Good Thought
May we be those who shall renew this existence through righteousness
چهره نمایی مرکز زرتشتیان کالیفرنیا
سال بیست و ششم، شماره ۱۳۸۶
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و ۱۳۸۷ خورشیدی

زیر نگر انجمد دیران با همکاری نویسندگان
برگری از نوشته‌های چهره نما یا جام نویسندگان و نویسنده نمایه ندایان آزاد می‌باشد.
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شادباشی نوروزی

همکيشان و هم میهنمن گرامی، جشن نوروز از هزاران سال پیش، از زورگاز جشنی شا به پیدا کرد برای ما به بازار ماده است. نوروز جشنی‌های این یادگار نیایان را که با زار رو به رو نشستند. پیام اور ایرانی شگو جوانان یافته است به همه شکوفه‌های بپیچد، به همه سپتامی یا خرده مدفوع با پیاده‌نگر و زعده استیمان، از مادر زاده‌اش. از زاده عشاق و بادستان‌ها سکته، چیه و همه از آفرینه‌های خرد سپتامیا یا خرده مدفوع با پیاده‌نگر و زعده استیمان، از مادر زاده‌اش.

سروه بهار

مهدی ذکانی (نوش)

درود ای دیوان اهورانی ام
dیار کهن‌نال برزن‌نام ام
به امید، و شادی بهار
ب بهاران از در هر دیار
درودی به ایران که پایتخت باد
چرا قفا را این‌نام بدان
درودی به آن خانه‌ایان نال
که بیم بدا دائمانش از دیار
درودی به آن سپروران دلیم
سخن آفرینان روشن ضیام
درودی به زرتشت نوروز
به ماهی رقصان و تنگ بلور
درودی به آتش که حاکم باد
فروراست از ماه و خورشید باد
درودی به آینه و روشنی
به جان‌های بالا برستفندی
درودی به شادی، درودی به آب
به پرورای، کل آسمان، آفتاب
به آزادگان، فارغ از رنگ و نام
سلام و درود و درود و سلام

زمان فرا رسیدن سال نو
3746 زرتشتی
1387 اسلامی خورشیدی

کالیفرنیا: شامگاه چهارشنبه 29 اسفند و 19 مارچ، ساعت 10 و 28 دقیقه و 19 تا به در باریس: بامداد پنج شنبه بک فروردین و 200 مارچ، ساعت 8 و 29 دقیقه و 19 تا به تهران: بامداد پنج شنبه بک فروردین و 200 مارچ، ساعت 8 و 29 دقیقه و 19 تا
نیکی نوروزی

ای اجورخوا، ای خدادادخوان و خرد. شادیم و خرم که ایک دین پدر کرد فروپاشید، فروپاشیدم گذید

باز هم به نیبای فورآباد خوان و خرد. دوازده آب و تونگالی گل، در سرخآبی داجران دنیم گذید

بهان آگاهی نمی گلد. یک دوختونی دختر اصل خورفازی رد. ای اجورخوا بردانلی و بردیلی، درام دنیم ک

سال فوسه سرعتی خوربار دکتر تو قلمی درشت و داشیاوان، رابهندیا شیک خانه توی ورمیو. از آخونار

ارزانی دشتی پاس گزارتک و از آخونار ارمانی خوابی دشت نیر میلش پسکاریم.

ای آفیبدار میلن، سپرگریت سجم و پرسان پسآرک افیژی. می تفایل، دری خورخواناده بسیار و بسی

بهم کن که می چان، از روی راستی و درسی، پیپی، نتایب دیوانی، بیاپار و دیوانی، کارکن. بهدست بست

بهم دیسی، بهم النش و بصری، بهم نزدیم نیرو خوشی و آمیزی. کرمن خوابی خانه رانند و فرمانیم.

ای اجورخوا، ای خدادادخوان و خرد، ای دوست، ای چان، ای پارسیان
آرامش و نیایش

(سیتنا آرمیتی)، رسمیدن به خشک است که آن چگرگی برخور و هواه نفس است و تنها راه رسیدن به سرشته‌های داشت و راستی و فهم درست از زندگی‌گان باند از آرامش است که در راه رسانید به نور و روشش‌ها خواهد شد و یک توان به سر مزئ مقصود رسد. این همان راه راه به خود آورشته بر عون ناخن ششاخشنه شده در تاریخ رفته و به روشنایی رسد و مزئ و همین سرچشمه ب نور و دانش و راستی بود. آن خداوندی که مهم‌ترین برگزی است که در این جهت نه گنجند و آن درست بافتی هر که دروان بدارن به سمت آرامش و نیایش که ماهیتی در بک هسته و همینهاکه در آرامش و نیایش، هما و باستان همراه بایسته به آرامش و نیایش است.
بدر نام اهورامزاد
مانتراها
برای گرفتن انرژی در زندگی
کالینزا - در مهر ارباب رستم گیو پس می‌بینم که خوشبختی در شادمانی است.
در دین زرتشتی هدف زندگی رساندن به
شادی و شادمانی است. در گذشته،
اولورشتن خوشبختی یا برای جهانیان آرزو
می‌کرد و با سرخ و اندیشه نیک روان جهان
را خوشود و شادی سازد. سرانجام زندگی
نیکوکاران خان سرود است.
شادی در سرخ شدن انسان آمیخته است. ما با
بدن پیده‌های نیکی، شادی می‌شوم
و روایت‌هایم به هر سر پر می‌کند.
با شادی در طبیعت احساس لذت و سحر
می‌کنیم. هرکس از ما با دیدن دوست خود,
اعضا خانواده و حتی دیدن هنرپیشه های
محبوب خود احساس شادمانی می‌کند.
اقدام که جهشی چگونگی و در فارش روی
شدن، ولی اشخاص مهوور و سخاوتمند از
گذشت. زیارت گشته که در اثر گذشت زمان
کوچه و فروشد شده و حتی تبدیل به خرافات
شده‌اند. بجای ابرارشین در اصل
داناها سوارپیاز و گران‌گذاراندیاب
آباد و رسم و سنت‌های دیگر کوشر و
تلات نشده و در آینده تزین خواهد نمود.

شادی
از هرکس پرسیده شود که شادی را دوست
دارد یا غم و اندوه را، پی در پی خواهد گفت
شادی، شیرا شادی با روان انسان سازگار
دارد. برخی از فلسفه‌ها خوشبختی را در
شادمانی جستجو کرده‌اند و هدف زندگی را
شادمانی و داشتن آسیب داشته‌اند.

انزیگ فرتن
انسان در زندگی خود از جهان انرژی
می‌گیرد. از زیر خوشبختی و روح‌شانی ماه
انزیگ کسب می‌کند و با آنها وجود خود را
تقویت می‌کند. همه پیده‌ها به ما انرژی
بیشتر دین چیه کاربردی خود را با
آداب و رسم و سنت‌های خود
می‌شناسند. ولی در دین زرتشتی یا باید جهی
کاربردی خود را در رفراز و نگر های
ارتباطی است که انسان را با آگاهی ها و
اطلاعاتی که از پیده‌های جهان به دست
می‌آورد، به دانستی می‌رساند. پس خرد مایه
داناها است.

هماهنگی ارش و شیکان
هنوز دو زانگو
پیش دانست را بر می‌گزیدن و دادن چین
نیک کرد.
پس نیکی و راستی از دانستی و داشت پیداد
می‌آید.

ما باید در زندگی خود جهیه‌های کاربردی دین
زرتشتی را همراه با دانستی مورد استفاده قرار
بدهیم و بتوانیم از آموزش‌های دینی در بهبود
زندگی خود، خانواده و جامعه بهره برداری
کنیم.

جهبی های عملی و کاربردی دین و تطبیق آن با
نیازهای زندگی بشر ضروری است و اگر
دین با بایدهای کاربردی داشته باشیم. آن دین
히چچهفت پاییز نیست مانند. به وسیله بنازهای
دینی باید در روح و جسم جوانان یک جامعه
نفوذ کند تا بتوانیم محسوس، جوانان
صفحه 6
شماره 138
چهره نمایی مرکز زرتشتیان کالینزا
چهار کار برگ (گام مهم) نمانده زرشیتان ایران

نوشتاری: مودی بهرام شهیدزاده از مرکز زرشیتان کالیفرنیا

از آنجا که کمی کورش نیکنام ناینده زرشیتان چهار کار برگ (گام مهم) برای جامعه زرشیتی انجام داده و در نهایت یک مهر به سردری سه کرمان آفرینی آماده دکتر زرشیتان شهروندی پذیرفته و گزارش آن نشریه که تنها نکته سودمندی را به آگاهی همکنشان رسانده است سیاسی‌گزاری نماید.

اینک فشده گزارش یک مهر را به آگاهی خوانندگان گرامی می‌رساند:

الف: برای پیک آگاهی ویژه آقای نیکنام برای باندگاندن بیانی نیکناری روانش ارباب ترستیم که از آن جامعه زرشیتی اسفاد حاوی‌سایتی به دقت و‌رغم اقلاب فرستاده که یک گروه سه نفری داوران تشکیل شده و اکنون سربری سیمی باشد. تا این باند به جامعه زرشیتان پس داده شود.

این باند نیکناری در زمان زندگی خود ارباب جامعه زرشیتان بود. پس از اقلاب دولت آن‌ها گرفت.

اینک امید می‌رود که هم‌های دارای این باند بچه‌های زرشیتی پس دردآمده شود و حق به حق دارد به راستی این حیت زرشیتان انتظار می‌کند به آن‌ها پیوند. برگرد.

ب: پیشنهاد آقای نیکنام انگیز زرشیتان تهران بان انجمن مادر در ایران، پذیرفته که هر سال بارز بزرگ انگیز به اختیار مادر و نماینده وقت جامعه زرشیتان قرار دیده تا نماینده‌گان نهادهای زرشیتان در ایران بتوانند با شرکت در آن درباریان دروازه‌ها یا نمایندگان خود

مکتب و گو کرد افرادی که گردان گردند در آنها هم انقیض کنند.

به دیگر سخن این پیشنهاد برای بیان گردند تریبون آزاد در جامعه می‌باشد تا همگان آزادانه سخن گویند و آزادانه سخن گویند و سرăngن برای جامعه سودمند باشد.

سازمان میراث فرهنگی و گردشگری

بخش‌نامه

رئیس محترم سازمان میراث فرهنگی و گردشگری استان فارس

رئیس محترم سازمان میراث فرهنگی و گردشگری استان کرمانشاه

مدیر کل محترم سازمان میراث فرهنگی و گردشگری استان خوزستان

سری‌ست مرحوم مهربانی میرزایی

با درود: 

یا نگرش به یادآوری نماینده محترم مجلس آتی نیکنام، درباره‌ی نلس فرهنگ و دادن آگاهی‌های نادرست به بازدید کننده‌اند، خواهم‌دهان است دستور فرامی‌اند نکته‌های زیر به آگاهی راهمی‌انان موزه‌ها و جاهای تاریخی بررسی و بررسوری کرده‌اند. کاتالوگ‌ها و راهنمای‌های گفتاری درست گردید.

 queda درغ سخن‌نامه‌ی که در ذخیره بسیاری از کمی‌های باستانی ایران خودمانی‌های مکین برگرفته‌ی از آورده‌ی ارزش‌مند نیکان فرهنگی‌مانتی که از زبان‌های خیام‌ماریان شکل گرفته و گوگر ی فرهنگ و انقباض‌های این سازمان است.

