

GATHAS OF ZARATHUSHTRA
{ENGLISH VERSION}



- Dr.IRACH J.S.TARAPOREWALA

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GATHAS OF ZARATHUSHTRA

ENGLISH VERSION

AS TRANSLATED AND COMMENTED UPON

BY

DR. IRACH J. S. TARAPOREWALA

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SPITAMA ZARATHUSHTRA

AHURA MAZDA- THE LORD AND CREATOR OF LIFE [Ahura] and of MATTER—the Universe,[Mazda], nominated Spitama, [the personal name of the Prophet] as His Messenger Prophet to Prophecy before the people, the outcomes that may be expected from the behavior of Human Beings. He promulgated the need for Truth, as also of Love in all their Words, Actions and Deeds. These would lead to Happiness which was essential to maintain good health.

ZARATHUSHTRA was the title by which He was known after He had proclaimed His Message. The title is derived from “ZARATHA” [golden] and “USHTRA’ [Light] from the root USH meaning “to shine”.

This designation of the Prophet would mean “HE OF THE GOLDEN LIGHT”, which is just the appropriate name to be given to one of the Greatest of the Light –Bringers of the World.

His Soul has been granted Immortality.

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EDITOR'S INTRODUCTION

Recently, I heard a highly informative discussion on the Internet where a discussion was held on the EVOLUTION OF ZOROASTRIANISM. The guest speaker was Dr. K. D. Irani from somewhere in USA. His emphasis was that before Zarthushttra came as a messenger of the Almighty, the people had some idea of powerful forces controlling their life. These were mainly in the area of the SUN, the MOON, the STARS, WATER, FIRE ETC. They therefore treated them as Gods.

It was our prophet ZARATHUSHTRA, who had regular communion with the Almighty taught the lay people that all the above were the creations of ONE diety and mentioned that HE was known as AHURA MAZDA. [AHURA – THE CREATOR OF LIFE and MAZDA – THE CREATOR OF MATTER] He advised people to pray only to this ONE DIETY, the Holy AHURA MAZDA.

Zarathushtra then went on to write what we know as the five GATHAS, [meaning songs] [with a view to give advice on all matters to be followed voluntarily, simultaneously prescribing the need for enhancing Knowledge, Truth, and Service to Fellow human beings. Also, outcomes of what would happen on following or ignoring the advices. It naturally followed that on following his advices, the results would keep a person Healthy, and Happy. Upon his death, to be evaluated by Auhra Mazda and either allowed to cross fully the Sacred Bridge to be within the Light of His Realm or may be dropped midway into Darkness.

The professor then came out with the information, that all Rituals and Prayers were prescribed by the Priests who acted as Technocrats and said that each such person will also have to be evaluated before being sent to Heaven or Hell depending on the nature of their individual interpretations of the messages in the GATHAS.

This prompted me to take out a book from my late sister Gulcher's collection of books **" GATHA" by Dr.Irach J.S. Taraporewala. ,** a highly respected Scholar of the Avesta, After an introduction to the book, the Author first has given certain introductory remarks and also written two explanatory Chapters of Interest, before the Gathas. The Gathas are then given. In his original book, each verse of the Gatha is written on the left hand page in Gujarati along with its Gujarati translation and on the right side,

are given literal translations in English and also their meanings in old but understandable English.

This eBook therefore has extracts and selections from the English sections of this book which I have selected and now presented to those who might want to read it for their **awareness knowledge** on the subject. All Gathas as translated in English by the Author have been fully copied.

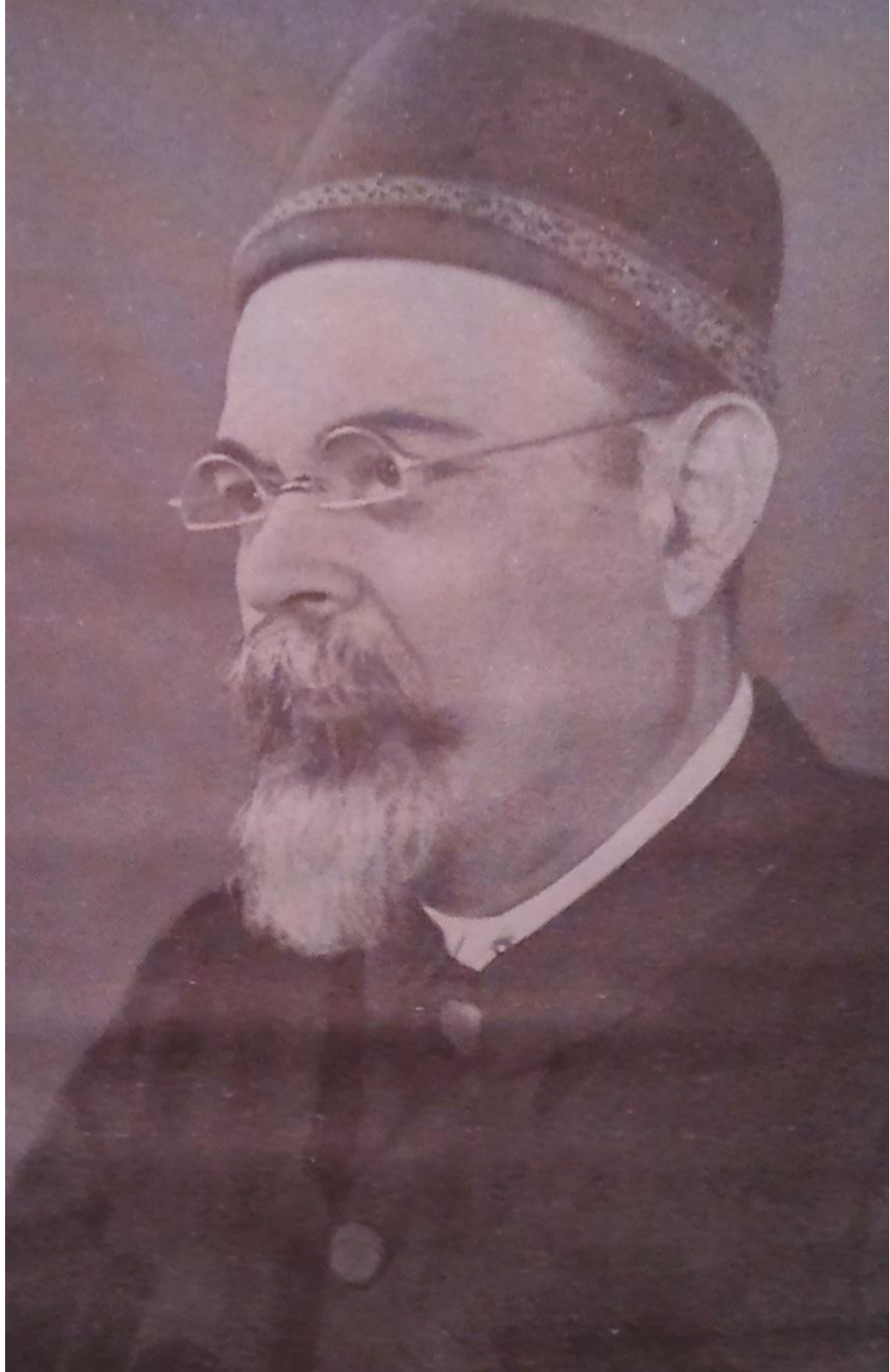
The original book is of 684 pages and is published by B.I Taraporevala [the author's son] whose address given is "Flat No. 14, 3rd floor, India House No. 2 , Kemps Corner, Bombay 26. The book is dated 1962, and I learn that a revised edition of 1999, is available for sale from certain websites at fancy prices. With the kind blessings of Ms. Soonoo Traporevala, [the Author's Grand daughter and a popular author of other books herself] I am privileged to present this as a free E Book for the next generation of Parsis for their understanding and appreciation.

Before I close I would like to thank Ms. Tinaz Karbhari and her team for the inaugural issuance of this e book for distribution to the participants of the 6th World Zoroastrian Youth Congress.

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DR. IRACH J S TARAPOREWALA

A NOTE ON THE TRANSLATOR & ORIGINAL AUTHOR

DR. IRACH JEHANGIR SORABJI TARAPOREWALA was essentially a teacher and Research worker. Born July 22, 1884, at Hyderabad where his father was the Superintendent of the Nizam's Central Treasury. After Matriculating from Mumbai's Bharda New High School, he graduated from Elphinstone College in 1903 with Honours in Sanskrit and English. He proceeded to England and missed securing a rank at the ICS examination. Then he was called to the Bar from Grey's Inn in London in 1909. Thereafter, he spent vacations in France and Germany and studied their languages. On return to India, was appointed at the Central Hindu College, Benares [Now BHU] as Professor of English.

He was awarded the Govt. of India Sanskrit Scholarship for the scientific study of this language in Europe. Later, he was admitted into Fitzwilliam Hall, at Cambridge and took his Tripos there. He then joined Wurzburg University in Germany and obtained his Doctorate "Summa cum Laude" on the thesis "Some Notes on Adhyaksha Prakara" [Kautilya's Arthasatra]. He was then trained in Western critical methods of objective research under some of the foremost scholars of his time. He studied Avestha at Wurzburg under Prof. C. Bartholomae, the greatest Iranist of them all.

On return to India, Dr. Traporewala was appointed as Head Master at the BHU, Benares. In 1917, he joined Calcutta University and acquired the distinction of becoming the First Professor of Comparative Philology for 13 years. There he wrote "Elements of the Science of Language", a standard text book on Philology and introduced the study of Avesta, while teaching Sanskrit, Gujarati and German. From 1927 to 1929 he also became a Visiting Professor of Iranian Studies at the Visvabharati, Santiniketan.

He joined the Cama Athornan Institute in Mumbai between 1930 and 1940, when he joined as the First Director of the Deccan College Post-Graduate and Research Institute, Pune and retired from this Office in 1942.

Thereafter, he devoted his time writing various books, among them, the First Edition of this book was published in 1947.

GATHAS OF ZARATHUSHTRA

EXTRACTS FROM THE AUTHOR'S FOREWORD.

The Gathas of Zarathushtra are admittedly the very foundations of our Faith. And so, very naturally, there should be considerable eagerness to understand their Messages. Scholars in the West have given us various translations of the Gathas in various European languages. Besides modern translations, we have also had the “traditional” Pahlavi rendering of the Sasanian days and the Sanskrit version made from it by Dastur Naryosang Dhaval.

The Gathas embody extremely high ethical and moral precepts. But I have always felt that these renderings have **somehow lacked the *inspiration*** that should form their chief characteristic. One main reason for this want is that the translators, [profound scholars and excellent philologists though they are], possess nevertheless, the double bias of being European and Christians. Conscientiously or sub-conscientiously they cannot help feeling that any Message given so long before Christianity and in a far off Asiatic land must necessarily be on a lower plane than that of their own Faith and their own Ideals. Therefore, while their translations evoke admiration and wonder in our minds, they stop there. ***They fail to inspire the reader.***

Page 49 This task must now fall upon us, Parsi Zoroastrians, to supply this much needed inspiration. We [Parsees] possess, what our Gurus [Foreigners] never had, - a living ardent faith in the Message of Zarathushtra. To us the Gathas are not a mere document of ancient Iran, but **eternal fountains of Spiritual Life.** And this, our faith, should make all the difference.

It is in this belief in my own double qualification that I have ventured to put before our people, my version of the Gathas.

Page 50 I enumerate here for general information, the main principles that have guided me in my task of interpreting the message of the Gathas:

1. The Gathas must be understood by themselves and in the light of their own contents. In other words, it would not be correct to take a Gatha word in the sense it acquired in later Zoroastrian literature.
2. The nearest to the Gathas, both in language and spirit, stands the Vedic Literature of India. Hence, at every step, I have compared carefully Vedic words, idioms and ideas.

3. The Gatha versification as also the Vedic follows invariably, the rule that “a unit of verse is also a unit of sense”. This point has been missed by practically everyone of the previous translators.
4. The Gathas, in common with all fundamental Scriptures, are perfectly simple and direct in their style and diction. The language is easy and free from complexity or verbosity. It is the Thought which is very deep.
5. The Gathas are ***Spiritual*** in the fullest sense of the word. Therefore we must never bring down their message to the material level. The Bible speaks of “the Good Shepherd”, while the Hindu Scriptures tell us about their Krishna as “Tending Cows” and Shiva has been named Pashupati [Lord of Cattle]. In the Spiritual sense, the “sheep”, the “cows” and “cattle” are human souls. If we see in the Gathas only “Cattle tending” and “fodder” and “meadows,” we would lose their inspirations completely. **This is the root cause why all transactions so far have failed to inspire us in the true sense.**
6. Zarathushtra was, and still is, in very truth, the **WORLD TEACHER** and his message is for all humanity for all time.
7. **Zarathushtra speaks with the Fullness of Divine Wisdom.** As we begin to tread the Path of Spirituality, which He has pointed out, we begin to understand His message, and as we progress we gradually perceive its deeper implications. But the fullness of this Eternal Message shall be understood only when we ourselves reach the heights of Wisdom to which He had attained.

May He always bless us and lead us on towards the ETERNAL LIGHT.

Irach J. S. Taraporewala

Bombay

EXTRACTS FROM THE CHAPTER:

THE HOLY WORD OF THE RELIGION OF ZARATHUSHTRA AND THE HOLY IMMORTALS.

Part 1

THREE HOLY CHANTS

THE AHUNA VAIRYA [YATHA AHU VAIRYO] PRAYER

Page 53: In every religion, certain Verses [or Mantras] are especially sacred. In the religion of the great Master, Zarathushtra, the most sacred is said to be AHUNA-VAIRYA [or Ahunavar]. More familiarly it is known by its opening words “**YATHA AHU VAIRYO**” or only “Yatha” for short. Even today, Parsis of the older generation, especially in the villages of Gujerat invoke the help of “Yatha” when in difficulty or before beginning any task. Thus they strive to gather spiritual strength through this *mantra*.

The oldest extant collection of Avesta Texts, known as **YASNA** contains a very fine ancient commentary on this verse [Yasna 19] where this *mantra* is praised in no uncertain terms:

“The Sacred Word of Ahuna Vairya did I, Ahura Mazda repeat.... The Word which was before the Earth, before the Creatures, before the Trees, before Fire, the son of Ahura Mazda, before the Holy Man, before the Evil Ones.....before all Corporeal Life, before all the good creation of MAZDA, the seed of Asha.

This Word of Mine, **Ahuna Vairya** intoned without interruption and without omission is equal to a hundred other Holy Chants O Spitama Zarathushtra.

And whatsoever in this corporeal life, O Spitama Zarathushtra, doth mentally repeat this Word of Mine and further mentally repeating it doth mutter it, and further muttering it doth chant it aloud, and further chanting it aloud, sings its praises, his soul will I, Ahura Mazda help to cross over the BRIDGE INTO THE BEST WORLD, INTO THE HIGHEST WORLD, THE WORLD OF TRUTH, THE REALM OF ETERNAL LIGHT”.

It has also been mentioned more than once, that this *mantra* “**saves Body and Soul**”. It is with the help of this Holy Word that the Divine Powers, [the Yazatas] have conquered the powers of Evil.

It is also said that the Prophet Zarathushtra was sore beset with Anglo-Mainu [the Evil One] whilst He sat meditating on the fundamental Laws of Ahura-Mazda. Anglo Mainyu tempted him with the Sovereignty of the Earth, if he would but renounce the

“Faith of Mazda worship.” In reply, the Master chanted aloud, *the Ahuna Vairya*, and the wicked Anglo Mainu fled howling to his own abode of utter darkness.

Westerners are by no means prepared to accept that the AHUNA VAIRYA is the most ancient verse in the Avesta Scriptures. Again, they are not prepared to concede that there is anything very deeply mystic or spiritual in it. In short, none of them so far have tried to explain this verse from the Zoroastrian point of view.

Page 56: It is no exaggeration to state that the *AHUNA-VAIRYA* is the **earliest among the Avesta texts.**

The oldest portion of the extant Avesta texts are the 5 Gathas of Zarathushtra. I believe that the AHUNA-VAIRYA is the foundation upon which the Gatha AHUNAVATI rests. The Gathas rank among the “Bibles of Humanity” and should command our reverential study. These Gathas are among the most precious possessions of Humanity and they are the very fountainhead of the Teachings of Zarathushtra. The most important [as well as the longest] of these is the First, “Gatha Ahunavati”. And the true key to its understanding is the *AHUNA-VAIRYA MANTRA*. Hence it would be a true statement if we assert that the **AHUNA –VAIRYA is the very root of the Zoroastrian Faith.**

EXPLANATION OF THE AHUNA_VAIRYA [YATHA-AHU-VAIRYO} PRAYER

Pages 58-61: The *AHUNA-VAIRYA* [arranged pada wise] runs as follows:

***Yatha ahu vairyo atha Ratush Ashat –chit Hacha
Vangheush dazda Manangaho shyothnanam angheush Mazdai
Xshathrem-chai Ahurai ayim driguobyo dadat Astarem***

The following is a literal translation, taking pada by pada:

“Just as the Sovereign Lord [is] all Powerful, so is the Spiritual Teacher by reason of his store of ASHA.

The gifts of Vohu Mano [are] for works [done] for the Lord of Creation.

And the Xshathra of Ahura [descends] indeed, upon [him] who becomes the Shepherd of the Meek.”

More freely, this may be rendered thus, still adhering to the pada by pada arrangement:

***As Lords Temporal work their will on Earth
So by their gathered ASHA Teachers WISE***

**The gifts of VAHU MAN' come as reward
For Deeds done out of Love for Lord Of Life,
Ahura's XSHATHRA surely cometh down,
On him who SERVES with zeal his brother meek.**

It is clear that there are three distinct statements in this verse, and these may now be considered in detail. Each enunciates a PROFOUND ETERNAL TRUTH.

The first line states the first great Truth of Life:

**"As Lords Temporal work their will on Earth
So by their gathered Asha Teachers WISE"**

In the Iranian Avesta, we read of the AHU [The Lord Temporal] and the RATU [the Spiritual Teacher]. The AHU is the acknowledged head of his country. In Iran he belonged, as also in India, to the Warrior – Class. Among his people, his position was always the First, and his authority undisputed. He attained that position by the strength of his arm and by his prowess as a Warrior. But the RATU [the Rishi, the Spiritual Teacher] is equally great and equally deserving of our veneration on account of his "store of ASHA".

In the word of ASHA is contained the true essence of Zarathushtra's Teaching. We Zoroastrians today, speak of a person as ASHO [i.e. possessing ASHA], and we mean thereby a person whom the world regards as "Good". But the original implication of the word is far deeper. Today the word ASHO implies only bodily purity, adherence to religious rites and customs, and ordinary goodness of character. If we go back a thousand or fifteen-hundred years, we find the same word in the literature of Sassanian Iran, where it implies above and besides what it means today, purity of mind and soul, control of the senses, a loving heart and other similar Spiritual virtues.

If we go back still further, we find it mentioned in Avesta literature that the Divine Beings, the YAZATAS, are also ASHO. These great divine powers fulfill their tasks in accordance with ASHA. Each one has been called "The Lord of ASHA". Finally, in the fundamental texts of the Avesta, the GATHAS of Zarathushtra, **our whole life is described as founded upon ASHA. We are also told that the whole creation is progressing along "the Path of ASHA".**

In Yasna 71.11 we are told that:

"THERE IS BUT ONE PATH –THE PATH OF ASHA – ALL OTHERS ARE FALSE PATHS"

Page 61: One fact emerges, for certain, that in the Aryan period, the idea of Asha Rita had been fully developed. The conclusion we have reached, that the most Ancient texts have reached the heights of human thought about Creation and the Creator and about the ultimate destiny of Man, which are beyond the comprehension of the “average” educated man of today.

Page 62-63: However wide and deep the material and scientific knowledge of today may be, still in true spiritual knowledge and in the matter of “the Secret of the Self”, the majority of our modern teachers are but INFANTS. They can scarcely comprehend the radiance of the inner Illumination and the divine Intuition with which our Rishis and Prophets have approached these fundamental truths of Life.

Only those, who have tried to study the mystic lore of the Self, who have striven to lead the spiritual life and to acquire the purity of the heart and mind, can grasp the inner meaning of the words of these ancient Teachers. The founders of World Faiths, the Rishis of the Vedas and the Chanter of the Gathas, all have spoken from the heights of Divine Wisdom. They had taught to their own disciples the Inner Truth of the Revelation. But in course of time, the later generations of disciples could not grasp the full significance of Their Message. **From that time, the original Teaching began to be shrouded in the mists of superstition and ignorance.**

It is in later ages that superstitions and ignorant practices began to creep over the pure teachings of the Prophet. And unfortunately, these superstitions and doubtful practices pass in later times as the fundamentals of religion.

