

Weekly Zoroastrian Scripture Extract # 228 – Strong wise man guides even a false person to Asha and the hatred of evil person results in false life – Ushtavaiti Gatha - Yasna 46, Verses 5 and 8

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.

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

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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.”

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 covered in [the last WZSE #227](#), 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.

In this WZSE #227, we presented Kangaji’s explanations of Saoshyants in SPD Comments 1 and 2. After reading this WZSE #227, one of our good scholar friend wrote:

“That is encouraging so we do not have to feel guilty for not doing anything. We can sit and wait for the Redeemer and not worry for all the ill that is around us. God knows best when to send the **Saoshyants**.”

My reply to him was:

“It is entirely up to you to wait for a Saoshyant or be a Saoshyant yourself.

Please read what Kangaji says about Saoshyants at different times in the bottom of WZSE #227 under Items 1 and 2 under SPD Comments.”

In our [WZSE #139](#), we presented Ushtavaiti Gatha, Yasna 46 Verses 6 – 7. Verse 6 was taken from the unique calendar designed and published by the Ushtaa Te Foundation, Ahmedabad, Gatha Study Circle launched by Vada Dasturji Dastur Khurshed at the Iranshah Udvada Utsav (IUU) 2005. This WZSE #139 can be viewed at:

<http://www.avesta.org/wzse/wzse139.pdf>

Today, we continue to present here Ushtavaiti Gatha Yasna 46 Verses 5 and 8:

Strong wise man guides even a false person to Asha and the hatred of evil person results in false life – Ushtavaiti Gatha - Yasna 46, Verses 5 and 8:

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

(5) Yeh vaa khshayaans adaans dritaa ayantem,
Urvaatoish vaa huzentush mithroiyo vaa,
Rashnaa jvaans yeh ashavaa dregvantem,
Vichiro haans tat fro khaetaveh mruyaat,
Uzuithyoi im Mazdaa khrunyaat Ahuraa.

(8) Yeh vaa moi yaao gaethaao dazdeh aenangheh,
Noit ahyaa maa aathrish shyaothanaaish froasyaat;
Paityaoget taa ahmaai jasoit dvaeshanghaa,
Tanvem aa yaa im hujyaatoish paayaat,
Noit dyzhyaatoish kaachit Mazdaa dvaehshanghaa.

**Strong wise man guides even a false person to Asha and the hatred of evil person results in false life – Ushtavaiti Gatha – Yasna 46, Verses 5 and 8
Translation:**

(5) The strong wise man, guided by Law Divine,
Or by his human heart, kindly receives
All suppliants who come, though they be false;
He follows Asha's (Righteousness') Path, he lives for Truth,
Their erring steps from soul-destroying ways
To Self-reliance wisely shall he guide.

(8) But surely, if one seeks to injure Life,
His deeds of flaming hate shall touch me not;
On his own head, this hatred shall recoil;
His deeds of hatred shall prevent his Self
From knowing Perfect Life; but this same hate
Shall in no way, Mazdaa, guard him from false life.

(From Taraporewala – *The Divine Songs of Zarathushtra* - Pages 586 and 598)

SPD Comments

1. Dr Purviz D. Kolsawalla in his Thesis states about this Verse 5:

“The magnanimous nature of the prophet is highlighted here. Although the evil persons were stopping the progress of the world, he still asked the righteous to share their knowledge obtained through self-reliance with them. Hence the evil could be saved from total destruction which otherwise faced them.”

2. Dr Purviz D. Kolsawalla in his Thesis states about this Verse 8:

“Evil to whom, who evil does! The prophet tells us that if a person tries to do evil to you, it does not harm you, but rebounds manyfold on the evil person.”

3. Kangaji mentions that an evil person who harms an innocent person or plans to harm him, sooner or later obtains the fruits of his action. For more details refer to Haadokht Nask Fragard 3 in Kangaji's book – Yasht Baa Maaeni.

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 Janyaat, 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