



THE BOMBAY THEOSOPHICAL BULLETIN

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when
you
CHOOSE
joy
You feel good
& when you feel
good, YOU do good
& when YOU do good
it Reminds others
of what joy feels like
& it just
might inspire
them to do
the same.

www.bombaytheosophical.org/tyogypad.html

Want to keep Christ in Christmas?

Feed the hungry. Clothe the naked.

Forgive the guilty. Welcome the
unwanted. Care for the ill. Love your
enemies and do unto others as you
would have done unto you.

MISSION OF TS

To serve humanity by cultivating an ever deepening understanding and realization of the Ageless Wisdom, spiritual self-transformation and the unity of all life

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***THE 145TH INTERNATIONAL VIRTUAL CONVENTION
27TH TO 30TH DECEMBER 2020***

Theme: Cycles of Awareness

Virtual Program hosted as under:

27th December: Adyar, Asia and the Indian Section
Convention - 1

28th December: The Americans, with the Besant Lecture

29th December: Europe, with The Theosophy-Science
Lecture

30th December: Asia, The Indian Convention – 2,
International President’s Public lecture
and Closing

Registration Fees: Minimum Donation of Rs.500/- to be **paid online** via the Convention Website: **tsconvention.com**

Editor – Bro. Rustom R. Dalal **Cover Page by:** Sis. Kashmira Khambatta
Editorial Committee –Sis.Mahazaver Dalal (Reporter & in charge of Mailing List),
 Sis. Kashmira Khambatta, Sis. Aban Patel and **Ex-Officio:** President Bro. Vinayak
 Pandya. **Note:** News, Notes and Programs to be printed in the Bulletin be
 forwarded by e-mail to kashmira.khambatta@gmail.com latest by 16th each
 month. Readers’ Views are invited.

NEWS & NOTES

VASANT – GANESH – JYOTI LODGES VIRTUAL MEETINGS: The Virtual Meetings with series of **Dr. Ajay Hora's talks in Gujarati on 'Is Reincarnation A Necessity?'** are started with the first meeting on 11th November 2020. The talks are based on Annie Besant's book translated in Gujarati by **Dr. Ajay Hora**. The meeting hosted by Bro. Vinayak Pandya is attended by Brethren of Ahmadabad and Surat also.

BTF BRETHREN ADDRESSING OTHER FEDERATION LODGES: **Rohit Lodge of Ahmedabad**, Gujarat Federation at virtual meeting had invited **Dr. Ajay Hora to give a talk in Gujarati on 'Sevabhava Shikshan'** on 21st November 2020.

BUILDING BRIDGES: Blavatsky Lodge is Building Bridges with Theosophists in Philippines, Singapore, and Russia. We participate in their activities and are invited as Guest speakers in their Lodges. The Virtual Centre of Theosophical Studies also launched 'Wisdom Capsule #1' at Mumbai. A letter of Adamant Lodge, Moscow states, "*The historical connection between the people of Russia and India binds us, is the unity of our hearts and spirit!*" THEOSOPHY VESTURZ has covered Bro. Arni Narendran's article '140 years celebration of Blavatsky Lodge'.

FOUNDATION DAY VIRTUAL MEETING OF BTF & BLAVATSKY LODGE on 17th November 2020 morning hosted by BTF President Bro. Vinayak Pandya: The meeting was opened with The recitation of The Universal Prayer by Sis. Mahazaver Dalal. **Bro. Vinayak** said to put Theosophy in life and to experience spiritual life is important. **Bro. Navin Kumar** said, we have joined TS thanks to parents or due to some incident of life. To strengthen TS to spread Theosophy revealed by the Founders to encourage Family members to join TS, to live as a Theosophical Family.

