



THE MAZDAYASNI CONNECTION

August 13, 2023

Ha 47.1

1 Nemō¹ vē² Gāthāo³ ashaonish⁴.
 'Spentā⁵ Mainyū⁶ Vahishtāchā⁷
 mananghā⁸ hachā⁹ ashāt¹⁰ shyaothanāchā¹¹
 vachanghāchā¹² ahmāi¹³ dān¹⁴
 khshathrā¹⁵ Ārmaiti¹⁶ 'Ahurō¹⁷

Ha 47.2

2 Ahya²¹ Manyēush²² Spēnishtahyā²³
 vahisitem²⁴, hīzvā²⁵ ukhdhāish²⁶
 vanghēush²⁷ ēcānu²⁸ mananghō²⁹,
 Ārmatōish³⁰ zastōihyā³¹ shyaothanā³²
 verezyat³³; ōyā³⁴ chisti³⁵ hvō³⁶ patā³⁷
 ashahyā³⁸ Mazdāo³⁹.

Gatha Series

The Gathas of Asho Zarathushtra

Gatha Spentamainyu or Spentomad Gatha

(This stanza should be recited twice)

Homage¹ (be) unto you², O Holy³ Gāthā⁴! Owing to best⁵ thought⁶, word⁷ and deed⁸ (inspired) through⁹ righteousness¹⁰ (the Creator) Ahura Mazda¹¹ doth give¹² unto us¹³ happiness¹⁴ (of this world) and immortality¹⁵ (of the world beyond) (i.e., Heaven), prosperity¹⁶ and 'perfect mindedness¹⁷ through Spentā Mainyu (i.e., beneficent spirit)¹⁸.

Note that just as this stanza is recited twice, the same words in the second strophe is also recited twice in the same metrical pattern.

Know that in each verse of 'Spentomad Gāthā' there occur four lines in a poetic form: in every line there are 11 syllables (4+7) i.e., there is usually caesura after the fourth syllable.

'If life is to be lived in the best manner, one should be inspired by the spirit of the Gāthā'.

About 'ahmāi' - the meaning of 'ahmāi' is 'unto him', 'unto him means 'unto the holy man', about which it is alluded in verses 4-5 of the same Ha.

'Haurvātā Ameretātā' and these as dvandva compounds. For explanation see my Avesta Grammar, pp. 67-68.

'dān' - Root Aorist third person plural parasmaipada of root dā- to give. Just as it occurs in Persian, so also the verb occurs in the plural of respect for Ahura Mazda, here. See Yama 21, 14.

owing to (good) words (spoken) on tongue (and) mouth and owing to (good) deed (performed) by both the hands of (his) good thought and behaviour (or perfect mindedness) can secure the best (thing) (i.e. happiness of Heaven) of that Most Beneficent Spirit (i.e., of Ahura Mazda).

Only owing to (His Omniscient) knowledge Ahura Mazda Himself (is) the father of righteousness (the origin of it).

The meaning of 'verezyat' is to be taken as English word 'to work out, to achieve'.

'ōyā' - is the form of the instrumental singular feminine of 'ōya' - meaning 'one'. From the word 'ōya' letter 'v' is dropped and 'y' is added. 'chisti' - is the instrumental singular masculine of 'chisti' - meaning 'one' for Ahura Mazda.

Four chapters, Ha 47 - 50 of the Yasna

From the writings of Dastur Kaiqushroo Navroze Dastoor Meherjirana

CENTRAL THEME

The central theme of Gatha Spentamainyu or Spentomad is *Spenti* - the spiritual (*minoī*) growth, development, progress and evolution.

SUMMARY OF CONTENTS

The contents may be summarized as follows:

- Spiritual growth, development and evolution.
- A person on the spiritual path will receive divine help from Ahura Mazda's progressive Spirit (*Spenta Mainyu*) and the seven Ameshaspands (47.1).
- The mode, method and mechanism of this divine help is elaborated in this Gatha.
- Manthra, yasna, tarikats, Atash, speaking the truth, performing acts of selfless service, adhering to the path of righteousness (*asha*) and resisting evil (*druj*), will result in *spenti* (spiritual progress). How and when will the devotee achieve spiritual progress (*spenti*)?
 - By speaking the truth and Manthra, and performing selfless and benevolent acts with righteousness (*asha*) and humility (*armaiti*) (47.2; 48.1, 3).
 - By worshipping Ahura's fire (47.6).
 - By listening and implementing the teachings of the religion (of Zarathushtra), which are based on righteousness (*asha*) as opposed to falsehood and deceit (48.4; 49.3, 5, 9). Such persons are Zarathushtra's helpers in his mission (49.7).
 - By suppressing one's base instincts such as wrath, violence and hatred (48.7).
- Ahura Mazda's teachings are mystical (*guzrā senghāongho*); that is they have deeper meanings (48.3).
- Yearning for the triumph of good (men) over evil (men) (48.10, 11).
- Future saviors and benefactors (*saoshyants*) will bring the joy-giving knowledge of the religion (*khshnoom*) and thus, vanquish anger and hatred (48.12).
- Evil forces (*bendva*), who please in vile deeds and deceive with their false doctrines, obstruct those on the path of spiritual progress even as they created hurdles for Asho Zarathushtra in accomplishing His divine mission (49.1, 2).
- Wicked persons, through their wicked thoughts, words and deeds, support the evil forces (*daevas*) (49.4). They will suffer and return to the physical world to reap the fruits of their evil thoughts, words and deeds (49.11).
- Asho Zarathushtra invokes Ahura Mazda's help to bestow grace on his disciples, Frashaoshtra (49.8) and Jamaspa (49.9).
- A righteous soul (*ashavan*) dedicates (entrusts) his selfless mind (*Vohuman*), the righteousness (*ashoi*) of his soul, his prayers, his humility and devotion to the care and guardianship of Mazda (49.10).

