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EDITORIAL

In this April month issue we are giving the picture of King Tehmurasp — the third Peshdadian king. He is known as Devband, the capturer of Devs or evil spirits or evil persons. In its original meaning the word Dev meant a Deity and implied lofty, noble, spiritual personality. It carried that meaning during the Pro-Vedic and the Rig-Vedic periods of undivided Aryan civilization of which Hinduism and Mazdyasnism are off-shoots. Both of them on their way to formation of new factions imparted contradictory meaning to a number of their original words. What denoted and connoted good in one group now denoted and connoted evil in another. Dev is one such word. Hinduism retains the words Dev, Devi, Devta in their original sense of spiritual sublimity. After parting Mazdyasnism began to look upon Dev as more of evil than of good until such time nearing the advent of Lord Zoroaster when he completely denounced Dev-yasni as an intrusion in Mazdyasnism. Mazdyasnism existed as religion of One God before Zoroastrianism. What Zarathushtra did was to revive Mazdyasnism in its pristine purity by eliminating the encrustation of dev-yasni that was clinging on to it. The religion thus purified and renovated by Zarathushtra became Mazdyasni Zarathushti Religion. In Hinduism several Devs became anthropomorphic. They took the form of human beings and exhibited human traits either good or bad, or a combination of them. Their figures were conjured up by their worshippers and worshipping their idols became common practice. There was no one all-powerful God for all Hindus to offer their homage. Different regions had their own supreme deity, whom they believed in and whom they worshipped. Hindu religion is thus a growth and not a revelation.

Mazdyasnism meant worship of only one God — Mazda. The original Aryan religion bifurcated into the two groups mentioned above. A completely isolated development of any human activity is practically unknown. All cultures and civilizations are the products of interaction and for quite a long period interaction persisted and extraneous matters got incorporated in pure Mazdyasnism and even later continued to infiltrate purified Mazdyasni Zarathushti Daen. Basing their argument on this fact several of our priest scholars advocate limiting our basic religious faith to the Gathas only. We need not be led away by "short-hand" tactics; our heritage is extensive and noble from which we can easily weed out devils, devilry and demonism as iota here and there in the vastness of its goodness.

About a year ago in April 1966 an article appeared in Sunday Standard under the title of "The Devil Exists". It was written by Dr. Billy Graham, a world famous Christian preacher. The article was sent to the Editor — Parsiana — by our Dr. Sohrab Batliwala to reprint in our magazine.

Article of Mr. Framroze Rustomji (Colombo) "Evil in Zoroastrianism" appears in this issue and the article of Dr. Billy Graham will appear in the next issue for comparative study of the opposing points of view.

Mr. Rustomji has given a list of evils or devils in Zoroastrianism. We hereby request him that the source of each one of them be supplied to us so that it may become possible for us all to study them in their scriptural contexts.

Those of our readers who had visited our Exhibition of the Life and Teachings of Lord Zoroaster will recollect having seen Ahriman, Indra, Sawru, Tauru, Akoman, Zairi and others depicted in their context in our oil paintings.

From these character studies it is possible to understand some basic morbidity that is at the root of human suffering, and which our religion desires to throw out of every man's life. With changing times evil manifests itself in new expressions. And the fight is going on.

This issue completes the study of the Triple Path of Work, Devotion and Knowledge laid down by the Religion of Zarathushtra as explained to our readers by Ervad Motafram.

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“Evil” in Zoroastrianism

by

FRAMROZ RUSTOMJEE (Colombo).

The Gathas (Divine Songs) of Holy Zarathushtra (Yasnas 30/4 and 45/2) pointedly refer to the dual aspects of the mind of man. These aspects are referred to as the Twins. They are designated **“Mainyus” or mental aspects**. It is the mind that generates evil we come across. When the erroneous concept of a Satan working in opposition to God arose, then everything that appeared as evil to man was ascribed to separate agency of an Evil Power.

Zoroastrianism has, however, persistently taught the belief in only one Creator — Ahura Mazda. There is no tinge of evil in Ahura Mazda. What is absolutely Good cannot ever create aught but good and evil is something apart that hangs on to be dropped.

It was later in Pahlavi times that an **Angra Mainyu** was set up in opposition to Ahura Mazda. The Pahlavi minds did have to contend against two Creators, the second one of their own origin, for **Angra Mainyu as a being is nowhere referred to in the Gathas**. The Gathas refer only to **Mainyus (mental aspects)** **“Vahiyo”** = better and **“Akem”** = evil (Yasna 30/4) and **“Spaniyao”** better and **“Angra”** evil (Yasna 45/2).

On the incontrovertible authority of our Gathas, Angra Mainyu, the glorified Satan of the later Avesta is absolutely

nothing more than the Gathic **“Mainyu”** (mental aspect) characterised by **“aka”** and **“Angra”**, both terms denoting **“evil”**. The Urvan (soul) of man decides by choice what is good and what is base. Man's mind can always generate the dual aspects of all things. The **“better”** aspect of the mind leads us to a life of mental illumination (**Gaya**), while the evil aspect of the mind leads us to a state of mental darkness (**Ajiyaitim**).

Pahlavi **“Angra Mainyu”** is the arch Demon, a liar, tyrant and doer of every type of evil deeds. He has a brood of Demons under him. In course of time there arose many other fiends owing allegiance to **“Angra Mainyu”**. To these fiends were ascribed different names, according to the character each depicted.

Ahriman, the arch fiend of the human mind that doomed man through deceitfulness and gave rise to **Okoman=evil mind**.

Indar, lured men away from all deeds of virtue.

Sovar, tyrant working against the introduction of God's Kingdom on Earth.

Tairev, demon working against the planned Perfection Ahura Mazda.

Taromat, demon thwarting human will causing discord and opposing Armaiti (Divine Love).

Astovidad, demon bringing about pain and anguish when the soul departs at death.

Vizaresht, demon instilling terror into the departed soul during the last three days and nights of its existence in this world.

Eshm, demon of wrath.

Arast, the fiend of falsehood.

Arashk, fiend of malice.

Bushasp, the demon of sloth.

Uda, demon urging man to chatter while eating.

Zarman, demon bringing on old age decrepitude in man.

Aktash, fiend polluting mind and promoting perversion.