As Homage to the Founders the First Wisdom Capsule of The Virtual Centre for Theosophical Studies on 'Zoroastrianism in

Light of Theosophy’ was dedicated to them. Col. H. S. Olcott had given a talk on Zoroastrianism in Mumbai on 14-2-1882 and Madam H. P. Blavatsky had answered the queries on his talk, as he was in Sri Lanka. This Wisdom Capsule conceived and produced by VCTS Education-Director **Bro. Arni Narendran** was presented with explanations by Researcher **Sis. Meherangiz Baria**. *The Wisdom Capsule #1 was with focus on the concepts of Zoroastrian religion considered from the Theosophical viewpoint.*

The presentation covered: *Zoroastrian Symbol of Fravashi
 *Introduction *Zarathushtra (Golden Shining Star) *Important Principles *Cosmogogenesis *Theory of Creation with Evolution
 *Divine Hierarchy *Ameshaspentas Part 1 & 2 *Prayers *Various Bodies *Life After Death *Law of Karma *Reincarnation
 *Zoroastrian Contributors to Theosophical Society *Bibliography and
 *Intro of Creators of PPT

The List of Zoroastrian contributors to the Theosophical Movement, including of past and contemporary contributors, despite painstaking research, is by no means an exhaustive one.

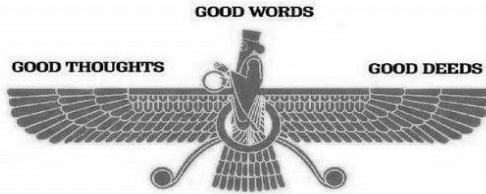
They have served the Bombay Theosophical Federation (BTF), Lodges, Indian Section and T.S. Headquarters in different capacities. They have also been active participants of Allied Activities of T.S., like Theosophical Order of Service (TOS), Round Table, Mystic Star Ritual, Bharat Samaj Pooja, Co-Freemasonry and Theosophical Healing Ritual.

Sis. Aban Patel on behalf of all greatly appreciated the presentation and said even we Zoroastrian learn new things. She ended with recitation of ‘*Yatha Ahu Vairyo*’.

Note: Sis. Meherangiz Baria’s presentation is published in this Bulletin for the benefit of the Readers of BTF Bulletin.

ZOROASTRIANISM IN LIGHT OF THEOSOPHY

[I] Interpretation of the Zoroastrian Symbol of Fravashi



The way in the world is just one, and that way is truth

- Figure of the old man - Wisdom which comes with age
- Three layers of feathers on two side wings-Tenets of Good Thoughts, Words, Deeds
- Three layers of feathers on the lower part - Bad Thoughts, Words and Deeds
- Two loops below, directed toward the face and located at the back - Positive and Negative Forces; to turn towards and away from
- Large ring in the center - Eternity of Universe or the Soul; circle without start or end
- Hand pointing upwards – There is only one path to choose, The Divine Path
- Small ring in the other hand - Immortality of the Spirit

All creations of nature, including the Immortal Ones, Prophets, all warrior-souls, all evil-doers, animals, plants, minerals, have their Fravashi. Their coming into being evolution and ultimate destiny are described in the Zoroastrian scriptures.

[II] Introduction

- ZOROASTRIANISM, also known as MAZDAYASNI ZARATHUSHTI DIN (Religion), is the revelation of the

Divine Universal Laws by Ahura Mazda- The Supreme Lord of Wisdom, to prophet Zarathustra

- Seers and Prophets have been gifted with superior faculties of extra-sensory perception, whereby they are able to lift the veil from the occult. Zarathustra was one such Prophet, to whom a vision of the entire unseen world was revealed

As per Zoroastrian theology, Ahura Mazda revealed the vision of the entire unseen world, especially the Divine Plan of evolution - of form, life and consciousness, to Prophet Zarathustra, to spread this teaching in the world.

- The message of Zarathustra is an ancient revelation of spiritual life

Dr. Annie Besant has stated in the book 'Four Great Religions' that Zoroastrianism is the second of the Fifth Race religions, it springs from the primeval source, its Prophet was one of the Divine Initiates and it comes down from the past, millennium after millennium

- The repository of such Divine Wisdom is within us and Zarathustra sought to guide the world as the Messenger of The Creator

Arthur Bleek- 'ZOROASTRIANISM is a religion which for ages prior to Christianity, said that man must be pure in thought, word and deed; that sins must be repented for, before they could be atoned for. The followers of this religion were forbidden to kill animals wantonly when the ancestors of Western nations were offering human victims to their deities. Such a pure religion must command the respect of the civilized world, and of which a Parsee may well be proud'

