

نوروزتان پیروز  
هر روزتان نوروز



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بهار ۳۷۵۱ زرتشتی ۱۳۹۲ خورشیدی  
نشریه مرکز زرتشتیان کالیفرنیا  
سال سی ام شماره ۱۶۵

ارزش : ۵ دلار

- آیا فردوسی یک مسلمان شیعه است
- نوروز و سال درست

پسنا ۴۳ بند ۷ - ای خدای دانا، هنگامی ترا افزاینده شناختم که روشنایی منشی نیک مرا فرا گرفت و از من پرسید: کیستی، و از کیستی و چگونه در این روزگار دودلی، راهنماییها را به جهانیان و به خود خواهی کرد؟

اندریشه نیک بزرگترین و برترین ارمغانی است که اهورامزدا به ما پیشکش کرده است. اندریشه پاک و نیک بهترین راهنمای ما انسانها است، نه تنها برای شناخت اهورامزدا بلکه برای آگاهی به سرشت فویش و گزیدن راه برای پیشبرد هازمان فود. اندریشه نیک نیرو و توانی است پیشبرنده که هر کس با بهره گیری از آن می تواند با راستی و درستی به پیش رود و به رسایی رسد. اندریشه نیک چراغ روشنایی انسانیت است

ما فرزندان راستین اشوزرتشت مهراسپنتمان هستیم و باید با اندریشه پاک و دلی پر فروغ، و با یکرنگی در گشایش کارهای فود و هازمان زرتشتی کوشا باشیم. نگاه و جهان بینی ما باید همساز با آموزه های اشوزرتشت باشد، و بکشیم با پیروی از گاتا پیامهای اشوزرتشت را با چشم دل دیده و در ویر فود نگه داریم. باید ثابت کنیم که به راستی پیروان راه اشا هستیم و باید همیشه بیاندریشیم که در کبای راه هستیم، چه آموخته ایم، و چه باید بیاموزیم، آماجمان چیست و به کجا می فوایم برویم و بدانیم که بزرگترین آرمان ما زرتشتیان پاسداشت و نگهداری آنچه است که از نیالانمان به ما رسیده است. ما که پیروان بزرگترین و نفسین آموزگار یکتا پرستی هستیم، ما که بزرگ و فوشور ایران را رهبر دینی فود می دانیم باید با نگرش به آموزش های دینی از ژاژباوری (فرافه پرستی)، پیورزی (تعصب)، و نادانی پرهیزیم و همانگونه که در گاتا آمده که: «دانایان و فرزندانگان راه نیک و درست را برمی گزینند ولی نابفردان چنین فوایند کرد و به بیراهه فوایند رفت»، ما نیز باید مانند نیالانمان استوار و پاینده و پویا باشیم، و از نشیب و فرازهای روزگار نهراسیم، ناهموازی ها و کژی ها را نازیده بگیریم و با توان هر چه بیشتر در راه آبادی و پیشرفت فود و هازمان زرتشتی بکشیم. با ژرف نگری، درست نگری، و نو نگری نگاه تازه ای به هازمان فود داشته باشیم و در تازه کردن دین و آیین فود بکشیم

همانگونه که اشوزرتشت به ما می آموزد، نفست دل و جانمان را از پاک منشی روشن سازیم و از تیرگی و تاریکی های روان پرهیزیم و بدانیم که سرپشمه همه نیک کاری ها نیک اندیش ها و درست کاری ها همانا منشی نیک است. ما باید نگهدار تاریخ، فرهنگ، و دین فود باشیم، و همانا با بهره گیری از دانشهای نوین، هازمانی فرهیخته تر و پویاتر پی افکنیم. اکنون که در آستانه سال نو و نوروز جمشیدی هستیم، همانگونه که گواه بردگرگشت کیتی هستیم، دل های فود را نیز دگر کنیم و بری ها و اندوه ها را دور ریخته پاکدلانه با رویکرد به آموزش های اندریشه برانگیز اشوزرتشت هازمان پوهر، پاکتر، پیش رو تر و کامیاب تر ی بسازیم. روزهایتان بهاری، چراغ دلهایتان فروزنده و کل لبفند بر لبانتان شکوفا نوروزتان پیروز - فریده غیبی



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برگیری از نوشته های چهره نما با چاپ نام نویسنده و نشانی تار نما آزاد می باشد.  
چهره نما در گزینش و ویرایش نوشته های رسیده آزاد است و نوشتار های رسیده بازگردانده نمی شود.  
دیدگاههای بازتاب شده در نشسته ها همیشه گویای دیدگاههای انجمن دبیران چهره نما نمی باشد.  
چهره نمای مرکز زرتشتیان کالیفرنیا، نشریه ای است دینی، اجتماعی، تاریخی، ادبی و فرهنگی و به هیچ دسته و گروه سیاسی بستگی ندارد.



# بهاریه



سلامت را نمی خواهند پاسخ گفت  
 سرها در گریبان است  
 نگه جز پیش پای را دید نتواند  
 که راه تاریک و لغزان است  
 واگر دست محبت سوی کس یازی  
 به اکراه آورد دست از بغل بیرون که سرما  
 سخت سوزان است

زمستان بود و سرمای سوزنده هیاهوی باد  
 لشگر برف و سرما در کوچه ها شتابان و  
 سلامی را پاسخی نبود که سرها در گریبان  
 بود و نفس ها و چشمها سرد و یخی . درختان  
 سرما زده و قندیل بسته ، سقف آسمان کوتاه ،  
 روزها به اندازه ثانیه ها کوتاه و زودگذر ، درها  
 بسته ، روزنه ها پوشیده ، پنجره و شیشه ها  
 به غبار نشسته و تاریک و هیچ کس را با هیچ  
 کس کاری نبود ، کاج ها و سروها یخ زده  
 هم چون دیوارهای یخی سرما زده ایستاده ،  
 دیوارهای کاهگلی در زیر بارش برف سنگین  
 کوتاه و مجاله شده ، درون اتاقهای نمناک و  
 بوی چوب سوخته عطر خانه ها و حوض ها یخ  
 زده و ماهی های قرمز حوض چون مترسکهای  
 رقصان در زیر آب نمایان و فقط آواز کلاغان  
 موسیقی رایج باغ بود و  
 هیچ .....هیچ.....تا .....

حاجی فیروز دل پاک  
 شاد و غزل خون اومد

و بهار نرم نرمک از راه رسید و طراوت و شادی  
 را به ارمان آورد و به هر جا که گذر می کرد  
 دهل زنان و رقص کنان ، ارمانش سپیدی بود  
 و نور ، زنگار را از دلها ستودن و پاک نمودن  
 غم از چهره ها و شادی را مهمان دلها کردن .  
 بوی باران ، بوی سبزه ، بوی خاک  
 شاخه های شسته باران خورده پاک  
 آسمان آبی و ابر سپید  
 برگهای سبز بید  
 عطر نرگس رقص باد  
 نغمه شوق پرستوهای شاد  
 خلوت گرم کبوترهای مست  
 نرم نرمک می رسد اینک بهار  
 خوش بحال روزگار

و بهاری سبز متفاوت ، بهاری گرم و دل نواز  
 و بهاری که در دستانش نوروز را هدیه داشت  
 . نوروزی سراسر تازگی ، نور ، شادی ، نشاط و  
 دل آرامی و به همراهش سالی تازه می آید و  
 هوا پر از عطر شکوفه ها یاس و رازقی ها می  
 شد . آمدن حاجی فیروز که سمبل نوروز است  
 با صدای دایره زنگیش خبر خوش نوروز را می  
 داد.

حاجی فیروزم ، سالی یک روزم  
 مال عیدم و مال نوروزم  
 حاجی فیروزم و شادی می آرم  
 از تلخی نگو شیرین می کارم  
 من مژده سبزی و شکوفه  
 نعنا و تربچه و کلوچه  
 ارباب خودم سر تو بالا کن  
 ارباب خودم به من نگاه کن  
 باز اومدم و غم ها را بردم  
 عید را واستون هدیه اوردم  
 در سایه ایزد تبارک  
 عید همگی بود مبارک

و رسیدن نوروز آب جارو کردن خانه ها و دلها ،  
 پهن کردن سفره های رنگین و خوانهای  
 نوروزی و هفت سین شراب و شیرینی و گل  
 و شادی و شور کودکان از خریدهای نوروزی

و دل خوشنودی ها از ارمان های نوروزی و  
 بزرگترها ، شادی در دل و بربل دعا کنان در  
 طلب و آرزوی سالی بهتر و خوش تر و موفق  
 تر چشم براه لحظه سال تحویل و نوروز ،  
 دوباره تجربه کردن سالی دیگر .

خوش آمد بهار  
 گل از شاخه تابیده خورشید وار  
 به آغوش نوروز پیروزمند گشوده رخ و بازوان  
 دلش  
 گل افشانی های ارغوان  
 نوید امید است در باغ جان

نوروز با گل و شکوفه و لاله و پونه از خم  
 کوچه های زندگی مان می گذرد و عاشقانه  
 قدم به دلهایمان می گذارد و همراه با زمزمه  
 آبیهای روان و نغمه بلبلان عاشق و پرستوهای  
 شاد آواز زندگی سر می دهد و شکوفه ها از  
 بادهای بهاری به رقص در می آیند و سراسر  
 دشت سبز و گل بهی و گل اناری می شود و  
 دلهای بیقرار عاشقان جوان به همراه شکوفه ها  
 به رقص در می آیند و سنبل و سکه و شیرینی  
 و نبات و گل و گلاب همراه با عطر کندر و  
 عود مهمان خانه ها می شود .  
 نوروزتان پیروز ، هر روزتان نوروز ، امروزتان  
 بهتر از دیروز . دلهایتان بهاری و خانه هایتان  
 سبز و نوروزی باد .

باز کن پنجره را که نسیم  
 روز میلاد اقاقی ها را جشن می گیرد  
 و بهار روی هر شاخه کنار هر برگ  
 شمع روشن کرده است  
 همه چلچله ها برگشتند  
 و طراوت را فریاد زدند  
 کوچه یک پارچه آواز شده است  
 و درخت گیلاس هدیه جشن اقاقی ها را گل  
 به دامن کرده است  
 باز کن پنجره را و بهاران را باور کن .

## فریده غیبی

بیک و بشارت اومد  
 قاصدک از ره اومد  
 بهار سبز و زیبا  
 فرخنده نوروز اومد







# نوروز نیایش

در این گردش سال هنگام نیک  
بدین سال نو بخش فرجام نیک  
به آغاز نیک و به انجام نیک

چنانکن که هر روز نوروز باد  
که فردا نکوتر ز دیروز باد  
که همواره نوروز پیروز باد

خدایا به نام تو امروز را  
سپاس آورم بخت پیروز را  
پیارایم این نوروز را

خدایا که تنها توانا تویی  
که دانای پنهان و پیدا تویی  
که بخشنده زشت و زیبا تویی

خدایا مرا بخش پندار نیک  
روان خردمند و گفتار نیک  
توان برومند و کردار نیک

مرا بخش از فره ایزدی  
بزرگی و فرزاندگی و ردی  
همه زندگی شادی و مجزوی

مرا بخش اندیشه بارور  
به تن تن درستی به دستان هنر  
به دل مهربانی به گنجینه زر

به بخت و به بینش بدارم بلند  
به کار و به کوشش دلیر و نوند  
به اورنگ نامی به نام ارجمند





# نوروز

از نامش پیدا است که روزی است نو ، روز نو سال نو . افسانه نوروز را به شاه جمشید پیشدادی می بندند . فردوسی می گوید :

به فر کیانی یکی تخت ساخت  
چه مایه بدو گوهر اندر نشاخت  
که چون خواستی دیو برداشتی  
ز هامون به گردون بر افراشتی  
چو خورشید تابان میان هوا  
نشسته برو شاه فرمانروا  
جهان انجمن شد بران تخت او  
شگفتی فرومانده از بخت او  
به جمشید بر گوهر افشاندند  
مر آن روز را روز نو خواندند  
سر سال نو هرزمز فرودین  
بر آسوده از رنج تن ، دل ز کین  
بزرگان بشادی بیاراستند  
می و جام و رامشگران خواستند  
چنین جشن فرخ از آن روزگار  
به ما ماند از خسروان یادگار

اوستا نشان می دهد که جمشید پیش از یخبندان ۱۵۰۰۰ سال پیش بود و او سالار و سردار مردم آریای دامدار بود و اگر داستان جمشید را در نوشته های اوستا و پهلوی و پارسی ، بویژه شاهنامه بخوانیم ، در می یابیم که تاریخ

پیشرفت آریاییان از شکار تا دامداری و از دامداری تا کوچ بزرگ از شمال دور به ایران زمین را همه که کما بیش ده هزار سال کشیده باشد ، در « پادشاهی » یک تن گنجانده اند . پس جمشید نماد داستان هزار ساله ایرانیان است که همانا در آن روزگار پی به گاهشماری درست بردند و نوروز را آغاز سال نو گذاشتند .

نوشته های اوستا و دیگر نوشته های ایرانیان این را نیز نشان می دهند که زرتشت با بنیان گذاری رصدخانه یی در ۳۷۳۱ سال پیش سال ماهشیدی ( قمری ) را با افزودن کمابیش یازده روز درست بر ۳۶۵ روز و ۵ ساعت و ۴۸ دقیقه و ۴۵ و نیم ثانیه گذاشت و سال مهشیدی خورشیدی را جور کرد . پس از آن ایرانیان سال ماهشیدی خورشیدی را باشمردن ماهی سی روز و افزودن پنج یا

شش روز به خورشیدی گرداندند . باز اندکی دیرتر آن شش روز را چنان گنجانند که شش ماه نخست هر کدام ۳۱ روزه و مانده پنج ماه دیگر سی روزه و بازپسین ماه ۲۹ روز و ۵ ساعت و ۴۸ دقیقه و ۴۵ و نیم ثانیه باشد . از آن زمان تا کنون همچنان استوار مانده است و این گاهشماری درست ترین و بهترین سالنامه یی است که گاهشماران دانشمند ساخته اند .

نخستین نگاره یی که از نوروز داریم ، سنگ نگاره های تخت جمشید در نزدیکی های شیراز است که بار یافتن مردمان گوناگون سرزمین شاهنشاهی هخامنشی را نشان می دهد . در

آنجا است که در سنگ نگاره یی شاه داریوش بزرگ را می بینیم که بر تخت نشسته است و مردم را در روز نوروز می پذیرد . در سنگ نگاره های دیگر در جایکه درباریان و سربازان پارسی و مادی رده ها بسته اند ، مردم گروه گروه ، هر کدام از کشوری ، با ره آوردهای خود بار می یابند . یکی از رویدادهای آن زمان ، ۳۴۸۴ سال پیش ، در پایان پادشا از ان از آذری ، آشوری ، ارمنی ، افغان ، بختیاری ، بلوچ ، بندری ، پارسی ، تاجیک ، تازی ، ترک ، ترکمن ، خوزی ، قشقایی ، کرد ، گیل ، لاری ، لر و دیگر و از پیروان دینهای اسلام ، بهایی ، زرتشتی ، مسیحی ، یهودی ، همه این جشن را با شکوه هرچه بیشتر می گیرند . خانه تکانی ، سبزه کاشتن ، خوان نوروزی ، زمان سالگرد ، شادباش ، دید و بازدید و سیزده بدر از آیین این جشن باستانی است .

