the **Behram Yasht**. In paragraph 49, Holy Prophet Zarathushtra questions Ahura Mazda, thus:— "What is, O Ahura Mazda, the **Yasna** (ceremony for attunement) and invocation in honour of Behram of 'Ahura-daata', as it ought to be performed in the perfection of holiness?" To this, Ahura Mazda replies, "**Airyao Danghaavo** (lit. Iranian countries) shall carry for him (Behram), offering or libation (**Zaotra**); the Iranian countries shall spread the **Barsam** (sacred twigs); they shall cook for him the (holy) animal (**Pasu Pachayen**) of white colour or of good colour or of any one of the homogeneous colours".

It will be obvious to any one with a little commonsense that in this quotation the allusion is to a special ceremonial, which is now lost to us. According to **Ilm-e-Khshnoom**, this ceremony (**Yasna**) had 3 stages: **Aurusha Pasu** (white-coloured), **Vohugaon Pasu** (good-coloured), or **Hamogaon Pasu** (Homogeneous-coloured).

Then, in the very next para., we are told that after this **Pasu** is cooked, it is not to be touched by unholy persons and by persons who do not practise the precepts of the religion. If that is done, the entire country of Iran will be ruined and destroyed. In other words, such a cooked **Pasu** can only be touched by **Ashavans** or **Magavs**, i.e. by holy persons or **Magi**! Herein lies the key to the whole mystery.

A **Magav** or an **Ashavan** possesses incredible spiritual powers, denied to worldly people. It is he alone who is authorised to perform the ceremony of **Pasu Pach**. The specific **Pasu**, which is ready to be absorbed in the human whose soul-particle it possesses, is, in fact, jubilant over its impending immolation, on account of its self-intelligence being elevated. There is no inward moaning whatsoever on its part as is done by a goat or lamb which is got ready for the

butcher's knife in an abattoir! It is said that when such a **Pasu** stands before the Zoroastrian sage, its blood is caused to be dried up in its body by the efficacy of the special **Nirang** (holy formulae recited by the **Ashavan**), so that not a drop of blood falls on the ground. By partaking of the consecrated meat of such **Pasu**, the relatively pious human becomes complete as far as the absorption of his particle-souls in the lower three kingdoms is concerned. This person is now ready for **Khaetvadath** — the final stage relating to two emancipated counterpart human souls (male and female) which is found in the top super-ethereal region, indicating the liberation of the soul from the cycles of birth and death.

When, today, a Tehmulji tackles his "Kid Roast", he is not indulging in **Pasu Pach**, but **Nasu Pach**, i.e. a **Nasu**, dead matter, has been cooked for him! For, 'cooking' a genuine **Pasu** is a ceremony which can be performed only by **Ashavans**, who, alas, are no more in public life. But these very **Magavs** and **Abeds** were to be found in public in Iran until about 49 years before the fall of the Sassanian dynasty. Thus, in Zoroastrian Iran, some of the strict **Tariqat**-following priests, the true **Dasturs**, did perform the **Pasu - Pach** ceremony, in which the pure atoms of the lower particle-souls of the prospective **Khaetwadath** (salvation) — obtainer, came to him in the form of a goat, as described above.

So, what are some of the main points that emerge from this exhaustive account? (1) The Pahlavi books talk of selecting a "lawful" **gospend**, of the "ceremonial of the **Zaothra** - offering", of "how the **gospend** is to be prepared and to whom and with what Avesta it shall be offered". (2) The **Persian Rivayats** further speak of offering a **gospend** to the **Behram Fire** at dawn on the **Chaharum** day. (3) This practice of offering **gospend** - fat to the Fire continued

at least in India, till the middle of the last century.

You can now put two and two together and see for yourself how a glorious splendid ceremony of **Pasu Pach**, performed by an exclusive class of holy sages for the benefit of an exclusive class of holy souls, gradually, through the vicissitudes of history, degenerated into an un-Zoroastrian practice of slaughtering a **Nasu** (any goat or lamb) and offering it to the fire by any Zoroastrian priest for the benefit of any Zoroastrian on the 4th day after his death!

This then is one of the innumerable cases, dear readers, demonstrating clearly how the flood-light of **Khshnoom**, which was the only true method by which the mystical compositions of the Zoroastrian religion were deciphered in ancient Iran, can pierce through the cobwebs of time and through the wild guesses of scholars of Iranian subjects, who have, at times, made the confusion worse confounded!

Adi Doctor

(In the above write-up, the quotations from the Pahlavi works and the **Persian Rivayats** have been taken from **Ervad Bamanji N. Dhabhar's** "The **Persian Rivayats** of **Hormazyar Framarz** and others" and the extracts from the correspondence between **Navroji J. Wadia** and **Dastur Jamshed E. Jamaspasana** have been taken from "Dadistan-e-Dini", in Gujarati, by **Ervad Tehmurasp D. Anklesaria** and **Ervad Shehriarji D. Bharucha**).

~~~~~  
 O Lord, in mercy grant my soul to give,  
 And patience grant, that hurt, I may not  
 grieve  
 How shall I know what thing is best to  
 seek?  
 Thou only knowest; what Thou knowest,  
 give!  
 ~~~~~

HAVE YOU ANY QUESTIONS?

OKAY, S-H-O-O-T!

Q. Recently, to a question as to why does one clap while reciting the **Vanant Yasht**, a 'Dastur' has replied, among other things, that, "Vanant, meaning, 'winning', drives away noxious animals and destructive thoughts from the mind, when the **Yasht** is recited. The Avesta **Vanant Yasht** is very short — only of 11 lines — the rest of the writing is in Pāzend. Its thought level is not very high. It consists of 15 lines. The thought-level of its **Nirang** is also of the same level. Not much recommended as a prayer. Instead, it is better to recite stanzas from the **Gathas**." Is this true?

A. We are reminded of a popular saying which goes thus: "Beyjaar Hua Hum Ek Tur Say, Bacha Lenaa Hamey **Das-Tur Say!**" We are also tempted to quote a Gujarati aphorism: "**Jyarey Naachtaan Nahin Aavdey, Tyaare Angnun Vaakun!**"

For a 20th century white-turbaned, shawl-flaunting **Athravan**, to misguide and mislead the lay Zoroastrian, is to put it mildly, shameful and deplorable! A century ago, such a priest would have been defrocked and lambasted as a renegade! In Anno Domini 1980, however, so dazed and dumb have the Parsees become, and their ignorance about the fundamentals of their own religion has reached such lofty (!) pinnacles, that not 'a dog barks when such errant sacrilegious nonsense is spouted and printed in the newspapers! The **Athornan Mandal**, which should take up such matters in public, somehow fights shy of tackling any issue of this kind! We wonder how many Parsees, who have so far been reciting the **Vanant Yasht**, will have dispensed with it overnight, after reading this blasphemous crap of one whose bounden duty is to show the right path to those who

seek spiritual guidance! Instead, all that this man has done is to destroy the faith of his fellow — Zoroastrians!

Let's analyse the flippant answer of this 'Dastur'. First of all, one gets the impression that because the **Yasht** contains "only" about 11 Avesta lines that in itself is a disqualifier! By that token, what shall one say of the **Ashem Vohu** prayer, which has only 12 words and the **Yatha Ahu Vairyo**, which has only 21 words?! Are our Manthra to be judged by the number of words or lines they contain? Has modern Zoroastrian scholarship reached such a nadir that one counts the number of Avesta words or lines in it and then brazenly passes judgment on it? The **Athornan** who has given the foolish reply seems to have forgotten that his own school of Avestan philology has produced no less than a hundred translations of the 21-word **Yatha Ahu Vairyo** itself! Why did Western savants break their heads over a mere 21-word Avesta prayer?

What's worse, our priest has the impertinence to sit in judgment over the Pāzend sentences and pontifically declare that the **Vanant Yasht's** Pāzend lines and the **Nirang's** Pāzend sentences have a "low thought-level"!! He, therefore, has the temerity to suggest that it cannot be recommended as a prayer! Fine **Dasturi** and **Rahbari** this! Never knew that a time will come when a priest would ask his fold to knock off a prayer here or discard a prayer there! Truly, as the **Zend-i-Vohuman Yasna (Bahman Yasht)** has predicted, inter alia, of the modern apostatic times that, "Of the sins which men commit, out of five sins, the priests and the disciples commit three sins."

Our questioner asks us if all the points that have been mentioned by the 'Dastur' are true. From our reply given so far, any reader will understand how damaging and destructive the priest's remarks are. Before we take up the gist and efficacy of **Vanant Yasht** and its **Nirang**, we prefer to give the factual background of all the **Yashts** that one finds in the extant **Avesta**.

Our Prophet of Prophets, **Asho Spitaman Zarathushtra** has bestowed on us innumerable indispensable gifts, one of which is the **Avesta Manthra**, most of which is unfortunately lost to us. The term 'Avesta' connotes the knowledge of the Unknown or the Unknowable. Avesta was never a language as we understand by the word 'language' today. It was certainly not a dialect. During the time of Prophet Zarathushtra, the universal language which was current was known by the name of **Kyan**. On this **Kyan** dialect the Prophet applied **Ilm-e-Staota** or the **Laws of Vibratory Colours**. He based the 'vocabulary' of his **Staota Yasna** on the lines of the primeval **Staota Yasna** functioning in Nature in the pre-cosmogogenesis world, and formed 21 **Nasks of Fshusho Manthra** (lit., "blissful mystic spells"). These **Fshusho Manthra** are very close to the **Vacha** or speech of the **Yazatas**.

These 21 **Nasks of Fshusho Manthra** were rendered into 21 **Nasks of Manthra Spenta** by the Prophet's highly advanced disciples, known in **Avesta** as **Zarathushtrotemo**, i.e. "most like the Prophet in the practice of holiness." But these **Manthra Spenta** could only be used by highly pious people. They were not suitable for the likes of us — worldly people. So a **Raenidar** (holy Resuscitator of Faith) is appointed. Before such a **Raenidar** appears in the world, he takes instructions from **Zarathushtra** and on coming to the earth, selects passages, under the guidance of **Zarathushtrotemo** from the original

Manthra Spenta. But the most important factor is that the **Raenidar** does not alter the original language of the **Manthra Spenta**. He recomposes and rearranges the **Manthra** according to the changing needs of the times and adds **Zand** expository paragraphs, which, too, require the knowledge of **Staota Yasna**.

Since the **Raenidar's** selections comprise a smaller bulk than the original huge treasure, the **Avesta** so formed are called **Khordeh** or **Khurdeh** (small) **Avesta**, and because they embody the **Zand** passages, they are called **Zand Avesta**. During the long stretch of about 9000 years since our Prophet revealed the immaculate Faith, our Religion has passed through many turmoils and vicissitudes. Everytime, a **Raenidar** came on the scene and repaired it not from the linguistic standpoint but from the spiritual one.

The last **Raenidar** from whom we have received our **Manthra**, including the **Khordeh Avesta**, was **Dasturan Dastur Adarbad Marespand**, who lived about 1700 years ago.

For our purpose, viz., consideration of the reason for composing the extant **Yashts**, we have to remember that the **Yashts** are by and large spiritual prescriptions for the spiritual diseases of souls of lower calibre, like ours. Very briefly, the **Yashts** are capable of exorcising the **Daeva** (demons) of arrogance, doubt, passion and the like, within us.

Vanant Yasht, dedicated to **Vanant 'Star'** and **Yazata** is one of them. No one has any right, business or authority to change one word or add or subtract one letter therein. **Dasturan Dastur Adarbad Marespand's** was a soul of the highest spiritual eminence. He was a seer into the future of more than a thousand years. No **Dastur**, however steeped in learning and wisdom, no scholar however brilliant he may be in Iranian studies, is fit to hold a candle to **Raenidar Adarbad Marespand**. If a modern 'Dastur' declares that a

certain **Yasht** cannot be recommended as a prayer, he is only betraying his scant respect for the **Raenidar** himself and at the same time making a vainglorious display of his woefully miserable scholarship!

What do the "only 11 lines" of the Avesta Manthra of the **Vanant Yasht** tell us? The gist is, "For the destruction of the **Khrafastars** having the trait of accursed **Ahriman**, I attune myself to the famous **Vanant Star**." The three Pazend passages thereafter wholly supplement and corroborate the Avesta lines coming earlier. The literal meanings of the Pazend words, **Mooshk**, **Gorbeh**, **Maar** and **Gorg** may be rat, cat, snake and wolf. But in reality, they mean much, much more. They represent all the "**Khrafastri Tevishi**" within us, i.e. the desire — forces of destructiveness embodying the principle of 'kill-to-live' or selfishness, as against the "**Gospandi Tevishi**," or the benevolent, 'live and help others live' principle.

In Avesta, these **Khrafastras**, which are **Druji** in different guises, are called, "**Azi-Karshta**" or "**Azi Dahaka**" (which represent 10 deficiencies of the material world). Our Religion enjoins us to practise **Druj-Parhez** (abstinence from **Druji**) every minute, so that our **Khoreh** (aura) is cultured. That is precisely why the names of **Ahura Mazda** and of **King Feredoon** are invoked **Naam-i-Ahura Mazda, pa Naam-i-Neev Khoreh Feredoon, Faredoon Athvayaan**). It was the **Peshdadiyan**, quasi-Prophet **Feredoon** who defeated and vanquished **Zohak**, (who personified **Azi Dahaka**) the creator of the **Khrafastras**. Since then, this holy **Paoryo-Tkaishi** King has been revered as the promoter of powerful and potent **Nirangs** (Highly Efficacious Incantations and Talismans) for destroying Evil.

It is for this reason that the reciter claps (the number of times one has to clap has also its significance and is not given there willy-

nilly) while reciting the extremely powerful Manthra embodied in the **Vanant Yasht** and its **Nirang**. One's **Khoreh** is thereby developed and our physical and astral bodies are kept free of the **Khrafastras**!

As regards the **Vanant Yasht Nirang**, it is very efficacious against all kinds of physical ailments, which are mainly caused by bad or poor personal magnetism. The very opening lines, **Kool Balaa Dafey Shavad**... mean, Away with all the **Balaa** or parasites and pests or difficulties and tribulations ... "Low Thought-Level"? Fiddlesticks!

Incidentally, the 3 Pazend passages of the **Vanant Yasht** themselves constitute a **Nirang**, and recited correctly with the **Baaj** of **Vanant Yazad** is extremely effective in case someone is suffering from any pestilence, either afflicting his home or body. Are you going to cast it aside? And if so, start thinking of what next you are going to toss overboard! God save us from such **fatwaabaaz Daniels**!

* * *

DINI AVAZ

HAVE YOU ANY QUESTIONS?

OKAY, S-H-O-O-T!

Q. We are a family of 4 — myself, my wife and two college-going daughters. Our flat is very small and during those “difficult days,” which assail me regularly with three women in the house, I find it extremely difficult to practise even some of the fundamental disciplines of Zoroastrianism. I’m sure there must be many like me who must be at their wits’ end as to how to cope with the resultant problems.

Incidentally, my daughters refuse to cooperate, in that they scoff at Zoroastrian traditions pertaining to menstruation. Could you suggest some measures whereby I could at least pray at home, without sacrificing any of the basic principles of Zoroastrianism?

A. Sir, we sympathise with your plight. While we can never claim to be know-alls, we venture to give a few suggestions, which may be of some benefit to all Zoroastrians in a similar predicament.

At the outset, however, a note of warning. These are highly materialistic times governed by Mars, and Zoroastrian tariqats have to be practised very cautiously. It is said that our tariqats in such times should be followed in the style of a thief: stealthily and quietly. Why? Because, if we put Tariqat in one scale of the balance and what is technically called, **Hum-Kheshi-ba-Ekhlaak** (Human Relationship & Ethics or Morality) in the other, both the scales should be even. If by practising any tariqat, one upsets harmonious relationship with people around oneself, not only is that tariqat nullified but a new Karmic debt is set in motion between the person determined to practise the tariqat at all cost and the person at whose expense the tariqat is practised. In short, avoid all extremes. In the last 75 years, **Ihm-e-Khshnoom** has unfor-

tunately been blamed and castigated for the fault of extremists, who could not differentiate the wood from the trees!

We repeat, avoid disharmony and discord at home. If you cannot practise a tariqat even if you want to, do two things: (1) Pray to God to grant you circumstances and opportunities when you can practise the religious discipline. (2) Have full faith in and create powerful thought-forces for that tariqat. We assure you that with patience and tolerance you will be able to practise the tariqat before long.

And now for some general guide lines for those who may find that there is almost nil co-operation from women at home.

(a) Do not expect others to sacrifice their comforts and style of living. It is you, who will have to make certain sacrifices quietly and without complaining.

(b) Avoid praying in the same room where a menstruating woman is present. You have to take care that you do not see or hear her and she does not see or hear you praying. Therefore, recite your prayers in whispers.

(c) Keep a separate chair or stool aloof for you for prayers.

(d) If there is no extra room where you can pray without being disturbed during those “difficult days” of the women in the house, you may get up early and finish your bath and prayers before the others are up. If that is not possible, you may rest content (only in the last resort) by reciting the **Yatha Ahu Vairyō** and **Ashem Vohu** prayers in the prescribed numbers, as given in some of our **Khordeh Avesta** books, in lieu of the actual prayer. For example, instead of **Khurshed Nyāish**, 103 **Yatha**, in-

stead of **Meher Nyaish**, 65 **Yatha**, instead of **Ahurmazd Yasht**, 103 **Yatha** and 12 **Ashem**; etc. **Yatha** and **Ashem** are "free" prayers and can be recited anywhere anytime, by any Zoroastrian.

(e) Try and keep **Ab-e-Zar (Taro)** in the house, particularly at such times. If **Taro** is objected to by any one at home, use a fresh lime.

(f) If you find that the woman concerned touches every item of furniture in the house, don't bawl at her. Instead, you see to it that you keep aloof from as many things in the house, without making a show of it or without inconveniencing others.

That's how it is, brother, in these hard times! Given the will and the zeal we are sure you'll make the grade. Good Luck!



Q. What is the "Boi" ceremony? What is its significance?

A. According to the teachings of our Religion, our Earth rotates on its axis in 6 different ways, and during the course of 24 hours it undergoes a minor jolt 5 times. These 5 jolts during the 24 hours constitute the advent of the 5 **Gaahs (Gehs)**. On account of these jerks during daytime, the sun's rays which fall directly on Earth tend to get refracted.

Now our **Atash Padshahs** perform various benevolent functions, one of which is to constantly attract **Asar-e-Roshni** (the healthy, beneficial rays that emanate from the Cosmos). When the sun's rays bend for a few minutes, the flow of **Asar-e-Roshni**, which is capsuled in the solar rays, also gets disturbed. This results in the disruption of the close contact and relationship between the **Atash Padshah** and **Asar-e-Roshni**.

This provides a splendid opportunity for **Ahriman** and his hordes, who are lurking round the corner, to attack the **Padshah**

Saheb. The **Padshah**, who is a **Rathaeshtar** (Spiritual Warrior), offers a tough fight. But the **Padshah's** powers of **Zor** and **Yaodaah** get expended a great deal in the tussle. The **Padshah's-Kehrp** (Subtle Body) receives severe blows and is wounded. At this time, the **Padshah's** own **Baodangha** (Divine Consciousness) itself gets a bit confused.

It is on account of these negative vibrations afflicting the **Atash Padshah** at the time of the change of a **Gaah (Geh)** that with the help of the **Boi** ceremony, the **Yaodzathregar** (a priest who has acquired the power of imparting purity to other Zoroastrians) serves the **Padshah** and boosts up the **Baodangh**.

The **Boi** ceremony consists of two parts: (1) Offering to the visible Fire, which has absorbed the currents of the Spiritual Fire Energies of Nature, its food and nourishment of sandalwood, **Kathi**, etc. (2) Offering to the invisible Spiritual Fire Energies, incorporated in the **Padshah Saheb**, the nourishment of **Mithra**, **Manthra** and **Yasna**, so that the free flow of **Asar-e-Roshni** could once again be regenerated therein.

Before performing the **Boi** ceremony, the **Yaodzathregar** performs his **Kushti-Padiav** nine minutes after the **Gaah** changes. He then recites his **Farajyaat** (during day time **Khurshed-Meher Nyaishes** and in the **Aiwisruthrem Gaah**, the **Srosh Yasht Vadi**, and finally enters the sanctum sanctorum for performing the **Boi**. (Incidentally, **Boi** or **Bui**, literally means, 'fragrance' i.e. offering of fragrance in the form of sandalwood, incense, etc. to the fire).

First, the **Yaodzathregar** faces the East, recites the words, **Humata Hukhta** and **Havarshtha** and offers three sandalwood pieces to the **Atash Padshah**. While doing this, he is supposed to think that, "O **Padshah**, you are Yourself a **Yazad** and a co-worker with the other **Yazads**. May the heavy bur-

den of evil vibrations, which assailed You when the Gaah changed, be now lifted! And may You be the Co-worker of the Yazads and perform Your Yazadic functions of Humata, Hukhta and Havarshsta!"

The Yaozdathregar then turns towards the South and the West and places the Machi pieces (7 or 9 baton-like pieces of sandalwood laid over the Fire, resembling a chair or a throne — 7 in the case of Atash Behram of the 2nd Grade as we have in Bombay, Navsari and Surat and 9 in the case of the Iran Shah Fire) on the Fire. If the Machi is of 7 pieces, Asar-e-Roshni is attracted from the 7 Asmaans of Hasti realm; if it is of 9 pieces, the Asar-e-Roshni of 9 Asmaans (7 of Hasti and 2 of Minoi) is attracted to the Atash Behram Fire.

After arranging the Machi — sandalwood, the pedestal on which the Afarganiyun is placed, is washed. In the first 7 months of the Fasal calendar, when Rapithwan is out in the open, the pedestal is washed. In the remaining 5 months of the year, when Rapithwan goes below the earth (days when the 2nd Havan is recited), then the pedestal is only cleaned. While the pedestal is being washed or cleaned, the Yaozdathregar has to recite certain Manthra prayers.

Then the priest dries his hands and wears a pair of gloves. With each hand he holds a chamach and puts one chamach on top of the other. He then takes four pieces of sandalwood and goes on offering one piece at a time to the Atash Padshah. All through he recites certain set Avesta Manthra.

Finally comes the most efficacious and mystical part of the ritual: the rite of circumambulation and drawing the circuits (Chuk farvani Kriya). During this ritual, the Yaozdathregar goes round the Fire in a certain manner from one point of the compass to another: East, West, North and South; South-East, North-East, North-West and

South-West, reciting Avesta Manthra and drawing circuits or furrows round the pedestal. These circuits correspond to the circuits obtaining in the Pav-Mahal (the Spiritual Power-House raised by Prophet Zarathushtra in the ultra-physical regions) and create an ultra-physical, subtle form (Kehrp), which helps strengthen and vivify the Baodangha (Divine Consciousness) of the Atash Padshah. The directions in which the Yaozdathregar moves and the manner in which he draws the circuits in the Ushaheen and Havan Gaah differ from his movements and actions in the Rapithwan, Ujiren and Aiwisruthrem Gaah.

The Yaozdathregar draws 9 circuits in all when he holds the two Chamach with the end of his robe (Jaamo). When he begins drawing the first Karsh (circuit) from the West, he recites "Aathwaa Athro Gaarayemi" that is, "I grab the Asar-e-Roshni received from the Cosmic Fire Energies and entrust it to the Atash Padshah!" He goes on reciting other Avesta lines, like "Vangheush Manangaho Zaotrabyo Yazamaidey" or "Vangheush Ukhdo Zaotrabyo Yazamaidey, etc. every time he goes on changing the direction, until he comes back to the West, from where he had started and completes the 9 circuits.

After completing this "Chuk farvani Kriya" the Yaozdathregar offers sandalwood, incense, etc. to the Fire and recites the Atash Nyaish. When therein he comes to the Pazend words, Dushmat, Dujukht, Duzavarsht, he strikes the bell, three times on each word. At this time, it is incumbent on the Yaozdathregar as well as on the congregation of devotees gathered there, to think hard as follows: "May all the bad and evil vibrations from the world be banished; may the good vibes spread all round; may all kinds of physical, mental and spiritual pollution vanish; and from my own

small world, may bad thoughts, words and deeds be destroyed!"

The number of times the **Atash Nyaish** is recited by the **Yaозdathregar** varies with the different sects. However, according to **Ustad Saheb Behramshaji**, at least 3 **Atash Nyaish** should be recited in the 7 **Atash Behrams** (Iranshah excluded) of India.

In the **Atash Nyaish**, when the **Yaозdathregar** recites the Pazend paragraph, "**Ahuramazd Khoday... Aedun Baad,**" he should think that, may all the religions and their followers get the benefit of the **Asar-e-Roshni** which is now attracted by the **Atash Padshah!** What a tremendous catholicity of outlook! In no other religion will you find this. That is because the **Zoroastrian Religion (Zarthoshti Daen)** is considered to be the mother of all other religions!

Finally, after the Pazend paragraph, the priest draws two more circuits, which ensure the steady flow of **Asar-e-Roshni**, until the next **Gaah-change**. After he completes the 3rd **Atash Nyaish**, the **Yaозdathregar** is supposed to straighten the ash all round on the top of the censer, thereby sealing the circuits round the Fire.

Q. Why is there such a small reference to Prophet Zarathushtra in the Shah Nameh?

A. According to the Kutar brothers, Mahiyar and Framroze, who have translated the entire **Shah Nameh**, in 10 volumes in Gujarati and whose translation is ranked as one of the best ever, "It is regrettable that Poet Firdausi has not written anything about our **Paegambar Saheb** and the world's greatest man. But the reason given by the Poet himself is that, 'a poet named Dakiki came in my dream and instructed me that I should include in my historical epic the 1000 Persian couplets he had composed of the rule of King Gushtasp.'

"Poet Firdausi respected the wish of Dakiki and incorporated the 1000 couplets in his **Shah Nameh**. After the completion of these couplets, Firdausi comments on their construction and contents and expresses his disappointment, because the topics contained in the couplets could have been written in a better way. But since he did not have an alternative, he was constrained to adhere to Dakiki's work.

"We can say that had Firdausi himself taken up this task, he would have done a very good job of it and would have thrown a great deal of light on **Paigambar Saheb**."

The above is a free translation of parts of Preface to the 6th Volume of the **Shah Nameh** by the Kutar brothers. The question that arises, however, is, what prevented Firdausi from writing his own couplets on the Prophet?

According to **Ustad Behramshaji**, the **Shah Nameh** that we possess today is not the complete original version. Muslim invaders of Iran had removed many vital portions pertaining to our religion from the original **Shah Nameh**. These Muslim rulers, it is said, did their worst to scrap the two finest lines on our Religion written by Firdausi, but they couldn't succeed. These memorable lines are: **Ba Yazdaan Kay Hargez Na Beenad Behesht, Kasi Ku Nadarad Rahey Zardohesht**, — I swear in the name of the Almighty that whosoever does not profess the Zoroastrian Religion will never be able to see Heaven.

The complete or whole **Shah Nameh** does exist with the **Saheb-Delans** of Mount Demavand and our **Ustad** had the good fortune of seeing it!

— Adi Doctor

DINI AVAZ

Vol. 5 NO. 4

HAVE YOU ANY QUESTIONS?

OKAY, S-H-O-O-T!

(1) The Many Wives Of Zoroaster,

(2) What You Wanted To Know About KHOREH

Q. Why is "Dini Avaz" silent on the controversy regarding the three wives of Zoroaster? Did he or did he not have any wife?

A. We kept mum for three reasons : (a) the controversy is as old as the hills; (b) not only 'Dini Avaz' but its respected parent, 'Parsi Avaz', had dealt with this subject, from time to time, *ad nauseam*; In fact, no one has discussed this and allied subjects threadbare as the veteran **Khshnoom** devotees, particularly the Chiniwalla brothers; (c) in the recent unseemly controversy, so far, there have been 3 variations on the same theme : (a) no wife; (b) one wife and (c) three wives. We thought, may be, some clever-by-the-half Parsee will come up with the two-wives-variation. But till the time of writing, no one has cranked his imagination into top gear and propounded the two-wives theory!

First, we'll take these variations one by one and then give the correct answer. In the present controversy, the ball was set rolling by the "Prophet had 3 wives-wallahs". Their main or perhaps the only sources are two Pahlavi books — **Bundahishn** and **Vajarkart-i-Dinik**. We quote the relevant paragraphs of **Bundahishn** :

"Aurvata-d-nar and **Khurshed-Chi** (two of the three 'sons' of Zarathushtra) were from a **chakarzan**; the rest were from a **paatakshah** or **Shahzan**" (i.e. one 'son',

Isat Vaastar, and three 'daughters' **Freni, Thirty and Pouruchishti**). [In ancient Iran, eligible maidens were put into 5 categories — **Shahzan** = one who is obedient to her father's wish in the selection of her spouse; **Khudrahzan** = one who finds a husband of her own accord; **Satarzan** is like **Shahzan**, but one who gives her son for adoption to another person; **Chakarzan** = a widow who re-marries and **Aaibzan** = a disreputable woman.]

"This, too, (one) knows, that three sons of Zaratusht, namely, **Hushedar, Hushedar-Mah and Soshyans** were from **Hvov**, as it says that Zaratusht went near unto **Hvov** three times, (and) each time the seed went to the ground; the angel **Neryosang** received the brilliance and strength of that seed, delivered (it) with care to the angel **Anahid**, and in time will blend (it) with a mother."

But it is the **Vajarkart-i-Dinik** text, published by the late **Dastur Peshotan B. Sanjana** and purported to be originally written by **Maidyomah**, the first disciple of the Prophet, in Pahlavi, that explicitly talks of the three wives of Zoroaster. On pp. 21-22, it says, "And Zartusht the righteous, had three wives; all three were in the lifetime of Zartusht; the name of one was **Hvov**, of the second **Urvij**, of the third **Arnijbareda** and from **Urvij** who was a privileged wife, four children were born; one was the son **Isadvaastar**, and the three daughters, **Fren, Sritak and Pouruchist** And from the wife **Arnijbareda**, two sons were

born, one Aurvart-nar, and the second Khurshed Chihar; and Arnij-bareda was a Chakarzan and the name of the former husband of Arnij-bareda was Mitro-ayaar. And from Hvov, who was a privileged wife, (were) three sons, namely, Hoshedar, Hoshedar-maah and Soshaans”

The ruddy trouble with the “3-wives” proponents is that they take these Pahlavi writings literally. So do the “one-wife” champions take the Avesta and, particularly, the Fravardin Yasht, literally! The main plank of the arguments of the “no-wife” exponents is that Zoroaster, being a Magav, i.e. belonging to the group called the “Brotherhood of Wisdom”, was a celibate, as the group had renounced married life!

Now, what is an average lay- Parsee to believe? Or better, whom should he believe? For, all the three schools of thought produce, or pretend to produce, evidence from the extant Zoroastrian Scriptures and literature! Some of them, funnily enough, even take recourse to the Zarthosht Nameh of the late Kharshedji R. Cama! ! It is here that we take strong objection to the deplorable manner in which Camaji’s name has been misused by all and sundry to bolster up their cause. For example, in this controversy, the “one-wife” champion has quoted out of context excerpts from the 4th edition of Zarthosht Nameh. If the writer wanted, he could have obtained the 1st edition of Camaji’s brilliant opus. We warn gullible Parsees against this deliberate mischief perpetrated by some of our so-called scholars. There is a world of a difference between the 1st edition of Zarthosht Nameh (1870) on the one hand, which was the only one published during this great and sincere savant’s lifetime, and the subsequent editions, on the other, which not only contained footnotes from the pen of Camaji’s disciples, particularly Ervad Tehmurasp Anklesaria, but

also had a pertinent sentence here and there conveniently knocked out, without even a remark from the publisher! It is only when one compares the 1st edition with the later editions that one realises the nefarious tactics that have been employed by self-styled reformers even in the past!

We have dwelt at length on this point only because on Page 251 of the 1st edition, Camaji, while talking about the family of our Prophet, categorically states that, “Nowhere is it stated in the Avesta that a certain woman was the wife of Zarthosht. However, by means of certain arguments, one can fix the name of the wife of Zarthosht”. And Camaji wisely uses words like “may be”, “probable”, etc. which clearly indicate that he wanted his ideas to be considered as mere conjectures. And yet, we find an elderly member of the white-turbaned gentry in A.D. 1980, aided and abetted by a newspaper columnist, who is notorious for his congenital allergy towards esoteric Zoroastrianism, indulge in brazen intellectual dishonesty and misguide his readers by not only quoting from the 4th edition of Zarthosht Nameh, which, as mentioned above, is a distorted version of Camaji’s original work, but also by insiduously juxtaposing Ervad Tehmurasp Anklesaria’s own comments with those of Camaji’s ! !

Now, to come to the facts as they occurred, one should ask the following questions and obtain their answers from the extant Avesta/Pahlavi texts: Who was Zoroaster? What was his status? When and why was he born? Was he a celibate because he was a Magav? Did the Pahlavi writers not understand his role and status and, therefore, bungled up the whole issue by attributing three wives to him? Who, in particular, was Hvovi? How does one account for Pouruchishti, who, in Gatha Vahishtohisht (Yasna Ha 53), is specifically mentioned as the

“daughter of Zarathushtra”?

As regards the special status of our Prophet, we have already explained it quite at length, both in Gujarati and English, in the past issues of **Dini Avaz**. However, to recapitulate very briefly: Our **Vakhshur-e-Vakshuraan**'s body was made not of flesh and blood, but of fiery **Anaasars** or elements i.e. of **Gava Chithra**, his **Kehrp** or subtle invisible body was identical to that of the Arch-Angels (**Ameshaspands**) — the **Dinkard** calls him **Hum-Kehrp Amshaspand**; and his soul, which was one composite whole, was of the status and calibre of a **Yazad**. His birth was **Aevo-daatahey**, i.e. according to special law. In **Yasna Ha 3.21** is to be found a **Khshnooman** of Zarathushtra. All **Avesta Khshnoomans** (benedictions) are meant to be recited for **Yazatas** and **Amesha Spentas** Zoroaster is the **only** exception! He has been described as. **Aokhta Naamno Yazatahey** = “he is well known as one to be attuned with like a **Yazata**”. In the **Khordad Yasht**, para 1, it is said that “one who attunes oneself with you (i.e. Zarathushtra) attunes to **Vohu Mana, Asha Vahishta, Khshathra Vairya**” In the **Gatha Ahunavati (Yasna 29.6 and 8)** can be found direct evidence of his uniqueness and his exceptional status. He is called **Aevo** = “unique,” “the only one,” by Ahura Mazda. Such references from our extant scripture and literature can be multiplied.

So we come to the next question about his place and time of birth. He was born in **Airyana Vaeja** in the house of **Pourushaspa**, which was situated in that 1/3rd portion of the earth, which is invisible and holy (**Aves: Aiwi-Thrishwa**) [for details, see the series of articles on Zoroaster in the recent issues of **Dini-Avaz**].

Zarathushtra's advent on earth took place in the Main Period of Jupiter, sub-period of Sun and the sub-sub-period of

Moon, of the 81,000-year-old **Daregho Khadaat** cycle, i.e. between 4000 and 5000 years after the beginning of the **Daregho Khadaat**.

3 Zoroaster has been described as **Magupat-e-Magupataan**, i.e. the **Magav** of **Magavs**! All **Magavs**, because of their particle-souls in the lower three kingdoms having already merged forming one whole soul, need not and do not marry. But this point cannot apply to our Prophet, for while all **Magavs** or **Magi** have physical bodies, Zoroaster, as shown above did not have one! So, to talk of physical marriage of one whose **Kehrp** was akin to that of an **Ameshaspand** and who was a **Yazata** in the garb of a man, is to ^{say} ~~quality~~ ^{quality} ~~for a permit to the nearest lunatic asylum!~~ And yet, our wiseacres keep gabbling about marriage of the Prophet, indulging in wild, unabashed speculations!

Then, how is it that the Pahlavi writers have talked of three wives, not to mention three sons and three daughters? The answer is obvious: they have used these terms as allegories camouflaging a far deeper meaning/Just as worldly people beget children, a saintly holy person can with the aid of his **Asha** (holiness of body, mind and soul) and by the power of his **Khoreh**, produce another potentiality, which possesses a subtle human form, called **Gena** or **Kerdar**, and in **Avesta, Daena**. This **Gena** has no physical body, but in other respects, it is a highly active living being, and carries out the dictates of its holy procreator. Such a **Gena** possesses immense spiritual powers and is represented metaphorically as a chaste wife implicitly obedient to her lord who procreates her. The so-called three wives, three sons and three daughters of Zarathushtra were of this nature.

What is the primary duty of a wife? To please, satisfy and accompany her hus-

band. So, the 3 powers (**Gena**), which the Prophet himself used, were called "wives". What is a good son supposed to do? He should carry on the work of his father. Thus, the three "sons" of the Prophet will assist their "father" in distant ages to fulfill some great Divine missions through them. And what is a daughter supposed to do or be? She is supposed to be given away in marriage to a bridegroom. Thus, the three "daughters" or powers of Zarathushtra are to be used for bestowing upon others. The classic example is that of Pouruchishti, "daughter" of the Prophet, who is allegorically wedded to Hakim Jamasp (**Yasna** 53.3). Pouruchishti means "full of wisdom", or "perfection in knowledge"; this perfection of the knowledge of all the seven aeons of the Universe was given as a boon to one of Zarathustra's ace disciples, Jamasp.

Finally, when in Pahlavi, we find words like, "Zaratusht went near unto Hvov three times", it means that when Zarathushtra attunes himself with Hvovi through his glory or Khoreh, such and such thing happens.

To these inexorable facts our Parsee "scholars" turn a blind eye and trot out their ridiculous dogmas about our Prophet, considering him to be at best, a genius among men!

Q. Please explain in as simple terms as possible: (a) What is "Khoreh"? Is it the same as the English term, "Aura"? (b) Do we mortals possess "Khoreh"? (c) Can "Khoreh" ever be seen, measured or photographed? (d) In some of the books on "Aura", published abroad, there are photographs showing radiations emanating from different parts of the body. What are they?

A. (a) "Khoreh" is the Gujarati variation

of Mod. Persian Khvarr, which comes from Pahlavi Khvarrah, which, in its turn, originates from the Avesta word, Khvarnah. As explained in Zoroastrianism, it is the Glory or Light of Ahura Mazda or the Effulgence of the Amesha Spentas and Yazatas.

There are six kinds or grades of Khoreh, of which three are spiritual and not known to us. The remaining three are called Kavaem Khvarnah or Kyan Khoreh, Erepat Khoreh and Farreh Yazadi. There is also one more type known as Akhretar Khoreh, which is that part of Divine Glory associated exclusively with competent Yaozdathregars.

Prophet Zarathushtra's was the only soul on earth, who, in the entire Daregho Khadat of 81,000 years, possessed all the 6 Khorehs (not the Farreh Yazadi which is the lowest grade of Divine Glory). He was the only one to possess the Erepat Khoreh which manifested itself whenever the Prophet stepped down from the lofty heights of Aiwi Thrishwa to the physical world. It is said that this Khoreh spread its light to a distance of about 1½ miles. Because of the presence of this Khoreh, anyone who tried to touch his shadowless fiery body, received a shock.

While references to Khvarnah or Khvarenangha occur almost in every Nyaish or Yasht, the Yasht that deals exhaustively with Kavaem Khvarnah and Akhretar Khoreh is the Zamyad Yasht. There, among other things, it is stated that all the good creations of Mazda right down to the mineral kingdom can possess Khoreh. Khoreh as described therein, constitutes the highly beneficial currents of Ahura Mazda, which are received by our earth. The mystical 2244 "mountains" of the earth attract this Khoreh. The Kyan Khoreh is possessed by the Almighty, Amesha Spentas, Yazatas, Prophet Zarathushtra, the Saoshyants, the

fotherunners of Zarāthushtra, like Hoshang, Tehmurasp, Jamshid, Fredun, etc., and all the souls belonging to the **Nabanazdishtanaam** and **Paairyotkaesha** categories. (For details, readers are requested to read the first-ever ta'wil of **Zamyad Yasht**, by Dr. Framroze S. Chiniwalla, published a couple of months ago.)

The dictionary meaning of the English word "Aura" is, "the subtle emanation proceeding from all living things." This subtle emanation as magnetism is not necessarily "Khoreh", but a myriad of radiations, including bad or foul vibrations (**hariri**), harmful currents which, the human body throws out every second. So, at best, we can say that one's "Aura" may contain one's **Khoreh**, but it is not necessarily **Khoreh** itself.

(b) This question warrants a lengthy answer, but owing to shortage of space, we shall deal with it briefly. Here, we shall concentrate on the **Khoreh** of a Zoroastrian only. We all have our personal atmosphere, called **Aipee**, which surrounds our physical bodies. This **Aipee** is made up of 9 constituents, **Tanu**, **Gaetha**, **Azda**, **Kehrp**, **Tevishi**, **Ushtaan**, **Urvan**, **Baodangha** and **Fravashi**. For our purpose, it's enough to remember that the nucleus of the **Aipee** represents the physical body. Next to it, in the 2nd part of **Aipee**, flows **Khoreh**, if any, after which immediately comes **Azda**, the oily or fluid counterpart of the physical body. Thus, we have **Tanu** or physical body, which contains **Gaetha** or organs, followed by the next portion of the **Aipee**, which contains **Khoreh** or Divine Glory, if one has succeeded in receiving it in the first place, followed by **Azda**. Outside these, are six other parts of the **Aipee**. The demarcation line between these six parts and the other three parts is known as **Napatem Barva** or **Nafey Brava** — the "shield" which protects the body from external evil vibes. But this shield has to be

created by us through strict practice of **spiritual disciplines** (**Tariqats** of **Ashoi**). If this shield is not there, then instead of the **Khoreh** or the Divine Glory being formed in the 2nd part of **Aipee**, external malefic radiations enter and remain in that part.

Again, in "**Bust-e-Kustian Darvands**, like most of us today, the 3 inside parts of the **Aipee** (Physical body & the part supposed to contain **Khoreh** & **Azda**), are enveloped by the six external parts of the **Aipee**, like a "straw-mat cover". Our duty is to see that this shut "mat covering" is opened. How can one do it? By always speaking the truth & reciting the **Avesta/Pazend Manthra** as many times during the 24 hours as possible, practising **Druj-Purhez** always, reciting the **Kushti** prayers as enjoined in Zoroastrianism (at every change of **Gaah** and after answering Nature's call) and following the straight path of morality throughout life. Then only will the outer, six-part "mat-covering" open a little in us, and allow a teensy-weensy portion of the Divine Glory (**Farreh Yazadi Khoreh** for **Behdins**) to enter our **Aipee**.

For **Yaodzathregars**, the **Khoreh** that can enter their **Aipee**, is the **Akhretar Khoreh**, according to **Zamyad Yasht**. But the **Yaodzathregar** must strive vigorously to get this **Khoreh**. This he can do by observing very strictly the laws of **Bareshnumi**. The one test to find out if the **Yaodzathregar** has this **Khoreh**, is, according to the **Zamyad Yasht**, to check if he has received the boon of "**Raokhshni Khshnootem**", i.e. luminous **Khshnoom** or the shining knowledge of **Khshnoom**! The **Abed Sahebs** carry out the **Khoreh** test of the Initiate by checking, if after the rigorous ordeals, the **Girehbaan** of his **Sudreh** contains a certain number of pomegranate seeds.

To a **Yaodzathregar**, therefore, the knowledge of **Khshnoom** must come from

within, which will testify that he does possess the Akhretar Khoreh. And by Khshnoom here, is meant the truths, laws and secrets of Nature. Incidentally, the "mat-covering", comprising the outer six parts of the Aipee of an Ashvan or an Abed Saheb, is always open!

Now we come to the crux of the question: Can we, **Bust-e-Kustian Darvands** claim to possess the Divine Glory even of the lowest grade, viz., **Farreh Yazadi Khoreh**? We cannot do better than quote our Ustad Behramshahji himself and his three ace disciples, **Ervad Phiroze Masani**, **Dr. Framroze** and **Mr. Jehangir S. Chiniwalla**, in reply.

In his book, "Ancient Mazdayasni Zoroastrian Education", Behramshahji says (Page 105): "If a soul has ascended the first steps of **Ashoi** (total steps are 72), then the first

signs of the **Farreh Yazadi Khoreh** shining in him are visible Today, in public life, there is a woeful absence of even this elementary **Farreh Yazadi** in us. So, how can we talk of higher grade **Khorehs**?" This was stated in the year 1926.

In Vol. 4. 4. of "Frasho-Gard", its Editor, **Ervad Phiroze S. Masani**, wrote, *inter alia*: "In modern times, how can we expect Parsees to preserve their ancient **Khoreh**? The very rule of the **Tariqats** of **Ashoi** has been jettisoned by us, viz, that of always speaking the truth and keeping our promises. **Meher Yazad** has a very close connection with **Khoreh** and by speaking an untruth or a lie, the **Khoreh** is completely destroyed. Not only that; how many Parsees practise the other **Ashoi Tariqats**? Then, how many Parsees have an **Atash Dadgah** in their homes, the **Atash** of which has a direct bearing on the presence of **Khoreh**

in the family?" This was written in 1915!

Dr. Framroze S. Chiniwalla wrote categorically in his "Khurdeh Avesta ba Khshnoom Tawil" (1938): "When the Aipee is kept away from the forces of Druj, it reaches the stage of Gudman or Varz. Then, in such an Aipee only, the blessings of Nature, called Khoreh enter The Aipee of an ordinary mortal has the currents of Druj flowing in it; it is murky and has the imprints of sins committed. Such an Aipee can be purified by practising Druj-Parhez. So with such an Aipee one can't talk of the laws of preserving Khoreh in it. In all modern Parsees the Aipee is material (full of matter), so, it should be noted, that for them there are the laws of abstinence from Druj and not the laws of Khoreh." Dr. Chiniwalla then informs us that the Saheb Dilans of Demavand are divided into two categories: Aam (ordinary) and Khaas (special). Both these groups have pure Aipee. But this purity is of two grades: the Aipee with the lower grade of purity is called Gudman and the one with the higher grade is known as Varz. "In the Gudman Aipee, the degree of Khoreh is from zero frequency to two frequencies or Aspandee, whereas in the Varz Aipee, Khoreh ranges from two to six Aspandees or more". So only such holy persons can receive Nature's Khoreh and the laws of Khoreh-culture are not for ordinary Bust-e-Kustians like us.

Mr. Jehangirji Chiniwalla, writing in the Parsi Avaz of the 24th June, 1962, said: "When the Maadar Kehrp (that part of the subtle invisible body which is entwined with the physical body) and the Azda reach an exalted stage, then Khoreh can said to have been formed". Again in Parsi Avaz of the 18th October, 1964, Jehangirji, writing a series on Zamyad Yasht, said that, ". . . . today we do not have Athravans and pious Yaozdathegars in our midst who could

qualify to receive and retain the Khoreh in them and manifest it outside their physical bodies." According to Jehangirji, if a Zoroastrian's Navjote is lawfully performed, i.e. strictly according to the tenets and canons of Zoroastrianism, at that time, a little pale Khoreh does enter the child's small world.

The sum and substance of our rather elaborate reply is that: the ultimate source of all grades of Khoreh is the 8th Asmaan of the Hasti realm, called in Avesta, Anaghra Raochao. From there the Khoreh is pulled towards him by Khurshed Yazad and as evidence we have the exquisitely beautiful paragraph of Khurshed Nyaish, beginning with, "Aaat yat Hvare Raokhshni Tapayeiti and ending with, "fradati-cha Hvare yat Ameshem Raem Aurvata Aspem." It means, "when the light of Khurshed shines, when the light of Khurshed gets warm, hundreds and thousands of Yazads stand there; they collect the Khoreh; they transmit or radiate the Khoreh down; they distribute that Khoreh on the ground created by Ahura, so that the Gaetha, or organs, having Ashoi, progress, the bodies having Ashoi progress and the immortal, luminous Khurshed having the motive force of horses, progresses." Mark the very pertinent words "Gaetha possessing Ashoi" and "Tanu possessing Ashoi"!

So we have it on the authority of the Khurshed Nyaish, that the solar rays which carry with it a host of other radiations, also bring down the Khoreh or the Divine Light or Blessings. The Sun, forming a part of the macrocosm, is, therefore, an infallible transmitting station of Khoreh. But what about the receiving stations, viz., our bodies? Without Ashoi of the Tanu and Gaetha, i.e. if the receiving station of the microcosm is weak or poor, it is just not possible for it to catch the benevolent currents flowing from above in the form of Khoreh!

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✓ (c) **Khoreh** can be seen or measured by genuine clairvoyants and those with a highly developed 6th sense. One such was our Ustad Behramshahji. But today, there are many charlatans all over the world, who beguile the gullible by claiming to see their "**Khoreh**". In Europe and America, there are even "Aura Goggles" available, which contain specially treated filters which sensitise the eyes to the end of the spectrum where the aura is supposed to be seen! These and other gimmicks, contraptions and devices are found in abundance these days in the highly developed countries, to hoodwink the credulous. One should be wary in falling for these devices, for, even some authors of paperbacks on "Aura" or "Psychic Energy", themselves do not know what they are talking about. Like that other popular word "vibrations" or "vibes", the word "Aura", too, is many times misunderstood, misused and even abused. Anyway, it is a far cry from the concept of **Khoreh**, as explained in Zoroastrianism.

While **Khoreh** can be seen by certain people, it is now obvious from what has been stated above that it is impossible to photograph **Khoreh**. The simplest reason is that it belongs to the spiritual or at least the ultra-physical realm. It is pure **Noor** or Divine Light, as we have defined it. If you can't take a picture with the most sophisticated camera or with the aid of electrophotography or high voltage radiation photography of electricity generated in our physical world, which, according to the science of **Khshnoom**, is only the highest form of **Khaak** (Earth element), how in heaven's name can you dream of photographing the **Noor** or the Divine Glory which belongs to Ahura Mazda and the **Yazatas**, that is assuming, though not admitting, that some of us Zoroastrians possess this **Khoreh**?

(d) Biophysicists and psychic phenomena researchers are themselves puzzled

about the weird emanations that are seen in the photographs. Some call these diffused cloud-like blotches or bubbles or flares, "bioplasma" which is akin to, though not identical with, the concept of aura of the West, or mere corona discharge or cold emission of electrons, which is nothing but a commonplace electrical phenomenon.

But it is some of the Soviet biophysicists, who unwittingly confirm what we have said above about the body, particularly, the fingers, emitting a host of things like **Hariri** (waste-matter) or **Tafoon** (different good and bad heat waves). According to the Soviets, the human cell is an emitter of electromagnetic radiation, containing radio waves, hydrodynamic plasma waves, visible and invisible light frequency and infrasonic acoustical waves. **Different parts of the cell emit different frequencies! Where does "Khoreh" come in all this?**

A very interesting piece of news in this regard comes from the reports of the Rose-Croix University in San Jose, U.S.A., forming a part of the Rosicrucian Research Programme. Regarding the Human Aura, certain conclusions were reached after exhaustive research undertaken by it. For example, it was demonstrated that the electrical corona produced by high voltage photography is not an aura. Such photography will demonstrate autonomic effects but not as well the Galvanic Skin Response.

It was also demonstrated that we only see a "rim aura" following exposure to high voltage photography and not the "psychic aura", and that "rim aura" is not a "psychic aura".

We, therefore, come to two conclusions: (i) That it is virtually impossible for Zoroastrians, including Athornans, living in urban and semi-urban areas to possess **Khoreh** in the real sense of the term. (ii) That **Khoreh** can never be photographed.

✓ — Adi Doctor

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Q. It was reported some time back that the Zoroastrian Association of Pennsylvania and New Jersey performed a Gahambar-cum-Jashan, when all Zoroastrian members, non-members and families were invited. Obviously, here the word 'Zoroastrian' is used in the broadest sense available, to include non-Parsee spouses and other American students of Zoroastrianism. The question that arises is, can a Jashan be performed before those who are not Zoroastrians by birth?

A. Why go West? What is happening today in Bombay itself? Any Parsee soiree with a priced meal thrown in is dubbed 'Gahambar', and Jashans are performed at sea-side clubs in the open, with microphones and speakers, to boot! That's ultra-modern, sophisticated, off-beat Zoroastrianism for you! Don't be surprised if in the next decade, you have taped versions of the rituals. Press a button, flick a switch, and pronto! You will have Shapurdaru's sonorous voice in the comfort of your home, reciting the Afringaan or Farokhshi!

Again, Bombay Parsees flock to witness "demonstrations" of certain ceremonies in public halls, where the ushers and attendants are also avid onlookers. How many Zoroastrians have raised their voice in protest against the very idea of simulating holy rituals which can be performed only by qualified Athornans? This writer has even

witnessed "lalyas" and "dubras" as spectators of Jashan ceremonies held in Parsee baghs!

But all this does not at all justify the deliberate performance of the Jashan ceremony before non-Zoroastrians. According to the late Dr. Sir Jivanji J. Modi, "the word Jashan is another form of Yazashna or Ijashna meaning an homage of praise, from the (Avesta) root 'yaz' to praise, to worship. Some derive the word from 'chash' to taste, to eat.."

The liturgical ceremonies which are generally performed in a Jashan are, the Afringaan, the Baaj, the Yasna, the Farokhshi and the Satum. The last three may not be performed. An absolute must in any Jashan ceremony, is the Afringaan. Also in any Jashan ceremony, the implements used are purified, and care is to be taken that they are not defiled. All those who attend the Jashan ceremony are supposed to attune themselves to the Mobeds performing the Afringaan.

A Jashan is performed by either one pair of Mobeds or more pairs. The two Mobeds are called Raathwi and Zaota. It is the Zaota, who initiates the Afringaan proper. Among other things, the Zaota has to have his eyes rivetted on two flowers (of the eight that are there) which have been placed vertically, while reciting the Pazend introduction to the Afringaan. At this time, the

Mobed is supposed to create powerful thought-forces (**Mithra**) and cast constantly from his eyes, the **Vohufryan** fire-energy that he possesses, on the two flowers. When he does that, that is when his eyes radiate his personal magnetic force containing **Atash-e-Vohufryan**, the flowers, which have the **Atash-e-Urvazisht** (**Urvazisht** fire-energy) in them, attract and absorb the **Vohufryan** fire-energy, on the principle of, "opposites attract". The result is that just as an electric battery is first charged and stored with the electric current, so that it can be used whenever needed, so also the two flowers become highly charged with the Mobed's thought-force and his **Vohufryan** fire-energy.

Moreover, whenever a Jashan is performed on behalf of an **Anjuman**, i.e. those who have contributed the amount of money for the Jashan ceremony and who are present there, the words used in the introduction of the **Afringaan** clearly state that: **Framayashney Hamaa Anjuman Mazdayasni Berasad!** — May all this reach according to the request of the **Anjuman** which is **Mazdayasni!**

It should be remembered that in this short reply, we are not explaining or describing the whole Jashan ceremony. So, we'll take just one more important point for our purpose. The priests, while reciting the **Afringaan**, recite both Avesta and Pazend **Manthra**, which, as our readers know very well, create powerful vibrationary colours in the atmosphere. These **Manthra** are recited before the **Atash**, round which, towards the end of the **Afringaan**, the "**Chuck Farvaani Kriya**" (the rite of circumambulation and drawing the circuit) is also performed!

