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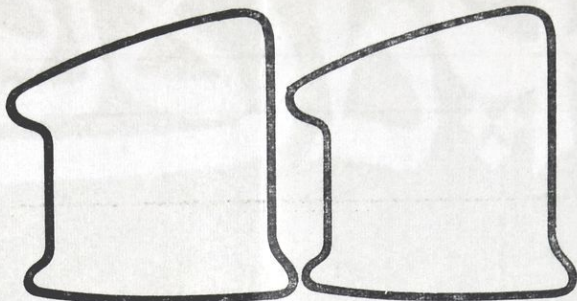
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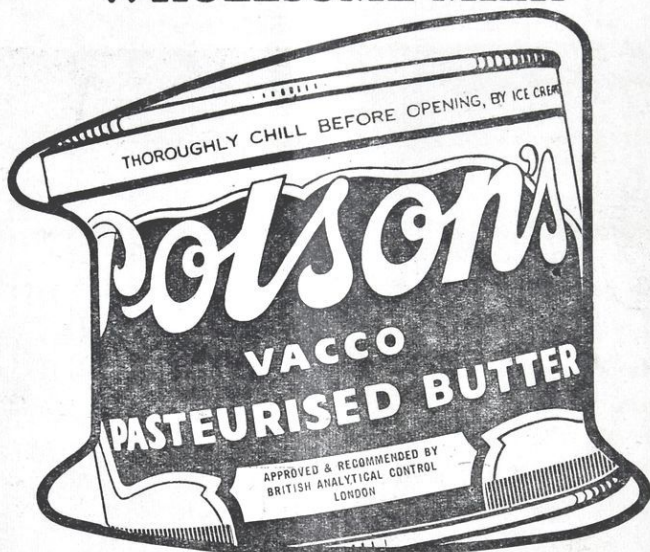


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EDITORIAL

A learned article simplifying the complex technique of Mazda-Realization in Four-Stages by Shri Jotindra Mohan Chatterjee appears herein and I hope it will make enlightening reading.

Ervad Motafram of M. F. Cama Athornan Institute (Andheri) re-appears with a learned contribution on the perplexing problem of the age — in his article, namely, Mentalism and Materialism. The survey and the conclusion are worthy of our careful consideration.

Authors appearing in this issue have established reputable status for themselves in the subjects under study. We invite more and more articles from learned men like these and desire others to make their contributions to continue the flow of illuminating reading.

The death of Mr. Firozshah Rustomji Mehta of Karachi though at the ripe age of 90 years, will be regretted as he still had the zest left to make further literary contributions, some of which have remained unpublished.

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Mr. Naval Tata

A welcome entry in Indian politics is a representative of the House of Tatas. There is a noble outlook on Mr. Tata's part to give up the more rewarding daily association with Industries and High Finance in taking up the cudgel against irregularities in Parliamentary administration partly arising from inherent defects of democracy, and greatly by failure of Parliamentarians in sticking to principles of democratic justice and further again by ignorance prevailing about the role of industries and industrialists in the orderly development of modern society.

Mr. Naval Tata's entry in politics and his declared devotion to the service of the Nation are universally applauded and we hope will be widely supported by the voters of South Bombay in bringing him in his new field of activity for which his wide and mature experience makes him an admirably suitable candidate.

Socialism is indeed the modern earnestness and need, but bringing it in just by slogans is a doubtful method of choice. Behind any form of Government, systematic sound industrial development is an absolute must and the right to property and the absolute right to property have been and should remain the pillars of prosperity which can then spread out from few to many and all. Defence of basic rights to property, defence of basic rights of minorities and defence of pure administration will be the ideals he will make people understand independently as an Independent Candidate. We all wish him success and honestly recommend him to the electorate for their own good.

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The Four Stages of Mazda-Realization

By Jotindra Mohan Chatterjee

"Mata Zarathushtra, Pita Zarathushtra, Sakha Zarathushtra, Sakhi Zarathu- shtra. Sarvasvan me Zarathushtra, Daya- loor. Nanyan jane, naiva jane, na jane!"	"Zarathushtra is mother to me, He is father to me. Zarathushtra is my friend, He is my beloved. Zarathushtra is my all-in-all. I do not know any one else, none else I know-none!"
---	--

(A speech delivered by Shri Jotindra Mohan Chatterjee at Calcutta on 26th August 1967, to introduce his magnum opus: "The Hymns of Atharvan Zarathushtra."—M.B.P.).

I am extremely grateful to the Parsi Zoroastrian Association of Calcutta for having given me the opportunity to express my deep and profound reverence to Atharvan Zarathushtra, the First and Foremost Prophet of the human race. My particular thanks are due to brother Rustom T. Saklath, but for whose initiative and sacrifice, the idea would not have materialised at all, and also Sri Jal R. Mehta, whose untiring energy carried the work through. Let me hope that the book receives the approval of the Community.

I propose to tell you something about the four stages in the march of the pilgrim towards Mazda.

In a sense, the most important stanza in the Gatha is Yasna 33.6, where the Holy Prophet holds up the Vision of Mazda to be the summum bonum of life.

"Ta Toi izya Ahura Mazda,
Darstoisca hem-parstois ca."
"So I worship You Ahura Mazda,
In order to see You, and to touch too."

I am aware that some people shrug their shoulders at the suggestion of the Vision of Mazda. To them, the idea is anthropomorphic, if not idolatrous. But let me tell it point-blank that unless there is the fervent desire to have a personal experience of God, Religion soon degenerates into superstition, or a mere academic discussion. It does not then operate to elevate the spiritual status of man.

One cannot derive the fullest benefit of Religion, viz, "Rafedhra" or Bliss, even in this world of misery and grief, until he has learnt to walk in the Way of God-Realization. He has to see the Sun behind the Cloud, that indeed is the significance of Sun Worship, attributed to the Parsis.

As a matter of fact, Realization, i.e. experience of God, is the objective of

every Religion; but it is only Maha Ratu Zarathushtra who gives us a clear idea of the four requisite stages in the march of the pilgrim towards Mazda.

These stages are:

1. Immaculacy or Khathram.
2. Self-surrender or Paityasti.
3. Formal worship or Yasna.
4. Intoxication of Love or Asketi.

1. Immaculacy

Khathram means Immaculacy or what is called Chittasuddhi in Sanskrit. It is such a purity of mind that no evil desire arises in it. It is not enough if evil thoughts crop up and then we suppress them. We must attain the purity of the child, who does not feel any sway for the sex. If we can achieve such purity, God-Realization is assured. That is why Atharvan Zarathushtra extols Khathram so highly.

"At ca ahmai vispanam vahistem,
Khathroa no khathrem daidita."
Yasna 43.2

"Now, bestow on me, the highest
holiness,
Which is the greatest of all assets."

That Khathram means Purity is evident from the cognate Greek word "Kathara" ("Panta kathara tois katharois"—to the pure all things are pure).