Chishmak, fiend bringing on disaster.

Varun, the demon of lust.

Sej, the fiend causing decay.

Az, the demon of avarice.

Niyaz the fiend causing dread and distress in man's mind and home.

Push, the demon of niggardliness and miserliness.

Friftar, demon causing seduction.

Spazg, the fiend responsible for foul tongue and slander.

Sur Chasmih, the demon of the evil eye.

But, the demon that drives man into idolatory.

Kashvish, fiend of revenge.

Drivish, the demon promoting poverty by misdirection.

Daiwish, the demon of deceit.

Nung, the fiend luring man to a life of shame and nudity.

There are more of these fiends but we stop here.

Consideration of all the above demons will convince anyone that there is no such separate entity as Satan or Angra Mainyu in the Universe, who sets out with his brood and emissaries to destroy the good creation of Ahura Mazda. Every one has, through his own efforts, exertions and intelligence, to combat and overcome the forces of his own Mainyu (mental aspect) that is "angra" (evil), at all moments of life. **"Evil" originates in the mind of man only. It is the human being that becomes the "Angra Mainyu" bringing about the various purposes, which the demons already specifically referred to seek to achieve.** We are the devils. The ignorance in which man slumbers through life, the want of application of one's acquired knowledge to the environmental factors that surround his life, the false and untenable beliefs in satanic powers and the inclination to exorcize the malefic effect of such supposed powers have compelled man to live in a state of mental darkness ("Ajiyaitim".) Man is obsessed by fears, dreads and horrors of his own making. He becomes the willing prey to his own "Angra Mainyu". It has the deadly power to encompass his destruction, causing untold ruin to members of his family, bringing about all manner of disease, pestilence and woe around him. This should serve as a grim warning to our fellowmen, who forget the all essential fact, that at all times man can be his own arch enemy.



Daena: the Holy Law of Ahura-Mazda:

by

MAHYAR BYRAMJI PATEL

"Call that man a wise sage, who, himself is attuned to the Good Law, who brings you around to his way of thinking, who makes you feel as he himself does, who makes you do the things he wants you to do, and yet, all the while, leads you to believe that the thoughts, sensations and actions are entirely of your own independent violation !"

"TAT THWA PERESA, ERESH-MOI VAOCHA, AHURA : TAM DAENAM,
YA HATAM VAHISHTA !"

"This do I ask Thee, tell me truly, O! Ahura : Proclaim that Religion of Thine,
which is the best of all !"

DAENA is the Exoteric teaching of the Gathas, just as Chisti is its Esoteric teaching. Daena gives her name to the twenty-fourth day of the Parsee Calendar. The sixteenth Yasht, although named the Daena Yasht, is a joint invocation to both Daena and Chisti, in which Daena is assigned a secondary place to Chisti. Daena, Chisti and Sraosha represent the Celestial Yazatas of Divine Wisdom in the Later Avesta. Daena and Chisti are very closely related in their natures, for whilst Daena is the personification of the Zarathushtrian Religion, Chisti is the Zarathushtrian Religious Knowledge, and these two together, lead the Zarathushtrian devotee to Bliss. Daena is the female Divinity of Religion, but very little seems to be known of her personality beyond the fact that she is the genius of the Holy Law of Ahura-Mazda. In the Daena Yasht, all the sacrifices are offered to, and all the boons are received from Chisti. Daena has no share in either of these, but

is simply invoked by name with and secondary to Chisti, who always takes precedence over her. This precedence is maintained throughout the entire range of the Avestic Literature. Sraosha — Devotion, Rashnu — Truth, and Mithra — Light, are the brothers of Daena, whilst Ashi-Vanghuhi — Good Piety is her sister.

In the 'Din No Karmo', that is dedicated to Daena, the devout Zarathushtrian begins his prayers with the name of God, the Merciful, the Forgiving and the Benevolent, upon his lips. The devotee affirms that the Excellent Daena of Mazda-Yasna, created by Mazda, is the Most Upright, and the Most Full of Divine Religious Knowledge. Zarathushtra, is acknowledged as the Prophet, who himself brought to this world, the Extremely Just, Upright and Excellent Daena, sent by Ahura-Mazda, sent through the Righteous Zarathushtra.

This Holy Law, is called the **Daena Vanghu Mazda-Yasna**, meaning the Good Mazda-Worshipping Religion, the **Ahurya Zarathushtri** — the Ahurian Zarathushtrian, the **Data Zarathushtri** — the Law of Zarathushtra, and the **Hu-Daena** — the Good Religion, He who champions the Cause of this Daena is called an **Ahura-Tkaesho** — of the Laws or Faith of Ahura, and is said to be **opposed to the Daeva-Yasna** — the Daeva-Worshipping Religion. **The Vendidad**, (the **Vi-Daeva-Data**), is the **Book of Laws against the Daevas or Demons**. **The Hamo-Daena** is the **Co-Religionist**, whilst the **Anya-Tkaesha** or the **Anya-Virena** is the **Worshipper of another religion**.

Daena, is a derivative from the **Avestan** root '**Di**', meaning either '**to see**' or '**to show**'. Thus, it signifies **Religion**, which reveals the **Laws of Ahura-Mazda**. It also signifies the **Divine Light** that forever shines in the inner-most recesses of our hearts, which gives rise to the strong but silent voice of Conscience.

In the '**Jasa Me Avangh He Mazda**' prayer, we implore Mazda to come to our aid, for we profess ourselves to be the **Worshippers of Mazda alone**, and as **staunch Mazda-Yasnan Zarathushtrians**, declare ourselves to be **ardent believers of that Daena alone**. We dedicate ourselves to **Goodness in well-conceived thoughts, well-spoken words, and well-informed deeds**. We confess ourselves dedicated to the **Pure and Good Mazda-Worshipping Daena**, which brings all strifes to an end, and teaches us **Selflessness** that leads to **Righteousness**. We admit, that of all the **Religions** that ever existed or would

come into existence in the future, the **Religion of Zarathushtra**, which is the **Revelation of Ahura-Mazda**, is the **Greatest, the Noblest and the Best**, and that **Ahura-Mazda alone, is the Source of All Good**. This is the **Confirmation of the Mazda-Worshipping Daena**.

