

THE BASICS OF MAZDAYASNI ZARTHUSHTRI RELIGION

(Compiled by D.F. Wadia)

Usht-no jato athraw yo

Spitamo zarathushtro!

(Blessed are we that the Prophet

Spitaman Zarathushtra is born!)

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He also express his profound thanks to the eminent scholar Ervad Kaikhshroo N. Dastur, B.Sc.,LL.B., for his kind permission to also incorporate some portions from his very thought provoking book: 'THE DIVINE SCIENCE OF NAVJOT AND SUDREH-KUSHTI' here. In fact, his very lucid impartation of the intricate religious knowledge forms its core.

The best portion of a good man's life is his little nameless unremembered acts of kindness and love."

- Ervad Rustomji J.Vimadalal.

PREFACE

This essay, dedicated to you, dear Hamdin, has been compiled with the sole purpose of enlightening you on the basics of our Mazdayasni Zarathushtri religion by incorporating the erudite writings of Ruhshad Dasturji Khurshed S. Dabu, M.A.,F.T.S. and the eminent scholar Ervad Kaikhshroo N. Dastur, BSc.,LL.B.

The destiny has run its course. But there *is* hope. The seeds are ready to be sown with spiritual disciplines for the revival of our pristine religion which was established in the deep antiquity of thousands of years.

Maulana Roomi wrote these famous lines:

“Meh fashanad noor va sag af, af, kunad,

Her kasi ber khalkate khud me tanad.”

Translation: “It is the characteristic of moon to shed light in darkness, while it is the characteristic of a dog to bark in darkness. We all behave according to our inherent character.”

We are born with a brain that is genetically hard-wired and hence we all have certain instinctual pattern of behaviour. However, it has been scientifically proved that the wiring is not irrevocably fixed. Our brain is quite malleable, capable of reconfiguring its wiring according to new thoughts and experiences.

All that is necessary, therefore, is to reconfigure the wiring of our brain to enable us to take pride in our ‘*Daen*’ (Religion) and be devout Mazdayasni Zarathushtrian.

- D.F.WADIA.

THE ORIGIN

Philosophers have always debated the existence and the aspects of God. Lord Buddha has advised to cease arguing, because what is immeasurable cannot be comprehended by limited human intelligence. We can never understand the entire Divine plan until our consciousness is raised to the sublime level of perfect wisdom.

Prophet Zarathushtra has given a comprehensive elucidation wherein various viewpoints are merged:

Before the universe was manifest, God existed in a state of dormancy - formless, timeless and motionless. The state is termed: '*Zravane akarena*' (Meaning: A state without any beginning or an end. A boundless 'Time'). The universe was not yet manifest. There was no 'Time' as we conceive it; because sun, moon and stars were not yet created. This *pre-existence* was God's first abstract aspect noted by the Mazdayasnis from time immemorial, at least for over 15,000 years in recent history.

Then there was the **Divine Will** at the centre, creating a stir in existence and God was manifest in the form of the universe. *Zravane-darego-khadata* (Meaning: Self-created 'Time' which has a measure) came out of the placid ocean of eternity. With HIS WILL at the centre, He remained the one 'Omniscient Source of Existence' which the Mazdayasnis termed '**Ahura Mazda**'. (*Gatha - Ha 28 mentions this aspect as: 'God without a predecessor'.*)

Then came the *duality*: 'Spirit' and 'Matter' – Life and Body. As a consequence, we get the concept of '*Spena*' (Good) and '*Angra*' (Evil). As the real aspects of both are invisible, they are called '*Mino*' (mental concepts). '*Angra-mino*' (Evil concept) was assigned to '**Satan**' (An agent of God given the duty of testing all souls by spreading his malevolent and deceitful influence over all beings) and accordingly all human beings were asked to discriminate between 'Good' and 'Evil'.

THE CONCEPT OF EVIL

A question of moral philosophy arises from the aspect of 'Duality': 'How could Evil emanate from God?' It has to be borne in mind that there is no such thing as absolute evil. It is only relative. Shakespeare has rightly said:

"There is some soul of goodness in things evil,

Would men diligently try it to distill?"

What we specifically consider as 'Evil' is due to that part in us which we have derived during the evolutionary process from our earthly nature and body of an animal ancestry.