It is an axiomatic fact that except **Yathaa**, **Ashem** and **Yengahe Haatanm**, no other Avesta or Pazend **Manthra** can be recited before non-Mazdayasnis!

We fail to understand to what depths

Parsees, including the **Athornans**, who have settled abroad, have sunk. Many have married local non-Zoroastrians to suit their personal whim. They have appointed these non-Zoroastrian spouses — mostly women — as chief office-bearers of the various Zoroastrian (sic) Associations! Most of them believe in the style of the Bard, "What's in a name?" If the hubbies are Zoroastrians, why can't they style themselves as Zoroastrians, too? So, is there any wonder that these European or American spouses bring along their children and other family members? They only end up making a cruel mockery of the tenets, canons and rituals of the Zoroastrian religion. If **Athornans** themselves aid and abet such sacrilege, why blame the laity alone?

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Q. Most communities of the world have Ashrams, Abbeys, Monasteries, etc., where people can not only go for rest and recuperation in quiet secluded spots, but also get some moral and religious upliftment or solace. Why are there no such institutions for Parsees anywhere in the world? — M. F., Bombay.

A. Monasticism and recluseness are not encouraged in the Zoroastrian Religion for most people, because it is the Religion which advocates constant action, effort and industry. It is the Religion which first demonstrated to the world that every human being born in it, has to be a warrior, on the side of Spenta Mainyu, constantly fighting against the arch-adversary, Angra Mainyu. One has to live in society, with all its concomitants: toil, hardships, problems, pollution, worries, etc., and abstain from evil—physical, mental and spiritual. The real test lies in being IN the world and surmounting all difficulties and woes strewn in our path every day, rather than seeking an escape by running away to some mountain hideout and living the life of a recluse.

However, there is an important exception

to this general doctrine. A certain class of holy persons of various categories, like Magavs, Ashavans, Abeds, Saleks, Daham-Nar, Dregu-Mard, etc., etc., are enjoined to live in Kinar-e-Kash, i.e. in some kind of spiritual seclusion or retreat. In these heavenly, polluted times, these highly advanced souls live mostly in that part of Iran called, Baaten (hidden) Iran, invisible to the hoi polloi like us. It is from some of these Abeds that Ustad Beheramshahji brought to the world the esoteric wisdom and science of the Zoroastrian Religion.

In ancient Iran, certain pious Zoroastrian souls were permitted to go in retreat after the age of 52 provided they had completed all arrangements for fulfilling every need and want of their near and dear ones, i.e. after they had paid off their Karmic debts to all those with whom they lived and worked. The age of 52 is significant. From the time a man is born, he is governed by planetary influences throughout his life. These influences have everything to do with the age a person attains and is common to all, irrespective of religion, sex, etc. They are not to be mixed up with planetary influences affecting individuals based on their Zodiacal natal charts or horoscopes. Thus, according to hoary Iranian astrology, from the time of birth to the age of four, a child is under the influence of Moon; from five to twelve, Mercury; from thirteen to nineteen, Venus; from twenty to thirty-seven, Sun; from thirty-eight to fifty-two, Mars; from fifty-three to sixty-four, Jupiter, and from Sixty-five till death, Saturn. Now, after 52, because Jupiter is a planet associated with activities religious and spiritual, a Zoroastrian sage of old Iran was permitted to go into retreat and be in regular communion with God.

The above is a very short and simple explanation to the question asked. As far as modern Parsees are concerned, they can, and do escape to the numerous Dharmshalas and

and Sanatorium spread almost all over our sub-continent, for a respite from the hurly-burly and the rat race of a metropolis.

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YOUR QUESTION PAGE

(1) ALL ABOUT THE RAENIDARS.

(2) IS THERE SEX DISCRIMINATION IN RELIGION?

Q Recently, during the Parsee Battle of The Ballot, some scribes of a newspaper, including its notorious columnist, have made wild, unwarranted remarks regarding the advent of the next Raenidar. Accusations have been made against the proponents of Ilm-e-Khshnoom that they have started this fairy-tale of a Saviour coming to rescue humanity. I am sure there must be evidence even in our extant scriptures about the coming of a Raenidar. Will you please comment?

— M. H. V., Bombay.

A. One can very easily fill a book of 100 pages expatiating on what our scriptures and extant Zoroastrian literature have to say about the advent of the next Raenidar, Shah Behram Varzavand. But for our purpose, a brief note on the concept of Raenidars in our Religion alongwith various references found in Avesta and Pahlavi works would suffice.

Simply put, a Raenidar means, "the holy resuscitator of Faith". According to our religion, whenever faith gets disorganised or dwindles, saintly, authorised Raenidars "with their fullness of faith of devoted hearts" (Yasht 10, 9), select certain Avesta from the original Fshusho Manthra and Manthra Spenta and add the proper interpretations in the form of Zand, i.e. commentary in Avesta, to suit the changed times.

A Raenidar is appointed in Nature milenia before his actual advent. He takes in-

structions from Zarathushtra before his birth and on coming to earth, selects passages under the guidance of a Zarathushtrotemo (Prophet Zarathushtra's nearest disciple) from the original Manthra Spenta. He adds Zand expository paragraphs, which, too, require the knowledge of Staota Yasna. "During the long stretch of nearly 9000 years since Zarathushtra revealed his immaculate Faith, there were occasions of political and other upheavals when the religion was disturbed and repaired by the Raenidar concerned."

But selecting the type of Manthra suitable to a particular age is only one of the functions of a Raenidar. Among the Saoshyants (saviours), the Raenidar holds an important status. The difference, however, between a Saoshyant and a Raenidar is that a Saoshyant could exist even before the advent of our Prophet, but a Raenidar appears only after Prophet Zarathushtra. And there were quite a few personages of the status of a Saoshyant before the Prophet.

In the Fravardin Yasht, Kardas 24, 25 and 26 we find names of the Haavisht (disciples) of the Prophet, some of whom carry on the tasks allotted to them in the unseen worlds right from the time of Asho Zarathushtra to the end of the Zarvan-e-Daregho Khadaat (the one time-cycle of 81,000 years of the earth). When a Raenidar is to come on earth, some of these Haavisht descend to Aiwi-thrishwa (the 1/3rd part of the earth, near the North Pole which is not visible and which is segregated from the other polluted parts of our earth) to work with the Magavs who live there. When, in future their leader, Astavat-Ereta comes down in the Chaechst area, the next Raenidar due shortly, Shah Behram Varjavand, will appear in the world.

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When exactly does a **Raenidar** come? At the time when the world undergoes cataclysmic upheavals, the time of **Kyaamat**. After birth, the **Raenidar** undergoes rigorous training from the **Magav Sahebs**. When he manifests himself in the world, he performs what is technically known as a **Nirang-e-Var** i.e. he demonstrates and proves to humanity that he has been appointed and authorised by Nature to perform his allotted tasks for humanity. For example, the last **Raenidar**, **Dasturan Dastur Adarbad Marespand**, who lived during the reign of King Shapur II of the Sassanian dynasty, poured molten brass upon his chest after reciting certain **Nirangs** to show to the world the supremacy of the Zoroastrian religion. This he did mainly to counter the propaganda and influence of nascent Christianity, which was raising its head in Iran.

After demonstrating his special authority obtained from Nature, the **Raenidar** goes on to remove and destroy the spiritual contagion that has afflicted humanity for centuries. He then calculates the number of centuries for which his **Raenidari** will last, the kind of groups of souls that will be born during those years for whom he has to prescribe the **tariqats** or spiritual practices and disciplines, according to their Karmic debts and obligations.

Rad Dastur Adarbad Marespand, under whose **Raenidari**, we, Parsees, exist today, knew what type of souls would incarnate as Zoroastrians. Hence, one of the precautions he took was to compose **Setayashes** in Pazard which would embody the vital thought-forces of the ancient **Avesta** prayers, because, he knew that the descendants of the Iranian Zoroastrians would be incapable of and incompetent to recite the plethora of **Manthra** loaded with **Mithra** (the right thought-forces as obtaining in Nature).

At present, the **Raenidari** of **Dastur**

Adarbad Marespand is about to come to an end. That is precisely why Parsees are going through very bad times, spiritually, morally and materially.

The ancient Iranians possessed the knowledge of the independent laws of **Soteriology** — the science concerning Saviours — embodied in the mystic science of **Shumaar-i-Falk** = calculations of the heavens. **Shumaar-i-Falk**, the Reckonings of the Heavens, is a scientific method based on Zoroastrian astro-numerological mysticism connected with eternal verities. This system of reckoning forms part of what is called, **Ta'wil-i-Zarvaane-Daregho-Khadaat**. This **Ta'wil**, or inner exposition, is the veritable mirror of the Ages, influenced by the rotations and revolutions of the planets above, whose periods are worked out by mathematical computations.

It is based on these perfect calculations, taught to him by the **Saheb Delans** of **Demavand** that **Ustad Behramshah** computed the era of the next **Raenidar**, **Shah Behram Varjavand**, about whom copious evidence is available in extant Pahlavi texts, like **Zandi-Vohuman Yasna** (**Bahman Yasht**), **Jamaspi**, etc., as well as in the Pazard **Setayashes** like, **Chithrem Buyaat**, **Nam-i-Khaavar**, etc. **Behram Varjavand** is the **Raenidar**-designate, the resuscitator of the Faith, who will manifest himself about the end of the present century and re-establish Zoroastrian rule in Iran, though this rule will last for only about 500 years.

Yaar Feerozgar Baad, Varjavand Dahyuvad = May the victorious Shah Varjavand Be A Helper !

* * *

Q. One of the arguments brought forward, in the recent case about Parsee women marrying non-Parsees, was that the discrimination between such erring Parsee females and males is unjustified and that Parsee

women marrying outside the community should be put on par with the Parsee males marrying aliens. What does the Zoroastrian religion have to say in this regard? Can such Parsee males enter Atash Behrams and Agiaries without any protest?

— N. M. & C. P., Bombay.

A. According to the fundamental principles of our Religion, whether it is a Mazdayasni male or a Mazdayasni female, who has married a non-Mazdayasni, he/she is forbidden from entering any of our consecrated Pavi-kats and Talesams inside the consecrated building.

Pavi-kat is the consecrated ground, which has been cut off and segregated from the pollution of the outside world. It is that hallowed precinct inside every Atash Behram and Agiary where the Fire altar stands and also where the Pav-mahal rituals and ceremonies are performed. Talesam comprises subtle, high-powered circuits inside the Sanctum Sanctorum as well as in the Pavi-kat, where yazatic currents and forces flow freely.

In ancient Iran (particularly in Sassanian Iran), some of the Iranian Zoroastrians, who used to keep mistresses, were forbidden to enter the regular Atash Behrams and Adarans.

One of the basic tenets of the Zarthoshti Religion is that if there is a mixture of genes on account of mixed marriages, a violent disorder is created in Nature's scheme of things. Asha or Divine Order is severely disturbed and those Parsee Zoroastrians, responsible for causing the chaos have to suffer a deterrent punishment. Not only that, such Parsees, who have married non-Parsees cannot sustain in them the spirit and essence of the Zarthoshti Deen (Zarthoshtipanu).

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There is, however, one difference between a Zoroastrian male and a Zoroastrian female marrying an alien. The female, whose 'soil' is impregnated by a non-Parsee seed, has the mortification of having her Atash-e-Vohufryan undergoing a radical change, in that, one of the Fire-Energies therein, Mino-Karko, which is the brightest of the four Fire-Energies (the other three being, Vaazisht, Urvazisht and Spenisht) in Parsee Zoroastrians, virtually dies out. If such a woman dons the Sudresh-Kushti and recites Manthra, even her Paadiav-Kushti become infructuous and meaningless.

In the case of a Parsee male, who has married an alien, the Mino Karko Fire Energy is very much affected and flickers, but does not get snuffed out, because, it is he who gives his tokham or seed and plants it in the soil of the non-Parsee woman. Nevertheless, his Atash-e-Mino Karko does suffer badly.

Both such male and female damage their souls and spiritual progress during this life and after death. Once the Fire-Energy Mino Karko, which is active and potent in a Zoroastrian, becomes weak and passive, the Airi-Chithra (literally, "the right seed") gets polluted and once this happens, the soul cannot get the assistance of the Talesams (Divine, benevolent currents that are attracted towards a hallowed spot of any of the 5 major religions of the world. It is virtually in a state of suspended animation!

It should be stated emphatically that a Parsee — male or female — who marries a non-Parsee, flouts the fundamental principle of the Zarthoshti Religion. He/she is nothing but a traitor to the greatest of all Religions and to his/her community.

—Adi Doctor

Vol. 6 No. 2

YOUR QUESTION PAGE

- (1) The Juddin Connection
- (2) Zoroastrian Way of Meditation.

Q. Could you tell us since when has the "Juddin question" been bugging the Parsee Community in India?

— E. S. & M. M., Bombay.

A. According to available records, Parsees were seized of the threat of the "Juddin Connection" more than 170 years ago! One of the first Anjuman meetings to protest against clandestine, rare Juddin Navjotes was held in 1818! Another **Samast Anjuman** meeting of the community was held at the Dadyseth Agiary in Fort, in 1830, when 9 resolutions were passed. The resolutions were signed by more than 50 famous personalities of the community, including Nowrojee J. Wadia, Bomanji H. Wadia, Framji Cowasjee Banaji, Modi. Sohrabji Vatcha Gandhi, Sir Jamsetjee Jeejeebhoy, etc. One of the resolutions passed, stated, "Very recently we find that some offsprings of Parsee men keeping non-Parsee mistresses have been taken in the Zoroastrian faith, **which act disgraced our religion.** So we have made this bandobust (of holding this protest meeting), which will be on record with our Parsee Panchayat and copies of which have been decided to be sent to Akabars of other towns. **They should be requested that children of such mistresses should not be taken in our religion. Such children's Navjotes should not be per-**

formed, they should not be allowed to marry in the community and they should not be consigned to the Dokhma".

It is said that when Framji Cowasjee and Nowrojee Wadia realised that the then Parsee Panchayat was slow in implementing the above resolution they resigned, the former on 10-6-1836 and the latter on 8-6-1836.

Two other meetings of the community were called in 1835 and 1850, wherein resolutions were passed condemning and boycotting Mobeds who performed such **Juddin Navjotes. They were prevented from working in any Atash Behram or Agiary.**

Two points here are pertinent to note :

- (1) Although such unauthorised Navjotes were extremely rare in the 19th century, Parsees were so perturbed by their performance, that they called Samast Anjuman Meetings to condemn them!
- (2) Today, it is being stupidly argued that the father's sins should not be visited upon the child and, therefore, the child's Navjote should be performed. The Parsees of the last century did not have such false, maudlin sentiments. Since no one can do much about Parsee men cohabiting with non-Parsee women, Parsees of yore had at least that good sense to ostracise Mobeds who betrayed their religious tenets, and they deprecated such "Navjotes".

If some of our readers feel that keeping mistresses and "marrying" under any civil law are two different propositions we state

with all the emphasis at our command, that such registered "marriages" are not at all recognised in the Zoroastrian religion and that they are absolutely anathema to and ultra vires the canons of Zoroastrianism. Even the personal law of the Parsees does not recognise the union between a Parsee male or female and a non-Parsee female or male as "marriage". According to Section 2 (6) of the Parsi Marriage and Divorce Act, at least three conditions need be fulfilled: (a) both the parties to the marriage should be Parsee Zoroastrians; (b) they should undergo the Zoroastrian Asheerwad ceremonies; (c) which should be performed by two Parsee priests.

About a hundred years ago, there arose a controversy for the first time (so long there had been no two opinions on this vital point) as to whether children of Parsee men and non-Parsee women could be taken in the faith. This controversy arose because one Dastur Jamasp Minocheher Jamaspasana performed the "Navjote" ceremony of a few men and women born of non-Parsee females in Mazagaon.

The demon of materialism and Western mode of thinking had so captured the minds of a handful of Parsees that at that time, Ervad Tehmuras D. Anklesaria came out with a book in Gujarati, called "Juddino Ney Mazdayasni Deen Maan Daakhal Karwa Ravaa Chhey Tey Wishey Nee Shahaadato". To this, Pestonji Sanjana wrote a rejoinder, "Nerangey Javeet Deenaan". This was countered by that Dastur who started it all, "Paasokhey Nerangey Javeet Deenaan".

Hardly had this ding dong battle of wits subsided, when the biggest bombshell for the Parsee community burst in the form of a Juddin wedding actually been performed by two Dasturs of a Parsee male and a French mademoiselle The rest is of

course history, too well known to be repeated here. The so-called "reformists" were born at this time.

However, two points need to be brought to the notice of our readers:— (1) so far, where Juddin matters were concerned, the issues involved were, (a) "Navjotes" of children of Parsee fathers and alien mothers and (b) the conversion of a non-Parsee to the Zoroastrian fold.

But in 1918, ten years after that cause celebre, today popularly known as the "Davar — Beaman judgment", and four years after that other notorious case of Bella, it came to the knowledge of the community that Parsee girls, who have since clamoured for non-discrimination and equality between the sexes, were gradually turning their attention to members of the opposite sex belonging to other communities! Startling news came that a Parsee girl belonging to an aristocratic family was to be converted to Islam, in order to marry a Muslim. At first, dazed Parsees refused to accept this news. However, they soon realised it was true. **But, in those days, the community was not divided at least on this issue. Both the "reformists" and the orthodox equally castigated the incident and suggested that the community be very strict on this count. It was considered impossible and infra dig that Parsee girls would be ready to marry men of other faiths. But the inevitable did happen. An unhealthy precedent was set. The irreparable damage was done. The Parsee girl did marry the Muslim, and opened the floodgates of the dam that had hitherto prevented the community from sliding down gradually to perdition and ruin.!**

The 2nd point we'd like our readers to note is that until 1943 no scholar of the Zoroastrian religion was able to rebuff and

demolish point by point the arguments and the "evidence" (sic) from the Zoroastrian literature, given by Ervad Tehmuras D. Anklesaria, way back in 1882, on conversion to the Zoroastrian faith. It was left to Dr. Framroze S. Chiniwalla to publish his incontrovertible book, *Vatlaavwana Savaal Maatey no Vaad Wivaad* in that year and smash every single argument of Anklesaria. Dr. Chiniwalla's work to this day remains unchallenged!

* * *

Q. How can a Zoroastrian meditate while he is praying and when he is not praying? — R. P. S., Bombay.

A. True meditation and control over thought processes are quite difficult to start with. We are sure many of our readers must have experienced a paradoxical phenomenon: bad and immoral thoughts assailing their minds when they pray! One need not worry about it at all! In this **Kaliyug** or **Hashemi** age, the dark side of Nature is invariably more powerful. But that should not deter one from continuing reciting the **Avesta**.

There are various ways in which one can improve one's power of concentration and meditation: you may try keeping an oil lamp a little away from you while you pray. If it is not difficult you can bring the image of any celestial object like the Sun, Moon or a Star before your mind's eye. Easier still, before you begin your prayers, you should think and concentrate hard on the various **Yazatas** in whose honour you are going to recite the **Nyaish** or **Yashts**. For example, if you are to recite the **Khorshed/Meher Nyaishes**, before starting the prayers, express a strong mental desire that **Khurshed** and **Meher Yazads** shall come to your

succour. In Gujarati, we call this, **Neiyat Baandhwi**.

But the best and the most efficacious way of controlling our thoughts in these bad times is to bring before our mind's eye the image of that **Martazi-e-Martazian**, **Kai Lohrasp Shah**. According to **Ustad Behramshahji**, in **Demavand Koh**, the **Saheb Delans** have the image of **Kai Lohrasp** before them to keep their thoughts on the golden path.

Incidentally, the picture of **Kai Lohrasp**, who was the first person in the world to monitor the thought-vibrations of every single particle in Nature, is the one you see in photo-frames with the picture of (what's supposed to be) the Prophet, although the image of **Kai Lohrasp** is very crudely drawn.

Our main point is that, if you keep **Kai Lohrasp's** picture before your mind and concentrate and think that, "just as **Lohrasp Shah** used to read the thought of even an atom, he would read my thoughts, too," you will be able to gradually avoid bad thoughts. You will require tremendous patience to carry out this experiment. But once you are able to conjure up the image of **Kai Lohrasp** in a split second, as soon as some bad thought assails your mind, without making any effort, you will start feeling the difference.

Again, when you pray, try to segregate a corner in your home and stick to that daily. So also, keep reciting your prayers at a specific spot, which you select, in an **Agiary** or an **Atash Behram**.

For further details on **Kai Lohrasp**, **Dini Avaz** readers may refer to an article in Gujarati on him in Vol. 6. No. 1.

— **Adi Doctor.**

DINI AVAZ

Vol: 6 No. 3

YOUR QUESTION PAGE

Parsees & The Next

Two Decades.

Q. Time and again we have wondered, what would be the fate of the Parsee community in the 21st century? Will the Dollys and Pinkies and Jimmys and Pesis be around to uphold the banner of Zoroastrianism? Will the call of "Jamwa Chalo Sahebo!" still reverberate through the Parsee baughs? Will the "Old Aunty" of D. Naorojee Road continue to be the kingpin of Parsee controversies? Will the Agiaris and Atash Behrams of 2000 A. D. echo to the prayers of the Mobeds and the devout? In short, with the traditional ban on mixed marriages and a self-imposed, stupid ban by the Parsees on procreation, who's going to say, "Mazdayasno Ahmi, Mazdayasno Zarathushtrish'?"
J. P., J. K., N. S., M. V., S. T.,—Bombay,

A. Five readers asking a six-in-one tongue-in-cheek-question prompts us to deal at length on the future of our community. Of course, similar questions have been asked in the past. They have been answered in various ways. Some have characteristically toed the Doris Day line, "Que Sera, Sera, What will be, will be". These are the happy-go-lucky types, who bother only about today and not about what the morrow will bring. There are others, who smugly believe that everything is hunky dory with the community, and if we have a couple of Trustees of the Parsi Panchayat Bombay, who'd build houses for the homeless, provide employ-

ment to the unemployed, who'd turn a Nelson's eye to mixed marriages and cock a snook at age-old traditions about preserving the sanctity of Atash Behrams and Doongurwadi the Parsees would ejaculate, "We've never had it so good!"

But there is a third category of Parsees which has tried to answer these questions according to the predictions given in some of the Zoroastrian texts and according to what the fore runner, Ustad Behramshah Shroff, of the next Raenidar Shah Behram Varzavand, has passed on to us. We belong to this category. What follows is mostly a very succinct account of what has appeared in detail through the pens of the veteran Chiniwala brothers in the issues of Frasho-Gard and Parsi Avaz. Here we go!

"Mr. Bani-Sadr was no 'liberal' despite claims by his enemies. He was a thoroughbred Khomeinist, capable of arguing that women should cover their heads in Islam because radiation from their hair turned men on." Amir Taheri in *The International Herald Tribune* 22/23rd June, 1981.

According to an Associate Press report datelined Beirut, June 26th, and published in the Bombay journal, *The Daily*, a new bill meant to punish criminals is on the anvil of the Iranian Parliament. "Known as 'Qesas' or the law of Punishment, the 199-article Koran-based bill specifies the death penalty for murder and adultery, and lashings for drunkards."

"Radiation from human hair" and "Qesas" (Qeshash to our Khshnoom readers)!! Are we imagining? Move over all ye Parsee denigrators

of the Science of Khshnóom, the joy-giving pristine knowledge of the true sprit of the Zarthoshti Daena! If our doubting Thomases want more indication of where the present-day Shiiite Iran is going, they are advised to read the small Green Book containing the droppings from the mouth of Ayatollah Khomeini. For a quick comparison, it would be well worth their while to keep a copy of the Vendidad near by!

What's all this to do with the future of the Parsees of India? The one-word answer is, **HASHEM!** Yes, dear readers, it is the sign of the times! The future of the Parsees is wholly linked with the developments in Iran and our starting point is the Hashemi times (i. e. the main influence of Planet Mars on world events and on the happenings in our small community) we live in.

According to the concept of Zarvan-e-Daregho Khadaat (the self created long cycle of time) in our religion, which is of the fixed period of 81,000 Solar years, seven planets, Jupiter, Mars, Sun, Venus, Mercury, Moon and Saturn, in that order, play their distinctive roles according to their various characteristics, on the affairs of the earth, on races and individuals, their religions, cultures and civilisations. When the material world runs its course for 81,000 Solar years, it is followed by a World Deluge, which submerges two-thirds of the earthly orb. After this, there's a long pause of over 25,000 years, after which the earth resumes once again its run of a new Zarvan-e-Daregho Khadaat. Thus the curriculum of Nature's Plan repeats itself from one Daregho Khadaat to another.

At the beginning of each Daregho Khadaat it is always Jupiter, which starts the ball rolling. But with Jupiter, whose cycle is a Major one, there are other 7 planets interacting in smaller cycles called the Inter-cycle and Minor cycle. The Jupiter Major cycle lasts for about 11,000 to

12,000 years, after which comes the Mars (Hashem) Major cycle, which continues for about 17,000 years. We are, at present, under the influence of Hashem, which began when Iran was ruled by the Parthians or Arshkanians. At the time of the fall of the powerful Sassanian dynasty, the planetary cycle was: Hashem-Major, Hashem-Inter and Venus Minor. The Hashemi inter-cycle continued right upto 1940 A.D. when the Sun's inter-cycle started. Between 1941-1950, when the planetary cycle's chart read: Hashem-Sun-Sun, the forthcoming Raenidar (Saviour) is said to have been born. Today, in 1981, the Planetary Time-cycle chart reads Hashem - Sun - Mercury. This will continue till 2002 A.D.

It is against this factual background based on Nature's Almanac that we have to view the fate of the Parsees around the year 2000 A.D.

If we consider the Law of Qesash as explained in the Zoroastrian Religion (Law of Cause and Effect), present-day Parsees are undergoing four types of Qesash: (1) the Qesash pertaining to the evil times we all live in; (2) the Qesash connected with the land in which we are born-India; (3) the past Karma of the present Parsees, who had in earlier incarnations showed disrespect to the Mazdayasni Zarthoshti Daena; and (4) Qesash connected with the leaders of our country, who are so enamoured of the Western, materialistic science that they disseminate it subtly in the form of a socialist-cum-communist civilisation.

The result is that in any and every field and walk of life today, Parsees are drifting, many of them being so much deadwood floundering on the arid rocks of materialism and westernisation. It's futile talking big and saying we shall overcome all obstacles and problems. Oh yes, we can, provided our foundation is strong. At present, west-oriented Parsees talk glibly of moving mountains if

some legal luminaries, scientists and some members of the elite put their heads together. But they blissfully forget that no high-rise edifice has a jot of a chance of standing, if the foundation is woefully weak and shaky. The foundation on which the Parsee community has stood for 12 centuries is the bedrock of our religion—its principles, tenets, canons and tradition. This foundation has been eroded extensively by the Parsees themselves in the last 100 years. And the average Parsee of today, therefore, is either ignorant of or indifferent to the paths of Tariqat, Kriya and Bhakti. What do you expect the future of a community, which brazenly flouts every religious canon at every turn, to be, except bleak and moribund? How do you expect the community to flourish and prosper when quite a few members encourage those who preach a “comfortable” religion? And how do you expect a lay Parsee to know the facts and truth about his religion when what passes under the name of ‘scholarship’ is based entirely on philological speculations of occidental non-Zoroastrians? The latest trend in this regard is what can be called “petticoat scholarship”: what the English lady speaks and writes is thoughtlessly passed on to gullible Parsees by her protegee as gospel!

No wonder then that with both the Athornans and Behdins pulling the community's Juggernaut in the wrong direction, the Pahlavi treatise, *Zand-i-Vohuman Yasn* (“Bahman Yasht”) has this to say about our times. “What is the token of that (evil) age? All men will become deceivers and regard for the soul will depart from the world.....And in that perplexing time, O Zarthusht, the religious, who wear sacred thread-girdles on the waist, are then not able to perform their ablution (*padiyavih*), for in those last times dead matter and bodily refuse (pollution) become so abundant, that one who shall set step to step walks upon dead matter or when he washes in the *bareshnum* ceremony

and puts down a foot from the stone seat (*hindora*), he walks on dead matter.”

“Or..... there will be only one in a hundred, in a thousand, in a myriad who believes in this religion and even he does nothing of it though it be a duty.” “And the fire of Vaahram (*Atash Behram*), which will come to nothing and collapse (this has already happened in Iran and is happening in the case of some *Atash Adarans* in India), falls off from a thousand to one caretaker and even he does not supply it properly with firewood and incense. Nobles and priests come to destitution and bondage”.

“Of the sins which men commit, out of 5 sins, the priests and the disciples commit 3 sins. The ceremonies they undertake, they do not perform and they have no fear of hell.”

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In Nature, what is happening today, is briefly this: the thoughts, words and deeds of humanity, particularly of us, Baste-Kustians Darvands, who are enjoined to be small Dev-Bunds and keep Druji away every second, have become so murky and polluted, that in certain dimensions of Nature, thick 'clouds' (Gubbars) comprising the essence of these wicked/evil thoughts, words and deeds are formed. These 'clouds' have already started dripping, in the sense that, the reaction or feedback is being received by humans in small doses today, in the form of natural calamities, economic, social and political problems of a scale unheard of before. Soon the drizzle will turn into a downpour.

In Iran, monarchy has been replaced by a revolutionary Government. This was correctly predicted by Ustad Behramshahji, when he said (he died in 1927) that when in Iran, people will start appreciating and admiring the hoary Zoroastrian Iran of yore, some Muslim fanatics will rebel and rule Iran for sometime. In Iran for the last few decades, there has been no Pav-Mahal. The only Pav-Mahal in the jaaher world that exists today is in India and that too, in a segment of Western India. But it is the misfortune of modern Parsees that with all the facilities and comforts in the world that even their ancestors did not enjoy, they are not able to preserve and protect the Pav-Mahal and its Talesams as they should. What's worse, some Parsees themselves are hell-bent on denigrating the traditions and doctrines of their own religion! History repeats itself. The scenario that existed at the time of the fall of the Sassanian dynasty, is once again being presented before us. The Arabs were given an open field by the converted Zoroastrian Iranians themselves. Today's gullible, soporific Parsees have become so callously indifferent towards the preservation of their religious traditions and tenets that a handful of black sheep among them are allowed freeplay to brazenly tinker with them.

The result, as Ustad Behramshahji, has predicted, will be disastrous for the majority of the Parsees. Their status in public life will touch a new low; poverty will stalk many of them; most of them will eke out an existence like darvands; many Agiaris will have to be locked up for good; Parsee youths will marry out of the community in large numbers; some persons claiming to be Khshnoom Fida'iis will themselves strike at the roots of Zoroastrian doctrines and traditions, (i.e. it will be an age of false prophets) and, above all, at the time of the advent of the Saviour, Shah Behram Varzavand, there will be left just about 11,000 faithful Zoroastrians in India! That is when Nature's Time cycle will read: Mars (Hashem)-Major/Sun-Intermediate/Moon-Minor.

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What then is the least that every Parsee should do to tide over the next two critical decades?

1. Follow the path of Raasti, i.e. always be very truthful. In case, a lapse occurs and an untruth escapes the mouth, do Meher-Patet repent for the sin committed and resolve never to repeat it. Remember, you will be repenting and resolving before Nature, so there should be no pretense whatsoever!
2. Try as much as you can to practise Druj-Parhez, (abstinence from Drujih), use, if you can Ab-e-Zar (Taro), keep your Sudreh-Kushti in good trim; perform the Kushti on occasions you are enjoined to perform, in other words; never be lax with the Kushti amal.
3. Recite the Avesta Manthravani as much

as you can and whenever you can. Particularly, towards the end of your prayers do not fail to recite the Chithrem Buyat Setayesh. Among other things, it contains powerful thought-forces about the early advent of Shah Behram Varzavand.

4. Last but not least, in whatever bad time you may be, never give up faith in the doctrines, principles and traditions of the Mazdayasni Zarthoshti Deen.

Till the good times come:

Hu-deen, Hu-farmaan andar Iran gehan rawa Kunaad.

Jud-din, Jud-farman andar Iran gehan ba-awasihnad.

—Adi Doctor.

YOUR QUESTION PAGE

- (1) "ADOPTION IN VENDIDAD ?!"
(2) STEPS TO POST-MORTEM RITES

Q. (1) In an article in the Jam-e-Jamshed Weekly of the 16th August, 1981 you had said that the concept of "adoption" is not to be found in the extant Avesta, whereas in a letter published in Jam-e-Jamshed of the 28th August, Mrs. Meher Master-Moos has stated that "The Vendidad provides clear authority in favour of adoption of the social welfare kind contemplated by the bill" How do you reconcile these two obviously contradictory statements ?

—S. M., G. F., C. M. P., Bombay

A. If one is obsessed with a subject, one sees it even in a plate of noodles. Mr. S. D. Nargolwala sees "conversion" in the Gathas and other Zoroastrian texts ! The lady sees "adoption" in the Vendidad ! A pity that members of the Parsee community are taken for a ride these days by all and sundry, who think that fragmentary reading of translations in English or Gujarati of religious texts, entitles them to express opinions and pontificate on the Zoroastrian religion !

Let's see how the Vendidad howler has occurred. Paragraphs 9 to 19 of Fargard 15 of the Vendidad deal with sins pertaining to abortion. We shall not go into the detailed translation of all these paragraphs but confine ourselves

to the synopsis of some of them and translation of only the pertinent paragraphs.

Para, 9 says that if an unmarried woman conceives, abortion should in no circumstances be resorted to. Para 10 says if such a woman does go in for abortion, she commits the sin of adultery for the second time; that is, she has committed adultery the first time when she copulated with her lover. If thereafter she kills the foetus through abortion, she commits another heinous sin, which is as evil as committing adultery. Her parents or guardians should, therefore, prevent her from going for abortion. Paras, 11 and 12 then talk of the parents' and guardians' responsibility Vis-a-vis unwed mothers. If the parents fail in their duty in preventing abortion, they are equally responsible in Nature for the sin committed. Paras 13 and 14 state that if such woman runs away from her parents and is instigated by her paramour to run to an abortionist, all three of them--the woman, her lover and the abortionist are guilty of a cardinal sin.

Paragraphs 15 and 16 talk of the duty of the paramour to his beloved. If the woman allows the child to be born, it is the duty of her lover to raise the child, etc. Then in para, 17 it is asked of Ahura Mazda, who will take such a pregnant woman to the hospital for delivery and who will bear the expense thereof? In the next paragraph, the reply is given that her lover will foot the bill and bring up the child.

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Finally, para, 19. What if the lover fails to perform this duty? What if he forsakes the woman he has slept with? Then the neighbours and relatives of the pregnant woman should compel him to help and protect the woman as well as the child to be born. If even then, he betrays, an irresponsible attitude those faithful neighbours, particularly other pregnant women should look after her and her would-be child. They should help her raise and nurture the child.

Where on earth is here the idea of adoption as a "Social welfare measure"? Unfortunately, when adoption and nothing but adoption is on one's mind one is likely to mix up adultery, abortion and adoption! Even common sense dictates that the Vi-daevo-daata (the Law against the Demons) would consist of sins of all kinds and their corresponding punishments. But, "adoption as social welfare measure . . ." ?!

Q. (2) Would you please list all the steps that one should take for the first four days, right from the time death occurs or is about to occur in the family? Please also mention what one should do if death occurs in a hospital, at home, etc.

— F. P. K., Pune

A. (1) when a person is on his death-bed, try to sponge his body with water, put on washed clothes on his body, tie the Kushti on his waist and drop a couple of drops of Nirang or Haome water in his mouth. Then light a fire in an Afarganya near his head and offer incense and sandalwood to the fire. Light a

coconut-oil Diva nearby and recite the Atash Nyaish Sotto Voce, followed by Patet Pashemani. Thereafter, continue reciting the Ashem Vohu till the ailing person breathes his last.

(2) As soon as breathing stops completely, note the exact time of death. It is very essential to perform the Sachkar in the same Geh in which death has occurred. As the performance of Sachkar does take time, two persons of the family should hold hands (Paivand Ievo) and recite the Ashem Vohu continuously while touching the dead body.

(3) These days, as Sachkar is invariably performed at Doongarwadi by the Mordeh-Shuyaan, we shall skip the details. However, it is the duty of the relative of the deceased to ensure that on no account should water be used while bathing the corpse. Only Ab-e-Zar (taro) should be used. you should also ensure that after the body is washed and placed on the stone-slab, the head should be turned towards either the East or the South.

(4) After the Sachkar is completed, close relatives of the deceased, or friends or, in the last resort, Mobeds, should stand or sit about 10 to 11 yards from the corpse and recite the small Yashtegan or prayers near the dead body. These prayers can be recited in rotation or a relay system could be adopted in which individuals take turns for prayer every hour or ninety minutes. The necessity and efficacy of these prayers cannot be overemphasised. It is an absolute must. The prayers that should particularly be

recited at this time are : Srosh Baaj, Geh, Khurshed Meher Nyaishes (during day-time) or Srosh Yasht Vadi (in the Aiwisruthrem Geh) Atash Nyaish, Ardibehest Yasht, Big Hapton Yasht, (with Yaatuji Zarathushtra paras, to be recited 7 times), Khordad Yasht, Haoma Yasht, Vanant Yasht, etc. You can also recite the Ahunavaiti Gatha in this small Yashtegaan. For the first three days after death, Patet Pashemani should not be recited. Again in the above-mentioned prayers, Ahmai Raeshcha, Kerfeh Mozda and the passage, Ramno-khaastrahe to Spento-Mainyoom in the Jasa-me-Avangahe-Mazda should not be recited, as these prayers are meant for a dead person. The small Yashtegaan has not only to be recited till the Geh Sarna but also for three days and nights near the spot where the corpse was kept after the Sachkar.

(5) After the Geh Sarna is over, men who follow the pall-bearers to the Dakhma must observe certain basic rules : they must first perform their Kushti, take the Baaj of Srosh upto "Ashahé . . ." and then follow the cortege upto the Dakhma silently mentally reciting the Ashem Vohu Prayer. Again, while following the pall-bearers men should walk in pairs by taking the Paivand.

(6) After the Srosh Baaj is completed, the Dokhma Namaskar should be recited and thereafter the Gaomez (Taro) has to be taken, after which the Kushti, with Hormazd Khodai only has to be performed. In Bombay, it has become an unhealthy practice for men to buy sandalwood from a vendor standing outside the Sagdi and proceed straight to the Sagdi

after the Paaydast is over. THIS IS ENTIRELY WRONG. IN NO CIRCUMSTANCES SHOULD ONE GO TO THE DADGAH BEFORE TAKING A BATH AND CHANGING THE CLOTHES WORN FOR THE PAAYDAST. The women, who have remained behind in the Bungli should also have a bath and then offer loban for the soul of the deceased. A Diva should be kept burning for three days and three nights, near the Sachkar spot where the head of the deceased was. This is because the soul waits there till the dawn of the 4th day. Near the Diva, on a metallic stand should be kept a Lota (Kalasya) filled with water, in which fresh flowers (roses, chamelis, Gulchhadies, etc.) should be placed. Every day the water and the flowers should be changed. Alongwith all this, of course, the prayers from the Khordeh Avesta mentioned should be recited for three days.

(7) A Yaozdathregar should be instructed to perform the Baaj of Srosh in every Geh in an Agiary or Atash Behram for the first three days after death.

(8) Also in an Agiary or Atash Behram should three Yazashne and three Vendidad ceremonies be performed, for the first three days. These days, it's virtually impossible to have all these Pav Mahal ceremonies performed, on account of the acute shortage of good, capable Yaozdathregars. Efforts should, therefore, be made to have at least one Yazashne and one Vendidad performed during the first three days after death.

(9) In the Ushahin Geh of the 3rd night, five Baaj should be consecrated

(a) Mino Raam, (b) Rashne-Astaad, (c) Meher Yazad (if the deceased is a male) Mohor Yazad (if it's a female), (d) Srosh Yazad and (e) Arda-Fravash. We are aware that in present times, most of these Baaj are not performed which is a pity!

(10) In (4) above, it was stated that for the first three days near the spot where the Sachkar was done, prayers at least, during daytime, Khurshed and Meher Nyasishes; in the Aiwisruthrem Geh, Srosh Yasht Vadi; and in the Ushahin Geh., Haptan Yasht (Big) and Srosh Yasht Hadokht, must be recited by either two relative of the deceased or two Mobeds, with a Paivand. In every Geh, these prayers should be recited only after the two persons have performed their respective Farajiyat.

(11) During the first three nights, the Shrosh-nu-Patrun (the 7th Karda of the Srosh Yasht Vadi x Afringan) has to be performed near the spot where the Sachkar was performed.

(12) Patet Ravan-ni should not be recited during the first three days after death, but thereafter it is very necessary that this prayer be recited daily, except during the Muktdad days.

(13) There is no need to perform the Uthamna in the Ujiren Geh of the 3rd day. But it is an absolute must to perform it in the Ushahin Geh of the 3rd night. The Uthamna ceremony should also be performed only at the Sachkar spot. At this time Patet should on no account be recited although most Mobeds unfortunately do so.

(14) Uthamha in the Ushahin Geh comprising, (a) Dhup sarna (b) Gaye

bhanavvi (appointment of a Spiritual Executor-cum-Administrator).

(15) Ceremonies of Chaharum : To begin in the Hoshbam of Havan Gah, i. e. 36 minutes before Sunrise : (a) Afringan of Daham Yazad (b) Then preparations take place for the various Baaj of Chaharum to be performed. These should be performed at least two hours after the Daham Afringan. First the Baaj in honour of Srosh Yazad is to be consecrated, followed by Arda Fravash Baaj. Then comes the Arda Fravash Afringan.

(16) Thereafter, in the Rapithwan and Ujiren Gehs, Satum with the Mithra of Arda Faravash should be performed.

(17) Finally, in the Aiwisruthrem Geh, Srosh Yasht Vadi, Atash Nyaish and Patet Ravan-ni should be recited.

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YOUR QUESTION PAGE

- (1) ATLANTEAN SPECULATION
- (2) PYRAMIDS & PARSEES
- (3) THE JUPITER CONNECTION

Q. (1) In a book review published in *Jam-e-Jamshed Weekly* of the 29th November, it is stated, "Amongst the most unusual features of this book is a chapter containing an outline of over 14,000 years' History of Iran scientifically proved and established through Astronomy and other methods from the Atlantis Civilisation in pre-Peshdadian times to the end of the Sassanian Empire." Two questions arise from this statement : (1) Do the Parsees really have their 14,000-year history in tact ? and (2) Was the Peshdadian period preceded by the Atlantis Civilisation ?

—B. D., Pune; S. M. P. Bombay.

A. Didn't Napoleon say, "What is history but a fabled agreed upon ?" Parsees have not been able to preserve even the history of their advent in India and the centuries that followed ! To talk, therefore, of a "scientifically proved and established....." 14000-year history is laying it on ! It is such rash and sweeping statements that has brought ridicule and scorn on *Ilm-e-Khshnoom*. Let us put it very bluntly that the dynasties before the Achaemenian Dynasty of Iran, are buried under mounds and mounds of rubble of history. All that the *Ilm-e-Khshnoom* doyen, Dr. Framroze S.

Chiniwala, has done, is to lift just a little the veil of secrecy from the present *Zarvan-e-Daregho Khadaat*, as taught to him by *Ustad Behramshaji*, who knew quite a good deal more about the mysteries of this *Daregho Khadaat*.

Nowhere has the late Dr. Chiniwala made any such tall claim about Iranian history. To give only one example, the thousands of years that elapsed between the end of the Kyanian dynasty and the beginning of the Median Empire are a blank book to the staunchest *Khshnoom-feedayi*. All that we know of that long period are the names of the two dynasties that spanned it, namely, the *Huafritan* dynasty, an allusion to which is made in the *Aban yasht*, and the *Kudarvand* dynasties.

According to the *Ta'wil-i-Zarvan-e-Daregho Khadaat*, based on *Shumar-i-Falk* (calculations of the heavens), the *Huafrit* dynasty lasted for about 1626 years and the *Kudarvand* dynasty for about 1629 years. Besides that, we know nothing about this long period of 3255 years of Iranian history.

One more example. We do not know anything about the 2000-year period, which represents the one after the reign of King *Gushtasp* of the Kyanian dynasty, during which the Kyanian Empire flourished. The history of these two millenia is completely lost to us !

Our readers should note particularly that according to *Ustad Saheb*

Behramshahji, the history of the 3255-year period, mentioned above, has not been destroyed, but rendered sacrosanct "for valid reasons to be revealed at the proper time and by the proper authority." Till such authority comes up at the proper time, we may have to suffer wild guesses and conjectures with equanimity !

The same goes for the Lost Continent of Atlantis. Ever since Plato first mentioned the fabled civilisation of Atlantis, more than twenty thousand books have been written about it ! And yet, the mystery of Atlantis continues to this day. The ineluctable fact is we know nothing about the Atlantis Civilisation. And idle speculation is not the hallmark of a true Khshnoom enthusiast.

*

.Q Would it not be better to publish an authentic book or booklet on Pyramids, based on the information, if any, supplied by the late Behramshahji ?

—D. N. D. Bombay.

A. It's getting curiouser and curiouser, as Alice would have said ! First, Atlantis and now Pyramids !

Most of our readers are well aware of the plethora of words published on the pyramids of Egypt. So, we shall skip the preliminaries and come straight to the heart of the matter.

Vendidad, Fargard 3, contains an account of how the load of sins falling

on earth could be relieved and lessened. Among the burden or load of sins that weigh on the earth and which displease the Spirit of the earth, are mentioned the **Uzdaeza Dakhma**. This is a technical term and before we explain it it's necessary to say a few words on the word **Dakhma** itself. This word is used in different senses in Chapters 3, 5, 6 and 8 of the **Vendidad**, depending on the exact terminology used and the context in which it is used. Some of these terms are, **Dakhma**, **Berezishta Gatu**, **Thrayo kata**, **Upa Skamba** and the one we are considering, **Uzdaeza Dakhma**. While we shall not dwell upon each of them, suffice to remember that the Avesta word for our **Dakhmas** is **Upa Skamba**, lit, Upa = "going up" or "round and round" + Skamba = "comprising parts or things going round." Even the late Kangaji has in his Avesta dictionary given the meaning as, "place where the corpse is laid; **Kata**." This gives the lie to that oft-repeated remark that the latter-day **Dakhmas** of the Parsees are a later innovation of our ancestors who settled in India !

Coming to **Uzdaeza Dakhma**, it's an enclosed **Dakhma**, a tomb in which a corpse is placed, where not a ray of the Sun enters. The difference between modern graves and **Uzdaeza Dakhma** is that the former are pits dug in the ground in which the corpse in a coffin is laid, which is then enclosed from all sides, while the latter is a vault built on the ground itself, covering the corpse. The word **Uzdaeza** means, "completely covered from all sides" Such **Uzdaeza Dakhma**, which the **Vendidad** says are of 3 types, were to be found in the

countries west of Iran, like, Assyria, Babylonia, Egypt. In such enclosures, the mummified corpses remained for centuries. Thus, the pyramids are a kind of Uzdaeza Dakhma, which are strictly taboo in the Zoroastrian religion, because the rays of the Sun do not reach that portion of the earth on which they are erected, thereby sapping the earth of all fertility.

Our questioner will be pleased to know that this information on pyramids and the Zoroastrian religion has been given by the ace disciple of Behramshahji —Dr. Framroze S. Chiniwala.

*

Q. During our life span on earth we are supposed to collect our "Anasars" from the mineral, vegetable and animal kingdoms. Could you give us the list of vegetables, animals and minerals having connection with the Burjishi Jirm, so that it becomes easy to realise what minerals, vegetables, etc. should be used by us, whose souls are linked to the Burjishi Jirm ?

—D. F. H., Lucknow.

A. [My sincere apologies to Mrs. D. F. H, whose query remained unanswered, through oversight, for more than a year ! —A. D.]

Some of the important minerals connected with the Jirm of Jupiter : Gold, Silver, Copper and Iron.

From the Vegetable Kingdom :—

Grains, Pulses & Vegetables : Cauliflower, Cabbage; Wheat; Gram-dal.

Flowers : Rose, Mogra, Gulchhadi, Gulmohur, Marigold.

Fruits : Pomegranate, Apple, Figs, Sugarcane, Sweet Lime, Orange, Peach, Apricote.

Trees & Plants : Sandalwood, Babool.

From the Animal Kingdom : All animals having a preponderance of Gav (gospandi) element : goat, lamb, cow, bull, parrot, (The above list is neither exhaustive nor complete).

Please note that when we talk of "using" animals, it's not meant in the sense of eating their flesh. In that sense, the meat of goat, lamb and chicken only is permitted.

Also note that in the times we live in, which are rightly described as the "small Kyamat", one should not be infatuated or obsessed with these matters. For example, If the food placed before you does not consist of items connected with the Burjishi Jirm, you should not push away your plate but eat with satisfaction, contentment and humility. So also, if you have to use some synthetic material like plastic vessels and utensils, because of their cheaper price, you should do so and not incur debts to buy copper utensils !

The golden rule : Try, make constant efforts to use and utilise what belong to the Burjishi Jirm. If helpless, grin and bear it !

—Adi Doctor.

DINI AVAZ

Vol. 6 No. 6

YOUR QUESTION PAGE

Q. Recently, an inquiry was made in Jam-e-Jamshed as to whether the three Wise Men, who came at the birth of Jesus were Zoroastrian Priests. One of our learned High Priests has, in his reply, opined that they were not Zoroastrian sages. Please comment — S. P. V., T. N. K; Bombay.

A. First, let's take the major part of the learned Dasturji's reply. According to him, the late Father Heras of St. Xavier's College, "who had written and published 'The Story of The Magi', Bombay 1954"..... the "Wise Men" mentioned in the Bible were the Hindu Brahmins of India. The Bible mentions only 'wise men' in the plural number. Generally it is believed that they were three; but as noted by Heras, in Christian traditions they were more — four, six, or even eight. Attempts have been made even to name them. Mostly these are Christian names. Heras notes (Page 5): In the Syriac Church they are called Larvandad or Zarvandad, Hormisdas, Gisjmasph and Arschac'. These are Iranian and Zoroastrian names; but historically they are not reliable.

"These 'wise men' appear in a number of Christian paintings and sculptures....

"When Christ was born, Zoroastrian religion was at low ebb. At that time Parthian kings were ruling over Iran, and Iran was under the influence of Greek and Buddhist religions. There is no reason to believe that the 'wise men' mentioned in the Bible were the Zoroastrian Priests."

With all due deference to the erudition and scholarship of the learned Dasturji, we state the following. Why should any attempt be made or one go out of one's way to show that the Magi were not Zoroastrians? We mean, where is the need for any inhibition or diffidence?

Coming to the quotation of Fr. Heras we do not know how he comes to the conclusion that the Magi were Hindu Brahmins! There is neither any direct nor indirect evidence for such a conclusion.

As regards the historical argument that because at that time, there was Parthian rule in Iran and the Zoroastrian religion did not hold sway over it, there were surely widespread Mulq-e-Twa'ifs (principalities), which were Zoroastrian strongholds. The Magav community was very much in the open (For a detailed note on the Magavs, readers are requested to refer to the last issue — Vol 6, No. 6 — of Dini Avaz). It is the Magavs who guided and escorted the Zoroastrians against the Greek and Buddhist religious propaganda.

We very much regret that the mystery of the 3 Magi following a 'star', the identity of the 'star', the birth of Jesus and the identity of Jesus are all so steeped

mystery, that it is forbidden in this day and age to reveal these secrets of Nature to the world. All, therefore, we shall say here is that the 'star' indicated the birth of a new religion, connected with a Jirm on earth which the Magavs were aware of. Even the late Jehangirji Chiniwala, in a talk on the 7th July, 1962, on the occasion of the 35th death anniversary of Ustad Behram-shahji, cryptically said, "Today, nobody knows the real secret behind the visit of the 3 Magi to the manger of Lord Jesus Christ at the time of his birth." He goes on to add, "It is pointless to discuss these esoteric facts in modern times".
Voila !

* * *

Q. Recently, in a section of the Parsee press, there has been some correspondence regarding the shortage of Bawool (Baawal) for use as fuel to keep our Atash Padshahs going round the year. What I would like to know is whether sandalwood, bawool, etc. ever grew in Iran. If not, what did our ancestors in Iran use as food for the fire ?

—MRS. R. E. P., Ahmedabad.

A. The basic fact that one has to remember is that care should be taken to ensure that whatever wood is used, belongs to the **Burjishi Jirm**, that is, the wood should be under the influence of Planet Jupiter, or in exceptional cases, at least under the influence of either the Sun or the Moon. According to Ustad Saheb Behramshahji, in ancient Iran, there were sandalwood and **baawal** trees. Both these are directly under the influence of Jupiter. In all kinds of wood, the latent Fire Energy working inside it is called **Atar-e-Spenishta** in Avesta. But in sandalwood and **baawal**, this **Atar** is of such a high grade, that the moment such wood is ignited or burned, the contact with the top grade Fire Energy of Nature, **Atar-e-Froba**, is immediately established.

In modern times, one does not come across either sandalwood or bawool trees in most parts of Iran. In Mazandaran, we understand, there are still some sandalwood forests. So, at times, rose plant wood is used to feed the Fire. Even that is, in the last resort, permitted, because the rose plant also belongs to the **Burjishi Jirm** in no circumstances, should any other wood be used for the **Atash Padshahs**.

Q In Vol. VI No. 6, you have given a small list of creations of Nature, which are under the influence of Planet Jupiter. These include us, Zoroastrians. If we are under the influence of Jupiter alone, should we bother to wear birthstones which are said to help us tide over or ward off the adverse effects of say, Mars or Saturn?

—S. B., Bombay

A. what we meant was—that the souls of individuals are subject to the Law of Gradation. Thus, there are five grades of groups of souls which come under the influence of the five Planets—Saturn, Jupiter, Mars, Venus and Mercury. The group of souls, who come to be known as Zarthoshtis, are governed by Jupiter. Thus, it is the soul only that is governed and influenced by Jupiter. When a child is born on planet earth, it has besides its soul, a mind and a body. Both these come under the combined and mixed influence of all the planets, depending on the Karma of the child it has brought forward from its past existences on earth. So, whether the soul belongs to that of a Parsee, Hindu, Muslim or Christian, the mind and the body coming with the soul are definitely affected by the diverse planetary influences.

Birthstones, therefore, if chosen rightly, do help to mitigate to a certain extent the malefic effects of a planet. But one has to be very wary in wearing a stone, for if a charlatan suggests a wrong stone, instead of tossing off the adverse rays of a certain planet, it may attract them!

—*—*—*—

Q. In the Doa Tandarosti, one recites various exalted names, like that of Soshyos, Shah Varzavand,

Dastur Peshotan, etc. This I can understand. But what beats me is, why is the name of Kaikhushru Padshah the only Iranian monarch of the Kyanian dynasty mentioned therein? Why do we recite the Tandarosti of a past King? — S. S. N. Ahmedabad.

