



PRESIDENT'S COLUMN

Greetings Everyone! Once again we're more than half-way through 2010 – time really flies. It's been about a year since the last newsletter, so I'll give a brief description of ZAWA's recent activities.

In late November 2009 we held our annual twilight picnic, this time at King's Park, and a great time was had by all.



After the annual x-mas exodus to India, February saw us back in action with the community observing the Paitishahem Gahambar with a jashan and potluck lunch.

In March we celebrated Jamshedi Navroze with lunch at the North Beach



Bowling Club. The delicious food was catered from an Indian restaurant, the kids played games, and raffle prizes were won. All guests had their photos taken and were given complimentary photo frames with the photo inside. As an added bonus, everyone was given some time to

try their hand at lawn-bowling, rounding out the event with some outdoor fun.



April saw ZAWA organize a trip to the Chittering Valley with a barbeque lunch. Half the fun was the drive there and back with Firoz/Mahrukh Pestonji hosting us in one of their buses. The



proprietor of the Chittering facility, Rocco, cooked a fantastic spit roast lunch, and the ZAWA committee provided various salads, drinks and dessert.

In late May we held our annual Dae-mahino Jashan with prayers and chasni. On this occasion we were



fortunate to have a total of 6 mobeds praying – Aspi Madan, Darius Pavri, Pashin Madan, Jamsheed Bhanja, Pearce

Javat, and introducing our newest young navar: Farhan Bhada.

June saw a ZAWA movie night at the AAA hall, complete with screen and projector. "Little Zizou" was the feature of the night, and the menu was batata-vadas, pav-bhaji and bhel-puri. A great time was had by all, and the food was simple, yet thoroughly enjoyed by all!

In this issue, I've included a couple of informative articles. Many of us probably received emails about some interesting events in our religion – one of them was about a new Vada Dasturji for Navsari and the other was about the passing away of the *Varasijaji* Shah-Behram. It's interesting to read about what happens at times like this, i.e. out-of-the-ordinary occurrences – sort of like the interest generated when a new Pope ascends to power. The other article is about the life of Zarathushtra, and the hidden meanings behind the story.

Another fascinating science article I recently came across talked about how the human mind may simply be incapable of understanding the details of our existence. It talks about how our minds are not developed enough to comprehend the unseen universe, including religion and the divine, and compares the understanding of our surroundings to a fish being oblivious to the chemical composition of the water it swims in. This article reinforced my own belief that it is very dangerous to think we can alter our beloved religion to "suit the times" because we incorrectly assume we understand it. Our religion has so many hidden intricacies, so much use of metaphor, symbolism, etc. that a literal translation of our books is useless on its own.

The Zarthushtis of the past practised and lived the religion with faith, love, interest, and pride, without the need to study translations. Along with strong, devoted leaders, the system worked well. Today, that faith, love, interest and pride has been severely eroded with the ideas that our community is a social club, that

we can all use our own common sense to arrive at an understanding of our religion, and that if something is not explicitly written in our texts, then it doesn't exist. Unfortunately, most people today feel that after a simplistic dinner conversation about religion, they assume to know what is right and wrong for the community. It seems like everyone's become the proverbial "one-eyed Jack leading the blind"! Ours is a divinely revealed religion, not a philosophy. Just some thoughts to ponder...

Anyways, soon we'll be celebrating Navroze, and soon after that will be the AGM with some new faces on the committee. Hope to see you all at the Navroze function!

Pervez Mistry
Chairperson

Hoofrita Parabia, daughter of Kerman and Binaifer Parabia, in Perth, on Jan. 24th, 2010.

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Announcements:

Births:

- **Zarina**, a daughter to Pervez & Zenobia Mistry on Oct. 3rd, 2009.
- **Hanosh**, a son to Firdause & Mehernaz Behramkamdin on March 26th, 2010.

Navjotes:

- **Friya**, daughter of Zubin & Farzana Bhada, in Mumbai on Jan. 8, 2010.

Navar:

- **Farhan**, son of Zubin & Farzana Bhada, in Mumbai on Dec. 16, 2009.

Weddings:

- **Delara Mistry & Hanoz Kapadia**, in Mumbai on Dec. 28, 2009.
- **Monaz Wadia & Zahan Mistry**, in Mumbai on Jan. 11, 2010.
- **Farzana Pestonji & Ross Khambatta**, in Mumbai on Jan. 19, 2010.

Hearty congratulations to everyone and their families!

Muktad

Here's an informative article written by Ervad Dr. Ramiyar Karanjia. In the Shahenshahi calendar, we are currently observing Muktad, and this is a timely reminder of what it is.

Zoroastrians all over the world celebrate the last ten days of their religious calendar year, that is, from roj Ashtad mah Spandarmad to the Vahishtoisht Gatha, as the Muktad. The word Muktad is also referred to as Muktāt, which is closer to the Sanskrit word from which it is derived – mukt ātmān. It is the Sanskrit rendering of the Avestan word ashāunām.

Muktad is a joyous occasion for remembering and welcoming the Fravashis. We need to show our love and gratitude to them, as they help us in many ways. We have to thank both the types of Fravashis - those helping Nature and those helping souls of men (living as well as departed ones). In old books, among the list of duties of a Zoroastrian, the duty of celebrating the Muktad is foremost.

According to Saddar Bundahishn during these days the souls of the departed too come down to the earth. The Fravashis, who are the guardians of the soul, accompany them. All souls are liberated, from wherever they are, even from hell. The souls of the pious make merry as if a traveler has returned home. The souls of the evil do not experience much joy as they are in the dread of returning back.

Zoroastrians erroneously believe that Muktad are the days of remembering just their departed ones. In fact. Muktad are the days for the collective worship of all Fravashis, followed by the individual remembrance of souls and Fravashis of one's dear departed ones.

During the days of Muktad, the Fravashis come collectively to this world and go to their respective houses. Whenever the Muktad are properly

celebrated and the Fravashis are duly propitiated, the affairs of those people are successful, and there is all round prosperity. People are blessed with health, strength, happiness, protection and abundance of waters. The Fravashis even bless the city and nation in which they are remembered.

Preparation for Muktad:

In the past, especially when Muktad was mainly celebrated in the house, preparations were made in the house. The full house or a particular room was cleaned and white-washed. Provisions and fuel were stocked at least to last the days of Muktad and new Year. This was done so that one did not need to go shopping during these days. People, as far as possible do not go out of the house, as souls and Fravashis come home, and it is not proper to leave them and go. Sometimes night long vigil was also kept by people. People of the house, especially women who were actively involved with preparations, took a Nahan.

All family members used to contribute their share towards buying house-hold items. This sharing gave rise to the term Behru, a Persian word, which means "share" Today, what we understand by the term Behru is the consecrated vase or karasya in which water and flowers are kept during the days of Muktad. The Behru is symbolic of the unity of the family and does not necessarily represent the departed person.

Muktad in the house:

It is advisable to observe the Muktad in the house. If not the prayers, at least some arrangement can be done to welcome the Fravashis home. The main requirements for observing Muktad in the house are fresh water, flowers, a metallic vase or a Karasyo, a metallic or stone table, fire, divo and chanting of prayers. Flowers can be arranged in a vase filled with water and kept in the prayer room or a secluded corner of the house. Water and flowers in the vase have to be changed

daily. Flowers and water are the visible emblems and symbolic reminders of the invisible souls and Fravashis.

