

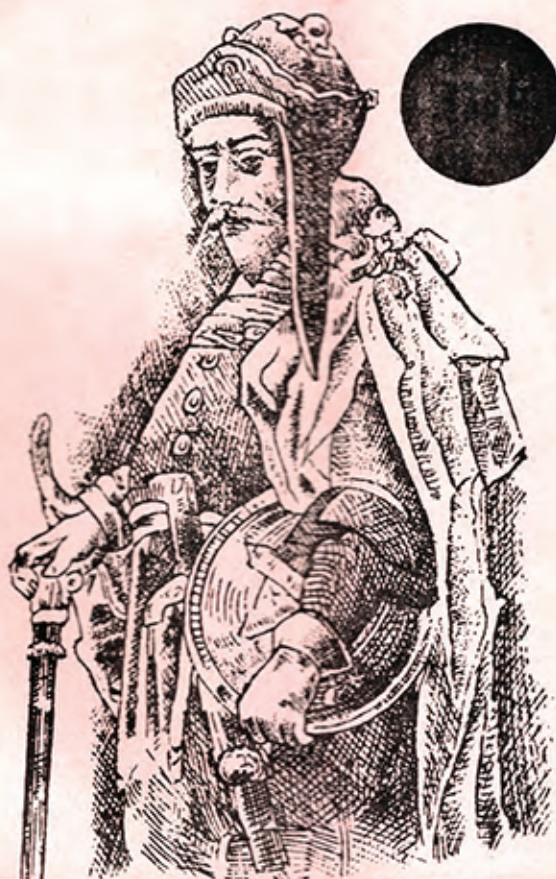
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VOL. III No. 11

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EDITORIAL

Religions throughout the world have passed through the Age of Belief and have now arrived at the Age of Reasoning. Belief and Faith once went together as inseparable companions in which Faith consisted in Belief as the acceptance of things not seen and the evidence of things not known. Several philosophers have called Belief "Natural thinking" or thinking unhampered. They have revolted against intrusion of rationality as a destructive element not justifiable in faith. They say the moment you question the existence of the Almighty you destroy the very basis of your understanding. If you dig under your feet you stand nowhere. This is true of physical as well as of psychic world. About the physical world Archimedes said "Give me a standing place and I shall move the world". If there be an immovable spot even the Universe has no other go but to move around, towards or away from that spot and the chances are that the Universe will move uniformly under some system of laws.

In the realm of the psychic Mysticism appears to be one such immovable spot. The result is a uniformity around it which is unmistakable. Mysticism is one system of thought which is universally identical. Whether you read Mysticism of the East, the Middle East, or the West, be it African, Indian, European or Mongolian they all converge on a focal point. If the source of a mysticism under study is not revealed it is practically impossible to locate its origin. Such is its oneness of purpose and identity of thinking. May be this is "Natural Thinking". We have included in this issue a symposium on Mysticism in which Dasturji Naoroz Minochehr-Homji had spoken at length clarifying the essence of Mysticism of Zoroastrianism. But a meeting like this always has the same tune and the same undertone. That is its specific characteristic, which makes it a unique discipline of the mind, differing from the rest of the mental processes, which are hindered by reasoning and distorted by tutoring. If universal

gratis advice be natural, stay natural , we may add , think natural and somewhere somehow mysticism will percolate and find a way to your heart and mind. It is true even though at places it be illogical because logic is not the be all and the end all of man's mind.

CORRECTION :

In August 1967 issue in the article on Dasturji Dabu line 16 on p. 37 should read theosophy and not theology as theology contravenes the sense intended to be conveyed.



Consecration of The Sacred Fires,

by

FRAMROZE RUSTOMJI (Colombo)

- (1) Atash Behram
- (2) Atash Adaran
- (3) Atash Dadgah

Each of these sacred Fires has different rituals for prayers during different Gahs.

It should be noted firstly that **consecration merely declares a person or object sacred (devoted to God and to Divine Service).**

Secondly that **Consecration never makes a person or object Sacred.**

It is customary for any one to seek to become consecrated through his own righteous acts, but consecration can never be conferred on him, by another. In Zoroastrianism man is initiated into his faith and gradually rises to the Status of **Zarathushtrótēma** (The holiest high Priest most like Zarathushtra). He can, if he wills, become a "**Fradat-Vispam-Hujiyai-ti**" (a Benefactor of Humanity) See my Daily Prayers (Part 2).

We declare a fire as consecrated (sacred) when it has gone through rituals as stated in the 8th Pargard of Vendidad. Sixteen different fires used by different persons for different purposes, are collected and brought for enshrinement in a Dad-gah, for necessary purification processes.

Sixteen different fires necessary to produce one consecrated Fire for use in an Atash-Behram are as under :

- (1) Fire used in cremating a corpse,
- (2) Fire used in burning filth,
- (3) Fire used in burning dirt,
- (4) Fire used by a potter,
- (5) Fire used by a glass-blower,
- (6) Fire used by a coppersmith,
- (7) Fire used by a goldsmith,
- (8) Fire used by a silversmith,
- (9) Fire used by an ironsmith,
- (10) Fire used by a steelsmith,
- (11) Fire used by a baker,
- (12) Fire used by a worker in a furnace,
- (13) Fire used by a tinsmith,
- (14) Fire used by a shepherd,
- (15) Fire used by a soldier,
- (16) Fire used by a neighbour.

It will be observed that the all-important fire produced by atmospheric lightning is not referred to in the above list.

Our authoritative sources differ in the matter of details in regard to collecting the different fires and in purifying them.

In the six Atash Behrams of Bombay and outstations there does not appear any uniform process of purifying them.

The above stated list from the Vendidad has given the later ritualists the idea of collecting sixteen different fires for making one consecrated fire. The fires now collected are :—

- (1) Fire used in burning a corpse,
- (2) Fire used by a dyer,
- (3) Fire from a ruler's house,

- (4) Fire used by a potter,
- (5) Fire used by a brickmaker,
- (6) Fire used by an ascetic,
- (7) Fire used by a goldsmith,
- (8) Fire used in a mint,
- (9) Fire used by an ironsmith,
- (10) Fire used by an armourer,
- (11) Fire used by a baker,
- (12) Fire used by a brewer,
- (13) Fire used by a soldier or traveller,
- (14) Fire used by a shepherd,
- (15) Household fire collected from the houses of Zoroastrian Priest and Layman.
- (16) Fire caught from atmospheric lightning.

