

ZARATHUSHTRA, the YAZATA

and "Life-Story" of His Human Form

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It is refreshing and assuring to read the author Ervad Dastoor; when he says that 'A' Prophet is not and cannot be a philosopher, who strives to arrive at Truth..... He is Truth Himself. He comes in human form to teach; He is not required to learn. Because now-a-days some so called scholars are teaching youngsters and sundry others that Zarathushtra was only an intelligent and philosophical human being of his time. They have also amply supported this in the forthcoming international film "A Quest for Zarathushtra" thus belittling the status of our dear Prophet which is that of a Yazata. Ervad Dastoor has quoted from Holy Scriptures, Yazashney (7), Khordad Yashta, Farvardin Yashta, Tir Yashta etc., and proved that Prophet Zarathushtra was not an ordinary mortal. – ED

Who is he?

Who is Zarathushtra?

A Myth?

A mere historical figure?

Just a philosopher or thinker?

If he is a myth, he did not exist, and that is the end of the matter, you may as well close this. But something in you tells you that he cannot be a myth; you sometimes 'feel' Him in you! So was He a mere historical figure or philosopher or thinker?

There are two points inconsistent with that.

One is that somehow the very utterance or remembrance of Zarathushtra's name gives us a heart-throb; something within us suddenly stirs and vibrates; we experience a swift current of devotion and love.

Now historical figures like Alexander or Akbar or philosophers like Plato and Socrates do not give us such a heart-throb.

And Zarathushtra does not stop at that; somehow. His very thought electrifies us and inspires us to be good and righteous and merciful and truthful, and gives us a prick when we have gone wrong! Does he not do that to you? If so, you may well close this.

But you have not closed it, May I presume that Zarathushtra does inspire love and devotion within you and does electrify you to be good? Aristotle and Akbar don't do that.

And there exists, evidence which very strongly negatives and even repulses the proposition

that He was a product of mere history or that He was an ordinary mortal with an intelligence a bit higher than his fellow beings.

That evidence is spread throughout the length and breath of our Holy Scriptures and Prayers and Writings.

Now if you are not inclined to accept the authority of the Scriptures as depicting and expressing the Truth, you may as well close this. . .

But you are still reading. . .

The Avesta Holy Writings starting from the Gatha and Vendidad Visperad and Yasna and Yashts and Nyaish and all Prayers, as also the Pahalvi and Persian writings and commentaries – all vibrate with one Truth about Zarathushtra and that is: That He is a Divine personality, a Yazata – a Powerful channel of Ahura's Own Divine Light and Energy, who assumed a human form; a Prophet, specially nominated by Ahura Mazda, to discharge certain Divine and Spiritual Missions amongst mankind, and to guide them and show them the Paths leading to Ahura Mazda.

A Prophet is not and cannot be a philosopher, who strives to arrive at Truth by intellectual reasoning and trial-and-error-process of thinking.

He is the Truth Himself.

He has God's Word on His Tongue, Ahura's Holy Fire Energy in one Hand and the Scepter of His prophethood in his other Hand.

He comes in human form to teach; He is not required to learn; He already KNOWS.

He is a Descent from God.

He has the Authority of Ahura to lead and to guide the mortal man, who has to ascend towards God.

His Divine Mission includes the gigantic task of clearing and freeing the earth and mankind from the forces of pollution and evil.

He is not an ordinary mortal with the weakness of the flesh.

He is not to be seen as an ordinary human, who takes birth, grows young, marries, grows old and dies.

Each of His Thoughts emanates from the Highest Ahura (1)

Each of the words creates waves of Divine Sound and Energy.

Each of His Actions creates Divine forces, in Nature, which discharge certain Divine functions.

The prophet's role is indispensable for man, as it is only through the Prophet, God's Repre-

sentative that man may come to God Himself.

Sikandars and Socrates were not That. . .

**MOTHER EARTH CRAVES FOR A SAVIOUR,
AND AHURA MAZDA SPEAKS ABOUT ZARATHUSHTRA**

Gatha 29 narrates the background and preparation for Zarathushtra's arrival.

Man has gone astray.

Earth is in a state of turmoil.

The Soul of the Earth – Mother Earth – (Geush Urva) sends an S.O.S. to Ahura Mazda :

Man is strongly attracted towards evil.

Oppressions, conflicts and quarters prevail. (2).

Man is engaged in destruction of himself. All his exertions are evil oriented; all he looks for is material pleasure; he is spiritually dried up. He has invited evil within him and without him.

He has polluted earth and water, air and atmosphere. He has allowed the black forces of evil to take charge of the earth and himself.

"I am in great distress", says Mother Earth, "Save me Oh Ahura". (2).

Mankind requires a jolt, a swing towards You, Oh Ahura !

Earth is required to be purified and freed from all the ill effects of man's physical, mental and spiritual pollutions.

There is nobody to liberate me, and to guide and lead man out of this mess.

So, ordain and decree, Oh Ahura, that a Prophet may arrive, who can, like a good Farmer, remove all the debris and dirt from the earth and sow the seeds of liberation and salvation for man. (2).

The earth is dried up completely by the intense heat of the evil and is cracking; let the water of Your grace be showered on it

Let the Great Farmer arrive

* * *

It is not difficult in the present time, to imagine what is tersely narrated in Gatha 29-1 and which I have elaborated above on the basis of the Avesta words used in that stanza.

What do we see around us today? Man is headlong involved in carnal passions and physical

pleasures. His intensive greed for material gains and pleasures has spoiled land, water and air of the earth.

Whatever little knowledge he could gather from science has been put to destructive aims. With nuclear and biological weapons, world is ready for an instantaneous war which can destroy not only the human civilisation but the whole of humanity. Fear and suspicion are in the air.

If war will not eradicate mankind, his own pollutions can. United Nations Human Environment Conference has already declared this. Life-cycle on earth is menacingly disturbed; the protective ozone layer is breaking; the poisonous Carbon Monoxide layer is thickening; earth's temperature is rising. (3).

All that is happening now, happened on earth before the advent of Zarathushtra, but in a more intensified and aggravated form. Today Science has given us miraculous tools and machines, which lead to physical suicide and spiritual destruction of man. In Zarathushtra's time they were more powerful and more destructive. The forces of evil could be focused and channelised more effectively and greater destruction could be showered.

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To go back to Gatha 29, the distress signal of Mother Earth is replied by Ahura.

Yes, there is One who can liberate the earth and mankind from the forces of evil.

"The all-knowing Ahura Mazda proclaimed the Truth that there is nobody other than Zarathushtra,

who shall be the Lord and the Leader of the Creation and Man, and,
whom Ahura Mazda has so predetermined and nominated,
to teach man what is good for him and how to exert for it and
to lead the creation and man nearer and nearer to Ahura Mazda." (4).

Says Ahura Mazda :

"Zarathushtra is exceptional in absorbing My Instructions;

He desires to impart on man My Law of Asha i.e. Order, Beauty and Truth and to teach him My Prescriptions for life;

I have therefore woven the Truth on his tongue". (5).

It is He who, by His Speech and Word, shall teach man how to achieve Good Mind and to sweeten the Creation by freeing it from the bitterness of all evil. (6):

* * *

This is the lofty and mighty stature of Zarathushtra as proclaimed by Ahura Mazda Himself. He is given all Knowledge, Power and Authority to guide man and fight evil before He is born in human form.

ZARATHUSHTRA, THE YAZATA IN HUMAN FORM

There are references in our Holy Scriptures indicating that Zarathushtra's stature is that of a 'Yazata'. He himself is described as a Yazata.

In Yazashney ceremony Zarathushtra's Divine Channel is invoked and invited by using the words "Aokhto Namno Yazatahey", meaning "the Yazata having the renowned name". (7).

Who is Yazata?

To understand the Truth in Nature about Yazata, imagine Ahura to be a Source of Divine Light in the same way as the Sun or an electric bulb is a source of visible light; the visible source spreads innumerable rays of Light, all around. In a similar way the Divine Source of Ahura can be pictured to emanate from Himself infinite number of rays, beams and channels of Divine Light, with varying intensities and frequencies and colours. These channels are not something separate or different from Ahura. A channel of light is a part of the source of light; the channel cannot exist without the source; and in a divine sense, the channel and the source are one.

These channels of Ahura are known as Yazatas. They are the projections of Ahura Himself; they are one with Ahura. You can as well say that Ahura Himself works by different channels which are described as "Yazatas". (7a).

Illustration of the sun-light spectrum will make the concept of Yazata clearer. Sun-light is white, but it has within it seven visibly coloured lights, well expressed by the word 'Vibgyor'. The seven lights are all merged in the white light.

In most of the normal circumstances the seven lights do not make their presence visible.

But when the white light passes through a glass prism, or drops of water in a cloud or a thin oily film, the seven lights become visible. They were within the source and one with the source; they had no separate existence.

So also, Ahura's Divine Light can divide itself in channels under certain circumstances, and the channels then are called Yazatas.

The Yazatas being emanations of Ahura Himself, have Divine Consciousness in them. Ahura creates the Universe, evolves it, and brings it back to Him. In this task of Creation-Evolution and Return, He acts through the channels of His Own Light, the Yazatas.

Zarathushtra is described and invoked as a Yazata in Yazashney. (7).

In Khordad Yasht, Zarathushtra is referred to as of the rank of Amesha-Spenta. (8). (Seven Amesha-Spentas constitute one special class of Yazatas).

In Farvardin Yasht, it is stated that Amesha Spentas accepted Him, with Love and Devotion, as the Lord and Leader of the Earth, the One who can lead the Earth and its humanity towards the Immortal Existence. (9).

It is stated in Tir Yasht that as the Divine Star Tishtar is the Lord of all Stars, Zarathushtra,

the Divine Man has been nominated and appointed by Ahura as the Lord of man. 'Angramino' (the master of evil) cannot kill Zarathushtra, so also neither evil spirit, nor any evil man can kill him (10).

