Good Morning!

Welcome all to

Our Eighth All NA Z Religion Tele Class

Sunday April 29th 2012 11 AM

Mah Teshtar Tir (4th), Roj Mino Mahrespand

Zoroastrian Unity Worldwide Calendar!!!
Good Morning!

Welcome all to

Our Eighth All NA Z Religion Tele Class

Mah Adar (Dae K), Roj Dae-pa-Meher 1381 YZ (S)

Mah Ardibehesht, Roj Avan 1381 YZ (F)

Sunday April 29th 2012 11 AM
Let us welcome participants by conference call from all FL – Tampa Bay, Orlando, Miami ZAF and all over NA!

Jo Ann and I are very humbled by your response, patience and attendance to these classes conducted with the help of telephone conference call for all NA Humdins and hope we continue this type of Z Religious classes in the future for the betterment of all!

Thank you all for your Participation, Patience and Time!

Let us start with the class!
Dallas Dar-e-Meher Enthronement Boi Ceremony!

First Anniversary of First NA Vendidad Sade Prayer!
Zoroastrian Tele Class Qus. & Ans. 01

Agenda:
1. A quick review of all Qus. & Ans. 01
2. Little explanation of all of them
3. Selection of the Qus. To be dealt in details today
4. Detailed Answers to these Questions
5. Some discussions about what to do next for the remaining Questions
6. Cyber Hum Bandagi in English
7. Cyber Hama Zor Greeting
1. Kersi Munshi, ZAF Secretary, Ft. Lauderdale, FL: Was there a reason the Iranian Zs landed in India? Were they looking for India (or one of the Western princely states?) Did they want to land in the protective arms of a Hindu king to escape a Muslim invasion? The thrust of my question was whether Sanjan was an accident or by design.
History of the Zarathushtrian Religion

After the defeat by the Arabs

- What happened to the Empire – King, Royal Family?
- the religion and the Dasturs?
- the knowledge of the Empire – books, records?
- the common Zarathushtrian people?

- What was the condition of the Zarathushtrian community?
- What did the majority of the Zarathushtris do?
- kept the religion under adverse conditions?
- converted to Islam?
History of the Zarathushtrih Religion

After the defeat by the Arabs

- What happened to the Zarathushtris (Zs) who –
  - remained in Iran?
  - left Iran for China, India and other countries?
  - Yazdegard’s son, Piruz and Zs in China
  - Parsis in Kohistan, Hormazd, Div, Sanjan, Gujarat
  - Kisseh-e-Sanjan Persian poem of 1600
  - Story of Zs coming to Sanjan under Jadi Rana
  - Story of Dastur Nairyosang Dhaval & Iranshah!
History of the Zarathushtrhi Religion

After the defeat by the Arabs

- What happened to the Zarathushtris (Zs)?
- Some References:
  - http://www.avesta.org/other/qsanjan.htm
  - http://www.the-south-asian.com/April2001/Parsis-the%20Zoroastrians%20of%20India.htm
History of the Zarathushtrini Religion
After the defeat by the Arabs

- What happened to the Zarathushtris (Zs)?
- Parsis in Kohistan, Hormazd, Div, Sanjan, Gujarat

KISSEH-I SANJAN
By H. E. Eduljee
K.R. Cama Oriental Institute
136, Bombay Samachar Marg,
Fort, Bombay - 400 023
(1991)
INTRODUCTION

- The Kisseh-i Sanjan (The Story Of Sanjan) is the oldest extant account we have of the coming of the Parsis to India. It was written by Bahman Kaikobad (a Sanjana Dastur) in Navsari in 969 AY (1600 AC) in Persian verse.
- It has been translated several times into Gujarati and English and was much better known to the Parsis 70-80 years ago, when it played its part in some of the controversies that then agitated the community.
- Because it is the oldest account of matters that are of great historical importance to Parsis, the Kisseh has been thoroughly picked to extract the maximum information from it, and this has, in turn, given rise to controversies.
Bahman Kaikobad based his story, as he tells us in his poem, on what he was told by his teacher Hoshang, and on some writings that he had seen.

The story is as follows:

- When the rule of Yazdegird ended, the Zoroastrians fled to the mountains of Kohistan and lived there for 100 years.
- From there they went to Hormuz, where they spent 15 years; even there they had no peace.
- At last a Dastur who was an astrologer, advised them to leave for India. Setting sail, they came to the island of Diu, off the Saurashtra coast, and here they stayed for 19 years.
- From Diu they set sail for Gujarat.
- On the way they were hit by a violent storm and the Parsis prayed that if they landed safely they would erect an Atash Behram as a thanksgiving offering. The storm abated and they landed at Sanjan.
In that region was a virtuous Raja who had opened his heart (lit. head) to holiness. His name was Jádi Rana; he was liberal, sagacious, and wise.

A Dastur renowned for learning and prudence went to him with gifts and invoked blessings upon him and said: "O Raja of Rajas, give us a place in this city: we are strangers seeking protection who have arrived in thy town and place of residence.

We have come here only for the sake of our Religion, for we heard that there was in this place a Raja descended from the beneficent Shillahras, ever renowned throughout Hindustan, who gave people shelter in his town and kingdom and regarded them with the eye of compassion.

We were cheered by these tidings (lit. thoughts) and have approached thee under favourable auspices. We have now reached thy city in the hope of escaping from the Miscreants."
Secondly, if we give you shelter,
you must abandon the language of your country, disuse (lit. cast aside) the tongue of Iran and adopt the speech of the realm of Hind.
Thirdly, as to the dress of your women, they should wear garments like those of our females.
Fourthly, you must put off all your arms and simitars and cease to wear them anywhere.
Fifthly, when your children are wedded, the marriage knot must be tied at evening time.
If you first give a solemn promise to observe all this, you will be given places and abodes in my city." When the Dastur heard all this from the Raja, he could not help agreeing to all his demands.

Making a condition on a small item like this custom of Parsis, Raja must have been familiar with the Parsis and their customs!
- What happened to the Zarathushtris (Zs)? – Kisseh-i-Sanjan
- Parsis in Kohistan, Hormazd, Div, Sanjan, Gujarat
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From the Iranian Plateau to the Shores of Gujarat
By
Mani Kamerkar and Soonu Dhunjisha
Chapter I
Indo-Iranian Heritage and Linkages:
The Continuity of Trading and Culture
Parsis in Kohistan, Hormazd, Div, Sanjan, Gujarat

Iran

Migration

Kohistan Mountains

100 Years

15 Years

Hormazd

19 Years

Diu

Sanjan
Migration of Parsis to Gujarat – An Accident?! -

Strategic Place of Iran in Old China to Europe Silk Route

(see next slide)

- between fertile plains of Tigris/Euphrates Rivers on west and Sindhu (Indus) River on east (with the legendary Saraswati River in between which is dried up)
- Contacts between Iran and India goes back to Ancient Times with Indian and Iranian aborigines forming same homogeneous ethnic group including ancient Elamites
- close cultural relationship with Mesopotamian aborigines
Old China To Europe Silk Route with Iran at Center
Parsis in Kohistan, Hormazd, Div, Sanjan, Gujarat

