The Gathas of Zarathushtra

A Thought a Day to Practice, Say, and Pray
By Ali A. Jafarey

Introduction

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The *GÂTHÂS* are *Mâñthras*, thought-provokers. They consist of 17 songs and have a total of 241 stanzas. Each stanza is a thought-provoker in a chain of thought-provocation. It is like a pearl in a cord of song, and each cord of song is a part of a necklace of the *divân*, complete poetic works of Zarathushtra Spitâma (Persian "Zartosht", English "Zoroaster"). The divan is called the *GATHAS*, meaning "Sublime Songs". The Zarathushtrian Assembly will be posting one of the 241 stanzas of the Gathas on a daily basis to provoke their thoughts to enlightenment to guide us to a good life of progress in mind and body—to serve the living world on this good earth of God. It will take the Gathas and their Supplements—the "Stot Yasn"—plus the extant "thought-provokers" in the Later Avesta. It will take us one year to complete.

Every stanza has its transliteration of the original text, translation into English, a Summary Substance as its simple explanation, and the Pondering Points provoked by the stanza. The transliteration is simple. \hat{A} and \hat{a} are as "a" in "father", \hat{E} and \hat{e} as "ay" in "day", \hat{I} and \hat{I} as "ee" in "bee", \hat{U} and \hat{u} as "u" in "rule", \hat{O} and \hat{o} as longer than "o" in "go", \tilde{N} and \tilde{u} as the silent nasal "n" in "dent", \hat{I} as "ch" in "church", \hat{I} has "s" in "vision", \hat{I} has a harsh guttural "gh" heard in French "r", and \hat{I} as a harsh guttural "kh" heard in Scottish "loch". It would not matter much if one cannot pronounce as good as one should. It is meaning the stanza carries which is of high importance.

The daily posting of one stanza is an easy way of understanding and comprehending the Gathas. The Gathas are Guide. Let them guide us step by step—stanza by stanza.

The seeker is requested to read the stanza of the day, go through its Summary Substance, consider the Pondering Points in it, and have his/her thoughts provoked to "please Lord Wise and the divinely fashioned Living World". The next stanza will follow the following day, and it will continue till the end of the Stot Yasn plus.

We pray that you will find *USHTÂ*, radiant happiness in each of them—to radiate your happiness to others without discrimination.

The Gathas and Translation, Explanation, Interpretation, and Imagination

Ali A. Jafarey

A Promise

The late Dr. Maneck Pithawalla, Principal of B. V. S. Parsi High School, Karachi (Pakistan) taught me Avesta and Pahlavi from 1938 to 1941, and then introduced me to the celebrated Dasturji Dr. Maneckji N. Dhalla. The first day I faced Dasturji's divine face, he affectionately advised me, more or less, in these words: "When you think you have learned enough of the Avestan language, do not start by translating the Gathas first. They are the guide. One wrong interpretation would be enough to mislead the people on that point. Engage yourself with other parts of the Avesta. Wait for five years, master the language, and then embark on translating the Gathas." I made a promise, a promise that made me turn to the desired translation full thirty-five years later.

From 1938, when my esteemed friend Eruch P. Bulsara, later the Principal of the Bulsara Commercial Institute, Karachi gave me my first copy of the Gathas, translated into Sanskrit, English, and Gujarati by the late Jotindra Mohan Chatterji, to this day, I have read renderings of the Gathas in Pahlavi, Sanskrit (both the older and the recent ones by Chatterji and Khabardar despite my elementary knowledge of Sanskrit), English, Persian, and Gujarati. My French and German are too rudimentary to be of any subtle comprehension but translation of some French and German renderings of the Gathas into English have been of great help. A Turkish rendition by the late Prof. Tarlan of the Persian translation of Pourdâvoud was only pleasing to see. I could not enjoy reading it because I do not know Turkish.

All these and my own studies and subsequent knowledge of the Avestan, Pahlavi, Persian (prose, open verse and poetry), and several living Indo-Iranian languages as well as the Indo-Iranian literature and lore and my experiences in anthropological fields and acquaintance with archeological works encouraged me to render the Gathas and other texts in the Gathic dialect in Persian in 1981 under the title "Stot Yasn, dârâye Gâthâ, sorûdhâye pâk-e zartosht-e espantamân va haft-hât va dîgar goftehâye yârân be pârsi-ye ravân." It has had several informal editions in the past eleven years and now a formal second edition printed in Los Angeles this year. Its English edition was published in 1989.

Confusion

The Gathas were composed by one person, Zarathushtra Spitama. They have been translated by many—Zoroastrian and non-Zoroastrian priests, philologists, professors, litterateurs, "translators", adventurers, and sheer admirers. The resulting translations are so diverse that one has to imagine as many Zarathushtras as there are translators of his songs. The translations range from verbatim renderings through moderate explanations and odd interpretations to queer imaginations. A few are not, in fact, translations but paraphrases of other renditions. Going through various translations and the Zoroastrian lore has made me realize the truth in the advice of Dasturji. I fully see what translation, explanation, interpretation, and imagination by persons of diverse backgrounds, schools, and interests, each working for his or herself, can do.

There is but one sure outcome of these diversities. These translations have confused the small yet highly literate Zoroastrian community. That is why I suggested at the 1964 World Zoroastrian Congress and read a paper at the 1976 Congress—both held in Bombay, India—advocating that a team of Avesta and Indo-Iranian scholars, Zoroastrians and friends, cooperate to render, what we may term, a standard version of the Gathas. Then I wrote this paper, now revised to suit the occasion, for the 8th North American Zoroastrian Congress held in Montreal, Canada, in 1987. I could not attend the congress because of my travel difficulty. So, the essay was published in the California Zoroastrian Center's bulletin, The Zoroastrian, No. 6-5, October-November 1987.

I have been all along advocating my point. So far, in spite of all the nodding approvals and a very affectionate answer from a colleague in Iran who rushed his translation before we could sit together and discuss our plan to present it jointly, no one has come forward to even give it a serious thought. The recent move in North America by three physicians to publish a "master" translation in pure Persian is a welcome move. It was initiated by the late Dr. Rostam Sarfeh of the Rustam Guiv Trust fame. It is supported by many Iranian admirers of the Gathas and has a moderate fund for the project. But since none of the sponsors knows Avesta and the implications of translation, it is, in my opinion, more of an emotional movement than a scholarly undertaking. Nevertheless, it is encouraging.

So far, every translator (now with the exception of Prof. Helmut Humbach and Dr. Pallan Ichaporia who have come out with a joint rendering) has done it alone, some with the knowledge that such a move would grant them the full freedom to interpret "a very difficult and evasive text in a very archaic language." A few translators have come out with the suggestion that this was purposely done by Zarathushtra, as if he did not really want his message to get across.

Defining the title

With the above as a prologue, I am sure the scholars present here fully realize what I mean by the title: *The Gathas and Translation, Explanation, Interpretation, and Imagination*. But, for the sake of those among the audience who may not fully understand, please bear with me and let us see what the words in the title mean. Webster's Dictionary defines them: Translate is to turn into one's own or another language. Translation is an art that involves the re-creation of a work in another language for readers with a different background. Explain is to clarify or make acceptable to the understanding some thing that it finds mysterious, causeless, or inconsistent. Explanation consists in successfully comparing new phenomena with older and familiar ones. Interpret is to understand and appreciate in the light of individual belief, judgment, interest, or circumstances. Interpretation is an explanation of what is not immediately plain or explicit, or unmistakable. Imagine may imply the process of free mental visualization or pictorialization that is often vivid, relatively unguided, and unchecked by rationality. It is to form an idea, to create a mental image, to fabricate. Imagination is an act or process of forming a conscious idea or mental image of something never before wholly perceived in reality by the imaginer.

Many motives

The background, school, and interests of a translator play a part, sometimes insignificant, sometimes substantive, in his or her rendering. One sees Zarathushtra in these perspectives and the result of the rendering has glimpses and glimmers of them. The backgrounds, schools, and interests of translators are wide and diverse—Vedic Hinduism, Judaism, Christianity, Islam,

Zoroastrianism, Hellenism, Westernism, Iranianism, Mysticism, nationalism, patriotism, prejudice, bigotry, anthropology, archeology, mythology, philosophy, fun, fame, challenge, hobby, money, admiration, and love may be counted as some of the motives.

Judaic, Christian and Muslim thoughts and interests have lime-lighted, in their own terminology, God, lord, archangels, angels, spirits, Satan, prophet, savior, shepherd, sheep, flock, fold, holy, merit, sin, reward, punishment, purgatory, resurrection, paradise, and hell. Of course, strict Judaic and Muslim monotheism and trinitarian Christian monotheism each have their relative hues, and so does the idea of the "awaited" Savior—Saoshyant. Baha'ism is also interested in the Savior idea, Baha'u'llah being the awaited one. Vedic schools have mostly linked Zarathushtra with the Rig Veda and have either seen in him a "rishi" or even an "atharvan" priest, or have emphasized his role in prayers and sacrifices aimed at invigorating his favorite god. Although racehorses and chariots have not been specifically mentioned, for some the terms connected, directly or farfetched, with chariot racing are of importance. Others have discussed terms for justice and ordeals. Some see him as a busy ritualistic priest and some as a shaman. Men of Hinduism have found divine incarnation, human re-incarnation, and other subtleties of the Hindu religion. Alien religious bigotry and prejudices have belittled him and his songs. Zoroastrian feelings have aggrandized him. The "traditionalists" tend to see the Gathas as a part of elaborate rituals. Mystics have mystified the Gathic teachings and have written about mystic powers in the vibrations produced by Gathic verses when recited aloud. Occult commentators have written pages to "illuminate" a single word of great potency. Poetic persons have been charmed by the Gathic eloquence, a fact that has made some to "explain" the Gathas through the Masnavi of Jalal al-Din Rumi and other famous works of Muslim Sufis and Iranian mystics. Patriotic Iranians have lauded Zarathushtra as the only "Prophet of Iran", and the Gathas as his message for a resurrected greater Iran. Racists monopolize the Gathic teachings for a particular stock of people. Anthropologists see cows and horses and an early Bronze Age animal husbandry in the songs. Mythologists find, with their equations, ancient gods in new garbs in their verses. And lastly, the Gathic dualism has its own charms, charts, and churns in translation, explanation, interpretation, and imagination.

This article is not aimed at commending a rendering and commenting on another, nor a review of the Gatha translations. It is meant to point out what the four words in the title—translation, explanation, interpretation, and imagination—have done—and still do—to the Gathas. It may also serve to show what these words have done and are doing to any literary piece, religious, social, national, or artistic.

While the holy scriptures of other religions have been, or are being, translated mostly by their own devoted scholars; some scriptures, and Zoroastrian books being prominent among them, are dealt with generally by philologists and linguists of either alien faiths or "no faiths". Many scholars are devoted more to their profession than the piece of literature with which they are working. The hair-splitting methods used by some surgeons of translation simply mar the very beauty and sublimity of the poetical works composed exclusively for guiding people in mind and body, spirit and matter. The result is that some translations look more like postmortem mutilated bodies than pieces of priceless art. They lack the spirit with which a religious scripture is filled. Some of the "postmortem" translations appear as though they are not meant for the faithful but are in fact "counter-translations", duels, debates or dialogues between various scholars within a small circle, and yet they are published in sufficient number of copies to find their way into personal and public libraries of Zoroastrians. Mystic expounders, occult interpreters, and

imaginative persons stand on the other extreme. They make the reader left dazed to admire and esteem a work beyond his or her mental grasp, and then blindly follow the "master". And there are moderate, sincere, devoted, concerned, responsible, and scholarly persons who have done their best to present a good translation and explanation. But again, their backgrounds, schools, and interests place disparities between their translations.

The translations can be motivating, convincing, sweet, insipid, incomprehensible, or even misguiding, and if one reads several of them, they are collectively confusing, even confounding. The reason: The archaic language of the Gathas, distances of time and differences of culture between Zarathushtra and the translators, diverse backgrounds of translators, their individual motives, their relations with Zarathushtra, and their limitations.

Polarizing Patterns

There are compelling reasons for referring to the background, school, and interest of a translator. Let me give an example by way of explanation. When I was 14 or 15 years of age, I read an Urdu book authored by the son of the famous Indian Muslim reformer, Sir Syed Ahmad Khan. He quoted an anecdote about an oriented British official in India who was supposed to have a good command of both the "vernacular" and Indian lore. The official often heard his servants reciting poetic couplets in their conversation with each other. One day he asked them to teach him a couplet. One of them presented him with one. It runs:

Ham huay, tum huay, keh mîr huay Unkizulfonmensabasîrhuay

The verbatim translation is: "Be it we, be it you, be it Mir; in her locks, all became prisoners." The official memorized it. After a week or so, the servants asked him about the couplet. He recited in good Urdu: "Hum tum aur Khânsâmân Amîr ke hâth bâl ki rassi se bândh kar jelkhâne men dâl detâ hai." It means: "I take you and our cook Amir, tie your hands with hair ropes and throw you in prison." Evidently, he had forgotten the couplet and interpreted it as he had understood it. He left the servants stunned!

To comprehend the couplet, one has to know that in Persian, Urdu and allied languages, the heart of the lover gets entangled in the curly hair of the beloved. This means falling in love. Mir, the proper name used in the poem, is the name of the poet who composed it and not a third person, certainly not the cook who worked for the British official and whose name happened to be Amir, not Mir. The couplet is not in the usual prose syntax. This makes the word-to-word rendering depart further from its own syntax. The words "we and you" denote "all" but the poet. A deeper study would require one to know the poet and his age to determine to whom the "zulf", or the curls, belong and who the beloved is, a girl, a boy, God, or the Prophet. One should read not only the poem that contains the couplet but the entire collection, the divân. Above all, one should have a fair knowledge of the relevant culture. Then what appear as inconsistencies in a poem with each couplet seemingly saying something new, would appear consistent, relevant and revealing a profound message. And now let us render the couplet into English so that we comprehend and enjoy it. It reads: "She is so beautiful that all, including Poet Mir, who see her, fall in love with her."

With the above as a rudimentary example and many more in mind, let us look at one instance from the Gathas. Scholars differ as to who composed Ahuna Vairya (also known as the

Ahunavar or Yatha Ahu) Zarathushtra or some other person. Nevertheless, it was and is considered the most important stanza in the Gathic texts. Of the five metrical parts of the Gathas, the first and longest gets its name Ahunavaiti from this stanza, and this is enough to express its importance. Yet most scholars have excluded it from their translations. Some have written separate essays to link it with the Gathas, particularly Song 2 (Yasna 29).

The Ahunavar has as many as four dozen renditions—enough to confuse the clearest mind. We will look at two of them. The Ahunavar has, more or less, five keywords: ahu, ratu, vairyô, vâstâr, and drigu. One translator takes the five words respectively to mean "sovereign lord, spiritual leader, all-powerful, shepherd and meek." As a result, the translation makes the temporal lord (of the ruling class) and the spiritual leader (of the priestly class) all-powerful in their sphere of actions. Furthermore, God blesses the person who becomes a shepherd to lead the meek in spirit and matter. Another translator comes to the conclusion that ahu means "a lord who removes evils", ratu is a "righteous leader", vairyo means "worthy of being chosen", vâstâr is "rehabilitator", and *drigu* stands for the "oppressed". To this translator the Ahunavar formula is the cornerstone of the mental and physical, and spiritual and material democracy in the Zarathushtrian Doctrine. He sees that even Zarathushtra, the divine founder of the religion, is to be chosen and elected as the spiritual and material leader on the basis of his qualifications as a righteous person in order to establish a divine dominion in which wisdom rules to rehabilitate every person whom injustice has oppressed and uprooted. To him Zarathushtra is not a God-sent or God-imposed prophet but one who, in his search for Truth, realized God, comprehended the divine message, and set out to spread it to others.

Here we have two schools of thought. One translation finds a totalitarian socio-religious order, a theocracy in which the poor, led by their all-powerful leaders, are informed that they would enjoy charitable institutions to survive. The other stands for an ideal democracy in mind and matter and a secure and just life for all. They present two opposite interpretations of a single stanza. One explanation may please the powerful rulers, religious leaders, and the charitable rich. The other may appeal to modern minds. But then which is the correct rendering? Did Zarathushtra advocate a physical theocracy or a spiritual democracy? Other translations take us to judge, judgment, protector, shepherd, shelter, pasture, the dervish, and more.

As a second example, the well-known Gathic term gav, from the second song of the Gathas also speaks about ahu and ratu and is linked to the Ahunavar. Literally the word means "cow" or "bull". The Gathas speak about the plight of gav and the complaint made by its soul—urvan. For those searching for cows and bulls, the message is clear. Zarathushtra rose to protect the dumb, poor, and useful animal from the cruelties wrought by sacrificing priests and epicurean princes. In fact, the whole message boils down to introducing a reform in cattle breeding. Zarathushtra wanted his people to care for cattle. The paradox with some of the cattle-theory translators is that they themselves belong to a religion which has God and kings as shepherds or speaks about a Shepherd Messiah, his juniors as pastors, their followers as sheep, and their community as a human flock! However, in their own case, the words are not to be taken literally but as subtle allegories. Others, scrutinizing the contexts, find it much a poetic allegory as the divine Cattleman takes his spiritual cattle to celestial pastures.

Rewarding search

If not cow and bull, then what does the word gav mean? Some are content with the secondary meaning in the Vedas. There, among other things, it means "the Earth". These scholars, therefore, praise Zarathushtra for his guidance in leading a good life on this good earth. For others the earth is too small. They enlarge it to include the entire creation, the universe. One says that it represents mankind. Another states that it is an allegorical figure for "the good vision—a view of the world governed by truth and good thinking". The mystics compare it with the Vedantic, Babylonian, and Mithraic purusha and bull sacrifices to create the world. While the Pahlavi rendering also speaks about cattle in general, the Bundahishn, the imaginative Pahlavi book of "genesis" of the 10th century C.E. has all the imagination one needs to create, out of the second and thirds songs (Yasna 29 & 30), a universe in which Ahriman, the Evil Spirit, is on the offensive and Ahurmazd, the good spirit, is defending the very territory he created for himself. It links the story to the Primal Bull of the myth of Kayomars, (the legendary Gaya Marethan of the Avesta), both of whom were killed by Ahriman, only to find to his surprise that the double murder gave birth to the teeming world. Geush urvan laments in the Gathas, but in the Bundahishn, it shouts as loud as one thousand men bawling together! Then we have the scholars of synchronism who would place the Gathas and Bundahishn—separated by 2,800 years together to prove their theories of his (Zarathushtra) adherence to the primitive Aryan myth, legends, and traditions. These are but a few examples of how the word gav is translated, explained, interpreted, and imagined from a docile animal on a farm to the cosmic bull of creation, or as a metaphor for mankind, the earth or the universe.

To those who take it to be allegorical, I put this question. How many of them have sought an explanation from the Avesta first and then have let their interpretations and imaginations work wonders? The second song, Yasna 29, is a drama, perhaps the oldest drama in poetry and by the author-player in world literature. It explains the Ahunavar and so do the following five songs— Yasna 30 to 34. It says that Zarathushtra is accepted by gav as its ahu and ratu. The Avesta, in its prose form, substitutes gaêthâ for gav and states that Ahura Mazda is ahu and ratu of the "mental existence", and Zarathushtra is ahu and ratu of the gaêthâic existence. (Vispered 2. 4, see also Yasht 13.94 and Yasht 8.1 & 44). The aforesaid deliberately short treatise should supply us with its true meaning—the physical existence of living beings in which we, human beings, live. Further Gathic contexts would give gav a wider sense of the living world and gaêthâ a narrower circle, the creatures, particularly human beings. It is in this later sense that the Tir Yasht replaces *gaêthâ* with *nar*, men, and says that Zarathushtra is the *ratu* of men. (Yt 8.44). This shows a shrinking domain of the term gav. The Avestan term geush-pancho, "five (categories) of gav" is explained as aquatic, subterranean, aerial, roaming, and grazing animals (Vispered 1.1, 2.1, Yasht 10.38). Furthermore, we have Yasna 19, ignored by many as incomprehensible, to provide us with certain clues to a better rendering of the Ahunavar and consequently Song 2.

One may cite further instances of translation, explanation, interpretation, and imagination about dualism, free will, freedom of choice, conversion, *mâñthra*, *feresho-kereti*, *chinvato-peretu*, heaven, hell, and social virtues and vices. They are all confusing.

Damaging and harmful

Such confusing renderings of the Holy Scriptures of other religions go unnoticed, just because of the sheer numbers of their followers. These renderings are read only by a handful of professors

and their students of comparative religion and leave millions completely unconcerned and ignorant about them. This is not the case with the Zoroastrian community. The community and its friends total, more or less, in the lower six digits. All of them are literate and educated, and fairly interested in knowing their religion. The relative number of the scholars of Zoroastrianism, compared to the scholars of other religions, is significantly quite large. And these scholars of diverse backgrounds, schools, and interests are in close contact with Zoroastrians. The impact is obvious, rather damaging for an educated, concerned, and possibly endangered community.

Let us imagine, what would happen to Christianity if there were as many as 30,000 scholars with their diverse interpretations of Trinity, virginity, nativity, crucifixion, resurrection, ascension, return, and other fundamentals as given in the New testament and other Christian writings, who enjoy an easy access to 50 percent of the influential members of the Christian church for almost a century and that too against a dwindling number of the clergy? Would it be able to survive? The same would hold true about other major religions of the world. It is, therefore, gratifying to note that in spite of all diversities, renderings of the Gathas, with the exception of a very few, project the Good Religion of Zarathushtra, pastoral or principled, as a highly ethical religion.

The Good Religion of Zarathushtra has withstood the impact well. It does not matter whether a translation has been done by a Christian priest, a patriot Iranian, a devout Zoroastrian, an occultistic interpreter, an atheist scholar, a Sanskrit expert, a philologist of Indo-Iranian languages, or a simple admirer of Zarathushtra; the main features are the same lofty teachings for knowing the Wise Lord and promoting the world in spirit and matter. No translation, even done with the express purpose of outdating or outcasting the Gathas, has ever succeeded in suppressing or perverting the sublime theme of the Wise God and the divine man. Nevertheless, the confusion discourages many a faithful from turning to the Gathas as the source of inspiration. It makes many content with the daily prayers, understood or not, outside the pale of the Gathas. It also helps the growing indifference to the religion among some, particularly the youth, in alien environments. It is harmful, and harmful situations require resolution.

The examples given to shed some light on the term gav are, in my opinion, and experience, a sounder method of explaining many other Gathic terms— $Da\hat{e}n\hat{a}$, varana, $spent\hat{a}$, mainyu, manah, aka, angra, $\hat{a}ramaiti$, chinvato-peretu, vahishta ahu, achishta ahu, $par\hat{a}hu$, garo $dem\hat{a}na$, ahu, ratu, $v\hat{a}st\hat{a}r$, $v\hat{a}stra$, $v\hat{a}strya$, drigu, and many more. It will save us from myth, mysticism, occultism, shamanism, farm economics, riddling rituals, and surface reformation. One must take pains to search for the meaning from the Gathas first, then other parts of the extant Avesta, then turn to Sanskrit instances, Pahlavi renderings, Iranian studies, the rich literature in Persian, particularly the poetic tradition, the geographical position of the Iranian plateau, and the people who live on this plateau in almost the same conditions as did those during Zarathushtrian times as well as Indo-European linguistics.

Collective efforts

Though the Gathas are in a dead language, the Pahlavi and Sanskrit renderings of the past, and modern studies of philology have paved the way for a still better understanding of their message. All this cannot be undertaken and done by a single scholar, however competent he or she may be. We need scholars of Avesta, Old Persian, Sanskrit, Middle Persian languages, living Iranian languages and dialects, and Indo-Aryan languages. Persian poetry, rich in figures of speech and varied in syntax, has its *do-beitis*, *rubâis*, and *ghazals* (quatrains and lyrics). They would make it

easier to understand how personification of certain objects or use of plural instead of singular and third person singular or plural for first person singular are poetic ways to emphasize and highlight those objects. Persian hemistiches and stiches will lead to a better understanding of Gathic lines. Persian poetry will show how a stanza is always like a pearl with its independent value, but when strung in a cord along with other pearls, it becomes a part of a greater value, and if a number of cords are joined in a necklace, all of them, retaining their independent value, become an integrated part of a precious ornament.

The Gathic lines, each a partial sense, make complete sense in a stanza with a message of its own. Stanzas join in to compose a song on a specific subject. Several songs, making a Gatha, deliver a more complete message. Finally, seventeen songs in five Gathas, a complete necklace, a coherent text, give us the master message of Zarathushtra.

