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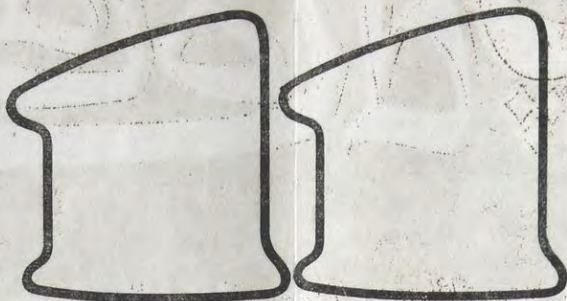
VOL. VII No. 1

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VOL. VII No. 1

NOVEMBER 1970

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EDITORIAL

I am happy to announce to my esteemed subscribers, advertisers, helpers and well-wishers that with this issue Parsiana enters 7th year of publication. I have a feeling that the magazine has served its purpose of informing people and arousing interest in them in the history and thoroughness in our concept of the religion of Zarathushtra. Seven years ago Parsiana was my lonely speculation — a dream which then I wanted to concretise but faltered to face all adverse criticism. After settling little differences over the name and the objective of the publication I got initial courage and encouragement from Mr. Erach Nadirshah and the first injection of faith in the venture from Dasturji Khurshedji Daboo who blessed the scheme with a note of warning about the fate of all previous publications and a ray of hope for its possible success saying "you are also a businessman and perhaps you know things better". What I know well by now is that from beginning uptil now the magazine did not have more than 10% casualty. Casualty is a technical term in the newspaper world indicating discontinuity of subscribership from disapproval, chronic illnesses incapacitating the subscribers, unreported, transfer from original address and death. 10% casualty is always considered congratulatory. I am happy so far. I am thankful to the Trustees of the Parsi Panchayat for concession in rate of printing. It is their paper as much as mine. I was casually informed that the Trustees themselves at one time wanted to have a paper of their own but somehow the idea was dropped. Throughout these years Mr. Framroze Poonawalla was generous and his sons and nephews so helpful as previously recorded and thanked for.

Last year was spent in wasteful bickerings. Heretics are still polishing their arguments till they look presentable. But the difference between our gold and their brass stands for good. "Culture of the Vulture", "cowdung malido", Bulls of Ballard Pier Albino is leucoderma and such other undignified expressions are expressive of their feelings of frustration and are slurs on journalism. If argument lacks dignity it also lacks truth.

With the seventh year of publication Parsiana will resume its original mission of educating the community in Zoroastrian lore. After all the so called Reformists are only repeating their own tape-records without being able to offer anything fresh or sound. Parsiana has not denied hearing to them and has given convincing refutation of their pretences. They do not deserve any more indulgence. Mr. Homi Dhalla is writing articles against proselytism, proper understanding about Albino will be given in due time and some statistical study may clarify the view that proselytism misnamed conversion was going on in our community since ages. One Mr. H. "Edulji" of "Bakhtavar" Colaba, has taken exception to the generalised statement of Dasturji Dr. Hormuzdiar Mirza that there is no equivalent of the word "Conversion" in Avasta (without offering the applicable word). He has compiled a collection of statements and few incidents from history to suggest that proselytism (misnamed conversion) was practised. I have referred this to Mr. Dhalla, a member of my Advisory Board, for its clarification with Dasturji Dr. Mirza, who has been away most of the time during the last month and also current month.

The whole business of what constitutes progressive and what constitutes static requires to be reconsidered. People and indeed movements are composites of feeling and objectives. Mere propaganda by words and prints do not constitute reform. In our country there has been much progressive legislation during the quarter century but we wonder whether we are entitled to call ourselves progressive on that account. Mentality or climate peculiar to progress still eludes us.

Wealth in terms of prosperity is concentrated into the hands of only a few families, about or less than two dozen of them, according to Mahlanobis Report. Dispersed prosperity has gone to black marketeers and their treacle has spread as bribery and corruption. All progressive legislation is based on some philosophy. Mere philosophy never changed anything. It only increased mind-stuff, which is essentially passive and inert. It always needs to be activated by some go-ahead operation to impart to it the touch of life. Otherwise it dies out or is diverted to unwanted or undesirable channels as seen above. In my Editorial of October 1970 issue I have drawn the attention of my readers to the fate of Gandhian philosophy that has faded out without reinforcement of any parallel activity. Ervad Dr. Phiroz Kotwal is perfectly right when he asks "if all rituals and

ceremonies are taken away what will be left of Zoroastrian religion"? I suppose the reformers (better described as self-styled monopolists of wisdom) will say "the GATHAS". Soon they will be dismayed to find that ગાથાના ગાનારોએનું ગર્વ ગળી જશે (vanity of Gathaphiles will melt away) and Gathas will be relegated like all old time philosophies to an underground storage as a "Good horse in the stable but an errand jade on a journey". If so-called reformers beguile themselves into believing that philosophy works like clockwork let them know that clock needs winding or 50 cycle coil and stops working if spring or current fails. Rituals and ceremonies wind the clockwork of faith, go on winding your clockwork and lift up the mobed class higher, if we want our religion to survive. If mobed earns, it is incidental to religion and not contrary to or contravening religion. If he is ignorant it is his shortcoming and not the defect of religion. Religion is definitely different from ethics though both are not things apart. Ethics is the approved way of life. Religion is the way to ethical concept of living. Ervad Dr. Kotwal's understanding of religion looked at thus is deep and thorough and is beyond challenge by reformers.

True religious reformers encompass religion in totality. Even if they criticise some aspect of religion they have a reverential attitude towards it. An article on the subject by Bankim Chandra Chattopadhyaya included in this issue brings out in relief the differentiated aspects of abstract concepts such as "Nirguna" and "Saguna" God and leads the way to reverential practices as essentials of faith. Let our reformers read this and reform themselves. Our self-styled reformers have done a great disservice to our religion by making rituals a sin.

About a year ago Mr. H. Edulji (referred to above) had suggested that the community must have a service of reprints of our old and/or important informative books as many of them are out of print or vanishing because of neglect of them or our ignorance about their contents. It is a very expensive venture in view of the fact that our people small in number and indifferent to literature of this type will result in very small take-off of such publications. Because printing is uneconomical in small number of copies the venture would fail hopelessly. Any such publication would need subsidy to keep price reasonably within limit. In Parsiana we are already reprinting the Gathas. This will go on for about six months more. To add any other print will take more printed matter adding to costs of com-

posing, paper and double postage. In the matter of finance Parsiana is a borderline case deteriorating with increasing prices of paper. Yet I say "Never say die". Parsi Panchayat, Rahnumah Mazdyasni Sabha, K. R. Cama Oriental Institute have funds earmarked for publications. They can jointly finance the reprint section, which can be collected piecemeal month after month and later also form a book. One book in my mind for this purpose is the Parsi Book of Books (The Zend-Avesta) by Dastur Rastamji Edulji Dastoor Peshotan Sanjana B.A. It comprises a series of learned essays in eminently readable language covering Zoroastrian Theology, Zoroastrian psychology, Zoroastrian Eschatology, Of Zoroaster and Zend-Avesta and Different Attitudes of Present day Parsis. If they do not take up this burden I shall sound my esteemed subscribers if they would continue to patronise Parsiana for Rs. 12/- per year instead of the present subscription of Rs. 6/-. Let us hope they will help the community rebuild its library for an additional payment of 50 paise per month for the Book Section in Parsiana.

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A GREAT AWAKENER

Bankim Chandra identified religion completely with human welfare

by

AMRIT RAY

Bankim Chandra Chattopadhyay was a great Bengali writer of the nineteenth century and is admittedly a pioneer of Bengali literature.

He, however, achieved fame with his song **Vande Mataram**, which Subhas Chandra Bose adopted to arouse public sentiment against British rule.

It is good to recall that though Bankim Chandra was part of the British administrative machinery, he used his influence for the benefit of the common man. When he was in Khulna sub-division (now in East Pakistan), he helped the people who were being exploited by the indigo planters and rid the area of dacoits.

Bankim Chandra was not only a great writer; he was the outstanding figure of an era of religious reawakening, who through his own interpretation of the essentials of Hinduism added a new dimension to the religious revival of the last century.

In spite of his deep study of Western philosophical systems, Bankim's inspiration did not come from there. On the contrary, it enhanced his **admiration for the religion of his forefathers and gave him new light** to reconstruct and re-examine the rich legacies of the past.

"Society", according to Bankim Chandra, should not stay without religion". A society without religion could not progress and it was bound to perish ultimately. Religion supplied a stabilising force to society. Although Bankim believed in the necessity of religion, he criticised the popular superstitions and pointless rituals.

He was certain at the same time that Hinduism in its pristine form could no longer satisfy the requirements of society. This left Bankim with two alternatives. Either the Hindu religion should be totally abjured and replaced by some other religion, or those parts of the faith should be revitalised which would ensure the stability and progress of society. Neither Islam, nor Buddhism nor Christianity appeared to him to be a good substitute for Hinduism, as none of these faiths had the vitality to uproot Hinduism from India in the past. This led him to search for what was substantial and dynamic in faith.

Thus, his philosophical interests led Bankim to become a defender of Hinduism. He was provoked into religious polemics by the attacks of Christian missionaries. **But he also found that neither the obscurantists nor the radicals could adequately meet the the challenge of modernism.** Hinduism revived in its purity was his answer to the problems which beset

Hindu society. As Bankim Chandra grew older the sense of his exalted mission gripped him. He incorporated his views in the two volumes: **Dharmatattva** and **Krishnacharitra**.

Bankim succeeded in completely identifying religion with human welfare because he visualised and worked for a total regeneration of society — religious and moral. Religious discussions, as such hardly interested him.

In **Krishnacharitra**, Bankim showed as much interest in discussing the essence of Krishna's sermons as in drawing from them lessons which would be useful for the advancement of his own society. He wrote: "**He (Krishna) never sought to be a social reformer. His objective was to bring moral regeneration of the society, spread religion and establish a kingdom based on religion. If this can be achieved, society will be reformed on its own, social reformation is impossible without this.**"

He had no faith in acts of reform which touched only the fringe of society. ...