Migration of Parsis to Gujarat – An Accident?! -
- Migration of Aryan Race from Russian Plateau to India, Iran and Europe around 2000 BC or earlier (see next slide)
- Original home of Aryans – Airyana Vaeja, eran, Iran in Avesta, somewhere N of current Tajikistan (see slide)
- Migration deliberate? – religious differences?, Climate?
- Close relationships between Iranian and Indian Aryans
  - Languages – Avesta and Sanskrit
  - Customs, Religious Ceremonies
  - Navjote and Janoi Ceremonies – Kusti and Janoi

From the Iranian Plateau to the Shores of Gujarat
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Chapter I
Indo-Iranian Heritage and Linkages: The Continuity of Trading and Culture
Migration of Aryan Race from Russian Plateau
Somewhere in 2000 BC

To Europe in West

To India in Southeast

To Iran in South
Original Home of The Aryans
Airyana Vaeja

UZBEKISTAN

KYRGYZSTAN

TAJIKISTAN

AFGHANISTAN
Migration of Parsis to Gujarat – An Accident?! -
- Conquest of India by Hakhaamanian (Achaemenian) Emperors Cyrus, Darius I and establishment of Satrapies
- Conquest of India by Parthian and Sāsānian Emperors
- Sāsānian Emperors Hormuzd II married the daughter of a Kushana king and Behram Gur married Sapinuda, an Indian Princess
- Ancestors of many Rajput dynasties were Iranians
- Ranas of Mewar considered themselves to have descended from Noshirwan-e-Adel
Migration of Parsis to Gujarat – An Accident?!

- Many mentions made of the Iranians and Indians in religious, historical and other texts, archaeological evidence of inscriptions, coins, art, and architecture, give ample proof of a continuous relationship between Iran and India
- trade between the two countries increased contact and many Zarathushtri Iranians migrated to India in a steady stream and throughout the period, Iranians have entered India, bringing with them traditions, culture, religion, art.
Parsis in Kohistan, Hormazd, Div, Sanjan, Gujarat

Migration of Parsis to Gujarat – An Accident?!

- So, was this migration of Parsis to India an accident?
- emphatically not!
- they knew India well and knew it will be a safe haven for them to live in peace and preserve their religion.
- and for 1200 plus years, it has proven so!

1. Kersi Munshi, ZAF Secretary, Ft. Lauderdale, FL:
Was there a reason the Iranian Zs landed in India? Were they looking for India (or one of the Western princely states?) Did they want to land in the protective arms of a Hindu king to escape a Muslim invasion? The thrust of my question was whether Sanjan was an accident or by design.
3. Yazdi Tantra, Mumbai:
I was going through the videos online and I found it more convenient to keep the videos playing in the background and listen to them, while I watched the PDF - PowerPoint presentation. On the video itself, the PowerPoint is not so clear. Based on this, a thought occurred to me - why not record just the audio and let it play in the background while watching the slides? Anyways you are giving references to the slide no. from time to time. This way, the files will be much lighter and easier to access. Please think about it and let me know.

ANSWER: Soli Dastur: Great idea Yazdi!
I am working on this idea by separating the audio from video from previous Tele Class Videos. More on this later. Thanks again for your excellent suggestion.
2. Farzin Avari, Religious Teacher, Atlanta:
I really liked the idea of discussing the Navjote ceremony, wedding ceremony, death ceremony in more detail over a series of classes. Maybe dedicate one class to each.

4. Farida Major, Davie, FL:
   a) In depth discussion about Navar Martab.
   e) As we covered the Navjote and Marriage, I would also like to see you cover the Death Ceremonies too.
   g) I am most interested in Vendidad prayers and their significance.

8. Dolly Dastoor, FEZANA Journal Editor, Montreal, Quebec
   h) As for subjects I would like to know the significance of some of the religious ceremonies like Boi and Baj and Yazashne. I am interested especially after seeing my grandsons perform the Yazashne without having a clue as to what and why they were doing the ritual.
Soli Dastur:
We will cover in the subsequent Tele Classes:
1. Wedding Ceremony
2. Death Ceremony
3. Boi
4. Baj

Significance and meaning of ceremonies like:
1. Yazashne
2. Vendidad
3. Navar and Martab

We will cover these as time permits in later Tele Classes.

Please note that in NA context, Yazashne, Vendidad, Navar and Martab Ceremonies may not be applicable in near future.
4. Farida Major, Davie, FL:

b) I would still request the slide #s to be mentioned quite often and the duration of the class extended.

c) Let's make one class entirely about Qus. and Ans.

d) I fully agree about taking charge at the Q & A session otherwise it could rapidly turn into mayhem.

f) Rotating the questions with everyone before the seminar is also a very good idea. Some, amongst us can communicate within ourselves if we think we know the answer too.

Soli Dastur:

b) Try my best to announce Slide #s

General request to all: please announce the slide numbers when I am speaking, if I forget to mention.

c), d), and f) are being followed up in today’s class.
5. Behram Pastakia, Washington, DC: (1 of 3)

a) Follow-up to the presentation yesterday, toward the end of the class there was a request for a copy of the Kadmi Khordeh Avesta.
Since Sam Kerr from Sydney, Australia has shared with us the Kadmi Hamazor prayer for which we were most grateful, (published in the winter 2011 issue of FEZANA Journal on Community Matters), I am hoping he would have a copy of the Kadmi Khordeh Avesta for us to share with those who wish to have it.
I am copying this reply to Sam Kerr.
If we are able to procure this Avesta from the Kadmi faith tradition, we could consider uploading it on the internet as we have done successfully with past issues of the FEZANA Journal.
ANSWER: Soli Dastur:
Due to Behram’s initiative, Sam Kerr, Sydney, Australia, have already sent a copy of the Tamaam Kadimi Khordeh Avesta to me and I will be scanning its pages (400+) as time permits and will place them on a suitable Website for all to access. Thanks Behram for taking the initiative and Sam for his generosity and prompt response!
I have also requested my family and friends in India for the same and Dasturji Khurshed has kindly brought with him a few copies of this Kadimi Khordeh Avesta, Tamaam and small, in Gujarati as well as in English
Thank you Dasturji for bringing them to us from Mumbai!
Tamaam Kadimi Khordeh Avesta – Gujarati & English

Thanks to my Mumbai & Udwada Connections – Zarir, Rukshana, Kurush, Bahadur, Dasturji Khurshed and Sam Kerr from Sydney, Australia
b) It just so happens that 22 April (Now 29 April), 2012 which you have chosen for the Religious Tele Class is celebrated in North America as Earth Day.

c) Since we Zarathushtis have a strong belief in caring for the earth and in being stewards for the environment to pass on to future generations, I was wondering whether you could spend some time in the next tele-class on 22 April 2012 to prayers and scriptures in our faith tradition which address this topic.

d) The first Earth Day was in fact proclaimed by then Secretary General of the United Nations, U Thant in 1970 as 21 March (the spring equinox, our Jamshed Navroze) thanks to efforts of the visionary, John McConnell.

e) Later, the date of 22 April has been popularized by efforts of Gaylord Nelson, Senator from Wisconsin.
Why was Zarathushtra brought to the Earth?