Each of the above Fires is made sacred in a specified manner. For example, the fire from a burning ground is nourished by inflammable fuel and placed on ground to help the wind that blows to ignite a heap of powdered sandalwood and incense, placed at a distance of about 12 inches. The second fire is then nourished with fuel and this in turn ignites yet a third heap of powdered sandalwood and incense placed 12 inches away from the second fire. Likewise this purificatory device is repeated 91 times and the last or 91st fire is deemed purified, to serve as one of the 16 fires which ultimately serve to consecrate the fire of an Atash Behram. The process for purifying the other 15 fires differs. The fire used by a dyer is purified 80 times. For further details of the purificatory process and for recitation of prayers, see Dr. J. J. Modi's book "The religious ceremonies and customs of the Parsees".

In another process for purifying the fire, a perforated ladle was used. It contained fuel that could be easily ignited. It

was held about 12 to 15 inches above the first fire. When it ignited the second fire likewise helped to ignite the third fire for the requisite number of times, until the last fire could be considered fit for consecration with the other fires similarly purified. According to The Revayats there should be readymade 91 *magas* or pits, each stuffed with powdered fuel. The ladle with similar powdered fuel is then held over the first fire of any variety put into the first pit. When this ladle gets ignited the fire of that ladle is put into the second pit. The process is thus made continuous until the fire is ultimately purified in the 91st pit, when it is considered fit for consecration with the other similarly purified fires. **The method of consecrating the fire is most elaborate, and requires the doing of various acts with the recitals of the Yasnas and Vendidad for a number of days. The Yasnas and Vendidad come to be recited 91 times.**

Two priests help in reciting the Yasnas and Vendidad. In regard to some of the fires noted above, like **that of the ruler, potter and brickmaker, the recital of the Yasnas and Vendidad is restricted to 80, 71 and 60 times.**

Consecration is often delayed, because of delay in the securing the fire of atmospheric electricity (lightning). It may even be put off indefinitely. The final ceremony of bringing the 16 different fires together, purified in manner aforesaid, should take place on the first Gatha Gahambar day. All the 16 fires, purified as stated above, are placed in a censer and taken to the Yazasna-Gah, for the ultimate ceremonial of consecration.

Once the sacred fire is consecrated ready for enthronement, the Sanctum Santorum of the temple, with a dome

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overhead, undergoes a purificatory process for three days before the final act of enthronement.

After the ceremony of **Enthronement** called "**Takhtnashini**", the sacred fire of the Atash Behram is referred to as a powerful spiritual Potentate.

The Censer, which holds the consecrated fire is placed on a stone or stand which is referred to as "Takht".

In the centre of the dome a metallic tray is suspended over the fire which constitutes the Crown (Taj). Swords and maces are placed over the walls in the Sanctum Sanctorum. Symbolically they indicate the weapons of the pure heart and soul fighting the daily battles against sin and vice, to confer glory on the consecrated fire. Thus the consecrated fire denotes to all Parsis **the moral law and order of the Universe.**

The ceremony regarding Atash Adaran is slightly different.

The Fire of Victory (Atash Behram) can be nourished and tended only by a Priest who has become a Maratab and who observes the Bareshnoom (self-purificatory procedures)

The officiating priest must have performed "Khub" ceremony previously. This ritual consists in the performing of Yasna ceremony.

In each of the five Ghahs, Bui ceremony is performed whereby the fire is nourished.

The fire of Atash Behram is nourished with six pieces of sandal-wood placed crosswise in three tiers forming a Machi or seat of honour.

In the case of the Adaran fire and the Dad-Gah fire, each of these can be nourished with even one piece of Sandal-wood.

The consecration of the Adaran fire is simpler than that of the first and highest grade of fire. The contribution for fires of an Adaran is from (1) the Athornan class, (2) the Rathaeshtar or the warrior class, (3) the Vastraya Fshuyant, the husbandman or the agricultural class and, (4) the Huiti, the artisan, tradesman or the labourer.

It takes only a month to consecrate and instal this fire. However, it must be tended only by an athraavan.

The Dad-gah fire can be tended even by a Zoroastrian layman, in the absence of a Priest. Its consecration is the simplest. The ceremony is less cumbersome. New Priests are always ordained at the Dad-gah fire, and the holy sacraments are given there. The Dad-gah fire (which is only the household fire) is also always ceremoniously installed, after consecration. A temple in which Yasna and Vendidad rites are performed can form the sacred fire of a Dad-gah. A Jashan ceremony is all that takes place in the final part of consecration.

The ashes from the installed and consecrated fire of any Zoroastrian temple offered to all visitors and devotees convey the following important impressions to the devotee :

- (1) Humility — like ash and dust.
- (2) Equality — offered to high and low

CORRECTION :

In connection with "Zarathushtra's Glorious Faith and its Followers" by Mr. N. K. D. Naigamwalla reviewed in August 1967 issue of Parsiana please note the following

The Book is dedicated now to the Late Mrs. Goolbai Rustom Fraidoon Mazda

- (3) Loyalty to the enthroned Fire — willing submission
- (4) Retribution Acknowledging — suitable and deserved return
- (5) The two-way magnetic power of the lustre of a sacred symbol,
- (6) The acceptance of a token of offering from the Infinite and formless God of the Universe to an earthly devotee, who is debarred from entering the Holy of Holies, where the sacred Fire is ceremoniously installed.

The ancient glory of the Zoroastrian religion, revealed in the Atash Nyaesh, has continued to survive to the modern times, wholly due to the sanctimony attached to all our sacred Fires of the temples (which are unceasingly nourished, with all the fervour bestowed on them by our Athravans) and to the utmost rigidity of all the various purificatory processes, continually observed by Zoroastrians everywhere.

A Parsi stands before his fire altar with the thoughts that moved the Poet to write:

"In my heart shall beat Thy heart and all hearts,

My throbbing shall be the throbbing of the whole Universe".

