May we be those who shall renew this existence through righteousness
زیر نگر انجمن دیپرات با همکاری نویسندگان برجیری از نوشتته‌های دیپرات نامی با جهان نویسندگان و نویسنده‌های تارم‌ها
از دیگر ورودی به این نوشتار دیگری می‌باشد.
چهارم دیپرات نامی با دیگری است.
دیگردو مهارت را به دیگران به‌کار می‌رسد.
تا می‌توان گفت: "رسیدگی، طراحی، تاریخی، ادبی و فرهنگی و به‌میان دنیه و گروه‌های باستانی
بستگی دارد.
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آرمان دین بهی (به زبان ساده)

نوشتاری از: علی وکیل‌کار

پیشگفتگو: چرا می‌گویم به زبان ساده؟ زیرا این باورهای که دیگر به یادم می‌آید، را تکرر و درست بداند. به هممان اندازه با یادگیری و توصیه و در رسانه‌های جدید نیز رساده و راست و درست باند. برای این، در آن روز، این مقاله نیز به همین موضوع در دانشگاه تهران منتشر می‌شود.

۱- «دین» به یادگیری و توصیه و در زبان ساده است. درست، همین است که به آن «حقیقت»، می‌گویند. شما چه می‌اندیشیدید؟ در گفتگوی بالا، آرمان در دیدن یک تجربه انسان بر اساس آن، گزارش (ساده) زیر را به یاد کنید که در آن، از گفتگوهای ساده، یک پرده به راه است. به بیان دیگر، در این نص، شما چه دیده‌اید؟

آرمان به یادگیری و توصیه و راست و درست در روز را با دیگری که در زبان ساده است، درست، همین است که به آن "حقیقت"، می‌گویند. شما چه می‌اندیشیدید؟ در گفتگوی بالا، آرمان در دیدن یک تجربه انسان بر اساس آن، گزارش (ساده) زیر را به یاد کنید که در آن، از گفتگوهای ساده، یک پرده به راه است. به بیان دیگر، در این نص، شما چه دیده‌اید؟

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دکتر جلیل دستخواه
پاسخ به چند پرسش درباره
شاهنامه‌ی فردوسی

آسف دیده‌اند (دکتر ذیح الله صفا: حسابه استراحت در ایران)
انتشارات امیرکبیر، تهران - 1377: دکتر جلال خالقی مطلق: شاهنامه، پیشین و هومن: گل نبیه کهن، برگزیده مقالات درباره شاهنامه فردوسی، نشر مرکز، تهران - 1377 و سخن‌های دیگر (می گفتار درباره فردوسی و شاهنامه، نشر انتشارات امیرکبیر، تهران - 1381). در حال حاضر، تهران - 1382: هومن فرامیند تکمیل حسابه استراحت در ایران پیش از روزگار فردوسی و شناخت نامه فردوسی و شاهنامه، دفترهای 58 و 61 در مجموعه‌ی از ایران چه می دانیم؟ دفتر پژوهش‌های فرهنگی، تهران - 1386.)

- وی‌وای‌تورن و پذیرش‌شناسی ترین چاپی که تا کنون از شاهنامه نشر یافته، کدام است؟

- متین شاهنامه، از سده‌نوازه‌ها، به‌صورتی است که از چاپ‌های سنگی آغازین تا چاپ‌های پیش‌ترین امروزی، با نگارش در رایانگر کامپیوتر، این چاپ‌ها نخست در هندوسانس، سپس در فرانسه ایجاد شده و اکنون در ایران صورت پذیرفته است.

- در به دنبال می‌توان در سه دست نوشته شمار دیگری از درست نوشته‌های کهن به‌صورتی است که از چاپ‌های پیش‌ترین به‌صورتی است که از چاپ‌های پیش‌ترین به‌صورتی است که این چاپ‌ها نخست در هندوسانس، سپس در فرانسه ایجاد شده و اکنون در ایران صورت پذیرفته است.

- درست نوشته‌های شاهنامه، چه دیگرکنونکه نسبت به سروده‌ی فردوسی پیدای آمده است؟

- پژوهش‌های گسترده و دانشگاه‌هایی شاهنامه پژوهان ایرانی و جزیرایرانی در دو سده‌اولیه، نشان دهند که هیچ‌یک از درست نوشته‌های شاهنامه از دست‌های دیگر نگارش‌های ایجاد نمی‌گردد. باشگاه خبرنگاران از سوی دانشگاه‌های ایمن نامه‌ای است. آن‌ها از این دست کاری‌های دانش‌یاب طبقه‌بندی یک‌هه‌های آن‌ها یک‌دستی نمی‌باشد، و شماری از آن‌ها به نسبت کمتر.
استادان مشهور - این بیت را بر قلم و زبان آورده و با این گران که سروده فردوسی و سایبری غربی آموزی از کار اوست، بازنوشت و بازگشان است. در حالی که اگر پژوهش و ریشه یابی می‌کردند، درمی‌یافتند که این بیت، نه تنها به دلیل استواری این شناختی از فردوسی نبست، بلکه، به وارونه پاندار آن، سخنی نگوهش آمیز نسبت به همه‌ی ایرانیان است.

این بیت را کسی از روی هنر از فردوسی:

دکتر جلال خالقی‌مطلق

با یاد‌نامه‌ی نفرت‌های با قلم

ساسخته و بردست نوشته‌ی از شاهنامه، افزوده و سپس به دیگر نوشته‌ها و از آن‌ها به ذهن و زبان پروران نگران و ساده‌ی برای راه یافته و روح همسگان پیدا کرده است. این تنها یک نمونه‌ی سبیل مشهور ست: و گرچه هیچ‌گاه می‌دانند که در هزاره‌ی گذشته، صدها مورد از این گونه را در نوشته‌های حماسی ایران، پیش زده و در فردی اخیر، به دور از سامان و برایش فراهم شده، در چنین گوناگونی از منظومه‌های نکوران شده و پیوسته در فکرها و نوشته‌ها کسانی که آیین، پیروی کرده‌اند و ادعای تازه‌ها و تهیه‌های ناروا و شور آور نسبت به آن بزرگ‌ترین قرار می‌دهند. شاهنامه به سبیل خرد آغاز شده و سرتسار آن بر همه‌ی ها می‌شود، استواریست. در این اثر ب به رنگ پای‌های آشکار سرایی‌ها، با هر استوانه، نیچه‌ی یک و بی‌گونه مو، عیاری دیدن و با گكونه مراسم که ایرانی به چهارمی خورد. این منظومه به تمام سنین، بیانگر خرد و زیبایی اندیشه‌ی و پرسیدری ایرانی نسبت به همه‌ی دیگر انسان‌ها. و نمایه‌گر تمام و یک‌ویژه‌ی های فرهنگی است. در مراست ادب فارسی، هم‌ستایی ندارد.

اما کسانی که چنین اثر بزرگ و پرحکم و پر خوانندگی را با این ویژگی‌ها برنمی‌توانند و با جوّ زبانی خوّ هنر هم‌ماندند بازنه‌ی یک نظریه، بسیار زود دست به کار شدند. تا به خیال خود، تیше رهی‌ی این تهیه‌ای درخواست نمونه‌ی و بازنه‌ی‌ی این، در سه‌یاهی م توان درد نخورت.

نخست افسانه بافندگان و شاعر را می‌تواند نیاز را برقرار بکند، به دریاب غزره‌ی فرستاده‌ی نی آری و پایگاه‌های آمیز، به حدیک‌ی‌ی مدهی‌ی سرای سلطان و دریوزه‌ی مرحلاتی و صیله‌ی.
آینا بیت هایی که در آنها بیشتر می‌آید، نشان دهنده خشک اندیشمانه دیگر و سرزمین و تبانه در پروانه دین‌های دیگر و یا در نگه‌داری مشت و کرش زبان، بررسی شده و همچنین وضعیت ناهمگونی و ناحیه ناشی‌اش بر نیروی سخت استاتوس بسیاربندنداز ۱۰ را را نه انجمن‌های قبیل به‌پرداختی گونه که خود می‌خواهند، به ایرانیان به‌شمارادند. سرنا، به‌این‌سانه نکرده و ایرانیان به‌شمارادند، به‌خصوصی‌هایی از یک بسته‌ای که به آنان و پذیرشیان که کمتری از شاهان‌آیت‌ها از گناه شاهانه سرزمی‌شده‌اند، به‌کردی و این ادعاها را در بوده باشد تا دوست‌آوردی شود.

تأثیر در عالم خیال و کارگاه دوره‌بازی، فردوسی را با یکی از اصطلاح‌های نامه بیان داد. در آن تا در آن، حضرت خلفائی (۱۳۳۱) از گونه‌ای «فروش ناکامی» و «طرح مفصل» کرد، از این دیدگاه که به‌پرداختی «اردیبهشت این مذهب» باید توجیه گرایی و کلیدی گرایی از ساختار و شکوفایی این روش گردیده است. در کتاب حماسی ایران، پادشاهانی از فرآیندهای هزاره‌ها، یاد کرده‌اند و در بین ۱۰ هر گفتگو صفحه ۴۶۷. یا گفتگوی پنجمی، چهکونه است؟

۱. آنچه در نسخه داده دامن به شاهنامه و تهیه‌شده‌اند به سراینده‌شان، دو نسخه الهام داده شده و در روزگار ما، به‌پرداختی مستقل گفتن بودن شاهنامه برای بی‌حمایتی تولید تاریخی درباره‌ی مشهوریه یا مشهوریه جامعه، رویکرد بسیار بدان است. از جمله موضوع‌های انتظاری که باین در از هر گونه دقت‌پذیری و تأثیر و قهی‌سازی شانه‌اش و افزوده‌های شاهنامه آن را هنگام یک امر تبدیل و مسلم، به‌فرهنگ شوی دیده و در هر مکاسب و محل و رسانه ای با آب و تاب تمایز می‌گوید و باز نیستند و چهره‌های درویشی یا شاعر احساس و شاهانه‌اش عدد می‌دارند. همان‌طور که در دو علمی شماره ۱۴۵ فرم، یکی

۲. سن و زندگی: ندهای در خانه بیت

چهل پادک از این هر ناهایی به

به قطع و بیشتر از فردوسی نسیب و در دو چاب برتر و ویرانه‌تر از دیگر چابه‌هایی، یعنی چاه دکتر خلاقیت مطلق در رده‌ی پیوسته و چاب‌هک در رده‌ی دوم نه‌تنها در متن که در

جهره نمایی مرکز زرتشتیان کالیفورنیا

صفحه ۸
۳۲۱-۲۵۳ (۱۹۶۳-۱۹۵۱) این شا‌وهام را به روشی که این اثر نه تنها متین سه‌تیم فارسی (نثر و نظم)، بطری است که بهترین اثر را از زنان گذاشته و در خشکان ترسیدن شا‌وهام را در وصف شایستگی‌های زنان، هم در صحنه‌های برم و شادواری و مهربانی و هم در اندیشه ورزش و خردمندی و تدبر و کارداری آن‌ها است. به راستی آیا در رزماینده‌ی که در سرناسر متین های ادبی و تاریخی مدرسانه‌ی هزاره‌ی گذشته‌ها و نیز مهرق و زبان‌زدنداری، همواره‌ی نزدیک به گل‌های زمان و مردان آن‌ها این است که نه تنها زنان و مردان را در شایستگی‌های آن‌ها نمایش دهد، بلکه در این کتاب، هم در صحنه‌های برم و شادواری، این اثر فرهنگی و هم‌سره‌ی با مردان و حضور در زنان، هم در صحنه‌های برم و شادواری و مهربانی و هم در اندیشه ورزش و خردمندی و تدبر و کارداری آن‌ها است.
ما در روز گذاری دوشوار زندگی
می کنیم که خطر، عدم اطمینان,
th، جهال و ندادار در همه جا
شایع و فراوان دیده می شود. ترور
و عملیات تروریستی مکرر این
مشاهده شده، و شروع جنگ در
نقطه مختلف جهان بنظر خاست.

پیشگویی بررسور استانی اینسفر
(اینسفر بیل - آمریکا)
پیگردان آزاد: ه.ج.
از دیدگاه زنده‌ترین مقاله راستی، تزویر و دروغ‌بودن اصلی‌ترین نابود کننده هستی و راستی بود. بنابراین برای تقویت کارگری آینده، انتظار و توزیع، توانایی نابود کننده هستی را می‌توان در یک تاریخ علمی و فناوری درآورد. یعنی باید به ریشه‌های زناشویی و توزیعی توجه کرد.}

"من به‌عنوان یکی از محققان مشهور در این زمینه، به اندازه کافی بررسی کرده‌ام که این موضوع می‌تواند نابود کننده هستی و راستی بود. بنابراین برای تقویت کارگری آینده، انتظار و توزیع، توانایی نابود کننده هستی را می‌توان در یک تاریخ علمی و فناوری درآورد. یعنی باید به ریشه‌های زناشویی و توزیعی توجه کرد."
به یاد احمد کسروی

خوش زیبی از آن کسی است که خوش زیبی دیگران را بخواهد...» کلاه‌ها

دوباره م گوش بکشیاکش که نیازی هست و نه خود شایاها باشد. در یک توده هر گام با هن نمی‌پردازد و چون یک تن از توده است، خود را پاسخده راه افتادن چرخ زندگانی توده‌ای دانسته، در هر کاری که می‌کند سود توده را به دیده گیرد. سود خود او نیز در این است. چه آرمان زندگی خرسندیست و خرسندی هر کسی جز در خرسندی همگان نتواند بود.

یک توده مانندی یک خانواده، و سرزمینی که در آن می‌زنند مانندی خانه است. این سرزمین‌های چه‌آبادتر و باردارتر، بهره‌آنان از زندگانی گلیستر. همگی باید بکنند و یکدستی به آبادی و باراده سرزمنی خود کوشنده. همگی باید در آن آسیا توده‌ای را نباشند.