Water and flowers are representatives of Khordad and Amardad Ameshaspand. They are the carriers of reward for the soul of the deceased. They also uphold life and so do Fravashis. Moreover, all the three are also carriers of divine blessings. Hence water, plant and Fravashis are remembered together at several places (Yasna 26, Farvardin Yasht 23 etc.)

Duration - 10 or 18 days

Today generally we celebrate 10 days of Muktdad, starting from Roj Ashtad of Mah Spandarmad and ending at Vahishtoisht Gatha. Zoroastrian texts have references to 10 Farvardegan days. (dasa pairi khshafnao in Farvardin Yasht XIII, Phl Vd.VIII.22, Sdr Bnd, 52.1-3, Persian Revayats, Dhabhar).



Since a long time in India, Muktdad was celebrated for 18 days. It started on Roj Ashishwagh of Mah Spandarmad and ended on the dawn of roj Amardad mah Fravarden. The earliest evidence of 18 days Muktdad is through references in a book which relate such celebrations since the 15th century

The reason Muktdad were lengthened to 18 days was that the 7 days after Vahishtoisht Gatha are important since they belong to 7 Amshaspands: Hormazd Roj is Navroz, Ardibahešt roj

is Rapithwin consecration, Khordad roj is Khordad sal. Hence these six days were clubbed together to form 18 Muktdad days. It should be noted that though the Muktdad are said to be of eighteen days, on Ashishwagh roj and Amardad roj hardly any prayers are done.

In the early seventies, especially due to the initiative taken by Dasturji Khurshed Dabu and others, Muktdad were once again gradually reverted back to 10 days.

Hamaspahmaedhem Gahambar: The later five days of the 10 day Muktdad are also the days of the sixth and the last Gahambar, Hamaspahmaedhem. According to Zoroastrian religion, each of the 6 creations was created during one of the Gahambars. Mankind was created on the last Gahambar.

Purpose of Muktdad

In most religious traditions, the departed ones are specially invoked once a year. The Hindus refer these days as Shradh and the Christians as Lent (before Good Friday). According to Zoroastrian tradition the Fravashis descend at the end of the year.

During the Muktdad, one has to keep away from routine work, devote time to the remembrance of Fravashis and do works of charity. Fravashis come whenever they are invited. However, during the days of Muktdad all the Fravashis descend. When they come to the house they have to be remembered and worshipped. If they are happy, they give blessings of prosperity and happiness. They should not go back dissatisfied. Great rewards can be obtained by the observation of Muktdad.

Muktdad is a time of REPAYING the debt of gratitude to our ancestors - those whom we know and the countless others whom we don't know, but who have made a difference to our lives.

These days also help us to renew the MEMORY of our dear departed ones. They also help us realise our RESPONSIBILITY for the future

generations. Just as we reap the rewards of the actions done by our past ancestors, we should do something for the future generations.

Special prayers for Muktd, especially for laity:

1. For the first five days, Framraot Hā (commentary of Ashem Vohu) or 1200 Ashem Vohu in the khshnuman of Ardafravash has to be recited.
2. For the five days of Gathas, each Gatha on the respective day or 1200 Yatha in the Khshnuman of Gatha has to be recited.
3. Muktd no namaskar.
4. Lākhi nu bhantar 570 Yatha + 210 Ashem + 120 Yenghe (total 900) in the khsnuman of Sarosh – is to be recited daily for 10 days.



Presently there is a practice of going from Agyari to Agyari to pay homage to Muktd. This practice is not in agreement with the spirit of Muktd, wherein we need to stay at home, pray and invite the Fravashis in our houses.

Moreover, in the past Muktds were mostly celebrated at home and not in Agyaris.

Customs for Muktd

- 1) Not to cut hair and nails, so as not to create naso and impurity.
- 2) Not to stitch clothes or other such avoidable chores, so that one could devote time to prayers and remembrance of Fravashis. Men should not engage in activities except doing their duty and performing meritorious deeds, so that the Fravashis may return with delight and pronounce benedictions.
- 3) To keep fire in the house and offer fragrance to it, praise Fravashis, recite the Fravarden Yasht, perform Afringan and recite Avesta prayers so that the Fravashis experience comfort, joy and delight and confer blessings.

Some customs arose out of ignorance and were later discontinued. For instance, a Jama (long white robe) was hung on sugarcane sticks to remind of the presence of the souls of departed persons. There was also a custom of cleaning the corners of the house with a broom immediately after Muktd to make sure that all the souls and Fravashis depart, lest some may stay back and take back the soul of a living person as company.

Important days during Muktd

1. Roj Marespand – Din Beh Mino Marespand: On this day the Zarathushtra was accepted as a prophet by King Vishtasp.
2. Hamaspathmaedhem Gahambar days: To consecrate Gahambar preferably on Ahunavad Gatha or any of the five Gathas.
4. Vahishtoist Gatha is known as Pateti – day of Repentance. On this day, preferably in the Ushahin Gah, Patet has to be recited to seek forgiveness for sins committed knowingly or unknowingly during the year. The night of Vahishtoist Gatha is also referred to as Valāvo, that is, send off (for the Fravashis).

Muktd are the days of heightened communication between the material and spiritual worlds– our need of health, happiness, peace and prosperity is fulfilled through the blessings of the souls and the Fravashis, and their need for our remembrance is fulfilled by our sincere prayers and invocations.

New Meherji Rana:

Many of us may have received the email earlier this year about the passing away of Dastur Meherji Dastur Kekobad, the late Meherjirana of Navsari. The term “Meherjirana” applies only to the Vada Dasturji of Navsari Atash Behram, and is a sign of respect for the first Dastur Meherji Rana (1514-1591 A.D.).

It’s an interesting article written by Ervad Marezban Hathiram, and enlightens us to the background workings of selecting a new Vada Dasturji:

I am happy to inform readers that the Bhagarsath Anjuman has elected Ervad Kaikhushroo Navroze Dastoor (more popularly known as K. N. Dastoor, or KND) as the 17th Dastur Meherjirana in place of Dastur Meherji Dastur Kekobad, who expired on 23rd January as reported earlier.

It was the written wish of Dasturji Meherji that in case of his death, the Anjuman should consider his request to nominate Ervad. K. N. Dastoor. This morning, the Bhagarsath Anjuman met under the leadership of Dasturji Firoze M. Kotwal and Dasturji Meherji’s last wish was put forward and discussed at the meeting. After deliberations, Ervad K. N. Dastoor was offered the post and he accepted.

Thereafter, at 3:40pm, a large congregation gathered at the residence of late Dasturji Meherji. The entire Mohalla in Dasturwad was overflowing with Mobeds of the Bhagarsath Panth, along with Dasturji Cyrus Dastoor of Surat and Dasturji Peshotan H. Mirza of Udwarda who had come to give their respects to their departed senior colleague. In midst

of this sea of Mobeds and laity, the Uthamna ceremony was performed by senior Bhagaria priests Ervad Keki Ravji (Panthaky of the Cama Baug Agiary in Mumbai) and Ervad Homi Kotwal (senior Boywalla priest of the Navsari Bhagarsath Atash Behram) along with their colleagues. As per the long standing traditions of the Bhagarsath Tola, at the end of the Uthamna, the Tandorasti was recited with the name of Ervad Kaikhushroo thereby conveying to the attendees the name and face of the new appointment. Thereafter, Dasturji Firoze M. Kotwal addressed the gathering and spoke a few words in memory of the departed Dasturji Meherji, and then announced the Anjuman’s decision to appoint Ervad K. N. Dastoor to the Meherjirana Gaadi.

