

THE PHILOSOPHICAL CONCEPT OF “CONSCIOUSNESS” IN ZARATHUSHTRA’S TEACHINGS

Zarathushtra, a visionary giant, must be credited as the father of modern philosophical thought and opinions. Through his poetic hymns he transmits the prophetic notions of his Divine Revelation, leaving behind words of profound psycho-social significance, which have triggered off an endless chain of philosophical discussions on the matters of the mind and human conscious senses.

The modern meaning of the word “Consciousness” is perceived differently in different disciplines. For the philosophical purpose of this paper let us make the meaning simple. The most fundamental aspect of “Consciousness” is the ability to sense existence/being. It is a notion that is recognised with the world around us and in our personal experience. It, naturally, follows on the appraisal that accompanies the experience of existence. The core sense of being “Conscious” involves a subjective condition of Access Consciousness, which occurs when we are able to access /to perceive through our senses the world around us in a generalised state of alertness or arousal. We are, therefore, able to respond /to imagine i.e. when we are not in deep sleep, in coma or under anaesthesia. Another form, a Phenomenal Consciousness occurs when we are aware that we have a subjective experience or feeling of phenomena /happenings /events around us. A third sense of (Objective) Consciousness is the awareness of a particular object or event of a conscious state.

Zarathushtra’s words impart a clear insight into the reality of being. His concept of Reality is a physical world (‘out there’) of perceptual consciousness, which truly exists as our personal presence on earth. It is a clear notion of a lively, pulsatile, thriving entity – **our being /our body /our person/our Self (Tanu)**, possessing the most superior (among all other pulsatile and moving creatures) thinking processes. The complex mental interaction of our bodily nervous system recognises the world, outside the body, impinging on it. Our superior **thoughts**, naturally, rationalise and induce **involvement in life matters** through **meaningful experiences**, which, in turn, build up, within, the quantum of awareness resulting in the attainment of **Self-Knowledge** leading to a **Clear Insight**. Such life experiences lead to the formation of a pleasant memory, which sharpens the **Intellect**, enriches the life of the person and society and adds to the development of the Personality, which is the **Individuality** – a composite of our physical self and our Immaterial Self. As time passes, regular **Self-Appraisals** (decision making by the rational evaluation of the Self /commitment of choice by the Individuality) are bound to follow in the rationally thinking mind. Silently, the imbibed aura of Self-Knowledge begins to permeate (as it were, seep) through to influence and contribute to the rich evolutionary purpose of our consciously experienced existence. Zarathushtra, clearly, has it no other way since he sees nothing illusory in life.

Allow me to discuss each of these evolutionary stages of our Self in the process of our growth, consciousness and existence: -

1. Zarathushtra seems to be saying that, within each person /**Self /Tanu**, the workings of the superior human brain and neurological make-up constitute our Human Personality or Individuality, the most valuable possession we can ever have.

Such is the emotional fervour Zarathushtra goes through, while beseeching Ahura Mazda, that he is willing to give, among other dedications, the most supreme sacrifice of the life of his OWN SELF- Yasna 33.14

Zarathushtra sees Individuality as the most fundamental aspect of reality. He bases this notion on the premise that Ahura Mazda has created humans in his own image of perfect goodness by conferring on us, each and every attribute of his perfect goodness. The special gift of **rational Intellectual Thought/Frame of Mind (Khratu)** to humans (amongst all other living creatures) is a manifestation of his own Cosmic Good Mind (Vohu Mana).

In Yasna 34.14 Zarathushtra talks of the precious reward of the Illumined Mind we will achieve if only we, as earthly mortals, were to follow the inspiration of VOHU MANA.

2. To help us understand how our existence must be perceived positively, apprehended with clear insight, experienced meaningfully and affirmed manifestly, he goes further. He promulgates a view that our very personal feeling of humane-ness (our humane nature) is an inborn Human **Spirit of Consciousness (Chisti)**, a manifestation of the Cosmic Spirit of Ahura Mazda (Spenishta Mainyu). Through its own spontaneity it translates into human intention, the motivating, driving force of all human conduct.

