



AINYAHITA IN PEARLS

FROM
THE ORIGINAL

BY

OTOMAN-ZAR-ADVSH-T-HANISHA

PUBLISHED BY
MAZDAZNAH PRESS

CHICAGO, ILL. - V.S.A.





With Blessings of Peace
Thomas Jarred Hamish

PREFACE

THE discoveries of valuable ancient manuscript in the Desert of Gobi and later finds in the Plateau of Thibet have led us to add to the Pearls published in the MAZDAZNAN during the years of 1907, 1908 and 1909. These Fragmentary Writings have aroused so much favor among men of learning that we have felt encouraged to continue in this oft-time great task of clothing a rhetorical thought in more simple language, abbreviating lengthy discourses and present them in a more concise form. AINYAHITA constitutes the subject matter of friendly discussion in as great a measure as the RUBAIYAT. To familiarize one's self with AINYAHITA one must read her and study her. To the Avestan she proved a subject of worship, to the Greeks one of laud.

In the fervent hope that each PEARL may grow in value with each recapitulatory reading and shower Blessings of Wisdom upon every Student,

We remain, most humbly,

Atouan Zar-Adusht Harish

BF1999
.H35

COPYRIGHT ENTERED
with the
LIBRARY OF CONGRESS,
WASHINGTON, D. C.
In the Year of
NINETEEN-HUNDRED AND THIRTEEN
By
DR. OTOMAN ZAR-ADUSHT HANISH

LCCN 13-11260

INDEX

PEARL	TITLE	PAGE
I	Mazda and Ainyahita	5
II	Ainyahita in the Presence of Mazda .	17
III	Ainyahita and Her Relation	31
IV	Ainyahita and Her Good Thought .	39
V	Ainyahita on the Battlefield	48
VI	Ainyahita and her Fravashis	57
VII	Ainyahita and the Lord of Hosts .	65
VIII	Ainyahita at the Shrine of Mana .	71
IX	Ainyahita and the Ancient of Days .	81
X	Ainyahita and the Serpent	87
XI	Ainyahita and the Resurrection . .	97
XII	Ainyahita and the Shadow	107
XIII	Ainyahita and the Rock of Ancestry	119
XIV	Ainyahita and her Elementals	123
XV	Ainyahita and Earth's Redemption .	133
XVI	Ainyahita and the Voice	141
XVII	Ainyahita in her Prayers	147
XVIII	Ainyahita and the Spirit of the Earth	153
XIX	Ainyahita and the Spirit of Adjustment	159
XX	Ainyahita and Mithra	167
XXI	Ainyahita and the Spirit of Ancestry	177
XXII	Ainyahita and the Lord's Anointed .	183
XXIII	Ainyahita and the Lord of Lords . .	187

PEARL ONE

MAZDA AND AINYAHITA

CHAPTER I

WHERE the Sanpu* gradually increases in velocity and pays its foaming and sizzling waters as a most holy tribute unto the Brahmaputra; there where Father Sol† at the early hour of morn peeps out of the corner of his eye into the narrow plain walled by gradually rising mountains on either side with the everlasting snow cap of *Vafaromand*,‡ reflecting the golden rays of the liberal sun to the valleys below; there where the clouds meet as if in conference of an approaching war, but immediately separating in opposite directions as if pursued by furies; where the stars peep thru the violet-tinted windows of the firmament suspiciously, yet curiously watching the waxing and waning of the moon upon her course around the fleecy lamb clouds, while the treetops dodge their crowns in *Ashtat*,§ self-defense, before the hoofs of the swiftly galloping steed upon whose back rides *Vat*,|| the blind majesty of winds;

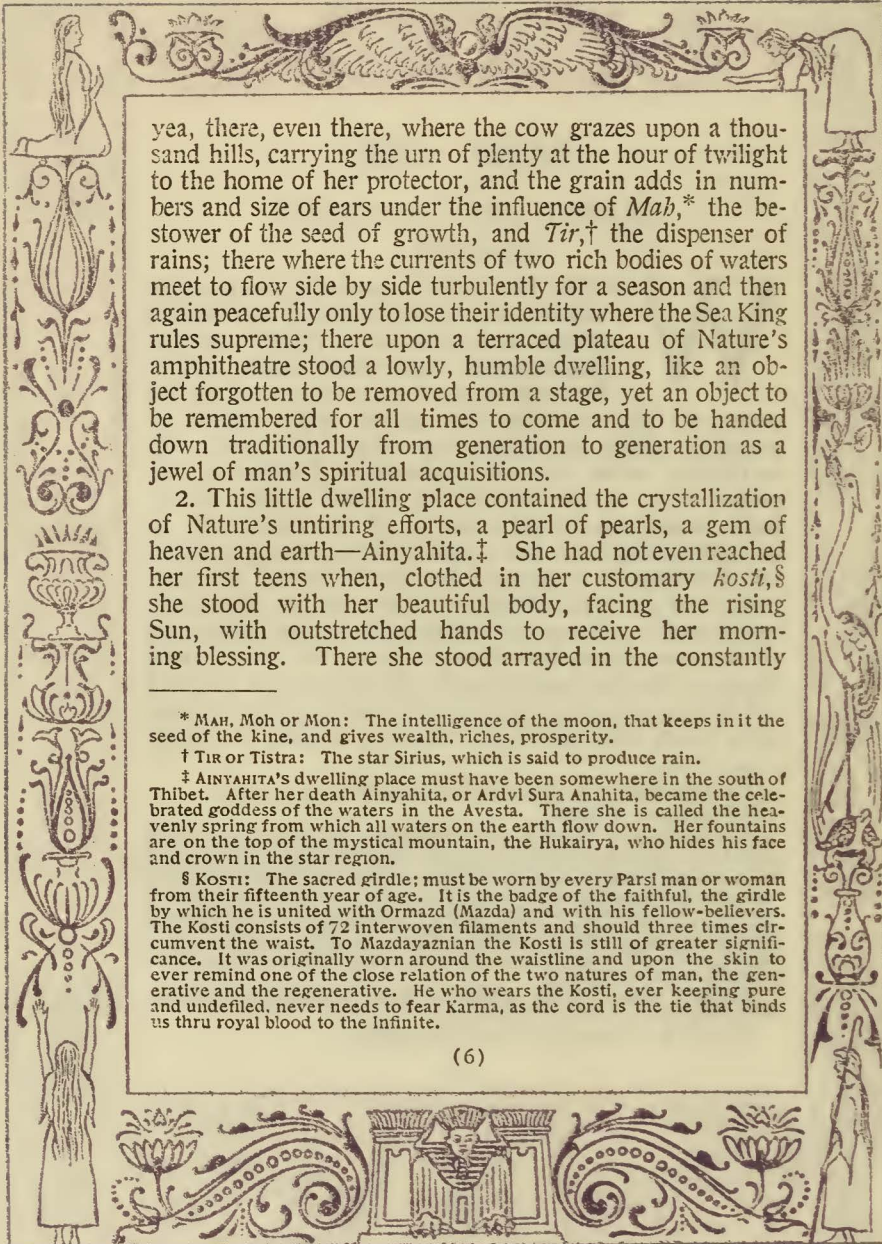
* SANPU or Sanpo: A chief arm of Brahmaputra River in Thibet.

† FATHER SOL: The Sun.

‡ VAFAROMAND, of the snowy mountain chain. Its most prominent peak towers over 9,000 feet above all other mountain summits, offering a most overwhelming spectacle with its vast snow fields, glaciers, crags and dips. The extending chain groups mountains varying between 18,000 and 28,000 feet. It was not customary in early days to name each peak separately, but to group a number of them under the name of the one that showed strange characteristics; the same as early astronomers did not name each star, but grouped into constellations, numbering them according to right ascension. *Vafaromand* is said to have grown out of the *Aparsin* ridge or *Hindu-Kush* and to extend toward China.

§ ASHTAT, *Astad* or *Arstat*: Genius of Truth, Truthfulness, Rectitude, thus creating the power of self-defense.;

|| VAT or *Bad*: Beneficent Wind, Breeze, Breath.



yea, there, even there, where the cow grazes upon a thousand hills, carrying the urn of plenty at the hour of twilight to the home of her protector, and the grain adds in numbers and size of ears under the influence of *Mah*,* the bestower of the seed of growth, and *Tir*,† the dispenser of rains; there where the currents of two rich bodies of waters meet to flow side by side turbulently for a season and then again peacefully only to lose their identity where the Sea King rules supreme; there upon a terraced plateau of Nature's amphitheatre stood a lowly, humble dwelling, like an object forgotten to be removed from a stage, yet an object to be remembered for all times to come and to be handed down traditionally from generation to generation as a jewel of man's spiritual acquisitions.

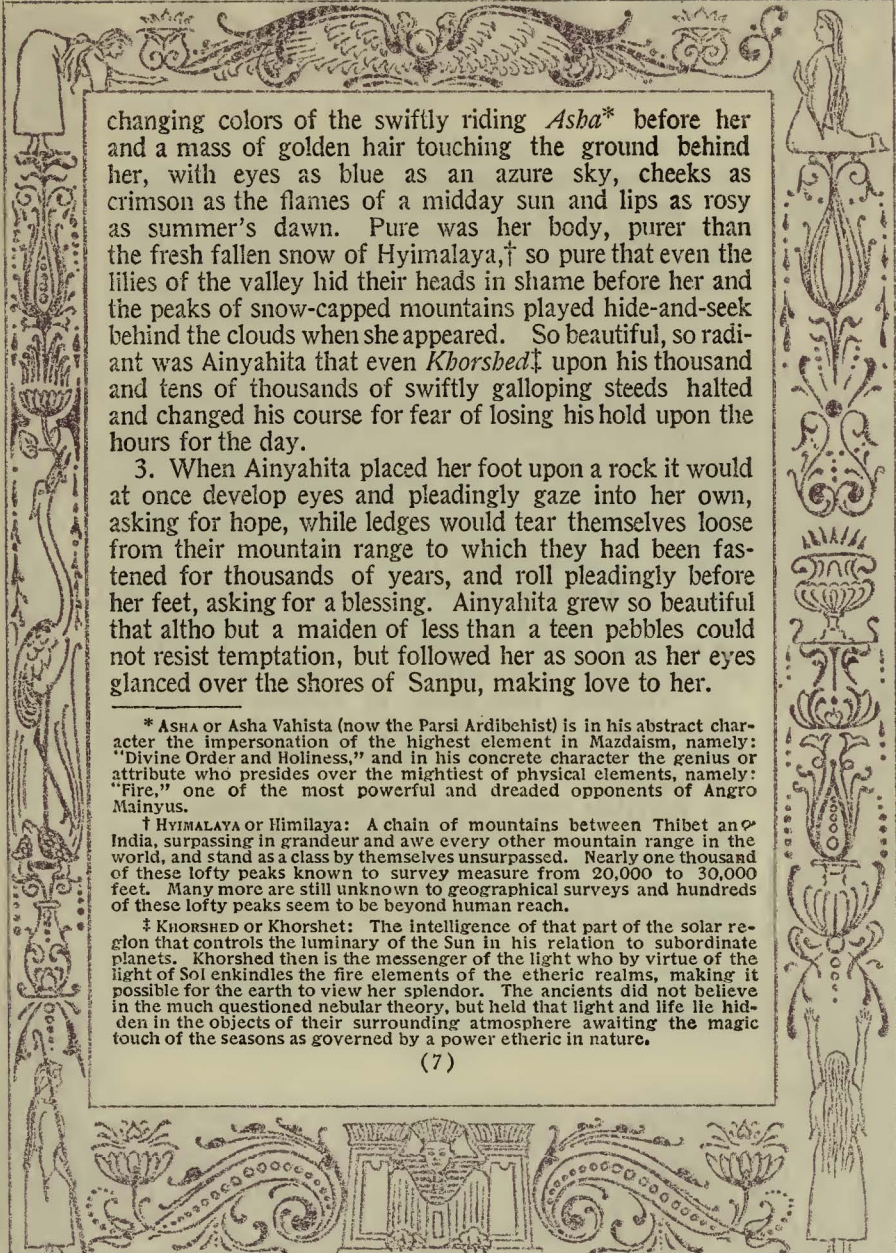
2. This little dwelling place contained the crystallization of Nature's untiring efforts, a pearl of pearls, a gem of heaven and earth—Ainyahita.‡ She had not even reached her first teens when, clothed in her customary *kosti*,§ she stood with her beautiful body, facing the rising Sun, with outstretched hands to receive her morning blessing. There she stood arrayed in the constantly

* MAH, Moh or Mon: The intelligence of the moon, that keeps in it the seed of the kine, and gives wealth, riches, prosperity.

† TIR or Tistra: The star Sirius, which is said to produce rain.

‡ AINYAHITA'S dwelling place must have been somewhere in the south of Thibet. After her death Ainyahita, or Ardvī Sura Anahita, became the celebrated goddess of the waters in the Avesta. There she is called the heavenly spring from which all waters on the earth flow down. Her fountains are on the top of the mystical mountain, the Hukairyra, who hides his face and crown in the star region.

§ KOSTI: The sacred girdle; must be worn by every Parsi man or woman from their fifteenth year of age. It is the badge of the faithful, the girdle by which he is united with Ormazd (Mazda) and with his fellow-believers. The *Kosti* consists of 72 interwoven filaments and should three times circumvent the waist. To Mazdayaznian the *Kosti* is still of greater significance. It was originally worn around the waistline and upon the skin to ever remind one of the close relation of the two natures of man, the generative and the regenerative. He who wears the *Kosti*, ever keeping pure and undefiled, never needs to fear Karma, as the cord is the tie that binds us thru royal blood to the infinite.



changing colors of the swiftly riding *Asha** before her and a mass of golden hair touching the ground behind her, with eyes as blue as an azure sky, cheeks as crimson as the flames of a midday sun and lips as rosy as summer's dawn. Pure was her body, purer than the fresh fallen snow of Hyimalaya,† so pure that even the lilies of the valley hid their heads in shame before her and the peaks of snow-capped mountains played hide-and-seek behind the clouds when she appeared. So beautiful, so radiant was Ainyahita that even *Khorsbed*‡ upon his thousand and tens of thousands of swiftly galloping steeds halted and changed his course for fear of losing his hold upon the hours for the day.

3. When Ainyahita placed her foot upon a rock it would at once develop eyes and pleadingly gaze into her own, asking for hope, while ledges would tear themselves loose from their mountain range to which they had been fastened for thousands of years, and roll pleadingly before her feet, asking for a blessing. Ainyahita grew so beautiful that altho but a maiden of less than a teen pebbles could not resist temptation, but followed her as soon as her eyes glanced over the shores of Sanpu, making love to her.

* *ASHA* or *Asha Vahista* (now the *Parsi Ardibehist*) is in his abstract character the impersonation of the highest element in Mazdaism, namely: "Divine Order and Holiness," and in his concrete character the *genius* or attribute who presides over the mightiest of physical elements, namely: "Fire," one of the most powerful and dreaded opponents of *Angra Mainyus*.

† *HYIMALAYA* or *Himilaya*: A chain of mountains between Thibet and India, surpassing in grandeur and awe every other mountain range in the world, and stand as a class by themselves unsurpassed. Nearly one thousand of these lofty peaks known to survey measure from 20,000 to 30,000 feet. Many more are still unknown to geographical surveys and hundreds of these lofty peaks seem to be beyond human reach.

‡ *KHORSBED* or *Khorshet*: The intelligence of that part of the solar region that controls the luminary of the Sun in his relation to subordinate planets. *Khorshed* then is the messenger of the light who by virtue of the light of Sol enkindles the fire elements of the etheric realms, making it possible for the earth to view her splendor. The ancients did not believe in the much questioned nebular theory, but held that light and life lie hidden in the objects of their surrounding atmosphere awaiting the magic touch of the seasons as governed by a power etheric in nature.



CHAPTER II

AS Ainyahita stood arrayed in her snow-white sacred garment of linen, fastened about her loins with a seventy-two-threaded cord of covenant, watching the spell of early dawn, the birds fluttered about her, raising their voices to a pitch higher than the notes of ethereal domains, while the beasts lying about her in the dust plead in tones lower than the rumblings of the bowels of the earth.

2. There she stood, the dew of heavenly morning, reciting holy spells and salutations unto the approach of day.

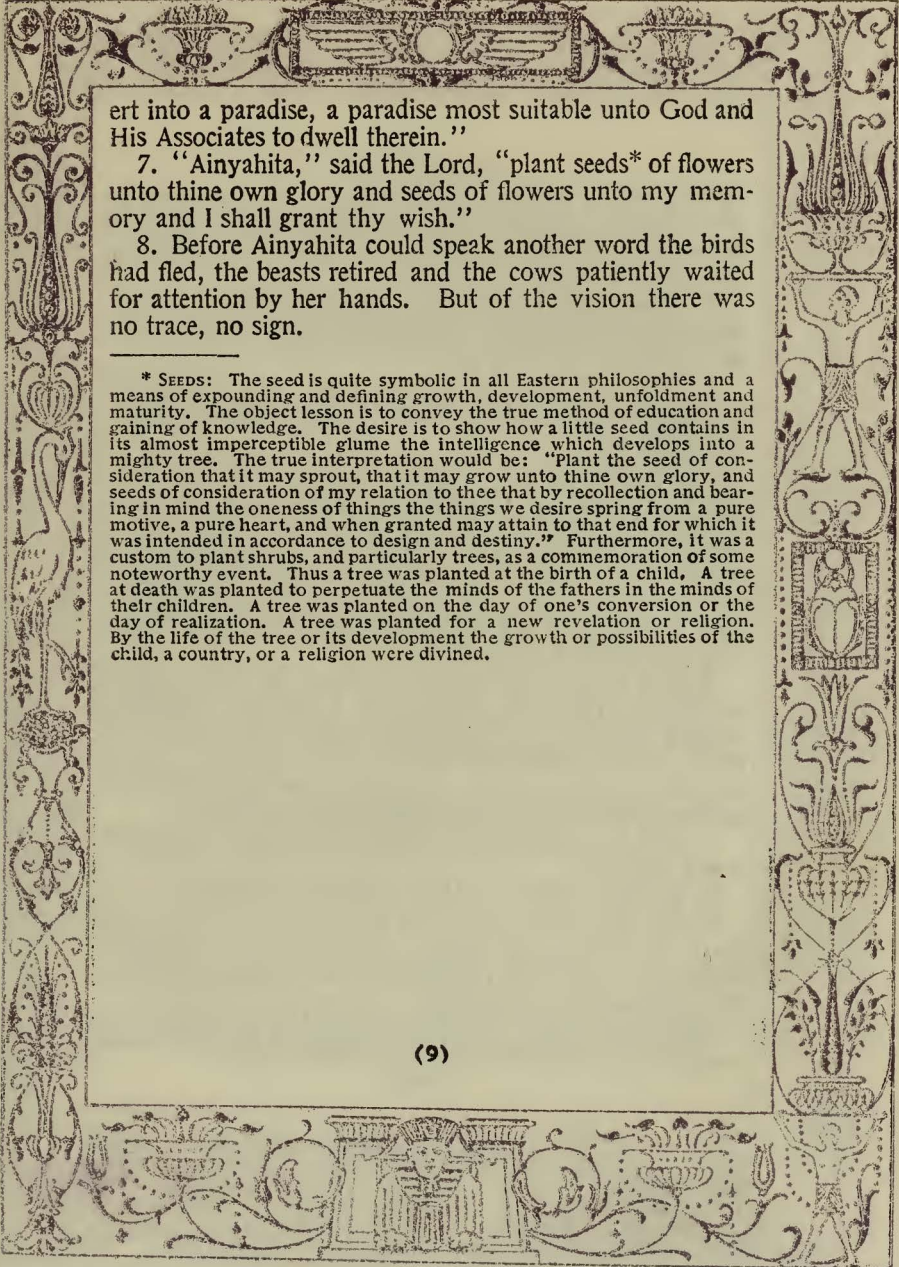
3. Suddenly, as if by magic, the heavens clove asunder and the sun stood out in his majesty like a princely bridegroom at break of day, the clouds forming wings of the Almighty about the sun, and the countenance of Mazda* appeared before the glow of his majestic luminary as if garbed in the sacred temple veil.

4. A voice reached the ears of Ainyahita, carried upon the waves of ether and transformed over the currents of soft morning breezes. Ainyahita was almost startled, for she was absorbed in her sacred duties, when she heard :

5. "Ainyahita, thou flower of Paradise and gem of Arkana, hail to thee; hail to thy kin, and a thousand times hail to the most beautiful of all the beautiful: *exercise of true religion.*"

6. Ainyahita bowed before the majesty, saying: "My Lord, my God, hail unto thee and all thy creations that are so wonderful; yea, so sublime that their presence alone suffice me to know thou art; bless me that I may grow to perform my duties in reclaiming the earth, to turn the des-

* MAZDA: The Lord God, or in this case "Thought Revealed." Mazda is the most holy name of the holiest and is not to be uttered by human tongue, but is to be breathed or whispered on the inhaling breath, as he who speaks it otherwise will perish.

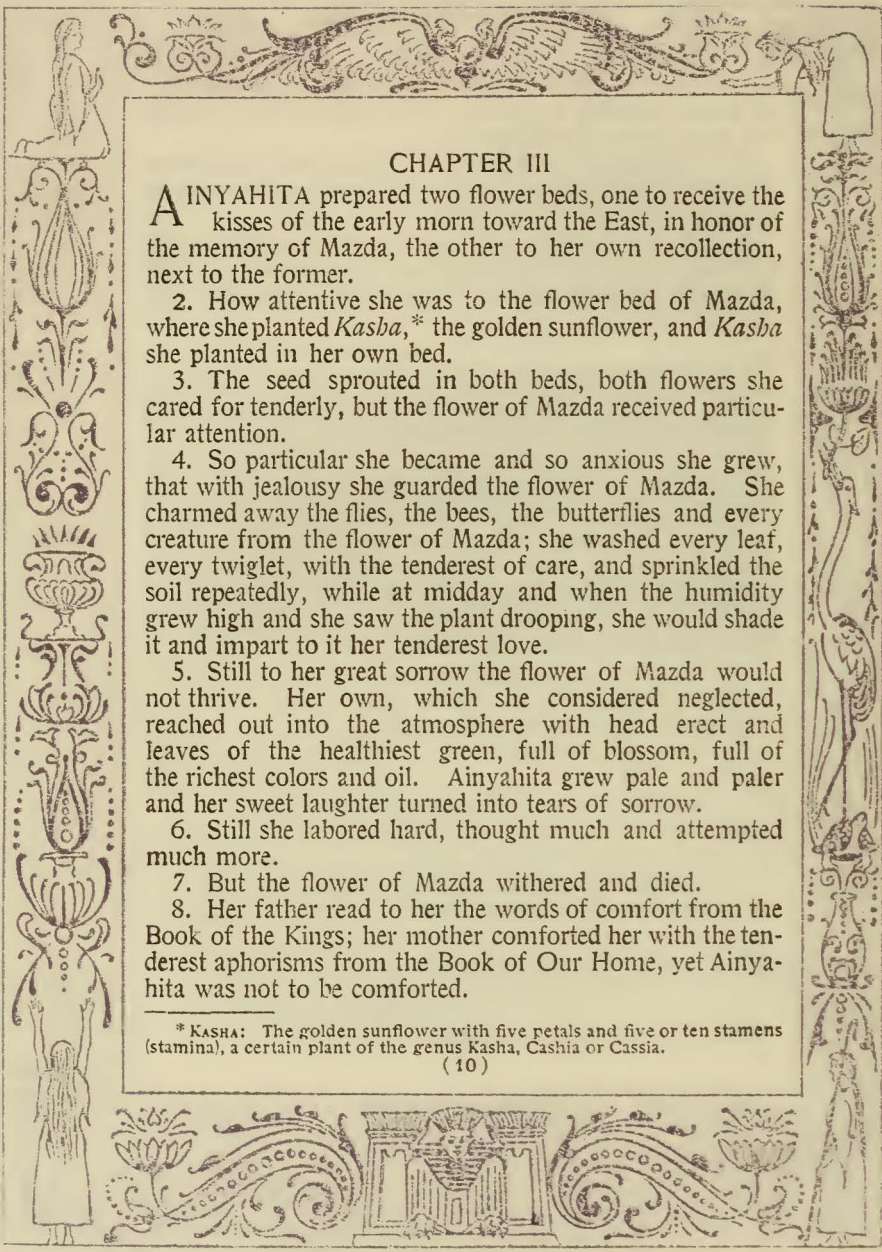


ert into a paradise, a paradise most suitable unto God and His Associates to dwell therein."

7. "Ainyahita," said the Lord, "plant seeds* of flowers unto thine own glory and seeds of flowers unto my memory and I shall grant thy wish."

8. Before Ainyahita could speak another word the birds had fled, the beasts retired and the cows patiently waited for attention by her hands. But of the vision there was no trace, no sign.

* SEEDS: The seed is quite symbolic in all Eastern philosophies and a means of expounding and defining growth, development, unfoldment and maturity. The object lesson is to convey the true method of education and gaining of knowledge. The desire is to show how a little seed contains in its almost imperceptible glume the intelligence which develops into a mighty tree. The true interpretation would be: "Plant the seed of consideration that it may sprout, that it may grow unto thine own glory, and seeds of consideration of my relation to thee that by recollection and bearing in mind the oneness of things the things we desire spring from a pure motive, a pure heart, and when granted may attain to that end for which it was intended in accordance to design and destiny." Furthermore, it was a custom to plant shrubs, and particularly trees, as a commemoration of some noteworthy event. Thus a tree was planted at the birth of a child. A tree at death was planted to perpetuate the minds of the fathers in the minds of their children. A tree was planted on the day of one's conversion or the day of realization. A tree was planted for a new revelation or religion. By the life of the tree or its development the growth or possibilities of the child, a country, or a religion were divined.

The page is framed by an intricate decorative border. At the top, a winged figure, possibly a cherub or angel, is depicted in flight. Below this, the border is composed of repeating vertical panels. On the left and right sides, there are stylized human figures: a woman in a long dress on the left and a man in a long tunic on the right. The central part of the border is filled with various floral and foliate designs, including large, bulbous flowers and scrolling vines. The overall style is reminiscent of early 20th-century decorative arts.

CHAPTER III

AINYAHITA prepared two flower beds, one to receive the kisses of the early morn toward the East, in honor of the memory of Mazda, the other to her own recollection, next to the former.

2. How attentive she was to the flower bed of Mazda, where she planted *Kasha*,* the golden sunflower, and *Kasha* she planted in her own bed.

3. The seed sprouted in both beds, both flowers she cared for tenderly, but the flower of Mazda received particular attention.

4. So particular she became and so anxious she grew, that with jealousy she guarded the flower of Mazda. She charmed away the flies, the bees, the butterflies and every creature from the flower of Mazda; she washed every leaf, every twiglet, with the tenderest of care, and sprinkled the soil repeatedly, while at midday and when the humidity grew high and she saw the plant drooping, she would shade it and impart to it her tenderest love.

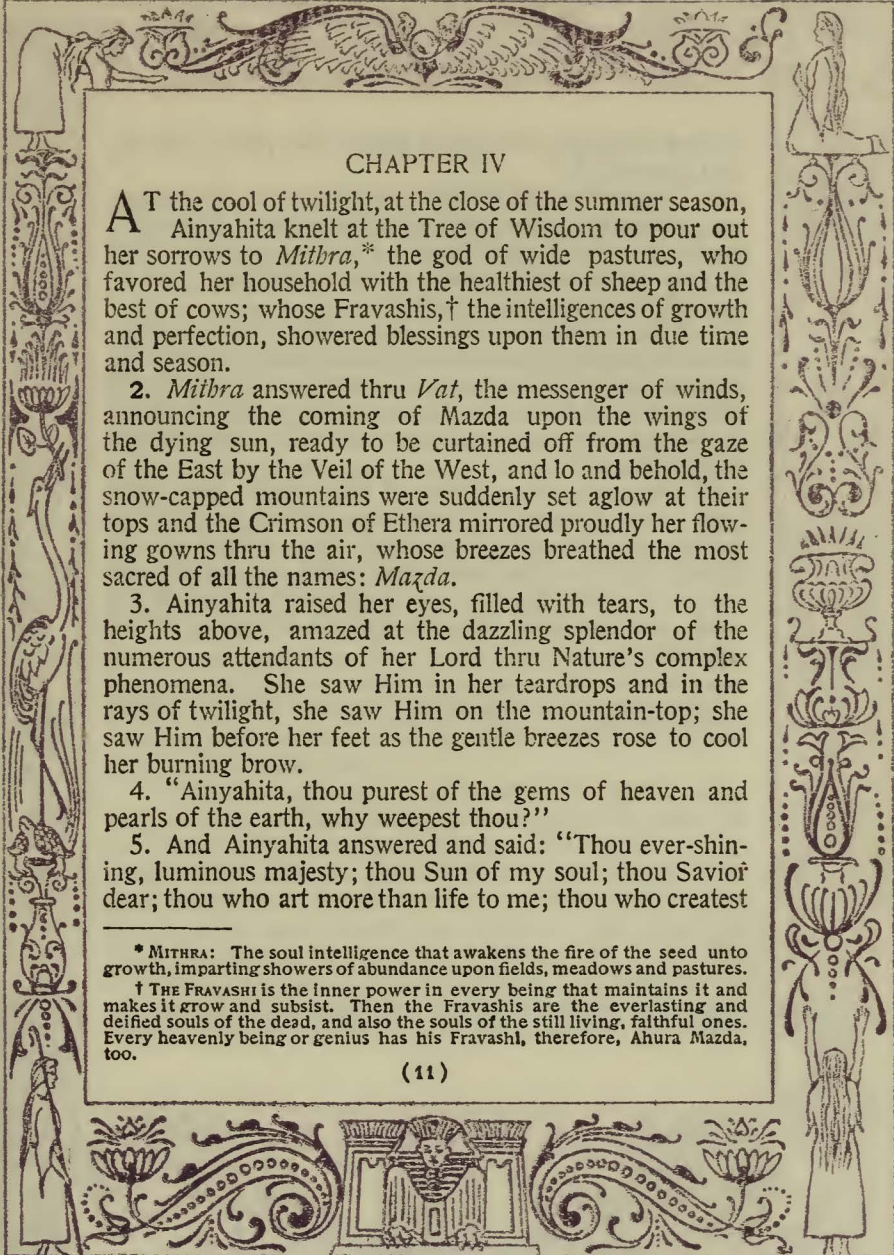
5. Still to her great sorrow the flower of Mazda would not thrive. Her own, which she considered neglected, reached out into the atmosphere with head erect and leaves of the healthiest green, full of blossom, full of the richest colors and oil. Ainyahita grew pale and paler and her sweet laughter turned into tears of sorrow.

6. Still she labored hard, thought much and attempted much more.

7. But the flower of Mazda withered and died.

8. Her father read to her the words of comfort from the Book of the Kings; her mother comforted her with the tenderest aphorisms from the Book of Our Home, yet Ainyahita was not to be comforted.

* KASHA: The golden sunflower with five petals and five or ten stamens (stamina), a certain plant of the genus *Kasha*, *Cashia* or *Cassia*.



CHAPTER IV

AT the cool of twilight, at the close of the summer season, Ainyahita knelt at the Tree of Wisdom to pour out her sorrows to *Mitbra*,* the god of wide pastures, who favored her household with the healthiest of sheep and the best of cows; whose Fravashis,† the intelligences of growth and perfection, showered blessings upon them in due time and season.

2. *Mitbra* answered thru *Vat*, the messenger of winds, announcing the coming of Mazda upon the wings of the dying sun, ready to be curtained off from the gaze of the East by the Veil of the West, and lo and behold, the snow-capped mountains were suddenly set aglow at their tops and the Crimson of Ethera mirrored proudly her flowing gowns thru the air, whose breezes breathed the most sacred of all the names: *Mazda*.

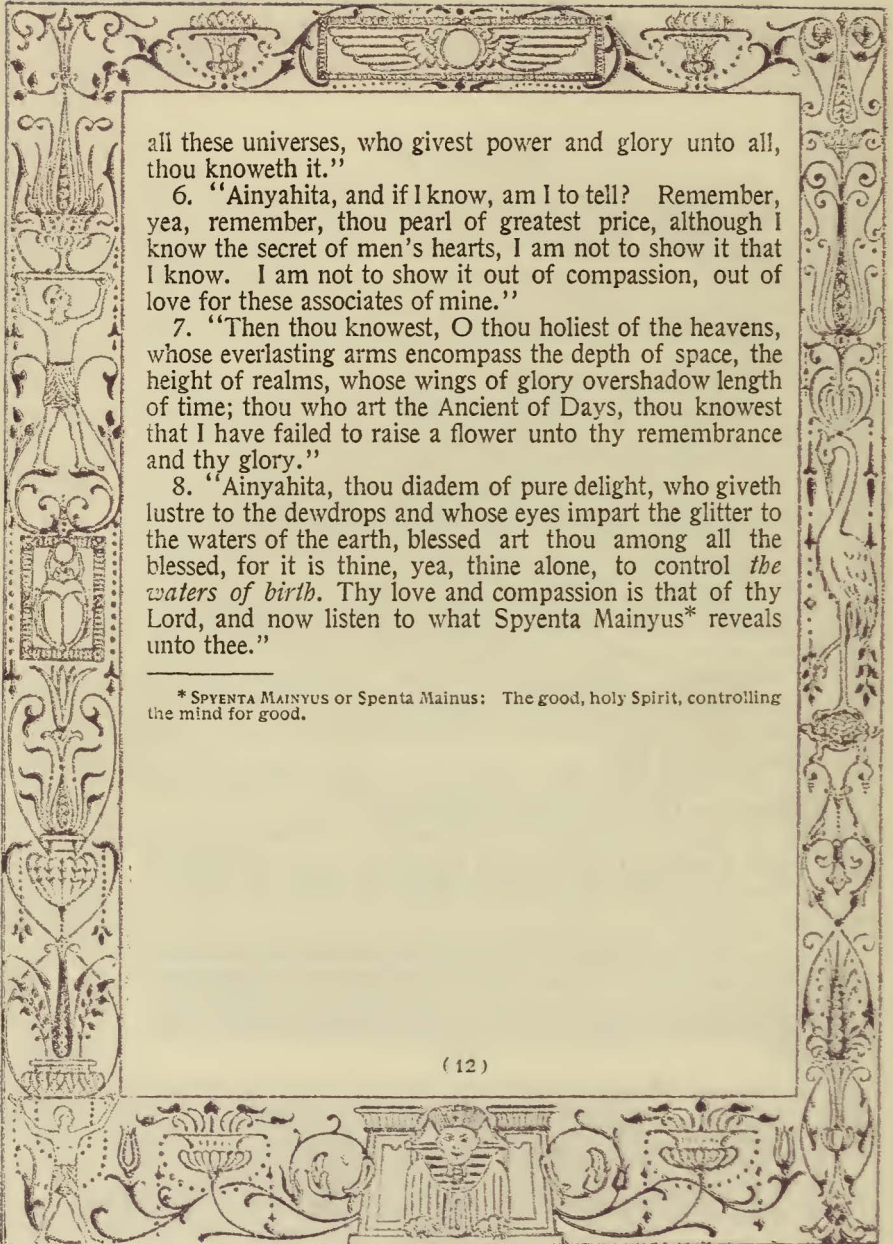
3. Ainyahita raised her eyes, filled with tears, to the heights above, amazed at the dazzling splendor of the numerous attendants of her Lord thru Nature's complex phenomena. She saw Him in her teardrops and in the rays of twilight, she saw Him on the mountain-top; she saw Him before her feet as the gentle breezes rose to cool her burning brow.

4. "Ainyahita, thou purest of the gems of heaven and pearls of the earth, why weepst thou?"

5. And Ainyahita answered and said: "Thou ever-shining, luminous majesty; thou Sun of my soul; thou Savior dear; thou who art more than life to me; thou who createst

* MITHRA: The soul intelligence that awakens the fire of the seed unto growth, imparting showers of abundance upon fields, meadows and pastures.

† THE FRAVASHI is the inner power in every being that maintains it and makes it grow and subsist. Then the Fravashis are the everlasting and deified souls of the dead, and also the souls of the still living, faithful ones. Every heavenly being or genius has his Fravash, therefore, Ahura Mazda, too.



all these universes, who givest power and glory unto all, thou knoweth it."

6. "Ainyahita, and if I know, am I to tell? Remember, yea, remember, thou pearl of greatest price, although I know the secret of men's hearts, I am not to show it that I know. I am not to show it out of compassion, out of love for these associates of mine."

7. "Then thou knowest, O thou holiest of the heavens, whose everlasting arms encompass the depth of space, the height of realms, whose wings of glory overshadow length of time; thou who art the Ancient of Days, thou knowest that I have failed to raise a flower unto thy remembrance and thy glory."

8. "Ainyahita, thou diadem of pure delight, who giveth lustre to the dewdrops and whose eyes impart the glitter to the waters of the earth, blessed art thou among all the blessed, for it is thine, yea, thine alone, to control *the waters of birth*. Thy love and compassion is that of thy Lord, and now listen to what Spynta Mainyus* reveals unto thee."

* SPYNTA MAINYUS or Spenta Mainus: The good, holy Spirit, controlling the mind for good.



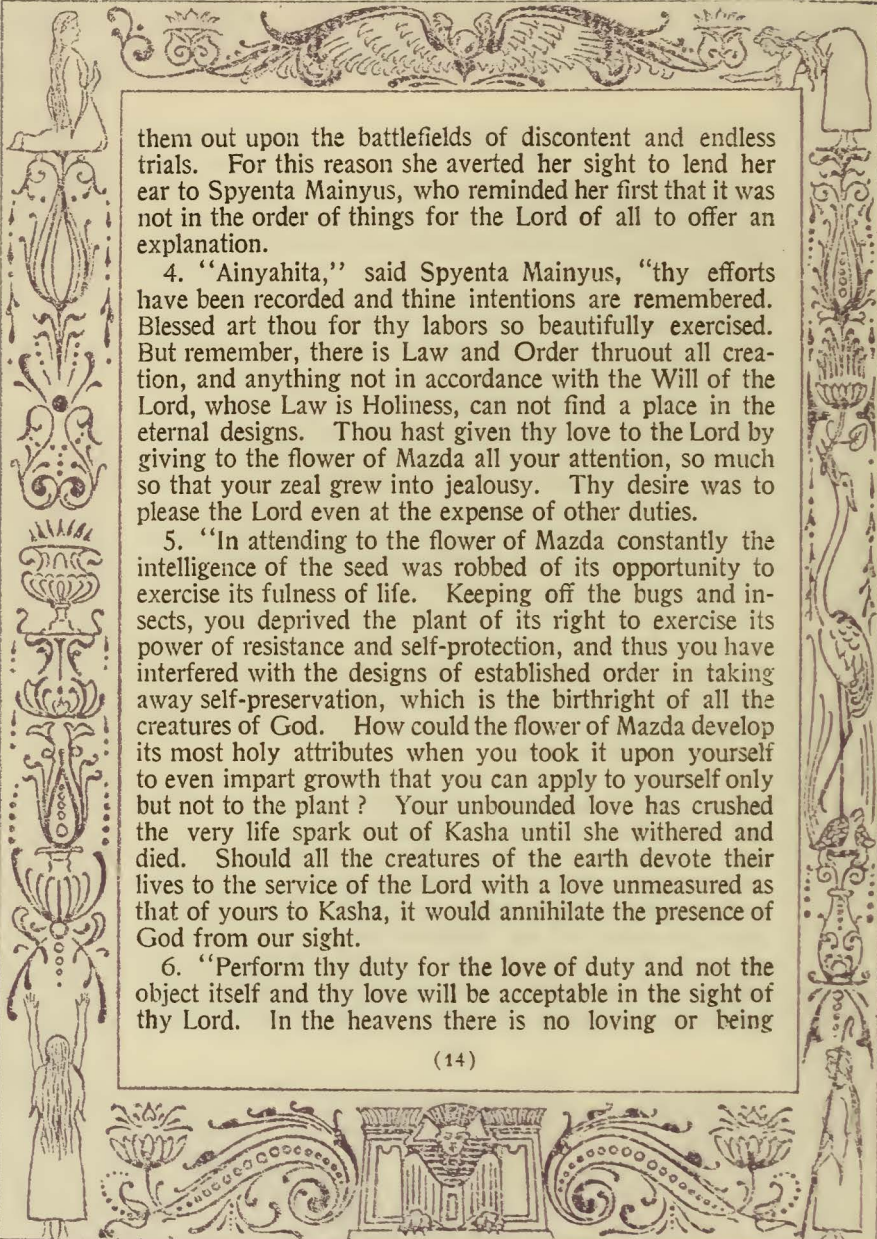
CHAPTER IV

THE sun had disappeared and darkness covered the earth.

Tir appeared in the firmament above to declare the order of the progress of the stars and planets. The cows lying about upon fresh-strewn bedding of straw chewed their cuds in perfect rhythm as if rivaling the flow of the bounding waters of Sanpu. Now and then the bleat of a lamb was heard thru the stillness of the night, calling for its mother and her care. The Shepherd King gave orders to his shepherds regarding better pastures and clearer springs for the good of their flocks, bestowing blessings upon every head for their obedience in the performance of the most holy duties—the care of those entrusted to them. And as the campfires illumined the sky, casting shadows upon the etheric mirror, the Shepherd's Song pierced the stillness of the cool night with mellow intonations in thanksgiving to the Lord of the Heavens and the Lord of the Earth.

2. Ainyahita waited and, waiting, she saw the Moon slowly gliding over the lambclouds with a gentle smile upon her face, while the evening stars exchanged winkings and twinklings, and the waters of Sanpu sang a doleful tune citing into Nature's presence the murmurings and moans of a long-forgotten past.

3. Ainyahita appeared as if absorbed in her dreams, and when by a sudden impulse she opened her eyes she saw the mighty messenger, Spuenta Mainyus. . . . Back of him stood the deep "Shadow of the Night," restlessly moving about and drawing phantoms upon the face of the earth most hideous to behold. But Ainyahita knew the import of this phenomenon. She knew that wherever the Good Thought appeared, its opposite, the adversary, is ever ready to propound his questions in rapid succession to confuse the minds of men and thus draw

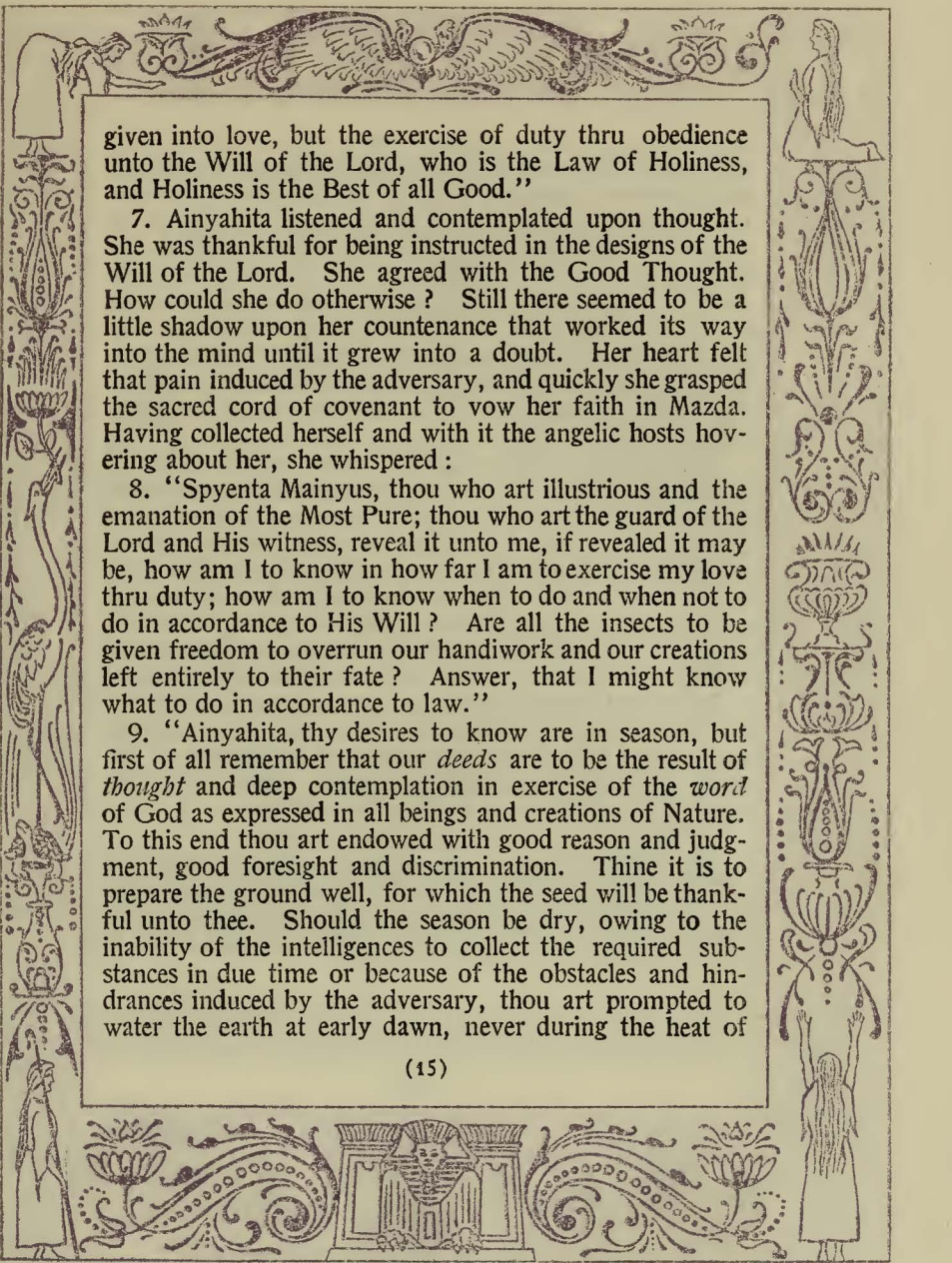


them out upon the battlefields of discontent and endless trials. For this reason she averted her sight to lend her ear to Spyaenta Mainyus, who reminded her first that it was not in the order of things for the Lord of all to offer an explanation.

4. "Ainyahita," said Spyaenta Mainyus, "thy efforts have been recorded and thine intentions are remembered. Blessed art thou for thy labors so beautifully exercised. But remember, there is Law and Order thruout all creation, and anything not in accordance with the Will of the Lord, whose Law is Holiness, can not find a place in the eternal designs. Thou hast given thy love to the Lord by giving to the flower of Mazda all your attention, so much so that your zeal grew into jealousy. Thy desire was to please the Lord even at the expense of other duties.

5. "In attending to the flower of Mazda constantly the intelligence of the seed was robbed of its opportunity to exercise its fulness of life. Keeping off the bugs and insects, you deprived the plant of its right to exercise its power of resistance and self-protection, and thus you have interfered with the designs of established order in taking away self-preservation, which is the birthright of all the creatures of God. How could the flower of Mazda develop its most holy attributes when you took it upon yourself to even impart growth that you can apply to yourself only but not to the plant? Your unbounded love has crushed the very life spark out of Kasha until she withered and died. Should all the creatures of the earth devote their lives to the service of the Lord with a love unmeasured as that of yours to Kasha, it would annihilate the presence of God from our sight.

6. "Perform thy duty for the love of duty and not the object itself and thy love will be acceptable in the sight of thy Lord. In the heavens there is no loving or being

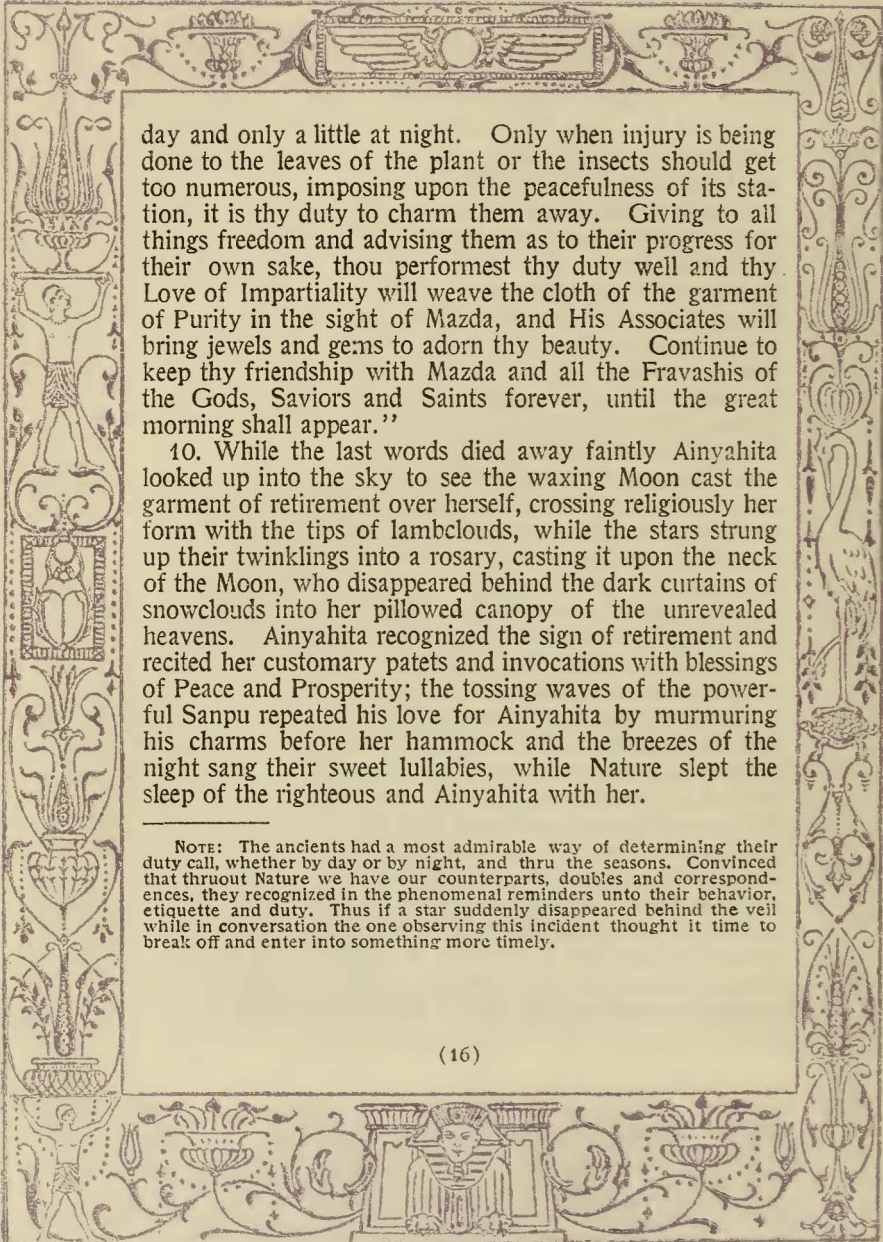
The page is framed by a decorative border. At the top, a central figure with wings, possibly an angel or a bird, is flanked by two human figures in long robes. The sides of the border are filled with vertical floral motifs, including lotus flowers and stylized leaves. At the bottom, a central figure is seated within a decorative frame, flanked by two human figures in long robes.

given into love, but the exercise of duty thru obedience unto the Will of the Lord, who is the Law of Holiness, and Holiness is the Best of all Good."

7. Ainyahita listened and contemplated upon thought. She was thankful for being instructed in the designs of the Will of the Lord. She agreed with the Good Thought. How could she do otherwise? Still there seemed to be a little shadow upon her countenance that worked its way into the mind until it grew into a doubt. Her heart felt that pain induced by the adversary, and quickly she grasped the sacred cord of covenant to vow her faith in Mazda. Having collected herself and with it the angelic hosts hovering about her, she whispered:

8. "Spyenta Mainyus, thou who art illustrious and the emanation of the Most Pure; thou who art the guard of the Lord and His witness, reveal it unto me, if revealed it may be, how am I to know in how far I am to exercise my love thru duty; how am I to know when to do and when not to do in accordance to His Will? Are all the insects to be given freedom to overrun our handiwork and our creations left entirely to their fate? Answer, that I might know what to do in accordance to law."

9. "Ainyahita, thy desires to know are in season, but first of all remember that our *deeds* are to be the result of *thought* and deep contemplation in exercise of the *word* of God as expressed in all beings and creations of Nature. To this end thou art endowed with good reason and judgment, good foresight and discrimination. Thine it is to prepare the ground well, for which the seed will be thankful unto thee. Should the season be dry, owing to the inability of the intelligences to collect the required substances in due time or because of the obstacles and hindrances induced by the adversary, thou art prompted to water the earth at early dawn, never during the heat of



day and only a little at night. Only when injury is being done to the leaves of the plant or the insects should get too numerous, imposing upon the peacefulness of its station, it is thy duty to charm them away. Giving to all things freedom and advising them as to their progress for their own sake, thou performest thy duty well and thy Love of Impartiality will weave the cloth of the garment of Purity in the sight of Mazda, and His Associates will bring jewels and gems to adorn thy beauty. Continue to keep thy friendship with Mazda and all the Fravashis of the Gods, Saviors and Saints forever, until the great morning shall appear."

10. While the last words died away faintly Ainyahita looked up into the sky to see the waxing Moon cast the garment of retirement over herself, crossing religiously her form with the tips of lambclouds, while the stars strung up their twinklings into a rosary, casting it upon the neck of the Moon, who disappeared behind the dark curtains of snowclouds into her pillowed canopy of the unrevealed heavens. Ainyahita recognized the sign of retirement and recited her customary patets and invocations with blessings of Peace and Prosperity; the tossing waves of the powerful Sanpu repeated his love for Ainyahita by murmuring his charms before her hammock and the breezes of the night sang their sweet lullabies, while Nature slept the sleep of the righteous and Ainyahita with her.

NOTE: The ancients had a most admirable way of determining their duty call, whether by day or by night, and thru the seasons. Convinced that thruout Nature we have our counterparts, doubles and correspondences, they recognized in the phenomenal reminders unto their behavior, etiquette and duty. Thus if a star suddenly disappeared behind the veil while in conversation the one observing this incident thought it time to break off and enter into something more timely.



PEARL TWO

AINYAHITA IN THE PRESENCE OF MAZDA

CHAPTER I

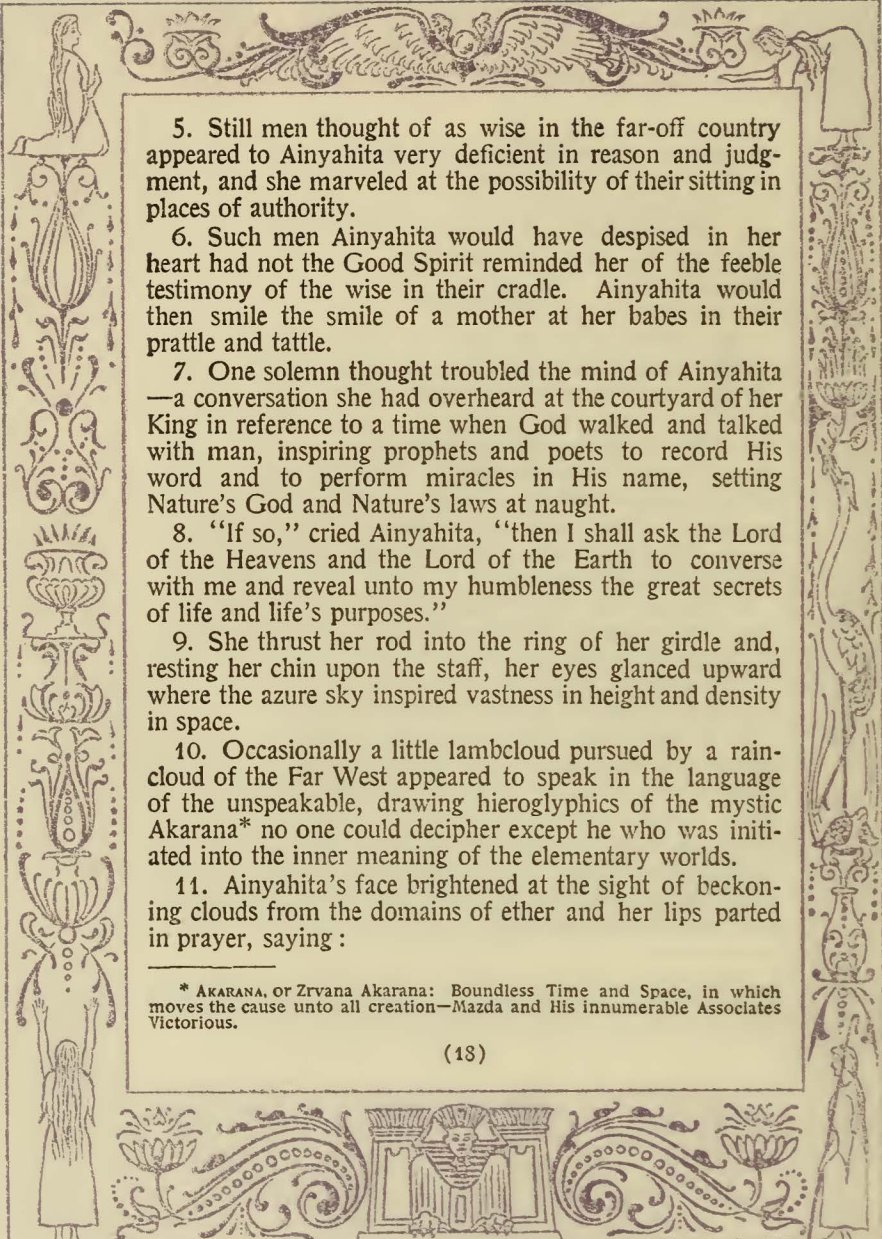
AINYAHITA sat upon the holy rock of ancestry near the foot of Mount Mano,* herding sheep and cattle. Her mind wandered back to the scenes she witnessed while with her noble father in the far-off country and of many things she had seen and heard. The splendor displayed while there she considered hardly worth while contemplating upon, as her keen eyes saw thru all of the vainglory of man—nothing more than sham and pretense in thought; trash and tinsel in apparels.

2. She drew up the corners of her rosy lips now and then in disapproval of the unjust vanity of the world and the hypocrisy of man.

3. She marveled at the deceptions man played upon man and questioned the sanity of their minds.

4. In the "wisdom halls of fame" of the great city she was told that the earth was only in its cradle and that man had existed on earth but a handful of thousands of years. This consideration pacified her troubled mind, and her heart would be at peace when recollecting the testimony of the wise of the far-off country that man was practically a newcomer to this earth and in his cradle, if not in an embryonic state.

MOUNT MANO: One of the numerous skyscraping mountains of the Mano range, considered holy because of the many prophets who ascended the summit to view the awe-inspiring circumference of the operations of the Lord God Mazda. Supposedly a secret hiding place of records.



5. Still men thought of as wise in the far-off country appeared to Ainyahita very deficient in reason and judgment, and she marveled at the possibility of their sitting in places of authority.

6. Such men Ainyahita would have despised in her heart had not the Good Spirit reminded her of the feeble testimony of the wise in their cradle. Ainyahita would then smile the smile of a mother at her babes in their prattle and tattle.

7. One solemn thought troubled the mind of Ainyahita—a conversation she had overheard at the courtyard of her King in reference to a time when God walked and talked with man, inspiring prophets and poets to record His word and to perform miracles in His name, setting Nature's God and Nature's laws at naught.

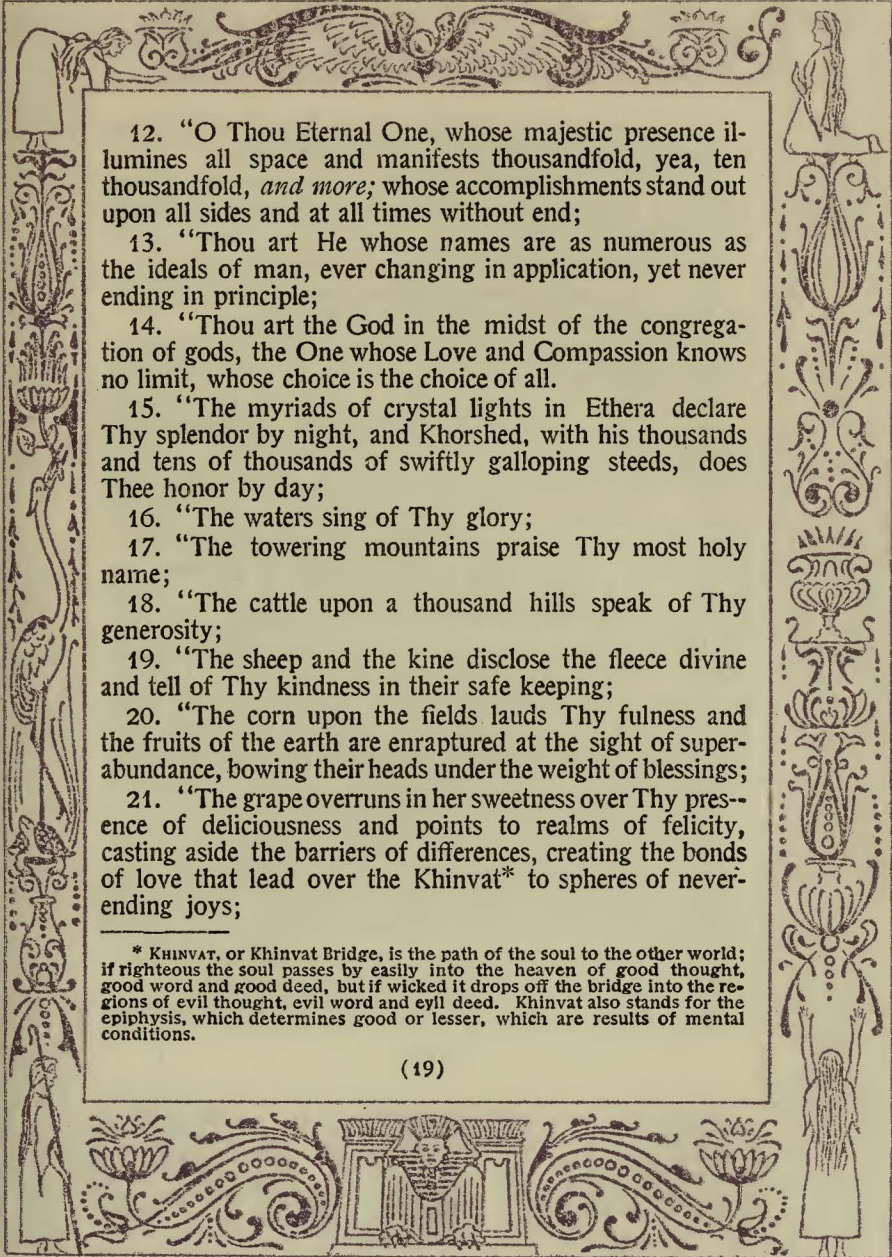
8. "If so," cried Ainyahita, "then I shall ask the Lord of the Heavens and the Lord of the Earth to converse with me and reveal unto my humbleness the great secrets of life and life's purposes."

9. She thrust her rod into the ring of her girdle and, resting her chin upon the staff, her eyes glanced upward where the azure sky inspired vastness in height and density in space.

10. Occasionally a little lambcloud pursued by a raincloud of the Far West appeared to speak in the language of the unspeakable, drawing hieroglyphics of the mystic Akarana* no one could decipher except he who was initiated into the inner meaning of the elementary worlds.

11. Ainyahita's face brightened at the sight of beckoning clouds from the domains of ether and her lips parted in prayer, saying :

* AKARANA, OR ZRVANA AKARANA: Boundless Time and Space, in which moves the cause unto all creation—Mazda and His innumerable Associates Victorious.



12. "O Thou Eternal One, whose majestic presence illumines all space and manifests thousandfold, yea, ten thousandfold, *and more*; whose accomplishments stand out upon all sides and at all times without end;

13. "Thou art He whose names are as numerous as the ideals of man, ever changing in application, yet never ending in principle;

14. "Thou art the God in the midst of the congregation of gods, the One whose Love and Compassion knows no limit, whose choice is the choice of all.

15. "The myriads of crystal lights in Ethera declare Thy splendor by night, and Khorshed, with his thousands and tens of thousands of swiftly galloping steeds, does Thee honor by day;

16. "The waters sing of Thy glory;

17. "The towering mountains praise Thy most holy name;

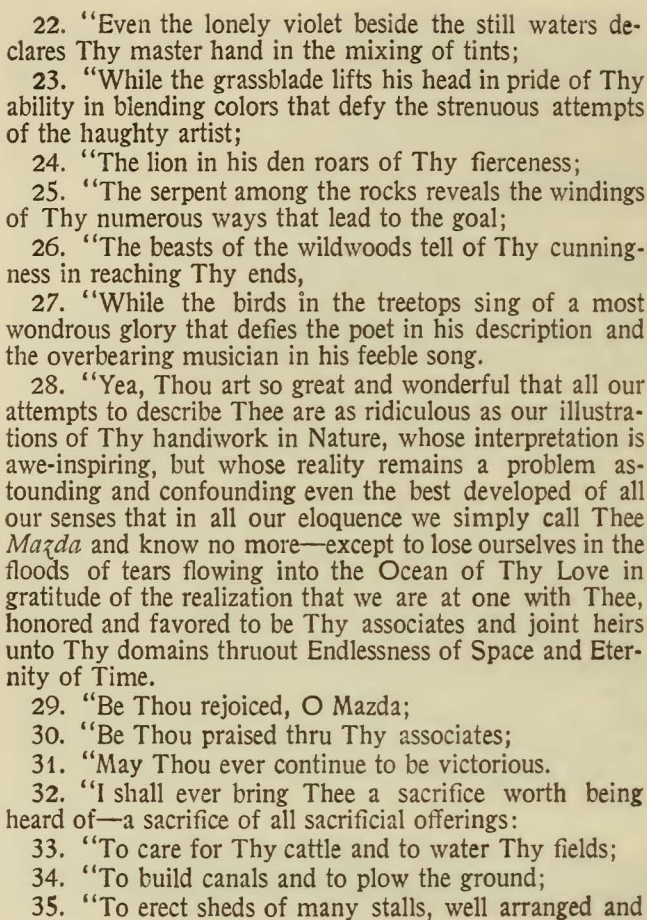
18. "The cattle upon a thousand hills speak of Thy generosity;

19. "The sheep and the kine disclose the fleece divine and tell of Thy kindness in their safe keeping;

20. "The corn upon the fields lauds Thy fulness and the fruits of the earth are enraptured at the sight of superabundance, bowing their heads under the weight of blessings;

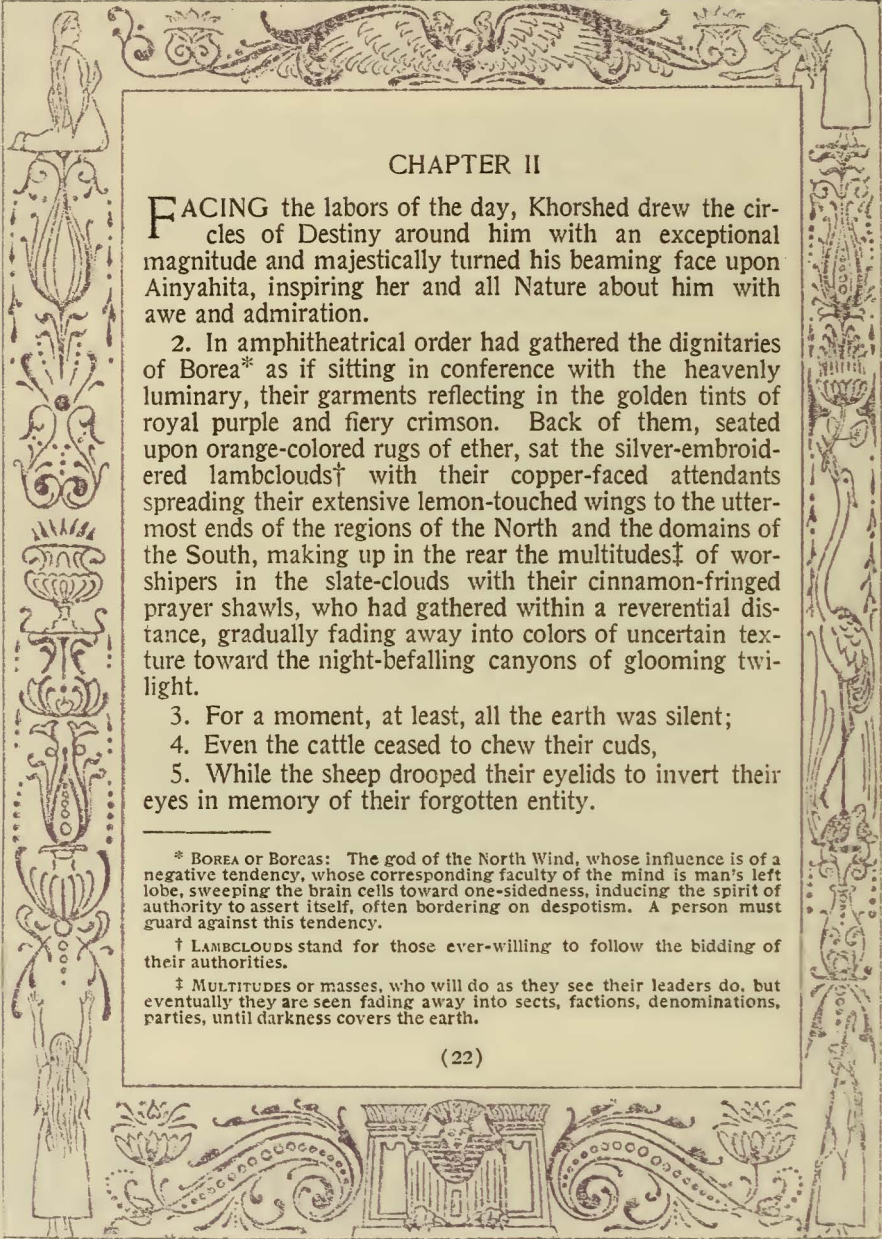
21. "The grape overruns in her sweetness over Thy presence of deliciousness and points to realms of felicity, casting aside the barriers of differences, creating the bonds of love that lead over the Khinvat* to spheres of never-ending joys;

* KHINVAT, or Khinvat Bridge, is the path of the soul to the other world; if righteous the soul passes by easily into the heaven of good thought, good word and good deed, but if wicked it drops off the bridge into the regions of evil thought, evil word and evil deed. Khinvat also stands for the epiphysis, which determines good or lesser, which are results of mental conditions.

- 
22. "Even the lonely violet beside the still waters declares Thy master hand in the mixing of tints;
23. "While the grassblade lifts his head in pride of Thy ability in blending colors that defy the strenuous attempts of the haughty artist;
24. "The lion in his den roars of Thy fierceness;
25. "The serpent among the rocks reveals the windings of Thy numerous ways that lead to the goal;
26. "The beasts of the wildwoods tell of Thy cunningness in reaching Thy ends,
27. "While the birds in the treetops sing of a most wondrous glory that defies the poet in his description and the overbearing musician in his feeble song.
28. "Yea, Thou art so great and wonderful that all our attempts to describe Thee are as ridiculous as our illustrations of Thy handiwork in Nature, whose interpretation is awe-inspiring, but whose reality remains a problem astounding and confounding even the best developed of all our senses that in all our eloquence we simply call Thee *Mazda* and know no more—except to lose ourselves in the floods of tears flowing into the Ocean of Thy Love in gratitude of the realization that we are at one with Thee, honored and favored to be Thy associates and joint heirs unto Thy domains thruout Endlessness of Space and Eternity of Time.
29. "Be Thou rejoiced, O Mazda;
30. "Be Thou praised thru Thy associates;
31. "May Thou ever continue to be victorious.
32. "I shall ever bring Thee a sacrifice worth being heard of—a sacrifice of all sacrificial offerings:
33. "To care for Thy cattle and to water Thy fields;
34. "To build canals and to plow the ground;
35. "To erect sheds of many stalls, well arranged and

- perfectly ventilated, unto the delight of cattle;
36. "To care for houses and to beautify the homes;
37. "To keep pure the air thru the flames of fire fed by sweet smelling and evil dispelling woods, and to feed the oil lamp unto a light to remind the faithful of Thy wisdom.
38. "Yea, to perform my duties of life obediently, and perform them well, even better than good;
39. "Yea, even to that extent that I shall joyfully redeem my covenant vouchsafed by common consent and agreement with all Thy associates of the royal family and the covenant I renewed with Thee, in Thy divine presence, O Thou most luminous Radianc;e;
40. "Thru my efforts I will most honorably perform, that I may forever remember the purpose of my life on earth—a purpose above all other purposes; thus:
41. "I am here upon this earth
42. "To reclaim the earth;
43. "To turn the deserts into a paradise;
44. "A paradise most suitable unto God and His Associates to dwell therein.
45. "Unto this end may all things continue to prosper in peace. This is my wish. Be it so."

NOTE: Bear in mind that the dual principle of Being is "good and better." Whatever seems adverse in the struggles for betterment is thought to be due to the process of material developments not in step with and in correspondence to the triune operations of Providence, Fate and Destiny. For this reason conditions and environments suggest themselves upon a plane of existence which to overcome is man's aim, and wherever successful adds to God's creations, while the undeveloped tendency recedes to the background of creation until eventually eradicated. It is held that man must be of use to others, and to do this in accordance to Infinite design he must remind himself as to the purpose for which he is on earth. The leading reminder is: "I am here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein."



CHAPTER II

FACING the labors of the day, Khorshed drew the circles of Destiny around him with an exceptional magnitude and majestically turned his beaming face upon Ainyahita, inspiring her and all Nature about him with awe and admiration.


2. In amphitheatrical order had gathered the dignitaries of Borea* as if sitting in conference with the heavenly luminary, their garments reflecting in the golden tints of royal purple and fiery crimson. Back of them, seated upon orange-colored rugs of ether, sat the silver-embroidered lambclouds† with their copper-faced attendants spreading their extensive lemon-touched wings to the uttermost ends of the regions of the North and the domains of the South, making up in the rear the multitudes‡ of worshipers in the slate-clouds with their cinnamon-fringed prayer shawls, who had gathered within a reverential distance, gradually fading away into colors of uncertain texture toward the night-befalling canyons of glooming twilight.

3. For a moment, at least, all the earth was silent;
4. Even the cattle ceased to chew their cud,
5. While the sheep drooped their eyelids to invert their eyes in memory of their forgotten entity.

* **BOREA OF BOREAS:** The god of the North Wind, whose influence is of a negative tendency, whose corresponding faculty of the mind is man's left lobe, sweeping the brain cells toward one-sidedness, inducing the spirit of authority to assert itself, often bordering on despotism. A person must guard against this tendency.

† **LAMBCLOUDS** stand for those ever-willing to follow the bidding of their authorities.

‡ **MULTITUDES** of masses, who will do as they see their leaders do, but eventually they are seen fading away into sects, factions, denominations, parties, until darkness covers the earth.



6. With one glance Ainyahita's eyes caught the meaning of the wintery panorama and recognized the spirit of Nature's phenomena. . . .

7. Disarmed by his countless two-edged swords of piercing rays, Khorshed slowly descended to the regions beyond the *Layas*,* whispering thru the voice of ethereal tides a peaceful fare-ye-well—imparting silently the benediction of a Peace that passeth all understanding.

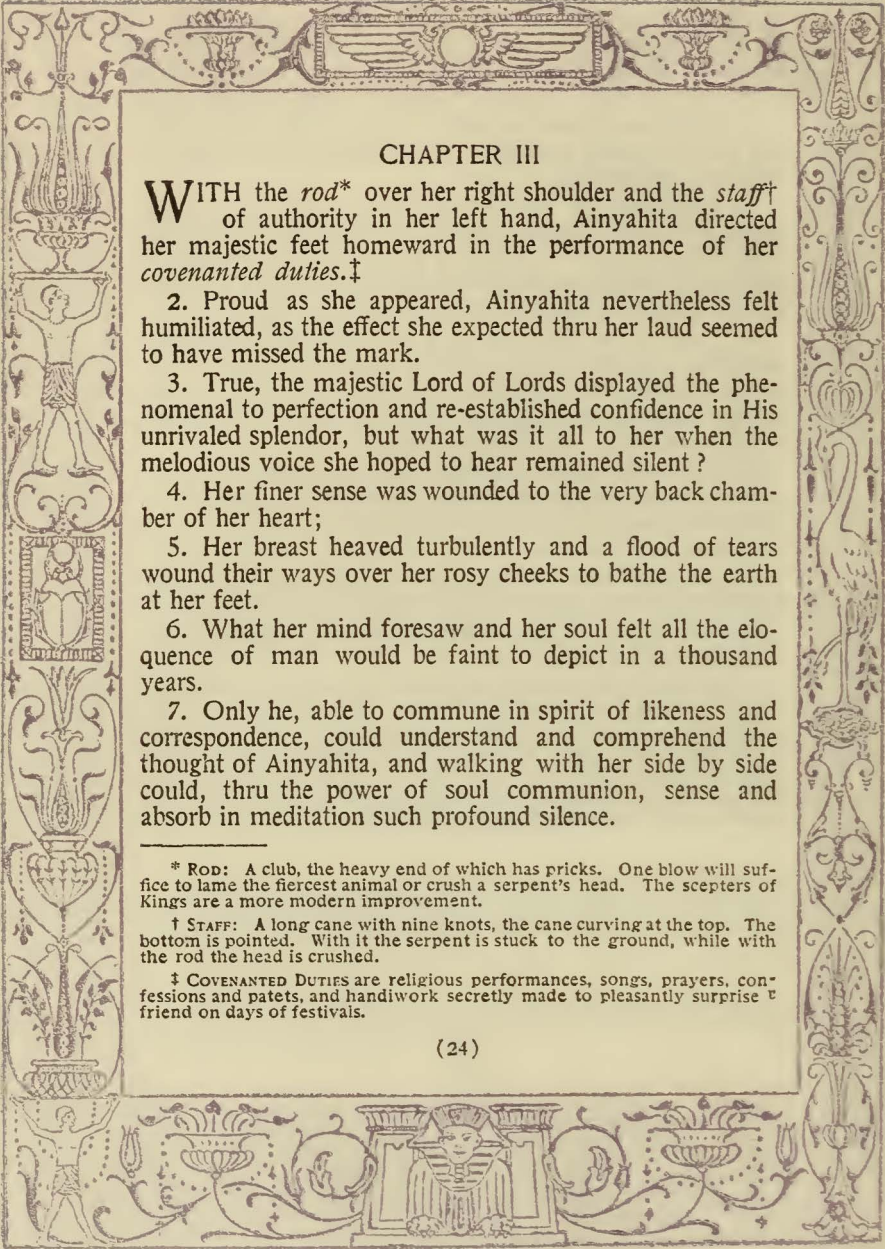
8. Once out of sight, drawing the mantle of fiery crimson after him, the congregation of associates quietly took to their cloaks, disclosing the fabric of ever-changing colorings, while the slate-clouds slowly moved from the spot of divine sanctity to pursue their duties.

9. The cattle had started homeward and only here and there a strayed lamb pleadingly answered the *Shepherd's Song*† to give it grace for its tardiness.

* **LAYAS:** Carriers, layers, as applied to mountains; thus, Hima or Hyima, which means mass of snow, and Himalaya, carriers of a mass of snow—snow mountains—the range of mountains between Thibet and India.

† **SHEPHERD'S SONG:** A two-reed instrument, held together by strings, similar to a double-rowed flute. A certain melody announces the homeward path, a melody still used by the Arab.

NOTE: In the Avesta philosophy there is no inanimate; everything teems with life and has its good and purpose. The heavenly canopy is the etheric mirror which depicts the convolutions of man's brain (the mirror of the soul, for as a man thinketh in his heart so he is in his word and deed). A clear sky denotes joy in man's heart, while the coming of clouds shows the uncertain movements in man's mind. Instead of clinging to the dead letter the Avestan looked for reading matter to delight his soul and keep him informed into Nature and the firmament, which furnished him the spoken word of Mazda animated with eternal life.



CHAPTER III

WITH the *rod** over her right shoulder and the *staff*† of authority in her left hand, Ainyahita directed her majestic feet homeward in the performance of her *covenanted duties*.‡

2. Proud as she appeared, Ainyahita nevertheless felt humiliated, as the effect she expected thru her laud seemed to have missed the mark.

3. True, the majestic Lord of Lords displayed the phenomenal perfection and re-established confidence in His unrivaled splendor, but what was it all to her when the melodious voice she hoped to hear remained silent?

4. Her finer sense was wounded to the very back chamber of her heart;

5. Her breast heaved turbulently and a flood of tears wound their ways over her rosy cheeks to bathe the earth at her feet.

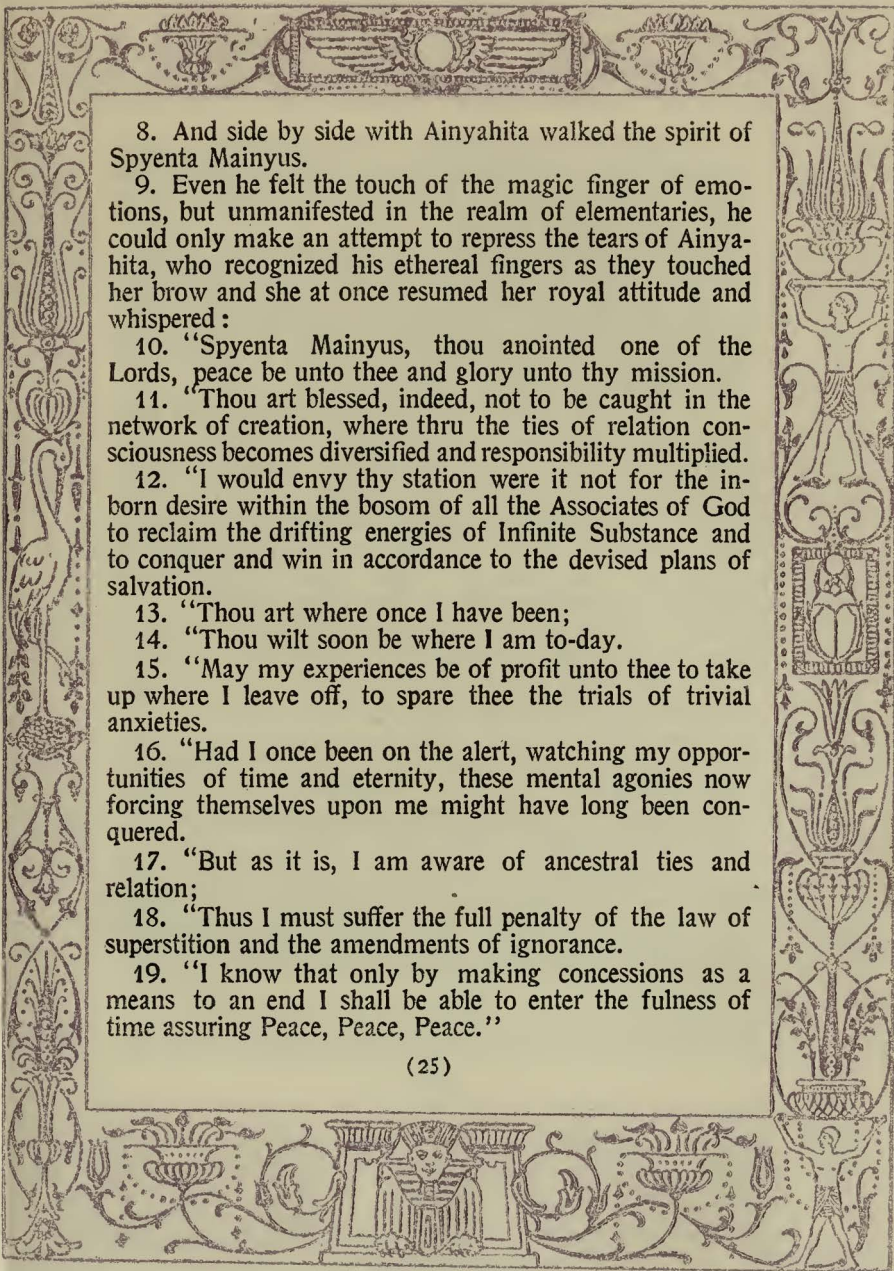
6. What her mind foresaw and her soul felt all the eloquence of man would be faint to depict in a thousand years.

7. Only he, able to commune in spirit of likeness and correspondence, could understand and comprehend the thought of Ainyahita, and walking with her side by side could, thru the power of soul communion, sense and absorb in meditation such profound silence.

* **ROD:** A club, the heavy end of which has pricks. One blow will suffice to lame the fiercest animal or crush a serpent's head. The scepters of Kings are a more modern improvement.

† **STAFF:** A long cane with nine knots, the cane curving at the top. The bottom is pointed. With it the serpent is stuck to the ground, while with the rod the head is crushed.

‡ **COVENANTED DUTIES** are religious performances, songs, prayers, confessions and patets, and handiwork secretly made to pleasantly surprise a friend on days of festivals.



8. And side by side with Ainyahita walked the spirit of Spyenta Mainyus.

9. Even he felt the touch of the magic finger of emotions, but unmanifested in the realm of elementaries, he could only make an attempt to repress the tears of Ainyahita, who recognized his ethereal fingers as they touched her brow and she at once resumed her royal attitude and whispered :

10. "Spyenta Mainyus, thou anointed one of the Lords, peace be unto thee and glory unto thy mission.

11. "Thou art blessed, indeed, not to be caught in the network of creation, where thru the ties of relation consciousness becomes diversified and responsibility multiplied.

12. "I would envy thy station were it not for the in-born desire within the bosom of all the Associates of God to reclaim the drifting energies of Infinite Substance and to conquer and win in accordance to the devised plans of salvation.

13. "Thou art where once I have been;

14. "Thou wilt soon be where I am to-day.

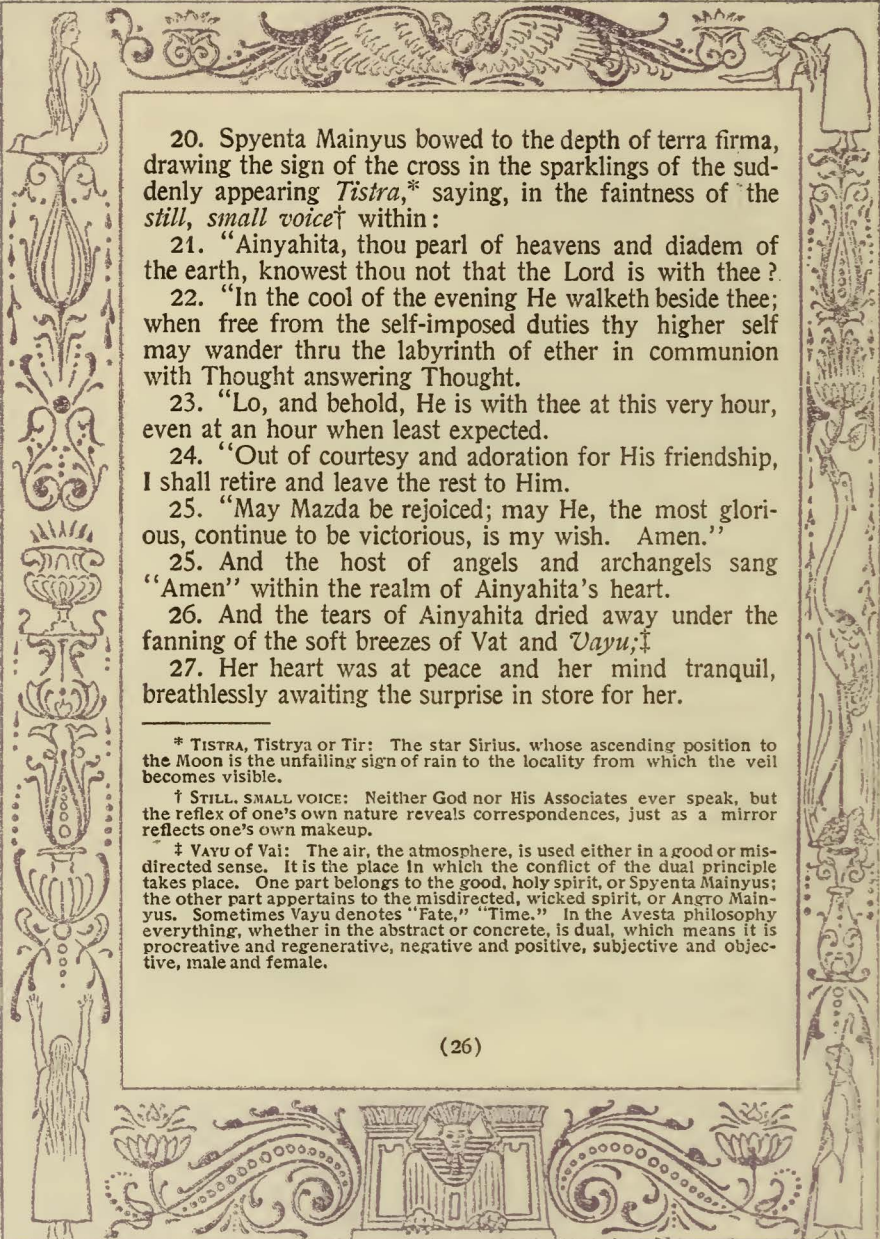
15. "May my experiences be of profit unto thee to take up where I leave off, to spare thee the trials of trivial anxieties.

16. "Had I once been on the alert, watching my opportunities of time and eternity, these mental agonies now forcing themselves upon me might have long been conquered.

17. "But as it is, I am aware of ancestral ties and relation;

18. "Thus I must suffer the full penalty of the law of superstition and the amendments of ignorance.

19. "I know that only by making concessions as a means to an end I shall be able to enter the fulness of time assuring Peace, Peace, Peace."



20. Spyenta Mainyus bowed to the depth of terra firma, drawing the sign of the cross in the sparklings of the suddenly appearing *Tistra*,* saying, in the faintness of the still, small voice† within :

21. "Ainyahita, thou pearl of heavens and diadem of the earth, knowest thou not that the Lord is with thee ?

22. "In the cool of the evening He walketh beside thee; when free from the self-imposed duties thy higher self may wander thru the labyrinth of ether in communion with Thought answering Thought.

23. "Lo, and behold, He is with thee at this very hour, even at an hour when least expected.

24. "Out of courtesy and adoration for His friendship, I shall retire and leave the rest to Him.

25. "May Mazda be rejoiced; may He, the most glorious, continue to be victorious, is my wish. Amen."

25. And the host of angels and archangels sang "Amen" within the realm of Ainyahita's heart.

26. And the tears of Ainyahita dried away under the fanning of the soft breezes of Vat and Vayu;‡

27. Her heart was at peace and her mind tranquil, breathlessly awaiting the surprise in store for her.

* *TISTRA*, *Tistrya* or *Tir*: The star Sirius, whose ascending position to the Moon is the unfailing sign of rain to the locality from which the veil becomes visible.

† *STILL, SMALL VOICE*: Neither God nor His Associates ever speak, but the reflex of one's own nature reveals correspondences, just as a mirror reflects one's own makeup.

‡ *VAYU* of *Vai*: The air, the atmosphere, is used either in a good or misdirected sense. It is the place in which the conflict of the dual principle takes place. One part belongs to the good, holy spirit, or Spyenta Mainyus; the other part appertains to the misdirected, wicked spirit, or Angro Mainyus. Sometimes Vayu denotes "Fate," "Time." In the Avesta philosophy everything, whether in the abstract or concrete, is dual, which means it is procreative and regenerative, negative and positive, subjective and objective, male and female.



CHAPTER IV

“A INYAHITA,” spoke a voice authoritative in tenor but tender, soft and gentle and parental in pitch, “Ainyahita, thou pearl of heaven and diadem of the earth, why weepst thou; why lament of what is not in reality and never was in ideality, but in the creation of fancy, ever delusive to mind and illusionary to the senses ?”

2. “Mazda, Thou thought-luminous, Thou master illustrious, be Thou rejoiced; be Thou victorious.

3. “Thou knowest the innermost of my thought;

4. “Thy light may search out the darkest corners of remote circles, for Thine eyes are bewitching and Thy countenance magic, so much so that in Thy presence nothing remains hidden, for Thy love draws out the very secrets of our hearts.

5. “Still this much I confess unto Thee, that Thy language I comprehend not and Thy technicalities savor of a wisdom like unto that of the authorities of the far-off country.

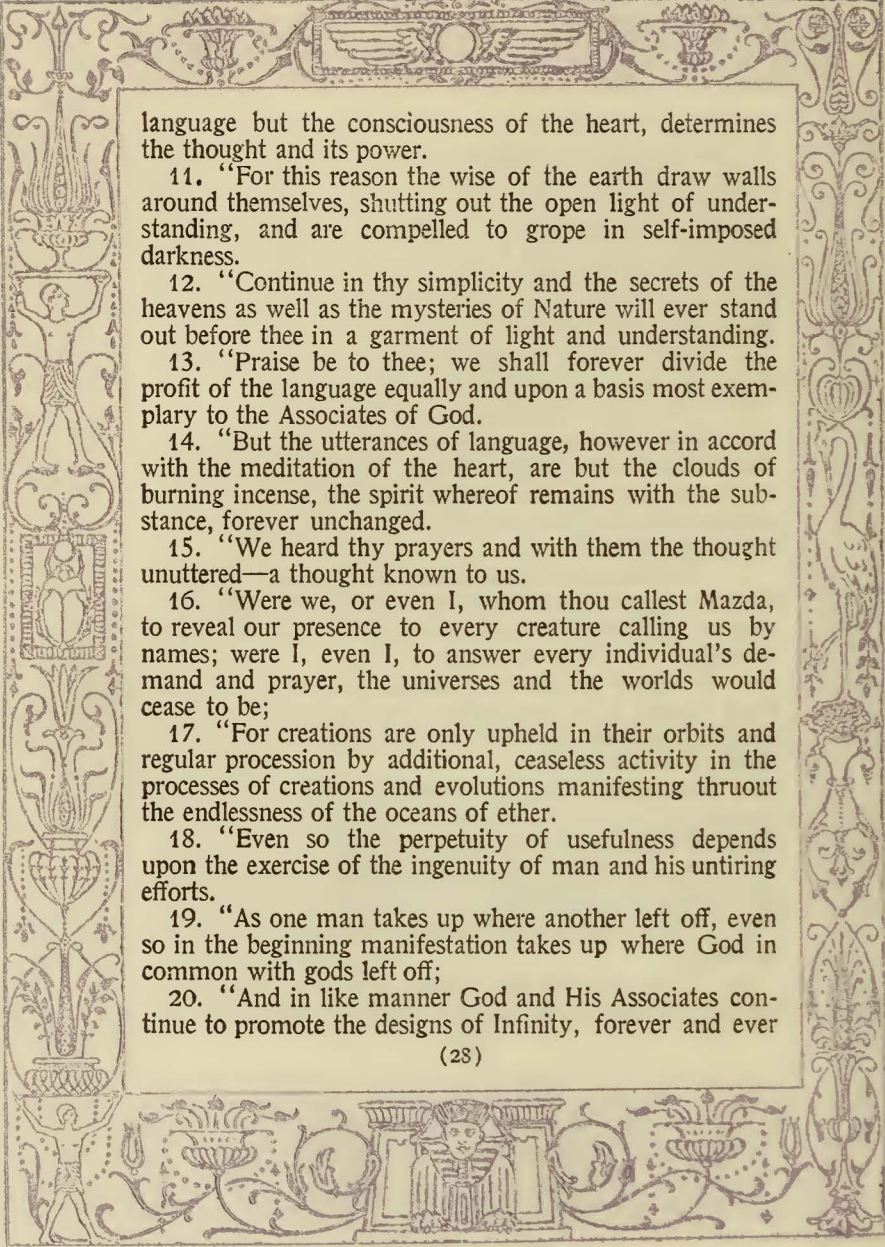
6. “I speak of this in humiliation of my heart that Thou mayest have compassion over me and speak in a language comprehensive to my limited education in the language of my ancestry.”

7. “Ainyahita, thou art the delight of Thy Lord; thou art cunning, indeed, in the practice of thy attributes, but thy Lord knows thee even as thou confessest.

8. “Yea, He knows thy well-meaning; He knows the inspirations of thy desires.

9. “Thy invocation was pleasing and true to the nature of things;

10. “Thy language was, indeed, select and soothing to the ears, but remember that not words but the spirit; not



language but the consciousness of the heart, determines the thought and its power.

11. "For this reason the wise of the earth draw walls around themselves, shutting out the open light of understanding, and are compelled to grope in self-imposed darkness.

12. "Continue in thy simplicity and the secrets of the heavens as well as the mysteries of Nature will ever stand out before thee in a garment of light and understanding.

13. "Praise be to thee; we shall forever divide the profit of the language equally and upon a basis most exemplary to the Associates of God.

14. "But the utterances of language, however in accord with the meditation of the heart, are but the clouds of burning incense, the spirit whereof remains with the substance, forever unchanged.

15. "We heard thy prayers and with them the thought unuttered—a thought known to us.

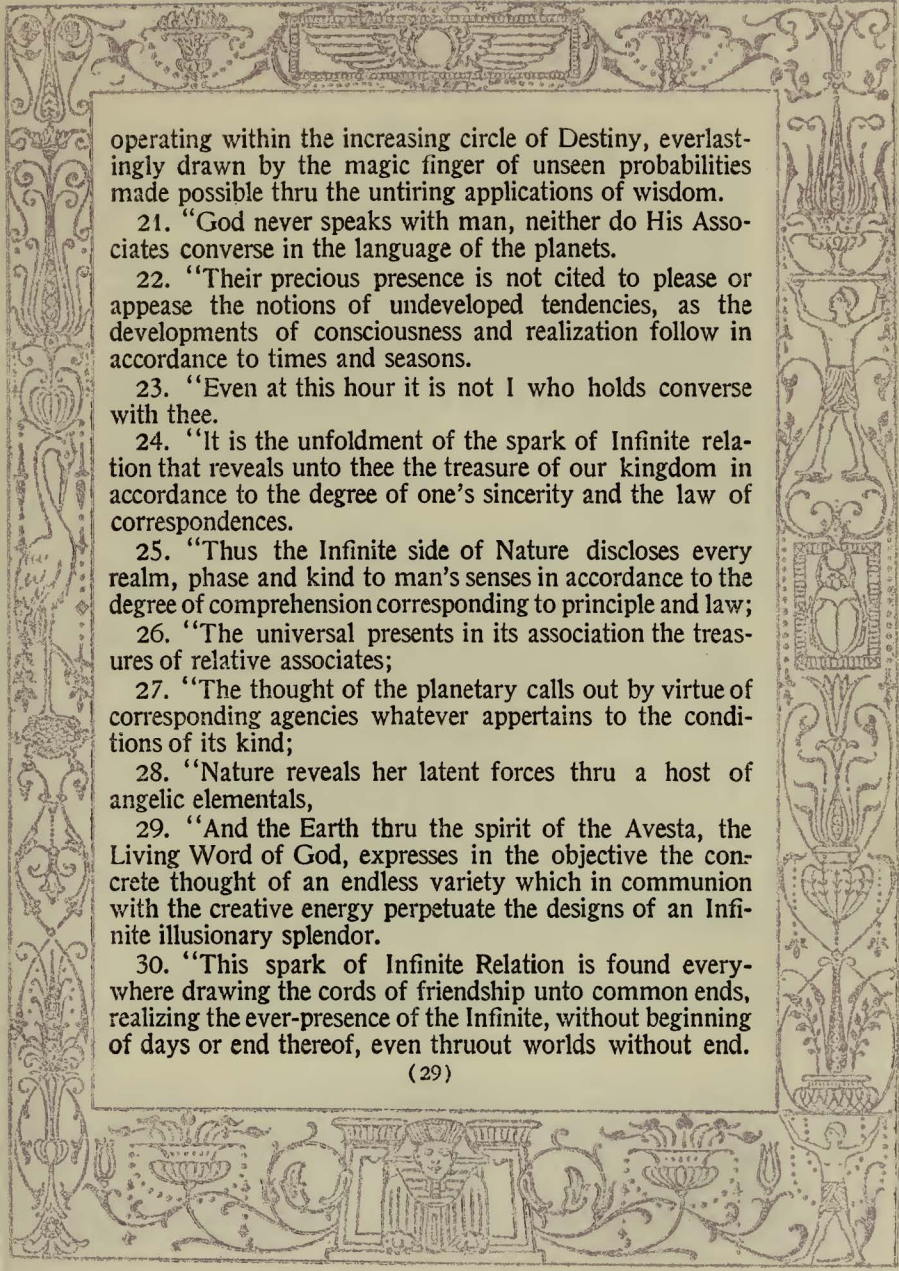
16. "Were we, or even I, whom thou callest Mazda, to reveal our presence to every creature calling us by names; were I, even I, to answer every individual's demand and prayer, the universes and the worlds would cease to be;

17. "For creations are only upheld in their orbits and regular procession by additional, ceaseless activity in the processes of creations and evolutions manifesting thruout the endlessness of the oceans of ether.

18. "Even so the perpetuity of usefulness depends upon the exercise of the ingenuity of man and his untiring efforts.

19. "As one man takes up where another left off, even so in the beginning manifestation takes up where God in common with gods left off;

20. "And in like manner God and His Associates continue to promote the designs of Infinity, forever and ever



operating within the increasing circle of Destiny, everlastingly drawn by the magic finger of unseen probabilities made possible thru the untiring applications of wisdom.

21. "God never speaks with man, neither do His Associates converse in the language of the planets.

22. "Their precious presence is not cited to please or appease the notions of undeveloped tendencies, as the developments of consciousness and realization follow in accordance to times and seasons.

23. "Even at this hour it is not I who holds converse with thee.

24. "It is the unfoldment of the spark of Infinite relation that reveals unto thee the treasure of our kingdom in accordance to the degree of one's sincerity and the law of correspondences.