[III] Zarathustra (Golden Shining Star)

- According to Theosophical teachings, thousands of years ago, the Lords of the Flame came from Venus and established a Hierarchy of Inner Government which rules all religions

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- To the third Aryan Sub-race came Zarathushtra, known as Mahaguru- the Great Teacher of Humanity
Lords of Flame are the Higher Initiates sent from planet Venus, to quicken the mental evolution of those on planet Earth and to establish a Occult Hierarchy to rule all religions on Earth. Zarathushtra was one such Great Teacher sent by this Divine Hierarchy. The Third Sub Race of the Fifth Root Race lived around 30000 years B.C. and it was to this Aryan sub-race in Iran, that the World Teacher appeared as the first Zarathushtra in 29700 B.C .
 - He came as a Prophet at the beginning of the Iranian sub-race, to teach them the ancient truths, in a form fitted for the civilization that was to grow
 - However, his message of Eternal Teachings of Purity, Righteousness, Truth and Love, have a special value not only for the Iranian race, but for humanity at large
 - Several successors, who were reformers and interpreters of the original message, followed Zarathushtra, the ‘Divine Incarnation’. The last Zarathushtra, i.e. the last incarnating soul of Zarathushtra who revived the religion in Iran, was in about 4000 BC; while the first was in 29,700 B.C.

Zarathushtra is considered as a ‘Yazata’, i.e. a Divine Being who is part of the Divine Hierarchy, in Zoroastrianism. CWL in “Masters & the Path”, states that Lord Gautama Buddha as Bodhisattva of his time, was the first of the 29 Zarathushtras. Dr .Annie Besant states about Zarathushtra- From that mighty Teacher came down a line of prophets that superintended the earlier development of the Iranian people. When we are speaking of such a line of prophets, it by no means follows that each prophet is a separate individual, for the same soul often re-incarnates time after time in the same office. C.

Jinarajadasa has made reference in "The Ritual of the Mystic Star "as 'Again He taught the Way of the Star as Zarathushtra in ancient Persia'.

[IV] Important Principles

- ❖ Practise HUMATA (Good Thoughts), HUKHTA (Good Words), HUVARSHTA (Good Deeds)
Avoid DUSHMATA (Evil thoughts), DUZUKHTA (Evil Words), DUZVARSHTA (Evil Deeds)
- ❖ The world is considered as a battleground between Two Forces: SPENTA MAINYU (the Benevolent Spirit or Life Aspect) and ANGRA MAINYU (the Destructive Spirit or Form Aspect).
Man has therefore to use his Free Will and Discrimination for strengthening or diminishing either of these forces.
- ❖ The elements of nature, Fire, Water, Earth, Air and Space, are held as sacred. They have deities associated with them and none of these elements should be defiled in any way.
Zoroastrian customs, including the mode of disposal of the physical body after death are based on this principle.
- ❖ FIRE is considered as a sacred symbol of Divine Life, but not as God or the Divine in itself. Its other aspect is the Fire within us, our Inner Instructor, whose flame has to be kept as sanctified as the symbol
Fire is called 'the Son' of Ahura Mazda in Zoroastrian prayers. The shrine in which the fire burns is thought of as a storage battery which is charged from a Divine Source; from which the devotee derives power and peace.
- ❖ The PATH OF ASHA is the path of Purity, Righteousness,

Devotion, Justice, Charity, Forgiveness and Love. Helping to raise life to a dignified level of a saintly stature, it is considered as the Path of Return to the Creator

This Path requires a life of strict discipline and self-control and active abstinence from any wrongdoing. This will ultimately lead to personal salvation. Salvation of the world (Frashokereti) will happen when the world will be restored to its perfect state - that which is in complete accord with this path of Asha.