Turning his mind to the God of the Universe, he utters in his heart of hearts the mighty words

"**Usmoi uzareshva Ahura**" (Reveal Thyself within me, O Ahura).

of noble memories and is financed by Mr. Rustom Fraidoon Mazda (Alabadi) of Poona. New chapters are added and the book is enlarged. Price is raised from Re. 1/50 to Rs. 2/- per copy. It will be out by the end of September 1967. Parsiana recommends the book to its readers.

Daeva, Druj and Aka-Manah: The False, Wicked and Evil-Mind:

by

MAHYAR BYRAMJI PATEL

“He, who committing faults, admits them, also thereby simultaneously declares, that now, he is wiser than what he was before !”

“AT YUSH, DAEVA VISPAONGHO, AKAT MANANGHO STA CHITH-
REM, YASCHA VAO MASH YAZAITE !”

“But all you Daevas, are the offspring of the Evil-Mind, and so are they that honour you greatly !”

THE DAEVAS are the embodiment of all that is Evil in the world of Zarathushtra. However, before there developed a schism amongst the ancient Aryan people, and before these people branched off into what is now known as Iran and India, the word Daeva had a respectable connotation attached to it. From this same word are derived the honourable terms such as Divine, Deity, Deus, Zeus and Teus, as well as the dishonourable terms such as the Devil, Diabolical and such other terms of disrespect. The original word stems from the Aryan word ‘div’, meaning to shine, and pertained to the luminary objects that shone in the Heavens. In the course of time, any object of worship or veneration came to be called by the common name of Daeva, and there grew up around this term an iconic form of worship, that bent in supplication to all forms and forces of Nature. This raised

feelings of revulsion in the mind of Holy Zarathushtra, who was devoted to Monotheistic God, Ahura-Mazda alone. The worship of the Daevas came to mean the iconic worship of Polytheistic Gods, which ultimately led the way to a variety of restrictions and renunciations. Such trends are repugnant to the Zarathushtrian ideals.

Mazda-Yasna, also known as the Ahura-tkaesa or the Paourya-tkaesa, was the original creed of the Indo-Iranians, around which there grew up the vile accretions and innovations of the Daeva-Yasna creed. Zarathushtra raised his voice in protest against them. His purified religion is now known as the Mazdayasno Zarathustri Daena.

However, in the Gathas, the Daevas are not portrayed as irretrievably lost, but Zarathushtra expresses the hope that with the help of the Manthra, the Holy Word

of Ahura Mazda, he shall be able to lead them back into the fold of the Righteous, some day. The Later Avesta does not seem to recognize this, and brands the Daevas as eternally damned. Nowhere in the entire Gathas, is there any mention of a Personality even remotely resembling the Devil or Satan, and it is only in the Later Avesta that Ahriman first puts in his appearance.

The Daevas are presented in the Later Avesta as the Diabolic and Infernal Spirits, who have entered into a conspiracy with the vile Angra-Mainyu, in order to run down the Good Creation of Ahura-Mazda. They have their origin in the Aka-Manah, the Evil-Mind, and have spread their sphere of activity over all of the Seven Zones. They mislead mankind into wrong-thinking, wrong-speaking and wrong-doing. Their wishes run counter to the settled ways of a peaceful and benevolent life. At the dawn of creation, they rushed forth, demon-fashioned and evil-bent, in order to destroy mankind. They rise in revolt against Righteousness and the Good-Mind. The future prophet So-shyant shall befriend as father, brother or friend, all those who detest the Daevas. The final Dispensation shall smite the wicked out of existence.

There is in opposition to every Arch-Angel and Angel of Ahura-Mazda's celestial council, a corresponding Arch-Fiend or Fiend in the council of Angra-Mainyu. Thus, Spenta-Mainyu, the Best-Mind is opposed by Angra-Mainyu, the Worst-Mind; Asha-Vahishta, the Best-Righteousness is opposed by Druj or Indra, the Wicked; Vohu-Manah, the Good-and-

Loving-Mind is opposed by Aka-Manah, the Evil-Mind; Khshathra-Vairya, the Divine-Power-of-the-Detached in Spirit is opposed by Sauru, the Bad-Government; Spenta-Armaiti, the Holy-Devotion is opposed by Taro-Miati, the Heresy, or by Naunghaithya, the Devil of Discontent; Haurvatat, Perfection or Spirituality is opposed by Tauru, who poisons the Waters; Amertat, the Immortality is opposed by Zairi, who poisons the Plants; Sraosha, the Devotion or Obedience is opposed by Aeshma, the Demon-of-wrath and so on. Even Vouru-Doithra, the Good-Eye has for its opponent the Duz-Doithra, the Evil-Eye. These opponents, the demons are the Daevas of the Later Avesta.

Heaven is mentioned as the region of Vohu-Manah, the Good-and Loving-Mind, who has its superlative in the Vahishtem Manah, the Best or the Universal-Mind, just as Hell is mentioned as the region of Aka-Manah, the Evil-Mind, who has its superlative in the Achishtem-Manah, the Worst-Mind.

The Druj, is a female fiend, unlike most of the other Daevas, who are male. She is personified Wickedness. The Gathas give the greatest prominence to Druj. Ever since the world came into being, it has been divided into two camps, the one belonging to Asha, the Righteous, and the other to Druj, the Wicked. It is the call of Holy Zarathushtra to win over and convert those misguided ones who have gone over to the side of the Druj, and bring them back into the fold of Asha. That is the sacred work entrusted to him by Ahura-Mazda. Those that yield to the

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temptations of the wicked Druj are called Dregvants, just as those that side with the Righteous Asha are called Ashavans. The Dregvants seek to mislead others. Those wicked ones who try to harass the Holy Prophet Zarathushtra, by spreading false doctrines, leading the ignorant ones astray by their evil advice, and by disobeying the Manthra of the Good-and-Loving-Mind of Ahura-Mazda, and by attempting to estrange the Righteous from the Best-Mind whilst bringing others down to their own low-levels, and by bringing death and devastation to the houses, villages, towns and countries by means of their evil-spells are the children of Druj.