It is no exaggeration to proclaim that the **Mazda-Worshipping Religion** is greater than any other Religion that exists, or shall be, when we consider that **this Religion is of a Universal Order, acceptable to all humanity**. Zarathushtra's **Monotheism in Theology**, which recognises **Ahura-Mazda alone as Worthy of Worship**; **Dualism in Speculative Philosophy**, which propounds that **Creation owes its Existence to the activity of the Spenta Mainyu and the Angra Mainyu, who are the Twin Primordial Spirits created by Ahura-Mazda**; and the great **Triad of Good-Thoughts, Good-Words, and Good Deeds in Moral Philosophy**, are unsurpassed in Excellence throughout the entire History of Human Thought. No one before him uttered such lofty Truths; No one after him has ever preached an Excellence greater than these. How could it ever be possible for anyone to announce a better or purer doctrine than that which the **Daena of Holy Zarathushtra** reveals? Do not these things embrace all that any Religion could ever say? Could anyone, ever so great, ever add anything to these? The magnificence of Zarathushtra is realized when we recall that he was the first true Prophet the world ever produced, and that he had no preceptors of that calibre to illuminate him, and that the Truth he revealed, more than eight

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thousand years ago, which stands completely vindicated today by the minutely searching eye of modern science, was a **Revelation, directly communicated** to him by Ahura-Mazda Himself.

The Later Avesta discloses that Sraosha is the Teacher of the Daena, and there, Arshtat — Rectitude, is once identified with Daena. Yima Khshaeta, (King Jamshed), the Peshdadian King, found himself inadequate to announce this Daena, and so three thousand years after him, Holy Zarathushtra was chosen by Ahura-Mazda, as alone being worthy of proclaiming it. When the Kavayehecha-Kharenangho — the Kyanian-Glory descended upon Kai Vishtaspa (King Gushtasp), the Royal Patron of Zarathushtra, then he embraced the Holy Daena of Zarathushtra and became its Mighty Arm and Firm Support. It is said that Kai Vishtasp

found Daena fettered in chains, from which he freed her, and made her widely known.

The Ahurian Zarathushtrian Daena is the greatest, best and fairest of all Religions; as the Celestial sea Vourukasha is greater than all the other waters, as a great river is swifter than a small stream, as the mighty tree over-shadows all the smaller plants, and as the Heaven encompasses the entire Earth, so this Daena is superior to all the other Religions.

The Zarathushtrian Daena dispels all dissensions, ends all strife, protects the Righteous, takes away the sins of the repentant, ushers in goodness and prosperity, purifies the unclean, brings happiness to the Faithful who sacrifice to her, and finds her own nourishment in the agriculture and industry of the Devotee. **White, is the symbolic colour of the Mazda-Yasni Daena.**

In the Gathas, Zarathushtra implores Ahura-Mazda to reveal to him Rectitude, for the sake of Daena. He declares that the Path of Conscience is the Daena of all the future Prophets. He inquires of Ahura-Mazda as to how he can achieve the Benefic Daena, which the sages teach for the furtherance of Divine Power. He wants to know about that Daena which is the best of all, and which simultaneously bestows Rectitude and Prosperity. He yearns to know the Rules of Daena, in order to acquire adequate protection from the oppression of vicious villains. He knows that those that practise the Daena through Conscience, are respectable and honourable people. He would yearn about Rectitude, so that he might correctly interpret the Daena of Ahura-Mazda. He says that Daena procures the Highest Reward, and that **the Truthful should never yield to the Deceiver.** He laments that those of the Evil-Religion pervert the Faith of the innocent ones. He is grateful to Hvogva Frashaoshtra for building up the Brotherhood of his Daena on a grand scale. He happily presents his **first disciple and cousin Maidyoimaongha as the Ideal of his Daena.** He prays for the prosperity of the Faithful Man of his Daena, who is God-Intoxicated and Holy, and adorns Rectitude by his Religious pursuits and is full of Conscience and Divine Power. He is grateful to Ahura-Mazda for the successful completion of his Religious Mission, and now confidently looks

forward to the Highest Life for all time to come. Those that used to scoff at him and taunted him follow him now in thoughts, words and deeds for the sake of his Grand Daena. **His Daena of Love prevails over the useless Cults of meaningless Ceremonials.** He confidently asserts that Ahura-Mazda will subsist for His Great Daena for all time to come, and that the Zarathushtrian Daena is the Best of All Religions. This Good Daena of his is the best means of attaining unto Ahura-Mazda, through a spirit of Love, dedicated service, and Divine Enlightenment. Finally he implores all to consider well these words of his. The young as well as the old should ponder over them, in their Religious practices, and pursuing the Life of Conscience, protected by Rectitude, which is the Best Measure for all.

The Daena of Zarathushtra advocates without reserve, a society of perfect caste-equality. It is wholly iconoclastic; worships Ahura-Mazda alone; reveres all Saints and Elements as it does all the Good Creation, without worshipping any of these; Does not believe in talismans, charms, lucky stones, mantras, Nature-worship, propitiation by the sacrifice of birds and beasts, Bawas and Aavatars who arrogate to themselves doubtful God-heads, and all such pursuits of the Daeva-Yasnis. It favours Charity, Righteousness, Civic Virtues, Learning, the cultivation of Families, Agriculture, Industry, Instils Heroism and Patriotism, Justice

and Fair Play, Truth, Chastity, Compassion, Education, Arts, Self-Help, and advocates **More-than-the-Good to the Beneficent**, as it advocates **More-than-the-Bad to the Wicked**. Renunciation, Celibacy, Alms-Begging are repugnant to it. **It is the Daena of the Heroes and the House-holders who always stand in the vanguard of the army of the Happy Righteous**. This Daena reveals that **our Salvation is a personal matter**, for which we alone are responsible. **Ahura-Mazda's Laws do not**

function at the caprice of any, and this is our greatest security. His Laws have been revealed to us by Holy Zarathushtra, and it is now up to us to play our parts, and play them well. How we play it, is our own concern. He gives suitable rewards as he metes out just retribution as we fully deserve them. He also forgives the sincerely penitent. Such is the Daena of Mazda-Yasna, created by Mazda. Just, Upright and Excellent, sent to us by Ahura-Mazda. Revealed by His chosen Prophet, Holy Zarathushtra.



