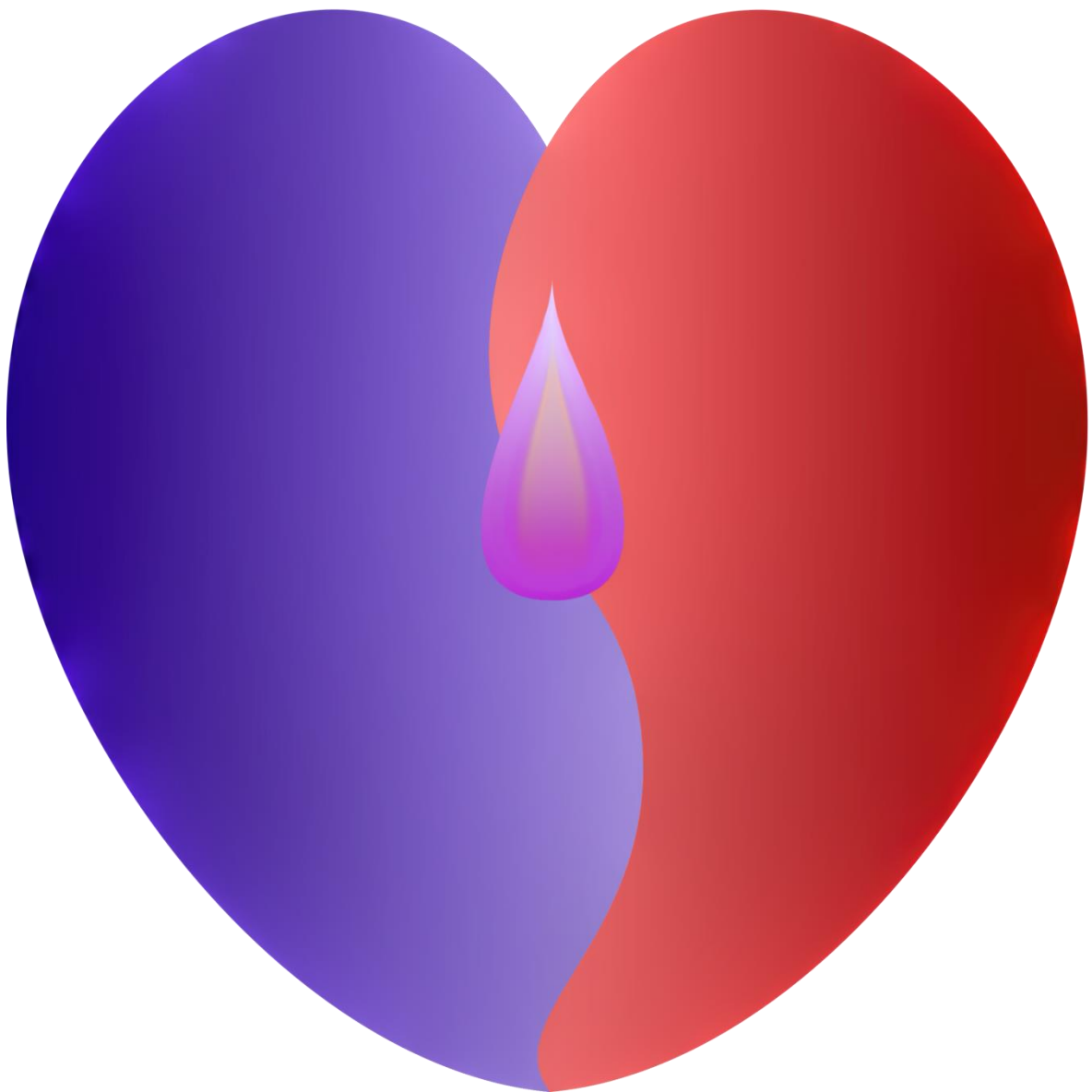


*Look not upon the self-existent
with this eye: ask for another eye*



The *Desatir*¹ or *the Sacred Writings of the Ancient Prophets; together with the Commentary of the Fifth Sasan*, translated by Mulla Firuz Bin Kaus, Bombay, 1818, 2 Vols.; edited and republished by Dhunjeebhoy Jamsetjee Medhora,² Bombay, 1888; Facsimile edition by Wizards Bookshelf, 1975, (*Secret Doctrine Reference Series*), and others.

The *Desatir* is a collection of the writings of the different Persian Prophets, one of whom was Zoroaster. The last was alive in the time of Khusro Parvez, who was contemporary with the Emperor Revaclius and died only nine years before the end of the ancient Persian monarchy. Sir William Jones was the first who drew the attention of European scholars to the *Desatir*. It is divided into books of the different prophets.³ . . . neither the *Dabistan* nor the *Desatir* can, strictly speaking, be included in the number of orthodox Parsee books — the contents of both of these if not the works themselves anteceding *by several millenniums* the ordinances in the *Avesta* as we have now good reasons to know . . .⁴

¹ Or *Dasatir-i-Asmani*. Also plural of *Dastur*, Zoroastrian priest, law or ordinances.