Every religious monograph of Bankim contained a strong plea for social and moral regeneration. To ensure it, he made a powerful appeal in **Dharmatattva** for the fullest development of the individual personality. A harmonious development of all the faculties of man (**Britte**), physical and mental, through personal and social life, was described as **Anusheelandharma**. This, to him was the essence of the religion of man. Devotion to God results from the perfection of **Anusheelandharma**.

He designed four stages in human affection: love for self (**Atmapriti**), love for family (**Swajanpriti**), love for country (**Swadeshpriti**), and love for the world (**Jagatpriti**). These four were not in conflict with one another. They were in an ascending scale of importance within the four stages of the evolution of human society, namely, the world of matter (**Jar-jagat**), the animal world (**Jibjagat**), the world of intellectual being (**Manasjagat** i.e. man), and the world of society (**Samaj-jagat**).

...Bankim admitted that man's highest duty was devotion to God. To make sure that his philosophy would not weaken the doctrine of patriotism, he accepted Herbert Spencer's dictum that the "life of the social organism must, as an end, rank above the lives of its units."

Bankim Chandra reassessed the character of the Hindu deity, **Sri Krishna**, and set him up as an ideal to illustrate the human personality in its perfection. In **Krishnacharitra** and **Srimadbhagavadgita** he proclaimed Krishna as the embodiment of all moral, social and spiritual ideals, and the 'wisest and greatest of the Hindus.' He rejected Vedantism as unreal because, he said, "**I cannot understand what a qualityless (nirgun) God is.**" In its fullness, religion could not be found in the **nirgun** God of Vedanta, because **he who is without qualities, cannot be an example to the people. There cannot be complete religion in the worship of a philosophical or scientific deity. The basis of religion is a God with qualities, such as is mentioned in the Puranas and in the Christian Bible, because He and He alone can be our**

mobed. The worship of an impersonal God is futile, only the worship of a personal God is fruitful.

The Hinduism which Bankim taught embraced the whole of man's life. It was a synthesis of enjoyment and renunciation, a principle of action without the expectation of rewards. It provided the moral foundations upon which Hindu society was to be built.

It is true that in his all absorbing interest in Hinduism, Bankim possibly tended to lose sight of the multiple nature of Indian

society. What concerned him directly were the problems which pestered his own society. But in his plea for a social and moral regeneration there are elements which are universally applicable and true for any society.

Finally, Bankim believed that **political advancement of the people was not possible without the moral and religious regeneration of society**, a view which in later years was shared by Mahatma Gandhi.



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Graph of our Religious History

by

P. B. WARDEN

Materialism is not a new or a recent phenomenon in the religious history of the world. Concept of open materialism began in ancient Greece and Rome after the teachings of Aristotle. Ashvans (pious men) of Sassanian period called it Samiate — Astatalis meaning the poison spread by Aristotle in the world. Ashvan-Alem (the learned pious souls) of the period were warning the people against the learned materialists of the time indicating that by materialism knowledge will advance but man will recede in his faith and his morals. Three principles were promoted to counter materialism. In Arabi-Pahalavi they are

1. **Magloob-bit-Tabeh** meaning everything is to be conducted under obedience to the laws of Nature
2. **Galib-bit-Tabeh** meaning not to begin or promote any activity against nature's established order.
3. **Mehrub-bit-Tabeh** Meaning not even to entertain any desire of fighting against or countering Nature. These three maxims constituted the disposition of the profession of faith.

The path of Ashoi was the pivotal concept around which man's world was to move and the Shanshah and the government in their turn enacted just such laws which people could easily followed.

In Zoroastrian religion there are two inexorable laws governing the Universe—viz, the formative and the progressive phases. Fire is the figure of God and light is God such is the religion of light that Zoroastrianism is.

Mazda-data (Laws of Mazda) are a set of laws of Mazdyasni daen upon which are based the regulation and uniformity of a methodical orderly system leading constructively to EVOLUTION. It is a process from light to fire and form.

Ahura-data (Laws of Ahura) are a set of laws of Zarathosti daen adherence to which leads to progressive unfoldment of self and soul towards Frashogard and salvation and final merging into the unknowable scheme of things, which is INVOLUTION. It is a process back from form to fire and light.

In the Universe Mazdyasni daen has its own status both by reason of its antiquity and its inexorable principles — The latter have to come down from ages to ages and have to be incorporated in every succeeding religion. It is not possible to pronounce a religion in which there is no dynamic force for the action of its scheme and no static force for preventing change in it. "Asha" is therefore an integral part of every religion under a power exercised by its supreme deity. It is also not possi-

ble to pronounce a religion without some ethical norms. Humata, Hukhta and Hu-vreshta cannot be rejected as redundant.

When Mr. Jehangir Chiniwalla calls Mazdyain daen a विश्वधर्म universal religion and looks upon this faith as अस्माकं प्रार्थना—the universal prayer it is not a matter of vanity but a matter for understanding. In every thing the law of 'Asha' operates — both in the living and the non-living and those subsequently lifeless. Universe is one indivisible whole in which five religions came down in succession as ordained at needed period for each one by one, in the following order — Zarathosti dharma, Hindu dharma, Musai dharma, Isai dharma and Islami dharma. None of the prophets had ordered proselytism. Prophets were not concerned with following. They were concerned with principles only. If principles are universally identical and if not the same in all religions why should prophets advise proselytising? They advised conversion. There is a difference between proselytism and conversion. Proselytising is changing over from one religion to another because of personal fancy and lack of understanding of the true meaning of religion. Conversion is something quite different. It is changing over from irreligious to religious life. It is accepting religion as part of one's life, which was denied by a person to himself. This way it is possible to convert a Zoroastrian to Zoroastrianism, a Hindu to Hinduism and so on. Zarathustra did the same thing to Mazdyasnm and because He did it His name was appended to the process and today we have Mazdyasni — Zarathushti Daen. It is This conversion which our people loosely talk about when they say that there was proselytism in Zoroastrianism and that Zoroaster enjoined conversion. Why

not? To bring a disbeliever back to the path of religion cannot be objectionable. Objectionable is proselytising which No prophet ever advised.

It is the common experience in the history of all religions that from time to time heretics disturbed the faith of the faithful and in our religion Soshyants and Rainidaran ages after ages have cleared up the insufficiencies and the defects from the minds of the followers and renovated the religion, given it a new phase of life and restored faith in the hesitant hearts. All those were conversions and each of those periodic events in the history was a Renaissance of Zoroastrianism.

During the Ashkanian dynasty the faith of many Zoroastrians was shaken by the enticing tricks of Christian clergy. Significance of Pav-mahal ceremonies was waning and religion was in bad plight. Ardeshir Babekan took up the challenge and established his own government as the Sassanian Dynasty. In those times kings were head of the state and head of the Religion. In this dynasty during the reign of King Shapur II Dasturan Dastur Rainidar Adarbad Marespand revived and renovated the religion of Zarathushtra. As the legend goes he performed a Nirangdin and passed through an ordeal of running molten metal over his chest in proof of his divine power. The present system of our religious tenets, rituals, ceremonies and liturgy is the concatenation of 𐬰𐬀𐬭𐬀𐬎𐬌𐬌𐬀 coming down from him and we today follow faith as he established it for us for all practical purposes. Adarbad Marespand is the last of our Rainidars and we shall follow him faithfully — ignoring all tin-pot reformers — until the next expected Rainider Behram Varjavan appears on earth to fulfil his mission of renovation his own way. There are ups and downs in history of every religion if we were to draw a graph of each one and study the adverse influence of materialism on each of them. Spate of each rises and then settles down to old level.

Three Steps To Evil

1. To harm has no charm,

Yet people do it,

And plunge their feet

In sin's pit.

2. To do good

Is Saintly food,

It nourishes our heart

And ennobles what's good.

3. Oh ! human creature,

When will thou learn ?

'Cause that's God's way,

On Life's pathway.

4. Good Thoughts

They taunt at.

Good Words

They just can never tell.

Good Deeds

Are so alien

Yet they yell

It's all well.

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Mrs. Meherbai S. H. Jhabwala

Mrs. M. S. H. Jhabwalla was born in 1897. She is the neice of Sir Pherozechaw M. Mehta. She married Mr. S. H. Jhabwall in 1916. He was the labour leader of Bombay. In 1928 he was arrested in the labour movement and returned in 1934. All this time Mrs. Jhabwalla was alone with her four sons and three daughters. The children are all highly educated and they are spread all over the world. After the return of her husband, Mrs. Jhabwalla entered the Bandra Municipality as a representative of Khar. She served it in four elections and was elected over and over again. Then in 1932 she got in the Bombay Corporation from Congress. In the meanwhile she was very deep in the work of All India Women's Conference. She served as the Khar Bombay Branch President, then the Bombay Branch President and in 1939 she entered the Standing Committee of All India Women's Conference. She was the Treasurer there for 12 long years and 6 years she was Vice-president. She was the member-in-charge of different subjects in the Standing Committee. She is the Joint-Treasurer of Family Planning Association for many years. In her subject of Khar, she is in Gymkhana Committee for years together — the president and the committee Member of Khar Resident's Association — till today as Congress Committee Member, Adviser in the Khar Branch — Patron in Gujarati Stree Mandal, Santacruz — Balkanji Bari Member and a Committee Member — Vice-president of United Women's Association and a J.P.

since the last 10 years. She has served as the President of All India Women's Conference for four years that as a double term. Under her Presidentship she has built two hostels and a Bapnugar for women in distress. Under her Presidentship the number of the Conference members was 70,000. Now it has increased to 78,000. During defence, she tried her level best and had sent through her committee, where she was a Chairman in the suburb of Khar, a lot of money to the Centre. Recently Lotus Trust has given another one lakh of rupees, first for the Bapnugar at Delhi and second one for a hotel at Juhu — Vile-parle Scheme for Working Girls. In her last days she was busy finalising the details. Under the president-ship of Smt. Susheela Desai, the Gujarati Stree Mandal has opened a High School, a Secondary School beginning with sixth and 8th standards and adding every year two standards till they finish the S. S. C. Luckily this year they have a big number of students. Mrs. Jhabwalla is the Chairman of the Silver Jubilee year. Her husband is 86 but both husband and wife are dedicated to the social work.