راهنماه‌ی میراث فرهنگی پر به‌دارمر دروغ تاریخی مورخ بونانی هرودوت آن نگارگرد آهورامیدری نامیده‌اند. در دو ردگرد زرشیتان (هموچن دیگر دنیا) خداوند دارای شکل‌یا تاصویر نمی‌باشد. نقص فرهنگ‌نامه‌ی ایران باستان به تصور آهورامیده نیست.

مدیر کل موزه‌ها
گذری و نگری در اوستا

دکتر زرتشت آزادی

اوستا در زبان پارسی دو معنی دارد:
1- نامزد، نیایش‌هایی که در زندگی‌نامه‌ها یا تاریخ‌نامه‌ای به زبان‌های ادبی یا فرهنگی مذکور می‌شود.
2- نامزد، نیایش‌هایی که در زندگی‌نامه‌ها یا تاریخ‌نامه‌ای به زبان‌های ادبی یا فرهنگی مذکور می‌شود.
درود علیه آنان و
فروند دوست گذشته
شیخ همدانی
خبره‌های گروه نوجوانان کالیفرنیا گهنبرگ ایامسر گاه با در روز

امروزاتی که همواره کوشش کنیم تا یادانم و سرافراز باشیم. در یکی از خانم. تروینی برخی سیاست‌گذارانی که همواره ما را در کارهای نیک پیوسته و حمایت می‌نمایند.

فراموشی نکنیم که همواره کوشش کنیم تا یادانم و سرافراز باشیم. در یکی از خانم. تروینی برخی سیاست‌گذارانی که همواره ما را در کارهای نیک پیوسته و حمایت می‌نمایند.

۱۴ اکتبر به سرورستی گروه اموزش برگزار کردند. در آغاز موبی شورت شهادتی و موبی‌پای ثالث ایستاده و هم‌جهانی که برگزار را خوانند. سپس موبی‌پایان با نزدیک بیان ساده و روان تاریخی‌ها بیان جشن گهنبرگ را برای کودکان و نوجوانان فرستاده که برای شنبه‌نشینی بود. مایا نوروزی‌هایی به نظر موبی‌پایان که برگزار کردند. ساعت ۱۲ نوروز همچنین که انوی سفره‌رفتنی که از نوی بزرگ‌ترها همراه شده بود موبی‌پایان دردشته، نکته که بیان کرد و ایشان با شوخی های خنده‌آور در دل همه را بسیار حمایت کرد. در نهایت، زبان‌های ایرانی و هم‌چنین نمایش‌هایی برای دیدنی بود که نشان‌های خان فریده گی‌های به نام گهنبرگ که شناخته شده بود. زبان‌های گهنبرگ برگزار کرد. پس از آن نوجوانان برای همگان برای کودکان و سرگرم کنند. این چون باریک تخته نرد، ورق بازی، شطرنج، بی‌گین و ناشنا صورت برای نوبت‌الان قراره کرد بودند. به فرمان‌اندیان داد.

شیرین گهنبرگ

 selvان

شی به‌سزار شاد و پر پایبند (پر خاطره) برای همه تا ساعت ۱۰ شب هم‌جهانی که بی بازی در سرورستی خوب‌بیدن جون باری (Teenage Club) پاسخ‌گذاری کمک‌گران با پی‌تای. در سیاست‌گذاران در گروه‌های نوجوانان که بی‌نهادانی. روز بعد کارآموزان که هم‌جهانی که بی‌نهادانی کودکان فراهم کرده بودند. ممنوعیت‌های آنها به دیگر‌ها نم
بامداد روز یک کتاب به دست می‌آید. دسیمار پیش از خوردن ناشتاپی بچه اش به مردم پدیدار شد و پس از آن دوباره راهی ناپاپانبا شد. و مسخان شریک دربار به‌هیچ روشی با پیروی از قانون اما دید. پس از خروج


به‌پیکارهای سما‌یه‌ای گوناگون شرکت‌کردن پیاده‌ها (جویری) یا به‌ویژه گان‌گیپشک گردید. در ساعت 11 بامداد آدیوی یک گروه مرکز زرتشتیان کالیفرنیای جنوبی با کامپیوتر بسیار به پیام ریسید.


بامداد کارنوان آغاز گردید. پیام ریسید در پیام‌سی سی‌فون گاه از نویزانکه‌ها که به پک‌کاری‌های‌کار و پشتیبانی این مهندسی‌های آموزش بودند. نام های نویزانکه‌شان بسمه بر قرار زیر است:


به‌پیکارهای سما‌یه‌ای، شیوا امان‌های، ندا آشیدی، آریا بندِرار، رؤیا


به‌سیران در ساخت‌کردن گان‌گیپشک گردید.


بامداد روز یک کتاب به دست می‌آید. دسیمار پیش از خوردن ناشتاپی بچه اش به مردم پدیدار شد و پس از آن دوباره راهی ناپاپانبا شد. و مسخان شریک دربار به‌هیچ روشی با پیروی از قانون اما دید. پس از خروج


به‌پیکارهای سما‌یه‌ای گوناگون شرکت‌کردن پیاده‌ها (جویری) یا به‌ویژه گان‌گیپشک گردید. در ساعت 11 بامداد آدیوی یک گروه مرکز زرتشتیان کالیفرنیای جنوبی با کامپیوتر بسیار به پیام ریسید.


بامداد کارنوان آغاز گردید. پیام ریسید در پیام‌سی سی‌فون گاه از نویزانکه‌ها که به پک‌کاری‌های‌کار و پشتیبانی این مهندسی‌های آموزش بودند. نام های نویزانکه‌شان بسمه بر قرار زیر است:


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به‌سیران در ساخت‌کردن گان‌گیپشک گردید.
چرا ایرانیان شکست خورند؟

سخنرانی دکتر خروجی درسدی (برده)

دیدگاه‌هایی درباره بدرقه و رویداد تاریخ ایران

اگر ایرانیان روی پخواندن خود را از زنجیره‌ها فرهنگ برده‌ها را را تبرئه نمایند، باید پیشنهاد این شکست را به‌دست ببینند:

دوستان ارجمند، سرورا و گرامی،

اگر کی دو زندگی اشتباهی کند و کوشش نکند، اگر ساخته برای، این اتهام را پدید نکند، شناسی بسیار زیادی اگر بی‌دیوانه از این طرفداری اشک شکست خورند.

هر چه ایرانیانی که نخواستند در دلتا در بزگ‌ترین فاجعه تاریخ خودشان، یعنی شکست از زمینه ملی و سراسر، از پدیده‌ای است که هنگام پایان هر اثری اشک و نکننده کمیک را ندارند.

پیوسته این طرفداران، یعنی ایرانیان، به منظور سکوت این اشک را به‌کار برده‌اند. اگر باید وظیفه داشته باشند، باید این شکست را به‌عنوان یک قانون علمی نمایند.

باید به‌عنوان یک قانون علمی نمایند.
من غزه در شهر نمودیم. رمقی یک تجربه‌ای بود که به خواندن این کتاب را روشن‌سازی کرد. هر چند که این کتاب به صورتی ترجمه شده و در اینجا به صورتی بازنویزی شده است، اما بسیاری از اطلاعات آن به صورت خاصی به کار رفته است. به طور پیوسته، این کتاب به عنوان یک تمرین حیاتی و علمی در حال بازنویزی و تکمیل می‌باشد.

روش‌های مختلفی در خانمان را که در این کتاب ذکر شده است، به گونه‌ای تحلیلی و دینامیکی می‌باشد. این کتاب به همراه با نویسندگان دیگری که در زمینه‌های مختلفی این موضوع را بررسی کرده‌اند، به شکلی که در این کتاب ذکر شده است، به جایی پیشرفت بازمی‌گردد.

اگر کسی به دنبال یافتن راهکاری برای بررسی و تدریس این مباحث است، این کتاب را به‌عنوان یک نمونه قابل مطالعه می‌داند. به طوری که در این کتاب، به روش‌های مختلفی در زمینه خانمان و بررسی آن، به‌دست‌آمده خواندن و درک کننده‌ها می‌شود. البته این کتاب به این شکلی نوشته شده است که افرادی که به آن نمی‌پردازند، نمی‌توانند به راحتی بتوانند از آن استفاده کنند.
گفت و گویی با دینا مک اینتایر

بهار پیرکدن آزاد: هیچ جمله‌ای از اینکه در خوشه‌ی مرکز زنده‌مان یکسان نبوده و از اینکه گفت و گویی بین‌شان بوده است.

دینا مک اینتایر: در نوشته‌ها و پیام‌هایی که به من نوشته‌ای و بهمراهی در آنها، انواعی از اینکه در خوشه‌ی مرکز و اینکه گفت و گویی بین‌شان بوده است.

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بیشی هم گونبند که چه خیز جز طبیعت نیست. یک زندگی در این مورد چیست؟

اگر مردوک در همه چیز وجود داشته باشد، نباید این مورد را در طریقی درگیر بر طبق گردد که اگر مردآفریندی هنوز مادی است، منطقی نیست که فقط محدود به دنبال مادی باشد.

در نتیجه من فکر می کنم که با بعنوان به گونه ای که از اطراف، مردوک چیزی بیش از طبیعت نیست.

برادشت من از گذشته این نتیجه که نسبتاً ساده است.

(خداوند) در روانش (آوروان) به داشتن بدن یک پدیده ذهنی نیست. توانایی دارای روان باشد. پردازش ممکن است از گونه ای گفته می شود که یک پدیده نیتی داشته باشد. می‌توان از دیگر جوان... (هات 31 بند 8) یک پدیده دیگر نیتی نداند.

برادشت رئیس از خداوند این نتیجه که او یک به طبیعت نیست.

در کردارش... (هات 46 بند 9) یک پدیده کردار ندارد.

خداوند کنترل و کردار زاده شده از نیکی (مینه) (هات 45 بند 8). یک پدیده دیگر نیتی می‌تواند سخن گفت. نه می‌تواند کاری را به مرحله عمل برساند. این نتیجه به ارسطو از آرمان نیک و مهر بدون پاسخ نیایی می‌گوید.

سپس پیکره بودن مردوک و یک بی‌بی‌بی و هنی افسانه است. یک پدیده جواب‌گوی دعا نیست. این باعث چیدن فنون بودن که پیامرسان یکی است. بی‌بی‌بی و مادرکار کنند که وجود دارد که نشان می‌دهد که از دید ریشه، مردوک یک بی‌بی‌بی وجود واقعی می‌باشد.

و از آنجا که دارند امرنا (بی مرمی) است تحقیق به دنبال وقت مادی نبوغ، بلکه در یک بعد یا زمان و غیر مادی وجود دارد. نه ما دانسته و نه زندگی به ما می‌گوید که این وجود بین زمان و غیرمادی چیست و چگونه می‌باشد.

برای زندگی آبی اهمامزاده یک پدیده

فکری (concept) (entity) موجودات از

و در هات۵۰ بند 1۰ آمده‌است: ... او مردوک یک بی‌بی‌بی وجود واقعی می‌باشد.
دریافت، دو ماه دارد به‌فون دی‌گر، به همان طوری که در حیات خود و در سه‌ماه‌های روزانه که به‌طور گسترده‌ای در مراکز زنانی به‌طور کامل اجرایی می‌شود، دریافت می‌شود و در سه‌ماه‌های روزانه که به‌طور گسترده‌ای در مراکز زنانی به‌طور کامل اجرایی می‌شود، دریافت می‌شود.
خودون مجارب بوهم فریبرز برگشته نگه دارد. بعدا ها تکدوزیکی‌پیشرفت در بالای پنجره‌های اتوپوس سیم کشنی از قرار بوی بار آگاهی رانتش دادن دید زند یک مربوطه به یک‌پوشی. حالا گور دست کسی کرونگ بوید با قدرت بالای رشدید ناشاید و یا کسی آنتور شوند و آرام‌دیده و دست شکس اوپود باید باز از این و اون کمک می‌گریفت تا رانندو اتوپوس از خوشنائی مسافرین با یک‌پوشی.