A Christian missionary used to say: "You cannot help a bird flying over your head, but you can prevent its building a nest on it." It means that

you cannot help an evil thought crossing your mind, but you can certainly avoid nurturing it. Eastern devotees do not submit so easily. They have been taught that it is possible to attain such immunity that no bird could fly over the head. This immunity is Khathram.

2. Self-Surrender

But the attainment of such purity is not an easy task. Our impulses are often so vile that we wish to hide them from ourselves even, not to speak of hiding them from others. As Jalal says:

"Che ajab ki ser ze ghair pinhan kuni
In ajam ki sar je khud pinham kuni."
Masnavi 2-1500

"What wonder is it that you should
hide your secret from others.
The wonder is this, that you should
hide the secret from yourself."

And nothing else exposes our impotence so much, as when we proceed to eradicate all evil impulses. That seems to be a hopeless task. As a matter of fact it is impossible to have full control over the mind without the Grace of Mazda. So long as we have confidence in our own strength, there is no genuine faith in God. It is only when we fail to control the course of our body or mind, that we turn to Mazda.

Not to speak of the ability to control evil impulses, even the will to control impulses is not entirely of our own

making. If we had been brought up in a different environment, our desires would have been different. Where the materialist sees the influence of the environment, the spiritualist sees the Dispensation of God. This is how the Bhagavat Purana says:

"Yac chakaratha anga mat stotram
Mat katha bhyu dayonkitam
Yad va tapasi te nistha
Sa esha mad anugraha."

—Bhagawat 3.9.38.

"That you turn to prayer is also due
to My Favour!"

The desire to pray to God, is also the gift of God. Had God decided otherwise, man would have mocked at the idea of prayer. When one realises that even his desires are not entirely his own, that they are at the disposal of Holy Providence, he surrenders himself unconditionally to Mazda. This state is called Prapatti in Sanskrit, and Paityasti in the Gatha (vide Yasna 53.3).

Atharvan Zarathushtra announces his self-surrender in the loftiest terms:
"At ratam Zarathushtra,
Tanvas cit Khakhyao ustanem
Dadaiti paurvatatem
Mananhas ca Vangheus Mazdai,"

Yasna 33.14

"Now please accept Zarathushtra
Dedicates over the Up-mind of his own
mind
And the best of his Conscience to
Mazda."

He surrenders the soul of his soul.
When the centre of gravity shifts from

one's own self, to the Self of God, that is the beginning of Religious Life.

3. Formal Worship.

Then it is that the aspirant resorts to Formal Worship (Vaidhi Bhakti as it is called in Sanskrit). Its popular name in Sanskrit is Puja. In the language of the Gatha we may call it Yasna.

"Taish vao Yasnais paiti stavas
ayeni." Yasna 50.9

"Extolling with those Litanies, I would
approach You."

4. Intoxication of Love.

But Formal Worship does not suffice to bring about the Vision of Mazda, does not suffice to get into a personal contact with Him. Nothing but the Intoxication of Love can procure that ineffable Bliss. To this Intoxication of Love, Gatha gives the name of Asketi (Ishque).

Zamad-Agni (One who outshines the Fire) Zarathushtra prays for this Asketi:

"Asketim kshmakam hyat ca moi
khyat vaks aeso"
—Yasna 44.17

"Grant me Your Love so that It may
be mine."

Frenzy of Love makes one blind to everything else. The devotee then sees only the Divine Being, wherever he may look, as we find in the Chaitanya Charitamrita:

"Yaha yaha netra pade taha Krishna
sphura"

"Wheresoever he may turn his eyes,
he sees only Lord Krishna".

When one sees the Divine Friend even within the enemy, nothing can hurt him. For one enjoys even the blows of a friend. As Jalal, the spiritual successor of Arda Viraf and Mahraspand, beautifully expresses it:

"Nalam o tarsam ki u bawar kunad
Vaz kanam an zor-ra kamtar kunad."

—Masnavi 1.1569

"When my Beloved oppresses me,

I protest, but at the same time, I fear
lest He would believe me and out of
kindness make that cruelty less."

When one has developed the conviction, that this world is Mazda's world, that Benign Mazda stands at the helm of affairs, and that His Grace may always be counted upon as our ultimate resource, he is not any longer worried by its agonies. Rather he enjoys the play of the world, just as he enjoys a dramatic performance arranged by a friend, in spite of there being the part of the villains in the play.

When the devotee has seen the Face of Mazda, he is in Perpetual Bliss.

A Zarathushtrian (upholder of the aniconic form of worship as he is) would see Mazda in the form of Light. Thus when sage Arda Viraf was intro-

duced into the presence of Ahura-Mazda, he saw only a 'Light' but not a 'Body'.

"Maman am Roshanib dit, af am Tanu
la dit."

"I saw only Roshani (Light), and not
Tanu (Body)."

(—Casertelli-Philosophy of Mazda-
Yasnian Religion. P. 27.)

This is the implication of the Fire Worship that the Zarathushtrian entertains.

The method is older than the Bible, for Moses had picked up, from the Zarathushtrian, the skill of seeing God in the form of Fire.

Let us then recollect, in this sacred Fire Temple, the four noble stages, through which Maha Ratu Zarathushtra, leads his followers, very smoothly to this highest consummation-Khathram, Paityasti, Yasna and Asketi.

May the lofty sermon of the Foremost Prophet of the world, the Gatha, the earliest of the Upanishads lead us all to the presence of Ahura-Mazda. May the Religion of Love, the Religion of Urvazema and Asketi of the Gatha, lead us all to that Supreme Destiny.

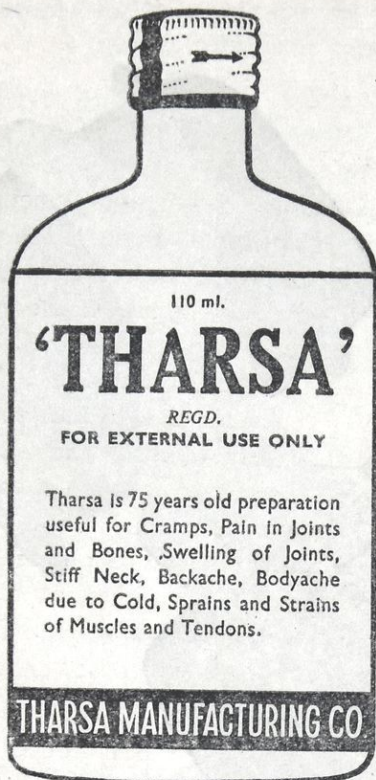
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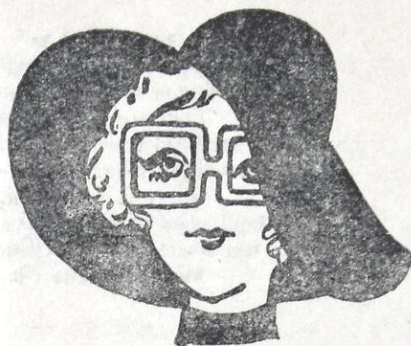
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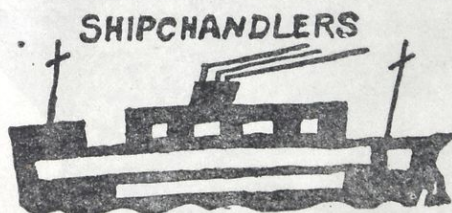
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Mentalism and Materialism

By

Ervad R. R. Motafram M. A.

