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ZOROASTRIAN ASSOCIATION
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BUNDAHISHN THE ORIGINAL CREATION

*What is Thy power? What is Thy Domain? O Mazda.
How can one's actions justify Thy protection of us,
Thy humble followers?
Indeed, through Righteousness and the Good-Mind.
Thus we declare Thy exaltation to all —
even to the powers of evil
and the wicked destroyers among men.*

[Gatha Ahunavaiti, Y.34.5, from "Understanding the Gathas" by D. J. Irani]

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Meher D. Amalsad @ 714 895-3097

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EDITORIAL — CREATION STORY

Cosmogony refers to the birth of the cosmos (universe) or the bringing into existence of the world. It is also an attempt to answer the question: "How was the world created?" Cosmogony is thus inseparable from myths or stories that long ago were woven into the fabric of the prevailing religious cultures. These myths usually depict an imaginative, religious, space-time order that existed in primordial time and inhabited by divine, superhuman and supernatural beings.

Myths may be grouped in terms of their symbolic structures into: (1) creation from nothing; (2) from chaos; (3) from a cosmic egg; (4) from world parents; (5) through a process of emergence; and (6) through the agency of an earth diver. Myths are seldom limited to any one of the above classes; several symbolic forms may be present in any one myth. Of the above groupings, creation from nothing by a Supreme Being, is usually identified with the monotheistic religions of the Semitic traditions — Judaism, Christianity and Islam. The common element in most creation stories — Egyptian, Babylonian, Hebrew, Buddhist, African, etc. — is water: that in the beginning, the world was covered with water, then the creator sent down animals and plants to bring up the earth and then man. Although numerous myths abound, the origin of the first human is yet to be explained.

Creation myths offer several views on the person of the creator: animals, humans and deities who often procreate the world. Other myths tell of man being created from the blood, sweat, spittle and the like of the creator, or that man was the creator's offspring. Some myths claim man descended from the sky or ascended from under the earth.

Ancient Middle Eastern myths tell about creation of the world out of existing primordial elements. These are personified in the forms of huge dragon-like deities who breed new parts of the universe from their bodies. The most detailed myth is the Babylonian *Enuma Elish*, which states that at first there was a watery chaos personified as Apsu and Mother Tiamat, who produced a brood of dragon-like monsters. Ages later, a new generation of Gods arose male and female: the male God killed the female and from her body created the earth and sky. Also created were the sun, moon, stars, flora and fauna and finally man.

According to the Iranian creation myth, given in the *Bundahishn* (The Original Creation), in the beginning there were two spirits: Ahura Mazda and Ahriman. Ahura Mazda's place is the region of Endless Light. Ahriman the evil spirit, with backward understanding

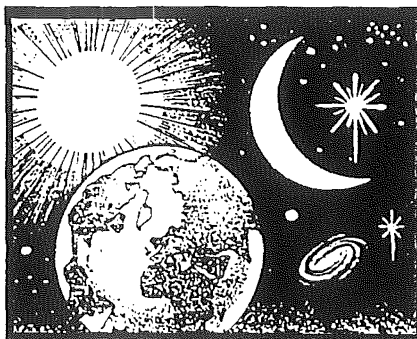
and inherent desire for destruction, is in the abyss that is endlessly dark. Between the two spirits is the void, and one is not connected to the other. When they confront each other, Ahura Mazda offers peace, but Ahriman refuses. Ahura Mazda then produces the six creations: the sky, water, earth, plants, animals and mankind, to prepare for the period of duality that follows. Zarthusti tradition goes on to reveal that Ahura Mazda, with the help of mankind will ultimately succeed in sending Ahriman back into the abyss, powerless against the return of the world to perfection.

In ancient Israel, several versions of the creation myth existed. In Genesis [1:1 to 2:3], God (Elohim) created in six days, the light, the heavens, dry land and vegetation, the luminaries, fishes, birds, and the land fauna and man and woman. On the seventh day God rested. This story attempts to attribute all creation to God, but does not state that they were created out of nothing. Also, God is not said to have created darkness, chaos, the abyss and the waters. These elements therefore seem to have preexisted. The later version of Genesis [2:4 to 2:5] gives a different account in which God Yahweh creates the world in one day in the following order: earth, heaven, mist, man, trees, rivers, beasts, fowl and woman. All biblical creation stories were influenced by ancient Middle Eastern myths; they differ from the latter in that God, the creator has no genetic connection with any of the primordial elements.

In post-biblical Judaism, creation out of nothing became a fundamental belief. The first century A.D. philosopher Philo believed that in the beginning, only God existed. Most medieval Jewish philosophers argued for creation out of nothing. Many Christian theologians accept Genesis 1 as literal history and revealed truth, believing that all matter was created by God, who alone is without beginning. Within this framework, theologians also speculated about previous creations, matter eternally created, the preservation of the world as a continuous creation and the need to accept on pure faith that the world is not eternal.

And so it is with myths! In their narrative form, cosmogonic myths offer a stylistic, imaginative, portrayal of the meaning of creation of the cosmos. There is no statement as to 'how' it was created; one is asked to accept the creation story on faith. We must look to religious scholars to learn whether there are any common elements regarding the creation story in the separate revelations made to the prophets of the world's major monotheistic religions.

Adel Engineer
Editor, Articles and Letters



FROM THE PRESIDENT

Zarthusra's World View of Creation

As I begin to write this column, the world is buzzing with news of the Oklahoma City tragedy, the nerve gas disaster in the Tokyo subway system, together with a modified version a few weeks later in Tokyo and Yokohama, the thwarted plan to release nerve gas at Disney World, the senseless murders of an elderly couple in Montreal while sleeping by teenagers who wanted to experience "how it feels to kill", the random killing of a 22-year-old waiting for a ride from his father, murdered, stabbed to death by three men he did not know, the senseless massacres in Rwanda, Burundi, Croatia, Bosnia, Chechnya, the disconcerting shift in thinking to the extreme right by extremists. Has something gone wrong in human society? Are people feeling so discontented and empty that it drives them to acts of violence and vituperation?

Power or rather the lack of it, the feeling of impotence, is at the heart of all this violence, which makes us, men, women and children, vulnerable victims to small groups driven by extreme political ideology or religious fervor, violence, driven by no coherent political agenda or objective. The enemy is US, and only WE can fight it.

The more we reflect on the chaos the world is experiencing today, the more we come to appreciate the profoundly ethical world-view of *CREATION*, an all embracing *ORDER* Zarthusra propounded millennia ago, the more we appreciate the relevancy in today's world of Zarthusra's philosophical vision on how the Creation of Ahura Mazda was to be maintained.

Every Zarthussti knows that amongst all the creatures that Ahura Mazda created to populate this world, human beings carry a uniquely heavy responsibility of maintaining the physical creation. They alone have the possibility of rendering a uniquely valuable service of maintaining an ethical society. By consciously choosing good over evil, right over wrong, in every thought, word and deed, will we, humans, be able to increase the pool of goodness in this world and fight Angra Mainyu, the spirit of destruction and active evil. *Have we abandoned this magnificent freedom and responsibility given to us by Ahura Mazda?*

When will Angra Mainyu be destroyed? When will evil cease to exist? When will Asha prevail totally and everywhere? When will cosmos be rid forever of the forces of chaos? Fellow Zarthusstis we have a long way to go. We have to peel layers and layers of aggression, bigotry, hatred, ignorance, revenge, vengeance, and all other base emotions, within each one of us, to achieve *Frashokereti* individually and collectively.

Dolly P. Dastoor
President, FEZANA

ON THE NORTH AMERICAN SCENE

If We Are to be Taken Seriously We Need to be Counted

Jamshed N. Guzder, Chairman of the Parsi Panchayet Funds and Properties, Bombay, writes in January 1995 to Mr. Vijayanunni, Registrar General and Census Commissioner, India: "In view of the current socio-economic, religious and other trends perceived within the Zoroastrian community, which appear to have brought the community to a crisis situation, a project has been initiated to look into the future prospects faced by the community in the 21st century, in India and globally."

Setting up a database extendible to a global diaspora where the Zarthussti community has spread is of utmost importance in forward planning. We in North America have already taken the lead. Since September 1994, Noshir Langrana and his team are working hard to develop a demographic profile of North American Zarthusstis. As we cannot access government census data (we do not count in there), we have to generate our own database. It is a monumental task but it has to be done. It will be a first for North America.

The importance and urgency of this project cannot be emphasized enough, and we need the co-operation of each and every one to generate credible census data. If you or your association have not already filled in the form [see next page], please do so now. This is for all Zarthusstis of North America. Do get your friends who may not be members of any association to respond as well. *If we are to be taken seriously, we need to be counted.*

Dolly P. Dastoor
President, FEZANA

IN COMING ISSUES...

Themes for future issues of the Journal will be:

Fall (September) 1995:

*Ancestral Heritage —
Places of Pilgrimage (Udvada, Pir Sab ...)*

Winter (December) 1995:

Special Business and Entrepreneurship Issue

This Special Issue will promote Zarthussti businesses and entrepreneurship, and provide an opportunity for networking. All Zarthussti businesses and entrepreneurs however big or small, are invited to participate. [See details on p.55].

Letters and articles on these themes are invited. Submission deadline is July 15 for the Fall issue, and October 15, for the Winter issue.

Moving On with the North American Directory Project

The North American Directory Project is progressing very well. Response from the associations and individual Zoroastrians is increasing on a daily basis. If you have not yet responded through your local association, time is running out.

Please complete the form (make additional copies as needed), and return it to your local association or mail it directly to:

Noshir Langrana,
19 Brookfield Way
Robbinsville,
New Jersey 08691
Tel: (609) 275-9154

Email:

langrana@maya.rutgers.edu

Please also make additional copies of the form to give to other Zarthustis who may not be getting the FEZANA Journal.

Now is the time to think ahead and get additional help. In order to make the North American Directory Project successful, we are seeking assistance in collecting advertisements, design of the directory and printing and distribution. If you can assist us in any of these areas, please contact Noshir Langrana.

North American Zoroastrian Census/Directory Data Sheet

All individuals over the age of 18, must complete a separate form.

I. Census Information (Confidential)

| | Self | Spouse (if married) |
|-----------------------|--|--|
| Place of Birth | _____ | _____ |
| Sex (Circle one) | male / female | male / female |
| Religion (Circle one) | Zoroastrian / non-Zoroastrian | Zoroastrian / non-Zoroastrian |
| Age: (Circle one) | <input type="checkbox"/> 70 and higher <input type="checkbox"/> 60 to 69 <input type="checkbox"/> 50 to 59 <input type="checkbox"/> 40 to 49 <input type="checkbox"/> 30 to 39 <input type="checkbox"/> 18 to 29 | <input type="checkbox"/> 70 and higher <input type="checkbox"/> 60 to 69 <input type="checkbox"/> 50 to 59 <input type="checkbox"/> 40 to 49 <input type="checkbox"/> 30 to 39 <input type="checkbox"/> 18 to 29 |
| exact age (optional) | _____ | _____ |

CHILDREN:

| Name: _____ | Name: _____ |
|-----------------------|---|
| Place of Birth | _____ |
| Sex (Circle one) | male / female |
| Religion (Circle one) | Zoroastrian / non-Zoroastrian |
| Age (Circle one): | <input type="checkbox"/> 18 or higher <input type="checkbox"/> 15 to 17 <input type="checkbox"/> 10 to 15 <input type="checkbox"/> 5 to 9 <input type="checkbox"/> 0 to 4 |
| exact age (optional) | _____ |

| Name: _____ | Name: _____ |
|-----------------------|---|
| Place of Birth | _____ |
| Sex (Circle one) | male / female |
| Religion (Circle one) | Zoroastrian / non-Zoroastrian |
| Age (Circle one): | <input type="checkbox"/> 18 or higher <input type="checkbox"/> 15 to 17 <input type="checkbox"/> 10 to 15 <input type="checkbox"/> 5 to 9 <input type="checkbox"/> 0 to 4 |
| exact age (optional) | _____ |

II. Directory (Optional) Information

(circle yes to include the information in the directory, otherwise circle no)

NAME: _____ / _____
last name first name, MI spouse name, MI. (if married)

[yes/no] HOME ADDRESS: _____

[yes/no] HOME PHONE NO: _____ HOME Fax: _____
and/or e-mail: _____

[yes/no] Name of the Zoroastrian Association membership if any: _____

| | SELF | SPOUSE |
|-------------------------------|-------|--------|
| [yes/no] Originally from | _____ | _____ |
| [yes/no] Profession | _____ | _____ |
| [yes/no] Business or Employer | _____ | _____ |
| [yes/no] Address | _____ | _____ |
| [yes/no] Business Phone: | _____ | _____ |
| [yes/no] Bus. Fax / e-mail | _____ | _____ |

Exploring Affiliation with UN



FEZANA has been exploring affiliation with the UN in two areas: (a) obtaining 'consultative status' with the Economic and Social Council of the UN as a Non-Governmental Organization (NGO), and (b) Obtaining affiliation with the UN Department of Public Information.

This affiliation involves a commitment on the part of FEZANA to conform with the spirit, purposes and principles of the UN charter, and undertake to support and further the work of the UN. Affiliation with the DPI also entails a commitment to disseminate UN information.

The Committee on NGOs, that evaluates applications for affiliation, meets only once every two years, the next meeting being in mid-1997. Before then, FEZANA will collect the materials required to meet the criteria for the application. Contact Rohinton Rivetna, Chairperson, FEZANA External Affairs: (708) 325-5383.

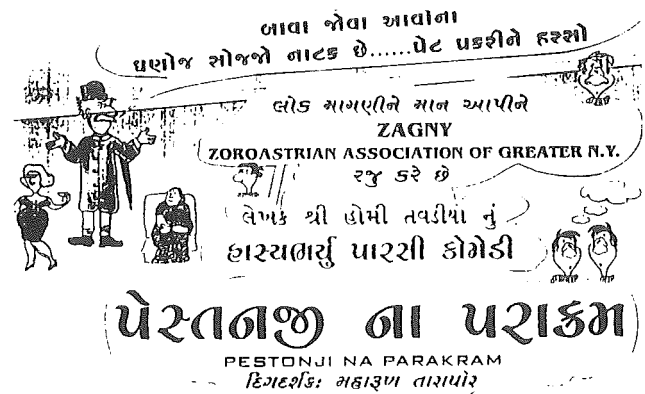
Pestonji-na-Parakram — Parsi Gujarati Farce in New York

Members of the Zoroastrian Association of Greater New York (ZAGNY) presented "Pestonji-na-Parakram", a hilarious Parsi comedy, written by the late Homi Tavadia, on April 29th, at the New Rochelle High School Auditorium. The cast was made up entirely of local talent from New York, New Jersey and Connecticut. The play begins with Dara Dumasia (played by Pervez Patel) complaining to his wife Hilla (Armaity Patel) about the problems of having the portrait of Hilla's late husband, Pestonji Pastakia, staring down at him in the bedroom for the past two years. Prior to his untimely

demise, the late Pestonji used to spend six months of the year with his successful silk business in Shanghai, and six months in Bombay with his dear wife, Hilla.

Pestonji's exploits in Shanghai come to light when Major Paul Mulla-Firoz (Rohinton Davar), an old friend of Dara, arrives unexpectedly. The plot gets complex when Paul runs into his old flame Lily (Hutoxi Bardoliwala), also known as Shanghai Laila. Lily is now married to Homi Fanibanda (Jamshed Ghadiali), and the Fanibandas happen to live one floor above.

The director, Maharukh Tarapore, did a masterful job in bringing out the humor, keeping the audience always in suspense about the next turn of events. Ms. Tarapore has been in the theater, cinema and TV for over 20 years. Armaity Patel, Pervez Patel and Viraf Ghadially (as the servant Bhagwandas), were outstanding and got the greatest applause. Excellent performances were also given by: Hutoxi Bardoliwala, Dinah Baria, Mahrukh Cama, Vispi Daruwala, Rohinton Davar, Ayesha Ghadiali, Jamshed Ghadiali, Terrilyn Ghadially, Sheroo Kanga, and Vispi Kanga. Gool Baria was the prompter. ZAGNY raised over \$10,000 from the event. The troupe hopes to tour other locations in the future.



On stage
with the
hilarious
comedy
**PESTONJI-NA
PARAKRAM**

Presented
by
ZAGNY

Photo by
Rusi Sethna



The "Mana Foundation" *One Family's Long Search*

After a long search, early this year, the Khorasadi family of California was elated to finally find a 'perfect match' bone marrow donor for their 5-year-old daughter, Mana, suffering from aplastic anemia. The transplant was done in April. Family and friends prayed through the ensuing crucial two-week period, and were optimistic that her body would accept the new graft, and make a full recovery. Unfortunately, three weeks later, on Sunday April 16 Mana started having immune system complications. At 6 pm on Tuesday, Mana passed away in the arms of her family.

Although brave Mana is with us no more, she has made it possible for many other lives to be saved in the future. During the Blood Drive campaign launched by her family, Ariaseb Jahanian and other wellwishers, a perfect bone marrow match was also found for another patient with a similar illness. But other Iranians in a similar situation are waiting, hopeful of finding a match. The Blood Drive resulted in identifying over 900 potential Iranian bone marrow donors in California alone.

Mana's family has started the "MANA FOUNDATION" for continuing to help other victims through the National Marrow Donor Program. The family appeals to everyone to consider becoming a marrow donor, and help someone get a second chance on life. Call NMDP at 1-800-marrow2 or contact Mana Foundation, P.O. Box 4337, Santa Clara, CA 95056, Tel: (408) 765-8502, email: mahmoud_khorashadi@ccm.sc.intel.com.

Bone Marrow Search Still On

No matching bone marrow donor has yet been found for eleven-year-old Rumi Guzder. It is possible that a successful tissue type-matching is likely only within our own ethnic group. A simple blood test is initially done to establish tissue type. All testing is free. Call Rumi's father, Jehangir Guzder in Montreal, at (514) 485-1500.

Zubin Mehta at Ravinia's 60th Season Celebration

The Ravinia Music Festival near Chicago will celebrate its 60th season with a concert by the Chicago Symphony Orchestra, with Zubin Mehta conducting, on June 23. The program will include works by Wagner, Beethoven, Gershwin and Rimsky-Korsakov. As a special thank-you to its patrons, Ravinia is giving away 15,000 tickets for this concert free, based on a random drawing. Zarin Mehta, brother of Zubin, is the Executive Director and Chief Operating Officer of Ravinia, which offers a series of summer programs each year in a unique park setting.

Meetings on Unified Calendar

Two more Associations, Houston and Montreal, held meetings to discuss unification of the Zarthusti religious calendars. Ervad Jehan Bagli was invited by both the Associations to explain the different calendrical systems and suggest methods for unification. In Houston, Sarosh Maneckshaw also presented views against the adoption of the Fasli calendar.

Zoroastrian or Zarthusti Center?

A proposal was placed on the table at the annual Zoroastrian Building Fund meeting in Houston on April 9, to name the proposed Zoroastrian Center in Houston as the "Zarthusti Center." Kaemarz Dotiwalla is heading the subcommittee to review the proposal and make a recommendation to the Board. Another issue is whether the *paidust* ceremony should be allowed at the Center. 130 members were in attendance.

Support Group for Seniors

Southern California Zarthustis are exploring ways to organize a 55+ group to discuss and pursue topics like:

- ☐ Accommodation and health care for the elderly.
- ☐ Volunteer services and community participation.
- ☐ Leisure activities and hobby groups.
- ☐ Fitness and wellness groups.

Any Zarthustis who have formed or are interested in forming similar groups in North America, please contact Naval B. Sidhwa by email at: NAVSID@aol.com.

Council of Iranian Mobeds — Annual Function and Sudreh-Pushi Hamegani

The annual function of the *Sudreh-Pushi Hamegani* (public Navjote ceremony) of Zarthusti youth, and celebration of the establishment of the Kankash-e-Mobedan (Council of Iranian Mobeds of North America) was organized by Fariborz Shahzadi on April 22 at the California Zoroastrian Center, Dar-e-Mehr Rostam Guiv, in Westminster. The program included a Jashan ceremony, Sudreh-Pushi Hamegani and appointment of new Zarthusti "Torch-Bearers".

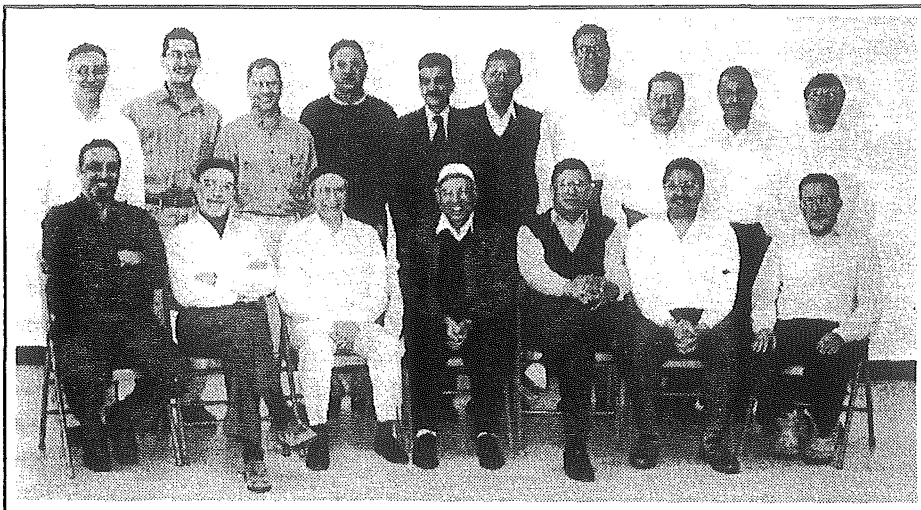
Fasli Muktads Observed

This year, for the very first time, the Fasli Muktads, Panjeh, were observed at the Darbe Mehr in Toronto, from March 16th to 20th. Daily *Satum*, *Afringan* and *Farokshi* prayers were recited by the Toronto area mobeds, and in the evenings a *Hum Bandagi* followed the evening *Satum* prayer.

North American Mobed's Council Meets in New Jersey

At the NAMC meeting:

(Standing left to right) Mobeds Bomi Zarolia (TX), Khushrow Nariman (PA), Gev Karkaria (QE), Xerxes Bamji (ONT), Darius Antia (NY), Kersi Bhedwar (QE), Cawas Desai (PA), Pes Vazifdar (IL), Minoo Kanga (ONT), Peshotan Unwalla (TX). (Sitting left to right): Kobad Zarolia (ONT), Jehan Bagli (NJ), Adi Unwalla (NJ), Yezdi Antia (ONT), Noshir Karanjia (NJ), Ratansha Vakil (NJ), Nozer Kotwal (ONT).



The North American Mobeds' Council (NAMC) held its Annual General Meeting in Voorhees Township Hall in Voorhees, New Jersey, on April 14-15, 1995. The meeting was very graciously hosted by the Zoroastrian Association of Pennsylvania and New Jersey.

The Council decided to welcome all recently initiated mobeds in their local Associations with a gift of \$101, and some books that could be useful to them as mobeds. Ervad Ratansha Vakil and Ervad Jehan Bagli would also coordinate the contacting of as many young mobeds as possible with a view to encouraging their involvement in both the Mobeds Council and in the community. The Council also passed a resolution:

"Since our traditions allow any Zoroastrian to perform outer liturgical ceremonies in the absence of an ordained priest, the North American Mobeds Council Executive is authorized to inform all North American Zoroastrian Associations of this fact. If any person is interested in filling such a role, the Council would be willing to provide the relevant instruction and training."

The NAMC also decided to approach FEZANA with a request that one of their Council members be represented and liaise with FEZANA's Education Committee.

A directory of Mobeds of North America is under preparation.

The Mobeds dispersed after thanking their hosts, ZAPANJ for their welcome and their hospitality.

[Report by Ervad Yezdi Antia, Ontario]

A Gift of Sight

Operation Eyesight, a Canadian charity working to prevent blindness in the developing countries, has gratefully acknowledged the generosity of the Zoroastrian Society of Ontario for collecting \$2437 to help restore

sight to needy individuals in India. This amount will sponsor sight-restoring cataract surgery for 97 people. The effort was coordinated by Phiroz Dastoor, helped by Rukshana Moos and Bahram Gostashpur.

Zend Avesta Joins Holy Books on the World Wide Web

The Avesta will join holy books of major world religions on a World Wide Web 'home-page' being put together by Jeff Lavezzo of University of Virginia:

<http://poe.acc.virginia.edu/~j119w>

The web version of the complete Avesta, including the Avestan text and English translation (from the American Edition of the Sacred Books of the East, which is a significant improvement and revision of the more widely available first edition) has been prepared by Avestan student, Joseph Peterson. Many years ago, he had put the complete Avesta in ASCII format.

"The biggest effort so far" says Peterson, "has been the glossary of Zoroastrian terms, since I put in a lot of cross links, e.g. if you look up 'navjote', it contains links to 'sudreh' and 'kushti'. Both of these words are highlighted differently; if you click your mouse on either word, it automatically takes you to that entry."

"I also plan to add a section on Avesta language", he adds, "I have a hypertext Avesta dictionary, but it is too large for most systems, so I have to find some way to break it up. Most of the 'Teach Yourself Avesta' material is written, but not on computer yet. Also, the current HTML standard is not great for representing the Avestan graphemes, so I've had to improvise."

For information, contact Peterson by email at: jpeterso@kasson.polaristel.net.

Cranes for Peace

The 50th anniversary of the atomic bombing of Hiroshima and Nagasaki will be commemorated on Sunday August 6, at 3:00 pm at the sculpture on the site of the first atomic chain reaction experiment, at the University of Chicago. The "Swords Into Plowshares" coalition, who are orchestrating the event are inviting children from around the world to participate by making origami paper cranes [see diagrams below]. Thousands of these paper cranes will be placed on the sculpture during the commemoration, symbolizing commitment to creating a world at peace. The cranes will then be sent to Peace Park in Hiroshima, Japan, to be placed at the statue of the little girl, Sadako.

The Story of Sadako

Sasaki Sadako was two years old when the atomic bomb exploded near her home in Sanjo Machi on August 6, 1945. She was not killed or injured by the blast and continued to grow and lead a normal childhood. She attended school and was a happy girl. During her sixth year at school, however, Sasaki became ill from radiation caused by the atomic bomb. She was diagnosed with leukemia and had to be hospitalized.

In the hospital Sadako received a letter that told her to fold a thousand paper cranes, and her wish to be well

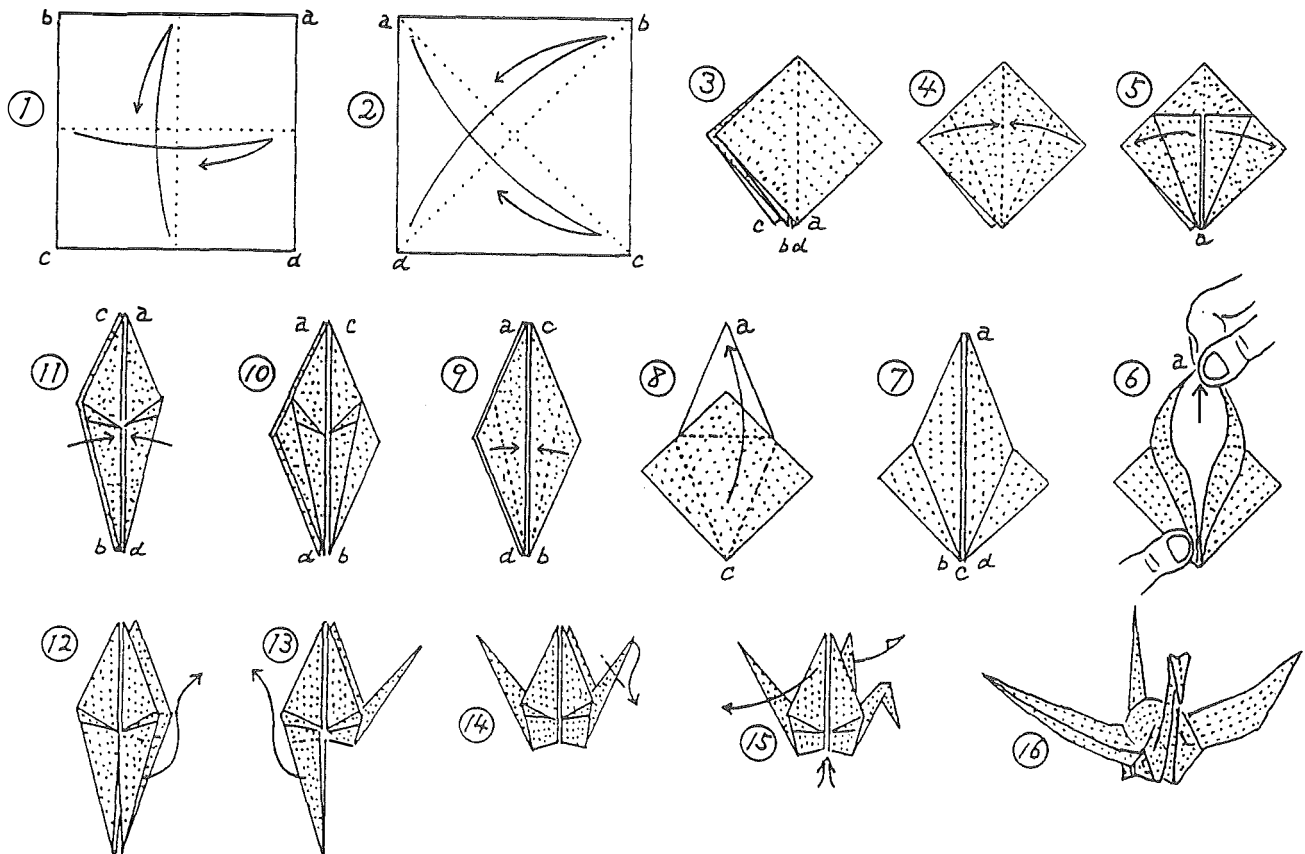
would come true. For nine months Sadako folded many paper cranes, but her wish did not come true. Sadako died on October 25, 1955. She was twelve years old.

