

# BEHRAMSHAHJI IN FIRDOS

(The following extracts have been taken from the Book "The Mazdiyasnan Mystic" Splendidly written by Mr. Nanabhai Mama on the life of Ustadsahib Behramshah Shroff. Mr. Mama has Succinetly explained many Zarthusti and Khshnoomic terms which we produce here for our readers enlightenment.)

## NIRANG.

The Boy Behram had entered the Firdos with a marked stammer on his lips, he was now going out as a 'Hafiza' of Avesta and Pahalvi literatures. Here was, a living proof of what an Avesta 'Nirang' can do, when pronounced by the Pious lips of an Abed Dastur. The stammering had gone and a memory of extraordinary retentiveness had been bestowed on the young man. There is nothing that an 'Avesta Nirang' cannot accomplish, when pronounced by pious lips. An Avesta Nirang is a selection of passages from the larger Avesta of the 21 nasks. It is a selection made by those Abeds who knew and understood the laws of the 'Stot Yasna' (the law of vibrations). These selected passages are appended to the recitation of the yashts and other prayers of the smaller or the Khordeh-Avesta. In our ordinary experience of life the effects of a song and a screech are thoroughly well known and these as well are but the laws of the 'Stot Yasna' exemplified in practice. A sound vibration can bring joy or sorrow to the human mind, it can uplift a fallen soul, can alter the physical constitution of man by curing defects and by improving upon or strengthening into positive excellence. the existing weakness. It can remedy and remove all physical defects, e.g. stammering or deafness or a dull memory or even change a man's nature from habits of selfishness to the laudable deeds of self-sacrifice. In the realms of nature an 'Avesta Nirang' rightly selected and piously recited can help man to grow a crop of vegetation, can help man to raise or lower the level of large underground reservoirs of waters. On these princi-

ples the words of an 'Avesta Nirang' are selected and utilised to obtain desired results. These are but a few of the powers of the Ilm-Ism-Nirang of the Avestan days; but the unsurmountable difficulty for the present generation in spite of its possession of the mighty formulas, is the want of pious lips to pronounce them and the high and practised souls to know and understand their powers. Such pious lips, pious by the practise of truthfulness (Meher) and pious by the observance of Nature's laws of behaviour (Tarikat); men of unshakable faith and convictions based on experience of life, such are the Saheb-Dils of Damavand.

These sahebs sent us unimpeachable proof of the powers of an "Avesta Nirang" in the person of our revered Ustad Saheb, transformed from a stammering lad into a fiery and a fluent orator, and from a lad of about fifteen who had not gone beyond his 'Bal-Pothi,' transformed into a 'Hafeza' of Avesta and Pahalvi literatures.

## "Pairidaez" on Earth

During his stay at the Firdoz, Behramshah had been a good boy. The sahebs loved him well and called him by the pet name 'Behram'. He had learnt his lessons with zeal and had honoured and respected the discipline of the sacred enclosure. An anecdote relates that an agriculturist within the enclosure who had appreciated the worth and virtues of the Boy had offered his daughter in marriage to him. I have no data to describe the physical appearance of that girl of the 'Pairidaez' on Earth, but my imagination shall not have erred when I say that her charms must have been superb and there

must have been a halo of brightness around her person to which an ordinary Earth-born individual would be attracted with an irresistible force. Her virtues must have shaped the curves and contours of her person, and must therefore have been faultless, her colour must have been the genuine white of the Aryan race made whiter still by the innocence of her heart. The girls of Firdos are lovers of truth and excel in archery and horsemanship. The last two demonstrations of physical powers are in fact true trainers of spiritual excellence: Riding the horse without a saddle and governing the animal by holding its mane are scientifically an electrical contact which helps the unfolding of higher virtues, and the exactitude of the eye as developed by archery is a great promoter of understanding and discrimination. Her ways and habits and temperament so trained must indeed have made her words sound sweeter and her acts look more blessed and attractive. The flowing folds of her garment, made not to expose but to protect the modesty of the wearer must have added the final touch of perfection to that picture of Iranian maidenhood. If therefore the prospects of relationship with the damsel made Behram feel himself in the highest heaven; indeed the masters, refused to permit the wedlock must have made him experience the sharpest disappointment. Behram's obedience however was ideal. Behram's future was to be beyond the limits of the Firdos, and anything therefore that would keep him in was disallowed in his own interest.

#### PATMAN

The boy was trained to know and to appreciate the value of balance (Patman) in every matter, and primarily in thought. A balanced thought, that will not run riot either by outer influence or temptation, and a balanced thought that does not stagnate either for fear from without or ignorance from within is an asset impossible to estimate

in terms of worldly value. The thought that remains undisturbed when attacked and undisturbed when flattered is a balanced thought. The mind that remains steady, above influence, and unmindful of surrounding circumstances is the mind that will give birth to a balanced thought and which when once established shall be difficult to dislodged from its truths. Behramshah Shroff displayed this impregnable strength of 'Patman' - (balance) on many on occasion of jealous opposition and unholy animosities. Behram's education was about the most perfect it was possible to impart. He was educated in the philosophy of human life, from its seed to its end. (its Abtedah to its Inteha) and all that would intervene between the two; the compound character of life which is a mixture of good and of evil and the principles on which the good was to be loved and increased and the evil not to be hated but merely to be reduced. The necessity of evil for the preservation and increase of the good was as we have seen a strong factor of Behramshah's education in the Firdos.