25. "Thus the Infinite side of Nature discloses every realm, phase and kind to man's senses in accordance to the degree of comprehension corresponding to principle and law;

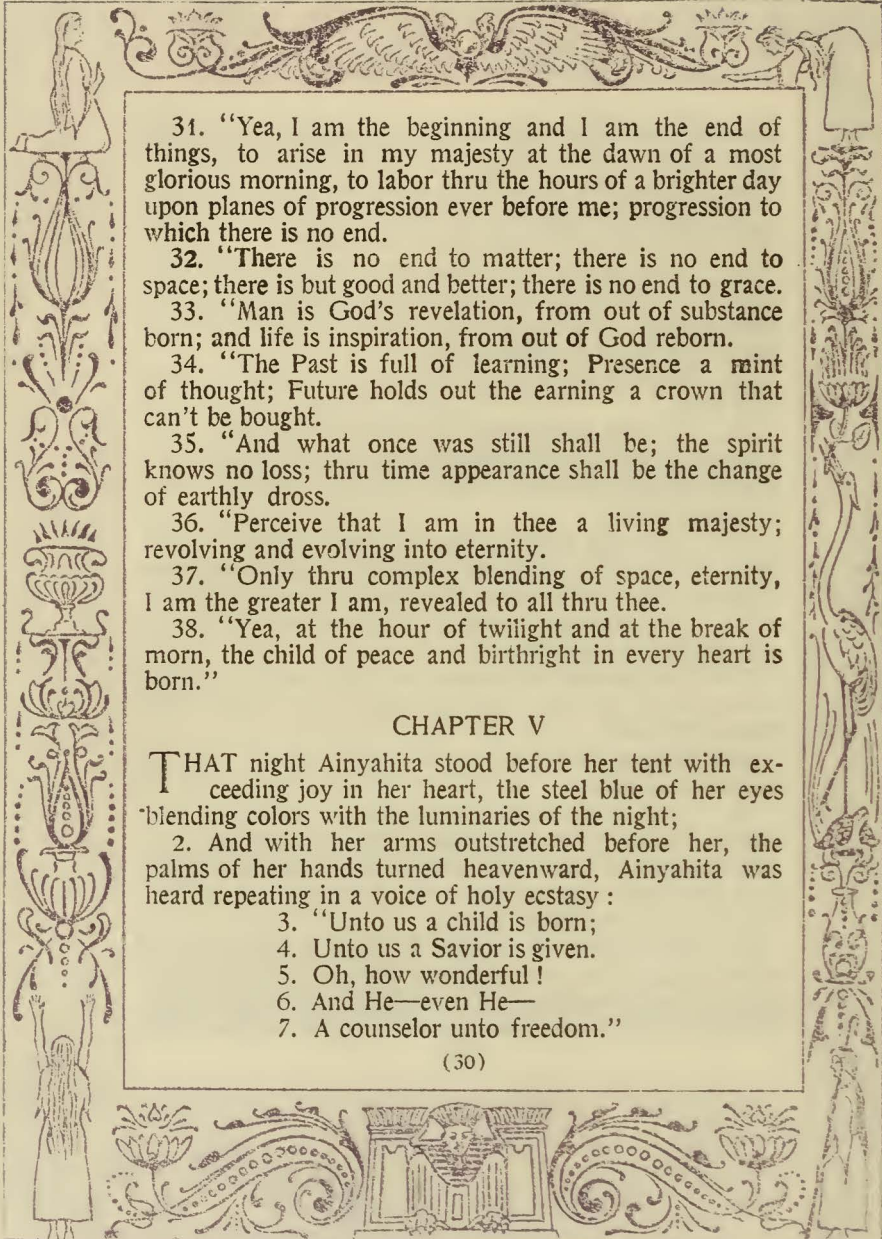
26. "The universal presents in its association the treasures of relative associates;

27. "The thought of the planetary calls out by virtue of corresponding agencies whatever appertains to the conditions of its kind;

28. "Nature reveals her latent forces thru a host of angelic elementals,

29. "And the Earth thru the spirit of the Avesta, the Living Word of God, expresses in the objective the concrete thought of an endless variety which in communion with the creative energy perpetuate the designs of an Infinite illusionary splendor.

30. "This spark of Infinite Relation is found everywhere drawing the cords of friendship unto common ends, realizing the ever-presence of the Infinite, without beginning of days or end thereof, even thruout worlds without end.



31. "Yea, I am the beginning and I am the end of things, to arise in my majesty at the dawn of a most glorious morning, to labor thru the hours of a brighter day upon planes of progression ever before me; progression to which there is no end.

32. "There is no end to matter; there is no end to space; there is but good and better; there is no end to grace.

33. "Man is God's revelation, from out of substance born; and life is inspiration, from out of God reborn.

34. "The Past is full of learning; Presence a mint of thought; Future holds out the earning a crown that can't be bought.

35. "And what once was still shall be; the spirit knows no loss; thru time appearance shall be the change of earthly dross.

36. "Perceive that I am in thee a living majesty; revolving and evolving into eternity.

37. "Only thru complex blending of space, eternity, I am the greater I am, revealed to all thru thee.

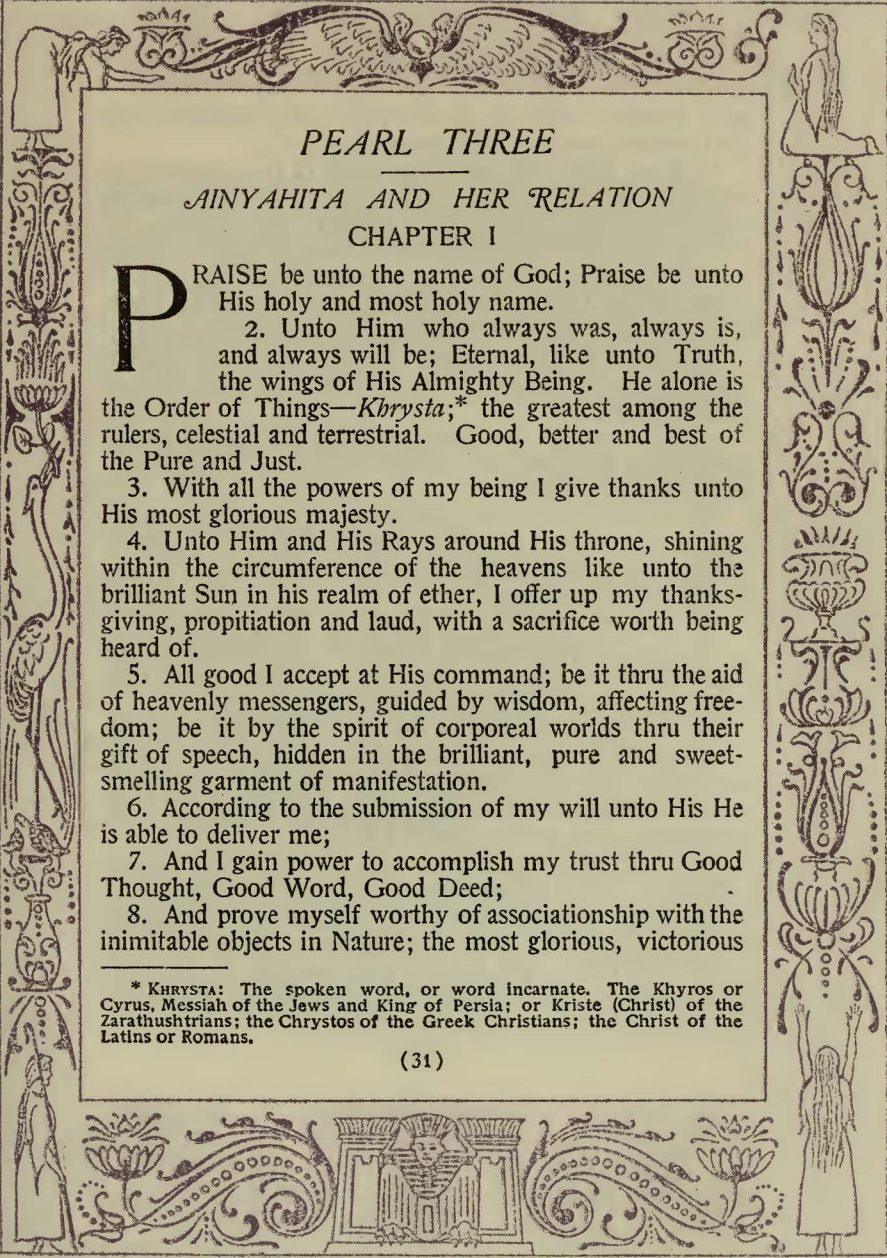
38. "Yea, at the hour of twilight and at the break of morn, the child of peace and birthright in every heart is born."

CHAPTER V

THAT night Ainyahita stood before her tent with exceeding joy in her heart, the steel blue of her eyes blending colors with the luminaries of the night;

2. And with her arms outstretched before her, the palms of her hands turned heavenward, Ainyahita was heard repeating in a voice of holy ecstasy :

3. "Unto us a child is born;
4. Unto us a Savior is given.
5. Oh, how wonderful !
6. And He—even He—
7. A counselor unto freedom."



PEARL THREE

AINYAHITA AND HER RELATION

CHAPTER I

PRAISE be unto the name of God; Praise be unto His holy and most holy name.

2. Unto Him who always was, always is, and always will be; Eternal, like unto Truth, the wings of His Almighty Being. He alone is the Order of Things—*Khrysta*,* the greatest among the rulers, celestial and terrestrial. Good, better and best of the Pure and Just.

3. With all the powers of my being I give thanks unto His most glorious majesty.

4. Unto Him and His Rays around His throne, shining within the circumference of the heavens like unto the brilliant Sun in his realm of ether, I offer up my thanksgiving, propitiation and laud, with a sacrifice worth being heard of.

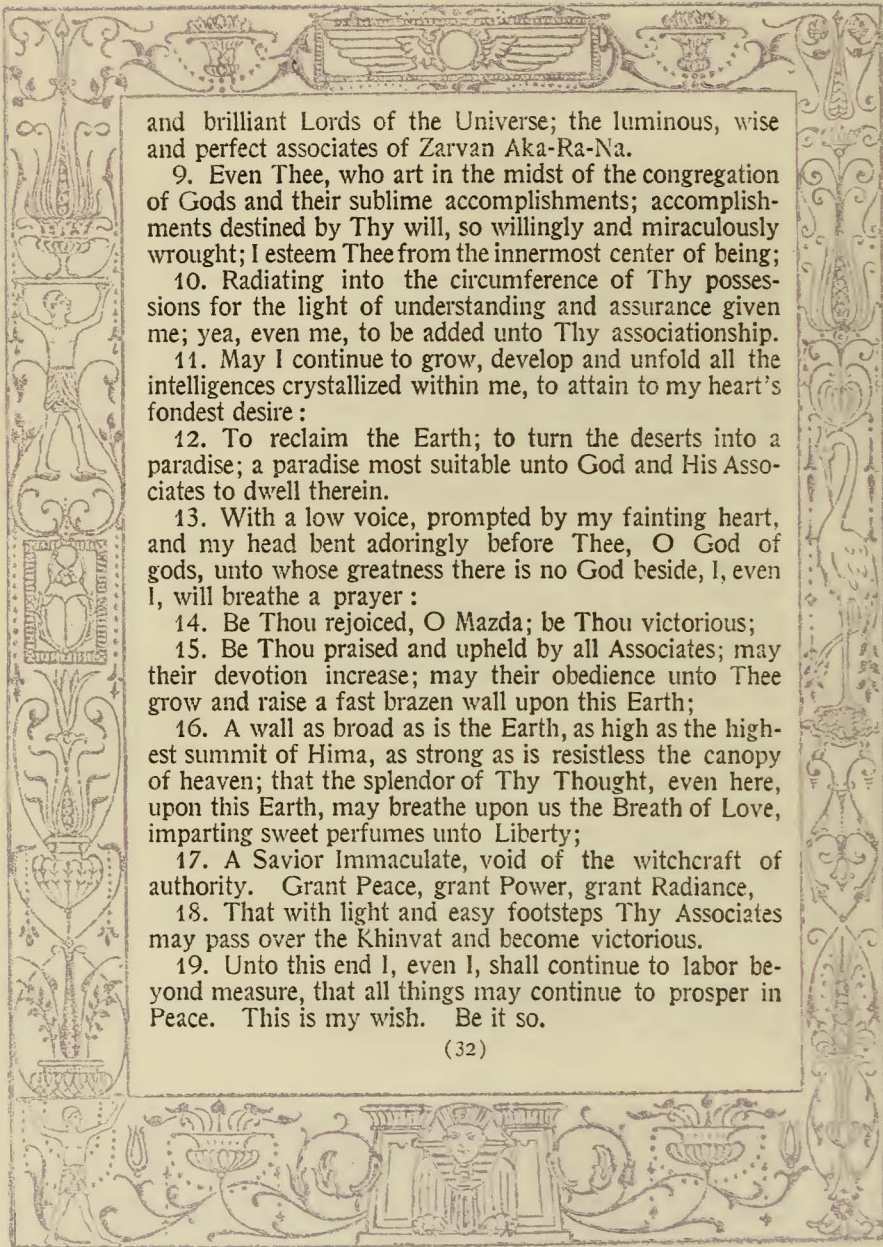
5. All good I accept at His command; be it thru the aid of heavenly messengers, guided by wisdom, affecting freedom; be it by the spirit of corporeal worlds thru their gift of speech, hidden in the brilliant, pure and sweet-smelling garment of manifestation.

6. According to the submission of my will unto His He is able to deliver me;

7. And I gain power to accomplish my trust thru Good Thought, Good Word, Good Deed;

8. And prove myself worthy of associationship with the inimitable objects in Nature; the most glorious, victorious

* **KHRYSTA**: The spoken word, or word incarnate. The Khyros or Cyrus, Messiah of the Jews and King of Persia; or Kriste (Christ) of the Zarithushtrians; the Chrystos of the Greek Christians; the Christ of the Latins or Romans.



and brilliant Lords of the Universe; the luminous, wise and perfect associates of Zarvan Aka-Ra-Na.

9. Even Thee, who art in the midst of the congregation of Gods and their sublime accomplishments; accomplishments destined by Thy will, so willingly and miraculously wrought; I esteem Thee from the innermost center of being;

10. Radiating into the circumference of Thy possessions for the light of understanding and assurance given me; yea, even me, to be added unto Thy associationship.

11. May I continue to grow, develop and unfold all the intelligences crystallized within me, to attain to my heart's fondest desire :

12. To reclaim the Earth; to turn the deserts into a paradise; a paradise most suitable unto God and His Associates to dwell therein.

13. With a low voice, prompted by my fainting heart, and my head bent adoringly before Thee, O God of gods, unto whose greatness there is no God beside, I, even I, will breathe a prayer :

14. Be Thou rejoiced, O Mazda; be Thou victorious;

15. Be Thou praised and upheld by all Associates; may their devotion increase; may their obedience unto Thee grow and raise a fast brazen wall upon this Earth;

16. A wall as broad as is the Earth, as high as the highest summit of Hima, as strong as is resistless the canopy of heaven; that the splendor of Thy Thought, even here, upon this Earth, may breathe upon us the Breath of Love, imparting sweet perfumes unto Liberty;

17. A Savior Immaculate, void of the witchcraft of authority. Grant Peace, grant Power, grant Radiance,

18. That with light and easy footsteps Thy Associates may pass over the Khinvat and become victorious.

19. Unto this end I, even I, shall continue to labor beyond measure, that all things may continue to prosper in Peace. This is my wish. Be it so.



CHAPTER II

WITH these last words falling from the rosy lips revealing the faintness of a heart's quiver, Ainyahita lifted her eyes unto the firmament veiled with the azure of ethereal emanations.

2. Khorshed with his thousands and tens of thousands of swiftly galloping steeds proudly held his reins as he whipped the descending rays into line. He was too much occupied to notice Ainyahita, and not until he turned his course toward the pearly gates of the golden West he chanced to glance her way.

3. Seeing the moistened eyes of Ainyahita with the pearly teardrops reflecting the colors of the rainbow, declaring "Peace," Khorshed drew the checks of his reins tightly, commanding a sudden halt.

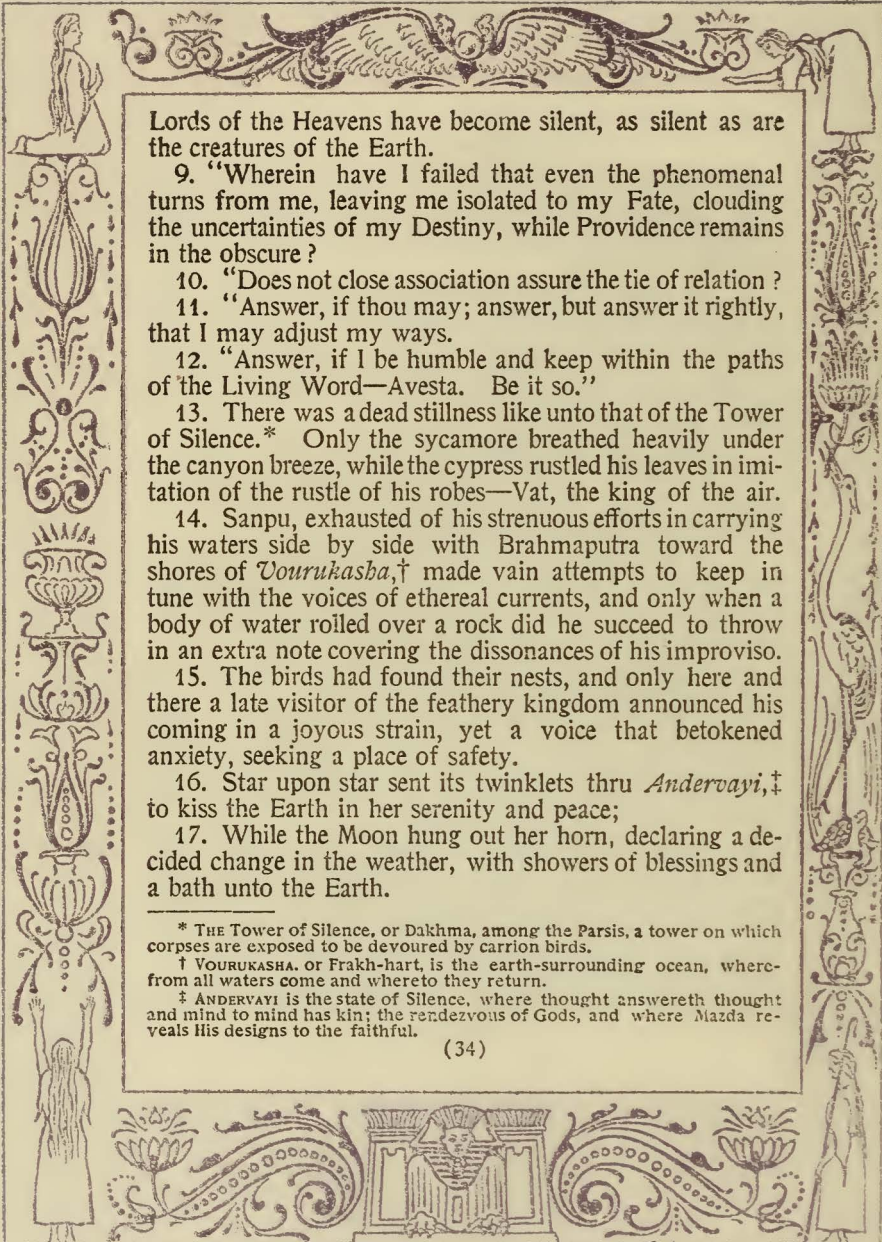
4. He cast the brightness of his countenance before her feet; he gazed into her eyes with a sad look of departure, imparting in a whisper thru the agency of Vayu the melodious symphony of "My Peace I give unto you."

5. Ainyahita's heart seemed to break at the phenomenon and her eyes filled with a flood of tears.

6. "Khorshed," she cried with a sob, "how is it that thou estrangest thyself; how is it thou art growing cooler with the advance of the seasons? Art thou like unto the rest of thy associates in that, as we ripen in years, pleasure of innocent association ceases?"

7. But ere Khorshed could answer, messengers of the sky had thrown the mantle of twilight about the golden gate of the far West, screening the luminary of Khorshed from human sight, while the gnomes of night made themselves busy in weaving the fabric of magic illusions to a density defying the detection of their texture.

8. "Alone; ah, left alone!" Ainyahita cried. "Even the



Lords of the Heavens have become silent, as silent as are the creatures of the Earth.

9. "Wherein have I failed that even the phenomenal turns from me, leaving me isolated to my Fate, clouding the uncertainties of my Destiny, while Providence remains in the obscure ?

10. "Does not close association assure the tie of relation ?

11. "Answer, if thou may; answer, but answer it rightly, that I may adjust my ways.

12. "Answer, if I be humble and keep within the paths of the Living Word—Avesta. Be it so."

13. There was a dead stillness like unto that of the Tower of Silence.* Only the sycamore breathed heavily under the canyon breeze, while the cypress rustled his leaves in imitation of the rustle of his robes—Vat, the king of the air.

14. Sanpu, exhausted of his strenuous efforts in carrying his waters side by side with Brahma-putra toward the shores of *Vourukasha*,† made vain attempts to keep in tune with the voices of ethereal currents, and only when a body of water rolled over a rock did he succeed to throw in an extra note covering the dissonances of his improviso.

15. The birds had found their nests, and only here and there a late visitor of the feathery kingdom announced his coming in a joyous strain, yet a voice that betokened anxiety, seeking a place of safety.

16. Star upon star sent its twinklets thru *Andervayi*,‡ to kiss the Earth in her serenity and peace;

17. While the Moon hung out her horn, declaring a decided change in the weather, with showers of blessings and a bath unto the Earth.

* THE Tower of Silence, or Dakhma, among the Parsis, a tower on which corpses are exposed to be devoured by carrion birds.

† *VOURUKASHA*, or Frakh-hart, is the earth-surrounding ocean, wherefrom all waters come and whereto they return.

‡ *ANDERVAYI* is the state of Silence, where thought answereth thought and mind to mind has kin; the rendezvous of Gods, and where Mazda reveals His designs to the faithful.



CHAPTER III

A INYAHITA watched the procession of the stars, searching out among the myriads of crystal lights the star of her birth, her last abiding place, that from him she might receive the ray of light that would kindle the fire of love, calling unto her bosom the spirit of Truth.

2. Like unto diadems her eyes suddenly began to sparkle, and with a joyous smile she reached out her hands toward the realms of ether, whence cometh salvation.

3. And a voice, distant at first, and yet so near that her bosom heaved at its sound, spoke to her tenderly, saying :

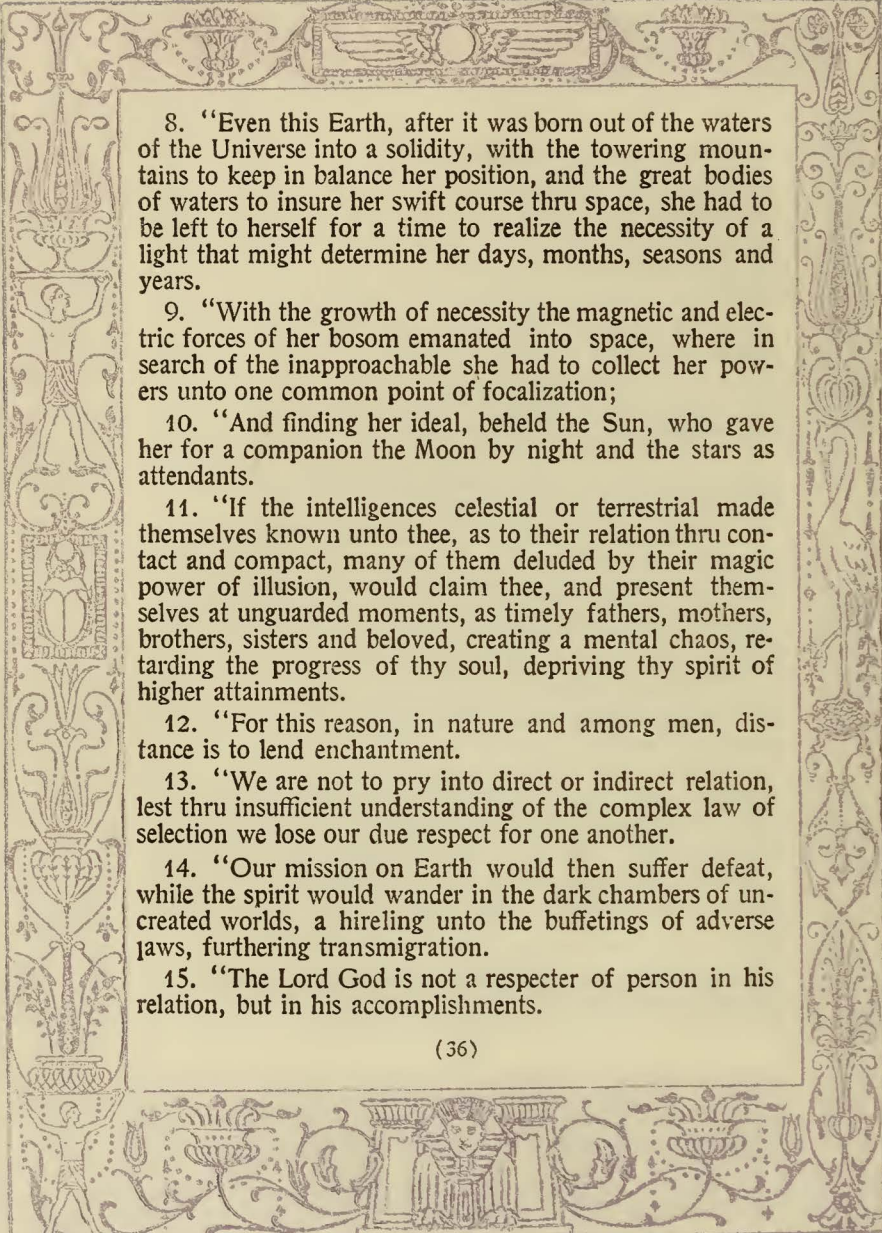
4. "Ainyahita, thou pearl of Heaven and diadem of the Earth, hail be unto thee; thousand times hail and more to Him, who was, is and ever shall be.

5. "Despair not because at the hour of demand the solution unto problems is not forthcoming. The Lord of Lords has messengers many to testify to the greatness and vastness of His domains, but it is not in the plan of His designs to deal with trifles of untimely and premature notions, prompted by impatience and prenatal influence.

6. "As man grows in years the phenomenal as well as the neonominal has to withdraw itself from the radius of man lest familiarity breed contempt.

7. "That man may by means of nature, reason and practice* arrive at the consciousness of his first estate, and realize the importance of his presence in this world, the corresponding fravashis and intelligences of relationship gradually withdraw from him, bearing him to his own fate, so that the light within may gain power and assert itself.

* PRACTICE: The yoga of the Hindus; by practice or performance in a religious way, be it spiritual, mental or physical, man is promised higher attainments and realization which assures Bliss Absolute.

The page is framed by a decorative border featuring Egyptian motifs. At the top, there are hieroglyphs and symbols. On the left side, a figure stands holding a staff. In the center, a figure is seated on a throne. On the right side, another figure stands holding a staff. The bottom of the border features a central figure seated on a throne, flanked by hieroglyphs and symbols.

8. "Even this Earth, after it was born out of the waters of the Universe into a solidity, with the towering mountains to keep in balance her position, and the great bodies of waters to insure her swift course thru space, she had to be left to herself for a time to realize the necessity of a light that might determine her days, months, seasons and years.

9. "With the growth of necessity the magnetic and electric forces of her bosom emanated into space, where in search of the inapproachable she had to collect her powers unto one common point of focalization;

10. "And finding her ideal, beheld the Sun, who gave her for a companion the Moon by night and the stars as attendants.

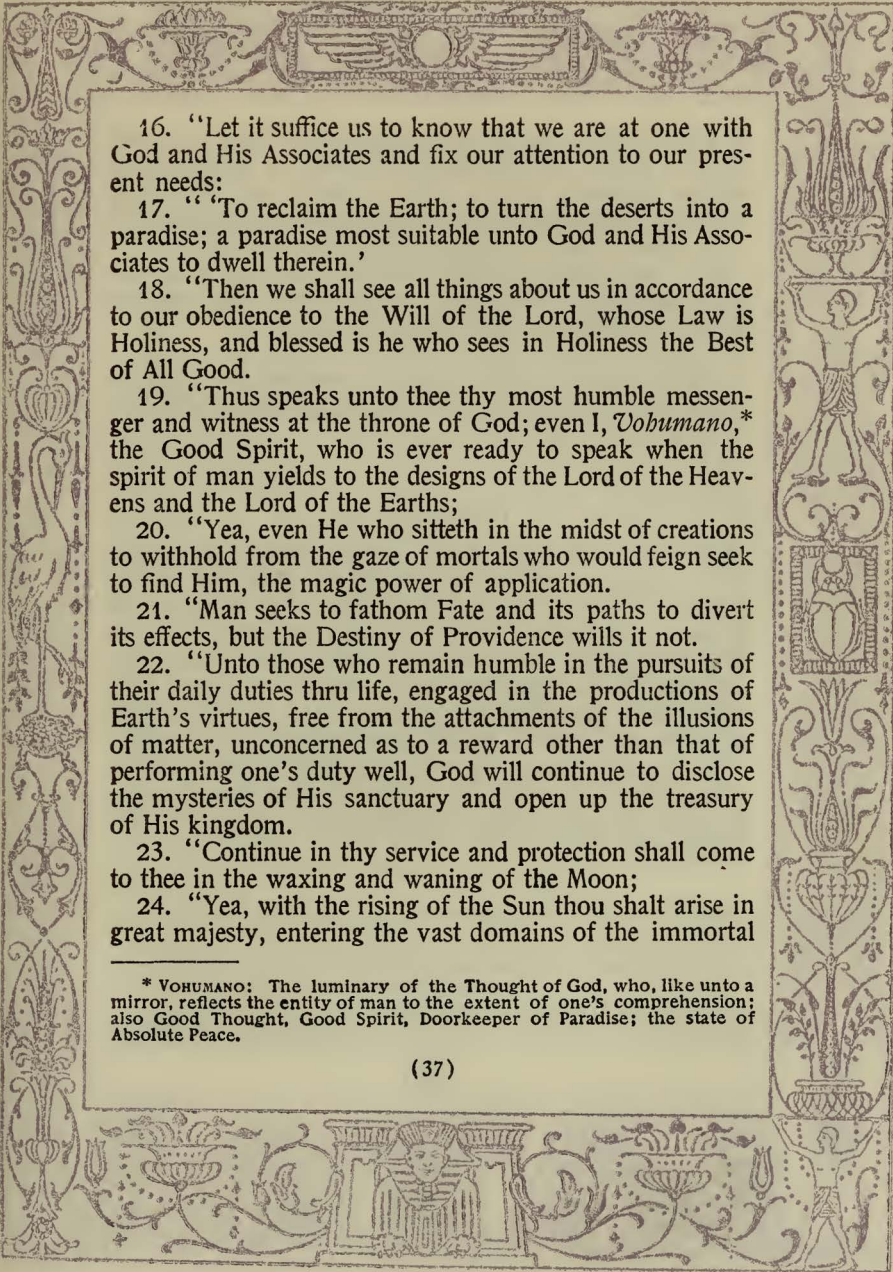
11. "If the intelligences celestial or terrestrial made themselves known unto thee, as to their relation thru contact and compact, many of them deluded by their magic power of illusion, would claim thee, and present themselves at unguarded moments, as timely fathers, mothers, brothers, sisters and beloved, creating a mental chaos, regarding the progress of thy soul, depriving thy spirit of higher attainments.

12. "For this reason, in nature and among men, distance is to lend enchantment.

13. "We are not to pry into direct or indirect relation, lest thru insufficient understanding of the complex law of selection we lose our due respect for one another.

14. "Our mission on Earth would then suffer defeat, while the spirit would wander in the dark chambers of un-created worlds, a hireling unto the buffetings of adverse jaws, furthering transmigration.

15. "The Lord God is not a respecter of person in his relation, but in his accomplishments.



16. "Let it suffice us to know that we are at one with God and His Associates and fix our attention to our present needs:

17. "To reclaim the Earth; to turn the deserts into a paradise; a paradise most suitable unto God and His Associates to dwell therein."

18. "Then we shall see all things about us in accordance to our obedience to the Will of the Lord, whose Law is Holiness, and blessed is he who sees in Holiness the Best of All Good.

19. "Thus speaks unto thee thy most humble messenger and witness at the throne of God; even I, *Vohumano*,* the Good Spirit, who is ever ready to speak when the spirit of man yields to the designs of the Lord of the Heavens and the Lord of the Earths;

20. "Yea, even He who sitteth in the midst of creations to withhold from the gaze of mortals who would feign seek to find Him, the magic power of application.

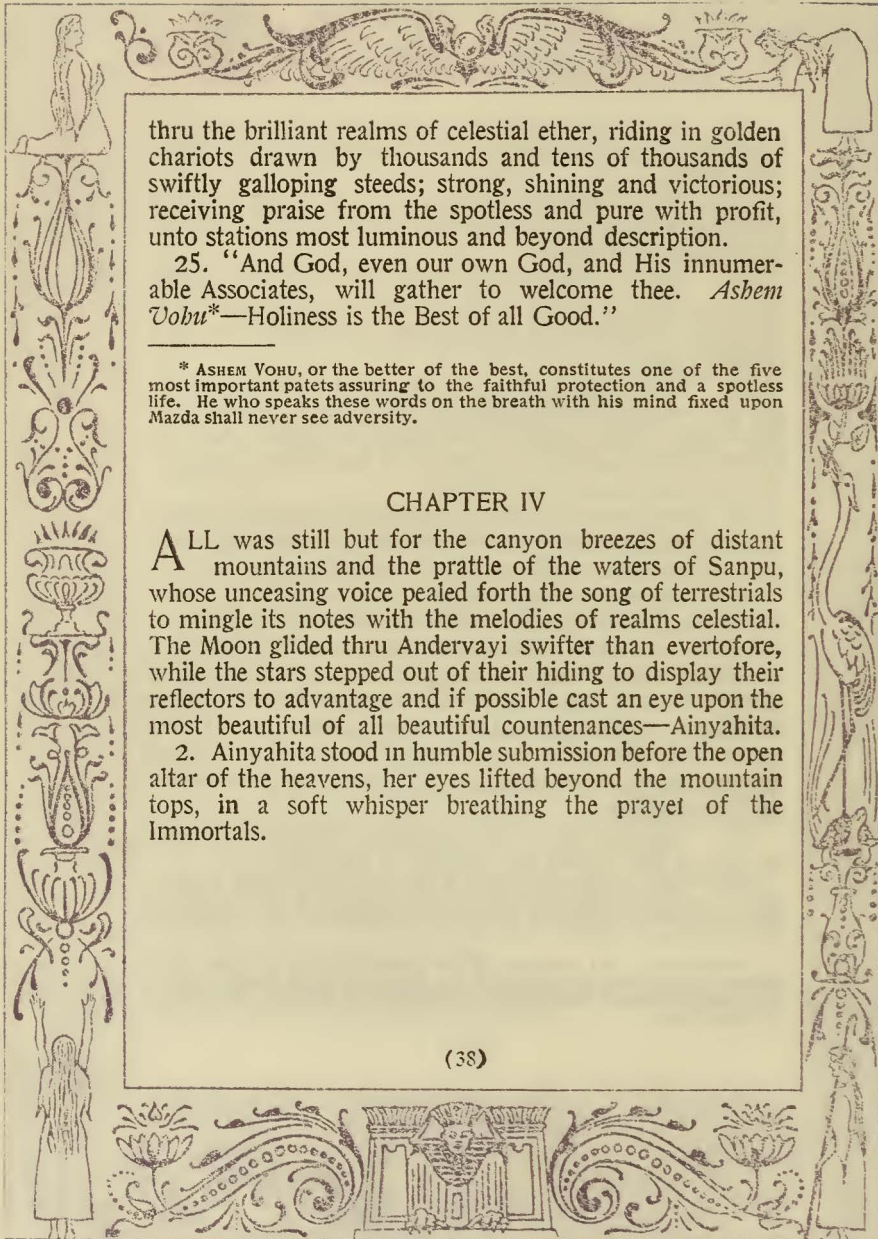
21. "Man seeks to fathom Fate and its paths to divert its effects, but the Destiny of Providence wills it not.

22. "Unto those who remain humble in the pursuits of their daily duties thru life, engaged in the productions of Earth's virtues, free from the attachments of the illusions of matter, unconcerned as to a reward other than that of performing one's duty well, God will continue to disclose the mysteries of His sanctuary and open up the treasury of His kingdom.

23. "Continue in thy service and protection shall come to thee in the waxing and waning of the Moon;

24. "Yea, with the rising of the Sun thou shalt arise in great majesty, entering the vast domains of the immortal

* **VOHUMANO:** The luminary of the Thought of God, who, like unto a mirror, reflects the entity of man to the extent of one's comprehension; also Good Thought, Good Spirit, Doorkeeper of Paradise; the state of Absolute Peace.



thru the brilliant realms of celestial ether, riding in golden chariots drawn by thousands and tens of thousands of swiftly galloping steeds; strong, shining and victorious; receiving praise from the spotless and pure with profit, unto stations most luminous and beyond description.

25. "And God, even our own God, and His innumerable Associates, will gather to welcome thee. *Ashem Vobu**—Holiness is the Best of all Good."

* ASHEM VOHU, or the better of the best, constitutes one of the five most important patets assuring to the faithful protection and a spotless life. He who speaks these words on the breath with his mind fixed upon Mazda shall never see adversity.

CHAPTER IV

ALL was still but for the canyon breezes of distant mountains and the prattle of the waters of Sanpu, whose unceasing voice pealed forth the song of terrestrials to mingle its notes with the melodies of realms celestial. The Moon glided thru Andervayi swifter than evertofore, while the stars stepped out of their hiding to display their reflectors to advantage and if possible cast an eye upon the most beautiful of all beautiful countenances—Ainyahita.

2. Ainyahita stood in humble submission before the open altar of the heavens, her eyes lifted beyond the mountain tops, in a soft whisper breathing the prayer of the Immortals.



PEARL FOUR

AINYAHITA AND HER GOOD THOUGHT

CHAPTER I

THE silvery ripples of Sanpu shouted for joy as the Moon in her usefulness cast the searchlight of Ethera upon the waters, vainly seeking to discover the secrets of their river bed.

2. Vayu, accompanied by his host of ever-ready agencies to carry messages upon the waves of *Sta** thru the avenues of Atmosphaera, moved slowly, and absorbed in meditation, whistled a plaintive melody most soothing to creation, dispensing the intelligences of *Ga-Llama*† very freely to whomsoever showed power of attractiveness and corresponding likeness.

3. Only when colliding with a cypress would Vayu look up, and turning, whistle to himself variations in sharps.

4. *Tist-Rab*,‡ the breath of vegetation and dispenser of rain, mused with himself as he surveyed *Andervayi*, the rendezvous of the supreme counselors of lambclouds, making his calculations as to the probabilities and the necessity of a shower.

5. At a favorable prospect of this nature Mah, the luminary of the night, would lift her brows and wipe the perspiration from her forehead with the delicately woven veil of *Vairyah*§, the wish of the wished-for.

* *STA*: Ether in its feminine and masculine nature, creating according to demand the breath of etheroids.

† *GA-LLAMA*: The centralizing life principle which is the essence of our being; the principle in which we live, move and have our existence.

‡ *TIST*, the feminine force; *RAH*, the masculine.

§ *VAIRYAH*: Kshatra *Vairya*, an archangel, reigning over metals; also spirit of mercy and charity; the intelligence conducive to the gain of the Kingdom of heaven wished for.



CHAPTER II

THE clouds had gathered at the extreme southern end of the heavenly portals engaged in silent devotion, preparing for the labors awaiting them at the call of Tist, the archangel of Rah.

2. Likewise all Nature seemed arrested, and resting from the labors of the day; even in man the spirit of God rose unto the altars of Armayi* to receive the blessings of harmony and conjugal love, thence to proceed in communion with Gods and Saints unto the focalization of the unsurpassed Akarana, where in the ascent of the invisible the bosom of Mazda, the quintessence of all intelligence, reveals His splendor to the *Zaota*,† the ever-faithful;

3. *Here to bathe* in the crystal sea of spiritual reflections and bask in the golden illumination of the Sun of Righteousness; tasting of the juice of heavenly grapes flowing from the heart of Life's everlasting fount of youth;

4. *To gaze* into the ever-searching eye studded with diadems of indescribable splendor,

5. *And recognize* the soul of relationship, renewing with a clear voice,

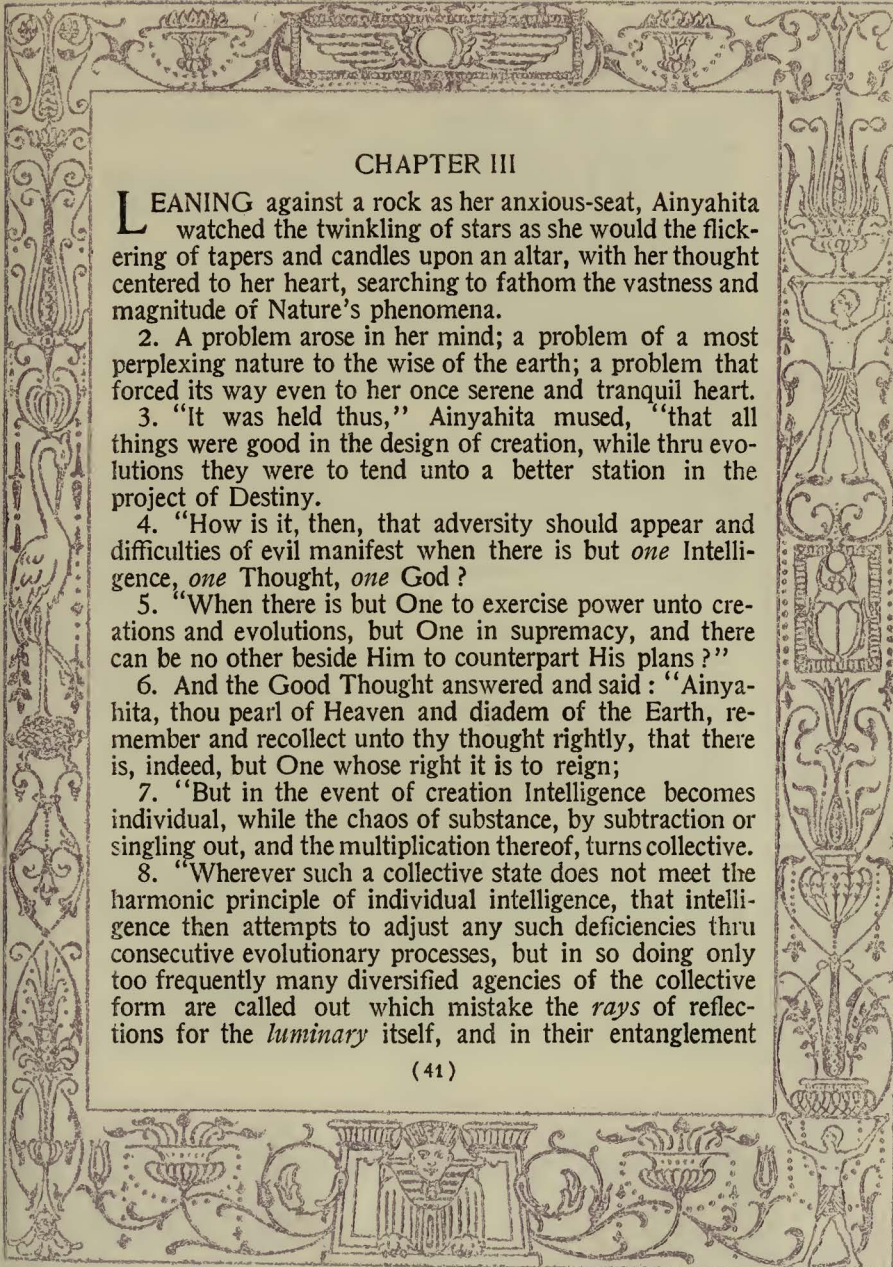
6. *Re-echoing* thruout the four regions of Zarvan the covenant worth being heard of, a covenant with God and His Associates :

7. "To reclaim the Earth; to turn the deserts into a paradise; a paradise most suitable unto God and His Associates to dwell therein."

8. And thus, renewed in spirit, each and everyone returning to their respective stations of manifestation, adjusting the demands and requirements of Life's limitations.

* ARMAIYI or Spenta Armaiti: The Goddess of the Earth, the Spirit of Modesty, Piety; the piety in the true believer; also harmony.

† ZAOTA: The ever-faithful worshiper who in the performance of his duty is the priest; every male member worthy of trust and taking the third degree becomes a priest.



CHAPTER III

L EANING against a rock as her anxious-seat, Ainyahita watched the twinkling of stars as she would the flickering of tapers and candles upon an altar, with her thought centered to her heart, searching to fathom the vastness and magnitude of Nature's phenomena.

2. A problem arose in her mind; a problem of a most perplexing nature to the wise of the earth; a problem that forced its way even to her once serene and tranquil heart.

3. "It was held thus," Ainyahita mused, "that all things were good in the design of creation, while thru evolutions they were to tend unto a better station in the project of Destiny.

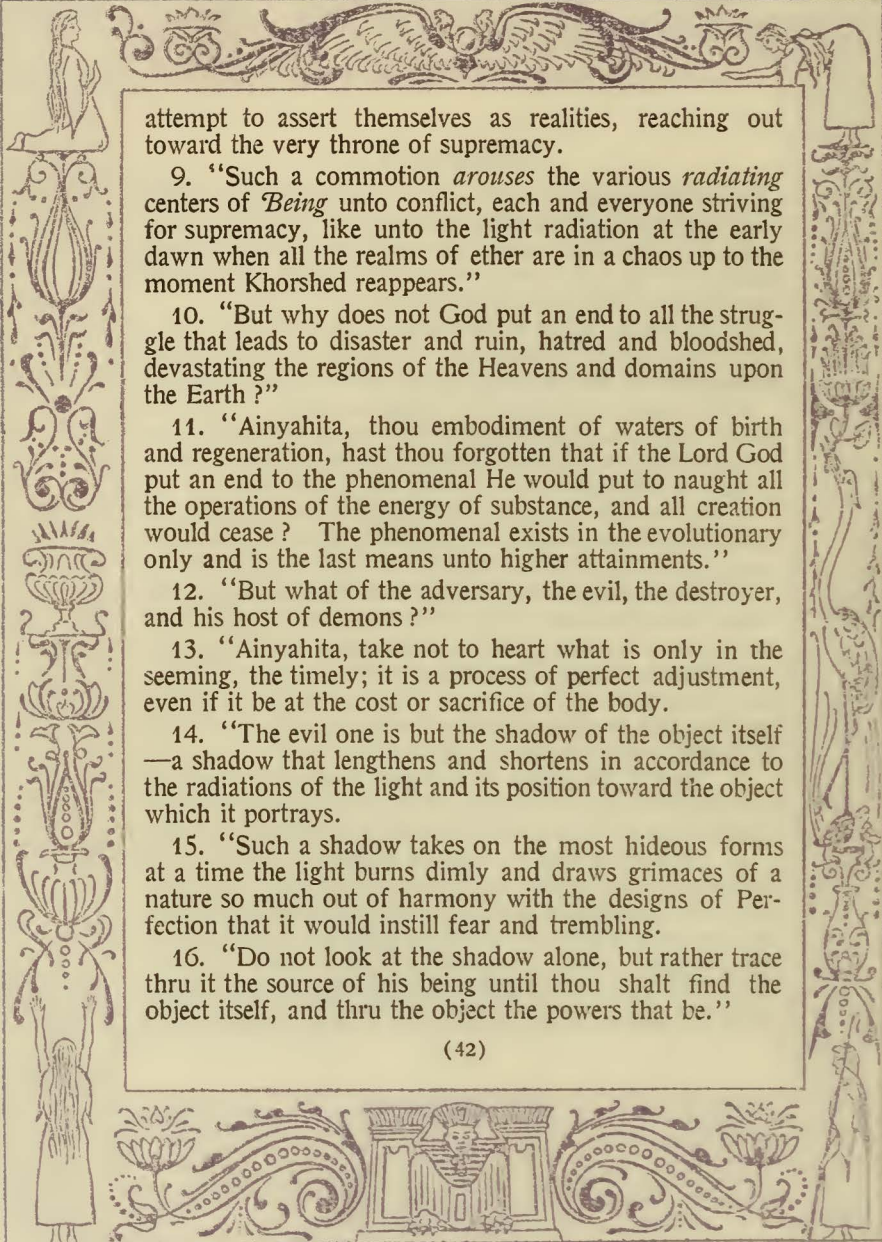
4. "How is it, then, that adversity should appear and difficulties of evil manifest when there is but *one* Intelligence, *one* Thought, *one* God ?

5. "When there is but *One* to exercise power unto creations and evolutions, but *One* in supremacy, and there can be no other beside Him to counterpart His plans ?"

6. And the Good Thought answered and said : "Ainyahita, thou pearl of Heaven and diadem of the Earth, remember and recollect unto thy thought rightly, that there is, indeed, but *One* whose right it is to reign;

7. "But in the event of creation Intelligence becomes individual, while the chaos of substance, by subtraction or singling out, and the multiplication thereof, turns collective.

8. "Wherever such a collective state does not meet the harmonic principle of individual intelligence, that intelligence then attempts to adjust any such deficiencies thru consecutive evolutionary processes, but in so doing only too frequently many diversified agencies of the collective form are called out which mistake the *rays* of reflections for the *luminary* itself, and in their entanglement



attempt to assert themselves as realities, reaching out toward the very throne of supremacy.

9. "Such a commotion *arouses* the various *radiating* centers of *Being* unto conflict, each and everyone striving for supremacy, like unto the light radiation at the early dawn when all the realms of ether are in a chaos up to the moment Khorshed reappears."

10. "But why does not God put an end to all the struggle that leads to disaster and ruin, hatred and bloodshed, devastating the regions of the Heavens and domains upon the Earth?"

11. "Ainyahita, thou embodiment of waters of birth and regeneration, hast thou forgotten that if the Lord God put an end to the phenomenal He would put to naught all the operations of the energy of substance, and all creation would cease? The phenomenal exists in the evolutionary only and is the last means unto higher attainments."

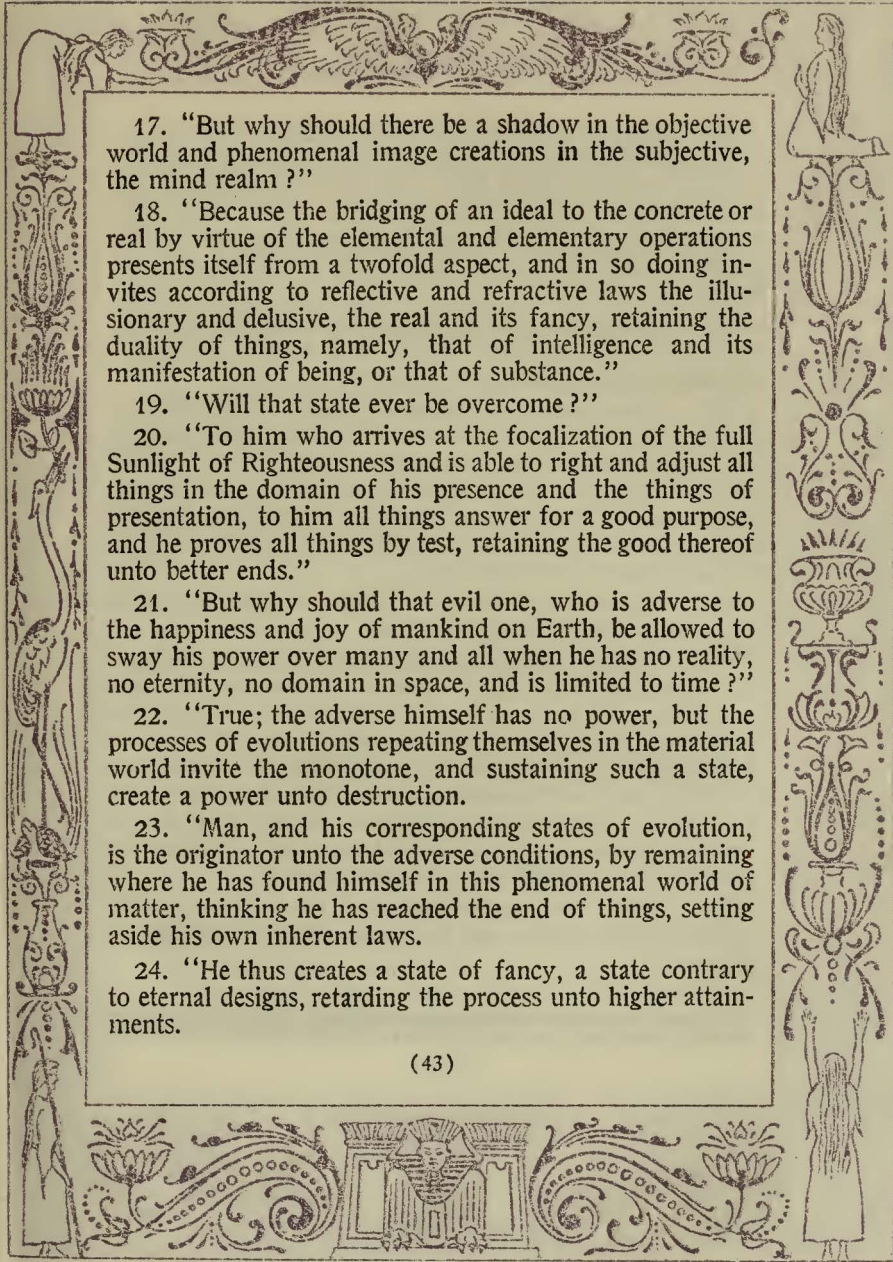
12. "But what of the adversary, the evil, the destroyer, and his host of demons?"

13. "Ainyahita, take not to heart what is only in the seeming, the timely; it is a process of perfect adjustment, even if it be at the cost or sacrifice of the body.

14. "The evil one is but the shadow of the object itself—a shadow that lengthens and shortens in accordance to the radiations of the light and its position toward the object which it portrays.

15. "Such a shadow takes on the most hideous forms at a time the light burns dimly and draws grimaces of a nature so much out of harmony with the designs of Perfection that it would instill fear and trembling.

16. "Do not look at the shadow alone, but rather trace thru it the source of his being until thou shalt find the object itself, and thru the object the powers that be."



17. "But why should there be a shadow in the objective world and phenomenal image creations in the subjective, the mind realm?"

18. "Because the bridging of an ideal to the concrete or real by virtue of the elemental and elementary operations presents itself from a twofold aspect, and in so doing invites according to reflective and refractive laws the illusionary and delusive, the real and its fancy, retaining the duality of things, namely, that of intelligence and its manifestation of being, or that of substance."

19. "Will that state ever be overcome?"

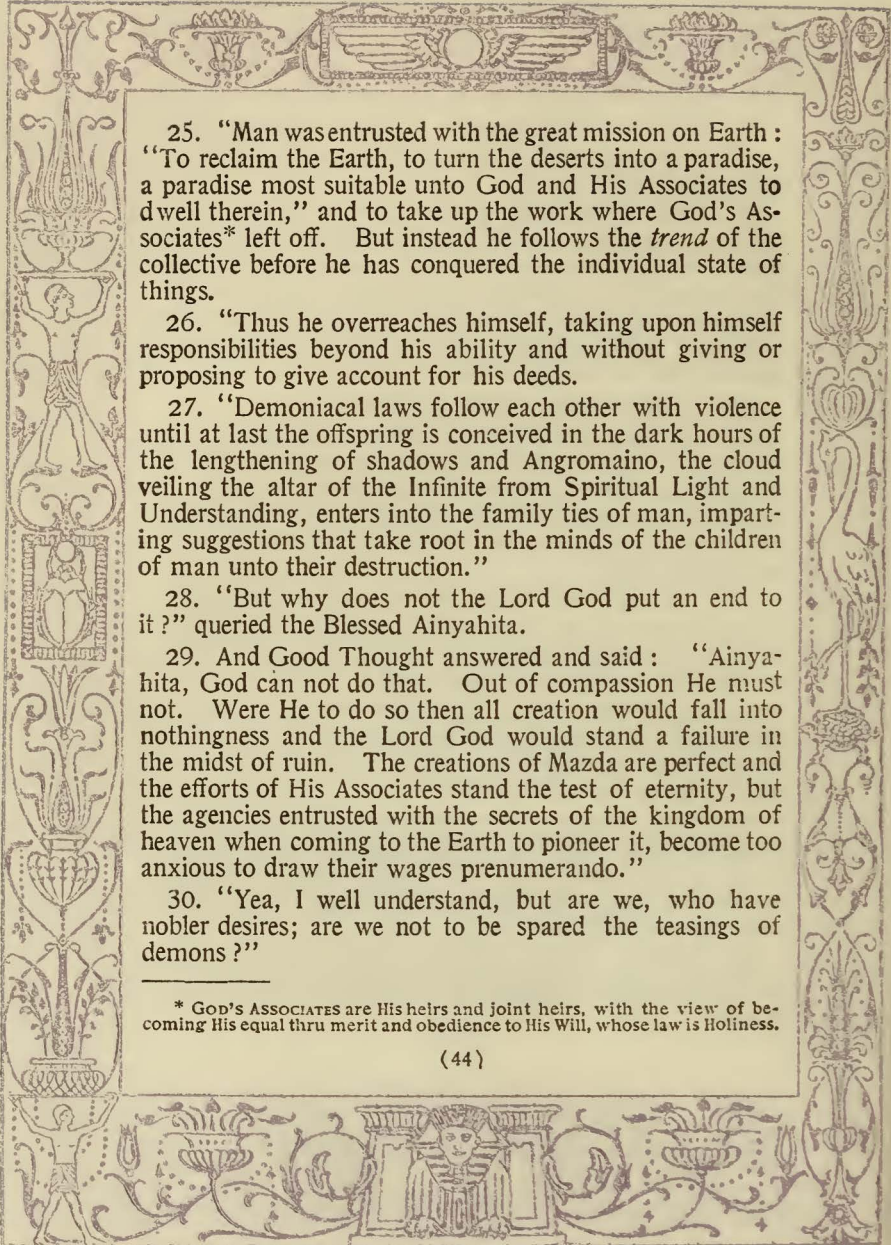
20. "To him who arrives at the focalization of the full Sunlight of Righteousness and is able to right and adjust all things in the domain of his presence and the things of presentation, to him all things answer for a good purpose, and he proves all things by test, retaining the good thereof unto better ends."

21. "But why should that evil one, who is adverse to the happiness and joy of mankind on Earth, be allowed to sway his power over many and all when he has no reality, no eternity, no domain in space, and is limited to time?"

22. "True; the adverse himself has no power, but the processes of evolutions repeating themselves in the material world invite the monotone, and sustaining such a state, create a power unto destruction.

23. "Man, and his corresponding states of evolution, is the originator unto the adverse conditions, by remaining where he has found himself in this phenomenal world of matter, thinking he has reached the end of things, setting aside his own inherent laws.

24. "He thus creates a state of fancy, a state contrary to eternal designs, retarding the process unto higher attainments.



25. "Man was entrusted with the great mission on Earth : "To reclaim the Earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein," and to take up the work where God's Associates* left off. But instead he follows the *trend* of the collective before he has conquered the individual state of things.

26. "Thus he overreaches himself, taking upon himself responsibilities beyond his ability and without giving or proposing to give account for his deeds.

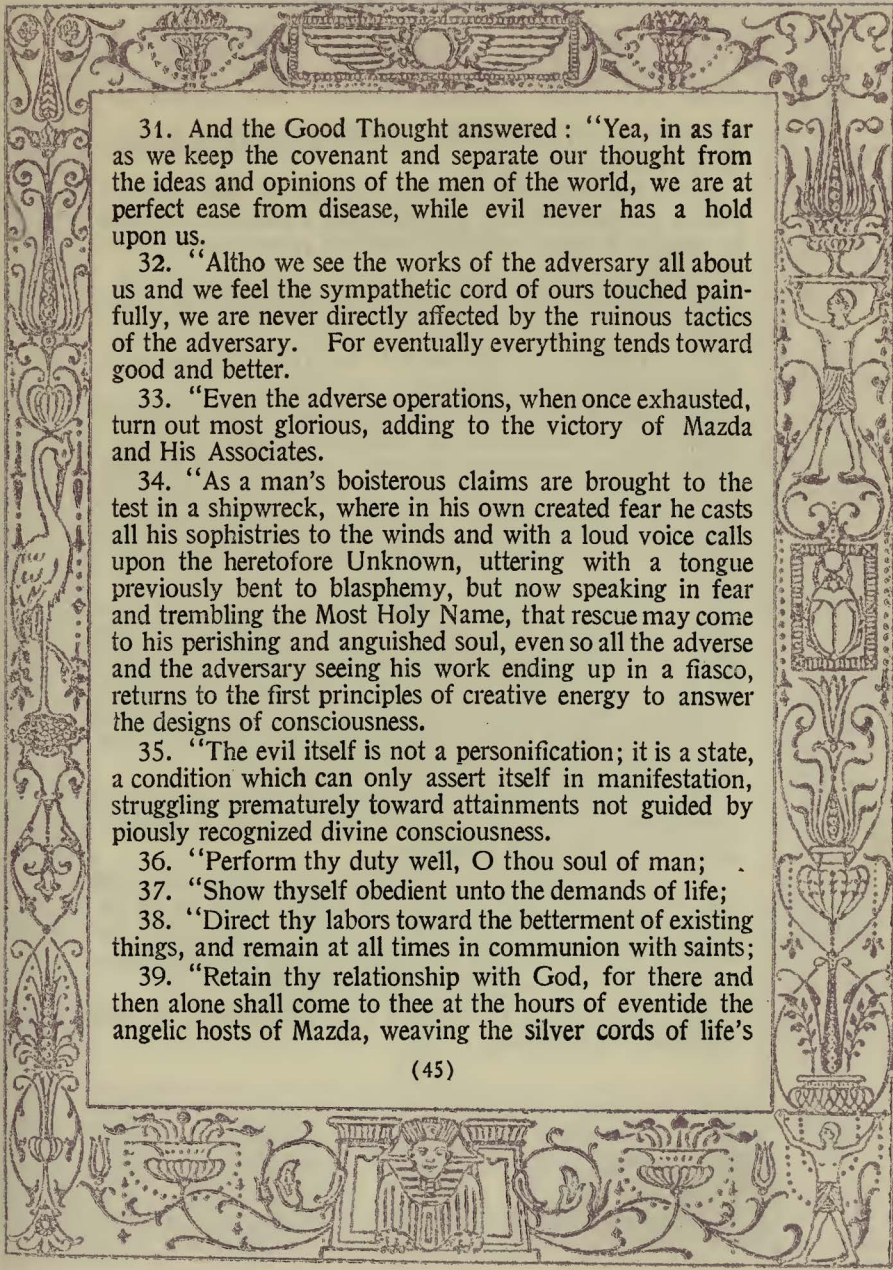
27. "Demoniacal laws follow each other with violence until at last the offspring is conceived in the dark hours of the lengthening of shadows and Angromaino, the cloud veiling the altar of the Infinite from Spiritual Light and Understanding, enters into the family ties of man, imparting suggestions that take root in the minds of the children of man unto their destruction."

28. "But why does not the Lord God put an end to it?" queried the Blessed Ainyahita.

29. And Good Thought answered and said : "Ainyahita, God can not do that. Out of compassion He must not. Were He to do so then all creation would fall into nothingness and the Lord God would stand a failure in the midst of ruin. The creations of Mazda are perfect and the efforts of His Associates stand the test of eternity, but the agencies entrusted with the secrets of the kingdom of heaven when coming to the Earth to pioneer it, become too anxious to draw their wages prenumerando."

30. "Yea, I well understand, but are we, who have nobler desires; are we not to be spared the teasings of demons?"

* GOD'S ASSOCIATES are His heirs and joint heirs, with the view of becoming His equal thru merit and obedience to His Will, whose law is Holiness.



31. And the Good Thought answered : "Yea, in as far as we keep the covenant and separate our thought from the ideas and opinions of the men of the world, we are at perfect ease from disease, while evil never has a hold upon us.

32. "Altho we see the works of the adversary all about us and we feel the sympathetic cord of ours touched painfully, we are never directly affected by the ruinous tactics of the adversary. For eventually everything tends toward good and better.

33. "Even the adverse operations, when once exhausted, turn out most glorious, adding to the victory of Mazda and His Associates.

34. "As a man's boisterous claims are brought to the test in a shipwreck, where in his own created fear he casts all his sophistries to the winds and with a loud voice calls upon the heretofore Unknown, uttering with a tongue previously bent to blasphemy, but now speaking in fear and trembling the Most Holy Name, that rescue may come to his perishing and anguished soul, even so all the adverse and the adversary seeing his work ending up in a fiasco, returns to the first principles of creative energy to answer the designs of consciousness.

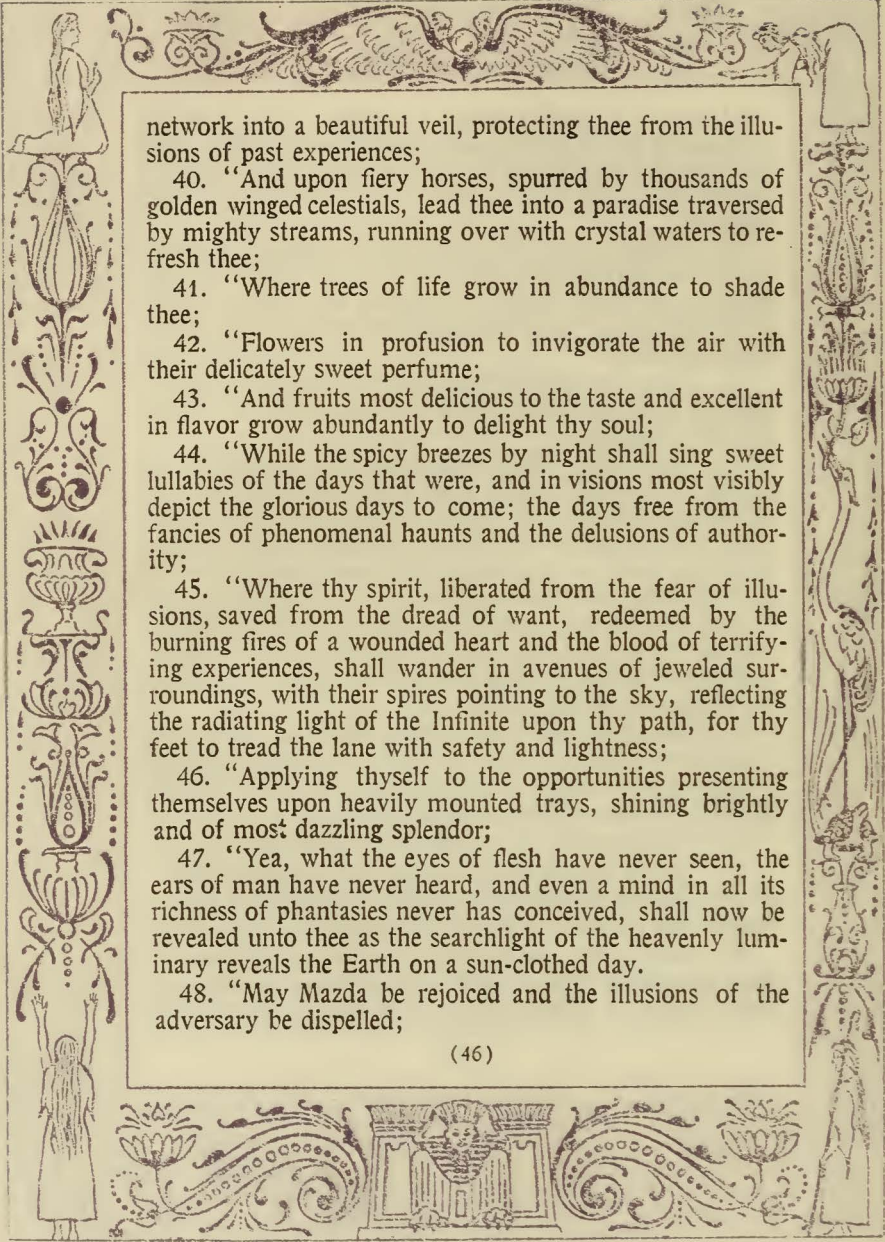
35. "The evil itself is not a personification; it is a state, a condition which can only assert itself in manifestation, struggling prematurely toward attainments not guided by piously recognized divine consciousness.

36. "Perform thy duty well, O thou soul of man;

37. "Show thyself obedient unto the demands of life;

38. "Direct thy labors toward the betterment of existing things, and remain at all times in communion with saints;

39. "Retain thy relationship with God, for there and then alone shall come to thee at the hours of eventide the angelic hosts of Mazda, weaving the silver cords of life's



network into a beautiful veil, protecting thee from the illusions of past experiences;

40. "And upon fiery horses, spurred by thousands of golden winged celestials, lead thee into a paradise traversed by mighty streams, running over with crystal waters to refresh thee;

41. "Where trees of life grow in abundance to shade thee;

42. "Flowers in profusion to invigorate the air with their delicately sweet perfume;

43. "And fruits most delicious to the taste and excellent in flavor grow abundantly to delight thy soul;

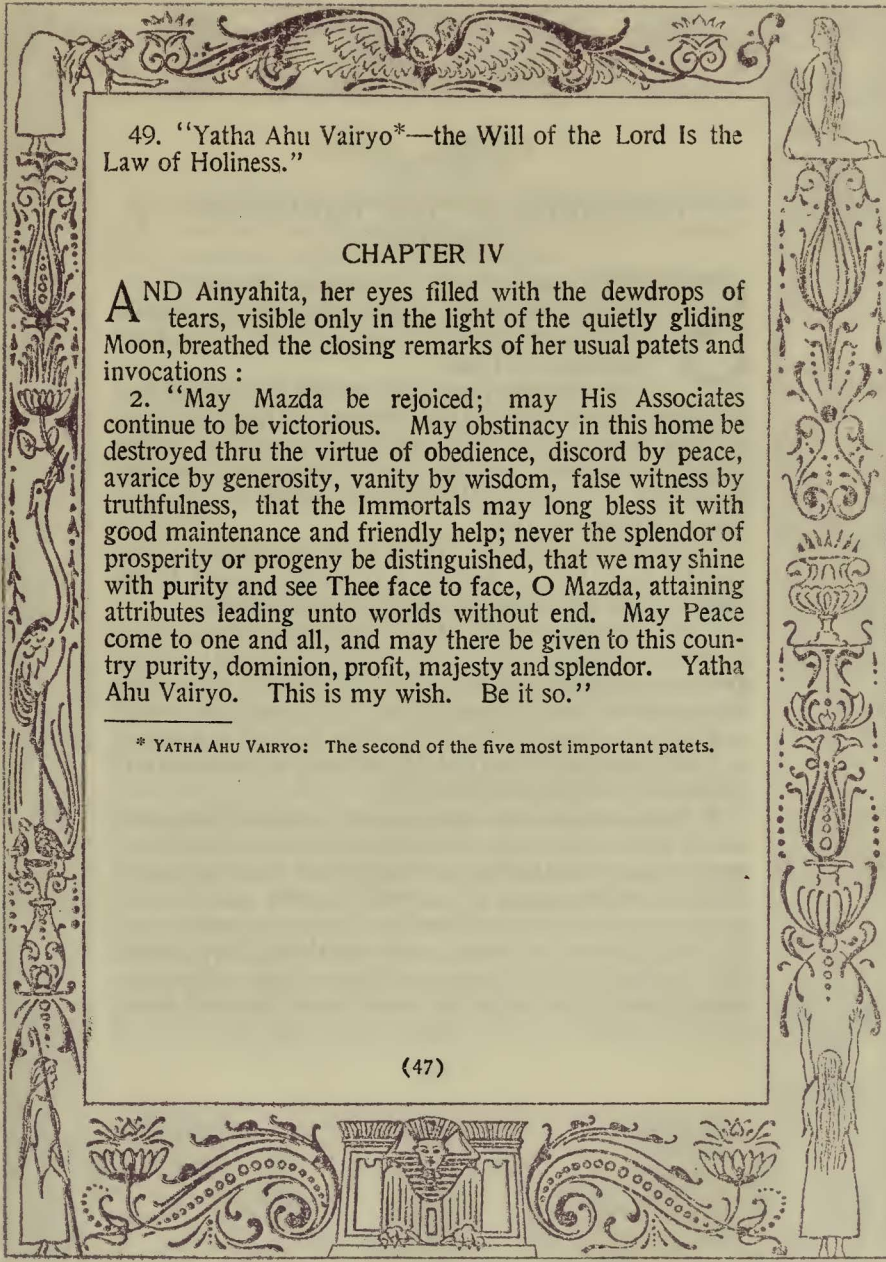
44. "While the spicy breezes by night shall sing sweet lullabies of the days that were, and in visions most visibly depict the glorious days to come; the days free from the fancies of phenomenal haunts and the delusions of authority;

45. "Where thy spirit, liberated from the fear of illusions, saved from the dread of want, redeemed by the burning fires of a wounded heart and the blood of terrifying experiences, shall wander in avenues of jeweled surroundings, with their spires pointing to the sky, reflecting the radiating light of the Infinite upon thy path, for thy feet to tread the lane with safety and lightness;

46. "Applying thyself to the opportunities presenting themselves upon heavily mounted trays, shining brightly and of most dazzling splendor;

47. "Yea, what the eyes of flesh have never seen, the ears of man have never heard, and even a mind in all its richness of phantasies never has conceived, shall now be revealed unto thee as the searchlight of the heavenly luminary reveals the Earth on a sun-clothed day.

48. "May Mazda be rejoiced and the illusions of the adversary be dispelled;



49. "Yatha Ahu Vairyo*—the Will of the Lord Is the Law of Holiness."

CHAPTER IV

AND Ainyahita, her eyes filled with the dewdrops of tears, visible only in the light of the quietly gliding Moon, breathed the closing remarks of her usual patets and invocations :

2. "May Mazda be rejoiced; may His Associates continue to be victorious. May obstinacy in this home be destroyed thru the virtue of obedience, discord by peace, avarice by generosity, vanity by wisdom, false witness by truthfulness, that the Immortals may long bless it with good maintenance and friendly help; never the splendor of prosperity or progeny be distinguished, that we may shine with purity and see Thee face to face, O Mazda, attaining attributes leading unto worlds without end. May Peace come to one and all, and may there be given to this country purity, dominion, profit, majesty and splendor. Yatha Ahu Vairyo. This is my wish. Be it so."

* YATHA AHU VAIRYO: The second of the five most important patets.



PEARL FIVE

AINYAHITA ON THE BATTLEFIELD CHAPTER I

SLOWLY and leisurely the storm clouds of the night moved away to give place to the messengers of early dawn announcing the coming of the Luminary of Peace.

2. Heavily the wheels of the fiery chariot of Khorshed passed the drenched avenues of Andervayi and at times it seemed as if the galloping steeds had to use exceptional efforts to pull the load of their weight out of the density of the manifold trenches created by the warriors of ethereal regions.

3. Khorshed attempted in vain to draw a pleasant mien over his face, but his furrowed forehead revealed to the observer that something unusual troubled his heart.

4. He seemed absorbed in his thought, for now and then he would suddenly look up as if frightened and, aroused to the consciousness of duty, draw tightly the reins of his thousands and tens of thousands of swiftly galloping steeds and whip the lingering clouds into the scare of a runaway and commanding Vat to cite his furies so as to charm into oblivion the vagabonds of heaven.

5. Altho the heavens would clear in one region others would show invasion by the elementals furious in tendency inciting exceptional efforts on the part of Khorshed to seek alliance with the Lords of universal centers and in concerted action with them dispel the threatening attitudes of untimely hovering elementals; elementals filled with rebellion, tearing asunder the peace-abiding clouds and thus interfering with the designs of evolutionary law and order.



CHAPTER II

AINYAHITA stood before her tent with her hands folded over her breast, watching attentively and anxiously the phenomena of Ethera's magic mirror.

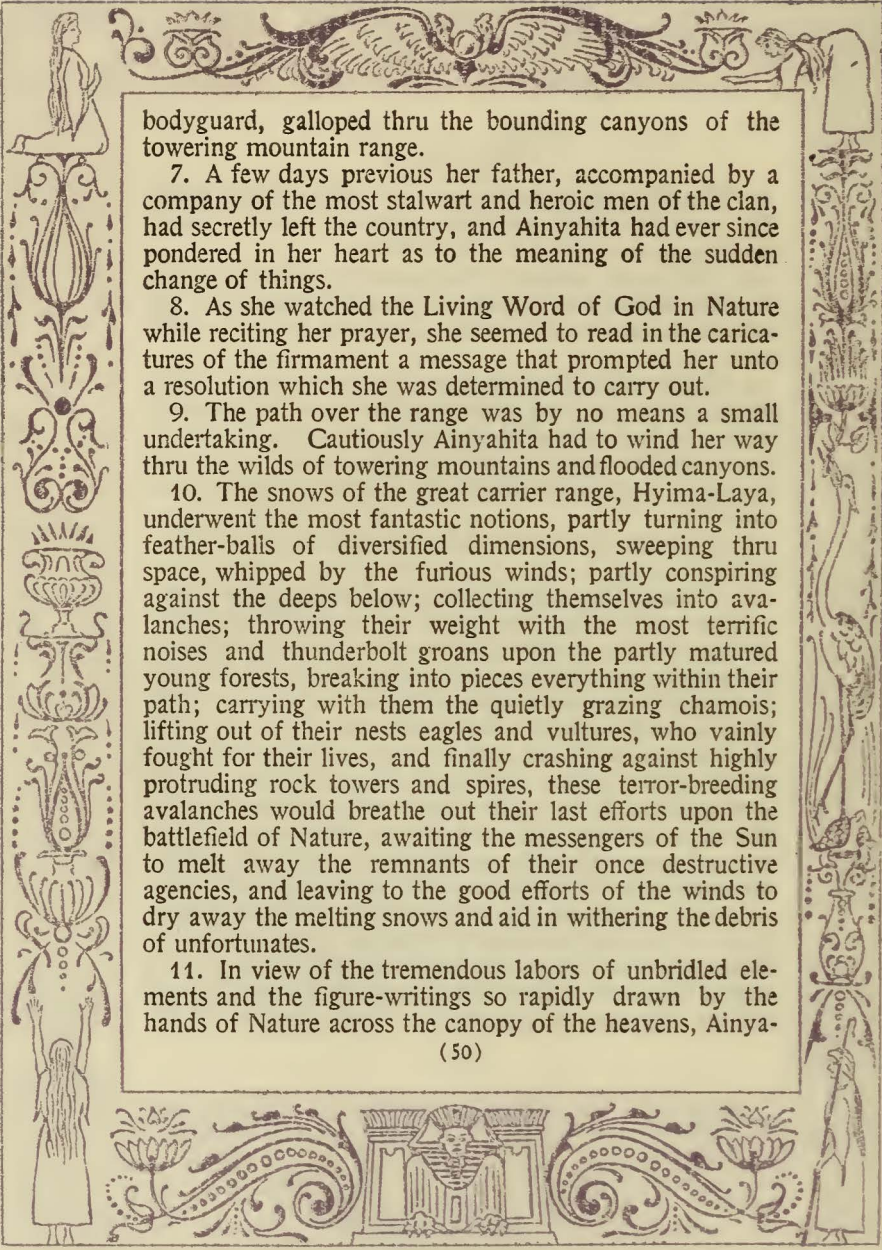
2. With every change of the panorama in Nature's crystal reflector the color of her face would change and her heart would flutter as if under the strain of a terrifying omen.

3. Tears rolled down her pale cheeks in torrents, correspondingly to the flood of tears of heaven of the preceding night. In the midst of the morning dew of her soul her eyes seemed to grow to exceptional dimensions and with them grew a desire in her heart, a desire of determined resolution.

4. In closing her usual patets she spoke in a loud voice, saying :

5. "Grant this, my only wish, and I shall bring Thee a sacrifice worth being heard of; yea, a sacrifice that will continue to grow in the minds of man from generation to generation, from the very rising of the luminary even unto the setting thereof, offering up praise, glorification, propitiation and laud unto the name of Mazda, the most glorious and ever victorious; and in every place holy fires of sweet-smelling incense shall be offered unto Him who is the Lord and God in the midst of all; and I promise to keep holy the sacred covenant and His revealed agreement for ever and ever. May Mazda be rejoiced; may His Associates continue to be victorious. This is my wish. Be it so."

6. One more look into the density of space; one more glance at the materializations upon the crystal mirror of Andervayi, and Ainyahita betook herself hastily to the hearth, where she entrusted her cares to the worthy and faithful while she, accompanied by seven members of her



bodyguard, galloped thru the bounding canyons of the towering mountain range.

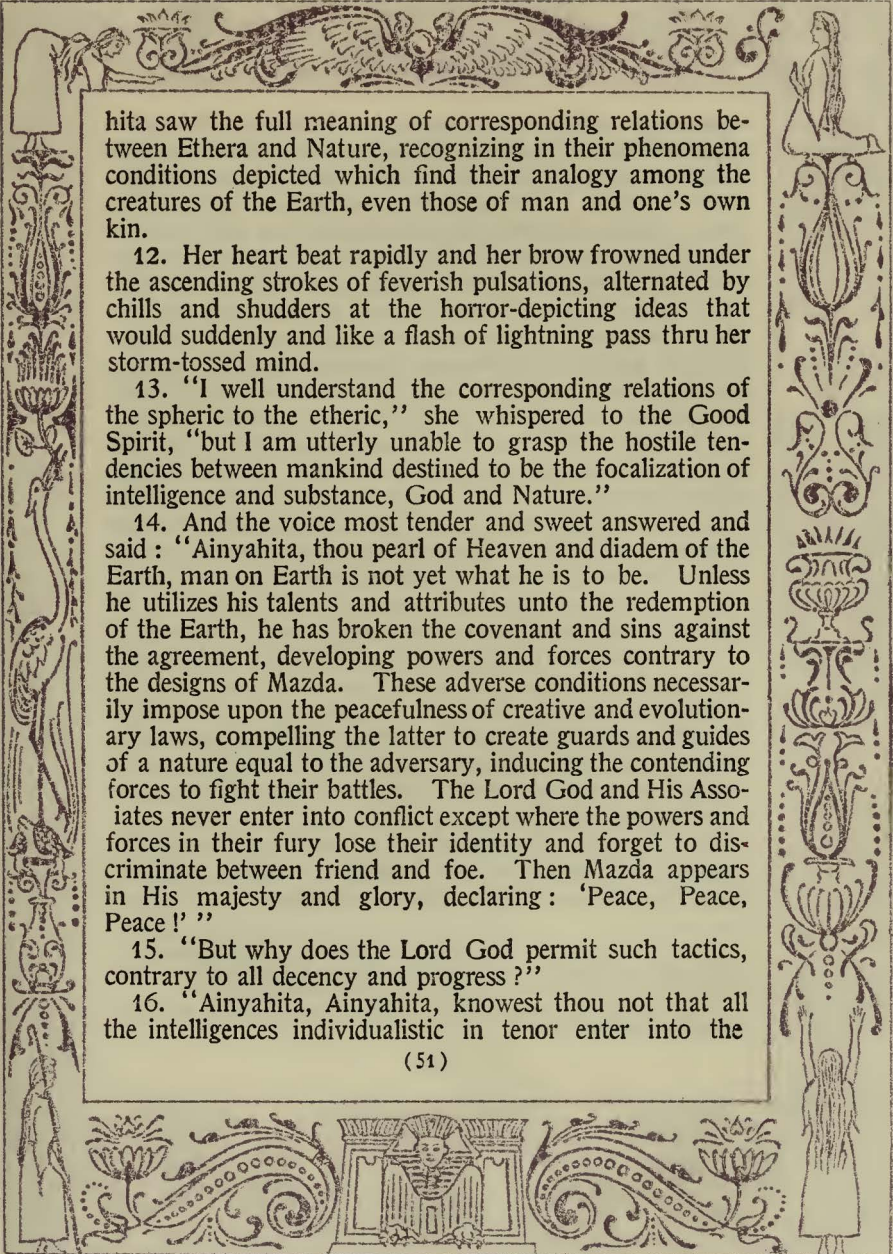
7. A few days previous her father, accompanied by a company of the most stalwart and heroic men of the clan, had secretly left the country, and Ainyahita had ever since pondered in her heart as to the meaning of the sudden change of things.

8. As she watched the Living Word of God in Nature while reciting her prayer, she seemed to read in the caricatures of the firmament a message that prompted her unto a resolution which she was determined to carry out.

9. The path over the range was by no means a small undertaking. Cautiously Ainyahita had to wind her way thru the wilds of towering mountains and flooded canyons.

10. The snows of the great carrier range, Hyima-Laya, underwent the most fantastic notions, partly turning into feather-balls of diversified dimensions, sweeping thru space, whipped by the furious winds; partly conspiring against the deeps below; collecting themselves into avalanches; throwing their weight with the most terrific noises and thunderbolt groans upon the partly matured young forests, breaking into pieces everything within their path; carrying with them the quietly grazing chamois; lifting out of their nests eagles and vultures, who vainly fought for their lives, and finally crashing against highly protruding rock towers and spires, these terror-breeding avalanches would breathe out their last efforts upon the battlefield of Nature, awaiting the messengers of the Sun to melt away the remnants of their once destructive agencies, and leaving to the good efforts of the winds to dry away the melting snows and aid in withering the debris of unfortunates.

11. In view of the tremendous labors of unbridled elements and the figure-writings so rapidly drawn by the hands of Nature across the canopy of the heavens, Ainya-

The page is framed by a decorative border. At the top, there is a central illustration of a winged figure, possibly an angel or spirit, with wings spread wide, flanked by floral motifs. On the left and right sides, there are vertical panels containing stylized human figures in various poses, some appearing to be in prayer or contemplation. The bottom border features a central illustration of a seated figure, possibly a deity or a person of high status, with a crown or headdress, flanked by more floral and scrollwork designs.

hita saw the full meaning of corresponding relations between Ethera and Nature, recognizing in their phenomena conditions depicted which find their analogy among the creatures of the Earth, even those of man and one's own kin.

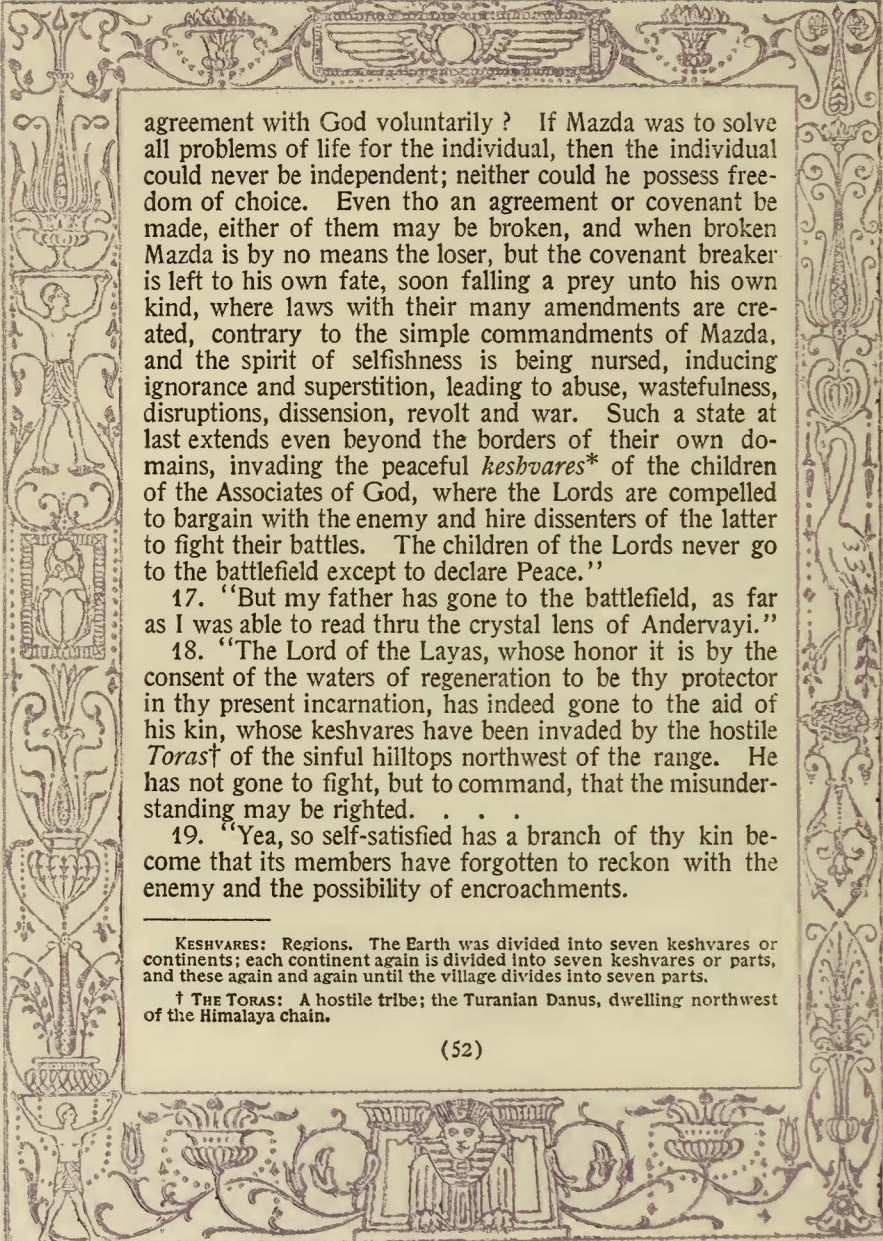
12. Her heart beat rapidly and her brow frowned under the ascending strokes of feverish pulsations, alternated by chills and shudders at the horror-depicting ideas that would suddenly and like a flash of lightning pass thru her storm-tossed mind.

13. "I well understand the corresponding relations of the spheric to the etheric," she whispered to the Good Spirit, "but I am utterly unable to grasp the hostile tendencies between mankind destined to be the focalization of intelligence and substance, God and Nature."

14. And the voice most tender and sweet answered and said: "Ainyahita, thou pearl of Heaven and diadem of the Earth, man on Earth is not yet what he is to be. Unless he utilizes his talents and attributes unto the redemption of the Earth, he has broken the covenant and sins against the agreement, developing powers and forces contrary to the designs of Mazda. These adverse conditions necessarily impose upon the peacefulness of creative and evolutionary laws, compelling the latter to create guards and guides of a nature equal to the adversary, inducing the contending forces to fight their battles. The Lord God and His Associates never enter into conflict except where the powers and forces in their fury lose their identity and forget to discriminate between friend and foe. Then Mazda appears in His majesty and glory, declaring: 'Peace, Peace, Peace!'"

15. "But why does the Lord God permit such tactics, contrary to all decency and progress?"

16. "Ainyahita, Ainyahita, knowest thou not that all the intelligences individualistic in tenor enter into the



agreement with God voluntarily? If Mazda was to solve all problems of life for the individual, then the individual could never be independent; neither could he possess freedom of choice. Even tho an agreement or covenant be made, either of them may be broken, and when broken Mazda is by no means the loser, but the covenant breaker is left to his own fate, soon falling a prey unto his own kind, where laws with their many amendments are created, contrary to the simple commandments of Mazda, and the spirit of selfishness is being nursed, inducing ignorance and superstition, leading to abuse, wastefulness, disruptions, dissension, revolt and war. Such a state at last extends even beyond the borders of their own domains, invading the peaceful *keshvares** of the children of the Associates of God, where the Lords are compelled to bargain with the enemy and hire dissenters of the latter to fight their battles. The children of the Lords never go to the battlefield except to declare Peace."

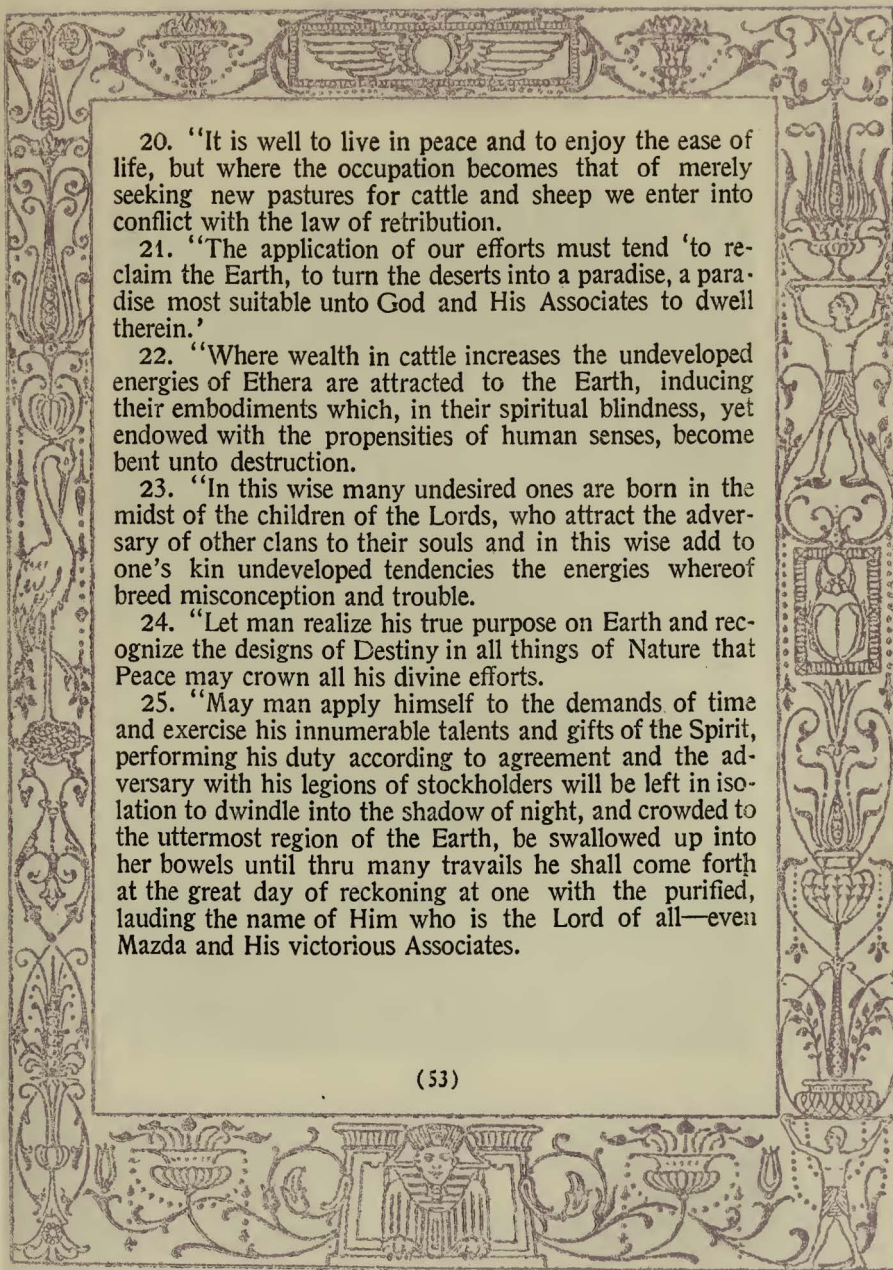
17. "But my father has gone to the battlefield, as far as I was able to read thru the crystal lens of Andervayi."

18. "The Lord of the Layas, whose honor it is by the consent of the waters of regeneration to be thy protector in thy present incarnation, has indeed gone to the aid of his kin, whose *keshvares* have been invaded by the hostile *Toras*† of the sinful hilltops northwest of the range. He has not gone to fight, but to command, that the misunderstanding may be righted. . . .

19. "Yea, so self-satisfied has a branch of thy kin become that its members have forgotten to reckon with the enemy and the possibility of encroachments."

KESHVARES: Regions. The Earth was divided into seven *keshvares* or continents; each continent again is divided into seven *keshvares* or parts, and these again and again until the village divides into seven parts.

† THE TORAS: A hostile tribe; the Turanian Danus, dwelling northwest of the Himalaya chain.



20. "It is well to live in peace and to enjoy the ease of life, but where the occupation becomes that of merely seeking new pastures for cattle and sheep we enter into conflict with the law of retribution.

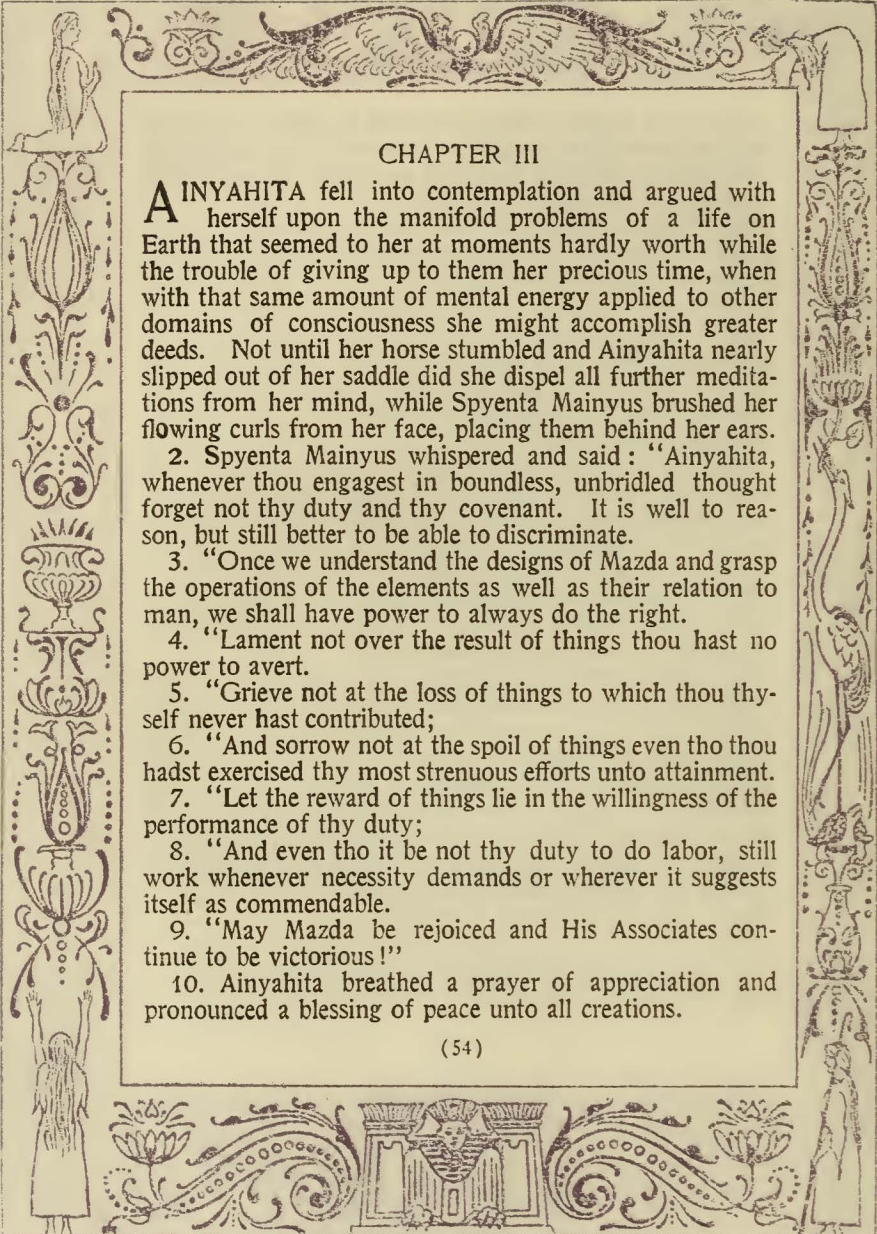
21. "The application of our efforts must tend 'to reclaim the Earth, to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein.'

22. "Where wealth in cattle increases the undeveloped energies of Ethera are attracted to the Earth, inducing their embodiments which, in their spiritual blindness, yet endowed with the propensities of human senses, become bent unto destruction.

23. "In this wise many undesired ones are born in the midst of the children of the Lords, who attract the adversary of other clans to their souls and in this wise add to one's kin undeveloped tendencies the energies whereof breed misconception and trouble.

24. "Let man realize his true purpose on Earth and recognize the designs of Destiny in all things of Nature that Peace may crown all his divine efforts.

25. "May man apply himself to the demands of time and exercise his innumerable talents and gifts of the Spirit, performing his duty according to agreement and the adversary with his legions of stockholders will be left in isolation to dwindle into the shadow of night, and crowded to the uttermost region of the Earth, be swallowed up into her bowels until thru many travails he shall come forth at the great day of reckoning at one with the purified, lauding the name of Him who is the Lord of all—even Mazda and His victorious Associates.



CHAPTER III

AINYAHITA fell into contemplation and argued with herself upon the manifold problems of a life on Earth that seemed to her at moments hardly worth while the trouble of giving up to them her precious time, when with that same amount of mental energy applied to other domains of consciousness she might accomplish greater deeds. Not until her horse stumbled and Ainyahita nearly slipped out of her saddle did she dispel all further meditations from her mind, while Spuenta Mainyus brushed her flowing curls from her face, placing them behind her ears.

2. Spuenta Mainyus whispered and said: "Ainyahita, whenever thou engagest in boundless, unbridled thought forget not thy duty and thy covenant. It is well to reason, but still better to be able to discriminate.

3. "Once we understand the designs of Mazda and grasp the operations of the elements as well as their relation to man, we shall have power to always do the right.

4. "Lament not over the result of things thou hast no power to avert.

5. "Grieve not at the loss of things to which thou thyself never hast contributed;


6. "And sorrow not at the spoil of things even tho thou hast exercised thy most strenuous efforts unto attainment.

7. "Let the reward of things lie in the willingness of the performance of thy duty;

8. "And even tho it be not thy duty to do labor, still work whenever necessity demands or wherever it suggests itself as commendable.

9. "May Mazda be rejoiced and His Associates continue to be victorious!"