## سال درست

از همه گاهشماریهایی که مردمان جهان به کار می برند ، سالی که به نام جلالی شناخته شده درست تر است زیرا آن ۳۶۵ روز و ۵ ساعت و ۴۸ دقیقه و ۴۵ و نیم ثانیه یا ۳۶۵،۳۶۵،۳۴۲۳۴۵۴ روز دارد و بهار و تابستان و پاییز و زمستان درست به روز یکم هر سه ماه آغاز می شوند . این آن سالی است که ایرانیان ، افغانیان ، تاجیکان ، اختر شماران ، رصد خانه ها و هواشناسی از آن پیروی می کنند .





شش ماه نخست این سال هر کدام ۳۱ روز دارد زیرا نیمه نخست سال ۱۸۶ روز دارد و پنج ماه دیگر ۳۰ روز و ماه دوازدهم ۲۹ یا ۳۰ دارد زیرا نیمه دوم سال اندکی بیش از ۱۷۹ روز دارد . ایرانیان ماهها را به نام های زرتشتی یاد می نمایند ولی افغانیان و دیگران به نامهای برجهای دوازدهگانه ، گو که هندیان هم همین سال شماری را برگزیده اند ولی تا کنون آن را رسماً به کار نبرده اند . اگر آنان هم به ایرانیان و افغانیان بپیوندند و دیگر کشورها نیز به درستی آن پی برده ، آن را بپذیرند ، جهان دارای سال درست خورشیدی و فصلی خواهد گردید .

نا گفته نماند که ایرانیان در گذشته دو سال شماری داشتند : یکی « وخیزکی » و دیگری به نام « اشمردی » . وخیزکی همان است که در زمان سلطان جلال الدین ملکشاه سلجوقی (۱۰۷۲-۱۰۹۲ ترسایبی) به نام « تقویم جلالی » زنده و روا شد . در گاهشماری اشمردی مردم روزهای آن را به نام های « ایزدان » می شمردند و هر ماهش ۳۰ سی روزه بود یا پنج روز پنجه ، سالش ۳۶۵ روزه می شد . این سال هنوز در میان « پارسیان » یا زرتشتیان هندی روا است و چون در هر چهار سال یک روز کم دارد ، بجایی رسیده که پی ۸۰۰ سال گذشته ، امسال نوروز شاهنشاهی پارسیان در ماه شهریور و نوروز قدیمی زرتشتیان ایرانی که جز شماری اندک و آن هم در هند پیرو ندارد . در ماه امرداد برگزار می شود . اما کما بیش همه زرتشتیان ایرانی و شمار افزونی از پارسیان ، بویژه آنانی که در آمریکا ، اروپا و استرالیا

هستند ، از سالی که درست با نوروز بهاری آغاز می شود ولی دارای همان سی روز به نام ایزدان در هر ماه و پنجه پایان سال دارد و هر چهار سال یک روز بر آن افزوده می شود ، پیروی می کنند و گفتگو از آن است که دیگر زرتشتیان نیز آن را بپذیرند .

### دکتر علی اکبر جعفری



Photo by: Ardashir Baghkhani







# آرزو

دهن را ز شیرینی ناب یزد  
و با عطر قمصر معطر کنیم

گر از رشته آشی مهیا شود  
در آن سرکه و سیر و گلپر کنیم

یکی ظرف آتش فراز آوریم  
لبالب درخشنده اخگر کنیم

سپس کندر و عود و اسفند را  
به آتش فزاییم معطر کنیم

سرودی که گفته است زرتشت پاک  
دوباره بخوانیم و از بر کنیم

سکوتی که آرامش آرد پدید  
بر این بزم قدسی مقرر کنیم

پس از برگزاری آیین عید  
شراب کهن را به ساغر کنیم

بنوشیم با شور و آهنگ ساز  
فروزنده فانوس مجمر کنیم

لباس نو آریم هر بامداد  
یکی تازه پوشاک در بر کنیم

پس از دیدن سروران عزیز  
پذیرایی از یارو یاور کنیم

بیاری پروردگار بزرگ  
وطن را بسازیم و بهتر کنیم

بر آریم بیخ ستم را ز بن  
ز داد و دهش تازه دفتر کنیم

خدایا که نوروز آینده را  
به فرخنده مرز کهن سر کنیم

زسادی بر آریم از دل غریو  
بدان سان که گوش فلک کر کنیم

ببوییم خاک وطن را زشوق  
و با اشک چشمان خود تر کنیم

که خاک وطن گر نباشد بدست  
چه خاکی ندانیم که بر سر کنیم

بشوئیم زنگار آوارگی  
سپاس خداوند بی مر کنیم

همه برزن و کوی را سر به سر  
پر از جلوه نور و اخگر کنیم

بر افلاک ساییم طرف کلاه  
بسی فخر بر ماه و اختر کنیم

سپس سوی کاشانه آریم روی  
محبّت به فرزند و همسر کنیم

ز گلهای زیبای فصل بهار  
همه جای را زیب و زیور کنیم

گشاییم با هفت سین سفره را  
در آئینه میهن را مکرر کنیم

فروزیم شمع دل افروز را  
فراهم بساط سماور کنیم

میان یکی طرفه تنگ بلور  
سمک های رنگین شناور کنیم



سروده دکتر فدایار دینیاری





دکتر هوشنگ طالع

برگرفته از هفته نامه امرداد

به آفرینش گیاهان است و در مهر ماه قرار دارد.

۵- آفرینش جانوران (مدیاریم گاه) که معنای آن میانه‌ی سال و مربوط به آفرینش جانوری و در دی ماه است.

۶- آفرینش مردمان (هم سپه مدیم گاه) که معنای آن حرکت همه‌ی سپاه و مربوط به

آفرینش انسان در روزهای پایانی سال است.

نخستین نمونه‌های شش پدیده‌ی اصلی آفرینش، یعنی آسمان، آب، زمین، گیاه، جانور و انسان را می‌آفریند. البته میان این گاهان آفرینش، میلیون‌ها یا میلیاردها سال فاصله بوده است.

سال‌گرد آفرینش‌های شش‌گانه به جشن‌های «گاهن‌بار» یا گهن‌بار، معروف‌اند. این جشن‌ها عبارتند از:

۱- آفرینش آسمان (مدیوم رزگاه) که معنای آن میانه بهار است و مربوط به آفرینش آسمان می‌باشد که در ماه اردی‌بهشت قرار دارد.

ایرانیان به سنت دیرین کهن، در آغاز نو شدن سال، سفره‌ی نوروزی می‌گسترانند. سفره‌ی نوروزی، همه‌ی نمادهای آفرینش مادی را در بر دارند. البته امروز، مفاهیم اصلی آن با گذشت هزاره‌ها از دست رفته‌اند اما نمادها هم‌چنان پا بر جا مانده‌اند. بر اثر نا آگاهی پاره‌ای از به اصطلاح پژوهندگان و روشن‌فکر نمایان،



اهورامزدا، آسمان را روشن و بی‌کران می‌آفریند.

نمونه‌ی نخست آب : قطره‌ای است به پهنای همه‌ی آب‌ها

نمونه‌ی نخست زمین : زمینی است گرد و هموار، بدون هر گونه پستی و بلندی

نمونه‌ی نخست گیاه : یک شاخه است که در برگیرنده‌ی همه‌ی گیاهان است.

نمونه‌ی نخست چارپایان سودمند : گاو «ایوداد» یا «ایوک داده» است

۲- آفرینش آب (مدیوشم گاه)، به معنای میانه‌ی تابستان است و مربوط به آفرینش آب می‌باشد و در تیر ماه قرار دارد.

۳- آفرینش زمین (پتیه‌شهیم گاه) که معنای آن گردآوری غله و مربوط به آفرینش زمین در شهریور ماه است.

۴- آفرینش گیاهان (ایاسیریم گاه) که معنای بازگشت به خانه و مربوط

چندی است که بحث بر سر هفت‌سین یا هفت‌شین، در گرفته که به گفته‌ی حافظ :

چو ندیدند حقیقت، ره افسانه زدند

به باور کهن ایرانیان، اهورامزدا، پس از بی‌هوش شدن اهریمن، دست به آفرینش مادی می‌زند. بدین‌سان، از زمان بی‌کران، زمان کران‌مند می‌آفریند تا هنگام مناسب آن را به جنبش درآورد. او در شش بار،







که در کناره‌ی راست رودخانه‌ی دای‌تی‌نیک در ایران ویج آفریده شد. نمونه نخست انسان : گیومرت یا زنده‌ی میرا بود. اهورامزدا، او را در کناره‌ی چپ رودخانه‌ی دای‌تی‌نیک در ایران ویج آفرید. آفریدگار، گیومرت را برای یاری به خود، آفرید.

هم‌چنین، به باور کهن ایرانیان، اهورامزدا، امشاسپندان را که جلوه‌هایی از ذات او هستند، می‌آفریند. امشاسپند، به معنای ورجاوند جاودانه است. تعداد امشاسپندان، شش تاست که عبارتند از: بهمن (منش خوب یا نهاد نیک)، اردی‌بهشت (بهترین اشته یا ارته «راستی») شهریور (شهریاری آرمانی یا توانایی مینوی آرمانی یا آرمان شهر) سپندارمذ یا اسفند (خردکامل)، خرداد (رسایی و کمال) امرداد (جاودانگی و نامیرایی).

از میان امشاسپندان یا جلوه‌های ذات اهورامزدا، سه امشاسپند نرینه و سه امشاسپند، مادینه‌اند. سپندارمذ، همراه با خرداد و امرداد، سه امشاسپند مادینه‌اند.

بدین سان، در آیین ایرانیان کهن، عدد شش که نشان دهنده‌ی شش‌گانه آفرینش و نیز شمار امشاسپندان بود، عدد مقدس دانسته می‌شد. اما با برپایی دین - دولت ساسانی و قرار دادن اهورا مزدا یا ایزدسروش بر سرفهرست امشاسپندان، تعداد آن را به هفت رسانیدند و رفته‌رفته عدد هفت، جای عدد شش را گرفت و ... بدین‌سان، سفره‌ای که ایرانیان در سال نو می‌گستراند و نمادهای

آفرینش ۶ گانه‌ی استومند (مادی) را بر آن می‌نهادند، رفته‌رفته با جای‌گزین شدن عدد ۷ به جای عدد ۶، نام هفت به خود گرفت.

بعدها که مفاهیم اصلی از دست رفت و به جای « مغز » در درازای هزاره‌ها، « پوست » بر جای ماند، سفره‌ی نوروزی که دارای مفهوم ویژه و ژرفی بود، دچار دگرگونی شد و سرانجام با نام « هفت‌سین » به ما رسیده است.

بر سر این سفره، آسمان (در نماد آینه)، آب ( نماد رویش زندگی نباتی و جانوری )، خاک (به گونه‌ی بستر رویش گیاه)، گیاه (در قالب سبزه)، جانور (به گونه‌ی ماهی)، و انسان‌های گردآمده بر کنار آن که نشان دهنده‌ی ۶ گانه آفرینش‌اند، حضور دارند.

بدون دو دلی، دیگر اجزای این سفره که امروزه از اصل خود، دور افتاده و بدین گونه پس از گذر هزاره‌ها به ما رسیده، دارای مفاهیم ویژه‌اند.

سیب، به عنوان نخستین میوه‌ای است که مردم این فلات بدان دست یافتند و این میوه از سوی یهودانی که پس از آزادی از سوی کوروش بزرگ در ایران می‌زیستند، به یهودا برده شد، در آن جا میوه‌ی خدایی شد، به تورات ( عهد عتیق ) راه یافت و از آن‌جا، به عهد جدید ( انجیل ) نیز راه یافت.

سرکه، نخستین فرآورده‌ی صنعتی ایرانیان در قالب تولید انبوه بود. البته می‌دانیم که سرکه، از فراگشت تولید انگور به شراب و سپس دگرگشت شراب به سرکه، به دست می‌آید.

گندم که به گونه‌ی سنتی، به عنوان نماد آفرینش گیاهی به کار می‌رود ( سبزه )، بدون تردید، نخستین دانه‌ای بود که ایرانیان توانستند آن را به گونه‌ی سازمان یافته، بکارند و بدروند و ...

سپند یا اسپند را می‌توان به گونه‌ی نخستین « گندزدا » دانست که ایرانیان آن را شناختند و برای گندزدایی و برطرف کردن بوهای ناخوش به کار گرفتند. ارزش آن برای زمان‌هایی که انسان و دام در کنار هم زندگی می‌کردند، بسیار زیاد و حتا در مواردی حیاتی بود.

تخم مرغ که آن را رنگ می‌کنیم و بر سر سفره‌ی هفت‌سین می‌نشانیم، نماد « حامل هستی » است به گفته‌ی دیگر، هستی پنهان است که در یک مدت معین و در دمای معین، به زندگی بدل می‌شود.

این نماد که از راه آیین مهر به آیین مسیحیت راه یافته، بدون این که به رمز و راز آن آشنا باشند، در جشن عروج مسیح (عید پاک )، آن را همراه خرگوش، نماد این جشن ساخته‌اند ...

سکه نیز ، بعدها که بازرگانی رونق گرفت و شهرنشینی افزون‌تر شد و رفته‌رفته، پول در زندگی مردمان، جایگاه ویژه‌ای یافت، راه بر سر این سفره پیدا کرد و ...

از این رو، شایسته است در تزیین و چیدمان سفره‌ی هفت‌سین، به رمز و رازهای آن، بیش‌تر توجه کنیم و عوامل اصلی آن را در نظر گیریم.





# آیا فردوسی یک مسلمان شیعه است؟

## بخش نخست



خود در باره زرتشت شعری که احتمالاً ستایش آمیز از آب در می آمده، نسراید. اگر وی مسلمان زاده نبوده نباید نگرانی از پیوند زدنش به کیش زرتشت می داشته است چه مرتد بودن جرم بزرگی است نه زرتشتی و با مسیحی زاده شدن.

دلایلی چون داشتن کنیه «ابوالقاسم»، حتی در مسلمان زاده بودن (و نه مسلمان بودن) فردوسی گمانی نکنیم، اینکه آیا فردوسی یک مسلمان مومن بوده یا نه و بویژه اینکه یک شیعه سرسخت علی و آل علی بوده، قابل بحث است.

هدف از این مقاله، ایجاد گمان و تردید در شیعه بودن (و حتی مسلمان بودن) استاد توس است. نگارنده این سطور ادعا ندارد که با قاطعیت، تشیع فردوسی را رد کرده است ولی در پی آن است که چند پرسش در پیش روی کسانی که مسلمانی و تشیع آن بزرگوار را به عنوان یک اصل مسلم و غیر قابل تردید پذیرفته اند، قرار دهد.