Note: Mr. Jhabwalla was known to me as a devoted social worker and one of the men in forefront of nation building activity for which in the time of the British he was imprisoned in Mirat Jail for five years. He was my teacher in my high school days and we have maintained a very affectionate relation of Guru and pupil till this day.

P. B. W.

૨ X ૨ પોપ્લિન પર
 બનાળામાં આપને હંડેક આપવા મળે.
 પહેરવામાં અને વાપરવામાં સરળ
 "રેસિન"/ઇટનયુક્ત બાઉન્ડર પર.
 હળવી ઈશી કરવાની જરૂર પડે તેવી
 કરચલીયુક્ત સ્પન્ડેસ્ટાઇઝ્ડ પોપ્લિન પર.
 સહુને પરવડે તેવી કિંમતમાં.
 સહુની અભિરચિત્તે સંતોષે તેવી ડિઝાઇનમાં.
 અસ્તે ઉન્માદક રંગો. શાંત પ્રકૃતિલત રંગો.
 અને આછા કલકમક રંગો.

ઉપયોગી કાપડ પર
 મનમોહક પ્રિન્ટ્સ

TATA *Textiles*

Here and There

SANS DIEU RIEN

Nothing without God. Little Jimmy, aged 5, was very proud of the fact that he could say his prayers by himself without any coaching. This didn't stop his parents from checking up on him, however, to see that he didn't forget anything. One night, while listening at the bedroom door, they heard him add one or two thoughts of his own. He had just finished his "God bless mom...God bless Dad... God bless Grandma," and normally would have hopped right into bed. This particular night, however, he stayed on his knees a moment longer. Finally he looked up and said earnestly: "And please take care of Yourself, God, 'cause if anything happens to you, we are all sunk!"

Fortunately for all of us God is the one Changeless friend we have — an ever-loving Father to us all. We can count on Him in fair weather and foul. So call on Him as a Father and encourage others to do the same, as the entire human creation in the universe are the sons and daughters of this one Almighty Father.

God that made world and all things therein, seeing that He is Lord of Heaven and Earth, dwelleth not in temples made with hands. — Acts; 17:24.

Holy Bible

Therefore ye mortal beings of short existence pray from and do not even dream of fratricide, holocaust, violence, and wanton destruction of property, in the most detestable guise of creed or caste., etc. Fear Him and bow down with reverence unto Him, one and only one Father & Creator of this Universe and us all, and pause and ponder before getting at the throats of your own brothers.

(Gems framed and contributed by humble — J. M. Kotwal)

EXPO' 70 ?

I have been to Japan many times, and seen the following notices :

"Buy your bread from me, I am the biggest loafer in the town".

"Fur coats are made here from any skins, ours or yours."

"Here you can get dental plumbing by the latest methodists".

"You are not allowed to commit suicide here. If you do, you will be punished by the utmost penalty of the law!"

"Ladies' coats or skirts made here. Ladies may go upstairs into small rooms and have fits."

...Parson's Daughter
(by Esylt Newbery).

Poor Excuse For Bad Films

What you seem to be missing is the clear proposition that movies must move. They have to have action. It's part of the mainstream. The world is in motion and ferment. We tell it like it is.

Furniture Of The Mind

An ugly frame was found hung over a brainless skull. It read "Culture of the Vulture". Scanning all encyclopaedias it could not be traced. A wise man suggested that vulture being a scavenger of corpses it cannot come in the life of any person. It is a post-mortem item. Perhaps nurture of the vulture was meant. It is a slip of the pen — otherwise a brainless tag.

Above explanatory note was un-animous — not anonymous.

Roots of Zoroastrian Prayers

by

H. S. SPENCER

The history of the Mazdayasni Din extends to some milleniums before Zarathushtra. It commenced with Gayomard who is placed about 21,000 B. C. At that time, the Aryan race lived at the North Pole where it continued upto the last Glacial period till about 10,000 B. C. During this stay, two other great spiritual teachers helped the Aryans on the religious path. They were Hoshang & Takhma Oorupa or Tehmurasp. Their ages are seperated from that of Gayomarz by two intervals of about 3000 years each.

The last glacial age which fell in about 10,000 B. C. was in the time of Yima Vivanghao as evidenced both in the Zoroastrian as well as the Hindu scriptures. During this long period and especially after the schism between the Iranian & Indian sections of the Aryan race in the time of Hoshang, the Iranian section continued to worship & regard Ahura Mazda as the Supreme Deity, but they had not still reached the stage of looking upon him as the Sole Creator. **Even then the practice of Yasna was known to them and while it was performed in the fire temples, the community made use of the Yashts for individual adorations.** It was essentially an age of the worship of Nature and hence there were many prayers dedicated to natural phenomena and stars in firmament which are thus included in our present Yashts.

This shows the antiquity both of the Yasna and the Yashts.

This way we are tracing the developmental history of a great religion from Nature to Nature's God and from phenomena to philosophy. Such philosophy is logical and sound and we adhere to it naturally and sensibly.

THE VENDIDAD

Why do I consider Vendidad (& similar books) as part of the Zoroastrian faith & revelations ?

The Prophet lived about 9000 years ago. Zoroastrianism is a development from Mazdayasnism, which was contemporary with Deva-yasnaism though not part of it. The seat of the Iranian empire of the time was to the east of the Caspian sea or Balkh in Bactria. That country was primarily a Turanian country & the Turanian race was known for its demoniacal practices. In the circumstances then existing, **in any attempt to demolish this demonology, it was necessary at first to point out what the practices were, and then only could the remedy for them be stated.** This is exactly what Vendidad does. The Vendidad (which comes from the root Vi-daevo-dat (meaning anti-demoniacal—Law) is a conglomeration of about 25 different subjects as pointed out by Ervad Kavasji Kanga.

As we do not have the full texts of the 21 different Avestan Nasks, we are unable to say how many of these subjects have been discussed in those Nasks. (It has however been said that the book Vendidad has been taken from one particular Nask).

Also, the potency of the Vendidad is still recognised amongst us Parsis by the fact that where the presence & influence of any evil spirit is suspected in any house, it is a common practice to get the family priest to recite the Vendidad in the house one night and the result of that recital has always been found effective (or beneficial) in removing that demoniacal influence from the house. Further, the performance of the Vendidad ritual on the night of the 3rd day after death in our fire temples for the benefit of the departed soul is reported

by spiritualists on the evidence of the departed souls themselves as throwing light on the souls' path to God and helping it in its upward progress in a spiritual way. Hence Vandidad is always welcome.

---XO---

ચેરાગ રોશન

નેકીયા હાથ જોડ્યો, અશોષ માગં છોડ્યો,
ભમતો હંમેશ હું રહ્યો, ધુરાધનાજ બાગમાં !
ધણકોને સતાવ્યા, ધણા દિલો દુઃખવિયાં,
હવું જે વીખ મુજમાં, મળે ન ઝેરી નાગમાં !
નાઝિમ, ન બન આળસુ, કરી લે પાક તન-મન,
હજીબી તેલ બાકી છે, જરા રતી ચેરાગમાં !

તને કાણુ કહી દીધું
મરણુની બાદ મુકિત છે !
રહે છે કેદ ઐની એ
ફકત દીવાલ બદલે છે.

—ધાયલ



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**J.
B.
MISTRY**

★

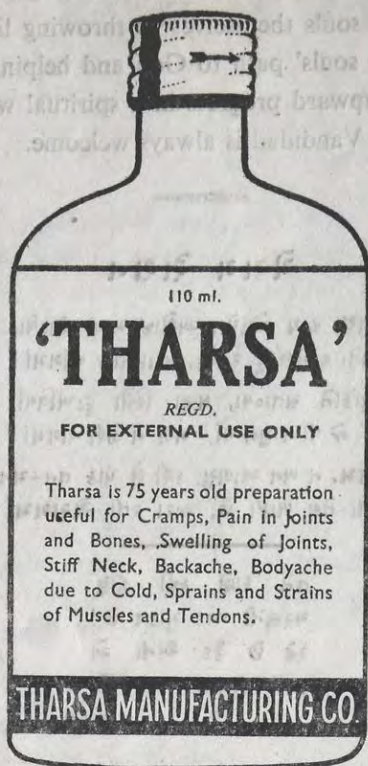
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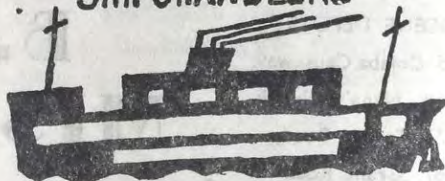
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ખાકની ખુબી-ખાકસારી-

અહેલે-તમીઝ આગાહ થશે બેશક હકીકત વાતથી
(રૂપાવત)

યજ્ઞદાન ! તુંજ હકીકતને નહી
કોઇ પડોત્તી સકવાનું,
ઉલ-જખાર તુંજ કરામત
ન હરગીઝ કોઇ ઉકેલવાનું.
આકેલ, ફાગેલો, દાનેશ અટવધ ગયા એ ભેદમાં—
જો કુંચી ના મળે કોઇને, શું કુંલુક એ બંધ
રડેવાનું ?

પુરાણ કઈક પંડીતો
અને વિદ્વાનીઓ હાલી,
લખી ગયા પોથા ધણા.
કલમ-દાની કાધી ખાતી.
જુસ્તેજુ કાધી મારી “લેખોરેટરી” ની અંદર—
મગર ન હાથમાં આવી અરે ! એ ભેદની ચાવી.

કઈક પોથી ઉપર પોથા
તમે ઉથલાવી નાખો છો,
વિધવતા થકી ધાંધળ
કરી અકળાવી નાખો છો.
અમો માફેલ જેવાઓ સમજ એ નથી સકતા—
આ ધાંધળને ધુમધામ તમારી કોણને બતલાવો છો ?

વિદ્યાનની વાતો ધણી
સાંભળી લીધી અમે,
સાંભળ્યું પડોત્તી ગયા
ચંદ્રની ઉપર તમે.
દુર દુર ચંદ્ર તક જઈ ત્યાંથી તમે શું લાવ્યા ?—
સિવા ધુળ અને માટી, ના કંઈ કશું કાંઈ જમે.