When spirit and matter are in two different spheres, we learn that whatever thwarts the growth of spirit (soul) is evil. It has been aptly said: *'What shall it avail a man, if he gained everything, but lost his soul?'*

Whatever is against the Will of God is regarded as evil even though pleasures of senses may temporarily appear pleasant. We are, therefore, directed to fight the 'Evil' within us. *"All evil thoughts, words and deeds will lead us to the most unpleasant plight"* (Vispa Humata). Hence, our fervent prayer is always:

'Grant me, O Ahura Mazda In thy rank to stand;

A valiant soldier to the end.'

'When we do anything that weakens our spirit and increases the sway of evil, it delays the liberation of our soul.' (Ravaan Bokhtagi.)

Our Mazdayasni Zarathustri religion teaches us: **‘Every human being has an element (You may call it: ‘Spark’ or ‘Flame’) of Ahura Mazda within him or her. This element is called: ‘RAVAAN’ (Soul).**

The aim is to liberate the *Ravaan* for merging back with Ahura Mazda. For such liberation, we are enjoined to *conquer the evil within us which we have derived during our evolutionary phase*. All our Holy Scriptures and Manthra recitations incessantly vibrate with the message to eradicate the evil within us.

In our daily **Kushti** prayers, the very first passage of *Kem na Mazda* refers to ‘Evil’, the conquest of which is the main aim of every human being in order to liberate the soul and avoid the cycle of rebirth. We recite:

“Who, except Thee, O Mazda, will protect me when the evil surmounts me? And who will purify my ATHRA (The fire within me) and my mind? Reveal to me O Mazda the divine knowledge that flows from D AEN (Religion) which will lead me on the path of ASHOI (Righteousness).”

(This passage of ‘*Kemna Mazda*’ is from *Gatha: Ha 46-7*.)

All the five Gathas repeatedly refer to ‘Evil’ in the words: *Druj* (Gatha: Ha 30-10, 31-1), *Dregvaao* (Gatha: Ha 45-1, 30-5), *Dregvaaitay* (Gatha: Ha 43-8), *Dregvodebyo* (Gatha: Ha 30-11), and *Dregvato* (Gatha Ha 31-18, 49-11).

The evil within us is the root cause of our ignorance. It has caused a veil on our consciousness and thus our experience and knowledge is very limited. This is why *Gatha: Ha: 33-13* entreats Ahura Mazda for enlightenment:

“Oos moi uzavershwa Ahura”

(Lead me, O Ahura to thy Divine Light).

The same passage occurs in *Atash Niyaisht* where we pray for ‘Light’ before the holy fire, itself the carrier of Ahura’s Light.

The truth that *Ravaan* is housed in our body is indicated when we pray in ***Khorshed Niyash:***

“Haoma Urvaneem Yazamaidey”

(We attune ourselves with our Ravaan).

In ***Patet Pashemani*** the body declares that it will die for the sake of *Ravaan* (*Kerdeh 1*)

Haptan Yasht in its *Kerdeh 7* (*Yazashmey - Ha: 47*) sets up, in the *manthric* language, the thoughts of a *Ravaan* when it proceeds down to settle in the mother’s womb: *“I rejoice in coming down; that will lead me to my ultimate Mukti”* (Deliverance).

Our religious scriptures exhort us:

“Ye humans! You have the evil within you; your mind is inclined towards evil, your body has inherent tendency to be dragged away by the current of evil. But you have the inborn strength and energy to resist the evil within. I have sent you a prophet, Asho Spitman Zarathushtra, to teach you the way of life which will dissolve the evil and bring you near me. He will provide you the definition of ‘Good’ which you are required to adopt and the ‘Evil’ you must discard in your life on earth.

Do not be drowned away in earthly pleasures; do not be carried over by your pride and ego; always keep the stream of humility within you; do not consume yourself in anger; be kind, considerate and compassionate; do not have cravings and worldly attachments; never shirk your moral responsibilities; be contented with what has come to your lot; do not burn yourself in jealousy; be happy at other’s happiness; help others in mitigating their miseries; be kind in other’s troubles and have courage in your own; always be faithful and maintain your ‘boonek passbani’ (i.e. do not marry a person who is not born under your Mazdayasni Zarathustri religion).”

“The chariot of evil accelerates fast”, is the message of *Gatha: Ha 53-6*.