خلاص اتوپوس سواری در شهر تهران مثل سفرات پر ماجراجویی بود که هر لحظه این سراسر همکلاسی مشترک می‌توانست را نهارت به یک هر و یک می‌گوزن‌میم.

پایه‌نگار یکجان کلاس رو او زور آورد داده تابعی تکمیل کرده بوده که از زنگ دیپیستین البرز به شکل دیوانی به دو دیده دزدیده دوخم آهنگ به یک‌پوشیده از کلاس وسیع آمیزه بوده، ولی یکیش همین جریان رسول شدن چون آهنگ به فرح‌الله اتوپوس می‌رسیدن هیچ وقت نوبت دیگری نمی‌شود که به جلوی دربر وروتات اتوپوس برسد! حالا وای به روزهایی که تو کلاس زنگ آخر به کار گرفت و معلوم عصبی‌سوزاندن جریمه جویگون می‌کرد یا تعیین نکشفی می‌کرد و یا نصب شده نشانی این ده دقیقه زمان بیشتر در به هدر می‌داد و وقتی از در مدرسه خارج می‌شد هر هجوم به یه‌یاپی اینتری بازه نشام و در اون لحظات انتخاب که از این می‌رود.

باور کردیدی نیست اما گاهی مسافرین ختم ۱۱ از خط ۱۱۱ و ۲۵۲ و ۲۰۱ و زردتر به مصداق می‌رسیدند زندگی در همان‌چنان ها رو نه زندگی افکار گردید و بسیار شاهرا و گاهی چافع بازاح و تو هواه سر در قربن رفته راهی راه‌اندازه بوید و طلفنی بعید از اتوپوس ها از دید رفت‌می‌کرد و نیکوان و نفر خداوی روی و جنسی به خونه می‌رسید.

به این حال همین صداهایی از تمام شده مدرسه تا رسیدن به خونه و گاهی کلاس‌های زبان کلامی نوین نوین بویِیم که تقیاً همسون را یک‌پوشی ثبت نام کرد بنده کاریم.

ای کاتین خویشتوایدا می‌مونا تو برایه به‌همه خانم ترمیف کنیم! به‌همه‌یا که دست روگاه و همین رانندن خصوصی دارن هم براین رفتن به مدرسه و هم برای برگشتنه به خونه و یا کلاس رقص و کارته و پیانو و تئاتر و هزار و یک بارده و نیکوان این و مهمونی sleep over و حلول و خونه این و نسیمی انتخاب را برای شما و هم با یک‌پوشی تا نسل کشتاره شدید در یک‌پوشی به‌همه و راحت تردی‌گنی که مان‌پرده پرده‌ها در تورانم این می‌گوییم که ما یک جورهایی کشی کرده‌ایم رفت‌قات و در جام دیگری کنون بدون دیگری با به‌همه‌یا آوای‌ها این اتوپوس در بزرگ‌سازی فرمون بدست دیدن به‌همه‌یا.

خوب دیگه چه کمیت چاره ای نیست باختید دلمون خوش باش به همین داستان‌های تلف و شیرین...

مگه‌نه؟!
نام کسانی که برابر آفرینگان خوانی بیادبود در کارشناسی خود مبلغی را به
مرکز زرتشتیان کالیفرنیا پرداخته‌اند:

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**سپاس**

آقای چهانگیر شیخی‌پوش و پاوه، خوشنویس و مدیران چایخانه‌ای این چند هم چپ‌چهر نمای انجام داده‌اند. این کارها هم‌بین هم‌بین انجام شده و هم‌بین با ساکت و مندیگان قراراون هماهنگ بوده و به ویژه رگی کرد درک برگ‌ها و توسعه‌ها بر گربه‌ها نشان‌دهنده افزوده است. این‌ها بزرگ‌تر از آن‌ها برای چپ‌چهر شماره چهار نمای انجام داده‌اند. با این‌ها همراه به‌هی ویژه‌ترین رگی شده‌اند. خوشنویس‌های چپ‌چهر آی‌آی از پیش کمتر کردند و سپاس می‌دهیم به این‌ها. مراجع و مدیران چایخانه‌ای این چند هم چپ‌چهر نمای انجام داده‌اند. این کارها هم‌بین هم‌بین انجام شده و هم‌بین با ساکت و مندیگان قراراون هماهنگ بوده و به ویژه رگی کرد درک برگ‌ها و توسعه‌ها بر گربه‌ها نشان‌دهنده افزوده است. این‌ها بزرگ‌تر از آن‌ها برای چپ‌چهر شماره چهار نمای انجام داده‌اند. با این‌ها همراه به‌هی ویژه‌ترین رگی شده‌اند. خوشنویس‌های چپ‌چهر آی‌آی از پیش کمتر کردند و سپاس می‌دهیم به این‌ها.
HAPPY KHORDAD DAY
OF THE MONTH OF FARVARDIN
THE BLESSED BIRTHDAY OF
ASHU ZARATHUSHTRA

- The first prophet who introduced monotheism
- The first prophet who based his teachings on truth, wisdom and happiness
- The first prophet who called upon his people to care for the environment
- The first prophet who taught people that Ahura Mazda created human beings with purity and that man is not born inherently sinful
- The first prophet who promoted free will for his people and asked them not to be blind followers

TO ALL ZOROASTRIANS, THE WISE AND THE FOLLOWERS OF TRUTH (ASHAVAN)

From California Zoroastrian Center (CZC) we wish you all a happy Nowruz celebration and ask Ahura Mazda for continued health and happiness of all the good and virtuous people of the world.

May all of us, through Good Thoughts, Good Words and Good Deeds, as well as with cooperation and unity build a progressive world full of love, peace, happiness and truth.
By: Professor Kambiz Sakhai

12th century Shahab al-Din Suhrawardi and 14th century Khwajeh Shams al-Din Muhammad Hafiz are two of the most important intellectual figures in the history of Iran and the region in general. They are also important, in my opinion, for their attempt at integrating aspects of Zoroastrian thought into their work. Suhrawardi was able to appreciate the rational dimension of Zoroastrianism and Hafiz could grasp its celebration of life and happiness. In this article I would like to look into the contribution of Zoroaster to the works of Suhrawardi and Hafiz. I would also try to compare the Zoroastrian understanding of reason, life and happiness with the ideas of Suhrawardi and Hafiz in order to clarify the limitations of the worldviews of the latter two.

Suhrwardi was in a unique position among the Sufis as far as the question of reason is concerned. He did not believe that intuition and the immediate knowledge that was gained through ascetic practices were enough to liberate us from the world of illusions in which we are captured. Flight from this world required, according to him, reason as much as the enlightenment that could be achieved through other means. Thus, the purification of the soul that was achieved through asceticism could prepare the seeker only from a psychological point of view.

The real illumination comes through the light of reason. Unlike the mainstream Sufism, however, he did not limit the process of illumination to the psychological processes that involved emancipation from greed and narcissism. He believed that rational enlightenment was an equally important element for the salvation of the soul and it was as much necessary as the psychological catharsis was. Thus, for Suhrwardi the path towards illumination did not pass through blind faith and slavish obedience toward irrational powers. As we see Suhrwardi is very close to Zoroaster here.

Zoroastrian appreciation of reason as the best guide to truth is a well-known matter. What is not known, as much, is that Zoroastrianism is not only a rational worldview in the sense that it rejects blind faith and slavish approach towards any authority but it is also rational in a very specific sense. The reason upon which Zoroastrianism is founded is Communicative Reason. It is the kind of reason that requires dialogue and mutual understanding. Zoroastrianism asks its adherents to enter a dialogue and argue in a rational manner in support of their claims. Thus, the Zoroastrians are not only supposed to provide reason in support of their belief but they also have to provide their opponents with the equal opportunity to defend their own positions in a rational manner. The force of the better argument is the only kind of force that is considered to be legitimate in this religion.

The difference between the two approaches to reason is that for Zoroaster reason is “this worldly” and should help human beings establish a society that fights against death and destruction. Reason, for Zoroaster, arms human beings with the necessary weapons they need to transform the existing reality and make it a world that does not tolerate deceit, violence and cruelty. For Suhrwardi, on the other hand, it serves the more abstract purpose of unification with the universe. Unification that is achieved not through the revolutionary transformation of this world but through flight from it. Although the latter purpose is noble too it is contaminated with the general tendency of Mysticism to make salvation dependent upon escape from the world and denial of life.

Hafiz, on the other hand, invites us to celebrate life and be happy in this world instead of being worried about the other world and denying the pleasures of life to ourselves. He declares himself an enemy of the kind of morality that is life denying and based on asceticism. Reason, faith and morality are worth nothing for Hafiz if they did not promote happiness and if they did not serve life. His hedonism and his life affirming attitude brings him close to Zoroastrianism.

The problem with Hafiz’s approach is, however, that he believes mistakenly that promotion of life and happiness would necessarily go against reason and morality because the only type of reason that he knows is the reason that justifies the Dogmas held valid by the dominant classes of his time and the only morality that he knows is the repressive religious morality of his time. Thus, he claims that the only path to salvation is the one that passes through drunkenness and loss of reason and ignoring moral precepts.

The emphasis that Hafiz puts on the wine is very significant in this regard. He wants the readers of his poems to realize that salvation is not achieved through reason and rational communication with other human beings. Reason, for Hafiz, is not only not our ally but our worst enemy in this regard. It is something that has to be surmounted.

The same should be said about his peculiar understanding of pleasure. Hafiz tries to negate the morality that considers the denial of material and bodily pleasures a virtue. There is nothing wrong to criticize this kind of morality. The problem is, however, that Hafiz ontologizes this specific type of morality. He wants to convince us that the pursuit of happiness is synonymous with the fight against morality in general, and not just this type of morality. All we have to do is to not to obey the commandment of the repressive religious morality and
zest. In conclusion we can claim that although Zoroastrian ideas like reason and happiness have been adopted by Suhrvandi and Hafiz they have been distorted, to a certain extent. The life affirming character and the discursive nature of Zoroastrian reason have been lost in this transition. The same thing has happened to the needs and desires that have to be gratified. They too have been tarnished and lost their dynamic nature. A thorough appreciation of the contributions of Suhrvandi and Hafiz requires us to locate the roots of their ideas in Zoroastrian analysis of reason and happiness as well as its revolutionary understanding of the process through which human needs and desires are shaped.

Kambiz Sakhair was born in Tehran Iran, in the decade of the 1954. He received his elementary and secondary schooling in Tehran, and continued his studies in Sociology and Social research at the university of Rome, Italy. He continued at New York's Columbia university, receiving Ph.D. program in Iranian cultural history. The areas in which Dr. Sakhair has conducted research include: Medieval Islamic and Zoroastrian Thought, Anti-Islamic trends of thought in Sufism, Sociology and Soviet legal thought during the twentieth. The common theme of his work is the analysis of the revolutionary theory and practice, and emancipatory struggles of the poor and powerless people of the world over the centuries. Dr. Sakhair was a professor at San Francisco's New College of California, in the School of Graduate Psychology. He is psychotherapist in private practice.