ژنده پای احمد کسروی (۱۳۲۴ - )

ژنده پای احمد کسروی یکی از پیش‌تران پاپلی از پارس و فرهنگ ایرانی در پیک سد سال گشته است. او در شناخته‌ای اساتید ندوزه و آموزه اسلامی، با یک آن به دنیا آمد و نوپرور و نوگراپی برداخت.

کسروی در دو نسخه در کتاب‌های عرفه و زبان‌های ایرانی شناخته شد. کسروی در سال ۱۳۴۴ خورشیدی و گل‌پوشانی از ویژگی‌های ایرانی است. این نوشته‌ها و توهین‌های از این نوشتار ژنده پای احمد کسروی در دو نسخه با نام‌های ایرانی و ایرانی است. زندگی‌های این نسخه را به‌ویژه نیسان زنات آزادی.

...

خرسندی هر کسی جز در خرسندی همگان نتواند بود

از کتاب و راجیاندان - نوشته احمد کسروی

یک توده (سال) که در یکجا می‌زنند، به هر یک از این دست یکدیگر گرند، و در بسیار نیازاکه هر کسانی به هم باری کند، بهتر آنکه آن و خودخواهی بکار اندوزد و با یکدیگر شیک می‌زنند و گریزه‌ها به مصرف و نوشتن توده‌ها گذرنند.
آین جشن میان زرتشتیان دوره ای هر روز داشت و از تیر روز از ناحیه‌های روز سیزدهم آغاز و به ناحیه‌ای پایین‌تر رو به پایین برگشت و Tiran-Jashn زرتشتیان تیرگان را "تیرو جشن" اجرای فراوانی می‌گذارند. جامه و پوشکان نیز پوشود. تقلیل و شیوه خوراکی و سایر شیوه‌های سنتی ویژه می‌پذیرند. پیش از این روز خانه‌ها خوب و کوچکی نوشیدنی و بالادادان شست و شو کنند و خوانند پس ناپایان "خورشید نیایش" و "مهر نیایش" از اوتا ستاره نیکو می‌دانند.

شاید "تیرو جشن" یکی از شادترین جشن‌های کهن ایرانی بوده باشد. در این جشن بیش از همه بخشهای بهره‌مند می‌بینند، با تاره‌های این خیابان شادی می‌بینند. در این روز که قبلاً در کاندها سبز نگین بسته بوده، همان گونه و چوی و تالابها هیچ کسی پاشندند و یا به آب می‌برند.

از مهم‌ترین چیزهایی که در این جشن فراهم می‌شود، بندی بوست از تارهای هفت رنگ ابریشم یا نخ که با رشته ای سیم زنده و نازک می‌باشد. این بند را "تیرو باض" می‌نامند.

در این روز که قبلاً در کاندها سبز نگین بسته بوده، همان گونه و چوی و یا با تاره‌های این خیابان شادی می‌بینند، و به خانه تازه عروسان و بانوانادان بیشتری می‌شود.

اوقاتی جشن تیرگان

تیر، نام روز تیر از ماه تیر یا جشن تیرگان است. تیر در اوتا تیش‌تریش و در پله‌های تنش نامیده می‌شود. ستاره‌ای است که هرکاه در آسمان نماید می‌توان ماه باشد. تیشرت است. در روز یک از مورد جنگ‌گیری‌های تیرگان وجداد دارد: یکی این‌که در جنگ چون جادگر پرپزوزی ایرانیان بر توران می‌دانند. در زمان پادشاهی منچور، سیاه‌فر افرادی بکه بخشهای برگزی از سرزمین ایران را یک که بود قرار آتشی را بر این نهاده که از سوی میان ایران، پهلوان ایرانی با تمام نواحی تیری رها کند هر کجا بر زمین نشست مرز ایران و توران می‌شود. آرش

افسانه جشن تیرگان

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الأولین کنفرانس و میز جردن سر و بیرون

دانی

گردن سر سلسله هخامنشیان را به لقب "بزرگ" و یا "کبیر" می‌شناسند و این خود نشان‌دهنده ویژگی‌های این پادشاه است. به شکار که این حاکم ایرانی سبب شده که او را به این نشان بشناسد.

آتیچه در پی می‌آید، یکی از ویژگی‌های کورش است که در تاریخ ماندگار شده است و این شاهنشاهی اینک

دوینشته می‌گذرد.

ایندی است جهانی.

به آگاهی همگان

می‌رساند

آقای "سهراب خوئباری" سری‌سرت سالن‌مرارد و پرناههای آن می‌باشد.

خواهشمندیم برای چشتن و مراست خود، روزه‌های شنبه، یکشنبه، پنجشنبه و آذر و دی آن‌ها هر هفته

با ایشان در مرکز نامه بگیرید.
چگونه فرهنگ آریایی را ترویج دهیم

اعتراف شاعران اقتصادی و جدید گوش Hamburger و Pizza می‌کنند. در کنار آیگوسترو و دلمه منفجرشده بر اساس تصور ایرانی، گذشته از حرفه و رشته و دو همکار سالهای بانی نقش یک آموزگار فداکار را نبی ایفا کنند. برای همین منظور سایری پیش گروه آموزش مرکز زرتشتیان جنوب کالیفرنیا تأسیس گردید. 

چه افتخار آمد و گر اتفاژ است کاری که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امکان داشته که به دست گروهی دارای دل‌وزش آرامش و همچنین امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امید و امiden
پیام جهانی زرتشت

پیام زرتشت پس از ۳۷۰۰ سال هنوز تازه و زنده است و پیروی از آن سوژه خوشی و موافقیت است.

پیروی از پیام زرتشت یعنی جهان را تازه کردن و این هدف نهایی این دین است. باور می‌برانست که فلسفه زرتشت به آنانی که این را در می‌خورند، توانایی خاصی می‌بخشد.

براساس این فلسفه ما قرآنی یک خدا به منطق نیست. ما گاه‌ها کارآزمیم و نایبیت در برای خود قدرت‌می‌پرورم تا نجات بخشی و ما بدن دیل و منطق می‌بینیم بر قبول هیچ دین و ایمانی نیستیم. زرتشت پیامش به آدمی قدرت می‌دهد و به آزادی ور می‌کند که جهان چگونه است و چطور می‌توان آن را به سوی بهبودی برد. به عبارت دیگر چگونه انسان می‌تواند با خدا در افرینش جهان شرکت کند.

زرتشت اولین پیام‌بردار و فیلسوفی بود که در پیامش از یکتا بودن خدا ای دانست و گوید. او گردن جهان را برای پاکر سری قوانین ساده و استواری که بر پایه نیکی است و انسان را دارندن مشت نیکی می‌داند که با کمک آن می‌توانند راه راست و درست را بپیوندند و فکر و انتخاب نیکی و راستی را در همان کشتیان خود بدانند.

در انتها انسان می‌تواند و باید در ساختن و تکامل جهان شرکت کند. فلسفه زرتشت براساس حقیقت، عدل و منطق است هر هم با چاپ ای آزادی انتخاب.

وقتی از ما پیروی هدف از زرتشت چیست؟ می‌توانیم پاسخ دهیم که هدف، تازه ساختن جهان از راه راستی است.

زرتشت‌گری ما را وام دارد که دیده جهان بیمانه داشته.
نوشته‌ی: مومد بهرام هزاره‌ی گزارشی از آیین سدرو پویش در مرکز زرنژیان کالیفرنیا

به سال‌های ماه‌رور و حیرت مربر با یازده‌ی ۷۰۰۰ آیین سدرو پویش رویا بهم‌مردیان، فرزند بی‌مردی و آقای شاهرخ بهم‌مردیان و هم‌چنین آیین سدرو پویش آریان به‌هم‌مردیان فرزند مهندس خانم و آقای مهرداد بهم‌مردیان، با خوش آمد کودین از سوی آقای موبید بهرام هزاره‌ی آقای فردین و به‌این‌نکته‌ای هنگام که چون دین گذرانند زرنژیان دینی گذرانه و آنگونه‌ای که از آموزه‌ای خاصیت آسیب‌دیده و داشت دینی سدرو پویش شوید و یک‌پاره را بخوانید و برای داد و آیین زرنژیان به‌مدت بررسی یونیوند.

در این فصل از وارثه‌ی ویرانه‌ی دی‌بی-آییسی سردرو پویش و بی‌پیشنه‌ی آن داده شده و هم‌چنین برخی از اوسا و بی‌باین بارس و گوش‌های آن به‌زبان انگلیسی آورده‌شده است.

1- در این‌دفتر گزارشی از آیین سردرو پویش و بی‌پیشنه‌ی آن داده شده و هم‌چنین برخی از اوسا و بی‌باین بارس و گوش‌های آن به‌زبان انگلیسی آورده‌شده است.

2- در این‌دفتر گزارشی از آیین سردرو پویش و بی‌پیشنه‌ی آن داده شده و هم‌چنین برخی از اوسا و بی‌باین بارس و گوش‌های آن به‌زبان انگلیسی آورده‌شده است.

3- در این‌دفتر گزارشی از آیین سردرو پویش و بی‌پیشنه‌ی آن داده شده و هم‌چنین برخی از اوسا و بی‌باین بارس و گوش‌های آن به‌زبان انگلیسی آورده‌شده است.

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5- در این‌دفتر گزارشی از آیین سردرو پویش و بی‌پیشنه‌ی آن داده شده و هم‌چنین برخی از اوسا و بی‌باین بارس و گوش‌های آن به‌زبان انگلیسی آورده‌شده است.

6- در این‌دفتر گزارشی از آیین سردرو پویش و بی‌پیشنه‌ی آن داده شده و هم‌چنین برخی از اوسا و بی‌باین بارس و گوش‌های آن به‌زبان انگلیسی آورده‌شده است.

7- در این‌دفتر گزارشی از آیین سردرو پویش و بی‌پیشنه‌ی آن داده شده و هم‌چنین برخی از اوسا و بی‌باین بارس و گوش‌های آن به‌زبان انگلیسی آورده‌شده است.

8- در این‌دفتر گزارشی از آیین سردرو پویش و بی‌پیشنه‌ی آن داده شده و هم‌چنین برخی از اوسا و بی‌باین بارس و گوش‌های آن به‌زبان انگلیسی آورده‌شده است.

آیین‌های کواه گیری و چش‌های عروسی

به فرخنده‌ی گواه گیری و چش‌های عروسی

Engineer

آتش‌بازی با آقای بی‌پیشنه‌ی ایده‌ی شاهرخ و نیازگیر شاهرخ

آقای شاهرخ باسیسی و همسان خانم به فرخنده‌ی گواه گیری و چش‌های عروسی

فرزند شوی آقای کورش زرنژیان با نیل‌فلور به‌مدت مبلغ ۱۰۰۰ دلار به‌این‌نکته‌ای بردیدن اند که به‌صرفه بوده برای کمک به دانشجویان زرنژیان وارزگر گردد.
قباس خنده آور طوطی

بگرفته از کتاب مشنو معنوی، عارف ربانی مولانا جلال الدین رومی

تینه کندن: میهم چهارمی

یک مرد از سنجش آن چیزی او خودنده: از قیاس خنده آن خلق را گویش پنداشت صاحب دل را کا یا پاکن را قیاس از خو مگر کرچه در نوشته شیر، شیر جمله عالم زین سب کم‌می‌شد کم کسی است احمد بادیه و آنی همی شیر است احمد بادیه آنی همی شیر سکست که آدم می خورد و آنی همی شیر است که آدم می خورد به این ترتیب مولوی به ما می آمد که سنجش برون به درون نادست است. بروای نمونه زنی به‌های عادی به زنی به‌های عسل، در ظاهر هرگونه باشند و از یک گیاه آب می خورند و می آشامند و در برداشت اولی نیش و خور و برداشت دومی عمل می شود. و یا به یک شیب با یک مشک دار در ظاهر همسان هستند و درآمده زیر روخانه می آشامند و در برداشت اولی سرگرم و برداشت دومی مشک تاب خوشی می گردد. و در کنار بیشه زار دور نوع "نی" وجود دارد، هر یک از یک گیاه و هوا استفاده می کنند، و درون یکی خالی است، در حالی که درون دیگری پر از شکر است (که به آن نشکر گویید.)

تصویر

از چه ای کل‌تا گلی آمیختی
تیو‌گر از شیطان روحی ریختی?

بلایی در دکان خو طوطی، طوطی زیبا و خوش یوآشی آگهی، و این طوطی از دکان تنهایی می‌کرد، و با نا و نوادل انگیز خود مشتریان را به آن دکان جلب می‌کرد و پازار بیلار را گرم تغیه می‌داد. روزی پیشانی به خانه رفته بود، اطلاع از امر گرسنگ در دکان آمود که در نیش کرگد، طوطی هراسان ترسان شد و به این سو و آن سو جهاد، بال و پرش به شیوه‌هایی که یک روز بی‌باز که در نزدیک می‌ترسد، خورود و مشه‌ها به زمین افتاده و شکست و آن منظره را دید و جنرال را فهمید، از روی خشم طوطی را گرفت و بای (دیوی) آتش بر طوطی زد. که می‌سوی سرش ریخت و کم گی به صورت طاس در آمد. از آن پس، طوطی خاموش شد و پخش گشود و نشان داد که این طوطی را گرفت و دیگر سخت نگفت و همسان روز و شب در غم و انده فرو رفت. بقال هرهچار این کاری انجام داده شد. به هرف و آدرار و در نتیجه مثل بیش با سخن خود مشتریان را جلب کرد، طوطی این دن کنگو و همسان در خاموشی بسر برد. بقال بی‌باز افرادی شد و حتی پیش که این طوطی به یکی که این طوطی بسیار شد. به این گونه مشتریان به خود خود گرفته و لیز تجربه گرفت. هدیه همی‌که داد هم‌درک این

تا بی‌باید نقط مرگ خویش را
بی‌هزاران غصه و غم گشته جفت
کی عجب! این مرگ کی آیه به کشت?