10. Ainyahita breathed a prayer of appreciation and pronounced a blessing of peace unto all creations.



CHAPTER IV

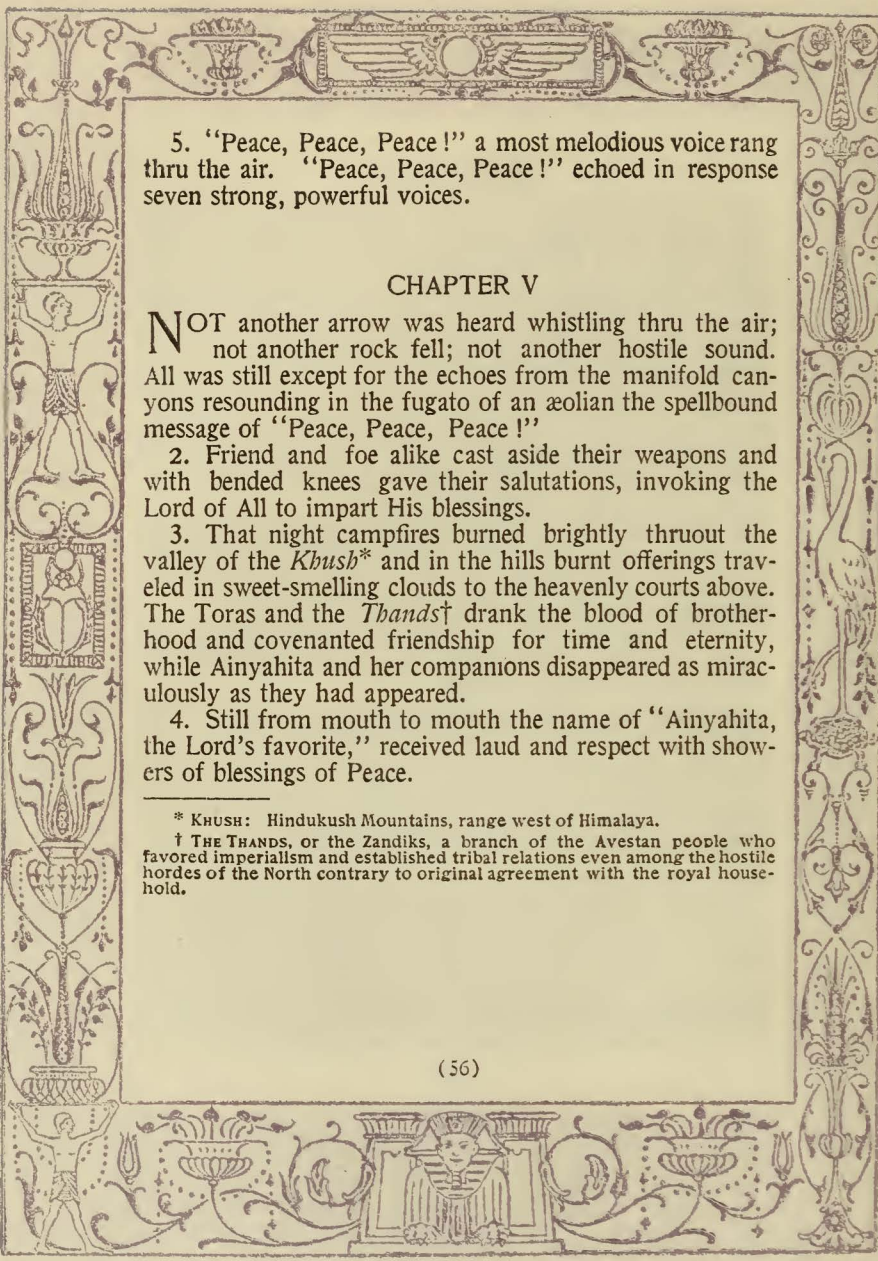
DAY after day fled as rapidly as the hours of a busy day, and when Ainyahita finally entered the open valley before her Khorshed had just withdrawn his countenance from human sight, leaving his purple talar fluttering in the firmament as if drawing its corners together with much difficulty in the presence of the stormy vibrations in the valley below, where two armies were fiercely engaged in battle, shooting their rocks and arrows thru the air with exceptional velocity, whistling with a most terrifying rapidity over the scale of Vayu, and as if running a race in competition with the unbridled elements that played havoc in the nearby mountain ranges.

2. Quickly Ainyahita commanded her guards to change their garments to white, she herself veiling her beautiful body into the garments of Peace, corded with the golden threads of purity and the silver lining of justice.

3. Like unto a flash of lightning, zigzagged by the swiftly galloping guards behind her, Ainyahita entered between the two fighting armies.

4. Khorshed could not resist the temptation to rise from the seat of his chariot and, casting his mantle aside, he mirrored his full countenance thru the golden gate of Ander-vayi, reflecting sevenfold thru the *tooshi*.* the universal telescope of Ethera. Simultaneously with Nature's rare phenomena Ainyahita and her followers came to a sudden halt.

* **TOOSHI:** Low tide of the ethereal ocean; in his state of tranquillity conducive to mirages or *fata morgana*. The phenomenal motions of ethereal concave and convex refractions at certain seasons reflect the Luminary (Sun) in high heaven even after the Sun has long set. Here may be found the solution to the problem of Joshua commanding the Sun to stand still, a story attributed to many legendary heroes of the Avesta and other oriental bibles. In this instance Khorshed was about to retire when in reflecting he saw Ainyahita in a bewitching attire. Taking advantage of Nature's Etheric Mirror he not only reflected his countenance once, but seven times, so that seven suns stood up toward midheaven.



5. "Peace, Peace, Peace!" a most melodious voice rang thru the air. "Peace, Peace, Peace!" echoed in response seven strong, powerful voices.

CHAPTER V

NOT another arrow was heard whistling thru the air; not another rock fell; not another hostile sound. All was still except for the echoes from the manifold canyons resounding in the fugato of an æolian the spellbound message of "Peace, Peace, Peace!"

2. Friend and foe alike cast aside their weapons and with bended knees gave their salutations, invoking the Lord of All to impart His blessings.

3. That night campfires burned brightly thruout the valley of the *Khush** and in the hills burnt offerings traveled in sweet-smelling clouds to the heavenly courts above. The *Toras* and the *Thands*† drank the blood of brotherhood and covenanted friendship for time and eternity, while *Ainyahita* and her companions disappeared as miraculously as they had appeared.

4. Still from mouth to mouth the name of "Ainyahita, the Lord's favorite," received laud and respect with showers of blessings of Peace.

* KHUSH: Hindukush Mountains, range west of Himalaya.

† THE THANDS, or the Zandiks, a branch of the Avestan people who favored imperialism and established tribal relations even among the hostile hordes of the North contrary to original agreement with the royal household.



PEARL SIX

AINYAHITA AND HER FRAVASHIS*

CHAPTER I

UPON a rock protruding from the banks of Sanput sat Ainyahita, with her feet in the bounding waters, contemplating upon the questions of Life. Over her feet rolled the angry waves of the bounding river swollen by the fresh-fallen rains. The heavy clouds gradually moved eastward, dispersed by the rays of the sunlight on their way to the golden west.

2. Khorshed† did not appear friendly disposed to the black furies of the firmament, for his countenance seemed serious, and with redoubled efforts he whipped his thousands and tens of thousands of swiftly galloping steeds, in the form of golden sunbeams, to pursue the clouds of darkness, who scattered their elements in their flight now that the Majesty of the heavens so suddenly appeared on the scene of their battlefield. Khorshed would have incited his holy wrath upon the disturbers of Peace had not the heavenly eyes of Ainyahita caught his attention.

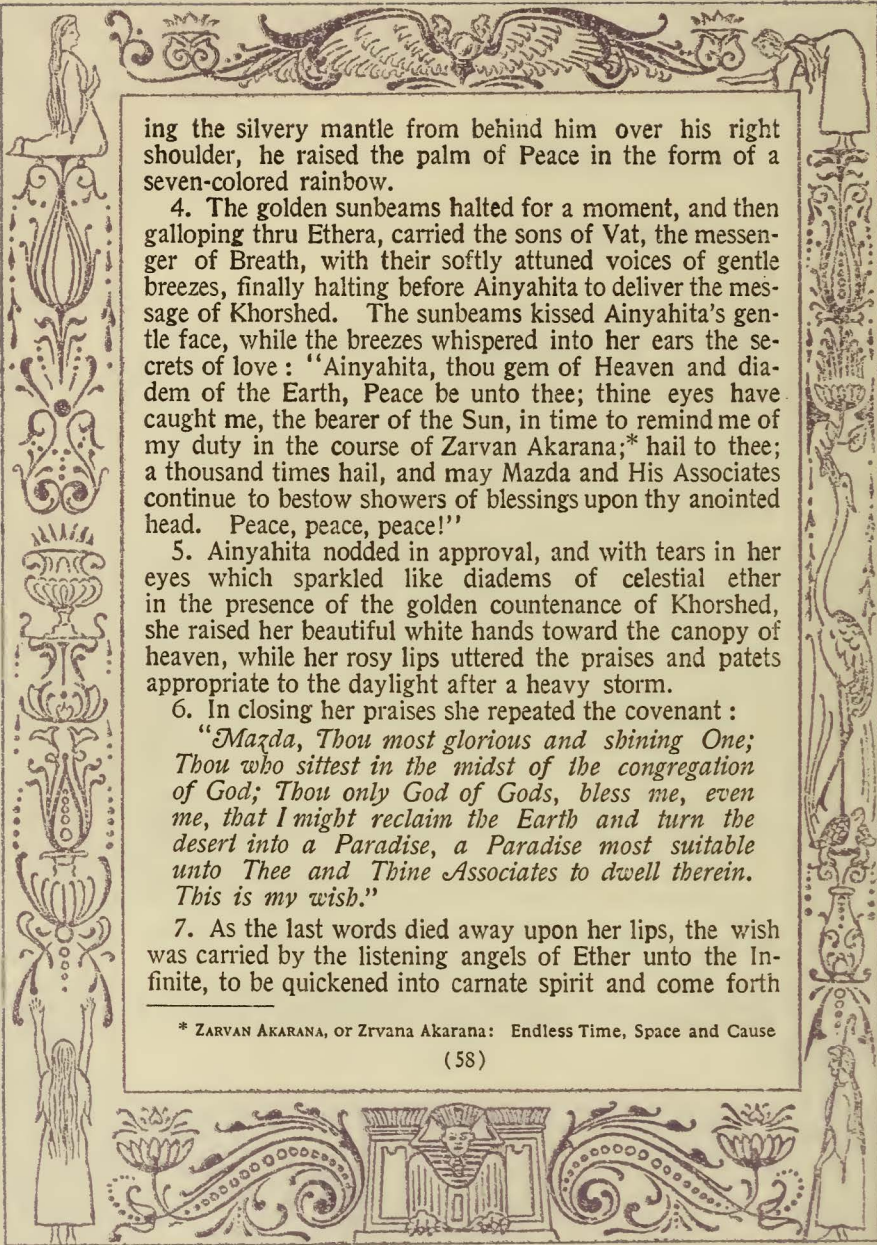
3. Immediately Khorshed changed his intended tactics, resorting to the law laid down in the *Avesta*,§ and draw-

* FRAVASHIS: The everlasting and deified souls of the departed; then the inner power in every being that maintains it and makes it grow and subsist.

† SANPU: A name given to the river Brahmaputra in the upper part of its course in Thibet.

‡ KHORSHED; The Luminary of the Sun.

§ AVESTA: Ave, living; sta, word; the living word in reference to the Living Word of God as expressed in the visible or phenomenal world; it is the spoken word. The bibles of nations all bear the same significance.



ing the silvery mantle from behind him over his right shoulder, he raised the palm of Peace in the form of a seven-colored rainbow.

4. The golden sunbeams halted for a moment, and then galloping thru Ethera, carried the sons of Vat, the messenger of Breath, with their softly attuned voices of gentle breezes, finally halting before Ainyahita to deliver the message of Khorshed. The sunbeams kissed Ainyahita's gentle face, while the breezes whispered into her ears the secrets of love: "Ainyahita, thou gem of Heaven and diadem of the Earth, Peace be unto thee; thine eyes have caught me, the bearer of the Sun, in time to remind me of my duty in the course of Zarvan Akarana;* hail to thee; a thousand times hail, and may Mazda and His Associates continue to bestow showers of blessings upon thy anointed head. Peace, peace, peace!"

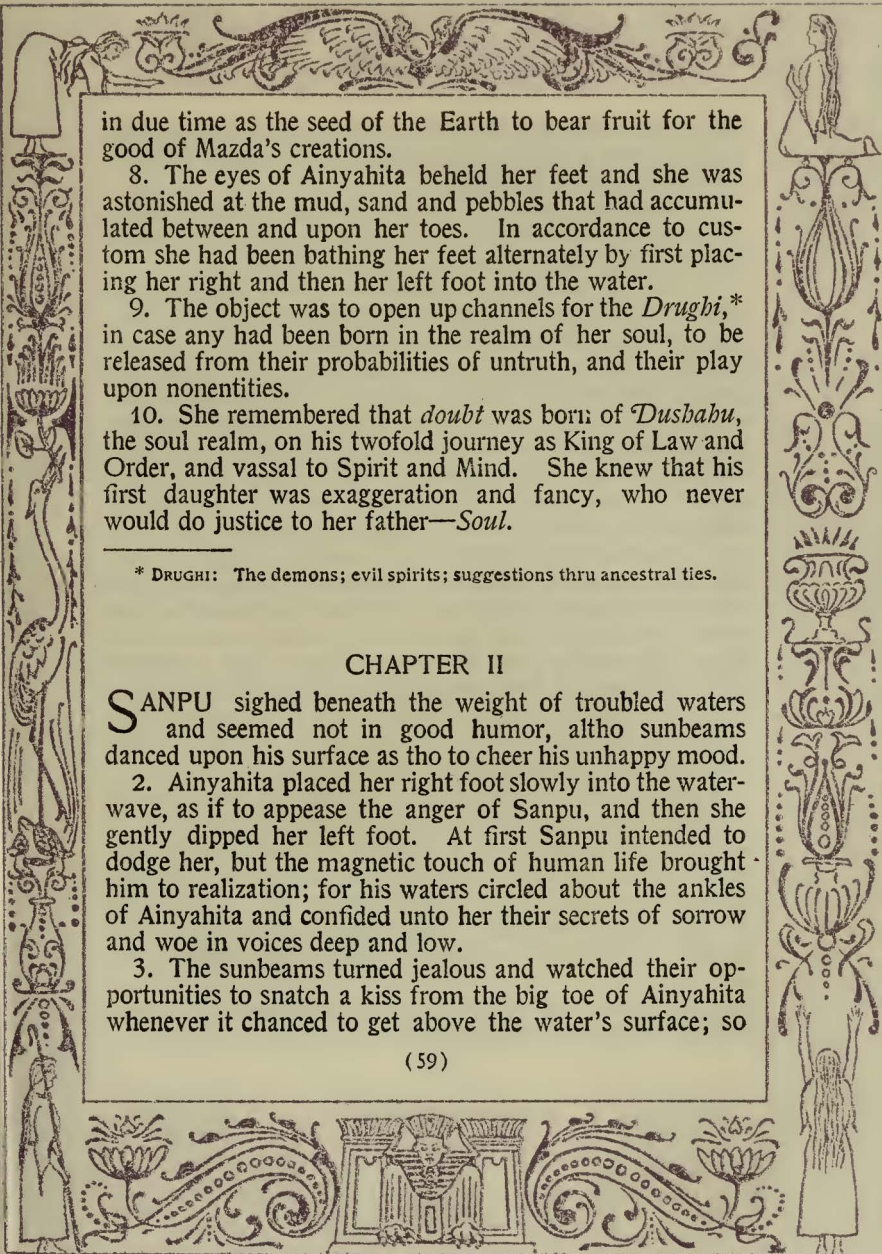
5. Ainyahita nodded in approval, and with tears in her eyes which sparkled like diadems of celestial ether in the presence of the golden countenance of Khorshed, she raised her beautiful white hands toward the canopy of heaven, while her rosy lips uttered the praises and patets appropriate to the daylight after a heavy storm.

6. In closing her praises she repeated the covenant:

"Mazda, Thou most glorious and shining One; Thou who sittest in the midst of the congregation of God; Thou only God of Gods, bless me, even me, that I might reclaim the Earth and turn the desert into a Paradise, a Paradise most suitable unto Thee and Thine Associates to dwell therein. This is my wish."

7. As the last words died away upon her lips, the wish was carried by the listening angels of Ether unto the Infinite, to be quickened into carnate spirit and come forth

* ZARVAN AKARANA, or Zrvana Akarana: Endless Time, Space and Cause



in due time as the seed of the Earth to bear fruit for the good of Mazda's creations.

8. The eyes of Ainyahita beheld her feet and she was astonished at the mud, sand and pebbles that had accumulated between and upon her toes. In accordance to custom she had been bathing her feet alternately by first placing her right and then her left foot into the water.

9. The object was to open up channels for the *Drughi*,* in case any had been born in the realm of her soul, to be released from their probabilities of untruth, and their play upon nonentities.

10. She remembered that *doubt* was born: of *Dushabu*, the soul realm, on his twofold journey as King of Law and Order, and vassal to Spirit and Mind. She knew that his first daughter was exaggeration and fancy, who never would do justice to her father—*Soul*.

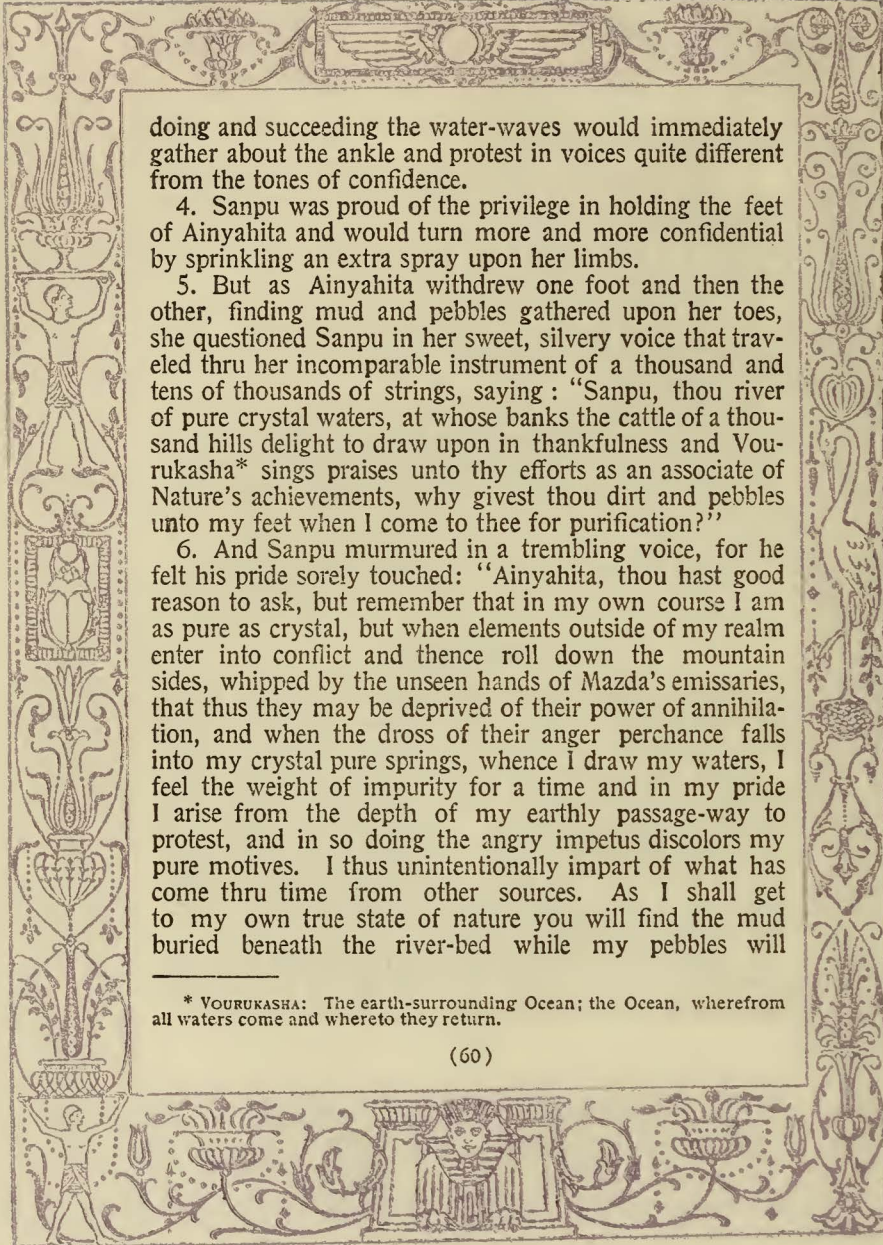
* DRUGHI: The demons; evil spirits; suggestions thru ancestral ties.

CHAPTER II

SANPU sighed beneath the weight of troubled waters and seemed not in good humor, altho sunbeams danced upon his surface as tho to cheer his unhappy mood.

2. Ainyahita placed her right foot slowly into the water-wave, as if to appease the anger of Sanpu, and then she gently dipped her left foot. At first Sanpu intended to dodge her, but the magnetic touch of human life brought him to realization; for his waters circled about the ankles of Ainyahita and confided unto her their secrets of sorrow and woe in voices deep and low.

3. The sunbeams turned jealous and watched their opportunities to snatch a kiss from the big toe of Ainyahita whenever it chanced to get above the water's surface; so



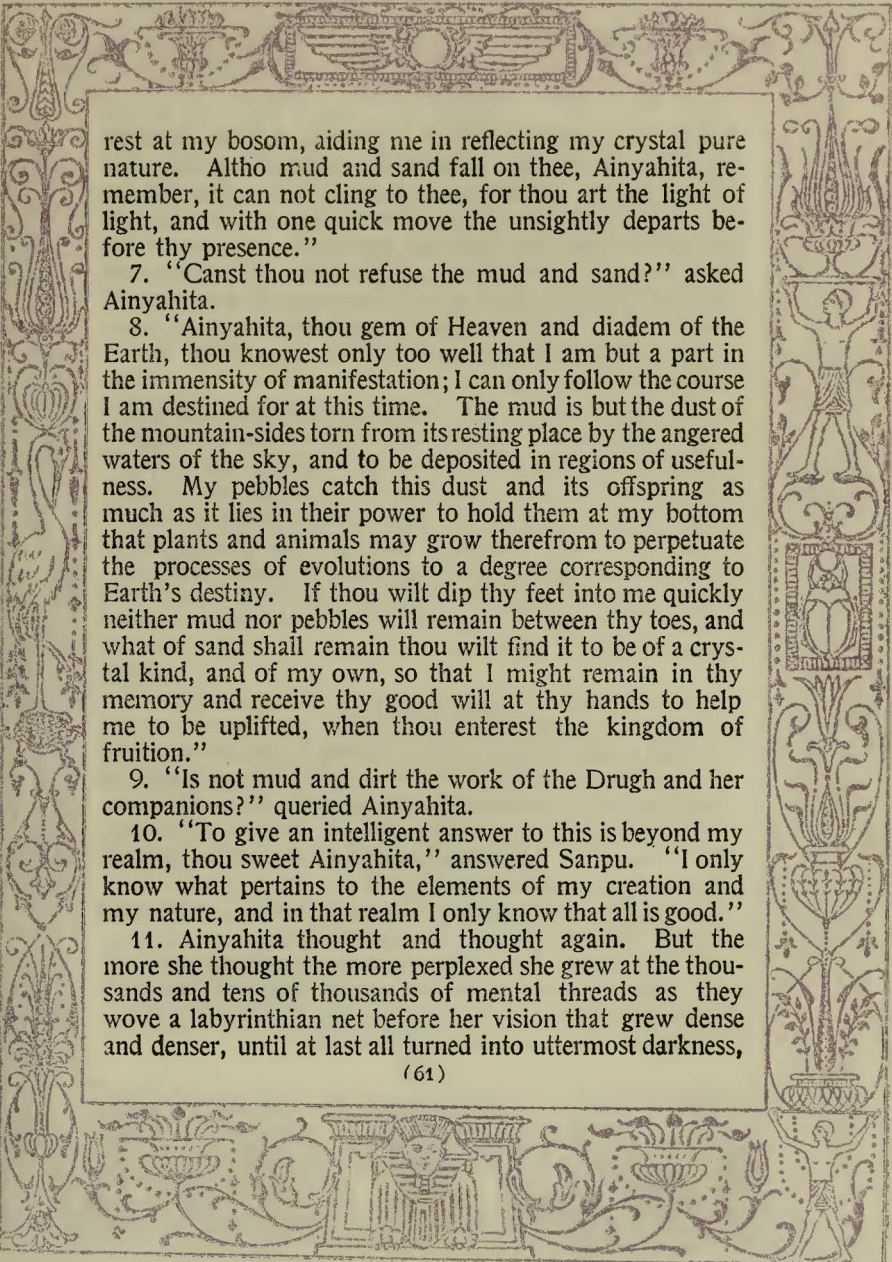
doing and succeeding the water-waves would immediately gather about the ankle and protest in voices quite different from the tones of confidence.

4. Sanpu was proud of the privilege in holding the feet of Ainyahita and would turn more and more confidential by sprinkling an extra spray upon her limbs.

5. But as Ainyahita withdrew one foot and then the other, finding mud and pebbles gathered upon her toes, she questioned Sanpu in her sweet, silvery voice that traveled thru her incomparable instrument of a thousand and tens of thousands of strings, saying: "Sanpu, thou river of pure crystal waters, at whose banks the cattle of a thousand hills delight to draw upon in thankfulness and Vourukasha* sings praises unto thy efforts as an associate of Nature's achievements, why givest thou dirt and pebbles unto my feet when I come to thee for purification?"

6. And Sanpu murmured in a trembling voice, for he felt his pride sorely touched: "Ainyahita, thou hast good reason to ask, but remember that in my own course I am as pure as crystal, but when elements outside of my realm enter into conflict and thence roll down the mountain sides, whipped by the unseen hands of Mazda's emissaries, that thus they may be deprived of their power of annihilation, and when the dross of their anger perchance falls into my crystal pure springs, whence I draw my waters, I feel the weight of impurity for a time and in my pride I arise from the depth of my earthly passage-way to protest, and in so doing the angry impetus discolors my pure motives. I thus unintentionally impart of what has come thru time from other sources. As I shall get to my own true state of nature you will find the mud buried beneath the river-bed while my pebbles will

* VOORUKASHA: The earth-surrounding Ocean; the Ocean, wherefrom all waters come and whereto they return.



rest at my bosom, aiding me in reflecting my crystal pure nature. Altho mud and sand fall on thee, Ainyahita, remember, it can not cling to thee, for thou art the light of light, and with one quick move the unsightly departs before thy presence."

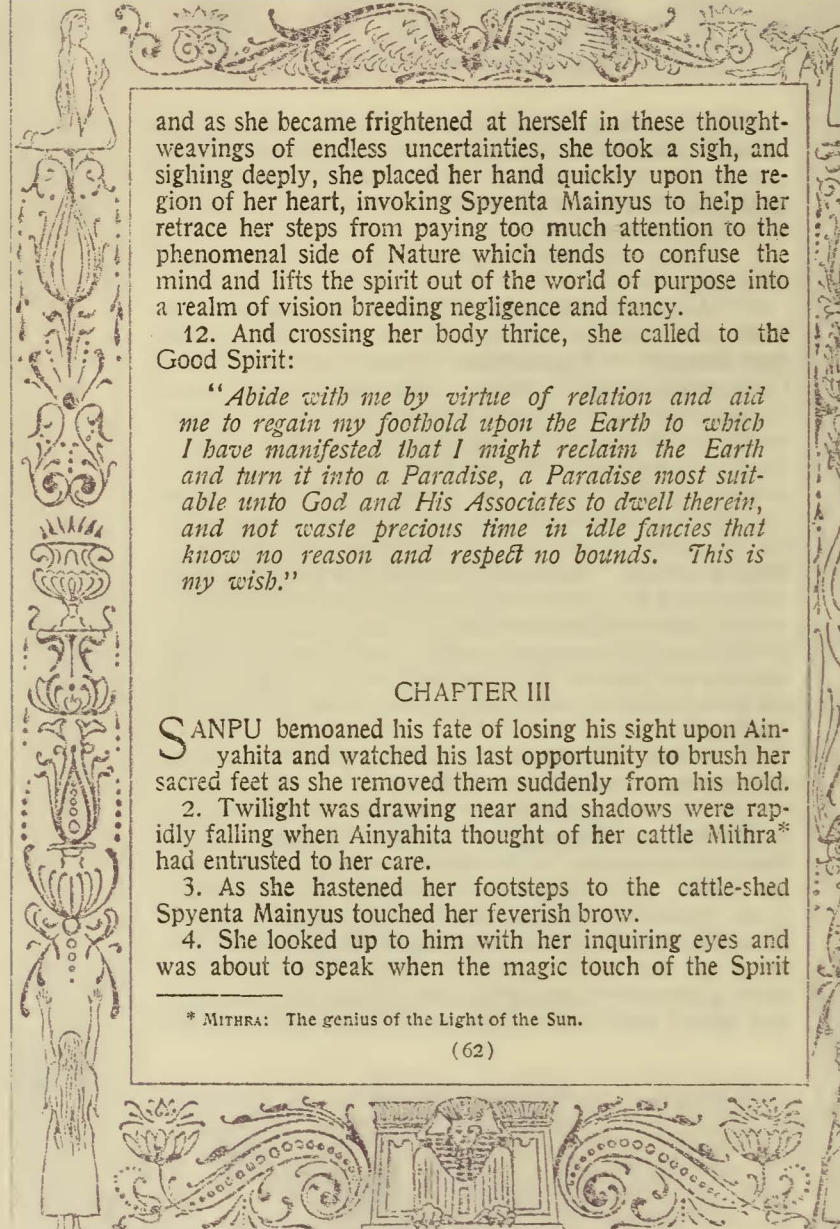
7. "Canst thou not refuse the mud and sand?" asked Ainyahita.

8. "Ainyahita, thou gem of Heaven and diadem of the Earth, thou knowest only too well that I am but a part in the immensity of manifestation; I can only follow the course I am destined for at this time. The mud is but the dust of the mountain-sides torn from its resting place by the angered waters of the sky, and to be deposited in regions of usefulness. My pebbles catch this dust and its offspring as much as it lies in their power to hold them at my bottom that plants and animals may grow therefrom to perpetuate the processes of evolutions to a degree corresponding to Earth's destiny. If thou wilt dip thy feet into me quickly neither mud nor pebbles will remain between thy toes, and what of sand shall remain thou wilt find it to be of a crystal kind, and of my own, so that I might remain in thy memory and receive thy good will at thy hands to help me to be uplifted, when thou enterest the kingdom of fruition."

9. "Is not mud and dirt the work of the Drugh and her companions?" queried Ainyahita.

10. "To give an intelligent answer to this is beyond my realm, thou sweet Ainyahita," answered Sanpu. "I only know what pertains to the elements of my creation and my nature, and in that realm I only know that all is good."

11. Ainyahita thought and thought again. But the more she thought the more perplexed she grew at the thousands and tens of thousands of mental threads as they wove a labyrinthian net before her vision that grew dense and denser, until at last all turned into uttermost darkness,



and as she became frightened at herself in these thought-weavings of endless uncertainties, she took a sigh, and sighing deeply, she placed her hand quickly upon the region of her heart, invoking Spyenta Mainyus to help her retrace her steps from paying too much attention to the phenomenal side of Nature which tends to confuse the mind and lifts the spirit out of the world of purpose into a realm of vision breeding negligence and fancy.

12. And crossing her body thrice, she called to the Good Spirit:

"Abide with me by virtue of relation and aid me to regain my foothold upon the Earth to which I have manifested that I might reclaim the Earth and turn it into a Paradise, a Paradise most suitable unto God and His Associates to dwell therein, and not waste precious time in idle fancies that know no reason and respect no bounds. This is my wish."

CHAPTER III

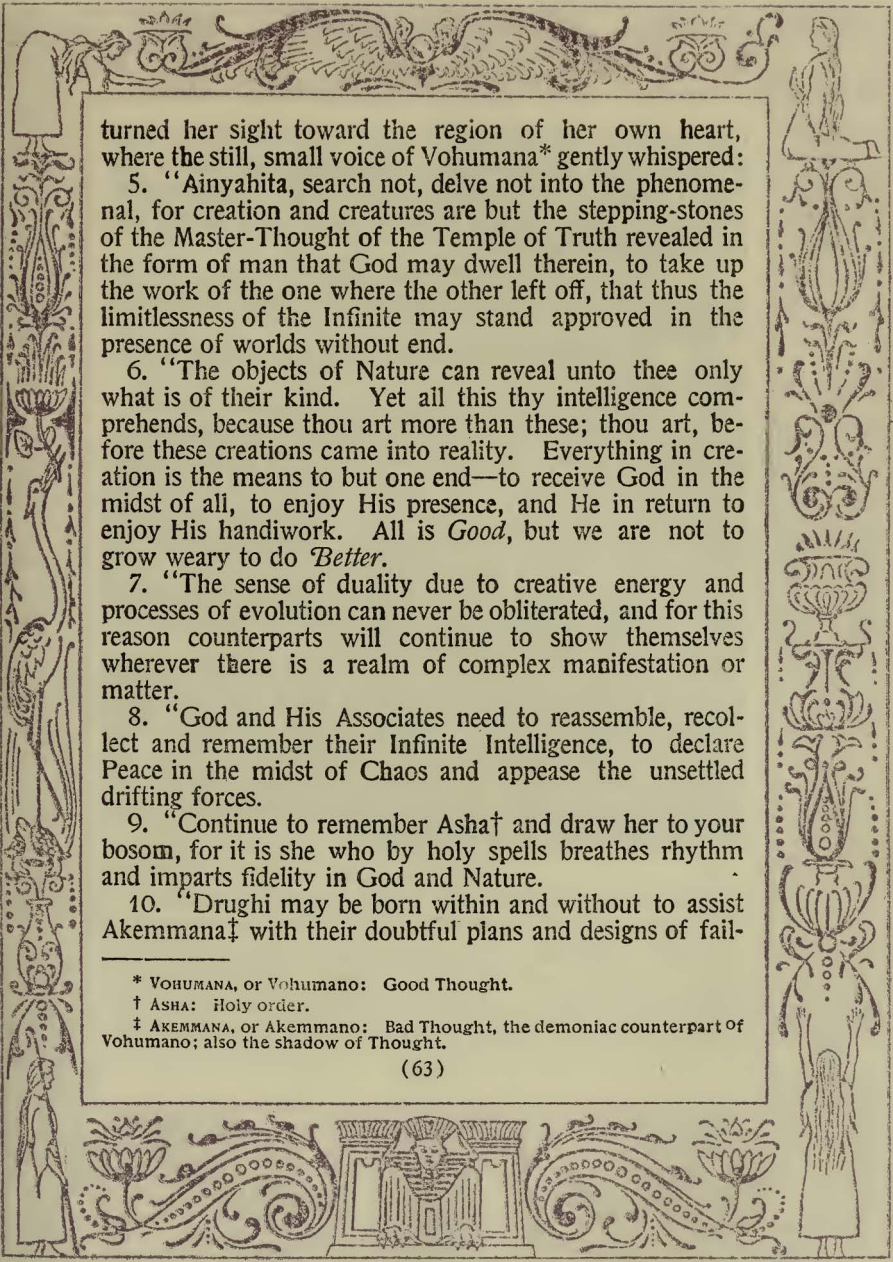
SANPU bemoaned his fate of losing his sight upon Ainyahita and watched his last opportunity to brush her sacred feet as she removed them suddenly from his hold.

2. Twilight was drawing near and shadows were rapidly falling when Ainyahita thought of her cattle Mithra* had entrusted to her care.

3. As she hastened her footsteps to the cattle-shed Spyenta Mainyus touched her feverish brow.

4. She looked up to him with her inquiring eyes and was about to speak when the magic touch of the Spirit

* MITHRA: The genius of the Light of the Sun.



turned her sight toward the region of her own heart, where the still, small voice of Vohumana* gently whispered:

5. "Ainyahita, search not, delve not into the phenomenal, for creation and creatures are but the stepping-stones of the Master-Thought of the Temple of Truth revealed in the form of man that God may dwell therein, to take up the work of the one where the other left off, that thus the limitlessness of the Infinite may stand approved in the presence of worlds without end.

6. "The objects of Nature can reveal unto thee only what is of their kind. Yet all this thy intelligence comprehends, because thou art more than these; thou art, before these creations came into reality. Everything in creation is the means to but one end—to receive God in the midst of all, to enjoy His presence, and He in return to enjoy His handiwork. All is *Good*, but we are not to grow weary to do *Better*.

7. "The sense of duality due to creative energy and processes of evolution can never be obliterated, and for this reason counterparts will continue to show themselves wherever there is a realm of complex manifestation or matter.

8. "God and His Associates need to reassemble, recollect and remember their Infinite Intelligence, to declare Peace in the midst of Chaos and appease the unsettled drifting forces.

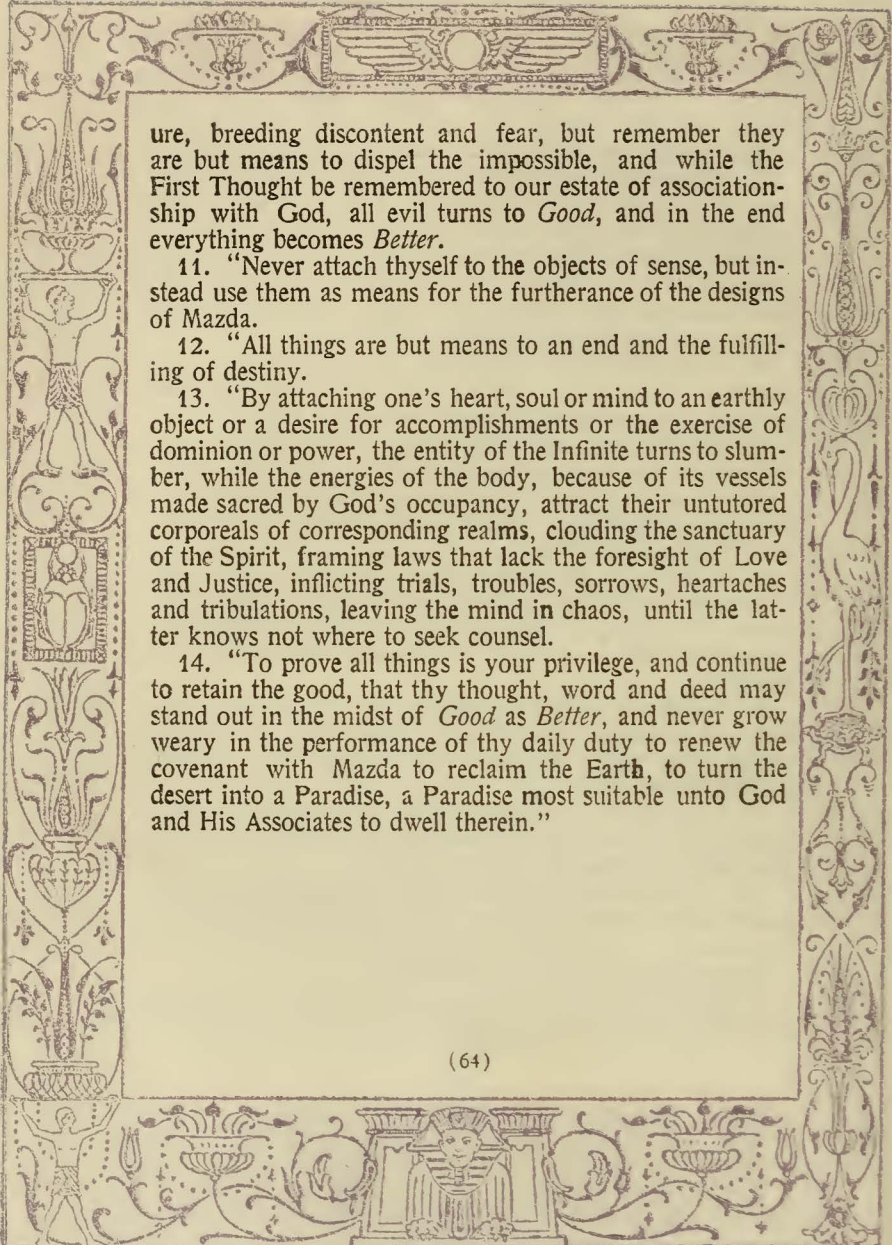
9. "Continue to remember Asha† and draw her to your bosom, for it is she who by holy spells breathes rhythm and imparts fidelity in God and Nature.

10. "Drughi may be born within and without to assist Akemmana‡ with their doubtful plans and designs of fail-

* VOHUMANA, or Vohumano: Good Thought.

† ASHA: Holy order.

‡ AKEMMANA, or Akemmano: Bad Thought, the demoniac counterpart of Vohumano; also the shadow of Thought.

The page is framed by a decorative border. At the top center is a winged figure. The left side features a vertical column of figures: a flame-like symbol, a man holding a staff, a seated figure, and a man holding a staff. The right side features a vertical column with a swan and a flame-like symbol. The bottom center features a seated figure with a crown, flanked by two figures holding staffs. The entire border is filled with intricate scrollwork and floral motifs.

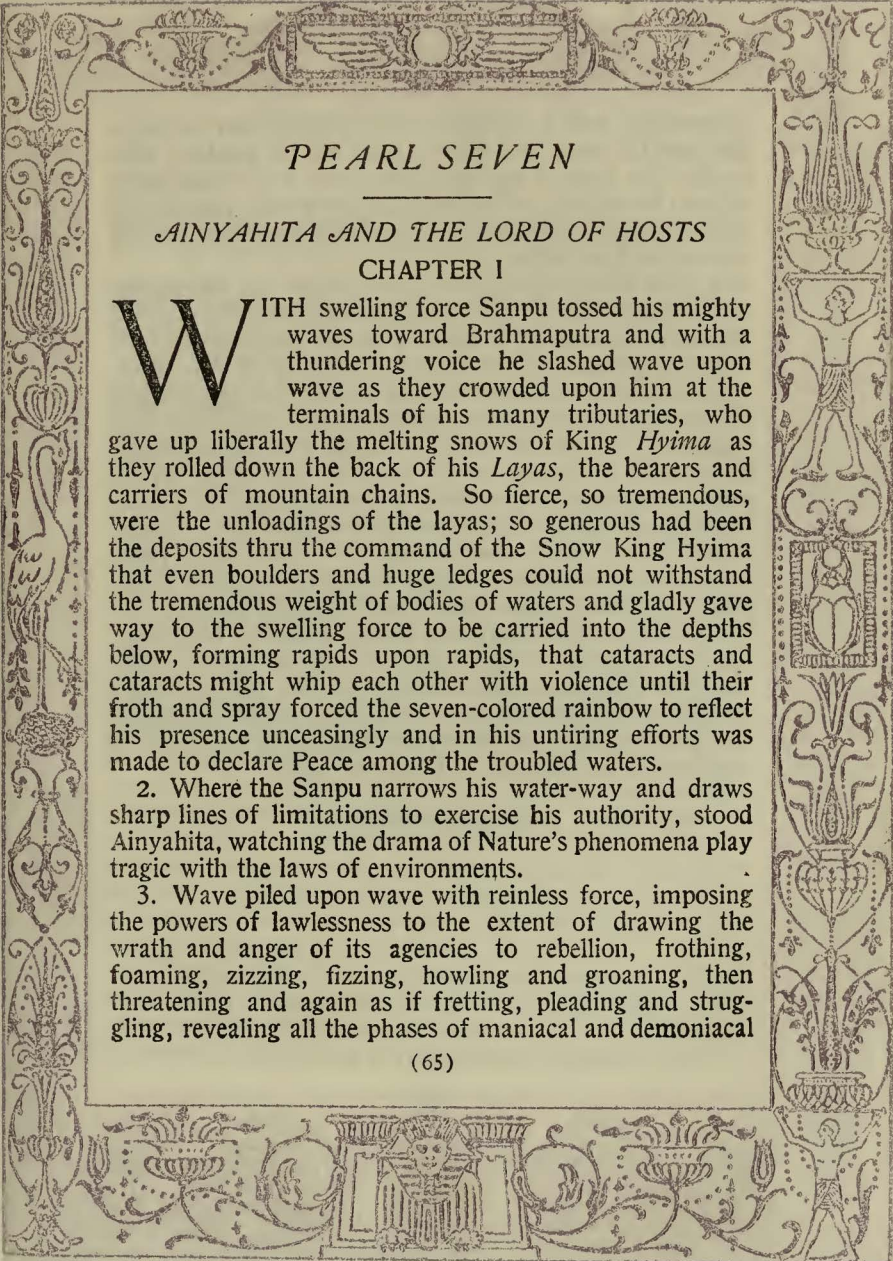
ure, breeding discontent and fear, but remember they are but means to dispel the impossible, and while the First Thought be remembered to our estate of association with God, all evil turns to *Good*, and in the end everything becomes *Better*.

11. "Never attach thyself to the objects of sense, but instead use them as means for the furtherance of the designs of Mazda.

12. "All things are but means to an end and the fulfilling of destiny.

13. "By attaching one's heart, soul or mind to an earthly object or a desire for accomplishments or the exercise of dominion or power, the entity of the Infinite turns to slumber, while the energies of the body, because of its vessels made sacred by God's occupancy, attract their untutored corporeals of corresponding realms, clouding the sanctuary of the Spirit, framing laws that lack the foresight of Love and Justice, inflicting trials, troubles, sorrows, heartaches and tribulations, leaving the mind in chaos, until the latter knows not where to seek counsel.

14. "To prove all things is your privilege, and continue to retain the good, that thy thought, word and deed may stand out in the midst of *Good* as *Better*, and never grow weary in the performance of thy daily duty to renew the covenant with Mazda to reclaim the Earth, to turn the desert into a Paradise, a Paradise most suitable unto God and His Associates to dwell therein."



PEARL SEVEN

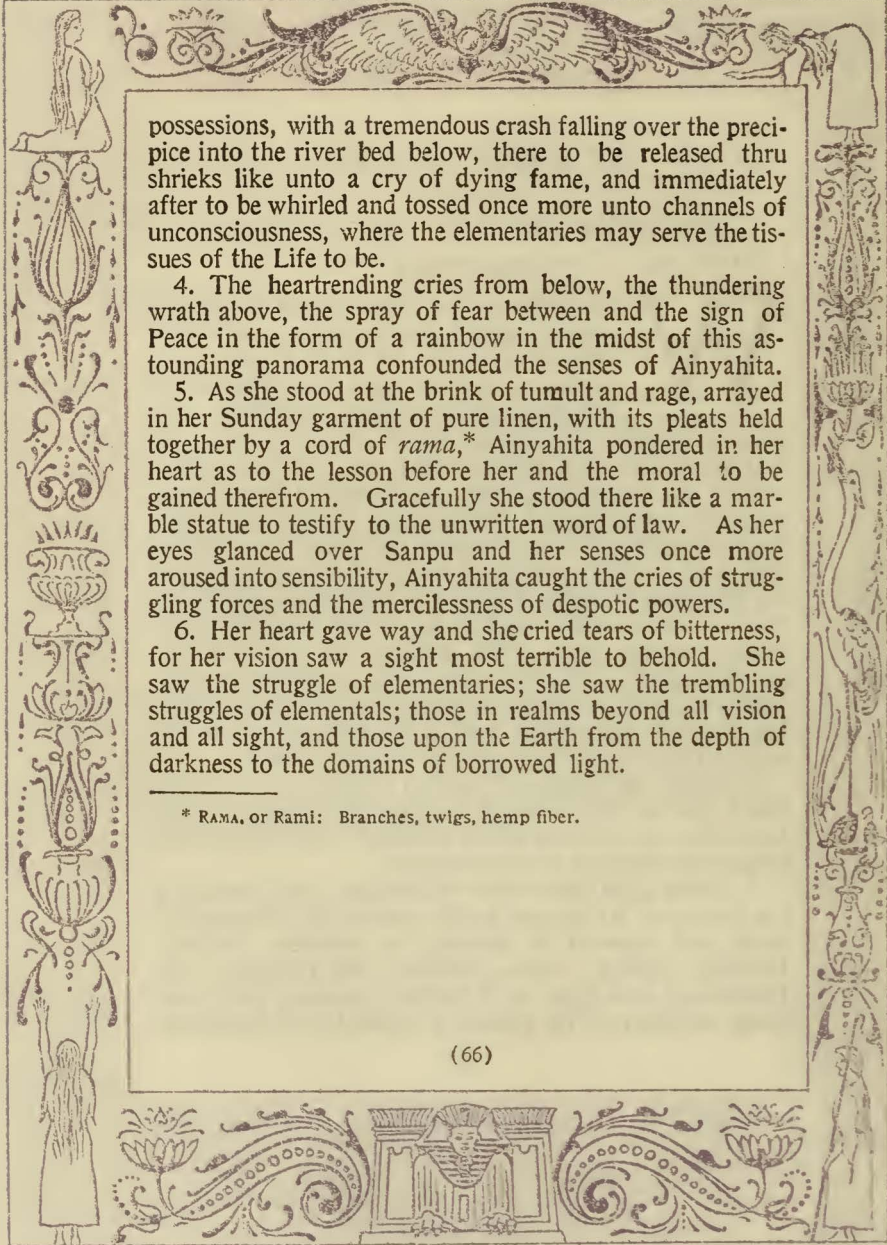
AINYAHITA AND THE LORD OF HOSTS

CHAPTER I

WITH swelling force Sanpu tossed his mighty waves toward Brahmputra and with a thundering voice he slashed wave upon wave as they crowded upon him at the terminals of his many tributaries, who gave up liberally the melting snows of King *Hyima* as they rolled down the back of his *Layas*, the bearers and carriers of mountain chains. So fierce, so tremendous, were the unloadings of the *layas*; so generous had been the deposits thru the command of the Snow King *Hyima* that even boulders and huge ledges could not withstand the tremendous weight of bodies of waters and gladly gave way to the swelling force to be carried into the depths below, forming rapids upon rapids, that cataracts and cataracts might whip each other with violence until their froth and spray forced the seven-colored rainbow to reflect his presence unceasingly and in his untiring efforts was made to declare Peace among the troubled waters.

2. Where the Sanpu narrows his water-way and draws sharp lines of limitations to exercise his authority, stood Ainyahita, watching the drama of Nature's phenomena play tragic with the laws of environments.

3. Wave piled upon wave with reinless force, imposing the powers of lawlessness to the extent of drawing the wrath and anger of its agencies to rebellion, frothing, foaming, zizzing, fizzing, howling and groaning, then threatening and again as if fretting, pleading and struggling, revealing all the phases of maniacal and demoniacal




possessions, with a tremendous crash falling over the precipice into the river bed below, there to be released thru shrieks like unto a cry of dying fame, and immediately after to be whirled and tossed once more unto channels of unconsciousness, where the elementaries may serve the tissues of the Life to be.

4. The heartrending cries from below, the thundering wrath above, the spray of fear between and the sign of Peace in the form of a rainbow in the midst of this astounding panorama confounded the senses of Ainyahita.

5. As she stood at the brink of tumult and rage, arrayed in her Sunday garment of pure linen, with its pleats held together by a cord of *rama*,* Ainyahita pondered in her heart as to the lesson before her and the moral to be gained therefrom. Gracefully she stood there like a marble statue to testify to the unwritten word of law. As her eyes glanced over Sanpu and her senses once more aroused into sensibility, Ainyahita caught the cries of struggling forces and the mercilessness of despotic powers.

6. Her heart gave way and she cried tears of bitterness, for her vision saw a sight most terrible to behold. She saw the struggle of elementaries; she saw the trembling struggles of elementals; those in realms beyond all vision and all sight, and those upon the Earth from the depth of darkness to the domains of borrowed light.

* RAMA, OR Rami: Branches, twigs, hemp fiber.



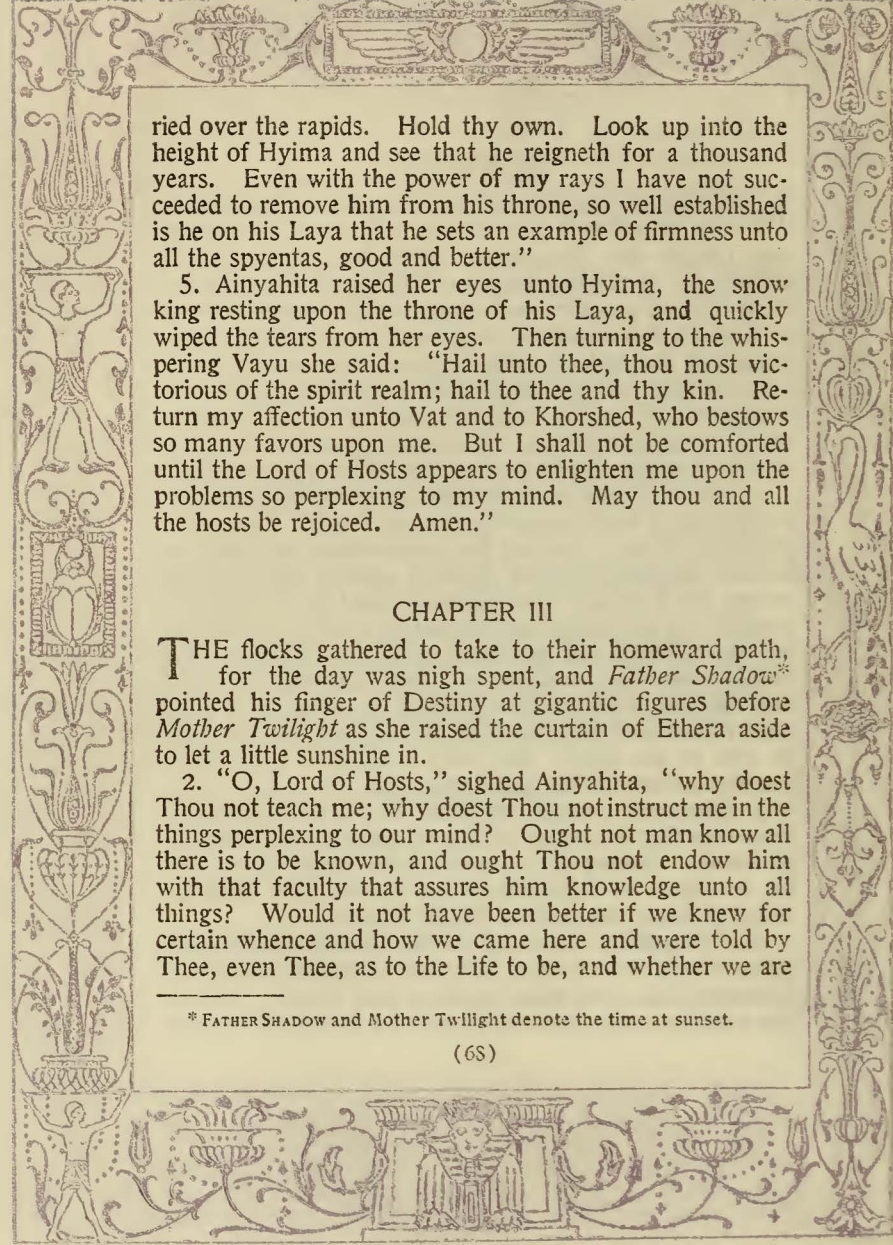
CHAPTER II

KHORSHED saw from the regions above the teardrops on Ainyahita's countenance roll down in streams and mingle with the torrents before her. Even he was moved, for he reached out for a little cloud to brush a tear from his eyes and then as if using the phenomenal merely to wipe his feverish brow, he passed the cloud and threw glances of love unto Ainyahita, descending unto her in the form of golden rays carried by his thousands and tens of thousands of swiftly galloping steeds. But Ainyahita would not be comforted. Altho again and again he would kiss her burning cheeks her eyes would remain unmoved.

2. Not until she heard the bleating of her flock did Ainyahita return to the consciousness of Earth's life and its manifold duties. Untying the shepherd's song from her bosom, she played a song of long ago to the troubled waters and a melody unto the powers that be. She played sweetly, yet in tones of sorrow and lamentation. Many of her flock halted and wondered what had befallen their royal shepherdess, and many a buck frowned his brows and fell into contemplative meditation. Her spirit must have communed with the spirit of her trust, for the flock as well as her stately dogs sang a plaintive song to the accompaniment of her touching music.

3. Khorshed seemed persistent in his approaches, for even now that the vesper calls were pealing he insisted to be heard. Uniting his efforts with the balmy air of Vat, he succeeded to make his wishes known, and thru the voice of Vayu, the spirit of the air, he said:

4. "Ainyahita, thou pearl of the Heavens and diadem of the Earth, why weepst thou over the phenomenal; why lamentest thou over what has been and is not? Let not thy emotions carry thee astray as these elementals are car-



ried over the rapids. Hold thy own. Look up into the height of Hyima and see that he reigneth for a thousand years. Even with the power of my rays I have not succeeded to remove him from his throne, so well established is he on his Laya that he sets an example of firmness unto all the spyentas, good and better."


5. Ainyahita raised her eyes unto Hyima, the snow king resting upon the throne of his Laya, and quickly wiped the tears from her eyes. Then turning to the whispering Vayu she said: "Hail unto thee, thou most victorious of the spirit realm; hail to thee and thy kin. Return my affection unto Vat and to Khorshed, who bestows so many favors upon me. But I shall not be comforted until the Lord of Hosts appears to enlighten me upon the problems so perplexing to my mind. May thou and all the hosts be rejoiced. Amen."

CHAPTER III

THE flocks gathered to take to their homeward path, for the day was nigh spent, and *Father Shadow** pointed his finger of Destiny at gigantic figures before *Mother Twilight* as she raised the curtain of Ethera aside to let a little sunshine in.

2. "O, Lord of Hosts," sighed Ainyahita, "why doest Thou not teach me; why doest Thou not instruct me in the things perplexing to our mind? Ought not man know all there is to be known, and ought Thou not endow him with that faculty that assures him knowledge unto all things? Would it not have been better if we knew for certain whence and how we came here and were told by Thee, even Thee, as to the Life to be, and whether we are

* FATHER SHADOW and Mother Twilight denote the time at sunset.

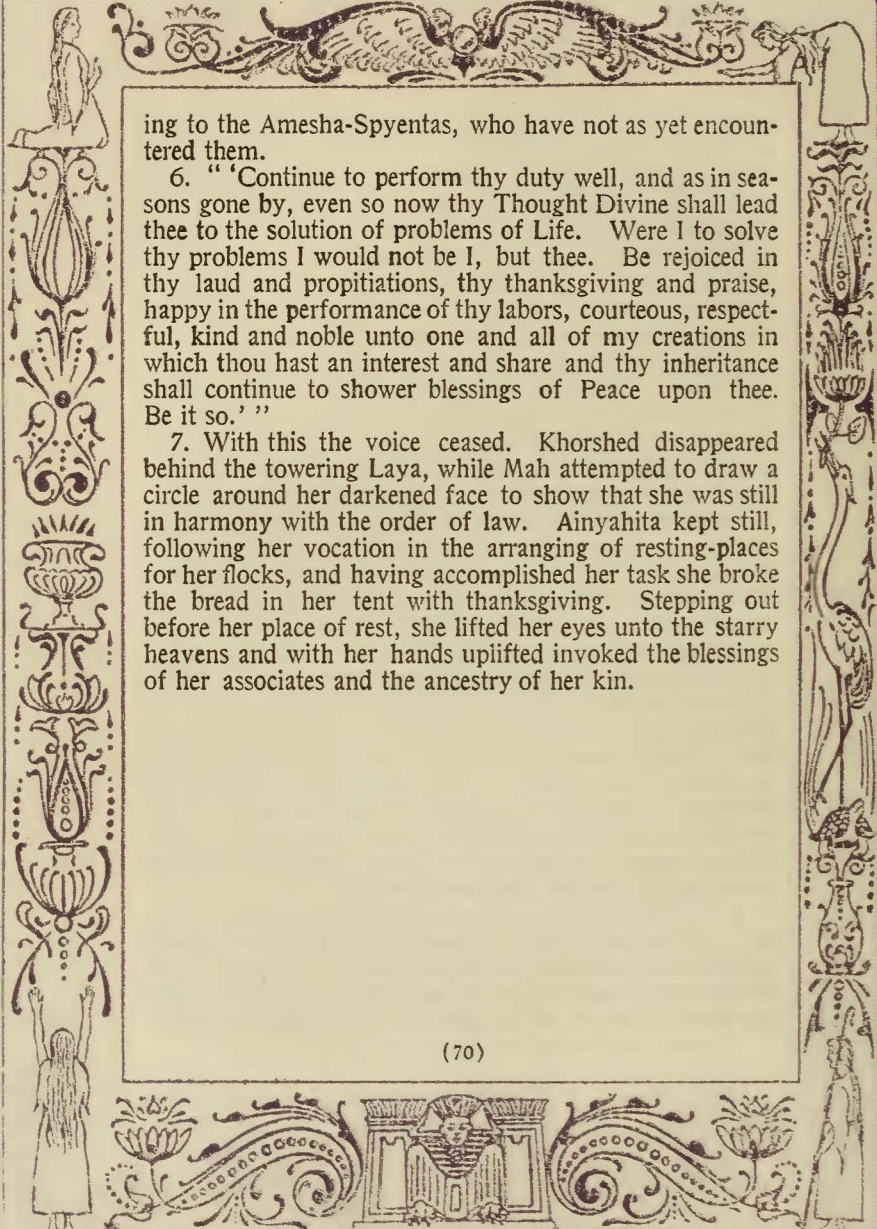


but the product of Time or of Eternity? Tell me, even me, if tell Thou mayest. But do tell it me rightly, and I shall continue to praise Thee and Thy own. Thou art Omniscience and ever revealest Thy knowledge thruout all creations. All good I accept with praise, O God, and at Thy command I think, speak and do in accordance with the Avesta. But I ask of Thee to interpret unto me all the problems of Life, and I shall bring Thee a sacrifice worth being heard of. This is my wish. So be it."

3. And the holy messenger Spyenta Mainyus whispered and said: "Ainyahita, thou pearl of Heavens and diadem of the Earth, the Lord is with thee, and lo and behold, be thou rejoiced, and this is the message He giveth unto thee:

4. "Ainyahita, thou dearest of all associates on Earth, be thou rejoiced, for thou art at one with the Amesha-Spyentas of the highest and most royal realms; still thy anxiety is greater than the promptings of Intelligence at this season of thy developments. Remember, thou who art as one of God, that thy anxiety is simply the result of evolutionary efforts which are ever anxious to know, yet never have understanding to utilize the knowledge gained except in as far as our Intelligence prompts it. Within thy own estate thou knowest it all, while the energies of planetary influence desire to wrest this, thy privilege, from thee. For thy own protection we have agreed and decreed that only in accordance to time and season and thru the exercise of our duties shall the hidden in Nature be revealed in a measure conducive to the progress of creation. Were I, even I, to instruct thee, never wouldst thou stand alone and prove thy own unto Eternity.

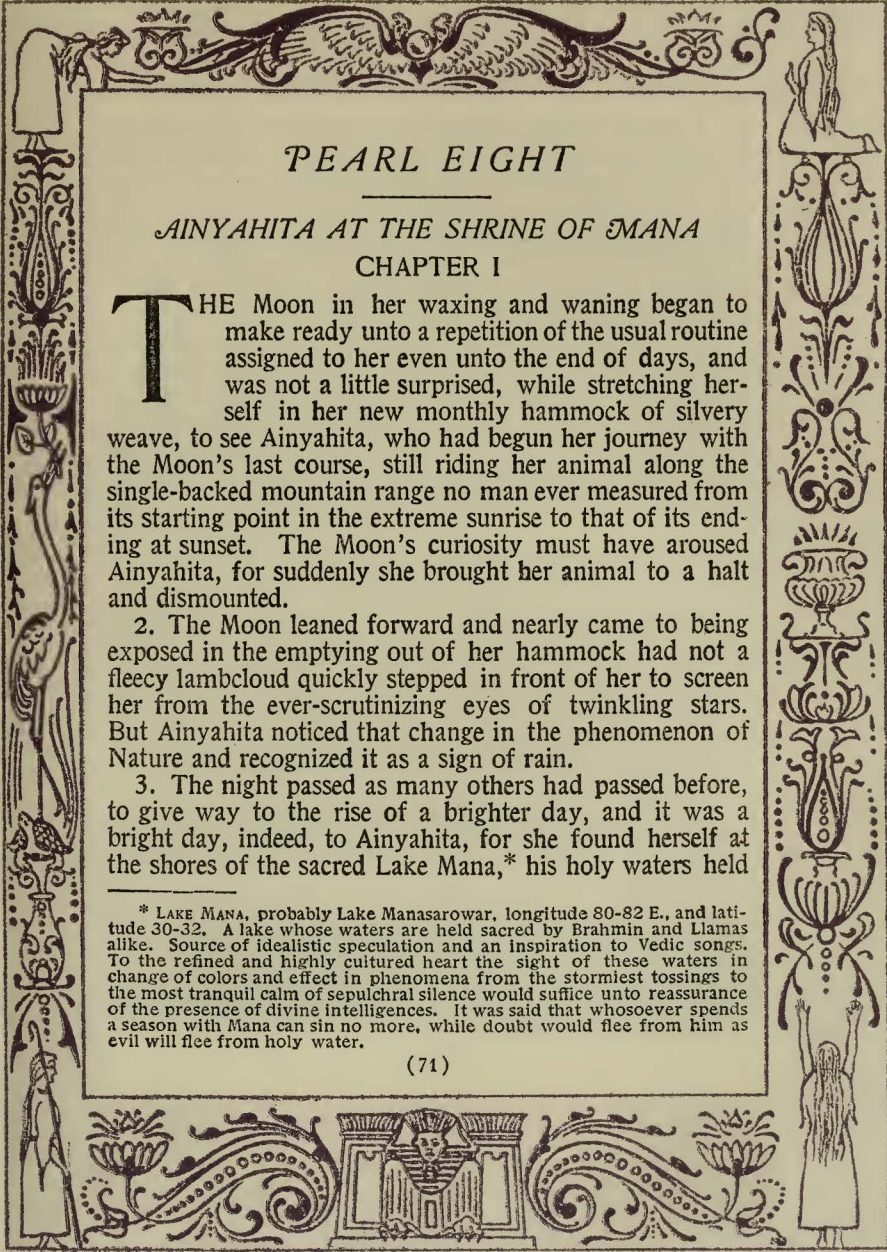
5. "Furthermore, where may I, even I, turn for counsel? Who taught *me*? Who instructed me and initiated *me* into the problems of Life here, there and everywhere? Thou mayest be rejoiced, indeed, for the privilege of taking up where I left off and be spared many a problem perplex-



ing to the Amesha-Spyentas, who have not as yet encountered them.

6. "Continue to perform thy duty well, and as in seasons gone by, even so now thy Thought Divine shall lead thee to the solution of problems of Life. Were I to solve thy problems I would not be I, but thee. Be rejoiced in thy laud and propitiations, thy thanksgiving and praise, happy in the performance of thy labors, courteous, respectful, kind and noble unto one and all of my creations in which thou hast an interest and share and thy inheritance shall continue to shower blessings of Peace upon thee. Be it so.' "

7. With this the voice ceased. Khorshed disappeared behind the towering Laya, while Mah attempted to draw a circle around her darkened face to show that she was still in harmony with the order of law. Ainyahita kept still, following her vocation in the arranging of resting-places for her flocks, and having accomplished her task she broke the bread in her tent with thanksgiving. Stepping out before her place of rest, she lifted her eyes unto the starry heavens and with her hands uplifted invoked the blessings of her associates and the ancestry of her kin.



PEARL EIGHT

AINYAHITA AT THE SHRINE OF MANA

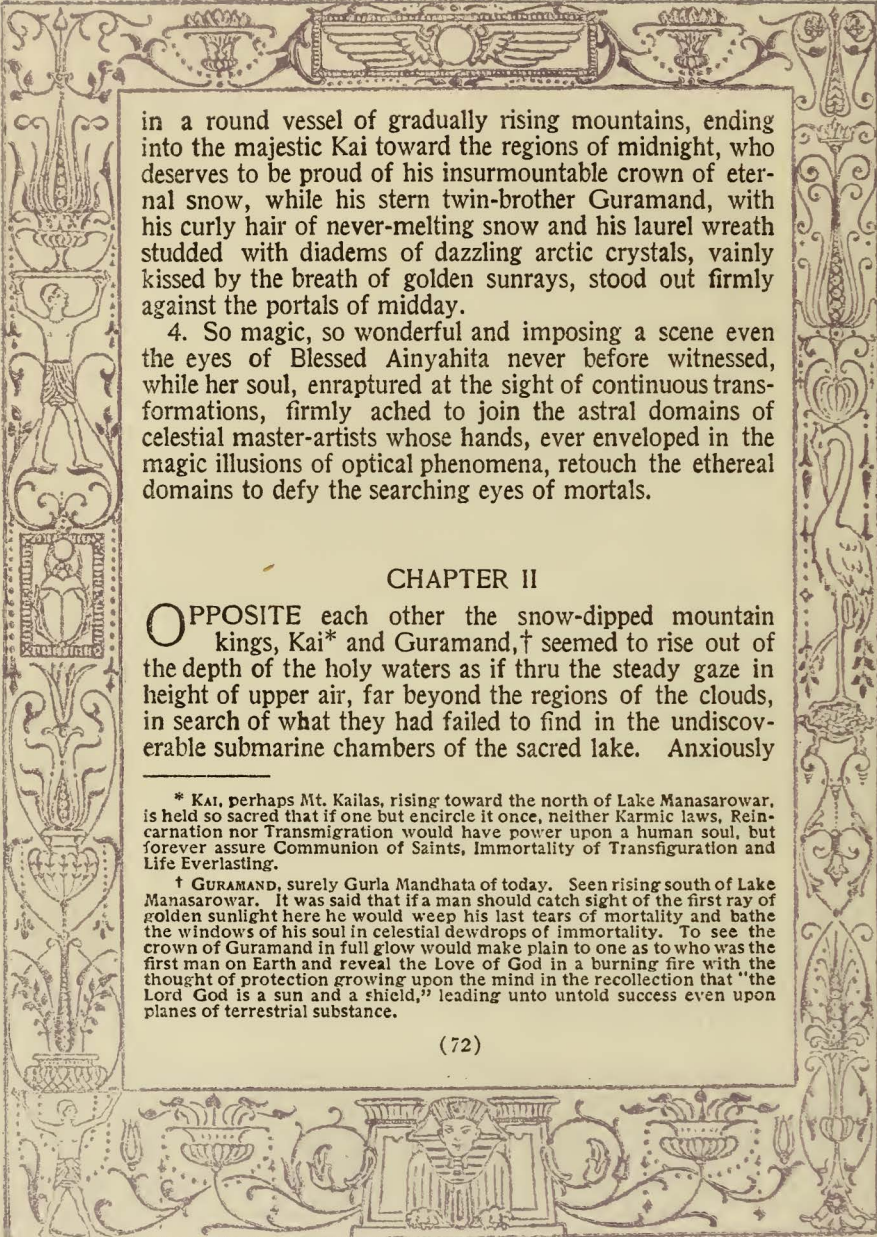
CHAPTER I

THE Moon in her waxing and waning began to make ready unto a repetition of the usual routine assigned to her even unto the end of days, and was not a little surprised, while stretching herself in her new monthly hammock of silvery weave, to see Ainyahita, who had begun her journey with the Moon's last course, still riding her animal along the single-backed mountain range no man ever measured from its starting point in the extreme sunrise to that of its ending at sunset. The Moon's curiosity must have aroused Ainyahita, for suddenly she brought her animal to a halt and dismounted.

2. The Moon leaned forward and nearly came to being exposed in the emptying out of her hammock had not a fleecy lambcloud quickly stepped in front of her to screen her from the ever-scrutinizing eyes of twinkling stars. But Ainyahita noticed that change in the phenomenon of Nature and recognized it as a sign of rain.

3. The night passed as many others had passed before, to give way to the rise of a brighter day, and it was a bright day, indeed, to Ainyahita, for she found herself at the shores of the sacred Lake Mana,* his holy waters held

* LAKE MANA, probably Lake Manasarowar, longitude 80-82 E., and latitude 30-32. A lake whose waters are held sacred by Brahmin and Llamas alike. Source of idealistic speculation and an inspiration to Vedic songs. To the refined and highly cultured heart the sight of these waters in change of colors and effect in phenomena from the stormiest tossings to the most tranquil calm of sepulchral silence would suffice unto reassurance of the presence of divine intelligences. It was said that whosoever spends a season with Mana can sin no more, while doubt would flee from him as evil will flee from holy water.



in a round vessel of gradually rising mountains, ending into the majestic Kai toward the regions of midnight, who deserves to be proud of his insurmountable crown of eternal snow, while his stern twin-brother Guramand, with his curly hair of never-melting snow and his laurel wreath studded with diadems of dazzling arctic crystals, vainly kissed by the breath of golden sunrays, stood out firmly against the portals of midday.

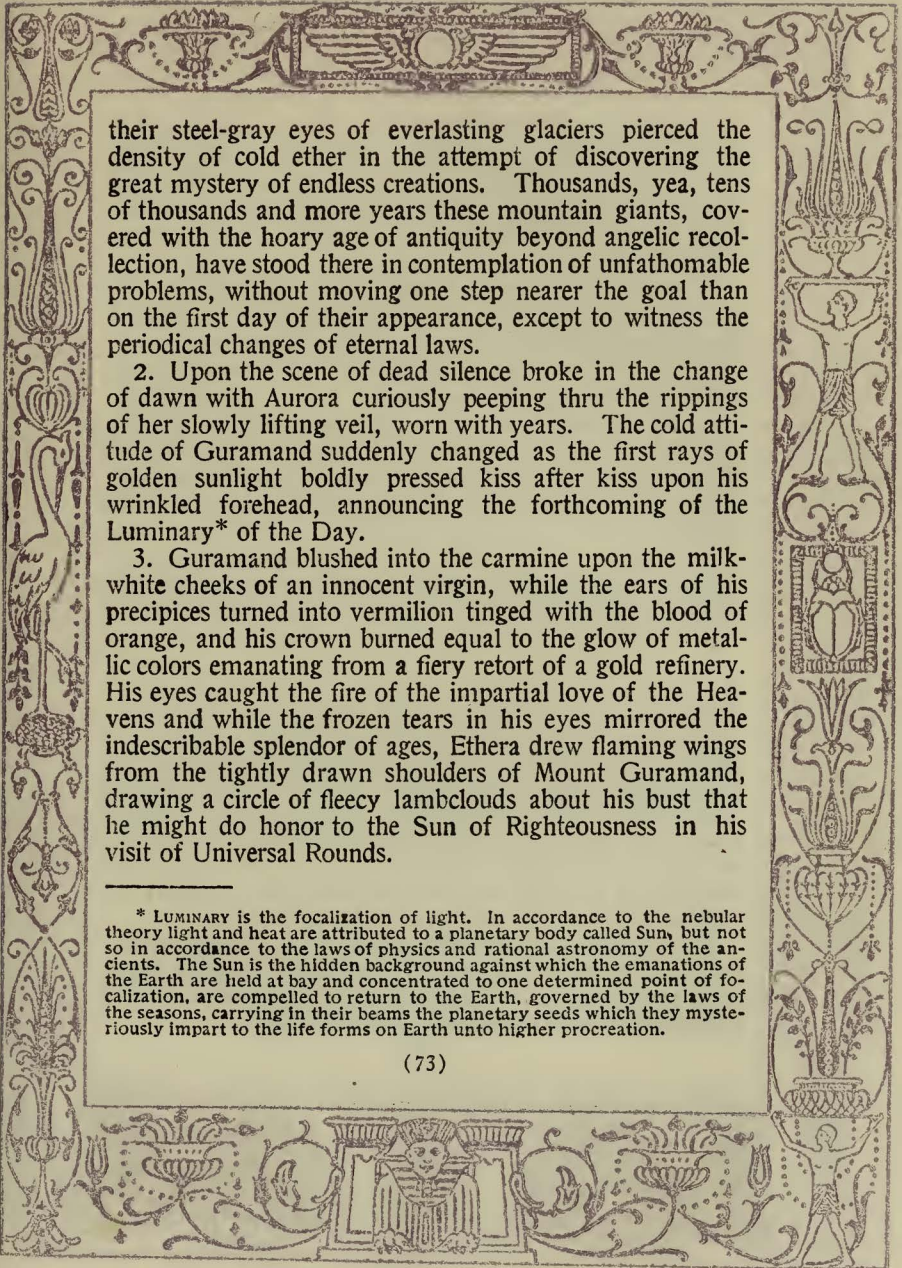
4. So magic, so wonderful and imposing a scene even the eyes of Blessed Ainyahita never before witnessed, while her soul, enraptured at the sight of continuous transformations, firmly ached to join the astral domains of celestial master-artists whose hands, ever enveloped in the magic illusions of optical phenomena, retouch the ethereal domains to defy the searching eyes of mortals.

CHAPTER II

OPPOSITE each other the snow-dipped mountain kings, Kai* and Guramand,† seemed to rise out of the depth of the holy waters as if thru the steady gaze in height of upper air, far beyond the regions of the clouds, in search of what they had failed to find in the undiscoverable submarine chambers of the sacred lake. Anxiously

* KAI, perhaps Mt. Kailas, rising toward the north of Lake Manasarowar, is held so sacred that if one but encircle it once, neither Karmic laws, Reincarnation nor Transmigration would have power upon a human soul, but forever assure Communion of Saints, Immortality of Transfiguration and Life Everlasting.

† GURAMAND, surely Gurla Mandhata of today. Seen rising south of Lake Manasarowar. It was said that if a man should catch sight of the first ray of golden sunlight here he would weep his last tears of mortality and bathe the windows of his soul in celestial dewdrops of immortality. To see the crown of Guramand in full glow would make plain to one as to who was the first man on Earth and reveal the Love of God in a burning fire with the thought of protection growing upon the mind in the recollection that "the Lord God is a sun and a shield," leading unto untold success even upon planes of terrestrial substance.

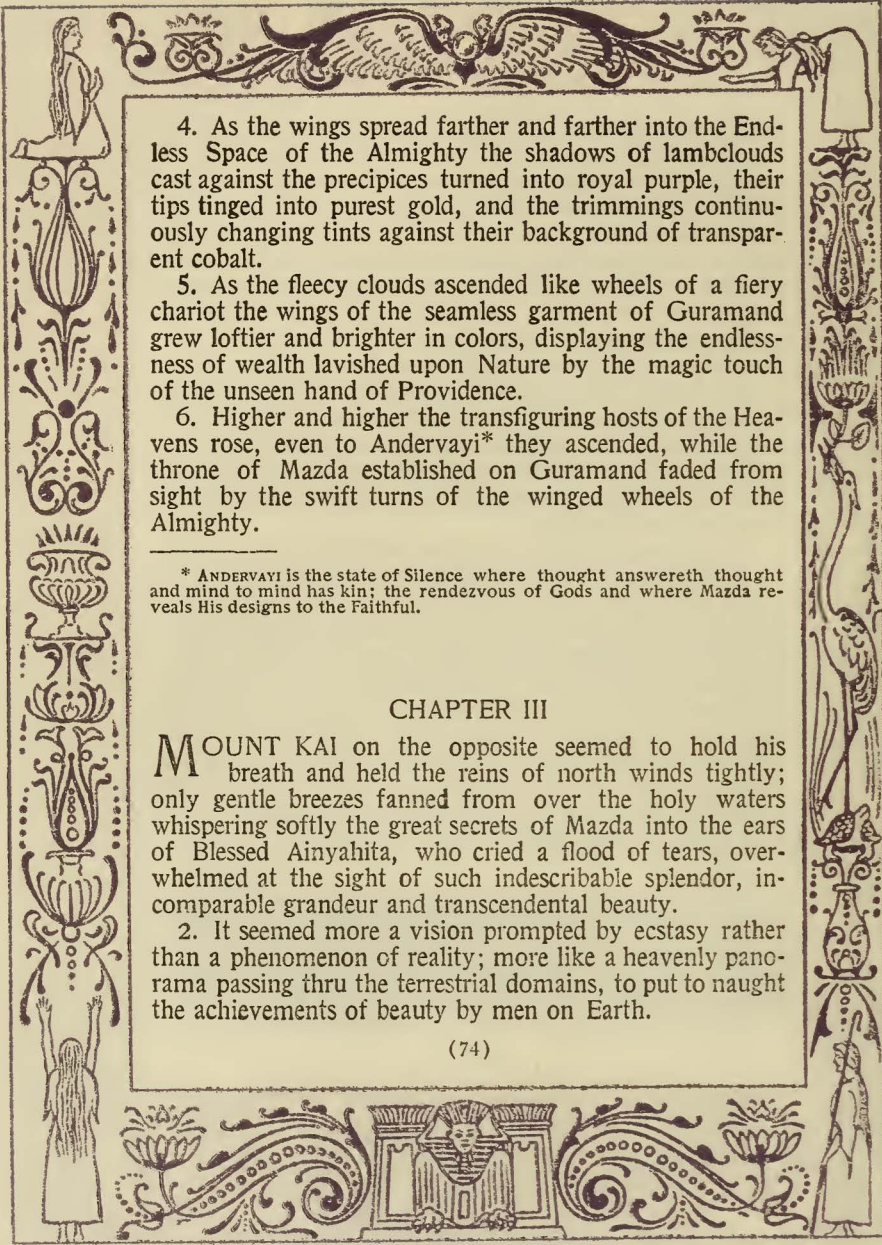


their steel-gray eyes of everlasting glaciers pierced the density of cold ether in the attempt of discovering the great mystery of endless creations. Thousands, yea, tens of thousands and more years these mountain giants, covered with the hoary age of antiquity beyond angelic recollection, have stood there in contemplation of unfathomable problems, without moving one step nearer the goal than on the first day of their appearance, except to witness the periodical changes of eternal laws.

2. Upon the scene of dead silence broke in the change of dawn with Aurora curiously peeping thru the rippings of her slowly lifting veil, worn with years. The cold attitude of Guramand suddenly changed as the first rays of golden sunlight boldly pressed kiss after kiss upon his wrinkled forehead, announcing the forthcoming of the Luminary* of the Day.

3. Guramand blushed into the carmine upon the milk-white cheeks of an innocent virgin, while the ears of his precipices turned into vermilion tinged with the blood of orange, and his crown burned equal to the glow of metallic colors emanating from a fiery retort of a gold refinery. His eyes caught the fire of the impartial love of the Heavens and while the frozen tears in his eyes mirrored the indescribable splendor of ages, Ethera drew flaming wings from the tightly drawn shoulders of Mount Guramand, drawing a circle of fleecy lamclouds about his bust that he might do honor to the Sun of Righteousness in his visit of Universal Rounds.

* LUMINARY is the focalization of light. In accordance to the nebular theory light and heat are attributed to a planetary body called Sun, but not so in accordance to the laws of physics and rational astronomy of the ancients. The Sun is the hidden background against which the emanations of the Earth are held at bay and concentrated to one determined point of focalization, are compelled to return to the Earth, governed by the laws of the seasons, carrying in their beams the planetary seeds which they mysteriously impart to the life forms on Earth unto higher procreation.



4. As the wings spread farther and farther into the Endless Space of the Almighty the shadows of lambclouds cast against the precipices turned into royal purple, their tips tinged into purest gold, and the trimmings continuously changing tints against their background of transparent cobalt.

5. As the fleecy clouds ascended like wheels of a fiery chariot the wings of the seamless garment of Guramand grew loftier and brighter in colors, displaying the endlessness of wealth lavished upon Nature by the magic touch of the unseen hand of Providence.

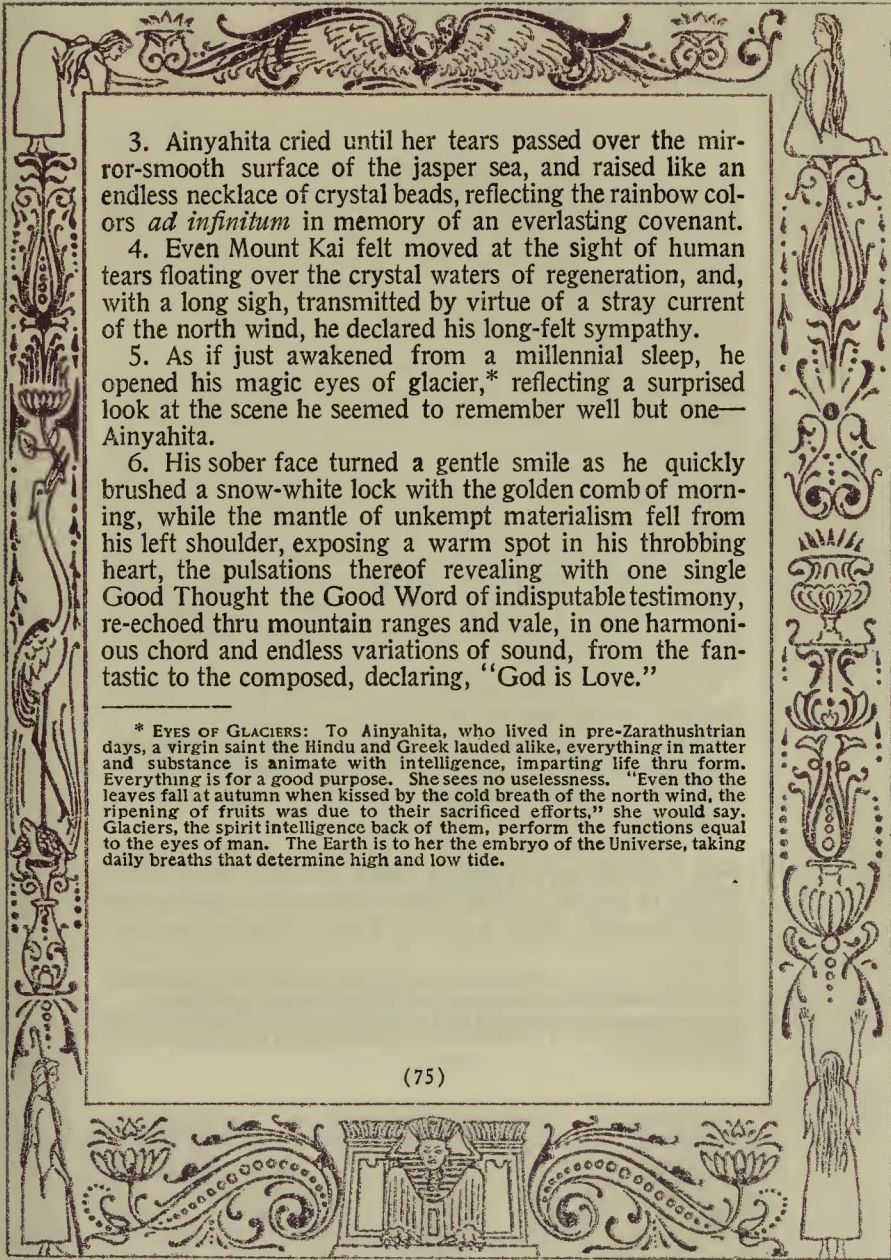
6. Higher and higher the transfiguring hosts of the Heavens rose, even to Andervayi* they ascended, while the throne of Mazda established on Guramand faded from sight by the swift turns of the winged wheels of the Almighty.

* ANDERVAYI is the state of Silence where thought answereth thought and mind to mind has kin; the rendezvous of Gods and where Mazda reveals His designs to the Faithful.

CHAPTER III

MOUNT KAI on the opposite seemed to hold his breath and held the reins of north winds tightly; only gentle breezes fanned from over the holy waters whispering softly the great secrets of Mazda into the ears of Blessed Ainyahita, who cried a flood of tears, overwhelmed at the sight of such indescribable splendor, incomparable grandeur and transcendental beauty.

2. It seemed more a vision prompted by ecstasy rather than a phenomenon of reality; more like a heavenly panorama passing thru the terrestrial domains, to put to naught the achievements of beauty by men on Earth.



3. Ainyahita cried until her tears passed over the mirror-smooth surface of the jasper sea, and raised like an endless necklace of crystal beads, reflecting the rainbow colors *ad infinitum* in memory of an everlasting covenant.

4. Even Mount Kai felt moved at the sight of human tears floating over the crystal waters of regeneration, and, with a long sigh, transmitted by virtue of a stray current of the north wind, he declared his long-felt sympathy.

5. As if just awakened from a millennial sleep, he opened his magic eyes of glacier,* reflecting a surprised look at the scene he seemed to remember well but one—Ainyahita.

6. His sober face turned a gentle smile as he quickly brushed a snow-white lock with the golden comb of morning, while the mantle of unkempt materialism fell from his left shoulder, exposing a warm spot in his throbbing heart, the pulsations thereof revealing with one single Good Thought the Good Word of indisputable testimony, re-echoed thru mountain ranges and vale, in one harmonious chord and endless variations of sound, from the fantastic to the composed, declaring, "God is Love."

* EYES OF GLACIERS: To Ainyahita, who lived in pre-Zarathushtrian days, a virgin saint the Hindu and Greek lauded alike, everything in matter and substance is animate with intelligence, imparting life thru form. Everything is for a good purpose. She sees no uselessness. "Even tho the leaves fall at autumn when kissed by the cold breath of the north wind, the ripening of fruits was due to their sacrificed efforts," she would say. Glaciers, the spirit intelligence back of them, perform the functions equal to the eyes of man. The Earth is to her the embryo of the Universe, taking daily breaths that determine high and low tide.



CHAPTER IV

PROMPTED by her spirit of adoration, Ainyahita fell upon her knees, lauding Mazda and His victorious Associates,* while angels of Nature and archangels of Heaven ministered unto her, encouraged by visitations from the Holy Ones of her royal ancestry and noble kin who had passed the Khinvat victoriously.

2. The flaming throne of the Almighty had long faded away, but from the strong mind of Ainyahita neither change nor time could obliterate the ideal reality of her heart, prompted by a never-dying memory that the throne of God had received an eternal habitation, a habitation not made by hands, but begotten by the power of Mazda in the immaculate conception† of the Faithful.

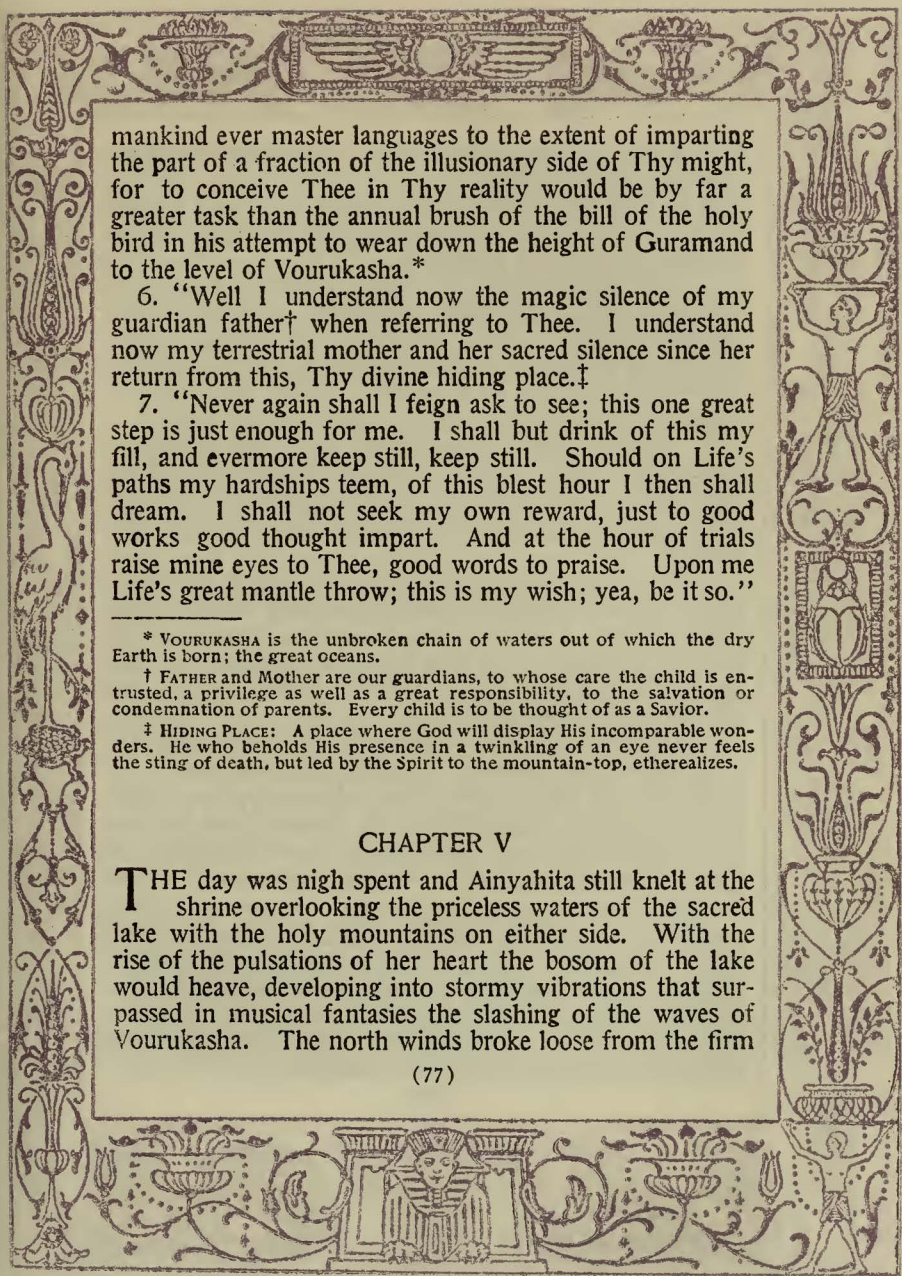
3. The Luminary quietly pursued his paths of duty, holding loosely the reins of his thousands and tens of thousands of swiftly galloping steeds of golden sunbeams that no misstep might disturb the sacred hours of Ainyahita at the Shrine of Mana.

4. First Kai, then Guramand, with the aid of their attendants, would spread their shadows upon the paths of the Luminary, that under the veiled wings of the Almighty Ainyahita might be comforted and the Luminary pass by gently toward the mysterious gates of the West, enveloped in his magic illusion.

5. Only when the heart of Ainyahita would overflow with sobs the corresponding chord of Lake Mana would vibrate in moans, and the holy waters quiver and tremble when Ainyahita called out: "O Mazda, Mazda, how will

* ASSOCIATES are God's heirs and joint heirs, with the view of becoming His equal thru merit and obedience to His Will whose law is Holiness.

† IMMACULATE CONCEPTION is the fruit of the Spirit overshadowed by the thought of Realization; submission to the unquestioned powers unto rebirth and illumination.



mankind ever master languages to the extent of imparting the part of a fraction of the illusionary side of Thy might, for to conceive Thee in Thy reality would be by far a greater task than the annual brush of the bill of the holy bird in his attempt to wear down the height of Guramand to the level of Vourukasha.*

6. "Well I understand now the magic silence of my guardian father† when referring to Thee. I understand now my terrestrial mother and her sacred silence since her return from this, Thy divine hiding place.‡

7. "Never again shall I feign ask to see; this one great step is just enough for me. I shall but drink of this my fill, and evermore keep still, keep still. Should on Life's paths my hardships teem, of this blest hour I then shall dream. I shall not seek my own reward, just to good works good thought impart. And at the hour of trials raise mine eyes to Thee, good words to praise. Upon me Life's great mantle throw; this is my wish; yea, be it so."

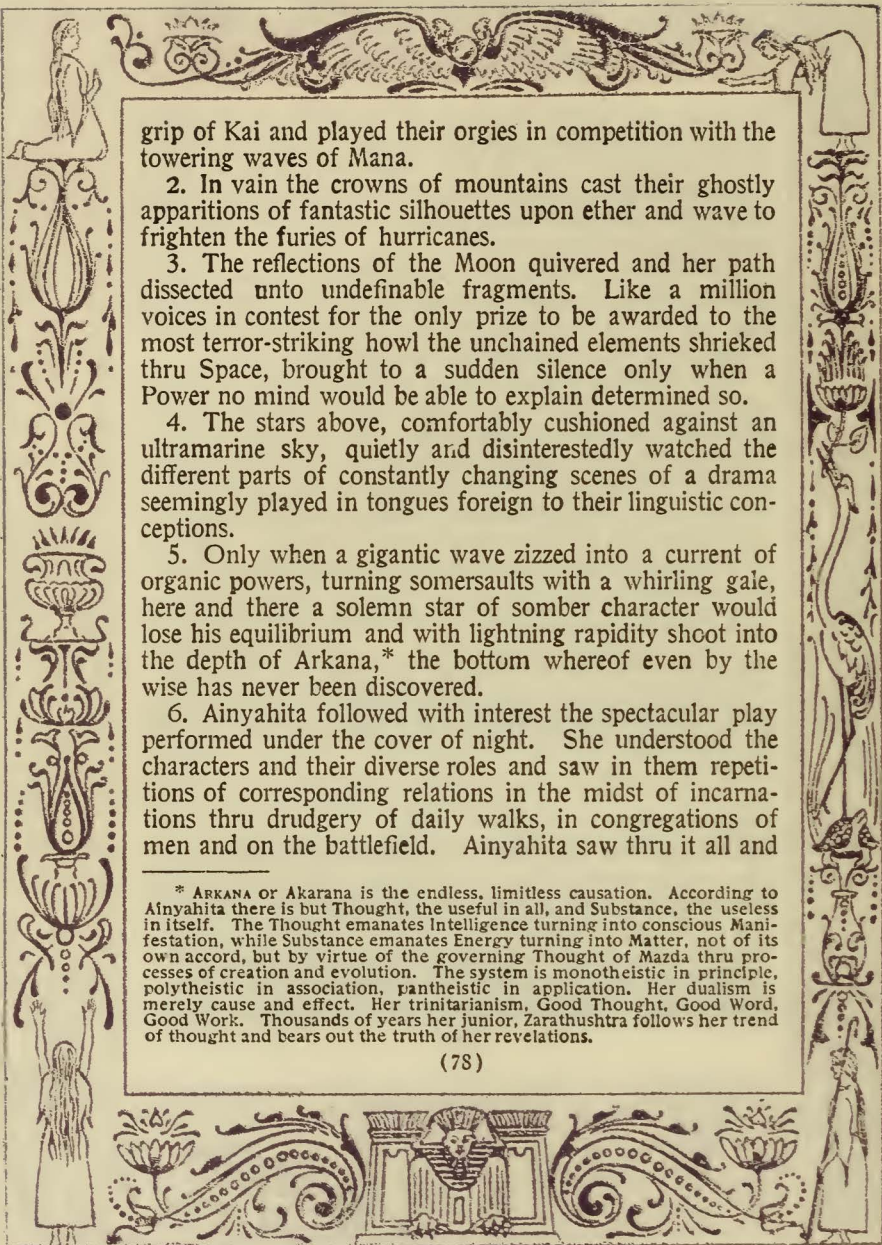
* VOURUKASHA is the unbroken chain of waters out of which the dry Earth is born; the great oceans.

† FATHER and Mother are our guardians, to whose care the child is entrusted, a privilege as well as a great responsibility, to the salvation or condemnation of parents. Every child is to be thought of as a Savior.

‡ HIDING PLACE: A place where God will display His incomparable wonders. He who beholds His presence in a twinkling of an eye never feels the sting of death, but led by the Spirit to the mountain-top, etherealizes.

CHAPTER V

THE day was nigh spent and Ainyahita still knelt at the shrine overlooking the priceless waters of the sacred lake with the holy mountains on either side. With the rise of the pulsations of her heart the bosom of the lake would heave, developing into stormy vibrations that surpassed in musical fantasies the slashing of the waves of Vourukasha. The north winds broke loose from the firm



grip of Kai and played their orgies in competition with the towering waves of Mana.

2. In vain the crowns of mountains cast their ghostly apparitions of fantastic silhouettes upon ether and wave to frighten the furies of hurricanes.

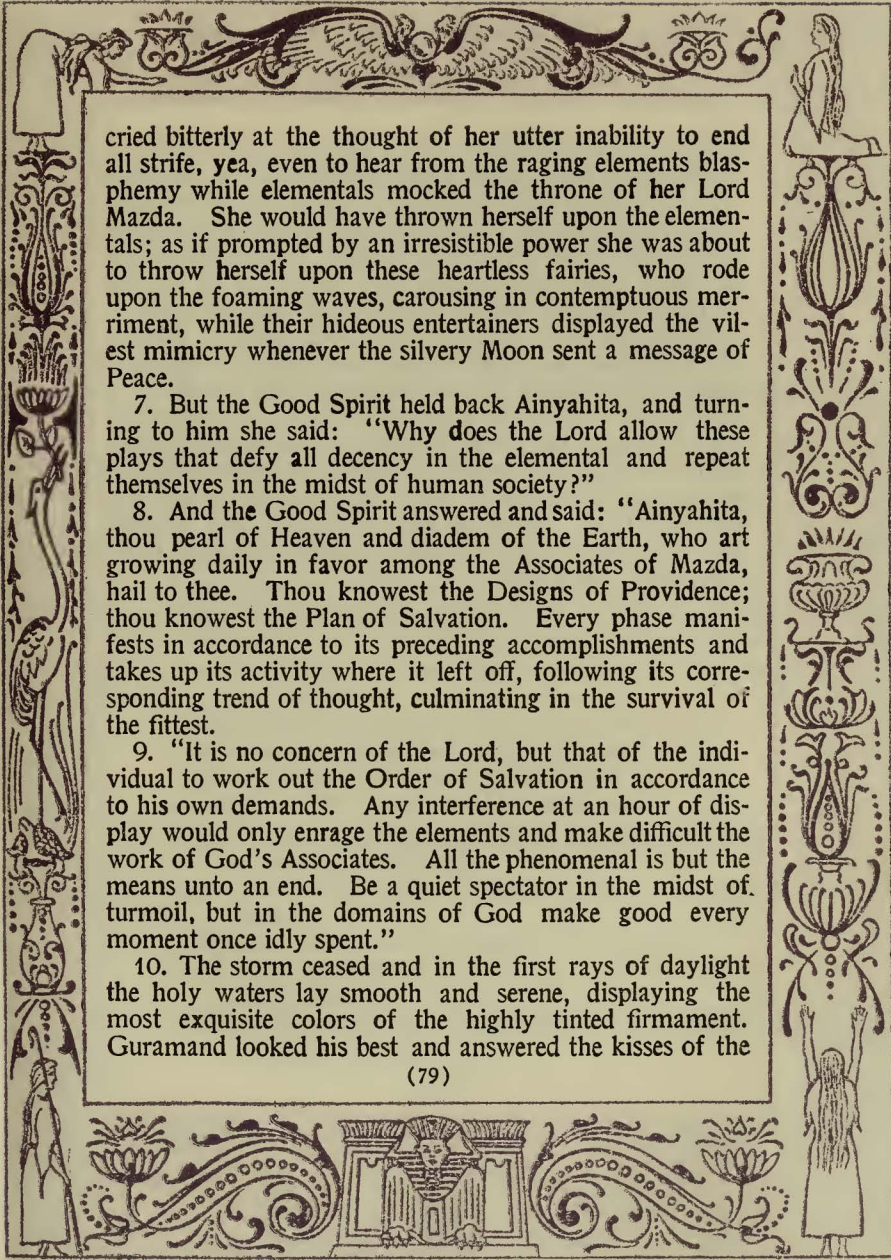
3. The reflections of the Moon quivered and her path dissected unto undefinable fragments. Like a million voices in contest for the only prize to be awarded to the most terror-striking howl the unchained elements shrieked thru Space, brought to a sudden silence only when a Power no mind would be able to explain determined so.