در مسلمان زاده بودن فردوسی، فرض بر این است که دستکم بخشی از چهار مقاله نظامی عروضی (اگر نه همه مطالب پیرامون فردوسی) درست بوده باشد و اینگونه، بردن پیکر بی جان فردوسی به گورستان مسلمانان معنی می دهد. چه اگر ایشان اصولاً مسلمان زاده نبود، خاکسپاری که در آن روزگار رسم زرتشتیان نبود برای وی کاربردی نداشت. اگر وی را غیر مسلمان زاده و غیر زرتشتی هم فرض نماییم، باید جایی در شاهنامه امضایی از ایشان در باره باورها و نمادهای مسیحی، بودایی و یا یهودی ببینیم که تا آنجا که من جسته ام، نیافته ام.

ابیاتی از شاهنامه که در نشان دادن مسلمانی و تشیع فردوسی بازگو می شوند از بخشهایی است که بیشترین تفاوتها را در نسخ چهارده گانه شاهنامه داراست. در شمار ابیات و همچنین در واژه ها و جملات مندرج در این ابیات، ناهمگونی بسیاری به چشم می خورد. یادآور می شود که کهن ترین نسخه در دسترس در حدود دویست و پنجاه سال پس از فردوسی نگاشته شده است و این فاصله زمانی خود شکاف بزرگی است که هر کارشناسی را وامی دارد تا با عدم قطعیت به بخشهایی از نسخه های موجود بنگرد.

اگر همه داستان چهارمقاله در باره فردوسی را جعلی بدانیم (که احتمال آن نیز هست) آنگاه نمی توان توجیه کرد که چرا فردوسی حدود هزار بیت در پیوند با ظهور زرتشت و گسترش آیینش را کاملاً از گشتاسب نامه همشهری خود (دقیقی توسی) در شاهنامه گنجانیده است هنگامی که می توانست مانند آن پنجاه هزار بیت دیگر، این هزار بیت را نیز به بهترین کیفیت بسراید. مگر آنکه اینگونه بیندیشیم که فردوسی در زمان خود معروف به زرتشتی گری و گبری شده بوده و برای جلوگیری از دامن زدن بیشتر به این شایعات برآن شده که

به غیر از یک نسخه، همه نسخ کهن شاهنامه، پیش از ابیات ستایش آمیز در باره امام علی، شامل ابیاتی در تمجید از سه خلیفه نخست خلفای راشدین است. فردوسی شیعی مذهب که باید آن سه تن

فردوسی بزرگتر از آن است که بشود به آسانی از او گذشت و شاهکار جاودانه او بسی سترگ تر از آن است که بتوان به آن بی اعتنا بود. بزرگانی در نوع خود بی مانند چون فردوسی، هدف هر گروه و هر طیف فکری برای مصادره به مطلوب می باشند. شیعیان بسیار کوشیده اند تا حکیم توس را از خود بدانند و در این راه، استناد به چند بیت در برگهای آغازین شاهنامه می نمایند که در آنها فردوسی ارادت خویش را به امام نخست شیعیان و فرزندان او آشکار کرده است. اگر به





را غاصبان حق علی و جانشینان ناحق پیامبر بداند، چگونه در ستایش آنان می سراید؟! (فریدون جنیدی در نسخه ای که دستاورد پژوهشهای وی در تصحیح شاهنامه است همه ابیات موجود در ستایش پیامبر و چهار خلیفه بزرگ از جمله علی را افزوده به شاهنامه می داند. دلایل وی قابل تعمق و بررسی است) ولی مورد مهمتر از این مقوله، لحن بی پروا و ادبیات لجام گسیخته ایاتی است که در هیچ جای دیگر شاهنامه دیده نمی شود:

منم بنده ی اهل بیت نبی

ستاینده خاک پای وصی  
اگر چشم داری به دیگر سرای  
به نزد نبی و وصی گیر جای  
گرت زین بدآید گناه من است  
چنین است و این دین و راه من است  
بر این زادم و هم بر این بگذرم  
چنان دان که خاک پی حیدرم  
نباشد جز از بی پدر دشمنش  
که یزدان به آتش بسوزد تنش  
هر آنکس که در دلش بغض علی است  
از او زارتر در جهان زار کیست

پرسشهایی که مطرح هستند و مسلمان بودن و بویژه شیعه بودن فردوسی را در هاله ای از ابهام می گذارند به شرح زیر هستند:

### یکم: روح چیره بر شاهنامه

در سراسر شاهنامه، از آغاز بخش استوره ای تا پایان بخش تاریخی آن، گرایشی به تبلیغ دینی (دین به معنی امروزه آن مترادف با کیش Religion نه به معنای کهن آن در زبان پهلوی

که برابر با وجدان و اخلاق است) دیده نمی شود. در حقیقت، رویارویی جهان پهلوان شاهنامه که یک جریان عرفی را نمایندگی می کند با اسفندیاری که شمشیر کشیده تا دین بهی را در گیتی بگستراند، زیباترین و ژرف ترین داستان شاهنامه را رقم می زند. گشتاسب شاه که به عنوان نخستین شاه زرتشتی در اوستا ستوده شده است در شاهنامه ریاکار و نابکار تصویر می شود. شاهنامه با دین مانوی و با جریان مزدکی نیز سر دوستی ندارد. نگاه شاهنامه به اسلام گستران نیز که به ایران تاختند بسیار منفی و از سر بی مهری است. اصولاً شاهنامه دغدغه دین و مذهب ندارد. از اینرو قهرمانانش از فریدون، رستم، سیاوش و کیخسرو تا بزرگمهر حکیم نه دین گسترند و نه دین مدار. آنچه در بطن این شاهکار فرهنگی جهان موج می زند آزادگی، خردگرایی، یزدان پناهی، میهن دوستی و داد و دهش است.

چگونه سراینده اثری که درونمایه آن این اندازه رها از قید و بندهای کیش پرستی و کیش زدگی است، ناگهان در دیباچه اثرش، مانیفست اعتقادی تندی در دین و دینداری صادر می کند و وجود آزاده اش را با «خاک پی حیدر» همسان می کند؟!

### دوم: فضای ضد تازی در شاهنامه

جو غالب بر شاهنامه در هر سه بخش استوره ای، پهلوانی و تاریخی در پیوند با تازیان، غیر دوستانه و منفی است. پیر توس از زبان رستم فرخزاد در باره آینده ایران شهر پس از جنگ قادسیه اینچنین پیشبینی می کند:

چو با تخت منبر برابر کنند  
همه نام بوبکر و عمر کنند  
تبه گردد این رنج های دراز  
نشیبی دراز است پیش فراز  
ز پیمان بگردند و از راستی  
گرامی شود کژی و کاستی  
نهان بدتر از آشکارا شود  
دل مردمان سنگ خارا شود  
شود بنده ی بی هنر شهریار  
نژاد و بزرگی نیاید به کار  
به گیتی کسی را نماند وفا  
روان و زبانها شود پر جفا  
همه گنج ها زیر دامن نهند  
بمیرند و کوشش به دشمن نهند  
چنان فاش گردد غم و رنج و شور  
که شادی به هنگام بهرام گور  
زیان کسان از پی سود خویش  
بجوینند و دین اندر آرند پیش  
چو بسیار از این داستان بگذرد  
کسی سوی آزادگی ننگرد  
بریزند خون از پی خواسته  
شود روزگار بد آراسته

از زبان یزدگرد سوم در هنگام آوارگی او در ایران، در باره اعراب مسلمانی که به ایران تاخته اند، اینچنین می گوید:

ازین مارخوار اهرمن چهرگان  
ز دانایی و شرم بی بهرگان  
ازین زاغ ساران بی آب و رنگ  
نه هوش و نه دانش نه نام و نه ننگ

یادآوری می شود که این صفات ناپسند به اعراب مسلمان صدر اسلام که بسیاری از آنان صحابه پیامبر در جنگهای بدر و احد بوده اند، داده می شود، چه بسیاری از آنان در قادسیه و جلولا حضور داشتند. فراموش نکنیم که فرمانده اعراب مسلمانان در قادسیه (سعد ابن ابی وقاص)، از ده نفری (عشره مبشره) بود که پیغمبر به او قول قطعی بهشت داده بود.







فردوسی در جایی که از پیام سعد ابن ابی وقاص به رستم فرخزاد سخن می گوید لحنش در باره تبلیغات و شعایر دین نوین با ارج و احترام همراه نیست. شاید رگه هایی از کنایه زنی به سطحی نگری این گونه تبلیغات نیز در آنها دیده شود:

و ز جنی سخن گفت و از آدمی

ز گفتار پیغامبر هاشمی

ز توحید و قرآن و وعد و وعید

ز تایید و از رسمهای جدید

ز قطران و از آتش و زمهریر

ز فردوس و جوی می و جوی شیر

فردوسی در جایی که بتکده بودایی نوبهار در بلخ را معرفی می کند، آن مکان را در ردیف چیزی چون کعبه برای تازیان می داند :

چو گشتاسپ را داد لهراسپ تخت

فرد آمد از تخت و بر بست رخت

به بلخ گزین شد بر آن نوبهار

که یزدان پرستان بدان روزگار

مر آن جای را داشتندی چنان

که مر مکه را تازیان این زمان

نیاز به یادآوری نیست که استاد توس به روشنی خود و ایرانیان را از دوستداران و ستایشگران کعبه ندانسته و آن را تنها برای تازیان ارجمند و مقدس معرفی کرده است.

### سوم: فردوسی و دیلمیان

دودمان ایرانی و شیعه آل بویه در سالهایی که شاهنامه فردوسی رو به پایان بود در مناطق مهمی چون ری و شیراز بر سر قدرت بود. مجدالدوله

دیلمی از ۹۹۷ تا ۱۰۲۹ در ری و فیروز فناخسرو از همان دودمان بویه در شیراز فرمانروایی می کردند. آل بویه شیعه زیدی بودند و در مقاطعی هم نشانه های آشکار ایران گرایی را در بزرگان این تبار (همچون علاالدوله) دیده ایم. همزمان با مجدالدوله در ری، محمود غزنوی از سال ۹۹۹ بر اریکه قدرت در غزنین تکیه زده بود و سنی بسیار متعصبی بود که «انگشت در جهان فرو برده بود تا قرمطی بیابد» و بکشد. محمود پس از چند سال وانمود کردن به ایران خواهی و پارسی دوستی، برای گرفتن مشروعیت از خلیفه عباسی و توجیه نمودن حملاتش به هند، از قالب یک فرمانروای فرهنگ



محمود و محمودها را اینچنین دشنام می دهد و از وی توقع دارد که کتابش را پشتیبانی کند و فرمان به تکثیر و پخش آن دهد؟! یک جای کار ایراد دارد. بدینگونه اینکه فردوسی شیعه زیدی بوده است، به چالش کشیده می شود. دنباله دارد...

دکتر شاهین نژاد

دوست و دادگستر درآمد و جهادگری متعصب و امیری کافرکوب و البته شیعه کش گردید و این تغییر روند را با زندانی نمودن وزیر ایران دوست و فرزانه اش، فضل ابن احمد اسفراینی آغاز کرد.

فردوسی زاده سال ۹۴۰ است و بنابر متن شاهنامه، سرودن شاهکار خویش را باید از ۹۹۷ آغاز نموده باشد. شاهنامه در







اهورا مزدا و.....را نکردند، این همان جهان بینی و زیبایی دین زرتشتی است.

بند یازده وُهو خَستَرَه گات ای مزدا ، کیست آن دوستی که زرتشت اسپنتمان را یاری کند ؟ آنکه دلباخته ی راستی و درستی (اشا) است ، کسیکه با عشق و مهر و ایمان (آرمئیتی) است و با منش پاک (وهومن) ، هواخواه انجمن برادری (انجمن مغان) است .(انجمن مغان در بر گیرنده ی کسانی بود که به زرتشت باور فرزام( کامل ) داشته و با راهنمایی وی در کار نو کردن جهان بودند ، از آن میان فروشتر ، جاماسب ، میدیوماه و ویشتاسب در گیتی تنها یک برتری وجود دارد و آن آگاهی است و تنها یک گناه و آن نادانی است . و در این میان ، باز بودن و بسته بودن چشم ها تنها دگرسانی میان انسان های آگاه و نا آگاه است . نخستین گام برای رسیدن به آگاهی ، رو نهادن بسنده به کردار گفتار و پندار است . زمانی که تا به این پایه از چگونگی زندگی ، جان ، اندیشه و هوش خود آگاه شدیم آنگاه شگفتی ها رخ می دهند.

بند یک و هیشتاوا ش گات همه ی خواست های زرتشت اسپنتمان ، به بهترین گونه برآورده شده است و اهورا مزدا ، هستی بخش دانا ، او را از بهترین بخشایش برخوردار ساخته است ، بدین چم (معنا) که یک زندگانی خرم و سراپا پارسایی ، برای همیشه باو بخشیده تا بدانجا که ، آنانیکه با وی دشمنی میورزیدند آموخته اند که او را ارج نهاده و در گفتار و کردار ، از آیین بهی پیروی کنند .

ما ایرانیان، چپود( هویت) دیرین و تبارمندی داریم که به هزاره های دور بر می گردد. بنیان ورجاوند این کیستی و چپستی سپنتا، همانا دین زرتشتی ( مزدیسنی) می باشد. اگر در پی آن هستید که خود را بشناسید، فرهنگ و شناسه ی ( هویت) کهن و والای خود را بشناسید. اشو زرتشت اسپنتمان، مایه ی بالندگی هر ایرانی می باشد. چه بهدین زاده و سدره پوش و بسته کشتی باشد و چه نباشد. به



آنچه خود داریم بیاندیشید. هومت ء هوخت و هورشت

بند سه اُشتود گات ، هات چهل و سه براستی کسی از بهترین نیکی برخوردار خواهد شد که در جهان مادی راه راستی و خوشبختی بما آموزد و در جهان مینوی ما را رستگار سازد. راهی که ما را به جهان راستی ، آنجا که بارگاه اهورا است ، رهبری کند .ای مزدا ، شیفتگان راستی و دلدادگان تو در پرتو خرد و پاکی ، سرانجام بتو خواهند پیوست و با تو یگانه خواهند شد.

خرد به نیروی درونی انسان گفته می شود که کنترل و مهار کننده خواسته ها او می باشد.

خرد، اندیشه، و عشق سه پایه ی شناخت در فرزنان (فلسفه) هستند. خرد رامیتوان به دو بخش خردی که از کودکی و آغاز زایش همراه ماست و خردی که به رسایی می رسد وبا اندیشه ودانش و عشق به جاودانگی میرسد بر شمرد .(آسن خرد) ، (خردبهمنی) ،(خردسرشتی) ، خرد خدادادی که در اوستا ، خرد خدادادی ، نوزاد همراه با خرد پا به گیتی میگذارد که میتوان به آن خرد همراه یا هوش گوئیم که با کم و زیاد شدن این خرد یا همان هوش انسان دگرگون میشود ولی خرد دوم ویا خرد خردادی خردی که به رسایی میرسد خود دو بخش میشود : گوش خرد ، گوشو سرود خرد ، دانش آموزشی ، دانشی که ازراه گوش دادن فرامی گیریم ، دربرابراسنوده خردیا دانش سرشتی . خرد دریافتی سروش گوش دادن ، نیوشایی=گوش دادن رشن خرد ، نماد راستی و دادگری به همراهی مهر و سروش ، مهر ، ایزد مهر ، دلیری داوری ، پیمان وروشنایی فروغ، اوستا میتره ، پهلوی:میترو راشنو ، خردی که از احساسات بیرون میتراود . خردوعشق وجدان ، درکنارهم ما را در راه اشا ، راستی ودرستی ، یاری میدهد. درگیتی با داشتن دو گوهر ارزشمند می توانیم به رسایی برسیم دین «وجدان» و خرد که ما را توانمند میکنند.