In opposing the Wicked, Zarathushtra clearly and sharply defines between the two forces of Good and Evil, and then unsparingly and unforgivingly carries on his crusade against the forces of Darkness. It is not in the Spirit of Holy Zarathushtra to offer his enemy the other cheek, when the ethics of retaliation demand satisfaction. Zarathushtrian ethics insist on swift and forceful retaliation, and the impotent virtue of returning good for evil finds no expression in his doctrines. Evil condoned is Evil sanctioned. The vile are to be subjugated by their own weapons and those that live their wicked lives by the sword, shall perish by weapons more powerful and sharper than that sword. Zarathushtra, the loving and true friend of the Righteous is the inflexible foe of the wicked. Those that help in clearing the way for the advent of the Kingdom of Ahura-Mazda, by hurling down the powerful wicked are active participants in the crusading army of the Lord. It is an active virtue to hinder and disable the impious. Those that are good to the wicked are themselves all wicked, and

stand condemned in the eyes of Ahura-Mazda.

The followers of the Daevas fare no better in the lives to come. Retribution and misery shall be their future states. Ahura-Mazda is impartial in dealing out absolute Justice, and as he rewards the virtuous, so he punishes the wicked, whilst being merciful to the truly penitent. According to the Gathas, it is their own individual conscience that leads to the different states of future existences, and as we sow now, so shall we later reap.

Not only the wicked spirits, but also the plundering nomadic hordes of Mazanderan and Gilan, along with the wicked sodomites are defined as Daevas in the Pahlavi Literature. The worshippers of the Daevas are themselves regarded as Daevas, and after death shall continue to be so. Wherever the sweet scent of the Holy Fire spreads, there it destroys the germs of disease, death, plague and pestilence by the thousands. Even these germs are regarded as Daevas, and were it not for the rising of the sun and the spreading of its beneficent and life-giving and life-promoting rays, these Daevas would destroy all Life on Earth. Strict laws of hygiene are a prominent part of Zarthustrianism, and a neglect of these is tantamount to making an offering of Evil to the wicked Daevas. Those that are void of good, practice any form of evil or sorcery, lie, cheat, defraud, ill-behave, practice any loathsome evil are all regarded as Daevas. Although the extant Avesta Texts reveal only approximately about forty-five or so of the Daevas by name, their actual number is said to be legion. They spread uncleanness, destroy crops, attack those that shirk wearing the Sudreh-Kusti, attempt at preventing the

Heavenly Bodies from moving in their fixed courses, and perpetrate all evil. They are put to flight by the recital of the Holy Spells, and by the drinking of the consecrated Haoma.

The Daeva-Yasnis are put on a totally different footing from the Mazda-Yasnis, and in ancient times, no new surgeon was permitted to operate upon a Mazda-Yasni, until he had carried out three successful operations upon the Daeva-Yasnis. Anyone offering libations to Ardivi Sura after sunset was off as a Daeva-Yasni, for such libations only reached the regions of the Daevas. The Vendidad (Vidava-data) is the book of the 'law against the daevas', and is said to be the only nearly complete book remaining to us out of the original twenty-one Nasks, most of which are now lost to us.

Amongst the names of the Daevas remaining to us, apart from the ones already mentioned hereinabove, we have the Daeva called Nasu, who is the personification of embodied uncleanness; Astovidhotu, the Fiend of Death; Vizaresha, who is the Daeva who lies in wait for the souls of the wicked after death, at the gate of Hell; Kunda, the intemperate, who hurls the souls of the wicked into Hell; Bushyansta who is Sloth personified; Buiti, the Tempter; Apaosha, the Daeva of draught; Spenjaghri, the associate of Apaosha; Azi the Avaricious; Vayu, the Evil-Wind, who is the Collaborator of Astovidhotu; Pairikas, the Fairis who bewitch to seduce men away from the right paths; And Vyambura, Hashi, Ghashi, Saeni, Buji, Driwi, Daiwi, Akatasha, Aghashi, Paitisha, Zaurva, Ithyejah, Spazga and a few others of whom nothing further is known apart from their names. The author of the

Bundahishn reveals that there are as many Daevas as there are types of sins committed by men.

But returning once more to the sublime but simple passages of the Gathas, we find a much more acceptable message pertaining to the Daevas and their associates. Here, Holy Zarathushtra sings: "Ahura-Mazda well knows the prayers of the Daevas and men of all times. Creation's purpose shall be fulfilled, and the worst shall go to the followers of Untruth, just as the best shall go to the followers of the Truth. The False choose Untruth, whilst the Holiest choose the Truth. Being deluded, the Daevas do not choose aright, because of their doubts. When retribution comes, then shall the False-ones give themselves up to Asha. The Righteous shall triumph when destruction shall come to the False-ones. Then shall age-long punishment befall the followers of Untruth, and progress pursue the upholders of Truth. This message of mine, unheard of before, when heard now, shall benefit both, the True as well as the False. My message shall expunge all evil. I fain would know as to what shall be the requital of the pious and the wicked. What is the punishment for those that lend their might to the wicked? Which is the better of the two paths, that of the Righteous or that of the wicked, tell us, that we may not henceforth go astray. Let none of you go to the False-ones for their impious teachings, for that way lies ruin. Illumination shall come to those that follow the Righteous, but darkness and woe shall be the lot of the wicked. Even the Daevas shall ultimately bow before Ahura-Mazda. The Daevas, and those that worship the Daevas, are all of the same Evil-Spirit. The perverted ones are

beloved of the Daevas. The Daevas defraud mankind of Perfection and Immortality, just as with their false promises of supremacy, they have defrauded the Followers-of-Untruth. The Daevas even distort the Holy Scriptures, and regard the Earth and the Sun as unworthy of our vision. They corrupt us back from the Highest-of-Truths. They turn us away from the best course of action, when they preach their evil doctrines, but they shall meet with their just retributions. Their own evil powers shall finally devour themselves. Thou, O ! Ahura-Mazda, have power enough to protect me from those that threaten me. I shall act with perfect justice towards all. Those that frustrate the evil intent of the wicked, by thought, word or deed, accomplish Thy purpose, O ! Ahura-Mazda. I shall pray for the deliverance of Thy worshippers. How great is Your Power above all the Daevas and wicked men ! I recognise Your Power when you bestow righteous rewards and retributions upon all alike. I dedicate myself to the Good, and declare myself to be an inveterate adversary of the Wicked. Never shall I placate the False-ones, for they treat the righteous as their enemies. Reveal to me the followers-of-Truth, as well as the followers-of-Untruth, so that I may know truly with whom to associate. How shall I keep the False away from us ? How shall I deliver up the False in the Hands of Asha ? How is it that the Daevas have flourished and become so powerful ? Listen to these words of mine, and never again shall the Evil-Teacher bring destruction through his false talk. The Soul of the Righteous shall triumph in Immortality, whilst the tribulations of the wicked shall keep on recurring. Whoever opposes the Daevas and their evil

