

Pearls of Wisdom from the Zaratusht of the Desatir



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Theosophy stands up against mental and more slavery.

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Suggested reading for students.

From our Mystic Verse and Insights Series.

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¹ Frontispiece, by LucieOn.

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Nature being mingled with man brought forth a wondrous miracle, said Hermes Trismegistos of the Power of Divine Thought.

From *The Secret Doctrine*, II p. 268.

St. Paul, another Initiate, called our world “the enigmatical mirror of pure truth,” and St. Gregory of Nazianzus, corroborated Hermes by stating that:

. . . things visible are but the shadow and delineation of things that we cannot see.

It is an eternal combination, and images are repeated from the higher rung of the ladder of being down to the lower. The “Fall of the Angels,” and the “War in Heaven” are repeated on every plane, the lower “mirror” disfiguring the image of the superior mirror, and each repeating it in its own way. Thus the Christian dogmas are but the reminiscences of the *paradigms* of Plato, who spoke of these things cautiously, as every Initiate would. But it is all as expressed in these few sentences of the *Desātīr*:

All that is on Earth, saith the Lord [Ormazd], is the *shadow of something that is in the superior spheres*. . . . This luminous object [light, fire, etc.] is the shadow of that which is still more luminous than itself, and so on till it reaches ME, who am the light of lights.¹

In the Kabbalistic books, and in the *Zohar* pre-eminently, the idea that everything objective on earth or in this Universe is the Shadow (*Dyōqnā*) of the eternal Light or Deity, is very strong.



¹ [Desatir: The Book of Shet the Prophet Zirtūsht, 35-39]

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

The teachings of Prophet Jemshid.

The *Desatir*¹ or the *Sacred Writings of the Ancient Prophets; together with the Commentary of the Fifth Sa-san*, translated by Mulla Firuz Bin Kaus, Bombay, 1818, 2-vols.; edited and republished by Dhunjeebhoy Jamsetjee Medhora,² Bombay, 1888; refer to 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 *Dabistān* 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



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 (Tehim); Its Soul consists of all Souls and is called the City-of-Souls (Rewāngird); And its Intelligence is composed of all Intel-ligences 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.⁵ 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 (Ve-

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

⁴ *Blavatsky Collected Writings*, (THE EFFICACY OF FUNERAL CEREMONIES) IV pp. 507-8. Look up “No need for expensive funerals,” in our *Constitution of Man Series*. — ED. PHIL.]

⁵ [i.e., Phenomena of a single planetary system, as opposed to the Manvantaric manifestation in its entirety. — ED. PHIL.]

nus) 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 lightening 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.

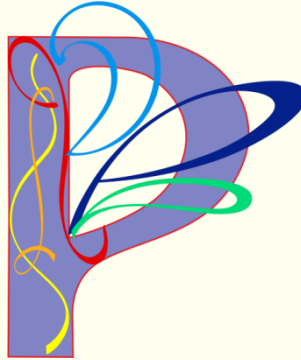
COMMENTARY — One Sect conceal the Really-Existent in the works of the Creation; do not perceive the Really-Existent, but observe the Creation; deem the created to be separate from the Really-Existent, and reckon the Really-Existent different from the creation: and this class are called *Ferjind-Shai* 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.

¹ Jemshīd, Persian.

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:¹



¹ *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 Jamsetjee Medhora, Bombay, 1888; “The Book of the Prophet Jemshid,” pp. 71-74.

The outer world is the enemy of every truth-loving heart.

Theosophy stands up against mental and more slavery.

And though satire is more cruel than the evil-averting Medusa, and as blind and blindfolded (yet discriminating) Themis, the Theosophical Movement will bring about charity, fairness, and justice on earth — no matter how tardy the uplift may be.

Fragment from H.P. Blavatsky's pen preserved in the Adyar Archives, originally published in *The Theosophist*, Vol. LXXV, September 1954, p. 379. Republished in *Blavatsky Collected Writings*, (THE OUTER WORLD AS NATURAL ENEMY OF EVERY NEW TRUTH) VIII pp. 286-87.