² Cf. “The little work called *Ancient Iranian and Zoroastrian Morals*, compiled by Mr. Dhunjibhoy Jamsetjee Medhora, a Parsī Theosophist of Bombay, is an excellent treatise replete with the highest moral teachings, in English and Gujarati, and will acquaint the student better than many volumes with the ethics of the ancient Iranians.” *Theosophical Glossary: Iranian Morals*

³ Judge W.Q. *Karma in the Desatir, The Path*, October 1891; [signed Bryan Kinnavan]

⁴ *Blavatsky Collected Writings*, (THE EFFICACY OF FUNERAL CEREMONIES) IV pp. 507-8

From the Book of Prophet Jemshid

58. I created the world an Individual.

COMMENTARY. — For the whole world is an Individual: Its Body which is composed of all bodies, is called the Universe (Tehīm); Its Soul consists of all Souls and is called the City-of-Souls (Rewāngird); And its Intelligence is composed of all Intelligences and is called the City-of-Understanding (Hoshgird). This is the Great Man. When you have contemplated this World so wonderful, still it is but a single one of His worshippers.¹ If you open the eye of your heart you will perceive that the heaven is the skin of this great Individual; Kywān (Saturn) the spleen, Barjish (Jupiter) the liver, Behrām (Mars) the gall, the Sun the heart, Nahīd (Venus) the stomach, Tīr (Mercury) the brain, the Moon the lungs, the fixed Stars and the Mansions of the Planets the veins and nerves, the fire the warmth of his motion in the way of God, the air of his breath, the water his sweat, the earth the place on which he steps as he walks, the lightning his laugh, the thunder his voice, the rain his tears, and organized bodies the worms in his belly: while his Soul is composed of the Souls above and below, and his Intelligence of the Intelligences above and below. Man therefore should not rest satisfied with being a belly-worm; but ought to strive to become a Soul. The substance of what has been explained is contained in the Hānejtūr, which is a portion of the Desātīr written in the Limrāni tongue, and which I have followed in this exposition;

59. The world is an idea of the Self-existent,

60. Non-existence is the mirror of existence.

61. Without the light of the Self-existent, Nothing is.

62. His light extendeth over All, and conferreth being on all existences.

63. The choicest of all effulgences is the shining of knowledge on men of understanding.

64. By a single flash of the Creator (Jinal), both worlds became visible.

COMMENTARY. — The one of which is immaterial and not in time, the other the material world. Both derive their being from the splendour of the Sun of the Essence of the Most Just.

65. The multiplicity of worlds, invisible and visible, is unity in respect to the Unity of God (Hilād), for nothing else hath being.

66. The Perfect seeth unity in multiplicity, and multiplicity in unity.

COMMENTARY. — One Sect conceal the Really-Existent in the works of the Creation; do not perceive the Really-Existent, but observe the Creation; deem the cre-

¹ [*i.e.*, Phenomena of a single planetary system, as opposed to the manvantaric manifestation in its entirety. — ED. PHIL.]

ated to be separate from the Really-Existent, and reckon the Really-Existent different from the creation: and this class are called *Ferjind-Shai* which means “of inferior place.” The second is the Sect that see the Really-Existent, but not the Creation; and this class is suicidal: they are called *Semrūd* which means United (Girdwend). The chief class see the Really-Existent, and observe the Creation through Him, and mark God in whatever exists: those who are of this class do not believe that to discover unity in multiplicity, and multiplicity in unity is any obstruction to a knowledge of real unity: the name of this blessed class is *Semrūd Semrūd* which means United-in-Unity (Gerdwend-Gerdwend).

67. O Jermshār!¹ thou seest God (Ferkhād) in his servant, and the servant in God:

68. With thee unity does not obstruct multiplicity nor multiplicity unity.

69. Say unto mankind, Look not upon the Self-Existent with this eye: ask for another eye.

COMMENTARY. — That is, the eye of the heart.

70. How should they not see Him who is God? (Ferkhād).

71. That person is born blind who saith that He cannot be seen.

72. He is blind from the womb who cannot perceive the Self-existent in this splendour which is His.

73. They have a cataract on their eye who cannot see Him.

74. The Perfect Man reacheth God (Hilabrām) as the line of the circle returneth to the point whence it began;

75. So has thou returned unto Me;

76. And bringest in whomsoever thou listest:²



¹ Jemshīd, Persian.

² *The Desatir or the Sacred Writings of the Ancient Prophets*, tr. by Mulla Firuz Bin Kaus, Bombay, 1818, 2 Vols.; with additional notes by Dhunjeebhoy Jamssetjee Medhora, Bombay, 1888; “The Book of the Prophet Jemshīd,” pp. 71-74.