



# THE MAZDAYASNI CONNECTION

August 15, 2023

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(Hā 53<sup>rd</sup>)

Nemō<sup>1</sup> vē<sup>2</sup> Gāthā<sup>3</sup> ashaonish<sup>4</sup>.

1 \*Vahishta<sup>5</sup> ishtish<sup>6</sup> srāvi<sup>7</sup>

Zarathushtrahē<sup>8</sup> Spitāmahyā<sup>9</sup>

yezi<sup>10</sup> hōi<sup>11</sup> dāt<sup>12</sup> āyaptā<sup>13</sup>, ashāt<sup>14</sup>

hachā<sup>15</sup> Ahurō<sup>16</sup> Mazdāo<sup>17</sup> yavōi<sup>18</sup>

vispāi<sup>19</sup> ā hvanghevīm<sup>20</sup>;

y: **Gatha Series** kenchā<sup>24</sup>

daēnayāo<sup>25</sup> vanghuyāo<sup>26</sup> ukhdhā<sup>27</sup>

\*shyaothanāchā<sup>28</sup>.

(This verse to be recited twice)

Homage<sup>1</sup> (be) unto you<sup>2</sup>, O Holy<sup>3</sup> Gāthā<sup>4</sup>!

The best<sup>5</sup> wish<sup>6</sup> of Spitama<sup>7</sup> Zarathushtra<sup>8</sup> has been fulfilled<sup>9</sup>; when<sup>10</sup> (the Creator) Ahura Mazda<sup>11-17</sup> gave<sup>12</sup> him<sup>11</sup> two gifts<sup>13</sup> on account of (his) righteousness<sup>14-15</sup> (viz. (1) good life<sup>16</sup> (i.e., happiness of heaven) for all eternity<sup>17-18</sup> and (2) those who were (first) tormenting<sup>19</sup> him<sup>20</sup> wished<sup>21</sup> to learn<sup>22</sup> his teachings<sup>23</sup> and the acts<sup>24</sup> of the good deeds they became the disciples of the

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- # Original meaning is "is heard" 'srāvi' - Passive Aorist third person singular of root 'sru' = Sanskrit 'shru' = to hear. For the explanation of the word 'srāvi' see my Avestā Grammar page 254.
- † "yavōi vispāi" - Later Avesta form of 'yavōi vispāi' is 'vispāi yave'. (See Yasna 40.2; Yasna Hā 41.2).
- § 'hvanghevīm' = hu + anghu + ya + m = happy life.
- ⊙ 'daben' - root 'dab' = Vedic 'dabh' = to torment, to hurt.
- ◇ Original meaning: "wished to learn", root 'sach' = to learn; without reduplication by adding 'sha' of the desiderative verb it became 'sach+sha'; then having altered 'ch' and 'sh' and by adding the imperfect tense third person plural termination it became 'sashken'; 'sashken' = wished to learn. "disciples" (Justi and Mills); "teaches" (Harlez); "teaching" (Darmesteter). If the meaning 'Disciples' is accepted, then it can be translated as under: through the teaching and acts of the good Religion (i.e., by their acting according to the sacred hymns of the good Religion) they became the disciples of the

## The Gathas of Asho Zarathushtra

### Vahishtoisht Gatha

One chapter, Ha 53 of the Yasna

From the writings of  
**Dastur Kaiqushroo Navroze Dastoor Meherjirana**

### CENTRAL THEME

**V**ahishta means 'best' and Ishtish means 'coveted (desired) wealth'. This Gatha declares that Asho Zarathushtra's wealth became known and proliferated in the world. The wealth is the spiritual (*minoi*) knowledge (*ilm*) and its practice (*amal*), taught by Asho Zarathushtra.

Asho Zarathushtra taught humans the path of religion, leading to the ultimate goal of *Frashokereti* and union with Ahura Mazda; how to dissolve the Evil (*druj*) and strengthen the Good (*gava*) within oneself; how to develop the energy centers (*Chakhras*) of minoi energy - in short the procedure to advance and evolve on the path of *spenti* and *asha*. This included the 21 Nasks, Manthra, Yasna, consecration of different grades of Fire, *Pav Mahal*, the methods of invoking and attuning with the Amesha Spentas and Yazatas.

