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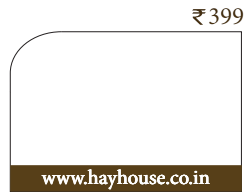


*Truth is good,  
Indeed it is best.  
It is happiness.*

*Happiness comes to him, who,  
for the sake of truth,  
follows the path of truth,  
which is best for mankind.*



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THE INNER FIRE  
FAITH, CHOICE, AND MODERN-DAY  
LIVING IN ZOROASTRIANISM

ROHINTON  
F. NARIMAN



# THE INNER FIRE

FAITH, CHOICE, AND MODERN-DAY  
LIVING IN ZOROASTRIANISM



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F. NARIMAN

**ZOROASTRIANISM** might be a fast-declining religion in today's world, but what is remarkable is its eternal message. It is hard to believe that the hymns of the faith have travelled down to us in accurate form and poetic metre, purely through the memory of generations of priests.

Zarathustra, the founder of the faith, belonged to a period of Persian history which antedated the Achaemenid dynasty (from 550 BC to 330 BC). He followed the old Rigvedic religion until he was the first to receive a revelation from one Almighty Creator God. The Gathas—the most sacred text of the Zoroastrian faith—were first composed and sung by Prophet Zarathustra.

This book is the first of its kind. It is a complete analysis of the Gathas, which consist of 238 verses, and is for anyone who wants to gain a deeper understanding of the purpose of life on earth and what happens to mankind after death.

The Gathas are extremely relevant to modern-day living for the fundamental reason that they are timeless. They do not emanate from Prophet Zarathustra's mind, but are revelations from Almighty God, making them universal in their approach. This book is an attempt to help the reader fully comprehend these and choose the path of leading a righteous life.

THE  
INNER FIRE



# THE INNER FIRE

FAITH, CHOICE, AND MODERN-DAY  
LIVING IN ZOROASTRIANISM

Rohinton Fali Nariman



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To  
My beloved grandparents



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## AUTHOR'S NOTE





*How* I CAME TO STUDY MY RELIGION IS a story in itself. Thanks to the impetus of my mother, who firmly believed that a *navar* in the family would considerably add to the family's prestige, she insisted upon my undertaking the priesthood with great zest. After a few enquiries, a priest by the name of Manekshah Bharda from Udwada, a small town in the state of Gujarat, considered the holiest place of worship for Zoroastrians, was shortlisted and assigned the onerous task of teaching me the necessary prayers to accomplish my *navar*-hood. He turned out to be an unassuming and extremely lovable person who I have the highest regard for and still miss greatly after he passed away in the 1970s.

So, this gentle old man would come home to teach an 11-year-old boy how to memorise the necessary prayers. It took about six months for me to do so, after which I was consigned to the *agyari* (fire temple) in Bandra for 28 long days. Until then, I had always slept at night in an air-conditioned room in Mumbai, and was now, for the first time, made to sleep on a leather bed under a fan in the sweltering heat in the summer holidays! However, surprisingly enough, despite having to pray five times a day, including at midnight, my stay in the fire temple was pleasant enough because the priests there were all like

grandfathers to me – very loving and most encouraging. They also had a great sense of fun. Every day the priests at the fire temple would close the fire temple gate at lunch time and an old priest called Ukaji would religiously take out his snuff box and administer, forcibly, snuff into the nostrils of another old priest, who was pinned down for the said purpose. This made the old priest's wife believe that he was a snuff addict, when, in fact, he hated the stuff. And all this was done with great fanfare and jubilation every single day.

Apart from this, even the priest who cooked our food, a jolly and corpulent gentleman called Pherozshah, would spoil me and overfeed me with rich, heavy food – as a result, I looked like a fattened pig at the end of my 28-day stint in the fire temple. On the appointed day, in front of a large congregation, I was made to spout the prayers that I had learnt by heart, after which it was all over – I had finally become a priest. I didn't think much of it, or about it, at the time.

Back at school, at the Cathedral and John Cannon School in Mumbai, we used to attend scripture classes which consisted of the then Principal, Mr Kuruvilla Jacob, teaching us the Old Testament of the Bible. One fine day, Principal Jacob asked me to come to the head of the class and explain the Zoroastrian religion to my fellow classmates, as he had learnt that I had become a Zoroastrian priest. I went to the head of the class and mumbled something, which I forget now, but a deep sense of anguish came upon me as I did not know anything about the Zoroastrian religion, despite having become a priest. The sting I felt because of my ignorance gave me the necessary impetus to approach

the Zoroastrian scriptures, and learn about the faith in which I had attained priesthood.

At first, none of the books I read (albeit in English) made any sense to me. That, in turn, made me take up the Bhagavad Gita, in which I found a direct philosophy dealing with duty, action, and detachment, including renunciation of the fruits of action. As a result, I devoured the book quite easily, and was able to appreciate it. After reading the Gita, I began reading the New Testament in right earnest, and found beautiful passages in all the four gospels. That then took me on to the Quran, which again, as a prescribed way of life, specific and clear in its instructions, made immediate sense to me.

Anguished by the fact that my own Zoroastrian religion made no sense to me at all, I met up with Professor Kaikhusrov Irani in New York (when I was about 25 years old), and it was he who sent me to Columbia University's reading room, in which I began reading works by A.V. Williams Jackson on the Zoroastrian religion, as well as works by R.C. Zaehner. After reading these books, the Zoroastrian religion slowly started gaining clarity in my mind. When I realized that the Gathas – the most sacred text of the Zoroastrian faith – themselves were only in a language that was a sister of Rigvedic Sanskrit, I began reading the Gathas and attempted to discover their real meaning with equivalent Sanskrit words. This was an extremely laborious and difficult process, but yielded an enormous reward, in that I was able to understand what was preached thousands of years ago, which not only made perfect sense to me, but would still be relevant in modern times.



It then occurred to me that there were three miracles which had taken place. First, the fact that the Gathas had come down to us by an oral tradition of thousands of years before they were written, almost intact. Interpolation, which can be found with many other Zoroastrian texts, does not seem to have taken place, probably because it is difficult to push in a word here or there in poetical verse. It would disturb the overall structure of the verse. Secondly, what has come down to us as a dead language can be understood by us because of Rigvedic Sanskrit. And thirdly, verses that tell us eternal truths, are as relevant to modern living today as they were to human beings thousands of years ago.

Being aware of these three miracles, I have undertaken to pass on the knowledge that I have been fortunate enough to receive, to whosoever wishes to have a deeper understanding of the purpose of life on Earth and what happens to mankind after death. These and many other questions have answers in the Gathas, which a reader of these splendid hymns will realise once she/he embarks on the task of reading and understanding them. This book is my attempt to help the reader comprehend the Gathas, and choose the path of leading a righteous life.





# INTRODUCTION





*T*HE GATHAS CONSIST OF 238 VERSES, which are hymns that are sung to one almighty creator – God. They are in five divisions – the Ahunavaiti, consisting of 7 chapters of the Yajashne, a compilation of 72 chapters of Zoroastrian religious lore. These 7 chapters are from Chapter 28 to Chapter 34, consisting in all of 100 verses. The second Gatha, namely, the Ustavaiti consists of 66 verses contained in 4 chapters – Chapters 43 to 46. The third Gatha, Spenta Mainyu, consists of 41 verses contained in Chapters 47 to 50. The Vohu Kshatrem Gatha, the fourth, consists of 22 verses contained in a single chapter – Chapter 51, and the fifth Gatha, Vahish Toist is 9 verses contained in Chapter 53, thus making a total of 238 verses.

Whereas the first four Gathas were composed and sung by Prophet Zarathustra himself, as teachings to his people, the last Gatha is like a postscript in which the Prophet's daughter gets married, and it explains how great the Prophet's success was in spreading the faith before he died.

It is important to know that these verses are in a similar language to that of the verses of the Rigveda, which consists of 1028 hymns comprising 10,552 verses composed by over 400 sages. The Rigveda itself spans a couple of thousand years from the earliest hymns which

were composed in Central Asia to the later hymns which were composed in India. The fact that 238 verses are attributable to one man alone is astounding. What is remarkable about Zarathustra's hymns is not only the fact that they have come down to us through the ages in an extremely accurate form, being in poetical metre, and memorised through the ages by generations of priests, but the fact that they are not dated – they are extremely relevant to modern times for the fundamental reason that they are timeless. And they are timeless because they do not emanate from Prophet Zarathustra's mind, but are revelations from Almighty God, speaking of universal and timeless truths.

Zarathustra himself belonged to a period of Persian history which antedated the Achaemenian dynasty (from 550 BC to 330 BC), the founder of which was King Cyrus the Great. The *Shahnamah* of Firdausi tells us that there were two dynasties before the third great Persian dynasty of King Cyrus the Great, namely, the Peshdanian and Kayanian. Prophet Zarathustra belonged to the second such dynasty, as we know that he converted King Vistasp, who belonged to the second dynasty, namely, the Kayanian. The age of the Prophet is indeterminate, varying from as much as 6500 BC to 1000 BC. What these hymns tell us is that the Prophet belonged to the old Rigvedic religion until he was the first to receive a revelation from the almighty creator, God. This great God replaced the deva worship (the worship of many Gods) of the Rigveda (which essentially consisted of worshipping Nature Gods), and Zarathustra states in unmistakable terms that there is only one such God. The Prophet names him Ahura Mazda. The

expression 'Ahura' is none other than the same expression to be found in the Rigveda, namely, 'Asura'. In the Rigveda, the expression 'Asura' meant 'Lord'. Varun and Mitra were the two great Rigvedic Asuras that were in charge of upholding the moral order. They were now replaced by another Lord – another 'Ahura' called 'Mazda'. The word 'Mazda' does not exist in the Rigveda, and was coined by Prophet Zarathustra himself. It means 'the great creator' or the 'majestic creator'. Zarathustra's God, therefore, is Ahura Mazda, i.e. the Lord who is the great creator.

Along with Ahura Mazda are several embodiments of various virtues, all of whom reside with and are in companionship with him. They find repeated mention in the Gathas and it is best to know who they are and what exactly they stand for.

The first principle of the Gathas is embodied in Asha – which is the very embodiment of truth. Asha is central to Zoroastrianism, so central that Herodotus tells us that in 500 BC or thereabouts, a Persian child was taught to do two things – one, how to ride a horse; and second, how to speak the truth at all times. This central message which permeates the Gathas has come down to Zoroastrians through the ages and continues to be the bedrock of their civilization. 'Asha' is sometimes spoken of as the very embodiment of truth, i.e. absolute truth, and sometimes spoken of as truth seen by a human being. In the latter sense, truth is relative and is spoken of as such when applied to man. Thus, the path of truth is the path of relative truth which mankind must tread on this earth, before it makes itself ready for the next world. Indeed, the colophon of the Yajashne reads thus:

‘There is no path other than the path of truth; all others are false paths.’

The next great idea which occurs throughout the Gathas is Vohu Manah. Literally translated, it means ‘the good mind’. Whenever Vohu Manah is spoken of, I have translated it as ‘the Pure Mind’ as bringing out the essence of what is meant. It is through Vohu Manah that the Almighty God’s revelations are made to Prophet Zarathustra, and, hence, this expression again occurs repeatedly throughout the Gathas.

The third expression which occurs repeatedly is Armaiti. Literally translated, it means ‘right-mindedness’. For want of a better English expression, I have translated it as such. Another very important spiritual personage in the Gathas is Spenta Mainyu, literally translated as ‘the holy spirit’. It is this holy spirit created by God at the very beginning that chooses correctly, in moral terms, and whose example must therefore be followed by mankind.

Apart from the aforesaid terms, one very important term that occurs repeatedly is Sarosh. Translated literally, this word means ‘to hear from within’. I have, in my translation, therefore, sought to translate this word as the English word ‘conscience’.

Before embarking on the Gathic journey, it is important to first state what the two basic prayers mean – the Ashem Vohu prayer and the Yatha Ahu Vairyo prayer. The Ashem Vohu prayer concerns itself with two concepts – truth and happiness, forging a causal link between the two. It goes thus:

Truth is good,  
 Indeed it is best.  
 It is happiness.  
 Happiness comes to him, who, for the sake of truth,  
 follows the path of truth.

The Yatha Ahu Vairyo prayer is in three parts. Part one is a reaffirmation of the Ashem Vohu prayer. It says:

Just as a Great Lord (on Earth) is very powerful,  
 so is a teacher (who is spiritual), for the reason that he  
 lives by the path of truth.

The second part speaks of the highest gifts that can be bestowed on a human mind, which will be so given only if good deeds are done in this life for the love of the great creator.

And the third part gives Zoroastrians the sense of charity. It states that he who helps any person in need will, in turn, be helped through the power of Almighty God.

With these two basic prayers in mind, the stage is now set for appreciating the spiritual message of the Gathas. I have endeavoured to translate these messages from the Avesta language into the English language and have divided this book into different topics dealing with different aspects of the religion.

I have chosen to follow a set pattern – to name the topic, then give a general introduction stating what exactly is contained in the topic, after which all the Gathic verses relating to the topic are set out in the order in which they appear in the Yajashne.







*Section One*

THE FUNDAMENTALS OF  
THE FAITH



## *Chapter One*

### AHURA MAZDA



AHURA MAZDA IS SAID TO BE THE worthiest being that can be invoked in prayer. He is slow to anger, but should never be provoked to wrath. He is all-pervasive, being the creator of everything that exists. He is the father of all the great embodiments of truth, the good mind, and right-mindedness. He is the judge over all the actions of the living. Nothing escapes him as he is all-seeing and can never be deceived. He is all-powerful and exists entirely by himself, having no second or equal. He dwells in various worlds described as worlds of truth or reality, and stands at the ultimate goal to which all creation advances. He has fashioned this Earth to give joy to mankind, in his wisdom. He is truth-tongued and is the teacher of mankind from the very beginning, through Vohu Manah. He is to be worshipped, not out of fear but out of love and friendliness. Here, then, are all the verses from the Gathas which bring out these attributes:

→ AHUNAVAITI – Yas. 28.9

Never, O Lord, O Truth, and O Pure Mind, **may we provoke to anger**. May we come to you with hymns of praise, for you are the best to invoke in prayer.

→ AHUNAVAITI – Yas. 29.6

Thereupon spoke God, **who pervades everything with His wisdom**: Is not a single powerful person or a protector who is righteous known to you? Is this why I made you the protector of all things created by me?

→ AHUNAVAITI – Yas. 31.8

May I think of You as first and last – **the be all and end all of everything** – always. As the father of the highest mind. May I behold You in my mind's eye **as the true creator of truth and the Lord over the actions of the living**.

→ AHUNAVAITI – Yas. 31.13

These questions are asked openly or secretly. When for a small act of violence one undergoes the highest penance, **this is observed by You clearly**, along with the truth.

→ AHUNAVAITI – Yas. 32.16

This is the true teaching of a teacher who is followed correctly. **You have power over those who plan to menace me**. Therefore, I will restrain violent and evil persons from hurting your devotees.

→ AHUNAVAITI – Yas. 34.7

Where are your devotees, O Lord, whose minds are filled with understanding; who, in times of ill fortune and trouble, teach us about our true inheritance which liberates our minds from the thought of the misery brought about by retribution? **Nobody other than You do I acknowledge.** Therefore, protect mankind through truth.

→ USTAVAITI – Yas. 43.3

Surely, the best will come to him who teaches us about the path of righteousness, which leads to bliss, both mental and physical, **leading to the world of reality where God dwells.** May Your devotee, who is wise and good, be one with You, O God.

→ USTAVAITI – Yas. 43.5

**I have realised that You are holy, O Lord, when I recognised that You were the first, even before life came into being.** You have ordained that all words and deeds will bear fruit. Misery to those who are evil, and blessings of well-being to those who are good. Thus shall it be till the ultimate goal of creation is reached.

→ USTAVAITI – Yas. 43.6

**At which goal You stand, O Lord,** with the holy spirit, Your power and the Pure Mind, through all of whom life advances along the path of truth. These

are pointed out by right-mindedness's teaching – the doing of Your will, which can be thwarted by no one.

→ USTAVAITI – Yas. 44.1

This do I ask You, tell me truly, O Lord:

**How should your devotees worship you?** Let your assistant truth, O God, point out this to me – until the revelations of the Pure Mind arrive to all mankind.

→ USTAVAITI – Yas. 44.3

This do I ask You, tell me truly, O Lord:

Which Being, our Father, first created truth? Which Being laid down the path of the sun and the stars? Through which Being does the moon wax and wane alternately? All this and other things I do wish to know, O Lord.

→ USTAVAITI – Yas. 44.4

This do I ask You, tell me truly, O Lord:

**Which Being supports the Earth** and the other worlds? Which Being created the waters and the plants? Which Being moves the wind and dark clouds? Which Being, O Lord, is the creator of the Pure Mind?

- USTAVAITI – Yas. 44.5  
 This do I ask You, tell me truly, O Lord:  
 Who created light and darkness? Who created sleep  
 and wakefulness? Who created dawn, day and night?  
**All these instruct the wise about life's purpose.**
- USTAVAITI – Yas. 44.6  
 This do I ask You, tell me truly, O Lord:  
 I will ask whether this is indeed true – right-  
 mindedness, working through good deeds,  
 increases truth. Right-Mindedness promises this  
 through Your power and through the Pure Mind.  
**For whom did you fashion this abundant and joy-  
 giving Mother Earth?**
- USTAVAITI – Yas. 44.7  
 This do I ask You, tell me truly, O Lord:  
 Who created Your precious power and right-  
 mindedness? Who, with his living breath, made  
 the son follow the father? **Thus would I clearly  
 recognize You, O Lord, as the creator of the holy  
 spirit and everything else.**
- USTAVAITI – Yas. 45.4  
 And I will explain about the best there is in life.  
 Because of following the path of truth, God has  
 revealed it to me. He is the father of the active and  
 good mind and his daughter, right-mindedness,



makes us do good deeds. **God, who is all-seeing, is never deceived.**

→ USTAVAITI – Yas. 45.6

**And I will explain about the greatest of all, praising His wisdom and truth.** Through the holy spirit may God listen to us. Through the Pure Mind may I become devoted to Him. May He in His wisdom guide me onwards to the highest.

→ USTAVAITI – Yas. 45.10

Him, through devotion to right-mindedness, will I seek – **who is forever known as the Lord who is the great creator.** For, through Truth and the Pure Mind, He has promised, through His power, perfection and immortality, will be given to all persons, as also strength of character and life renewed.

→ USTAVAITI – Yas. 46.9

Who is Your foremost devotee who will teach me to regard You as worthy of worship – **as holy judge over our actions.** And Truth has revealed You as the creator of Mother Earth. I wish for truth and for your pure mind.

→ SPENTA MAINYU – Yas. 48.9

**When will I know that You rule over all,** O Lord, and Truth, despite those who plot against it and

threaten me? Tell me truly and reveal this to me through the Pure Mind. The saviour should know what is in store for him.

→ VOHU KSHATREM – Yas. 51.3

Let all those who do good deeds come together to foster Mother Earth. God and Truth speak the language of revelation that comes from the highest mind – **from the beginning have You been the teacher.**



## Chapter Two

### ZARATHUSTRA



*Z*ARATHUSTRA IS APPOINTED BY ALMIGHTY God as the first person ever to receive a revelation from Him. This is stated in unmistakable terms in the following three verses:

→ AHUNAVAITI – Yas. 28.3

To You, O Truth, and Pure Mind, **shall I compose hymns as never before**, and unto the Lord, the Great Creator, as well. Then, by Your limitless power, shall right-mindedness increase which, when invoked, comes to us to grant us perfect happiness.

→ AHUNAVAITI – Yas. 29.10

Do you, O Lord, Truth, and God's power, grant strength to him so that he can give us peace and make Mother Earth a good place to live in? **Him do we accept as our first saviour.**

➔ USTAVAITI – Yas. 44.11

This do I ask You, tell me truly, O Lord:

How will right-mindedness penetrate those to whom Your revelation is proclaimed? **For this task have I been sent as the first** – all others who are a sham do I regard with hostility?



In a conference which takes place in heaven between God, Truth, i.e. Asha and the Pure Mind, i.e. Vohu Manah, Mother Earth appears in the form of a cow, complaining that it desperately needs a protector. Almighty God turns to Truth, having heard Mother Earth's complaint, and asks whether any such saviour can be found. Truth does not seem to have such a one, as a result of which, God turns to the Pure Mind. The Pure Mind then states that Zarathustra could be sent to Earth, as he has listened to the revelations of the Pure Mind. He will be given the gift of eloquence in order to teach mankind aright. The Earth, however, rejects his prophethood stating that it expected somebody strong and not a mere mortal who has no courage. In the end, as it is said, all's well that ends well, and Prophet Zarathustra is appointed to lead mankind to a peaceful and good existence on earth. Interestingly, Chapter 29, in which all this is stated, is reminiscent of the book of Jeremiah in the Old Testament of the Bible, where Jeremiah is appointed as a prophet to the Jewish people in similar fashion – See Bible, Book of Jeremiah.

‘1:4 The word of the Lord came to me, saying,

1:5 ‘Before I formed you in the womb I knew you,

Before you were born I set you apart;  
I appointed you as a prophet to the nations.'

This chapter also reminds us of Chapter 10 Verse 18 of the Bhagvat Puran. In that text, Mother Earth, again in the shape of a wailing cow, asks for Krishna to be sent down to earth to protect and save it.

→ AHUNAVAITI – Yas. 29.1

**To You, O Lord, did Mother Earth complain:**

Why did you create me in the first place? I am surrounded by anger, rapine and violence, which aggressively threaten me. For me, there is no protector other than You. So, tell me who will protect me effectively against this onslaught?

→ AHUNAVAITI – Yas. 29.2

**Thereupon the creator of Mother Earth asked the Absolute Truth:**

Where is the protector for Mother Earth who can zealously perform this task? Which powerful person can repel such hatred and anger?

→ AHUNAVAITI – Yas. 29.3

To God, Absolute Truth, who binds all together, replied:

No such one is known to me who can fight on the side of the upright. Of all living persons he must be very strong. I will try to respond as soon as possible.

→ AHUNAVAITI – Yas. 29.4

God bears in mind all prayers made to him – past, present and future; those made by ordinary people as well as the believers in many Gods. God is the sole judge: so let God's will be done.

→ AHUNAVAITI – Yas. 29.5

Therefore, may we with hands uplifted, receive God's grace. Bountiful Mother Earth requests God thus:

Never may harm come to those who are upright or to their leader, though they be surrounded by evil persons.

→ AHUNAVAITI – Yas. 29.6

Thereupon spoke God, who pervades everything with His wisdom:

Is not a single powerful person or a protector, who is righteous, known to you? Is this why I made you the protector of all things created by me?

→ AHUNAVAITI – Yas. 29.7

**Absolute Truth is created by the holy word of sacrifice uttered by God.** God gives all the good things of Mother Earth to the holy protectors because of their teaching of truth to mankind. Who, O Pure Mind, do you have in mind? Who will save mankind?