A. An interesting question. And the rather detailed answer that follows, will, hope, interest many readers. To begin with, one must first know who Kaikhushru was. Like his predecessors of the Peshdadian and the Kyanian dynasties, Kaikhushru's was a highly, advanced soul belonging to the **Paoriyo-tkaesha** group of souls. (The Shah Nameh episode of Kaikhushru, as of other Peshdadian and Kyanian Kings, is full of mystic splendour.) This class of souls is so exalted that it comprises men and women, who incarnate on earth for a specific purpose or mission, and not for fulfilling their Karmic obligations or debts, like us. They are true saints and are devoid of passions. Their main mission is to fight Evil on behalf of the White Side of Nature. Such souls, if they so desire, can, after their mission is complete, release the atoms (anasars) of their physical body at will. This is called, in technical parlance, **Nafs-e-Mawaalida**. There are 33 types of **Nafs-e-Mawaalida**. The highest and the most exalted form is that of Prophet Zarathushtra after he encountered **Tur-i-bratr-Vaksh**, which in Pahlavi is called "Vikhiz", and the lowest form is our **Dokhmenashini**.

The birth of Kaikhushru, the glorified King of Iran (circa 8000 B. C) was of special significance. He was the son of **Nar Asho Shiavax** and **Banu Firangiz**, who was the daughter of **Afrasiab**! (Here, a word about **Afrasiab** would be appropriate. **Afrasiab's** lineage was splendorous.

He himself had established contact with **Tur-e-Frangss**, a co-worker of **Ganamin** the destructive or retarding principle. **Afrasiab** was also an adept in **Agha Manthra**—evil spells and incantations. The biggest service that **Afrasiab** rendered Iran was his artifice and strategy of fishing out the huge devils, demons, from their lairs and sending them to their doom as they confronted the great Iranian paladins. Had he not done this, the forces of the Dark Side of Nature would have continued to thrive on earth! But by doing so, **Afrasiab** himself was exposed to the effects of **Agha Manthra** and the result was he himself began to blunder and finally fell a victim to **Ahriman**. He had his own son-in-law, **Nar - Asho Shiavux**, treacherously killed. He was keen to snatch away the **Kyan-khoreh** — **Kavaem Kharena** = Kingly Glory — from the Kyanian Kings, so that then he could rule the earth. [Note the remarkable similarities in the aims of tyrannical monsters today and thousands of years ago : the villains in James Bond, Superman stories have exactly identical aims !] The great **Rustom-e-Zamaan** could defeat **Afrasiab** but couldn't capture him. It was left to **Kaikhushru** to kill him. The episode of **Kaikhushru** as well as that of the other mighty, glorious Peshdadian and Kyanian monarchs and paladins in the Shah Nameh, is loaded with a mystic purport which escapes the lay reader.

Kaikhushru was born with the **Kyan Khoreh** (the highest form of Divine Glory that could be bestowed on a human). He was under the protection of the **talesam Kava-Husrava**. The **Atash-e-Nairyosangh** shone brightly in that part of the **Keherp** near his navel.

When **Kalkhushru** had finished all his missions on earth, the most important of

which was vanquishing his own maternal grandfather Afrasiab, he went into retreat for 40 days and when finally, Sarosh Yazat gave him the signal, he handed over his kingdom to Kai Lohrasp and went up a mountainous path. After reaching the peak of that mountain, Kaikhushru turned round to his courtiers and told them that, "Tomorrow when the Sun rises, you will not see your King and even if it rains gold and diamonds here, do not wait, because, thereafter, there will be such a violent snowstorm that it will ravage everything."

In the very birth, life and the passing away of King Kaikhushru, there is a very strong built-in element of spiritual height and grandeur which should be noted. Kaikhushru Padshah was a true Magav a saint. He left his physical body at will, by shrinking all the atoms therein (the atoms and particles making such a body are very subtle, refined and rarified, unlike ours) into his Kehrp and flew up according to the guidance of his Fravashi.

But the unique mission of Kaikhushru was that, just as he was the forerunner of Prophet Zarathushtra, he will be a great co-worker of the new Raenidar Shah Behram Varzavand! Such exalted souls are called Apar Zaad, in that they have to come to the earth again, at the appropriate time, to fulfill certain missions that Nature has entrusted them with. Kaikhushru Padshah is one of the Great Masters on the Chinvat for the training of the Burzishi Zoroastrian souls. There is a connection between Chinvat and Chaechast, where is located the Var of King Jamshed. When Shah Varzavand comes out in the world at the appointed time, Kaikhushru Padshah, along with Dastur Peshotan, Jamasp and others will guide from Chaechast, Varzavand Saheb's operations in the physical world.

—Adi Doctor.

Q. I do not know if you will give a reply to this question, because it's a delicate question and I may tread on the toes of some of you Khshnoomists. While I admire Hum-Mithra, I do not understand why advocates of Khshnoom cannot practice Hum-Mithra as advocated by Ustad Sahab. Is Hum-Mithra that difficult to be implemented in life? — M.H.F., Bombay.

A. We appreciate this question on two counts: It enables us to put forward our viewpoint on this matter and it gives us an opportunity to explain, very, briefly some aspects about the real meaning of hum-Mithra, which is not only being loosely used these days but even abused by some writers.

Vol. 7, No. 4

We'll first take up the explanation of this compound word. The operative word here is Mithra which, simply put, means the righteous thought-forces in Nature. We doubt very much if there is any Parsee, who, today, living in the material world is capable of thinking as the Divine Forces in Nature do! However, we do agree with our questioner that a lower grade of 'Mithra', an indirect allusion to which is made in the **Fravardin Yasht**, (does exist). There in **Kanda 24**, para, 85, an Avesta word **Vyaakhanahe** is used. This word is used to describe the qualities of **Atar Urvazisht** which is one of the fire-energies operating in mankind.

The word **Vyaakhanahe** has in it the meaning of the word **Vyacha** = to be of one mind and heart. In an Anjuman, one has to meet for the sake of being of one mind and one heart, and not to achieve any victory over an opposite party with whom one does not see eye to eye. If the opposite party does not wish to come to amicable terms, even then one is supposed to go on and on trying to win their hearts. However, this tendency and approach of extreme humility and patience can come in a person and a section of the Anjuman when not only he alone, but all the members of the Anjuman possess the active force, of the Fire-Energy **Spenishta** in them! This Fire Energy governs and supports the earthy element in an individual. If **Spenishta** energy rules over all the other forces and energies in the human body, the **Yazatic Fravashi** which goes with this Fire Energy, introduces that sense in the body, which destroys any difference of opinion or polemics. Today, we all have the **Spenishta** fire-energy in our bodies, but instead of

governing the other elements in the body, it is groaning under the weight of the sins and wrong actions of the bodies. If these wrong deeds are burnt and consumed by the Spenishta Fire-Energy alongwith the three other Fire Energies connected with the chief Fire Energy, **Vohufryaan**, functioning in our bodies, only then can these physical bodies get the true inspiration provided by the Fravashi of this Fire Energy. Such a person alone can practise even this second grade of hum-Mithra in an Anjuman.

Thus, while the **Hum-Mithra** in its pristine, original sense is impossible in this world at present, the second type and lower grade of **Mithra** is possible but very difficult, what with Mars (**Hashem**) holding sway over us. Even the great Ustad regretted not having succeeded in this regard. The time, sir, is out of joint. The best we could do, is strive for **hum-Mithra**.

Q. Why are the prayers for the 5 different "Gehs" so very essential, that without reciting them, one cannot recite any other prayer? —R. P. D. — Bombay.

A. This question requires a long, detailed answer. But for our purpose at present, we shall restrict ourselves to giving some salient points.

In the **Gehs** or **Gaahs**, is to be found specially appointed Time to carry out certain functions. In Avesta, the **Gaahs** are referred to as **ashahe ratum**. Even the literal, philological meaning of this indicates that Gaahs have been dubbed as lords of Ashoi. The question then arises, if that time or Gaah which is called 'lord' is said to possess **Ashoi**, can there be any other 'time' which does not contain **Ashoi**? The answer is, yes. In Nature, Time has been so graded.

What we call Time is associated with every creation of Nature in the world of Nisti (evanescent, invisible world). Thus, man, animal, plant, mineral, sprites, elves, fairies, etc. are all governed by Time. Just as the whole of Nisti realm is governed by the two opposite Forces, Spenamin and Ganamin, so is time governed by these two.

The time of the Gaahs is that Free (Azad) Time, which has received the special authority of Lord Ahura Mazda. This particular Time, functions like the Yazatas to bring Frashogard near. Such Time becomes the co-worker of Spenamin. Whereas over the rest of Time, Ganamin does hold sway to a certain extent. It is then that the Time of the Gaahs, which possesses Ashoi, destroys the malevolent authority of the rest of Time and brings about order and benevolence.

As long as this Earth lasts, there will be both "Free" Time presided over by the Divine Forces of the Gaahs and the rest of Time, governed by Ganamin.

Over "Free" Time, function the Forces which have been given authority by Ahura Mazda. Just as in Zoroastrian Numerology, number 5 indicates that number which signifies, complete obedience, so also the Divine Forces presiding over the 5 Gaahs are totally obedient to Ahura Mazda.

In this world, it is Man who is considered to be the supreme creation. So, the "Free" Time joins with the Ushtan (life-force) of a man and tries to take him towards salvation. The lord of Haavan Gaah has as his co-workers, the Forces of Saavangha and Visya. Rapithwan's lord has Fraadat Fashu and Zantu. Ujiren's has Fraadat Vir and Dakhyu. Aiwisru-

threm's has **Fraadat Vispa Huzyaite** and **Zarathushrotema**. **Ushahin's** has **Berezya** and **Nmanya**...

Because of this, if the prayers are recited lawfully, the vibratory colours, the thought energies and the aura (**Staota**, **Mithra** and **Khoreh**) arising therefrom, provide the devotee with the diverse blessing of **Asar-e-Roshni**.

In the Zoroastrian Religion, therefore, special care has been taken to ensure that the unlawful authority of **Ganamin** on time is curbed and by reciting the **Gaahs** the devotee attunes himself to the holy Forces of Ahura Mazda and receives the blessings of the Lord through them.

Holy Prophet Zarathushtra has been called the "depute" of Ahura Mazda. He is able to assist Ahura Mazda in making the Time progress. Thus, he establishes in the evanescent world of **Nisti** (near **Upairi Dakhyu**), before his birth, the Spiritual University (**Mino Gaas**), and in the world of **Aiwi Thrishwa** (i.e. that 1/3rd top part of our earth, which is segregated from the rest of the physical, material world), after his birth, the first **Pav Mahal** of the earth. In such a **Pav Mahal** only the 'Free' and benevolent Time rules the roost.

In the **Afrin-i-Ardafravash** prayer, the importance of reciting the **Gaahs** is "Hamazor baad panj gaahe fravarane ke andar shabaan....." "The 5 **Gaahs** of day and night, in which the potent, efficacious 'Fravarane' 'Manthra' is recited, which are **Haavan**, **Rapithwan**, **Ujiren**, **Aiwisruthrem** and **Ushahin**, which contain all the blissful, benevolent deeds — may they continue to be there! By reciting these **Gaahs**, may I be attuned to them!"

ADI DOCTOR⁷²

Your Question Page

The Parsee Heritage

[One question, and a very important one at that, has been bugging the minds of many Zoroastrians, particularly those who have settled abroad. The question can be framed as under :]

Q. Some Zoroastrians, be they Parsees or Iranians settled abroad, at times go out of their way to assert that a Zoroastrian can be anyone who professes the faith of Zoroaster. He need not necessarily be a Parsee. In other words, while the term "Zoroastrian" indicates one who is a follower of the Zoroastrian religion, 'Parsee' is only an ethnic concept. The editor of "Gavashni", a magazine published from America states in the August 1982 issue that, "In principle, a Zoroastrian can be a Parsi, an English man, an Arab, an American or a Hindu" Is this correct? If not, could you give a detailed answer to this very controversial matter? Did the Zoroastrians start calling themselves Parsees, only after their advent in India?

A. A thousand pities that some of the 'Parsees', who have settled in

the west, particularly in the 'New World', have started disowning their very birthright! If our readers think that this is because of ignorance, they are mistaken. The propagators of such deliberate falsehood have a whopping big axe to grind. They have to justify the increasing number of mixed marriages of Parsee boys and girls settled in the West, as well as conjure up props to vindicate their fancy dreams of converting outsiders to Zoroastrianism! You will, therefore, find that there is an insidious attempt to twist the doctrines and tenets of the Zoroastrian religion in such a way that the interpretations will always seem to support proselytism and encourage inter-religious marriages.

Then, what are the actual facts, as far as the questions asked to us, are concerned?

We shall begin with the words, 'Iran' and 'Iranian.' In the extant Avesta texts, we come across the words, *Airyana Vaejah*, meaning, 'land bearing invisible noble seed engendering blissfulness'. Thus, *Airyana Vaeja* or *eranvej*, as it came to be known later, is that

part of the earth which has the seed of those possessing righteous or straight thoughts, It was the home land of the very ancient Iranian people and was situated somewhere near the North Pole. When on account of glaciation at the North Pole, these highly exalted souls left their homeland and emigrated Southwards, the land where they went and dwelled was also called **Airyana Vaejah**, the land of the people, who had in them the **Airi Chittra** (righteous seed) and **Ara-maiti** (righteous mind). They were the Mazda-Worshipping Yazdan-parast human beings. Later, when **Daevayasni** (worship of the forces of Dark side of Nature), penetrated the **Mazdayasni** faith, Prophet Zarathushtra entered the scene and removed the **Daevayasni** precepts and practices from the **Mazdayasni** faith. Thereafter, he established the **Mazdayasni Zarathoshti** religion, and the Iranians, who practised this foremost religion, came to be known as the **Irani** (from the Avesta word, **Airyana**, which in Pahlavi became **Eran** or **Iran**) **Mazdayasni Zarathoshtis**, for whom the generic term was the **Parsees**: They came to be known as **Parsees**, because their genes had the stamp of **Airi** on them and their chief trait was

Piety. The Iranian word **Parsa** has a lot to do with the English word 'pious'

The first irrefutable evidence to prove our point is a historical one, the famous Behistun inscriptions of the great Darius Hystaspes, the Achaemenian Emperor, who wrote the immortal lines, **Parso Parsahaya puthro, Airyo Airyo Chithro**. That is, I (Darius) am a Parsee, the son of a Parsee, an **Airy**, having the seed of an **Airy** (or Irani). Every ancient Iranian, therefore, was a **Parsa** first and last, because he practised the highest form of purity, which principle* was the foremost taught by Prophet Zarathushtra.

The name 'Parsee', 'Persee' or 'Persis' was so famous that famous Greek writers like Euripides, Sophocles; etc. described a 'Parsee' or 'Persis' as an ideal citizen before the Greeks!

Even Before the Achaemenians and particularly, during and after their rule, **Pars** was the only province in Iran, which successfully resisted all attempts by foreign invaders to subjugate it by means of their culture and ideologies. during the Greek conquest of Iran, it persistently refused to be hellenised. The Parthians were influenced by the Greeks and later by the

Romans but not the kings, of Persis or Pars under the Parthians.

Since the downfall of the Seleucid power in Iran (circa 248 B.C.) upto the foundation of the Sassanian Empire (226 A.D.), that is, for nearly 500 years, the people of Pars lived politically as an independent state and in a semi-independent state when the Parthians ruled Iran. The Parsees preserved and practised their national, ancestral religion, namely Zoroastrianism, without outside influence. As Dastur Dr. H. K. Mirza rightly avers in his 'Outlines of Parsi History', "Hellenism might have penetrated Pars under the Seleucid rule, but it could not take root there, and it completely disappeared immediately after the downfall of the Seleucid power in Iran."

There is ample numismatic evidence, too, to show that while most of the Parthian inscriptions and coin-legends betrayed strong Greek influence, the coins of nine kings of Pars in Parthian times showed the names of all the kings as Iranian. The legends on every coin are inscribed in Pahlavi and Aramaic. The reverse of the coin has an inscription of a fire altar with the famous winged-disc flying over his head. The king holds a bow in one hand (his left) and his

right arm is raised towards the fire, in the Zoroastrian gesture while praying (*Ushtaanzasto*).

The celebrated Pahlavi scholar, archaeologist and numismatist, the late Dr. Jamshed M. Unvala, has this to say of Pars during the Parthian period, in his, 'Religion of the Parthians': "This Hellenic polytheism and even Hellenism in general could not take root in Persis during the sovereignty of the Macedonians, where it suddenly disappeared after its fall, because the traditions and the religion of Zoroaster were supreme in it. There is hardly any doubt that in those times the true form of Zoroastrianism and the sacred books of the Avesta were preserved in Persis, whereas everywhere in Parthia, in the kingdom of the Indo-Scyths of the East, in Cappadocia, in Pontus and throughout north-western Asia Minor, where Zoroastrianism developed into Mithraism, it was degenerated and mixed with other cults and other ideas. Thus it was in Persis that the renaissance of Zoroastrianism commenced."

It was also in Pars that the founder of the Sassanian dynasty, Artakshir, rallied the nobles and the people to raise an army to fight the Parthian Emperor Ardavan.

Yet one more historical evidence

to show that the true Zoroastrians in ancient Iran were always the Parsees and that the terms, 'Parsee' and 'Zoroastrian' are synonymous is provided by the "Parsee Era."

In the Sassanion times, the new era commenced in the first year of the accession of an emperor to the throne. Thus, when the last Sassanian King Yazdgird III ascended the throne in 632 A. D., the Yazdgirdi Era commenced. However, after the assassination of Yazdgird, another era was also in vogue among the Parsees of Iran. This was known as the 'Parsee Era', which commenced from 652 A. D. According to Al-Biruni, the 'Era of Zoroastrians' or the 'Parsee Era' was also known as the Era Magorum = "the Era of the Magians." This Zoroastrian Era is recorded in the

colophons appended to the Pahlavi manuscripts as the Parseek or Parsee Era ('Parseek' in Pahl., and 'Parsee' in Mod. Pers.)

From all this, it is obvious that the words 'Parsee' and 'Zoroastrian' are interchangeable. A Zoroastrian has to be necessarily a Parsee, who is the descendant of those holy "Parsa Mards", who alone preserved and protected the the Zoroastrian religion, its canons, doctrines and spiritual disciplines in their pristine purity.

It is, therefore absurd and preposterous for anyone to even remotely suggest that a Zoroastrian can be anyone other than a Parsee. If, however, he still persists, you can rest assured that he has ulterior motives for his cussedness

— ADI DOCTOR

YOUR QUESTION PAGE

FIASCO ABOUT FRAVASHIS

(By a strange coincidence, we have, for this issue, received two questions bearing on the same subject, namely our Prophet. Actually the questions pertain to the forthcoming film by Cyrus Bharucha, which has rightly become the subject of severe controversy among the Parsees of India).

Q. One of those intimately connected with the film, "Quest For Zarathustra", was recently asked a question regarding the prophetship of Zoroaster. The worthy, who is supposed to be a 'scholar' was specifically asked if he believed that Zarathushtra's soul belonged to the group of yazatas. He replied in the negative, because, according to him, while Zoroaster had a Fravashi, the Amshaspands and the Yazatas don't! So Zoroaster was a mortal. Is this correct? If not, can you give a detailed answer with evidence? — B.M. & D.S. Bombay.

A. As Alice would have said, "This film is getting curiouser and curiouser!" Month after month after month, its makers keep singing a different tune! First, Zoroaster was definitely not supposed to be a mystic man or a prophet, but the world's first great philosopher, a great thinker and even a veterinary doctor! That was in December 1982. In January/February 1983, he, that is Zoroaster, was promoted by the film-makers to the rank of a prophet, thanks to some criticism from the Bombay Parsees. But this 'prophet' of theirs was a peculiar one, in that he was also supposed to be the "world's first rational man". This has been further elucidated by the film's

director, Cyrus Bharucha, in his interview with *Parsiana* (March 1983): "It's a tremendous compliment (sic) to anyone. The man (lived) around the Bronze Age and for him to come out with what he did was quite extraordinary". In other words, according to Mr. Bharucha, Zoroaster lived in such primitive times that what he gave to the world was a fantastic feat!!

We ask you, dear readers, do these latter-day film-makers, who have spent a mountain of money on their so-called "research" and come up with a flea of a result, think that we were born yesterday? Imagine! 40,000 dollars down the drain to tell us that the Prophet lived in the Bronze Age (?), that revelation first came to him near a river (!) (see answer to next question), that the Gathas give us "freedom of choice" and that the Prophet had said, "you must learn to think before you can believe" (sic) (sic)! A friend calls the antics of the film-makers, "an intellectual exercise". We feel very strongly that it's sheer intellectual dishonesty, a fraud perpetrated on the Parsee community. Well, that will be taken care of at the appropriate time. For the present, let's answer the question which deals partly with the status of Zarathushtra.

To say that Amshaspands and Yazads do not have Fravashis is to betray a woeful lack of even a smattering of the extant Zoroastrian scriptures. In *Yasht* 13 (*Fravardin Yasht*), para. 80, the reciter says, "We attune ourselves to that Fravashii which is the foremost or first, of all the Fravashis, which is the Fravashi of Ahura Mazda, which is the biggest, broadest, best, most beautiful ... & c."

Then in paragraph 81, more details are given not just of the Fravashis but of the

soul of Ahura Mazda and of the **Kehrpa** (etheric bodies), "beautiful and shining" of the **Amshaspands**. Finally, paragraph 82 categorically and specifically talks of the **Fravashis** of the **Amesha Spentas** and gives their vivid description.

We may add that with Ahura Mazda and the seven **Amshaspands**, who are like His perfect glorious limbs, the **Fravashis**, known as **Ashaunam Fravashis**, function and cooperate from within and without in effecting the creation of the Universe and leading it on to perfection. However, with the **Yazads**, the **Ashaunam Fravashis** maintain their connection from without as their Divine comrade. They still remain attuned with Ahura Mazda and **Amshaspands** and cooperate with them in the execution of the **Ahunavar** blueprint or plan.

There are plenty of references in the extant Avesta scriptures and Pahlavi works which undoubtedly show the unique status of Holy Zarathushtra. For our purpose, the following will suffice.

In **Khordad Nask**, Ahura Mazda tells Zarathushtra: "We befriend him who may attune himself with thee (through holy ceremonies) as he would attune with the Ameshaspands, Bahman, Ardibehesht, Shehrevan, Spendarmad, Khordad and Amardad."

In Pahlavi **Dinkard** Vol. VII 1.16 it is said, "Then Zarthosht seemed to them (the sacred beings) — having a like body — **Ham Kerpih** — as of the sacred beings".

* * *

YOUR QUESTION PAGE

(1) SNAPPING AT AHRIMAN

(2) STONE AGE & IRAN

Q. In Agiaries and Atashbehrams, one sometimes find devotees performing their Kushti near the Kebla (altar) or near a well. Some also snap their fingers, particularly when they come across the word "Ahriman" or "Angra Mainyu" in their prayers, all round them, irrespective of whether others are standing nearby. I resent this attitude. Could you tell us what is the proper way of doing all this?—K.D.C., Bombay.

A. You are right in resenting this attitude. Kushti should not be performed near the fire altar or near any well, because while lightly cracking the Kushti, the devotee recites such Manthra as would exercise Ahriman and his hordes. Thus, the bad magnetic currents from the body are passed through the tassles of the Kushti to the surrounding ground. Such evil radiations should not be allowed to be carried forth to the Atash Padshah or the well.

The same principle is to be applied if there are people around you. You should not crack the Kushti or snap your fingers and pass on your putrid magnetism to others. Instead, you should just look at the floor below you in the Northern direction, so that the evil magnetic currents pass through the eyes, which are the most important outlets for the flow of our bodily emanations.

Q. While talking about the era of Prophet Zarathushtra, an England returned

Parsee student of our religion, always criticises those who put him in 6000 or 7000 B.C. His argument is that the Prophet just could not have lived in such an antiquarian age, because that was the "Stone Age" period. Please comment. — B.M., Bombay.

A. The trouble with most of us is that we blindly follow what western writers, thinkers and scholars tell us about the state of our world in the past. For example, the division of the eras and periods through which the world passed have been classified under various names, like, Stone Age, Iron Age, Bronze Age, etc., depending on the remnants of tools discovered from some parts of the land by archaeologists burrowing under the surface of the earth. The most attractive parts of the world for excavations have been parts of Central Asia/Asia Minor, because it is mostly here that ancient civilisations lived and made history.

However, two facts are constantly forgotten by all of us. First of all, these "periods" in history have been compartmentalised and given names by archaeologists, who stumble upon the ruins of ancient towns and cities during their excavations. Their main modus operandi is to look for tools and artefacts, which were in use by the ancients. For example, if they find fossil human remains, which they believe represent a "primitive" (this word "primitive" itself is impossible to

define. How primitive is "primitive"?) type of humanity, it is pronto classified as belonging to the Paleolithic or Early Stone Age, when Neanderthal man stalked the earth, according to the archaeologists again! This period existed, they believe, from 50,000 to 1,00,000 years ago.

Then, if they find that wheat was grown and unpolished stone implements were used, the culture is dubbed as Mesolithic or Middle Stone Age, around 8,000 B.C. (Whatever happened between 50,000 B.C. and 8,000 B.C.?)

Finally, in the Neolithic or Late Stone Age, man, according to our archaeologist friends, had learned to shape and polish his stone implements, circa 7,000 B.C. Mind you, all these periods are at best approximations, which our Parsee foreign-returned students of the Zoroastrian religion take as gospel and jump to their own fatuous conclusions! We have not yet finished the first fact, which, we said, many of us forget.

All historians and archaeologists writing on ancient Iran have been at pains to state that the history of ancient Iran has been enshrouded in darkness: there is great rarity of monuments and a complete absence of any scrap of writing. In short, all kinds of historical sources are too few and fragmentary:

But it is the second fact, which most Parsees and almost all the Western students of Iranian languages and religion are not aware of. That is the enunciation in detail for the first time of the tawil-i-Zurvan-e Daregho Khadaat, by that hermaneutist par excellence, Dr. Framroze S. Chiniwalla. Once one gets the hang of the exegesis of

this Time cycle of 81,000 years through which the earth passes before the Deluge engulfts it, every major historical event falls in its place. This ta'wil amply demonstrates that there is nothing like "pre-history", "proto-history"; etc. as Western historians would have us believe. Every important happening is recorded — on the parchment of Time. Once one knows how to decipher and decode this language of Nature, scales fall from the eyes and one is able to discern the wood from the trees.

According to this ta'wil-i-Zurvan-i-Daregho Khadaat, for example, right from the time the new 81,000 year cycle began till the end of the Sassanian Empire, there were nearly 12 dynasties in Iran. We need not go into the details here, but begin right away with the movements of the Aryans from what has been called in the Avesta, Airyana Vaeja, which was near the North Pole in Aiwi Thrishwa. That was the time at the beginning of the new Daregho Khadaat, when two thirds of the erstwhile habitable world was under water and on the remaining one-third (in the Arctic region), four Mazdayasni dynasties ruled for nearly 755 years.

During those seven centuries, because of the changes in planetary influences, Mars had begun to cast its radiations along with Jupiter. Soon Mars was followed by Sun and Venus, the Anjuman comprising all the five groups of souls (Jirms), which was existing in harmony and peace, began to develop dissensions. Besides the Mazdayasnis, there arose now the opposite group, called the Daevayasnis. Both were constantly at logger heads. As soon as the waters of the deluge had subsided com-

pletely from the earth, the Daevayasnis first began to move down from the Arctic region. Thus, when ultimately the Yazdanparast Mazdayasnis, lead by Gayomard, came down, they found that big pockets of the earth were already taken over by the Daevayasnis.

There was a world of difference between the two emigrations from the North Pole. The Mazdayasnis came down in accordance with the Divine Law and Order (Asha); i.e. they came down and branched out only to those places which were meant for them. This means that the Mazdayasnis belonging to all the 5 Jirms went to their respective destinations on earth earmarked by Nature. These destinations were determined by the 16 chakhras or plexuses, mentioned in the first chapter of the Vendidad, of the individuals as well as of the earth. Only if the Chakhras of the individuals' boddies were congenial with the Chakhras of the land, did those people settle there. All this shows that once a group of Mazdayasnis settled in its own province, it stayed put there! It did not have to move out, because that place was meant, ordained for that group alone!

Whereas the Daevayasnis did not migrate according to the Law of Asha. Their souls were of a lower grade than other humans. They led a nomadic life.

After both the above types of emigration were completed, the passage of time saw the rise of two other types of people. One was the idol-worshipping Aryans. The

only difference between them and the original Mazdayasni Aryans was that the former worshipped idols, which belonged to the White Side of Nature, the latter had no idols.

The other type was what came to be known as the Tur-Arya, whose thoughts were not straight (Ar) but crooked (Tur). They would go on making changes in their day-to-day living and their dwelling places. They were nomads, like the Daevayasni aborigines. But unlike the Daevayasnis, they did not harm others or wage wars against them.

Now, we hope, our readers will get some idea about the primitive man of the Stone Age, mentioned by geologists and archaeologists, whose handiworks were excavated mainly in Europe and Egypt, and who were the nomadic Tur-Aryans and the Daevayasni aborigines. These are the only signs of any civilisation available today to the archaeologists.

According to what has been stated above, Holy Prophet Zarathushtra could have very easily lived circa 7,000 B.C., in an age, when the Mazdayasnis, the true Aryans whose ancestors had come down from Airyana Vaeja, the cosmic North, were spiritually very highly evolved. Today, we, materialistic pygmies cannot appreciate or understand the times in which these highly exalted people lived.

Adi Doctor

Q. 3. Who are the "Taajeeks" referred to in the *Srosh Yasht* (Vadi) Nirang as "Taajiane Bust-e-Kustian"? The late Ervad Kanga translates it as the "Arabs who had accepted the Zoroastrian religion" or "the Arabs who tied the Kushti round their Waists". The late Ervad Phiroze S. Masani, in his *Pazend Nirang* series, translates the words as, "Bust-e-Kustians who are exalted ('taa-jyaan')." What is one to make of "Taajeeks". Were they Arabs, as Kangaji says?

— K. J., Bombay

A. 3. The most convincing and rational explanation of the Taajeeks comes from the late Dr. Framroze S. Chinwalla. In his *Khordeh Avesta ba Khshnoom Ta'wil*, he dismisses the *Srosh Yasht* translation by merely giving the meaning as, "Buste-e-Kustians belonging to the Taajeek Varna". But in this brief translation lies a fund of wisdom. This doyen of true Avesta/Pahlavi scholars has elaborated the meaning in his *Nikiz*..... Vol. I. It is there that the mystery of the Taajeeks is beautifully un-

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folded. It is as if the veil of ignorance is lifted from our eyes. In the Pahlavi *Dinkard* Book VII, which deals mainly with the "miracles" of Prophet Zarathushtra, the **Khoreh** is said to pass from one exalted and holy personage to another. In the 34th paragraph, it is said that, the **Khoreh** then passed on to Paatakhsrob of Airyafashwa belonging to the **Taaznik** dynasty. Paatakhsrob got this **Khoreh**, because he was in tune with **Ardibehesht Amshaspand**. Note that one belonging to the **Taajeek** dynasty is said to be in tune with **Ardibehesht Amshaspand**!

The riddle is easily solved if one tries to understand the ancient history of the **Aryans**. The Aryans or the **Mazdayasnans** had 16 branches and 1001 groups. Each group had many clans. Each clan had many sub-clans all of whom respected the same tradition and laws. Two of such sub-clans were the **Hindav Mazdayasnan** and the **Taajeek Mazdayasnan**.

Dr. Chiniwalla elaborates this further in his magnificent series on Iranian history that appeared in the *Frasho-gard* magazine. When the Aryans (Mazdayasnans) emigrated from the North Pole and branched out in different directions, the **Taajeeks**, who had the seeds of many **Jirms** in them and not necessarily **Burjish** or Jupiterian influence only, went to the West, to Kurdistan, and later came to be known as the **Kurds**. Later, they emigrated further west, to Mesopotamia, (ancient Babylon), Armenia, etc. Here the **Taajeeks** were divided into two races: (a) the "Waakhan" and the "Arabic". The latter were to be found in Arabia and North Syria. From this race later emerged the **Akkadians**, the **Sumerians** and the **Cannanite Eremian**. Finally, from these sub-races came the **Christian and Muslim Arabs**. In short, all

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those who to day are known as the Semetic races are the descendants of the ancient **Taajeeks**. The "Waakhan Taajeeks" were mainly concentrated in Syria, Palestine and near the Mediterranean Sea. The Phoenicians were one of them. Later, they spread to Egypt.

Thus, the **Taajeeks** were Mazdayasnans, who during the time of Prophet Zarathushtra were Zoroastrian **bust-e-kustians**, but later became idol worshippers in the West. Here, the term 'idol worshippers' is to be taken in the sense of worshippers of the **White side** of Nature. Their religion was a degenerate form of the pristine Mazdayasni Zarthoshti religion.

So when Ervad Kanga translates the **Taajeeks** as Arabs, he sees them as the latter day Arabs and not their ancient Mazdayasni ancestors, who are mentioned in the **Srosh Yasht Pazend Nirang**.

Q. (4) Is it compulsory for Zoroastrians to eat mutton with Dhanshak on the Chaharum day? Is Kabab necessary? — C. P. Bombay.

A. (4) Really, sir! That's the limit! Only a couple of months ago, one clever by the half writer accused us of being "Kavab changs"! Parsee, thy name is gluttony! It is possible that Parsees, who deprived themselves of meat dishes till the **Chaharum** day, after the death of a relative, conjured up the idea of breaking such a self-imposed meatless fast by hogging mutton on the 4th day, to compensate for the deprivation for about 72 hours!

But jokes apart, we think that this custom goes back to the days when Parsees,

because they could not comprehend the great **Pasu pach** ceremony, deemed it fit to offer fat to the **Atash Behram** fire on the **Chaharum** day (See **Dini Avaz** Vol. 5 No. 2 March,-April, 1980).

Q. (5) The Zoroastrian minority in North America are now playing upon the words 'Conversion' and 'Acceptance'. Please comment. — M. D. Bombay.

A. (5) We seem to be living in a "euphemistic society"! In order to hoodwink gullible Parsees, some aberrated Americans, who call themselves Zoroastrians, have started this gimmick of toning down the harsh word, 'conversion', which has overtones of force. But neither the dictionary nor the Zoroastrian history is on their side. According to the dictionary, the standard definition of 'conversion' is, "change from one thing, state or religion to another". That's all. Whether you use force or persuasion or create a platform like the 4th North American Congress and prop up a "bakra", who glibly talks of using synthetic **sudreh** and **kushti**, it's the one and the same thing. Merely by changing the nomenclature, one can't fool right-thinking people. As they say in Gujarati, "**Siddhibhai sâu mun sabu wapade tau pun Kaala ne Kaalaj rehwana!**"

There is a remote possibility that the pro-Peterson Americans might have felt that since there is no word in the Avesta for "to convert", "to accept" may be accepted in a court of law if there is any litigation in future! Some moonshine that!

— **Adi Doctor.**

Q. Some Parsees believe that if they resolve to offer 'Machi' to the "Atash Padshah", their wishes will come true and their wants fulfilled. With this intention they offer 'Machi' to some Fire Temple fire. Isn't this a case of having a contract with God, or worse still, gambling with Him? —A. S. L., Bombay.

A. A similar question was asked to the late Mr. Jehangirji S. Chiniwala, who replied beautifully in his inimitable manner

in the **Parsi Awaz** of 31-5-1964. We cannot do better than adapt that reply here.

We are aware that the **Atash Padshah** is a living, vibrant entity. He is the co-worker of **Spenamin** or the **White Side** of Nature. He fights against all kinds of evil.

It is the duty of every **bust-e-kustian** to offer sandalwood and babool (**baawal**) to the **Atash Padshah**, as well as recite the Avesta prayers before him. The **Padshah**, in return, has the Divine Authority as a **Yazata** on earth to bless the devotee who supplicates before him.

In ancient Iran, too, Zoroastrians presented fragrant offerings (**Aisma** and **Bui**) to the **Atash Padshahs**. But the right to

offer **Machis** belonged only to the kings. Later, in India, because of the changed circumstances, the common Zoroastrian also began to offer **Machi** to the **Padshah**.

It should be emphasised that every **bust-e-kustian** has the right to ask for a boon from the **Padshah**. Depending on the **tariqats** of **Ashoi** (spiritual disciplines) practised by the devotee, the **Padshah** transmits the Divine Blessings he draws from Nature, to the worshipper.

Thus, **Atash Padshahs** have the Divine Right to bless and grant boons, and sincere devotees have the right to receive them. There is no gambling or contract here,

— **Adi Doctor**

Q. Could you give us the significance of the winged bulls with human heads that one sees at the entrances of Agiaries and Atash Behrams?

— R.C.P., Bombay.

A. This answer is based on the extracts taken from a write-up, entitled, "Significance of the winged human figure and the winged bull on Parsee places of worship" by this writer in the special issue on "Zoroastrianism" of "The Orient" magazine, published in 1983.

In the extant Avesta scriptures as well as in the Pahlavi literature, there are many references to "animals", like cow, bull, horse, camel, etc. These are **not** to be taken in their literary sense but have allegorical significance. To take just the "bull" for our purpose, the mighty Achaemenian monarchs like Darius I and Xerxes had these bulls hewn on their palace walls.

Like many other misinterpretations of our Western Iranologists, such figures have also been erroneously thought of as of Babylonian and Assyrian origin. In reality it wasn't so.

In the 89th of the 92 questions given in the Pahlavi text, **Datistan-i-Dinik** (The Religious Decision), the querist asks, among other things, "Who are they who cannot be destroyed and who are immortal? How many are they?" The answer, given by Manuschihr, son of Yavanyam, who flourished in the 9th century A.D., and who was the High Priest of Iran, was: "Those possessing the immortal aura belonging to the **Khanirath Bami** (the **Keshvar** pertaining to our earth), are seven: First, **Yoishto-e-Fryan**, second, as mentioned in the Avesta, **Khamayusht**, son of Humfryan, third, **Fradhakhst-bin-Khumbik**, fourth, **Ashvasda**, son of Pourudashtas, fifth, **Van-e-Zaveet-Bish**, sixth, **Gopat Shah** and seventh, **Patashhutan**..."

For our purpose, the 6th name, **Gopat Shah**, is of importance. Another Pahlavi text, **Danaaku-Minok-i-Khrat** (The Wise Man and the Spirit of Wisdom), also states that **Gopat Shah** is immortal. But this work further says that, **Gopat Shah** has the form of a cow or a bull waist down, and a human torso. It elucidates that **Gopat Shah** consistently performs the **Yazishna** ceremony and pours the consecrated waters in the **Zarehs** (huge areas in the vast expanse of space, which are made of super-ether), so that all **Khrafastras** (noxious creatures of the evanescent worlds) are destroyed. If **Gopat Shah** does not perform the **Yazishna**, during the monsoon,

Khrafastras would rain! **Datistan-i-Dinik** further adds that **Gopat Shah** protects the cow, **Hadyanash**, who, finally, will provide the ambrosia for all mortals.

If by now, readers wonder whether we have strayed off course, the answer is, no. We invoke Dr. Framroze S. Chiniwalla to come to our succour again for no one else has deciphered the heavily coded allegories of the Pahlavi writers.

The 7 immortal persons, according to him, mentioned in the Pahlavi texts are the 7 immortal astral forms (**Kehrps**) that arise out of the deeds of the 7 **Amshaspands** in the evanescent worlds. For example, **Yoishtofryan** is the name of the immortal **Kehrps** emanating from the 'deeds' of Ahura Mazda. **Khamayusht** is the name of the 'deeds' of **Ardibehesht Amshaspand** and so on. Likewise, **Gopat Shah** is the **Kehrps** of the 'actions' in the evanescent worlds of **Bahman Amshaspand**. It is this allegory of the **Kehrps** of **Bahman Amshaspand** that has been described as having the form of a human headed bull with wings. The bas reliefs of this form are to be found in Persepolis.

It should be noted that there were historical personalities in Iran also bearing identical names. These names were not given by chance, as we do today. There was a significance behind them. These highly evolved personages were always in tune with the relative **Kehrps** of the **Amshaspands**. Thus, **Gopat Shah**, the son of **Agreras** was in tune with the **Kehrps** of **Bahman Amshaspand**, who presides over the animal kingdom on earth.

As regards performing the **Yazishna** ceremony, pouring the libation in the **Zareh**, etc., it meant that the **Kehrps** of **Bahman Amshaspand** (**Gopat Shah**) performs a very important function in **Zareh Kyanse**. It is constantly guiding the wicked or evil energy or force in Nature (also known as **Khrafastra**) towards humility and goodness.

All this is symbolically depicted in the mundane form of a humanheaded bull with wings.

In ancient Iran, when a celestial object was to be depicted in stone or marble, the earthy form invariably had wings attached to it.

YOUR QUESTION PAGE

- (1) OF DEMOS & DARMESTETER
(2) THE CASE OF THE TWO WITNESSES

Q. In recent years it has become a fashion with some priests and even high-priests (!) to give demonstrations of some of our rituals, like the Jashan ceremony and even the Yasna, which is a Pav Mahal ritual, in public or before foreign scholars, or have their photographs taken and published in books jointly authored with foreign scholars, etc. In this regard, while discussing the matter with a friend, he said if isn't anything new. Nearly a century ago, when Prof. James Darmesteter had come to India, he and Sir Jivanji Modi had gone to Navsari. There, one day, while passing by the house of Ervad Manekji Unvala, the father of the famous Parsee Scholar, Dr. Jamshedji M. Unvala, they found Ervad Manekji busy performing the Afringan ceremony. After completing it, he is said to have offered a consecrated almond from the "Chashni" to Prof. Darmesteter. This has been noted by Dr. Jivanji Modi in a brief lifestretch of Ervad Manekji in English, in the lithograph edition of Darab Harmazdyar Rivayat, Published by Dr. Modi. Is this true? I just can't believe it!

— A. P. C. Bombay.

A. Your belief is right. What Jivanji Modi has written is **not true!** (It may be mentioned in passing, that with all his erudition and scholarship, Sir Jivanji had a penchant for the hyperbole and for partly fictionalising facts to make them sound more dramatic. For yet another example of this kind, see answer to question two, below.)

After Jivanji published the said lithograph on the Rivayat in 1922, the irrepressible Ervad Dr. J. M. Unvala made detailed inquiries with the only other witness, who had accompanied Darmesteter and Modi on that day. He was Dasturji Framroze N. Kutar of revered memory. The whole episode, as it occurred has been narrated in Gujarati, as a rejoinder to an article by "Teerandaz" (Fram Balsara) in the Jam-e-Jamshed of 5-2-1949, wherein the latter, a radical heterodox, had reminded his readers about the incident.

In his rejoinder, Dr. Uuvala said; among other things, that, "In this regard, I wrote to Dastur Framroze Kutar", who, in turn, replied that: "Dr. Sir Jivanji Modi, the then Ervad Jivanji Modi, had come to Kutarwad, Navsari, with Prof. Darmesteter, about 62 years ago. At that time, I was present in the Kutar mohallah.

The late Ervad Manekji Unvala, who was living in a house, known as 'Kanga's House', where he was performing the Afringan ceremony. While Sir Jivanji, Prof. Darmesteter and I were walking in the mohallah, Ervad Manekji Unvala came out after performing the Afringan. He stood at a distance, completed the baaj, removed his Padaan and shook hands with Jivanji. Prof. Darmesteter himself stood apart as he saw that Ervad Uuvala had his Jaama on. After exchanging some pleasantries, Ervad Jivanji left with Darmesteter. I was present throughout this meeting.

"Because Sir Jivanji had written his preface in English, if didn't come to my attention until I read parts of it in Gujarati in 'Jame' recently. Had I known about it when the late Sir Jivanji had published it, I would

have reminded Sir Jivanji about the whole episode, and I'm sure Sir Jivanji would have corrected it.

"Those who knew Ervad Manekji Unvala were certain that a deeply religious man and a staunch orthodox, who was Vehemently against even a Juddin touching him, could never offer a consecrated **chashni** to an outsider. Since the event took place more than 62 years ago, it is likely that Sir Jivanji did not remember it well, and hence there was some confusion...."

Q. An orthodox cousin of mine tells me that had it not been for some witnesses of the plaintiffs and defendants in the notorious "Parsi Panchayat Case" of 1906, who, though were respected as scholars, failed miserably in the witness box, Parsees today may have been free from the bugbear of that favourite quote of the heterodox that, Justice Davar and Justice Beaman had opined that, "the Zoroastrian religion not only permits but enjoins conversion". My cousin mentioned particularly the names of the late Mr. Sheriarji Bharucha and the late Dr. Sir Jivanji Modi. Could you please throw some light on this?

— N. P. W. Secunderabad

A. Your cousin has a point. It will be sufficient for us to quote from the judgement of the two judges.

Justice Davar on Sheriarji Bharucha :
"Mr. Sheriarji Bharucha, for eleven years, was the paid agent of the Rahumaye Mazdayasni Sabha. His mission in life, in his own words, is 'to reform religion, correct superstitions and disseminate religion according to the ideas of the Sabha'. This witness is undoubtedly a learned man but his zeal for reforming religion led him into giving some very disingenuous answers when he was asked about the conversion of sweepers

and other people of that kind. A man may launch himself on a mission of expounding his religion and disseminating that religion as found in scriptures, but there must be something radically wrong with the religious perceptions of a man who starts on a campaign of 'reforming religion and disseminating it according to the ideas of a Sabha'.

"Mr. Sheriarji Bharucha, in support of the Plaintiff's case, said, 'Any single priest may convert. He is not bound to make any inquiries, and he is not under any obligation to take anybody's permission.'

"He followed this by admitting that among Parsi priests there are many poor and unscrupulous men — black sheep he called them. He never seemed to realise that he was putting the whole community at the mercy of such black sheep when he advocated wholesale conversion without enquiry and without permission of any responsible person. He would admit Mahars and Bhangis to Atash Behrams and allow their bodies after death to be taken to the Towers, but he would insist on Banjis giving up their dirty work first before being admitted to the Fire Temples.

"He then institutes an analogy between a Bhangi and a Nassesalar. He bases most of his opinions on the **Ravayats**, which, in another case, he said, were compilations of third rate authority. His conception of religious writings, however, are quite as peculiar as his other opinions. Referring to the answers recorded in the **Ravayats**, he says they would be binding if they are conformable to our Avesta, and if they were reasonable, then alone they were considered binding. He then makes this remarkable statement: 'If I find any of the **Ravaya's** to conform to religion according to my opinion, then I consider them good authorities.'

"This witness admits that during the whole time he has lived in Bombay,

'he has never known any instance of any effort being made by his co-religionists to convert an entire alien'. He also says, 'The practice of conversion has not been in vogue since the Parsis came to India'. But nevertheless, he sees no objection to converting all the sweepers, Mahars and Dubras of Gujerat to the Zoroastrian religion! The evidence of a witness such as this, however great may be his learning, does not help the court, and such blind and erratic advocacy is not likely to help the cause advocated. This witness, more than anyone else, has succeeded in demonstrating to my mind how very unreasonable is the attitude adopted by the Plaintiffs on the question of the conversion of Juddins."

Justice Beaman on Jivanji Modi :

"It would help the Defendants greatly to be able to say — as, indeed, they do say with dogged instance — that not only were no conversions ever made, but that the idea of making converts never occurred to any of the Indian Zoroastrian Community, and it is in answer to this that the evidence about Akbar is so important.

"For what do we find? Not only, as I have said, a widely-spread tradition, popular crowning glory of the Bombay Parsis, but Mr. Modi himself — the most bitter uncompromising opponent of conversion, the root and branch representative of orthodoxy — even he writes an elaborate treatise, or, one might say, almost a book, to prove that the priests of Navsari are fairly entitled to the credit of having converted the Emperor Akbar. After making all possible allowances for priestly *esprit de corps* and for the exuberances of learned authorship, I cannot help thinking that this leaves Mr. Modi in a delicate position.

"When, from time to time, in the course of his cross-examination, he was confronted with his own written and published opinions. I think he must have bitterly regretted that he ever set

up to be a learned author. Not only in this instance, but in many others — right up to the time when the storm broke, Mr. Modi, with guileless indiscretion, went on committing himself to opinion after opinion, from all of which he had of a sudden to resile with almost startling agility and vehemence! That is one of the many misfortunes of being a popular author.

"Of course, when Mr. Modi was writing these books and expressions as a recognised sacerdotal authority — these opinions — he allowed himself to be carried away by the impulse of the moment. Engrossed in the fascinating task of flattering the vanity of his co-religionists, he expends his learning and talents in a brochure proving that certain godly priests of Navsari converted Akbar. . . . I will not say that Mr. Modi had not the honesty — because like many other worthy fanatics he is probably as honest as he is perverse on his particular hobby, but I will say that Mr. Modi had not the wit — to take the only possible course which could have extricated himself from the embarrassing consequences of his too exuberant authorship with dignity and credit. Instead of telling the simple truth, that he had taken up these subjects without the least idea that they would ever have more than a scholarly and academic interest, and committed himself to opinions which, when brought to the test of a shattering concrete case, he could no longer maintain, he made the most pitiable efforts to show that he was perfectly consistent with himself, and that his "Yes" of today was his "Nay" of yesterday. I suppose few witnesses of equal eminence, character, and, I hope I may add, sincere honesty, have made a more deplorable exhibition of themselves in the witness — box than Mr. Modi."

And yet, what a pity, dear readers that we still have quite a few unthinking Parsees today, who say that Emperor Akbar had donned the 'Sudreh'!

— **Adi Doctor**

YOUR QUESTION PAGE

- (1) SOME QUERIES ON "ZURVAN-E-DAREGHO KHADAAT"
(2) PAIVAND AT PYEDUST

[We have pleasure in introducing Mr. P. V. Raghava Raju of Nidadavole, Andhra Pradesh, who is the President of the International Meher Spiritual Academy, to our readers. Mr. Raghava Raju is not only an avid reader of **Dini Avaz** (he has the issues bound to "preserve them for posterity"), but a keen, student of the Zoroastrian Religion and of Ilm-e-Khshnoom. In a letter to Mr. C. M. Patel, written six months ago, Mr. Raghava Raju has raised certain queries connected with the Deluge, **Zurvan-e-Dareghe Khadaat**, Yima, the Desatir, Dabistan etc. His main poser is regarding pre-Zarathushtrian Iran — the personalities that stalked the world's stage then and the major events and happenings that occurred in that hoary period. We shall try to capsule our answer so as to cover as many topics as possible.]

The **Dareghe-Khadaat**, the 81,000-year-old Time Cycle, in which we are living at present, started about 14,000 years ago. The names of the illustrious personages given in the Desatir and Dabistan Preceding, one who has been freed or saved from Prophet Zoroaster coincide remarkably with the Science of Khshnoom.

The first dynasty in the new 81,000-year Time Cycle was **Mae-abadian**, named after its founder, Mae-abad, literally meaning, one who has been freed or saved from water (the Deluge). After the **Mae-abadian** dynasty, there were 3 other dynasties, **Jiafram**, **Shiakliv** or **Shaaeyan** and **Yassanian**.

These Mae-abadians and their descendants were holy souls among whom the concept of "Universal Brotherhood" pre-

vailed. They lived in the Arctic Region — the "Cosmic North", which in the Avesta has been called **Airyana Vaeja**. At that time, this region near the North Pole was inhabitable. Since the souls belonging to these four dynasties were of a very high grade, their liberation from the physical body was easy and expeditious. Later, when inferior souls began to descend there and as snow began falling thick and fast, living there become impossible. The bulk of the population moved down to the plains in the known material world from **Airyana Vaeja** in different batches, whose first king was Gayomard or Kayomars. This is the same Gayomard who founded the Peshdadian dynasty.

As regards the Deluge and Yim's **Var**, etc., we had discussed these aspects in a back number of **Dini Avaz**. However, briefly put, the Avesta name of King Jamshed is Yima Khshaeta = Yima the Brilliant. The Pahlavi form of 'Yim' is 'Jam'. Jamshed was the illustrious son of Tehmurasp, the **dev-bund** (the smiter of demons). He was a great Pairyo-tkaeshi soul and one of the greatest kings of the Peshdadian dynasty.

But, in its pristine or original sense, Yima Khshaeta, is the name of a potentiality, a yazatic force, who is the co-worker of Meher yazad and rules over the Sun's rays. Thus, the first point to be noted is where Yim is taken to mean a potentiality and where a human being. Besides King Jamshed, there are other exalted souls who possess in some part the potentiality of 'yim'. They include, Soshyos, his six 'friends' and two brothers.

One of the tests to find out, whether in a certain context, **Yima khshaeta** means the potentiality or King Jamshed is to check if any of the three forms of the Suffix **Vivangha** is attached to it. The 3 forms are **Vivanghan**, **Vivanghavat** and **Vivanghush**. If 'Yim' is used without any of these three forms of the suffix, it invariably means that the yazatic force is referred to.

We'll take these three forms (**han**, **hut** or **vat** and **ush**) and see how they are applied to Jamshed, **Soshyos**, etc. When the word **Vivanghan** appears, it indicates that Yim, the yazatic force operates with the assistance of both **Spenamin** and **Ganamin** and either revamps the earth (as in the beginning of every new **Daregho Khadaat**) or extends it. Ordinarily the world functions in normal times with the help of this (**Vivanghan**) Yim. Similarly, when King Jamshed first renovated the world (he kept the demons under control, brought peace on earth, etc.), he was helped by **Yim-e-Vivanghan**. In Vendidad, Chapter 2, the name **Yima Vivanghan** applies to **Soshyos**.

When the potentiality **Yim** works only with **Spenamin**, he establishes Truth and Immortality in the world and a Golden Age is ushered in. At this time, he is known as **Yima Vivanghavat**. When King Jamshed builds the **Vara** (a talismanically protected area either subterranean or on the surface of the earth, where Satan cannot enter and desecrate it), and creates a state of blissfulness and immortality in the world, he possesses a part of the potentiality of **Yima Vivanghavat**.

Finally, the third form **Vivanghush**. When it was stated that sorcery, lust, selfishness, etc. had disappeared from the world, what was meant was that Satanic activities had contracted to an embryonic

state, temporarily. After some time, the demons gradually reappeared. This in the **Zamyad Yasht** is allegorically expressed as the downfall of Jamshed. It is because of the part of the **Yima Khshaeta** potentiality becoming an ally of **Ganamin**, for a purpose.

Unless vice is made to overflow and effervesce, so that it meets with retributive punishment, Evil cannot be transmuted into Good ("Set a thief to catch a thief" syndrome). Thus, **Yima** becomes a charioteer of **Ahriman**. The goal of both **Yima** and **Ganamin** is to intensify wickedness by guiles and wiles, so that when wickedness reaches its extreme, it is smitten. **The work of Frasho-Kereiti — Spiritual Renovation** — is made quicker.

