

Salient Points

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To all those friends who ask for some salient points of the “Good Religion” founded and propagated by Zarathushtra and preserved in the Gathas, his thought-provoking songs, to guide humanity to perfection and eternity through the triple Principle of

GOOD THOUGHTS, GOOD WORDS, and GOOD DEEDS...

They are:

1. There is only one God, God of Subtle Wisdom, Ahura Mazda, continuous creator, sustainer, and promoter of cosmos (Songs 8 and 9).
2. All superstitious beliefs in false gods, goddesses and similar imaginary beings, and in the performance of rituals to appease them should be abandoned and all irrational ideas and practices should be given up (Song 5).
3. The religion of Good Conscience, the Gathic name for the Zarathushtrian religion, is universal and for all (Songs 9.10 and 17.1).
4. The divine enlightenment (SERAOSHA) reveals many divine faculties which lead to the understanding of the principles that form the cosmos, an orderly universe. The most important are SPENTA MAINYU, the progressive mentality, the divine faculty that creates, maintains, and promotes; ASHA, righteousness, the universal law that precisely regulates every move in the cosmos; VOHU MANAH, the wisdom behind every righteous move; VOHU KSHATHRA, good rule and the benevolent power that keeps good order in the universe; ARAMAITI, serenity and tranquility acquired under a good rule and required to promote the cosmos; HAURVATAT, wholeness and perfection achieved under tranquil conditions; and AMERETAT, immortality and eternity attained through wholeness. (These abstract principles form the main points of most of the seventeen songs.)
5. The universe has been created good and is orderly progressing towards completion as intended by its Creator, Ahura Mazda (Songs 8 and 9).
6. Mankind has been endowed with the freedom of thought, word and deed, and has a bright mind to discern between what is good and what is bad for human society (Song 3.2; 4.9, 11–12).
7. The human being has two mentalities “spenta mainyu”, progressive mentality, and “angra mainyu”, retarding mentality. The progressive mentality helps him to improve himself and the world around him. The retarding mentality harms him and the world. The wise would, therefore, choose and promote the better mentality (Songs 3, 4, 10).

8. The human world on this earth is divided into two camps, the righteous and the wrongful. The objective of the righteous should be to win over the wrongful into the righteous camp and thus establish a good life for all (Songs 3, 4, 10, and many more references).
9. What is good can best be understood by studying nature, advancing knowledge, harmonizing with all that is good and beneficial, and promoting the environment—our human society and the rest of the living world (Song 7.3; 8.6; 9.12; 13; 15.3).
10. Mankind may, if it chooses, develop all the above divine faculties and become creative, in fact the renovator, maintainer, and promoter of its endowed environment and become spiritually perfect and eternally godlike (Song 4.16; 8.3; 9.9; 13.3).
11. If a person does not choose correctly, his world continues to be chaotic, and he suffers the consequences until he adopts these divine principles (Song 8.5; 17.6, 8–9).
12. Sooner or later humanity will correct itself and attain perfection and eternal life (Song 10.7).
13. Caste, color, race, and nationality do not play any discriminatory part in the universal message of Zarathushtra.
14. Mankind is its own savior. Each person, guided by a discerning “good mind” and “good conscience”, should work for the betterment of self and fellow human beings and living the world (Songs 3 & 10).
15. Men and women are equal and enjoy the same rights in a free and responsible society. Superiority lies in righteous deeds alone (Song 3.2; 17.5; A Airyema Ishya; Haptanghaiti 1.6; 5.3).
16. The smallest unit of humanity is the family and the largest unit the entire human world. All the units—home, town, state, country, and world—should be united and bound together by love and wisdom (Song 4.16, 18; 5.1; 6.3–4).
17. Every person should acquire and promote wisdom. Human society should be an intellectual society consisting of selfless, devoted members (Songs 3.1, 4.6, 17, 19, 7.10).
18. Free human society should select only fully qualified persons of righteous records and merits for both temporal and spiritual offices in a true democratic environment, and thus establish the cherished and chosen ruling system (Yatha Ahu; Songs 2 & 16).
19. The prime object of every person should be to make a better world in spirit and body. Human society must progress. Every member must persevere to promote it. (Song 3.9; 7.5; 11.9; 13.11).
20. The Good Religion is a “self-renovating” religion. Its continuous progress with the advancing world makes it ever-fresh, ever-modern. Modernization of thoughts, words and deeds, including traditional practices and rites, should be the order of the day. (Songs 3.9; 7.15; 11.19; 15.11)

21. Enlightenment and happiness come to the person who gives happiness to others without discrimination whatsoever. An enlightened and happy life is what every person needs to achieve and spread (Song 8.1).
22. Prayers help a person to communicate with God. They are invigorating, guiding, and satisfying. They help to experience the divine love. One may pray whenever, wherever, and in whatever state one feels the urge to communicate with God. One may do it alone or in the company of others. Prayers may be said in silent meditation, in a few words, in long lines, in prose or poetry, recited loud and sweetly. They may be said plainly or with simple rituals that would help the person feel elevated in their experience (This is repeated throughout the Gathas)