We need scholars who have studied books in Arabic and Persian written by Iranians of the early Islamic period. Commentaries of the Quran in Arabic and Persian and its renditions in pure Persian of the 10th century CE are fully patterned on the Pahlavi translation and commentaries of the Avesta. They would throw more light on how to decipher the Pahlavi rendering better. Both are word-to-word translations. The Pahlavi rendition of the Gathas, because of its artificial syntax, is difficult to grasp, and the same holds true about earlier Quranic renditions. Iranian scholars, well versed in this, could prove a great help.

We direly need, in addition to "room-scholars", who are confined to their respective study-rooms, libraries, universities and have their limitations; men and women who have worked and are working in fields of Persian and other Iranian literature, anthropology and archeology. Among the best-qualified persons in this group are native Iranians, many of whom are now residing in Western countries. Most, if not all, of them admire Zarathushtra and are proud of their ancient Iranian heritage. In Iran, ancient Iranian studies are highly commendable. Iran still has the largest number of scholars and students in this field, and most of them would only be glad to be of any service.

The collective translation of the Gathas does not mean a totally new beginning. The existing translations, no matter done by one lauded into publicity or one ignored into neglect, are the result of the efforts of a chain of scholars. They do help to illuminate many points. They would serve as the basis. The result of a joint venture will provide the community with hitherto the best rendering it has had. As an approved rendering, it will greatly help the helplessly confused to clear their mind.

To us Zarathushtrians, the Gathas are the Guide to a sublime, progressive, and productive life on this earth and beyond. They are thought-provokers and mind-stimulators. They are the Divine Message supreme. They cannot be in a puzzling language or a "mystifying" mysticism. They are not a misguiding map to confuse treasure hunters. They are a message for humanity, conveyed by a human, Zarathushtra Spitama. This message has to be straight and clear. The Gathas deserve the best and clearest rendition, one as authentic as it can be—a standard or approved edition. The Gathas of Zarathushtra are divinely inspired to inspire and convert "all the living". As a living message, they must be rendered into living languages to achieve that objective.

It is neither too late nor too early to undertake the task. The Bible was translated, for example into English in 16th century CE. Although the Quran is in a living language, the Islamic world is awaiting an authorized or even an approved rendition in a non-Arabic language. Baha'ism,

comparatively an infant religion in age, has come up with the authorized translation of its most sacred scripture Kitab-i-Aqdas, "the Charter of the future world civilization", in 1993, full one hundred years after the death of its founder Baha'ullah, the author of the "Holiest Book". The English rendition, and not the original Arabic, is to form the basis of turning it into other languages.

Good, standard, authorized or approved translations of other sacred scriptures, particularly the Bible, are results of teamwork by the expert and the devout. I repeat, the Gathas deserve to be rendered in a standard version by a collective effort of outstanding scholars, scholars who are sincerely devoted to Zarathushtra and his sublime songs. Scholars who are not individualists or self-centered. Sincerity, cooperation, reason, and conviction are needed to achieve the desired rendition. Even the works of those who make a shepherd or a shaman of him may prove helpful.

This does not mean that critical studies of the Gathas be given up. Far from it. Scholars should be encouraged to continue their research to improve future editions of their own works and/or the standard translation. However, I would not recommend their works to enjoy a wide circulation among the faithful. They would serve the cause better if they were fairly confined, just as the critical studies of other religious scriptures are, within a circle as dialogues between the relevant scholars, their students and admirers.

I, therefore, propose to this unique gathering of scholars, the first Gatha Colloquium of its kind ever held in history, to lay the foundation of rendering the songs by a collective effort. I propose that a Gatha Translation Committee be formed under the auspices of the World Zoroastrian Organization (WZO), first to explore the feasibility of such a project and then find means to execute it. No doubt, it is a great task, and a difficult one too. The project warrants a good consideration by the WZO or whatever organization which undertakes the project, to see what to do, how to proceed, whom to consult, and whom to invite to collective work for it. It would need time, perhaps one to two years to prepare the plan and to invite qualified scholars, not only those who are, to quote Prof. Ilya Geshevitch, "Gathologists", but all those who can help us understand the divine songs better.

If approved and established, I offer my humble services on voluntary and honorary basis to do my utmost in humata, hûkhta and huvarshta to serve the noble cause.

That version, if earnestly undertaken and completed by the cooperation of competent scholars and institutions—Zoroastrian and friends—will yield a more accurate translation with a better explanation, greatly reduce the possibility of a wrong interpretation, and eliminate imagination altogether. It will definitely play a great part in saving, shaping, and spreading Daênâ Vañguhi, the religion of Good Conscience and vision. It will surely restore it to its pristine purity and dynamic domain.

It has been my recurring dream since I had, in my early Avestan days, the sad discovery of diversities in Gatha renditions. It is the goal of the Zarathushtrian Assembly, a religious organization dedicated to spreading the universal message, of which I am a founding member. May it become the goal of all those who want to "hear to the best..., ponder with a bright mind, and choose, each man and woman, for his or herself..." the Divine Doctrine of Zarathushtra. May my dream come true. *Atha jamyât yatha âfrinâmi!**

^{*}As it may come, so do I wish! - Caleb Goodfellow

The above paper was read at the Gatha Colloquium, sponsored by the World Zoroastrian Organization, held in London from 5th, 6th & 7th November 1993. It was published in SPENTA, bulletin of the Zarathushtrian Assembly, in its issue Vol. 4. No., April/May, 1994. It is reproduced here, devoid of its diacritics, as a welcoming response to Mr. Albert Bailey for his "Thoughts on Translation of Basic Gathic Terminology."

Ali A. Jafarey February 6, 1996

ASHEM VOHU THE MAIN MOTTO

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Transliterated Text:

Ashem vohû vahishtem astî. Ushtâ astî Ushtâ ahmâi hyat ashâi vahishtâi ashem.

Translated Text:

Righteousness is the best good. It is radiant happiness.

Radiant happiness comes to the person to whom righteousness is for the sake of the best righteousness alone.

Commentary: Righteousness is the universal law that stands for order, evolution, progress, and perfection as established by the Creator for creation. One becomes righteous by doing the right thing, at the right time, in the right place, and with the right means to obtain the right result. It means precision in every thought, word, and deed as to the perfect, ideal, ordering of things; it means constant improvement and continuous renovation. It brings enlightenment and true, radiating happiness, a happiness so wonderful and true that it naturally spreads to others. This all is righteousness for the sake of righteousness.

The above Avestan couplet, frequently repeated in prayers, is popularly known by the name of *Ashem Vohu*, the two words in the beginning of the text. It is, in fact, the "main motto" of the entire Zarathushtrian teachings. Righteousness is the basic principle of the Good Religion.

Zarathushtra conveniently divides mankind into two camps: the *ashavan*, adherents of *asha* righteousness, the universal law, and the *dregvant* adherents of *druj*, the lie/the deception. The *ashavan* are, in effect, the righteous, man or woman, who promote human society and the living world; in contrast, the *dregvant* are the wrongful who have been deceived and therefore deceive others into doing wrong. The main goal of Zarathushtra and his companions was to promote *asha* and to eliminate *druj*—to completely establish an *ashavan* society that radiates *ushtâ*, enlightening happiness to all.

Pondering Points: "Righteousness radiates health and happiness."

2nd Day

YATHA AHU The Principle of Choice

Transliterated Text:

ýathâ ahû vairyô athâ ratush ashâtcît hacâ vanghêush dazdâ mananghô shyaothananãm anghêush mazdâi xshathremcâ ahurâi â ýim drigubyô dadat vâstârem.

Translated Text:

Both the lord and the leader are to be chosen because of their righteousness.

These two appointments are made with good mind so that acts of life are done for the Wise One, and the dominion of God is well established, in which the chosen person becomes the rehabilitator of the rightful who are oppressed.

Summary Substance: The Ahuna Vairya, or as it is commonly called by the two words in the beginning, Yatha Ahu, is the Principle of Choice. It is the Zarathushtrian master formula for a spiritual and material democratic system in which one is free to choose a person as his or her lord (ahu—literally "the Being") and leader (ratu—literally "proper guide"). A "lord" is a person who is able to free the world from mental and physical evil, and a "leader" is a person who can lead the world to truth, precision, progress, wholeness, and immortality. In other words, one is the remover of ills and evils in the living world, particularly the human society, and the other is the promoter and the developer of the now clean and free-from-evil world. It may be noted that the term "lord" used here to denote "ahu" does not convey the usual English meaning of one who holds a position of arbitrary authority but "the being" who is democratically chosen to a position of trust because of his or her proven righteous record.

The only criterion for the choice of such a person is his or her righteous record of competent service, the evaluation of which is based on a good mind, sound judgment, and discretion. Such a selection, being based on the righteous character of the leader, would allow humans to act in accord with the will of God (*Ahura Mazda*)—an act which would transform the world into a divine dominion, chosen and established by the people themselves. It would be, in totality, the spiritual and material dominion of the people, by the people, for the people, selflessly and devotedly established in the name of *Ahura Mazda*. The chosen lord and leader would establish this divine dominion so that it is perfect, ideal, free from oppression or impoverishment; to this effect, they would see to the full rehabilitation and restoration of those in this world who have been wrongfully oppressed and had their rights taken away.

This short stanza of 21 words and three lines encapsulates the spirit of the entire Gathas, the sublime songs of Zarathushtra. It is a unique formula for a divinely inspired, sound democracy which ensures mental and physical peace and prosperity for all the living beings, including mankind.

The following terms and phrases are worthy of special attention and consideration: The emphasis on *vairyo*, to be chosen, worthy of election; *ashaat-cheet hacha*, only on account of righteousness, the Universal Law, qualified for competency and accuracy; *vangheush manangho*, of the good mind (that is, by intellectual, rational analysis); *shyaothananam angheush*, acts of life, the living world; *Mazdaai*, for the Wise One/God; *khshathrem-chaa Ahuraai aa*, the dominion belongs to God; *drigubyo*, to the wrongly "restrained", the oppressed righteous; and *dadat vaastaarem*, appoints a "rehabilitator", one who makes the world as it should be.

Keeping the above points in mind, we can realize the significance of the stanza. It is the basis for progressing to a peaceful world. It provides us with the freedom to choose our spiritual and physical lord and leader, and therefore work with him or her to create the world which we have all along been desiring.

That is the reason the Avesta, that part of the collection of the writings which follows and sometimes explains the Gathas, lays the highest emphasis on the Ahuna Vairya formula. According to it, it concerns the principles which lead to salvation—"the best life, the best righteousness, the best enlightenment... Should the material world understand it, memorize it, Ahuna Vairya would lead to immortality..." (Yasna 19, an Avestan commentary on Ahuna Vairya).

It is because of Ahuna Vairya, the true beginning of the Gathas at the head of the first song, that the first Gatha of seven songs is called "Ahunavaiti", literally "possessing Ahuna Vairya".

With Ahuna Vairya in view, we can understand all the 100 stanzas of the seven songs, particularly the second song, better. And we will comprehend mental and material, spiritual and physical "democracy" and "freedom of choice" even better.

Pondering Point: "Good leadership is to be chosen based on merit and no other criteria."

Ahunavaiti Gâthâ

Song 1 (Yasna 28)

HUMBLY I PRAY

3rd Day

Song 1.0 (Yasna 28.0)

Opening Salutation by an Unknown Ancient Poet

8.59-61. Omgmi. nangting.8

63(m. notam. costabu. omgmi. oskkunku...

63(m. notam. costabu...

63(m. notam. costabu...

64)

7mlio. onkting. omking. omking. omking.

Transliterated Text:

ýânîm manô ýânîm vacô ýânîm shyaothnem ashaonô zarathushtrahe. ferâ ameshâ speñtâ gâthå gêurvâin. nemô vê gâthå ashaonîsh!

Translated Text:

Ideal are the thoughts, ideal the words, ideal the deeds of the Righteous Zarathushtra.

Let the ever-living promulgators present the Gathas.

Homage to the righteous Gathas!

Summary Substance: This introductory salutation was, most probably, composed by an early reciter of the Gathas who was, himself/herself, a devout promulgator of the Sublime Songs and a great preacher of the Divine Doctrine. It has been faithfully preserved by those who followed this teacher and, in turn, gave it an esteemed position at the outset of the Gathas.

Pondering Point: "There is only one path in life, and that is the path of Righteousness."

4th Day

Song 1.1 (Yasna 28.1)

Farsads (dr. de grade) salasade ... and Adrids (redim. adran) and confidentim. ... and confidentime and confidentime and confidential and conf

Transliterated Text:

ahyâ yâsâ nemanghâ
ustânazastô rafedhrahyâ
manyêush mazdâ pourvîm speñtahyâ
ashâ vîspêñg shyaothanâ
vanghêush xratûm mananghô
yâ xshnevîshâ gêushcâ urvânem.

Translated Text:

Mazda, Wise God, with a bow and uplifted arms, I pray. First, I ask for support through progressive mentality. Then, I pray that I may perform all my actions, based as they are on the wisdom of good mind, precisely according to the laws of righteousness so that I please You and the soul of the Living World.

Summary Substance: This is how Zarathushtra begins his Mānthras, the "thought-provoking Message", the Gathas, with a simple posture of a humble bow with hands outstretched. In the totality of his person, he is praying for help through progressive mentality, *Spenta Mainyu*, the divine creative faculty, so that he may base every action on wisdom and righteousness in order to please God and the soul of creation. In this way, he is asking no personal favor, only that he can offer serene service with love and devotion.

Pondering Points: "All prayers and requests for help should be done in desire of improving all existence."

5th Day

Song 1.2 (Yasna 28.2)

שינות שאיי שתיקני משילי ישרואיי שמינארי (מפת האל שלי בתר ביא מחלת היי שמינונילי בתיקים מונת של יישר של יישר של יישר של יישר של אלי בתיקים מונת של יישר של ייש

Transliterated Text:

ýê vå mazdâ ahurâ
pairî-jasâi vohû mananghâ
maibyô dâvôi ahvå
astvatascâ hyatcâ mananghô
âyaptâ ashât hacâ
ýâish rapañtô daidît xvâthrê.

Translated Text:

Wise God, I approach You through good mind.
Grant me through righteousness the blessings of both existences, the material and the mental, so that I lead my companions to happiness.

Summary Substance: A prayer to meditate through good mind to acquire a balanced proportion of a spiritual and material life, only to bring happiness to companions.

Note: Here, Zarathushtra makes the profound philosophical argument that are two fundamental existences in the world, that of the mind and that of matter (*astvat* literally 'possessing bones'). This is the first time such an understanding has been put forth, and it wouldn't be until the Ancient Greeks, over a thousand years later, that this level of philosophical thought would be reached by another tradition. Here, as typical of Zarathushtra's thought, he emphasizes the ethical nature of existence and the reciprocal relationship with Mazda. When one seeks something of Wisdom/The Wise One (*Mazda*) by their efforts of the Good Mind, they are rewarded through *Asha*, the fundamental laws governing existence. In effect, this means that an honest attempt at understanding the world, or improving it, is rewarded through the very laws which dictate existence. Good actions are their own reward as the benefit gained is shared by all creation, including oneself; the greater of an effect one person, or a community, can have, the greater the benefit becomes.—Caleb Goodfellow

Pondering Points: "Seek wisdom in all your actions, it will be its own reward with with happiness for you and your friends."

6th Day

Song 1.3 (Yasna 28.3)

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Transliterated Text:

ýê vå ashâ ufyânî manascâ vohû apaourvîm mazdãmcâ ahurem ýaêibyô xshathremcâ aghzhaonvamnem varedaitî âramaitish â môi rafedhrâi zavêñg jasatâ.

Translated Text:

O Righteousness and Good Mind, I shall sing you praises none has sung before. I shall likewise praise the Wise God and those for whom Serenity promotes the unconquerable dominion. Respond to my calls for help.

Summary Substance: God and gods have been praised from times immemorial. Zarathushtra is the foremost person to pay serious attention to good mind and righteousness, the two divine faculties that "wisely" regulate and "precisely" maintain every movement in the universe. He is the first to praise them in his songs. He also praises the only God and then every person who enjoys serene peace and increasing prosperity. He prays to God for good thinking, precise actions, and lasting stability.

Pondering Points: "True dedication to Serenity, righteousness, and the good mind leads to a peaceful existence."

7th Day

Song 1.4 (Yasna 28.4)

Transliterated Text:

ýê urvânem mêñ gairê vohû dadê hathrâ mananghâ ashîshcâ shyaothananãm vîdush mazdå ahurahyâ ýavat isâi tavâcâ avat xsâi aêshê ashahyâ.

Translated Text:

I, who am attuning my soul
to Good Mind,
know that the actions
done for the Wise God have their rewards.
As long as I continue to have the will and the power,
I shall teach others to strive after Righteousness.

Summary Substance: Working with good mind, Zarathushtra realizes that a good action has a good consequence—a reward. He determines to work to the best of his ability to teach and preach Truth to others.

Pondering Points: "Attune yourself with the good mind, show others righteous behavior, and feel sure you will be rewarded."

8th Day

Song 1.5 (Yasna 28.5)

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Transliterated Text:

ashâ kat thwâ daresânî manascâ vohû vaêdemnô gâtûmcâ ahurâi sevîshtâi seraoshem mazdâi anâ mãthrâ mazishtem vâurôimaidî xrafstrâ hizvâ.

Translated Text:

Having realized Good Mind,
when shall I see you, O Righteousness?
When shall I find the path to the Most Powerful God,
and listen to the voice of the Wise One.
With these greatest thought-provoking words,
we shall convince the barbarians to choose the right [religion].

Summary Substance: In tune with good mind, Zarathushtra wants to perceive and comprehend righteousness, the universal law of precise operation, the law that leads to God, the lead that listens to God—only to convey the divine words to all, even to those who need to be raised, enlightened, and civilized.

Pondering Points: "Think positive, act precisely, listen to the divine voice within, and convey the Message to all without discrimination."

9th Day

Song 1.6 (Yasna 28.6)

nasarciccmdm. nacem. zm. Garcicreccast. Gecansmir Backer.

Transliterated Text:

vohû gaidî mananghâ dâidî ashâ-då daregâyû ereshvâish tû uxdhâish mazdâ zarathushtrâi aojôñghvat rafenô ahmaibyâcâ ahurâ ýâ daibishvatô dvaêshå taurvayâmâ.

Translated Text:

Come through good mind, and grant a long life through righteousness. O Wise Lord, through Your sublime words, give me, Zarathushtra, and my men strong support, so that we may overcome the spite of the hateful.

Summary Substance: Zarathushtra prays for divine inspiration through the good mind and a long life based on righteousness so that he and his companions may become strong enough to dispel the malice of antagonists.

Pondering Points: "Meditate to hear the divine voice within, live a long precise life, and see hatred vanish for good."

10th Day

Song 1.7 (Yasna 28.7)

6 mia տեր ունեա. դունու արարը... գրենակար. Հա. գի. բութիլա. ալիսեակա...
6 mia տեր ունեա. դորու գրենակարարար գի. բութիլա ունւտոկա...

Transliterated Text:

dâidî ashâ tãm ashîm vanghêush âyaptâ mananghô dâidî tû ârmaitê vîshtâspâi îshem maibyâcâ dåstû mazdâ xshayâcâ ýâ vê mãthrâ srevîm ârâdå.

Translated Text:

Grant, O Righteousness, those rewards which are the gifts of Good Mind.

And you, Serenity, grant

Vishtaspa his wish and mine too.

O Wise One, grant the power through which we shall successfully proclaim Your thought-provoking message.

Summary Substance: Gifts of good mind can only be obtained through righteous deeds and tranquil peace. It would then be the power that enables one to spread the thought-provoking message to all who wish to listen. This is what Zarathushtra prays for.

Pondering Points: "Desire the intellectual rewards which come from the mind and seek to spread those to others."

11th Day

Song 1.8 (Yasna 28.8)

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Transliterated Text:

vahishtem thwâ vahishtâ ýêm ashâ vahishtâ hazaoshem ahurem ýâsâ vâunush narôi ferashaoshtrâi maibyâcâ ýaêibyascâ ît rånghanghôi vîspâi ýavê vanghêush mananghô.

Translated Text:

With love, I pray to You, the Best Lord,
Who are in harmony with the best righteousness.
Grant the best of good mind for ever
to noble Frashaoshtra, to me,
and all those who are worthy of it.

Summary Substance: Zarathushtra loves his God. God is the Best Lord who is in harmony with the universal law of precision he himself created. No law-breaking even by God. No freakish happening, no unnatural miracles, no hallucinations. Zarathushtra prays for the best from good thinking for himself, his companion, and all those who deserve it.

Pondering Points: "Love God, be in harmony with Nature, and pray for best through good mind."

12th Day

Song 1.9 (Yasna 28.9)

Transliterated Text:

anâish vå nôit ahurâ mazdâ ashemcâ ýânâish zaranaêmâ manascâ hyat vahishtem ýôi vê ýôithemâ dasemê stûtãm ýûzhêm zevîshtyånghô îshô xshathremcâ savanghãm.

Translated Text:

Lord, may we not anger You,
And also Righteousness and the Best Mind
by abusing these gifts.
We are united in offering You our praises,
for we consider You, the mighty master of promotion,
to be most worthy of invocation.

Summary Substance: Asking for too many favors may go waste. Zarathushtra pauses. His pleas may not prove pleasing, but his pleas are not pleas. They are praises by a group united in prayer; their praises are for God and the divine principles which stand for promotion and progress. They are worth praising.

Pondering Points: "Ask for what you can utilize well, be united, pray for promotion, and praise and practice the divine principles of good life."

13th Day

Song 1.10 (Y 28.10)

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Transliterated Text:

at ýêñg ashâatcâ vôistâ vanghêushcâ dâthêñg mananghô erethwêñg mazdâ ahurâ aêibyô perenâ âpanâish kâmem at vê xshmaibyâ asûnâ vaêdâ xvaraithyâ vaiñtyâ sravå.

Translated Text:

Wise Lord, fulfill the desire of those whom you know to be just and earnest in righteousness and good mind to attain rewards. For I know, loving songs for a worthy purpose never go unanswered by You.

Summary Substance: The earnest desire of a loving person is to honor the beloved by promoting what the beloved wants. The desire, a prayer to serve, is always answered.

Pondering Points: "Love sincerely to receive love in reward."

14th Day

Song 1.11 (Yasna 28.11)

Transliterated Text:

ýê âish ashem nipånghê manascâ vohû ýavaêtâitê tvêm mazdâ ahurâ frô mâ sîshâ thwahmât vaocanghê manyêush hacâ thwâ êeånghâ ýâish â anghush pouruyô bavat!

Translated Text:

I have always observed
the principles of righteousness and good mind.
Wise God, teach me to speak the thoughts of Your mind,
and the words of Your mouth:
the teachings by which
the pristine life shall be [re]established.

Summary Substance: Thinking clearly and working accordingly, Zarathushtra wants to be like the Lord to know more about the divine message that would help him to restore human behavior to its pristine purity and nature, so life can progress in the right direction.

Pondering Points: "Turn to Nature, hear God, and enjoy a good, progressive life."

Song 2 (Yasna 29)

THE CHOICE OF ZARATHUSHTRA as THE LORD AND LEADER of THE LIVING WORLD

15th Day

Introduction: The second song of the Gathas is an interesting play. It provides the reason why Zarathushtra was chosen by the living world as the Lord and Leader exclusively on the basis of his righteousness and competence. The play is not only the oldest Indo-Iranian play on record (approximately 3700 years old), but one can even go further to state that it is the oldest dramatic poem in the world which survives in the very words of the author, the Hero of the play—Zarathushtra Spitama.

Commentary: Might is right in the living world. The strong are oppressing the weak and depriving them of their legitimate rights. It is a world of the survival of the fittest, rather the strongest. This law is perhaps good for the jungle. But man has outgrown being a mere animal. He is a creator now. He has discovered how to make fire. He has discovered metals and learned how to mold them into instruments. He has invented many articles. These discoveries have made him very powerful. He can make wonderful things and, equally, he can destroy these wonderful things. His destructive aspect poses a great threat, not only to his own existence, but to all of life on the good earth.

Therefore, the law of the survival of the strongest cannot hold true any longer. With wonder weapons in hand, now weaklings can wipe out the fittest, the strongest and the finest. However, man the creator has a very clear and strong thinking faculty. He can be guided by his good mind to be always constructive. His good mind must, therefore, be trained and strengthened to be his only guide. He must do things right. He must be taught that "Might is not right" but that "Right is might". The living world will survive only if man is guided by his good mind. There must be a radical change, a turning point. Wisdom should take over and the lead force and power. Only the wise and benevolent should be the lords and leaders of the world.