Adages from other religions are quoted below which are on the same wavelength as our Mazdayasni Zarathustri religion:

“Wandering senses carry away the mind like a strong wind dragging a boat.” (Lord Krishna – Gita 11-67)

“Maya’s (Attachment’s) arrows are flower tipped – break them.” (Lord Buddha – Dhammapad Verse 46)

“Flee unto Allah” (Quaran – Surah of Winnowing Winds)

Gatha: Ha 53-2 refers to Divine Messengers who are called: ‘**Soashyants**’ and promises that the Path of Daen (Religion) leading to the Truth will be revealed to the humans from time to time by them.

Patet Pashemani – Kardah: 3 enlightens us that what is good and what is evil is not determined by man. The definitions are enunciated by Ahura Mazda and He declares what is ‘**Sin**’.

“Marriage is not a contract. It is a sacrament leading to salvation of both the halves”, is the communication running in *Gatha: Ha 53-3*.

“Beware you, the marrying couple, there are enemies within; resist them. May you attain the final union with Ahura Mazda.”, so warns and blesses the *Ashirvaad Manthra* recited at the marriage ceremony of Mazdayasni Zarthustrian.

Gathas refer to ‘**Armaiti**’ numerous times. *Humility flows from Armaiti*, one of the channels of Ahura Mazda’s divine Light. *Ashoi* (The holiness of thought, word and deed) and *Armaiti* go together (*Gatha: Ha 47-6*). There cannot be *Ashoi* without *Armaiti* (*Gatha: Ha 47-2*). The evil of *Zamman* (Times) prevents man reaching *Armaiti* (*Gatha: Ha 49-2*). Ego and pride are the enemies of *Armaiti* (*Gatha: Ha 49-2*).

The great German philosopher Immanuel Kant has said that **Moral law is in the heart of man**. That itself is the proof for the existence of God.

Ahura Mazda has provided adequate ‘**shaktis**’ (energies) which can help us to counter our inherent inclination towards evil. These can be invoked to spread all over in the living cells of our body and activate our mind to adopt the virtues which can lead to our salvation.

To summarise, the ultimate aim of mankind is to reach the union with Ahura Mazda. **Different religions prescribe different TARIKATS (disciplines) to cast off the inherent ‘Evil’, depending upon the spiritual composition of different groups of humanity. In which group a ‘Ravaan’ will be born, is determined in advance and the corresponding divine fields are embedded in it.** This is according to the Divine Plan of the ‘**Daenaao**’ (Plural of ‘Daen’). The word: ‘*Daenaao*’ and the functions of different religions are referred to in *Gatha: Ha 31-11, 33-13, 34-13, 46-6, 49-9* and in *Yazashney Ha: 19* as ‘**puncha-takeysh**’ (the five centres of the Divine Law). **Our Mazdayasni Zarathustri religion specifically prohibits conversion or inter-marriages between persons of different religions because every religion is sent by God to humans *with their respective divine fields* which should not be mixed with one another.**

Combination of the two elements, viz. ‘Good’ and ‘Evil’ can only make the manifestation on the physical plain possible. This is why we have the concept of ‘Soul’ and ‘Body’ (A gross matter devoid of eternal life). The body passes through various stages of evolution and the human body is the present ultimate product of that evolution trying to merge with Ahura Mazda.

According to Lord Zarathushtra’s explanation, ‘*Good*’ and ‘*Evil*’ are twins that are *contrary in every respect*, so that the person born on this planet can distinguish between the real natures of both (*Gatha: Ha 30*). ‘*Evil*’ may thus be considered as an outer layer which has to be shed to liberate the soul in the inner sanctum.

OUR DAILY KUSHTI PARYERS

The essential aspects of our daily *Kushti* Prayers are:

First of all, conveying our thanks to Ahura Mazda for all His kindness and benevolence and expressing our devotion to him. Secondly, requesting his help to resist the

evil within us. Finally, declaring our allegiance to the Mazdayasni Zarathushtri Daen (Religion).

We start with the following three words:

“Kshnaothra Ahurahey Mazdao.”

(Meaning: May Ahura Mazda be pleased.)

It is a custom of many Mazdayasani Zarathustrian to start any work, be it composing a letter or commencing any new task, by writing: **‘Bea Nameh Khuda’** (Meaning: In the name of God). We invoke His blessings and express our faith in Him with a pious belief that with He being with us we’ll be able to accomplish whatever we have commenced with good intentions.