Sadako's friends, who had visited her and filled her with hope during her struggle at the hospital, organized the building of a memorial statue so that all would remember Sadako's death and its cause. Students from all over Hiroshima learned of the tragedy and contributed to the building of this memorial. Soon Sadako's story and the message of the paper cranes, spread around the world. The statue of Sadako was unveiled on May 5, 1958. May 5 is also the Japanese holiday known as "Children's Day."

Sadako's statue, "The Statue of Bomb Victim Child" stands in Peace Memorial Park in Hiroshima, Japan. It is always surrounded by paper cranes folded by people who hope for peace around the world.

How to fold a paper crane

Use the diagram below to fold the cranes, using a square of any recycled paper (e.g. a Sear's catalog). String the cranes together, using a large needle and heavy thread. Send your paper cranes before August 1, 1995. to: "Swords Into Plowshares", 202 S. State St., Suite 1500, Chicago, IL 60604, Tel: (312)362-0500.



Making Dar-ni-Poris for Ava-Ardisur Parab

Ladies (and some gentlemen) of the Zoroastrian Association of Chicago gathered at the Darbe Mehr on April 2nd, to make *Dar-ni-Poris* for the Ava-Ardisur Parab (Shenshai Ava Roz and Avan Mah). Under the able direction of Mrs. Freney Mehta, young and old joined in to make over a couple of hundred *poris*, and \$750 for the ZAC Youth Fund.



Happy cooks making dar-ni-pori: Mrs. Freney Mehta (front) with helpers at the Arbab Rustom Guiv Darbe Mehr.

FEZANA Journal "Mailing Crew"

One Sunday every three months, volunteers gather to stuff, and glue, and tape, and paste, and stamp, and lick -- until the endless numbers of cartons of FEZANA Journals fresh from the printer, are neatly stacked into mailing bags, ready for the Post Office, and on to our readers.

Photo shows Rohinton Rivetna, Dilnavaz Irani, Firoza Engineer, Adel Engineer, Cyrus Rivetna, Jer and Nina Udvardia and (not shown) Bachi Damkevala, getting the last issue ready.

More hands are always welcome. Chicago area volunteers, willing to spend a Sunday helping out, and have some fun to boot, please call Roshan Rivetna at (708) 325-5383.



FEZANA

HISTORIC RESEARCH AND PRESERVATION COMMITTEE and PUBLICATIONS COMMITTEE

Announce a forthcoming special publication
on

ARCHEOLOGICAL EVIDENCES OF ZARATHUSHTRIAN SETTLEMENTS

Original, researched and referenced articles of no more than 20 double-spaced typewritten pages can be submitted to Dr. Pallan Ichaporia, 253 South 4th Street, Womelsdorf, PA 19567

Deadline for submissions is July 1, 1995. Acceptance of articles for publication will be based on the decision of a Special Advisory Committee, which will be final. Authors will be required to conform with format and editorial recommendations of the Committee. For details on the format and discussion of the subject matter, please contact Dr. Ichaporia at (610) 589-5419, e-mail: Plchaporia@aol.com

Sovereignty Issue

The Zoroastrian Association of Quebec, as part of the National Indo-Canadian Council in Montreal, presented a brief on the draft bill on the sovereignty of Quebec. Those interested may get a copy from Dolly Dastoor at (514) 656-2036.

FEZANA JOURNAL

COMING EVENTS

*Youth Congress**"Bridges to the Future"*

The Seventh North American Zoroastrian Youth Congress, "Bridges to the Future", will be held at Stanford University, California, June 30-July 4, 1995. [See *Youthfully Speaking*, this issue]. Contact: Darius Kasad at (415) 591-2813 or write to ZYC95, P.O. Box 8004, Stanford, CA 94309.

*FEZANA Annual General Meeting*

The 1995 FEZANA AGM will be held September 2-3, 1995, in Lenexa, Kansas (near Kansas City), hosted by the Zoroastrian Association of Kansas (ZAKA). All FEZANA Officers, representatives of Member Associations and Small Groups, and Committee Chairpersons are invited. Observers are also welcome.

In keeping with tradition, and with a view of providing the host association an opportunity for religious education, the FEZANA Conference and Seminar Committee, and the Historical Research and Preservation Committee have planned a one-day seminar on "Historical Evolution of Zoroastrian Scriptures" on Monday, September 4. Interesting speakers have been invited to explain how our scriptures developed through the centuries and their relevance in our daily life. Contact FEZANA Secretary Ketayun Kapadia, (609) 795-0946 or ZAKA President Rustom Ferzandi, (913) 422-7808.

American Academy of Religion

A proposal to hold an 'experimental session' on the topic of "Zoroastrian Universalism" at the next annual meeting of the American Academy of Religion (on November 18-21, 1995, in Philadelphia), has been accepted by the Academy.

Dr. Jehan Bagli, Dr. Pallan Ichaporian and Professor Kaikhosrov D. Irani will serve on the panel. This recognition will enable Zarthustis to initiate new interactions with scholars of religion. The local Zarthusti community in Philadelphia may organize a reception for interested AAR members during the meeting.

The next step is to apply for a new program unit at the AAR, to be initially set up as a 'consultation', with a view to progress towards 'seminar' status in due course. Negotiations are also under way to include topics relating to Zoroastrian influence on the Dead Sea Scrolls, in the Qumran Section. Contact Rohinton Rivetna (708)325-5383.

*Tenth North American Congress
San Francisco, July 1996*

The congress organizing committee invites all Zoroastrians in North America to provide ideas and suggestions for the "Tenth North American Zoroastrian Congress", in San Francisco, on the July 4th weekend, 1996, sponsored by the Persian Zoroastrian Organization (PZO) and the Zoroastrian Association of Northern California (ZANC). We are looking for high impact ideas for the theme, presentation topics, workshops, and organization of the congress. We invite participation from the entire community, not only in the congress events, but also in shaping its structure and program.

We are organizing to accommodate 1000+ Zarthustis for this historic event. We believe this is not just a one-time 3-day event; pre-congress discussion workshops will start as early as July 1995 to hear scholars, leaders, youth and others wishing to contribute ideas.

The committee is searching for a theme which can present the ultimate goal of this crossroad event. The author of the selected theme will be our guest to attend the congress and present his/her views. Fax your input and ideas to Manuchehr Mobedshahi, (415) 563-5686.

*Next World Zoroastrian Congress
May Be In Tehran*

A proposal has been received by the Bombay Parsi Panchayat and FEZANA from the Tehran Zoroastrian Anjuman to host the 6th World Zoroastrian Congress in Tehran any time between October 1995 and May 1996. Both the BPP and FEZANA welcome the idea. Some practical issues need to be resolved specially the processing of American and Canadian visas. Further information will be forthcoming as soon as we hear from the Tehran anjuman. Contact FEZANA President Dolly Dastoor (514) 656-2036.

Zoroastrian Soccer Event Canceled

The FEZANA Sports Committee has announced that the "Zoroastrian World Cup Soccer" event that had been scheduled for summer 1995 in California, has been canceled.

Papers Invited for Conference on Yashts in New York

In keeping with the philosophy of FEZANA to provide the community with religious information, a conference on Yashts has been planned for Fall 1995 (tentative dates October 7 - 8, 1995) in New York. The conference will discuss the history of Yashts, the probable dates of their composition, their origin and significance, and their application in our daily lives. The conference will provide new understanding on this important aspect of Zarathushtrian liturgy. In 1996 the Zarthustis of Florida may host an educational conference on Yasna ceremonies; this fledgling association may be ready to host a national conference by next year.

Papers are invited on subjects pertaining to the Yashts only. Please submit an abstract of 150 words, by August 31, 1995, to Dr. Pallan Ichaporia, 253 South 4th Street, Womelsdorf, PA 19567, Tel: (610) 589-5419, Email: Plchaporia@aol.com.

DMZT Annual General Meeting

The Annual General Meeting of the Darbe Mehr Zoroastrian Temple (DMZT) will be held at the Arbab Rustam Guiv Darbe Mehr in New Rochelle, New York, on May 21. DMZT serves approximately 600 Zarthusti families living within a radius of 100 miles of New York City. DMZT maintains and administers the affairs of the Darbe Mehr from pro-rated contributions of the Zoroastrian Association of Greater New York (ZAGNY) and the Iranian Zoroastrian Association, New York (IZA). The Board of Trustees includes representatives from these associations in proportion to their memberships.

"UN50": United Nations Celebrates 50th Anniversary

UN50 COMMITTEE



UNITED NATIONS
SAN FRANCISCO

The 50th anniversary of the founding of the United Nations will be celebrated in San Francisco with a series of events including performances, lectures, conferences, forums and exhibits during June 1995. President Clinton, UN Secretary-General Boutros-Ghali and UN Ambassadors from each of the 185 UN member nations will convene to reaffirm the principles of the UN charter in order to meet the challenges facing this world in the twenty-first century.

Zarthustis will be well represented at these events. A message from Dastoor Kaikhusroo M. Jamasp Asa,

High-Priest of the Parsi Zoroastrian Community will be recorded in the commemorative bulletin.

San Francisco area mobeds and others will participate in a procession during the Interfaith Service at Grace Cathedral on June 25th.

Several Zarthustis will present workshops and papers at a conference "Celebrating the Spirit: Towards a Global Ethic", June 19-21, at the University of California, Berkeley. The conference follows up on the document "Towards a Global Ethic" from the Parliament of the World's Religions of 1993, focusing on how religions can support a culture of non-violence and self-respect for life and economic order.

Two of our youth will join other youth in using the UN model to enable the world's religions to address issues of war, peace and equity, in a conference "Awakening World Faiths to Address World Issues" at the University of San Francisco, June 22-25.

San Francisco area Zarthustis, notably Maneck Bhujwala, Peshotan Irani, Bijan Khosraviani, Manuchehr Mobedshahi and Natalie Vania are involved in the planning of the Zarthusti participation at these UN50 events. For information, contact Rohinton Rivetna, Chairperson, FEZANA External Affairs: (708) 325-5383.

ZAGNY Youth Camps

Zarthusti children between 6 and 15 are invited to join in the fun, get to know their Zarthusti buddies, and enjoy a long weekend of fun and good times, July 14-16. Four and five-year-olds are welcome if accompanied by a parent. The camp will be held at Camp Hoover (named after the former First Lady and national president of the Girl Scouts), a beautiful facility located on 328 acres of hilly woodland in northwestern New Jersey. There are miles of hiking trails, fields, swimming, boating, kayaking, and a central lodge. Children and parents from all Zoroastrian associations are invited. Contact Homi Byramji at (201) 316-8636.

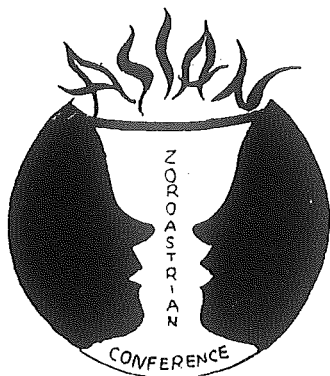
The Zoroastrian Youth Camp for ages 16 through 24 will be held at the same location from July 21-23. Contact Lovji Cama at (201) 569-7359 or Armaity Patel at (908) 855-7847.

Youth Camp in Chicago

The Zoroastrian Association of Chicago, in cooperation with the Council of Iranian Mobeds, will hold a Youth Camp at the Arbab Rustam Guiv Darbe Mehr in Chicago, June 22-35 for youth from 12-18 years old. Goals are to educate youth in the basics of the religion, develop cooperation and responsibility, and foster team spirit, while at the same time, have a lot of fun. Contact Shahriar Mobed at (708) 719-1003.

Asian Zarathustrian Youth Conference

All Zarthushtis from 18 to 40 years of age from any part of the world are invited to participate (though others may attend as observers) in the "First Asian Zarathushtrian Youth Conference", October 22-24, at the Avari Towers Hotel, Karachi. However, speakers will be required to be Asian residents. Post-Conference entertainment and cultural visits will include: a sail in 'bunder boats' to catch and feast on crabs; beach picnic to witness the rare green turtle lay her eggs; day trip to Moenjodaro, site of one of the oldest excavations in the world; the National Museum, and more.

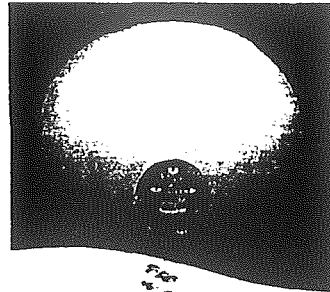


12-year-old Ratasha Tamal of Karachi submitted this winning entry in the logo competition for the conference. "Registration is Rs.3,250 (Pak) including teas, two lunches and three dinners. Please register by July 15. Contact Toxy Cowasjee, Conference Chairperson, 2A Mary Road, Karachi 75530

Southern California Variety Show

Southern California youth are organizing a Youth Variety show on August 12, comprising of 15 acts, from Western music to Indian and Persian dances. The goal is to build a stronger Zarthushti community in North America and to raise funds for future youth events. Please support this venture through advertisements (1/2 page for \$50, full page for \$75) or my being a generous sponsor. Contact Aspi Jijina at (310) 316-1004.

UNESCO COURIER's January 1995 special issue on "The Sun — Ancient Myths New Technologies" has several references to Zoroastrianism. Excerpts are shown below.



THE UNESCO COURIER THE SUN

*ancient myths
new technologies*

A FLAME KEPT ALIGHT FOR 3,000 YEARS

The Bundahishn ("Book of the Original Creation") speaks of the "three fires of Persia" that long wandered where the wind blew them before descending from heaven at the time of the mythical Kayanid kings. According to one theory they are linked to the three social classes instituted by Zoroaster's three sons: priests, warriors and farmers.

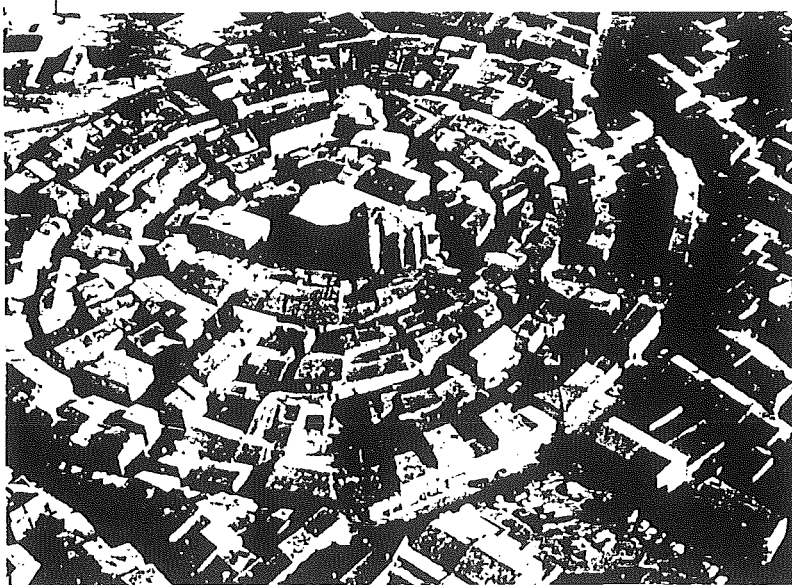
Since then the flame has never gone out in the temples. At night it is put to sleep with prayers and at dawn it is awakened with praise.

Fire rewards and punishes. It is the symbol of sincerity and purity. It burns the sinner and protects the virtuous. Trial by fire, the Ordeal, decides whether a person accused of a crime is innocent or guilty. Falsely accused of having raped his mother-in-law, Siyavosh, the hero of the Iranian epic, the Shah-Nama ("The Book of Kings"), passes through fire and emerges unscathed. Since he is stainless, he is spared by the fire.

Even today the Zoroastrian community obeys these ancient precepts. Its faithful still make offerings to fire and are careful not to defile it with their breath. This is why Zoroastrian priests, the *mobads*, cover their mouths with the *panam* (two pieces of white cotton cloth knotted behind the head) when they face the fire and recite the *Avesta*, the holy book.

Today the faithful still come to the Zoroastrian temple at Yazd, the most venerable in all Iran. The building and the garden around it are carefully tended, and it is said that the fire burning inside has not gone out for 3,000 years.

MAHIN TADJADOD



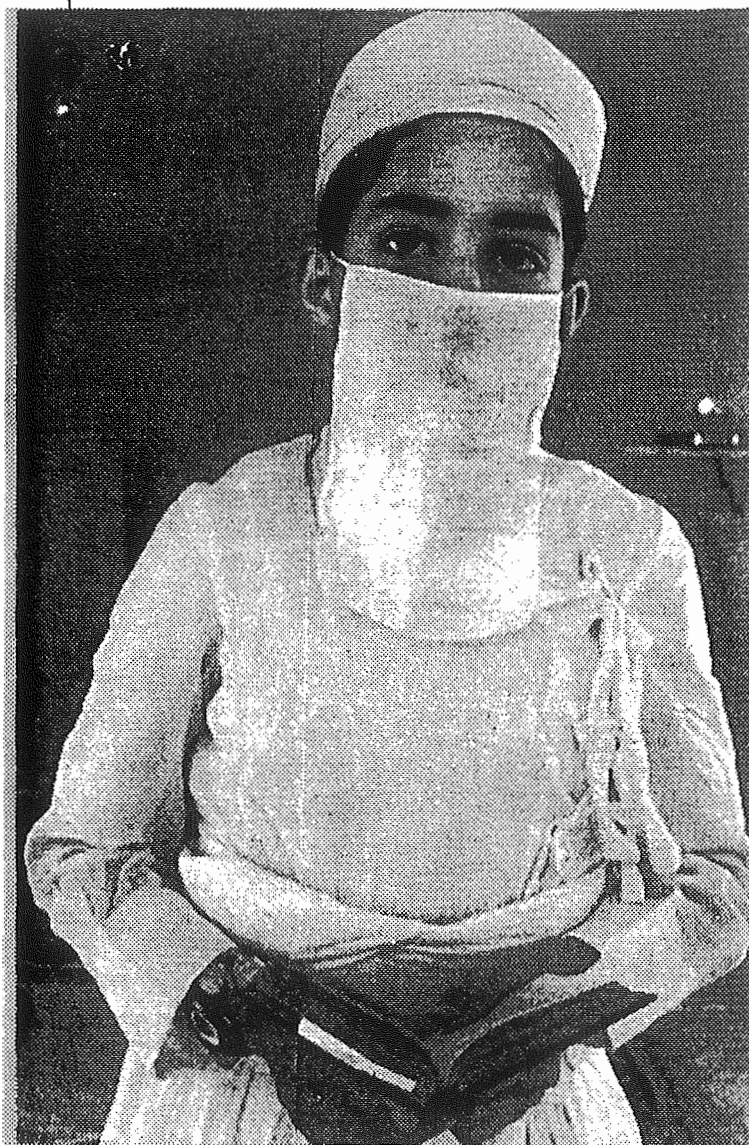
(Left) It is amazing how the simple sun motif, in the shape of an opening in the roof of a nomadic tent developed into as grand a structural source of illumination as that seen in the dome of the Pantheon in Rome ... The sun inspired the circular urban plan which encircles the central shrines in many medieval towns in Europe, one notable example being the Roman town of Bram in France (333 AD). These towns recall the ancient Zoroastrian townships in Central Asia, which were conceived on a circular design ...

AROUND THE WORLD

Australian Association Turns 25

Celebrations to commemorate the 25th anniversary of The Australian Zoroastrian Association of New South Wales on January 15th, began with prayers for benefactress Mrs. Morvarid Guiv, followed by the First AZA Religious Forum, with speakers Dr. Huzan Kharas, Mr. Burjor Sethna and Dr. Purviz Kolsawalla.

This Sydney-based Association inaugurated their new Darbe Mehr last year, which claims its place in history as the first Zarthusti place of worship in the southern hemisphere. Recently initiated navar, 11-year-old Ervad Beghzad Bana, who participated in the inaugural ceremonies was featured in *The Sydney Morning Herald* the following day.



Trainee priest Ervad Beghzad Bana, 11, at the new Zoroastrian Temple ... "Training is a lot of fun but hard work."

Photo by Dean Sewell in *The Sydney Morning Herald*, July 25, 1994

Last November, Australia's National TV Channel ABC produced a documentary for their religious program "Compass". They filmed Beghzad, taped a religious ceremony at the Darbe Mehr, and interviewed Dr. Kolsawalla about religious and community aspects.

[From information submitted by Dr. Kolsawalla, Australia]

Touring Isfahan and Zoroastrian Temple Ruins on the Internet

For those of you not yet introduced to the wonderful world of the Internet, here's an incentive to get started. If you have been yearning for a quick trip to Iran, it is now possible to get a glimpse (literally a visual tour) into the magnificent sights of the city of Isfahan via the Internet. Included in this tour is an old Zoroastrian fire temple, the Atashgah.

The so-called 'Information Superhighway', or Internet, is a collection of computer 'servers' all over the world connected to each other via a closed network. This network originally started in the research and university environment — hence the information provided on it is free of charge (although some commercial services are slowly emerging).

Using what is called a 'graphical Web browser' you can gain access to hundreds of 'world wide web' sites around the world. The browser provides a user-friendly graphical interface, similar to the Macintosh point-and-click menu system. For this you will need (1) a computer, (2) an Internet connection, which is now commercially offered for about \$20 per month, and (3) a browser such as Mosaic or Netscape.

Once up and running, open a connection to:

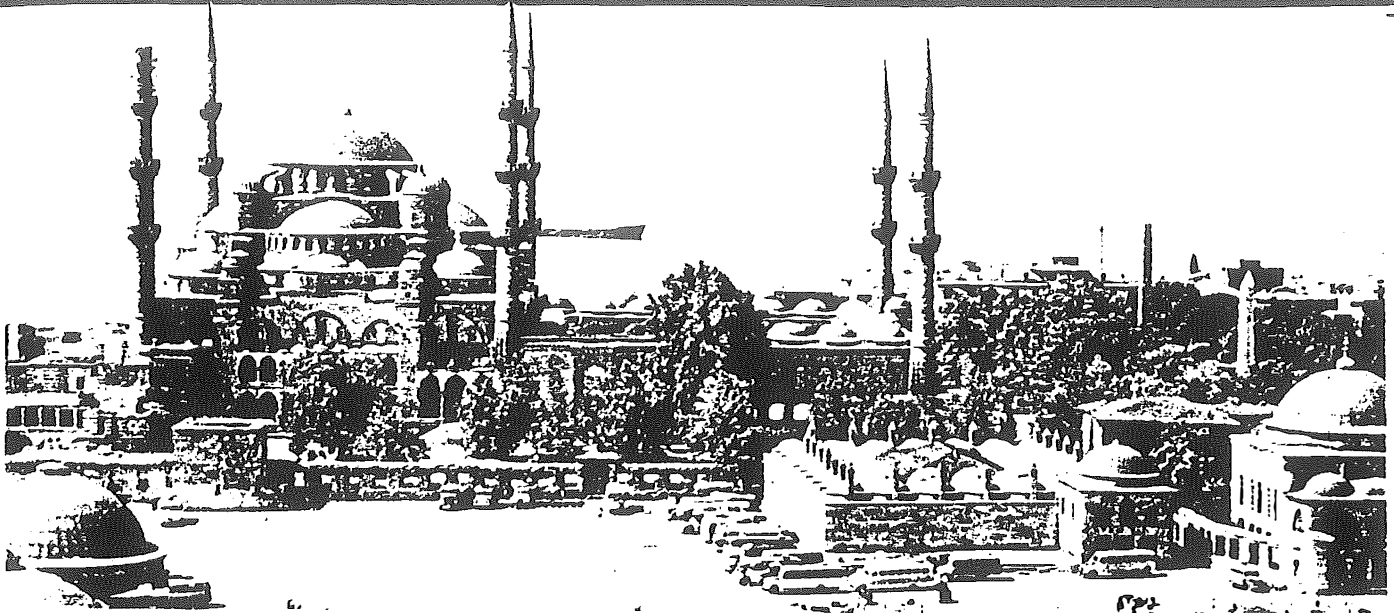
<http://www.anglia.ac.uk/~trochford/isfahan.html>

You can take a taxi into the city, visiting places such as Chehel Sotoon, Ali Qapu, and other such wonderful works of Iranian architecture. But watch out! Once there, it's very hard to leave! For information, contact Kourosh Soroushian, email address: kourosh.soroushian@smtpgate.radius.com.

*The Golden Age for Zarthustis ...
Is it in the past or the future?*

"It depends entirely on the present generation of Zoroastrians, whether they will prosper economically, culturally and socially, and create the conditions in which they can continue to produce great men and women, or whether they will become a community with a glorious past, a perilous present and a dim future."

- Nani Palkhivala
Bombay



View of Istanbul with Ottoman Empire architecture overlooking the Sea of Marmara [Photo: World and Its Peoples, Greystone Press]

Achaemenian Finds in Turkey

Dascylium, situated in a south-westerly direction from Istanbul and beyond the Sea of Marmara, was settled by the Persians from Achaemenian times. It controlled the access route to Europe and for a long time remained the most important *satrapal* capital in Lydia.

Persian *satraps* (governors) all of whom were of royal Persian blood, built there an imposing citadel, and probably the most famous *paradise* (game reserve) west of the then Empire. The citadel was burnt by Alexander, but the paradise and the lake have survived and are now part of a national park and bird sanctuary in Turkey today.

Professor Tomris Bakir of the University of Izmir in Turkey, has been involved with the archaeological excavations at Dascylium for many years. The excavations have yielded a vast number of jewelry, coins, seals, reliefs and other important Achaemenian works of art, many bearing Zoroastrian identity.

Providing meaningful insight into Achaemenian influence in the days when the Persian Empire stretched into modern-day Turkey, Dr. Bakir presented her work and finds, illustrated with slides at Zoroastrian House in London on February 19.

Sassanian City Unearthed

A report from Bushehr, an Iranian port on the Persian Gulf, says that with the discovery of the remains of three more historic buildings in the Borazjan region, an overall plan of a historic city belonging to the Sassanid era is emerging. The first traces of this ancient city which were unearthed were a defense stronghold and a temple, which were discovered last week [in February 1995] during the excavation by archeologists of the

Cultural Heritage Organization. The latest to be discovered are three buildings — a fire temple, a glass-blowing factory and an embankment.

Dr. Ehsan Yaghmaei, excavation team leader, said that the discovery of these places has exposed the residential, religious, industrial and the cemetery zones of the city. He said that the fire temple used to be one of the most important fire temples in Sassanian times, built in the religious zone of the city, and the large amount of ashes around it would indicate that it was used as the central fire temple for other regions. He added that the embankment was built on a river and used to supply the city with its drinking water.

According to Dr. Yaghmaei, evidence obtained from the excavation indicates that the area of this historic city was about 100 hectares with a population of 14,000. The city is five kilometers from the present town of Borazjan, 65 KM northeast of the port of Bushehr in the Pars Province on the Persian Gulf. Pars, the capital region of the Sassanians is rich in Sassanian remains, particularly fire temples and palaces.

[From Zarathushtrian Assembly, California]

Give Your Child a Chance

The essence of our effort to see that every child has a chance, must be to assure each an equal opportunity, not to be equal, but to become different — to realize whatever unique potential of body, mind and spirit he or she possesses.

International Congress on Indo-Iranian Studies in Bombay

"I have seldom spoken to an audience aglow with such scholarship and learning ...", said keynote speaker Nani Palkhivala at the inauguration of the "Second International Congress on Indo-Iranian Studies" at the prestigious K. R. Cama Oriental Institute in Bombay, January 5-8, 1995..

Thirty-one Internationally reputed scholars from Italy, France, Germany, India, Iran, Japan, U.K. and U.S.A., along with dignitaries including Dr. P. C. Alexander, Governor of Maharashtra, Mr. Khosrow Rezazadeh, Consul General of Iran, Padma Shree Homi J. H. Taleyarkhan, former Governor of Sikkim, and industrialist Mr. S. P. Godrej converged at the Congress, ably organized by Chairman Captain Hormazdiar Desai and Honorary General Secretary Mrs. Homai N. Modi.

For four days packed with intellectual fare, scholars discussed and debated a range of topics from The Notion of Soul in Sassanian Mazdaism (*Philippe Gignoux*), to Mozart's "The Magic Flute", Sarastro and Zarathushtra (*Gernot Windfuhr*), to Non-Existence of Ahriman and the Mixture of Good and Evil (*Hanns-*

Peter Schmidt), to Notion of Dualism (*Jamsheed Choksy*), to Integrating Power of Ritual Arts (*James Boyd*), to Avestan Vāz and Vāh (*Stanley Insler*).

Among other topics covered were Emergence of Reflective Religion in the Ancient Indian and Iranian Traditions (*Kaikhosrov Irani*), Hindu Caste: Custodian of Parsi Survival in India (*Rashne Writer*), Sculptures of the Cave Temples of Western India (*Khursheed Khurody*), The Zoroastrian Tradition from an Oralists' Point of View (*Philip Kreyenbroek*), Buddhism, Competitor of Zoroastrianism in Central Asia (*Richard Frye*), The Gathas and their Pahlavi Translation (*Helmut Humbach*), The Concept of Druj-i-Nasush (*Ervad Rooyintan Peer*), The Teaching of Avestan Script, Past and Present (*Ervad Ramiyar Karanjia*), Origin of Pahlavi Ideograms (*Dasturji Hormazdyar Mirza*), Judaism, Zoroastrianism (*Dasturji Kaikhusroo Jamasp Asa*) and more.

An exhibition of rare manuscripts, books and artifacts from the collection of the K. R. Cama Institute was displayed during the Congress. The Congress was a grand success, forging closer ties of friendship and goodwill while imparting scholarly learning. Proceedings will be printed in due course.