શું માટી મેળવવા થકી
આકાશ વેર પહોંચી ગયા ?
શું પૃથ્વી પર માટી નથી ?
માફેલો પુછી રહ્યા.
અવલોકન કરનાર છો આ માટીની ઉપર તમે—
તો પગ તળેની ધુળ થકી કેમ કશું ના બોલ્યા ?

માટીની કાયા બની,
માટીના રંગ-રાગ થયા,
માટી તનુ બન-ધાન્ય ખાઈ
સૌજન્ય જીવતા રહ્યા.
આ માટીની મકદુરનો કંઈ ખ્યાલ તો આપો જરા—
શાહો અને સલ્તનતો માટીમાં મસરઈ ગયા.

માટીનો મહીમા, મોહીની માટી તની,
શું તવંગર, શું મરીખ
ધસડઈ ગયા એની બાધી.
અલ-મસ્ત અજીત જેવા હતા, માટીમાં રગડઈ ગયા—
ધુમ-ધામ તમારી માટીથી કહો કેમ સુમ-સામ બની ?

હુશ-જેબન તની મસ્તી—
ધડકે પરવાને-સમા,
દેખાડી રંગો રંગીલા
માટીમાં થાયા જમા
હલાહી ! તુંજ કરામતની શું ખાકમાં શુરહાન છે ?—
એ કરામતના થતી કલમી, શું નસર કે તલમમાં.

મકદુર જોઈ માટીતની
માફેલો અચરત થયા,
સફુર કયાથી એ થઇ હશે,
એ ખ્યાલમાં અટવધ ગયા.
મુકી દીધું સર ખાક પર, ખાકને દીધું નમન—
તો ખાકની બીતરથી આવાજ ગયેળી થઇ રહ્યા.

હુંકી ગયું સર ખાક પર,
ખાકસારી થઇ રહી.
ખાકસારો જોઈને ખુદ
ખાક તાજુખ થઇ ગઇ.
નાઝીલ દુવા ફોરેત થઇ ખાકસારોની ઉપર—
અહેલે-તમીઝની બંદગી યજ્ઞદાને મનજુર સહી.

બંદગી મનઝુર થતાં

થયો ઇસારો ખાકથી,

હરગીઝ અસનઈ ના કરો

તકોબર નાપાકથી.

આકિબત તકોબરની ઝીન્દાને લ્યાનત છે—

અહેલે-તમીઝ આગાહ થશે બેશક હકીકત વાતથી.

❖

ખાંને ઇસારો ખાકથી થઈ

રહયો દીલની ભીતર,

પરદે-એઝાબ ઉથાવીને

ખાકમાં કરે તું નઝર.

નેકાબ ઉથાવી બેઠી લીધું ખાકની ખાતેનમાં—

તો આતશી ઝરવન તનો ઝલવો દોઢાં લાં
ખુબતર.

❖

ખુલ્લંદ-દીન શીખાડે છે

અવલોકન આ ખાકતું,

કૌવર ખુફ્યા ખાકમાં છે

આતશે પાકતું.

હર જગે ને હર અનુમાં આતશી તુરો દીશે—

મીનો કરકો, વાઝીશ્ત, ઉરવાઝીશ્ત, રપેનીશ્ત જાતનું.

❖

કુલ નીસ્તીનો આધાર,

છે મીનો કરકો ઉપર,

હરગીઝ નીસ્તીતા નીભે,

હસ્તીતા તુરો વગર.

રજે રજ કુદરતમાં છે આતશની સર્વોપરી—

મનઝુર છે યઝદાને આતશ-પરસ્તી મોટેબર.

❖

આલમ અનાસરોની

મખલુકાત કહેવાય છે,

હસ્તી છે જેની ઉપર જે

કાયનાત મોલાય છે,

કરે આસમાની આતશો, તુરોની ઝલવે-ગરી—

તુરે આદર-ફ્રાયા ખુલ્લંદ ત્યાં ગણાય છે.

❖

ખુર્જીન મહેર, ખુરદાદ, ગુશઅરપ,

તુરફા-ત-જજુલ રહે છે,

તુરે-ફ્રાયા ખાલેશમાં

તુર મીનોઇનું વહે છે.

ગરદુનની ગીરદેશનો લાં તલેસમ છે અજુબ—

આ આલમને દીન-પાકમાં જીરમાની કહે છે.

❖

તુર-બેરેઝોસાવંધ છે

પરવીને અદના ઉપર,

અનદરઆય તુરોનું

કહેલું છે અને ઘર,

આતશ-પુથ અહુરમઝદ, ઉસુલ તુર-દરયાવ છે—

કોઈ તુરના પયદા પડે, એ તુરના આધાર વગર.

❖

દીને-ઇલમ પાકમાં

આ બધું મોજુદ છે,

ખુન-દહેશન ની હકીકતમાં

આ સધળું વજુદ છે.

હસ્તીથી નીસ્તી તલક, શું બહેર કે ખાતેનમાં—

કુલ કુદરતને નીલાવાનાર આતસ ખુદ-યા-ખુદ છે.

❖

ખુન દહેશન ની ખાતેનમાં

કોઈ મકતબ જઈ શકતી નથી,

ફતુમ-મકતબ વીના આ ખાના,

કોઈ કહી શકતી નથી.

કેમે તુરના દરયાવથી ખાક બહેર થઈ ઉભી ?

એ સમાશે જઈ ફરી તુરમાં, ત્યાં સુધી સુકતી નથી.

❖

અનાસર ચારોની અંદર

ખુદ તુરની ઉસુલ છે,

એ તુરની ઉસુલ વીના,

સર્વ-કુલ કુઝલ છે.

તુરની ગવાહ આતશ છે, આતશ વીના તુર છે તહી—

તુરી-આતશ-પરસ્તીમાં ખુદ ઇઝદો મઝયુલ છે.

❖

રશીક ! રખાયત આ લખી

ફતુમની મકદુર ઉપર,

હકીકતની એ ખાના,

લખી અતી છે કમતર.

તુર અને ખાકની ભીતર જે માલમ પડે—

તો દીન-ખુલ્લંદ-જરથુશ્ત્રની તમે જીજ્ઞાસો કદર.

❖

મઝહદાત-અહુરદાત^૧ની

દીન હકીકત બાણીલો,

ફતુમ મારેફત એ વાણીને

ઇતમાથી અપનાવી લો.

દીન ખુલ્લંદ-જરથોશ્તી, કુલ ઇલમનો દરયાવ છે—

એ દીન ઉપર કોઈ દીન નથી, કહે "મીનો"

જગતને મનાવી લો.

૧—મઝહદાત-From light to matter ને લગતા નીયમો

અહુરદાત-From matter to light ને લગતા નીયમો.

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GATHA: THE SONGS THAT ZARATHUSHTRA SANG:

by

MAHYAR BYRAMJI PATEL.

"Now, this Life is like a sharp and relentless Nail, that surely and steadily, pins us all down upon the common pre-destined Cross of Human-Suffering!"

"VAINIT AHMI NMANE SRAOSHO ASRUSHTIM, AKHSHTI-SH ANAKHSHTIM, RAITISH ARAITIM, ARMAITISH TAROMAITIM, ARSHUKHDHO VAKHSH MITHAOKHTEM VACHIM, ASHA DRUJEM!" — Yasna 60.5

"In this our house, may Obedience triumph over Disobedience, Peace over Discord, Generosity over Miserliness, Faith over Credulity, True Word over False Speech, and Righteousness over Evil!"

INTRODUCTION :—

THE FIRE OF FAITH burns brightest where opposition is severest! Even under conditions of great persecution, Holy Zarathushtra holds his head high, supremely confident in the invincibility of his Divinely inspired mission. His endurance in times of tremendous hardships is matched by his unflagging optimism. Alone and desolate, deserted by all his near and dear ones, pursued mercilessly by his cruel enemies, the Flame of Truth burns with greater intensity within his breast, and the cry escapes his lips that his Faith in Ahura-Mazda is unquenchable, and his belief in the ultimate triumph of Righteousness, to which he adheres with determined tenacity, is unshakeable.

Nowhere, under all these trying circumstances, does the Prophet reveal any spirit of despair, nor does he ever seek to compromise with the Powers-of-Untruth! His only reply to their evil-potential is to declare war upon them! He never utters a word in order to

placate or pacify their malign influences. He offers no sacrifices in an attempt to avert their wrath, but boldly and contemptuously declares that he will not rest till he has uprooted their evil and destroyed their nefarious activities. There is no expression of pessimism in any of his utterances, but everywhere, he assures us with smiling countenance that evil will be the lot of the wicked, and good will be the portion of the virtuous. **Not for a single moment does he advocate the impotent doctrine of non-violence, when evil is to be resisted !** Offering the other cheek to the enemy is never advised ! Meek submission to any form of tyranny is quite foreign to his teaching ! He always raises his mighty Arm-of-Retribution and hurls his fury against the Powers-of-Darkness with the force of Ahura-Mazda's Righteousness behind his every blow !