These are the authoritative and authentic statements of Truth laid down in our Holy Scriptures – the Truth that Zarathushtra was not an ordinary mortal man who can die or be killed by anybody, even by the great lord of evil and that, He has been predestined by Ahura as a Yazata to go to humanity and lead it towards Ahura.

We will come across several other references depicting Yazatic Stature of Zarathushtra as we try to have some faint glimpse of His 'Life' on earth, as described in the holy writings.

THE SOURCE

The Holy Scriptures have declared that Zarathushtra is one of the Channels of the Divine Light of Ahura, a 'Yazata'. That Light shines forever. It was shining in the remote past, is shining today and shall shine throughout the remotest future. But at a particular pre-ordained time, the Yazata Zarathushtra assumes a human form and arrives on earth, amongst man, with a divine mission.

How did He arrive?

What did He do?

How was His "earthly life"?

How did the Human Form leave?

From where do we get the answers to these?

In the Avesta Scriptures, there are numerous references to Zarathushtra; and they relate to one or the other aspect of His Divine Existence on earth as well as in the unseen World. These references are scattered throughout Avesta. The late Savant K. R. Cama attempted to formulate a consistent picture of the Prophet and his 'life' on the basis of Avesta Scriptures alone, in his Gujarati book "Paigambar Asho Zartoshtna Janmarano Aheywal – (Avesta Ooperthi)".

There is, however, a large Pahalvi Volume by name Dinkard, which, amongst numerous other matters on Religion, contains one long series of Chapters on the life of Zarathushtra. It is called "Pahalvi Zarathushtra Nameh". The events before His birth, the events at the time of His birth, His "infant-hood", His "child-hood", His work and mission, are all narrated chronologically in a language, which, on the first plain reading, indicates that there is much more in these writings than what appears on surface, and that this is not a "biography" of an ordinary human being. The author of Dinkard throughout his narration does not use the word 'events' or 'incidents' in Zarathushtra's life; he calls them "miracles" all throughout.

What is the source of the Pahalvi Zarathushtra Nameh contained in "Dinkard"?

The source is the ancient *Avesta Scriptures*, a large part of which have been destroyed or have disappeared in the vast ocean of historical time. But the author of Dinkard himself, in his Introduction to the Zarathushtra Nameh, states in emphatic terms that the source is Avesta. He says that the ten Chapters of the 'Nameh' are on the illustriousness and glory ('gada') and miracles ('afdih') of the Prophet of 'Mazdayasni Daena' and are derived from the Avesta of the professors in the Deena of Ahura Mazda. (11). Please note that the author does not say : here are ten chapters of the Prophet's

life; he says he has narrated the chapters on the "glory and miracles" of Zarathushtra. He thus indicates that this is not a biography of an ordinary man; whatever events which have happened about or relating to the Prophet, all and each of them depict his glory and each of them is a miracle (afdih). Each of his thoughts, words and deeds is something far beyond the ordinary and has a definite resultant effect in Nature and on man.

There is another piece of evidence to show that Paharvi Nameh is entirely based on ancient Avesta Scriptures.

Our existing Avesta Scriptures are a small surviving part of 21 original Scriptures called 'Nasks'. Alas! We do not have most of them. But the same book Dinkard, in its volume VIII, contains a short summary of the contents of the 21 Nasks, also their names and their classification in three major divisions.

The amazing situation is that the name of each of the 21 Nasks corresponds with one of the 21 words of our Avesta Prayer: "Yatha Ahoo Vairyo.....Vastarem". Thus for instance, the first of the 21 Nasks corresponds to the word 'Yatha' and has also another name Sudgar Nask. The 21st Nask corresponds to 'Vastarem' and its other name is Satud-yasht Nask. The various subjects treated in the Nasks as outlined in almost an index form in Dinkard, leaves us wonder-struck. The existing five 'Gathas' are included in the 6th Nask; 'Vendidad' is in the 19th Nask; Yashts, in the 3rd. Subjects spread over in the Nasks are varied. There are different versions and commentaries on Gatha; there are (or should we say were) treatises on Yasna Ceremonies, Manthra Prayers, Nirang, Sudreh-Kushti; high ethics; legal code; personal and family code; laws against evil, within man and outside man; invocation of different Divine Channels of Ahura i.e. Yazata's; cosmology and bounds of Creation; the mystical realms and interpretations; advent of different Religions, what is their common aim and how, why, and where they differ; the future of earth, man and creation; the ultimate goal of the whole Creation and so forth. (12).

And one of the Nasks is devoted to the "glory and miracles" of Zarathushtra. It corresponds to the word 'Angaheush' and its other name is 'Spend Nask'. While giving a short summary of this Nask, Dinkard says, the Spend Nask is the book about how Zarathushtra's Yazatic Light was brought down to earth in physical form through His parents; His seven conferences and conversations with Ahura Mazda and the summary thereof; the miracles (afdih) of His existence which are narrated in Dinkard, (13); His seat in the assembly of Amesha-Spenta's and things exhibited to Him, (14); the transmission of Ahura's infinite wisdom to Him; His perceiving and directly sighting the past, present and future, and the whole cycle of time; His teachings on the cosmic realms after death; His attunement with the Mazdayasni Daena, (15); His leading mankind to the Path of Daena till the final Renovation (Frashogard); the passage of Time on earth and the events till the Time of Renovation arrives.

What a formidable subject-matter !!

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I present here a glimpse – a faint glimpse – of a few important parts from Dinkard about the existence, the glory, and the miracles of Zarathushtra. Many of them are recounted in another Paharvi work "Zadsparam" and also in Persian 'Zarathushtra Namah' written in verse in 1278 A.D. by a poet named Zartusht Behram.

MYSTICAL CODES IN SACRED WRITINGS

Before presenting the glimpses of the "existence, glory and miracles" of and about Zarathushtra, it is essential to know something in general about the nature, style, symbolism and significance of scriptural writings.

All Religions amongst mankind which lead towards God have their own Holy Scriptures and Writings, and all of them have a style, which is entirely different from any worldly literature or writing. They contain some concepts and ideas, which are extremely simple and beautiful, whilst some appear to be fantastically complex, and some appear to verge even on absurdities ! The loftiest thought would suddenly assume the form of an animal story. There would be illustrations, examples, stories, parables, whose excellent start would switch over, suddenly or gradually, to a seeming non-sense ! Max Muller, one of the greatest Western investigators of the World Scriptures – the editor of the Sacred Books of the East and the translator of several Hindu Scriptures – found himself unable to account for this extremely puzzling situation. He says :

"I confess it has been for many years a problem to me, how the Sacred Books of the East should, by the side of so much that is fresh, natural, simple, beautiful and true, contain so much that is not only unmeaning, artificial and silly, but even hideous and repellent. This is a fact and must be accounted for in some way or other."

"There will always remain in the Upanishade a vast amount of what we can only call meaningless jargon, and for the presence of which in these ancient mines of thought, I, for my part, feel quite unable to account." (16)

What a disappointment!!

The truth is that the Sacred Books are not of ordinary human origin; they emanate from divine inspiration; their task is not only to show the way of Truth and way towards God but also to reveal why it is the right way, and what is left behind and what will be further on the way. That past and that future of the human soul is beyond the senses, experiences and imaginations of the ordinary non-saintly man. They cannot be narrated in the ordinary human language. It is like an attempt to compress the events occurring in an infinite dimensional universe into the three dimensional area of the human mind.

The Scriptures cannot, in the very nature of things, be taken or read on their face-value. There are terms, words; phrases and expressions, which have technical and special meanings, or which depict a symbolism requiring special keys to decipher. Horse or cow may not just mean the animal of that name; horse may indicate a certain evolutionary journey of the Soul a cow may indicate certain elements of virtue and selflessness in the spiritual composition of a human being. A mountain may not mean just a physical swelling of the earthly ground; it may mean a higher evolutionary state of consciousness. The highest peak of mountain Al-bruz may not be used in a geographical sense; it may indicate the highest "chakra" – centre of divine energy. (17). Jungle may not mean physical forest; it may indicate the confusion of the evolving Soul.

G. A. Gaskell has written a "Dictionary of All Scriptures and Myths" (Avenel, New York), wherein he has attempted to give the esoteric and mystical meanings of 5000 words and phrases of the Sacred Language of most of the known Scriptures.

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So, when we are reading the Scriptural treatise on "the glory and miracles" of Zarathushtra, we have not to take the writings at their face value. We have to search for the hidden meaning and message. All Religious systems have various keys to decipher the mystical language, if you have eyes to see, and inclination and capacity to absorb.

Zarathushtra was a Yazata – Ahura's Divine Channel of Light. His account cannot be devoid of mystical fervour. The whole narration in the Nask and in all Avesta is bound to be mystical and requires a probe into spiritual and mystical realms, to such extent as our three dimensional intelligence can grasp.

* * *

Please do not think that mystical concepts are inconsistent with modern Science. Physical Sciences have, by now, themselves expressed, in no uncertain terms, their inability to comprehend even a speck of dust. Atom, once upon a time claimed to have been completely understood, is now enwrapped in a black cloud of mystery. One mystery points to another, which is deeper and more baffling.

Physics of "the Principle of Uncertainty" and of the elementary particles in nature has completely shaken the foundation of modern science and its methods.

Biology of a cell has entered into the realm of mystery.

Psychic phenomena has upset all the theories of mind.

Modern Science has come across such events as would refuse to fit in any of its theories. (58). One biologist Dr. Lyll Watson has written a book "Supernature", wherein he has collected events which lie somewhere between physical sciences and the supernatural as depicted in Religious Scriptures or as experienced by Saints.