At Congress: (sitting) Dr. F. A. Mehta, Mrs. H. N. Modi, Prof. Dr. Helmut Humbach, Mr. S. P. Godrej, H.E. Khosrow Reza-zadeh, Mr. Homi J.H. Taleyarkhan, Prof. K.D. Irani, Mrs. Ketu Mehta, Dr. Carlo Cereti, Prof. Stanley Insler. (Standing) Dr.(Mrs.) Mani Kamerkar, Prof. A. Tafazzoli, Prof. Philippe Gignoux, Mrs. Nivedita Mehta, Prof. Jamsheed Choksy, Mrs. Silloo Kavarana, Dr.(Mrs) Soonu Dhunjisha, Dr. (Mrs) Katy Dalal, Capt. H. J.M. Desai, Dr. G.D.Shukla, Dr. Reza Samghabady, Mr. A.K. Monfared, Ervad Parvez Bajan, Mr. Burjor Antia, Ervad Dr. Ramiyar Karanjia, Prof. S. Upadhyaya, Ervad Dr. Rooyintan Peer, Dr. (Miss) Kanoko Tanaka, Ervad Kersi Karanjia, Prof. Hanns Peter Schmidt, Dr. Gernot Windfuhr.

Aussies on Fire



The ZAV committee: let the spirit of Gahambar truly shine.

The 'Fires of Enthusiasm' certainly consumed the Committee of the Zoroastrian Association of Victoria, Australia, as they prepared for the Navroze Dinner Dance. The twelve members and some of their spouses worked like the devil, starting at sevenish on Navroze morning. And this was after a hectic previous night of preparation.

It seemed Fate herself was trying these enthusiastic souls. On entering the hall, they found out that there was not a single drop of water in the place. Would that deter them? Definitely not! Young and old found a bucket or a 'tapela' and marched to the nearest neighbor. Bucket after bucket, tapela after tapela poured into the kitchen.

Someone had underestimated the masalas; zoom went the Committee Express to get some more. The hall did not look very tidy; the human vacuum cleaners sucked their hearts out. We needed some billboards; a talented member made not one, but three. The "Navroze Mubarak" sign did not look right six feet high; they managed to tie it fifteen feet high. The quantity of sweets did not look enough; another batch was whipped up.

What would Navroze be without 'toran' and 'chalk'? Twenty minutes later, they were in their rightful places. The toilets needs air-freshener; jasmine-scented fragrance cakes appeared by magic.

The feeling of 'Humdin' makes hard work into child's play. *Sabaash Zarhustis ...*

[From Rathaeshter, Newsletter of the Zoroastrian Association of Victoria, Australia]

Mumbai or Bombay?

The new government of Maharashtra wants to switch Bombay's name to Mumbai. They had announced plans to make the change effective May 1. However, their plans received a setback when eminent lawyer and constitutional expert, Mr. Nani Palkhivala, opined that the Federal government must approve official changes to names of places before they can become effective. If Bombay is allowed to change its name, then other cities and states will also want to change names from time to time, at the whims of the politicians.

So Bombay is still Bombay for the time being, thanks to the timely intervention of a Zarhusti.

GLOBAL ESSAY COMPETITION

The K. R. Cama Oriental Institute, the World Zoroastrian Organization, and the Zartoshty Brothers Charitable Foundation have announced an essay competition, open to all on the topic:

"But for Them, Zoroastrianism Would Have Been Extinct in Iran"

Essays must be original (not published anywhere before), in English or Persian, not to exceed 25 typed double-spaced pages. Name, address and age must be written on a cover letter, and should not appear on any pages of the essay.

First Prize: Rs. 25,000

Second Prize: Rs. 20,000

Third Prize: Rs. 10,000

Consolation Prize: As recommended by Judges

Submit essays by July 30, 1995 to Jt. Honorary Secretaries, K. R. Cama Oriental Institute, 136 Bombay Samachar Marg, Fort, Bombay 400 023, India.

ON AJMALGADH, AND A PARSI AMONG MUGHALS

Two Exciting Findings on Parsi History

By Khursheed Khurody

Excavations at Ajmalgadh Reveal Possible Parsi-Zarthusti Artifacts

Ajmalgadh in South Gujarat has been a recent site for a pioneering excavation, by a young archeologist, Roxana Irani from Pune University. Traces of an early sanctuary were unearthed here, complete with fire altar, water tanks, well-like structures, stone fire-vase pedestals, and other artifacts thought to be Zarthusti. In collaboration with the Archeological Survey of India, I am hoping to examine these artifacts for iconography that will allow us to place them in the Zarthusti tradition, rather than an indigenous Indian heritage.

If found to be distinctly Zarthusti, much new light will be shed upon the early history of Zoroastrians in India, a subject shrouded in ambiguity, and neglected in research. Other than the *Kisseh-i-Sanjan* of circa 1599, which itself is inconclusive with regard to chronology, we have little else. Perhaps these recent archeological findings will help us reconstruct a clearer picture of our arrival in India.

Ms. Irani's investigations have suggested that after the sack of Hindu-ruled Sanjan (where the Parsis lived for approximately 500 years after their arrival in India in the 8th or 9th century), during the reign of Sultan Mohammed Begda (1450-1511), they fled to the Bahrot caves in Thane District. They were then forced out again by Muslim invaders, and this time sought refuge in Ajmalgadh, the recently excavated site.

Ajmalgadh means 'beautiful fort' in Persian, and whether the fort (found in this dig) was built by the Parsis or not remains unclear. We are trying to date the Ajmalgadh years from the calcified human bone and ash, unearthed recently. In Irani's opinion, the ash points to the continuous burning of a holy fire, but interpreting data is not easy, and perhaps we should leave that for November when further excavations will take place. For now, Irani feels (from her observation of narrow gullies holding water tanks and the layout of a fire altar with 3 nails fastened beneath it, perhaps the Zarthusti 'tena' ceremony of determining the center of gravity before building a structure), that these and other artifacts suggest that neither the fire temple nor the tower of silence existed in ancient Iran, and were features introduced by the community only on their advent in India.

The Ajmalgadh excavation, according to Irani throws light upon the medieval Zarthusti open fire ritual. There

is no trace of a temple, and the altar seems to have been open, except perhaps for a temporary shelter, very similar to the open fires of Persepolis.

I am very excited about these excavations, but I reserve judgment on data interpretation until I have worked sufficiently with these artifacts, and have done a thorough reviewing on Persepolis.

Another Possible Breakthrough: A Parsi Appears in Mughal Painting

While I worked largely in Early Indian sculpture last year, my focus for this semester has been chiefly in Mughal painting. It was a not-so-sunny Thursday in April, when my two colleagues and I made a trip to the Museum of Fine Arts in Boston to do what we usually do, day in and day out — examine manuscripts, when lo and behold! My eye fell upon a Parsi!

I fell off my chair and nearly died. I wanted to announce this finding to my community immediately, but I hesitated until I could check my 'discovery' with my professor and director of graduate studies. I have hardly slept since that day, because if what I saw was true, then perhaps this discovery, however small and insignificant, would still be a breakthrough in both the world of art history and in the history of the Parsis.

I rushed to see my professor who examined the figure with me. He too was startled and pleasantly surprised. "If you can prove this," he said, "you will have found the earliest painted figure of a Parsi in the history of Indian art." Of course, at this point, I neither have documents nor proof to back up my claims, but "one Parsi always recognizes another," I told him, and I now have the monumental task of finding evidence to support what I believe to be true.

The painting is titled "Darbar of Jahangir". It is from a Jahangir-nama manuscript, circa 1620, attributed to Manohar with an inscription: "amal-i-kamtarin khanazadan" (done by the most humble of the slave born). It is a crowded composition of many figures witnessing the enactment of court business.

On the lower left is a figure who clearly differs from the rest — he does not wear Mughal costume, and his features are different. He has been identified in most publications as Father Corsi, a Jesuit priest who lived for some time in Akbar's court. But I do not believe him to be Father Corsi (despite an inscription which says simply "padre", the validity of which is questionable), as I



have found other paintings of Jesuit priests who are dressed slightly differently.

This figure wears a distinct Parsi *pugree*, with a velvety surface and a black coat with a white collar coming through, just as many old Parsis still wear in Bombay today. His facial features are far from European, and because of evidence in the *Ain-i-Akbari* of the tremendous interaction between Akbar and the Parsis, I do believe this to be a representation of a Parsi, possibly the earliest we have in painting today.

The noted Parsi scholar Mody, earlier in this century, confirmed the expedition of Dastoor Meherji Rana of Navsari to the Court of Akbar. Meherji Rana, however, died in 1591, so it is unlikely that this figure is him, unless of course, as Milo Beach has suggested, this painting consists of tracings of pre-existing portraits, which account for the discrepancies in size of the individual figures and the rather awkward spatial character.

Many months of hard work lie ahead. First, I need to prove that this figure is not in Jesuit dress, by finding all the Jesuits I can in Mughal painting. Then, even more difficult, I need to look for clues of Parsi costume in the 17th century. I am also searching texts and documents to see if I can add to Mody's research on Parsis at Mughal courts.

I would be grateful for any help from my community. Meanwhile I am rushing around 24 hours of the day getting slides, close ups, evidence of Parsis at Mughal Courts, and looking for every article ever published on the costumes of the Parsis in the 15th-17th centuries.

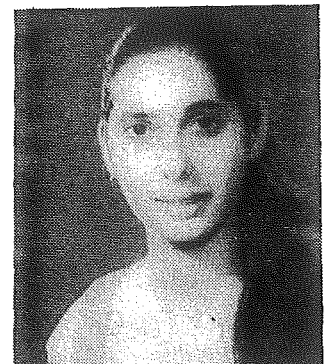
If all goes as I hope it will, and I can put the pieces of this puzzle together, I will be happy to give a presentation to Zarthusti communities in the U.S. I am hoping that before long, Parsis will find their niche in the great Mughal miniatures too. After all, Parsis have been known to spring up all over, so why not here! Meanwhile, do look up the painting for yourselves. It is published in many places, including *Miniature Paintings* by Martin [p. 216], *Miniatures Persanes*, by Martreau and Vever [p.234], and by Milo Beach and Coomaraswamy.

I am convinced that European scholars have misinterpreted this figure — he is definitely not a Jesuit, but a Parsi, through and through!

(Right)

Khursheed Khurody is a graduate student in Indology at Harvard University.

(Left) A section of "Darbar of Jahangir", circa 1620. Can you spot the 'Parsi'? He is at the bottom of the painting, immediately above the elephant.



Youthfully Speakin' G

Stagnant Continuity

How Prepared Are We For 2000?

by Jim Engineer
Youth Editor

For the most part I am an extremely positive, upbeat and optimistic individual. Yet much over the past few months has bothered me. I recently moved to Philadelphia to further my public relations career at Mellon Bank Corporation. It's a dream job that keeps me extremely busy. It has taught me a lot about the nature of corporate and not-for-profit America. Unfortunately, it has also taught me how many light years away FEZANA is from becoming a healthy, active and financially secure organization.

Although we hear about the hundreds of brilliant, successful doctors, engineers, lawyers, CPA's and other talented professionals within our community, we still have a minute number of proactive Zarthusti leaders. It seems the majority of those who understand the intricacies of money, organizations and teamwork choose to disassociate themselves from the internal squabbling, and stagnancy of our community in North America. And for those reasons I can't blame them.

My allegiance to the religion, its social challenges in North America, and FEZANA's effective role models — the people that make it work — still runs strong. But what is beginning to turn me off about our Zarthusti society is our complacent approach to the future. I try to remain positive, but the more I think about it, the future of the Zarthusti faith reminds me of a stagnant pond.

I am reminded of this sluggish environment because we are so poor in being proactive toward the survival and support of our national community. If you turn to the end of the FEZANA Journal and take a look at the list of donations, the largest section will be those contributions toward the FEZANA Journal itself. Why is that? Because we inform, educate, and excite the minds of our readers? I think so. But I think much of it has to do with the visual exposure the FEZANA Journal receives. That kind of community support and attention needs to focus on FEZANA as a whole. FEZANA is armed with a few incredible leaders and made stagnant by many who have lost the drive to make it a thriving organization.

FEZANA is not a corporation. The FEZANA Journal is not a publication that makes money. Both are a collection of a few dedicated Zarthustis willing to sacrifice time, creativity and even their own money to continue. As noble as this may seem, it can't go on forever. We must have CONTINUITY. We must have new and innovative means of assistance and support. My growing aggravation is that our Zarthusti community is taking too much for granted. Money is critical. Creative ideas and energy are scarce. It's time ~~we~~ made some ripples in the pond!

Youthfully SpeakinG

Congress Thoughts . . .

Preparing for the 7th N.A. Zoroastrian Youth Congress

Each year youth congresses teach us something different. We as a youth community evolve and mature with improving congress programming and structure. Many question the need to have a youth congress each year. Many question the age limits we should impose at youth congresses. And as usual we have lengthy discussions on issues such as intermarriage and conversion.

But the truth is congresses bring people together. They teach communities how to work together in bringing their fellow Zarthustis a forum for much needed discussion. Although discussing issues is healthy, we must remember to not abuse the discussion. Question and answer sessions should be facilitated with care and objectivity. Workshops should be more interactive and cater to the needs of the audience.

We should always remember that the true reason for gathering at congresses is to form and strengthen friendships. It is also important to take advantage of the short time available, formulating conclusions or evaluations of what was discussed or presented.

Youth gathering at Stanford should not only ask why, but also ask how. Leadership is always visible, and those interested in being leaders should not be afraid to seek out opportunities and lend their skills. After all, the Class of 2000 will enter high schools in the United States next year. Shouldn't this group, of all the segments of society, be prepared to embrace the turn of the Century?

If you are attending this youth congress, don't forget (as a very wise saying goes) that you have two ears and one mouth for a reason.

Final thought: Party hard and enjoy the moment.

Understanding ZYNA, Understanding the Future

If you're attending the Seventh North American Youth Congress this month at Stanford University, don't miss the workshop on FEZANA's ZYNA committee. ZYNA stands for Zarthusti Youth of North America, and serves as the umbrella organization for national youth activities. Following are some of the activities ZYNA oversees:

ZYNA coordinates and assists host committees at all youth congresses, and serves as a liaison to internationally sponsored conferences/events. It is also assisting in the Second World Zoroastrian Youth Congress to be held in London in 1997.

ZYNA recently collected data on attitudes and impressions on youth congresses. Details of ZYNA's findings will be available at the workshop, and were published in the last issue of Youthfully Speaking. The returned surveys from youth across North America were filed and incorporated into a database, and we continue to update it for future youth directories (young professional and general).

Additional activities include oversight of the Helping Hands Youth Communication Network, designed to aid and assist young Zarthustis in need. ZYNA is also working with a major ivy league institution in raising funds for an endowed chair position to form a Zoroastrian Studies department.

Sound interesting? Get involved! ZYNA needs your help!

Youthfully Speaking is the official youth section of the FEZANA Journal. Letters to the editor should be limited to one typed page, and articles to two typed pages, due to the high volume and limited space. Special topics or article suggestions will be considered on a case-by-case basis. Any questions, comments or feedback? Call or write to:

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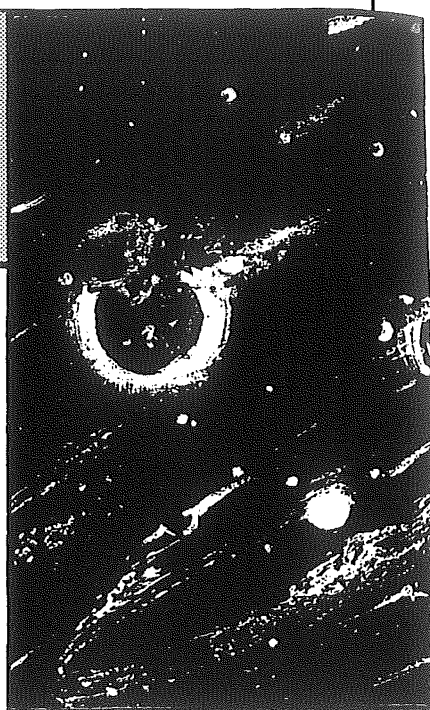
BUNDAHISHN

THE ORIGINAL CREATION

COVER STORY

By Rustom Kevala

The *Bundahishn* is the revelation of the origin of the spiritual and physical universe. But it is much more than a Creation Story. It also provides a prophetic account of the outcome of the struggle between Ahura Mazda and Angra Mainyu. In the grand plan of Ahura Mazda, Angra Mainyu will be vanquished in the end, when Future Existence will begin, time will cease to exist, the dead will rise, and the world will return to its original perfect state. Mankind has a very special role in Ahura Mazda's grand plan, as explained beautifully in our scriptures, the Yashts and the Yasnas (including the Gathas), as well as in other works such as the *Bundahishn*, the *Vendidad*, the *Vispered*, and the *Rivayats*. In this issue, we first present a summary of the "Bundahishn, the Original Creation", and then several interpretations and commentaries on the messages contained therein. Thoughtful letters and commentaries from readers on this subject will be welcomed by the Journal for publication in future issues.



The Bundahishn tells us that Ahura Mazda created everything, the spiritual as well as the physical universe; everything except Angra Mainyu. So Angra Mainyu was uncreated. That doctrine may be responsible for the statement made by Western writers that Ahura Mazda and Angra Mainyu are "twin spirits", and that Zoroastrianism is a dualistic religion. Whether our religion is monotheistic or dualistic has been the subject of much debate. Is the dualism ethical or cosmic? Is Angra Mainyu real or just in our minds? Why does Ahura Mazda, the all-wise and all-powerful, tolerate evil such as wars, holocausts, and persecution on this earth? Is Ahura Mazda really all-powerful? These are questions over which our ancestors have pondered since the time of Zarthustra; and their deep philosophical spiritual insight, aided by Zarthustra's divine message, is revealed in the Bundahishn.

BUNDAHISHN — CREATION OF THE BEGINNING

In the name of the Creator Ahura Mazda, *Kshnothra Ahuré Mazdao*. The Region of Endless Light is the place of Ahura Mazda — the All-knowing, All-good, and Infinite Spirit Spenta Mainyu. The endlessly dark abyss is the abode of Ahriman — ignorant, malignant, evil spirit, Angra Mainyu. Between them is the void, and one is not connected with the other.

For 3000 years, everything in the Region of Endless Light was in a perfect spiritual (*menog*) state — unthinking, unmoving and intangible. Ahura Mazda, through omniscience (all-knowledge), knew that Ahri-

man existed. Ahriman, on account of backward knowledge, was not aware of the existence of Ahura Mazda.

Afterwards, Ahriman arose from the abyss, and came unto the Light. He saw the creatures of Ahura Mazda: delightful, commendable, enquiring creatures; and because of his malicious nature, he rushed over to destroy them. But when he saw that Ahura Mazda's glory was greater than his, he fled back into the abyss, and formed demons and fiends and evil creatures.

Ahura Mazda proposed peace to Ahriman. But Ahriman, due to his backward thinking, assumed that Ahura Mazda was offering peace through helplessness, weakness, and fear; and refused to make peace.

Ahura Mazda knew that if He did not grant a period of contest, there will be everlasting dispute and confusion in that mingled state. So He said to Ahriman: "Appoint a period for the intermingling conflict. Let the period be 9000 years." And the evil spirit, through ignorance, was content with that agreement. This was the beginning of finite time, *Gumezishn*.

GUMEZISHN — THE 'MINGLED' STATE

Afterwards, Ahura Mazda recited the Ahunavar, and exhibited to the evil spirit His own triumph in the end, and the impotence of the evil spirit, and the annihilation of the demons, and the resurrection and undisturbed and everlasting future existence of Ahura Mazda's creatures. And the evil spirit became confounded, and fell back into the gloomy darkness.

Creation of the Physical State

For the first 3000 years of *Gumēzishn*, Ahriman remained in confusion, while Ahura Mazda fashioned the seven creations in the physical (*getig*) state, in anticipation of the coming onslaught of evil. First, He produced the Archangel Vohu Manah, *Bahman* **, (Good Mind). Afterwards arose Asha-Vahishta, *Ardibehesht* (Best Truth), then Khshathra Vairya, *Shehrevan*, (Holy Dominion), Spenta Armaiti, *Spendar-*

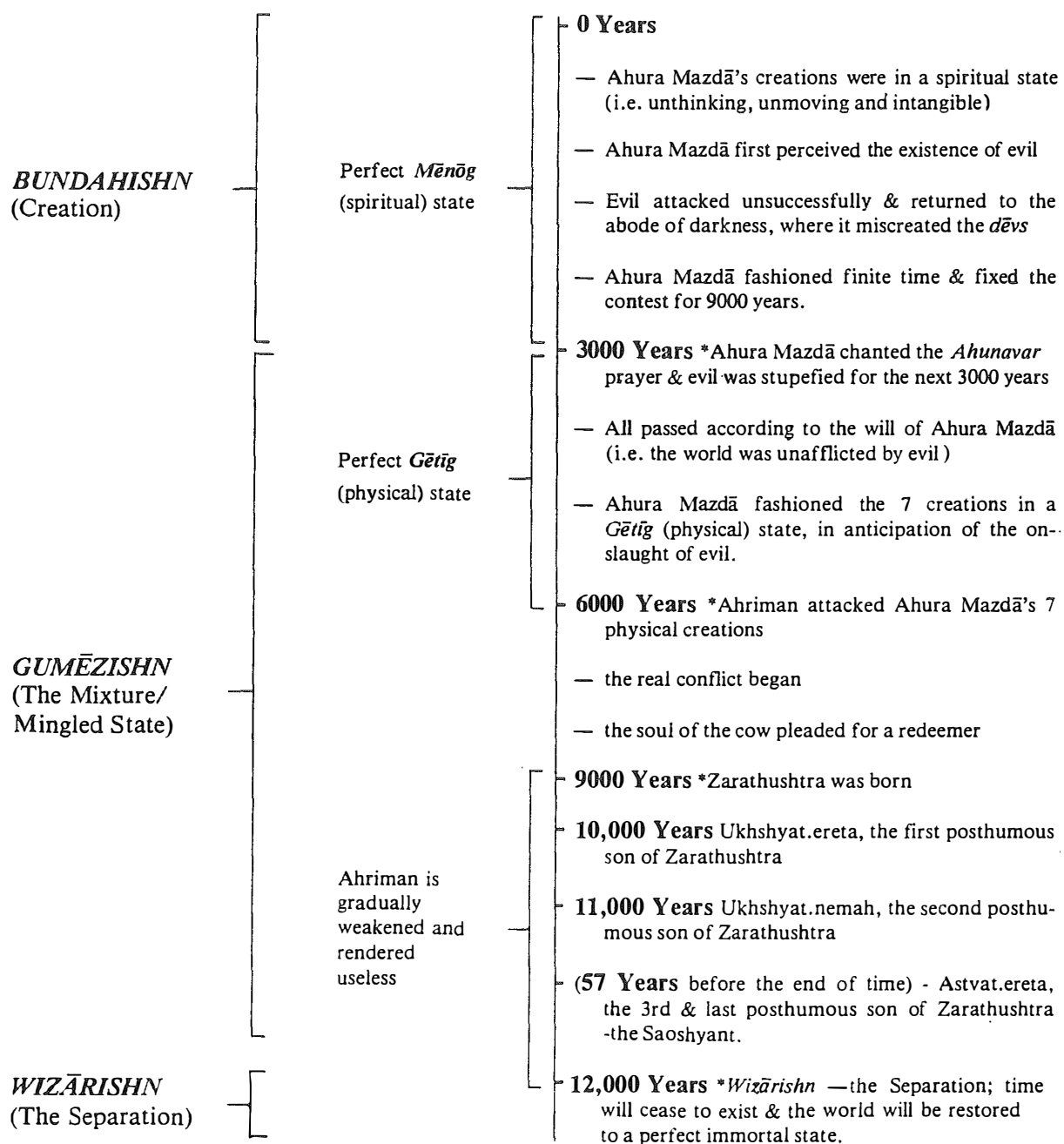
** *Pahlavi names are in italic.*

mad, (Devotion), Haurvatat, *Khordad*, (Perfection), and then Ameratat, *Amardad*, (Immortality).

Of Ahura Mazda's creatures of the world, the first was the sky, the second, water; the third, earth; the fourth, plants; the fifth, animals; the sixth, mankind. And from the sky, Vohu Manah produced the light of the world, along with which was the good religion of the Mazdayasnans.

Then Ahura Mazda performed the spiritual Yasna ceremony with the archangels in the *Rapithvin Gah*,

A SCHEMATIC DIAGRAM OF THE CREATION STORY



because He knew that the destroyer will come at mid-day. He consulted with the guardian spirits of men, the *fravahars*, who had existed heretofore in the *meno* state among the *fravashis*, and with their consent, gave them a physical bodily form to be better able to contend with the fiends and demons of Ahriman. And He appointed Gayomard as their righteous leader; and the ox as the guardian of the beneficent animals.

Ahriman's Attack

On the day of the vernal equinox, in the month of Fravardin and the day of Ohrmazd, Ahriman rushed in at noon, shattering the sky. He came on to the water which was arranged below the earth, and then the middle of this earth was pierced and entered by him. Afterwards he came to the vegetation, then to the ox, then to Gayomard, and then he came to fire. And noxious creatures were diffused over the earth, biting and venomous; snake, scorpion, frog and lizard. And avarice, want, pain, hunger, disease, lust, and lethargy were diffused by him upon the ox and Gayomard. And all the possessions of the world were changing into duality; and persecution, contention, and mingling of high and low became manifest.

For the next 3000 years, the world fell into a lamentable and chaotic state. Plants, birds, beasts and fishes were created in opposition to the noxious creatures of Ahriman: the white falcon who kills the winged serpents, the magpie who kills the locust, the vulture who devoured dead matter. Dogs were created in opposition to the wolf species, and for securing protection of sheep. Grains, fruits and medicinal plants were created in opposition to the noxious and poisonous plants, and thorny bushes. Ahura Mazda created nothing useless whatsoever.

Among the demons roaming freely on the earth were *Niyaz*, who caused distress, *Az*, the demon of greediness, and *Nas*, who caused pollution and contamination with nasai, dead matter. Various new demons continually arose as new sins were committed by the creatures. And by them the ten worldly creations: sky, water, earth, vegetation, animals, metals, wind, light, fire, and mankind, were corrupted; and from them came calamity, captivity, disease, and death.

Ahura Mazda's Promise

After the coming of the adversary, Gayomard spoke: "Although the destroyer has come, mankind will be of my race; and this one thing is good, when they perform duty and good works." He lived 30 years after that.

From the wounded body of the ox came *Geush-urvan*, the soul of the beneficent animals [see also *Ahunavaiti Gatha*, Ys.29.1], who cried to Ahura Mazda:

*With whom is the guardianship
Of the creatures left by Thee*

*When ruin has broken into the earth
And vegetation has withered, and water is troubled?*

And Ahura Mazda exhibited to her the guardian spirit of Zarthust, and said: "I will produce him for the world."

Creation of Mankind

Gayomard, in passing away, gave forth seed; from which a tree emerged, from which came Mashya and Mashyanag, the first mortal man and woman. They were joined together and alike, so it was not clear which was the male and which the female. Their first words were: "Ohrmazd gave the waters, the earth, the trees, the beneficent animals, the stars, the moon, the sun; and all good whose manifestation is from Asha." Their first deed was to wash themselves thoroughly.

Then Ahriman rushed into the minds of Mashya and Mashyanag and corrupted them. As they wandered, they drank the milk, ate meat, and made clothes and tools with the help of the heavenly angels; but even so, they uttered false speech because of the influence of Ahriman. They both became wicked, and the demons progressively gained in strength. After fifty years of wandering, from them was born a pair, male and female; but owing to the sweetness of the offspring, the mother devoured one, and the father one. So Ahura Mazda removed sweetness from offspring.

Then seven pairs of children arose, and from them, fifteen pairs were born, every single pair of whom became a race; and from them the constant continuance of the generations of the world arose.

As the population increased, nine races proceeded on the back of the ox Sarasoak, through the wide-formed ocean, to the other six regions (*keshvars*); while six races of men including the *Airanakan* (Iranians) remained in Khvaniras.

The Five Constituents of Man

Man is by nature a composite being, made up of body (*tanu*), breath (*ushtana*), soul (*urvan*), aura (*khwarr*), and guardian spirit (*fravashi*). If the different constituents are separated, the man dies. Death is the affliction of evil.

The soul was created first, and then the body. The body is the abode of the soul, which directs the functions within the body. The breath of life is given to man by the guardian spirit. When the breath leaves the body, the body dies.

The soul helps man to generate thought, word and deed from the multitude of choices that are available to him. The human faculties of wisdom, reason, intellect, will, knowledge and conscience aid the soul. The *khwarr* (*khwarenah*, divine glory) is the link between man and Endless Light. *Khwarr* represents the latent qualities within man; its development brings growth, fulfillment and prosperity.

A SCHEMATIC DIAGRAM OF THE APOCALYPTIC TRADITION

GUMĒZISHN
(The Mixture)

WIZĀRISHN
(The Separation)

10,000 Years

- Peshotan - precursor to the Saoshyant
- * Ukhshyat.ereta - the 1st *Saoshyant*
- creation will flourish for 3 years
- wolf species will disappear
- sun will stand still for 10 days at noon
- disaster will strike, men will perish
- King Jamshēd will be driven back into the underworld.

11,000 Years

- * Ukhshyat. nemah - the 2nd *Saoshyant*
- the underworld will reopen
- for 6 years there will be abundance and prosperity
- evil creations will perish
- sun will stand still for 20 days at noon
- men will become gentle, will eat only vegetables, will have only water
- evil will attack the good creations
- Azhi Dahāka will break loose & will go on a rampage.
- Keresāspa will fight and defeat Azhi Dahāka

(57 years before the end of time)

- * Astvat.ereta - the 3rd *Saoshyant*
- Last Judgement will take place
- sun will stand still for 30 days at noon
- all the creations will pass through molten metal
- all metal will be melted by Airyaman
- the Resurrection will take place
- the creations will be perfect
- the final *Yasna* will be solemnized by Ohrmazd
- the Last sacrifice of the bull Hadhayans will be performed
- the *Parahaoma* libation will be taken
- the resurrected bodies will become immortal.