This requires two things: Power to repel aggression and control oppression, and wisdom to eliminate them and promote permanent peace and prosperity. The living world, therefore, is in dire need of a person who can comply with these two requirements.

That person, in the play, is Zarathushtra Spitâma. He is the person who seeks to bring in the new change and introduce a complete departure from the past policy of senseless force and aggression. He is naturally chosen by the free living, rather the thinking world both as the Lord and the Leader.

It is after understanding the play that one realizes the true significance of Ahuna Vairya or Yatha Ahu, the opening, yet the outstanding, stanza of the first Gatha, Ahunavaiti, meaning the song which contains Ahuna-vairya, the stanza of the "Choice of the Lord". Let us now turn to the summary of Song Two (11 stanzas):

- 1- When driven to desperation by rage and rape, the Living World of ours thinks of why she was created. Knowing that the Creator alone can free her of the distress, she turns to God for rehabilitation.
- 2- The Universal Law of Righteousness regulates the creation. God asks it to attend to the complaint and see a leader who could rehabilitate her and find a lord who would repel the outrage oppressing her.
- 3- The Universal Law of Righteousness sees might is right and no might is without malice. Persons with might would never help the weak. The Universal Law alone cannot help.
- 4- The Universal Law of Righteousness knows that God alone knows best the past, present and future. God can decide best how to solve the problem for good.
- 5- Righteousness wants Soul of the Living World, ready for a fruitful future to join to pray to God for a good living for the rightful and for the rehabilitation of the wrongful.
- 6- Knowing facts, God lovingly told Righteousness that it should know that it was created to know and take care of a righteous promoter and settler of the Living World.
- 7- Acting on the Law of Righteousness, God prepares the formula of redeeming the distress. Since this means a thorough thinking, God turns to Good Mind, another divine Principle of Life, and asks if it knows a person who could help.
- 8- Good Mind knows. It is Zarathushtra who alone has, through righteous intuition, comprehended the Divine Doctrine and is prepared to spread the message through the Gathas. He needs the divine blessing to preach sweetly.
- 9- The World, so used to "Might is Right", cannot understand how a man of mind, weak in physical force, can take care of her. She wants a powerful overlord.
- 10- A little pondering makes the World realize the truth. She prays to God grant Zarathushtra and his companions strength through precision and mind to usher in peace and stability. Zarathushtra is truly the foremost discovery who understands the Divine Will. She chooses Zarathushtra as her Lord and Leader.
- 11- Satisfied, the World wishes for Righteousness, Good Mind, and the Divine Dominion-all Principles of Life-to prevail. A new era has dawned, and she wants God to bless the new order and recognize the Great Fellowship being established by Zarathushtra.

Let us now turn to it, stanza by stanza for the next 11 days.

Song 2.1 (Yasna 29.1)

Transliterated Text:

xshmaibyâ gêush urvâ gerezhdâ kahmâi mâ thwarôzhdûm kê mâ tashat â mâ aêshemô hazascâ remô âhishâyâ dereshcâ tevishcâ nôit môi vâstâ xshmat anyô athâ môi sãstâ vohû vâstryâ.

Translated Text:

The Soul of the Living World lamented to You:
Why did You create me? Who fashioned me this way?
I am oppressed by fury, rapine, outrage, and aggression.
I have no one to rehabilitate me other than
You. Lead me to true civilization.

Summary Substance: Driven to desperation by rage and rapine, the Living World of ours questions the reason she was created. Knowing that the Creator alone can free her from the horrifying distress and injustice, she turns to Lord Wisdom for help.

Pondering Points: "When desperate, don't loose hope. Turn to Lord Wisdom for guidance."

16th Day

Song 2.2 (Yasna 29.2)

659. 1020. 1020. 1020. 23. 6630. 102

Transliterated Text:

adâ tashâ gêush peresat ashem kathâ tôi gavôi ratush hyat hîm dâtâ xshayañtô hadâ vâstrâ gaodâyô thwaxshô kêm hôi ushtâ ahurem ýê dregvôdebîsh aêshemem vâdâyôit.

Translated Text:

Then the Creator of the Living World asked Righteousness:
Who is Your leader of the World,
who can offer her civilization,
nourishment, and strength?
Whom do you wish to be her lord;
one who shall repel the fury of the wrongful?

Summary Substance: The Universal Law of Righteousness (Asha) regulates creation. God asks it to attend to the complaint and appoint a leader who could rehabilitate the Living World and find a lord who could repel the oppression that has befallen her.

Pondering Points: "A person in distress needs a supporter who will empower and enable them."

17th Day

Song 2.3 (Yasna 29.3)

anmade)، هدرخ، سخاه ۱۱ مخود المنافع ا

Transliterated Text:

ahmâi ashâ nôit sarejâ advaêshô gavôi paitî-mravat avaêshãm nôit vîduyê ýâ shavaitê âdrêñg ereshvånghô âtãm hvô aojishtô ýahmâi zavêñg jimâ keredushâ.

Translated Text:

Righteousness replied:
There is no authority in the world
who is free from malice.
Of those yonder, I know none
who would activate the noble to help the meek.
Had there been one person strong enough among them,
I would have hurried to his call.

Summary Substance: The Universal Law of Righteousness knows that absolute might is not without malice. Those who strive for might would never help the weak.

Pondering Points: "When absolute authority dominates, the disadvantaged and the weak suffer."

18th Day

Song 2.4 (Yasna 29.4)

שייל. בהלפואי מחמות ליי הקור איי שייילי המחליי שייילי פור לאיי מחמות איי שייילי פור אייי שייילי שייילי פור אייי שייילי פור אייי שייילי פור אייי שייילי פור אייי שייילי פור אייילי פור איייל פור אייילי פור אייילי פור אייילי פור אייילי פור אייילי פור איייל פור אייילי פור איייל פור אייילי פור אייילי פור אייילי פור איייל פור אייילי פור אייילי פור אייילי פור איייל פור איייל פור איייל פור איייל פור איייל פור איילי פור איילי פור אייל פור איייל פו

Transliterated Text:

mazdå saxvârê mairishtô yâ zî vâverezôi pairî-cithît daêvâishcâ mashyâishcâ yâcâ vareshaitê aipî-cithît hvô vîcirô ahurô athâ nê anghat yathâ hvô vasat.

Translated Text:

The Wise God knows best
what the divines and their people
have been doing in the past and shall do in the future.
God alone is the judge.
Let it be so as He wishes us to be.

Summary Substance: The Universal Law of Righteousness (Asha) knows that God alone knows best the past, the present, and the future. God decides best how to solve the problems ahead.

Pondering Points: "Trust in the Lord's wisdom, which paves the way to the good that lies ahead."

19th Day

Song 2.5 (Yasna 29.5)

לבוא. זרואה שליחירברי פרחלות ההיה לחמשות פרובל פרובה פון באואי ברואה החינות באים ברואה החינות באים ברואה באים ברואה באיז האינות באים ברואה באיז ברואה ב

Transliterated Text:

at vâ ustânâish ahvâ zastâish frînemnâ ahurâi aa mê urvâ gêushcâ azyå hyat mazdãm dvaidî ferasâbyô nôit erezhejyôi frajyâitish nôit fshuyeñtê dregvasû pairî.

Translated Text:

It is better for us two, the Soul of the fruitful World and me, to raise our hands for the divine grace and ask the Wise One:

Will there be no livelihood for the honest?

Will there be no reformer among the wrongful?

Summary Substance: The Universal Law of Righteousness wants the Soul of the Living World, which is ready for a fruitful future, to pray to God for a good living for all the rightful... and for the rehabilitation of the wrongful.

Pondering Points: "The Future of the world will be bright if wrongs are rectified. Let us act accordingly."

20th Day

Song 2.6 (Yasna 29.6)

ng. Jr. gmm. Greentenschmen. Amadermenmentenschmen. Greentenschmen großeit am ender geweiter geweiter

Transliterated Text:

at ê vaocat ahurô mazdå vîdvå vafûsh vyânayâ nôit aêvâ ahû vistô naêdâ ratush ashâtcît hacâ at zî thwâ fshuyañtaêcâ vâstryâicâ thwôreshtâ tatashâ.

Translated Text:

The Wise God, the Knowing,
spoke in a loving form:
So you do not know any lord or leader
who acts in righteousness.
But, were you not fashioned by the Creator
to look after the promoter as well as the settler?

Summary Substance: Knowing the facts, God lovingly tells Righteousness that it should know that it was created to know and take care of a righteous promoter and settler of the Living World.

Pondering Points: "God is knowing, loving, and takes care of creation, and the Law of Righteousness aids those who wish to better their world through right actions."

21st Day

Song 2.7 (Yasna 29.7)

enadon. Agal. Antalam.: المائه المائ

Transliterated Text:

têm âzûtôish ahurô mãthrem tashat ashâ hazaoshô mazdå gavôi xshvîdemcâ hvô urushaêibyô speñtô sâsnayâ, kastê vohû mananghâ ýê î dâyât êeâvâ maretaêibyô.

Translated Text:

The Wise God, of one accord with Righteousness, prepared His thought-provoking message

in response to the sweet plea made by the World, because with His doctrine, He is the promoter for those who wish to be protected.

He asked: Good Mind, do you know any person who can help the mortals?

Summary Substance: Acting according to the Universal Law of Righteousness, God prepares the formula of redeeming the distressed. Since this requires thorough thinking, God turns to the Good Mind, another divine Principle of Life, and asks if it knows a person who could help.

Pondering Points: "The Universal Law alone is not enough. The Good Mind is also essential for knowing how to act in the right way."

22nd Day

Song 2.8 (Yasna 29.8)

հալչենչի արտարգ. .. անւութ. .. անուր .. անուր .. անասիա. անաստա... անութ. անհատոտա... անութ. անհատոտա... անութ. .. Հ. . Հ. . անաստա... անութ. .. Հ. . Հ. . անաստա... անութ. .. անութ. .

Transliterated Text:

aêm môi idâ vistô ýê nê aêvô sâsnå gûshatâ zarathushtrô spitâmô hvô nê mazdâ vashtî ashâicâ carekerethrâ srâvayenghê hyat hôi hudemêm dyâi vaxedhrahyâ.

Translated Text:

Yes I do. There is only one person who has listened to our teachings.

He is Zarathushtra Spitama.

Wise One, he is prepared to proclaim the message through his Songs for the sake of Righteousness.

Grant him sweetness of speech.

Summary Substance: The Good Mind knows it is Zarathushtra who alone has, through righteous intuition, comprehended the Divine Doctrine and is prepared to spread the message through the Gathas—his devotional songs. He needs the divine blessing to preach sweetly.

Pondering Points: "Right intuition is necessary to comprehend the Divine Doctrine along with a kind demeanor, paired with eloquent speech, to help teach and spread the message."

23rd Day

Song 2.9 (Yasna 29.9)

و سهراه. عادره، هدرخ، مدهمه، عاد هراه ومرده، ماد ومرده، بالمرده، ودرجه، مادرخ، هاده ومرده، مادرخ، هاده والمراع، المراع، المرا

Transliterated Text:

atcâ gêush urvâ raostâ ýê anaêshem xshãnmênê râdem vâcem neresh asûrahyâ ýêm â vasemî îshâ xshathrîm kadâ ýavâ hvô anghat ýê hôi dadat zastavat avô.

Translated Text:

The Soul of the World cried again:
Am I to accept a powerless man
with a feeble voice as my caretaker?
I want a powerful ruler.
Will such a time come
when he will give me his helping hand?

Summary Substance: The World, so used to "Might is Right", cannot understand how a man of mind, weak in physical force, can take care of her. She wants a powerful overlord.

Pondering Points: "Those who view physical power as the only strength may not easily appreciate the power of the mind."

24th Day

Song 2.10 (Yasna 29.10)

Transliterated Text:

ýûzhêm aêibyô ahurâ
aogô dâtâ ashâ xshathremcâ
avat vohû mananghâ
ýâ husheitîsh râmãmcâ dât
azêmcît ahyâ mazdâ
thwãm mênghî paourvîm vaêdem.

Translated Text:

God, Grant him and his people,
strength and power
through righteousness and good mind,
so that he leads me to peace and tranquillity.
I also, Wise One, recognize him
as Your foremost discovery.

Summary Substance: A little pondering makes the World realize the truth. She prays to God grant Zarathushtra and his companions the strength through precision and mind to usher in peace and stability. Zarathushtra is truly the foremost discoverer who understands the Divine Will. She chooses Zarathushtra as her Lord and Leader.

Pondering Points: "Careful reflection on an idea makes one realize the truth, so that one may decide wisely."

25th Day

Song 2.11 (Yasna 29.11)

Transliterated Text:

kudâ ashem vohucâ manô xshathremcâ at mâ mashâ ýûzhêm mazdâ frâxshnenê mazôi magâi â paitî-zânatâ

ahurâ nû nå avarê êhmâ râtôish ýûshmâvatãm.

Translated Text:

When shall Righteousness, Good Mind, and the Divine Dominion hasten to me?
Wise One, do acknowledge, with Your discernment, the order of the Great Fellowship.
God, help us now.
We look to Your kindness.

Summary Substance: Satisfied, the Living World wishes for Righteousness, Good Mind, and the Divine Dominion—all the Divine Principles of Life—to prevail. A new era has dawned on the Living World, and she wants God to bless the new order and recognize the Great Fellowship being established by Zarathushtra.

Pondering Points: "Under the Divine Dominion, all humanity would enter into a Grand Fellowship, empowered by our differences, unified in our desire to actualize an ideal existence."

Song 3 (Yasna 30)

GOOD AND EVIL

26th Day

Song 3.1 (Yasna 30.1)

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Tokastemm. and (mev... Interdet... Im. Dasempm. occadaled. of the coron...

Transliterated Text:

at tâ vaxshyâ isheñtô ýâ mazdâthâ hyatcît vîdushê staotâcâ ahurâi ýesnyâcâ vanghêush mananghô humãzdrâ ashâ ýecâ ýâ raocêbîsh daresatâ urvâzâ.

Translated Text:

Now I shall speak to those who wish to hear of the two principles, which are of importance even to the wise. I shall also, with reverence for good mind and the good consideration of righteousness, have praises for the Lord, so that you may see brilliant happiness.

Summary Substance: Zarathushtra opens a new chapter in his Divine Doctrine—Good and Evil, two important principles that have even perplexed the wise. To understand the problem, he keeps in view good mind and the approach to the problem through the Universal Law of Righteousness, of precision—two important points to solve the problem. And as usual, he has his praises for God, the guide who leads us by means of our good mind and righteousness to radiant happiness.

Pondering Points: "The perplexing duality of Good and Evil—the two ever-posing forces in life—can be realized by understanding the Universal Law of Righteousness that governs precise regulation of all matters physical and spiritual."

27th Day

Song 3.2 (Yasna 30.2)

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Transliterated Text:

sraotâ gêushâish vahishtâ avaênatâ sûcâ mananghâ âvarenå vîcithahyâ narêm narem xvaxyâi tanuyê parâ mazê ýånghô ahmâi nê sazdyâi baodañtô paitî.

Translated Text:

Hear the best with your ears and ponder with a bright mind.

Then each man and woman, for his or her self, select either of the [following] two.

Awaken to this Doctrine of ours before the Great Event of Choice ushers in.

Summary Substance: Freedom of choice is for all—men and women alike. Zarathushtra is about to expound on his doctrine of good and evil. He wants every person to hear the best, not superfluous and superstitious sayings. Although it may be the best, it must be studied with a clear mind and then a choice must be made between the two.He recommends that before the great choice for the way of life is made, one should take into consideration the Divine Doctrine presented by him and his companions. The choice of good as presented by him would eventually mean choosing the Good Religion.

Pondering Points: "Even the best teachings must be studied clearly by the audience (men and women) with due consideration and in complete freedom without coercion. Zarathushtra does not force his Divine Message and only proposes his ideas."

28th Day

Song 3.3 (Yasna 30.3)

E ng. 9m. suctece. Bellecon... Ju. Jam. mucken. ucelemns...

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Transliterated Text:

at tâ mainyû pouruyê ýâ ýêmâ khvafenâ asrvâtem manahicâ vacahicâ shyaothanôi hî vahyô akemcâ åscâ hudånghô eresh vîshyâtâ nôit duzhdånghô.

Translated Text:

Now, the two foremost mentalities, known to be imaginary twins, are the better and the bad in thoughts, words, and deeds. Of these the beneficent choose correctly, but not so the maleficent.

Summary Substance: Good and Evil are mentalities, not entities. The talk about their being twins is pure imagination. One is good, getting better day by day: It is the progressive good. The other is bad. Both are thought in mind and then translated into words and deeds. Beneficence leads one to choose good, and maleficence takes one towards evil.

Pondering Points: "It is the human mind that creates good thoughts, words and deeds—and the opposites thereof; Good begets good, evil begets evil based on the choices one makes."

29th Day

Song 3.4 (Yasna 30.4)

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Transliterated Text:

atcâ hyat tâ hêm mainyû jasaêtem paourvîm dazdê gaêmcâ ajyâitîmcâ ýathâcâ anghat apêmem anghush

acishtô dregvatãm at ashâunê vahishtem manô.

Translated Text:

Now, when the two mentalities
first got together,
they created "life" and "not-living."
Until the end of existence,
the worst mind shall be for the wrongful,
and the best mind shall be for the righteous.

Summary Substance: When the two mentalities begin to function, the good creates a fulfilling life but the other degrades it into a wretched living. It makes one live without enjoying life. An evil mind turns one to think, talk and do wrong, and grow worse. A brilliant mind builds one into a righteous person. This is the Universal Law. Only a return to the better mentality can save one.

Pondering Points: "Life is for constructive and joyful living and not for wanton wasting. Wrong choices lead to ever-compounding misery for oneself and for others, whereas the right choices will be continuously rewarding."

30th Day

Song 3.5 (Yasna 30.5)

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Transliterated Text:

ayå manivå varatâ ýê dregvå acishtâ verezyô ashem mainyush spênishtô ýê xraozhdishtêñg asênô vastê ýaêcâ xshnaoshen ahurem haithyâish shyaothanâish fraoret mazdãm.

Translated Text:

Of these two mentalities, the wrongful mentality chose worst actions, and the most progressive mentality, as steadfast as rock, chose righteousness.

Therefore, those who would please the Wise God, may do so by choosing true actions.

Summary Substance: A wrongful mentality chooses worst deeds. It wavers. But the most progressive mentality stands firm in its choice of righteousness. It does not waver at all. Choice is free, but God is pleased when one chooses good to end in good deeds.

Pondering Points: "The wrongful person will waver in life and suffer the consequences of poor choices. But the ethical person will savor the joy of life in its true essence."

31st Day

Song 3.6 (Yasna 30.6)

nd. nodor3930. nd شور(سراغشمس، حرس، اعرار ncist. nako. عدرا عمراع سالح. ه اهاراغهم المراغشي، داهس، المحدد المراهم الم

Transliterated Text:

ayå nôit eresh vîshyâtâ daêvâcinâ hyat îsh â-debaomâ peresmanêñg upâ-jasat hyat verenâtâ acishtem manô, at aêshemem hêñdvâreñtâ yâ bãnayen ahûm maretânô.

Translated Text:

Between these two,
the seekers of false gods did not decide correctly,
because delusion came to them in their deliberations.
Therefore, they chose the worst mind,
rushed in wrath,
and afflicted the human existence.

Summary Substance: Supporters of falsehood do not decide correctly. They are deluded by blind faith and lack the discernment between right and wrong. Choosing wrong means invoking destructive thinking and resorting to wrath that will consequently hurt the world and human life.

Pondering Points: "Falsehood misguides. Misguidance results in frustration, fury, brute force, and destruction."

32nd Day

Song 3.7 (Yasna 30.7)

nder 630 oft. m. newnder. Inference of got nominer. Before. Aldmer.

Transliterated Text:

ahmâicâ xshathrâ jasat mananghâ vohû ashâcâ at kehrpêm utayûitîsh dadât ârmaitish ãnmâ aêshãm tôi â anghat ýathâ ayanghâ âdânâish pouruyô.

Translated Text:

But to the person who chooses correctly, comes endurance of body and steadfast serenity through strength, good mind, and righteousness. Of all these, such a person shall be Yours, because he has come fully out of the fiery test.

Summary Substance: The person who makes the right choices earns endurance and lasting stability through strength, good mind, and the Universal Law (Asha). It is a difficult task and a hard ordeal to get through, but it means to be in communion with God. It is a hard-won blessing.

Pondering Points: "Enduring hard choices on the path to righteousness will eventually lead to communion with God."

33rd Day

Song 3.8 (Yasna 30.8)

ndelerz. anadon. naezm. Zze. nomme. Enest. Snadnerz. Ezened... gzade. Dutuenm. gzezzementz. 6 (2000... gzade... gzade. Dutuennez... 8 nadum. Znem. nontuennez... gzade... gzad

Transliterated Text:

atcâ ýadâ aêshãm kaênâ
jamaitî aênanghãm
at mazdâ taibyô xshathrem
vohû mananghâ vôivîdâitî
aêibyô sastê ahurâ
ýôi ashâi daden zastayô drujem.

Translated Text:

And when the sinners undergo their punishment, then, O Wise One, the dominion will be realized for them through good mind.

God, then they shall be taught how to deliver the wrong into the hands of righteousness.

Summary Substance: Wrong choice has its evil consequences, but as soon as one becomes wise enough to realize the folly, it is over. One is thereafter safe to learn how to replace wrong with right.

Pondering Points: "There is no eternal punishment for wrongdoing when one realizes the mistake and understands the consequences of wrong actions of the past. It only requires one to submit to rehabilitation by way of choosing the right path."

34th Day

Song 3.9 (Yasna 30.9)

ancend. angelm. Intend... Intender. Intender.

Transliterated Text:

atcâ tôi vaêm xyâmâ ýôi îm ferashêm kerenâun ahûm, mazdåscâ ahurånghô â môyastrâ baranâ ashâcâ hyat hathrâ manå bavat ýathrâ cistish anghat maêthâ.

Translated Text:

And may we be among those
who make this life fresh!
You, lords of wisdom,
who bring happiness through righteousness,
come, let us be single-minded
in the realm of inner intellect.

Summary Substance: A solemn prayer, an earnest desire to be among those who renovate life here in this world on a rightful basis. It means continuous progress, ever-fresh happiness. Happiness comes when one is not only a master wise but also agrees in full with other masters of wisdom.

Pondering Points: "True and everlasting fulfillment and happiness are achieved by continuous renovation, which is made possible through cooperation with all the wise masters of the world."

35th Day

Song 3.10 (Yasna 30.10)

الماكورسنا، متكم متاريس مركزد. كمركزي كمركزي كمركزي ومردهم ومرده

Transliterated Text:

adâ zî avâ drûjô
avô bavaitî skeñdô spayathrahyâ
at asishtâ ýaojañtê
â hushitôish vanghêush mananghô
mazdå ashaxyâcâ
ýôi zazeñtî vanghâu sravahî.

Translated Text:

Then, indeed, the power of wrong shall be shattered.

Then those who strive with good name shall immediately be united in the good abode of good mind and righteousness of the Wise One.

Summary Substance: Continuous renovation of life means removal of the wrongful people in power. It means instant unity and close cooperation in a divine state where the good mind and righteousness work together.

Pondering Points: "To live rightly with Wisdom in the domain of the good mind and wisdom, refresh life by undoing wrongs and removing the wrongdoers."

36th Day

Song 3.11 (Yasna 30.11)

מרינחלוי מהמרינוררילי. האי הרופה. אורידי הלוסהראדי הרופותי אוניקי (מידיקי. מירוחאנות איי פרונהאיי פרוק איי פרו

Transliterated Text:

hyat tâ urvâtâ sashathâ ýâ mazdå dadât mashyånghô xvîticâ êneitî hyatcâ daregêm dregvôdebyô rashô savacâ ashavabyô at aipî tâish anghaitî ushtâ.

Translated Text:

If you understand the two principles of prosperity and adversity established by the Wise One, which are a long suffering for the wrongful and a lasting good for the righteous; you shall, then, enjoy radiant happiness.

Summary Substance: The Divine principle is that Good and Evil mean prosperity and adversity. The wrongful suffer long and the rightful enjoy eternal good. If one understands this simple point, he or she will be happy and radiate happiness to others.

Pondering Points: "You reap what you sow: 'Good begets good', 'Evil begets evil', and selfless good deeds bring joy to oneself and to others."