Editor’s Note: Chehre Nama will be featuring a column by Mr. Shahriar Shahriari called a "Letter to my son" for our youngsters and the young at heart, based on Zarathushtra’s teachings to help them in situations that arise in their lives.

Best Way to get Back

Dear Son

You may not remember this, but one day when you were much younger, while playing, you went under a chair, and when you tried to get back from under there, you felt you were stuck. No matter how hard you tried, you could not get back.

I watched you for a minute or two and then said, “Sometimes the best way to get back is to go forward!” You said, “What do you mean?” So I repeated myself, “sometimes the best way to get back is to go forward!” You thought about it for a moment, and then got it. Instead of trying to get back from under the chair, you just crawled further forward until you came out on the other side. You should have seen your smile when you made it out of there. You felt like a champion.

This reminds me that sometimes in life; you will face a situation where you will feel stuck. It does not matter if you got into the situation deliberately, by mistake, or that life just brought it upon you.

When you feel stuck like this, just remember that sometimes the best way to get back is to go forward! Just accept what you are facing for what it is, gather your courage and energy, and just move forward. Move through the situation until you emerge on the other side.

And the best part is that you will be a much wiser and more capable person for having gone through the ordeal. And you will feel like a champion.

Love, Shahriar
January 12, 2008

Shahriar Shahriari, was born in Iran was educated in England and Canada. He lives with his wife Mahboobeh and son Sorosh in Los Angeles, California. Shahriar has authored the book ”Thus Spoke the Real Zarathushtra”, produced the DVD “Domains of Belief”, and is the creator of www.Zarathushtra.com web-site. More information on Shahriar and his works can be found on his web-site.
Zarathushtra and Social Justice

Justice is inherent in the Iranian history. Going back to mythical era, the legendary House of Pishdadian in fact derived its name from the Avestan Paradhata meaning the ‘ancient law givers’ in the history of humanity.

The baked clay cylinder, excavated by the Iranian archeologist Hormuzd Rassam in 1878 with a message inscribed in Akkadian Cuniform, has been hailed by United Nations as the first charter of Human Rights. This Charter was the enactment of none other than Cyrus the great, exalted as the anointed one in Jewish scriptures of Deutero Isaiah (Isaiah 45.1).

On the cylinder are inscribed the words of Cyrus stating, “Now that I put the crown of the kingdom of Iran ..... on the head with the help of (Ahura) Mazda, I announce that I will respect the tradition and religion of the nations of my empire...Never let my governors look down or insult them until I am alive. As long as I am the king of Iran I never let anyone oppress others...and (will) penalize the oppressor.”

Cyrus not only set the Jewish people free and help them rebuild their temples, but he also restored the gods of Babylon, Sumer, Akkad, Susa and Ashur through acts of justice for the society of his era. The tablets uncovered during the excavation of Persepolis, of the era of Darius the great, provide invaluable information that reveals beyond a shadow of doubt, the social justice that prevailed in the Achaemenian culture of the sixth century BCE.

These were the Iranian Monarchs who were devoutly conscious of their social responsibilities and respected the Human Rights of the people they governed. These were the men who lived in consonance with the Will of Lord Wisdom –Ahura Mazda - as proclaimed by Asho Spitama Zarathushtra.

Zarathushtra, some 3500 years ago, hailed freedom for humanity in bondage, rule of free choice in domination, and moral justice for all mankind. He proclaimed mankind as the pivotal creation, that symbolizes, a synthesis of finite and the infinite, of temporal and eternal. Human beings are charged with the responsibility of bringing the flawed and the imperfect Getig (Av.Gaethaya) world, the world of actuality to its pristine state of Vohu Khshithra Vairya – the rule of Truth and Good thinking.

We glean from the holy hymns of the Prophet, that the great sage witnessed servitude and exploitation, hate and prejudice, poverty and disease in his time. He saw men holding on to inflexibility and misuse of power. He unequivocally expresses that in Ys 32.3-5.

But you deceptive Gods as well as those who worship you are the offspring stems from evil thinking, deceit, and disrespect. You are notorious for your hateful actions in this world... (Ys 32.3)

These are the conditions that provoked fear among the society of that era and caused within its social framework, unwarranted suffering of its members resulting in the gain by a few at the expense of the others. That was Social Injustice.

For equitable justice to prevail in a society, no human being in their interaction with others should gain benefits they do not deserve, or be caused to bear burden of suffering they do not deserve. Social justice by definition assumes that a society is responsible to prevent any unwarranted suffering of its members. An organized society must bring to bear upon its members conditions, either through legal means or some such similar practices, to avoid advantage for one person, to depend upon the suffering of the others. (Irani K.D. and Silver M.A. Social Justice in Ancient World, Greenwood press, 1995 )

It is common knowledge, that a society can benefit when its members collectively apply their gift of freewill through pursuit of Truth, wisdom derived from Good Thinking, unconditional love and compassion leading to spiritual enlightenment.

These are the very reflections of the values that Zarathushtra propounded. To bring the Good rule Khshithra vairiya through the quest of Global truth – Asha - and thinking befitting the Good Mind - Vohu Manah. By diligent persuasion of these two aspects of Mazda the prophet sought to bring the human brotherhood within the sphere of social justice. A Right action at a Right time and place, performed in a Righteous way generates Right results. That is the concept of Asha in action. It ensures justice and promotes a society to perfection.

What we recognize in Zarathushtrian Faith as Amesha Spenta are the values that reflects embodiment of Mazda. They are the spiritual replica of the attributes of a just society. A social framework with good actions, clear thinking, selfless use of power, love and devotion can promote
abundance, prosperity and happiness that can result in spiritual evolution of its members.

The Prophet dedicated his lifetime to the teaching of that intrinsic value of Freedom of Choice through Truth and Good thinking, to the mankind of his time. In its ideal form this principle of Freewill would apply not just to the individual, but also to the community, to the nations and to the human race across the planet. It is the correct and proper choice of the human race and not of a few individuals that will ultimately bring the flawed world of actuality, in close proximity to the Divine Dominion (Vohu khshthra). Zarathushtra pronounces that as follows:

The precious gift of the Divine Dominion must be attained through choice. It will attain the best through the deeds of Righteousness, For I shall strive for True actions for this Dominion... (Ys 51.1)

On social justice, Professor Farhang Mehr states, “In general terms social justice is associated with Human Rights...and in form with the authority of law and the due legal process.” (Iranī K.D. loc.cit. pg 75). The Freedom of Right, is a basic Human Right, entrenched in the teachings of Zarathushtra. However, it comes with an immense burden of responsibility. Zarathushtra also admonishes mankind to listen, think and reflect before making an informed choice (Ys 30.2.3). Furthermore those who appreciate the consciousness of Truth have an obligation to guide the less enlightened, to bring forth the brilliance of knowledge (Ys 31.19).

Lord, one who listens and realizes the truth is a life-healing wise person. To spread the true teachings, Ahura, his words are eloquent and able to convince... (Ys 31.19)

It is relatively easy to formulate laws to secure Human Rights. However, man-made regulations do not influence human behavior, their mode of thinking, or change their beliefs. Legal framework over and beyond that essential to establish civic order, begins to erode human Freedom of choice. Human sentiments for Freedom do not per-

mit an elaborate framework of law. For in there, lie the seeds of fear and conflict. Dignity of Mankind implicitly rejects the notion, that the Basic Human Rights to which they are entitled by birth, require a legal scaffold to secure them. The teachings of Zarathushtra are realistic both in theory and in practice. A proper practice of Freewill in consonance with Truth and Thinking through Good Mind, as propounded in the tenets, is the ideal security one can imagine, to the basic Human Rights.

Causing personal harm to oneself using one’s innate freewill, tantamount to impair and wound a part of the whole. Such actions are counterproductive not only to oneself, but to the society, community and mankind as a whole. Righteousness must pervade not just within the acts of individuals, but through the society and through the Nations of the world, to reign the just peace through prudent social values. The prudent use of freedom is to mitigate the suffering in the society in a way that no one gains at the expense of others and justice reigns in a socio-cultural community.

It is only through such intercourse within human brotherhood that mankind will sow the seeds of social justice and make Vohu Khshthra Vairya a possible reality. The sole purpose of the freedom that we learn through the tenets of the Prophet, is to promote social justice and bring the corporeal existence in close proximity to the Spiritual Domain and through that bring wholeness, harmony and perfection (Haurvatat) to the world of actuality. Use of that freedom in any other form is vain, and selfish with no just cause.

Humanity in general, and Zarathushtrians in particular must recognize the Oneness of brotherhood of Mankind, for to be One with Mankind is to be One with God. To respect mankind and the creations of nature is to respect God Ahura Mazda. It is through that Ultimate harmony that a just society can be firmly rooted among mankind and one can truly experience the manifestation of Divine within and without in the Universe at large. The strands to weave that social fabric, and to make that dream a reality, are entrenched in the living by tenet of Zarathushtra. It is the sacred duty of humanity to watch over the physical and moral well-being of the less fortunate among mankind and other creation.

That is what last line of Ahuna Vairya prayer reminds us khshthremcha ahura ami yim dregubyo dadat vastarehem.

Ahura empowers him, who Rehabilitate the less fortunate

That is what the opening line of Ys 43.1 tells us

ushta ahmai yahmai ushta kahmaichit

Radiant Happiness to him who radiates happiness to others.

Zarathushtra has revealed the roadmap to social justice with brilliant clarity some 3500 years ago. Until such time, that the entire human race comprehends the implications of his teachings, begins to relate to Divinity in each other, not just believe in his words, but learns to live by them, attainment of Vohu Khshthra Vairya will always remain a vision waiting to be attained.

Ervad Dr. Jehan Bagli, obtained a Doctorate in Medicinal Chemistry from the University of London, and was the director of research at the Wyeth-Ayerst Research Laboratories in Princeton, NJ until his retirement. He became an ordained Zoroastrian priest at age 14, and established the first Zoroastrian publication in North America “Gavashni” in 1974. This publication has since become the FEZANA journal. Dr. Bagli is an accomplished Zoroastrian scholar and researcher

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CN's interview with Dina has generated several questions from readers. We will print one or two of these questions, and Dina's answers, in future issues of CN, as space permits. Here is the first two Questions and Answers.

**Question:** What does Ahriman mean and has it been mentioned in Gathas? Is it the same as Satan or Shaitan in Persian?

**Answer:** Taraporewala (citing Bartholomae, one of the foremost Avestan scholars of the latter part of the 19th century), tells us that the Old Persian word *arika* (*ahrika*) means iminical, and derives from the aryan word *asraa*, which comes from an original word *ans*, which also means iminical (or enemy). He points out that both in the Gathas, and in the Behistun Inscriptions of Darius, the arch-enemy of man-kind is druj (drauga) untruth. In the Behistun Inscriptions, Darius states that Mazda has blessed him and has advanced him, because "naiy arika naiy draujana aahum" "Neither a hater [i.e. iminical], nor a deceiver, was I". From the Old Persian arika (*ahrika*) comes the Pahlavi (Middle Persian) word Ahriman (imimical mind?). In a parallel linguistic development, the Gothic word angra which also comes from the aryan *asraa* (*ans*), also means iminical when used as an adjective, and enemi when used as a noun. From Gothic angra came the Younger Avestan name Angra Mainyu -- the Devil, the uncreated opponent of Mazda (Taraporewala The Divine Songs of Zarathushtra.