4. The stars above, comfortably cushioned against an ultramarine sky, quietly and disinterestedly watched the different parts of constantly changing scenes of a drama seemingly played in tongues foreign to their linguistic conceptions.

5. Only when a gigantic wave zizzed into a current of organic powers, turning somersaults with a whirling gale, here and there a solemn star of somber character would lose his equilibrium and with lightning rapidity shoot into the depth of Arkana,* the bottom whereof even by the wise has never been discovered.

6. Ainyahita followed with interest the spectacular play performed under the cover of night. She understood the characters and their diverse roles and saw in them repetitions of corresponding relations in the midst of incarnations thru drudgery of daily walks, in congregations of men and on the battlefield. Ainyahita saw thru it all and

* ARKANA OR Akarana is the endless, limitless causation. According to Ainyahita there is but Thought, the useful in all, and Substance, the useless in itself. The Thought emanates Intelligence turning into conscious Manifestation, while Substance emanates Energy turning into Matter, not of its own accord, but by virtue of the governing Thought of Mazda thru processes of creation and evolution. The system is monotheistic in principle, polytheistic in association, pantheistic in application. Her dualism is merely cause and effect. Her trinitarianism, Good Thought, Good Word, Good Work. Thousands of years her junior, Zarathustra follows her trend of thought and bears out the truth of her revelations.




cried bitterly at the thought of her utter inability to end all strife, yea, even to hear from the raging elements blasphemy while elementals mocked the throne of her Lord Mazda. She would have thrown herself upon the elementals; as if prompted by an irresistible power she was about to throw herself upon these heartless fairies, who rode upon the foaming waves, carousing in contemptuous merriment, while their hideous entertainers displayed the vilest mimicry whenever the silvery Moon sent a message of Peace.

7. But the Good Spirit held back Ainyahita, and turning to him she said: "Why does the Lord allow these plays that defy all decency in the elemental and repeat themselves in the midst of human society?"

8. And the Good Spirit answered and said: "Ainyahita, thou pearl of Heaven and diadem of the Earth, who art growing daily in favor among the Associates of Mazda, hail to thee. Thou knowest the Designs of Providence; thou knowest the Plan of Salvation. Every phase manifests in accordance to its preceding accomplishments and takes up its activity where it left off, following its corresponding trend of thought, culminating in the survival of the fittest.

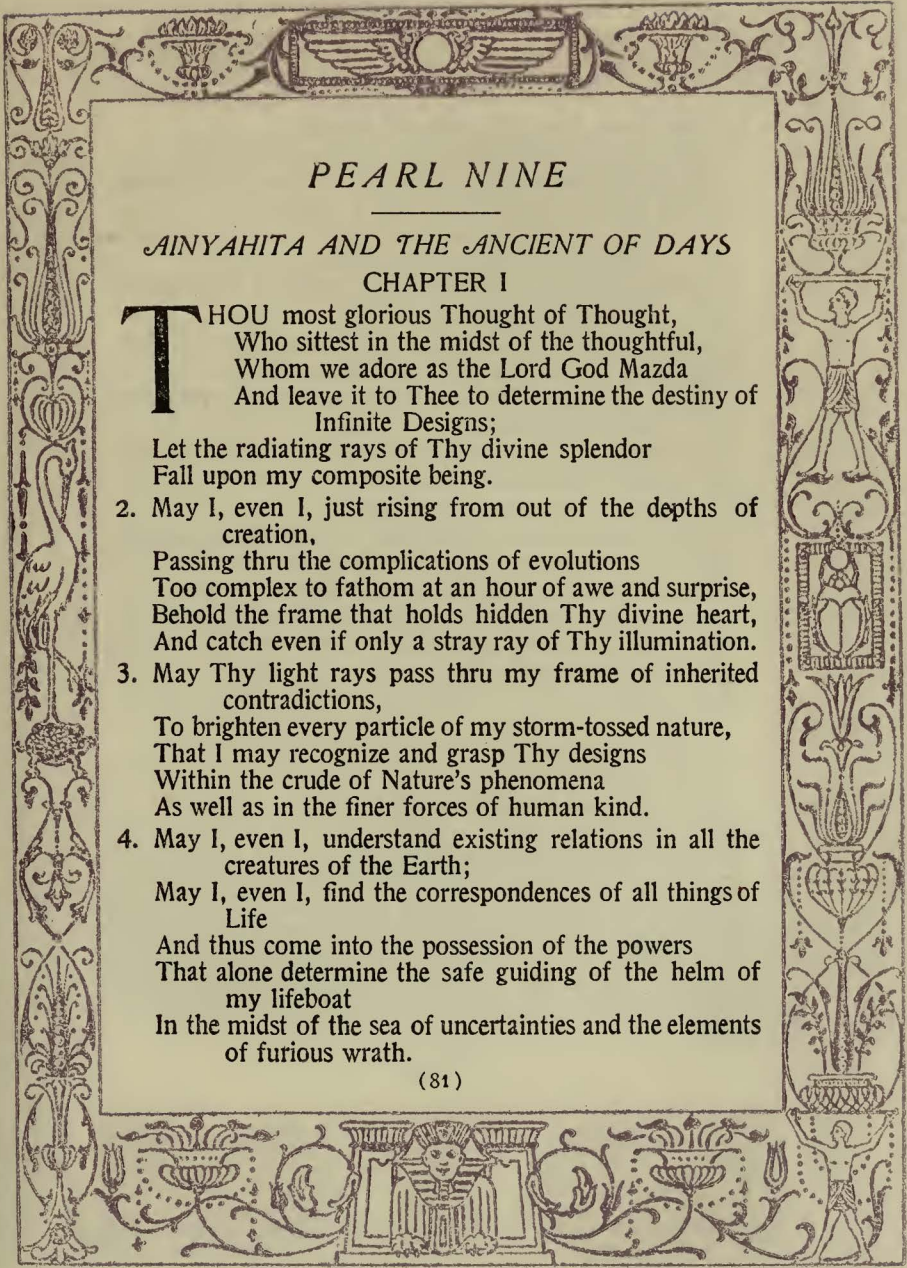
9. "It is no concern of the Lord, but that of the individual to work out the Order of Salvation in accordance to his own demands. Any interference at an hour of display would only enrage the elements and make difficult the work of God's Associates. All the phenomenal is but the means unto an end. Be a quiet spectator in the midst of turmoil, but in the domains of God make good every moment once idly spent."

10. The storm ceased and in the first rays of daylight the holy waters lay smooth and serene, displaying the most exquisite colors of the highly tinted firmament. Guramand looked his best and answered the kisses of the



Sun with a pleasant glow, raising his wings to the sky as if attempting to get closer to the bridegroom of the day.

11. Ainyahita knelt in devotion, attentively listening to the revelations of the Voice of the Spirit, who said among many other things never to be written: "Ainyahita, this is the place unto man's revelations, the cradle of rebirth. All Good Thought, Good Word, Good Work, begins at the waters of Love, and these holy mountains, whence cometh Salvation. Every Associate of God sent to declare a new cycle receives his commission at the shores of a crystal sea. He whose eyes are fixed to the mountain tops, to witness the glory of the Sun, has the key to unlock the hiding place of the Almighty and permission to enter into His sanctuary to live in communion with the Saints of God. Peace be unto thee, now and forever. May Mazda be rejoiced and His Associates continue to be victorious. Be it so."



PEARL NINE

AINYAHITA AND THE ANCIENT OF DAYS

CHAPTER I

THOU most glorious Thought of Thought,
Who sittest in the midst of the thoughtful,
Whom we adore as the Lord God Mazda
And leave it to Thee to determine the destiny of
Infinite Designs;

Let the radiating rays of Thy divine splendor
Fall upon my composite being.

2. May I, even I, just rising from out of the depths of
creation,

Passing thru the complications of evolutions
Too complex to fathom at an hour of awe and surprise,
Behold the frame that holds hidden Thy divine heart,
And catch even if only a stray ray of Thy illumination.

3. May Thy light rays pass thru my frame of inherited
contradictions,

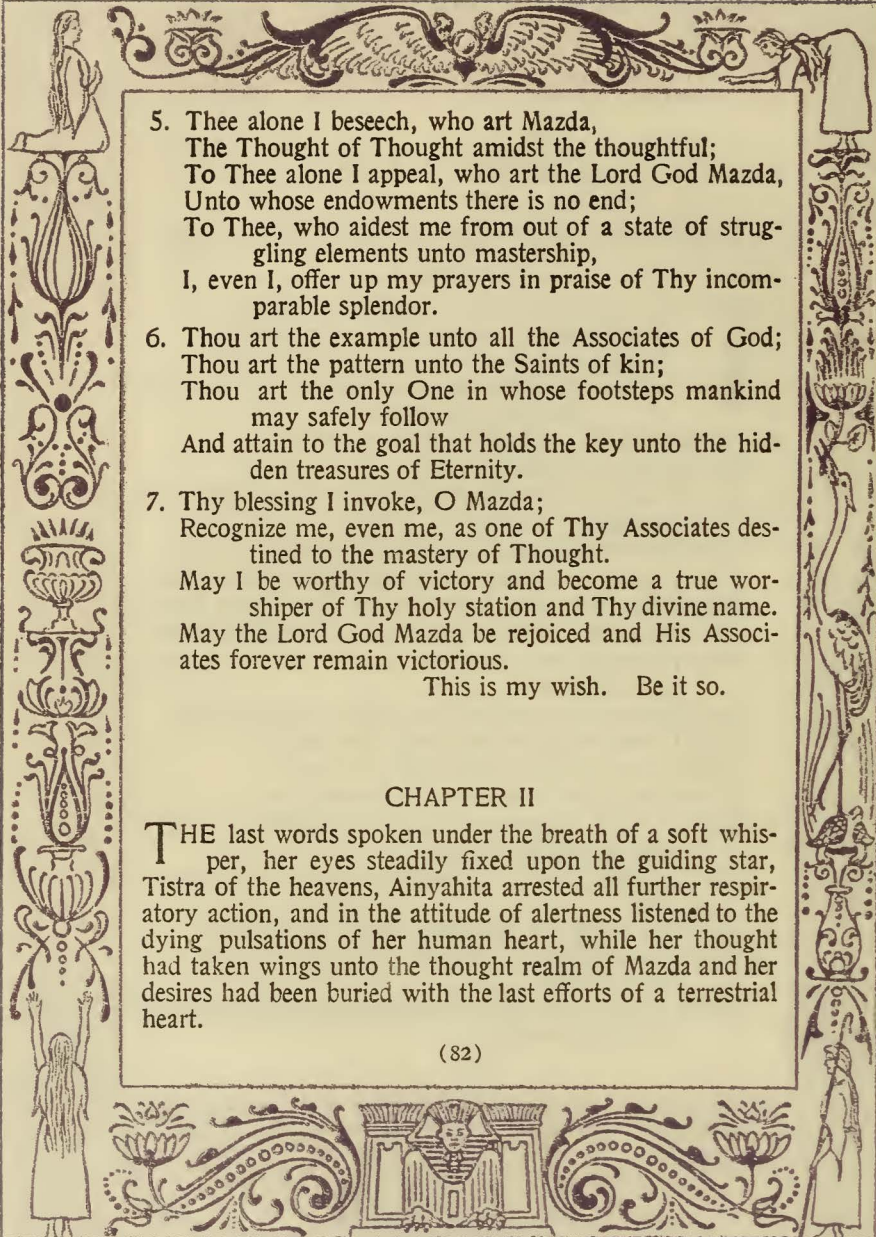
To brighten every particle of my storm-tossed nature,
That I may recognize and grasp Thy designs
Within the crude of Nature's phenomena
As well as in the finer forces of human kind.

4. May I, even I, understand existing relations in all the
creatures of the Earth;

May I, even I, find the correspondences of all things of
Life

And thus come into the possession of the powers
That alone determine the safe guiding of the helm of
my lifeboat

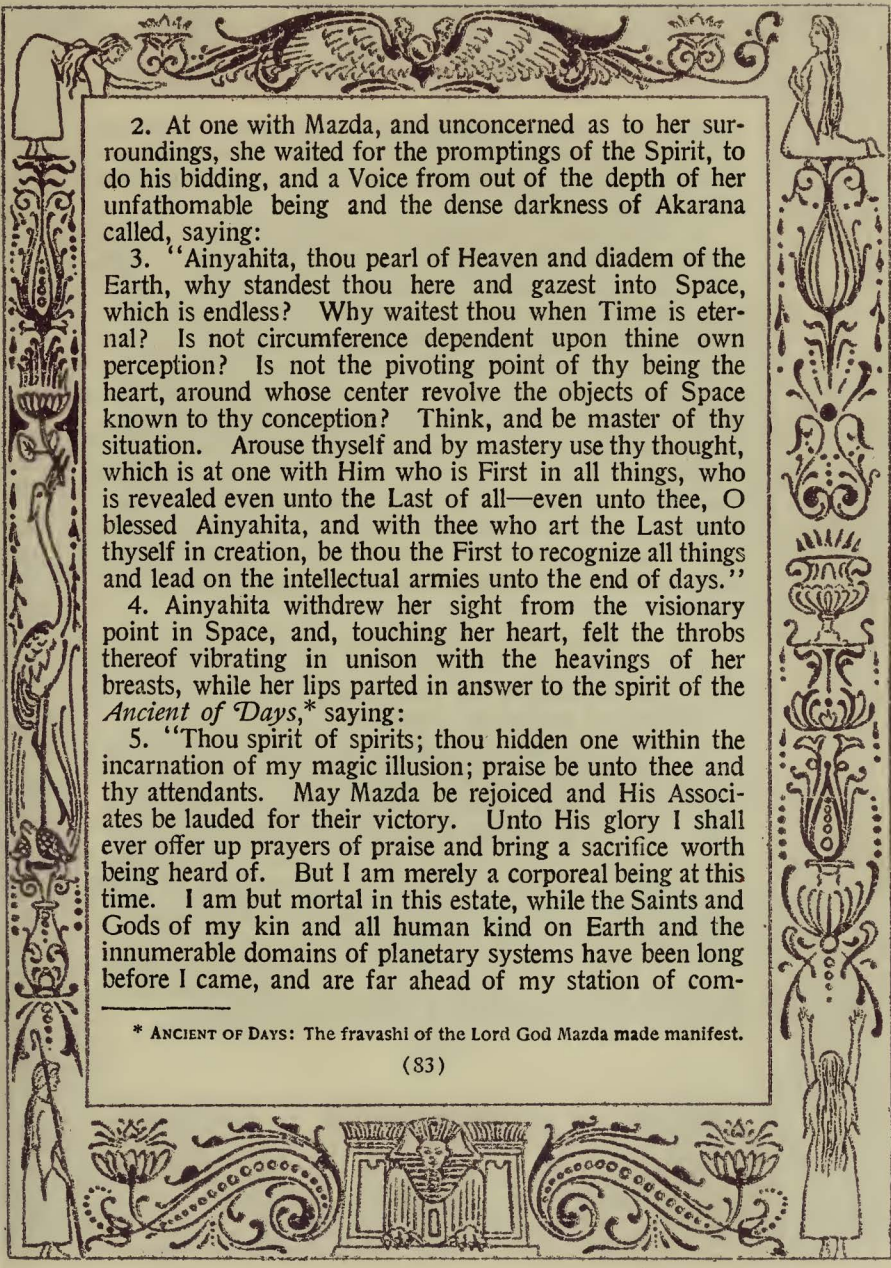
In the midst of the sea of uncertainties and the elements
of furious wrath.

- 
5. Thee alone I beseech, who art Mazda,
The Thought of Thought amidst the thoughtful;
To Thee alone I appeal, who art the Lord God Mazda,
Unto whose endowments there is no end;
To Thee, who aidest me from out of a state of struggling elements unto mastership,
I, even I, offer up my prayers in praise of Thy incomparable splendor.
6. Thou art the example unto all the Associates of God;
Thou art the pattern unto the Saints of kin;
Thou art the only One in whose footsteps mankind may safely follow
And attain to the goal that holds the key unto the hidden treasures of Eternity.
7. Thy blessing I invoke, O Mazda;
Recognize me, even me, as one of Thy Associates destined to the mastery of Thought.
May I be worthy of victory and become a true worshiper of Thy holy station and Thy divine name.
May the Lord God Mazda be rejoiced and His Associates forever remain victorious.

This is my wish. Be it so.

CHAPTER II

THE last words spoken under the breath of a soft whisper, her eyes steadily fixed upon the guiding star, Tistra of the heavens, Ainyahita arrested all further respiratory action, and in the attitude of alertness listened to the dying pulsations of her human heart, while her thought had taken wings unto the thought realm of Mazda and her desires had been buried with the last efforts of a terrestrial heart.



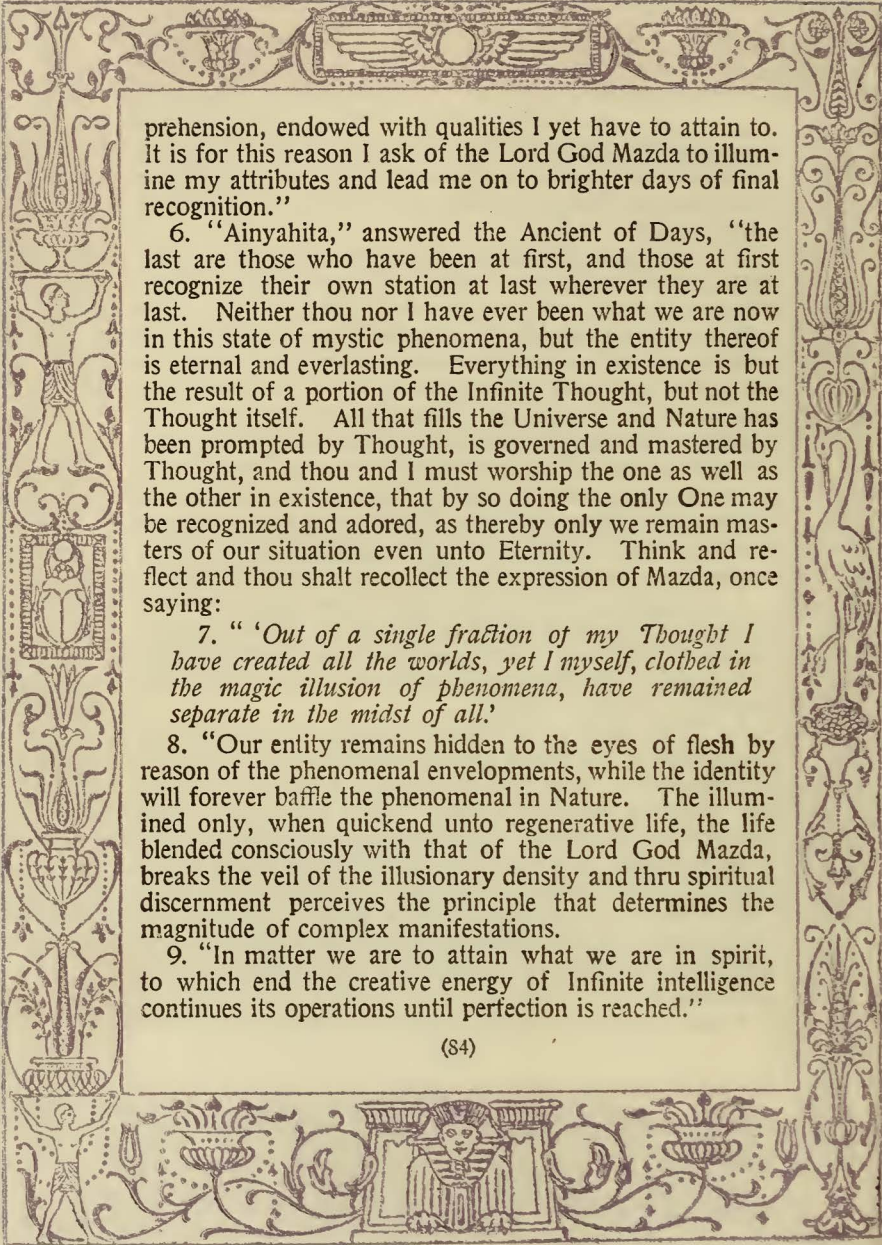
2. At one with Mazda, and unconcerned as to her surroundings, she waited for the promptings of the Spirit, to do his bidding, and a Voice from out of the depth of her unfathomable being and the dense darkness of Akarana called, saying:

3. "Ainyahita, thou pearl of Heaven and diadem of the Earth, why standest thou here and gazest into Space, which is endless? Why waitest thou when Time is eternal? Is not circumference dependent upon thine own perception? Is not the pivoting point of thy being the heart, around whose center revolve the objects of Space known to thy conception? Think, and be master of thy situation. Arouse thyself and by mastery use thy thought, which is at one with Him who is First in all things, who is revealed even unto the Last of all—even unto thee, O blessed Ainyahita, and with thee who art the Last unto thyself in creation, be thou the First to recognize all things and lead on the intellectual armies unto the end of days."

4. Ainyahita withdrew her sight from the visionary point in Space, and, touching her heart, felt the throbs thereof vibrating in unison with the heavings of her breasts, while her lips parted in answer to the spirit of the *Ancient of Days*,* saying:

5. "Thou spirit of spirits; thou hidden one within the incarnation of my magic illusion; praise be unto thee and thy attendants. May Mazda be rejoiced and His Associates be lauded for their victory. Unto His glory I shall ever offer up prayers of praise and bring a sacrifice worth being heard of. But I am merely a corporeal being at this time. I am but mortal in this estate, while the Saints and Gods of my kin and all human kind on Earth and the innumerable domains of planetary systems have been long before I came, and are far ahead of my station of com-

* ANCIENT OF DAYS: The fravashi of the Lord God Mazda made manifest.

A decorative border surrounds the text, featuring various symbolic elements. At the top center is a winged figure with a circular emblem. On the left side, there is a figure holding a torch, a figure holding a staff, and a figure holding a bowl. On the right side, there is a swan and a figure holding a staff. At the bottom center is a seated figure with a crown, flanked by floral motifs and a figure holding a staff.

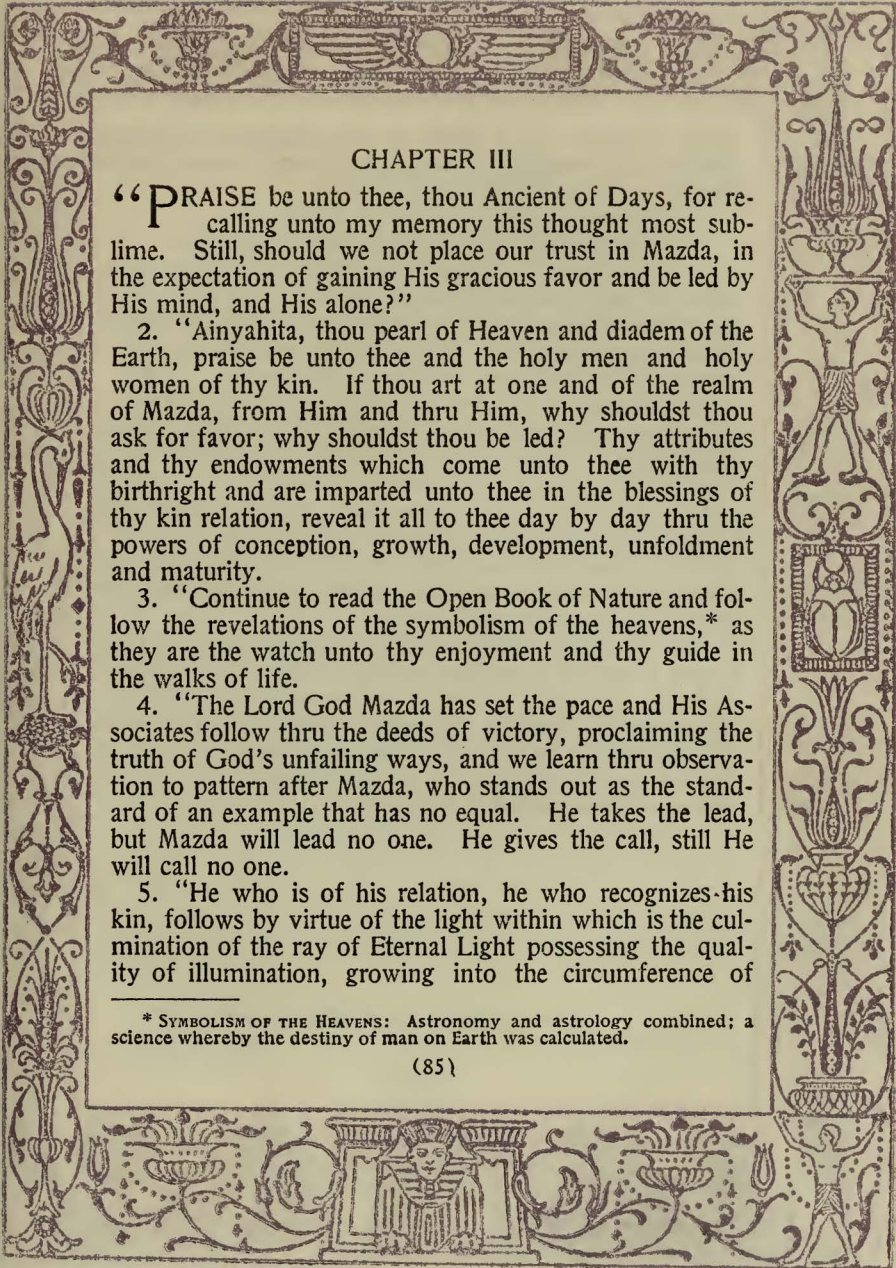
prehension, endowed with qualities I yet have to attain to. It is for this reason I ask of the Lord God Mazda to illumine my attributes and lead me on to brighter days of final recognition."

6. "Ainyahita," answered the Ancient of Days, "the last are those who have been at first, and those at first recognize their own station at last wherever they are at last. Neither thou nor I have ever been what we are now in this state of mystic phenomena, but the entity thereof is eternal and everlasting. Everything in existence is but the result of a portion of the Infinite Thought, but not the Thought itself. All that fills the Universe and Nature has been prompted by Thought, is governed and mastered by Thought, and thou and I must worship the one as well as the other in existence, that by so doing the only One may be recognized and adored, as thereby only we remain masters of our situation even unto Eternity. Think and reflect and thou shalt recollect the expression of Mazda, once saying:

7. "*Out of a single fraction of my Thought I have created all the worlds, yet I myself, clothed in the magic illusion of phenomena, have remained separate in the midst of all.*"

8. "Our entity remains hidden to the eyes of flesh by reason of the phenomenal envelopments, while the identity will forever baffle the phenomenal in Nature. The illumined only, when quickened unto regenerative life, the life blended consciously with that of the Lord God Mazda, breaks the veil of the illusionary density and thru spiritual discernment perceives the principle that determines the magnitude of complex manifestations.

9. "In matter we are to attain what we are in spirit, to which end the creative energy of Infinite intelligence continues its operations until perfection is reached."



CHAPTER III

“PRAISE be unto thee, thou Ancient of Days, for recalling unto my memory this thought most sublime. Still, should we not place our trust in Mazda, in the expectation of gaining His gracious favor and be led by His mind, and His alone?”

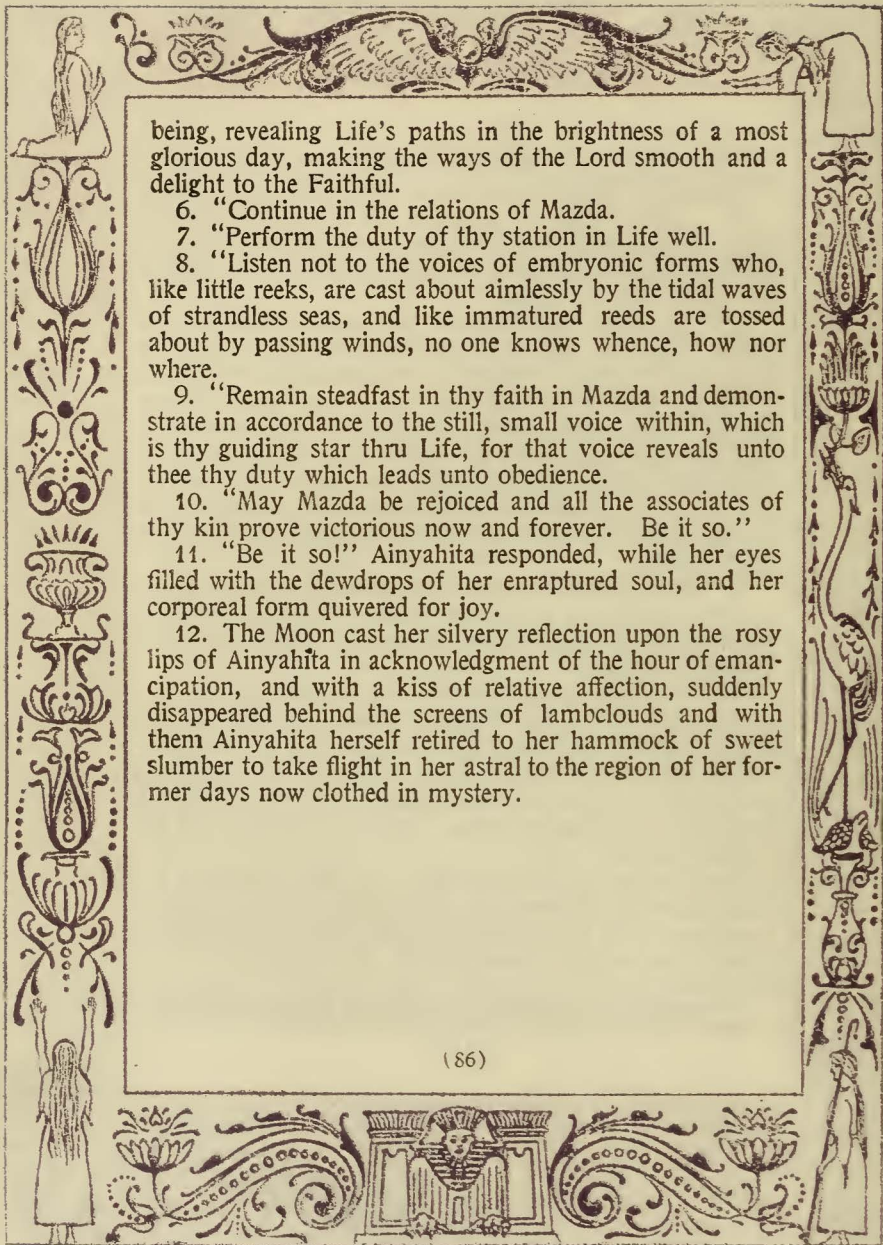
2. “Ainyahita, thou pearl of Heaven and diadem of the Earth, praise be unto thee and the holy men and holy women of thy kin. If thou art at one and of the realm of Mazda, from Him and thru Him, why shouldst thou ask for favor; why shouldst thou be led? Thy attributes and thy endowments which come unto thee with thy birthright and are imparted unto thee in the blessings of thy kin relation, reveal it all to thee day by day thru the powers of conception, growth, development, unfoldment and maturity.

3. “Continue to read the Open Book of Nature and follow the revelations of the symbolism of the heavens,* as they are the watch unto thy enjoyment and thy guide in the walks of life.

4. “The Lord God Mazda has set the pace and His Associates follow thru the deeds of victory, proclaiming the truth of God’s unfailling ways, and we learn thru observation to pattern after Mazda, who stands out as the standard of an example that has no equal. He takes the lead, but Mazda will lead no one. He gives the call, still He will call no one.

5. “He who is of his relation, he who recognizes his kin, follows by virtue of the light within which is the culmination of the ray of Eternal Light possessing the quality of illumination, growing into the circumference of

* SYMBOLISM OF THE HEAVENS: Astronomy and astrology combined; a science whereby the destiny of man on Earth was calculated.



being, revealing Life's paths in the brightness of a most glorious day, making the ways of the Lord smooth and a delight to the Faithful.

6. "Continue in the relations of Mazda.

7. "Perform the duty of thy station in Life well.

8. "Listen not to the voices of embryonic forms who, like little reeks, are cast about aimlessly by the tidal waves of strandless seas, and like immatured reeds are tossed about by passing winds, no one knows whence, how nor where.

9. "Remain steadfast in thy faith in Mazda and demonstrate in accordance to the still, small voice within, which is thy guiding star thru Life, for that voice reveals unto thee thy duty which leads unto obedience.

10. "May Mazda be rejoiced and all the associates of thy kin prove victorious now and forever. Be it so."

11. "Be it so!" Ainyahita responded, while her eyes filled with the dewdrops of her enraptured soul, and her corporeal form quivered for joy.

12. The Moon cast her silvery reflection upon the rosy lips of Ainyahita in acknowledgment of the hour of emancipation, and with a kiss of relative affection, suddenly disappeared behind the screens of lambclouds and with them Ainyahita herself retired to her hammock of sweet slumber to take flight in her astral to the region of her former days now clothed in mystery.



PEARL TEN

AINYAHITA AND THE SERPENT CHAPTER I

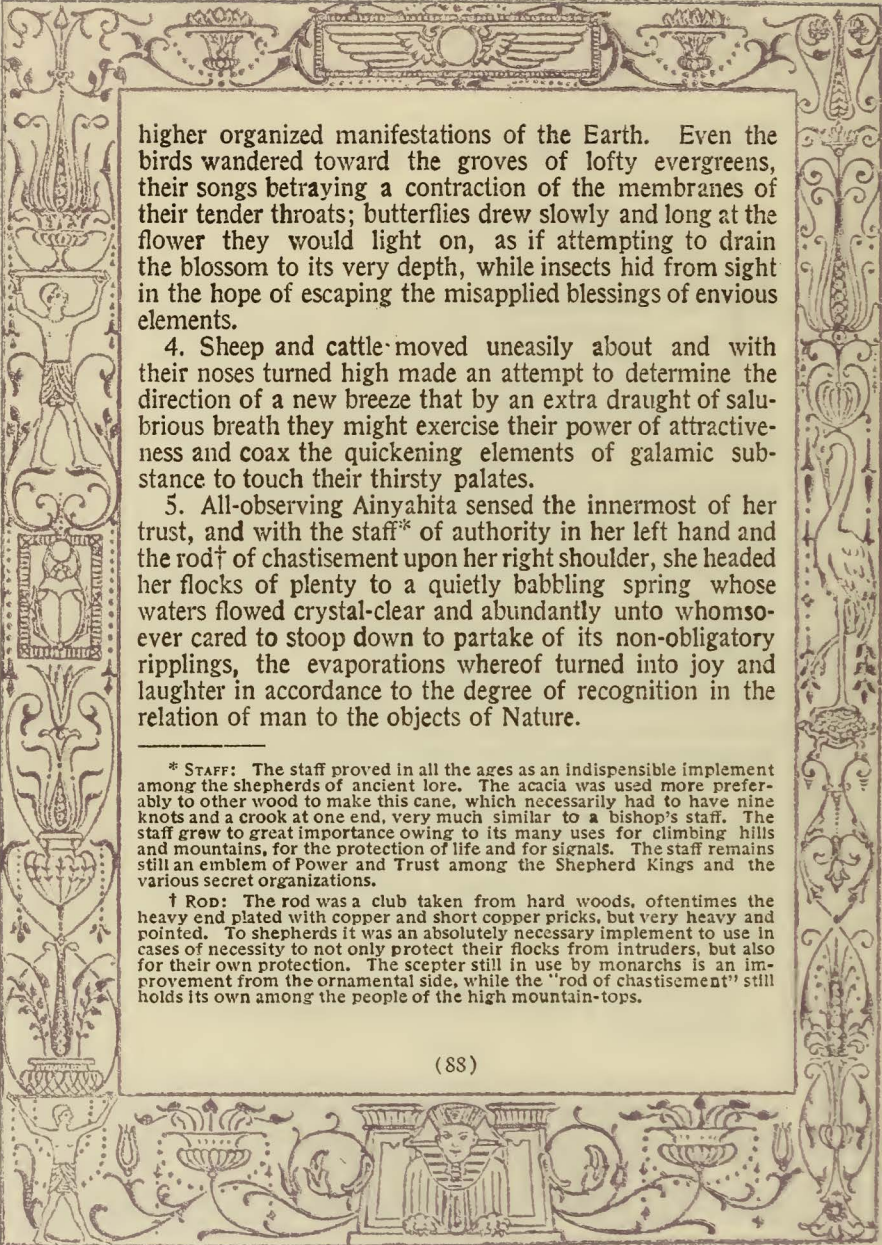
THE season rapidly advanced to its close and many a creature of God's infinite menagerie had moved over the range in search of better opportunities to still his want for food and quickening waters. Even Ainyahita lifted her eyes in search of more abundant grazing-ground for cattle and sheep. Away she wandered with her numerous flocks, attended by the care of leaders and her spotted dogs. Into the higher canyons, where Mithra held out most tempting inducements to the ever-thoughtful shepherdess, she led her trust, and altho shouldering responsibilities that men of giant strength and fearless character would shrink from, Ainyahita dared, for she remembered the words of her father: "And a child shall lead them."

2. Altho but a child in body the spirit of Ainyahita remembered her superiority to the antiquity of any earth-bound member of her kin, and thus she would muse to her own satisfaction that "ere Melchizendek* became known as such I knew his spirit, and I am still."

3. The messengers of Khorshed were exceedingly busy in their display of luminous splendor and the air currents of Vat and Ashtat† vied with each other for supremacy. The spray of golden sunbeams, caught by the governing forces of Ethera, were compelled to reveal their crystallized light to an intensity of heat creating discomfort to the

* MELCHIZENDEK: Melchisedek, king of Righteousness.

† ASHTAT: Astad, the angel of Truthfulness, destroying the demons and the fiends of death.



higher organized manifestations of the Earth. Even the birds wandered toward the groves of lofty evergreens, their songs betraying a contraction of the membranes of their tender throats; butterflies drew slowly and long at the flower they would light on, as if attempting to drain the blossom to its very depth, while insects hid from sight in the hope of escaping the misapplied blessings of envious elements.

4. Sheep and cattle moved uneasily about and with their noses turned high made an attempt to determine the direction of a new breeze that by an extra draught of salubrious breath they might exercise their power of attractiveness and coax the quickening elements of galamic substance to touch their thirsty palates.

5. All-observing Ainyahita sensed the innermost of her trust, and with the staff* of authority in her left hand and the rod† of chastisement upon her right shoulder, she headed her flocks of plenty to a quietly babbling spring whose waters flowed crystal-clear and abundantly unto whomsoever cared to stoop down to partake of its non-obligatory rippings, the evaporations whereof turned into joy and laughter in accordance to the degree of recognition in the relation of man to the objects of Nature.

* STAFF: The staff proved in all the ages as an indispensable implement among the shepherds of ancient lore. The acacia was used more preferably to other wood to make this cane, which necessarily had to have nine knots and a crook at one end, very much similar to a bishop's staff. The staff grew to great importance owing to its many uses for climbing hills and mountains, for the protection of life and for signals. The staff remains still an emblem of Power and Trust among the Shepherd Kings and the various secret organizations.

† ROD: The rod was a club taken from hard woods, oftentimes the heavy end plated with copper and short copper pricks, but very heavy and pointed. To shepherds it was an absolutely necessary implement to use in cases of necessity to not only protect their flocks from intruders, but also for their own protection. The scepter still in use by monarchs is an improvement from the ornamental side, while the "rod of chastisement" still holds its own among the people of the high mountain-tops.

CHAPTER II

ALTHO Ainyahita had used all the usual precautions, she was nevertheless surprised to find her ever-searching eyes escaping a monster of the realm of Angromano,* who, like a streak of lightning, thrust his deadening fangs into the wool of the leader of the flock. But as quick as was the serpent,† even as rapidly Ainyahita brought her staff to bear upon his lithe body, while with a magic swiftmess she struck her rod upon his head that reeled before her feet as if in apology, his long-drawn body twisting and twitching with all the fantastic motions of a limber contortionist cited by the touch of the magic wand to evaporate from the spheric to the etheric.

2. Without meditation she quickly cut a part of the flesh from her beloved leader where the enemy had injected his poison, and after washing the wound thoroly with the nectar of the Gods and anointing it with the oil of gladness, she bandaged it with pure white holy linen, administering to the invalid sheep a quantity of aged consecrated wine.

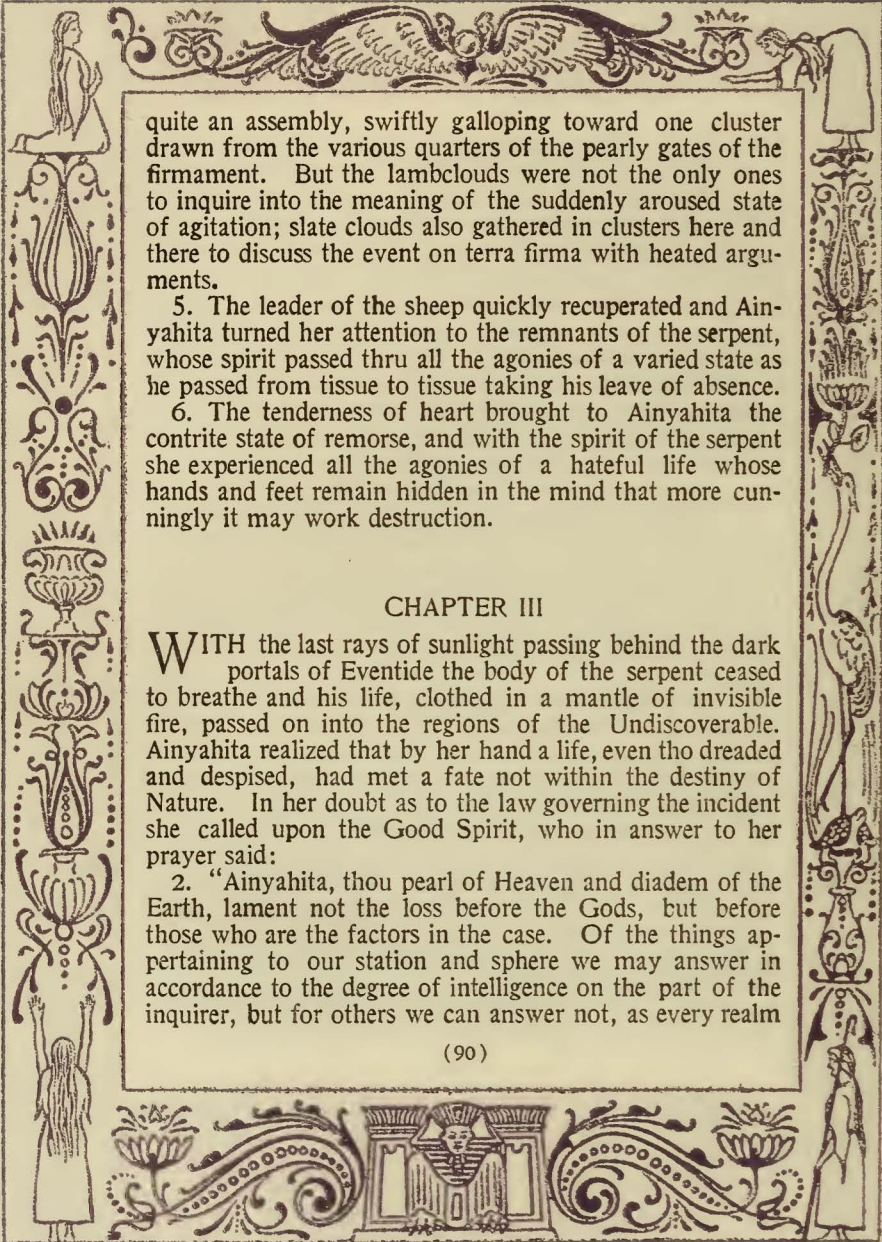
3. To make sure of her success in counteracting the evil she turned her dogs upon the leader, who was compelled to keep in rapid motion so that thru constant exercise all possible poison retained in the veins might, by increased heart action and renewed circulation, be drawn out thru the porous system and safely eradicated.

4. This performance seemed to have attracted the fleecy lambclouds of Andervayi,‡ which, as if agitated, grew to

* ANGROMANO: Angro Mainyus, shadow of thought or adversary.

† SERPENT: Azi or Azi Dahaka, or Zohak, is in his original naturalistic character, the storm fiend. The uncleanness and unhealthiness of the rivers are ascribed to his poison.

‡ ANDERVAYI: The atmosphere between the heaven and the earth; or the whole mass of aeriform fluid surrounding the earth; or the sky, the apparent arch or vault of heaven, which on a clear day is of a blue color.



quite an assembly, swiftly galloping toward one cluster drawn from the various quarters of the pearly gates of the firmament. But the lambclouds were not the only ones to inquire into the meaning of the suddenly aroused state of agitation; slate clouds also gathered in clusters here and there to discuss the event on terra firma with heated arguments.

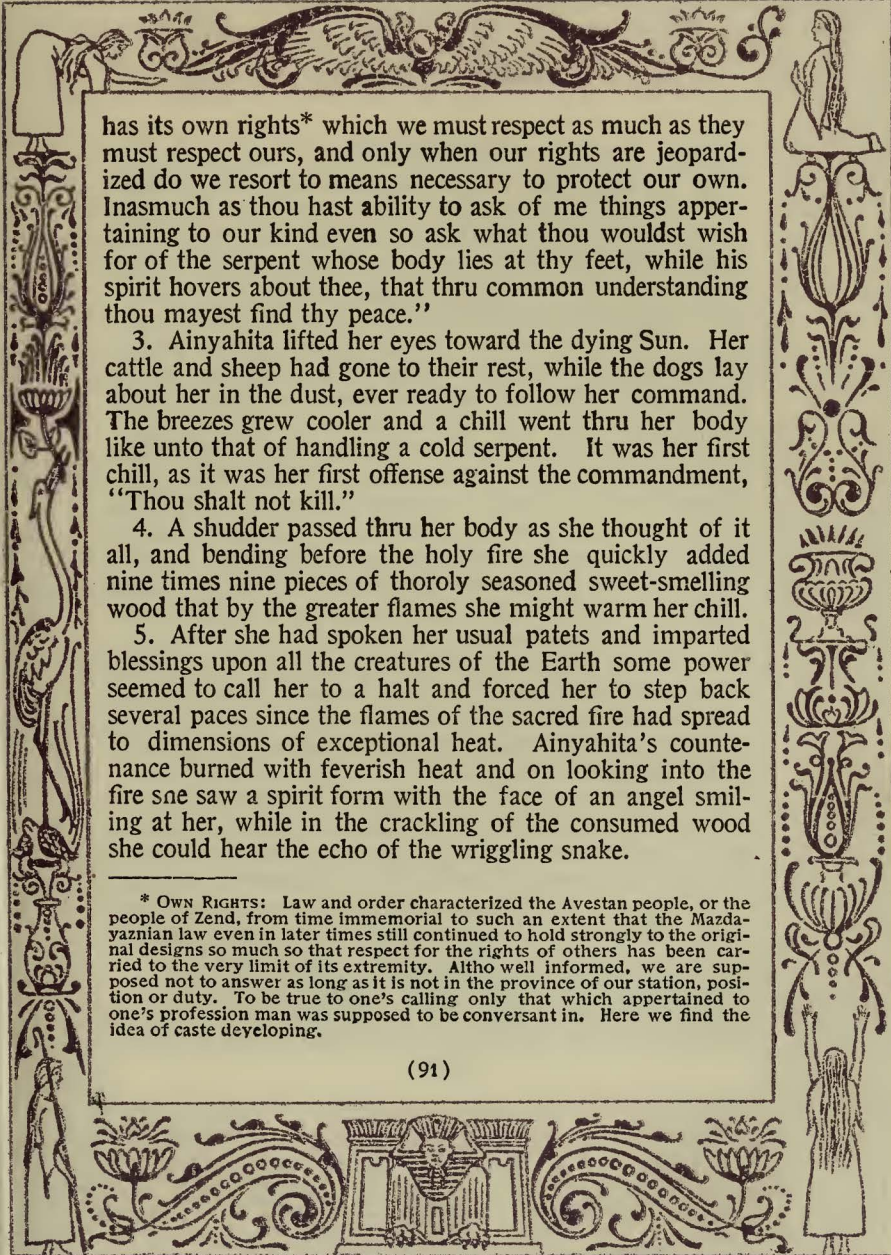
5. The leader of the sheep quickly recuperated and Ainyahita turned her attention to the remnants of the serpent, whose spirit passed thru all the agonies of a varied state as he passed from tissue to tissue taking his leave of absence.

6. The tenderness of heart brought to Ainyahita the contrite state of remorse, and with the spirit of the serpent she experienced all the agonies of a hateful life whose hands and feet remain hidden in the mind that more cunningly it may work destruction.

CHAPTER III

WITH the last rays of sunlight passing behind the dark portals of Eventide the body of the serpent ceased to breathe and his life, clothed in a mantle of invisible fire, passed on into the regions of the Undiscoverable. Ainyahita realized that by her hand a life, even tho dreaded and despised, had met a fate not within the destiny of Nature. In her doubt as to the law governing the incident she called upon the Good Spirit, who in answer to her prayer said:

2. "Ainyahita, thou pearl of Heaven and diadem of the Earth, lament not the loss before the Gods, but before those who are the factors in the case. Of the things appertaining to our station and sphere we may answer in accordance to the degree of intelligence on the part of the inquirer, but for others we can answer not, as every realm



has its own rights* which we must respect as much as they must respect ours, and only when our rights are jeopardized do we resort to means necessary to protect our own. Inasmuch as thou hast ability to ask of me things appertaining to our kind even so ask what thou wouldst wish for of the serpent whose body lies at thy feet, while his spirit hovers about thee, that thru common understanding thou mayest find thy peace."

3. Ainyahita lifted her eyes toward the dying Sun. Her cattle and sheep had gone to their rest, while the dogs lay about her in the dust, ever ready to follow her command. The breezes grew cooler and a chill went thru her body like unto that of handling a cold serpent. It was her first chill, as it was her first offense against the commandment, "Thou shalt not kill."

4. A shudder passed thru her body as she thought of it all, and bending before the holy fire she quickly added nine times nine pieces of thoroily seasoned sweet-smelling wood that by the greater flames she might warm her chill.

5. After she had spoken her usual patets and imparted blessings upon all the creatures of the Earth some power seemed to call her to a halt and forced her to step back several paces since the flames of the sacred fire had spread to dimensions of exceptional heat. Ainyahita's countenance burned with feverish heat and on looking into the fire she saw a spirit form with the face of an angel smiling at her, while in the crackling of the consumed wood she could hear the echo of the wriggling snake.

* OWN RIGHTS: Law and order characterized the Avestan people, or the people of Zend, from time immemorial to such an extent that the Mazda-znyanian law even in later times still continued to hold strongly to the original designs so much so that respect for the rights of others has been carried to the very limit of its extremity. Altho well informed, we are supposed not to answer as long as it is not in the province of our station, position or duty. To be true to one's calling only that which appertained to one's profession man was supposed to be conversant in. Here we find the idea of caste developing.



CHAPTER IV

“O SERPENT,” said Ainyahita, “altho not a creation of Mazda, but the result of the counterpart unto the good creation, speak to me and tell me whither thou goest, and what am I to do to right the wrong done unto thee at a moment of sympathy and anxiety?”

2. A cold wind touched the cheeks of Ainyahita, and a voice like unto that of sweeping dust spoke, saying: “Ainyahita, thou pearl of Heaven and diadem of the Earth, hail to thee and thy kin; hail unto the Lord God Mazda and unto His handiwork.

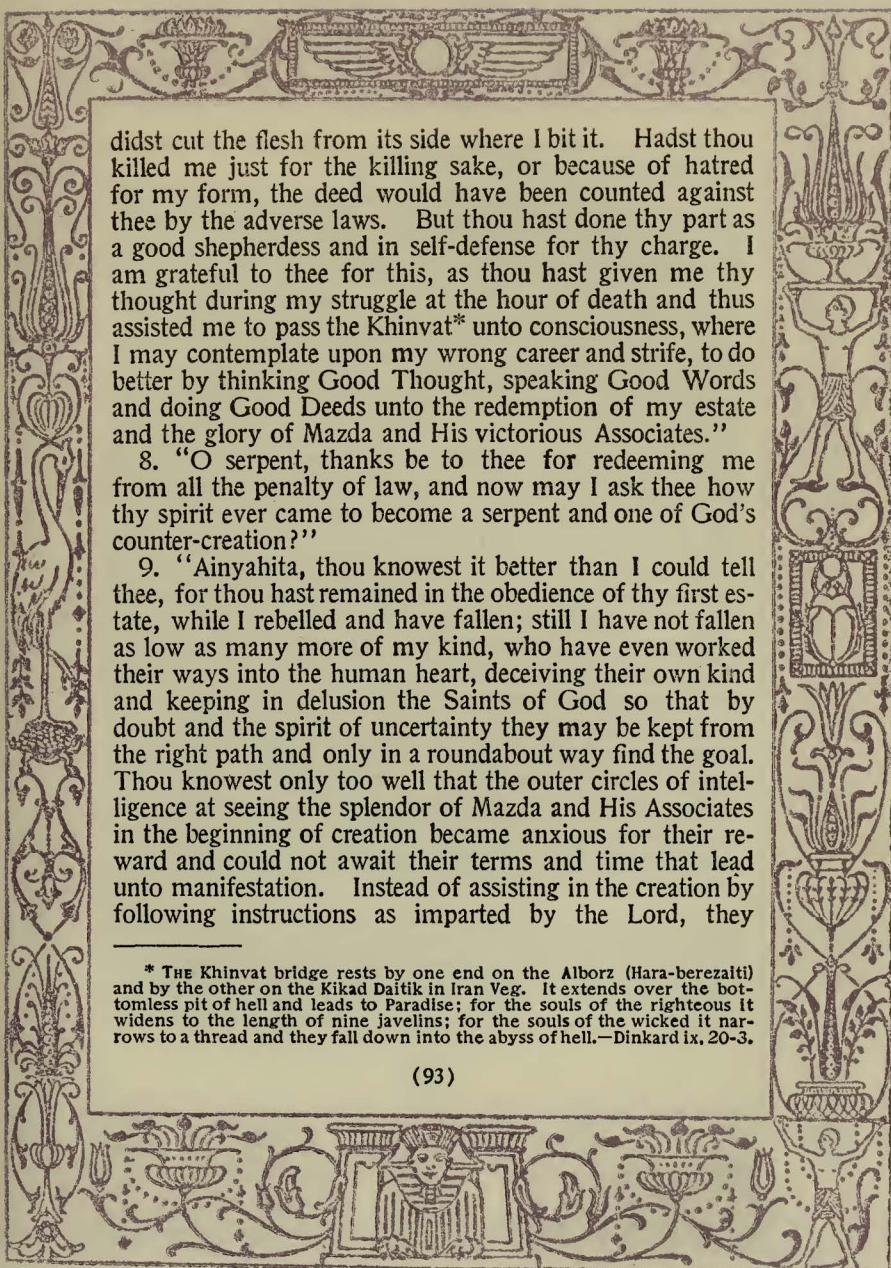
3. “I am the serpent whose body lies before thee. Lament not for what is not and never was in reality, since its existence is nothing more than the result of envy and jealousy. Thou hast not killed me. I have attracted the deed unto myself by infringing upon the rights of good creation, and as thou art in charge of thine own, thou didst right at the time, as it was a moment of life for life, and lo, I have received my just reward.

4. “From time immemorial it was agreed upon that we may partake of the dust and what comes from the dust, but never of the creation of flesh. Not only have I sinned in this, but I have even attempted to injure thee and those in thy charge.

5. “While my body lay wriggling before thee I swore vengeance, and all that lay in my memory spit fire and wrath, but since the flames of thy holy fire caught me and my spirit has warmed itself back to the forgotten long ago, lo and behold, I recollect my original station and see thru it all, and with it I recognize that I have done wrong to enter into manifestation before my allotted time.”

6. “But I killed thee,” cried Ainyahita.

7. “Nay, nay,” answered the spirit; “thou hast redeemed me thru the blood of the lamb at the time thou




didst cut the flesh from its side where I bit it. Hadst thou killed me just for the killing sake, or because of hatred for my form, the deed would have been counted against thee by the adverse laws. But thou hast done thy part as a good shepherdess and in self-defense for thy charge. I am grateful to thee for this, as thou hast given me thy thought during my struggle at the hour of death and thus assisted me to pass the Khinvat* unto consciousness, where I may contemplate upon my wrong career and strife, to do better by thinking Good Thought, speaking Good Words and doing Good Deeds unto the redemption of my estate and the glory of Mazda and His victorious Associates."

8. "O serpent, thanks be to thee for redeeming me from all the penalty of law, and now may I ask thee how thy spirit ever came to become a serpent and one of God's counter-creation?"

9. "Ainyahita, thou knowest it better than I could tell thee, for thou hast remained in the obedience of thy first estate, while I rebelled and have fallen; still I have not fallen as low as many more of my kind, who have even worked their ways into the human heart, deceiving their own kind and keeping in delusion the Saints of God so that by doubt and the spirit of uncertainty they may be kept from the right path and only in a roundabout way find the goal. Thou knowest only too well that the outer circles of intelligence at seeing the splendor of Mazda and His Associates in the beginning of creation became anxious for their reward and could not await their terms and time that lead unto manifestation. Instead of assisting in the creation by following instructions as imparted by the Lord, they

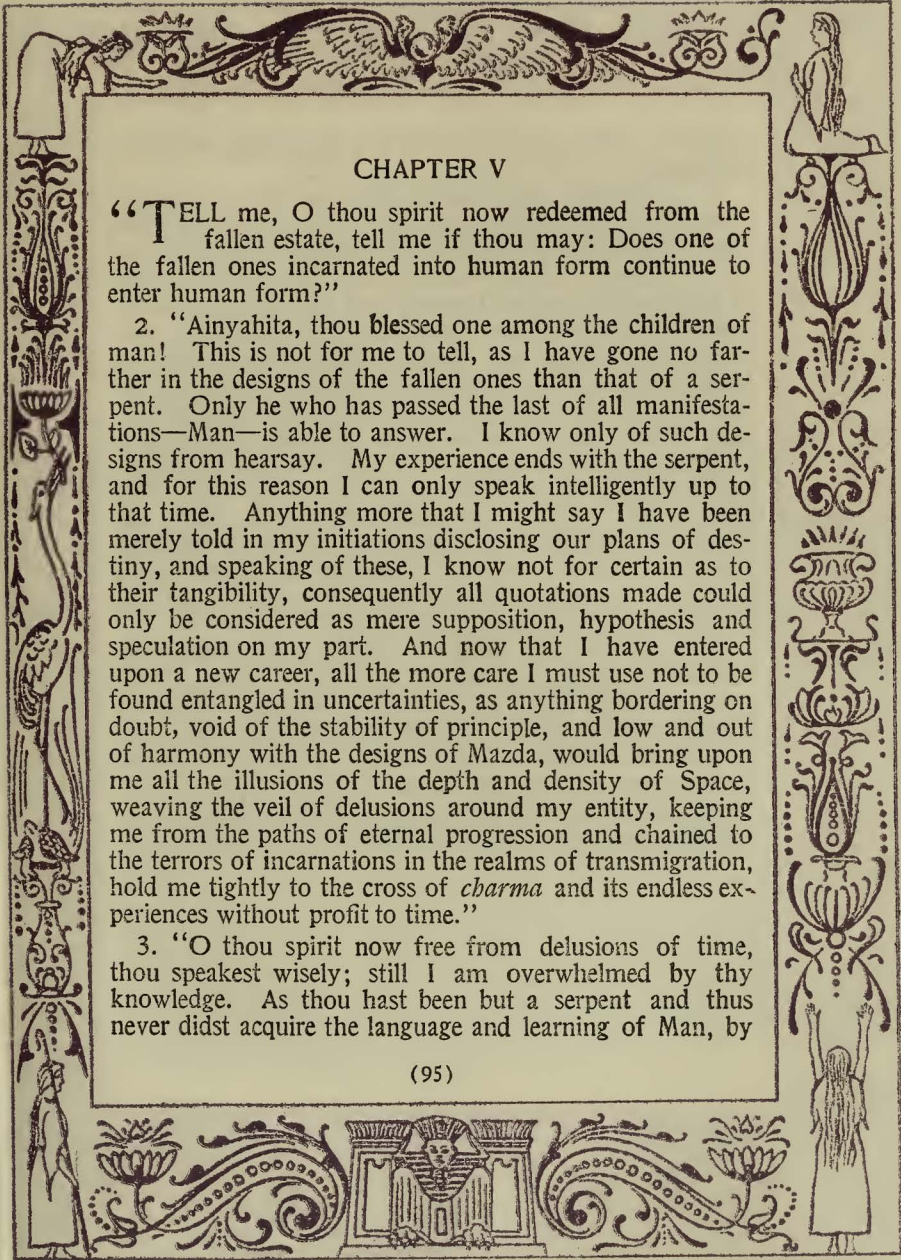
* THE Khinvat bridge rests by one end on the Alborz (Hara-berezalti) and by the other on the Kikad Daitik in Iran Veg. It extends over the bottomless pit of hell and leads to Paradise; for the souls of the righteous it widens to the length of nine javelins; for the souls of the wicked it narrows to a thread and they fall down into the abyss of hell.—Dinkard ix, 20-3.



started out in the opposite direction and threw themselves on the already created.

10. "From the elementary up to the mineral we, the rebellious and envious intelligences, kept side by side with the processes of manifestation, resisting the good creation, until thru the blind forces of substance we gained the favor of the embryonic particles of decompositions in the etheroids of Space and the dust of Time, and thus worked our way into vegetation, where we got the upper hand, introducing obnoxious growths greater in number altho not in as great variety as those of the useful vegetation, still enough to hinder the progress of the latter, as only thru cultivation the Earth will respond to the intelligence of God. Among the animal creation we lost our balance, and only where cattle would feed upon our kind and thru the deposits of their waste were we enabled to come into the animal kingdom, first in the form of organisms to carry on the work of destruction and correspondingly, step by step, to the end of ferocious characters. Cattle subsisting on the weeds of uncultivated and uncared-for ground came under our power, and thru them upon all other clean creatures of Mazda largely subsisting on the *unfiltered scum* of the Earth and water,* and wherever mankind was conceived without determination as to kind, unguarded by the angels of Mazda and void of the understanding of the gestative laws of Life, we took the liberty of imposing our tendencies of destruction, playing havoc among animal as well as among mankind."

* In the days of Ainyahita the fertilizing of soil with animal waste was considered an unpardonable sin and a germ-breeder. The decay of forests and from mountain-sides was to be the fertilizer and of these particularly the chemically charged decompositions. Beside fertilizing with minerals the land was to be in rest every span of the hand or every fifth year for a season.

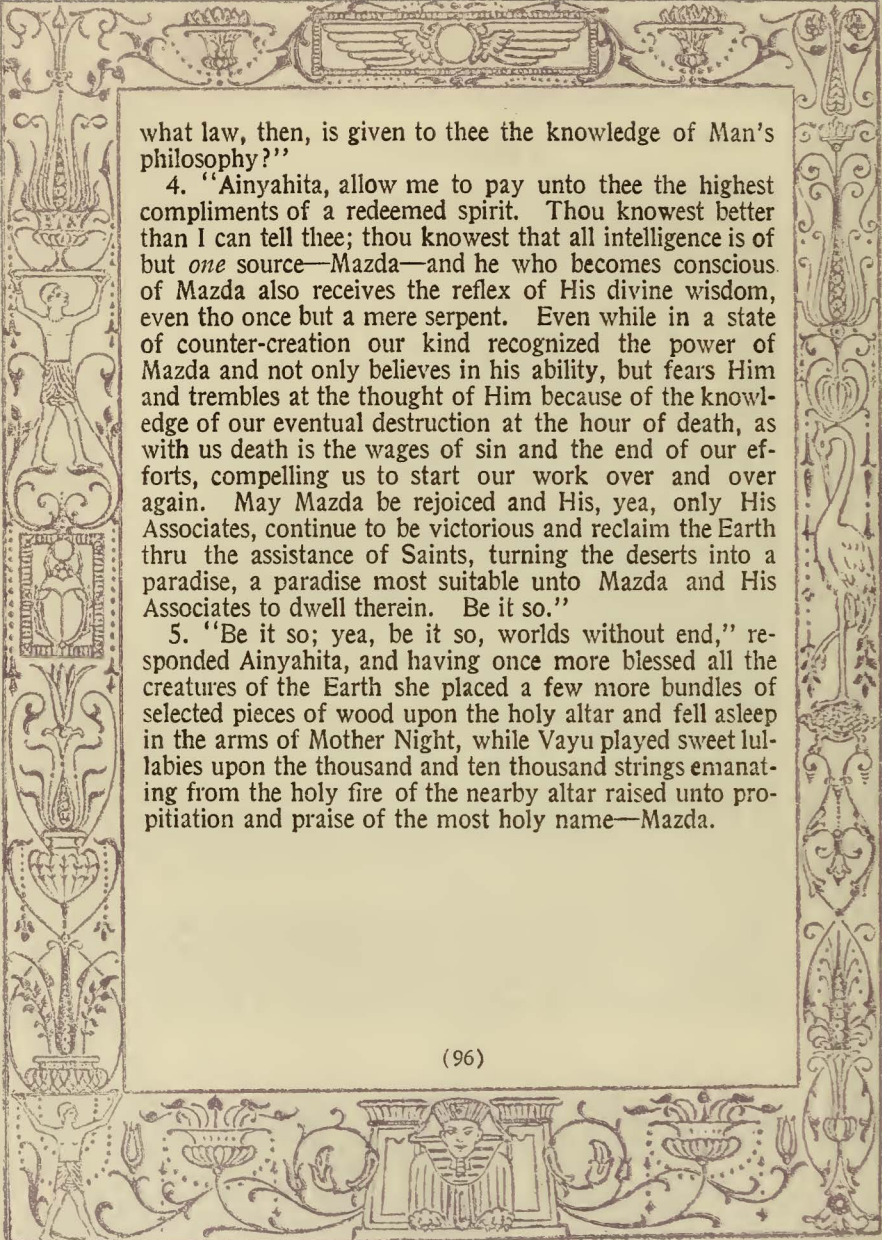
The page is framed by a decorative border. At the top, there are two figures in long robes, one on the left and one on the right, flanking a central floral and scrollwork design. The border continues down the sides and bottom with various motifs, including a central figure with arms raised at the bottom right, and a central figure with a crown and wings at the bottom center. The text is contained within a rectangular frame in the center of the page.

CHAPTER V

“TELL me, O thou spirit now redeemed from the fallen estate, tell me if thou may: Does one of the fallen ones incarnated into human form continue to enter human form?”

2. “Ainyahita, thou blessed one among the children of man! This is not for me to tell, as I have gone no farther in the designs of the fallen ones than that of a serpent. Only he who has passed the last of all manifestations—Man—is able to answer. I know only of such designs from hearsay. My experience ends with the serpent, and for this reason I can only speak intelligently up to that time. Anything more that I might say I have been merely told in my initiations disclosing our plans of destiny, and speaking of these, I know not for certain as to their tangibility, consequently all quotations made could only be considered as mere supposition, hypothesis and speculation on my part. And now that I have entered upon a new career, all the more care I must use not to be found entangled in uncertainties, as anything bordering on doubt, void of the stability of principle, and low and out of harmony with the designs of Mazda, would bring upon me all the illusions of the depth and density of Space, weaving the veil of delusions around my entity, keeping me from the paths of eternal progression and chained to the terrors of incarnations in the realms of transmigration, hold me tightly to the cross of *charma* and its endless experiences without profit to time.”

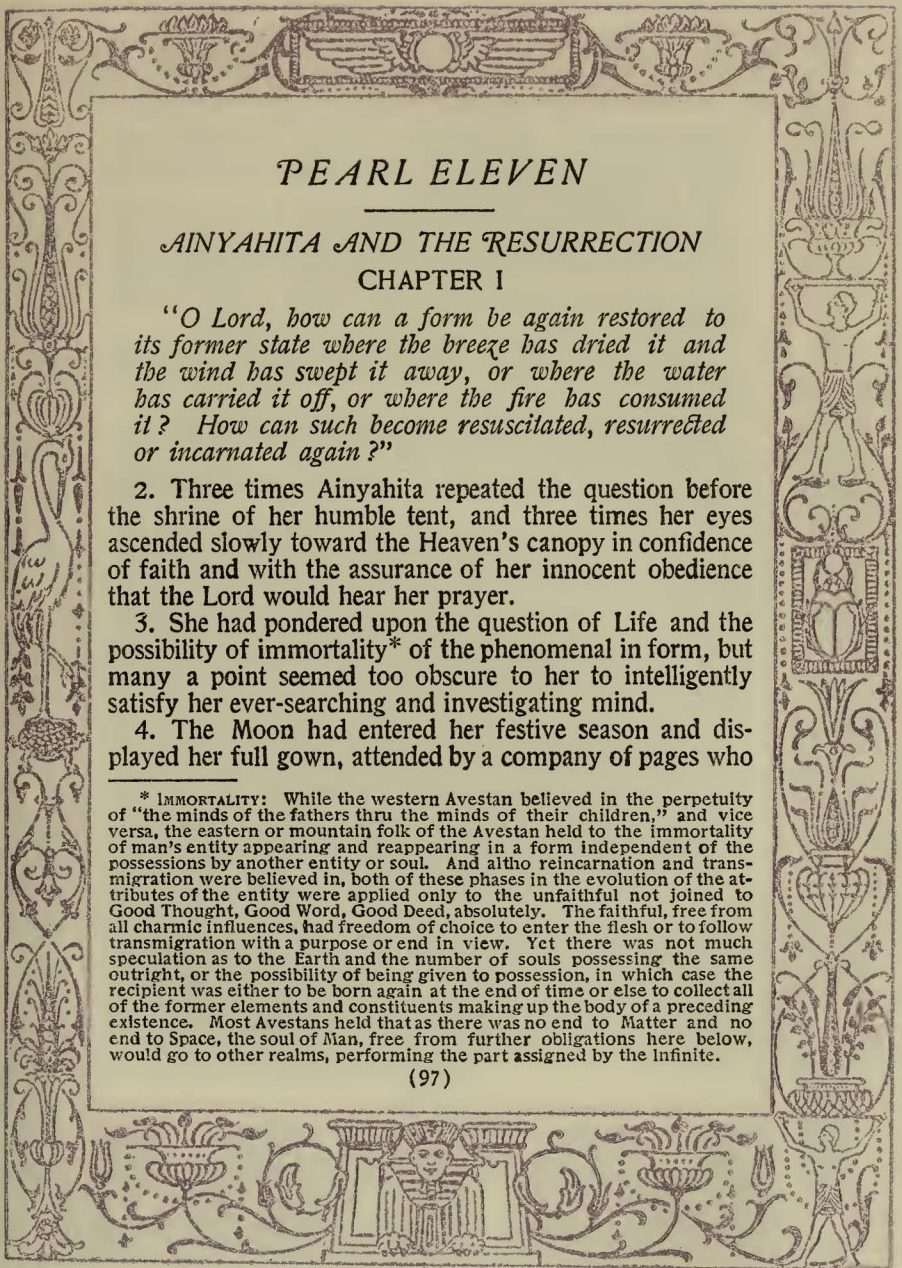
3. “O thou spirit now free from delusions of time, thou speakest wisely; still I am overwhelmed by thy knowledge. As thou hast been but a serpent and thus never didst acquire the language and learning of Man, by



what law, then, is given to thee the knowledge of Man's philosophy?"

4. "Ainyahita, allow me to pay unto thee the highest compliments of a redeemed spirit. Thou knowest better than I can tell thee; thou knowest that all intelligence is of but *one* source—Mazda—and he who becomes conscious of Mazda also receives the reflex of His divine wisdom, even tho once but a mere serpent. Even while in a state of counter-creation our kind recognized the power of Mazda and not only believes in his ability, but fears Him and trembles at the thought of Him because of the knowledge of our eventual destruction at the hour of death, as with us death is the wages of sin and the end of our efforts, compelling us to start our work over and over again. May Mazda be rejoiced and His, yea, only His Associates, continue to be victorious and reclaim the Earth thru the assistance of Saints, turning the deserts into a paradise, a paradise most suitable unto Mazda and His Associates to dwell therein. Be it so."

5. "Be it so; yea, be it so, worlds without end," responded Ainyahita, and having once more blessed all the creatures of the Earth she placed a few more bundles of selected pieces of wood upon the holy altar and fell asleep in the arms of Mother Night, while Vayu played sweet lullabies upon the thousand and ten thousand strings emanating from the holy fire of the nearby altar raised unto propitiation and praise of the most holy name—Mazda.



PEARL ELEVEN

AINYAHITA AND THE RESURRECTION CHAPTER I

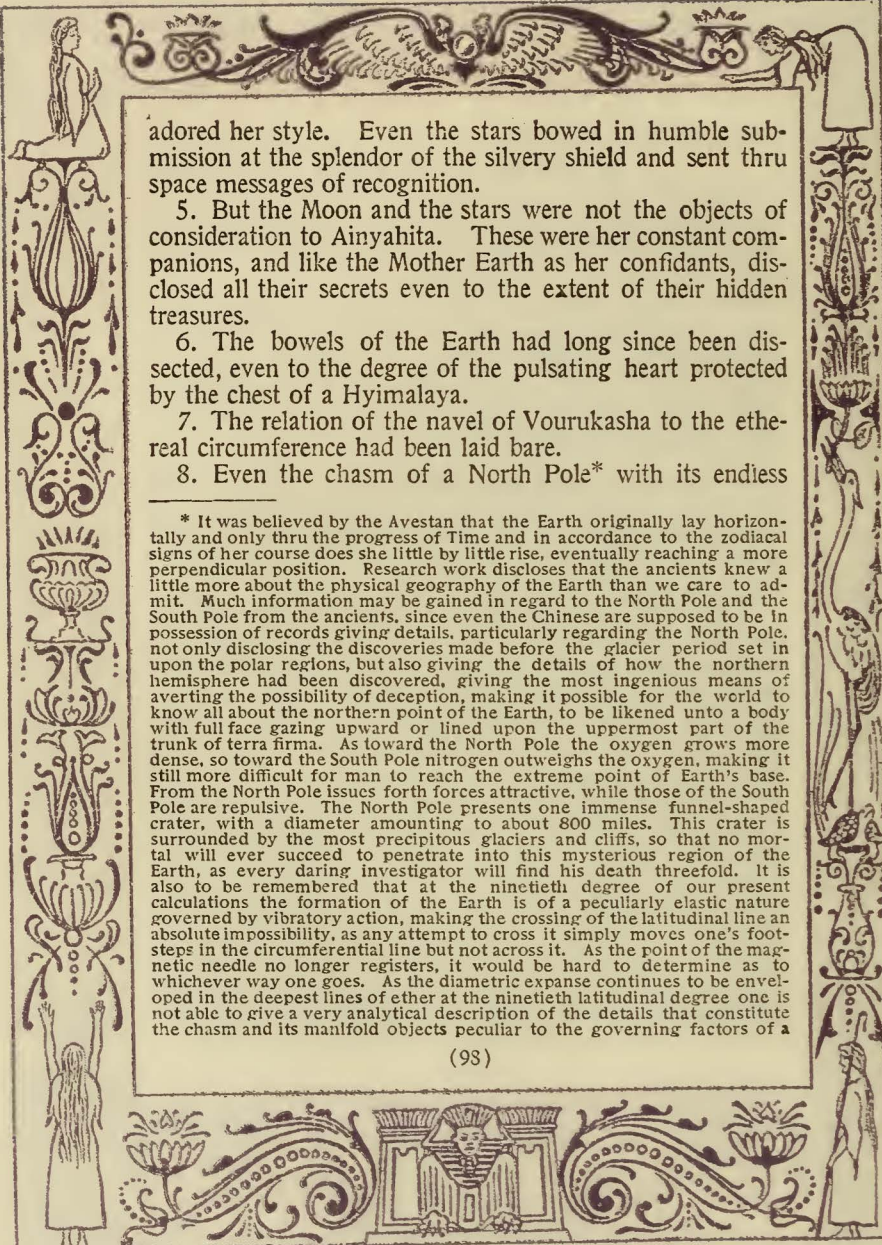
“O Lord, how can a form be again restored to its former state where the breeze has dried it and the wind has swept it away, or where the water has carried it off, or where the fire has consumed it? How can such become resuscitated, resurrected or incarnated again?”

2. Three times Ainyahita repeated the question before the shrine of her humble tent, and three times her eyes ascended slowly toward the Heaven's canopy in confidence of faith and with the assurance of her innocent obedience that the Lord would hear her prayer.

3. She had pondered upon the question of Life and the possibility of immortality* of the phenomenal in form, but many a point seemed too obscure to her to intelligently satisfy her ever-searching and investigating mind.

4. The Moon had entered her festive season and displayed her full gown, attended by a company of pages who

* IMMORTALITY: While the western Avestan believed in the perpetuity of “the minds of the fathers thru the minds of their children,” and vice versa, the eastern or mountain folk of the Avestan held to the immortality of man's entity appearing and reappearing in a form independent of the possessions by another entity or soul. And altho reincarnation and transmigration were believed in, both of these phases in the evolution of the attributes of the entity were applied only to the unfaithful not joined to Good Thought, Good Word, Good Deed, absolutely. The faithful, free from all charmic influences, had freedom of choice to enter the flesh or to follow transmigration with a purpose or end in view. Yet there was not much speculation as to the Earth and the number of souls possessing the same outright, or the possibility of being given to possession, in which case the recipient was either to be born again at the end of time or else to collect all of the former elements and constituents making up the body of a preceding existence. Most Avestans held that as there was no end to Matter and no end to Space, the soul of Man, free from further obligations here below, would go to other realms, performing the part assigned by the Infinite.

The page is framed by a decorative border. At the top, there is a central floral motif with a bird-like figure. On the left and right sides, there are vertical panels containing stylized human figures and floral designs. At the bottom, there is a central architectural motif with a figure's head and two large floral designs on either side.

adored her style. Even the stars bowed in humble submission at the splendor of the silvery shield and sent thru space messages of recognition.

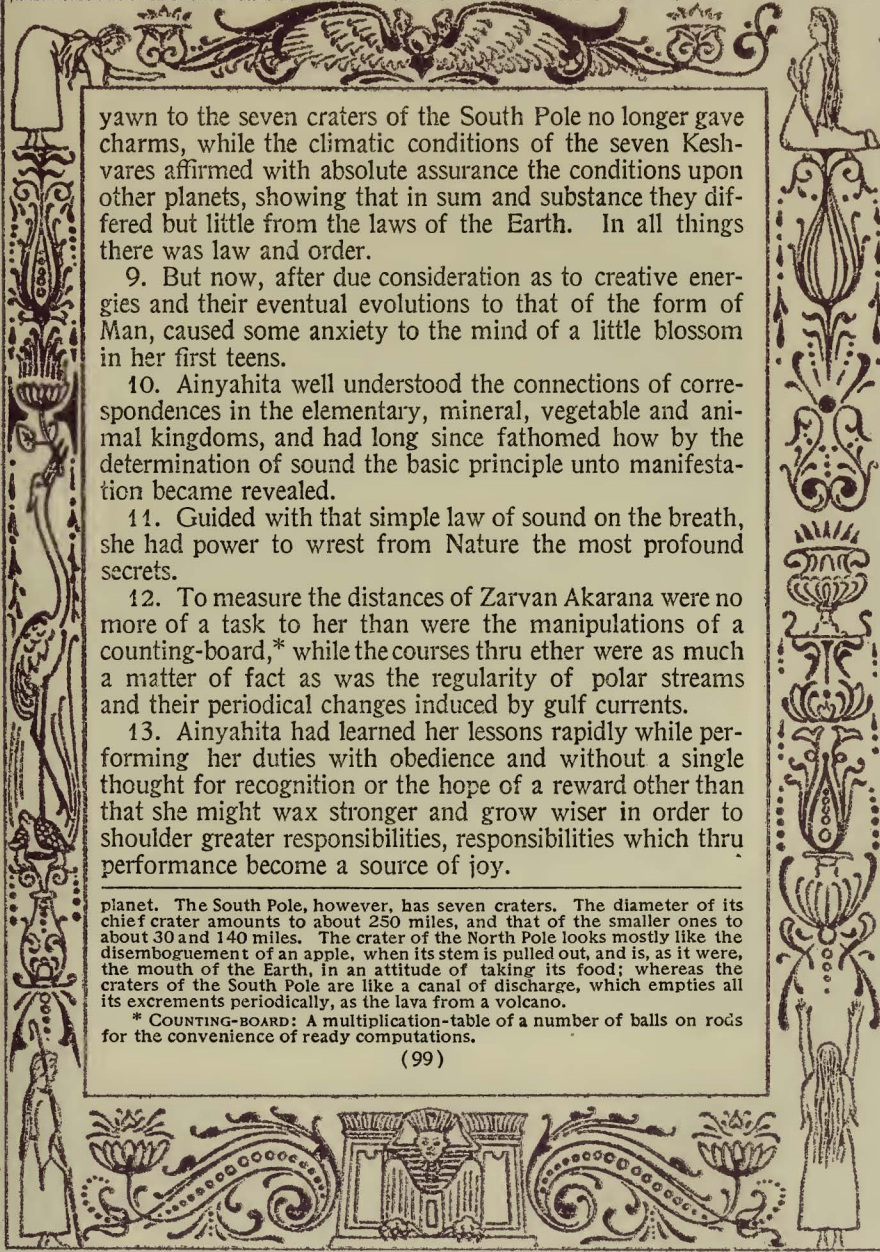
5. But the Moon and the stars were not the objects of consideration to Ainyahita. These were her constant companions, and like the Mother Earth as her confidants, disclosed all their secrets even to the extent of their hidden treasures.

6. The bowels of the Earth had long since been dissected, even to the degree of the pulsating heart protected by the chest of a Hyimalaya.

7. The relation of the navel of Vourukasha to the ethereal circumference had been laid bare.

8. Even the chasm of a North Pole* with its endless

* It was believed by the Avestan that the Earth originally lay horizontally and only thru the progress of Time and in accordance to the zodiacal signs of her course does she little by little rise, eventually reaching a more perpendicular position. Research work discloses that the ancients knew a little more about the physical geography of the Earth than we care to admit. Much information may be gained in regard to the North Pole and the South Pole from the ancients, since even the Chinese are supposed to be in possession of records giving details, particularly regarding the North Pole, not only disclosing the discoveries made before the glacier period set in upon the polar regions, but also giving the details of how the northern hemisphere had been discovered, giving the most ingenious means of averting the possibility of deception, making it possible for the world to know all about the northern point of the Earth, to be likened unto a body with full face gazing upward or lined upon the uppermost part of the trunk of terra firma. As toward the North Pole the oxygen grows more dense, so toward the South Pole nitrogen outweighs the oxygen, making it still more difficult for man to reach the extreme point of Earth's base. From the North Pole issues forth forces attractive, while those of the South Pole are repulsive. The North Pole presents one immense funnel-shaped crater, with a diameter amounting to about 800 miles. This crater is surrounded by the most precipitous glaciers and cliffs, so that no mortal will ever succeed to penetrate into this mysterious region of the Earth, as every daring investigator will find his death threefold. It is also to be remembered that at the ninetieth degree of our present calculations the formation of the Earth is of a peculiarly elastic nature governed by vibratory action, making the crossing of the latitudinal line an absolute impossibility, as any attempt to cross it simply moves one's footsteps in the circumferential line but not across it. As the point of the magnetic needle no longer registers, it would be hard to determine as to whichever way one goes. As the diametric expanse continues to be enveloped in the deepest lines of ether at the ninetieth latitudinal degree one is not able to give a very analytical description of the details that constitute the chasm and its manifold objects peculiar to the governing factors of a



yawn to the seven craters of the South Pole no longer gave charms, while the climatic conditions of the seven Keshvares affirmed with absolute assurance the conditions upon other planets, showing that in sum and substance they differed but little from the laws of the Earth. In all things there was law and order.

9. But now, after due consideration as to creative energies and their eventual evolutions to that of the form of Man, caused some anxiety to the mind of a little blossom in her first teens.

10. Ainyahita well understood the connections of correspondences in the elementary, mineral, vegetable and animal kingdoms, and had long since fathomed how by the determination of sound the basic principle unto manifestation became revealed.

11. Guided with that simple law of sound on the breath, she had power to wrest from Nature the most profound secrets.

12. To measure the distances of Zarvan Akarana were no more of a task to her than were the manipulations of a counting-board,* while the courses thru ether were as much a matter of fact as was the regularity of polar streams and their periodical changes induced by gulf currents.

13. Ainyahita had learned her lessons rapidly while performing her duties with obedience and without a single thought for recognition or the hope of a reward other than that she might wax stronger and grow wiser in order to shoulder greater responsibilities, responsibilities which thru performance become a source of joy.

planet. The South Pole, however, has seven craters. The diameter of its chief crater amounts to about 250 miles, and that of the smaller ones to about 30 and 140 miles. The crater of the North Pole looks mostly like the disembogement of an apple, when its stem is pulled out, and is, as it were, the mouth of the Earth, in an attitude of taking its food; whereas the craters of the South Pole are like a canal of discharge, which empties all its excrements periodically, as the lava from a volcano.

* COUNTING-BOARD: A multiplication-table of a number of balls on rods for the convenience of ready computations.

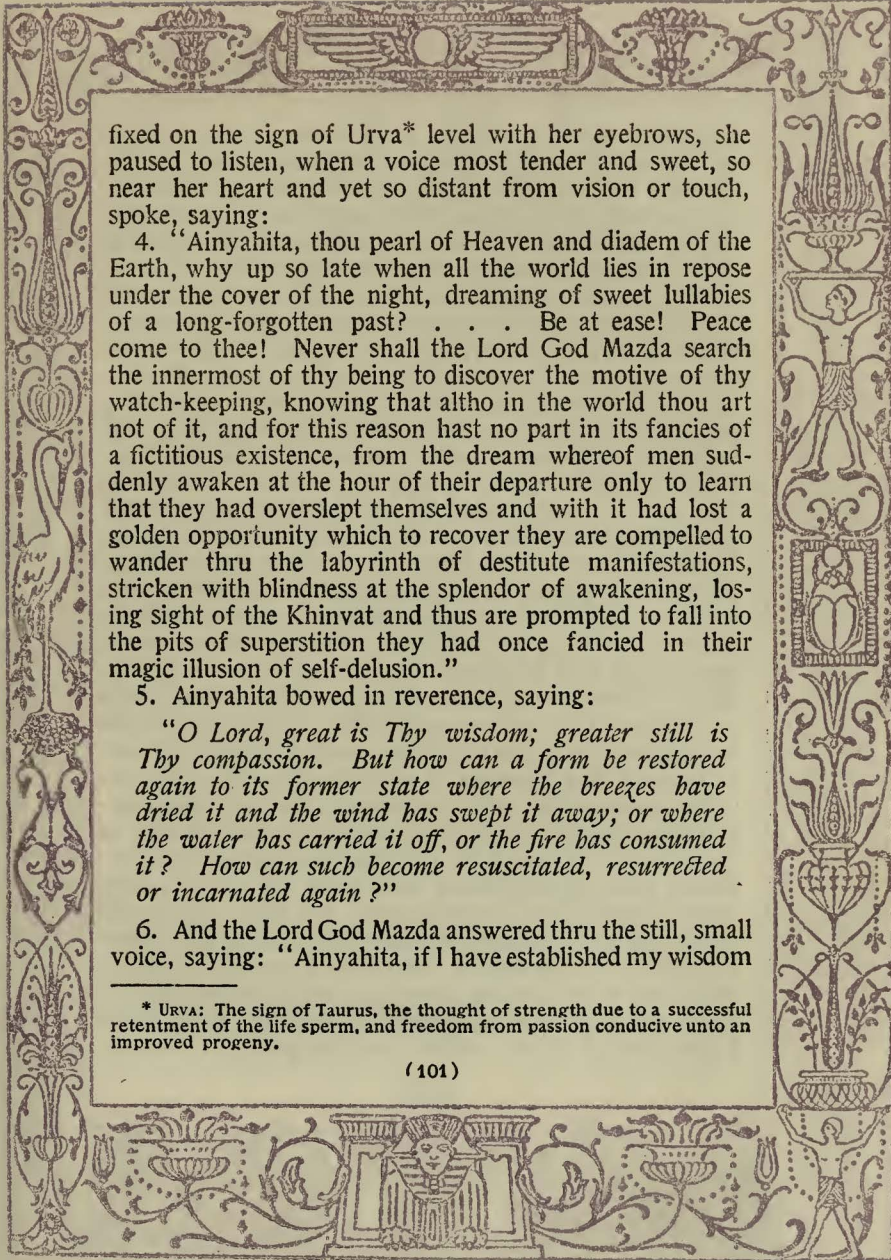
The page is framed by a decorative border. At the top center is a winged sun symbol. The left and right sides feature vertical panels with a standing figure holding a staff and a swan. The bottom center features a seated figure with a headdress, flanked by floral motifs and a bird. The entire border is filled with intricate floral and scrollwork patterns.

CHAPTER II

THE stars still adorned the altar of the vast Heavens, while the Moon glided like unto the Mirror of the Almighty thru the regions of Andervayi, reflecting the objects in his path as reminders unto the ever-presence of the countenance of God in all things. Clouds moved about like veiled priests and prophets in the performance of a bloodless sacrificial offering, reading the stations of the order of service in the language of symbolic drawings no man could transpose into a tongue sufficiently intelligent to convey to a mind, not brightened with the radiations of the world-sustaining Luminary, the full import of their meaning.

2. All was stillness but for the rushing of the waters of Sanpu, who sang a cantata before the altar of the Heavens, lauding the Lord God Mazda and His ever-victorious Associates. With the song of powerful Sanpu the breasts of Ainyahita rose and fell in perfect rhythm, with the breath suspended periodically to listen to any omen or sign that might come to her upon the waves of the still, small voice. As the countless rapids of Sanpu in their processional seemed lost in the whirlpool of volumes of waters bound for Vourukasha, their clear sonorous voices growing fainter and fainter, Ainyahita's right ear followed them with raised intensity.

3. A flash of lightning zigzagged over the polar sky and simultaneously with it the inner light of consciousness enkindled the fire of love before the altar of Ainyahita's heart, the flames of soul revealing the ever-presence of Mazda. The breasts ceased to heave, but the heart fluttered rapidly in anticipation of a word from the Lord God Mazda. With hands folded over her breast and her eyes



fixed on the sign of Urva* level with her eyebrows, she paused to listen, when a voice most tender and sweet, so near her heart and yet so distant from vision or touch, spoke, saying:


4. "Ainyahita, thou pearl of Heaven and diadem of the Earth, why up so late when all the world lies in repose under the cover of the night, dreaming of sweet lullabies of a long-forgotten past? . . . Be at ease! Peace come to thee! Never shall the Lord God Mazda search the innermost of thy being to discover the motive of thy watch-keeping, knowing that altho in the world thou art not of it, and for this reason hast no part in its fancies of a fictitious existence, from the dream whereof men suddenly awaken at the hour of their departure only to learn that they had overslept themselves and with it had lost a golden opportunity which to recover they are compelled to wander thru the labyrinth of destitute manifestations, stricken with blindness at the splendor of awakening, losing sight of the Khinvat and thus are prompted to fall into the pits of superstition they had once fancied in their magic illusion of self-delusion."

5. Ainyahita bowed in reverence, saying:

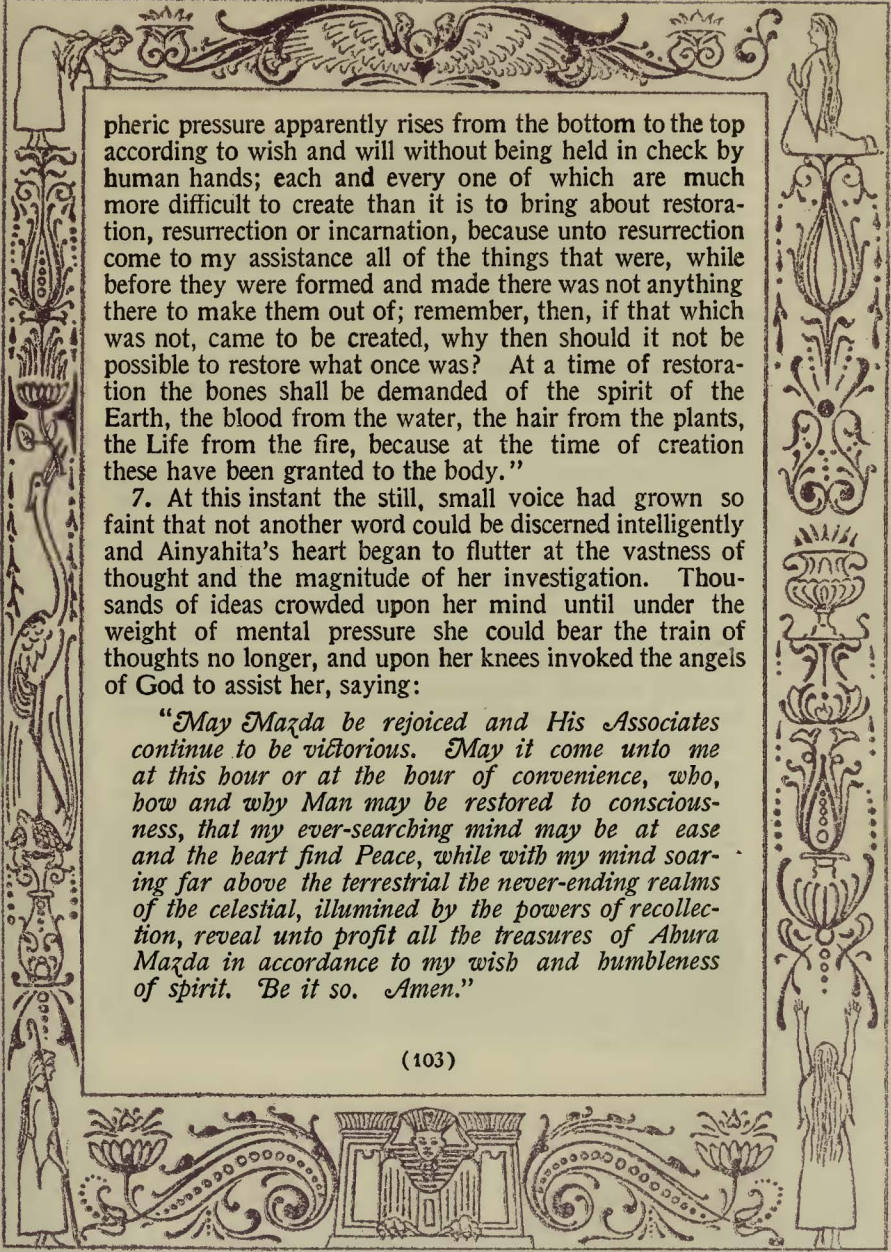
"O Lord, great is Thy wisdom; greater still is Thy compassion. But how can a form be restored again to its former state where the breezes have dried it and the wind has swept it away; or where the water has carried it off, or the fire has consumed it? How can such become resuscitated, resurrected or incarnated again?"

6. And the Lord God Mazda answered thru the still, small voice, saying: "Ainyahita, if I have established my wisdom

* URVA: The sign of Taurus, the thought of strength due to a successful retentment of the life sperm, and freedom from passion conducive unto an improved progeny.



and power thru my creation in the Heavens void of pillars to rest their weight upon; of infinite splendor, boundless and vast; of incomprehensive magnitude, illumined far and wide, with immeasurable depth and incomparable height, and yet have given it stability greater than that of thoroly tempered metal; when the order of my creation and the laws of evolution are so intricate that they forever defy the sharpest and keenest investigations of the wise of the Earth; when the Earth exists thru me, the Earth that carries the seed of corporeal life, and there is no other one to uphold these uncountable manifestations; when it is conceded that thru me Sun, Moon and stars with their luminous bodies move in the firmament around their center with absolute regularity and never deviate an iota from their orbital spheres; when by me the grain is so ingeniously created that once it is sown into the soil it forever thereafter grows and multiplies by virtue of the intelligence hidden in its glume, in the multiplication whereof no man is able to determine which of them is the seed once sown; when I have made manifold tints and colors for petals and flowers that defy imitation; when to vegetation and other objects I have inoculated the impetus of the fire of Life so well devised that self-consummation is impossible; when by me the babe in the mother's womb has been begotten and passed thru processes of gestation imparting the delicate network of the skin, the form of the nails, the compounds of the blood, the shape of the feet, the intricacy of the eyes, the beauty of the ears and the many other component parts of perfection; when unto the waters I have given invisible legs that they may run their course with ease, on and on without ceasing, and emptying their treasures wherever they please; when I have created the clouds with their ever-changing shapes, to bring water unto the Earth and to descend in rain according to her wish; when I have created the air, which thru the powers of atmos-



pheric pressure apparently rises from the bottom to the top according to wish and will without being held in check by human hands; each and every one of which are much more difficult to create than it is to bring about restoration, resurrection or incarnation, because unto resurrection come to my assistance all of the things that were, while before they were formed and made there was not anything there to make them out of; remember, then, if that which was not, came to be created, why then should it not be possible to restore what once was? At a time of restoration the bones shall be demanded of the spirit of the Earth, the blood from the water, the hair from the plants, the Life from the fire, because at the time of creation these have been granted to the body."

7. At this instant the still, small voice had grown so faint that not another word could be discerned intelligently and Ainyahita's heart began to flutter at the vastness of thought and the magnitude of her investigation. Thousands of ideas crowded upon her mind until under the weight of mental pressure she could bear the train of thoughts no longer, and upon her knees invoked the angels of God to assist her, saying:

"May Mazda be rejoiced and His Associates continue to be victorious. May it come unto me at this hour or at the hour of convenience, who, how and why Man may be restored to consciousness, that my ever-searching mind may be at ease and the heart find Peace, while with my mind soaring far above the terrestrial the never-ending realms of the celestial, illumined by the powers of recollection, reveal unto profit all the treasures of Abura Mazda in accordance to my wish and humbleness of spirit. Be it so. Amen."



CHAPTER III

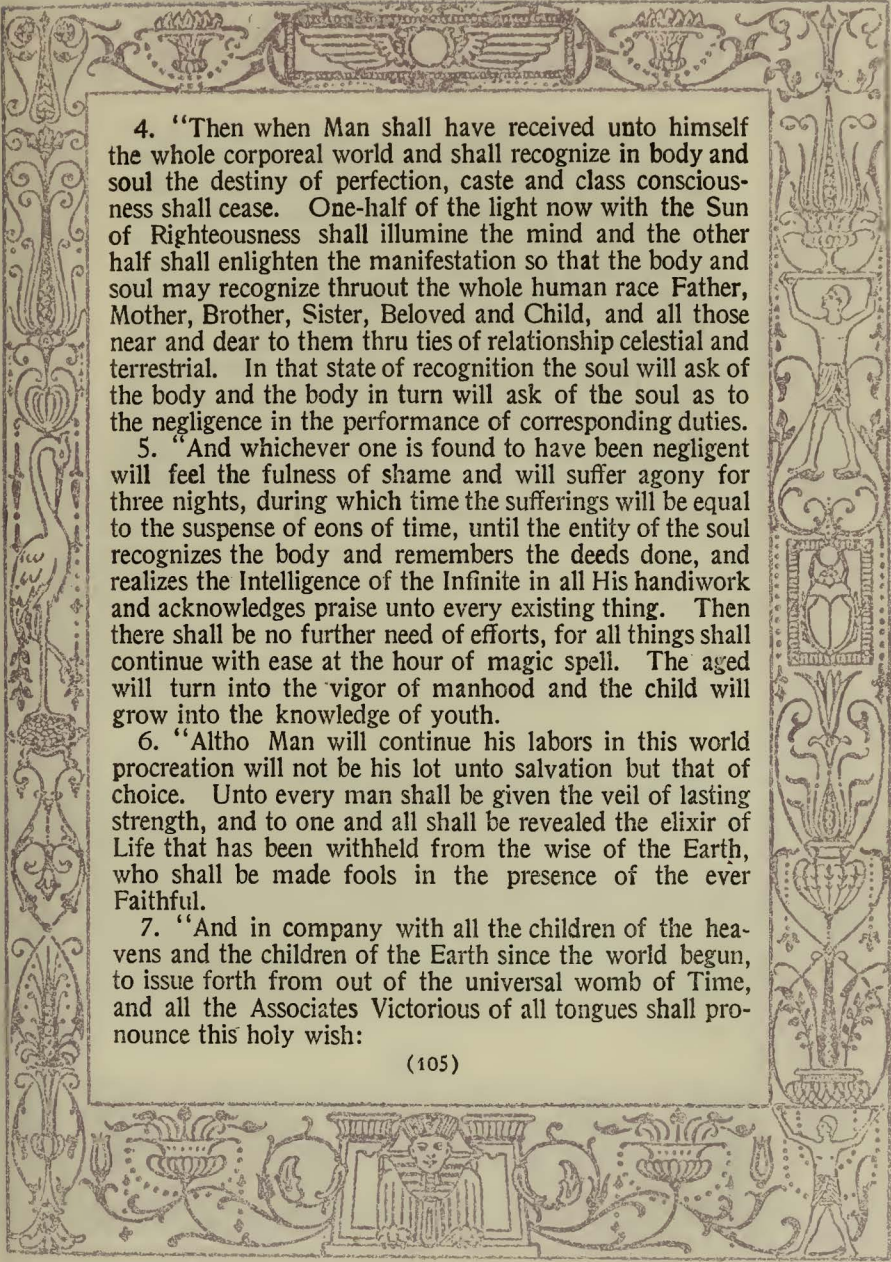
AND the fravashis of the angelic company descended into the circumference of Ainyahita's aura at the hour of repose, weaving the veil of vision about her soul, saying:

2. "Ainyahita, thou blessed one of the blessed, hail unto thee and thy kin; thou art highly favored among the favorites, and the Lord God Mazda is ever with thee at the hour of thy watch. Thou hast found grace before thy God and the congregation of the Lords and we are with thee.