Song 4 (Yasna 31)

GUIDANCE

37th Day

Song 4.1 (Yasna 31.1)

nadria. marinet. عرفون دردرها المرابع المرابع

Transliterated Text:

tâ vê urvâtâ mareñtô
agushtâ vacå sêñghâmahî
aêibyô ýôi urvâtâish drûjô
ashahyâ gaêthå vîmereñcaitê
atcît aêibyô vahishtâ
ýôi zarazdå anghen mazdâi.

Translated Text:

Keeping the two principles of Yours in mind,
we shall teach the hitherto unheard words
to those who destroy the righteous world
by their wrongful doctrines.
No doubt, the two principles will prove the best for those
who are devoted to the Wise One.

Summary Substance: With the two principles of Good and Evil in view, Zarathushtra and his companions embark on teaching an entirely new doctrine, never heard before. The teachings are particularly meant for those who prove destructive to the life based on righteousness. For those who are already on the right track, the two principles should prove highly useful.

Pondering Points: "The Zarathushtrian Doctrine is novel, progressive, and aims to guide the wrongful toward the Laws of Existence and reaffirms that the ethical are on the right path."

38th Day

Song 4.2 (Yasna 31.2)

سع، طس، طهروا، المورد، عرسه، المام، المام،

שת בשל הרושי אנמעננושי. בעו משששא שמעוש. *עגיינששעשי. של ארינש

Transliterated Text:

ýezî âish nôit urvânê advå aibî-dereshtâ vaxyå at vå vîspêñg âyôi ýathâ ratûm ahurô vaêdâ mazdå ayå ãsayå ýâ ashât hacâ jvâmahî.

Translated Text:

Since it is not easy for the soul
to find the better course,
I, whom the Wise Lord knows,
come to you all as the leader of the two parties,
so that we may all live
in accordance with righteousness.

Summary Substance: Along with the wisdom to choose, one needs direction. Zarathushtra, who has discovered the Wise Lord, Mazda Ahura, and the Principles of Life, offers to lead both the wrongful and the rightful to live a righteous life.

Pondering Points: "A novice, although wise, may still benefit from sound guidance. Zarathushtra's divine experience provides that advantage to any person who desires to receive his message."

39th Day

Song 4.3 (Yasna 31.3)

Transliterated Text:

ýãm då mainyû athrâcâ ashâcâ côish rânôibyâ xshnûtem hyat urvatem cazdôñnghvadebyô tat nê mazdâ vîdvanôi vaocâ

hizvâ thwahyâ ånghô ýâ jvañtô vîspêñg vâurayâ.

Translated Text:

The happiness You grant, has been promised to the two parties through Your mental fire and righteousness.

It is a matter of principle for the discerning.

Wise One, for our knowledge,

speak with the very words of Your mouth.

It will help me guide all the living to choose aright.

Summary Substance: God has granted happiness for all, the rightful and the wrongful. It only comes through mental enlightenment and righteous conduct. It is this enlightenment which Zarathushtra asks God to grant so that he guides humanity to the right course of life.

Pondering Points: "True happiness is attainable by all, but it is only gained through enlightenment."

40th Day

Song 4.4 (Yasna 31.4)

Transliterated Text:

ýadâ ashem zevîm anghen mazdåscâ ahurånghô ashicâ ârmaitî vahishtâ ishasâ mananghâ maibyô xshathrem aojôñghvat ýehyâ veredâ vanaêmâ drujem.

Translated Text:

When righteousness is to be invoked, may the wise lords be with reward and serenity. I seek through my best mind the powerful dominion for my people, so that by promoting it, we can overcome wrong.

Summary Substance: When one wishes to be righteous, the wise will be at hand to guide him or her to what one wants. It is the reward sought and also the serene satisfaction after obtaining it. And Zarathushtra, always led by his illuminated mind, wants a dominion powerful enough to have its very expansion eliminate wrong.

Pondering Points: "When one desires the Universal Law, aligning with the wise and seeking enlightenment will pave the way to gain serenity and the strength to eliminate wrongful deeds."

41st Day

Song 4.5 (Yasna 31.5)

Transliterated Text:

tat môi vîcidyâi vaocâ hyat môi ashâ dâtâ vahyô vîduyê vohû mananghâ mêñcâ daidyâi ýehyâ-mâ ereshish tâcît mazdâ ahurâ ýâ nôit vâ anghat anghaitî vâ.

Translated Text:

Speak to me so that I can discern what has been made better with righteousness, and know and realize through good mind what has been granted to me as a seer.

Also, Wise God, the things that will and will not happen.

Summary Substance: Already enlightened, Zarathushtra continues to seek more divine guidance to fully realize his part as a seer determined to lead the living. He wants enough knowledge and experience to be able to foresee the future—possibilities and impossibilities.

Pondering Points: "Increased enlightenment is necessary to wisely foresee the potential outcomes of future events and to know what to embark on and what to avoid."

42nd Day

Song 4.6 (Yasna 31.6)

อก Cen.me. ne(เกลา คุณคคุรอา.. ตะเกลา ตริเา ศรุณนา ศทคุณหลา อนโทะผลางขาง อมเครียง อนโทะผลางขาง อมเครียง อนาดมากลาง คุณคุณ อนโทะผลาง อนโทะคา จาก อมเครียง อนาดมากลาง อนโทะคา อนโทะผลาง อนโทะหลาง อนโ

Transliterated Text:

ahmâi anghat vahishtem ýê môi vîdvå vaocât haithîm mãthrem ýim haurvatâtô ashahyâ ameretâtascâ mazdâi avat xshathrem hyat hôi vohû vaxshat mananghâ.

Translated Text:

The best shall come to the wise person who will propagate my true thought-provoking message.

It leads to righteousness for wholeness and immortality.

Thus the dominion of the Wise One will, through good mind, increase for him.

Summary Substance: Zarathushtra's thought-provoking teachings lead to perfection and eternity. He blesses the person who embarks on the mission of spreading his divine message. That person, enlightened by good mind, will also enhance his own divine dominion.

Pondering Points: "Zarathushtra's thought-provoking teachings lead to eternal bliss, so live them and spread the message to receive their rewards."

43rd Day

Transliterated Text:

ýastâ mañtâ pouruyô raocêbîsh rôithwen xvâthrâ hvô xrathwâ dãmish ashem ýâ dârayat vahishtem manô, tâ mazdâ mainyû uxshyô ýê â nûrêmcît ahurâ hâmô.

Translated Text:

He is Who thought first
that the lights emanate with bliss.
He is, through His wisdom,
which holds the best mind,
the creator of righteousness.
Wise Lord, stimulate my mind through Your creative mentality,
because so far it has remained the same.

Summary Substance: God created the universe, blended with light and bliss, with wisdom. He is the creator of the Universal Law based on the best wisdom, the progressive mentality. Zarathushtra wants the divine mentality to stimulate his mind, a mind which had remained inactive.

Pondering Points: "One's mind should never stagnate. The mind must be continually provoked to progress, to innovate, and to create."

44th Day

Song 4.8 (Yasna 31.8)

ه سلم ۱۹۵۰ ستکم سوردس کردکه ۱۳۵۰ سوره کرده سور بای کرد سور بای کی سوردس کی در ادام سال ۱۹۵۰ سرک سورس کی در ۱۹۵۰ سرک سورس ۱۹۵۰ سرک ۱۹۵ سرک ۱۹۵۰ سرک ۱۹۵۰ سرک ۱۹۵۰ سرک ۱۹۵۰ سرک ۱۹۵ سرک

Transliterated Text:

at thwâ mêñghî pourvîm mazdâ ýezîm stôi mananghâ vanghêush patarêm mananghô hyat thwâ hêm cashmainî hêñgrabem

haithîm ashahyâ dãmîm anghêush ahurem shyaothanaêshû.

Translated Text:

Wise One, I realized You as the first and the latest, and the patron of good mind, when I grasped You in my vision as the true creator of righteousness and the Lord of life's actions.

Summary Substance: Zarathushtra realizes, by his searching sight, that God is the first and the latest—above time and age. He created both Good Mind and the Universal Law of Precision—two principles that wisely regulate the universe. He also watches over actions in one's life.

Pondering Points: "A keen sense of observation and deep contemplation is necessary to truly realize Lord Wisdom, the universe, and the principles that govern it."

45th Day

Song 4.9 (Yasna 31.9)

و كالكور. مدد. «سرماه مدمكس، كا، المس المورك مدهمه، المدم المراكري. عادده المراكري، المركم، ا

Transliterated Text:

thwôi as ârmaitîsh
thwê â gêush tashâ as xratûsh
manyêush mazdâ ahurâ
hyat ah'yâi dadå pathãm
vâstryât vâ âitê
ýê vâ nôit anghat vâstryô.

Translated Text:

I also realized, Wise Lord, that serenity is Yours, and O Creator of the Living World, that wisdom of mind is Yours, which has given the world the choice to go either to a settled person, or to the one who is not.

Summary Substance: Zarathushtra further realizes that Mazda created our living world. He also created serenity and good mind, two principles that enable the world to make a wise decision to choose between the people who are usefully settled and those who wander in vain.

Pondering Points: "A state of freedom, a serene atmosphere, and wisdom help one to make the right choices."

46th Day

Song 4.10 (Yasna 31.10)

ا و د م ماروس. سردسم درون. و سربه دراس مهری از مهرد درسیده و ماری درسیده و درسیده و درسیده و درسیده و درسیده و درسیده و درسید درسیده و درسیده و درسیده و درسیده و درسیده و درسیده و درسید درسیده و درسید درسیده و درسیده و درسید درسید درسید درسیده و درسید د

Transliterated Text:

at hî ayå fravaretâ
vâstrîm axvyâi fshuyañtem
ahurem ashavanem
vanghêush fshêñghîm mananghô
nôit mazdâ avâstryô
davãscinâ humeretôish baxshtâ.

Translated Text:

Of the two, it has chosen the prospering settler and the promoter of good mind as its righteous lord.
Wise One, the deceitful nomad has not shared in this good tradition.

Summary Substance: The living world prefers people who are settled and are prospering. They are wise and therefore can lead. Wandering hordes do not grasp the advantage of a settled life and resort to cheating.

Pondering Points: "A prosperous settled lifestyle is more conducive to righteous behavior and is worthy of leadership, whereas an unsettled life breeds deceit."

47th Day

Song 4.11 (Yasna 31.11)

Ancind. Acting plandu. கி. இவில்கியா. அரவு பாழ் நி. அரவு வரி விறு விறு வரியில் வரியி

Transliterated Text:

hyat nê mazdâ paourvîm gaêthåscâ tashô daênåscâ thwâ mananghâ xratûshcâ hyat astvañtem dadå ushtanem hyat shyaothanâcâ sêñghãscâ ýathrâ varenêñg vaså dâyetê.

Translated Text:

O Wise One, at the beginning,
You, through Your mind,
fashioned for us the living world,
conceptions and intellects,
put life in the physical frame,
and gave deeds and words,
so that one makes his choice through free will.

Summary Substance: At the beginning, the Wise One made, through his mental faculty, our world, He granted us conception and intellect as He put life into our bodies. He also gave us the ability to talk and act—all to grant freedom of choice to us.

Pondering Points: "Life, body, mind, speech, and action are gifts from Lord Wisdom We are also granted the freedom of choice to put these gifts into right use."

48th Day

Song 4.12 (Yasna 31.12)

12 սեն (ա. վապչ թ. լանուտ ... թւեսա «ապա. վա. չնչ ապա. թակաւաատա... վա. չ իր «արա, թարապա...

سادىد.ىھىدىكىد. سالىھىدەكىدىن عىدادىدە. ئەكارىمىسىدىكى كىمھارىسى عىمھاسىھىسى

Transliterated Text:

athrâ vâcem baraitî mithahvacå vâ ereshvacå vâ vîdvå vâ evîdvå vâ ahyâ zeredâcâ mananghâcâ ânush-haxsh ârmaitîsh mainyû peresâitê ýathrâ maêthâ.

Translated Text:

Therefore, whether one speaks truth or not, whether one is wise or otherwise, one expresses in words what is in one's heart and mind.

Accordingly, one enjoying serenity, may ask himself: Where will the two mentalities lead?

Summary Substance: All—truthful, liar, wise, and stupid—express themselves in words of what their minds guide or their emotions dictate. It is then that one, cool and calm, may well understand where the good or the retarding mentality would lead to.

Pondering Points: "Whether wise or ignorant, righteous or wrongful, we each express the true nature of our hearts and minds in the ultimate outcomes of our decisions."

49th Day

Song 4.13 (Yasna 31.13)

ه. ها. وراه ها. هده المارس على المارس على المارس ا

Transliterated Text:

ýâ frasâ âvîshyâ ýâ vâ mazdâ peresâitê tayâ ýê vâ kasêush aênanghô â mazishtãm ayamaitê bûjem tâ cashmêñg thwisrâ hârô aibî ashâ aibî vaênahî vîspâ.

Translated Text:

Wise One, whether inquiries are made in open or in secret, or a person of small offense suffers a very grave consequence, You watch all these with Your sharp eyes through righteousness.

Summary Substance: God is, through the Universal Law of Precision, precisely watching all—problems faced in open or secret and great harm suffered by men of small offense.

Pondering Points: "Every crime and transgession, and each question too, is closely monitored by Ahura Mazda."

50th Day

Song 4.14 (Yasna 31.14)

عرسهٔ دهدرو کی و سوء کره می در و سوه (ساب کرمی و سوه الماره و سوه کرمی و سوه الماره و سوه کرمی و سوه الماره و سوه کرمی و سوم کرمی و سوم کرمی و سرمی و سر

Transliterated Text:

tâ thwâ peresâ ahurâ ýâ-zî âitî jêñghaticâ ýå ishudô dadeñtê dâthranãm hacâ ashâunô ýåscâ mazdâ dregvôdebyô ýathâ tå anghen hêñkeretâ hyat.

Translated Text:

God, I ask You this:
What is happening and what will happen?
What holds in future as compensation for the righteous, and Wise One, what for the wrongful?
How do they stand
when their performance is complete?

Summary Substance: Zarathushtra wants to be clear on present conditions and future happenings. What does future hold for the righteous and what for the wrongful? What when all is

done and complete? The questions are self-answering. Eternal good for the righteous, corrective justice for the wrongful, and happy eternity for all.

Pondering Points: "There are consequences for our actions, and we are personally responsible for all of them."

51st Day

Song 4.15 (Yasna 31.15)

Transliterated Text:

peresâ avat ýâ mainish ýê dregvâitê xshathrem hunâitî dush-shyaothanâi ahurâ ýê nôit jyôtûm hanare vînastî vâstryehyâ aênanghô pasêush vîrâatcâ adrujyañtô.

Translated Text:

God, I ask You this:

What is the punishment for him
who promotes the rule of the wrongful with evil actions,
and for him who has no other work in life
than to commit crime
against the cattle and the men of a harmless settler?

Summary Substance: The questions are as to what happens to one who, with his evil actions, helps to support a wrongful person and what happens to one whose only object is to harm and hurt peaceful people and their cattle. The answer, provoked by the questions, is: evil consequences.

Pondering Points: "Helping a harmful cause is no different than actually committing the harmful act."

52nd Day

Song 4.16 (Yasna 31.16)

PMm«,2/cr. ansem. masem. ma.ep... 23. mem. egenemen mangszam...

ppmm«,2/cr. am. emmerszon. gm... amm. egenemen manszsznam...

ppmm«,2/cr. am. onsem. engen... amm. egenemen manszsznam...

Transliterated Text:

peresâ avat ýathâ hvô ýê hudânush demanahyâ xshathrem shôithrahyâ vâ dah'yêush vâ ashâ fradathâi asperezatâ thwâvãs mazdâ ahurâ ýadâ hvô anghat ýâ-shyaothanascâ.

Translated Text:

I ask this:

How does a munificent person, who strives for promoting the power of house, district, or land with righteousness, becomes, Wise Lord, like You, and by what deeds?

Summary Substance: Who but the person who promotes house, district or land—uniting units of human society—with his and her righteous acts, grows into a godlike being? Again an answering question!

Pondering Points: "Promotion of human society makes one divine."

53rd Day

Song 4.17 (Yasna 31.17)

ال و و مهدر الله و مركوس و مردر الله و الله

Transliterated Text:

katârêm ashavâ vâ dregvå vâ verenvaitê mazyô, vîdvå vîdushê mraotû mâ evîdvå aipî-dêbâvayat, zdî-nê mazdâ ahurâ vanghêush fradaxshtâ mananghô.

Translated Text:

Which of the two courses is greater,
the one the righteous person chooses for himself,
or the one the wrongful takes?
Let the wise one tell the knowing,
so that the ignorant does not continue his work with deception.
Wise Lord, be the revealer of good mind to us.

Summary Substance: The course which a righteous person chooses is better than the one taken by a wrongful person. This point should be made clear by the wise who teach seekers of truth. It would consequently stop the ignorant leader from deceiving people.

Pondering Points: "The ethical and the unethical make their own choices. Seek Lord Wisdom, so that you may have the good mind to acquire knowledge rather than ignorance."

54th Day

Song 4.18 (Yasna 31.18)

mst. 635mt39. gtre39. gm.» ممرفردهرای وستاددها وستاددها وستاددها وستادها و دهدره و الماددها و المادها و الماددها و المادها و الماددها و المادد

Transliterated Text:

mâ-cish at vê dregvatô mãthrãscâ gûshtâ sâsnåscâ, â zî demânem vîsem vâ shôithrem vâ dah'yûm vâ âdât dushitâcâ marakaêcâ athâ îsh sâzdûm snaithishâ.

Translated Text:

Therefore, let none of you listen
to the messages and teachings of the wrongful,
because he brings danger and destruction
to the house, settlement,
district, and land.
Correct him with weapons.

Summary Substance: The wrongful deceives and therefore one should not listen to his misguiding words. It is his teachings which bring destruction to various units of society—from house to country. Such a person must be corrected even if one has to use force.

Pondering Points: "Be wary of the deceitful who cause great violence. If necessary, act firmly to prevent them from harming you or others."

55th Day

Song 4.19 (Yasna 31.19)

9) Me Mehm. mp. m. sechem. non39... noebolon. ere mam. (20/nocm...) opmercently. oorsels... opmercently. oorsels... opmercently. oorsels... opmercently. oorsels...

Transliterated Text:

gûshtâ ýê mañtâ ashem ahûmbish vîdvå ahurâ erezhuxdhâi vacanghãm xshayamnô hizvô vasô thwâ âthrâ suxrâ maz dâ vanghâu vîdâtâ rãnayå.

Translated Text:

Lord, one who listens and realizes the truth, becomes a life-healing wise person.

He controls his tongue to express the right words when he wills.

He, O Wise One, through Your radiant light, proves good to both parties.

Summary Substance: A person who listens to good teachings and understands truth becomes wise and can heal social ills. He becomes a master wise who knows what to say and when to say. It is this enlightened person who promotes the righteous and corrects the wrongful. (Zarathushtra

is such a person. He first listened to the best, realized God, understood the ills that plagued humanity, rose to heal the society with his thoughtful, thought-provoking message.)

Pondering Points: "Seek to understand the laws that govern the universe, as they will help you heal reality, speak true words, and bring good to everyone around you!"

56th Day

Song 4.20 (Yasna 31.20)

Transliterated Text:

yê âyat ashavanem divamnem hôi aparem xshyô daregêm âyû temanghô dushhvarethêm avaêtâs vacô têm vâ ahûm dregvañtô shyaothanâish hvâish daênâ naêshat.

Translated Text:

Whoever goes over to the righteous,
enjoys a bright future.

But the wrongful lives a long life of darkness,
evil splendor and woeful words,
because it is on account of his deeds,
that his conscience leads him to it.

Summary Substance: Bright future awaits the person who chooses righteousness. A long period of suffering with dark thoughts and hard words meets the wrongful. His awakening conscience tells that this is because of his evil deeds.

Pondering Points: "If you choose to be righteous, a bright future awaits you, but if you choose to be deceitful, then misery is your reward."

57th Day

Song 4.21 (Yasna 31.21)

ער שונים אישי שונים בער של היה שונים ביו שונים ביו של היה של היה

Transliterated Text:

mazdå dadât ahurô
haurvatô ameretâtascâ
bûrôish â ashaxyâcâ
xvâpaithyât xshathrahyâ sarô
vanghêush vazdvarê mananghô
ýê hôi mainyû shyaothanâishcâ urvathô.

Translated Text:

God Wise grants wholeness, immortality, abundance of righteousness, independence in dominion, and a lasting good mind to him, who is His friend in mind and action.

Summary Substance: God gives perfection, eternity, much righteousness, independence, and an ever-guiding good mind to the person who lovingly follows God in thoughts, words and deeds.

Pondering Points: "Befriend God by acting godlike and enjoy divine blessings."

58th Day

Song 4.22 (Yasna 31.22)

accet. accementation... Angelm. Andrewm. Accentigation... Acception... Acception...

Transliterated Text:

cithrâ î hudånghê ýathanâ vaêdemnâi mananghâ vohû hvô xshathrâ ashem vacanghâ shyaothanâcâ haptî hvô tôi mazdâ ahurâ vâzishtô anghaitî astish!

Translated Text:

These principles are clear to the beneficent person,
who works for the realization
of good mind and dominion,
and serves righteousness with his words and actions.
Such a man, Wise Lord,
is the most helpful person.

Summary Substance: The principles of good life are clear to one who wants to prove helpfully gracious to others by promulgating the message, promoting righteousness, acquiring good mind, and cultivating good dominion. He or she is the most efficient helping hand.

Pondering Points: "Help others understand the divine message and promote good life."

Song 5 (Yasna 32)

59th Day

ABBERATION

Introduction: This song is, in fact, an exposure of the fraud and abberation practiced by the priests and princes of the old cult. The daevas, false gods and their worship were the creation of evil mentality and deceit by the priestly profession. It is superstitions that deviate a person from thinking right. However, they become a good source of income for the cunning, who continue to hoard what they can extract from the simple people. These cunning persons are the ritualistic priests, called "karapan" by Zarathushtra. The word actually means "arrangers of rituals", but it also means "chatterers" and "mumblers" which they were indeed. They were the only priests Zarathushtra knew. In fact, in his Songs, he does not see and mention any good priest. The karapans were not alone. There were the rulers, turned into luxury lovers through the spoils they had accumulated. The two, having a common vested interest of exploiting the people, had joined hands. They kept the people in darkness and ignorance. Their increasing lust for wealth had turned them into tyrants, an action that earned them people's hatred. However, they forgot that God was watching them and a day would dawn when a thought-provoker genius would rise and lead the people out of their clutches. How true is this situation alive today in many parts of the world, the readers is free to consider and judge.

Song 5.1 (Yasna 32.1)

وه مهردساس، سرسه ورسه و سرد مهرس سردرس، عام مهرس سردرس، و سردرس عسرس، و سردرس، عدر مسردرس، عدر و سردرس، عدر

Transliterated Text:

ax'yâcâ xvaêtush yâsat ahyâ verezênem mat airyamnâ ahyâ daêvâ mahmî manôi ahurahyâ urvâzemâ mazdå, thwôi dûtånghô ånghâmâ têñg dârayô yôi vå daibisheñtî.

Translated Text:

O false gods beware, the family, the community, and the fellowship, all pray to the Wise God for bliss in the manner I do, and they say: May we be Your messengers to control those who are Your antagonists.

Summary Substance: Zarathushtra warns the priests of old cult that their days are over. All, from the family to the world fellowship, have become enlightened enough to join him in becoming missionaries of the Divine Message that will curb the exploiting activities of the professional monopolists and create a new world.

Pondering Points: "The false beliefs that permeate our societies are doomed when the people reject them in search of the joy that comes from Lord Wisdom's vision for reality"

60th Day

Song 5.2 (Yasna 32.2)

۵ سهدرددخ. همرهس، سرسهدههی، طسفرههی، طسفرههی، طسفرهس، سالمررسهس، مهمرسها، همره مسفورسها، همرسهس، سالمررسهس، معروسها، طسفورهای طسفورهای طسفورهای طسفورهای معروسها، سورهای معروسها، معرو

Transliterated Text:

aêibyô mazdå ahurô sâremnô vohû mananghâ xshathrât hacâ paitî-mraot ashâ hush-haxâ xvênvâtâ, speñtãm vê âramaitîm vanguhîm varemaidî hâ-nê anghat.

Translated Text:

The Wise God, an ally through good mind and a good friend through the glorious righteousness, has responded to them:

"We have chosen the good and progressive serenity for you."

(And they say:) "May it be ours!"