Several of these principles remind us of the Theosophical precepts of Discrimination, Desirelessness, Good Conduct and Love

[V] Cosmogogenesis

The origin and evolution of the universe is explained in Zoroastrianism as:

- AHURA MAZDA existed in a formless, timeless and motionless state, in the ZRAVAN-E-AKARNE (Boundless Circle of Time)
- The Divine Will at the centre created a stir in existence and pronounced AHUN (The Divine Word) and the Lord was partly manifest in the form of the Universe.
- ZRAVANE-DAREGO-KHADATE (Limited Measurable Time) resulted out of this change in state of existence
Ahura Mazda existed in an unmanifested state, in the universal existence of boundless time and space. This corresponds to the Unmanifested Logos - The Absolute Principle of Theosophy. When the Divine word 'Ahun' was pronounced by the Divine Will, it brought forth the manifestation of Ahura Mazda, partly in the form of the Universe. The Unmanifested Logos by imposing a limit upon

itself, thus became the Manifested Logos and outlined the areas of His Universe. The Logos thereafter worked in this limited and measurable time & space.

HPB states in her article on 'Zoroastrianism'- Ahura Mazda himself issued from Zravane Akarne or the unknown cause. The glory of the latter is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see. Its primal emanation is eternal light, which, from having been previously concealed in Darkness, was called to manifest itself, and thus was formed Ahura Mazda, the 'King of Life'.

- With His Will at the centre, Ahura Mazda remained the One, the Omniscient Source of Existence
 - He then unfolded the twin forces of Nature, SPENTA MAINYU (the Benevolent Spirit or Life Aspect) and ANGRA MAINYU (the Destructive Spirit or Form Aspect)
- Both Life & Matter evolve within the relativity of Time & Space and display the polarity of their principles

The twin spirits of Spenta and Angra Mainyu, are generally considered as the Benevolent and Destructive Spirits. However, this original duality is not of good and evil, but of life and form, reality and non-reality, light and darkness. Both simultaneously evolve in the Universe by the counter actions of their spirit-forces. This evolution from the grossest base to the higher spirituality, has to ultimately result in the super consciousness of the perfectly evolved person, like Prophet Zarathushtra.

[VI] Theory Of Creation With Evolution

There were six 'Gahambar' (Periods) within which the entire universe came into being. *Zoroastrianism terms this as Fradaiti-Veredaiti, meaning progress in quality and quantity; evolution in form and consciousness. The days mentioned for each period are only metaphorical and would actually be vast*

ages. But as people of Iran chose a 'year' of creation as the total period, they distributed the three sixty five days over the following six stages in various proportions:

- MAEDYOZAREM-Period in which heavenly canopy of sky was formed, Along with stars, luminaries, fire and light - in forty five days
- MAEDYOSHAHEM-Period in which water was precipitated from the steamy clouds - in sixty days
- PAETI-SHAHEM- Period in which earth became consolidated out of cosmic atoms and for cultivation was created- in seventy five days
- IYATHREM-Period in which earth gave birth to vegetation- in thirty days
- MAEDIYAREM-Period in which vegetation evolved into animal life – in eighty days
- HAMESPITHAMAEDEM-Period in which animal life culminated into man with fully developed consciousness and intelligence- in seventy-five days

This could be considered as the First Outpouring of Matter - in the creation of Sky, Water and Land, The Second outpouring of Life - in the creation of Vegetable and Animal Kingdom and the Third Outpouring of Consciousness - in case of the Human Kingdom.

[VII] Divine Hierarchy

- At the head of the manifested universe stands AHURA MAZDA, the Supreme Creator and Ruler of the Universe
- His Triple Aspect is reflected as AHURA (Creator), VOHU MANAH (Preserver) and ASHA VAHISHTA (Reconstructor)

Ahura Mazda after emanating the Twin Forces of Spirit and Matter, then unfolded into the Triple Aspect of the Creator, Preserver and Reconstructor- the triple aspect of functioning of the Logos as per Theosophical literature.

- SIX AMESHASPENTAS (Holy Immortals) emanating from and representing His attributes, rule over different kingdoms of Nature, Along with Ahura Mazda

Immediately below the Trinity are the Amesha Spentas, the Holy Immortals who work along with Ahura Mazda and who may be regarded as His Spiritual Aspects.

- Thirty-Three YAZATAS (Angels) help the Ameshaspentas in their work, in the GETI (material) and MINOI (spiritual) spheres.
- Innumerable Divine Guides assist the Yazatas in their work.