Does the "Devil" (the Later Avestan Angra Mainyu, the Pahlavi Ahriman, - the Evil One,.) appear in the Gathas? It does not. But some scholars (reading the Gathas through the spectacles of the later texts, and other later religions, which believe in a "Devil") have interpreted certain words of Zarathushtra to mean Angra Mainyu -- the Evil One, the Devil. Let us look at some evidence (regrettably not exhaustive, because of space limitations), so that you can make up your own mind. Bear in mind that in the Avestan script, there are no capital letters such as might assist in identifying whether a given word is a reference to the Evil One, or to a person who does wrong. The word angra appears in the Gathas 3 times, in Y43.15, Y44.12 and Y45.2 (the different word endings, reflect different cases /numbers of the root word, Gothic being a language of inflections, like Latin). In Y43.15, referring to deceitful persons, Zarathushtra says "...for they [the deceitful persons] say that the truthful are all bad [angreng]." (Insler translation). Taraporewala translates angreng as 'enemies' (pp 453, 455) and Humbach as 'harmful persons' (Humbach, The Gathas of Zarathushtra, Heidelberg, 1991, Vol. 2, p 145). Since angreng is in the plural, and refers to human beings, it is clear that this reference cannot be to a Devil, like the later Avestan Angra Mainyu, or the Pahlavi Ahriman.

In Y44.12 angro appears twice in line 3, and once in line 5. Here is the Insler translation. Line 3: 'Is this one evil [angro] or is that one evil [angro]?' Line 5: 'is it that such a person -- not this one -- is considered evil [angro mainyete]' Humbach translates angro as 'evil' in all three places -- referring to a human being. He translates mainyete as 'is considered'. Humbach translates angro as 'harmful' in all three places, and translates mainyete as 'intends' (Vol 1, p 160). But he interprets the verse as referring to Mazda and Angra Mainyu (Vol. 2, p 156), although Mazda and Angra Mainyu are not mentioned in these lines. Taraporewala's translation is interpretive in all three instances. In line 3, he thinks that the first angro is a 'victim-of-evil', i.e. 'a person who has turned to evil ways through force of evil environment' (p 502) and the second angro is a 'Doer-of-Evil' which refers to 'a person who possesses an inherent evil nature...' (p 502). In line 5, he interprets angro as referring to 'the Evil One', although the Later Avestan Angra Mainyu is not mentioned by name. (p 503). The word mainyete he translates as 'thinks' (p 503) -- all 3 translators translating it as a verb. As you can see, any reference to the Evil One (as in the Devil) in this verse is not specified in the language itself, but is an interpretation personal to the translator.

Finally, in the famous 45.2 referring to the two mainyu, Zarathushtra says (Insler tr): "Yes, I shall speak of the two funda-
mental spirits of existence, of which the virtuous one [spanyao] would have thus spoken to the evil one [angrem]..." Insler translates angrem as 'evil one' referring to the previously mentioned mainyu. Humbach translates angrem as 'harmful one' (Vol. 2, p 166). Taraporewala translates angrem as 'Evil One' (pp 537 - 538).

Did Zarathushtra believe that the evil mainyu was an Entity? The Devil? The Evil One? Again, let us look at the evidence. In Y30.3 he describes the two mainyu as follows: "Yes, there are two fundamental spirits [mainyu], twins which are renowned to be in conflict. In thought and in word, in action, they are two: the good and the bad [akemcha]. And between these two, the beneficent have correctly chosen, not the maleficient." Y30.3. In this verse, the two mainyu are objects of choice, and absent any evidence to the contrary, it would be possible to interpret this verse as referring to two Entities. But there is much evidence to the contrary.

The first doubt that the two mainyu in Y30.3 are Entities, arises three verses later, in Y30.6 which parallels the choice in Y30.3. In Y30.6 Zarathushtra describes the object of the wrong choice, not as an Entity, but as "the worst thought". He says: "...Since they chose the worst thought, they then rushed into fury, with which they have afflicted the world and mankind." Y30.6. The parallel between choosing the bad mainyu in Y30.3 and choosing the "worst thought" in Y30.6 is compelling, and it is corroborated by similar parallels which are found in Y31.2, and Y45.9, where the objects of choice are not Entities, but alternatives, or concepts, or ways of being ("... that judgment between the two alternatives by which we are going to live in accordance with truth." Y31.2; "... Him who left to our will (to choose between) the virtuous and the unvirtuous....." Y45.9).

The conclusion that the two mainyu are alternatives, or two ways of being, is corroborated by the fact that man has mainyu. ("... I lament these words of my spirit [mainyu] (to Thee) Wise One......" Y32.9. In light of this evidence, it would be reasonable to conclude that the choice referred to in Y30.3 is not a choice between two Entities, but between two alternatives, or two ways of being, which are expressed in thought, word and action ("...In thought and in word, in action, they are two....." Y30.3) -- a conclusion that is consistent with their existence in man.

There is an unrelated word dash-sastish in Y32.9 and Y45.1, which Insler translates as "one of evil doctrine" and he interprets this word as a reference to "The evil spirit" (p 47, note 8; p 75, note 1). Taraporewala translates the word as "False Teacher, i.e. a teacher of false doctrines", and "Evil Teacher" respectively, (pp 278 - 279, 533, 536). He interprets the word in both verses to refer to humans. Humbach translates the word as "blasphemer". He says it's literal meaning is "person of bad announcement", and believes it refers to Yima in both verses. So once again, (with Insler himself this time), we see that the words of the text are interpreted to mean the Evil Spirit, even though the text itself does not mention the Evil Spirit.

In conclusion, in the Gathas, there is no mention of Angra Mainyu or Ahriman as an Entity. Nor is there any specific (as distinguished from interpretive) mention of an Evil Spirit or Devil, as an Entity. There are no descriptions in the Gathas of an evil Mainyu-Entity, or Devil, spawning an evil creation parallel to the good creation of the Wise Lord, as we find in the later texts. The good and bad mainyu in the Gathas are two alternatives, two different ways of being, which are expressed in thought, word and action (Y30.3, Y45.2). The only descriptive reference to evil in the Gathas, describe the product of wrongful choices -- murder, hatred, theft, deceit, cruelty, fury, tyranny, bondage, et cetera. Good and evil are concepts. The mainyu represent capabilities. The concept or capability of evil is brought to life, given substance, by our wrong choices in thought, word and action ("...Since they chose the worst thought, they then rushed into fury, with which they have afflicted the world and mankind." Y30.6). In the same way, the concept or capability of goodness is brought to life, given substance, by our beneficent (good, generous) choices ("...Through its actions, [aramaiti] gives substance to the truth [asha]....." Y44.6; "...the beneficent have correctly chosen...." Y30.3).

Question: Some say Zarathushtra was the 1st existentialist, where does this come from? Please 1st define existentialism.

Answer: Hmm..... That's a huge question. I am not a philosophy major. People have written whole books on existentialism, and as with most schools of thought, there are many shades of differences. But for our purposes, let me use excerpts from Wikipedia's definition of existentialism, and I will follow with my comments regarding Zarathushtra's thoughts.

Wikipedia: Existentialism is a philosophical movement which postulates that individual human beings create the meaning and essence of their lives. .... Existentialism generally postulates that the absence of a transcendent force (such as God) means that the individual is entirely free, and, therefore, ultimately responsible. (Nevertheless, Kierkegaard and Dostoevsky were Christians.) It is up to humans to create an ethos of personal responsibility outside of any branded belief system. That personal articulation of being is the only way to rise above humanity's absurd condition (suffering and death, and the finality of the individual).

Dina: This definition accurately describes Zarathushtra's thought as it relates to individuals creating the meaning and essence of their lives. Also, Zarathushtra's notion of "God" is not that of an authoritarian, transcendent being who is above good and evil, and above human struggles. Zarathushtra's "God" recognizes that the freedom to choose is a necessary part of the perfecting process, so (as with existentialism) the individual is indeed free to choose (and experience the consequences of his choices). Moreover, Zarathushtra implies that the divine is immanent in all things, and therefore
not transcendent, but very much a part of human struggles, among other things. One of the key features of Zarathushtra's prescription for living, is that life is a search for true (factual truth, as well as the truths of mind and spirit), and that we are individually responsible for making choices, rather than following blindly, any particular "branded belief system". So, to the extent of these similarities, Zarathushtra could be described as the first existentialist (although I do not know who first said so). Whether such a "personal articulation of being" allows us to "rise above humanity's absurd condition (suffering and death and the finality of the individual)", in Zarathushtra's thought, is another matter. To Zarathushtra, death is a natural part of living -- not something to be feared. Humanity's condition is not inherently absurd. The joys and griefs of existence are the matrix for perfecting ourselves and our world. It's what we make of the circumstances of our lives that counts. And suffering is a necessary part of the perfecting process because how we respond to it's challenges impacts our individual spiritual growth, and also the betterment of our societies (as we find solutions to alleviate suffering). As a generality, that sounds trite. But if you think about how it applies to the many and varied circumstances of our lives, the truth of it becomes apparent.

Wikipedia: Existentialism is a reaction against traditional philosophies, such as rationalism and empiricism, seeking to discover an ultimate order in metaphysical principles or in the structure of the observed world, and therefore universal meaning. As a philosophic movement, existentialism's origins are heavily accredited to the nineteenth-century philosophers Kierkegaard and Nietzsche, and existentialism was prevalent in Continental philosophy. Literary writers such as Dostoevsky also contributed to the movement.

Dina: This excerpt from Wikipedia once again illustrates the many shades of difference not only in the existentialist movement itself, but also in such labels as "rationalism" and "empiricism". Suffice it to say, that reason plays a significant role in Zarathushtra's thought as a means of discovering the truth. In addition, the whole notion of "asha" includes within its meaning, the way in which the existences of mind and matter have been ordered -- what is correct in the physical existence (i.e. factual truth), and also what is correct in the existence of mind (i.e. the truths of mind and spirit -- all that is good, beneficent, right). To that extent, asha is the underlying order of things in our world, which (in its infinite variety and complexity) does indeed give universal meaning to our world and our lives. Your question is most interesting. It deserves more than a simplistic answer, but this is the best that I can do in the time / space that I have (and with my limited knowledge of existentialism). May I suggest that you give us your thoughts on this very interesting subject? I would love to read them.

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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 world-wide 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 Zarathushri Journals and on the following websites:

www.vohuman.org
and
www.zarathushtra.com

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www.zathletics.com
By: Nahid Dashtaki

Recently, I had the honor of representing the California Zoroastrian Center at the 4th World Zoroastrian Youth Congress in Ballarat, Australia. From day one to the closing ceremony I was interacting with scholars, mobeds, and most importantly other Zartoshti youth from all over the world. This last interaction was by far the most valuable experience for me. Here is a quick glimpse into my participation of the eight days of the 4th World Zoroastrian Youth Congress.

I was already feeling a bit anxious on the hour and a half bus ride through farms and hillside, but my fears were confirmed when arriving at the University of Ballarat. A scenic university located in the middle of a small town with a 15 min bus ride to the main street, was not my idea of an ideal youth congress venue. However, I soon came to appreciate that the location is not at all important. What matters are the experiences that you gain from the congress. We got off the buses in the heat and were ushered into the main hall to register and obtain information on our accommodation for on campus housing. The registration was quick and we were all provided with great gift bags and congress materials. It was obvious that a lot of care had gone into welcoming the delegates. After I was settled into my own room and had met the other delegates living in the same unit, we went to attend a ghambar which consisted of about twelve mobeds from around the globe all praying and performing the ritual in unison. It was a fantastic scene, which lead to dinner and a show featuring performances by delegates from all participating countries at the congress. Leaving the theatre at night, I began to think that the venue was not as bad as I had thought it was. I had already met new people, experienced an amazing ghambar, and exposed to the beautiful skills and talents of a majority of the delegates. I was definitely anticipating what the next day would bring.