12,000 Years * The "Making Wonderful" will be completed and the *Gumēzishn* period will come to an end.

- * *Wizārishn* - the Separation, when time will cease to exist.

The *fravashi* represents the God-essence in man. It acts as an observer of one's life, without interfering with the decision-making process. When invoked in times of difficulty, it provides spiritual protection. The *fravashis* fly to the aid of those who invoke them during Jashans.

Wisdom and Knowledge

Wisdom is the source of creation that reflects its own inherent nature, which manifests itself through the essential goodness of the physical world. Man's intellectual quest is to discover the nature of wisdom by

training the mind to seek it. He who possesses and recognizes innate wisdom is undoubtedly wise; however, the wiser man is he who uses innate wisdom to acquire greater wisdom in order to comprehend the infinite Wisdom of the Lord. The wisdom that is most excellent is the Zarthusti religion adorned with wisdom.

Arrival of Zarthust

6000 years into the *Gumēzishn*, Ahura Mazda prepared to send Zarthust, son of Pourushasp, descended from Manucheher, to teach the Good Religion to mankind. When he brought the Good Religion, he first wandered

forth, and expounded in Airan-veg, and his cousin Medyokmah was the first to receive the religion.

By Zarhust were begotten three sons and three daughters. And from Zarhust will come three *saoshyants* (saviors): Hushedar, Hushedar-mah, and Soshyans.

The Age of the Saoshyants

In the tenth millennium of *Gumezishn*, Peshotan will appear with a group of 150 righteous men who will endeavor to restore order and faith back into the world. Thereupon the first *saoshyant*, Hushedar (*Ukhshyat-Ereta*, he who makes righteousness grow) will be born. The creations will flourish for three years, the wolf species will disappear, and the sun will stand still for ten days. Then there will come bitter winters and many men, women and beasts will perish. But the struggle will continue.

Then in the eleventh millennium, a new golden age will begin with the birth of the second *saoshyant*, Hushedarmah (*Ukhshyat-nemah*, he who makes reverence grow). There will be six years of prosperity and abundance during which evil creatures will perish and the sun will stand still at noon for twenty days.

In the millennium of Hushedar-mah, the strength of appetite (*Āz*) will diminish, and men will remain three days and nights without hunger through one taste of consecrated food. Then they will desist from meat, then from milk, then from vegetables, subsisting only on water.

Last Judgment and Resurrection

Towards the end of the eleventh millennium of *Gumezishn*, the final *saoshyant*, Soshyans (*Astvat-ereta*, he who embodies righteousness) will be born. For ten years before the *saoshyant* comes, men will remain without even water. During this period, the Last Judgment will take place when the sun will stand still at noon for thirty days. All the seven creations as well as the souls of the dead will pass through a river of molten metal. The souls of the righteous will experience it as warm milk, those of the wicked will feel the pain and anguish of molten metal. After this, the *fravashis* and the souls which are already in a spiritual state will unite with the resurrected future bodies. Gayo-maretan will be the first to be resurrected, followed by the rest of mankind. The whole of creation will be perfect at this point (9000 years after the beginning of *Gumezishn*) in both the spiritual and physical worlds.

The Final Sacrifice — Frashokereti

Ahura Mazda and His divinities will now perform the last spiritual Yasna (Yezashne Ceremony) [See next page]. At noon, the last sacrifice of the bull Hadayans will be performed and the righteous will partake of it, together with the libation prepared from the white

hoama plant. Upon completion of this sacrifice, the resurrected bodies will become immortal.

After the Yasna ceremony, Ahura Mazda's creations will experience the joys of the senses as well as those of the mind and spirit. *Frashokereti* — 'Making Wonderful' — will thus be achieved.

WIZIRISHN: THE SEPARATION

Frashokereti will mark the end of the 9000-year *Gumezishn* period. Time will cease to exist. The world will never grow old and never die — ever living, ever increasing, and ever lasting; master of all its wishes.

THE ROLE OF MAN

Man is the prime agent through which the theory and practice of the religion are tested and put into action, for it is the task of man to bring about the final renovation and healing of the world. Unhampered by the shackles of predestination, the role of man is to become master of his future, as well as the mold of the relationship that develops between himself and his creator.

A man who chooses to be conscious is aware of a deeper dimension of his existence. Consciousness is a sensitivity that enables man to perceive the harmony and inter-dependence of both the seen and unseen. The role of the conscience is to mirror the true reality of thought, word and deed, which the soul accepts or rejects. The conscience always admonishes the body and soul to do good and abstain from evil.

Zarhusti spirituality is not gained through blind faith and belief, but through the use of the mind which allows man to reason and understand the purpose of life. Man gains insight into the workings of nature of the physical and spiritual worlds through clear vision. Through reason and intellectual intuition, man begins to understand the eternal and immutable principles of life. ♦

[Most of the extant manuscripts of the Bundahishn are in Pahlavi and Pazand. In fact the Bundahishn is the primary text book for study of the Pahlavi language. The best-known manuscripts appear to have been written in India in the late 14th century, copied from originals written in Persia after the fall of the Sassanian empire. These manuscripts are located in museums and libraries in Copenhagen, Munich, London, Oxford and Bombay.]

ACKNOWLEDGEMENTS

Material for this article was taken from *The Sacred Books of the East, Volume 5*, by E. W. West and from *Zoroastrianism—an Ethnic Perspective*, by Khojeste P. Mistree. The writer is indebted to Mr. Mistree for allowing the use of several quotations and the diagrams directly from his incisive book.

PRAYER CORNER

THE 72 HA'S OF THE YASNA YAZESHNE CEREMONY

By K. D. Irani

The 72 Has (chapters) of the Yasna, form the liturgy of the Yazeshne Ceremony. Given below is a brief indication of the topic of each of the 72 Has.

- | | | |
|----|-------|--|
| Ha | 1-2 | Invocation of Ahura Mazda and the Divine Spirits. |
| Ha | 3-7 | <u>Sarosh Darun</u> : Sacred objects of the ceremony identified. Divinities requested to accept the offerings. [Preliminary preparation]. |
| Ha | 8 | Recitation of the formula for the eating of the <i>Darun</i> . |
| Ha | 9-11 | <u>Hoama Yasht</u> (Avestan). Preparation of the Hoama juice. [Drinking of the juice - Ha 11]. |
| Ha | 12,13 | Fraoreti (also called Astaothwan): the Mazdayasni Confession of Faith. |
| Ha | 14-18 | Invocations of divinities and spirits of Creation. [Preparation and drinking of the juice]. |
| Ha | 19-21 | <u>Baghan Yasht</u> . The Zend (i.e. commentary) in Avestan on the three ancient prayers: (1) Ahuna Vairya (i.e. Yatha Ahu Vairya); (2) Ashem Vohu; (3) Yenghe Hatam. |
| Ha | 22-26 | Invocation of the Divinities and Fravashis. [Preparation continues]. |
| Ha | 27 | Prelude to, and exaltation of the Gathas. Offering of prayers and sacrifice to Ahura Mazda. |
| Ha | 28-34 | <u>Gatha Ahunavaiti</u> (Gathic language). |
| Ha | 35-41 | Yasna Haptanghaiti (Post-Gathic, pre-Avestan language), i.e. Yasna of the Seven Chapters. First mention of the term 'Amesha Spentas'; also 'Fravashi'. Veneration of Fire, Water and Cattle. |
| Ha | 42 | Apara Yasna Haptanghaiti: Offerings to various creations and Good Mind. |
| Ha | 43-46 | <u>Gatha Ushtavaiti</u> . |
| Ha | 47-50 | <u>Gatha Spenta Mainyu</u> |
| Ha | 51 | <u>Gatha Vohu-Khshathra</u> |
| Ha | 52 | <u>Hoshbam</u> : The Dawn Prayer for benediction, the prayer of sanctity. |
| Ha | 53 | <u>Gatha Vahishto-ishti</u> . |
| Ha | 54 | <u>Airyema-ishyo</u> . Invocation of Trust: Spirit presiding over Marriage. |
| Ha | 55 | Veneration of the Gathas (Avestan language). |
| Ha | 56-57 | Introduction and the <u>Sroasha Yasht</u> . |
| Ha | 58 | The Fshusho-Manthra: Offering of prayer for the protector of cattle (Almost-Gathic language). |
| Ha | 59 | Stoata Yasna: Annunciation Good Life, Divine Service, Blessing. |
| Ha | 60 | Dahma-Afriti: Benediction of the abode of the worshippers. |
| Ha | 61 | Praise of the prayers in the Baghan Yasht. |
| Ha | 62 | Praise of, and veneration to, the Element of Fire. |
| Ha | 63-70 | Praise of, and veneration to, all the forms of Water. |
| Ha | 71-72 | Glorification of the friends and followers of Spenta Mainyu. |

CREATION IN THE ZARATHUSHTRIAN TRADITION

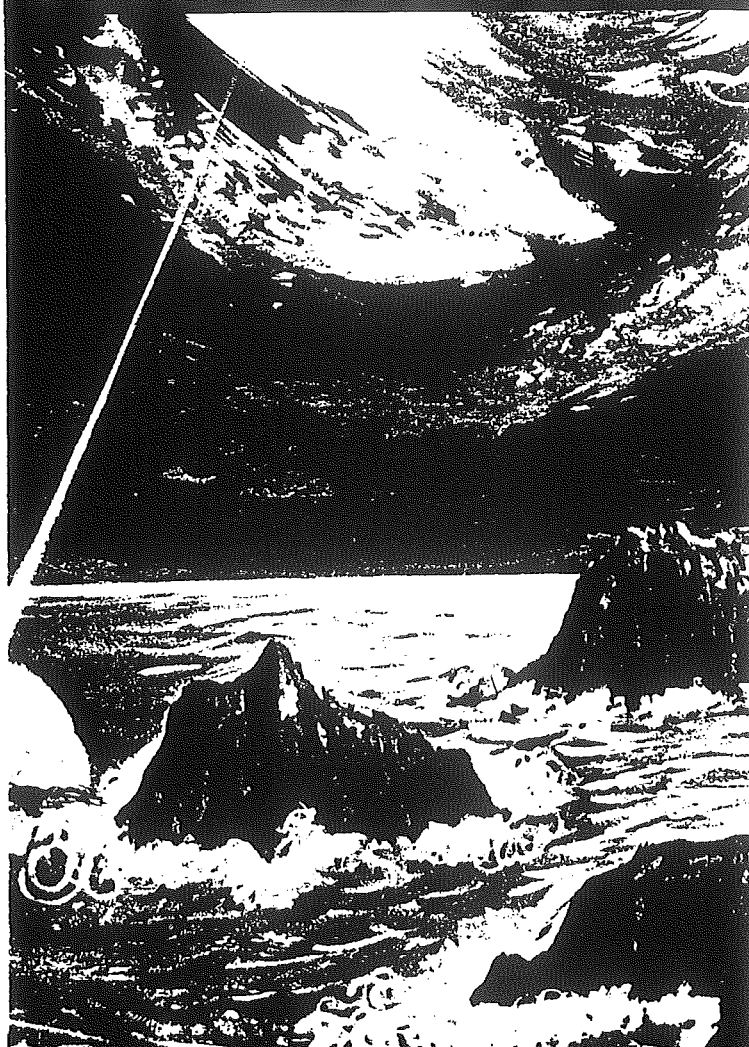
By Dr. Jehan Bagli
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Creation myths have pervaded through societies over many millennia and they help shape life experiences individually and collectively. The first known accounts of creation are found in the mythology of the early civilization of Sumeria and Babylonia. The Creation Story, as any other doctrinal topic of Zarathushtrian tradition, must emanate from the Gathic hymns. Early in the Yasna [Ys 29.1,2] we see references to the "soul of the universe" (interpreted by some scholars as "soul of the cow") which is a clear reference to the temporal world. In Yasna 44 [verses 3-7] the Prophet, in a rhetorical manner, inquires about various aspects of the physical and moral nature of the world and recognizes [Ys 44.7] Ahura Mazda as the creator of the entire Universe including light and darkness [Ys 44.5].

Zarathushtra also makes a clear reference to a dual existence, that of the material and of the spiritual or mental, in Yasna 28.2. This has led to the theology of the existence of *Mainyava* (Ph. *menog*) — the perfect, absolute Divine world, which is beyond defilement, and the temporal world *Gaethya* (Ph. *getig*) — the world that is in actuality, the one we live in, the one that is corrupted by the undesirable choices of mankind. The two together make up the complete creation. They represent the spiritual and the physical counterparts of the universe. This in the Zarathushtrian Faith represents a form of cosmic dualism of the type later elaborated by Plato through his concept of the "World of Immutable Ideas" and the "World of Sense".

It is important to note that Zarathushtra follows up the concept of *Mainyava* and *Gaethya* with the mention of the *Chinvato Peretu* - the Bridge of the Separator or Sorter [Ys 46.10,11; 51.13]. It is here that the Judgement of the Gathic theology of reward for the righteous and retribution for the deceitful will be made. It is clearly apparent that this is the concept that bridges the spiritual and the corporeal existence, and the consequence here is experienced by the individual soul, the spiritual counterpart of the body, as it enters the "Abode of Song" [Ys 46.10, 45.8, 51.15] or "House of Wrong" [Ys 46.11, 49.11 51.14]. We have in this world of actuality the images of the perfect creations of Ahura Mazda, viz., the majesty of open skies (heavens and luminaries), lofty mountains (earth), deep seas (water), dense forests (plant kingdom), and wildlife (animal kingdom). All these creations exist in complete harmony complying with the immutable law of Nature. Yasna Haptanhaiti [Ys 37-39] is dedicated to the reverence and veneration of Ahura Mazda and his creations.

CREA THE ZARTHUS

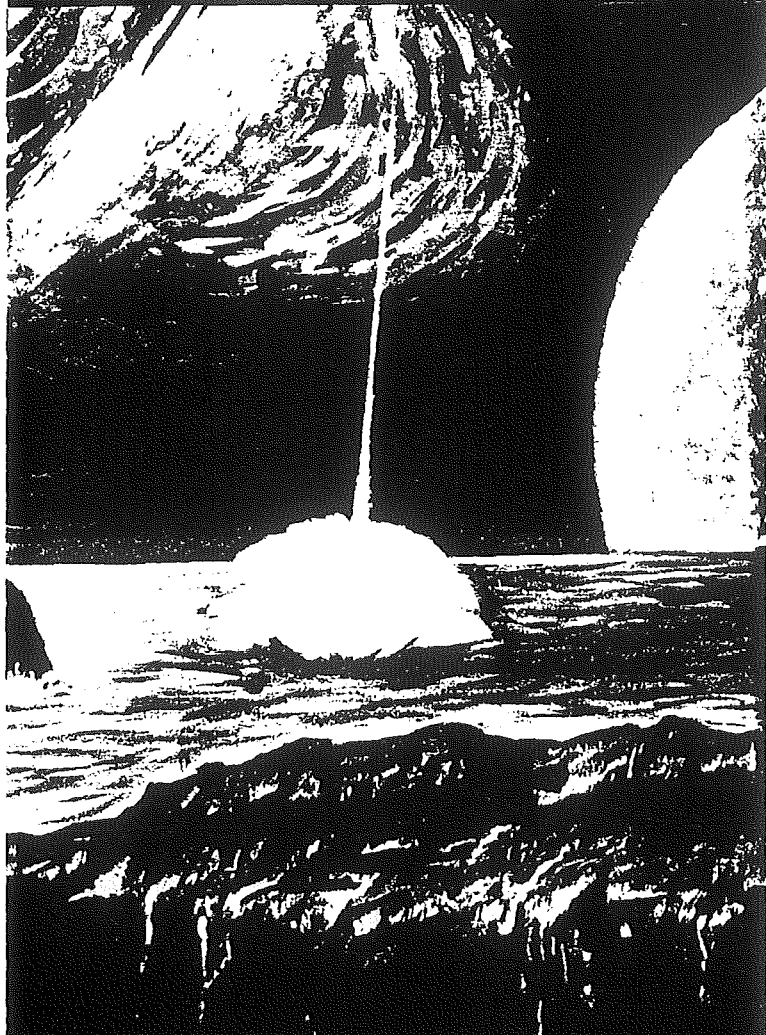


*This do I ask, Ahura, tell me true:
What Great Creator Asha's place assigned?
Who was the first father of eternal law?
What being laid down paths for sun and stars?
Who made the moon to wax and wane betimes?
All this and more I fain would ask, O Lord.*

*This do I ask, Ahura, tell me true:
Whose might doth hold the earth and sky apart?
Who keeps the waters and the plants in place?
Who guides the winds in their uncharted course?
Who wafts from far the dark clouds charged with rain?
And who inspires Vohu Manah's love?*

TION

TI TRADITION



*This do I ask, Ahura, tell me true:
What architect did fashion realms of light?
And also realms of Dark? Who wisely planned
For us both sleep and waking, rest and work?
Who had created dawn and day and night,
To teach the wise the purpose of all life?*

*This do I ask, Ahura, tell me true:
Tell me if things I teach are true indeed,
That Arnaviti through action shall increase
Our store of truth; that power follows love?
Who shall inherit, tell me truly, Lord,
The sweetness of our fruitful mother-earth?*

[Ys 44.2-6, from *The Religion of Zarathushtra* by I.J.S. Taraporevala]

"Creation" from In Search of my God, by The Zoroastrian Foundation

The last and most highly evolved creation of Ahura Mazda is that of Humanity. The creator has uniquely endowed Humanity with the essence of his own attributes — the ability to be the guardian of all the other creations, to revere them and to protect them. *This is an ecological strand, that makes the Zarathushtrian tradition the first to hold creation, the ecosystem of the creator, as sacred.* More recently this view has also been expressed by Christian theologians, C. S. McCoy in his essay "Creation and Covenant" [Covenant for New Creation, 1991] quoting Jeremiah [33.20-25] says: "God makes covenant in creation with the whole of the natural order. Humanity is created within the same covenant of creation." Zarathushtrian tradition holds human beings as the co-workers of the creator, as Zarathushtra says [Ys 30.9]: "May we be among those who rejuvenate this world."

The later Zarathushtrian text of the Pahlavi era, *Bundahishn* (Primal Creation) says [3.24, B. T. Anklesaria]: The *Fravahars* of man saw, by means of the wisdom of all knowledge, the evil that would arrive in the material world on account of the wicked Ahriman, and the final inoffensiveness of the adversary; and they agreed to go to the material world, in order to become perfect and deathless again, in the final material-life, up to eternity and eternal-progress."

With this as the objective, humanity is endowed with Freedom of Choice, the choice between those two primal Mainyus mentioned in Yasna 30.3. We note this clearly elaborated in Yasna 31.11 where it says:

"Wise One, in the beginning, by your Mind
You fashioned for us thinking creatures,
Conception and intentions
Put life in that physical framework

Whereby humans can make a choice through free will"

Humanity is therefore clearly unique, in that it is a synthesis of temporal and eternal, of finite and infinite, and has immanent within itself the power of creation and destruction that operates in the entire universe. Unfortunately despite this extraordinary benefaction of the creator, we often note that humans are ignorant of the potential either of their immense strength or their weakness. As Jehovah says in the Hebrew scriptures [Hosea 6.7]: "Ephraim and Judah themselves like earthing man, have overstepped the covenant. There is where they have dealt treacherously with me." Humanity has clearly strayed away from the trust invested in it by the creator.

The Zarathushtrian creation story of the Middle Persian and Pahlavi era has undergone significant re-mythologization. *Bundahishn*, written some time in the sixth century A.C. speaks [Bd. Ia.6-13, B. T. Anklesaria] of the creation of the sky, water, earth, plants, animals and humans in vivid terms. Furthermore, it also assigns the period [Bd. Ia.14-21, B. T. Anklesaria] in days and pro-

vides the names of the days over which each of these creations came into existence, with precise names of the days by the Zarthustrian calendar. It is on this basis that the high festivals of Gahanbars are fixed in our annual cycle.

The eco-system we live in today is continuously devastated and defiled. Acid rain, the greenhouse effect, depletion of the ozone layer, accelerated deforestation, rapid exploitation of our non-renewable resources, spills and burning of millions of gallons of oil endangering plant and animal wildlife, are but a few examples of the havoc inflicted upon creation today.

In Yasna 29.10 we read the soul of the universe praying: "Grant Ye, O Lord, to these mortals, strength and power through Righteousness and Good Mind, by means of which one shall create peace and tranquility." If only humans could listen to the cry of Geush Urva (soul of the universe) today, it would be little different from that at the time when Prophet Zarathushtra lived. It is thus entirely logical to conclude that the universal message of our beloved prophet is as relevant today as it was 3500 years ago when he first proclaimed it.

GRAND PLAN OF AHURA MAZDA

By "NAVSID"

In Gatha Ahunavaiti [Ys 29] which is the prelude to all the Gatha compositions, when the power of Angra Mainyu defiles the creations of Spenta Mainyu and there is total chaos due to the sins of the evil doers, Geush Urvan (the soul of Mother Earth) cries out to Ahura Mazda to send a savior:

Wherefore did You create me?
Who fashioned me?
Passion and outrage everywhere,
Violence enmeshes me all around,
No other help than Yours I see, Ye Lords,
Reveal to me a Strong One who can save.

Ahura Mazda selects the *Fravashi* of Zarthustra to carry out the difficult task of saving the earth from the forces of Angra Mainyu, and orders His Amesha Spentas to make the necessary preparations on earth to receive his *Fravashi* [see *Fravardin Yasht* and *Zamyad Yasht* for a detailed account of this wonderful episode]. After dialogues with Ahura Mazda, Zarthustra explains the "Grand Plan" as follows.

Ahura Mazda created this universe with the recitation of the Ahunavar. The universe was created in six stages represented by the six Gahanbars:

1. *Maidyozarem*, associated with creation of the sky.
2. *Maidyoshem*, associated with creation of water.

3. *Paitishahem*, associated with creation of the earth.
4. *Ayathrem*, associated with creation of plant life.
5. *Maidhyarem*, associated with creation of animals.
6. *Hamaspadmida*, associated with creation of humans.

The sixth and final stage of creation of human beings is considered to be the climax of His creative genius, since human beings are bestowed with the power to think. The Law of Dualism says there are two opposing forces acting in nature — the good force, Spenta Mainyu and the bad force, Angra Mainyu. If one is drawn to the forces of Angra Mainyu, one is thrown into the cycles of life and death until the dormant soul is awakened and one begins to follow the Good Path. (*Thavase khadat* and *Zarvane drego khadat* in the *Jasa me avanghé Mazda* prayer).

Zarthustra explains that the final goal of the Creator is to seek perfection of the corrupted soul, because every soul taking birth in this mortal world (*Geti*) becomes mingled with *dravao* or impurity. Through a long divine process these *dravaos* are to be transformed into *gava* or the good elements, such that each individual soul, after perfection, will merge with the *fravashi* of Ahura Mazda. This final stage is known as *farsogard* — or nirvana in Hinduism and resurrection in Christianity. The basic six steps towards achieving this goal are explained in the *Hasten Geh* prayer:

Ahurem Mazdām ashvanem ashahé ratum yazmaidé

Let me be attuned with Ahura Mazda and declare Him as my Ratu or leader.

Vohu Mano yazmaidé

Let me be attuned to Ahura Mazda in order to develop Good Mind, Vohu Manah or Behman.

Ashem vahishtem yazmaidé

Let me be attuned to Asha Vahishta or Ardibehesht, in order to follow the Path of Asha or Path of Righteousness.

Khshthrémvairim yazmaidé

Let me be attuned to Khshathra Vairya or Shehrevan, to reassert the divine power of the detached spirit.

Spentām vanghuim armaitim yazmaidé

Let me be attuned to Spenta Armaiti or Asfandarmad for involvement in benevolent service without seeking any reward.

Ahuravatatem yazmaidé.

Let me be attuned with Ahurvatat or Khordad to achieve perfect wisdom or perfection.

Ameratatem yazmaidé.

Let me be attuned with the forces of Ameratad or Amardad in order to gain immortality (*Farsogard*).

THE PHILOSOPHY OF THE FIVE GEHS

By (Late) Dastoor N. D. Minocher-Homji
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The reading of the five gehs as expounding the five stages of the perfecting soul, makes fascinating reading. We shall go stage by stage, beginning with the lowest *Ushahina*, and culminating in the highest *Aiwi-sroo-threma* geh.

I. *Ushahina* is the beginning of the soul's journey, in which the soul lives with the least consciousness; Usha is 'consciousness' (*hosh*) and *hina* means 'without'. Although working with the least consciousness, the soul is still aspiring to rise high (*berejya*). It further remains steady (*nmana*) on the path of perfection, getting internal guidance from the heavenly associates Sroasha and Rashnu-Ashtat, i.e. 'inspiration for moral living' and 'glimmerings of reality and truth'. The natural phenomenon of dawn is beautifully delineated in this geh, calling it the Usha Sreerā or the beautiful dawn.

II. Coming to the second stage or geh (*ratu* in Avesta), namely *Havani*, we may know that it means the dawn-ing or morning of the soul's existence. Here the soul is benefitted with enlightenment (*savanghi*). Due to enlightenment, however, insignificant, the soul is advancing on the path (*visya*). Here the soul gets added guidance of Mithra or Ahura Mazda's power of justice and mercy. Man is a gregarious animal, and as such in this stage man tries to move in groups, forming the faintest idea of a society. It also has developed the idea of joy, springing from doing good to others. He develops the faintest ideas of perfection and immortality and the mind is rising to sublimity (*airya-mana*). In this stage the soul begins to inquire about the source of existence.

III. The third geh, called *Rapithwina* [*Arempithwa*: Ys 44.5] is the middle stage of the journey. The soul is advanced so well as to help others to advance on the path to perfection (*fradat-fshu*). This is the stage of positive enlightenment of the soul (*zantu*). The soul has the added guidance of Ahura Mazda's sublimist attribute, Ahsa Vahishta and Athra. The soul visualizes the reality of existence, comprehends truth and gets the warmth of the Divine presence. The soul furthermore comprehends the profundity of the Gathic teachings, hence they are mentioned in this geh. Even the excellence of Manthra Spenta is referred to in this geh. The excellent manthra is said to be the high-water mark of Asha-Vahishta.

IV. The fourth stage or geh is *Uzaye-Irina* [Ys. 43.13-14]. This is the stage in which the soul rises still higher towards unfoldment, enlightenment and on to

perfection. The soul in this stage is so well advanced as to lead and guide other souls on the path (*fradatvira*). The soul in this stage is enveloped in love:

A love so limitless, deep and broad

That men have renamed it, and called it God.

The soul shines with the luster of Ab, the result of doing utmost goodness to others after being good in one's own life. In this penultimate stage to perfection, the octonary Divine Order is enumerated:

1. The Zaotar: one who has attuned himself with the consciousness of the Supreme Being.
2. The Hāvanān: one who has successfully come out of the storm and stress of life.
3. The Ātarevaksh: one who is conscious of increasing the Divine flame within.
4. The Frabaretār: one whose life is service, sacrifice, and love.
5. The Ābereta: one who has attained the luster (ab) of virtuous life.
6. The Āsnatār: the soul who is mentally so pure and morally so unblemished as to impart mental purification and moral guidance to others in lower stages of their journey.
7. The Rathwishkar: the soul who has established close contact with the consciousness of the Supreme Being.
8. The Sroashāvarez: one who is consciously putting into practice the teachings (*farmān*) of religion, thus he has a right to direct the life of others.

V. The last, highest and best stage is *Aiwi-sroo-threma*, or the stage of higher symphony and concord. The soul is above all discord and petty trifles of life. This stage is also known as Aibi-gaya, referred to in the *Vohu Khshathra Gatha* [51, 19]. Again the same highest spiritual condition is referred to as *Yāirya hu-shiti*. Furthermore there is the expression *aourvatā urvan*, i.e. the 'expansion of the soul'.

The soul in this condition is a saint or a prophet and is so well advanced positively, as to help, lead and guide all forms of sentient life and even human beings (*fradat-vispa-hu-jyāiti*). The soul in this stage is Zarthustra or one very much like Zarthustra in divinity (*Zarthushtrotemo*). In this stage, the fravashi is mentioned, because the erring soul is transformed into the pure fravashi, perfection in light and goodness.

PRAYER

Should be your 'steering wheel'

And not your 'spare wheel'

- Informal Religious Meetings", Karachi

COSMIC DUALISM, CREATION AND THE ROLE OF HUMANITY

By Professor Jamsheed K. Choksy
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Cosmic Dualism, the Pantheon, and the Pandemonium

Zoroastrian doctrine proposes a dualism between righteousness and evil. This dualism was personified by Zarthustra in a pair of primal spirits: Ahura Mazda, the Lord Wisdom, and Angra Mainyu, the Destructive or Evil Spirit. Ahura Mazda, the righteous creator is by definition, a perfect, good, rational, and omniscient being from whom no evil can proceed, because a perfect being cannot originate imperfection. As a result, Zoroastrians hold that Ahura Mazda created the spiritual and material worlds completely pure. Hence, in the Zoroastrian ethos, sin, irreligiosity, disease, decay, and death are perceived as vices created by the Evil Spirit Angra mainyu and brought by him into the world.

The Lord Wisdom created six Amesha-Spentas or beneficent spiritual beings representing aspects of material creation — Ameratat (plants), Haurvatat (water), Spenta Armaiti (earth), Asha Vahishta (fire), Khshathra Vairya (metal), and Vohu Manah (animals) — and other minor deities like Anahita (fertility) and Verethraghna (war) to assist Him in protecting the material creations. In response, Angra Mainyu produced numerous *daevas* or demons, including those which cause avarice (Azi), pollution (the demoness Nasush), and death (the demon Asto Vidhatu) to attack the spiritual and corporeal worlds.