→ AHUNAVAITI – Yas. 29.8

**The Pure Mind answers:**

One such is known to me – somebody who listened to our teaching – Zarathustra Spitama. About God and truth is he willing to speak. Grant him, therefore, the gift of eloquence.

→ AHUNAVAITI – Yas. 29.9

Mother Earth wailed:

**How do I accept such feeble support – a cowardly person – when I wanted a powerful Lord.** When, if ever, will I get effective help from a strong protector?

→ AHUNAVAITI – Yas. 29.10

Do you, O Lord, Truth, and God's Power, grant strength to him so that he can give us peace and make Mother Earth a good place to live in. **Him do we accept as our first saviour.**

→ AHUNAVAITI – Yas. 29.11

When will Truth, the Pure Mind, and God's power come to me? Please give recognition to the Magha brotherhood, who will spread your teaching. Now that help has arrived, we will serve you as protectors of life on Earth.





In the following verses, we are told that God appoints Zarathustra as a teacher for mankind, to tell them of the path of truth and how to live in accordance with truth. The prophet invokes the embodiment of truth itself to fulfill his guardianship as planned. In a verse of great poignancy, he shows his humility by asking the Almighty to take pity on him when he is judged. The mode of revelation is pointed out in some of these verses, which is the Pure Mind entering Zarathustra and telling him what he should tell mankind. In an interesting verse, he lays down two important principles – one, to fight evil to the extent that one is capable of so doing, and second, to pray to Fire being the physical embodiment of a spiritual being, namely Truth. In perhaps the most important verse in the Gathas, Chapter 45 Verse 8, Prophet Zarathustra finally gets to perceive Almighty God himself with his mind's eye, pursuant to which the Holy Trinity of good thoughts, good words, and good deeds is laid down as the path of truth which mankind is to follow. The last two verses of the last Gatha state how Prophet Zarathustra's mission has been successful. He has conquered death and has been granted life for all eternity.

➔ AHUNAVAITI – Yas. 31.2

Blinded by the teachings of those who are evil, the better path is not clearly in sight. **Therefore, I have come to you all as God's appointed instructor.** God has sent me as an instructor to both good and evil persons so that we may all live in accordance with truth.

→ AHUNAVAITI – Yas. 33.6

Therefore, as invoker of Truth's straight path, I pray with the highest or loftiest motives. I invoke His grace. **That I may fulfill my role as the protector as planned.** Therefore, I wish a vision of God and communication with Him.

→ AHUNAVAITI – Yas. 33.7

**Come to me, O Best of All, unmistakably in your own person, together with Truth and the Pure Mind, in order that I may be heard beyond the Magha brotherhood.** May You clearly give to us the duties we have to perform which are dedicated with humble reverence to You.

→ AHUNAVAITI – Yas. 33.11

You are Almighty, O Lord, Right-Mindedness, Truth, and God's Power, and you all bless life. **Listen to me and take pity on me while apportioning just desserts to all.**

→ AHUNAVAITI – Yas. 33.14

**Therefore, Zarathustra offers himself** and his upliftment, to God, and dedicates the first fruits of his thought inspired by the loftiest motives, His deeds of truth, and his words uttered according to his conscience – **in effect, his whole being.**

→ USTAVAITI – Yas. 43.7

As holy have I recognized You, O Lord, **when the Pure Mind entered me and asked** – Who are you? Where do you belong? What daily signs are given to allay doubts about oneself and one's life?

→ USTAVAITI – Yas. 43.8

I am in the first place Zarathustra, dedicated to good, and the true adversary of evil, **to the extent that I can contain it**. To the righteous, I will be a source of strength and joy. In future, may I be gifted with Your infinite power so long as I am your devotee, O Lord, and sing hymns of praise to You.

→ USTAVAITI – Yas. 43.11

As holy indeed have I recognized You, O Lord, when the Pure Mind entered me.

**When I was first taught by Your revelation**, my faith in the goodness of mankind helps me in times of difficulty and I do what I have been taught by you – to be the best.

→ USTAVAITI – Yas. 45.8

Him do I seek to praise, in all humility. **Indeed, I have seen him with my mind's eye. By good thought, deed, and word, and by the knowledge brought by the path of truth have I perceived God Himself**. Let us, therefore, offer songs of devotion to him in the abode of song, where God dwells.

- SPENTA MAINYU – Yas. 48.9
- When will I know that You rule over all, O Lord, and Truth**, even those who plot against and threaten me? Tell me truly, and reveal this to me through the Pure Mind. **The saviour should know what is in store for him.**
- VAHISTA ISTI – Yas 53.1:
- Zarathustra has been granted eternal life because he followed the path of truth.** Even those who opposed him have now understood his teachings and are following his faith in word and deed.
- VAHISTA ISTI – Yas 53.8:
- All evil persons who have been deceived into being evil shall chide themselves, but may our young men and women live by these eternal truths, and may peace descend upon our happy people. **May Zarathustra, the Greatest, lead us all again, for he has surmounted death.**



Various names occur in the Gathas. For instance, the ancestors of Zarathustra were persons by the name of Haecat-aspa and Spitama. References to these ancestors are to be found in Chapter 46.15 and Chapter 53.3. Zarathustra's cousin, Maidyo-Manha, also considered as one of his first disciples, is mentioned by name in Chapter 51.19. His daughter, Pourucista, is likewise mentioned in

Chapter 53.3. Apart from his ancestors and family, King Vistasp, whose conversion by Zarathustra made the faith spread easily, is also mentioned in four verses – Chapter 28.7, Chapter 46.14, Chapter 51.16, and Chapter 53.2. Likewise, two of his ministers – the Hvogva brothers, Frashostra and Jamaspa – are also mentioned. Frashostra is referred to in Chapters 28.8, 46.16, 49.8, 51.17, and 53.2. Jamaspa is mentioned in Chapters 46.17, 49.9, and 51.18. Apart from these names, there only a few others which occur in the Gathas.

As is mentioned elsewhere in this work, Yima or King Jamshed and his father Vivanhusa are both mentioned in Chapter 32.8 as persons whose example Zarathustra does not wish to follow as they illumine the material aspects of life. Likewise, two particularly evil human beings, Grehma and Bendva, are mentioned in Chapters 32.12, 32.13, and 32.14 and Chapters 49.1 and 49.2 respectively. Fryana, said to be a Turanian, i.e. a Mongol, is also mentioned in Chapter 46.12 as being a person who has embraced the faith. Apart from the names of these persons, the Gathas have very little to do with human characters and are basically concerned with eternal, philosophical truths.

One very important aspect of spreading the revelation received from Almighty God is the instrument by which it is to be spread – the Magha brotherhood. This brotherhood consists of three grades – the highest is the Xvaitu, who is no longer in need of religious instruction but is self-reliant; the Airyamna or friend who befriends persons so that they do not go astray; and the Verezanah, or the worker who is the active field worker on the ground, who is to spread the faith. Thus, in a significant verse, those who are self-reliant

in the first rung of the Magha brotherhood should beware of perverse thought – the idea being that humility and not arrogance ought to be followed by persons who have reached the highest grade. Likewise, the second grade, the Airyamna or friend, is attacked by those who slander him – such persons should be kept away from him. And as far as the workers on the ground are concerned, since there will be opposition at home from members of the old faith, they should be protected. Further, the first two grades are exhorted to live according to the spiritual law received by them so that they can set a good example to the last grade, which is the worker.

Since the Magha brotherhood is to spread Zarathustra's teaching, God has been asked to grant His recognition to it, and the Magha brotherhood has been promised that the Zoroastrian heaven will be their lot: namely, the abode where all is song. King Vistasp is referred to, who, having accepted the faith, will make famous this Magha brotherhood.

→ AHUNAVAITI – Yas. 29.11

When will Truth, the Pure Mind, and God's power come to me? **Please give recognition to the Magha brotherhood, who will spread your teaching.** Now that help has arrived, we will serve you as protectors of life on earth.

→ AHUNAVAITI – Yas. 32.1

To God pray all three grades of the Magha brotherhood, as also the believers in many gods,

in the same way and just as earnestly. **May the brotherhood become your messengers to repel those who spread duplicity.**

→ AHUNAVAITI – Yas. 33.3

Whosoever unto the righteous is the best, **whether he be of any grade of the Magha brotherhood**, or helps with zeal the living, will be at one with truth, and will dwell in the pastures of the Pure Mind.

→ AHUNAVAITI – Yas. 33.4

Therefore, acting against my conscience and evil intent, will I correct by prayer, O Lord. **And from the spiritually self-sufficient will I pray away perverse thoughts; from the worker who spreads the faith the envy of his evil relations; and from the friend to mankind slanderers;** and from Mother Earth, the teacher of evil.

→ USTAVAITI – Yas. 46.1

To which land can I flee? **They hold me apart from my Magha brothers** – evil rulers keep me away from them. How do I carry out your mission, O Lord?

→ USTAVAITI – Yas. 46.14

Zarathustra, who is loyal to Truth? **Who will make famous your great brotherhood? King Vistaspa has ushered in this new era.** You have made him

king in this kingdom which is well administered, O Lord, so that I may deliver Your message which I have received from the Pure Mind.

→ SPENTA MAINYU – Yas. 49.7

Let each one listen to the Pure Mind and Truth, O Lord – do thou, O Lord, bear witness to this – **so that the spiritually self-reliant and the friend of mankind live according to Your law and set a good example to the worker who spreads Your message.**

→ VOHU KSHATREM – YAS. 51.11

Who is the friend of Zarathustra? Who communes with truth, and holy right-mindedness, and the highest ideals – thus regarding himself as an upright member of the **Magha brotherhood?**

→ VOHU KSHATREM – YAS. 51.15

**The reward which Zarathustra has promised to the Magha brotherhood comes from beyond** – the house of song which was first inhabited by God Himself, and the blessings of Truth and the Pure Mind.

→ VAHISTA ISTI – Yas 53. 7:

**The reward of the Magha brotherhood awaits the united couple.** But should you choose to leave this brotherhood, deluded by the evil spirit, your end will surely be in grief and words of woe.





### *Chapter Three*

## SOSHYANT, RATU AND VASTRYA



*A* SOSHYANT IS SAID TO BE A GREAT prophet or messenger from God, whose mission is to save mankind from evil. A Ratu is a spiritual person who lives by truth. And Vastrya is a shepherd; he is, therefore, a protector who protects his flock from evil. In the verses that follow, these three persons are mentioned, their common feature being that they all instruct human beings to live by truth and protect them against evil. The 'Kem Na Mazda' prayer partially contained in Chapter 44.16 and Chapter 46.07 speaks of a protector who will protect and lead human beings to triumph over evil through his teachings.

We have already seen how Mother Earth wanted a protector to be appointed and how Zarathustra was so appointed. In one verse, he describes himself as a Ratu, with characteristic humility. However, he is really a Soshyant who has come with a message from God to save mankind from evil. As a Ratu, having realized truth, he is eloquent in being able to spread the message of God.

Interestingly, sham protectors are also mentioned – wolves in sheep’s clothing who will be exposed by their words and deeds. Ultimately, all Soshyants vanquish hatred by deeds inspired by truth alone. Even the Shepherd, who acquires wisdom through humility, is able to instruct others as a teacher of the path of truth.

→ AHUNAVAITI – Yas. 29.1

To You, O Lord, did Mother Earth complain: Why did you create me in the first place? I am surrounded by anger, rapine, and violence, which aggressively threaten me. **For me, there is no protector other than You. So tell me, who will protect me effectively against this onslaught?**

→ AHUNAVAITI – Yas. 29.2

Thereupon the Creator of Mother Earth asked Absolute Truth: Where is the protector for Mother Earth who can zealously perform this task? Which powerful person can repel such hatred and anger?

→ AHUNAVAITI – Yas. 31.6

**The best will be the lot of the wise man who speaks the truth** – words which bring perfection and immortality in the realm of truth. Such is God’s power, that with this thought, good intent will increase from within.

- AHUNAVAITI – Yas. 31.9  
 Yours has been right-mindedness and the wisdom which created life, O God. Unto life have You granted the choice of following **the teachings of a true protector** or the wiles of a false so-called protector.
- AHUNAVAITI – Yas. 31.10  
 So, between these two, let the choice as **Shepherd be for a man who possesses truth**, a promoter of the best of intentions. Never, O Lord, may a **wolf in sheep's clothing** purport to spread Your message.
- AHUNAVAITI – Yas. 31.19  
**Whoever listens to and thinks of truth becomes wise and helps life.** He will be eloquent in his speech with words which are true. Through the blazing fire of judgement will you assign the next dwelling place to all of mankind.
- AHUNAVAITI – Yas. 33.1  
 In accord with divine principles do I act; these are the laws governing life from the very beginning. **The teacher will act justly to both the righteous and the unrighteous and weigh the admixture of falsehood and truth in each.**

→ AHUNAVAITI – Yas. 33.2

**Whosoever frustrates evil by thought, word, or deed, or instructs his companion to do good, accomplishes life's purpose, out of love for God.**

→ AHUNAVAITI – Yas. 34.6

Since You are such in reality, O Lord, Truth and Pure Mind, **guide me when doubts arise, at every stage of life**, so that your worshipper is free from the load which ultimately weighs the soul down.

→ USTAVAITI – Yas. 44.2

This do I ask You, tell me truly, O Lord:

The first thing in life is to strive for the best, **to lead another yearning soul to attain the best**, for such person, indeed, is holy through truth, and will attain the goal of all mankind. **This person is our guardian spirit and life renewing friend, O Lord.**

→ USTAVAITI – Yas. 44.16

This do I ask You, tell me truly, O Lord:

**Which victor will protect all who exist through his teachings?** Clearly reveal to me the guide who will give life a new direction. To Him grant pure-mindedness and an active conscience, O Lord, and to whomsoever else as well.

→ USTAVAITI – Yas. 46.3

When, O Lord, will there be a new dawn when truth shall shine forth from all life, **following the effective teachings of wise saviours**. To whose help this shall come, together with the Pure Mind – I have chosen You as the subject of my teaching.

→ USTAVAITI – Yas. 46.7

Who, O Lord, will **protect me** when evil persons threaten me with violence? **Who, other than Your fire and the Pure Mind?** When they both are at work within me, truth prevails, O Lord. Declare this clearly so that I may understand this philosophical truth.

→ SPENTA MAINYU – Yas. 48.3

This would be for those who understand the best teaching – that which is taught by the wisdom of truth. **Holy and Wise are the teachers of that which cannot be seen** – they are Yours, O God, having the Pure Mind's wisdom.

→ SPENTA MAINYU – Yas. 48.12

**Such are the saviours of this land**, who are guided by the Pure Mind's wisdom. **Because of their deeds of truth and their teachings of God and the spread of the divine message, hatred will be vanquished.**

→ VOHU KSHATREM – Yas. 51.5

Questioning about all these as to how he should advance life in truth, **the protector, upright in his deeds, acquires good insight through humility. He is the true guide to those who are wise, bringing them blessings.**



*Section Two*

# THE HOLY IMMORTALS





## Chapter One

### ASHA



IT HAS ALREADY BEEN MENTIONED THAT this great immortal being is the backbone of Zoroastrianism. Truth is so important that it occurs in almost every verse of the Gathas. One verse alone is being quoted, in order to bring out the essential elements of absolute truth. Absolute truth and relative truth are described

by the same word, the context telling us whether it is the former or the latter. The verse quoted below mentions two interesting attributes of absolute truth – first, that it does not disunite, i.e. it is the ultimate moral binding force of all mankind, and second, that like the sun which shines on good and evil alike, it is inimical to none.

→ AHUNAVAITI – Yas. 29.3

To God, Absolute Truth, **who binds all together, and is inimical to none**, replied: No such one is known to me who can fight on the side of the upright. Of all living persons, must he be very strong. I will try to respond as soon as possible.



## *Chapter Two*

### VOHU MANAH



*V*OHU MANAH, WHICH LITERALLY MEANS the good mind, is almost as important as Asha, and recurs throughout the Gathas. It is through Vohu Manah that God's revelations are made known to Zarathustra. Since life on Earth, and in the hereafter, has to do with the mind/spirit, it is Vohu Manah whose gifts are most precious. The basic 'Yatha Ahu Vairyo' prayer, in its second part, speaks of these gifts. These gifts are set out in the verses below, and are four in number:

Tevishi – that is strength of character

Utayuiti – life renewed or taking on a different direction or course

Hu Urva Tat – wholeness or perfection

Amere Tat – immortality

The first two gifts are given to a human being here on Earth, and are the by-products of following the path of truth. The last two gifts are given to mankind only after it

has been completely cleansed of evil, and therefore occur only in the hereafter.

→ AHUNAVAITI – Yas. 28.7

Grant, O Truth, the reward of what **is the best that the mind can achieve**. O Right-Mindedness, grant this to Vistaspa and to my people, through your power, O Lord, so that your worshippers may carry out your wishes.

→ USTAVAITI – Yas. 44.1

This do I ask You, tell me truly, O Lord:

How should your devotees worship you? Let your assistant, Truth, O God, point out this to me – **until the revelations of the Pure Mind arrives to all mankind**.

→ USTAVAITI – Yas. 45.10

Him, through devotion to Right-Mindedness, will I seek – who is forever known as the Lord who is the Great Creator? **For, through Truth and the Pure Mind**, He has promised that through His power, **perfection, and immortality will be given to all persons, as also strength of character and life renewed**.

→ SPENTA MAINYU – Yas. 48.6

She alone is our safe haven – **the gifts of the Pure Mind are strength of character and life renewed**.

God, through Truth, has clothed her with vegetation, which nourished life at the very beginning.

→ VOHU KSHATREM 7 – Yas. 51.7

Grant me, O Creator of Mother Earth, the waters and plant life, immortality and perfection through Your holiest spirit, O Lord. **Grant me strength of character and life renewed through the teachings of the Pure Mind.**



### *Chapter Three*

## SPENTA MAINYU



LITERALLY TRANSLATED, THIS REFERS TO the holy spirit. This holy spirit was created at the beginning of time and was given the choice of whether it would be beneficent or malignant – it chose the former. Interestingly enough, its twin, which is its equal in every respect, was also given the same choice, but it chose to be malignant. Angra Mainyu, or the evil spirit, is all that exists as the embodiment of evil in the Gathas. There is no devil here who is both powerful and an opposing force to the Almighty God. God is clearly omnipotent in the Gathas, and evil is only equated with wrong moral choice.

The verses chosen below refer only to the holy spirit – Angra Mainyu being spoken about in the two great sermons of Zarathustra which will be set out a little later. In these verses, Zarathustra chooses to be like Spenta Mainyu, who is equated with the highest that any human mind can achieve. This spirit speaks in accordance with the Pure Mind's revelations and fulfills the tasks that any right-minded person must do, inspired by the fact that



God alone is the Father of Truth. Importantly, it is on account of this spirit that evil persons feel thwarted and righteous persons feel comforted. Spenta Mainyu is clearly the spirit which, when it works in man's brain, produces results which accord with the teachings of the Pure Mind.

→ AHUNAVAITI – Yas.28.1

To Almighty God, I pray in all humility, with uplifted hands which reach out for perfect happiness. **This prayer is, first of all, to the Good Spirit, which I seek to emulate through deeds done for the love of truth.** These deeds are what brings wisdom, the highest that the mind can attain. It is this wisdom that Mother Earth needs most, so that peace can be brought to her.

→ USTAVAITI – Yas. 43.16

**O Lord, Zarathustra chooses for himself the way of the Holy Spirit.** May Truth incarnated uplift us with her strength. May Right-Mindedness and Your power, resplendent as the sun, bless deeds done from good motives.

→ SPENTA MAINYU – Yas. 47.1

**By the holy spirit** and best mind, by words and deeds of truth, **perfection and immortality are bestowed by God,** His power and Right-Mindedness.

- SPENTA MAINYU – Yas. 47.2
- Thus, the best and the holiest spirit speaks words of the highest wisdom.** With Right-Mindedness helping it does it toil, **doing good deeds with both its hands**, inspired by the thought that God is the Father of Truth.
- SPENTA MAINYU – Yas. 47.3
- You are indeed the Father of the Holy Spirit** – you have fashioned our joyful Mother Earth for it, **and to protect it have you sent peace, and right-mindedness, and the Pure Mind, when it asked for help.**
- SPENTA MAINYU – Yas. 47.4
- Because of this spirit, the evil persons' plans are frustrated, O God** – but not those of the righteous. Only one who has little material wealth is inclined to be righteous. But being rich and powerful, such person is inclined to being evil.
- SPENTA MAINYU – Yas. 47.5
- Through this holy spirit, O God, have You promised the best to the righteous.** The evil person will get his just desserts removed from Your love, because of his evil intent and bad deeds.



## Chapter Four

### SAROSH



CONSCIENCE, OR THE MORAL VOICE THAT speaks from within, is described as the greatest of all. This is so because it is only by hearing this inner voice that the path of truth can be followed in obedience to God's law. The verses below bring out the essence of Sarosh. There is also an enigmatic verse which says that Sarosh is so powerful that it can even hear hymns sung by devotees in heaven.

→ AHUNAVAITI – Yas. 28.5

On self-realization through wisdom, when will I actually see the very **embodiment** of Truth and the Pure Mind? **The path to Almighty God is obedience to His will.** (This is self-realization.) Through this excellent verse will wicked people, by word of mouth, be taught to choose correctly.

→ AHUNAVAITI – Yas. 33.5

**Therefore, do I invoke conscience, the best of all, to reach our final goal**, which is long life in the security of the Pure Mind, having followed the straight path of truth, which leads to where God alone rules.

→ AHUNAVAITI – Yas. 33.14

Therefore, Zarathustra offers himself and his upliftment to God, and dedicates the first fruits of his thought inspired by the loftiest motives, His deeds of truth, **and his words uttered according to his conscience** – in effect, his whole being.

→ USTAVAITI – Yas. 43.12

And when You told me to follow truth to acquire understanding, You did not tell me to do something which will be unheeded by me. **I will bestir within myself, my conscience which will then bless me with the accompaniment of great light.** You award both the sides with just dues.

→ USTAVAITI – Yas. 44.16

This do I ask You, tell me truly, O Lord:

Which victor will protect all who exist through His teachings? Clearly reveal to me the guide who will give life a new direction. To Him grant pure-mindedness and **an active conscience**, O Lord, and to whomsoever else as well.

→ SPENTA MAINYU – Yas. 50.4

And worshipping you and praising you, O God,  
with Truth and Pure Mind and Your power, **may  
he, who desires to hear Your revelation, listen to  
Your devotees in the abode of song.**



## Chapter Five

### ARMAITI



ARMAITI, OR RIGHT-MINDEDNESS, IS SAID to grow through the teachings or revelations of the Pure Mind. It is the human beings' guide, who stands by whenever there is doubt, to resolve it in moral terms. She is said to withdraw from persons who make the wrong moral choice. She alone imparts real understanding of the path of truth, being the root of this eternal law. The devotee of Armaiti is stated to be wise. And wisdom is defined as such teachings and actions which go together to promote truth.