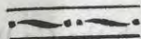
The Religion that he extols is a practical way of living ! Righteousness is the constant watchword. Love and Wisdom are the enlightened guides. Strength is the dominating power of propulsion. Faith is the spirit that generously sustains. Intuition is the voice of inner-awakening. Fire is the innate illumination and source of supply. Good Blessings are the constant rewards of piety. Perfection is the ever-beckoning goal. Immortality is the culmination of all our aspirations. This is the path that leads us to the Life of Unending Bliss ! This is the One Path Alone, along which he bids us travel. It is the Only Path permitted by him, who is the Divinely appointed Messenger of Ahura-Mazda, the Monotheistic God ! This Path leaves us no room to worship any other Gods or Celestial Beings. All forms of Idol-worship or belief in Divine-Incarnations become repugnant. Rituals and Sacrifices become meaningless. Magic, Charms, Spells and Formulas become repulsive. All Deification of Customs, however time-honoured, become invalidated. Casteism becomes untenable. Asceticism becomes intolerable, and its selfish philosophy of escapism becomes contemptible. Desire for Personal Liberation at the expense of duties unfulfilled and affections unrequited becomes scornful. **The Religion of the Good Life which Holy Zarathushtra revealed, builds a Race of Heroes !** The devout Zarathushtrian is taught to be ever-ready to perform acts of selfless and heroic Rectitude, whilst the effeminate ritualist is content to lie prostrate in supplication before his helpless deities ! **It is worthy of mention, that the only lessons taught to the ancient Persians, between the ages of five and fifteen, was to ride, to shoot and to speak the truth !**

In ancient Persia, the Fires-of-Victory, the Atash-Bahrams were erected by powerful Shahanshahs as commemorative monuments of Victory, and were maintained as centres from which were conducted all imaginable Zarathushtrian virtues! They served the living in every field of human benevolence! They were the constant resorts of the pious, the illuminated, the brave, the cultured and the industrious, who gathered together there, and gloried in imparting essential instructions in their special and various arts and crafts to the rising generations of young Persians. Fire-Temples in ancient Persia were always erected far away from places of trade, for tradesmen were looked upon with contempt, as people who found it notoriously easy to be dishonest, and who would find no scruple to pass their dishonest practices onto the impressionable minds of the younger Persians. The ancient Persians, thanks to the teaching of their Illuminated Prophet, were always vigorously concerned with the pursuit of good, healthy, prosperous and decent living! Their Holy Prophet had revealed to them that the future life in the here-after would only be conditioned by the life they lived in the present here-and-now! **Thus, it was the part of ancient Fire-Temples in Persia, to play an inspiring and essentially constructive role in the every-day life of the Persians!** Which conditions, alas! certainly do not prevail here now! The term Athravan denoted the enlightened luminaries, who tended the external Fire on the Altar, as well as the internal Fire that illuminated from within! They imparted invaluable instructions for happy and useful living to the young aspirants who flocked to these Houses of God. The Fire that burned in these Temples was the outer expression of the Divinely Pure Illumination that shone within their own blameless hearts!

This, then is the pristine message of our Holy and Enlightened Prophet Zarathushtra. 'Righteousness is the highest good! It is the source of all happiness! Happiness comes to him who is righteous for the sake of highest righteousness alone! — They alone are happy who strive to bring happiness into the lives of others!' — For this message, our Prophet lived, laboured, suffered, and finally, paid for with his own precious and blameless life! Has his message been understood? Has it been cast to the wind by his thoughtless followers? Can we call ourselves true Zarathushtrians if we give his ancient message the go-by, and only paying lip-sympathy to his Sacred Name, persist in pursuing other paths of Vicarious Salvation which he so vehemently

decried? Are we sincerely dedicated and prepared to lay down our very lives for his sake and for the cause so very dear to his all-embracing heart? Is Ahura-Mazda indeed the Only-One-Without-A-Second, Whom we worship with single-pointed devotion? Have we not allowed the Polytheistic Daeva-Yasna, which we now choose to call by its other appellation, the Yazata-Yasna, to supplant the Monotheistic Mazda-Yasna of Zarathushtra? Are we really the true followers of our beloved Prophet Zarathushtra, or do we in truth follow the later Creed of his mis-guided inheritors, the Magi, who have completely supplanted his Religion of the Good-Life with the ritual-ridden Later Avesta, to which we pay our ignorant over-all reverence? Who will give us guidance now? From where will we acquire Divine Illumination? Zarathushtra has carefully and providentially provided us with the answers to these two very vital questions. Let us pay heed to what he says, and learn to look within ourselves with illuminated-minds and loving-hearts.

Sraosha, the Inner-Intuition, the Inspired-Illuminator of Zarathushtra himself, resides within the precincts of our own inner-selves. Question Him with deep humility and intense earnestness, and as surely as Holy Zarathushtra lived, Sraosha will softly answer: "I am here! I have always been here! I will always be here! I always give reply to the earnest seeker. Come to me and question me. I will set your troubled mind at rest with my reply!" — What prevents us from approaching Him in this manner, when He is so readily accessible to us? Alas! The only barriers are the walls that we ourselves raise with the bricks of stupidity, the cement of ignorance, and the mortar of neglect!



Of all the verses of the five Gathas, verse 15 of this chapter, i.e. Yasna Ha 46.15 alone, has one line, the second one, missing in all the manuscripts. The able Gathic scholar, the late Dr. Irach J. S. Taraporewala has attempted to provide us with a suitable line that will cover this lacuna without essentially disturbing the metre and meaning of this verse. Consequently, this one missing line replaced by the learned savant has been placed within brackets, for the information and guidance of the readers.

Pronunciation of Vowels :—

a as in abide; e as in echo; i as in in; o as in odd; u as in pull
ā as in after; ē as in ate; ī as in eel; ō as in ode; ū as in pool;
ā as in aunt; n as in announce;

Every contiguous Vowel, that is, Vowels following each other, must **always** be pronounced separately, and **never** as one long Vowel.

A. TRANSLITERATION

B. FREE TRANSLATION.

C. COMMENTS.

GATHA USHTAVAITI — 4.

THE SONG OF REJOICING.

YASNA HA 46.

VERSE 1.

A. Kām nemōi zām ? Kuthrā nemōi ayēnī ?

Pairī Khvaeteush Airyamanascha dadaiti;

Noit mā khshnaush, ya Verezena hecha,

Naēdā Dakhwyēush, yoi sastārō Dregvantō;

Katha Thwa, Mazda ! khshnaoshai Ahura ? (149)

B. To which land shall I turn ? Whither shall I proceed ?

Apart from the Firm-of-Spirit and the True-Friend do they keep
me;

I know no pleasure, which the Co-Worker may supply,

Nor do the Rulers, who follow the teachers of Untruth, satisfy me;

How then, O ! Mazda, shall I please You, O ! Ahura ?

C. This is perhaps the most pathetic chapter in all the Gathas !

Zarathushtra is bereft of all friends and assistance. His own people have turned against him. It is even reported that his father Pourushasp himself has actively turned his wrath upon his own son, and plots against his life ! Under these tragic conditions, the solitary Man-of-God wanders about from place to place, and traverses across the vast tracts of Iran. Despised by many,

tolerated by a very few, appreciated by none, he passes his anxious days perilously, preaching his Monotheistic Creed whenever he finds an audience, but always meets with active opposition, hostility and rebuff! It is in times such as these that the inner-forces work within him most passionately, and the Prophet vows that he will meet these external aggressions with the weapons of his inner-life, and vanquishing the Forces-of-Darkness, vindicate his claim of being the Prophet-of-Eternal-Light! The one thought that constantly besets him is the intense yearning to please Ahura-Mazda, the Good and Wise!

VERSE 2.

A. **Vaēdā tat ya ahmī, Mazdā! anaēshō, —**

Mā kamnafshvā hyatchā kamnāna ahmī;

Gerezōi Tōi, a-it avaēnā, Ahurā!

Rafedhrēm chagvao hyat fryō fryai daidit,

Ākhsō Vangheush Ashā ishtim Mananghō. (150)

B. I am aware of the reason, O! Mazda, for being so helpless,—

My flock is small, so my followers are few;

This then is my complaint to You, attend to it, O! Ahura,

I yearn for that Bliss that the Beloved grants to His lover,

Teach me through the Good-Mind, the desirability of Righteous-

ness.

C. Poverty is regarded with extreme disfavour by Zarathushtra.

Wealth is an unquestionable asset, and is therefore looked upon with great favour. It is a great virtue to acquire wealth by honest

and diligent means, for it is the chief agent whereby projects of benevolence may be undertaken. **It is repugnant for a Zarathu-**

shtrian to take vows of Religious Poverty! It is regarded as anti-religious. It may be mentioned in passing, that it is not permitted

to Zarathushtrians to debase themselves by grovelling in the dust as means of atonement, but the contrition must be effected by

making proper amends to the party wronged, and where for some reason this may not be possible, than in that case, acts of public

charity must be undertaken in a sincere spirit of repentance. At every stage, wealth serves good and useful purposes, and supports

the dignity of man. Consequently, Zarathushtra realizes that he

does not have a large following as he does not have affluence to support his cause. He yearns for a righteous and wealthy nobleman to lend him his might and means. It is only when material prosperity co-exists with spiritual greatness that success comes to fruition, and the cause of the Prophet bears completion. The successful culmination of his prophetic mission will bring him untold Bliss, when Righteousness will be established on earth through the efforts of the Good-Mind!

VERSE 3.

A. **Kadā, Mazdā ! yōi ukhshānō asnām,**

Anghēush darethrāi frō Ashahyā frārentē

Verezdaish sēnghaish, Saoshyantām khratavō ?

Kaeibyō uthāi Vohū jimat Mananghā ?

Maibyō Thwā sastrāi verene, Ahurā ! (151)

B. When, O ! Mazda, shall those days dawn,
When all Creation shall uphold brilliant Rectitude
Through the powerful teaching of the wise Redeemers-of-the-Future ?
For whose protection shall the Good-and-Loving-Mind approach?
I recognise You alone as my Preceptor, O ! Ahura.

C. **Zarathushtra yearns for the day when the whole world will be united in his Religion of Rectitude !** Those will be the days when the long-awaited Prophets shall arise. They will once more bring the ancient and sacred teaching to a recalcitrant world. With the Truth of Revelation, they will clean our minds and purify our hearts. They will cast out all falsehood, ignorance, superstition and evil, and retrieve the pristine message of Ahura-Mazda. Rational-Reason will prevail over all our thoughts, words and deeds, when Ahura-Mazda will stand revealed before us in all His Majesty ! These Prophets of the future will speak with a voice that is the distant echo of the foremost Prophet of all mankind, — Zarathushtra. But Zarathushtra himself imparts a doctrine that is the direct Revelation of God Himself. He had no human preceptor to guide him, and spoke on subjects unheard-of before. In unmistakable words, he emphatically states that Ahura-Mazda Alone is the Sole Imparter of the secret doctrine he now reveals.

VERSE 4.