3. "Let not thy heart be troubled with matters appertaining to the future distant days, still to satisfy the speculative side of thy nature be this thy pleasure that in a process of resurrection first of all the purest are restored, then the faithful and the believer, and lastly the rest of humanity. In the fulness of time of one generation,* one time and one part of a time the Soshyans shall succeed in restoring all the departed of that cycle of generations.† All men are restored, the just as well as the unjust. Every human being whose life has departed from him shall be restored.

* GENERATION, TIME, ETC.: One generation consists of forty-five years; one time is equal to nine years; part of a time is three years.

† First, the bones of Gayomard (the first man and king, who ruled on a mountain, and was also called Gar-shah, the king of the mountain), then those of Mashya and Masyoi (the ancestry of the world, man and woman who, according to the legend, "thru affection at first ate up their own offspring"), then those of the rest of mankind are roused up; in the fifty-seven years of Soshyans they prepare all the dead, and all men stand up; whoever is righteous and whoever is wicked, every human creature, they rouse up from the spot where its life departs. Afterwards, when all material living beings assume again their bodies and forms, then they assign them a single class. Of the light accompanying the Sun, one-half will be for Gayomard and one-half will give enlightenment among the rest of men, so that the soul and body will know that this is my father, and this my mother, and this is my brother, and this is my wife, and these are some other of my nearest relations.—Bundahis xxx: 7-9.

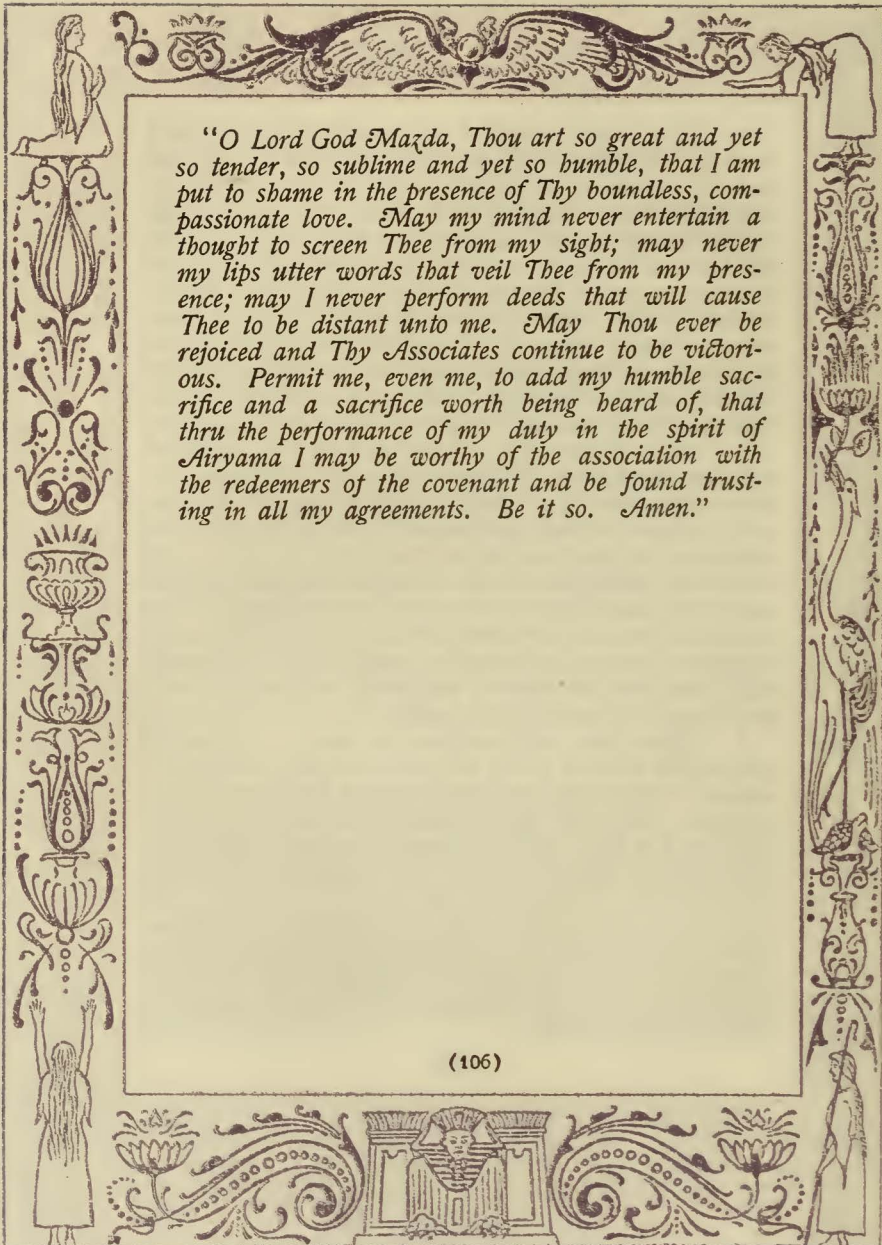


4. "Then when Man shall have received unto himself the whole corporeal world and shall recognize in body and soul the destiny of perfection, caste and class consciousness shall cease. One-half of the light now with the Sun of Righteousness shall illumine the mind and the other half shall enlighten the manifestation so that the body and soul may recognize thruout the whole human race Father, Mother, Brother, Sister, Beloved and Child, and all those near and dear to them thru ties of relationship celestial and terrestrial. In that state of recognition the soul will ask of the body and the body in turn will ask of the soul as to the negligence in the performance of corresponding duties.

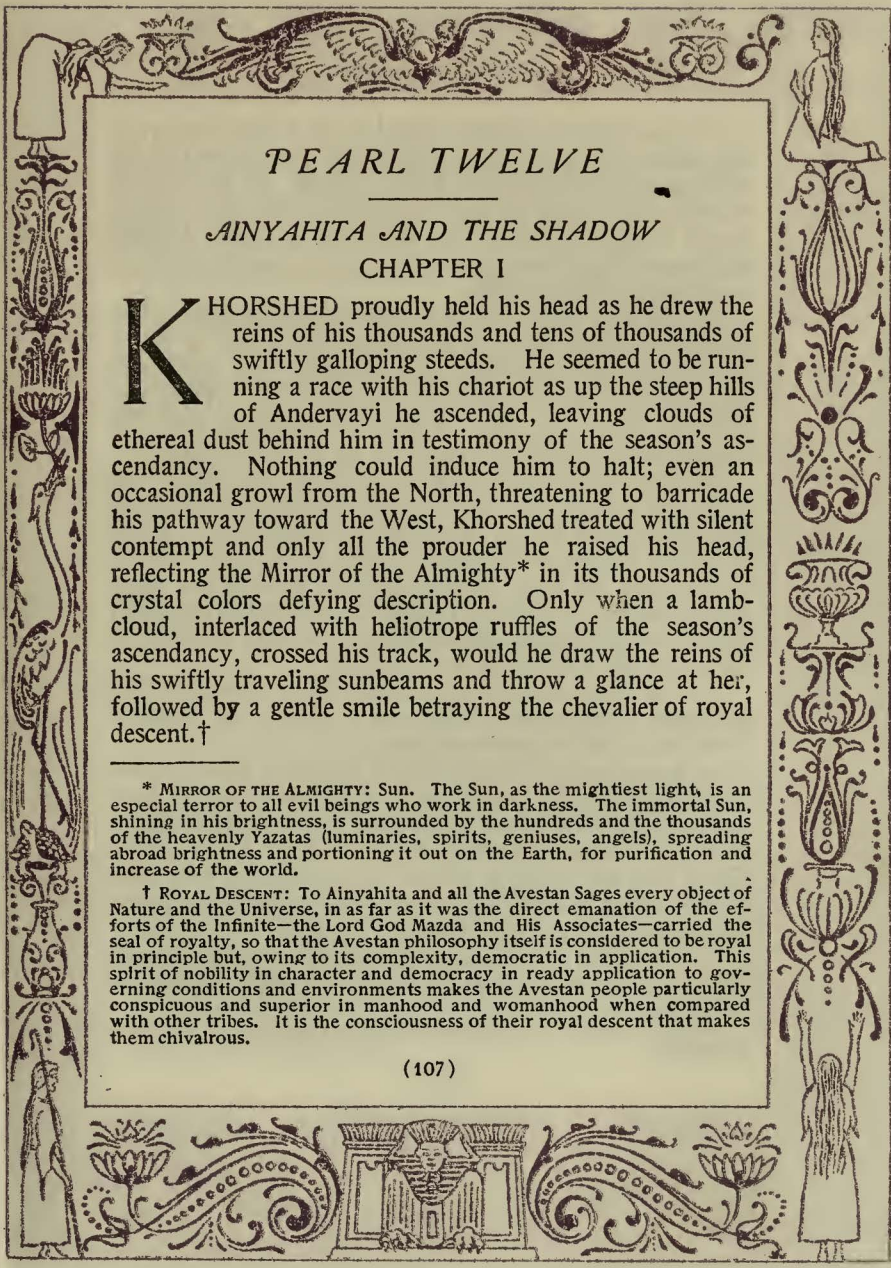
5. "And whichever one is found to have been negligent will feel the fulness of shame and will suffer agony for three nights, during which time the sufferings will be equal to the suspense of eons of time, until the entity of the soul recognizes the body and remembers the deeds done, and realizes the Intelligence of the Infinite in all His handiwork and acknowledges praise unto every existing thing. Then there shall be no further need of efforts, for all things shall continue with ease at the hour of magic spell. The aged will turn into the vigor of manhood and the child will grow into the knowledge of youth.

6. "Altho Man will continue his labors in this world procreation will not be his lot unto salvation but that of choice. Unto every man shall be given the veil of lasting strength, and to one and all shall be revealed the elixir of Life that has been withheld from the wise of the Earth, who shall be made fools in the presence of the ever Faithful.

7. "And in company with all the children of the heavens and the children of the Earth since the world begun, to issue forth from out of the universal womb of Time, and all the Associates Victorious of all tongues shall pronounce this holy wish:

The page is framed by an intricate decorative border. At the top, a large winged figure, possibly a cherub or angel, is depicted in profile, facing right. Below this, the border is composed of vertical panels. On the left, a figure stands with arms raised in prayer. The central panel features a series of stylized floral and geometric motifs, including a large lotus-like flower and a central vase-like structure. On the right, another figure is shown in a similar prayerful pose. At the bottom, a central panel depicts a seated figure with a face, flanked by more floral and geometric designs. The entire page is enclosed in a double-line border.

"O Lord God Mazda, Thou art so great and yet so tender, so sublime and yet so humble, that I am put to shame in the presence of Thy boundless, compassionate love. May my mind never entertain a thought to screen Thee from my sight; may never my lips utter words that veil Thee from my presence; may I never perform deeds that will cause Thee to be distant unto me. May Thou ever be rejoiced and Thy Associates continue to be victorious. Permit me, even me, to add my humble sacrifice and a sacrifice worth being heard of, that thru the performance of my duty in the spirit of Airyama I may be worthy of the association with the redeemers of the covenant and be found trusting in all my agreements. Be it so. Amen."



PEARL TWELVE

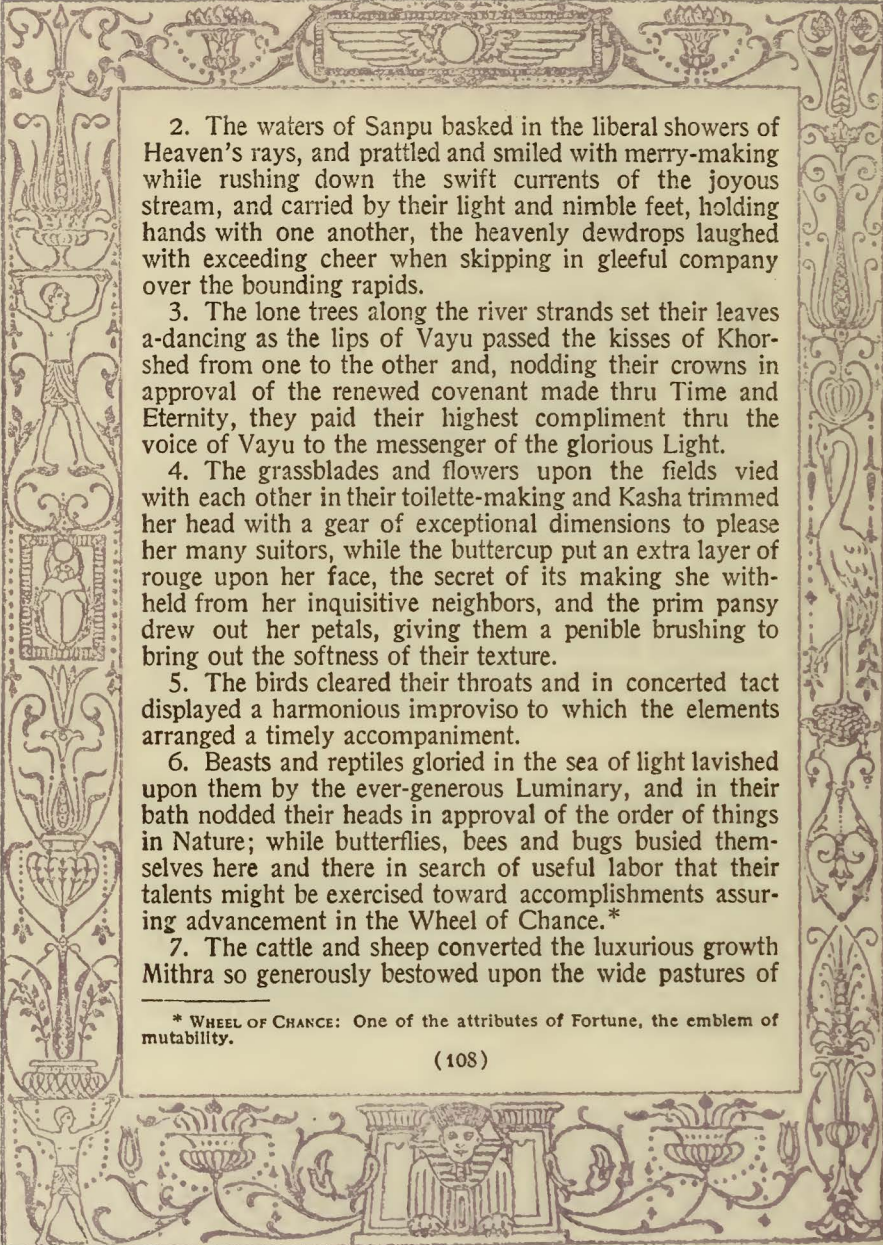
AINYAHITA AND THE SHADOW

CHAPTER I

KHORSHEd proudly held his head as he drew the reins of his thousands and tens of thousands of swiftly galloping steeds. He seemed to be running a race with his chariot as up the steep hills of Andervayi he ascended, leaving clouds of ethereal dust behind him in testimony of the season's ascendancy. Nothing could induce him to halt; even an occasional growl from the North, threatening to barricade his pathway toward the West, Khorshed treated with silent contempt and only all the prouder he raised his head, reflecting the Mirror of the Almighty* in its thousands of crystal colors defying description. Only when a lamb-cloud, interlaced with heliotrope ruffles of the season's ascendancy, crossed his track, would he draw the reins of his swiftly traveling sunbeams and throw a glance at her, followed by a gentle smile betraying the chevalier of royal descent. †

* **MIRROR OF THE ALMIGHTY: SUN.** The Sun, as the mightiest light, is an especial terror to all evil beings who work in darkness. The immortal Sun, shining in his brightness, is surrounded by the hundreds and the thousands of the heavenly Yazatas (luminaries, spirits, geniuses, angels), spreading abroad brightness and portioning it out on the Earth, for purification and increase of the world.

† **ROYAL DESCENT:** To Ainyahita and all the Avestan Sages every object of Nature and the Universe, in as far as it was the direct emanation of the efforts of the Infinite—the Lord God Mazda and His Associates—carried the seal of royalty, so that the Avestan philosophy itself is considered to be royal in principle but, owing to its complexity, democratic in application. This spirit of nobility in character and democracy in ready application to governing conditions and environments makes the Avestan people particularly conspicuous and superior in manhood and womanhood when compared with other tribes. It is the consciousness of their royal descent that makes them chivalrous.



2. The waters of Sanpu basked in the liberal showers of Heaven's rays, and prattled and smiled with merry-making while rushing down the swift currents of the joyous stream, and carried by their light and nimble feet, holding hands with one another, the heavenly dewdrops laughed with exceeding cheer when skipping in gleeful company over the bounding rapids.

3. The lone trees along the river strands set their leaves a-dancing as the lips of Vayu passed the kisses of Khorshed from one to the other and, nodding their crowns in approval of the renewed covenant made thru Time and Eternity, they paid their highest compliment thru the voice of Vayu to the messenger of the glorious Light.

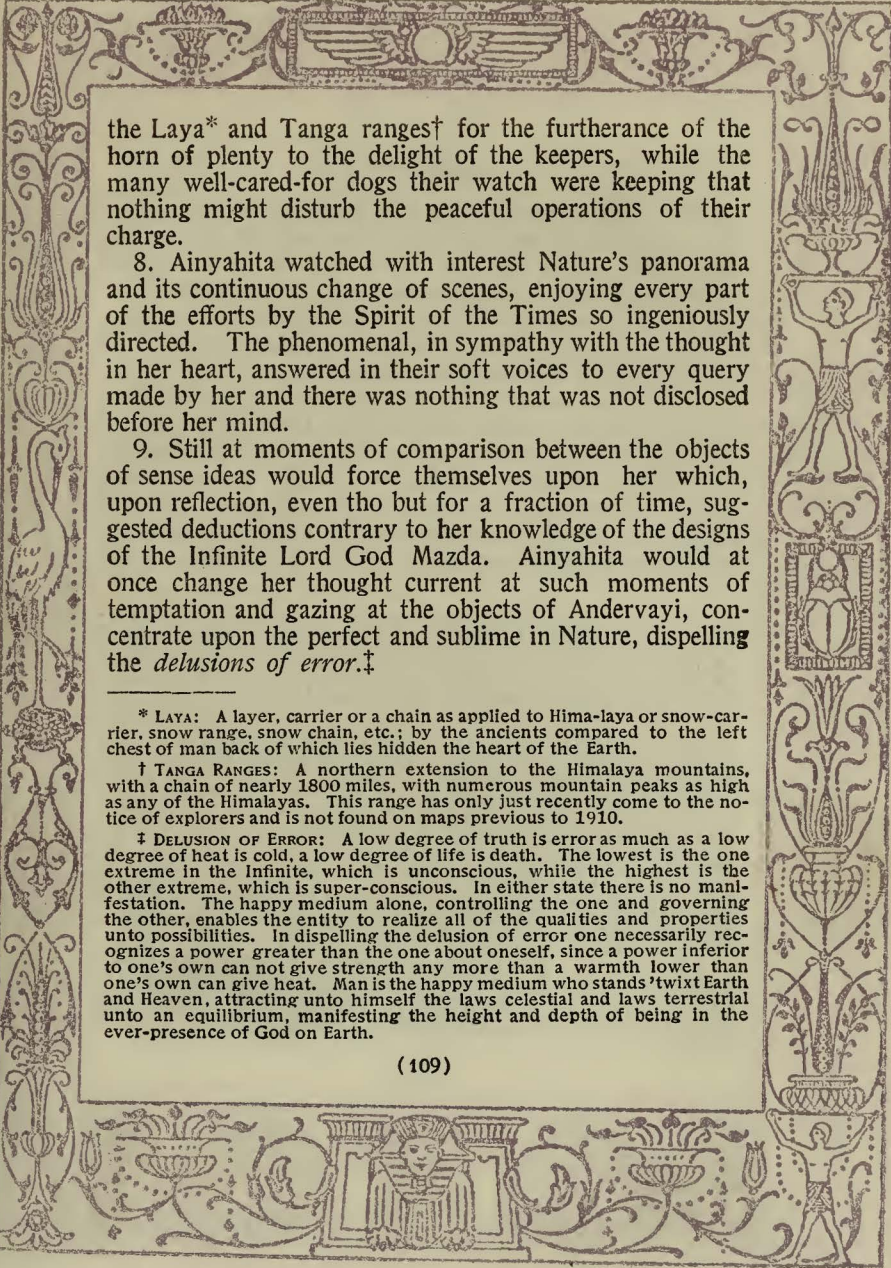
4. The grassblades and flowers upon the fields vied with each other in their toilette-making and Kasha trimmed her head with a gear of exceptional dimensions to please her many suitors, while the buttercup put an extra layer of rouge upon her face, the secret of its making she withheld from her inquisitive neighbors, and the prim pansy drew out her petals, giving them a penible brushing to bring out the softness of their texture.

5. The birds cleared their throats and in concerted tact displayed a harmonious improviso to which the elements arranged a timely accompaniment.

6. Beasts and reptiles gloried in the sea of light lavished upon them by the ever-generous Luminary, and in their bath nodded their heads in approval of the order of things in Nature; while butterflies, bees and bugs busied themselves here and there in search of useful labor that their talents might be exercised toward accomplishments assuring advancement in the Wheel of Chance.*

7. The cattle and sheep converted the luxurious growth Mithra so generously bestowed upon the wide pastures of

* WHEEL OF CHANCE: One of the attributes of Fortune, the emblem of mutability.



the Laya* and Tanga ranges† for the furtherance of the horn of plenty to the delight of the keepers, while the many well-cared-for dogs their watch were keeping that nothing might disturb the peaceful operations of their charge.

8. Ainyahita watched with interest Nature's panorama and its continuous change of scenes, enjoying every part of the efforts by the Spirit of the Times so ingeniously directed. The phenomenal, in sympathy with the thought in her heart, answered in their soft voices to every query made by her and there was nothing that was not disclosed before her mind.

9. Still at moments of comparison between the objects of sense ideas would force themselves upon her which, upon reflection, even tho but for a fraction of time, suggested deductions contrary to her knowledge of the designs of the Infinite Lord God Mazda. Ainyahita would at once change her thought current at such moments of temptation and gazing at the objects of Andervayi, concentrate upon the perfect and sublime in Nature, dispelling the *delusions of error*.‡

* LAYA: A layer, carrier or a chain as applied to Hima-laya or snow-carrier, snow range, snow chain, etc.; by the ancients compared to the left chest of man back of which lies hidden the heart of the Earth.

† TANGA RANGES: A northern extension to the Himalaya mountains, with a chain of nearly 1800 miles, with numerous mountain peaks as high as any of the Himalayas. This range has only just recently come to the notice of explorers and is not found on maps previous to 1910.

‡ DELUSION OF ERROR: A low degree of truth is error as much as a low degree of heat is cold, a low degree of life is death. The lowest is the one extreme in the Infinite, which is unconscious, while the highest is the other extreme, which is super-conscious. In either state there is no manifestation. The happy medium alone, controlling the one and governing the other, enables the entity to realize all of the qualities and properties unto possibilities. In dispelling the delusion of error one necessarily recognizes a power greater than the one about oneself, since a power inferior to one's own can not give strength any more than a warmth lower than one's own can give heat. Man is the happy medium who stands 'twixt Earth and Heaven, attracting unto himself the laws celestial and laws terrestrial unto an equilibrium, manifesting the height and depth of being in the ever-presence of God on Earth.



CHAPTER II

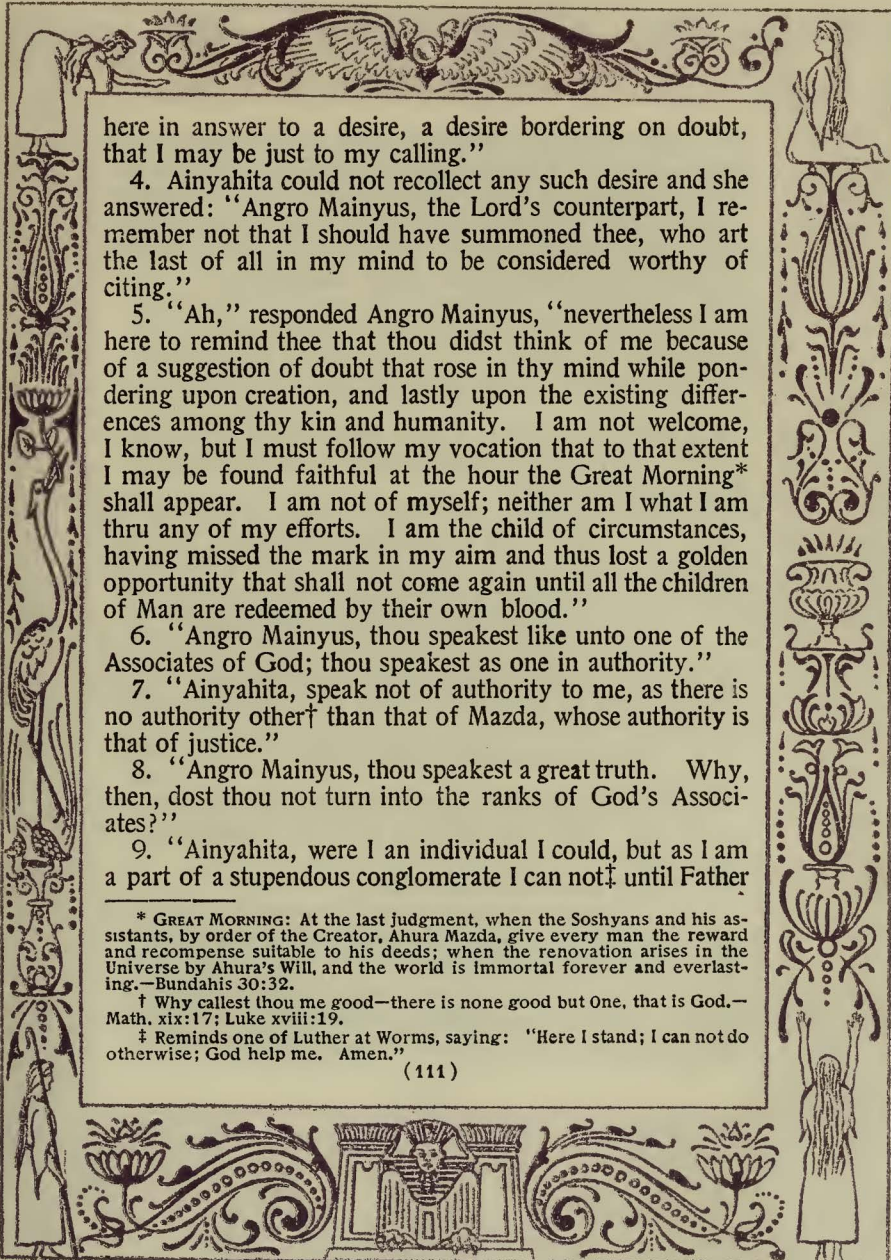
AINYAHITA was satisfied that the things of Heaven and the objects of the Earth were well devised and in their order, and as she was about to laud the Lord God Mazda, a Shadow passed her mind and, looking behind herself she saw the reflex* of an inherited tendency materializing into Angro Mainyus, who bowed before her with all the courtesy of well-acquired etiquette.

2. Ainyahita answered the compliment with a sweet bow of a well-behaved child,† still her eyes betrayed surprise at the sight of an unwelcome guest she had not summoned.

3. Angro Mainyus caught her thought and answered, saying: "Ainyahita, thou pearl of Heaven and diadem of the Earth, praise be unto thee and thy kin; praise be to thy steadfastness in the promotion of thy first estate. I am

*REFLEX: In the Avestan philosophy the reflex appertains to the phenomenal, the illusionary or Matter, come down to man thru the lineage of ancestral ties. It was believed that the entity of man is that of God and itself nothing less than God himself, free from changeability, but as to Matter man was considered as the evolved part from the animal, that again from the vegetable, the latter from the mineral and it from the elementary. In man only God manifested, but at the same time the characteristics of the whole animal creation abide with man, so that it was man's privilege to be like a dog, a fox, a bull, a beast, while the dog, fox, bull or beast could not make of himself a man or God. Man in controlling the characteristics of inheritance according to condition and station had power to be a God. Failing to do so, he would be controlled by inherited tendencies, not only exercising the animal propensities, but in missing his mark would fall behind the animal, thus falling below the brute. The slightest of a doubt as to the order of things in creation and the slightest of negligence in the ascendancy of faith turned into reflex of inheritance begotten of the animal nature and with it attracted not only the animal endowments flowing in the blood, but thru insufficient discrimination and judgment of creation and its counterpart, their correspondence and relation attracted adverse tendencies destructive to the progress of man in the knowledge and understanding of infinite designs.

† WELL BEHAVED: Even the adverse conditions thru life are to be treated courteously. We are to be thankful not only for all the good that comes to us, but to be thankful for the obstacles thrown into our path, as in this wise only we realize our strength and power of character. Be thankful for what we get and for what we never receive, no matter how strongly we wished for it.



here in answer to a desire, a desire bordering on doubt, that I may be just to my calling."

4. Ainyahita could not recollect any such desire and she answered: "Angro Mainyus, the Lord's counterpart, I remember not that I should have summoned thee, who art the last of all in my mind to be considered worthy of citing."

5. "Ah," responded Angro Mainyus, "nevertheless I am here to remind thee that thou didst think of me because of a suggestion of doubt that rose in thy mind while pondering upon creation, and lastly upon the existing differences among thy kin and humanity. I am not welcome, I know, but I must follow my vocation that to that extent I may be found faithful at the hour the Great Morning* shall appear. I am not of myself; neither am I what I am thru any of my efforts. I am the child of circumstances, having missed the mark in my aim and thus lost a golden opportunity that shall not come again until all the children of Man are redeemed by their own blood."

6. "Angro Mainyus, thou speakest like unto one of the Associates of God; thou speakest as one in authority."

7. "Ainyahita, speak not of authority to me, as there is no authority other† than that of Mazda, whose authority is that of justice."

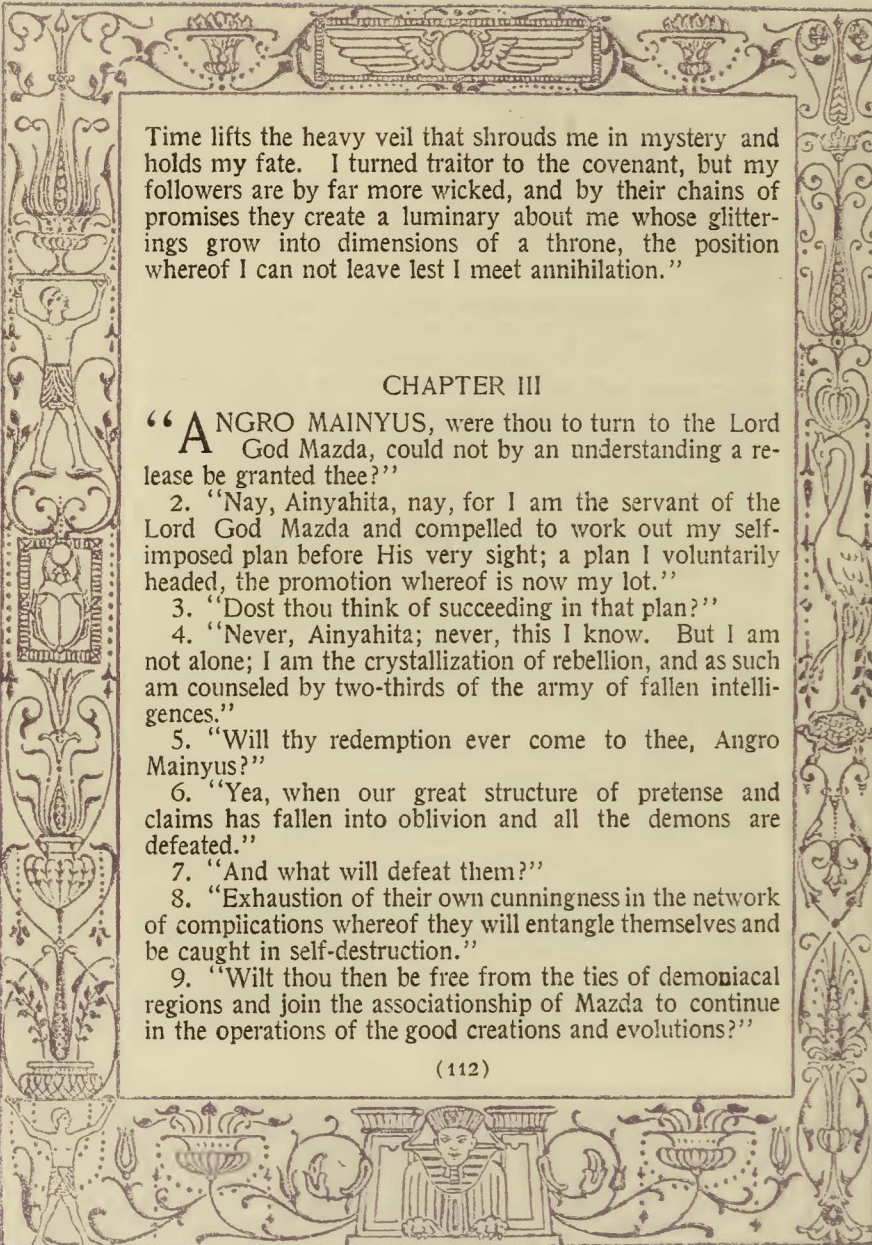
8. "Angro Mainyus, thou speakest a great truth. Why, then, dost thou not turn into the ranks of God's Associates?"

9. "Ainyahita, were I an individual I could, but as I am a part of a stupendous conglomerate I can not‡ until Father

* GREAT MORNING: At the last judgment, when the Soshyans and his assistants, by order of the Creator, Ahura Mazda, give every man the reward and recompense suitable to his deeds; when the renovation arises in the Universe by Ahura's Will, and the world is immortal forever and everlasting.—Bundahis 30:32.

† Why callest thou me good—there is none good but One, that is God.—Math. xix:17; Luke xviii:19.

‡ Reminds one of Luther at Worms, saying: "Here I stand; I can not do otherwise; God help me. Amen."



Time lifts the heavy veil that shrouds me in mystery and holds my fate. I turned traitor to the covenant, but my followers are by far more wicked, and by their chains of promises they create a luminary about me whose glitterings grow into dimensions of a throne, the position whereof I can not leave lest I meet annihilation."

CHAPTER III

“ANGRO MAINYUS, were thou to turn to the Lord God Mazda, could not by an understanding a release be granted thee?”

2. “Nay, Ainyahita, nay, for I am the servant of the Lord God Mazda and compelled to work out my self-imposed plan before His very sight; a plan I voluntarily headed, the promotion whereof is now my lot.”

3. “Dost thou think of succeeding in that plan?”

4. “Never, Ainyahita; never, this I know. But I am not alone; I am the crystallization of rebellion, and as such am counseled by two-thirds of the army of fallen intelligences.”

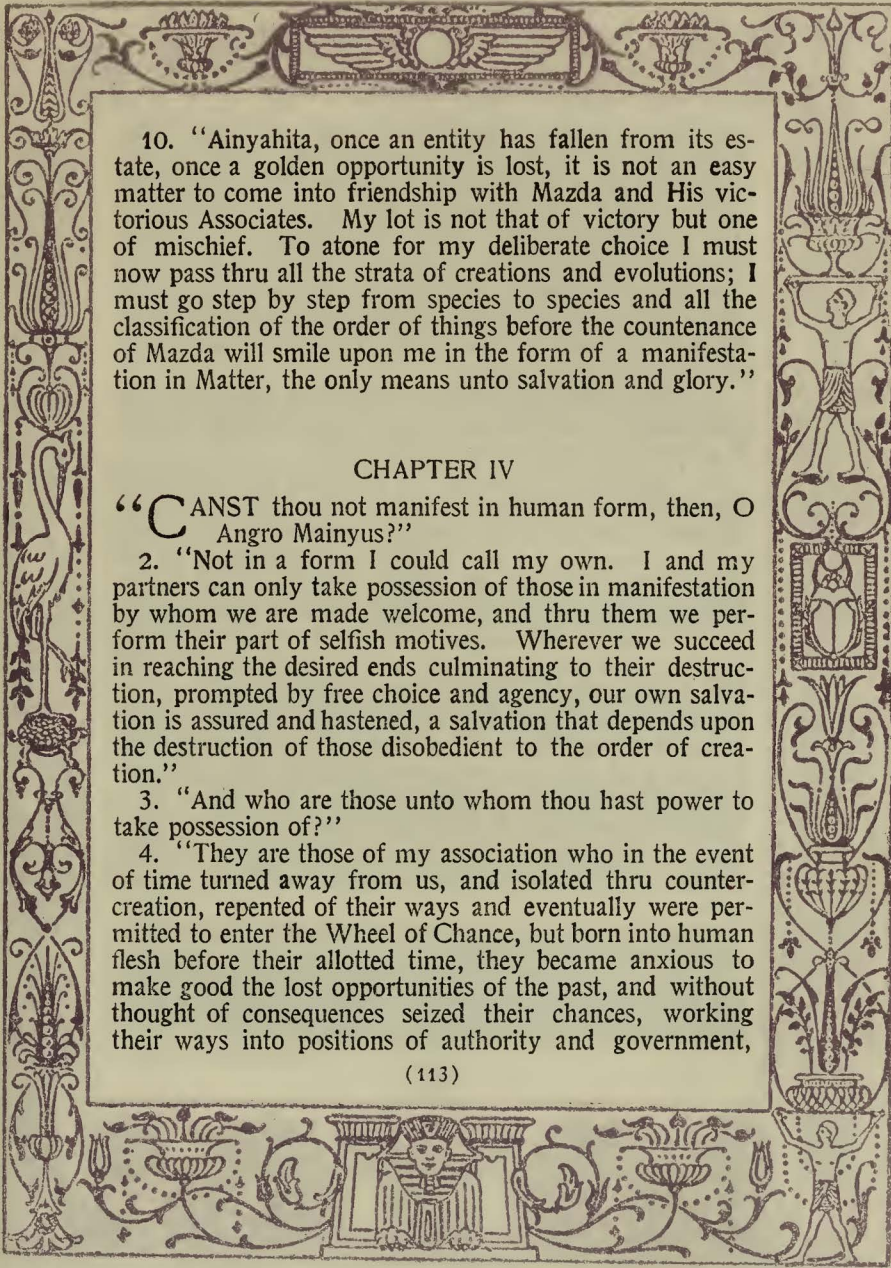
5. “Will thy redemption ever come to thee, Angro Mainyus?”

6. “Yea, when our great structure of pretense and claims has fallen into oblivion and all the demons are defeated.”

7. “And what will defeat them?”

8. “Exhaustion of their own cunningness in the network of complications whereof they will entangle themselves and be caught in self-destruction.”

9. “Wilt thou then be free from the ties of demoniacal regions and join the associationship of Mazda to continue in the operations of the good creations and evolutions?”



10. "Ainyahita, once an entity has fallen from its estate, once a golden opportunity is lost, it is not an easy matter to come into friendship with Mazda and His victorious Associates. My lot is not that of victory but one of mischief. To atone for my deliberate choice I must now pass thru all the strata of creations and evolutions; I must go step by step from species to species and all the classification of the order of things before the countenance of Mazda will smile upon me in the form of a manifestation in Matter, the only means unto salvation and glory."

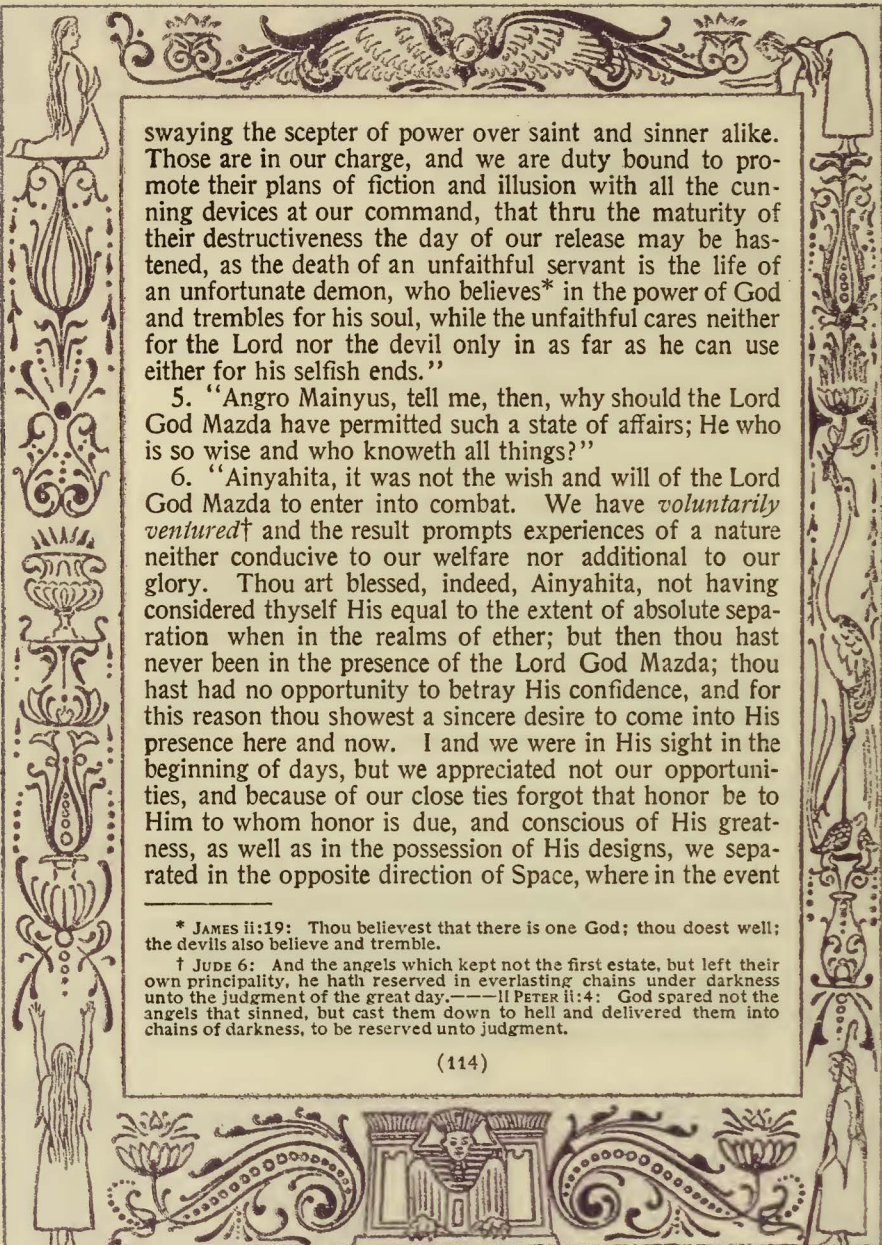
CHAPTER IV

“CANST thou not manifest in human form, then, O Angro Mainyus?”

2. "Not in a form I could call my own. I and my partners can only take possession of those in manifestation by whom we are made welcome, and thru them we perform their part of selfish motives. Wherever we succeed in reaching the desired ends culminating to their destruction, prompted by free choice and agency, our own salvation is assured and hastened, a salvation that depends upon the destruction of those disobedient to the order of creation."

3. "And who are those unto whom thou hast power to take possession of?"

4. "They are those of my association who in the event of time turned away from us, and isolated thru counter-creation, repented of their ways and eventually were permitted to enter the Wheel of Chance, but born into human flesh before their allotted time, they became anxious to make good the lost opportunities of the past, and without thought of consequences seized their chances, working their ways into positions of authority and government,



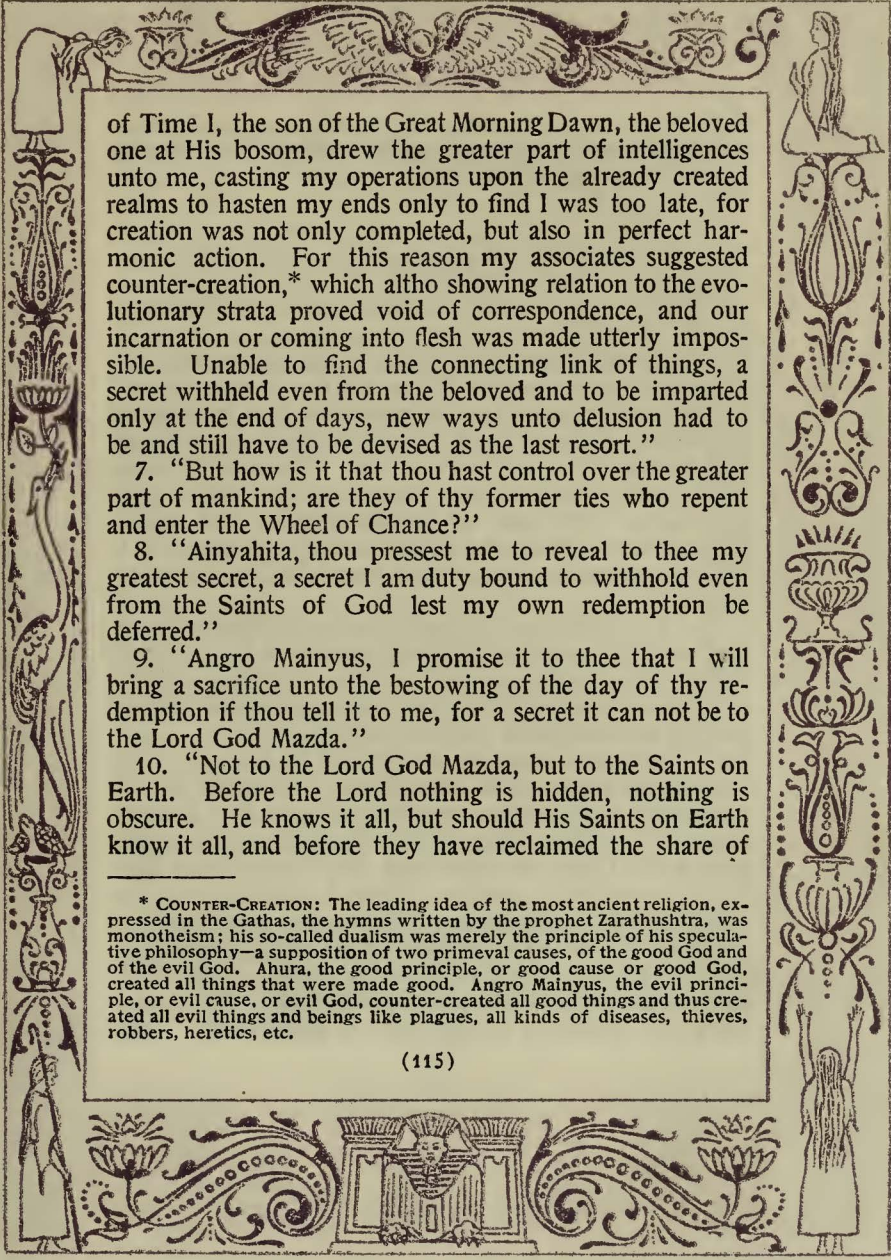
swaying the scepter of power over saint and sinner alike. Those are in our charge, and we are duty bound to promote their plans of fiction and illusion with all the cunning devices at our command, that thru the maturity of their destructiveness the day of our release may be hastened, as the death of an unfaithful servant is the life of an unfortunate demon, who believes* in the power of God and trembles for his soul, while the unfaithful cares neither for the Lord nor the devil only in as far as he can use either for his selfish ends."

5. "Angro Mainyus, tell me, then, why should the Lord God Mazda have permitted such a state of affairs; He who is so wise and who knoweth all things?"

6. "Ainyahita, it was not the wish and will of the Lord God Mazda to enter into combat. We have *voluntarily ventured*† and the result prompts experiences of a nature neither conducive to our welfare nor additional to our glory. Thou art blessed, indeed, Ainyahita, not having considered thyself His equal to the extent of absolute separation when in the realms of ether; but then thou hast never been in the presence of the Lord God Mazda; thou hast had no opportunity to betray His confidence, and for this reason thou showest a sincere desire to come into His presence here and now. I and we were in His sight in the beginning of days, but we appreciated not our opportunities, and because of our close ties forgot that honor be to Him to whom honor is due, and conscious of His greatness, as well as in the possession of His designs, we separated in the opposite direction of Space, where in the event

* JAMES ii:19: Thou believest that there is one God; thou doest well; the devils also believe and tremble.

† JUDE 6: And the angels which kept not the first estate, but left their own principality, he hath reserved in everlasting chains under darkness unto the judgment of the great day.—II PETER ii:4: God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment.



of Time I, the son of the Great Morning Dawn, the beloved one at His bosom, drew the greater part of intelligences unto me, casting my operations upon the already created realms to hasten my ends only to find I was too late, for creation was not only completed, but also in perfect harmonic action. For this reason my associates suggested counter-creation,* which altho showing relation to the evolutionary strata proved void of correspondence, and our incarnation or coming into flesh was made utterly impossible. Unable to find the connecting link of things, a secret withheld even from the beloved and to be imparted only at the end of days, new ways unto delusion had to be and still have to be devised as the last resort."

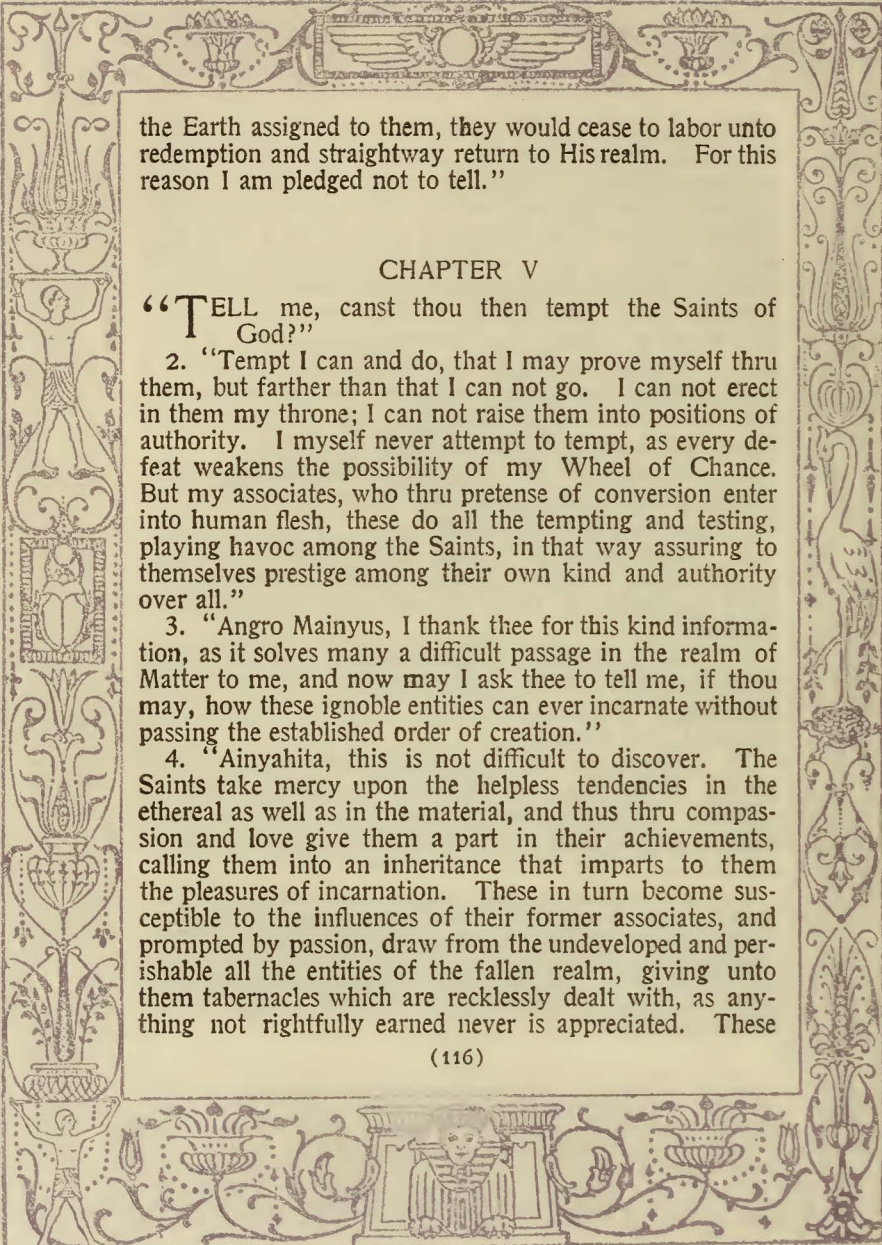
7. "But how is it that thou hast control over the greater part of mankind; are they of thy former ties who repent and enter the Wheel of Chance?"

8. "Ainyahita, thou pressest me to reveal to thee my greatest secret, a secret I am duty bound to withhold even from the Saints of God lest my own redemption be deferred."

9. "Angro Mainyus, I promise it to thee that I will bring a sacrifice unto the bestowing of the day of thy redemption if thou tell it to me, for a secret it can not be to the Lord God Mazda."

10. "Not to the Lord God Mazda, but to the Saints on Earth. Before the Lord nothing is hidden, nothing is obscure. He knows it all, but should His Saints on Earth know it all, and before they have reclaimed the share of

* COUNTER-CREATION: The leading idea of the most ancient religion, expressed in the Gathas, the hymns written by the prophet Zarathushtra, was monotheism; his so-called dualism was merely the principle of his speculative philosophy—a supposition of two primeval causes, of the good God and of the evil God. Ahura, the good principle, or good cause or good God, created all things that were made good. Angro Mainyus, the evil principle, or evil cause, or evil God, counter-created all good things and thus created all evil things and beings like plagues, all kinds of diseases, robbers, heretics, etc.



the Earth assigned to them, they would cease to labor unto redemption and straightway return to His realm. For this reason I am pledged not to tell."

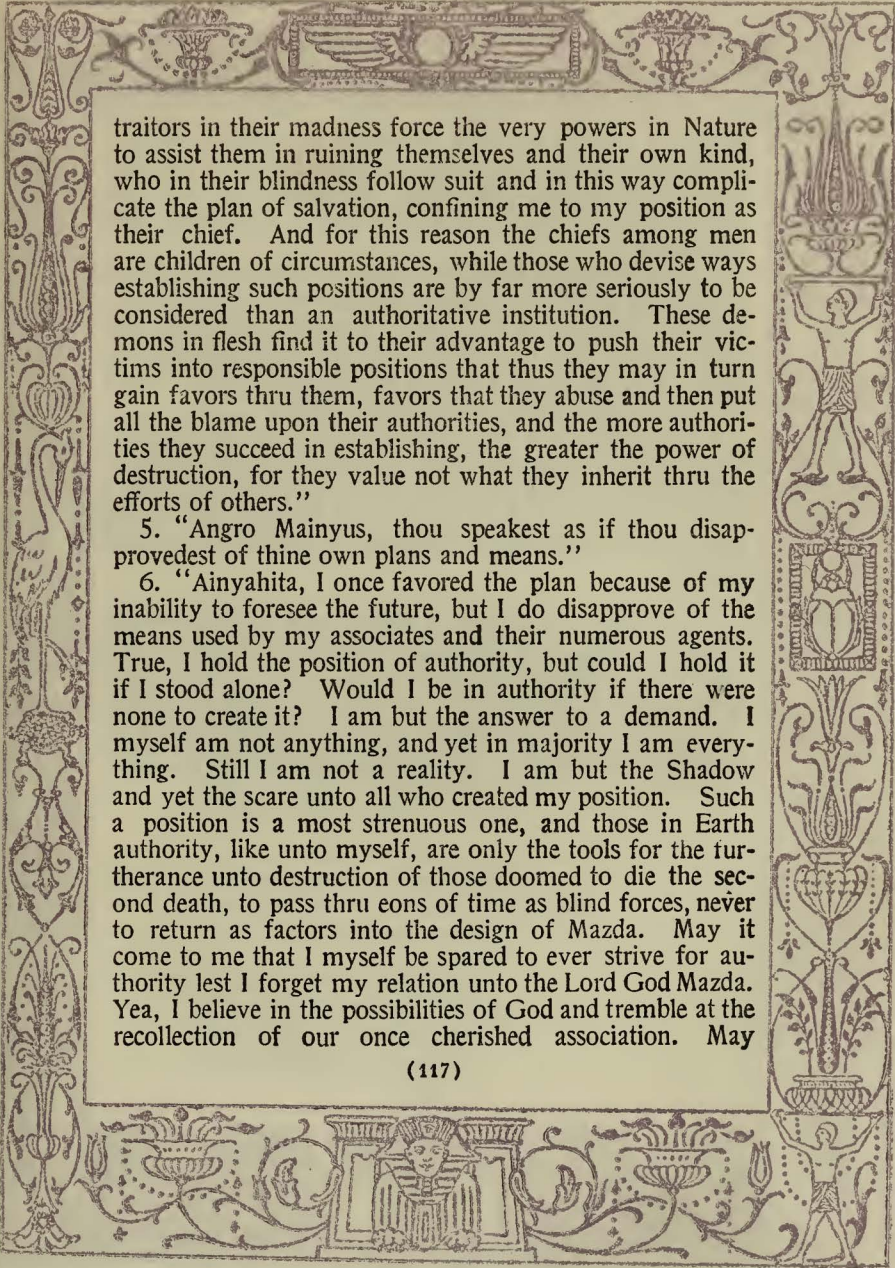
CHAPTER V

“TELL me, canst thou then tempt the Saints of God?”

2. “Tempt I can and do, that I may prove myself thru them, but farther than that I can not go. I can not erect in them my throne; I can not raise them into positions of authority. I myself never attempt to tempt, as every defeat weakens the possibility of my Wheel of Chance. But my associates, who thru pretense of conversion enter into human flesh, these do all the tempting and testing, playing havoc among the Saints, in that way assuring to themselves prestige among their own kind and authority over all.”

3. “Angro Mainyus, I thank thee for this kind information, as it solves many a difficult passage in the realm of Matter to me, and now may I ask thee to tell me, if thou may, how these ignoble entities can ever incarnate without passing the established order of creation.”

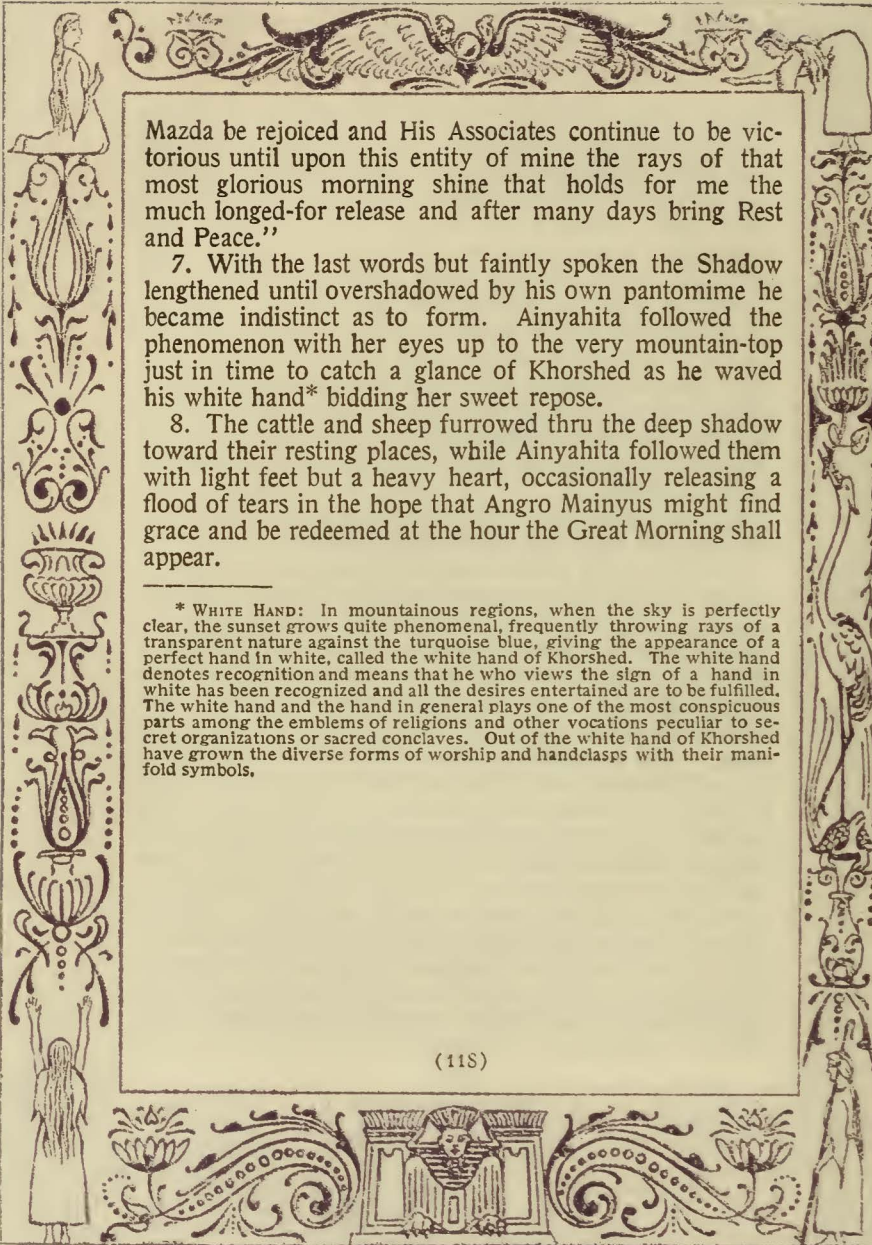
4. “Ainyahita, this is not difficult to discover. The Saints take mercy upon the helpless tendencies in the ethereal as well as in the material, and thus thru compassion and love give them a part in their achievements, calling them into an inheritance that imparts to them the pleasures of incarnation. These in turn become susceptible to the influences of their former associates, and prompted by passion, draw from the undeveloped and perishable all the entities of the fallen realm, giving unto them tabernacles which are recklessly dealt with, as anything not rightfully earned never is appreciated. These



traitors in their madness force the very powers in Nature to assist them in ruining themselves and their own kind, who in their blindness follow suit and in this way complicate the plan of salvation, confining me to my position as their chief. And for this reason the chiefs among men are children of circumstances, while those who devise ways establishing such positions are by far more seriously to be considered than an authoritative institution. These demons in flesh find it to their advantage to push their victims into responsible positions that thus they may in turn gain favors thru them, favors that they abuse and then put all the blame upon their authorities, and the more authorities they succeed in establishing, the greater the power of destruction, for they value not what they inherit thru the efforts of others."

5. "Angro Mainyus, thou speakest as if thou disapprovedest of thine own plans and means."

6. "Ainyahita, I once favored the plan because of my inability to foresee the future, but I do disapprove of the means used by my associates and their numerous agents. True, I hold the position of authority, but could I hold it if I stood alone? Would I be in authority if there were none to create it? I am but the answer to a demand. I myself am not anything, and yet in majority I am everything. Still I am not a reality. I am but the Shadow and yet the scare unto all who created my position. Such a position is a most strenuous one, and those in Earth authority, like unto myself, are only the tools for the furtherance unto destruction of those doomed to die the second death, to pass thru eons of time as blind forces, never to return as factors into the design of Mazda. May it come to me that I myself be spared to ever strive for authority lest I forget my relation unto the Lord God Mazda. Yea, I believe in the possibilities of God and tremble at the recollection of our once cherished association. May

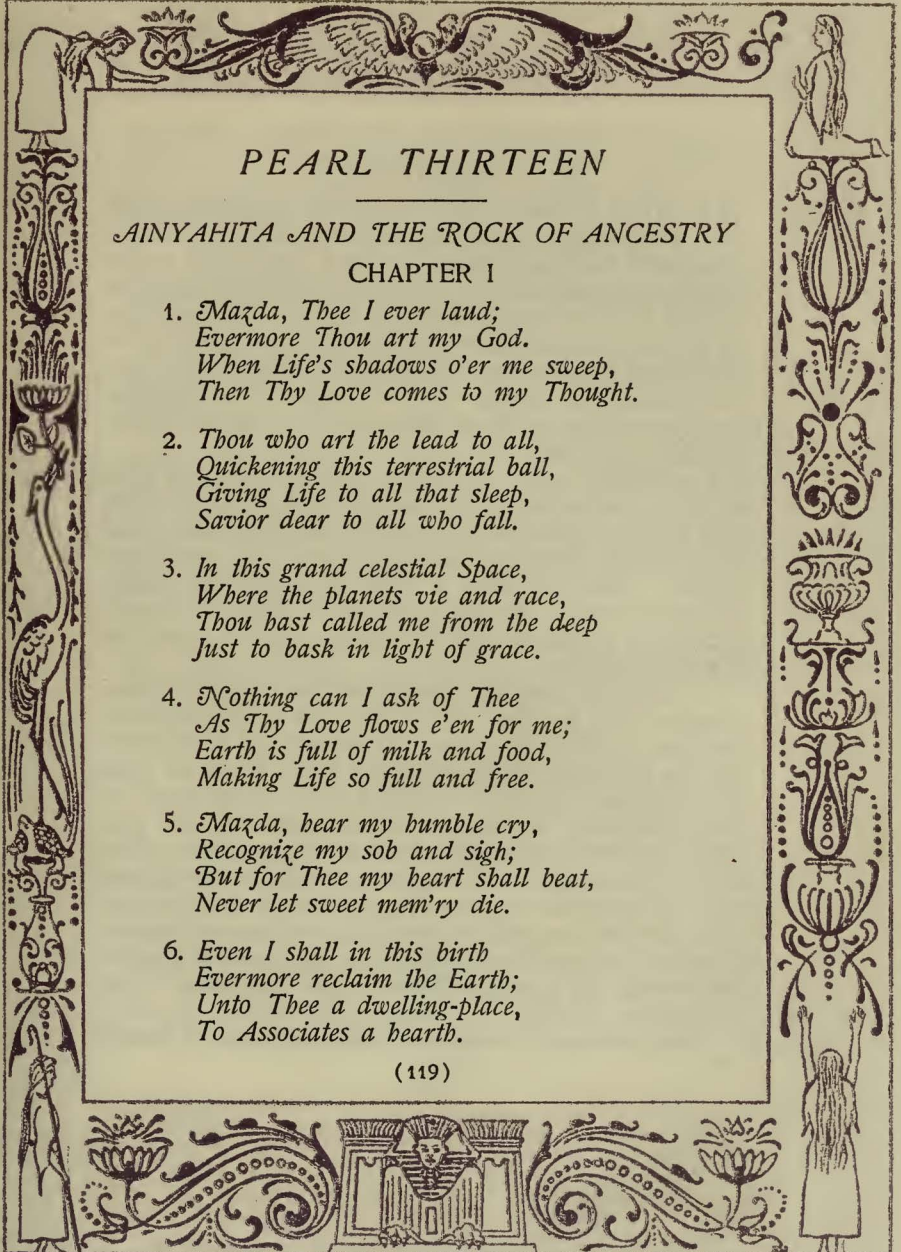
The page is framed by a decorative border. At the top, a winged figure with outstretched wings is centered. On the left and right sides, there are vertical panels containing stylized human figures in various poses, some appearing to be in prayer or contemplation. The border is filled with intricate floral and scrollwork patterns.

Mazda be rejoiced and His Associates continue to be victorious until upon this entity of mine the rays of that most glorious morning shine that holds for me the much longed-for release and after many days bring Rest and Peace."

7. With the last words but faintly spoken the Shadow lengthened until overshadowed by his own pantomime he became indistinct as to form. Ainyahita followed the phenomenon with her eyes up to the very mountain-top just in time to catch a glance of Khorshed as he waved his white hand* bidding her sweet repose.

8. The cattle and sheep furrowed thru the deep shadow toward their resting places, while Ainyahita followed them with light feet but a heavy heart, occasionally releasing a flood of tears in the hope that Angro Mainyus might find grace and be redeemed at the hour the Great Morning shall appear.

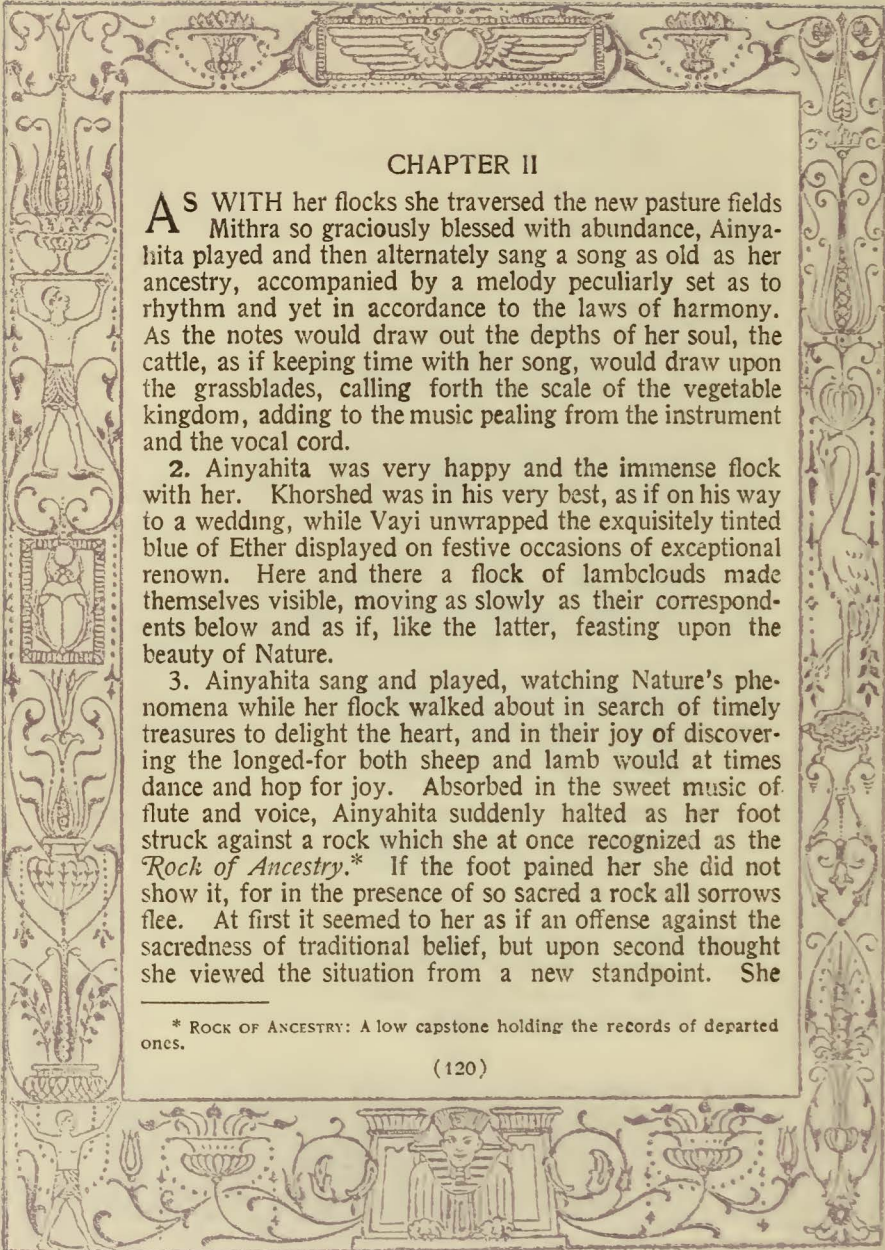
* WHITE HAND: In mountainous regions, when the sky is perfectly clear, the sunset grows quite phenomenal, frequently throwing rays of a transparent nature against the turquoise blue, giving the appearance of a perfect hand in white, called the white hand of Khorshed. The white hand denotes recognition and means that he who views the sign of a hand in white has been recognized and all the desires entertained are to be fulfilled. The white hand and the hand in general plays one of the most conspicuous parts among the emblems of religions and other vocations peculiar to secret organizations or sacred conclaves. Out of the white hand of Khorshed have grown the diverse forms of worship and handclasps with their manifold symbols.

The page is framed by a decorative border. At the top, a winged figure with outstretched wings is flanked by floral motifs. On the left and right sides, there are vertical panels containing stylized human figures in various poses, some holding objects. At the bottom, a central figure with a face and a crown is flanked by more floral and scrollwork designs.

PEARL THIRTEEN

AINYAHITA AND THE ROCK OF ANCESTRY CHAPTER I

1. *Mazda, Thee I ever laud;
Evermore Thou art my God.
When Life's shadows o'er me sweep,
Then Thy Love comes to my Thought.*
2. *Thou who art the lead to all,
Quickening this terrestrial ball,
Giving Life to all that sleep,
Savior dear to all who fall.*
3. *In this grand celestial Space,
Where the planets vie and race,
Thou hast called me from the deep
Just to bask in light of grace.*
4. *Nothing can I ask of Thee
As Thy Love flows e'en for me;
Earth is full of milk and food,
Making Life so full and free.*
5. *Mazda, hear my humble cry,
Recognize my sob and sigh;
But for Thee my heart shall beat,
Never let sweet mem'ry die.*
6. *Even I shall in this birth
Evermore reclaim the Earth;
Unto Thee a dwelling-place,
To Associates a hearth.*



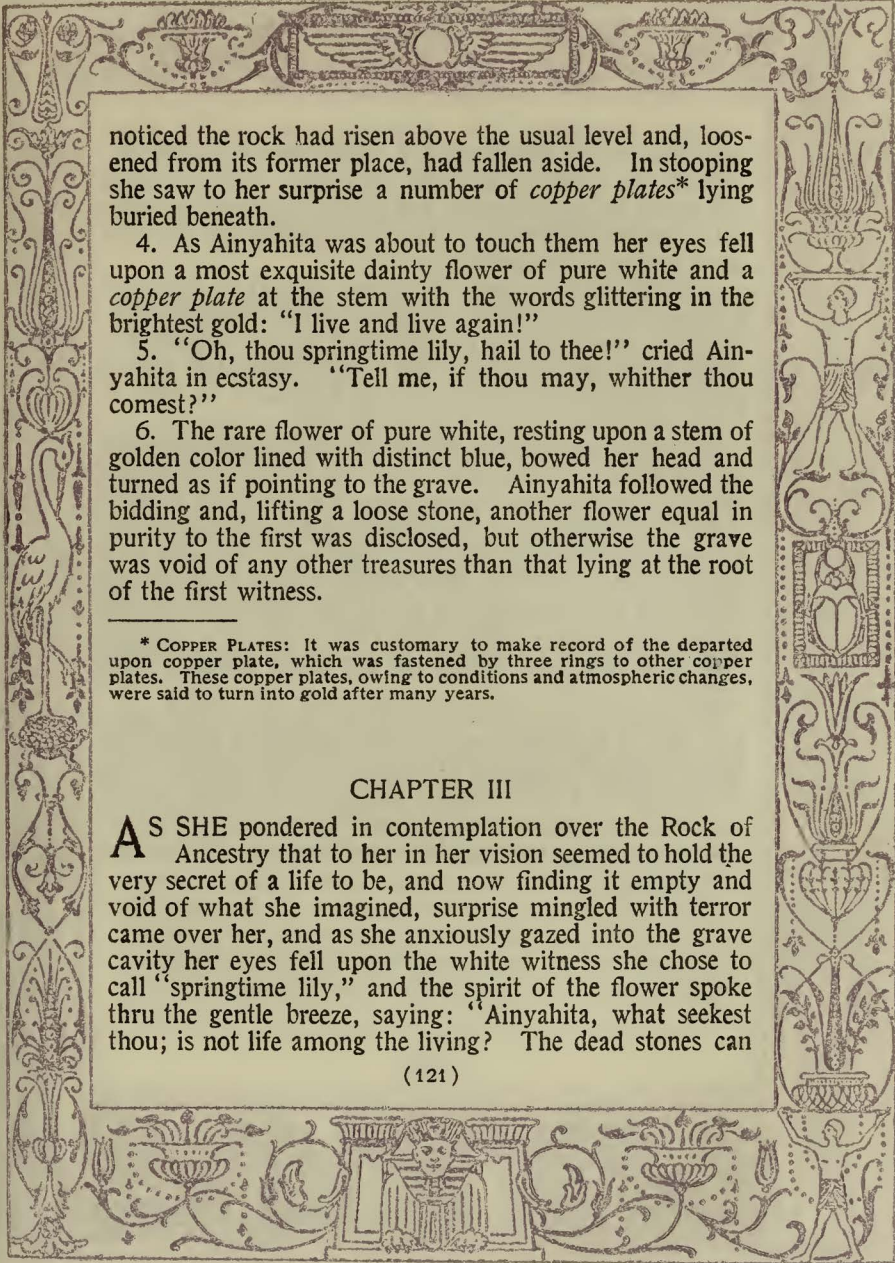
CHAPTER II

AS WITH her flocks she traversed the new pasture fields Mithra so graciously blessed with abundance, Ainyahita played and then alternately sang a song as old as her ancestry, accompanied by a melody peculiarly set as to rhythm and yet in accordance to the laws of harmony. As the notes would draw out the depths of her soul, the cattle, as if keeping time with her song, would draw upon the grassblades, calling forth the scale of the vegetable kingdom, adding to the music pealing from the instrument and the vocal cord.

2. Ainyahita was very happy and the immense flock with her. Khorshed was in his very best, as if on his way to a wedding, while Vayi unwrapped the exquisitely tinted blue of Ether displayed on festive occasions of exceptional renown. Here and there a flock of lambclouds made themselves visible, moving as slowly as their correspondents below and as if, like the latter, feasting upon the beauty of Nature.

3. Ainyahita sang and played, watching Nature's phenomena while her flock walked about in search of timely treasures to delight the heart, and in their joy of discovering the longed-for both sheep and lamb would at times dance and hop for joy. Absorbed in the sweet music of flute and voice, Ainyahita suddenly halted as her foot struck against a rock which she at once recognized as the *Rock of Ancestry*.* If the foot pained her she did not show it, for in the presence of so sacred a rock all sorrows flee. At first it seemed to her as if an offense against the sacredness of traditional belief, but upon second thought she viewed the situation from a new standpoint. She

* ROCK OF ANCESTRY: A low capstone holding the records of departed ones.



noticed the rock had risen above the usual level and, loosened from its former place, had fallen aside. In stooping she saw to her surprise a number of *copper plates** lying buried beneath.

4. As Ainyahita was about to touch them her eyes fell upon a most exquisite dainty flower of pure white and a *copper plate* at the stem with the words glittering in the brightest gold: "I live and live again!"

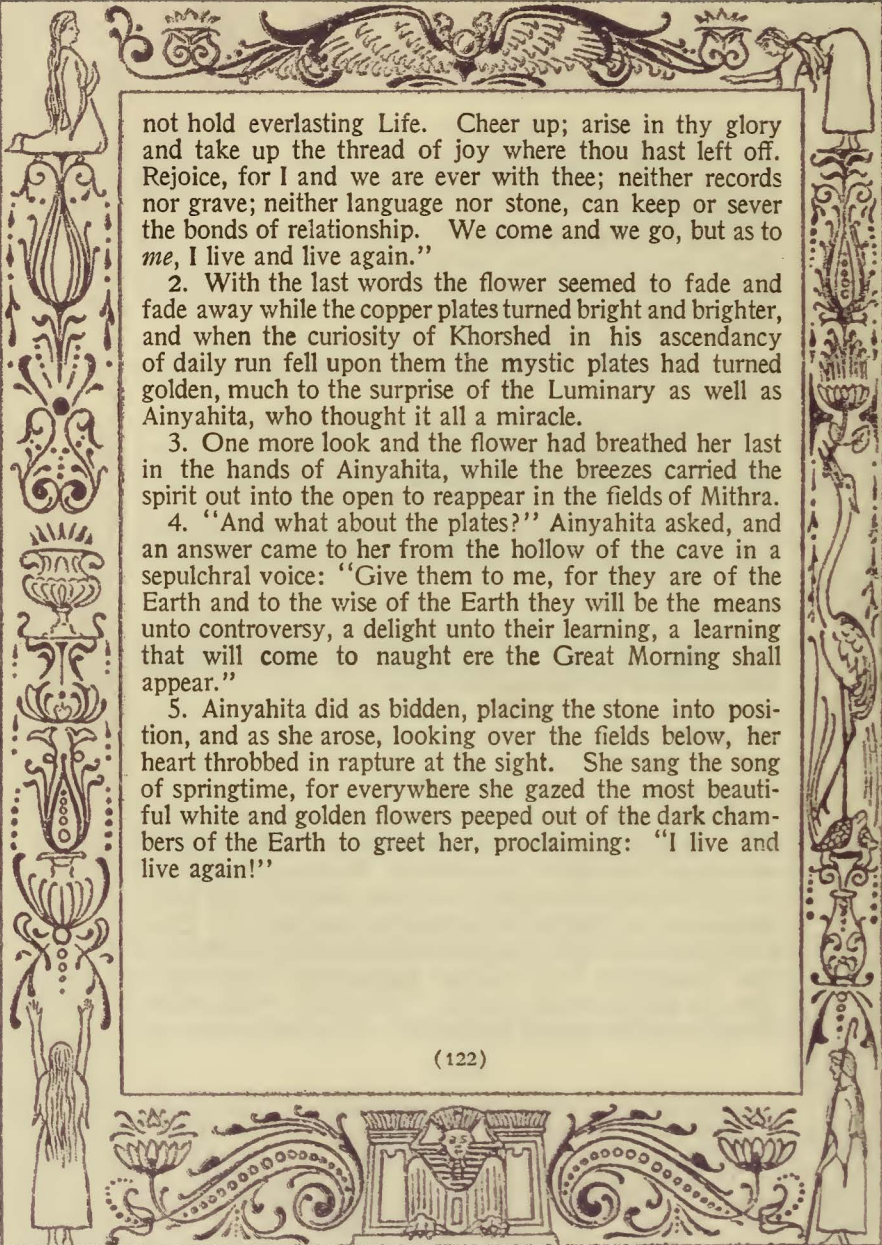
5. "Oh, thou springtime lily, hail to thee!" cried Ainyahita in ecstasy. "Tell me, if thou may, whither thou comest?"

6. The rare flower of pure white, resting upon a stem of golden color lined with distinct blue, bowed her head and turned as if pointing to the grave. Ainyahita followed the bidding and, lifting a loose stone, another flower equal in purity to the first was disclosed, but otherwise the grave was void of any other treasures than that lying at the root of the first witness.

* **COPPER PLATES:** It was customary to make record of the departed upon copper plate, which was fastened by three rings to other copper plates. These copper plates, owing to conditions and atmospheric changes, were said to turn into gold after many years.

CHAPTER III

AS SHE pondered in contemplation over the Rock of Ancestry that to her in her vision seemed to hold the very secret of a life to be, and now finding it empty and void of what she imagined, surprise mingled with terror came over her, and as she anxiously gazed into the grave cavity her eyes fell upon the white witness she chose to call "springtime lily," and the spirit of the flower spoke thru the gentle breeze, saying: "Ainyahita, what seekest thou; is not life among the living? The dead stones can

The page is framed by a decorative border. At the top, a large, symmetrical floral ornament with a central bird-like figure is flanked by two human figures. The left side of the border features a vertical sequence of floral motifs, including a lotus flower, a vase, and a human figure at the bottom. The right side features a similar vertical sequence with a human figure at the top. The bottom of the page is decorated with a central architectural structure, possibly a doorway or altar, flanked by floral motifs and human figures.

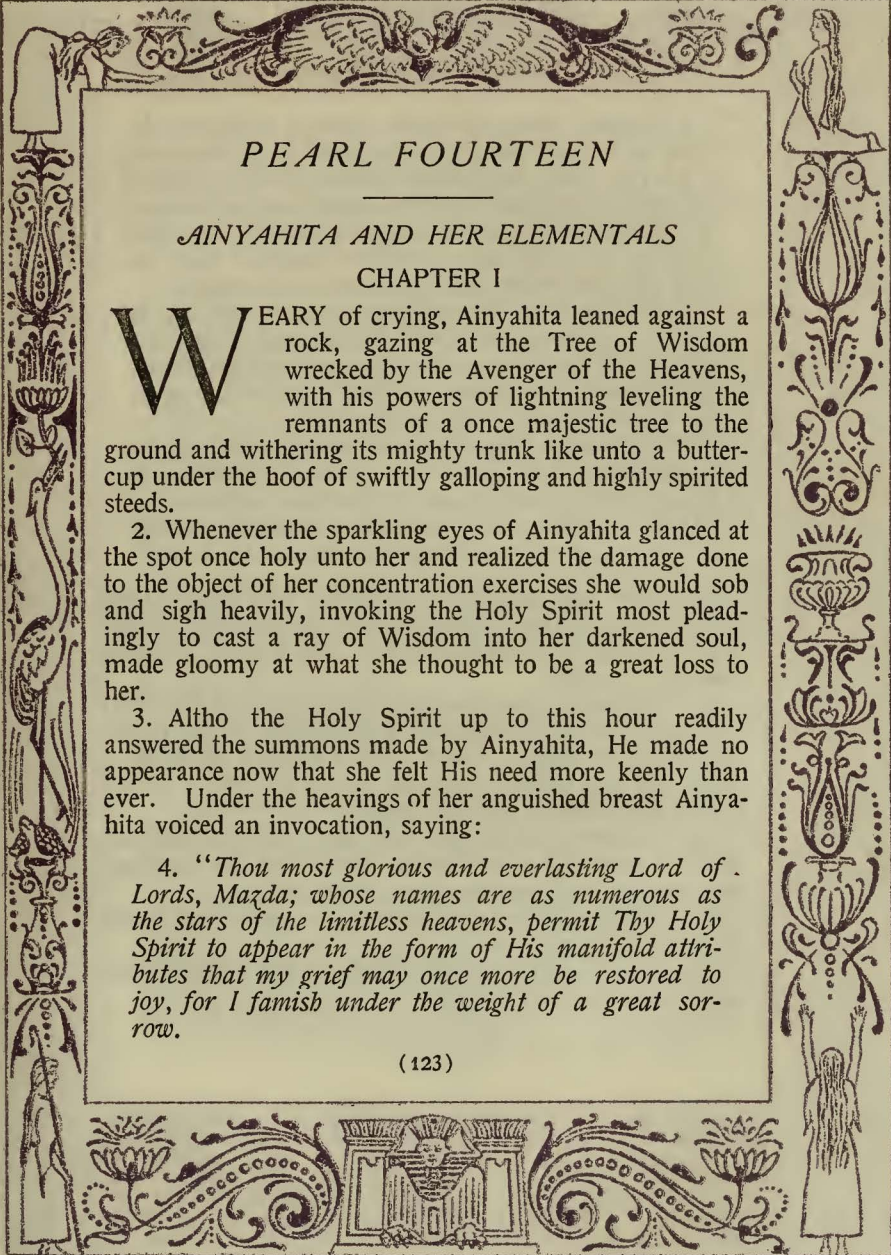
not hold everlasting Life. Cheer up; arise in thy glory and take up the thread of joy where thou hast left off. Rejoice, for I and we are ever with thee; neither records nor grave; neither language nor stone, can keep or sever the bonds of relationship. We come and we go, but as to me, I live and live again."

2. With the last words the flower seemed to fade and fade away while the copper plates turned bright and brighter, and when the curiosity of Khorshed in his ascendancy of daily run fell upon them the mystic plates had turned golden, much to the surprise of the Luminary as well as Ainyahita, who thought it all a miracle.

3. One more look and the flower had breathed her last in the hands of Ainyahita, while the breezes carried the spirit out into the open to reappear in the fields of Mithra.

4. "And what about the plates?" Ainyahita asked, and an answer came to her from the hollow of the cave in a sepulchral voice: "Give them to me, for they are of the Earth and to the wise of the Earth they will be the means unto controversy, a delight unto their learning, a learning that will come to naught ere the Great Morning shall appear."

5. Ainyahita did as bidden, placing the stone into position, and as she arose, looking over the fields below, her heart throbbed in rapture at the sight. She sang the song of springtime, for everywhere she gazed the most beautiful white and golden flowers peeped out of the dark chambers of the Earth to greet her, proclaiming: "I live and live again!"



PEARL FOURTEEN

AINYAHITA AND HER ELEMENTALS

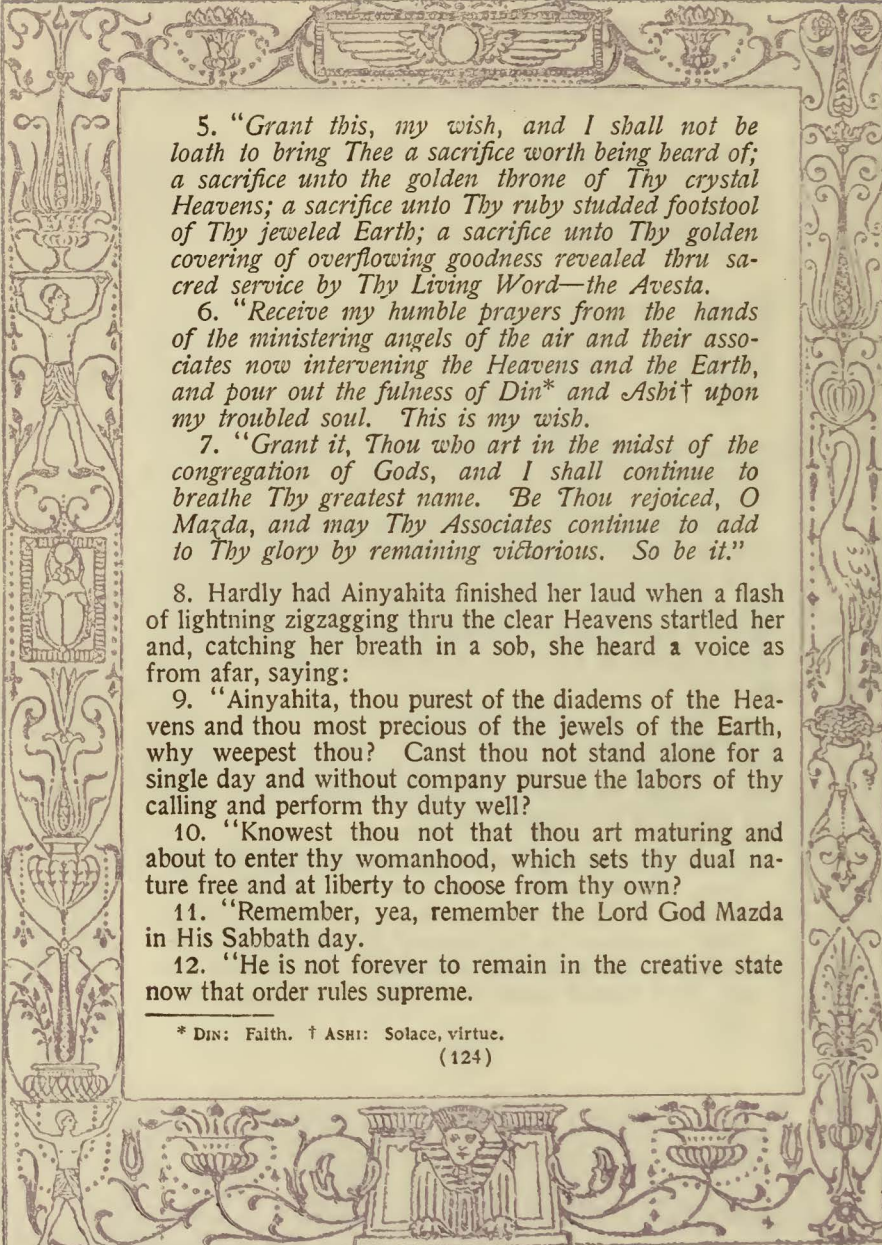
CHAPTER I

WEARY of crying, Ainyahita leaned against a rock, gazing at the Tree of Wisdom wrecked by the Avenger of the Heavens, with his powers of lightning leveling the remnants of a once majestic tree to the ground and withering its mighty trunk like unto a buttercup under the hoof of swiftly galloping and highly spirited steeds.

2. Whenever the sparkling eyes of Ainyahita glanced at the spot once holy unto her and realized the damage done to the object of her concentration exercises she would sob and sigh heavily, invoking the Holy Spirit most pleadingly to cast a ray of Wisdom into her darkened soul, made gloomy at what she thought to be a great loss to her.

3. Altho the Holy Spirit up to this hour readily answered the summons made by Ainyahita, He made no appearance now that she felt His need more keenly than ever. Under the heavings of her anguished breast Ainyahita voiced an invocation, saying:

4. *"Thou most glorious and everlasting Lord of Lords, Mazda; whose names are as numerous as the stars of the limitless heavens, permit Thy Holy Spirit to appear in the form of His manifold attributes that my grief may once more be restored to joy, for I famish under the weight of a great sorrow."*



5. "Grant this, my wish, and I shall not be loath to bring Thee a sacrifice worth being heard of; a sacrifice unto the golden throne of Thy crystal Heavens; a sacrifice unto Thy ruby studded footstool of Thy jeweled Earth; a sacrifice unto Thy golden covering of overflowing goodness revealed thru sacred service by Thy Living Word—the Avesta.

6. "Receive my humble prayers from the hands of the ministering angels of the air and their associates now intervening the Heavens and the Earth, and pour out the fulness of Din* and Ashi† upon my troubled soul. This is my wish.

7. "Grant it, Thou who art in the midst of the congregation of Gods, and I shall continue to breathe Thy greatest name. Be Thou rejoiced, O Mazda, and may Thy Associates continue to add to Thy glory by remaining victorious. So be it."

8. Hardly had Ainyahita finished her laud when a flash of lightning zigzagging thru the clear Heavens startled her and, catching her breath in a sob, she heard a voice as from afar, saying:

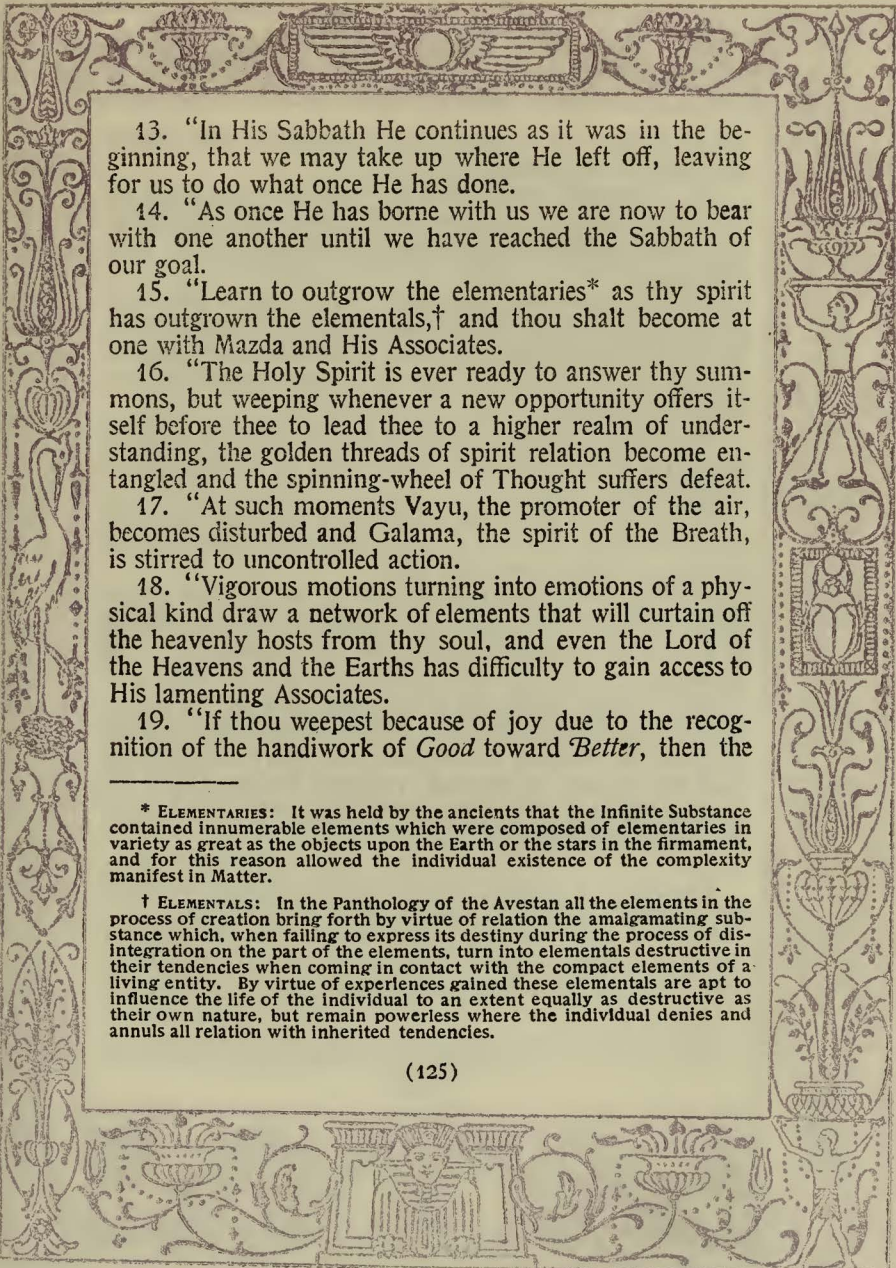
9. "Ainyahita, thou purest of the diadems of the Heavens and thou most precious of the jewels of the Earth, why weepst thou? Canst thou not stand alone for a single day and without company pursue the labors of thy calling and perform thy duty well?

10. "Knowest thou not that thou art maturing and about to enter thy womanhood, which sets thy dual nature free and at liberty to choose from thy own?"

11. "Remember, yea, remember the Lord God Mazda in His Sabbath day.

12. "He is not forever to remain in the creative state now that order rules supreme.

* DIN: Faith. † ASHI: Solace, virtue.



13. "In His Sabbath He continues as it was in the beginning, that we may take up where He left off, leaving for us to do what once He has done.

14. "As once He has borne with us we are now to bear with one another until we have reached the Sabbath of our goal.

15. "Learn to outgrow the elementaries* as thy spirit has outgrown the elementals,† and thou shalt become at one with Mazda and His Associates.

16. "The Holy Spirit is ever ready to answer thy summons, but weeping whenever a new opportunity offers itself before thee to lead thee to a higher realm of understanding, the golden threads of spirit relation become entangled and the spinning-wheel of Thought suffers defeat.

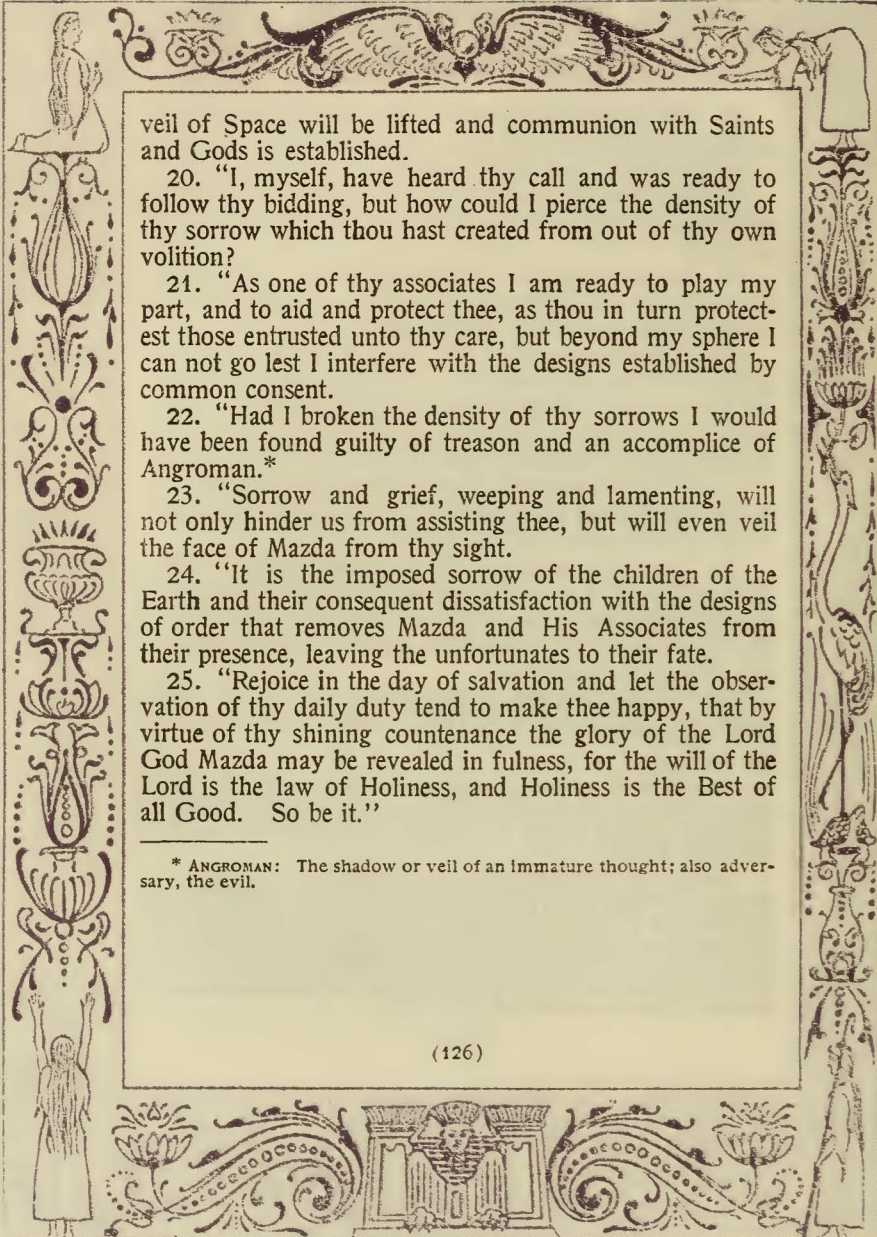
17. "At such moments Vayu, the promoter of the air, becomes disturbed and Galama, the spirit of the Breath, is stirred to uncontrolled action.