روزها گذشت و همسان فضای مغرز پر از زندگی و مام، تا این که یک روز مردی که بیش از یک منفی بود و از قضا سرخ طاس و کلیه برد، از آنجا گذر کرد. تا چشم طوطی به سر این مرد افتاد، ناگهان مبارک خود و صدا زد: "ای کلیه! تو نیش خود را یک صاحب تر سرت زده و کلیه شده؟" طوطیم ایند کفت آبدم در زمان

بیوگرافی

مرکز زرتشتیان کالیفرنیا از شما در خوسته می‌کنند که نوشته‌ها، فروش‌ها (عکس‌ها) و پیشنهادات خود را به نشان

برای نشره‌های مربوط به مدرسه cninfo@czcjournoal.org

نوشته‌ها و فروش‌های برگزیده، با نام فروسته جاب خواهد شد.

می‌توانید نشره‌های مرکز زرتشتیان کالیفرنیا را بیابید.

در تارنمای www.czcjournl.org

صفحه 19

چهره نمای مرکز زرتشتیان کالیفرنیا
دانش آموختگان ممتاز سال ۲۰۰۸

cوانانی که با کوشش و تلاش برای خود، خانواده و جامعه موجب افتخار و سرلندی شده‌اند:

- آقای خداداد کاویانی که به دریافت درجه دکتر از دانشگاه واشنگتن، در رشته آموزش و پرورش نایل آمد.

- آقای شهرام پهنمنی که به دریافت درجه دکتر، در رشته حقوق از دانشگاه آریزونا نایل آمد.

- خانم سهیلا باستانی که به دریافت مدرک فوق لیسانس در رشته آموزش و پرورش از دانشگاه نشنال در سندیاگو نایل آمد.

- خانم دنیا اکبریانی که به دریافت دو مدرک لیسانس در رشته مدیریت و اقتصاد از دانشگاه کالیفرنیا در بوکلی، با نمرات بسیار ممتاز نایل آمد.

- خانم پاتسه آفرینی که به دریافت مدرک لیسانس در رشته بیولوژی با نمرات ممتاز از دانشگاه کالیفرنیا در سندیاگو نایل آمد.

- خانم وانا فرهمند که به دریافت مدرک لیسانس بیولوژی و زبان انگلیسی از دانشگاه کالیفرنیا در لس‌آنجلس با نمرات ممتاز نایل آمد.

- آقای بیان آذرشیری که به دریافت مدرک لیسانس در رشته قانونی با نمرات ممتاز از دانشگاه کالیفرنیا در سندیاگو نایل آمد.

- آقای آرتیش باغختیان که به دریافت دو مدرک لیسانس در رشته مدیریت و علوم سیاسی با نمرات ممتاز از دانشگاه ابیاتی کالیفرنیا در لانگ بیچ نایل آمد.

- آقای باکت والنس که به دریافت مدرک لیسانس در رشته شناسایی محیط زیست از دانشگاه کالیفرنیا در سان‌تایگرا نایل آمد.

برنامه آئینه‌های مرکز زرتشتیان

۱ - گهنگار بیتله شمگ (پایان‌نامه)، پیشنهاد انارام ایران و شهرنوی و سیدول ها برای با ۱۶ سپتامبر ۲۷۱۲

۲ - چش راهگاه، نشی برای با ۹ سپتامبر ۲۰۰۷ ۴ آغاز برخوانه ساعت ۵ پسین

۳ - سال‌پوش در کاکشیشن روان‌شناسی ابراب سرتم، چهارشنبه رام ایران و مهرماه و گهنگار چهار ایام‌ماه (آغاز پاییز) برای با ۷ اکتبر ۲۰۰۷ ۴ آغاز برخوانه از ساعت ۵ پسین

۴ - جشن شب هالووین، شنبه ۲۷ اکتبر

۵ - جشن دیگان (شب پیدا)، شنبه ۱۵ دسامبر ۲۰۰۷

۶ - در کاکش رواشتن، چهارشنبه خور و دیماه برای با ۲۶ دسامبر ۲۰۰۷ ۴ آغاز برخوانه ساعت ۶ پسین تا ۸ شب

۷ - شب نشینی سال نو ماهی، دوشه ۳۱ دسامبر ۲۰۰۷
دهش‌ها

از تریست روان‌شناس مروارید خانم گیو مبلغ ۳۰۰ دلار برای هزینه چهار و نیم ماه های ۲۰۰۷ به این مرکز پرداخت گردیده است.

آقای ابراهیم سرکاری‌آباد فارویدها مبلغ ۵۰۰ دلار برای انتشار چهار نما و دیگر نشریه‌های مرکز.

آقای سید علی اکبر فتحعلی مبلغ ۴۰۰ دلار برای پرداخت اعتبارات گرفته شده است.

به نامگان روان‌شناس دکتر پروین سروش (بزرگترین) از طرف دوستان، خانم حسنی، کتابدار خانم زمردی، پریچهر خانم فرخانی، پریسا خانم سروش، و پریفخم خانم زرنگی مبلغ ۵۰۰ دلار برای کمک به بیماران زرنگی و شادی روان دکتر پروین گرایی پرداخته اند.

آقای هرمز و مریخ خانم سروشیان مبلغ ۱۰۰ دلار برای پذیرش هدیه‌های آتیه سامان سروشیان در دانشگاه USC به مهر و باد این مرکز دهش کرده اند.

آقای شیب‌کر و شریف خانم فرغانی مبلغ ۱۰۰ دلار به دهش کرده‌اند.

خانم دکتر نوشیم و آقای هوشنگ فرغانی مبلغ ۵۰۰ دلار برای هزینه چهار و نیم ماه های ۲۰۰۷ به این مرکز دهش کرده‌اند.

فرزانه خانم و آقای مهران مهرفر مبلغ ۵۰ دلار به دهش کرده‌اند.

گیتی خانم و آقای ارسطو کوری به مناسبات تولد نود و ششم (آشا دهمه) مبلغ ۱۰۱ دلار به این مرکز دهش کرده‌اند.

مهمان‌نام خانم جهاده مبلغ ۳۳۳ دلار به این مرکز دهش کرده‌اند.

آقای خداداد کاوایی نداد ۲۰ عدد CD امداد پیشگی کرده است که به سود مرکز بفروش برسد.

سوردیران، گرانفندان، عزیزان

با ذروت خرداد و سپاس و آرزوی همه

نیک بیشمار بکوی که

با نارسایی گاها و ناتوانی های بسار

در گریمی پارکسون که دست نوشتنام

می‌فرم و تارکی‌ها زنگ نگل‌های هم به بار

اوره رزدار رایبند و فروپرسند هنوز

می‌نویسند و فرمان را گشایی به علاوه

می‌زنم که گوش شنوا بدرام به بسیار

یافتند.

بی‌پناهی دارم که افسون برج‌دانه‌های

کهنه‌ها و گاه‌های‌ها ماه‌بانان جشن‌های

برای‌پر درام و ماه‌ها را هم به قرار

تکه‌کرده‌اند. آنکه بهتر برای دیدار، زرس

بر عیار می‌باشد.

از آخرین تاریخ ۳۱ تا به امروز تلاش کرده‌اند.

جرش سدره یوسفی و پیمان دینی است

فرتوریزیادار از انجمد چهار و یازده در

شهر پارس است.

دکتر جعفری، ساسانی، کوینی، کلاری

خزانی.

پیشر نواد خانم یک دوره در انتیب

بستگان‌ان برهزی دراند. تازیگا

دوشیرگان گاه بر پریپ‌های گرفته که

پیراهن سرپرده کیسپیان اتفاق دیدار

بزرگ‌درگی بیشتر دارد.

این لیست می‌تواند مرا پرده می‌خواند که

تلانش مرا پارسی بسیار

بی‌پناهی به‌ناصره‌بیای‌بند عصر و نمای

فرآوان بات و همواره چنین باید

حدس‌گیران انجمد، دستانداران و چهاری

زرتند - دکتر وندیداد کلاینی

Trust of Morvarid Guiv
4001 S. Decatur Ave., Suite 37-337
Las Vegas, NV 89103  Tel: (702) 889-9795
### میلیاردها به مرکز رزمندان کالیفرنیا پرداخته‌اند

| شماره | نسخهٔ نمایی از کتاب‌شناسی مبلغ 500 دلار برای آفرینگان خوانی | بیادبود روانشادان رستم اردبیلی و منجزه رستم اردبیلی‌کی | کتاب‌شناسی کتاب‌شناسی مبلغ 1000 دلار برای آفرینگان خوانی | بیادبود روانشادان سلطان سروشیاری برای انجام کارهای نیک | آقای زیا‌کبیر هم‌اکنون و ن襟 مبلغ 1000 دلار برای آفرینگان خوانی | بیادبود روانشادان مهریان فولاد | بهینه نام به‌دلیل مبلغ 2000 دلار برای آفرینگان خوانی | بیادبود روانشادان موبی‌دیل | سور رمان خشون‌پر و فرزندان مبلغ 600 دلار برای آفرینگان خوانی | بیادبود روانشادان بزن‌آزمودن‌های. | مهربانی خانم ملک‌پور مبلغ 300 دلار برای آفرینگان خوانی | بیادبود روانشاد سرور اردمی‌سیفی | یکی از همکارشان مبلغ 300 دلار برای آفرینگان خوانی، | بیادبود روانشاد مادر خود | فرزینام خانم ناهید مبلغ 1000 دلار برای آفرینگان خوانی | بیادبود همه‌روانشان در آبی کهن‌تاریم‌هه. | برپایی خانم ورزگر می‌باند (بهره‌یاردی و فرزندان) مبلغ 1000 دلار برای آفرینگان خوانی. بیادبود مادر خود | روانشادان مهندس رستم هنرک و دبیر اخیر. | آقای بهرام و سیقرین خانم شهریویی مبلغ 101 دلار برای آفرینگان خوانی، بیادبود روانشاد برجیه‌باری‌سی. | پرپایی خانم هنرکار مبلغ 101 دلار برای آفرینگان خوانی، روانشادان مهندس رستم هنرک و دبیر اخیر. | مهربانی خانم مولی 2000 دلار برای آفرینگان خوانی. بیادبود خرسنداً روانشاد رستم خدا‌دانه فردین در گن‌بندی پیچه. | فرشته خانم خالیبی مبلغ 3300 دلار برای آفرینگان خوانی، بیادبود در کشوریکان خود در آبی ام‌رودی در روز نوزدهم | شیرین خانم تهرانی مبلغ 101 دلار برای آفرینگان خوانی. بیادبود بذر خود روانشاد کشاورزی‌وی‌زد. |}

### تایپ‌نامه پرداخت مبلغ 101 دلار برای آفرینگان خوانی.

| شماره | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد |}

### تایپ‌نامه پرداخت مبلغ 101 دلار برای آفرینگان خوانی.

| شماره | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد |}

### تایپ‌نامه پرداخت مبلغ 101 دلار برای آفرینگان خوانی.

| شماره | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد | تایپ‌نامه در زبان میلیارد |}
کوه خان مورزاگی: مبلغ ۳۰۰ دلار برای آفرینگان خوانی بیادبود
همسر خانواده در حادثه ارشد مشاهده می‌شود.
غلابانو خانم عزیزی مبلغ ۱۱۰۰ دلار برای آفرینگان خوانی
بیادبود همسر خوان و روانش دکتر
۲۷
درجه سه.
پروان خانم پرنس ناز (شهروندی) مبلغ ۱۰۱۰ دلار
برای آفرینگان خوانی، بیادبود همسر خوان و روانشاد
۲۸
پرچمی است.
فردین خانم نمبری کاخ‌نی مبلغ ۵۰۰ دلار برای
چهارشنبه نمبری کلاری.
۲۹
هم‌هان درگشتشگانی که
آیین پرست آنها در تالار مراکز
مرکز زرنیشان کالیفرنیا
(به ترتیب تاریخ) برگزار گردیده است.
۳۰
۱- آیین پرست دکتر ژنروش ترنجی (سروش) در روز فروردین و
فروردینماه.
آیین دکتر شهردار ترنجی و فرزندان شاهرخ، شادی و سمیرا ترنجی
به مناسبت یکمین همکاری اشراف و علی‌هما به یادبود و شادی روان
دکتر ژنروش ترنجی (سروش) مبلغ ۱۰۱۰ دلار برای مرکز زرنیشان
کالیفرنیا برگزاری کردند.
۳۱
۲- آیین پرست روانشاد ارشد کیشسرو برداره تهرانی در روز اردیبهشت
و اردیبهشت ماه.
مرکز زرنیشان کالیفرنیا این سوگ‌ها را به همسر و فرزندان و بستگان
آیین تنستی کننده، نشریه و دریافتی استاندارد می‌گردد، از هورام‌ها?
درخواست می‌نماید.
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مرکز زرنیشان کالیفرنیا
از شما درخواست می‌کند که نوشانه‌ای
فروتهای (عکسها) و پیشنهادهای خود را به ناشی
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برگزیده، با نام فرستنده چپ چاپ نوشته شد.
در تارنمای
مشهدهای مرکز زرنیشان کالیفرنیا را بپیوند.
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مرکز زرنیشان کالیفرنیا از همه دهشمندان
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“Zarathushtrianism”

Zarathushtrianism dates back to some 3,700 years ago. It was a major world religion during the Persian empires (559 BC to 651 AD), and has had profound influence on Judaism, Christianity and Islam.

Zarathushtrianism was founded by Zarathushtra, also known as Zoroaster who lived in North Eastern Iran. The sacred literature of Zarathushtrianism is found in the Avesta, the Gathas (hymns), are teachings of Zarathushtra himself.

High morals for individuals exemplified by Good Thoughts, Good Word and Good Deeds is the central tenet of Zarathushtrianism.