“To You the Soul of Mother-Earth complained:
Wherefore Ye gave me birth? Who fashioned me? Passion
and rapine, outrage everywhere
And violence enmesh me all around; No other help than
Yours I see, Ye Lords;
Reveal to me a Strong One, who can save.”
Gatha 29.1 Taraporewala Translation

Avesta Prayer for the above:

Yasna 29.1: Khshmaibyaa gêush urvaa gêrezdaa
kahmaai maa thwarôzdum ke maa tashat.
Aa maa aêshemô hazaschaa remô
aahushuyaa dareshchaa tavishchaa.
Nôit môi vaastaa khshmat anyô
athaa môi saanstaa vôhu vaastryaa.
With uplifted hands and deep humility, I beseech, O Mazda, first and foremost this, the abiding joy of Progressive mentality. Grant that I perform all actions in harmony with righteousness and acquire the wisdom of the good mind so that I may bring happiness to the soul of Mother-Earth!

Gatha 28.1 Free Translation by Soli

Avesta Prayer for the above:

Prayers praising the Mother Earth and its Bounties!

So in this place we revere Ahura Mazda, who gave the righteous earth, gave the good water and plants, and gave lustre on the entire good earth.

(Yasna Haptanghāiti 37.1 - “Jamwāni Bāj”)

Avesta Prayer for the above:

Ithaa aat yazamaidé, Ahurem Mazdaanm!
Yé gaanmchaa ashemchaa daat,
Apaschaa daat, Urvaraaoschaa vanguhîsh,
Raochaaoschaa daat Bûmîmchaa vîspaachaa vohû.
Prayers praising the Mother Earth and its Bounties!

We revere the springs of water,
We revere the bridge over water.
We revere the forking of the roads,
And we revere the coming together of the roads.
We praise the waterfall which comes out of the mountains.
We praise the waters of the lakes.
We praise the growing grains,
We praise those who grow and look after the crops.
We praise the earth and the sky.
We praise the strong wind created by Ahura Mazda.
We praise the peak of Mount Harîti.
We praise the earth and all its gifts.
We revere the flowing waters.
We revere the flight of birds.

(Yasna Haptanghāiti Supplement Hā 42.3,6)
Apâmchā khāo yazamaide,
Apâmchā peretûsh yazamaïdē.
Pathâmchā vîcharanâo yazamaïde,
Pathâmchā hanjamanâo yazamaïdē.

Gairîsh-châ afshta-chino yazamaide,
Vairîshchâ awezh-dânâ-ongho yazamaïdē.
Aspenâchâ yevîno yazamaide,
Pâyushchâ thworesh-târâ yazamaïdē.

Zâmchâ asmanemchâ yazamaïdē.
Vâtemchâ dare-shîm Mazda-dhâtem yazamaïde.
Taé-remchâ harai-thyâo berezo yazamaïdē.
Bûmîmchâ vîspâchâ vohû yazamaïdē.

Apâmchâ frakhshao-strem yazamaïde.
Vayâmchâ fra-frao-threm yazamaïdē.

(Yasna Haptanghâiti Supplement Hâ 42.3,6)
5. Behram Pastakia, Washington, DC: (3 of 3)
f) I was wondering whether the power point presentation for tomorrow's tele-class could be uploaded on the NAMC website?
g) This has a twofold advantage:
(i) Increases traffic to the NAMC website so that visitors get to know what is being accomplished.
(ii) an easy place to find the power point presentation for folks like myself, who cannot find the files when we are looking for them in the deluge of e-mails in our inboxes.

ANSWER: Soli Dastur:
NAMC website: www.namcweb.org is a work in progress. Yazdi Tantra will be in charge of maintaining it from Mumbai with NAMC help to send updates in it. I will update you all on its progress.
5. Behram Pastakia, Washington, DC: (3 of 3)
h) I have the following request for information from all NAMC Mobeds. Please let us know your ideas about what kind of trees should be planted in a NA Atashkadeh compound that relate to our Iranian old traditions and customs.

ANSWER: NAMC Mobeds:
Ervad Jehan Bagli: (see the attached .DOC file)
Pomegranate, Date Palm, Tamarisk, Cypress (Sarv) trees and bushes
Cypress Trees are all over Persepolis and other Iranian reliefs.
Zarathushtra is credited to plant a Cypress Tree in Iran which is over 5000 years old!
Local weather conditions will dictate which trees to plant.

Jehan’s article: Suggested Atashkadeh Plant Life Jehan Bagli.doc
Ervad Jehan Bagli’s complete reply:

Cypress as mentioned by Ervad Soli Dastur is ubiquitous among the vegetation of Southern Iran. However, we cannot discount the plants that we have traditionally utilized in our liturgical ceremonies. Two that come to mind are date palm twigs, and pomegranate leaves and their twigs. While I realize we may not be using these plants today as much as we did in the ancient times, it would be advisable to have these in the backyard of the place of worship as a reminder of the tradition. This will of course depend on the altitude at which they can be cultivated.

The other plant which not only has medicinal value, but also used the Haoma ceremony during Paragna and Yasna ritual are some of the species of ephedra. These can be cultivated in sandy dry areas in North America.

I am attaching with this a copy of the paper "The Significance of Plant Life in Zarathushti Liturgies" that was published in FEZANA journal sometime ago.

Jehan’s article: Suggested Atashkadeh Plant Life Jehan Bagli.doc
Atashkadeh Plant Life: Abar-e-Kuh 5000 Year Old Cypress
Atashkadeh Plant Life: Abar-e-Kuh 5000 Year Old Cypress Persepolis Reliefs with Cypress Trees
Atashkadeh Plant Life: Cypress and Pomegranate Trees
Marker Tower with Date Palm Trees near Marker School, Yazd, Iran
In Iran, Mobeds use Myrtle (Murd) twig to represent flower during the Jashan Ceremony. At the same time, all participating Behdins raise their right index finger to indicate their participation in the Flower Ceremony.
Atashkadeh Plant Life: Porseh Ceremony in an Iranian Aramgah showing Plant Life around

Amordad website
My Travels Outside Mumbai
101 Letters of my Travels Through Europe and Iran
Author:
Dr. Jivanji Jamshedji Modi, B. A., Ph. D., C. I. E.
Mumbai
Jame Jamshed Printing Works, Fort Mumbai
Printed By
Mr. Maneckji Navroji Printer
Published By
Shams-ul-Ulama Dr. Jivanji Jamshedji Modi
Coover Villa, Colaba, Mumbai
1926 A.D.
Preface

He wrote his experiences in 101 letters to the Jame Jamshed which appeared in it over a year. Side by side, he also started his work on this book and finally completed it on May 16th 1926 and printed 500 copies of its first edition. Tremendous insights into things he saw and witnessed of our religion, society and customs in Iran and Compared them with Parsi practice. Specifically, his comments about the practice of Gahambar Jashan in Yazd.
22. In a Parsi Jashan ceremony, at the paragraph “Ahurahe mazdaao Raevato Kharenanghahto”, all Mobeds in the Jashan picks up a flower in their right hand; but in Yazd, it is not so.