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Khaetwadath or Marriage—a Sacrifice

by

DASTOORJI KHURSHID DABOO

Why the Almighty made this world is an enigma — but one aspect appears to be prominent, namely, the aspect of sacrifice, which is rooted in our daily life. Daily life demands of us some sacrifice for the happiness of others and self of which marriage is a glaring example.

Marriage is a form of self-sacrifice in which two souls — a male and a female — give up their selfishness and unite body, mind and soul for the happiness of one another. That is Khaetwadath — Self-denial. (Khaetva=Self and dath=giver) The pith and the essence of this self-denial is not lessening the value of one self in relation to another but it motivates the impulse for expansion of life by ખીશ-કરફે-વક્ષશ્નિ (Khish - Kerfe - -Vaksheshni) by increasing manifold one's powers of doing good. The family constellation itself is sufficient motivation for proliferating one's goodness.

Vedic and Gathic marriage ceremonies and rituals are very similar and there is a lot of allegorical lessons in them. Aryan civilization has never deviated from looking upon marriage as anything other than sacrifice and Khaetvadath is the basic principle of Zoroastrian religion—wherein marriage as the means to progeny is a thing apart.

It is staging a scene of life in which the man and the woman play their part with tacit understanding. The bridegroom is the spirit (યુગ્મ - આત્મા) and the bride is the Prakrati — body, form, matter. Such is the Vedic and the Gathic યુગ્મ (Yugul) couple, or ખફેના (Khafena) a pair. The bridegroom going for the bride to her home is the correlate of spirit voluntarily assuming the material form. The bride is sitting behind the screen, waiting but somewhat hostile to the unknown spirit who will take over control of her life. With seven rounds of thread encircling the couple Ahunavar are recited seven times and thereafter when the intervening screen is removed the prokrate gives up her resistance and comes and sits by the side of the spirit and thereafter fully cooperates with him for the life-time. All the subsequent ceremony is performed within those seven walls of no escape of the fortification of wedded life. Here fire as the Son of God is the witness to the vow of living together for better or worse till death doth part them. God's plan of creating and perpetuating his creation is here clear. Marriage is a small scale imitation of God's plan of Khaetvadath, hence marriage is described as a "step to Godliness." There is a lofty object. In it there

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by

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is more to offer than to receive. Though physical side of marriage with procreation as God's design is a device sacrifice is the essence of marriage and constitutes the true union of two souls. Indeed man and wife praying together is taken as the perfect devotion in which though the two may be apart they can be completely blended into one, in which the two hearts may beat as one and minds in perfect telepathy may experience fully the force of divine grace.

Reciprocal attractions ordained by God may become manifest in innumerable ways but in their pristine purity they represent the final merging in which there is no possessiveness. Where possessiveness exists there is false attachment and such marriages even though legal and socially approved are not sacred. Wherever God is after the image of man, man sees God as human with all our frailties and talks of people liked and disliked by God. The liked ones are described as the relatives of God (as we have seen in the preceding issue of Parsiana). Our worldly love is indeed a sort of fascination. Man gets engrossed in conquering and subduing a woman; likewise the woman also desires to be the attraction target with appropriate influence. God remains aloof in that game. From His point of view every soul being a part of Himself He shows no special love or fondness for any particular person.

Why God created the world will remain a mystery but the probability is that God enjoys protecting, nourishing and giving good things of life through personal sacrifice. The pleasure of giving

through personal sacrifice is "Yesna". In the beginning every soul seeks its own end. It later learns the pleasure of self-sacrifice. Looking at it thus any person who in his own little way gives something by giving up self experiences the God-like pleasure of giving. Khaetvadath — self sacrifice is the established principle of Zoroastrianism. Man grows by giving is the ideal to which one must adhere staunchly. Satan has attempted to entice away even Saints and prophets from this rule of life. So beware of selfishness for sacrifice is literally rendering sacred all that we give up. (L. Sacer = sacred, facere = to make).

All that this article contains refer to marriages which according to our દાદેસ્તાન Dadestan (Religious Code) and concern only અચીએ ઝતી હમદાદેસ્તાની (the bride who is of the same religion). It is only after the couple is sworn in their mutual acceptance of one another that further religious ceremony of showering blessings is proceeded with. Even if the blessings (આશીર્વાદ) are not showered on the couple their original promise is valid both in law and in Zoroastrian ethics. There is a tacit understanding that this ceremony is taking place in the unseen presence of the Yezats and the Almighty (in the form of fire) and that their presence gives sanctity to marriage. By the (નહાન) ablution prior to the ceremony bride and bridegroom are rendered clean and fit for blessings of a very high order of sanctity emanating from the ancient Mazdayasni religion under whose guidance and law the couple admit solemnly that they accept the wedlock. (અવર દાદ-ઓ-આચીન એ દીને માઝદયસ્તી)

By a dedication of a ceremony of Baaj and Darun blessings from Ram Yezd for the divine happiness that He bestows are supplicated for a day before the marriage. All the Farohars from the Minoi are requested to send their blessings. All these rituals make a wedding a "step to godliness" (પ્રભુતાના પાયા) Wordings of the blessings are composed of noble specific traits of all the Yazats and showered in the name of Mazdayasni religion. "May the Mazdayasni Zarathushti religion give both of you divine delight and mundane happiness" — અરદા ઝરદેહ as long as you

live. The couple accept the blessing after being sworn into wedlock. This oath is binding even after death of a spouse. There is no provision for divorce in Zoroastrian religion, and even after the remarriage of a widow in the ceremony of the couple (નેડાના બચુતરમાં) her name was taken along with only her first husband. In instances of child-marriage there were a number of infant widows but their marriages were unshakeable. Even now the name of Soonaiji of Hirji Readymoney family is taken along with her first husband who died a baby boy.

NOTE: This article is made up by selections from different articles by Dasturji Saheb in his Rahe-Mazdyasni columns. I feel that this system will enable us to know a subject or his teachings better; for he is a prolific writer wherein certain amount of overlapping is inevitable. This way we can give the essence and gist of his writings more profitably to our readers. The translation is free and concentration is on ideas and outlook rather than on substitution of words of another language, which mostly results in poor rendering of the original. It is wisely advised that if you carry a dictionary while translating you do not know the art of translation. The great name and fame of Fitzgerald's translation of the Rubayats of Omar Khyam is the point in question. It is so much better because it is somewhat different from the original text but its merit lies in bringing out in full measure the quintessence of the Rubayats.