One wonders whether all the hustle and bustle for extolling the Demon of Materialism is the be-all and end-all of humanity's present search.

Why is Matter so prominent? Our sense of seeing is the most important of all senses. Radiations which fall on the retina of our eyes come to us in the form of individual units termed photons. In the infinite space which surrounds us, there are various directions from which the photons arrive in a regular stream. It leads us to conclude that there must be some sources wherefrom the photons arrive. And we call these sources matter. Hence matter is that which has mass occupying space and emitting radiation.

Because of the great success of far reaching technological advances the majority of people have come to regard the material world as whole and sole aggregate of atoms moving in space. Our experience has become a mechanical model with Mind playing the lesser role.

Belief in the dualism of Matter and Mind started ever since the time of Plato who held material objects as mere copies of ideas or forms which truly exist only in mind. To him the ideas and forms were more real than the objects for which they stood.

The famous seventeenth century French philosopher Rene Descartes declared the world to consist of mind and matter. But he made a clear cut distinction between the two. 'Cogito ergo Sum' "I think, therefore I am". Thus to him body was quite distinct from mind, and even if the former perished, the latter would continue to exist insofar as it could think. Accordingly mind was not dependent on material things but material things were dependent on mind.

The Idealist school of philosophers knew the world to be mind and matter but they gave mind dominance over matter, and argued that the existence of matter could only be conceded in relation to mind. Under their leader, Bishop Berkley, in the 18th century their argument reached its apex. Berkley declared his positive belief that whatever formed the substance of the world it could not exist without the mind.

In favour of Materialism

Philosophers like Descartes and Locke divided the qualities of objects into primary and secondary. The latter depend on the percipients, and are therefore different, while the former are those which are inherent in the objects whether perceived or not.

On the other hand the physicists conceded that all the qualities are primary, and in Locke's words "utterly inseparable from the body in what state soever it be."

But to the idealists all the qualities were secondary depending upon how they appear differently to different percipients. There is a red flower which appears red to one, but yellow to the other and scarlet to the third. Again, the leg of a centipede may appear minute to a man, but of quite a considerable size to the centipede itself. Hence qualities like colour and size truly reside in the percipient's mind, and if the object is the sum of qualities, it can exist only in mind. Hence, too, the Greek philosopher Democritus in the 4th century B.C. declared that sensations of taste and touch like sweet and bitter, and hard and soft as well as all colours exist but in opinion. The famous German philosopher of the 19th century, Arthur Schopenhauer emphatically declared "The world is my idea."

The Ancient Vedantic View

This great truth was also recognised by the ancient vedantic philosophy. Sir William Jones, in the last of his essays, "On the philosophy of the Asiatics" (*Asiatic Researches*, Vol. IV, p. 164) points out, "The fundamental tenet of the Vedanta school consisted not in denying the existence of matter, that is, of solidity, impenetrability, and extended figure (to deny which would be lunacy), but in correcting

the popular notion of it, and in contending that it has no essence independent of mental perception, that existence and perceptibility are convertible terms."

When the bell rings, the vibrations reach the eardrums through the air, and passing through the mechanism of hearing apparatus the currents ultimately reach the brain producing some changes which react on the mind according to the materials emanating the sound and thus the process of hearing is purely a mental process. Sometimes in a dream, also, we experience the hearing of a bell, though in reality, there is no bell at all.

According to Bertrand Russel "We suppose that a physical process starts from a visible object, travels to the eye, there changes into another physical process, causes yet another physical process in the optic nerve, and finally produces some effect in the brain, simultaneously with which we see the object from which the process started, the seeing being something mental, totally different in character from the physical processes which precede and accompany it. This view is so queer that metaphysicians have invented all sorts of theories designed to substitute something less incredible....."

Further Russel observes that everything in the physical world happens inside our heads, and consists of mental events, as well as of events which form part of the physical world. If we

develop this point of view we are led to the conclusion that the distinction between mind and matter is illusory. "The stuff of the world may be called physical or mental or both or neither as we please; in fact the words serve no purpose."

What is said above may, yet, pose another problem—whether we should drop out completely, the dualism of mind and matter and side with the materialists that mind is material, or with the mentalists that the matter is mental. However, as Russel observes words serve no purpose. What matters is what we are swayed by as individuals or groups. Dominance of mind over matter is better established.

When Space and Time Relations are Studied

No precise definition could be offered of Time. Carlyle says "the illimitable, never resting thing called time, rolling, rushing on, swift, silent like an all embracing ocean tide, on which we and all the Universe swim like exhalations.....a thing to strike us dumb" (Hero and Hero Worship).

Space, too, is unbounded, a mere negligible fraction of which is occupied by our world. It can be conceived in relation to order of things as time, in relation to order of events. In Newton's days space and time were believed to exist separately as independent entities. But the general theory of relativity advanced by Dr. Einstein denies space and time

any separate existence or objectivity but they exist as space-time unity. Again, space and time can be mentally, considered apart from matter, but not the reverse. For where could matter exist, except in space and time? Says Arthur Schopenhauer in "The World as Idea," "Time and space can be mentally presented apart from matter, whereas matter cannot be so presented apart from time and space."

Other Forces

Electro-magnetic and gravitational forces to which the motions of particles is attributed, Materialists once believed these forces to be as real as the particles which move in space. But again Dr. Einstein refuted the prevailing view, and proved that the so-called forces are associated mental phenomena and not real things at all. If the materialists are solely concerned with matter, what about the forces which act on matter, and which, as aforesaid, are purely mental?

Dr. Einstein's remark in this connection, is to be carefully noted, that as experimental research advances, the fundamental laws of nature become simplified more and more. These laws are rendered simpler not by means of physical facts, but by their mathematical concepts which are devised purely mentally. The Architect of the Universe likewise had devised the plan of the Universe in "the Supreme Mind", for, "Mind, personality, is the central fact of the Universe" as

said by Prof. Haldane, another famous physicist.

NOTE : Mind being the Central force of the Universe it is the basis and the root of all Comprehension and comprises spiritual and material phenomena into one consolidated compact. Spiritual and material phenomena arise prominent out of the concentration on one or the other side. It is, however, said that "the extremes have a way of meeting", which comes to fruition when any truly learned physicist sees the spiritual in the material in the final analysis of the Universe, as actually so many of them experience from their personal understanding. They also mean the correction of perspectives and the adjusting of values, such as the value of faith one creates for one's own self. People grow in faith in various ways but the following four steps in order are more common. Faith in ourselves as per-

sonel faith. Faith in one's fellowmen in their essential goodness, extending these two to orderliness in Nature and appreciating it and finally Faith in understanding and comprehending the Cosmic plan behind all these experiences. Many people never complete this development of faith. Their growth gets arrested at any one of these stages. Prof. Dr. Robert Kleinschmidt, Professor of Physics and Mechanical Engineering of Harvard University has stated "I have known those who developed faith in reverse order, starting with a religious faith and extending it to Nature, mankind and finally to themselves. Scientists — and this was my own case—frequently start with a faith in nature and natural law and develop in both directions. Arrest of faith at any stage is almost certain to be blighted and wither without bearing fruit."