In Yazd, the Deh Mobed (he acts like a MC for the Jashan) comes forward and recite these words and loudly recite Aafrinaami. At this time, Joti takes one of the Myrtle twigs from the Khumchaa and gives it to the Atravakhshi and holds another one in his right hand whereas all the other Mobeds after reciting Aafrinaami, lifts up their right index finger instead of a flower or a twig.

It looks like in the olden days in India, we did have the custom of lifting finger but it was replaced by the flower.

Many years ago, I visited Tibetan Buddhist monasteries near Darjeeling. There they have a custom that if you agree with what the other person says, you lift up your right index finger in agreement.
So, in our Aafringaan, the Kardaa beginning with “Aafrinaami” is a prayer for the well being of the country’s king (I have called it: God save our Rulers). And when Joti starts it, all the other Mobeds use their right index finger in agreement. (We say “Haaji” or move our head up and down in agreement with the other person.)

In Iran and Middle East, they use their right index finger for the same. Also in Iran, during the winter, due to snow and extreme cold, it is difficult to find a flower but in warm India, we can all year around. In Yazd, the Mobeds use Myrtle twigs or its flowers in Jashan ceremony. This is a very olden custom in Iran.

The Greek historian Herodotus two thousand years ago has written that the Mobeds were using Myrtle twigs or its flowers in Jashan ceremony.

In our Bundahishn, Chapter 27.24 is on the language of the flowers. It gives different flowers for the different Ameshaashpands and yazads. Here is its translation:
24. This, too, it says, that every single flower is appropriate to an angel (Amahraspand), as the white jasmine (saman) is for Vohuman, the myrtle and jasmine (yasmin) are Ohrmazd's own, the mouse-ear (or sweet marjoram) is Ardwahist's own, the basil-royal is Shahrewar's own, the musk flower is Spandarmad's, the lily is Hordad's, the chamba is Amurdad's, Din-pavan-Adar has the orange-scented mint (vadrang-bod), Adar has the marigold (adargun), the water-lily is Aban's, the white marv is Khwarshed's, the ranges is Mah's, the violet is Tishtar's, the meren is Gosh's, the karda is Din-pavan-Mihr's, all violets are Mihr's, the red chrysanthemum (kher) is Srosh's, the dog-rose (nestran) is Rashn's, the cockcomb is Frawardin's, the sisebar is Warharan's, the yellow chrysanthemum is Ram's, the orange-scented mint is Wad's, the trigonella is Din-pavan-Din's, the hundred-petalled rose is Din's, all kinds of wild flowers (vahar) are Ard's, Ashtad has all the white Haoma, the bread-baker's basil is Asman's, Zamyad has the crocus, Mahraspand has the flower of Ardashir, Anagran has this Haoma of the angel Haoma, of three kinds.
Pahlavi:  abar čiyōnīh urwarān
(About the Nature of Plants)
ēn-iz gōwēd kū har gul-ē amahraspand-ē
xwēš, …. mōrd <ud> yāsa\man ohrmazd
xwēš,
meaning “Myrtle is for Ahura Mazda.”

So, invoking Ahura Mazda reciting “Ahurahe Mazdaao Raevato Kharenanghato”, and in HIS name, wishing the local king health and prosperity, with the name of Ahura Mazda, Joti and Atravakhshi hold HIS selected Myrtle twig or flower, in their hands! This makes lots of sense!
Gahambar in Yazd and Flower ceremony
6. Hovi Shroff, Boca Raton, FL:

a) meaning of the word Liturgical as to exact meaning.

Soli Dastur:

All references in Internet for liturgy goes back to Christian usage. e.g.

lit·ur·gy  [lit-er-jee] noun, plural lit·ur·gies.
1. a form of public worship; ritual.
2. a collection of formularies for public worship.
3. a particular arrangement of services.
4. a particular form or type of the Eucharistic service.
5. the service of the Eucharist, especially this service (Divine Liturgy) in the Eastern Church.
A liturgy is a particular arrangement of prayers that priests use in the performance of their duties, in service of the community, and in the conduct of ceremonies conducted in a prescribed manner, setting and time of day. The liturgy is often accompanied by a set of rituals. The liturgy is also distinguished from the selection of Avestan verses (mathras or manthras) used as daily prayers or when performing certain tasks.
6. Hovi Shroff, Boca Raton, FL:

a) meaning of the word Liturgical as to exact meaning.

**Soli Dastur:** (Liturgical means pertaining to Liturgy.)

**Liturgy** means a Zoroastrian ceremony with rituals. This include Zoroastrian ceremonies like Jashan, Baj, Yasna, Vendidad, etc. Every one of these ceremonies has a prescribed prayers with rituals.

Zoroastrian Liturgies are classified as **Inner** and **Outer** liturgies.

**Inner** Liturgies are of higher order like Yasna, Visperad, Vendidad, Baj and can only be performed by Mobeds who have Bareshnum (ritual power) and has to be performed in an Urvisgah in a consecrated Atashkadeh.

**Outer** Liturgies are Jashan, Aafringaan, Baj (if performed outside Atashkadeh), and can be performed by any Mobed or even Behdins if required.
6. Hovi Shroff, Boca Raton, FL:
b) The translation of the Farsi/Persian Navjote ceremony by Dasturji Firouzgary and your friends in North America. What a spectacular feat...
Just my ever busy brain thinking out loud.
Can ZAF take on this undertaking?
Have a ZAF family or Donor underwrite the cost of printing a small book with both the Farsi and Parsee versions/explanation of the Navjote ceremony with pictures
Sell this as a fund raiser. Just a thought???
Acknowledgements to contributors naturally have to be made
Give a small donation to FEZANA as a good will gesture in sharing the proceeds of the sale of the book.
I know I'm thinking ahead and perhaps even dreaming but the achievement of one's goals starts with a dream... so here I am dreaming in the color Green $$$$!!! (Also see the next slide)
8. Dolly Dastoor, FEZANA Journal Chief Editor, Montreal, Quebec

a) Maybe after you have done all lessons, we should plan on putting them in a book as "Collected Lessons by Ervad Soli Dastur"

Soli Dastur: (answer to both Hovi and Dolly for Publications)

I am gratified that you both think highly of the work we are doing in these Tele Classes that you want to publish their contents. I am at your service as a humble Mobed. I will help in whatever way you all deem correct to do. May be Hovi pose the question to ZAF (Miami) Executive Board. And Dolly: we can first complete some of the Tele Classes and then raise the question again for compiling them in a booklet form. Once again, thank you for your loyal support and suggestions.
7. Freny Deboo, Boca Raton:
We learned so much today in detail all about Navjote ceremony. It will be so very helpful to me, Jimmy and our Deboo family this year for Anisa and Ariana's Navjote. Thank you and Jo Ann too for today's presentation.
Here are a couple of requests:
a) I need Picture and contact information of the Paatlaa made by Cawas in Dallas. **DONE**
b) Video of making Kusti **DONE**
c) Your presentation brought back sweet memories of my Navjote ceremony (performed in Aden Cowasjee Dinshaw Agiary) in front of the Holy Fire. Not too sure of the Dasturjee's name who did the ceremony, could be Dasturjee Minocher who lived with his family right in the compound of the Aden Agyari. (she sent me a photo of her Navjote in Aden Agyari and I will share it with all in next Tele Class!)
c) Your presentation brought back sweet memories of my Navjote ceremony (performed in Aden Cowasjee Dinshaw Agiary) in front of the Holy Fire. Not too sure of the Dasturjee's name who did the ceremony, could be Dasturjee Minocher who lived with his family right in the compound of the Aden Agyari. (she sent me a photo of her Navjote in Aden Agyari and here it is!)