In a solemn and moving moment, Ervad Khurshed Desai, the senior most Desaiji Saheb, and head of the Desai



family which has played a pivotal role in the history of Navsari and the Bhagarsath Tola, arose and offered the first shawl to Ervad K. N. Dastoor, thereby cementing the deep and long-standing relationship between these two families who form the core of the Navsari priesthood. Thereafter Dasturji Firoze M. Kotwal offered a shawl to the newly appointed Dasturji. At the time of writing this, more shawls were being offered from representatives of the

different Pols of the Navsari Bhagarsath Anjuman, other Anjumans from all over India and leading and senior figures of our community.

In this manner, without much fuss or attention or controversy, but with deep spiritual import and in line with the nearly 800 year history of the Bhagarsath Tola, the seat of spiritual power has passed from one member of the Meherjirana family to another. Dasturji Meherji is dead. Welcome and long live the new Dastur Meherjirana!

Ervad Kaikhushroo Navroze Dastoor, 83, is a direct descendant of the original Dasturji Meherjirana. His late father Ervad Navroze Dinshawji Dastoor was an accomplished senior priest of the Bhagaria Tola having performed innumerable Nirangdin ceremonies and had for some time served as the Nayab Dastoor (assistant to the Vada Dastoor) under Dasturji Kekobad. His uncle, late Ervad Rustamji Dinshawji Dastoor, popularly known as Bapaji was an accomplished scholar of Avesta and Pahlavi and the author of the book used by all priests in their daily ceremonies. Ervad K. N. Dastoor completed his Navar and Maratab initiations from the Vadi Daremeher in Navsari and thereafter completed his graduation in Science and Law. He served for many years with a nationalized bank and reached the post of General Manager and Chief Vigilance Officer. Thereafter he has practised law privately. He has authored two books on Banking Law.

At a very young age, Ervad K. N. Dastoor was fortunate to come into contact with late Jehangirji Chiniwalla, the senior disciple of Ustad Saheb Behramshah N. Shroff and also an advocate himself. This friendship and discipleship grew over the years and Ervad K. N. Dastoor played a leading role in the printing of the Parsi Avaz paper described earlier. On the death of Jehangirji Chiniwalla, Ervad K. N.

Dastoor took on the mantle of spreading the knowledge of Khshnoom, which continues till this day through thousands of talks, seminars, camps all over the world and in India. He published the Parsi Pukar magazine for many years and a short time ago merged it with Dini Avaz, to form the reborn Parsi Avaz. Ervad K. N. Dastoor is also at the forefront of all community campaigns whenever the traditional nature of our community is threatened. As a powerful speaker he has motivated hundreds of Parsi to come back to their faith and their roots. This writer acknowledges the deep debt he owes to Ervad K. N. Dastoor in over 20 years of association, and has learnt much of the little he knows from him. Ervad K. N. Dastoor is also an accomplished Indian classical musician and plays the flute.

I request my readers to join me in



congratulating Ervad K. N. Dastoor for his appointment and in wishing him many years of a successful, invigorating and memorable Dasturi.

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The First Dastur Meherji Rana

This article details the life of the first Dastur Meherji Rana, and was written by Noshir Dadrawala.

The first Dastur Meherji Rana was the undisputed spiritual leader of the Parsi

community in India during the 16th century. He was renowned not just among the Parsis, but also other communities on account of his piety, vast knowledge and spiritual powers.

Dastur Meherji was born in a priestly family at Navsari, in 1514 A.D. His father's name was Rana Jesung (thus the name Meherji Rana). India, at that time was under the rule of the Mughals

According to one school of thought, Dastur Meherji was a disciple of the mystic saint, Dastur Azar Kaiwan, whose seat was in Patna. Dastur Azar Kaiwan's disciples were called yaar (i.e.,

Emperor, Akbar the Great. Akbar was born in 1542 and ascended the throne in 1556 at the age of fourteen. Although a Muslim by birth, he was very secular in his outlook and loved to discuss and understand other religious traditions. Hindu, Brahmins and Christian priests would often be invited to his court for religious discussion. It appears, however, that Dastur Meherji had a deep and lasting influence on Akbar.

It is believed Akbar first met Dastur Meherji in 1573 when the former laid siege on Surat. They appear to have met at a place near Kankrakhadi (present day Rustompura in Surat).

Impressed with Dastur Meherji's knowledge and personality, the Emperor invited Dasturji to his court in Delhi.

Accordingly, Dastur Meherji appears to have visited the Royal Court of Akbar in Delhi on Roj Hormazd, Mah Khordad 947 Y.Z.

(1578 AD). Akbar's Prime Minister, Abu Fazal, and historian, Badaoni, also have written about Parsi priests from Navsari visiting the Royal Court around 1577-78 AD

The Emperor, pleased with Dastur Meherji's erudition and piety, gifted 200 bighas of land near Gelkhari in Gujarat, (free of all taxes) for Meherji Rana and his family's sustenance. It was called Madad-e-Maash.

Akbar was a Sufi at heart and liked to absorb the good traditions and beliefs of all religions. He also attempted to popularize a new faith called Din-e-illahi, drawing from the beliefs and traditions of various faiths, including Zarathushtrianism.



spiritual friend/spiritual helper). Thus Dastur Meherji is sometimes referred to as Dastur Mahiyaar ('Mahi' being the fish that can see the smallest piece of object even when it is dark).

Dastur Meherji was adopted by his paternal uncle, Vaccha Jesung, as a palak. It is for this reason that in our ceremonies, his name is invoked as 'Dastur Meherji, Ervad Vaccha'.

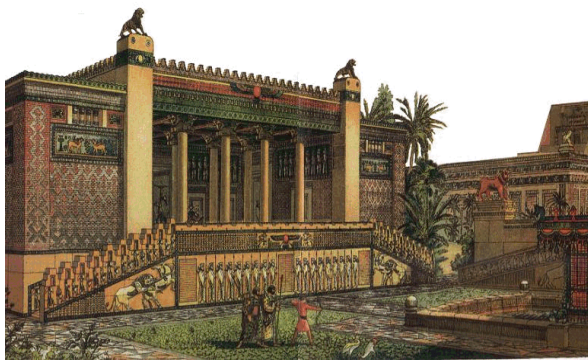
It appears the behdins of Navsari presented a piece of land near Piplia Radii in 1573 to Dastur Meherji in recognition of his service to the religion and community.

Dastur Meherji Rana is a renowned name in Parsi history and religions tradition, mainly because of his very positive influence on the Mughal

It is said Akbar had a fire burning 24 hours at his court and his Prime Minister, Abu Fazal, was put in charge of maintaining the fire.

Dastur Meherji Rana's prominence and close affinity to the Emperor gave the Parsis, as a community, national visibility and fame.

In 1579, the priests of Navsari signed a document acknowledging Meherji Rana as their leader and declaring that all religious ceremonies would henceforth be performed only after obtaining his permission. This was the origin of the gaadi (seat) of the High



Priest of Navsari. The present high Priest, Meherji Kaikobad Meherji Rana, is the sixteenth heir to this famous gaadi.

Legend has it that during Dastur Meherji's stay in Delhi, a Hindu tantrik (magician) claimed that with his occult powers, he would make two suns shine in the sky. He challenged all holy men in Akbar's kingdom to respond to this 'miracle'. It appears that the magician, with the aid of certain spells, had launched a metal plate in the sky and the sun's reflection made it appear as if there were two suns in the sky. Nobody was aware of this trick and attempts by various holy men to break the spell, failed.