سرورم اشوزرتشت آن و خشورومانترن تنها کسی بودند که به همراه وجدان، عشق، خردواشا به وجود پاک اهورامزداپی بردندو به جاودانگی وسر انجام به دادار اورمزد رسیدند.

تنها آرزویم این است راه خرد و راستی و درستی «اشا» در همه ی گیتی گسترانیده شود. راهی که در نهایت به فرموده اشوزرتشت بزرگ زندگی در آرامش و دوستی جهانی به همراه خواهد داشت. اشوزرتشت دین را بر پایه ی فرگشت خرد» رسایی خرد «و نو کردن گیتی و پیشرفت آدمی برای بهترزیستن بنا کردند . آزادی پرسش آزادی گزینش راه آزادی اندیشه و مهار کردن اندیشه و آرمان سرورم یاری رساندن به مردم درسراسرگیتی

هر انسانی شمیم ویژه ای دارد!  
گاهی ، برخی ، عجیب بوی خدا می دهند..  
عشق یعنی مست گشتن از شمیم.....

اندیشه ودانش خرد می آفریند و این است راهی که انسانهای نیک اندیش برای جاودانگی میپیمایند.

انسان به جایی خواهد رسید که بانیک اندیشی بی پایانش میتواند گیتی را درمشت خود بگیرد..... زیرا برای او جهان بسیار کوچک است....دراین گامه آرزوی آدم بودن هستش می یابد....و دیگر آدمیگری (انسانیت) یک آرزو نیست.

آرمان از زندگی این نیست که خود را به بهشت و حوریان برسانیم، آرمان این است که یاری برسانیم برای نو کردن گیتی و پیشرفت آدمی برای بهترزیستن.

درکیش زرتشتی :

۱- آدمیگری و خرد از هردین و نژاد و کشوری برتر است.

۲- دین باید از سیاست جدا باشد.

۳- بایش ( جبری ) درکار نیست و آزاد کامگی فرزام ( اختیار کامل ) است.

۴- با دانش روز پیش میرود و همواره تازه میشود.

۵- موبدان و بزرگان با زنان و مردان با مهربانی و دوستی درستی و پاکی برخورد میکنند.

۶- همه دینها ، ارجمند و مردمانش خواهرها و برادرهای ما هستند.

۷- هرکدام از ما با نگاه به جهان بینی اشوزرتشت میتوانیم به انسانیت و جاودانگی و سرانجام به اهورا مزدا برسیم و مانند کورش بزرگ که راه و روش زرتشتی را در زندگی و کشورداری پیش گرفت ستودنی باشیم.

کورش بزرگ میوه ی شیرین و زیبای درخت اندیشه ی نیک و پاک اشوزرتشت بودند.

کاش میشد با مهر تو پرواز کرد  
عاشقی را با تو هم آواز کرد  
کاش میشد با هزاران دلخوشی  
نام تو بر آسمانها ساز کرد

کاش میشد با تو هم پرواز شد  
بر فراز آسمان همباز شد  
کاش میشد بر فراز آسمان  
نام تو را  
حک میکردم برای یادگار

کاش دستهای تو را ای جاودان  
بوسه ای با عشق میکردم نثار  
با تو ای پیغمبر پندارنیک  
زندگی سازخوشی دارد چه نیک  
سدهزاران آفرین بر مردم ایران زمین  
بربھی دینان و بر این سرزمین

آریانا ۲۰۱۳





# نودادها

گزارش از بیژن سلامتی و گزارش سن دیگو از فرهاد کرمانی با سپاس از هموندان گرامی سروران اردشیر باغخانیان و شهرام اختر خاوری که در فراهم آوردن فرتورها ما را یاری داده اند .



گزیدمان انجمن سن دیگو در ماهروز ۱۰ فوریه ۲۰۱۳ با گرد همایی ۶۰ تن از همکیشان برگزار گردید . در آغاز هموندان گردش دوم انجمن، گزارش کارایی گردش پیشین را برای باشندگان بازگو کردند و پس از شناساندن ۱۰ تن از نامزدهای گردش سوم رای گیری انجام شد و برآیه زیر به دست آمد :

داریوش باستانی  
نگین دمهری  
همایون دولتزاده  
نوشین خدیوی  
بنفشه بهمردی  
پریسا یزدانی  
مهرداد ماندگار

از چپ به راست : همایون دولت زاده ، نگین دمهری ، پریسا یزدانی ، بنفشه بهمردی ، نوشین خدیوی ، داریوش باستانی

پریزاد بزرگچمی و منوچهر دهموبد (جانشین)



برای هموندان گردش سوم سن دیگو آرزوی کامیابی روزافزون را داریم . در پایان نشست، آقای دکتر سلامتی پور درباره آرمانهای آینده به سخنرانی پرداختند . نکته ی چشمگیر گزینش سوم سن دیگو، بودن همه گروههای سنی و همکاری بسیار نزدیک همگی در برگزاری این گزینش بود.

شنبه هفدهم نوامبر ۲۰۱۲ : با کوشش گروه بانوان شب بینگو در مرکز زرتشتیان کالیفرنیا برگزار گردید.

شنبه اول دسامبر ۲۰۱۲ : آیین با شکوه سدره پوشی همگانی با همکاری گروه بانوان در مرکز برگزار گردید ، در این آیین





## آموزش داده شد .

شایان مهرشاهی و پویا و پارسا باوفا از سوی موبد گرامی فریبرز شهزادی به شمار بسته کشتیان پیوستند .

شنبه پانزدهم دسامبر ۲۰۱۲: بلندترین شب سال (شب چله) به همراه آواز و هنر نمایی گروهی از هنر مندان در مرکز برگزار گردید.

دوشنبه بیست و پنجم دسامبر ۲۰۱۲: سالگرد درگذشت اشوزرتشت همزمان با پنجم دی در مهر زرتشتیان کالیفرنیا با اوستا خوانی برگزار گردید و از باشندگان با آتش پذیرایی شد.

شنبه بیست و نهم دسامبر ۲۰۱۲: آیین شب گهنبار چهره میدیاریم گاه در مرکز برگزار گردید این برنامه که تا پاسی از شب دنباله داشت به همراه آوازهای سنتی و دی جی برگزار شد.

یکشنبه سی ام دسامبر ۲۰۱۲: گهنبار چهره میدیاریم گاه با اوستا خوانی موبدان برگزار گردید، در این آیین سرکار خانم شیدا فرهنگی ( انوشیروانی ) سخنرانی نمودند و همچنین بانو منیژه اردشیری گزارش گهنبار به همراه گزارش مالی آن را به آگاهی باشندگان رساندند .

دوشنبه سی و یکم دسامبر ۲۰۱۲: سال نو میلادی را همکیشان گرامی با گردهمایی در هتل هیلتون ارواین جشن گرفتند .

یکشنبه سیزدهم ژانویه ۲۰۱۳: سالگرد درگذشت مروارید خانم گیو را زرتشتیان و دوست داران آن بانوی نیکو کار در درمهر زرتشتیان کالیفرنیا سالن مروارید گیو برگزار نمودند .

شنبه نوزدهم ژانویه ۲۰۱۳: زاد روز فروغ فرخزاد بانوی چکامه ی ایران امروز به کوشش علیرضا سپاسی و گروه بانوان در مرکز زرتشتیان کالیفرنیا برگزار گردید .

یکشنبه بیست و هفتم ژانویه ۲۰۱۳: در باره دین و آیین فردوسی دکتر شاهین نژاد در مرکز سخنران نمودند، در همین روز همچنین درباره نوگرداندن هموندی به گونه ی یارانه ای







شب دوم فوریه ۲۰۱۳ : جشن با شکوه سده در مرکز زرتشتیان کالیفرنیا با افروختن آتش و اوستا خوانی موبدان آغاز شد و با رقصهای محلی و سخنرانی و آواز ادامه پیدا کرد . در پایان رقص و آواز به همراه دی جی تا پاسی از شب دنباله داشت .

شنبه نهم و یک شنبه دهم فوریه ۲۰۱۳ : کمپ زمستانی گروه سنی ۷-۱۶ سال زرتشتیان به کوشش گروه آموزش در مرکز زرتشتیان برگزار گردید .

یک شنبه دهم فوریه ۲۰۱۳ : سالن مروارید گیو محل برگزاری سخنرانی دکتر فرهنگ هولاکویی درباره ی زناشویی و خانواده بود که با پیشواز گرم ایرانیان روبرو شد .

چهارشنبه سیزدهم فوریه ۲۰۱۳ : پرسه همگانی در درمهر برگزار گردید .

به آگاهی هموندان گرامی می رساند در نشست همگانی یک شنبه سی ام دسامبر ۲۰۱۲ گروه نگرش برگزیدمان هموندان همیشگی مرکز برگزار و بانوان منیژه اردشیری - سیما سلامتی - آرمیتا گشتاسبیان - لاله شهریاری و آقایان کوروش فروزش و هومن ورجاوند برگزیده شدند .



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## دهشمناران:

- ۵- خانم مهربایی کابلی زاده برای اوستاخوانی سر سال روانشاد افلاطون رستم کابلی زاده ۵۰ دلار.
- ۶- خانم دلبر پرخیده برای سر سال روانشاد تیرانداز پرخیده ۱۰۱ دلار.
- ۷- خانم فریده غیبی برای اوستاخوانی سر سال روانشاد سروشیار غیبی ۱۰۱ دلار.
- ۸- خانم پروانه نمیری کلانتری برای اوستاخوانی روانشاد آبادان رشید ضیاطبری ۱۰۱ دلار.
- ۹- آقای دکتر سهراب دانایی برای اوستاخوانی روانشاد کیخسرو سلامتی پور ۱۰۱ دلار.
- ۱۰- خانم ویسه و آقای سهراب دانایی اوستاخوانی گهنبار بنامگانه روانشاد مهربانو بهرام کاووسی زین آبادی ۵۱ دلار.
- ۱۱- خانم مهین خورشیدیان برای اوستاخوانی سر سال روانشاد رشید نامدار خورشیدیان ۱۰۱ دلار.
- ۱۲- خانمها شیرین - مهشید و مهناز دارابیان برای اوستاخوانی سر سال روانشاد دولت نوشاوری دارابیان ۱۵۱ دلار.
- ۱۳- دهشمند برای اوستاخوانی سر سال روانشاد اسفندیار رستم فرودیان ۱۰۱ دلار.
- ۱۴- خانم دریا و آقای دکتر هوشنگ فرشیدی برای اوستاخوانی سر سال روانشاد فرنگیس شهریاری فرشیدی ۲۵۰ دلار.
- ۱۵- آقای رستم سلامتی سرده برای اوستاخوانی گهنبار بنامگانه روانشادان اردشیر بهرام سلامتی و خوشنام کیخسرو ۷۵ دلار.
- ۱۶- خانم پریدخت و آقای هومن کامیار و خانم منیژه و آقای فرزاد کامیار برای اوستاخوانی سر سال روانشاد فرنگیس منفرد غیبی ۱۰۲ دلار.
- ۱۷- خانم گوهر بهدادنیا برای اوستاخوانی سر سال روانشاد دکتر بهدادنیا ۱۰۱ دلار.
- ۱۸- خانم هما رییس بهرامی کاووسی برای اوستاخوانی سی امین سال درگذشت مادرشان روانشاد فرنگیس شهریار فرهی ۳۰۰ دلار.
- ۱۹- خانم سیمیندخت ورجاوند برای اوستاخوانی روانشاد گیو اردشیر ورجاوند ۱۰۱ دلار.

- ۱- بانو شیرین و پروفیسور سروش سروشیان ۳۰۰۰ دلار دهش برای سیستم تصویری و پروژکتور.
- ۲- تراست روانشاد مروارید خانم گیو ۸۰۰ دلار برای کمک به چاپ چهره نما.
- ۳- بانو سیما شیدفر ورجاوند بنامگانه مادرشان روانشاد رودابه مولایی شیدفر برای مخارج سدره پوشی همگانی ۲۰۰۰ دلار.
- ۴- خانم دلشاد و آقای مهربان یزدانی بیوکی ۲۰۱ دلار.
- ۵- خانم لیندا و آقای دکتر بهرام گشتاسبی ۱۰۱ دلار.
- ۶- فرزندان روانشاد تابنده همتی بنامگانه مادرشان روانشاد تابنده هرمز دیار همتی سیوشانسی ۱۰۰۰ دلار در بابت سیستم صوتی.
- ۷- خانم هما و آقای ایرج جهانیان ۱۰۱ دلار.
- ۸- خانم پروین فرهنگی برای سیستم صوتی ۲۰۰ دلار.
- ۹- خانم مهین بانو و آقای دکتر سهراب ساسانی ۵۰۰ دلار.
- ۱۰- آقای منوچهر ارشدی ۱۰۰ دلار برای کمک به چاپ چهره نما

## دهشهای اوستاخوانی :

- ۱- آقای هرمزد جاودانی برای اوستاخوانی سر سال روانشاد دکتر شروین بهروزیان (جاودانی) ۱۰۱ دلار و ۲۰۰ دلار دهش.
- ۲- خانم مهین بانو فردین برای اوستاخوانی سر سال روانشاد دکتر رستم خدابنده فردین ۲۰۰ دلار.
- ۳- خانم ملوک مالگنجی برای اوستاخوانی سر سال روانشاد شهریار اردشیر مالگنجی ۱۰۰ دلار.
- ۴- خانم تابنده موبدشاهی سروشیان برای اوستاخوانی سر سال روانشاد افلاطون خسرو سروشیان ۱۰۰ دلار





- ۲۰- خانم ایراندخت جهانیان سروشیان برای اوستاخوانی سر لال روانشاد کیخسرو سروشیان ۱۰۱ دلار.
- ۲۱- خانم لعلی جم زاده کاووسی برای اوستاخوانی سر سال روانشاد هما خسروی جم زاده ۱۰۱ دلار.
- ۲۲- آقای پرویز یگانگی برای اوستاخوانی سر سال روانشاد فرنگیس کیخسرو شاهرخ یگانگی ۱۰۱ دلار.
- ۲۳- خانم ماری لوییز و آقای جمشید کیخسرو شاهرخ بنامگانه به نامگانه بانو فرنگیس کیخسرو شاهرخ یگانگی ۲۵۰ دلار.

- ۳- فریدون زندیان ۱۲۰ دلار.
- ۴- دالی باکشی ۲۰۰ دلار.
- ۵- دکترامین امانی ۱۰۱ دلار.
- ۶- رستم اختر خاوری ۵۰ دلار.
- ۷- کاووس کنت ۴۰ دلار.
- ۸- درآمدهای گوناگون و دیگر دهشها ۵۶۵ دلار.