→ AHUNAVAITI – Yas. 31.12

Therefore, each loudly proclaims whatever he wishes – whether it be false or true; whether it be wise or foolish – with head and heart, **his spirit stands beside Right-Mindedness**, questioning as to how to resolve his doubts.



→ AHUNAVAITI – Yas. 34.9

**Holy Right-Mindedness, bounteous and wise, is ignored by those doing evil.** They are ignorant of Pure-Mindedness, too. From these, truth withdraws completely, just as uncultured and evil persons withdraw from good persons.

→ AHUNAVAITI – Yas. 34.10

Unto such, doing deeds out of pure motives, do persons of good understanding speak about **holy Right-Mindedness, who gives true understanding and puts persons on the path of truth.** All of them will come to You, O Lord, once they have knowledge of Your power.

→ USTAVAITI – Yas. 43.6

At which goal You stand, O Lord, with the Holy Spirit, Your Power, and the Pure Mind, through all of whom life advances along the path of truth. **These are pointed out by Right-Mindedness's teaching** – the doing of Your will, which can be thwarted by no one.

→ USTAVAITI – Yas. 44.10

This do I ask You, tell me truly, O Lord:

Your revelation is best for all living beings, which advances truth and life **and guides aright our words and deeds, O Right-Mindedness,** so that my desire to understand Your will, O Lord, is fulfilled.

→ USTAVAITI – Yas. 44.11

This do I ask You, tell me truly, O Lord:

**How will Right-Mindedness penetrate those to whom Your revelation is proclaimed?** For this task have I been sent as the first – all others who are sham do I regard with hostility.

→ VOHU KSHATREM – YAS. 51.20

Of one accord are you all in granting us blessings, O Truth, the Pure Mind, and **the word of Right-Mindedness**. With humility will your worshipper yearn for bliss, O God.

→ VOHU KSHATREM – Yas. 51.21

**That man is holy who is filled with Right-Mindedness**. Through his wisdom, words, deeds, and way of thinking, he promotes truth. May God give him the power of the Pure Mind – for this highest blessing do I pray.





*Section Three*

**LIFE AND BEYOND**



## *Chapter One*

# THE TWO GREAT SERMONS OF ZARATHUSTRA AND MORAL CHOICE



*T*WO WHOLE CHAPTERS OF THE GATHAS are dedicated to sermons addressed by Prophet Zarathustra to the multitude. The lesser sermon, so named because it is a sermon only to his own people, is contained in Chapter 30, which is the third Chapter of the Ahunavaiti Gatha. The greater sermon, that is addressed to persons who have come from both nearby and from afar, is contained in Chapter 45, which is the third chapter of the Ustavaiti Gatha. Both sermons deliver the central message of the Gathas and must therefore be understood both fully and correctly.

Chapter 30 begins by saying that every person must decide for himself as to what moral choice he or she is to make so that life's onward journey is either towards light and happiness or towards darkness and misery. The sermon begins by speaking of the twin spirits created by Almighty God at the beginning of time. They were equal in every respect except that one spirit chose to be good in thought,

word, and deed, whereas its twin chose to be evil. Together they created life and its destruction so that creation's purpose may be fulfilled – the best for the followers of truth and the worst for the followers of evil. Those who believed in the old faith – those who believed in many gods – have deluded themselves and polluted life through anger and hatred born of evil thoughts. The path of truth, on which people continually progress, is likened to going through molten metal. God's law will be revealed to all sinners only when retribution comes to them for their sins, at which point they actually achieve their real, innermost desire, i.e. to be at one with God and his archangels. The sermon ends by stating that moral choice created by God leads either to happiness or to misery, which is either upward progress towards illumination and hence happiness, or age-long punishment for sins committed and hence misery.

➔ AHUNAVAITI – Yas. 30.1

To those who wish to hear, **I shall speak of the two created by God** – this teaching is to instruct the wise. I shall praise God and the Pure Mind, pray to Truth, so that you all may grow spiritually to attain light.

➔ AHUNAVAITI – Yas. 30.2

Listen with your ears most attentively. Consider, clearly, what I have to say. **Choose before deciding – man for man, each for himself, before this great new age is ushered in.** Each one of you, awaken to this message.

→ AHUNAVAITI – Yas. 30.3

**Now, in the beginning there were two spirits. They were twins (equal in all respects) and got on well among themselves. In thought, word, and deed, they reveal themselves as good and evil.** Those who are of greater understanding choose to be upright; not so those who are of lesser understanding.

→ AHUNAVAITI – Yas. 30.4

In the beginning, **when these two spirits worked together, one fostered life and the other destroyed it.** So it will be: the worst to those who are evil, and the best to those who are good.

→ AHUNAVAITI – Yas. 30.5

**Of those two spirits, one chose to do its worst, whereas the Holy Spirit chose to live by truth.** The Holy Spirit clothes itself in light imperishable and pleases God by willingly doing good deeds from good motives.

→ AHUNAVAITI – Yas. 30.6

**Of the two, the believers in many gods chose wrongly.** They were deluded when they argued among themselves concerning what is correct. They chose to have the worst of motives combined with deeds done in anger, which had baneful effects on mankind.



→ AHUNAVAITI – Yas. 30.7

Unto such will come God's power, a mind which is pure, and truth. Right-Mindedness will grant continued spiritual progress, **and they will be triumphant in the ordeal that is life – as if they have successfully gone through molten lava unscathed.**

→ AHUNAVAITI – Yas. 30.8

**But when retribution comes to those who indulge in violence, God's judgment will be clearly revealed.** It is then that the lie will be delivered into the hands of truth.

→ AHUNAVAITI – Yas. 30.9

**Those who make life worth living for others have real companionship with truth.** Such persons are clear-minded and free from doubt, and are able to withstand falsehood whenever reason sways in doubt.

→ AHUNAVAITI – Yas. 30.10

**When the short-lived triumph of those who are evil is destroyed, they will get their just desserts.** After this, they will reach the abode wherein dwell the Pure Mind, God, and Truth, and they will constantly strive to do good.

→ AHUNAVAITI – Yas. 30.11

**If you understand these principles which God**

**has laid down for man – happiness and misery,  
punishment of a long duration for those who are  
evil, and upward progress for those who are good  
– happiness will be your lot.**



The greater sermon contained in Chapter 45 is in some ways an emphatic reiteration of the smaller sermon, but with greater intensity. It begins with a reiteration of the theme of the twin spirits and states how they are exactly opposite in every possible respect. Having stated that, the twin concepts of Hu Urva Tat and Amere Tat are then spoken about. Hu Urva Tat is nothing more and nothing less than a state of being by which each soul is ‘Hu’, which is ‘good’, which is whole or perfect, being rid of all evil. When this state of being occurs, Amere Tat also happens – which is that such a soul will be in a state where death is permanently removed.

The prophet then goes on to say that the soul of the righteous becomes immortal, but ever renewed are troubles and tribulations to the evil soul. Verse 8 in Chapter 45 is arguably the single most important verse in the entire Gathas for it is here that Zarathustra, having seen God with his mind’s eye, lays down the holy trinity of good thoughts, good words, and good deeds, and goes on to say that anybody who follows these three will surely land up in heaven, which is described by two words – Garo Deman. Interestingly, both words are words in common usage today – the first in the Gujarati language, and the second in English itself. This is because Avesta is an old language

belonging to the Indo-European group of languages, of which Gujarati and English are younger languages, belonging to the same group. ‘Ga’ in Gujarati means ‘song’, which is the same in Hindi ‘gaana’, while ‘deman’ is the English ‘domain’, which leads to heaven being described as the ‘domain’ or abode of song.

Two other important gifts which are cerebral in nature are spoken of. These two gifts, namely ‘Tevishi’ and ‘Utayuiti’, are the gifts spoken about in the second part of the Yatha Ahu Vairyo prayer. ‘Tevishi’ means strength of character, and ‘Utayuiti’ means life renewed. When one follows the path of truth, one finds that it is a path filled with difficulties. When those difficulties are overcome, two things are assured – first, strength of character, as that alone has enabled the person to overcome those difficulties, and secondly, that life takes on a new meaning and direction. Whereas, earlier, one may have been cowardly and greedy, one now becomes strong and giving. It is with these two gifts and the two concepts of Hu Urva Tat and Amere Tat that this magnificent sermon ends, giving the listener great hope and instructing her/him about what happens when the path of truth is followed, both here in life and after death.

➔ USTAVAITI – Yas. 45.1

Now will I explain – give me your ear and listen, those who have come from nearby, and those who have come from afar. And please try to understand what I have to say and keep it clearly in mind. **Never again will the preacher of evil destroy life. He has**

**become evil and speaks evil because he has gone astray and chosen to be evil.**

→ USTAVAITI – Yas. 45.2

I will explain about the **two spirits** at life's beginning, of whom the holy one spoke to the evil one thus: **Between us, neither thoughts nor teachings, nor understanding, nor moral choice, nor words, nor deeds, nor way of thinking, nor souls, are alike.**

→ USTAVAITI – Yas. 45.3

I will explain the first thing that should be known about life – **this was revealed to me by God.** Those among you who do not put into practice these hymns as I understand and speak them will only land up in misery at the end of life.

→ USTAVAITI – Yas. 45.4

**And I will explain about the best there is in life, because of following the path of truth, God has revealed it to me.** He is the Father of the active and good mind and his daughter, Right-Mindedness, makes us do good deeds. God, who is all-seeing, is never deceived.

→ USTAVAITI – Yas. 45.5

I will explain what the holiest has revealed to me. What He says is best for mortals to hear. **Those who obey and revere it, will attain perfection and**

**immortality, and through deeds done from the loftiest motives, God Himself.**

→ USTAVAITI – Yas. 45.6

And I will explain about the greatest of all, praising His wisdom and truth. Through the holy spirit, may God listen to us. Through the Pure Mind, may I become devoted to Him. **May He in His wisdom guide me onwards to the highest.**

→ USTAVAITI – Yas. 45.7

To all seekers of salvation, past, present, and future, I have this to say: **the soul of the righteous will be victorious and will gain immortality. Ever renewed are times of trouble for those who are evil.** This is sent by God through His power.

→ USTAVAITI – Yas. 45.8

Him do I seek to praise, in all humility. **Indeed, I have seen him with my mind's eye. By good thought, deed, and word, and by knowledge brought by the path of truth, have I perceived God Himself. Let us, therefore, offer songs of devotion to him in the abode of song where God dwells.**

→ USTAVAITI – Yas. 45.9

God and the Pure Mind do I seek to worship, **who, in his plan, has made for us both good and, its opposite, evil.** God's power has made us serve our

human flock so that they advance to the highest truth and wisdom.

➔ USTAVAITI – Yas. 45.10

Him, through devotion to Right-Mindedness, will I seek – who is forever known as the Lord who is the Great Creator. **For, through Truth and the Pure Mind, He has promised that His power, perfection, and immortality will be given to all persons, as also strength of character and life renewed.**

➔ USTAVAITI – Yas. 45.11

Who, in the future, opposes ‘the gods’ and their followers; who despises them and opposes them, they being so different from Him; and he who thinks with reverence of Him, is a saviour, a wise father, a holy thinker, a friend, a brother, and a father, O Lord.



## *Chapter Two*

### MORAL TEACHINGS



*A*PART FROM WHAT IS STATED IN THE two great sermons, there are verses of the Gathas that have been put together in this chapter to further explain the moral teachings of Zarathustra. These verses stress the fact that human beings have been created not as puppets but as thinking beings capable of moral choices. Human beings are apart from the animal creation in this one respect, and perhaps the worship of fire as a symbol of truth or correct moral choice is also because (apart from fire being light) an animal cannot light, kindle, or put out a fire. It is, therefore, the symbol of moral choice par excellence. So, a human being, by using his conscience, both lights and kindles his inner fire and, by ceasing to use his conscience, puts it out.

Among the various verses below are two extremely important ones. Chapter 34 Verse 13 restates the teaching of every great saviour. It is that every good deed inspired by truth alone reaches far. Likewise, Chapter 43 Verse 5



makes it clear that all acts and words bear fruit – nobody can escape the consequences of her/his acts and words. Another interesting verse, Chapter 46 Verse 6 makes the dichotomy between good and evil crystal clear by declaring that he who is good to those who are evil is himself evil, and he who is good to the righteous is himself righteous.

These verses also tell us that it is through striving by one's own inner urge and self-sacrifice that one understands and then follows revelatory truths, and that ultimately, the highest is reached and the laws of God are followed only through good deeds.

→ AHUNAVAITI – Yas. 31.9

Yours has been right-mindedness and the wisdom which created life, O God. **Unto life have You granted the choice of following the teachings of a true protector or the wiles of a false so-called protector.**

→ AHUNAVAITI – Yas. 31.11

From the beginning, O Lord, You created life and thought to minds of understanding. You created upliftment for mankind – **after all, deeds, teachings, and wills are a matter of individual choice.**

→ AHUNAVAITI – Yas. 31.12

**Therefore, each loudly proclaims whatever he wishes – whether it be false or true; whether it be wise or foolish – with head and heart, his spirit**

stands beside Right-Mindedness, questioning as to how to resolve his doubts.

→ AHUNAVAITI – Yas. 31.17

Which of the two paths do either the righteous or unrighteous choose as the better one? **Let the enlightened person explain this to the man of good understanding. Let the man of poor understanding not lead us astray.** Do You, O God, instruct us about the purity of the mind.

→ AHUNAVAITI – Yas. 34.12

What is Your law, Your will, concerning Your worship. Speak to me clearly, O Lord, so that the blessings of rectitude come upon us. **Lead us onto the path of truth and self-realization through the pure mind.**

→ AHUNAVAITI – Yas. 34.13

**That path, O Lord, which You pointed out to me – the creed of all saviours – that every good deed inspired by lofty motives alone goes far.** This teaching is for the clear-sighted, leading to the ultimate reward which you will grant.

→ USTAVAITI – Yas. 43.5

I have realized that You are holy, O Lord, when I recognized that You were the first, even before life came into being. **You have ordained that all words**

**and deeds will bear fruit.** Misery to those who are evil, and the blessings of well-being to those who are good. Thus shall it be till the ultimate goal of creation is reached.

→ USTAVAITI – Yas. 43.12

**And when you told me to follow truth to acquire understanding, you did not tell me to do something which will be unheeded by me.** I will bestir within myself my conscience, which will then bless me with the accompaniment of great light. You award both the sides with their just dues.

→ USTAVAITI – Yas. 43.15

As holy indeed have I recognized You, O Lord, when the Pure Mind entered me and said **that silent meditation is good for spiritual growth.** Never should any person try to placate evil persons, for, they will always regard the righteous as their enemies.

→ USTAVAITI – Yas. 44.10

This do I ask You, tell me truly, O Lord:

**Your revelation is best for all living beings,** which advances truth and life and guides aright our words and deeds, O Right-Mindedness, so that my desire to understand your will, O Lord, is fulfilled.

→ USTAVAITI – Yas. 44.14

This do I ask You, tell me truly, O Lord:

**How shall I deliver the lie into the hands of Truth?** How will I overthrow the lie by teaching Your holy word? How do I bring complete frustration of the plans of those who are evil? How do I get them into trouble and get them to be hated?

→ USTAVAITI – Yas. 46.4

**Evil persons all around us thwart the righteous from helping Life.** These persons are enemies of life as shown by their actions. **Whosoever opposes them with all his life and strength, O Lord, is a helper along the paths of holy wisdom.**

→ USTAVAITI – Yas. 46.5

Whoever, being in a position of strength, receives any person in kindness or in friendship, and whoever receives anybody because he is a follower of Your revelation, is blessed; **even if such a person, being righteous, receives an evil person, he should teach him the path to salvation to save him from destruction, O Lord.**

→ USTAVAITI – Yas. 46.6

But, whoever, being able to do so, does not do so, shall himself be ensnared by evil. **Because he who is good to those who are evil is himself evil. And he**

**who befriends the righteous is himself righteous.**  
This is your law ever since you first created us.

→ USTAVAITI – Yas. 46.7

**Who, O Lord, will protect me when evil persons threaten me with violence; who, other than Your fire and the Pure Mind?** When they both are at work within me, truth prevails, O Lord. Declare this clearly so that I may understand this philosophical truth.

→ USTAVAITI – Yas. 46.8

**Whoever is violent in life, his deeds of flaming hate will not touch me but will recoil on him,** this which keeps him from the good life, but not from hateful evil ways.

→ USTAVAITI – Yas. 46.15

The Haecat-aspa and Spitama family do I speak to, **so that you may discriminate between understanding and ignorance.** Through deeds of truth will you march forward in accord with God's primeval law.

→ USTAVAITI – Yas. 46.17

**I have told you that action, not inaction, is best, O Wise Jamaspa.** With your conscience aroused, do you seek to worship – **you will discriminate between understanding and ignorance.** God and Truth are our wonderful protectors.

→ SPENTA MAINYU – Yas. 48.4

**Whosoever makes his mind better or worse, his words and deeds show his way of thinking. He chooses for himself** – at the end, in your wisdom, will he stand apart (depending on the choice made).

→ SPENTA MAINYU – Yas. 49.5

But he, O Lord, **who, through earnest desire and zeal, links his way of thinking with the Pure Mind** – each such applies right-mindedness and grows wise by following the truth – all such will dwell under Your rule, O Lord.

→ VOHU KSHATREM – Yas. 51.1

God's power is great. It comes as a reward to those who are dedicated and eager to serve the cause of truth. **By doing deeds of truth will one reach the highest** – for that alone will I strive now and always.

→ VOHU KSHATREM – Yas. 51.4

Which shepherd will look after your worshipper? **When will compassion take over? When will truth take over?** And when will right-mindedness do the same? Where is the highest mind and Your power, O God?

→ VOHU KSHATREM – Yas. 51.6

Whosoever proves himself to be **better than good**, thus fulfilling life's purpose, will be helped by God's

power. **But it shall be worse than bad** for him who does not do so at the final end of life.

→ VOHU KSHATREM – Yas. 51.19

Therefore, that man, O Maidyo-Manha, shall dedicate to Him the realization of self. **Whoever wishes to understand the meaning of life is better able to demonstrate God's laws through doing good deeds.**

→ VAHISTA ISTI – Yas 53.5:

These words are spoken to young girls who are getting married and to their young men – **bring the Pure Mind down to your own minds, and let each one strive to surpass the other in truth and high-mindedness**, which will surely bring rich rewards.



As Zarathustra's teaching is universal, the verses set out below show us that he set out to convert mankind as a whole, regardless of caste, creed, or race. In fact, Fryana, a Turanian (i.e. a non-Persian – probably Mongol in origin), has also come over to the faith, and is said to advance life, and becomes zealous in spreading the faith himself.

→ AHUNAVAITI – Yas. 28.5

On self-realization through wisdom, when will I actually see the very **embodiment** of Truth and

the Pure Mind? The path to the Almighty God is obedience to His will. (This is self-realization.) **Through this excellent verse will wicked people, by word of mouth, be taught to choose correctly.**

→ AHUNAVAITI – Yas. 31.3

You give to us fire in spirit and bliss, promised to all who follow truth, so that those who can discern correctly are given your divine revelation. **Declare this revelation from your own mouth so that all the living may choose aright.**

→ USTAVAITI – Yas. 46.12

**Among the descendants and progeny of the Turanians, there will emerge the strong Fryana who, through right-mindedness, zealously helps the living.** He will help them to reach the Pure Mind and bliss, which God will grant.





## Chapter Three

### FIRE



*WE* HAVE ALREADY SEEN HOW GOD TOLD Zarathustra in a revelation that he must worship fire as a physical symbol of truth. The verses set out below speak of fire, both physically and as the inner fire which drives mankind. Thus, this inner fire is what ultimately gives mankind bliss. In other verses, fire is given its judgemental aspect. This is in two parts – one is passing the fiery test prescribed by following the path of truth, after which the destiny of those who are good and those who are evil is determined through fire. Fire is looked upon as a living individual which gives help to those who are faithful and can see through evil. It is also spoken of as the inner fire of a human mind which alone can repel violence.

→ AHUNAVAITI – Yas. 31.3

**You give to us fire in spirit and bliss**, promised to all who follow truth, so that those who can discern correctly are given your divine revelation. Declare

this revelation from your own mouth so that all the living may choose aright.

→ AHUNAVAITI – Yas. 31.19

Whoever listens to and thinks of Truth becomes wise and helps life. He will be eloquent in his speech with words which are true. **Through the blazing fire of judgement will you assign the next dwelling place to all of mankind.**

→ AHUNAVAITI – Yas. 34.4

**And for Your fire, O Lord, mighty through truth, do we yearn;** powerful and giving clear help to those who are constantly faithful. But, O God, **the fire sees through those who are unfaithful to You.**

→ USTAVAITI – Yas. 43.4

May I recognize You as holy and powerful, O Lord, who, with a mere wave of the hand, dost fulfil our longings. You give both the good and the evil their just desserts. **Through Your blazing fire, mighty with truth, will mental strength come to me.**

→ USTAVAITI – Yas. 43.9

As holy, indeed, have I recognized Thee, O Lord, when the Pure Mind entered me and asked: To whom should I pay homage? **Henceforth, I will pay homage to Fire with all humility.** And I will live by truth, which is my own desire.

→ USTAVAITI – Yas. 46.7

**Who, O Lord, will protect me when evil persons threaten me with violence, who, other than Your fire and the Pure Mind.** When they both are at work within me, truth prevails, O Lord. Declare this clearly so that I may understand this philosophical truth.

→ SPENTA MAINYU – Yas. 47.6

These things are given by the holy spirit to us, O God – **through fire shall be determined the just dues of both parties.** When right-mindedness and truth increase, many seekers will choose aright.

→ VOHU KSHATREM – YAS. 51.9

**The just desserts which are given to both sides by your blazing fire,** O God, through the molten metal test – may that grant us spiritual guidance. Frustrated will be those who are evil and blessed those who are good.



## *Chapter Four*

### THE PROBLEM OF EVIL



*Z*ARATHUSTRA IS A STAUNCH FOLLOWER OF monotheism. The followers of the old religion, who believe in many gods, are described as angry and, therefore, harmful polluters of the moral life. They are said to be of the false spirit – those who are liars, those who are self-centered, and those who have doublespeak. They have strayed from the path of truth. Yet, they are an extremely powerful group, and men doing the worst deeds are said to be beloved of the gods, spreading hatred and making mankind wail in bondage.