The 'wealth' of Asho Zarathushtra also includes the dissolution of the dense and evil meteor of evil (*Tur-bara-tur*), the defeat of the Daevayasnis; the drawing of protective orbits (*karsha*) around the earth; making preparations for the advent of future Saoshyants, and a host of other things. These are his *Vahishta-Ishtish*.

## SUMMARY OF CONTENTS

The contents may be summarized as follows:

- The mission of Asho Spitama Zarathustra was completed. His afore-mentioned 'best desired wealth' proliferated on earth. The Daevayasnis, who initially opposed him, also saw the wisdom of his teachings and started following him. He, thus, put this world on the path of *Frashokereti* (53.1).
- Kai Vishtaspa and Frashaoshtra started leading the people on the path of the religion (53.2).
- The importance of marriage in leading a righteous life for ordinary mortals is also highlighted with the example of **Jamaspa** and **Pouruchisti** who lead righteous men and women to *Khaetvodatha* (Unification of the Soul) (53.3, 4, 5).
- Humans are cautioned on the perils of carnal desires and their resulting retribution, and marriage is advocated to control them (53.6, 7, 8).
- The last stanza (53.9) reveals that Ahura Mazda will protect those striving to tread the Path of Religion from the Daevayasnis.

## EVOLUTIONARY SEQUENCE

Ahunavad Gatha prescribes the first step towards man's final aim of *Frashokereti* or *Frashogard*. That is, man must learn and implement the teachings of the Religion as revealed by Prophet Zarathushtra.

Ushtavad Gatha gives the promise and hope of the fulfillment of the final goal, if the teachings of the Religion are implemented, thus giving endless ecstasy, divine happiness (*ushta*).

Spentomad Gatha declares that such a person will experience minoi growth, development and evolution (*spenti*). Spenta Mainyu (the progress-giving Force) as well as the seven Ameshaspands help the person in his exertions.

The spiritually advancing person now receives Divine Power and Authority (*Khshathra*) which is the central theme of Vohu-Khshathra Gatha.

Vahishtoisht Gatha is the culmination of the epic saga of Zarathustra's divine mission on this earth. He had succeeded in proliferating the knowledge and practice of the religion, which would lead humans to the ultimate goal of *Frashokereti*. Those, who had initially opposed him, learnt the sublime beauty of his message and whole heartedly accepted the principles of the Good Conscience. His disciples were doing a yeoman's work in spreading his message and now he felt that his earthly mission was drawing to an end. He further encouraged them to continue with the good work and his admonitions apply to his followers even today as it applied to his immediate disciples in the distant past.

### KEY STANZA

**The best wealth of Asho Spitaman Zarathushtra proliferated, Ashoi dispersed and due to that Ahura Mazda bestowed Asho Zarathushtra and his disciples the gift of Eternal Existence.**

**Those who initially resisted him, also craved to learn the words and deeds of the Good (Mazdayasni) Religion. (53.1)**

### KAI VISHTASPA AND FRASHAOSHTRA

**Kai Vishtaspa and Frashaoshtra (Zarathushtra's great disciples) will lead to the righteous path of Ahura's Daena (Religion), those who have faith by thought, word and deed, in Khshnoom and Yasna. (53.2)**

In the above stanza, the Prophet mentions that his disciples, Kai Vishtaspa and Frashaoshtra, who imbibed and implemented the teachings of his happiness-giving message, will, in turn, teach the righteous path of the religion of the Saoshyants, to others who have faith. The word *dāonghō* explains this. The word *dā*= to give, implies to know and then knowingly give to others. The word *Khshnoom* means the happiness-giving knowledge of the Religion (see translation by Ervad Kavasji E. Kanga).

One of the important missions of Holy Prophet Zarathushtra was to build a spiritual power station, called *Pāv Mahal* in the region of *Upairi Dakhyu* in the non-physical world, *Nisti*. *Pav* means sanctified and *Mahal* is a palace. The term would then mean a 'sanctified spiritual palace.' The *Pav Mahal* provides a link between the spiritual world and the material world. Ahura Mazda sends His blessings through this agency.

