

DIN AND MARESPAND, TWO AUSPICIOUS DAYS

Din Yazad is the superintendent over the two deified laws, viz, Mazdayasni Daena and Zarthoshti Daena. The first (Mazdayasni Daena) is the law of Unfoldment of Spirit into Matter, according to which a soul possessing deficiency of divine knowledge trails down from the immortal worlds to this earth, infolded in material body for its Reformation; the second (Zarthoshti Daena) is the law of Unfoldment of Spirit from Matter, according to which the erstwhile wicked soul, by observing the Zoroastrian laws of purity, becomes sanctified, and gets repatriated to the immortal worlds over which two laws (Infoldment and Unfoldment) Din Yazad is the superintendent.

Mino Marespand (Av. Manthra Spenta) is the superintendent over 'Staota Yasna' - the basis of the Universe, which has come into being by the inter-attunement of the invisible original colours produced from the divine Musical Note of Ahunavar, the WILL of Lord God Ahu, the light of lights.

From the above it will be understood that Mino Marespand is concerned with the creation of the Universe, and Din Yazad with the path of purity which a Zoroastrian has to take during life on earth, so as to gain deliverance from the repetitions of birth and death on this earth by the observance of Truth coupled with the Zoroastrian laws of purity and of the Zoroastrian anti-microbe Baaj rites. Consequently, it is enjoined in the Teachings of our Faith to commence the school education of a child on either of the two days of Din Yazad and of Mino Marespand of any Zoroastrian month, so that the child may remain in tune with Nature and may receive the combined blissful currents of these two angels. However, the day (Roj) Mino Marespand of the month (Mah) Spendarmad Ameshaspand is the most auspicious in the whole year. It may here be emphasized that the training of a Zoroastrian boy or girl must not be confined to economic learning only, but must be conducted side by side with the practice of the religious observances mentioned above.

MARVELS PERFORMED ON DAY MARESPAND OF MONTH SPENDARMAD

In the Master's book entitled "Ancient Zoroastrian Educational System" (pp. 87-88) there is mention of other marvels noted below.

"The day (Roj) Mino Marespand of the month (Mah) Spendarmad being very auspicious in Nature the Holy Prophet crossed on that day the river Zahun of Iran by causing its waters to shift."

This is also mentioned in "Zoroaster, the Prophet of Ancient Iran". (p. 39) by Prof. Jackson, as under:

"On the way the party passes through a sea whose waters are lowered by a miracle so as to allow a free crossing".

On the same day the Holy Prophet also performed the following miracles :

- (1) 'pulled out' the allegorical four legs of the black steed of king Kae Vishtasp, said to have been retracted in its body, i.e., illumined the four latent cerebral powers of the king by giving him to drink the consecrated Sherbet saturated with his (Prophet's) blessings, whereby the king was able to see the demons in their true colours.
- (2) showered his blessings and developed the spiritual powers of (a) Peshotan, (b) Jamasp and (c) Asfandiar through consecrated milk, flower and pomegranate respectively, on account of which they became famous in history as under :
 - (a) appointed Peshotan (king Vishtasp's son) as the chief of Kangdez, Peshotan was a Saoshyant, i.e., a Saviour, a spiritual guide risen from this world. Saoshyants are of two categories; among the first grade are those who, like the angels belong to the class of Saoshyants from their very origin; among

these are the holy Zarathushtra; Shah Varjavand, entitled Behram; Hoshedar-Mah; Hoshedar-Bami and others. In the second grade of Saoshyants come those holy Souls who have progressed from this world, and take part in helping other souls in spiritual advancement. For this reason Peshotan has been designated as the Saoshyant advanced from this world. Since he is instrumental in transmuting the effects of Darkness into Light on Kangdez (the middle sub-region of the Chinvat i.e., Requirer Bridge), he has been known as Peshotan of Kangdez;

(b) Made Jamasp, the wise premier of king Kae Vishtasp 'Phi' which is a term of the ancient

Kyan dialect. 'Jamasp-phi' means 'said or predicted by Jamasp'. Hence is derived the term 'Jamaspi'. 'Jamasp-phi' is explained under the topic of "Nav Gereh". Thus Jamasp was not the worldly son-in-law of the Holy Prophet as erroneously believed in philology;

(c) Made Asfandiar (the warrior son of King Kae Vishtasp) 'Ruin-tan', by which is meant that his body-elements (except the eyes) were rendered, quite invulnerable to the attacks of poisonous arms. This it will be understood "Ruintan" or "Royintan" literally meaning "body of bronze", allegorically so called means not a metal which is absolutely impossible in Nature.