In the Gathas, this Fundamental Power, the One Supreme Being bears the name of AHURA-MAZDA. This is a double name – it means “The Lord of Life” [Ahura] and the “Creator of Matter” [Mazda]. **The Supreme Being is thus recognized as the Lord of Life as well as of Matter.**

This AHURA-MAZDA has been described several times in the Avesta as **“HE WHO IS HIGHEST IN ASHA, WHO HAS ADVANCED THE FURTHEST IN ASHA”**. In the Gathas He has been described as being “of one accord with Asha”. The Supreme is also pictured as journeying along the Path of Asha at the head of all His Creation.

Only one conclusion can now be possible as to the meaning of ASHA, Viz. that Asha [as also Rita] is the **CHANGELESS ETERNAL LAW OF GOD**. The First plan according to which this Universe has come into being and obeying which, it is progressing towards its destined fulfillment.

To realize this ASHA in all its fullness, requires the highest Spiritual Wisdom.

There have been Supermen – rare indeed amongst us today – who have understood the full import of this great Ideal. Only these have the right to be called “RATUS” [Masters of Wisdom] or Rishis. And as the Ahuna –Vairya asserts, the Ratu’s power upon Earth is supreme, just because He possesses the Supreme Wisdom of Asha. The first line of the Ahuna – Vairya thus also hints at the Path of Knowledge [Jnana-Marga]. However great a Sovereign may be in worldly pomp and power, yet the Sage dwelling in his hermitage is his equal because **he possesses the holiest thing in life, THE SUPREME WISDOM OF ASHA**

Page 65-68: The next step for us is to know how this Supreme Wisdom is to be acquired. The second line of the Ahuna-Vairya teaches us that:

“The gifts of VahuMan come as reward

For Deeds done out of Love for Lord of Life,”

All human acts are traced to the desire of attaining Happiness. The average man believes that working for one’s own self, with no thought for others, can secure true happiness. By very slow degrees after unnumbered bitter experiences, the human soul begins to perceive that the path of selfishness does not lead to happiness. If we look to our own welfare, and are unmindful of the interests of others, we become entangled in the “chain of action”. We are responsible for our action and we have to bear the fruit of the evil caused to others, directly or indirectly, by our acts. **The only way to escape this bondage is to dedicate all action to God, to perform every act “In His Name”,** and with the sole object of furthering His Plan. The Bhagvad Gita [9.27-28] has also emphasized this Truth.

“Good to others brings us good, evil to others, ill.”

Working for one’s self is inseparable from doing evil to others.

The opposite method, doing good to others, is the only true way of happiness. Helping the progress of God’s World can only be achieved by unselfish work. God’s Wish and Plan is that all shall march onwards to Perfection, and that all souls shall attain that HAPPINESS which is their right.

Helping this onward march to God’s Universe is the one duty of every human being. This constitutes the true humanity of Man, the blossoming forth of the Divine within him. He who orders his life thus and offers every act to the Lord of Life gets as his reward “the gifts of Vohu-Mano”.

The literal meaning of the name Vohu Mano is usually given as “GoodMind”.

If we trace the word Vohu to its origin, it is “to LOVE”. One who has realized this Truth regards everyone else as himself. With the exclusion of selfishness, this Vohu Mano begins to grow within us, and we begin to realize what His gifts are. We begin to

understand how this all embracing Love can grow from more to more. It is a fact that all Founders of Religions have pointed to **Love as the ONE GOAL OF CREATION**. Love is indeed the Wish and the Plan of the Creator.

Vohu Mano thus stands for LOVE and His Love embraces not human beings alone, but extends to our “younger brothers”, the animals as well.

In later Zoroastrian Theology, Vahu Mano is the “Special Guardian Angel” of animals, particularly cattle and other creatures useful to Man. The second day of every month our calendar is named **Bahman [VahoMano]** and so is consecrated to him. He has three other deities “associated” with him in guarding the animal kingdom, and the days of the month are the 12th, 14th and 21st. On all these four days, orthodox Zoroastrians, though normally meat eaters, abstain from flesh food. Some go even further, and eat no flesh during the whole of the 11th month of the year which is named Bahman.

When Vohu-Mano’s Love begins to sprout in the human heart, the mind naturally gets a clearer idea of God’s Plan, and thus enabled to take a more intelligent and a more active share in furthering God’s work upon earth. Thus Love supplements and carries forward the truths learnt through knowledge.

The finest way of expressing our Love and Devotion for God seems to me to consist in loving Him in “God our Brother-Man”. **This is the transformation of the worship and adoration of the Abstract Godhead into Love of Humanity.**

The first act of worship would be doing good to our “Brother-Man”. This is the inner meaning of performing all acts in the name of the Lord of Life. **Vohu-Mano’s supreme gift – LOVE – comes only to him who has achieved the wonderful transformation of Worship of God into Love of Man.**

Page 69 In the second line of the AhunaVairya we have the word **“SHYAOTHANANAM”** [works or deeds] and the implication of that word is explained in the third line. We Zoroastrians always wear the sacred shirt [SUDREH] and over it we tie the triple-wound sacred girdle [KUSTI], which is secured by two knots in the front and two behind. Every day, while saying our prayers, the Kusti has to be untied and tied again to **the** recitation of certain texts. The noteworthy point is that the two knots in the front are to be tied while reciting the Ahuna-Vairya twice and the actual tying of the knot is to be at the word **“SHYAOTHANANAM” [works or deeds]**.

So the works or deeds form the keynote of the Ahuna-Vairya

[Page 69- 71: The third line tells us about the secret of these knots and about the secret of work.

**“Ahura’s XSHATHRA surely cometh down,
On him who serves with zeal his brother meek.**

This line points out “The Path of Service.

After having gained Knowledge, and after filled the heart with Love, the fulfillment and the crown of human life should take the form of Service of Brother-Man.

Our Aryan myths have tales of men who were great both in knowledge and devotion, but fell short of perfection because they failed in this Path of Service. In their pride, they demanded rather than rendered service. Such were King Jamshed in the Iranian Saga and Ravana in Hindu tradition.

IT IS SERVICE ALONE WHICH CROWNS HUMAN LIFE WITH PERFECTION.

The Service is to be for our “Brother-meek”. It implies that the person to be helped has the inward urge towards spiritual life but is thwarted by adverse environment such as lack of worldly position, or poor intellect or physical unfitness. There are many of our “Brother-Men” who are “poor” in this sense. The gifts of God have been given to us, not to be stored up, but to be shared with our “poorer” brothers. Nothing ever decreases by sharing. Storing up anything for one-self is a sin and a crime against humanity. We have to transform ourselves into channels through which God’s blessings may flow continuously and reach our brothers everywhere around us.

We are not meant by God to be stagnant and stinking pools of His gifts. His life giving blessings shall lead us onwards to Perfection only if they flow from us to turn towards others. But this service has also to be discriminating. The reward for such service is the XSHATHRA of God, His Power, His Creative Energy.

This sacred verse of the Ahuna Vairya clearly indicates the three paths to God – ***the path of KNOWLEDGE, the path of LOVE and the path of SERVICE***. Moreover it indicates the manner in which these three are inter-related and we are given the clear hint that **ALL three are needed for reaching PERFECTION**.

God has granted to mankind these inestimable gifts –the HEAD, the HEART and the HAND. Through the fullest and most perfect use of these three can a man hope to attain his Goal and to obtain Divine Heritage.

This is the message of the AHUNA-VAIRYA.

THE ASHEM VOHU PRAYER

Ashem Vohu, Vahishtem asti, Ushta asti, Ushta ahmai,
Yat Ashahi Vahishtai Ashem.

1

Literal Translation:

RIGHTEOUSNESS IS THE HIGHEST GOOD, IS THE ILLUMINATION [OF LIFE] [THIS]
ILLUMINATION [COMES] TO THAT [LIFE] WHICH IS RIGHTEOUS FOR THE SAKE OF THE
HIGHEST ASHA.

Meaning for us:

**Righteousness is best all that is good,
The Radiant Goal is of life on Earth,
The Light is attained when one lives righteously,
For sake of Highest Righteousness alone.**

YENGHAHE HATAM PRAYER [YASNA 27.15]

Yenghahe Hatam aa-ut yesne paiti, Varho Mazdao Ahuro Vahetha
Ashat Hacha , Yao shaham Cha, Tara cha Taoscha yazmaide.

Literal Translation:

HIM INDEED OF THOSE THAT ARE, OF WHOM IN EVERY ACT OF WORSHIP,
MAZDA AHURA KNOWETH [TO BE] OF HIGHER WORTH, BY REASON OF
HIS RIGHTEOUSNESS, THE WOMAN OF WHOM [HE KNOWETH] LIKEWISE,
[ALL SUCH] BOTH THESE MEN AND THESE WOMEN WE REVERE.

Meaning for us

**Those Men and Women we adore,
Whose every act of worship is alive
With Asha THE ETERNAL LAW OF LIFE
Who are in sight of Mazda Ahura
As best and noblest mortals recognized,
There are the truest leaders of Mankind.**

Part 2

CREATION OF THE UNIVERSE

Page 71 – 72: When God created the Universe and Man, it was His Plan that Man should reach his full stature and be as perfect as his Father in Heaven is perfect. This is the ultimate Goal the “One far-off event to which the whole Creation moves.”

Therefore it has been said that this Holy word existed “Before All Creation of MAZDA”. For this Holy Word explains the idea underlying Creation itself. Nor is the praise of this sacred verse in vain, that he who chants this Holy Verse with full understanding of its meaning and sings its praises [by translating it into his own daily life], shall be led into the Realm of Eternal Light. And the other assertion that “the AHUNA-VAIRYA protects both Body and Soul “ is also equally true.’

* * * * *

THE AMESHASPANDS

Page 72-73: With AHURA-MAZDA, the Supreme Creator and Ruler of the Universe, six other beings are mentioned in the Gathas. These are named AMESHA SPENTA, which name is usually translated as “HOLY IMMORTALS”. They are indeed, in most places where these names occur, spoken of as distinct entities or Beings. They may best be regarded as “Rays” or Aspects of the Supreme Godhead”. We sometimes have them all addressed together in the plural number as “MAZDAO-AHURAONGHO”, the MAZDA_AHURAS” which name includes the Supreme as well.

These six Holy Immortals are **grouped in two triads**, one representing the “**Active**” or **Father –aspect** of the Supreme and the other the **Passive or Mother-aspect**. We have already noted above that the name AHURA-MAZDA itself implies the duality of the Life side and the Form side of the Supreme. And in the Gathas, one or the other name may be used as the Life side or the Form side has to be emphasized. And sometimes we get the double name also, as Mazda-Ahura or Ahura-Mazda.

With Ahura, the Lord of Life is associated with the three rays of the Father-side, ASHA, VAHU-MANO and XSHATHRA. **With Mazda** are associated the three Rays of the Mother side, ARMAITI, HAURAVATI and AMERETAT. It may also be noted that the three names of the Mother side are feminine in gender while the names on the Father side are neuter. It may be also noted that ASHA-ARMAITI form a notable pair throughout the Gathas.

Each of these six should be regarded as an Aspect or as an Emanation of the Supreme. And these names imply also certain aspects of Life, especially of Spiritual Life, closely connected with the fundamental characteristics of the RAY.

Page 73-76: ASHA [*Asha –Vahishta or Ardibehesht in later Theology*] is the **FIRST RAY**. He represents the Divine Will which has planned out our Universe. So He stands for the Plan of God, the realization of which constitutes the Goal of our human life. For human beings, **ASHA IMPLIES TRUTH AND RIGHTEOUSNESS** and all that helps to forward the progress of the World. He also implies the knowledge that leads to recognize and to realize the Divine Plan.

Thus the path of ASHA is the path of Knowledge, the JNANA_MARGA of the Gita. All these implications are to be found in the various verses of the GATHAs. In later Zoroastrian Theology, **ASHA-VAHISHTA represents the Fire, the holy symbol chosen by the Prophet to typify His Religion.**

VAHU-MANO, [BAHMAN] the **SECOND RAY** of the Father-Triad, represents Divine Love. He is the Love that transcends all bounds of Time & Space. In human life VAHU-MANO stands for Love of God – the Devotion of the Mystic. The path of Vahu-Mano is the Path of Love. The Bhakti-Marga of the Gita. Love of God is best shown by Loving His creatures. So Vahu-Mano implies **Brotherhood of Man**. Ultimately, this Love shall enfold all living beings within its embrace. Hence the statement in our later books that **He is the Guardian of the Animal Kingdom.**

XSHATHRA [SHAHRIVAR] [also named XSHATHRA-VAIRYA or VOHU-XSHATHRA] is the **THIRD RAY** of the Father-Triad. He represents Divine [Creative] Activity. In Human life, He stands for our Supreme Activity – **THE SERVICE OF MANKIND**. Thus the path of Xshathra-Vairya [SHAHRIVAR] is the path of Service, the Karma-Marga of the Gita. In later Theology, Xshathra-Vairya [Shahrivar] is the **Lord of the Mineral Kingdom.**

THE MOTHER –TRIAD represents the Form side of the Divinity. These three definitely have human meanings and refer to “Virtues ad Rewards” connected with our life on Earth. Each of these corresponds to one of the Father-Triad and thus we get three pairs. Of these three pairs ASHA and ARMATI stand closest to the Gathas. The other two are scarcely ever mentioned together with their counterparts from the Father-Triad.

ARMAITI [or Spenta-Armaiti also known as SPENDARMAD] is the chief RAY of the Mother-Triad. In fact she typifies the *MOTHER*. She works with Asha in building up our Faith, and residing in the heart of each human being. She is our true watcher. She represents unshaken, unswerving Faith and Devotion. She stands therefore for, **STABILITY and LOYALTY**. She is **OUR INNER MENTOR**, steadfast and true, who helps us when we are “Tossed About and in Doubt”. In later Theology, **Spenta-Armaiti [SPENDARMAD] represents Mother Earth**. She guards us throughout life and receives both our bodies and our souls when we pass out.

HAURVATAT [KHORDAD] is Wholeness or Perfection. She is the ideal for every human being and She is the reward that comes to life dedicated to LOVE and SERVICE.

Beginning with physical health and well being. Her companion is VOHU-MANO [Bahman], for Love alone guides us to Perfection. **In later Theology, KHORDAD is the Ruler of the Waters. Her special gift is “Life Renewed”.**

Finally we have **AMERETAT [AMARDAD]**, Immortality whose name explains itself. Her companion is Xshatra.[Shahrivar]. She is almost always described as a twin of HAURVATAT [Khordad] because the achievement of Perfection means the conquest of death, and the attainment of Immortality. In the Gathas these two are sometimes called “Gifts of Vahu-Mano”. **In later Theology, AMARDAD is the Ruler of the Vegetable Kingdom. Her special gift is “STRENGTH OF SOUL” .**

SUMMARY

BAHMAN [Male] is with Haurvatat [KHORDAD] Female
ARDIBESHT {Male} is with SPENDARMAD -Female
SHAHRIVAR [Male] is with Ameretat [AMERDAD] Female

THE ARGUMENT

[Explanations of the Gathas as per Yasnas]

ON AHUNAVATI GATHA

AHUNAVATI GATHA CHAPTER 1 -YASNA 28

[At a young age, Zarathushtra was successful in obtaining the Message of Ahura Mazda. After attaining enlightenment, he prays for divine grace for accomplishment of his mission. This prayer expressing the yearnings of the Holy Prophet is found in Yasna 28]

First I pray that through righteous acts true knowledge may I gain, and Vohu Mano's loving wisdom too, and thus bring solace to the soul of Earth. Fain would I, Mazda Ahura, to you reach up through Vohu Mano. Then, by your grace, Your boundless Xshathra too shall Armaiti increase within our heart. As long as I have will and wield the power to teach mankind to love and strive for truth. The Sacred Word proclaiming may we ever convert with force of tongues those gone astray. Grant to Zarathushtra joy of inner life that he may overcome the hate of foes. Yearningly I pray for the loftiest abode for Vishtaspa* Frashaoshtra* and my men. That blessing grant unto us. Never, O Mazda-Ahura, through these your gifts abused may we provoke your wrath. I believe no prayer devout for truth can ever remain unanswered from your side. Teach me the Truth that I may proclaim which Powers wrought first to bring to birth our Life.

AHUNAVATI GATHA CHAPTER 2 YASNA 29

[Gatha Ahunavati starts with Yasna 28. But Yasna 29 which is dramatic in form, describes the preparations being carried out in Heaven before the birth of Zarathushtra. Hence in the natural and logical order, Yasna 29 should come earlier.] The Lord Ahura Mazda is holding His Court with His Ameshaspands, when before them appears Mother Earth "in the form of a cow". She cries out: "Passion and Oppression enmesh me all around: reveal to me a Strong One who can save me".

**Vishtaspa was the first Royal Disciple of the Prophet. He was the KING of BACTRIA. Frashoshtra was the Disciple closest to Zarathushtra. He and Jamaspa, his brother, were the trusted ministers of Vishtaspa.*

[AHUNVATI GATHA CHAPTER 2 Yasna 29 Contd]

Then the Creator asks Asha: “Who shall be her savior?” Having no such savior in mind, Asha replies: “Alone Ahura judges what is best, so happen unto us whatever He Wills” The Lord says “ Mazda Himself has in the Holy Word of sacrifice [the Ahuna Vairya] ordained sweets of Mother Earth to all who serve”. Then asks Vohu Mano as to who might bring succour unto all mankind. Vohu Mano has no reply, so the Lord Himself says: “One such well known to Me is Zarthushtra Spitama”. The name till then unknown, Mother Earth bewails: “Shall ever there arise the One I dream, who shall protect me?” After some reflection, she gets reconciled to her lot and says: “Bestow Thy Graces on Him: for now, O Mazda do we all accept Him for our guide and lord, Thy noblest son”.

AHUNAVATI GATHA CHAPTER 3 YASNA 30

[In Yasna 30 is explained how the entire creation of good and evil was brought forth and also what places good and evil occupy in life.]

Now will I speak of the Two Spirits Mazda did create. Hear the Highest Truths I preach and with illumined minds weigh them with care, before you choose which of the two paths to tread, deciding man by man, each one for each.

THE FIRST CREATED WERE THE SPIRITS TWAIN, yet in each thought and word and deed Two are never agreed. One is Good [Spenta Mainu], the other Bad [Angro-Mainu]. Life did the Good make, the other made NOT-LIFE; and thus Creation’s purpose is achieved. Dark is the mind that clings to False, but brightly shines the mind that holds to Truth. He who would clothe himself in Light of Heaven, let him through deeds of Truth choose Mazda’s way. The Daevas [the companions and choosers of Evil] even did not choose aright, because the Arch Deluder [Angro-Mainu] close to them approached, as they disputing stood in doubt: thus did they choose the Spirit of Worst Thought, misled by him they rushed away to Wrath and thus did they pollute our mortal life. Unto him, who chooses Mazda’s way, shall come he Lord’s own Strength, for he hath passed the fiery test of truth.

When, on the other hand, the wages due to others for their sins are fully paid, then Mazda, Thy Lord Supreme shall be revealed to them. Then shall they learn to give all Falsehoods into Asha’s hands. Learn these Laws, O men, the Laws of Happiness and the Laws of Pain – that **Falsehood brings on age-long punishment, that truth leads on to fuller life.**

AHUNAVATI GATHA CHAPTER 4 YASNA 31

Mindful of these Your Laws, Your message I shall proclaim to those who, by the Tempter False are lured; but it is worth hearing specially by those whose hearts are dedicated to the Lord. So to ye all, sent by Ahura, I come as a Teacher. The Law Divine, that Thou hast through the inner fire disclosed, O Mazda, explain to us in words of inspiration from Thy mouth, to help us to convert all living men.

