

Effect of Wearing Cap on Zarathushti Urvaan

by **Ervad (Dr.) Hoshang J. Bhadha**



A Zarathustri is enjoined to cover his head at all times. It is one of the basic disciplines for a Zarathustri. If you have ever look at the pictures of Zarathustris from the past, you will recognize them simply because they were wearing cap or turban covering their head. If you read the description of Parsees from the past and those who first landed in Sanjan, it is emphatically described that whether a child, female or male they all had their head covered. It is unfortunate that our own community people laugh on us for wearing cap, which is the foundation of all our religion practices. Needless to say, today a Zarathustri wearing cap will get strange glances; he/she will evoke giggles and some people even consider them as one belonging to the Stone Age. However, such reactions are seldom seen when a Zarathustri will observe a Muslim or Jew demonstrating their practice of covering head during and out of their prayer area. It is a common site to see a Zarathustri coming out from the Agiary with one hand over his head, not as a respect but to prepare himself/ herself to remove the cap/scarf before he/she reaches the main gate. Some people feel embarrass to wear in public whereas some remove it to protect their hairstyle. My dear Zarathustris, wearing cap is not imposed upon us but it is a remedy to protect oneself from destructive thought process that will ultimately influence our Urvaan's progression.

We all know that body carries Urvaan and our life is made for its progression however, one has to also understand that it is fully guarded and accompanied by many unseen spiritual elements that are interrelated to prepare our material conscience to understand and acquire powers from Baodhic (spiritual intelligence) elements to practice HIS Daena to achieve the final goal. Urvaan (Soul) is the center of all answers related to existing socio-religious controversies. It is for the Urvaan that we are here in this world; it is because of the Urvaan's composition specifically designed (by HIM) for a pre- destined Path that we say mix marriages are prohibited; it is for the Urvaan's protection and progression in the divine world that we recite prayers for living and dear departed Souls; it is for the Urvaan's progression that a child undergoes Navjote to have Sudreh & Kusti (Alaats) to protect Urvaan from the effects of this material world; it is for the Urvaan that we are duty bound to recite Farzyat prayers everyday to lead and direct our life by gaining Baodhic (divine) wisdom from HIS power-station that helps our Urvaan attain salvation; it is for our Urvaan's protection that He has given us Avesta Manthras & Tarikats to practice; our Atash Behram, Atash Adaran & Atash Dadgah are constructed to energize our Baodhic wisdom and Aipi around our body to help our Urvaan to receive its share from our accumulated "treasure" in Panjeh Zarvekashe Batem. In short, our existence in this world depends on how we contribute to our Urvaan by following His prescribed Path and leading a good life. Here "good life" is as per the prescribed tenets and practices of our religion and not the judgments of commonsense and intellectual reasoning.

The Urvaan on account of its deficiency of divine knowledge (Baodhang) possess Dravao or Ahuviyat, which is the source of all kinds of wickedness in nature. As a result, it tends to flee away from the center of light of Staota Yasna. (Vanant Yast is one of the most effective prayers for driving out Druj and Dravao from within and outside). Dadar Ahura Mazda nominated Asho Zarathustra Spitama to prepare our Souls to be fit for HIS world by designing Manthras, Dats (Laws) and Tarikats and establish HIS first Daena. In this topic, we are going to understand how the presence of HIS elements in our life affects our Urvaan and its progression and why it is "prescribed" for Zarathustris to wear cap at all times.

First lets look into the most basic reasons of wearing cap all times from deeper meanings of our religious implications: -

1.) One of the most powerful Centers of spiritual knowledge (Baodhang) which is located on the crown of the head is called Lahian. This is in the astral body (Kehrpa) of human that requires a certain constant heat to function properly. The steady warm temperature in that area fortifies the most exalted part of the head - the part that endows an individual with the power of creative thought. This part is technically called "Muttasharifa." Paigambar Saheb Asho Zarathustra Spitama was the only one who not only attained the highest level of Baodhang (spiritual intelligence) but, He possessed Gathic powers including 5 divine senses to visualize and absorb Ahu's power and HIS design of various creations.

2.) There is a constant friction near the pineal gland, on account of the incessant onslaught of the cosmic rays, which enters at various points of the astral body, one of them being near the first Centre or Chakhra. Thus there is an unending clash of vibrations around the pineal gland, if one's head is uncovered. If the head is covered preferably with a headgear, made of white cotton, the friction is reduced to a minimum and the Aipi remains unpolluted. The pineal gland power is developed by Kharenangh (aura, glory) which is the product of spiritual acts (prayers, participating in religious ceremonies), contribution to social and religious activities and Practicing (Tarikats) tenets of our religion in daily life.

Let's go one step further and analyze how and why this pollution affects our Urvaan.

Within Lahiyen circle there exist our sacred tools to gain access to Frasho- Kereti - renovation of Soul (after the annihilation of evil). The divine obedience to the "wealth" of that stage is called "Sraoshem=Ahu" . Whenever our "Aipi" is attacked by "Dravao" or "Gana-Mino", the above stage in Lahiyen comes under pressure which takes us (our Soul) further away from Sarosh Yazad, that is to say, further away from spiritual progression. To stop that occurrence, one has to cover head at all times to stop Dravao from Aipi to come in contact with Lahiyen to inhibit our Urvaan's progression. Now that does not mean by wearing cap you are free from wickedness or "clean" in His eyes. One has to WORK every step in life to generate food for Urvaan by Practicing that divine chain of life-supporting elements specifically designed for a particular Urvaan, that is, Mithra (thoughts) -Manthra (divine vibrations) -Tarikats (religious injunctions) of a particular Daena or Religion ONLY.

Just for the knowledge of those who are unfamiliar with the secrets of sixteen energy circles in human body, in Vendidad, there is a reference of 16 Cities belonging to Ahura Mazda where Ahiriman has entered. HE created this Universe with the help of Yazads and Ameshspands to drive out Ahirinim from these cities to reunite all Urvaan's to HIS world of "Anagra-Raochao" (Endless lights) once again. Those sixteen cities are nothing but 16 Energy Centers, popularly known as Chakras that are composed and attached with human existence in this world. Lahiyen is the first center on the crown of our head, which is under

the watchful eyes of Sarosh Yazad. When we recite prayers in front of Atash, a mixer of Staotas with divine energies emitting from within our body and the fire outside forms a field around our body that helps our Lahiyān center to cultivate energy for our Souls' progression. By wearing cap while reciting prayers we are helping this process of transformation of our material acts into spiritual energy that regulates our thought process. Wearing cap at all times help us restore that energy without getting influenced by Dravaos that are present in Aipi at all times. That is why our religion recommends performing Kusti prayers and Farzyat in all Gehs. At least a Kusti in a Geh will help that individual spiritually however; one is not permitted to compromise our religious duty by material excuses to replace Farzyat prayers for one Kusti. We are duty-bound to maintain our Aipi with constant flow of Avesta Manthras with varied structure and compositions. I mean, a particular Nyaish and Yast corresponding to the Geh, Roz and Mah should be observed daily for reciting prayers. I hope this article will motivate Parsees to appreciate our custom of wearing caps and stop making fun of individuals who wish to practice this Tarikat. If this article will make at least one Zarathustri practice this tarikat, I would consider it my true service to HIS Daena.

Atha Zamyat Yatha Afrinami

In His Service,

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Courtesy : Hushang Vakil