

## **Weekly Zoroastrian Scripture Extract # 227 – Longing for the Saoshyants to teach mankind the Truth and shun the false – Ushtavaiti Gatha - Yasna 46, Verses 3 – 4**

Hello all Tele Class friends:

In his Gathas, our own Vakhshur-e-Vakhshuraan (Prophet of Prophets) Zarathushtra asks many questions to Ahura Mazda as if talking to him one on one!

However, Ahura Mazda never replies him but Zarathushtra uses his Good Mind and figures out the answers.

**His relationship to Ahura Mazda is depicted not as Master/Slave, Father/Son, but as a friend to a friend, as a co-worker (Humkaar) of Ahura Mazda to enhance HIS Creation.**

**This fundamental aspect separates our religion from others!**

We all are human beings and during our lifetimes, we all have sometimes when everything goes against us and we feel like crying out to Dadar Ahura Mazda and say: Why me? How can you help me to go through these difficult times? Please help me! Please give me some slack!

Zarathushtra was no exception. He also had a time in his life when he was completely dejected about everything that was going on around him!

He cries out to Ahura Mazda for help in Ushtavaiti Gatha Yasna 46.1.

We covered these two Verses 1 – 2, Yasna 46 – Ushtavaiti Gatha – in our previous WZSE #28 at:

<http://www.avesta.org/wzse/wzse28.pdf>

Dr Taraporewala states for this Haa, Yasna 46:

The whole of the Ha is “a cry from the depths” of the Prophet’s heart. Tradition tells us that the Prophet had to wander about for years before His New Teaching found acceptance. Just before He came to the Court of the King Vistaspa, He seemed to feel Himself completely alone, isolated and unfriended. It is supposed that this Ha depicts the mind of the Prophet during this period of desolation. There is in it the echo of utter loneliness, almost of despair. And yet there is the undercurrent of firm faith in Mazda Ahura, and in His Divine Guidance. Such moments of utter blackness and desolation have been recorded in the lives of almost all the Great Teachers. These are the moments when the last human doubts are shed and Divine Wisdom shines out in full radiance. This state has been described in the Mundakopanisad ( 2.2.8) in the famous words : *bhidyaateh hridaya-granthis chidyante sarva-samsayaah*, the bond of the heart is sundered, and all doubts are

resolved.

Dr Purviz D. Kolsawalla in his Thesis states about this Verse 1:

This verse is an **important indicator of the suffering that Asho Zarathustra had to endure before he could establish his group of followers**. He was initially persecuted, derided and eventually hounded out of his home land. His opposition from the corrupt priests and princes, who had a vested interest to maintain, was intense. He could not rally support from his own kinfolk except his cousin Maidhyomah. He was forsaken and is left virtually alone with his Creator Ahura Mazda. His **cri de Coeur** (his cry from his heart) is to Ahura Mazda where he asked what he should do next. He decides to leave his homeland and travel to the court of King Vishtaaspa.

In the next two verses, Zarathushtra longs for the Saoshyants (Redeemers) to come and teach mankind the path to Truth and Righteousness (Asha) and shun the false people who prevent the Righteous People from attaining the upward path.

So here are the Ushtavaiti Gatha, Yasna 46, Verses 3 - 4:

**Longing for the Saoshyants (Redeemers) to teach mankind the Truth and shun the false who prevents the Righteous – Ushtavaiti Gatha – Yasna 46, Verses 3 - 4:**

(Please hear the attached .mp3 file for its recitation)

(3) Kadaa Mazdaa yoi ukhshaano asnaanm,  
Angheush darethraai fro ashahyaa fraarente,  
Vezdaaish senghaaish saoshyantaanm khratavo;  
Kaeibyoo uthaai Vohu jimat Mananghaa,  
Maibyoo thwaa saanstraai vereneh Ahuraa.

(4) At teng dregvaao yeng ashahyaa vazdreng paat,  
Gaaofroetoish shoithrahyaa vaa dakhyeush vaa,  
Duzhazobaaoo haans khaaish shyaothanaaish ahemusto.  
Yastem khshathraat Mazdaa moithat ज्याateush vaa,  
Hvo teng fro-taao pathmeng huchistoish charaat.

**Longing for the Saoshyants (Redeemers) to teach mankind the Truth and shun the false who prevents the Righteous – Ushtavaiti Gatha - Yasna 46, Verses 3 - 4 Translation:**

(3) **When, Mazda, shall the days of Asha dawn,  
When Wisdom of Redeemers shining forth  
Shall teach mankind effectively to speed  
The Worlds of Asha on the Path of Truth?  
Whom shall Their Loving Gospel lead aright?  
Thou art the chosen theme of all I teach.**

**(4) The false prevents the Righteous everywhere  
From helping man along the upward Path;**

**He worketh not as friend, is dangerous;**

**Invite him not as helper in your work;**

**They who oppose him, Mazda, heart and soul,**

**They are true Leaders, they obey Thy Will.**

*(From Taraporewala – The Divine Songs of Zarathushtra - Pages 579 - 585)*

## **SPD Comments**

1. [Kangaji in his Gathas Baa Maaeni in English states](#) about Saoshyants as:

The meanings of the word 'Saoshyant' in plural are: "well-workers of the people, light-bringers, persons well-versed in the precepts of the religion, interpreters of the excellence of Religion, Saviors, the Redeemers". They may be of any period whatever (1) of the ancient period (See Yasna 9.2); (2) pertaining to that period (See Yasna 14,1; Yasna 20,3; Yasna 61,5; Yasna 70.4; (3) of the period hereafter (See Yasna 46.3). In singular this word 'Saoshyaans' occurs generally for 'Soshyos'; only in one place (Yasna 48.9), it is used for the Prophet Zarathushtra.

2. Kangaji further states about Verse 3 above:

Its significance is, when will the Saoshyants who are intelligent and possessed of best wisdom in matters of the Religion, come forth along with effective spiritual utterance? Presumably, this reference alludes to the advent of the Saoshyant and his six co-operators at the time of Resurrection. See Farvardin Yasht, Para 128<sup>th</sup>.

**May the Flame of Fellowship, Love, Charity and Respect for all burn ever eternal in our hearts so we can do HIS work with humility, diligence and eternal enthusiasm!**

**Atha Jamyaat, Yatha Aafrinaamahi! (May it be so as we wish!)**

**(Aafrin Pegaamber Zartosht, from [Ervad Kangaji Gujarati Khordeh Avesta Baa Maaeni](#) – Page 424, adapted Aafrinaamahi - we wish instead of Aafrinaami – I wish, in the original)**

Love and Tandoorasti, Soli