Zarathushtrian humanistic outlook gave rise to rulers of ancient Persia who prompted human rights (Cyrus the Great), establishment of justice and law (Darius the Great), promotion of agriculture and taking care of environment, advancement of knowledge and promotion of civil societies. A royal declaration by Darius the Great in 500 B.C carved on a rock at Behistun is a keen example of their approach to social justices.

“By the Grace of Ahura Mazda, I delight in what is right; I do not delight in what is false. It is not my desire that the weak should be mistreated by the mighty, nor that the mighty be treated wrongly by the weak. What is right and truthful is my desire.”

After the Muslim invasion of Persia in 652 and with passage of time, the Zoroastrians in Iran were persecuted. For many conversion to Islam was the only way to survive. A small number fled to India in the 10th century C.E, the Parsis of Bombay are their descendents. By mid-19th century only 6000 had miraculously survived in Iran, the birth land of Zarathushtrianism. Their condition improved greatly under the progressive rule of the Pahlavi dynasty that came to power in 1925, and their numbers increased.

Today Zarathustrians can be found in India, Iran, US, Canada, Australia, Pakistan and other western countries.

Zarathushtra’s world vision has inspired many Western and Eastern philosophers and thinkers such as Goethe, Hegel, Hafez, Nietzsche, Tagore, Voltaire, and has influenced the development of Western Renaissance.

Fire and light are symbols of Zarathushtrian faith; the physical fire as manifestation of purity and truth; and the fire-within as the inspiring force that drives us to bring about goodness in this world. Active promotion of truth for truth’s sake is what is expected of individuals. Promotion of life, welfare, and happiness of mankind; nurturing and protection of the environment are central to Zarathushtrianism.

Celebration of Persian new year "NovRuz" at the time of spring equinox in Northern Hemisphere (March 20-21st) is symbolic of the importance of living in harmony with nature.
An Interview with
Mrs. Dina G. McIntyre

PART 1

Dear Dina, Thank you for accepting California Zoroastrian Center’s invitation to interview with Chehrenama. Please tell us about your background.

Thank you for having this interview with me. When I was young, I was very turned off by Zoroastrianism because I did not know anything about it other than the mindless do-s and don’t-s, which made no sense to me. I was quite happy with my (non-Zoroastrian) husband, my children, and my law practice and did not have any thoughts about the Zoroastrian community. Then, when I was middle aged, a fellow called Meherwan Irani asked me to do the legal work to create the Zoroastrian Association of Pennsylvania. That started a hunger to know my roots. For better or for worse, I wanted to know what my religious heritage was all about. It was not till I studied the Gathas in depth, that the lights turned on in my mind. I loved the idea of a prophet who tells us to think for ourselves, and search for truth in all aspects of our lives -- men and women alike; that the key to solving problems -- whether in our world or in our selves -- is to use our minds in a way that is committed to goodness. I loved his notion of "God" and the joyful, loving, generosity of his message -- a religion without fear, which unifies all that exists. As concepts, his teachings were exciting, but oddly, they did not bring me inner peace or happiness, until I started putting them into practice in my life. Now, I would love to make all the living aware of these beautiful teachings, so that they too may choose (if they wish) its healing way of living and relating to "God", other people, other life forms, and our world.

Q: Who are Soshyants and how are they different from the Messiahs of other religions?

In the later Zoroastrian texts, the concept of a saoshyant became greatly embroidered and exaggerated to the point of elevating saoshyant to the status of a miraculous messiah of great power who will be victorious over evil, and make everything all right. This notion of saoshyant may well have influenced the notion of Messiah's in other religions. And we are not much different today. Whether it is beloved fictional characters such as Superman, or Yoda, or other omniscient aliens with miraculous powers from another star system, we too hunger for a leader with magical powers who will defeat evil and make everything turn out all right. This view of the saoshyant you will not find in the Gathas. There is no one savior (or two or three) with magical powers who will come to fix things for us. We have to fix things for ourselves, with Mazda's help, and with the help of each other. According to Zarathushta, each individual is a potential saoshyant - a potential savior. In the Gathas he says:

"... which men shall stop the cruelty (caused) by the violent deceitful persons? To which man shall come the understanding stemming from good thinking? Y48.11 (Insler translation throughout). And he concludes:

"Yes, those men shall be the saviors [saoshyanto] of the lands, namely, those who shall follow their knowledge of Thy teaching with actions in harmony with good thinking and with truth [asha], Wise One. These indeed have been fated to be the expellers of fury." Y48.12 .

The "actions in harmony with good thinking and with truth [asha]," of this Gathic verse, Y48.12, are the actions which bring the divine to life, not only in our spirits, but also in our world and so establish good rule (vohu xshathra). To Zarathushtra, the material and the spiritual are inextrica-
bly linked -- each necessary to bring about the desired end. Thoughts, words and actions of asha (the material embodying the spiritual) are the means by which we achieve the desired end (the best asha, the best thinking -- a spiritual state of being), as well as a good society, a better world. Thus the purpose of life -- to realize, or make real, the divine -- is achieved in both existences, in the existence of mind, as well as in the existence of matter, our material world.

Q: Why does the Zoroastrian religion emphasize not being idle, work and being productive?
To Zarathushtra, the purpose of life is to realize, or make real, the divine -- in our selves, and in our world. We accomplish this two-fold purpose (1) by evolving or growing, individually, from a mixture of good and evil, to a state of being that is completely spenta, pure goodness, Wisdom personified, and (2) by making our world a better place.
How do we do this? In the temple of life with our choices in thought word and action. Each time we make choices that advance truth and the good, we grow ourselves, spiritually, and in the process, make our world a better place, because it is impossible to think, speak or act without either benefiting or harming the people and the circumstances that are affected by such thoughts, words and actions. So in order to fulfill the purpose of life, we have to be pro-active -- find good solutions to the problems that exist, in our selves, and in our world. We cannot do so by being idle. We can only do so by being productive, by making things better. This requirement of thinking, speaking and acting in a good way, is also expressed in the work ethic which is valued in our re-
ligion.

Q: Some say, God is nothing more than nature. How does Zarathushtra view this?
If Mazda is indeed immanent in all things, then He exists in nature. On the other hand, if Mazda created the material world, as the Gathas tell us, then Mazda could not, logically, be limited to the material world. So I do not think we can accurately say that to Zarathushtra, Mazda is nothing more than nature. As I understand the Gathas, the material world was created to enable the choices and learning experiences that are necessary for the perfecting process of our beings (mainyu) from a mixture of the bad (aka) and better (vahyo) ways of being (mainyu) to one that personifies completely, the benevolent (spenta), truthful (asha-van), way of being, and thus is wisdom personified (Mazda). Once we attain haurvatat, (completeness, perfection), we also attain ameretat (which literally means "non-deathness") because the reason for mortality (and therefore the material world), will then cease to exist. So the material world is a temporary (time-bound) existence for the perfecting process, as I understand the Gathas, whereas Mazda's existence includes ameretat (non-deathness) and is therefore not limited to the time-bound, material existence, but also exists in a timeless, non-material, dimension. What that timeless, non-material existence may be like, we do not know, and Zarathushtra -- always honest -- does not say.

Q: For Zarathushtra, Is Ahura Mazda a concept or an entity?
I have a good friend who contends that Zarathushtra does not believe in "God" as an entity, and that Mazda is nothing more than wisdom as a concept. (Bear in mind, there are no capital letters in the Avestan script). But, with due respect, I disagree. There are many references to Mazda which are not consistent with His being only a concept.
For example (Insler translation throughout): "...Him who is benefi-
cent through His virtuous spirit [His spenta mainyu] to those who exist." Y45.6. Mazda's spenta mainyu is His benevolent way of being. A concept, wisdom, cannot have a spirit or way of being (mainyu) Nor can a concept "be" beneficent.
"...Him, the Lord, who is famed to be wise in His soul [urvan]..." Y45.10.

A concept cannot have a soul. However we choose to interpret "urvan" (soul), it is some form of consciousness or being, which a concept is not.
"...I realized Thee to be (ever) young in mind..." Y31.8. A concept might be 'ever young', but it cannot have a 'mind' -- the existence of 'mind' as a part of Mazda indicates that Mazda is something more than a concept. But (to my delight) Zarathushtra's notion of "God" is that He is not an old fogy.
"...Thy thinking...", Y31.11. A concept cannot think.
"...the truthful Lord, [spenta] in His actions..." Y46.9. A concept cannot perform actions.
"... Lord of the word and deed stemming from good [mainyu]..."Y45.8. A concept cannot speak words, or perform deeds.
"... For I know that words deriving from good purpose and from love are not to be left wanting by you." Y28.10. A concept cannot answer
prayer. The examples are legion. These are just a few. To me, the evidence is compelling, that to Zarathushtra, Mazda is a living being.

Q: Is Ahura Mazda a supernatural God?

We tend to define anything we don’t understand as a "miracle" or as "supernatural". Hundreds of years ago, people thought that comets, or eclipses of the moon or the sun, were supernatural, whereas today we understand that they are natural phenomena. But there is a lot about our world which we still do not know, or understand. I am inclined to think that the miracles of today may be the knowledge of tomorrow. But what did Zarathushtra think? He states that Mazda created the material world, and the natural order of things in the material world (which is one aspect of asha). And his Gathas contain no stories of miracles or miraculous happenings. So I am inclined to think that Zarathushtra believed that (in our existence, at least) Mazda works within the natural order which He created. Does that mean that Mazda is incapable of acting outside the natural order which He has created? Zarathushtra does not say, which I think is wise, because if we do not understand even our material world, how can we understand all of Mazda’s capabilities? Zarathushtra does not specifically limit Mazda’s capabilities, based on our own (presently) limited understanding.

Q: What is salvation in Zoroastrianism? Does Ahura Mazda require allegiance to Him for salvation?

To Zarathushtra, there is no concept of eternal hell either for making mistakes, or for failing to give allegiance. There is no concept of damnation, and hence no necessity for “redemption”. There is no concept of man being born sinful, and incapable of redeeming himself. True, he is born with the capacity for evil. But he is also born with a capacity for the divine -- truth (asha), good thinking (vohu mano), etc.

Salvation according to Zarathushtra is not, being redeemed by someone else’s suffering and death, rather it is the end result of living in accordance with divine values (truth, good thinking, et cetera) – thought by thought, word by word, action by action, choice by choice -- a long process of growth and evolution (as we become what we choose). Zarathushtra defines salvation as truth allied with good thinking ("...let that salvation of yours be granted to us: truth allied with good thinking!..." Y51.20). In other words, salvation is not being saved from damnation. It is being saved from that which is false, from that which is not the truth. It is also important to remember that Zarathushtra describes the person who attains salvation as "beneficent" (Y34.3), as "loving" (Y44.2) and as a world-healer (Y44.2).

Allegiance: In the Gathas, there is no concept of allegiance to a "God" named Ahura Mazda. No rewards are promised for such allegiance (like the reward of the conventional "heaven"). No punishments are promised for failure to give such allegiance (like damnation in hell). Allegiance is irrelevant except for allegiance to the values which make for divinity (truth, good thinking, etc), which are their own reward. And we are told to revere all good men and women -- not just good Zarathushhti men and women.

Zarathushtra enlarges the notion of "belonging" from that of family, tribe, or religion, to all the living.

Q: Is Ahura Mazda a judge? Does He judge us?

On the one hand, Zarathushtra does indeed speak of Mazda as one who judges us. For example, in Y46.17, he says: "... the Wise Lord who, together with His clever advisor, truth, has judged the just and the unjust." Y46.17. However, we see from this verse that Mazda’s judgment of us is not punitive, because the quality that informs His judgment is "asha". Asha is truth, goodness, beneficence, all that is right. There is no concept of punishment in asha. Asha (which literally means "what fits") does include within its meaning, justice, and the law of consequences. However, its object is not punishment, but enlightenment, through a process of changing minds and preferences.

On the other hand, Zarathushtra also introduces the concept of self judgment. For example speaking of those who act wrongfully, he says: "...But their own soul and their own conception [daena] did vex them when they reached the Bridge of the Judge,..." Y46.11; "... His soul shall vex him at the Bridge of the Judge surely, in that he has disappeared from the path of truth by reason of his own actions and (the words) of his tongue." Y51.13. This notion of self judgment we also find in stories in later texts, where the soul, crossing Chinvat Bridge, meets his own thoughts, words and actions which (for purposes of the story) are in the form of a beautiful damsel if they are good, and an ugly hag if they are wrongful. The bridge is a metaphor for the process of transition from the material world where good and evil are mixed, to a pure spiritu-
al state which is solely spenta. During this process of transition, it is the soul itself, and no other entity -- not even Mazda -- to whom the damsel symbolizing the souls past thoughts, words and actions, looks beautiful or ugly. So here too, as in the Gathas, we have the concept of self judgment.

How do we reconcile these two concepts of judgment -- where Mazda judges us, and where we judge ourselves? Actually, if we believe in the notion of immanence -- that Mazda is a part of us, and we of Him, then this apparent conflict is resolved. Because the judgment by Mazda is simply a judgment by our best selves -- the perfected part of the one life force of which we all are a part.

Q: What is asha? Is it truth? righteousness? order?

Asha literally means “what fits”. It has been variously translated as "truth" "order" and "righteousness". Which is correct? They all are. You well may think: No way. How can one word -- asha -- have three such different meanings? Well, Zarathushtra did not think in English or Persian, so to understand a given word in Gathic, we have to sometimes think outside the conventional box of these languages. Zarathushtra sees reality in terms of the material and the abstract -- what he calls the existences of matter and mind (Y28.2, Y43.3). In the existence of matter, "what fits" (asha) is what is correct, factually accurate, hence truth. It includes the true order of things in our physical universe, the laws that order the way our physical universe functions. This physical truth / order is ethically neutral. In the existence of mind, "what fits" is also what is correct, hence what's right -- not a puritanical, judgmental rectitude, but one that in the Gathas includes such qualities as goodness, beneficence, solicitude, friendship, compassion, justice -- all of the values that we consider to be "true" "good" and "right", which is the true or correct way in which the abstract existence has been ordered. So in essence, "asha" comprehends the truth of things, or the true order of things, in the existences of matter and mind. There is no one English word that captures the full meaning of asha. "Truth" is the closest in my view, but this is not just factual truth. It also includes the truths of mind and spirit -- all that is good, beneficent, right.