Dastur Meherji, it is said, performed the Kusti and recited certain prayers from the Avesta. Probably, it was the Vanant Yasht (known for its effectiveness in breaking evil spells) or, perhaps, a very powerful Nirang. To cut a long story short, the metal plate came

crashing to the ground and the magician stood exposed and disgraced.

Inspired by the drama that unfolded, the famous musician Tansen, composed a song (in Raag Sarang) which had the line 'Elahoo Parsee Padhe Sho Kabool' (I.e., O God, the prayers of Parsee are accepted). Tansen refers to Dastur Meherji with the words: 'Lambi lambi dahadee Shah Mehreyari (I.e., Mahiyaar or Meherji) tere mukh par barshat noor' (I.e., Shah Mehriyar, your beard is long, your face is radiant with fame). Tansen, in his time, was the Sangeet Samrat (King of Classical Music) and one of the gems (ratna) at the Royal Court.

There was no direct historical reference to this encounter Dastur Meherji had with the magician. However, this has been part of the oral tradition for more than four centuries.

Dastur Meherji passed away at a ripe old age on Roj Daepadar, Mah Asfandarmad 960 Y.D. (1591 AD). Today, even after four centuries since his passing away, the priests in Navsari perform his baaj ceremony every year on Roj Daepadar, Mah Asfandarmad.

At the Atash Behram in Navsari, there is a natural formation in the marble slab on the wall facing the Holy Fire, bearing an amazing resemblance to Dastur Meherji. The turban, long beard and uplifted hands are quite clear. Sceptics may dismiss this natural formation as a flight of imagination. For the mystic, however, this is Nature's imprint of a Zarathushtrian saint who influenced many lives.

It appears that four years after Dastur Meherji's passing away, Akbar granted an additional 300 bighas of land to Dastur Meherji's son, Kaikobad. This was in addition to the 200 bighas of land gifted earlier as Madad-e-Maash.

May Dastur Meherji's fravashi bless us all with the gift of deeper knowledge, wisdom and spiritual bliss.

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Khordad Sal (& the Life of Zarathushtra):

Here's an interesting article I received last year on Khordad Sal – it was not only an eye-opener for me, but gave me a renewed sense of awe for our religion. Plus, I'm proud to say that the author is my own mother, Mrs. Pervin Mistry. The story of Zarathushtra's life is well known to most of us, but is the tale one of historical facts, or metaphors for our religious teachings?

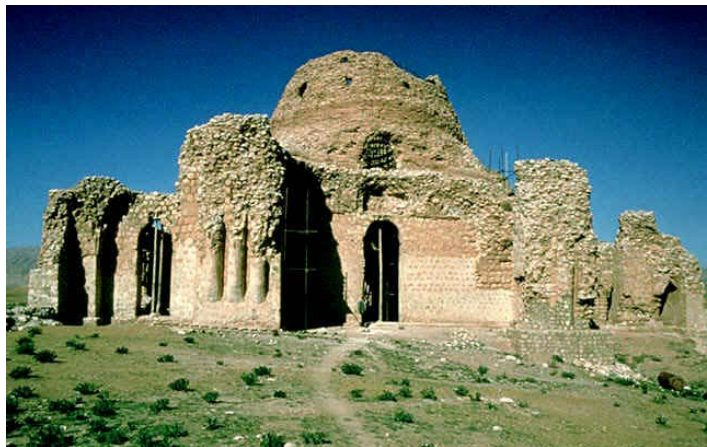
The article is lengthy, but well worth the read and I'm sure everyone will learn at least something from this.

We all know that during the prehistoric times, approximately 8,000 to 10,000 years ago, the renowned Kiyani Dynasty ruled over this Earth. At such an antediluvian period, the world, its inhabitants and its history were very different from what we know of our world today. During this prehistoric Kiyani epoch, devs, giants, witches, sorcerers and 'mythical' animals roamed the earth. These obnoxious creatures were busy destroying the good creation of Ahura Mazda and leading mankind astray from the path of the Mazdayasni Din. Our gallant Kiyani Padshahs such as Kai-Kaus, Kai-Kobad, Kai-Khoshrow, and the superhuman pahlavans such as Gev, Gudarz, Zal, Rustom and others tried to maintain law and order by fighting and opposing these monstrous creatures, sorcerers, the devs and their followers, the "devayasnis". But the dark forces were gaining strength.

When the world was engulfed in such spiritual darkness and this darkness was increasing by the day during the Kiyani Dynasty, as taught in the Sacred Gathas (Y. 29.1), the Soul of Mother Earth, Geush Urva, cried out to Ahura

Mazda that unless HE sends a Savior soon, Mother Earth will be destroyed as it cannot bear the brunt of wickedness/destruction further from the devs and the devayasnis. Ahura Mazda heard the petition of Geush Urva and granted her plea for a Savior. HE showed her the Fravashi of Asho Zarathushtra who was to be her Savior.

It is revealed that from the Divine Assembly, Ahura Mazda Himself appointed Asho Zarathushtra, one of the Renowned Yazads, Who is in Total Atunement with Ahura Mazda in Thoughts, Words and Deeds, to go down to earth and rescue His Good Creation from the clutches of the dark forces of Angre-Mainyu. Ahura Mazda announces that Asho Zarathushtra is the Only One, "aevo" (Y. 29.8), who has heard the complete Manthra and can save Geush Urva from being destroyed by the forces of the evil Angre-Mainyu. Obeying the Divine Command, Asho Zarathushtra, the Yazad of Renowned Fame, came down to earth to fulfil the Divine Mission entrusted to Him, of saving the Earth and



humanity from being destroyed by the army of Angre-Mainyu. He revealed to mankind the Path of Asha to attain to the Divine Event of Farshogard.

As mentioned in Dinkard, Book 3, and also as stated in Zarathushtra Nama, in order to send "Zarathushtra", a Yazad (a Divine Being), down to earth in the form of a human being, great preparations were carried out in the spiritual world by

the entire Divine Assembly, i.e. by Ahura Mazda, Ameshaspands and Yazads.

First, Ahura Mazda Himself lent His Khoreh (Halo) to Asho Zarathushtra. The Divine Khoreh went first to Aries, then to the Station of Endless Light, then successively to the Sun Station (Khorshed Yazad), the Moon Station (Mah Yazad), to the realm of the Stars. From these Celestial Stations, the Divine Khoreh finally settled on the Dadgah Fire in Frahimvara's house. Frahimvara was Asho Zarathushtra's maternal grandfather. From the Dadgah, the Khoreh went to Frahimvara's wife who in turn passed it on to their daughter Dughdo when she was born. This Divine Light radiated brilliantly from Dughdo's physical body and spread to the whole house and into the village. A part of this Divine Light (Khoreh) also penetrated under the earth and then reached up to the Sky. This indicates that through this Divine Light, Geush Urva received the strength and courage needed to combat the evil forces till the Savior materialized on earth. The devs and sorcerers wanted to harm the innocent girl Dughdo due to her intensely brilliant Khoreh. The villagers too were afraid of this Divine Light shining from Dughdo's body and due to their fearful persistence and being afraid for Dughdo's safety, Frahimvara sent Dughdo to a distant village where the family of holy Spitamas lived. She went to the house of Paitarasp and married his son Pourushasp.