### شب یلدا

- ۲۴- بانوان پریدخت - هما - مهربانو و ویدا زرتشتی برای پرسه همگانی اورمزد و اسفند ماه بنامگانه روانشاد موبد مهربان جمشید زرتشتی ۵۰۰ دلار.
- ۲۵- خانم مهین بانو شهزادی برای پرسه اورمزد و اسفندماه بنامگانه روانشاد موبد شاهرخ شهزادی ۱۰۰ دلار.
- ۲۶- خانم منیژه قدسی برای اوستاخوانی سر سال روانشاد پوراندرخت اردیبهشتی ۱۰۰ دلار.
- ۲۷- آقای منوچهر زرتشتی برای اوستاخوانی سر سال روانشاد پروین پولاد نوشیروان زرتشتی ۱۰۰ دلار.
- ۲۸- آقای دکتر خشایار بهدینان برای اوستاخوانی سر سال روانشاد موبدیار داریوش بهدینان ۱۰۱ دلار.
- ۲۹- خانم مهین بانو شهزادی برای اوستاخوانی سر سال روانشاد موبد شاهرخ شهزادی ۵۰۰ دلار.

- ۱- فرهاد کرمانی ۱۰۰ دلار.
- ۲- رشید مهین ۱۰۰ دلار.
- ۳- بهرام بزرگ چمی ۶۲۰ دلار.
- ۴- بیژن تیمساری ۲۰۰ دلار.
- ۵- رستم جاودانی ۱۰۰ دلار.
- ۶- شهریار راوری ۱۰۰ دلار.
- ۷- همایون دولت زاده ۲۰۰ دلار.
- ۸- خسرو ضیاطبری ۲۰۰ دلار.
- ۹- مهران مزدیسینی ۲۰۰ دلار.
- ۱۰- کیخسرو ماندگاری ۲۰۰ دلار.
- ۱۱- دکتر تیرانداز گشتاسبی ۴۰۰ دلار.
- ۱۲- دهشمند ۲۰۰ دلار.

### آیین پرسه :

آیین پرسه روانشاد تابنده هر مزدیار همتی سیوشانسی در تالار مروارید گیو مرکز زرتشتیان کالیفرنیا برگزار گردید . شادی روان آن زنده یاد و تندرستی و دیرزیوی بازماندگان را از اهورامزدا خواستاریم .

### دهشمندان سن دیگو :

### جشن مهرگان

- ۱- گشتاسب همسایه ۲۰۱ دلار.
- ۲- فرهاد کرمانی ۱۰۰ دلار.





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# CHEHRJEHNAMA

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## Editor's Note:

I remember seeing a poster as a teenager with a message that has etched in my mind still today. It was a photo of a beautiful proud lonely tree in a desolate landscape sitting on top of a barren hill with the wind blowing on it. The caption under it was a one liner that said "learn to bend and you will never have to break". It was an interesting saying but what did it really mean? I took it to mean if this strong and proud tree stood with all its might and was completely inflexible and immobile it would not survive a stormy wind. But if it was flexible and bent with the wind it had a better chance of survival.

Life showed me the practical application of that poster as I travelled thousands of miles away to a small mid-West American city where I saw nothing but a sea of blond haired and blue eyed folks, who had no clue where Iran was on a map, for a long while. It did not feel right, I missed home. These people were different and their culture, friendships and display of affection was odd. I was proud of my heritage and was fearful of losing my identity. It was a lonely place standing proud and not accepting the culture around me. It took a while before I understood that it was time to bend or break. I talked myself into being more flexible and realized I could be happy blending in without losing myself. I learned that it is OK to morph into a cross cultural human being and still retain what is valuable to me.

I see new immigrants in our small Z. community going through the same emotions I did. They are so proud of their heritage and want to recreate the feel of small town Iran here so badly that they have become inflexible. Perhaps they are resentful of the people around them who seem comfortable with their environment or maybe they think those folks have betrayed their culture. Ultimately most of us in this country are immigrants (new or old, recent or decades ago) and we have all had the similar experience of emotions that one must go through as they adapt to their environment. However the longer we stay inflexible and resist our surroundings the quicker we will break. I feel their pain and hope that soon they will discover there is joy to experience in change if they bend a little. Zarathushtra did leave us the message to "renew" this existence wherever we maybe.

As spring flowers blossom everywhere and refresh the scenery on this planet and the day and night reach equal lengths I wish all of you a happy, healthy and prosperous Nowruz with loved ones.

Ushta,

*Fariba*

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# Looking Back, Looking Forwards: Some Now Ruz Reflections

By: Jenny Rose, Ph.D.<sup>1</sup>

The Parthian-era story “Vis and Ramin” describes a springtime celebration that takes place against a backdrop of fragrant flowers and bright textiles, and includes music, dance, good food, and the harmonious company of friends. Two thousand years later, Now Ruz still involves such vibrant activity in celebration of the seasonal renewal of life which, we now know, occurs because of the progress of the earth around the sun. The festival may be said, therefore, to resonate at both universal and microcosmic levels.

## Looking Back

The two weeks before Now Ruz are always busy. There are seeds of grain for *sabzeh* to be planted, spring cleaning to be done, and worn-out clothes to be replaced. The Persian term for spring cleaning, *khaneh takani*, literally means “shaking the house;” for some this shake-up also has a religious significance.

In the Zoroastrian tradition preserved in the *Avesta* it is said that at this time of year the souls of the righteous ones who have died and those who have yet to be born, as well as the guardian spirits of the living, are all welcomed into the home, to bring blessings to the inhabitants and to strengthen their resolve to do good (Yt. 13.49). An Avestan hymn in praise of these beneficent souls, known as *fravashis*, associates them with the good waters and plants of the earth, which symbolize “health” and “continuity of life” respectively (Yt.13.147). For the ten days before Now Ruz, many Zoroastrians set out vases of flowers and greenery to honor the *fravashis* both individually and collectively. This action also reminds the living that the good works of their forebears must be continued.

We know from a Greek calendar found in Cappadocia, that a time of year dedicated to the *Fravashis* was



observed by the Ancient Persians nearly 2500 years ago. It may be this idea of “keeping green” the memory of the dead that is illustrated in the friezes of men carrying flowers found on some staircases at the ancient capital of Persepolis. These images are often connected with a Now Ruz procession, but they seem to fit more closely with the festival to welcome the *fravashis* that precedes Now Ruz. Some still consider this time of year to be a kind of All Souls celebration, but for the most part, the focus is on visible – rather than invisible – guests.

Favorite festival dishes such as *sabzi polo ba mahi*, *kuku ye-sabzi*, and *ash-e reshteh* use fresh spring herbs and seasonal vegetables: dill, chives, coriander, parsley, scallions, fenugreek, spinach, beet leaves, and baby leeks. These greens are all edible evidence that the earth is moving into a phase of new growth after lying dormant through the winter. This resurgence of the cycle of growth, when those first few green shoots appear above the ground, reassures us that life goes on.

The anticipation that there will be good things to look forward to in the year ahead is tangibly - and tastily -







present in the dishes of sweets that are set out on the Haft Sin table: *halva* and *baklava*, sugar-coated almonds, nougat, and cookies made of almonds, walnuts, rice or chick-peas. An ancient legend states that it was at the first celebration of Now Ruz many thousands of years ago that sugar was discovered by Jamshid, an early ruler of Iran.

In the *Shah Nameh* it is said that Jamshid “shone with divine fortune or glory,” and that he was immensely wise. He “kept humans from doing evil and guided them towards the light.” The *Shah Nameh* describes how Jamshid planned towns, built ships for exploration, introduced the use of perfume, and taught natural cures for illness. He also invented implements and clothing for both fighting and feasting (called *razm o bazm*, in New Persian poetry). According to the *Shah Nameh*, when Jamshid had finished all his good works, “he rested, and put aside all unpleasantness.” A splendid festival took place, when the world’s creatures gathered together in wonder at all the beautiful things around them, and the land was filled with music. It is this golden moment of the first Now Ruz festival – a perfect time of harmony and beauty - that families try to recreate at each spring equinox.

## Looking Forwards

The festival is also about looking forwards. One of the objects often placed on the Haft Sin table is a painted hardboiled or blown egg. The Persian word for “egg,” *tokhme murg*, means the “seed of the chicken.” The egg is both the product of an existing chicken, and the possibility of a new chicken: so the egg does not just symbolize new life, but represents the process of transformation – the possibility of change from one state of being to another.

An ancient Iranian cosmological myth describes the sky surrounding the world like the shell of an egg (Yt.

13.2). The egg may therefore be said to symbolize the whole universe. Sometimes, one of the eggs is placed on top of a mirror, one of the other objects on the Now Ruz table. At the moment of the solar equinox, as the sun crosses the celestial equator, some say that the egg can be seen to move on the mirror. Since it reflects light, the mirror could be said to represent the sun. As the world-egg turns towards the light of the sun, so, its progress towards transformative renewal begins.

The Persian word for mirror, *ayineh*, comes from a Middle Persian word *ewenag*, meaning “form.” We look in the mirror to see reflections of our outer form, our physical self. The mirror reflects us at each stage in our lives. It not only serves as a reality check, but also encourages constant self-reflection. The placing of the mirror on the Haft Sin table indicates that Now Ruz is not just about “shaking up” one’s wardrobe or kitchen shelves, but is also about taking stock of one’s life and relationships with others. The festival is as much about self-awareness and introspection – the cultivation of *inner* light – as it is about celebrating the increasing daylight in the world.

The story of Jamshid includes a warning to anyone whose ego threatens to prevent such enlightenment. The *Shah Nameh* relates that, not content with all the accomplishments of his long rule, Jamshid strove to climb even higher, arrogantly forgetting that humans should not fly too close to the sun. For the inaugural Now Ruz celebration, Jamshid sat in his jewel-studded golden throne, and was lifted into the air by *jinn*s. There he stayed for three hundred years, observing and directing everything that went on in the world below. Gradually, he came to believe that there was no one greater than he – including God. For this act of *hubris*, the divine fortune departed from Jamshid, and the splendor and peace of his rule came to an end.

The mirror on the Now Ruz table acts as a subtle reminder of Jamshid’s misplaced self-satisfaction, in that it encourages each individual to reflect on the



actions of the past year, and to consider how to do better in the year ahead. This connection between the mirror and the self-awareness of each individual also relates to an ancient Zoroastrian account that after death - when a person's soul arrives at the place of reckoning - it is met by the personification of its own thoughts words and deeds. In this narrative, the good thoughts, good words, and good deeds of a person appear as a beautiful woman, who comes to take the soul to heaven. But the soul of someone whose thoughts, words and deeds are bad is met by a woman with distorted and diseased features, who represents all the harmful activity of that person's life.

Some scholars think that this imagery could be the origin of Oscar Wilde's story of Dorian Grey. In Wilde's rather creepy tale, Dorian, a good looking young man has his portrait painted. He then sells his soul in his bid to stay as youthful forever: but with every bad action he commits, the features on his portrait change, until the face staring out of the canvas is the face of evil.

The story doesn't end well for Dorian! It is a lesson about how everything we think, say, or do has repercussions, both for ourselves and on others.

The round of visiting and being visited by friends and relatives at Now Ruz - known as *did o bazdid* - is part of that process of self-reflection. *Did o bazdid* means literally 'seeing and seeing again'. It is more than just a courtesy call, but an ongoing exchange of visits, that involves both offering and receiving hospitality, as well as much eating and tea drinking. These moments of shared hospitality and dialogue require effort on both sides, and the setting aside of any quarrels or grudges with

friends and family members. The celebration of Now Ruz is, then, as much about personal growth, as it is an expression of the hope that the world itself will be made wonderful again.

(Endnotes)

1 This article is adapted from a presentation given at the Pasadena No Ruz Festival, 2011.

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*Jenny lectures extensively at other academic institutions, museums, and Zoroastrian Association events throughout North America. This spring she will lead a study-tour of some of the most important archaeological, cultural and devotional sites in Central Asia.*







# Completeness & Non-Deathness Haurvatat & Ameretat Part 1



**By: Dina G. McIntyre**

*Haurvatat* and *ameretat* are two amesha spenta. What do these two words mean? What was Zarathushtra's intent in using these two words? In my view, they play a very important and beautiful part in his teachings. We will explore the answers to these questions in two parts. This piece is Part 1.

*Haurvatat*: The Gathic Avestan root *haurva-* literally means 'whole, complete', and *-tat-* is a suffix that means a condition '-ness'. So the word literally means 'completeness, wholeness'. Linguists agree as to the literal meaning of *haurvatat*, but disagree as to how the word should be interpreted to reflect Zarathushtra's intended meaning.

*Ameretat*: The literal meaning of *ameretat* is 'non-deathness'. In Gathic Avestan *a-* is a negative prefix 'non-', *mere* means 'death', and *-tat* means a condition '-ness', hence non-deathness. *Ameretat* has been translated in an interpretive way by most scholars, as 'immortality', or 'continuing life'. In my view (with respect), these translations do not fit the contexts in which Zarathushtra uses *ameretat* in the Gathas.

The ways in which Zarathushtra uses these two words gives us some insight into his intentions in using them. Let us look at the evidence.

*Haurvatat* and *ameretat* almost always appear together in the Gathas,

which indicates that in Zarathushtra's mind, the two concepts go together. He mentions them only a few times, possibly because they represent an end result which has not yet been attained by man, whereas the focus of Zarathushtra's thought is mostly on the realities of the present and how we should live our lives.

*As attributes of the Wise Lord.* As with other amesha spenta, *haurvatat* and *ameretat* are present attributes of the Wise Lord, Ahura Mazda ("...Thou didst receive for Thyself [*ameretat*], truth and mastery over completeness [*haurvatat*], ..." Y34.1).<sup>i</sup>

*As attributes of man.* Unlike the five other amesha spenta (truth, good thinking, *aramaiti*, good rule, and a beneficial way of being *spenta mainyu*) which also appear in man (although less than completely), *haurvatat* and *ameretat* are not described as qualities that man presently possesses, but as qualities that he is capable of attaining. For example, referring to these two qualities, Zarathushtra says: "...a prize which is to inspire completeness [*haurvatat*] and [*ameretat*] in me, just as Thou hast received these two for Thyself." Y44.18), indicating that they are something he will attain in the future, and therefore does not presently have.

*As concepts.* Like the other amesha spenta, *haurvatat* and *ameretat* are used as concepts, as the many quotations in Parts 1 and 2 here

will show.

*As entities.* In the Gathas, truth, good thinking, and *aramaiti* appear as allegorical entities many times; good rule possibly once. But there is no explicit mention of either *haurvatat* or *ameretat* as an entity (in the extant Gathas), although in the later texts, the two sometimes are described as entities to be worshiped (*yazatas*).

*Their meanings in Zarathushtra's thought.* Let us try to figure out what meanings Zarathushtra has in mind for these two concepts by looking at the ways in which he uses them. How does he say they are brought about? How are they increased? He says that they are brought and increased about by truth (*asha*), its comprehension (*vohu manah*), its embodiment in thought, word and action (*aramaiti*), its good rule (*vohu xshathra*) -- all of which comprise the beneficial/sacred way of being (*spenta mainyu*).