Thank you Freny for sharing this photo!
b) Could you request the participants that if they join later than 5 minutes they should not announce themselves? **DONE.**
c) Maybe you can dedicate 5 minutes at the end for all to announce their names, in any systematic order you wish. **Great suggestion. We will do it this Tele Class.**
d) Also I endorse Farida Major's suggestion that all phones to be on mute so that the background chatter is eliminated. **DONE.**
e) In today's call two or three times there was a loud disturbance and I could not hear, I do not think it was my phone, Did you hear it as well? **Will try to eliminate them.**

**Soli Dastur:**
These have been already addressed in the email sent out for this class with the Presentation.
8. Dolly Dastoor, FEZANA Journal Chief Editor, Montreal, Quebec

f) On slide 74 I think please verify if the person is Dr Espandiar Ektiari or Mobed Niknam as you mentioned

Soli Dastur:
As always, you are correct: It is: Dr. Esfandiar Ekhtiari, Zartoshtis’ Representative in the Iranian Parliament.
I will send out the correction.

g) And lastly I enjoy the technology you use for super imposing photos but please try not to cover the slide #s.

Soli Dastur:
I usually send to all of you PDF version of the PowerPoint Presentation and so the slide numbers are in the upper left corner of each page and they are not hidden by any photos.
Slide Number 74 out of 84 on a PDF Document
Use left and right arrows to move slides backwards and forwards.
8. Dolly Dastoor, FEZANA Journal Chief Editor, Montreal, Quebec – About Khan Academy:
i) Check this out. may change the life of your kids. Soli this is something like what you are doing with religion. You are with the times !!! Check out the video on YouTube. This is very interesting stuff....This is the future of education
http://www.youtube.com/watch?v=zxJgPHM5NYI

Soli Dastur:
WOW! Thank you Dolly for pointing it out to me. This video really brings out his vision, concept, and my favorite theme for education, especially religious education:
It is the word of Zarathushtra and Ahura Mazda! They did not charge a dime for teaching us! Why should we? And what is this nonsense about COPYRIGHT on religious prayers, books, articles, etc.! I DO NOT believe in it. FREE EDUCATION TO THE WORLD!
9. Aban Rustomji, FEZANA FIRES Project Coordinator, Houston – About Khan Academy:
We at SBISD are district wise users of the khan academy for the last two years. He is phenomenal.
Spring Branch Independent School District (SBISD) - this is our area schools where I worked for 26 years. I read about Khan Academy in Fortune magazine long before he became popular with Gates. I was on the curriculum development team and he was the big buzz and we latched on to the program and it is followed in our area schools. Basically the teacher is a facilitator. Kids do the lesson at home and do the practice program in school. Teacher helps with explanations if needed. It’s available on the SBISD website and I would be happy to walk you through the site. What ages are your grand kids? And did you watch last week’s 60 Minutes?
And yes, quite like what you do in your classes, Soli.
10. Jahan Daruwala, President, ZAF, Aventura, FL: What steps are necessary and being taken to have at least one consecrated temple in North America that will eventually train and qualify Navar and Martab priests?

Soli Dastur:
NAMC at their last AGM in Toronto on April 6th 2012 extensively discussed and approved guidelines for all NA Z Associations for building an Atashkadeh in NA. (Please note this is a Place of Worship Atashkadeh, a separate building on its own and not a Z Cultural Center, etc., with an attached small room for Atash Dadgah. We suggested to call it a consecrated Atashkadeh building with Atash Dadgah holy Fire (the Third Grade of Fire) which is not consecrated since we in NA currently do not have proper implements to consecrate a fire. The fire can be tended by a Mobed, or any Behdin after achieving Padyab Kusti ritual purity. The fire is not lit 24/7. These guidelines will be distributed soon to all in NA.
10. Jahan Daruwala, President, ZAF, Aventura, FL:
What steps are necessary and being taken to have at least one consecrated temple in North America that will eventually train and qualify Navar and Martab priests?

Soli Dastur:
NAMC is already working on the next phase of a NA Atashkadeh, to upgrade its Atash Dadgah to the next level of consecration. Proper procedures have to be worked out for this upgrade, consistent with our Religious Requirements and adapted to our NA environment. With such a NA consecrated Atashkadeh, we can then plan about giving Bareshnum to Mobeds required as a pre-requisite for the inner liturgies like Boi, Baj, Yasna, Vendidad, etc. This will then lead us into the training, qualifications and final Navar Martab initiations of new Ervads in NA. (3-4 years?!)

11. Ervad Poras Balsara, ZANT, Dallas, TX:
I have a small request - If it is at all possible, can you please do your class on any other day except 2nd Sunday of the month. ZANT has our religious class on every second Sunday for the last 15 years. I was able to attend your online class early on, but had to miss the last two classes because of this conflict.

Soli Dastur:
Hope you join for this Class. We will try to avoid those Sundays in the future Classes.
12. Zarin E. Randeria:
Next All Florida/NA Zoroastrian Religious Tele-Class - Sunday March 11th 2012 11 AM (New York Time) Hello Soli, Is this Florida time? If it is, then it will be 8:00 AM Pacific time and with the time change this weekend, it will actually be 7:00 AM of the West Coast.

Soli Dastur:
Thank you Zarin for your message! I cannot help the three hours difference between West and East coast. I make a deal. If you have 10–15 people for the Tele Class from West coast, I will be happy to repeat any of my Tele Classes for you. Otherwise, we have made videos of all and will make one for March 11 and if interested you all can catch up by watching these videos. Please let me know.
a) Days of the Month of the Zoroastrian Calendar – Their Meanings.