Yazatas are similar to Angels and are the Divine Helpers in this hierarchy.

This is similar to the inner divine government described by Theosophy, with the Supreme Creator as the Head, His Triple Aspect, His Ministers and the other Divine Helpers

[VIII] AMESHASPENTAS-Part I

- Amesha Spentas, the ‘Holy Immortals’ are the spiritual aspects of Ahura Mazda. They are divided into the Father or Life aspect -depicted as sitting on the right hand of Ahura Mazda, and as Mother or Form aspect- depicted as sitting on his left hand.
- The Life Aspect covers Divine Wisdom, Divine Will and Divine Activity, while the Form Aspect covers Devotion, Perfection and Immortality.

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- In later theology they are also considered as Guardians of various Kingdoms of Nature.

The Seven Ameshaspentas are:

- 1) Ahura Mazda (Supreme Lord of Wisdom) -
Just as He is part of the Trinity, he is also considered as one of the Seven Ameshapentas and as Guardian of the Human Kingdom
 - 2) Vohu Manah (Good Mind) –

Representing Divine Wisdom (Love)
Stands for Love of God, shown by loving His creatures -
implies Brotherhood of Man and Guardian of the
Animal Kingdom
 - 3) Asha Vahishta (Best Holiness) –

Representing Divine Will
Implies Truth, Righteousness, Justice, qualities of the Path of
Asha - that lead us to realize the Divine Will
Guardian of Fire and other luminaries
 - 4) Khshathra Vairya(Spiritual Power) –

Representing Divine Activity, which
stands for our Supreme Activity-Service of mankind.
Lord of the Mineral Kingdom
- [IX] AMESHASPENTAS-Part II**
- 5) Spenta Armaiti–
Represents Faith and Devotion
She is our inner mentor who guides us when in doubt
Represents Mother Earth
 - 6) Haurvatat –
Represents Perfection and Bliss
It is the reward for a life of love and service
Ruler of the Waters

7) Ameretat –

Represents attainment of Immortality

It is the state of best consciousness or existence

Ruler of the Vegetable Kingdom

These seven can be thought of either as cosmic or human principles. It is through use of our good mind, practice of faith and following path of righteousness, that we can bring about the ideal state of things, in which ultimately perfection and immortality will prevail

[X] Prayers

- ❖ To bring about efficacy of Zoroastrian Prayers, there should be a combination of MITHRA (Thought Force) and MANTHRA (Vibration of Sound)
- ❖ The three oldest Zoroastrian prayers, that also form part of the T.S. 'Prayers of all Religions' :

1) YATHA AHU VAIRYO

-The Mantra of Creation and Involution

-The human interpretation of AHUN, the Divine Word pronounced by Ahura Mazda

Which brought forth all manifestations of life - contains the Zoroastrian concept of Cosmogesis. Also emphasises on one's Soul-Power, which can be used to destroy the power of evil. This Prayer is also called 'Ahunavar' and is composed of three couplets and twenty-one words. From Pahlavi and Persian books we learn that these twenty-one words are the names of the twenty-one Sacred Books.

2) ASHEM VOHU

-The Mantra of Evolution and Redemption

-Lays emphasis on absolute Purity or Righteousness as the source of true bliss

The Ashem Vohu Prayer translates as 'Absolute purity or righteousness is the best boon to be desired and the source of true bliss. Whoever loves these qualities for their own sake, would be blessed and happy.'

Duncan Greenless says in the ' Gospel of Zarathushtra'- True virtue leads to happiness, but the highest virtue is that without thought of reward or fruit; doing what is right solely because it is the right thing to do.

2) YANGHE HATAM

-The Manthra of Spiritual Companionship and Attunement

-Encourages companionship with and reveres memory of those on Path of Righteousness

Detailed meaning of the Prayer- 'Companionship with those who are already on the Path of Asha is the first step in achieving the goal of return of alienated souls, back to the creator. The loving self-sacrifice given by good persons is evident to the omniscient Lord, through their righteous conduct. We revere the memory of all such men and women.'