For example: In Y34.11, these first four amesha spenta increase *haurvatat* and *ameretat*; "Yes, both completeness [*haurvatat*] and [*ameretat*] are for Thy sustenance. Together with the rule [*xshathra*] of good thinking [*vohu manah*] allied with truth [*asha*], ... [*aramaiti*] has increased these two enduring powers ..." Y34.11.

Similarly, Y47.1 tells us that completeness and non-deathness are brought about through a beneficial way of being (*spenta mainyu*),





through the best thinking, and through actions and words befitting truth (which is the concept of *aramaiti*); “Through [*spenta mainyu*] and the best thinking [*vahishta manah*], through both action and the word befitting truth [*asha*], they shall grant completeness [*haurvatat*] and [*ameretat*] to Him. The Wise One in rule [*xshathra*] is Lord through [*aramaiti*].” Y47.1.

So these verses tell us that the true (correct) order (*asha*), its comprehension (most-good thinking), its embodiment in thought, word, and action (*aramaiti*), its good rule, and a beneficial way of being *spenta mainyu*, increase and bring about, completeness (*haurvatat*) and non-deathness (*ameretat*). Which of course raises the question: completeness and non-deathness in what sense? What is the nature of this completeness and non-deathness that these other five qualities bring about?

It well may be that the Vedic equivalent of *haurvatat* (and possibly the ancient Latin equivalent as well) was used sometimes to indicate completeness in the sense of good health and well being -- disease (in those ancient times) being regarded as a defect, as not being physically whole, an idea that is also reflected in other Indo-European languages, even early English which has ‘wholesome’ for something that is healthful. Some linguists therefore prefer the interpretive ‘health’ or ‘well-being’ for *haurvatat*, and ‘continuing life’ for *ameretat*. But these interpretations do not fit the ways in which Zarathushtra uses completeness (*haurvatat*) and non-deathness (*ameretat*). Here are a few reasons why (there well may be more).

*First:* A moment’s reflection makes it clear that truth, good thinking, *aramaiti* and good rule, cannot bring about freedom from physical disease (if *haurvatat* is ‘health, well-being’). Nor can they bring about a reprieve from physical

death (if *ameretat* is ‘continuing life’). It could not have escaped Zarathushtra’s notice that sickness, disease and death come to even the most saintly persons. The Gathas contain no evidence that leading an ethical life (following the path of the amesha spenta) will bring about freedom from illness, disease and death. Nor is there any evidence in the Gathas of the tragic idea promoted by some religious authorities (who profess to speak for ‘God’, naturally), that physical illness, disease or death are punishments for wrongdoing or (more to the point) for disobeying such religious authorities.

*Second:* Health/well-being, and physical life are things that exist in our present reality as attributes that man currently has, even though he may have them sporadically, or may lose them, whereas in the Gathas, there is no verse in which completeness (*haurvatat*) and non-deathness (*ameretat*) are spoken of as qualities that man presently possesses. They are spoken of only as something that man is capable of attaining in the future.

*Third:* *Haurvatat* and *ameretat* are present attributes of the Wise Lord. Good health or physical well-being, and a reprieve from physical death can have no relevance to the Divine. In some verses, the first four amesha spenta (truth, its comprehension, its embodiment in thought, word and action, and its good rule) as activities of man, are said to give completeness and non-deathness to the Wise Lord (as we will see in Part 2). It is clear that man cannot give physical health or a reprieve from physical death to the Divine.

It has been argued that the idea that man gives *haurvatat* (as well-being), and *ameretat* (as continuing life) to the Wise Lord parallels an ancient Indo-Iranian idea that the worship of a deity’s followers gives that deity strength and continuing life. Now, it is true that a deity would become unknown (i.e. would cease to exist under that name) if he had no

followers. So the worship of a deity would certainly give Him continuing life in that sense. And it might give him well-being (*haurvatat*) in the sense that his importance would be increased by a large following. But (with respect) this interpretation is not consistent with Zarathushtra’s thought. His conception of the Divine, and how to worship it, are very different from the deities, and the ways to worship them, which were prevalent in his ancient Indo-European culture (and which are so clearly shown in the Vedas and the Yashts, and also in later Roman and Greek ideas on these subjects). There are many instances in which Zarathushtra rejected the norms of his culture. Two such instances of rejection are his conception of the Divine, and the way to worship.

Unlike the ancient Indo-European deities, Zarathushtra’s notion of the Divine is not that of a human being magnified, or made great (with all a human’s good and bad qualities). His notion of the Divine is that of a wholly, completely, beneficial (*spenta*) being, one who embodies the true (correct) order and its comprehension, one who is Wisdom personified (*mazda*).

Similarly, the method of worshipping pre-Zarathushtrian Indo-European ‘gods’ was ritual based, involving substantial material gifts which made their priests powerful. Certain Yashts speak of offering thousands of cattle and sheep (which were wealth in that society). That type of worship would indeed increase the well-being and power of such deities, because such extravagant material gifts would increase the wealth, well-being and power of the priests who promoted the worship of such deities, without which such deities would soon be forgotten.

But Zarathushtra’s notion of worship is quite different. In the Gathas he says in more than one verse, that we worship Wisdom personified (*mazda*), with the components that





comprise this Wisdom -- His divine attributes, the amesha spenta. For example, he says, "...I will always worship...you, Wise Lord, with truth and the very best thinking and with their rule..." Y50.4; "I shall try to glorify Him for us with prayers of [aramaiti-]..." Y45.10; " 'Prayers of aramaiti' are prayers of thoughts, words and actions which embody truth; "...Your enduring worshipful offering has been established to be [ameretat-] and completeness [haurvatat-]." Y33.8.

Worshipping the Divine with its own attributes -- the true (correct) order (*asha*), its comprehension (*vohu manah*), its embodiment in thought, word and action (*aramaiti*), its good rule (*vohu xshathra*), and its complete, undying attainment (*haurvatat* and *ameretat*) -- does not require the establishment of a powerful priestly hierarchy to promote such worship, as an intermediary between man and 'god'. It does not require extravagant physical gifts and animals for sacrifice (read 'bribes' to the deity). Worshipping with these qualities (the amesha spenta) cannot bring about well-being in the sense of wealth, or importance, either for a deity or its priests. In Zarathushtra's view, the power, the strength, the might, of the Wise Lord is founded, not on material offerings, or a powerful priesthood, but on the amesha spenta -- the attributes that make a being divine, as we see so often in the Gathas.

As for *ameretat*, Zarathushtra could not have thought that the old Indo-European ways of worship would give 'continuing life' to the Wise Lord. The rituals of worship are time-bound and culture-bound. We have only to consider the rituals of worship described in the Yashts to Mithra and Anahita to appreciate how obsolete they are today. But worshipping with the currency of truth is not limited to any one culture or time period. Undoubtedly, our perceptions of truth may be flawed and subjective,

and may change from generation to generation, from culture to culture, but to Zarathushtra, worship is the search for truth. Its comprehension is incremental. The true (correct) order of existence (*asha*) is eternal, undying in Zarathushtra's view. Worshipping, or failing to worship, with truth, its comprehension, its embodiment in thought, word and action, its good rule, cannot give life or death, respectively, to a Being who in Zarathushtra's view personifies these divine qualities, which the later texts called 'amesha spenta' -- a term which literally means non-dying (*amesha*) beneficial/sacred ones (*spenta*). So the idea that man's worship gives a deity well-being and continuing life, is at odds with Zarathushtra's thought, which rejects the ancient Indo-European forms of worship.

*Fourth:* Just as Zarathushtra says that we give *haurvatat* and *ameretat* to the Wise Lord Ahura Mazda, so also he asks Him to give *haurvatat* and *ameretat* to us ("... Grant Thou to me, completeness [haurvatat] and [ameretat] ..." Y51.7). There is no evidence in the Gathas that Zarathushtra believes that Wise Lord, on request, grants exemptions from illness or physical death. Illness and death are a part of the natural order (*asha*) -- an order which helps to bring about the process of spiritual growth.

*Fifth:* Finally, for those who believe in life after death, 'immortality' means a life force that is not extinguished at death. Man dies. But he is regarded as immortal, because he is thought to have a soul that survives death, regardless of the kind of life he has led. The most evil person in the world is still thought to be immortal, because his soul survives death. In short, immortality is inherent. It is neither earned, nor given, nor increased. Yet in the Gathas, *ameretat* (like *haurvatat*) is earned, it is given, it is increased (the evidence for this will be given in Part 2). So Zarathushtra could

not have intended *ameretat* to mean 'immortality'.

In short, 'health' or 'well-being' as a translation for *haurvatat*, and 'continuing life' or 'immortality' as a translation for *ameretat*, are not in accord, either with the literal, linguistic meanings of these two words, or with the ways in which Zarathushtra uses them in the Gathas. So we return to the question: What, to Zarathushtra, is the meaning of this 'completeness, wholeness' (*haurvatat*) and 'non-deathness' (*ameretat*)? In Part Two, we will look at the ways in which he uses *haurvatat* and *ameretat* to see if they shed light on his thoughts.

<sup>1</sup>-All quotations from the Gathas are from Professor Insler's 1975 translation. Words in round parentheses in a quotation have been inserted by Professor Insler as an interpretive aid. Words in square brackets [] have been inserted by me, usually to show the Gathic word (in stem form) or my understanding of it.

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# Ask Nahid

## Dear Nahid,

Should we practice religion publicly in religious centers (eg. Temples, Mosques, churches, etc.) or individually in private?

Kurosh Jozavi

## Dear Kurosh,

I would say both. To practice religion is to be both public and private about it. Your prayers and faith are no less valuable if you practice them privately or publically.

Having said that, we do have a private moment while practicing our prayers where we reveal the Sedreh and Koshti, which are undergarments. These are very personal items and the specific prayer is most likely practiced in a personal space. These articles of prayers are significant to the wearer as personal reminders of the promise to do good at all times.

When you practice a religion privately, you are building your own religious foundation and strengthening the faith you need to follow through with the principles of that religion. So, a private practice can be enhanced by interacting with others of the same faith in a public setting, such as a religious center, therefore supporting the private practice along with a public one.

You can choose to go to religious centers for reaffirmation of your religion. It is a social experience that

helps to create a bond with others who are working towards the same goals. Bonding with others of the same faith, allows you to confirm and recommit to the faith based on how you have progressed in your private practice.

In the practice of Zoroastrianism, we follow the principles of Good thoughts, words and deeds. This attempt at reaching our greatest Good is a very personal practice. However, if you have the ability to seek the guidance of those who have come before you and those who are going through similar situations now, it makes the decisions we stress over at times easier to handle. The public centers of religion are available for us to have a common place to pray and communicate our hopes and goals for the faith as well as to get us through the tough times.

With incredible foresight, Mr. Rostam Guiv built Zoroastrian centers all around the world. In great part to his vision, and the maintenance of that vision by his successors, there are numerous places for Zoroastrians to practice their religion publically. The idea of going to a special center to practice religion is to bond with people who share the same faith. It is also a public place where others can come to learn about our faith and be educated in our history and future.

Ultimately, you should practice the religion however it works best for you. Your prayers and your faith can be practiced anywhere that you

so choose to. Always keep in mind that when you become lost in your private practice of the religion, you have the public venue to explore and seek help in. They work stronger together than on their own.

*Nahid Dashtaki completed her master's in both Dispute Resolution and Public Policy from Pepperdine University in 2010. She received two Bachelor of Science degrees in International Relations and Comparative Literature from the University of California, Irvine. She has extensive international work experience in the Middle East and Asia. Nahid currently works as an Associate Ombudsman with the Los Angeles World Airports while also serving as the Assistant Secretary for FEZANA. Please send your "Dear Nahid" questions that are within the confines of various aspects of the Zoroastrian religion/culture or conflict resolution to [cninfo@czcjournal.org](mailto:cninfo@czcjournal.org)*





# Piroons: Zoroastrian Sacred Sites

By: Ava Afshari

*This article was part of a presentation given by Ava at the 5th World Youth Congress in Vancouver, Canada July 2011.*

Many of you already know about the Zoroastrian temples in Yazd (known as Piroons), but you may not know what the history is behind them and why they're located in the middle of the desert. I would like to give you more details about the Piroons and how Zoroastrians believe the Piroons came to be.

Almost all the Piroons are located in the city of Yazd. Yazd is one of the oldest cities in Iran and is known for its beautiful, tall, innovative wind towers earning the name "City of Wind Towers" ("Shahre Bad Girha"). It's a desert city located in the central region of Iran, south of Tehran. This popular city is also home to many of Iran's Zoroastrians. Many live there and often visit because of the Piroons. It's a pilgrimage hotspot for us.

A significant fact about Yazd is that it's a city that was made during the Sassanid dynasty by King Yazdgerd III. So the city of Yazd was named after him. King Yazdgerd III was the last King of the Sassanid dynasty before the Arab invasion. The legends of the Piroons and their locations have to do with where King Yazdgerd III and his family fled to for safety from the invading Arabs.

There are six Zoroastrian Piroons. These Piroons include Pire Herisht, Sete Pir, Pire Sabz, Pire Narestuneh, Pire Banoo Pars, and Pire Naraki. All of these Piroons are found out-



side of the central city of Yazd. The legend is that at the time of the Arab invasion a daughter, son or member of the court of King Yazdgerd III fled into the desert before the Arab army closed in on them. They would reach a point where they could no longer run, would ask God for help, and be taken into the mountain, cave, or well. The second part of the story concerns a process of rediscovery. For example, they would be rediscovered by a shepherd or person in need to whom the spirit or saint would appear to. Saints are also known as a Pir, that's why the names of the holy places start with Pir, like Pire Banoo Pars meaning Saint Banoo Pars. So, these spirits or saints would appear to the person in a vision or a dream helping them by solving the mystery of their lost sheep, lost path, or by healing their physical handicap. In turn, they would request that the person build a shrine at that site in remembrance.

## 1) Pire Herisht:

The first pilgrimage begins on March 27th with Pire Herisht. The pilgrimage at Pire Herisht lasts 5

days, ending on March 31st. Pire Herisht is located near the village of Sharifabad in Yazd. This Piroon is believed to be where King Yazdgerd III's daughter, GoharBanoo, her lady in waiting, Morvarid, and Morvarid's child vanished. They were fleeing into the mountains and deserts until they couldn't go any further. They went into mountain and prayed to Ahura Mazda for help and safety from the Arabs. This was when Ahura Mazda answered their prayers and the mountain opened up to give them shelter.

The story of rediscovery is that a traveller and his daughter were passing by this mountain during a cold winter day, when the daughter got lost. The traveller looked everywhere for his daughter, but didn't find her until he reached a certain spot on this mountain. There he found his daughter dry and comfortable waiting for him. She explained that she was taken care of by a good lady who had just disappeared. The good lady told her to build a structure on this very spot because it was holy ground and that if people came



and payed their respect, their wishes would be fulfilled.

This is how Pire Herisht came to be in that mountain. Now, there is a rock formation on the floor of Pire Herisht that looks like the shape of a woman and child believed to be Morvarid and her child.

### 2) Sete Pir:

The second pilgrimage of the year is to Sete Pir. This begins on June 14th and is often visited on the way to Pire Sabz. Sete Pir is located on the eastern side of Yazd close to Maryamabad. The legend is that the wife of King Yazdgerd III, Queen ShahBanoo, and two of her royal maid servants fled from the Arabs into the deserts of Yazd and eventually found shelter inside a farmer's house. When the Arabs caught up to them at the farmer's house, Queen ShahBanoo and her maid servants hid inside a well and disappeared.