As Ahura Mazda had transferred His Own Khoreh to Asho Zarathushtra, together with the other 6 Ameshaspands, Ahura Mazda also transferred Asho Zarathushtra's Divine Fravashi to the sacred Haom plant (in charge of Amardad Ameshaspand). Pourushasp took the striking evergreen stem of this sacred Haom to his home for safe keeping. Simultaneously, the Ameshaspands created and transferred

Asho Zarathushtra's biological genes through rain (Khordad Ameshaspand) into the vegetation (Amardad Ameshaspand) which was subsequently eaten by the two virgin cows with yellow ears belonging to Pourushasp. Pourushasp performed the sacred ritual of Ijeshne, pounded the sacred Haom containing Asho Zarathushtra's Fravashi, mixed the Hom juice with the milk extracted from these two special cows and he and Dughdo drank this holy mixture. This way, both the Fravashi and the biological genes of Asho Zarathushtra were transmitted to his parents. The Divine Khoreh was also transmitted from Dughdo to Holy Asho Zarathushtra when He was born.

Asho Zarathushtra's physical body was not of dense matter like ours; it was especially made of "light" from the Celestial Mansions by the Ameshaspands, and was known as "Veer-Tan-Kard". It enabled Asho Zarathushtra, the Yazad, to acquire a physical form and helped Him to fulfill His Divine Mission according to the Will and Plan of Ahura Mazda. Asho Zarathushtra's Divine Mission was to contain and confine the army of Angre-Mainyu so that Geush Urva and Spenta-Mainyu progress the good creations of



Ahura Mazda towards the Preordained Divine Event of Farshogard. Yasna 32.3 (Ahunavad Gatha) also reveals that the army of Akoman (evil thoughts) under the leadership of Angre-Mainyu had spread throughout the 7 regions of the Earth and

it was this army that was oppressing Geush Urva and therefore, had to be contained and "converted". Ahura Mazda has willed that mankind must transmute the inherent "druj"/"dravao" (the evil tendencies) to goodness, to spiritual virtues. "Druj", "Akoman", as unrighteousness first manifests itself in



the mind because thought is the blue-print of subsequent words and deeds. The word "mainyu" refers to mind! Thus, in order to teach us to transmute the incorporeal "druj" to "ashoi", Asho Zarathushtra came down to earth and has given us the Sacred Avesta which teaches us how to defeat "druj", the army of Angre-Mainyu, and attain to a state of perfect ashoi (purity) in order to attain Farshogard and re-unite with Ahura Mazda.

Now let us examine the proof of Asho Zarathushtra being a Divine Yazad as revealed in the Holy Avesta and the Pahlavi Texts.

1: While praying Ijeshne Ha 3, we recite, "haomemcha par-haomemcha ayese yeshti khshnoomaine Zarathushtrahe Spitamahe fravashe-e aokhto namano yazatahe." Meaning, I praise Hom and Para-Hom for the worship of the Renowned Yazad named Holy Spitaman Zarathushtra!

2: In Ijeshne Ha 7 also we worship Hom and Para-Hom and declare these same words for the propitiation of the Renowned Yazad named Holy Spitaman Zarathushtra!

3: In the Ijeshne Kriya, during the Paragna rites, in the "Varas-ni Baj levani Kriya", the priest invokes the Holy Fravashi of Asho Zarathushtra.

4: A special Khshnooman is dedicated to the Renowned Yazad Asho Zarathushtra, which dedicatory formula is only dedicated to Ahura Mazda and the Divine Beings. No Khshnooman is dedicated to a human being.

5: Visperad: In the Afrin-e Haft Ameshaspand, the Ameshaspands themselves venerate the Holy Fravashi of Asho Zarathushtra as "the most revered, the most righteous in all the regions, only next to Ahura Mazda"!

6: Tir Yasht (k.13): Asho Zarathushtra is called "Invincible" which is one of the Talismanic Names used for Ahura Mazda in the Hormazd Yasht. Asho Zarathushtra is Invincible because He alone could defeat Angre-Mainyu from destroying the good creation. Even Angre-Mainyu, the arch-demon, could not defeat Asho Zarathushtra! Just as Ahura Mazda made Tir Yazad the Lord and Overseer of all the Stars, He made Asho Zarathushtra the Lord, "Ratu", over mankind. "Ratu" is the title used only for the Divinities and Asho Zarathushtra.

7: Haptan Yasht (k.8): Asho Zarathushtra is called, "Mazdamcha Zarathushtrémcha", meaning, we worship both Ahura Mazda and Asho Zarathushtra! Our Holy Paigambar's Name is taken together with Ahura Mazda's!

8: Khordad Yasht: Reveals that whosoever reaches/worships Asho Zarathushtra, reaches us, the Ameshaspands! He is equated with an Ameshaspand. Asho Zarathushtra is also called, "Ahuirish Zarathushtrish", Ahura's Own (Yazad)!

9: Avan Yasht (k.21): "Ahura Mazda has made Asho Zarathushtra the Leader of all the Yazads". Also, Asho

Zarathushtra is made “the Lord (Ratu) of this corporeal world”.

10: Farvardin Yasht (k.11) states that Asho Zarathushtra is the Ahu and Ratu of all the 7 regions. (K.24) states that Asho Zarathushtra was the first to hear the entire Holy Spell (Mantra) of Ahura Mazda. Asho Zarathushtra was an Athravan and a Rathestar. At Asho Zarathushtra’s Birth, the entire Creation rejoiced, “Hail! Born for us is the Athravan Spitaman Zarathushtra, the Spreader of Baresman who will worship us with libations.”

11: Firdausi writes in the Shahnameh that at the auspicious birth of Asho Zarathushtra, Divine Light spread all over al the regions of the earth and even inside the dakhmas! This signifies that the strength of “druj” was weakened and the Divine Light penetrated throughout the corporeal world and Nature rejoiced!

12: Ahunavad Gatha (Ha 29.8) declares that Asho Zarathushtra was “aevo”, the Only One Who Heard the entire Divine, Mystic Spell of Ahura Mazda; the Only One to whom Ahura Mazda revealed the entire Mantra embedded in the 21 Nasks that comprise our Sacred Avesta. (Unfortunately due to the ravages of Alexander and the Arabs, most of these Nasks are now partly or completely lost except for the Vendidad which has survived in entirety.)

Ahunavad Gatha, (Ha 33.14) calls Asho Zarathushtra, “Paurvatatem”, meaning, Foremost in Ashoi over all mankind.

13: Vohukhshathra Gatha (Ha 51.12) calls Asho Zarathushtra, “Ururaost Ashto”, Most Illumined in Divine Wisdom.

14: In all the 5 Gehs, we pray:

“Ahurem Mazdam ashavanem ashahe ratum yazamaide,
Zarathustrem ashavanem ashahe ratum yazamaide;
Zarathushtrahe ashaono fravashim yazamaide,
Ameshe Spente ashaonam yazamaide.”

We worship Ahura Mazda the Holy Lord of Righteousness,
We worship Zarathushtra, the Holy Lord of Righteousness;
We worship the Righteous Fravashi of Holy Zarathushtra,
We worship the Holy Ameshaspands.

In the above verse, we worship Asho Zarathushtra, the Yazad, together with Ahura Mazda and the Ameshaspands! Asho Zarathushtra, throughout the Sacred Avesta, as a “Yazad”, is equated with Ahura Mazda and the other Yazads which also include the Ameshaspands. The very First Name of Ahura Mazda is “Yazad”.