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The main source of the mystical interpretations described in this book is Dr. Faramroz Chiniwalla's Works, particularly his Nikeez-i-Vehdin, Vol I. He was inspired in the realms of Zarathushtrian Mysticism – Ilm-e-khshnoom- by and through Baheramshah Shroff, who, (as is established beyond doubt by indirect but convincing evidence), had contacts with certain Zarathushtrian Sages. Dr. Chiniwalla has written about 25000 printed pages on the Zarathushtrian Mysticism; and all his writings are based on, and refer in abundance to, Avesta Scriptures and other Religious Writings in Pahalvi, Pazend and Persian.

So, be prepared to encounter mystical events and hidden symbolism, meanings and significance in the story of Zarathushtra's "glory and miracles".

Before we enter this beautiful realm, let us pray that may Zarathushtra's and all Prophets' Thoughts Words and Deeds, emanate such energies on this earth as shall lead all mankind :

"Nearer to Thee, my Lord !"

NATURE PREPARES FOR THE BIRTH OF ZARATHUSHTRA

Ahura promised a Saviour to Mother-Earth. Nature now prepares for his arrival amongst man.

Chapter I of Dinkard's Zarathushtra Nameh narrates the preparations.

He is a Yazata, a Channel of Ahura's Divine Light. Special preparations are necessary to send the Light in human form.

The process is three-fold :

1. To send a capsule or container which can hold the Divine Light; this is described as 'Khoreh' or 'Gada'. The 'glory' of Zarathushtra refers to this Khoreh.

2. To send the Divine Light itself; this is referred to as Farohar or Fravahar; it can be crudely described as Zarathushtra's Soul.

3. To send a material container, a biological gene, which can develop into a human form with the Khoreh and Fravahar in it.

The three processes are narrated in Dinkard in mystical, allegorical and symbolic language.

(I do not attempt to give here an extensive exposition and interpretation of all that is written in Dinkard, since that would require a certain background training in Zarathushtrian Mysticism. I confine myself to a relatively simpler level.)

Advent of Zarathushtra's Khoreh

Calling it a "miracle" Dinkard narrates the transmission of Zarathushtra's Khoreh from Ahura Mazda downwards to the material world. (18). It passed through certain places and planes in the higher non-material worlds, it is then absorbed in the Fire burning in the house of Zoish family; from there it is transmitted to the wife of Frahim-Orvana-Zoish, who then gave birth to a girl; that girl was destined to be the mother of Zarathushtra. (18). Her name was Dogdaub or Dogdo.

Under the Mazdayasni tenet and tradition, fire is (or should be) kept constantly burning in every family-house. Cooking or some professional activity like goldsmith's or blacksmith's, or baker's is not the only aim of the family fire. The fire attracts good thoughts from the surroundings, as also the blessings of Yazata's, if it is properly preserved, and prayed. We call it 'Dad-gah'. Zoish was the family of Zarathushtra's maternal grandfather; His Khoreh was first absorbed in the family Dad-gah and then transmitted to His grandma.

Zoish's Dad-gah emanated a peculiarly shining light, which could be seen from a distance. The fire kept on burning without any fuel. The villagers were surprised to see the Light, but knew that Ahura's Light was coming and this was the dawn. The newly born girl too was radiating Light from her tiny body. (19).

There was a flutter amongst the evil men, and the evil forces whirling in nature (demons or daeva's). They did not want the Light to arrive. They created a row. They showered destruction from

their own evil weapons and put the blame on the girl. Her father then thought it fit to remove her to the Spitama family in nearby village. One Paitiraspā was the then head of that family. He had a son Paorushaspa, who was destined to be the father of Zarathushtra.

Arrival of Zarathushtra's Fravahar:

Dinkard narrates that Ahura Mazda transmitted Zarathushtra's Fravahar (crudely, His Soul) to His parents through Haoma, the Sacred Plant.

When the destined time arrived, two of the 'Amesha-Spentas Bahman and Ardibehesht, adopted bodily forms and came near a tree, on which two birds had a nest. They were sitting on the tree with great grief because their off-springs were devoured by red-headed serpents dwelling in the tree. The birds saw the two Amesha-Spenta's carrying a green plant of Haoma, in which Zarathushtra's fravahar was entwined. The birds took the plant and placed it above the serpents' hole in the tree. Zarathushtra's Fravahar then reacted sharply on the serpents and they fell down and died. (20).

* * *

This story narrates, in mystical language, certain events that occurred in the unseen as well as material worlds. It will be beyond the scope of this article to decipher these events. A few indications can be given. The red-headed serpents symbolise the Demonic or Daevic forces, i.e. the forces, energies, circuits, formulations of evil, which were actually whirling in the universe. The two birds symbolise the forces of Good, which nourish the earth physically and spiritually. The serpents devoured the birds' offsprings, that is, the evil forces, did not allow the good forces to multiply. No sooner the Haoma with Zarathushtra's Fravahar was brought down through the Light channels of Bahman and Ardibehesht, the evil forces started succumbing. These were the events, which, in the very nature of things, cannot be narrated in ordinary human language; the events are far beyond the ordinary human senses and experiences. Hence the cipher language.

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Going back to Dinkard, the two Amesha-Spentas directed the attention of Daugdo and Paurushaspa, the parents-to be of Zarathushtra, towards the Haoma, and inspired them to take it. Paurushaspa thought that the Haoma was too high on the tree; he however performed a Kushti, and lo! the whole nest containing Haoma came down by itself to a height to which he could easily climb and take the plant. He told Daugdo to preserve the Haoma since it was brought down through the Yazatic Channels. (21).

This narration signifies the high spiritual position of Zarathushtra's parents. They were inspired by the Divine Channels; they knew that they were to be His parents and His Fravahar was imbedded in the Haoma. Paurushaspa's Kushti resulted in the Haoma coming down towards him by a kind of divine attraction. This is the ciphered description of certain spiritual activities – a kind of 'Yasna' – performed by Zarathushtra's parents to receive in them His Fravahar.

Arrival of the Biological Gene of Zarathushtra :

It is declared in the Revelation (i.e. the Mazdayasni Daena), says Dinkard, that the biological essence (gohar-i-tanu) for the formation of Zarathushtra's body, was sent down by Ahura Mazda

through the "good clouds". Drops of water from the clouds fell on the earth; wave of divine ecstasy and delight vibrated on the ground and in the cattle and man. The drops were absorbed in the soil fresh plants shot up. Zarathushtra's divine gene was caught up in the plants. (22).

Paurushaspa had 6 white cows having yellow ears. He was inspired to lead the cows to the plants. Revelation declares (says Dinkard) that 2 of the 6 cows were virgin and yet they were full of milk. Paurushaspa asked Daugdo to milk the cows. She did so. She then poured down a part of the milk as an offering to the Yazatas and the milk that remained in her pan contained the Divine gene of Zarathushtra. (23).

This narration is full of mystical meanings. "Good clouds" contained the Divine Blessings and the essence of Zarathushtra. The Blessings were showered on earth. Six cows indicate 6 'Gahambars' i.e. evolutionary cycles whereby the Creation is created and led back to Ahura. The four mother-cows denote the evolution of the Creation upto the stage when the process of dissolution of evil is going on and is yet not complete. The two virgin cows denote the stage thereafter, and also symbolise Divine Love. The yellow ears denote the absorption of Divine Knowledge. The cows' milk is the essence of Ahura's blessings.

The story also indicates that the parents performed certain 'Yasna', i.e. activities, deeds and things which cause divine currents to be generated and which have certain mystical effect in Nature. (Our present-day ceremonies are a part of some such Yasna originally ordained by Zarathushtra Himself).

* * *

The parents then pounded the Haoma plant and mixed it with the sacred milk and both of them drank the mixture.

They then had the union and Zarathushtra's first cell was formulated in the mother. (24).

* * *

All throughout when these events relating to the advent of Zarathushtra's Khoreh, Fravahar and physical essence were occurring, there was a great commotion amongst the 'Daeva's and the demons, the living forces of evil. Through their evil power they came to know of the parent's Yasna. (25). When the Light is arriving, the Darkness is worried about its very existence !

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Here a word about the Daevas, who are referred to all throughout in the Nameh as also in our Avesta Scriptures.

All the Religions reveal, in one form or the other, that an evil element is interwoven in the Universe and in man. It is that element which hinders the march of man and the whole Creation towards God. This element of evil is to be dissolved and converted to 'Good', stage by stage; that is the aim, essence and substance of the evolution of man and all Creation.

The evil element manifests itself in various ways. There is evil in man which attracts him to all the vices like carnal passion, anger, greed, pride and ego, craving for material possession etc. (28). There

is, then, evil outside man, out in nature. That 'external' evil assumes all sorts of forms. It creates forces and energies intended to destroy the Creation. These forces and energies can create formulations and beings and living forms, which can shower destruction. There are numerous evil spirits and forms hovering all earth and in its atmosphere. (There is scientific evidence for this). They are not only poised to destroy but also try to form circuits with the evil in man and lead him astray on the path of vices. These evil forms, formulations, spirits, beings are denoted by the word 'Daeva's in our Religion. The word has its root: "to deceive". (Aurobindo describes them as hostile forces. (28a).

The word 'Daeva' in Hindu Religion has a different root: 'to shine', and there, daevas mean the shining ones. The word is there used for good spirits and not evil. This does NOT mean that what is good in Hinduism is evil in Zoroastrianism. Daeva's in the latter are comparable to 'Asoora's of the former. Because of some curious philological whirlpool, the word 'Daeva' has taken opposite meanings. Otherwise, the definitions and specifications of Good and Evil are the same in all Religions.

* * *

The daeva's were in a state of panic when they knew that all preparations for the arrival of the Divine Light in human form were complete. They tried all sorts of their evil tricks and activities to disturb the parent's Yasna! They attempted by their evil forces to break down the germ of Zarathushtra, but all in vain.

Three days before the birth of Zarathushtra, the village became all-lighted. There was a glow of white peaceful Light everywhere, on every tree and on the earth and in the air. The villagers were first frightened, but then knew that this was the sign of the arrival of Yazata Zarathushtra in human form. (26). Because the then mankind was aware that He would come; the highly advanced souls living on earth before Zarathushtra had predicted His arrival. (27).