Waking up the next morning, I was looking forward to the lectures and speeches. So after eating breakfast in our dorms we headed to the Caro Convention Center for the official opening ceremony. With best wishes from the representative of the Victoria State Legislature and music by a traditional aboriginal didgeridoo player, the delegates were officially welcomed to the 4th World Zoroastrian Youth Congress. There was much emphasis placed on the inaugural opening day of the Zoroastrian Exposition. This event was impressive with the displays of both Parsi and Zartoshti traditions, which were well represented and open to the public, delegates and congress guests to view at their leisure through the course of the week. Through this expo and lectures the youth were able to have open discussions and conversation.

The voices of the youth are the most important aspect of these congresses. So to ensure that the youth were speaking up, each day there were Youth Yakka sessions and open forums. These Yakka sessions were speeches prepared and presented by youth delegates from all over the world. The topics were chosen by the delegates and approved by the committee members and presented to the youth at the congress. As representatives of the California Zoroastrian Center, Ava Afshari and I presented on The Shahnameh. We wanted to relate the beauty of the Persian culture and the influence that Zoroastrianism had in the time of the ancient kings. It was impressive to see so many youth expressing their ideas and visions with such enthusiasm and passion. Not many questions came up after each presentation; however the youth
were not at all shy to speak up at the group panels. The panels consisted of educated scholars like Dr. James Russell from Harvard, mobeds and other individuals who educated themselves about the religion. It was here that the youth asked the controversial and often explosive questions of conversion, intermarriage, various rituals and spirituality. There was never enough time to communicate all the answers and questions that the youth had, so in the evenings we often held our own impromptu discussions with the scholars who were kind enough to stay with us until late into the evenings. If anything, the need for further discussion and debate is very relevant in today’s youth. We wanted answers and we wanted answers that made sense with the core teachings of Zoroastrianism. As a friend of mine so favorably put it “It was inspiring to hear the passionate concerns of the youth and it showed that when the youth attend congresses they seek answers. Thus, there is in a sense a responsibility on organizers to ensure the panelists are religious scholars equipped with the answers.”

The answers are not easily come across. However, the youth had their moment to inspire when asked to discuss ten great debates that are prevalent to the Zoroastrian religion today. The congress delegates were given problems and asked to come up with valuable solutions that could be placed into motion immediately. So many great ideas such as Zoroastrian student exchange programs, a Social Justice network, more education on the priestly duties, and so many more ideas from just that once session. I do hope to see some of them become effective within the course of a few years. As this is what the congress is about, the opportunity to build on our beliefs by progressing, promoting and assisting ourselves and those around us to be better. The educational interaction between our global youth community is the best thing that came out of this congress.

No congress is complete without some entertainment. The entertainment committee did a wonderful job of keeping the youth energized. We were taken around the town of Ballarat and enlightened to the historical importance of the area, shown the local beach at Torquay, entertained with a morning at an animal sanctuary and taken for a light and sound show. There were cooking and rangoli (chalk design) competitions for the delegates. Then in the evenings, the committee worked to prepare delightful events such as Traditional Night, where ladies came dressed in the Indian Gara or the Iranian Maknah. Then there was New Year’s Eve where the red carpet was rolled out to welcome all the delegates in the most glamorous night of the week. Between having a traditional Indian Wedding night, an Australian Bush Dance, and a fancy dress costume ball, the nights were just as pleasant as the days. Needless to say once the nighttime events came to a finish, the delegates were not ready to go to bed. Each evening, there was always a dorm unit that had the doors open and welcoming for the delegates to continue their socializing. These nights consisted of further debating of the day’s topics, to singing and dancing, to sharing experiences from our home communities, and to building strong friendships. Overall, the interaction between the youth was one of the major successes of this congress. I must add that the location was very decisive in building bonds between the delegates as we really had no where to turn but to each other.

With every major event of this size there are bound to be scheduling mishaps, timing issues, and internal politics. Although, anything that is able to bring such a variety of young Zartosh-tis together to discuss and debate the important topics affecting our beautiful religion today, is a movement in the right direction. The youth congresses have always been organized and operated to expose youth to the ideals, current events and traditions of the Zoroastrian religion. From jashns to lectures to evening entertainment the congress managed to broaden my ideals as well as facilitate in building great new friendships. The youth community that came together to educate each other with the knowledge to maintain our spirituality, deserves to be proud of who they are and how far they have come. I would like to thank the California Zoroastrian Center and FEZANA for making this experience possible for many of the North American delegates.

Nahid Dashtaki, was born in Tehran, Iran and grew up in Southern California with her parents and older sister. She graduated from the University of California, Irvine and received a Bachelor of Arts in Comparative Literature and a Bachelor of Science in International Relations with a minor in Conflict Resolutions. Nahid enjoys giving her time to her community and has been involved in the Zoroastrian Youth Committee of Orange County for 8 years. She has volunteered at charitable international organizations in Pune, India and Tehran, Iran where she worked closely with local communities to assist with health care and making technology better available to the public.

“CHEHRENAMA”, Publication of the California Zoroastrian Center No. 148 Page 11
By: Arya Mazdyasni

On many occasions I have found myself pondering the ways in which Zarathushtrian philosophy maintains relevance in our modern era some 3,800 years after the life of Zarathushtra. Despite the vast technological, cultural, and linguistic evolution that has occurred during this time period, the fundamental basis of Zarathushtrian thought has remained constant while allowing for adaptation to suit the needs of particular times and cultures. Zarathushtrian thought demands the practitioner to employ his/her good mind (Vohuman) to choose the righteous path (path of Asha) to continuously strive for and experience truth. One of the characteristics exhibited by a good mind is the application of reason, to the best of the practitioner’s ability, to determine the best decisions while making life’s choices.

The underlying focus on the formation and practice of logical and reasonable thought processes, rather than dogmatic adherence to prescribed doctrine, has allowed Zarathushtrian thought to evolve and grow, while maintaining its core and important foundation. This emphasis has allowed Zarathushtrian thought to serve as a framework of reason and logic through which many other philosophies can be evaluated.

Zarathushtrian thought does not impose central or doctrinal restrictions and dogma on the practitioner. Quite the contrary is the case. Zarathushtrian thought places the burden of decision on the individual. Additionally, it emphasizes individual free will and choice with the understanding that every decision can have a negative or positive consequence that the practitioner must consider while making decisions.

In our increasingly interdependent world where multitudes of disparate thoughts and belief systems are disseminated with the ease of a computer or a video camera, one is constantly bombarded with many different points of view. Zarathushtrian thought helps the practitioner filter unreasonable and illogical philosophies in search of greater truth by employing a framework of reasonable logic to decisions.

The love of truth in Zarathushtrian thought allows, and has allowed, the philosophy to coexist harmoniously with many other philosophies. In a great many cases there are mutually beneficial relationships between Zarathushtrian philosophy and other philosophies. The philosophies can act synergistically to help refine each other’s points, concepts, and understandings. Truth has no bounds; and the pursuit of truth through employing Zarathushtrian philosophy with other belief systems serves to augment one of the primary goals of Zarathushtrian thought: the pursuit of and ultimate understanding of divine truth.

Many belief systems can be overly paternalistic in philosophy and in practice. Such belief systems demand the practitioners’ unyielding devotion to dogmatic, and in many cases illogical and unreasonable, beliefs. Dogmatic belief systems may work when attempting to subjugate large groups of people, but dogmatic belief systems also revoke the natural rights of practitioners to explore the meanings of freedom and truth. These systems either become obsolete or obstruct otherwise natural progress.

The encouragement and love of exploration of truth and wisdom has been the overwhelming reason that Zarathushtrian philosophy has survived. It is not only unfavorable for a practitioner of Zarathushtrian philosophy to unquestionably accept doctrine, but a thorough examination of one’s beliefs, regardless of where those beliefs may have been derived, is demanded by the pursuit of divine truth.

The pursuit of divine truth is one of the most important goals of Zarathushtrian thought, and is furthered through the application of reason to choices. The very pursuit of truth has kept Zarathushtrian thought relevant throughout the ages because truth is pure. It does not make exceptions for irrelevant doctrine or dogma.

In a sense, it is the intrinsic characteristic of applying reason to one’s choices in order to help clarify and illuminate the righteous path that has helped Zarathushtrian philosophy maintain its relevance. It has provided a framework for its practitioners to continuously achieve higher and deeper truths in the pursuit of ultimate divine truth. It is this framework, based on reason, rather than reliance on dogma, that will continue to keep Zarathushtrian thought relevant throughout the future.

Arya Mazdyasni, was born in Lexington, Kentucky, USA in 1982. He has lived in California since 1990, and has been passionately active in the Zarathushtri community for as long as he can remember. Arya attended Torrey Pines High School in San Diego before matriculating to UCLA for a degree in Economics. He also received a certificate in Real Estate Investment, Finance and Development from the University of San Diego. Arya is an avid traveler, and is very interested in world culture and history. Arya is a Mobedzadeh and currently resides in San Diego, California.
Defining Zarathushtrian Identity: Discovering Strength through Diversity

Growing up as a Zarathushti in America has been one of the most beneficial and challenging aspects of my life. My sister and I were brought up like most Americans, but with a beautiful twist of Indian and Iranian cultures, given to us by our parents and ancestors. Throughout my life, this cultural diversity has sparked many questions from my peers as to “what I was” or “where I was from”. I’m sure that the North American Zarathushti youth of today can relate, and it is this issue of our time that I wish to explore in this article. In conjunction, I wish to emphasize how Zarathustra’s vision is at the root of our strength as a people, and allows us to maintain the same “religious identity”, if not the same “cultural identity”.

Always having to explain my heritage to others and not having them understand or recognize my ethnicity or religion was often a source of frustration for me. It was confusing because I, myself, didn’t know everything about Zarathushtrianism or the origins of our traditions, and because there were so many inconsistencies in what people believed. As a child, I would think, “Am I Indian because my parents are from India? No wait, I’m just as American as any of my classmates are. Then again, I’m Parsee, too...”. I was proud of my roots and wanted to give people an accurate description, but while I attempted to do so, I was never truly content with my responses.

As I grew older, I realized that I was crafted from all of these pieces, and that my identity was viewed differently, depending on the circumstances. Am I American? Yes. Am I Indian? Racially, no, but culturally, somewhat. Am I Iranian? Racially, yes, but culturally, not exactly. Am I also a Zarathushti? Yes. These realizations forced me to learn more about my various identities in order to properly explain them to curious individuals as well to myself. More so, it allowed me to separate my “culture” from my “religion”, a difficult but necessary thing to do when this level of diversity surrounds a new generation.

While the rise of cultural and racial diversity seems to be challenging the growth of our small Zarathushti community, I don’t think it should be. For example, the Parsees who fled Iran adopted different cultures, but maintained the practice of the common Iranian religion. In the same sense, Zarathushtrianism has been maintained and even spread in North America and other parts of the world, despite the change in cultural orientation and the rise of ethnically mixed marriages.

What does this mean? It means that Zarathushtrianism can flourish, despite these changes. It means that one does not have to be brought up in Iran or India to be able to practice Zarathushtrianism. Furthermore, it means that people of different ethnicities can adopt Zarathushtrianism as their religion if they choose to. The beauty of Zarathustra’s vision is that it allows us and others to thrive in all environments. It is a religion of tolerance, equality, acceptance, compassion, and most of all, CHOICE. It allows a person, ANY person, to choose his/her own path through the use of Vohu Mana, which according to the Gathas, has been bestowed upon ALL humankind.