Three persons are singled out by name. The first is Yima, who is none other than the famous King Jamshed after whom the Navroz festival on 21st March of every year is named. He is said to have illumined the material side of this earth instead of the spiritual, and is thus condemned by Zarathustra. The other person mentioned by name is Grehma, who may well have been some evil priest or king. He is said to doom life to death, but once reformed

by suffering will ask to be instructed correctly. The third person mentioned by name is Bendva, who again is said to be both a liar and duplicitous by nature, thus leading Zarathustra to forbid his flock from associating with such persons in general.

Two verses are of particular interest – one dealing with black magic, and the other dealing with the soma cult. Thus, in Chapter 32.10 we are told about a group of black magicians who say that seeing the earth and the sun are bad as both the Earth and the sun would interfere with their nefarious deeds. Another interesting verse is in Chapter 48.10 which seems to refer to the Rigvedic cult of soma. Soma is said to be the juice which intoxicates the Gods in the Rigveda, who then do things that they wouldn't have done otherwise. Obviously, this cult seems to have been powerful in Zarathustra's time and is denounced by him, stating that the priests of this cult falsely fascinate persons with 'muther', the same as the Gujarati word for urine. The extremes of drug and alcohol abuse are what the Prophet is railing against here. These verses further go on to tell us not to be taken in by extreme worldly grandeur and alluring speech. False preachers are said to distort the scriptures and remove us from our real heritage. Their deeds and teachings show them up for what they really are. Ultimately, such persons are described as persons of poor understanding, for if they understood and knew that every evil action will have its recompense in the other world, and hence recoil on the evil person himself, they would not continue to be evil.

→ AHUNAVAITI – Yas. 30.6

**Of the two, the believers in many gods chose wrongly.** They were deluded when they argued among themselves concerning what is correct. **They chose to have the worst of motives combined with deeds done in anger, which had baneful effects on mankind.**

→ AHUNAVAITI – Yas. 32.3

But all you believers in many gods are clearly from the evil spirit, and so are those who greatly honour you. **Among you are liars, self-centered people, and even those who are duplicitous, and men without conscience.**

→ AHUNAVAITI – Yas. 32.4

And so, you have brought about a situation where men doing the worst are called beloved of ‘the gods’. **They have moved away from high-mindedness, God’s wisdom, and strayed from the path of truth.**

→ AHUNAVAITI – Yas. 32.8

Among these violent persons was Vivanhuso and Yima, **who, desiring to placate mankind, illumined what is material instead of what is spiritual on Earth.** From persons such as these may I stand apart on the Day of Judgement.



→ AHUNAVAITI – Yas. 32.9

**The false teacher distorts the scriptures, and through his teachings corrupts life. He removes from us our real desire: the precious realization of high-mindedness.** I have spoken out what is in my mind and appeal to You and to Truth.

→ AHUNAVAITI – Yas. 32.10

**Such person distorts the scriptures when he says that it is the worst to be outdoors and in the sun.** He makes the good follow evil. He hurls weapons against the righteous and poisons our habitat.

→ AHUNAVAITI – Yas. 32.11

**Persons like this corrupt life. They regard as great evil lords and their evil ladies.** They deprive us of our true inheritance – the best that truth has to offer. They distract the mind, O God.

→ AHUNAVAITI – Yas. 32.12

Through such teachings they turn mankind away from doing the best deeds. For such as these, God decrees retribution. They corrupt life with their glib words. **Grehma prefers to run after untruth instead of the truth.**

→ AHUNAVAITI – Yas. 32.13

**Whatever power this Grehma hopes to win in the worst mind's abode, he will ultimately destroy**

**himself.** He will then desire to know what is God's real message. But I will watch over his threats to those who are truthful.

→ AHUNAVAITI – Yas. 32.14

**Grehma and evil kings direct their energies, since days of yore, to ensnare good people.** They approach evil persons for help, and doom Mother Earth to death in the hope that they are invincible.

→ AHUNAVAITI – Yas. 32.15

**Thus are brought to ruin the plans of evil priests and evil kings.** They are unfit to rule over persons who will ultimately be carried into the domain of the Pure Mind.

→ USTAVAITI – Yas. 44.20

How, O Lord, have the followers of polytheism become so powerful? This do I ask: **those who are self-centered have delivered Mother Earth to wrath and continuous wailing, like the priests of old and evil rulers, who do not advance and increase the cause of truth.**

→ SPENTA MAINYU – Yas. 48.10

When, O Lord, will there be men who will come to spread the faith? **When will this infatuation with piss be eradicated, through which evil priests and wicked rulers of evil intent dupe people in this place?**

→ SPENTA MAINYU – Yas. 49.1

**Bendva has always resisted me greatly.** I wish to win him over from his evil ways, O Lord. In Your mercy, give **me the reward of defeating him by telling him about the revelations of the Pure Mind.**

→ SPENTA MAINYU – Yas. 49.2

**Indeed, Bendva makes me anxious. His evil teachings and duplicity separates him from the truth.** Never does he commune with the holy Right-Mindedness or the Pure Mind, O Lord.

→ SPENTA MAINYU – Yas. 49.3

**God has decreed the teaching that truth will prevail and untruth will be neutralized.** So, choose carefully. Therefore, would I ask for association with the Pure Mind and **prohibit association with all those who are wicked.**

→ SPENTA MAINYU – Yas. 49.4

Evil persons increase hatred and cruelty with their speech – sham protectors, the **wolves among shepherds. Those who perpetrate evil don't have any desire to do good deeds. Such men create false Gods and evil ways of thinking.**

→ VOHU KSHATREM – Yas. 51.10

And the man who seeks to destroy contrary to these laws, O God, is himself the child of the lie. **All such**

**are of poor understanding.** For my people will I invoke Truth to come to us with its best blessings.

→ VOHU KSHATREM – Yas. 51.14

Neither to God's laws nor to man's do the priests listen with reverence. They deceive good persons. **Through their deeds and teachings will they be consigned to the abode of woe/misery.**



*Chapter Five*

INDIVIDUAL JUDGEMENT, HEAVEN, HELL,  
JUDGEMENT DAY, AND RESURRECTION



*T*HREE VERSES ARE SET OUT BY ME TO BEGIN this difficult subject. Each of these verses speaks of life on earth as being a trial run. If one is successful in the ordeals of life, by sheer effort and correct choices, one will be triumphant ultimately.

→ AHUNAVAITI – Yas. 30.7

Unto such will come God's power and truth, a mind which is pure. Right-Mindedness will grant continued spiritual progress, **and they will be triumphant in the ordeal that is life – as if they have successfully gone through molten lava unscathed.**

→ AHUNAVAITI – Yas. 32.7

These violent persons do not understand the Herculean effort required to tread the path of truth,

**which is taught by life's molten metal test.** You know best, O Lord, what fate is in store for them.

➔ USTAVAITI – Yas. 43.10

So, do You give to me truth, for whom I yearn, accompanied by right-mindedness. You question mankind and test us – **passing the test makes us strong, so that tested by You, mankind is made strong.**



The verses collated below speak of life on Earth, as well as what happens in the hereafter. Zarathustra repeatedly questions God as to what punishment is in store for evil persons here on Earth. His answer is that retribution occurs at death. The interesting answer given is that every soul will judge for itself where it is to go depending upon how it has lived life on Earth. After death, the soul goes down the bridge of the separator and depending on its thoughts, words, and deeds, it consigns itself to either heaven, which is the abode of song, or hell, which is the abode of miserable existence. In heaven, the soul enjoys happiness and light, whereas in hell it is given retribution for its evil deeds by God Himself, which is described as an age-long punishment in darkness.

The idea of such retribution, however, is so that God's laws can be revealed to those who have not followed them on Earth, so that at this stage, at least they are given a chance to make the correct moral choice. A cut-off date

or Judgement Day will arrive after which all souls would triumph in Hu Urva Tat and Amere Tat (perfection coupled with immortality), which is none other than the ultimate resurrection which is to take place. The verses set out herein below clearly and unmistakably state these truths which become a central theme of religion to one group of Jews, the Pharisees, after King Cyrus of Persia releases them from their bondage in Babylon and allots them funds to rebuild their destroyed temple in Jerusalem. The very same ideas are also contained in Christianity and Islam.

→ AHUNAVAITI – Yas. 30.8

**But when retribution comes to those who indulge in violence, God's judgment will be clearly revealed.** It is then that the lie will be delivered into the hands of truth.

→ AHUNAVAITI – Yas. 30.10

**When the short-lived triumph of those who are evil is destroyed, they will get their just desserts.** After this, they will reach the abode wherein dwells the Pure Mind, God, and Truth, and they will constantly strive to do good.

→ AHUNAVAITI – Yas. 30.11

If you understand these principles which God has laid down for man – happiness and misery – **punishment of a long duration for those who are evil, and upward progress for those who are good** – happiness will be your lot.



→ AHUNAVAITI – Yas. 31.14

This do I ask You, O Lord:

How was it in the past and how will it be in the future? How have you noted the wishes of the righteous and those of the unrighteous, and how will you deal with them once their accounts are closed?

→ AHUNAVAITI – Yas. 31.15

I ask this: What is the punishment for those who advance the power of evil-doers, O Lord; those who find nothing better than to injure the protector who opposes evil, and to injure his human flock?

→ AHUNAVAITI – Yas. 31.20

**Whoever follows those who are righteous will abide in light. But to long ages of darkness, and words of misery, will the evil person lead himself, thanks to his way of thinking and his deeds.**

→ AHUNAVAITI – Yas. 32.8

Among these violent persons were Vivanhuso and Yima, who, desiring to placate mankind, illumined what is material instead of what is spiritual on Earth. **From persons such as these may I stand apart on the Day of Judgement.**

→ AHUNAVAITI – Yas. 33.11

You are Almighty, O Lord, Right-Mindedness,

Truth, and God's Power, and you all bless life. Listen to me and take pity on me while apportioning just desserts to all.

→ AHUNAVAITI – Yas. 34.13

That path, O Lord, which You pointed out to me – **the creed of all saviours – that every good deed inspired by lofty motives alone goes far.** This teaching is for the clear-sighted, **leading to the ultimate reward which you will grant.**

→ AHUNAVAITI – Yas. 34.14

**That reward, O Lord, worth having, is granting spiritual upliftment to those in the flesh for deeds done from a pure mind.** Those who serve our abundant Mother Earth – through Your power and wisdom, O Lord, will do Your will – and gain fulfilment by the tasks of truth.

→ USTAVAITI – Yas. 43.4

May I recognize You as holy and powerful, O Lord, who, with a mere wave of the hand, dost fulfil our longings. You give both the good and the evil their just desserts. Through Your blazing fire, mighty with truth, will mental strength come to me.

→ USTAVAITI – Yas. 43.12

And when you told me to follow truth to acquire understanding, you did not tell me to do something

which will be unheeded by me. I will bestir within myself my conscience, which will then bless me with the accompaniment of great light. You award both the sides with their just dues.

→ USTAVAITI – Yas. 44.19

This do I ask You, tell me truly, O Lord:

What happens to those who do not reward persons who speak the truth? **What is their punishment at present? I know what will happen to them at the end.**

→ USTAVAITI – Yas. 45.7

To all seekers of salvation, past, present, and future, I have this to say: **The soul of the righteous will be victorious and will gain immortality. Ever renewed are times of trouble for those who are evil.** This is sent by God through His power.

→ USTAVAITI – Yas. 46.11

Through their power, priests and kings would destroy mankind through their evil ways. But their own conscience and thought shall trouble them when they come near to **the bridge of the separator. Through all time will they live in the abode of misery.**

→ USTAVAITI – Yas. 46.19

Whoever will accomplish through truth and his will this complete renovation on Earth for Zarathustra,

to **him will be given the reward of eternal life, together with all that he desires from our bountiful Mother Earth.** All this You did reveal to me, O Lord, the Wisest.

→ SPENTA MAINYU – Yas. 47.5

Through this holy spirit, O God, have you promised the best to the righteous. **The evil person will get his just desserts** removed from Your love, because of his evil intent and bad deeds.

→ SPENTA MAINYU – Yas. 48.1

**Since, on Judgement Day truth triumphs over untruth – when a person attains immortality, which has been said to be a delusion** – then will the devotees of many gods and other people who will witness this increase their devotion to You, O Lord.

→ SPENTA MAINYU – Yas. 48.2

Reveal to me what You know, O Lord; when retribution takes over in the life beyond. Whether truth conquers untruth, O Lord. That would indeed be the grand finale of life.

→ SPENTA MAINYU – Yas. 50.5

From beyond, O Lord, and Truth, may I sing that which is revealed to me – your joy-giving hymns. You can help us with a wave of the hand (which I can see clearly) **which will lead us to light.**

→ SPENTA MAINYU – Yas. 50.11

I am your staunch worshipper, and will always be, O Lord, as long as I have the will and the strength. **Life's laws are accomplished through the Pure Mind, so that in accord with Your will, the renovation of mankind is achieved.**

→ VOHU KSHATREM – Yas. 51.12

Not satisfactory to me, Zarathustra, is the smooth passage of evil kings through this world. **Because, spiritual growth is attained by those who, with ardent fervour, toil for it.**

→ VOHU KSHATREM – Yas. 51.13

Thus, do the evil corrupt upright and truthful ways of thinking. **Their souls will chide them and send them, when on the path of the separator, to misery.** For this they are themselves to blame, as by their own words and deeds they have strayed from the path of truth.

→ VOHU KSHATREM – Yas. 51.14

Neither to God's laws nor to man's do the priests listen with reverence. They deceive good persons. **Through their deeds and teachings will they be consigned to the abode of woe/misery.**

→ VOHU KSHATREM – Yas. 51.15

**The reward** which Zarathustra has promised to the Magha brotherhood comes from beyond – **the house of song** which was first inhabited by God Himself, and the blessings of Truth and the Pure Mind.



## Chapter Six

### HU URVA TAT AND AMERE TAT – PERFECTION AND IMMORTALITY



*T*HE VERSES COLLATED BELOW SPEAK OF what is mankind's lot in the ultimate analysis. We are told that once these concepts become clear to man, he will promote truth. Also, evil people are said to defraud mankind of both a happy life on Earth and immortality in the life beyond. One extremely enigmatic verse namely, Chapter 44 Verse 18 speaks of Zarathustra asking for 10 mares, a stallion, and a camel so that he may bring perfection and immortality to mankind. By itself, this verse makes no sense. But when read in conjunction with Chapter 46 Verse 2, which states that Zarathustra is helpless and nobody follows him because he is a man of meagre possessions, everything falls into place.

In the mountains in which Zarathustra lived, at least 3,000 years ago, wealth was in the form of livestock. His asking, therefore, for wealth in the form of mares, a stallion, and a camel is only a means to achieve an end. He wants to become a man of property so that he will not be dismissed



as a lightweight by people around him. He can then preach a message that would be understood even by those who are skeptical of him because he is not wealthy.

→ AHUNAVAITI – Yas. 31.6

**The best** will be the lot of the wise man who speaks the truth – **words which bring perfection and immortality in the realm of truth.** Such is God's power that with this thought good intent will increase from within.

→ AHUNAVAITI – Yas. 31.21

**God will grant perfection and immortality,** and through his wholeness, truth, God's power, and pure-mindedness, all of which sustain life, to the one who is his friend in spirit and in action.

→ AHUNAVAITI – Yas. 32.5

**Thus, did you cheat mankind of a good life on earth and immortality in the future.** The evil spirit deceived you into bad thought, word, and deed when it taught you that evil will reign supreme.

→ AHUNAVAITI – Yas. 33.8

Carefully, see for yourself my purpose which I pursue with a good motive. Worship is of only You, though I speak words of praise for Truth as well. **Grant us the blessing of perfection and immortality once life changes our direction to the path of good.**

→ AHUNAVAITI – Yas. 33.9

**These two spiritual attainments, O Lord, are mighty promoters of truth** – they bring light and strength. May the Pure Mind bring their assistance to us from afar – they whose souls work as one.

→ AHUNAVAITI – Yas. 34.1

**The path of truth – words, deeds, and worship – brings immortality, and through Your power, O God, perfection.** May we bring this to mankind by propagating this most zealously, O Lord.

→ AHUNAVAITI – Yas. 34.11

**And both perfection and immortality lead onwards to light and display the power of the Pure Mind.** Truth and right-mindedness increase strength of character and make life take on a new meaning. Through the working of these will your opponents be vanquished.

→ USTAVAITI – Yas. 44.17

This do I ask You, tell me truly, O Lord:

How do I attain the goal set by You, O Lord – how do I become your companion, so that I may convince mankind about our common future, **namely perfection and immortality, attained through Your holy word**, which is our best guide owing to its truth?

→ USTAVAITI – Yas. 44.18

This do I ask You, tell me truly, O Lord:  
How shall I earn through truth that reward: **material wealth in the form of ten mares, led by a stallion, and a camel, so that I may bring perfection and immortality to mankind?**

→ USTAVAITI – Yas. 46.2

I know why I am helpless – **I have a small following because I am a man of few possessions.** Please consider this fact carefully, O Lord. I wish for the bliss that one friend gives to the other – teach me about the might of the Pure Mind through truth.

→ USTAVAITI – Yas. 45.5

I will explain what the Holiest has revealed to me; what He says is best for mortals to hear. **Those who obey and revere it will attain perfection and immortality** and through deeds done from the loftiest motives, God Himself.

→ USTAVAITI – Yas. 45.10

Him, through devotion to Right-Mindedness, will I seek – who is forever known as the Lord who is the Great Creator. **For, through Truth and the Pure Mind, He has promised that through His power, perfection and immortality will be given to all persons, as also strength of character and life renewed.**

→ SPENTA MAINYU – Yas. 47.1

By the holy spirit and best mind, by words and deeds of truth, **perfection and immortality are bestowed by God**, His power, and right-mindedness.



## Chapter Seven

### REVELATION AND PRAYER



*T*HE VERSES SET OUT BELOW FIRST SPEAK OF the importance of revelation, and thereafter of the importance of prayer. The first word ever uttered by God is said to be a word of sacrifice, so that light may stream forth and come to Earth from heavenly light. Revelation or the holy word given to Zarathustra by God is said to be the best possible guide because it is true, and it is said that he who expounds on this to those with understanding will attain great happiness.

→ AHUNAVAITI 1.7 – Yas. 29.7

**Absolute Truth is created by the holy word of sacrifice uttered by God.** God gives all the good things of Mother Earth to the holy protectors because of their teaching of truth to mankind. Who, O Pure Mind, do you have in mind, who will save mankind?

→ AHUNAVAITI – Yas. 31.7

**Who through that first word brought light down to us from heavenly light?** Who through his wisdom is the creator of truth? The upholder of the Highest (mentally). That light do You brighten within us, which has otherwise remained dormant till now.

→ AHUNAVAITI – Yas. 34.2

To You do we turn our minds, full of the revelations of the Pure Mind and the deeds of holy men, whose souls are at one with truth. **Lead us near You, O Lord, worshipping You by singing Your praises.**

→ USTAVAITI – Yas. 44.17

This do I ask You, tell me truly, O Lord:

How do I attain the goal set by You, O Lord? How do I become your companion, so that I may convince mankind about our common future, namely perfection and immortality, **attained through Your holy word, which is our best guide owing to its truth.**

→ USTAVAITI – Yas. 45.5

**I will explain what the Holiest has revealed to me. What He says is best for mortals to hear.** Those who obey and revere it will attain perfection and immortality and through deeds done from the loftiest motives, God Himself.

→ VOHU KSHATREM – YAS. 51.8

**Your message will I preach – this should be proclaimed only to those with understanding.** Misery will come to those who are evil – and happiness to those who cling to truth. He who spreads this word to those who understand will be happy.



The verses on prayer divide themselves into three groups. The first speaks of prayer being important as a reminder of how to lead life morally. The second makes it clear that, correctly stated, they will guide the path of a person's tongue, so that he may both instruct other persons and lift up his voice in adoration of God. The third group tells us that if something is asked for by way of prayer, it is answered, provided that what is asked for is righteous. We are told that the best reward that prayer can give is goodness as it enures to the benefit of everybody else. Some of the verses tell us how both persons who are good, as well as persons who are evil, alike pray, so that unless prayer is directed to righteous ends, it is of no avail. The verses in Chapter 50 speak of ecstatic singing of hymns which brings mankind back to its creator.

→ AHUNAVAITI – Yas. 28.10

You know those who are truthful, wise, and upright, O Lord. Fulfil their desires, **for I know that prayers by such devout persons to further goodness will not remain unanswered by you.**



→ AHUNAVAITI – Yas. 28.11

**So, through prayer may I be reminded of truth and high-mindedness forever.** Please tell me Yourself, O Lord, (through Your own mouth) how life first came into being.

→ AHUNAVAITI – Yas. 29.4

**God bears in mind all prayers made to Him, past, present, and future;** those made by ordinary people as well as the believers in many gods. God is the sole judge; so let God's will be done.

→ AHUNAVAITI – Yas. 32.1

**To God pray all three grades of the Magha brotherhood, as also the believers in many gods, in the same way and as earnestly.** May the brotherhood become your messengers to repel those who spread duplicity.

→ AHUNAVAITI – Yas. 33.12

Unfold Yourself within me, O Lord. Grant me the strength of character through right-mindedness. Through the holiest spirit, O Lord, **grant me goodness as a reward for prayer.** Grant me a life full of vigour through truth, and may the Pure Mind look after me.

- SPENTA MAINYU – Yas. 49.12  
 What help will come to Your worshipper? What help will come to Zarathustra from the Pure Mind?  
**I would sing hymns to please you, O Lord, asking for that which is best.**
- SPENTA MAINYU – Yas. 50.4  
**And worshipping You and praising You, O God,** with Truth and Pure Mind and Your power, may he who desires to hear Your revelation listen to Your devotees in the abode of song.
- SPENTA MAINYU – Yas. 50.5  
 From beyond, O Lord, and Truth, **may I sing that which is revealed to me – your joy giving hymns.** You can help us with a wave of the hand (which I can see clearly) which will lead us to light.
- SPENTA MAINYU – Yas. 50.6  
 I, Zarathustra, **will sing these uplifting hymns, O Lord,** befriended by Truth, in all humility. May the Creator of Wisdom always guide my tongue – may he teach me and guide me through the Pure Mind.
- SPENTA MAINYU – Yas. 50.7  
 Lead me to the path to adore you, O Lord, Truth and the mighty Pure Mind, so that leading us, you become our helpers.

→ SPENTA MAINYU – Yas. 50.8

**Ever with chants which well up to You from within,** may I reach You with hands uplifted, O Lord. As Your humble devotee, may I reach Truth and the great wisdom of the Pure Mind.

→ SPENTA MAINYU – Yas. 50.9

**With these hymns of praise may I come to you, O Lord,** O Truth, and through deeds, to the Pure Mind when I have fully achieved all I have set out to do. I yearn to become the possessor of Your wisdom.

*Chapter Eight*

ATTRIBUTES THAT LEAD TO GOD



*A*N IMPORTANT ATTRIBUTE WHICH COMES to a person who lives by truth is to be **far-seeing**, which is set out in Chapter 33.13.