Summary Substance: God loves and supports those who use their good mind and act according to the universal law of righteousness, and work as messengers of the divine doctrine. God grants them a serene and calm life to progress. Happy, they pray to have it for ever.

Pondering Points: "Lord Wisdom has granted us the peace of progressing serenity and doing good"

61st Day

Song 5.3 (Yasna 32.3)

Merenzades, nroder Gurichmim. Amedr nachetes lestems, mnodernems. Anachur gust samt sante Angliso. Lendernems sante enderm enterposes samt sante endermente ender

Transliterated Text:

at ýûsh daêvâ vîspånghô akât mananghô stâ cithrem ýascâ vå mash ýazaitê drûjascâ pairimatôishcâ shyaomãm aipî daibitânâ ýâish asrûdûm bûmyå haptaithê.

Translated Text:

But you deceptive gods, and those who vehemently venerate you, are the creations of evil mind, wrong, and disdain. You are notorious for your deceitful deeds in the inhabited part of the Earth.

Summary Substance: False gods are creation of evil mind, wrongful thoughts, words, and deeds, and contempt for free people by zealots of religiosity. It is they who are known to be engaged in deceiving and exploiting simple people.

Pondering Points: "Evil belief systems are born from the minds of wrongful and unethical people."

62nd Day

Song 5.4 (Yasna 32.4)

שתלבת יואי מיפינות יויי ייף נו מאירידי למיבינת אל אלי משחת אחרות יישי

Transliterated Text:

ýât ýûshtâ framîmathâ ýâ mashyâ acishtâ dañtô vaxsheñtê daêvô-zushtâ vanghêush sîzhdyamnâ mananghô mazdå ahurahyâ xratêush nasyañtô ashâatcâ.

Translated Text:

Because you have, with your actions, made the mortals do the worst, only to be called as daeva-devotees, who give up good mind, and run away from the Wise God's intelligence and from righteousness.

Summary Substance: Deceptive priests make people do for them even the worst acts only to make them feel that they are devotees of the so-called gods. These people are thus kept away from using their God-given intelligence and do not act righteously.

Pondering Points: "Deceitful rulers structure society in a way that incentivizes oppresion and exploitation for their own benefit."

63rd Day

Song 5.5 (Yasna 32.5)

nem. vecentzentso. gudurenm... zizen. nordeenm... zazen. enorekure. e (30.(nzestu... orteenetzen...

Transliterated Text:

tâ debenaotâ mashîm hujyâtôish ameretâtascâ hyat vå akâ mananghâ ýêñg daêvêñg akascâ mainyush akâ shyaothanem vacanghâ ýâ fracinas dregvañtem xshayô.

Translated Text:

Thus you have deprived mankind of good life and immortality.
But in fact, you, who are but deceptive gods, have deceived yourselves with your evil mentality, deed, and speech by providing the wrongful with power.

Summary Substance: Belief in false gods has misguided human beings not to lead a good life and therefore not to attain immortality. But this very action is self-defeating because when these beliefs are translated into evil thoughts, words, and deeds, the result is chaos caused by the wrong persons in power.

Pondering Points: "False beliefs bring chaos."

64th Day

Song 5.6 (Yasna 32.6)

9 Berlender. 63. salem. Avengler. almenam as to selection.

Transliterated Text:

pourû-aênå ênâxshtâ ýâish srâvahyeitî ýezî tâish athâ hâtâ-marânê ahurâ vahishtâ vôistâ mananghâ thwahmî vê mazdâ xshathrôi ashâicâ sêñghô vîdãm.

Translated Text:

However, even if this power makes
a great offender attain fame,
You, Wise Lord, remember well
the fact by the best mind
that in Your dominion and under righteousness,
Your doctrine will prevail.

Summary Substance: Even if a criminal becomes famous for the wrong power used by him, it will not last long. Eventually, the divine doctrine, through best thinking, will be established in the divine dominion, chosen by the righteous in accordance with the Universal Law.

Pondering Points: "Wrongful power and fame do not last. Divine Doctrine does."

65th Day

Song 5.7 (Yasna 32.7)

عرون الماريد عالم الماريد الم

Transliterated Text:

aêshãm aênanghãm naêcît vîdvå aojôi hâdrôyâ ýâ jôyâ sêñghaitê ýâish srâvî xvaênâ ayanghâ ýaêshãm tû ahurâ irixtem mazdâ vaêdishtô ahî.

Translated Text:

Regarding these offenses,
no wise person has ever attained power
which could be called life,
a life, said to be achieved
by the force of flowing metal.
Of such, You, Wise Lord,
know best the consequences.

Summary Substance: Power attained through brute force cannot be called life. It is living. A wise person will never do it. God knows best the end of that living.

Pondering Points: "Through life's trials we learn the proper way to live."

66th Day

Song 5.8 (Yasna 32.8)

Transliterated Text:

aêshãm aênanghãm
vîvanghushô srâvî ýimascît
ýê mashyêñg cixshnushô ahmâkêñg
gâush bagâ xvâremnô
aêshãmcît â ahmî
thwahmî mazdâ vîcithôi aipî

Translated Text:

Regarding these crimes, it is said that Yima son of Vivanhan also sounded himself the god of our world. For such a crime too, as far as I am concerned, the final judgement lies with You.

Summary Substance: Among those who have committed crimes, Yima (King Jamshid) is reported to have declared himself the "god of the world". But as far as Zarathushtra is concerned, he leaves it to God to be the final judge. He has nothing to state.

Note: King Jamshid's reign and feats symbolize the period during which the Indo-Iranians migrated from northern steppes to the Iranian Plateau and then survived a severe spell of the ice age. His period also symbolizes many advances made in social comforts. When Jamshid felt that it was he who had provided his people with prosperity, he became proud and arrogant and declared himself, in words of Ferdowsi's Shahnameh (the epic of Book of the Kings), "the Creator of the World". The boast brought his downfall at the hands of Azhi Dahaka (Zahhak or Zohak of the Shahnameh). Incidentally Jamshid is the only legendary subject mentioned in the Gathas and that too casually. The Gathas are free of myth and legend.

Pondering Points: "Do not pass judgment on another without insight into the circumstances."

67th Day

Song 5.9 (Yasna 32.9)

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שש. נישישה שרנרלית. שרשה בחלביש. השלביש השמורות של תרמלית. שרנה של לשלחים שר נישישה שר נישישה שרנה של שר השמורות של השרורות של השורות השורות של השורות ה

Transliterated Text:

dush-sastish sravå môreñdat hvô jyâtêush sêñghanâish xratûm apô mâ îshtîm apayañtâ berexdhãm hâitîm vanghêush mananghô tâ uxdhâ manyêush mahyâ mazdâ ashâicâ ýûshmaibyâ gerezê.

Translated Text:

The evil teacher destroys with his teachings the doctrine of the wisdom of life.

He prevents people from the precious acquisition of good mind.

I appeal to You, Wise Lord, and to Righteousness, expressing my mind in words.

Summary Substance: An evil teacher will not teach how to live a thoughtful life. He has to keep people in ignorance and away from knowledge attained through good mind. Zarathushtra wants God to help him, through righteousness, to express the truth in understandable words so that people are awakened.

Pondering Points: "False teachers prevent the people of the world from reason and good thinking."

68th Day

Song 5.10 (Yasna 32.10)

عرى، مردردس، مردردس، مردراغطس، عرمددس، وسوساري، والموساع، مرسماري، والموساع، وسوساع، المردرسي، عراريطه، عرب مردرسه، وسوساع، المردرسي، عراريطه، عراري

Transliterated Text:

hvô mâ-nâ sravå môreñdat ýê acishtem vaênanghê aogedâ gãm ashibyâ hvarecâ ýascâ dâthêñg dregvatô dadât ýascâ vâstrâ vîvâpat ýascâ vadarê vôizhdat ashâunê.

Translated Text:

Indeed, he devastates the doctrine who considers it the worst to look at the world and the sun with plain eyes, who sets the just against the wrongful, who destroys settlements, and who hurls a deadly weapon at the righteous.

Summary Substance: Four types of people destroy the Doctrine of Zarathushtra. (1) The superstitious who do not see the world and the sun as plain creations but imagine them to be deities with mythical tales; (2) who connive to have a just person confront a wrongful person; (3) the aggressors who destroy human habitation; and (4) who hurt the righteous.

Pondering Points: "False teachers give power to unethical people and encourage destruction and violence."

69th Day

Song 5.11 (Yasna 32.11)

Transliterated Text:

taêcît mâ môreñden jyôtûm ýôi dregvatô mazibîsh cikôiteresh anguhîshcâ anghvascâ apayeitî raêxenanghô vaêdem ýôi vahishtât ashâunô mazdâ râreshyãn mananghô.

Translated Text:

Also they devastate life who highly regard the wrongful as lords and ladies,

rob people of their property, and try hard to distract the righteous from their best mind.

Summary Substance: People who regard the wrongful rich as lords and ladies, who exploit people to deprive them of their belongings, and who, through various means, try to distract the righteous people to give up thinking as good as they can, are also among those who disturb and destroy life.

Pondering Points: "Unethical people in positions of power will do all they can to distract you from using the best thinking."

70th Day

Song 5.12 (Yasna 32.12)

سرىد. ھرائىھى، سەس، مەسىم، «مەرىسى، مەرسى، كەرسىم، كەرسىم، كەرىسىم، كىرىسىم، كەرىسىم، كىرىسىم، كىرىسى

Transliterated Text:

ýâ rånghayen sravanghâ vahishtât shyaothanât maretânô aêibyô mazdå akâ mraot ýôi gêush môreñden urvâxsh-uxtî jyôtûm ýâish gerêhmâ ashât varatâ karapâ xshathremcâ îshanãm drujem.

Translated Text:

It is through such teachings
that they try to distract mortals
from excellent deeds.

For them, the Wise One has decreed ill consequences,
because they devastate worldly life in luxury.
It is for this reason that grabbing priests have chosen
the wrong dominion of the wealthy instead of righteousness.

Summary Substance: It is through exploitation of the poor by the rich that good life on earth is disturbed and destroyed. The priests also side the rich instead of the righteous persons because it pays them well in return. The consequences for these wrong teachings and doings are bad. That is the divine justice.

Pondering Points: "False teachings lead to greed and motivate evil people to commit unethical acts to amass more riches at the expense of others."

71st Day

Song 5.13 (Yasna 32.13)

שאמת המונית שאיר בל אדם של ידירי ושתאם בתנל בתוא השתת הרונית שאיר בתנל בתוא השתת הרונית שי השתת הרונית של הרונית של

Transliterated Text:

yâ xshathrâ gerêhmô hîshasat acishtahyâ demânê mananghô anghêush maraxtârô ahyâ yaêcâ mazdâ jîgerezat kâmê thwahyâ mãthrânô dûtîm yê îsh pât daresât ashahyâ.

Translated Text:

It is because of such power that the grabbers of this life wish to gain their spoils in the house of worst mind.

And they, Wise Lord, who, in their lust, growl about the message of Your thought-provoker, lust, in turn, prevents them from seeing righteousness.

Summary Substance: Spoils grabbed by the priests has given them power. It provides them with a gainful living. It is a life of lust lived with the worst mind, and their lust does not allow them to see righteousness, the Truth. It makes them create an uproar against the thought-provoking message of Zarathushtra.

Pondering Points: "The deceitful who steal, swindle, and manipulate are trapped in an awful state of consciousness which prevents them from seeing Truth or righteousness."

72nd Day

Song 5.14 (Yasna 32.14)

מונחאלוווי שוויאי אחופונוווי אורצייי איי פל (ודביאיאי מחצוחווואי חייציי מיוציוווואי חייצי מורצייאי מיוצייאי

Transliterated Text:

ahyâ gerêhmô â-hôithôi nî kâvayascît xratûsh nî dadat varecå hîcâ fraidivâ hyat vîsêñtâ dregvañtem avô hyatcâ gâush jaidyâi mraoî ýê dûraoshem saocayat avô.

Translated Text:

Seizing such spoils,
even the sagacious princes
have long been devoting their minds and efforts.
They have, thus, resorted to help the wrongful.
Fired by the wisdom-wasting drink,
they have declared that the world must be destroyed.

Summary Substance: The Kavi princes, although men of knowledge, were cooperating with the practicing priests in exploiting people. The two had a common interest-exploitation. Thus the rulers were helping the wrongful. Addicted to "haoma", the instant intoxicating drink prepared ceremoniously to give "pep", their aggressive mood was destroying the world.

Pondering Points: "Greed will blind many people by setting their minds on committing evil to amass wealth."

73rd Day

Song 5.15 (Yasna 32.15)

مكرد. ساددس، المدرد العالم كالمان، المواقع المان المواقع المان ال

Transliterated Text:

anâish â vî-nênâsâ yâ karapôtåscâ kevîtåscâ avâish aibî yêñg daiñtî nôit jyâtêush xshayamnêñg vasô tôi âbyâ bairyåñtê vanghêush â-demânê mananghô.

Translated Text:

It is with such actions
that the ritualistic priests and princes are annihilated
through the very people,
whom they have deprived of the power to live as they wish.
Of these two parties,
the latter will be taken to the house of good mind.

Summary Substance: Once the truth exposed by Zarathushtra is understood, the priests and princes are overthrown by the very people who are deprived of their rightful freedom to live. It is the free people who ultimately enjoy the blessings of good mind.

Pondering Points: "Evil actions committed to gain wealth are self-destructive, as in the end the oppressed will overthrow the greedy wrongdoers."

74th Day

Song 5.16 (Yasna 32.16)

Transliterated Text:

hamêm tat vahishtâcît ýê ushuruyê syascît dahmahyâ xshayãs mazdâ ahurâ ýehyâ mâ aithîshcît dvaêthâ hyat aênanghê dregvatô êeânû ishyêñg anghayâ.

Translated Text:

Every teaching of the talented is the best to listen to.
Wise Lord, I am powerful enough to meet the two-fold threats, and restrain the crime of the wrongful directed against friends.

Summary Substance: Zarathushtra, the genius, declares all his teachings the best to listen to. He is confident that he will be able to meet the threat posed by the priests and the princes. He is sure to stop the cruelty done to his companions.

Pondering Points: "Listen to the counsels of the wise and talented people in your life."

Song 6 (Yasna 33)

DEVOTION TO DUTY

75th Day

Song 6.1 (Yasna 33.1)

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Transliterated Text:

ýathâish ithâ vareshaitê ýâ dâtâ anghêush paouruyehyâ ratûsh shyaothanâ razishtâ dregvataêcâ hyatcâ ashâunê ýexyâcâ hêmemyâsaitê mithahyâ ýâcâ hôi ârezvâ.

Translated Text:

According to the Primal Principles of Life the leader shall do full justice to the wrongful and to the righteous, as well as to the person whose falsity is combined with his probity.

Summary Substance: The leader, chosen by people, should be impartial. He should base his justice on the Primal Principles of Life and then deal with the wrongful, the righteous, and the person who is both. It is this impartiality that brings true justice and wins all over to righteousness.

Pondering Points: "We must choose impartial leaders who will judge all according to their behavior."

76th Day

Song 6.2 (Yasna 33.2)

ב מאי שלי הלים הפושי התרשים היה בהרונים היה הואי החי שרונים היה בי האי שרונים היה בי האי שרונים היה בי האי בי היה בי היה

ofe. Amem. Am. Ames Aber. am. Cathaman. Am. Afreyan. Bashan. Ansternamental Amem. Bashan.

Transliterated Text:

at ýê akem dregvâitê vacanghâ vâ at vâ mananghâ zastôibyâ vâ vareshaitî vanghâu vâ côithaitê astîm tôi vârâi râdeñtî ahurahyâ zaoshê mazdå.

Translated Text:

And whoever foils the wrongful by word, thought, or action, or if approached by a visitor, teaches him good things, advances in his convictions to the satisfaction of the Wise God.

Summary Substance: Wrong must not succeed and survive. One should correct it through thinking over the problem, and speaking to and dealing with the wrongful, especially if approached by a visiting person. One should be teacher and preacher. Such a person would, at the same time, promote their conviction and faith and also please God.

Pondering Points: "Prevent unethical people from doing evil actions and kindly offer insight to those who seek your wisdom."

77th Day

Song 6.3 (Yasna 33.3)

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Transliterated Text:

ýê ashâunê vahishtô xvaêtû vâ at vâ verezênyô airyamnâ vâ ahurâ vîdãs vâ thwaxshanghâ gavôi at hvô ashahyâ anghat vanghêushcâ vâstrê mananghô.

Translated Text:

Whoever is very good to the righteous whether a relative, or a member of the community, or, O Lord, a member of the fellowship, or serves the living world with zeal, lives indeed in the domain of righteousness and good mind.

Summary Substance: They live a life of righteousness and good mind who sincerely serve another righteous person, whoever they are—a relative, a community member, a fellowship member or a world citizen.

Pondering Points: "Doing good for any good person, regardless of the status of that person in the community, is a meritorious act."

78th Day

Song 6.4 (Yasna 33.4)

Transliterated Text:

ýê thwat mazdâ asrushtîm akemcâ manô ýazâi apâ hvaêtêushcâ tarêmaitîm verezênah'yâcâ nazdishtãm drujem airyamanascâ nadeñtô gêushcâ vâstrât acishtem mañtûm.

Translated Text:

Wise One, I am one who venerates away inconsideration and evil mind from You; perverse-mind from the family; related wrong from the fellowship;

revile from the fellowship; and extremely evil counseling from the world settlements.

Summary Substance: Zarathushtra vows to revolutionize society by eliminating all evil and superstitious conceptions of the Wise One, improper thinking among family members, wrong practice within the community, abuse and hatred among kindred human beings, and very harmful recommendations ruling high in the world—a thorough ethical cleansing.

Pondering Points: "Seek to drive away ills that pervade society by relying on ever growing wisdom and spiritual growth."

79th Day

Song 6.5 (Yasna 33.5)

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Transliterated Text:

ýastê vîspê-mazishtem seraoshem zbayâ avanghânê apânô daregô-jyâitîm â xshathrem vanghêush mananghô ashât â erezûsh pathô ýaêshû mazdå ahurô shaêtî.

Translated Text:

I shall listen to Your Inspiring Voice,
the greatest of all voices,
to reach my final goal:
a long life in the dominion of good mind,
and a straight walk along the paths of righteousness
to the serene abode of the Wise God.

Summary Substance: To remove social ills and reach his final goal, Zarathushtra listens to the Divine Voice, the greatest of all inspirations, for guidance. The result—a long life of good wisdom in peace and order, and a straight, unwavering walk on the righteous path to reach Mazda, God Wise.

Pondering Points: "Listen to Lord Wisdom as he has created many wonderful things that lead to a productive and fulfilling life."

80th Day

Song 6.6 (Yasna 33.6)

Transliterated Text:

ýê zaotâ ashâ erezûsh hvô manyêush â vahishtât kayâ ahmât avâ mananghâ ýâ verezyeidyâi mañtâ vâstryâ tâ-tôi izyâi ahurâ mazdâ darshtôishcâ hêm-parshtôishcâ.

Translated Text:

I am the true invoker
who, through righteousness,
perceives You with the best mind.
It is with such mental satisfaction
that I wish to work as an adviser for the settled people.
Therefore, Wise Lord, I am longing
to have Your vision and communion.

Summary Substance: As against the mumbling ritualistic priests, Zarathushtra is simple and sincere in invoking and perceiving God through righteousness and his best mind. This gives him mental satisfaction that stimulates him to guide the people who are settled with positive and productive activities. That makes him more desirous of perceiving Mazda for further inspiration.

Pondering Points: "Call on Lord Wisdom to learn how to best advance and advise your society."

81st Day

Song 6.7 (Yasna 33.7)

שייריאי האלטרני יואל אלטרי לוא אריי לוא אריי לא אריי וויא ווא ווא אריילי של אלטרילי איי איי אריילי איילי איילי

Transliterated Text:

â mâ âidûm vahishtâ â xvaithyâcâ mazdâ dareshatcâ ashâ vohû mananghâ ýâ sruyê parê magâunô, âvish-nå añtare hêñtû nemaxvaitîsh cithrå râtayô.

Translated Text:

Come to me, O Best One, O Wise One, in person and in sight through righteousness and good mind so that I am heard beyond the Fellowship.

Let our reverential offerings be clearly manifested among us.

Summary Substance: Zarathushtra is now invoking Mazda, his best support, to come in his vision through righteousness and good mind—a true mental perception. The reason: He wants clear guidance to spread his Message beyond the then small circle of his companions, and he wants his prayers answered in shape of his success in propagating his divine mission.

Pondering Points: "Sometimes we need to find the wisdom in the minute workings of life if we wish to affect change on a large scale."

82nd Day

Song 6.8 (Yasna 33.8)

حسمس، عاء، معارئ مساهرس، «مسرد دمه، عس، عرس، عرس علوه واسطاع، هداده وسمس، عرس على مساسة عدد المرابع المربع المرب

Transliterated Text:

frô-môi fravôizdûm arethâ tâ ýâ vohû shyavâi mananghâ ýasnem mazdâ xshmâvatô at vâ ashâ staomyâ vacå

dâtâ vê ameretåscâ utayûitî haurvatâs draonô.

Translated Text:

See for Yourself my intentions which I am pursuing through good mind.

They are, Wise One, reverence and praising words for You through righteousness.

Grant me the steadfastness of immortality and the substantiality of wholeness.

Summary Substance: Having defined his mission, Zarathushtra continues his invocation. He has his intentions which he pursues through good mind. All he intends is to properly venerate and praise the Wise. He prays for stable immortality and true perfection.

Pondering Points: "Your intentions should be clear through your actions if done through the Good Mind."

83rd Day

Song 6.9 (Yasna 33.9)

Transliterated Text:

at tôi mazdâ têm mainyûm asha-oxshayañtå saredyayå xvâthrâ maêthâ mayâ vahishtâ baretû mananghâ ayå arôi hâkurenem ýayå haciñtê urvãnô.

Translated Text:

Wise One, it is Your intention that these two promoters of righteousness be the refreshing splendid goals achieved through the best mind.

The growth of these two associates make souls harmonize.

Summary Substance: Wholeness and immortality, as twin goals, promote righteousness. They are the wonderful objects which can be achieved by using our best of thoughts. It is these twin goals which unite our souls to achieve them, and this is what God wishes us to attain.

Pondering Points: "Beneficial common goals unite our souls."

84th Day

Song 6.10 (Yasna 33.10)

Afabe. Aprecem. salaeam... Aparaplm. aahan. Safam. Mam. dales.8

Takan. salam. salaeam... Aparaplm. aahan. Safam...

Aparaplm. salaeam... salaeam... Aparaplm. aahan. salaean...

Transliterated Text:

vîspå stôi hujîtayô ýå zî ångharê ýåscâ heñtî ýåscâ mazdâ bavaiñtî thwahmî hîsh zaoshê âbaxshôhvâ vohû uxshyâ mananghâ xshathrâ ashâcâ ushtâ tanûm.

Translated Text:

Wise One, make all those enjoying a good life, who have been, who are, and who shall be, share Your pleasure.

Promote our physical enlightenment through good mind, dominion, and righteousness.

Summary Substance: Persons of past, present, and future who enjoy a good productive life are, in fact, sharing divine pleasure, because their physical illumination is promoted through good mind, self-reliance, and righteousness. Zarathushtra prays to Mazda for this very favor for all of us.

Pondering Points: "Ahura Mazda will accept all those who have ever lived a good life, regardless of what they believed in."

85th Day

Song 6.11 (Yasna 33.11)

Transliterated Text:

ýê sevishtô ahurô mazdåscâ âramaitishcâ ashemcâ frâdat-gaêthem manascâ vohû xshathremcâ sraotâ-môi merezhdâtâ-môi âdâi kahyâicît paitî.

Translated Text:

Most powerful Wise God, Serenity, world-promoting Righteousness, Good Mind, and Dominion, listen to me, be gracious to me for whatever rewards You grant.

Summary Substance: The Wise God, the most-powerful, awards (wholeness and immortality) through the Principles of Life—serenity, world-promoting righteousness, good mind and dominion. Still praying with poetical fervor, Zarathushtra addresses all and prays for grace and blessing.

Pondering Points: "The attributes of Lord Wisdom are priceless blessings unto themselves."

86th Day

Song 6.12 (Yasna 33.12)

ره. عرفرد. *هراغ ۱۵ درده. عدر وسرت ها ها ده درس. ها دروس. ها دروس ها

Transliterated Text:

us môi uzâreshvâ ahurâ âramaitî tevîshîm dasvâ spênishtâ mainyû mazdâ vanghuyâ zavô âdâ ashâ hazô êmavat vohû mananghâ feseratûm.