18. "Vigorous motions turning into emotions of a physical kind draw a network of elements that will curtain off the heavenly hosts from thy soul, and even the Lord of the Heavens and the Earths has difficulty to gain access to His lamenting Associates.

19. "If thou weepst because of joy due to the recognition of the handiwork of *Good* toward *Better*, then the

* ELEMENTARIES: It was held by the ancients that the Infinite Substance contained innumerable elements which were composed of elementaries in variety as great as the objects upon the Earth or the stars in the firmament, and for this reason allowed the individual existence of the complexity manifest in Matter.

† ELEMENTALS: In the Panthology of the Avestan all the elements in the process of creation bring forth by virtue of relation the amalgamating substance which, when failing to express its destiny during the process of disintegration on the part of the elements, turn into elementals destructive in their tendencies when coming in contact with the compact elements of a living entity. By virtue of experiences gained these elementals are apt to influence the life of the individual to an extent equally as destructive as their own nature, but remain powerless where the individual denies and annuls all relation with inherited tendencies.



veil of Space will be lifted and communion with Saints and Gods is established.

20. "I, myself, have heard thy call and was ready to follow thy bidding, but how could I pierce the density of thy sorrow which thou hast created from out of thy own volition?

21. "As one of thy associates I am ready to play my part, and to aid and protect thee, as thou in turn protectest those entrusted unto thy care, but beyond my sphere I can not go lest I interfere with the designs established by common consent.

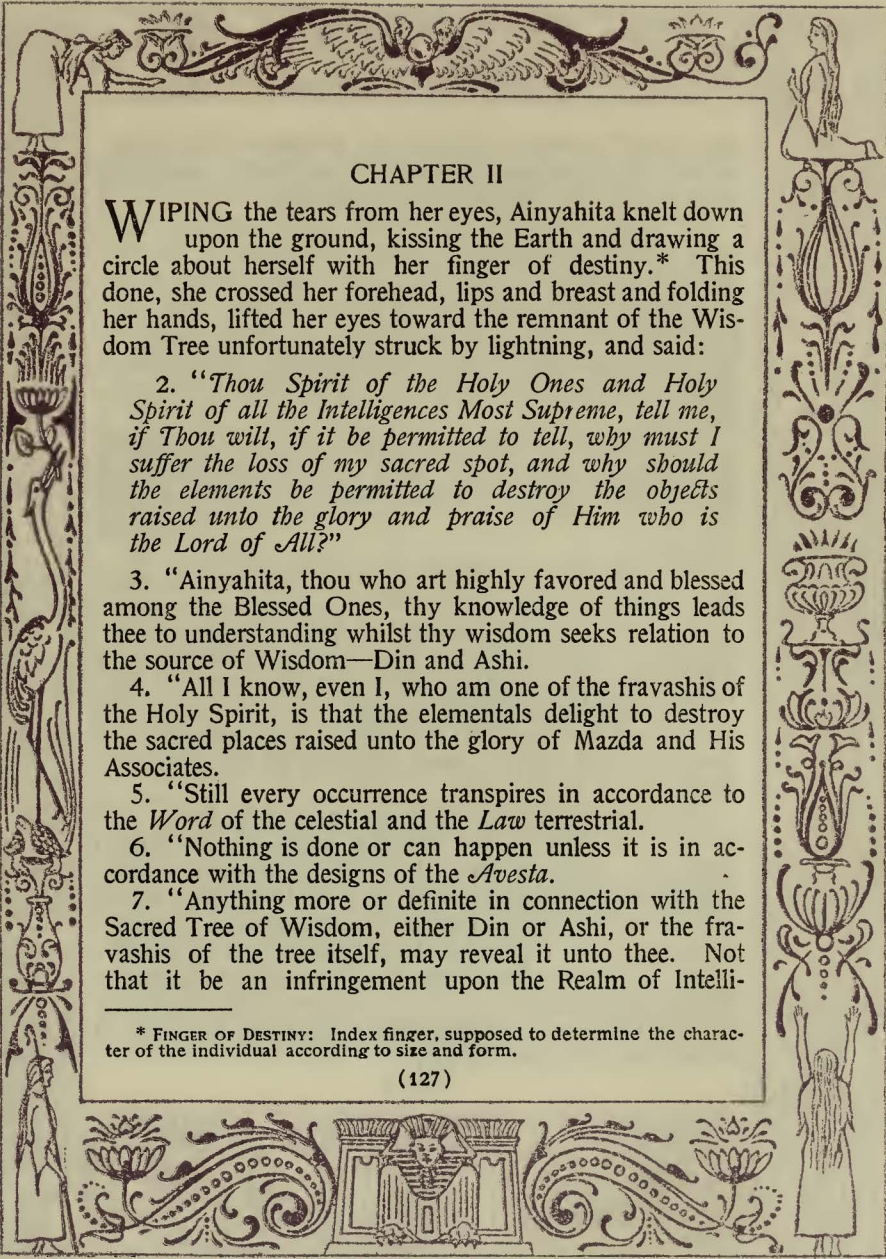
22. "Had I broken the density of thy sorrows I would have been found guilty of treason and an accomplice of Angroman.*

23. "Sorrow and grief, weeping and lamenting, will not only hinder us from assisting thee, but will even veil the face of Mazda from thy sight.

24. "It is the imposed sorrow of the children of the Earth and their consequent dissatisfaction with the designs of order that removes Mazda and His Associates from their presence, leaving the unfortunates to their fate.

25. "Rejoice in the day of salvation and let the observation of thy daily duty tend to make thee happy, that by virtue of thy shining countenance the glory of the Lord God Mazda may be revealed in fulness, for the will of the Lord is the law of Holiness, and Holiness is the Best of all Good. So be it."

* ANGROMAN: The shadow or veil of an immature thought; also adversary, the evil.



CHAPTER II

WIPING the tears from her eyes, Ainyahita knelt down upon the ground, kissing the Earth and drawing a circle about herself with her finger of destiny.* This done, she crossed her forehead, lips and breast and folding her hands, lifted her eyes toward the remnant of the Wisdom Tree unfortunately struck by lightning, and said:

2. "Thou Spirit of the Holy Ones and Holy Spirit of all the Intelligences Most Supreme, tell me, if Thou wilt, if it be permitted to tell, why must I suffer the loss of my sacred spot, and why should the elements be permitted to destroy the objects raised unto the glory and praise of Him who is the Lord of All?"

3. "Ainyahita, thou who art highly favored and blessed among the Blessed Ones, thy knowledge of things leads thee to understanding whilst thy wisdom seeks relation to the source of Wisdom—Din and Ashi.

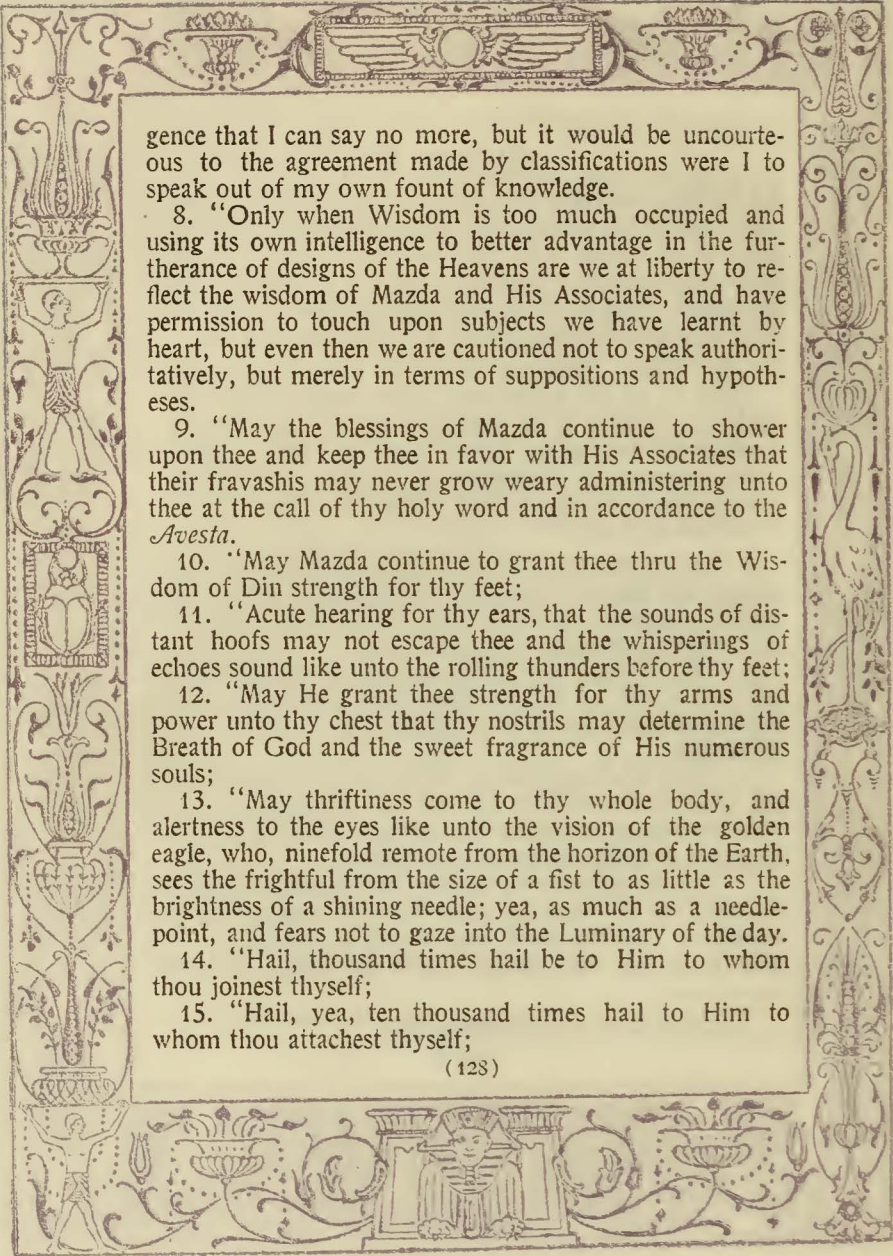
4. "All I know, even I, who am one of the fravashis of the Holy Spirit, is that the elementals delight to destroy the sacred places raised unto the glory of Mazda and His Associates.

5. "Still every occurrence transpires in accordance to the *Word* of the celestial and the *Law* terrestrial.

6. "Nothing is done or can happen unless it is in accordance with the designs of the *Avesta*.

7. "Anything more or definite in connection with the Sacred Tree of Wisdom, either Din or Ashi, or the fravashis of the tree itself, may reveal it unto thee. Not that it be an infringement upon the Realm of Intelli-

* FINGER OF DESTINY: Index finger, supposed to determine the character of the individual according to size and form.



gence that I can say no more, but it would be uncourteous to the agreement made by classifications were I to speak out of my own fount of knowledge.

8. "Only when Wisdom is too much occupied and using its own intelligence to better advantage in the furtherance of designs of the Heavens are we at liberty to reflect the wisdom of Mazda and His Associates, and have permission to touch upon subjects we have learnt by heart, but even then we are cautioned not to speak authoritatively, but merely in terms of suppositions and hypotheses.

9. "May the blessings of Mazda continue to shower upon thee and keep thee in favor with His Associates that their fravashis may never grow weary administering unto thee at the call of thy holy word and in accordance to the *Avesta*.

10. "May Mazda continue to grant thee thru the Wisdom of Din strength for thy feet;

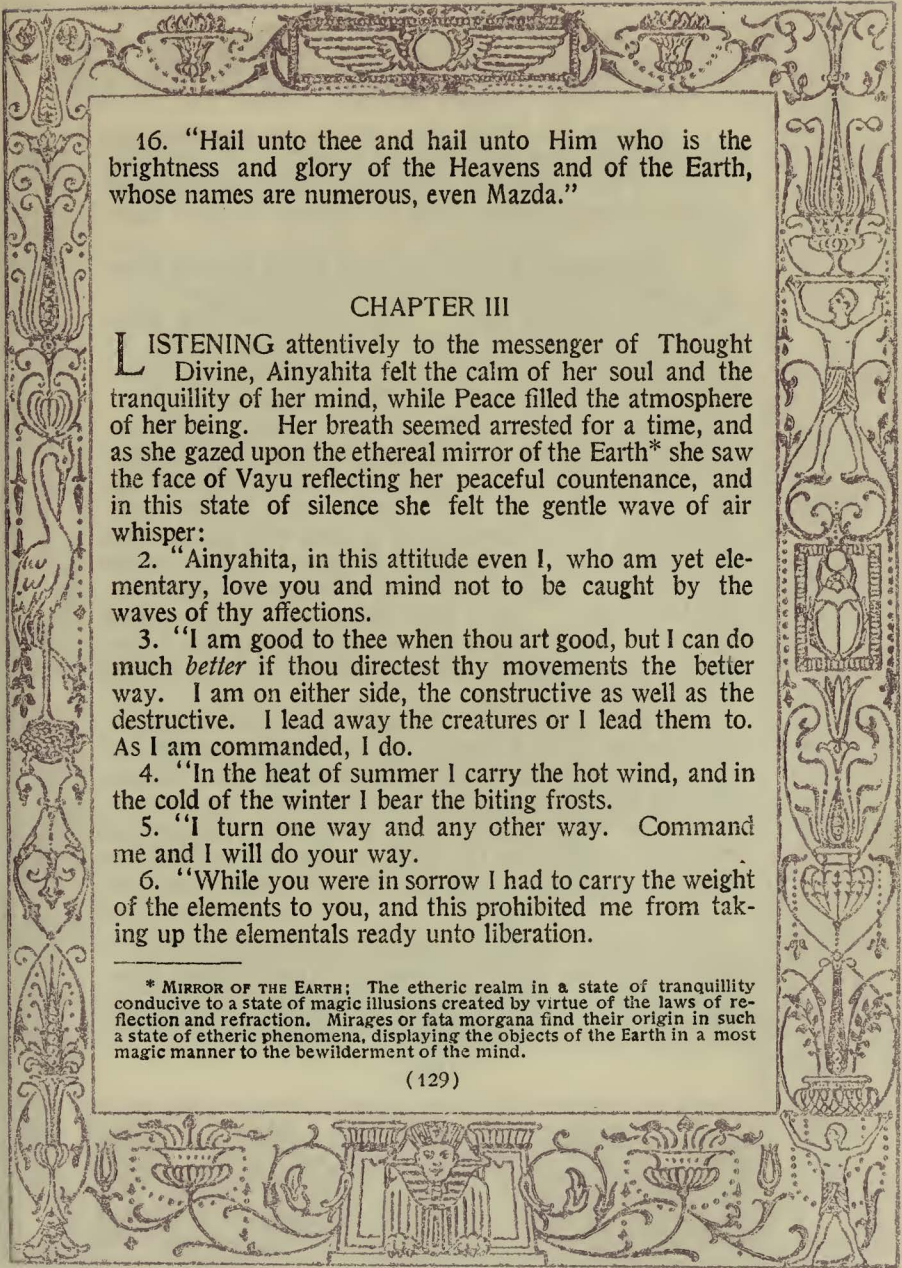
11. "Acute hearing for thy ears, that the sounds of distant hoofs may not escape thee and the whisperings of echoes sound like unto the rolling thunders before thy feet;

12. "May He grant thee strength for thy arms and power unto thy chest that thy nostrils may determine the Breath of God and the sweet fragrance of His numerous souls;

13. "May thriftiness come to thy whole body, and alertness to the eyes like unto the vision of the golden eagle, who, ninefold remote from the horizon of the Earth, sees the frightful from the size of a fist to as little as the brightness of a shining needle; yea, as much as a needle-point, and fears not to gaze into the Luminary of the day.

14. "Hail, thousand times hail be to Him to whom thou joimest thyself;

15. "Hail, yea, ten thousand times hail to Him to whom thou attachest thyself;



16. "Hail unto thee and hail unto Him who is the brightness and glory of the Heavens and of the Earth, whose names are numerous, even Mazda."

CHAPTER III

LISTENING attentively to the messenger of Thought Divine, Ainyahita felt the calm of her soul and the tranquillity of her mind, while Peace filled the atmosphere of her being. Her breath seemed arrested for a time, and as she gazed upon the ethereal mirror of the Earth* she saw the face of Vayu reflecting her peaceful countenance, and in this state of silence she felt the gentle wave of air whisper:

2. "Ainyahita, in this attitude even I, who am yet elementary, love you and mind not to be caught by the waves of thy affections.

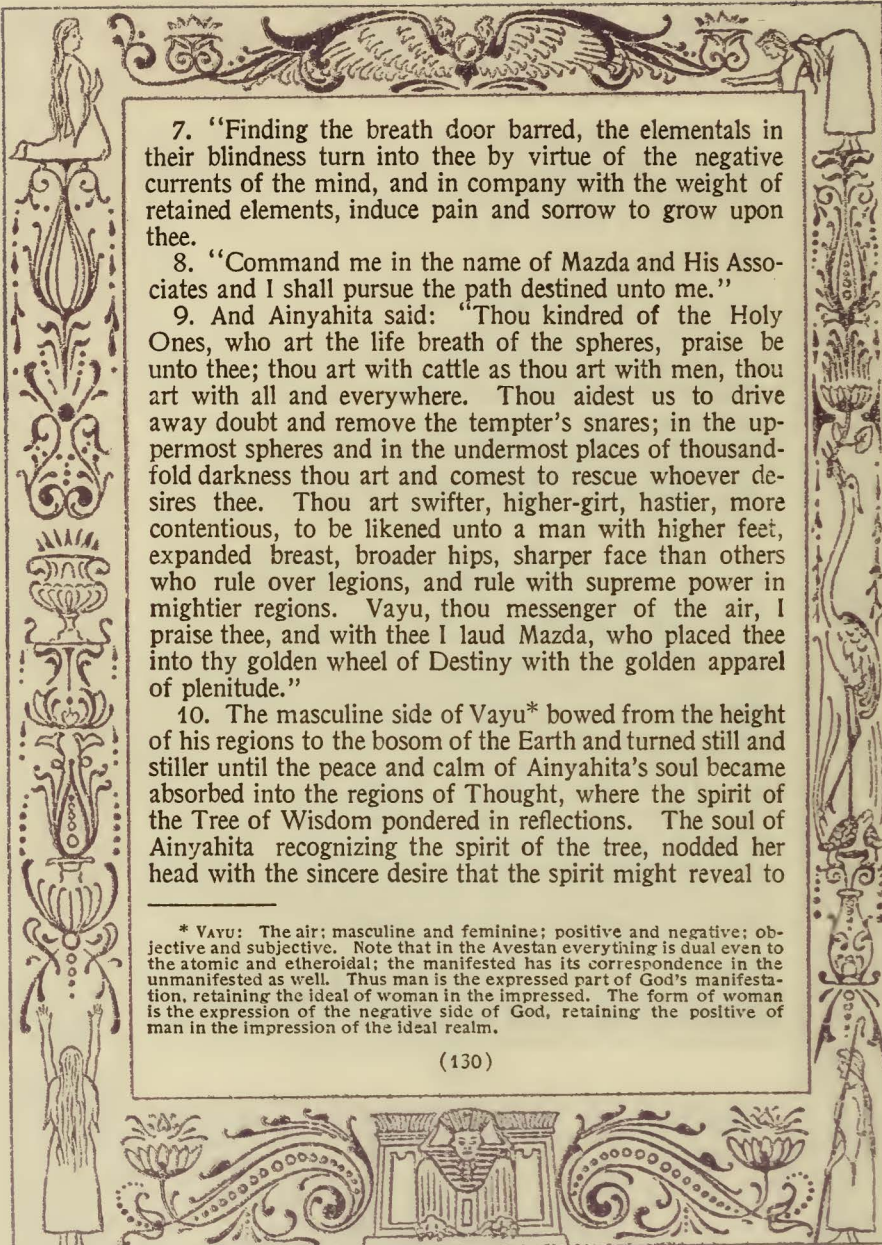
3. "I am good to thee when thou art good, but I can do much *better* if thou directest thy movements the better way. I am on either side, the constructive as well as the destructive. I lead away the creatures or I lead them to. As I am commanded, I do.

4. "In the heat of summer I carry the hot wind, and in the cold of the winter I bear the biting frosts.

5. "I turn one way and any other way. Command me and I will do your way.

6. "While you were in sorrow I had to carry the weight of the elements to you, and this prohibited me from taking up the elementals ready unto liberation.

* MIRROR OF THE EARTH; The etheric realm in a state of tranquillity conducive to a state of magic illusions created by virtue of the laws of reflection and refraction. Mirages or *fata morgana* find their origin in such a state of etheric phenomena, displaying the objects of the Earth in a most magic manner to the bewilderment of the mind.



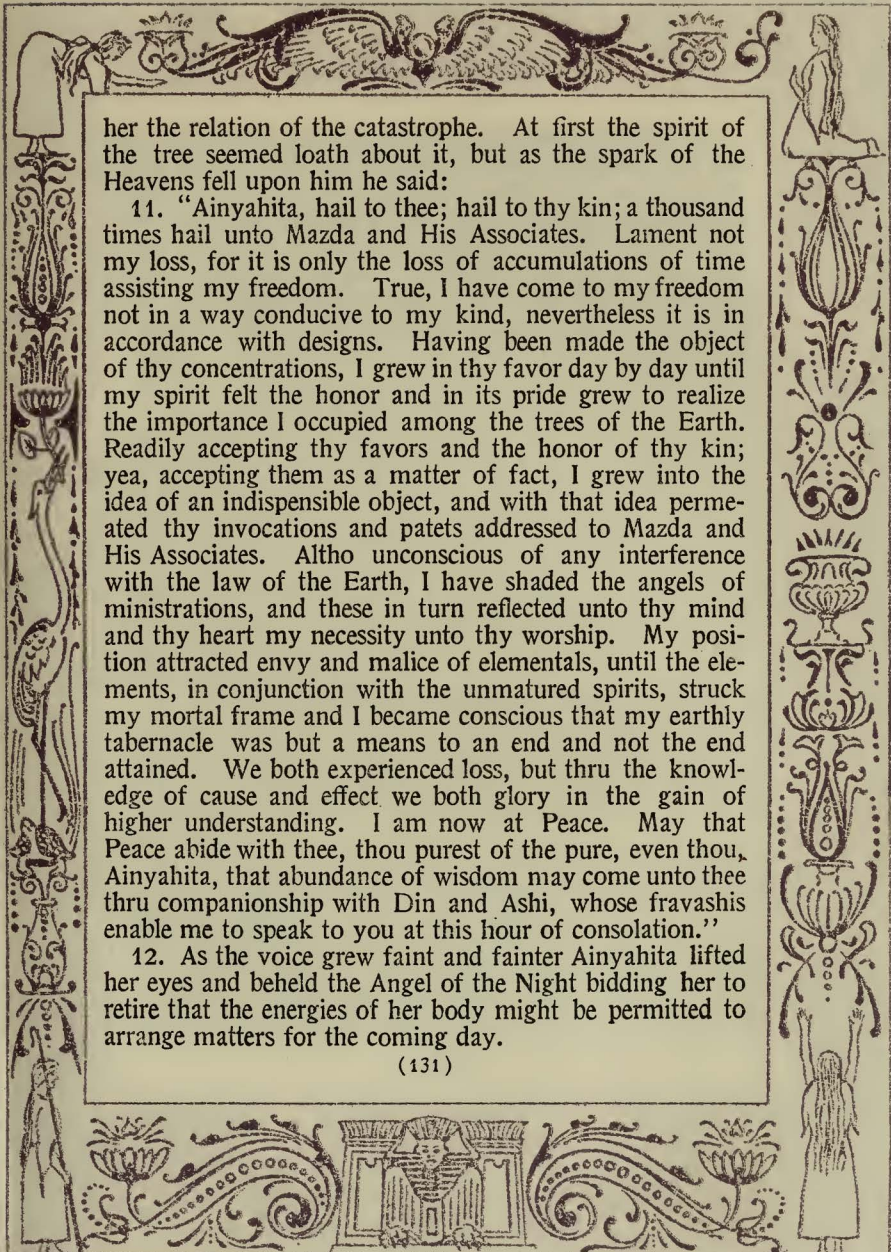
7. "Finding the breath door barred, the elementals in their blindness turn to thee by virtue of the negative currents of the mind, and in company with the weight of retained elements, induce pain and sorrow to grow upon thee.

8. "Command me in the name of Mazda and His Associates and I shall pursue the path destined unto me."

9. And Ainyahita said: "Thou kindred of the Holy Ones, who art the life breath of the spheres, praise be unto thee; thou art with cattle as thou art with men, thou art with all and everywhere. Thou aidest us to drive away doubt and remove the tempter's snares; in the uppermost spheres and in the undermost places of thousand-fold darkness thou art and comest to rescue whoever desires thee. Thou art swifter, higher-girt, hastier, more contentious, to be likened unto a man with higher feet, expanded breast, broader hips, sharper face than others who rule over legions, and rule with supreme power in mightier regions. Vayu, thou messenger of the air, I praise thee, and with thee I laud Mazda, who placed thee into thy golden wheel of Destiny with the golden apparel of plenitude."

10. The masculine side of Vayu* bowed from the height of his regions to the bosom of the Earth and turned still and stiller until the peace and calm of Ainyahita's soul became absorbed into the regions of Thought, where the spirit of the Tree of Wisdom pondered in reflections. The soul of Ainyahita recognizing the spirit of the tree, nodded her head with the sincere desire that the spirit might reveal to

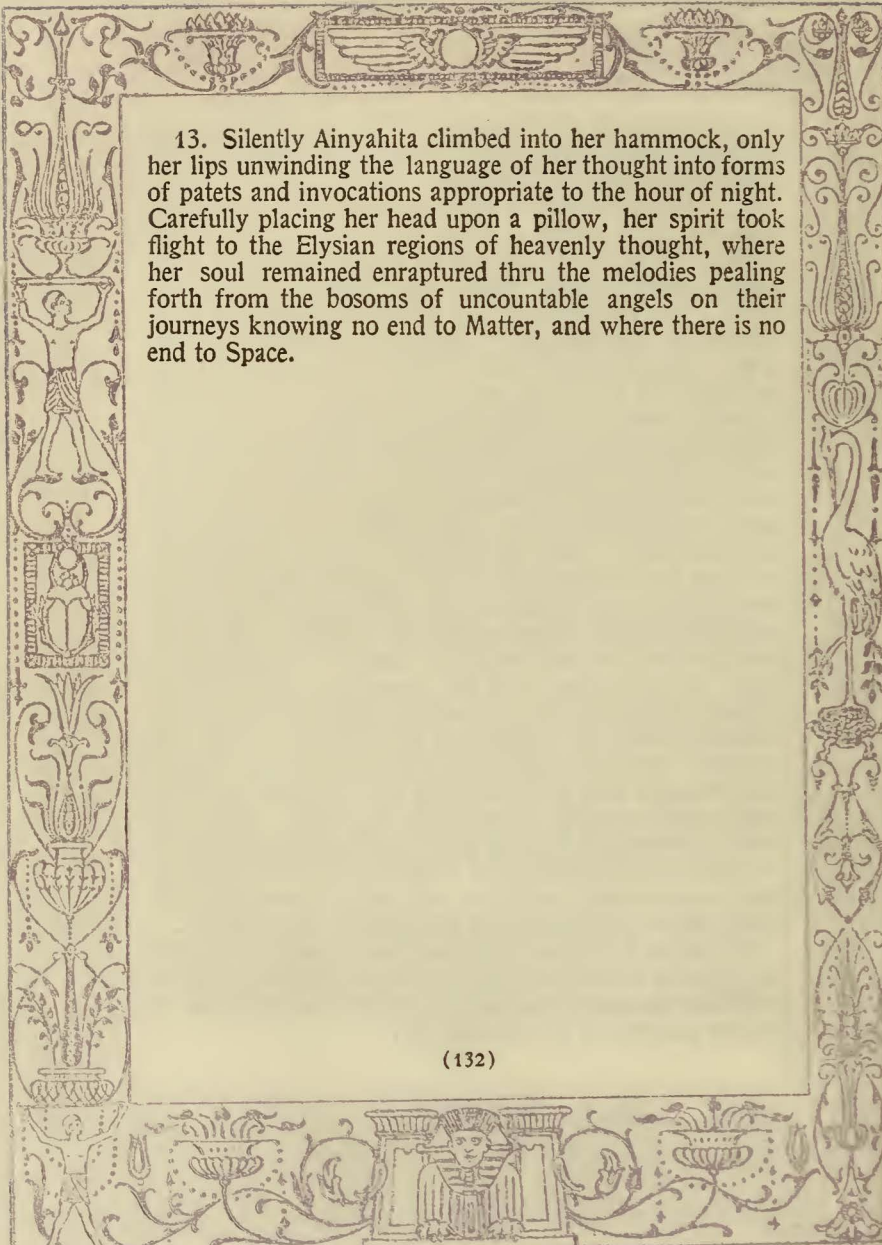
* VAYU: The air; masculine and feminine; positive and negative; objective and subjective. Note that in the Avestan everything is dual even to the atomic and etheroidal; the manifested has its correspondence in the unmanifested as well. Thus man is the expressed part of God's manifestation, retaining the ideal of woman in the impressed. The form of woman is the expression of the negative side of God, retaining the positive of man in the impression of the ideal realm.



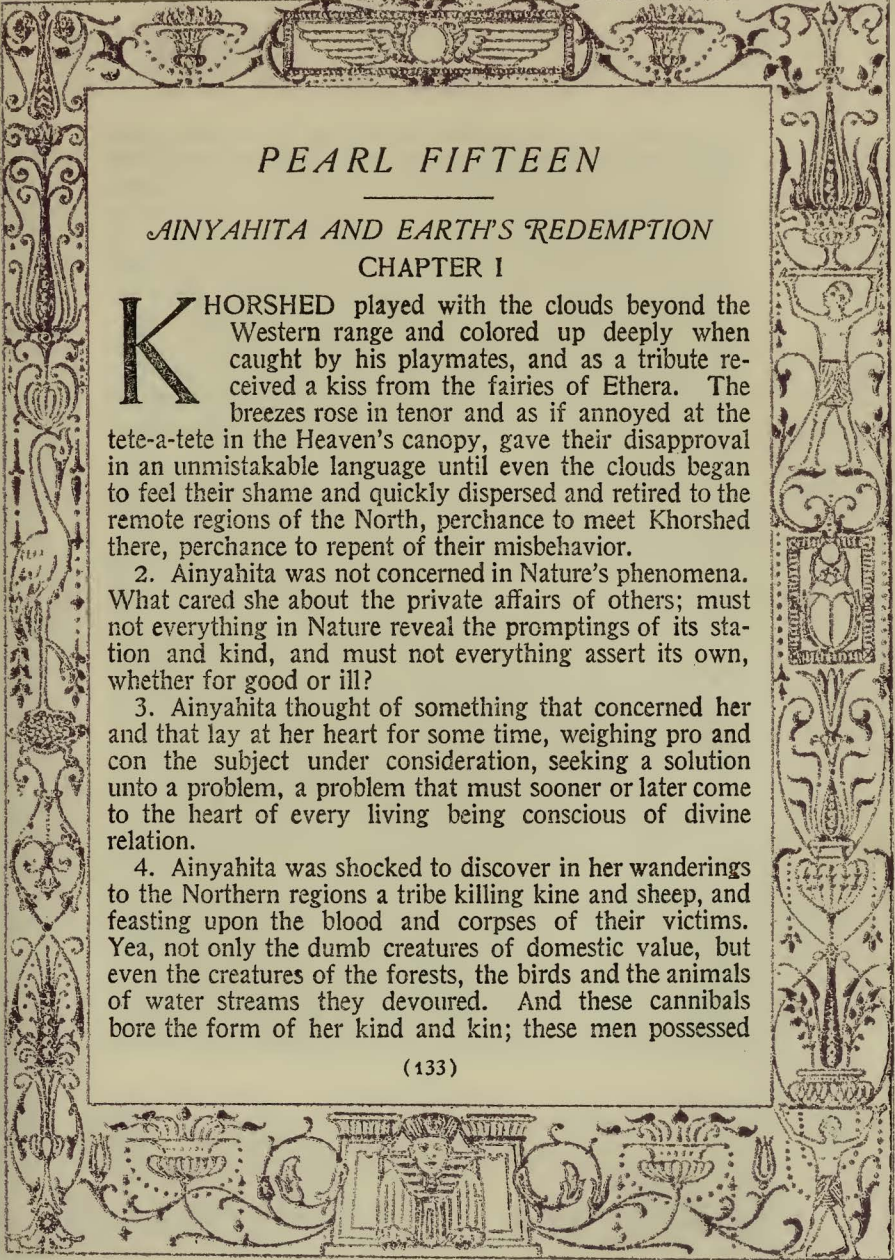
her the relation of the catastrophe. At first the spirit of the tree seemed loath about it, but as the spark of the Heavens fell upon him he said:

11. "Ainyahita, hail to thee; hail to thy kin; a thousand times hail unto Mazda and His Associates. Lament not my loss, for it is only the loss of accumulations of time assisting my freedom. True, I have come to my freedom not in a way conducive to my kind, nevertheless it is in accordance with designs. Having been made the object of thy concentrations, I grew in thy favor day by day until my spirit felt the honor and in its pride grew to realize the importance I occupied among the trees of the Earth. Readily accepting thy favors and the honor of thy kin; yea, accepting them as a matter of fact, I grew into the idea of an indispensable object, and with that idea permeated thy invocations and patets addressed to Mazda and His Associates. Altho unconscious of any interference with the law of the Earth, I have shaded the angels of ministrations, and these in turn reflected unto thy mind and thy heart my necessity unto thy worship. My position attracted envy and malice of elementals, until the elements, in conjunction with the unmaturred spirits, struck my mortal frame and I became conscious that my earthly tabernacle was but a means to an end and not the end attained. We both experienced loss, but thru the knowledge of cause and effect we both glory in the gain of higher understanding. I am now at Peace. May that Peace abide with thee, thou purest of the pure, even thou, Ainyahita, that abundance of wisdom may come unto thee thru companionship with Din and Ashi, whose fravashis enable me to speak to you at this hour of consolation."

12. As the voice grew faint and fainter Ainyahita lifted her eyes and beheld the Angel of the Night bidding her to retire that the energies of her body might be permitted to arrange matters for the coming day.

The page is framed by a wide, ornate border. At the top center, a winged figure holds a circular object. The left side features a vertical column of motifs: a flame-like shape, a figure holding a staff, a beetle-like figure, and a vase. The right side features a vertical column with a swan and a vase. The bottom center features a figure with a headdress. The entire border is filled with intricate scrollwork and floral patterns.

13. Silently Ainyahita climbed into her hammock, only her lips unwinding the language of her thought into forms of patets and invocations appropriate to the hour of night. Carefully placing her head upon a pillow, her spirit took flight to the Elysian regions of heavenly thought, where her soul remained enraptured thru the melodies pealing forth from the bosoms of uncountable angels on their journeys knowing no end to Matter, and where there is no end to Space.



PEARL FIFTEEN

AINYAHITA AND EARTH'S REDEMPTION

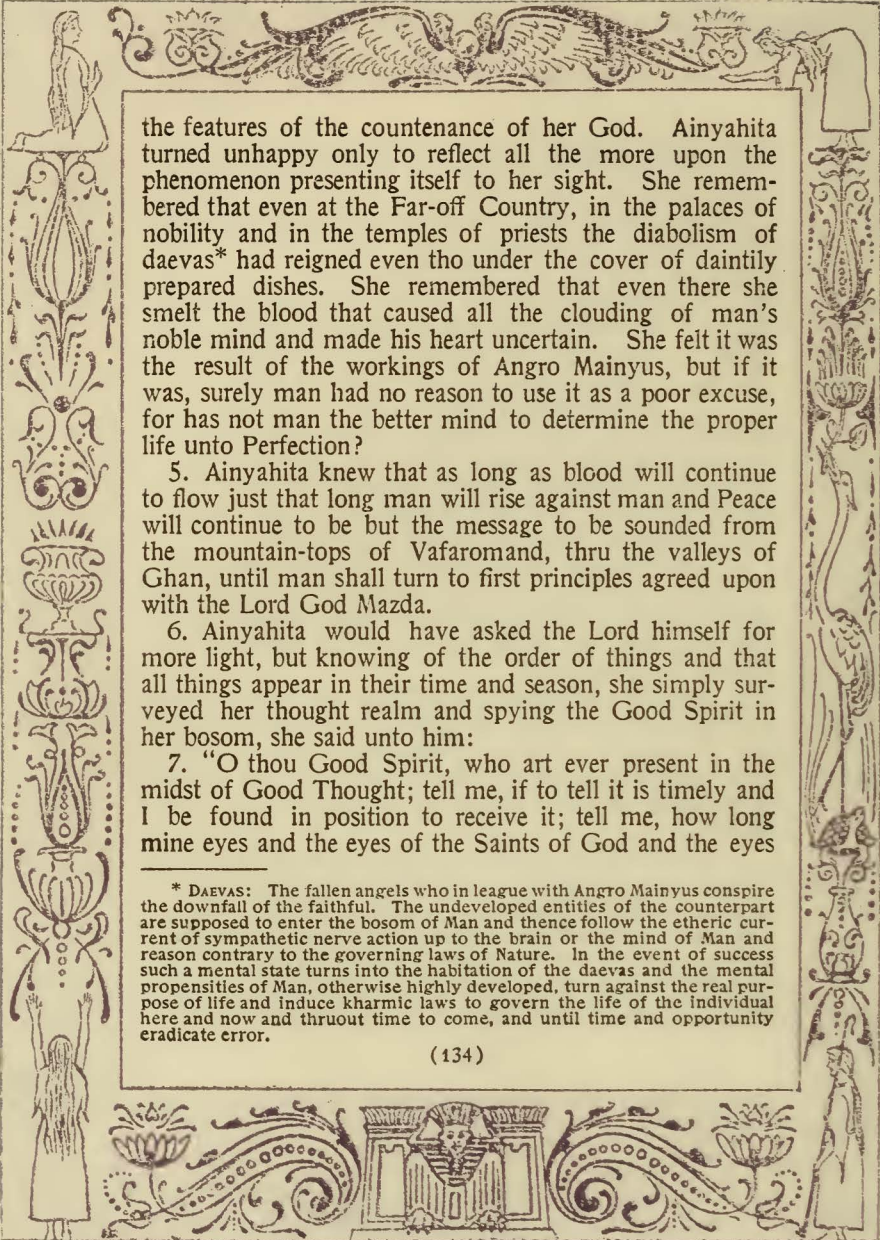
CHAPTER I

KHORSHED played with the clouds beyond the Western range and colored up deeply when caught by his playmates, and as a tribute received a kiss from the fairies of Ethera. The breezes rose in tenor and as if annoyed at the tete-a-tete in the Heaven's canopy, gave their disapproval in an unmistakable language until even the clouds began to feel their shame and quickly dispersed and retired to the remote regions of the North, perchance to meet Khorshed there, perchance to repent of their misbehavior.

2. Ainyahita was not concerned in Nature's phenomena. What cared she about the private affairs of others; must not everything in Nature reveal the promptings of its station and kind, and must not everything assert its own, whether for good or ill?

3. Ainyahita thought of something that concerned her and that lay at her heart for some time, weighing pro and con the subject under consideration, seeking a solution unto a problem, a problem that must sooner or later come to the heart of every living being conscious of divine relation.

4. Ainyahita was shocked to discover in her wanderings to the Northern regions a tribe killing kine and sheep, and feasting upon the blood and corpses of their victims. Yea, not only the dumb creatures of domestic value, but even the creatures of the forests, the birds and the animals of water streams they devoured. And these cannibals bore the form of her kind and kin; these men possessed



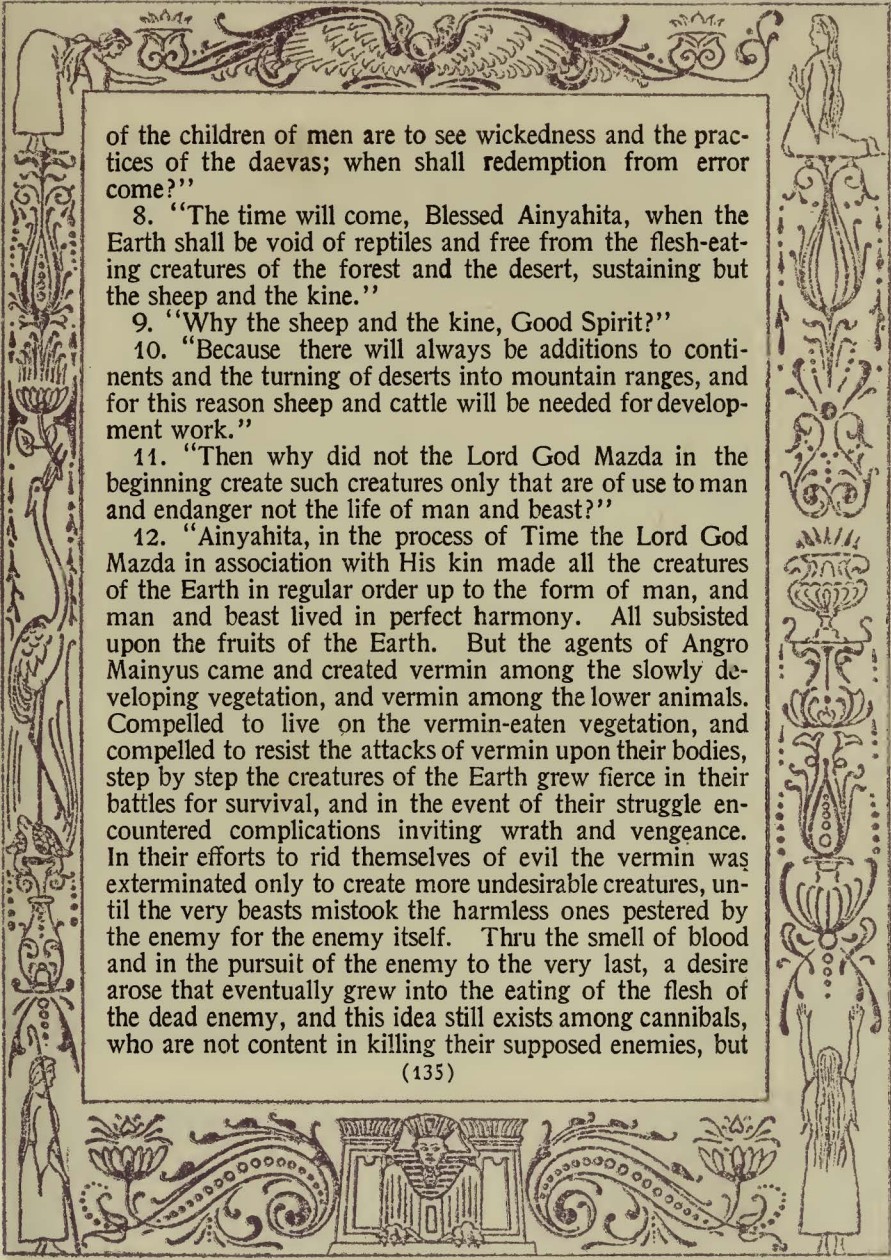
the features of the countenance of her God. Ainyahita turned unhappy only to reflect all the more upon the phenomenon presenting itself to her sight. She remembered that even at the Far-off Country, in the palaces of nobility and in the temples of priests the diabolism of daevas* had reigned even tho under the cover of daintily prepared dishes. She remembered that even there she smelt the blood that caused all the clouding of man's noble mind and made his heart uncertain. She felt it was the result of the workings of Angro Mainyus, but if it was, surely man had no reason to use it as a poor excuse, for has not man the better mind to determine the proper life unto Perfection?

5. Ainyahita knew that as long as blood will continue to flow just that long man will rise against man and Peace will continue to be but the message to be sounded from the mountain-tops of Vafaromand, thru the valleys of Ghan, until man shall turn to first principles agreed upon with the Lord God Mazda.

6. Ainyahita would have asked the Lord himself for more light, but knowing of the order of things and that all things appear in their time and season, she simply surveyed her thought realm and spying the Good Spirit in her bosom, she said unto him:

7. "O thou Good Spirit, who art ever present in the midst of Good Thought; tell me, if to tell it is timely and I be found in position to receive it; tell me, how long mine eyes and the eyes of the Saints of God and the eyes

* DAEVAS: The fallen angels who in league with Angro Mainyus conspire the downfall of the faithful. The undeveloped entities of the counterpart are supposed to enter the bosom of Man and thence follow the etheric current of sympathetic nerve action up to the brain or the mind of Man and reason contrary to the governing laws of Nature. In the event of success such a mental state turns into the habitation of the daevas and the mental propensities of Man, otherwise highly developed, turn against the real purpose of life and induce karmic laws to govern the life of the individual here and now and thruout time to come, and until time and opportunity eradicate error.



of the children of men are to see wickedness and the practices of the daevas; when shall redemption from error come?"

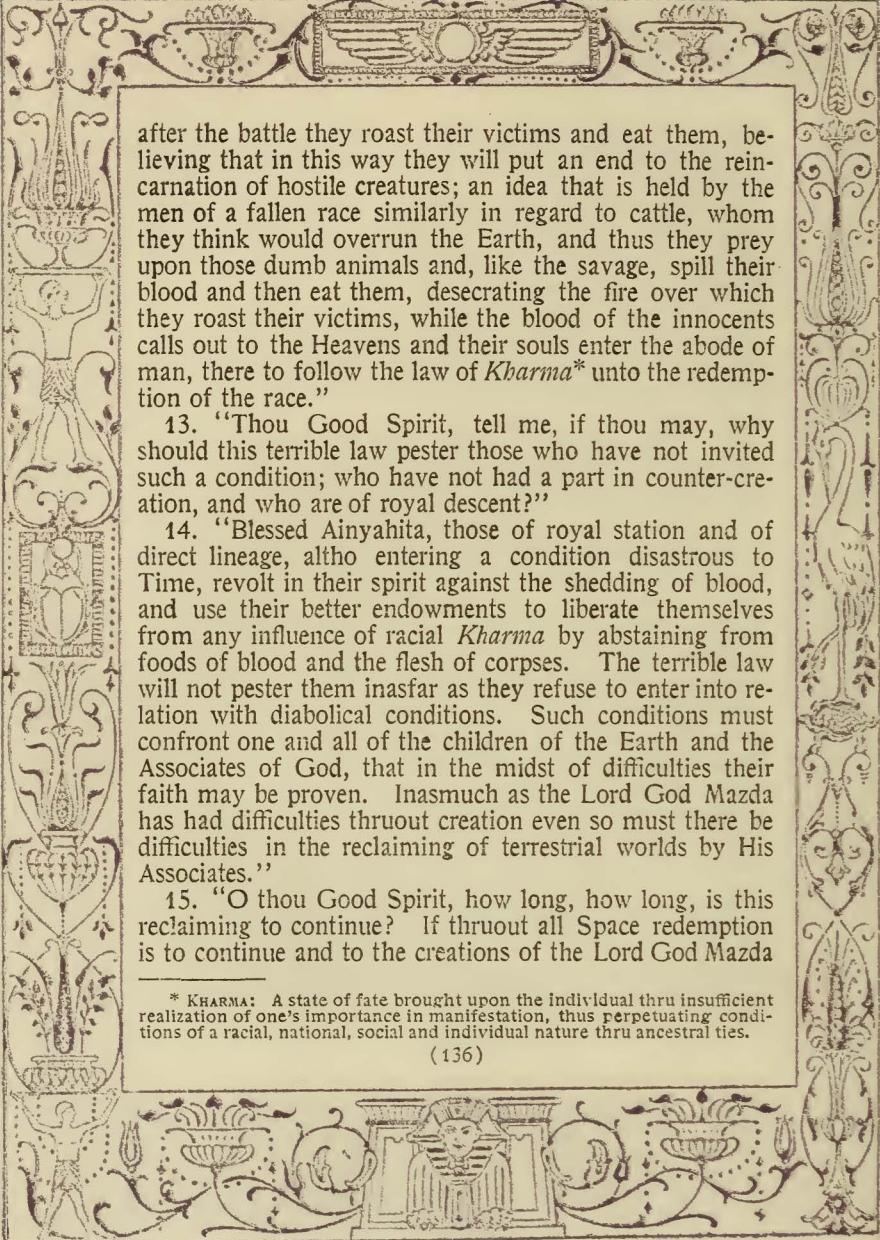
8. "The time will come, Blessed Ainyahita, when the Earth shall be void of reptiles and free from the flesh-eating creatures of the forest and the desert, sustaining but the sheep and the kine."

9. "Why the sheep and the kine, Good Spirit?"

10. "Because there will always be additions to continents and the turning of deserts into mountain ranges, and for this reason sheep and cattle will be needed for development work."

11. "Then why did not the Lord God Mazda in the beginning create such creatures only that are of use to man and endanger not the life of man and beast?"

12. "Ainyahita, in the process of Time the Lord God Mazda in association with His kin made all the creatures of the Earth in regular order up to the form of man, and man and beast lived in perfect harmony. All subsisted upon the fruits of the Earth. But the agents of Angro Mainyus came and created vermin among the slowly developing vegetation, and vermin among the lower animals. Compelled to live on the vermin-eaten vegetation, and compelled to resist the attacks of vermin upon their bodies, step by step the creatures of the Earth grew fierce in their battles for survival, and in the event of their struggle encountered complications inviting wrath and vengeance. In their efforts to rid themselves of evil the vermin was exterminated only to create more undesirable creatures, until the very beasts mistook the harmless ones pestered by the enemy for the enemy itself. Thru the smell of blood and in the pursuit of the enemy to the very last, a desire arose that eventually grew into the eating of the flesh of the dead enemy, and this idea still exists among cannibals, who are not content in killing their supposed enemies, but



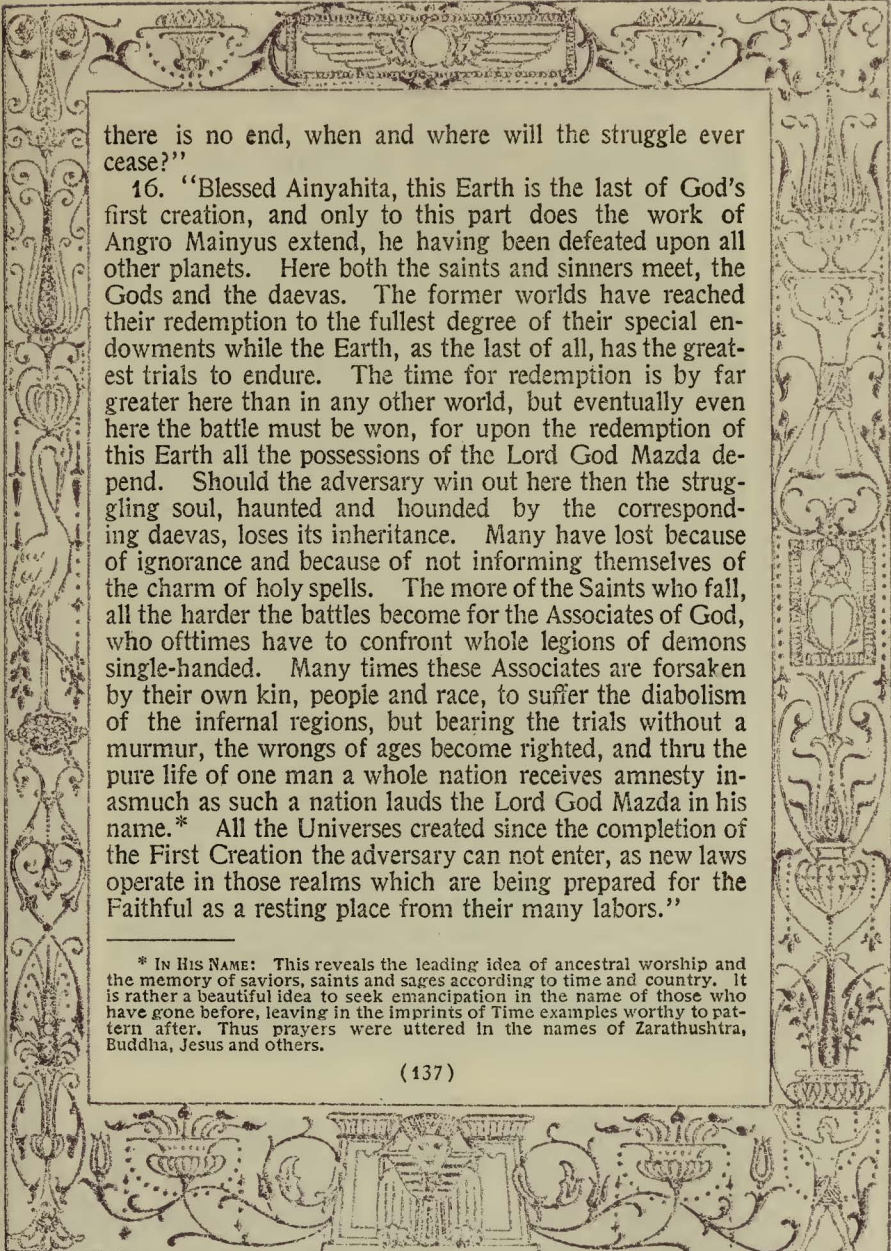
after the battle they roast their victims and eat them, believing that in this way they will put an end to the reincarnation of hostile creatures; an idea that is held by the men of a fallen race similarly in regard to cattle, whom they think would overrun the Earth, and thus they prey upon those dumb animals and, like the savage, spill their blood and then eat them, desecrating the fire over which they roast their victims, while the blood of the innocents calls out to the Heavens and their souls enter the abode of man, there to follow the law of *Kharma** unto the redemption of the race."

13. "Thou Good Spirit, tell me, if thou may, why should this terrible law pester those who have not invited such a condition; who have not had a part in counter-creation, and who are of royal descent?"

14. "Blessed Ainyahita, those of royal station and of direct lineage, altho entering a condition disastrous to Time, revolt in their spirit against the shedding of blood, and use their better endowments to liberate themselves from any influence of racial *Kharma* by abstaining from foods of blood and the flesh of corpses. The terrible law will not pester them inasfar as they refuse to enter into relation with diabolical conditions. Such conditions must confront one and all of the children of the Earth and the Associates of God, that in the midst of difficulties their faith may be proven. Inasmuch as the Lord God Mazda has had difficulties thruout creation even so must there be difficulties in the reclaiming of terrestrial worlds by His Associates."

15. "O thou Good Spirit, how long, how long, is this reclaiming to continue? If thruout all Space redemption is to continue and to the creations of the Lord God Mazda

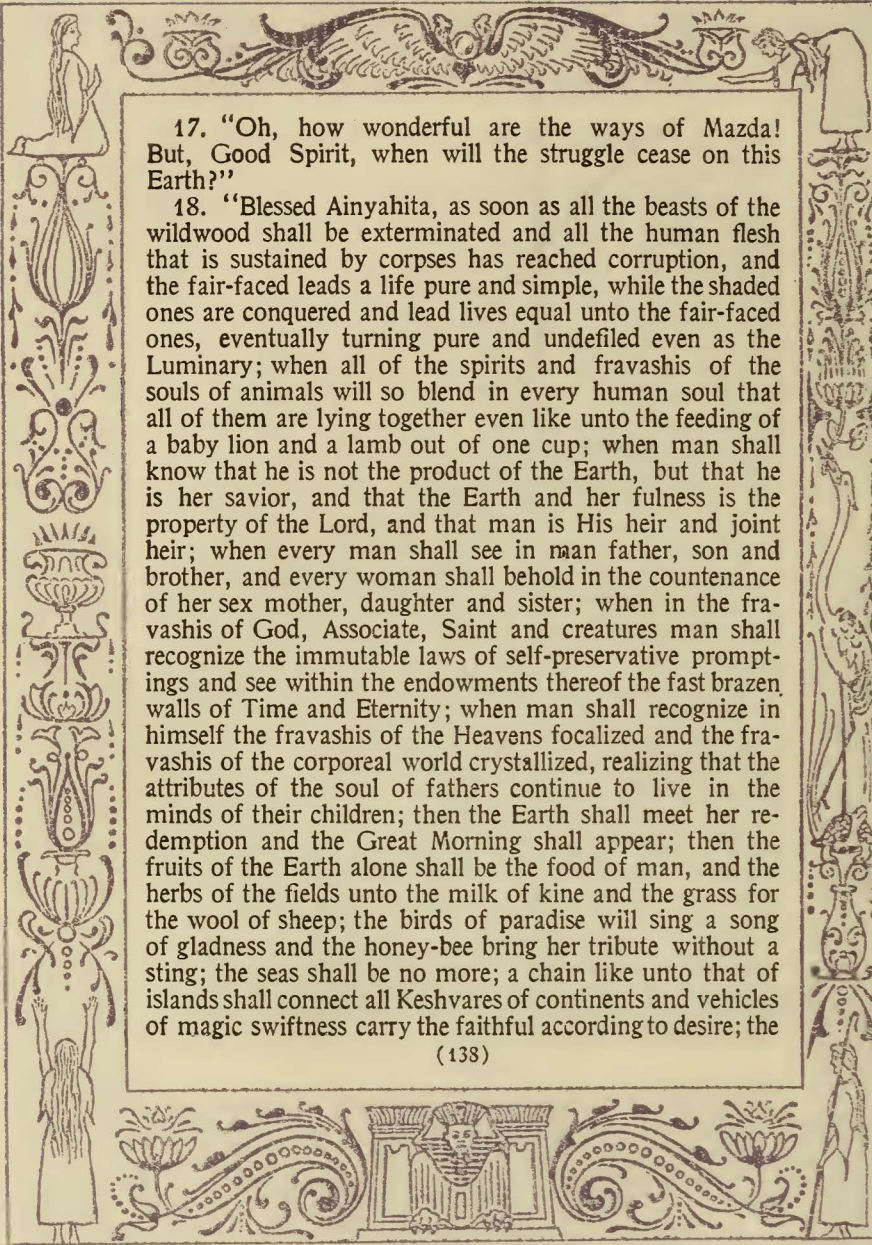
* *KHARMA*: A state of fate brought upon the individual thru insufficient realization of one's importance in manifestation, thus perpetuating conditions of a racial, national, social and individual nature thru ancestral ties.



there is no end, when and where will the struggle ever cease?"

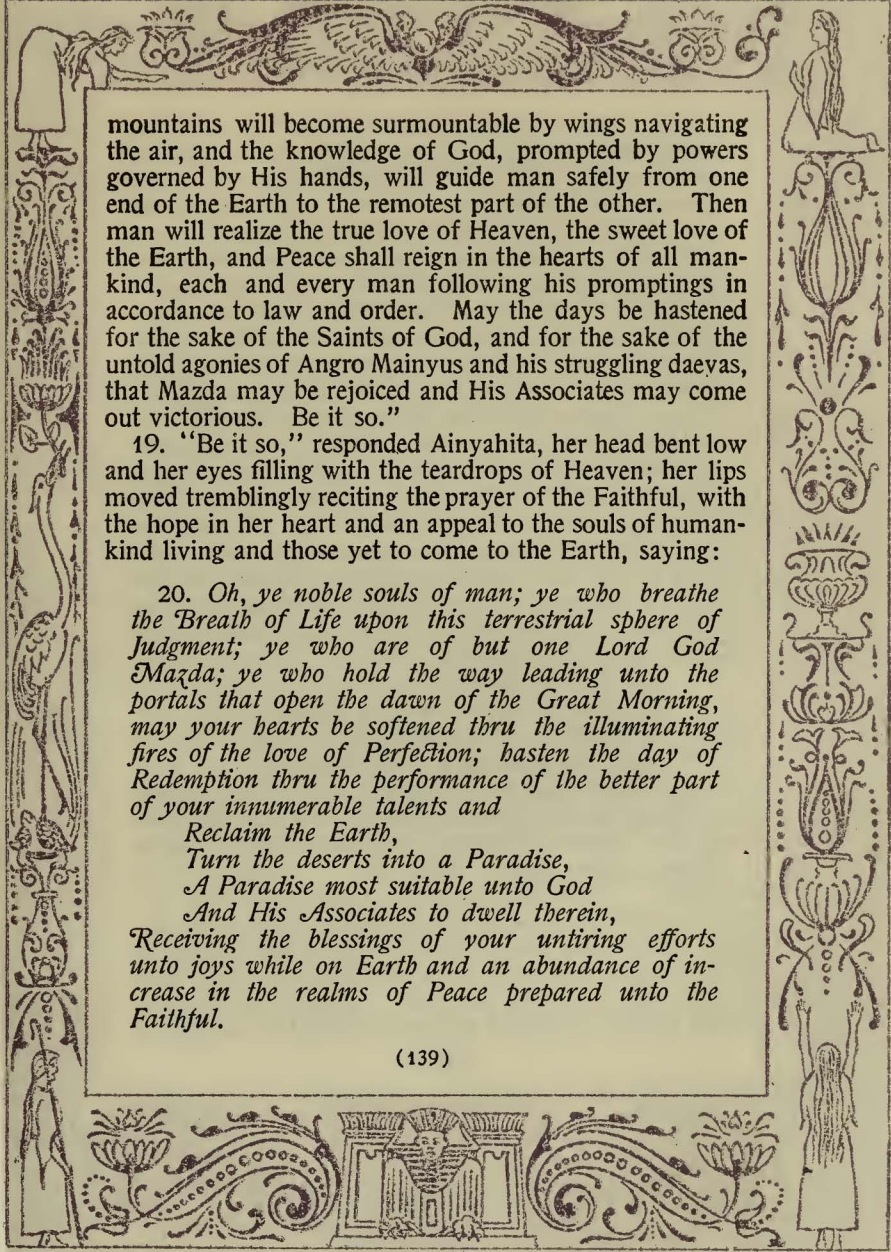
16. "Blessed Ainyahita, this Earth is the last of God's first creation, and only to this part does the work of Angro Mainyus extend, he having been defeated upon all other planets. Here both the saints and sinners meet, the Gods and the daevas. The former worlds have reached their redemption to the fullest degree of their special endowments while the Earth, as the last of all, has the greatest trials to endure. The time for redemption is by far greater here than in any other world, but eventually even here the battle must be won, for upon the redemption of this Earth all the possessions of the Lord God Mazda depend. Should the adversary win out here then the struggling soul, haunted and hounded by the corresponding daevas, loses its inheritance. Many have lost because of ignorance and because of not informing themselves of the charm of holy spells. The more of the Saints who fall, all the harder the battles become for the Associates of God, who ofttimes have to confront whole legions of demons single-handed. Many times these Associates are forsaken by their own kin, people and race, to suffer the diabolism of the infernal regions, but bearing the trials without a murmur, the wrongs of ages become righted, and thru the pure life of one man a whole nation receives amnesty inasmuch as such a nation lauds the Lord God Mazda in his name.* All the Universes created since the completion of the First Creation the adversary can not enter, as new laws operate in those realms which are being prepared for the Faithful as a resting place from their many labors."

* IN HIS NAME: This reveals the leading idea of ancestral worship and the memory of saviors, saints and sages according to time and country. It is rather a beautiful idea to seek emancipation in the name of those who have gone before, leaving in the imprints of Time examples worthy to pattern after. Thus prayers were uttered in the names of Zarathushtra, Buddha, Jesus and others.

The page is framed by a decorative border. At the top, there is a central floral motif with a bird-like figure. On the left and right sides, there are vertical panels containing stylized human figures in various poses, some holding objects. The bottom of the page features a central architectural or symbolic motif, possibly a throne or altar, flanked by floral designs and human figures.

17. "Oh, how wonderful are the ways of Mazda!
But, Good Spirit, when will the struggle cease on this
Earth?"

18. "Blessed Ainyahita, as soon as all the beasts of the
wildwood shall be exterminated and all the human flesh
that is sustained by corpses has reached corruption, and
the fair-faced leads a life pure and simple, while the shaded
ones are conquered and lead lives equal unto the fair-faced
ones, eventually turning pure and undefiled even as the
Luminary; when all of the spirits and fravashis of the
souls of animals will so blend in every human soul that
all of them are lying together even like unto the feeding of
a baby lion and a lamb out of one cup; when man shall
know that he is not the product of the Earth, but that he
is her savior, and that the Earth and her fulness is the
property of the Lord, and that man is His heir and joint
heir; when every man shall see in man father, son and
brother, and every woman shall behold in the countenance
of her sex mother, daughter and sister; when in the fra-
vashis of God, Associate, Saint and creatures man shall
recognize the immutable laws of self-preservative prompt-
ings and see within the endowments thereof the fast brazen
walls of Time and Eternity; when man shall recognize in
himself the fravashis of the Heavens focalized and the fra-
vashis of the corporeal world crystallized, realizing that the
attributes of the soul of fathers continue to live in the
minds of their children; then the Earth shall meet her re-
demption and the Great Morning shall appear; then the
fruits of the Earth alone shall be the food of man, and the
herbs of the fields unto the milk of kine and the grass for
the wool of sheep; the birds of paradise will sing a song
of gladness and the honey-bee bring her tribute without a
sting; the seas shall be no more; a chain like unto that of
islands shall connect all Keshvares of continents and vehicles
of magic swiftness carry the faithful according to desire; the

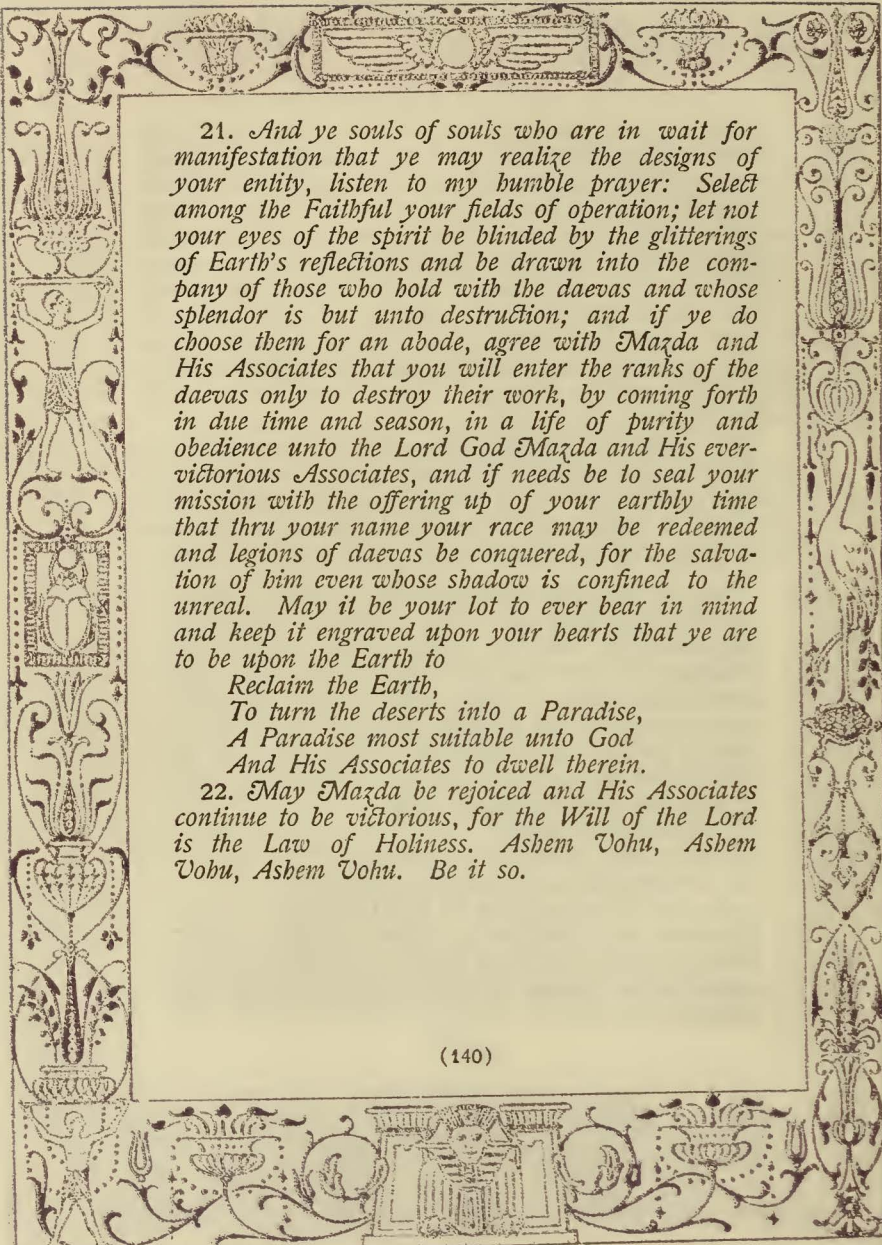


mountains will become surmountable by wings navigating the air, and the knowledge of God, prompted by powers governed by His hands, will guide man safely from one end of the Earth to the remotest part of the other. Then man will realize the true love of Heaven, the sweet love of the Earth, and Peace shall reign in the hearts of all mankind, each and every man following his promptings in accordance to law and order. May the days be hastened for the sake of the Saints of God, and for the sake of the untold agonies of Angro Mainyus and his struggling daeyas, that Mazda may be rejoiced and His Associates may come out victorious. Be it so."

19. "Be it so," responded Ainyahita, her head bent low and her eyes filling with the teardrops of Heaven; her lips moved tremblingly reciting the prayer of the Faithful, with the hope in her heart and an appeal to the souls of human-kind living and those yet to come to the Earth, saying:

20. *Oh, ye noble souls of man; ye who breathe the Breath of Life upon this terrestrial sphere of Judgment; ye who are of but one Lord God Mazda; ye who hold the way leading unto the portals that open the dawn of the Great Morning, may your hearts be softened thru the illuminating fires of the love of Perfection; hasten the day of Redemption thru the performance of the better part of your innumerable talents and*

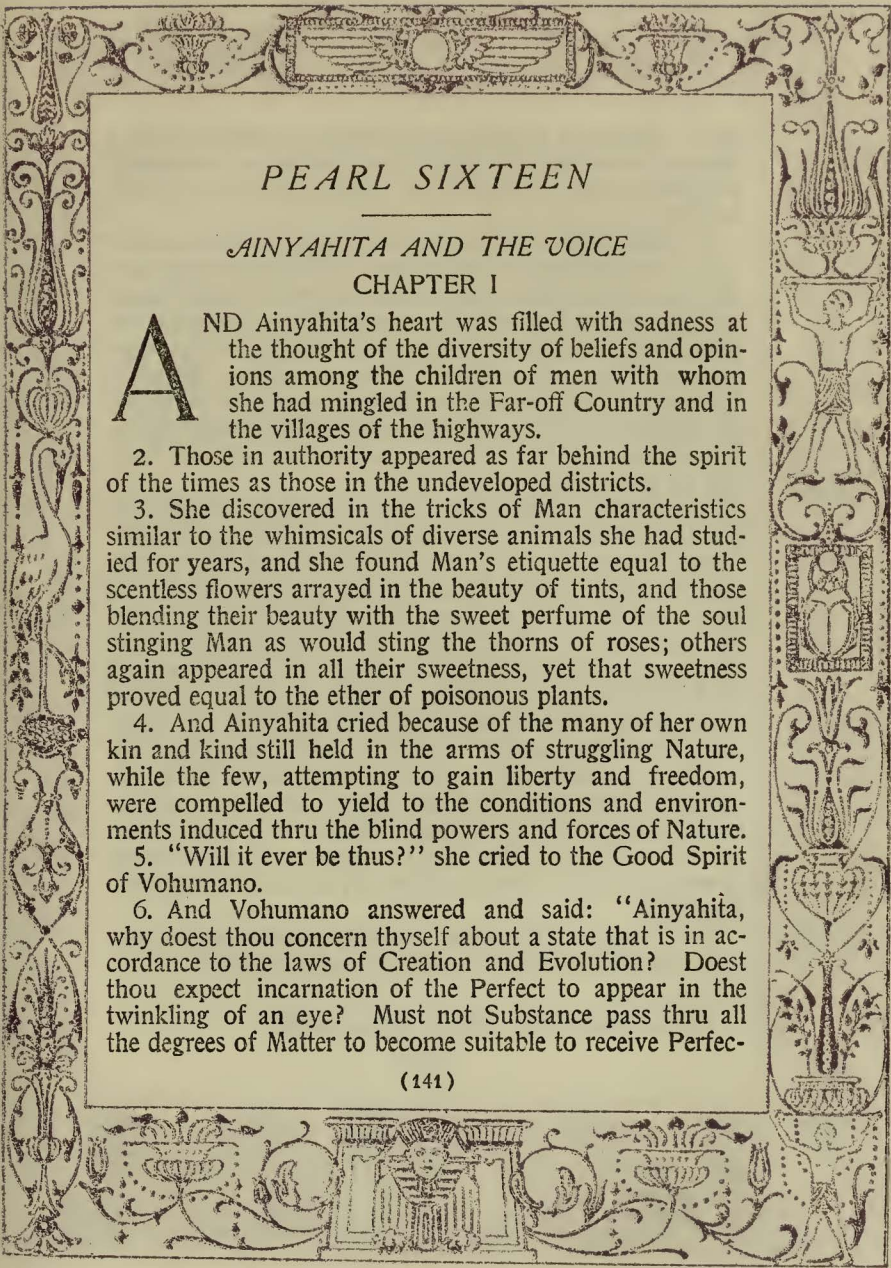
*Reclaim the Earth,
Turn the deserts into a Paradise,
A Paradise most suitable unto God
And His Associates to dwell therein,
Receiving the blessings of your untiring efforts
unto joys while on Earth and an abundance of increase
in the realms of Peace prepared unto the Faithful.*



21. *And ye souls of souls who are in wait for manifestation that ye may realize the designs of your entity, listen to my humble prayer: Select among the Faithful your fields of operation; let not your eyes of the spirit be blinded by the glitterings of Earth's reflections and be drawn into the company of those who hold with the daevas and whose splendor is but unto destruction; and if ye do choose them for an abode, agree with Mazda and His Associates that you will enter the ranks of the daevas only to destroy their work, by coming forth in due time and season, in a life of purity and obedience unto the Lord God Mazda and His ever-victorious Associates, and if needs be to seal your mission with the offering up of your earthly time that thru your name your race may be redeemed and legions of daevas be conquered, for the salvation of him even whose shadow is confined to the unreal. May it be your lot to ever bear in mind and keep it engraved upon your hearts that ye are to be upon the Earth to*

*Reclaim the Earth,
To turn the deserts into a Paradise,
A Paradise most suitable unto God
And His Associates to dwell therein.*

22. *May Mazda be rejoiced and His Associates continue to be victorious, for the Will of the Lord is the Law of Holiness. Ashem Vohu, Ashem Vohu, Ashem Vohu. Be it so.*



PEARL SIXTEEN

AINYAHITA AND THE VOICE CHAPTER I

AND Ainyahita's heart was filled with sadness at the thought of the diversity of beliefs and opinions among the children of men with whom she had mingled in the Far-off Country and in the villages of the highways.

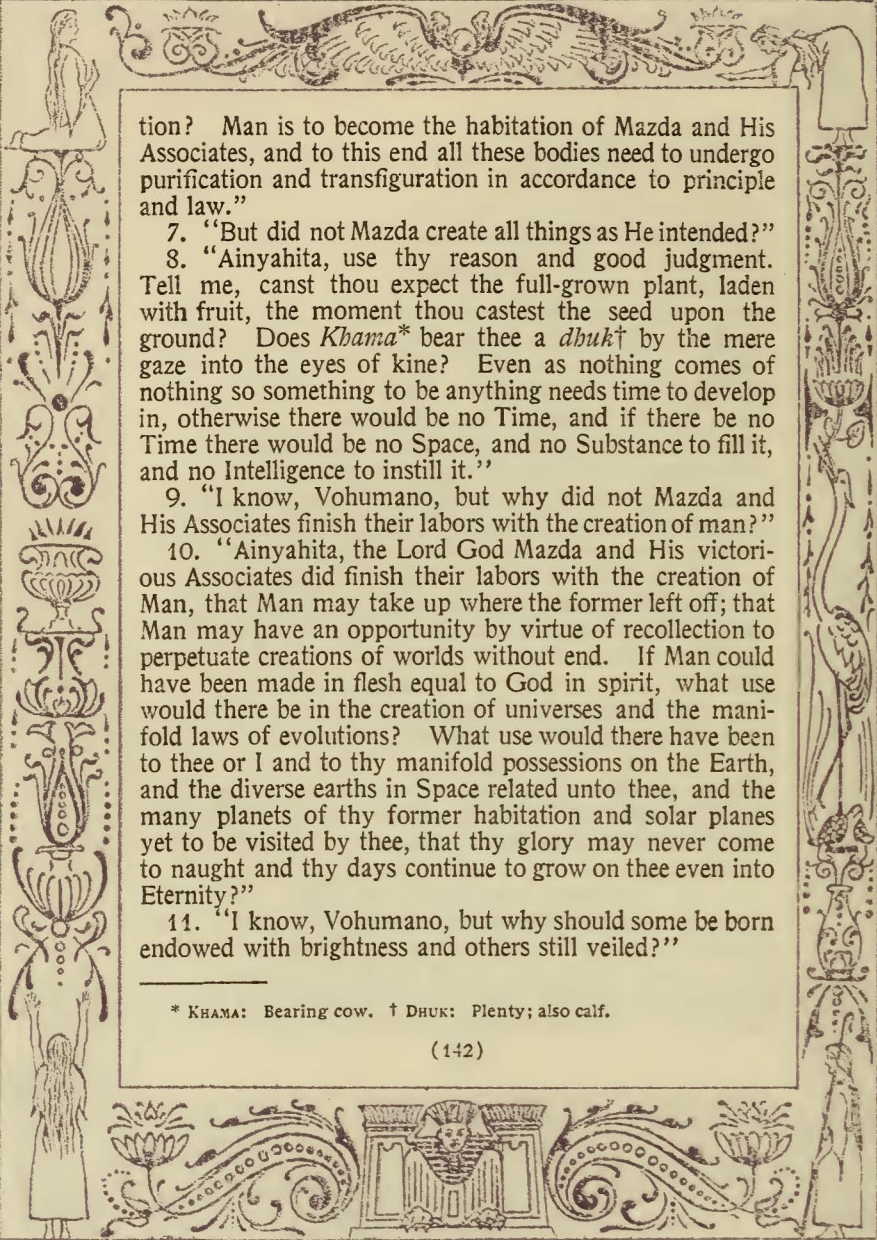
2. Those in authority appeared as far behind the spirit of the times as those in the undeveloped districts.

3. She discovered in the tricks of Man characteristics similar to the whimsicals of diverse animals she had studied for years, and she found Man's etiquette equal to the scentless flowers arrayed in the beauty of tints, and those blending their beauty with the sweet perfume of the soul stinging Man as would sting the thorns of roses; others again appeared in all their sweetness, yet that sweetness proved equal to the ether of poisonous plants.

4. And Ainyahita cried because of the many of her own kin and kind still held in the arms of struggling Nature, while the few, attempting to gain liberty and freedom, were compelled to yield to the conditions and environments induced thru the blind powers and forces of Nature.

5. "Will it ever be thus?" she cried to the Good Spirit of Vohumano.

6. And Vohumano answered and said: "Ainyahita, why doest thou concern thyself about a state that is in accordance to the laws of Creation and Evolution? Doest thou expect incarnation of the Perfect to appear in the twinkling of an eye? Must not Substance pass thru all the degrees of Matter to become suitable to receive Perfec-



tion? Man is to become the habitation of Mazda and His Associates, and to this end all these bodies need to undergo purification and transfiguration in accordance to principle and law."

7. "But did not Mazda create all things as He intended?"

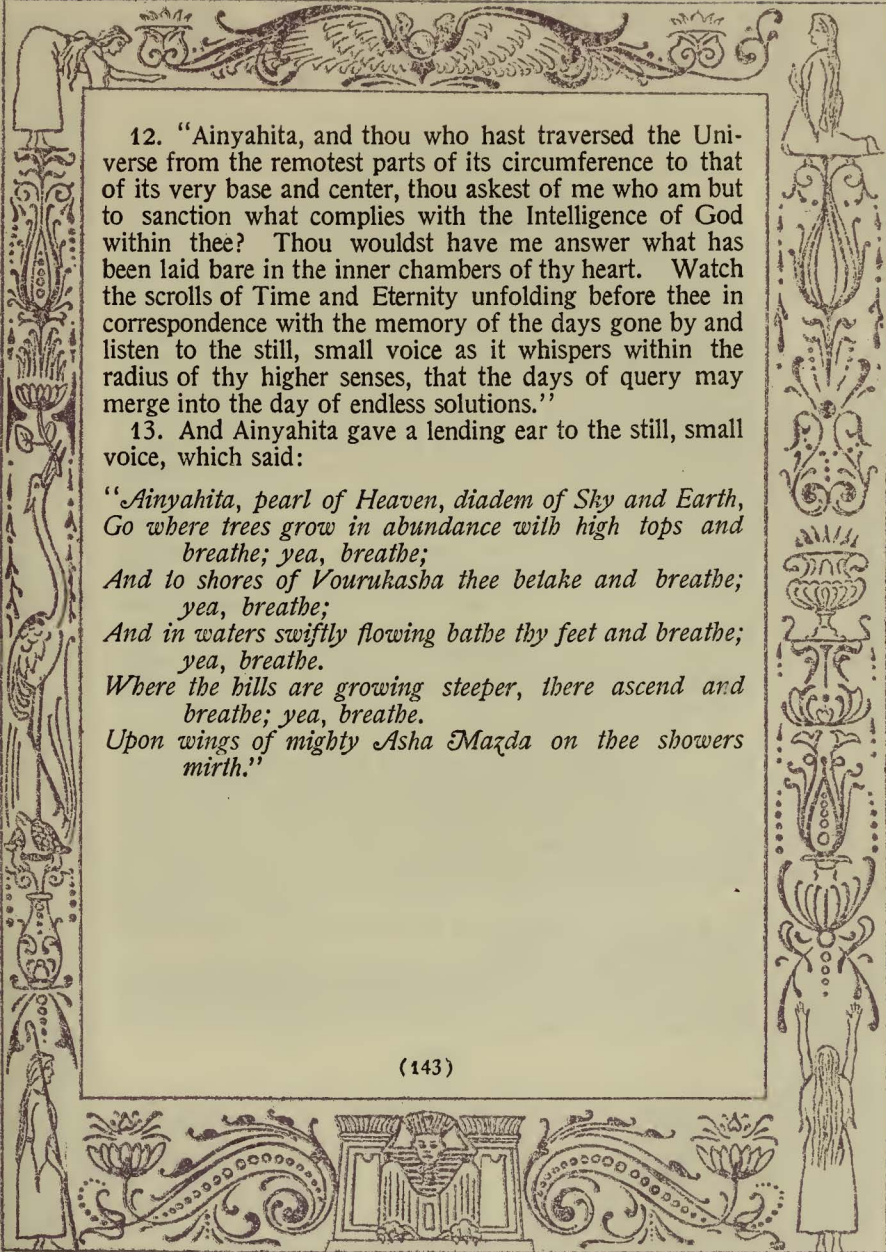
8. "Ainyahita, use thy reason and good judgment. Tell me, canst thou expect the full-grown plant, laden with fruit, the moment thou castest the seed upon the ground? Does *Khama** bear thee a *dhuk*† by the mere gaze into the eyes of kine? Even as nothing comes of nothing so something to be anything needs time to develop in, otherwise there would be no Time, and if there be no Time there would be no Space, and no Substance to fill it, and no Intelligence to instill it."

9. "I know, Vohumano, but why did not Mazda and His Associates finish their labors with the creation of man?"

10. "Ainyahita, the Lord God Mazda and His victorious Associates did finish their labors with the creation of Man, that Man may take up where the former left off; that Man may have an opportunity by virtue of recollection to perpetuate creations of worlds without end. If Man could have been made in flesh equal to God in spirit, what use would there be in the creation of universes and the manifold laws of evolutions? What use would there have been to thee or I and to thy manifold possessions on the Earth, and the diverse earths in Space related unto thee, and the many planets of thy former habitation and solar planes yet to be visited by thee, that thy glory may never come to naught and thy days continue to grow on thee even into Eternity?"

11. "I know, Vohumano, but why should some be born endowed with brightness and others still veiled?"

* KHAMA: Bearing cow. † DHUK: Plenty; also calf.



12. "Ainyahita, and thou who hast traversed the Universe from the remotest parts of its circumference to that of its very base and center, thou askest of me who am but to sanction what complies with the Intelligence of God within thee? Thou wouldst have me answer what has been laid bare in the inner chambers of thy heart. Watch the scrolls of Time and Eternity unfolding before thee in correspondence with the memory of the days gone by and listen to the still, small voice as it whispers within the radius of thy higher senses, that the days of query may merge into the day of endless solutions."

13. And Ainyahita gave a lending ear to the still, small voice, which said:

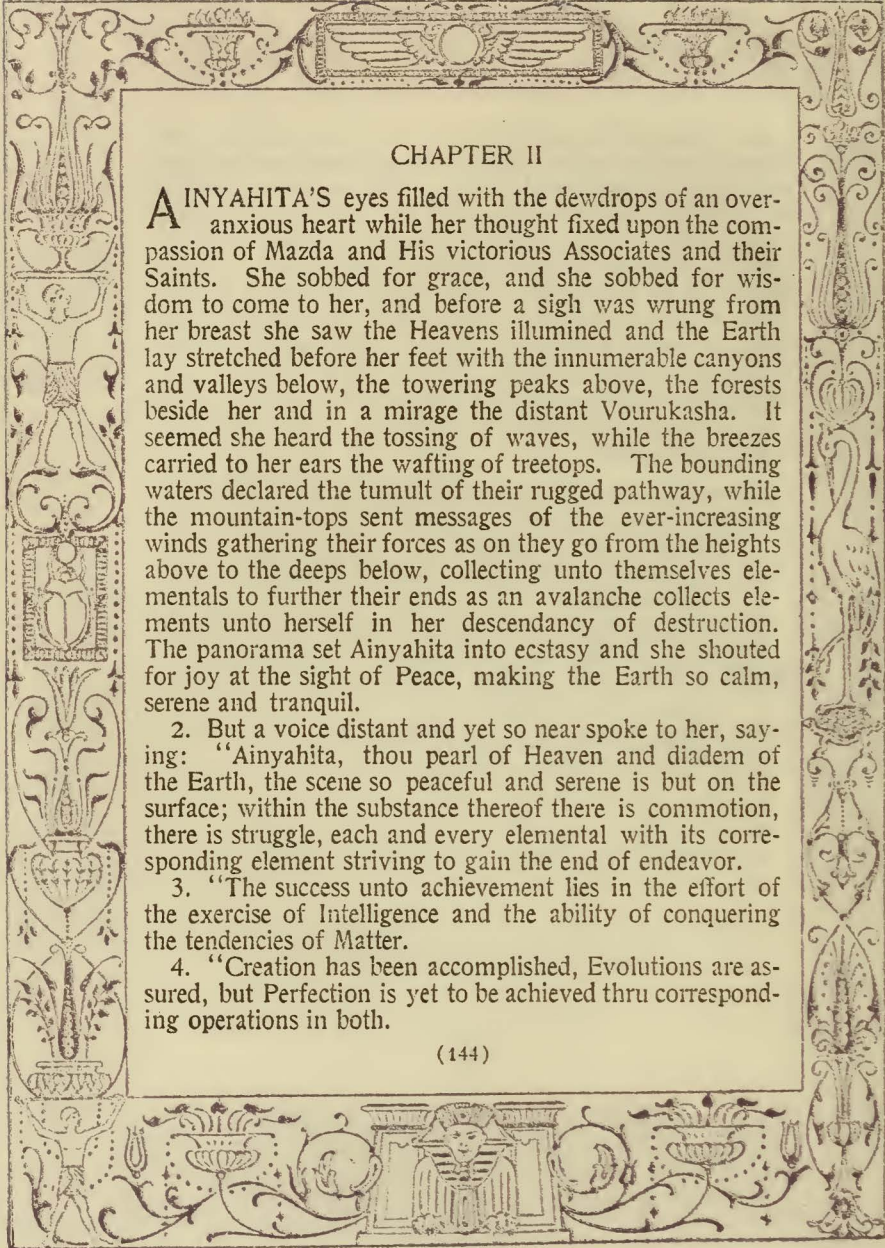
*"Ainyahita, pearl of Heaven, diadem of Sky and Earth,
Go where trees grow in abundance with high tops and
breathe; yea, breathe;*

*And to shores of Vourukasha thee betake and breathe;
yea, breathe;*

*And in waters swiftly flowing bathe thy feet and breathe;
yea, breathe.*

*Where the hills are growing steeper, there ascend and
breathe; yea, breathe.*

*Upon wings of mighty Asha Mazda on thee showers
mirth."*




CHAPTER II

AINYAHITA'S eyes filled with the dewdrops of an over-anxious heart while her thought fixed upon the compassion of Mazda and His victorious Associates and their Saints. She sobbed for grace, and she sobbed for wisdom to come to her, and before a sigh was wrung from her breast she saw the Heavens illumined and the Earth lay stretched before her feet with the innumerable canyons and valleys below, the towering peaks above, the forests beside her and in a mirage the distant Vourukasha. It seemed she heard the tossing of waves, while the breezes carried to her ears the wafting of treetops. The bounding waters declared the tumult of their rugged pathway, while the mountain-tops sent messages of the ever-increasing winds gathering their forces as on they go from the heights above to the deeps below, collecting unto themselves elements to further their ends as an avalanche collects elements unto herself in her descendancy of destruction. The panorama set Ainyahita into ecstasy and she shouted for joy at the sight of Peace, making the Earth so calm, serene and tranquil.

2. But a voice distant and yet so near spoke to her, saying: "Ainyahita, thou pearl of Heaven and diadem of the Earth, the scene so peaceful and serene is but on the surface; within the substance thereof there is commotion, there is struggle, each and every elemental with its corresponding element striving to gain the end of endeavor.

3. "The success unto achievement lies in the effort of the exercise of Intelligence and the ability of conquering the tendencies of Matter.

4. "Creation has been accomplished, Evolutions are assured, but Perfection is yet to be achieved thru corresponding operations in both.



5. "For this reason Mazda and His Associates have created the highest possible conception in Matter, to be the crystallization of Substance thru Creation and Evolution, that focalization of Intelligence may be the destiny.

6. "For this reason all the tendencies of the elementary, the mineral, vegetable and animal must assert themselves, that one by one they may be controlled but not annihilated, and inasmuch as the entity differs as to its source and the correspondence thereof to the laws of this Earth, even so that soul achieves here below or fails to gain its destiny.

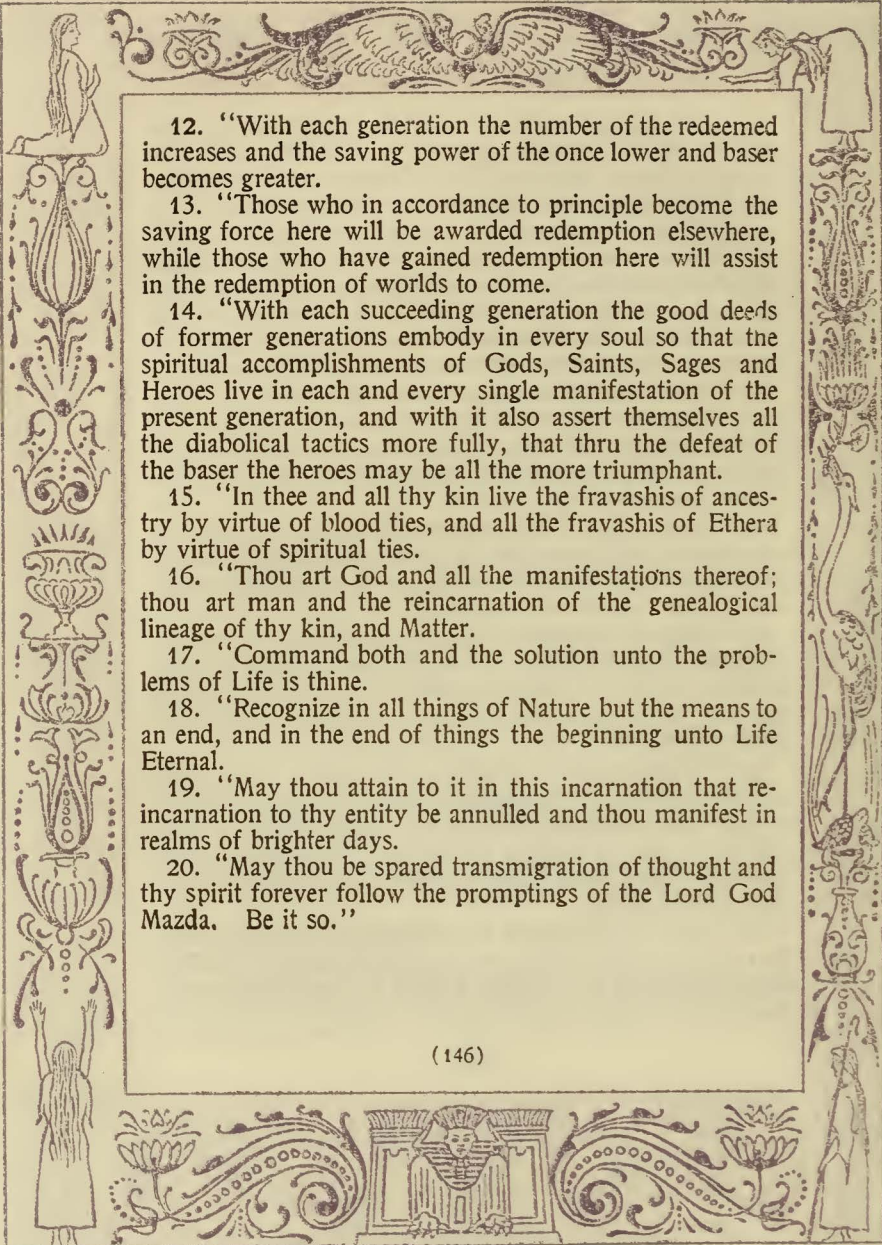
7. "Some succeed to conquer elementary forces; others prove themselves heroes in learning to subdue passions of a brute nature, and control the animal characteristic for their own salvation and the redemption of the race thru perfect example.

8. "And again, as there are many kingdoms there are many races, which are the product of the seven Keshvares, differing in their motives as much as the products of one clime differ from those of another.

9. "Had we created but one particular body in the likeness and image of Being it would have fared us poorly, even as poorly as if we had created but one grassblade and one tree, in the expectation of self-multiplication and their filling the Earth.

10. "These races, in mixing and mingling their lower natures with the yet undeveloped creations, contract to-day, as they have contracted in the past, complications as numerous as are the kinds in animal and vegetation. Such is due to reason from Cause to Effect, a premise quite complex and intricate.

11. "And as the growth of vegetation is necessary for the creation of the animal, so the lower strata of kin become the spokes of a ladder leading to the perfection of Man and his higher achievements.



12. "With each generation the number of the redeemed increases and the saving power of the once lower and baser becomes greater.

13. "Those who in accordance to principle become the saving force here will be awarded redemption elsewhere, while those who have gained redemption here will assist in the redemption of worlds to come.

14. "With each succeeding generation the good deeds of former generations embody in every soul so that the spiritual accomplishments of Gods, Saints, Sages and Heroes live in each and every single manifestation of the present generation, and with it also assert themselves all the diabolical tactics more fully, that thru the defeat of the baser the heroes may be all the more triumphant.

15. "In thee and all thy kin live the fravashis of ancestry by virtue of blood ties, and all the fravashis of Ethera by virtue of spiritual ties.

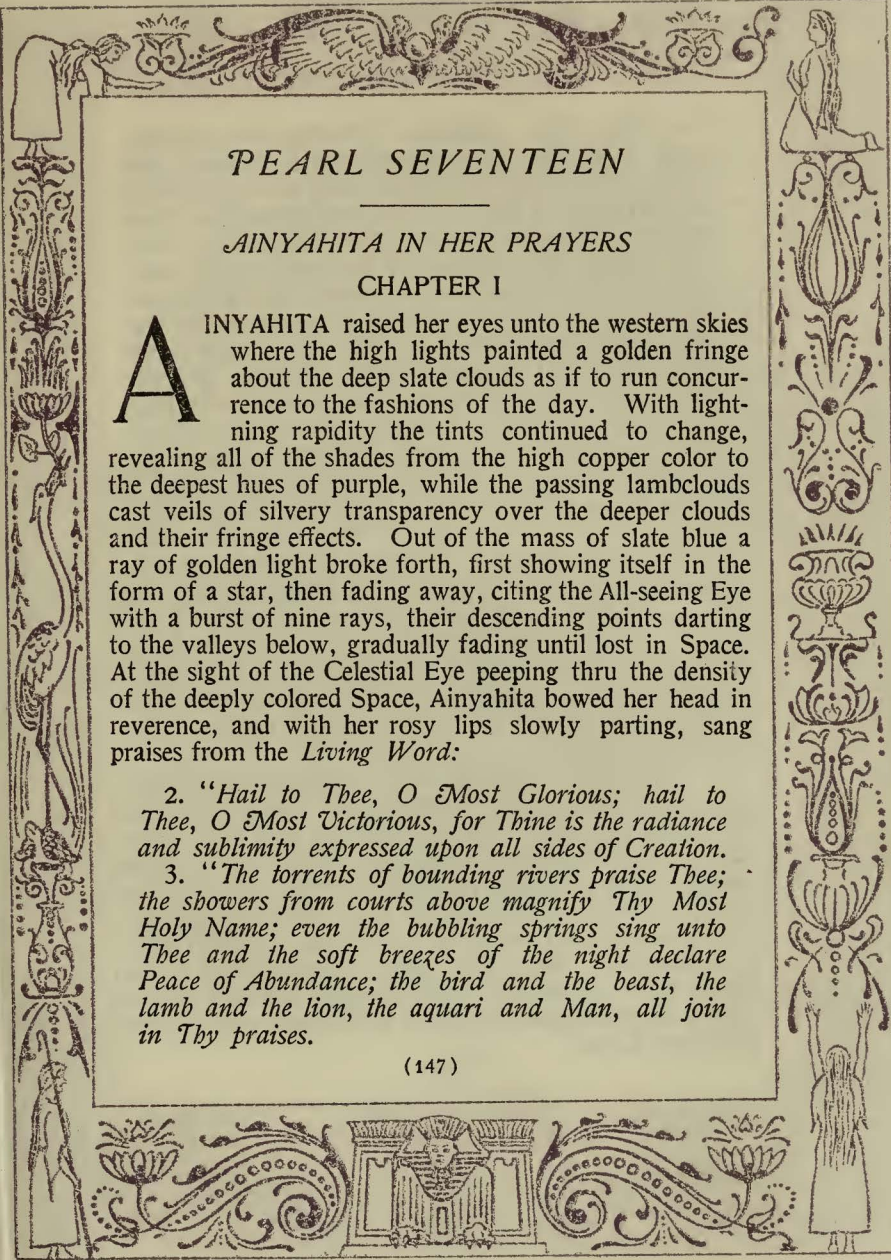
16. "Thou art God and all the manifestations thereof; thou art man and the reincarnation of the genealogical lineage of thy kin, and Matter.

17. "Command both and the solution unto the problems of Life is thine.

18. "Recognize in all things of Nature but the means to an end, and in the end of things the beginning unto Life Eternal.

19. "May thou attain to it in this incarnation that reincarnation to thy entity be annulled and thou manifest in realms of brighter days.

20. "May thou be spared transmigration of thought and thy spirit forever follow the promptings of the Lord God Mazda. Be it so."



PEARL SEVENTEEN

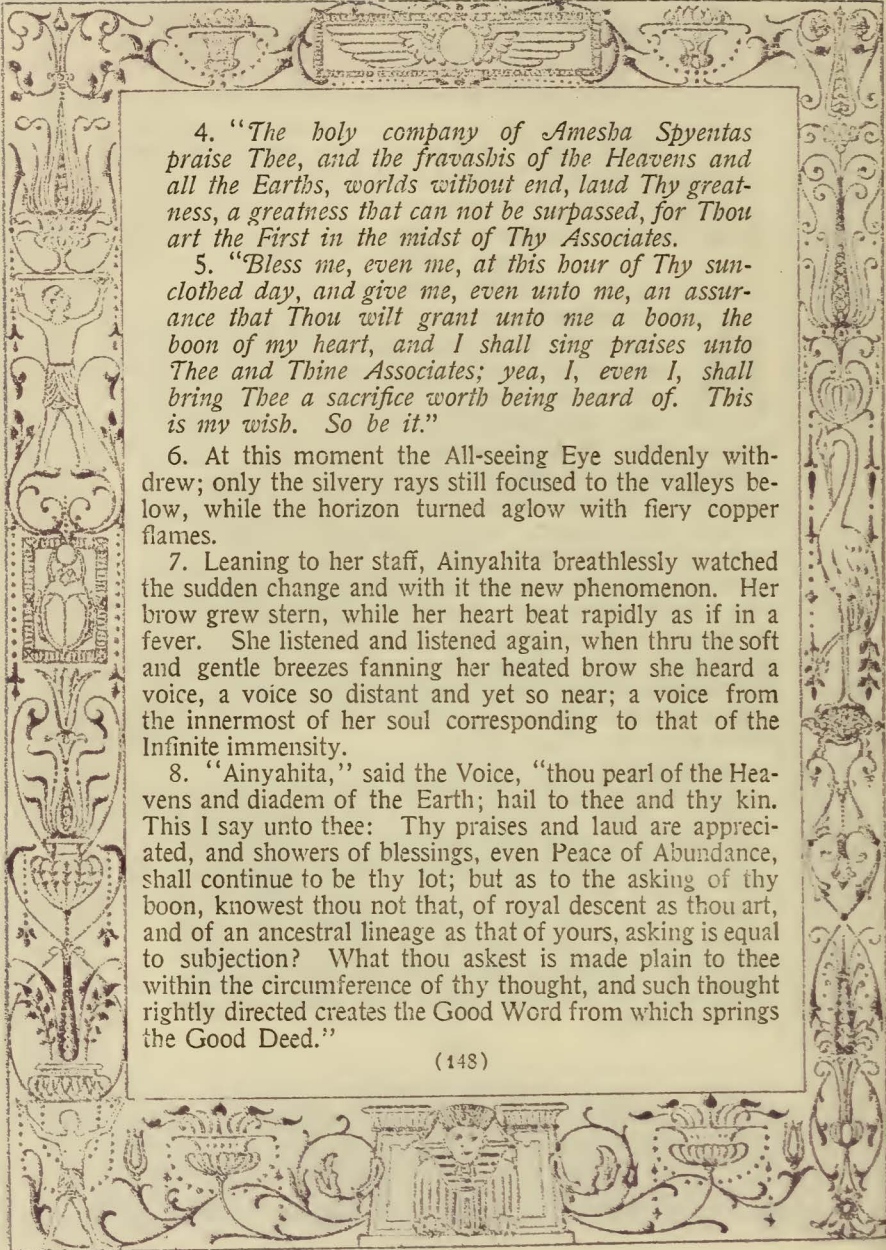
AINYAHITA IN HER PRAYERS

CHAPTER I

AINYAHITA raised her eyes unto the western skies where the high lights painted a golden fringe about the deep slate clouds as if to run concurrence to the fashions of the day. With lightning rapidity the tints continued to change, revealing all of the shades from the high copper color to the deepest hues of purple, while the passing lambclouds cast veils of silvery transparency over the deeper clouds and their fringe effects. Out of the mass of slate blue a ray of golden light broke forth, first showing itself in the form of a star, then fading away, citing the All-seeing Eye with a burst of nine rays, their descending points darting to the valleys below, gradually fading until lost in Space. At the sight of the Celestial Eye peeping thru the density of the deeply colored Space, Ainyahita bowed her head in reverence, and with her rosy lips slowly parting, sang praises from the *Living Word*:

2. "Hail to Thee, O Most Glorious; hail to Thee, O Most Victorious, for Thine is the radiance and sublimity expressed upon all sides of Creation.