— P. B. W.



Peshdadian Dynasty Third King Tehmurasp

TEHM means a courageous strong man and **MARZ** means land. Tehmurasp is thus the strong man of the land who braves and meets boldly the challenge of the time. Tehmurasp is also called Tehmurz. Heroism of the man here lies in courageously wiping out of his land all evil persons who menaced the people. He is therefore known as "**Dev-band**", one who rounded up, arrested, captured or destroyed Dev. The term dev was then applied to the ignorant fiendish and gholish tribes living in jungles, who out of spite and jealousy of their neighbours residing in better conditions in cities, menaced them with incursions and raids for loot, plunder and cattle lifting.

King Tehmurasp was a pious religious **Yezdaparast** (worshipper of Yazda). He offered prayers to **Raam Yezd** to grant him strength and power to overpower and overcome these "devs". His wish was granted. He succeeded in wiping out the menace.

Hereafter the practice of maintaining a standing army started. Prior to that time mercenary soldiers were hired during emergencies.

Alphabets are reported to have started in his time. Times were so backward that a man who could read a complete sentence was considered learned. Devs who knew the art of writing parted with this knowledge in exchange for freedom after their surrender.

During the time the people in the cities were given over to Ancestor-worship and the 'junglewasis' were Demonolatrous, worshipping, propitiating and offering blood sacrifices to demons of their tribes. They often attached neighbouring cities to secure sacrifices — even human sacrifices were not unusual.

Ancestor worship started after a very virulent plague. The bereaved families and the king made statues of the departed ones to keep alive their good memories and as a form of solace. This practice later developed into idolatry. Tehmurasp was very liberal in his religious views and did not interfere with the beliefs and practices of his subjects.

During his reign there was a very severe famine. A sort of no-compulsory rationing was introduced by the king. He advised people to forego one meal and give it to the starving ones.

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Tehmurasp had one very favourite wise adviser. He was known both as Vazir and Dastur. Enmity against him led to factions in the state and Tehmurasp had to quell all insurgent chiefs. In his fight against them he was equipped with 300 Indian elephants, whose sight derved the chiefs who surrendered to King Tehmurasp. Discretion was the better part of valour. Military organisation of Tehmurasp was very precise and practical. He is therefore known also as NIRIYAVAND, meaning fully equipped on all sides.

Tehmurasp is considered by some authors as the son of Hoshang, whom he succeeded to the throne. European authors refer to him as a nephew of Hoshang. There are conflicting reports about the duration of his reign which is put between 30 years and 500 years. He established the cities of Kahandiz, Marv, Tabristan, Isfahan in Iran. They are all there. He had established several cities also in Iraq. None of them exist now.

Tehmurasp was a very just King. He once passed a sentence on an accused in an uncompleted trial. Thereupon the accused abused the king. The king ordered to proceed with the trial and acquitted the accused. In his judgment he remarked that there can be no place for status, vengeance or influence in the Court of Law.

— P. B. WARDEN

The Path of Knowledge laid down by the Religion of Zarathushtra

by

ERVAD RATANSHAH RUSTOMJI MOTAFRAM, M.A.

THE path of knowledge is most difficult to pursue for an aspirant. Knowledge needed as a means to attain to Supreme Deity, is not acquired by perceptive mind of discriminating consciousness, nor by superior intellect nor by penetrating reason gained through common human intercourse. This knowledge is gained through intuition and meditation which help one to seek unity in diversity. One has to be in tune with the eternal immutable law prevailing the universe, and discover the same universal consciousness in all the manifestations of the spiritual and mundane existence.

The germ of the philosophy of knowledge as a means to attain to the final goal and be in union with the Supreme Deity is contained in the Gathas. It is expressly stated in Yasna 28.5 "ASHA KAT THWA DARESANI MANASCHA VOHU VADEMNO" "when shall I see Thee (Ahura) enlightened through Vohumana and Asha?" Vohumana and Asha occupy pre-eminent position on the path of knowledge.

Vohumana means good mind. Knowledge which develops mind, sharpens intellect and increases penetrating insight but which if not directed for the benefit of mankind, nor for self-improvement evil does not improve the mind in the

true sense. A debased mind cannot entertain lofty thoughts of divine knowledge which paves the way to the union with the Supreme Deity. Hence prime importance is attached to Vohumana or the good mind in the Zoroastrian philosophy and ethics.

Asha is divine order and all that means viz. holiness, justice, rectitude — all based on immutable law apparent or finally prevailing in the universe. **An aspirant with good mind (Vohumana) only can acquire knowledge about Asha, which leads him to his final goal.** Prophets, sages and philosophers of yore were able to gain it through contemplation in seclusion, on the divine order of things and their workings in nature. **Zarathushtra too, meditated for ten years on the mount USHIDARENA to gain divine illumination.**

After years of contemplation, realization dawns upon him and the laws of nature are revealed to Him and he becomes enlightened. This is possible only for the one who is always on the path of rectitude in his eternal search for divine knowledge. **Ahuramazda Himself is the one 'the most attained to holiness — ASHAHE APANOTEMO (Havan Gah).** It is stated in the Hoshbam prayer that the aspirant yearns to see Ahuramazda and be in union with Him through the best

and excellent Asha, (ASHA VAHISHTA, ASHA SRAESHTA PAIRI THWA JAMYAMA, HAMEM THWA HAX-MA).

In yasna 31.8 Ahuramazda is called the father of Vohumana (VANGHEUSH PATAREM MANANGHO). He really is the first intellectual principle created by Himself as the first Archangel (Ame-sha-spena).

There is some resemblance between Vohumana of the Gathas and Logos of Philo Judaeus, the exponent of the philosophy of Neo-Platonism. Logos, too, is termed the son of God. In both they are the intermediary between God and man and the principal means of communion between them.

