

Lord Zarathushtra

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In almost all the litanies or daily prayers Zarathushtra's name is invoked side by side with that of Ahura Mazda, and no commonsense practical thinker of a modern university erudition can ever be allotted such honour or invocation. Holiness of the spirit implies intellectual calibre par excellence as in the case of the greatest soul Zarathushtra, but intellectual development of an ordinary commonsense thinker does not necessarily imply purity and excellence of the soul within unless a soul has proved itself worthy of the planes of Ameshas. Spands it cannot enter into communication with the archangel Vohu Manah, second only to Ahura Mazda. No common sense practical thinker would venture to say that he has communed with the archangel Vohu Manah. The power of spiritual response, and the establishment of the channel of spiritual communication with Sarosha, the greatest of all Yazatas and the archangel Vohu Manah, can never be expected of ordinary commonsense philosophers and thinkers. Such unrivalled spiritual conference can be achieved only by a soul of the original superior

stamp like that of Zarathushtra, who belonged to the "Nabanazdishtanam" class of souls that have nearly reached the goal i.e. the plane of Ahura Mazda, the Garo-Nmana. The so-called later Avesta and some of the Pahlavi texts have preserved some of the rare gems serving as best proof of the unique position of Zoroaster in the universe. It cannot be called scholarship to reject all the ideas that are incomprehensible to the student at a certain time, and to judge all the subjects from the very limited horizon of the intellectual mass collected from all the... .. logies of the West e. g. philology, sociology, anthropology etc etc.

The soul of Zoroaster who saw Ahura Mazda, Vohu Manah, Sarosha, Asha and Armaiti with his spiritual eye, enjoyed the unique position, in the entire cosmos of the prophet of prophets -Vakhshur-i-Vakhshuran. The sense of veneration for such an unparalleled soul of Zoroaster is marred by the careless expression of "Commonsense practical man." applied by some to this unique soul in the whole cycle of evolution.

The miracles of Zoroaster enumerated in the Pahlavi and other Avestan texts offer a prima facie proof of the highest degree of spiritual development of Zoroaster. Let us now try to know the intensity of spiritual potency of that soul in his campaign with Anghra Mainyu, the evil spirit. It should be borne in mind that when as described in Gatha 29:1 the pitch of materialistic wave of involution went to the intolerable extreme point so as to overbalance the evolutionary wave or unfoldment process as it were this great soul Zoroaster is entrusted by the charter of Ahura Mazda in consultation with Vohu Mano, and Asha and other Archangels, with the capital work—of repelling Darkness and propagating the spiritual Light on earth—of advancing Virtue and weeding out Vice from the field of spiritual Growth of the Soul, of transmitting the Asar-i-Tarikh or Dark Influences into Asar-i-Roshnih or Influences of Light—of fighting the Draj with the heroic strength of Asha of annihilating the Daevas or vicious men and destructive thought forces thereof, and opening up the field of advancement for Saoshyants or spiritual benefactors—in short, of negating the Anghra Mainyu and of positivizing the Spenta Mainyu. By Virtue of the unparalleled greatness of his soul, Vakhsher i - Vakhshuran Zarathushtra Spitaman has very triumphantly achieved the mighty task, and many references in the extant meagre Avesta also testify to this most successful achievement in the field of spiritual duel.