AHUNAVAITI – Yas. 33.13

Give me bliss, **make me far-seeing** and reveal to me Your incomparable gifts – Your power, and the blessings of the Pure Mind. O Holy Right-Mindedness, teach us clearly as to how truth guides our way of thinking.



Another attribute is **gratitude** set out in Chapter 31.5.

→ AHUNAVAITI – Yas. 31.5

Declare what is true unto me so that I may decide as to what is better for me. That I may know this through the pure mind **and feel exalted in whatever good may come to me – whether it comes or does not come.**

A number of verses speak of **humility**. These are self-explanatory and are set out in this chapter.

→ AHUNAVAITI – Yas. 28.1

To the Almighty God, **I pray in all humility**, with uplifted hands which reach out for perfect happiness. This prayer is, first of all, to the Good Spirit, which I seek to emulate through deeds done for the love of truth. These deeds are what bring wisdom, the highest that the mind can attain. It is this wisdom that Mother Earth needs the most so that peace can be brought to her.

→ USTAVAITI – Yas. 44.12

This do I ask You, tell me truly, O Lord:

Who will I associate with – the righteous or those who are evil? **On which side am I – the victim or the perpetrator of evil?** The doer of evil sets himself against truth and its rewards – is it not that such person as this thinks not aright?

→ SPENTA MAINYU – Yas. 49.10

And this, O Lord, will I find in Your abode, in Your great dominion – the Pure Mind, and the souls of the righteous, **who, filled with humility** and the desire to be right-minded, look kindly on mankind in support.

## → VOHU KSHATREM – Yas. 51.5

Questioning about all these as to how he should advance life in truth, **the Protector, upright in his deeds, acquires good insight through humility.** He is the true guide to those who are wise, bringing them blessings.



**Meditation** is said to be best for spiritual growth in Chapter 43.15.

## → USTAVAITI – Yas. 43.15

As holy indeed have I recognized You, O Lord, when the Pure Mind entered me and said that **silent meditation is good for spiritual growth.** Never should any person try to placate evil persons for they will always regard the righteous as their enemies.



**Progress** is said to be achieved only through **effort** in Chapter 32.7.

## → AHUNAVAITI – Yas. 32.7

These violent persons do not understand **the Herculean effort required to tread the path of truth,** which is taught by life's molten metal test. You know best, O Lord, what fate is in store for them.

Those who are poor and **meek** are to be protected. The verses set out herein below also tell us that hardened sinners may become famous on Earth but will fail when God ultimately judges them. Worldly grandeur hinders mankind from obtaining its ultimate goal, a man of small possessions being more inclined to truth than great lords and their ladies. God's law is to defend and protect the meek, which law gets defeated when those who are strong oppress the meek instead of protecting them.

→ AHUNAVAITI – Yas. 32.6

Thus deluded, a **complete sinner might appear to succeed and become famous**. But God, who remembers all, is aware of his real worth – for verily Truth, High-Mindedness, and God's power, all of which instruct us, shall prevail.

→ AHUNAVAITI – Yas. 32.11

Persons like this corrupt life. **They regard as great evil lords and their evil ladies**. They deprive us of our true inheritance – the best that truth has to offer. They distract the mind, O God.

→ AHUNAVAITI – Yas. 34.5

How great is Your power, and my wish to do good deeds, so that I may be with You, O Lord, Truth and Pure Mind. **In order to protect those in need**, we speak of You as above all others and apart from 'other Gods' and wicked men.

## → AHUNAVAITI – Yas. 34.8

Of those persons who do good are evil persons who are afraid of them – but they are harmful to many. **Being powerful, they oppress mankind**, defying Your law, O God. Those who stray from the path of truth are far away from the Pure Mind.

## → SPENTA MAINYU – Yas. 47.4

Because of this spirit, the evil persons' plans are frustrated, O God – but not those of the righteous. **Only one who has little material wealth is inclined to be righteous. But being rich and powerful, such person is inclined to being evil.**

## → VAHISTA ISTI – Yas 53.9:

Being slaves to their own passions, those who are evil are filled with hatred, and struggle with themselves. They hate those who are good. Who will oppose such persons with everything at his command? **O Lord, it is through Your power that You give to the righteous meek the ultimate reward.**



**Non-violence** is an important fundamental of the faith. Violence is only permitted to resist a person who comes to murder you. This is best brought out in the following verses:



→ AHUNAVAITI – Yas. 31.18

Let not any of you listen to the words and teachings of those who are evil. Because such persons make this earth a miserable place. **It is only when such persons come to kill you that you can resist their violence with violence.**

→ SPENTA MAINYU – Yas. 48.7

**Keep hatred far away and steel yourselves against violence, those of you who wish to cling onto the best wisdom.** To increase truth, be in the company of holy men, who will lead such persons to Your abode, O Lord.

## Chapter Nine

### HAPPINESS AND LIGHT



'*H*APPINESS TO HIM WHO GIVES HAPPINESS to whomsoever else' is the opening statement of the Ustavaiti Gatha.

In the verses set out in this chapter, what is achieved by following the path of truth is happiness here on Earth and upward progress in the realms of light hereafter. This is brought out well in the verses set out here, which are self-explanatory. One other interesting thing spoken of is the fact that light arises from within and it is from striving for light that man ultimately attains light.

→ AHUNAVAITI – Yas.28.1

To Almighty God, I pray in all humility, with uplifted hands, **which reach out for perfect happiness**. This prayer is first of all to the Good Spirit, which I seek to emulate through deeds done for the love of truth. These deeds are what bring wisdom, the highest that the mind can attain. It is this wisdom that Mother Earth needs most so that peace can be brought to her.

→ AHUNAVAITI – Yas. 30.1

To those who wish to hear, I shall speak of the two created by God – this teaching is to instruct the wise. I shall praise God and the Pure Mind, pray to Truth, **so that you all may grow spiritually to attain light.**

→ AHUNAVAITI – Yas. 30.11

If you understand these principles which God has laid down for man – happiness and misery, and punishment of a long duration for those who are evil, and upward progress for those who are good – **happiness will be your lot.**

→ AHUNAVAITI – Yas. 31.7

**Who, through that first word, brought light down to us from heavenly light?** Who, through his wisdom is the creator of truth? The upholder of the Highest (mentally). **That light do You brighten within us, which has otherwise remained dormant till now.**

→ AHUNAVAITI – Yas. 31.20

**Whoever follows those who are righteous will abide in light.** But to long ages of darkness and words of misery, will the evil person lead himself, thanks to his way of thinking and his deeds.

→ AHUNAVAITI – Yas. 34.3

Whatever is due to You, O Lord, and to Truth, will I give with all humility. **All lives which, with Your power, promote the Pure Mind, and can be seen as good (in realms far away from Earth) have bliss forever when living with God.**

→ AHUNAVAITI – Yas. 34.11

**And both perfection and immortality lead onwards to light** and display the power of the Pure Mind. Truth and right-mindedness increase strength of character and make life take on a new meaning. Through the workings of these will your opponents be vanquished.

→ USTAVAITI – Yas. 43.1

**Happiness to him who gives happiness to whomsoever else.** May God, who rules at will, grant this. I wish for progress, strength of character, and life renewed. For upholding truth, grant to me, O Right-Mindedness, **the blessings of a life spent with a mind illumined by light.**

→ USTAVAITI – Yas. 43.2

To him will come all that is best. **Through striving for light, man will attain light.** As did the wise holy spirit, O God. Grant to us truth, and the might of the Pure Mind, growing every day within us in a long life of fulfilment.

→ USTAVAITI – Yas. 43.12

And when you told me to follow truth to acquire understanding, you did not tell me to do something which will be unheeded by me. **I will bestir within myself my conscience which will then bless me with the accompaniment of great light.** You award both the sides with their just dues.

→ USTAVAITI – Yas. 43.14

The wise Lord gives to his beloved mankind – to my people, O Lord – **the gift of joy which comes from truth and strength.** All men will unite in defence of your teaching and in defence of those who are mindful of your hymns.

→ USTAVAITI – Yas. 45.9

God and the Pure Mind do I seek to worship, who, in his plan, has made for us both good and its opposite, evil. **God's power has made us serve our human flock so that they advance to the highest truth and wisdom.**

→ SPENTA MAINYU – Yas. 48.5

Let rulers of good understanding rule – not those of poor understanding – by deeds which are both good and wise, O Right-Mindedness. Dedication to purity from birth onwards is best for mankind. **For Mother Earth should we toil, leading all men to the realms of light.**

→ VOHU KSHATREM – Yas. 51.20

Of one accord are you all in granting us blessings,  
O Truth, the Pure Mind, and the word of Right-  
Mindedness. **With humility will Your worshipper  
yearn for bliss, O God.**





VERSE TRANSLATION  
OF THE GATHAS





## GATHA AHUNAVAITI

### Chapter 28

→ AHUNAVAITI – Yas.28.1

To Almighty God, I pray in all humility, with uplifted hands, which reach out for perfect happiness. This prayer is, first of all, to the good spirit, which I seek to emulate through deeds done for the love of truth. These deeds are what bring wisdom, the highest that the mind can attain. It is this wisdom that Mother Earth needs most so that peace can be brought to her.

→ AHUNAVAITI – Yas. 28.2

I would reach you, O Lord, through the Pure Mind. Grant me both physical and mental well-being, the rewards of living by truth. Those who are faithful to You will be led by You into light (as opposed to darkness).

→ AHUNAVAITI – Yas. 28.3

To You, O Truth, and Pure Mind, shall I compose hymns as never before, and unto the Lord, the Great Creator, as well. Then, by Your limitless power, shall right-mindedness increase which, when invoked, comes to us to grant us perfect happiness.

➔ AHUNAVAITI – Yas. 28.4

The soul/human mind on attuning itself to the pure mind, will become aware that it is blessed because it has done good deeds for the love of God. Therefore, as long as I have the will and the strength, will I teach mankind to strive for truth.

➔ AHUNAVAITI – Yas. 28.5

On self-realization through wisdom, when will I actually see the very embodiment of truth and the pure mind? The path to Almighty God is obedience to His will. (This is self-realization.) Through this excellent verse will wicked people, by word of mouth, be taught to choose correctly.

➔ AHUNAVAITI – Yas. 28.6

You told me, O Lord, that following the path of truth gives gifts which are of an enduring nature – namely everlasting happiness which alone can overcome hatred.

➔ AHUNAVAITI – Yas. 28.7

Grant, O Truth, the reward of what is the best that the mind can achieve. O Right-Mindedness, grant this to Vistaspa and to my people, through Your power, O Lord, so that Your worshippers may carry out Your wishes.

- ➔ AHUNAVAITI – Yas. 28.8  
 I wish for the best from the best – from truth and You, O Lord, for Frashostra and for my people. This is nothing less than the highest mental illumination/joy through all time.
  
- ➔ AHUNAVAITI – Yas. 28.9  
 Never, O Lord, O Truth, and O Pure Mind, may we provoke to anger. May we come to You with hymns of praise, for You are the best to invoke in prayer.
  
- ➔ AHUNAVAITI – Yas. 28.10  
 You know those who are truthful, wise, and upright, O Lord. Fulfil their desires – for, I know that prayers by such devout persons to further goodness will not remain unanswered by you.
  
- ➔ AHUNAVAITI – Yas. 28.11  
 So, through prayer may I be reminded of truth and high-mindedness forever. Please tell me Yourself, O Lord, (through your own mouth) how life first came into being.

## Chapter 29

### → AHUNAVAITI – Yas. 29.1

To You, O Lord, did Mother Earth complain: Why did you create me in the first place? I am surrounded by anger, rapine, and violence, which aggressively threaten me. For me, there is no protector other than You. So tell me who will protect me effectively against this onslaught.

### → AHUNAVAITI – Yas. 29.2

Thereupon the creator of Mother Earth asked Absolute Truth: Where is the protector for Mother Earth who can zealously perform this task? Which powerful person can repel such hatred and anger?

### → AHUNAVAITI – Yas. 29.3

To God, the Absolute Truth, who binds all together, and is inimical to none, replied: No such one is known to me who can fight on the side of the upright. Of all living persons must he be very strong. I will try to respond as soon as possible.

### → AHUNAVAITI – Yas. 29.4

God bears in mind all prayers made to Him, past, present, and future; those made by ordinary people as well as the believers in many gods. God is the sole judge: so let God's will be done.

→ AHUNAVAITI – Yas. 29.5

Therefore, may we with hands uplifted, receive God's grace. Bountiful Mother Earth requests God thus: Never may harm come to those who are upright or to their leader, though they be surrounded by evil persons.

→ AHUNAVAITI – Yas. 29.6

Thereupon spoke God, who pervades everything with His wisdom: Is not a single powerful person or a protector who is righteous known to you? Is this why I made you protector of all things created by me?

→ AHUNAVAITI – Yas. 29.7

Absolute truth is created by the holy word of sacrifice uttered by God. God gives all the good things of Mother Earth to the holy protectors because of their teaching of truth to mankind. Who, O Pure Mind, do you have in mind, who will save mankind?

→ AHUNAVAITI – Yas. 29.8

The Pure Mind answers: One such is known to me – somebody who listened to our teaching – Zarathustra Spitama. About God and truth is he willing to speak. Grant him, therefore, the gift of eloquence.

→ AHUNAVAITI – Yas. 29.9

Mother Earth wailed: How do I accept such feeble support – a cowardly person – when I wanted a powerful Lord. When, if ever, will I get effective help from a strong protector?

→ AHUNAVAITI – Yas. 29.10

Do you, O Lord, Truth, and God's Power, grant strength to him so that he can give us peace and make Mother Earth a good place to live in? Him do we accept as our first saviour.

→ AHUNAVAITI – Yas. 29.11

When will truth, the pure mind, and God's power come to me? Please give recognition to the Magha brotherhood, who will spread your teaching. Now that help has arrived, we will serve you as protectors of life on earth.

## Chapter 30

### → AHUNAVAITI – Yas. 30.1

To those who wish to hear, I shall speak of the two created by God – this teaching is to instruct the wise. I shall praise God and the Pure Mind, pray to Truth, so that you all may grow spiritually to attain light.

### → AHUNAVAITI – Yas. 30.2

Listen with your ears most attentively. Consider, clearly, what I have to say. Choose before deciding – man for man, each for himself, before this great new age is ushered in. Each one of you, awaken to this message.

### → AHUNAVAITI – Yas. 30.3

Now, in the beginning, there were two spirits. They were twins (equal in all respects) and got on well among themselves. In thought, word, and deed, they reveal themselves as Good and Evil. Those who are of greater understanding choose to be upright; not so those who are of lesser understanding.

### → AHUNAVAITI – Yas. 30.4

In the beginning, when these two spirits worked together, one fostered life and the other destroyed it. So will it be: The worst to those who are evil, and the best to those who are good.



→ AHUNAVAITI – Yas. 30.5

Of those two spirits, one chose to do its worst, whereas the holy spirit chose to live by truth. The holy spirit clothes itself in light imperishable and pleases God by willingly doing good deeds from good motives.

→ AHUNAVAITI – Yas. 30.6

Of the two, the believers in many gods chose wrongly. They were deluded when they argued among themselves concerning what is correct. They chose to have the worst of motives combined with deeds done in anger, which had baneful effects on mankind.

→ AHUNAVAITI – Yas. 30.7

Unto such will come God's power, a mind which is pure, and truth. Right-Mindedness will grant continued spiritual progress, and they will be triumphant in the ordeal that is life – as if they have successfully gone through molten lava unscathed.

→ AHUNAVAITI – Yas. 30.8

But when retribution comes to those who indulge in violence, God's judgment will be clearly revealed. It is then that the lie will be delivered into the hands of truth.

→ AHUNAVAITI – Yas. 30.9

Those who make life worth living for others have real companionship with truth. Such persons are clear-minded and free from doubt, and are able to withstand falsehood whenever reason sways in doubt.

→ AHUNAVAITI – Yas. 30.10

When the short-lived triumph of those who are evil is destroyed, they will get their just desserts. After this, they will reach the abode wherein dwells the Pure Mind, God, and Truth, and they will constantly strive to do good.

→ AHUNAVAITI – Yas. 30.11

If you understand these principles which God has laid down for Man – happiness and misery – punishment of a long duration for those who are evil, and upward progress for those who are good – happiness will be your lot.

## Chapter 31

➔ AHUNAVAITI – Yas. 31.1

Bearing in mind these divine laws do we deliver a message hitherto unheard. People follow their evil ways, which destroy truth in this world. This message is understood best by those who have faith in God.

➔ AHUNAVAITI – Yas. 31.2

Blinded by the teachings of those who are evil, the better path is not clearly in sight. Therefore, have I come to you all as God's appointed instructor. God has sent me as an instructor to both good and evil persons so that we may all live in accordance with truth.

➔ AHUNAVAITI – Yas. 31.3

You give to us fire in spirit and bliss, promised to all who follow truth, so that those who can discern correctly are given your divine revelation. Declare this revelation from your own mouth so that all the living may choose aright.

➔ AHUNAVAITI – Yas. 31.4

When will you listen to me, O Truth, and you, O Lord, in all your manifestations, and you, O Right-Mindedness? Then shall I wish through the best mind that God's mighty power is bestowed on us through the working of which the increase of evil may be overcome.

## → AHUNAVAITI – Yas. 31.5

Declare what is true unto me so that I may decide as to what is better for me. That I may know this through the pure mind and feel exalted in whatever good may come to me – whether it comes or does not come.

## → AHUNAVAITI – Yas. 31.6

The best will be the lot of the wise man who speaks the truth – words which bring perfection and immortality in the realm of truth. Such is God's power, that with this thought, good intent will increase from within.

## → AHUNAVAITI – Yas. 31.7

Who, through that first word, brought light down to us from heavenly light. Who, through his wisdom, is the creator of truth. The upholder of the highest (mentally). That light do You brighten within us, which has otherwise remained dormant till now.

## → AHUNAVAITI – Yas. 31.8

May I think of You as first and last – the be all and end all of everything – always. As the father of the highest mind. May I behold You in my mind's eye as the true creator of truth and the lord over the actions of the living.

→ AHUNAVAITI – Yas. 31.9

Yours has been right-mindedness and the wisdom which created life, O God. Unto life have You granted the choice of following the teachings of a true protector or the wiles of a false so-called protector.

→ AHUNAVAITI – Yas. 31.10

So between these two, let the choice as shepherd be for a man who possesses truth, a promoter of the best of intentions. Never, O Lord, may a wolf in sheep's clothing purport to spread Your message.

→ AHUNAVAITI – Yas. 31.11

From the beginning, O Lord, You created life and thought to minds of understanding. You created upliftment for mankind – after all, deeds, teachings, and wills are a matter of individual choice.

→ AHUNAVAITI – Yas. 31.12

Therefore, each loudly proclaims whatever he wishes – whether it be false or true; whether it be wise or foolish – with head and heart, his spirit stands beside Right-Mindedness, questioning as to how to resolve his doubts.

→ AHUNAVAITI – Yas. 31.13

These questions are asked openly or secretly. When, for a small act of violence, one undergoes the highest

penance, this is observed by You clearly, along with Truth.

→ AHUNAVAITI – Yas. 31.14

This do I ask You, O Lord: How was it in the past and how will it be in the future? How have You noted the wishes of the righteous and those of the unrighteous, and how will you deal with them once their accounts are closed?

→ AHUNAVAITI – Yas. 31.15

I ask this: What is the punishment for those who advance the power of evil doers, O Lord? Those who find nothing better than to injure the protector who opposes evil, and to injure his human flock.

→ AHUNAVAITI – Yas. 31.16

I ask this: Any man who strives earnestly to increase truth in the home, in the town, in the district, or in the entire nation – how is he to act so that he is of one accord with You, O Lord.

→ AHUNAVAITI – Yas. 31.17

Which of the two paths do either the righteous or unrighteous choose as the better one? Let the enlightened person explain this to the man of good understanding. Let the man of poor understanding not lead us astray. Do You, O God, instruct us about the purity of the mind.

→ AHUNAVAITI – Yas. 31.18

Let not any of you listen to the words and teachings of those who are evil. Because such persons make this earth a miserable place. It is only when such persons come to kill you that you can resist their violence with violence.

→ AHUNAVAITI – Yas. 31.19

Whoever listens to and thinks of Truth becomes wise and helps life. He will be eloquent in his speech with words which are true. Through the blazing fire of judgement will you assign the next dwelling place to all of mankind.

→ AHUNAVAITI – Yas. 31.20

Whoever follows those who are righteous will abide in light. But to long ages of darkness, and words of misery, will the evil person lead himself, thanks to his way of thinking and his deeds.

→ AHUNAVAITI – Yas. 31.21

God will grant perfection and immortality, and, through his wholeness, truth, God's power, and pure-mindedness, all of which sustain life, to one who is his friend in spirit and in action.

→ AHUNAVAITI – Yas. 31.22

Clear are these teachings to the wise and to those whose minds are attuned to high-mindedness. With the help of God's power and truth such person, through his words and deeds, helps God.



## Chapter 32

→ AHUNAVAITI – Yas. 32.1

To God pray all three grades of the Magha brotherhood, as also the believers in many gods, in the same way and as earnestly. May the brotherhood become your messengers to repel those who spread duplicity.

→ AHUNAVAITI – Yas. 32.2

To them, the Pure Mind, who is united in God, through his power replied: associate closely with Truth. Be good and unite with Right-Mindedness. Hold fast unto them.

→ AHUNAVAITI – Yas. 32.3

But all you believers in many gods are clearly from the evil spirit – and so are those who greatly honour you. Among you are liars, self-centered people and even those who are duplicitous, and men without conscience.

→ AHUNAVAITI – Yas. 32.4

And so you have brought about a situation where men doing the worst are called beloved of ‘the gods’. They have moved away from high-mindedness, God’s wisdom, and strayed from the path of truth.

## → AHUNAVAITI – Yas. 32.5

Thus, did you cheat mankind of a good life on Earth, and immortality in the future. The evil spirit deceived you into bad thought, word, and deed when it taught you that evil will reign supreme.

## → AHUNAVAITI – Yas. 32.6

Thus deluded, a complete sinner might appear to succeed and become famous. But God, who remembers all, is aware of his real worth – for verily Truth, High-Mindedness, and God's power, all of which instruct us, shall prevail.

## → AHUNAVAITI – Yas. 32.7

These violent persons do not understand the Herculean effort required to tread the path of truth, which is taught by life's molten metal test. You know best, O Lord, what fate is in store for them.

## → AHUNAVAITI – Yas. 32.8

Among these violent persons were Vivanhuso and Yima, who, desiring to placate mankind, illumined what is material instead of what is spiritual on Earth. From persons such as these may I stand apart on the Day of Judgement.