P.B.W.

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એઆશ્રીના જન્મ કરાંચીમાં થયેલા ને “ પારસી સંસાર ” માસિક ૧૯૦૬ માં સ્થાપ્યું જે હજી દ્વિ-સાપ્તાહિક તરીકે ચાલુ છે.

ફિરોજશાહ રસ્તમજી મહેતા ગુજરાતી સાહિત્યની અણુખેડાયેલી દિશાઓમાંની કામગીરીથી સાહિત્ય સમૃદ્ધ બન્યું છે.

ફિરોજશાહ મહેતા-કલારસિક જીવ.

ગુજરાતી સાહિત્યમાં જેમનું ગણનાપાત્ર સ્થાન હતું અને જેમણે પોતાના કેટલાક વિશિષ્ટ ગ્રંથો દ્વારા ગુજરાતી સાહિત્યને સાચોસાચ સમૃદ્ધ કર્યું છે એવા કરાંચીવાસી મી. ફિરોજશાહ રસ્તમજી મહેતાનો સ્વર્ગવાસ થયો છે. કેટલાક સમય ઉપર “માર્ગ લેખન નૃત્ય” નામનો તેમનો છેલ્લો ગ્રંથ પ્રગટ થયો ત્યારે તે વિશે આજ કતારોમાં એમની સંગીન સાહિત્ય સેવાનો ઉલ્લેખ કરતાં આ લેખકે ઇચ્છ્યું હતું કે ગુજરાતથી ઘણું દુર રહીને વૃદ્ધ વયે પણ આ સાહિત્ય સ્વામીએ સાહિત્યને ક્ષેત્રે જે અનુપમ અર્પણ કર્યું છે એની

કામગીરી રીતે કદર થવી જાય. એમ ન થયું અને આવી કદરદાની વિના આ સાહિત્યરસિક જીવ ચાલ્યો ગયો એનો લેખકને ખેદ થાય છે. ફિરોજશાહ પુખ્ત વયે ગયા છે, છતાં એમણે હજી ગુજરાતી સાહિત્યને કેટલાક ગ્રંથો આપવા હતા એ એમની ઇચ્છા અધુરી રહી અને એથી ખોટું ગુજરાતી સાહિત્યને ગઈ.

ફિરોજશાહે ગુજરાતી સાહિત્યનાં વણખેડાયલાં કેટલાંક ક્ષેત્રો ખેડ્યા, સરસ રીતે ખેડ્યાં એ વાતનું ઘણું મુલ્ય છે. “અનરાંકિયાં,” “એકટિંગના હુન્નરનું” વ્યવહાર શિક્ષણ,”

“ચિત્રસિક્કા” વગેરે પુસ્તકો આપણા સાહિત્યમાં નવીન દિશામાં પગલા પાડતા ગ્રંથો છે. એમાંય “ચિત્રસિક્કા” અને “માર્ગ લેખનનૃત્ય” તો ખુબ સુશોભિત ગ્રંથો પણ છે. ફિરોજશાહ કલારસિક જીવ હતો, કલાનો એ રસિયો હતો, એ દિશામાંનું એનું ધોરણ ઉંચું હતું એની યહુ સારી પુરવારી એમના આ બે સુંદર ગ્રંથો આપી જાય છે.

ગુજરાતથી એ દુર રહ્યા, વૃધાવસ્થાને કારણે છેલ્લાં કેટલાંય વર્ષો દરમિયાન એ ગુજરાતમાં આવી ન શક્યા, છેલ્લાં છેલ્લાં શારીરિક અશક્તિને કારણે ગુજરાતમાં વસતા એમના અનેક મિત્રો સાથે પત્રવહેવાર ચાલુ રાખી ન શક્યા છતાંય ગુજરાતી સાહિત્યને સમૃદ્ધ કરવાની પ્રવૃત્તિ એમણે જીવનના અંત તક ચાલુ જ રાખી એ માટે ગુજરાતનો સંસ્કારી અને સાહિત્ય પ્રેમી સમાજ એમને રોહ અને આદરથી સંભારતો રહેશે. પારસીઓ જ્યારથી ગુજરાતમાં આવી વસ્યા છે ત્યારથી ગુજરાતીને પોતાની માતૃભાષા ગણી ઘરમાં અને વ્યવહારમાં અચેસરતા આપી છે. પહેલા ગુજરાતી પત્રો, ગ્રંથો પ્રગટ કરનારા અને પહેલો જ્ઞાનકોષ તૈયાર કરનારા અને પહેલું ગુજરાતી છાપખાનું કારનારા પારસીઓ જ હતા. એઓએ લખેલાં સઘળાં જ પુસ્તકો

ઉમદા અને આગળ પડતા વિચારોથી ભરપૂર હોય તેમાં નવીન માર્ગદર્શનિકા ગુંથાયેલી જડે છે, આજ એઓનાં લખાણોની વિશિષ્ટતા છે, ગુજરાતી સાહિત્યમાં જે ન હતું તે એવણે ઉમેર્યું છે અને સાહિત્યને “excellent and enduring literature” (ઉમદા અને સદા ટકા રહે) એવું યત્નાવ્યુ છે એવો મત પ્રો. શ્રીરોઝ દાવરે દર્શાવ્યો છે.

ભાઈ ખેજન દેસાઈએ શ્રીરોઝશાહના પુસ્તક ચિત્રસિક્કાને (Text Book of Painting Art) ચિત્રકલાની પ્રાથમિક માર્ગદર્શિકા તરીકે વર્ણવી છે. દસ્તુરજી ડો. માણેકજી ધાલા, દિ. બ. કીજીલાલાલ ઝવેરી, શ્રી કનેયાલાલ મુન્શી. પ્રો. વિજયપ્રસાદ ત્રીવેદી, કવીવર ખખરદાર, શ્રી જ્યોતીન્દ્ર દવે જેવા સાક્ષરોએ શ્રીરોઝશાહના લખાણો વર્ણવ્યાં છે. ખાસ કરીને “ચખરાકિયા” અને “ચખરાકિયાના તત્ત્વદર્શન”ને ગુજરાતી સાહિત્યને નવો રાહ આપ્યો છે. એઓનું “અશોષનો વાસ્તવિક ખ્યાલ” નામનું પુસ્તક પ્રગટ થયું છે કે નહિ તે હું જાણતો નથી કારણકે પાકીસ્તાનથી ખખરો મળતી નથી. જે પ્રગટ થયું હોય તો તેમાં એઓશ્રીએ ભારે રસ રેડયો હશે. શ્રીરોઝશાહ તમને સ્વર્ગની શાંતિ.