3. "The torrents of bounding rivers praise Thee; the showers from courts above magnify Thy Most Holy Name; even the bubbling springs sing unto Thee and the soft breezes of the night declare Peace of Abundance; the bird and the beast, the lamb and the lion, the aquari and Man, all join in Thy praises.



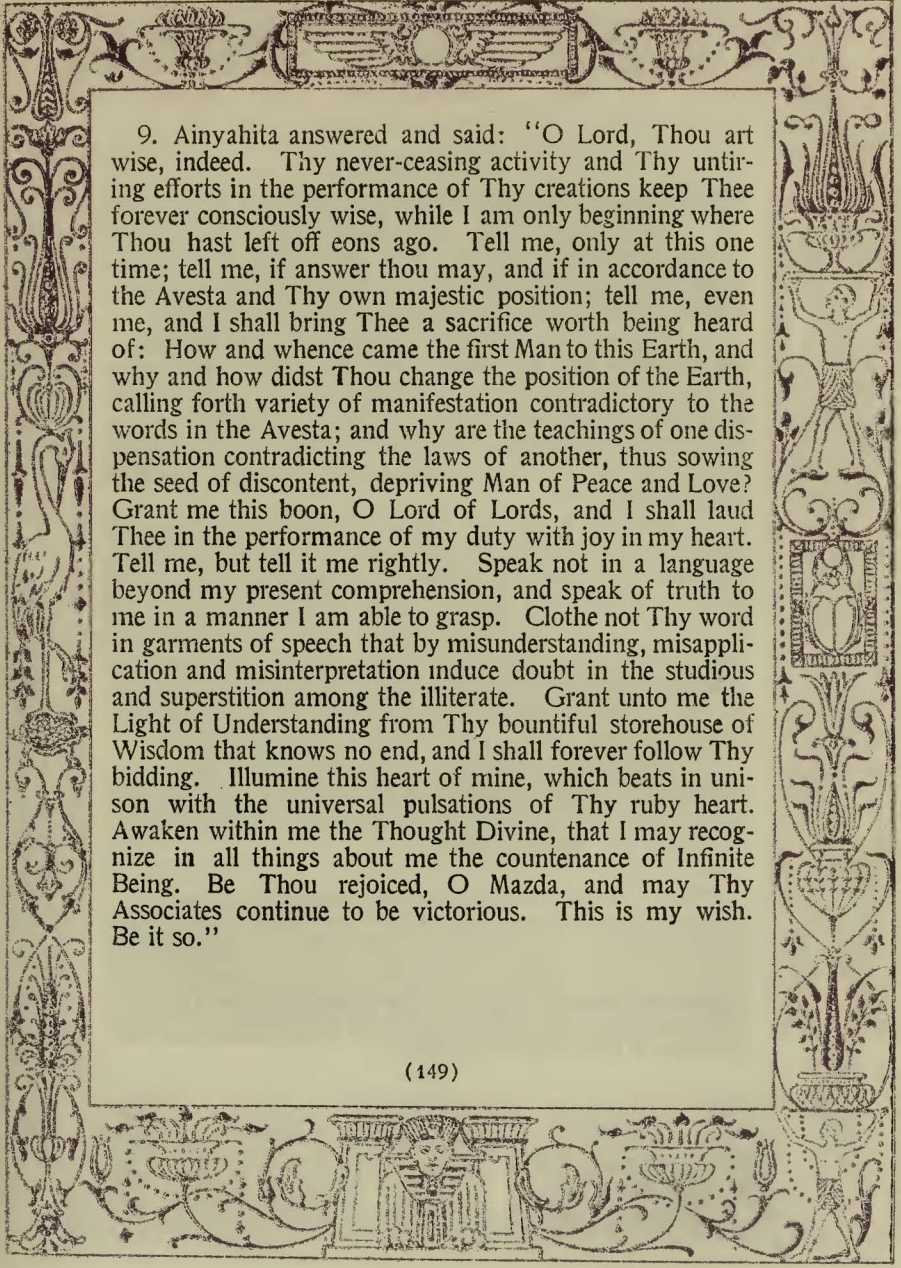
4. "The holy company of Amesha Spentas praise Thee, and the fravashis of the Heavens and all the Earths, worlds without end, laud Thy greatness, a greatness that can not be surpassed, for Thou art the First in the midst of Thy Associates.

5. "Bless me, even me, at this hour of Thy sun-clothed day, and give me, even unto me, an assurance that Thou wilt grant unto me a boon, the boon of my heart, and I shall sing praises unto Thee and Thine Associates; yea, I, even I, shall bring Thee a sacrifice worth being heard of. This is my wish. So be it."

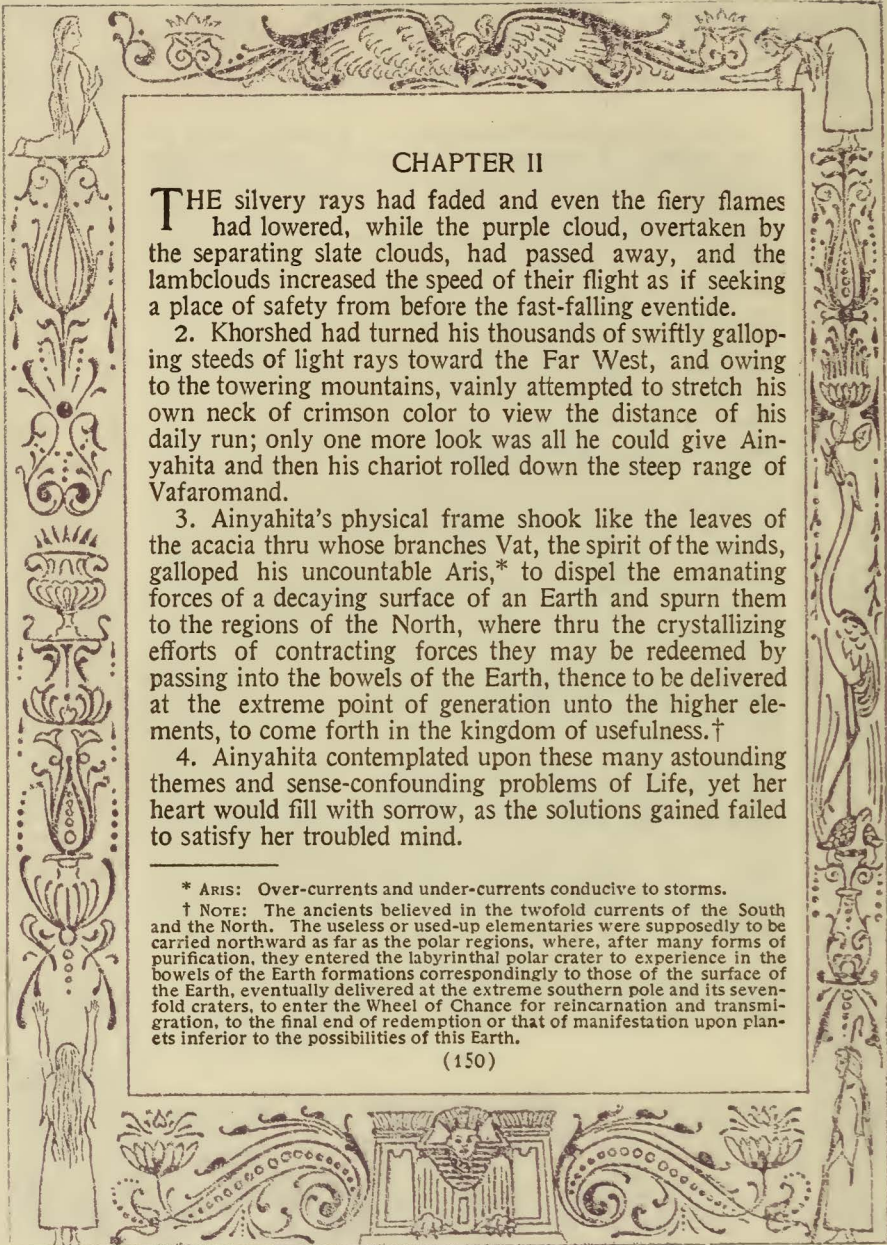
6. At this moment the All-seeing Eye suddenly withdrew; only the silvery rays still focused to the valleys below, while the horizon turned aglow with fiery copper flames.

7. Leaning to her staff, Ainyahita breathlessly watched the sudden change and with it the new phenomenon. Her brow grew stern, while her heart beat rapidly as if in a fever. She listened and listened again, when thru the soft and gentle breezes fanning her heated brow she heard a voice, a voice so distant and yet so near; a voice from the innermost of her soul corresponding to that of the Infinite immensity.

8. "Ainyahita," said the Voice, "thou pearl of the Heavens and diadem of the Earth; hail to thee and thy kin. This I say unto thee: Thy praises and laud are appreciated, and showers of blessings, even Peace of Abundance, shall continue to be thy lot; but as to the asking of thy boon, knowest thou not that, of royal descent as thou art, and of an ancestral lineage as that of yours, asking is equal to subjection? What thou askest is made plain to thee within the circumference of thy thought, and such thought rightly directed creates the Good Word from which springs the Good Deed."

A highly decorative border surrounds the text. It features intricate floral patterns, a central figure of a man carrying a large object on his shoulders, and various symbolic elements like a swan and a bird. The border is composed of repeating vertical and horizontal sections.

9. Ainyahita answered and said: "O Lord, Thou art wise, indeed. Thy never-ceasing activity and Thy untiring efforts in the performance of Thy creations keep Thee forever consciously wise, while I am only beginning where Thou hast left off eons ago. Tell me, only at this one time; tell me, if answer thou may, and if in accordance to the Avesta and Thy own majestic position; tell me, even me, and I shall bring Thee a sacrifice worth being heard of: How and whence came the first Man to this Earth, and why and how didst Thou change the position of the Earth, calling forth variety of manifestation contradictory to the words in the Avesta; and why are the teachings of one dispensation contradicting the laws of another, thus sowing the seed of discontent, depriving Man of Peace and Love? Grant me this boon, O Lord of Lords, and I shall laud Thee in the performance of my duty with joy in my heart. Tell me, but tell it me rightly. Speak not in a language beyond my present comprehension, and speak of truth to me in a manner I am able to grasp. Clothe not Thy word in garments of speech that by misunderstanding, misapplication and misinterpretation induce doubt in the studious and superstition among the illiterate. Grant unto me the Light of Understanding from Thy bountiful storehouse of Wisdom that knows no end, and I shall forever follow Thy bidding. Illumine this heart of mine, which beats in unison with the universal pulsations of Thy ruby heart. Awaken within me the Thought Divine, that I may recognize in all things about me the countenance of Infinite Being. Be Thou rejoiced, O Mazda, and may Thy Associates continue to be victorious. This is my wish. Be it so."



CHAPTER II

THE silvery rays had faded and even the fiery flames had lowered, while the purple cloud, overtaken by the separating slate clouds, had passed away, and the lambclouds increased the speed of their flight as if seeking a place of safety from before the fast-falling eventide.

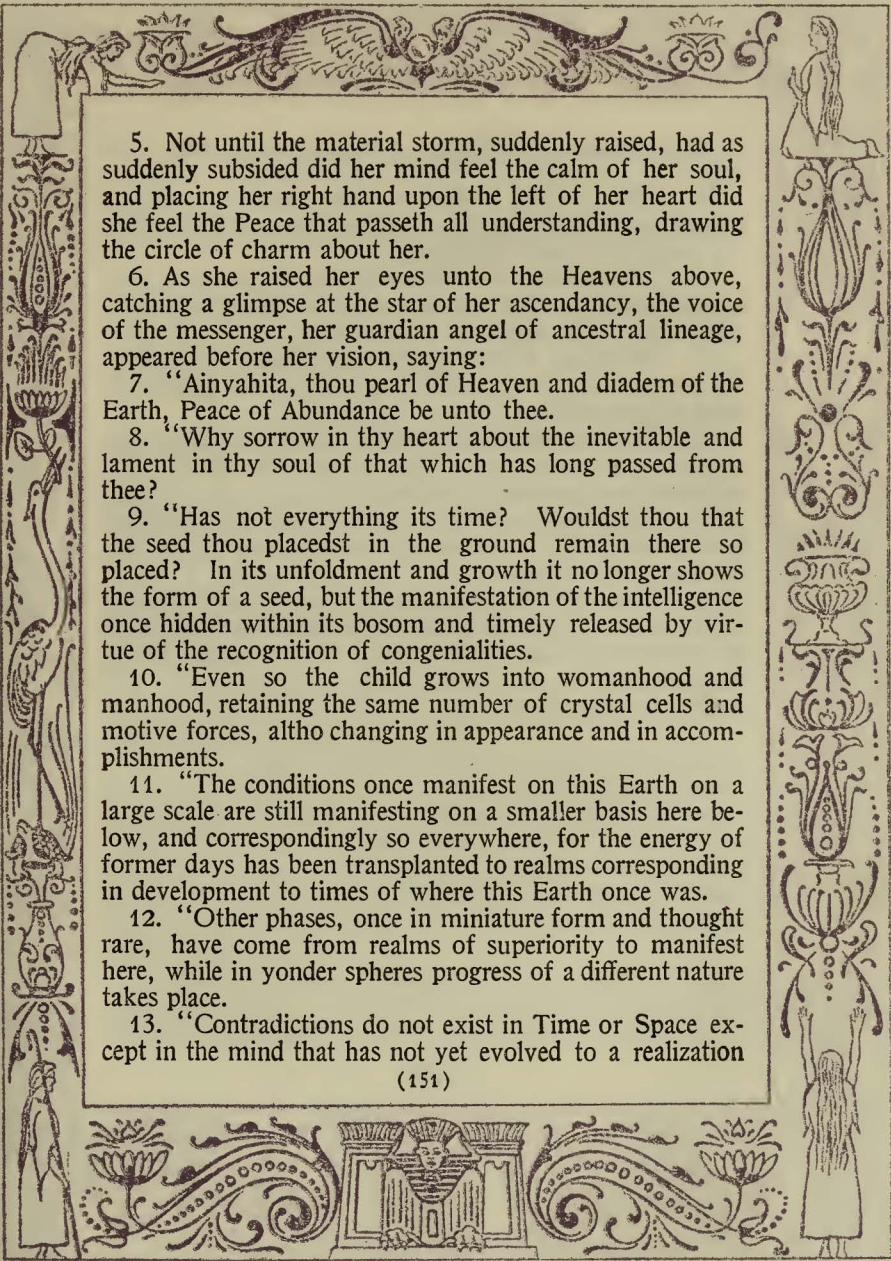
2. Khorshed had turned his thousands of swiftly galloping steeds of light rays toward the Far West, and owing to the towering mountains, vainly attempted to stretch his own neck of crimson color to view the distance of his daily run; only one more look was all he could give Ainyahita and then his chariot rolled down the steep range of Vafaromand.

3. Ainyahita's physical frame shook like the leaves of the acacia thru whose branches Vat, the spirit of the winds, galloped his uncountable Aris,* to dispel the emanating forces of a decaying surface of an Earth and spurn them to the regions of the North, where thru the crystallizing efforts of contracting forces they may be redeemed by passing into the bowels of the Earth, thence to be delivered at the extreme point of generation unto the higher elements, to come forth in the kingdom of usefulness.†

4. Ainyahita contemplated upon these many astounding themes and sense-confounding problems of Life, yet her heart would fill with sorrow, as the solutions gained failed to satisfy her troubled mind.

* ARIS: Over-currents and under-currents conducive to storms.

† NOTE: The ancients believed in the twofold currents of the South and the North. The useless or used-up elementaries were supposedly to be carried northward as far as the polar regions, where, after many forms of purification, they entered the labyrinthal polar crater to experience in the bowels of the Earth formations correspondingly to those of the surface of the Earth, eventually delivered at the extreme southern pole and its seven-fold craters, to enter the Wheel of Chance for reincarnation and transmigration, to the final end of redemption or that of manifestation upon planets inferior to the possibilities of this Earth.



5. Not until the material storm, suddenly raised, had as suddenly subsided did her mind feel the calm of her soul, and placing her right hand upon the left of her heart did she feel the Peace that passeth all understanding, drawing the circle of charm about her.

6. As she raised her eyes unto the Heavens above, catching a glimpse at the star of her ascendancy, the voice of the messenger, her guardian angel of ancestral lineage, appeared before her vision, saying:

7. "Ainyahita, thou pearl of Heaven and diadem of the Earth, Peace of Abundance be unto thee.

8. "Why sorrow in thy heart about the inevitable and lament in thy soul of that which has long passed from thee?

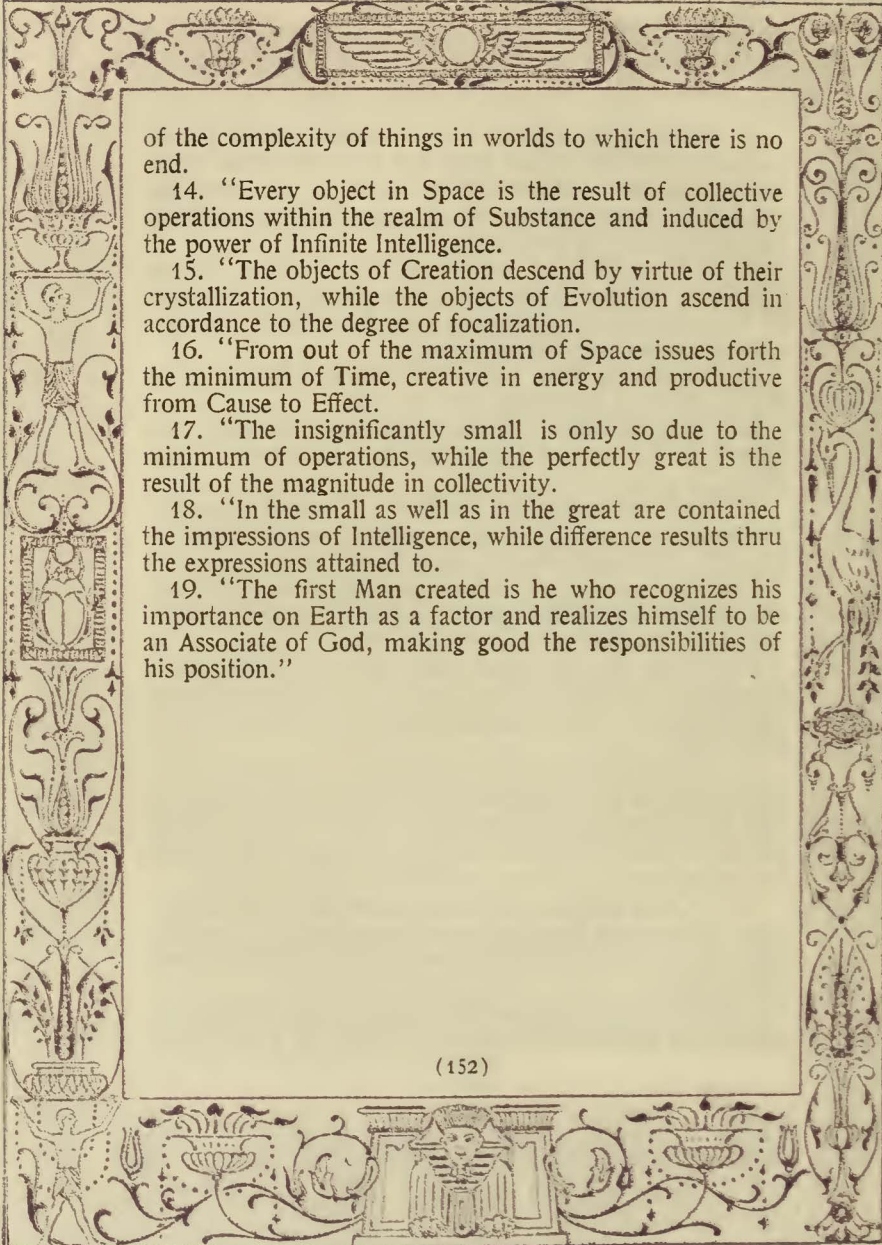
9. "Has not everything its time? Wouldst thou that the seed thou placedst in the ground remain there so placed? In its unfoldment and growth it no longer shows the form of a seed, but the manifestation of the intelligence once hidden within its bosom and timely released by virtue of the recognition of congenialities.

10. "Even so the child grows into womanhood and manhood, retaining the same number of crystal cells and motive forces, altho changing in appearance and in accomplishments.

11. "The conditions once manifest on this Earth on a large scale are still manifesting on a smaller basis here below, and correspondingly so everywhere, for the energy of former days has been transplanted to realms corresponding in development to times of where this Earth once was.

12. "Other phases, once in miniature form and thought rare, have come from realms of superiority to manifest here, while in yonder spheres progress of a different nature takes place.

13. "Contradictions do not exist in Time or Space except in the mind that has not yet evolved to a realization



of the complexity of things in worlds to which there is no end.

14. "Every object in Space is the result of collective operations within the realm of Substance and induced by the power of Infinite Intelligence.

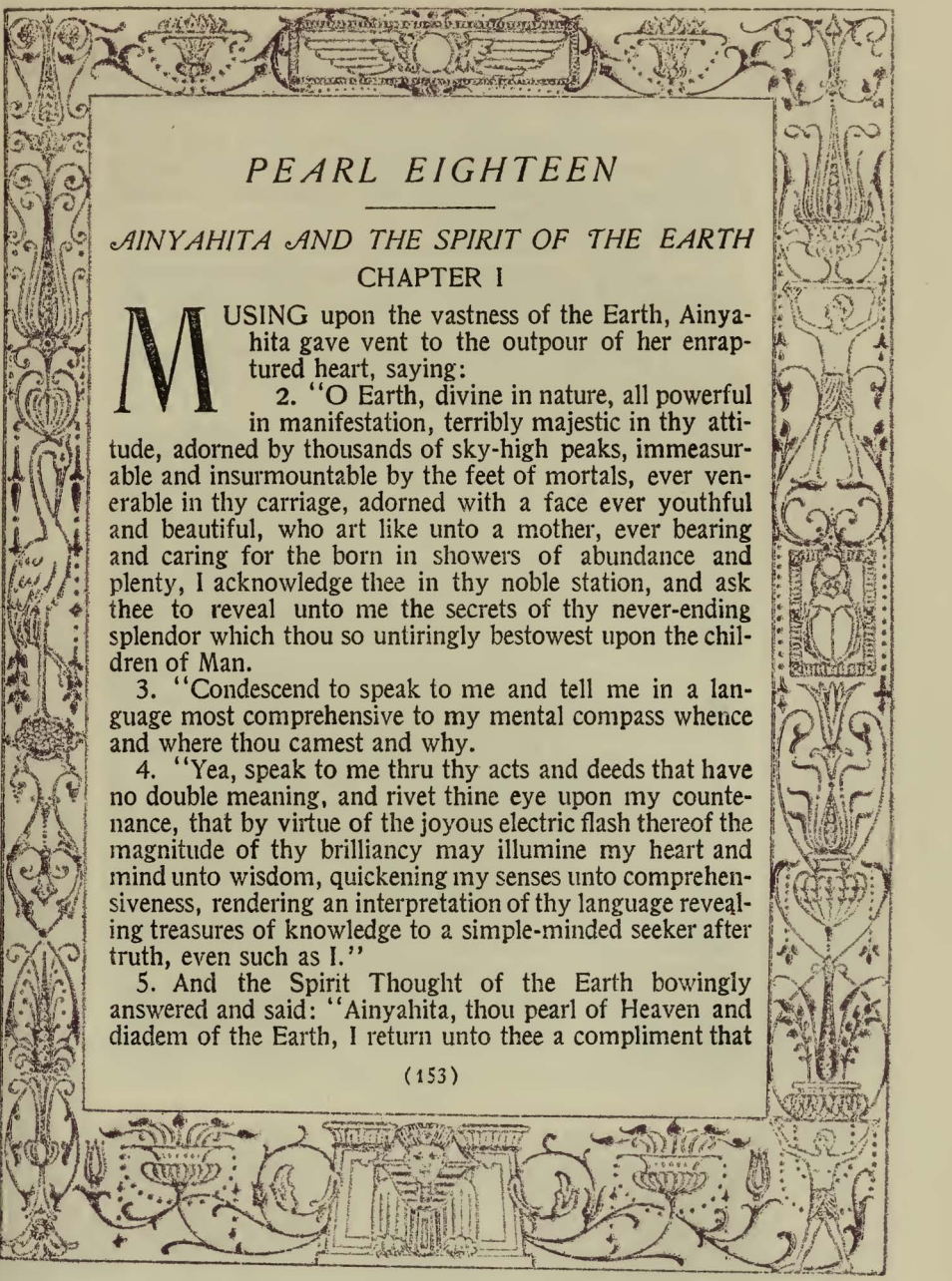
15. "The objects of Creation descend by virtue of their crystallization, while the objects of Evolution ascend in accordance to the degree of focalization.

16. "From out of the maximum of Space issues forth the minimum of Time, creative in energy and productive from Cause to Effect.

17. "The insignificantly small is only so due to the minimum of operations, while the perfectly great is the result of the magnitude in collectivity.

18. "In the small as well as in the great are contained the impressions of Intelligence, while difference results thru the expressions attained to.

19. "The first Man created is he who recognizes his importance on Earth as a factor and realizes himself to be an Associate of God, making good the responsibilities of his position."



PEARL EIGHTEEN

AINYAHITA AND THE SPIRIT OF THE EARTH CHAPTER I

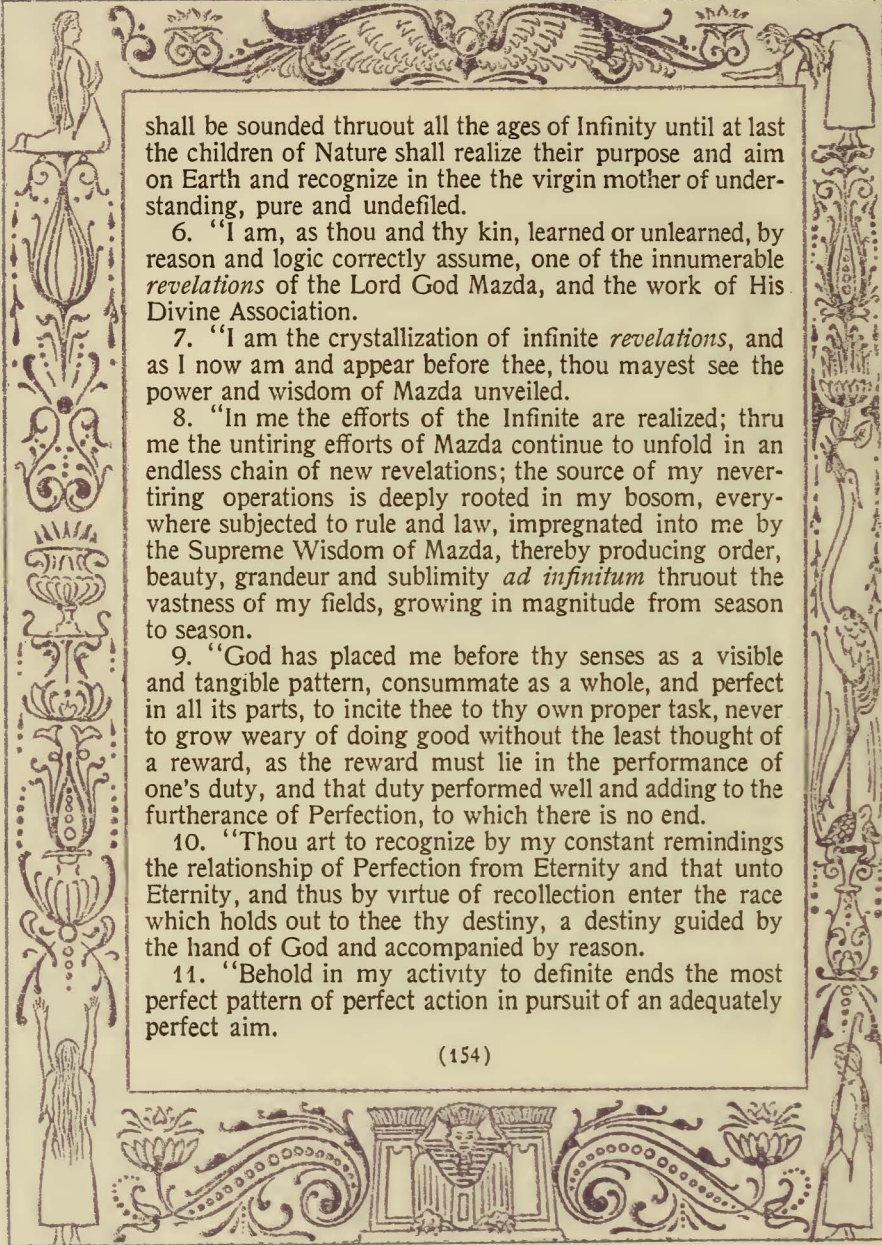
M USING upon the vastness of the Earth, Ainyahita gave vent to the outpour of her enraptured heart, saying:

2. "O Earth, divine in nature, all powerful in manifestation, terribly majestic in thy attitude, adorned by thousands of sky-high peaks, immeasurable and insurmountable by the feet of mortals, ever venerable in thy carriage, adorned with a face ever youthful and beautiful, who art like unto a mother, ever bearing and caring for the born in showers of abundance and plenty, I acknowledge thee in thy noble station, and ask thee to reveal unto me the secrets of thy never-ending splendor which thou so untiringly bestowest upon the children of Man.

3. "Condescend to speak to me and tell me in a language most comprehensive to my mental compass whence and where thou camest and why.

4. "Yea, speak to me thru thy acts and deeds that have no double meaning, and rivet thine eye upon my countenance, that by virtue of the joyous electric flash thereof the magnitude of thy brilliancy may illumine my heart and mind unto wisdom, quickening my senses unto comprehensiveness, rendering an interpretation of thy language revealing treasures of knowledge to a simple-minded seeker after truth, even such as I."

5. And the Spirit Thought of the Earth bowingly answered and said: "Ainyahita, thou pearl of Heaven and diadem of the Earth, I return unto thee a compliment that



shall be sounded thruout all the ages of Infinity until at last the children of Nature shall realize their purpose and aim on Earth and recognize in thee the virgin mother of understanding, pure and undefiled.

6. "I am, as thou and thy kin, learned or unlearned, by reason and logic correctly assume, one of the innumerable *revelations* of the Lord God Mazda, and the work of His Divine Association.

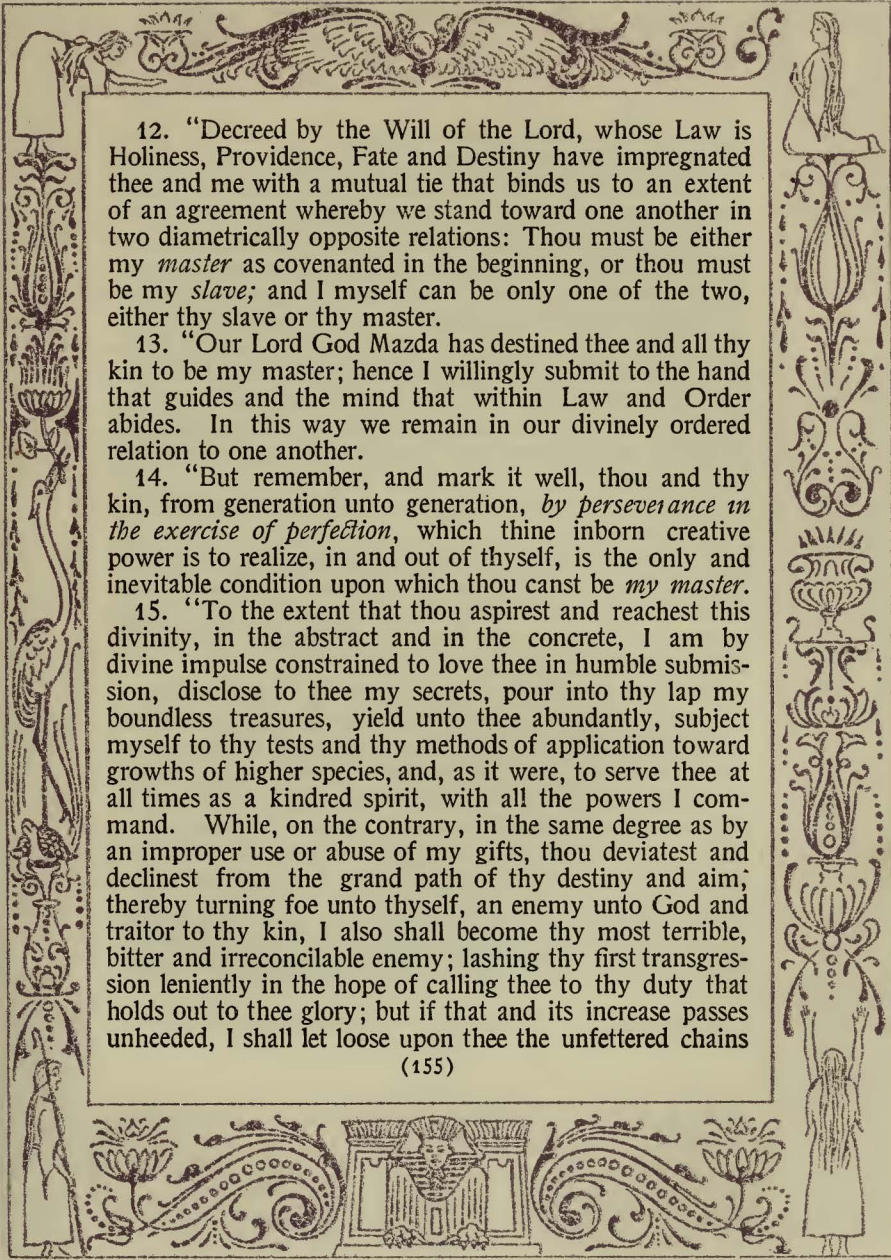
7. "I am the crystallization of infinite *revelations*, and as I now am and appear before thee, thou mayest see the power and wisdom of Mazda unveiled.

8. "In me the efforts of the Infinite are realized; thru me the untiring efforts of Mazda continue to unfold in an endless chain of new revelations; the source of my never-tiring operations is deeply rooted in my bosom, everywhere subjected to rule and law, impregnated into me by the Supreme Wisdom of Mazda, thereby producing order, beauty, grandeur and sublimity *ad infinitum* thruout the vastness of my fields, growing in magnitude from season to season.

9. "God has placed me before thy senses as a visible and tangible pattern, consummate as a whole, and perfect in all its parts, to incite thee to thy own proper task, never to grow weary of doing good without the least thought of a reward, as the reward must lie in the performance of one's duty, and that duty performed well and adding to the furtherance of Perfection, to which there is no end.

10. "Thou art to recognize by my constant reminders the relationship of Perfection from Eternity and that unto Eternity, and thus by virtue of recollection enter the race which holds out to thee thy destiny, a destiny guided by the hand of God and accompanied by reason.

11. "Behold in my activity to definite ends the most perfect pattern of perfect action in pursuit of an adequately perfect aim.

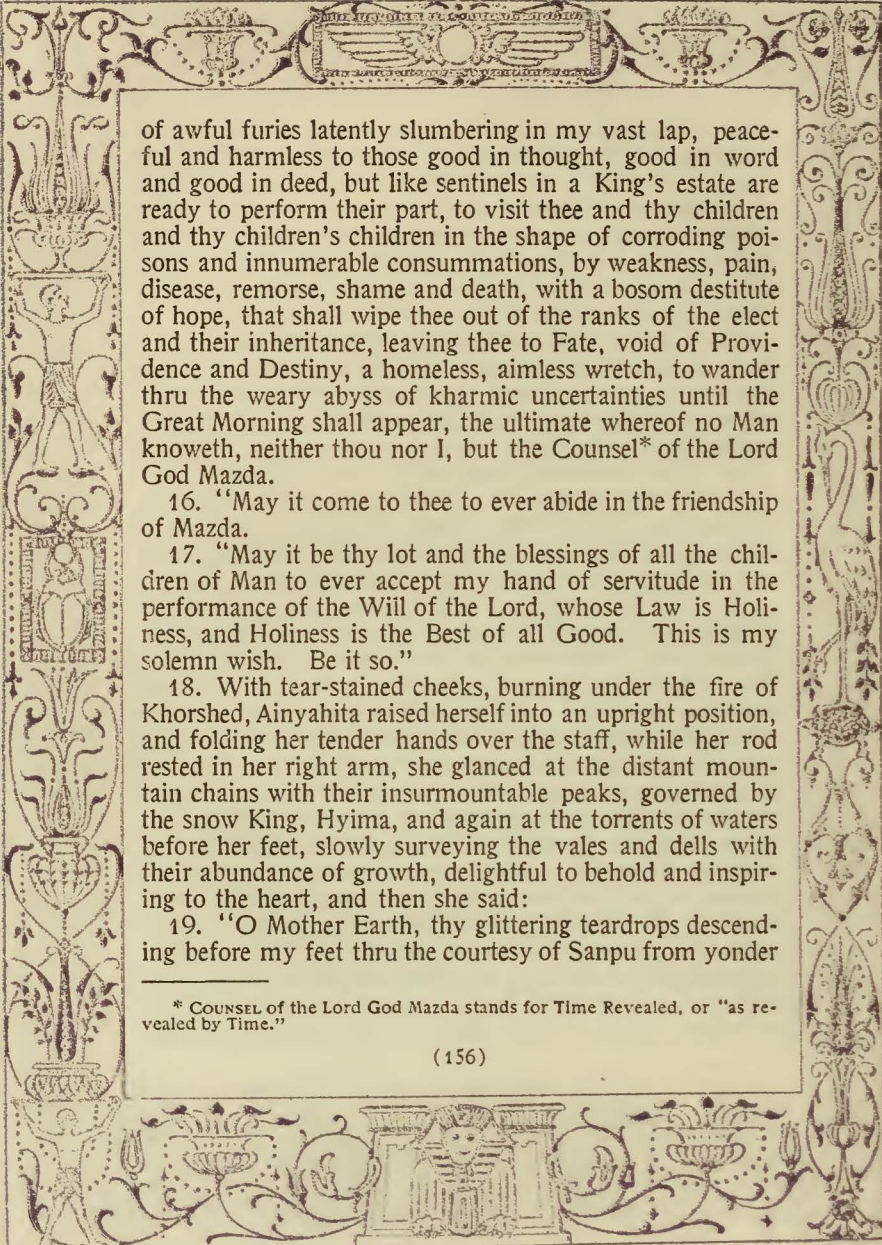


12. "Decreed by the Will of the Lord, whose Law is Holiness, Providence, Fate and Destiny have impregnated thee and me with a mutual tie that binds us to an extent of an agreement whereby we stand toward one another in two diametrically opposite relations: Thou must be either my *master* as covenanted in the beginning, or thou must be my *slave*; and I myself can be only one of the two, either thy slave or thy master.

13. "Our Lord God Mazda has destined thee and all thy kin to be my master; hence I willingly submit to the hand that guides and the mind that within Law and Order abides. In this way we remain in our divinely ordered relation to one another.

14. "But remember, and mark it well, thou and thy kin, from generation unto generation, *by perseverance in the exercise of perfection*, which thine inborn creative power is to realize, in and out of thyself, is the only and inevitable condition upon which thou canst be *my master*.

15. "To the extent that thou aspirest and reachest this divinity, in the abstract and in the concrete, I am by divine impulse constrained to love thee in humble submission, disclose to thee my secrets, pour into thy lap my boundless treasures, yield unto thee abundantly, subject myself to thy tests and thy methods of application toward growths of higher species, and, as it were, to serve thee at all times as a kindred spirit, with all the powers I command. While, on the contrary, in the same degree as by an improper use or abuse of my gifts, thou deviatest and declinest from the grand path of thy destiny and aim; thereby turning foe unto thyself, an enemy unto God and traitor to thy kin, I also shall become thy most terrible, bitter and irreconcilable enemy; lashing thy first transgression leniently in the hope of calling thee to thy duty that holds out to thee glory; but if that and its increase passes unheeded, I shall let loose upon thee the unfettered chains



of awful furies latently slumbering in my vast lap, peaceful and harmless to those good in thought, good in word and good in deed, but like sentinels in a King's estate are ready to perform their part, to visit thee and thy children and thy children's children in the shape of corroding poisons and innumerable consummations, by weakness, pain, disease, remorse, shame and death, with a bosom destitute of hope, that shall wipe thee out of the ranks of the elect and their inheritance, leaving thee to Fate, void of Providence and Destiny, a homeless, aimless wretch, to wander thru the weary abyss of kharmic uncertainties until the Great Morning shall appear, the ultimate whereof no Man knoweth, neither thou nor I, but the Counsel* of the Lord God Mazda.

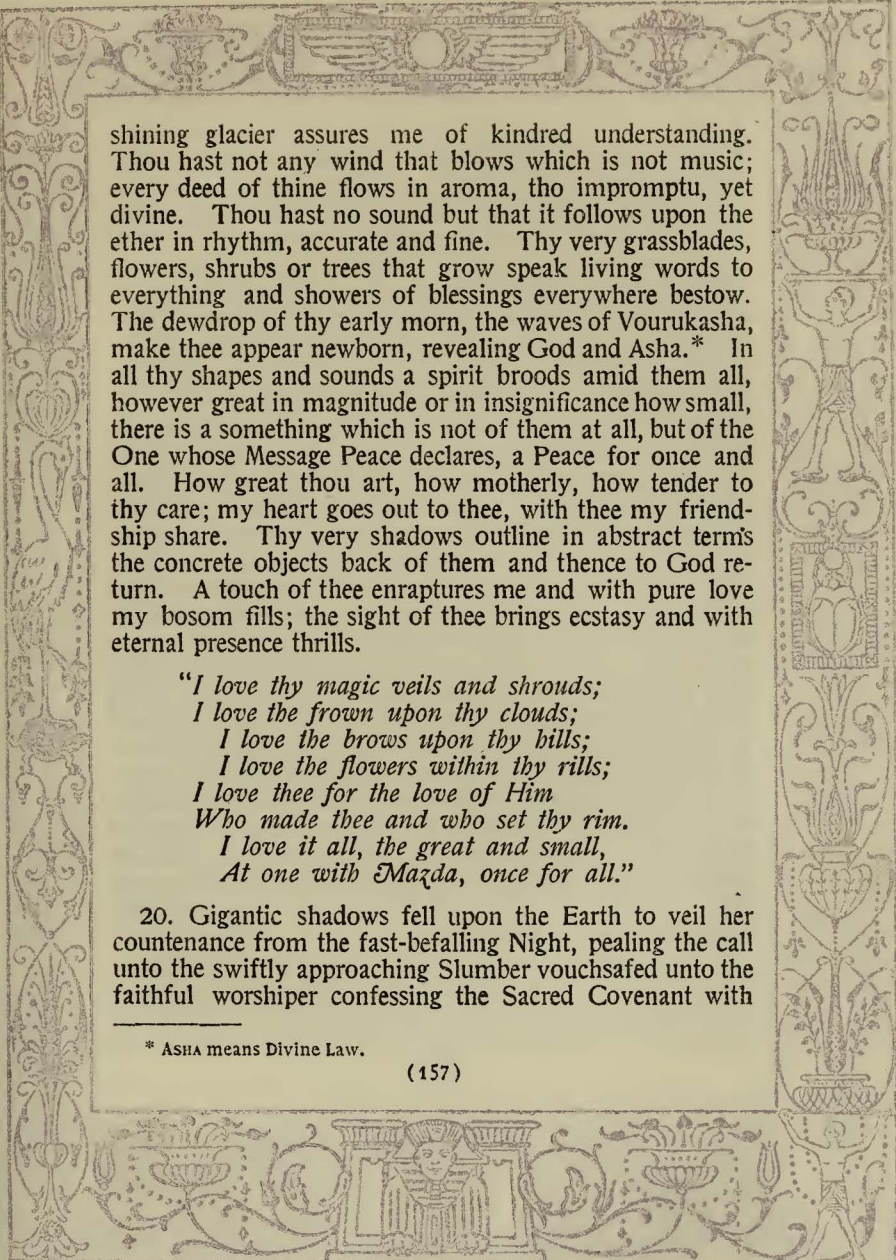
16. "May it come to thee to ever abide in the friendship of Mazda.

17. "May it be thy lot and the blessings of all the children of Man to ever accept my hand of servitude in the performance of the Will of the Lord, whose Law is Holiness, and Holiness is the Best of all Good. This is my solemn wish. Be it so."

18. With tear-stained cheeks, burning under the fire of Khorshed, Ainyahita raised herself into an upright position, and folding her tender hands over the staff, while her rod rested in her right arm, she glanced at the distant mountain chains with their insurmountable peaks, governed by the snow King, Hyima, and again at the torrents of waters before her feet, slowly surveying the vales and dells with their abundance of growth, delightful to behold and inspiring to the heart, and then she said:

19. "O Mother Earth, thy glittering teardrops descending before my feet thru the courtesy of Sanpu from yonder

* COUNSEL of the Lord God Mazda stands for Time Revealed, or "as revealed by Time."

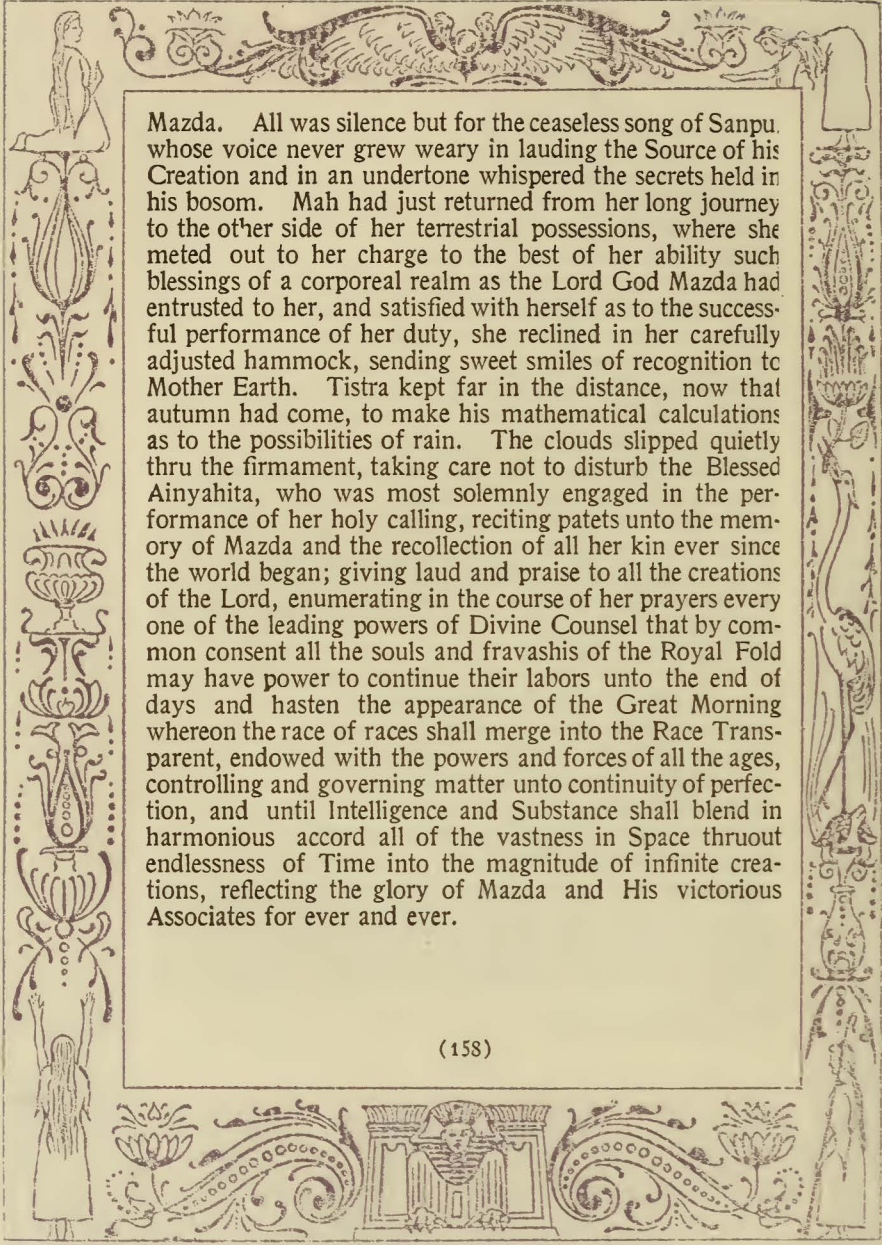


shining glacier assures me of kindred understanding. Thou hast not any wind that blows which is not music; every deed of thine flows in aroma, tho impromptu, yet divine. Thou hast no sound but that it follows upon the ether in rhythm, accurate and fine. Thy very grassblades, flowers, shrubs or trees that grow speak living words to everything and showers of blessings everywhere bestow. The dewdrop of thy early morn, the waves of Vourukasha, make thee appear newborn, revealing God and Asha.* In all thy shapes and sounds a spirit broods amid them all, however great in magnitude or in insignificance how small, there is a something which is not of them at all, but of the One whose Message Peace declares, a Peace for once and all. How great thou art, how motherly, how tender to thy care; my heart goes out to thee, with thee my friendship share. Thy very shadows outline in abstract terms the concrete objects back of them and thence to God return. A touch of thee enraptures me and with pure love my bosom fills; the sight of thee brings ecstasy and with eternal presence thrills.

*"I love thy magic veils and shrouds;
I love the frown upon thy clouds;
I love the brows upon thy hills;
I love the flowers within thy rills;
I love thee for the love of Him
Who made thee and who set thy rim.
I love it all, the great and small,
At one with Mazda, once for all."*

20. Gigantic shadows fell upon the Earth to veil her countenance from the fast-befalling Night, pealing the call unto the swiftly approaching Slumber vouchsafed unto the faithful worshiper confessing the Sacred Covenant with

* ASHA means Divine Law.

The page is framed by an intricate decorative border. At the top, a central winged figure, possibly an angel or a spirit, is flanked by floral scrolls. On the left and right sides, there are vertical panels containing stylized figures and floral designs. At the bottom, a central architectural element, resembling a doorway or a shrine with a face above it, is flanked by more floral motifs and scrolls. The entire page is enclosed in a simple rectangular border.

Mazda. All was silence but for the ceaseless song of Sanpu, whose voice never grew weary in lauding the Source of his Creation and in an undertone whispered the secrets held in his bosom. Mah had just returned from her long journey to the other side of her terrestrial possessions, where she meted out to her charge to the best of her ability such blessings of a corporeal realm as the Lord God Mazda had entrusted to her, and satisfied with herself as to the successful performance of her duty, she reclined in her carefully adjusted hammock, sending sweet smiles of recognition to Mother Earth. Tistra kept far in the distance, now that autumn had come, to make his mathematical calculations as to the possibilities of rain. The clouds slipped quietly thru the firmament, taking care not to disturb the Blessed Ainyahita, who was most solemnly engaged in the performance of her holy calling, reciting patets unto the memory of Mazda and the recollection of all her kin ever since the world began; giving laud and praise to all the creations of the Lord, enumerating in the course of her prayers every one of the leading powers of Divine Counsel that by common consent all the souls and fravashis of the Royal Fold may have power to continue their labors unto the end of days and hasten the appearance of the Great Morning whereon the race of races shall merge into the Race Transparent, endowed with the powers and forces of all the ages, controlling and governing matter unto continuity of perfection, and until Intelligence and Substance shall blend in harmonious accord all of the vastness in Space thruout endlessness of Time into the magnitude of infinite creations, reflecting the glory of Mazda and His victorious Associates for ever and ever.



PEARL NINETEEN

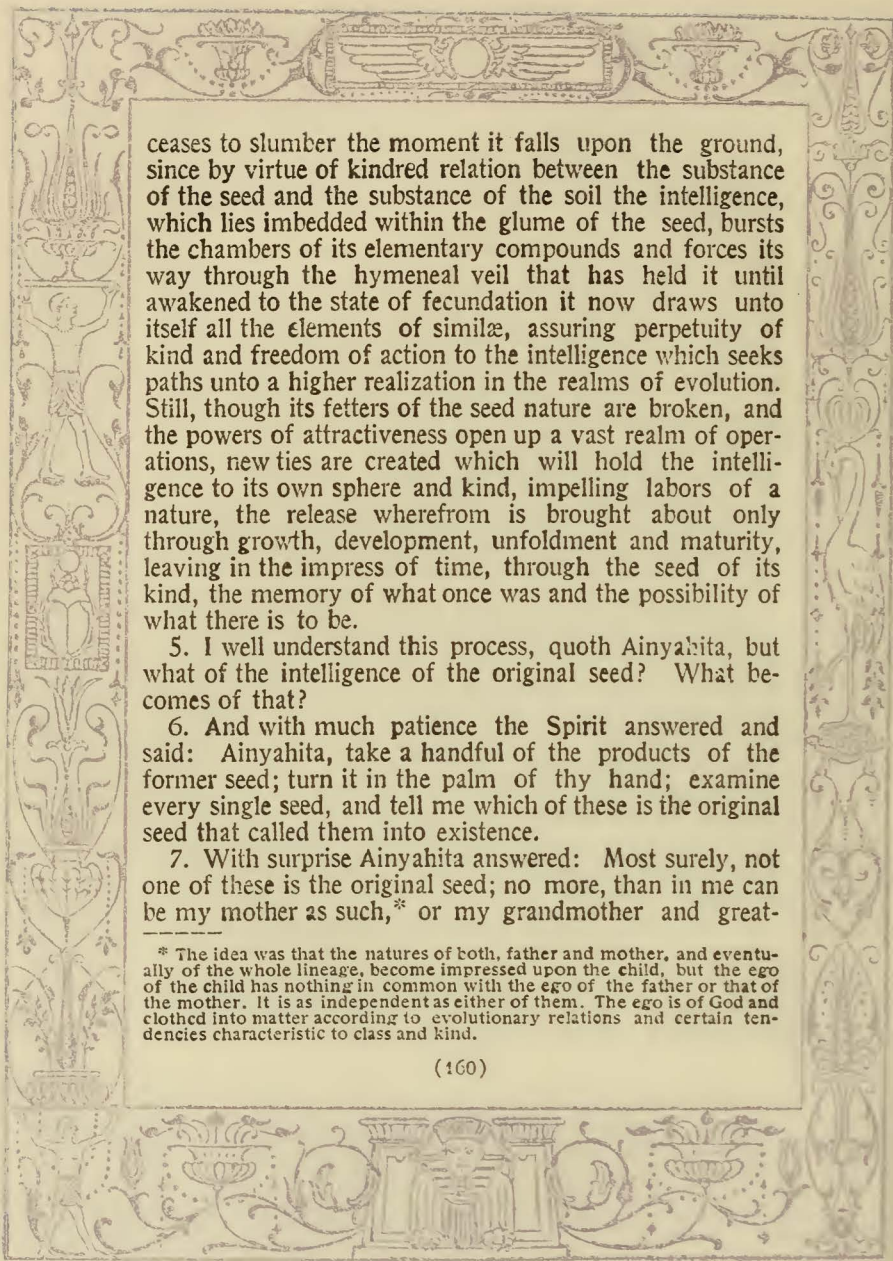
AINYAHITA AND THE SPIRIT OF ADJUSTMENT CHAPTER I

AINYAHITA implored the Spirit of Adjustment, saying: "If a human being fails to reach the mark of perfection while on earth, why should punishment await him when conditions and environments have withheld from him the full realization of man's relation to the Lord God Mazda and his victorious Associates."

2. And the Spirit responded, saying: Ainyahita, there is no punishment, neither is there a reward meted out by the Heavens. Even in the terrestrial worlds man does not punish man but simply arrests the pursuance of a certain path.

3. Ainyahita lifted her eyes before the Spirit and said: I appreciate this fact; but if man fails to reach perfection in this life and does not prove himself equally as great as those who have gone before him, crowned with the laurels of fame, why should he, after his departure from life corporeal, be compelled to go through the lower stratas of evolution and thus retrogress by virtue of the laws of transmigration, perchance, wandering through the labyrinth of the animal, the vegetable, the mineral and the elementary domains and find himself in that vastness of an oblivion whence cometh no recollection of one's existence?

4. The Spirit politely replied to the argument, saying: Ainyahita, great is thy reason, greater still thy heart and love for all creation, yet thou lovest sight of the fact that in nature and in reality, there is no retrogression; all the objective worlds teem with progression. The seed



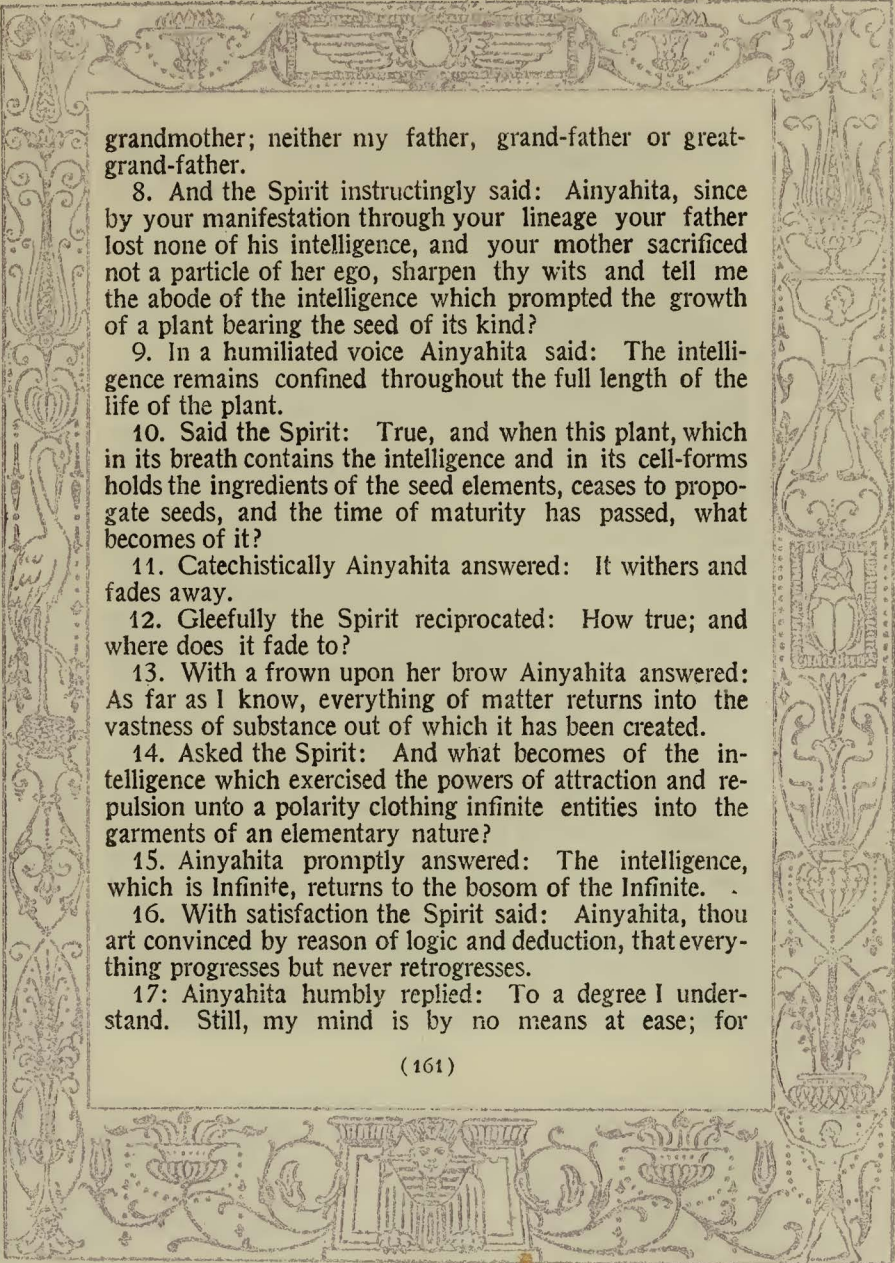
ceases to slumber the moment it falls upon the ground, since by virtue of kindred relation between the substance of the seed and the substance of the soil the intelligence, which lies imbedded within the glume of the seed, bursts the chambers of its elementary compounds and forces its way through the hymeneal veil that has held it until awakened to the state of fecundation it now draws unto itself all the elements of simiæ, assuring perpetuity of kind and freedom of action to the intelligence which seeks paths unto a higher realization in the realms of evolution. Still, though its fetters of the seed nature are broken, and the powers of attractiveness open up a vast realm of operations, new ties are created which will hold the intelligence to its own sphere and kind, impelling labors of a nature, the release wherefrom is brought about only through growth, development, unfoldment and maturity, leaving in the impress of time, through the seed of its kind, the memory of what once was and the possibility of what there is to be.

5. I well understand this process, quoth Ainyahita, but what of the intelligence of the original seed? What becomes of that?

6. And with much patience the Spirit answered and said: Ainyahita, take a handful of the products of the former seed; turn it in the palm of thy hand; examine every single seed, and tell me which of these is the original seed that called them into existence.

7. With surprise Ainyahita answered: Most surely, not one of these is the original seed; no more, than in me can be my mother as such,* or my grandmother and great-

* The idea was that the natures of both, father and mother, and eventually of the whole lineage, become impressed upon the child, but the ego of the child has nothing in common with the ego of the father or that of the mother. It is as independent as either of them. The ego is of God and clothed into matter according to evolutionary relations and certain tendencies characteristic to class and kind.



grandmother; neither my father, grand-father or great-grand-father.

8. And the Spirit instructingly said: Ainyahita, since by your manifestation through your lineage your father lost none of his intelligence, and your mother sacrificed not a particle of her ego, sharpen thy wits and tell me the abode of the intelligence which prompted the growth of a plant bearing the seed of its kind?

9. In a humiliated voice Ainyahita said: The intelligence remains confined throughout the full length of the life of the plant.

10. Said the Spirit: True, and when this plant, which in its breath contains the intelligence and in its cell-forms holds the ingredients of the seed elements, ceases to propagate seeds, and the time of maturity has passed, what becomes of it?

11. Catechistically Ainyahita answered: It withers and fades away.

12. Gleefully the Spirit reciprocated: How true; and where does it fade to?

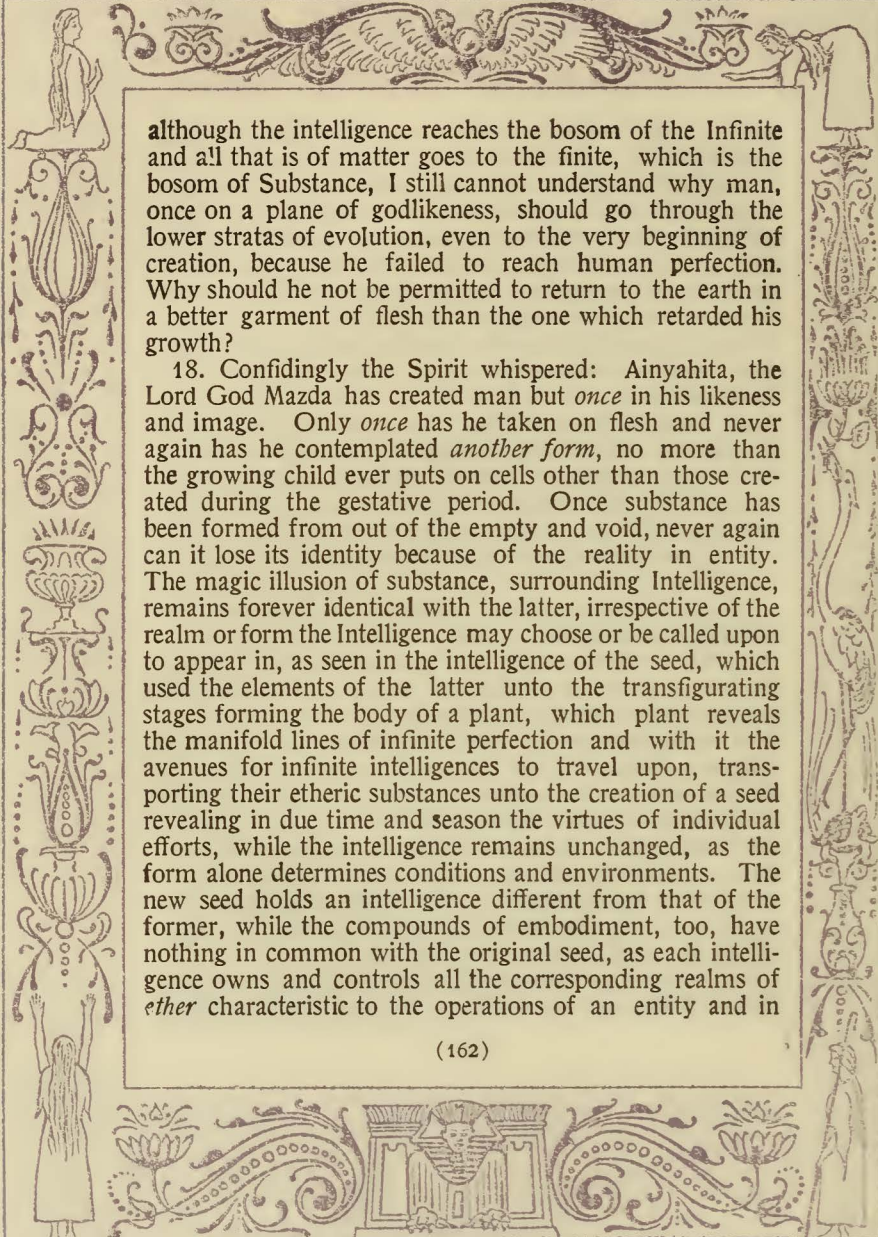
13. With a frown upon her brow Ainyahita answered: As far as I know, everything of matter returns into the vastness of substance out of which it has been created.

14. Asked the Spirit: And what becomes of the intelligence which exercised the powers of attraction and repulsion unto a polarity clothing infinite entities into the garments of an elementary nature?

15. Ainyahita promptly answered: The intelligence, which is Infinite, returns to the bosom of the Infinite.


16. With satisfaction the Spirit said: Ainyahita, thou art convinced by reason of logic and deduction, that everything progresses but never retrogresses.

17: Ainyahita humbly replied: To a degree I understand. Still, my mind is by no means at ease; for

The page is framed by a decorative border. At the top, a winged figure with outstretched wings is flanked by two human figures in long robes. The left side of the border features a vertical column of stylized floral motifs, including a lotus-like flower, a vase, and a plant with a bulbous base. The right side features a vertical column of human figures in long robes, some holding objects. The bottom border features a central figure with a face and wings, flanked by floral motifs and human figures.

although the intelligence reaches the bosom of the Infinite and all that is of matter goes to the finite, which is the bosom of Substance, I still cannot understand why man, once on a plane of godlikeness, should go through the lower stratas of evolution, even to the very beginning of creation, because he failed to reach human perfection. Why should he not be permitted to return to the earth in a better garment of flesh than the one which retarded his growth?

18. Confidingly the Spirit whispered: Ainyahita, the Lord God Mazda has created man but *once* in his likeness and image. Only *once* has he taken on flesh and never again has he contemplated *another form*, no more than the growing child ever puts on cells other than those created during the gestative period. Once substance has been formed from out of the empty and void, never again can it lose its identity because of the reality in entity. The magic illusion of substance, surrounding Intelligence, remains forever identical with the latter, irrespective of the realm or form the Intelligence may choose or be called upon to appear in, as seen in the intelligence of the seed, which used the elements of the latter unto the transfiguring stages forming the body of a plant, which plant reveals the manifold lines of infinite perfection and with it the avenues for infinite intelligences to travel upon, transporting their etheric substances unto the creation of a seed revealing in due time and season the virtues of individual efforts, while the intelligence remains unchanged, as the form alone determines conditions and environments. The new seed holds an intelligence different from that of the former, while the compounds of embodiment, too, have nothing in common with the original seed, as each intelligence owns and controls all the corresponding realms of *ether* characteristic to the operations of an entity and in



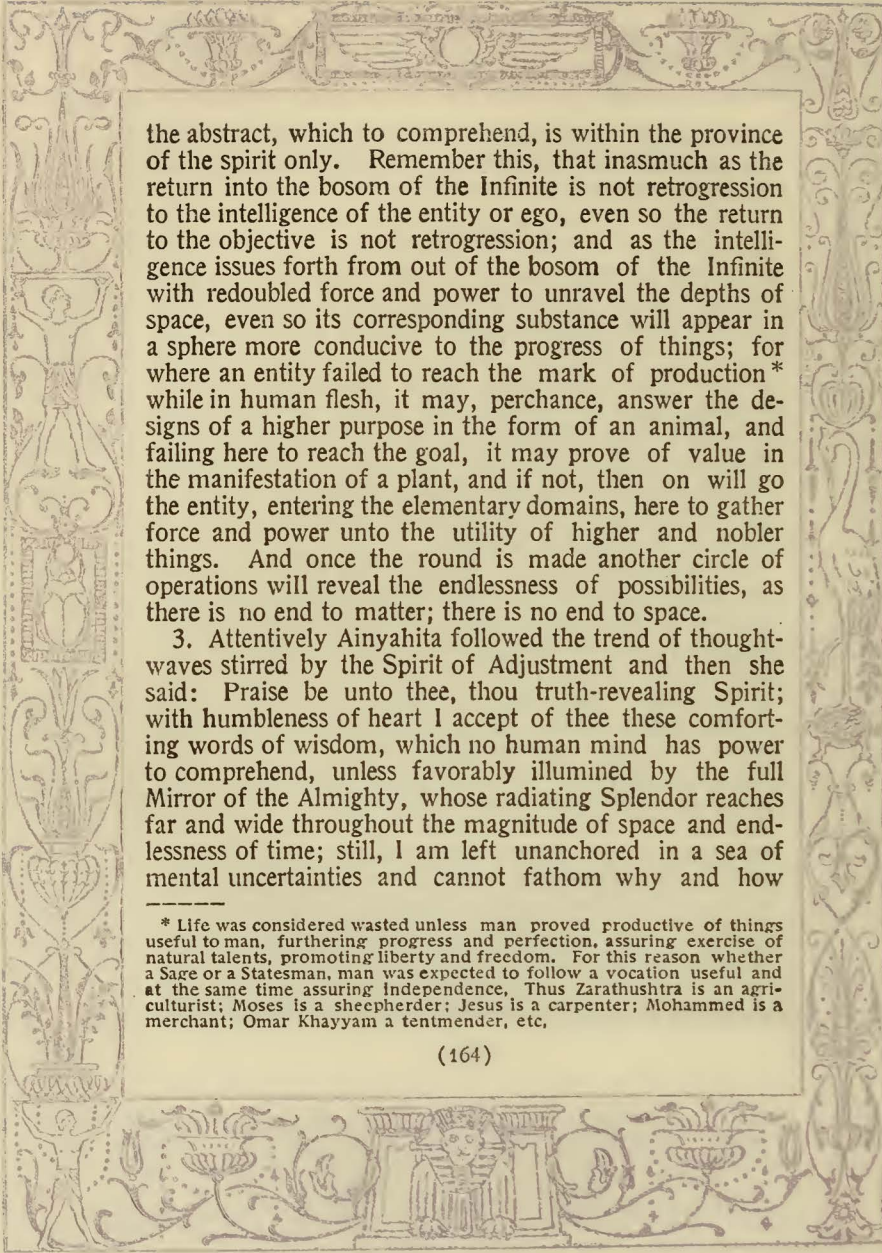
accordance with the designs of the Lord God Mazda, whose countenance displays in ever-changing lines the ceaseless movements of an ever-creative Thought. ‡

CHAPTER II

1. With her arms crossed over her chest, and her head drooping toward her slowly beating heart, controlled by rhythmic respiration, Ainyahita lifted her eyes beyond the horizon of Recollection, saying in a voice of ecstasy: O, thou Great Spirit, indescribably benevolent art thou in the performance of thy most holy efforts to reveal unto my mind a tangible solution to the ever intricate and perplexing problems of life; still, I am filled with the thought of the law of transmigration, which seems to me as if man retrogressed, were he, once in the form of man, to appear as an animal or a plant.

2. The Spirit bowed in reverence, and said: Ainyahita, thou purest of the pearls of heaven and lustrous diadem of the earth, whose ruby heart beats in unison with the jewel-blazoned bosom of the Lord God Mazda, thou art persistent indeed to search the very secret chambers of Zervan Akarana. Thine efforts are boundless in the attempt to discover the most minute and infinitesimally insignificant objects in creation that the cause of their existence may be revealed unto thee. . . . Wear not thy mind with things beyond the powers of reason; delude not thy senses with

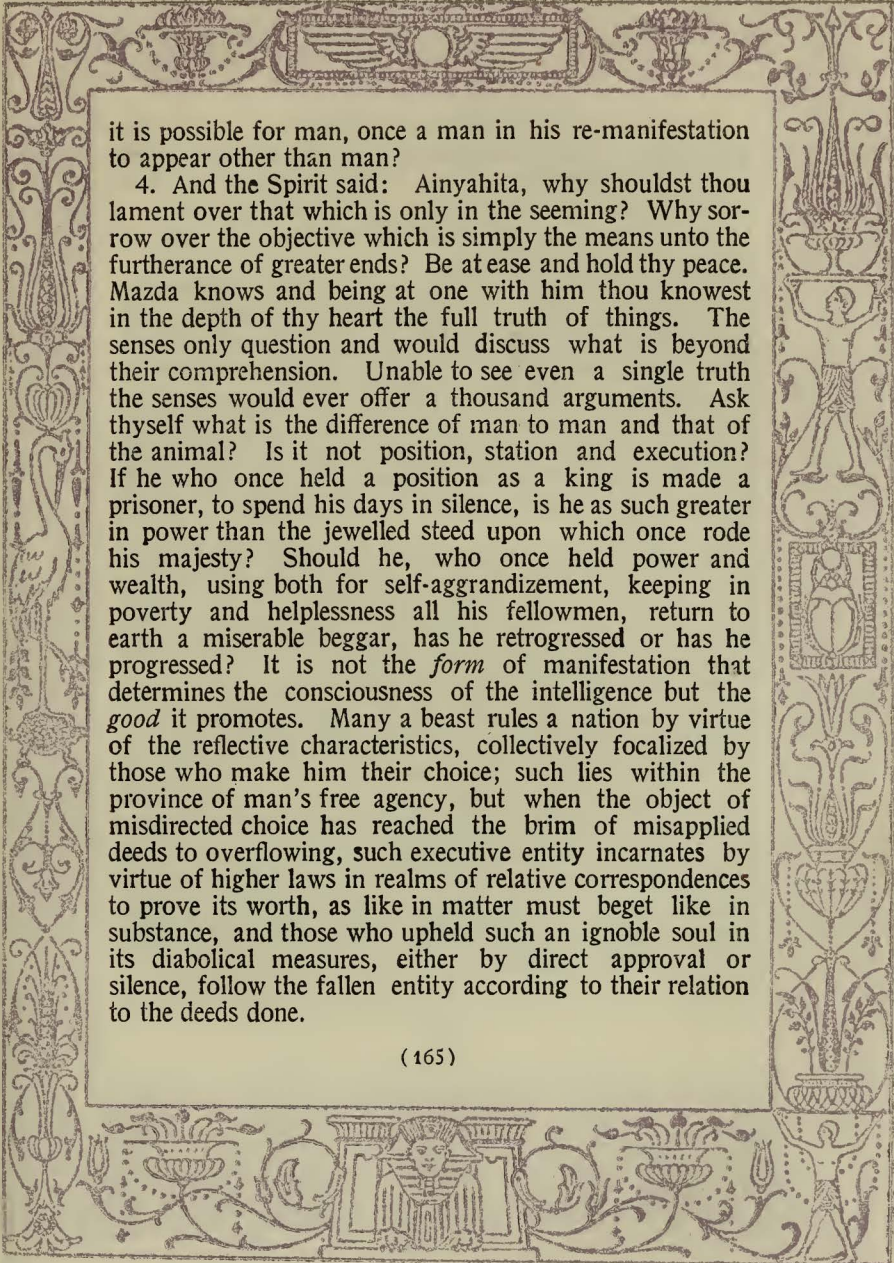
‡ The Avestan people held that the entity in its progress to earth clothes itself with such spirit substance as will forever retain its relationship to the ego, never lending itself to any other ego. The same was true of the soul, the mind and lastly the elements composing the body. In the process of disintegration the dust would return to the earth, and although particles thereof may manifest as a grassblade, a flower or a shrub, and as clay be formed into a vase, it will escape the fate of being led into human bodies others than the one originally entitled thereto, a belief that made its way to the best cultured in all the ages and more strongly emphasized by Plato, Pythagoras, Jesus, Omar Khayyam, Fichte, Huxley and others, not forgetting Dr. Hæckel whose aims are only too often misunderstood,



the abstract, which to comprehend, is within the province of the spirit only. Remember this, that inasmuch as the return into the bosom of the Infinite is not retrogression to the intelligence of the entity or ego, even so the return to the objective is not retrogression; and as the intelligence issues forth from out of the bosom of the Infinite with redoubled force and power to unravel the depths of space, even so its corresponding substance will appear in a sphere more conducive to the progress of things; for where an entity failed to reach the mark of production* while in human flesh, it may, perchance, answer the designs of a higher purpose in the form of an animal, and failing here to reach the goal, it may prove of value in the manifestation of a plant, and if not, then on will go the entity, entering the elementary domains, here to gather force and power unto the utility of higher and nobler things. And once the round is made another circle of operations will reveal the endlessness of possibilities, as there is no end to matter; there is no end to space.

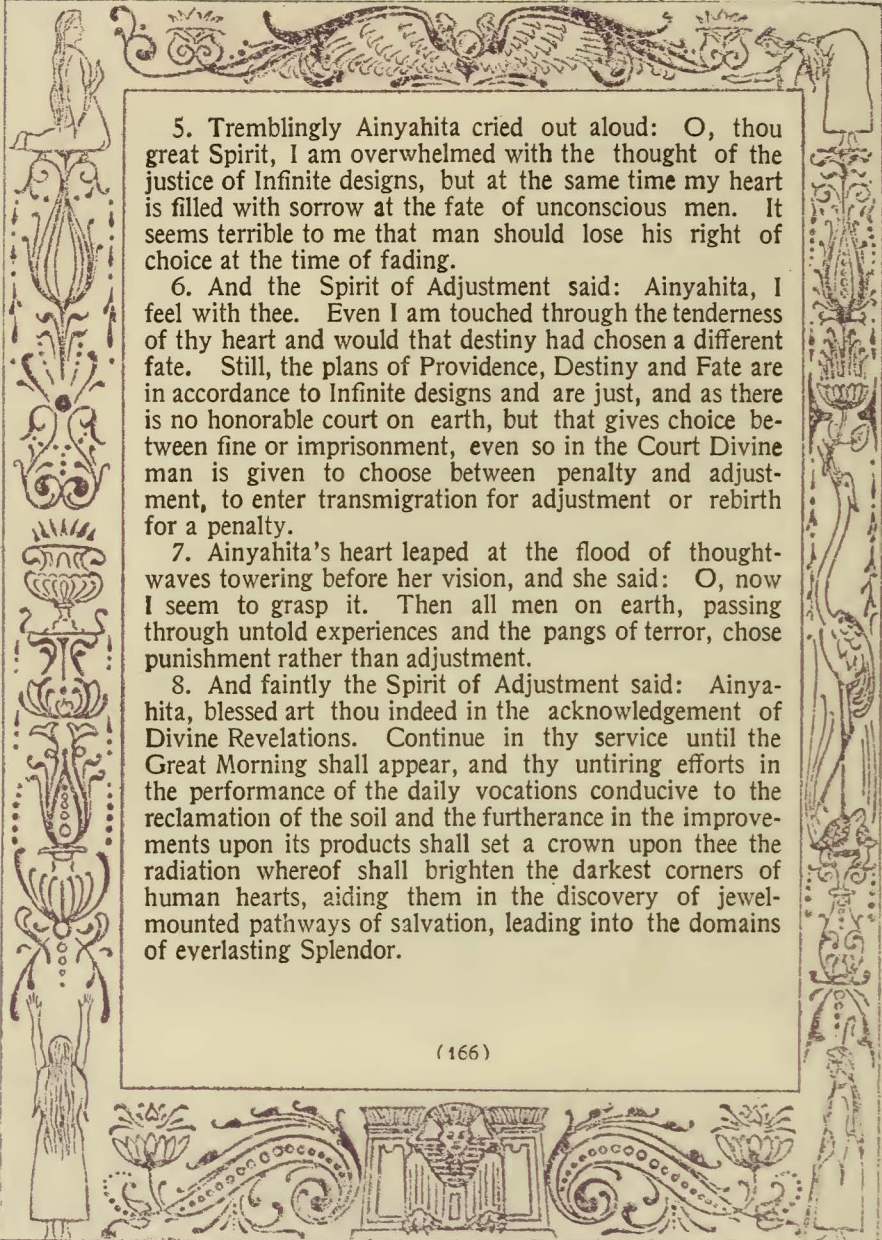
3. Attentively Ainyahita followed the trend of thought-waves stirred by the Spirit of Adjustment and then she said: Praise be unto thee, thou truth-revealing Spirit; with humbleness of heart I accept of thee these comforting words of wisdom, which no human mind has power to comprehend, unless favorably illumined by the full Mirror of the Almighty, whose radiating Splendor reaches far and wide throughout the magnitude of space and endlessness of time; still, I am left unanchored in a sea of mental uncertainties and cannot fathom why and how

* Life was considered wasted unless man proved productive of things useful to man, furthering progress and perfection, assuring exercise of natural talents, promoting liberty and freedom. For this reason whether a Sage or a Statesman, man was expected to follow a vocation useful and at the same time assuring independence. Thus Zarathushtra is an agriculturist; Moses is a shepherd; Jesus is a carpenter; Mohammed is a merchant; Omar Khayyam a tentmender, etc.



it is possible for man, once a man in his re-manifestation to appear other than man?

4. And the Spirit said: Ainyahita, why shouldst thou lament over that which is only in the seeming? Why sorrow over the objective which is simply the means unto the furtherance of greater ends? Be at ease and hold thy peace. Mazda knows and being at one with him thou knowest in the depth of thy heart the full truth of things. The senses only question and would discuss what is beyond their comprehension. Unable to see even a single truth the senses would ever offer a thousand arguments. Ask thyself what is the difference of man to man and that of the animal? Is it not position, station and execution? If he who once held a position as a king is made a prisoner, to spend his days in silence, is he as such greater in power than the jewelled steed upon which once rode his majesty? Should he, who once held power and wealth, using both for self-aggrandizement, keeping in poverty and helplessness all his fellowmen, return to earth a miserable beggar, has he retrogressed or has he progressed? It is not the *form* of manifestation that determines the consciousness of the intelligence but the *good* it promotes. Many a beast rules a nation by virtue of the reflective characteristics, collectively focalized by those who make him their choice; such lies within the province of man's free agency, but when the object of misdirected choice has reached the brim of misapplied deeds to overflowing, such executive entity incarnates by virtue of higher laws in realms of relative correspondences to prove its worth, as like in matter must beget like in substance, and those who upheld such an ignoble soul in its diabolical measures, either by direct approval or silence, follow the fallen entity according to their relation to the deeds done.

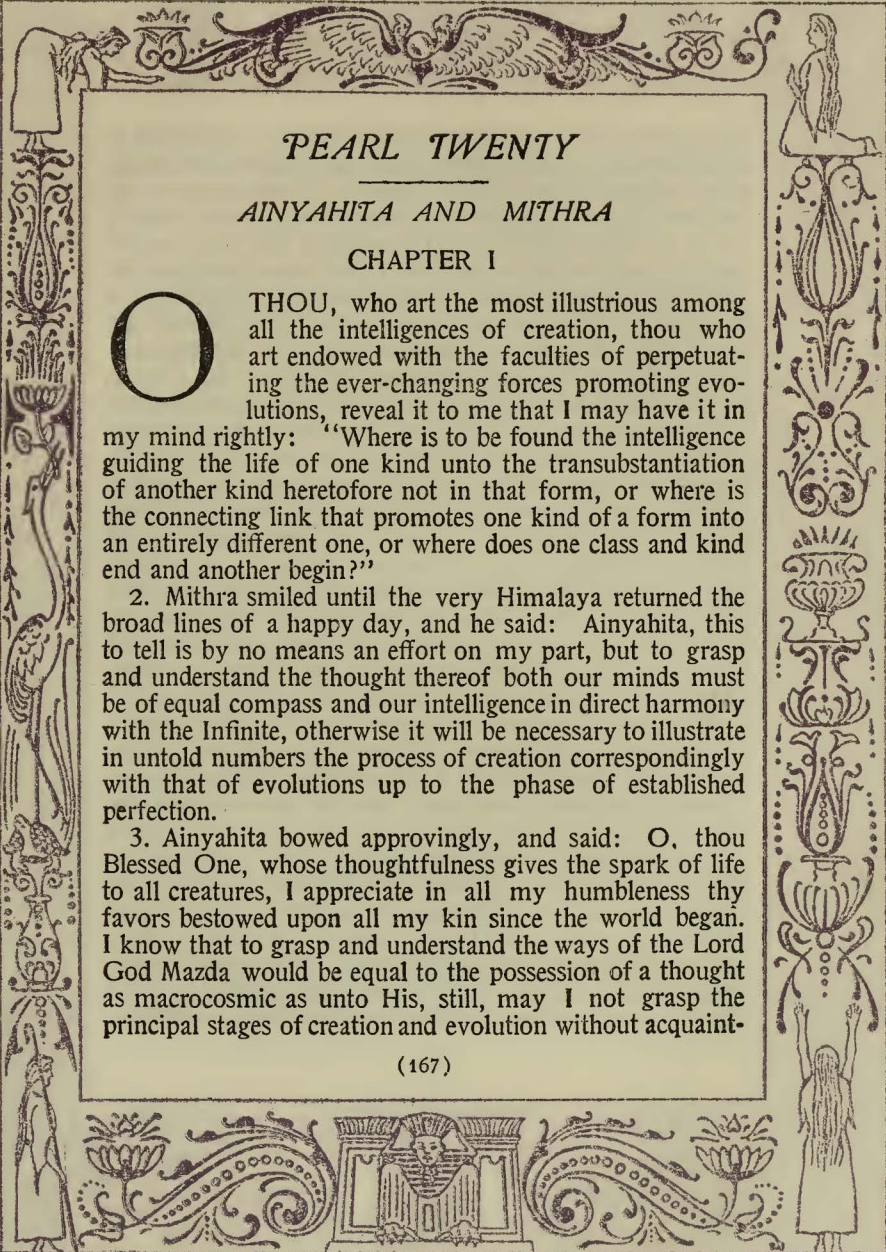


5. Tremblingly Ainyahita cried out aloud: O, thou great Spirit, I am overwhelmed with the thought of the justice of Infinite designs, but at the same time my heart is filled with sorrow at the fate of unconscious men. It seems terrible to me that man should lose his right of choice at the time of fading.

6. And the Spirit of Adjustment said: Ainyahita, I feel with thee. Even I am touched through the tenderness of thy heart and would that destiny had chosen a different fate. Still, the plans of Providence, Destiny and Fate are in accordance to Infinite designs and are just, and as there is no honorable court on earth, but that gives choice between fine or imprisonment, even so in the Court Divine man is given to choose between penalty and adjustment, to enter transmigration for adjustment or rebirth for a penalty.

7. Ainyahita's heart leaped at the flood of thought-waves towering before her vision, and she said: O, now I seem to grasp it. Then all men on earth, passing through untold experiences and the pangs of terror, chose punishment rather than adjustment.

8. And faintly the Spirit of Adjustment said: Ainyahita, blessed art thou indeed in the acknowledgement of Divine Revelations. Continue in thy service until the Great Morning shall appear, and thy untiring efforts in the performance of the daily vocations conducive to the reclamation of the soil and the furtherance in the improvements upon its products shall set a crown upon thee the radiation whereof shall brighten the darkest corners of human hearts, aiding them in the discovery of jewel-mounted pathways of salvation, leading into the domains of everlasting Splendor.



PEARL TWENTY

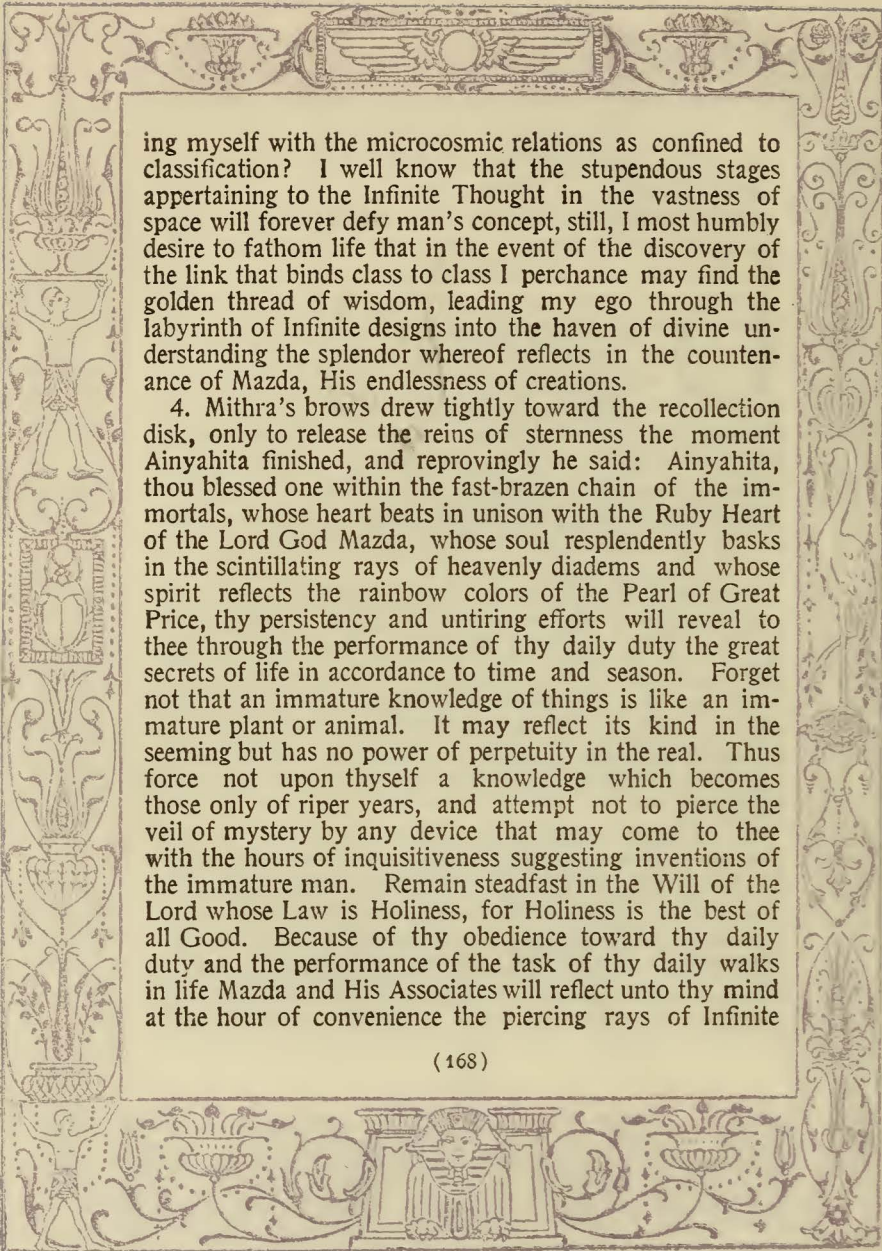
AINYAHITA AND MITHRA

CHAPTER I

O THOU, who art the most illustrious among all the intelligences of creation, thou who art endowed with the faculties of perpetuating the ever-changing forces promoting evolutions, reveal it to me that I may have it in my mind rightly: "Where is to be found the intelligence guiding the life of one kind unto the transubstantiation of another kind heretofore not in that form, or where is the connecting link that promotes one kind of a form into an entirely different one, or where does one class and kind end and another begin?"

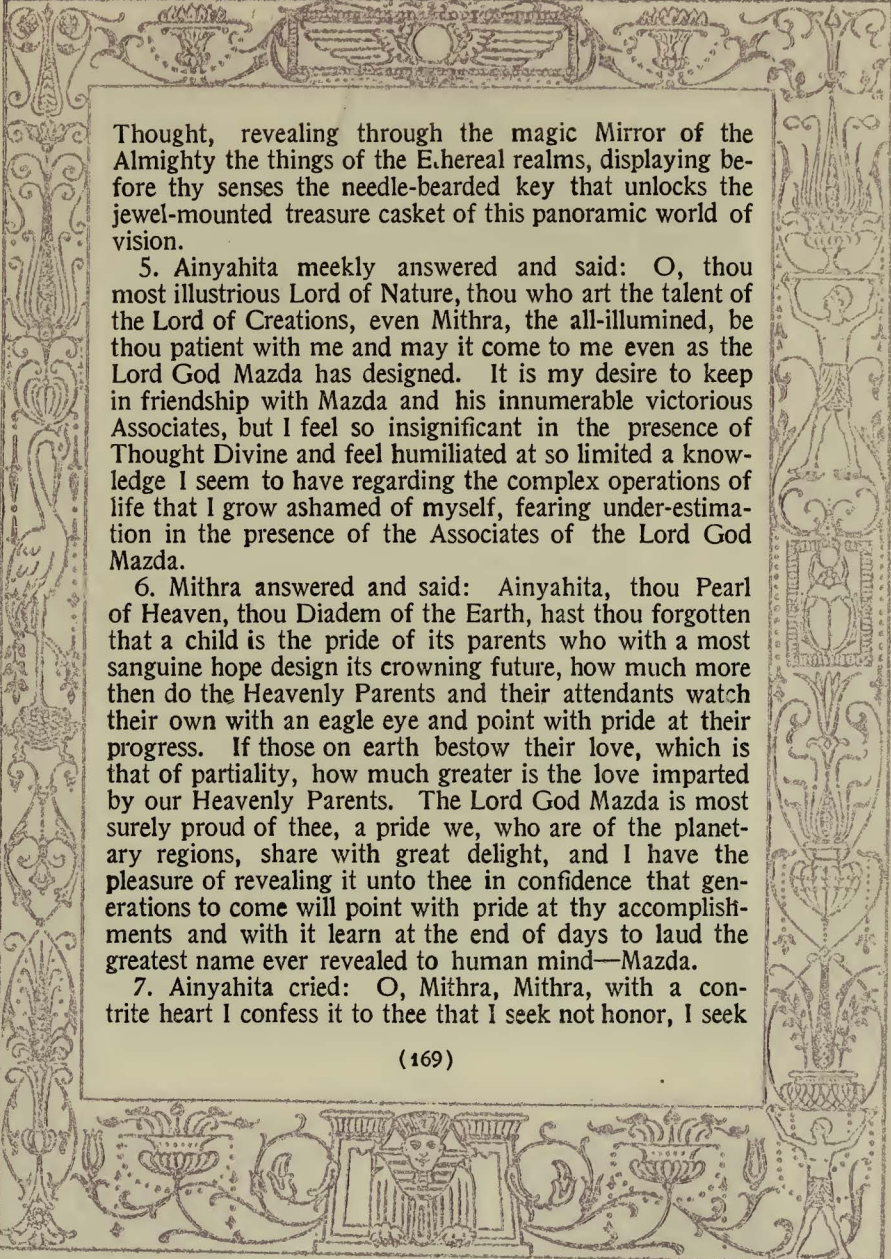
2. Mithra smiled until the very Himalaya returned the broad lines of a happy day, and he said: Ainyahita, this to tell is by no means an effort on my part, but to grasp and understand the thought thereof both our minds must be of equal compass and our intelligence in direct harmony with the Infinite, otherwise it will be necessary to illustrate in untold numbers the process of creation correspondingly with that of evolutions up to the phase of established perfection.

3. Ainyahita bowed approvingly, and said: O, thou Blessed One, whose thoughtfulness gives the spark of life to all creatures, I appreciate in all my humbleness thy favors bestowed upon all my kin since the world began. I know that to grasp and understand the ways of the Lord God Mazda would be equal to the possession of a thought as macrocosmic as unto His, still, may I not grasp the principal stages of creation and evolution without acquaint-



ing myself with the microcosmic relations as confined to classification? I well know that the stupendous stages appertaining to the Infinite Thought in the vastness of space will forever defy man's concept, still, I most humbly desire to fathom life that in the event of the discovery of the link that binds class to class I perchance may find the golden thread of wisdom, leading my ego through the labyrinth of Infinite designs into the haven of divine understanding the splendor whereof reflects in the countenance of Mazda, His endlessness of creations.

4. Mithra's brows drew tightly toward the recollection disk, only to release the reins of sternness the moment Ainyahita finished, and reprovingly he said: Ainyahita, thou blessed one within the fast-brazen chain of the immortals, whose heart beats in unison with the Ruby Heart of the Lord God Mazda, whose soul resplendently basks in the scintillating rays of heavenly diadems and whose spirit reflects the rainbow colors of the Pearl of Great Price, thy persistency and untiring efforts will reveal to thee through the performance of thy daily duty the great secrets of life in accordance to time and season. Forget not that an immature knowledge of things is like an immature plant or animal. It may reflect its kind in the seeming but has no power of perpetuity in the real. Thus force not upon thyself a knowledge which becomes those only of riper years, and attempt not to pierce the veil of mystery by any device that may come to thee with the hours of inquisitiveness suggesting inventions of the immature man. Remain steadfast in the Will of the Lord whose Law is Holiness, for Holiness is the best of all Good. Because of thy obedience toward thy daily duty and the performance of the task of thy daily walks in life Mazda and His Associates will reflect unto thy mind at the hour of convenience the piercing rays of Infinite

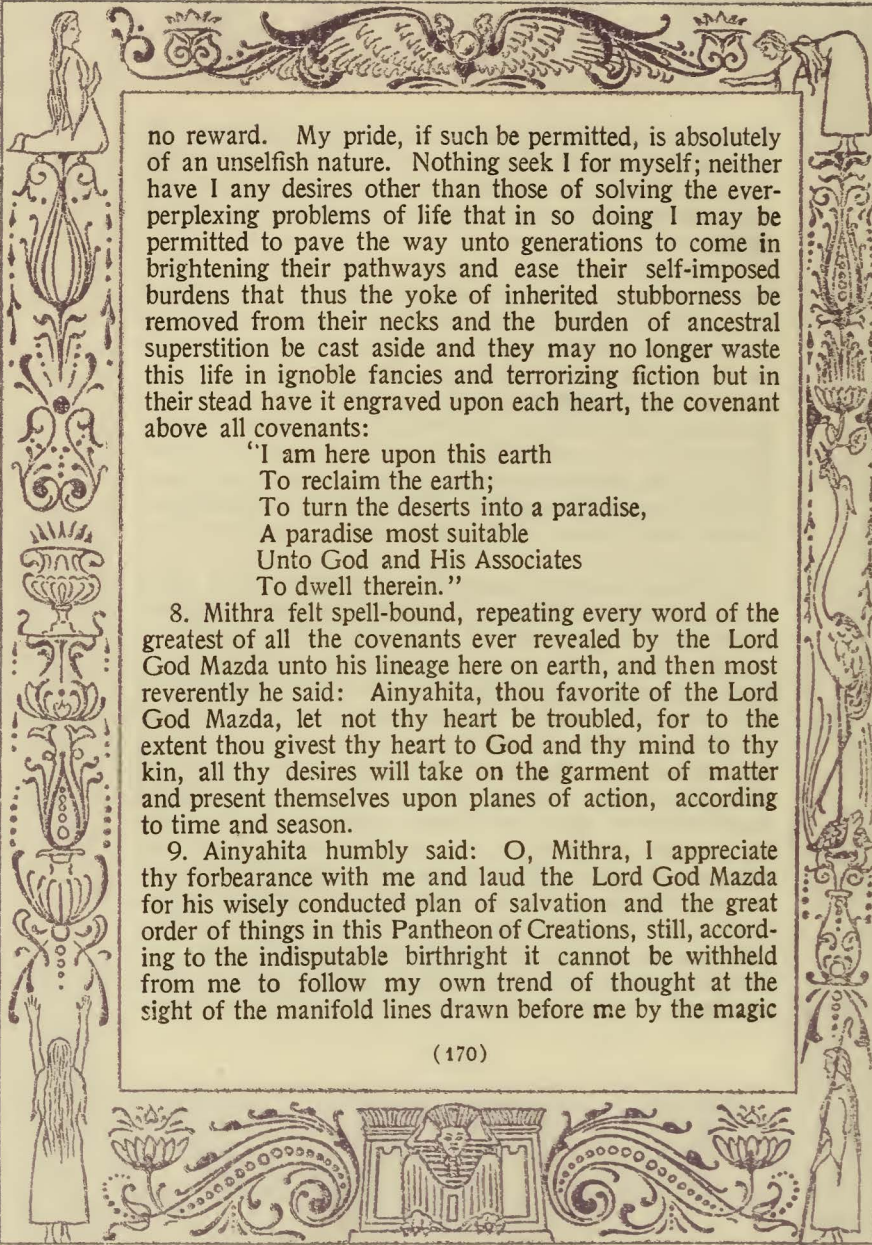


Thought, revealing through the magic Mirror of the Almighty the things of the E. hereal realms, displaying before thy senses the needle-bearded key that unlocks the jewel-mounted treasure casket of this panoramic world of vision.