A. At tēng Dregvāo, yēng Ashahyā vazhdreng pāt

Gāo frōretoish shoithrahā vā dakhwyēush vā;

Duzhazōbāo ḥas khvāish shyaothanaish ahēmusto;

Yastēm khshathrāt, Mazdā ! mōithat jyātēush vā,

Hvō tēng Frō-Gāo pathmēng Huchistoish charāt. (152)

B. But that Follower-of-Untruth who prevents the spreading of
Righteousness
From reaching Creation, whether it be in the province or in the
country;

By virtue of his own evil deeds renders his life forfeit;
Whosoever deprives him of his power, O ! Mazda, and opposes
him with his life,
That one shall be the World-Advancer along paths of Holy-
Wisdom.

C. The onus is laid upon us that we shall assail the Unrighteous
and over-throw their Evil ! Doing Good also entails the suppres-
sion of Wickedness ! The perpetrators of Evil have rendered
themselves liable to violence by virtue of their own misdeeds.
They who carry aggression into the heart of the Powers-of-Dark-
ness are as worthy of emulation as they who spend their lifetimes
performing other virtuous and noble deeds. Our Prophet neither
advocates the dubious virtue of non-violence, nor does he ever
advise us to offer our enemy the other cheek, when just reprisal
cries out for swift satisfaction ! **Only they who are capable of
dealing shattering blows to the enemy are justly qualified
to argue peace !** The rest are merely impotent, and make a virtue
out of peace due to their inability to meet the opponent in manly
combat ! Evil shall always conquer the ignorant and the weak,
and only to the virtuous-strong shall go the laurels of victory !
Only he who has Divine-Power at his command shall be chosen
for the great and good work of Redemption. He alone shall
have the mighty potential to rise beyond the crucified and save
the world ! It is thus that our Prophet advises us to be ready with
the weapons of aggression, when Righteousness sounds the
battle-cry !

VERSE 5.

- A. Ye vā khshayaś adaś dritā ayantem,
Urvatoish vā huzēntush mithroibyō vā;
Rashnā jvās ye Ashavā Dregvantem,
Vichiro has tat fro khvaetave mruyāt,
Uzūthyoi im, Mazda ! khrūnyāt, Ahurā ! (153)

B. But should even a confirmed non-believer approach the enlighten-
ed,
Either because of Divine-Precept or for plain humanity's sake;
The Righteous-One should impart to this Follower-of-Untruth,
With discrimination that knowledge which leads to self-realization,
For his Salvation, O ! Mazda, and to prevent him from ruin, O !
Ahura.

C. But our Prophet hastens to caution us that we are not to carry
on a merciless attack upon our opponents, once they have learned
to mend the error of their ways. **We have no quarrel with the
sinner, once the inclination to sin has been eliminated from him !**
It is not worthy of us to drive away a former Follower-of-Un-
truth, if he approaches us for enlightenment, but it is on the
contrary our bounden duty to reclaim him from among the lost
whenever it is possible. That way our triumph shall be greater,
for we will thus not only destroy an enemy, but will also gain
a friend. However, care has to be taken to see that he will not
be obliged to accept more than what he can assimilate gradually.
This is a distinct inference that Holy Zarathushtra preached a
Universal Religion, not limited to only a particular group of peo-
ple, but applicable to all mankind! It is the tremendous task of a
World-Redeemer that Zarathushtra came to fulfil.

VERSE 6.

- A. At yastem noit nā isemnō ayāt,
Drujo hvo Daman haithya gat;
Hvō zi Dregvaō ye Dregvaite Vahishtō,
Hvō Ashava yahmai Ashava fryo;
Hyat Daēnāo paouruyāo dāo, Ahurā ! (154)

- B. But the man who does not go to his aid,
 Shall himself end up in the House of Untruth;
 Indeed he is Vicious who most favours the Wicked,
 Just as he is Virtuous who finds the Righteous dear;
 Such is the Religion You gave from the beginning, O ! Ahura.
- C. Zarathushtra further elaborates that it is an unforgivable wrong not to go to the help of the errant ones, when they appeal to us for proper guidance. He is a worse sinner who ignores the requirements of the penitent sinners, and his Abode shall be in the dark House of Untruth. The supercilious attitude of the misguided and arrogant self-righteous comes in for strong condemnation by the Prophet, whose loving service was to establish a Heaven on Earth for all mankind, regardless of any other distinction, save those of Righteousness and Deceit. **The only 'Duryand' that Zarathushtra was ever aware of was the one who gave preference to Untruth over Truth!** Quite clearly, he admonishes us that the vicious ones are those who support the cause of the false and wicked ones, just as the virtuous ones are those who go to the help of the true and good. This is the first lesson to be learnt by his followers. The only criterion to be applied in distinguishing between a Zarathushtrian and a non-Zarathushtrian is the test which reveals whether the path chosen is that of the Ashavan, the Righteous, or whether it is that of the Dregvant, the Unrighteous !

VERSE 7.

- A. **Kēm-nā, Mazdā ! mavaite payum dadāt,
 Hyat mā Dregvāo didareshatā aēnanghē,
 Anyēm Thwahmāt Athraschā Mananghaschā ?
 Yayāo shyaothanaish Ashem thraoshtā, Ahurā !
 Tām moi dastvām Daenayāi frāvaocha. (155)**

- B. Whom, over me, O ! Mazda, have You appointed as protector,
 When upon me, the Follower-of-Untruth unleashes His violence,
 Other than Your Illuminating Fire and Enlightened Mind ?
 These two work for the fulfilment of Your Law of Righteousness,
 O ! Ahura,
 Reveal to me the Sacred Teaching with absolute clarity.

- C. This verse forms the first part of the often recited 'Kem-Na Mazda' prayer, with which the Zarathushtrian starts his daily Kusti-untying ritual. The Prophet very beautifully pours out his troubled thoughts, and calls upon Ahura-Mazda to keep him under His protecting-care. It is very reminiscent of Mirabai singing her devotional 'Mere to Giradhara Gopala, doosra na koi!', and reflects the sentiment 'Nirabala ke bala Ram!'. Kabirji is equally emphatic about the protecting Hand of God, when he insists, that 'Balihari Sri Ram ki, to bal na vanko hoi!'. It is truly remarkable how all the saints, sages and seers have with one accord testified to the absolute security of the true devotee who has placed his life in the safe-keeping of his Beloved! Zarathushtra reveals the secret of real renunciation. **True Renunciation is the inner-pledging of the devotee to the Absolute Will of the Almighty!** Faced with peril of extermination, Holy Zarathushtra turns to Ahura-Mazda, and asks Him to shield him from all the dangers that lie ahead of him. He prays that the Inner-Fire-of-Illumination may burn brightly within him, and awaken his Mind to Enlightenment. It is an affirmation that Divine-Knowledge brings along with it Divine-Power and Divine-Protection also. Blessed with the protecting influence of these Divine Powers, he unceasingly works for the furtherance of Righteousness.

VERSE 8.

- A. $\bar{Y}e\ \bar{v}a\ \bar{m}oi\ \bar{y}ao\ \bar{g}a\bar{e}th\bar{a}o\ \bar{d}azde\ \bar{a}en\bar{a}nghe,$
 $\bar{N}oi\bar{t}\ \bar{a}hy\bar{a}-\bar{m}\bar{a}\ \bar{A}thrish\ \bar{s}hya\bar{o}thanaish\ \bar{f}ro\bar{s}y\bar{a}t,$
 $\bar{P}aitya\bar{o}get\ \bar{t}\bar{a}\ \bar{a}hmai\ \bar{j}asoit\ \bar{d}vaeshangha;$
 $\bar{T}an\bar{v}em\ \bar{a}\ \bar{y}a\ \bar{i}m\ \bar{h}ujy\bar{a}toish\ \bar{p}ay\bar{a}t,$
 $\bar{N}oi\bar{t}\ \bar{d}uzh\bar{j}y\bar{a}toish\ \bar{k}achit,\ \bar{M}azda!\ \bar{d}vaeshangha. \quad (156)$

- B. Whoever is inclined to harm my worldly possessions,
 The Fire of his wrathful work shall never reach me,
 But shall recoil upon him with a vengeance;
 May it never affect the piously disposed,
 But may the evil-inclined not escape from it, O! Mazda.

C. What rash person would dare to attempt violence upon him whom God protects? All the Fire and Fury of the Wicked shall fail to harm him, who has surrendered himself at the Feet of the All-Powerful One! The poison-filled darts of the Evil-inclined, somehow or the other, mysteriously turn back upon the hand that hurls it. The poison fails to reach the pious, but devours the very impious one who administers it in the first place. Zarathushtra expresses the wish that the pious may be spared all pain and suffering that the malignant may try to inflict upon them. He also desires that according to the Law of Asha, the vicious may get caught within the snares of their own laying, and suffer the punishment that they had wished upon the innocent ones. This is **the Law of Retribution**, expressed so well in the words of Sir Edwin Arnold: "**It seeth everywhere, and marketh all; Do Right, it recompenseth, do one Wrong,— The equal retribution must be made! — Though Dharma tarry long**".

VERSE 9.

A. Kē hvō yē-mā aredrō choithat pouruyo,

Yathā Thwā zevishtim uzemōhi,

Shyaothanōi Spentem Ahurem Ashavanem?

Yā-Toi Ashā yā Ashai Geush Tashā mraot,

Ishenti mā tā Toi Vohu Mananghā. (157)

B. Who is the ideal devotee that will inspire me,
To regard You as the Most-Adorable-One,
Righteous Lord of Purest Action?
That Rectitude which is Yours, of which the Truthful World-
Creator spoke,
I desire it for myself through Your Good-and-Loving-Mind.

C. Zarathushtra longs for the ideal devotee to make his appearance, and exhibit the most-perfect way of adoring Ahura-Mazda, the Cynosure of all his affections. He adores Ahura-Mazda because he finds Him to be the most Perfect Lord of Righteousness and the Performer of Pure and Selfless-Action. His Righteousness is worthy of emulation by His most accomplished Creature,-Man! Our Prophet informs us that the best way to be God-like is to be as proficient in Rectitude as Ahura-Mazda is. To be proficient

in Rectitude, we must initially develop our minds, till we transform them from selfish instruments of egotism into selfless tools in the Hands of God. The brute always insists that his will should be done ! The progressive man learns to say 'Thy Will be done !'. The self-realised man knows that his will is always in conformity with the Will of God, and so he says 'My will is being done !'. Thus, perfectly identifying his own personal will with the Will of God, — the Universal Will, at all times, and under all conditions ! It is as the Vedanta very aptly explains : **The devotee, the act of devotion and the object of devotion, are all one!**

VERSE 10.