→ AHUNAVAITI – Yas. 32.9

The false teacher distorts the scriptures, and through his teachings corrupts life. He removes from us our real desire – the precious realization of high-mindedness. I have spoken out what is in my mind and appeal to You and to Truth.

→ AHUNAVAITI – Yas. 32.10

Such person distorts the scriptures when he says it is worst to be outdoors and in the sun. He makes the good follow evil. He hurls weapons against the righteous and poisons our habitat.

→ AHUNAVAITI – Yas. 32.11

Persons like this corrupt life. They regard as great, evil lords and their evil ladies. They deprive us of our true inheritance – the best that truth has to offer. They distract the mind, O God.

→ AHUNAVAITI – Yas. 32.12

Through such teachings they turn mankind away from doing the best deeds. For such as these, God decrees retribution. They corrupt life with their glib words. Grehma prefers to run after untruth instead of the truth.

- AHUNAVAITI – Yas. 32.13  
 Whatever power this Grehma hopes to win in the worst mind's abode he will ultimately destroy himself. He will then desire to know what is God's real message. But I will watch over his threats to those who are truthful.
  
- AHUNAVAITI – Yas. 32.14  
 Grehma and evil kings direct their energies since the days of yore, to ensnare good people. They approach evil persons for help, and doom Mother Earth to death in the hope that they are invincible.
  
- AHUNAVAITI – Yas. 32.15  
 Thus are brought to ruin the plans of evil priests and evil kings. They are unfit to rule over persons who will ultimately be carried into the domain of the pure mind.
  
- AHUNAVAITI – Yas. 32.16  
 This is the true teaching of a teacher who is followed correctly. You have power over those who plan to menace me. Therefore, I will restrain violent and evil persons from hurting your devotees.

### Chapter 33

→ AHUNAVAITI – Yas. 33.1

In accord with divine principles do I act; these are the laws governing life from the very beginning. The Teacher will act justly to both the righteous and the unrighteous and weigh the admixture of falsehood and truth in each.

→ AHUNAVAITI – Yas. 33.2

Whosoever frustrates evil by thought, word, or deed, or instructs his companion to do good, accomplishes life's purpose out of love for God.

→ AHUNAVAITI – Yas. 33.3

Whosoever unto the righteous is the best, whether he be of any grade of the Magha brotherhood, or helps with zeal the living, will be at one with truth, and will dwell in the pastures of the Pure Mind.

→ AHUNAVAITI – Yas. 33.4

Therefore, acting against my conscience, and evil intent, will I correct by prayer, O Lord. And from the spiritually self-sufficient will I pray away perverse thought; from the worker who spreads the faith the envy of his evil relations; and from the friend to mankind slanderers; and from Mother Earth, the teacher of evil.

→ AHUNAVAITI – Yas. 33.5

Therefore, do I invoke Conscience, the best of all, to reach our final goal which is long life in the security of the pure mind, having followed the straight path of truth, which leads to where God alone rules.

→ AHUNAVAITI – Yas. 33.6

Therefore, as invoker of Truth's straight path do I pray with the highest or loftiest motives. I invoke His Grace. That I may fulfil my role as the protector, as planned. Therefore, do I wish a vision of God and communication with God.

→ AHUNAVAITI – Yas. 33.7

Come to me, O Best of All, unmistakably in your own person, together with Truth and Pure Mind, in order that I may be heard beyond the Magha brotherhood. May You give to us clearly the duties we have to perform which are dedicated with humble reverence to You.

→ AHUNAVAITI – Yas. 33.8

Carefully see for Yourself my purpose which I pursue with a good motive. Worship is of only You, though I speak words of praise for truth as well. Grant us the blessing of perfection and immortality once life changes our direction to the path of good.

→ AHUNAVAITI – Yas. 33.9

These two spiritual attainments, O Lord, are mighty promoters of truth – they bring light and strength. May the Pure Mind bring their assistance to us from afar – they whose souls work as one.

→ AHUNAVAITI – Yas. 33.10

All lives well spent – past, present, or future, O Lord, are Yours. Out of Your grace, allow the Pure Mind, Truth, and Your power to come to us and increase within us happiness.

→ AHUNAVAITI – Yas. 33.11

You are Almighty, O Lord, Right-Mindedness, Truth, and God's power, and You all bless life. Listen to me and take pity on me while apportioning just desserts to all.

→ AHUNAVAITI – Yas. 33.12

Unfold Yourself within me, O Lord. Grant me strength of character through right-mindedness. Through the holiest spirit, O Lord, grant me goodness as a reward for prayer. Grant me a life full of vigour through truth, and may the Pure Mind look after me.

→ AHUNAVAITI – Yas. 33.13

Give me bliss, make me far-seeing, and reveal to me your incomparable gifts – Your power, and the blessings of the Pure Mind. O Holy Right-Mindedness, teach us clearly as to how truth guides our way of thinking.

→ AHUNAVAITI – Yas. 33.14

Therefore, Zarathustra offers himself and his upliftment to God, and dedicates the first fruits of his thought inspired by the loftiest motives, his deeds of truth, and his words uttered according to his conscience – in effect, his whole being.



## Chapter 34

→ AHUNAVAITI – Yas. 34.1

The path of truth – words, deeds, and worship, brings immortality, and through Your power, O God, perfection. May we bring this to mankind by propagating this most zealously, O Lord.

→ AHUNAVAITI – Yas. 34.2

To You do we turn our minds, full of the revelations of the Pure Mind and the deeds of holy men, whose souls are at one with truth. Lead us near You, O Lord, worshipping You by singing You praises.

→ AHUNAVAITI – Yas. 34.3

Whatever is due to You, O Lord, and to Truth, will I give with all humility. All lives which, with Your power, promote the Pure Mind, and can be seen as good (in realms far away from Earth) have bliss forever when living with God.

→ AHUNAVAITI – Yas. 34.4

And for Your fire, O Lord, mighty through truth, do we yearn; powerful and giving clear help to those who are constantly faithful. But, O God, the fire sees through those who are unfaithful to You.

- AHUNAVAITI – Yas. 34.5  
 How great is Your power, and my wish to do good deeds, so that I may be with You, O Lord, Truth, and Pure Mind? In order to protect those in need, we speak of You as above all others and apart from ‘other gods’ and wicked men.
- AHUNAVAITI – Yas. 34.6  
 Since You are such in reality, O Lord, Truth, and Pure Mind, guide me when doubts arise, at every stage of life, so that your worshipper is free from the load which ultimately weighs the soul down.
- AHUNAVAITI – Yas. 34.7  
 Where are your devotees, O Lord, whose minds are filled with understanding? Who, in times of ill fortune and trouble, teach us about our true inheritance which liberates our minds from the thought of the misery brought about by retribution? Nobody other than You do I acknowledge. Therefore, protect mankind through truth.
- AHUNAVAITI – Yas. 34.8  
 Of those persons who do good are evil persons who are afraid of them – but they are harmful to many. Being powerful, they oppress mankind, defying Your law, O God. Those who stray from the path of truth are far away from the Pure Mind.

→ AHUNAVAITI – Yas. 34.9

Holy Right-Mindedness, bounteous and wise, is ignored by those doing evil. They are ignorant of pure-mindedness. From such as these, truth withdraws completely, just as uncultured and evil persons withdraw from good persons.

→ AHUNAVAITI – Yas. 34.10

Unto such, doing deeds out of pure motives, do persons of good understanding speak about the Holy Right-Mindedness, which gives true understanding and puts persons on the path of truth. All of them will come to You, O Lord, once they have knowledge of Your dominion over all.

→ AHUNAVAITI – Yas. 34.11

And both perfection and immortality lead onwards to light and display the power of the Pure Mind. Truth and right-mindedness increase strength of character and make life take on a new meaning. Through the working of these will your opponents be vanquished.

→ AHUNAVAITI – Yas. 34.12

What is Your law, Your will, concerning Your worship. Speak to me clearly, O Lord, so that the blessings of rectitude come upon us. Lead us onto the path of truth and self-realization through the pure mind.

## → AHUNAVAITI – Yas. 34.13

That path, O Lord, which You pointed out to me – the creed of all saviours – that every good deed inspired by lofty motives alone, goes far. This teaching is for the clear-sighted, leading to the ultimate reward which You will grant.

## → AHUNAVAITI – Yas. 34.14

That reward, O Lord, worth having, is granting spiritual upliftment to those in the flesh for deeds done from a pure mind. Those who serve our abundant Mother Earth – through Your power and wisdom, O Lord, will do Your will – and gain fulfillment by tasks of truth.

## → AHUNAVAITI – Yas. 34.15

O God, teach me how to be best in word and deed. This is what I yearn for in my prayer, praising Truth and the Pure Mind. Through Your power, make my life take a new direction, now that truth has entered it.

## GATHA USTAVAITI

### Chapter 43

➔ USTAVAITI – Yas. 43.1

Happiness to him who gives happiness to whomsoever else. May God who rules at will grant this. I wish for progress, strength of character, and life renewed. For upholding truth, grant to me, O Right-Mindedness, the blessings of a life spent with a mind illumined by light.

➔ USTAVAITI – Yas. 43.2

To him will come all that is best. Through striving for light, man will attain light. As did the wise holy spirit, O God. Grant to us truth, and the might of the Pure Mind, growing every day within us in a long life of fulfillment.

➔ USTAVAITI – Yas. 43.3

Surely the best will come to him who teaches us about the path of righteousness, which leads to bliss, both mental and physical, leading to the worlds of reality where God dwells. May Your devotee, who is wise and good, be one with You, O God.

➔ USTAVAITI – Yas. 43.4

May I recognize You as holy and powerful, O Lord, who, with a mere wave of the hand, does fulfil our

longings. You give both the good and the evil their just desserts. Through Your blazing fire, mighty with truth, will mental strength come to me.

→ USTAVAITI – Yas. 43.5

I have realized that You are holy, O Lord, when I recognized that You were the first, even before life came into being. You have ordained that all words and deeds will bear fruit. Misery to those who are evil, and the blessings of well-being to those who are good. Thus shall it be till the ultimate goal of creation is reached.

→ USTAVAITI – Yas. 43.6

At which goal You stand, O Lord, with the holy spirit, Your power and the Pure Mind, through all of whom life advances along the path of truth. These are pointed out by Right-Mindedness's teaching – the doing of Your will, which can be thwarted by no one.

→ USTAVAITI – Yas. 43.7

As holy have I recognized You, O Lord, when the pure mind entered me and asked: Who are you? Where do you belong? What daily signs are given to allay doubts about oneself and one's life?

→ USTAVAITI – Yas. 43.8

I am in the first place Zarathustra, dedicated to good, and the true adversary of evil, to the extent

I can contain it. To the righteous, I will be a source of strength and joy. In future, may I be gifted with Your infinite power so long as I am your devotee, O Lord, and sing hymns of praise to You.

→ USTAVAITI – Yas. 43.9

As holy, indeed, have I recognized You, O Lord, when the Pure Mind entered me and asked: To whom should I pay homage? Henceforth, I will pay homage to fire with all humility. And I will live by truth, which is my own desire.

→ USTAVAITI – Yas. 43.10

So do You give to me truth, for whom I yearn, accompanied by right-mindedness. You question mankind and test us – passing the test makes us strong, so that tested by you, mankind is made strong.

→ USTAVAITI – Yas. 43.11

As holy indeed have I recognized You, O Lord, when the Pure Mind entered me.

When I was first taught by Your revelation, my faith in the goodness of mankind helps me in times of difficulty and I do what I have been taught by you – to be best.

→ USTAVAITI – Yas. 43.12

And when you told me to follow truth to acquire understanding, you did not tell me to do something which will be unheeded by me. I will bestir within myself my conscience which will then bless me with the accompaniment of great light. You award both the sides with their just dues.

→ USTAVAITI – Yas. 43.13

As holy indeed have I recognized You, O Lord, when the Pure Mind entered me and asked: To ascertain the purpose of our wishes, grant that to me – long life, which no one dares to ask from You, and the blessed existence in Your dominion.

→ USTAVAITI – Yas. 43.14

The wise Lord gives to his beloved mankind – to my people, O Lord – the gift of joy which comes from truth and strength. All men will unite in defence of your teaching and in defence of those who are mindful of your hymns.

→ USTAVAITI – Yas. 43.15

As holy, indeed, have I recognized You, O Lord, when the Pure Mind entered me and said that silent meditation is good for spiritual growth. Never should any person try to placate evil persons for they will always regard the righteous as their enemies.



→ USTAVAITI – Yas. 43.16

O Lord, Zarathustra chooses for himself the way of the holy spirit. May Truth incarnate uplift us with her strength. May Right-Mindedness and Your power, resplendent as the sun, bless deeds done from good motives.

## Chapter 44

→ USTAVAITI – Yas. 44.1

This do I ask You, tell me truly, O Lord:

How should your devotees worship you? Let your assistant Truth, O God, point out this to me – until the revelations of the Pure Mind arrive to all mankind.

→ USTAVAITI – Yas. 44.2

This do I ask You, tell me truly, O Lord:

The first thing in life is to strive for the best: to lead another yearning soul to attain the best, for, such person indeed is holy through truth, and will attain the goal of all mankind. This person is our guardian spirit and life-renewing friend, O Lord

→ USTAVAITI – Yas. 44.3

This do I ask You, tell me truly, O Lord:

Which Being, our father, first created truth? Which Being laid down the path of the sun and the stars? Through which Being does the moon wax and wane alternately? All this and other things do I wish to know, O Lord.

→ USTAVAITI – Yas. 44.4

This do I ask You, tell me truly, O Lord:

Which Being supports the Earth and the other worlds? Which Being created the waters and the plants? Which Being moves the wind and dark clouds? Which Being, O Lord, is the creator of the pure mind?

→ USTAVAITI – Yas. 44.5

This do I ask You, tell me truly, O Lord:

Who created light and darkness? Who created sleep and wakefulness? Who created dawn, day, and night? All these instruct the wise about life's purpose.

→ USTAVAITI – Yas. 44.6

This do I ask You, tell me truly, O Lord:

I will ask whether this is indeed true: Right-Mindedness, working through good deeds, increases truth. Right-Mindedness promises this through Your power and through the pure mind. For whom did you fashion this abundant and joy-giving Mother Earth?

→ USTAVAITI – Yas. 44.7

This do I ask You, tell me truly, O Lord:

Who created Your precious power and right-mindedness? Who, with his living breath, made

the son follow the father? Thus, would I clearly recognize You, O Lord, as the creator of the holy spirit and everything else.

→ USTAVAITI – Yas. 44.8

This do I ask You, tell me truly, O Lord:

Reveal your plan, O God, so that we may rejoice in it – the revelations of the Pure Mind shall I seek – and truth, to correctly understand life’s purpose, so that my soul shall go ahead in attaining all that is good.

→ USTAVAITI – Yas. 44.9

This do I ask You, tell me truly, O Lord:

How shall I bring to perfection my way of thinking through Your wisdom, O Father, and through Your power. For, in truth, Your power brings blessings to us, O Lord – may I dwell in Your abode with Truth and the Pure Mind.

→ USTAVAITI – Yas. 44.10

This do I ask You, tell me truly, O Lord:

Your revelation is best for all living beings, which advances truth and life and guides aright our words and deeds, O Right-Mindedness, so that my desire to understand Your will, O Lord, is fulfilled.

→ USTAVAITI – Yas. 44.11

This do I ask You, tell me truly, O Lord:

How will Right-Mindedness penetrate those to whom Your revelation is proclaimed? For this task have I been sent as the first – all others who are sham do I regard with hostility.

→ USTAVAITI – Yas. 44.12

This do I ask You, tell me truly, O Lord:

Who will I associate with – the righteous or those who are evil? On which side am I – the victim or the perpetrator of evil? The doer of evil sets himself against truth and its rewards – is it not that such person as this thinks not aright?

→ USTAVAITI – Yas. 44.13

This do I ask You, tell me truly, O Lord:

How do we keep lies away from us? How do we keep away those who are conscienceless – who do not want to keep company with Truth and the Pure Mind.

→ USTAVAITI – Yas. 44.14

This do I ask You, tell me truly, O Lord:

How shall I deliver the lie into the hands of the truth? How will I overthrow the lie by teaching Your holy word? How do I bring complete frustration of the plans of those who are evil? How do I get them into trouble and get them to be hated?

- USTAVAITI – Yas. 44.15  
 This do I ask You, tell me truly, O Lord:  
 Since you are able to protect me through truth  
 when both sides together invoke You – then, in  
 accordance with Your law, to which of these will  
 You grant victory?
- USTAVAITI – Yas. 44.16  
 This do I ask You, tell me truly, O Lord:  
 Which victor will protect all who exist through  
 his teachings? Clearly reveal to me the guide who  
 will give life a new direction. To him grant pure-  
 mindedness and an active conscience, O Lord, and  
 to whomsoever else, as well.
- USTAVAITI – Yas. 44.17  
 This do I ask You, tell me truly, O Lord:  
 How do I attain the goal set by You, O Lord –  
 how do I become your companion, so that I may  
 convince mankind about our common future,  
 namely perfection and immortality, attained  
 through Your holy word, which is our best guide  
 owing to its truth.
- USTAVAITI – Yas. 44.18  
 This do I ask You, tell me truly, O Lord:  
 How shall I earn through truth that reward: Material  
 wealth in the form of ten mares, led by a stallion,

and a camel, so that I may bring perfection and immortality to mankind.

→ USTAVAITI – Yas. 44.19

This do I ask You, tell me truly, O Lord:

What happens to those who do not reward persons who speak the truth? What is their punishment at present? I know what will happen to them at the end.

→ USTAVAITI – Yas. 44.20

How, O Lord, have the followers of polytheism become so powerful? This do I ask: Those who are self-centered have delivered Mother Earth to wrath and continuous wailing, like the priests of old and evil rulers, who do not advance and increase the cause of truth.

## Chapter 45

→ USTAVAITI – Yas. 45.1

Now will I explain – give me your ear and listen, those who have come from nearby, and those who have come from afar. And please try to understand what I have to say and keep it clearly in mind. Never again will the preacher of evil destroy life. He has become evil and speaks evil because he has gone astray and chosen to be evil.

→ USTAVAITI – Yas. 45.2

I will explain about the two spirits at life's beginning – of whom the holy one spoke to the evil one thus: Between us, neither thoughts, nor teachings, nor understanding, nor moral choice, nor words, nor deeds, nor way of thinking, nor souls, are alike.

→ USTAVAITI – Yas. 45.3

I will explain the first thing that should be known about life, this was revealed to me by God. Those among you who do not put into practice these hymns as I understand and speak them will only land up in misery at the end of life.

→ USTAVAITI – Yas. 45.4

And I will explain about the best there is in life. Because of following the path of truth, God has



revealed it to me. He is the father of the active and good mind and his daughter, Right-Mindedness, makes us do good deeds. God, who is all-seeing, is never deceived.

→ USTAVAITI – Yas. 45.5

I will explain what the Holiest has revealed to me. What He says is best for mortals to hear. Those who obey and revere it will attain perfection and immortality and through deeds done from the loftiest motives, God Himself.

→ USTAVAITI – Yas. 45.6

And I will explain about the greatest of all, praising His wisdom and truth. Through the holy spirit, may God listen to us. Through the Pure Mind, may I become devoted to Him. May He in His wisdom guide me onwards to the highest.

→ USTAVAITI – Yas. 45.7

To all seekers of salvation, past, present, and future, I have this to say: The soul of the righteous will be victorious and will gain immortality. Ever renewed are times of trouble for those who are evil. This is sent by God through His power.

→ USTAVAITI – Yas. 45.8

Him do I seek to praise, in all humility. Indeed, I have seen him with my mind's eye. By good thought,

deed, and word, and by knowledge brought by the path of truth have I perceived God Himself. Let us, therefore, offer songs of devotion to Him in the abode of song where God dwells.

→ USTAVAITI – Yas. 45.9

God and the Pure Mind do I seek to worship, who, in his plan, has made for us both good and its opposite, evil. God's power has made us serve our human flock so that they advance to the highest truth and wisdom.

→ USTAVAITI – Yas. 45.10

Him, through devotion to right-mindedness, will I seek – who is forever known as the Lord who is the Great Creator. For, through Truth and the Pure Mind, He has promised that through His power, perfection, and immortality will be given to all persons, as also strength of character and life renewed.

→ USTAVAITI – Yas. 45.11

Who in future opposes 'the gods' and their followers; who despises them and opposes them, they being so different from Him; and he who thinks with reverence of Him, is a saviour, a wise father, a holy thinker, a friend, a brother, and a father, O Lord.

## Chapter 46

➔ USTAVAITI – Yas. 46.1

To which land can I flee? They hold me apart from my Magha brothers – evil rulers keep me away from them. How do I carry out your mission, O Lord?

➔ USTAVAITI – Yas. 46.2

I know why I am helpless – I have a small following because I am a man of a few possessions. Please consider this fact carefully, O Lord. I wish for the bliss that one friend gives to the other – teach me about the might of the Pure Mind through truth.

➔ USTAVAITI – Yas. 46.3

When, O Lord, will there be a new dawn when truth shall shine forth from all life, following the effective teachings of wise saviours. To whose help this shall come, together with the Pure Mind – I have chosen You as the subject of my teaching.

➔ USTAVAITI – Yas. 46.4

And evil persons all around us thwart the righteous from helping life. These persons are enemies of life, as shown by their actions. Whosoever opposes them with all his life and strength, O Lord, is a helper along the paths of holy wisdom.

## → USTAVAITI – Yas. 46.5

Whoever, being in a position of strength, receives any person in kindness or in friendship, and whoever receives anybody because he is a follower of Your revelation; is blessed; and even if such a person, being righteous, receives an evil person, he should teach him the path to salvation to save him from destruction, O Lord.

## → USTAVAITI – Yas. 46.6

But, whoever, being able to do so, does not do so, shall himself be ensnared by evil. Because he who is good to those who are evil is himself evil. And he who befriends the righteous is himself righteous. This is Your law ever since You first created us.

## → USTAVAITI – Yas. 46.7

Who, O Lord, will protect me when evil persons threaten me with violence? Who other than Your fire and the Pure Mind? When they both are at work within me, truth prevails, O Lord. Declare this clearly so that I may understand this philosophical truth.

## → USTAVAITI – Yas. 46.8

Whoever is violent to life, his deeds of flaming hate will not touch me but will recoil on him, this which keeps him from the good life, but not from hateful evil ways.

→ USTAVAITI – Yas. 46.9

Who is Your foremost devotee who will teach me to regard You as worthy of worship – as holy judge over our actions. And Truth has revealed You as the creator of Mother Earth. I wish for truth and for your pure mind.

→ USTAVAITI – Yas. 46.10

Whichever man or woman, O God, gives to life what is regarded by You as best will have the blessing of truth and mental strength. I will lead such persons across the bridge which separates the good from those who are evil.