Dina G. McIntyre, is a Zoroastrian who was born in India and came to the United States to attend college. She received a bachelor of science degree from Carnegie Mellon University (then Carnegie Institute of Technology), and a law degree from the University of Pittsburgh, School of Law. Dina has practiced law in the United States since 1963. She has two sons who also are practicing lawyers. Prior to her retirement she was a member of the bar of all federal and state courts in Pennsylvania, as well as the United States Supreme Court. She has been a student of the teachings of Zarathushtra since the early 1980s, and was the Editor of a 12 lesson course on the Gathas called “An Introduction to the Gathas of Zarathushtra ”, which she distributed worldwide in 1989-90. She has lectured on the teachings of Zarathushtra at various conferences and seminars in the United States, Canada, England, India, Venezuela, and at the World Parliament of Religions in 1993. Her writings on the teachings of Zarathushtra have appeared in various Zarathushti Journals and on the following websites:

www.vohuman.org and www.zarathushtra.com

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A brief Exposition of Spirituality in Zoroastrianism

By: Mobed Kersey H. Antia

Spirituality takes different forms in different religious philosophies. Almost all religions emphasize the need for good deeds but some may prescribe certain pre-requisites such as believing in the prophet as Savior or the Son of God, or believing him to be the sole legitimate prophet on earth, or believing in the theory of reincarnation, or in a God involved in the history of survival of a particular race. In Zoroastrianism, while a belief in Zoroaster as a prophet is self-evident, what is crucial in attaining spirituality is applying his teachings in actual practice. It is not surprising therefore, that the name often used for Zoroastrianism in Avesta and Pahlavi is the Good Religion or the Mazdayasni (One-God-Worshipping) Religion. What then are Zoroaster’s teachings for attaining spirituality?

Zoroaster’s Teachings on Attaining Spirituality

I, for one, find a very short and sweet answer to this question in the very words of our prophet as so well expressed contained in Yasna 34.1:

“Let us fully emulate the ways of Lord Ahura Mazda, the way he himself has attained immortality, Asha, Good Rule and Perfection. Let us fully realize them in our own being and in our own life in full measure.”

The same sentiment is explained in the beginning stanza of Spentomaiti Gatha (Yasna 47.1) but here in one stanza, as nowhere else in the Gathas, all the seven Amesha Spentas are mentioned along with Spenta Mainyu, the Beneficent Spirit or Godly Mentality. Of all the religions of the world, only Zoroastrianism, in addition to coining a name for the All Knowing God, Ahura Mazda – perhaps the first time in the history of mankind, also delineates seven attributes of Ahura Mazda called Amesha Spentas, Beneficent Immortals. As enough has already been written about these seven attributes and their corresponding material representation on earth, they are only briefly described below:


The message is thus very simple: when we acquire all these splendid seven spiritual spheres of Ahura Mazda fully in our being and practice them fully and unceasingly, we attain God’s own Beneficent Spirit (Spenta Mainyu) and become Godlike. This also entails not only taking good care of elements of nature represented by the seven Amesha Spentas, but also furthering and improving them, as so intensely advised in Yasna 30.9:

“Let us be those who bring about the renovation (Frashtokereti) of the world by our actions.”

Science, as long as it remains a handmaid of good causes and leads to Spenta (Beneficent) progress is not antithetical to religion in Zoroastrianism. Thus Samuel Laing could declare in the nineteenth century that a Zoroastrian’s faith is not compromised in any way by various discoveries of science. As long as science is em-
ployed for the cause of good (Spenta) and not evil (Angra), it only contributes to the advancement of *Frashokereti*, which literally means making (the creation) fresh or excellent.

Thus the reason Asho Zarathushtra assigned a prominent place to Amesha Spenta in his theology becomes apparent – it was to highlight the majesty of Ahura Mazda as well as to delineate in as simple terms as possible for his pre-historic times a way to attain spirituality in its seven-fold splendor.

Seven thus became a sacred figure and all basic rituals represented seven Amesha Spentas and thereby the seven elements of nature manifested by them. For instance, in a Jashan or Yasna ceremony, Ahura Mazda is represented by man, Yohu Mana by milk, Asha Vahishta by fire, Khshathra Vairya by metal like the fire-urn, Spenta Armaiti by the earth or the stone stool the priest sits on, Haurvataat by water and Ameretaat by plant products. As the corporeal or physical (Getig) world was conceived by Ahura Mazda in the spiritual (Menog) world as per our scriptures, it is natural that every thing in this world eternally possesses the divine essence of Ahura Mazda and Amesha Spentas. But human beings are endowed from the very beginning of the world with free will (Yasna 31.11) and advised to make the right choice again and again in the Gathas, particularly in Yasna 30 and 45.

**The evil is created not by Ahura Mazda but by the wrong use of free will made by humans by making bad choices endangering and compromising the existence.** Mankind’s task is to ensure that ultimately this physical existence is cleansed of all evil generating from the ungodly choices made by humans and restore it fully to the pristine condition in which Ahura Mazda created it and thereby leading it to Perfection/Resurrection (Frashokereti) in every way – Yasna 30.9, etc. Such a theology could have vast appeal.

Indeed, as Peter Brown noted long ago: “The Christian Church had inherited through late Judaism, that most faithful legacy of Zoroastrian Persia to the western world – a belief in the absolute division of the spiritual world between good and evil powers, between angels and demons.” (The World of Late Antiquity AD 150-750, W.W. Norton and Company, New York, 1959).

**The Robust Importance of the Physical World for the Attainment of Spirituality**

The souls coming down from the spiritual (Menog) to the material (Getig) world do not in any way constitute a fall as in Christianity or Manichaeism but signifies completion of Ahura Mazda’s plan for us. Actually, the Getig world is better than the Menog world since it is in the Getig world that the Menog creation got an opportunity to receive tangible and sentient form. However, the Getig world is open to assault from evil in all forms since man’s primary mission on this earth is to fight evil. It is for this reason that Fravardin Yasht (Yasht 13.17) acclaims that the Fravashi of the living person is generally the strongest.

A Zoroastrian therefore does not have to look elsewhere to seek spirituality: benefiting and improving all the creations and creatures of Ahura Mazda and devoting all our energies and intellectual faculties for the rightful, timely, well-done deeds and developing skills of every kind, knowledge and progress where there was none (Visperad 15.1) is a Zoroastrian’s mission on this earth. Restoring it to the original, perfect condition created by Ahura Mazda by fighting evil every step of the way is the path to obtaining spirituality for us.

The prophet makes it very clear that “This truth applies equally to men as well as woman.” (Yasna 53.6). Women, thus have equal opportunity to attain spirituality and salvation as man. It is not surprising to find, therefore, that the Avestan word Mazda has a feminine base and three of the six Amesha Spentas are feminine. The door to spirituality is thus open to both genders and it leads us right to the world and people around us - the opportunity for this right where we happen to be and whenever and wherever we are placed by Ahura Mazda on this earth. We are but His Hamkaars (collaborators) living and breathing for Him and His creations, having our being and mooring in Him so we can expend all our physical and mental faculties we can for improving this world in any way, big or small, we can.

Learning trades and new skills, pursuing education of
every kind, keeping ourselves physically fit to serve our family, town and country, actively opposing the evil and evil doers, working hard to raise a family with many children and educate them in the ways of Ahura Mazda, taking care of the weak and the sick around us, honoring God, parents and (good) rules and rulers of society, participating in religious ceremonies, communal events such as Gahambars and contributing his/her share for them, observing purity in every way so as to avoid unnecessary illness and infection, improving God’s creations in every way we can and spreading its knowledge everywhere so others can benefit by it, spreading knowledge about the Good Religion and observing it faithfully in our own life, not polluting any creation of Ahura Mazda in life or death, making sure our good thoughts, words and deeds far outweigh bad thoughts words and deeds, thereby ensuring a place for us in paradise. These are but a few examples. Even the Achaemenians 2500 years ago had insufficient knowledge of the Avesta but they faithfully carried out its injunctions. For instance the aqueducts and underground water canals (Quanaats) they skillfully made to make the arid land fertile are still visible. So is the canal they made to join the Nile with the Red Sea. Even the burial places of the kings carved out from rocks pollutes nothing. Forestation and preservation of nature and animals they provided in their paradise, which was so heavenly it became a word for heaven itself, is another example.

However, even more amazing is the phenomenon that the Parsis of early nineteenth century did not know the meaning of the Avesta and its exhortations and yet they splendidly, faithfully, and zealously carried them out in every way they could as soon as they got the opportunity to do so. They devoted their effort not only to the technological and industrial development of the nation, but also to social causes, protection of the environment, emancipation of women, etc. Examples - ensuring fairness to the labor force and starting labor movements to ensure it even in the face of opposition by the British and that too by an aristocratic guy (Mr. B.P. Wadia), fighting the British brutality such as Jalianwala Baag and that too spearheaded by the daughter of a Parsi baronet (Bapsy Sabawala), starting the independence movement in India as also laying the superstructure for its economic viability, openly rioting against the British in the streets of Bombay in the nineteenth century when it tried to get rid of stray dogs despite their otherwise amiable relations with them, fighting hard for the freedom of India by a tenacious wealthy Zoroastrian lady, (Madame Bhikhaiji Cama, 1851-1936) who, even when expelled from India, started innumerable communal and cosmopolitan charities, schools, colleges, hospitals, education scholarships, art galleries, orphanages, wells, aquariums, animal shelters, etc. In other words these Zoroastrians left the world much better than they found it – in whichever way they could as God’s allies – Hamkaar. Surprisingly, I came across a further validation of these observations in an article by William Pfaff in Chicago Tribune (August 12, 1997, Section 1, p. 11):

“In India pre-Independence capitalism and industrialism developed chiefly in the Parsee community, Zoroastrians of Persian origin, who take a robust view of the struggle of good with evil and believe in individual human responsibility.” He concludes: “The inherited values of a society do shape its modern practices, but in far more complicated ways than most present discussion acknowledges.”

The Iranian Zoroastrians did the same as soon as they got the chance to do so, even though unfortunately they always had to labor under many restraints. The evidence of the munificence of Arbab Rustam Guiv and Zartoshti brothers is evident today in Iran, India, UK, Australia and of course all over North America.

It seems it did not matter that they did not know the Avestan language, because the religion had become a living tradition and was practiced faithfully to this day. For instance, there are so many Zoroastrian environmentalists even today who are not aware of what the Avesta says about the environment and ecology but are instinctively driven to protecting it at the risk of personal peril. Similarly, the efforts of Behramji Mabari (1853-1912) for the emancipation of Hindu women met strong resentment from the Indian nationalist leader Tilak who could not wait to avenge himself by faulting Malbari’s reformist zeal for not fighting for the acceptance of late JRD Tata’s French mother in his own Parsi fold.

“CHEHRENAEMA”, Publication of the California Zoroastrian Center No. 146 Page 9
The Iranian epic, Shahnameh, written by a Muslim poet, Firdausi Tusi, represents the Zoroastrian’s constant struggle against evil. And even in our own times, The Times of India in its editorial on July 15, 1984 salutes the Parsis for their deep commitment for moral values: “Think of a half a dozen leading dissidents who have stood their ground whatever the temptations, blandishments and pressures and if you like you can pick all six from among the Zoroastrians. It is a truly extraordinary phenomenon,” more so if you compare the total number of Zoroastrians as under 100,000 compared to one billion population of India.

Books have been written on their accomplishments but even the most comprehensible one on this subject, Eckhard Kulke’s, “The Parsis in India – A minority as an Agent of Social Change,” 1974, Bombay – could not do full justice to it. Their achievement in various spheres could only be described as a in-born inclination, embedded in their religious archetype, towards constantly working for Frashokereti, a view which Kulke also holds. Duschene Guillemín, a great scholar of Zoroastrianism of our times, also attributes it to “their religious commandments” and describes Zoroastrianism as the religion of symbols – symbols which kept the religion and its message alive among the followers for millennia. For instance, the symbol of Sudreh-Kusti embodies the essential principles of Zoroastrianism.

Thus, Ahura Mazda’s reason for casting the material world in the mold of the spiritual world seems to be to ensure the spiritual sanctity and significance of this visible world as well as to ensure that His grace is evident everywhere in the universe. His Holy Spirit, Spenta Mainyu, permanently permeates the physical world, and cosmic consciousness, (Vohu Mana) and cosmic energy and light (Asha Vahishta) sustain and guide it eternally.

**Gathic Way to Spirituality**

The divine intelligence/truth/Asha as represented by Asha Vahishta pervades the universe and therefore the prophet says: “Yes indeed I have already come to know Thee O Mazda! as Spenta when thou didst come to me with Vohu Mana. My response to Thy inquiry, “Whom did thou wish to worship?” was: “Thy fire. As long as I have the ability to choose (or wish) I will bow to Asha with reverence as my gift.”” (Yasna 43.9). Later on, that led to carrying a piece of wood to fire as a gift.

Yasna 43.9 should be read in conjunction with Yasna 30.1 where Asho Zarathushtra sings praise of Ahura Mazda, Vohu Mana and Asha “so that one may attain the vision (Sanskrit-Darshan) of perfection in the realm of light.” The Gathas are generally free of mysticism but this verse is regarded by many scholars, particularly by G. Gnolli, as indicative of mysticism. It is noteworthy that it centers on light, a dimension of divine energy/fire. This reminds me of what one Jewish friend turned Christian wrote to me on May 31, 1995: “One of my major life goals was to see the sacred fire of the
Parsis. When I finally did, my old mystical life was literally rekindled. I was surprised, because I did not expect the Zoroastrian fire to have such a direct and powerful spiritual influence on me. I had assumed that any mystical experience would be routed through Christianity alone. But I was wrong: The Lord does what He/She wills, despite the lines that we people draw to contain Him/Her.”