A. Ye va mōi nā genā vā, Mazdā Ahurā !

Dayāt angheush yā-Tū voistā vahishta —

Ashīm Ashai, Vohū Khshathrem Mananghā;—

Yāschā hakhshai Khshmaṇatām vahmai ā,

Fro-taish vīspaish Chinvatō frafra Peretum. (158)

- B. Whosoever it be, man or woman, O ! Mazda Ahura,
Who gives of the life what You think is the best —
Will receive Blessings for that Righteousness, and Divine-Power
with the Good-and-Loving-Mind; —
I will lead them in worship of One-such-as-You,
And will cross with them all the Bridge of Judgement.
- C. Zarathushtra assures us all that he will lead the righteous into the Realms of the Blessed ! He treats the two sexes with perfect equality, and considers them both as capable of acquiring the same degree of accomplishment. The only qualifying condition is the progressive capacity. Ahura-Mazda is the best judge of the spiritual attainment of every individual. To the virtuous, He promises the ethical Heaven of Righteous living Divine-Power and Good-and-Loving-Thinking. **It is always in the Kingdom of the Mind that man finds his rewards and retributions !** At the Seat of Final Judgement, Zarathushtra assures us that he will be there with us, and will lead us in loving worship and service of the One-without-a-Second. He will be our safest guide across the Bridge of Judgement, and it only depends upon

us to accept him as our mentor. Needless to say, the Heaven, Hell and Bridge of Judgement of Zarathushtra are none of them any geographical locations in some Celestial Spheres, but are the mental conditions in which we will find ourselves, according to the moral lives that we lead upon earth. He means to imply that those of us who accept his Revelation as true, and acting upon it, lead Righteous lives, will find themselves in a state of beatitude when the final trial shall be over.

VERSE 11.

A. Khshathraish yujen Karapano Kavayascha

Akaish shyaothanaish ahum merengeidyai mashim;

Yeng khve urva khvaecha khraodat Daena

Hyat aibi-gemen yathra Chinvato Peretush;

Yavoi vispai Drujo Demanai astayo. (159)

B. The morally-deaf-Priests and the ethically-blind—Princes unite their Powers

For the evil work of destroying man's spiritual life;
But their own soul and their own Spiritual-Life shall torment them
When they approach to where the Bridge of Judgement stands;
All their time they will spend in the Abode of Untruth.

C. The wicked Priests of the Daeva-yasnis and the evil-Princes who support them have formed a confederation for the fell purpose of plotting the downfall of mankind. They find the new Religion as propounded by Zarathushtra greatly detrimental to their selfish pursuits. They have been accustomed to living off the proceeds of man's ignorance of things truly spiritual! They have raised the bogie of a host of godlings who require perpetual succour and appeasement at the exorbitant expense of the un- wary laity. Sacrifices and rituals form an important part of their dogma. Zarathushtra relieves mankind of this unnatural burden at one sweep, and informs us all that there is only One God Whom we may worship with single-minded devotion! This God he calls Ahura-Mazda, and our Prophet insists that He is an Ethical-God. **The only sacrifice that Ahura-Mazda finds acceptable is the beast-within-ourselves, which we are to immo- late at the altar of inner-renunciation!** Living Righteously, is

the correct mode of serving Him. Thinking Lovingly, is the true way of worshipping Him. Believing Faithfully in Him alone, is the wise way of knowing Him. Acting on the Universal Principle of Good Thoughts, Good Words and Good Deeds, is the only prescribed method of realising Him. Needless to say, this cuts at the very roots of Priest-craft, and consequently, the misguiders of mankind, raised their fury against our Prophet. But Zarathushtra quite complacently admonished them that when they reached the Seat of Judgement, and stood in the presence of Ahura-Mazda, their own Conscience would condemn them for having played the part of being the Leaders-of-Untruth, and they would then assign their own future to a life of sorrow, repentance and atonement.

VERSE 12.

A. Hyat us Ashā naptyaeshu nafshucha

Turahya uzjen Fryanahya aojyaeshu

Armatoish gaethao frado thwakhshangha;

At ish Vohu hem aibi-moist Manangha

Aeibyō rafedhrai Mazdāo saste Ahurō. (160)

B. When Rectitude shall take root among the kindred and the descendants

Of the powerful Turanian Fryana, then shall come to them

Faith for the advancement of life and the furtherance of zeal;

Then shall he keep them united in the Good-and-Loving-Mind

And Mazda Ahura shall reveal Himself for their delight.

C. The catholicity of Zarathushtra led him to accept Fryana, a powerful nobleman from amongst the hostile Daeva-yasni Turanians, into his loving brotherhood of Mazda-yasnis. This shows that Zarathushtra accepted all as the followers of his Good Religion, without the discrimination of any man-made boundaries. Righteousness was the only measure-stick with which he sized men up. **Ashavan, the most Righteous man was the Zarathushtrian par excellence, without any other conditions!** Zarathushtra knows that with the dawn of enlightenment, all the descendants of Fryana will become his staunchest supporters, and they will all work for the propagation of his noble Faith with commendable

zeal. It has always been the fresh converts who spread the Message of the Prophet, the Manthra-Spenta, with the greatest of earnestness. Whilst the old followers lag behind and dissipate themselves in needless and petty quarrels, the neophytes give of their best and enhance the intrinsic grandeur of a World Religion! (Some modern scholars are of the opinion that the ancient Sasanians lost their mighty Persian Empire directly as a result of their having exchanged the virile Religion of Ahura-Mazda and Asha of their Blessed Prophet, with the puerile and sorry substitute of the later and lesser Iranian divines. Their former uncompromising Monotheism had been so thoroughly saturated with other inferior beliefs, that they could not stand up against the furious onslaught of the backward Arabs, who had lately been blessed by a Prophet who unified them with the magnificent call that 'there is no God but the One God!', and led them under the banner of the uncompromisingly Monotheistic Allah!, Who alone was the One Father of their entire Islamic Brotherhood, and was the Sole Object of their devoted worship.) Zarathushtra avows that Fryana will hold his descendants firmly together, cemented by the bond of the newly acquired concept of the Good-and-Loving-Mind, and Ahura—Mazda would manifest Himself within their circle of Cherished-Brotherhood, and thus delight the hearts of all Mazda-yasnis.

VERSE 13.

A. Ye Spitāmem Zarathustrem rādanghā,

Maretaeshū khshnāush hvō-nā ferasrūidyāi eredhwō;

At hōi, Mazdāo ahūm dadat Ahuro,

Ahmai gaethāo Vohū fradat Mananghā,

Tēm vē, Ashā mēhmaidī hushhakhaim. (161)

- B. Who seeks to bring fulfilment to Spitama Zarathushtra,
Amongst exemplary men shall acquire great renown and lofty
stature;
Mazda Ahura shall grant him the spiritual life,
His prosperity shall be furthered through the Good-and-Loving-
Mind,
Him, indeed, will we count amongst the most Righteously
advanced.

C. Who is the fortunate devotee that hears the call of the beloved Master ? Only the most finely tuned instrument pours forth its beautiful melody under expert playing ! He beckons and calls, but our thoughts are directed elsewhere. How then, shall we act as his faithful receivers and interpreters ? **It is surely the sign of Divine Favour to hear the Master sing his Celestial Song !** It is a rare privilege indeed, to stand before the Holy Prophet, and offer our lives in loving service. What Happiness can ever compare with the Radiant Joy of attending upon his every wish ? What greater satisfaction can the universe hold for us, that can ever replace that of shedding our vital life-blood for the cause he espouses ? Where is that blessed devotee who can truly say : "I hear Master, and I forthwith obey !" ? Zarathushtra emphasizes that his teaching enables us to live the life of Real Happiness. In his doctrine, to be Righteous is synonymous with being Happy ! There is no other way to be Happy, but by being Righteous. He lays upon his followers the sacred duty of spreading his pristine message, so that all mankind may successfully adopt the Religion of the Good Life, and thereby follow the Path to Happiness ! He assures us that the true followers of his teaching will be blessed with the rewards that bring one undying fame, moral eminence, true spirituality, perpetual success, excellent thinking, boundless loving and perfect rectitude. These virtues constitute his conception of the Ashavan, the highest ideal to which a man may aspire.

VERSE 14.

A. Zarathushtra ! Kaste Ashava urvatho ?

Mazoi Magai, ke va ferasruidyai vashti ?

At hvo Kava Vishtaspo yahi;

Yengstu, Mazda ! hademoi minash, Ahura !

Teng zbaya Vangheush ukhdhaish Manangho. (162)

B. O ! Zarathushtra, who is the greatest friend of Truth ?

For the Great Brotherhood, who desires far-flung renown ?

He is the heroic King Vishtaspa himself;

Whom You have, O ! Mazda, appointed for Your Own Abode,

O ! Ahura,

These will I invoke with the speech of a Good-and-Loving-Mind.

C. Zarathushtra indulges in a bit of soliloquy. It is no strange thing for poets and seers to address themselves in the second person. Literature is full of such instances. He muses upon the probability of ascertaining the most powerful and accomplished votary who will take upon himself the onerous task of propagating the newly-established Faith that is facing many difficulties. His attention alights upon Kai Vishtaspa, the Ruler of Balkh in Eastern Iran, and the Prophet accepts this Ruler as the 'arm and support of the Law of Ahura'. The Later Avesta looks upon this King as 'the good companion and the pure friend' of Zarathushtra. He is also regarded there as the incarnation of Sraosha, the personification of Obedience. **It is worth noting that the Magai of the period of Holy Zarathushtra were not hereditary Priests, but only the members of his expanding congregation!** Zarathushtra recalls with reverence all the associates who have helped him to establish his new Faith, and gives expression to his belief that all of them have earned for themselves the reward of residing with Ahura-Mazda in His Own Abode of Eternal Bliss.

VERSE 15.

