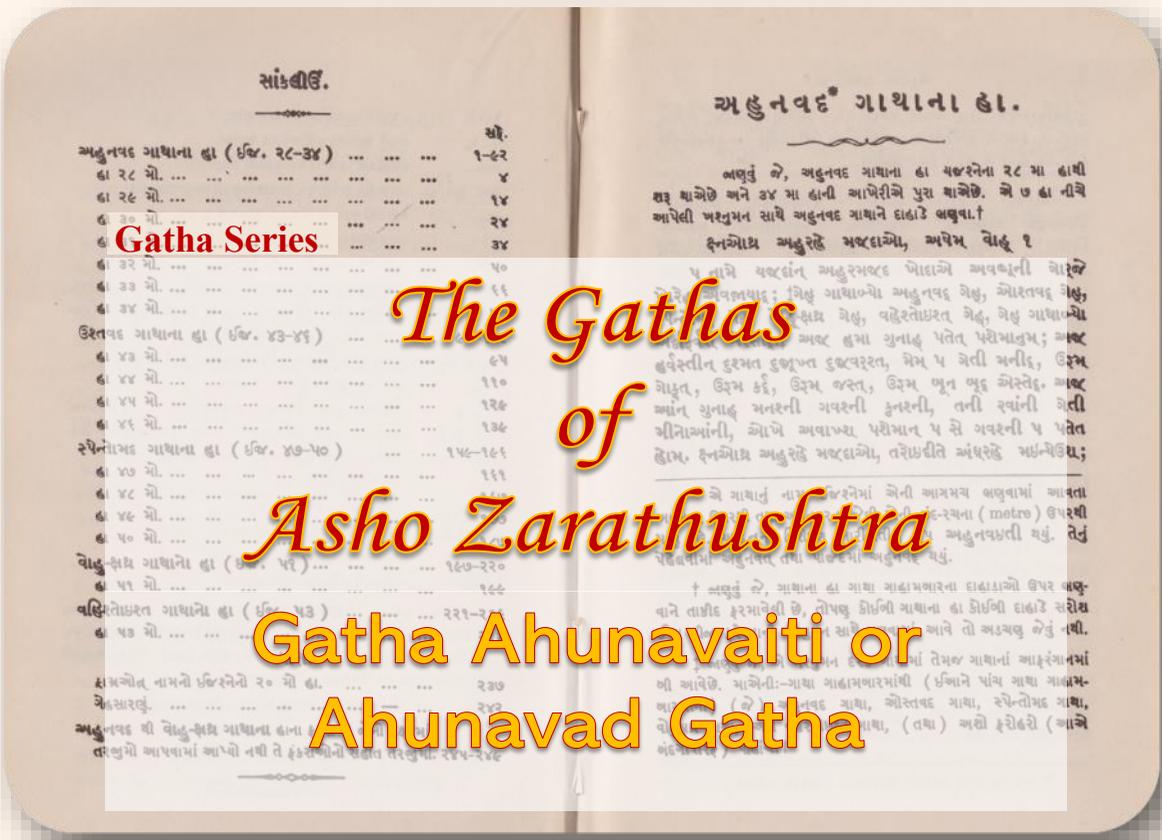


# THE MAZDAYASNI CONNECTION

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Gatha Series

## The Gathas of Asho Zarathushtra Gatha Ahunavaiti or Ahunavad Gatha

Seven chapters, Ha 28 - 34 of the Yasna

From the writings of Dastur Kaikhushroo Navroze Dastoor Meherjirana

### CENTRAL THEME

The name Ahunavaiti originates from Ahuna Vairyā. The word Vairyā means plan, blueprint, design of Creation. Thus, Gatha Ahunavaiti or Ahunavad is the elaboration of the Divine plan of Ahura for the entire Creation, specifically with relation to man on earth.

## SUMMARY OF CONTENTS

The contents may be summarized as follows:

- Creation and its final aim of *Frashogard*.
- The two opposing spirits (30.3, 4).
- *Geush Urvā* (soul of the earth) pleads for a savior to rescue the world from the conflict between the Daevayasni and the Mazdayasni (29.1).
- Ahura Mazda sends Asho Zarathushtra as savior (29.6).
- Asho Zarathushtra, the messenger of Ahura Mazda, will lead humanity to Frashogard by revealing the path of religion (*Daena*).
- Man's choice: good (learn and implement the teachings of the *Daena*) or evil (oppose) (30.2).
- Choices have consequences – good to good and evil unto evil. (30.11)
- Man must follow the teachings of the Religion (*Daena*), including:
  - Manthra prayers (28.5, 7; 29-7; 30.1; 31.6; 32-13; 33.8; 34.2).
  - Yasna or Rituals (28.10; 32.14; 33.8; 33.7)
  - Invocation of Atash (31.3, 19), Sarosh (33.5), Haoma (31.6-10; 32.14)
  - Moral code to resist and control the evil within and without (30.8, 9, 10)
- Implementing the teachings of the religion will result in the awakening of spiritual centers and an illumined mind. (30.2)

Thus, Ahunavad Gatha prescribes the first step towards the final aim of man, the commands he must obey, the duties he must perform, the exertions he must undergo, the resistance he must give to evil within and without; in short, the way of life on earth as decreed and ordained by his religion (*daena*). **Daena is a mandate, not a freedom to do as one pleases.** Ahura Mazda sends Asho Zarathushtra to rescue man from evil. He reveals the path of religion, which, will lead man to his ultimate goal (Av. *Frashokereti*, Phl. *Frashogard*).