King Jamshed deliberately takes this part of **Yima (Vivanghush)** towards the end of his reign, with the same purpose of smiting and containing the evil forces. This is allegorically called "the fall of Jamshed". Actually, it was an act of great self-sacrifice.

One final point regarding the 'Deluge' remains to be considered. There is a great deal of confusion regarding its time. When did it take place? During the reign of King Jamshed?

The answer is, no. Thousands of years before that! Then, how come the Vendidad (Chap. 2) associates the Deluge with Yima? This Yima, as we have already pointed out, is not King Jamshed, but the great **Soshyos**, through whom the potentiality of **Yima (Vivanghan)** was operating. The world deluge, therefore, takes place at the end of every 81,000-year Time Cycle, **Daregho Khadaat**, when **Soshyos**, the Saviour, emerges and selects pairs from all species of creation and takes them to a safe sanctuary in **Airyana Vaeja**, the Cosmic North.

Q. Why is 'paivand' necessary for Parsees while following a cortege to the Dakhma? C. P. Bombay.

A. According to the Ecclesiastes, one of the most profound books of the Bible "Two are better off than one, in that they have great benefit from their earning. For should they fall, one can raise the other, but woe betide him who is alone and falls with no companion to raise him"!

Well, that was only by the way. The reason for the **Paivand** at the 'pyedust' is that, when the pall-bearers carry the corpse on the **geyan**, the constant movement of the the constant movement of the corpse causes friction with the atmosphere. The result is an increase in the **druj-e-nasu**, which spreads in the environment and attacks both the soul of the deceased (which

is sitting at the place where the **Sachkar** was performed, and which is connected with the corpse with an invisible light blue cord), and the corpse itself.

To beat this **druj-e-nasu** attack, it is incumbent on the part of those who follow the body to the **dakhma** to walk in pairs jointly holding a piece of cloth or the ends of a handkerchief in their hands. This contact between the two persons results in the electro-magnetism of their "**Atash-e-Vohufryan**" (the fire-energy operating in all human beings) and of their "**Ushtan**" (life-breath) increasing manifold. This neutralises the **druj-e-nasu** which is then passed on to Spenta Armaiti who governs the terrestrial magnetism. Thus, the disorder created in Nature by the **druj-e-nasu** is readjusted.

Mr. Burzin E. Atashband asks : "Zoroastrianism prohibits cremation. Then why do we mix the fire from a crematorium with other fires to make an Atash Behram?"

Answer : All kinds of fires found in the world have three latent as well as patent types of putridity. In Avesta, the former have been called, **Akhti**, **Aahiti** and **pawiti**. **Akhti** is the putridity that emanates from urine and excreta. **Aahiti** pertains to the putridity that arises because of the wicked thoughts or passions of the person who has even indirectly come into contact with the fire, like, say, a woodcutter who chops wood, from which ultimately a fire is lit. And **pawiti** deals with any natural pollution or putridity connected with the fire.

The patent or apparent putridity deal with the load or weight of the bad thoughts of the person burning that wood, or with the pollution prevailing in the place in which the fire burns.

In short, every kind of fire kindled in this world has one of the natural Fire Energies in it, which is suppressed or overburdened by the polluted atmosphere of the material world. In another way, one can say that because of the load or pressure of the pollution around it, any mundane fire is replete with some form of putridity or physical or ultra-physical pollution. **It is the bounden duty of a Zoroastrian to lift that burden from such a worldly fire !**

Now, it is common knowledge that one of the worst kinds of pollution-burden on any fire is that where a corpse has been burnt. The embers contain the worst polluted fire that can be found anywhere on earth. **This fire has got to be purified or the latent Fire Energy therein has to be activated.** For this purpose, such a fire has to be put through a cumbersome process involving passing it through 91 pits. Thereafter, the purified fire obtained from the 91st pit has to be consecrated by the performance of a certain number of **Yezashne (Yasna)** and **Vendidad** ceremonies on it. The final product (fire) thus attained is now free of any **Nasa** and is full of the elements of **Gava**. Now this fire burns only for the benefit of others.

As regards details about how exactly is the corpse fire purified and consecrated, one can refer to Dr. Sir Jivanji Modi's book "Religious Customs and Ceremonies of the Parsis".

Question : What should one pray during the Fasli Muktdad days for departed souls?

(1) One can have the **afringaan** and **baaj** ceremonies performed every day for 18 days or at least for 10 days.

(2) The **laakh** prayer in which 570 **Yatha**, 210 **Yenghe Haataam** and 120 **Ashem Voha** have to be recited daily for the first 10 days.

(3) The **Gathas** can be recited during the five **Gatha** days, but with the **Khshnooman** of **Sarosh**.

(4) From **Roz Hormazd** to **Roz Amerdad**, that is, from **Jamshedi Naoroz** day to the 27th March. **Haptan Yasht** should be prayed.

(5) On **Roz Khordad**, which is the **Fasli Khordad Saal** day, the formula, "**Ushtano Zato Athrava Yo Spitamo Zarathushtro**", should be recited 101 times.

POINTS TO PONDER

Zoroastrian needs to ponder the following points : Faith in our Religion has shaken because of, (a) lack of the right kind of religious education ; (b) Craze for the Study of the English language, to the point of adopting it as one's mother tongue, and the close contacts of Zoroastrian Children with Children of other faiths in schools and colleges; (c) quick results and material favours sought by impatient Zoroastrians, which drive them to **babas** and fake godmen; (d) our forgetting the "Declaration of Faith" that we recite after tying the **Kushti**, and the pertinent words therein, "**Mazeeshtacha, Vaheeshtacha, Sraeshtacha, Yaa Ahurish Zarathushtrish . . .**" (e) The unfortunate ridiculing of our rituals, traditions, etc., by some academic students of Zoroastrianism; (f) The thoughtless borrowing of alien concepts and beliefs of many of the Western scholars by some Parsee Savants; (g) The dangerous practice of jumping on the bandwagon of scholarship, after reading a couple of books on Zoroastrianism.

Q. We often talk of “PAV MAHEL” rituals like Nirangdin, Vendidad, Yazashne, etc. What exactly is the meaning and significance of “PAV MAHEL” and what is this “DASTURI” that is recited by our priests?

K.P.D. — Bombay.

A. Your question requires a rather elaborate reply. We shall have to begin with one of the missions of Holy Prophet Zarathushtra. Before his advent into our World (**Geti**), the Holy Prophet had to build a great spiritual institution in the ultra-physical World, between the **Upairi** and **Adairi Dakhyus** (planes). Such an invisible institution has been called, **Gaatumcha Ahuraai** in the **Gathas**. In **Pahlavi**, the same institution has been called **Mino-Gaas**. In this **Mino-Gaas**, the writ of Lord Ahura Mazda and all the **Yazatic** (Divine) Forces, runs.

After his birth, our Prophet established yet another talismanic institution in **Nmanabe-Pourushaspa** i.e. “the house of Pourushaspa”, his father. This “mansion” stood in that part of the “Cosmic North” of our globe, that is, near the North Pole, which in **Avesta** has been described as **Aiwi-Thrishwa**, literally, “one-third” of our earth. This was the first and primeval **Pav-Mahel** on earth, which was directly linked to and connected with the **Mino-Gaas**.

Thereafter, our Prophet taught his disciples, how to construct different **Pav Mahels** in the material world. The word **Pav Mahel** literally means a “palace” that is pure and sanctified,

you will find such **Pav Mahel** in all the fire temples of India, where a room, separated and segregated, has a consecrated area of talismanic linings called the **Paavi** and **Kut**. These are the special wedges in the floor which segregate the **Pav Mahel** from the pollution of the outside world.

Thus, if you look at the entire chain, you will notice that the bottommost link in the chain is the **Pav Mahels** of our **Atash Behrams** and **Agiaries** where only certain top-grade rituals, like, **Nirangdin, Vendidad, Yazashne, Baaj**, etc., rites can be performed by priests who have undergone the **Bareshnum** ceremony. These **Pav Mahels** of the physical world (today, only in India do such **Pav Mahels** exist, the original **Pav Mahel** here being established by **Dastur-e-Dasturan Nairyosangh Dhaval**, the great “**Ashavan**”, who led our ancestors to India from Iran. Nowhere else in the physical world, does **Pav Mahel** exist today!) are connected to the biggest **Pav Mahel** of the material world, which is in the “**Iran Shah**” at **Udvada**. The “**Iran Shah**” **Pav Mahel** is linked to that of the **Aiwi-Thrishwa** established by our Prophet, which, in its turn, is connected to that of the **Mino-Gaas**, also built by Holy Prophet Zarathushtra, but before his advent on earth. Finally this, currents from the spiritual Realm called, **Anagra Raochao** — the place of **Endless Lights**!

In the **Mino Gaas** between the **Upairi** and **Adairi Dakhyus**, is the kingdom of 23

Divine Forces, called **Vispe Ratu**, from which the 23 **Kardas** (chapters) of the **Vispered** are derived. The leader here is the deputy of **Khordad Amshaspand**, **Sared Yazad**. So, just as **Sared Yazad** operates in the **Mino Gaas** as a Divine Being or Force, so in the **Pav Mahel** of Holy Zarathushtra in the **Aiwi Thrishwa**, the Divine force that operates is known as “**the Kehrp of Dasturi**”. This **Dasturi** or Divine Authority and Power is invoked by our priests in their rituals. Thus, **Dasturi** is the very foundation of **all** our rituals. While reciting the **Dasturi**, our priests declare that “**Dasturi**” achieved by them comes through Lord Ahuramazda, Ameshaspands, Sarosh Asho, Lord Zarathushtra and the last **Raenidar** (Saviour) **Aderbad Marespand**. The **Dasturi** is therefore, the special authority bestowed upon deserving priests by Lord Ahura Mazda. It is not merely being a leader of the **Athornans**, as is presumed today by most of us. The true **Dasturi** is the spiritual title bestowed on an **Athornan**, who regularly undergoes the **Bareshnun** ceremony and is connected to the eight ranks of the **Athornan** through the holy rituals he performs. Only such an **Athornan** derives his authority from the Lord Himself. It is left to you to find out if such an **Athornan** exists today anywhere in our midst !

YOUR QUESTION PAGE

WHERE DO WE GET OFF FROM HERE?

Q: This time we take a question that may have been discussed and answered earlier yet, it is such a vital matter that bears repetition. Our immediate provocation is the September 1986 issue of "GAVASHNI", whose Editor is Jehan Bagli and Associate Editor, Dolly Dastoor of the Zoroastrian Association of Quebec, Canada. On pg. 7 of this issue, a 26-year-old Parsee woman has written a letter to the Editor. While she doesn't divulge her name, she writes under the pseudonym of "An Inquirer".

The main extracts from her letter are quoted below: "I was born in India and moved to the U.S. with my parents when I was 11. My parents are both quite orthodox when it comes to religion, but open minded in most other respects. My Dad has always had a keen interest in our religion and raised us to believe that we must marry Zoroastrians. Well, I believed this 100%. I really wanted to, as I HAVE A DEEP LOVE FOR OUR RELIGION AND I WANT TO PASS IT ON TO MY CHILDREN. I went to college in a U.S. city where I was the only Parsi. I realised that if I wanted to marry a Zoroastrian, I had to move where there would be a greater opportunity for meeting one. So, after receiving my degree, I packed my bags and moved to a city in Canada, where there were more Parsis. For the first time, I went out with a Parsi. Well, he left me for another girl, and that was a turning point in my life..... Soon after a Canadian guy entered my life. He seemed to be so much of what I had always dreamed of for a life partner, but he was a Christian. At that point, for the first time, I decided to give a non-Parsi a fair chance with me.

I did explain to him relatively early in the relationship the importance of my religion to me....."

Ultimately, this girl married the non-Zoroastrian, but before that it was agreed that the children would be raised as Zoroastrians. Then, of course, thus 26-year-old girl justifies her action by stating, "I feel that it is a GREAT LOSS to the Zoroastrian Community to turn away young women who marry outside." "I cannot believe that ZARATHUSHTRA ENVISIONED RESTRICTING THE RELIGION TO A SELECT FEW. I'M NOT AN ADVOCATE OF MASS CONVERSION, BUT INTERMARRIAGE IS A VERY REAL PROBLEM OUR COMMUNITY HAS TO FACE".

A: As expected, Jehan Bagli not only fully endorses the woman's action but commends it for, among other things, her having "demonstrated an open-minded and tolerant approach towards marital relationships in life".

Further, Bagli writes, "An important point that is generally overlooked, is the fact that many of these can be traced back to show a continuity in the teachings of the prophet in one form or another. The tradition of 'nonacceptance' does not relate itself to such a continuity in the teachings of our beloved prophet".

LET US ASSERT AT THE OUTSET, THAT THERE ARE SOME PEOPLE, WHO THROUGH A CURSORY, SUPERFICIAL READING OF A FEW TRANSLATIONS OF SOME ZOROASTRIAN TEXTS, MISLEAD AND MISGUIDE ZOROASTRIAN YOUTHS

ALL OVER THE WORLD." BUT HERE WE ARE NOT CONCERNED WITH BAGLI OR HIS ILK.

First of all, It will strike any objective discerning reader that some of the statements inquiring of the young girl are inconsistent and illogical. For instance, she states she believed wholeheartedly what her father did, as she has "a deep love for our religion". If that were really so, did she make any effort or attempt to find out from different sources and authorities what "our religion" has DEFINITELY TO SAY on the subject of inter marriages?

Secondly, just because one Parsee fellow ditched her before marriage, she bracketed all Parsee young man as belonging to the same tribe and plumped for a Christian? Why didn't she try finding other suitable Zoroastrian man?

Finally, AFTER committing an act, which her conscience tells her is wrong somewhere (otherwise she wouldn't have asked or wondered if she had done the right thing!), she like others before her, justifies her action by invoking the Prophet's name, that he wouldn't have restricted "the religion to a select few"!!

This attitude of Parsee women marrying aliens, namely, of justifying their wrong actions and imposing their misguided views that they still practise the Zoroastrian religion, etc. etc. are now sickeningly hackneyed. FOR THE LAST TIME, we shall set out in details why and how these women and their pinched — back chivalrous supporters are wrong. But before that, let us make it clear that if Zoroastrian men and women wish to marry non-Zoroastrian, it's their affair, but they have no business to impose themselves, their spouses and their progenies on the majority of the faithful Zoroastrians. They should know once and for all, that they just cannot eat the cake and have it!

First, let's state some of the basic, fundamental facts :—

(1) The Zoroastrian Religion is based on the original plan of the Universe, contained in the

AHUNAVAIRYA (the Plan or Blue-Print of Ahu).

(2) According to this Plan, the Divine Law of ASHA, which connotes Divine Order, operates throughout the Universe. Any deviation by anyone from this Law produces a "disorder", which we call, "Sin".

(3) Today, whatever scriptures and texts of our Religion that we possess are remnants and fragments from the renovated Zoroastrian Religion based on the original 21 NASKS or Encyclopaedic Volumes containing ALL the Laws, Truths, Secrets and Mysteries of Nature, as practised in the Sassanian times.

(4) The CANNON LAW and RELIGIOUS CUSTOMS (DIN U AAIN) are categorically against such unions and liaisons (there cannot be "marriage" in the strictest sense of the term between a Zoroastrian and a non-Zoroastrian, as will be shown presently).

(5) The "RELIGIOUS CUSTOMS" and "TRADITIONS" are NOT to be misconstrued or mixed up with mere social customs or traditions. According to various Avesta texts, the words used for "religious traditions" and "customs", are DAREGHANAAM UPAYANAAM = "traditions or customs which are long-standing". The word UPAYANAAM literally means, "that which flows from up or above", that is, the good currents or forces of Nature which flow from above, and, therefore, which are benevolent. In Pahalavi, the word UPAYAN has been very rightly translated as, AVAR ROBISHNIH = "that which flows from above". What's more, the Sanskrit translation of these two Avesta words has been picturequely expressed by Dastur Neryosangh as, SHIKSHAA ADRASHYA RUPINI = that education which is in an invisible, unseen form. Note, therefore, that "religious traditions and customs," in the Zoroastrian Religion, have the same sanctity as the doctrines and tenets thereof. This at once demolishes both the sophistic arguments of Jehan Bagli that, "there exists no doctrinal evidence", and "the tradition of

'non-acceptance' does not relate itself to..... a continuity in the teachings of our beloved prophet".

Let's now examine in details why this tradition of "non-acceptance" of non-Zoroastrian spouses or progenies of Zoroastrian MEN or WOMEN married to aliens, is so very sacrosanct.

The first point that needs to be emphasised is that there cannot be any MARRIAGE, that is, the act of uniting a Parsee/Irani Zoroastrian male or female in holy wedlock with a non-Zoroastrian. THE ZOROASTRIAN RELIGION CONTEMPLATES AND RECOGNISES ONLY THAT UNION AS "MARRIAGE", IN WHICH BOTH THE PARTNERS ARE BORN ZOROASTRIANS AND PROFESS THE MAZDAYASNI ZARTHOSHTI RELIGION. MARRIAGE, ACCORDING TO OUR RELIGION, IS NOT ONLY A CONTRACT BUT A SACRAMENT. SUCH A SACRAMENT CAN ONLY BE ADMINISTERED BY SPECIALLY QUALIFIED AND ORDAINED ZOROASTRIAN PRIESTS TO THE COUPLE, BOTH OF WHOM SHOULD BE BORN PARSEE/IRANI ZOROASTRIANS.

In the Pazend prayer, PATET PASHE-MANI, among the various sins mentioned, two are important for our purpose. One is the sin of GUNAH-E-RAVAANI = lit., "sin relating to the soul"; the other is called, DOOD-E-VEHAN VASOVASHNI. One of the ways in which the first type of sin is committed, is by contracting inter-communal or inter religious union AS THE PROGRESS OF SUCH A SOUL IS STRONGLY DETERRED BY SUCH A UNION. The second sin is one pertaining to the ancestral genes and seeds of the person contracting such a union, AS THE LINEAGE OF THAT PERSON IS BRUTALLY SNAPPED. The BUNIYAAD of a Zoroastrian MALE marrying a non-Zoroastrian DETERIORATES, while that of a Zoroastrian FEMALE is COMPLETELY DESTROYED.

It is a fundamental Zoroastrian belief, that alongwith other traits and characteristics which the genes and chromosomes of a human being

carry, the religious faith of the individual is also brought with them at the time of birth. THE SEAT OF THIS FAITH IS IN THE "TOKHAM" (SEED) OF THE MALE AND IN THE OVA OF THE FEMALES. This principle of every human being been born with his faith can be found in YASNA HA 31.11 (GATHA AHUNAVAITI). In the VENDIDAD, a union between a Zoroastrian and a non-Zoroastrian — be he a man or a woman, is branded as "sinful adultery".

In the Pahlavi book, DINKARD, great stress is placed on the preservation of the originality, continuity and purity of TOKHAM — the seed of the male and the ova of the female. In Book VI of DINKARD, the preservation of the purity of the seed, which is said to carry with it the religious faith is reiterated as under:

"You must know that one who is of Mazdayasnian Religion is said to be of the Mazdayasnian Religion by virtue of one's continuing the thought of the Mazdayasnian Religion. This means that just as every species is known by its name on account of the seed within it, in the same way a religious person is said to belong to the Mazdayasnian Religion on account of his leading himself by the original connected thought (faith) of the religion".

In the second book of DINKARD, the deleterious effects of an inter-religious marriage are described graphically.

"Just as the offspring born of a fleet Arab horse and a country mare are neither fleet-runners like the Arab horse, nor long-standing like the country one, so is the mule born by the mating of a horse and a donkey, an unworthy creature, and does not resemble either of the two; AND IN THIS WAY, THE SEED (LINEAGE) IS CUT OFF AND THE GENERATION DOES NOT PROCEED FURTHER. FOR THIS REASON, A GOOD DEAL OF BENEFIT ACCRUES FROM THE PRESERVATION OF THE SEED-ESSENTIAL.

We said earlier that the Zoroastrian marriage ceremony is not an ordinary matrimonial contract,

but a SACRAMENT. It bears repetition that such a sacrament can only be given to the COUPLE who is BORN a PARSEE IRANI ZOROASTRIAN. Why? For that a brief analysis of our marriage ceremony is necessary.

Both the Zoroastrian male and the female have first to undergo a purificatory ceremony, called, NAHAAN (Avesta: FRASANAN). During this ablution, the consecrated urine of a consecrated white bull, called the VARASIA is administered as a drink (NIRANG) to the ZOROASTRIAN COUPLE by ordained priests. A non-Zoroastrian cannot even look at any consecrated implement (AALAAAT), including the NIRANG, which has strong talismanic force, let alone touch or drink it! While sipping this NIRANG, both the Zoroastrian male and the female have to recite certain sacred chants.

Non-consecrated urine of the VARASIYA is also applied on the body and allowed to be dried, after which a bath is taken preferably with

water drawn from a well. THIS IS THE 1st PART OF THE MARRIAGE CEREMONY IN WHICH BOTH THE PHYSICAL AND THE ULTRAPHYSICAL BODIES OF THE PARTNERS IN MARRIAGE ARE CLEANSED.

The 2nd part of the marriage ceremony consists of the ASHEERWAD, which comprises sacred Avesta and Pazend chants recited by qualified High Priests. The ceremony is performed in the presence of fire and two witnesses. In the ASHEERWAD, it is categorically stated that this ceremony is being performed according to the canons of the Mazdayasni Religion (AWAR DAAD-U-AEEN-E-DIN-E-MAZDAYASNI = ACCORDING TO THE LAW AND CUSTOM OF THE MAZDAYASNI RELIGION).

What is also very important is that this ASHEERWAD ceremony has two Avesta passages in the midst of other sacred Pazend MANTHRA. THESE TWO OF AVESTA PASSAGES CONSTITUTE THE ESSENCE OF

THE "ASHEERWAD" ritual. In fact, they are two very potent incantations (NIRANGS) recited to shower special blessings for uniting the souls and the bodies of the partners in holy matrimony, so that the progress of the souls of both the husband and the wife, as well as the children born to them is enhanced and accelerated. The benedictions also have the power to create mutual affinity and love that is everlasting. The offsprings born of such a union inherit the best qualities and tracts of both the parents.

Marriage should ultimately lead to the evolution and salvation of the soul. It is not merely a contract for the physical union or sexual gratification of the parties.

A Zoroastrian male or female who takes a non-Zoroastrian as a life partner, even though legalised by the law of the land where he or she lives, cannot practise the Zoroastrian Religion at all, as such a union is regarded as sinful, because the Divine Law of ASHA is flouted, and the spiritual salvation of such souls is deterred.

Many times we are told by Zoroastrian women marrying aliens, as is the case with the present querist of North America, that if after yoking herself to a non-Zoroastrian, she continues wearing her Sudreh Kushti, offers prayers of the Zoroastrian Religion, even (dares to) go to Fire Temples, etc., she is by "right" a Zoroastrian! **THE LEAST THAT CAN BE SAID HERE IS THAT SHE IS BARKING UP A WRONG TREE! THE WHOLE IDEA OF DESERVING AND PRACTISING THE TENETS OF THE ZOROASTRIAN RELIGION, IS COMPLETELY MISCONCEIVED BY SUCH A WOMAN, AND ALL HER IGNORANT BUT SENTIMENTAL SUPPORTERS AND FRIENDS!**

In the first place, she has spurned and knowingly and brazenly flouted the most important commandment of Holy Prophet Zarathushtra, by marrying an alien. Secondly, she automatically loses her KHOREH (HALO) she was blessed with, at the time of her NAVJOTE. (A proper and valid NAVJOTE ceremony reaffirms and ignites the faith one is born with.

Among other things, the NAVJOTE ritual connects the USHTAN (Life Force) of the Initiate with the PAV MAHAL of Nature, that is, the talismanic cosmic Institution of the Zoroastrian Religion, which enables the Initiate to receive the special blessings of Lord Ahura Mazda. This enables the Zarthoshti KHOREH to descend in the Initiate). **SUCH "KHOREH" CAN ONLY CONTINUE TO BE POSSESSED BY THE INITIATE AS LONG AS HE OR SHE RETAINS IMPLICIT FAITH IN ALL THE COMMANDS OF PROPHET ZOROASTER. A Zoroastrian, therefore, WHETHER A MALE OR A FEMALE, marrying a non-Zoroastrian spurns the fundamental command of the Religion, regarding Marriage, the purpose of which is to lead to the salvation of the soul, AND HE OR SHE CANNOT PRACTISE THE HOLY RELIGION THEREAFTER!** Even the seemingly small KUSHTI ceremony performed, particularly by the women, is invalid.

Here, one must hasten to add an explanatory rider regarding the slight difference between a Zoroastrian male and a Zoroastrian female marrying an alien. In the case of the female, the seed of her alien "husband", in which HIS religious faith is attached, **OVERPOWERS** the faith attached to the ova of the Zoroastrian woman. She becomes the "mother" of children of alien TOKHAM. It would, therefore, be absurd to suggest or think that such a woman can retain the KHOREH acquired by her at the time of her NAVJOTE.

In the case of a Zoroastrian male, his TOKHAM (seed) does get polluted and suffers tremendous deterioration, but is not fully destroyed. However, his KHOREH, acquired at the time of NAVJOTE is completely destroyed! He, too, therefore, cannot practise the tenets of the Zoroastrian religion, as long as he lives and cohabits with his alien "spouse".

IN SHORT, A ZOROASTRIAN MALE OR A FEMALE, WHO HAS 'TRUE AND SINCERE FAITH IN THE ZOROASTRIAN RELIGION, WILL NEVER CONTRACT AN ALIEN "MARRIAGE"'.

YOUR QUESTION PAGE

Mazdayasni Iranian Dynasties

Q. How many Zoroastrian dynasties existed in ancient Iran before it fell to the Arab conquest? I know that the answer could be long if I were to request you to mention some peculiarities or salient points about each of them. But could you very briefly give us some highlights about just a few of them?

B. T. Bombay.

A. There were more than a dozen Mazdayasni/Zoroastrian dynasties, if you include the **mulk-e-tawaifs** principalities or provincial states.

The first four dynasties which lasted about 755 years in the present 8100-year-time-cycle (**Zarvan-e-Daregho Khadat**), were the **Mai-abadyan Jeeanayan, Shae-e-an** and **Yasanyan**. All these existed on **Airyana Vaeja**=land bearing invisible noble seeds engendering blissfulness", which was close to the present-day snow-covered North Pole: The peculiar trait of the **Mai-abadyan** dynasty was all the souls belonging to differently graded groups lived in absolute peace and harmony. Everyone spoke a common language - **Asmani**; the humans there were like demi-gods; they could talk to the animals and birds (notice a curious similarity in some of the serials of the comic strip, "Phantom".) they would light fire by **Manthric** vibrations. An average life span of a human was a thousand years. Only after an interval of 40 years would a child, if any, be born.

But alas? The time drew near when a change came about in the way of living of these pious souls. The forces of **Daevayasni**, as opposed to **Mazdayasni** were gaining ground. For the first time corpses began to be buried, and idol-worship slowly took over. Thus cracks in the once homogeneous, well-knit fabric of the **Mazdayasni** society started forming. The **Aryans** (those having **Ar** — straight or righteous **Mithra** — thought force) and the non or un-Aryans (those following the) **Daevayasni** cult, began to separate, going against the law of Nature.

In the subsequent three dynasties, in spite of the best efforts of the exalted souls who ruled over humanity, the forces of **Druji** grew stronger.

During the 3rd and 4th dynasties, the **Anjuman** on **Iranvej** slowly started their descent southwards, where they found that the **Daevayasnis** had already established their pockets.

Hence, **Gayomard** propounded the first or the primeval fundamental laws of Nature on earth and established the fifth, **Peshdadiyan** dynasty. In **Avesta**, **Gayomard** has been called the "navel", the kingpin of the **Aryan** race. According to **Firdausi**, it was **Gayomard** or **Kayumars**, who first started the practice of the **Divine Right of Kings**. The entire **Nisti** realm (unseen ultra-physical worlds) bowed to this great **Paoiryo-tkaeshi** King.

Most of these ancient **Paairyō-tkaeshi** monarchs were highly advanced Soul. They were **Dharma-Rajas** !

Thus, during the reign of **Gayomard**, the second or lower-grade **Airyana Vej** or **Iranvej** was established. This gradually came to be known as ancient Iran.

As time went on and the planetary forces on the three time-cycles that operate simultaneously namely, Major, Minor and Mini, began to exert their influences, battle-lines were drawn between (a) the **Deavayansis** the **Un-Aryans** (these Non-Aryans should not necessarily be confused with what modern historians have normally referred to as **Dravidian** and their ilk; here the term "**Un-Aryan**" or "**Non-Aryan**" has been used in a purely literal sense, that is those who were on the crooked path and not the straight or righteous path of the **Yazdan-parasts**, an allusion to which is made in the very first chapter of the **Vendidad**), and (b) the **Mazdayansis**.

The exodus from the Arctic Zone was reached, ultimately descending to areas, some of which now form parts of Iran, Russia and India. At that time, northern Europe and its environs, like England, etc., were not destined for inhabitation. The fulcrum of the world in which the **Peshdadiyans** lived was Central Asia, comprising vast countries **Balkh**, **Marva**, **Nisaya**, **Samarkand**, **Bokhara**, **Kiev**, etc., and forming the then Eastern and Western parts of Iran.

By then, a new sect of humanity had emerged—the **Turya-Aryan**. This term will sound paradoxical to many orthodox historians and iranologists, because theirs is a simple dichotomy of Aryans or Iranians and Turanians. In the compound

word **Turya-Aryan** the second word indicates that they were the progenies of Aryans, but who renounced their **Arya-Mithra** or thoughts and had become hopelessly selfish, with all the concomitant vices associated with selfishness. These **Turya-Aryans** should not be mixed up with the **Daevayansis**, who belonged to the dark side of Nature, practising sorcery, black magic and witchcraft.

Thus there were these three kinds of human beings dwelling on our earth in those times, roughly 10 to 12,000 years ago:- the **Mazdayansis**, the **Turya-Aryans** and the **Un-Aryans (Daevayansis)**.

The **Peshdadiyan** dynasty produced mighty and exalted monarchs like **Hoshang**, **Tehmurasp**, **Jamshed**, **Minocheher**, **Faridun**, etc.

Jehan Pahalavan and king **Maker Rustom** was born in the reign of **Minocheher** and his life-span straddled from **Minocheher** to **Nauder**, **Afrasiyab**, **Zav**, to **Kaikobad**, **Kaikaus**, **Kaikhushroo**, **Kai-Lohrasp**, **Kai-Gushtasp** and **Bahman**.

You must have noticed that after **Zav**, at least five kings have been mentioned whose names have the prefix, "**Kai**". That is because these kings possessed the **Kaiyan Khoreh** or **Lustre** or **Glory**. From among all the kings of the **Peshdadian** dynasty right upto those of the last **Sassanian** dynasty, none were so spiritually exalted as the **Kaiyanian** kings in one of whose (**Gushtaph's**) reign, the greatest and foremost of the **Prophets**, **Holy Zarathushtra** preached as the first **Messenger of God**.

After the **Kaiyanian** dynasty, which is believed to have lasted until almost 2000 years after **Gushtasp**, those were two other great **Zoroastrian** empires in Iran: the **Huafritan** and the **Kudarvand**.

— **ADI DOCTOR**
(To Be Concluded)

YOUR QUESTION PAGE

Mazdayasni Iranian Dynasties

[Continued from Last Issue]

It is true that there is no direct reference to or recorded evidence either in extant Zoroastrian scriptures or history about the **Huafrit** and **Kudarvand** dynasties, although in the **Avan Yasht Karda 30**, the word **Huafrito** occurs. However, Parsees should be eternally grateful to the late **Mr. Phiroz N. Tavaria** for bringing to light in his "Manual of **Khshnoom**" certain indirect but cogent evidences to indicate what **Ustad Saheb Behramshahji** had said about these dynasties. For our purpose, suffice to state that both the **Huafrit** and the **Kudarvand** dynasties lasted for about 1600 years to 1900 years each, after the fall of the **Kyanian** dynasty.

For the first time, after the fall of the **Kudarvand** dynasty, about 2026 B.C., the almost continuous chain of Zoroastrian Empires came to an end, and what came to be known as **Mulq-e-Tawaifs** (principalities) emerged. Thus, instead of a king ruling a vast empire, there were small principalities governed by Zoroastrian rulers. Why did this happen? To find out the main cause for the collapse of the Zoroastrian Empire, we'll have to go back a little in time, when the **Kyan** dynasty ended.

At that time, the three planetary currents affecting Nature's Time Cycle of 81,000 years (**Zarvan-e-Daregho Khadaat**) read: **Jupiter** (as the Main planetary influence) followed by **Venus** and **Mars** (as the sub-cycles). This soon changed to **Jupiter - Mercury - Mercury**, when **Lord Krishna** renewed the ancient Vedic (Very close to the **Mazdayasni**) religion.

At this time in Iran, the **Huafritan** dynasty had started. Then when **Jupiter - Moon - Moon** took over, the **Kudarvand** Empire began.

At last the malefic planet **Saturn's** influence set in. And the sun began to set on the lone line of Zoroastrian dynasties lasting thousands of years!

The Time Cycle now read, **Jupiter - Saturn Saturn**. This is how and why the **Kudarvand** dynasty fell, and the **Mulq-e-Tawaifs** sprang up. The period from the beginning of the new **Zarvan-e-Daregho Khadaat** to the establishment of **Mulq-e-Tawaifs** spanned about 11,200 years, and there were only two major religions in the world: **Zoroastrian** and **Hindu**, the latter embracing the various off-shoots that had sprung up in the West.

Thereafter came **Abraham (Jupiter-Saturn-Mars)**, followed by **Moses (Jupiter-Saturn-Venus)**, followed by **Buddha (Jupiter-Saturn-Mercury)**. Sometime during the advent of **Abraham**, in Iran, the **Assyrian** and **Median** dynasties were established. And during the time of **Lord Buddha**, **Cyrus the Great** started the **Achaemenian** dynasty in Iran. In 316 B.C., **Alexander** conquered Iran and the mighty **Achaemenian** Empire fell.

Lord Jesus then came on the scene, when the Time Cycle read: **Jupiter-Saturn - Moon**. At this time, another famous dynasty, the **Arshkanian** or **Parthian** ruled over Iran.

But thereafter, a worse phase of planetary aspectation came about for Iran. Round about the year 12 A.C., for the first time in more than 12,000 years, the Main Cycle of **Jupiter** gave way to **Mars**! Thus after about 175 years when the Time Cycle read: **Mars-Mars-Mars**, the Zoroastrian **Arshkanian** Empire fell. And once again **Mulq-e-Tawaifs** sprang up.

Finally during **Mars-Mars-Sun** influence, the last and the great **Sassanian** Empire was established by **Ardeshir Babakan**. This was the last auspicious period for the exalted land of Iran. For, this dynasty fell in 651 A.C. when the Time Cycle showed: **Mars-Mars-Venus**, during which also, the last of the great Prophets, **Muhammad** was born.

(Continued on Page 12)

(Continued from Page No. 7)

Even after the loss of this Empire, for nearly a hundred years, there were Zoroastrian sepahpatis in Tabaristan, whom the Arabs just couldn't conquer. But when that, too, seemed to be in danger, the great Ashavan, Mobed Nairyosangh Dhaval took off for India.

Dini-Avaz

Vol.14, No.2

YOUR QUESTION PAGE

Unity of Zoroastrian Almanacs
-- An impossibility at present

I

Q. In the PARSIANA magazine of March 1989, two Zoroastrian priests, Dr. Firoze Kotwal and Dr. Peshotan Peer, when asked about the Fasli calendar, are reported to have stated that this calendar has little to do with Zoroastrianism. Both of them make confusion worse confounded by stating as under : Peer : ".... This (King Jamshid's, as mentioned by Firdausi) navroz corresponds to the Zoroastrian calendar which is distinct from the Fasli calendar of Jabaludin Malikshah". The distinction between the two, according to Peer is in the method of adjusting for the extra quarter day that the earth gains each year while revolving around the sun. The Fasli calendar accounts for it by adding a day every four years; the Zoroastrian calendar by adding 30 days or a full month once every 120 years.

Kotwal : "The Zoroastrian calendar is purely a religious calendar. Every day has a name. every day has a presiding deity, Our prayers are linked to the calendar". In the Fasli calendar there is no name for the extra day that comes once in every four years. "What if someone dies on that day; what prayers do we say? Do we say his prayers once every four years instead

of every year? Nowhere in Zoroastrianism is there a leap year; the concept is non-existent in the religion".

Peer also makes the astounding statement that the first day of the New Year during the Sassanian times fell not around the time of spring or the vernal equinox, but around the time of the summer solstice, the longest day in the year.

My questions to you are as under :

- (a) Did Zoroastrian Iran never have a Fasli religious calendar, where intercalation was done every four years?
- (b) If it did, how and when did the present Shehenshahi and Kadimi almanacs emerge?
- (c) Did intercalation take place after 120 years any time in Zoroastrian Iran?
- (d) There are glib talks today of bringing about a unity in the Zoroastrian almanacs, namely the merging of the Shehenshahi, Kadimi and Fasli calendars. Is that feasible and advisable?
- (e) In 1992, or about 21st March, all the three almanacs will have a common 'roj', Hormazd. Can the Zoroastrians, thereafter convert the other two calendars to the Fasli calendar?

-- P. H. M. California, U.S.A.

Ans. The issues raised here are more than a century old. Even before the advent of the founder of the Zoroastrian school of philology in India, the late Mr. K. R. Cama, they were discussed threadbare among the Parsees. Through these years, there have been two opinions : One, in favour of the Fasli calendar. The protagonists have affirmed that Parsees should change to the Fasli calendar, which is the only correct calendar; the other opinion is radically opposite. It asserts that there is nothing like "Fasal", that there never was such a thing in ancient Iran or India!

Many years ago, in this century, this question assumed such importance, that the then apex body of the community, the Bombay Parsi Panchayat was approached to thrash out the problem. The BPP appointed a committee to go into the issue and report in detail. The committee, in its meeting of 11th October, 1927 resolved that the issues raised by the Trustees should be tackled thoroughly and all possible evidences and authorities should be cited and published. This work was entrusted to a sub-committee, whose members were the Chairmen of the BPP and the famous orthodox scholar, M. P. Khareghat, Meherjibhai N. Kuka, Meherjibhai P. Madon, Dhunjibhai N. Koorlewalla, Behramgore J. Anklesaria, Pestonji C. Motiwalla and Shapurji K. Hodiwalla. We are not here concerned with the Committee's recommendations, which, as expected, were virtually shelved.

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Before coming to our replies to the questions asked, we must, however, point out that what both the priests, Kotwal and Peer, have sought is sheer escapism! Or there is also a possibility that they have just not done their homework.

To Ervad Peer, in particular, a pointed question can be asked : If the Fasli calendar in which intercalation is made every four years was **never** in existence, why on earth does he make a pilgrimage every year with a few Parsees to Behram Baug, at Oshiwara, Jogeshwari, a suburb of Bombay, where rituals are recited during the 18 days of FASLI Muktaf? Not only that He takes a lead in delivering a lecture there! Only the Ervad Saheb can say why he indulges in such hypocrisy!

As regards Dr. Kotwal, his sweeping statements are bound to mislead the community. The trouble with most of us is that in spite of knowing fully well that at least 80% of our scriptures, history and literature have been either lost or taken away from us and buried in the limbo of time, we still go on making wild statements and assert that such and such a thing is not there in Zoroastrianism!

What is also amusing about Dr. Kotwal's comments is that even this year, on 16th May, after performing the **Jashan-e-Sadeh** at the Wadiaji Atash Behram, at 8.00 p.m. he spoke on the impor-

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tance of **Rapithwan**. As reported in the "Jam-e-Jamshed Weekly" of the 28th May, 1989, Dr. Kotwal opened his subject which translated is in Gujarati is as under :

Dr. Kotwal talks about the beginning of the New Year (**Roj Hormazd, Mah Fravardin**) when spring begins, and refers to **Roj Hormazd Mah Avan** when Winter begins. He also talks about the last five months being those of **Winter**, and, therefore, are very short, when **Rapithwan** goes underground!!

If the above is true, how can he assert, as he has done in **Parsiana**, that the **Fasli New Year** (about 21st March) has little to do with King Jamshid and less to do with Zoroastrianism?

But our main concern is not the verbal meanderings of any modern scholar. We have to examine in detail on our own whether extant **Avesta**, **Pahlavi**, **Persian** scriptures and literature directly or indirectly support the **Fasli** almanac. We'll try and tackle the questions raised by our American enthusiast, in the order asked.

(a) Zoroastrian Iran did have a calendar, and that too, a **religious** one, wherein **intercalation** was done every four years!

First of all, as many of you already know, one of the causes of the confusion among scholars and historians regarding the **Fasli** calendar is that they interpret the word **Fasal** as season, instead of its real meaning which is that

Fasal is the origin of seasons or more simply put, **Fasal** or **Hingaam** and **Gahambars** give rise to seasons: If **Gahambar** is the father, **Hingaam** is the mother of the seasons.

Pahlavi Dinkard, Vol. III, Pg. 419 states the following : **Avar aan i Khurshedee u aan Mah-deedee saal chem oz u kaar ez nigez-i-Veh-Deen** = "The writing according to the **Ta'wil** (inner exposition) of the Good Religion relating to the power and importance of the Solar and Lunar years :

(1) [We shall now give only the translation -- A. D.]

"Two kinds (**Do aaineeney**) of Solar Years (have been considered) : Addition of days in a year. The other kind is addition of hours of the years.

(2) The first kind of adding days (is like this) : the year is of 12 months, one month has 30 days. The Sun moves in the entire Zodiac in 12 months, so addition of 5 days makes a total of 365 days.

(3) In the 12 months, hours (not taken in calculation in each month) accumulate, which are reserved for the last month at the end of the year. So this kind of calculation is called **Roz Vaheezagel ander Saal** (addition of a day in a year).

(To be continued)

YOUR QUESTION PAGE

**UNITY OF ZOROASTRIAN
ALMANACS -- AN IMPOSSIBILITY
AT PRESENT
II**

(Continued from Last Issue)

The **Dinkard** further states :

Book III : 419(4) : (Know that there is a method by which) hours are added to the year : at the end of 365 days are accumulated six hours and a quart of the 7th hour.

(5) The addition of such hours for four years, make one day. In 40 years, that makes 10 days and in 120 years one month and in 600 years, five months and in 1440 years, one year.

(6) The addition of hours after a year (constitutes a year, in that) the sum total adds up to hours after many years, since at the end of each year a little over six hours remain.

(Here it is clearly stated that a year of 365 days -- the **Hushmordi** year -- is not complete because at the end of the 365th day, the six-and-odd hours remain to be counted. If for many years this balance of hours is not added, the sum total of six-and-odd hours per year would become unwieldy. The inference here is that if this were to happen, the main

fixed festivals (**Hingams**) would go askew! Later on it is stated that the festivals cannot be shifted from their allotted slots. So instead of waiting for 10, 40 or 120 years, it is better and safer to add one whole day after four years. Thus the balance has to be "bound" in such a way that Nature's festivals remain where they are fixed. A special, pertinent word used for this type of almanac is, **Khad Hushmordi**. This **Khad Hushmordi** is the **Vahizaki** almanac, which is fixed. (See paragraphs 7 and 8 in the abovementioned chapter of **Dinkard**).

One can go on citing further passages both from the **Dinkard** and the **Bundahishn**, in support of the 4-year intercalation which was in vogue in Zoroastrian Iran. But our readers may find it heavy stuff. Hence suffice for us to summarise what has been said in our Pahlavi texts.

The **Dinkard**, in particular, distinctly talks of two kinds of solar years, the **Vahizaki** year, which in the Sassanian times was mainly used for ritual purposes, i.e. the Ecclesiastical year. It has also been categorically stated that the extra day every fourth year should not be added until after the end of the month, (of **Spendarmad**), nor should this emendation be made beyond the fifth month. (This refers to the period when **Rapithwan** goes underground). In paragraph 16, the year's four

main **hingams** are said to be connected with the revolution of the Sun in the Zodiac. If no intercalation is made these **Hingams**, which are allied with the movement of the Sun, get shifted.

The other year mentioned by Dinkard is the **Hushmordi**, the year without intercalation; the civil year for secular purposes, as used in the Sassanian times.

Here it is interesting to note that in paragraph 17, the Pahlavi words, **Yom Vaheez** = an addition of one day is used! So also, the Pazard equivalent of **Roz Vaheez** = one-day-addition is used.

Thus, there is no doubt, Drs. Peer and Kotwal notwithstanding, that **Kabisa** or intercalation every four years is very much a Zoroastrian concept and was practised in Zoroastrian Iran. Today, we call such an almanac, **Fasli**. **Fasal**, which does not mean "seasons" but the cause of the seasons, is fixed, regular and immutable, unlike seasons which vary in different parts of the world.

We now come to the more important and practical question whether the 'Fasli' almanac can/should be used today. For that we have to go back in time and find out what the Zoroastrians did after their advent in India and just before they left Iran sometime around the middle of the 9th century A.D. For this, we rely on the accounts of some Arab historians and those given by the late Ustad Saheb Beheramshah Shroff:

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It is said that the **Vahizaki** or the **Fasli** almanac was in vogue in and around Kohistan for nearly 100 years after the conquest of Iran by the Arabs. As our readers may be aware, for more than a 100 years after Iran fell, the provinces of Kohistan, Tabaristan, etc. were ruled by Zoroastrian **sepahapatis**, whom the Arabs could not conquer! At last, when the highly evolved lineage of **Jamasp** (who was the brother of King **Kobod** of the Sassanian Empire) was about to come to an end in Kohistan -- nine years before Kohistan fell -- one of the greatest souls of the **Jamasp** lineage, **Rad**, **Mubed-e-Mubedan**, **Neryosangh**, **Dhaval**, with his specially hand-picked entourage of eight other **Ashavans**, followed by a retinue of many other pious souls, left Iran by sea to come to India. After a sojourn of 19 years in Diu, they came to a place on the West coast of India, which they called **Sanjan**. It was here that for the last time, the **Fasli Pav-Mahal** was consecrated, on whose foundation, the first-grade **Iranshah Atash Behram** was consecrated.

The Parsees of those times were far advanced in spiritual matters. They had with them the art, culture and civilisation of Iran, as well as the original esoteric philosophy of the Zoroastrian religion. As long as there were **mobeds** and **yaozda-thregars**, who were fortunate enough to practise all the difficult and delicate **tariqats** (spiritual disciplines) enjoined by the Religion, and as long as the prevailing circumstances and environments were fortuitous for implementing the

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religious injunctions, the **Fasli** or **Hushmar-e-Vahizaki** almanac was in use. But round about 1006 A.C. the **Fasli amal** or practice was "sealed". That is the **Fasal Pav Mahal** was sealed or locked for good. For this, a special ceremony of **sanad** had to be performed.

It is interesting to note that while the **Fasal** almanac is in force, the consecrated implements and instruments are in direct contact with Nature's **Pavmahal**. But for that, the priests have to walk on razor's edge. Every four years, there is a vicious onslaught of Ahriman, for which very sensitive and delicate rituals have to be performed. The **alats** are re-charged and re-consecrated. The **mobeds** who perform these ceremonies are themselves subjected to such attacks from the dark forces that they have to retire for life, that is they cannot perform any ritual thereafter.

Thus, in 1006 A.C., it was realised -- and this was predicted by **Dastur Neryosangh Dhaval** a couple of centuries earlier -- that time was out of joint, that it would be impossible to have priests who would be able to undergo the rigours of strict religious disciplines and perform the difficult ceremonies every four years.

It was also a remarkable coincidence that in the year 1006 A.C. in both the **Fasli** and **Hushmordi** (the almanac without intercalation, which was also in vogue for secular purposes) calendars, the **roj** Hormuzd and the month **Fravardin** coincided,

that is, both fell on the 21st March. The **Fasli** calendar ceased to exist thereafter. The **Sanad** ceremony of sealing the **Pav Mahal** against any further attack of Ahriman lasted for one month -- from **Roj** Hormazd Mah **Fravardin** to **Roj** Aneran.

A new era -- without intercalation -- started for **Iranshah** and his **Pav Mahal**. What would have been the 2nd month of **Ardibehesht** in the old **Fasli** almanac became **Fravardin** for the new non-intercalatory almanac, because the **alats** had to be consecrated with the invocation of the **Divine Beings** presiding over the first day of the first month. This is how the original **Fasli religious** calendar became the **Hushmordi Shehenshai** calendar, whereas the original **secular** calendar wherein there was no intercalation, which was now a month ahead, continued as before. This came to be known as the **Kadimi** calendar, as it was more **Kadim** = ancient than the new **Shehenshai** one.

It should be noted that in post-Zoroastrian Iran, the religious calendar that was followed was parallel to the secular calendar in India. Thus, while in Iran, for all religious purposes the **Kadimi** almanac was in vogue, the religious calendar in India after 1006 A.C. was the **Shehenshai** almanac. This continued until in the 18th century, communication between the Zoroastrians of Iran and India established the fact that in religious matters, the Iranian Zoroastrians were a month ahead than their

conferers in India. That's when Dastur Velati of Surat took up the cudgels for the **Kadimi Panchang** for religious purposes in India. The rest is history.

Thus, since the 18th century, the Zoroastrians of India have been following either of the two almanacs for religious purposes -- **Shehehshai** or **Kadimi**. There was no **Fasli** almanac as **religious intercalation** was impossible. This, the Parsees of yore knew too well, for they knew very well that tinkering with the existing **alats** would be suicidal, as it would create violent disorders in Nature. Yet, in this century, around 1940, the late Dr. Framroze Bode defying all traditions and advices went ahead with the performance of pseudo rituals and created a travesty of the **Fasli alat**! Many of those who today claim to belong to the **Fasli** sect and **mobeds** who perform rituals based on these pseudo **alats** do not realise what immense harm they are doing not only to themselves but to the entire Zoroastrian community, because of the unthinkable disorders being created in Nature.

Today, we do not have even one pair of **mobeds** which is competent or qualified to consecrate the **Fasli alats**. It should be remembered by all those who ignorantly calmour for one almanac, namely **Fasli**, that the Zoroastrian almanac is not a man-made, mundane calendar. It is based entirely on the working and laws of Nature.

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Prophet Zarathushtra copied Nature's **Yasna** and made **33 alats** representing the human, animal, vegetable and mineral kingdoms. Accordingly, contact with the **Yazata** or the **Amshaspand** presiding over a particular day and month was begun through these **33 consecrated alats**. There is a living, throbbing concatenation in all of us, Zoroastrians, our **Mobeds**, **Fire Temples**, **Dakhmas** and **Alats**, the departed souls etc., rights upto **Ahura**! This **silsila** or concatenation has to be maintained and preserved at all costs. The right **Yazata** has to be invoked on a given day, so that his rays and currents fall into the **Alat**. If some day one invites another **Yazata** out of turn, he will not give an audience.

Today, no one, we repeat, no one in our day-to-day world has any knowledge of how to create new **alats**. Only that priest can create a new **Fasli alat**, who is authorised by Nature to do so, who has the tremendous power of **Ashoi** so that he can attune himself to the **Yazatic** current flowing on that appropriate day in Nature (**Ber Wakhat**), who has the power of righteous **Amal** in him, so that he can transmit that power to his selected pupils, who, in turn, would have to go through some rigorous spiritual tests.

So, if anyone is contemplating creating a **Fasli Pav Mahal/Alat**, let him find such a saintly priest,

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who with the help of his **Mantra**
of **Us moi uzareshwa Ahura**
recited on unlit sandalwood, can
kindle it without any extraneous
process!

-- **ADI DOCTOR,**

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YOUR QUESTION PAGE

Approach To & Interpretations of the Gathas.

Q. In the last two centuries, the Gathas have been translated and interpreted in a host of ways, both by foreign scholars and Parsee Zoroastrians. These interpretations have been invariably coloured by the personal beliefs, biases and built in perceptions of the translators. For instance, Mr.X may belong to the Christian or Jewish faith. So, his translation may be tinted by his Christian or Jewish upbringing. Mr.Y may be a staunch theosophist and Mr.Z may be a "Khshnoom-fidaai" etc. How then is one supposed to believe and over that X or Y or Z's translation is the correct and authentic one? In their words, in your publication, could you please satisfy us as to why the published translations and interpretations of the Gathas by the late Dr.Framroze S. Chiniwala are the most authentic ones to date?

K.K., D.M., & R.M., Bombay.

A. No doubt, a good question. The views expressed in this answer are those of the undersigned only. We are sure that there may be more satisfactory answers than the one given below.

One clarification right in the beginning: This writer has, in the last 30 years, skimmed through just a few translations of the Gathas. The overall impression created has led to

the following basic three conclusions :-

(a) Barring Dr.Framroze S. Chiniwala's translation, the rest of the interpretations are invariably ethico - philosophical. Thus, not only the Amshaspands and Sarosh Yazad are treated as abstractions or attributes, but naive literal and over - simplified inferences, like good mind, truth and righteousness, benevolence and perfection, "House of Lie" and "Abode of Songs", cow and ox etc. have been drawn.

Not that they are always wrong interpretations, but the charm and spirit of the Gathic strophes are completely lost. The Gathas, like most Avestic texts, abound in metaphors and allegories, in having more - than - surface meanings and in propounding more than mere Zoroastrian philosophy. Any wonder then, that such translations appear to be drab, dry devoid of any tangible purport and significance?

(b) A greater weakness of the translations other than the Khshnoomic ones, is that they confine their explanations to restricted time and space.

Thus, for instance, where time is concerned, Prophet Zarathushtra and a host of

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other personalities - good and bad - are fettered and constricted to the times in which the Holy Prophet lived! For example the Kavis and the Karapans are supposed to be "priests" (sic) and "sorcerers", who harass and torment the Prophet and his followers. Bendva Dev is the name of a demon who lived in those times and tormented the Prophet, etc.etc.!! This facile circumscribing of entities and characters in a given framework of time is the bane of almost all the translations of the Gathas, which results in some ludicrous conclusions, and makes a mockery of the theme of universality pervading the Gathic texts.

So also with space. All the events and happenings mentioned in the Gathas are supposed to have occurred in the narrow confines of "Airyanam Vaja", which place or locale is also distorted as per the whim and fancy of the translator!

Again, the broadest concept of "space" is construed to be the physical world or the earth on which we live. Thus, all the activities mentioned in the five Gathas, beginning with the roar of Geush Urva to the creator, are so hopelessly and ridiculously restricted, by both the foreign and Parsee Scholars and Dasturs, to the straitjacket of our material world instead of the broad and vast expanses of the Universe, that one cannot help feeling all of them wear linguistic and philosophical,

blinkers while attempting the translations! Any wonder then that one hardly finds any consistency or similarity in the interpretations of any two scholars?

(c) But the worst drawback of the philological Gathic translations is, what in modern parlance, may be called the lack of a "holistic" approach. The five Gathas are not viewed in their totality but separately, in isolation. This completely vitiates and nullifies the beautiful silsila, concatenation, in these Gathas.