brood, shall find in You their Friend, Brother and Father, O ! Ahura-Mazda. Where shall I go when they oppress me, for I have none but You to protect me from these followers-of-Untruth ? When the True shall ask for protection, let the man of power help him, for he who does not do so shall build for himself a snare, and shall be deceived by the enticers of Untruth. Their own conscience shall chide the False Priests when they come to the Chinavad Pool, the Bridge of Discrimination. Because of this, the followers-of-Untruth find themselves ever thwarted. How shall the false partake of the Best things, when he is inspired by the Evil-Mind ? The righteous shall conquer Untruth by Truth, and shall prove the Daevas totally false. Reveal to me, that the Righteous shall over-come the wicked, which would be the consummation of life. When shall those helpers come to me, who will smite the infatuation by which these False Priests fascinate the ignorant people ? Who shall be unruffled by the followers-of-Untruth ? The false teaching of the corruptor makes me anxious, but this I know, that the False shall

be frustrated, and that the True shall prevail. Those that increase hatred and cruel gossip, and those that practice evil abide by the Daevas. Let the wise listen to these teachings, and never may they associate themselves with the followers-of-Untruth. All Prosperity shall come to those that over-throw the dominion of the Deceivers. Thy Holy Fire reveals to me that the Untruthful shall be frustrated and the Truthful shall be blessed. The False Priests neither obey Your Laws nor Your Commandments, but shall finally come to grief. These are the Truths, that the falsely attractive shall finally perish and pervert the True Spiritual Life. But those that unite in the Higher Life of the Devoted shall be rewarded. Renounce not the Brotherhood of the Truthful, lest you come to grief. The Evil shall finally find themselves deceived, and being ridiculed shall chide themselves, but our Faithful Maidens and men shall abide in peace and happiness, blessed by their True and Good Leaders. Your Divine Power shall bestow upon the righteous the Highest Reward !"



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MINI-POEMS

by

ABAN N. KANGA

1. Fire
Oh our Sire !
You sit on the Throne
Yet make no drone.
2. Fire, Water, Air,
We little care ;
You run your course
By Nature's force.
3. Nature has one feature,
It's the best teacher.
4. FIRE TEMPLE
In looks so simple
Has carved in our heart
A dimple.
5. Prayer
Sees you through
Years without fear.
6. FAITH
You dare not rate ;
It's divinity —
Eternal sublimity.
7. RELIGION Innocent dove,
A Homing Pigeon
Brings home a message
From celestial region.
8. Good Thought, Good Word, Good Deed,

Are things we all need heed,
To lead the strife
For fuller life.
9. In our heart Ashoi,
On our lips Ashem ;
We came
For a worthy game.



A Symposium on the Mystic Elements in

HINDUISM

ZOROASTRIANISM

CHRISTIANITY

ISLAM

(1) Hinduism.

Shri G. L. Chandavarkar said "Neti Neti" summed up all that could be said about the mystic element in the philosophy of the Upanishads, which is the basis of Hinduism. The Aryans, having striven and won their right to live in peace in the land of the Indus, turned their intellect to more profound questionings on the origin of things. This search after truth resulted in an intuitive apprehension of a power, direct, intimate and immediate, and the realization that "God cannot be reached by the eye, nor by words, nor by the other senses, nor the practice of asceticism or by sacrificial offerings. He is revealed only to the mind, to the intellect and to the heart." This, the mystic approach, was not accessible to everybody; so Hinduism evolved a mode of worship through things seen or heard. The religious teachers of a later age, the saints of the medieval period evolved a simpler code of worship, the belief in the mother-child relationship between God and man: with bhakti, simple devotion.

(2) Zoroastrianism.

Dastur N. D. Minocheher-Homji defined mysticism as an experience, not describable in words and possible without a

teacher. It is, he said, a tapping of unconscious sources within. **The Supreme is called Tat (That) in the Gathas.** It is undefinable.

Mysticism is a reaching for unity, identity, with this undefinable. Escaping from the consciousness of a separate personality the mystic explores his inner being, the cave of the mind, the cave where Brahman dwells. Thereby he enters into communion with the innermost.

(3) Christianity.

The Rev. Mother S. Grant said: Without the mystical element which is its life and soul, Christianity would lose its whole reason for existing. It is the central belief of the Christian religion that God created man for the sole purpose of uniting him to Himself in a union of knowledge and love which absolutely transcends the possibilities of man's unaided nature, because it is a sharing in God's own knowledge and love of Himself which no creature can possess as its own by right.

In its profoundest aspect mysticism is simply a growing awareness of this life of God being lived in and through us at the deepest centre of our being: a "letting what is in the depths emerge." It implies a total renunciation of all that is not God,

at least in will and desire, a total surrender to the point of "a living death as to sense and spirit," as St. John of the Cross puts it, if the fullness of union is to be reached.

But this kind of mysticism is comparatively rare. The action of God, as a habitual directive principle of a person's life and action, adapts itself to the psychological make-up of men and women. But for all mystics, a great purification is necessary, the death to human activity, which makes room for the action of God.

The central nerve of true Christian mysticism is experimental knowledge of the living God communicated to "man upon the earth" in the darkness of faith until he passes at last through the gateway of death and realizes with bliss beyond all utterance the Glory he has carried within him all the days of his pilgrimage.

(4) Islam.

Professor Abdul Majid Khan quoted Disraeli's reply to a young questioner about his religion: "Sensible men never tell. They try to live up to it. They are mystics professing different religions."