#### MINO

It is the mentality of man, it is his faith, and it is his love, which always guides and even determines the direction of his likes and dislikes and the presence therefore of those that scoff is from a philosophical point of view just as essential for society and for the advancement of learning as is the presence of those who revere and respect the same. Herein is the correct understanding and interpretation of the Avesta philosophy of duality. There is the inseparable and the most essential co-existence of the 'Angra' and the 'Spenta' in every noticeable phenomenon of the whole of the Universe; be it in the domain of its physical, moral or spiritual activity. There is nothing truly hateful in the idea of the 'Angra', but that there is in its existence-an

appreciable and an inevitable importance quite indispensable for the regulation of the world's affairs. Without the 'Angra', the 'Spenta' would be practically inert; and without the 'Angra' there would be no impetus to evolve and to conquer. The best proof that in the heart of Hormazd these two factors, ever so opposing they may seem, are equally beloved, is, in the use of the word, 'Mino', made common for the description of both of them. For the advancement of man to his goal, therefore there shall be love for 'Spenta' for he is a Mino and there shall not be any hatred for the 'Angra' for he too is a Mino, and without its existence the earthly life of man would be like unto a pool of stagnating water instead of a brightly flowing river running to its blessed destination. Advance the 'Spenta' and reduce the 'Angra' so that the former may ever grow and increase and, compress the latter so that it may exist no bigger than a point in mathematics.

#### ISRAF

The Sahebs are ever averse to waste of any kind, a rule that has come down to this day to the Mazdaznan; to whom every species of waste, large or small, is a sin. The commonest and the most practical illustration of it is revealed to us to-day in the Mazdaznan annoyance at the sight of water running to waste from an open tap. The sahebs are sincere believers in the 'Had-Insaf' of Ahuramazda and they never interfere where they see the limitations prescribed by nature, and when they see that justice has prevailed. This rule as well has come down to the Mazdaznans who on occasions of dire distress only say 'Let the will of Ahuramazda be done.' This resignation to the divine dispensation has permeated Islam, and the very word 'Muslim' means nothing more than the one who is resigned to the will of Allah. The same principle can also be seen in the verses of the holy Bible, where we find the words 'Thy will be

Dear Readers,

You must have noticed that in this 'Hashami Zamanaa' to be on a diet and slim is the in thing. And 'Dini - Avaz' is no exception. With the Soaring price of paper and the galloping rates of printing, we are constrained to trim its 'figure' a bit, after maintaining its avoirdupois for the last four years. We're sure our readers will bear with us until better times return.

done', so emphatically impressed on the reader's mind. The sahebs are followers of angelic virtues, they imitate 'Armaiti' and always make mighty acts of self-sacrifice their first and only pleasures. The good of the neighbour is the first concern, and the good of the neighbour is the last concern. Self-sacrifice is the breath of their life, and contrary idea is unknown and non-existent in Firdos. This virtue as well has survived to this day in the life habits of Mazdaznan, for whom it has practically become their differentia, and has marked them out from humanity at large.

#### TELEVISION - ('SHEZDA').

The Iranian word for what we know as television is 'Shezda', and the difference between the two is that according to Mazdaznan beliefs the former is the result of an act of Scientific outrage on the elements of Nature, whereas the latter is the natural outcome of the inherent powers of the Soul developed by a persons through individual piety and spiritual advancement; that the former is really an outrage on Nature is explained and proved by a very recent discovery of Science, which records that as the direct result of the tremendous atmospheric disturbances caused by the radio and other aerial waves, lunacy among men has considerably increased. The 'Shezda' is free from all such sinister consequences. It is a condition of life acquired by those high souls, who have purged themselves of all

sins, who have discarded the lusts of life, who have lived solely for the elevation of others, who have believed in self-sacrifice and self-effacement as pleasure, and who have co-ordinated with the vibrations of Nature. To them time and space stand annihilated; to them distance does not disturb and the time it takes to twinkle an eye, becomes enough for the accomplishment of their heart's desire. The true condition of a 'Shezda' is nothing but the genuine realization of the fabulous looking 'Music of the Spheres'. It is the adjusting of the wavelengths of ones thoughts to the undulations of Nature. Of this there are two stages, the one lower and the other higher. The former is the 'Shezda-e-Nimroo', which requires for its successful operation the presence of the master (Guru), and the latter is the 'Shezda-e-Amroo', where the pious man can officiate independently relying on his own

### Sorry Children

We are not able to give you "Story of Rustom and Sohrab" this time, as your Keku Kaka, who writes it is very busy with his new office work. He has promised to give you a double-length feature next time! So, till then, 'bye and be good!

psychic and spiritual attainments. The 'Shezda' is in fact a result of the super-development of an individual, which evolves his personal powers and potentialities through spiritual exercise (Tarikat) and personal piety (Asha). It is a stage of perfection which enables the Abad to feel and to see and to hear all that an ordinary mortal in his ordinary life can never hope to feel, to see or to hear. Let not the materialist scoff at this idea.

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