As an illustration of how the Khshnoomic translations outbeat all the others, we give below very briefly, links in the long chain of the five Gathas as splendidly shown by the late Dr. Framroze S. Chiniwala. This instance in itself is sufficient to prove to the hilt the exactness and the authenticity of the inner expositions of the Gathas, in the light of "Khshnoom"!

In the Ahunavad Gatha, because of the two opposite forces operating in Nature, Geush Urva is assisted by the White Side, and is burdened by the Dark Side. When this load or burden of the Dark Side goes out of bounds, Geush Urva asks for a co-worker who would share the excess burden and relieve her from the overload. That co-worker or helper comes in the form of Prophet Zarathushtra, who is

a Yazata in the garb of a human, who carries out certain missions which he is ordained to perform by Nature. One of these is to start the foremost religion in the world and to establish the base for the evaluation of the five major religions of the world. In the foremost religion, he establishes the **Pav Mahal** and **Alat**. These mysteries manifest and latent - of Nature are enunciated in the Ahunavad Gatha.

Then, the ace disciples of Zarathushtra continue the work of their Master, of relieving **Geush Urva** of her burden. They spread **Ushta** (spiritual ecstasy or bliss) in the world by showing that real **Ushta** lies in bearing the burden of the world. But because of the law of Polarity, there is also disenchantment and disappointment, however, humans, being aware of the goal of **Ushta**, try and strive to achieve it, thanks to the vibrations of **Ushta** set in motion by the great, holy disciples of Prophet Zarathushtra.

For striving towards the achievement of **Ushta**, humans try to follow **THE Patha**, namely that of **Ashoi**, so that gradually they may achieve **Spenti** - Benevolence or Salvation. This is the essence of the **Spentomad Gatha**.

But even here, there are hurdles, because of the Negative Side still operating. Those who steadfastly grope through the mush and muck of wickedness hardships, injustice, etc. are now assisted by the **Havishts**

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or disciples of Zarathushtra who have the Divine, Righteous Authority (**Khshathra Vairya**) as a weapon, to use against evil. These are the universal mysteries delineated in the **Vohu Khshathra Gatha**.

Thus by now, the mission of Zarathushtra has succeeded. He has placed humanity on the path of **Frasho-Gard**. Therefore, the **Vahishtoisht Gatha** deals with the final thanks giving. It talks of the immense benefits derived from the Prophet's Religion, its **Tariquts** (spiritual disciplines), rituals and the Divine Knowledge of **Khshnoom**, which will lead to the final salvation of the soul.

ADI DOCTOR

Q. In the Bundahishn, there is a reference to a three-legged ass. What does it signify? There is obviously an allegory in this. Is there any satisfactory explanation?

A. You are right. As in most Avesta and Pahlavi works, wherever there is a reference to any animal, it's a safe bet to assume that there is a deep allegory behind it.

As regards your specific question, we can do no better than quote extensively the significance of the 3-legged ass, from "Manual of Khshnoom", by the late P.N.Tavaria, assisted by Burjor R.Panthaki.

Ahunavar, the Will of Ahu, the un-nameable Absolute One in oneness, embodies the 3-stage Ahunavar Plan in the creation of the Universe. This plan is enigmatically and allegorically referred to in Avesta (Ysn.42,4) as **Khar Ashavan** (lit., the holy ass), representing **Kharenanghan Ashavan**, the holy lustrous one, i.e., **Kehrp**, the deified invisible body, and which is referred to in Bundehesh: 19.1 as **Khare se pay**, literally the 3-legged ass, the three **Mustasela** or three Bundehesh or manifestations; the **Mazdata** and **Ahuradata**, (Yt. 10.67) the deified laws of Infoldment of Spirit into Matter

and Unfoldment of Spirit from Matter respectively. All these relate to the philosophy of the numeral 3, operating throughout the Universe from dead past to dim future.

The 3-stage Plan comprises:

- 1) "creation of all the regions, centres and stations of the immortal and mortal worlds including the material world;
- 2) "passing Urvans (souls with deficiency of divine knowledge) to the mortal worlds according to Mazdayasni Daena, the Law of Infoldment of Spirit into Matter, for the transmutation of their Evil into Good by the development of their spiritual powers; and
- 3) "raising them back to the immortal worlds (on their turning from Evil to Good) the Law of Unfoldment of Spirit from Matter, for which great cause Ahura Mazda has created the whole Universe."

This same 3-stage Ahunavar Plan is also expressed numerologically as '12,000 years'. This expression 12,000 years is of two categories, namely, one of the Universe described in

Bundehesh I and two, of Geti, the material world (Bd.XXXIV). In this figure group 12,000 (12 = 1 plus 2 =) 3 inches indicates the 3-stage. Plan, and the three ciphers stand for the 3 creations mentioned above.

Kharemcha ashavanem yaza-maide, literally means we praise the holy ass, who is referred to in Bundehesh, 19.1 as 'the three-legged ass'. Here, the word 'ass' in Avesta is followed by 'Ashavan', the holy, to show that it (Khar) does not indicate any animal with a material body, but is something which is holy. This is supported by the above mentioned Bundehesh, 19,1, where it is stated **Minoe khorashne aet va ahloban**, i.e., his food is spiritual and he is holy.

Technically speaking, 'Khar ashavan' is the lustrous Kehrp (body or form) located on the top of the Space and refers to the three-stage divine Ahunavar Plan.

It will thus be understood that the **Khar-ashavan**, the holy three-legged ass is the lustrous Kehrp of the three stage divine Ahunavar Plan explained above.

YOUR QUESTION PAGE

Q. On getting up in the morning, a Zoroastrian is supposed to perform his "Kusti" without reciting the "Kem Na Mazda" prayer. Thereafter he should take the "Nirang" and recite the "Shakeste Shakeste Shetan..."

But our problem is that almost everyday, when we wake up, we are compelled to make a beeline for the loo, as the call of Nature proves to be irresistible! What do we do then?

- P.P., C.P., and V.P., Bombay

A. Many of us face the some problem almost every morning. There is a pertinent saying in Pahlavi, which is apt for our practical purpose: Chaare Tokshak, A-chaare Khursandi = As long as it's feasible, do it, if not, rest content.

Unfortunately, this question was not asked to either of the late Chiniwalla brothers, otherwise we would have had a definite alternative. This writer has no authority to make any definite suggestion in this regard, except to state what he does in the circumstances. Answer the Nature's call and then carry out the religious chores. If any of our readers has a better or an authoritative answer, please let us know.

Q. Please give briefly the meanings of the following technical terms used in "Khshnoomic literature": "Barjis", "Hashem", "Aoj", "Huviyat", "Azaab" and "Frashogard".

A.Z.S., Bombay.

A. (a) Barjis = Jupiter; (b) Hashem = Mars; (c) Aoj = one of the four spiritual powers, remembered in the preamble to the Pazend Afrine-e-Ardafravarsh, with which the yazatas

perform their task of the Divine administration of the Universe.

(d) Huviyat = It is really Ahuviyat, which is made up of Ahu + Vi + yat = running speedily away from Ahu. Its opposite is Ahumat.

(e) Azaab = weight or load. Used in the sense of denseness² or heaviness caused by the forces of evil.

(f) Frashogard = Final Renovation, both individual and collective (of the whole world)

Q. You must have read in a section of the Parsi press that one Muslim gentleman in the U.S.A., is hell bent on "converting" about 20,000 people of different faiths to the Zoroastrian religion in this decade. This has naturally upset all Zoroastrians the world over. How should such a self-appointed "messiah" be tackled?

- J.M.N. & C.T.M. Connecticut, U.S.A.

A. You are referring to Ali A. Jafarey, who swears only by the Gathas, that too, his own version of them; who, though born a Muslim, calls himself a Zoroastrian; who after spending years in Iran, fled to North America after the downfall of the Shah probably because he dared not face the late Ayatollah Khomeini and tell him that he has pioneered the reversal of the trend practised after the downfall of the mighty Sassanian Empire; and who is such a gull, that he naively believes that donning a Sudreh -Kusti means establishing a right to call oneself a Zoroastrian! And thereby hangs this answer which will try to demonstrate very briefly, when Nature herself puts its stamp on a lucky human, who alone can legitimately wear the sudreh and the Kushti.

In its broadest sense, the Zoroastrian religion can be practised by anyone. But in its very special sense, only a selected few can practise it. Let's explain. Since Zoroastrian religion is the originator of other Faiths, if one practises some of the basic principles of Zoroastrianism in its broadest sense, one nourishes his own religion.

Today, there may be hundreds of thousands of human beings in the world, who may be attracted to the Zoroastrian religion, but who are not destined to wear the Sudreh and Kushti. And there may be millions who may not be fortunate to have the certain specified progressive connection between the atoms of their physical bodies and their souls. Their atoms may not have that qualification, that potential, which in Avesta has been called the **Ayangho Keherpa** property.

Literally, the **Ayangaha Keherpa** means the invincible iron fortress: The inner meaning, therefore, can be explained as follows: The basis of all atoms is fire, which in Avesta is described as the Fire Energy, Vohufriyan. This Energy obtaining in all human beings contains four other fire Energies, Mino Karko, Vazisht, Urvazisht and Spenisht. These four are interwoven in Vohufriyan. In any individual, of these four, one is always more active and keeps orbiting round the other three, creating a veritable fortress, which is as tough and solid as iron. This is called the **Ayanghaho Keherpa**. The atoms are conditioned by such an Atash-e-Vohufriyan. From these atoms, the physical and the ultra-physical bodies are made.

When in any human being, in the Atash-e-Vohufriyan, the Mino Karko Fire Energy forms a circuit round the other three Fire Energies (Vazisht, Urvazisht and Spenisht) and keeps them under its jurisdiction, the Mino

Karko is said to have formed the **Ayangho Keherpa** = an iron fortress. Since Mino Karko Fire energy is the most exalted Energy Vis-a-vis the other three Energies, the atoms belonging to the Mino Karko are special, unique ones. In such atoms, the force of different kinds of passions and other evil tendencies operate within strict limits. If any other desires fire energy forms the circuit, such a circuit will not be able to withstand the onslaught of passions and other desires that will keep overflowing in the atoms. Thus, such a circuit will snap and the **Ayangho Keherpa** will be demolished.

So, only those bodies whose souls have evolved to the extent that the Fire Energy Mino Karko rules the roost in them and keeps the feelings and passions automatically under control, thereby reducing the tendency to be grossly selfish (notice the special, natural characteristic of a born Zoroastrian whose philanthropic disposition is a by-word in the annals of humanity). On such atoms alone, the spiritual weapons of the Sudreh and Kushti can work beautifully and effectively and help reduce and control the intensity and forces of various passions and putridities that surge within.

(The above is only a crude adaptation of the beautiful and brilliant Gujarati exposition about **Ayangho Keherpa** and **Sudreh Kushti**, made by the late Dr. Framroze S. Chiniwalla while talking about the great Persian Epic-poet, Firdausi).

Adi Doctor.

YOUR QUESTION PAGE

Q. Is it okay if one imbibes say a pag of freshly obtained "Taro", whenever possible? - K. K., Bombay

A. Say, what do you think you are swigging, Chivas Regal or Remy Martin? Neither Taro (Ab-i-Zar) nor Nirang (consecrated Taro) is supposed to be "imbibed". Only at the time of taking the Nahan (spiritual ablution) should one sip a little of the Nirang. So please DON'T indulge in such silly exercises, unless you want your health to be ruined beyond repair! And Taro is always to be applied on the body.

Q. Can a soul, before birth choose on its own, where to be born, when to be born and which religion to adopt? P.P.M. Surat

A. The answer is "No", as you have used the words, "choose on its own". While, in the ultimate analysis, the soul, by its thoughts, words and actions in previous lives, weaves its own destiny, Nature's uncanny, immutable mechanism determines after the soul's training on Chinvat to what group of souls it belongs, according to the law of Classification and Gradation, who will be the parents after the soul incarnates, etc. All this happens according to Ahura's blue print called, Ahunavairya and Asha, the Divine Law and Order, which is infallible.

Nothing happens willy-nilly in Nature. To make one human soul incarnate, a host of Divine Intelligences work according to the will of Ahura Mazda, tirelessly and ceaselessly.

Thus, if a soul belongs to that group whose lustre is of X, the soul will automatically enter that body which will incarnate in the family where the parents' souls also belong to the X-lustre group, that is those who profess and practise that religion which is meant for those belonging to the X group of souls.

Q. Recently, the Parsee community has been rocked by the unfortunate Roxan Shah - controversy. When Dastur, Dr. Kotwal and others quoted from

the Vendidad, their detractors argued that Vendidad cannot be compared to Gathas. Can you show the difference between the two? - T.S.B. - Bombay

A. It is fallacious to say that the Vendidad is a later composition than the Gathas. Both form part of the 21 Nasks composed by Holy Prophet Zarathushtra, and, therefore, both are contemporaneous.

A basic fact that shouldn't be forgotten is that the Mazdayasni Deen was in existence from the time of Gayomard, the first King of the Peshdadian Dynasty, thousands of years before Zarathushtra. There was no established/organised religion as we have today. But the demons (Daevas) used to spoil the Mazdayasni Religion by their demonic propaganda and activities. That is why many highly advanced souls had to incarnate - they were the Kings and Paladins of the Peshdadian and Kyanian dynasties - to refresh and renovate the adulterated Mazdayasni Deen.

But soon the strength and force of the demons become so pronounced and unbearable that Nature's special representatives on and around our Earth, Geush Urva and Geush Tashan, appealed for a special Saviour. That's when Holy Zarathushtra came down. He made certain additions to and emendations on the Mazdayasni Religion. These are remembered daily by us while reciting the words Ya Ahuirish Zarathushtrish in our Kusti prayers.

In these additions and alteration that Zarathushtra made adequate provisions for the changing smaller time cycles in the 81,000 - year Daregho Khadat period. He knew fully well that in the thousands of years after him, till the end of the Daregho Khadat, souls with denser and worse Karma will incarnate, who will find it virtually impossible to practise all the religions disciplines of the Mazdayasni Religion. For that, four other main relig-

ions alongwith spiritual disciplines which could be practised by their followers, had to come up at the appointed time, for which, again, the seeds had to be sown, and their "gardeners" (Saviours) appointed.

At the same time Prophet Zarathushtra had to ensure that the demons, who had been driven out, do not contaminate the Mazdayasni Religion once again. For this purpose, weapons and laws to fight the demons had to be created. This is exactly what the Vee-Daevo-Data or the Vendidad does, with the help of the other spiritual weapons like the alats or consecrated implements used in various Pav Mahal rituals.

To summarise, therefore, and put things in a proper perspective, because the devs or demons contaminated the Mazdayasni Religion and nobody had effective laws and weapons against them. Hence Zarathushtra came, who, among other things prepared the ground for the advent main religions of the world. Thus in Zarathushtra's time, people of the whole world were Mazdayasnis, who were

harassed by and even persecuted by the Dae-vayasnis, belonging to the Dark Side of Nature. Only after Zarathushtra, did other religions come up.

The Gathas which contain the teachings of the Prophet, are meant for the followers of the Mazdayasni Religion and its offshoots and branches which were to spring up later. The teachings therein are meant for all humanity all through the 81000 years.

Whereas the Vendidad is exclusively for the original followers of the Mazdayasni Religion, who later on become staunch devotees of the additions and changes introduced by Prophet Zarathushtra, like the Alats, Pav Mahal and other weapons like the Sudreh-Kusti which keep the demons at bay.

So, in the Gathas, you come across words like, *Maretano* = men or *jwanto* = the living, while in the Vendidad, all men are not addressed but only the Mazdayasnis. And after other religions took over, the only Mazdayasnis in the world are the Zorastrians.

Adi Doctor

Q. If at times we are unable to perform our **Kushti**, we are supposed to recite **5 yatha Ahu Vairyo** and three **Asham Vohus** Why? - J.S.D. Pune.

A. It should be made clear that the yathas and

Ashems are not a substitute for the Kushti ceremony. So, only on rare occasions should the 5-yatha formula be resorted to.

The number five signifies complete obedience. Obedience to the will of God. **Sarosh** means absolute obedience. Thus you will find 5 yathas invariably associated with Sarosh (**Sarosh Baj, Patet**, etc.) Five also refers to the (5 innate, latent senses corresponding to the 5 physical senses - sight, taste, touch, etc. Technically, they are called **Panj-i-Zarvakashi-baten**. This is the biggest spiritual wealth that a human being possesses. He has accumulated this wealth through hundreds of thou-

sands of years of his birth-death cycles. It is these five potent latent senses that pave the way towards Ahura Mazda. Hence the recitation of five yatha Ahu Vairyos particularly while invoking Sarosh.

The three Ashem Vohus signify the three realms or worlds every soul has to traverse - first the spirit world, from which the soul goes to the material world and finally back to the spiritual world. Incidentally, in the **Hoshbam** prayer, there is a clear cut reference to the 5 - yatha formula: **Pancha Ahuna Vairya Frasravayoish** = Chant with metre and rhythm the five Ahunavars.

And almost everyone when age, Disease, or sorrow strike him,
Inclines to think there is a God, or something very like him.

Be noble! and the nobleness that lies in other men,
sleeping but never dead, will rise in majesty to meet thine own

Q■ At the time of the yearly remembrance (**Varsl**) of my near ones, I give the priests one shiav containing a sudreh a kusti, lenga, cap, socks and a handkerchief for use in the **baag** ritual. Later, I make sudrehs out of the remaining clothes, which have been consecrated in the ceremony. The problem is that these sudrehs each have two new seams on the shoulders. Since a sudreh should have only nine seams, what should one do? D.K. Bombay

A. We discussed your legitimate problem with a veteran Kshnoom Fidaal. And he gave us a very convincing reply. According to him, the late Bomanshah Haklm one of the ace disciples of Ustad Behramshaji, shiav should consist of one sudreh and Kusti and cloth, from which five sudrehs could be made. This solves your problem very easily. Besides, It should be remembered that the basic clothes in Shiav have to be only sudreh and kusti. The other clothes seem to be a part of the later tradition.

Adl Doctor.

Your Question Page

Q. The Tajiks have come and gone. But they have left behind a trail of doubts and controversies. We were expecting something about them in the pages of Dini Avaz. But since so far you have not written a word about them, we would like to have the answers to the following questions :-

(a) Do some of the Tajiks profess and practice the Zoroastrian religion?

(b) If so, is their practice the same as that of the Parsees?

(c) If they are Zoroastrians, can they be allowed inside our Agiaries and Atash Behrams? If not, why not?

(d) If their practice differs from ours, can they not be brought into our fold, after undergoing certain purificatory ceremonies and the Navjot ceremony thereafter? This will in one stroke solve the problem of a declining Parsee population.

(e) If both they and the Parsees claim to be Zoroastrians and yet one finds a world of a difference between the two brands, how does one know which is the real, more faithful to the original religion?

*K.N., S.N.B. & P.K.S.
Bombay*

A. The 7 member goodwill delegation that visited India in March-April 1992 never claimed that they were practicing Zoroastrians. All that they said was that Zoroastrianism was their ancestral religion about which they were keen to learn more from the Parsees of India, who are the only genuine followers of the world's foremost religion today.

There is a very pertinent reason behind this statement. Only the ancestors of the Indian Parsees, came to this country under the leadership of Rud Dastur Nairyosangh Dhaval, with a view to protecting their religion and preserving their race. No other exodus of the

Dini - Avaz

Iranian Zoroastrians can be compared with this specific, preplanned, well-executed diaspora.

Dastur Nairyosangh, the great and exalted Ashavan that he was, alongwith his specially hard picked Ashavans laid the spiritual foundation for the religious edifice to be built thereon, that was to last for at least a millenium and a half. This spiritual foundation is called the Pav Mahal (literally, "a purified palace"). It is on the base of their Pav Mahal that our very sacred Iranshah Atash Behram has been erected. From this primary Pav Mahal, all the other Pav Mahals of different Atash Behrams and Aderans have been drawn.

The key, therefore, to the survival of the true followers of Prophet Zarathustra in India is this sanctified Pav Mahal, which consistently attracts the Divine currents to the Zoroastrian places of worship. No Zoroastrian can maintain his identity for long in the absence of the Pav Mahal. In other words, even all those Zoroastrians settled anywhere outside India will not be able to retain their separate identity for more than three or four generations.

Apply this principal to the poor Tajiks and many others round the world, whose ancestors were Zoroastrians and you will get the answer that they cannot be called Zoroastrians in the strict sense of the term. They will have to wait their turn until after the end of this century, when the Messiah Shah Varzavand is expected. So, briefly, it is nice to remember this little adage : No Pav Mahal, no Zoroastrian.

Q. We have our own daadgah to which I offer incense in every Geh. But during my menses, we do not maintain it for about five days. Instead, my husband lights a Diva, because there is none in the house to look after the dadgah. A Gujarati article in the Dini Avaz (Vol 16 No 1) says that the Fravashi of Asho Zorathushtra descends in the Dadgah: How does this happen and what should be done to keep the Dadgah pure?

- A G M - Pune

A. The very word Dadgah means "a lawful place". Hence, where a house fire is kept, the place has to be clean and pure and one who tends it also has to maintain as much purity as possible. So naturally, during your period you cannot go anywhere near the fire. At the same time, once fire is kept in the house, it should, as far as possible never be allowed to be extinguished. That defeats the very purpose of keeping the Dadgah.

Your personal problem is that during menses, there is no one else to look after the fire the whole day. However, there is a way out. If, before going to work, your husband, who anyway lights a diva, prepares the fire in such

a way that with a proper covering of ash it can remain in good condition till the next morning, when again your husband can tend it fresh. But the idea of the fire being allowed to be extinguished every month for a few days appears untenable to us. One must remember that once one resolves to keep the fire burning in the house, one should be prepared to make sacrifices.

As regards the Dini Avaz article, the dadgah referred to is not the household fire but the consecrated Dadgah in a fire temple. If, before such a fire, ceremonies are performed daily, prayers are lawfully recited, the various hingams, like **Gahambars**, etc. are properly celebrated, purity is scrupulously maintained and the **bul** ceremony is performed every **Geh**, then the **Fravashi** of Holy Prophet Zorathushtra descends there, after about 12 years to bless it and create a **Pav Mahal** of a certain grade. The Dadgah then automatically stands promoted to the grade of **Atash Aderan**.

Adi Doctor.

Your Question Page

1. Special Features Of The Zoroastrian Religion

2. The Two Arch Enemies

1) Q. Besides Humata, Hukhta, Hvarashta, which are the other special features of our religion? By special features, we mean the peculiar or exclusive features, not to be found in other religions. - A.G.P., R.M.K. Bombay.

A. The 3 Hs are not the monopoly of the Zoroastrian religion, that is, if, by that, you mean, simply, "good thoughts, words and deeds." But there are other exclusive properties of our Deen, not to be found elsewhere. The answer mainly is given in Yasna Ha 12, part of which we recite as the Jaso me - Avangahe prayer, while doing our Kusti.

This Ha, begins with the words Naaisimi Daevo = "Be ye demons ever defeated in your actions!" This is the great talisman of Prophet Zarathushtra that operates throughout the Daregho Khadat of 81,000 years. This talismanic circuit around the earth, which prevents the spirits and other hovering spirits just outside the earth's dimensions from entering the earth, will be snapped at the end of the 81000-year-cycle, so that those dark forces kept outside so far, will rush in. Then, of course, soshyos comes on the scene and takes the chosen souls to the region near the North Pole, as the rest of the world is submerged by the waters of the Great Deluge.

It is this Naaisimi Daevo formula that in Yasna Ha 12 goes to be expatiated into the Jaso-Me-Avangahe Mazda prayer, which describes one who can be called a true Mazdayasni. The special features mentioned therein are :

Fraspayokhgedram, Nidaasnaithishem and Khaetwadathaam. The first "conveys the idea of doing away with agnosticism, strife, quarrels whether they be of the inner self or of the outside world. The strife in the inner self is .. caused by the inner thought." A man thinks both good and bad throughout the day. This is the strife that goes on every second inside us. One should think good and throw away the evil, for which, of course, there are the various basic disciplines given by the religion (Tariqats).

Nidaasnaithishem "conveys the idea of setting aside the snath = arms", by which is meant our body and mind, the outer coverings of the soul, which are always prone to sins. The religion enjoins that passions of all kinds should be set aside, and one should, instead, don the garment of truthful, liberal and forgiving nature.

If the above two concepts are put into practice, the individual gradually progresses towards the final goal, that of Khaetvadath = the final union of the erstwhile separated soul-mates. Hence this word that occurs immediately after the two aforementioned words.

The other special feature of the Zoroastrian religion, so unique to itself, is Pav Mahal with its alats (consecrated implements and accessories) along with the Atash Behrams, Adarans and Dadgahs, not forgetting the consecrated Dakhmas.

2) Q. Please mention briefly the functions of Spenta Mainyu and Angra Mainyu and how they came about? Do the Gathas mention them? - B.P.K. Pune

A. What is mentioned in Yasna Ha 30.3 (Gatha Ahunavalti) as the primeval pair is not spena and Angra, but Baodang and Ravan, the latter having ignorance as its concomitant. This was the first ever pair

of opposite nature, which appeared on the scene when creation was planned.

Spenta and Angra came much, much later as mentioned in Yasna Ha 45.2 (Ushtavah Gatha).

The biggest or outermost Time cycle that governs our universe is the Zarvan-e-Akarna (here we have omitted the Yavaicha yavaitat, which is made up of 7 Zarvan-e-Akarne). Ahura Mazda created the creation in the second and third Zarvan-e-Akarne. "In this creation, Angra Mino played his part under the leadership of Spenta Mino". Thus, Angra Mino was not a twin of Spenta Mino, but was entitled out of Spenta and was a servant of the Spenta, created for the celestial cleansing of the urvan or Ravan (soul). He was submissive & subservient to Spenta Mino and carried out the base or mean work in the entire creation-work which neither Spenta Mino nor the Yazads can do because of their highest Glory and Ashoi. Angra Mino was, therefore, separated from Divine Wisdom, the Fravashi and the sense of justice and Ashoi. Thus, he has no wisdom and "does not obey justice naturally". Yet, he worked faithfully for Spenta Mino for a certain time, because he was in the "holy company of Asare-Roshni of Spenta Mino, which did not allow his unjust nature to effervesce".

When ultimately, the work of creation will be completed, Angra Mino will have to be sent back to his own source of Spenta Mino. For this purpose, at some point of time, his wicked nature had to effervesce and subsequently be destroyed. "The suitable place for this work was Zafrapaya (Aves. Heng) = flades, where Asar-e-Tariki reigned supreme II

Thus, it was, that at the end of the 3rd Zarvan-e-Akarne, he was despatched to Zafrapaya where his wicked nature was developed. It was then that he rose in rebellion against his master, Spenta Mino. So beguiled was he by his sole power that

he wanted to re-enter creation and destroy it, so that Frashogard would not take place. In the 4th Zarvan-e-Akarne, therefore, he tried to enter our world and destroy humanity by inciting men and women to commit ghostly sins. But, for quite a long time, he failed to succeed in his mission, his plans having been failed by souls on earth, who were so advanced that they strictly adhered to the 10 commandments of the Mazdayasni religion. Later on, however, when relatively inferior souls took birth on this planet, such humans succumbed to his temptations, and, at last, he entered the world.

Angra Mino will finally exhaust his wicked nature, when he will be overpowered and merged in Spenta Mino.

(Both the above answers are based entirely on "Life of Asho Zarthusra" and "Essentials of Zoroastrianism" by Dr. Framroze S. Chiniwalla).

Q. The sad and untimely death of the Varasiiji of the Banaji Atash Behram - the first casualty of the unwarranted shifting of the Atash Padshah - raises a question in my mind. Why is a Varasiiji buried after his death?

A. D. Bombay

A. All Gospands (a Gospand is one, who has the attribute of Gavor the element of the white side of the Nature preponderating in its system. Thus, it first sees to the welfare and well-being of others, and then caters for its own needs) have very little Druj-e-Nasu formed after death. Hence, if they are buried, they don't pollute the earth, because the terrestrial magnetism can draw the mild putridity and impurities created. Besides Gospands, a parrot and a rooster can also be buried, but not a dog.

YOUR QUESTION PAGE

(1) FUNERAL DISCIPLINE

- Q.** Please let us know what a Zoroastrian should do when he attends the **Pyedust** ceremony? TTL, VKN., Bombay
- A.** In the past, the funeral ceremony of a Zoroastrian would be held in his home. After the **Geh Sarna**, the body would be taken to the **Dakhma**. Today, in Bombay and other cities, the body is taken to the **Doongurwadi** immediately after death, and the **Sachkar** and all other ceremonies take place in the **Bunglis** provided for the purpose.

Strictly speaking, when the corpse is taken to that **Dakhma**; it is removed from its circuit, which was created at the time of the **Sachkar** ceremony. Thus, in spite of all the precautions, **Nasa Druj**, which was confirmed so far inside the circuit, now begins to drip and pollute the atmosphere. No one can prevent that. Hence, in the past, there was a practice to walk the dogs used in the **Sachkar** ceremony, all along the path the corpse had been carried. This has been unfortunately discontinued at present.

Today, those who attend **Geh Sarna** ceremony either follow the **Nassesalars** on their way to the **Dakhma** or they don't. "What is not well known is that both the groups should, after performing the "Kushti", take the "Baj" of Sarosh". This **Baj** is to be taken immediately after the "Sezdo" is performed, on the completion of the "Geh Sarna".

The group which follows the corpse upto the "Dakhma" is supposed to have recited the **Baj** prayer upto **Astavaitish Ashahe** (of the **Kem na Mazda**) while walking upto the final stage where the last **Sezdo** is done. (Today, in Bombay, the **Baj** is begun after the body is placed in the **Dakhma**. This is totally incorrect).

(2) VARSİ VIGNETTES

After the body is consigned to the **Dakhma** and the clap of the **Nassesalars** is heard, the group begins to have the **Sarosh Baj** by reciting **Nemascha ya Armaidish Izacha** (3 times), followed by 2 **yatha, yasnemcha, Hazangarem** and **Jasa-me-Avangahe Mazda** (where the **Ramno Khastra** passage is not to be recited).

Then they have to apply the **Taro** on the hands and feet, wash them with water, silently remove the **Kushti** and tie it once again with the **Ahura Mazda Khodai**, etc., prayers. Now the **Dokhma Namaskar** is to be performed. Thereafter, once again the full "Kushti" is to be performed after doing the **Padiab**. One should then have a bath either at the **Doongurwadi Bungli** or after reaching home. If the bath is to be had at home, the **Kushti** ceremony has to be performed before entering the house.

For that group of persons, which does not follow the cortege also the **Baj** of **Sarosh** has to be taken. After the body is removed out of sight, the assembly should have the **Baj** as mentioned above. Then they, too, should apply the **Taro** and perform the **Kushti** as mentioned above. They need not take a bath, because they are free from the touch of **Nasa** which afflicts those who follow the body up to the **Dakhma**.

- Q.** What happens to a Zoroastrian soul upto the time of the first death anniversary (**Varsi**)? - A.P.M., Bombay
- A.** The **Varsi Hingam** is a very important occasion. It is to be observed just like the **masiso**. Of the two days to be observed, the first is the **Siroja** day and the other the **Masisa** (here the **Varsi**).

Once upon a time, trillions and trillions of years ago, the soul, full of lustre, had decided to undergo the most formidable ordeal; to accompany its own **raethwa** or grossness, which had been separated from it. It was a supreme sacrifice that it made. After all, it was its own by product. So, like a mother looking after her child, the soul had to nurse that grossness till it attained the same lustre as the soul. For this purpose, it trails down to this planet - the supreme embodiment of grossness - along with its highly deficient and dense counterpart. It is the latter from which the physical body and mind of every human is made.

It is this mind-cum-body which is active after birth in every human, while the soul is in an unconscious state. **This is as it should be !** For, if the soul were active during one's lifetime, the body and the mind will not get a chance to show off their true colours, which means, to indulge in the working off of the dravao or the pristine, primeval deficiency. It is the effervescence of the daevic element in the body and mind which is absolutely necessary, so that after the entire dravao is expended, the benevolent alchemy begins.

When we say that the soul is in a dormant state, we mean that its **Raye** (the spark of Divine Intelligence) and its **Ushi** (consciousness) are closed. On death, when the mind disintegrates, because of the soul dwelling in the astral body (**Kehrp**) for a lifetime, the consciousness does not 'open' immediately. It requires the **Baod** (Divine Wisdom) to sound the alarm and open up half the consciousness of the soul.

This semi-consciousness (**Neem Hosh**) is not sufficient for the soul to be fully alert and carry out its duty vis-a-vis the dead body, which is to collect all its **anasars** (elements) which make up its atoms and cells. These **anasars** are of two kinds : the subtle and latent ones of the astral body and the dense ones of the physical body.

It is here that Nature steps in and helps the soul perform its work adequately. How does she help it? By the **Hingams** or occasions of the **Chaharum, Daham, Siroj, Chhamsi and Varsi**. On these special occasions, the soul gains a high degree of consciousness to enable it to carry out the work of transmuting the "dravao" which it has been doing for trillions of year !

The **Varsi Hingam** assumes special importance because the soul attains a good deal of consciousness so that it gets an idea about the colossal amount of work it still has to do. However, the vicious grip of **Aeshma** is very much there on the soul. Hence, it is not able to regain full consciousness.

This drama is enacted year after year for 57 years, till which time the soul undergoes torment. However, in the first year, for an average sinful Zoroastrian, the physical **anasars** pertaining to the body do get to some extent, assigned to **Dahm Yazad**. The most important point to be considered here is what is this "extent"? Very briefly, except for the **anasars** of the bones, most of the other **anasars** of the body are collected by **Dahm Yazad**. It is the **anasars** of the kinds which will be attracted by the 57-years Hingam to **Dahm yazada**. This is the "extent". All this, of course, provided (a) the **Sachkar** has been performed; (b) the **Geh Sarna** has been recited; (c) **Dokhmenashini** has been given to the body and (d) the 3 day **Sarosh** ceremonies are properly held.

— *Adi Doctor.*

O man ! Even a broken needle will not follow you when you die. Your actions only - good and bad - will follow you. Why, then, do you waste your time and energy in hoarding of wealth ? Give up this constant selfish struggle of life in this world.

Your Question Page

(1) Gatha & Vendidad (2) Bunyad Pasbani in the Gathas

Q. In the last few years, the Vendidad has come in for special censure from vested interests, particularly by those who swear only by the Gathas. What is the difference between the two Zoroastrian texts?

- PPT - Surā.

A. Just before Prophet Zarthosht came down on earth, those who were the Mazdayasnis were facing immense pressure from the Daevayasnis (those belonging to the Dark Side of Nature), one of the reasons being that many souls began to incarnate, whose spiritual status was not upto the mark and, who, because of their Karma, were not wholly capable of following the exhaustive **druj parhiz** (abstinence from putridity and pollution) tariqat (disciplines) of the Mazdayasni religion. So, when the Holy Prophet came, he introduced certain reforms in the Mazdayasni religion. These additions and emendations have been called **Ya Ahooirish Zarathushtrish**.

In these additions, provision was made for grosser souls who would incarnate in later centuries, and, for whom, four other major religions and their offshoots would come up. In other words, the seeds for the other religions to arise at their appointed time were sown and arrangements were also made for the future advent of those saviours who would cultivate and nurture those seeds.

Again, in this **Ya Ahooirish Zarathushtrish**, provision was also made for the creation of methods and weapons (**Alats**) to smite the demons. That is, the **Vi-daevo-dat** and the **Pav-Mahal** were created. So, in Zoroaster's time, the entire populace of the world, barring the demons and their followers were Mazdayasnis of different grades. After him, other religions came up.

Thus, the Gathas contain instructions and injunctions for the most majestic religion of his time, that is for the 'mother religion' and for its branches, and words like, "O men!" (**Maretano**) or (**Zvanto**) are used, i.e. the teachings are for all men.

But, to remove the effects of the various attacks of the demons from the Mazdayasni religion as well as from the bodies of the Mazdayasnis, and from the **Kehrps** of other religions, what is required is **Pav Mahal and Alats**. These exclusive, specific subjects are to be found only in the Vendidad. So also, to ward off these demonic attacks, every Mazdayasni has been given smaller alats, like the **sudreh-kusti**, etc., to enable him to practise the tariqats of **druj parhez**. These too, are to be found in the Vendidad.

Thus, it is the Mazdayasnis alone, on whom devolves the responsibility of warring off evil and smiting the dark forces. This duty has been entrusted to them by Prophet Zarthustra, so that his mission will get continuous support. This is what the Vendidad contains!

The long and short of it is that the Gathas are meant for all the five **Varna (Jirms)**. They contain the cryptic doctrines for all the religions to enable them to keep the touch of Daevayasni out of their respective faiths, whereas the Vendidad is exclusively for the Mazdayasnis, who are followers of Prophet Zarthustra.

Q. Is there any direct or indirect reference to **bunak pasbani** in the Gathas?

- KPS. Bombay

A. A clear allusion to it is made in Yasna Ha 30.10 (Gatha Ahunavaiti), where it is stated, inter alia: "Those who have been gloriously born (to parents) who have recited the benevolent Manthra.....". Here, the operative word is **Zazenti**, in which there is an augmentation - root **Zan** = to be born and **Za-Zan** indicates, "to be born with special traits". To wit, we have the Gujarati adage, **Baap Kartaan Beto Sawayo**. This stanza sings the praise of the father's exalted seed.

The Pahlavi translation of this stanza, too, uses the pertinent words, **Shapeer naamakeeha** = famous name or renowned person.

For further details, please refer to Dr. Framroze S. Chiniwalla's, **Vatlavvana Sawal maateyno Vaadvivad**, Gatha Series, Part III (Ha 30) and **Vicharshni-i-vee-daevo-daat mat aazainti**.

YOUR QUESTION PAGE

The Spiralling Cost Of Hushmordi Ceremonies : A Solution.

Q. : With the cost of living going up in our country and prices of even essential commodities rising every month, the cost of having even the Hushmordi ceremonies performed in a city like Bombay, is becoming increasingly difficult for a lower middle-class Zoroastrian to bear. What is the remedy? Again, the standard of performance of these ceremonies has gone down considerably. There is hardly a **mobed** who recites 3 - 4 **Kardas** of the **Afringan** correctly. And **Farrokhshi**, if at all recited, is completed in less than half an hour! Many faithfuls, therefore, wonder if such rituals are of any use to the departed? Any suggestion?

PPT & AJS, Bombay

A : Whatever the standard of the ceremonies, we, the **Behdins**, have to get the rituals of the departed souls, performed. Our duty ends with paying the proper dues to the priests concerned and being present during the ceremony. The **mobed** doesn't realise that till Doomsday his soul will have to suffer untold, unimaginable agonies! So, please don't give up having the rituals performed.

The best solution, however, is to perform the **Hushmordi** ceremonies (**Afringan**, **Satum**, **Farrokhshi**) ourselves, preferably, if circumstances permit, at home. They are inexpensive and do not require special expertise. A short guide is given here for the benefit of our readers.

In the **Satum** ceremony, the following ingredients will suffice: an ounce of cow's or goat's milk and a **Kathli** containing well or river water and grains item like some rice, or chapati.

In the **Afringan** ceremony, an ounce of milk as aforesaid, a small slice of pomegranate one banana and piece of date. The water to be used in the ceremony should be in a **Kathli** or **Karasiyo**, and if possible, from a well, and flowers like roses, **gulchhadi**, **mogra** or **chameli**.

So also in the **Farrokhshi** ceremony, only milk and water, as in the **Satum** ceremony will suffice.

As regards **Shiav**, a complete (whole or **Akhand**) **Shiav** is necessary on special occasions like **Chahrum**, **Dasmu**, **Chhamsi** and **Varsi**. In the **Baaj** ceremony, wheat **Darun**, pomegranate seeds, a couple of pieces of black dates and a small gob of pure cow's ghee are sufficient.

Vessels given for consecration **must** be of cooper. They need not be big. Small **fulians** would be okay.

If rituals are performed at home, the other requisites which are a **must**, are, an oil lamp (cow's **ghee** or coconut oil or castor oil) and a small **afargania** containing fire.

If sandalwood is found to be too expensive, use small strips of **babool** (**bawal**) for the rituals along with a little sandalwood powder (**Vaher**). There is no need to use **loban**. However, if **loban** is to be used, it **must** be mixed with **Vaher**.

(The above reply is based on a superb article by the Late Mr. Jehangir S. Chiniwala in his "Parsi Avaz Weekly" of 4th December, 1960).

YOUR QUESTION PAGE

Q. We are aware that the five Jirms of men and lower beings begin right from the spiritual world. But this classification is only for the various creations on earth. What about the host of souls and entities inhabiting the remaining parts of Nisti and the whole of Hasti. Have they too been graded?

- JCM & SNP. - Bombay.

A. It is said that there are eight groups of entities in all in both the Hasti and the Nisti realms.

The first group is that of, what is technically called, 33 Ahu+33 Ratu, that is souls of Ahura Mazda, Ahmshaspands, Mino, Dae, Furrokh, all the yazats of different grades and all the Nabanazdisht souls (Prophet Zarathushtra and his disciples etc.). This group has already reached the stage of Frashogard. Their souls have become like their Fravashis. Their group is collectively called that of Ashaonam Fravashi.

The second group comprises those souls of the Hasti realm, who are called Dukhul and Sabut (those who have entered the 7 Asmans and those waiting steadfastly at their thresholds). Dukhul souls are the first grade Gava Chithra souls, while Sabut are second grade. The peculiarity of this group is that instead of working for their own further salvation so as to become like the first group, they work for those who are below them. This group's souls are also like their Fravashis, but are of a slightly lower order than the first group. They are called the souls of Ashonam Fravashinam.

In the third group belong souls who have fiery Kehrp, who, since they could not reach salvation in Hasti, came down to Ard and achieved Mukti in Nisti. These souls are called Ardafravash, because

they have successfully reached from Ard (Earthly element) to Fravashi.

The fourth group in the Universe belongs to the Arvahi (sprites and hovering spirits). These consist of the Ulvi (higher category) and Sefli (lower category) entities. The male is called in Avesta Zaeni (Jinn) and the female Pairika (fairy). Their bodies still consist of the Daevik elements, although the Ulvi's bodies are being transmuted to Gava. The Seflis are devs (demons) themselves and are the arch enemies of human beings.

The fifth group is that of entities made of Anàsars. Of them, man is supreme. This also belongs to the Ashonam genre.

The last three groups comprise animals, vegetation and mineral and metals, whose Fravashis also belong to the Ashonam class.

Thus, there are these eight groups created by the Lord and existing in the Universe. Notice that as many as four groups belong to our earth.

Again, though the Kehrp of Asho Zarathustra belongs to the grade of the Ahmshaspands, the Fravashi of his soul encased in the Kehrp, which comes down to earth, is of the highest Ashonam grade - the grade which broadly comprises the Nabanazdisht, Poiryo-tkaesh and Ashonam Fravashis.

Each of these, in turn, has nine sub-grades. The word Ashonam, when used collectively, includes all the above three kinds of Fravashis.

(Based on Dr. Framroze S. Chiniwalla's write-up in Fasli Farvardegan Memorial Volume - 'Farshogard' Vol 30. 3 & 4.

— *Adi Doctor*

YOUR QUESTION PAGE

An Interesting Miscellany

Q. Is it beneficial to "do" the **loban** in the morning and evening by starting a new fire every time, perform some prayers and then let the fire cool down?-ASG, Pune

A. Through the ages, Parsees have scrupulously followed the tradition of burning incense in their homes both in the morning and in the evening. But this laudable practice is hardly prevalent to-day, mainly because the majority of the Zoroastrians have ceased to keep their home fires burning permanently. And therein lies the answer to your question.

The basic principle in the Zoroastrian religion is that fire once lit cannot be extinguished. Therefore, even if one strikes a match to light a stove, it is incumbent to recite one **Ashem Vohu**. And when the stove perforce has to be extinguished, one should recite three **Ashem Vohu**.

Today, in quite a few Parsee homes, one sees coal fire made on special occasions, like Hormazd and Behram **rojs**, for the purpose of burning sandalwood and **loban** thereon. This fire is then allowed to die out. This is not a sound Zoroastrian practice. Again, as pointed out in this column in a recent issue, **loban** should not be burned by itself but with a good deal of sandalwood powder or **Vaher**.

Q. [In the 30th October 1994 issue of the Jam-e-Jamshed weekly, the indefatigable Sam Billimoria of California, in a letter to the Editor, has given ten questions, which he calls "some simple (sic) spiritual trivia (sic) for fun and games"! He adds that he could provide the answers, but "why not go to the source at your end?" And then directs the readers to "Dini Avaz".

Nearly more than a dozen persons have written in to "Dini Avaz" for the answers posed by yankee Sam. so, here goes!]

Q (1) Was the holy **Atash** 'brought' from Iran? If so, how did it survive in storms and open seas?

A. (1) The only **Atash** that was brought from Iran by Mobedan Mobed Naryosang Dhaval with his entourage of eight other **Magavs** (Magi), was of the **Dadagah** grade. This was one of the **Alats**

(for details, see answer to question 7, to be published in future) brought by the greatest of the great sages across the seas.

Now, an **alat** (consecrated implement or instrument) cannot be transported across the seas, because water is constantly in motion - there are ripples or waves. Only on firm ground can an **alat** be transported. Otherwise, the implement ceases to be an **alat** and priest's **bareshnum** becomes totally invalid.

However, those who led the first Iranian Zoroastrians to India were such pious and holy persons that they had the power to control the four **anasars** or basic elements (fire, air, water, and earth). They were, therefore, called '**Sahebs of Asrad**'. The result was that every time the boat carrying them moved forward, they would draw a circuit (**Kush**) reciting certain incantations. And the waters just ahead of them would be devoid of any ripple or wave-just like **terra firma**! This is how they brought their **Dadgah Atash** to India.

Q. 2 Did our first ancestors directly come and settle in sanjan?

A. 2. No, They first landed at Diu, and stayed there for 19 years. But since they could not find the land spiritually congenial for the consecration of the Holy Iranshah, they moved to sanjan.

Q 3. How many different **Atash** did the Iranshah consists of?

A. 3...Like all **Atash Behrams**, the Holy Iranshah consists of 16 fires. The main difference, however, is that while the other **Atash Behrams** take the lighting fire from a forest or a jungle, where lightning may have struck a tree and set it alight, in the case of Holy Iranshah, the lightning fire was specially drawn by the recitation of **Nirangs**. This was possible because the reciters of these **Nirangs** were highly advanced souls, as mentioned above.

(Question No.4 will be taken in our next issue)

Q 5 Why is the Iran Shah Atash different from other **Atash Behrams**.

Please see answer to Q.3 above

- **Adi Doctor**

Your Question Page

(Continued From Last Issue)

Qs. 1 & 2 What is **Pav Mahal**? What is an 'alat'?

Answer: (1) **Pav Mahal** is a living, pulsating, spiritual institution. The origin of **Pav Mahal** is the Divine **Gaas** which, in the Gathas, is called **Gatumcha Ahurai**. In the Pahlavi commentary on the Gathas, this has been called **Gaas-i-Auharmazd**. This Divine **Gaas** is that institution where the sovereignty of Ahura Mazda and the yazads prevails.

From this **Mino Gaas**, Prophet Zarthusht erects the basic **Pav Mahal** on earth, in what is known as the **Var** (enclosure) of **Jamshed**, because of his special Divine power. He also instructs how to create other **Pav Mahals** from this root **Pav Mahal**. The first and original **Pav Mahal** has been erected in a dimension on top of what in Avesta is known as the **Adairi Dakhyu** (**Meher Nyaish**, etc).

Thus, Prophet Zarthusht erects the primeval **Pav Mahal** above the **Adairi Dakhyu** before he is born on this earth. From this **gaas** or cosmic factory-cum-university, he erects the first **Pav Mahal** on earth in the **Var** of **Jamshed**. He then instructs his disciples on how to create new **Pav Mahals** on earth, drawing from the one in **Jamshed's Var**.

The **Nar Ashavans** or the highly exalted Zoroastrian souls residing in the **Chaechst** and **Demavand Koh** build their **Pav Mahals** from **Jamshed's Var**.

A new **Pav Mahal** can only be created by a **Nar Ashavan**. **Nairyosang Dhaval**, the pious leader of the emigre group that came of India from Iran, had erected a new **Pav Mahal** in **Sanjan**, on which has been consecrated our holy **Iranshah**. All the other **Pav Mahals** of the different **Atash Behrams** and **Adarans** of India have been drawn from the first grade **Pav Mahal** of **Iranshah**.

A **Pav Mahal**, among other things consists of four main ingredients: the **Rathwya Chakhra**, the **Talesam**, the **Dasturi** and **Vispe Ratu**. **Rathwya Chakhra** is a self-propelling mechanism which generates a perpetual magnetic circuit inside the **Pav Mahal**. The opposite of **Rathwya Chakhra** is **A-rathwya Chakhra**. To illustrate simply: if today, in an **Agiary** or **Atash Behram**, strict discipline and purity is not maintained either by the priests

or the laity, currents of **A-rathwya Chakhra** start circulating therein.

The **Talesam** is a substance wherein the divine yazatic currents and the currents of **Asar-e-Roshni** flow ceaselessly.

Dasturi is the Divine Authority bestowed on an individual. Thus Ahura Mazda has the first **Dasturi**. This is bestowed by him on Prophet Zarathushtra, who in turn grants it to King **Vishtaspa**, from whom the Authority passes to the various **Saoshyants** from time to time. The last such **Saoshyant** was **Dastur Aderbad Marespañd**.

Vispe Ratu means the 23 Yazatic forces operating inside a **Pav Mahal**. The efficacy of a **Navjote** ceremony depends on the **Bareshnum** of the **Mobed** who performs the **Navjote**. And the **Bareshnum** depends on the **Dasturi** of the **Pav Mahal**. Every Zoroastrian who undergoes a lawful **Navjote** ceremony has his life-breath (**Ushtan**) indirectly connected to the **Pav Mahal**. That is the very purpose of a proper **Navjote**.

Answer 2: An **alat** is a consecrated implement or accessory used in Zoroastrian ceremonies, which have the power to attract divine currents and forces.

Q. What does the term **Atash Behram** mean?

Answer: The Pahlavi word is **Atar-i-Varharan**. That is the fire having the **bareh** (thermal heat) of the highest grade. Later on, it has come to mean the victorious Fire (**Atar-i-Varhan** or **Behram**).

Q. Where is the oldest consecrated Zoroastrian fire burning today?

A. To all intents and purposes, the **Iranshah** in India. Unless there is an older one in Iran or Central Asia. Of course, all this is outside the **Awi Thrishva** or the 1/3rd of the earth containing exalted locations.

Q. How do you say "How do you do?" in Avesta?

A. Avesta was never a spoken language. Yet, if Mr. Sam Billimoria of California, who had posed these questions in the **Jam-e-Jamshed Weekly**, knows the answer (he claims that: "Now just in case, you want to know the answers, I can give them to you") - it's over to you, Sam!

- *Adi Doctor*

Your Question Page

- | | |
|---|--------------------------------|
| 1 | Hoshbam - When? |
| 2 | Edifice Without Foundation? |
| 3 | Sequence of Zoroastrian Months |

Q.1. I have come across different versions about the exact period of **Hoshbam** could you tell us the time when **Hoshbam** is to be recited?

— *SPV Bombay*

Ans. It's simple. Check the time of sunrise in your local newspaper. Deduct 72 minutes from that. That's your **Hoshbam**! Thus, of the 72 minutes, the first 36 minutes belong to the **Hoshbam** of the **Ushahin Geh**, wherein you can recite the **Sarosh Baj**, **Ushahin Geh** and **Hoshbam**. In the last 36 minutes, which belong to the **Havan Geh**, you have to recite the **Havan Geh** in place of **Ushahin**.

Q 2. There is some confusion regarding the order in which our prayers are to be recited. Can one recite, say, the **Behram Yasht** or **Ardibehesht Yasht** without reciting the **Khorshed** and **Meher Nyaishes** during day time?

JJs & AKV Bombay

Ans. One fails to understand why there should be any "confusion" at all! Why are some Zoroastrians, today, so allergic to the two indispensable and highly efficacious **Nyaishes**? The main reason, we presume, is lack of time! If so, this writer would suggest reciting these **Nyaishes** instead of any **Yasht**! Without going deeper into the causes for making these **Nyaishes** a must, every day, all we shall say is that no structure can stand securely without a firm foundation. And **Khorshed** and **Meher Nyaishes** provide that solid base for any other **Nyaish** or **Yasht** to stand on! So, in no circumstances should these two **Nyaishes** be missed.

Q 3. Is there any reason or rationale behind the sequence of our Zoroastrian months?

Bombay

Dini - Avaz

Ans. Yes, There is. The order of the Zoroastrian months is based on the names and the sequence of the 'Urvans' (Souls) operating on the nine **Asmaans** (Immortal and Spiritual planes) and the **Nisti** realm. This needs some explanation.

Every **Asmaan**, from the 9th downwards consists of many lustrous entities and things. For instance, besides the Fire Energy operating on one **Asmaan**, there are different **Baodangs** (Divine Wisdom) and **Urvans** (Souls) of **Amshaspands** and **Yazats** operating thereon. Readers may be aware that from the primeval Cosmic Egg emerged two lustrous globes—one called **Baodang** and the other **Urvan**. Thereafter, when the Universe was created, these original luminaries were split into innumerable particles which then covered the entire creation. Thus every creation has its **Baod** and **Urvan**.

But for our purpose, the entities operating as **Urvans** on the nine **Asmaans** alone would suffice. For it is from these names that our Zoroastrian months take their names.

Thus, the 9th **Asmaan** of the Spiritual World, has **Furrokh Farvardin** as its **Urvan** (Soul). Similarly

8th **Asmaan**— **Ardibehesht & Khurdad**.

7th **Asmaan** — **Tishtar Tir**

6th **Asmaan** — **Amerdad**

5th **Asmaan** — **Shehrevan**

4th **Asmaan** — **Meher**

3rd **Asmaan** — **Avan**

2nd **Asmaan** — **Adar**

1st **Asmaan** — **Dae**

(Nisti Realm) **Atar Mino Karko-Bahman**
(Saani or Bahman the second)

Khanirath Bami (Earth) — **Spendarmad**

Vol. 20 No. 3

YOU ASK, WE ANSWER

[Your Questions were answered since very many year by Birader Adi Doctor, first under the heading: "Have you any Questions? Okay, S-H-O-O-TI" and then "Your Question Page". Now due to his preoccupation, he has asked to be excused, although now and then, he will answer one/two questions, with other chosen few who will answer your question as the heading suggests. Thank you Adi for carrying on up to now -Ed]

Q. Some calendars give auspicious/inauspicious hours in a day. Why do they differ from those shown in a Hindu Calendar? After all, these should apply to all humans. Kindly throw some light on this subject in your esteemed "DINI-AWAZ".

D. Ratnagar -Nilagum (A. P.)

Ans. This is a somewhat complex question. At the outset, let one thing be clearly understood that such information given in various calendars are highly generalised, e.g.