The Light is arriving!

The Light is arriving!

* * *

THE DIVINE BIRTH

The Light has arrived!

The Prophet is born.

In the very act of birth, he is in communication and communion with Ahura.

Vibrations of Divine Thought whirl out of Him :

Yatha Ahu Vairyo Zaota fra-mey Mrootey...

Ahura replies,

"Yes! You are destined and authorised to do so".

"You are the Leader and the Enlightened". (29).

This divine dialogue caused a great commotion amongst the Daevas the Evil. They tried to block the birth by their black act, but in vain. (30).

The Prophet has arrived.

The whole Nature went into ecstasy.

The atmosphere became surcharged with divine music.

Every atom in the Universe danced with divine joy.

Every flower emanated divine scent.

The whole creation vibrated with one Thought :

"Thousand Thanks to Thee Oh Ahura; that the Saviour is born;

He will now lead us to our Salvation;

Henceforth, the Way of Ahura shall prevail through the Creation;

Henceforth the creation will march towards Him;

Henceforth, the Truth shall triumph.

So says Fravardin Yashta. (31).

A miracle occurred at the time of the Prophet's birth.

He laughed whilst being born.

And the "seven nurses" sitting around there were frightened and retreated.

So says Dinkard. (32).

An Ordinary human cries at the top of its voice on being born. The infant's soul (Ruvan) is conscious that this birth and the life will again be a struggle against evil and there will be many succumbings to the sins. The poor mortal human will be subjected to all the laws of Karma – destiny – through the planets whirling in the astrological sky. The Ruvan even "sees" the evil forces roaming about as if ready to strike. The infant therefore cries and wails and laments.

But Zarathushtra is not an ordinary mortal soul. He is a Yazata; He has to take human birth to discharge His Divine Mission. No evil can touch Him; no Karma is attached to Him; the seven planets have no influence on Him.

He therefore does not cry at birth. He smiles – the smile of ecstasy, the smile before taking up the Mission, the smile to express His mirth at the frightful commotion amongst the daeva's caused due to His birth.

The seven nurses symbolise the seven planets of mortal destiny. They have no influence on this Yazatic Child and therefore they retreat.

That is the significance of this story of His birth – his smile and the fright and retreat of the "seven nurses".

THE DIVINE INFANT

Chapter II, Book VII of Dinkard narrates the miracles of Zarathushtra's infancy. This is written in a highly mystical and symbolic language. You have to look for the hidden meaning and significance; otherwise the stories would sound absurd.

Here this task becomes arduous. Each story of the Prophet's infancy signifies and implies a lot of mystical events, concepts and doctrines. To understand even a single of them requires a lot of background and certain mental equipment. It will be beyond the scope of this article to expound the full implications of the stories. I'll just narrate the stories and give you a faint glimpse of the mysticism behind.

The stories here revolve around the Prophet's father Paurushaspa.

Paurushaspa was not an ordinary soul. To be a parent of the Yazatic child is not ordained for an ordinary human. We have seen a glimpse of how he and his wife Daugdo had to undergo certain 'Yasna' – spiritual deeds and actions – before conceiving the Divine Gene. The parents were aware of the Yazatic stature of their Son and also of the designs of the deva's to obstruct His arrival and progress. They therefore prepared themselves to protect their infant Son from the daevic conspiracies to destroy Him.

The evil forces were so powerful that it was no use to have direct confrontation with them. Paurushaspa therefore thought it best to **pretend to conspire with the daeva's**. He met the most powerful of the daeva's – one Doorasroob, and brought him before Zarathushtra. Paurushaspa was well aware of his Son's power; he wanted to demonstrate to the daevas that they would be too weak to harm Zarathushtra. Doorasroob went to the Child in the pretext of examining Him and suddenly tried to take the Child's head in both hands with intent to crush it.

But here, says Dinkard, on the authority of the Nasks, that a miracle occurred. The daeva's hands were, by some unknown force, swiftly twisted backwards and he was then so deformed that he could thenceforth not take his food by his hands ! (33).

This story signifies certain major spiritual events which occurred in the Universe due to the birth of the Prophet. His arrival itself liberated certain good forces and showered the rain of Good Yazatic blessings. These forces and blessings (known in Avesta as "Asha-Chithra" and "Veh-Chithra") confronted and clashed with the evil forces and currents then whirling around the Universe. This resulted in certain depressions in the evil atmosphere, and that event is narrated in the story of doorasroob's hands being twisted and his resultant inability to take food by hands. The nourishment of the evil forces and currents suffered a set-back due to the birth of the Prophet.

* * *

To continue the story.

Paurushaspa again pretended to be friendly with Doorasroob and asked him what should now be done about the Child. Doorasroob advised "You bring a heap of dried wood, place your Child on it and ignite it".

Paurushaspa did accordingly; but while bringing the dry wood, he invoked his own spiritual strength and power, and infused his Prayer-Forces on the wood. He placed the Child on the heap and tried to set it on fire.

But, says Dinkard, on the authority of the Avesta Nasks, a miracle occurred. The wood did not catch fire. (34). Paurushaspa pretended to try and try; the daeva tried to help but no fire.

Mother Daugdo arrived on the scene, lifted her child in her **right arm** and took Him away along the **straight path**. The daeva could not stop her. (34).

The daeva was flabbergasted.

The forces of evil and destruction were suffering heavy depression.

* * *

"What do I do now?" Paurushaspa asked Doorasroob. "Place the Child on that narrow path; a herd of big bulls will pass by in the evening and the Child will be crushed under their heavy feet", the daeva said.

Paurushaspa did so, again secretly invoking his own Prayer-Force.

Says Dinkard, a miracle occurred once again. The bulls' herd did pass through the path, but a big shining bull reached the Child first and stood steadfastly over Him; the other bulls passed by and the Child lay unharmed. Mother Daugdo arrived, lifted Him in her **right arm** and took him away along **the straight path**. (35).

The Bull, in sacred and scriptural writings, has great mystic and symbolic significance. In the physical world, the bull is used for tilling the soil to obtain a good harvest. In the religious and spiritual realm, any activity that tills the spiritual soil within is symbolised by a bull. To till the soil of the soul means to progress on the Path towards Ahura by converting the evil within into Good. Different methods are prescribed by the Founders of different Religion for this conversion.

When the Good dominates, the forces of destruction pass by. The shining bull stood over Zarathushtra and the other bulls could do no harm.

* * *

"This has also failed; what now should be done?" asked Paurushaspa once again.

"Put Him at the opening of that marshy water-pool" said the daeva, "and let a flock of wild

horses run over the pool; the Child will be crushed".

Paurushaspa did so, again secretly invoking his own Good Strength.

Miracle once again, says Dinkard, on the authority of Avesta Nasks. Before the flock of horses could reach the spot, a big horse with strong feet and yellow ears, stood over the Child and protected Him from other horses. Mother Daugdo rushed to the scene, lifted her Child in her **right arm** and carried Him away towards the **straight path**. (36).

* * *

A horse, in sacred writings, symbolises a powerful motive force. Something to be done with greater and speedier force is depicted by a horse. Yellow signifies Godly knowledge and wisdom; ears symbolise the power to absorb knowledge. The marshy water-pool depicts ignorance and the carnal vices.

Zarathushtra was supreme in Knowledge, Wisdom and Power. That is symbolised by the strong footed yellow eared big horse. With that Force in Him, no flock of other forces, can touch Him; the mire of ignorance has no effect on Him.

"What next, Doorasroob?" asked Paurushaspa.

"There is a cave in which a mother-wolf stays with her cubs; when she goes out, you kill her cubs and place your Son there. When the mother-wolf will return, she will be furious on seeing her cubs dead and will then ferociously kill Zarathushtra."

That was done.

But again a miracle, says Dinkard on the authority of Avesta Nasks. The mother-wolf arrived in the darkness of the night, saw the cubs dead and rushed to the Child lying there; but no sooner her eyes fell on Him, the evil in her vanished completely. Her destructive nature was gone. She fell down on her knees with her face stuck to one of her cubs. Suddenly from a ferocious animal she was changed to mother angel !

No sooner this happened then the two 'Yazata's – Sarosh and Bahman – walked in the dark cave with a wooly sheep. The sheep let the Child suck its milk throughout the night.

And the dawn arrived. Daugdo came running to the cave and lifted up her Child. She blessed the sheep and she blessed the mother-wolf. She knew that the Divine Light in her Child had converted a wolf into an angel. (37).

* * *

Wolf signifies the animal nature in man. Mortal man loves the world and worldly passions and possessions. When these are snatched away, he becomes ferocious and destructive like the mother-wolf seeing her cubs dead. But, if the Divine Light of Ahura is switched on in him by the presence of the Prophets, his carnal passions vanish, his animal nature is burnt out, he shines with Truth and Beauty.

That is one significance of this story. The other relates again to Zarathushtra's Power and

Mission. He cannot be touched by any evil; in His presence, evil is converted to good; dust is transmitted to gold; darkness vanishes into Light. And all the Yazatic Forces of Ahura are at His disposal. Sarosh and Behman arrived with "nourishment" for Him. Woolly Sheep, in sacred writings, depict higher spiritual quality and virtue – the virtue of giving one's own milk to others for their good; the virtue of satiating the hunger of the hungry and the thirst of the thirsty; the virtue of taking up on oneself the misery of the other, so that he may be relieved; the Christian virtue of persuading the evil to turn to good and taking a slap in turn. All Prophets inspire these higher virtues in man.

* * *

You must have observed one common element in these stories. Whenever the daevic advice fails and the Child remains unharmed, His mother Daugdo arrives on the Scene, lifts up the Child **in the right arm** and walks away **on the straight path**. This has a deep significance.