He, naturally, expects our superior thoughts to rationalise. Our Intellectual rational thought, integrated with our human Spirit of Consciousness, will induce involvement in life matters. According to Zarathushtra there is no place at all for negative thought, inactivity or non-involvement in Human Consciousness.

In Yasna 34.14 he further explains the ideal of those who strive to promote the integration of their Spirit, CHISTI with their earthly Intellect, KHRATU – “they best serve humanity”.

3. He preaches that we humans, as part of the universe, must realise that our **actions (Shyaothna)** in real life are meant to be much more than just doing something. Our way of life, which is our relationships with people, with things, with ideas and with our surroundings, he advocates, need to be meaningful/ gainful /tangible experiences, since they are inextricably tied to our acting in harmony with the universe’s fundamental precepts of Asha. Each meaningful experience is a blend of all our senses involving accuracy of judgement, promptness of decision making, sharpness of self-control, agility, endurance and fairness. Such is the loftiness of existence to be aimed at that it is bound to lift, progressively, each stratum of life to better and higher levels so as to reach the **ultimate, rich and fulfilling stratum of Best Consciousness (Vahisstem Mano) as Ashavans.**

In Yasna 46.15 and 51.1 Zarathushtra implores his disciples to listen to his advice –

“...it is through the meaningful experiences of life that you will attain the most fulfilling stratum of BEST CONSCIOUSNESS, which is, in it, the highest achievement”.

In Yasna 31.7 Zarathushtra, with hands uplifted, entreats Ahura Mazda, “Who, but Thou, through thy holy manthra and thy heavenly light and wisdom doth decree the creation of the Eternal Law of the Highest Order to maintain the exalted status of BEST CONSCIOUSNESS.”

The sum total is a quantum of Self -Awareness resulting in the **attainment of the Illumined Mind/ the Clear Insight (Hudaanush) of Self-Knowledge (Khvaetu)**.

In Yasna 34.12 Zarathushtra implores Ahura Mazda to lead humans to Self-realisation through the rational thinking of Vohu Mano along the path of Asha.

4. Our earthly eventful and dynamic conscious being, abounding in the fullness and the thrills of existence through all our senses is a human birthright, which is to be enjoyed thoroughly with all our senses as **Ushtavants**. He is mindful, too, that birthrights need to be experienced in a responsible manner.

Zarathushtra, in his dialogue with Ahura Mazda, asks (in metaphoric terms) how best would he be able to EARN THE REWARD of our 10 senses led by the mighty one – the Illumined Mind - to be able to attain the Eternal life of Best Existence –

Yasna 44.18

Modern science says there are only 5 human senses. Our Gathic concept of 10 senses appears more accurate. In addition to the senses of sight, sound, smell, taste and touch there are also other 5 senses. 1. A sixth sense (when we become suddenly aware of an impending occurrence); 2. A temperature sense (we experience hot and cold feelings without touching); 3. A time sense (we are aware of both the duration and the lack of time); 4. A sense of controlled movement (we experience discomfort when this is hampered and disease when it is lost) and finally, 5. An Intuitive sense [we experience an unexplained surge to do the right thing (without reasoning) through an Inner Voice, which is a sum of Chisti (the Human Spirit) and Daena (the Human Conscience)]

Zarathushtra calls this conscious fullness of our sensual being - **Jyati (our first life, which is on Earth/Mortal life** - Yasna 32.5 and 46.8). Any other state of non-awareness (like that of a stone), non-event, non-experience, non-involvement, lifelessness, non-being, the very antithesis of life which is death, Zarathushtra calls **Ajyati**.

Indeed, in Yasna 30.4, he emphasises on the moral and ethical purpose of the creation of Life on earth - “a ‘worst existence’ for the followers of untruth and ‘best existence’ for the followers of truth”.