In the short **ASHEM VOHU** prayer that follows, we accept that **Ashoi** (righteousness) is the best *‘Niamat’* (ecstasy) one can have and acknowledge that in righteousness lies our true happiness. We elaborate this concept with: *‘A really happy person is one who is righteous for the sake of righteousness and not with any expectation of a reward.’*

This little prayer generates within us intense currents of love and devotion to the Almighty. It is the oldest prayer in our religious scriptures. According to the eminent scholar of our religion, Late Ervad Cavasji Kanga, the two short prayers: **Ashem Vohu** and **Yatha Ahu Vairyo (Ahunavar)** date back to times much before the advent of our Paighumber Saheb Asho Spitman Zarathushtra. In **Yajeshne Ha: 20** it is termed as Ahura Mazda’s own *‘Kalam’* (Message). In **Gathas**, which contain Zarathustra’s own words, this prayer is included.

The word: **‘Ashoi’** has a comprehensive meaning including honesty, piousness, charity, kindness and many other virtues.

By reciting Ashem Vohu prayer, evil thoughts are driven away from our mind and we become *‘pure’* to embrace piety.

It is a custom of all Mazdayasni Zarathustrian to recite this prayer on hearing the news of any person's death. It reminds us that one day we too shall have to die **and on our death nothing but Ashoi helps in our spiritual progress in the other world.**

Ashem Vohu prayer is regarded as the basic foundation of our religion and is therefore included in all our Avasta prayers.

We then proceed with the **KEM NA MAZDA** prayer.

The first passage of this prayer up to: "*Tam Moi Dastvan Daenayaai Fravaaocha*" is from *Gatha: Ha 46-7*. This passage refers to the 'Evil' within us, the conquest of which is the very aim of all human beings. Here we seek Ahura Mazda's protection from our inherent evil and convey with a devotional fervour that the thought of Him gives us the strength to resist it. This passage also refers to the 'Fire' within us which is required to be purified, because the evil element pollutes it.

The second passage up to: "*Mazda Ahmi Yahammai Vashi Kahmaaichit*" is from *Gatha: Ha 44-16*. Here we request Ahura Mazda to find for us a spiritual guide who will lead us on the path of *Ashoi*.

The last passage up to: "*Gaethaao Astravaitish Ashahey*" is from another of our sacred scriptures, **VANDIDAD (Paragard: 8-21)**. While reciting this passage we solemnly affirm that the foremost weapon to resist evil is **Spenta-Armaiti**. *Spenta-Armaiti* is the *Yazata* who inspires humility. Ego and pride (which brought about the downfall of Jamshed Padsha) are our worst enemies. We, therefore, pray to *Spenta-Armaiti* to keep us immersed in the thoughts of humility and save us from our ego and pride.

The last line: "*Nemaschaa Yaa Armaitish Ezaacha*" is from *Gatha: 49-10*. We pay homage to *Spenta-Armaiti* and seek peace from our worldly troubles.

The prayer ends with the recitation of *Ahem Vohu* to imbibe thoughts of Ahura Mazda's Divine Law, humility, the flame of righteousness burning in our heart and the freedom from evil.

Then we recite the **AHURA MAZDA KHODAAEY** prayer. This prayer is for self-purification.

We admit that there *is* 'Evil' within us. We express our remorse and repent for the bad thoughts we may have harboured, the bad words we may have uttered and the bad deeds we may have done. At the conclusion of this prayer we declare that *the intentions of all those on the path of righteousness are always noble*. We recite:

Ahura Mazda Khodaaey Ahereman Ava-dashaan

Door Avajh-dashtaar, Jhad Shekas-teyh Baad

Ahereman Divan, Darujaan, Jadoo-aan,

Darvan-daan, Kikaan, Kare-faan,

Sastaa-raan, Guneh-garaan, Ashmo-gaan

Dar-vendaan, Dushmanaan Friyaan

Jhad Shekas-teyh Baad.

The liberal translation of the above passage is:

Ahura Mazda is the Lord of Creation who vanquishes all that is evil. The deception of Satan (*Ahereman*) by creating doubts in our mind (**Divan**), the pollution induced from evil (**Darujaan**), the practice of destructive knowledge (**Jadoo-aan**), those who abandon the path of Asha (**Darvan-daan**), those who deceive themselves into sin, who have eyes but refrain from looking at the truth (**Kikaan**), those who deceive their ears by not listening to the truth (**Kare-faan**), those who oppress their own selves by adopting the evil (**Sastaa-raan**), those who revolt against the Divine forces (**Ashmo-gaan**), the abductors of Asha (**Dar-vendaan**), the enemies of the *Ravaan* (**Dushmanaan**) and the force emanating from the evil (**Friyaan**) – may all these be rendered powerless and defeated (**Jhad Shekas-teyh Baad**).