The knowledge or wisdom of good mind is indispensable to a Gnan-Yogi, and it is termed VANGHEUSH XRATUM MANANGHO in the Gathas. As stated in Yasna 28-1 the aspirant desires to rejoice the soul of the universe through the wisdom of good mind (VANGHEUSH XRATUM MANANGHO YA XSHNEVISHA GEUSHCHA URVANEM). It is only through the wisdom of good mind that one can be like Ahura-Mazda, as said in Yasna 48.3 (THWAVAS MAZDA VANGHEUSH XRATHTWA MANANGHO).

Wisdom is always associated with Vohumana in the Avesta. In fact, it is an attribution of the supreme Godhead. (Visperad 91.1) "We worship the omniscient wisdom which (is of) AhuraMazda" (XRATUM VISPO VIDVAONGHEM YAZAMAIDE YIM AHUREM MAZ-

DAM). As such its role is very much stressed in the extant Avesta and Pahlavi literature, for not only does it help an aspirant on the path of knowledge in accomplishing his desired objective but also it is the principal medium whereby the organising of the affairs in God's universe is controlled and regulated. The immutable laws of Asha were formed by Ahura-Mazda through wisdom in the beginning of the creation, when He first conceived in his mind splendour mingled with particles of light, Yasna 31.8 (YASTA MANTATA POURUYO RAOCHESH ROITHVEN XATHRA HVO XRATHVA DAMISH AHSEM). Also it is through the divine wisdom that the universe is shaped, as said in Yasna 31.8 (THWE AGEUSH TASHA AS XRATUSH MANINYUSH).

The doctrine of divine wisdom as the principal means of communion between man and the supreme Deity on the path of knowledge, has also influenced Plato's teachings. He, too, believed that wisdom was the attribute of Godhead. It is a great blessing for a man to persevere after wisdom, which would lead him from darkness to light and would ultimately bring about communion with God.

Plato advocated the Idea of Good as the sublimest of all Ideas. To attain to the Idea of Good, one ought to possess knowledge of Good which could only be acquired through divine wisdom.

This idea of loving divine wisdom as a source of union with God, later on influenced Sufism, when the Greek philosophy of Plato and Aristotle began to be united

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with Oriental philosophy, and the new system, called Neo-Platonism, sprang up at Alexandria in the beginning of the third century A.D. and of which the principal exponent was Plotinus. But the germ of all these later developments is found in the Gathas, as it has already been observed.

Persian religion and philosophy became known in Europe in the sixth century B. C. through one Hostanes, the Archimagus, who accompanied Xerxes in his expedition against Greece (Vide Dabistan — Shea and Troyer — Vol. I pp. 223-24).

In Pahlavi literature wisdom, especially innate wisdom (ASN-XRAT) is assigned the place of prime importance. **One of the most important works of the Sassanian Pahlavi literature which treats of wisdom is "DADASTAN I MENOK I XRAT" (The Doctrines of the Spirit of Wisdom).** It is expressly stated in the 57th chapter of the book **"I who am the Innate Wisdom have been with Ohrmazd from the beginning"** (HACH FRATOM MAN ASN XRAT HAM HACH MENOKAN UT GETEHAN APAK OHRMAZD BUT HAM). As said in the first chapter of the same book Ohrmazd created creatures of the world by means of innate wisdom (OHRMAZD EN DAM UT DAHISHN I ANDAR GETEH PAT ASN XRAT DAT ESTET).

But it is the 57th chapter of the book which gives a more detailed description of the role assigned to wisdom, in particular the innate wisdom. Ohrmazd created, preserves and moves the angels of the spiritual and material worlds, as well as

the entire creation by means of the power of innate wisdom. Also knowledge, skill, learning, instruction which we witness in the world are all through wisdom.

Wisdom, commonly termed "DANA-KIH" or "XRAT" in Pahlavi, being an important attribute of the supreme God-head, helps an aspirant on the path of knowledge to realize Him, Denkart Book III (DKM 64.18) also states that the knowledge of the Deity is through wisdom (SHNAXTAN I YAZET PAT DANNISHN BAVET) only.

The most important is the innate wisdom, as it is the principal means of administering affairs in the universe. All the good qualities and virtues are by means of the innate wisdom, as said in Denkart Book III (DKM 67.4 — VISP HUNARAN HEND ASN XRAT ABZAR). In the same book innate wisdom is spoken of as the messenger of the Creator, through whom man may know the Creator (DKM 68.17 — ASN XRAT..... ASHTAK I DATAR O GETEH DAM UT PATISH SHNASEND MARTOM DATAR).

The aspirant, who is in eternal search for divine knowledge and wisdom to effect his union with source of all knowledge, should always regulate his conduct in the light of his innate wisdom which, as has been observed in Denkart Book III, is the highest in rank (DKM 100.14 — APAR MARTOM FRATOM PAHROMIH ASN XRAT), because the source of all wisdom, too, is only the innate wisdom itself alone. (Denkart Book III — DKM 104.14 — DANAKIH BUN ASN-XRAT).

Equally significant to note is the fact that innate wisdom, good religion and all the forms of virtues are born together, and proportionate to the innate wisdom there is faith in religion, earnestness in its propagation. Then the greatness and goodness of the time and the rule of the divine beings prevail, as observed in Denkart Book III (DKM 117.10 — 118.6 — VEH DEN ASN-XRAT UT KARPAN HUNARAN I ASN-XRAT HAM ZAK..... CHAND ASN XRAT ZOR PATAXSHAYIH AND VEHIH DEN PATIGRISHN VABRIKANIH UT ROBAKIH UT YAZDAN PATAXSHAYIH VEH OVAM NEVAKIH).

As innate wisdom is identified with Ahuramazda (cf. MENOK-XRAT Ch. 57), so, too, it is identified with the religion of Mazda worship, in as much as, the words of innate wisdom that existed, those that exist, and those that will exist in future are all contained in the religion, as said in Denkart Book III (DKM 314.12 — ASN XRATIK GOBISHN I KATARCHE HASTAN BUTAN BAVETAN HACH DEN MAZDYAST KE RAD ASN-XRAT XVAT HASTDEN MAZDYAST, DEN MAZDYAST XVAT HAST ASN XRAT).

References cited above, will suffice to prove the most important role assigned to innate wisdom in the extant Zoroastrian literature. The aspirant on the path of knowledge must have recourse to this faculty, without which his spiritual progress is bound to be arrested. ASN-XRAT or the innate wisdom is always associated with Vohumana in the Avesta and Vohumana cannot operate without ASN-XRAT.