5. His amazing thoughts reveal, too, the existence of an **Immaterial Inner Consciousness/the Spiritual Self/ the Soul (Urvan)** which will persist after death. He has a firm conviction that the working of this Spirit of Consciousness of the Mental World helps to promote and enrich human existence of the Physical World by discriminating against the bad without compromise.

In Yasna 45.2 Zarathushtra makes a firm statement about the attitude exhibited, right from the beginning, by **Spenshta Mainyu towards Anghrem** –

“there will be no compromise, no yielding to evil in thinking, teaching, will, belief, speaking, experiencing, nor in the matter of the Inner Self or of the INNER CONSCIOUSNESS”.

It is directly connected to a single purpose, which is the advance to a judgmental reward,
**“a glorious and eternal existence in the Abode of Truth” (Garo-Demana),
a second essentially static life of the highest spiritual Consciousness.**

In Yasna 45.8 and 51.15 Zarathushtra talks of the reward of a life in the “Abode of the Highest Existence (in harmony with Ahura Mazda, who is Lord Supreme)”

The other alternative is a relegation to the “Abode of Untruth” (Drujo-Demana).

In Yasna 46.11 Zarathushtra warns of the earthly wickedness of the Karapans and the Kavis, whose Spiritual Self will remember their evil actions, before they are judged to be relegated to remain in DRUJO-DEMANA (the Abode of Untruth).

6. It is quite obvious that, little by little in an agonisingly slow pace, progressive adjustment does occur, in the face of blatant opposition, through modifications in thinking. **Ahura Mazda's grand project of Evolution entails the passing of eons and eons of time** - a time span longer than we, as mere mortals with only a minute lifespan, can ever imagine. **We are, therefore, not able to reach 'Perfection' during this small lifespan on Earth.** Still, each one of us will leave a little bit of ourselves - a contribution, however small to the rich evolutionary purpose (an obligatory recompense to all humanity) of our consciously experienced existence, evolving in a continual process of self-development. Unperceived, more and more Self-Consciousness of individuals and Collective Consciousness of groups, through generations of interaction, will continue to contribute to the build-up of a reservoir of Universal Consciousness. Such thinking, through evolutionary (not revolutionary or imposed) activities and experiences, is able to guide humans (individually and collectively) into a worthwhile and dynamic existence. If we observe closely, it is really the outward manifestation of the **total spirit of all humanity - Universal Consciousness/World Spirit** that touches us.

Let us, now, proceed to examine more closely the import of the prophet's teachings in the realms of the Conscious Mind. **Human earthly existence experiences Consciousness at three fulfilling levels: -**

Individual or Self Consciousness:

This level of Consciousness grows during the development of the person through Self-Appraisal. Of all forms of animal life and living beings this form of Consciousness or Awareness progressively develops, grows, adjusts and matures more acutely and thoroughly in humans. This is because we humans are more gifted with an attribute, which involves us in undergoing Self Appraisal/Self Monitoring within ourselves and in our mutual and subtle relationship with other fellow human beings. As the reservoir of Awareness gradually builds up, a mature state of **Self-Knowledge (Khvaetu)** is reached (leading to a **Clear Insight – Hudaanush**).

**We had previously noted how the Clear Insight of Self Knowledge is
acquired by the conscious integration of the Intellect (KHRATU)
and the Human Spirit of Consciousness (CHISTI).**

**In Yasna 31.16 Zarathushtra goes one step further to inquire how best this Clear Insight
(HUDAANUSH) could be used in daily life for the attainment of the HIGHEST TRUTH
(‘ASHAVAN’-hood) so as to become one with the Supreme.**

To become ‘one with the Infinite’ during life on earth is to reach an exalted State of Conscious Ecstasy, which the striving Ashavan, who has attained the highest level of Self Knowledge, is justifiably entitled to.