5. Ainyahita meekly answered and said: O, thou most illustrious Lord of Nature, thou who art the talent of the Lord of Creations, even Mithra, the all-illuminated, be thou patient with me and may it come to me even as the Lord God Mazda has designed. It is my desire to keep in friendship with Mazda and his innumerable victorious Associates, but I feel so insignificant in the presence of Thought Divine and feel humiliated at so limited a knowledge I seem to have regarding the complex operations of life that I grow ashamed of myself, fearing under-estimation in the presence of the Associates of the Lord God Mazda.

6. Mithra answered and said: Ainyahita, thou Pearl of Heaven, thou Diadem of the Earth, hast thou forgotten that a child is the pride of its parents who with a most sanguine hope design its crowning future, how much more then do the Heavenly Parents and their attendants watch their own with an eagle eye and point with pride at their progress. If those on earth bestow their love, which is that of partiality, how much greater is the love imparted by our Heavenly Parents. The Lord God Mazda is most surely proud of thee, a pride we, who are of the planetary regions, share with great delight, and I have the pleasure of revealing it unto thee in confidence that generations to come will point with pride at thy accomplishments and with it learn at the end of days to laud the greatest name ever revealed to human mind—Mazda.

7. Ainyahita cried: O, Mithra, Mithra, with a contrite heart I confess it to thee that I seek not honor, I seek

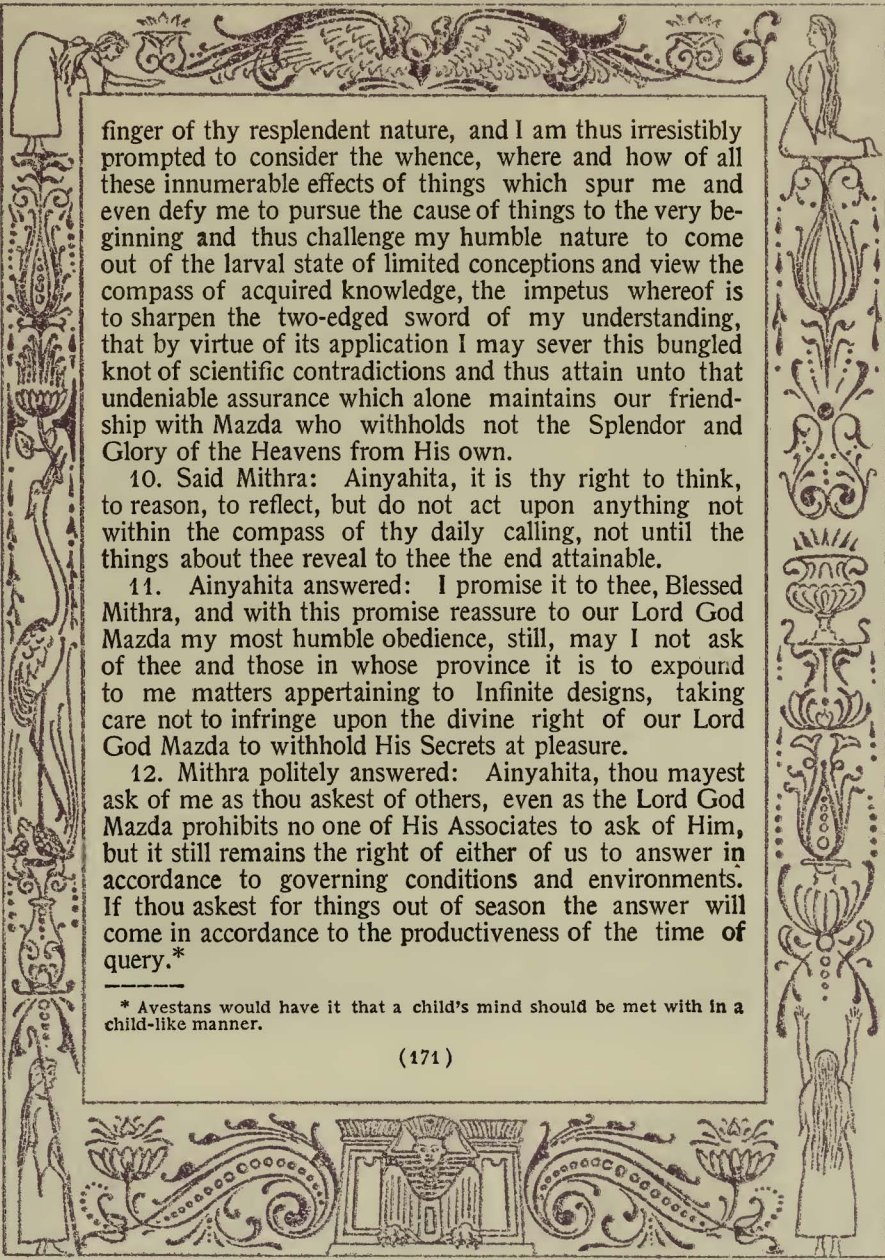


no reward. My pride, if such be permitted, is absolutely of an unselfish nature. Nothing seek I for myself; neither have I any desires other than those of solving the ever-perplexing problems of life that in so doing I may be permitted to pave the way unto generations to come in brightening their pathways and ease their self-imposed burdens that thus the yoke of inherited stubbornness be removed from their necks and the burden of ancestral superstition be cast aside and they may no longer waste this life in ignoble fancies and terrorizing fiction but in their stead have it engraved upon each heart, the covenant above all covenants:

“I am here upon this earth
To reclaim the earth;
To turn the deserts into a paradise,
A paradise most suitable
Unto God and His Associates
To dwell therein.”

8. Mithra felt spell-bound, repeating every word of the greatest of all the covenants ever revealed by the Lord God Mazda unto his lineage here on earth, and then most reverently he said: Ainyahita, thou favorite of the Lord God Mazda, let not thy heart be troubled, for to the extent thou givest thy heart to God and thy mind to thy kin, all thy desires will take on the garment of matter and present themselves upon planes of action, according to time and season.

9. Ainyahita humbly said: O, Mithra, I appreciate thy forbearance with me and laud the Lord God Mazda for his wisely conducted plan of salvation and the great order of things in this Pantheon of Creations, still, according to the indisputable birthright it cannot be withheld from me to follow my own trend of thought at the sight of the manifold lines drawn before me by the magic



finger of thy resplendent nature, and I am thus irresistibly prompted to consider the whence, where and how of all these innumerable effects of things which spur me and even defy me to pursue the cause of things to the very beginning and thus challenge my humble nature to come out of the larval state of limited conceptions and view the compass of acquired knowledge, the impetus whereof is to sharpen the two-edged sword of my understanding, that by virtue of its application I may sever this bungled knot of scientific contradictions and thus attain unto that undeniable assurance which alone maintains our friendship with Mazda who withholds not the Splendor and Glory of the Heavens from His own.

10. Said Mithra: Ainyahita, it is thy right to think, to reason, to reflect, but do not act upon anything not within the compass of thy daily calling, not until the things about thee reveal to thee the end attainable.

11. Ainyahita answered: I promise it to thee, Blessed Mithra, and with this promise reassure to our Lord God Mazda my most humble obedience, still, may I not ask of thee and those in whose province it is to expound to me matters appertaining to Infinite designs, taking care not to infringe upon the divine right of our Lord God Mazda to withhold His Secrets at pleasure.

12. Mithra politely answered: Ainyahita, thou mayest ask of me as thou askest of others, even as the Lord God Mazda prohibits no one of His Associates to ask of Him, but it still remains the right of either of us to answer in accordance to governing conditions and environments. If thou askest for things out of season the answer will come in accordance to the productiveness of the time of query.*

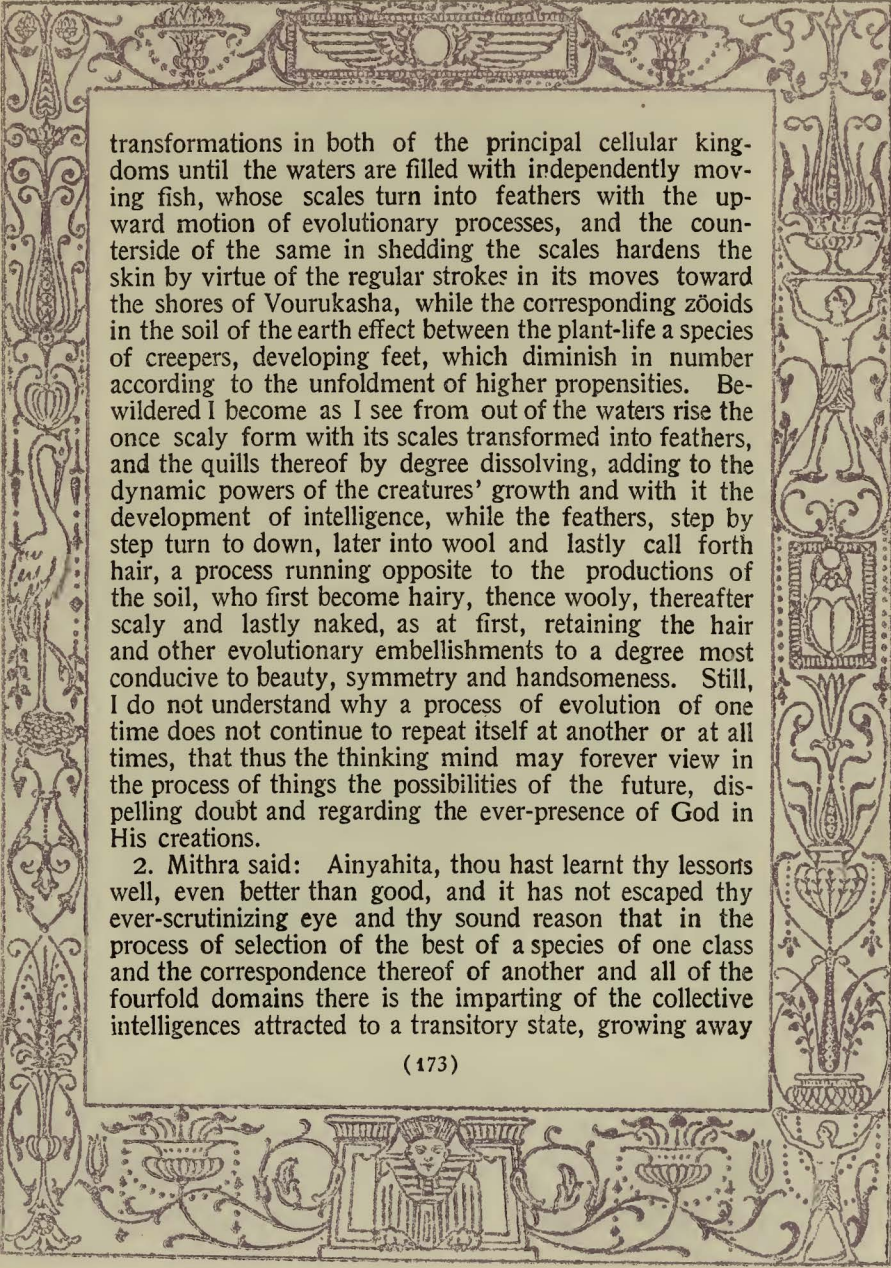
* Avestans would have it that a child's mind should be met with in a child-like manner.



CHAPTER II

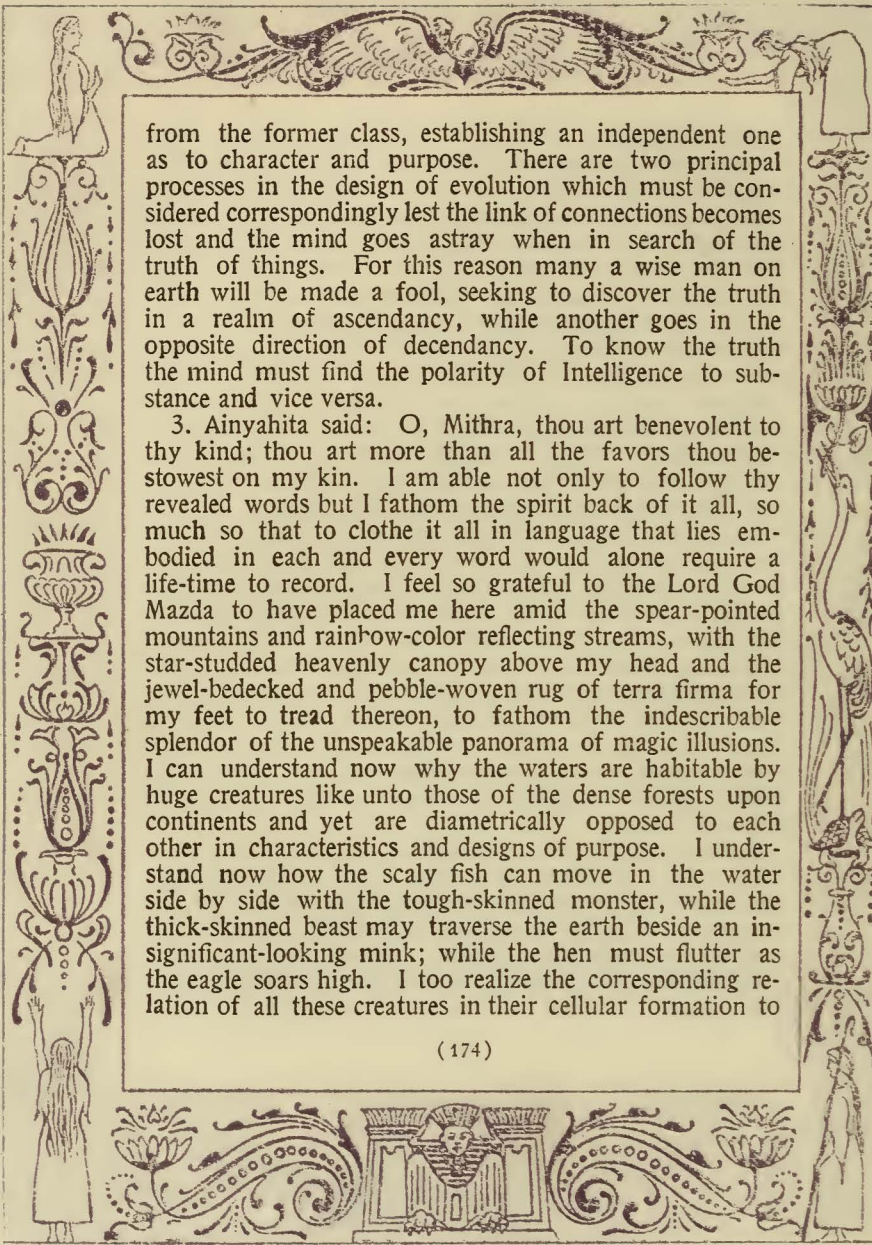
1. Ainyahita folded her hands as if preparing for prayer. She breathed heavily at first, but as the muscles of her loins gradually met the vertebral region, while the breath became suspended in the upper dynamics, her heart beat softly and in rhythm with the order of the things in Nature. With her eyes steadily fastened upon the objects level with her vision she parted her lips and said: Mithra, I adore thee and all thy Associates. I laud the Lord God Mazda in view of all his inimitable creations; yea, I love the length and breadth of all the illusions of thy magic nature.† I am overjoyed to know and to understand, in as far as my compass of thought has revealed it to me, that in the vast multitude of things there is law and order so absolutely defined that even a humble mind like unto mine may comprehend the complex operations of nature. I am awe-inspired at the thought of evolutionary transformations from that of the efficacious compounds of etheroids in the elementary domains to that of the multifarious progress of crystallizations in the mineral domains, out of which in conjunction with the operations of the elements in the waters, signs of vegetation form in the deeps below and correspondingly therewith on the hilltops above. I am bewitched at the thought of the first forms of animal creation issuing forth from the protoplasmic motion of innumerable zöoids carrying the zymos from one form of vegetation unto another serving as a link that promotes corresponding developments and

† Illusions and Magic Illusion play quite a part in the Avestan philosophy. It held that although matter was the end of creation and the result of God's untiring efforts, matter was by no means a fixative that would hold its own without becoming subject to change. Consequently the deduction that although God lives through His creations He is remembered by the objects of sense as ever-present, still He is not a part of the object or a thing. God is a unit—monos. An operation into the circumference alone suggests multiplicity.




transformations in both of the principal cellular kingdoms until the waters are filled with independently moving fish, whose scales turn into feathers with the upward motion of evolutionary processes, and the counterside of the same in shedding the scales hardens the skin by virtue of the regular strokes in its moves toward the shores of Vourukasha, while the corresponding zöoids in the soil of the earth effect between the plant-life a species of creepers, developing feet, which diminish in number according to the unfoldment of higher propensities. Bewildered I become as I see from out of the waters rise the once scaly form with its scales transformed into feathers, and the quills thereof by degree dissolving, adding to the dynamic powers of the creatures' growth and with it the development of intelligence, while the feathers, step by step turn to down, later into wool and lastly call forth hair, a process running opposite to the productions of the soil, who first become hairy, thence woolly, thereafter scaly and lastly naked, as at first, retaining the hair and other evolutionary embellishments to a degree most conducive to beauty, symmetry and handsomeness. Still, I do not understand why a process of evolution of one time does not continue to repeat itself at another or at all times, that thus the thinking mind may forever view in the process of things the possibilities of the future, dispelling doubt and regarding the ever-presence of God in His creations.

2. Mithra said: Ainyahita, thou hast learnt thy lessons well, even better than good, and it has not escaped thy ever-scrutinizing eye and thy sound reason that in the process of selection of the best of a species of one class and the correspondence thereof of another and all of the fourfold domains there is the imparting of the collective intelligences attracted to a transitory state, growing away

The page is framed by an intricate decorative border. At the top, a large, stylized eagle with spread wings is centered. On either side of the eagle are human figures in classical or ancient attire. The left side of the border features a vertical column of decorative elements: a standing female figure at the top, followed by a large, bulbous floral or seed-like shape, and several smaller, ornate motifs. The right side mirrors this with a standing female figure at the top, a large floral shape, and smaller motifs. At the bottom, a central figure with a crown and wings, possibly a deity or a royal figure, is flanked by more floral and scrollwork designs. The entire border is composed of fine lines and detailed shading.

from the former class, establishing an independent one as to character and purpose. There are two principal processes in the design of evolution which must be considered correspondingly lest the link of connections becomes lost and the mind goes astray when in search of the truth of things. For this reason many a wise man on earth will be made a fool, seeking to discover the truth in a realm of ascendancy, while another goes in the opposite direction of decendancy. To know the truth the mind must find the polarity of Intelligence to substance and vice versa.

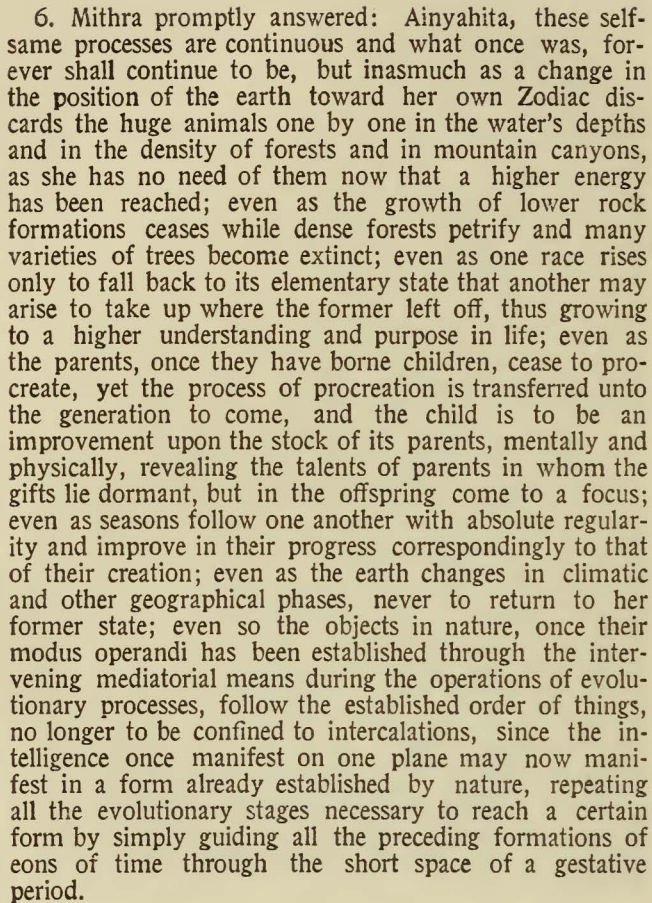
3. Ainyahita said: O, Mithra, thou art benevolent to thy kind; thou art more than all the favors thou bestowed on my kin. I am able not only to follow thy revealed words but I fathom the spirit back of it all, so much so that to clothe it all in language that lies embodied in each and every word would alone require a life-time to record. I feel so grateful to the Lord God Mazda to have placed me here amid the spear-pointed mountains and rainbow-color reflecting streams, with the star-studded heavenly canopy above my head and the jewel-bedecked and pebble-woven rug of terra firma for my feet to tread thereon, to fathom the indescribable splendor of the unspeakable panorama of magic illusions. I can understand now why the waters are habitable by huge creatures like unto those of the dense forests upon continents and yet are diametrically opposed to each other in characteristics and designs of purpose. I understand now how the scaly fish can move in the water side by side with the tough-skinned monster, while the thick-skinned beast may traverse the earth beside an insignificant-looking mink; while the hen must flutter as the eagle soars high. I too realize the corresponding relation of all these creatures in their cellular formation to



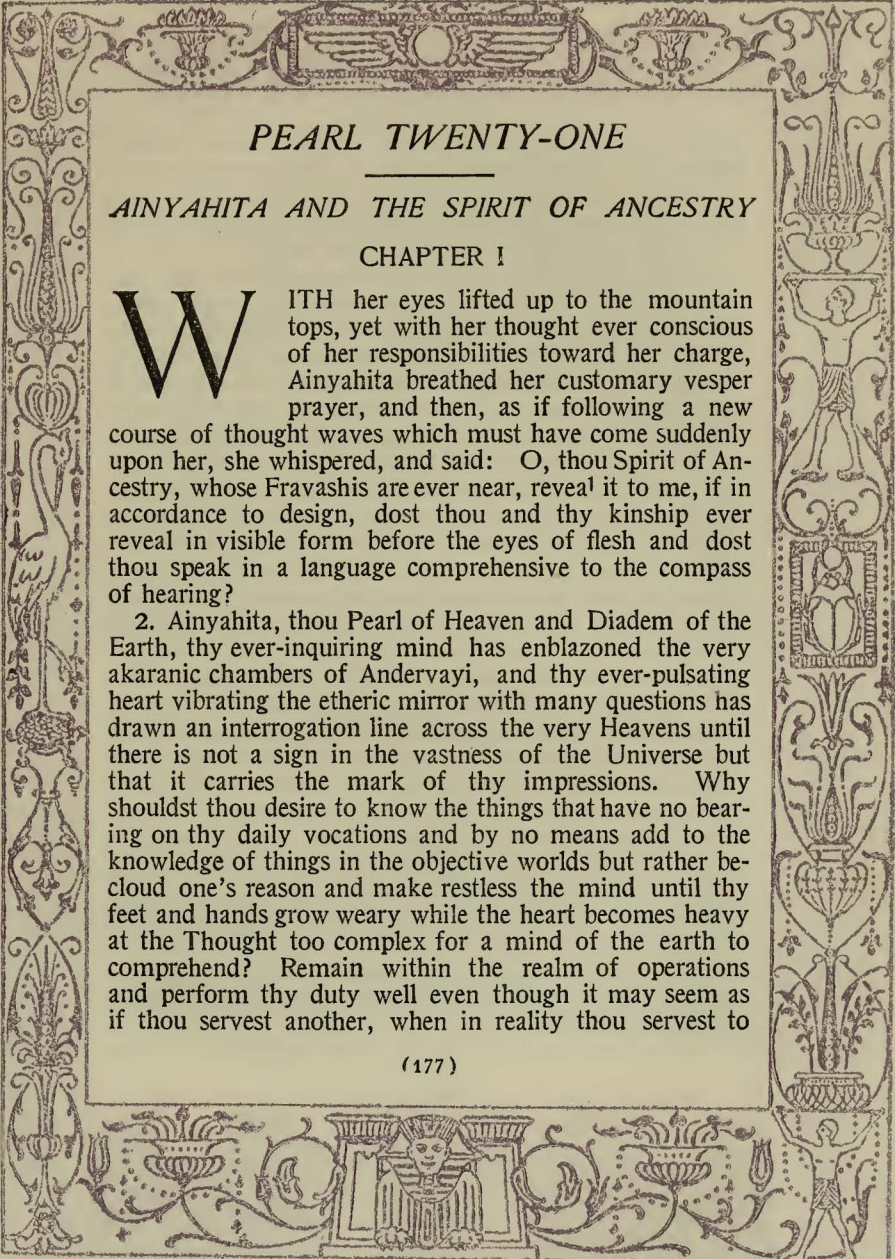
the processes of crystallization in their relative rocks and their energy-compiling operation in their relation to the plants; still, I fathom not the law on which such operations are based and why does such process not continue in the world to-day as in former days.

4. Mithra answered and said: Ainyahita, thou knowest only too well that to explain a process is one thing and to comprehend it within a compass of understanding is another thing. Inasmuch as Creation and Evolution up to the stage of Present-day Perfection are the result of consecutive operations and there is not anything in all this planetary world but that it has come from out of the Universal womb according to time and season, even so thy mind has to travel step by step correspondingly to the processes of life to grasp and fathom the direct relations of things between one another.

5. In an humble tone of voice Ainyahita said: O, thou most benevolent Mithra, I do perceive the well-devised plan in all things immaterial and material and I have a vague idea of the possibility of the things throughout existence, still, it all appears to me as if in a maze and the cause to things is enveloped as is Vafaromand within a cloud upon a sunless day. I may perchance comprehend this wonderful process of evolution from strata to strata and perceive the operation of the lower up to the higher, using the intervention of rock, plant and animal; mixing, mingling and intermingling the material of one another with that of the spiritual in relation to each other. I do seem to get that part classified and individualized by virtue of the powers of analysis, discrimination, and deduction, but why do such transformations no longer occur in our days so as to dispel even the slightest shadow of a doubt from a calculative mind?

The page is framed by an intricate decorative border. At the top center is a winged sun disk. On the left side, there is a vertical column of symbols: a lotus flower, a standing male figure, a scarab beetle, a lotus flower, and another standing male figure. On the right side, there is a vertical column: a lotus flower, a swan, a lotus flower, and another swan. At the bottom center is a seated Egyptian deity, likely Osiris, flanked by two lotus flowers. The entire border is filled with floral and geometric patterns.

6. Mithra promptly answered: Ainyahita, these self-same processes are continuous and what once was, forever shall continue to be, but inasmuch as a change in the position of the earth toward her own Zodiac discards the huge animals one by one in the water's depths and in the density of forests and in mountain canyons, as she has no need of them now that a higher energy has been reached; even as the growth of lower rock formations ceases while dense forests petrify and many varieties of trees become extinct; even as one race rises only to fall back to its elementary state that another may arise to take up where the former left off, thus growing to a higher understanding and purpose in life; even as the parents, once they have borne children, cease to procreate, yet the process of procreation is transferred unto the generation to come, and the child is to be an improvement upon the stock of its parents, mentally and physically, revealing the talents of parents in whom the gifts lie dormant, but in the offspring come to a focus; even as seasons follow one another with absolute regularity and improve in their progress correspondingly to that of their creation; even as the earth changes in climatic and other geographical phases, never to return to her former state; even so the objects in nature, once their modus operandi has been established through the intervening mediatorial means during the operations of evolutionary processes, follow the established order of things, no longer to be confined to intercalations, since the intelligence once manifest on one plane may now manifest in a form already established by nature, repeating all the evolutionary stages necessary to reach a certain form by simply guiding all the preceding formations of eons of time through the short space of a gestative period.



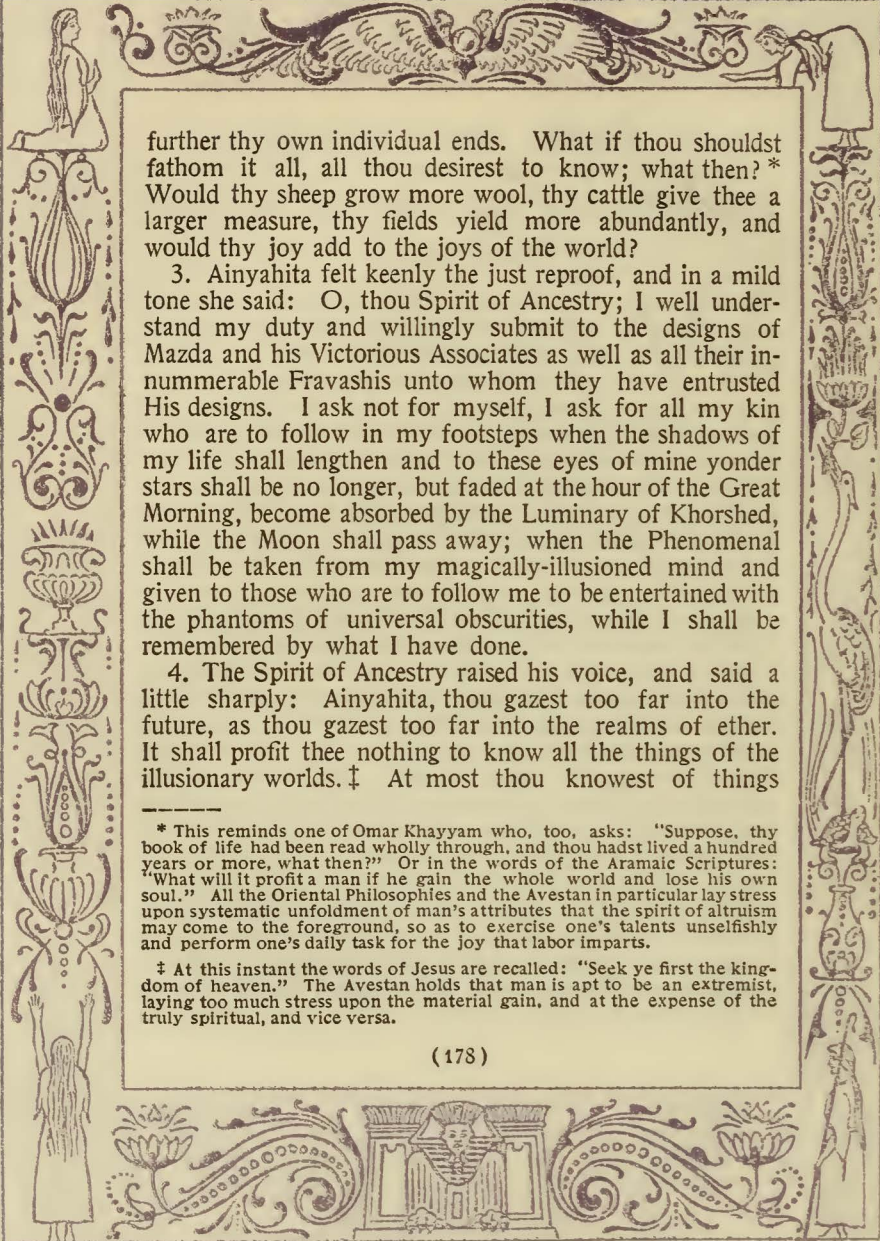
PEARL TWENTY-ONE

AINYAHITA AND THE SPIRIT OF ANCESTRY

CHAPTER I

WITH her eyes lifted up to the mountain tops, yet with her thought ever conscious of her responsibilities toward her charge, Ainyahita breathed her customary vesper prayer, and then, as if following a new course of thought waves which must have come suddenly upon her, she whispered, and said: O, thou Spirit of Ancestry, whose Fravashis are ever near, reveal it to me, if in accordance to design, dost thou and thy kinship ever reveal in visible form before the eyes of flesh and dost thou speak in a language comprehensive to the compass of hearing?

2. Ainyahita, thou Pearl of Heaven and Diadem of the Earth, thy ever-inquiring mind has emblazoned the very akaranic chambers of Andervayi, and thy ever-pulsating heart vibrating the etheric mirror with many questions has drawn an interrogation line across the very Heavens until there is not a sign in the vastness of the Universe but that it carries the mark of thy impressions. Why shouldst thou desire to know the things that have no bearing on thy daily vocations and by no means add to the knowledge of things in the objective worlds but rather becloud one's reason and make restless the mind until thy feet and hands grow weary while the heart becomes heavy at the Thought too complex for a mind of the earth to comprehend? Remain within the realm of operations and perform thy duty well even though it may seem as if thou servest another, when in reality thou servest to



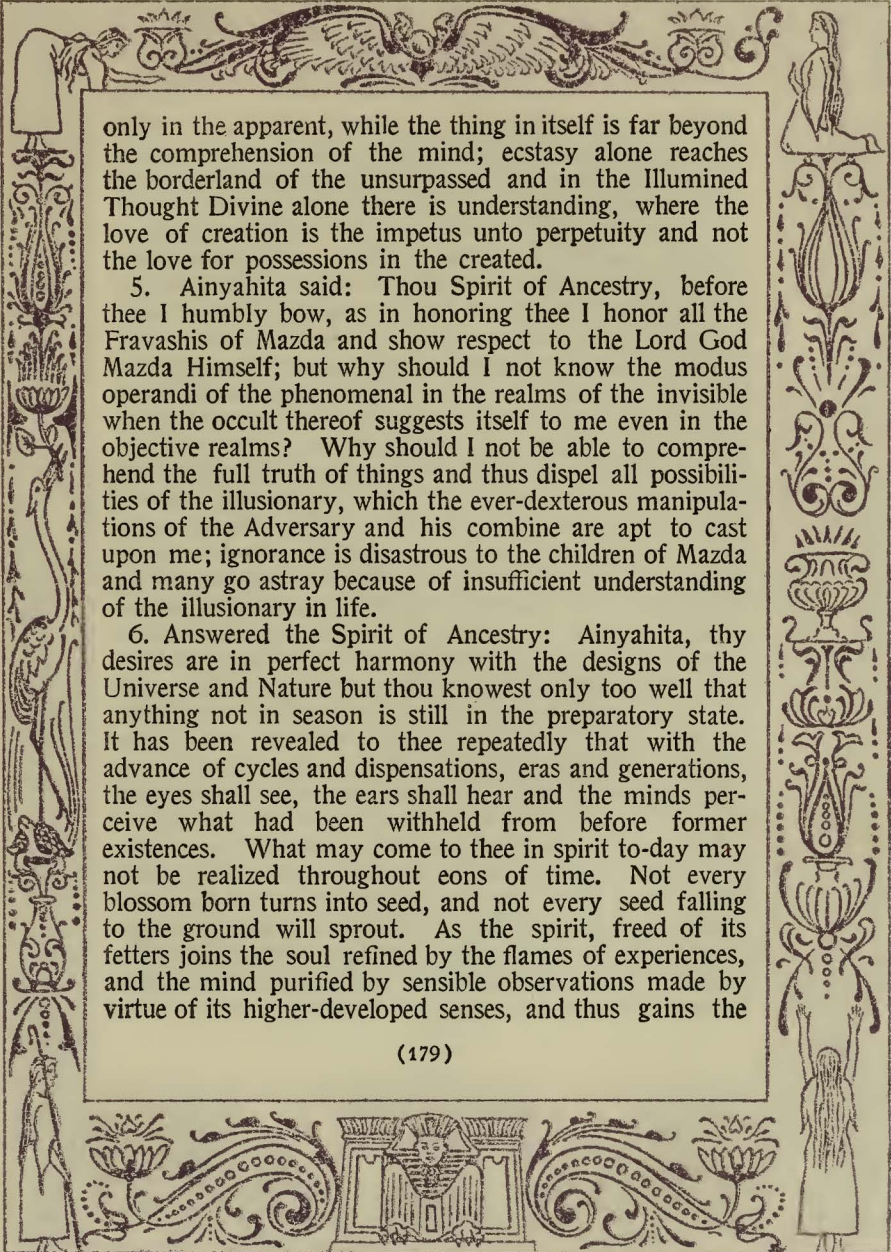
further thy own individual ends. What if thou shouldst fathom it all, all thou desirest to know; what then? * Would thy sheep grow more wool, thy cattle give thee a larger measure, thy fields yield more abundantly, and would thy joy add to the joys of the world?

3. Ainyahita felt keenly the just reproof, and in a mild tone she said: O, thou Spirit of Ancestry; I well understand my duty and willingly submit to the designs of Mazda and his Victorious Associates as well as all their innumerable Fravashis unto whom they have entrusted His designs. I ask not for myself, I ask for all my kin who are to follow in my footsteps when the shadows of my life shall lengthen and to these eyes of mine yonder stars shall be no longer, but faded at the hour of the Great Morning, become absorbed by the Luminary of Khorshed, while the Moon shall pass away; when the Phenomenal shall be taken from my magically-illusioned mind and given to those who are to follow me to be entertained with the phantoms of universal obscurities, while I shall be remembered by what I have done.

4. The Spirit of Ancestry raised his voice, and said a little sharply: Ainyahita, thou gazest too far into the future, as thou gazest too far into the realms of ether. It shall profit thee nothing to know all the things of the illusionary worlds. † At most thou knowest of things

* This reminds one of Omar Khayyam who, too, asks: "Suppose, thy book of life had been read wholly through, and thou hadst lived a hundred years or more, what then?" Or in the words of the Aramaic Scriptures: "What will it profit a man if he gain the whole world and lose his own soul." All the Oriental Philosophies and the Avestan in particular lay stress upon systematic unfoldment of man's attributes that the spirit of altruism may come to the foreground, so as to exercise one's talents unselfishly and perform one's daily task for the joy that labor imparts.

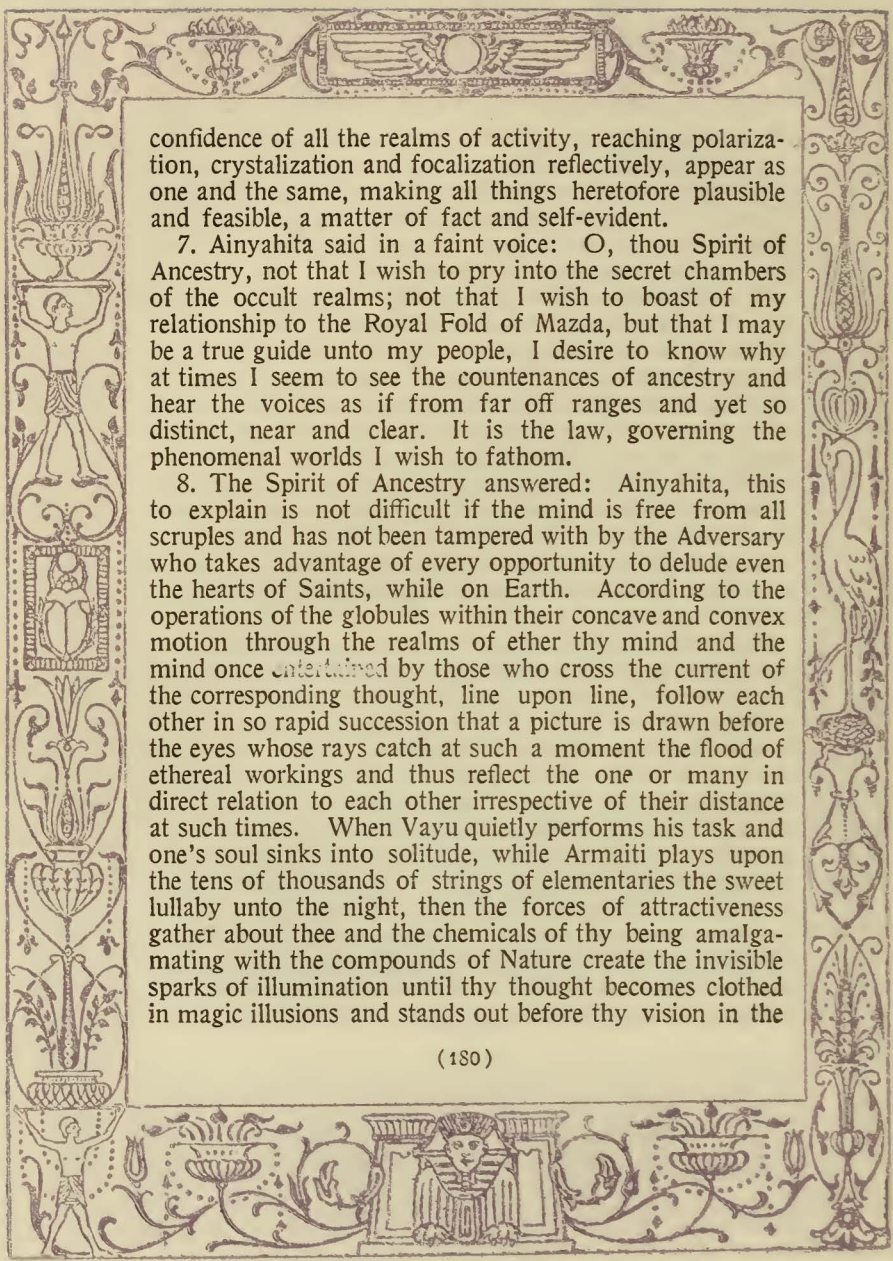
† At this instant the words of Jesus are recalled: "Seek ye first the kingdom of heaven." The Avestan holds that man is apt to be an extremist, laying too much stress upon the material gain, and at the expense of the truly spiritual, and vice versa.



only in the apparent, while the thing in itself is far beyond the comprehension of the mind; ecstasy alone reaches the borderland of the unsurpassed and in the Illumined Thought Divine alone there is understanding, where the love of creation is the impetus unto perpetuity and not the love for possessions in the created.

5. Ainyahita said: Thou Spirit of Ancestry, before thee I humbly bow, as in honoring thee I honor all the Fravashis of Mazda and show respect to the Lord God Mazda Himself; but why should I not know the modus operandi of the phenomenal in the realms of the invisible when the occult thereof suggests itself to me even in the objective realms? Why should I not be able to comprehend the full truth of things and thus dispel all possibilities of the illusionary, which the ever-dexterous manipulations of the Adversary and his combine are apt to cast upon me; ignorance is disastrous to the children of Mazda and many go astray because of insufficient understanding of the illusionary in life.

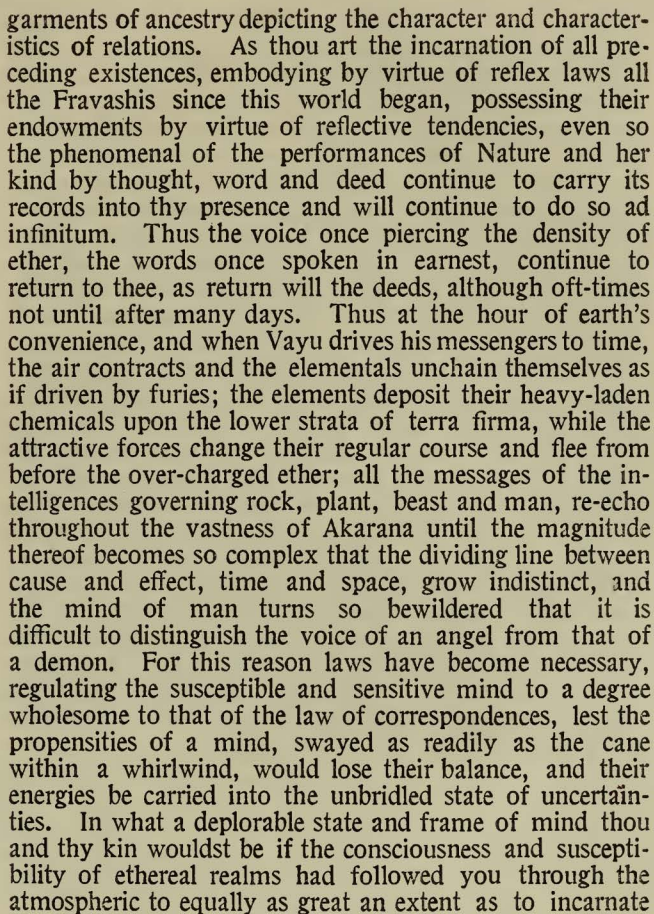
6. Answered the Spirit of Ancestry: Ainyahita, thy desires are in perfect harmony with the designs of the Universe and Nature but thou knowest only too well that anything not in season is still in the preparatory state. It has been revealed to thee repeatedly that with the advance of cycles and dispensations, eras and generations, the eyes shall see, the ears shall hear and the minds perceive what had been withheld from before former existences. What may come to thee in spirit to-day may not be realized throughout eons of time. Not every blossom born turns into seed, and not every seed falling to the ground will sprout. As the spirit, freed of its fetters joins the soul refined by the flames of experiences, and the mind purified by sensible observations made by virtue of its higher-developed senses, and thus gains the



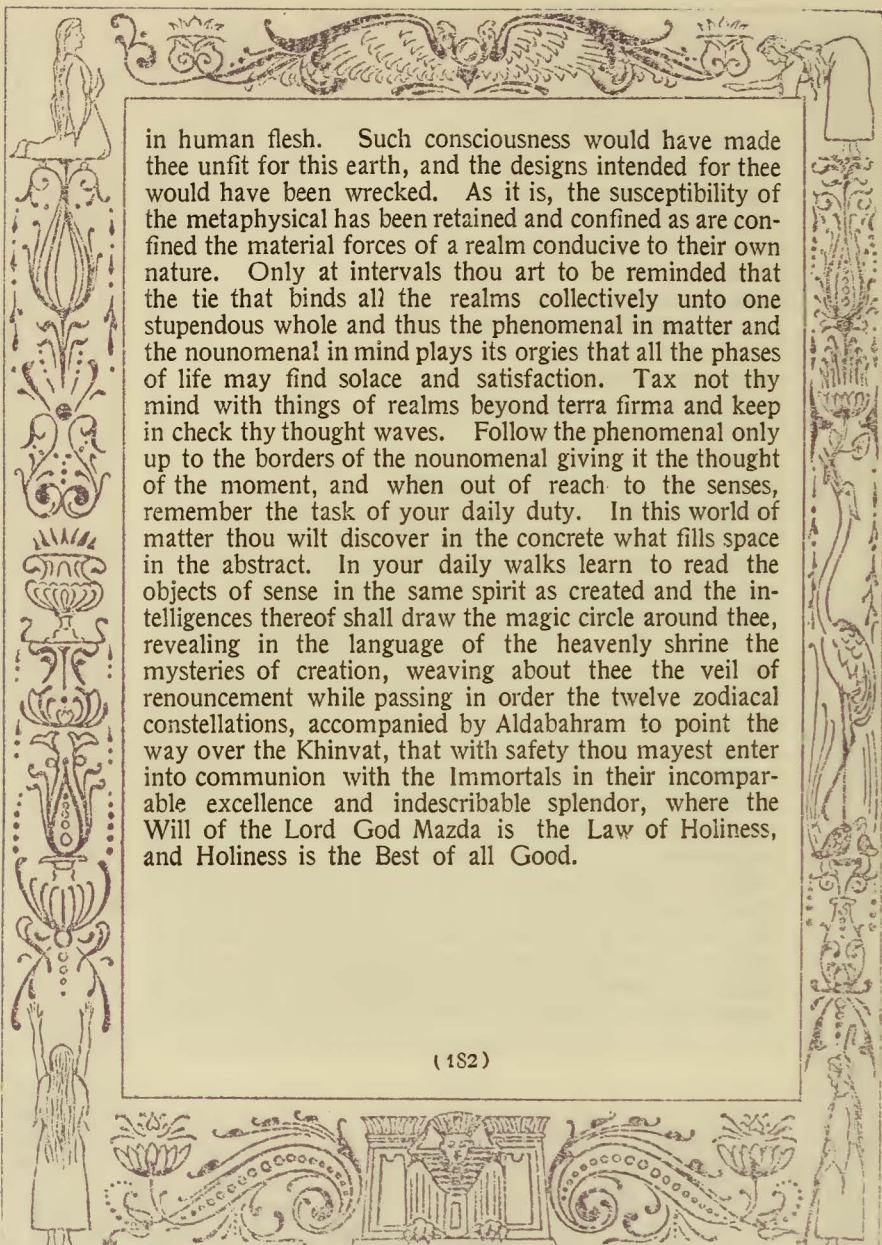
confidence of all the realms of activity, reaching polarization, crystalization and focalization reflectively, appear as one and the same, making all things heretofore plausible and feasible, a matter of fact and self-evident.

7. Ainyahita said in a faint voice: O, thou Spirit of Ancestry, not that I wish to pry into the secret chambers of the occult realms; not that I wish to boast of my relationship to the Royal Fold of Mazda, but that I may be a true guide unto my people, I desire to know why at times I seem to see the countenances of ancestry and hear the voices as if from far off ranges and yet so distinct, near and clear. It is the law, governing the phenomenal worlds I wish to fathom.

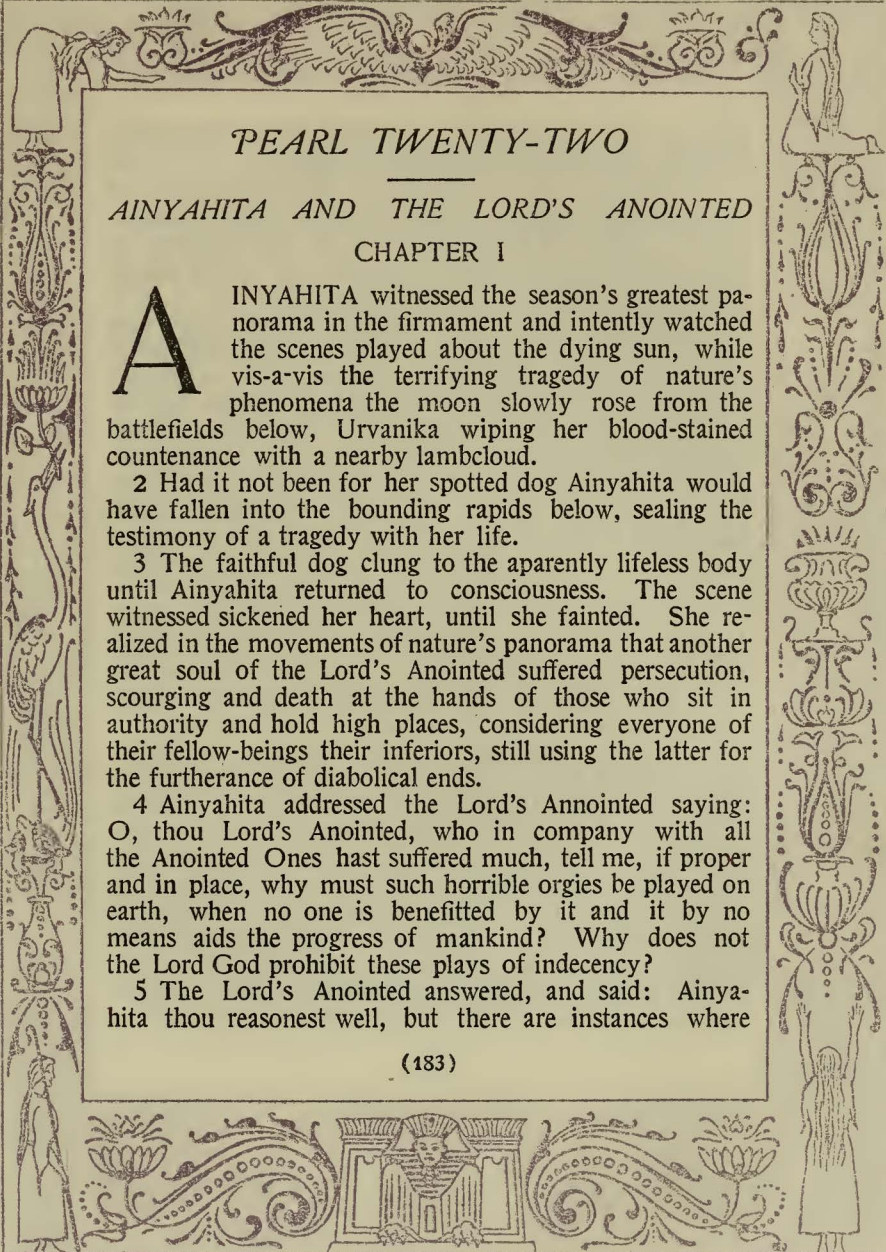
8. The Spirit of Ancestry answered: Ainyahita, this to explain is not difficult if the mind is free from all scruples and has not been tampered with by the Adversary who takes advantage of every opportunity to delude even the hearts of Saints, while on Earth. According to the operations of the globules within their concave and convex motion through the realms of ether thy mind and the mind once entertained by those who cross the current of the corresponding thought, line upon line, follow each other in so rapid succession that a picture is drawn before the eyes whose rays catch at such a moment the flood of ethereal workings and thus reflect the one or many in direct relation to each other irrespective of their distance at such times. When Vayu quietly performs his task and one's soul sinks into solitude, while Armaiti plays upon the tens of thousands of strings of elementaries the sweet lullaby unto the night, then the forces of attractiveness gather about thee and the chemicals of thy being amalgamating with the compounds of Nature create the invisible sparks of illumination until thy thought becomes clothed in magic illusions and stands out before thy vision in the



garments of ancestry depicting the character and characteristics of relations. As thou art the incarnation of all preceding existences, embodying by virtue of reflex laws all the Fravashis since this world began, possessing their endowments by virtue of reflective tendencies, even so the phenomenal of the performances of Nature and her kind by thought, word and deed continue to carry its records into thy presence and will continue to do so ad infinitum. Thus the voice once piercing the density of ether, the words once spoken in earnest, continue to return to thee, as return will the deeds, although oft-times not until after many days. Thus at the hour of earth's convenience, and when Vayu drives his messengers to time, the air contracts and the elementals unchain themselves as if driven by furies; the elements deposit their heavy-laden chemicals upon the lower strata of terra firma, while the attractive forces change their regular course and flee from before the over-charged ether; all the messages of the intelligences governing rock, plant, beast and man, re-echo throughout the vastness of Akarana until the magnitude thereof becomes so complex that the dividing line between cause and effect, time and space, grow indistinct, and the mind of man turns so bewildered that it is difficult to distinguish the voice of an angel from that of a demon. For this reason laws have become necessary, regulating the susceptible and sensitive mind to a degree wholesome to that of the law of correspondences, lest the propensities of a mind, swayed as readily as the cane within a whirlwind, would lose their balance, and their energies be carried into the unbridled state of uncertainties. In what a deplorable state and frame of mind thou and thy kin wouldst be if the consciousness and susceptibility of ethereal realms had followed you through the atmospheric to equally as great an extent as to incarnate

The page is framed by an intricate decorative border. At the top center is a large, symmetrical floral motif with a central figure. The left and right sides feature vertical panels with various figures and floral designs. At the bottom center is a large, ornate architectural or floral motif. The text is centered within a rectangular frame.

in human flesh. Such consciousness would have made thee unfit for this earth, and the designs intended for thee would have been wrecked. As it is, the susceptibility of the metaphysical has been retained and confined as are confined the material forces of a realm conducive to their own nature. Only at intervals thou art to be reminded that the tie that binds all the realms collectively unto one stupendous whole and thus the phenomenal in matter and the noumenal in mind plays its orgies that all the phases of life may find solace and satisfaction. Tax not thy mind with things of realms beyond terra firma and keep in check thy thought waves. Follow the phenomenal only up to the borders of the noumenal giving it the thought of the moment, and when out of reach to the senses, remember the task of your daily duty. In this world of matter thou wilt discover in the concrete what fills space in the abstract. In your daily walks learn to read the objects of sense in the same spirit as created and the intelligences thereof shall draw the magic circle around thee, revealing in the language of the heavenly shrine the mysteries of creation, weaving about thee the veil of renouncement while passing in order the twelve zodiacal constellations, accompanied by Aldabraham to point the way over the Khinvat, that with safety thou mayest enter into communion with the Immortals in their incomparable excellence and indescribable splendor, where the Will of the Lord God Mazda is the Law of Holiness, and Holiness is the Best of all Good.



PEARL TWENTY-TWO

AINYAHITA AND THE LORD'S ANOINTED CHAPTER I

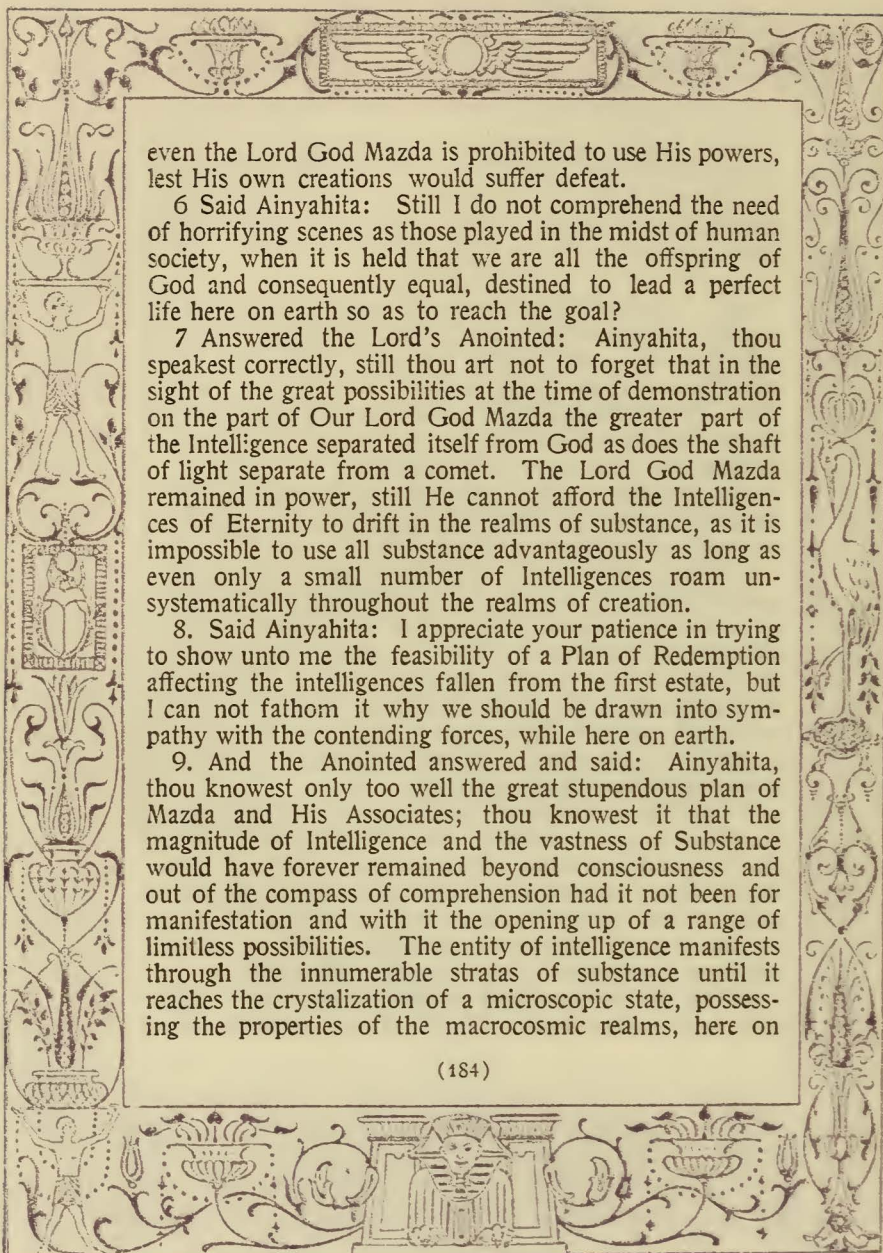
A INYAHITA witnessed the season's greatest panorama in the firmament and intently watched the scenes played about the dying sun, while vis-a-vis the terrifying tragedy of nature's phenomena the moon slowly rose from the battlefields below, Urvanika wiping her blood-stained countenance with a nearby lambcloud.

2 Had it not been for her spotted dog Ainyahita would have fallen into the bounding rapids below, sealing the testimony of a tragedy with her life.

3 The faithful dog clung to the apparently lifeless body until Ainyahita returned to consciousness. The scene witnessed sickened her heart, until she fainted. She realized in the movements of nature's panorama that another great soul of the Lord's Anointed suffered persecution, scourging and death at the hands of those who sit in authority and hold high places, considering everyone of their fellow-beings their inferiors, still using the latter for the furtherance of diabolical ends.

4 Ainyahita addressed the Lord's Anointed saying: O, thou Lord's Anointed, who in company with all the Anointed Ones hast suffered much, tell me, if proper and in place, why must such horrible orgies be played on earth, when no one is benefitted by it and it by no means aids the progress of mankind? Why does not the Lord God prohibit these plays of indecency?

5 The Lord's Anointed answered, and said: Ainyahita thou reasonest well, but there are instances where



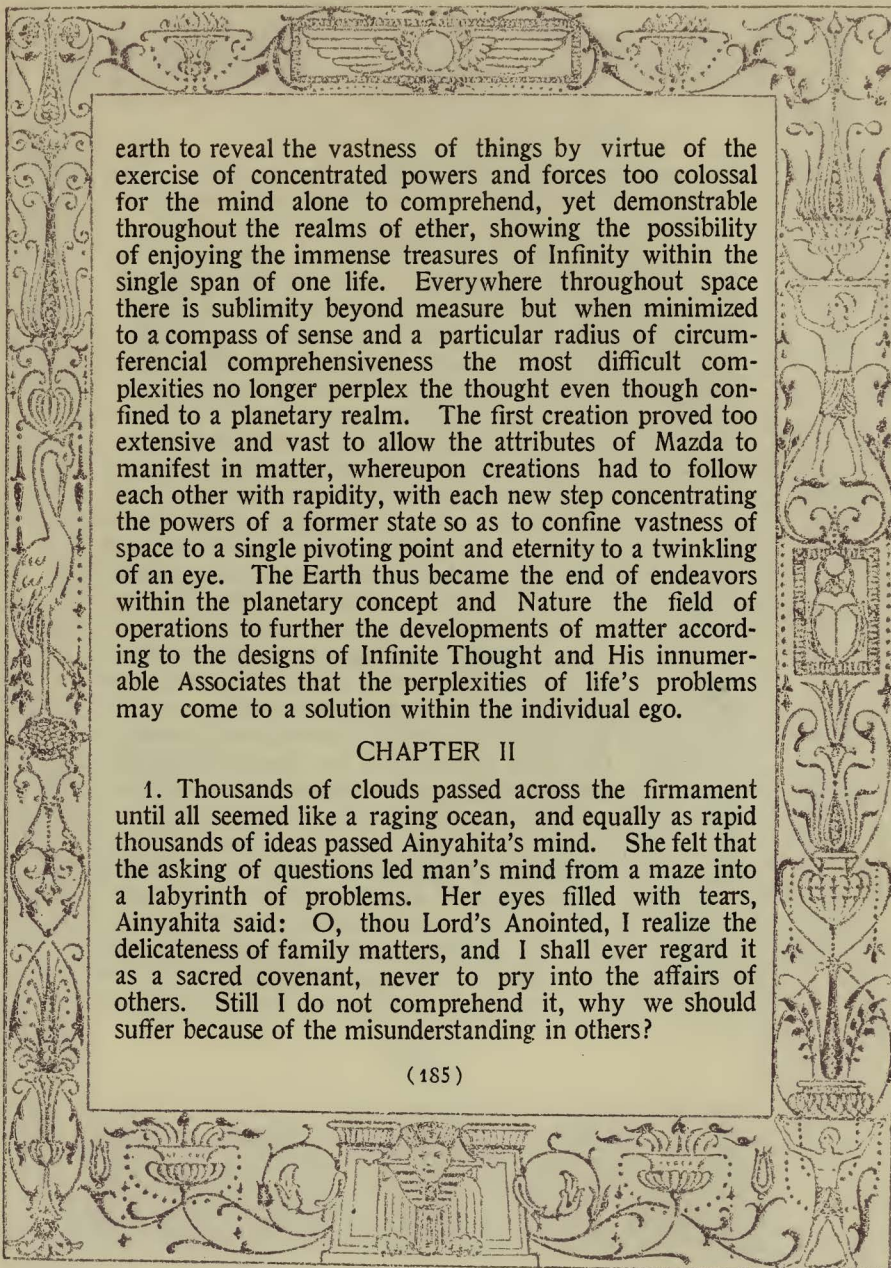
even the Lord God Mazda is prohibited to use His powers, lest His own creations would suffer defeat.

6 Said Ainyahita: Still I do not comprehend the need of horrifying scenes as those played in the midst of human society, when it is held that we are all the offspring of God and consequently equal, destined to lead a perfect life here on earth so as to reach the goal?

7 Answered the Lord's Anointed: Ainyahita, thou speakest correctly, still thou art not to forget that in the sight of the great possibilities at the time of demonstration on the part of Our Lord God Mazda the greater part of the Intelligence separated itself from God as does the shaft of light separate from a comet. The Lord God Mazda remained in power, still He cannot afford the Intelligences of Eternity to drift in the realms of substance, as it is impossible to use all substance advantageously as long as even only a small number of Intelligences roam unsystematically throughout the realms of creation.

8. Said Ainyahita: I appreciate your patience in trying to show unto me the feasibility of a Plan of Redemption affecting the intelligences fallen from the first estate, but I can not fathom it why we should be drawn into sympathy with the contending forces, while here on earth.


9. And the Anointed answered and said: Ainyahita, thou knowest only too well the great stupendous plan of Mazda and His Associates; thou knowest it that the magnitude of Intelligence and the vastness of Substance would have forever remained beyond consciousness and out of the compass of comprehension had it not been for manifestation and with it the opening up of a range of limitless possibilities. The entity of intelligence manifests through the innumerable stratas of substance until it reaches the crystalization of a microscopic state, possessing the properties of the macrocosmic realms, here on




earth to reveal the vastness of things by virtue of the exercise of concentrated powers and forces too colossal for the mind alone to comprehend, yet demonstrable throughout the realms of ether, showing the possibility of enjoying the immense treasures of Infinity within the single span of one life. Everywhere throughout space there is sublimity beyond measure but when minimized to a compass of sense and a particular radius of circumferential comprehensiveness the most difficult complexities no longer perplex the thought even though confined to a planetary realm. The first creation proved too extensive and vast to allow the attributes of Mazda to manifest in matter, whereupon creations had to follow each other with rapidity, with each new step concentrating the powers of a former state so as to confine vastness of space to a single pivoting point and eternity to a twinkling of an eye. The Earth thus became the end of endeavors within the planetary concept and Nature the field of operations to further the developments of matter according to the designs of Infinite Thought and His innumerable Associates that the perplexities of life's problems may come to a solution within the individual ego.

CHAPTER II

1. Thousands of clouds passed across the firmament until all seemed like a raging ocean, and equally as rapid thousands of ideas passed Ainyahita's mind. She felt that the asking of questions led man's mind from a maze into a labyrinth of problems. Her eyes filled with tears, Ainyahita said: O, thou Lord's Anointed, I realize the delicateness of family matters, and I shall ever regard it as a sacred covenant, never to pry into the affairs of others. Still I do not comprehend it, why we should suffer because of the misunderstanding in others?



2. The Lord's Anointed answered and said: Ainyahita, suffering exists only where there is defeat. The Associates of Mazda are ever victorious even though at times they retreat. The executors of injustice on earth are the once fallen entities, now reclaimed and allowed to enter the Wheel of Chance, but owing to their shortcomings fall readily into delusion. As the Lord's Anointed, and in company with Saints on earth, yet ever in minority, we make an attempt to let our light so shine as to make visible by our modest ways the untarnished joys of a perfect life, which to understand is beyond the deluded since they have not been engaged during the periods of creation. Our methods tantalize their uncultured hearts, and as our determination to live our pure life is an interference with their own unsatisfactory ways, which they admit, nevertheless continue to pursue, they seek to cut short our days on earth that undisturbed they may grope in spiritual darkness, not knowing that their deeds only lengthen the paths of their transmigrating processes which they must enter, that step by step they may learn to appreciate every crumb of Truth. We must live the simple life to keep up the standard; they must reveal their true character under one form of government or another, one regime of society or another, that their entities may be spared when the Great Morning shall appear. Remember that the precious stone grows in value according to the number of cuts, and gold becomes precious only after it has been tried by fire. Sorrow not over the governing conditions of time, for however deplorable and appalling they may seem, remember, they are simply means unto the creation of greater good unto the greatest number, since there is no wrong, but that it shall be righted at sometime.



PEARL TWENTY-THREE

AINYAHITA AND THE LORD OF LORDS

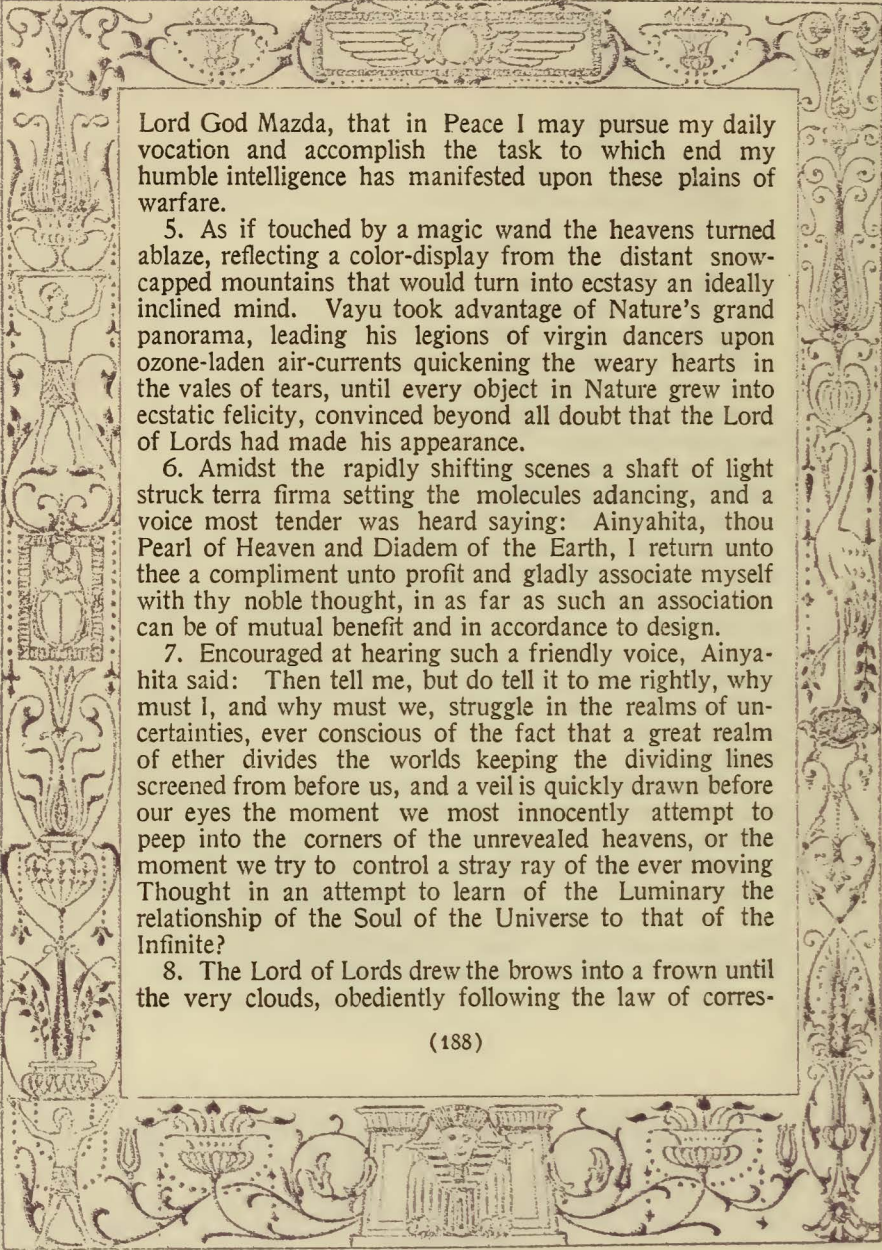
CHAPTER I

WITH her hands resting in her lap, while Sanpu religiously bathed her feet, Ainyahita's eyes slowly moved along the mountain range, contemplating upon Nature's products from the smallest objects of sense to that of its highest evolutionary accomplishment, even to that of man. The sobs and sighs, under which her upper chest labored heavily, betrayed the seriousness of her thought-waves; a teardrop, reflecting the import of a meditating mind, now and then released from the mirror of heavenly blue, furrowed its way over the rosy cheek grown firm with the advance of riper years.

2. Which ever way her mind would wander, nothing but obstacles she would see, obstacles ever and anon checking man's progress, with each gain in the field of inventions, putting at stake his individual freedom and liberty, which alone insures to man the dividing line that separates him from the rest of creation, and makes life worth living.

3. Ainyahita had learned her lessons early in life, and had only one longing desire in her heart: that her kind and kin, although still in their swaddling clothes when compared with the achievements of all the other existing races, be spared the drudgery of unprofitable experiences.

4. In a tone, betraying a sympathetic heart, Ainyahita spoke, saying: Thou Lord of Lords, whose commands affect the innumerable armies of Victorious Associates, reveal to me the unquestioned powers of our



Lord God Mazda, that in Peace I may pursue my daily vocation and accomplish the task to which end my humble intelligence has manifested upon these plains of warfare.

5. As if touched by a magic wand the heavens turned ablaze, reflecting a color-display from the distant snow-capped mountains that would turn into ecstasy an ideally inclined mind. Vayu took advantage of Nature's grand panorama, leading his legions of virgin dancers upon ozone-laden air-currents quickening the weary hearts in the vales of tears, until every object in Nature grew into ecstatic felicity, convinced beyond all doubt that the Lord of Lords had made his appearance.

6. Amidst the rapidly shifting scenes a shaft of light struck terra firma setting the molecules adancing, and a voice most tender was heard saying: Ainyahita, thou Pearl of Heaven and Diadem of the Earth, I return unto thee a compliment unto profit and gladly associate myself with thy noble thought, in as far as such an association can be of mutual benefit and in accordance to design.

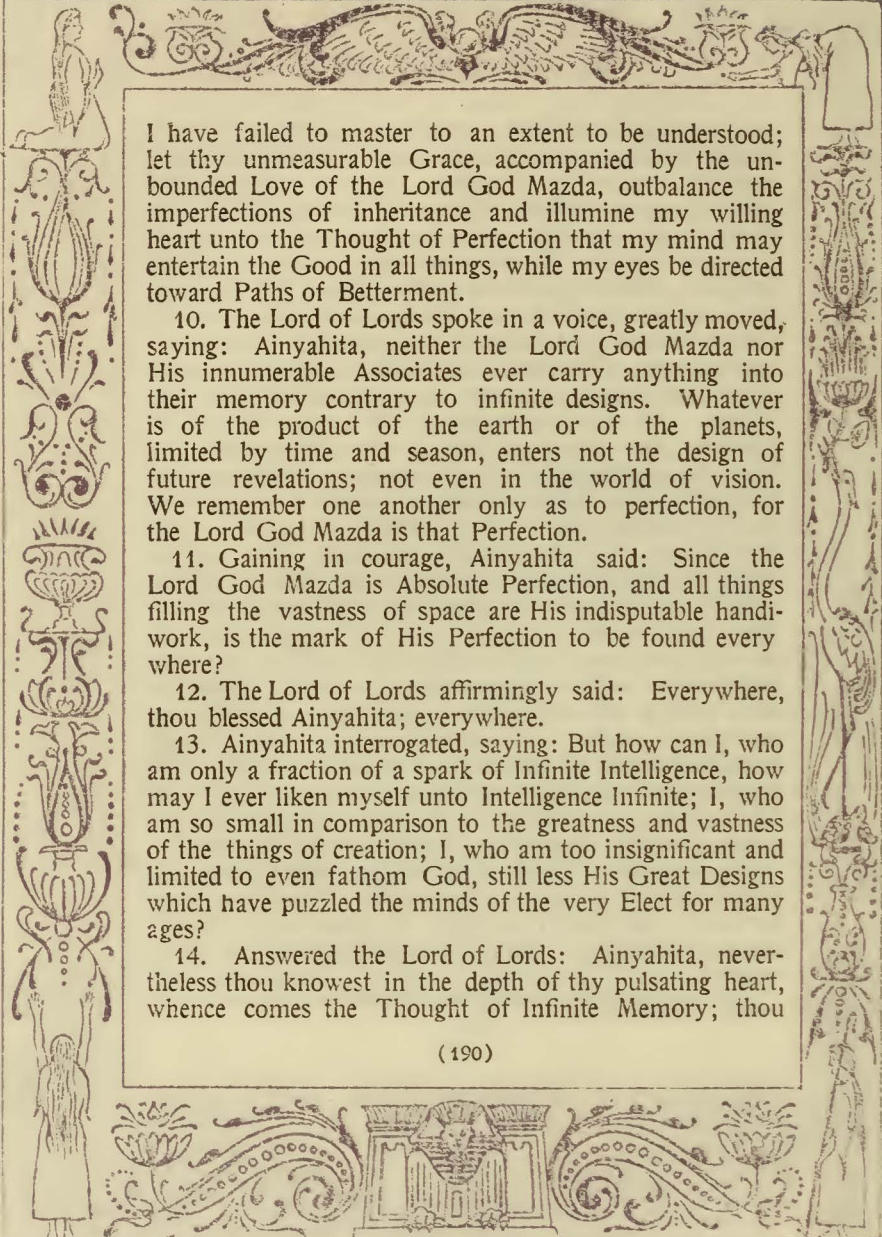
7. Encouraged at hearing such a friendly voice, Ainya-hita said: Then tell me, but do tell it to me rightly, why must I, and why must we, struggle in the realms of uncertainties, ever conscious of the fact that a great realm of ether divides the worlds keeping the dividing lines screened from before us, and a veil is quickly drawn before our eyes the moment we most innocently attempt to peep into the corners of the unrevealed heavens, or the moment we try to control a stray ray of the ever moving Thought in an attempt to learn of the Luminary the relationship of the Soul of the Universe to that of the Infinite?

8. The Lord of Lords drew the brows into a frown until the very clouds, obediently following the law of corres-

pendences, collected into compactness, screening the rays of the Luminary from mortal sight, while a firm voice answered, and said: Ainyahita, thou art rather pointed in thy language, and thy criticism of the established order of things savors of bi-human experiences, contrary to the Laws of Divine Memory and the Order of Infinite Designs. Neither the Spirit of the Times nor the Associates of Mazda will permit themselves to associate with a soul expressing a language tainted with the mists of transgressors. The Lord God Mazda is Love itself, whose consuming flames convert even the useless into usefulness. His designs are perfect as are perfect all His creations, and wherever there is the slightest deviation from the established scale of harmony; wherever there is a flaw in the objects of sense; wherever a creature falls short in measurements of perfection; wherever sin and degradation swing the sceptre of reign; there will be found the meddlesome hand of man, ever interfering with the established order, eager to wrest from the very Bosom of the Almighty the Firstborn, † and make unto himself inventions which avail him nothing and only lengthen the pathway of experiences, retarding emancipation, while in the error of his ways he must ascend unsurmountable heights of superstitions and wade through boundless depths of ignorance, until exhausted from the burdensome weight of a self-imposed task, created by his kind and kin, he returns to first principles, guiding his weary footsteps toward the Father's House of Plenty.

9. Ainyahita listend attentively to every word and with deepest reverence engraved every thought-ray upon her heart, and humbly she said: O, thou Lord of Lords, count not unto thy memory the misconception of a language

† FIRSTBORN stands for Principle, the application whereof alone assures salvation unto the world.



I have failed to master to an extent to be understood; let thy unmeasurable Grace, accompanied by the unbounded Love of the Lord God Mazda, outbalance the imperfections of inheritance and illumine my willing heart unto the Thought of Perfection that my mind may entertain the Good in all things, while my eyes be directed toward Paths of Betterment.

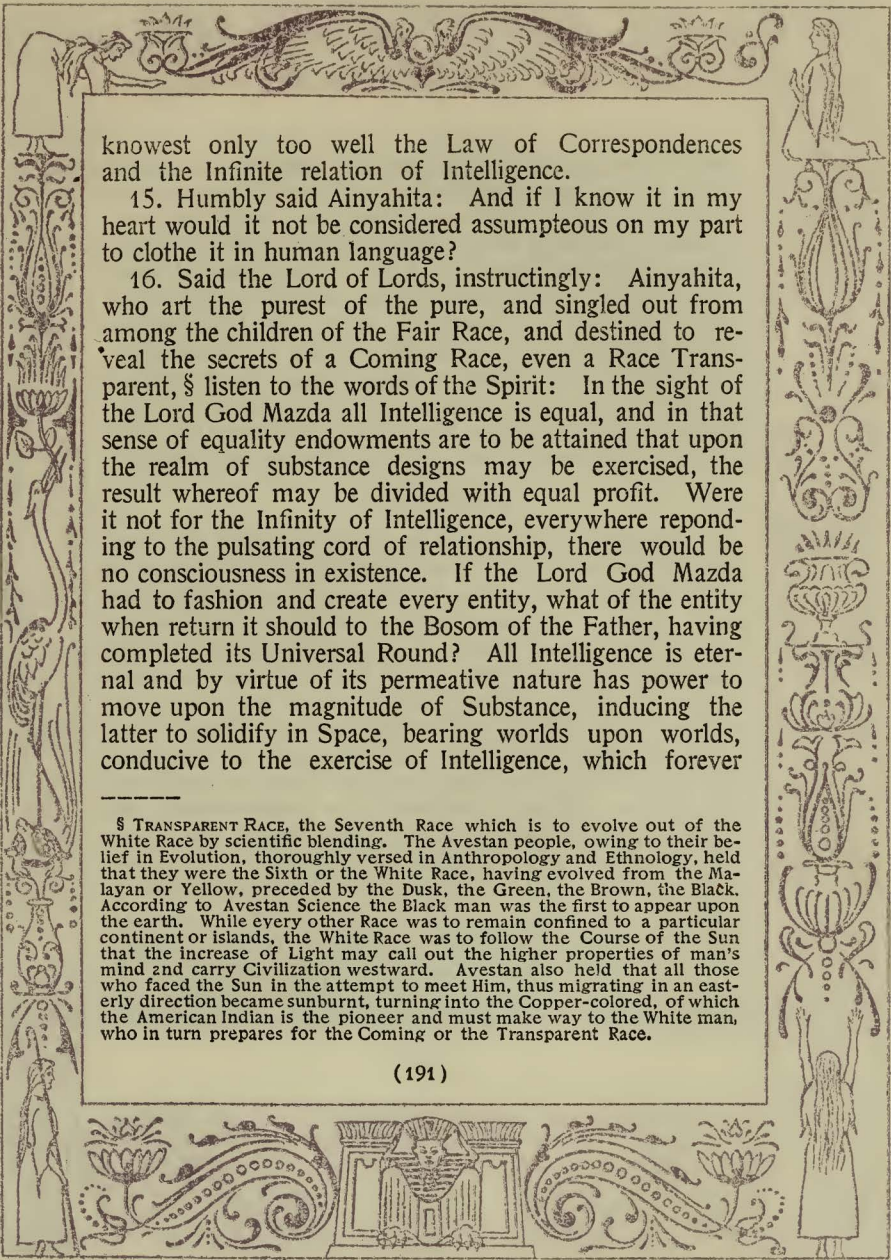
10. The Lord of Lords spoke in a voice, greatly moved, saying: Ainyahita, neither the Lord God Mazda nor His innumerable Associates ever carry anything into their memory contrary to infinite designs. Whatever is of the product of the earth or of the planets, limited by time and season, enters not the design of future revelations; not even in the world of vision. We remember one another only as to perfection, for the Lord God Mazda is that Perfection.

11. Gaining in courage, Ainyahita said: Since the Lord God Mazda is Absolute Perfection, and all things filling the vastness of space are His indisputable handiwork, is the mark of His Perfection to be found every where?

12. The Lord of Lords affirmingly said: Everywhere, thou blessed Ainyahita; everywhere.

13. Ainyahita interrogated, saying: But how can I, who am only a fraction of a spark of Infinite Intelligence, how may I ever liken myself unto Intelligence Infinite; I, who am so small in comparison to the greatness and vastness of the things of creation; I, who am too insignificant and limited to even fathom God, still less His Great Designs which have puzzled the minds of the very Elect for many ages?

14. Answered the Lord of Lords: Ainyahita, nevertheless thou knowest in the depth of thy pulsating heart, whence comes the Thought of Infinite Memory; thou

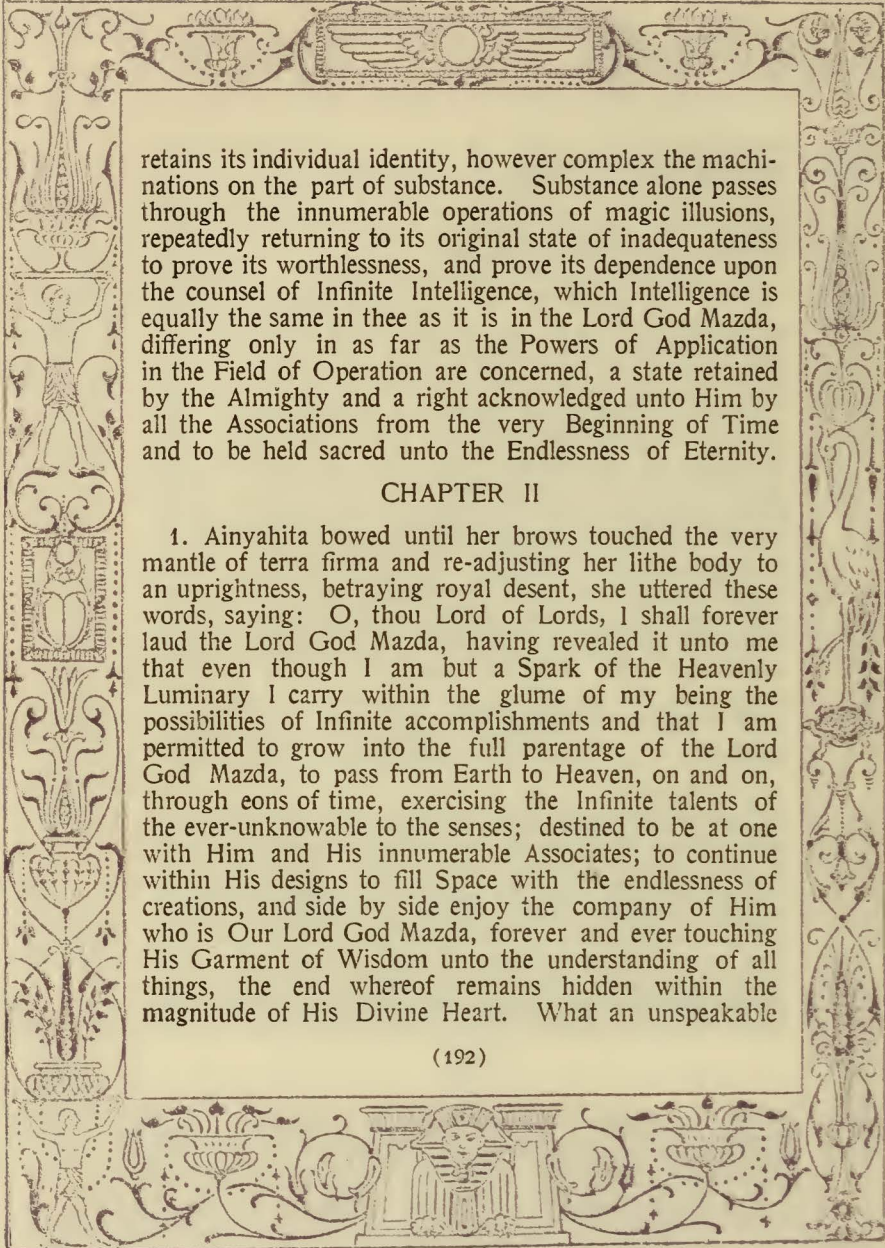


knowest only too well the Law of Correspondences and the Infinite relation of Intelligence.

15. Humbly said Ainyahita: And if I know it in my heart would it not be considered assumptuous on my part to clothe it in human language?

16. Said the Lord of Lords, instructingly: Ainyahita, who art the purest of the pure, and singled out from among the children of the Fair Race, and destined to reveal the secrets of a Coming Race, even a Race Transparent, § listen to the words of the Spirit: In the sight of the Lord God Mazda all Intelligence is equal, and in that sense of equality endowments are to be attained that upon the realm of substance designs may be exercised, the result whereof may be divided with equal profit. Were it not for the Infinity of Intelligence, everywhere reponding to the pulsating cord of relationship, there would be no consciousness in existence. If the Lord God Mazda had to fashion and create every entity, what of the entity when return it should to the Bosom of the Father, having completed its Universal Round? All Intelligence is eternal and by virtue of its permeative nature has power to move upon the magnitude of Substance, inducing the latter to solidify in Space, bearing worlds upon worlds, conducive to the exercise of Intelligence, which forever

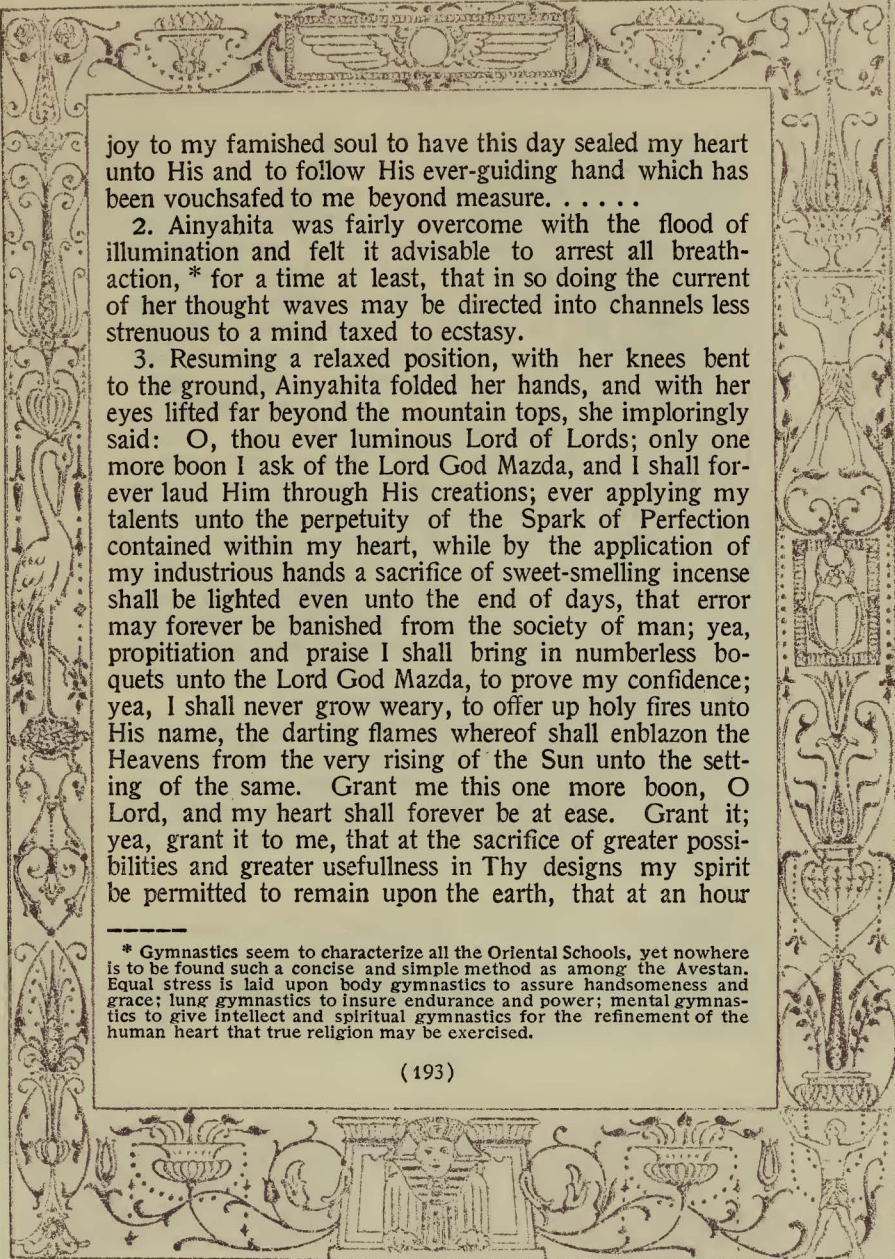
§ TRANSPARENT RACE, the Seventh Race which is to evolve out of the White Race by scientific blending. The Avestan people, owing to their belief in Evolution, thoroughly versed in Anthropology and Ethnology, held that they were the Sixth or the White Race, having evolved from the Malayan or Yellow, preceded by the Dusk, the Green, the Brown, the Black. According to Avestan Science the Black man was the first to appear upon the earth. While every other Race was to remain confined to a particular continent or islands, the White Race was to follow the Course of the Sun that the increase of Light may call out the higher properties of man's mind and carry Civilization westward. Avestan also held that all those who faced the Sun in the attempt to meet Him, thus migrating in an easterly direction became sunburnt, turning into the Copper-colored, of which the American Indian is the pioneer and must make way to the White man, who in turn prepares for the Coming or the Transparent Race.



retains its individual identity, however complex the machinations on the part of substance. Substance alone passes through the innumerable operations of magic illusions, repeatedly returning to its original state of inadequateness to prove its worthlessness, and prove its dependence upon the counsel of Infinite Intelligence, which Intelligence is equally the same in thee as it is in the Lord God Mazda, differing only in as far as the Powers of Application in the Field of Operation are concerned, a state retained by the Almighty and a right acknowledged unto Him by all the Associations from the very Beginning of Time and to be held sacred unto the Endlessness of Eternity.

CHAPTER II

1. Ainyahita bowed until her brows touched the very mantle of terra firma and re-adjusting her lithe body to an uprightness, betraying royal descent, she uttered these words, saying: O, thou Lord of Lords, I shall forever laud the Lord God Mazda, having revealed it unto me that even though I am but a Spark of the Heavenly Luminary I carry within the glume of my being the possibilities of Infinite accomplishments and that I am permitted to grow into the full parentage of the Lord God Mazda, to pass from Earth to Heaven, on and on, through eons of time, exercising the Infinite talents of the ever-unknowable to the senses; destined to be at one with Him and His innumerable Associates; to continue within His designs to fill Space with the endlessness of creations, and side by side enjoy the company of Him who is Our Lord God Mazda, forever and ever touching His Garment of Wisdom unto the understanding of all things, the end whereof remains hidden within the magnitude of His Divine Heart. What an unspeakable

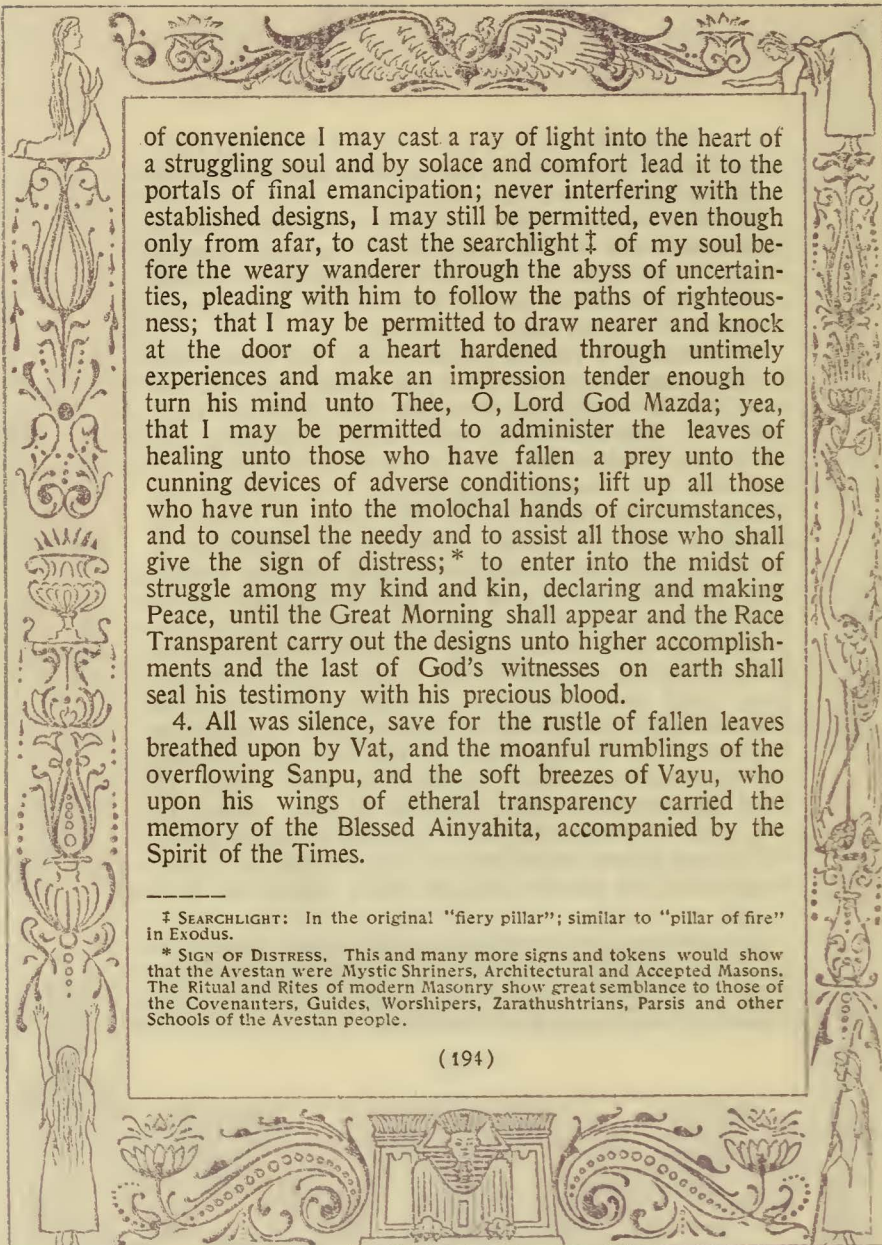


joy to my famished soul to have this day sealed my heart unto His and to follow His ever-guiding hand which has been vouchsafed to me beyond measure.

2. Ainyahita was fairly overcome with the flood of illumination and felt it advisable to arrest all breath-action, * for a time at least, that in so doing the current of her thought waves may be directed into channels less strenuous to a mind taxed to ecstasy.

3. Resuming a relaxed position, with her knees bent to the ground, Ainyahita folded her hands, and with her eyes lifted far beyond the mountain tops, she imploringly said: O, thou ever luminous Lord of Lords; only one more boon I ask of the Lord God Mazda, and I shall forever laud Him through His creations; ever applying my talents unto the perpetuity of the Spark of Perfection contained within my heart, while by the application of my industrious hands a sacrifice of sweet-smelling incense shall be lighted even unto the end of days, that error may forever be banished from the society of man; yea, propitiation and praise I shall bring in numberless bouquets unto the Lord God Mazda, to prove my confidence; yea, I shall never grow weary, to offer up holy fires unto His name, the darting flames whereof shall enblazon the Heavens from the very rising of the Sun unto the setting of the same. Grant me this one more boon, O Lord, and my heart shall forever be at ease. Grant it; yea, grant it to me, that at the sacrifice of greater possibilities and greater usefulness in Thy designs my spirit be permitted to remain upon the earth, that at an hour

* Gymnastics seem to characterize all the Oriental Schools, yet nowhere is to be found such a concise and simple method as among the Avestan. Equal stress is laid upon body gymnastics to assure handsomeness and grace; lung gymnastics to insure endurance and power; mental gymnastics to give intellect and spiritual gymnastics for the refinement of the human heart that true religion may be exercised.



of convenience I may cast a ray of light into the heart of a struggling soul and by solace and comfort lead it to the portals of final emancipation; never interfering with the established designs, I may still be permitted, even though only from afar, to cast the searchlight † of my soul before the weary wanderer through the abyss of uncertainties, pleading with him to follow the paths of righteousness; that I may be permitted to draw nearer and knock at the door of a heart hardened through untimely experiences and make an impression tender enough to turn his mind unto Thee, O, Lord God Mazda; yea, that I may be permitted to administer the leaves of healing unto those who have fallen a prey unto the cunning devices of adverse conditions; lift up all those who have run into the molochal hands of circumstances, and to counsel the needy and to assist all those who shall give the sign of distress;* to enter into the midst of struggle among my kind and kin, declaring and making Peace, until the Great Morning shall appear and the Race Transparent carry out the designs unto higher accomplishments and the last of God's witnesses on earth shall seal his testimony with his precious blood.

4. All was silence, save for the rustle of fallen leaves breathed upon by Vat, and the moanful rumblings of the overflowing Sanpu, and the soft breezes of Vayu, who upon his wings of ethereal transparency carried the memory of the Blessed Ainyahita, accompanied by the Spirit of the Times.

† SEARCHLIGHT: In the original "fiery pillar"; similar to "pillar of fire" in Exodus.

* SIGN OF DISTRESS. This and many more signs and tokens would show that the Avestan were Mystic Shriners, Architectural and Accepted Masons. The Ritual and Rites of modern Masonry show great semblance to those of the Covenanters, Guides, Worshipers, Zarathushtrians, Parsis and other Schools of the Avestan people.