The thoughts which are required to be kept uppermost while reciting the above passage are: *'I myself may be one of those so eloquently described above and these words are directed more to me than anybody else; and hence, I pray that I may be free from these venoms of the master of evil!'*

We specifically plead: “*May the power of evil be repelled and defeated*” when we utter these words in the prayer:

“Doosh-Paadshaa-haan Avaa-deshaan Baad;

Doosh-manaan Stoh Baad;

Doosh-manaan Avaa-deshaan Baad.”

While reciting the words: “*Ahereman Divan, Darujaan, Jadoo-aan,.....up to Jhad Shekas-teyh Baad*” we whip the *kushti* with our right hand.

There is a two-fold significance to this whipping. Every thought, word or deed, whether good or evil, generates a subtle field (similar to a field surrounding a magnet). The evil field goes round our body and penetrates within us. The field generated by our good thoughts, words and deeds helps to generate good energy while the field emanating from our evil thoughts, words and deeds has the opposite effect. The *kushti* when untied and retied activates the process of destruction of evil so as to lead us on the path of *Ashoi*. The *kushti* whips work on the evil fields and the ‘Evil’ is thus cast away.

The other significance relates to our mental state. While whipping the *kushti*, we whip our mind too, with the thought that all those ‘*kikan, karefaanetc.*’ require a whipping to be thrown out of our mind.

We roll the *kushti* in three circles while uttering the words: “*Manashni, Gavashni, Kunashni*” (Good thoughts, good words and good deeds). At this point we pray that may Ahura Mazda’s divine energy encircle our body in the three circuits of good thoughts, good words and good deeds.

After the *Ahura Mazda Khodaaey* prayer we recite ‘*Yatha Ahu Vairyo*’ twice. **YATHA AHU VAIRYO** is one of the basic prayers of our Mazdayasni Zartustri religion.

A liberal translation of this prayer given by Ervad Cavasji Kanga is as under:

Just as Ahura Mazda conducts the affairs of the Creation, a person can manage the matters of this world with '*Neki*' (pious actions and intentions). One who does godly deeds in this world is blessed with '*Vohuman*' (Noble mind). One who helps the needy acknowledges the sovereignty of Ahura Mazda.

Yatha Ahu Vairyo, like *Ashem Vohu*, is also a very old prayer of times before the advent of Prophet Zarathushtra. In *Yajeshne Ha: 19* it is mentioned that before the Creation, Ahura Mazda had uttered this prayer and hence it is considered as His own prayer. While reciting the first *Yatha Ahu Vairyo* we tie the first knot on *kushti* with right hand on uttering the word: '*Shyothnanaam*'. The thought to be whirled in our mind is: 'We remember Ahura Mazda, whose instrument we wish to become by our work (*Shyothna*). While reciting the second *Yatha Ahu Vairyo*, we tie the second knot with left hand with a thought that we remember Zarathushtra who has shown the way of becoming Ahura Mazda's instrument.

After binding the two knots in the front, the remaining portion of *kushti* is to be entwined towards the back and the two small knots are to be tied while reciting *Ashem Vohu*. At this time the thoughts to be brought to our mind are:

"We have entwined the *kushti* three times around us which indicates the three stages of our *Ravaan*'s evolution – the first stage was when our *Ravaan* was with Ahura Mazda, the second is the present stage when we are away from Him and the third will be when we will meet Him and merge with Him. All the three stages are according to *His Law of Asha*.

We complete this engirdling by reciting *Ashem Vohu*, which is the prayer for Asha.

The final *kushti* prayer is **JASA MAEY AVANGHAHEY MAZDA** in which we declare our allegiance to the Mazdayasni Zarathushtri Religion.

We recite the words: '*Jasa Maey Avanghahey Mazda*' three times (Meaning: "O Mazda! May your divine help reach me"). Thereafter, we recite:

"Mazda-yasno Ahmi

Mazda-yasno Zarathushtrish

Frava-raaney Aastootaschaa

Frava-rey-tasch."

(Meaning: We are **Mazdayasni Zarathushtrian** for whom Ahura Mazda has determined the **path of Mazdayasni Zarathushtri religion** as the way of our life. We place implicit faith in the talismanic prayers and the commandments ordained in our Daen.)