Creation of the Material World

Zoroastrian sacred history is divided into two periods. Prior to the first period was eternity, when Ahura Mazda and Angra Mainyu were separate from each other. The first period was that of creation, and it lasted six thousand years. The initial three thousand years of this period were marked by the first encounter between Ahura Mazda and Angra Mainyu, the genesis of beneficent and malevolent spiritual beings by the Lord Wisdom and the Evil Spirit respectively, and an offer of peaceful coexistence in purity and righteousness which was rejected by the Evil Spirit. After Angra Mainyu had spurned Ahura Mazda's overture of peace, he was temporarily defeated by the Lord Wisdom who chanted the *Ahunavar* prayer. On hearing these holy words the Evil Spirit is said to have collapsed, stupefied, back into the darkness.

The next three thousand years passed while Angra Mainyu lay in a stupor, and Ahura Mazda transformed the spiritual creations into corporeal ones. According to

religious lore, Ahura Mazda fashioned the Earth inside the sphere of the sky, which was made of stone, and enclosed the oceans, seven continents, and the firmament with the sun, moon, planets and stars. In the central continent Ahura Mazda placed the first human being — an androgyne named Gayo-Maretan ('mortal life'), the primordial bull, and the first plant.

The first six thousand-year period of creation was followed by the current age of mixture between good and evil which will also last six thousand years. Angra Mainyu was aroused from his stupor by the lesser demons, invaded the world, polluted it, and slew Gayo-Maretan, the primordial bull, and the first plant. Humanity arose from the semen of the androgyne, animals and cereals from the body of the first bull, and other plants from the seed of the initial plant. Human history passed by with the rise and fall of legendary dynasties until the prophet Zarthustra was born in the religious year 8,970. Thirty years later Zarthustra received revelation from Ahura Mazda, and preached the Lord Wisdom's faith.

The Role of Humanity

Zoroastrianism holds that human beings were created by Ahura Mazda as allies in His cosmic struggle against Angra Mainyu, and that humans consented to assume physical form to further this battle. It is written in the *Bundahishn* or [Book of] Primal Creation that Ahura Mazda deliberated with the immortal souls of humanity who realized that the Evil Spirit would be vanquished forever if they entered the material world. Ahura Mazda, in turn, promised to resurrect all humans and grant them immortality once Angra Mainyu had been defeated. As a result of this covenant, the religious function of each person is to aid the increase of righteousness and combat the forces of evil through every action performed during his or her lifetime. Good actions by people in the material state aid individual and cosmic triumph of righteousness over evil on the spiritual level.

During the early modern period Zoroastrian beliefs gradually changed from a dualism based on polytheistic pantheons and pandemoniums to a quasi-monotheism in which Ahura Mazda is regarded as god and Angra Mainyu has become the devil. European missionaries played a pivotal role in this transformation of Parsi and, later, Iranian beliefs. The minor deities of the original pantheon now have been accorded a variety of positions, usually equivalent to angels. The creatures of the original pandemonium have become minor evil spirits and ghouls. Yes, most Zoroastrians continue to believe that human beings serve a vital function in the struggle between god and the devil.

Death, Heaven, Limbo and Hell

Zoroastrians believe that when an individual dies, his or her soul sits near the head of the corpse for three days and nights. Demons prey upon the soul during this period, but are kept at bay by a fire which the deceased individual's relatives kindle. On the dawn of the fourth day, Sroasha the god of obedience and prayer approaches the righteous soul, opposes the Demon of Death, and other demons, and leads the soul to the Bridge of the Separator. Here the soul is greeted by its conscience in the form of a beautiful maiden. Sroasha, however, does not approach the soul of the sinner. Such an impure soul is fettered by the demons and led to the Bridge of the Separator where it is greeted by its conscience in the form of an ugly hag.

Each soul undergoes individual judgement, presided over by a triad of gods — Mithra the deity of covenants, Rashnu the Judge, and Sroasha, at the Bridge of the Separator. If the soul's good deeds are greater than its evil deeds, the gods intercede on its behalf and save it from the demons. The pure soul is then led across the bridge into paradise by the beautiful maiden and Sroasha. However, if the soul is unrighteous and its evil deeds outweigh all the good it did while alive, the impure soul is condemned, bound by the demons and cast into hell to await the universal judgment. In cases where a soul's good and evil deeds are equal, it is consigned to Limbo, the 'Place of the Motionless Ones' until the end of time.

The Zoroastrian doctrine of heaven, hell, and limbo is an excellent example of a religious concept which influenced other faiths. Islam absorbed not only heaven, hell, and limbo, but the entire scheme involving individual judgment at a bridge of separation. Christianity also assimilated the Zoroastrian belief in the soul's afterlife.

Eschatology

The present years of evil, pollution, and suffering will, in Zoroastrian belief, be followed by two millennia during which three saviors will be born, one every thousand years, to purify the world. Finally in the religious year 11,973, the final savior, *Saoshyant*, will resurrect the dead. Thereafter, Ahura Mazda will descend to earth with the other deities, and the final savior will separate the righteous individuals from the evil ones. Each sinner, having already suffered in hell after death, will be purified of his or her transgressions and impurities by means of an ordeal involving molten metal. Thereafter, immortality of body and soul will be granted to all human beings. Ahura Mazda, the beneficent immortals, and the minor deities will then annihilate all the demons. Angra Mainyu himself will be forced to scuttle back into hell. Finally, hell will be sealed shut with

molten metal, safeguarding the spiritual and material worlds from evil forever.

Once the separation of evil from good has been accomplished, Ahura Mazda will renovate the universe in the religious year 12,000. Human history will then end, eternity will recommence in absolute perfection, and humanity will dwell in happiness upon a refurbished earth.

ONE CREATOR, ONE PATH

By Sam Kerr

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Zoroastrianism is clearly a monotheistic faith. It is the faith of one perfectly good Creator. There is no allusion in the Gathic hymns of the evil *Mino* spirit/force, Angra Mainyu, being considered as the direct adversary of Ahura Mazda, or even as a likely encroacher on Ahura Mazda's kingdom. As the direct adversary of Spenta Mainyu (of Good Intention), one of Ahura Mazda's holy attributes, it does not seem even to have a realm of its own and has thus created really nothing. On the contrary, it exerts a forceful influence of *Ajyati* (Not-Life) against the orderly progression of Creation [*Taraporewalla, I.J., The Gathas of Zarathushtra*].

Ahura Mazda's creation of the mortal, metaphysical, *Geti* existence of plant, animal and human life becomes necessary because of the very presence of the uncreated evil force, lingering restlessly in its *Mino* state. It closely observes the orderly fashioning, in stages, of the earth, its environment and elements, plant life, animal life and finally, human life. Plant and animal life, the force soon realized, were beneficent creations to help sustain humans. Seeing the potential of human goodness, Ahura Mazda confers the special *gift of rational thought* on humans. The wily *Mino* force, which had previously found it convenient to permeate the *Geti* state of plant and animal life without being opposed, then finds the intelligence of humans rather irksome, if not entirely obstructive, in its adventurous but naive exploits and becomes all the more persistently aggressive when human goodness reflects the perfectly good attribute of the Creator. It retaliates by countering the very essence, *Jyati*, of the beneficent creations of plants and animals.

Good and evil apply only to mind, not to matter. Human wickedness occurs through the mind, actuated and manipulated by a supernatural power using intention as the channel of evil. Zarathustra, the first human to promulgate an amazing concept of the freedom to choose, the one or the other, within a period of allocated limited time, was revolutionary [*Boyce M., Zoroastrianism, p.76*]

during a period in history when archaic thought was widely prevalent. He laid the foundation for subsequent philosophical thinking, through the adoption of the essential pattern of his eschatology. The choice he gave was obviously part of a great cosmic plan with our contribution as intellectual, rationally thinking human participants in Ahura Mazda's creation.

The purpose of living, as Zarthustra saw it, was thus quite clear. The basis of earthly life must be 'reverence to virtue' [*ibid*, p.93]. The good and the virtuous must exist because the bad and the non-virtuous do. Zarthustra's central focus of religiosity is the moral life as raising the moral individual to a state of integrity in intellect, conscience and spirit [*Irani, K. D., Journal of K. R. Cama Institute, 1994, p.19*]. Only death, one of the cruel devices of Angra Mainyu, conclusively but temporarily, opposes the perfect intentions of virtuous human efforts. K. D. Irani puts it vividly in practical terms: "When there is true, freely chosen commitment to the view of the world and way of life, one acquires a confidence that one has seen a way of living and dying with inner contentment and cosmic good manners."

Our constant free-choice life experience, the Spenta function, must needlessly continue the unceasing battle, without fear, favor or compromise, through the limited period of time until an ultimate, glorious and rewarding goal is reached, heralding the 'perfection of Frasha-kar' (Avestan: Frashokereti; Pahlavi: Frashgard) [*Boyce, M., Zoroastrianism, p.76*]. There will then occur a cessation of all change, destruction of hell which will cease to exist, total annihilation of all evil and the resurrected will be made unblemished ... [*ibid*, p.77].

The oft-quoted 'duality' in the Zoroastrian faith is clearly one of opposing intentions, the 'holy intention' and the 'unholy intention', exercised by two apposing supernatural forces, and not one of creation at the highest level, the purpose being to annihilate all evil during the final judgment leading to the ultimate glorious triumph of good lasting for evermore in harmony with the supreme infinite in His one and only kingdom.

ĀZ AND NIYĀZ, TWO POWERFUL DEMONS IN PERSIAN MYTHOLOGY

By Dr. Jalil Doostkhah
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Amongst all the figures of counter creator agents in the Persian mythology and epics, Āz (lit. avarice) and Niyāz (lit. want), as described in the new Avestan, Middle Persian and Manichean texts and Firdowsi's Shah

Nameh, are the most powerful and destructive demons. The names of these demons are mentioned in Zoroastrian, Zurvanite and Manichean sources, and in most cases have been indicated as a pair of closely connected, supernatural beings.

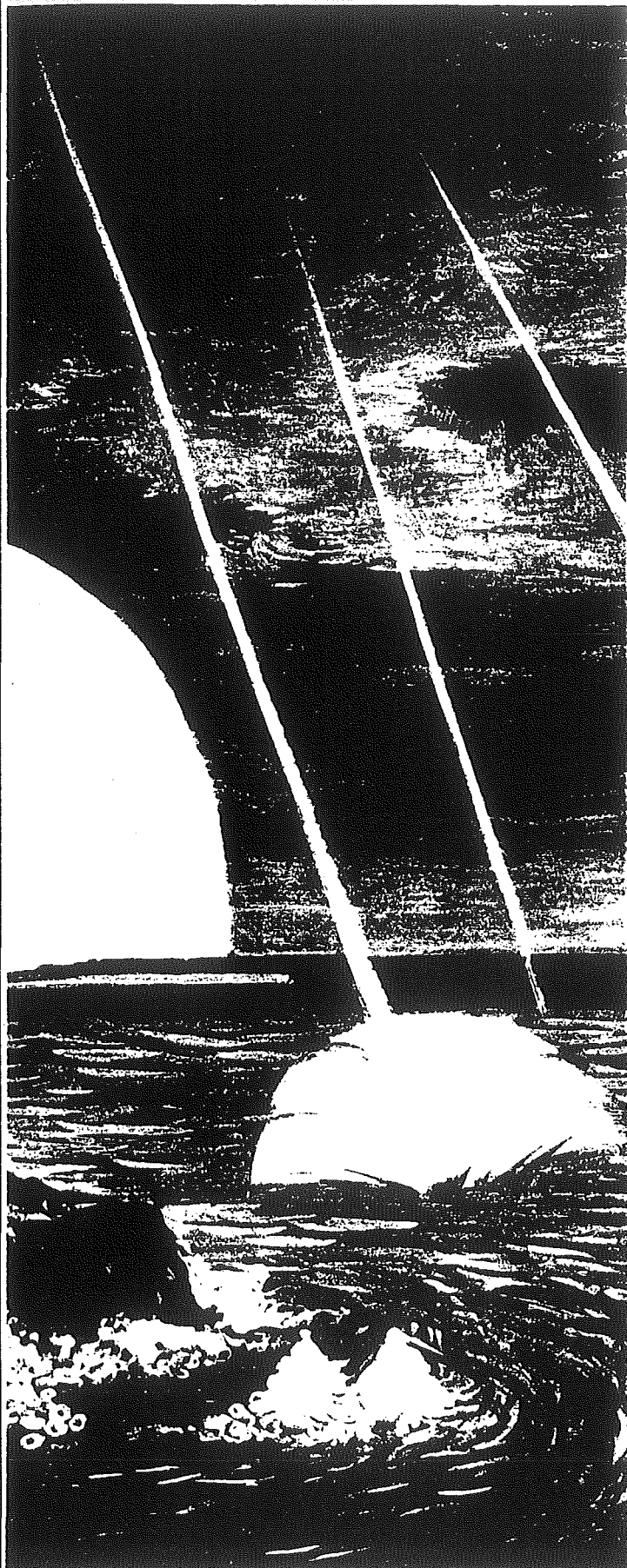
In its mythological and religious aspects, Āz represents gluttony and unsaturability, as opposed to *khvarsandih* (lit. contentment) and acts with Niyāz. Āz, both as a demon and as an immoral subject in the life of a human being, is a most serious menace to *tukhshagih* (lit. pious striving) in the service of Ahura Mazda [*J. P. Asmussen, Encyclopaedia Iranica, Vol. III, p.168*]. The Avestan Āzi is not mentioned in the Gathas; but in the new Avestan texts, it is indicated several times and is the opponent of Ātar (New Persian: Ādar, lit. fire; the name of Fire God, son of Ahura Mazda) [*Vendidad 18, 19, 21, 22*] and *khvaranah* (lit. glory) [*Yasht 18.1*].

One can find several distinctive descriptions of the demonic character and evil actions of Āz. In *Bundahishn* we read: "Āz is that demon who swallows [every] thing and when he does not find anything to satiate its want (Niyāz), eats from his own body. He is the demon who will not be filled, even though the entire contents of the universe have been given to him. So it is said in the Avesta that the eye of the avaricious ones is that plain which has not any frontier [*Farnbagh Dadagi, Bundahishn, ch. 12*]."

In the Middle Persian literature, Astwihād (Av. Asto-vidotu) is identified with Way-i vatar (the evil Way) who carries the breath-soul away [*Bundahishn 43.10*]. He was sent by Ahriman (Av. Angra Mainyu), who is the counter-creator and chief of all the demons in the Persian mythology and the Zoroastrian doctrine, to cast his fatal noose on Gayomard, the Primordial Man, and is one of the evil assessors of the soul at its judgment.

Āz "brings about death as it destroys man's physical strength" [*J. P. Asmussen, Encyclopaedia Iranica, Vol. III, p.169*], and in this evil deed, is only one of the co-operators of the death demon. "According to Zoroastrian eschatology, he and Ahriman are the last demons to be defeated" [*op.cit.*, p.169].

In his great epic, Firdowsi has introduced Āz and Niyāz as two haughty demons, where the first one is the opponent to *خرد* (lit. reason, intellect, wisdom) and is never satisfied; and the second one is always sorrowful, painful, blind and pale. Such a description has roots in Firdowsi's sources, based on Persian mythology and Zoroastrian demonology, as well as its ethical principles. On the other hand, it shows clearly the philosophical and humanistic standpoints of the poet himself. He believes that avarice and want are the main reasons for evil deeds and catastrophes in human life. This has been a fact throughout world history, and in today's life, it is clearer than ever before. ❖



OF GODS, SERPENTS, AND BIG BANGS

A collection of creation myths, stories and theories from around the world

Compiled by Roshan Rivetna

"Who made the world?"

"Where did it come from?"

"When did it all begin?"

"Why? And how?"

These questions have gripped the mind of man since the beginning of time. Science has provided some theories about the creation of the universe and the evolution of life on this planet but for many the answers to the problem of ultimate origins are to be found in religion, leading to a great collection of creation stories, some whimsical, some entrenched in firm belief, and all giving glimpses into human imagination, hopes and spiritual quests.

(Left) "Creation" from In Search of my God, by The Zoroastrian Foundation

Egyptian Myth of Ra, the Sun God

In the collection of Egyptian creation myths dating to the 3rd and 2nd millennia B.C., Egypt was represented at the center of the universe, and the creative process renewed daily by the re-birth of the sun-god Ra. Bearing the disk of the sun on his head, Ra, often regarded to be the same as Horus, appeared at the horizon each day, sailed across the sky in a boat called "millions of years", starting as a child in the morning and ending as an old man each evening. At night Ra journeyed through the underworld in another boat, pulled by the spirits of the dead, before reappearing in the east.

At the beginning of the world, Ra was alone in a primordial abysmal ocean, deified as the god Nun. He first created Shu, the god of air, and Tefnut, the goddess of moisture. Their children were Geb, god of the earth, and Nut, goddess of the sky. Early in the work of creation, from the tears that fell from his eye, Ra created men. But when he had made them, they began to rebel against him, and among themselves. So he sent Hathor, goddess of love and fertility to save mankind. A lesser god Osiris was the moon-god and the Judge of the Dead. Isis was Osiris's sister and the patron goddess of women.

Each pharaoh was regarded as the son of Ra. They wore the sacred serpent of Ra, the golden cobra, as their crown. After a pharaoh's death, he was said to be reunited with Ra.

[A Companion to World Mythology by Richard Barber]



sters to overthrow them. Marduk, the God of Babylon, and head of the pantheon of younger gods was chosen to fight Tiamat in single combat. Marduk overcame her by making the evil wind blow when she opened her mouth to swallow him, so that she could not shut her mouth, and then killed her with an arrow.

Marduk used Tiamat's body to create the world — half of her became the sky and the other half, the earth. The work of creation ended with the building of a huge temple to Marduk.

In none of the Sumero-Babylonian creation stories were the gods actually creators in a transcendental sense, being themselves an integral part of the universe and a product of its creative process. They created mankind primarily to supply themselves with sacrificial nourishment. No Mesopotamian diety was regarded as the source of all existence..

[From "In the Beginning" by Virginia Hamilton]

Brahma, the Creator in Hindu Myth

In the Vedic period earth, air and sky were personified as gods generated by a female principle, Aditi, in conjunction with Daksa, the male principle or creative force. Daksa was also identified with the primal man, from whose body the universe was created after he had been sacrificed by the gods.



In Hindu mythology, the universe was shaped like an enormous egg which contained the continents, the oceans, the mountains, the planets, the gods, the demons and humanity, and which was produced in the primeval waters by Prajapati. Brahma, the first diety of the Hindu trinity, the self-created creator of gods and men, deposited in the primeval waters a golden

egg, "the egg of Brahma", in which he himself was born again and which he divided into two to fashion the heavens and the earth.

According to the Hindu epic, the *Mahabharata*, the world will remain for two thousand million years. At the end of this time, which is one day to Brahma, the world will burn. The gods will survive, and Brahma will recreate the world after he has slept. This will happen in 100 years in Brahma's time scale, after which everything will return to its original state.

[Encyclopedia Britannica]

Sumerian Babylonian Creation Epic

Enuma Elish, the Babylonian creation epic was discovered in the ruins of King Ashurbanipal's library at Nineveh dating back to 650 B.C., but it has been traced back to the First Babylonian Dynasty, 2050-1750 B.C. and the age of King Hammurabi, 1900 B.C., and even further back to the Sumerians who lived in the region before the Babylonians about 3000 B.C. It relates the story of Apsu and Tiamat, the first beings in this cosmic drama. Apsu, sweet water was the father, and Tiamat, salt-water, the mother of everything. Apsu was overthrown by Ea, and younger gods took their place; but Apsu and Tiamat rebelled and sent a swarm of mon-

Old Testament Creation Story

The biblical texts on the doctrine of creation are in the first 11 chapters of the Book of Genesis, which is also the first book of the Hebrew *Pentateuch*, known as the *Five Books of Moses*. These chapters are not a scientific account and are not intended to describe how the universe was made. They are a theological statement, affirming three basic truths about the universe and the human race: (1) The universe did not initially bring itself into being, but God brought it into being and God continues to sustain it; (2) Humankind through disobedience has violated and devastated the world in which God placed it; and (3) Humans were assigned to be in a mutually sustaining relationship with one another, with the creation and with God.

In the beginning, Elohim, God, created the heavens and the earth. The earth was without form. There was nothing, and darkness was upon the face of the deep.

On the first day God said: "*Let there be light.*"

And there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness He called Night.

On the second day God said: "*Let there be a vault in the midst of the waters, and let it separate the waters from the waters.*" And it was so. And God called the vault Heaven.

On the third day God said: "*Let the waters under the heavens be gathered together into one place. And let the dry land appear.*" And it was so. God called the dry land Earth, and the waters, Seas. The earth brought forth plants yielding seed, and trees bearing fruit.

On the fourth day, God said: "*Let there be lights in the heavens to separate the day from the night. And let them be for signs to mark seasons and days and years. And have them shine from the heavens to give light upon the earth.*" And God set two lights in the heavens, the greater would rule over the day, and the lesser would rule over the night.

On the fifth day, God said: "*Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the vault of the heavens.*" And God created the great sea monsters and every living creature

that moves, with which the waters swarm, and every winged bird according to its kind.

On the sixth day God said: "*Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing upon the earth.*" And it was so.

Thus the heavens and the earth were finished. And on the seventh day, God finished His work, and He rested.

On the day that Yahweh, the Lord God, made the earth and the heavens, no plant of the field was yet in the earth, and no herb of the field had yet sprung up. For the Lord God had not caused it to rain upon the earth, and there was no man to till the ground. But a mist went up from the earth and watered the whole face of the ground.

Then the Lord God formed man out of dust from the ground, and He breathed into his nostrils the breath of life; and man became a living being. And the Lord God planted a garden in Eden, in the east; and there he put the man whom He had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food.

He made the tree of life, also, in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden, and there it divided and became four rivers. The first is Pishon, which flows around the land of Havilah, where there is gold and onyx. The second river is Gihon, which flows around the whole land of Ethiopia. The third is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

The Lord God took the man and put him in the garden of Eden to till it and care for it. And He commanded Adam: "You may freely eat of every tree of the garden. But from the tree of the knowledge of good and evil you shall not eat, for the day you eat from it, you shall die."

Then the Lord God said: "It is not good that the man should be alone; I will make a helper fit for him." So out of the ground the Lord God formed every beast of the field and every bird of the air, and He brought them to Adam to see what he would call them. And whatever Adam called the living creature, that was its name.





Adam gave names to cattle, and to the birds of the air, and to every beast of the field.

But for Adam himself there was still not found a fit helper. So the Lord God caused a deep sleep to fall over him, and while he slept, the Lord God took one of Adam's ribs and closed up its place with flesh. The rib which the Lord God had taken from Adam, He formed into Eve, and He brought her to him. And Adam said: "This at last is bone of my bones, and flesh of my flesh. She shall be called Woman because she was taken out of Man."

The Genesis account of God's relationship with creation and humanity's role, culminates in the story of Noah and the flood in the ninth chapter. Noah is the patriarch who, because of

his blameless piety, was chosen by God to perpetuate the human race after his wicked contemporaries had perished in "the flood". He receives a divine warning of the impending deluge, and is instructed to build an ark, in which his family, and specimens of all animals are preserved alive, to perpetuate the species.

[Biblical Perspectives on Creation by Shantilal Bhagat, 1990]

Greek Cosmology

In Greek mythology creation was represented as a process of procreation, the god Zeus being accredited with a huge progeny of gods and goddesses - Artemis, Apollo, Athena, Ares, Dionysus and others. In the 1st millennium B.C. he was regarded as the primary being and life force from whom all existence emanated. He was incorporated into the Orphic cosmogony by swallowing Phanes, born from the "world-egg" fashioned by Chronos (god of time), from whom Zeus created all things anew. In the 3rd century B.C. in the hymn of Cleanthes he became the transcendental creator in whom all things lived and moved and had their being.

(Continued on page 40)



What is heaven like? The image has inspired poets, movie-makers and artists. Though for many religious scholars it defies description, its attainment represents a glory worthy of a lifetime's dedication.

A bewildering variety of views of the afterlife are held by different religions. However, concepts expressed by the terms heaven and hell are integral to practically all.

We asked local representatives of a wide range of religions to describe their visions of heaven.

Sikh

Heaven is not a specific three-dimensional physical place somewhere in the universe, but it is everywhere and at the same time nowhere, depending on the degree of awareness of one's mind.



Lamba

One creates one's own Heaven or Hell wherever one lives. The world we live in is a reflection of our mind. By counting our blessings we can transform the world we live in from hell to heaven. For a Sikh to be one with, or the realization of, God is to be in heaven. This is the ultimate goal a Sikh strives for.

Since the realization of God and Heaven is only possible through the mind, it is very important for a Sikh to purify and awaken his or her mind. This is accomplished through following a strict personal and social code of conduct in one's daily life and through meditation, and repetition of, God's name.

— Virindar Singh Lamba, chairman of the Interfaith Council on Human Rights

Jewish

A totally spiritual existence, life in the next world has been described as being in close proximity to God and a state where one is deriving eternal benefit from the divine presence. The righteous of all nations, not only Jews, have a place in this scheme of things.

Spiritual bliss of the next world is something that could never be recorded in a way that flesh-and-blood people could fully comprehend. Bound up with the concept of the after-life are two other principles of faith.

Jews believe in a Messiah, a mortal human being who will guide the world to a redemption to be brought by God. This will lead to the resurrection of the dead and a time when this world will meld with the world-to-come and the course of history as we presently know it will dramatically change.

— Rabbi Asher Vale of Beth



Vale

BOB GILMOUR
Journal Staff Writer

Edmonton

He Clerics

What is your vision of heaven?

We're interested in how you see heaven. Call 429-5284 and leave a recorded message, including your name and phone number. We'll publish a sample of visions on an upcoming Religion page.

Israel Synagogue, an Orthodox Jewish congregation

Hindu

Hindus believe in the transmigration of souls from one body to another. The life of man does not end with the physical death. The soul is immortal, and it endures after the death of the body . . .



Kalla

The joys of heaven are conceived mostly in material terms. Heaven is supposed to be a place of all types of physical enjoyment. The soul receives a new, more subtle body and is freed from all imperfections. There is a mention of eating and drinking of (heavenly) food and drink.

'Residents' of heaven enjoy unrestricted movement, soft, cool

A12 The Edmonton Journal, Saturday, January 30, 1993

Religion

EDITOR: Chris Standring, 429-5112

share their visions of paradise

aven



breezes, refreshing water, streams of milk. Everything seems to be in plenty; no shortage of any kind.

There are neither sick, nor old, nor deformed in heaven. Everyone is in perfect happiness and pleasure.

— Sushil Kumar Kalia, Hindu priest and past-president Hindu Society of Alberta

Mormon

Simply stated, Heaven is life with our Heavenly Father in a state of never-ending happiness.

We have already lived in Heaven as spirit children of celestial parents. Through birth we are given mortal families to love, nurture and guide us. Our infinite glory can be to carry that family



Olsen

relationship beyond death into a transcendent family reunion.

One heavenly messenger, himself a resurrected person, was described by a latter-day prophet as "glorious beyond description, his countenance truly like lightning." Thus does the glory of heaven appear to mortal eyes; a glory worthy of our every effort toward its attainment.

— Lowell Olsen, Edmonton director of public affairs, Church of Jesus Christ of Latter-day Saints

Zoroastrian

The soul, regardless of worldly status, will pass over the Bridge of the Separator, which widens if the soul is judged to be worthy of entry into Paradise, or the House of Song. This is described as the state of best



Mehta

consciousness. The Bridge narrows for the unrighteous, who fall into the abyss, the House of Lie, or the state of worst woe. This concept of heaven and hell is rooted in Zarathushtra's deep sense of the need for justice.

However, bliss is not eternal in the House of Song nor woe eternal in the House of Lie. The souls pass through their respective journeys in time till the day of Final Making of The Good or the renovation of existence, when all evil will become non-existent by the state of perfect goodness as all untruth, misery and death will cease to exist.

— Firdosh Mehta, Zoroastrian Association of Alberta

Islamic

In Islam, heaven can only remain a concept. For the eye has not seen, nor is the mind (men and women) able to conceive of the wonders and beauty of the heavens. Many of the verses in the Holy Quran respecting heaven are allegorical, because of man's inability to conceive of such great wonders.

All speculation about the nature of heaven remains mere speculation. Yet we know that it has an affinity with the earth, being created from the same mass.

We are assured by the Almighty Creator Himself that we will all be witness to the glory of the heavens.

— Saleem Ganam, director of Edmonton's Canadian Islamic Centre (Al-Rashid Mosque), member University of Alberta Muslim Campus Ministry, and chairman of Canadian Council Islamic Awareness Foundation



Ganam

Roman Catholic

"I guess our vision of Heaven is the presence of God — a place where we see God face to face — as He really is. We often use words like union with God and perfect happiness, perfect joy, perfect peace, total love, fulfillment, and the true meaning of what our existence is all about. But most of what we say about Heaven is pure human speculation."

— Rev. Mike McCaffery, rector of St. Joseph's (Catholic) Basilica



McCaffery

Anglican

Anglican spirituality does not hold that we could be so precise about this, or any other mystery

For Anglicans, heaven is not conceived so much as a place, as it is a communion and union with a person: the Heavenly



Aellen

Father, the Lord Jesus Christ. Heaven is the end of the heart's yearning, the fulfilment of body and person. Heaven is when that which seems separate is brought together: God and human, past and future, male and female, strength and weakness, knowledge and ignorance, life and death.

Our task of faith is to live in the kingdom of heaven here and now. So it is we seek communion and union with God through the person of Christ now.

So it is we strive to live seeking reconciliation within ourselves, with our neighbor, with God through Christ now.

— Rev. Donald Aellen, rector, Holy Trinity Anglican Church

Baha'i

Baha'is believe that heaven and hell are not physical places, but spiritual conditions of the soul. By following the teachings of the messengers of God, we can draw closer to God through faith and by practising moral virtues such as: truthfulness, detachment, prayer and obedience to divine law. It is possible, though difficult, to achieve this spiritual condition in this life.

After death, when we are no longer limited by the physical world, we will all experience the full realization of "closeness" or "remoteness" from God.

Heaven is not limited to Baha'is only, but is . . . open to everyone who makes the necessary effort to learn about God and to act with virtue.