1. Choghadias:

These are different spans of time during the day, are divided between the daytime and night time. The allocations in time-spans are very very generalised e.g. 6.40 a.m. to 8.10 a.m.; 8.10 a.m. to 9.40; etc. Actually, the time between a sunrise and sunset should be taken and divided by 8, and then the Choghadias are allocated in a defined order. Similarly, the time span between sunset to next day's sunrise is taken and divided by 8 and the night Choghadias are arrived at. It will be appreciated that the length of day/night changes from day to day, while the calendars normally take 12 hours each for day and night which is actually the case, only for 21st March and 22nd September each year. Further, the actual time of sunrise will vary from one place to another depending on the latitude and longitude of the place. Obviously, these niceties are overlooked in a calendar, and hence the differences.

Approximately, each Choghadia would last for 1 1/2 hours. While Chala, Labha, Amrit and Shubha are considered as auspicious, the others, viz. Udvaig, Kala and Roga are considered as inauspicious.

The origin of Choghadias is normally associated with the Jain acharyas, and on

a rule of thumbs basis, are good to follow.

2. The Tithis

The tithis given in the calendar are with reference to the tithi prevailing at the sunrise on that day. Since the sunrise differs from place to place, it is possible that the rising tithi many differ in different calendars.

The 4th, 9th and 14th tithis of both the fortnights (Pakshas) are generally considered inauspicious. The New Moon (Amavasya) is also often considered as inauspicious, while the Full Moon (Poonam) is also often considered as auspicious. But this is not always so. A lot depends on how the New Moon/Full Moon are generally aspected, depending on which, they may be considered as auspicious or inauspicious accordingly.

3. Rahu Kalam:

This is normally given importance in South Indian calendars and are often totally ignored in other calendars. The span of time of a Rahu Kalam, is also considered as inauspicious.

4. Besides these, there are several other ways of determining auspicious or inauspicious timings. These include HORA, Tarabala, etc. which are normally not given in calendars. While the former depends on the 'time of Sunrise' and 'the day of the week' and are universally applicable to all, the latter is more individualised and depends on the 'nakshatra of birth' of an individual. But this is not the forum to go into the technicalities here.

Gustad Forbes

Q. What is the significance of taking "Paivend" (holding handkerchief) whilst going to "Paidest"?

- A. Markar, Bombay

Ans Before we understand why we take 'Paivend' whilst walking behind a corpse for 'Paidest', we should know something about the procedural rituals followed when death occurs. We are aware, that the moment a living thing dies it starts to decay and "Druj-e-Nasu" becomes stronger and stronger. As time passes by it contaminates and spreads in the surroundings. In order to bind and reduce this 'Druj-e-Nasu' 'Sachkar' is to be done, as fast as possible in the same "Gaah" in which the person has died. In 'Sachkar', seven 'bunds' (like tourniquets) are tied on different parts of the dead body. This is after giving the corpse a bath which should be with 'Gaomez' - 'Tara', and not with water as it is commonly done. The corpse is then placed on stone slabs and whilst reciting 'Ahunavar' prayer (Yatha) three "Karsh" or circuits is drawn round the corpse with an iron nail by 'Nasesalar'. After this, Avesta Manthravani is recited near the Ravan till "Geh Sarna". In between, "Sagdid" (Sighting by the special dog) is performed. By all this the forces of Druj (Evil) are restricted within the boundaries of the circuit drawn and no outside Druj can attack the Ravan. About half-way through the "Geh Sarna" the corpse is lifted from the circuit and placed by Nasesalar in the 'Gehean'. After this pause, further recitation of Geh Sarna is done. When it gets over, the persons who are present do "sezdo". Then the corpse is lifted by Nasesalar in the 'Gehan' and the last journey to the Dokhma begins. Note that up-to-now the body was shifted only once after "Sachkar" ceremony circuits. Now, when the Nasesalar (Pall-bearers) lift the body in the Gehan on their shoulders due to the movement of lifting-walking-shaking of Gehan, the 'Druj-e-Nasu' becomes activated and spreads out. In order to resist this force, we walk silently joined by cloth (usually handkerchief) with another person, spaces away from the corpse carried by the bearers. According to the canons of the Zarthushti Din each individual possesses a fire-energy within him called Atashe-Vohufarian and this is to be protected from the force of 'Druj' - evil-dark side of

Nature's contamination, which is attacked, whilst walking behind a corpse. Hence Paivend with another person, so that two Atashe-Vohufarian, together will be able to resist the onslaught of Druj-e-Nasu more effectively. Before going to 'Paidest' we have to do our Kusti, and take Baj by praying certain portion of Manthra after doing the final 'Sezda'. When the Nasesalar come out of the 'Dokhma', after placing the body inside, we have to recite the remaining portion of the Baj and then only we can untie the "Paivend"

Curset Patel

Q: I have a Nirangs book - Where it is explained that we have to take Baj and then pray the Nirang. Can one take a Baj and then pray 3 or 4 Nirangs and then close the Baj.

- J. Dholoo

Ans No, you can't do that. No short cuts, please. If at all you want to pray 'Nirang' then principle is one Baj one Nirang. First of all one cannot be casual about Nirangs. For they are strong doze. If one wants to make use of it then it should be done judiciously and under proper guidance.

Q. Pork-eating is Taboo in many religious books. People say 'Sarosh Yazad' won't reach you after death. But what is the truth, to eat or not to.

- J. Dholoo

Ans Once you get aware that pork-eating is Taboo in our religion then you should stop eating it. Without knowledge, if you have consumed the same, may God forgive you for that. But circumstances and hunger sometimes have no law. In war, people had to even eat horses. Ustad Sahib Behramshahji, when he got fed up with Vegetarian - Non-Vegetarian controversy, in irritation said. 'Eat anything you want but first learn to speak the 'Truth'. In today's world what we generally eat is food of 'Keshash' and not of 'Tarikat'. All said and done we should strictly avoid eating Pork. As they say in Vernacular, 'Nahi Khasey taw Mari nathi Javano'

Curset Patel

Eyeless on Chinvat!

Q. In Jam-e-Jamshed of 2nd June 1995, Dasturji Dr. Firoze Kotwal in answer to a question posed by a lady regarding "donation" of eyes, has among other things this to say: "To donate eyes after a Zoroastrian has breathed his last is an act of merit, since it alleviates the sufferings of a sightless person and helps him do good deeds for himself and those around him with circumspection. In the Avestan times, there were five types of healers, one of whom was called **Karata Baeshaza**.... The Omniscient and Omnipotent Ahura Mazda has created the Universe and one should not entertain any eschatological fear for grafting the eye of another person, since at the time of the resurrection and the future body, it would be easier for Ahura Mazda to reassemble the scattered components of Individual bodies than to create anew. Hence, there is no damage done to the religion if a Zoroastrian donates eyes immediately after death before the Sachkar ceremony is performed. Could you please comment?"

G.F.K., K.N.P. & S.A.D., Bombay.

A. To put it mildly, it is astonishing to read the learned Dastur's reply. Before we take up the question, a few posers for Dr. Kotwal are called for: (1) Like the gentlemen from the Athravan Educational Trust, of which he is the Chairman, Dr. Kotwal talks of the "Avestan times." We don't know what that means. All we know for certain is that Avesta was never a spoken language. It was never used as a means of communication. So the words 'Avestan times' are a misnomer and definitely misleading.

2. Dastur Dr. Kotwal rightly says that **Karata Beshaza** is one who heals with surgical instrument. The word used is "heal". And by healing, one means curing or remedying not by any extraneous grafting, but by healing

that particular organ or part of the body itself!

3. But the biggest flaw in Dasturji's reply is that he says that the Omniscient, Omnipotent Ahura Mazda has created the Universe... How true! Then, how can a puny mortal challenge or alter what the All-Knowing Lord in His Infinite Wisdom had bestowed on an individual?

4. And for the following remark, it's difficult to beat the learned Dastur's logic: "... at the time of the resurrection and the future body, it would be easier for Ahura Mazda to reassemble the scattered components of individual bodies than to create them anew" For a change, it will be Ahura Mazda perhaps who will indulge in some thanksgiving to our modern Dasturji for helping Him solve(?) one of His "problems"!

"Dini Avaz" had carried an answer to this question some time in the past. Recently, the "Deen Parast" journal had also given a detailed reply why a Zoroastrian cannot "donate" his eyes.

For the sake of our questioners however, we give our answer in the form of points.

- (a) Any such act is a gross and unwarranted interference in the Law of Karma.
- (b) Where is the guarantee, as Dasturji says, that the recipient of the so-called donation will "do good deeds for himself and those around him..."? In fact he will create more karmic obligations and debts.
- (c) According to Zoroastrian tradition, no **Juddin** can touch a Zoroastrian's body after death. That, today, such incidences occur when Zoroastrians die in hospitals is unavoidable.
- (d) Again it is a Zoroastrian custom that if any part of the body is separated from it, such part or limb is to be consigned to the Tower

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of Silence, after the **Geh Sarna** is performed on it.

- (e) But above all, the learned Dastur should ask one pertinent question: Why is the last ceremony performed on the dawn of the 4th day after a Zoroastrian's death, is the **Daham-nu-Afringan**? The answer, obviously, is that Daham Yazad had everything to do with the basic elements (**Anasars**) that constitute our body. He is their custodian, so it is the duty of every Zoroastrian to return these elements to **Daham Yazad** to enable the latter to clean and return them to the owner. Otherwise Daham Yazad will tell the soul of the departed Zoroastrian, "Thou shall wait in limbo - eyeless on Chinwat until the fellow you had 'donated' the eyes to, is dead and his **anasars** return to Nature!"

So, it's not a question of any "damage to the religion", as Dasturji puts it, but an untold damage to the progress of the Soul of the deceased Zoroastrian whose cornea has been grafted on to someone else!

- *Adl Doctor*

Vol. 20 No. 4

You Ask We Answer

Q. Please explain what is Havan-ni-Hoshbam and Ushahin-ni-Hosham?

M. Taveria

Ans. Hoshbam is the period before sunrise, and it is the most benevolent period of the day, when Nature bestows the choicest Blessing's on the world. 72 minutes before sunrise is the period of Hoshbam. For example, if the sunrise of a given place is 6.12 A.M., then Hoshbam period will start from 5 O'clock. First 36 minutes from 5 O'clock is **Ushahin-ni-hoshbam**, i.e. upto 5.36 A.M. and from 5.37 A.M. to sunrise at 6.12 (36 minutes) is **Havan-ni-hoshbam**.

Cursét Patel

Q. What exactly is **Arda fravash**? How can one be in tune with it?

Ans. The word **Arda fravash** is **Ard-Earth (Khak)**. But this should not be mixed up with our own earthy element. In our case, the earthy element continues to have the dross with it, which has to be transmuted to the exalted element. But in the case of **Arda fravash** souls, the dross in the **Khak** has already been transformed and has merged in the **Kehrp** (astral body), and reached the level of its **Fravashi**. Thus, in the **Arda fravash** souls, who are located in the highest **Nisti** realm, the **Ard** is no more. It has become **Fravashi**. This group of souls is known in other occult literature as the 'White Brotherhood', comprising the advanced souls of different **Jirms**.

When humanity turns to atheism and rationalism and pooh-poohs religion, Divinity etc. members of the '**Arda Fravash**' step in to restore the balance. Compare the advent of the **fin-de-siecle** saintly persons like Sai Baba, Raman Maharshi, Ramakrishna

Paramhansa, Aurobindo, etc., when materialism held sway over the minds of many people in India. Their main function is not to preach any religion but to put back derailed humanity on the right track.

Actually, these **Arda fravash** souls are the superior counterpart of our own souls. When soul division (decimalisation) takes place at the time of the creation of the Universe, the particle souls (1/10) that come down to **Nisti**, are further split into 9/10 and 1/10. The superior 9/10th portion, which has shaken off all the dross, form the souls of the **Arda Fravash** group. They eagerly and anxiously wait for our particles 1/10 to be thoroughly cleansed of the dross, so that, thereafter, we could join them, to enable the completed whole soul 10/10 to evolve further.

If, during our lifetime, we want to be in tune with the **Arda Fravash** souls, the **Bust-e-Kustian** has to strictly follow the path of **Tariqat** laid down in the religion. For, it is only **Tariqat** that will gradually help remove the soul-related dross.

Adi Doctor

Q. One should take a bath after attending "Paidast". Is this optional or compulsory? Can we touch things in the house, or are not allowed to do so, without taking bath?

J. Shroff

Ans. Formerly, all Parsee houses used to have '**Khadki**', a separate room kept on the ground floor where, in the event of death, the body was kept, ceremony and 'Gehsarna' performed and then from there it used to be taken to the 'Tower of Silence', with menfolk walking behind the corpse in two with 'Paevand' - termed as going to 'Paidast'. On returning home they again used to do Kusti

before entering the home premises, and then directly take a bath. Now-a-days the body is kept in a Bungli at Doongerwadi/ Tower of Silence. During the time of 'Gehsarna' womenfolk usually sit in the room where the body is kept, and menfolk outside. After the ceremony of 'Gehsarna', sezda is done, and some menfolk walk short distance behind the body, do again the final 'Sezda', then a small prayer, take 'Tara' and wash their hands and face and perform the Kusti. All those who have gone to 'Paidast' i.e., walked behind the body, **must take a bath**, and it is compulsory. Those who do **not** go to 'Paidast' - may or may not take the bath. In order to understand this properly, the reader is advised to go through last issue, vol.20 No.4 July -Aug '95 wherein the explanation was given as to why we take 'Paevand', when we go to 'Paidast'. When any **movement of the corpse** takes place (even after Sachkar), the **Druj-e-Nasu** becomes strong, and emits putridity in the surroundings. Women who sit in the same room are also exposed and subjected to movement of the corpse, when during 'Gehsarna', the corpse is lifted and placed in the 'Gehan', by the pall-bearers. Hence, they should also take a bath. All said and done, it is fitting to take a bath when one attends the funeral, as it is hygienic, healthy, scientific and religiously required. As regards touching things in one house, it should be avoided as far as possible before a bath.

Curset Patel

Q. Is **Fasli** asli or **naqli**?

D. Ratnagar

Ans **Fasli** is not only **asli**, it is the real thing! Yet, unfortunately, we are living in times when there are no **Fasli alats** in the physical world. Hence we have to follow the traditional **Hushmordi calendar**! either **Shehenshai** or **Qadmi**. Both these are also very much **asli**. The **Shehenshai** calendar began in

1005 A.D. so, it's nearly a thousand years old. The **Qadmi** is ever older. It was followed in Iran since the Sassanian times and much later brought to India.

And where did you get that fib that **Fasli** could be **naqli**? Never! Don't go by all those pop articles appearing from time to time in the Parsee press. This column had carried a detailed answer on the **Fasli** almanac, some years ago. Try and refer to it.

Adi Doctor

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this cycle of life and death. However, a wider meaning of 'Gaya Marethan' is Gaya-Gav; Marethan - one who dies once i.e. he lives life in such a way due to the predominance of Gav in him that he dies only once and then attains Mukti.

Ilm-e-Khshnoom goes further and explains that there was not one but two Gaya Marethans. Firdausi says in his Shahnamah that Shiamak was the son of Gaya Marethan. But the namgrahan in the **Stum-no-Kardo** mentions 'Mashya' as the parent of Shiamak.

The word 'Mashya' come from 'Machh' i.e. fish. When Nisti was evolving, nature took the seed of a human and injected it into a fish. The hybrid that evolved from this union was half human and half fish. Mashya was the first human on Geti when it first evolved. Gayomard is the first human on Geti in every Zarvane Darego Khadat. He was the leader of the Mazdayasnis who descended from Pamir. He was the founder of the Peshdaadian dynasty. The conjunction of Jupiter in the King Cycle, Jupiter in the Prime Ministerial Cycle and Mercury in the Ministerial Cycle heralded the start of the Peshdaadian dynasty.

(to be continued)

Q. I was shocked to read in JAME of 6th August '95 Ms. Havovi Cooper writing that "The reason why we worship/respect 'fire' is because it warms the hearth and home. It provides us with light and warmth. That is why we treat it as sacred and worship it." Please, will you refute this nonsense, and give some points as to why we worship fire.

H.P. & R.I. Bombay

Ans. Most certainly, but do not get worked up over her writing. The whole article, if one can say, is dumb. It is "warped thinking of the heterodox" as the JAME-ED. correctly puts it. The lady contradicts herself when she writes (later in the article) that "when you don't allow mix marriage women in the fire temple, thereby not allowing her to offer sandalwood or respects to fire, you are starving the fire. Is it right for a priest to starve the fire, in other words, starve the son of God? Well, If she says that fire is the son of God then should not it be respected for that, rather than for its warmth and light. Our scriptures have given a very exalted position to fire. It is termed **Atash Puthro Ahuray Mazdao** - as son of Ahura.(2) Fire is **Omnipresent** throughout the Universe. The foundation of the whole Cosmos is fire. Right from Minoi, Hasti, Nisti, and Geti fire energies work in either latent form or patent. (3) Our scriptures explain different Atash working on different planes out of seven+two = nine planes. Atashe Froba, Atashe Burjin-Meher, Atare Gushasp, Atare Mino-Karko and soon. (4) There are different grades of Atash. Ordinary fire in one's home, and fire which burns in Agiary and Atash Behram which are consecrated are

vastly different. (5) Fire reminds one of planes of Light - Hasti. We have to convert our matter into light, we have to proceed from planes of matter to planes of light, from Nisti to Hasti. That is why we have enthroned fire and worship it. Some people have unnecessary inhibition in calling themselves fire-worshippers, why we do not know, but truly we are Fire-worshippers, All the above reasons are given in a nutshell.

As far as Ms. Cooper's letter to JAME-ED. is concerned, it has now become a sort of fashion, to scribble away some thought coming to ones mind, without any background. Truly, one is reminded of A. Pope, who has written in his Essay of Man. *A Little learning is a dangerous thing; Drink deep or taste not the Pierian spring; There shallow draughts intoxicates the brain, and drinking largely sobers us again.*

Curset Patel

YOU ASK, WE ANSWER

Q. If a lady wishes to pray for the departed soul on the "Varsi", what are the prayers she could recite and what is the minimum one can recite for the departed soul.

Mrs. A. Turel - Bombay

A. The prayers that may be recited on the 'Varsi' of a deceased person are:

- 1) The Farajiyat prayers viz. Khorshed and Meher Niyaishs for oneself;
- 2) The above Niyaishs on behalf of the departed soul with the necessary changes;
- 3) After the above, the Fravardhin Yasht, Satum-no-Kardo and Patet Ravan-ni prayers are also very efficacious for the departed.

The above is to be prayed during the day time.

During the night i.e. Aiwisruthrem Gaah, one must pray after the Gaah.

- 1) The Sarosh Yasht Vadi and Atash Niyaisht for oneself;
- 2) The above prayers on behalf of the deceased with the necessary changes;
- 3) After the above mandatory prayers, the Patet Ravan-ni may be recited.

For the laity, emphasis is on Sarosh and Patet.

Adi Doctor

Q. How our name 'Parsi' came into being?

Mehnoz K. - Navsari

A. There are different versions of this, the most popular being that we came from the town of 'Pars' in Iran which is why we are called "Parsi". The one which few know is that "Parsa" in the Iranian dialect meant "A Pious man", and hence we were called "Parsi". It is regrettable, that the present Parsi is absolutely unaware of the status and piety of his forefathers, who came down from Iran, to preserve their race and religion,

undergoing tremendous hardships. (At present, do we deserve this name, are we Pious?)

Curset Patel

(Five interesting questions have been received from Mr. D. B. Ratnagar of District Anantpur, Andhra Pradesh. The first one is taken up in this issue.)

Q. How does a soul enter a womb of the mother-to-be?

D. B. Ratnagar - Andhra Pradesh

A. The soul enters the womb towards the end of the fourth month of pregnancy. This is briefly how it happens. Years before the child is born, the parts connected with its soul (a) **Kehrp** with **Ushtan** and **Tevishi**, and of course, the soul plus (b) the **Anasars** all cleaned and polished by **Dahm Yazad** are on different planes on Chinvat. The first to take off are the **Anasars** (basic elements) which get embedded in the food eaten by the would-be parents-courtesy, **Tir Yazad**. After their union, the embryo begins to be formed, which contains the **Anasars** of the child to be born.

At this time the **Kehrp**, which has been waiting on the **Vantar** station, begins to descend very gradually and slowly towards the mother's belly. It descends faster, there is a possibility of the mother dying. After the whole astral body (**Kehrp**) which is carrying the soul enters the womb and the embryo, after 3 months and 27 days, the astral body gets divided into (a) the "**mother Kehrp**" which gets entwined with the physical body - the part which sustains and preserves the physical body during one's life time, and (b) the **Kherp** which retains its pristine purity and is in tune with Nature throughout one's lifetime.

Adi Doctor

YOU ASK, WE ANSWER

Q. Why do we apply "Rakhia" - ashes of fire-wood, on the forehead when we go to Atash Behram, Agiary? What is the significance?

Ans. All Agiaris, Atash Behrams, - " Atash Padshah" are consecrated and are kept in the Sanctum Sanctorum or the "Kebla" room. The Afargania tray, on which are the ashes, is to be found the prime, first circuit, "Kash". This is one of the six 'Kashes' to be found in an Agiary (9 in an Atash Behram).

The "Rakhia", "Bhasam", Ashes of the fire-wood/Sandalwood is the nearest to the holy fire containing the 'Ushtan' of the holy fire (to some extent) which we apply between the brows (say on the third eye), connecting ourselves with the vibrating fire-energies of the Atash Padshah.

'Rakhia' has the power and ability to draw subtle and pure currents and vibrations, hence we apply on our person whilst we are in Agiary or Atash Behram, but it should be rubbed off as soon as you are out of the Agiary, Atash Behram as the Rakhia can draw outside bad vibrations, pollution etc. also.

The disposal of the 'holy ashes' should not be by using it to clean utensils, nor should it be thrown into the sea, but it should be buried in shallow pits, dug up in the open fields.

- **Curset Patel**

Q. 'Navjot' should be performed during "Hoshbam" period of morning only, should marriage be performed in the

morning or evening?

Jesse. P. Bombay.

Ans. In Iran, as per the Zoroastrian custom, marriages were performed in 'Ushin Geh' around 4 O' clock or so (and not in "Gasak" time between 12-40 a.m. to 2-40 a.m. as some think) which in vernacular, we termed as 'Pachali Ratna Lagan'. Navjot was always performed during the 'Hoshbam' period of Havan (36 minutes before sunrise)

The Marriages performed at present after sunset, is as per the word we had given to the Hindu king Jadhiv Rana, when we landed in Sanjan, that we will perform all our marriages in the evening, like Hindus, as per one of his few terms and conditions.

Curset Patel.

Two more questions from Mr. D.B. Ratnagar of Distr. Anantpur, Andhra Pradesh.

Q. In what language did our holy prophet teach and preach? How did the people understand the Holy Gathas and prayers, which are in Avesta, when Avesta was not the spoken language and when writing material was not available?

A. (1) Holy Prophet Zarathustra composed the 21 Nasks in the Yazatic 'language' called (a) Fshusho Manthra. But since this would have been a tongue-twister for the people his disciples were asked to write out the Nasks in a slightly less difficult 'language', (b) Manthra Spenta.

These Nasks were also of a highly exalted nature. (c) The third kind of Nask was the Manthra Spenta (Pahlavi) Nasks. The last main type of Nasks was the (d) **Stoat Yasna** (in Avesta and Pahlavi). This **Stoat Yasna** contains the science and laws on which are based the **Avesta Manthra**. In the absence of the knowledge of Stoat Yasna, it is impossible to construct even half a line of Avesta. Ustad Saheb Behramshah Shroff was taught this **ilm** during his sojourn in the glorious 'retreat' of Daemavand.

The spoken language in the days of the Prophet was **Pahlavi**. But it was a far cry from the Pahlavi we have with us today.

Q. The name of our Holy Prophet is Zarathustra. How did he come to be called Zoroaster? Why do we not use the adjectival form Zarathustrian?

A.2 Zoroaster is the Greek form of our Prophet's name. The Avesta name is supposed to be used only when reciting the **Avesta Manthra**. In ordinary communication, the Avestic form should not be used. 'Do not take the name of thy Lord in vain!'

- **Adi Doctor**

Q. Vanant Yasht prayer is supposed to drive out evil (Druj or Drawao). Does this prayer work upon the evil in the atmosphere or does it work to drive out evil habits within us (e.g.. greed, anger etc..) or for both?

- **Mrs. Amy Turaf**

A.2 All prayers in their final analysis drive out 'Druj' and 'Drawao,' from within and without. Certain prayers are marked out specifically, from which one is 'Vanant'

Dini - Avaz

Yasht, which works on both i.e., evil in the atmosphere, as well as evil within us, but more so on atmosphere. 'Vanant' Yasht drives out pollution which arises, and evil spirits (Arvahi.)

In 'Vanant' Yasht, together with 'Manthra' (Avesta recitation) 'Yasna' is also joined in a small way. The graded clapping, one clap, two claps and three claps in the 3 paras, and then in another 3 paras, 3 times 3 claps, whilst praying the same in whisper, this is the part of 'Yasna' one does with 'Manthra' as in other ceremonies.

Faridun Atharwyan name is mentioned thrice in the 'Vanant' Yasht. Faridun is the first physician of the world hence for sickness, ailments which are due to 'Druj' and 'Drawao' Vanant Yasht is prayed, together with its Nirang. The line in the Nirang, "Akhi darde Shekam haft andam," is especially important.

- **Curset Patel**

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Vol. 21 No. 3

YOU ASK, WE ANSWER

Q. Child born on Full Moon day - does he have any special characteristics? Just like a child born on no-moon day has a particular quality i.e. if he says something, it turns out to be true - is there any peculiarity for a child born on Full Moon day?

- Mrs. A. H. Turel

Ans. A horoscope should never be delineated merely on the strength of one solitary phenomenon in the chart - like a conjunction or opposition of Sun and Moon (as in the case of New Moon or Full Moon respectively). There are also other fallacies prevailing today e.g. amavasya (New Moon) is bad and poornima (Full Moon) is good etc. In fact, in astrology, Sun represents the Soul while Moon rules over the mind. Their conjunction (as at New Moon) should, therefore, be considered as "good", for what better in life than the total unison of soul and mind? - But, what should be seen is, that whether the particular New Moon or Full Moon is generally well aspected or has evil aspects of/from other planets. The other fallacy is that people born under New Moon - whenever they say something, turns out to be true. This matter deals with अथा-सिद्धि. For this to happen, the person should have a well developed 8th chakra (which is on the tongue), and then, the New Moon should be well aspected by benefics.

Generally, however, both New as well as Full Moon are considered good, except that New Moon, in the case of female nativity is not good in matters of health. Much will also, however, depend on the

'houses' in which the New/Full Moon lies in the Horoscope.

The New Moon is hot and moist in influence. The functional activities are lower and bodily forces are the weakest. Infant mortality is the greatest if the New Moon is very heavily affected or it falls in critical degrees of the zodiac.

The Full Moon is of cold and dry nature. It is typical of maturity and body fluids are greater than normal. The brain is enlarged. If severely afflicted, it may result in fits or epilepsy or hysterical nervous disorders. The exact moment of Full Moon is very dangerous for a surgical operation.

A detailed analyses can go on and on But we repeat the foremost advice: Study a chart in its entirety and refrain from making hasty conclusions on bits and pieces at random.

- Gustasp Forbes

Q I get up at 5.00 A.M. brush my teeth, shave and go to the toilet. Thereafter, I have my bath. Before shaving, I remove my Kusti after reciting the Kemna Mazda prayer. After the bath, I tie the Kusti by reciting 2 Yatha and 1 Ashem. Then, I recite the Kusti prayer, beginning with Ahura Mazda Khodai. After that, the Hoshbam prayer as per the prescribed timings.

Can you tell me the missing Tarikats in between getting up at 5.00 and the bath? Does one have any choice between following all the Tariqats and the bare minimum?

- T. S. P., Mumbai.

Ans. The first thing on **getting up** one should do, is to bow **3** times to **Spenta Armaiti** (the Deity presiding over the earth) and recite one **Ashem Vohu**. Thereafter, untie the **Kusti** silently and recite **Ahura Mazda Khodai, 2 Yatha, 1 Ashem** while retying the **Kusti**. Finally, the **Jasa-Me-Avangahe** prayer.

Then, one must take either the **Taro** or a slice of lime and recite 3 times, the one-line formula of **Shekaste, Shekaste, Shaitan** etc. and apply it first on the face, then on the right and left hands (opposite in the case of females), to be similarly followed on the feet. While it is drying, recite 5 **Yatha Ahu Vairyo**. Then, wash with water the same parts of the body.

Now (if necessary, after going to the toilet), perform the whole **Kusti** - from **Kem Na Mazda** to **Jasa Me Avangahe Mazda**.

After that you may shave and have your bath. After shaving, it is necessary to recite the **Baaj** for removing **Nasa**. In exceptional cases, one may recite 3 **Yathas** while drawing circuits with the right index finger, around the palm of the left hand, in which thereafter, the packet containing the shaved hair or paired nails is to be placed, before depositing it in a garbage bin (This method is only to be taken recourse to in the last resort).

Take the bath quietly and, after putting on the clothes, tie the **Kusti** reciting 2 **Yathas** and 1 **Ashem**. Thereafter, wash the face, hands and feet, dry them and then recite the full **Kusti** prayer as in normal circumstances.

- **Adi Doctor**

Dini - Avaz

YOU ASK, WE ANSWER

Q. Some months back, the idol of 'Ganesh' and other Hindu Gods started drinking milk offered to them. This was witnessed and participated by thousands of people of all castes and creed. Was this a miracle or.....?

- K. Damania, Bombay

Ans "Coming events cast their shadows before", and this might be a gentle warning from the Gods to make mankind realize their omni-presence and power which due to the intoxication of science and technology age, is lost sight of, by them.

On that fateful day of 21st September, 1995, Zoroastrian Roj Aneran, Mah Farvardin, "Ganeshji Bapa" idols whether big or small, of earthenware or brass, started consuming litres and litres of milk from the faithful and sceptics, believers and non-believers, obliging all who waited in long queues, with baited breath, with their bowls of milk offering, but from few, acceptance was refused.

The phenomena got the television rolling and scientists came up with their explanations of surface tension and capillary action etc. Laymen said it was earthenware suction and wastage, but this does not hold ground -- if total one litre was offered to a single idol, let us grant that half was lost in suction and wastage but what about the other half litre? If surface tensions and capillary actions were working on that day, why did they not work on subsequent days and why did the idols stop drinking milk? There is no answer to these pointed questions.

We are informed that an official investigating team in Canada has concluded that the phenomenon was beyond any scientific explanation.

Science has no explanation to many mysteries of the Universe like Bermuda Triangle, building of Pyramids, tears dropping from the eyes of Virgin Mary's Statue or picture etc. etc. Hence, they say they are investigating what physical forces are in work - temperature, pressure, wind currents, magnetic force or electric force, cosmic rays etc. Well, to those who believe, no explanation is required for they know which force - **God's mystical force.**

- Curset Patel

Dini - Avaz

Q. It has become a fashion, these days, to opt for cremation even where there is a **dakhma**, say, in a city like Mumbai. In some cases the survivors even ask the priests to recite the **Geh Sarna**, etc. before the body is taken for cremation. At least two questions arise:

a) What exactly happens when a Zoroastrian's body is cremated?

b) Can or should one perform the ceremonies of a Zoroastrian who is cremated and do they help the soul?

- Dr. Homi A. Press, Bombay

A. (a) In the sixties (1961) all the Dasturs (High Priests) of India had resolved that where there was a **dakhma**, no priest should perform the first four days' ceremonies in case the body was buried or cremated. But the rule was honoured more in the breach than in its observance. Luckily, in India, it is the survivors who decide how the body is to be disposed, though occasionally, today it is the cranky survivor who decides that the deceased should not get the benefit of **Dokhmenashini**.

What those who opt for crematorium conveniently forget is that you try to burn a body and create yet another phantasmagoric form in the atmosphere. How does this all happen?

First of all, when a corpse is burnt, either through a conventional or an electric crematorium the smoke that emanates passes through the dense atmosphere layers on the earth and goes on to the higher subtle atmospheric layer. Normally this latter layer, which is pure (in Pahlavi it is called **Vayu-Veh**, literally, the good air) is polluted by the putridities carried from the burning body from the lower atmosphere.

Thus, the very first point to be noted is that the upper strata of atmosphere, that is normally healthy and full of oxygen, is vitiated by the carbonic acid fumes spreading from a burning body in the lower atmosphere. The **Vayu Veh** becomes **Vayu-Saritar** — an extremely unfriendly act for ecology and environment.

Secondly, and this is an ultra-physical point: the sun's rays, which are always parallel, have infinite creative powers, many of which like the X-rays, ultra-violet and infra red rays, gamma-rays, cosmic rays are used for benevolent purposes by medical and other sciences. These

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rays destroy all infection and microbes, whereas in cremation, the heat generated creates infection and contagion.

The sun's rays (**Khurshed Nagirishni**) destroys not only the infection emanating from the corpse inside a **dakhma**, but also the **druj**, highly subtle putridity, which is the concomitant of infection. Nay, not only that, it **changes** the subtle form of **druj**, converts it to electric particles and sends it upwards to where it belongs.

On the other hand, any other method of burning (besides the sun), throws up **convergent rays**, which meet at a point, that is, they are not parallel rays. **At this point of convergence, an unseen invisible new form emerges. Thus, in cremation the physical body, which is burnt to cinders, takes a new invisible subtle form that remains in the upper strata of the atmosphere, because, in Nature, nothing is destroyed. If only gets transformed into another form.**

In **Khurshed Nagirishni**, which is a concomitant of **Dokhmenashini**, because the sun's rays are parallel, they don't meet or converge at a point. Hence, no such lingering invisible form anywhere in space is created.

What is noteworthy is that even when a body is cremated, after the subtle form hangs in the earth's atmosphere for many years as shown above, the basic elements therein are taken to their destination by the sun's rays only. Thus, we have a situation where our cremation enthusiasts, if they want to go to Delhi, instead of flying non-stop, they travel from Mumbai to Jaipur by bullock cart and then take a flight to Delhi!

Coming to the teaching and admonitions of the Zoroastrian religion, for three days and three nights the soul sits near the head of the corpse kept on the stone platform after **Sachkar**. When the **Geh Sarna** ceremony is performed, the deceased's last thoughts and desires which have crystallised into a "shell", are shattered to bits. If this "shell" is not smashed, it grows denser and then it becomes well-nigh impossible to destroy it. This happens if the **Sachkar** and the **Geh Sarna** ceremonies are not performed. The shell is then taken control of by the hovering spirits, and other dark forces.

One shudders to visualise what would happen to a Zoroastrian soul, the physical body pertaining to which is cremated.

1. Because, invariably, since there is no **Sachkar** and **Geh-Sarna**, the thought-cum-desire 'shell' becomes dense and crusty.

2. After cremation, the convergent rays of the fire or the electric furnace help establish another subtle "form" in the atmosphere where the basic element of the millions of cells that formed the physical body, are trapped.

So there are two ultra-physical forms which keep bothering and dragging the soul towards the earth.

3. A Zoroastrian soul, after death, is supposed to reach the threshold of **Chinvat** on the dawn of the 4th day, provided the four corner-stones (**Sachkar, Geh-Sarna, Dokhmenashini** and **Sarosh** ceremonies) are present. If the body is cremated, besides the two phantasmogoric forms mentioned above that are created, the soul itself is in a state of suspended animation: it is neither on earth, nor on the threshold of 'Chinvat', but virtually captured by the forces of **Ahriman**, midway. The soul then indulges in a most heart-rending lamentation, which, if a living human were to see and hear he would either go mad or remain in a dazed condition through the rest of his life!

4. The basic elements of the myriad cells of a Zoroastrian are supposed to be entrusted to be Custodian of these elements, **Dahm Yazad**, on and after the 4th day after death. That is why the last ceremony to be performed just after the **Chaharam** ceremonies, is the **Dahm Afringaan**. At least the Zoroastrian soul which has had the benefit of all the four requisites, sits at the threshold of **Chinvat** in meditation, waiting for the basic elements to arrive. **But the soul of a cremated Zoroastrian is hanging in space in suspense, tormented by the wicked forces surrounding it, and hounded by the thought that the two crystallised "forms" belonging to it, will take ages for the trapped basic elements to be released!**

(b) It is, therefore, pointless and wasteful to perform ceremonies for a cremated Zoroastrian, because they just don't reach or help the besieged soul in its hour of need. The ceremonies are helpful only for those Zoroastrian souls who have reached the threshold of **Chinvat!**

Adi F. Doctor

Q. "Shah-Nameh" recitals, like in olden days, are almost non-existent, or very few in the community - should'nt the same be revived

- **S. Sidhwa, Mumbai.**

A. Definitely, yes, It is of utmost importance, for the present, deteriorating Parsee community. We ourselves and the present generation should be aware of our history, and the culture and civilizations of our forefathers.

'Shah-Namah' takes us on a journey right from "Gayomard" - the father of the Aryan race, in the beginning of the present Zarvane Daregho Khadate - cycle of 81,000 years to our last king Yazdezard Shehriyar (After whose defeat, at the hands of Arabs, we migrated to Bharat)

This longest epic poem in the world, of 60,000 couplets written by Firdausi Tusi, is the most pulsating, interesting, lucid narration containing many esoteric references, supported in many ways by the present "Khordey Avesta".

Dini - Avaz.

(continued on next page)

Ustad Sahib Behramshahji had said that if there is any book, which is of importance to Parsees and takes a second place after 'Khordey-Avesta', it is the 'Shah-Nama'

- Curset Patel

Q. I am aware that this question was answered in your publication some years ago. Yet, it is a very important one, and many young readers of today are not aware of the reasons. So, please tell us, why a Zoroastrian is enjoined to cover his head constantly?

A. Covering the head is one of the basic disciplines for a Zoroastrian. In ancient Zoroastrian Iran, only those who were taken as slaves had their headgears removed. Thus, a bare head was considered a sign of slavery. Today, everything is topsy turvy. You get strange glances; you evoke giggles; you are considered as one belonging to the stone age; or, you are asked if someone near has kicked the bucket! Sign of the times - stemming, of course, from ignorance.

Coming to brass tacks, two reasons can be cited for covering the head. (1) Near the pineal gland, on the crown of the head, there is the **Crown Chakhra** or **Lahian** in the astral body (Keherpa) which requires a certain constant heat to function properly. The steady warm temperature in that area fortifies the most exalted part of the head - the part which endows an individual with the power of creative thought. This part is technically called **Muttasharifa**. Covering one's head strengthens the **Muttasharifa**. (2) There is constant friction near the pineal gland, on account of the incessant onslaught of the cosmic rays which enter at various points of the astral body, one of them being near the first **Chakhra**. At the same time, every microscopic second, various emanations from the body escape through its different outlets one of them again being the first **Chakhra**. Thus there is an unending clash of vibrations around the pineal gland, if one's head is uncovered. If the net result is that one's **Aipi** is permanently filled with impurities and putridities.

If, however, the head is covered, preferably with a headgear, made of white cotton, the friction is reduced to a minimum and the **Aipi** remains unpolluted.

Adi Doctor
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YOU ASK, WE ANSWER

Q. Recently my cousin had been to Iran for the World Zoroastrian Conference, and as she talked about her visit to Mount Demavand (Koh) ranges, she was in ecstasy and emotional. Does this mountain has so much importance for us?

P.M. California

Ans. What is Himalayas to a Hindu, Pyrenees mountains to a Christian, mount Sinai to Jews, Golan heights etc. in the same way Mount Demavand is to Zoroastrians. When one talks of Himalayas, thoughts of "Rushi" "Muni" also come to one's mind. Similarly, Christian Saints and advanced souls are in Pyrenees mountain ranges. Zoroastrian advanced souls, **Magavs** are in Demavand Koh ranges. One must bear in mind that these higher souls prefer to stay in seclusion, not accessible to us. They stay in "**Kash**", due to which we are not able to see them, whereas they can see us. We can not approach them, but they can take in someone from our world, if they so desire, as Ustad Sahib Behramshah Shroff was taken in by the Magav Mandal of Mount Demavand. The abode of "Magavs" and others is a Paradise on earth. They protect us, help us, guide us, according to our own individual "**Keshas**".

In Jamyad Yasht, several mountains are referred to, not merely as geographical units, but also as storehouses of spiritual forces and energies. The Spiritual masters of all Religions have their abodes in Mountains. These are references to "Gofe-nashin" Abed's on Pahalvi writings.

Zoroastrian in India, should visit, if chance permits, and if they are capable, to "Barot" mountain - near Sanjan - in Gujarat, where our present Pak "Iranshah" were kept (in hiding) for 12 long years, during the persecution of the Mohamedans.

Curset Patel.

Q. Could you briefly give the salient features of an Ashavan a Zoroastrian Saint?

Ans. Today, unfortunately, the Avesta word Ashavan is loosely translated as a truthful man. But that is neither chalk nor cheese! An **Ashavan** is one in whom the shakti or force of **Ashoi** (Piety) is so exalted that it turns into a living astral form (**Kerdar**). There's a world of a difference between an **Ashavan** and an ordinary mortal.

In an ordinary mortal, the Physical body has **Vohun** (the dark element as opposed to **Gav**, the white element in every Cell), which has **dravao** (ignorance). Thus his thoughts are never devoid of ignorance.

An ordinary mortal is completely guided by his five senses, which are somewhat controlled by his wisdom and consciousness. This conscience that keeps sending out the right messages, is not listened to. The senses have a tendency to make one live at the expense of another. Thus, man is basically selfish. He also easily succumbs to temptations. This hunger of the five senses takes one miles away from one's conscience. Passions like, greed, envy, anger, lust, etc. arise. They result in coveting for wealth and power, infatuation with the opposite sex and an over-bloated ego. So, everyone robs something or another of everyone else! There is therefore, a constant see-saw of happiness and sorrow. In happiness also, there is a tinge of sorrow.

In an **Ashavan**, on the other hand, the **vohun** has been so thoroughly ripened that the **vohun** is almost like the **Gav**. Thus, from the Ashavan's thoughts, only **Gav** - benevolence emerges. His main thought is always to benefit the world. He is all the time of a philanthropic disposition. His mind is always at peace. His conscience, and not his senses, is in full control of him. Even if he undergoes physical tormentation, he is completely at peace with himself. He is a co-worker of **Geush Urvan** and **Geush Tashan**, who bear the burden of the earth.

An **Ashavan** can be of different grades. These grades depend on the number of rungs of the ladder of Ashoi (there are 72 steps) that he has climbed. Such **Ashavans** are asked by Nature to do certain work - they are allotted that work to do within 1 day, 2 days, 3 days, one month one year or seven years.

Excerpted and Translated from "Gatha Series - Ahunavad Gatha, Ha 28. By Dr. F. S. Chiniwalla)

Q. Which 'Nyaish and 'yasht' one should not pray in Avishthrum Geh?

K. S. Bombay

A. Khorshed, Meher and Avan Nyaish, Avan Yasht and Sarosh Hadokht should not be prayed after Sunset. Hence, Avan Nyaish and Yasht are not being prayed in Aivishthrum Geh and Ushahan Geh, with the exception of "Sarosh Hadokht", which can be prayed in Ushahan Geh.

Curset Patel

YOU ASK, WE ANSWER

Q. In Jame of 3-11-96, somewhere around page 6 or 7 a small paragraph in Gujarati states that Parsee population is decreasing fast. Every year there are about 400 births but 1000 deaths, and we are around 76,000 only. By 2021 Indians in India will increase to 100,00,00,000 whereas we would be only about 30,000. Do you agree with this? What is your general opinion in the matter ?

A.C.E. - Bombay

A. 2021 A.D. is quarter of a century away, and by what statistics is it concluded that we would dwindle to a mere 30,000. We agree that de... exists at present but in the coming years, position of the planets, and esoteric teachings strongly indicate towards Renaissance of the Zarthoshtis and the religion ascending towards its former glory. It is said that during the pinnacle of our Persian civilization we were almost 33 crores, even after the fall of our last king Yazdegar III we were over 5 lacs.

As the popular adage says "They also serve, who only stand and wait." - and we have served admirably although so few in number in comparison to other communities in India and have waited patiently for over 1200 years. The time has come for us to arise, and arise we will after the advent of Raienidar 'Behram Varzavand' (blessed be his name) which is within a decade or so. During his reign Zarthoshtis would be about one crore, this may be due to "Baatain Iran" rising.

We have survived in Bharat, under Hindu Kings, Moguls, Marathas, British Raj and up to now. The following figures are taken from one of the books published by the Bombay Parsee Panchayat, Statistical Outline 1900-1971 - Page 57.

Census figures of Hindustan Parsees and
Bombay Parsees

Year	Parsees In Hindustan	Parsees In Bombay
1901	94,190	46,231
1911	100,096	50,931
1921	101,778	52,234
1931	109,752	57,765
1941	114,890	59,813
1951	111,791	68,660
1961	100,772	70,065
1971	96,735	64,665

From the above statistics one can see that during the span of 70 years in this century we were as we were or partially 2500 more (96735-94190). If we take the highest figure of 1941 population 114890 then in 30 years we are less by 18,000, for which various reasons are there like late marriages, less children, migration to Canada, U.S.A. etc., mixed marriages.

All said and done there should not be panic over the declining population figures which is used as a guise to turn us away from our traditions. Mixed marriage, acceptance or conversion is not an answer to this at all. Rest assured, we will increase under the leadership of Raienidar Behram Varzavand Sahib and those day are not far away.

Curset Patel

Q. What is meant by Khoreh ? What effect, if any, it has on human beings ?

NDN - Pune

A. Khoreh is the invisible aura that a human being has. It is located in the second part of one's Aipi or personal atmosphere. Thus it is sandwiched between the physical body and the outer portion of the astral body or the Kehrp.

Khoreh if split or dissected, is nothing but the imprint of the good or bad deeds of an individual.

Through this part, the Sudreh and Kusti of a Zoroastrian ultimately gets connected with the soul. The energy generated by one's Kusti Padyab thus is able to meet the soul.

Again this part of the Khoreh is directly connected also with the Azda or the etheric body. If the deeds are good, the imprint (Khoreh) in the second part is good, which in turn will support the Azda. But if the Zoroastrian does not practise Druj-Parhiz = abstinence from drujlh, the imprint is bad, which virtually destroys the etheric body, and soon, death occurs.

In the Zoroastrian religion, four kinds of Khoreh have been identified. The most exalted is the first grade Khoreh, which only Prophet Zarathushtra had. The second grade Khoreh is the famous Kyan Khoreh which most of the Peshdadian and Kyanian kings possessed.

Then there is the other high grade Akhretar Khoreh. Finally, that Khoreh mentioned in the Shah Nameh, the Farreh Yazdi Khoreh. A tiny segment of this Khoreh is transmitted to a Zoroastrian child at the time of its Navjote, provided it is a lawfully performed Navjote. In it, the priest transmits the Khoreh to the child through his little finger. If this Khoreh is preserved and developed, during one's life, it is symbolically preserved in the Sudreh's Gireban.

Khoreh cannot be seen or measured by any worldly instrument or contraption.

Adi Doctor

Q. My cousin's daughter is mixed up with an out-of-community boy, she usually goes to his house, and defies her parents continuously against their wishes. She used to be such a sweet, obedient and loving child but now she behaves peculiarly; she seems to be under some influence and is drawn to the boy's house by some power. Can you suggest some prayers, ceremonies, Kriya to counteract whatever this Muslim family might be doing, so we may bring back the girl to her senses ?

Mrs. Iranl, Bombay

Dnl - Avaz

A. Alas, one more from the community, leaving the fold. Time is the predominant factor in the evolution, time is "Balvan", and such things are bound to happen but whatever "Purushat" - effort we can do we must do to stop the rot.

The basic thing would be the use of "Taro" (Aab-e-Zar) in the house and on her person if she will so oblige. Daily "Farajiat" Prayers - with Ardibesht Yasht, Vanant Yasht, and its Nirang is a good weapon. Visit to Agiary/Atashbehran by her after bath. Observe caution in going out of the house, anywhere and everywhere during her menses. Should not eat things given by opposite party. Explain it to her coolly without anger as to what great loss it would be to her spiritually, as she would almost nullify this round of her life and death in the reincarnation cycle. She loses her privilege to go to Agiary/Atashbehran, but if she persists in going she will pollute the pious atmosphere of the Padsha. She will be depriving herself of Dokhmanashini.

Curset Patel

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Q. What is "Lakh Bhanvi?" How and when is it to be prayed?

Ans. This prayer is based on the number 1,00,000 but in it, one recites the three ancient, highly efficacious spiritual formulae of **Yatha, Ashem and Yenghe Hataam** in certain numbers.

It is to be recited during the first ten days of **Muktad**, with the **Khshnuman** of either **Sarosh** or **Ardafravash**.

In ancient Zoroastrian Iran, the Sraoshavarez Saheb would decide the number of times these prayers had to be recited, depending on the **qisas** of the departed soul.

But later, considering the awful times Zoroastrian had to live in, it was decided that in the 10 days of **Muktad**, 5700 **Yatha**, 2100 **Yenghe Hataam** and 1200 **Ashem** should be recited, that is, 570 **Yatha**, 210 **Yenghe Hataam** and 120 **Ashem**, daily.

They are to be recited as follows:

Take the **Ardafravash Khshnooman** the one you get in **Framrote no Ha**. After completing the big **Khshnooman** of **Ardafravash** (during the first five days of **Muktad**), recite 570 **Yatha**. After completing them, recite 1 **Ashem**. Then take up 210 **Yenghe Hataam**. After completing them, recite 1 **Ashem**. Finally, recite 120 **Ashem** after which, once again 1 **Ashem**. Then complete the prayer with two **Yatha**, **Yasnemcha**, **Vahmemcha**..... **Hazangarem baeshazanam** and **Jasa-me-Avangahe Mazda** minus the **Ram-no-Khastra** line.

During the **Gatha** day, recite with the **Khshnooman** of the **Gathas**. The **Lakh** prayer should be finished during the first ten days.

If, in case of a contingency, one is not able to recite the **Lakh** at all during the **Muktad** day, one may recite on other 10 days at a stretch, but with the **Khshnooman** of **Sarosh**.

YOU ASK, WE ANSWER

Q. In ancient Iran Dokhmenashini was not followed by all Iranians, burial was also there. Greek Philosophers have pointed out this especially in the case of Kings of Achaemenian reign. Has Ustad Sahib Behramshah explained anything regarding this?

Ans. Ustad Sahib Behramshah has explained 'Astodaan' a place where bones are kept, which is presumed wrongly by many as burial place of the corpse. In the old issues of Farshogard, Parsi-Avaz, as well as in Dini-Avaz, Book on Dokhmenashini by Dr. Saheb Faramroz Chiniwala, etc a good deal of information in this matter is given. What Herodotus, the Greek Philosopher has written is not correct. There are many loopholes in his writing as regards this burial - entombment. This was aptly taken up in "JAME" sometime back by Mr. Roni Khan against the utterance of some legal luminary who made a statement "We know that under Achaemenian the dead (including the royal dead) were buried.

Mr. Roni K. Khan explains beautifully as follows :- (Extract)

We need to understand what this "BURIAL" really means in genuine Zarathushtrian terms.

For that, we must refer to the Avesta (Vend. VIII : 4-10), which provides clear instructions on what is to be done with a dead Mazdayasnian's body when it cannot be straightaway removed from the home to the *dakhma* under the following inclement weather

conditions : "when it is raining or snowing or windy or darkness approaches in daytime (i.e. shorter days during winter in higher latitudes, and perhaps solar eclipses), when flocks and men lose their way."

ONLY under these extreme environmental conditions does Ahura Mazda direct that in a bereaved Mazdayasnian home the least frequented place should be selected where the ground is clean and dry, and which is at least 30 paces distant from pure things like fire, water and bundles of consecrated *baresma* twigs. There, a PIT (grave) must be dug, about three feet deep when the ground is soft but just half a foot deep when it is hard (i.e., frozen solid); and furthermore, the ground must be protected by specially **insulating** the pit with materials like bricks, stones or dry earth, on which another layer of ashes or cowdung is also to be laid.

"And they shall let the lifeless body lie there for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the floods to flow, and the wind to dry up the waters from off the earth." Thereafter, it is clearly specified that the body be duly carried to the *dakhma* for the usual rite of exposure "by two men, strong and skilful."

Thus, the so-called "BURIAL" custom of the ancient Iranians turns out to be just a temporary practical measure only to be followed during the inclement weather conditions mainly occurring in the harsh winter season,
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and only for a strictly limited period till conditions return to normal and it becomes possible to remove the body to a *DAKHMA* for proper disposal. It is **not** a permanent burial in the conventional sense, and **neither** is the embalming a measure to preserve the body permanently! After all, burial is declared to be a CARDINAL SIN for Mazdayasnians; and since the Mazdayasnian religion also declares that the four elements (*anaasars*) of which the body is composed must be returned to Nature after death, permanent embalment is also an ANATHEMA of the faith.

Furthermore, it should be remembered that a key feature of the ancient Iranian system of temporary burial is the special **insulation** of the pit, in order to protect the good earth from the various impure outflows that may ooze from the dead body. Now, it should be obvious that a **waxing** of the corpse would have the same effect of holding back the impure outflows, thereby serving the same purpose of protecting the earth from such pollution the preservation of the body was envisaged by the Iranians exclusively as a **short term emergency measure** until the coercive climatic conditions subsided and permitted the body to be duly consigned to the *dakhma*.

With all this authentic background, it is not difficult to "un-muddle" the confusions in Herodotus' passage, as follows :-

(1) Herodotus is not off the mark when he states in his last sentence : "The

dead bodies are covered with wax and then buried in the ground." But sadly, he displays no further understanding at all of what this "burial" might really be in the Zarathushtrian context, and erroneously assumes that it is a permanent burial with the body embalmed for indefinite preservation. "It clearly however follows out of this," comments the insightful Prof. J. G. Rhode (*op. cit.*), "how lightly Herodotus could **mistake** the temporary deposit of dead bodies for an actual burial, and consequently **doubt** whether the first commanded custom, to let the corpse be denuded of its flesh by vultures (i.e., *dokhmenashini*), be general or not."

Indeed, it looks like Herodotus has muddled up the twin winter procedures of preliminary burial and final *dokhmenashini* into "either/or" funerary practices, ignorant of the religious fact that the former is but the complementary precursor and **NOT** the substitute of the latter. And hence he is naturally misled to doubt whether *dokhmenashini* was universally practised by all Iranians!

(2) As already mentioned, the main reason why the second sentence of Herodotus' passage makes no sense is that no "**body**" can be left behind to bury after the flesh is devoured by carnivorous birds and animals in the *dakhma* — all that is left behind is BONES! Herodotus could not be referring here to the special temporary burial custom (to which he separately alludes in his last sentence), since this temporary winter burial comes **before** *dokhmenashini*.

Therefore, one can only assume that Herodotus is alluding, in a muddled manner and with inadequate knowledge of the authentic Zarathushtrian religious practices and texts, to half-digested information about the standard **post-dokhmenashini** funerary procedure of consigning the bones to a separate OSSUARY (*uzdaana, astodaan*)!

