

"DEVA" VS. "DAEVA"

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Apparently, it is not incorrect to say that Avesta "Daeva" and Sanskrit "Deva" seem to be poles apart. Hindus worship "Deva", Parsees do not and in both, this is also true without a single exception. In other languages, similar words are "Theos" (Greek), "Deus" (Latin), "Dieu" (French), "Dievas" (Lithuanian) and "Durug" and "Devil" in Persian and English respectively, in a degraded form.

So, should we believe that when we hate "Deva", we show disrespect towards "Hindu deities"? **Certainly not.** According to Ilm-e-Khshnoom, this confusion arises from the two different roots of the same word "Deva" / "Daeva".

In Hinduism, the word "Deva" is derived from the root "Div" or "Dyu" to shine. Hence, "Deva" means, the Divine Power itself shining and leads mankind to the holy path by its Divine Light.

In Zoroastrianism, the word "Deva" is derived from the root "dab" = to deceive. Here "Deva" implies that the person is deceived by his own knowledge due to arrogant attitude and is deceiving others by his skill and knowledge. Thus a person, himself proud suppressing the inner voice of his conscience is also "Deva". A person whose behaviour towards innocent animals, birds, vegetations, the Mother Earth is dishonest is also "Deva" "Daeva".

"Devas" = "Daevas" are divided into four classes as under:

- (i) Very powerful dangerous powers of the Black side of nature.
- (ii) Some evil spirits of another world like Geni, Fairies etc.
- (iii) "Deva" within ourselves, within the bodies of all of us, i.e. passions, any evil properties of body and mind.
- (iv) This fourth is the outcome of these above-mentioned three classes of "Deva". In an atmosphere above our Corporal world, "Gubars" (Invisible clouds) are formed and when these become excessive, they begin to fall on earth like rain, spreading, of course calamity and destruction only.

Lastly, it is very essential to note that in **Vendidad**, we come across the names of Indra, Saurup, Taufu, Zairich and others, described explicitly as powers of the Black side of Nature, and should not be mixed up with the holy "Devas" of the Hindus, having identical names.

(From Dr. Framroze Chiniwalas' "Khshnoom Nikiz-e-Vehdin", Vol. I pp. 729-731, also his "Vatlavavana Saval par vadvivad" and his "Vendidad" – translation and comments in the light of Khshnoom pp 355-356).