EVOLUTIONARY SEQUENCE

Ahunavad Gatha prescribes the first step towards man's final aim of Frashogard. That is, man must learn and implement the teachings of the Religion as revealed by Prophet Zarathushtra. Gatha Ahunavad refers to the disciplines for the mind and body.

Ushtavad Gatha promises to fulfill the hope of giving *ushta* - endless ecstasy, divine happiness if the teachings of the Religion are implemented.

Such a person who strives on the path of Asha by carrying out the mandates of Ahunavad and Ushtavad, now begins to progress spiritually, which is the theme of Spentomad Gatha - the minoi growth, development and evolution. *Spenta Mainyu* (the progress-giving Spirit) as well as the seven Amesha Spentas help the person in his exertions. The mode, method and mechanism of this divine help are embodied in this Gatha.

KEY STANZA

Spenta Mainyu (the Progressive Spirit) dwells in one who is of the Best Mind and whose words and deeds are inspired by Asha. Through Spenta Mainyu, Ahura Mazda bestows on him (the following): Perfection (*Hauravatāt*) and Immortality (*Ameretāt*), Power and Authority (*Khshathra*) and Humility (*Ārmaiti*). (47.1)

The above stanza declares that one who always practices righteousness (*ashavan*) is in contact with all the seven Amesha Spentas. He is attuned with them and is the direct recipient of their blessings. This is an ideal situation. The stanza also implies that we, non-saintly humans, can also receive the blessings of the seven Amesha Spentas through the practice of our religion. The seven Amesha Spentas are our guides during all our exertions.

AN ASHAVAN'S PRAYER

O Mazda! I dedicate the following to Thy care (custody): my purified, enlightened, selfless mind (*Vohuman*), the righteousness (*ashoi*) of my soul, all immortal mighty Prayer (which emanates from) my divine Power, which has the strength of my humility (*Ārmaiti*) and the sweet wealth of my devotion. (49.10)

The sentence - *nemascha ya armaitish izhacha* - in the *Kem Na Mazda* prayer, is from the above stanza, 49.10. This signifies that we the non-saintly humans have to reach - are destined to reach - the stage of an *ashavan*. Then, we shall, with all our strength and power of *Armaiti*, be able to dedicate and entrust all our selfless deeds and devotion to Mazda. Until then, we pray to reach that stage. *Nemascha ya armaitish izhacha* - may this prayer reach Thee, O Mazda! Through whatever little *Armaiti* I have, so that in the time to come, I may offer the same prayer to Thee, but with the then enhanced *Armaiti* and *Khshathra* (power, authority).

THE SAVIORS ARE IN TUNE WITH KSHNOOM

The Saoshyants are the Saviors of the world, who adhere to the divine happiness-giving knowledge of the religion (Kshnoom) through their good mind, righteousness and good deeds, in accord with Thy command, O Ahura Mazda! They (the Saoshyants) are the enemies of the demon *Aeshma*. (48.12)

PUNISHMENT FOR WICKED SOULS

But the wicked, evil-speaking, evil-minded tyrants who abuse power, evil doers who possess evil mentality, who do not believe in the religion, their souls return (*paityeinti*) with foul food (*akāish khvarethāish*). Their existence is truly in the Abode of Evil (*drujo demāna*), which is this corporeal world (*anghen astayo*). (49.11)

The Gathas mention that torment and woe, punishment and sorrow, fall to the lot of the wicked in 'hell' (Y. 30.8, 11; 31.14, 15, 20; 43.5; 44.19; 45.3, 7; 49.4; 51.8, 9; 53.7) and that the demons greet the lost souls with foul food (Y. 31.20, 49.11, 53.6). This is a figurative expression. Food metaphorically represents the result of our 'right' or 'wrong' choices. 'Foul food' represents the result of 'wrong' choices and the torment and woe experienced by the soul on account of its wrong choices is the 'hell' of its own making.

This hell or Abode of Evil (*drujo demāna*) is the pain and suffering experienced by the soul in this corporeal world (*anghen astayo*). Thus, hell (*dozakh*) and Abode of Evil (*drujo demāna*) both refer to the material world, this earth. *Dozakh* (*do* = two, *zarkhurashne* = to take birth) literally means to take birth twice or to be reborn. In a new incarnation on earth, the soul resolves not to repeat the mistakes of its earlier incarnation. Thus, incarnation-by-incarnation, the soul learns the lessons in this earth and becomes a righteous one. ■

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