Avesta calls for TWO separate funerary structures for lawful disposal of the Mazdayasnian dead : (1) *Dakhma* for destruction of the body, and (2) *Uzdaana/astodaan* (ossuary) for depositing the dried bones.

Now, the Parsis/Iranis living in the Indian sub-continent are the only Zarathushtrians in the world who still have the good fortune and the distinction of following the ecologically and spiritually perfect system of *dokhmenashini*. What is most

noteworthy, however, is that over the course of a millennium and more in India, they have innovatively COMBINED the *dakhma* and the *uzdaana* into ONE integrated structure, thereby efficiently fulfilling each of the separate purposes WITHOUT in the slightest way compromising any of the funerary principles and procedures legislated in the holy Avesta. This has been achieved by building into the centre of the *dakhma* a deep well (*bhandaar*) into which the dried bones of rich and poor, male and female, are swept after the flesh is destroyed. Literally an *uzdaana* WITHIN a *dakhmal*

A standing tribute to our sagacious, faithful and progressive forebears, this is what progress through reform really means. True religious reform is constructive, not destructive; to reform is not to deform.

Q. Once a Zoroastrian dies, we have to perform the four days ceremonies. If, by chance, the body of the deceased is kept in a morgue because some relatives are abroad and wish to return, so that they get the chance to "see" the body, can (a) the Uthamna, Sarosh-nu-Patruo, etc. be performed? and (b) the Paedust take place after the Uthamna is over?

— D. A. - Bangalore

A. Nature doesn't change her laws to suit the whims, fancies and false sentiments

of the living. 72 hours after the **Kehrp** (astral body) first starts coming out of the **Alpee**, or personal atmosphere of the individual, the soul must take off for the threshold of **Chinvat**, that is, on the dawn of the 4th day.

It is a crying shame that, today, some stupid Zoroastrians hold up **Sachkars** and funerals of their near ones only because they want to be present to cuddle and embrace the corpse! These foolish people fail to realise what untold harm and suffering they cause to the soul of the departed!

The **Sachkar** should be performed in the same **Geh** in which the Zoroastrian has passed away. If that is not done, the **druj-e-nasu** - the putridity that emanates from the corpse - increases considerably and causes immense harm to the recently awakened soul!

Parsees in the past moved heaven and earth to see that the body was not taken to the morgue, even if there was an accident or murder or a sudden death on the road. Today, in this topsy-turveyed world, crackpots want the bodies to be kept in the morgue, so that they could say good bye to the corpse at their convenience!

However, today, there is an exception made by most Parsees, including the priests, when the **Uthamna** and even the **Chaharum** ceremonies are performed before the funeral! That is, when a Zoroastrian has died abroad and the body is to be brought for **Dokhmenashini**. It takes about 8-10 days for the body to be brought from the U.S.A.! Nature, however, does not believe in exceptions. If the soul does not get the benefits of the **Sachkar**, **Geh Sarna**, **Dokhmenashini** and the **Chaharum**

ceremonies, at the right and appropriate time, it suffers untold agonies during the interim period as it is in a state of suspended animation!

— **Adi Doctor**

Q. Day by day prices of Sandalwood are skyrocketing, it is going to be difficult for the community, especially the poor and the middle-class, what is the alternative?

A. One recalls **Ustad Sahib Behramshah** who usually used to say "Mata Nathi" (मता नथी) meaning loosely that time and circumstances are not there and it will become more difficult to follow the **Zarathushti Din**.

Sandalwood prices are touching almost Rs. 800/- to 1000/- per kg. Undreamt of prices, due to Sandalwood export and auctions. It's becoming unaffordable and may become a rare commodity. Alternative to sandalwood at present is 'Baaval Wood;' affordable and practicable, which has kept our Sacred flames alive for centuries in **Agiaries** and **Atashbehrams**. Chunks of big sized wood which we call 'Kathi'. Still, those who can afford must go on offering "Khushboo" - Sandlewood.

'Kathi' has different prices at different places in Gujarat and Maharashtra - Baaval prices approx is between Rs. 8/- and 12/- per kg. but it also runs into short-supply.

The regrettable fact is that our community elders and fathers had no foresight even four/five decades ago to go in for Baaval forests or plots and sandalwood trees. Nothing can be done at this juncture for sandalwood as it is controlled by the Government but there are still avenues open for Baaval plots.

- **Curset Patel**



Q. Could you please enlighten me regarding two matters of importance : (a) During her menses, can a Zoroastrian woman make use of the common phone in the house? Will she also be defiling the caller at the other end ?

(b) Sometime back, you had given some explanation regarding the **Satum**, **Farokshi** and **Afringaan**. What, however, would be interesting to know briefly is, what exact purpose does the **Satum** serve for the departed soul ?

D.P.M., Mumbai

Ans. (a) Please avoid using the phone when your chum is giving you company. If you can manage, have a separate extension instrument which will be used only during those days. If that is not possible, use of

surgical gloves to hold the receiver may help reduce the **druj** contaminating the ear-piece, which has to touch the ear ? So, discretion will be the better part of.....!

As regards infecting the caller or the person at the other end of the line, yes, the possibility is very much there, particularly, if the Zoroastrian at that end is praying.

The best solution is not to use the phone during those days.

(b) **Satum** : At the time of death, it's the **Baad** (Divine Wisdom) which **partially** lifts the **Bund-i-Drosh** (the shackles) from the **Ruwan** (Soul). Thus the soul is in **Neem Hosh** (semi-conscious state). The soul now feels the burden of the **Ejab** of the body which has fallen. That is, the semi active soul realises the follies and indiscretions which the body and mind had indulged in during lifetime.. Allegorically speaking, the body and mind themselves have raised the spectre of **Aeshma Dev** who is ready to strike with his lance, **Khravi Draosh**. In reality this means the soul is constantly attracted to the earth.

If the mind had during life time asked for the help and protection of **Sarosh Yazad**, the **Aeshma Dev** wouldn't have arisen. In that case, **Sarosh** would have been ready with his **Droshi Draosh** to tackle **Aeshma**.

But with most of us, it is **Aeshma Dev** who prevails after death. The potency of **Sarosh** then can only be available through the **gaas** — the institution of the **Pav Mahal** — of Prophet Zarathushtra. This is where the **Satum** ceremony comes in. It propels the potency of **Sarosh** against **Aeshma**.

(Excerpted and translated from the late Dr. Framroze S. Chiniwalla's article in "Frashogard" - Vol. 31, Nos. 1 & 2).

YOU ASK, WE ANSWER

Q. Is it practicable to wear a cap full day in today's world particularly by employed people ?

Ms. Gheewala - Mumbai.

Ans. Jehangirji Chiniwalla used to say "The British have gone. Now why do Parsees go about bare headed?" Well, 50 years have passed but it seems Parsees are still under the wrong influence of the West. No clergyman worth his name is emphasising the necessity to cover one's head. Zarthushti Din teaches that a Zoroastrian's head should be covered at all times, but present Parsees do not know the importance or the significance as to why the head should remain covered. Hence, over 85% of the community have become bare headed due to which you have a point when you say that is it practicable to, But remember, where there is a will, there is a way.

Nobody in office or the boss can order you outright to stop wearing a cap, they dare not in free India. The whole Sikh community covers its head. Yes, there may be a little fun or disapproval in the beginning, but it all settles down.

In our community there was this shining example of Dr. Minocher Karkhanawala who, although a great scientist in the field of Atomic Energy, always used to wear white 'Paghdi' of the clergy. By covering ones head an individual will not earn less, as a person's wealth is destined by Nature. You cover your head whilst praying, and then uncover your head as soon as the prayers are finished, is just like lighting a candle in the dark room, and then blowing it off the next instant. There have been many instances when Doctors have strongly prescribed due to health problems, especially in old age, that the head should remain covered.

Dini - Avaz

In Christianity when a Cardinal is ordained, he is given a red cap to wear. A Pope will not be without a cap. Jews have their skull cap. Hindu Rishi Muni do 'Jata' over the head. We have our head-gear to cover our heads. Remember that out of the 16 Chakhras (Plexi) of your body the first is on the head (known as Lahiyan) which being of utmost importance, requires to be protected, covered during the lifetime so that its door will open, for the Ravan to enter, when we are dead.

- Curset Patel

Q. Could you please tell us in general which Nyaish or Yasht should he prayed for different problems like weak health, lack of money, continuous ill-luck dogging one, etc.?

P T A, Mumbai

Ans. Recently, that entrepid writer from Navsari, Ervad Savak S. Madon, has brought out a small book in Gujarati, entitled, "Nyaisho ane Yashto Vishe ane Manthro-Baeshaza." The first part deals with what the late Mr. Burjor H. Engineer has to say about Nyaishes and Yashts vis-a-vis the above-mentioned problems. However, given below are some examples we have gleaned from the late Ustad Saheb Behramshah Shroff and his disciples.

For health problems of different kinds, the best prayers are: Khorshed - Meher and Mah Bokhtar Nyaishes and, of course, Ardibehesht Yasht and its Nirang.

For earning a reasonably sufficient income: Mah Bokhtar Nyaish and Ashishvagh Yasht.

For getting rid of material dross that one is surrounded with, Avan Ardivisur and Atash Nyaishes.

If one suspects that one is a victim of

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black magic, the ideal antidotes are, Haptan Yasht and Vanant Yasht.

For sharpening intellect and memory, Mah Bokhtar Nyaish.

For happiness and prosperity in the household, as also for fractured limbs and as an antidote for constant friction between two persons, Ram Yasht. For facilitating child birth and adequate lactation - Avan Yasht. In the last resort—Avan Nyaish. Same prayers for diseases of the urinary tract.

For problems of the eyes - Tir Yasht.

For development of the five latent senses Sarosh Yasht Hadokht and for awakening the soul from its torpor or shackles (**band-e-drosh**) - Sarosh Yasht Vadi.

Note: It should be remembered that all these and other prayers should be recited, only after completing the minimum Farajiat prayers: **During daytime:** Khorshed—Meher Nyaishes with Vispa Humata in the morning. **In Aiwisruthrem Gah:** After the Geh, Sarosh Yasht Vadi and Atash Nyaish.

- **Adi Doctor**

Q. Recently I have read the book 'Agiary, Atashbehran kem Jasho' - published by Zarthushti Din Sahitya Mandal. Can you give some tips as to how one should do prayers at home ?

K.M. Mumbai

Ans. Each individual has his or her own way and means to do, depending on the circumstances existing at each place. Still, some basic principles one should strive for and adhere to. In the past families in their homes or bungalows used to have a separate room for prayers, ceremonies etc. but one cannot hope or think of it in today's hop, step and jump length of flats.

Hence, select a place, your nook where

Dini - Avaz

you won't be in the way of others and others won't be in your way. That selected place should be kept clean if possible, with 'Taro' and then water, and made dry. Care should be taken that ground is not wet when you sit to pray. Bath should be taken, and after it, one should avoid touching other things, especially bed and go straight to one's prayer place, where one should stand or keep one's feet on small "Chatai" or carpet, or cloth preferably white, you should wear socks (again white), if possible you can cover your hands also with cloth or gloves. This since you are in your own home or room and if you feel people will not pass snide remarks. Light castor oil, coconut oil or cow's ghee Diva if not already existing. Some keep a Diva for 24 hours in their homes, in the absence of fire which has disappeared from the Parsis residence. Some keep separate Sudreh and Kushti mainly for prayers only, which they change after their daily prayers. In short, 'Pakizee', as much as possible, should be observed.

Q. I have read many times that after a person dies his or her Sachkar should be done in the same Geh. the death has occurred or as quickly as possible. Why?

A. P. Mumbai

Ans. You are aware that anything that dies starts decaying from that moment onwards and a human is no exception to this. According to the Zarthosti Din, a Zoroastrian corpse is washed from head to foot with 'Aab-e-Zar' (Taro) and then placed on the block of stone with his/her head preferably towards the South or East or West but never the North. The corpse is dressed in the old Sudreh and Kusti and other garments of the deceased himself. This checks the 'Druj-e-Nasu', but the decomposition of the corpse is in full advancement due to natural process. Hence, four to five knots i.e. 'Bands' are

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ties on the body with recitation of 'Ashem Vohu' and the legs are bent from the knees. Then three 'Kash' are drawn with a big iron nail with recitation of 'Yatha' for each Kash and fire is placed three Kadams away from the corpse. This ritual is to bind the 'Druj-e-Nasu' emitting from the corpse, which is called 'Sachkar'.

If anyone touches the corpse in the Geh the deceased breathed his last then Druj-e-Nasu is restricted but with the change of the next Geh Druj-e-Nasu starts in full swing and begins its assault. Any person coming in direct contact with the corpse defiles his Khoreh (Halo). Due to the performing of the Kriya of Sachkar in the same Geh 1/3 of the attraction of the deceased with this world gets cut off. (The other 1/3 gets cut off after Geh-Sarna Kriya where the first Gatha is recited and the last 1/3 when the body gets Dokhmenashini)

According to the Zarthusti Din as soon as death occurs the three parts of the body

viz. Urvan, Baod and Fravashi get out and proceeds to go to the head (1st plexus of the Kehrp). Baod and Fravashi make it but the Urvan lingers due to attraction-Vasna — of so many years with the body. During this time if the Geh changes, the door of the Kehrp with the first plexus is shut and the Urvan gets locked out. Taking advantage of this position, the Druj-e-Nasu which has already started getting stronger, advances and attacks the Urvan which is left out. By this Urvan suffers untold miseries and suffers greatly till the time when the next Geh comes, when the door again opens and the Urvan rushes in to meet the Baod and Fravashi. Once the Sachkar is done in the same Geh the person dies then there is no undue hurry to do Dokhmenashini because Urvan is now in safe hands and its Azda will not get frightened by the mischievous satanic powers.

Curset Patel

YOU ASK, WE ANSWER

Q. I was advised that one cannot pray "Char-Disha-no-namaskar" in the night i.e. Aiwisruthrem and Ushehin - Geh. If not, why?

- *P. A. N. - Mumbai:*

A : You can pray "Char-Disha-no-namaskar" in all Gehs. But it should preferably be prayed during day time.

* * *

Q. Is adoption allowed in Zarthushti Deen? Should adoption be from the family only or one can take from other source - say orphanage?

- *S. B. Mumbai*

A : Adoption is allowed in the Zarthushti Deen, of course the child adopted should be a Parsee only, and it is not necessary that it should be from family. You can adopt an orphan also.

Those who have nobody behind them especially unmarried individuals are enjoined to adopt "Paalak". So after death, the onus of responsibilities rests with the adopted one to perform the ceremonies for the deceased.

- *Curset Patel*

* * *

Q. My dear wife and other ladies are opposing me in performing child's Navjote in the morning. I presume this is as per our religion. I believe they are against the headache of getting dressed twice, morning and evening (for reception), and I am not able to explain properly the importance of morning Navjote. Can you help?

- *F. T. Mumbai*

A : What a lamentable problem and a sorry state of affairs in the Community. We sympathise with you but you are not the only male facing this, we have come across dozens of cases where the ladies pet

objection is of dressing twice in a day. How shallow can one get? A child's Navjote takes place only once in a lifetime, and even for a day our ladies are not ready to go to some extra length. (I would not use the word sacrifice or trouble, because it's no big deal). What difference does it make what Sari or hairdo they have to wear. The important thing is that the child's connection is being made with the Zarthushti Deen, and that it should be made correctly, which will last him a lifetime. What a shame that this much also is not being understood by the members of our community.

Morning is the correct time for Navjote, which should be performed in 'Havan-ni-Hoshbam' (36 minutes before sunrise); maximum if at all one can stretch this time is by one or an hour and a half more from 'Havan-ni-Hoshbam'. It is the parents' duty to see that they do this and not perform the Navjote in the evening due to any pressure.

It is ideal that the day i.e. Roz for the Navjote be Din or Marespand Roz. Not only that but the child should start learning his prayer of Navjote from Din or Marespand Roz.

Now-a-days it is easily forgotten by many that Navjote is a Religious ceremony - and like any other religious ceremony its sanctity should be observed. It should not be performed in the presence of any "Juddin", i.e. non-Zoroastrian. That is why it is best to perform the same in Atash Behrams or Agiaries rather than in baugs or elsewhere.

"Nahan" - spiritual bath - which is to be given to a child before the Navjote is performed, should be on an empty stomach. Hence, how can you keep a child without food upto the evening if evening Navjote is to be performed?

Prayer Hoshbam is to recited in the Navjote Ceremony. How can one do so in the evening?

Navjote which we perform in this world is the second phase of the Navjote, the first and important one which is performed, is before the birth at the "Markaz" (station) of "Varzamkard" where the Prophet Zarthushti Sahib's and Zarthushti Din's "Mohar" - Seal is placed on the soul. The continuation of the same is the Navjote which we perform in this world, and if we don't perform this properly as per Zarthushti tenets, that child does not get properly connected with Paigambar Zarthushti's "Gaas" - reservoir of benevolent blessings - which gets showered on the "New Jyoti" - Nav=new and Jot.

It is the parents' responsibility to see that above all, and other requirements are done in their proper perspective to get the "Punya" rather than acquire the "Paap".

It is high-time that the clergy refuse to perform evening Navjotes, but then they are worried about their envel _____.

- Curset Patel

- Q. In the recent issues of Dini Avaz, ceremonies for the dead like, Afringaan, Stum, etc. have been discussed briefly. Tell us now what **Patet Ravanni** and **Sarosh Vadi**, do for the departed soul ?
- A. The first thing that **Patet** does is to break the attraction of the soul to the earth. Secondly, its recitation helps the soul to till the soil of its physical body, so that the basic elements (**Anasars**) therein are purified and returned to **Daham Yazad**.

On the dawn of the fourth day after death (**Chaharum**), when the soul becomes fully conscious, it sees what fate awaits it, because of its deeds in the last incarnation. Immediately after this, a newly formed

circuit (**Kerdar**) comprising the thoughts, words and deeds of the soul, during its previous incarnations when it had moved through different **Jirms**, begins to orbit around it. As time progresses, the soul, on the threshold of **Chinvat** gets ready for confession. The recitation of **Patet Ravanni** helps the soul in fortifying and strengthening its resolve to confess and improve or progress.

The **Patet** should not be recited during the ten days of **Dini Saal (Fasli) Muktdad** (circa 11th March to 20th March), because the soul, in the august company of **Ashaunaam Fravashi** comes down to earth and is free of the rigours of dissolving its **Kerdar**.

The **Sarosh Yasht Se-shab (Vadi)**, on the other hand, is to be recited without fail, round the year. Recited only in the **Aiwisruthrem Geh**, it is a very powerful prayer that cuts off the attraction of the soul to the earth. In other words, the soul gets free of the shackles (**Band-i-drosh**) that bind it even after death.

Two other very important reasons for reciting the **Sarosh Yasht Vadi** for atleast nine years for the departed soul are :-

- (a) The Zoroastrian soul, stationed on the threshold of **Chinvat**, trying to dissolve its **Kerdar**, gets immense relief from the vital **Fshusho Manthra** of this **Yasht**.
- (b) The ceremonies performed for the soul, year after year, get a tremendous boost and reach the soul faster, if **Sarosh Yasht (Vadi)** is recited daily for years ! The more the **Sarosh Yasht** recited daily for the same soul, the quicker will be its release from the lower stages of **Chinvat**.

— *Adi F. Doctor.*

YOU ASK, WE ANSWER

Q. I believe in our Avesta prayers, but difficulty is in finding the time in the morning. (I do pray for half an hour in the night) Hence, on important days like Hormuz, Ardibehesht, Khordad, Sarosh, Behram etc., I do Kusti, Sarosh Baaj, Gah and then that Roz Yasht and rush to office. Is this O. K.?

- P. A. N. - Mumbai.

A : Oops! You just missed the bus, but not your four wheeler - the spiritual bus. Your intentions are fine, but your procedure is not quite in order. You are missing the basic 'farajiyat' - Khorshed and Meher Niyaaeshes and Doa Naam Setayesh. Kusti, Sarosh Baaj, Gah you are praying, after which Khorshed and Meher Niyaaeshes are a **must**. You cannot proceed without this farajiyat, as ordained. Never mind if you are unable to do the Yasht, but Khorshed and Meher you have to do. It is the duty of each Zarthushti to recite atleast once in a day between sunrise and sunset this farajiyat of Kushti, Sarosh Baaj, Gah (according to time), Khorshed and Meher Niyaaeshes compulsorily. In fact this is also not a complete farajiyat. With the above, Hormuzd Yasht, Ardibehesht Yasht and Sarosh Hadokt are to be added. That will be a "Sampurna" - complete farajiyat.

In your particular case, since you are already praying the Yasht, you can utilize the Yasht time for Khorshed and Meher Niyaaeshes and do believe that it will be for your betterment. Again you are praying for sometime in the night when you can surely pray at least the night Farajiyat prayers, Aiwisruthrem Geh, Sarosh, Yasht Vadi, Atash Niyaaesh and Doa Naam Setayesh and then Hormuzd or Ardibehesht or Behram as the case may be. God Bless!

- Curset Patel

Q. Of late, quite a few Parsee women have taken to abortion for various reasons, including aminiocentosis, that is pre-natal test to show if the child is deformed. Will

you throw light on this subject regarding its religious implications?

- H. M. - Mumbai.

A : "Abortion is murder" the late Mother Teresa always maintained. To your specific query, we may add, it's blue murder! Everyone for herself! Nobody seems to be bothered about Mother Nature these days, in whose eyes, abortion is abhorrence and atrocity personified! And thereby hangs a hard fact of life and death which women the world over, including Parsee women, are hardly aware of : you are guilty of preventing a soul whose time is due, from entering this planet. But let's start from the beginning, by taking a hypothetical case.

It's been more than 60 years since Pallonji has kicked the bucket. His soul has just been cleared for entry on Chinvat. All these years, it was halted at the entrance of Chinvat, as Pallonji had not gathered his Anasars (basic elements that made up his genes during lifetime) and handed them to the custodian - Dahm Yazad; nor had he cleared the Kerdar - the phantasmagoric form made up of Pallonji's own thoughts words and deeds during his lifetime, now orbiting around the soul sitting inside the Kehrp (astral body).

But now all that has been done with. And Pallonji's soul first enters the lowest stage of Chinvat, a veritable hell, which has no resemblance to anything hellish on earth, where there are the myriad of souls wallowing in their own muck and filth. They were those who had performed the worst forms of sorcery, witchcraft and voodoo; those who had rebelled against their own religion, those who had committed adultery and those who had indulged in homosexual encounters.

While he was being rushed through this stage called Gangdez he was horrified to get a fleeting glance of his one-time neighbour on earth, Jill (Jeeloobai, for the uninitiated) who seemed to be a reasonably good person to him. Then his horror knew no

bounds when he saw - or at least he thought he saw—serpents and scorpions and a host of creepy crawlies entering her genitals and coming out of her mouth!

All this flashed through the consciousness of Pallonji's soul in a trice. His guide hurried him along to the next destination Kangdez. In the meantime P's guide communicated to him by thought that the ghastly 'sight' on the lower plane was the result of Jill having undergone two abortions. Pallonji couldn't comprehend the nitty-gritty of the whole thing. So the guide explained.

"You will remain on this middle plane for a few centuries, after which you will go to a much higher stage - Varzam Kard. There, your soul, which will have separated from the Kehrp, will enjoy absolute bliss, true ecstasy that souls which reincarnate on earth do not enjoy anywhere else. You will be in direct communion with Lord Ahura Mazda. You will know what fate awaits you in the next birth and you will accept it most willingly.

"As all good things have to come to an end, your time on Varzam Kard will be over. First, your soul will carry the stamp of the religion you will be born in since you haven't rebelled against the Zoroastrian religion in your last birth, you will be reborn in it. Then your father's name followed by that of your mother will be "stamped" although at that time your parents to be will be in their infancy.

"When the actual time for your departure to earth comes, the genes of anasars will enter the food partaken by your would-be parents. These will be sent forth from here by Tir Yazad through the agency of rains. Thereafter, these anasars which will ultimately help in making your physical body, will settle in your mother's womb after your parents are married.

"Soon, the embryo and foetus will be formed from these anasars. At that time, the Kehrp which has now got the soul once again in it, will start descending gradually and enter the abdomen of your mother. This happens very slowly, for, if the Kehrp descends in one go, the mother cannot

survive. The whole process is completed in 3 months and 27 days, that is, at the end of the 4th month of pregnancy.

"That Jill terminated two pregnancies after three months of conception, you can well imagine what would happen to the anasars which have already ensconced themselves in the womb, the astral body, most of which has entered the womb, and the soul which is just about to enter.... Such a violent disorder takes place in Nature that she has to work overtime to bring about some semblance of an order, and that too, after a very long time! All this results in the woman undergoing abortion attracting a very heavy Karmic burden on her. Not only that, her husband is also held responsible in Nature.

"That peculiar "sight" you witnessed on the lowest plane of Chinvat was an indication to Jeeloobai's soul what fate awaits it in the next birth."

The guide informed Pallonji's ravaan that when a child was born to a particular set of parents to the exclusion of all others it was in accordance with the Laws of Karma established by Dadaar Ahura Mazda. Thus it is His divine intention that a particular child be born to a particular set of parents and it was the duty of each and every one to honour that intention. The relationship of parent and child helps in the satisfaction of their mutual karmic obligation and aids their spiritual progress. It is very detrimental to prevent the birth of any child however malformed or mentally retarded it may be. Abortion results in our taking away the right of the future child to be born and the consequent fulfillment of its karmic obligations. Let no one be fooled into thinking that abortion puts an end to everyone's misery. It only compounds it. At some point of time in the future this very obligation will arise again and it may well be in a much worse form.

Pallonji shuddered as he visualised his ex-neighbour suffering from a terminal disease in her next incarnation! As your sow, so shall you reap!

— Adi Doctor

YOU ASK, WE ANSWER

Q. Is it true that from our religion, doctors have learnt to tie a mask over their mouth whilst operating, etc., like our Dastoorjis whilst praying near the fire? We call this mask 'Padan', can you inform something about this?

- Ervad N.D., 11 years.

A. Well, it seems that medical science has picked this from us. We are the oldest religion, and our clergy is following this highly hygienic practice since ages. This six inch long and six inch broad white piece of cotton cloth, which is placed on the nose, and tied behind on the upper neck with two strings, thereby covering one's mouth, which is called 'Padan', is of much importance among Athornan and in the Zarthushti Deen.

You must have heard some elders saying, "Aapri Zarthushti Deen taw bal karta barik chhe". True, but how?

When one talks or recites prayers, tiny particles of spit emerge and are thrown out from one's mouth. In order that this minute discharge from one's mouth may not make the holy fire or its surroundings impure, 'Padan' is tied. One cannot even enter the "Kebla" room without tying the 'Padan', or while offering prayers or performing 'Kirya-Kam' - ceremonies before the fire. Paghdi and Padan go together; there cannot be one without the other.

It is the duty of all Navar-Martab to respect 'Padan'. The very first time a Navar ties this, is during his Navar Kirya - initiation into priesthood, when the permission is given to tie it. 'Vendidād' mentions who can tie and who cannot tie a 'Padan'. If a Navar or Martab does not follow the laws of 'Ashoi', he is debarred from wearing a 'Padan', just like in Armed Forces or Police etc., if one's uniform shoulder epaulettes are removed, he ceases to be that authoritative person. Similarly, if Vada Dastoorjee withdraws the right to tie 'Padan' to an individual, then other Athornans will not tie 'Padan' with him, meaning that, they will not do any "Kirya-Kam" with such a Mobed.

- Cursetji Patel

Dini-Avaz

Q. So far, from time to time, on this page, you have discussed topics where problems, difficulties, illnesses can be solved by reciting certain prayers. We would now request you to give us the other picture, that is what **Manthra** to pray when, starting with the Kushti prayer.

- P. P. N., S. T. I. & Z. M.M, Mumbai.

A. Beginning with this issue, we shall try and give which prayer to pray when and for what.

Kushti Prayer : Actually, this is a small ceremony and not just a prayer. Kushti should be performed in the following circumstances, which are only indicative and not exhaustive :

- (a) after getting up, minus the Kem Na Mazda prayer;
- (b) after taking a bath;
- (c) before meals;
- (d) at the change of every Geh;
- (e) after changing the **Sudreh** and/or the **Kushti**, and of course, after answering Nature's call. The above obviously is meant for those who are either at home or who have facilities at their work place to perform the **Kushti**.

It is most unfortunate that many Parsees, even those who perform their **Kushti** regularly, that they do so mechanically - just going through the mechanics of untying and tying the **Kushti**.

It is said of Ustaad Behramshahji that he was concentration personified everytime he performed his **Kushti**.

What we don't realise is that the **Kushti** prayer/ceremony does tremendous good to a Zoroastrian, if performed sincerely. Among other things, it cleans the personal atmosphere (Aipee) of the individual, it helps in abstaining from druj (druj-parhiz); and, above all, it helps avoiding disease and ill-health. It is said that if the **Kushti** is performed diligently, the person never suffers from indigestion or dyspepsia.

(To be continued)

- Adi Doctor

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(Continued from Vol. 23 No. 4)

Q. What **Manthra** to pray, when?

A. In this issue, we take up the **Sarosh Baj** prayer. It is advisable to recite it after performing the **Kushti** ceremony. As its name suggests, this prayer helps the devotee be in tune with **Sarosh Yazad**.

The 5 **Yatha Ahoo Valryo** in it helps one to increase one's five latent senses (**Panj-e-Zarvikash-i-baaten**) which are located in the first four **Chakhras** (psychic centres) extending from the nape of the neck to the forehead.

Srosh means implicit obedience to the will of God. If one is constantly in touch with **Sarosh** through this prayer, one can slowly develop the virtue of modesty and humility.

The **Ahmai Raeshcha** prayer in the **Sarosh Baj** gives health and strength to the physical body, by which longivity can be assured. It also strengthens the 10th (Heart) **Chakhra**.

The **Hazangrem** prayer heals the astral body (**Kehrp**) as well as strengthens the first four **chakhras**.

The **Jasa-me-avangahe Mazda**, among other things, helps one to reduce the number of cycles of life and death (**Thwashe Khadaat**) and achieve salvation faster.

The **Kerfe Mozda** prayer helps one to create **Ashoi** (piety) for the love of the soul, by performing good deeds. It also brings the blessings of the holy, saintly souls, as the reciter of the prayer wishes a long life to these great souls.

Q. Why can't one recite the **Avan Nyaish** or **Yasht** at night? Is it because something of the sort is mentioned in the **Tir Yasht**?

A. Prayers to **Avan Yazad** should not be recited at night, not because of **Tir Yasht**, but because of what is mentioned in the **Avan Yasht** itself. In **Karda** 21, paras 91 and 95, the summary of which is, **Ardvī** tells **Zarhosht**, "(you can invoke me) from sunrise to sunset." Then again, anyone who reveres me after sunset ends up offering the libations to the **daevas** (demons).

- **Adi F. Doctor**.

Dini-Avaz - Mar-Apr '99

THE GEH & YOU

(Continuing our series of Avesta prayers for the body, mind and soul.)

So far, while discussing the **Kusti** and **Srosh Baj** prayers, it was shown how our physical and mental problems could be eased with these prayers. The **Gehs**, go a step further. Any Zoroastrian who is in touch with the five **Geh** prayers can strive to achieve salvation itself!

A human being has to be in constant contact with Ahura Mazda. There are nine ways to do so. One of them is to recite each **Geh** at the appropriate time, after performing the **Kusti** and reciting the **Srosh Baj**. The recitation of a **Geh** enables a Zoroastrian to sit in a veritable Time Machine. He is transported both the remotest past and to the most distant future!

The recitation of the **Gehs** creates vibrations which gell admirably with the natural vibrations prevailing in each **Geh**. The reciting of the five **Gehs** daily by a Zoroastrian helps him to perform a high philanthropic deed in Nature. In fact, it's the biggest charity a human can do!

What's more, the reciter of the **Gehs** regularly, reduces his load of sins and, therefore, opens up the way to achieving **Frashogird**.

In whatever adverse circumstances a Zoroastrian may be, if he practises **Meher-Patet** and **Tariqats**, and recites the **Gehs**, the bad times will soon pass over.

It takes just 15 minutes to recite the **Kusti**, **Srosh Baj** and **Geh**. So, find or create time to recite the **Gehs** daily.

— **Adi F. Doctor**

THE NYAISHES & YOU

(Contd. from May-June 1999 Issue)

Avesta prayers for the Body, Mind & Soul. Khurshed-Meher, Mah Bokhtar, Ardivisur and Atash Nyaishes :-

Besides signifying "to salute", "to praise" etc., the deeper meaning of the word **Nyaish** is, to be hopeful; to be **Nyaizmand**, that is, to be indigent and ask for legitimate favours to be granted.

In order that the seven realms of **Nisti** (ephemeral worlds) function efficiently, Nature has appointed five agencies, or better, custodians, who function according to the Wish or Will of Ahura Mazda. These five custodians are **Khurshed, Meher** (the Sun, its rays etc.,) **Mah Bokhtar** (the Moon), **Ardivisur** (the Waters) and **Atash** (Fire).

If, in this work of theirs, we humans try to help by following the principles of **Druj Parhiz** (abstinence from **Drujih** or putridities) we get the blessings by these special Custodians, for the assistance given.

The five **Nyaishes** devoted to these Custodians are composed in such a manner, that when they are lawfully recited, a small copy of the glory and splendour that emanates every second from the functions of the Custodians, is recreated in the personal surrounding of the reciter of these **Nyaishes!**

It is these five Custodians, who bring the **Asar-e-Roshni** (the benevolent cosmic currents) which keep us alive. So, if stands to reason that without offering our praise and obeisance to these divine currents which are brought to us by the Cosmic Quintet, we cannot partake of any food!

Speaking specifically about each **Nyaish**, the **Khurshed and Meher Nyaishes**, the inseparable, mandatory twins, without which no other day-time prayer can be recited, lend strength to the bones and backbone of this world as well as of the devotee. They help create good thought forces (**Mithra**). The **Mah Bokhtar Nyaish** helps an individual to reduce the effects of his bad destiny and strenghtens his mental faculties. The **Avan Nyaish** purifies the waters of the world as well as those obtaining in all humans. The **Atash Nyaish** burns away the filth, garbage and muck that are there in the bodies and minds of the reciters of this **Nyaish**. So, what are we waiting for?

- **Adi F. Doctor**

Q. What is the Significance of Farishta? What prayers are recited while performing this ceremony, and the time taken?

- H. H. M., Mumbai.

A. Faresta means "Angels", in Avesta, we call them Yazats. In our scripture we have 30 + 3 = 33 Yazats. All these 33 Yazats are invoked in the ceremony of Faresta, which is almost always performed on merry or joyous occasions, when 33 Afringans plus 33 Baaj's in honour of and with the Khshuman of the 33 Yazats is performed.

More than one pair of priests is necessary to complete the ceremony in reasonable time, as 33 Afringans and 33 Baajs ceremony as stated above are to be recited. If there are three pairs of mobeds engaged then each pair will have to do 11 Baaj/Afringan, which would take approximately three hours.

In the "Chasni", 33 "Darun" and 33 Bananas and 33 eggs are being kept. It is better to replace the last one, eggs with dates or some fruit.

The ceremony is intended either as thanksgiving for desires fulfilled or for invoking blessings of the Almighty and his Yazatas.

- Cursetji Patel

Q. Can you wear a **Sudreh** which is torn? If it is stitched, is it okay?

- C.P.M., Mumbai.

A. Every Zoroastrian is supposed to keep a reasonably sufficient stock of untorn **Sudrehs** in the house. One should avoid wearing a torn **Sudreh**. However, in exceptional cases like extreme poverty one may continue to wear a slightly torn **Sudreh**. But in no circumstances should the tear be sewn, because it will add to the legitimate nine seams, which is not permitted.

- Adi Doctor

Q. A person following the Fasli calendar, dies on the **Avardad Saal** day (the extra leap year day). On what day would his Varsi (annual Baaj) fall? How should the Masiso and Chhamsi be conducted?

- K. N.P., Pune.

A. Irrespective of what calendar one follows, the practice is to take into consideration the rewaji shahenshahi or Kadimi day or Roj on which the person has died. Besides that, if one also wants to have the ceremonies performed on the Fasli Roj, then it will be the Vahishtoisht Gatha day, about 20th March. The Masiso (two days, viz Disi or and Masiso Siroja) and Chhamsi will be on the 30th and 31st day (counting the day on which the person had died) and the 180th day, respectively.

- **Adi Doctor**

Q. Recently **Dini-Avaz** and others have published the Fasli calendar chart, wherein **Gahambar** days have been circled. What should one do or not do during the **Gahambar** Days?

- M. H. V., Mumbai.

A. During the **Gahambar** days, one is supposed to have a **Yazashne** or a **Jashan** performed with the Karda of the **Gahambar** recited in the Afringan ceremony. The least one can do is to invoke for the five days of the **Gahambar** that Yazata who is connected with the planet, whose collected lustre in a particular Zodiacal sign, is sent down by the Sun when it enters that sign.

For example, in the fourth month of **Tir**, Jupiter's lustre collected in its exalted sign of Cancer, is disseminated by the Sun which is presently in Cancer. So, one may recite the **Hormazd Yasht** for the five Gahambar days
- Khorshed to Dae pa Meher.

During the **Gahambar** days, one should avoid pairing of nails and cutting of hair (Naso).

- **Adi Doctor.**

YOU ASK, WE ANSWER

Q. Did Zarathushtis believe in Yatoo-black magic in old times?

A. We have completed 14,500 years in the present Zarvane Darego Khadate of 81,000 years. (So what's your olden times). Black magic is attributed to Evil, and evil forces existed even before the advent of Prophet Zarthusht Sahib, against whom the Mazdiyasnans 'Poiryotakesh' and 'Nabanazdesht' Padshahs and Pahalvans use to battle, and keep them at bay. What we term as 'arvahi' path was open. The sprites descended to the Earth, from their abode in 'Paii Dakhyu'. This path was closed by the Prophet.

Black magic does exist in the world, and is practised in different forms in different parts of the world.

- C. M. Patel

Q. In our ceremonies and prayers, prefix is attached to the names departed ones like Behedin, Ervad, Osta, Osti, but no such prefix is recited with the names of Padshahs, Pahelwans of bygones. Why?

- J.P. (Bombay)

A. Padshahs like Gayomard, Hoshang, Tehmurasp, Jamshed, Faredoon, Minocher, Kaikhushru, and many others, and Pahelwans Zal, Rustom, Sam, Nariman etc. are the pure Barjisi (Jupiterian) souls who descend on this earth, in the beginning few thousands years, of a Zarvane Darego Khadate (time cycle of 81,000 years) for the betterment of humanity and progress towards Farshogard. They are known as Nabanazdisht and Poryotakesh Ravans, who are nearer to center (Nucleus) of Ahura Mazda. They have attained Salvation - Mukti, still they return to Earth, and build spiritual benevolent places and institutions (just like materialistic benevolent institution from which we get help). They all are revered and remembered in our ceremonies and prayers. Who need no prefix, to be indicated, in Nature.

- C. M. Patel

Q. Many times this question crops up in our minds. We have three calendars - Fasli, Shahenshai and Kadimi - which show the same festival celebrated on different days

and in different months. Is there any authentic information as to how they came about?

A. Some years ago, we had answered a similar question in this magazine. Anyway, here is a brief reply.

When Mobed Nairyosang Dhaval consecrated the Iranshah Fire, the **Deeni Amal** was based on the **Fasli Calendar**. The intercalation was done every four years, when the then saintly **mobeds** performed very intricate ceremonies to recharge the **alats** (consecrated implements used in the **Yazashna** and **Vendidad** ceremonies), which were under attack from **Satanic forces** at the time of intercalation, when a day was added.

Holy Mobed Nairyosang Dhaval had predicted that with the passage of time, the **Yaozdathregars** will not be able to perform those delicate, intricate ceremonies. He had also instructed that when the **Fasli Navroze** (Vernal Equinox) coincides with the **Hushmordi** (calendar without intercalation which was in use for secular purposes) Navroze, in that year, the **Sanad** ceremony should be performed on the **Fasli Pav Mahal**, whereby the **Fasli panchang** (almanac) would be automatically converted to the ordinary calendar. The **Sanad** ceremony has been explained in this way: The **Pav Mahal** has 1001 doors. At the time of intercalation every four years, through certain doors, **Angra Mainyu** tries to enter by attacking them. So, through the **Sanad** ceremony, these doors are sealed and shut for ever. Thereafter, the calendar is allowed to run without intercalation.

In 1005 A.D., the two **Navruz**, **Fasli** and **Hushmordi** fell on the same day. The **Sanad** ceremony cannot be performed during the **Muktad** days. Thus, it took one month to perform the **Sanad** ceremony.

Thus, we have the difference of one month between the **Shahenshai** and **Kadimi** calendars: The old **Fasli** amal became the **Shahenshai** calendar without intercalation and the old secular calendar continued as the **Kadimi** calendar.

Adi F. Doctor

YOU ASK, WE ANSWER

Q. Why is it that when I start reciting my daily prayers, my mind starts wandering? Every now and then I have to make special effort to concentrate on what I am praying. Can you offer any solution?

- C. S. P., Pune

A. You are not alone. Most of us are in the same boat. Many complain that they have tried looking at the picture of **Saheb-e-Mithra**, Kai Lohrasp Shah or conjuring up images of celestial objects like the sun or the moon, but only for that moment can they concentrate their thoughts. Thereafter, once again...

One can however, try the following method. If you have ever participated in an elocution competition or a debate, you will appreciate that every second you are alert and vigilant, your mind is focussed on the subject you are talking on. Why? Because there are 20 or 200 people sitting there and watching or hearing you. There are the judges who are to give you points. In other words, you have that strong feeling that you are being watched, observed constantly.

A similar, situation can be visualised when you pray. Say, you are reciting the **Khurshed Nyaish**. There, right before you, is the divine **Anjuman** is all its splendour and glory; in the centre is the Lord Ahura Mazda Himself, on His right is **Khurshed Yazad**; on His left **Meher Yazad**; sitting around them are the other exalted divinities, all watching you, listening to your supplications and granting you boons.

When you recite say, **Meher Nyaish**, **Meher Yazad** takes the seat of

Khurshed Yazad. Thus, the Yazad you are invoking, contacting and attuning yourself to, is always on the right of Lord Ahura Mazda. This may look a simple exercise but it's quite difficult to put into practice - at least in the beginning. But once you form the habit, your mind will constantly be alert and you will be able to concentrate better, because, Big Brother is watching!

- **Adi F. Doctor.**

death to a ravan to gather his/her atoms, even though not living in this world, through the ceremony of "Satum" and hence we the living would be helping our departed ones by the "Kriya" of "Satum" which is one of our duties of life.

The above is very short and outline explanation of the importance of "Satum"

- Curset Patel

Q. Can a person who is not born of Zarthushti parents or whose one parent is Zarthushti but wishes to follow the precepts and tenets of Zarthushti Din, become a Zarthushti? If no, why not? If yes, why?

A. An emphatic No - A Zarthushti is the one who is born of both Zarthushti parents and his or her Navjote is performed before the age of puberty as per the laws of the Zarthushti Religion, by a mobed or Dastoor, who himself has gone through the ceremony of Navar/Maratab. Further, both the parents should have been married, by the Ashirwad ceremony as per custom, and in no other way.

According to the Zarthushti Din, Religions are given by God and are not man-made, and in whichever religion God has put you, that is the best for you. It becomes your duty to follow the same.

There is no conversion whatsoever in the Zarthushti Din, nor acceptance of any progeny of mixed-marriage, may it be from father's or mother's side. First of all, a Zarthushti male or female, who goes for mixed marriage himself or herself gets alienated from the Zarthushti fold. Hence, the question of their children coming into the Zarthushti Din does not arise.

- Curset Patel

Q. Hormazd Yasht & You

(Continued from pg 172.)

Hormazd yasht is the ideal prayer for every devout Zoroastrian. As a **Burjisi** soul, it is

his duty to invoke Lord Ohrmazd, who presides over Jupiter (**Burjis**), daily. It is also a mandatory prayer for those Zoroastrians whose Jupiter is debilitated or adversely aspected in their natal charts.

This Yasht, among other things, helps the soul to evolve and progress faster. Thus, it is first and foremost, the prayer for spiritual progress. The 72 names of Ahura Mazda that it contains, are excellent for one's physical, mental and spiritual well-being.

The prayer contains efficacious *Nirangs* (Potent incantations), which help drive away illness and disease. It has 10 Yatha Ahu Vairya and 10 Ashem Vohus that assist the reciter in drawing the benevolent currents of *Asar-e-Roshni*. Above all, it is the *Manthra*, wherein we praise and thank the Almighty Himself for His bounties, and seek His help in exorcising all evil. It is one of the few prayers that is obligatory in all the five Gehs.

Adi F. Doctor.

Q. During the first four days of the death ceremonies, whilst offering the loban, the name of the deceased, for whom the ceremonies are performed should not be taken - So I was advised by a lady, at my mother's ceremonies. Is this correct?

F. T. Bombay.

A. No, the lady is not correct, the name of the deceased can be taken whilst offering Loban during the first four days. It is presumed that the lady who advised you seems to be mixing up Patet prayers with the offering of Loban. The Patet should not be prayed in the first four days after death but should be very faithfully prayed on behalf of the dear departed one throughout the years - except for 10 days of the Fasli Muktd in the month of March (11th to 20th March).

Curset Patel.

Q. How many Yatha-Ashem can one pray on the following occasions?

- (a) Whilst going to sleep in the night.
- (b) Whilst getting up in the morning and leaving the bed.
- (c) In the morning whilst going out of the house.
- (d) Whilst passing through jungle and coming across highway man or wild animals.

A. H. A., Vikhroli

- A.**
- (a) Going to sleep in the night one must pray 5 Yathas 3 Ashems.
 - (b) Whilst opening one's eyes in bed-one Ashem, then getting out of bed, bowing to the ground, mother earth- Spenta Armaity-one Ashem.
 - (c) Leaving the house in the morning -Five Yathas.
 - (d) Passing through jungle — 12 Yathas.

Curset Patel

YOU ASK, WE ANSWER

Q. In the last couple of months a practical problem of a very high nature has come up regarding the Dakhmas of Mumbai. The vultures have ceased to visit our Towers of Silence. The solutions suggested by some like aviary and solar panels will only make the remedy worse than the disease. The BPP Trustees are also at their wits' end. So what should we, the faithful, do to improve matters?

- P.A.B., Mumbai

A. To my mind, the only solution to the problem is, to use the favourite word of some of the BPP Trustees, "to strengthen" the **Khurshed Nagirishni** aspect of Dakhmenashini. If the direct rays of the Sun continuously fall on the dead bodies the problem in Mumbai will be solved in no time.

For that, each one of us who recites the **Khurshed-Meher Nyaises** daily, particularly in the morning, should carry out this exercise:- After "Fravarane Mazdayasno Zarathushtrish....." the very important and pertinent paras, beginning with "**Hvare Khshaetem Ameshem Raem Aurvat Aspem Yazamaide.**

Aat yat hvare raokhshni tapayeite, aat yat hvare raocho tapayeiti, hishtenti mainyavangaho yazata-ongahao Stemcha, hazaangh-aremcha" appear.

Then you come to the words "**Tut khareno hambaryenti, tat khareno neeparayeinti, tab khareno bakshyeinti, zam paiti Ahuradaataam**" meaning literally "when Khurshed is about to rise, hundreds of thousands of divine beings stand alert..... then the divine blessings (Khoreh) are collected, they are brought down and finally, they are distributed on the 'Zaam'

or earth; these blessings are actually **Asar-e-Roshni** currents.

Fradaticha Ashahe Gaethao... (May the organs of Ashoi progress...) ("Organs of Ashoi" are our consecrated Fire Temples and Dakhmas.)

While reciting these lines, meditate and wish sincerely that these currents pour down in torrents in our Dakhmas, so that the bodies dry up fast and departed souls can attract and pull their Anasars, without which they cannot progress on Chinvat.

This is exactly what **Dakhmenashini** is for, and not just for the "disposal of the dead" or the decomposition of the physical bodies, as is erroneously believed today!

Adi F. Doctor.

Q. Every alternate family seems to have Juddin "Vahumai" or "Jamai", now-a-days what should we do, to try and make our children marry within our community?

A. Man proposes, but God disposes, still we have to strive for better days, for the community, in this Kyamat period. Although intermarriges have increased, we will survive, we will fall- but not get extinct. The saviour Varzavand Sahib will come when he may-but he will come, and the lost knowledge and power of the Zarthosti Din will rise again.

One cannot blame the present generation. Their parents are equally responsible, for they have not moulded their children in the Zoroastrian way of life, but on the western materialistic concepts which are not conducive to the tenets of the Zarthushti Din. Furthermore, the parents have not taught their children by example, for they themselves lack in "**Parsi-Panu**". They have not made them feel proud to

be a Parsee, of their religion, tradition, culture, history, etc. In the absence of all this, the younger generation hasn't got the idea that it is wasting its round of birth and wiping itself out spiritually.

- **Curset Patel**

Q. I have brought a plot of land and am going to construct a bungalow on it but before I do so what religious ritual ceremony I should perform on this piece of land?

F. P., Lonavala

A. First of all it should be made clean. Preferably taro may be sprinkled on it, if not for three days at least once after which it should be cleaned with well water. A pavi may be made whilst reciting 'yatha', round the border. A Jashan ceremony may be performed on the ground.

- **Curset Patel**

Q. For what specific purpose are our Yashts to be prayed. Please inform when the particular Yasht is to be prayed with specific purpose. e.g., Ardibehest Yasht for the purpose of health, keeping away evil. Similarly when the other Yashts are to be prayed?

C. N. D., Mumbai

A. First, one has to pray daily Hormuzd, Ardibehest and Sarosh Hadokat Yasht, because it falls under "Moti Farajiat" (compulsory prayer) and in the night "Sarosh-Vadi" Yasht.

Out of the 30 Roz of the month you can pray Yashts according to the Roz prevailing - but at present we haven't in the Avesta all 30 Yashts for e.g., Bahman, Sheravar, Asfandarmad, Amardad, Dae-pa-dar, Adar, Meher, Dae-pa-Meher, Gowad, Dae-pa-din, Aasman, Marespand, Aneran but we do have Yashts like Haptan

Yashts, Hom Yasht, Vanant Yasht, Siroja Yasht.

In 'Kadim' prayers in many Nyashes and Yashts there comes a paragraph starting with Beresad, Bapjirad, Bakhsundiay..... in it with Ameshaspand other Yazads are joined in as follows:

1. Ahurmazd : Se Dae Daepadar, Daepmeher and Daepdin.
2. Behman : Mah, Gosh, Ram
3. Ardibehest : Adar, Sarosh, Behram
4. Sheravar : Meher, Aasman, Aneran Avan Ard.
5. Asfandarmad : Din, Mareshpand
6. Khordad : Tir Govad Farvardin.
7. Amardad : Rashna, Astad, Jamyad

You can evoke connected Yazads as shown above.

You can recite .

1. Hormuzd Yasht - Any serious diseases
2. Bahman Yasht - Foot trouble
3. Ardibehest Yasht - illness, Severe Nail Pain, Shunning evil
4. Aavan Yasht - Over Anxiety, worry Mothers having scanty milk, Urinary trouble
5. Teer Yasht - Waist Pain
6. Behraam Yasht - Labour pain of woman
7. Raam Yasht - Neck pain.
8. Vanat Yasht - Evil eye
9. Haoma Yasht - Ankle sprain.

- **Curset Patel**

Q. In the hustle-bustle of going to work in the morning I hardly get any time to pray - but in the evening/night I do get sometime when I do night time 'Farajyat' — Aiwishutrum Gah, Sarosh Rat-ni-Vadi, Atash and Mah Niyash. I can still spare 15 minutes more - please suggest what prayer should I recite?

N. K., Bombay

A. Almost any prayer which you wish to pray except those which one shouldn't pray after Sunset — "Ava" Niayash, Yasht, Khorshed, Meher Niyayesh. Also big Yasht like Meher, Farvardin cannot be prayed in fifteen minutes. Other average yashts like Tir, Behram, Ram, Rashne, Jamyad are also somewhat lengthy ones. If possible, recite Ardibehest Yasht and /or Patet.

- Curset Patel

Q. In a recent incident, a Parsee gentlemen passed away in Mumbai. His daughter, who was abroad sent word that she would like to "meet" him before his body was consigned to the Tower of Silence. So the body was kept in a morgue for a couple of days. By

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the time it was taken to the Dakhma, the Chaharum was also over! What happens to the soul in such bizarre and deplorable circumstances?

P. A. B., Mumbai

- A. The shame of it! The daughter should be hung and quartered! How woefully ignorant and hopelessly sentimental can some Parsees who have settled abroad, be? In the first place, she has deserted her old parents in India, to enjoy a groovy life abroad for some reason or the other — even if the reason is that her husband is settled there; and secondly the temerity to interfere with the religious tenets and the laws of Nature, by postponing the funeral to absurd lengths just because suddenly she is overcome with a strong emotion to see her father's face! In short, she wants to eat the cake and have it.

At the outset, the blame lies entirely on those relatives and friends in Mumbai who should be aware that (a) the Sachkar should be performed in the same Geh in which the person has died; (b) the three day Sarosh ceremonies should be performed at the place where the Sachkar was done, and (c) the soul takes off for Chinvat on the dawn of the 4th day after death (Chaharum), when very important ceremonies like the Ushahin Geh Uthamna and the Dahm Afringan are performed. How can these vital religious steps be taken if the body is not consigned to the Dakhma after the appropriate Geh Sarna ceremony?

When the body is kept in the morgue till her ladyship arrives, the soul undergoes untold, unimaginable hardships and tortures.

- 1) The druj-e-nasu that emanates from the dead body and which has to be restrained and controlled by the Sachkar/Sagdid and

Geh Sarna, goes haywire and has unbridled sway over the soul, which is now cowering in fear..

- 2) The atmosphere in the morgue adds immensely to the suffering of the soul, which is constantly under severe attacks from the dark side of Nature, led by Ahriman! It does not receive the powerful vibrations of our Avesta Manthra.
- 3) If the body is not consigned to the Dakhma before Chaharum, there is every possibility of the soul being trapped in the hands of the lower-category spirits (Arvahi)!!

And who takes the brunt of the adverse reactions that come from Nature? The relatives and friends of the deceased, and, of course, the main culprit — the daughter, in this case!

- Adi F. Doctor

- Q. Pregnant women should not be present at "Gehsarna" because there first Ahunavad Gatha is prayed, which will be harmful to the baby in the stomach, but during pregnancy can she pray the Ahunavad Gatha herself especially on Gatha days?

J. K. D., Bombay

- A. Absolutely right, a pregnant woman should not be present nearby during "Gehsarna" ceremony. But why? That only Ustead Saheb Beheramshah explained stating "Staota" vibrations of the Ahunavad Gatha are such that they disintegrate the atoms of the bodies, whereas during pregnancy the baby's atoms gets manifested and hence Ahunavad Gatha 'Staota' will be harmful to the baby. So avoid praying it too during the Gatha days but instead during pregnancy do pray (Birjishi-Jupiter) fifth Vahishtoisht Gatha.