❖ GATHAS :

- State the fundamental teachings of Zoroastrianism
- Are the Divine Songs or Hymns given by Zarathushtra
- Convey Zarathushtra's teachings in his own words
- Personify the extremely ethical and moral precepts of Zoroastrianism
- Show that one's entire life is a spiritual quest

Names Of Gathas:

- Ahunavaiti-Gatha of the Divine Will; the sacred word AHUN
- Ushtavaiti-Gatha of Divine Light or Bliss
- Spenta Mainyu-Gatha of Holy Spirit and Bountiful Wisdom
- Vohu Khshathra-Gatha of Loving Service & Good Authority

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- VahishtoIshti-Gatha of the Highest Boon

They address a wide range of matters including the creation of Nature, concepts of Asha, the Good Mind, the Twin Spirits, choices between Good and Evil, the punishment for the wrongdoers, amongst others. The devotional ‘Manthras’ that Zarathushtra prayed to invoke the sacred Blessings from Ahura Mazda, are also included in different verses of each Gatha.

An Essential note on Zoroastrian Scriptures

Zarathushtra’s teachings were inscribed on hundreds of big parchments. One set of the collection was stored in the royal palace and one set of copies were kept in the royal treasury in Persia. Priests used to have copies of essential portions and commit to memory many of Zarathushtra’s hymns. When King Darius (of Archaemenian dynasty) was defeated by Alexander, the royal palace was burnt down, thus destroying one set of parchments. The other set was taken away to Greece. Later some material was recovered from Greece and Chaldea. When the King Ardeshir (of Sassanian dynasty) came to the throne of Iran, he directed his High Priest Tosar to compile the available material and arrange them according to their contents.

Twenty one volumes in Avesta language were thus prepared, which included:

1. Yasna (including Gathas) with 72 chapters.
Only five Gathas included in the ritual of the Yasna, could be saved out of seven.
2. Visparad having 23 chapters, invoking all angels and lords of creation.
3. Vendidad with 22 chapters, on topics like sanitary code, penalties for illegal conduct, protection of animals, measures for hygienic method of disposal of the dead, duties of priests, methods of consecration of fire, dealing with evil, and the like
4. Khordeh Avesta (Selections) containing litanies and verses for various deities.

[XI] Various Bodies

As per Zoroastrianism, man's bodies are divided into mortal and immortal bodies.

➤ **MORTAL BODIES:**

- 1) Tanu: The PHYSICAL BODY
- 2) Gaetha (fleshy organic parts)
- 3) Azdebish (bony skeleton)
- 4) Keherp: The ETHERIC DOUBLE
- 5) Usthtan: VITAL LIFE FORCE drawn from the sun
- 6) Tewishi: The Vehicle of EMOTIONS, DESIRES (i.e. Astral body) AND LOWER MIND

Daena: Our CONSCIENCE– considered as the bridge between the six mortal and three immortal bodies

➤ **IMMORTAL BODIES:**

- 7) Urwan: EGO OR INCARNATING SOUL WITH ITS INDIVIDUALITY AND HIGHER MIND
It is subject to happiness and pain resulting from experiences of life; it is this incarnating soul that gathers all experiences.
- 8) Baodhangh: The source of INTUITION AND IDEALISM.
It is the repository of experience which develops wisdom, the Highest Intelligence guiding the Ego.
- 9) Fravashi: THE MONAD, THE DIVINE SPARK –
Does not incarnate but remains as a Guardian Angel. Depicted as a winged bird, it is the centre of Will, Determination and Planning. Considered 'free from responsibility' of errors committed by the Ego

There is similarity in classifying most of the bodies of man similar to the Theosophical classification, with differences in case of a few

[XII] Life After Death

Zoroastrian theology describes various stages of life after death as follows:

- At death, the Tanu (PHYSICAL BODY) is cast aside and for some time one's last body is the Keherp (ETHERIC DOUBLE)

To avoid the Etheric Double remaining attached, Disposal of the physical body has to be carried out as quickly as possible

- The Etheric Double and Ushtan (VITAL LIFE FORCE) disintegrate after the physical body is destroyed, the vital force returning to the sun

- Deep sleep lasts for three nights. At the dawn of the fourth day, the Urwan (SOUL) approaches the symbolic 'Chinvat Bridge', where it submits itself to a tribunal of angels

The Chinvat Bridge is a symbolic bridge joining the physical world with the unseen worlds. It is composed of three regions, the first two being the Lower Chinvat (Astral & Lower Mental World) and the last being the Upper Chinvat (Higher Mental). The 4 day prayers enable the soul to reach the Lower Chinvat on the dawn of the fourth day.