One who is destined to be the Mother of the Prophet should have a high spiritual stature. The Yazatic Channel of Ahura's Light is to take human form through the Mother. She is therefore specially designed, and has within her the divine currents whirling. Nature offers her special protection. When she arrives to lift her Divine Child, evil forces are repelled and retreated; no daeva can remain in her presence. The Light from her is too dazzling for the evil eyes.

And she arrives right at the moment when the daevic attempt to harm the Child fails, due to Paurushasp's inner exertions. She thus helps her husband in the task of protecting the Child.

Lifting up the Child in the **right arm** signifies that in the evolution of the humans and of the Creation, Zarathushtra is showing the right path; that which has become crooked and gone wrong will now be straight and turn right. The Creation is now shown the right way towards Ahura. The Mother of the Prophet lifts Him by the right arm and walks away on the straight path, leaving the evil defeated and dazed.

* * *

THE FIRST COMBAT

Dinkard now narrates certain events, which occurred when Zarathushtra attained seven years.

Doorasroob first tried to frighten Him by placing in His mind a host of evil thoughts. But they simply could not penetrate it.

Doorasroob then came to Paurushasp's house. He gave them food and mare's milk. He wanted to show the daevas that Zarathushtra was now on His own and was strong enough to resist all evil forces. He asked his Son in presence of the daeva's, "Would You worship the evil forces?" "No", came the firm reply, "I have come to hit the evil and show the Good Path to man".

Doorasroob then shouted with great anger, "I will kill you before you do anything."

"Doorasroob ! You can't harm me. You are destined to fall into the deep pit of hell", said Zarathushtra. The words came out with such powerful Force that Doorasroob fell down in a swoon, completely confused and disabled for such time **as one man would take to milk 10 mares**.

When he came back to his senses, he again repeated the threatening words. The Prophet gave the same reply and the daeva again fell into a swoon for such time as one man would take **to milk 20 mares.**

He again came to his senses and the same dialogue took place, and the daeva fell into a swoon for such time as one man would take **to milk 30 mares.**

This time coming back to his senses, Daorasroob rushed to his chariot, shouting, "Oh Devil ! this Boy will kill me with the strength of His Words and His Divine Light". He rushed to fly away from the presence of the Prophet, but his chariot had hardly travelled a little, he had an attack of same dreadful disease and the vital fluids in his body burst out of his skin at every point. He fell down and died, and his children and grandchildren also died at the same instant. (38).

This story narrates the first direct combat between the Prophet and the daevas. So far, the Prophet was protected by His parents; now He is on His own. The combat occurs in certain mystical realm of nature and is described here in the form of a worldly story. Mare denotes Divine Knowledge; Paurushaspa gives mare's milk to the daeva, i.e. tries to give him a dose of divine knowledge, but in vain. The daeva does not reform so easily.

Zarathushtra's words have a powerful vibratory effect; His weapon is the Word of Ahura on His tongue, the very pronunciation of which hits the daeva and sends him into a swoon. The time for which he remains in the swoon is curiously specified as the time one man would take to milk 10, 20 and 30 mares. Again the mare's milk is referred to, to signify how the Prophet's successive doses of the Divine Word shakes up the daeva. However, he is immune to any transmutation to Good and dies. Not only he dies, but his children and grandchildren also do; this means whatever evil things the daeva had begotten were also destroyed.

Milk, in sacred Writings, signifies service and self sacrifice. The virtue of giving away without any selfish motive is symbolised by the cow and her milk.

THE BASIC TEACHINGS

Dinkard says, on the authority of the Avesta Nasks, that, at His age of 30 years, the Ameshaspand Vohu-Mano led Zarathushtra to Ahura Mazda for Divine Conferences. There were seven such conferences within ten years; and two years thereafter King Vishtasp accepted Zarathushtra as Ahura Mazda's Prophet, and as the adorer of the Mazdayasni Daena. (39).

The Divine Conferences between Ahura Mazda and Zarathushtra have been referred to as dialogues and questions-answers between them, at various places in Avesta. Gatha Ha 44 narrates certain questions asked by the Prophet to Ahura Mazda; the passages apparently do not answer the questions; but the answers are hidden in them and can be deciphered only if certain spiritual and mystical significance and meaning of the words are understood. Glimpses of these answers are revealed in three different Commentaries on the Gathas contained in three Nasks viz., Baga, Satud Yashta and Varshta Mansra, as narrated in Paharvi Dinkard. (40).

Vendidad (the 19th Nask) contains questions and answers more specifically. So also other existing Avesta Scriptures. (41).

Thus Ahura's Infinite Wisdom was transmitted to Zarathushtra and He expressed it in Divine

Language in the 21 Nasks. The Nasks contain the whole Plan of Ahura to create and call back the Creation to Him. The Plan is called Ahoona Vairya. Its essence is hidden in our Ahoonvar Prayer consisting of 21 words 'Yatha' to 'Vastarem' and each word corresponds to one Nask.

Zarathushtra's was the highest Inspiration from Ahura Mazda, which, in technical term, is called 'Yaan'. That is why the very preamble of the Gatha says Zarathushtra's Thought, Word and Deed flow from the Highest Inspiration. (1)

* * * *

It is not that there was no Good Religion before the advent of Zarathushtra. Mankind in any age cannot live without a Religion. In every human, at all times, there is a divine mechanism which attracts him to Ahura. The Religion current in man on earth before the Prophet came, was called Mazda-Yasni Daena. "Mazda-Yasna" means the yasna i.e. all the activities, worldly and spiritual, which are carried out in accordance with Good Laws of Mazda and which lead towards Him. There were people living the life in accordance with Good Laws of Mazda and which lead towards Him. There were people living the life in accordance with the Good Religion. But there were others who had gone astray and had left the Righteous Path. They were the worshippers of Evil Forces; their evil religion was called Daeva-Yasni. Any activity which leads towards evil and away from Ahura is called Daeva Yasni. (42). There was a continuous conflict between Mazda-Yasni and Daeva-Yasni forces. When the latter became dominant, the Mother-Earth sent a distress signal to Ahura and He sent Zarathushtra.

* * * *

It was Zarathushtra's Mission to combat the daevas and all their evil forces, strategies treacheries and trickeries. Avesta says He did that with the grand Weapon of Ahoonvar and a Divine Stick which Ahura had kept ready for Him in Paurushaspa's House. (43)

He had the Power of the Divine Word on His tongue. His Words when uttered threw out such powerful vibratory forces that the daevas in all their forms were destroyed; their daevic backbone was broken and they then were converted towards the Path of Ahura. (45)

Zarathushtra had in His hand a stick with nine nodes. It was the physical manifestation of His Divine Power, Strength and Authority. It was a weapon that could forcefully emanate such vibrating forces as would destroy the evil in daevas and transmit them to Good. When Ahriman, the lord and leader of all evil challenged Zarathushtra, He told Ahriman 'I will beat you with the Divine Stick and ultimately convert you to Good'. (43)

Ahriman is described as wailing that even Yazatas could not break me down, but Zarathushtra is the only One who with his stone-like Weapon–Ahoonvar–beats me and melts me and **that is for my ultimate good.** (44)

That was Zarathushtra's one mission. The other was to teach man to resist the evil within.

In the composition of man two elements are interwoven; one is the Good, which is termed as 'Gava', and the other is the evil termed as 'Druj'. (42). Our physical existence on the earth is due to the embodiment of the two elements. We are like a cloth in which white threads and black threads are stitched together.

It is the duty of man to go on resisting the evil within and convert it to good. The quantum of the evil element should go on reducing and that of the good element should go on increasing. (45). That is our prayer in 'Kem na Mazda' composition, while performing kushti.

The evil within expresses itself through carnal passions, anger, greed, and pride. Man should try and try to shun these enemies of the flesh. (28).

That however is not easy. The evil has a positive existence in us. It shoots out, in spite of the best resistance.

Zarathushtra taught man the modes, methods and manners of resisting evil. He prescribed certain spiritual Yogas Sudreh-Kushti is one of them; Manthra-prayer is another. He showed the method of establishing Holy Fires, which can bring down the Yazatic blessings and help man to resist evil. He taught the Moral Code based on Religion. Every moral act, whether expressing compassion or pity or service to others or truthfulness or repentance for the sins or resolution to be away from sin, is a spiritual exercise, which leads us towards Ahura Mazda. To get the spiritual strength for being immersed in good thoughts words and deeds, such Yogas as Sudreh Kushti and Manthra Prayers and Yasna-Ceremonies are prescribed by or under the authority of the Prophet.

* * * *

Zarathushtra confirmed and adorned the Mazda Yasni Daena – the Path of thoughts, words and deeds leading to Ahura.

There are references in Avesta to indicate that Zarathushtra was aware of the advent of other Great Prophets and Religions, after Him. (46). In Truth the great Religions, the Hindu; the Mohmedan, the Christian, the Jew, and others like the Sikh, the Jain, the Buddha all lead to Mazda; they are the extensions of the Mazda-Yasni Daena. Each of them prescribes different Yoga's for the resistance of evil within. **For each man the Religion of his birth is the Path ordained and destined for him in accordance with the mathematical function of evil within him and he has therefore to follow the prescriptions prescribed by his Prophet. Conversion is a mental and spiritual suicide.** (42)

There are indications in the Holy Writings that Zarathushtra was not only aware of the coming Prophets, but made certain preparations for their arrivals. The word 'Daenao' in Gatha denotes more than one Religion (46). The word "Soshyantam" denotes the Prophets who are to bring different Religions "in future". (74).

"Ustad Beheramshah was the **only person** who explained the **Zarathushtrian Religion** in its correct light in the present time..... I believe that we could have learnt from him many mystic subjects of the Zarathushtrian Religion."

Jamshed Mehta

To come back to the "life-story" : after His conferences with Ahura Mazda, Zarathushtra entered the Court of the then King Vishtaspa of Iran.