As stated in the Dinkard, Asho Zarathushtra laughed at birth and recited the sacred formula “Yatha Ahu Vairyo Zyota Frame Mrute.” At the very instant of being born on earth as a human, He acknowledges Ahura Mazda as His “Ahu”, Ruler/Superior, and establishes His sacred communion, “raad paivand”,

directly with Ahura Mazda which already existed in the spiritual world when Asho Zarathushtra's existence in the Divine Assembly was, as a Yazad. He completely dedicates His Thoughts, Words and Deeds to Dadaar Hormazd and attunes Himself with Ahura Mazda's Will, ready to serve the Almighty. I am sure there must be many other references from the Avesta proving Paigambar Saheb Asho Zarathushtra's Divine Status as a Yazad.

Miracles of Asho Zarathushtra: Asho Zarathushtra smiled at birth. He smiled unlike other new borns who cry because He did not take birth to fulfill His Own spiritual progress (He is a Yazad and is "aevo", who has completely attained to the Highest Spiritual Perfection to be United with Ahura Mazda in HIS Thought, Word and Deed), but to fulfill His Divine Mission of containing the evil forces of Angre-Mainyu to help Geush Urva survive.

The 7 nurses who attended to the birth of Asho Zarathushtra were scared by His laughter and brilliant halo and ran away. This was so because the 7 Planets (nurses) could not affect the destiny of a Yazad who was sent for a Special Mission by Ahura Mazda Himself!

To kill the Baby Asho Zarathushtra and stop the spread of righteousness and the Preordained Divine Event of Farshogard from happening, Durasarun, the evil sorcerer, first tried to kill Baby Asho Zarathushtra by putting Him on a pile of burning wood. The Holy Infant was saved because Fire is Adar Yazad, Ardibehesht Ameshaspand and as Ahura Mazda's Son, Fire in fact protected the Holy Infant, a Yazad/Ameshaspand Himself, till Dughdo came and took the Holy Babe home with her.

The second time, the evil Durasarun put the Holy Babe, Asho Zarathushtra, in the path of a herd of cows. He was again saved by a cow who was the leader of the herd. The cow stood protecting the Holy Baby, till the herd passed by without causing any harm to the

Holy baby. Bahman Ameshaspand is charge of the animal kingdom and He protected Baby Asho Zarathushtra from harm. "Cow" personifies the gentle "guv" chithra and knew that the Babe was Divine and possessed nothing but "guv" in His Body which was specially formed by the Spiritual Beings, "Veer-Tan-Kard".



Cow also symbolizes Geush Urva, the Soul of Mother Earth, for whose welfare Asho Zarathushtra came down to earth. For the second time, Durasarun failed.

The third and the fourth time too, Durasarun put the Holy Babe in the path of stampeding horses and in the den of wolves. The Divine Babe had an Illumined Mind as a Yazad; His Mind was totally full of Ashoi. Sensing this superior Wisdom, the horses also did not harm Baby Zarathushtra. A stallion stood over Baby Zarathushtra till the stampeding horses passed by. The mother wolf, whose cubs were killed by Durasarun so she would angrily attack Baby Zarathushtra, also turned docile near the Holy Baby and let Dughdo pick Him up and take Him home to safety.

The last time, Durasarun tried to kill the Holy Babe himself with a dagger. His hand froze and he could not kill with the dagger because dagger is made of metal, in charge of Shehrevan Ameshaspand who in fact was protecting the Holy Babe! Durasarun could not harm the Holy Baby because as a Yazad, the Baby was protected by Ahura Mazda and His Divine Host Who had sent Him down for a specific purpose, to save the

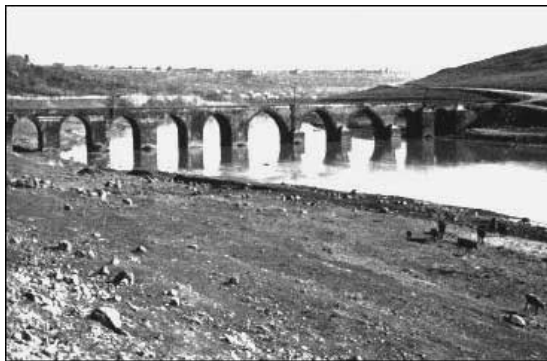
earth and humanity against the dark forces of Angre-Mainyu!

Asho Zarathushtra, at the age of approximately 20 years, held sacred communion with Ahura Mazda on Mount Ushidaran . “Ushi” is Pure Light and “daran” or “draona” means imbued with celestial resonances. Asho Zarathushtra held the Sacred Communion in solitude, on the Highest Spiritual Peak , Mount Ushidaran ! This peak is allegorically referred to as the “third eye”.

When Asho Zarathushtra was performing the sacred Ijshne ritual by the River Daiti, Bahman Ameshahpand appeared and took Asho Zarathushtra in the very Presence of Ahura Mazda! Although Asho Zarathushtra was a Yazad, when He came down to earth, the corporeal rules applied and He was helped by the Divine Beings to consciously regain the Attunement with Ahura Mazda which

Asho Zarathushtra had held as a Yazad. Although He was in human form, His Yazadic Stature was regained quickly through the Divine Communion. From the Divine Meeting with Ahura Mazda, Asho Zarathushtra returned to earth with 1) the Fire Burzin-Meher in His hand (which glowed without any fuel or without burning His hand); 2) the sacred Hom (for spiritual health and healing leading to immortality, “Amardad-ni amargee”), as well as 3) the 21 Sacred Nasks (the Pak Avesta).

Among some of the other miracles, there is one of Kisseh Vishtasp. King Vishtasp had a favorite horse named, “Asp-e Seeha” who became ill and could not stand. No one could cure Asp-e Seeha. Finally, Asho Zarathushtra prayed the Manthra of Ahunavar (Yatha Ahu Vairyo Prayer) and Asp-e Seeha was cured. Asho Zarathushtra asked that: 1) Vishtasp will accept the Mazdayasni Zarathushti Din; 2) Vishtasp’s son



Asfandiar will combat devaysni (not followers of other religions); 3) Vishtasp’s wife Ketayun will also accept the Mazdayasni Zarathushti Din and teach it to other women and finally, 4) King Vishtasp will bring the culprits to justice who had falsely accused Asho Zarathushtra of worshipping the devs.[i]

Throughout the Pak Avesta, Asho Zarathushtra is referred to as a Divine Being, a Yazad! Is it conceivable then that a Yazad by the sacred name of “Zarathushtra” came down to earth, to teach us only “good thoughts, good words and good deeds”? Who defines what is “good”? As humans our mind is fallible! We make mistakes in our thinking, mistakes in our judgment and decide “good” according to personal sentiments and whims! If a human is truly “good” and possesses only a “good” mind, such an individual would have transformed the

inherent negative energy (Angre-Mainyu) to the positive energy (Spenta-Mainyu) and having acquired Vohu Mano, would have attained to Tan-Pasin, the final body of Pure Light and thereby would be living in a state of Immortal Bliss! There would be no need for such a perfectly “good” human to live on earth and learn the lessons of Life which are already learnt! Such a Spiritually Illumined person would have attained Farshogard. Hence, as humans we still have a lot to learn; we first need to know what is “good”, not according to our convenience or personal whims. “Good” and “bad” are defined by the Prophets who know what is right and wrong according to the Laws of Nature.

