



NORTH AMERICAN MOBED COUNCIL **NEWSLETTER** **ATHRAVAN**

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Presidents Message:

NAMC's 2013 Annual General Meeting will be hosted by the Zoroastrian Association of Quebec in Montreal from May 18 to May 19/2013. I would personally like to invite all the Mobeds to attend the AGM, boarding and lodging will be looked after by our host. See you all in Montreal.

A VOYAGE OF LIFE: FROM MANLINESS TO GODLINESS **(Part III)**

Ervad Dr. Jehan Bagli

In the last part II of this essay we described *Amesha Spentas* as the colors of the spectrum that make up the glow of the Divine white light as Mazda. In this last segment we shall elaborate what each of these aspects signify.

Vohu Manah

Of these six aspects that represents the '*Wisdom Incarnate*' - *Ahura Mazda* - the most fundamental is that of **Good Mind** that Zarathushtra designates as *Vohu Manah*. Good thinking is indeed the most logical way to realize Wisdom, to be one with divine Wisdom. It helps one in the quest of the Global truth of *Asha*.

Vohu Manah and *Asha vahishta* are the two aspects of Mazda that are functional. They are **mission oriented** and Zarathushtra teaches that, mankind must diligently pursue them through the odyssey of life.

Asho Zrathushtra in his ethical perception recognized for the first time in the history, that the thought process of humanity must be Good and Righteous, to be in harmony, with that of his God - Ahura Mazda for therein lies the origin of wisdom. If Mazda follows *Spenta Mainyu* through perfect and benevolent thought process as a Universal Mind, then human mind has to be an emanation of that universal mind - a spark of that infinite glow and hence a manifestation of the divine. The mind of a human being is therefore a cluster of creative thoughts and a consciousness of God.

It is through these two functional aspects (*Vohu manah and Asha Vahishta*) that mankind is able to identify proper and informed choice. When we speak of **freedom of choice** bestowed upon mankind as described in Ys 31.11, little do we realize that in relating this message of freedom, the prophet **unambiguously puts across, the heavy onus of accountability**, on all those who commit, to adhere to **his profound proclamation**. In Ys 30.2,3 the prophet also guides humanity to **listen, to think, to reflect before making an informed choice**.

Asha Vahishta

Only through **Good Mind** that mankind can begin to recognize that immensely complex concept of *Asha*. This complex concept is often glossed over by many authors to interpret it as Truth or Righteousness.

It was the sacred mission of Asho Zarathusht to disseminate the concept of Asha. A mission that carried with it the responsibility to define the absolute Truth and Moral Justice. Not the truth that can be manipulated through facts and reason, but the truth that flashed unto him from his spiritual consciousness. The Truth that was revealed to Him by the Divine source of wisdom – Mazda -, and carried with it, the burden to proclaim it to the people of the world.

Asha is more like a Divine law rather than a concept. The law of truth, righteousness and justice, a universal law of what is proper and correct for each situation in a global sense:

It constitutes the immutable order that governs the cosmos

It encompasses the truth in philosophical sense

It is the truth in the moral dimension of being righteous in daily life.

It is the truth in the social measure of justice

When followed judiciously by mankind, it is the law that advances and refreshes the world. It is often interpreted as the **Will of Mazda** by which mankind should live their life.

The Divine order of Nature created and governed by Mazda, functions in absolute peace and harmony unparalleled in the corporeal existence. It is also completely devoid of anger, fear, hatred, vengeance, ego, sorrow or greed or any evil attribute. Humanity is a part and parcel of this whole universal order.

It is apparent that if the function of Truth in the cosmic plane can impart order, regularity and harmony to the elements of nature, there must be complements in the physical world that can equally

well benefit from the peaceful and harmonious effect of Truth. There is no reason why mankind cannot achieve the same order of peace and harmony using their *Vohu Manah*, to choose the good and the right in quest for the path of *Asha*.

Consequential Aspects

By following the above two aspects with **diligence**, one can arrive at the **state of being** of the three consequential values viz., the good rule -*Khshthra vairya*-, the completeness or perfection - *Haurvatat* and the non-death-ness (immortality) of *Ameretat*.