Vishtaspa was the son of Shah Lohrasp, who was a highly advanced Soul and son of Kaikhushroo. Before the arrival of Zarathushtra these Kings fought against the evil forces then rampant on earth. These were not ordinary political kings; they had attained a lofty stature in their own spiritual advancement. They were known as the Keyanian Kings, and are described as the recipients of "Keyan Khoreh", a channel of divine blessings. (48). Kaikhushroo is referred to in Avesta at several places. (49). He is described as Immortal and without disease or death.

King Vishtaspa was destined to be the first and the most powerful support for 'Mazdayasni Daena'. Before Zarathushtra entered his court, he had certain faults and impediments within himself, which Zarathushtra removed and erased.

And this again is narrated by means of another "story".

The story is something like this: Zarathushtra had a controversy with certain courtiers; He defeated them. They therefore placed, some "unclean things", like heads of cats and animals, in His bed, and then instigated Vishtaspa to imprison Him as a worshipper of evil. While He was in prison, a fierce war broke out and Vishtaspa was to lead his army. But his black horse suddenly became disabled; all the four legs of the animal were found to have been pushed inside his body. The king was unable to ride on the horse and to go to the battlefield. Zarathushtra by His Divine Power "took out" the legs one by one and the horse was then ready for the king to ride and go in battle.

I have tried to present the story here as consistently as possible. It is scattered in Pahalvi and Persian writings in many different ways and a consistent form is impossible. The story or any indication of it does not appear in Avesta.

Again, as usual, the story is a crude transformation or picturisation of something happening in the realms beyond our experience.

Zarathushtra was not 'born' on the material part of the earth. Our earth has certain ultra-material extensions out in the world of more than three dimensions. All the Yasna of Zarathushtra's parents before His birth were performed in Naman-e Paurushaspa, stated to be on the banks of Doraj river having its source in mountain Jabar. It has not been found possible to pin-point with even a rough certainty, where this river and mountain are on our earth. Scholars have gone on discussing them but with no result. (50).

But the mystic Science says that these places and abode of Paurushaspa are in the ultra-material extensions of our earth.

Zarathushtra is the quantum of Divine Light. He is 'born' in a special way as we have seen in Previous Chapters. The transformation of this channeled Quantum of Divine Light to a physical human form requires special preparations and procedures. His inability to come down in the form of Divine Light is indicated in the story as being "imprisoned".

While He takes up the Human Form, the forces of evil try to obstruct the transformation. This is indicated by saying that unclean things were found in His bed.

Coming now to the black horse : although Vishtaspa was a Mazdi Yasni and a valiant fighter against Daeva Yasni, he had in him still certain faults of the flesh; the evil element within him was not completely subdued. His spiritual strength to fight the daeva's was yet not as powerful as it should have been. This is indicated by the black horse and his inability to move. Zarathushtra by his Yasna removes the King's inner faults and raises the wave-length of the Good Element in him, so that he is then strong enough to face, fight and conquer the daevic onslaught. This is indicated by the liberation of the four legs of the horse. The King is now in full control of the 'black horse' within and can ride on it with ease.

Thus, Zarathushtra gives the King a spiritual bath – (a Nahan or Barashnoom) – which cleanses his inner composition, and makes him spiritually more advanced and more powerful. He can now help Zarathushtra in His Divine Work and Mission. He now becomes the grand pillar supporting the Mazda Yasni Daena. (51).

This is the significance of this much misunderstood story. When Zarathushtra is taken to be an ordinary mortal man and not as a Yazata, this story assumes ridiculous forms. Some half-baked scholars and film-makers try to depict Zarathushtra as a veterinary physician curing horse paralysis by herbs! From a Yazatic Prophet to a veterinary doctor is an insane exercise. It is an attempt to fit in divinity of infinite dimension into a one inch square of our ignorance.

"WIVES" AND "CHILDREN"

What is marriage?

Is it just a social convenience?

Or is it just a legal contract?

Have you read the 'Ashirvad' composition which the Priests recite while performing the last part of our marriage ceremony?

That composition does not sound like the recitation of a social contract. It sounds like a practical exercise in Religion !

It directs that every moment of the married life should be an attempt to practise the commands of the Mazda-Yasni Daena.

"Beware ye the marrying couple ! There are enemies within !

Drive away "Doosh-mata" – evil thoughts !

Abhor "Doojukhta" – evil words !

Burn "Doojvarashta" – evil deeds !

Receive and hold the vibrations of Asha

– all the Forces of the Good and Pure in Nature !

Don't speak evil of others !

Don't raise anger !

Don't sin for the sake of worldly shame !

Don't be greedy !

Don't be led away by jealousy !

Don't be proud !

Don't be egoistic !"

* * *

The Ashirawad Composition continues :

"Behave to be fit for the Divine Gift, to become a 'Zaothra', the battery of divine energy.

May you climb up towards the Gate of Light !

May you follow the Dictates of Zarathushtra, and may you receive the Divine Blessings and attain the final Union which is to be with Ahura Mazda !" (52).

* * *

This is the Religious concept of marriage ! Beware that you are not led away by the evil within and involve into carnal passion, anger, pride, ego; greed, jealousy. Try and try to climb up the Path of Divinity and reach the Gate of Light.

Now, can all this apply to Zarathushtra? He, who Himself is the Ray of Divine Light? He, who is described as a Yazata in Avesta? He, who has no evil in Him?

Does He need all the spiritual exercise which a mortal man needs?

Mortal man has to marry. Marriage is a powerful spiritual exercise. There are lots of don'ts and do's. All Religions have ordained marriage as a practical way of life towards God, to reach Him.

But the One who is Himself a Ray of God, does not need marriage. He does not have any evil within, which requires to be controlled and converted to Good. He is not a worldly soul who needs marriage. All the commands in Ashirvad are not for Him ! He is beyond them.

* * *

Marriage is a process leading towards the unity of souls. There is, in nature, a counterpart of every male and a female-soul and vice versa. At the ultimate end of physical life, they merge. Marriage leads towards the merger, and the merger towards the Final Goal – Mukti.

But Zarathushtra does not need such a merger; He does not have any counterpart outside Him. He does not need to **attain** salvation. He is the Ray of Ahura's light Himself.

The very idea of Zarthushttra marrying a female is not compatible with all that is stated about Him in all Avesta.

* * *

What is then this story of His having three “Wives”, and three “Sons” and three “daughters”?

But first of all, do the Scriptures and other Religious writings in Avesta, Paharvi and Pazend, present a consistent and convincing picture of Zarathushtra having the wives and children in the worldly sense we conceive?

No! No!

The picture seems monstrously absurd!

The great Savant Khurshedji R Kama has shown this in his Gujarati "Life of Zarathushtra". (Baab 11).

Once again we encounter here the usual phenomena of the Sacred Writings talking of apparent complexities and absurdities.

Zarathushtra is stated to have three wives – Havovi Urvej, Arnez Bardai; three sons – Isatvastra, Urvatatnar Havrechithra, and three daughters – Freny, Thrity Pauroochisti.

This is mainly derived from Paharvi writings. (53) The existing Avesta does not have any direct reference about this "family". **Avesta has no direct statement about the three wives, three sons and three daughters.** You have to try to fit in the Paharvi and Avesta references to arrive at some consistent picture. But they appear not to fit in. They infuse apparent inconsistencies and absurdities.

Nowhere is it stated in the Avesta that Havovi was Zarathushtra's wife. Left to themselves Avesta references do not even clarify whether she was His wife daughter or mother ! Her name occurs at two places. In Farvardin Yashta (Kardeh 30), she is on the top of the list of lofty Female Souls, but is not referred to as his wife. (54). In Din Yashta, Havovi is stated to be attuned with Din Yazata and praying that may she be able to follow the Thought, the Word and the Deed of Zarathushtra's Daena. (55). But here she is not described as His wife.

Gatha 51-17 says, "Frashoshtra of the family of Havogava has shown me the lofty 'Keherpa'. (which is) the keeper of Ahura Mazda's Authority and Power ('Ishyam) and (which is) given to me, so that the Current of Asha keeps running in the Daena".

This passage does not even name Havovi. There is no reference to 'daughter' or "Wife". Frashostr shows to Zarathushtra a 'Keherpa' – an ultra-physical formulation of Divine Light.

Keherpa does not mean 'daughter'. In giving that meaning we are just presuming that since in Paharvi writings Frashostr's daughter was said to be Zarathushtra's 'wife', 'Keherpa' in Gatha 51-17 should mean 'daughter'. Is that not too big a twist?

And 51-17 says that Keherpa is given to Him, so that the currents of Asha go on flowing in Daena. Does all this indicate, even remotely, a "marriage", in our sense? Is not the passage referring to some Divine Yasna – something happening not in the physical world but in the higher Planes of Nature?

The existing Avesta does not have any reference to the other two wives or their names. It is

in Pahalvi writings that we find the names of the three wives, three daughters and three sons. (53). There again none of the six children is stated to be born of Havovi. **Her sons are stated to be born in future and their names are : Hoshedar, Hoshedar-mah, and Soyshiyos**, and not Isatvastra, Haurvatatnar and Haverechithra ! (56). The future sons of the present wife are different than the present sons !

The only reference to a 'daughter' is in Gatha 53-3 –, and for that too, doubts are expressed whether by daughter is meant the Prophet's female disciple, since at other place in Avesta, the Prophet's male disciples are described as Sons. (57). But assuming that the word "Dugedram" in Ha 53-3 refers to "daughters", the relevant line describes Pauroochisti as "one of the daughters of Zarathushtra", indicating, thereby, that there were more than one daughters. But extant Avesta has no reference to other daughters, although Pauroochisti is referred to in the list of certain female Fravashis in Fravardin Yashta and there she is preceded by Havovi, Freny and Thrity in that order ! (54).

See the confusion?

But it does not end here.

Pauroochisti was married to Jamaspa. Avesta does not specifically say so. In Gatha 53-3 it is supposed to have been stated that somebody is determined or nominated for her. But it does not say who that 'somebody' was and that he was her "husband", or that she was "married" to that somebody!