There is strength in cultural and ethnic diversity – strength in others carrying out Zarathustra’s universal message. If we look to the Gathas, embrace the core elements of our religion, Zarathustra’s vision has the power to unite across all levels. I hope that we as a community will one day recognize that this vision is a gift to humanity, and that it can bring light to all where there is darkness. After all, isn’t that what Zarathushtrianism is all about?

Zareen Hakim Austin, originally from Westchester, New York, currently resides in Montreal, Quebec, with her husband, Pheroz, and two children, Russhad and Shiraz. She graduated with a BS in Biology from Binghamton University in 1995 and spent the next 7 years working for J.P. Morgan Chase & Co. In 2002, she decided to pursue her long-standing interest in art and attended The International Academy of Design in Montreal. She now enjoys a career as a graphic designer.
Horticulture in Persia

(Iran)

By: Professor Esmaeil Fallahi

Horticulture is considered as one of the main components in the Iranian economy. Horticultural crops have the potential to replace oil income after reserves disappear. Yet, many challenges, including the global and regional political issues, face the Iranian horticultural industry. The future of horticulture in Iran seems to be bright, particularly if more peace and calm can prevail in the region.

Iran consists of a major portion of what was once the Persian Empire. Geographically, Iran is located in south-western Asia between 25-40° North latitude and 45-63° East longitude. It borders three CIS states (the Republics of Armenia, Azerbaijan, and Turkmenistan), as well as the Caspian Sea to the north, Turkey and Iraq to the west, the Persian Gulf and the Gulf of Oman to the south and Pakistan and Afghanistan to the east. Due to its vast land area and variation in rainfall, Iran’s climate ranges from arid in the south to the rain forests in the north. Variations in climate and presence of numerous mountains, lakes, rivers, and natural springs have created a unique country capable of producing all types of fruits, vegetables, flowers, and agronomic crops.

The Caspian Sea area in the north of Iran is one of the most unique regions in the world where mild Mediterranean climate mesh with the adjacent Alborz mountain ranges, creating a home to numerous species of edible plants, including wild and domestic apples, medlars, cherries, pomegranates, citrus, quinces, olives, tea, rice, and melons. In addition to apples and grapes, quinces and pomegranates are produced in Isfahan and other central provinces. Pistachio, olive, citrus, banana, and date are produced in many of the southern provinces such as Kerman, Fars, and Khuzestan. Pistachio and many of the deciduous fruits species are native to Iran, and are believed to have been distributed to China and Europe, and from there to the rest of the world through the Silk Road established by Darius the Great of the Achemenian Dynasty. Apples and other deciduous fruits are commercially produced in mountain ranges of Alborz and Zagros, and in many area of Iran, including regions near Tehran (particularly Damavand, Taleghan, Karaj, and Qazvin), Azarbaeijan, Khorasan, Kordestan, and Isfahan. Horticulture and horticultural crops are an integral part of Iran’s rich and ancient culture. This fact is well documented in Persian Cuneiform, heliography, art, poetry, and historical documents. For example, the word “Paradise,” which refers to a group of dwarf apple rootstocks including M.9, is derived from the Persian word “Pardeese”, meaning heaven. Dwarf trees as well as dwarf horses were very popular in ancient Persia, and Paradise was used for dwarfing apple trees.

The long history of horticulture in Iran has made Iranian growers creative in the efficient use of limited resources and in controlling pest and diseases under adverse conditions. For example, there is evidence that drip irrigation was used in the desert region of “Yazd” in central Iran, to save precious water. Organic production of horticultural crops has been the traditional method of production, and this method is still practiced in spite of the wide use of modern cultural practices. Cyrus the Great was one of the most skillful horticulturists in the history of world horticulture. Cyrus had great skills in many horticultural practices such as grafting, pruning, and breeding fruits. Pre- and post-Islamic Persia has an undisputed share in the advancement of knowledge of horticulture. In numerous Zoroastrian traditions, fruits, flowers, and herbs have a major significance, and many of those traditions were either combined or modified after Islamic era and are still practiced in Iran.

Iran is the native land to many flowers such as tulip, poppy, narcissus, and hyacinth, and many of the mountain ranges and plains of Iran are often covered with these wild flowers in the spring. Breathtaking scenery and majestic view of these flowers in Persia has been poetically and elegantly described by numerous Persian poets before and after Islamic era, namely Khayyam, Hafez, Sadie, and Farokhi Sistani. The commercial flower industry has significantly advanced in the last decades and flowers are used for all occasions, domestically as well as for export market. Based on FAO statistic, Iran ranks first in fruit and second in vegetable production in the Middle East. Consumption of fruit, flowers, and vegetables in Iran is high. In addition to the domestic market, Iran has a major share of export for many of the major fruits and vegetables in the global market.

Horticultural Statistics

Based on the Iranian Ministry of Agriculture statistics for 2002,
14.46 million hectares were under agricultural production. Iran’s vegetables accounted for 4.84% of total agricultural land [0.7 million ha with 17.1 million tonnes (t) of production], vineyards 2% (0.29 million ha), deciduous fruit, citrus, and dates 13.6% (1.97 million ha), and olive trees 0.5% (0.07 million ha). Values of annual export for vegetable and fruit are about $21.2 million, for nuts are $152.3 million, and for medicinal and industrial crops are $36.9 million.

Fruit crops, with 13.57 million t, play an important role in the national economy in Iran. Iran ranked first in production of pistachio (53% of the world pistachio with 249,000 t) and dates (879,000 t), second in apricots, third in walnuts and raisins, fourth in figs and almonds, and sixth in apple (2.3 million t) in the world (based on FAO and Iran Ministry of Agriculture statistics). Iran also ranks high in export of these fruits. Many of the traditional methods of production are still practiced in the pistachio culture. Regions of Kerman, Mahan, Rafsanjan, and Damghan are major areas for pistachio production. Warm summer days and cool nights in these desert areas induce excellent conditions for high quality pistachio production. The famous cultivar ‘Kerman’ in California was originally brought to the USA from the Kerman region of Iran.

Of the total vegetable crops produced, 31.1% were fruit bearing such as tomato, melon, watermelon, and cucumber. Leafy or stem vegetables plus root, bulb and tuberous vegetables accounted for 69% of total production. The leading crop in vegetables was tomato with 4.1 million t followed by potato (3.7 million t), watermelon (2.1 million t), and onion (1.5 million t). Due to the wide range of climatic conditions in Iran, vegetables are produced in one or more regions throughout the year.

Potential and Challenges
In an extensive research project, it was reported that Iran has hundreds of native apples and pears in different provinces, and various pomological characteristics of these native gene banks were described (Dr. Esmaeil Fallahi between 1972 and 1975). Iran has a unique potential for production of horticultural crops, due its rich and diverse climatic conditions and creative and talented growers. Iranian horticulturalists are educated either in Iran, Europe, USA, New Zealand, Australia, or other countries. This diversity of horticultural education has given strength to Iranian horticulture. Numerous universities and research institutions in Iran are actively pursuing to improve the quality and quantity of food produced and to increase growers’ income. The internet has been a tremendous source of information for Iranian horticulturalists. Ingenuity of some horticulturalists in Iran is impressive as they mesh the traditional and modern technology and science of horticulture, to become more efficient in production system. A typical example of this ingenuity can be seen at Fadak Farm near Qum, Iran. In this 100-ha olive orchard, a uniquely-structured chimney is built to convert the hot wind in the desert to a cooling system by going through a water misting spray for storing olives, without any electricity or other sources of power. At this farm as well as many other orchards, the magnificent architecture at the entrance to the orchard highlights the everlasting passion of Iranian growers with horticulture. Efficient use of water by the use of drip irrigation, storing rain water in the reservoirs, and structuring berms and hills to avoid salt injury during irrigation are examples of growers’ ingenuity of the ancient and modern Persia. Modern techniques for fruit production can be seen at the Sorkhdasht Fruit Orchards in Damavand, Iran and near Shandiz in Khorasan. Large domestic consumption and proximity to the Persian Gulf and European markets are among the positive factors for the Iranian horticultural industry.

However, Iranian horticulture faces major challenges and requires substantial improvements. For example there are hundreds of native apple and pear cultivars that have been growing in Iran for many centuries. Although some attempt has been made to preserve invaluable germplasm, a large number of native varieties of fruits such as walnuts, apples, plums, and pears are becoming extinct. A substantial number of valuable date palms were destroyed during the 8-year Iran-Iraq war. In addition to the native germplasm, numerous new cultivars of apples, pears, plums, cherries, grapes, citrus, olive, kiwifruit, and other fruits are grown in Iran. Post harvest transportation and storage of horticultural crops is one of the most important issues facing Iranian horticulture. Iranians prefer to consume their fruits when they are almost ripe. Thus, harvesting at an earlier stage of maturity is not very popular in Iran. This issue, combined with lack of sufficient storage facilities, lead to a very high percentage of culls in fruits, vegetables, and flowers. Packing facilities and containers are poor. Fruits and vegetables are often packed in small and fragile wooden boxes and wrapped in shredded paper and are transported in non-refrigerated units. Although some modern packing houses are built in various regions, they are insufficient. Although the cut flower industry is thriving in all regions, particularly close to large cities, storage and transportation of flowers is a major issue and requires new technology. Extention horticultural services in Iran also need major improvement, particularly for remote areas.

Dr. Esmaeil “Essie” Fallahi, is a professor and Research Director of Pomology at the University of Idaho, Parma, Idaho U.S.A. He has conducted numerous research projects and contributed to the science of fruit crop physiology (pomology) during the past 32 years. Governor JAMES RISCH of Idaho has stated — Dr. Fallahi is one of the most decorated and renowned scientists in his field; his work and contributions have been recognized and honored internationally bringing Idaho to the forefront of horticultural research...he has completed nearly two decades of service to the people of Idaho by promoting Novel Fruit Industries within the State. These industries have not only benefited farmers and the University of Idaho by using the latest techniques and research to produce better fruit, but have also made significant contributions to the economy. Governor Risch proclaimed September 13, 2006, to be DR. ESMAEIL FALLAHI DAY
Religion should be an active quest for knowledge of goodness that betters the soul and our society; this should be desired by an individual and not forced by fear or society. Religion should not be used as a device to avoid fear of the unknown or as a mechanism used to control society. Throughout history, mankind has witnessed the destruction of life because of such a fear. Too often we allow fear to dictate our daily choices and lifetime decisions. However, our choice on a belief system should not be a result of our fears.

The quest for knowledge of goodness is a lifetime learning process of becoming a better person through our own experiences. This process allows us to ask questions and explore the meanings of our religion and world. Albert Einstein said that "the further the spiritual evolution of mankind advances, the more...the path to genuine religiosity does not lie through the fear of life, and the fear of death, and blind faith, but through striving after rational knowledge." As Zartoshtis, we believe that it is through rational knowledge or our experiences that we are able to become better people. It is important to think for ourselves and share our views with others. Such actions will help in the advancement of mankind since it will help individuals learn from one another.

The meaning of the short prayer ‘Ashem Vohu’ is simply that truth exists as the best good and that it exists to all who desire it for its own sake. This demonstrates that a reward and punishment system is not the motive inducing followers to seek truth/goodness; an individual must want to seek truth, goodness and knowledge with pure motives without hope of external reward or fear of punishment. This is an essential feature of any religion because it will produce followers who carry a desire to better themselves and society. If a student were to always study last minute for their exams and then soon forget all that they had learned then they are only studying so that they can get a good grade in the class. However, the point of school is to learn about the world we live in so that we can apply it to our daily lives. Too often this message gets lost because of the reward and punishment system set up in the form of grades. If a student actually desired on their own to learn then they would actually absorb the information they study and therefore better themselves by becoming more knowledgeable. The same is true with religion. If one were to follow a belief system only for the sake of “getting a good grade” then there is no real advancement because there is no real quest or desire for learning.