Doctrinally, the creation in Zarathushtrian Faith is a composite of two compliments built within its oneness. First is believed to be the *menog* (Av. *Mainyava*) world. The existence that is absolute, undefilable and perfect in all respects of righteousness, purity, and unconditional love. That is the divine dominion – the Spiritual existence.

In contrast we have the world of actuality – *Getig* (Av. *Gaethaya*) - that is flawed, contaminated and tainted through imperfect thinking and undesirable choices. It is the duty, function and responsibility of mankind to bring this flawed existence to the pristine state of its origin through informed choices.

Khshthra Vairya is therefore a state of Good Rule, that can bring the perfect nature of the Spiritual existence in close proximity to our physical world. The Divine dominion within the reach of the physical. As an individual evolves to higher order of spirituality their physical personality begins to harmonize with the innate spiritual and in doing so one approaches the state of Completeness or Wholeness. This oneness between the physical and the spiritual is the state of being of the second consequential aspect that Zarathushtra defines as *Haurvatat*. The concordance between the physical and spiritual tends to bring one closer to perfection.

It is only through this synergy of the physical and spiritual, within one's self, the **wholeness** within a person that one begins to experience **the same with each other** among mankind and among creation at large. Only through attaining *Haurvatat* or completeness in the microcosm of one's self, that one experiences the same state of being, at large in the **macrocosmic creation**. This then, is the stepping-stone to achieve the ultimate state of sublimity of *Ameretat* –the non-death-ness or immortality the spiritual evolution to the highest state of divine – to be god-like - with absolute bliss of eternal peace.

Spenta Aramaiti

In order for an individual to attain that highest state of spiritual evolution one must maintain an equally high order of the purity, clarity, and calmness of the Good Mind. That is the state of being that helps ensures success in this odyssey. This is attained through *Spenta Aramaiti* .

The term *Aramaiti* has been interpreted by scholars as piety, serenity or tranquility, devotion and right-mindedness. *Dinkert* calls it 'the Will' or 'Complete Mindfulness' (*Dinkert*, Bk IX, Ch. 12.25, 31.17, 43.2, 60.4). But nowhere do we see the context of these with reference to a way of life.

In the face of the chaotic stress of the corporeal world, it is an arduous task for one, to keep the mind in its pristine Good state all the time. *Aramaiti* – piety, devotion – serves as the sanctuary to refresh and renovate the Mind, to free it from being corrupted by the chaos, and return it to its primal **Good** state. Only through constant renovation through devotion and will from within, that mankind can retain the mind, *Vohu* (good) and be “among those who shall heal and refresh Life in this world” (Ys 30.9).

This notion is entirely in accordance with what we note in the Gathas. For example a person of *Aramaiti* is one of Good mind (Ys 49.5). One is of good mind and righteous who has chosen *Aramaiti* (Ys 32.2). Similarly piety helps find a way through, and resolutions to uncertainties (Ys 31.12). **Furthermore** Ys 45.4, 44.6, 34.11, and 51.21 all suggest association of *Aramaiti* with Good mind and consequent good actions.

Aramaiti is a state of being that permits to harmonize the human mentality with the holy mentality - *Spenta Mainyu* - the human will with the will of God- *Asha*

A short period spent to attain the state of *Aramaiti* through devotion, can reap immense returns. It can elevate *Vohu manah* to *Vahishta Manangha* -Best thinking- which must enlighten one’s Path to *Asha Vahishta* -Best Truth- and lead to the generation of the rule of Truth and good thinking.

Mankind must honor the sacredness of the universe, be its steward, and protect the environment **SAVE IT, RENEW IT, AND SHARE IT**. When they learn to do all that in this voyage of life their Physical self will be in unison with their innate spiritual to walk over from **Manliness to Godliness**.

This oneness with the divine within will brighten the perception to visualize the manifestation of **God in everyone** and help everyone visualize **God in themselves**. That is the purpose of this **voyage of Life**.

**To be one with mankind is to be one with God: a way to make this a
Better and Peaceful existence.**

For more Information or submission of any articles in NAMC Newsletter,

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