### KEY STANZA

**O Mazda! With uplifted hands, (reciting) progress-giving mantra prayers of Yazatic delight and (performing) all deeds of ashoi, may I attain, the first and the best all expanding Wisdom of Vohu Manah, so that I may delight Geush Urvā . (28.1)**

## ADVENT OF ASHO ZARATHUSHTRA

Tormented by the constant strife between the forces of good and evil on earth the soul of the earth (*Geush Urvā*) prayed for the advent of a savior. Zarathustra descended on earth with the Anti-Demonic Law (*Vidaevô Dāta*) to rectify the souls of man and to restrain the evil.

**The soul of the earth (*Geush Urvā*) complained: O Ahura Mazda and Amesha Spentas! Why did you create me? Who fashioned me? Wrath, plunder, violence, evil, outrage (or aggression) and oppression have fallen on me. There is no protector for me other than you. Therefore, send me a savior, who will be a farmer of good (*vohu vāstryā*). (29.1)**

**Thereupon the Omniscient and Beneficent Ahura Mazda, with his innate wisdom, spoke: "Except thee, O Zarathushtra, there is not a single Ahu or Ratu known to me. I have woven the truth on your tongue (*ashāt-chit hachā*) and have created thee as the bringer of prosperity for the world and a farmer (*vāstryāichā*) of good." (29.6)**

This stanza shows Asho Zarathushtra's unique, lofty status. He has been appointed by Ahura Mazda as the Lord (Ahu and Ratu) of this world. He alone can bring about its prosperity (*Frashogard*) by showing people how to be good (spiritual) farmers. Just as a farmer prepares the land by tilling it, removing stones, dirt and debris, planting good seeds and providing nourishment to grow goods crops, man must till his own soil (the body), remove the stones (flaws in his character, such as anger, passion, ego, greed, selfishness, etc.), replace them with good seeds (inculcate virtues such as kindness, selflessness, humility, tolerance, etc.), water them with *tarikats* (religious disciplines) and thus grow good crops (nobility of character).

Thus, Asho Zarathushtra was not an ordinary mortal. He was pre-ordained by Ahura Mazda and appointed as his authorized Prophet to lead mankind to salvation by establishing the Mazdayasni Zarathushti religion. He was assisted in his task by his close disciples, King Vishtaspa (28.7) and Frashaoshtra (28.8).

## THE TWO PRIMAL SPIRITS

Twin forces, *Spenta Mainyu* (Progress-Giving Spirit) and *Anghra Mainyu* (Evil Spirit) were created, of which, Angra Mainyu was lead astray.

**Now the two primal spirits, revealed themselves in thought, word and deed as the Better and the Bad. And between these two the wise ones chose aright, the foolish, not so. (30.3)**

Ha 32.14 refers to two types of prayer rituals, one dedicated to Spenta Mainyu and other to Anghra Mainyu. Those who do the ceremonies of the Evil destroy the Holy Ceremony of Haomâ. Zarathustra stopped these evil ceremonies.

## FREE WILL AND CONSEQUENCES OF CHOICES

### THE LAW OF CAUSE AND EFFECT

Asho Zarathushtra reveals the path of religion (*daena*) to man so that he may achieve Frashokereti. He counsels man to use his free will to stay on the prescribed path, since going astray will have disastrous consequences. Man's free will is not a license to do as he pleases. Man must use his free will to make the 'right' choices and reject the 'wrong'. 'Right' and 'wrong' are not subjective - they are defined in the religion. Man is responsible for the consequences of his choices. Rewards accrue through making the right choice; whereas wrong choices bring about retribution and woe.

**Ahura Mazda rewards the righteous with benefit and gain, resulting in happiness and joy in the next world whereas, the perpetrators of evil thoughts, words and deeds face retribution and long-lasting pain and anguish awaits their soul (30.11).**

### THE LAST STANZA

**O Mazda! Make me always hear the divine words (*srvāo*) and the prescriptions (*syothanā*) of the religion (*daenā*), so that I may generate and maintain the divinely enlightened temperament (*Vohu manah*) through the virtues of *gava* and *ashoi* (purity of heart and righteousness of mind), and by ever adoring and obeying Thee, I may be worthy of receiving Thy Divine power (*Khshathra*) and my life may remain enwrapped in evergreen bliss (*ferashem*). (34.15)**

### RECITAL DURING GEH SARNA CEREMONY

The Ahunavad Gatha is recited before a corpse during the *Geh Sarna* ceremony. The vibratory effect of the recital of these powerful manthra control and destroy the *druj-e nasu* (evil force which brings about physical and spiritual decomposition), help to awaken the soul's consciousness and sever its attraction to the physical world. The soul is guided on its onward journey and encouraged to turn its attention to the spiritual world. ■

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