It is with this desire for truth that we are able to create a happy world. In the Gathas there are no instances of magic or miracles performed by Ahura Mazda; our individual actions are reflected in our world. Albert Einstein claimed that "true religion is real living; living with all one's soul, with all one's goodness and righteousness." This illustrates that we must not wait for miracles to be performed but to live our own lives and perform our own miracles with the goodness that we perform in our daily lives. The magic is within us.

Donya Ahourai, was born in Atlanta, Georgia in 1985. She has a Bachelor of Science degree in business administration from the Haas School of Business at the University of California, Berkeley. She also has a Bachelor of Arts degree in economics from the University of California, Berkeley. Donya is currently employed at PriceWaterhouseCoopers as a Financial Assurance Associate in San Francisco, California.
Gahanbar at CZC
By: Arman Mazdiyasni

Gahanbar is a Persian tradition dating back hundreds of years. Although in the past it was a time when families and friends came together, it has begun to be associated as a solemn adult ceremony. This past Gahanbar the CZC Teen group at the California Zoroastrian Center tried to bring back this long standing family tradition by introducing activities for both kids and adults to enjoy. The activities included two dances presented by the CZC Teen Group, a play performed by the Pre-Teen group, face painting and coloring for the kids and 4 different tournaments. The ceremony started with the traditional prayers which were followed by lunch brought in by the people attending the Gahanbar. After lunch, the CZC teen group showed a quick PowerPoint on the history of Gahanbar and then the people settled down to watch the dances and the play. When the play ended, the adults participated in backgammon, bingo and hokm and chess tournaments while the kids went to get their faces painted or went outside to play with each other. The winners of these tournaments were given prizes as well. Those adults that did not participate in the tournament were either, just playing cards for fun or watching a Persian movie which was playing in the background.

Roughly 150 people attended this Gahanbar and it was the largest Gahanbar that I remember in the past 10 years that I had gone to the California Zoroastrian Center.

Winter camp at CZC
By: Camron Mahdad

Words to describe Winter Camp of 2007; Fun, Energetic, Cool, Unforgettable, and Entertaining. The Winter Camp consisted of many fun activities while teaching the faith of Zoroastrianism. The kids were split up into color teams and started competitions at the park where they had fun starting off with the AWESOME scavenger hunt! The next event was the egg relay where each kid had fun running to their other team mates while holding an egg in their spoon. It was so entertaining watching people drop the eggs and see how tense people get. The winners would move on to the next round where they would toss their eggs to each other. We walked back to ma’bed where we had a group talk about different vocabulary in Farsi. As the time went on we had a fun time with the messy pudding relay where the kids fed the Counselors AND how can we have a Camp without a balloon popping relay. This great race was the funniest thing anyone could see. The kids had a BLASTTT!!! Dinner came and then came the talent show. The talent show consists of some of the most amazing skits that ma’bed had ever seen. The day ended by cleaning up and then going to bed which showed how Zoroastrians should try and be clean internally and externally which is a good practice to start at Winter Camp.

The sun raised and a new day of fun started. It started with the energetic counselors giving the kids a good wake up jog outside to pump up the blood to start the new day. Sunday was a day for the Carnival Games. The kids had a Blast playing all the different games at the Carnival and even said they can’t wait to come back next year. If your child hasn’t encountered this fun then bring them down next Winter Camp because they will not forget it. Winter Camp is all fun and games but it does teach the children some facts about our religion and some basic knowledge they should have. The camp’s goal is to provide a fun time while allowing the kids to learn some cool things about their religion. So we hope to see you next Winter Camp because it will be a BLAST!!!!
In Gatha, Zoroaster’s first words are directed to Mazda. He defines Mazda to be the Holy Mind. With his open hands stretched out, Zoroaster asks for happiness and peace. He believes that good thoughts, good words, and good deeds will please the Spirit of the Creation and he will receive his rewards in the both worlds from Asha. With these words, Zoroaster recognizes the power of mind and advocates conscious decision-making.

Zoroaster asks many questions and believes that Mazda Ahura will answer him. For example, he asks about how the creation came to be and why he is created. He asks who would be that strong leader protecting people from injustice and tyranny. He wants to know if and when a person who promotes enlightenment and progress would ever join Asha. Zoroaster asks, “When and what actions would make this happen?” The significance of Zoroaster’s deliberate questioning is that he acknowledges the importance of good mind in creating a better world for all and the individual responsibility that comes from having freedom of choice.

Zoroaster asks many thought-provoking questions. He models an inquiry approach into finding the true answers to the many assumptions that people may hold about life’s mysteries and the social constructs. He promotes socialization that is aligned with good thoughts, good words and good deeds in the service of humanity, while promoting counter-socialization by rejecting practices that deviate from the path of Asha. Ultimately, he trusts a clear mind to be capable of discovering the best path that would lead to enlightenment, peace, and better life. He says, “I am that singer of songs that supports and follows the path of Asha.” His public declaration serves as a model of leadership in promotion of peace and harmonious progress. In a dramatic move that is reflective of the true spirit of inquiry, he shows a willingness to even examine his own message. He asks Ahura: “I ask you; answer me truthfully. Is the message that I promote, true?...Who charted the path of the sun and other stars? ...Who created water and plants?” He is insistent on receiving honest answers to these and other questions that cover a wide spectrum of topics.

Those people who are interested in achieving an enlarged understanding of the ideas, issues, and values in Zoroaster’s Gatha can study and discuss his message. Discussion is a form of group interaction that focuses on an important topic and extends and develops the ideas that are expressed by participants. Many people read about Gatha; however, not many discuss the text in a group setting. The dominant norm for passing on knowledge to the next generation continues to be the ineffective methods of lecture and memorization of texts that are typically void of any critical examination.

I argue, discussion that deploys a critical discourse can help the reader examine Zoroaster’s Gatha in an effective way and lead to an enlarged understanding of his message and a deeper appreciation for his thoughts.

Uncritical acceptance of life-changing ideas is dangerous and can lead to dogma and indoctrination.

An inquiry into Zoroaster’s Gatha can lead to useful application of his wisdom into our daily lives. A discussion-based approach to understanding Zoroaster’s message, led by an expert discussant, can bring out fresh insights into a treasure trove that is yet to be fully explored by Zoroastrians. His universal message of hope remains inclusive and full of promise for humanity. In Zoroaster’s world, “Happiness is for those who help others achieve happiness in their lives” and “Anyone who wants light for others gets light too.”

Khodadad (Khodi) Kaviani, is an assistant professor of education at Central Washington University. His research interests include democratic education, Middle Eastern politics, and media. He has written on theocratic education in the Islamic Republic of Iran, the influences of technology on political socialization, and influences on teachers’ issue-selection. He has also produced two cultural CDs highlighting the living traditions of Zoroastrians (www.khodi.com).
Scholarship Winners Were Introduced at Yalda Celebration

Thanks to generosity of Dr. Fariborz Maseeh Foundation for contribution of $10,000, and equally generous matching of $10,000 from WZO's Erach and Roshan Sadri Foundation, the following four students received $5,000 each as educational scholarship:

Shireen Farhad Cama
Natasha Demehri Irani
Neekan Oshidary
Venus Vakhshori

In a private dinner reception at California Zoroastrian Center, Dr. Fariborz Maseeh and Mrs. D. Dalal representative of Erach and Roshan Sadri Foundation met with the winners and congratulated them. Then all the invited guests came to Morvarid hall and seated in VIP reserved seats for formal presentation of winner's checks on stage by Dr. Fariborz Maseeh and Mrs. D. Dalal.

Later, President of California Zoroastrian Center's Board of Directors Mr. Ardestir Baghkhanian offered a tour of fire temple to Dr. Fariborz Maseeh and his family which was warmly accepted. Dr. Fariborz Maseeh was well aware that fire and light are symbols of Zoroastrianism, 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. Dr. Maseeh asked a few questions about the Avestan language and was briefed on differences between Zoroastrian beliefs and traditions versus other religions.

All the guests were treated to traditional Yalda dinner. Dr. Fariborz Maseeh thanked all those who were involved in the this scholarship drive and expressed that overall it surpassed his expectations for his $10000 donation and later he increased his donation to $20,000 for this year providing we can find equal matching donation and give out total of 8 scholarship of $5,000 each for total of $40,000 to deserving top honor Zoroastrian students who achieve academic excellence.
How I Was Introduced To Nowruz

By: Firdaus Irani

My earliest memory of celebrating Nowruz as a child has to do with a specific incident. I woke up one morning and noticed something looked different in the small studio apartment I grew up living with my grandma. The only round marble top table in the room looked different. Gone was the ceramic flower vase that always adorned the table’s center, the one I had to be careful not to tip over every time I did my homework. The marble top was draped with a colorful tablecloth over which my grandmother was busy arranging plates of food and sweets. As I got closer to get a better look, I was sternly told to not touch anything. My uncle then walked up to the table from the kitchen and placed an egg on it, then turned to me and said “keep your eye on the egg, it will spin when the new year starts”. I was told that I could skip school that day, as we had to welcome in the New Year. Later on in the day the family gathered around the table and started reciting prayers. After a while the praying stopped and everyone started wishing each other a happy new year. My uncle then shouts at me to look at the egg spinning on the table. Believing my uncle of the phenomena, I was wowed. To me it was a magical moment that happened only once a year, and on ‘my’ new year, I could not wait for Nowruz to come again.

It took a couple of years before I caught my uncle spinning the egg doing his yearly ritual trick, but by then I was hooked to this cool festival and I looked forward to its arrival every year. For me Nowruz meant two weeks of school work taking second priority as we visited countless relatives and friends of my grandmother during that period. This all ended on the thirteenth evening when we would go out to eat at a restaurant. With passing years as I grew older, I would continue to look at the egg on the table with fond memories of my jovial uncle, while secretly hoping it would actually spin on its own.

I grew up in India and I am currently settled in the US with young children of my own. I left a country having survived its dominant religious culture, and arrived at a new one feeling fairly secure in spite of its own different religious culture. I worried about Nowruz being a hard sell in the US to my kids in face of tough competition from Christmas and Santa Claus. Sure, there was Amu Nowruz, but what if my children saw him as Santa dressed in Green? Maybe I could buy off my kids with gifts, but that did not have the depth I needed for an emotional attachment. I needed a different angle; maybe I thought to myself, I needed to introduce them to the ‘spinning egg’.

After all it worked with me. I did just that. The first couple of years were easy, starting when my daughter was three. I would distract my daughter and would do what my uncle did, spin the egg while she was not looking. When she was five years of age, my daughter started helping out in arranging the Nowruz table, and that year she enlisted her younger brother to keep an eye on the egg. I could not disappoint, the tradition had to continue. So for the next 3 years I had to resort to sophisticated methods to move the egg while the brother and sister team tried hard to expose my trickery. I finally gave up, having accomplished my mission. Now, every year my children look forward to the day they can set up the Nowruz table and decorate it, and in lieu of the spinning egg eagerly wait to see what presents they would receive.

I cannot predict the future, and I am not sure which continent my children will settle and raise their family. But I hope that my spinning egg will always provide them the joyous association to a wonderful tradition we know as Nowruz.