Again if we assume – relying on Pahalvi writings – that Pauroochisti was "married" to Jamaspa, a very curious result follows, as pointed by Khurshedji Kama. Jamaspa is stated to be the brother of Frashostra. Frashostra is stated to be the father of Havovi, Zarathushtra's wife. And Pauroochisti is the daughter of Zarathushtra. Now join the Jig Zaw. It means Pauroochisti was married to the brother of her maternal grandfather ! Or in other words, Zarathushtra gave His daughter to that person who was the brother of His own father-in-law.

What a mess!

But, sorry, there is something more !

Coming to the three sons – Isatvastra, Haurvatatnar and Havrechithra – they are nowhere in Avesta stated to be the Sons! In Fravardin Yashta (K. 25) they are described as "Zarathustroish", and this according to K. R. Kama does not mean "of Zarathushtra", but "related to" Him. Kamaji says, "I entertain much doubt that these three were not Zarathushtra's own sons, but they might be of His daughters or sisters".

That's how this story of three wives, three sons, three daughters and three future son's goes !

How do we explain all this? How can all this be reconciled?

It is clear that no reconciliation can be arrived at on our worldly concepts; we shall have to look for hidden materials.

There is no inconsistency between the Avesta Scriptures and Pahalvi writings. Religious writings are universally known to present apparent contradictions; but wherever they appear, seek

for the hidden meaning – that is what all the saints and sages have warned.

The root of the matter lies in the word "Keherpem", in Gatha 51-17. 'Keherp' signifies several things. The spiritual energy-body within us is called Keherp. That is not a physical or material formation of atoms, it is composed of ultra-matter or better still whirlpools of beyond-material energies or forces or motions. Ultra matter itself has various stages of subtleties. Some ultra-matter is more subtle than others. There are four ultra-elements in Nature – named in Zarathushtrian Religion as 'Anasar's. (Hinduism describes five subtle-elements and calls it "Panch-tatva"). These four 'Anasar's combine in different permutations, combination, wave-lengths and frequencies, and formulate various stages of ultra-matter. These stages go on successively becoming less and less subtle, and at a particular stage particles of matter emerge. The behaviour of these elementary particles – as they are called in Physics – seems to us very very curious and even unreasonable on our standard of experience. Electron behaves like a particle and also a wave; there are anti-particles and particles with negative mass in the subatomic world, which is the first emergence of physical from ultra physical; there are quantum dances and ghost-particles. There is indication enough that in that world, our "common sense" – or more rightly "common experience" – does not survive. (58).

These ultra-physical combinations are hidden in the "within" of everything we experience – from speck of dust to a human being. They have various stages of energy-condensation. Keherp in us is the energy body in the ultra-material or spiritual realm. It is a subtle energy-formulation.

Such formulations can exist outside us and in Nature, and certain of them are called Keherp.

The "wives and children" of Zarathushtra are such Keherp formulations. They are subtle energy-bodies created to perform certain specified functions. It is beyond the scope of this article to take you into the modes, manners and methods leading to the creation of these 'Keherps's. Suffice it to say that these creations require certain Yasna – 'Kriya' – in the ultra material realms of Nature. Zarathushtra performed divine Yasna's to create His three "wives", three "daughters", and six "sons" – three 'present' and three future. They are the formulations of divine forces in Nature, and have to carry out certain work. Each has a special function; the aim of each function is to help the humanity and the creation to march towards Ahura. It is again beyond our scope here to set out and elaborate the specific function of each 'wife' and 'son' and 'daughter'. I can just give faint and illustrative indications. Pauroochisti's keherp helps in the merger of the male and female souls. Freny inspires divine love in humans. Thrity infuses the currents of patience and spiritual strength, when a human soul is passing through the agony of its 'Karma'.

* * *

Adoption of these Truths results in the removal of all apparent complexities, contradictions and absurdities from the first reading of the Scriptures and other writings. The picture becomes consistent; the pieces fall into fit and proper places.

And seen in this perspective all the tall talks explode away : like, 'what is wrong if the Prophet had three wives – that shows his virility. That way, 30 instead of 3 would have been much more virile !

* * *

Mortal man has carnal passion in him; this arises from the evil element interwoven in us.

Marriage is an exercise to control the passion and not allow it to cross the limit. But Zarathushtra, who has no evil in Him does not require to have such control. He has no physical infirmity, requiring any yoga or, spiritual exercise for His own Salvation, He does not need any, He himself is Divine Light. All His Yasna is aimed at the salvation of mortal man.

HUMAN FORM DISSOLVES

Can Zarathushtra die?

Can 'death' as we understand and experience come upon Him?

And above all can He be murdered?

Avesta proclaims that He cannot be killed by anyone not even by the biggest lord of evil. (10), (44).

Angramino, the master of all evil tried first to lure him and then to threaten him; but Zarathushtra with His divine weapon of Ahoonvar and "the Stick of nine nodes" defeated Angramino and all his 'daeva's. (43 44).

Can, then, He be murdered by any human being?

Can He die?

Can he be killed?

Avesta answers an emphatic 'no'.

One who is Himself a Channel of Ahura, a Yazata (7), One who is described in Avesta as the Lord of the whole of the temporal world (9), One who is ranked amongst (8), and even above (60) the seven 'Amesha Spenta' – can He be killed and that too by a warrior from some army?

* * *

The story goes like this : One day Zarathushtra was praying in the holy Fire-temple; a soldier by name Toor-bara-toor from the enemy's army came there and stabbed Him; He threw His rosary to the soldier; and both died.....

* * *

There is no direct source of this story.

Avesta does not contain a single reference about His death even, much less murder!

Avesta has described Him as Immortal, not merely figuratively or poetically, but as a statement of Truth.

Then from where do we get this story?

From some scattered Pahalavi and Persian writings.

But there also, if we collect all Pahalvi references about His alleged death, the result is not this murder story, but a collection of apparent inconsistencies!

Dinkard in its Zarathushtra-Namah refers to the miracle (Afdib) of Zarathushtra's "Vikhiz" and going to "Pahloom Ahvan". (59).

'Vikhiz' does not mean death; it means 'to ascend' 'to go up'. He did not die; He ascended to a place called "Pahloom Ahvan".

These references are at the beginning of those Chapters in Dinkard which describes certain events before and after the 'Vikhiz' of Zarathushtra. (59).

In Sadder Bundelesh (a Persian book based on Pahalvi writings bearing the same name) it is stated that after Zarathushtra completed His mission of emanating Mazdayasni Din throughout the seven 'Keshvar's, He rose up so as to go to "Airan Vaiz". This reference does not say He died; He went to "Airan Vaiz". This same book also raises the question why such a distinguished character as He should die at all? (61).

There are other references in Pahalvi Writings referring to 'Turibaradarvakhsh' or "Toor-bara-toor" but they do not clearly depict him as Zarathushtra's murderer. At one place Ahura Mazda informs Zarathushtra that Toor-bara-toor will be destroyed by Him; for if that did not happen, resurrection and renovation would never be possible. (62).

* * *

The picture that emerges from all this is that Zarathushtra is invincible; no one – even the highest lord of evil—can kill Him. He destroyed one Toor-bara-toor and that was His last act in the human form; He then ascended away to Pahloom Ahvan – a place beyond the physical earth.

That is neither death nor murder.

* * *

Let us now turn towards the explanation given in the annals of mysticism i.e. the Science describing and depicting the events in the ultra-physical world.

Every thought passing in and from our physical mind (i.e. the mind which works when we are awake), every word uttered and every deed done, at any point of time during our earthly life, creates a 'reaction' in nature; a kind of ultra-magnetic whirlpool or lines of force are shot out in the universe.

Ahura Mazda and His Prophets have defined and specified what is 'good' for man and what is 'bad' for him. (Our prayer "Doa Nam Setayashney" lays down a list of the good; "Patet Pashemani" a long list of the bad). The definition of the good and the bad is not left to be decided by man. For, every good or every bad thought, spoken or done gives rise to a whirlpool of ultra magnetic lines of force or say a field or a cloud of subtle energies. It is something like circles of waves created in a pond by dropping a stone in it. These whirlpools travel out there in the universe and create certain

forces which then react on the thinker, speaker or doer. That is the working of the law of Karma or Keshash or Destiny.

For the sake of picturisation, let us describe the whirlpool from the good as 'white' whirlpool, or 'white' lines of force, or 'white' energy-cloud, and that from the bad as 'black'. A thought, word or deed may shoot out a pure white or a pure black or more often a mixed of white and black whirlpools. They are then polarised and the white accumulate at certain pre-ordained places in Nature and black at other places. Sometimes this is expressed as : the good works fly towards the South and bad towards the North. These directions have special indications and significance in the mystical geography of the Universe. South in this context is named "Dadar-i-gehan", (63) and North, "Apakhtar". (64).

These white and black accumulations assume certain form and emerge before the consciousness of the doer at a certain stage after death; this is called 'Kerdar'. Every man "sees", after death, the balance-sheet of his works done in his earthly life in the form of a Kerdar. (65) This is described in different Religions in different picturised ways.

* * *

When Zarathushtra arrived on earth, evil was all rampant and Mother-Earth had sent S.O.S. to Ahura Mazda. All the evil works of man and daeva's had created tremendous black whirlpools and their accumulation had taken up a huge menacing form. The reactions from them were utterly destructive of every 'good' thing in the Universe. Truth and beauty, good order and purity, all creations and forces of 'Asha', were being strangled. (Chapter II)

It was Zarathushtra's mission to stop this avalanche of evil storms and whirlpools. He, in His Human Form, first did what was required of Him to do for the living man – to teach him how to resist evil and destroy or convert all the daeva's hovering on earth.

After those tremendous tasks were executed, the time arrived for His last miracle in the human form. And that was the destruction and conversion of the devastating accumulations of the black whirlpools.