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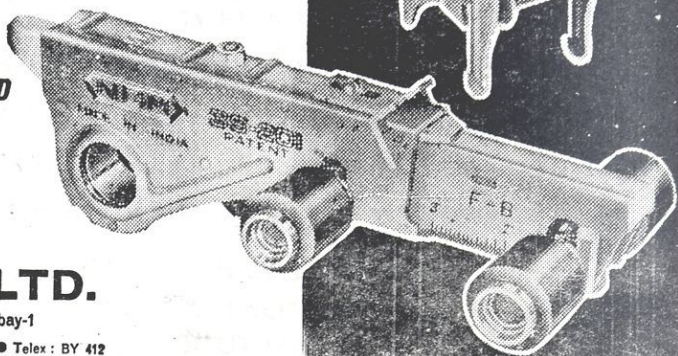
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GATHA: THE SONGS THAT ZARATHUSHTRA SANG:

by

MAHYAR BYRAMJI PATEL.

"A Righteous Life, like the Constant Flame, is a perpetual offering to God!"

"ASHA VAHISHTA, ASHA SRAESHTA, DARESAMA THWA,
PAIRI THWA JAMYAMA, HAMEM THWA HAKHMA!"

—Yasna 60.12

"Through the Best Righteousness, through the Most-Exalted Righteousness, may we visualize You, may we approach You, may we be One with You in Your Eternal Companionship!"

—Hushbam



INTRODUCTION :—

THE ANCIENT ARYANS, BOTH IRANIAN AND INDIAN, WORSHIPPED IDOLS (AVESTA-DAEVAS: SANSKRIT-DEVAS) AS WELL AS THE FORMLESS-ONES (AVESTA-AHURAS: SANSKRIT-ASURAS)! In the course of time, the Daevas fell out of favour with the Iranians, whilst the Ahuras continued to enjoy their worship. Subsequently, even the several Ahuras came to be ignored by them, and there emerged the exclusive worship of only One Ahura, Whom Holy Zarathushtra called Ahura-Mazda, the Lord-of-Spirit, Who is also the Creator-of-Matter. Thus, Prophet Zarathushtra swept the Daevas out of the Iranian worship. However, the several Ahuras continued to enjoy some measure of reverence even during the life-time of the Prophet, and in the Gathas, our Prophet alludes to them as the Mazdaoscha Ahuraongho. Ultimately, even the several Ahuras were cast into oblivion, and from amongst all of these,

only One Ahura emerged as fit to receive human worship, and Zarathushtra exhorted us to offer Him our single-pointed allegiance and devotion. It was thus that Holy Zarathushtra finally established his Monotheistic Theology, and upheld the sole worship of Only One Formless God Who rules supreme over both, the Material as well as the Spiritual Worlds, as Ahura-Mazda, the Universal God of all! The Indians continued to worship both the concepts of Godhead, the Devas and the Asuras, amongst the different sects, with this peculiarity that those who worshipped the one, reviled the other. Only the earliest parts of the Rig Veda, their ancient-most book, favours the worship of both these simultaneously, where Rudra, the Highest Lord of the Indian Pantheon is said to be the progenitor of both, the Devas as well as the Asuras.

Ahura-Mazda, the Glorious-One Whom Zarathushtra adores, is a Loving God! HE IS NOT CAPABLE OF INFLICTING UNNATURAL DEMANDS UPON HIS WORSHIPPERS, BY WAY OF TESTING THEIR LOYALTY TO HIM! It is inconceivable that He would ever ask a father to sacrifice his beloved son, and that too by his own hand, in order to determine the extent of his love for Him. Even the final substitution of an animal in the place of a human-offering would be equally reprehensible to Him. Such repulsive tests could only proceed from an evil genius, and never from a Loving God, Who is Himself Father of all mankind! Surely, it is no Prophet, but only a brute who would seek to retain his following by proclaiming that such dreadful demands proceed from Him Whom he calls God!

Ahura-Mazda, the Changeless-One Whom Zarathushtra extols, is a Just God! He never upsets His Own Laws by performing so-called miracles in order to convince the disbelievers, for a sincere heretic is better than a credulous believer. His Laws are Eternal and Immutable. WHAT APPEAR TO BE MIRACLES ARE MERELY EVENTS OCCURRING AHEAD OF THEIR TIMES! The Laws of Nature and the Rules of Ethics are inviolable. If, according to the Universal Law of Procreation, mating is to precede birth, no woman, no matter how blessed, could ever conceive whilst remaining in the virgin condition. Similarly, no human or celestial being, no matter how great

the spiritual status, can ever possess the right or the means for conferring vicarious redemptions, and wherever such absolutions are said to take place, one may be sure that the ignorant ones are paying the price for their credulity!

Ahura-Mazda, the Shining-One Whom Zarathushtra worships, is an Illuminating God! He reveals Himself to the true seeker and delights in approaching the pious. Physically. He manifests Himself as Light, and morally as Truth. He never fears to be discovered, but rather glories in it. Accordingly, all that is true and all that is good, never flees from the searching gaze of the earnest aspirant, but on the contrary rejoices in being found out. It is only the false and the wicked who ever seek to remain hidden and beyond reach! CONSEQUENTLY, THERE IS NO ESOTERIC TEACHING IN THE GATHAS, AND HOLY ZARATHUSHTRA DECLARES HIMSELF TO BE THE MESSENGER WHO HAS EXPRESSLY COME TO EARTH TO DECLARE THE REVELATION BEFORE ALL MANKIND! Our Prophet never seeks to confound us with allegories and mysticisms, but expounds, elaborates and clearly interprets the Laws that regulate existence which were hitherto undiscovered by any man. The wise always reveal and encourage others to reveal what they know, whilst the unwise, in exact reversal of it, ignominiously hoard their own knowledge, and prevent others from spreading the truth that they have learnt!

Ahura-Mazda, the Immaculate-One Whom Zarathushtra praises, is as Immanent as He is Transcendent! He requires no elaborate Altars or Rituals whereby we may approach Him. EXQUISITE TEMPLES, COLOURFUL SHRINES AND INTRICATE CEREMONIES ARE THE PARAPHERNALIA OF THE IDOLATERS! Zarathushtra, the Prophet of Ahura-Mazda, dispenses with these and turning his eyes from external objects directs his search inwards within himself and finds his Beloved-One residing there! His approach to Ahura-Mazda is as simple and direct as it is beautiful and elevating! The veils that separate the lover from the Beloved are as flimsy to the adept as they are adamant to the misguided. All that is required to lift them forever is a life of rectitude, supported by a good mind, a loving heart, a dispassionate will, a rational faith, an urge for perfection, and a firm belief in the immortality of spirit! He who seeks these with determination will surely reach the Goal in triumph! All the rest who pursue other paths will be compelled to retrace their steps, and acknowledging the errors of their ways, will at long last find the necessity to be more heedful to the voice of Zarathushtra and follow the pristine teaching he brought to all mankind in the hoary past!

