

Beyond the self is Self (Hamazor-3)

by

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To be counted as social animals, and to be one step ahead of the other animals, the one inevitable trait that all men need to possess is peace, leading to brotherhood and harmony.

The chief trait of the Divine being Vohu Manah (Bahman Ameshaspand), is peace (Av. *akhsti*) and harmony / love (Av. *hamvainti*). So it is incumbent upon us, that if we wish to have a “good mind” we need to be peaceful and harmonious. It is not possible to have a “good” mind if we are not inherently peaceful.

Our **Jasa me avanghe mazda** prayer, which we recite several times daily when we do the kasti, calls upon us to have *Fraspaayokhedhraam* “Unity which leads to progress”, and *nidhaanasnaithishem* “not using violence (where not necessary).”

However, this in no way means that we have to be passive to violence or condone wrong doings. Far from that. In order to establish harmony it is imperative to weed off disharmony, even if it requires harsh measures to do it.

In order to achieve peace and harmony, it is necessary to have:

1. **Respect** for other peoples viewpoints, whether we agree with them or not. This includes respect even for those who cannot defend and speak for themselves.
2. **Tolerance** which gives rise to understanding, love and forgiveness. These virtues are presided over by Spenta Armaiti, the motherly divine being. A mother always loves her children, because she always **understands, tolerates** and **forgives**. If we learn these three values, hatred will stay far away from us.
3. **Obedience** to a person, community, idea, message or a cause is an important aspect for coming together and achieving unity. For obedience to set in, we need to realise that our sense of what is “right” may not always be correct and hence the sense of right of others too has to be respected and understood.

Being at peace with oneself and others is an art, which like any other art, needs to be learnt and inculcated. We need to learn to be at peace in concentric circles, starting from our own self, then progressing to the ones close to us and later reaching out to family members, neighbours, society, town, country and the world at large. Once we understand that God is a part of everything, it will be very difficult for us to hate anyone, as hating anybody would then be like hating God Himself.

The Zoroastrian concept of salvation is a beautiful one. In Zoroastrianism, salvation is not an individual event in religion, but a collective event. The whole world – and all the souls – will get salvation together. The whole world will move into the Perfect spiritual realm together, so all of us have to take along with us not only all other human beings but all other creations.

Coming together is a beautiful concept, but very difficult to practice on account of our individual egos. May we end with this small prayer of *Hamazor* and be in harmony, by sharing strength with all:

Hamazor bad, hamazor hama asho bad, hamazor hama nekih bad, hamazor hama khoreh bad, hamazor vesh kerfeh bad, hamazor ham gunah bad, hamazor Zarthoshti din rastiha bokhtiar bad, dine mazdayasnan hakikat dorost bad.

“May we be united in strength. May we be united in strength with all righteous people. May we be united in strength with all goodness. May we be united in strength with all divine energies. May we be united in strength with many meritorious deeds. May we be united in strength with the least sins. May we be united in strength with the Mazdayasni religion which gives redemption through righteousness. May all the teachings of the Mazdayasni religion be preserved.” (Afrin I Ardafravash, 1).

Thank You.