— Andrew Pemberton-Pigott, for the Spiritual Assembly of the Baha'is of Edmonton



Pemberton Pigott

Buddhist

Buddhism includes a vast array of religious points-of-view.

In the Shin Buddhist sect, the school of Buddhism to which all 24 temples in the Buddhist Churches of Canada belong, heaven is envisioned as joy, light, music, beauty, purity. We all know, however, that these are only provisional images, part of a skilful means to lead us beyond where we are now.

In classical Buddhism the goal was nirvana — the extinction of ignorance, hatred, greed and selfish cravings. The path to this goal may or may not lead through heaven, or hell.

The Buddhist goal is an open-ended infinite process. We are reborn minute-by-minute in a direction that brings us ever closer to that goal.

This process, called Dharma, transcends even heaven itself.

— Friedrich Ulrich, sensei, Edmonton Shin Buddhist Dojo, Buddhist Churches of Canada



Ulrich

[Continued from page 38]

Concept of Cosmic and Biological Evolution is Introduced

The most consequential change in man's view of the world, of living nature and of himself, came with the introduction of the concept of "evolution", both cosmic and biological — a view dominated by the knowledge that the universe, the stars, the earth and all living things have evolved through a long history that was not foreordained or programmed, a history of continual, gradual change shaped by more or less directional natural processes consistent with the laws of physics.

Developed by biologist Charles Darwin and published in his *On the Origin of Species* in 1859, this theory of "evolution by natural selection" no longer calls upon



Darwin, 1840

miraculous intervention to explain the workings of the natural universe, nor, even more momentously, does mankind reside at its center. Providentially supervised Creation had endured the cosmological revisions of Copernicus and Galileo, but it could not withstand Darwin's monumental thesis. Even a century after his death, the aftershock of Darwin's science registers in intermittent rumblings from the theologically conservative.

Darwin's theory was built on four major postulates. The first was that *the world is not static but evolving*; species change continually, new ones originate and others become extinct. Second, *the process of evolution is gradual and continuous*; there are no sudden changes. His third was the postulate of *common descent* — similar organisms were related, having descended from a common ancestor. Though Darwin's inclusion of man in the common descent of mammals was considered by many to be an unforgivable insult to the human race, it had enormous explanatory power. His fourth postulate, of *natural selection* was the key to his broad scheme. Evolutionary change is not the result of any mysterious drive, nor a matter of chance; it is the result of selection and "survival of the fittest."

[Evolution by Ernst Mayr, *American Scientist*, May 1977]

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Moment of Creation — the Big Bang

Scriptures of the major religions talk of the beginning of the universe as an instant in time when all things began. Until a few decades ago, this statement could not be accepted by scientists but as they studied the galaxies, they found that each was moving in a different direction and at a different speed. This extraordinary observation have led to new theories concerning the beginnings of the universe, and the conclusion that all the galaxies had started out at the same time and from the same point.

Scientists now believe that everything began approximately 20 billion years ago. This is when the "Big Bang" took place. At that instant, the atmospheric pressure and temperature were extremely high and matter began to expand at a tremendous speed and then cool down. The theory has been demonstrated by observing the radio wavelength radiation emitted by the galaxies—astronomers have discovered that the cosmos is not silent, that it has a background noise believed to have begun when the explosion took place. A billion years later galaxies began to form from the concentrations of matter launched into space by the explosion. Stars and solar systems took shape.

In our galaxy, the "Milky Way", clouds condensed into nuclei of matter, to form stars and solar systems. Our system came into being about 4.6 billion years ago. The sun developed from the largest nucleus, the planets from the smaller ones. Our planet, the earth was then a fiery mass of matter spinning on its axis. Rocks, oceans and continents appeared as it cooled. ♦

Galileo and Other Faithful Scientists

By RICHARD N. OSTLING

POPES RARELY APOLOGIZE. SO IT WAS BIG NEWS IN October when John Paul II made a speech vindicating Galileo Galilei. In 1633 the Vatican put the astronomer under house arrest for writing, against church orders, that the earth revolves around the sun. The point of the papal statement was not to concede the obvious fact that Galileo was right about the solar system. Rather, the Pope wanted to restore and honor Galileo's standing as a good Christian. In the 17th century, said the Pope, theologians failed to distinguish between belief in the Bible and interpretation of it. Galileo contended that the Scriptures cannot err but are often misunderstood. This insight, said John Paul, made the scientist a wiser theologian than his Vatican accusers. More than a millennium before Galileo, St. Augustine had taught that if the Bible seems to conflict with "clear and certain reasoning," the Scriptures obviously need reinterpretation.

The Pope's speech was the latest episode in the age-old struggle to reconcile science and religion. The year's most intriguing book about God was produced not by theologians but by 60 world-class scientists, 24 Nobel prizewinners among them. *Cosmos, Bios, Theos* gives their thoughts on the Deity and the origin of the universe and of life on earth. For instance, the co-editor, Yale physicist Henry Margenau, con-

cludes that there is "only one convincing answer" for the intricate laws that exist in nature: creation by an omnipotent, omniscient God. While many scientists are skeptics or are still seeking their own theologies, others are true believers—not just in some mysterious cosmic force but in the God of the Bible or the Koran.

Religious leaders generally value scientists, whether believers or not, for their curious bent and careful explorations of the mechanisms behind the Almighty's work. Though determined Fundamentalists adhere to creationism, most Christian denominations no longer demand strictly literal interpretation of the *Genesis* creation account. Catholicism encourages pursuit of scientific knowledge but opposes certain applications, from artificial contraceptives to human genetic engineering.

Some scholars bridge the gap between religion and science in the mode of Gregor Mendel, the 19th century Austrian monk who discovered basic laws of heredity. Stanley Jaki of New Jersey's Seton Hall University is both priest and physicist. He believes that science can describe the Big Bang beginning of the universe but is incapable of fathoming the ultimate origins of matter and energy, which will always come under the realm of religion. George Coyne, a Jesuit astrophysicist who directs the Vatican Observatory, warns against reducing science to religion, or vice versa. For instance, when the Big Bang theory was brand new, Pope Pius

**"God, the creator
of the universe,
can never be against
learning the laws
of what he has created."**

—MUSTAFA MAHMOUD

XII wrote that "scientists are beginning to find the finger of God in the creation of the universe." Coyne thinks the Pope was wrong to "take a scientific conclusion and interpret it in favor of supporting a theological doctrine." Working scientists "don't need God for our scientific understanding of the universe," he says, because "we don't pretend to have all the ultimate answers."

Judaism has been a fertile breeding ground for scientists, many of whom have no difficulty squaring their work and their faith. In his 1990 book *Genesis and the Big Bang*, Israeli nuclear physicist Gerald L. Schroeder argues in detail that there is no contradiction between the Bible's account of creation and current science. Schroeder also notes that the Ramban, the great medieval commentator on Scripture, had the remarkably modern insight that at the moment after creation, all the matter in the universe must have been concentrated in a tiny speck.

Though Islam has factions hostile to science, it has spawned quite a few of its own researchers. Mustafa Mahmoud, an Egyptian physician, is host of the TV show *Science and Religion* and operates an education-and-research complex built around a mosque. In Islam, properly understood, Mahmoud contends, "if a believer ignores science and knowledge, he is not a true believer." Sounding like St. Augustine, Mahmoud says that "God, the creator of the universe, can never be against learning the laws of what he has created."

But he might get a strong argument from America's Prot-

estant creationists, who still insist that life on earth was created about 10,000 years ago and that a Flood engulfed the entire planet. In recent decades, creationists promoted their own brand of science and even persuaded a few state

legislatures to decree that schools give Fundamentalist theories equal time with Darwin's evolution. Those laws were eventually struck down by the U.S. Supreme Court.

Opposing the creationists is a group of devout, mostly Protestant scientists who are also conservative but willing to consider evidence for evolution. They are organized into the American Scientific Affiliation, based in Ipswich, Massachusetts, which counts nearly 1,000 Ph.D.s among its members. The A.S.A. has distributed 100,000 copies of a booklet urging schoolteachers to be aware of the unanswered scientific questions about Darwinism and to avoid slipping in the unwarranted assumption that evolution in effect displaces God. A.S.A. executive director Robert Herrmann, a biochemist, advises fellow Bible believers to remain open to "evolution as the process the Creator may have used to bring life and mind into being."

For Harvard astrophysicist Owen Gingerich, an Evangelical Protestant, the real choice is not "creation or evolution" at all, but "purpose or accident." Like millions of ordinary folk, he says, "I passionately believe in a universe with purpose, though I cannot prove it." Purpose, like origin, is a point where the wisdom of empirical science ends and the quest for religious faith begins.

—With reporting by John Moody/
Rome and Amany Radwan/Cairo

PERSONAL PROFILE

**LATE DASTURJI SOHRABJI
HORMUSJI KUTAR: HIGH PRIEST,
PHYSICIAN AND FRIEND**



Dasturji Dr. Sohrabji Kutar and wife Shirinbanoo

"The Association and the community has lost a true friend, a staunch Zoroastrian, who was gentle, kind and generous and who served the community with love and humility." read the Resolution passed by the Zoroastrian Trust Funds of Europe, at the passing of Dasturji Sohrabji Hormusji Kutar in London on April 20, 1984, following a long life of service to the Zoroastrian community in the U.K.

The youngest son of a family of 7 boys and 1 girl, Hormusji graduated as a physician from the Grant Medical College in Bombay at the age of 23 in 1935. Shortly thereafter, he came to London to assist a Parsi doctor in general practice. He worked and studied, and successfully passed his L.R.C.P.-M.R.C.S.

Shortly after the Second World War broke out, in September 1939, Sohrabji joined the Royal Army Medical Corp, acquiring 5 medals in the five years he served there. In 1942, he was with the 8th Army (in North Africa) under General Montgomery.

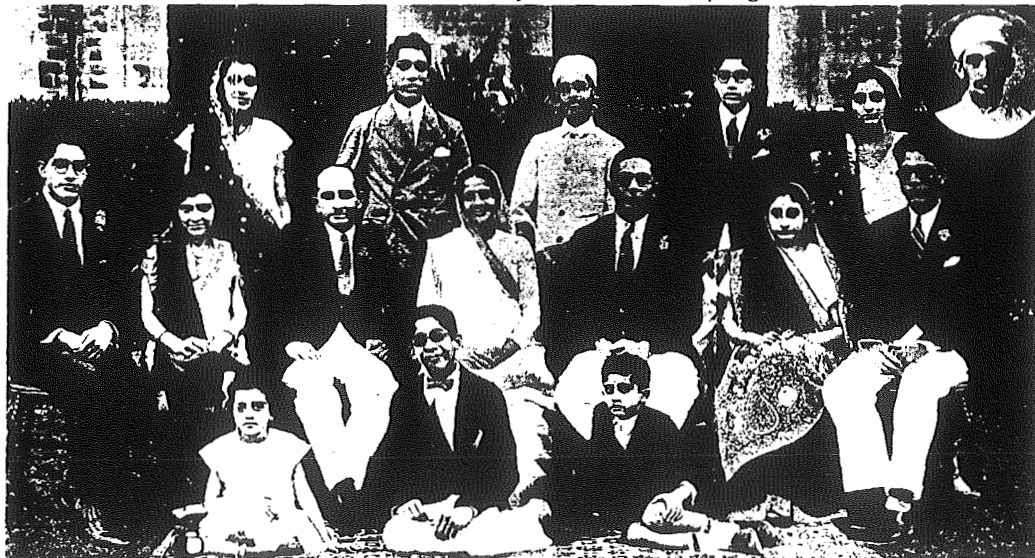
Thereafter, he returned to India and married Shirin Bomanshaw Ghamat. A couple of years later, in 1946, with one young daughter, Perin, in tow, the Kutars moved to the U.K. where Sohrabji started a general medical practice without a day's unemployment. A caring person, devoted to his patients, he enjoyed his profession and was in practice for over 45 years until he passed away in 1984 at the age of 71..

A man of many interests, Sohrabji loved sports (he was a champion walker!), and music (he sang and played the *tabla*) and was a vegetarian.

Sohrabji's life was a life of service to the Zarthusti community in the U.K., as a doctor, educator and priest. Their home was an open house to friends and acquaintances, in transit or in need. Over the years, the Kutar family has donated handsomely to Zarthusti welfare projects, among them £10,000 to the ZTFE for Navar/Martab and for medical/dental students; £15,000 to the World Zarathustrian Trust Fund; £3,000 to the University of Manchester for research in Zoroastrianism; to the Royal Medical Benevolent Fund, the Dadar Athornan Madressa, Jamshedpur building project, for installing a lift at Zoroastrian House, and many more projects dear to their hearts.

In recognition of his longtime services as a priest to the U.K. community, in 1964, Sohrabji was unanimously elected 'High Priest' by the (then) "Zoroastrian Association of Europe" and presented with a 'shawl' by the grateful community. ❖ *By Roshan Rivetna*

The Kutar family. Sohrabji's mother, a widow in mid-row center and father in inset (top right).



BOOKS AND SUCH

Ordering Books from Bombay

As a chairperson of the library at the Zoroastrian Society of Ontario I have often been approached with: "Where can we buy [... book title]?" I submit hereunder a list of addresses from where we, at the ZSO library, have ordered books, audio cassettes and video tapes (NTSC/VHS). They will be willing to send a list of Zarhusti items they offer. I suggest personal pick-ups as and when one visits Bombay. If readers have other contacts or ordering information, please contact me.

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Secretary: *Mrs. Homai N. Modi*
136 Bombay Samachar Marg, Fort
Bombay 400 023, Tel: 243 893
- 2 **MARZBAN J. GIARA**
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Parsi Colony, Dadar
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Cama Baug, Balaram Street
Bombay Tel: 375894
4. **IRANIAN ZOROASTRIAN ANJUMAN**
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Bombay 400 001 Tel: 204-0401
5. **ZOROASTRIAN COLLEGE AND
MAZDAYESNIE MONASTERIE**
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Mustafa Building, Sir Phirozshah Mehta Road
Bombay 400 001 Tel: 292 950
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K. R. Cama Oriental Institute Building
136 Bombay Samachar Marg
Bombay 400 023 Tel: 283-1511
7. **BOMBAY PARSİ PANCHAYET**
209 Dadabhoy Naoroji Road
Bombay 400 001

(BPP often gets donations of old, but good books for sale at very nominal prices ...do visit them).

Phiroz Dastoor, Ph.D.

Mehraban Guiv Darbe-Mehr

3590 Bayview Avenue

Willowdale, Ontario M2M 3S6, Canada.

BLOOD INTO INK

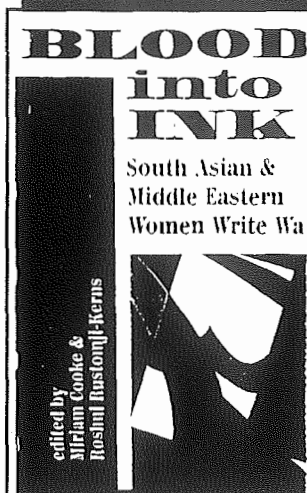
SOUTH ASIAN & MIDDLE EASTERN
WOMEN WRITE WAR

Edited by Miriam Cooke and Roshni Rustomji-Kerns

Published by Westview Press, Boulder, Colorado,

ISBN 0-8133-8661-6, 1994, 239 pp.

Hardcover \$59.95; Pocketbook \$19.95



This anthology of twentieth-century South Asian and Middle Eastern women's writing about war reflects the realization that through their writing women have created a new mythology of war grounded in the reality of their own lives. These works illustrate how women have become active participants in conflicts, and speaking about war not only as an extraordinary, but also as an ordinary experience of coping with violence

on a daily basis. Women's involvement with the rituals of violence does not begin or end with traditional war; their daily struggles for survival stretch seamlessly into the more public arena of political war. Many of the literary works offered here have not been available in English until now, which makes this anthology an important addition to the literature and one that greatly enlarges our understanding of women's place in one of the most central of human concerns.

This volume, with its reach over 4,000 years and range from Bangladesh to Israel, will open eyes to the force of women's responses to violent strife. As Kerns mentions in the preface: "*The hope behind our anthology is that by transfiguring blood into ink and death into discourse, we may survive beyond war into peace.*"

Rustomji-Kerns is Professor Emeritus from Sonoma State University, in California. A Ph.D. in Comparative Literature from U.C. Berkeley, she was born in Bombay, and has lived and worked in India, Pakistan, Lebanon, the USA and Mexico. Her short stories have appeared in the *Massachusetts Review*, *Journal of South Asian Literature*, the *Literary Review*, "*Our Feet Walk the Sky*" [*San Francisco*, 1994], and "*Her Mother's Ashes and Other Stories*" [*Toronto*, 1995], and essays in "*The Oxford Companion to Women Writing in the U.S.*"

Her latest work is a compilation of short stories and poems by South Asian writers, among them Darius Cooper, Boman Desai and Bapsi Sidhwa: "*Living in America: Fiction and Poetry by South Asian American Writers*" [Westview, 1995]

[Westview Press press release]



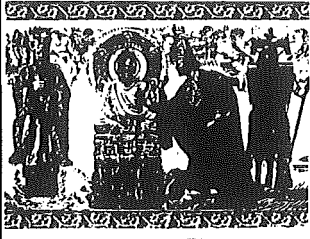
CREATION by Gore Vidal

Ballantine Books /Random House, Inc., New York
ISBN 0-345-34020-5, 1981, 593 pp.

THE MAGNIFICENT NATIONAL BESTSELLER

Creation

Gore Vidal



Yet another Zoroastrian graze with the literary mainstream ... This fascinating piece of fiction has an interesting Zoroastrian lead character: Cyrus Spitama, grandson of Zoroaster. American novelist Gore Vidal delicately weaves a compelling tale from bits of history bringing a vast array of historical figures to life including Zoroaster, Herodotus, Hystaspes, Darius, Zerxes, Cyrus the

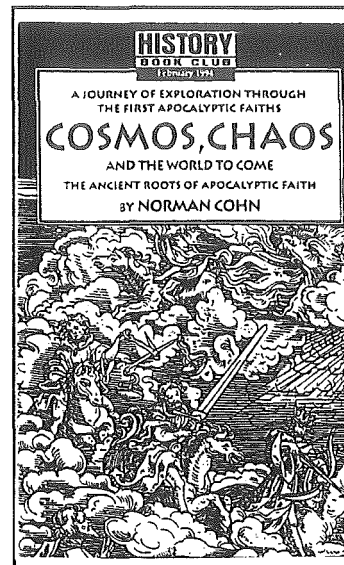
Great, and Socrates. This historical novel is an ambitious interpretation of an incredible time in history, a zenith in human wisdom and thinking, that is shrouded in as much legend as it is recorded in history.

Vidal dates Zoroaster to the fifth century B.C. (which most scholars now dispute) and has developed an intricate journey of self-discovery and expanding horizons. In the tale, Cyrus Spitama, a Persian courtier, travels beyond the boundaries of his known civilization to ancient India and Cathay (modern-day China) searching for the answer to the universal questions: "What existed before the Wise Lord?" and "How did the Cosmos begin?" In his travels, he realizes the world, Creation, is a wondrous place far more complicated than he imagined. His concept of Creation as he thought he knew it, is challenged.

He encounters Pythagoras, Mahavira, Gautama Buddha, and Confucius, each giving him yet another perspective of life. He learns of the world beyond his world, and in doing, discovers and strengthens his own faith. "Now I realize", he says, "that the Wise Lord is able to speak in all the languages of the world, and in all the languages of the world his words are seldom understood or acted upon. But they do not vary. Because they are true."

Creation is a novel that intrigues at many levels. On one hand, it provides an enthralling look at the fifth-century lifestyle in the Persian courts. On the other hand, it follows a captivating philosophical journey in search of the meaning of existence. In either case, this clever novel captures the imagination and perhaps may stimulate further investigation of these topics in the reader. Anyone with an interest in ancient history should not overlook this novel.

Book review by Zenobia Rivetna
Cambridge, Massachusetts



COSMOS, CHAOS AND THE WORLD TO COME
By Norman Cohn
Yale University Press
1994, 271 pp. \$30

"Zoroaster experienced a vision that the conditions of the world were not immutable, but rather, constantly moving through incessant conflict to a blissful state, a 'cosmos without chaos'". Cohn believes Zoroaster's vision was a major turning point in the history of human consciousness.

Book review from History Book Club on page 46.



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John Palmer

Cosmos, Chaos and the World to Come

by NORMAN COHN
271pp £20

Yale University Press

The Zoroastrian Faith

by S I NIGOSIAN
154pp £33.95hbk £15.50pbk
McGill-Queen's University Press

There are few stranger episodes in the New Testament than the walk-on part allotted to the three Magi, who follow a star to Bethlehem and worship the infant Messiah. Although the evangelists tell us little about them, it is clear they were not Jews, but visitors "from the east". As a child, they always fascinated me. It was years before I learned that "Magi" was the ancient Persian word for priest in the Zoroastrian religion — now practised only by the tiny communities of Parsees in western India and an even tinier remnant in eastern Iran.

Although the precise dates for Zoroaster, the religious prophet and reformer, are much disputed, the balance of evidence suggests that he was born on the borders of modern Iran and Afghanistan (allegedly of a virgin mother) in or around the sixth or seventh century B.C. The argument which inspires the books of Norman Cohn and S. I. Nigosian is that Zoroaster was the man who developed and popularised the first rigorously monotheistic religion to appear in human history.

In his study of the Persian historical roots of Judaic-Christian-Islamic monotheism, Cohn has done much to rescue Zoroaster from obscurity, and to credit the ancient Persian faith with ultimate authorship of the monotheistic idea. His argument is certain to upset theologians in all three derivative monotheistic faiths.

"It is from Zoroastrianism that such notions as the idea of one universal God, Satan, heaven, hell, resurrection of the body, life after death, the Messiah, and the tradition of the apocalyptic ending to the entire cosmos, originally entered Judaism and through it into Christianity and Islam ... the enormous intellectual debt of all three religions to Zoroastrianism has gone largely unmarked."

Quite apart from the concept of one universal God, it is from Zoroastrianism that such notions as Satan, heaven, hell, resurrection of the body, life after death, the Messiah, and the tradition of the apocalyptic ending to the entire cosmos, originally entered Judaism and through it into Christianity and Islam. Yet while Christian and Islamic theologians acknowledge (sometimes grudgingly) the Judaic roots of their faiths, the enormous intellectual debt of all three religions to Zoroastrianism has gone largely unmarked.

Indeed, such was their sense of a political (and maybe intellectual) debt owed to the Persians that Deutero (Second) Isaiah claimed that the Jewish god, Yahweh, had vested in the Persian king Cyrus the Great, a unique status for a non-believer. It was indeed the enlightened Zoroastrian Persian Kings who actively encouraged and partly financed the rebuilding of the temple in Jerusalem. It was indeed in the succeeding period that the full eschatology of Zoroastrianism (including what to the Jews was the new-fangled notion of angels) was worked into the re-edited Yahwist texts which had been preserved from pre-exilic times. Thus historic Judaism, with its universal theology, was born.

As Norman Cohn is careful to point out, the great Jewish religious thinkers of the Persian Achaemenid era were discriminating in what they absorbed of the Persian monotheistic tradition — and what they rejected or held at arm's length. Ironically, it was the dissident Jewish sects, during the later Greek and Roman periods, who imbibed most deeply of the apocalyptic interpretation of cosmic evo-

lution — a distinctive hallmark of Zoroastrianism. The debt of the John who wrote the Book of Revelation to the Zoroastrian apocalyptic vision of the end of the world was immense.

These claims, which Zoroastrianism can make, to have patented many of the most basic ideas in the Judaic monotheistic tradition have been questioned because of the complexities of the later history of the Persian religion. There was always something of a tension in Zoroastrianism between strict monotheism and a dualist vision of an eternal struggle between co-equal good and evil deities.

The basic ideas and history of the Zoroastrian faith are very clearly explained in S. A. Nigosian's book. He is less bold than Professor Cohn in making the case for a Zoroastrian patent to Jewish/Christian/Islamic monotheism, but he still concludes that the influence of Persian thought on historical monotheism is beyond doubt.

Dissappointingly, neither book actually considers the role of the three Magi in the Jesus nativity story. Nigosian does refer to the claim that Zoroaster means 'a star-follower'. Could it be that the evangelists of the second century AD, who wrote their account of the Messiah's birth, were keen to show lineage not only with the ancient Hebrew prophecies of the Messiah, but also with the Zoroastrian mentors of Judaism?

John Palmer is the Guardian's European Editor.

COSMOS, CHAOS AND THE WORLD TO COME

By NORMAN COHN

The belief in the apocalypse—a period of horrific violence followed by everlasting peace for the virtuous—originated in ancient times and remains a powerful force in the modern world. (The most dramatic proof of this, perhaps, were the events in Waco, Texas, last year, and the Branch Davidian' self-fulfilling apocalyptic prophecy.)

Norman Cohn examines the beginnings of apocalypticism in *Cosmos, Chaos and the World to Come*, a provocative account of how the belief arose and took root in a variety of ancient religious systems, including Judaism and Christianity. Cohn offers a lucid study here, taking readers on an exotic journey through ancient civilizations.

Cohn traces the birth of apocalypticism to the Iranian prophet Zoroaster, who, sometime between 1500 and 1200 B.C., experienced a vision that the conditions of the world were not immutable, but rather, constantly moving through incessant conflict to a blissful state, a "cosmos without chaos." Cohn believes Zoroaster's vision was a major turning

point in the history of human consciousness.

Drawing on a variety of ancient religious texts—from the Avesta, the Zoroastrian sacred scriptures, to the New Testament Book of Revelation—Cohn points out that while the apocalyptic visions of each faith and civilization vary, all share a belief in a cataclysmic struggle between order and chaos that would resolve the fate of humankind and the world. Zoroaster envisioned a confrontation between Ahura Mazda, the one god, and Angra Mainyu, the spirit of destruction, during which the physical world would undergo a vast transformation and all of humanity would be judged in the process. He prophesied that "Fire and the Spirit of Healing" would come together and melt the metal in mountains, creating a molten stream that every person would be forced to walk through. Only the just would survive in a transcendent world where every imperfection will be eliminated; where everyone will live forever in a peace that nothing could disturb."

When Zoroaster died before his vision came true, his followers deified him, much as Jesus's followers would do a millennium later. Cohn draws parallels between various apocalyptic faiths here, explaining how both early Zoroastrians and early Christians came to see their respective prophet as "a world saviour sent by the supreme god."

The destruction of Jerusalem and the Temple by the Babylonians, says Cohn, motivated early Jewish sects to construct their own apocalyptic movements. "At the very moment when the fortunes of the Israelites were at their lowest ebb," Cohn writes, "prophecy began to

The Vision of Death, Revelation 6:8, Wood Engraving (The Granger Collection)



Zoroaster, the founder of the first apocalyptic faith (The Granger Collection)

tell of a new, wholly glorious order of things that was shortly to be brought about." The Book of Isaiah foresaw the ultimate victory of the Babylonian exiles and other dispersed Israelites who would be brought back to the Holy Land to live in harmony: "So Yahweh's people shall come back, be set free, and enter Zion with shouts of triumph." Meanwhile, other Jewish sects not associated with the exile also preached apocalypticism. The Qumrans, the sect that produced the Dead Sea Scrolls, saw themselves as the "sons of light" who would attack the army of Satan and restore the right kind of worship. Their victory would be immediately followed by a period of 'Renewal' when sinners would be plunged into endless torment and the righteous rewarded with eternal joy. "All this is strangely similar ... to the expectations propounded and propagated by Zoroastrianism," Cohn writes.

Cohn concludes his study by discussing early Christian apocalypticism. He examines the Gospel of Mark, in which Jesus overcomes the wrath of Satan to restore the communion between

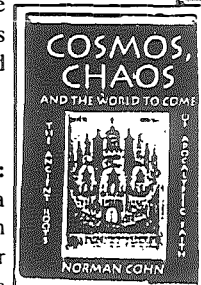
God and man. And in the *Book of Revelation*, Jesus overcomes appears as a Zoroastrian hero, "a fierce warrior on a white horse" who defeats Satan at the battle of Armageddon and brings heaven to earth. Like every apocalyptic movement before it, early Christianity was motivated by a prophecy of the coming kingdom, when the world would become immune from the threat of chaos. "Again one is reminded of Zoroaster," Cohn writes, "and again one wonders: coincidence or influence?"

The enduring message of Cohn's book is that Zoroaster's apocalyptic vision has had a profound influence on world religion ever since the sixth century B.C., when Zoroastrianism became the state religion of the Persian Empire. And though his study ends at the close of the first century A.D., he informs readers that apocalypticism remains at the root of many 20th-century beliefs—from Marxist-Leninist ideology to the millenarian movements in the U.S.

COSMOS, CHAOS AND THE WORLD TO COME is an informed study of the roots and manifestations of apocalypticism. Those who appreciated Cohn's other books will find this among his best.

About the Author: NORMAN COHN, a Fellow of the British Academy, is the author of *The Pursuit of the Millennium*, *Warrant for Genocide*, and *Europe's Inner Demons*.

271 p. \$30.00
Yale University Press



READERS' FORUM

This column is a forum to present information and opinions. Letters (under 600 words) may be submitted to the Editor, Articles and Letters. The Journal reserves the right to edit letters for clarity and space.

On Crestone

I read much of your Spring 1995 issue with interest and thought the letters by Rohinton Rivetna [p.9], Navroze Amaria [p.52] and Mehrab Amaria [p.53] relevant to Crestone well expressed. It is very important to distinguish your goals from the goals of Hanne Strong and the Manitou Foundation. What is needed in the area is for groups which do establish centers there to be *true to themselves*. How they will interact is not initially relevant, and cannot be predicted.

Any group that twists itself into a pretzel won't benefit itself or others. The 'mystic' designation is in fact ultimately not crucial. Is there a higher mysticism than Asha?

The last paragraph of Rivetna's letter captures the problem — first seek the intrinsic value to your spiritual demands — if that fits the rest will develop, whether a house of religious study or lodge for meetings.