It is this huge accumulation of black whirlpools, that is called Toor-bara-toor. It is not a soldier or warrior or a human being. It was a tremendously powerful ultra-magnetic cloud constituted out of the infinitely huge amounts of evil thoughts, words and deeds, which were rampant before Zarathushtra arrived. Please note that this is not a figurative description; it is an actual event in the ultra-material universe. Man's evil has that sharp and damaging reaction in nature. This huge ultra magnetic cloud, Toor-bara-toor, vibrated in its every atom with evil and a design for destroying the whole of the earth and everything on it. You can faintly imagine this by bringing to mind the mushroom radioactive cloud when the atom-bomb burst on Hiroshima or nuclear bombs were tested by mad nations. The radio-activity, with its devastatingly cruel nature, spread out and brought most agonising diseases and pain and death to humans. But that cloud is nothing compared to the huge Toor-bara-toor whirlpool; that had the evil energy enough to disintegrate every atom of matter on earth. It can have a headlong clash with earth like an infinitely huge comet rushing out.

It was Zarathushtra's last task in human form to stop and destroy this Toor-bara-toor cloud. It was rushing towards earth. There was nothing that can dash with it and survive. It was to be stopped and disintegrated. But which was the thing that can take upon itself the force and shock of the

rushing Toor and disintegrate it?

There was only one thing and that was the human body of Zarathushtra.

We have seen that Zarathushtra was a Yazata a channel Himself of the Divine Light of Ahura Mazda. That Light was given a human form to teach man the message of Ahura. But when Divine Light assumes a physical form, it cannot be like the physical body of a mortal human. It is something entirely different.

Our body is made of physical matter; there are cells and large molecular compounds in it, each molecule has certain atoms in it. Atoms are made up of elementary particles which fluctuate between physical and non-physical matter. The evil which was found at one stage of creation to attach to Ruvan, is being reformed and converted into good, in stages. Most of the evil is alchemised and stored in our Keherp. The remainder is interwoven in our physical body; it is in the process of alchemising to good through life on earth; Prophets teach us how to lead that life so as to alchemise the remainder evil and attain salvation.

But all this does not apply to Zarathushtra. There is no evil in him. His human form is just a physical transformation of Divine Light. It has no atom or cells in it. The Divine Light is made just coarse enough to assume a human form. The mystic Science therefore says that His Body could not be touched. It was vibrating with divine energy. That is why there is no question of his 'marrying' and having 'wives' and 'children'.

And it is only this Divinely energised Human Form that can sustain the shock of Toor-bara-toor and disintegrate it.

That is what Zarathushtra did. He created a powerful magnetic force around His Human Form, and attracted the Toor whirlpool towards Himself. The Toor-bara-toor cloud was compelled to focus out towards Zarathushtra's Human Form. Its direction became restricted; it could not go anywhere else than towards Zarathushtra's Human Form. And it rushed.....

The Divine Human Form was ready for the clash. And the whirlpool did bang. There was swift transmission of energies; powerful magnetic storms and the whirlpool disintegrated. The whole shock was absorbed by Zarathushtra's Human Form, and the clash of the atoms of evil and the beams of divine light resulted in the vanishing of Toor-bara-toor. The coarse energy in Zarathushtra's Human Form was spent out in the process; the Human Form was dissolved and the Yazatic Light flew away to Pahloom Ahvan and further.....

That is the significance of the word "Vikhiz".

CONCLUSION

Zarathushtra is a channel of Divine Light, a Yazata, a Shining Being.

He arrives on earth in the form of Yazatic Light and assumes human form.

His mission is to lead the whole Creation to Ahura.

Man is the spiritual centre of the material and ultra material universe. It is through him that

the Creation will reach its goal. Therefore, he has to be taught to think good, speak good and act good; he has to be told what is 'good'. 'Good' is to be defined, specified and prescribed for him. Zarathushtra did that.

Let your life, in thought word and deed be a 'Yoga', a 'Kriya', a 'Yasna', leading to Mazda. May whole mankind be Mazda-Yasni. Let every human strive to reach Mazda through the Religion in which he is born. Ahura has made 'Daena' : more than one Religions; (46); each human is to follow the one ordained for him by Ahura. Each Prophet comes from Mazda, and teaches the 'Yasna' suitable to those who are ordained to be in His Religion. (66).

Mortal man cannot have any freedom of choice. He has to adopt the path of his Prophet. He has to adopt the way which is defined as 'good' by Mazda through His Prophets.

Mortal man's senses; consciousness and knowledge are limited. He does not have all the data and materials which can enable him to make a choice. (67). As Aurobindo asks, "How is reasoning to show which is right?" How can you rely on your own ignorance?

The Creation is not merely the material universe we see and know. There are ultra physical existence and events which are far beyond the mortal man's vision and consciousness. (58). Therefore he is to be guided. Mazda guides him through the Prophets.

And when man is to be guided to do certain things and not to do certain other things, he cannot, in the very nature of things, be given a freedom of choice. Given such freedom his tendency is to create hell on earth ! He had done that to such an intensive degree that Mother-Earth craved for the Saviour; and today he is doing it again. With evil within himself, man is naturally inclined towards doing things, which lead him towards spiritual death. For him, doing evil is natural; doing good is a hard discipline and strenuous exercise. That is why the Prophets have to command and not to give a goody goody freedom of choice.

Zarathushtra therefore addresses man in Gatha Ha 45-3 that if you do not accept and act on what I am declaring to you, your life-journey will end in a disaster. And in Gatha 45-5, Zarathushtra says that if you obey and lead your life according to Ahura's Word, which I am declaring before you, you will reach Perfection and Immortality.

That can be the only language in which a Prophet can speak. He cannot tell man to choose one thing over the other as he likes. If Prophet is to say that, it is better that He does not come ! Because, is there any sense to tell man, who has yet to convert his evil within to Good, and whose knowledge, understanding and experience is highly limited, to do whatever he chooses ! What a huge nonsense in the name of a Prophet ! !

All Religions are a code of commandments and Zarathushtra's is – and cannot be – an exception.

The famous (or should I say notorious) passage which is supposed to teach freedom of choice is Gatha Ha 30-2. But if you apply correct meanings of words in it, without twisting them towards your own prejudices, the message is entirely different and opposite. It says, follow my chosen Path and Prescriptions, and your mind will then be enlightened by divine light, and you will then see and perceive all the past, present and future ! Zarathushtra does not say you have a choice; He commands:

choose what Ahura has chosen for your good and which I am prescribing. He does not say your mind is already enlightened; enlightened minds do not oppress Mother-earth; He says make your mind enlightened by following My Prescription, Yoga and Code. And the result will be that you will see the whole Creation. (This is, in truth, the talk about Samadhi or Sezdah, where the advanced Soul actually sees and perceives whole Nature with physical eyes closed. This is no nonsense about freedom of choice to a mind dark and ignorant with evil.)

And in any case assuming, just for the sake of argument, that 30-2 gives freedom of choice, 45-3 and 45-5 are talking exactly the opposite. What Prophet is this, who speaks these inconsistencies and confuses man?

* * *

Zarathushtra is not a mortal man. The picture of Him presented by the Holy Scriptures and Writings is too divine to enable any mortal man to picturise Him. You cannot depict Divine Light through a film camera. Any attempt to film Him is an exercise throwing the Sublime to ridicule, the divine to the dust.

Why don't you picturise Him in your heart? That is the place where love and devotion towards Him lie. Let us make that love for Him more and more intense by following His Path and He will Himself arrive before your eyes..... Let your quest for Him be within you.

* * *

And when attempts are made to picturise Him as an ordinary, mortal, common sense – human philosopher, with physical infirmities, emotional disturbances and mental deficiencies, having a hobby of a veterinary doctor curing horse-paralysis, that is the gross violation of all that the Holy Scriptures say about Him and is an insult of infinite dimensions to His Divine Personality and to the Parsi Community.

* * *

Here is Zarathushtra defined in Farvardin Yashta (K. 24):

"At whose birth and progress the waters and trees went into ecstasy;

At whose birth and progress the waters and trees evolved further;

At whose birth and progress the whole of the evolving creation sung in ecstasy :

"Gratitude (towards Ahura Mazda) that the Athravan Zarathushtra of the Spitama family is born in human form !!

Henceforth He will spread the energised 'Barsam' (perform certain Yasna – Kriya) (and shower down the divine blessings);

Henceforth the 'Good' Mazda Yasni Daena will spread throughout the seven 'Keshvar's;

Henceforth the reign of Maher (Truth) shall prevail and enhance the Goodness (Goodliness)

of all Regions and convert quarrels into ecstasy;

Henceforth the flow of Divine Currents shall enhance all Good, and suppress the evil."

He takes the human form and the whole creation goes into ecstasy !

Every particle vibrated with the song of thanks giving to Ahura !

Now Zarathushtra will infuse divine energy in every particle.

Now the evil shall fade away.

Now the Truth shall prevail.

Now the Divine Blessings shall intensely shower down.

That is the message of Farvardin Yashta.

That is the message of whole Avesta and all other Writings.

He is a Yazata – a channel of Divine Light, who took up human form to discharge His Divine Mission and lead Man and Creation to Ahura.

Fravardin Yashta also declares:

We attune ourselves with the 'Ashoi' and the 'Fravashi' of Zarathushtra.....

Who was the first Athravan, (the Protector of the Holy Fire which lights within man and which is the Divine Energy behind the Rotations, Revolutions and the Evolution of the Universe);

Who was the first Rathestar, (the Divine Warrior who fought with the Hostile Forces of Ahriman, the Lord of Evil);

Who was the first Vastriosh, (the Spiritual Farmer, who tills the barren land of man and universe, and makes them fertile, so that they may march towards Ahura);

Who was the first to turn round the wheels of Daevic and hostile Forces and to convert them to the Good;

Who was the first to bring down the showers of Divine Blessings on the whole Creation;

Who was the first to break down the Daevic materialism and to inspire Faith and Devotion in man towards Mazda....."

* * *

May His Light remove all your darkness....