I wasn't able to find the story of how it got rediscovered, but it basically involves a reappearance of the saint asking for a shrine to be built there for people to visit. What I know is that the word Sete means 3 like Seta in Farsi. So Sete Pir means the 3 saints referring to Queen ShahBanoo and her two m maidservants.

### 3) Pire Sabz (Chak Chak):

Of the six piroons in Yazd, Pire Sabz is the most popular one. It's pretty well known because it's the first pilgrimage during the summer when most of the youth are on their summer break, and because it has lots of spacious rooms to stay in. It's also known for the drip, drip of water. That's why it's called Pire Sabz or Chak Chak...which is the sound the dripping of water makes. The time of pilgrimage to Pire Sabz is from June 14th to June 18th. This is the resting place of the eldest daughter of King Yazdgerd III, Princess Hayat Banoo.

The story is that the Princess ran towards the mountains of Yazd for shelter, meanwhile praying to God for a safe refuge from the Arabs.

That's when, believe it or not, God opened up the mountain and she was allowed to pass through before it closed behind her. Later, water started flowing from between the rocks, and greenery started to grow in that area of the mountain.



Before the buildings were built there for pilgrimage, the story is that a shepherd in the area had lost some of his sheep and so began looking for them. He ended up looking in the mountain where the spring was. He sat down, drank some water and fell asleep. In his dream he saw a beautiful lady looking after his sheep. She came to him and told him that he was on sacred ground and that he should build a place here where people who visit can fulfill their wishes. When the shepherd woke up, he found all the sheep that were missing and so he began building what is now Pire Sabz. Now, when people gather during the time of pilgrimage they sing and say the Avesta prayers which supposedly has an effect on the flow

of water there. The more people are gathered, prayers are read, and music is played the more water is produced from the spring for the people that are there.

### 4) Pire Narestuneh:

The time of pilgrimage for Pire Narestuneh is from June 23rd to June 27th. This is the place where the King's son, Ardashir, fled to after the invasion of the Arabs. When the Arabs came close to where he was, he asked Ahura Mazda for safety and disappeared right before his enemy's eyes. The rediscovery occurred when a hunter was chasing after a deer. When he reached this spot he saw a handsome man instead of a deer. The man told him that he should build a shrine here and to light some candles and a fire. The hunter did so and in turn got what he wished for.

Out of all the Piroons this one is the most difficult one to travel to because the road is very mountainous. One of the reasons it's believed to be located in such a challenging area of the mountain is because it was the King's son, Ardashir, who sought shelter there. He was able to out run his enemies for a longer period of time and was more equipped to handle the rough terrain than his sisters were able to. Not many people take the time to visit this Piroon because





of it's rough terrain. So if one does make an effort and actually makes it to this Piroon then they are considered very fortunate (talabide).

#### 5) Pire Banoo Pars:

Pire Banoo Pars is visited from July 4th to July 8th. It's also located near Shrifabad in Yazd. Pire Banoo Pars is the place where the last remaining Princess ran to. Her name was ParsBanoo. As she fled, she reached a mountain and became very thirsty so she asked a farmer for some water. When the farmer recognized her, he began milking a cow to give her milk instead of water, but as luck would have it the Arabs were approaching and the cow kicked over the bucket of milk. Princess ParsBanoo was forced to move on thirsty. She reached a point where she asked Ahura Mazda for refuge from her enemies and once again the mountain before her opened up and took her in. A part of her scarf that was touched by her enemies was left behind in between the mountain cracks.

A blind man was the one to rediscover Banoo Pars. On his journey he came to rest by that mountain and fell asleep. He dreamt that a lady told him to build a structure there and to make it a place of pilgrimage. When he woke up, he realized that he was able to see again and so in gratitude he did what was requested of him and built Pire Banoo Pars.

#### 6) Pire Naraki:

The last pilgrimage of the year for Zoroastrians is to Pire Naraki. The time of pilgrimage to Pire Naraki is August 3rd to August 7th. It's located south of Yazd. Pire Naraki is the resting place of NazBanoo, the Pars Governor's daughter. She was also fleeing from the Arabs when she asked Ahura Mazda for protection and the mountain opened and gave her refuge. From there water started to flow and plants started to grow. The legend of rediscovery is that a traveller was resting there and dreamt that he should build a place



there for others to also rest and pay their respect.

All the Piroons have several small buildings and rooms built around the main shrine. The rooms around the shrine are used by people staying there for the whole duration of the pilgrimage. During the day elders and youth visit the shrine, pray, and take time to gather around to talk to others and catch up. During the nights it's a social scene. There's singing and dancing. There are folk songs they usually sing during their visits there like Pire Sabze Chak Chakoo and Pire Baba Sharfadeen to name a few. Most of them are about the shrines and their journey to the Piroons. In the end, the important thing is that the Piroons are visited, Avesta prayers are said, the legends of the Piroons are remembered and so the stories live on this way from generation to generation.

I really like the legends behind the Piroons and also the city of Yazd. I encourage everyone to be more curious and learn more about our rich culture and religion. Zoroastrianism is an old religion that a lot of people think has died out. We are few in number compared to other religions, that's why it would be nice for our youth to know more about Zoroastrian history and tradition so they can pass their knowledge on to fu-

ture generations to keep Zoroastrianism alive.

*Ava Afshari received her Bachelor of Science degree in Biology from the California State Polytechnic University, Pomona in 2008. She has had 4 years of experience working as a nurse's assistant in a Cardiologist's medical office while earning her degree. Ava currently works as an educator at a high school in Los Angeles. She has also been involved with the California Zoroastrian Center's youth group for many years helping organize social and cultural events for the youth. Zoroastrian history has appealed to her since the first time she visited Iran.*





How much is enough?

## Dear Son,

Have you noticed that every time you want cereal, you go to the shelf in the kitchen, take a bowl and the box of cereal, and pour yourself some? Isn't it amazing that it is always there when you want some? Even when the box is finished, you just get another one from the storage. And there is always some there. Somehow magically, there is always enough.

And the same goes with water – any time you need water, you just turn on the tap and pour yourself some. Even the orange tree in the back yard seems to always have some oranges for the picking.

Have you ever thought what is the source of all this? You may think that the cereal comes from the supermarket, but where do they get it from? Yes, the food processing factory, and where do they get it from, the wheat or oat or barley farmer, and where do they get it from? They plant it and somehow, year after year, another crop comes up.

When you think about the source of the water, it is not the tap, nor is it the water reservoir where it comes from. Somehow, the water reservoir is filled with the rains every year, some years more, some less, but there is always enough.

And the tree, well, the tree is not the source of oranges either. The tree is where the oranges are currently produced. The source of the oranges is a process. It is the process of the tree roots getting water and nutrition from the ground and combining it with sunlight to first create a beautiful blossom, which turns into a ping pong ball sized green baby orange, which with time grows and changes color to become a ripe orange.

You see, the source of every one of these is not a thing, but a process. As long as we allow the process to do its thing, there is always enough.

Now, if we get greedy and try to hoard as much as we can, and pick all the oranges, or do something stupid like poison the reservoir, or become afraid and as a society go and empty the supermarket shelves, then we find that we have interfered with the process. It is our choices that may short circuit the process of life and create shortages. Yet life is abundant, and with time, new oranges will grow, another crop of barley will be harvested, and fresh rain will replace the old water in the reservoir.

Life, my son, provides enough – for all of us. Because the source of life is a process, not a thing, and it is always flowing.

Much love

Shahriar

January 12, 2013

*Shahriar Shahriari was born in Iran was educated in England and Canada. He lives with his wife Mahboobeh and son Soroush 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](http://www.Zarathushtra.com) web-site. More information on Shahriar and his works can be found on his web-site.*



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# BIOGRAPHY OF MANIJEH SHAHROKH

**By: Dr. Khosro Mehrfar**

At the turn of the century in exactly 1900 AD, a daughter was born in Bombay to Arbab Rostam Kermani and his wife Almay. They named her Manijeh. Arbab Rostam Kermani was the elder brother of Arbab Keikhosrow Shahrokh, one of the most famous Zoroastrian leaders of recent times. Earlier, the two brothers had left their motherland due to severe hardships imposed on them because of their religious belief by their zealot Moslem countrymen and had come to Bombay in pursue of a better life and higher education. They both succeeded, in spite of the many limitations they faced.

After marrying Almay, a young Zoroastrian girl, and beginning their family, Arbab Rostam, along with their three children sailed to Shanghai and started a business trading silk and tea. And soon, due to his honesty, hard work and wisdom arbab Rostam became one of the most famous businessmen of Shanghai, China.

Manijeh finished her elementary and high school education in British schools in Shanghai and became fluent in English and French. Her talent in music was unmatched and was able to finish the highest level of classical violin up to the "Virtuoso" classification at a very early age. Due to her mastery, she was selected among many to perform as the violin soloist in one of the largest concerts in Shanghai, while her sister, along with a big orchestra, was playing the piano. Manijeh was 12 and she gave her performance so professionally that the mayor of Shanghai awarded her a special award.

At the age of 18, Manijeh married Aflatoon Keikhosrow Shahrokh in Bombay, and they moved back to their motherland of Iran with their newly born son, Shahrokh. At that time, Iran was an underdeveloped country with a lot of poverty. It was a big change for the young Manijeh. Nothing was even comparable to the prosperous life that she was used to in Shanghai. But there was something that could not be bought, nor influenced by any wealth. And that was the hidden force in young Manijeh's heart, her true love for her motherland, Iran. This hidden true love was so strong that in spite of her limited knowledge about Persian culture, language and the unknown environment, she decided to stay and contribute to the welfare and progress of the lives of her fellow Iranians.

In order to be able to communicate with her newly found people; she started to learn Farsi. This was very hard, as almost all of the women of her time were not allowed to learn anything new except for what was told

to them by their mothers in the comfort and security of their homes. And that home learning was mainly how to cook for the man of the house and how to provide pleasure for him as he wished. These teachings were far from her religious and social teachings. She could remember very well, that

since childhood, her parents had taught and explained to her one of the main principles of their faith: the equality of all men and women in all aspects of social life. It was very strange, and sometimes unbelievable for her to see that in the land of her Prophet, where the faith was born, this grave injustice was being inflicted on many women of her time, just because they were not male.

Injustice against women was widespread across the country and especially very severe in villages where the level of education was very low. She could see that in some cases, even the very life of a woman, being a wife or a sister or a daughter, was in the hand of the man or men of the house. Coming from a different country with a modern society of its time and much higher relative respect for women, she soon realized that injustice had a deep root in people's belief, which was directly related to their lack of education.

But what to do? Indifference was one choice - like that of many other women before and after her who chose or have chosen to stay quiet and suffer. But this was not her way. She decided to fight injustice. She could not stay quiet while in the land of the Good Prophet, women suffered, sometimes losing their lives because what the Good Prophet had preached so strongly millennia ago had been totally forgotten.

She started with the Zoroastrian community and decided to teach young girls and women, as her experience as her parents in Shanghai taught her.

It took a lot of hard work and dedication to pass the first hurdle and get the permission of the Zoroastrian An-



juman to allow her to start teaching light Swedish sports to the young Zoroastrian girls. The problem was not with the Anjuman, but the governmental procedure that the Anjuman had to go through to convince the authorities of the time to allow a woman to teach her fellow women.

As far as historical documents show, this was the very first time in recent Iranian history that a woman was teaching at a school and it was the very first time that someone had dared to teach sports to young girls. Manijeh knew well that the only way to break the mold is to regain forgotten or lost pride. She knew well that one day, the self-confidence that is an integral part of that lost or forgotten pride will eventually arise. It was up to individual leaders like her to lead the way and awaken the community.

It took a short while for the Anjuman to realize the tremendous value put forth by Manijeh. Banking on her leadership and added value to the community, she requested to start two more classes to teach the young girls English language and the art of quilting and sewing. At that time, there was no junior high school for the Zoroastrians, not even for boys. The highest level of education that a Zoroastrian boy could have achieved in Iran, at that time, was the 6th grade of elementary school.

She started to think about this as her next project. She knew well that she could do nothing for the boys, as it was a taboo for a woman even to be concerned about the well being and welfare of boys. She also knew that the first thing she needed was a capital investment to pay for the costs involved. With the help of some other progressive Zoroastrian women of her time, she planned and organized a theatrical play at the Zoroastrian center. The play was boycotted by some Iranian men, but the net profit from the sales of tickets was large enough to give Manijeh and her friends to fund the very first girls' junior high school, with only one class of the 7th grade. Eighth and 9th grades were added next year. It should be noted that this was all happening even prior to the opening of a Zoroastrian boys' junior high. A few years later, with the help of the Anjuman, and following the leadership of Manijeh, boys also got their first junior high classes.

Soon after the expansion of the Zoroastrian junior high schools, The Zoroastrian Anjuman, realizing her leadership and vision, asked Manijeh to perform as the special ambassador and trusted envoy of all the Zoroastrian schools. Recognizing the importance of education in the tiny community of Iranian Zoroastrians, she accepted the responsibilities of the new position and performed well for many years to come.

In addition to this critical task that she undertook, she also started to help the Iranian population in general by going to hospitals and infant health care organizations and providing a variety of services for the welfare of her Iranian fellow citizens, specifically women and children.

If there was something that needed to be done to help a family, but was beyond her capability, she would contact any and all authorities to make sure help would come to the needy family. By now, many authorities knew her. After all it was very unusual in that society for a woman to stand up for the rights of her fellow citizens. Recognizing her honesty, sincerity and love for the Iranian people, they would seldom reject her requests.

During the time, when the women of Iran were covered from head to toe with the black veil or "Chador", Manijeh Shahrokh was to first to appear in public with the "Sari," which is the special dress of Parsi women. She would do that with utmost courage and without any fear. Soon, her way of dressing became yet another symbol of her leadership and vision and due to her noble character and ingenuity, her choice of dress inspired a great deal of respect in most of the people who had either known her or had heard about her. This was years before Reza Shah, of the Pahlavi Dynasty ordered the removal of the veil from the women of Iran.

Manijeh Shahrokh was one of the founders of the Zoroastrian Womens' Organization (ZWO). She knew that for women to prosper and contribute to the society, they had to have their own organization to receive various kinds of services, and in time of desperate needs to focus on specific problems and help each other to resolve them. The most basic of these services were different kind of classes, such as sewing, quilting, flower design, social affairs, cooking, home planning, English and many conferences and seminars for public education and awakening the sleeping pride of Iranians.

It was not easy to establish such an organization with the word "Women" in it. And Manijeh and other progressive women encountered many severe problems and various objections from all-male organizations. Many times they were tempted to just give up. But that was not Manijeh's way, nor that of her colleagues. It took more than three years of day to day effort, many sleepless nights and inch by inch advancements to bring about the existence of the Zoroastrian Womens' Organization.