When, O Lords of Matter and of Life [Ameshaspands] ye listen to our call, then my Love through Vohu Mano shall strive to win the Mighty Xshathra Strength to Serve-by which grown strong, we vanquish all Untruth. Reveal the Truth Thou hast ordained through Love, that I might be uplifted t be sure that whatever comes at Thy Command is best for me. The highest and the best shall come to him, who having wisdom, shall the Holy Word, which to Perfection [Haurvatit] leads and to Eternal Life [Ameretat]. His Light which streams through the Lights on high glows as Love Supreme. May I realize Thee as the First and also the Last, as the true Parent of ETERNAL LAW, as Judge Supreme of every act of Man. Thou gavest to all that live the choice of paths. Between the Shepherds true and false should mortals ever choose as their protector, a Master who is ever true to Asha. O Mazda, never may the Wolf, disguised as pious Shepherd share Thy Holy Truth. For us Thou didst make from First bodies with souls within that can perceive, yet out of Thy thought didst give us the power to think, and strength to act so that we freely choose the path we tread. So each announces loudly his belief, whether he speak with Knowledge or without. But in the Heart of each of us, directly through his spirit, Armaiti appeals, for she stands by to solve his doubts. What silent yearnings of men have been recorded in the Book of Life? How do these stand when the account is closed? What is the penalty for those who would advance the False Ones might and seek but one fulfillment in their lives – the separation of the Shepherd true from his trusting human flock? The wise man who strives to serve his home, his town, his province and his land with all his heart shall be merged in Thee. Let the wise ones, to the wise this secret tell. So let no one give heed to Teachers False, who would hurl men down to the World of Torment and of death. Resist them with your inner spirit's sword. Who hears the Truth and lives it in his life, soul healing Lord of Wisdom he becomes. He shall spread true Teaching. The wise who follow the soul-healing Lord, the LIGHT ETERNAL SHALL BE THEIR ABODE. But False Ones shall, for ages long reside in light obscure, uttering words of woe. They are condemned by their own selves, through their own wicked deeds.

AHUNAVATI GATHA CHAPTER 4 Contd.

His blessings, Mazda doth bestow to those who soul and body loyal stand. Out of full wisdom Asha's truth He gives; His vital Xshathra gives us strength to serve; His all sustaining Vohu Mano brings Love. The wise do glorify the Law of Asha in their words and deeds; such men ever side with Thee, O Mazda, and most loyal is their help.

AHUNAVATI GATHA CHAPTER 5 YASNA 32

All mankind, the disciples of Zarathushtra as well as the Daevas pray earnestly to Mazda-Ahura for bliss supreme saying "Thy message far and wide we shall spread".

Unto the all, the Lord thus made reply: "Close-knit to glorious Asha, Armaiti, the holy guardians of your inmost faith, we choose for you; hold ever fast to Her." But, O ye Daevas, ye go astray the brood of Untruth are ye, and evil too are those that follow you. From Untruth, and your Self-centered minds do all your double-dealing actions spring. Ye pervert the working of the good, so that the men, who live and act the worst are pointed out as great. The Evil One did teach this unto you, O Daevas; with promise False of greatness upon Earth he led astray in wicked ways his dupes. Deluded thus as a sinner may succeed at first, and even high renown attain.

Still O Ahura, in Thy mind supreme, all is remembered and the motives judged, and the Eternal Law, the Truth prevails. Of all these sinners none doth understand what true and lasting progress might imply. This can be learnt from Life on Earth alone – "the test of molten brass" proclaimed by Thee. Among such sinners was Yima [King Jamshed], renowned of yore. To make men happy he made attractive good things of the Earth; but judge me not the same as him, I even strive the Spirit to uplift.

The Evil Teacher, Mazda's Word distorts. He turns away from us, our heritage—the precious Love that flows through Vohu Mano. They surely are distorters of His Word, who brand as mortal sinners the men that gaze with clear eyes on Earth and Sun. Even pious minds they twist towards Untruth and poison thus our Spirit's nourishment. They turn aside the minds of righteous men, who are dazzled by their Worldly grandeur. But Mazda sends them retribution just. With chants alluring, they mislead all life, until not Truth we meet, but hungry Wolves. These Wolves hope to obtain power in realms of lies and evil minds. This power itself destroys their inner life; they shall yearn long years to hear the message that the Chanter of Thy Hymns proclaims. But now, these Wolves direct their blinded dupes to catch the Chanter of

AHUNAVATI GATHA CHAPTER 5 Contd.

Thy Hymns, and hope invincible to rule mankind. Blind to His Glory, deaf unto His Word, their plans are surely come to naught. Their victims, whom they doomed to slavery shall gain Perfection and Eternal Life. Even they, whose actions threaten me with hate, are ever in Thy hands, O Ahura; the hatred of these men by Falsehood led against Thy devotee, will I restrain.

AHUNAVATI GATHA CHAPTER 6 YASNA 33

Law, forms the basis of all Life. Strictest justice shall be dealt unto all, whether it be the true man or the false, and against the fault in each shall be weighed all the truth that with it has been mixed. When to frustrate those treading falsehood's path, a man strives, whether through thought, word or deed to teach them to tread the path of Truth, he surely, fulfills the Will of the Lord. And whoso fosters zealously all Life, assures himself a place within the Realm of Vohu Mano. [the Heaven of God's Love]. So will I pray away all want of faith and ill intention that beset the path of good men. By the strength of my prayer I shall drive away the False Shepherds from the pastures of the World.

I invoke Sraosha [Obedience to the Will of God], the greatest servant of the Lord to help me reach the final goal of the Life, achieving Life Eternal, one with the Lord, within the fold of His Love. I will fulfill the guardianship of the World Thou hast planned for me: so Lord, I ask of Thee a Vision of Thyself and speech with Thee. O Mazda, Asha, and Vohu Mano! come unto me in your resplendent forms, that I may proclaim your Word throughout the world. Most ardently, I desire to serve you. Judge carefully, my purpose whole, which I, with true devotion would pursue. Haurvatat and Ameretat [the experience of fullness of union with God, obtaining **which, man becomes perfect and immortal and desires nothing**] **are Thy Powers.** May I gain Light and Wisdom through Them, and may Vohu Mano bring down from Thy Abode, the blessings of these two.

All Holy lives are put into Thy hands: Out of Thy grace, permit us to share. Through Love, raise Thou our Souls into the Realms of Light. O Ahura, Asha, Vohu Mano and Xshathra, hearken to us, while you apportion due reward to each. Unfold Thyself in my Heart. Through Asha's wisdom, grant me inner strength and all-embracing Love through Vohu Mano. Far-seeing Lord, reveal to me Thy priceless gifts. O Holy Armaiti, instruct us clear through Truth to realize our Inner Selves.

AHUNAVATI GATHA CHAPTER 6 Contd.

As sacrifice, doth Zarathushtra dedicate the very Life and being of his self and he doth offer best fruits of His Love unto Mazda, knowing that knowing that they come but with Himself to Asha doth He surrender all the best of deeds and words Strength of body and of His Soul and Faithful Obedience [Sraosha] to Thy Law doth he bring Thee, O Ahura.

AHUNAVATI GATHA CHAPTER 7 YASNA 34

I bring mankind Eternal Life and Truth and Strength through Perfection: united may we be in the Ameshaspands and Thee, O Ahura, ardent in our sacrifice. On Thee alone we ever meditate and ponder over the words of Vohu Mano. May our souls accord most perfectly with Truth and may we all live in Thy serene domain. May we find fulfillment through Thy Vohu Mano. We yearn to see Thine Inner Fire. He lights the faithful clearly through Life.

Boundless Thy Power, Lord and deeply do I yearn to serve Thee. O Ameshaspands, You are beings far above us and are mighty. Your devotee and singer shall I remain and break through the fetters of my soul. Each man should know his Divine Heritage. In trouble and distress this knowledge brings freedom to their intellect and mind. Those who being stronger, always oppress weaker ones are sore afraid of Thy devotees. Thy Law of Truth, they defy. Thy foes scoff at Holy Armaiti, so highly esteemed by the wise. But to Thy foes, Thy sage shall show the path of Righteousness and speak to them of Holy Armaiti as the root of Righteousness present in each heart. When they shall learn this Truth, all foes of Thine shall come to Thee at last. Then both Thy Mighty Powers Haurvatat and Ameretit [Perfection and Immortality] shall lead them on to Light. With these, O Mazda, dost Thou work and win. The clear, O Mazda, give to us for keeping Thy commands: lead us in the Paths of Truth, so that we realize our inner selves through Love. The one path that leads to Thee, O Ahura, is the path of Vohu Mano's Love, pointed out by all the Saviours.

END OF AHUNAVATI GATHA EXPLANATIONS

USHTAVATI GATHA EXPLANATIONS

USHTAVATI GATHA CHAPTER 1 YASNA 43

Who brings to others Light, himself gets Light, bestowed by Mazda-Ahura. Armaiti, bless us with the Light Divine, and mould our life s Vohu Mano directs. That man shall

reach the Highest Good [Heaven] who unto us points out the path of Bliss that leads up to the world of Truth. His wisdom shall grow from day to day. I know Thee, Lord, as both strong and pure. When Thou dost grant their meed [reward/recompense] to false and true, then in my heart Thy Flame shall brightly shine. **Thou wast the FIRST when LIFE began.** All thoughts, and words and deeds of men shall bear fruit as laid down in Thine Eternal Law. Thy wisdom thus ordains it. None shall thwart fulfillment of Thy Will. Since Good found entrance to my heart through Love, I know Thou art Divine. I will be Thy devotee for all time. Unto Thine Inner Flame I pay my homage. Test us that we prove our Faith. Thy testing shall sort out the brave; these leaders by Thee inspired shall fulfill Thy Plan. When difficulties come, I shall do what Thou hast taught. I shall follow the Truth and thus gain wisdom. I shall work in Thy name, until within my heart, Obedience [Sraosha] to Thy Law shall arise.

Grant us the boon that few would dare to ask ---long life of Service by Thy Xshathra led. Xshathra brings to those he loves Thy peace and wisdom. Those who obey Thy Orders shall unite with all true servers in a Holy band and save mankind. For steady inner growth, quiet meditation is best. Compromise, not with Evil. Therefore my choice has been Thy Spirit, holiest and best.

USHTAVATI GATHA CHAPTER 2 YASNA 44

[Poetically, Yasna 44 is the finest among the Gathas. As a seeker for Truth and as a lover of the Lord, Zarathushtra asks many questions and expresses the yearnings of his heart. The questions are unanswered : each man shall find the answers in his own heart, aided by Armaiti [Conscience]. **This is the entire teaching of the Gathas.** Except the twentieth and the last verse, all the verses in this Yasna start with the words: "This do I ask, Ahura tell me true." It is only through these answers that one attains true Enlightenment "Ushta"]

My heart is full of love for Thee. May Asha help us to enlarge our mind. May Vohu Mano [Love] dwell with us forever. Our leader shall be holy through Thy Truth and be our Guardian and Soul-healing friend. This do I ask: Who was the First Father of Eternal Law? What Being laid down the paths for the Sun and the Stars? Who caused the Moon to wax and wane? Whose might doth hold the Earth and Sky apart? Who keeps the Water and the Plants in place? Who guides the Winds in their uncharted course? And who inspires Vohu Mano's Love? What Architect did fashion

USHTAVATI GATHA CHAPTER 2 Contd.

Realms of Light as also Realms of Darkness? Who wisely planned Rest and Work? Who hath created Dawn, Day and Night to teach the wise the purpose of all Life? Tell me if Armaiti through action shall increase our store of Truth that Power follows Love? Who gave us precious Armaiti and Strength [Xshathra] to serve our

Brotherhood? Who made the Son obey the Father with his living breath? I seek Thy Teachings true through Vohu Mano: through Asha's wisdom I seek the Goal of Life. How shall I dedicate my whole Self unto Thee in Holy Service done with all my strength?

This is the religion wisdom taught to me: Thy devotee beloved shall dwell with Thee. Those who obey Thy Rules shall be Thy friends, the rest I will regard as Thy foes. The False Ones ever spurn Thy precious gifts; does not Untruth pervade their mind and heart? How shall I keep the False One far from us? The False Ones are our only foes: then through Thy Holy Words I shall make them clean. From Untruth, wouldst Thou shield me with Truth? Show me the wise Soul-healing guide, filled with Obedience [Sraosha] and with Love of man [Vohu Mano] May he get both through Thy Grace. How shall I reach the Goal ecstatic and the one with Thee? Our best and only Guide is Thy Holy Word [Ahuna vairya-Yatha Ahu Vairyo prayer].

How shall I control my senses and my mind, which shall bear me safe unto Thy Light, , where perfect Life Eternal I shall attain ? When the Truth-speaker gets cold repulse from great ones of the Earth, what here below shall pay for this neglect? Many for selfish ends have flung our Earth to hatred and strife: Could not these make her safe in Asha's hands, and full peace and Love, lead her to Thee?

USHTAVATI GATHA CHAPTER 3 YASNA 45

Now , I will speak: heed well. Never again shall Evil Teachers seek Life to Destroy, nor offer unto dupes with specious words, the pleasant paths of Wrong. I will speak about the Spirits Twain, coming together at Creation's dawn, quite apart from each in thought, and will and word. I will teach the First Truth of your Life, which from Ahura, I have learnt. Mazda hath ordained the Laws of Life. Father is He of Loving Mind [Vohu Mano] and His daughter Armaiti ever works for good. None may deceive the Omnipotent Lord. To those, who obey His Word, truly in their hearts shall come Perfect Immortal Life.

I will speak about the Greatest One of all. He is the Lord of Wisdom. He is the Lord of Truth. He, in his Wisdom guides me to His Light. His Grace redeeming all the Seekers seek. The righteous soul shall triumph. Through god thoughts, good words and good deeds, have I seen Him with eyes of soul, and next through Asha did I realize Him. Songs of devotion shall we offer Him. His favour will I seek and

USHTAVATI GATHA CHAPTER 3 Contd.

Vohu Mano's , His Xshathra [Spirit of Service] shall lead us to the Abode of Truth, and Vohu Mano shall grant unto us, deep Wisdom. Through Armaiti, we shall discern the **true path. This is His promise: Wisdom and Love cherished within our souls bring** Strength to serve: then, shall we gain Perfect Eternal Life and our lives shall be renewed. The Daevas and their men oppose Him, but He is the Lord of All. Whoso obeys Him is our Saviour: he reveals the path of Life. Our Friend, our Brother, nay, our Father he becomes.

USHTAVATI GATHA CHAPTER 4 YASNA 46

The Prophet Zarathushtra is alone, separated from all his pupils, friends and co-workers. He prays for the help of the Lord: I know my lack of worldly strength for my possessions and my friends are few. But Ahura, to Thee do I appeal, as Lover to Beloved; teach me how I may be one with Thee in Perfect Bliss. When shall the day of Asha [Righteousness] dawn and wisdom of redeemers shine forth? The False prevents the righteous everywhere from helping man along the upward path. He worketh not as a friend, he is dangerous. All suppliants who come, though they be False, the strong wise man shall receive; their erring steps from soul-destroying ways to self-reliance wisely shall he guide. But if the strong one helps not thus to change the wicked, he himself shall be ensnared and become supporter of Untruth.

Whom shalt Thou send to protect us all, when Untruth threatens with Hate, other than Thy Fire and Thy Love [Vohu Mano]? The False One's flaming hate shall touch me not ; on his own head this hatred shall recoil. The Mysteries of Life build His Plan.

He who treads the path of Righteousness, the path of Service that Thou hast best decreed, shall march across Thy Judgment Bridge. But when the wicked, blinded by pride and made deaf by teachings false, shall come where stands Thy Judgment Bridge, their inner selves shall chide them as they fall: in the Abode of Untruth shall they dwell.

Strong Fryana of Turan advance the happiness of human life. The man who helps Zarathushtra to fulfill his task shall gain renown: in wider circles shall his Love extend. Who is the friend of Zarathushtra wed to Truth? Royal Vishtaspa is this man. O Scions of the great Spitama race, you shall reach Asha [Righteousness] for yourselves through deeds. Frashaoshtra, gather up the devotees, lead them on to Higher Realms. Action, not inaction, higher stands, O wise Jamaspa. The Best I promise to the man who helps the best he can in this my work. Whose through Righteousness

fully doth achieve the renovation of our Life on Earth, which is Ahura's Will, shall gain Eternal Life as Reward.

END OF USHTAVATI GATHA EXPLANATIONS

SPENTA-MAINU GATHA EXPLANATIONS.

SPENTA MAINU GATHA CHAPTER 1 YASNA 47

Led by Thy Holy Spirit, man shall attain Thy blessings through Thy Ameshaspands. Led by Thy Holy Spirit to the Best, his tongue shall utter only words of Love, and his Life shall be guided by one single thought—that only Ahura Mazda is the Source of Truth. This Holy Spirit's Father true art Thou. Thy Holy Spirit Evil Ones frustrates. A man of small possessions here below inclines unto the Truth, but he who had great riches, is unfortunate. From Evil Mind the acts of the False Ones proceed, and evil deeds darken and cloud their souls' Through this, Thy Holy Spirit dost Thou seal our destiny and our due reward bestow.

SPENTA MAINU GATHA CHAPTER 2 YASNA 48

When one has conquered by the Truth, at time of last fulfillment he attains what Teachers False "Delusion" have declared. Righteousness shall overcome Untruth: such is Thy Plan, the final shape of Life. This Truth, Asha teacheth. All Wise Ones have realized this Truth. Whatever deeds or words lift up man's mind or lower it, the Self shall follow sure, for better or for worse.

Let Wicked Rulers rule us not, but the good, guided by Thy Good Wisdom. Mother Earth, come unto us bearing gifts of strength and soul and Life renewed. Mazda hath covered her with food for man; she feedeth all mankind since the dawn of Life. Keep hatred far from you; let nothing tempt your minds to violence. I yearn for Strength Divine, yet more I yearn for blessings from Thee, Lord. Thou rulest over all, even over those who menace us. When shall my friends arrive to spread Thy Faith? When shall this rotting mass of Lies dissolve, by which the priests, their dupes do fascinate?

By which, the wicked Rulers hold their sway and carry out their ill intent? When bloody Tyrants following Untruth, rush in from every side, who shall stand firm in Vohu Mano's Love? Such are indeed the Saviours of the Earth. They follow Duty's call, of Love. They are the Vanquishers of Hate.

SPENTA MAINU GATHA CHAPTER 3 YASNA 49

Still the Corrupter stubbornly resists. Grant that I conquer him through Love and win. He teaches Untruth and Duplicity; and thus he leads his followers astray. Asha and Armaity are not for him, and never doth he think of Vohu Mano. Man should choose

SPENTA MAINU GATHA CHAPTER 3 Contd.

the Path of Truth. The Path of Truth is but the Path of Love. Renounce all contact with Untruth. The Evil-minded have hate within their hearts; to Untruth tied, their inner selves transform them into Monsters wearing human shape. He, who through sacrifice of self doth link himself with his own Inner-Self with Vohu Mano, shall find Wisdom. May we use the Path of Righteousness and go forth to proclaim what Faith, O Lord should be Thy devotees'. Let each one listen, Vohu Mano in heart, to Asha's Wisdom. To all my people, grant this gift: led by Thy Holy Xshathra may we serve, and ever catch Thy inspiration true. Each helper, born to serve, will always stand away from all Untruth.

In Thine Abode do dwell Truthful Souls and therein also dwell Vohu Mano, Armaiti and Xshathra . But Souls whose Inner Light continues dim, unto this Home of Falsehood. Shall return, surrounded by False leaders. Unto Thy worshipper, Grant what Thou deemest best.

SPENTA MAINU GATHA CHAPTER 4 YASNA 50

From whom my soul may any help command? None but Thine Asha, none but the Highest Love, invoked with Truth. The Righteous man who serves Mother Earth, shall dwell in regions radiant with Thy Sun. I, Thy Singer, lift up my voice with adoration filled: entrance to Thine Abode, I shall gain with praise. I beseech that I, Thy humble Lover, come closer unto Thee, through Asha's help, through Vohu Mano's wonder working Love. May I attain Thy wisdom and do deeds by Love inspired. May all my deeds seem worthy in Thy Sight; they but reflect Thy Glory.

I shall sing Thy praises, Lord, as long as I possess the will and strength. Through Love alone are Laws of Life fulfilled, made full, as is the Will Supreme of Ahura.

END OF SPENTA -MAINU GATHA EXPLANATIONS

VOHU-XSHATHRA GATHA EXPLANATIONS.

VOHU-XSHATHRA GATHA CHAPTER 1 [only] YASNA 51

XSHATHRA, the Strength Divine, most precious gift droppeth like gentle rain upon Earth, urging the Inner-Self to serve mankind. Such dedication Asha hath ordained. The Highest shall be reached by deeds alone. My deeds are dedicated to You, O Lord and Ameshaspands Teach me to know your Will to catch Your Strength.