A. Haēchat-aspa ! Vakhshya vē, Spitamaonghō !

(Vispa tā ya vē sruidyai vahishta,)*

Hyat dātheng vichayatha adathaścha;

Taish yush shyaothanaish Ashem khshmaibya daduye,

Yaish dataish paouruyaish Ahurahya. (163)

B. O ! You descendants of Haechat-aspa, and sons of Spitama, to you all I declare,

(That which is the best for you to know,)*

Hereafter discriminate between the wise and the unwise;

You will win the reward for Rectitude only through your deeds,

Such is the foremost Law of Ahura.

C. *This verse contains the conjectural line inserted by Dr. Irach J. S. Taraporewala, for the original one which is missing in all the manuscripts.

According to later traditions, Haechat-aspa was the fourth, and Spitama the ninth ancestor of the Prophet Zarathushtra. All the members of the Maga, the Mazda-yasni Zarathushtrians, are

regarded as belonging to the same fraternity, and are therefore addressed as if they were his own kith and kin. They are all of them the common heirs to the lore which Zarathushtra, the lineal descendant of Haechat-aspa and Spitama brings. (He advises them that the Truth which he reveals to them is by far the most important thing for them to learn.)* He cautions the members of his audience to carefully discriminate between the wise impartor of Real Truth and the crafty though unwise spreader of False but Clever Doctrines. He lays down the unalterable maxim that only the selfless performer of Right Actions is declared fit to receive the Reward which Ahura-Mazda metes out. **The only way to win His Favour is through personal merit! Vicarious Salvation is the belief of the fool, the pursuit of the thief, the argument of the liar and the bait held out by the knave!** Thus, only through our own good thoughts, words and deeds will we ever win the coveted award of the Ashavan. Zarathushtra asserts this Primal Truth with all the emphasis at his command, and assures us that this is the Only Path open to us. All the other paths are no paths, and those misguided ones who pursue them, whatever form they may take, are unworthy of the appellation 'Zarathushtrian'.

VERSE 16.

A. Ferashaoshtra! athra-tu aredraish idi,

Hvo-gva! faish yeng usvahi ushta-stoi,

Yathra Asha hachaite Armaitish,

Yathra Vangheush Manangho ishta Khshathrem,

Yathra Mazdao varedemam shaeti Ahuro. (164)

B. O! Frashaoshtra, approach here together with the devotees,
Son of Hvo-gva! with these for whom we both wish abiding bliss,
Here Righteousness abides with Faithful Devotion,
And the Good-and-Loving-Mind is supported with Divine—
Power,
Where Mazda Ahura lives in all His Glory.

C. Frashaoshtra Hvo-gva is a nobleman, a minister at the Court of Kai Vishtaspa, who enjoys the complete confidence of the Monarch, in company with his wise brother Jamaspa, of Jamaspi fame, who is Prime Minister to the King. The Prophet is related to

these two brothers through Hvovi his wife, who is a very close blood-relative of theirs. Again, Pouruchista, his youngest daughter is married to the same Jamaspa. This Frashaoshtra is regarded as the most-praiseworthy of disciples, and enjoys special status among the illuminated-few of the inner-circle around Zarathushtra. Now, the enlightened Prophet enjoins Frashaoshtra to approach him with the other disciples, and form an indissoluble intimate group of workers, selflessly dedicated to disseminating the Prophet's teaching. The Prophet thinks very highly of these loyal followers, who are his closest intimates. **There is not a single Judas amongst the disciples of Zarathushtra who would betray him!** He wishes them unending happiness as the fitting reward for their fidelity. In such a group of inspired workers, the spirit of Righteousness, the realisation of Faithful Devotion, the enlightenment of the Good-and-Loving-Mind, the majesty of Divine-Power and the Glory of Ahura-Mazda is sure to be found indwelling. To reside in their midst is to experience Perfection and Immortality here and now!

VERSE 17.

A. Yathra ve afshmani senghani,

Noit anafshman, de Jamaspa Hvo-gva,

Hada vesta vahmeng Seraosha radangho;

Ye vichinaot daihemcha adathemcha

Dangra mantu Asha Mazdao Ahuro. (165)

- B. Since I have preached to you the lesson in Right-Action,
As against all inactivity, O! wise Jamaspa Hvo-gva,
Therefore with Inner-Intuition fully awakened you are illuminated;
He who can discriminate between wisdom and its subterfuge
Avails himself of the protection of Righteous Mazda Ahura.
- C. Zarathushtra advocates the stern path of Right-Action, and scornfully deprecates all the other paths, like that of asceticism, which lead to inactivity. **Happiness is, as it were, thrust upon the Righteous, the Loving and the Wise!** Wise men, like Jamaspa fully realise the import of this teaching, and casting away all lethargy, stand firm in the avocation of moral pursuit. Illumination is bound to ensue as the Inner-Perception develops

progressively ! The Inner-Voice-of-Infallible-Intuition awakens from within and remains with us as our constant guide. Only those who have thus awakened can understand what Self-Realization can mean. Explain as much as we may, the essence of sweetness will never be understood, much less appreciated, by one who has never tasted Nectar. However, one taste of it will make all description of it unnecessary ! So it is with the Self-Realized souls. They alone are in a position to discriminate between Truth and Falsehood. We can only follow their guidance until such time as we too can truthfully say that we too share the experience of Illumination in common with them, but till that time, it would only be wisdom on our part to accept their advice. In this verse, Zarathushtra forcefully argues for the cause of those striving for the achievement born of self-exertion as against that of those who prefer the uninspiring desire of letting extreme fatalism work out its all-dominating will, through pursuing a course of disinterested stoicism. Ahura-Mazda always lends the mighty support of His Righteous-Arm to all of them who painstakingly follow the path of progressive Wisdom, discriminating Rationalism and enlightening Illumination !

VERSE 18.

A. **Yē maibya yaosh ahmāi aschī vahishta,**

Makhwyao ishtoish Vohū choishem Manangha,

Āsteng ahmāi yē nāo āstai daidita;

Mazdā ! Asha khshmakem varem khshnaoshemno;—

Tat moi khrateush mananghascha vichithem. (166)

- B. He who wishes me good, to that one I wish all the best,
May the choicest blessings of my Good-and-Loving-Mind alight
upon him,
But to him who wishes me ill, to him I wish all that is bad;
O ! Mazda, Your Law of Righteousness is thereby fulfilled;—
Such also is the choice of my will and understanding.
- C. The Law of Nature is primarily that of fit recompensation ! Good returns to the virtuous with added force, just as evil returns similarly to the wicked. Our Prophet never advises us to return good for evil. The misguided advocates of that doctrine fail to

realise the tremendous harm that they are directly responsible for when they act in this foolish manner. Tolerance of evil has seldom suppressed it ! It invariably encourages it to act with greater impunity. The so-called sage who offers his own neck to the tiger only induces the predator to search for fresh victims ! The protagonists of non-violence themselves maintain large armies in order to see that their pet virtue does not misfire and deprive them of their own possessions ! **Zarathushtra never favours that idealism which destroys the very heart that nourishes it!** He exhorts us to be ever vigilant, and raise our fighting-arm with intrepidity when love, honour, duty, patriotism demands that we hit back bravely at all those who threaten the good objects of our affections, and all those whom it is our bounden duty to defend or lay down our lives for ! Zarathushtra hereby proves that his will is consistent with that of Nature itself, and is the result of enlightened thinking ! His policy therefore is to return good for good, and evil for evil, till the wicked learn to retrace their steps, having become wiser through their suffering, and turn to the paths of goodness, whilst the good grow progressively more good till they reach Perfection ! Of all the Prophets who walked the earth, to Zarathushtra alone goes the epithet 'The Prince of Light', for this reason that his teaching may go beyond the scope of logic, but never, never contrary to it ! **There is no dogmatism in his teaching, but we always get the impression that a mighty soul is reasoning with us, and the light of his reason far outshines our own !**

VERSE 19.

A. Ye-moi Ashat haithim hacha vareshaiti

Zarathushtraī hyat vasna ferashotemem,

Ahmai mizhdem hanente parahum,

Mane-vistaish mat vispaish Gava Azi;—

Tachit moi sas Tvem, Mazda ! Vaedishto. (167)

- B. Whosoever will act with Righteousness for my sake
For the purpose that is the most-cherished desire of Zarathushtra,
To him will be gifted the highest reward,
All that he may desire from this bounteous Mother Earth;—
This too, did You reveal to me O ! Most-Wise Mazda.

C. Zarathushtra speaks with the dignity of a true Prophet. He has come to establish the Kingdom of Righteousness upon Earth. All those who help him in this mighty work will be furthering the very purpose of Creation. They will be helping him to satisfy his most cherished desire. They will be abundantly rewarded for this loving work of selfless service by Ahura-Mazda Himself. This reward will not be of a transitory nature but will endure for all time, rooted as it is, in Endless Bliss. They shall be heirs to all the bounties of prolific Mother Nature. The common aspirations of men tend to turn vapid once satisfaction comes within reach. The pleasure of pursuit sustains the chase, but the prize, once within grasp, fails to please. All the pleasures of the world are insufficient to satisfy the appetite of even one single mortal ! Success in enterprise only leaves a hollow that can never be filled. Victory turns insipid and leaves a dry feeling of emptiness and worthlessness. Only the Bliss that follows a life of blameless Rectitude abides with us, consoles us, sustains us, satisfies us !

The greatest Happiness that we experience, follows in the wake of knowledge that we have played our parts well and to the best of our ability ! Earth contains no greater prize, and Heaven offers no greater reward ! Blessed is the man who can face his Maker with a clear conscience, a pure mind and a loving heart, and pour forth this Te Deum : 'I thank You, O ! Ahura-Mazda, for providing me with this opportunity to serve You through the Message of Your Prophet, and look for the reward whereby I may be offered greater opportunities to serve You more profitably, in larger fields of service, for a greater length of time !'

END OF : GATHA USHTAVAITI — 1 to 4.

THE SONG OF REJOICING.

YASNA HA 43 to 46.

VERSES 102 to 167.

Rejoice !

For us is born the Illuminated-One !

Zarathushtra Spitama !

Resplendent Star of the Golden-Dawn !

(To be continued)

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