Professor Khan spoke of the Sufis, who, disgusted with the outer piety of the ruling Muslim classes of their days, turned

to voluntary poverty and asceticism. Searching for God and union with him, the Sufi mystics arrived at the truth that there was no difference between man and man and it was necessary to live in peace with one's fellow men. They also arrived at the major truth, that God was "nearer than the jugular vein." The great mystic Mansoor al-Hallaj asserted that he was God, "**An al Haq.**" He was charged with blasphemy and put to death. Al Ghazali, later putting up a defence for him, interpreted his statement as an expression of an experience of mystical identity. Professor Khan mentioned other Sufi mystics who had yearned for **fana**, complete annihilation of the ego as a concomitant of union with the divine.

There was a great basis of agreement in the four great religions. As **Emerson** said, "**Conscientious and sensible men are all of one religion.**" This was evident when we considered that though differently defined as **yoga, self-realization, awareness, fana**, the mystical experience defined was the same. The mystics were men and women who walked with God, gave up the life of the personality to live the real inner self.

Above Symposium was held on the occasion of the Centenary of Prarthna Samaj (Bombay).

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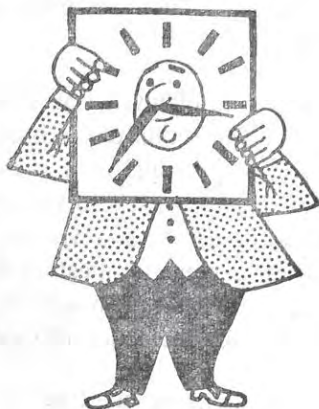
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THE CONFLICT OF IDEALS

by

P. N. TAVARIA

When the linguistic study of the Avesta and Pahlavi was introduced in the last century, it was believed that through that study, we would understand our religious teachings, but we were soon disillusioned, for though the scholars understood those languages to some extent, they could not know the religion in its pristine purity.

The reason for the above condition is that Avesta is not a dialect as is erroneously believed in philology. The term Avesta is derived from 'A', not, and 'vid', to know, and connotes knowledge about the Unknown or Unknowable. Hence it is a technical language dealing with God, and the affairs of the Universe, and Nature's machinery for the plurification of souls. Avesta is a special language formed by the application of **'Staota', the laws of invisible vibratory colours &c. applied to the ancient Kyan language current in Iran when Zarathushtra descended on the earth** some 9000 years ago. Based as it is on vibratory colours, the letters tchha, dha, bha and la have been expunged from the composition of the Avesta, because they produce incompatible vibrations. The pronunciation of 'da' with the flourish on the right hand side as 'dha', has been wrongly introduced by Western scholars. It is well known that words beginning with 'dha' in Sanskrit are changed into 'da' in Avesta, as has been shown in Kanga's Avesta dictionary. (Vide supplement No. 19 re 'Diversities in Avesta language').

Moreover, Avesta abounds in allegory, metonymy, numerological mysticism &c. so that literal translations however expertly effected turn out to be husky, since they do not convey the lofty inner import of a word or passage. Horse, bull, sheep, camel, mountain, river, sea, country, town, city, street, house, wheel, fish, tree, waters, channels, pillars, conflict, contestants, tool, relative &c. &c. are all used in their technical or allegorical or spiritual meanings. In certain cases, simple-looking words convey hidden significance or import as in the case of 300 'years' mentioned in Zadsparam. The word 'years' has baffled all philological scholars. These 300 years are equal to 8.100 years as is shown further on with reference to the remote past unknown history of Iran.

"The Western scholars when they began their Philological barebone study of Avesta did not know **that Avesta was "Razeng" or "mystic words" or "Guzra Senghaongho" "the hidden words" as depicted in the Gathas.** Being totally ignorant of the Laws of Staota according to which the entire Avesta Scriptures are composed from the twenty-one Nasks of Zoroaster these Western Scholars paid heed only to grammar and style as in the case of any modern ordinary language." (P. S. Masani).

Both "Razeng" and "Guzra Senghaongho" occur in Spenta-Mainyu Gatha

(Haa 50/6 and Haa 48/3 respectively) where it is stated that the Holy and the Wise Devotees of Zarathushtra will teach you (followers of Zarathushtra). What will they teach ? They will teach Razeng and Guzra Senghaongho — the mystic commonly unfathomable principles underlying Zoroastrianism.

I cannot cite here references of the above allegorical and other usages in Avesta and Pahlavi for they are treated or will be treated either in the exposition or under separate heads hereafter in their proper places as Supplements. Moreover, the extant Avesta are **hardly 6 or 7 per cent of the original entire treasure**, and they too are either liturgical, or are formularies for religious ceremonies, in which besides other things, **descriptions of the map of the worlds above and of other noumena are given in language of the material world.** The scholars of the philological schools have mixed up most things because they have read noumena in the language of phenomena. Phenomena are describable as seen or felt or known or understood by the aid of our senses. Noumena are supra-sensory experiences and are only conceivable — not demonstrable or describable except in some abstract manner. Again since philological scholars cannot often distinguish technical terms or proper nouns from common nouns, such technical and other terms are rendered etymologically making translations far-fetched. One and the same Avesta word in different places has different significances which lead to misinterpretations, because scholars do not know the theme of the passage concerned. Again in Gathas and Vandidad, Fshusho Manthra (Blissful spells) are employed which are

not subject to grammar rules. Scholars erroneously believe them to be corruptions in compositions. In the case of Manthra Spenta they do stand to grammar, but they require the knowledge of Staota Yasna for correct interpretation. Agha Manthra, the destructive spells are short-lived having no permanency and no hidden meanings. At most they can have some secrets of plannig evil deeds.

Thus it will be seen that mere barebone study of Avesta fails to enlighten us with respect to the genuine teachings of the Zoroastrian religion and of the relevant topics mentioned above.

It was at such a critical juncture in the study of Avesta in the beginning of the present century that our spiritually enlightened Master, the late Mr. Behramshah Naoroji Shroff broke his reticence about his profound knowledge of our religion after 27 years of his return from Iran, whence he had brought the new light of 'Khshnoom', the heart-rejoicing occult commentary knowledge of the Zoroastrian Faith, and filled the hearts of faithful Zoroastrians with new light.