1. Hormuzd (The Lord of Wisdom)
2. Bahman (The Good Mind)
3. Ardibehesht (Truth - Order)
4. Shehrevar (A Desired Power)
5. Asfandarmad (Devotion)
6. Khordad (Perfection)
7. Amardad (Immortality)
8. Daepadar (Giver of Fire)
9. Adar (Fire)
10. Ava (Water)
11. Khorshed (The Shining Sun)
12. Mohor (The Moon)
13. Tir (The Star)
14. Gosh (The Cow)
15. Daepmeher (The Giver of Friendship)
16. Meher (Friendship)
17. Sarosh (Prayer)
18. Rashna (Justice)
19. Farvardin (Guardian Spirit)
20. Behram (Victory)
21. Ram (Joy)
22. Govad (The Wind)
23. Daepdin (The Giver of Religion)
24. Din (Religion)
25. Ashishvanga (Wealth)
26. Ashtad (Justice)
27. Asman (Sky)
28. Zamyad (Earth)
29. Mahresespand (Holy words)
30. Aneran (Infinite Light)
b) Kateh Vafadari:
Thank you, thank you, and thank you. For the first time I understand what these names stand for.

c) Kersi B. Shroff:
Subject: [ZAMWI] Days of the Month in Zoroastrian Calendar & Their meanings. A further note:
Even in the modern Iranian calendar, the months are still named as in the Zoroastrian Calendar. Thus, it is somewhat amazing to see that the Official Gazette of the Islamic Republic of Iran (ruznāme-ye rasmi) uses the Zoroastrian names (as in the last two columns below).

d) Behram:
Future topic for Tele-class from Florida in more depth than what is provided below?
**c) Kersi B. Shroff:**

**Subject: [ZAMWI] Days of the Month in Zoroastrian Calendar & Their meanings.**

**A further note:**

Even in the modern Iranian calendar, the months are still named as in the Zoroastrian Calendar. Thus, it is somewhat amazing to see that the Official Gazette of the Islamic Republic of Iran (ruznāme-yе rasmi) uses the Zoroastrian names (as in the last two columns below).


<table>
<thead>
<tr>
<th>Order</th>
<th>Avestan name of the Yazata (in the genitive)</th>
<th>Approximate meaning of the name</th>
<th>Pahlavi Middle Persian</th>
<th>Modern Iranian Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Fravašinām</td>
<td>(Guardian spirits, souls of the righteous)</td>
<td>Frawardīn</td>
<td>Farvardīn</td>
</tr>
<tr>
<td>2</td>
<td>Āšahe Vahištahe</td>
<td>&quot;Best Truth&quot; / &quot;Best Righteousness&quot;</td>
<td>Ardwahišt</td>
<td>Ordibehešt</td>
</tr>
<tr>
<td>3</td>
<td>Haurvatātō</td>
<td>&quot;Wholeness&quot; / &quot;Perfection&quot;</td>
<td>Xordād</td>
<td>Xordād</td>
</tr>
<tr>
<td>4</td>
<td>Tištryehe</td>
<td>&quot;Sirius&quot;</td>
<td>Tīr</td>
<td>Tīr</td>
</tr>
<tr>
<td>5</td>
<td>Amoretātō</td>
<td>&quot;Immortality&quot;</td>
<td>Amurdād</td>
<td>Mordād</td>
</tr>
<tr>
<td>6</td>
<td>Xšaōrahe Vainyehe</td>
<td>&quot;Desirable Dominion&quot;</td>
<td>Šahrewar</td>
<td>Šahrīvar</td>
</tr>
<tr>
<td>7</td>
<td>Miθrahe</td>
<td>&quot;Covenant&quot;</td>
<td>Mihr</td>
<td>Mehr</td>
</tr>
<tr>
<td>8</td>
<td>Āpam</td>
<td>&quot;Waters&quot;</td>
<td>Ābān</td>
<td>Ābān</td>
</tr>
<tr>
<td>9</td>
<td>Ātōrō</td>
<td>&quot;Fire&quot;</td>
<td>Ādur</td>
<td>Āzar</td>
</tr>
<tr>
<td>10</td>
<td>Daēušo</td>
<td>&quot;The Creator&quot; (i.e. Ahura Mazda)</td>
<td>Day</td>
<td>Dey</td>
</tr>
<tr>
<td>11</td>
<td>Varjhuš Mananjhō</td>
<td>&quot;Good Mind&quot;</td>
<td>Wahman</td>
<td>Bahman</td>
</tr>
<tr>
<td>12</td>
<td>Spentayā Ārmatōiš</td>
<td>&quot;Holy Devotion&quot;</td>
<td>Spandarmad</td>
<td>Esfand</td>
</tr>
</tbody>
</table>
ZANT (Dallas) Children Book - Creations of Ahura Mazda

Hormuzd - Lord of Wisdom
Khordad - Perfection
Khorshed - Sun
Meher - Friendship, Love, Light
Ram - Divine Joy, Peace
Ashtad - Justice
Bahman - Good Mind
Amardad - Immortality
Mohar - Moon
Sarosh - Willing Obedience
Govad - Wind
Asman - Sky
Ardibehesht - Truth, Order
Dae-pa-Adar - Giver of Fire
Tir - Star (Sirius)
Rashne - Judge
Dae-pa-Din - Giver of Religion
Zamyad - Earth
Shehrevar - Desirable Kingdom
Adar - Fire
Gosh - Soul of the Earth (Cow)
Farvardin - Divinity in Humanity
Din - Religion
Marespand - Holy Words
Spendarmard - Devotion
Avaan - Water
Dae-pa-Meher - Giver of Friendship, love, light
Behram - Victory
Ashishvangh - Blessings - Adequate Wealth
Aneran - Eternal Light

Pearl Poras Balsara: ppbalsara@gmail.com ZANT(Dallas)
30 Days of a Zoroastrian Month

I. Ahura Mazda and His Perfect Attributes
5. Spendārmard Amaeshaspand (Spentā Ārmaiti): Devotion.

II. Aspects of God’s Light
12. Mohor Yazad (Mah or Maonha): Moon.

III. Moral Ideas – Virtues
17. Sarosh Yazad (Sraoša): Prayer, willing obedience.
19. Farrokh Farvardin: Divinity in humanity.

IV. Ideas on Daenā (Religion)
23. Dae-pa-Din Dādār: Giver of Religion.

12 Months of the Year
1. Farrokh Farvardin
2. Ardibēhēhsh Amešaspand
3. Khordād Amešaspand
4. Tir Yazad
5. Amardād Amešaspand
6. Shehrevar Amešaspand
7. Meher Yazad
8. Āvān Ardvī Sūra Bānu
9. Ādar Yazad
10. Daē Dādār
11. Bahman Amešaspand
12. Spendārmard Amešaspand
13. Neville Gai to Kersi Shroff to Kateh Vafadari to Behram Pastakia, Washington DC:
Behram:
d) Future topic for Tele-class from Florida in more depth than what is provided below?

Soli Dastur:
Wonderful manner in remembering daily date - day & month
Hardly anyone in NA uses the Z Calendar(s) Day/Month daily (Except older generation for their daily prayers & Atashkadehs)
Why can’t we revive this custom of remembering 30 Yazatas of our Religion and 12 months of the year each Day?
If we forget about our calendars (not too many use them anyway), use the name of the Yazatas to remember the current month and day in our daily used English calendar!
So today, April 29th, it is Mah 4th Tir and Roj 29th Mahrespand!
Tir for the Tishtraya star for rain, Mahrespand for our Holy Scriptures!
14. Parastu Dubash, ZAGBA, Boston, MA:
a) Why do the Iranian Zarathoshtis pray with their hands open and facing upward? Why do the Parsi Zarathoshtis pray with their hands closed in front of their bodies? What is the significance of each and which one should we promote with our North American Zarathoshti children?