To help us progress on the Path of Asha, Asho Zarathushtra has specifically defined for us in Yasna Ha 20, which is the Avesta Commentary on Yatha Ahu Vairyo, what is “good”. The question is asked, “Kat Humatem”,

meaning what is humata? The answer given is: “Ashavanem manas-poiryo”! The First Thought, the Blue-Print of Creation, conceived by Ahura Mazda in His Divine Mind! The First Thought was “Ahunavar”, to manifest the Universe according to the Divine Will and Plan and subsequently to re-unite the Universe with Him by attaining the Divine Event of Farshogard. It is again asked, “Kat Hukhtem”, meaning what is hukhta? The answer given is: “Manthra Spenta”! “Manthra Spenta” is the Soul of Ahura Mazda, which sustains/nourishes the Creation of the Universe according to the Law/Will of Ahura Mazda through His First Word, “Ahunavar”. Hence, the Ahunavar/Manthra Spenta is “Hukhta”! Again the question is asked, “Kat Huvrashtem?” What is huvrashta? The answer given is: “Staotaishcha Asha Paoriyaishcha Damebish”, meaning the First and Foremost Creation based on “staot”!^[ii]

Is it conceivable that Ahura Mazda sent one of His Yazads down to earth to rescue Geush Urva from the clutches of the evil forces by offering us the “freedom of choice” indiscriminately without the attached responsibility for our actions in life? No! Definitely not! Asho Zarathushtra was not sent down to earth to grant us the “freedom of choice” to do as we please!^[iii]

We are free to choose only between the 2 Paths defined by Asho Zarathushtra: the Path of Spenta-Mainyu (Light) or the path of Angre-Mainyu (Darkness). We are cautioned that according to our choice of which Path we choose, good or unrighteous, we get the due reward or punishment in this life and /or the next. Divine Justice is immutable. The Law of “action causes similar reaction” is immutable in Nature. We suffer from none but ourselves according to our own thoughts, words and deeds. The “freedom of choice” mentioned in the Gathas does not indicate freedom to choose one religion from the other. It is only and irrefutably a moral choice which

comes with ample warning about the due reward or punishment of our thoughts, words and actions performed in life. It must always be remembered that the responsibility of the choices made, due reward or punishment, is inevitable and mentioned in almost all the verses of the Gathas and throughout the Sacred Avesta!

To keep our thoughts, words and actions “good”, in tune with Spenta Mainyu, Asho Zarathushtra has prescribed the following core spiritual disciplines which we must follow with faith and obedience. Only these spiritual disciplines will transform Angre-Mainyu to Spenta-Mainyu because no physical weapons can destroy an incorporeal force, an energy which we call Angre-Mainyu. It has to be transformed, altered to another form of energy, to “Spenta-Mainyu. These spiritual disciplines are: 1) Manthravani (it is the Soul of Ahura Mazda and without Manthra we cannot progress on the Path to Unite with Ahura Mazda); 2) Kriyakaam (“yasna ameretatem”, only through rituals we attain to Immortality/Farshogard); 3) Worship of Fire (Fire is the Son of Ahura Mazda who purifies everything, even our inherent “druj”, and is necessarily present in all our rituals); 4) Sudreh-Kusti (without Sudreh-Kusti no manthra and no rituals can be



performed and unity with Ahura Mazda would be impossible); 5) Dakhma (which contain, decontaminate and eradicate “druj” without defiling the sacred elements); 6) Boonak-Pasbani (without the purity of “tokham”, all the other core teachings would be nullified, the very aim of creation is to purify the “seed” and

progress it towards Farshogard); and 7) Vendidad (all the rules of purity to eradicate druj are mentioned in the Vendidad, without Absolute Purity there can be no Unity with the Divine and no Farshogard). These are the most important teachings, the Fundamental Pillars of our Religion taught by Asho Zarathushtra for our spiritual progress. We need to study these disciplines individually.

The most important aspect in following these is to have Faith and Obedience in the teachings of our Paigambar Saheb who did not study in a university the application of linguistics, grammar, syntax and other scholastic methods to formulate the spiritual Mantra contained in the Sacred Avesta. He recorded the divine Mantra as they were revealed to Him by Ahura Mazda



Himself (ha 45.5), in solitude, through Divine Communion when He clearly “saw within His eye” the Omniscient Lord (ha 45.8). As a Yazad, He saw and heard the mysteries of Nature and has given us the spiritual disciplines based on Nature’s Laws. No university teaches spirituality which is occult! Our physical senses are not yet cognizant of the spiritual world and its functioning. Therefore, Faith and Obedience to the teachings of Asho Zarathushtra are a must if we wish to progress on the Path of Asha.

Is it also conceivable that Asho Zarathushtra, a Yazad, was sent down to earth to proselyte others to the Mazdayasni Zarathushtri Din? Is this all

that Guesh Urva wanted from a Savior, to proselyte everyone to One Religion? To begin with, there were no other organized Religions established on earth when Asho Zarathushtra was born during the pre-historic Kiyani Dynasty! He was sent to earth to rescue Geush Urva from the clutches of Angre-Mainyu! Irrefutably, in the Ahunavad Gatha, ha 32.3, we are taught to convert “druj” or Angre-Mainyu to “ashoi”, to Spenta-Mainyu! It is written that the army of Akoman (bad thoughts) has spread on the 7 regions of the Earth (“bumiyao haptaithe”) and it is this “evil army” of unrighteous thoughts that we must convert to Spenta-Mainyu! Evil, as energy, as a force, cannot be destroyed but it can and must be changed, transformed to another form of good energy which we call Spenta-Mainyu! We are asked to convert Akoman to Vohu-

Mano; Angre-Mainyu to Spenta-Mainyu! This is the conversion, the transformation we are taught in the sacred Avesta because it is only this transformation from evil to good that will bring about Farshogard!

Additionally, Yasna 20, a commentary on the mantra of Ahunavar, states that Ahura’s First Word (Ahunavar), when it manifested, it produced 3 steps/stages, 4 professions and 5 Ratus (“pancha ratu”, Leaders/Prophets) to bring about good thoughts, good words and good deeds. The 5 Prophets lead the 5 main Religions (“pancha takaesha”) and their respective followers towards the Divine Event of Farshogard. If 5 “Ratus” are Pre-Appointed and Pre-Willed by Ahura Mazda, then it is against the Will of Ahura Mazda to convert other followers who obey their other respective 5 Ratus who lead these respective followers to Resurrection and Renovation! Ahura Mazda has not willed that all of mankind must follow only one religion! HE Himself has created the 5 Ratus who lead

their 5 respective religious groups to the same Divinely Appointed Event of Farshogard. Therefore, Asho Zarathushtra's Mission was not to come down to earth and convert people from religion to religion! His Mission was to convert Angre-Mianyu to Spenta-Mainyu so that Geush Urva is free of the oppression from the dark forces and rejoices when Farshogard is attained!

Asho Zarathushtra's Death: Yazad's are Immortal Divine Beings. There is no "death" for them because they do not have a perishable physical body as we do. They are Spiritual Beings whose forms are made of Divine Light. If Angre-Mainyu and all the devs/sorcerers could not kill Asho Zarathushtra, is it conceivable that an ordinary Turani soldier named Tur-Bar-Atur killed Asho Zarathushtra when He was praying? No! There is no death for a Yazad as we know of and experience "death"; there is no dispersion of the physical "anasers" (atoms) as we humans experience at death. For us, the word for death is "Vi-Urvisti", meaning separation of the physical body from the soul. For Asho Zarathushtra, the Yazad, only His physical form which He had adapted to, for the earthly sojourn, which was solely made by the Ameshaspands of "Light" from the Celestial Mansions, had to be scattered as "rays of light", leaving His distinctive Veer-Tan-Kard. Hence, when the evil energy, "Tur-Bar-Atur" tried to "kill" Asho Zarathushtra, He threw His talismanic 101 beads at Tur-Bar-Atur. Asho Zarathushtra contained the evil energy called Tur-Bar-Atur within His talismanic "tasbi" and this prevented the evil force (Angre-Mainyu) in the form of "Tur-Bar-Atur" (Tur means evil; Bar means a container and Atur means energy) from spreading and causing grave destruction to the earth and humanity. Asho Zarathushtra's Divine Mission to contain and reverse the "evil" was completed! The dispersion of Asho Zarathushtra's uniquely formed physical body, "Veer-Tan-Kard", is described as

"Vi-hektan" or "Vikhiz" and He ascended to Akhvan Pahloom, the Abode of Ahura Mazda in Endless Light! This was on Khorshed roj and Dae mahino!