Let all those who would help you in your work, combine together, helping Mother-Earth. Where doth Thy all-embracing Love reside ? The Shepherd shall seek all ways to foster Life through Asha's Law. Whoso proves himself far better than the good, helps Creation on its upward March.

Our Master, he becomes. O Thou, Creator of our Mother-Earth, Creator Thou of Waters and of Plants, grant me Perfection and Immortal Life. Strength to my Soul grant Thou and Life renewed.

Thy message should be proclaimed unto all. That man alone shall be Happy and Wise, who, to the Wise expounds Thy Holy Word.

Both parties, True and False, are put to test by Thy Blazing Fire Divine. This Fiery Test lays bare their Inmost Souls. That man who leads the world astray, is offspring of the Realm Untrue., of understanding very low. The dupes of False Ones, passing through this Life give satisfaction scant to Zarathushtra, no joy do they bring. Within the space of this ONE Life on Earth, Perfection can be reached by fervent Souls ardent in zeal, sincere in their toil. The False One puts before his Inner Self, a crooked picture of the Path of Truth. But on the Judgment Bridge, his Soul shall tax him with his teaching false, Through his own actions and his tongue untrue, he goes astray. The Priests of Falsehood never show regard for Thy Commands and laws to love and guard our Mother Earth. Her servants, they deceive. **These False Ones through false teachings at last into destruction shall be led. In the Abode of Untruth, shall they dwell.**

The promise unto all his Brotherhood hath Zarathushtra made, that their reward shall be the House on High wherein doth dwell the Lord. Kava-Vishaspa hath attained to this through Strength of his Holy Brotherhood. Frashaoshtra hath made unto me, full dedication of his precious self to serve the Holy cause of Mazda's Faith. Wise Jamaspa yearning for the Light, hath chosen Asha's Wisdom. He chooseth Xshathra, Strength Divine that flows from knowledge gained through Vohu Mano's Love. He who strives to understand and reach True Life, should preach the Laws of Mazda to mankind, better by acts of Service, than by words. Of one mind are You Ameshaspands all in granting blessings to mankind : You teach the Laws of Truth and Love Divine. We worship You in our adoring hearts. Through Vohu Mano and through Strength Divine, shall Ahura Mazda, His Blessings pour. That man, indeed, who makes every act an act of worship, led by Asha's Law is deemed as best by Mazda Ahura; each one of these, with reverence will I recall with name, and strive to emulate His Holy Deeds.

END OF VOHU-XSHATHRA GATHA EXPLANATION

VAHISHTA-ISHTI GATHA EXPLANATION.

VAHISHTA-ISHTI GATHA CHAPTER 1 [only] YASNA 53

Fulfilled has been every wish of Spitama Zarathushtra. Even those who opposed him learnt to reverence the Teachings of His Faith. So let them strive with Thought and Word and Deed, Mazda to satisfy. Let each one choose all deeds of goodness as His Worship True. The Faith of Mazda surely shall be filled with the “Offspring” of Zarathushtra’s Soul Pouru-Chista, the Perfect Wisdom. It teaches perfect trust in Vohu Mano.

This is the Faith meant specially for men, which is in the Father’s and the Master’s name assigneth each one his duty unto each. These words I speak to maidens truly wed and to their comrades young bear them in mind. Let each one strive to surpass in Asha’s Truth and in Vohu Mano’s Love, thus each one shall reap rich rewards. Even in Life on Earth, these Truths hold good.

Attracted by Untruth, you find it pleasanter to go astray and the Light in earth-bound hearts shines dim and dark. When once you come within our Brotherhood, you shall understand the merits of True Life, of wedded Bliss in its devoted zeal, whether you strive for this life or the next. All Evil-doers are but dupes at last. But our good leaders help our maids and men through these Eternal Truths, May Peace descend upon our happy flock. May Zarathushtra, the Greatest, lead us all again. Greatest is He, for He hath conquered Death. **The Hearts of Evil-minded are filled with hatred, they are slaves to their own passions.**

Where is the Righteous Lord, who shall confront all Evil with Soul-Force ?
That is Thy Xshathra, who doth bring Strength to the righteous meek and their reward.

END OF VAHISHTA-ISHTI GATHA EXPLANATIONS

THE INVOCATION

1 MAY OUR ACTIONS PLEASE AHURA-MAZDA,. ASHEM VOHU [1]

2 In the name of AHURA-MAZDA, the Lord god, the Beneficient, may His glory and His radiance increase.

3 May the Holy-Fravashis* come [to our help] during the periods of the Gahas [namely] Ahunavad Gah, Ushtavad Gah, Spentomad Gah, Vohu-xshathra Gah, [and] Vahihtoisht Gah.

4 From all [my] sins do I turn back- and I repent. From every evil-thought, evil word and evil deed which in this world, I have harboured, which I have „uttered, which I have committed, or which from me has gone forth, or whose origin I have-committed, or which from me has gone forth, or whose origin I have been; of all such sins against thought, word and deed , pertaining to the body, and pertaining to the soul, pertaining to this world of spirit, [from all such sins] with a contrite heart repenting with a triple pledge do I turn back.

5 Through propitiation of Ahura Mazda and through frustration of the Spirit of Evil, [we attain] the fulfillment [of all], that most perfectly [answers] to His Will. I praise righteousness. Ashem Vohu[1]

6 I profess myself to be a-Mazda worshipping follower of Zarathushtra, opposed to the Daeva , acting in accord with the Law of Ahura.

[the appropriate Gah** to be recited here]

[from midnight to daybreak. Ushain Geh]

[1] For the Worship and the praise, for the propitiation and the glorification of USHAINA , the Righteous, of Righteousness the Master, for the worship and the praise, for the propitiation and the glorification of Berezia and the Lord of the House, the Rithteous of Righteousness the Master.

**The Soul [Ravan] and the Fravarshi are two distinct ideas. The Ravan is that part of our being which enables us to distinguish between Right and Wrong. The name means 'the chooser'. The Fravarshi is the eternal, divine part of our being. It is not corrupted however bad the individual may be. When the Ravan and the Fravarshi*

are united,-- when in other words, the Soul realizes the essential unity between itself and the eternal portion of its being, -- then one has achieved final salvation.

***Pease also see next page.*

[From Daybreak to Mid-day Havani Geh]

[2] For the Worship of and the praise for the propitiation and glorification of Havani ** the Righteous of Righteousness the Master; for the worship and the praise , for the propitiation and the glorification of Savangha and the Lord of the village, the Righteous of Righteousness , the Master.

[from Midday to Middle of the afternoon 12.00 noon to 3.00pm Rapithwan Geh]

[3] For the worship and the praise for the propitiation and glorification of Rapithwan**The Righteous of the Righteousness of the Maser, for the worship and the praise of for the propitiation and he glorification of Fridat-fshu and the Lord of the Province, the Righteous, of Righteousness the Master.

***The day is divided into five Gehs or periods beginning with midnight. The "ROJ" however begins with "daybreak". These are addressed as "Masters of Righteousness", because these periods, if spent in acts, words and thoughts of good, lead to Righteousness. Their names also have some signifcation. Ushaina means "belonging to Dawn",*

Havani is "the time of the Haoma.ceremony". Rapithwana means the "Middle of the Day". Uzeyeirina is"The close of the day" and Aiwisruthrima is "the time of reciting prayers". These five"Masters of Time' are associated with other Ratus [Spiritual Masters] . Ushaina is associated with Berezya [literally "welcoming"or" Ushering in "] and Nmananya [Lord of the House]. With Havani go "Savangha"[literally- Morning-Energy] and Visya [Lord of the Village]. Rapithwana has as associates Fradat-fshu [increaser of cattle] zantuna [Lord of the Province]

Uzayeirina goes with Fridat-vira [increaser of human beings] and Dakhyuma [Lord of the Land].

Finally, with Aiwisruthrima go Fradai-vispam-hujyaiti [increaser of all good creation] and Zarathuhtra [the Holiest Zarathishtra]. A notable feature of these associated powers is the ever increasing scope of their usefulness. Particularly noteworthy are the five Lords, of the House, of the Village, of the Province, of the Counry and finally, the Master of Religion – the Teacher of the World. This succession symbolizes the grades by which a human being can rise through Loving Service in ever increasing circles of usefulness, upto the stage of the "Holiest Zarathushtra", whose love would

[From Middle of Afternoon [3.00PM] to Sunset Uzayeirina]

[4] For the worship and the praise for the propitiation and glorification of Uzayairina, The Righteous of the Righteousness of the Master, for the worship and the praise of for the propitiation and the glorification of Fradat-vira and the Lord of the Land, the Righteous, of Righteousness the Master.

[from Sunset to midnight Aiwisruthrima]

[5] For the worship and the praise for the propitiation and glorification of Aiwisruthrima, the Watcher over Life, The Righteous of the Righteousness the Master; for the worship and the praise of for the propitiation and the glorification of Fradat-vispam-hujyati and the Holiest Zarathushtra, the Righteous, of Righteousness the Master.

7 For the worship and the praise, for the propitiation and glorification of Ahura Mazda, the Resplendent and the Glorious of the Holy Immortals, of the Gahas, ruling as Ratu [Spiritual Teachers] and pure, of Ahunavati Gatha, of Ushtavati Gatha, of Spenta-Mainu Gatha, of Vohu-Xshathra Gatha, and of Vahishtoishti Gatha, of the Fravashis of the Righteous, powerful and victorious, of the Fravashis of those of our ancient faith*, of the Farvashis of our nearest brothers – may the Zaota [the Chief Priest] recite before us the Yatha-Ahu-Vairyo and may the Holy and Wise [Rathwi] recite “atha Ratush”ashat-chit-Hacha”.

**The Zoroastrian faith had always recognized the ancient Mazda-worshipping [Mazdayasni] faith of the Aryans which was the faith of Iran in the days before Zarathushtra. The later religion of Zarathushtra is called “Daena mazdayasni ya Ahuirish Zarathushtrish” that is ‘Religion of Mazda –worship which is of Ahura revealed by Zarathushtra. The formula “May the Zaota recite..... hacha ” occurs in every ceremonial recitation.*

*The Yatha Ahu Vairyo, being the most sacred of the Holy chants, is treated as a special formula for invoking the aid of Divine Beings. The Zaota of Joti is the Chief Priest and the “Wise” one is the Rathwi or Raspi who is his assistant. The implication of this passage is that only those who are Pure and Wise are authorized to recite the Ahuna Vairya [Yatha Ahu Vairyo.] **The sacred chant is to be recited with full understanding of its inner meaning** if it is to serve its purpose of worship, praise, propitiation of the being invoked.*

8 We worship Ahura Mazda, the Resplendent and the Glorious
We worship the Holy Immortals, good rulers and beneficent.
We worship the Holy GATHAS, ruling as Ratu [Spiritual Teacher, and Pure
We worship the Ahunavati Gatha, the Righteous of Righteousness, the Master.
We worship the Ushtavati Gatha, the Righteous of Righteousness, the Master.

We worship the Spenta –Mainu Gatha, the Righteous of Righteousness, the Master.
We worship the Vohu-Xshathra Gatha, the Righteous of Righteousness, the Master.
We worship the Vahishta-ishti Gatha, the Righteous of Righteousness, the Master.
We worship the excellent, heroic and pure Fravashis of the Righteous.

9 The Ahuna Vairya saves the Self *

The Ahuna Vairya saves the Self *

The Ahuna Vairya saves the Self *

10 YATHA-AHU-VAIRYO [1].

*Here again we have the power of the Yatha-Ahu-Vairyo emphasized The Ahuna Vairya [The Will of the Lord] embodies within itself the three Paths to God, namely,

the Path of Knowledge,
the Path of Love, and
the Path of Service.

It is thus in a very literal sense, the WORD that saves our Self.

END OF INVOCATION

‘THE FIVE GATHAS’– ENGLISH VERSION

AS TRANSLATED BY DR. IRACH TARAPOREVALA

AHUNAVATI GATHA	YASNA 28-34	7 CHAPTERS WITH 109 VERSES
USHTAVATI GATHA	YASNA 43-46	4 CHAPTERS WITH 66 VERSES
SPENTA-MAINU GATHA	YASNA 47-50	4 CHAPTERS WITH 11 VERSES
VOHU-XSHATHRA GATHA	YASNA 51	1 CHAPTER WITH 22 VERSES
VAHISHTA-ISHTI GATHA	YASNA 53	1 CHAPTER WITH 9 VERSES
TOTAL		17 CHAPTERS 217 VERSES

GATHA AHUNAVATI

THE GATHA OF THE SACRED WORD

AHUNAVATI INTRODUCTORY VERSE YANIM MANO [YASNA 28.0]*

IDEAL IS THE THOUGHT, IDEAL THE WORD,
IDEAL THE DEED OF HOLY ZARATHSHTRA
MAY THE AMESHA-SPENTA ACCEPT [THESE] GATHAS,
SALUTATION UNTO YE – O SACRED GATHAS.

Holy ZARATHUSHTRA's thoughts and words and deeds,
Point out to all Mankind the Path of Bliss,
May the "Immortal Holy" - Ameshaspands
Accept these songs wherein He sang their praise
With deep and heartfelt reverence, we bow
Before the Holy Gathas of the Lord.

*This is the introductory verse of the Gathas and so Geldner has placed it at the beginning of Yasna 28 and has numbered it 0.

AHUNAVATI 1.1 [YASNA] 28.1

To HIM I pray with humble grateful heart,
And hands uplifted for the perfect Bliss
Of Mazda's Holy Spirit* first I Pray;
Through Asha acts true knowledge may I gain,
And Vahu Mano's Loving Wisdom too,
And thus bring solace to the Soul of Earth.

*'Mazda's Holy Spirit' is Vohu Mano or Love

1.2 YASNA 28.2

Fain would I, Mazda Ahura, to You
Reach up through Vahu Mano, devoted Love;
Let me be granted , Lord, in both the Worlds -
This world of Body and that of the Soul-

The blessings that do flow through ASHA's Truth,
Whereby ye lead the Faithful into Light.

1.3 YASNA 28.3

O Asha, unto thee shall I weave Hymns,
And unto Vahu Mano as ne'er before,
And unto Mazda Ahura as well;
Then, by your Grace, your boundless Xshathra, too
Shall Armaiti increase within our heart,
Come at our call and grant us Perfect Bliss.

1.4 YASNA 28.4

To their Exalted Home shall I, indeed,
Lead Souls attuned to Vahu Mano's love;
Being aware of Blessings pouring down
On deeds performed in Mazda Ahura's Name
As long as I have willi and wield the power
I'll teach mankind to love and strive for Truth.

1.5 YASNA 28.5

When shall I see Thee , Asha the Lord of Truth ?
When , wise in Love, shall I see Vahu Man' ?
When shall I, guided by Sarosha's* voice
Walk on the Path to Mighty Ahura?
Thy Sacred Word proclaiming may we ever
Convert with force of tongues those gone astray
*Sraosha [or Sarosha] is Obedience to the Will of Ahura Mazda.

1.6 YASNA 28.6

Come Lord with loving Vahu Mano to us,
And bring the long enduring gifts of Truth
As promised, Mazda, in thy Words* sublime;
Grant to Zarathushtra** joy of Inner Life,
And to us all as well, O Ahura,
That we may overcome the hate of foes.
*The Ahuna-Vairya.

****All through the Gathas this name implies, primarily the Prophet, the Chanter of these verses. But there is also the secondary implication of any true Follower of Zarathushtra.**

1.7 YASNA 28.7

That Blessing grant O Asha unto us,
That flows as Vahu Mano's rich reward,
Armaiti, Holy Mother, do Thou grant,
Vishtaspa's * every wish, and of my men;
And, Mazda through Thy Power, thus decree,
That we ,Thy Devotees, obey Thy Word.

***The First Royal Disciple of the Prophet. He was the King of Bactria.**

1.8 YASNA 28.8

From Thee Ahura, yearningly I pray
For loftiest Abode*; O Lord Sublime,
With Asha's Truth Supreme in one accord;
For worthy Frashaoshtra** and my men,
Even for those on whom Thou wouldst bestow
The blessings of Vohu Mano for all time.

***Vahishta, the highest Heaven.**

**** The Disciple closest to Zarathushtra. He and Jamaspa, his brother, were trusted ministers of Vishtaspa.**

1.9 YASNA 28.9

Never, O Mazda Ahura, though these
Your gifts abused, may we provoke Your wrath ,
Neither of Asha, nor of Mano Best;
Most eagerly, we strive Your praise to sing,
We deem Ye Lords worthiest to invoke
To Holy Chants and Mighty Xshathra too.

1.10 YASNA 28.10

And if some be, who in their Righteousness,
And by their Loving Hearts appear to Thee,
As truly-seeing and upright, O Lord,

Grant them in full all that their Souls desire;
For I believe no prayer devout for Truth
Can ever remain unanswered from Your side.

1.11 YASNA 28.11

And through these prayers may I hold evermore
Asha and Vahu Mano within my heart
Do Thou O Mazda Ahura, Thyself
Teach me the Truth, that I may, thus inspired,
By Thee as well as Thy Voice Divine, proclaim
What Powers wrought first to bring to birth our Life.

AHUNA VAITI 1 YASNA 28 Conclusion

Of him I pray with humble Grateful Heart,
and hands uplifted, for Perfect Bliss,
Of Mazda's Holy Spirit first I pray ;
Through Asha-acts true knowledge may I gain
And Vahu Mano's Loving Wisdom too
And thus bring solace to the soul of Earth.

{REPEAT ABOVE PARA TWICE} YATHA AHU VAIRYO [4] & ASHEM VOHU [3].

We worship the chapter [starting with the words] “ To him I pray.
THEN PRAY YENGHE HATAM [1]

AHUNAVATI 2.1 YASNA 29.1

To You* the Soul of Mother Earth complained:
“Wherefore you gave me birth? Who fashioned me?
Passion and rapine, outrage everywhere
And violence enmesh me all around;
No other help than Yours I see, Ye Lords;
“Reveal to me a Strong One who can save”.

*All through the Gathas, where the plural form ‘You’ is used
All the seven Ameshspands are meant.

2.2 YASNA 29.2

Then the Creator of our Mother Earth
Asked Asha: “Who shall be her Saviour ?

So that we may bring comfort to her soul,
Offering with protection fostering zeal?
Whom dost thou wish to be her Lord and Guide,
The hosts of Passion wholly to repel?

2.3 YASNA 29.3

Asha the Lord who binds all Life in one,
Who hates no living creature made reply,
“Of those below not one is known to me,
By whom against Untruth, Truth may be arrayed,
Strongest of mortal men he needs must be
Unto whose call we may respond with haste”.

2.4 YASNA 29.4 [Asha continues]

Mazda best bears in mind all prayers for help
Made unto Him even in the far-off past
By Daevas* and their flock of worshippers,
And also those in future he shall hear –
Alone Ahura judges what is best,
So happen unto us whatever He wills.

* The Daevas were gods and the priests of the ancient faith.

2.5 YASNA 29.5 [Asha continues]

So verily with overflowing hearts
And hands outstretched asking Ahura’s grace,
My Soul and Mother- Earth’s—so full of hope –
Address Thee, Mazda, with this one request:
“Never may the righteous – living come to harm
Nor yet their Shepherd, though by foes besieged.”

2.6 YASNA 29.6

Then spoke Ahura Mazda, He whose breath,
Pervading all, quickens the Web of Life;
“Is not a single Master in thine eye,
Nor yet Saviour rich in righteousness !
“Was it for this that thou was put in charge,
As Shepherd & Preserver of my Earth !”

2.7 YASNA 29.7 [Ahura Mazda continues:]

That Holy Word Of Sacrifice* went forth
From Ahura- one with Eternal Law;
Mazda himself hath in his Word ordained
The Sweets of Mother Earth to all who serve.

- - - -

[After a pause, Ahura Mazda turns to Vohu Mano]
Whom Vahu Mano, hast thou in Thine eye
Who might bring succor unto all mankind ?

***The Ahuna Vairya**

2.8 YASNA 29.8 [Vahu Mano has no reply, so Ahura Mazda Himself continues]

One such here present, is well known to Me,
The only One who kept all our Commands-
The Holy ZARATHUSHTRA SPITAMA*;
Eager is he and willing to proclaim
Through songs and hymns Mazda's Eternal Law,
Sweetness of speech, therefore to him we grant.