That, notwithstanding this clear confession of faith, the average public will still sneer at the Theosophical Society; and will still go on misrepresenting it, as it did before, is as sure as the axiom which teaches us that this world of ours is the natural enemy of every new truth, that unsettles its previous ideas, however erroneous these may be proved. As long as [the] Society exists, it will have its party spirit, hence — its scapegoats and martyrs. But the Theosophical Society can bide its time and wait. No laugh can hurt it, and truth must prevail at last. In the civilized city of Boston in 1835, Wm. Lloyd Garrison was dragged by the mob, with a rope around his neck, through the streets to the City Hall;¹ and, less than thirty years after that event, he was proclaimed as one of the benefactors of his free country who had, at last, abolished slavery. As Lloyd Garrison fought against physical slavery, chiefly supported by the clergy, so the Theosophical Society fights against mental slavery, solely advocated by the same priestcraft of whatever religion. Themis in her guise of human justice may be represented blindfolded; and satire more blind and cruel even than Themis herself — kills sometimes. Yet even in its blindness it is discriminating and forced to do justice, [287] however tardy. In Lucian's famous *Sale of the Philosophers*,² where all the Greek

¹ [William Lloyd Garrison, 1805–1879, American abolitionist, journalist, and social reformer. He is best known for his widely read anti-slavery newspaper *The Liberator*, which Garrison founded in 1831, and published in Boston until slavery in the United States was abolished by the Thirteenth Amendment in 1865.

Garrison promoted “no-governmentism” and rejected the inherent validity of the American government on the basis that its engagement in war, imperialism, and slavery made it corrupt and tyrannical. He initially opposed violence as a principle and advocated for Christian pacifism against evil; at the outbreak of the American Civil War, he abandoned his previous principles and embraced the armed struggle and the Lincoln administration. He was one of the founders of the American Anti-Slavery Society and promoted immediate and uncompensated, as opposed to gradual and compensated, emancipation of slaves in the United States.

Much like the martyred Elijah Lovejoy, a price was on Garrison's head; he was burned in effigy and gallows were erected in front of his Boston office. Later on, Garrison would emerge as a leading advocate of women's rights, which prompted a split in the abolitionist community. In the 1870s, Garrison became a prominent voice for the women's suffrage movement. — Cf. *Wikipedia*.]

² [Lucianus Samosatensis. This work may be found in many editions. See Lucian, *Selected Works*, tr. by Bryan Reardon, N.Y. Bobbs-Merrill Co., 1965. (In Loed ed. of *Lucian*, V, II, tr. as “Philosophies for Sale”). Consult “Flo-

celebrities are sold at auction, the great and pure Pythagoras is made to elbow the cynical Diogenes with his rags and filth. Yet while the Samian Sage brings ten gold minæ, the Athenian Cynic is knocked down only for two oboloi.

The Theosophical Society can hardly be judged and appreciated during the present generation; it is but in the future that it may expect — fair bidders.



rilegium of Lucian's philosophical finesse and irreverent wit," in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

Suggested reading for students.



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- DU BELLAY ON BEAUTY
- EACH HAD LIVED IN THE OTHER'S MIND AND SPEECH

- EHRMANN'S DESIDERATA
- ELIOT'S FOUR QUARTETS
- ENOCH WARNS THOSE WHO FEED ON BLOOD
- EVEN NUMBERS ARE DEVILISH AND UNLUCKY
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- MUELLER ON THE-SELF
- MYER ON THE UNKNOWN AND UNKNOWABLE
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- ORACULAR AND SPEAKING STONES
- ORPHEUS' HYMN TO EARTH
- OUR EXISTENCE IS FASHIONED OUT OF CHAOS
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- WHAT SHOULD BE THE MEASURE OF OUR CONDUCT
- WHEN MOTHER BECOMES IMMACULATE
- WHEN THE MIND WILLS, MATTER OBEYS
- WHEN THE NEUTER BECOMES POSITIVE
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- WHO FURNISHED MAN WITH HIS IMMORTAL MONAD?
- WHO SHALL DELIVER ME?
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