**Yasna 43.8 reflects this sentiment. “Among the righteous I shall maintain
the ECSTASY OF MY INNER STRENGTH.
Thus, may I share with you for all time thy Infinite strength”.**

Zarathushtra talks of a spiritual Supreme Force/a Cosmic Consciousness, which is able to perceive everything with the most Clear Insight because it is all-seeing, all-knowing and all-pervading **Hudaa (Yasna 31.22 - also pronounced Khudaa, as in Haati/Khaati; Harahvaiti/Harakhvaiti).** His clear thoughts personify this omniscient, omnipotent and omnipresent force, which possesses all the attributes of perfect goodness, calling it the **Lord of Wisdom.** It exists independently of matter and since it is present everywhere, it is freely

available to all. Its earthly equivalent would, at its best, be the mortal Ashavan (the one who has managed to acquire the Highest Truth - **Asha Vahishta in the exalted status of Best Consciousness - Vahisstem Mano**).

In Yasna 31.7 Zarathushtra, with hands uplifted, entreats Ahura Mazda, "Who, but Thou, through thy holy manthra and thy heavenly light and wisdom doth decree the creation of the Eternal Law of the Highest Order to maintain the exalted status of BEST CONSCIOUSNESS."

Sharpness of Intellect, if not the quantity, and the inclination to practice it in daily life are also a factors in the general make-up of an Individuality. Zarathushtra, in his own diocese, ascribes three distinct levels of attainment of Self-Knowledge among his disciples. They are Khvaetu, the achievers of the highest grade, then come the Verezena, his lesser co-workers and finally, the Aryaman, his friends.

Yasna 53.4 points towards the high esteem Zarathushtra holds human intellect and human spirit in, irrespective of the level it is attained in.

He declares "he has chosen the Faith for all who are seekers of Asha, from the HIGHEST ATTAINERS of Self-Knowledge to the LOWLY SHEPHERD."

We, humans, pride ourselves as being the only species of the animal kingdom, capable of assessing rationally to weed out the good from the bad sides through the non-material portion of our psyche and being. Yet Consciousness, per se, does not ever provide us, mere mortals, with detailed knowledge about matters not known before or of events to come. That is the sole domain of Ahura Mazda. Rather, it clarifies a different choice and advises for or against possible solutions, the source of advice being the reservoir of some Collective Consciousness and Universal Consciousness.

Collective Consciousness:

This form of Social/ Communal Consciousness stems from our acting together in co-operation and synergy over a period of time, resulting in the Evolution of a common structure of society or a common goal. As time passes, a large common field of interest evolves among the individuals in the group. An altruistic impulse of mutual trust, harmony and general confidence created by this interaction in the minds, literally, emanates and radiates with very strong emotional feelings and effects. During the earliest primitive Indo-Aryan nomadic times such Groupism was certainly of mutual benefit to all the members of the whole wandering tribe for their very survival. Before the primitive humans learnt to create fire by friction it was, naturally, an obligation to protect the embers of fire for the general comfort of heat, light and use in cooking.

The volatility of this strong feeling becomes so intense that such a common bond can, sometimes, lead to a false personal craving for group gratification, mainly arising from (the evil intent of) self gratification and a sense of superiority. The volatile groups, during Zarathushtra's time, were the **Karapans, Kavis, Usigs** and some priests, who had incorporated the exhilarating Haoma ritual in the Yasna ceremony. Their Collective Consciousness, obviously, had not become integrated into the Universal Consciousness since their co-operation and positive appraisal was only sporadic and temporary. The modern equivalents would be the socially deviant groups of political radicals and religious extremists, who are prepared to incite antiracial and ethnic sentiments and others, who misuse alcohol and drugs for self-gratification.

Zarathushtra is strictly against the imposition of such mind-bending practices (evil intent) and the use of the pounded Haoma drink, since it leads to exhilarating unrealities in rationally thinking minds and creates disturbances in the clarity of thought.