It was in the month of Bahman 3678 Zoroastrian, or 1329 Khorshidi or 1940 AD that the ZWO was registered and started its services to the community. This organization was established on a non-political basis and from its inception on day one to this day, it has not indulged in any political activities nor any political discussions. Its mission was and is to promote the welfare of the Iranian community in general and Zoroastrian women in particular. It has been very successful in fulfilling its mission as witnessed by many achievements over the years such as several earthquake relief funds and services, relief to flood victims, educational seminars, health services to any and all Iranians, and other good works.

Manijeh was elected as the first president of the ZWO





by unanimous decision, a position she held for many years where she provided leadership and vision for the Iranian Zoroastrian womens' community.

This organization is still an integral part and a vital member of the overall Iranian Zoroastrian society and is providing expanded services to all aspects of Iranian life by its hard work and the dedication of its past and present leaders, whom were educated under Manijeh's leadership and direction.

It must be noted that at the time of this writing, the ZWO is still the only Zoroastrian Womens' Organization in the world that was founded and is managed by Zoroastrian women. And in 3734 Zoroastrian, 1996 AD, the United Nations, acknowledging the pioneer and progressive spirit of the organization and the founding members, and realizing the various services that have been provided by the organization, bestowed a special recognition and made the ZWO an "Accredited" member of the United Nations for the advancement of humanity.

Manijeh was the first Zoroastrian woman who participated in the regular meetings of the Zoroastrian Anjuman of Tehran, and in addition to discussing the needs of the ZWO and various initiatives, provided the vision and the foresight for the necessity of getting women involved in all aspect of Iranian Zoroastrians social life. One of the very first of these initiatives was to secure Zoroastrian women the right to vote. This crucial task, as part of her never-ending zeal to promote Zoroastrian womens' life was soon achieved and for the first time in

more than 1300 years, a small portion of Iranian women achieved the crucial right of voting. The awakening process had been started.

Manijeh Shahrokh was a woman of steel. She was a noble, progressive, visionary, highly educated, honest, straightforward, down to earth and very courageous woman who was afraid of nothing and achieved what she had envisioned early in her life. She was a dedicated wife and a mother who raised four very successful children; one boy and three girls, one of whom I personally know: Ms. Katayoon Farin, wife of the beloved Dr. Farin of Iran. She is a woman with the same strength and character as her late mother.

Manijeh was a Zoroastrian in a true sense. The ever-lasting, ever-fresh principles of Zoroastrian religion taught to us by the Good Prophet himself, the golden rules of "Good Thoughts, Good Words, Good Deeds" were always her guiding light in all of her prosperous life of 84 years. She stayed progressive even to the last days of her life, advocating education and new science to advance the cause of a good life for her fellow human beings.

God bless her soul and may the path she paved be followed by many young Zoroastrian girls who are reading this biography across the world.

*Dr. Khosro E. Mehrfar is born in Tehran, Iran. He moved to U.S. in 1979 to pursue his higher education. Dr. Mehrfar has served the Zarathushti community in many capacities. He lives in Southern California with his family.*

Sourced from: [www.paaia.org](http://www.paaia.org)

## First Ever Cyrus Cylinder Tour Comes to the United States

November 29, 2012, Washington, D.C. - One of the most iconic objects of religious tolerance and multiculturalism, the Cyrus Cylinder, will for the very first time, be exhibited in the United States. The Cylinder, currently housed in the British Museum, will be on display in five major museum venues in the U.S. starting in March 2013.

The Cyrus Cylinder tour is supported by the Iran Heritage Foundation of the United Kingdom. PAAIA is proud that, with support from some of its generous members, it will be co-sponsoring the Cyrus Cylinder exhibitions in New York City and San Francisco.

The Cyrus Cylinder tour will debut at the Smithsonian's Arthur M. Sackler Gallery in Washington D.C. in March

2013 before travelling to the Museum of Fine Arts in Houston, the Metropolitan Museum of Art in New York, and the Asian Art Museum in San Francisco, concluding its journey at the J. Paul Getty Museum at the Getty Villa in Los Angeles in October 2013.

"Rare are the individuals whose names are extolled in the Hebrew Bible, also known as the Old Testament, as being synonymous with virtue," said Ali Mojdehi, Chairman of PAAIA's Board of Directors. "PAAIA is proud to play a part in supporting the ideals of peace, tolerance, freedom, and equality for which Cyrus and the Cyrus Cylinder stand."

An object of world heritage, the Cyrus Cylinder is an ancient clay cylinder inscribed with a declaration in





Babylonian cuneiform script in the name of the Persian king, Cyrus the Great. It was created following the Persian conquest of Babylon in 539 B.C. The Cylinder has, over the centuries, come to symbolize mankind's first document on human rights. The United Nations promotes the Cylinder as "an ancient document of human rights" and a replica of the Cylinder is kept at the United Nations Headquarters.

The Cylinder's text has traditionally been seen by Biblical scholars as corroborative evidence of Cyrus' policy of the repatriation of the Jewish people following their Babylonian captivity. The policies of Cyrus on the treatment of minority religions are well documented in Babylonian texts as well as in Jewish sources and historical accounts. His treatment of the Jewish people is also reported in the Bible and Cyrus is the only non-Jewish person to be designated as a Messiah, a divinely appointed leader, in the Torah.

"The Cylinder is a remarkable testament to Iran's ancient history and the values of peace and tolerance that we hold dear," said Bitu Daryabari, founder and Executive Director of Pars Equality Center and one of the tour's sponsors in San Francisco. "Its impact on humanity and cultural diversity is well-known throughout the world.

"The Cyrus Cylinder is truly an object that indicates respect for human rights and a tolerance for the different faiths in ancient Iran," added PAAIA Board Member, Asghar Nosrati, co-founder of Americo Energy resources and one of the sponsors of the Houston exhibition.

According to the press release issued by the British Museum, the Cylinder will travel with an exhibition of sixteen other objects under the title 'The Cyrus Cylinder in Ancient Persia'. The exhibition shows the innovations initiated by Persian rule in the Ancient Near East (550 BC-331 BC). At that time, the Persian Empire was the largest empire the world had known. It had a significant impact on the ancient world, introducing changes in ethical behavior as witnessed in the proclamation on the Cyrus Cylinder. A gold plaque from the Oxus Treasure with the representation of a priest shows the spread

of the Zoroastrian religion at that time, while a new writing system, Old Persian cuneiform, introduced by Persian kings, can be seen on part of a column base from Hamadan, and on the famous seal of Darius (522-486 BC). Persians also developed new forms of luxury goods including beautifully decorated gold and silver bowls and sumptuous gold bracelets featuring fantastic animal shapes, some of them from the Oxus Treasure.

"These items have never travelled to the United States before," said Hamid Moghadam, Chairman and CEO of Prologis, Inc. and co-sponsor of the tour in San Francisco. "They include a statement that is considered the original bill of rights and a document that granted all citizens the freedom to practice their own religion".

The tour dates for 'The Cyrus Cylinder in Ancient Persia' are as follows:

Smithsonian's Arthur M. Sackler Gallery and Freer Gallery of Art, Washington D.C.

March 9, 2013 – April 28, 2013

Museum of Fine Arts, Houston

May 3, 2013 – June 14, 2013

The Metropolitan Museum of Art, New York

June 20, 2013 – August 4, 2013

Asian Art Museum, San Francisco

August 9, 2013 – September 22, 2013

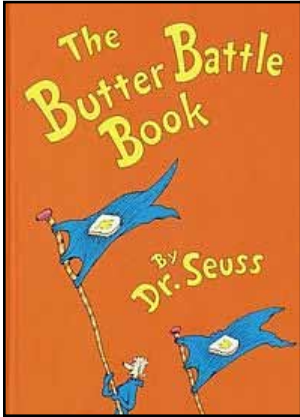
J. Paul Getty Museum at the Getty Villa, Los Angeles

October 2, 2013 – December 2, 2013

"For the first time in the history of the United States, we have the opportunity to view an object that is heralded as one of the most important declarations of human rights," said Akbar Lari, PAAIA Board Member and one of the sponsors of the tour in New York City. "The Cylinder allows the people of all nationalities and ages to appreciate the wisdom and quest for peace that was so highly valued by one of Iran's most well-known and beloved rulers."



# A BATTLE OF BUTTER



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## By: Roya Behmardian

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Have you ever read the book *Butter Battle* by Dr. Seuss? If you haven't just stay with me, I'll give you full synopsis right now, here it goes.

There's this wall, and on one side of the wall are the Yooks, on the other are the Zooks. The Yooks start a war with the Zooks, and their weapons of choice range from a slingshot to what seemed like a cartoon machine-gun lookalike. What are they fighting about? That's the best part. The Yooks eat their toast with the butter side up, and the Zooks eat their toast with the butter side down. Ergo both communities refused to live in peace with people who share a slightly different opinion than they do. Even though in the end, toast is toast, and butter is butter.

When I read *Butter Battle* as a kid, I thought it was a cute story with fun pictures to look at. Then when I got a little older, I did some research and found out that Dr. Seuss was writing in reference to the Cold War. And now as I sit here writing in this month's issue for the *Chehrenama*, I realize that Dr. Seuss' dare I say, masterpiece, absolutely applies to religion.

It seems like as a whole, many of the conflicts still withering to this

day has religion at its root. People fight and argue over what they think is right; they try to inflict their ways on others who are different. I know a whole lot of word issues are much more complicated than what I'm making it out to be, but for the ones that aren't, Dr. Seuss makes a good point—it's all just a matter of how people like their toast. In the end it seems naïve but still truthful to confidently and optimistically say that in these cases, war isn't a plausible solution; all that's needed is a dose of acceptance and maybe even some creative compromise.

We're Zoroastrians, and if you're reading this magazine chances are you're pretty in-tune about what it means to be Zoroastrian. Maybe you're proud of your religion, and maybe you tell other people about it when they look at you confused and blank-faced when they ask you what you believe in. And that's completely fine, it's actually commendable.

But perhaps even we have to look at our religion in a butter-battle way. Everything we believe is right to us, it's what makes sense to us. But just because we feel that some of the customs and ideologies in other religions aren't rational or aren't true, doesn't mean our way of thinking is better.

I hear a lot of my peers say that religion is bad, and it's an outdated

construct; I don't necessarily agree. I think it's a great way for people who want it to form a sense of belonging, a sense of hope, and a sense of community. For me what it's done most is build a sense of community, and as a member of the Zoroastrian community I'd just like to say that I am proud of what I believe in; I am proud to eat toast butter side up with you all. There are plenty of other good people out there who eat their toast differently, and if we can coexist peacefully... well, maybe then we'd be winning a battle that really matters.



Roya Behmardian was born and raised in Southern California. She has attended CZC's Persian and religious classes all through her childhood. She is currently attending UCLA and majoring in Psychology.





# UZBEKISTAN ZOROASTRIAN ANJUMAN REGISTERED



The Uzbekistan Zoroastrian Anjuman has been officially registered with a membership of 7,000 Zoroastrians. The President of the Uzbekistan Zoroastrian Anjuman has officially announced the inauguration of this Anjuman with a Membership of 7,000 Zoroastrians. The Amordad Newspaper with reference to the internet site of this Anjuman has reported that Mr. Rostam Abido Komiolof the President of this Anjuman has announced that 400 members of this Anjuman are students who know to read, write and speak the Avestan Language. The Majority of the Uzbek Zoroastrians medium of instruction is Russian & Tajik version of Persian.

Mr. Rostam Abido Komiolof is hopeful that the Zoroastrians of Uzbekistan will pursue the Avestan Language and one day makes it the medium of instruction in Uzbekistan. One of the Zoroastrian Student Member of this Anjuman by the name of Ms. Anna Chankui is a first class student of the Avestan Language & Mathematics in her school. Another Zoroastrian Student Member of this Anjuman is the best student of the

Avestan Language and also a first prize winner in the Uzbek language Olympiad.

Mr. Rostam Abido Komiolof also said that Uzbekistan has the Zoroastrian cultural roots since thousands of years and this culture is alive and active till to date. He said that after the Arab invasion of ancient Iran which included Uzbekistan, Islam was forced upon the people of Uzbekistan for 4 times. The people of Uzbekistan resisted the imposed religion of Islam and have kept these Zoroastrian cultural roots alive in them. Famous Mathematicians, Astronomers & Physicians like Kharazmi, Birooni & others have safeguarded the Zoroastrian Principles and based on these principles have made important inventions and discoveries. Famous poets like Roodaki, Daghighi & Ferdowsi have based their poems on the Bright Vision of Asho Zarathushtra.

He further stated that the people of Uzbekistan basically have great faith in the Zoroastrian Religion and they have their firm love & devotion in this religion. The Festival of Norooz & Sadeh is the two very important official festivals of the people of Uzbekistan. During these Festivals people visit the ancient Fire Temples and offer their Avestan prayers. Now Norooz has been officially declared as an important National Holiday.

In Uzbekistan's capital city of Tashkent reading of the Shahnameh has gained importance among the people. The Avestan Gathas and Ferdowsi's Shahnameh have been translated in the Uzbek, Russian & Tajik version of Persian languages.





Mr. Rostam Abido Komiolof is the professor of Avesta & Avestan language in the Institute of Eastern Research and also an Avestan Scholar in the Uzbekistan Science Academy. He has spoken about the teachings of Zarathushtra & Avesta on a number of occasions on Uzbekistan's national television & radio network and has gained the attention of the people of Uzbekistan. He has written a number of articles on the teachings of Zarathushtra & Avesta in various publications of Uzbekistan. He has also published an Avestan Dictionary. A number of seminars pertaining to Zarathushtra's teachings, the Gathas and the Avesta have been organized by him in Uzbekistan.

The Ministry of Education of Uzbekistan has chalked out a plan for teaching 6 Million Uzbek students the Avestan Culture and for this purpose it will recruit 800,000 teachers to implement this project.

An article in FEZNA's Journal dated September, 1999 states that the Currency of Uzbekistan bears the Sassanian and Achameid symbols.

More Notes:

1. We Uzbekistan Zarathushtrians very much want to register our Zarathushtrian Anjuman, this registration must wait until future.

2. Here many people -- millions -- are interested in Avesta and Mazdayasna Zarathushtri Daena -- Zarathushtri Din -- in Uzbekistan, but our Zarathushtrian pupils are about 400 at this time. The 7000 others are in addition to this

number; I didn't speak about those 7000.

3. Some of our pupils can read, write and speak the Avestan

Language, but not all of them. Now nearly 20 our pupils can speak.

4. Miss Anna Mavlichenko is nearly 11 years old and she very loves the Avestan Language. After beginning to learn the Avestan

Language, she started to excel in school and gained the first place position in her mathematics class. Also, I would like to mention the name of our young man Andrey Kubatin who became one of our best student in Avestan Language and then he won the first place in the Republic Linguistic Olympiad.

The members of our Zarathushtrian Anjuman are native speakers of different Indo-European language, mostly Russian. Some of us know English language as well.

Also we invite all you and your colleges and friends to visit us. There are many nice ancient Zarathushtrian temples in Tashkent and you can see them and enjoy the hospitality of Uzbekistan.

We wish radiant happiness to You.

Khshnaoitra Ahurahe Mazdao!

Members of Zarathushtrian Anjuman in Uzbekistan and Avestan teacher

Rustam Abdukamilov,  
Tashkent, Uzbekistan