***The personal name of the Prophet was SPITAMA.**

ZARATHUSHTRA was the title by which He was known after He had proclaimed His Message. The title is derived from "ZARATHA" [golden] and "USHTRA" [Light] from the root USH meaning "to shine".

This designation of the Prophet would mean "He of the Golden Light", which is just the appropriate name to be given to one of the Greatest of the Light –Bringers of the World.

2.9 YASNA 29.9

At this, the Soul of Mother Earth bewailed:
"So needs must I accept a feeble prop.
The word of one devoid of any strength,
Whereas in fact, a mighty Prince I wished:
Shall ever there arise the One I dream,
Who shall protect me with his strong right arm?"

2.10 YASNA 29.10

[After a pause, Mother Earth, at last reconciled to her lot says:]
O Ahura bestow Thy Grace on these*

Grant vital force, and grant O Asha strength
Grant that O Vahu Mano unto Him,
That He may lead us all to peace and rest,
For now, O Mazda do we accept,
Him as our Guide and Lord, Thy noblest son.

*That is Zarathushtra and His helpers.

2.11 YASNA 29.11

When will Ye all Asha and Vahu Mano
And Xshathra, bring Your welcome steps to us ?
O Mazda that this teaching might spread far,
Accept as Thine His Gracious Brotherhood; *
Ahura now that help has come our way,
We will serve zealously both Thee and Thine.

*The great MAGA- BROTHERHOD of Zarathushtra and His Disciples.

2 YASNA 29 conclusion

Of Him I pray with humble grateful heart,
And hands uplifted, for the Perfect Bliss,
Of Mazda's Holy Spirit, first I pray ;
Through Asha's acts true knowledge may I gain
And Vahu Mano's loving wisdom too
And thus bring solace to the Soul of Earth.

[Repeat above para twice] YathaAhu Vairyo [4] Ashem Vohu [3]
We worship the Chapter [starting from] Unto You the Soul of "Mother Earth".

Yenghe Hatam [1]

AHUNAVATI 3.1 YASNA 30.1

Now unto eager listeners will I speak
Of the Two Spirits Mazda did create:-
This for the Wise; - to Ahura my Hymns

I'll offer, and my chants to Vahu Man';
And Asha's Sacred Lore will I expound,

That Ye grown perfect, may attain His Light.

3.2 YASNA 30.2

Hear with your ears the Highest Truths I preach,
And with illumined minds weigh them with care
Before you choose which of two Paths to tread,-
Deciding man by man, each one for each;-
Before the Great New Age is ushered in,
Wake up, alert to spread Ahura's word.

3.3 YASNA 30.3

The First Created were the Spirits Twain,
As Twin Co-Workers they reveal themselves;
Yet, in each thought and word and deed these two
Are ne'er agreed; - One's Good, the other Bad* ;
And of these Two, the wise do choose aright,
The Unwise choose not thus, - and go astray.

* Known in Zoroastrian Theology as
Spento Mainyu & Angro Mainyu [or Ahriman]

3.4 YASNA 30.4

And when together did these Spirits Twain
Foregather at Creation's early dawn,
LIFE did one make, the other made NOT-LIFE;
And thus Creation's purpose is achieved;
Dark is the Mind of those that cling to False
But brightly shines the Mind that holds to Truth.

3.5 YASNA 30.5

Of these Twin Spirits he that is the False
Doth ever choose performing evil deeds
But Righteousness doth choose the Holy One;
He who would clothe himself in Light of Heaven,
He who would satisfy Lord Ahura
Let him through deeds of Truth choose Mazda's way.

3.6 YASNA 30.6

The Daevas even did not choose aright,
Because the Arch-Deluder close to them
Approached as they disputing stood in doubt;
Thus did they choose the Spirit of Worst Thought,
Misled by Him, they rushed away to Wrath,
And thus did they pollute our mortal Life.

3.7 YASNA 30.7

And unto such* shall come the Lord's own Strength,
With Vahu Manu's gifts and Asha's too;
His Inner Self shall rise to greater heights
Led by Armaity's gracious love and care;
He shall belong to Them, indeed, to Thee,
For he hath passed the Fiery Test of Truth.
*That is, those who "choose Mazda's way [verse 5]

3.8 YASNA 30.8

When, on the other hand, the wages due
To others for their sins are fully paid,
Then, Mazda, Lord of All, Thy Law Supreme
Shall be revealed to them by Vohu Man';
Then O Ahura shall they learn, indeed,
To give all Falsehood into Asha's hands.

3.9 YASNA 30.9

May we the self-same way* belong to Thee
And be of those that make our World renewed,
O Lords of Matter and O Lords of Life**
May we through Asha be at one with Thee,
May mind and heart one pointed turn to Thee,
Whenever doubts our Reason overwhelm.
*Like those that have "passed the Fiery Test of Truth" [verse 7]
** The name Mazda-Ahura, when used in the plural number [as here],
implies all the Seven Amesha- Spenta including the Supreme.

3.10 YASNA 30.10

When on the False One retribution comes,
And all his triumph's brought to naught by Truth,
From that time shall his mind retrace its steps,
His heart shall yearn to reach the best abode
Of Mazda, Asha and Vahu Mano,
Constantly striving to attain Their grace.

3.11 YASNA 30.11

If ye will only know and learn these Laws,
Which Mazda hath ordained for ye, O men,-
The Laws of Happiness, the Laws of Pain,-
That Falsehood brings on age-long punishment,
That Truth leads on to fuller, higher, Life,-
Upon all such the Light Divine shall dawn.

3 YASNA 30 [Conclusion]

Of him I pray with humble grateful heart,
And hands uplifted, for the Perfect Bliss,
Of Mazda's Holy Spirit first I pray;
Through Asha's acts true knowledge may I gain,
And Vohu-Mano's Loving Wisdom too,
And thus bring solace to the Soul of the Earth

[Repeat above para twice] Yatha Ahu Vairyo [4] Ashem Vohu [3]

We worship the chapter [starting with the words] "Now to those eager shall I speak of the Two"

Yenghe Hatam [1]

AHUNAVATI 4.1 YASNA 31.1

Mindful of these Your Laws of Bliss and Pain,
Your message I'll proclaim, unheeded long,
For those who by the **Tempter False** are lured*

To bring destruction on the World of Truth
But 'tis worth hearing specially by those,
Whose hearts are dedicated to the Lord.

[*See Yasna 30.6](#)

4.2 YASNA 31.2

Deluded by these lures, ye see not clear.
The higher Path, that should become your choice
So to ye all, sent by Ahura*, I
Am come as Teacher; Mazda hath ordained
That I should teach both parties how to live
Their lives in best accord with Asha's Law.

[*See Yasna 29.8](#)

4.3 YASNA 31.3

What thou hast through the Inner Fire disclosed,
The Bliss through Asha promised to us all,
The Law Divine for the discerning soul;-
All that to us , O Mazda, clear explain,
In words of inspiration from Thy mouth
To help us to convert all living men.

4.4 YASNA 31.4

When Asha listens gracious to our call,
And Ye O Lords of Matter and of Life*
When Armaity , the Holy , also hears,
Then my Best Mind through Vohu Man' shall strive,
To win the mighty Xshathra – Strength to Serve- ,
By which grown strong, we vanquish all Untruth.

[*See Yasna 30.9](#)

4.5 YASNA 31.5

That I the better way might choose, reveal,
What in accord with Truth Thou hast ordained;
Reveal to me through Love, through VAHU Mano,
That I might be uplifted and be sure,

Whatever comes at Thy Command is best
For me – whether Reward or otherwise.

4.6 YASNA 31.6

The Highest and the Best shall come to him
Who, learning Wisdom, shall my message spread-
The Holy Word, which to Perfection leads,
And to Eternal Life,- the Word of Truth,-
Mazda's own Might shall come to him for this,
And grow through Vohu Mano from strength to strength.

4.7 YASNA 31.7

He, through His Holy Word , did first declare,
His LIGHT shall stream through all the Lights on high;
Himself, All-wise, the Law of Truth declared,
That this His LIGHT might glow as LOVE Supreme;-
Make it blaze higher, Mazda, through the grace
Of Thine own Spirit, evermore the same.

4.8 YASNA 31.8

Thus may I realize Thee as the First
And also the Last*, O Mazda in my mind,
As Father of all LOVE- of Vahu Mano;
Thus may I ever hold Thee in mine eye,
As the true Parent of ETERNAL LAW,
As Judge Supreme of every act of man.
*Literally, 'the Youngest'.

4.9 YASNA 31.9

Thine is Armaiti, firm unshaken Faith,
Thine, too, the Wisdom which created Life-
The Wisdom of Thy Spirit, - Lord Supreme;
Thou gavest to all that live the choice of Paths-
Whether to leave the Shepherd's sheltered side,
Or else to turn aside from Shepherds False.

4.10 YASNA 31.10

Between these two should mortals ever choose
As their Protector and their Shepherd true
A Master who is e'er to Asha true,
Helping to spread the Love of Vohu Mano,-
O Mazda, never may the Wolf disguised
As pious Shepherd share Thy Holy Truth.

4.11 YASNA 31.11

Since for us Mazda, Thou didst make from first
Bodies with Souls within than can perceive
Out of Thy Thought didst give us Power to Think
Since Life within the Flesh Thou didst encage,
Yet Strength to act and Words to guide didst grant,
So that we freely choose the Path we tread.

4.12 YASNA 31.12

So each announces loudly his belief,-
Whether he speak Untruth or speak the Truth,
Whether he speak with Knowledge or without;-
But to the Heart and Head of each of us,
Directly through his Spirit, Armaiti
Appeals, for she stands by to solve his doubts.

4.13 YASNA 31.13

When She appeals for every open doubt,
Or when, O Mazda, secret ones She solves;
Or when for mere trifling lapse a man
To long and dire penances submits;-
All this Thou watchest with thy radiant Eye,
And close observ'st, as laid down in Thy Law.

4.14 YASNA 31.14

I ask Ahura, that I learn from Thee,
How Fate has come upon us, and shall come;
What silent yearnings of good men and true

Have been recorded in the Book of Life,
What yearnings too, that follow the Untruth;
How do these stand when the account is closed?

4.15 YASNA 31.15

This do I ask – what is the penalty
For those who would advance the False One's might,
Who uphold evil doers, Ahura;
Who seek but one fulfillment in their lives-
The separation of the Shepherd true
And loving from his trusting human flock?

4.16 YASNA 31.16

This do I ask – if any man indeed,
Full of wise insight, strive for Strength to Serve
The home, the town*, the province or the land,
With all his heart, and thus advance Thy Truth; -
When shall such man, O Mazda Ahura,
And through what deeds be fully merged in Thee?

*This word is not in the original Text of Geldner, but author has
added it in both in the original verse and in the translation.

4.17 YASNA 31.17

Which of the two the Righteous One shall choose,
And which False One, as the better Path,-
Let Wise Ones to the Wise this secret tell;
Let not the Ignorant lead men astray;
Reveal O Mazda Ahura, to us
The secret of Thy Love, of Vahu Mano.

4.18 YASNA 31.18

So let no one give heed to Teachers False
Nor to their teachings lend his ear;
Because the home, the town, the province too,
And even the country, would the False One hurl

Down to the World of torment and of death;-
Resist them with your Inner Spirit's sword.

4.19 YASNA 31.19

Who hears the Truth and lives it in his Life,
Soul-healing Lord of Wisdom he becomes
To spread true teachings, Ahura, his words
Are eloquent and able to convince,
O Mazda through Thy Fire blazing clear,
Unto each man his place do Ye assign.

4.20 YASNA 31.20

The Wise, who follow the Soul – healing Lord,
The LIGHT ETERNAL shall be their abode;
But False Ones for ages long reside
In light obscure, uttering words of woe;
To such lives, reft of hope, are they condemned
By their own Selves, through their wicked deeds.

4.21 YASNA 31.21

Mazda Ahura blessings doth bestow -
Perfection full and Immortality –
Out of full Wisdom Asha's Truth He gives;
His vital Xshathra gives us Strength to serve
His all-sustaining Vahu Mano brings Love
To those whose soul and body loyal stand.

4.22 YASNA 31.22

The Law of Wisdom clearly knows the Law:
They also know who search their minds
[And Truth through Vahu Mano realize]*
Such by his Xshathra helped, do glorify
The Law of Asha in their words and deeds;
Such men, O Mazda, ever side with Thee,-

Most willing and most loyal is their help.

*This extra line has been added to bring out the double meaning of the original words , otherwise untranslatable.

4 YASNA 31 Conclusion

Of him I pray with humble grateful heart
And hands uplifted, for Perfect Bliss,
Of Mazda's Holy Spirit first I pray;
Through Asha-acts true knowledge may I gain
And Vohu Mano's loving wisdom, too,
And thus bring solace to the Soul of Earth.

[Repeat above para twice] Yatha Ahu Vairyo [4] Ashem Vohu [3]
We worship the Chapter [starting with the words] "Remembering these Your Laws".
Yenghe Hatam [1]

AHUNAVATI 5.1 YASNA 32.1

To Him the " Self Reliant"* ever pray
To Him 'Co-workers'* pray as also 'Friends*',
To Him e'en Daevas pray as earnestly,
To Mazda Ahura for Bliss Supreme; -
Saying "Thy Message far and wide we'll spread
"And those repel who hate Thy Holy Name".

*The 'Self Reliant', the 'Co-worker' and the 'Friend' are the names of the three grades of Disciples of Zarathushtra, among whom the first were the highest.

See also Yasna 33.4

5.2 YASNA 32.2

Unto them all Lord Mazda Ahura,
Ruling the worlds through VahuMan', His Love,
And through His Power Divine, thus made reply;
"Close -knit to glorious Asha, Armaiti,
"The Holy Guardian of your innermost Faith,
We choose for you. Hold ever fast to Her".

5.3 YASNA 32.3

But ye Daevas all ye go astray,
The brood of Untruth, Ako Man are ye,
And evil too, are those that follow you;
From Untruth and from your- self centered minds,
Do all your double-dealing actions spring,
Thus are ye loathed and hated in this world.

5.4 YASNA 32.4

For ye pervert the working of the Good,
So that the men who live and act the worst,
Are pointed out as great, your favourites;
They cut themselves adrift from Vahu Mano,
They turn aside from Mazda Ahura's Will,
And wander far away from Asha's Path.

5.5 YASNA 32.5

Thus have ye, Daevas cheated all mankind
Of Perfect Life and Immortality;
Through your own evil mind the Evil One
Did teach all this, O Daevas, unto you;
With promise false of greatness upon earth
He led astray in wicked ways his dupes.

5.6 YASNA 32.6

Deluded thus a sinner may succeed
At first, and even high renown attain;
Still, O Ahura, in Thy Mind Supreme
All is remembered and the motives judged;
For truly, Mazda, where Thy Rule extends,
And Thy Eternal Law, the Truth prevails.

5.7 YASNA 32.7

Of all these sinners none doth understand
What true and lasting progress might imply,
This can be learnt from Life on earth alone,-

The “Test of Molten Brass”* proclaimed by Thee;
The final end of sinners, Ahura,
Were best, O Mazda, judged by Thee alone.

*‘The Fiery Test of Truth’ mentioned in Yasna 30.7

5.8 YASNA 32.8

Among such sinners one is known to fame,
Yima, Vihavan’s son*, renowned of yore;
He wished to make men happy here below,
He made attractive good things of the Earth
But Mazda, judge me not the same as him,
I ever strive the SPIRIT to uplift.

*Yima [Jamshed] was the Ruler of the “Golden Age of Iran”, under whom the people attained material prosperity such as had not been ever known before. Yima is said to have been a really great man, but He fell on account of his inordinate pride. Hus he typifies mere material greatness divorced from spirituality.

5.9 YASNA 32.9

The Evil Teacher Mazda’s Word distorts,
And through his words disturbs the Scheme of Life;
He turns away from us our heritage -
The precious Love that flows from Vohu Mano;
These words of mine express my inmost thoughts,
To Thee and Asha longing, I appeal.

5.10 YASNA 32.10

They surely are distorters of His Word,
Who as quite mortal sinners brand the men,
That gaze with clear eyes on Earth and Sun.*;
Even pious minds they twist towards Untruth,
And poison thus our Spirit’s nourishment;
‘Tis their uplifted weapon against the Truth.

*This refers to the secret and dark magical rites practiced by Daevas, as opposed to the worship of the Sun and the Earth in open natural spaces advocated by the Prophet .

5.11 YASNA 32.11

Such persons, in these ways, defile our lives,
Dazzled by worldly grandeur they regard
The wicked as the great ones on Earth;
They hinder all fulfillment here below,
O Mazda, from the highest Truth of Life
They turn aside the minds of righteous men.

5.12 YASNA 32.12

They through their teaching try their very best
That men may leave the honest Path of Work,
But Mazda sends them retribution just;
With chants alluring they mislead all Life
Until not Truth we meet, but hungry Wolves,
Deaf* to all else, and mighty in Untruth.

*These are the “wilfully deaf”; they are the KARAPA, the ritual
ridden Priests of Daeva-Worship.

5.13 YASNA 32.13

Whatever hopes these Wolves have to obtain
Power in realms of Lies and Evil Minds,
This power itself destroys their Inner Life;
Then shall they, Mazda, long yearn long years to hear
The Message that the Chanters of Thy Hymns,
Ever watchful against the foes of Truth, proclaim.

5.14 YASNA 32.14

These Wolves, ever since the ancient days direct
Their hearts and heads, helped by heir blinded* dupes,
To catch the faithful Chanters of Thy Hymns;
They ask for help those that have gone astray,
They wish Ahura’s Life away from Earth,
And hope invincible to rule mankind.

*Those “willfully Blind.” They are known as the KAVAYA. Among them
are included many Princes and Chiefs, contemporary with the Prophet.

5.15 YASNA 32.15

Blind to His Glory, Deaf unto His Word,
Their plans are sure completely brought to naught;
Their victims whom they doomed to slavery,
As ever unfit to rule or lead the world,
Shall gain Perfection and Eternal Life,
And thus attain the realm of Vohu Man'.

5.16 YASNA 32.16

This is indeed the final Home of Bliss,-
This Truth for us the Masters Wise have brought;
Even they whose actions threaten me with hate,
Are ever in Thy hands, O Ahura;
The hatred of these men, by falsehood led
Against Thy devotees will I restrain.

5 YASNA 32 [Conclusion]

Of Him I pray with humble grateful heart,
And Hands uplifted, for the Perfect Bliss,
Of Mazda's Holy Spirit first I pray;
Through Asha-acts true knowledge may I gain
And Vahu Mano's Loving Wisdom too,
And thus bring solace to the Soul of Earth'
[Repeat above para twice] Yatha Ahu Vairyo [4] Ashem Vohu [3]
We worship the Chapter [starting with the words "Unto Him the Self Reliant"]
Yenghe Hatam [1]

AHUNAVATI 6.1 YASNA 33.1

In full accord with Law shall all men act.-
The Law that forms all basis of Life;-
With strictest justice shall the Ratu* judge
Whether it be the True man or the False;
Against the False in him he shall with care
Weigh all the Truth that with it, has been mixed.

*The Saviour or the Prophet.

6.2 YASNA 33.2

When to frustrate those treading Falsehood's Path,
A man doth strive, whether through spoken word,
Through firm resolve or through the act direct;
Or teaches them to tread the Path of Truth,
He surely doth fulfill the Lords own Will.
Out of his Love for Mazda Ahura.

6.3 YASNA 33.3

Whoso unto the Righteous acteth just, -
Whether as "Self Reliant"* he be known,
Whether Co-Worker* named, or Friend* addressed,-
And whoso fosters zealously all Life,
He doth assure a place within
The realm of Asha and of Vohu Mano.

*SeeYasna 32.1

6.4 YASNA 33.4

So will I pray away all want of Faith,
All ill intention, Mazda from thy flock;
From "Self Reliant" * thoughts that are perverse,
From the Co-Worker*, hostile kith and kin,
From Friend*, the slander base, and Shepherds False
From Pasture of Thy World I'll pray away.

*See Yasna 32.1

6.5 YASNA 33.5

The greatest Servant, Sraosha*, I invoke,
To help us reach the final Goal of Life,
Achieving Life Eternal, one with Thee,
Within the fold of Vahu Mano, Thy Love;

With Asha's Truth we tread the narrow Path,
And reach where Lord Ahura reigns supreme.