- Curset Patel

YOU ASK, WE ANSWER

Q. Why do we wipe off "Rakhya" after leaving Atashbehran/Agiary?

- K.J.U., Surat.

A. We have written about this more than once in "Dini-Avaz" - but since you have asked - here's our reply.

First, one should understand, as to why we take "Rakhya" to apply it inbetween our brows (the third eye) and if at all, near our Adam's apple (and nowhere else should it be applied) because we consider Atash Padshah Ashes (Rakhya) as holy. The esoteric side of our religion teaches us that "Ushtan" of the Atash Padshah to some extent is present in its ashes — with which we 'Yazmaidey' — attune ourselves. Hence, it is beneficial to have ashes which are still little warm from Afargania rather than a day or two old ashes.

Why we should wipe off the applied Rakhya on our head whilst leaving Atashbehran/Agiary, is that in the Rakhya there is a power to attract vibrations in the air from the environment whether good or bad. Hence, whilst you are in Agiary/Atashbehran the atmosphere - vibrations being under Padshah's circuit are pure, and so it will attract pure currents, but the moment you leave Atashbehran/Agiary the outside atmosphere is mixed, impure, polluted which the Rakhya starts attracting also by its power of attraction, and brings them in your "Aipi". Hence, we should wipe off Rakhya by handkerchief or wet hand, for the above reason and to avoid also, polluting the holy "Rakhya" (ashes.)

Curset Patel.

Q. My young graduate daughter believes that it is not necessary to perform Kushti after going to the toilet. She says it is a natural phenomenon, so why pray after that? We

all at home do Kushti, except for her. Can you give some proper explanation, as to why we have to do Kushti after visiting the toilet?

Mrs. F. S. P., Bombay

A. Tradition and practice of doing Kushti, after going to the toilet is before her eyes, but she refuses to accept. Youngsters, sometimes, with a little knowledge, presume that they can rationalize things, but they fail. That's life's sorrow.

Zarthushti Deen is termed by all Savants and sages as the most scientific Religion in the world. Our rules of hygiene, purity, Asha, surpass those of others, and the understanding of the functions of the white side and darkside of Nature. We are not only enjoined to perform Paadyaab Kushti after going to the toilet without fail but to take "Baaj" while proceeding to answer the call of Nature. Before going to a toilet a line in prayer is to be recited standing at least 10½ feet away from the toilet and then before completing ablution again a small prayer is to be recited. Then all open parts of the body are to be washed and usual Kushti done. During toilet time, seen and unseen microbes are ever present, by which our personal magnetism gets damaged. We also must not speak during this time, but our thoughts should be ever towards "Asare Roshni." The essence of this Baaj Prayer is to construct a temporary vibration shield to surround us so that our 'Khoreh' will not get damaged and whatever little bad effect which has cropped up in our "Aipi" (our personal atmosphere around the body) will get cleansed by doing Paadyaab-Kushti. After going to the toilet she must be washing her hands, at least that is physical cleaning, taking Baaj and doing Kushti is the spiritual one.

- **Curset Patel**

YOU ASK, WE ANSWER

Q. We have three calenders and therefor three Muktads namely Shahenshai, Kadimi and Fasli. We know also that our dead come down during Muktd, but which one, they must be also confussed. Please elucidate? What we should do / pray during the coming Fasli Muktd.

- **B.S., Mumbai.**

A. The majority of the Parsees follow the Shahenshai and Kadimi Calenders. This is Hushmordi Calender where a day after every four years is not added or a month after every 120 years. It's a calender of 360 days + 5 Gatha days. During the Hushmordi Muktd days that is Shahenshai and Kadimi Fravedegan days it is the **Fravashis** which come down and are present at the Muktd rituals, whereas the **soul (Ruvan)** comes down on earth only on **Fasli Fravardegan** days – those 18 days from 10th of March to 27th March, out of which first ten days (11th to 20th) of these the souls are present.

The **Fasli or Dinee Saal** is in tune with Nature because of the intercalcation of one day every four years. Its the real one but that doesn't mean that we should throw out the other two. Somewhere around 1000 A.D. "Iranshah" was also brought down from "Fasli" or Dinee Sal to Hushmordi Status.

As regards what one should do during Fasli Muktd – is one can perform ceremonies for their departed ones. Usual ceremonies like Baaj, Afringan. Farokhshi, Satum or any other. As to what should be prayed, we have explained many times in "Dini-Avaz" - still, for the first five days **Framraot-no-Ha**, and on the other five days of the Gathes, the **Gathas** and Lakh-nu-Bhantar, on the first 10 days, etc, etc., On 21st March. Navroz day Khorshed - Meher

Niyas sets in first three Gah. On 7 days of the Amshaspands - from Roj Hormuzd to Roj Amerdad - **Moti Hapten Yasht**. On Khordad Sal – Tasbir of the line "ushtano jato Athrava yo spitamo zarathushtro."

Cursetji M. Patel.

Q. Why are we so particular about the Sachkar being performed in the same Geh in which a person dies? What happens if the Geh changes?

P. M. Mumbai.

A. In the drama enacted at the time of death, the **Kehrp's** door, near the head of the body, opens to let in the soul, which it has to take to **Chinvat**. At the change of every Geh, the **nasa-druj** that emanates from the corpse, intensifies considerably. So what the Kehrp does is to shut its door, so that the attack of the druj does not penetrate the entrance. If the Sachkar is performed in the same Geh, the recently aroused (from its torpor) soul becomes aware of the place it has to go to.

But if the **Sachkar** is not performed in the same Geh, the soul remains out of the first **Chakhra**, near the head. It will remain there, casting furtive glances behind, as Satan is chasing it, till such time as when the next Geh is about to end. It is harassed by the attacks of Druj-e-Nasu when it exclaims, **Kam Nemoi Zam?** Whither shall I go? etc. Only before the other Geh ends will the Kehrp door open to let in the soul.

Incidentally, the change of Geh plays a very important role in the Zoroastrian religion. Apart from the **bui** ceremony of an Atash Padshah at that time, a living Zoroastrian is also enjoined to perform the Kushti-Padyab at Geh-change, so that his **Atash-e-Vohu Fryan** is re-charged and activated!

- **Adi F. Doctor.**

YOU ASK, WE ANSWER

Q. As you must be aware in prayers we do "Chalisoo", i.e. praying for 40 days contineously some Yasht, preferably at the same time, and same place, but we ladies have monthly menses problem. Please inform how ladies can recite the 40 days prayers ?

- Mrs. P. P. Mumbai

A. To do "Chalisoo" is really important and powerful. In our Avesta Prayers, we come across many instances where we are informed that such and such person especially a king (Nabanazdisht or poryotakesh soul) did so and so Yazad "Aradhana" - Prayer for 40 days and his wish was granted (or not granted - like that of Zohak)

Ladies can also count the days in continuation leaving the period of menses. For example, if one gets menses after praying for 24 days, then till she gets cleansed, that period has to be omitted, and from next day the counting (25th day) should continue when she should start the Prayers again.

- Curset Patel

Q. One has a very good friend, who is a Zoroastrian. He is either to be creameted or buried after death, let's assume that today, when a Doongarwadi Bungli has been wrongly given away to be used by a Parsee who opts for cremation or burial, can one attend such a funeral ceremony?

- Mrs. S. P. M. Mumbai

A. In all such matters, the best guide for all faithful Zoroastrians is the **Vendidad**, wherein burial and cremation are severely castigated. If such a devoted Zoroastrian, attends or participates in the funeral

ceremony, he aids and abets in the wrong act of cremation or burial of a Zoroastrian. The two sins of making a mockery of our rituals and ceremonies and of polluting and defiling the elements will be on the head of such a faithful Zoroastrian, who attends the funeral.

What most Parsees completely forget is that in Nature, emotions and sentiments are completely discounted. What matters is duty towards one's religion, its tenets and doctrines.

- Adi Doctor

Q. Recent group called "Disposal of the Dead with Dignity" are for Crematorium, mainly electric crematorium, but do we pollute any basic four elements of Nature in it?

- A. B. - B'bay.

A. Yes, we do without fail. The basic four elements of Nature, Fire, Water, Air and Earth are not polluted in any way in Dokhmenashini, whereas the very first element Fire is grossly polluted even in Electric Crematorium together with air to some extent. The amount of high temperature literally bakes the Corpse and still higher temperature is required to disintegrate the bones. It is not the Zarathushti way of disposal of the dead.

- Curset Patel.

The Zoroastrian mode of disposal of the dead is so designed as to dispose off the dead body as swiftly and as **naturally** as possible and with least possible harm to other creations of God.

- Dastur Dr. H. K. Mirza

YOU ASK, WE ANSWER

Q. Names to be recited in the “Satum” prayers run into 13 pages in the “Khordeh Avesta” published by Vegetarian and Temperance Society. Can you curtail it to about 1/3 giving some important names, so it becomes practicable for office-going individuals to perform the Satum Ceremony (for his parents).

Bombay

A. It is not advisable to delete any name, cause we have no right to do so, but many individual do it according to their own inking and desire. So you are on your own.

These names have a purpose of being there. The exalted souls of the Paairyotkaesh the Peshdadian and Kyanian kings and paladins group have left their thought - imprints in a certain dimension in Nature. When we recite and invoke these names, the blessings from these thought - clusters are bestowed on the departed soul in whose honour we recite the Satum prayer. So, it's best to recite all these names.

But since you ask and others do curtail the list including clergy, my individual choice will be as follows, but that is no reason that it should be yours as well. If time permits go with the whole lot of names, if not, why don't you recite “Patet Ravan-ni.?”

NOTE : Before the name one has to pray **Anusheh-Ruvaan-Ravaani** and after the name one has to pray **Aidar Yaad Baad.** (Thrice for first 13 names).

Zarathushtra Spitaman Asho Farohar.

Zarathushtra Pourushasp.

Havov-e-Zarathushtra

Urvez-e-Zarathushtra

Arnez-Bareda-e-Zarathushtra

Aesat Vastar-e-Zarathushtra

Urvatat Nar-e-Zarathushtra

Havare Chithr-e-Zarathushtra

Freny-e-Zarathushtra.

Thrity-e-Zarathushtra

Pouruchisty-e-Zarathushtra

Dugdau-e-Zarathushtra

Pourushasp-e-Zarathushtra

Maidyomaah-e-Aarasti

Kai Gustaspshah-e-Kai Lohraspshah

Zarir-e-Kai Lohraspshah

Lohraspshah-e-Kai Arvand

Kaikhushroo-e-Kai Shivarsh

Kai Shivarsh-e-Kai Kaus

Kai Kaus-e-Kai Apriveh

Faridoon-e-Athvayan

Gaave Ahangar

Saam-e-Framarz

Framarz-e-Rustom

Sorab-e-Rustom

Rustom-e-Zaal

Zaal-e-Saam

Saam-e-Nariman

Nariman-e-Kersaasp

Jamshid-e-Vivanghaan

Gayomard Nar Asho

Maidyomaah Nar Asho

Frashotar Nar Asho

Jamaasp Nar Asho

Agveras Nar Asho

Gopatshah Nar Asho

Shivarsh Nar Asho

Ardeshir Babkaan

Shahpurshah Ardeshir

Behram Shahpurshah

Shahpurshah Hormuzd

Yazdezard Sheriar

Ardaviraf Ardafravash

Dastur Aderbad Mahrespand

Mobed Shahpur Mobed Shehriar

Mobed Hormuzdiar Ervad Ramiyar

Mobed Neriosangh Eravad Dhaval

Datur Ardeshir Kermani
 Dastur Meherji Ervad Vachha
 Dastur Jamshed Ervad Sohrab
 Ustad Saheb Osta Behramshah Osta Navroze
 Behdin Homa Behdin Jamshed
 Behdin Faramroz Behdin Sohrabji
 Behdin Jehangirji Behdin Sohrabji
 Ervad Phiroze Osta Shapur.

C. M. Patel

Q. In a recent talk, one "Scholar" said that there is no need to take Sukhad while going to an Atash Behram or Agiary. He said regarding offering of Sukhad, etc. If that is so, then, why are we burning hundreds of thousands of rupees on sandalwood every year?

D. K., Mumbai.

A. That is not so! The Avesta words for what should be burned on a consecrated fire are, "Aesma", "Baoidi", "Wpasayane", etc. In Vendidad, Pargard 8,79 and 80, it is implied that, if one offers fragrant, dry substances, like sandalwood, agar, etc. to the fire, the vibrations emanating from the fire get stronger and the consecrated fire becomes alert to contribute its share for the advent of Frashogird. Such a Fire is able to fight all the forces of evil with redoubled energy and vigour.

The more the Sukhad and incense etc., are offered, the more their fragrance spreads in the atmosphere, the more will the spiritual devs (demons), daevanaam mainyavanaam, will be smitten.

Further, "Temaschithranaam dravataam" = the dravandi or the force that creates disorder, born of the seed of darkness (Gashek) will be destroyed.

The more the sandalwood and the incense offered, the greater the fragrance that, gradually defeats Ahriman.

Again the more Sukhad you burn, the load or burden on other fires in the vicinity will

be considerably reduced.

From the esoteric angle, it is to be noted that dry offerings to the consecrated Fire should be those belonging to the Burjis Jirm. That is, wood which attracts the influence of Jupiter only should be used. Thus, barks of rose or pomegranate trees can be used where bawal and sandalwood are not available.

Adi F. Doctor.

Q. It is observed whilst visiting different Agiaries that Atash Dadgah is tended by any Tom, Dick or Harry, and due respect is not given by even priest. Eatables and tea-kettle are even seen being warmed on Atash Dadgah. Is this correct?

A. C., Bombay.

A. All this, and much more which we have seen and heard is due to gross ignorance, whilst some of it is due to over enthusiasm of individuals, who presume, that they should do their bit in keeping the Atash burning. Hence, they potter around making the ash in the Censer round the fire of the Dadgah, smooth by patting, or arrange the log-kathi burning therein etc. We may agree that they do it with respect and good intentions, but in reality they are creating disorder by tampering with the Dadgah which are consecrated ones, unlike the home Dadgah or fire.

The 3 grade fires namely Atash-e-Behram, Atash-e-Adaran and Atash-e-Dadgah are living entities, possessing power and authority, doing their given functions as ordain in Nature. They are alaats, and Yazatic currents are present around them, thus to enter into their 'Aipi' (immediate surroundings) one should be a qualified priest, who can go near it and touch it.

As regards all the nonsense and stupid things clergy and lay-people do with consecrated Dadgah we can only say quoting Lord Jesus "Father forgive them, they know not what they do."

Curset Patel.
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YOU ASK, WE ANSWER

Q. This question was answered by you some time ago. But recently, a similar deplorable incident took place in Mumbai. Since "Dini-Avaz" is read in foreign countries, I would request you to take it up again. A Parsee lady died in Mumbai, in the evening. The daughter, living in one of the Gulf countries, sent word that the Sachkar should not be performed, till she came down! The other close relatives foolishly acquiesced to her demand. So, instead of the Doongurwadi, the cortage made its way to the morgue. I earnestly request you to drill some sense in the heads of some of our ignorant youth.

A. H. B., Bombay

A. Some people will never forget and never learn. Sending the dead body of one's own mother or father to the cold storage is the most heinous sin one could think of in modern times. That, too, when faithful Zoroastrians stretch the limits to avoid a post mortem and confinement to the morgue of unfortunate Parsees, who die on the road! It is totally unpardonable.

What do these ungrateful scions stand to gain from this inimical gesture? Embrace and kiss an icy, stony lump, which, many hours ago used to be their progenitor? Let them know once again that they are the arch-enemies of the souls of their dear parents! If they had such strong sentiments for their mother or father why on earth did they leave them in their lifetime, to enjoy other comfortable climes? If, for some reason, they couldn't help emigrating to some other country, they have no right now to interfere and potter with the onward journey of the soul of a departed Zoroastrian. The basic principle is that, **Sachkar** has to be performed preferably in the Geh in which a Zoroastrian has died, or at least, as early as possible. Thereafter, the Geh Sarna could be slightly postponed, to

accommodate the arrival of a relative or a friend.

Shunting a dead Zoroastrian to a morgue is one of the most cardinal sins a Zoroastrian can commit. It is like murdering a new-born baby (the soul that has just awakened from a deep slumber, after a lifetime on this earth). It's a tremendous torture for the groggy soul after which Satan (Ahriman) is in hot pursuit. Naturally, the off spring, who has indulged in such a blasphemous deed, can be said to be accursed, in Nature. Never, never, deprive a Zoroastrian soul of a quick **Sachkar**, even if the person is your arch-enemy!

- Adi F. Doctor.

Q. During Prayer's sometime absentmindedly I pray wrong Roz or Mah, I do then pray the correct one, is this O. K. or....?

C.K.A., Mumbai

A. Looking to the present day and time, you are on right track. After reciting the wrong Roz/Mah, you correct it atonce, this will suffice, as we all are in a rat-race, and have paucity of time. You may pray one Ashem in mind before correcting yourself with the right Roz/Mah.

You might have come across, some statement that if you recite wrong Roz/Mah, you will have to pray that prayer (or Niaesh, Yasht) again from the beginning. This is actually correct and right in the strict sence, and one should follow it.

This Roz/Mah point of wrong recitation is delicate and strict. If a priest commits the mistake his whole "Barshnum" (Nahan which last for six months) becomes Null and void. Even during 'Kriyas' a priest will have to be very attentive to recite the correct Roz/Mah otherwise the Kriya will have to be done again. But Nature is not unkind, it helps the performing priest in big kriyas like Vandidad, Yazashne etc.

- Curset Patel

YOU ASK, WE ANSWER

Q. Recently, I read in Dini-Avaz your 20 points of how to go to Atash Behram, Agiarys, but some people who come to Agiaries wear clothes as if they are going on a picnic. This is shameful. Something should be done by all Bombay Agiaries Trustees, to put a stop to this kind of attire.

G. M. I., Bombay

A. Primitive tribes slowly learned how to cover the body. Civilized world clothed themselves, but the trend since last few decades is to bare oneself as far as the limit permits. One observes mini skirts, shorts, Bikini, Sudreh, Sleeveless and short sudreh etc. This is not only shameful but also sinful, to stand in front of 'Padshah' in such utter casual attires.

In prevailing conditions to wear Parsee dress, would be asking too much from the community and present generations, but one can easily dress respectfully, covering all parts of the body - with proper Parsee "topi" or two layer scarf, socks will be beneficial, and as desired by Zarathusti Religion. As we always say, why earn 'Pap' (पाप), when you go to earn 'Punya'? You must have observed that Trustees of some of the Agiaries have put notices in writing, that those who attend should dress properly and decorum should be observed in the Fire-temple premises. Other trustees should follow the lead, but remember it is the "Panthaki" of the Agiary - Atashbehram, who should be ready and willing to implement it. Unless the Panthaki Saheb believes in this and is vigilant to implement it then only this can succeed, otherwise it will be merely an exercise in futility.

As informed, only a few months back, in Andheri Patel's Agiary, although a clear board is kept regard proper dress by Trustee Saheb Ardesher Patei, a youth of 17 or so, walked in Short-short pants, and

kudos to Panthaki Katila who stopped him from entering the hall, the youngster exchanged words with him, and then brought his father also, who fought with the Panthaki Saheb, but with determination and courage the Panthaki stood firm, and did not allow the youth to enter. Unfortunately, many other Panthakis are interested in making monetary gains only, and turn a Nelson's eye to other such things which should be looked after and implemented by them.

- Curset Patel.

Q. The soul, after death, has to pay for the sins committed by the body and the mind. Can you give some idea as to the punishment suffered by the soul?

P. B., Bombay

A. When man commits a sin, his mind, speech and action are all, in one way or the other, involved. So, he creates different kinds of **druj** (putridities), and the attack of this **druj** first targets the object towards whom or which the sin is committed. That object, thus, is first hit. Thereafter, like a boomerang, the **druj's** attack returns to the person who commits the sin. But because of the doer of sin is still alive his **Ushtan** (life-force), softens the blow of the ricocheted **druj**. But as soon as the person is dead, and the soul begins to get active, the attacks that were diverted during lifetime, return with renewal vigour.

The soul is a spark of Divinity. So, it never "suffers". The soul itself right in the beginning had volunteered to sacrifice itself for the sake of its own dross, from which, among other things, our physical body and mind have been made. The sins, during lifetime, have been committed by the mind, when the soul was in deep slumber.

After death, when the soul wakes up, it sees and experiences in its consciousness, what pranks the mind has played. On

(Continued on page 12)

You Ask, We Answer *(Continued from pg. 13)*

Chinvat, therefore, the soul which has to be there for centuries, is deeply saddened and is aware of the fate awaiting the body and the mind it will enter in the next incarnation.

The punishments and tortures vividly described in books like the "Arda Viraf Nameh", are those that the physical bodies in subsequent incarnations will undergo. The soul, which is virtually omniscient, knows and can see into the future, that the body in which it will be incarcerated, will have to undergo all sorts of trials and tribulations, as long as the physical body and mind wipe out all their karmic debts and obligations.

So, each one of us has to spend every minute of our life, as per the teachings and commandments of the Zoroastrian religion, so that the soul can then free itself from the cycles of birth and deaths.

- Adi F. Doctor

Vol. 26 No. 6

YOU ASK, WE ANSWER

Q. My Mother-in-law is absolutely orthodox, she takes bath more than once in a day, performs "Kushti-Padyaab" several times a day. Prays for hours etc. Few months back she had a fall, and broke her arm. Now she can't take her arm back or make proper movement with it. Hence, she is not able to tie her Kushti atall. So, we have kept her Kushti under her pillow. Is this O. K. or?

A. K., Mumbai

A. No, it is not O.K. What a shame that such a God-fearing and good person is deprived of her sheild. Sudreh and Kushti are the "Bakhtar" of an individual to ward off the evil which attacks from the outside world and also from within oneself.

Do help her in tying her Kushti on her waist without fail and keeping the same on her person. Every morning you or somebody from the family should recite together with her the Kushti prayers and tie it on her waist. If necessary more times also, thereby doing your duty towards her, and helping her to do her duty towards Ahuramazda.

A Mazdiyasn Zarathushti is enjoined to keep his/her Sudreh and Kushti for 24 hours a day by the Prophet. (For a bath when we remove them, certain "Nahavani Baj Prayers" are given in the Din.)

- Curset Patel.

Q. In Jame of 30th Sept. 2001 a letter is published addressed to Vada Dasturjis of India, wherein the writer objects to many rituals and customs of the Zarathushti Din, he goes further to state "I have always believed that religion was made to serve man, but that man was not created to serve Religion." Your comments please.

R. P., Mumbai

A. "We call our fathers fools, so wise we grow our wiser sons will no doubt think us so."

But this correspondent has become overwise to refute and change, object and elbow out the customs and rituals given by his own Prophet. Thereby, he wishes to assert that he knows and understands what is better for men, than the Prophet Zarthushtia Sahib who was in direct communication with Dadar Ahuramazda and His plan, who knew of Seven "Kals" and bestowed the same on his disciple Jamasp, the writer of Jamaspi.

The objectioner has audacity to state that Vada Dasturjis views have remained static. By this does he

mean that religious views should go on changing every two decades or so. His thin objection over women having their heads covered (what, nothing about Man? Can he go bare headed?) or Women's monthly period segregation (not only we and Hindus etc., but Europe-America and present Christian nations of the world have again started believing in it (through Medical Science and Scientific studies). Does the writer know what the Bible says when a menstruating woman touched Lord Christ's robe - "Who toucheth me?" said Lord Christ, - and the Glory went out of the Lord.) He objects to not allowing non-Zoroastrian friends to see the deceased face (If he thinks that "All men are equal." then that maxim has gone out of the window long time ago, they are only equal for Law and Justice. No two individuals are the same, their faces, finger-prints, jaws all differ says science. Similarly, spiritually the constitution of different "Jiram" souls are not same, as that of Zoroastrian and non-Zoroastrian, whereby the currents flowing from his eyes (Frado) differs as that from Zoroastrian, which will make subtle disturbance) or a dog at the funeral to ascertain whether the man is really dead (he does not know what he is talking about, nor why we let the dog see the dead - we donot show the dead to the dog once but several times. The dog neither sniffs or confirms the dead as the correspondent seems to think. The magnetic 'Frado' rays emitting from the dog's eyes, cuts the "Druji" - bad magnetism near and around the corpse. and that is why "Sagdid" is done.)

Besides other things he writes against Dokhmenashini that the "System is not a religious requirement mentioned in any of our Scriptures, nor is cremation anti-doctrinal as mentioned by you" - i.e. Vada Dasturjis. (Now, isn't the man talking through his hat, to fool the general public, will it be worthwhile to take cognizance of some brain wave one gets in "Nahavani Mori" - whilst taking a bath? When volumes have been filled in favour of Dokhmenashini, not only by Zarathushtis, but by Sages and Savants of all the communities of the world, many a time imploring that the method should be followed universally). So, let him believe, if he wishes, that he is wise, and tenets and canons of the religion do not make a man fuller, and better, wiser and progressive towards mens final destiny giving him his life procedure code.

- Curset Patel.

YOU ASK, WE ANSWER

Q. I am not an Atheist. I believe in God. My thoughts run towards Ahuramazda. Still, I hardly do a Kushti in a day - I do not believe much in Prayers or going to Agiary - Atash-behram. My friends pull my leg for not going to Agiary which is near my residence, and also as my in-laws are orthodox people. Recently, I had a talk with an acquaintance who explained to me to change my views. Do you think it is necessary to go to Agiary - Atashbehram?

A. K - Mumbai

A. Aare ra ra rey..... how Sad! You think about Him but you are not ready to remember Him or thank Him! Zarthushti Din teaches us of a triplet - Mithra (thoughts) Mathra (Avesta Mathra - Prayers etc. and its intonation) and Yasna (Kirya-kam) you have applied the break on first step only. Why? The usual answer 'No Time', One Wonders how is it that He who gives you 24 hours for Him only you haven't got an hour? You eat daily but what about the food for the soul? Prayers are the food for the Soul.

You axe your own legs when you shun, avoid going to Agiary Atashbehram. This may be due to lack of knowledge as to what function Agiary and Atashbehram "Padshah" perform day in and day out, for hundreds of years for you and the world (some of our Mumbai Agiary - Atash-behram Padshahs are over 200 years old). To give only one example in a simplified manner would be to emphasize that Padshahs of Atashbehram and Agiaries are the receiving station. (just like your T. V. receiving center) of the most benevolent Blessings of Daadar Ahuramazda, from which you are cutting yourself off. Atleast, on red-letter days of

our Gujarati Calender of Roz-Mah you should try and visit Agiary - Atashbehram to benefit yourself from its atmosphere of peace, its field of prayers stoat vibrations, and the "Doaa" of Him who is the Master of our pleasure and pain.

Try to do atleast 'Kushti', with full concentration and love for the Lord 'Geh' by 'Geh' (one can do very easily in 4 Gahs out of five) Pray atleast most of the days "Farajiat" - Compulsory Prayer of Sarosh Baj-Geh-Khorshed-Meher Niyaesh, as ordained by our Prophet of prophets Zarthusht Sahib - do it for six months - with heart within and God overhead - and it's an assurance that you will experience a sea change in your life.

- Curset Patel

Q. What if one is unable to recite on any day the entire Faraziat prayers? What if some day, one finds no time even to recite Khorshed-Meher Nyaishes?

S. T. Mumbai

A. Out of 24 hours, it's a shame if we can't find even one hour to thank our creator! But then, this is the worst part of Kaliyug. So, try to pray at least Khorshed-Meher Nyaishes and Hormazd Yasht daily.

If, very rarely, even this is not possible, one must, without fail, recite the Srosh Baj, Geh and Doa Naam Setayesh. We repeat this should be only an exception.

He is an unfortunate Zarthushti, who is placed in such circumstances that he cannot pray at least part of the Faraziat. After death, one will have to pay a heavy price for neglecting the Avesta.

Adi F. Doctor

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YOU ASK, WE ANSWER

Q. At our Baug Agiary a lady refused to do "Kushti", before going inside near the Padshah, stating "I have taken a bath, and have done the Gah "Kushti" at my residence, and I have come on foot from my residence, which is hardly two blocks away from the Agiary." Is this O. K.

J. K. D. - Mumbai

A. Well, what do you know? She is trying to be knowledgable, but it's half-backed knowledge. She has not understood properly the significance of performing a 'Kushti' Ceremony, nor is she aware of the ever present pollution in the air, or the different "fields" as per science at different places.

The moment she steps out from her home atmosphere "field", she comes in open surroundings where the friction of air, different magnetism of different people, and materialistic pollution (of Vehicles and even thoughts, words and deeds of the people etc., Create a different field). Hence, when she enters the 'Kash' of the Agiari i.e. boundaries, immediate surrounding, building of Agiari where a different 'field' is present, better than which exists outside, due to Avesta Manthra, Prayers, Kriyas, Fire etc., She has to again perform the "Padiav-Kushti", without fail, whereby she cleanses her "Aipi", i.e., her immediate personal atmosphere, before she can enter the Sanctum Sanctorum - the "Kebla" room where the Padshah is enthroned.

Whilst visiting an Atash-Behram in reality, one has to take a bath in the outer 'Kash' of Atash-Behram itself, in the bathrooms provided,- this has been lost sight of in the 20th Century. Atleast, even in present times "Kushti" should be done twice at Atash-Behrams, and without fail whilst visiting Iranshah at Udwada.

Before going to the Padshah in Agiary or Atashbehram all bodily open parts should be thoroughly washed, dried and proper "Kushti-Padyaab" should be done.

No short-cuts please in meeting "Padshahs."

- **Cursetji Patel.**

Q. What is the significance of four "unroza" days? Why are we not supposed to eat meat for three days after death?

S. J. M. - Mumbai

A. Behman Amshaspand presides over Goshpand (cattle, kine). His three co-workers are Mohor, Gosh and Raam. Hence, on these four days, every month, Parsees avoid eating meat.

As regards not eating meat for three days when death occurs in the house, it's a long-standing tradition based mainly on old Pahlavi works.

In the Persian Rivayat of Kama Vohra, it is stated "In a house when a person departs from the world, it is necessary that for the (first) three days they should not bring fresh meat and cook it therein, for the danger is that another person may follow him (i.e. may die)... The relatives (of the dead) should not eat meat for those three days."

In Vendidad, Chapt. 8, para 22, it is said: "The Mazdayasnians may, thereafter, (that is, after the disposal of the body from that house), prepare Myazda with meat and wine in that house....." Here, no time limit is given for the partaking of meat.

However, in the Pahlavi commentary in the same para, it is specifically stated that, "During those three days, fresh meat should not be used."

The Pahlavi **Shayast la shayast** also echoes this in chapter 17. "Zaratosht also asked Hormazd thus : 'During which time it is when meat cannot be eaten'. Hormazd answered : "If one lies in a house, until three nights pass away, nothing whatever of meat should be placed on the **darun** in the name of that (deceased). His relatives should eat nothing whatever of meat!"

- **Adi Doctor.**

YOU ASK, WE ANSWER

Q. This question may have asked before, But since some parsees continue to practise the Japanese science of healing - Reiki - I am inclined to ask if it can be practised by us.

J. K. D. - Mumbai

A. As long as one does not enter the "initiation" phase, a Zoroastrian a follower of the Mazdayasni Zarthoshti religion may continue studying and practising Reiki till the 'intiatiion' stage. He/She should remember that he has already taken initiation into the world's greatest and oldest religion at the line of his/her Navjote.

What beats us is that why do we require any other brand of healing when ideal and far superior methods of healing are mentioned in some of our extant scriptures? We have the Ardibehesht Yasht, various esms (names of Lord) and Nirangs. All that is required is strict adherence to the basic religious disciplines (tariqat).

There are certain Zoroastrians who try to find a via media : they combine reiki with Zoroastrian prayers! This is not warranted, as the Zoroastrian prayers themselves can take care of the physical or mental problems of the person concerned.

Lastly, one should not forget that any healing process involves interference with the inexorable Law of Karma. Both the healer and the healed are answerable in Nature. One should avoid being swayed by emotional factors.

- Adi Doctor.

Q. Is there any special prayer that will ease a woman's parturition?

G. P. D. - Mumbai

A. The late Jehangirji Chiniwalla, narrates in one of his Purso-Pasakh columns, how

once when Ustad Saheb Beheramshah was in a fine mood, Jehangirji showed him a couple of horoscopes of prospective brides and grooms. At that time, Ustad Saheb told him that he (Jehangirji) should not forget that a time would come when, among other things, married Zarthoshti women, would undergo tremendous difficulty in delivering children. If the delivery were smooth, lactation would be a problem. Before delivery, if they recite the **Ashtaad Yasht**, delivery could be smooth. For proper lactation he said, **Ardibehesht Yasht** is the answer.

- Adi Doctor.

Q. Exactly what should be done, when in Agiari, Atashbehram during Boi ceremony when Bells are rung by the Priest, and why?

- Mumbai

A. Hope this Question is not asked just for the sake of asking because recently the same enquiry was taken up in Jame by my good friend Noshir Dadrawalla, who has appropriately answered according to the question, as to whether one should stand or remain seated when during Boi, bells are rung by the priest.

We have answered this question before, but in order to understand the why of what we should do, the explanation is as under :

The earth moves round the sun, and in a day of 24 hours, the earth slips a little, in vernacular "Joakh Khai" (જોખ ખાઈ) five times a day. Hence, the day is divided into five parts or Gehs". During this change of Geh, the rays of the sun do not fall exactly as they should on earth. They become a little slanted, and taking advantage of this, the black-side of Nature, Ahriman brings his attack on the Padshahs

of Atash Behram. Agiary. In order to defeat this, boi ceremony is performed five times a day at a certain given time, when the performing priest rings the bell whilst chanting Dushmat, Duzukht, Duzvarast. Kadim Priest chants Saochahe - Buay - Ahmya - Namaney, Mat-Sachoya Bauy - Ahmai - Namane. etc. Now, all those Zarthoshti who are present, and even all those who hear the tolling of the bell, have to join in together with the priest in repelling the attack of the dark force. How that should be done, is aptly explained by the 'Lion of Khshnoom' Mr. Jehangirji Chinwalla thus. He has penned "That whatever one is doing, he/she should **Stop** at once, and joined together with all the thought force (Mithra) at his command, in crushing, repelling, destroying the attack (Galbo) which has come on Atash Padshah." In clear terms - even if you are praying, or Mobeds Sahib are performing Kriya, or reading or cleaning or cooking or eating-drinking in Agiary-Atash Behram premises, or in nearby houses, or even walking on the street near fire temple, and the bell sound falls on your ear, **stop** and "Hamzore" - join yourself as shown above, in repelling the attack.

Whether you do by standing or sitting is of not much significance, as long as you join yourself by Mithra. The able may stand, not so able - old may sit, depending on the circumstances of the case.

- Curset Patel.

Q. Children are afflicted by 'Nazar' the evil eye, what should be done to avoid it?

- Mumbai

A. Rather than we answering this question, our olden times Bapaiji and Mamaiji's would be in a better place to solve it. Still, here goes. First of all in olden times in joint families houses children remained more protected, then separate living and

depending upon Aayas and servants. Children should not be sent outside the house alone with servants, should be sent only where congenial atmosphere prevails, should be kept away from doubtful characters.

As precaution mothers put black spot near temple, or tie a black string on wrist. Better if one has or can procure genuine "Kerba" to tie round the wrist or put as necklace. "Taviz" used to be prepared and tied to child. Like many other things, we have lost also these. Still today Muslims have the antidote, taught to them by our forefathers.

If in trouble. Ardibehest-Yasht, Vanat Yasht, appropriate Nirang, Isam will help.

- Curset Patel.

YOU ASK, WE ANSWER

Q. Why do we pray 2nd 'Haavan' and not Rapithwan 'Gaah' for about five months in a year?

P. B. - Mumbai

A. During the first 7 months of the year, according to our Parsee Calender 'Rapithwan Gaah' is in force, and the rest of the five months 2nd Haavan comes on the Scene. But according to the Fasli Calendar which is the correct calender of Nature, Rapithwan Gaah starts from Jamshedi Navroz - 21st March and ends on 16th October, after which 2nd Haavan begins. During this period "Mino Rapithwan" functions above the earth to create proper Order in the Universe. However, for the remaining five months, according to Nature's law, 'Rapithwan' goes down under the Earth, in the Hades to do her job and function there.

Let us continue at present as per tradition and await the arrival of Raeindar Behram Varzavand Sahib, who will put all things in their proper perspective.

- Curset Patel.

Q. I am going through "Dasha of Rahu" as per my Horoscope. To make the effects light, what should I do? Are there any prayers?

J. D. - Mumbai

A. We would like to make it amply clear that the adverse effects in a Horoscope cannot be totally avoided under any circumstances, as these adverse effects, have in the first place, come to pass as a result of one's own past karmas.

There are several "Remedial Measures" prescribed, to mitigate or lessen or contain such effects. Water therapy, colour

therapy, gems therapy, dowsing and teletherapy, among others are quite well known. But if not judiciously applied, these are also known to have effects which may boomerang and cause harm. Prayers alone, even if they do not have full effect, at least will not cause harm in any way.

The following prayers are prescribed as per our Zarathushtrian religion when certain planets are weak or afflicted or when their dasha is on :

Sun - Khorshad / Meher Nyayesh - Yasht.

Moon - Mahbokhtar Nyayesh.

Mars - Behram Yasht (17th Kardo 3 times) + Adribehesht Yasht.

Mercury - Tir Yasht (16th Kardo 3 times).

Jupiter - Hormazd Yasht

Venus - Khordad Yasht (3 times)

Saturn - Ava Yasht / Moti Haptan Yasht (Yatuji's Kardo 7 times)

Rahu/Ketu - Moti Haptan Yasht (Yatuji's Kardo 7 times)

Caution :

- 1) When the above prayers are prayed for weak planets, the same should be prayed additionally and not in lieu of one's own Farajiyat.
- (2) It is said that Khordad Yasht should not be prayed in isolation, but should be sandwiched between two Yashts.

In our opinion, it is wrong to pray selected or prescribed paragraphs from Avasta or so called Nirangs, as this can have undesirable or even adverse effects as the rules of Staot Yasna are not known today to anyone.

- Gustasp Forbes.

Q. Come Dae Mahino and Jashan will be performed in plenty. Fine. But why do we do it in Dae month leaving other Ameshaspands and Yazats months?

K. M. - Mumbai

A. Dae or Behman, Ardibehest or Sherevaer it does not matter as long as these Jashans are followed by feast, dinner and wherever there a chance of "Chalo Sahibo Jamva" - a Parsee will be always there, but jokes aside - As per Zarthushti Din we have 30 + 3 Yazads. First seven we call Ameshaspands, then we have three Dae like Daepdar, Daepmeher, Daepdin and Minos, Farokh, Yazads etc.

In our Calendar Roz Hormazad to Amardad are seven Ameshaspands days, then comes Dae - Daepadar. Similarly, from Adar to Gosh Roz and then, Daepmeher, then Meher to Govad Roz and then Daepdin. Now, the sum total of what you do, right or wrong, good or bad, on days previous to Dae, its plus-minus (marks) is done on the Dae day. Say a small judgement day - accounting day. But the reader must be thinking well, what about the remaining days of the month. Din to Aneran Roz - there is no Dae after that? As per Zarathushti Din these remaining Roz Din to Aneran, the plus and minus, of the act committed on these days, is done on five days of the Gathas. Thus, the importance of Dae month and hence Jashans - thanksgiving in this month.

- Curset Patel.

Q. As per prediction, will there be war? Why the Saviours are not coming out. For those Zarthushti who knows, the suspense is killing.

D. I. - Pune

A. Ah! Instant coffee, instant this, instant that, and now you want instant war! You have known about it for a long time, have waited and now you want it to happen, and it will happen. But when! According to its time. When the time will come it will start in a twinkling of an eye like the war with Saddam Hussain of Iraq, the attack of September 11, 2001 on America - the top power of the world - Russia, becoming 'No Power' in days. Nature knows its time, and when the time comes it will sweep with one stroke, in minutes, what mortals have taken months to do.

Behram Varzavand Sahib (and other Saviours) will come and do the needful what is to be done for the world. "Patiences is the plaster, of all things" - who knows whether you and I will be there, at that time. If we survive the war (and nuclear radiation) well and good, if not.... The world will go on, "Men may come, and men may go.... forever.

- Curset Patel.

***** THINK IT OVER *****

Give, and it will be given to you..... for the measure you give will be the measure you get back.

It is easy enough to be friendly to one's friends. But to befriend the one who regards himself as your enemy is the quintessence of true religion. The other is mere business.

The weak can never forgive. Forgiveness is the attribute of the strong.

Though one should conquer a million man on the battlefield. Yet he, indeed, is a noblest Victor who has conquered himself.

- Compiler - Ed.

YOU ASK, WE ANSWER

Q. Uncle, Don't you think that we should make some changes in our age old religion, from time to time?

A. Yes, it does require change and has in fact been changed from time to time. But by whom? And what change do you have in mind. Prophet of Prophets Zarthusht Sahib has given the whole Daena for the period of "Darego Khadat" - cycle of 81000 years, and his disciples 'Soshyants or Raenidars from time to time have the authority to sort out certain portions from the whole structure, according to certain time, spiritual constitution, mental approach and collective destiny- Karma of the people (souls) born on earth during that period of time.

Dastoor Adarbad Marespand of the Sassanian dynasty a Raenidar in whose jurisdiction we are still, (till Raenidar Behram Varzavand comes) gave our current manthra (Prayers) Yasna (ceremonies), Spiritual institutions, traditions from the whole grand Daena Structure originally established by Prophet Zarathushtra Himself.

Soshyants and Raeindars are very high souls, who prove their worth, to one and all, that they are authorised and empowered by the seal of the Prophet himself-

Religion cannot be changed by some advance being or Dastoor or Mobed or by any Tom and Dick according to his own fancies and fads, whims and speculations but by only those above advanced souls of Soshyants and Raeindars who are ordained in Nature, and sent to earth specifically for that purpose.

Now, what change? -should we close our Agiary Atashbehram, extinguish the consecrated fire, and utilize the place for

housing, as some otherwise individuals have said-Do they know what fire is -the son of Dadaar Hormuzd "Athra. Puthra Ahuray Mazdao", -Do they know that Fire is the foundation of the whole cosmos. Do they know that fire "Atare Vohufrian" is in them, etc. Or (ii) Dokhmanasine given by our Prophet of Prophets Zarthusht - the knower of the seven tenses, Past, Past of Pasts, Present, Present of Present, Future, Future of Futures, and "Gayeban". The system of 'Dokhmanashini' for the disposal of dead-acclaimed by renowned savants and sages of the world -now opposed by some doctors and individuals who would not know, what is happening in the next room or (iii) our ritual of Segregation of women folk in monthly period, which to-day modern science even has started to believe. Flowers wither, crops fail, wines go sour, grapes and oranges orchards get ruined, pickle get soiled. etc., etc., when they come in contact with menstruating women. High souls and holy men experience difficulties. The Bible says that when a menstruating woman touched the robe of Jesus Christ,- the Lord exclaimed "who toucheth me!" (and the glory went out of the Lord). or (iv) Our ceremonies and Yasna, which if performed properly as it should be, with Piety, then it can produce a "Faresta", or show a miracle, it can show heavenly beings or even devils of hell if some mistake is committed or 'nasu' creyos into the ceremonies (as it happened whilst showing the power creeps of our prayers and ceremonies to monarch Mohamed Ghazni).

Agreed, that at present, many priests are doing wrong, cutting corners and what not,

still it will not be the criterion for stopping, and not doing all "Kiryakam", for it would be the case of throwing the baby out with the bath-water.

My dear, it is not the Religion which requires change, but we who have drifted away from it, by Westernisation. It is we who should adjust ourselves, as far as really possible, with tenets of the Zarathushti Din, and fulfill as much as possible our "Thwash-Khadate"-one round of birth and death.

- Cusetji Patel

Q. We are taught that Sarosh Yasht Vadi can be recited only in Aivisruthrem Gah and no other Gah. Why?

A. Thanks for a nice question. The first principle governing our Manthra Prayers is that they are not ordinary literary writings. They are special spiritual compositions of divine Words, intended (i) to attune you with the particular Yazat whose Niyash or Yasht you are reciting, and (ii) to set in certain alchemic reaction deep within your personality.

The Second principle is that every Yazata, as a Ray of Divine Light emanating from Ahura Mazda, has been assigned specific functions in the Creation - the whole Cosmos i.e., in the physical world of our experience, non physical world of unobservable energies and (iii) the Divine World of Yazatic Light.

We as the humans on earth are enwrapped in certain sets of Ahuramazda's Laws. For example, we are subject to the laws of motion and gravitation. Motion implies SPACE and TIME. Time for us is connected with the motions of the sun and the earth.

In the Zarathoshti Science, a day is divided into 5 'Gah's or Geh's. In each Geh, the functions of the Yazat's are different. They

operate on different spiritual wave-lengths or vibrations. Our Manthric Prayers are structured in such a way that they can catch the Yazatic Vibrations operating in a particular Geh and have thus, the power to attune you with the particular Yazat whose Niyash or Yasht you are reciting. All Manthric Prayers are composed on the foundation of the Science of Staota Yasna. It is the Science of all Vibrations in the whole of Nature, physical, non-physical or divine.

In Aivisruthrem Geh, Sarosh Yazat has special functions, on our earth. His main task is to resist and control the evil forces of Ahriman, which start gathering from the start of that Geh and reach their climax in the early parts of Ushahin Geh. All throughout this period Sarosh Yazat operates on the earth on special wave-lengths. His music is set on a different Raga and that Raga and the wave-length are embodied in Sarosh Yasht Vadi in its Manthric composition. Nature does not sing in that Raga in other 'Geh's and therefore the embargo not to recite in other Geh's.

The same Science applies to the actual five Geh Prayers viz Haavan, Rapithvan, Oojiran, Aivisruthrem, Ooshain.

Two questions now arise :

1. Has this Science anything to do with the grammatical meanings and philological translations of the Yashta? And
2. How is it that in Afringaan or Jashan ceremony the Kardeh's 1, 2 and 3 of the Yashta are recited in any Geh; and that in the Yazashney recited in Havan Geh, the whole of Sarosh Yasht Vadi is recited as Haa 57?

Answers next time.

- K, Navroz.

Vol. 27 No. 6

YOU ASK, WE ANSWER

Q. A Zarathoshti has got his 'Zindeh Ravan' ceremony performed, but due to circumstances beyond his control, after his death, he is either cremated or buried. Does the soul get the benefit of the Zindeh Ravan ceremony performed during the life time?

- A. K., Ududa

A. The four-front package of Zarthosht Saheb should not be forgotten. Only if a Zoroastrian gets the benefit of (a) the Sachkar ritual (b) the Geh-Sarna ceremony (c) Dokhmanashini and (d) the 3 day Sarosh rituals that the soul reaches the threshold of Chinvat.

In this case, at least one of the four items, Dokhmenashini, is missing. So.....

Secondly, even in case of a soul who gets the benefit of the ceremonies of the four point package, benefits of the ceremonies performed after Chahrum will be reaped after a long time – depending on the kind of life led were according to the basic tenets of the religion, the benefits would begin to accure in a short time.

But the question of questions is, what about the first 3-day ceremonies (Sarosh, Uthamna etc.) performed as the Zindeh Ravan ritual when the person was living and physically present? Do these ceremonies, at least come to the succour of the Zoroastrian after death? Do they give the departed soul any solace? Till the body is either cremated or buried, the soul may get some relief. But, thereafter the soul just cannot get any benefit, because it is virtually in a state of suspended animation – neither on earth nor near Chinvat.

It may be clarified that if a Zoroastrian has led a reasonably good life (during his life-time has, by and large practised the basic disciplines of the religion, and the burial or cremation was never, and the burial or

cremation was never wanted by him, yet circumstances beyond any one's control led to the body being buried or cremated, the soul, through in a state of suspended animation will, to some extent, be helpful to quicken its journey to Chinvat, by benevolent Saheb delaans or any representative of the white side of Nature.

- Adi Doctor.

Q. In what way is our religion different from the others?

- N. R. M., Kalyan

A. The foundation of the Zoroastrian religion is Asha or Divine Law and Order. Everything else stems from this fundamental, universal law of Nature. Our religion teaches us that any transgression of this law creates a disorder. Anyone creating a disorder in Nature, has to pay the penalty. A Zoroastrian, unlike any non-Zoroastrian, therefore has to follow strict ritual purity to remain on the path of Asha.

- Adi Doctor.

Q. In the last issue of Dini-Avaz, the question dealt with was : Why Sarosh Yasht Vadi in Aivisruthrem Gah only? This gave rise to two further questions, one of which was :

i) Has the Prayer - Science of STAOT YASNA anything to do with the grammatical meanings and philological translations of the Yasht?

ii) How is it that in Aafringaan or Jashan ceremony the Kardeh's 1, 2 and 3 of the Yashta are recited in any Geh; and that in the Ceremony done in the Haavan Geh the whole of the Yashta is recited as Haa 57?

A. Avesta Prayers are not literature; they are 'Manthra' or 'Mantra'. The following are the main principles which apply to them :

i) The recitation of Manthra generates a divine and spiritual effect within the personality of the reciter and outside him or her i.e. out in nature.

ii) The effect within the reciter consists in the invocation of the spiritual energy from the 'Chakhra's i.e. the energy centres located in the non-physical body called 'Keherp.'

iii) The effect out in nature is the attunement of the reciter with the particular Yazat, at a higher or lower level; (in our case, the lowest).

iv) This attunement is not direct with the Yazat, in case of the non-saintly people like us. It is with certain divine formulations generated by the divine work of the Yazata. It is thus an indirect attunement, which has also a high or low level depending on the reciter's own individual spiritual position.

v) Both the effects are generated due to the Staotic i.e. the vibrational composition of the prayers, based on the Divine Science of Staota Yasna. This Science is known only to the Prophets and Their highly advanced Deputies and Disciples.

vi) When you recite the Manthra Prayer, the staotic formulations are created in Nature and you attain a certain spiritual wave length and reach the corresponding divine Wave-length of the Yazat. The Manthra is composed that way.

vii) Manthra are therefore structures of Divine words. They are the embodiment of Truth in the form of Sound. Each word and each letter is impregnated and vibrates with spiritual power, which generates the vibratory formulations.

This does not mean that the Manthra have no meaning or no message. Every Prayer describes and narrates, in divine Words, the functions of the particular Yazat, whose Niyash or Yashta is being recited. **But the**

Rules of recitation do not depend on the content or meaning or message.

Now apply these points to Sarosh Yasht Vadi. It has 13 Kardeh's. Each Kardeh contains a vibratory record of Sarosh Yazad's different functions in Hasti, Nisti and Geyti (the divine, the non-physical and physical continents of the Creation's geography.) But irrespective of these contents, the Rule that it cannot be recited in any Geh other than Aivisruthrem HAS to be followed. The reason is that in each Geh, the forces and energies of Nature are different and work differently. The Yasht is composed in such a way that the Staotic formulations created by its recitation when done by the non-saintly common people like us, can have the intended effect only in Aivisruthrem Geh.

This now takes us to the second question. How is it, then, that in Yazashney - Kriya, the whole of Sarosh Yasht Vadi is recited in Haavan Geh, as the 57th Haa?

In the spiritual and mystical writings of all Religions, we find that certain hidden Truths of Nature are elaborated or explained or conveyed through examples or illustrations or metaphors or analogies from our day to day life. Lord Jesus said he was talking to ordinary people in parables. In the great Hindu Religion the Scriptures and commentaries on the occult Truths are full of amazing illustrations and analogies. The Sufi Mystics of the lofty Din of Islam convey the deep secrets by examples, which are occasionally pornographic even! I'll try to elaborate the Truths hidden in the above question by an analogy drawn from Chemistry.

You know, all the matter of our observable world is made up of and from about 92 kinds of elements or atoms. Sodium is one of them. It is a soft, waxlike, silver-white metallic element. But if you place it on

water, there will be an explosion. There is another element Chlorine, which is a greenish yellow, gaseous element with a pungent odour. If two atoms of Chlorine combine to form one molecule, it becomes Chlorine gas which is poisonous. In World War I it was even used in gas warfare.

The chemical symbol of Sodium is Na and of Chlorine is Cl.

Now look at this wizardry. If one atom of Na combines in a certain electric way with one atom of Cl, the combination is a molecule NaCl. What is it? An explosive poisonous substance? No! It is just common salt. While combining as NaCl, Na has lost its explosive quality and Cl, its poisonous quality! It is now salt without which your Dhan-Shak will not be tasty. Don't worry, the 'daal' will not explode in your stomach or poison you. The molecular combination is entirely, radically, utterly and totally free from those two qualities of its ingredients.

I'll give you another example. C_2H_6O is a molecule formed of 2 atoms of Carbon (C), 6 atoms of Hydrogen (H) and 1 atom of Oxygen (O). There are two different substances having the same atoms and the same number of atoms. One is ethyl alcohol and another is dimethyl ether. Both are C_2H_6O . But they are entirely different in their properties. The first is the common alcohol contained in almost all the liquors, may it be whisky or wine, Taquila or Margarita. (Good Company with Dhan-Shak). But the other is again a poisonous gas! The boiling point of ethyl alcohol is $78.5^{\circ}C$, but that of dimethyl ether is below Zero-minus $23^{\circ}C$ and therefore used as refrigerant! Why so? Same atoms and same number of atoms, yet so very different! One heats up the interior of your stomach; the other can freeze you!

The science of Chemistry says that the difference is just because, the ways of combining the atoms in the two molecules are different. In ethyl alcohol, the combination is $CH_3 - CH_2 - OH$. In dimethyl ether, it is $CH_3 - O - CH_3$. I cannot take you further in this science, but we see that it is not the ingredients, but it is the arrangement of atoms that makes all the difference.

Haa 57 in Yazashney-Kriya is Sarosh Yasht Vadi with all its 13 Karda's, but it is preceded by 1 to 56 Haa's and followed by 15 Haas : 58 to 72. In this combination, the Mantric effect is entirely different; the Rule of Aivisruthrem Geh does not apply. Sodium in Sodium Chloride (common salt) will not explode in your stomach. When Na combined with Cl, both have lost their dangerous qualities. That way, the divine science of Staota Yasna has its own Rules of combination. A particular piece of Mantra can have different effects when combined with different other pieces. The Rules also provide that the recitation of Mantra is related to the time of the day. Havan Geh cannot be chanted in Ujiran Geh, although the grammatical or philological translations do not indicate any reason for this, which can fall in our common sense or intellect. Our area of understanding experience and consciousness is confined to three dimensions of space and one of time, whereas Nature has numerous dimensions of space and time. Only the Science of Staota Yasna knows about it, and our knowledge cannot extend to them. Consciousness can expand only when we advance on the spiritual path. Life is a part of that path and you can advance on it by following certain spiritual disciplines. Mantra Prayer is one of them; but its Rules are to be followed as given by the divine Composers.

- K. Navroz Dastoor