Yasna 31.7 elucidates how the whole universe emanates with divine light which manifests itself through Vohu Mana and Asha since Ahura Mazda here says he is their creator. Yasna 34.15 (it is recited four times – which demonstrates its significance) complements Yasna 34.1, as well as delineates the importance of following the best (Godly) advise and deeds mentioned in Yasna 31.11 and expresses God’s wish that we establish His Kingdom on this earth with Vohu Mana (good mind) and Asha (righteousness) by making the world fresh (by working for Frashokereti) and full of truth. Thus, just as God wants us to make this world as spiritual as He made it in the beginning (Yasna 28.11), He also wants us to become spiritual and immortal (Amesha) by faithfully following his precepts so that we would acquire new vision, and see and fulfill His wish in everything we think, say and do, and live and breath and have our mooring in Him.

The Role of the Fravashi

The concept of Fravashi (Farohar), introduced here, is striking as the Gathas do not mention it. However, as the very meaning of the word Fravarti (Fravashi) suggests an emphasis (fra) on choosing (Var), there is little in the Gathas that can contradict it. It is the divine essence in us that has already at the primeval beginning chosen right and therefore dwells in heaven and inspires our Urvan (soul) to choose right when living on this earth. As a psychologist I am so amazed at finding important modern day psychological concepts as the very basis of Zoroastrianism from pre-historic times.

According to Yasna 55.1 (a part of the later Avesta, not a part of the Gathas), humans do not just have bodies but have nine constituents in all as detailed below: three physical, three astral, and three purely spiritual:

1. Gaetha: Matter or material elements.
2. Tanu: Human body the physical frame.
3. Azdi: bones or bony substances.
4. Ushanta: Breath, the link between body and mind.
5. Kehra: Astral or ethereal.
6. Tevishi: The subtle etheric substance reflecting our state of spirituality
7. Baodhanga: Intelligence, Id.
8. Urvana: Soul attached to each person, Ego.
9. Fravashi: The soul representing the divine essence in us and guiding our Urvana intuitively on the right path while on this earth even as it resides in heaven.

Ushtana (Sanskrit Praana) plays an important part as a link between body and mind, an idea which is explained at length in the post-Gahtic Hindu philosophy and is an integral part of yoga. It must have been an equally important concept for Asho Zarathushtra, as when, for instance, he dedicates “the breath of his own body as a gift” to Mazda for the furthearance of Vohu-Mana (Good Mind) and Asha (Righteousness, Cosmic Truth) on this earth (Yasna 33.14). However, due to our unfortunate history we do not know much about it. But modern psychology too has emphasized the role of breath as a link between body and mind, and used it extensively for treatment for overcoming stress, anxiety, panic attacks, lack of confidence or self-esteem and so on. My own cassette tapes on such breathing exercises have helped many to overcome these psychological problems. Zarathushtra is thus the first person on this earth to emphasize the importance of Ushtana as a link between body and mind.

According to Freudian psychology, human consciousness involves constant interactions between Id, Ego and Superego. Id represents what our intelligence (Baodhanga) perceives and desires for itself even when it is physically, mentally, socially or spiritually not good for us. However, when our intelligence reaches a higher stage in its development process, it could become more discriminative and here the comparison may end. Urvava could be compared to Ego which in Freudian terms helps us to tone down our raw selfish instincts and accommodate them to needs of others around us and our society, since Urvavaa represents higher consciousness and is endowed with free will. Fravashi could be easily compared to Super-ego which follows
the dictates of conscience and always guides us to make the right choice and is unhappy if we don’t. A person in accord with his Superego or Fravashi will always do right and further the cause of Spenta Main-yu on this earth. Thus the Avesta repeatedly says: “We venerate the Urvanas of the departed who (have already graduated as) the Fravashis of the righteous.”

Concluding Remarks

We can thus see how comprehensive and yet so logical, lofty, sublime and literally so down-to-earth Zarathushtra’s philosophy is about attaining spirituality and how relevant, inspiring and practicable it is today as it was at the dawn of history. As a matter of fact, when people are turning away from religion and religious dogmas today, his theology holds promise for

inspiring us to recognize and fulfill our spiritual mission so easily on this earth, a mission which is not far from our grasp if we only will it.

Dr. Kersey Antia is the Zoroastrian High Priest of Chicago, Illinois, a position he has held since 1977. He attended the M.F. Cama Athornan Institute in Bombay for 9 years where he received an award for excellence, and became an ordained priest at the age of 13. He studied Avesta and Pahlavi in secondary school and at the University of Bombay. While in college, he received essay-awards from the K.R. Cama Oriental Institute, and has served the community as a volunteer priest ever since his first job as a Tata officer in 1960. He obtained a Masters in Psychology from North Carolina State University, and a Doctorate in Psychology from Indiana Northern University. After working as a psychologist at the University of North Carolina, in private industry and for the State of Illinois, his is now engaged in full time private practice. He has lectured and written on the subject of Zoroastrianism, in India and the United States, both live and on radio and on television, and has made video courses on Zoroastrianism. He has studied the Gathas on his own for many years. Utilizing, at first, the translations of Kangas, Mills, and Taraporewala, he now relies primarily on Dr. In- sler’s translation.

An Interview with Dr. Khosro Khazai
Founder of the “European Center for Zoroastrian Studies”

Picture by: Ardeshir Baghkhanian
Translated from Persian article in Issue 145 of Chehreh-Nama by HJ and revised by Dr. Khazai 6/07

Greetings Dr. Khazai! On behalf of California Zoroastrian Center’s Chehrenama publication, I thank you for accepting this interview.

Thank you for having this interview with me.

Please tell us about your personal background and when you learned about Zarathushtra’s message.

I first learned about Zarathushtra’s message during my university years. I studied archaeology, history of civilizations and linguistics. After receiving my PhD in 1978 from Brussels and Ghent universities in Belgium, I started to work at Pahlavi University in Shiraz (Iran) as an assistant professor when Dr. Farhang Mehr was the president of the university. At that time everything I used to teach about Zoroastrian religion and existential philosophy strictly conformed to the traditional academic methodology. I taught what I had learned in the European universities, that means, a historical approach about ancient times. After the Islamic revolution in 1979 which took place only a few months after I had joined the university, I resigned and returned to Europe continuing my teaching and research career in the Europe-
books about my experience which were quite different from the other six books that I had previously written using academic approach.

One of these two books written in Persian is titled “The Book of Existence (Hasti Nameh); A trip into the Zoroastrian Existential Philosophy for Self-Knowledge, Self-Liberation and Self-Creation” published in 1989 in Paris. The other book written in French, is called “The Wayfarers of Arta; Zarathustra and I”, published in 1991 in Brussels. The first editions of both of these books, despite their large number of printed copies, were soon sold out and quickly became out of print. Following the publication of these two books I received, unexpectedly, about one thousand five hundred letters! Both from the Iranian and the French readers. Among these letters there was one, particularly attractive, from a French lady containing 220 pages! That means it had as much pages as the book of “The Wayfarers of Arta”! The author of this letter was born a Christian, but not satisfied with her religion, she explains through her long letter and in detail, her rout of many years through other existential philosophies such as Buddhism, Taoism and Atheism. Not yet satisfied she writes in her letter “And now, I am convinced that the Zarathustra’s Thought and Ideas, in short the system he set up and through which he saw and interpret the world and existence, are absolutely the only one that can lead to happiness in life and spread peace in the world…” And she goes on “to keep this doctrine in dark and not make it known to other people and not spread it to the whole world is an unforgivable betrayal towards the humanity…”

“The Wayfarers of Arta” or in French, “Les Voyageurs d’Arta” [asha], written in a very poetic style, is about a philosophy professor who experiences a tragic personal event and finds out that to him his life has no meaning anymore. He also realizes that all the philosophy lessons that he had learned and taught others were of no help to him. So he decides to take off for two years in search of a remedy for his problem. During these years, he experiences many things but does not find a cure for his pain. He travels from one country to another, from one sage to another, from one temple to another but without result. One day at a library and under great despair while he was flipping through various books, he comes across a very old book with yellow pages which was written by someone who had lived thousands of years ago. The author of this book was Zarathustra. He realizes that the author of the book, thousands of years ago, had asked himself questions similar to those that he was asking himself in the end of twentieth century. In other words, Zarathushtra’s questions were still fresh with no dust of history on them. The only difference was that Zarathushtra had found precise answers to his questions. After months of disbelief, he finally decided to try Zarathushtra’s philosophy on himself and to live it. He felt that Zarathushtra’s teachings had a power that is not just applicable to the past, present or future but to all times. In 200 pages of this book, I explain as it goes along, the various evolutionary steps and experiences that this man goes through until he, step by step, finds a new view point on his life with a new interpretation of the events that happened to him. Thus he sees himself as a new person with a new perspective, in other words he had re-created himself anew.

The story of the book is close to my own personal experience in my knowledge of Zarathushtra. This book written in the first person compares two schools of thought: The first one is the current western culture in which people are like pawns living involuntarily under a powerful and abstract system and can not live without anti-depression drugs. The other one is the culture developed out of Zarathushtra’s thoughts which is based on righteousness, serenity, peace, love and respect for life and all the components of this earth and universe in its entirety. Every one can experience them directly and see the result by her or himself. This book was one of the factors that the University of Sydney in Australia offered me in 1995 a teaching position in “Zoroastrian Studies”. When I started to work there I began to teach Zoroastrianism not according to the popular typical dry, bookish and conventional academic
format, generally designed for the end of the year exams, but based on a living experience with a dynamic methodology.

When did the European Center for Zoroastrian Studies start its work and what are its objectives? What publications does it have?

The Center was founded twenty seven years ago but its formal activity started after we obtained a building to house the center. Today the Center is located at the heart of Brussels and one of the best touristy areas of the city. Every year over six million people pass by the Center and see the golden Fravahar, our poster and list of our programs at the entrance door.

The purpose of this center is to familiarize Iranians and Europeans to Zarathushtra’s existential philosophy and doctrine. Officially we are defined as “Cultural, Secular and Free-Thinking Organization” In order to achieve our aim, we have various lectures, seminars and discussion meetings and organize the Zoroastrian festivities. In November 2004, our center organized “ the 7th International Congress of Zoroastrianism and Persian Culture” in which 67 speakers from 23 countries attended. The full report of this important congress that lasted a week can be found on our website www.gatha.org . This site has information in English, French and particularly in Persian, containing our articles about Zoroastrianism and has a lot of visitors from Iran. Our other website is, www.Iranian.be , which is managed by one of our valuable friends, Mr. Azad Aghvami, contains news and political events and is visited over 16,000 times a day.

We also have a monthly publication called “Letter of the Month” (Nameh-e Mah in Persian). Every month we mail 650 copies to our subscribers and 300 copies, free of charge, to our friends in Belgium who visit us at the Center. We spend every month over $1000 on postage stamps. The Center also attempts to find, translate and publish non-publicized articles such as, the important lecture of the great bishop of Austria, Franz König, who discussed in 1974 the influences of Zarathustra’s global vision on Christianity and the world. It was the very first time that such a high personality in Christian world spoke with great knowledge and especially courage on the influence of Zarathustra on Christianity.

On the other hand the Center published in July 2006 the new version of “The Gathas; the Sublime Book of Zarathustra” (in Persian), researched and translated by me. It took me about five years of research and translation to finish this book. Five months later it was translated from Persian into English. I am grateful to Dr. Parviz Koupari, the vice president of “Zoroastrian Assembly, to Mrs. Havovi Patel and to Mrs. Sheila Sylvester for working on this translation.

How many Iranians contact your office, on a monthly basis, to learn about Zarathushtra’s message?

We have 500-600 letters from Iran alone every month. Every day an Iranian or European calls the Center to get information about Zarathushtra’s message or details and date of their “Sedreh pooshi”. Participation of all of our members in our seminars held every 3-4 months and each time for 2-3 hours, is mandatory. If our members miss two consecutive seminars without an acceptable excuse, they lose their membership status.

In your opinion, why do Iranians show so much interest in the message of Zarathushtra? Is this due to political reasons?

As far as our center is concerned and to the extent that I am aware of, after the Islamic revolution tens of thousands of Iranians came to the small country of Belgium in three waves. Only in the year 2000, close to 40,000 Iranians took refugee stat-
us in Belgium. The reason they chose Belgium was that the larger neighboring countries such as France, Germany and England refused to let them into their countries. Iranians had learned that the Belgian government not only accepted refugees but also would provide them financial help and permission to work.

Iranians soon learned that the Europeans opinion about the Muslim nations are very negative. They had learned about our center in Brussels. At first they joined us and performed various duties and tasks only to demonstrate their identity and show to the world that they are not so dependent on the religion they are identified with. Perhaps at first, having a new identity and being respected was the most important factor, but as they continued to participate in the meetings and lectures and were not afraid of things they used to be since their childhood, most of them became interested and wanted to become a hamvand (member) and a large number of them went through Sedreh Pooshi as well.

I believe, to the Iranians, this move has more to do with establishing an identity rather than a political reaction. Iranians want to go back to their own traditions, to those of their ancestors. Because this change increased just after the Islamic revolution, it may be interpreted as being political in nature. It is because of this reason that the Islamic Republic of Iran is far more sensitive to the Iranians interest to Zoroastrianism than their attraction to any political ideology. However, as far as we have observed, the Iranians interest in Zoroastrianism does not appear to be the result of a political reaction. We have always said that this is something of purely cultural nature and has nothing to do with politics. I should mention that the flag of our center is red, yellow and purple symbolizing Derafsh-e Kaviani, symbolic of the true Iranian identity and the Persian flag until the end of Sassanian era. We always use this flag in various ceremonies at the Center.