Translated Text:

Lord Wise, rise within me, grant me courage through serenity, good gifts of prayers through the most progressive mentality, full vigor through righteousness, and felicity through good mind.

Summary Substance: Zarathushtra is meditating. He wants to feel Mazda invigorating his **self** by granting him courage through peace of mind and body, inspiration to move forward through his best thinking faculty, full strength through proper and precise acts, and the joy at the resulting success through good mind. A sincere prayer to succeed in his mission and enjoy the result—a wish Zarathushtra, as the last Gatha Vahishta Ishti shows, happily experienced at the end of his divine duty.

Pondering Points: "Success comes through inspiration, serenity, clear understanding, and planned precision."

87th Day

Song 6.13 (Yasna 33.13)

Transliterated Text:

rafedhrâi vourucashânê dôishî môi ýâ vê abifrâ tâ xshathrahyâ ahurâ ýâ vanghêush ashish mananghô

frô speñtâ ârmaitê ashâ daênå fradaxshayâ.

Translated Text:

To support me, Wide-watching Lord, reveal to me the force of Your sovereignty, the blessings of good mind.

Show me through progressive serenity, righteous conceptions.

Summary Substance: The meditation continues: God who watch all, show me your dominion that would bless and enlighten my good mind with vision, and feeling calm and serene, I gain right conceptions.

Pondering Points: "By seeking Wisdom, we may understand what a good, beneficial rule would look like; one achieved from a worldview informed by the laws of reality."

88th Day

Song 6.14 (Yasna 33.14)

Transliterated Text:

at râtãm zarathushtrô tanvascît xvaxyå ushtanem dadâitî paurvatâtem mananghascâ vanghêush mazdâi shyaothanahyâ ashâi ýâcâ uxdhaxyâcâ seraoshem xshathremcâ!

Translated Text:

Now as a dedication, I, Zarathushtra
offer to the Wise One
the very life-breath of myself
and the first fruits of my good mind,
deeds and words, gained through righteousness,
with my ear to the divine voice; in fact, my whole strength.

Summary Substance: At the end of his meditating prayers, Zarathushtra makes an offering to Mazda: His very life; the fruits of his thoughts, words, and deeds based on wise righteousness; listening to divine guidance; and all the power he has—to serve his divine mission.

Pondering Points: "Throughout his life, Zarathushtra dedicated himself to Lord Wisdom and the perfection of reality; so too should we all."

Song 7 (Yasna 34)

RENOVATION

89th Day

Song 7.1 (Yasna 34.1)

nodordo. ofer nacem. Indm. Beeledder Granpeldam. anelecander.

Tam. Mercapalam. Andmer. Basem. Aneledm. anelecander.

Tam. Mercapalam. Aneledm. Aneledm. Aneledm. anelecandad.

Transliterated Text:

ýâ shyaothanâ ýâ vacanghâ ýâ ýasnâ ameretatâtem ashemcâ taêibyô dånghâ mazdâ xshathremcâ haurvatâtô aêshãm tôi ahurâ êhmâ pourutemâish dastê.

Translated Text:

The deed, the word, and the veneration by which I give immortality, righteousness, and the motive for wholeness to the people, are very much offered by us,

Wise Lord, to You.

Summary Substance: The message of Zarathushtra leads to mental veneration, words and deeds that give righteousness, power to move towards wholeness, and immortality, and these very things are what he and his companions offer to Mazda Ahura.

Pondering Points: "No sacrifice, intoxicating substance, or other material offering is needed to please Lord Wisdom. Only our good deeds should be offered to promote a good life."

90th Day

Song 7.2 (Yasna 34.2)

פורנישות ארשי יקידש יירישליי. קורמשי שרני שרני שרני ביי ביישר מיישר ארשישי שרני ביישר מיישר ביישר מיישר מייש

Transliterated Text:

atcâ î-tôi mananghâ mainyushcâ vanghêush vîspâ dâtâ speñtaxyâcâ neresh shyaothanâ ýehyâ urvâ ashâ hacaitê pairigaêthê xshmâvatô vahmê mazdâ garôbîsh stûtãm.

Translated Text:

Moreover, all these offerings are made to You alone through thoughts of good mind and actions of a progressive man, whose soul is in accord with righteousness.

Wise One, he goes singing everywhere songs of glory and praise for You.

Summary Substance: The offerings of all the achievements of Zarathushtra are made to Mazda alone. No one else. They are made through good thoughts and actions by a person who is progressive, not statically traditional, a person whose soul, self, is in harmony with truth. He sings his songs—the Gathas—praises for Ahura and guidance for mankind.

Pondering Points: "Praise and celebration of Lord Wisdom should stem from good thoughts and good actions."

91st Day

Song 7.3 (Yasna 34.3)

mege. St. secomstady. Arabutor. Sustan. Arabutor

Transliterated Text:

at tôi myazdem ahurâ nemanghâ ashâicâ dâmâ gaêthå vîspå â xshathrôi ýå vohû thraoshtâ mananghâ

ârôi zî hudånghô vîspâish mazdâ xshmâvasû savô.

Translated Text:

Therefore, we make a humble offering
to You and to Righteousness.
The living beings in Your dominion
are those who promote good mind.
Indeed, it is in the rise of a beneficent person,
Wise One, that there lies gain for all those belonging to You.

Summary Substance: The offering of veneration, words and deeds—a solemn dedication to serve the Creator and the creation—are made by Zarathushtra and companions. True living persons in the divine dominion are those who promote good mind to acquire useful knowledge. Feeling a rise, a surge in himself because of the dedication, Zarathushtra foresees the gain awaiting the dedicated to Mazda.

Pondering Points: "Dedication to serve has its own clear rewards."

92nd Day

Song 7.4 (Yasna 34.4)

Transliterated Text:

at tôi âtrêm ahurâ
aojônghvañtem ashâ usêmahî
asîshtîm êmavañtem
stôi rapañtê cithrâ-avanghem
at mazdâ daibishyañtê
zastâishtâish dereshtâ-aênanghem.

Translated Text:

Therefore, Lord, we yearn for Your fire, which is strong through righteousness.

It is very swift and forceful, and clearly and strongly helps the supporters.

But, Wise One, for an enemy daring to harm, it has the power of arms to stop him.

Summary Substance: The divine "fire" is the zeal that derives its strength from righteousness—precision. It is forceful and swift in clearing and opening the way for the promotion of the mission. It is also strong enough in stopping those who want to harm the cause.

Pondering Points: "Fire is a symbol of the energy pervading all of existence, it provides our growth and defense, progressing reality to it's ideal state."

93rd Day

Song 7.5 (Yasna 34.5)

Barligar, Aragemen. Anglen. Decententer on sander on manger.

Transliterated Text:

kat vê xshathrem kâ îshtîsh shyaothanâi mazdâ ýathâ vâ haxmî ashâ vohû mananghâ thrâyôidyâi drigûm ýûshmâkem parê-vå vîspâish parê vaoxemâ daêvâishcâ xrafstrâish mashyâishcâ.

Translated Text:

What is Your dominion, what is Your power,
Wise One, for us to follow in action
through righteousness and good mind
in order to protect the oppressed person of Yours?
For You, we have renounced
all the false gods and the barbarian people.

Summary Substance: Zarathushtra is seeking to know the divine dominion and power so that one acts according to the universal law of precision and good mind and provide a social order in which those oppressed and deprived of their rights are protected and rehabilitated. Zarathushtra and his companions have renounced all false gods and the cruel people whose superstitious cult is the cause of all exploitation and oppression.

Pondering Points: "Renounce flawed beliefs and malicious people in favor of the way of thinking which comes from understanding the order of existence."

94th Day

Song 7.6 (Yasna 34.6)

Transliterated Text:

ýezî athâ stâ haithîm mazdâ ashâ vohû mananghâ at tat môi daxshtem dâtâ ahyâ anghêush vîspâ maêthâ ýathâ vå ýazemnascâ urvâidyå stavas ayenî paitî.

Translated Text:

If indeed, You are so, Wise One, through righteousness and good mind, then grant me guidance through all the goals of this life, so that I happily return to You with veneration and praise.

Summary Substance: Through good thinking and righteousness, Zarathushtra has all false gods and their worshipers completely out of his mind. Mazda is the only Ahura—the only Guide. He prays to achieve all the goals of his present life—his mission to spread his message so that he successfully returns to Mazda with more praises of love and adoration.

Pondering Points: "Seek guidance by understanding how reality works through the use of your good mind."

95th Day

Song 7.7 (Yasna 34.7)

در المامادي، ماي، ماددي، عرف ماي بهرائي من المامادي، الم

Transliterated Text:

kuthrâ tôi aredrâ mazdâ ýôi vanghêush vaêdenâ mananghô sêñghûsh raêxenå aspêñcît sâdrâcît caxrayô usheurû naêcîm têm anyêm ýûshmat vaêdâ ashâ athâ nå thrâzdûm.

Translated Text:

Wise One, where are Your devotees
who comprehend good mind,
and despite retrogression and failure,
attend to inherited doctrines with wisdom?
I have none besides You.
Therefore, protect me and my people through righteousness.

Summary Substance: Once dedicated to the cause and comprehending the circumstances with good mind, one is not deterred by initial failures. One continues to wisely work for the mission one feels is their inheritance. Zarathushtra knows no one else except Mazda. He prays for support for himself and his companions as they work on right basis.

Pondering Points: "Failures should not deter from staying on course."

96th Day

Song 7.8 (Yasna 34.8)

Transliterated Text:

tâish zî nå shyaothanâish byeñtê ýaêshû as pairî pourubyô ithyejô hyat as aojyå nâidyånghem thwahyâ mazdâ ãstâ urvâtahyâ

ýôi nôit ashem mainyañtâ aêibyô dûirê vohû as manô.

Translated Text:

Indeed, they are afraid of our actions just as a weakling is afraid of a stalwart, because these actions constitute a danger to many. Wise One, those who are antagonistic to Your principle, do not think of righteousness, and are at a distance from good mind.

Summary Substance: The days when ritualistic priests and exploiting princes were in power appear to be disappearing. They are now as afraid of the Zarathushtrian mission as a weakling fears a strong person. The reason is simple. They do not think of righteousness and and do not use their good mind, and therefore remain antagonists to the Divine Doctrine.

Pondering Points: "The deceitful fear the actions of the truthful and righteous and will spread lies and destruction to stop them."

97th Day

Transliterated Text:

ýði speñtãm âramaitîm thwahyâ mazdâ berexdhãm vîdushô dush-shyaothanâ avazazat vanghêush evistî mananghô aêibyô mash ashâ syazdat ýavat ahmat aurunâ xrafstrâ.

Translated Text:

Wise One, he forsakes progressive serenity,
esteemed by your wise one,
with his evil deeds solely
because of his lack of good mind.
He avoids them much on account of their righteousness,
just as the disheveled barbarians keep far from us.

Summary Substance: Progressive serenity and stability is valued by the wise one who is devoted to Mazda, but the person lacking good mind forsakes serenity because of his evil actions. Just as uncivilized people shun our company, such a person would avoid good people because of their righteousness.

Pondering Points: "The wrongful flee from the good mind and right-mindedness and, as such, will be kept far away from the Laws of Existence."

98th Day

Song 7.10 (Yasna 34.10)

andm. Arabam. mac(m.: Asamost. sasem. Arapake. m. Afternagem.»

abstandem. mensher. antransp... Galette. m. Arapake. m. Afternagem...

10

Transliterated Text:

ahyâ vanghêush mananghô shyaothanâ vaocat gerebãm huxratush speñtãmcâ âramaitîm dãmîm vîdvå haithãm ashahyâ tâcâ vîspâ ahurâ thwahmî mazdâ xshathrôi â vôyathrâ.

Translated Text:

The person of good intellect says that the deeds of good mind must be maintained. He knows that progressive serenity is the true product of righteousness.

All these, Lord Wise, are means of promotion in Your dominion.

Summary Substance: A wise person holds that one should maintain deeds done with the good mind, because he knows that progressive serenity and growing stability is the right result of proper procedure. These deeds promote the divine dominion [chosen and established by righteous people].

Pondering Points: "Good deeds increase stability and promote good order."

99th Day

Song 7.11 (Yasna 34.11)

رهمددودهه، هغرره مهرمه، همره، س عمروس، علم، سرمعمه همره، همره، همره، همره، همره، مهره، مهره، مهره، سرمه مهم سرمه، والمهرمة، مهره، م

Transliterated Text:

at tôi ubê haurvåscâ xvarethâi â ameretatåscâ vanghêush xshathrâ mananghô ashâ mat ârmaitish vaxsht utayûitî tevîshî tâish â mazdâ vîdvaêshãm thwôi ahî.

Translated Text:

Both wholeness and immortality
lead to Your splendor.
The sovereignty of good mind
and serenity with righteousness
promote steadfast strength and courage.
These, Wise One, constitute our strength against antagonists.

Summary Substance: Wholeness and immortality lead to divine splendor. For that goal, a self-reliant good mind, enjoying stability and rightness, gives one the lasting strength and courage to overcome antagonism.

Pondering Points: "Good mind, stability, and righteousness, when combined, give one the courage to win."

100th Day

Song 7.12 (Yasna 34.12)

בר פראה שלני (מתחולי פראה למתיר למתירה במת המתחאי באים במתונים ליה שממנותיה במתחות מתחים באים במתחים באים במתחים באים במתחים באים במתחים במתחים באים במתחים בתחים במתחים בתחים בתחים במתחים במתחים במתחים במתחים במתחים במתחים במתחים בתחים בתחים במתחים בתחים במתחים במתחים במתחים בתחים בתחים בתחים בתחים בתחים במתחים בתחים בתחים בתחים בתחים בתחים בתחים בתחים בתחים בתחים במתחים בתחים בתחים

Transliterated Text:

kat tôi râzarê kat vashî kat vâ stûtô kat vâ ýasnahyâ srûidyâi mazdâ frâvaocâ yâ vîdâyât ashîsh râshnãm sîshâ nå ashâ pathô vanghêush hvaêtêñg mananghô.

Translated Text:

What is Your guidance and what is Your wish?

Is it for praise, or is it for veneration?

Wise One, declare it while we listen,
and the reward for following Your guidance.

Show us, through righteousness,
the paths to self-reliance of good mind.

Summary Substance: Zarathushtra asks and then supplies the subtle answer: The paths leading through righteous to the goal—self-reliance that enjoys good mind. This is what the guidance is for, what the Wise One wishes. God does not want praise and veneration. All Mazda wishes is that we are guided to our goal. It is us who praise and venerate God out of love.

Pondering Points: "Ahura Mazda desires for us to be self-reliant and empowered by our good minds."

101st Day

Song 7.13 (Yasna 34.13)

Transliterated Text:

têm advânem ahurâ ýêm môi mraosh vanghêush mananghô daênå saoshyañtãm ýâ hû-karetâ ashâcît urvâxshat hyat civishtâ hudâbyô mîzhdem mazdâ ýehyâ tû dathrem.

Translated Text:

God, this is the same road of good mind
You have shown me.
It is the religion of the benefactors
by which good deeds lead only through righteousness to happiness,
the promised reward for the beneficent,
a reward, Wise One, solely given by You.

Summary Substance: Proceeding towards the goal, Zarathushtra sees that it is very path he has divinely realized. It is the religion of benefactors, a religion in which good deeds, done precisely according to the universal law, lead to happiness, eternal bliss. It is the reward promised and granted by Mazda to those who promote goodness.

Pondering Points: "Deeds done to benefit all have divine bliss as reward."

102nd Day

Song 7.14 (Yasna 34.14)

שישי לדי שר לוים שונת שישי המונותיי הקומשי מיחי פושה ביים האישי פותר ביים אילים האינים האישי שונת ביים מיחים מיחי

Transliterated Text:

tat zî mazdâ vairîm astvaitê ushtânâi dâtâ vanghêush shyaothanâ mananghô ýôi zî gêush verezênê azyå xshmâkãm hucistîm ahurâ xratêush ashâ frâdô verezênâ.

Translated Text:

Indeed, Wise One, this reward is given to those, who, in their choice of physical life, truly serve the community of the fruitful world with their deeds of good mind, and God, promote Your plan of wisdom through communal righteousness.

Summary Substance: The reward of eternal bliss is for those who choose, through their free will, to serve humanity on this earth of ours as best as they can. This world is very productive

and rewarding. Serving it with good mind and close cooperation means promoting the divine plan so wisely prepared.

Pondering Points: "Joining others in wise service makes life more fruitful and blissful."

103rd Day

Song 7.15 (Yasna 34.15)

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Transliterated Text:

mazdâ at môi vahishtâ sravåscâ shyaothanâcâ vaocâ tâ-tû vohû mananghâ ashâcâ ishudem stûtô xshmâkâ xshathrâ ahurâ ferashêm vasnâ haithyêm då ahûm.

Translated Text:

And in response to my request in praises,
Wise One, tell me now the best words and deeds
through good mind.
Make life truly renovated
with Your sovereignty as You wish.

Summary Substance: Zarathushtra concludes his Ahunavaiti Gatha with this stanza. In his concluding wish, he prays, in fact, prepares himself for best words and deeds that issue from good mind and clear thinking. It is these words and deeds that continue to renovate—update—our life with divine support because that is what Mazda wishes us to accomplish.

Pondering Points: "Continuous renovation of life is the Divine wish."

Ushtavaiti Gâthâ

THE SONGS LEADING TO RADIANT HAPPINESS

NOTE: The second collection of four songs is called *Ushtavaiti*, possessing *Ushtâ*, the first word of the first song. Ushtâ, mentioned eight times in the Gathas and many more times in the Later Avesta, carries a subtle meaning. Derived from *ush* 'to shine', it carries a notion of "health and happiness" that is **radiated** around to make others healthy and happy. It is used as a "hailing" salute also—*Ushtâ!* 'Hail!'; *Ushtâ tê* 'ushtâ to thee'; *Ushta nô* 'ushtâ to us!'

Song 8 (Yasna 43)

REALIZING-SELF, NATURE, GOD

104th Day

Song 8.1 (Yasna 43.1)

(mereg. nomenes, or one on on one of or one of one

Transliterated Text:

ushtâ ahmâi ýahmâi ushtâ kahmâicît vasê-xshayãs mazdå dâyât ahurô utayûitî tevîshîm gat tôi vasemî ashem deredyâi tat môi då ârmaitî râyô ashîsh vanghêush gaêm mananghô.

Translated Text:

May the Wise, Ruling-at-will God grant radiant happiness to the person who radiates happiness to any other person at large. I pray for steadfast strength and courage in order to uphold righteousness.

Grant me through serenity the blessings of a rich life of good mind.

Substance Summary: The Wise God rules at his will, a will that grants radiant happiness to whosoever gives radiating happiness to others without discrimination. All joining to create a healthy healthy and happy happy world. Zarathushtra wants steadfast strength and courage not for physical power but to serve righteousness. And he wants stability that produces a rich life based on good mind—a blessing to live, a life to spread happiness, a happiness that is shared by all.

Pondering Points: "True happiness radiates happiness onto others and enriches all lives."

105th Day

Song 8.2 (Yasna 43.2)

Arciem. nermys... backaghremagerr. cumbarcom. Barnenger...

Am. bas. nam... gaetersham. ancherer ancher...

Am. bas. nam... gaetersham...

Am. pom. denkaran... gaetersham...

Amangeter... faranalis... faranalis...

Transliterated Text:

atcâ ahmâi vîspanãm vahishtem xvâthrôyâ nâ hvâthrem daidîtâ thwâ cîcîthwâ spênishtâ mainyû mazdâ ýâ då ashâ vanghêush mâyå mananghô vîspâ ayârê daregôjyâtôish urvâdanghâ.

Translated Text:

Moreover, may the best of blessings come to the person who gives blessings to others. Wise One, may his knowledge grow throughout the days of his long life of joy, through Your most progressive mentality, the wondrous wisdom of good mind which You created by means of righteousness.

Summary Substance: Zarathushtra's guiding benediction continues: The best blessings go to the very person who blesses others. The blessings are the knowledge one imparts to others. Teaching increases knowledge and one enjoys the long days of life. This increasing knowledge is a divine gift through the progressive mentality which is but the super-wisdom of good mind, a faculty created by Mazda through the Universal Law of Precision.

Pondering Points: "Teaching increases knowledge and prolongs a joyful life."

106th Day

Song 8.3 (Yasna 43.3)

n(٤٠(٤. هـ ١٩٠٥،، هر١٤هـ ١٩٠٥،، هـ ١٤٠٤ هـ ١٩٠٥، هـ ١٩٠٠

Transliterated Text:

at hvô vanghêush vahyô nâ aibî- jamyât ýê nå erezûsh savanghô pathô sîshôit ahyâ anghêush astvatô mananghascâ haithyêñg âstîsh ýêñg â-shaêtî ahurô aredrô thwâvãs huzêñtushe speñtô mazdâ.

Translated Text:

And may that person get much good who teaches us the straight paths of progress. May he, in his physical and mental life, truly attain the existence where God dwells, for, Wise One, he is like You; sincere, noble, and progressive.

Summary Substance: Continuing his guiding benediction, Zarathushtra goes further: The person who teaches straight paths of progress gets more than good in reward. They mentally and physically experience the very presence of Ahura. In fact, they becomes like Mazda—sincere, noble, and above all, progressive.

Pondering Points: "Teaching others to grow and progress will place us in the presence of Lord Wisdom."

107th Day

Song 8.4 (Yasna 43.4)

ன்ளன். அத்ட தொல்சில்கால் வரத்திக்கள் அரிக்ஷத். அரிக்ஷத். அரு மனியல் இருத்தார். மாதிக்கர்கள் வரத்தால் கணியலியர். அவரத்தால் மனியலியர். அவரத்தால் மனியலியர். அவரத்தால் வரத்தால் வரக்கள் வரக்க

Transliterated Text:

at thwâ mêñghâi taxmemcâ speñtem mazdâ hyat tâ zastâ ýâ tû hafshî avå ýå då ashîsh dregvâitê ashâunaêcâ thwahyâ garemâ âthrô ashâ-aojanghô hyat môi vanghêush hazê jimat mananghô.

Translated Text:

Wise One, I realize You to be powerful and progressive because You help with Your own hand.
You give rewards to both the wrongful and the righteous by means of the warmth of Your fire which is mighty through righteousness, and through which strength of good mind comes to me.

Summary Substance: Zarathushtra realizes Mazda, Super-Intellect, to be powerful and progressive when he finds God directly helping both the wrongful and the righteous. He realizes that the divine help comes through loving enlightenment, firmly based on the Universal Law of Precision—the very enlightenment that gives strength to Zarathushtra through his good mind, good thinking.

Pondering Points: "The fire of Ahura Mazda, the energy embedded in all existence, is the instrument by which he enacts his will."

108th Day

Song 8.5 (Yasna 43.5)

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Transliterated Text:

speñtem at thwâ mazdâ mêñghî ahurâ hyat thwâ anghêush zãthôi daresem paourvîm hyat då shyaothanâ mîzhdavãn ýâcâ uxdhâ akêm akâi vanguhîm ashîm vanghaovê thwâ hunarâ dâmôish urvaêsê apêmê

Translated Text:

I realized You, God Wise, to be progressive when I saw You at the birth of life, and found that You have ordained that actions and words should have consequences: bad for the bad, and good for the good.

It shall be so through You excellence until the final turn of the creation.

Summary Substance: Zarathushtra now relates his enlightenment experiences in the following stanzas of the song: He realizes Mazda to be progressive because he sees full justice in the divine action. It begins with the birth of life. Thoughts when turned into words and deeds have their consequences. Bad brings bad and good brings good consequences. This law shall last through divine excellence until the final turn of creation for the ultimate goal.

Pondering Points: "In his vision, Zarathushtra saw Ahura Mazda as the first thing at the birth of existence, establishing the ultimate consequences for good and evil."

109th Day

Song 8.6 (Yasna 43.6)

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anstern warnen was en generalen eine gene zu anstere...

אינורניך. למשל איניי. באשר משמרושר השוחרות למשר מיים משרונים באשר משרונים באשר משרונים באיים באשר משרונים באיי

Transliterated Text:

ýahmî speñtâ thwâ mainyû urvaêsê jasô mazdâ xshathrâ ahmî vohû mananghâ ýehyâ shyaothanâish gaêthå ashâ frâdeñtê aêibyô ratûsh sêñghaitî ârmaitish thwahyâ xratêush ýêm naêcish dâbayeitî.