Every individual has in him some share of innate intelligence which works itself out for Wisdom. Aspirant has to develop this faculty to the highest degree through Meditation, a discipline of mind. After years of practice of self-discipline revelation dawns upon the aspirant, and the laws of nature gradually open out their secret to him. **He then becomes the ASHA VAN in the truest sense of the term.** A Zoroastrian aspirant should meditate in particular, on the Mazdayasni religion, which, in reality, is the embodiment of the laws of nature, and which, as have already been observed, is identical with innate wisdom.

Strict self-control and mental discipline to gain divine knowledge are invariably enjoined by all religious systems. Zoroastrian religion (Vendidad 18.6) enumerates qualifications of a priest. Among other things it is enjoined that a true priest is one who sits up for the whole night inquiring after the divine or the holy wisdom, which frees one from distress and is joy-producing and helps one attain to holiness. (HAURVAM TARASCHA XSHAPANEM XRATUM PERESAT ASH-AVANEM AZO BUJEM RAVAZDAM AHU NASHEM ASHA NASHEM) To hit for the whole night and yearn for holy wisdom, demands an austere self-discipline and vigil on the part of the aspirant, for which initial training is imperative, and this, too, is the sine qua non for every Jnan-Yogi.

Through constant meditation and self-discipline the aspirant gets himself in tune with the Infinite or develops awareness of cosmic consciousness through

which the laws of nature operate, and he attains to spiritual vision, which is commonly termed in Pahlavi as "MENOK VENISHN". It is of different grades and depends on the state of mind and growth of conscience to which the aspirant has attained as it is said in Denkart Book III (DKM 281.11) Thus :

(1) All clear vision is developed through the perfect abode of Vahuman in conscience, and abandoning evil thought from mind and giving the foremost position to the famed religious wisdom, and this is the stage for developing pre-science and spiritual insight.

(2) More clear vision is developed by having the brilliance of Vahuman in conscience, and offering the middle place to the famed religious wisdom together with casting off darkness of evil thought from mind, and this is the stage of the growth of knowledge and it yields good results ;

(3) Half clear vision is developed by having the radiance of Vahuman in conscience and assigning the lowest position to the famed religious wisdom together with casting off to a great extent the shadow of evil thought from mind, and this is the stage for the knowledge of wisdom

(1) HAMAK VISHTAKIH CHASHM PAT SPURR MAHMAN VAHUMAN PAT AXV UT SIZDAKIH I AKOMAN HACH ANDARG AXV UT MENISHN UT AGREH PAT DEN DANAKIH SRUT UT EN PADAK HAST I FRAZANAKIH MENOK VENISHNIH-ICH.

(2) FREH VISHTAKIH CHASHM PAT BREH DASHTARIH I VAHUMAN PAT AXV UT MAN MIYANAKIH I PAT DEN DANAKIH SRUT

APAK TAM APAKANISHNIH I AKOMAN ANDARG AXV UT MENISHN UT EN PADAK HAST I SHNASAKIH UT ABZONIKIH PESHAK DATANIKIH.

(3) NIM VISHATAKIH CHASHM PAT BAM DASHTARIH VAHUMAN PAT AXV UT NITOMIH PAT DEN DANAKIH SRUT APAK SAYAK VESH APAKANISHNIH I AKOMAN ANDARG AXV UT MENISHN EN PADAK HAST I DANAKIH AKASIH.

For all the three types of spiritual vision two things are common — viz. abode of Vahuman in Conscience to a greater or lesser degree, and the position occupied by religious wisdom at different levels. This is the most rational explanation of spiritual vision through gradations. Again it brings to the fore the importance attached to Vahuman or good mind and religious wisdom on the path of knowledge. When perfect spiritual vision is attained, the aspirant is fortunate enough to possess the rare spiritual faculty known as pre-science or FRAZANAKIH in Pahlavi. This stage is very difficult to attain, but when reached the aspirant is able to forecast future.

Thus to a Jnan Yogi along the path of knowledge come the foresight and the forethought as he attains his final goal of wisdom through good mind.

Predictions, fortune-telling and forecasting future are poor imitations based on some sort of mechanised thinking in an effort to copy the rare faculty which only belongs to the divine dedicated souls who have relinquished the past and the present for the universal unity of the future.

K H S H N O O M

“NIRANG”

by

P. N. TAVARIA

GAO, technically called Nirang preserves Khoreh (aura or personal emanation). It is electrically charged water passed only by Gospand, the blissful cow and bull species. Nirang has Khaastar, i.e., electric energy which purifies Khoreh around. It is on account of this purifying power that in Zoroastrian religion Nirang is called ‘Aab-e-Zar’, the golden water or ‘Aab-e-Zur’, power-possessing water. Normally the purifying power remains in this Nirang only for 72 hours from the time it is expelled, after which it turns putrid, with ‘Druji’, microbes, like any other urine. The liquid passed by cows and bulls alone possesses the special purifying property because the ‘plexus’, the receptive centre (of magnetic current)

operating on the urinary organs of cows and bulls is under the influence of Jupiter. Jupiter is technically called ‘Garo-nmaan’ meaning the abode (heaven) of divine Music, or the ‘planet benefic’, that imparts some exceptional quality to Nirang. Water passed by all other animals, whether human or quadruped, is putrid from the moment it is excreted.

Cows, bulls, goats and sheep live on grass, vegetables and grains. They do not have carnivorous propensity. They all possess the philanthropic and blissful characteristics of helping humanity to live; cows and goats by their milk, bulls by their labour and the sheep by furnishing wool. Still there exists great difference among these three genuses, because they

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are governed by different planets. Cows and bulls being under the beneficent influence of the loftiest planets, Jupiter, enjoy lofty position in Nature. Their faces are pleasing, shapely and charming.

One special and important effect of this Jupiterian influence on cows and bulls is that the liquid passed by them possesses the 'Khaastar', electric charge imparting purity. Khshnoom teaches that only in the case of cows and bulls the twelfth plexus of their invisible body (Kehrp) which pertains to their urinary organs receives the beneficent holy currents of the creative fire-energy called 'Adar-Froba'. Owing to this electric charge water passed by cows and bulls remains pure for 72 hours from the time it is passed. This water is hence called 'Aab-e-Zur', or Nirang, i.e., water possessing power, and is also called 'Aab-e-Zar', literally 'golden water' as stated above.