Pronunciation of Vowels:—

ā as in abide; e as in echo; i as in in; o as in odd; u as in pull;
ṁ as in after; ē as in ate; ī as in eel; ō as in ode; ū as in pool;
ṛ 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 SPENTA MAINYU—2.
THE SONG OF THE HOLY SPIRIT.
YASNA HA 48.
VERSE 1.

- A. Yezi adaish Asha Drujem vennghaiti,—
Hyat asashuta ya daibitana fraokhta
Ameretaiti Daevaishcha Mashyaishcha,—
At Toi savaish vahmem vakhshat, Ahura! (174)
- B. Through these shall the Righteous overcome the False,—
When realization dawns and deceit is exposed
For all Eternity of the False Gods and the Wicked Men,—
Then will love for You increase and blessings flow, O!
Ahura.
- C. When Righteousness prevails, Falsehood lies exposed and being neglected, perishes. Truth does not require any other support except self-expression! As soon as Truth reveals itself, men will begin to appreciate it and embrace it. Conversely, as soon as Falsehood becomes apparent, people will shun it and forsake it. That is why the sage exhorts us to know the Truth and be free. The Ignorant and the False lie heavily shackled and in bondage, and are susceptible to all manner of pain and distress. THOSE WHO LIVE BY DECEIT, LEAD UNHAPPY LIVES, AND

PROJECT THEIR MISERIES UPON OTHERS! They try to prevent the flow of Truth due to their own inability to stand up to its searching and penetrating eyes, and find their security in the ignorance of those around them! Secrecy is the recourse of the guilty, just as dissemination is the resort of the truthful. Their peace and happiness depend upon it. The more we know about Ahura-Mazda, the more strongly will we be attached to Him, and be blessed by Him in return. The more we know about the Powers-of-Darkness, the more will we fight these and free ourselves from its clutches.

VERSE 2.

- A. Vaocha-moi, ya Tvem vidvao, Ahura!
Para hyat mā ya meng peretha jimaiti,
Kat Ashava, Mazda! venghat Dregvantem?—
Hā-zi angheush vanguhī vista ākeretish. (175)
- B. Tell me, all that You Know, O! Ahura.
Before overwhelming struggle envelops me,
Will the Righteous, O! Mazda, overcome the Wicked?—
Indeed that would be the finest achievement of life.
- C. Zarathushtra appeals to his Divine Preceptor to reveal to him the final outcome of the conflict between the two contending Powers of Light and Darkness. Which of the two is destined to succeed in the final round of conflict? It would be very desirable to know the strength of the enemy and measure it against our own capabilities. **THRICE IS HE ARMED, WHO HAS HIS BATTLE JUST, ARMED IN HIS THOUGHTS, WORDS AND DEEDS!** The Mahabharata very beautifully portrays the strength of the virtuous. It is said that Arjuna was very despondent when the invulnerable army of Krishna was put into the service of the opposing camp. Krishna quickly consoled Arjuna by informing him that although the army was not on his side, He, Krishna certainly was!—And what army could ever withstand the onslaught of the Lord Himself? Similarly,

Zarathushtra seeks to re-assure us that none need fear the fortunes of conflict, both internal and external, when Ahura-Mazda is there to guide and help.

VERSE 3.

A. At vaēdemnāi vahishta sāsnaṇām,

Yam hudaō sasti Asha Ahuro;

Spento Vidvao yaechit guzra sēnghaongho,

Thwavaas, Mazda! Vangheush khrathwa Manangho. (176)

B. The wise ones know this to be the best of teachings,
Which Ahura teaches through the wisdom of Rectitude;
All Holy and Wise Masters of the Hidden Mysteries,
Become Your Own, O! Mazda, through the wisdom of the
Good-and-Loving-Mind.

C. All Enlightened Seers are quite aware of this Divine Truth, that Illumination and Happiness follow in the footsteps of Righteous living! This is the Universal Message which Ahura-Mazda imparts to all mankind through His Chosen Messengers. All Adepts of the Secret and Mystic Learning have become One with Him in Spiritual Affinity through the promptings of the Good-and-Loving-Mind. Piety is no mere empty idealism that does no one any tangible good. VIRTUE IS THE MOST COMPELLING FORCE THAT DRAWS TO ITSELF ALL THE BLESSINGS OF HEAVEN AND EARTH! As a single smile is capable of reproducing itself in countless faces, likewise, a small act of goodness is quite powerful enough to start a huge chain of pleasant re-actions and light up several hearts. All those that find a delight in spreading peace and goodwill about them, cannot help being affected by the same good qualities themselves. It is a redoubtable axiom that Holy Zarathushtra first imparted to us that 'Happiness only comes to them, who bring Happiness into the lives of others!' This selfless living is the guiding-principle of all those great and noble souls who' have dedicated themselves to the care of the Good-and-Loving-Mind, and live

and work under its inspiring Universal Goodness. Self-Realization should be the primary concern of all those who seek to be aspirants on the path to God-Realization!

VERSE 4.

A. Ye dāt manō vahyō, Mazdā! ashyaschā,

Hvō Daenam shyaothanacha vachanghacha;

Ahya zaosheng ushtish vareneng hachaitē;

Thwahmi Khratao apemem nana anghat. (177)

B. He who applies his mind to the better, O! Mazda, or to the
worse,

His Religious-bent shall accordingly affect his deeds and
words;

His will volunteers to follow similar choice;

In Your Wisdom, his destiny will be justly fit.

C. As you think, so you speak and act! THE THOUGHTS OF A PERSON AFFECT AND SHAPE HIS ENTIRE PHYSIOGNOMY! The True is intrinsically wise, good and beautiful, just as the False is inherently foolish, bad and ugly. Familiarity with either, leads us to embrace it ultimately, and so it is always advisable to cultivate a preference for that which is True, and an abhorrence for that which is False, and consequently evil. It is because of this that Zarathushtra very forcefully declaims against the Daevas and categorically states that those who worship the Daevas are themselves the Daevas in essence. It is no use circumventing this mandate of the Prophet and claiming that we do not worship the said Daevas by merely substituting the name Yazatas or Amesha-Spentas for them, for the thorn draws blood, no matter by what name you choose to call it, and the one is as Polytheistic as the other. The Mazdā-Yasni will always glory in worshipping Ahura-Mazda alone, and holding fast to the tenets of Holy Zarathushtra, will draw to himself all the beauties that the Prophet portrayed as being in the keeping of Ahura-Mazda. The Zarathushtrian will therefore rigidly adhere to the edict of the Holy Prophet that His Religion comprises

in obeying the maxim: 'Good Thoughts, Good Words and Good Deeds' applied universally, and the belief in Ahura-Mazda Alone as the Sole Claimant to his worship! This is the highest good that the Prophet preaches, and the lot of those who live by and act accordingly will be the best to which we may aspire.

VERSE 5.

A. Hukshathra khshēntam, mā-nē dushe-khshathra

khshēnta,—

Vanghuyāo chishtoish shyaothanaish, Ārmaite!

Yaozhdāo mashyāi aipī zāthem vahishta!