Translated Text:

At that turn, in which I exist,
You, Wise One, come with Your progressive mentality,
dominion, and good mind, through the actions
of which the living worlds are promoted by righteousness.
Serenity explains to them the proper laws of Your intelligence
which none can deceive.

Summary Substance: The final turn towards the goal begins with Zarathushtra explaining the Principles of the divine, progressive mentality: the good dominion chosen and established by the people; the good mind which help to promote the living worlds through righteousness; and the world enjoying serenity and stability, getting the opportunity to understand the Divine Intelligence which watches every move, with nothing ever escaping its attention.

Pondering Points: "Life will be promoted when righteousness, good mind, creative mentality, and stability work in unison to establish the desired dominion."

110th Day

Song 8.7 (Yasna 43.7)

Transliterated Text:

speñtem at thwâ mazdâ mêñghî ahurâ hyat mâ vohû pairî-jasat mananghâ peresatcâ mâ, cish ahî kahyâ ahî kathâ ayârê daxshârâ ferasayâi dîshâ aibî thwâhû gaêthâhû tanushicâ.

Translated Text:

I realized You, God Wise, to be progressive when I was encircled by it (enlightenment) through good mind, and it asked: "Who are you? To whom do you belong?

How would you, in these days of questioning, explain the directives to the living and to yourself?"

Summary Substance: Zarathushtra's experience of enlightenment now turns himself. He realizes Mazda to be progressive when enlightenment encircles him through his own good mind and asks, "Who are you? Whom do you belong to? You stand questioning and do not have all the answers yet. How would you explain what the directives are, what the entire message is—to yourself and to others?" It makes him reflect more.

Pondering Points: "Understand yourself first to fully realize God and the divine purpose."

111th Day

Song 8.8 (Yasna 43.8)

Transliterated Text:

at hôi aojî zarathushtrô paourvîm haithyô dvaêshå hyat isôyâ dregvâitê at ashâunê rafenô xyêm aojôñghvat hyat âbûshtîsh vasase xshathrahyâ dyâ ýavat â thwâ mazdâ stâumî ufyâcâ!

Translated Text:

Then I said to it first: "I am Zarathushtra.

I am, as far as I can be, a true opponent of the wrongful, and a strong supporter of the righteous.

In order to establish the adorations of the Ruler-at-will, I shall continue to praise and glorify You, Wise One.

Summary Substance: In reply to the enlightenment, Zarathushtra dedicates himself to, as far as he can, oppose the wrongful people and strongly support the righteous persons. In addition, he dedicates himself to continue to weave songs of praise to Mazda, who rules at will, songs which are simultaneously guidance for mankind.

Pondering Points: "Self-realization means dedication to opposing wrong and helping right."

112th Day

Song 8.9 (Yasna 43.9)

n الكوروس، عسن، كروردمك، وهرون وماردرسد، هم المورك، المعامل ا

Transliterated Text:

speñtem at thwâ mazdâ mêñghî ahurâ hyat mâ vohû pairî-jasat mananghâ ahyâ ferasêm kahmâi vîvîduyê vashî at â thwahmâi âthrê râtãm nemanghô ashahyâ mâ ýavat isâi manyâi.

Translated Text:

I realized You, God Wise, to be progressive when I was encircled by it through good mind.

To its question: "For what purpose do you want to acquire knowledge?"

I said: "With the gift of homage to Your fire,
I shall meditate, as long as I can, in quest of righteousness."

Summary Substance: Zarathushtra realizes Mazda to be progressive when enlightenment encircles him through his own good mind and asks him, "Why do you want to acquire knowledge?" He says that with the guidance of the divine FIRE—light, warmth and strength—he

will continue to concentrate how to gain knowledge to better proceed on the path of righteousness.

Pondering Points: "Knowledge of the precise workings of energy and matter enables us to understand the universe better and to therefore improve it."

113th Day

Song 8.10 (Yasna 43.10)

Transliterated Text:

at tû môi dâish ashem hyat mâ zaozaomî âramaitî hacimnô ît ârem peresâcâ nå ýâ tôi êhmâ parshtâ parshtêm zî thwâ ýathanâ tat êmavatām hyat thwâ xshayãsh aêshem dyât êmavañtem.

Translated Text:

So, show me righteousness which I continue to invoke.

I am well accompanied by serenity.

Ask us what we want to ask you.

An inquiry by you amounts to an inquiry by the strong,
because the Ruler makes one strong and powerful through you (the enlightenment).

Summary Substance: Praising and adhering to righteousness, Zarathushtra wants to see more about it. His adherence to righteousness has given him serenity and stability. In his search and research, he wants to know what is the divine will, the will of the Ruler-at-will (see stanza 8.8). The knowledge of the divine will, gained through enlightenment to which Zarathushtra is directing his searching questions, certainly makes him feel more strong and enlightened.

Pondering Points: "Ahura Mazda made you to be powerful and strong."

Song 8.11 (Yasna 43.11)

տոձ. գիչկչնունեսնուն, անուոձ. Չել. Չլոգնա. գունունայց․%

ատելա-Չել. «հա.». Ֆունուու Երեույանո. Թոեւլաա.»

ատուոձ. Գութա. «Գծաուտ.» Երեույանու Թոելևաա.»

ատուոձ. Գութա.» Գութա. Գութա.» անկանա.»

որ անկանա.» Ֆութա. Գութա. Գութա. Գութա. Անաա.»

Transliterated Text:

speñtem at thwâ mazdâ mêñghî ahurâ hyat mâ vohû pairî-jasat mananghâ hyat xshmâ uxdhâish dîdainghê paourvîm sâdrâ-môi sãs mashyaêshû zarazdâitish tat verezyeidyâi hyat môi mraotâ vahishtem.

Translated Text:

I realized You, God Wise, to be progressive when I was encircled by it through good mind, and when I first learned from Your words that it would be difficult for me to teach people the devotion to practice what You told me is the best.

Summary Substance: Zarathushtra realizes Mazda to be progressive when enlightenment encircles him through his own good mind. He comprehends the divine message and also realizes that it would be difficult to teach people who are so used to their old-age cultic beliefs to accept and practice what Zarathushtra has learned to be the best religion.

Pondering Points: "Blind faith bars one from seeing the light of truth. So, enlighten the world."

115th Day

Song 8.12 (Yasna 43.12)

را هدرمهاس، عود، عدراس شدرس، هدرادس الهرديد، عدراس الهراعات...

«درد.غراعه درسد، هدرس، هدرسه، عود، سرادعهم، الهرب الهرب

שלויי קף. מישריי נותל ביורנים במינים אר ההיה אים החירותאים

Transliterated Text:

hyatcâ môi mraosh ashem jasô frâxshnenê at tû-môi nôit asrushtâ pairyaoghzhâ uzeredyâi parâ hyat môi â-jimat seraoshô ashî mãzâ-rayâ hacimnô ýâ vî ashîsh rânôibyô savôi vîdâyât.

Translated Text:

And You said: "You have come to understand righteousness, and have not paid attention to disobedience."

I would, therefore, set myself so that revelation comes to me in company of a splendid reward, and rewards both the factions (good and bad) with gain.

Summary Substance: With enlightenment, Zarathushtra realizes that he has understood righteousness and ignored things worthy of not listening to. He prepares himself to be in constant communion so that he obtains what he wants—a wonderful reward of guiding both the righteous and the wrongful to gain the final goal.

Pondering Points: "Full attention to the divine voice guides one to guide others."

116th Day

Song 8.13 (Yasna 43.13)

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orligan. geleem... cancor... also gim... anglow...

fullander... anglow... anglow...

fullander...

fullander

Transliterated Text:

speñtem at thwâ mazdâ mêñghî ahurâ hyat mâ vohû pairî-jasat mananghâ arethâ vôizdyâi kâmahyâ têm môi dâtâ daregahyâ ýâush ýêm vå naêcîsh dâresht itê vairyå stôish ýâ thwahmî xshathrôi vâcî.

Translated Text:

I realized You, God Wise, to be progressive when I was encircled by it through good mind, so that I attain my desired goals.

Grant me a long life which no one has dared to ask for, the chosen existence, said to exist only in Your dominion.

Summary Substance: Zarathushtra realizes Mazda to be progressive when enlightenment encircles him through his own good mind because he wants to reach his desired goals. Not an easy task to accomplish in a short time. So he prays for a long life, a life in which he has chosen to serve in the divine dominion of Mazda Ahura—the Super-Intellect Being. To that day polytheism and superstitions ruled minds and bodies; so, no one had dared to ask for a long life to be dedicated to serve an entirely new cause. And we know Zarathushtra lived 47 years after his enlightenment to reach his goals.

Pondering Points: "The blessing of a long life to serve humankind is the gift that brings the world closer to establishing the desired divine dominion."

117th Day

Song 8.14 (Yasna 43.14)

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Transliterated Text:

hyat nâ fryâi vaêdamnô isvâ daidît maibyô mazdâ tavâ rafenô frâxshnenem hyat thwâ xshathrâ ashât hacâ frãshtâ uzereidyâi azêm saredanå sêñghahyâ mat tâish vîspâish ýôi-tôi mãthrå mareñtî.

Translated Text:

Just as a wise and powerful man helps his friend, Wise One, give me Your enlightening support, ensuing from righteousness through Your dominion. I shall, then, motivate and lead those loyal to the teachings and all those who remember Your thought-provoking message.

Summary Substance: Zarathushtra knows Mazda as his wise and powerful friend, and asks for enlightening support—a support that comes from righteousness, the universal law of precision and the divine dominion of order and peace. Enjoying the blessings, Zarathushtra wants to lead his companions and every person who comprehends the Divine Message to the ultimate goal.

Pondering Points: "With the enlightening support of Lord Wisdom, the thought-provoking divine message shall reach those who seek for truth."

118th Day

Song 8.15 (Yasna 43.15)

Transliterated Text:

speñtem at thwâ mazdâ mêñghî ahurâ hyat mâ vohû pairî-jasat mananghâ daxshat ushyâi tushnâ maitish vahishtâ nôit nâ pourûsh dregvatô h'yât cixshnushô at tôi vîspêñg añgrêñg ashâunô âdarê

Translated Text:

I realized You, God Wise, to be progressive when I was encircled by it through good mind, and it showed that silent meditation is the best. One should never try to please wrongful people because they hold the righteous as being totally bad.

Summary Substance: Zarathushtra realizes Mazda to be progressive when enlightenment encircles him through his own good mind; it showed him that the best way to meditate and concentrate thoughts was to do in silence. It also demonstrated another point. One must not

appease and please wrongdoers as it does not change them. They continue to consider the righteous as totally bad people.

Pondering Points: "Do not give in to the will of the deceitful by appearing them, as it will not change their nature."

119th Day

Song 8.16 (Yasna 43.16)

Transliterated Text:

at ahurâ hvô mainyûm zarathushtrô vereñtê mazdâ ýastê cishcâ spênishtô astvat ashem xyât ushtânâ aojôñghvat xvêñg daresôi xshathrôi xyât âramaitish ashîm shyaothanâish vohû daidît mananghâ.

Translated Text:

Therefore, Wise God, I, Zarathushtra choose for myself the very mentality of Yours, which is the most progressive.

May righteousness breath a strong life in body.

May serenity prevail in the sun-bathed dominion.

May the reward for actions be given through good mind.

Substance Summary: Enlightened by the divine progressive mentality—the creative faculty, Zarathushtra chooses it for his self. He prays, "May righteousness infuse his body with strong life. May serenity and stability prevail in the bright dominion chosen and established by the righteous, and may people be rewarded by their good mind with radiant happiness for good actions done through the very good mind."

Pondering Points: "Progressive mentality rewards the mind and body with serenity, satisfaction, happiness, and good health."

Song 9 (Yasna 44)

ANSWERING QUESTIONS

120th Day

Song 9.1 (Yasna 44.1)

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Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ, nemanghô â ýathâ nemê xshmâvatô mazdâ fryâi thwâvãs sah'yât mavaitê at nê ashâ fryâ dazdyâi hâkurenâ ýathâ-nê â vohû jimat mananghâ.

Translated Text:

This I ask You, tell me truly, Lord.
How shall I reverently pay You Your homage?
Teach this to a friend like me, Wise One.
Let us all be given, through loving righteousness, help so that it comes to us through good mind.

Summary Substance: We start on another master piece of a song by Zarathushtra on enlightenment through *meditating* questions that turn into answers! In the first stanza, he asks as to how he should pay his reverence and homage to Ahura—"The Being". He wants Mazda to teach a friend like Zarathushtra; he wishes for help through the Universal Law which is made of "loving" precision, the help comes only when one uses his or her good mind. The answer he recieves is that this very stanza is the best loving homage one can pay! No rule for running rituals, no directive for dragging dramas.

Pondering Points: "Commune with Lord Wisdom by meditation and consult the Good Mind for the right answers."

121st Day

Song 9.2 (Yasna 44.2)

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Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ, kathâ anghêush vahishtahyâ paourvîm kâthê sûidyâi ýê-î dâyât paitishât hvô zî ashâ speñtô irixtem vîspôibyô hârô mainyû ahûmbish urvathô mazdâ.

Translated Text:

This I ask You, tell me truly, Lord.
How shall one who, from the very beginning,
seeks the best life, prosper?
Indeed, such a person is, through righteousness,
a great promoter and a treasure for all.
He is, Wise One, a guardian, a mental life-healer, and a friend.

Summary Substance: Zarathushtra wants to be fully enlightened; so, he asks how can a person become prosperous just because he is seeking it, the answer being 'just because he is seeking'. It is such a prosperous person who understands the value of promoting others through righteousness. He is, therefore, of great value to all; he is a guardian, a friend and one who improves life through his mental healing and psychological counseling.

Pondering Points: "Gaining prosperity comes from the desire to reach it through righteousness and paying it forward to others."

122nd Day

Song 9.3 (Yasna 44.3)

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Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ kasnâ zãthâ patâ ashahyâ pouruyô kasnâ xvêñg starêmcâ dât advânem kê ýâ må uxshyeitî nerefsaitî thwat tâcît mazdâ vasemî anyâcâ vîduyê.

Translated Text:

This I ask You, tell me truly, Lord.

Who is the foremost creator and parent of righteousness?

Who made the sun and the stars in their paths?

Who makes the moon wax and wane?

I am, Wise One, eager to know all this and more.

Summary Substance: Zarathushtra wants to be fully enlightened; he asks, "Who is the originator of the universal law of precision? Who has fixed the paths for the sun and the stars. How do the moon phases change within the month?" All these questions show he had a good knowledge of astronomical science and yet was seeking to know more—a science which made him realize the continuous creative and sustenance aspects of God.

Pondering Points: "Pursuit of knowledge must never stop in order to stay progressive and evolve with the passage of time."

123rd Day

Song 9.4 (Yasna 44.4)

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Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ kasnâ deretâ zãmcâ adê nabåscâ avapastôish kê apô urvaråscâ kê vâtâi dvãnmaibyascâ ýaoget âsû kasnâ vanghêush mazdâ dãmish mananghô.

Translated Text:

This I ask You, tell me truly, Lord.
Who holds the earth below,
who keeps the sky from breaking away?
Who creates the waters and who the plants?
Who lends the wind and clouds speed?
Who is the creator, Wise One, of good mind?

Summary Substance: 'Answering questions' and 'searching knowledge' continue to the topic of who controls the earth below and the sky above; who created water and vegetation; and who moves the wind and clouds... Ahura, the Being. And who created good mind? Mazda, the Superintellect.

Pondering Points: "Zarathushtra's thought-provoking teachings promote the necessity of empirical evidence."

124th Day

Song 9.5 (Yasna 44.5)

Transliterated Text:

tat thwâ peresâ eresh môi vaocâ ahurâ kê hvâpå raocåscâ dât temåscâ kê hvâpå xvafnemcâ dât zaêmâcâ kê ýâ ushå arêm-pithwâ xshapâcâ ýå manaothrîsh cazdôñghvañtem arethahyâ.

Translated Text:

This I ask You, tell me truly, Lord.
Which artist fashioned the light and the darkness?
Which artist planned sleep and awakening?
Who made the dawn, day, and dusk
that remind the wise of the ultimate goal?

Summary Substance: Turning to the more artistic, Zarathushtra wants to know the "artist" who created both light and darkness, sleep and awakening, dawn, day and dusk—the entire day and night with its contrasting beauties—only to remind the wise among us of their duty to promote life and enjoy living.

Pondering Points: "Experiencing the simple and the complex beauties of life enables you to serve humanity more effectively and with more enjoyment."

125th Day

Song 9.6 (Yasna 44.6)

Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ ýâ fravaxshyâ ýezî tâ athâ haithyâ ashem shyaothanâish debãzaitî âramaitish taibyô xshathrem vohû cinas mananghâ kaêibyô azîm rânyô-skeretîm gãm tashô.

Translated Text:

This I ask You, tell me truly, Lord.
Are the things I speak forth indeed true?
Does serenity, by its actions, promote righteousness?
For whom has dominion been arranged through good mind?
For whom did You create the fruitful, joy-bringing world?

Summary Substance: Zarathushtra's questions are now focused on a new angle. He wants to be sure that his realizations are true. Does peace and stability promote a righteous environment? Who are entitled to benefit from a dominion established by the wise based on sound knowledge? For whom is the living world which, through good thoughts, words, and deeds, bears fruit and brings happiness, been created? The answer: We human beings.

Pondering Points: "True happiness is the outcome of a mindful, positive, joyous, wise, and orderly way of life.

126th Day

Song 9.7 (Yasna 44.7)

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Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ kê berexdhãm tâsht xshathrâ mat âramaitîm kê uzemêm côretvyânayâ puthrem pithrê azêm tâish thwâ fraxshnî avâmî mazdâ speñtâ mainyû vîspanãm dâtârem.

Translated Text:

This I ask You, tell me truly, Lord.
Who fashioned precious serenity with dominion?
Who made the child lovingly attentive to the parent?
It is by these questions, Wise One,
that I am able to recognize You
as the Creator of all by Your progressive mind.

Summary Substance: Zarathushtra wants to know who made valuable serenity and stability and at the same time order and discipline. Who made the child love and at the same time learn from the parent? It is such continuous queries which lead Zarathushtra to recognize God as the Creator of the universe through the divine mental faculty of progress and promotion.

Pondering Points: "Peace and order in the world and familial love are manifestations of the divine progressive mentality."

127th Day

Song 9.8 (Yasna 44.8)

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33 thence ceme... am. afe. anlam. me charan...

8 and ... psam... start answer...

Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ meñdaidyâi ýâ tôi mazdâ âdishtish ýâcâ vohû uxdhâ frashî mananghâ ýâcâ ashâ anghêush arêm vaêdyâi kâ mê urvâ vohû urvâshat âgemat tâ.

Translated Text:

This I ask You, tell me truly, Lord.
In order to bear Your directives in mind, Wise One, the words which I ask through good mind and the facts about life to be correctly understood through righteousness are:
What shall my soul ultimately attain?

Summary Substance: Zarathushtra wants to precisely carry out the principles of life he has realized through his good mind and righteousness so that his soul finally attains its goal—to be godlike (see the following answering question).

Pondering Points: "The principles that guide us through a righteous life will ultimately result in the final goal of fulfillment."

128th Day

Song 9.9 (Yasna 44.9)

Transliterated Text:

tat thwâ peresâ eresh môi vaocâ ahurâ kathâ môi ýãm ýaosh daênãm ýaosh dânê ýãm hudânâush paitishe saxyât xshathrahyâ ereshvâ xshathrâ thwâvãs asîshtîsh mazdâ hademôi ashâ vohucâ shyãs mananghâ.

Translated Text:

This I ask You, tell me truly, Lord.
How shall I enliven for myself the religion
the Master of Beneficent Sovereignty teaches me?
How to be prompt, like You, Wise One, with lofty rules
and live in the same abode with righteousness and good mind?

Summary Substance: Zarathushtra contemplates to know how to promote the religion being taught to him by the good and sovereign God; how to be as quick in adhering to subtle principles as Mazda, the Super-Intellect is; and how to live in an environment that enjoys good thinking and precise exercise? The answer: Be promptly godlike by living with lofty rules of clear thinking and the universal law.

Pondering Points: "Acting from wisdom, gained through the benefit of Good Mind, makes one like Ahura Mazda."

129th Day

Song 9.10 (Yasna 44.10)

Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ tãm daênãm ýâ hâtãm vahishtâ ýâ-môi gaêthå ashâ frâdôit hacêmnâ âramatôish uxdhâish shyaothanâ eresh daidyat max'yå cistôish thwâ îshtîsh usên mazdâ.

Translated Text:

This I ask You, tell me truly, Lord.

That religion is the best for the living which promotes the world through righteousness, and polishes words and actions in serenity.

Therefore, the yearnings of my mind are for You, Wise One.

Summary Substance: Zarathushtra wishes to know as to which religion is the best for mankind—Is it the one which promotes the world through righteousness? Is it the one which improves words and deeds in a serene and tranquil atmosphere?—YES. It being so, he then dedicates all his thoughts—ideals—to Mazda, because he has the best religion—the true way of life in mind and matter.

Pondering Points: "True religion is progress in thoughts, words, and deeds."

130th Day

Song 9.11 (Yasna 44.11)

Transliterated Text:

tat thwâ peresâ eresh môi vaocâ ahurâ kathâ têñg â vîjêmyât âramaitish ýaêibyô mazdâ thwôi vashyetê daênâ

azêm tôi âish pouruyô fravôivîdê vîspêñg anyêñg manyêush spasyâ dvaêshanghâ.

Translated Text:

This I ask You, tell me truly, Lord.
How does serenity come to those
to whom, Wise One, Your religion is taught?
I recognize You to be the beginning.
All others I consider mental repugnants.

Summary Substance: Zarathushtra asks this to be sure if serenity and tranquility come to those who have learned the best religion, the one which promotes the living world. Considering all the points mentioned in the preceding stanzas of this song, Zarathushtra recognizes Mazda, the Super-Intellect, to be the beginning; all other conceptions of god/gods are seen by him as strong mental antagonism.

Pondering Points: "The best religion brings peace, serenity, and tranquility in all aspects of life."

131st Day

Song 9.12 (Yasna 44.12)

Transliterated Text:

tat thwâ peresâ eresh môi vaocâ ahurâ kê ashavâ ýâish peresâi dregvå vâ katârêm â añgrô vâ hvô vâ añgrô ýê mâ dregvå thwâ savâ paitî-eretâ cyanghat hvô nôit ayêm añgrô manyetê.

Translated Text:

This I ask You, tell me truly, Lord. Who, among those I confer, is righteous, who wrongful?

Who sides with evil, and who is evil himself?
Why should I not consider the person,
who is wrongfully set against Your gains, to be evil?

Summary Substance: Zarathushtra is seeking divine help in discerning the nature of the people he is conferring with. Who is righteous and who is wrongful? Who does evil and who is evil personified? If this be the case, why should he not consider one who is working to impede the progress made on the divine path as evil?

Pondering Points: "Beware of the wrongful disguised as the righteous."

132nd Day

Song 9.13 (Yasna 44.13)

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Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ kathâ drujem nîsh ahmat â nîsh nâshâmâ têñg-â avâ ýôi asrushtôish perenånghô nôit ashahyâ âdîvyeiñtî hacêmnâ nôit frasayâ vanghêush câxnarê mananghô.

Translated Text:

This I ask You, tell me truly, Lord.
How shall we thoroughly remove wrong from us,
and keep away from those who are full of disobedience,
who do not seek to care for and unite with righteousness,
and who do not delight in communion with good mind?

Summary Substance: Zarathushtra goes further after recognizing the wrong and wants to concentrate on how to remove wrongness, as well as the wrong amidst the people he is conferring with. He wants to keep away from those who violate the Principles of Life and who do utilize their good mind and are driven by their thoughtless emotions.

Pondering Points: "Do not seek kinship with those who scorn righteousness and the good mind."

133rd Day

Song 9.14 (Yasna 44.14)

Transliterated Text:

tat thwâ peresâ eresh môi vaocâ ahurâ kathâ ashâi drujêm dyãm zastayô nî hîm merãzhdyâi thwahyâ mãthrâish sêñghahyâ êmavaitîm sinãm dâvôi dregvasû â îsh dvafshêñg mazdâ anâshê ãstãscâ.

Translated Text:

This I ask You, tell me truly, Lord.

How shall I deliver wrong into the hands of righteousness so that it is cleansed by Your thought-provoking teaching, and thus introduce a strong movement among the wrongful, which would, Wise One, remove their afflictions and evils?