Under strange circumstances somewhere in 1875-76, the Master, then a youth of 17 or 18, was drawn away from his native home in Surat to the outskirts of Peshawar, and thence (according to plan) taken to the secret recesses of Mt. Demavand in Iran. His latent powers were initially developed by making him go through the strict Zoroastrian exercises of purity coupled with the spiritual discipline of the rigorous observance of the Zoroastrian anti-microbe Baaj rites; and later the sacred teaching was imparted — 7/8ths in **spiritual trance ('Sezda')** and 1/8th **'Sina-dar-Sina', heart to heart**

without the employment of any books —

In the very short span of three years he was exalted from a raw youth to an adept in all the branches of knowledge relating to the Zoroastrian religion, the exegesis to the Avesta, the secret 'Keys' for lucid unambiguous reading of the Pahlavi, the life and date of the Holy Prophet, the scientific expositions of the thermo-electro-magnetic vibrations and such forces functioning in the Zoroastrian holy ceremonies for the souls of the departed as also for the living, besides the knowledge of numerous other secret sciences characteristic of ancient culture under the influence of Jupiter Planet — all this and much more was imparted to him through the kind grace of his holy Master sage — the Sraoshavarez Marzban Saheb. Otherwise our Master was almost an ignoramus in the matter of school education, which did not extend beyond three or four Gujarati Vernacular standards.

The fact that Khshnoom is heart-rejoicing knowledge of the Zoroastrian religion happened to be my experience from the very first lecture I heard in 1912 in the 'Anjuman fire-temple' hall. When I entered, the hall was fully packed with ladies and gentlemen. I took a seat adjoining the entrance door, where close-by on the road the deafening tram-car bells were clanging. The lecture was on the exposition of the sacred shirt, Sudreh. So superb was the exposition of its nine seams and other particulars and so rapt was I in listening, that my mind was cut off from all external noise, and when the

priest who was reading out the lecture-paper held out an actual Sudreh before the audience and said, "such is our Sudreh", I had tears of joy. Thus the **beatific characteristic of the Khshnoom knowledge as its derivative implies, proved itself** from the very first lecture I heard and made me a life-long devotee of that immaculate knowledge.

The priest who was reading the paper on the dais was the learned philological scholar, Ervad Pheroze S. Masani, and as I later on learnt, the gentleman with fine features and wearing a beard, seated by him, was the revered Master, the late Mr. Behramshah Naoroji Shroff.



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PEACE OF MIND

by

MAJOR SORAB R. BAMJI

F.C.R.A., F.R.S.A., M.B.E.

Paper read by Wor. Bro. S. R. Bamji —President — The Rustom K. R. Cama
Masonic Study Circle.

What is Peace : Peace is absolute serenity and tranquility, wherein all thoughts, imaginations, whims, fancies, moods, impulses, emotions, etc. cease entirely. Individual soul then rests in its own nature in unruffled state. It is not the temporary condition. It is infinite bliss, where cares, worries, anxieties and fears, which torment the soul, cannot enter. There all kinds of distinctions disappear in Divine Love.

Peace is not an external object. Man in peace has given up the idea of self.

How to gain peace: To gain real peace one must really discard suspicion, hatred, ill-will, jealousy and selfishness. Man can establish peace in his heart by meditating on himself. Individual peace alone can lead to the establishment of universal peace. It is the vanity of man that goads him on to reform society without first reforming himself. Wherever two vain people meet peace is doomed.

The secret of PEACE lies in seeking Harmony with the surrounding. The local, the focal and the universal must feel alike. First seek self-discipline and expand yourself.

Serve all, love all, be good to all, do good to all, think no evil, see no evil, hear no evil, speak no evil.

One should be aware of the existence of the spiritual as its prerequisite. World will be in peace only when leaders of the world will be conscious of the spirituality.

The way to peace is the way of spiritual consciousness, wherein truth, non-violence, love, purity, right conduct, tolerance and understanding rule supreme and lead straight.

Every thought that we send out is a vibration which never perishes. It goes on vibrating every particle of the Universe. If our thoughts are good and forceful, they set up vibrations in every sympathetic mind. The people who are like us, take the thought we have projected and they too send out more or less similar thoughts. Setting up great forces which will work together.

The solution for world peace lies in spiritualisation of the outlook of mankind. Any other effort for sustaining peace is doomed.

The so-called political leaders talk of peace and harbour in their own hearts hatred and illwill slyly. They thus pollute

the surrounding atmosphere which then lingers on.

Even in the most difficult times of famine, floods, earthquakes, tempests, cyclones, political difficulties and even wars, one has to try to be peaceful with complete faith in THE GREAT ARCHITECT OF THE UNIVERSE, AHURA MAZDA, call HIM by any name.

Man is ignoring his inherent divinity and so he is tossed about here and there in the ocean of society, where passion and impulsiveness carry him away.

Be moderate not brilliant. Stop the surging emotions everywhere and get away from the company of materialistic persons. Try to understand nature. **Separate yourself from unspiritual thought. If you falter you alter the very nature of divinity in you.**

A DOZEN DON'T'S

1. Don't forget God
2. Don't remember wrongs
3. Don't encourage the selfish
4. Don't compare yourself
5. Don't day-dream
6. Don't get angry.
7. Don't expect returns
8. Don't keep bad company.
9. Don't squander resources
10. Don't think only of yourself
11. Don't forget your prayers
12. Don't make much of trifles

It is so easy to live well that one wonders why men struggle to live badly.

Modern researches in psychology reveal that effort to effort man expends many times more energy in living wrongly than in living sanely. Wrong living is more wasteful of time, whereas proper living conserves both time and energy, which can again and again be released for better purpose.

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“Why Our Prayers Go Unanswered”

by

HOMI B. BHARUCHA

“Divine Love, always has met and always will meet every human need.”

— **Mary Baker Eddy.**

It happened during the early hours of the battle of Gettysburg. The fate of the United States hung in balance as Abraham Lincoln with clenched fists and eyes clouded with worry paced the White House floor.