The *Pāv Mahal* is compared to a Tree (*sarv-é keshmar*) which draws blessings to this earth. This tree has millions of branches, from which several *Pāv Mahals* could be created on this earth. In his *Shahnameh*, Ferdowsi says that Asho Zarathushtra planted a cypress tree near the door of his Burzin Mehr Atash Behram. This tree is not to be taken literally - it is a reference to the *Pāv Mahal* built by the Prophet to attract blessings from the spiritual world.

When he came down to earth, the Prophet built another *Pāv Mahal* in *Thrishva* on this earth [for more information, see *Airyana Vaeja, Thrishva, Firdaus*, in *The Mazdayasnie Connection*, Vol.31 Iss.1-4, p. 11 – Editor.], but in a different dimension. Thereafter, Asho Zarathushtra taught his disciples to create Pav Mahals in the physical world, such as our Iranshah Atash Behram.

Pav Mahals play the role of relay stations, transmitting the Divine currents of Endless Light (*Asar-e Roshni*) from the spiritual world (*Hasti*) to the physical world (*Geti*). From *Hasti*, the currents of *Asar-e Roshni* are relayed into the Pav Mahal in *Nisti*, then into the Pav Mahal in *Thrishva*, then into the Iranshah Atash Behram at *Udvada*, and finally into our Atash Kadehs - Atash Behrams, Atash Adarans and Atash Dadgahs.

The consecrated Atash Kadehs in India have a separate room, segregated from other areas in the building, called *Yazashna-gāh* or *Urvisgāh*. This room has furrows in the floor, called *pāvis*, that demarcate a consecrated area. The talismanic *pāvis* protect the area from the spiritual pollution of the outside world. Higher liturgical ceremonies such as *Baj*, *Yazashna* (*Ijashne*), *Vendidad* and *Nirangdin* can only be performed within the *pāvis* of a *Yazashna-gāh* and are called Pav Mahal ceremonies.

When a Navjote of a child, born of Zarathushti parents, is lawfully performed within the precincts of a consecrated Atash Kadeh, the currents of Divine Light, *Asar-e Roshni*, enter into the energy centers (*chakhra*) of the child (*Navjoti*) through the *Sudreh* and *Kusti*.

The word *éřejush patho* means the right path, the path of righteousness, the path of the religion, which leads to Divine Happiness. The essence of this stanza is that the path of righteousness (*éřejush pathô*), or the path of religion, comprises of performing rituals and observing religious disciplines (*tarikats*) to abstain from evil. This causes blessings to flow from the *Pāv Mahal*, which, in turn, lead to Salvation.

### **POURUCHISTI AND JAMASPA**

The third stanza (53.3), mentions that Ahura Mazda has nominated for Pouruchisti, the youngest daughter of Asho Zarathushtra, a lord possessing a selfless good mind (*Vohuman*) and righteousness (*Asha*), who will consult her for wisdom and perform acts of piety. Though Jamasp, brother of Frashaoshtra, is not mentioned by name, it is generally assumed that he is implied as the lord and husband of Pouruchisti.

### **ADVICE TO MARRY**

The importance of marriage in leading a righteous life for ordinary mortals is also highlighted in this Gatha. Jamaspa and Pouruchisti lead righteous men and women to *Khaetvadatha* (Unification of the Soul).

In Nature, every soul has a counterpart in the opposite sex. Thus every male soul has a corresponding female counterpart and vice versa. Both advance separately and



ultimately merge into each other, forming a complete asexual soul. This union is indicated by the Avestan term *Khaetvadatha* (*Khaetu* = own relative, *datha* = giving up) and the complete soul is called *Magavan* (Y.33.7). Our Prophet being a *Magavan*, was complete and hence he could not have family ties in the worldly sense.

For ordinary humans, marriage is a step in the process leading towards *Khaetvadatha* - the unity of male and female souls. For this reason, stanzas 53.4 and 53.5 advocate marriage, and advise future brides and bridegrooms of their filial duties towards one another. The whole idea is that when spouses live a married life with selfless devotion towards each other, they can tread the path of Asha, ultimately leading to the spiritual union of *Khaetvadatha*. Jamaspa and Pouruchisti are tasked with leading righteous men and women to *Khaetvadatha*.