Dasturji Mobed Mehraban Firouzgary, Tehran, Iran:

1 - The use of hands and other body parts in trying to convey one's message while addressing others is not restricted to any particular Class or Nationality. Holding the hands in a steady and outstretched position, thus avoiding it to waver about and thereby indicate various gestures does go to show higher respect held for the one addressed as well as increased concentration for the addressee. As you have pointed out, so rightly, this gesture "Ushtaana Zasto" has been indicated in the introductory Para of the Gathas.
Darius The Great, 522-486 BCE, At Naqsh-e-Rustom
Praying in front of an Atash Altar (Aadosht) with a Bow in left hand (sign of Royalty) in front of a Farohar with right hand open facing upwards!
One of the magnificent Photo Frames in the main hall Of Pak Iranshah Atash Behram

Similar to Darius I inscription, the Mobed Saheb with a Bow in left hand, praying before an Atash Altar with right hand open facing upwards!
Also note the figure above him in the clouds with both hands open facing upwards!

My father taught us to pray Doa Tandoorasti with both hands open upwards to signify requesting good health from Ahura Mazda for all!
And our own Vakshur-e-Vakshuraan Asho Zarathushtra Spitamaan, 3000+ years ago, starts his first Gatha song, Yasna 28.1:

Ahyaa Yaasaa nemanghhaa
Ushtaanazasto rafedhrayaa!
With uplifted hands and deep humility,
I beseech, O Mazda, first and foremost this,
the abiding joy of Progressive mentality.
Grant that I perform all actions in harmony with righteousness and acquire the wisdom of the good mind
so that I may bring happiness to the soul of the Universe.
Ahyaa yaasaa némanghaa ustaanazastô rafédhrayaa,
Manyéush Mazdaa pourvîm spentahyaa ashaa vîspéng shyaôthanaa,
Vangheûsh khratûm mananghô yaa khshnevîshaa géushchaa urvaaném!
14. Parastu Dubash, ZAGBA, Boston, MA:

a) Why do the Iranian Zarthoshtis pray with their hands open and facing upward? Why do the Parsi Zarthoshtis pray with their hands closed in front of their bodies? What is the significance of each and which one should we promote with our North American Zarthoshti children?

Dasturji Mobed Mehraban Firouzgary, Tehran, Iran:

However, the dominating national cultures do dominate over the Minority observed cultures, to a great extent. Thus the Parsees of India have learned to their Nemo (Avesta for Prayers, Nemaz is Arabic counterpart and Namaskar is Sanskrit one) with folded hands. The Muslims believe that we are Slave to God and pray as slaves stand in front of their masters i.e. they clasp their hands, over each other, to their waist (Over their stomach).
14. Parastu Dubash, ZAGBA, Boston, MA:

a) Why do the Iranian Zarathoshtis pray with their hands open and facing upward? Why do the Parsi Zarathoshtis pray with their hands closed in front of their bodies? What is the significance of each and which one should we promote with our North American Zarathoshti children?

Dasturji Mobed Mehraban Firouzgary, Tehran, Iran:

This practice, and belief, was followed by the Irani Zarathushtis, too, for some centuries. During the last century the understanding of Gathic beliefs and the revelation that Ahura Mazda has created us as His Friend and Co worker, we have used the Ushtaanazasto gesture when expressing our Rafedhrahya (Expression of thanks, pleasure and joy) for Him.
During the last century the understanding of Gathic beliefs and the revelation that Ahura Mazda has created us as His Friend and Co worker, we have used the Ushtaanzasto gesture when expressing our Rafedhrahya (Expression of thanks, pleasure and joy) for Him.
14. Parastu Dubash, ZAGBA, Boston, MA:
b) Why do Iranian Zarathoshtis so often have Sudreh Pushi ceremonies of multiple unrelated children at the same time, while that practice is hardly seen in Parsi Zarathoshtis who have Navjote ceremonies only of family members (siblings, cousins)?

Dasturji Mobed Mehraban Firouzgary, Tehran, Iran:

2 - Group Sedre Pushis do carry certain basic messages in that the children of rich and poor are considered equal, that all our Religious ceremonies ought to be conducted in simple and at the least expensive and imitative (Outdoing the others) attitudes. Beyond that our Community Schools, Anjumans etc. who organize Festive occasions have made it a practice to sponsor a group Sedre Pushi and attract their candidates for a Group Navjote with some prizes thrown in.
14. Parastu Dubash, ZAGBA, Boston, MA:
c) Why do Parsi Zarathoshtis insist that the Sudreh be worn at the
time of the Navjote ceremony on the stage regardless of the
age/gender of the child while Iranian Zarathoshtis often have the
children dressed in all white (shirt and pants for boys and shirt
and skirt for girls) with Sudrehs underneath and the Kushti then
worn on the stage at the time of the Navjote prayers?

Soli Dastur:
c) In Parsi Navjote Ceremony, traditionally, the important
events have been decided as donning the Sudreh on the
child at “Shyothananaam” (action) word of Yatha Ahu
Vairyo after reciting Din No Kalmo, and then the Mobed
ties the Kushti around the waist of the child.
Hence, Parsi child comes to the Navjote stage without
wearing Sudreh.
14. Parastu Dubash, Boston, MA:

d) Are there any specific words in the Navjote ceremony (recited by the priest or the initiate) that say that the new initiate can only follow the Zarathushti religion?

Dasturji Mobed Mehraban Firouzgary, Tehran, Iran:

3 - While I cannot see any specific mention in the wordings of our Oath of Allegiance to the Religion of Zarathushtra Yasna Has 1 & 12 or the Din no Kalmo (Kalemeye Deen - in Farsi), I ought to point out that the freedom allowed to our children in choosing their Religion conveys that after reaching the age of intelligent recognition one ought to study the various Religions, ponder upon them, thoroughly, with open mind and intelligence, select the one that is the best and, thereupon take an Oath of allegiance, to that Religion after ones choice, if for the choice of our Religion at the time of Navjote, is meant to convey that one is morally bound to stick to that Religion.
d) Are there any specific words in the Navjote ceremony (recited by the priest or the initiate) that say that the new initiate can only follow the Zarathushti religion?

Soli Dastur:
Before a Child’s Navjote can take place, it is absolutely the responsibility of the parents to teach the child all the Navjote Prayers, their meaning, and how a child should perform her/his duties as a true Zarathushtri throughout his/her life. It is during this training, that the child has a choice to decide whether to be a Zarathushtri or not.

However, when the child decides to have the Navjote performed, She/he solemnly professes in the Kushti Prayer, (as we all do) Jasa Me Awanghe Mazda, Mazdayasno Ahmi, the following:
14. Parastu Dubash, Boston, MA:
d) Are there any specific words in the Navjote ceremony (recited by the priest or the initiate) that say that the new initiate can only follow the Zarathushti religion?

Soli Dastur:
In our Kushti Prayer, Jasa Me Awanghe Mazda, we recite:
Come to my help, O Mazda (Repeat thrice).
I am a worshipper of Mazda.
I am a Mazda worshipping follower of Zarathushtra.
I declare myself to be a devoted follower of Zarathushtra.
I declare myself to be a devoted follower and an ardent supporter of this faith.
I dedicate myself to the true conceived thought.
I dedicate myself to the true spoken word.
I dedicate myself to the true performed act.
14. Parastu Dubash, Boston, MA:
d) Are there any specific words in the Navjote ceremony (recited by the priest or the initiate) that say that the new initiate can only follow the Zarathushti religion?

