

THE MIRACLE ABOUT THE SHINING HORSE OF VISTASPA

This miracle is described in detail in the Persian Zarathusht-Namah. This Zarathusht-Namah was written in verse by Dastur Zarathusht Behram in A.C. 1278 (Sanjana Dinkard; Vol XIII : Intro. P. xiii). With due deference to the learned author of the above versical work, it may be stated that the narration of the 'black steed' parable is said to have been given in full romantic style taking the parable in its literal sense because the unriddling of the allegories relating to the Prophet's life was unknown till Khshnoom came to light and our spiritually enlightened Master Behramshah Naoroji Shroff revealed the true interpretations of those allegories for the first time in India. The elucidation of these allegories has been given by Dr. Chiniwalla in his 'Nikiz' Vol. I, besides in other Khshnoomic literature. The following is translated from "Amar Jyoti Zarathushtra" written by learned Ervad S. M. Bhada (pp. 21-22).

"A parable is connected with the life of Zarathushtra in which it is stated that the demons poisoned King Vishtaspa's ears by misrepresenting him as a sorcerer by throwing hair, nails and other impure things in his bed caused him to be imprisoned. And when war arose between Gushtasp (Vishtasp) and his enemy Arjasp, it is stated that the legs of King Vishtaspa's

black steed got retracted in its abody which Zarathushtra restored to their natural condition, whereupon King Vishtaspa accepted the Revelation of Zarathushtra and spread the same in the whole world. So says the parable. We are aware by now that Zarathushtra had a luminous body, he was not approachable closely, his body was of a fiery nature and gave a shock if touched, which body was transparent (Even today there exist a species of small fish the flesh of which is quite transparent. It is called glass fish. So there is nothing unbelievable if the holy Prophet's body was transparent) and shadowless and besides he possessed the music of the Divine songs of the Gathas and implements of talismanic power, and moreover, could render his body invisible at will — being all these how can it ever be possible for any human being to catch him or strike him or imprison him.

King Vishtaspa was misled by the instigations of the demons and by their holding him under their control through spells of black magic. In the above allegory, four of the King's mental powers were deficient or latent, while others were shining, i.e., active. The bright powers are represented as a horse, but since their were defects also, that horse is stated to be black.

It is further stated that the King was so misguided that he ordered Zarathushtra to be imprisoned. By this is meant that Vishtaspa so managed that Zarathushtra may not come out from his residence in the holy talismanic mountain (Harbarez) so that the demons may have their own way. This is referred to as imprisonment. Then it is stated that the demons spread putrid things like loose hair, nails, skulls and corpses in his bed. Here Zarathushtra's bed is the earth, on which the task of Zarathushtra was to spread blissfulness. So the demons are stated to have deposited the above mentioned putrid things in the earth so as to defeat Zarathushtra's activities.

Now just as the demons were practising their witchcraft, there were in the royal court of Vishtaspa holy leaders also who on their part were endeavouring to defeat the demon's power. Thus there was great rivalry between parties of the Dark and the White sides. This is given the form of a warfare, which it certainly was. Owing to this tug-of-war, the King's intervention was absolutely necessary, but he could not decide which party to support. He consulted the wise for restoring the horse to its natural state, but no one could effect it. Thus chaos reigned supreme in the Court of Vishtaspa, which Zarathushtra could perceive from his residence in Harbarez by his spiritual powers. He declared that he would be able to clear the haze of uncertainties. Upon this Zarathushtra was invited to the royal court,

This is expressed as Zarathushtra 'liberated from imprisonment'.

Thereupon Holy Zarathushtra presented himself in the Court by moderating his highly lustrous fiery body. Owing to this lustre the whole mankind and animals rejoiced. This is aptly stated in Farvardin Yasht 93-94 as under :

"In whose birth and growth the waters and the plants rejoiced;

In whose birth and growth the waters and the plants grew;

In whose birth and growth all the creatures of the good creations cried out. 'Hail; Hail, to us! for he is born, the Athravan Spitama Zarathushtra....."

The King himself forgot his own condition by the Prophet's mere presence, and thus peace and joy spread everywhere by his advent as if the divine message of Ahura Mazda was received. Everyone became anxious to follow his commands, whereby the power of the demons was nullified for they were convinced that Zarathushtra had 'extracted the four legs', that is, cleared the ambiguity in the King's mind, and they realized that Vishtaspa would order the annihilation of the demons and level them to the dust. When such a situation arose, most of the demons surrendered to Zarathushtra and accepted his message.