Although the evil drink of the pounded Haoma is not mentioned, there is an indirect reference to it in Yasna 48.10. “When, O Mazda, when will my co-workers smite this filthy indulgence and evil intent, by which the priests and also the wicked rulers falsely entice others.”

His emphasis is on the power of self-control/Self-Appraisal – Self-Monitoring Will through the rational thinking of the Good Mind. It is the unrelenting will of the **Khratu‘vant’** and the **Chisti‘vant’** that will help to overrun the imperfections of life through a constant, ongoing process of creative Evolution.

In Yasna 51.2 Zarathushtra, as a faithful worshipper, dedicates his deeds to Ahura Mazda and Asha and asks a boon of Spenta Armaiti.

“Thou, O Spirit of Rightmindedness, grant me the power of the Will”.

And then again, in Yasna 48.4.

"He who makes his thinking better, Mazda, or worse, verily promotes his Inner Self through gainful experience, amicable speech, own leanings and likings to guide his own Intellect and lead him to his destiny."

Universal Consciousness:

With genuine concerns for the benefit of all humanity (a Global Awareness for the common good), the more recent push towards globalisation is understandable. This new human endeavour has put the ancient **Gathic concept of Universal Consciousness (shared humanity – so to speak)** in the forefront. It is a subtle counsellor and does not have the quality of a dictatorship. It is clearly the most extensive and stable form of all Consciousness. Why? - because it involves the appraisal and progressive reappraisal of generation after generation and strata of existences. It, thus, plays an important “controlling” role in new developments and in Evolution in the course of time, since it continues to survive after the physical life of each contributor ceases and when the communal group breaks up.

Since Consciousness is a property of the Cosmos (the Universe) it penetrates everything. Each living entity is able to draw from the reservoir of Universal Consciousness for its own welfare and, **subconsciously, itself leaves a contribution for the general build up and progressive growth of the silent reservoir.** The recipient of such feelings of the aura of Universal Consciousness becomes aware of own existence and of the existences around it. The recipient then, leaves behind results (humane traces of gratefulness) for mutual benefit to all in society. In this way, the After-life, is assured in **an ultimate state of Cosmic Consciousness – a State of Ameretat.**

It augurs well for the future of humanity and the preservation of human life on good earth. There is, here, a clear pointer towards the Spirit of all Humankind, which will continue after material/physical life ceases to exist - a strong basis of the acceptance that after death an **Immaterial Self (Urvan)** can outlive **the physical body (Tanu).** **There is here also the conviction of a purposeful Evolution that will cause a cumulative growth towards a better world, the beneficiaries being the future generations of humanity.**

ABERRATIONS OF CONSCIOUSNESS:

Modern Philosophy has discounted the possibility of the presence of Evil Consciousness, arguing it has no consistent goals or ideals and that if evolution has to be accepted with its emphasis on the survival of the fittest genes, Morals and Ethics do not exist, either.

Zarathushtra's philosophy, on the other hand, explains clearly the aberrations, that so often occur, in Consciousness. Right from the beginning of Creation the attribute of the perfect goodness of Ahura Mazda, Spenshta Mainyu (the human Spirit of Consciousness, Chisti), had declared that any aberration of the good Consciousness will be opposed at all levels of Consciousness by alert discrimination without compromise. In other words, good and evil are deeply rooted in the mind, which, indeed, remains the battleground during our physical Jyaiti. It is obvious the mind of the possessors and practitioners of Evil Consciousness wants to shy away, intentionally, from Self-Appraisals while intentionally inculcating an aura of Evil Consciousness, the very antithesis of Self-Knowledge.

Individuals, the followers of untruth, who have committed some civil or criminal offence are fully aware (conscious of the fact) that they have placed their Self-interest, self-promotion and personal gain first, while over-ruling the norms of society they live in.

In Yasna 43.7 Zarathushtra's heart becomes overwhelmed by his love for Ahura Mazda when the divinity of Vohu Mana enters within him and asks him which path he would choose when there was doubt in the daily acquisition of gain between others in his settlement and his own self.