We pray that may our thoughts, words and deeds reach the *Yazatic* channels of the *Mazdayasni Daen* which is the store-house of Ahura Mazda's Light of Goodness and which has the power to eradicate from us all the conflicts between good and evil (**Fraspayokhedram**), to convert all that is evil in us to good and thereby liberate our *Ravaans* from their bodily existence (**Nidasnaithisheym**) to make us one with Ahura Mazda's Creation (**Khaetvadatham**). Our Daen is the very embodiment of the divine channel of *Asha* (**Ashaonim**) which leads to Ahura Mazda (**Majishtaachaa**), the harbinger of all the goodness of Ahura Mazda (**Vahishtaachaa**) and the carrier of His Divine Light (**Sraeshtaachaa**). **For this very purpose, we adopt Mazdayasni Zarathushtri Daen as our faith.**

Finally, we pay homage to Ahura Mazda by reciting the *Ashem Vohu* prayer.

SUDREH AND KUSHTI

Sudreh and *Kushti* are not just lifeless symbols of 'Good Thoughts, Good Words and Good Deeds.' They are **Aalaats** (Meaning: Materials in which certain high levels of spiritual energies are awakened. The sacred fires burning in our *Atash Behrams* and *Agiaries* are an illustration of 'Aalaat'). They perform the function of absorption and emission of divine energies. They are structured in a special way according to the spiritual laws most of which are beyond our comprehension.

The design and composition of *Sudreh* and *Kushti*, the *Manthra* prayers, the thoughts and the *Kriya* (ceremony) associated with them make Mazdayasni Zarathushtrian transmitters and receivers of Ahura Mazda's divine blessings and energies.

An *aalaat* generates subtle wavelengths and vibrations within it and becomes attuned with similar waves and vibrations flowing in nature outside it. A circuit is thus formed which enables the *aalaat* to receive and absorb the streams of Ahura Mazda's divine light and then emanate and transmit it all around.

Sudreh and *kushti* are thus weapons that generate within us the spiritual energy to resist evil and to tread on the path shown to us by our Lord Zarathushtra – the path of the *Mazdayasni Zarathustri Daen*.

Sudreh is required to be of cotton and white in colour; so also *kushti* of white wool. Cotton and wool are materials amenable to the awakening of the divine energies received by them. *Kushti*, like *sudreh*, is also specifically structured and designed. Their main object is to absorb the mantric vibrations from prayers and store the spiritual energies received by them.

THE PURPOSE OF LIFE

According to our book of genesis: **Bundahishn**, *free choice* is the basis of human incarnation. It is stated:

*“God put two alternatives before His divine emanations (The Fravashis that were angelic): ‘Would you prefer to remain under my protection, quite innocent and without a blemish? Or would you like to descend into incarnation, fight against all handicaps and restrictions that flesh is heir to, come into contact with evil and undergo suffering, get stronger by your personal experience and thereby acquire spiritual strength voluntarily to renounce evil, and finally return attaining perfection?’ Those holy spirits chose to fight against material hardships and acquire experience of good and evil with discrimination by descent into this **world of illusions.**”*

Thus we are here not because some higher authority ordained it, but because our angelic counterpart freely chose the alternative offered by the Creator. Our souls have voluntarily chosen to undergo suffering, gain experience of good and evil, for their progress in the spiritual world. **We may regard this as a definition of life and its very purpose.**

Man is free to choose his own course, even make mistakes and suffer the consequences thereof. Religion is based on inner convictions.

We are further enlightened by the book that **God, the Omnipotent, one without an equal, has appointed by contract his own agent, we call: ‘Satan’** (The destructive and ephemeral principle of Cosmos) **for a fixed period.** During the licensed regime, Satan is permitted to deceive and test all souls, spread his malevolent and deceitful influence over all beings, causing death and destruction of form until the world is ripe for immortality, when his task will be terminated. **Thus Satan is not an adversary of God.** The ‘*Angra-mino*’ (The evil aspect) has been assigned to him by God. The interplay of good and evil can only make the manifestation possible on the physical plane. **Accordingly, Satan does the unpleasant work assigned to him under the supreme authority of God, for us to gain victory over flesh.**

Death and destruction are nothing but transformation. The indwelling *Ravaan* (soul) frequently needs change for growth. Satan’s department provides such a change of form for the better.

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Courtesy : Firdosh K Sukhia