→ USTAVAITI – Yas. 46.11

Through their power, priests and kings would destroy mankind through their evil ways. But their own conscience and thought shall trouble them when they come near to the bridge of the separator. Through all time will they live in the abode of misery.

→ USTAVAITI – Yas. 46.12

Among the descendants and progeny of the Turanians, there will emerge the strong Fryana who through right-mindedness zealously helps the living. He will help them to reach the pure mind and bliss, which God will grant.

- USTAVAITI – Yas. 46.13  
 Whosoever helps Zarathustra Spitama will among men be known as upright – to him shall God grant life and through the pure mind advance life in general. Him do we regard as having bonded with truth.
- USTAVAITI – Yas. 46.14  
 Zarathustra, who is loyal to Truth? Who will make famous your great brotherhood? King Vistaspa has ushered in this new era. You have made him king in this kingdom which is well administered, O Lord, so that I may deliver Your message which I have received from the Pure Mind.
- USTAVAITI – Yas. 46.15  
 The Haecat-aspa and Spitama family do I speak to, so that you may discriminate between understanding and ignorance. Through deeds of truth will you march forward in accord with God's primeval law.
- USTAVAITI – Yas. 46.16  
 Frashostra – go there with other devotees. For you all we wish eternal happiness, where truth and right-mindedness meet; Where the Pure Mind reigns supreme; where God dwells in all His glory.

→ USTAVAITI – Yas. 46.17

I have told you that action, not inaction, is best, O Wise Jamaspa. With Your conscience aroused, do You seek to worship – You will discriminate between understanding and ignorance. God and Truth are our wonderful protectors.

→ USTAVAITI – Yas. 46.18

Whosoever is wholeheartedly with me do I promise the best. I wish for him the blessings of the pure mind. But I will oppose that man who opposes me, fulfilling your wish, O Lord, through truth. This choice is made by my own mental discrimination.

→ USTAVAITI – Yas. 46.19

Whoever will accomplish through truth and His will this complete renovation on Earth for Zarathustra, to him will be given the reward of eternal life, together with all that he desires from our bountiful Mother Earth. All this You did reveal to me, O Lord, most Wise.

## GATHA SPENTA MAINYU

### Chapter 47

- SPENTA MAINYU – Yas. 47.1  
 By the holy spirit and best mind, by words and deeds of truth, perfection and immortality are bestowed by God, His power and Right-Mindedness.
- SPENTA MAINYU – Yas. 47.2  
 Thus, the best and holiest spirit speaks words of the highest wisdom. With Right-Mindedness helping it does it toil, doing good deeds with both its hands, inspired by the thought that God is the father of truth.
- SPENTA MAINYU – Yas. 47.3  
 You are indeed the father of the holy spirit – You have fashioned our joyful Mother Earth for it, and to protect it have you sent Peace, and Right-Mindedness, and the Pure Mind, when it asked for help.
- SPENTA MAINYU – Yas. 47.4  
 Because of this spirit, the evil persons' plans are frustrated, O God – but not those of the righteous. Only one who has little material wealth is inclined to be righteous. But being rich and powerful, such person is inclined to being evil.



→ SPENTA MAINYU – Yas. 47.5

Through this holy spirit, O God, have you promised the best to the righteous. The evil person will get his just desserts removed from Your love, because of his evil intent and bad deeds.

→ SPENTA MAINYU – Yas. 47.6

These things are given by the holy spirit to us, O God – through fire shall be determined the just dues of both parties. When right-mindedness and truth increase, many seekers will choose aright.

## Chapter 48

- SPENTA MAINYU – Yas. 48.1  
 Since on Judgement Day truth triumphs over untruth – when a person attains immortality, which has been said to be a delusion – then will the devotees of many gods and other people who will witness this increase their devotion to You, O Lord.
- SPENTA MAINYU – Yas. 48.2  
 Reveal to me what You know, O Lord; when retribution takes over in the life beyond: Whether truth conquers untruth, O Lord. That would indeed be the grand finale of life.
- SPENTA MAINYU – Yas. 48.3  
 This would be for those who understand the best teaching – that which is taught by the wisdom of truth. Holy and wise are the teachers of that which cannot be seen – they are Yours, O God, having the Pure Mind's wisdom.
- SPENTA MAINYU – Yas. 48.4  
 Whosoever makes his mind better or worse, his words and deeds show his way of thinking. He chooses for himself – at the end, in your wisdom, will he stand apart (depending on the choice made).

→ SPENTA MAINYU – Yas. 48.5

Let rulers of good understanding rule – not those of poor understanding – by deeds which are both good and wise, O Right-Mindedness. Dedication to purity from birth onwards is best for mankind. For Mother Earth should we toil, leading all men to realms of light.

→ SPENTA MAINYU – Yas. 48.6

She alone is our safe haven – the gifts of the Pure Mind are strength of character and life renewed. God, through Truth, has clothed her with vegetation, which nourished life at the very beginning.

→ SPENTA MAINYU – Yas. 48.7

Keep hatred far away and steel yourselves against violence, those of you who wish to cling onto the best wisdom. To increase truth, be in the company of holy men, who will lead such persons to Your abode, O Lord.

→ SPENTA MAINYU – Yas. 48.8

How greatly do I yearn for the best, O Lord, through Your power. May this blessing be given to all Your people, O God. To Your devotees who wish for the truth, will the best spirit manifest itself, to help them do good deeds.

- SPENTA MAINYU – Yas. 48.9  
 When will I know that You rule over all, O Lord and Truth, even those who plot against and threaten me? Tell me truly, and reveal this to me through the Pure Mind. The saviour should know what is in store for him.
  
- SPENTA MAINYU – Yas. 48.10  
 When, O Lord, will there be men who will come to spread the faith? When will this infatuation with piss be eradicated, through which evil priests and wicked rulers of evil intent dupe people in this place?
  
- SPENTA MAINYU – Yas. 48.11  
 When, O Lord, will Truth, Right-Mindedness, and Your power bring protection to mankind so that this Earth becomes a good place to live in. Who will bring peace to mankind when those who are blood-thirsty and evil reign? When will the wisdom of the Pure Mind return?
  
- SPENTA MAINYU – Yas. 48.12  
 Such are the saviours of this land, who are guided by the Pure Mind's wisdom. Because of their deeds of truth and their teachings of God and the spread of the divine message, hatred will be vanquished.

## Chapter 49

- SPENTA MAINYU – Yas. 49.1  
Bendva has always resisted me greatly. I wish to win him over from his evil ways, O Lord. In Your mercy, give me the reward of defeating him by telling him about the revelations of the pure mind.
  
- SPENTA MAINYU – Yas. 49.2  
Indeed Bendva makes me anxious. His evil teachings and duplicity separates him from the truth. Never does he commune with the Holy Right-Mindedness or the Pure Mind, O Lord.
  
- SPENTA MAINYU – Yas. 49.3  
God has decreed the teaching that truth will prevail and untruth will be neutralized. So, choose carefully. Therefore, would I ask for association with the Pure Mind and prohibit association with all those who are wicked.
  
- SPENTA MAINYU – Yas. 49.4  
Evil persons increase hatred and cruelty with their speech – wolves among shepherds. Those who perpetrate evil don't have any desire to do good deeds. Such men create false gods and evil ways of thinking.

- SPENTA MAINYU – Yas. 49.5  
 But he, O Lord, who, through earnest desire and zeal, links his way of thinking with the Pure Mind – each such applies right-mindedness and grows wise by following truth – all such will dwell under Your rule, O Lord.
  
- SPENTA MAINYU – Yas. 49.6  
 I urge you earnestly, O Lord and Truth, to state what lies in store for us in future so that, deciding correctly, we may proclaim your faith to your devotees, O Lord.
  
- SPENTA MAINYU – Yas. 49.7  
 Let each one listen to the Pure Mind and Truth, O Lord – do You, O Lord, bear witness to this – so that the spiritually self-reliant and the friend of mankind live according to Your law and set a good example to the worker who spreads Your message.
  
- SPENTA MAINYU – Yas. 49.8  
 Grant to Frashostra joy, the gift of truth. This do I ask of You – and association with You, O Lord, and the same for my people (which is best for them), under Your rule. May we be inspired by this thought through all time.

→ SPENTA MAINYU – Yas. 49.9

Let the protector listen to Your teachings so that he can lead aright. Never should the speaker of truth associate with evil, so that his higher self may get the reward of uniting with truth and ushering in a new age, O Wise Jamaspa.

→ SPENTA MAINYU – Yas. 49.10

And this, O Lord, will I find in Your abode, in Your great dominion – the Pure Mind, and the souls of the righteous, who filled with humility and the desire to be right-minded, look kindly on mankind in support.

→ SPENTA MAINYU – Yas. 49.11

Evil rulers, evil doers, evil speakers, men with evil intent, and followers of untruth – all such evil souls go to the abode of misery where truly they will dwell.

→ SPENTA MAINYU – Yas. 49.12

What help will come to Your worshipper? What help will come to Zarathustra from the Pure Mind? I would sing hymns to please You, O Lord, asking for that which is best.

## Chapter 50

- SPENTA MAINYU – Yas. 50.1  
 From where can I get help for my flock? Who can I find to be our protector other than truth, O Lord, and the Pure Mind.
- SPENTA MAINYU – Yas. 50.2  
 How does one look after joy-giving Mother Earth while selfishly seeking constant protection for himself. Those who are upright and live by truth move into sunlit regions living among those who are wise.
- SPENTA MAINYU – Yas. 50.3  
 But especially she (Mother Earth) will come to him with truth, O Lord, and with Your power and the Pure Mind, as promised. That man is twice blessed who helps those near him in a world in which evil predominates.
- SPENTA MAINYU – Yas. 50.4  
 And worshipping You and praising You, O God, with Truth and Pure Mind and Your power, may he who desires to hear Your revelation listen to Your devotees in the abode of song.



→ SPENTA MAINYU – Yas. 50.5

From beyond, O Lord and Truth, may I sing that which is revealed to me – Your joy-giving hymns. You can help us with a wave of the hand (which I can see clearly) which will lead us to light.

→ SPENTA MAINYU – Yas. 50.6

I, Zarathustra, will sing these uplifting hymns, O Lord, befriended by Truth, in all humility. May the creator of wisdom always guide my tongue – may he teach me and guide me through the Pure Mind.

→ SPENTA MAINYU – Yas. 50.7

Lead me to the path to adore You, O Lord, Truth and the mighty Pure Mind, so that leading us, You become our helpers.

→ SPENTA MAINYU – Yas. 50.8

Ever with chants which well up to You from within may I reach You with hands uplifted, O Lord. As Your humble devotee, may I reach Truth and the great wisdom of the Pure Mind.

→ SPENTA MAINYU – Yas. 50.9

With these hymns of praise may I come to You, O Lord, O Truth, and through deeds, to the Pure Mind when I have fully achieved all I have set out to do. I yearn to become the possessor of Your wisdom.

→ SPENTA MAINYU – Yas. 50.10

All deeds, which I will do and have done and which are worthy in the eye of the Pure Mind, fill my days with the beautiful dawn and sunlight, both of which glorify truth and You, O Lord.

→ SPENTA MAINYU – Yas. 50.11

I am your staunch worshipper, and will always be, O Lord, as long as I have the will and the strength. Life's laws are accomplished through the pure mind, so that in accord with Your will, the renovation of mankind is achieved.

## GATHA VOHU KSHATREM

### Chapter 51

- ➔ VOHU KSHATREM – Yas. 51.1  
God's power is great. It comes as a reward to those who are dedicated and eager to serve the cause of truth. By doing deeds of truth will one reach the highest – for that alone will I strive now and always.
- ➔ VOHU KSHATREM – Yas. 51.2  
First of all, these deeds are dedicated to You, O Lord, and Truth, and Right-Mindedness. Teach me about Your power and Your will. Through the Pure Mind, grant upward progress to Your worshipper.
- ➔ VOHU KSHATREM – Yas. 51.3  
Let all those who do good deeds come together to foster Mother Earth. God and Truth speak the language of revelation that comes from the highest mind – from the beginning have You been the teacher.
- ➔ VOHU KSHATREM – Yas. 51.4  
Which shepherd will look after Your worshipper? When will compassion take over? When will truth take over? And when will right-mindedness do the same? Where is the highest mind and Your power, O God?

- VOHU KSHATREM – Yas. 51.5  
 Questioning about all these as to how he should advance life in truth, the protector, upright in his deeds, acquires good insight through humility. He is the true guide to those who are wise, bringing them blessings.
  
- VOHU KSHATREM – Yas. 51.6  
 Whosoever proves himself to be better than good, thus fulfilling life's purpose, will be helped by God's power. But it shall be worse than bad for him who does not do so at the final end of life.
  
- VOHU KSHATREM – Yas. 51.7  
 Grant me, O Creator of Mother Earth, the waters and plant life, immortality and perfection through Your holiest spirit, O Lord. Grant me strength of character and life renewed through the teachings of the Pure Mind.
  
- VOHU KSHATREM – Yas. 51.8  
 Your message will I preach – this should be proclaimed only to those with understanding. Misery will come to those who are evil – and happiness to those who cling to truth. He who spreads this word to those who understand will be happy.

→ VOHU KSHATREM – Yas. 51.9

The just desserts which are given to both sides by Your blazing fire, O God, through the molten metal test – may that grant us spiritual guidance. Frustrated will be those who are evil and blessed those who are good.

→ VOHU KSHATREM – Yas. 51.10

And the man who seeks to destroy, contrary to these laws, O God, is himself the child of the lie. All such are of poor understanding. For my people will I invoke Truth to come to us with its best blessings.

→ VOHU KSHATREM – Yas. 51.11

Who is the friend of Zarathustra? Who communes with truth, and holy right-mindedness, and the highest ideals – thus regarding himself as an upright member of the Magha brotherhood?

→ VOHU KSHATREM – Yas. 51.12

Not satisfactory to me, Zarathustra, is the smooth passage of evil kings through this world. Because spiritual growth is attained by those who, with ardent fervour, toil for it.

→ VOHU KSHATREM – Yas. 51.13

Thus, do the evil corrupt upright and truthful ways of thinking. Their souls will chide them and send them,

when on the path of the separator, to misery. For this they are themselves to blame, as by their own words and deeds they have strayed from the path of truth.

→ VOHU KSHATREM – Yas. 51.14

Neither to God's laws nor to man's do the priests listen with reverence. They deceive good persons. Through their deeds and teachings will they be consigned to the abode of woe/misery.

→ VOHU KSHATREM – Yas. 51.15

The reward which Zarathustra has promised to the Magha brotherhood comes from beyond – the house of song which was first inhabited by God Himself, and the blessings of Truth and the Pure Mind.

→ VOHU KSHATREM – Yas. 51.16

This reward King Vistapa has attained through the power of the brotherhood and the hymns which come from the highest mind. This is the wisdom decreed by Truth and the Holy God who leads us to happiness.

→ VOHU KSHATREM – Yas. 51.17

Precious Frashostra Hvogva eagerly offers himself for the good cause. May Almighty God grant him his earnest desire of attaining truth.

→ VOHU KSHATREM – Yas. 51.18

This is the wisdom of the wise Jamaspa Hvogva, who desiring light, has chosen the path of truth and the strength that comes with the revelations of the Pure Mind. Grant this to me so that I may forever cling to You, O Lord.

→ VOHU KSHATREM – Yas. 51.19

Therefore, that man, O Maidyo-Manha, shall dedicate to him realization of the self. Whoever wishes to understand the meaning of life is better able to demonstrate God's laws through doing good deeds.

→ VOHU KSHATREM – Yas. 51.20

Of one accord are you all in granting us blessings, O Truth, the Pure Mind, and the word of Right-Mindedness. With humility will Your worshipper yearn for bliss, O God.

→ VOHU KSHATREM – Yas. 51.21

That man is holy who is filled with right-mindedness. Through his wisdom, words, deeds, and way of thinking, he promotes truth. May God give him the power of the Pure Mind – for this highest blessing do I pray.

→ VOHU KSHATREM – Yas. 51.22

To him who makes every act of worship an act of truth is regarded as the best by God. All such who have been and who are do I bless in their own names and will, with respect, reach out to all of them.



## GATHA VAHISTA ISTI

### Chapter 53

→ VAHISTA ISTI – Yas. 53.1

Zarathustra has been granted eternal life because he followed the path of truth. Even those who opposed him have now understood his teachings and are following his faith in word and deed.

→ VAHISTA ISTI – Yas. 53.2

Let all persons strive to be good with thought, word, and deed, and worship God thus. King Vistasp, who was devoted to Zarathustra and Frashostra, having followed the path of truth, has worshipped God in the manner that the saviour taught.

→ VAHISTA ISTI – Yas. 53.3

Pouru Chista, Zarathustra's daughter, is a devotee of the faith, having confidence in the Pure Mind. The faith unites all men with God, truth, and right-mindedness.

→ VAHISTA ISTI – Yas. 53.4

The faith enjoins that each person does the task assigned to him, so that the radiant heritage of the pure mind may come to all who follow the faith.

## → VAHISTA ISTI – Yas. 53.5

These words are spoken to young girls who are getting married and to their young men – bring the Pure Mind down to your own minds, and let each one strive to surpass the other in truth and high-mindedness, which will surely bring rich rewards.

## → VAHISTA ISTI – Yas. 53.6

In life on Earth, these truths hold good. Do not go astray because of attractive lures which take you away from your true self, and obscure the life of the spirit. Evil persons despise the truth and prevent all spiritual growth.

## → VAHISTA ISTI – Yas. 53.7

The reward of the Magha brotherhood awaits the united couple. But should you choose to leave this brotherhood, deluded by the evil spirit, your end will surely be in grief and words of woe.

## → VAHISTA ISTI – Yas. 53.8

All evil persons who have been deceived into being evil shall chide themselves, but may our young men and women live by these eternal truths, and may peace descend upon our happy people. May Zarathustra, the greatest, lead us all again, for he has surmounted death.

→ VAHISTA ISTI – Yas. 53.9

Being slaves to their own passions, those who are evil are filled with hatred and struggle with themselves. They hate those who are good. Who will oppose such persons with everything at his command? O Lord, it is through Your power that You give to the righteous meek the ultimate reward.



APPENDIX  
BRIEF PERSIAN HISTORY  
AND OTHER FUNDAMENTALS



## APPENDIX



ZOROASTRIANISM IS AN EXTREMELY ANCIENT religion and being ancient, its scriptures are in at least five languages. Many are not aware that the Kusti prayer itself is in three languages because the Kem Na Mazda prayer is directly taken from the Gathas, short of the last part.

The Ahura Mazda Khodai prayer is in Pahlavi, which is a completely different language, and which was the spoken language of the day, during the Sassanian dynasty. A short primer on Persian history is important to illustrate where this dynasty fits in the timeline. And the Jasme Avenghe Mazda prayer is in Avestan, as opposed to Gathic Avestan, so it's a younger language. Though it is almost the same, there are a couple of small differences.

Interestingly enough, this prayer was put together by one of our greatest chief priests, a man called Aderbad Marespand. He happened to be the chief priest of a great Sassanian ruler called Shapur II. Shapur II is, perhaps, the only king to have been crowned when in his mother's womb. His father, Hormuz II, died early. Somehow or the other, the other sons that he left behind were overlooked.

So, the Queen Mother and the Regency Council – at that point of time Little Shapur was three or four months in his mother’s womb – decided to call upon one of the chief priests, who saw her stomach and predicted that the child was a boy and that he would be a great king. Then, the Imperial Diadem, i.e. the crown, was actually placed on the mother’s stomach and he was crowned, so to speak, in utero. It was in this man’s reign that this great chief priest formulated what we call our Kusti prayer.

One interesting thing to remember is that, as Sir William Jones (a great English judge who came to Calcutta in the 18th century) discovered, Avesta is a part of what is called the Indo-European group or family of languages. We speak many languages today which are part of this group – English, Gujarati, Hindi.

Interestingly, one clue in discovering at least what 20 per cent of the words used in the Gathas mean, is their modern usage in these languages. You will find, for example, the words ‘garo deman’ which is the Zoroastrian concept of what we call heaven. Both words can be understood by today’s languages – garo i.e. gaavanu (in Gujarati), song; deman – domain (English). Prophets always spoke with verve, and always spoke in strong language because they had ultimately to revolutionise society.

Another very interesting thing you will find is that there are three miracles, concerning the Gathas, which have happened. One miracle is that somehow, what somebody said at least three thousand years ago has been handed to us more or less intact. Second, though the verses have come to us in a dead language, Avesta, they can be understood because of Rigvedic Sanskrit. And third, and

most important, the fact that what is said is completely relevant to live by today.

Thanks to philology, we are now able to decipher what is stated in the Gathas – through Rigvedic Sanskrit – because the two languages are almost identical. There are a few inflections here and there, but if you go by a Rigvedic Sanskrit dictionary and translate the Avesta for yourself word by word, you will get a completely authentic meaning of the expressions used in Avesta.

We also happen to live in an era where scholarship has provided us with inspired translations, so that we are able to derive what Zarathushtra said far better than our forebears in the last two thousand years.

Our recorded history begins with Cyrus the Great. Before our recorded history, we are told, in the Shahnameh, that there were two other great dynasties which existed before the Achaemenian – the first was the Peshdanian and the second was the Kayanian. It is in the Kayanian Dynasty that Kavi Vistasp, who is spoken of in the Gathas, and who is the monarch who Zarathushtra converted, ruled. So when there are references to Kavi Vistasp and when there are references to the Spitama family to which Zarathushtra belonged, they obviously belonged to an era way before 500 BC.

Another interesting thing: Zarathushtra, himself, says that he is the first ever to have communed with the one Almighty Creator God. This is another statement to take note of because, according to him, he was probably brought up as an Agnihotri. He says, ‘I am a Zotar,’ which is the equivalent of a Hotar, which is a fire priest in the old Rigvedic faith. The Rigvedic faith was an ancient faith.



Now, the Rigvedic faith is something which believed in nature worship and in the worship of certain persons who became so powerful that they got deified after death.

For example, you will find Mitra and Varun, who are both upholders of the ethical order, referred to as 'Asuras' in the Rig Veda. 'Asura' and 'Ahura' are interchangeable and they both mean 'Lord' – somebody who is worthy of worship. Mitra and Varun are called Asuras because they uphold the ethical order. As opposed to them, you have Indra. Indra and Agni, i.e. fire (the same English word 'ignite'), have the maximum hymns of the Rig Veda devoted to them. Indra was obviously a king who was so powerful that he got deified after death, even though he had all the foibles of a modern day ruler – drunkenness, wantonness, licentiousness, violence, rapacity, etc. There are so many hymns devoted to him that one wonders how the ethical order would perhaps have been upheld at all in his time.