- From the fourth day the soul has to struggle with his Tewishi (ASTRAL & LOWER MIND)

In the astral world, the soul is weighed down by the wrong thoughts, words & deeds committed in its earthly life. It feels a constant attraction to the material world & is unable to advance in its journey, alternating between semi-conscious and fully conscious states. The semi-conscious condition of the soul is called 'Seshab' and is a form of payback, since it prevents the soul from reaching the Upper Chinvat.

During this time the soul works out the retribution for its unspiritual life on earth. It also receives the benefit of the ceremonies performed by its relatives on earth. Gradually, its attraction to the material world lessens & it manages to remain conscious most of the time. When the soul attains full consciousness, it advances towards the Upper Chinvat.

- When the Body of Emotions and Lower Mind is finally cast away, the 'Chinvat bridge' becomes broad enough for the righteous to cross over and have a long period of bliss in Heaven (MENTAL WORLD).
- For the sinner, falling into hell may mean a fresh incarnation; as Heaven & Hell are not places but Conditions

At this stage the soul, accompanied by the Yazatas in charge of Justice, is ready to pronounce judgment on itself. Realizing the misdeeds, it has committed in the earthly life, the soul repents for the same. Through its enlightened conscience, it realizes that it is unfit to cross the Chinvat Bridge to reach the Upper Chinvat and enter the regions of the Heaven world. It condemns itself to return to

the material world, where it resolves to work out the retribution for its past misdeeds. It is thus the material world that is the so called hell, for the soul.

- Emphasis is laid on performing rituals and prayers for further progress of the Soul

[XIII] Law of Karma

- In the Gathas (Yasna 30), it is said ‘Ye man ! Understand the laws of happiness and misery that God has fixed for you. Those who wrought evil must suffer for long; those who behaved right would have benefit. These laws are for man’s happiness.’

The reference is to the law of karma or the law of retribution. If a man sows poisonous seeds, he cannot expect to reap wholesome food grains. As per the laws of nature, each action has a corresponding reaction. Therefore if one disturbs the equilibrium in any sphere, the universal and immutable Laws of nature, would re-establish the same.

- In yet other place in the Gathas (Yasna 45), Zarathushtra asks men to choose right, between two contrary paths, if they wish to avoid unpleasant reactions.
- Man suffer the consequences of his/her thoughts, words and actions; done in this or previous incarnations. Since man is a thinker, endowed with discrimination, he has personal responsibility to use the same.

Thus, man is given self-determination and free will in his affairs of life. He suffers the consequences of his own thoughts, words and deeds, of this or previous incarnations.

This reminds us of the third of the three Theosophical Truths- Each man is his own absolute law giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

The record of our actions would include:

-Deeds in this life, ripe for immediate re-action

-Deeds brought forward from previous lives, now due for adjustment

-Deeds that are held over for a future occasion

In the last case, the Divine Tribunal grants time to repay a debt in convenient instalments. The Divine Judge is helped by recording angels (Bago-Bakhtars) who wisely distribute their fruits of action

- Zoroastrians are directed to review their daily conduct, check up on their errors and resolve to abstain from them in the future.

[XIV] Reincarnation

- This is the most debatable doctrine in Zoroastrianism
There is nothing in the scriptures to explicitly denounce the doctrine of rebirth
There is also no direct mention of reincarnation in the fragmented scriptures
Some interpretations of the Gatha (49-11) state- Those souls who ruled badly, who perpetrated bad deeds, who spoke evil word, whose minds and conscience were evil, do return on account of their evil record. 'Another Gatha (46-19) is interpreted as- "Those who truly work for Zarathushtra, in accordance with the Divine Will, shall reap their reward in the next life"

But the scriptures do talk about Law of Karma; for which reincarnation is a logical necessity If perfection of the soul is the goal of life, necessary to be able to merge with the Divine, one life time would not be enough to achieve this

In the litany known as 'Dhup-nirang', there is a prayer that departed souls may return to this good religion, drawn by their past activities; but if they are not to return, then they may pass on through the tribunal of angels, speedily reaching their goal.