Gavoi verezyatam tam nē khvarethai fshuyo. (178)

B. May good kings reign, not wicked kings over us,—

Inspired by God-Intoxication, may they work for good, O!
Faith,

A pure and dedicated life is best for men!

Cultivate Earth with labour for the advancement of glory.

C. We deserve the government that rules over us! Let us hope that a benign ruler graces the seat of power. A good leader is one who works for the upliftment of all the countrymen, and not just that of any one particular and favoured class. He rules without fearing the oppressors or favouring the fawners. **A JUST RULER IS THE BEST EARTHLY REPRESENTATIVE OF THE DIVINE ALMIGHTY!** He gives us a vision of the justice and mercy of the Eternal King. Under him, Paradise manifests itself here upon Earth, and we get a pre-taste of the ambrosia and elixir that awaits the Righteous. Imbibed with the Spirit of Service, a good King rejoices in the well-being of all his loyal subjects. His wisdom is God-inspired! A wicked King, on the contrary, undoes all the good that his people have become accustomed to, and living only for himself and perhaps, his court, he brings misery to the populace. His taxes are heavy and his justice is sullied. He enforces his cruel and despotic will with elaborate and multifarious

laws. His court is as corrupt as he himself is capricious. Save us from such rulers, O! Lord, lest the Good Earth be turned into a veritable and living Hell! Let such Rulers be born who actively participate in furthering the weal of the good and honest citizens. Let them induce the people, by precept and practice, to toil for the cultivation of lawful fruit, and then enjoy it profusely to their heart's satisfaction. In this connection, a memorable lesson of the Avesta says that 'He who sows corn, sows Righteousness'! How well does the poet sing: 'Woe to that land, to fallen ills a prey, Where wealth accumulates, and men decay!'

VERSE 6.

- A. Hā-zī-nē hushoithemā, hā-nē utayuitim
 Dat tevishim Vangheush Mananghō berekhdhē;
 At akhwyai Ashā, Mazdāo urvarāo vakhshat,
 Ahurō angheush zāthoi paouruyehyā. (179)
- B. Faith such as this brings us to a Safe-Haven, she brings us
 Life Eternal
 And gives us Strength-of-Soul, which two are the gifts of
 the Good-and-Loving Mind;
 Because of Righteousness, Mazda dresses her with
 greenery,
 Ahura thus ordained at the beginning of Life.
- C. Zarathushtra speaks of the excellence of the Mazdayas-
 nian way of life. The follower of the teachings of the Pro-
 phet will find that he is indeed under the protecting care of
 Heaven. Although his ship sails through the stormy seas,
 a competent helmsman makes the journey quite safe. The
 Religion of Zarathushtra is in reality a preparation in this
 life for the journey into the Eternal-Here-after! It makes
 us strong in Spirit, so that we may face all the hazards of
 the way with intrepidity. An unperturbed Mind is a wel-
 come asset under any conditions. THE MIND THAT IS
 CONDITIONED BY GOOD THOUGHTS AND LOVING
 FEELINGS ENGENDERS MANY NOBLE QUALITIES, AND
 ATTRACTS TO ITSELF INNUMERABLE BLESSINGS! It

helps us to stick to the Righteous path of Virtue unswervingly, and rewards us with perennial good-fortune. This is the Eternal-Verity of what Holy Zarathushtra taught.

VERSE 7.

A. Nī āeshemō nī dyatām, paiti remem paiti syozdum,

Yōi ā Vangheush Mananghō didraghzhōduyē,

Asha vyām yēhya hithaush nā Spento,

At hoi dāmām Thwahmī ā-dām, Ahura! (180)

B. Wrath must be restrained, violence must be suppressed,
By all who would abide by the Good-and-Loving-Mind,
Thus Righteousness increases in the ways of the Holy,
Such a one takes his shelter in Your Abode, O! Ahura.

C. The physician must heal himself before he sets out to heal others! O! YOU WHO WOULD STEP OUT TO SAVE OTHERS, — ARE YOU YOURSELF SAVED? The world is littered with missionaries of various sects who dwell in the misguided belief that the whole truth has been revealed to them alone, who are sublimely unconscious that they have not even seen the first glimmering of the Actual Reality! They mistake the zeal of the fanatic for Divine Love and Wisdom! Confounded as they are in perverse passions and hopelessly tangled in vain doctrines, they intend to free the world from real and imaginary ills. The Redeemer first brings his own thoughts, words and deeds under proper control before he volunteers to offer advice to others. Only the impartial judge is capable of delivering true judgement. The judge who is either biased one way or the other, or who lets his personal feelings affect his rulings, is unworthy of his office, and is incapable of delivering correct judgement. Therefore, our Prophet makes a pre-requisite of bringing the mind under the proper control of an Awakened-Conscience, before we set out to fulfil his work. The Mind has to be liberated from all manner of bias, passions, hostilities, pre-conceived notions, selfishness, and such other failings, before we arm ourselves for the battle of the Righteous. The best manner to

bring this about is by associating actively with the company of the Ashavans, and learning to identify ourselves with them, bring about the enfoldment of all those Inner-Powers that lie latent within us all. They that reside in such company, have acquired for themselves a niche in the Abode of Ahura!

VERSE 8.

A. Kā-Toī Vangheush, Mazdā! Khshathrahyā īstish?

Kā-Toī Ashoish Thwakhwyāo maibyō, Ahurā?

Kā-Thwōi Ashā ākāo aredreng ishyā?

Vangheush Manyeush shyaothananām javarō? (181)

B. What is Your Greatest Wish, O! Mazdā?

What is Your Good-Blessing for me, O! Ahurā?

Who are Your Righteously ardent and loving devotees?

That actively work for the Beneficent Spirit?

C. Zarathushtra asks Ahurā-Mazdā to tell him His Greatest Wish so that he might enjoy the pleasure of working for its fulfilment. He desires to know what Good-Blessings await the Constantly-Pious devotees whose self-appointed loving service is to be of unending use to Him. He would like to know for sure the criterion to be adopted for discerning the genuinely zealous devotees whose minds are full of Universal Goodness, and whose hearts are filled with Sublime Love. Zarathushtra believes that the Ashavan is the one in whom Righteousness excels conspicuously. THE ASHAVAN IS THE HIGHEST IDEAL TO WHICH HIS FOLLOWERS MAY LOOK UP FOR PURPOSE OF EMULATION! He is found in all walks of life, and graces the various duties he is called upon to fulfil with perfect composure in them all. He serves the Good Spirit with equal confidence, whether he is engaged in the duties of a house-holder or as an itinerant-teacher, on a battlefield or in the fields, in industries or the arts, all his work is an offering to the Bounteous Spirit executed with the sole object of pleasing the Creator. He lives in the world with the sole object of doing all the good that he can, and be-

ing of useful service to as many as possible. He works selflessly, and leaves the fruits of his work to the care of the Beloved. The only reward he expects is the greater capacity to do more good and be more useful. His perfect equanimity under all conditions, enables him to be in the world, but not of it; To ride with the whirlwind and command the storm! His life and actions resemble the flawless mirror that reflects all images perfectly, but remains unaffectedly untarnished by any, no matter of how close a proximity they may be.