His answer lies in the next verse, Yasna 43.8, "I, Zarathushtra, am the dedicated adversary when I am among the followers of Untruth but when I am among the Righteous I shall continue to maintain the ecstasy of my Inner Strength. Thus, may I share with you for all time thy infinite strength."

He points out, too, that the existence of the simple principles of Evolution, in the absence of Morals and Ethics, results in Egocentricity. All dogma (Am God, spelt backwards) is devised by Ego. Ego is subtle enough to pose in a way as to mask its real identity and, since the intention of masking is surreptitious, **Ego is itself Evil personified. One's Ego is a knowing falsification of one's own conscience (duz-daeneng).** Groups, too, sometimes, commit offences because a misconceived purpose of the common goal carries the leaders away.

We must, here, look into Zarathushtra's notion of the possessors of a spiritual void in Yasna 49.11. He talks of those who possess a FALSIFIED CONSCIENCE (duz daeneng) and manage to cultivate an EVIL INSIGHT (akaish khwarethaish). These intermediaries are literally living in their own self-induced hell on earth and they will go back to their familiar abode in the After-life.

"The possessors of Evil Insight, be they among rulers, workers, speakers, thinkers and those who follow untruth by falsifying their consciences, are truly the real dwellers of the Abode of Untruth.

It is, verily, in the Abode of Untruth where their souls will fall back."

The well-meaning appraisal of Universal Consciousness can be thwarted, too, by Evil Consciousness in perpetrating misrepresentations and providing readily acceptable terms to criminal actions.

In Yasna 33.4 Zarathushtra reassures Ahura Mazda that he will, by devotion and prayer, keep afar all doubt in faith or EVIL CONSCIOUSNESS from his worshippers, any perverse thought from his disciples who have achieved the highest level of Self-Knowledge, likely opposition of the next of kin from his co-workers, slanderers from his friends and the wicked herdsmen from the pasture fields.

Besides its subtle controlling action, Universal Consciousness has been a valuable addition, better suited to the understanding of morals and ethics. Zarathushtra promulgates this concept of moral and ethical conduct at an early date of the history of evolutionary thought, whereas scientists have long insisted Morals and Ethics are irrelevant to the proper understanding of the three forms of Consciousness.

Zarathushtra, in recognising the power of Evolution and the purpose of an Ethical and Moral controlling principle, clarifies to us its noticeable positive influence. An Evolution explained only by the influence of Ego would not fit in with his teachings. In explaining the influence (vaedemno) of Universal Consciousness, he provides for us the positive impetus via its subtle and ever present (**Gathic: Hudaa/ Pahlavi: Harvespa Khudaa**) appraisal - a notion of Cosmic Universal Consciousness.

The concept of an Evil Consciousness had for long remained alien to western tradition, which made it difficult for western thought to explain clearly why some actions must be considered as being bad.

In Yasna 31.22 Zarathushtra indicates (in metaphors) the eager Intention of persons, loyal to the ever-present Force of COSMIC CONSCIOUSNESS (HUDAA), to be influenced by it, while searching within their minds (VAEDEMNAI MANANGHA).

It has been obvious that, in modern society, the synergistic energies of the materialism of science and the idealism of spiritual tradition have remained insufficient in quenching the insatiable human search for meaning. Zarathushtra, as we have seen, does provide the answers. **His ancient concept of a slow but progressive evolution, through the interaction of Self Consciousness and of Collective Consciousness under the supervisory influence of a reservoir of Universal Consciousness has, in modern times, been accepted by humanists as a new way of thinking emerging.** Societies, who fail to take advantage of this concept of Globalisation and Universality as a new paradigm, are going to spend their 'Jyati' in a state of moral, ethical and intellectual inadequacy.

It is well to remember what Zarathushtra in Yasna 46.5 has to say about the merit of attaining Self-Knowledge – “to save himself, O Mazda Ahura, from destruction.”