Asho Zarathushtra's birth was on the auspicious day of Khordad roj and Farvardin Mahino! Khordad Sal! Today, on Khordad Sal, we bow our head to our Holy Paigambar Saheb, Asho Zarathushtra, and please let us make a resolution that we, His followers, will always abide by His teachings! After all, our Din is not just an ordinary Book based on the rules of philology; it is not just a moral code of conduct; it is not a philosophy to be discussed and dissected.



It is Din, in charge of Din Yazad! "Din" is also called Daena, our conscience. Din Yazad, our Great Mazdayasni Zarathushti Din, is forever stamped in our conscience! Our Din is a living Yazadic entity!

Asho Zarathushtra lives on, in our hearts! His Holy Fravashi, His PavMahal survive! Always will! As long as Zarathushtis practice His teachings with Faith and Obedience, recite the sacred and mystic Manthra revealed by Ahura Mazda to Asho Zarathushtra; as long as

we cherish and honor our Holy Avesta; as long as we remain “tokhmak paspan”, till then Asho Zarathushtra’s Mazdayasni Zarathushti Din will survive and it will, till eternity!

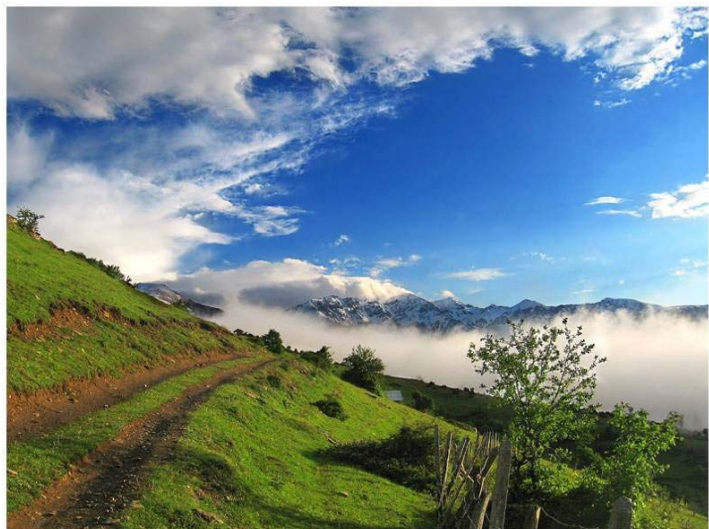
I am proud to be born into this Religion, the Religion which is “Din-e Ahura Mazda”, Ahura Mazda’s Own which He Himself revealed to Asho Zarathushtra! After Asho Zarathushtra brought back the Mazdayasni religion on the right track by removing the wrong practices that had crept in, the Mazdayasni Din came to be known as the Mazdayasni Zarathushti Din. May we all protect and preserve our Religion as has been handed down to us by our wise ancestors who preferred to seal their fate in blood rather than alter it or disobey any of Its Revealed Commands!

Atha jamyat yatha afrinami!

[i] There is one more story of miracles performed by Asho Zarathushtra on the recommendation of King Vishtasp. Vishtasp asked to see Heaven; to become invincible; to predict future and to become immortal. Asho Zarathushtra granted all 4 wishes but He could not grant all 4 to Vishtasp. Therefore, 1) Asho Zarathushtra made it possible for Vishtasp to see the Divine Court of Ahura Mazda. Six Ameshaspands came and carried Vishtasp to Ahura Mazda’s Abode; 2) Asfandiar, Vishtasp’s son, was made “rooyintan”, invincible in wars. His body, except the eyes, became impervious to any weapons; 3) Jamasp was given the gift of predicting future. 4) Vishtasp’s second son, Peshotan, was made immortal. Even today, when we pray “Doa Tandarosti”, we include the names of Kiyani Padshah Kaikhushru (who is “nazar-gayeb” and is one of the Immortals), Dasturji Peshotan

(son of Vishtasp who is also Immortal). It is said that at the time of the coming of Shah Behram Varjavand, both Kaikhushru Padshah and Dasturji Peshotan will also come out of their seclusion to help the Savior put back on the right track those Parsi-Irani Zarathushtis who have strayed and once again establish a period of Golden Years wherein spirituality gains and materiality will wane. Dasturji Peshotan is said to be living at “Kangdez”. We do not know where “Kangdez” is but the faithful await his arrival. “Kangdez” is said to be a paradise on earth established by Shiavux, the father of the Holy King/Sage Kaikhushru, who had abdicated his throne to be with Ahura Mazda.

[ii] The Spiritual World was the First and Foremost Creation. It is created of Light where the celestial luminaries are placed. The Sun (Meher Yazad) is the reservoir of “staot”. It contains the different spectrum (Light) and purifies impurities (through the energy of Light), leading the Universe towards Farshogard, uniting all creation with Ahura Mazda when the entire creation will once again become “raochebish roithwen khathra”, i.e. Creation of Light and Radiance. Hence, Humata, Hukhta and Huvrashta are not mere “good thoughts, words, deeds” we



believe we follow. These refer to the Divine Thought, Word and Deed which

created the Universe, sustains it and will reunite this Universe with the Divine at the Appointed Time! “Hu” denotes the Will of Ahu! “Humata”, “Hukhta” and “Huvrashta” are Ahura Mazda’s Thoughts, Words and Deeds by which the Ameshaspands and Yazads sustain the universe and progress it according to His Will of finally attaining to Farshogard! Till we are free of the dual mentalities, free of “Akoman”, we will make mistakes in our thoughts, words and actions and very often we do regret our own actions. Therefore, when we say we follow manashni, gavashni, kunashni, we must make sure that we do not think, say and do as we please but what is “good” as defined according to the revealed message of our Paigambar Saheb. Gunaahs are defined in the Vendidad and Patet Pashemani.

[iii] Our mind is full of “dravao”, “druj”, called “Akoman”. If our mind was all “good” as some claim, there would be no need for Prophets to come and show us the Right Path; there would have been no need for Asho Zarathushtra, a Yazad, to incarnate on earth to combat the evil forces (Angre-Mainyu survives in the mind as the word “mainyu” indicates), and the world would not be suffering as it is because if we were all “good” and thought only good thoughts, Farshogard would have already been attained! We must remember that Geush Urva wanted a Savior to come down to earth and defeat “Akoman” whose leader is Angre-Mainyu. Therefore, till such time when we successfully drive away “druj”, Akoman, from our mind, Asho Zarathushtra has taught us the Right Spiritual Disciplines to follow. By following these disciplines, we will be able to liberate ourselves from “Angre-Mainyu” and this earthly existence and attain to Tan-Pasin, the final body of Light which enables us to exist in the identical Spiritual World of Light and attain Farshogard.

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