*See Yasna 28.5

6.6 YASNA 33.6

As Thy true worshipper, in Asha firm,
With all my heart, Thy Spirit Holiest
For His protecting grace do I invoke;
I will fulfill the guardianship He planned;
So, Ahura Mazda, I would ask of Thee
A vision of Thyself and speech with Thee.

6.7 YASNA 33.7

Come unto me, Ye Holiest ad Best,
In Your resplendent Forms come unto me,
O Mazda, Asha and O Vahu Mano;
That far beyond our Band Thy Word may reach,
Unto our hearts and Minds make manifest
The Duty and the reverence due to You.

6.8 YASNA 33.8

Judge, Mazda, carefully my purpose whole,
Which I with true devotion would pursue,-
Which is to worship Thee and Those with Thee,
In words of praise uttered with truthful heart;
Grant unto me, Thy Immortality,
Guide me to greater heights of Perfect Life.

6.9 YASNA 33.9

These Two*, indeed, O Mazda, are Thy Powers,
Mighty Promoters of all Righteousness,
May I the Light and Wisdom gain through Them;
May the exalted Vahu Mano bring down
From Thy Abode the blessings of these Two;

The Mighty Ones who work with single mind.

*These are Haurvatat and Ameretat [Khordad & Amardad]

6.10 YASNA 33.10

All Holy Lives are put into Thy Hands,
All that have been and all that are today,,
And all O Mazda, that shall ever be;
Out of Thy Grace permit us these to share;
Through Love of Man, through Service and through Truth,
Raise Thou our Souls into Thy Realms of Light.

6.11 YASNA 33.11

Mighty Ahura Mazda, we do pray
To Thee and to Thy gracious Armaiti,
To Asha, who sends blessings on all Life,
To Vahu Mano and Xshathra, too:
Hearken to us, be gracious unto us,
While Ye apportion due reward to each.

6.12 YASNA 33.12

Unfold Thyself, Ahura, in my heart,
Through Armaiti grant me the Strength of Soul;
Through Thy Most Holy Spirit, Mazda Lord,
Grant me all Goodness – my reward for prayer;
Through Asha's Wisdom grant me Inner Strength,
And all-embracing Love through Vahu Mano.

6.13 YASNA 33.13

Far seeing Lord, that I may win Thy Grace,
Reveal to me those priceless Gifts of Thine;-
Those, O Ahura, that Thy Xshathra brings,
The blessings that do flow through Vahu Mano -
O Holy Armaiti, instruct us clear
Through Truth to realize our Inner Selves.

6.14 YASNA 33.14

To Thee as sacrifice Zarathushtra brings
The very Life and being of his Self;-
To Mazda thoughts of Love and their first fruits,
To Asha all the best of Deeds and Words;
Faithful Obedience to Thy Law he brings,
Strength of his Soul Body offering Thee.

6 YASNA 33 Conclusion

Of Him I pray with humble grateful heart,
And Hands uplifted for the Perfect Bliss,
Of Mazda's Holy Spirit first I pray;
Through Asha-acts true knowledge may I gain
And Vahu Mano's Loving Wisdom too,
And thus bring solace to the Soul of Earth'

[Repeat above para twice] Yatha Ahu Vairyo [4] Ashem Vohu [3]

We worship the Chapter [starting with the words "In accord with these principles shall one act here"]

Yenghe Hatam [1]

AHUNAVATI 7.1 YASNA 34.1

Through deeds I do, also through words I speak,
Through meditation deep within myself,
I being mankind Eternal Life and Truth,
Strength through Perfection, Mazda do I bring;
United may we be in Them and Thee,
Ahura, ardent in our sacrifice.

7.2 YASNA 34.2

On Thee alone we ever meditate,

And ponder over the words of Vahu Mano;
We think about the acts of Holy Men,
Whose Souls accord most perfectly with Truth;
So May we come nearer to Thee and Thine,
With adoration, Mazda, chanting Hymns.

7.3 YASNA 34.3

Whatever is due Ahura, unto Thee,
And unto Asha we humbly pay,-
We all, that live in Thy serene Domain,
Shall find fulfillment through Thy Vahu Mano,-
Because Truth Seers find in realms above,
Amongst Ye al, O Mazda, Bliss complete.

7.4 YASNA 34.4

Thine Inner Fire, Ahura, to see
We yearn, - He blazes mightily through Truth;
He has Thy Strength; our Goal and Hope is He,
He lights the Faithful clearly through Life;
But Mazda, in the hearts of Infidels
He sees the hidden evil at a glance.

7.5 YASNA 34.5

How great Your Power! Deeply do I yearn
To serve, O Mazda, and be one with Thee ,
With Asha, and with Vahu Mano as well !
Knowing that Ye protect Your devotees,
Of You we speak as Beings far above,
Apart from Daevas and from wicked men.

7.6 YASNA 34.6

And such, indeed Ye are in very truth,
O Mazda, Asha and O Vahu Mano.
So reach to me Your helping, guiding Hands,
That through all changes of my earthly life,
Your devotee and singer I remain,
And thus break through the fetters of my Soul.

7.7 YASNA 34.7

Mazda, where are the devotees who know
Of Vahu Mano ? In trouble and distress
This knowledge of their Heritage Divine
Brings Freedom to their intellect and mind;
None else than Ye e'er will we recognize;
So shelter us under Eternal Law.

7.8 YASNA 34.8

Of such our acts, Thy foes are sore afraid;
Danger there s to many from their ranks,
Where strong ones always meeker ones oppress;
The Law of Truth, O Mazda, they defy,
To Asha's Teaching scanty heed they pay;
From such Thy Vohu Mano remains afar.

7.9 YASNA 34.9

Thy foes, who scoff at Holy Armaiti,-
So high esteemed, O Mazda, by the Wise,-
In doing evil they defy Her still,
From ignorance of Vahu Mano's Love:
With Asha doth She turn away from such,
Just as from us these untamed savages

7.10 YASNA 34.10

But to Thy foes the work of Vohu Mano
The Sage explains, and teaches them to love
And speaks to them of Holy Armaiti
As Root of Asha present in each heart;
All foes of Thine shall come to Thee at last,
Ahura Mazda when they learn this Truth.

7.11 YASNA 34.11

Then both Thy Mighty Powers Hauravatāt
And Ameretat shall lead them on to Light,
Through Vahū Mano's Love and Xshathra's Strength;
Through Asha's help doth Armaiti assure
Everlasting Life and Strength of Soul to them;
With these O Mazda, dost Thou work and win.

7.12 YASNA 34.12

What is Thy guiding rule? What they desire
Regarding how we praise and worship Thee?
Thy guidance clear, O Mazda, give to us;
So that Thy promised Blessings come to us
For keeping Thy Commands; lead us in Paths
Of Truth, so that we realize through Love.

7.13 YASNA 34.13

The Path O Ahura, of Vahū Mano,
That one Path hast Thou pointed out to me,-
The ancient Teaching of all Saviours,-
That good deeds done for their own sake lead far;-
This Teaching leads mankind to Wisdom true
The single Prize of Life – Thyself the Goal.

7.14 YASNA 34.14

This Prize most precious shall, O Mazda, sure,
Be gained by Souls in mortal bodies clothed;
By deeds of Love as taught by Vahū Mano,

For they best serve our fruitful Mother-Earth,
And help, Ahura, in Thy Holy Plan;
Thy Asha's task fulfill; they do Thy Wish.

7.15 YASNA 34.15

Whatever words and deeds; are noblest best,
Teach me O Mazda make my life express
Through Love of Fellow-man through Search for Truth
The yearnings and the prayers of my heart;
Renew, Ahura, through the Strength to Serve,
My Life, and make it as Thou wishest TRUE.

[Repeat above para four times]

7 YASNA 34 Conclusion

Of Him I pray with humble grateful heart,
And Hands uplifted for the Perfect Bliss,
Of Mazda's Holy Spirit first I pray;
Through Asha-acts true knowledge may I gain
And Vahu Mano's Loving Wisdom, too,
And thus bring solace to the Soul of Earth'

[Repeat above para twice] Yatha Ahu Vairyo [4] Ashem Vohu [3]

We worship the Chapter [starting with the words] "The Deeds and Words"
We Worship the Ahunavati Gatha the Righteous , of Righteousness the Master .
We worship the Hymn of the Ahunavati Gatha.

Yenghe Hatam [1]

SUPPLICATION [To be recited mentally]

1. Ahura Mazda Lord! Thou benefactor of humanity and of the races of mankind and of the other kingdoms of Nature! Thou Ideal of Existence of the Righteous, Grant unto

me, a believer in the good faith of Mazda worship, an understanding of it, unshaken fidelity towards it, and the goodness [thereof]. So May It Be!

2. **[To be recited aloud]**

Yatha Ahu Vairyo [2]

I revere the worship and the praise, the strength and power of Ahura-Mazda, the Resplendent and the Glorious of the Holy Immortals, of the Holy Gathas, ruling as Ratu [Spiritual Teacher] and pure, of the Ahnuvati Gatha, of the Ushtavati Gatha, of the Spenta-Mainu Gatha , of the Vohu Xshathra Gatha, of the Vahishtovisti Gatha, of the Fravashis of the Righteous, powerful and victorious , of the Fravashis of those of the Ancient faith, of the Fravashis of our nearest brothers.

Ashem Vohu [1]

3. [May the Lord Grant]

Unto him,* splendor and glory;

Unto him** health of the body;

Unto him strength of the body;

Unto him, conquest of the body;

Unto him, happiness of full contentment;

Unto him with progeny with-inborn wisdom;

Unto him, long continuance of Life;

And unto him,[finally] the Best World of Righteous, Bright and all Glorious.

May it come about, as I entreat.

Ashem Vohu [1]

*"Him" refers to the person upon whom blessings are invoked.

4. A thousand means of health, ten-thousand means of health [may he obtain from the Lord]

A thousand means of health, ten-thousand means of health [may he obtain from the Lord]

A thousand means of health, ten-thousand means of health [may he obtain from the Lord]

Ashem Vohu [1]

**Whereas the prayer "Ahmai Rashcha" the health referred to is that of the body, in the prayer "Hazangrem the three times wished for health seems to refer to the health of the mind, morals and spirit.

5. Come to my help O Lord! Come to my help O Lord! Come to my help O Lord !

To the Glory of Strength well created and the Beautiful Lord of Victory [Behram]*
created of-Ahura and of the All-conquering Power.

To the glory of Rama – of the sweet pastures* of Vayu**, the most efficient,
Created higher than-other creation – to the glory, O Vayu , of that part-of-Thine
which belongs to the Good Spirit;- to the-Glory-of-the-Firmament self-sustained, of
the Boundless Time, of Time self-sustained for long Aeons.

Ashem Vohu [1]

*Veerthraga [later Behram], “the Lord of Victory, was an ancient Aryan deity. In the Sasanian days, Behram was specially venerated and the Fire of Behram [Atash Behram] the Fire Victorious was regarded as the Holiest. Uparatat is another divinity typifying Power. “Rama of the sweet pastures” represents “the joy of Life” and is associated with Vayu, the Wind, another Aryan deity. Vayu represents the wind that brings health and gives life to animals and plants. He is “created higher than the other creation as he works high up in the atmosphere. His activity is twofold: [1] The creating and energizing “ that part of which belongs to the Good Spirit”, and [2] the destructive,

** The seven spheres are the seven regions into which the Universe is divided.

6. To gain the reward of good deeds and to win forgiveness for sins,
I-perform righteous acts for the love of my Soul.
May all good deeds of all good men throughout the seven spheres**
get their share of blessings wide as the earth ,
Extensive as the Rivers, exalted as the Sun.
May Thou be righteous and long-lived
May it come about as I entreat.

Ashem Vohu [1]

---- End of Gatha Ahunavati-----

GATHA USHTAVAITI

[THE GATHA OF ILLUMINATION]

USHTAVAITI

1.1 YASNA 43.1

With deep and heartfelt reverence we bow before the Holy Gathas of our Lord.

Who brings to others Light, himself gets LIGHT,
Bestowed by Mazda Ahura, the Lord;
For progress, for upholding Asha's Law,
I pray for Life-renewed and Strength of Soul;
Armaiti, bless us with the Light Divine,
And mould our Life as Vohu Mano directs.

1.2 YASNA 43.2

Likewise he gets the Best the Lord bestows;
Striving for Light himself shall see the LIGHT,
As taught by Thy Most Holy Spiririt, Lord;
His Wisdom, taught by Vohu Mano, ordained
Through Laws of Truth, shall grow from day to day.
And bless and ever sustain him through long years

1.3 YASNA 43.3

That man shall surely reach the Highest Good,
Who unto us points out the Path of Bliss,
For this our Life on Earth and for the Next;-
The path that leads up to the World of Truth
Where dwells Ahura, and where, wise in Love,
The Devotees, O Lord, are one with thee.

1.4 YASNA 43.4

I know Thee, Lord, both Divine and Strong
When from Thy Hands we gain our heart's desires,-
When Thou dost grant their meed to False and True:-

Then in my heart Thy Flame shall brightly shine,
My Soul shall feel the might of Asha's Truth,
And Strength of Vahu Mano shall be mine.

1.5 YASNA 43.5

Thou art Divine, I know, O Lord Supreme,
Thou wast the First, I know, when Life began;
All thoughts and words and deeds of men shall bear
Fruit, as laid down in Thine ETERNAL LAW-
Evil to Evil, blessings Good to Good,-
Thy Wisdom thus ordains till end of time.

1.6 YASNA 43.6

Where Thou and Life's true Spirit mark the Goal,
Where stand thy Xshathra, Mazda, and Thy Love,-
They work through us and lead us on to Truth;-
Our faithful Guide, Armaiti, steady points
At this predestined Goal and none shall thwart
Fulfillment of Thy Will and Thy Plan.

1.7 YASNA 43.7

Thou art Divine, I know, O Lord Supreme,
Since Good found entrance to my heart Through Love;
Love asked me: Who art Thou? And whose thy Life?
"What Path thy choice, when doubts assail thy heart
Betwixt thy brother's, who stands next to thee,
And thine own profit what course shall be thine?"

1.8 YASNA 43.8 [I, Zarathushtra, replied]

I am Zarathushtra, vowed to Love and Good,
Opposed with all my heart to all Untruth,
Bringing unto the Righteous Joy of Life;
Thus to Thy Strength Infinite I'll partake,

And for all time Thy devotee will be,
And, Mazda, Weave my hymns for Thee alone..

1.9 YASNA 43.9

Thou art Divine, I know, O Lord Supreme,
Since Good found entrance to my heart Through Love;
I Asked: "What is Thy Will? To whom
 "Daily my utmost homage shall I pay?"
Since then unto Thine INNER FLAME I pay
My homage, and to Thine ETERNAL LAW

1.10 YASNA 43.10

So guide me to Thy Asha, I have yearned
For Him; loyal to Armaiiti I come;
 Question us now, and test us that we prove
 Our Faith; Thy testing shall sort out the brave
 Those Leaders true and strong by Thee inspired,
 Shall lead the faithful, and fulfill Thy Plan.

1.11 YASNA 43.11

Thou art Divine, I know, O Lord Supreme,
Since Good found entrance to my heart through Love,
And through this Teaching I grew true and wise;
 When difficulties come, my faith in man
 Leads me to be and do what Thou hast taught -
 To be my own true self and do my best.

1.12 YASNA 43.12

And when Thou didst command, "Follow the Truth,
And thus gain Wisdom", - that was mine own wish;
 I wish to work until within my heart
 Sarosha shall rise, - Obedience to Thy Law;
 He shall suffuse my heart with Light Divine,
 Whilst He awards to us what each deserves.

1.13 YASNA 43.13

Thou art Divine, I know, O Lord Supreme,
Since Good found entrance to my heart through Love;
That we may know where our desires lead,
Grant us the boon that few would dare to ask,-
Grant us the gift of Long enduring life,
Long Life of Service, by Thy Xshathra led.

1.14 YASNA 43.14

The Great Lord Xshathra brings to those He loves,
The Peace and Wisdom; these my people earn;-
This their reward for loving Service done;
Those who obey Thy Orders shall unite
With all true Servers in a Holy Band,
Thy message to proclaim and save mankind.

1.15 YASNA 43.15

Thou art Divine, I know, O Lord Supreme,
Since Good found entrance to my heart through Love;
This taught me that for steady inner growth,
Quiet and silent meditation is best;
No leader should with False Ones compromise,
With those who think the Righteous are their foes.

1.16 YASNA 43.16

Therefore, Ahura, Zarathushtra's choice
Has been Thy Spirit Holiest and Best;
Grant that Thy Truth fill up our Life with Strength
And with Thy Xshathra, radiant as the Sun,
Let Armaiti dwell amongst us; may She bring
Blessings for deeds prompted by Vohu Mano.

USHTAVAISHTI 1. YASNA 43 CONCLUSION

Who brings to others Light, himself gets LIGHT,
Bestowed by Mazda Ahura, the Lord;
For progress, for upholding Asha's Law,

I pray for Life-renewed and Strength of Soul;
Armaiti, bless us with the Light Divine,
Ans mould our Life as Vohu Mano directs.

[Repeat above para Twice]

Ashem Vohu [3]

We worship the Chapter[starting with the words] ‘illumination unto him.’

Yenghe Hatam [1]

USHTAVAITI 2.1 YASNA 44.1

This do I ask, Ahura tell me true,
I humbly ask “How shall I worship Thee ?
Mazda, my heart is full of love for Thee,
Let one who knows Thee guide me on the Path;
May Asha help us to enlarge our minds,
May Vahu Mano come down and with us dwell.

2.2 YASNA 44.2

This do I ask, Ahura, tell me true:
How shall we reach the Goal of Holy Life?
Who shall lead up on our yearning Souls?
Our leader shall lead be holy through Thy Truth,
He is indeed the Flower of our race,
Our Guardian, Mazda, and Soul-healing Friend.

2.3 YASNA 44.3

This do I ask, Ahura, tell me true:
What Great Creator Asha’s place assigned?
Who was First Father of Eternal Law?
What being laid down Paths for Sun and Stars?
Who made the Moon to wax and wane betimes?
All this and more I fain would ask, O Lord.

2.4 YASNA 44.4

This do I ask Ahura, tell me true:
Whose might doth hold the Earth and Sky apart?

Who keeps the Waters and the Plants in place?
Who guides the Winds in their uncharted course?
Who wafts from far the dark clouds charged with rain?
And who inspires Vohu Mano's Love?

2.5 YASNA 44.5

This do I ask, Ahura, tell me true:
What Architect did fashion Realms of Light,
And also realms of Dark? Who wisely planned,
For us both Sleep and Waking – Rest and Work?
Who hath created Dawn and Day and Night,
To teach the Wise the purpose of all Life?

2.6 YASNA 44.6

This do I ask, Ahura, tell me true:
Tell me if things I teach are true indeed –
That Armaiti through action shall increase
Our store of Truth; that Power follows Love?
Who shall inherit, tell me truly, Lord,
The sweetness of our fruitful Mother-Earth?

2.7 YASNA 44.7

This do I ask, Ahura, tell me true:
Who gave us precious Armaiti and Strength,
To serve our Brotherhood? Who made the Son
Obey the Father with his living breath?
Fain would I know Thee, Mazda, Lord Supreme,
Through Holy Spirit Maker of this All.

2.8 YASNA 44.8

This do I ask, Ahura, tell me true:
Reveal Thy purpose Mazda, for my Soul;
I seek Thy teachings true through Vohu Mano,
Through Asha's Wisdom seek the Goal of Life;
With all my Soul Thy Orders I'll Obey,
And thus attain Thee and Eternal Light.

2.9 YASNA 44.9

This do I ask, Ahura, tell me true:
How dedicate my whole Self unto Thee
In Holy Service done with all my Strength?
This the Religion Wisdom taught to me.
Thy Devotee beloved shall dwell with Thee,
Strong in his Service, Love of Man and Truth.

2.10 YASNA 44.10

This do I ask , Ahura, tell me true:
Reveal to me Thy Faith, the best for man,
Which through Thy Truth uplifts, promotes all Life;
Teach us to hold Armaiti in our hearts,
That She might guide our human actions right;
Teach us to turn our yearning mind to Thee.

2.11 YASNA 44.11

This do I ask , Ahura, tell me true:
How shall Armaiti dwell within the hearts
Of those to whom the Faith shall be proclaimed?
Me hast Thou chosen to fulfil this task;
Those who obey Thy Rules shall be Thy friends,
The rest, I ever will regard Thy Foes.