It is from this that Zarathushtra finally comes down to us and tells us, 'I wish to overthrow this old order because I have seen with my mind's eye (again, interestingly, the expression used is 'Chasmaini' – 'chasmo' eye and 'maini' mind, i.e. mind's eye) Almighty God.' So, whereas the expression Asura or Ahura was always there in the Rig Veda, 'Mazda' was coined by Zarathushtra for the first time. There is no 'Mazda' in the Rig Veda. This is the great advance that he makes because he says, 'I am the first to receive a revelation of matters that a human being cannot otherwise conceive of from this great creator, God.' Again, the word Mazda is split into two words – maz and da. 'Maz' is the ancient root from which the English word 'majestic'

comes. 'Majestic' is great, and 'da' is creator. Ahura, therefore, means the Lord, somebody worthy of worship, who is the great creator i.e. the creator of everything that exists.

Having given this short introduction, let me also refer to a few timelines. For this, we have go back to the five dynasties of Kings. As has been stated earlier, the first was the Peshdanian, with which we are not directly concerned; then the Kayanian, with which we are directly concerned, because the monarch who was converted by Zarathushtra belonged to this dynasty. The Achaemenian is the third dynasty, which begins with Cyrus II, who is Cyrus the Great.

Incidentally, this monarch is also referred to in several books of the Bible – the Old Testament – and is the only person other than a Jewish prophet, who is called 'anointed of the Lord'. And the reason he is so called in the Old Testament is that when he conquered Babylon, not only did he give every citizen (that is the conquered people), the right of free worship, but he actually told the Jews to 'go back to your mother country' and that 'I will, with funds from my treasury, rebuild the temple in Jerusalem that Nebuchadnezzar has razed to the ground'.

Interestingly, the temple's reconstruction happened only in the reign of Darius. Cyrus comes and goes; Cambyses, his son, comes and goes; and then Darius (who is a distant cousin) comes to the throne. Darius, we are told in the book of Ezra, looks for Cyrus's decree and asks the Jews if, in fact, there is a decree by a Persian emperor that the Jews rebuild their temple with Persian funds. If so, being a decree of a former Persian emperor, he, Darius, would be

bound by it. The decree was ultimately found, and it is with funds from the Persian treasury that the second temple was built in the reign of Darius the Great. Part of one of the outer walls of this temple happens to be the Wailing Wall, which Jews worship even today.

The wall itself is in two parts – the older part was constructed with Persian funds. The more recent part is part of Herod's great third temple, built just before Christ was born. So, going back to these dynasties, we have these great rulers, we have Cyrus and Cambyses, his son, who was a little off his head. Then we have Darius the Great, his son Xerxes, and it is under Darius and Xerxes that the Greco Persian wars took place.

Western culture and Western thought are basically Greco-Roman. Because the Persians were defeated at the battles of Marathon, Salamis, and Plataea (all of which happened within eleven years from 490 to 479 BC), Persian culture was lost to the West completely. This period is, therefore, a period of crucial importance. The West, while adopting the Greco-Roman tradition, abjured the Persian one. Post Xerxes, we have Artaxerxes, his son called 'Longimanus', so called because one hand was longer than the other. After him, came Xerxes II for a short while. Then there was a bastard king, Darius Nothos; 'Nothos' means the son of somebody who is illegitimate, like William the Conqueror. Then we have Artaxerxes II, the man who was thoughtful (Mnemon). We have the Great Battle of Cunaxa in 400 BC fought against his brother – Cyrus the Younger – where he defeats him, and then we have Artaxerxes III, Arsaces. Finally, the last emperor at that time, Darius III, was conquered by Alexander, and with that a dynasty

which ruled for roughly two hundred and thirty years comes to an end.

Then, for a short while, we have Greeks ruling under a general called Seleucus, left by Alexander, and from approximately 225 BC to about 224 AD (which is about 400-500 years), we have what is called the Parthian dynasty. Nothing much is known about the Parthians, except that they were probably worshippers of Mitra, again the same Rigvedic God who Zarathushtra overthrew, and who later came back into Zoroastrianism, because we find at least six kings who are called Mithridates. But the interesting emperor in the Parthian dynasty from a Zoroastrian point of view is Vologases.

Vologases asked the Magi, who are the Persian priests, to gather together all the scattered remnants of the Zoroastrian texts at that time. This, again, was in the early Christian era, and as a result, we had a second redaction of the 21 nasks. A nask is only a compilation, and each compilation deals with different subjects. For example, the damdat nask (which is lost to us), dealt with creation, which has now become part of the Bundahishan, a later Pahlavi text.

The only nask left from this period is what is today called the Vendidad, which was, at that point, called Vi Daeva Dat. 'Dat' means law and 'vidaeva' – 'vi' means against, and 'daeva' means those who worship many Gods. Literally, it means the law which teaches you not to worship many gods. Because this nask has come down to us in its entirety, consisting of 19 chapters, it is treated with great reverence by modern Parsis, and ceremonies are performed around it. Short of Chapter 1 and Chapter 19, the rest is nothing

but an ancient code of laws which does not have much relevance today.

Going back to Emperor Vologases, who got back what Alexander is supposed to have destroyed in Persepolis, and compiled 21 books, and those 21 books continued for another 500 or 600 years until the Arab invasion, when they were again lost to us. Then, as a result, in the 8th and 9th centuries AD, there were two brothers, Zadsparam and Maradan Farookh, who basically undertook the arduous task of summarising the lost nasks in what is called the Dinkard. There are 9 books of the Dinkard which only give us chapter headings or summaries of what was lost to us in these nasks.

We now come back to the Parthian period which is dynasty number 4. Incidentally, as a matter of general interest, in 53 BC, Crassus, who was one of the triumvirs of the Roman Empire (he was the same man who put down the slave revolt by Spartacus), was defeated by a Parthian Army, and this defeat was very important in history because the Romans never ever crossed the Euphrates after this. The eastern border of the Roman Empire continued to be the Euphrates river.

The Sassanian dynasty begins in 224 AD under an Emperor called Ardeshīr-i Pāpagān, and he happened to be a Zoroastrian priest. He brings back the Zoroastrian religion, which was in a state of desolation, at that point. Every emperor has an archbishop, so to speak, who is recorded by history to be a man who is very important, because he is essentially in charge of matters of religion for the community. In Ardeshir's time, it was a man called Kartir and, as mentioned before, in Shapur II's time it

was a man called Aderbad Marespand. This dynasty had approximately thirty rulers in 425 years from 224 AD to 651 AD. We are concerned here directly with Shapur II, because it was under him that this chief priest compiled our Kusti prayers which we pray today.

Ardeshīr-i Pāpagān ruled for about 20 years. His son, Shapur I, was one of the most victorious Persian kings. In fact, between 240 and 260 AD, he had smashed the Roman Army several times. During his time, one more religion tried to assert itself which is Manichaeism, and in our modern times you must have heard of the Yazidis which radical Islamic forces are trying to exterminate. Apparently, like the Cathars in Europe, these Yazidis may well be a leftover of Manichaeism, because Prophet Mani believed in the synthesis of three faiths – Zoroastrianism, Buddhism, and Christianity. He took the polar opposites of good and evil in Zoroastrianism, but then made them completely different. You had light opposing darkness. Whereas in Zoroastrianism, everything is light and happiness on Earth, in Manichaeism, everything on Earth is darkness. It is this prophet who was encouraged by Shapur I, but under one of his successors, was put to death (Behram II). This religion was short-lived but, somehow, managed to spread to lands other than Persia.

Then we have a couple of emperors until we reach Shapur II. After Shapur II there are a number of emperors. The interesting ones are Yazdegerd I, who was called ‘accursed’ by the Zoroastrian Orthodoxy because he was tolerant of other faiths. In fact, he married a Jewess as one of his wives.

After Yazdegerd I, we have Yazdegerd II, who was his opposite and had forced conversions in Armenia, as a result of which, the moment the Zoroastrian yoke was thrown off, the Armenians became Christian again. And, of course, we had the two great Khusrows – Khusrow Anushiruwān I, who was, perhaps, the most enlightened and greatest of the Sassanian kings, and his grandson, Khusrow Parvēz. Parvēz means victorious. He was so called because the empire was at its largest extent under him. He went all the way to Jerusalem in the West and came all the way to Punjab in the East, was up near the Caspian Sea and down near modern Arabia. He is supposed to have got a part of the Holy Cross on which Christ was crucified, which, later, was taken back by Heraclius. With him the fifth dynasty comes to an end because after him there are 11 emperors and empresses, sons, grandsons, and daughters, ending with poor Yazdegerd III, who ultimately fell to the Arab conquest in the two great battles – al-Qādisiyyah in 636 AD and Nahāvand in 641 AD.

With this short historical excursus, let us go straightaway to the Yatha and the Ashem prayers because the building blocks of the entire Gathas rest upon this edifice, and it is important to know and understand thoroughly what these prayers are before proceeding further.

We begin with the Ashem Vohu prayer. Now, the Ashem Vohu prayer is a very simple prayer and you have to remember that there are a few keywords. The first keyword is 'Ashem' itself and another keyword is 'Ushta', like 'Usha', the light of God. 'Asha' is nothing but the 'Rita' of the Rigveda. 'Rita' is the English word 'erect'. They all come from the same root. When you are erect, you are straight.

The path must therefore be straight. It brings into focus the meaning very sharply. So, the idea is that it tells you to be ‘erect’ at all times, i.e. to be truthful; in short, to be good.

Ashem Vohu – ‘vohu’ is good. Vahishtem Asti is the poet’s way of saying that not only is it good – I am reemphasising ‘it’ – but it is the highest, it is the best. Now, ‘Vahisht’ again in a modern word would be ‘behest’, i.e. ‘best’ in English. What is best? Paradise, that is ‘behest’. Every time, try and focus on a modern expression so that the meanings of Gathic words become clearer and clearer. Asha is erect. Ashem Vohu – truth is good. Vahishtem – behestem – best. Ushta Asti – Asti is the same as the English word ‘it is’. Ushta, as mentioned before, is Usha. So, it is telling you that light, happiness (as opposed to misery, darkness), it is. Ushta Asti – Ushta ahmai – happiness comes to him – hyat-Ashai – who for truth – ‘ashai’ is truth – does the highest truth (again Vahishtai Ashem).

What does this prayer tell you? It only tells you that there is a direct link between treading the path of truth as you see it, living by it, which alone will give you mental happiness, contentment, satisfaction, and the second part, which is an inference from the last three words, do it for its own sake. Don’t do it because there is a reward awaiting you or because you are scared of something. Do it because it is intrinsically correct to do so. So, you have a very simple, beautiful and profound prayer. There are three key words:

1. Ashem, erect, truth,
2. Ushta, happiness, and
3. Hyat-Ashai, for the sake of truth.



With this, you come to the Yatha Ahu Vairyo prayer. This is in three parts. The first is a reaffirmation of the Ashem Vohu prayer. The second stresses good deeds, and the third stresses the importance of charity. How does it go? Yatha Ahu Vairyo – Ahu is a part of Ahura. What is Ahura? God. So Yatha Ahu Vairyo – just as a lord, some great person (who could be a minister), is powerful – Vairyo means a man who wields power, somebody like Indra in the Rigveda, not Mitra or Varun.

So, just as there is a Lord on Earth equal to, let us say, a minister, a powerful man who wields power, 'Atha Ratus' so does a Ratu. Now, who is a Ratu? A Ratu is somebody who follows the path of truth. It is, therefore, a reaffirmation of the Ashem Vohu prayer. When you put it all together, what does it mean? It means that most persons are enamoured by people in power, when they should really be enamoured by people who follow truth. They are the real McCoy, so to speak. The interplay is between two words here, Ahu and Ratu – Ahu is somebody who is like Indra who wields power and Ratu is somebody who lives by the path of truth and, therefore, can instruct others to follow the same path.

The second part is Vangheus Dazda Mananho. 'Vangheus' again, like 'Vahista', means the highest, the best; Dazda means gifts and Mananho is mental – so gifts which are mental in nature. The keyword here is Shyaothernanam – he who does good deeds. Angheush – right now in this life – mazdai – for the love of God. This is part two. So, what does part two conclude? If you do good deeds in this life for the love of your creator, your creator will bestow upon you gifts which will illumine the mind.

And then, the last part, ‘Kshatrem Cha Ahurai’. Now, ‘Kshatra’ is nothing but the power of the Almighty God, the creative force of the Almighty God. So, Kshatrem Cha Ahurai, i.e. the power of the Lord, will be utilized to help you if you, in turn, help anybody in need, which are the following words – Drigubyo Dadat Vastarem. A ‘Vastarem’ in the old days was a herdsman. In the old agricultural community, the very word ‘Zarathustra’ meant the golden camel; ‘ustra’ is a camel, and ‘zarat’ is shiny or golden. The herdsman was the person who was actually working, tilling the fields, etc., taking his sheep and goats to graze. If the herdsman was in a position to give something to anybody in need (‘drigu’ another keyword), the Lord will utilize his great power to give to that herdsman as well. Therefore, let us put together the three parts of the Yatha Ahu Vairyo prayer – the first part being a reaffirmation of the Ashem Vahu prayer – there are very powerful persons on Earth – don’t emulate them, emulate only a person who follows truth. Second, remember it is only by the doing of good deeds that you will be mentally happy, and third, it is only by giving to anybody in need, in the widest sense – charity does not only exist in the form of pecuniary benefits – that the Lord, in turn, will look after you.





GEMS FROM THE  
GATHAS





*I*T IS IMPORTANT TO END THE BOOK WITH what I consider to be the highlights of the hymns of Zarathustra. Thus, when it comes to moral choice, each person has to decide for himself – nobody else can make this single most important decision in life for such person. The moral precepts laid down in these hymns are simple and straightforward – happiness is the lot of those who follow the path of truth, and misery the lot of those who are evil.

In another interesting verse, we are told that the first word uttered in the universe brought light down to us from heaven. As a reflection of this heavenly light, we are told that we may brighten the light that is within us, so that we may move upwards towards it.

In one of the most beautiful trilogies contained in the Ahunavaiti Gatha, Chapter 33, Almighty God is asked to unfold himself within mankind. The reward for prayer is simple and beautiful – the grant of goodness, so that people around the person who prays benefit from that person. A life full of vigour along the path of truth is the best. Farsightedness is asked for and is very important, in the sense that life on Earth goes in a flash – it is the life that is to come that is all-important, and once this is clearly understood, many of the riddles of life get answered.

Another beautiful verse asks for guidance, at every stage in life, when doubts arise, for it is this guidance alone that leads mankind along the path of truth at all times.

The creed of every saviour appointed to teach mankind by God is the same. The ultimate reward is obtained only if both intent and deed are good.

One of the most important declarations ever to be made is the declaration that happiness comes to him who gives happiness to whomsoever else (Chapter 43 Verse 1). The positivism found in this verse illumines the entirety of Zarathustra's message. Another verse which follows clearly states that man cannot escape the consequence of his words and deeds. Every word and deed will bear fruit in the form of either the blessing of happiness or the curse of misery.

The trilogy contained in verses 7 to 9 of Chapter 45 is perhaps the kernel of the entire Gathas. In Verse 7, we are told that the soul of the righteous will be victorious in gaining immortality. Correspondingly, the soul of the evil person will be troubled for a long time as both punishment and retribution are to be his lot. In Verse 8, Zarathustra, having lived by the path of truth, perceives Almighty God with his mind's eye. This perception brings about the most fundamental statement in Zarathustra's teachings – good thoughts, good words, and good deeds. Heaven is described in the same verse as the abode of music – music being the instrument by which constant joy is experienced. And, in Verse 9, we are told that God is responsible for both good and evil. This is so because man is not created as a puppet but as a thinking being, given the power of moral choice. When man chooses wrongly, he creates evil. It is in

this sense that God creates for mankind both good and its opposite, evil.

Another set of verses namely, verses 5 to 8 of Chapter 46, tell us that broadmindedness is also an important feature of Zarathustra's faith. A person may receive with kindness anybody – whether he is a believer in the faith, or otherwise – and anyone who does so (that is, who behaves with kindness to his fellow man) is blessed. Even evil persons are not to be turned away but are to be instructed in the right path, so that they are saved from destroying themselves. We are also told that whoever furthers the evil designs of an evil person is himself evil, and vice versa. Part of the Kem Na Mazda prayer is contained in Verse 7. Persons are told that when they are threatened with violence, a person's own inner fire and zeal will protect him. We are also told in the following verse that such violent people will ultimately find that evil and violence recoil only on the person who perpetrates them. And in Verse 19 of this chapter, the resurrection of immortal souls who will enjoy eternal life on earth is spoken of.

In Chapter 48, Judgement Day, after which the gift of immortality is given to all, is spoken of. At this stage all evil vanishes as all persons see that what according to them was a mere delusion has now, in fact, come true. Such persons will rectify themselves morally and will worship with great devotion the Almighty God.

Verse 7 of Chapter 48 again lays down a cardinal principle of the faith – non-violence. And Verse 12 tells us that saviours will, because of their teachings and deeds, spread a divine message which will vanquish hatred.



Verses 4 to 6 of Chapter 51 speak of truth and compassion. Every protector of mankind who is upright and acquires good insight through humility is able to guide mankind so that they follow the right path. The Prophet is not content with persons only doing good. He exhorts all mankind to prove themselves as being better than good, and, with poetical flourish, says that it will be worse than bad for those who do not do so at the final end of life.

→ AHUNAVAITI – Yas. 30.2

Listen with your ears most attentively. Consider, clearly, what I have to say. Choose before deciding – man for man, each for himself, before this great new age is ushered in. Each one of you, awaken to this message.

→ AHUNAVAITI – Yas. 30.11

If you understand these principles which God has laid down for man – happiness and misery – punishment of a long duration for those who are evil, and upward progress for those who are good – happiness will be your lot.

→ AHUNAVAITI – Yas. 31.7

Who, through that first word, brought light down to us from heavenly light? Who, through his wisdom, is the creator of truth? The upholder of the highest (mentally). That light does then brighten within us, which has otherwise remained dormant till now.

- AHUNAVAITI – Yas. 33.12  
 Unfold Yourself within me, O Lord. Grant me strength of character through Right-Mindedness. Through the holiest spirit, O Lord, grant me goodness as a reward for prayer. Grant me a life full of vigour through Truth, and may the Pure Mind look after me.
- AHUNAVAITI – Yas. 33.13  
 Give me bliss, make me far-seeing and reveal to me your incomparable gifts – Your power, and the blessings of the Pure Mind. O Holy Right-Mindedness, teach us clearly as to how truth guides our way of thinking.
- AHUNAVAITI – Yas. 33.14  
 Therefore, Zarathustra offers himself and his upliftment to God, and dedicates the first fruits of his thought inspired by the loftiest motives, his deeds of truth, and his words uttered according to his conscience – in effect, his whole being.
- AHUNAVAITI – Yas. 34.6  
 Since You are such in reality, O Lord, Truth and Pure Mind, guide me when doubts arise, at every stage of life, so that Your worshipper is free from the load which ultimately weighs the soul down.

## → AHUNAVAITI – Yas. 34.13

That path, O Lord, which You pointed out to me – the creed of all saviours – that every good deed inspired by lofty motives alone, goes far. This teaching is for the clear-sighted, leading to the ultimate reward which You will grant.

## → USTAVAITI – Yas. 43.1

Happiness to him who gives happiness to whomsoever else. May God, who rules at will, grant this. I wish for progress, strength of character and life renewed. For upholding truth, grant to me, O Right-Mindedness, the blessings of a life spent with a mind illumined by light.

## → USTAVAITI – Yas. 43.5

I have realized that You are holy, O Lord, when I recognized that You were the first, even before life came into being. You have ordained that all words and deeds will bear fruit. Misery to those who are evil, and the blessings of well-being to those who are good. Thus shall it be till the ultimate goal of creation is reached.

## → USTAVAITI – Yas. 45.7

To all seekers of salvation, past, present, and future, I have this to say: the soul of the righteous will be victorious and will gain immortality. Ever renewed are times of trouble for those who are evil. This is sent by God through His power.

- USTAVAITI – Yas. 45.8  
 Him do I seek to praise, in all humility. Indeed, I have seen him with my mind's eye. By good thought, deed, and word, and by knowledge brought by the path of truth have I perceived God Himself. Let us, therefore, offer songs of devotion to Him in the abode of song where God dwells.
- USTAVAITI – Yas. 45.9  
 God and the Pure Mind do I seek to worship, who in His plan has made for us both good and its opposite, evil. God's power has made us serve our human flock, so that they advance to the highest truth and wisdom.
- USTAVAITI – Yas. 46.5  
 Whoever, being in a position of strength, receives any person in kindness or in friendship, and whoever receives anybody because he is a follower of Your revelation, is blessed; and even if such a person, being righteous, receives an evil person, he should teach him the path to salvation to save him from destruction, O Lord.
- USTAVAITI – Yas. 46.6  
 But, whoever being able to do so, does not do so, shall himself be ensnared by evil. Because he who is good to those who are evil is himself evil. And he who befriends the righteous is himself righteous. This is Your law ever since You first created us.

→ USTAVAITI – Yas. 46.7

Who, O Lord, will protect me when evil persons threaten me with violence, who other than Your fire and the Pure Mind? When they both are at work within me, truth prevails, O Lord. Declare this clearly so that I may understand this philosophical truth.

→ USTAVAITI – Yas. 46.8

Whoever is violent to life, his deeds of flaming hate will not touch me but will recoil on him, this which keeps him from the good life, but not from hateful evil ways.

→ USTAVAITI – Yas. 46.19

Whoever will accomplish through truth and His will this complete renovation on earth for Zarathustra, to him will be given the reward of eternal life, together with all that he desires from our bountiful Mother Earth. All this You did reveal to me, O Lord, the Most Wise.

→ SPENTA MAINYU – Yas. 48.1

Since on Judgement Day truth triumphs over untruth – when a person attains immortality, which has been said to be a delusion – then will the devotees of many Gods and other people who will witness this increase their devotion to You, O Lord.

- SPENTA MAINYU – Yas. 48.7  
 Keep hatred far away and steel yourselves against violence, those of you who wish to cling onto the best wisdom. To increase truth, be in the company of holy men, who will lead such persons to Your abode, O Lord.
  
- SPENTA MAINYU – Yas. 48.12  
 Such are the saviours of this land, who are guided by the Pure Mind's wisdom. Because of their deeds of truth and their teachings of God and the spread of the divine message, hatred will be vanquished.
  
- VOHU KSHATREM – Yas. 51.4  
 Which shepherd will look after your worshipper? When will compassion take over? When will Truth take over? And when will Right-Mindedness do the same? Where is the highest mind and Your power, O God?
  
- VOHU KSHATREM – Yas. 51.5  
 Questioning about all these as to how he should advance life in truth, the Protector, upright in his deeds, acquires good insight through humility. He is the true guide to those who are wise, bringing them blessings.

→ VOHU KSHATREM – Yas. 51.6

Whosoever proves himself to be better than good, thus fulfilling life's purpose, will be helped by God's power. But it shall be worse than bad for him who does not do so at the final end of life.

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