Soli Dastur:
In our Kushti Prayer, Jasa Me Awanghe Mazda, we recite:
I solemnly dedicate myself to the excellent religion of Mazda worship which removes quarrels, which removes strife and discord, which teaches self sacrifice and which leads to righteousness. Of all the faiths that have been or that shall be, this is the greatest, the best and the loftiest, This faith of Ahura Mazda, revealed by Zarathushtra. I attribute all goodness to Ahura Mazda. Such is the solemn dedication of the faith of Mazda worship. Do we need to say any more?
14. Parastu Dubash, Boston, MA:
e) In your opinion, in cases of mixed marriages, can children go through multiple ceremonies like Navjote and bar mitzvah so that they can celebrate both their faiths? I know there is much about choosing, but can one choose to follow both?

Dasturji Mobed Mehraban Firouzgary, Tehran, Iran:
Religion is a person's main identity and much complications might crop up if one would officially confess to upholding more than one Religion! Religious Rites, Burial and many other mental and fundamental disputes could arise as a result. This, of course, does not mean that a Zarathushtri should not fully respect any other Religion which he/she might encounter.

Soli Dastur: My simple answer:
A Gujarati Proverb: “Only one sword can stay in a sheath!”
14. Parastu Dubash, Boston, MA:
f) What can we do to keep children who have had their Navjote ceremonies, interested in coming to religious classes?
g) What curriculum can we teach (and activities can we create) so that middle and high schoolers want to continue to come to religious classes?
h) In your experience what works?

Dasturji Mobed Mehraban Firouzgary, Tehran, Iran:
The practical means that I can suggest is to arrange camps, sports events, picnics and festive celebrations with Religious lectures thrown in. Your idea of the Tele class is perhaps the most modern and least expensive manner of spreading Religious knowledge, yet here for some it may be just academic or short term interest.

Basically parents Religiosity is the highest influencing factor.
14. Parastu Dubash, Boston, MA:
f) What can we do to keep children who have had their Navjote ceremonies, interested in coming to religious classes?
g) What curriculum can we teach (and activities can we create) so that middle and high schoolers want to continue to come to religious classes?
h) In your experience what works?

Soli Dastur:
Kayomarsh Mehta, ZAC, Chicago, Lovji Cama, ZAGNY, New York, and FEZANA have created a book on curriculum of Religious Classes. Sarosh Collector & Arnavaz Sethna, ZAH, Houston have also created curriculum for their Religious Classes, and annually they hold a Week end of Lock In with youths and parents to study specific Religious subjects with fun and games. Jo Ann and I were invited to attend and conduct such a Lock In in Galveston.
Zoroastrian Tele Class Qus. & Ans. 01

Agenda:
1. A quick review of all Qus. & Ans. 01
2. Little explanation of all of them
3. Selection of the Qus. To be dealt in details today
4. Detailed Answers to these Questions
5. Some discussions about what to do next for the remaining Questions
6. Cyber Hum Bandagi in English
7. Cyber Hama Zor Greeting
Are there any prayers I can pray in English?

Many of the Zoroastrian Dastoors (highly-qualified Mobeds) and scholars have written books offering guidance to Zoroastrians on how to live a faithful and productive life. One of the best of these is *Homage Unto Ahura Mazda*. This excellent book, in the form of daily thoughts, was written meticulously by a great scholar who was the Head Dastoor of the Anjuman (Zoroastrian Community) in Karachi, Pakistan, over a long period of time until his death, Dastur Dr. M. N. Dhalla.


For those who find themselves lost in our Prayers, not understanding their meanings, and are interested in praying in English language related to our Religion, I recommend this book with a whole heart. Its wisdom is such that I believe it would be inspirational to people of all religious traditions.

Dasturji explains why he wrote this book in his Autobiography:

You have received this chapter in a WORD File:

*Dhalla Homage Unto Ahura Mazda Background.doc*
Are there any prayers I can pray in English?

On receiving and utilising these, many coreligionists wrote to me stating that, despite all their honest efforts, when they had simply failed to have any desire to pray in Avesta, which they could not understand, they had turned in despair to Christian prayers. But now that they had found Zoroastrian prayers in a comprehensible language they had started using them every day.

In this manner my resolution made forty years ago while I was studying at Columbia University to compose in Gujarati devotional and benedictory prayers for daily use and for congregational purposes is at last being fulfilled by the grace of God.
Dallas Dar-e-Meher Enthronement Boi Ceremony!

First Anniversary of First NA Vendidad Sade Prayer!
Are there any prayers I can pray in English?

*Faith works wonders*

Faith is the belief in the unknown, as belief is the faith in the known. Faith soars the highest heaven and dives to the deepest depth. Faith knows no bound and breaks through all barriers. Faith reads the secrets of the earth and deciphers the mysteries of heaven. Faith knows all and sees all. Faith asks not for facts, demands not proofs, and seeks no evidence. Faith thinks not, cogitates not and reasons not. Faith believes and believes wholly and unreservedly. Faith knows no "No"; it knows only "Yes". Faith makes the weak strong and the timid brave. Faith heals, faith creates, and faith moves mountains. Faith is power, a talisman that works wonders. Faith is assertive and aggressive, authoritative and arbitrary, adamantine and unreasonable, static and firm as a rock. Credulity is faith's failing and with credulity for its companion, faith believes what is possible and impossible, credible and incredible, anything and everything.
Are there any prayers I can pray in English?

Faith works wonders

Omnipotent is faith, but not eternal. Faith is secure when reason is asleep. The child is angelic, for it knows not guilt and is shadowed not by sin. But the child does not always remain the child. With the breaking of the dawn of its mind, it ceases to be child. So is the childlike faith roused by reason and disturbed by doubt. Doubt is active, it seeks and ventures and risks. It lets not faith take everything on trust, it questions it at every turn and lets it not rest in the passivity of belief. Doubt, in its struggle, spells death of faith.

When doubt assails me and faith grows dim and fails me, lead me, Ahura Mazda, from destructive doubt to reasoned faith. Let my faith be wedded to reason and let it be based on conviction. Give me faith and more faith, but not the blind faith. Give me the seeing and discerning faith of thy Armaiti and save me from the weakness of a credulous mind. O Vahishta Manah, Thou Best Mind.
Zoroastrian Tele Class Qus. & Ans. 01

Agenda:
1. A quick review of all Qus. & Ans. 01
2. Little explanation of all of them
3. Selection of the Qus. To be dealt in details today
4. Detailed Answers to these Questions
5. Some discussions about what to do next for the remaining Questions
6. Cyber Hum Bandagi in English
7. Cyber Hama Zor Greeting
Agenda: 6. Cyber Hamaa Zor Greeting

And let us now perform the Hamaa Zor Greeting with our neighbors.

“Hamaa Zor, Hamaa Asho Bade”

“Let us be united in Righteousness!”
Thank you all for your Participation, patience and time!
Thank you all who helped me to collect information for this talk!
And the last but not the least,
My Dear Wife Jo Ann,
For 45 years of supporting me in all my crazy endeavors!

And do not forget our
Cyber Hamaa Zor Greeting!