Soon he decided to lock himself in a room and pray. Later describing this critical moment to a friend Lincoln said: “I told God that I had done all that I could and that now the result was in His hands: that if this country was to be saved it was because He so willed it! The burden rolled off my shoulders. My intense anxiety was relieved and in its place came a great trustfulness.”

The calm of Abraham saved the grave situation. Failure to maintain a stoic balance of mind in face of heavy odds or when grappling with a treacherous problem is the stumbling block in getting our prayers answered. Prayer is the secret to be mastered and once mastered half the battle is won!

Unfortunately, no sooner are we confronted with a problem our nerves fly off in jitters. The fact that one gets shaky and panicky evidently shows that there is need to nourish and strengthen our Faith and Belief in The Almighty, by trying to understand and realise what it means to

call Him “All-Powerful, All-Knowing and All-Merciful.”

“I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.”

But try however hard we may it is but natural that preliminary nervousness and lack of confidence attend every new important task undertaken. Forget about failures and start the task in hand — leaving the outcome completely in the hands of the Divine Will. But most of us are inclined to tell God how things should work out or how He is to help us. The natural consequence of such an attitude is nothing but disappointment and frustration in most cases. The task goes on but man trips at every little obstacle.

Like Abraham Lincoln, the wisest thing is to put yourself in His care. Tell Him that you have done the best you could and now you need His help and then wait without worry or impatience. We cannot tell when or how the solution will come to us — but come it will if only we hold on to Him with patience.

We are prone to forget that prayers without work or effort is a beautiful wagon but without a horse. Unless effort is put in, to the satisfaction of our conscience all the powers in the world put together become helpless to come to our

rescue. One often hears of students appearing for High school and University examinations with hardly ten or fifteen days of preparation. Under such circumstances reciting of all the Scriptures in the world would be in vain. The desired object was not worked for. "Please, try again !"

For a man in distress, when worldly means and resources are exhausted, and knowing not where to look, where to turn, it becomes easy, nay, spontaneous to go down on his knees, head in his hands, praying like a child. But when his days of gloom are replaced with mirth and happiness there is little time left for prayer of gratitude and love. As Saint-poet Kabir-dasji has very beautifully said : "Dukhme sumiran sab kare, sugh me kare ne koi. Sukh me sumiran kare, dukh kahai ko hoi.") i.e. "Everyone prays in times of distress, but not so in times of happiness. If you remember Him during your hey-days, why should you see days of sufferings?"

Indeed, prayers should be regular and daily. It is like daily bath that cleanse us and is needed daily all the same. A prayer given by Saint Francis of Assisi expresses a way of life for us and for all generations.

"Lord, make me an instrument of thy Peace. Where there is hatred, let me sow love. Where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy."

"O Divine Master, grant that I may not so much seek to be consoled as to console ; to be understood as to understand ; to be loved, as to love ; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born in Eternal Life."

The test of our prayer comes when at times it may apparently seem that God has turned away His ears, refusing to

listen even to a sincere and genuine plea. In fact, quite frequently a situation may appear to aggravate day by day. When things don't seem to work out our way or that God appears to be heedless to our heartfelt pleas let us remember a very interesting story of a farmer named Du Bois in the French Equatorial Africa.

Du Bois had lost everything he owned when desert encroached on his fertile land. Day by day he prayed in faith but, the situation started getting from bad to worse. Overwhelmed by such a calamity his neighbours abandoned the area. But Du Bois stuck to God like a leech and still hoping and praying for a solution he did not leave the place.

Within a month's time, poisonous snakes swarmed into his fields and for a time the situation seemed so utterly hopeless that he and his family would have to flee for their lives. But Du Bois kept on praying persistently believing that no matter how lacking in opportunities an area may seem God has placed abundance of wealth in all places. At last the day came when Du Bois learned to handle cobras safely and in short time started earning a comfortable income selling venom to be used in making anti-snake-bite serum ! Indeed, there is no doubt that God answers prayers, but not always the way we want Him to.

For men like Du Bois a stage of mind is reached when one feels that he is merely God's instrument and remains happy and contented under all circumstances and conditions of life, for he very well knows that the One who is All-Loving does what is best for him in His Divine Plan. With every step he takes in his life, his heart bubbling with joy says:— "You just can't lose — with God on your side !"

AFRASHIAB

9th Ruler in Succession

Afrashiab is not of truly Peshdadian descent yet succeeded its eighth king Nozer by usurping his throne. During the deterioration of the kingdom of Iran in the time of Nozer there was no powerful person in Iran to claim the throne. Afrashiab therefore took this opportunity of declaring himself the king of Iran, 9th in succession of Peshdadians without belonging to that Dynasty.

Afrashiab was a Turanian and a bitter enemy of Iran and Iranians. He looked upon his suzerainty over Iran as Feudal lordship and never owned any noble responsibility of kingship. He damaged and exploited Iran and worked havoc in the country for about twelve years. He laid the country barren and oppressed the subjects. At last the people revolted against him under the leadership of Karen and Keshvad who fought just for their emancipation and not for the throne in the same way as people had revolted against Zohak under the leadership of Kaveh, the Blacksmith. The revolutionaries drew away Afrashiab from the country and put the government under Jhab and Kersasp,

who were the real descendants of Peshdadian Dynasty. Jhab and Kersasp became 10th and 11th Peshdadian kings later on.

In the naam-garhan (List of names) in religious ceremonies the names of Peshdadian kings are cited with great veneration. However Zohak and Afrashiab are never mentioned and when remembered are taken as accursed persons. Afrashiab's brother Agriras was a noble soul, who rescued many Iranians from torture. Agriras is remembered in prayers as "Nar-Asho Agriras". In *Avan Yesht* Afrashiab offered prayers to Aban to secure the throne of Iran. His prayers were not accepted. He was at best a temporary tolerated ruler. In *Jamyad Yesht* he craved to secure the lustre of Iran. His wish was not granted. In the same *Yesht* he is described as a "cruel Turanian".

One thing is noticed in the Peshdadian Lineage Warriors and Generals when they fought their object was to fight for emancipation and not for usurping throne. The firm belief of the time was that a person must have Royal descent and blue blood to be a person fit to be a King.



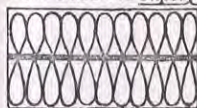


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