**(Pouruchisti advises her friends):**

**She, who by being pure, remains faithful to her father, her husband, her relations, as well as righteous persons, then her pure intentions will be fulfilled completely and Ahura Mazda will grant her a place in Heaven (Garothman) for all eternity because of her good intentions. (53.4)**

**Young maidens of marriageable age and your future husbands, pay attention to my words of advice: study (and implement the knowledge of) the religion. By doing so, you will attain a life of Bahman (Good Mind) and Asha, and you will lead a selfless existence with each other. Thereby your life will be happy indeed. (53.5)**

Stanza 53.7 declares that those who seek to destroy wicked lusty thoughts from self by marrying will ultimately reap the reward of advancing towards the spiritual level of a *Magavan*. ■



**A Parsi wedding.  
Circa 1905.**

# Asho Zarathushtra's Wives, Sons & Daughters

The interpretation of Zarathustra's daughter's marriage and even Asho Zarathushtra's three wives and six children is inconsistent with the status accorded to our Prophet in the Avesta and Gatha. The Avesta declares in more than one instance that Asho Zarathushtra's soul was of the level of Yazatas and being a Magavan, he would not have had any wives or children. This stanza has deep inner meanings which need to be unraveled to get a proper sense.

There is deeper symbolism in the Prophet's three wives (Urvij, Arnij-bareda, Havovi), three sons (Isat-vāstar, Urvatat-nar, Khushed-cheher) and three daughters (Freni, Thriti, Pouruchisti). They are *kehrp* formations - subtle energy bodies - manifested by Asho Zarathushtra by performing divine ceremonies (*yasna*) in the ultra-physical realms. These forms or potentialities possess life, consciousness, spiritual self-intelligence, and divine knowledge and were created by the Prophet to assist him in performing his mission. Each has a certain assigned function that helps humanity and the creation progress towards Ahura. The so-called three wives, three sons and three daughters of the Prophet were of this nature. The three potentialities (*kehrps*) which the Prophet used himself, were allegorically called "wives", the other three powers through whom he will fulfil some great Divine missions in future are styled "sons", because a dutiful son carries on or completes the work of the father, while the three powers which Asho Zarathushtra used for bestowing on others are called "daughters", as a daughter is given away in marriage to a bridegroom. The above nine potentialities are represented in the Prophet's pictures as a 'nine knotted' stick called *Nav-gareh*, held in his hand, since a stick represents strength or power to its holder. *Nav-gareh* literally means nine knots. The word *Gareh*, written in Pahlavi, can also be read as *Gena*, meaning a maiden or a pure entity.

In this light, then, let us examine the allegorical wedding of Pouruchisti with Jamspa.

*Chisti* means wisdom and perfect all-seeing knowledge of the past, present and distant future. The stanza mentions that Pouruchisti was *yezivi dugedrām*. *Yezivi* implies being born as a youth at the instant of birth and being attuned with the Yazatas from birth. The word comprises of *yaz* = to be attuned with and *zak* = to be born. An ordinary child, at birth, is an infant (not a youth), innocent and not spiritually complete. The *kehrp* of Pouruchisti, on the other hand, right from the moment of manifestation (birth) by Asho Zarathushtra, was young, possessed wisdom and perfect knowledge of the past, present and future (*chisti*) and attuned with him.

This potentiality of Pouruchisti was bestowed by the Prophet on Jamaspa. As a result of this spiritual wedding, Jamaspa received the wisdom and perfect (complete) knowledge of the past, present and future and became a great Master-astrologer and super-seer, and hence is known, in the Avesta as *De-Jamasp*, the all-knowing predictor.

Thus, Pouruchisti was not the worldly daughter of the Prophet, Jamaspa was not his worldly son-in-law and their 'marriage' indicates the bestowing of the potentiality of wisdom and perfect (complete) knowledge of the past, present and future to Jamaspa. ■