Recently I have been meeting with a wide variety of persons while looking into a World Heritage status for the Crestone area. It does seem that, as Hanne said, this area has a special place in North American Indian traditions.

John Menken
Manitou Foundation
Crestone, Colorado

Miracle Cure?

In the February 10, 1995 issue of *The Toronto Star*, there is an article about the 'miracle cure' of an eight-year-old Ontario boy Andrew Brown. According to the article, Andrew was born with a rare disease called 'congenital myasthenia gravis', in which the muscle nerve receptors are unable to receive messages from the brain. Andrew had to use a walker and a wheelchair and never walked alone. After repeated unsuccessful treatments, all the local Children's Hospital was concerned about was to keep him alive. In 1993, Andrew was sent to a specialist at the Mayo Clinic in Rochester, Minnesota, but the family was told nothing could be done.

Soon thereafter, the family learned about Dr. Bernard Patten in Houston, Texas, and decided to take Andrew to him. Patten found that Andrew had a chemical deficiency from lack of iron, calcium, potassium and carotene and an under-active thyroid. He prescribed iron and vitamins and Andrew grew stronger.

Then they gave him the drug *ephedrine sulfate*, said Brown, "They gave it to him at 7 o'clock and at 8 o'clock Andrew was on his feet walking.!"

Ephedrene, of course, derives its name from *ephedra*, the *hōm* plant, used in the Zoroastrian *Yasna* ceremony [see p.27]. The sacred juice, *hoama*, is described [Religion of Ancient Iran by J. Duchesne-Guillemin, translated by K. M. JamaspAsa, 1973] as follows:

"Branches of the *hōm* plant, *ephedra* (which has given its name to *ephedrine*) are imported into India from Iran. They are washed in sacred (consecrated) water, and pound in a mortar whose sides are first struck with a pestle whilst formulae of exorcism are repeated ... the juice prepared in this way is consecrated during the *Yasna* ceremony proper, which consists of the recitation of the 72 chapters of the *Yasna* prayers.

Modern medical science appears to be discovering now what our forefathers knew centuries ago.

Phiroz Dastoor, Ph.D.
Weston, Ontario

How Does the Community Resolve Differing Opinions on its Core Beliefs?

For the foreseeable future, the Zoroastrian religion is going to include people who hold strongly conservative views and those who have very liberal views, and a whole spectrum in between. Since these views are always of a very personal nature, neither side is ever or, in my opinion, should ever be willing to compromise on its beliefs. The conservatives will probably never agree to accept homosexuals, for example, in exchange for the liberals agreeing to denounce inter-marriage. Since the simplest option for resolving conflict — both sides coming to some agreement on their opinions — is therefore not possible, the question then becomes: "*How do we as a community handle such conflicts? How do we resolve differing opinions on its core beliefs?*"

Unfortunately, I can't offer any quick solutions. Even requesting that people *accept* opinions different from their own as being valid, is not possible, because they usually believe that their particular opinion is based on 'truth' or 'fact', whereas the opposing opinions are not.

This is where *science* differs from *religion*. In science a theory can be 'proven' to be 'right' or 'correct' because it can be tested under controlled conditions — experimentally verified. Religious theories, on the other hand, cannot be 'proven'. If they could, the communities of the world would have long since united to find the 'true' religious belief system, and not segmented into individual groups, each of which espouses its own belief system because it was defined by a person or persons who were considered holy. Therefore,

while the practices followed in science are not necessarily applicable to religion, I can say that in most cases where members of the scientific community acted like a religious community (e.g. when people believed the world was flat because their elders had told them so, or when Einstein denounced Quantum Mechanics because he felt God would not "play dice"), it was wrong.

I would be very interested to hear what other members of the community have to say on this. Again, this does not mean how we can resolve the conflict between conservatives and liberals, but how can we as a community continue with such a division amongst ourselves.

Cyrus Hirjibehedin
Stanford, California

A Kind Zoroastrian Heart and Internet Might Unite Us After All

We will be tickled to death if, once in a while, you decide to put articles from our *Rathaeshter* [Newsletter of the Zoroastrian Association of Victoria] in your FEZANA Journal. We wouldn't mind a little bit of exposure in your Northern Hemisphere.



From what little I know of FEZANA, I think you 'guys' over there are doing a wonderful job. I often miss the American 'get up and go' attitude. We, down under, adopt the Australian 'No worries, Mate' style.

Since Zoroastrians have literally spread all over the world, our salvation lies in efficient communication. Thank God the age of computers is on us, a kind Zoroastrian heart and Internet might unite us after all.

Perviz K. Dubash
Zoroastrian Association of Victoria, Inc.
P.O. Box 807, Kew
Victoria 3101, Australia

[See "Aussies on Fire" in *Around the World*, this issue]

Zoroastrians in the British Press

Referring to the article "Does Charles Really Want to be King of the Zoroastrians?", excerpted from the British Evening Standard in FEZANA Journal [Fall 1994, p.16], there are some superstitions and non-Zoroastrian references, such as (a) Dualism ("Zoroastrians believe that the universe is divided between a good and an evil god, who are forever at war with each other ..."); (b) Fire-worship; and (c) Leaving the dead in the Towers of Silence. Although they mention: "... it really is remote from the religious instincts of most of the Prince's future subjects", you well know that none of these three beliefs are true, and no Zoroastrians believe in such things. Some of your enlightened Iranian co-religionists were annoyed at reading these paragraphs

I would also like to inform you that religiousness is developed and fruitful in Iran. The adherents of our religion have started some modern and new activities in Iran, the birth-place of our prophet, Asho-Zartosht, and the main center of original Zoroastrians.

I am a Zoroastrian woman, teaching at the University, and the General Secretary of the Zoroastrian Anjuman in Tehran. I am helping more educated men, chosen by our vigilant community, to serve on the Anjuman. I assure you that our community will hesitate at nothing, and also, the Iranian government has given complete freedom to us, to work for our religious affairs.

I do hope that, considering your responsibility for the Zoroastrian community in North America, you are mindful, and stop publishing such subjects in your Journal. Because these days the number of Zoroastrian adherents is increasing; we should inform them correctly, rather than misleading them. Kindly respond to the British newspaper, explaining genuine Zoroastrianism. Also, please get these kinds of rusty weapons from our religion's enemies.

Firoozeh Ardeshiri Sharifabad
General Secretary, Zoroastrian Anjuman
Tehran, Iran

[FEZANA concurs with these sentiments entirely, and shares Ms. Sharifabad's concerns about misrepresentations in the British Press about the Zoroastrian religion following Prince Charles' reference to Zoroastrians in a British TV broadcast. We have been assured that the Zoroastrian organizations in Britain have taken appropriate actions (see letter below) — Editor]

STAY CONNECTED WITH THE COMMUNITY

Read the FEZANA JOURNAL. For a few dollars, the Journal makes an excellent year-round gift for family, friends and students away from home. The first issue will be sent with a gift note in your name.

Response to British Press

The article "Does Charles Really Want to be King of Zoroastrians?" that appeared in the Evening Standard was certainly derogatory in all respects. The author John Casey, described as a 'right wing' Cambridge Don, attacked all sections of society including the monarchy.

Let me assure you that the Managing Committee of the Zoroastrian Trust Funds of Europe (ZTFE) reacted immediately by writing to the editor of Evening Standard, clarifying various absurd and antagonistic observations regarding Zoroastrianism. Unfortunately and perhaps predictably, the paper never published that response from us.

Many other papers had sought clarifications from us prior to their publications. Their reportings including interviews with me on the subject were straightforward and informative.

I must say, on balance, the exposure was favorable. At no time, the British nation's curiosity on Zoroastrianism had been aroused so much. The last such occasion was when the Zoroastrian funeral conducted for Freddie Mercury (Bulsara) was widely publicized nationally.

Today, with our involvement in Interfaith and our own strategy of targeting the press, radio and television media focussed on our cultural and religious programs, we are much better known than ever before.

For the last three years (only!), we are formally invited to Westminster Abbey to participate in the Commonwealth Day Observance and represent Zoroastrians amongst people of many faiths residing in the Commonwealth. The Observance is also attended by dignitaries of all 51 commonwealth nations. To be introduced as Zoroastrians to the Monarch of the Nation and head of Commonwealth can only be a recognition of Zoroastrians and their contributions to the well-being of so many countries where Zoroastrians reside.

We shall continue to carry our banners high!

Rusi Dalal

*President, Zoroastrian Trust Funds of Europe
London, U.K.*

Dualism — Ethical or Cosmic?

On the question of dualism, whether it is 'ethical dualism' (good and evil only have meaning in our mentality) or 'cosmic dualism' (good and evil are real spiritual entities outside our minds), I am certainly not an expert, however, I think, therefore I have an opinion!

My opinion is heavily influenced by Taraporewala [*The Religion of Zarathushtra* by I. J. S. Taraporewala, 1979]:

*"And now when these Two Spirits together came,
They in the beginning created Life and Not-Life"*

[Gatha Ahunavaiti, Yasna 30.4]

These two opposing eternal spirits both emanate from, and are the creation of Ahura Mazda, the Eternal Lord of all Life, and these twin spirits working together create and maintain the whole of this Universe. Taraporewala then quotes Professor Jackson:

[These twin spirits] do not exist independently but each in relation to the other; they meet in the higher unity of Ahura Mazda. They exist before the beginning of the world, but their opposition only comes to its expression in the world that we see."

Taraporewala then draws a parallel: "they created Life and Not-Life" basically amounts to "they together created Spirit and Matter". I particularly like this liberated view of dualism, the emphasis is on the different nature of these two spirits and how they work together to create life. From this point of view, they certainly precede this world as we know it, and would be considered 'cosmic dualism'. But they are also both creations of Ahura Mazda, so from that point of view, our labeling them as 'good' and 'bad', and having very superficial meanings of these two concepts in mind, is certainly a 'moral dualism'.

Taraporewala's fine translation and interpretation expands what we usually think of when we think about good and evil and their eternal war.

Darius Keyani

North Hollywood, California

Earth Day—Significance for Zarthustis

"Earth Day" celebration in San Jose, California, brought environment protection issues to the attention of the American public. I felt proud to see the name of a young Zarthusti, Bahar Mojangi, in the *San Jose Mercury News* of April 21. Bahar is one of the young activist students of Monte Vista High School, who contributed time and effort to promote environ-consciousness.

San Jose is a leading city in its comprehensive recycling program which recycles not only newspapers, but also all other waste materials such as mixed papers, cloth, cans, plastics, etc. that are not contaminated, as part of its weekly garbage pickup service from the curb by each house.

Bahar Mojangi and Shahnaz Bhujwala are planning to present a discussion on "Environment Consciousness in the Zarthusti Religion" at the North American Zoroastrian Youth Congress at Stanford University in Palo Alto during the July 4th weekend.

The Zarthusti religion pays great importance to preserving the purity of the environment. The Amesha Spentas and Yazatas, personifications of nature, are

praised in the Yashts and Nyaishes dedicated to each one, whereby all beneficial aspects of nature are made worthy of respect and good care.

Every Yasht and Nyaishe also praises the wind 'Vayo', the waters 'aredvisur Anahité', and the beneficial vegetation (trees, flowers ...) 'Urvaire Vanghui' to name a few. The following examples are from Ervad Cawasji Edulji Kanga's Khordeh Avesta and Gatha books with Gujarati translations, which I converted into English.

In Jashme Avanghé Mazda there is a passage:

Vayaosh oopro-kairyehe tarhhato anyaisht damaan
aetat te vayo yat te asti spento-mainyom

Vae Yazad who works up above and who has created better than (some) other creations, O Vae Yazad (wind) that is a creation of Spenta Mainyu ...

Towards the end of all Yashts and Nyaishes are:

Nemse-te ashaum sevishte Aredvisur Anahité...

Nemo Urvaire vanghui Mazdadhaté ...

*O holy and most beneficial (and) pure Aredvisur
We respectfully bow (to you) ...
O beneficial, good vegetation created by Ahura Mazda
We respectfully bow (to you)....*

Even in the Gathas of Zarthustra, there are instruction to take food care of animals and not to mistreat them, because they increase our food provisions [Y48,5]:

Gavoi verejyatam tam ne kharethai fashuyo

*(People) should take proper care of cows and sheep
(Because) they help to increase provisions for our food*

And Spentomad Gatha [Y48.6] translates to:

Because they (animals) are our precious possessions, in our well-intentioned hopes they give us strength. From the earliest creation of our world, Ahura Mazda with His righteousness produced vegetation for them.

In Ahunavad Gatha [Y31.10], Zarthustra says:

From those two (the industrious and the lazy), He (Ahura Mazda's perfect mind) selected the good prosperity bringing farmer, for this (world's benefits), as the one who promotes the good mentality (mind).

This may indicate that people in those times depended mostly on farm crops, vegetables and dairy products for their food. In India there is a Parsi Vegetarian and Temperance Society who believe that we should not kill animals for food.

Ervad Kanga explains that if there is proper care of animals such as cows through adequate grass, fodder, etc. so that the animals are healthy, it can be beneficial to us, since the milk given by such animals yield many dairy products. Also, if these animals are in good health, they can help us in our farming work.

There are also several references in the Gathas regarding mistreatment of animals:

Those who destroy animals in fun ... are considered evil by Ahura Mazda [Y32.12]

That person, who, by causing unhappiness (causing injury) to the farmer and to animals, is not fit to live ... I ask you, O Ahura Mazda about such person's punishment [Y31.15]

And Ushtavad (Ushtavaiti) Gatha [Y46.4] mentions:

I urge all Zarthusti to do their small part in preserving the environment, especially parents who can teach good habits to their younger children.

Maneck Bhujwala
San Jose, California

Zarthustis in Central Asia?

My query is about the isolated groups in Central Asia and Armenia who claim to be Zoroastrians.

It is interesting to note that there is an ancient Zarthusti temple 13 Km outside Baku in Armenia, whose perpetual fire is fueled by natural gas. While it may be true that they may have once been Zarthustis, (the whole of Armenia is believed to be Zoroastrian at one time) their isolation from the mainstream of the Zarthusti religion is so great that they have more commonalities now with Muslims than with any other religion.

I was based in Aleppo, Syria, from 1986 to 1994. During this period I visited several sites in Syria and Iran connected with Zarthusti history. Someone told me that there were a group of 'your people' living in 12 villages around the town of Afrin in northwest Syria, close to the border with Turkey. I decided to investigate and with the help of an interpreter proceeded to Afrin. The group were 'Yezedis', and not Zarthustis.

The Yezedis have great respect for Zarthustra whom they consider as a messenger of Yazdan (God). Professor Jackson [*Persia Past and Present — a Book of Travel and Research* by A. V. M. Jackson, Macmillan, 1906], while traveling in Central Asia, also writes about meeting these people in the town of Tiflis, in what was the former U.S.S.R., and now the Republic of Georgia. He also described them as Yezedis, although they may have once been Zarthustis.

It is heartening that the newly independent states like Tajikistan, Armenia and Turkmenistan give importance once again to religious matters, and some scholars from Bombay such as Dr. Meher Master-Moos have visited them, but I am not fully convinced as yet that they are practicing Zarthustis.

Maybe your readers can throw more light on this subject.

Ardeshtir B. Damania
University of California, Davis

Contributing to Productive Intellect

The FEZANA Journal is truly a remarkable piece of literature and I commend those who have continued producing, contributing and subscribing to it. However, all things need constructive criticism in order to improve with time. I hope this letter is viewed in a constructive, and not destructive light as it is intended to be.

In the last few issues of the Journal there have been numerous spelling mistakes in English and Avestan words; possible misrepresentations of ages, names and editing of articles and letters. Some pictures have also been of poor quality while others have been better.

As most people now know, the principles of equity are paramount; both in gender representation (his/her) and in our case the separatist words Parsi/Persian instead of Zarthustis. As an example, in the Spring 1995 issue my age was 'bumped up' two years from 18 to 20. I suggest the use of a computer 'spell check' program, and if needed, verification of names, ages, and editing of articles and letters with the author. Also I ask that the Journal publicize the exact size and colors for pictures and articles.

Great care and attention should be taken by both the contributors and the editors so that the FEZANA Journal will have (in the words of Bejan Daruwalla in your Spring 1995 issue) "productive intellect" and get "better and brighter".

Susan Kaboly-Zadeh

North Vancouver, British Columbia

[Much as we strive for perfection in the quality of our photographs and the content of our articles, we admit we have not quite reached 'haurvatat' yet. But we certainly do appreciate and encourage our readers to let us know when we slip up. While we make every effort to maintain both the spirit and letter of the articles and letters we receive, we do reserve the right to edit them to meet Journal standards. Due to pressures of time and the paucity of staff to do it, we cannot always clear changes with the author. — Editor]

That Many Years Ago Our Ancestors Knew!

As I was reading one of my textbooks [*The Pharmacological Basis of Therapeutics* by Goodman and Gillman, 1985] the other day, I came across a reference that thoroughly surprised me.

I was reading about 'ergotamines'. Ergot is the product of a fungus that grows on rye and other grains that has various pharmacological properties. It is a vasoconstrictor, so today, it is used to treat migraine headaches and to control post-partum hemorrhage. But, if poisoned by ergot, it can also cause abortions.

Now, here's the reference that put a huge smile on my face. It read:

In one of the sacred books of the Parsees (400-300 B.C.) the following pertinent passage occurs: "Among the evil things created by Angro Maynes are noxious grasses that cause pregnant women to drop the womb and die in childbed."

That many years ago! Wow! Our ancestors knew about this and history has been preserved. Beautiful.

Nielufar Varjavand

George Washington University, Washington, D.C.

THE STATION

By Robert Hastings

Tucked away in our subconsciousness is an idyllic vision. We see ourselves on a long trip that spans the continent. We are traveling by train. Out the window we drink the passing scene of cars on nearby highways, of children waving at a crossing, of flatlands and valleys, of mountains and rolling hillsides, of city skylines and village halls.

But uppermost in our minds is the final destination. On a certain day, at a certain hour, we will pull into the station. Once we get there, so many wonderful dreams will come true and the pieces of our lives will fit together like a completed jigsaw puzzle.

How restlessness we pace the aisles, damning the minutes for loitering — waiting, waiting, waiting for the station. "When we reach the station, that will be it!" we cry. "When I'm 18", "When I buy a new 450 SL Mercedes Benz", "When I put the last kid through college", "When I have paid off the mortgage", "When I get a promotion", "When I retire" — I shall live happily ever after!

Sooner or later, we must realize that there is no station, no one place to arrive at, once and for all.

The true joy of life is the trip. The station is only a dream. It constantly outdistances us. "Relish the moment" is a good motto. It isn't the burdens of today that drive men mad. It is the regrets over yesteryear and the fear of tomorrow. Regret and fear are twin thieves who rob us of today.

So stop pacing the aisles and counting the miles. Instead, climb more mountains, eat more ice cream, go barefoot more often, swim more rivers, watch more sunsets, laugh more, cry less.

Life must be lived as we go along. The station will come soon enough.

[From "In Search of the Truth" December 1993]

A LEGEND IN HIS OWN TIME



*A Zarthusti
composer,
critic and
writer, Sorabji
not so much
represents a
tradition, but
has himself
created one.*

Perhaps the only Parsi listed in the Guinness Book of World Records for any significant accomplishment, composer Kaikhosru Shapurji Sorabji was acknowledged for his composition, *Opus Clavicembalisticum*, for being "the longest non-repetitious piece for piano ever composed". 4 hours and 45 minutes in length, this most extraordinary work of pianistic virtuosity has received a veritable avalanche of press acclaim. The performance by pianist John Ogdon available on C.D. was chosen 'Record of the Year' in The Sunday Times.

Sorabji, who passed away in 1988 in England at the age of 96 was an unusual legend in his own lifetime: a Parsi composer and critic living in England whose compositions are of such length and difficulty that he felt compelled to ban public performances of them. Sorabji grew up in England — his father, Shapurjee, being one of the early Parsi entrepreneurs who imported machinery from U.K. to India.

Worldwide interest in Sorabji's works and his life has developed from the mid-1970s. In spite of fearsome challenges which Sorabji's music places on performers, it is becoming "standard repertoire" for piano and organ virtuosos, receiving considerable critical and audience acclaim.

During seven decades of musical composition, Sorabji developed several hundred works for orchestra, piano, voice, organ and chamber ensemble. He was also a prolific essayist and critic of great wit who contributed many brilliant and often controversial articles, reviews and letters to a number of journals. Sorabji's life and character, his music, his articles and letters are explored by editor Paul Rapoport in a 528 page volume "Sorabji: A Critical Celebration" [Scholar Press ISBN 0 85967 923 3, hardcover £45, 1992]. The portrait which emerges is not of a crank or eccentric, as he was often deemed to be, but of a highly original and accom-

plished musical thinker whom recent performances and recordings confirm as unique and important.

Sorabji's vast corpus of musical and literary work remained mostly inaccessible to the public for many years. An ironical, though inevitable, consequence of the newly burgeoning Sorabji performing tradition was that Oxford University Press' sales of Sorabji's published scores began to pick up rapidly and items ran out of print from 1977 onwards. This led to the foundation of "The Sorabji Music Archive" as a research center and caretaker of the composer's original manuscripts, many of them with original annotations. The Archive maintains a library of recordings, musical scores and literature by and about Sorabji, and encourages further research on this giant of 20th century music.

Regrettably, the Archive, which depends entirely upon sales of Sorabji's works and performance royalties, is experiencing serious financial difficulties, and has sent an urgent appeal for support. Curator/Director Alistair Hinton writes: "This is a desperate plea for help. Much of the future of Sorabji's work depends upon the survival of this Archive. I hope you feel inclined to give our regrettable predicament some consideration. We will be most grateful to hear from you with any views, ideas or advice." Please send donations to Sorabji Archives, Easton Dene, Bailbrook Lane, Bath, BA17AA, England, Tel: 44 225 852323. The Archive also sells his CDs and records; a catalog of his works is available from them.

This is a plea to all Zarthustis, the world over, to help keep this exceptional musician's works alive. Sorabji was deeply proud of his ancestry. As a Zoroastrian composer with a European musical education, he not so much represents a tradition, but has himself created one. His work deserves to be better known. ❖

[By Roshan Rivetna based on materials from Alistair Hinton]

ENGLISH + YANKLISH = INDLISH

By Roopa Pai

Why can't the English learn to set a good example to people whose English is painful to their ears. In America, they haven't spoke it for years!

Professor Henry Higgins, in "My Fair Lady."

Poor Blighty! Even her Union Jack, lording it over half the world at one time, could not stop her tongue being corrupted by every Jaikishen, Jackie Chan and Uncle Sam who ever set his ear to it. The Englishman's transatlantic cousins in the USA, of course, took the cake. By the time they were through with it, the language of that Fair Isle had been through more changes than Sridevi in *Roop Ki Rani!* And what about the Anglo-Indian martini? With equal parts of the Queen's English and Americanese, and a generous topping of the vernacular, '*Indlish*' is an altogether new tongue!

Don't ask for *chips* in London if what you want is the golden-fried, wafer-thin, crisp variety. What you'll get is a huge plateful of greasy, possibly soggy, *french fries!* If you want chips, ask for *crisps*. Of course, in India, ask for *wafers*. Drugstores across America will sell you, other than aspirin, a *soda*, which is any carbonated soft drink. Not so in England. English chemists, not druggists, will sell you nothing apart from medication. A soda is a soft drink. Soda without the preceding 'a' is sodawater.

You cannot get a *burger* at an English restaurant — they will only serve you a meal. Don't go to a *pub* if you want a martini. A *pub* is not a *bar*, and will have only beer available. Indian pubs though, in a toast to both American and English cultures, serve both!

At the end of the meal, the English will ask for the *bill* and pay with a *cheque*. Americans will ask for the *check* and pay with a *bill!* Newly arrived Indians ask for the *bill*; Americanized ones, for the check.

An American hangs his clothes in a *closet*, an Englishman in a *wardrobe* or *cupboard*. Indians in an *almirah!* To an American the *wardrobe* is what goes in the *closet*. If the dress-code for a party specifies *lounge suit*, don't go in your pajamas, like an American would! To the British, a lounge suit is a semi-formal suit with a jacket. What the Americans call *tuxedo*, the English call a *dinner jacket*. In Washington DC, keep your trousers up with *suspenders* or *galluses*. In London, keep them up with *braces*. An American *turtleneck* is an English *polo-neck*. Girls! Shop for those stretchy lycra neon-green *tights* in the US! The British would give you neutral-colored *pantihose*. Dress in your best

when you are going to a *prom*. The only difference is, you will be on your way to a classical music concert at Oxford, and to a University dance at Harvard. If you are an American, you wear *sneakers*. If you are English, hold your breath, *plimsolls*. Sounds like something you clean out the drains with, eh? What Americans call *pants*, the English call *trousers*. And a *vest*? It's what Americans refer to the English *waistcoat* as. A *vest* in England is an undergarment.

As for motoring terms, an American *station wagon* is an English *estate car*. The *bonnet* of a Rover is the *hood* of a Ford. The *fender* of a Chrysler is the *wing* of a Bentley. The *trunk* of a Chevy is the *boot* of a Dodge, is the *dicky* of a Maruti! American trucks run on *gas*, British lorries on *petrol*.

In America, water comes from a *faucet*, in Britain, from a *tap*. You would take an *elevator* to your 47th floor Manhattan *apartment*, but a *lift* to your *flat* in London. And do you live on the ground floor or the first floor? What the English call their ground floor, the American call first. English *curtains* are any curtains, American ones are thin and lacy; opaque ones are *drapes*. There's a nip in the air! *Eiderdowns* come out in England, *comforters* in America.

Quieten an English baby with a *dummy*, an American one with a *pacifier*, and an Indian one with a *nipple*, while you change his *diaper* or *nappy*. Stick a message on the bulletin board with *thumbtacks* or *drawing pins*. And relax with a game of *checkers* or *draughts*, *tic-tac-toe* or *noughts and crosses*.

The law *enjoins* you to drive on the left side of the road both in England and America. It's true! For in Blighty, the word *enjoin* has the meaning 'compel', while across the Atlantic, it means 'forbid.' If you went to a *public school* in Texas, you would probably belong to a middle-class family. In England, only the upper crust can afford to send its wards to a public school, which is, in fact, an exclusive *private school*.

See? You must agree by now that we Indians are a totally mixed up lot, who no longer know, linguistically at least, whether we should talk of *bobby pins* or *hair-clips*, *dirigibles* or *zeppelins*. One thing we're sure about, though, is that we wouldn't exchange our double exposure *Indlish* for anything. Not in a billion, or as the Americans would have it, a trillion, years! ♦

[From India Tribune, April 22, 1995, courtesy "Target"]

At the end of the meal, the bill and pay with a cheque. Americans will ask for the check and pay with a bill!

ZOROASTRIAN ENTERPRISE

As a service to readers, Zoroastrian businesses are showcased in this section. Please support our Zoroastrian entrepreneurs and businesses.

Amalsad in "Mastermind Alliance"

[Also see ad on front cover page]



Meher Dadabhoy Amalsad of Los Angeles, has recently become a partner in the "Master Mind Alliance" through "The Peoples Network" (TPN). A revolutionary business building concept, TPN is a commercial-free satellite TV network designed to broadcast direct into homes and offices, a variety of programming in personal enhancement via a portable

satellite dish. The vision of TPN goes far beyond technology to form a global partnership, creating an information passageway offering knowledge from the greatest minds in an ongoing, supportive environment. It offers immediate and growing income potential.

Amalsad, a Senior Staff Engineer for Hughes Aircraft, has in the past shown exceptional drive and organizational skills as founder of the FEZANA Helping Hands Zoroastrian Youth Communication Network, Chair of the First North American Zoroastrian Youth Congress in 1987, and Chair of the First World Zoroastrian Youth Congress in 1993. With this new venture Amalsad hopes to generate a Master Mind Alliance of Zarthustis around the world. Contact Meher at (714) 895-3097.

Offer of Help from Atlanta

Fareedoon Minwalla, a successful entrepreneur in Atlanta, has an open offer to assist any Zarthusti who may be interested in settling in Atlanta. Contact Fareedoon or his wife Havovi at (404) 921-3261.

Medical Insurance Coverage Available

Dinoo Pavri of Toronto offers her services to Zoroastrian families, to obtain medical insurance for (1) visitors to Canada; (2) immigrants to Canada who are not covered during the 3-month waiting period; and (3) medical coverage for travelers outside Canada. Call Pavri at (416) 492-8114.

Vasanoo, Badam Pak, and More ...

Delicious Parsi dishes available on order:

- ☆ Vasanoo, Bhakra, Dahitra ...
- ☆ Badam-pak made from mava
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- ☆ Fruitcake, full of nuts and fruits
- ☆ And much more ...

All at very reasonable prices. Shipped anywhere. Contact Mrs. Mehroo Godiwalla, 18495 Gate Post Road, Brookfield, WI 53045, Tel: (414) 797-9221.

JOBS

Submissions and inquiries for this column may be made to: Dr. Rustom Kevala (see back cover for address).

Jobs Available

Accountant in Florida

A Zarthusti wholesale import/export business in Florida is looking for a degreed accountant/bookkeeper. Candidate must be computer-literate (Lotus 1-2-3, MS DOS, WordPerfect ...). Will sponsor for green card. Contact (305) 593-2254 or Fax: (305) 593-2256.

Baby-sitter Needed in New Jersey

Zarthusti family is looking for a baby-sitter for a 9-month-old boy, starting August 1995, in Towaco, New Jersey. Contact Khurshed Navder (201) at 402-1813.

Jobs Wanted

Environmental Engineer

Graduate student at Texas A&M University pursuing M.S. in Environmental Engineering, MBA (General Mgmt.), MMM (Marketing Mgmt.), BE (Mech. Engg.), interested in position in waste management and environmental protection. Experience with natural and engineered systems in oil spill remediation, hazardous site assessment and cleanup. Detailed knowledge of RCRA, CERCLA, and other regulations for hazardous waste handling and disposal. Also experience in marketing and project mgmt. Analytical, computer and technical writing skills. Strong organizational and interpersonal skills. Call Shahrukh (409) 268-1033.