2.12 YASNA 44.12

This do I ask, Ahura, tell me true:
On what side shall I stand, the True or False?
Shall I confer the False Ones, who do ill,
Or with their victims, suffering for Truth?
The False, who ever spurn Thy precious gifts,
Does not Untruth pervade their Mind and Heart?

2.13 YASNA 44.13

This do I ask, Ahura, tell me true:
How shall we keep the False One far from us?
Afar we will keep from those who have no faith;
Afar from those who strive not to unite

With Truth and Wisdom; also we will keep
Afar from those who find no joy in LOVE.

2.14 YASNA 44.14

This do I ask, Ahura, tell me true:
Our only Foes, the False Ones how will I
Deliver into Asha's Holy Hands ?
Then through Thy Holy Words I'll make them clean;
And through frustration of their evil hopes,
Through suffering and pain redeem their lives

2.15 YASNA 44.15

This do I ask, Ahura, tell me true:
When Thou with Truth wouldst shield me from Untruth,
When both hosts stand invoking Thee for help,
Then Mazda in accord with Thine own Laws,
Of Right and Wrong, to which side shall Thou grant
Thy Blessings and the Crown of Victory?

2.16 YASNA 44.16

This do I ask, Ahura, tell me true:
What Hero will protect us with Thy Words?
Show me the Wise Soul-healing Guide and Friend,
Filled with Obedience and with Love of Man;
May he get both, O Mazda, through Thy Grace,
For those who win Thy Love are rich in both.

2.17 YASNA 44.17

This do I ask, Ahura, tell me true:
How shall I, Mazda guided by Thee, reach
The Goal ecstatic, and be one with Thee?
With voice convincing would I lead mankind
To Perfect Life Eternal, through Thy Truth-
Our best and only Guide- Thy Holy Word.

2.18 YASNA 44.18

This do I ask, Ahura, tell me true:
How shall I earn through Asha that reward-
Ten Mares, my Senses*, led by Stallion Mind*,
Which Mares shall bear me safe into Thy Light;**
Where Perfect Life Eternal I'll attain,
And also bring those gifts to all mankind.

*The original words "aspao arsnavaitis" mean "Mares led by a Stallion". The ten mares are the five senses of perception and the five senses of action. The Stallion is the Mind which controls these senses. This imagery is also found in the "Kathopanishad" and in Plato's "Phaedros".

** The word Ushtra means Illumination". In later Avesta the word means "camel".

2.19 YASNA 44.19

This do I ask, Ahura, tell me true:
When the Truth –speaker, instead of reward,
Gets cold repulse from great ones of the Earth,
What here below shall pay for this neglect?
I know full well what lies ahead for such,
In the hereafter, -Mazda's Law holds true.

2.20 YASNA 44.20

Mazda, why are the Wicked powerful?
I further ask: Many for selfish ends
Have flung our Earth to Hatred, Strife and Woe.
Bound her to men both deaf* and blind* to Thee:-
Could these not make Her safe in Asha's hands,
And full of Peace and Love, lead Her to Thee ?

*The willfully deaf are the Karapan: the willfully blind are the Kava, among whom were many Chiefs contemporary with the Prophet. The Karapan and the Usig were classes of priests of the Daeva-ritual, who violently opposed Zarathushtra.

USHTAVATI 2 YASNA 44 CONCLUSION

Who brings to others Light, himself gets LIGHT,

Bestowed by Mazda Ahura, the Lord;
For progress, for upholding Asha's Law,
I pray for Life-renewed and Strength of Soul;
Armaiti, bless us with the Light Divine,
Ans mould our Life as Vohu Mano directs.

[Repeat above para Twice]

Ashem Vohu [3]

We worship the Chapter [starting with the words] 'This do I ask Thee.'

Yenghe Hatam [1]

USHTAVAITI 3.1 YASNA 45.1

Now will I speak; give ear and mind as well,
All ye who come from near and far to learn,
Remember well these clear Truths I teach;-
Never again will Evil Teachers seek
Life to destroy, nor offer unto dupes
With specious words the pleasant paths of wrong.

3.2 YASNA 45.2

Now will I speak give about the Spirits Twain
Coming together at Creation's Dawn,
Thus did the Holy One speak to His Twin:-
"Between us neither thoughts nor wills nor words,
Nor Teachings, nor Beliefs, nor deeds accord;
Our Inner Selves and Souls are quite apart."

3.3 YASNA 45.3

And I will Teach the First Truth of your Life,
Which from ALL-Wise Ahura I have learnt;
I will explain as Mazda taught to me,
What I have tried to realise in my Life;
**Those who obey not Mazda's Holy Word,
For them the only end of Life is woe.**

3.4 YASNA 45.4

And I will show the Goal Supreme of Life;
Through Asha's Wisdom have I realized

That Mazda hath ordained the Laws of Life;
Father is He of active Loving Mind;
His Daughter Armaiti e'er works for good
None may deceive the Omnipotent Lord.

3.5 YASNA 45.5

And I will teach, what was revealed to me
The words of Most Holy-best to hear;
Those who obey them truly in their hearts,
To these shall come Perfect Immortal Life;
And Vahu Mano shall lead them on to deeds,
Of Love; and thus they reach Ahura's Light.

3.6 YASNA 45.6

I'll speak about the Greatest One of All,
Praising Him, Lord of Wisdom through His Truth,
And all the Lords of Wisdom* that are His;
May He through His Good Spirit hear our call
Through Vohu Mano my Faith to Him I pledge
He in His Wisdom, guides me to His Light.

*The Amesha Spenta.

3.7 YASNA 45.7

His Grace redeeming all the Seekers seek,
And those that are or were, or that shall be:
The Righteous Soul shall triumph and shall gain
Life Everlasting; but the False shall find
Pain ever renewed;-thus Mazda Ahura,
Supreme in Strength, hath laid down this, His Law.

3.8 YASNA 45.8

Him shall I strive to turn to us with songs,
For I have seen Him clear with eyes of Soul;
Good Thoughts, Good Words and Good Deeds taught me first,
And next through Asha did I realize,

That Mazda Ahura is Lord Supreme;
Songs of Devotion shall we offer Him.

3.9 YASNA 45.9

His favour will I seek and Vahu Mano's,
For in His Plan are found both, weal and woe:
His Mighty Xshathra doth He send to us
To Teach us how to serve our brother man
And onwards unto Truth advance the Race
Through the deep wisdom of a Loving Mind.

3.10 YASNA 45.10

His favour through Armaiti will I seek,-
He is both Lord of Form and Lord of Life;
This is His Promise unto all that live:
Wisdom and Love cherished within our Souls,
Bring Strength to serve; Perfect Eternal Life
We gain, our Souls grown strong, our Lives renewed.

3.11 YASNA 45.11

He who denies the Daevas and their men,
As they deny Him who is Lord of All,
As they oppose Him in each thought and deed;
Whoso obeys and pays Him reverence
Is Saviour, Lord of Wisdom, -he reveals,
O Mazda Ahura, the Path of Life;-
Our Friend, our Brother, Father he becomes.

USHTAVAITI 3 YASNA 45 CONCLUSION

Who brings to others Light, himself gets LIGHT,
Bestowed by Mazda Ahura, the Lord;
For progress , for upholding Asha's Law,
I pray for Life-renewed and Strength of Soul;
Armaiti, bless us with the Light Divine,
And mould our Life as Vohu Mano directs.

[Repeat above para Twice]

Ashem Vohu [3]

We worship the Chapter [starting with the words] “And I will explain.”
Yenghe Hatam [1]

USHTAVAITI 4.1 YASNA 46.1

To what land shall I turn? Where bend my steps?*

From Self-Reliant pupils**and from Friends **

They keep me separated and apart;

Not one Co-worker** brings me any joy,

And all the Rulers hold on to Untruth;

How shall I then please Mazda Ahura?

*There comes a time in the Prophet's life when there is no one to help him and he sees Himself alone surrounded by foes. His Soul cries out for help.

**See Yasna 32.1

4.2 YASNA 46.2

Mazda, I know my lack of worldly strength,

For my possessions and my friends are few;

But Ahura, to Thee do I appeal,

As Lover to Beloved*; teach me how

I may be one with Thee in Perfect Bliss;

Through Asha make me feel the Might of Love.

*One finds here the germ of “Sufi” Philosophy.

4.3 YASNA 46.3

When, Mazda shall the days of Asha dawn,

When Wisdom of Redeemers shining forth

Shall teach mankind effectively to speed

The Words of Asha on Path of Truth?

Whom shall Their Loving Gospel lead aright?

Thou art the chosen theme of all I teach.

4.4 YASNA 46.4

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.

4.5 YASNA 46.5

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 Path, he lives for Truth,
Their erring steps from soul destroying ways
To Self-reliance wisely shall he guide.

4.6 YASNA 46.6

But if the strong one helps not thus to change
The wicked, he himself shall get ensnared;
Who lets Untruth exist without protest,
Himself becomes supporter of Untruth;
Righteous is he who loves the Truthful man;
This is the Law since Souls were first sent down.

4.7 YASNA 46.7

Whom shalt Thou send, O Mazda, to protect
Us all, when Untruth threatens us with hate,
Other than Thine own Fire and Thy Love?
When both these are aroused within our hearts,
Asha shall be fulfilled, O Ahura;-
May my Soul realize this Sacred Truth.

4.8 YASNA 46.8

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 nowise, Mazda guard him from False Life.

4.9 YASNA 46.9

What Devotees of Thine shall teach us this –
That Worthiest to be invoked art Thou,
Thou Holy Judge of Actions, Lord of Truth?
The Mysteries of Life that build his Plan
Doth the Creator of the Earth reveal;
We'll strive to solve these Mysteries through Love.

4.10 YASNA 46.10

The man or woman, Mazda, who doth bring
To Life what Thou hast as the best decreed, -
Asha's best blessings, Vohu Xshathra named,
The Strength to serve, that comes through Vohu Mano, -

All such I'll teach to worship Thee and Thine,
With them I'll march across Thy Judgment Bridge*.

*The Bridge where the Souls of the Departed are judged
and their rewards are assigned.

4.11 YASNA 46.11

Blinded by pride, made deaf by teaching false,
Princes and Priests would like to yoke mankind
To evil deeds, and thus destroy true Life;
But when they come where stands Thy Judgment Bridge,
Their Inner Selves shall chide them as they fall,
In the Abode of Untruth* shall they dwell.

*"The Abode of Untruth" is our mundane world.

4.12 YASNA 46.12

The kinsfolk strong of Fryana of Turan*,
Through zeal for Armaiti, by Asha led,
Advance the happiness of Human Life;
Then shall he, Fryana, weld them into one
Through Vohu Mano, and to them reveal
Mazda Ahura's Laws that lead to Bliss.

*The Turanians were the hereditary enemies of Iran.

One of their leaders was Fryana by name.
He had accepted the faith preached by Zarathushtra.

4.13 YASNA 46.13

That man who satisfies Spitama's heart,
And helps Zarathushtra to fulfill His task,
Shall gain renown as upright man and true;
Full life to him shall Mazda Ahura grant,
In wider circles shall his Love extend,
Him we'll regard close-knit to Asha's Truth.

4.14 YASNA 46.14

Who is thy Friend, Zarathushtra wed to Truth?
Who would make famous thy Great Brotherhood?
Kava Vishtaspa* is this man who shall
Bring Peace unto the Earth, goodwill to man;
Mazda, to others also sent by Thee
Will I deliver Messages of Love.

*He was the first Royal Disciple of Zarathushtra. He was "Kava",
that is Chief or King. He ruled over Bactria. See Yasna 28.7

4.15 YASNA 46.15

O Scions of the Great Spitama race*,
O Sons of Haebat-aspa*, I will teach
[Those things that are best to hear;]
That you may know the Wise from the Unwise;
Ye shall reach Asha for yourselves through deeds,
As in His First Laws Ahura hath taught.

*Spitama was a famous ancestor of Zarathushtra, Haebat-aspa
was the Prophet's Great Grand father.

**In all manuscripts this verse is one line short, 4 instead of 5.
I [the author has] have ventured to supply the missing line.

4.16 YASNA 46.16

Frashaoshtra*, gather up the Devotees,
O Hvogva*, lead them on to Higher Realms,

To Light Eternal as we both do wish;

Where Armaiti doth dwell close-knit to Truth,
Where Xshathra, gained through Love, doth reign Supreme,
Where Mazda Ahura in His Glory shines.

* Frashaostra was the disciple closest to Zarathushtra. Hvogva was his family name. He was a minister of Vishtaspa. See Yasna 28.8.

4.17 YASNA 46.17

O Wise Jamaspa*Hvo-gva*, I have taught
That action, not inaction, higher stands,
Obeying them, His Will, worship through deeds;
The Great Lord, wondrous Guardian of the Worlds,
Through His Eternal Law discriminates,
Who are the truly Wise and who Unwise.

*Wise Jamaspa was Frashaostra's brother. He was also a minister of Vishtaspa. He became the leader of the faith after Zarathushtra.
See Yasna 28.8 and 46.16

4.18 YASNA 46.18

The Best I promise to the man,
Who helps the best he can in this my work;-
My blessings and my love I send to him;
But I oppose the man opposing me;
This Mazda, I fulfill Thy Wish and Law;
This is the choice made by my mind and heart.

4.19 YASNA 46.19

Whoso through Asha fully doth achieve
The renovation of our Life on Earth,-
Which is Zarathushtra's task, Ahura's Will,-
He gains Eternal Life as his reward,
He shall inherit all that Earth confers;
Mazda, Most-Wise, has this to me revealed.

USHTAVAITI 4 YASNA 46 CONCLUSION

Who brings to others Light, himself gets LIGHT,
Bestowed by Mazda Ahura, the Lord;

For progress , for upholding Asha’s Law,
I pray for Life-renewed and Strength of Soul;
Armaiti, bless us with the Light Divine,
And mould our Life as Vohu Mano directs.

[Repeat above para Twice] Ashem Vohu [3]

We worship the Chapter[starting with the words] “To what land shall I turn”. We
worship the Ushtavaiti Gatha , the Righteous , of Righteousess the Master’

We worship the hymn of the Ushtavaiti Gatha

Yenghe Hatam [1]

--- End of Gatha Ushtavati-----

GATHA SPENTA MAINYU

[THE GATHA OF THE HOLY SPIRIT]

SPENTA MAINYU

1.1 YASNA 47.1

With deep and heartfelt reverence we bow
Before the Holy Gathas of our Lord.

Led by Thy Holy Spirit and Thy Love,
Led on by thoughts and words and deeds of Truth,-
Perfect Eternal Life shall man attain;
Through Xshathria and through Holy Armaiti,
Mazda Ahura shall all these bestow.

1.2 YASNA 47.2

Led by the Holy Spirit to the Best,
His tongue shall utter only words of Love,
His fulfill the task of Armaiti,
His life is guided by ne single thought –
That only Mazda is the source of Truth.

1.3 YASNA 47.3

This Holy Spirit's Father true Art Thou,
Thou didst create this Earth to give us joy;
And Thou didst send Armaiti to protect,
She brings us Peace, whenever filled with Love,
With Vohu Mano, Mazda, we commune.

1.4 YASNA 47.4

The Holy Spirit frustrates Evil Ones,
But not, O Mazda, any Truthful Man;
A man with small possessions here below
Inclines unto the Truth, but he who hath
Great riches is unfortunate, O Lord

1.5 YASNA 47.5

And through Thy Holy Spirit, Mazda Lord,
The Righteous gaineth all that is the Best;
The False One shall remain far from Thy Love;--
From Evil Mind do all his acts proceed,
His Evil deeds darken and cloud his Soul.

1.6 YASNA 47.6

Through this Thy Holy Spirit dost Thou seal,
O Mazda Ahura, our destiny;
Our due reward Thy Fire shall bestow;
As Armaiti and Asha Grow within,
True seekers shall be led to tread Thy Path

SPENTA MAINU 1 YASNA 47 CONCLUSION

Led by Thy Holy Spirit and Thy Love
Led by thoughts and words and deeds of Truth,-
Perfect Eternal Life shall man attain;
Through Xshathra and through Holy Armaiti
Mazda Ahura shall all these bestow.

Repeat Above Para Twice Ashem Vohu [3]

We worship the chapter [starting with the words] "By Holy Spirit".
Yenghe Hatam [1]

SPENTA MAINU 2.1 YASNA 48.1

When one hath conquered Untruth by the Truth,
At time of last fulfillment he attains
What Teachers False 'delusions' have declared;
Through Thy Beautitudes O Ahura,
Devotion shall increase with his heart.

2.2 YASNA 48.2

Before the struggle in my mind begins,
Tell me Ahura, all that I should know,
Give me the knowledge and assurance, Lord
That Righteousness shall overcome Untruth;
Such as Thy Plan – the Final Shape of Life.

2.3 YASNA 48.3

This Truth is best for all the Wise to know,-
Through Asha teaches this Ahura Wise;-
All Holy Saints, all Wise Ones, all who preach
Thy Mystic Lore, have realized this Truth,-
Through Love of Vohu Mano attained to Thee.

2.4 YASNA 48.4

Whatever deeds or words lift up the Mind
Or lower it, - the Self shall follow sure; -
The choice once made, the Inner Will accepts
The Mind as guide, for better or for worse;
Thy Wisdom makes their destinies distinct.

2.5 YASNA 48.5

Let not bad rulers rule us – but the good
Guided by Thy good Wisdom, Armaiti;
To dedicate our Life to Truth were best,
Toiling for Mother-Earth; we tread the Path
By leading all Her Creatures on to Light.

2.6 YASNA 48.6

She* is indeed our refuge safe; She brings
Soul-Strength and Life renewed, twin gifts of Love;
Mazda hath covered Her with food for man,
She feedeth all mankind since dawn of Life;
Such is Ahura's Plan – and Asha's Law**.

*Mother-Earth; Armaiti, Her guardian in later Zoroastrian Theology, is also implied here.

** See Vendidad, 3.31 : “He that groweth corn, groweth Righteousness.”

2.7 YASNA 48.7

Keep Hatred far from you; let nothing tempt
Your minds to violence; - hold on to Love:

The Holy Teachers build the bridge to Truth,
And they shall lead our Band to Thine Abode,
Ahura, where Thy Asha ever dwells.

2.8 YASNA 48.8

Mazda, I yearn for Xshathra, Strength Divine,
Yet more I yearn for blessings from Thee, Lord,
Upon my Band of ardent devotees;
Through Asha show Thyself, reveal Thy Will,
And help Thy Holy Spirit in His work.

2.9 YASNA 48.9

How shall I know that ye rule *over all*,
E'en over those, who Mazda, menace us;
Reveal to me the pattern of Thy Love,
Of Vohu Mano, and how His blessings flow;
Your Prophet should be certain how Ye act.

2.10 YASNA 48.10

When shall my friends arrive to spread Thy Faith?
When this rotting mass of Lies dissolve,
By which the Priests their dupes fascinate,
By which the wicked Rulers hold their sway
O'er lands, and carry out their ill intent?

2.11 YASNA 48.11

When will Armaiti come and Asha, too,
Rewarding Service, bringing Peace and Rest?
When bloody Tyrants, following Untruth,
Rush in from every side, who'll stand erect

And upright, firm in Vohu Mano's Lo?

2.12 YASNA 48.12

Such are, indeed the Saviours of the Earth,
They follow Duty's call, the call of Love:
Mazda, they listen to Vohu Mano;
They do what Asha bids, and Thy Commands;
Surely they are the Vanquishers of Hate.

SPENTA MAINU 2 YASNA 48 CONCLUSION

Led by Thy Holy Spirit and Thy Love,
Led by thoughts and words and deeds of Truth,-
Perfect Eternal Life shall man attain;
Through Xshathra and through Holy Armaiti
Mazda Ahura shall all these bestow.

Repeat Above Para Twice Ashem Vohu [3]

We worship the chapter [starting with the words] "Since at the awarding".
Yenghe Hatam [1]

SPENTA-MAINYU 3.1 YASNA 49.1

Still the Corrupter stubbornly resists,
When I would win him from his evil ways,
And show him Lord of Mercy, Asha's Path;
Grant that I conquer him through Love, and win
The good reward for saving erring souls.

3.2 YASNA 49.2

His mind corrupt doth give me anxious thought;
He teaches Untruth and Duplicity,

And thus he leads his followers astray;
Asha and Armaiti are not for him,
And never doth he think of Vohu-Mano.