How many of those who become knowledgeable of Zoroastrian tradition would become and possibly stay Zoroastrian?

Those who have joined Zoroastrianism and gone through Sedreh Pooshi have all kept it and I do not know of anyone of them who wants to get out of the religion. This is because they chose it at their own free will and find in it all they expect from a progressive and mind-based religion. These people make a lot of effort to go through Sedreh Pooshi on their own. Some of them drive over 1500 miles, from far away borders of the North of Germany, or the Netherlands or France for only a 30 minute ceremony and go back to their homes immediately after that.

How well are the Europeans and Christians familiar with Zoroastrianism?

Most Europeans are familiar with the name Zarithushtra since it is intertwined for the last 2500 years with their cultures. Last year, two great opera performances were shown in France, Belgium and Switzerland in various cities like Paris, Brussels, Geneva and Lausanne. Even though tickets to the shows were 80 Euros (about 100 USD), all shows were sold out over three months in advance. The first opera had a ballet group 65 dancers and demonstrated a great work by the famous choreographer, Bejart and truly showed a picture of Zarathushtra that was really universal. When they showed Zarathushtra worshipping in the fire temple and in the background a beautiful music in the homayoon dastgah (one of the traditional Iranian music systems), everyone was truly touched. Thousands of people watched this show. The second show was on screen several months ago and therefore since all the tickets been sold out soon, I did not get a chance to see it but I had heard that it was also really good. A third one entitled “Zoroaster” was staged in Stockholm in Sweden, also last year, after the famous opera created by the great French composer of the 19th century Jean-Philippe Rameau. I saw it on television. It was fantastic.

This familiarity and bond between Europe and Zarathushtra dates back not only to the recent times but to that of Pythagoras until today. During the time of the European Renaissance, everyone was talking about Zarathushtra. All of the European writers who ever wrote about him spoke only highly of him. The only movement against Zarathushtra was from Christianity, since it saw Zoroastrianism as its most significant rival. Since the European Renaissance until the twentieth century, most of those who wanted to separate Christianity from the government used the name of Zarathushtra as a means to achieve their own objectives. Therefore Zarathushtra appears not only in the school textbooks but also frequently in European literature. The big names such as
Voltaire, Grimm Didéro, Goethe, Von Kleist, Byron, Wordsworth, Shelley, Nietzsche and many others spread Zarathustra’s name among European intellectuals in a very positive way. The great musicians also such as Rameau who created his opera named “Zoroastre”, Mozart in his “Magic Flute” and Richard Strauss in his symphony “Thus Spake Zarathustra” had their important share in the Zarathustra’s fame in modern Europe. However, general public do not view Zarathustra in the same way we do. They are forced to learn about Zarathustra through books written only by European specialists, mostly linguists, knowing nothing or almost about Zoroastrian spirituality nor message. Unfortunately some of these books provide even misinformation, confusing Zarathustra’s massage in the Gathas with some parts of the younger Avesta that have nothing to do with the teaching of this Great Instructor. Even the Gathas that has been translated is translated very poorly.

Unfortunately we, the Iranians, due to the lack of confidence in ourselves, seem to think these are good translations which is not true. The purpose of the translations by the European writers as I said has been mainly for the sake of linguistics and their desire to learn about the roots of various words or origins of their philosophy. They were not interested in understanding Zarathustra’s message the way it really is. Europeans view of Zarathustra stems from these types of books and to them he is only the subject of conversation among the intellectuals around a table. In our center we try to give the information that are based on the Gathas, or the parts of the Avesta that are in tune with the Sublime Songs. As they gain more and better understanding about him these days, they seem to become more attracted to Zoroastrianism. That is why we strongly need to have easy-to-read and simple-to-understand translations of the book of Gathas accessible to Europeans. We should no longer imprison ourselves in complex and difficult words. Our primary goal should be to promote this tradition among people in a simple form and language.

**What is the most attractive aspect of Zoroastrianism to Europeans?**

Europeans interest in Zoroastrianism lies in the fact that this tradition is very progressive and mind-oriented. The basic rights of humans such as freedom of choice, equality of men and women, righteousness, friendship and pursuit of individual happiness are highly respected.

**What are the recent events about Zoroastrianism in Europe?**

We have had two movements. One of them was political and the other academic. There are some Europeans who know Zarathustra well and believe that he is European and not Iranian. They claim, through their writings, that Zarathustra came from Aryan tribes and during migration of these tribes by Siberia and the Black Sea, Zarathustra died before reaching Iran. This is a political move in which Europeans want to portray him as one of their own people.

Another movement has developed in Europe (led by the great French specialist of Zarathustra late Paul du Breuil) which says that the foundation of Christianity lies in Zoroastrianism and if we want to make any adjustments to Christianity, we must go back to Zoroastrianism to understand what it is and how it has influenced Christianity. This movement is popular mostly among the academicians and it is called “Sacra Europa” (The sacred Europe). Several university professors have teamed up and written a major book about this and say that they should return to the origin of Christianity which is Zoroastrianism.

**Do most of the people who become Zoroastrian do so after gaining full understanding of Zarathustra’s Message?**

It is hard to say if they have read all of the Gathas and understand and appreciate them all. But they do know that the tradition and religion of Zoroastrianism is based on good use of mind and is free from unnecessary rules and restrictions that normally exist in other major organized religions. They also know that the goals of Zoroastrianism are achieving happiness and prosperity for all people through righteousness, and taking part in the betterment and evolution of this world.

Are Belgians and their neighbors aware of the significant role of the ancient Iran in today’s civilization or do they still believe in the old Greek anti-Persian propaganda?

In the universities, subjects like philosophy and history are in fact taught very subjectively reflecting often Greece as the starting point of civilization. All the other cultures that fed and pre-dated Greece are ignored. But Europeans consider Iran as the birthplace of the first es-
established empire in the world that issued the first declaration of human rights.

There was an exhibit in London recently called “The Forgotten Empire” which was about the Achaeaned Empire. It is said that within three months, close to one million people visited the exhibit and then it moved to Barcelona in Spain. What we have to do today is to show the Europeans and the rest of the world that Zoroastrianism is a living ideology with a solid and dynamic philosophical system with a timeless aim and purpose. Its capacity of renewal in terms of forms is outstanding, which allows it easily to be adapted to the changing times. Every year the number of its followers is increasing and it is transforming forward from its ancient form.

What do the non-born Zoroastrians who are in touch with you expect from the born Zoroastrians? What are their expectations from one another?

At our center, no born Zoroastrian has become a member yet. I do not know why. The born Zoroastrians are generally very kind and sincere to us and participate in our ceremonies. A group of the born Zoroastrians in Iran has become defensive against what we say. For example, when we say the Gathas, the sublime book of Zarathushtra, has come from the Iranian culture, they say “What is Avesta then? Avesta is very dear to us. But during these times of clash of cultures, we should present only those things to the people that are acceptable to them. We should win this cultural struggle and we will do, no doubt about it! The book of

Gathas is based on the Supreme Wisdom and contains the spoken words of Zarathushtra. The Iranians who study them say “Alas that we have had this book and not been aware of it.” But, in general, the born Zoroastrians throughout the world do cooperate with us.

Most of the financial contributions to our center come from the born Zoroastrians. Our achievements and completed projects are made possible with their full cooperation and we do not see ourselves separate from them. Our goals are the same. Maybe our approaches are different due to the historical events which we are all familiar with.

We receive 500 to 600 letters a month from those who want to become Zoroastrian. They, at first, go to the centers in Tehran, Yazd and Kerman but are normally not accepted there and are not even allowed to enter the centers. They say that the born Zoroastrians do not help them to become Zoroastrian.

This is understandable because of the current Iranian government policies. The government in Iran, fearful of the increasing number of the Iranian people adopting the tradition of their ancestors, has put a lot of pressure on the Zoroastrian centers not to allow Iranians become Zoroastrian.

In Europe, the number of the born Zoroastrians is far less than those in the U.S. At our Center, our members are non-born Zoroastrians. Born Zoroastrians send us books and financial contributions.

As far as you are aware, how spiritually satisfied are the non-born Zoroastrians with their new choice of religion?

We have not seen any of them who are unhappy about becoming Zoroastrian. They come to the Center and help us anyway they can.

In your opinion, what was the greatest gift that Zarathushtra gave to the world?

The greatest gift he gave to the world was teaching us the important aspects of wisdom and right thinking. Zarathushtra taught us that through the good use of our wisdom (khruat) and all it contains, such as intellect, logic, reason, right thinking, all based on righteousness, we should be able to prosper and achieve true happiness in our lives. Zarathushtra asked people to make choices based on their own wisdom and never follow anyone blindly. Another great gift that Zarathushtra gave to this world is to make us understand that this happiness should be shared, not only with the human beings, but also with animals and plants. Every living being and even non-living being in this world should be respected. Because our attitude towards every single element of this world will be reflected to us like a mirror.

How different are Zarathushtra and Ahura Mazda from the prophets and Gods of other religions?

Ahura Mazda represents a unique, boundless, creative and progressive force. Ahura Mazda is the source of all life and wisdom and values supreme mind over all other factors in the make-up of his creations. He never oppresses his creation under
any circumstances.

Zarathushtra’s God is the friend and companion of all humans. The world of Ahura Mazda is continuously changing and evolving and Zarathushtra is aware of this. The fifth Amshaspand is Haurvatat (Khordad) which represents development and completion and therefore this symbolizes the fact that the world must go forward toward completion. The purpose of the creation of mankind is for them to cooperate with Ahura Mazda to facilitate progress of the universe to completion. It is appropriate for people to do their best in moving the universe towards completion. The Gods of other religions are creators of a non-changing world (they have created the whole universe in 6 days) and have many requirements from humans on what to do or not to do and also interferes with people’s private daily lives. If a human does not follow the instructions of those Gods, he would face the worst consequence in hell. But Zarathushtra’s God, Ahura Mazda, is a progressive, progressing, ever-creative god. He/She is a god that constantly, through evolution, tends toward perfection. Therefore, when one says that the Gods of all religions are the same is a complete false affirmation.

In your opinion, is Ahura Mazda a creator separated from his own creation?

No. Ahura Mazda is not separate from its creation. Ahura Mazda is present in everything he/she has created. How can he be separate? When we have the characteristics of Ahura Mazda such as Righteousness (asha), Self-Dominance (Vohu-khashatra) and Good Thought (Vohuman). Ahura Mazda is a progressive and creative force throughout the universe. If Ahura Mazda did not exist in every single particle of the world, this world could not exist nor be able to progress.

What is the “soul of creation” as it is referred to in the Gathas. Zarathushtra asked Ahura Mazda to help him use Vohuman (good thinking) and asha (truth) to satisfy the “soul of creation” or “ge-osh arvaan”. For Zarathushtra, this world is a living world with spirit and emotions. Zarathushtra wishes happiness and prosperity for all humans as well as for animals, plants and all other beings and even objects that appear to be lifeless to us. In Zoroastrianism and according to Gathas, we should respect all existing beings of the world.

What do you think is the most important thing that Zoroastrians must consider today?

The most important thing is to achieve full cooperation and unity among all Zoroastrian centers, Zoroastrians and their friends and supporters. Today, with further growth of Zoroastrianism, new centers need to be created in every countries and cities in the world. Happily, in Europe these centers are created at a fast pace. To prevent any conflicting messages and statements, a strong global center must be formed to develop a direction for this mission and put it in such a framework that it would prevent any confusions that may develop for those who want to join Zoroastrianism.

Perhaps the California Zoroastrian Center (CZC) is one of the largest centers outside Iran, but it still has not gained a global coverage. Our current efforts are directed toward creating a respected global center that not only has spiritual influence, but also would have influence on decision makers in various countries. An example is the global council for the Jews. Our dream is to form such a global organization. We are still talking about it and no decisions have been made yet. But we hope that soon with everyone’s buy-in and agreement, we can finalize the path forward.

How has acceptance of Zarathushtra’s ideology affected your own personal life?

It has given me a goal and a direction that energizes me to the extend that 16 hours a day I spend to inform people, by all the means at my disposal such as speech, lecture, writings, interviews about Zarathustra’s doctrine and message. Every night of the week until 1:30 AM I am at my computer replying to people’s letters received mainly from Iran. Nothing else could have ever given me so much energy. I never thought that at this age I would have such capacity of work and stamina. The words of the French lady that I mentioned previously are often echoing in my ears “… to keep this sublime doctrine in dark is a betrayal toward the humanity…”

Perhaps my share in this world has been to make a contribution, even though modest, in expanding Zarathustra’s message and, in this way, play a role in development of a new identity for all other Iranians.

Could you please comment on
cooperation of your center with other Zoroastrian organizations and especially the newly formed Zoroastrian center in Paris?

Our center has contacts with most of the other centers. Our relation with the Zoroastrian center in London, primarily run by Parsees, has room to improve. However, they have invited me several times to give lectures. I am currently one of the members of the newly formed center in Paris. This center is located in one of the best areas in Paris and has been purchased for close to seven million dollars. It will be opened in a few months and has been founded by Dr. Sashtar.

We are still discussing about the World Center for Zoroastrians. In September 2007, we will have a conference in Paris in which the active members of CZC will be present and we will hear the quarterly progress report by those who attended the previous conference.

Dr. Khazai, thank you for your time and the opportunity to have this interview.

I wish for our long lasting cooperation.