Receptionist/Sales-Rep. B.Com

Position wanted by recent immigrant in Houston. Part-time or fulltime, as receptionist/sales-rep. B.Com. 1989 in Accounting and Computers. Call Mrs. Jasmine Mistry at (713) 785-4220.

Navar-Martab, Avesta Lecturer

Navar Martab, lecturer in Avesta and Pahlavi scriptures, M.A., Bombay University; was head priest of the Nagpur Agiary; taught Sunday School, and lectured at the Zoroastrian College. Recently emigrated to Hous-



ton. Available for performing all Zoroastrian rituals, anywhere in North America, 24 hours a day. Please call Ervad Bomanshah Sanjana at (713) 530-5717.

Qualified Priest/Engineer Available

26-year-old Navar from Athornan Madressa, Dadar,, with a B.E. in Instrumentation Engineering from Bombay University is interested in being sponsored by an Association in USA or Canada to serve as a priest.

Highly recommended by Ervad Rustom Panthaki and Ervad Ramiyar Karanjia of Dadar Madressa.. Contact Ervad Tehemton Madon, at 611 Pateti Block, 2nd Floor Room No. 5, Jame Jamshed Road, Parsi Colony, Dadar, Bombay 400 014, Tel: 91-22-4115222.

What Skills Do You Have?

Everyone has hidden assets that have value in today's job market. Sometimes the key to landing a job is the

CALLING ALL ZARTHUSTI ENTREPRENEURS AND BUSINESSES...

☐ **DO YOU OWN A SMALL BUSINESS?**

- * *Grocery store, Gift shop, Print shop, Restaurant ...*
- * *Travel agency, Insurance, Photography, Catering ...*
- * *Make sudrehs, or vasanoo, or cakes or kavabs ...*

☐ **DID YOU START UP YOUR OWN FACTORY?**

- * *Manufacturing? Automobile Garage? Workshop?*

☐ **ARE YOU YOUR OWN BOSS?**

- * *A consultant? Engineer? Install computers?*
- * *Accountant? Doctor? Astrologer? Lawyer?*

☐ **ARE YOU IN BUSINESS?**

- * *Import/Export? Retail? Theater? Movies?*

HERE IS AN OPPORTUNITY TO NETWORK!

FEZANA Journal plans to publish a "SPECIAL BUSINESS AND ENTREPRENEURSHIP ISSUE" in Winter 1995, including a compilation of Zarthusti businesses in the USA and Canada.

- * We would like to hear your stories. How did you start? Ups and downs?
- * Also send us a photo of your business or of yourself.
- * We invite your ads. Discounted rates for this Special Business Issue are:

| | |
|----------------|----------------------------|
| FULL Page: | \$200 marked down to \$150 |
| HALF Page: | \$100 marked down to \$75 |
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- * Most important, send us your ideas and suggestions for networking among Zarthusti businesses and for fostering entrepreneurship.

WHAT SHOULD THE COMMUNITY DO TO BRING BACK THE SPIRIT OF ENTERPRISE? HOW CAN WE ZARTHUSTIS MAKE A SHINING CONTRIBUTION TO THE NORTH AMERICAN ECONOMY AND THE GLOBAL ECONOMY, TO PROMOTE SUSTAINABLE GROWTH?

Submit your ideas, stories (less than 1000 words), photos, and ads by October 15, to Rustom Kevala, Chairperson, FEZANA Journal Committee, 753 Mill Street, Apt. 1, Belleville, NJ 07109, Tel: (201) 450-3154; or to Rohinton Rivetna, Guest Editor, FEZANA Journal Business Issue, 5750 South Jackson Street, Hinsdale, Illinois 60521, Tel: (708) 325-5383.

skill that isn't on your resume. Personnel managers are advising: keep an inventory of all your non-work related learning experiences — Boy/Girl Scouts, golf, learning to fly a plane, musical accomplishments, organizing/performing religious activities, seminars, meetings, speaking, etc.; and talk about them informally during the interview if the opportunity arises. This is especially important for those changing careers. The lesson is: take part in your local organizations, Zarthusti Associations, FEZANA. You never know when your experience will come to your aid in a wonderful way.

PLEASE GIVE FROM THE HEART...

Donations will be deeply appreciated for the FEZANA fund categories: Welfare, Religious Education, Student Aid, Properties, Youth, FEZANA Journal, General, or for a specific appeal. Donors should refer to the broad criteria for eligibility of donations to FEZANA for tax exemption in U.S.A. and Canada, as indicated in FEZANA Journal [Winter 1994, p.60-61]. Donation checks, payable to "FEZANA", may be sent to the address in the appeal, or to Dinshaw Joshi, FEZANA Welfare Committee, 4515 Willard Avenue, #1609-S Chevy Chase, MD 20815, Tel: (301) 654-6250.

Student Aid Sought

An MBA student at a US university, with an excellent academic record is seeking financial aid to help towards the high cost (\$19,600 per year) of tuition and living expenses. Please send donations, marked "Student Aid" to the Welfare Committee [see address above].

Appeal from Deolali

Zarthusti couple in their eighties have appealed for financial assistance to help with Rs. 62,000 in debt they have incurred because of ill health and meager salary. The couple are still working at the Agiary in Deolali, where they have spent all their working lives. Please send donations, marked "Welfare" to the Welfare Committee [see address above].

Acknowledgements

FEZANA gratefully acknowledges the following donations since the last publication.

For Welfare:

H.K. & Meher Banaji, LA (\$200); Sam & Pauruchisty Bhatena, MD (\$150); Kerbanoo & Freny Cooper & Roda Avari, FL (\$51); Rusi Dalal, UK (\$38.65); Jo Ann & Soli Dastur, FL (\$51); Kayvan Firoozi, AZ (\$50); Behram & Farieda Irani, TX (\$1105); Hormuz & Shahdokht Irani, GA (\$40); Rustom &

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Farida Major, FL, "in memory of my beloved Bomi mama" (\$11)

Religious Education:

Anonymous (\$587); Jamshed Antia, IL (\$10); Behram Pashtakia, MD (\$20); Anahita Sidhwa, TX (\$10); Hilla Singh, NJ (\$10); Cawas Vatcha, ONT (\$7); K. Harvesf, FL (\$20); Jamsheed Wania, NJ (\$10);

For FEZANA Journal:

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Yasmin Patel, VA (\$10); A. K. Patell, MS (\$10); Pervez Patel, NY (\$10); S. E. Pavri, TX (\$10); Hoshang Pestonji, TX (\$10); Faruk Presswalla, VA (\$10); Shiroy Ranji, NJ (\$20); Viraf Reporter, NJ (\$10); Purvez Rustomji, TX (\$10); Freny Sagar, NY (\$50); Zarin Sarkari, GA (\$10); Homi Sarkary, NY (\$20); Poruchisty Sheth (\$10); Prochy Sethna, CA (\$30); Alok Shah, SC (\$10); Mr. Shahryary, VA (\$10); Khodarahm Shahryary, VA (\$10); Kayomarz Sidhwa, FL (\$10); Naval Sidhwa, CA (\$10); Feroze Sidhwa, TX (\$25); Farokh Sinor, PA (\$10); Yezdi Soonavala, MI (\$21); Russi Suntoke, CT (\$10); Zenobia Tambuvala, FL (25); Rayomand Unwalla, NC (\$21); Eddie Umrigar, TX (\$20); Nellie Unwalla, FL (\$20); Jer Udvadia, IL (\$20); Rusi Udwadia, NY (\$10); Adi Unwala, GA (\$10); Armaity Vaghaiwalla, CA (\$10); Karen Vohman, GA (\$8); Kersey Vakharia, DE (\$10); Noshir Wadia, NY (\$30); Khurshed Wadia, NC (\$8); Zarine Weil, IL (\$10); Mehrdad Zomorodi, CA (\$20).

MATRIMONIALS

FEZANA maintains a matrimonial file and will coordinate the initial contacts between interested parties. FEZANA does not assume any responsibility for verifying credentials. Call Roshan Rivetna at (708) 325-5383.



Two Lucky Strikes

FEZANA Journal is delighted to hear of two more marriages through this column. Best wishes to M94-24 and F93-9, who were recently married; and to M93-21 and F95-4, planning to marry shortly.



Petite lady, 31, master's in Accounting, CPA, interested in reading, outdoors, music, cooking, would like to meet out-going, friendly, educated gentleman. Call (818) 308-7877

Computer professional, male, mid-forties, financially secure, divorced with no encumbrances, seeks mature, home-loving lady in mid-thirties. Call sister at (412) 563-1593.

Lady, beautician and hairdresser, 31, 5' 4", diploma in home science, likes traveling, fine arts, music, movies, dogs, good-natured, would like to meet kind, fun-loving, gentleman. Call friend at (412) 563-1593.

Attractive Parsi woman, 30, 5' 6", working as senior officer in reputed foreign bank, willing to settle abroad, desires matrimony with well-educated Parsi gentleman. Contact Bengali residence at (908) 901-4070. [F95-9].

Zarthusti male, 32, computer science graduate, MBA, from respectable, well-placed family, seeks matrimonial alliance with Zarthusti female, 25-30 years old, from respectable family. Please write to "Houston Zoroastrian", P.O. Box 454, Bellaire, TX 77402. [M95-10].

Mechanical engineer, male, 29, good-looking, medium built, 5' 8", interested in meeting Zarthusti girl from respectable family. Call Mrs. Godiwalla at (414) 797-9221. [M95-11].

PERSONALS

Does anyone know if there is a Parsi community of any size in Benares (Varanasi), India? I need to know as I have a friend who wants to do research there. Contact Natasha Sarkari, 265 Valley Road, Paducah, KY42001, Tel: (502) 442-7086, email: nxs31@po.cwru.edu.

MILESTONES

FEZANA maintains records of births, navjotes (sudreh-pushi), weddings, deaths and other major events such as graduations, navar and martab ceremonies and other honors. Please send full information with photos to Dr. Rustom Kevala (see back cover for address).

Births

Shayan, a girl, to Ava and Noshir Bhathena of Houston area, on March 16.

Pahlav, a son, to Dilnaaz and Daraius Bharucha, on January 21, a brother to Kaipa.

Neville, a boy, to Khursheed Navder and Shailendra Dusaj of Towaco, NJ, on December 2.

A boy, to Perviz and Vispi Gowadia, Maryland, on January 11.

Ariana, a girl, to Shahnaz Fouladian and Kurosh Keikhosravi, of Toronto area.

Rita, a girl, to Sheila and Sharook Madon of Maryland, on September 25, 1994. Rita is the Madons' third child, a sister to Alysha and Rohan.

Farhad, a boy, to Jeroo and Shiroy Ranji of Woodcliffe Lake, NJ, on January 19.

Emilia, a daughter, to Sima Khosravi and Joseph Rojas, of Toronto area, on December 17.

Rukhshana, a girl, to Navaz and Sam Sethna of London, UK, on February 20. Grandparents are Tehmasp and Zarine Dotivala of East Brunswick, New Jersey.

Navar/Martab Ceremonies

Neville, son of Meher and Khurshed Dastur of Pittsburgh area was initiated as a Navar in Bombay on December 23.

Navjote (Sudreh-Pushi) Ceremonies

Tenaz Balaporia of Pittsburgh area, on August 6, in Bombay.

Jasmine and Kashmira Behramsha, of Houston area, in December 1994, in Bombay.

Shera and Nina Darogo, children of Farhad and Dawn Campbell Daroga, of Broken Arrow, OK, in Karachi, on January 12.

Neville Irani, son of Farieda and Behram Irani of Dallas, Texas, at the Saher Agiary in Bombay, on December 25.

Karl and Nicole Kapadia, children of Ahahveer and Khushnuma Kapadia of Tulsa, OK, in Wadiaji Atashbehran, Bombay, on December 17, 1994.

Sharukh Kapadia, son of Roshan and Rohinton of New York area, in January, in Bombay.

Anita Khory, daughter of Pervin and Faredoon of Toronto area, on December 17, in Bombay.

Arzan and Besharna Mehta, children of Shiraz and Percy of New York area, in Bombay, in February.

Sam and Nikita Rajkot, on March 4, in Houston.

Weddings

Rohinton Bellihomji and Mishez Avari of Chicago area were married in Barrington, IL, on January 29.

Minoo Bengali, of Woodbridge, NJ, to Dinaz, in December 1994, in Bombay.

Kerasp Bharucha, son of Banoo and Rusi Bharucha, to Tazeen, daughter of Khursheed and Sam Behramfram, at Fantasy Garden World, Richmond, B.C., on June 3.

Neville Bilimoria, son of Maherji and Bachi Bilimoria of Chicago, to Ami Shah, daughter of Samprati and Hansa Shah, in Chicago on April 14. Ervad Dr. Kersey Antia and Neriosang Karanjia officiated at the ceremony at the Darbe Mehr.

Rustom Dubash of Shreveport, LA, son of Phiroza and Sohrab Dubash, to Niloufer Balaporia of Richmond, B.C., daughter of Hatira and Behli Balaporia, at the Executive Inn Ballroom in Burnaby, B.C., on April 22.

Ramesh Fereidooni, son of Paricher and Shah Jahan, to Morvarid Dehmeri, daughter of Triti and Goshtasb, on April 9, in Bombay.

Farrokh Kamdin of New York, son of late Daulat and late Dossabhoy Kamdin, to Afried Khambata, daughter of Jaloo and Fali of Alberta, Canada, in Bombay, on May 14.

Farokh Kianipour, son of Keki and Irandok Kianipour of Chicago, to Gurpreet, daughter of Mr. and Mrs. Masuta, at the Arbab Rustom Guiv Darbe Mehr in Chicago, on April 8.

Natasha Baria and Naushad Mehta of Houston area, in Karachi, on January 14.

Sohrab Mistry and Sharnaz Ghadially were married in Dallas, Texas, on December 11, 1994.

Anniversaries

Banoo and Nusserwan Anklesaria of Toronto area, celebrated fifty golden years of togetherness, on February 4.

Khorshed and Fadli Mehta, parents of Firoza Engineer of Chicago and Meher Mehta of Bombay, celebrated their Golden (50th) Anniversary, on May 14, with a reception at the Gallops Restaurant, Race Course, in Bombay.

Perviz and Phiroz Moos of Montreal celebrated their Silver Wedding anniversary on February 26.

Dinshaw and Parviz Sethna recently celebrated their Silver Wedding anniversary in Houston.

Deaths

Homi Amroli, father of Behroz (Noshir) vadoli and Hosi (Pervin) Amroli, in Los Angeles, on January 17.

Piran Amalsadwalla, brother of Naju Amalsadi of Houston area, on February 27, in Surat.

Bahman Urmezdyar Atashband, father of Shahriar Atashband of Toronto, in Tehran, on April 14.

Mother of Firoze Bhandara of Houston, in Lahore, Pakistan.

Sohrabji Bodhanwalla, father of Perin Engineer, in Ajmer, on January 20.

Eduji Framji, father of Zarine (Tehmasp) Dotivala of New York area, in Nasirabad, Rajasthan, on January 1.

Anahita Irani, 37, wife of Shahpour Irani, sister of Homi (Golar) Irani of Vancouver, in Burbank, CA, on January 23.

Mother of Peshotan Irani, President of the Zoroastrian Association of Northern California.

Allegonda Jansen, 77, wife of Willem Jansen, mother of Ginnie (Zarir) Confectioner.

Daulat Kamdin, 73, wife of late Dossabhoy, mother of Farrokh Kamdin of New York and Dhun Kamdin of Bombay, aunt of Shernaz Mazda of Chicago, in March.

Noshir J. Khergamwalla, 71, of New York, of asthma/heart attack, in Lennox Hill Hospital, in March.

Mana Khorashadi, 5, daughter of Zohreh and Mahmoud Khorashadi, in California, on April 18, of complications following radiation therapy and bone marrow transplant for treatment of aplastic anemia. [also see page 6]

Mother of Minoo (Ingrid) Madon, of California, on January 1, in India.

Freny Mehta, wife of Khurshed, mother of Farokh and Jer, of New York area, on February 10, in New York.

Amy Mistry, 50, of Montreal, Quebec, wife of Faredoon, mother of Burjis and Avan, sister-in-law of Pervin Mistry of Toronto, in Montreal, on March 16.

Noshir (Nick) Mullanferoze of California, of a heart attack, on February 19.

Jer Randeria, author of "The Parsi Mind", in Durban, South Africa.

Elizabeth Ann Shillcutt, mother of Betty Cyrus Jassawalla, in Tyler, Texas, on April 21.

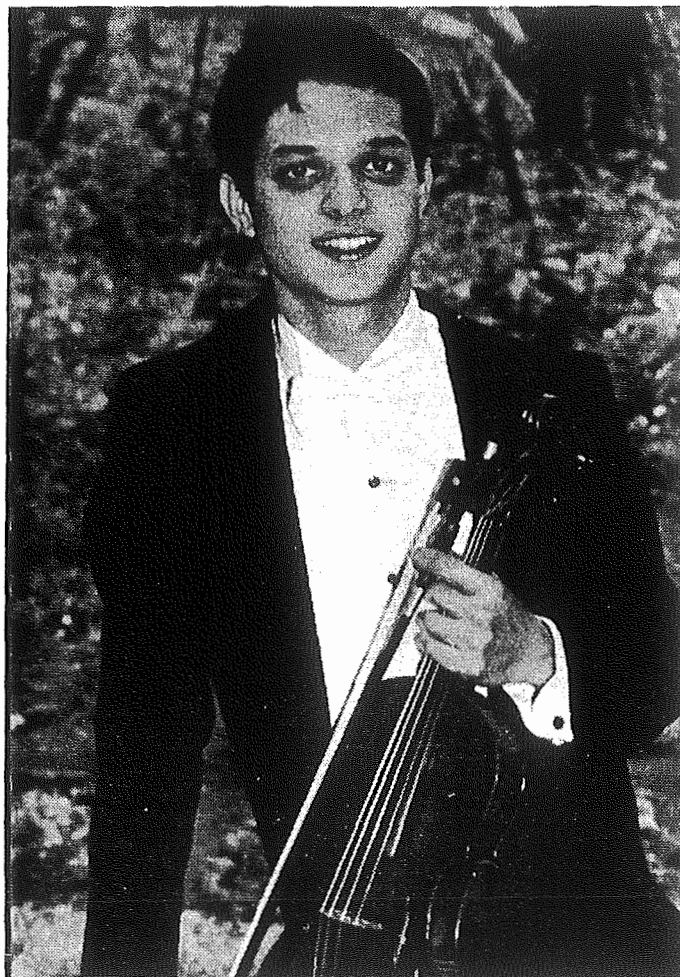
Mahin Banoo Sohrab, mother of Hida (Hormoz) Mazdiyasni, on February 24, in Tehran.

Jehangir Framroze Shroff, husband of Amy, grandfather of Aniheeta Kersi Cooper of Toronto area, and great-grandfather of Neville, Xerxes and Cyrus, in Bombay, on February 24.

TALENT IN THE FAMILY



Dilshad Billimoria: flautist of the first order



Farhad Billimoria: violinist of exceptional talent.

Young flautist Dilshad Billimoria and brother Farhad Billimoria, a violinist, aspire to musical excellence.

Proud Moment for the Billimorias

It was a proud moment for the Billimorias to watch their daughter Dilshad and son Farhad being acclaimed by a captive audience during their recent performance in Bombay with the Bombay Chamber Orchestra. According to "Indian Express" music critic Jimmy Pochkhanawalla: "The two siblings have a prodigious musical talent ... Dilshad on the flute was a picture of youthful poise and confidence. Farhad produced superb tones on his violin, with impeccable bowing."

Flautist Dilshad Billimoria

Last year Dilshad was invited to participate in the Commonwealth Day Observance in London's Westminster Abbey in the presence of Britain's Queen Elizabeth and HRH Prince Charles, and was introduced to them after the service.

Essentially a self-taught flautist (as there are no recognized teachers of wind instruments in India), Bombay-born Dilshad started her musical studies on the piano at four. She quickly achieved a high level of performance that earned her the distinction of securing the highest marks in India at the final examination of the Royal Schools of Music. In 1992, Dilshad was admitted to the Royal College of Music, London, where she is currently studying for a Bachelor of Music degree.

Though young in years, Dilshad is a mature musician, having performed in Bombay on several occasions. She has also performed with the Young Musicians Symphony Orchestra at the Royal Festival Hall in London, and at the Xth International Chamber Music Festival in Austria.

Violinist Farhad Billimoria

Farhad is presently doing post-graduate studies in violin in Vienna. He began his musical studies at 7 on the piano. At 11, he took up the violin under Ms. Dinshaw, founder of the Bombay Chamber Orchestra, and within three years was selected to join the Orchestra as a regular performing member. In 1988, Farhad attended a violin workshop at the School of Music at Michigan State University. He so impressed his Professor, Dr. Verdehr with his talent and dedication to music, that Farhad was offered a scholarship to study at the University. Prof. Verdehr later wrote: "He is a person of exceptional talent, dedication and discipline ... an outstanding performer ... he will become an exceptionally

fine professional musician." After graduating with honors, he proceeded to the J. M. Hauer Konservatorium in Vienna in 1993.

While in Michigan, Farhad performed with, and later became one of the Concertmasters of the University Orchestra at Michigan; performed with the Lansing Symphony Orchestra and the Renaud Chamber Orchestra; and participated in master classes by eminent violinists including Pinchas Zukerman.. In 1986 and 1988, Farhad participated in the International Chamber Music Festival in Austria and performed as a soloist in various chamber music groups. Later at the Chamber Music Camp at Alfred University, Farhad had the opportunity to study violin and chamber music with the legendary Dr. Joseph Fuchs of the Juillard School of Music.

Dilshad and Farhad come from a musical family. Both parents are accomplished pianists. ♦

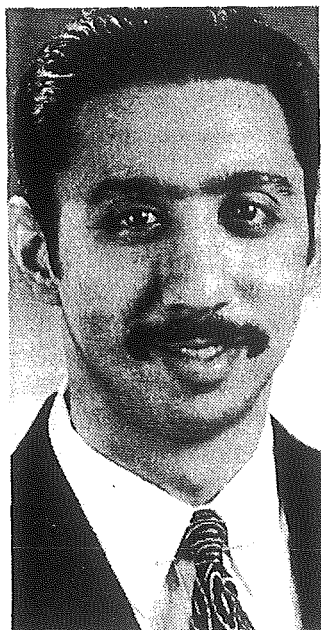
By Roshan Rivetna

EVENTS AND HONORS

ERVAD MAZDA ANTIA, 20, co-Chair of ZYNA, son of Dr. Kersey and Dilshad Antia of Chicago, graduated in 3 years with high honors and awards, (including the Applied Life Science Excellence Award) from University of Illinois, with a major in Health Administration Mazda graduated in the top 1% of his class, and was on the Dean's list every semester. Mazda plans to study law. As an ordained Navar, Mazda has been invited to perform Jashans, Navjotes and weddings all over the USA.



Antia



Bhathena

RUSTOM K. BHATHENA, co-MC at last year's Youth Congress in Chicago, graduated with honors from Bradley University with a B.S. in Speech Communication. He was named the University's Outstanding Speech Communication Student for 1994-95 and received an Outstanding Project award at Bradley's Student Research Exhibition. During his Senior year he also attended the DePauw University Undergraduate Honors Conference. Bhathena plans to go for a Master's in Speech Communication at Indiana University, where he has been awarded a full scholarship

VANESSA BEHRANA received her Doctor of Veterinary Medicine from Iowa State University in May.

In March 1995, DR. DARA BEHROOZI, a 32-year-old Zarhusti physician from Campbell River, B.C. was elected as a Member of the Board of Directors of the British Columbia Medical Association. Dr. Behroozi represents the 450 physicians of Central and Northern Vancouver Island. He is the first Zarhusti to be elected to this position.



FAROBAG HOMI COOPER, Music Director of the 80-member Chicago Philharmonia and Artistic Director of the University of Chicago's "Professional Instrumental Music Series" (PRISM) presented a tenth anniversary celebration concert in April at the University's Mandel Hall. Critics acclaimed the performance: "... the orchestra simply excelled while the relationship between the orchestra and the conductor could be best described as a classic symbiotic one. The strings, in particular, were fed by the conductor's expressive (quite often grandiose) gestures as much as Cooper was feeding upon the mellifluous sounds emitted." Chicago area ladies prepared dahi, sev, ravo and eedapak for the post-concert reception.

A man of many talents, Cooper studied violin at the Manhattan School of Music; piano, theory and conducting at the Eastman School of Music; and mathematics and philosophy at the University of Rochester. Cooper has performed on the piano at Carnegie Recital Hall and participated as a chorus member in over 100 performances with the New York Metropolitan Opera.



FEZANA Journal Youth Editor and co-Chair of ZYNA, JIM ENGINEER, son of Adel and Firoza Engineer of Chicago, is rising up the corporate ladder. He has moved to Philadelphia as Communications Specialist in the Corporate Affairs Department of Mellon Bank, responsible for media relations, publishing newsletters and speech-writing for senior management.

DR. PALLAN ICHAPORIA presented a paper "New Light on the Gathas" as an invited speaker at the 205th annual meeting of the American Oriental Society at Salt Lake City held by Brigham Young University and the University of Utah. Dr. Ichaporia was also invited as a visiting Professor of Indo-Iranian Study at the University of Mainz, Germany, to work on the Gathas and Yashts with Professor Dr. Helmut Humbach.

ERVAD GEV KARKARIA represented Zarthustis at the evening of prayer for "La Journee Internationale de L'elimination ds la Discrimination Raciale" at Hotel de Ville in Montreal, on March 21.

KETAYUN KAPADIA of Philadelphia, Secretary of FEZANA, was elected President of the Institute of Internal Auditors (Philadelphia Chapter) which has over 550 members. This makes Ketayun the first woman president in the history of the chapter. The 52-year old Institute has professional chapters around the nation.



Novelist ROHINTON MISTRY of Ontario, author of *Tales from Firozshah Bag*, was in Australia earlier this year to participate in the Writers' Festival in Sydney and to receive the Canada-Australia Literary Award for his novel *Such a Long Journey*. Mistry is also the recipient of the Commonwealth Writers' Prize, the Canadian Governor-General's Award and other awards for his short stories.

Photo: Varghese Fernandez, Parsiana



HUZAN KHARAS recently received her Ph.D. degree in Zoroastrian studies at the University of Manchester. Her doctoral thesis, "Intermarriage of Zoroastrian Women in Bombay" was based on an intensive survey of over 200 individuals. Earlier, in Bombay, she had studied the plight of Zoroastrian priests. Kharas is now settled in Sydney, Australia.

FRAMROZE PATEL of New Jersey, a CPA, has been elected to the national Association of Certified Valuation Analysts (CVA), an elite group of CPAs specializing in business valuations. There are no more than 800 CPAs with this specialized qualification in the USA.

DINOO PAVRI of Ontario, who has been in the Life Insurance business for some time, has now passed the Chartered Life Underwriters Examination and was declared among the top five in Canada.

NERINA RUSTOMJI of Houston was awarded the Richard Hofstadter Fellowship in History at Columbia University. It is the highest honor in the History Department, and comes with a stipend, guaranteed for five years. She graduated from the University of Texas in May with a B.A. in History and Middle Eastern Studies. She will pursue her Ph.D. at Columbia University in New York.



ZIA SAGAR of Houston graduated Magna Cum Laude and ranked 15th in her class of 565 students. She will attend the University of Texas at Houston for a major in chemical engineering.

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Creative spark unites us all

□ Wadia challenges artists to dab mind's images on paper

By Andy Marshall
Calgary Herald

As Mehroo Wadia leans over to talk with one of the students in her seniors' art class, it's as though they have merged into one, jointly dabbing the wet brush on the white paper.

"Your desire to do this, that's what she wants to bring out," the student, Emelia McClellan, says later. "Once I didn't dare take a piece of paper and paint on it . . . but she tells me I can do it."

Myrna Spooner, another student at the Ogden House Seniors class, adds: "She lets me do my own thing. Other teachers can be much more restrictive — drawing you away from what you really are."

Born in India — and being an artist who has worked on diverse commercial and personal projects for more than 50 years — the 74-year-old Wadia speaks gently but confidently.

"Painting is so very personal. The same subject can be depicted in diverse ways," says the small, elegant woman, her white hair gleaming.

"First visualize in your mind what you want to do," she urges her students at Ogden House and other seniors' centres where she has taught the past nine years since coming to Calgary.

"Then be bold. Your hand is only a tool — it's your mind that's working."

She has taught all ages in art colleges in New Delhi and in London, England. But she still takes particular delight in her work with seniors.

"It is so therapeutic for them. And



Mike Sturk, Calgary Herald

INSPIRING TEACHER: Wadia has taught at seniors' centres for nine years

their power of understanding is so much greater." Her biggest joy is when they catch sight of the creative spark that expresses itself in such varied forms, but which she believes unites us all.

That theme of unity in diversity is captured in some of the paintings hanging in a retrospective exhibition of her life's works at the Art Is Vital gallery in the Eau Claire Market. It is the seventh show of her works in Calgary.

The theme also flows from her lifelong involvement with Zoroastrianism, a pre-Christian and pre-Islamic religion originating in Iran.

Her membership in the similarly lit-

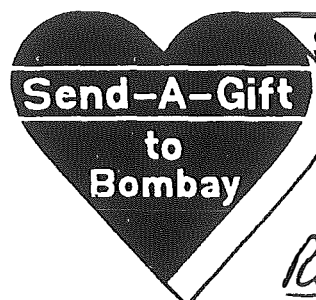
tle-known Theosophic Society further reinforces her belief in the essential oneness of all people.

"We respect all religions. People are free to express themselves," she explains. "But we know that truth comes from within."

That's echoed in a book written and illustrated by Wadia in India sought to help overcome the factionalism that has pulled apart her native country.

Her enthusiasm for spreading her views on unity and diversity through her classes shows no sign of fading. "It's a wonderful thing to be able to teach," she says.

Calgary Herald, November 7, 1994



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