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SUMMARY

AHURA MAZDA

COSMIC omnipresent/omniscient/omnipotent FORCE of the most perfect goodness

Instigates CREATION

A REALITY of Organic LIFE - JYATI

along with lifeless **Inorganic MATTER - AJYATI**

A true existence of a physical world '**gaithya**' of lively, thriving, pulsatile entities
with thinking processes and perceptual awareness

TANU (material physical SELF) + URVAN (immaterial spiritual SELF)

The material and immaterial SELF together constitute the composite

INDIVIDUALITY

Possessing all the conferred manifestations of the perfect goodness of the creative force

The sum total is SELF-CONSCIOUSNESS

It progressively grows, develops, adjusts, matures with age

The conferred **HUMAN SPIRIT OF CONSCIOUSNESS - CHISTI**

(A manifestation of Ahura Mazda's Cosmic Spirit - the divine Spenishta Mainyu)

**Through complex interactions (precepts, thoughts and feelings) in our superior human
brain**

it spontaneously translates into human INTENTION constantly attempting integration with

The conferred RATIONAL FRAME OF MIND - KHRATU

(A manifestation of Ahura Mazda's Cosmic Good Mind - the divine Vohu Mana)

by inducing a dynamic involvement in life matters: -

**rational thinking (Khrutu), meaningful experience (Shyaothna) & amicable speech (Hu-
Vacha)**

The purpose is to obtain a state of **CLEAR INSIGHT - HUDAANUSH**

of SELF-KNOWLEDGE - KHVAETU

a joyous feeling of understanding, freedom of thought and expression

**Bits of Self-Knowledge seep through into the COMMUNAL ENVIRONMENT to influence
other humans**

(a manifestation of Ahura Mazda's Cosmic Ideal Dominion - the divine Khshathra Vairya)

and is itself influenced by other units of Individual Self-Consciousness

and by units of Communal Consciousness

**The ultimate aim is to advance to better and higher levels of Consciousness until the
the most perfect state of BEST CONSCIOUSNESS - VAHISHEM MANO of an Ashavan
is reached**

(A manifestation of Ahura Mazda's Cosmic Highest Order - the divine Asha Vahishta)

**Such a smooth progress does not occur in the REALITY OF imperfect LIFE on earth
Frustration, regression, suffering, death due to the bad influence of
an EVIL CONSCIOUSNESS cause
ABERRATIONS of CONSCIOUSNESS**

**Through the workings of Chisti and Khratu & under the guidance of
a manifestation of Ahura Mazda's Cosmic Right mindedness - the divine Spenta Armaiti
an obligatory (moral & ethical) recompense/ an uncompromising stance is activated
SELF-APPRAISAL (where have we gone astray?)
(a manifestation of the Cosmic Rightmindedness – Spenta Armaiti)
through the power of Self-control and Self-monitoring Will - Ishtoish
with the assistance of
INDIVIDUAL units of Self-Consciousness of other humans
COMMUNAL units of Consciousness of communal groups and
The RESERVOIR of INFLUENCE - VAEDEMNO of UNIVERSAL CONSCIOUSNESS -
HUDAA**

**Still, setbacks do continue to occur needing
obligatory progressive RE-APPRAISALS**

**Which lead to a CREATIVE EVOLUTION
a progressive improvement in the levels of Self-Consciousness, Collective Consciousness**

**Each advancement adds to the reservoir of Universal Consciousness
to build up a total GLOBAL SPIRIT OF CONSCIOUSNESS
(A manifestation of Ahura Mazda's Cosmic Completeness of Integrity –
the divine Haurvatat)**

**The final State of COSMIC CONSCIOUSNESS is reached
(a manifestation of Ahura Mazda's Cosmic Eternal Bliss – the divine Ameretat)
in harmony with the Infinite
[in a sense, also, assuring the preservation of consciousness on earth as
an AFTER LIFE (a survival of the species)]**

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