VERSE 9.

A. Kadā vaēdā Yezi chahyā khshayathā,

Mazdā! Ashā! Yehyā-mā āithish dvaethā?

Eresh-moi erezhucham Vangheush vafush Mananghō,

Vīdyat Saoshyās yathā Hoi Ashish anghat. (182)

B. When will I know that You are the Ruler of all,

O! Mazda, You Righteous-One, dispel all my doubts?

Tell me accurately through the promptings of the Good-
and-Loving-Mind ,

The Prophet should know the true course of Your Blessings.

C. Zarathushtra wishes that all remaining doubts should be cleared once and for all. Ahura-Mazda must reveal that He is the Only God of all! His sway extends over both the worlds and encompasses both Matter and Spirit. He is Righteous in essence, and is capable of dispelling all the doubts that may arise in the mind of the aspirant. The conversation takes place between Holy Zarathushtra and Ahura-Mazda in the Inner-Perception of the Prophet. His Vohu-Manah is fully developed of all its latent qualities, which in its turn has awakened the Voice of Sraosha from within. THIS MEANS THAT A FULLY AWAKENED MIND IS INSTRUMENTAL IN RELEASING MYSTERIOUS FORCES THAT ARE INHERENT IN ALL OF US, OF WHICH WE ARE NORMALLY UNAWARE OF, BUT WHEN ONCE REVEALED, THEY ENABLE US TO ACQUIRE UN-DREAMT-OF PERCEPTIONS! The Prophet prophesizes with the help of these hidden inner voices of intuition, that

have been developed by him as a natural consequence to leading a life of Rectitude. These voices tell him that the Blessings of Ahura-Mazda are showered upon the virtuous so that they may flourish and bring prosperity to the Good Creation.

VERSE 10.

A. Kada, Mazdā! mānarōish narō viśente?

Kadā ajēn mūthrem ahyā magahyā

Yā angrayā Karapanō urūpayēinti,

Yāchā khraṭu Dushe-Khshathra dakhwyunām? (183)

B. When, O! Mazda, will the peerless, valiant men appear?
When will they cast out the offending use of urine from the congregation
Whereby the Sacrificial-Priests misguide the ritualists,
Along with the help of the Perverse-Rulers of the countries?

C. THIS IS A CLEAR-CUT REFERENCE TO THE OFFENDING RITUAL OF THE BULL'S URINE, THE PRESENT-DAY "NIRANGDIN" CEREMONY, WHICH HAD A REMOTE PAST AND FOR WHICH HOLY ZARATHUSHTRA HAD A STRONG DISLIKE! This objectionable ceremony must have had strong roots even in the past, and the Prophet must have struggled hard to uproot it! But the Sacrificial Priests must have adhered to it with rigid tenacity, and aided and abetted by the powerful lords of the lands, must have persisted in misguiding the gullible congregation into continuing its propagation under the excuse of its ancient usage and custom. The adherents of the new Faith of Zarathushtra might not have quite whole-heartedly agreed to do away with the ritual which so offended the Prophet, and might have surreptitiously continued with the practice against his wishes. This must have deeply hurt the Prophet, who prayed to Ahura-Mazda to help him with men who had the courage and conviction to oppose this pernicious custom and cast it out of their midst! This verse gives us a clear indication of the dissimilarity that exists between the Good Religion of Righteousness which the

Prophet preached, and the other Religion of Ritualism which the Priests practise, which the Prophet found to be entirely objectionable, intolerable and wholly degrading. Some texts of the Yasna read the word 'Madha' instead of the word 'Magahya' in the second line of this verse. In that case, the added reference would be to the intoxicating Haoma Juice, which the Prophet held in like contempt, but which formed, and still continues to form an essential part of the Yasna, on which the Priests insist to this day.

VERSE 11.

A. Kada, Mazdā! Asha mat Ārmaitish

Jimat Khshathra husheitish vāstravaiti?

Koi Dregvodebish khruraish ramam daonte?

Keng a Vangheush jimat Manangho Chistish? (184)

B. When, O! Mazda, will Righteousness along with Faith
Approach through Divine-Power, peaceful and protective?
Who will provide us with peace from the cruelty of the
Untruthful-Wicked?
To whom will the God-Intoxicating Wisdom of the Good-
and-Loving-Mind near?

C. The Good desire to live at peace, spread wisdom and happiness, and establish orderly lives. The Wicked delight in causing violence, spreading falsehood and misery, and creating chaos. The two are as different from each other as Light is from Darkness. The first believe in working for their requirements, the latter thrive on plunder. How can the two ever meet on common grounds? How will the peaceful house-holders protect themselves from the nomadic marauding attackers? The answer is evidently that the Good must rise up strongly and overthrow the might of the Wicked. A hero is a sore necessity when facing the villain. A HERO MUST POSSESS THE THREE ESSENTIAL QUALITIES OF BEING INFLEXIBLY RIGHTEOUS, CONSTANTLY FAITHFUL AND NONCHALANTLY POWERFUL! Equipped with these three virtues, he is in a confident position to defend the cause of the just. Zarathushtra must have been passing through some very anxious times,

and must have been no stranger to persecution by the corrupt leaders of his times, who used all their nefarious machinery to humiliate and destroy him. He longs for the day when he will be able to pursue his mission in peace. He prays that the Good-and-Loving-Mind may manifest itself among those around him, and show them the way of reason and rationality.

VERSE 12.

- A. At *toi anghen Saoshyāntō dakhwyunām,*
Yoi Khshnum Vohu Mananghā hachāontē;
Shyaothanaish Ashā Thwahyā, Mazdā! Sēnghahyā,
Toi-zi datā hamaestaro Aeshem mahyā. (185)
- B. They will be the Redeemers of all the lands,
 Who follow the Guidance imparted by the Good-and-Loving-Mind;
 They will work Righteously, O! Mazda, as You Teach,
 And will truly smite Wrath out of existence.
- C. Zarathushtra casts a hopeful glance at the future, and visualizes the coming of the Redeemers of mankind. His glance takes in all the lands in its Catholic scope, and thus establishes his claim to a Universal Dispensation. They will all be guided by the same Good-and-Loving-Mind that has been his constant companion. One and all, they will be Masters of Righteousness, and will work vigorously for the upliftment of all humanity. They will clear the world of all its troubles, wickedness and base passions. It is a mighty plan the Prophet envisages, and he gathers us all in, and depends upon us to play our parts, for the establishment of the Ashavan's Paradise here upon Earth! Whether we choose the role of the Ashavan or the Dregvant depends entirely upon ourselves.

But this he emphatically asserts. THE DREGVANTS ERR! THE ASHAVAN FULFILS! — AND IT IS AN INTRINSIC PART OF HUMAN NATURE TO WORK FOR FULFILMENT! In this lies our hope for a happy future, wherein our children may grow up without fear, safe in the belief that the world around them is good and that the pledge of their Prophet has been fully realised.

(To be continued)

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