- Hence there are indirect references to reincarnation made in Zoroastrianism.

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“Zoroastrianism”: Annie Besant (A Convention Lecture in ‘Four Great Religions’)

“The Zoroastrian Philosophy and Way of Life”: B.P. Wadia

Also thankful to Sis. Meher Contractor, Bro. Zinoo Master and Bro. Keki Palkhiwalla for their guidance on the subject

Some Zoroastrian Contributors to the Theosophical Movement

- A List of Zoroastrian contributors to the Theosophical Movement, including names of past and contemporary contributors have been appended to the Presentation; but the list is by no means an exhaustive one
- Many Zoroastrian members of the T.S. have served the Bombay Theosophical Federation (BTF), Lodges, Indian Section and T.S. Headquarters in different capacities and motivated the members to share Theosophy within and outside the Lodges. They have also been active participants of Allied Activities of T.S., like Theosophical Order of Service (TOS), Round Table , Mystic Star Ritual, Bharat Samaj Pooja, Co-Freemasonry and Theosophical Healing Ritual.
- The names of some Zoroastrian contributors have been taken

from the archival research of Blavatsky Lodge, T.S. Mumbai's 140 years history. The appended list has been prepared by Bro. Arni Narendran, Sis. Mahazaver Dalal and Sis. Meherangiz Baria, with inputs from other long-standing members. We sincerely regret if we have left out any significant contributor in this compilation.

Zoroastrian Contributors to the Theosophical Movement have been classified under the following titles:

- PIONEERS
- PIONEERS OF LODGES AND TOS IN MUMBAI
- AT T.S. HQ, ADYAR & INDIAN SECTION HQ, VARANASI
- PROPAGATORS OF THEOSOPHY IN MUMBAI
- PROPAGATORS OF THEOSOPHY AT KARACHI, LONDON, AHMEDABAD, HYDERABAD
- AUTHORS
- PROPAGATORS THROUGH MUSIC, DANCE, ART
- OTHER VALUABLE CONTRIBUTORS

- PRESIDENTS AND COUNCIL MEMBERS OF B.T.F. AND LODGES
- DRIVING FORCES OF LODGES OF MUMBAI OVER THE YEARS
- DRIVING FORCES OF ALLIED ACTIVITIES OF T.S. IN MUMBAI OVER THE YEARS
- PROVIDED THE HEALING TOUCH
- UNIQUE CONTRIBUTIONS

Interested readers may also refer to Khurshed J. B. Wadia's "50 Years of Theosophy in Bombay-History of Blavatsky Lodge T.S. (1880-1930)" for further details.

INTRODUCTION OF CREATERS OF WISDOM CAPSULE #1

Sister Meherangiz joined the Theosophical Order of Service (TOS), Mumbai Region and the Unity Youth Lodge, T.S. in 1983-84. After becoming part of the Blavatsky Lodge, TS in 1993-94, she served as Hon. Librarian, Hon. Secretary and President over the period of 14 years. A student of Theosophy for life, she is currently Hon. Treasurer of TOS, Mumbai Region and works with a Not For Profit organization, for the welfare of orphaned and impoverished children.

Brother Arni joined the Theosophical Society in 1976. He is the Education Director of the Virtual Centre of Theosophical Studies. He has been serving as Hon. Treasurer of the Blavatsky lodge from 2016. He was in his university days, resident Manager of the International Theosophical Youth Centre at Adyar. He contributes to Theosophy Journals worldwide. His articles have been translated in Japanese, Russian, Spanish and Finnish. He lectures on Theosophy and Art, both in India and abroad. He is a direct initiate of Swami Kriyananda - the last living disciple of Swami Yogananda.



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