This Nirang, when passed through the elaborate holy ceremony of 'Nirang-din', does not turn putrid for several years provided the ceremony was performed with strict observance of Zoroastrian canons of purity, and the liquid carefully preserved.

Water passed by goats and lambs, which are under the influence of the Sun and the Moon, is almost as good in purificatory effect as that of cows and bulls, but for a very short time. The buffaloes are under the influence of the planet Sa-

turn which is of lower grade. Buffalo does not receive the holy currents mentioned above which the cows and bulls receive, and hence water passed by the buffaloes has no purifying power, and is putrid from the moment it is expelled. Moreover, it may be observed that they are non-carnivorous, and though they help humanity to live by their milk, their faces are not attractive. Comparatively they are much inferior to cows and bulls from the spiritual standpoint. Buffalo is called બેચ in Gujarati and means 'stupid' બેચ comes from Sanskrit भे (phonetically similar to cow). Avasta has Gao, Geush, Gava and Firdausi has used word gavan to indicate blissful characteristics in ancient Peshdadian and Kyanian warrior saints.

During sleep at night, invisible microbes become very powerful and envelop the human body and impair the Khoreh (aura). The force of darkness renders impurity to Khoreh. To counteract these effects and neutralize the impurities caused by them one or half a teaspoonful of the Nirang liquid is enjoined in the religion to be applied to the uncovered parts of the body first thing in the morning (before touching water). A short Baaj is prescribed as first purifying prayer. In this short prayer — Nirang Aab-e-Zar — beginning with Shakaste, Shakaste Shaitan etc. it may be noted that in the above mentioned short prayer (Baaj) which is to be said in a whispering tone while taking the Nirang liquid (Aab-e-Zar) there occur the wordings 'Si-u-Se Ameshaspand'.

Here it indicates $(3 \text{ plus } 3) = 6$. Six is the talismanic numeral possessing the creative power of Yazats (angels) and of immortal Intelligences (Ameshaspands). It therefore pertains to the six Gahambars, each one representing the six stages of growth and advancement in Nature. They are (a) birth or germination; (2) growing; (3) shaping and (4) coming into age or fruit bearing. After these four growths, i.e., after a human being is fully grown up, the fifth Gahambar refers to the balancing of obligation with every visible and invisible object and force in the Universe which man contacted during growth and the sixth Gahambar stands for 'Khaetva-datha', whereby both the saintly masculine and feminine counterpart souls 'give themselves up' (-datha), each to its 'own relative' (Khaetu) which is the counterpart soul of the opposite sex, forming by their blending one whole asexual holy soul called Magavan, who then gets repatriated to the planetary world. The above blending takes place on the top of the Space. Such is some idea of the six Gahambars.

In the Nirang Aab-e-Zar formula reference to Si-u-Se = 6, is to the six Gahambars, and not to 33 Ameshaspands. The word 'Ameshaspand' in the formula represents the seven Ameshaspands and other immortal Yazadic (angelic) Intelligences that put the powers of six Gahambars into

operation. Thus, as stated above, Si-u-Se Ameshaspand in the above formula does not mean 33 Ameshaspands, as is erroneously translated in philology from the literal composition of the formula because it is in Persian, and evidently of a very later date, for it must be remembered that such formulae are framed according to Staota Yasna, the laws of vibratory colours in which certain set words have mystic power, and hence rules of grammar are not applicable.



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'AZARBAIJAN'

Not Russian But Iranian?

by

P. B. VACHHA, M.A., LL.B. (Advocate)

Many newspapers, including Jam-e-Jamshed, have given prominence to a news item emanating from a Russian source, describing "Azarbaijan",—where an old couple recently celebrated the 100th anniversary of their wedding — as "South-Eastern Province of Soviet Russia". In fact, historically, geographically, and by virtue of its very name, it is the "North-western province of Iran". Azarbaijan is a later form of 'Azarabadgan,' its original name in ancient Zoroastrian times, meaning "Land of Flourishing Fire". In this region, from times immemorial Fire has been perpetually burning, kindled by underground deposits of petroleum. It was **this phenomenon of Perpetual Fire burning miraculously**, that led ancient Mazdasyan and Zarthoshti Iranians to adopt Fire as an object of worship. It was rightly regarded as the divine symbol of the glory of Ahuramazda.

Firdausi's account of fire worship having been initiated by Shah Hoshang of the Peshdadian Dynasty, who accidentally discovered Fire by a spark ignited by one piece of stone striking another, and his establishment of the Festival, "Jashne-

Sadeh", in celebration of that event, seems to be romantic and fanciful, although it has some support from our Avesta. (Vide Parsiana February 1967).

The important Oil-port of Baku is situated in this district on the Caspian Sea. According to the Dictionary of Universal Knowledge, this region was a centre of Fireworship in ancient Iran, and was regarded by Zoroastrians as holy ground. This so-called "South-East province of Soviet Russia" was really stolen by Stalin, and secretly sovietized behind the back, not only of Iran, but also of England and America. It was Stalin's manner of rewarding Iran for having served as a veritable "Bridge of Victory" for the Allies. It was over this "Bridge" that the U.K. and U.S.A. poured military aid of men, materials and munitions into Russia, then on the point of collapse, due to the pressure of Hitler's hosts, in World War II. This aid enabled Russia not only to resist the relentless assaults of German forces, but ultimately to turn the tide, and foil Hitler's dream of world-dominion, by saving Stalingrad.

Azarbaijan where people live longest, and centenarians are common, has come into the news with the pseudo-Russian couple's record of matrimonial longevity. Having outlived their Silver, Golden, Diamond and Platinum Jubilees, they throw a challenge to learned lexicographers to find a name for their 100th wedding anniversary. With the pure bracing air of this region, the blessings of Zarathushtra's sacred Fire, and marvels of modern medicine, one does not know how much longer this blessed couple will live. But "**Azarabadgan**" in all conscience, and from the dim dawn of pre-historic times, has always been Iranian and Zoroastrian.



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