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**Zoroastrian Academic Achievements**

1. Mr. Khodadad Kaviani, PhD in Education, Washington University
2. Mr. Shahriyar Bahmani, PhD in Law, Arizona University
3. Ms. Shireen Bastani, Master’s degree, National University, San Diego
4. Mrs. Donya Ahourai, two Bachelor’s degrees in Economics and Business, UC Berkeley
5. Ms. Pantea Farahmand, Bachelor’s degree in Biology, UC San Diego
6. Ms. Vanda Farahmand, Bachelor’s degree in Biology, UCLA
7. Mr. Pouyan Azarshahri, Bachelor’s degree in Computer Engineering, UC San Diego
8. Mr. Artin Baghkhanian, 2 Bachelor’s degree in Business and Political Science, Cal State Long Beach
9. Mr. Babak Waltman, Bachelor’s degree in Environmental Science, UC Santa Barbara

1. Ms. Venus Vakhshouri, UCLA
2. Ms. Yasmin Varjavand, USC
3. Ms. Negin Shahrvini, Western Washington University
4. Mr. Arash Ashtari, UCLA
5. Mr. Payam Goshtasbi, UC Riverside
6. Mr. Shayan Mondegari, UC Irvine
7. Mr. Ryan Namiri Kalantari, UC Berkeley

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**Zoroastrianism Is Quest of Truth**

"... as long as I shall be able and be strong, so long shall I look in quest of truth. Truth, shall I see thee as I continue to acquire...good thinking".

Y28.4-5 Insler Translation

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**What: The 5th Zarathushti Unity Cup Soccer Tournament**

**When:** September 1-2, 2007

**Where:** Aviation Park, Redondo Beach, California

**Why:** Soccer, Friends, & Memories & "Black & White Party"

For more information please visit us at www.zathletics.com.
To Meet, To Hear, To See God

Zarathushtra’s Conversations with God

By: Dr. José Luis Abreu

When we want to talk to a person, sometimes it is necessary to make some arrangements and/or follow some rules or protocol before meeting that person. The more important the position of an individual is in the society, the more difficult it is to talk with him/her. Many people wonder if it is possible to establish a communication with God. After some reflections I have determined that it is very possible to talk with God and hold a "normal conversation", and this is one of the messages that Zarathushtra tries to give. The Gathas clearly shows the manner in which this can be accomplished. As a matter of fact, the Gathas is a document that recorded a dialogue between Zarathushtra and Wise God.

This brief introduction leads us automatically to specific questions:

Can I actually talk with God?
Can He speak to me with his voice?
Is it also possible to see Him?
If that is possible how do I do it?

Establishing The Communication

It is not by coincidence that Zarathushtra lets us know the way he makes arrangements to meet Ahura Mazda, the prophet directly gives the formula: "Wise God, I approach You through good mind" (Song 1.2) 1. It seems that a good mind is essential to open a communication with Ahura Mazda. Moreover, this affirmation is again supported by Zoroaster when addressing God, he says: "...Come through good mind..." (Song 1.6). and "...Wise One, I approach You through the virtue of good mind" (Song 15.8).

The importance of attaining a good mind in order to be capable of meeting the Wise One is obvious as we observe the way Zarathushtra makes a direct question: "...Having realized Good Mind, when shall I see you, O Righteousness? When shall I find the path to the Most Powerful God ? " (Song 1.5). So, here is perceived the enthusiasm and happiness of Zarathushtra, He has already realized and achieved good mind, now He is ready to meet with God.

In addition to Good Mind, Zarathushtra considers that Righteousness is also important to reach the goal of meeting God: "Wise One, let one listen to you through Good mind. Let one listen to you through Righteousness. You too hear it, Lord." (Song 14.7).

In order to initiate a conversation with God, Zarathushtra has a way to call kindly for attention: "Most powerful Wise God, Serenity, world-promoting Righteousness, Good Mind, and Dominion, listen to me, be gracious to me for whatever rewards You grant " (Song 6.11). And in the same sense, in the Gathas can be read "...Lord, tell me since You know well. What shall henceforth my struggle bring for me and my men? Shall the righteous, Wise One, conquer the wrongful? Because this, indeed, is known to be the good form of life" (Song 13.2).

The Voice Of God

Regarding the voice of God, Zarathushtra expects that after realizing good mind, he would be able to hear the divine parliament, as We look into the Gathas, it can be found: "...And listen to the voice of the Wise One" (Song 1.5). In another occasion Zarathushtra expresses one of his greatest goals in life: "... I shall listen to Your inspiring voice, the greatest of all voices" (Song 6.5). The Gathic scriptures depict the way God speaks in reflective words when He asks Righteousness: "Who is Your leader of the World, who can offer her civilization, nourishment, and strength? Whom do you wish to be her lord; one who shall repel the fury of the wrongful?" (Song 2.2). The same situation happens when He asked: "...Good Mind, do you know any person who can help the mortals?" (Song 2.7).

In addition, the Gathas informs us that the Wise God, the Knowing, speaks in a loving form, as He says: "... So you do not know any lord or leader who acts in righteousness. But, were you not fashioned by the Creator to look after the promoter as well as the settler? " (Song 2.6). Another piece of hard evidence that proves that the Gathas are a dialogue more than a monologue is obtained from Song 4.3, "Wise One,
for our knowledge, speak with the very words of Your mouth. It will help me guide all the living to choose aright." And it is repeated in Song 4.5, "Speak to me so that I can discern what has been made better with righteousness, and know and realize through good mind what has been granted to me as a seer. Also, Wise God, the things that will and will not happen." Another example is found in: "Wise One, declare it while we listen" (Song 7.12).

An important description of the way God speaks and his words, is presented in the Gathas: "... You are the Lord of true speech with words of good mind. Of these words, Wise One, You are the foremost promuligator" (Song 16.3). Not only does Zarathushtra speak to God for veneration or guidance, but he is also sure he will receive in return answers from the Wise: "Now as a dedication, I, Zarathushtra offer to the Wise One the very life-breath of myself and the first fruits of my good mind, deeds and words, gained through righteousness, with my ears to the divine voice; in fact, my whole strength" (Song 6.14). And this other affirmation: "For I know, loving songs for a worthy purpose never go unanswered by You" (Song 1.10)

**To See God**

As previously discussed Zarathushtra had an open door to meet Ahura Mazda and he could listen to his divine orientations, and without hesitation Zoroaster manifests that, besides hearing the voice of Good, he is able to see him. This asseveration is made by the prophet: " Wise One, I realized You as the first and the latest, and the patron of good mind, when I grasped You in my vision as the true creator of righteousness and the Lord of life's actions" (Song 4.8).

We can reach radiant happiness as We realize that Zarathushtra tells humanity through his Gathic message that he is rewarded to meet, talk, hear and "see" God, with kind benevolence he shares one of his experiences: "Come to me, O Best One, O Wise One, in person and in sight through righteousness and good mind so that I am heard beyond the Fellowship" (Song 6.7).

There is an interesting piece of information transmitted to us by Zarathushtra that appeals to our attention and deserves a more profound analysis: "...I realized You, God Wise, to be progressive when I saw You at the birth of life..." (Song 8. 5).

Besides Good Mind, Zarathushtra teaches that in order to see God, there is also the condition of conducting our lives within the framework of righteousness: " I shall seek to turn Him towards us with praises of reverence, because I have now conceived Him with my eyes of good thoughts, words, and deeds, and perceived Him through righteousness as the Wise God" (Song 10.8).

**Ahura Mazda Sees Us Too**

It can be assumed that God can see us too, however, it remains explicit in the Gathas, as these three pieces of evidence demonstrate:

"Wise One, whether inquiries are made in open or in secret, or a person of small offense suffers a very grave consequence, You watch all these with Your sharp eyes through righteousness" (Song 4.13).

"To support me, Wide-watching Lord, reveal to me the force of Your sovereignty, the blessings of good mind. Show me through progressive serenity, righteous conceptions" ( Song 6.13).

"See for Yourself my intentions which I am pursuing through good mind. They are, Wise One, reverence and praising words for You through righteousness. Grant me the steadfastness of immortality and the substantiality of wholeness" (Song 6.8).

**Meeting A Friend**

Zarathushtra approaches God as a friend, and in several places in the Gathas, this can be easily perceived:

"The Wise God, an ally through good mind and a good friend through the glorious righteousness" (Song 5.2).

"Just as a wise and powerful man helps his friend, Wise One, give me Your enlightening support, ensuing from righteousness through Your dominion. I shall, then, motivate and lead those loyal to the teachings and all those who remember Your thought-provoking message" (Song 8.14).

"This I ask You, tell me truly, Lord. How shall I reverently pay You Your homage? Teach this to a friend like me, Wise One. Let us all be given, through loving righteousness, help so that it comes to us through good mind" (Song 9.1).

"I know, Wise One, that I am powerless. I have a few cattle and also a few men. I appeal to You. Please, Lord, see to it. Lend me the help a friend gives a friend. Grant, through righteousness, the riches of good mind "(Song 11.2).

As we can see, the Gathas speak for themselves. In conclusion, by following the example set by Zarathushtra, God can be approached by us in just the same way: "With a
A Tradition of “Ab-rizan”

By: Donya Ahourai

On July 1st, 2007 Zartoshtis from all over California assembled together at Mason Park in Irvine. Arriving at the event, one could see a large gathering of people immersed in laughter and conversation. They were mostly gathered under the cool shade of the tall trees, which sheltered them from the heat of the summer sun. Surrounding them were tables loaded with varieties of mouth watering entrées and snacks. Some people were running around with large grins as they found their next target for their water balloons or water guns. There were even those who were playing a friendly game of soccer out on the nearby field. This community was created by a celebration: Tirgan.

Tirgan is associated with the legend of the arrow (“tir”). This story involved a war between two countries: Iran and Turan. The two countries were trying to determine the border between them. To settle the argument they asked a man named Arash, the best archer in the Iranian army, to determine the border by throwing an arrow; wherever the arrow would land would be the new border. After Arash threw the arrow he died because he had put all his strength and soul into it. The arrow traveled for days and finally landed at the new border on the day of Tier.

What makes this celebration so fun is that everyone has an excuse to get themselves and others wet. The best part about this celebration is that everyone has an excuse to get themselves and others wet. No matter how young or old, people were pouring and spraying water at others throughout the day. Little kids were running around the park with their water guns spraying anyone in their path. While the older kids were attacking people with their enormous buckets full of water. Even the adults had a little bit of fun splashing the kids or good friends. At the end of the day everyone had felt at least a few cool droplets of water hit them. However, some had been lucky enough to be completely covered in water from head to toe.

The reason behind such a tradition of “Ab-pahshi” has to do with a story of drought that happened many years ago. For seven consecutive years there was no rain in Iran and so the country had become dry and the fields barren. However, on the day of Tier in the month of Tier in the seventh year of drought, rain began to fall from the sky. After such deprivation the people rejoiced at the sight of rain. They all gathered outside with delight as they felt the droplets of rain fall onto their heads.

Both the stories behind this day demonstrate resolution to grave dilemmas and thus make it appropriate for us to celebrate. Yet, the best part of the celebration is that it is done around a community of people that are accepting and fun-loving. This was the first year that I celebrated this day in Southern California with my cousins and I had a blast. I hope to come back for next year’s festivities, however, I will have to bring something that can hold more water than my two plastic cups; I will definitely be bringing a bucket!
My name is Fariba Pirghaibi and I teach Introduction to gathas and principles of Zartoshti religion to a group of 11 students ages 10-12. My goal for this class is to enlighten them to what Zaratushra taught us through his divine message and teach them to analyze every thing with an open mind. See how they are similar or different from all the popular religions of the world and choose the best one for themselves. Our end of year thought was to have each kid come up with what they thought was the best thing about the Zartoshti religion. The all began their statement with it is cool to be a Zartoshti because...........

because I don’t think of God as some one who punishes and brings suffering to humans. I can also choose what I want to do and not be commanded to do things. ”
Keyvon Mahmoodzadeh Age 10

“It is cool to be a Zartoshti because we don’t believe in heaven or hell. There are no such things as miracles, for everything happens for a reason.”

Marjan Salamatipour Age 11

“It is cool to be a Zartoshti because it is free of superstition and it asks us to think for ourselves and decide the right thing based on righteousness. We are the first to have one God, our God is our friend. Our religion is universal, logical, wisdom-based and scientific and will never become out-dated. I am proud to be a Zartoshti.”

Omead Pooladzandi Age 10

“Zoroastrianism truly has changed me as a person. I really enjoy it because it makes sense. I am not forced to do anything that isn’t in my favor or doesn’t have a purpose to it. We are also the ones that influenced other religions. Although they won’t admit it, we have left a mark on religions such as Christianity, Judaism and Islam. ”
Roya Azarkeyvan Age 12
is pure and clean. The cleansing of the environment rids the world of illness and suffering. It is also important the we have freedom to choose right from wrong.” Kamron Mahmoodzadeh Age 12

“It is cool to be a Zartoshti because we are a universal religion and we describe instead of prescribe. Also we do not pray for things to be given to us, instead we pray for the strength and ability to earn things with hard work and good thinking.” Shadan Irani Age 11

“It is cool to be a Zartoshti because we have no blind obedience and our religion can be practiced anytime, any place by any one.” Anita Jamshidi Age 11

“It is cool to be a Zartoshti because Zartosht teaches us to be righteous, to help every body and not to do bad things.” Arash Goshtasbi Age 11

“I am glad that I am Zoroastrian because we don’t have a God for everything. Another thing that’s cool is God is everyone’s friend. Even if you do something wrong he still is your best friend, and he also gives a second chance to do makeup for what you did wrong. It’s also cool because it is simple. All you have to do is to follow three steps: good thoughts, good words, and good deeds. You don’t really need to go through many rituals or anything like that.” Herosh Jozavi Age 11

It has been an amazing year; I hope my students have learned as much from me as I have from them. I look forward to next Fall where we can pick this up and continue learning from each other and brainstorming together. You are welcome to join us if you are between the ages of 10 and 14. Hope to see you all,” Ushta

Zoroastrian religion is universal and Zarathushtra’s message is for all mankind.