3.3 YASNA 49.3

Mazda, Thou hast lad down that man shall choose
The Path of Truth and thus frustrate Untruth;
The Path of Truth is but the Path of Love
Therefore, should man commune with Vohu Mano,
And should renounce all contact with Untruth.

3.4 YASNA 49.4

The evil minded hinder workers true,
Their tongues they wag in gossip, hate in heart,
Those evil-doers love not deeds of Truth;
To Untruth tied, their Inner Selves transform
Them into Monsters* wearing human shape.

*Daevas

3.5 YASNA 49.5

But, Mazda, he who through the urge of heart,
Through sacrifice of Self, doth link himself,
And his own Inner Self with Vohu Mano,
Finds Armaiti, and Asha's Wisdom too;
Sheltered by Xshathra, he shall dwell with Them.

3.6 YASNA 49.6

To Mazda and to Asha I do pray,
That Ye reveal to me Your Holy Plan,
That in your Wisdom Ye have made for us;
That we may choose and go forth to proclaim
What Faith, O Lord should be Thy Devotee's.

3.7 YASNA 49.7

Let each one listen, Vohu Mano in heart
And Asha's Wisdom; bear Thou witness, Lord,
When I proclaim to man Thy Holy Word;
So that the "Self-Reliant"* and the Friend*.

Shall do Thy Will and “Workers” follow them.

[*See Yasna 32.1](#)

3.8 YASNA 49.8

Asha’s best blessing – being one with Him-
Grant to Frashaosht , Mazda Ahura,
To all my people also grant this gift;
Led by Thy Holy Xshathra may we serve,
And ever catch Your inspiration true.

[*See Yasna 28.8](#)

3.9 YASNA 49.9

Each helper born to serve, shall bear n mind,
And always stand away from all Untruth,
Thus shall his Higher Self unite itself
With Asha’s Wisdom – His Reward Supreme;
Thus, Wise Jamaspa*, New Age shall begin.

[*See Yasna 28.8, 46.16, 46.17](#)

3.10 YASNA 49.10

These precious things O Mazda, do I find
In Thine Abode: Vohu Mano, - Truthful Souls,
Their Prayers- Armaiti, and Inner Urge,-
And Strength Divine to serve, all smiling down
Descend to Earth, to help and to support.

3.11 YASNA 49.11

But Souls whose Inner Light continues dim,
Who have not yet beheld the Light of Truth,
Unto this home of Falsehood* shall return**,
Surrounded by false Leaders, Egos false,
By those who think and speak and act untrue.

[*That is, upon the Earth; see Yasna 46.11](#)

[**This is the only reference in the Gathas regarding the coming back or
Return of Souls to Earth - In other words, to Reincarnation of Souls
whose Spiritual Light is dim. In Yasna 51.12 , however, it has been stated](#)

that “Within the space of this ONE life on Earth, Perfection can be reached by fervent Souls”.

3.12 YASNA 49.12

Unto Thy Worshipper what help shall come?
How wilt Thou aid Thy Zarathushtra, Lord,
Through Asha wise, through loving Vohu Mano?
I praise Thee in my hymns, O Mazda, grant
To me, Ahura, what Thou deemest best

SPENTA MAINU 3 YASNA 49 CONCLUSION

Led by Thy Holy Spirit and Thy Love,
Led by thoughts and words and deeds of Truth,-
Perfect Eternal Life shall man attain;
Through Xshathra and through Holy Armaiti,
Mazda Ahura shall all these bestow

Repeat Above Para Twice Ashem Vohu [3]

We worship the chapter [starting with the words] “But ever the Corruptor”
Yenghe Hatam [1]

SPENTA MAINU 4.1 YASNA 50.1

From whom my Soul may any help command?
Who shall protect my flock in their distress?
Who shall from danger rescue me and mine?
None but Thine Asha, Mazda Ahura,
None but the Highest Love, invoked with Truth.

4.2 YASNA 50.2

How shall one woo joy-bringing Mother-Earth,
While thinking thoughts of his own selfish gains?
The Righteous man, that follows Asha’s Law,

Shall dwell in regions radiant with Thy Sun,
His place shall be in Wisdom's own Abode.

4.3 YASNA 50.3

And surely, Mazda, She* shall come to him,
With Asha, Xshathra and with Vohu Mano,
As Thou hast promised us: and She shall bless
His efforts, till he shall uplift his world
Of kith and kin, which Falsehood Dominates.

*Mother-Earth

4.4 YASNA 50.4

And chanting praises I wuld worship Ye,
Mazda Ahura, Asha, Vohu Mano,
And Xshathra too; - I, aspirant, will stand
Upon the Path eager to catch the notes,
Thy Lovers sing from Thy Abode on High.

4.5 YASNA 50.5

From Realms above, O Mazda Ahura,
Blessings pour down upon thy Singer's head;
These promised blessings come in shape of help;
This is Thy gesture answering my song,
This help that bears me upwards to Thy Light.

4.6 YASNA 50.6

Thy Singer, Mazda, I lift up my voice,
With adoration filled Zarathushtra sings,
Also befriends him – guide Thou my tongue,
Thou, Lord of Wisdom, guide it in its task,
Teach me the guiding Principles of Love.

4.7 YASNA 50.7

Yoked to my purpose, lead me to my Goal,
Entrance to your Abode, I'll gain with praise;
Worthiest to invoke and Mightiest,
Are Ye, O Mazda, Asha and Vohu Mano,

Ye liberators, help me in my task.

4.8 YASNA 50.8

With chants that well up from my Innermost Heart,
With hands uplifted, Mazda, I beseech,
That I, Thy humble Lover, Thee attain,
Come closer unto Thee through Asha's help,
Through Vohu Mano's wonder-working Love.

4.9 YASNA 50.9

Chanting theses hymns may I return to You,
Made wise, O Lord of Truth, through deeds of Love;
My destiny would I thus realize;
Eagerly am I yearning to attain
Thy Wisdom which is Ancient and Supreme.

4.10 YASNA 50.10

The deeds that I have done in days gone by,
And those that I will do by Love inspired,
May all of them seem worthy in Thy Sight;
They but reflect Thy Glory, as ordained,
As do the Sun and blushing Dawns, O Lord.*

[*See Yasna 31.7](#)

4.11 YASNA 50.11

Asha taught me to sing Thy praises, Lord,
As long as I possess the will and strength;
Through Love alone are Laws of Life fulfilled
Life is renewed – made full – by Vohu Mano,
As is the Will Supreme of Ahura.

SPENTA MAINU 4 YASNA 50 CONCLUSION

Led by Thy Holy Spirit and Thy Love,
Led by thoughts and words and deeds of Truth,-
Perfect Eternal Life shall man attain;
Through Xshathra and through Holy Armaiti,
Mazda Ahura shall all these bestow

Repeat Above Para Twice Ashem Vohu [3]

We worship the chapter [starting with the words] “I wonder whether my Soul”
We worship the Spenta Mainu Gatha, the Righteous, of Righteousness the Master.
We worship the hymn of the Spenta Mainu Gatha.

Yenghe Hatam [1]

END OF SPENTA –MAINU GATHA

GATHA VOHU- XSHATHRA

[THE GATHA OF LOVING SERVICE]

VOHU-XSHATHRA

1 YASNA 51.1

With deep and heartfelt reverence we bow
Before the Holy Gathas of the Lord.
Xshathra , the Strength Divine, most precious gift,
Droppeth 'like gentle rain' upon our Earth,
Urging the Inner-Self to serve mankind,-
Such dedication Asha hath ordained,-
The Highest shall be reached by deeds alone,
For action true I strive and ever will.

2 YASNA 51.2

Those deeds are dedicated first to You,
To Asha and to Mazda Ahura,
And also to Thee, Spenta Armaiti;
Teach me to know Your Will, to catch Your Strength,
Unto Your true and faithful worshipper
Grant the Salvation Vohu Mano brings.

3 YASNA 51.3

Let all those who would help You in Your work
Combine together, helping Mother-Earth;
Words ever true Ahura's tongue doth speak,
He teaches us the Love of Vohu Mano;
Thou hast been teaching this, O Mazda, Lord,
From the beginning unto mankind.

4 YASNA 51.4

Where doth thy all embracing Love reside?
Whence doth it flow upon Thy worshipper?
Where shall we come in touch with Asha's Truth?
Where shall we find Thy Holy Armaiti?

Where dwelleth Thy most loving Vohu Mano?
And wherefrom, Mazda, doth Thy Xshathra rise?

5 YASNA 51.5

Each of these questions should the Shepherd ask;
He shall do deeds of Righteousness, and seek
All ways to foster Life through Asha's Law;
Through humbleness deep Wisdom shall he gain;
He shall reveal himself unto the wise
By bringing blessings, Teaching Truth to men.

6 YASNA 51.6

Who proves himself far better than the good,
And helps Creation on its upward march,
Through Mazda's Strength our Maser he becomes;
But whoso fosters not our Mother-Earth,
Behaves far worse than any of the bad,-
He meets he retribution at the end.

7 YASNA 51.7

O Thou Creator of our Mother-Earth,
Creator, Thou, of Waters and Plants,
Grant me Perfection and Immortal Life
Through My Most Holy Spirit, Mazda Lord;
Strength to my Soul grant Thou, and Life renewed,
The gifts of Vohu Mano as taught by Thee*

**In the Ahuna-Vairya*

8 YASNA 51.8

Thy Message, Mazda, I will surely preach,
For this should be proclaimed to the Wise;-
The evil fate awaits all who are False,
Whilst on the Truthful Light Divine shall dawn;
That man alone shall happy be and wise,
Who to the Wise expounds Thy Holy Word.

9 YASNA 51.9

Both parties True and False are put to test,
O Mazda, by Thy blazing Fire Divine;
This Fiery Test lays bare their Inner Souls,
As Thy award to each one indicates;-
Complete frustration shall the False One find,
Thy blessings full the Truthful One shall reap.

10 YASNA 51.10

That man, indeed who leads the world astray,
Away, O Mazda, from the Path of Truth,
Himself, is offspring of the Realm Untrue,
Of understanding very low, indeed;
For my own people Asha I invoke,
And pray for blessings from Thy Love and Truth.

11 YASNA 51.11

Who shall be friend to Spitama, O Lord?
Who shall come, Mazda, to Zarathushtra's aid?
Who is he that Asha shall commune?
With whom shall Spenta Armaiti converse?
And who, devoted, unto Vohu Mano
Shall truly live within our Brotherhood?

12 YASNA 51.12

The dupes of Falsehood Ones passing through this life,
Give satisfaction scant to Spitama.
No joy to Zarathushtra do they bring;
Within the space of this ONE life one Earth
Perfection can be reached by fervent Souls*,
Ardent in zeal , sincere in their toil.

***This is an important lesson for every Zoroastrian. See Yasna 49.11**

13 YASNA 51.13

The False One puts before his Inner Self
A crooked picture of the Path of Truth;
But on the Judgment-Bridge* his Soul shall tax
Him with his teaching false, this picture warped,
Through his own actions and his tongue untrue
He goes astray, slipping from Asha's Path.

[*See Yasna 46.10](#)

14 YASNA 51.14

The priests of Falsehood never show regard
For Thy Command and Laws to love and guard
Our Mother-Earth, - Her servants they deceive;
These False Ones through false teachings, evil deeds;
At last into destruction shall be led,
In the Abode of Untruth* shall they dwell.

[*This Worldly Life. See Yasna 46.11.](#)

15 YASNA 51.15

The promise unto all His Brotherhood
Hath Zarathushtra made, that their reward
Shall be the House on High, wherein doth dwell
As first and foremost Mazda Ahura;
Such the reward that Vohu Mano bestows,
Such Asha's blessings that I promised them.

16 YASNA 51.16

King Vishtaspa* hath attained to to this,
Through Strength of this our Holy Brotherhood,
By chanting hymns of Love to Vohu Mano;
Wisdom he got through Asha as decreed
By Holy Mazda Ahura Himself,
Thus shall he lead us all into the Light.

[*See Yasna 28.7 and 46.14](#)

17 YASNA 51.17

Frashaoshtra Hvogva* hath made unto me
Full dedication of his precious Self
To serve the Holy cause of Mazda's Faith;
May the Almighty Mazda Ahura
Grant unto him the yearning of his Soul –
Attaining Asha – realizing Truth.

*See Yasna 18.8 and 46.16

18 YASNA 51.18

Jamaspa Hvogva* yearning for the Light,
Hath chosen Asha's Wisdom – he is Wise;
He choseth Xshathra, Strength Divine that flows
From knowledge gained through Vohu Mano, Love:
Grant Ahura, this blessing unto us,
That we may ever, Mazda, cling to Thee.

*See Yasna 28.8, 46.16, and 46.17: Jamaspa is always called
"The Wise".

19 YASNA 51.19

O Maidyo-Mah* of the Spitama clan,
Therefore a man to Them** should give his all,
And realize Them in his Inner Self;
Who strives to understand and reach true Life,
Should preach the Law of Mazda to mankind
Better by acts of Service than by words.

*He was the first convert to the new Faith of Zarathushtra.
He was the son of the Prophet's maternal uncle Arasti
**The Holy Immortals.

20 YASNA 51.20

Of one mind are Ye all in Your good will,
In granting blessings unto all mankind;
Ye teach the Laws of Truth and Love Divine,
So that within us Armaiti may grow,

We worship You in our adoring hearts,
Longing to reach the heights of Mazda's Bliss,

21 YASNA 51.21

Armaiti's worshipper is ever pure,
His mind, his words, his deeds, his Inner Self
Ever promote the spread of Asha's Truth;
Through Vohu Mano and through Strength Divine
Shall Mazda Ahura His Blessings pour;-
For all these glorious Blessings do I Pray.

22 YASNA 51.22

*That man indeed, who makes his every act
An act of worship, led by Asha's Law,
Is deemed as best by Mazda Ahura;
Each one of these, who have been and who are,
With reverence will I recall by name,
And strive to emulate his holy deeds.

**This is the original verse of which Yenghe Hatam is a paraphrase.*

VOHU –XSHATHRA - YASNA 51 Conclusion

Xshathra, the Strength Divine, most precious gift,
Droppeth "like gentle rain" upon our Earth,
Urging the Inner Self to serve mankind, -
Such dedication Asha hath ordained;-
The Highest shall be reached by deeds alone,
For action true I strive and ever will.

[Repeat above para twice] Ashem Vohu [3]

We worship the chapter [starting with the words] "Divine Strength"

We worship Vohu-Xshathra Gatha, the Righteous of Righteousness the Master.

We worship the hymn of the Vohu-Xshathra Gatha.

Yenghe Hatam [1]

END OF VOHU-XSHATHRA GATHA

GATHA VAHISHTA-ISHTI

[THE GATHA OF THE HIGHEST WISH]

VAHISHTA-SHTI

1 YASNA 53.1

**With Deep and heartfelt reverence we bow
Before the Holy Gathas of our Lord.**

Fulfilled has been the Prophet's every wish,
Of Spitama Zarathushtra, for on Him
Is Mazda Ahura's best Gift bestowed –
A Holy Life through all Eternity; --
Those who opposed Him, even they have learnt
To reverence the Teachings of His Faith,
And follow this Good Creed in every act.

2 YASNA 53.2

So let them strive with thought and word and deed,
Mazda to satisfy – let each one choose
All deeds of goodness as His worship true;
Royal Vishtaspa, faithful devotee
And Maidyo-Mah and Frashaoshtra, too
After treading Paths of Holyness, He showed,--
The Faith our Soshyant* brought from Ahura.

**The Prophet, Zarathushtra*

3 YASNA 53.3

The Faith of Mazda surely shall be filled
With the last "offspring" of the Prophet's Soul –
The POURU-CISTA of Spitama's House,--
The "Perfect Wisdom" of the Haecat-asp*;--
It teaches perfect trust in Vohu-Mano,
Unless all men with Mazda and His Truth;

So let each with his Inner Self commune,
And through Armaiti intuition gain.

*The “Perfect Wisdom” of the Prophet is spoken of here poetically as the
“offspring” of Zarathushtra, as the culmination of all traditional learning
of the family of Haecat-aspas and of the clanof Spitama.

See Yasna 46.15

4 YASNA 53.4

This the Faith meant specially for men,
Which in the Father’s and the Master’s name,
Assigneth each one’s duty unto each,--
To Shepherd and to Self-Reliant* both;--
This is the Holy Faith for Righteous men;--
May Mazda Lord through all ages grant
The glorious heritage of Vohu-Mano

*See Yasna 32.1

5 YASNA 53.5

These words I speak to maidens truly wed
And to their comrades young; bear them in mind,
And understand them deep within your Souls,--
Bring down Vohu Mano in your lives on Earth,
Let each one strive the other to surpass
In Asha’s Truth, in Vohu Mano’s Love;
Thus each one surely shall reap rich rewards.

6 YASNA 53.6

Even in life on Earth these Truths hold good,
O men and maids; attracted by Untruth,
You find it pleasanter to go astray;
But this drags you away from your true Self;
The Light in Earth-bound hearts shines dim and dark,
Where Rays of Truth can scarcely penetrate,
And this prevents all growth to Higher Life.

7 YASNA 53.7

When once you come within our Brotherhood,
You’ll understand the merits of True Life,

Of wedded bliss in its devoted zeal,
Whether you strive for this life or the next;--
 But should you choose to leave this Brotherhood
 Deluded by the Spirit of Untruth,
 Then grief and words of woe shall be your end.

8 YASNA 53.8

All Evil-doers are but dupes at last,
Stung by men's ridicule, they chide themselves;
 But our Good Leaders help our maids and men
 Through these Eternal Truths; may Peace descend
Upon our happy flock, and from their hearts
May tribulations vanish evermore;
May He* the Greatest lead us all again;
Greatest is He, **for He hath conquered Death.**

*Zarathushtra

9 YASNA 53.9

The Evil-minded hate the good and pure,
Their hearts are filled with hatred, they are slaves
To their own passions; they fight bitterly;
 Who is the righteous Lord, who shall confront
 All Evil with Soul-Force and Liberty?
That Mazda is Thy Xshathra , who doth bring
Strength to the Righteous Meek, and their Reward.

VAHISHTA-ISHTI YASNA 53 CONCLUSION

Fulfilled has been the Prophet's every wish,
 Of Spitama Zarathushtra, for on Him
 Is Mazda Ahura's best gift bestowed –
 A Holy Life through all Eternity; -
Those who opposed Him, even they have learnt
 To reverence the Teachings of His Faith
 And follow the good Creed in every act.

[Repeat above para twice] Ashem Vohu [3]
We worship the chapter [starting with the wrds] "The Highest Wish"

We worship the Vahishta –Ishti Gatha, the Righteous, of Righteousness the Master,
We worship the hymn of the Vahishta –Ishti Gatha.
Yenghe-Hatam [1]

END OF VAHISHTI-ISHTI GATHA

AIRYEMA-ISHYO

[THE MUCH DESIRED BROTHERHOOD]

AIRYEMA-ISHYO *

1 YASNA 54.1

May Brotherhood of Man, for which we yearn,
Come down amongst us and rejoice the hearts
Of men and maidens of Zarathushtra's Faith,
Bringing fulfillment of Vohu Mano ;
When Souls of men receive their precious need
I pray to Asha in His Grace to grant
These blessings for which human souls do long
Which Mazda Ahura hath meant for all.

*This verse, though actually not included in the Gathas, follows immediately after the 5th Gatha. Both, the language and metre are exactly the same as those of the 5th Gatha. It is on that account I have included it in this book. This verse is recited during the Zoroastrian marriage service as part of "the blessing".

2 YASNA 54.2

We adore Airyema-Ishyo [hymn], the
powerful, [and] victorious against –the-
foe, greatest among the words of Asha.
We adore the Holy Gathas, ruling as
Ratus [Spiritual Teachers] and pure'
We adore the Staota Yesnya* [hymns],
Which [are] the laws [revealed] by the
Ancient Rulers.

*The name Staota Yesnya is used to designate 33 chapters of the Yasna . What these chapters are, is not very certain. They include At any rate, the 17 chapters of the 5 Gathas [Yasnas 28-34, 43-46, 47-50, 51 and 53]; the Yasna Haptanghaiti [Yasnas 35-42] and the three chief prayers Yatha Ahu Vairyo, Ashem Vohu and Yenghe Hatam. The Yasnas 14, 15, 54, 56 and 58 are also thought to be included in the Staota Yesnya.

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[END OF BOOK]