Summary Substance: Comprehending what to do, Zarathushtra now turns to start spreading his message and searching for solutions; he wants to teach, through his thought-provoking message, how to replace the wrong with righteousness. He is confident this mission will be successful amongst the wrongful and they shall be cured of their wrongdoings, and the consequences of such. Therefore, they would deliver wrong into the hands of righteousness.

Pondering Points: "The best teaching cleanses life of the evil which caused it to be deceived."

134th Day

Song 9.15 (Yasna 44.15)

600 (m. necm3." bandomer galaldos babam. Berglan. Bachanom. Acceptom. Bacharom. Bachar

Transliterated Text:

tat thwâ peresâ eresh môi vaocâ ahurâ ýezî ahyâ ashâ pôi mat xshayehî hyat hêm spâdâ anaocanghâ jamaêtê avâish urvâtâish ýâ-tû mazdâ dîderezhô kuthrâ ayå kahmâi vananãm dadå.

Translated Text:

This I ask You, tell me truly, Lord.

If You rule this world through righteousness,
then when the two opposing teams come together,
keeping in view the rules which You, Wise One, have ordained,
where and to which of the two, will You grant victory?

Summary Substance: This question, too, has a clear answer: Ahura rules the world through the principle of preciseness. When the two parties, the righteous and the wrongful, come face to face in life, the victory of winning the other side over goes to the righteous.

Pondering Points: "In the end, the Righteous laws of existence will vanquish the Lie."

135th Day

Song 9.16 (Yasna 44.16)

Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ kê verethrem-jâ thwâ pôi sêñghâ ýôi heñtî cithrâ môi dãm ahûmbish ratûm cîzhdî at hôi vohû seraoshô jañtû mananghâ mazdâ ahmâi ýahmâi vashî kahmâicît.

Translated Text:

This I ask You, tell me truly, Lord.
Of those who exist, who is the victor
who protects the world with Your doctrine?
Show me clearly the life-healing leader
so that the inspiration comes through good mind
to that person as well as to any other person
to whom You, Wise One, wish.

Summary Substance: With victory going for wining over the wrongful to the righteous, who else will the victor except the person who protects the world by spreading the Divine Message. With his thought-provoking words, he heals life suffering from exploitation and injustice. To such a person, or anyone else, the divine inspiration comes through good thinking. That is what God wishes.

Pondering Points: "Acquiring the good mind will inspire you to heal the world"

136th Day

Song 9.17 (Yasna 44.17)

Transliterated Text:

tat thwâ peresâ eresh môi vaocâ ahurâ kathâ mazdâ zarem carânî hacâ xshmat âsketîm xshmâkãm hyatcâ môi xyât vâxsh aêshô sarôi bûzhdyâi haurvâtâ ameretâtâ avâ mãthrâ ýê râthemô ashât hacâ.

Translated Text:

This I ask You, tell me truly, Lord.
How shall I, Wise One, carry the invocation from You, in Your company, so that my voice becomes forceful and ultimately guides to wholeness and immortality in accordance with the thought-provoking message which is a gain from righteousness.

Summary Substance: The Gathas are simultaneously prayers to God and guidance to mankind. Here Zarathushtra wants to make sure how his Songs—the Thought-provoking Message—resound in increasing force to lead humanity to wholeness and immortality, blissful perfection and eternity.

Pondering Points: "The thought provoking messages of the Gathas can guide humanity to wholeness and bliss."

137th Day

Song 9.18 (Yasna 44.18)

n93/34m4m... Ingm. ap., 4nodeleef. 6m36am.8

occud. 2fe. 2nsem... nlocknew... (Mal32hm...

ongm. nagm... 4nd. 3+m639. antmir...

la 4nd. pma. 18/3am... 3fer.2fe. fnefum. nachm...

Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ kathâ ashâ tat mîzhdem hanânî dasâ aspå arshnavaitîsh ushtremcâ hyat môi mazdâ apivaitî haurvâtâ ameretâtâ ýathâ hî taêibyô dånghâ.

Translated Text:

This I ask You, tell me truly, Lord.
How shall I earn through righteousness
the reward of ten mares* with their stallions and a camel*,

which would make me know, Wise One, how to give them both—wholeness and immortality.

Summary Substance: Well-determined and well-prepared to spread his message to mankind, Zarathushtra takes a bold step. He entrusts ten couples—wives and their spouses and another person—to lead this mission. They are the ones who have *aspa* (horse) and *ushtra* (camel) as a part of their names, and here the Master Poet, himself with *ushtra* a part of his name, masterly presents them, in one stroke, all in half a line! King Vishtaspa, Jamaspa, Ferashaoshtra, and their wives are included here. With them as pioneer missionaries, we know the Message spread far and wide. Converts were well on the path to wholeness and immortality.

Note: They were most probably certain prominent men and women with their names ending in aspa (horse) and ushtra (camel) whom Zarathushtra was trying to win over to the new religion. Vishtaspa, Jamaspa, and Ferashaoshtra were among the topmost patrons of the Zarathushtrian mission. The Farvardin Yasht, the record of veteran men and women missionaries of the early period, has many names with aspa and ushtra as their second part.

Pondering Points: "Accepting Zarathushtra's teachings means actively promoting righteousness and life."

138th Day

Song 9.19 (Yasna 44.19)

Transliterated Text:

tat thwâ peresâ eresh môi vaocâ ahurâ ýastat mîzhdem haneñtê nôit dâitî ýê ît ahmâi erezhuxdhâ nâ dâitê kâ têm ahyâ mainish anghat pouruyê vîdvå avãm ýâ îm anghat apêmâ.

Translated Text:

This I ask You, tell me truly, Lord. What is the primary punishment for the person

who does not give reward to the deserving when approached with true words? However, I know what will befall him later.

Summary Substance: This 'answering question' makes Zarathushtra know for sure what consequences will befall the person who is approached and given the Divine Message, and he does not reward the messenger by joining him in the Fellowship. Bad consequences occur until one corrects himself to become righteous and promote life.

Pondering Points: "Ignoring truth has grave consequences."

139th Day

Song 9.20 (Yasna 44.20)

לליא. יישליי שרלאיי היאליי היא היאליי פורה היא היאליי שליים וליאלי יישליים יי

Transliterated Text:

cithenâ mazdâ huxshathrâ daêvâ ångharê at ît peresâ ýôi pishyeiñtî aêibyô kãm ýâish gãm karapâ usixshcâ aêshemâi dâtâ ýâcâ kavâ ãnmênî urûdôyatâ nôit hîm mîzên ashâ vâstrem frâdainghê.

Translated Text:

How could false gods be good rulers?
I ask this because those who indulge in lust,
with which the mumbling priests,
particularly the sacrificing Usigs (a famous family),
have delivered the world to fury,
and the princes, in their stubbornness, have forced it to lament,
and do not reward it through righteousness
so as to promote a settled life.

Summary Substance: When priests and princes, worshippers of "daevas", false gods, join forces to exploit people, they make life miserable; they are driven by their greed and lust for

wealth. Among those who were opposed to the Message, were these ritualistic priests, especially the Usig family of the Rig Vedic fame for their sacrificial rites, and the ruthless princes. Yet they propagated that their exploiting actions were in the name of good gods. Zarathushtra, an advocate for peaceful settled life, questions their legitimacy. He has his own plan to spread his Divine Doctrine and promote a stable life of righteousness.

Pondering Points: "Deceitful religious and political leaders exploit life for their personal gain."

Song 10 (Yasna 45)

PROCLAMATION

140th Day

Song 10.1 (Yasna 45.1)

سوس، مادردههی، درکورس، سردهری، مادردسی، سردهری عاری کردردسیم، الموری و ایم در درسیم، سردهری و ایم درسیم، الموری و ایم درسیم الموری ال

Transliterated Text:

at fravaxshyâ nû gûshôdûm nû sraotâ ýaêcâ asnât ýaêcâ dûrât ishathâ nû îm vîspâ cithrê zî mazdånghôdûm nôit daibitîm dush-sastish ahûm merãshyât akâ varanâ dregvå hizvå âveretô.

Translated Text:

Now, I shall proclaim, hear and listen,
you who have come from near and far as seekers.
Now, clearly bear these in mind.
Let not the evil teacher, the wrongful,
with his evil choice and perverted tongue, destroy life for a second time.

Summary Substance: Feeling fully confident about how to spread his message, Zarathushtra calls a conference. People flock in from far and near to hear him. As he addresses them, he wants to make one point clear: they should bear in mind that evil teachers have chosen evil and will thus use perverse language to seduce them back—a trick that would destroy their life, now being built on a new, fresh standard.

Pondering Points: "A wise person recognizes manipulative teachers and educates others on their deceitful nature"

141st Day

Song 10.2 (Yasna 45.2)

اکودکه، هسمادسه، درددماریو، هسماسد کرماه های افراک هسماسد کرده و مسمادسه، دردده و مردده و مردد و مردده و مردد و مردد

Transliterated Text:

at fravaxshyâ anghêush mainyû pouruyê ýayå spanyå ûitî mravat ýêm añgrem nôit nâ manå nôit sêñghâ nôit xratavô naêdâ varanâ nôit uxdhâ naêdâ shyaothanâ nôit daênå nôit urvãnô hacaiñtê.

Translated Text:

Now, I shall proclaim the two foremost mentalities of life.

Of these, the more progressive one told the retarding* one thus:

Neither our thoughts, nor teachings, nor intellects,

nor choices, nor words, nor deeds,

nor consciences, nor souls agree.

Summary Substance: Zarathushtra proclaims a second important point. The two mentalities play a foremost part in our lives; they are the good and evil mentality in human mind. One is more progressive and the other is the retarding one. They have nothing in common. They differ in thought, teaching, wisdom, choice, words, deeds, reflection and their very basis.

Note: At the time Dr Jafarey wrote this translation, the word retarding wasn't as stigmatized as it was today, and it had an alternate, more archaic meanings of 'to slow the progress of, to impede'. This is the meaning he intended here. – Caleb Goodfellow

Pondering Points: "The constructive and destructive mentalities in our minds will never be in harmony."

142nd Day

Song 10.3 (Yasna 45.3)

נ משי פרמינישים בנישיי מנישין נשי מושונישי שלורנישם...

Transliterated Text:

at fravaxshyâ anghêush ahyâ pourvîm ýãm môi vîdvå mazdå vaocat ahurô ýôi îm vê nôit ithâ mãthrem varesheñtî ýathâ îm mênâicâ vaocacâ aêibyô anghêush avôi anghat apêmem.

Translated Text:

Now, I shall proclaim the foremost point of this life, which the Wise God, the Knowing told me:

Those of you who do not practice the thought-provoking doctrine the way I understand and explain it, shall experience a woeful end of life.

Summary Substance: The third important point proclaimed by Zarathushtra is a warning. He has realized through his divine communion with the Wise One, a doctrine which stimulates mind to clearly think and decide to follow the Primal Principles of Life. If one does not use discretion and blindly follows what they are taught and told, they would experience a woeful life.

Pondering Points: "Listen well, think clearly and act correctly to avoid undesirable consequences."

143rd Day

Song 10.4 (Yasna 45.4)

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Transliterated Text:

at fravaxshyâ anghêush ahyâ vahishtem ashât hacâ mazdâ vaêdâ ýê îm dât patarêm vanghêush varezayañtô mananghô at hôi dugedâ hushyaothanâ âramaitish nôit diwzhaidyâi vîspâ-hishas ahurô.

Translated Text:

Now, I shall proclaim the best in this life, which, I know through righteousness, the Wise One gave.

He is the patron of active good mind, and the good-working serenity is His creation.

The all-watching God cannot be deceived.

Summary Substance: The fourth point, the best one to know in this life, is that Mazda is the creator of both good mind and serenity—two principles which are essential to promote a righteous way of life. As such, Zarathushtra realized this fact through the Universal Law of Righteousness. Zarathushtra reminds us that Ahura Mazda is watching all and is in full contact with the creation. Nothing can go undetected. It is futile on part of some who think they can deceive God—a practice among polytheists.

Pondering Points: "Ahura Mazda established the fundamental laws of existence so that all life could progress to perfection and be like Him."

144th Day

Song 10.5 (Yasna 45.5)

Guerdstor. Juterstor... Merenzgartmen. Jactus. nacetz. 8 gartastor. Jactus... manggartmen...

Gands. actereren... merenzs. Gatt. darenadur...

Gands. actereren... merenzs. Jactus gards...

Gands. actereren... merenzs. Jactus gardstor...

Gands. actereren... merenzs. Jactus gardstor...

Gands. actereren... merenzs...

Transliterated Text:

at fravaxshyâ hyat môi mraot speñtôtemô vacê srûidyâi hyat maretaêibyô vahishtem ýôi môi ahmâi seraoshem dãn cayascâ

upâ-jimen haurvâtâ ameretâtâ vanghêush manyêush shyaothanâish mazdå ahurô.

Translated Text:

Now, I shall proclaim the word which the Most Progressive One told me.

It is the best to be heard by mortals.

Those who pay it attention and observance,
shall have wholeness and immortality,
and reach the Wise God through their actions of good mind.

Summary Substance: Zarathushtra proclaims the Message he has realized through his communion with God, who is the most progressive. The Message is, therefore, very progressive. I is the best to be heeded by mankind, and, if given the attention and observance it deserves and followed wisely by good actions, it surely will lead to perfection and immortality.

Pondering Points: "The progressive message of the Creator means progress towards perfection and immortality."

145th Day

Song 10.6 (Yasna 45.6)

ndecem. Alade... وركزى سادىمك والماسرة مالاهاس، مىلى الماسكان، وركزى سادادولى، مالاهاب، مالاهابه، مالاها

Transliterated Text:

at fravaxshyâ vîspanām mazishtem stavas ashâ ýê hudå ýôi heñtî speñtâ mainyû sraotû mazdå ahurô ýehyâ vahmê vohû frashî mananghâ ahyâ xratû frô mâ sâstû vahishtâ.

Translated Text:

Now, I shall proclaim the Greatest of all. I shall praise Him through righteousness. He is beneficent to those who exist.

May Wise God hear me through the progressive mind. I have taken counsel with good mind in His glory.

May He, with this wisdom, guide me best.

Summary Substance: Zarathushtra now makes his most important proclamation. It is Mazda Ahura, the Super-Intellect Being, his greatest discovery, his best realization. He vows to praise Mazda through righteousness and precision in action. The first praise is that Mazda is beneficent to all that exist. He wants the Wise One to communicate to him through the progressive mentality, the creative and promoting faculty. While glorifying God, Zarathushtra is consulting his good mind so that he is guided good to perform his duties in the best way.

Pondering Points: "Take counsel with Wisdom and be led to the best outcomes and decisions."

146th Day

Song 10.7 (Yasna 45.7)

۵ مرکرهدرس، مدردس، مدروس، همروس، مرودری، سهررنج، همدرده همد، عسر اغرارکه، مسورس، وراغهردسی، مردده همد، مردده می مردد می مر

Transliterated Text:

ýehyâ savâ ishåñtî râdanghô ýôi-zî jvâ ångharecâ bvañticâ ameretâitî ashâunô urvâ aêshô utayûtâ ýâ nerãsh sâdrâ dregvatô tâcâ xshathrâ mazdå dãmish ahurô.

Translated Text:

The living, the departed, and the yet-to-be-born seek their great successes from Him.

The souls of the righteous shall eternally be strong.

The wrongful shall experience repeated failures.

The Wise God has, through His sovereignty, established these principles.

Summary Substance: Having made his most important proclamation, Zarathushtra states that all—living, departed, or yet to be born—will succeed in their life only if they follow the Divine Principles of Consequences. Righteous people will enjoy eternal strength, and the wrongful will face failures until they amend their behavior.

Pondering Points: "All those who have ever lived, knowing or unknowing, have sought the growth which comes from the all wise Creator of existence."

147th Day

Song 10.8 (Yasna 45.8)

Transliterated Text:

têm nê staotâish nemanghô â vîvareshô nû zît cashmainî vyâdaresem vanghêush manyêush shyaothanahyâ uxdhahxâcâ vîdush ashâ ýêm mazdām ahurem at hôi vahmêñg demânê garô nidâmâ.

Translated Text:

I shall seek to turn Him towards us with praises of reverence, because I have now conceived Him with my eyes of good thoughts, words, and deeds, and perceived Him through righteousness as the Wise God. Let us, then, offer our glorifications to Him in the House of Song.

Summary Substance: Zarathushtra is in communion with God. He is venerating God because he has realized the Supreme Being with his eyes of his good thoughts, words, and deeds—through comprehending the Universal Law of Precision. Because of this, he feels enchanted and wishes all of us, who have heard his proclamations, to glorify Mazda Ahura in a state where everything is a song for the soul, music for the mind.

Pondering Points: "Want to know the nature of the Creator? See all around you the precise ordering of existence, perfect upon realization."

148th Day

Song 10.9 (Yasna 45.9)

ane o المراهم المرام المرا

Transliterated Text:

têm nê vohû mat mananghâ cixshnushô ýê-nê usên côret spêncâ aspêncâ mazdå xshathrâ verezênyå dyât ahurô pasûsh vîrêñg ahmâkêñg fradathâi â vanghêush ashâ haozãthwât â mananghô.

Translated Text:

I shall seek to please Him for us with good mind, for He has granted us the will to choose between progress and retrogress.

May the Wise God, through His sovereignty, grant us the exercise to promote our cattle and men with the cooperation of good mind through righteousness.

Summary Substance: Zarathushtra realizes that the Wise God has granted human beings to choose between progress and retrogress—a freedom of choice that guides him to praise Mazda through his good thoughts, words, and deeds. He prays for strength to work for the promotion of people and their flocks—their livelihood, and he wants to continue his work through good mind and precision—the perfect way to work positively.

Pondering Points: "The freedom of choice is our divine mandate. Do we aid in the perfection of existence, or fight against it?"

149th Day

Song 10.10 (Yasna 45.10)

ממששני במלני באליי. אזיידיתיי יאחריליאדי ש

Transliterated Text:

têm nê ýasnâish ârmatôish mimaghzhô ýê ãnmênî mazdå srâvî ahurô hyat hôi ashâ vohucâ côisht mananghâ xshathrôi hôi haurvâtâ ameretâtâ ahmâi stôi dãn tevîshî utayûitî.

Translated Text:

I shall seek to exalt Him for us with praises of serenity, Who, by a new name, is known as the Wise God. He grants, through righteousness and good mind, wholeness and immortality in His dominion. May He grant us steadfast strength and endurance.

Summary Substance: Serene and satisfied, Zarathushtra glorifies God because He is not the old conception of a deity; He is the Super-Intellect Being, a new name that defines Him best. He has established Primal Principles of Life according to which one achieves immortal perfection in the divine dominion. May He grant us lasting strength and endurance!

Pondering Points: "May we establish the dominion of Ahura Mazda by the laws of existence, where all life could be whole, complete, and neverending."

150th Day

Song 10.11 (Yasna 45.11)

Transliterated Text:

ýastâ daêvêñg aparô mashyãscâ tarê-mãstâ ýôi îm tarê-manyañtâ anyêñg ahmât ýê hôi arêm manyâtâ

saoshyañtô dêñg patôish speñtâ daênâ urvathô barâtâ patâ vâ mazdâ ahurâ.

Translated Text:

He who denies the false gods and their men, just as they deny him, and unlike others, acknowledges Him in good spirit, is, through his progressive conscience, the beneficent and master of house, rather a friend, brother, and father, O Wise God.

Summary Substance: Zarathushtra is clear regarding Mazda Ahura: One has to categorically deny false gods. One has to completely make one's mind to understand, and that, in good spirit, has to understand the Being, the Essence, that Zarathushtra is describing as the Super-Intellect. Such a person, because of their progressive conscience, progressive insight, becomes a benefactor, a leader and, in fact, a friend, brother/sister, and parent to the community. (Note: words for brother and father, when used in neuter gender stands for both sexes in Avesta and Sanskrit).

Pondering Points: "No matter who we are in life—friend, brother, father, or sister—we can make the world progress by emulating Ahura Mazda, the divine creator of existence"

Song 11 (Yasna 46)

FROM SUFFERING TO SUCCESS

151st Day

Song 11.1 (Yasna 46.1)

engm. ββm... ansem. rppelnegbeme. naselm.»

landem. enmersen... arge. amadmeg. eesasen...

leta. am. rppelmersen... aneersen...

leta. am. rppelmersen... aneersen...

leta. am. rppelmersen... aneersen...

leta. am. rppelmersen...

leta. am. rppelmerse

Transliterated Text:

kâm nemôi zãm kuthrâ nemôi ayenî pairî xvaêtêush airyamanascâ dadaitî nôit mâ xshnâush ýâ verezênâ hêcâ naêdâ daxyêush ýôi sâstârô dregvañtô kathâ thwâ mazdâ xshnaoshâi ahurâ.

Translated Text:

To what land should I turn? Where should I turn to go?
They hold me back from my folks and friends.
Neither the community I follow pleases me,
nor do the wrongful rulers of the land.
How can I please You, Wise God?

Summary Substance: The opposition to Zarathushtra's mission mounts. He is isolated from folks and friends; the community is hostile and so are the rulers of the land. The person who had prayed and asked "for support through progressive mentality [so that] I may perform all my actions, based as they are on the wisdom of good mind, precisely according to the laws of righteousness so that I please You and the soul of the Living World" (Song 1.1), now does not know what to do next. A frustrated Zarathushtra seeks guidance from God as where and how to go.

Pondering Points: "Those who fight for Truth and justice may find themselves cast away by society, reminding them of the necessity of their actions."

Song 11.2 (Yasna 46.2)

Transliterated Text:

vaêdâ tat ýâ ahmî mazdâ anaêshô mâ kamnafshvâ hyatcâ kamnânâ ahmî gerezôi tôi â-ît avaênâ ahurâ rafedhrêm cagvå hyat fryô fryâi daidît âxsô vanghêush ashâ îshtîm mananghô.

Translated Text:

I know, Wise One, that I am powerless.
I have a few cattle and also a few men.
I appeal to You. Please, Lord, see to it.
Lend me the help a friend gives a friend.
Grant, through righteousness, the riches of good mind.

Summary Substance: Zarathushtra realizes that he does not wield any physical power, that he is not rich, and that he does not have many companions. He appeals to God to help him, a help only a friend gives a friend (the word *frya*- rendered 'friend' means both 'lover' and 'beloved'), but the help Zarathushtra wants is a rich good mind that works with precision—deeper good thoughts through righteousness—two gifts that would give him what he wants to accomplish for his "beloved"—to spread the divine message as to have a lively life, full of love, for all the living.

Pondering Points: "Ahura Mazda is as a friend to us and wishes only to support us in our endeavors for goodness and wisdom."

153rd Day

Song 11.3 (Yasna 46.3)

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one of the men english of the management of the machen.

one of the men of the men english of the machen.

one of the men of the men english of the mention of

Transliterated Text:

kadâ mazdâ ýôi uxshânô asnãm anghêush darethrâi frô ashahyâ frâreñtê verezdâish sêñghâish saoshyañtãm xratavô kaêibyô ûthâi vohû jimat mananghâ maibyô thwâ sãstrâi verenê ahurâ.

Translated Text:

When, Wise One, shall those days dawn which will, for the maintenance of the righteous world, motivate the wisdom of the benefactors with advanced teachings. To whom shall this wisdom come with good mind to help? For myself, Lord, I choose Your teachings.

Summary Substance: Prayer works; Frustration turns into hope. Zarathushtra is looking forward to the days when, blessed with wisdom through good mind, beneficent persons will teach people how to promote and maintain the world. It is that Divine Teaching which Zarathushtra chooses in order to carry out his mission.

Pondering Points: "The wise show others how to obtain wisdom and advance the world."

154th Day

Song 11.4 (Yasna 46.4)

۵٬٬۲ ۵۶٬۶۵ ورځ ۵٬۰۵۰ و ۱۹۵۰ ماروس علام و ۱۹۵۰ ماروس علام و ۱۹۵۰ ماروس علام و ۱۹۵۰ ماروس علی استان ماروس ماروس ماروس الماروس الماروس الماروس الماروس الماروس علی ماروس الماروس الماروس

Transliterated Text:

at têñg dregvå ýêñg ashahyâ vazhdrêñg pât gå frôretôish shôithrahyâ vâ daxyêush vâ duzhazôbå hãs hvâish shyaothanâish ahêmustô ýas têm xshathrât mazdâ môithat jyâtêush vâ hvô têñg frô-gå pathmêñg hucistôish carât.

Translated Text:

Now, the wrongful prevents those, who support righteousness, from promoting the living world, whether of a district or land. It is hard to challenge him because he is hostile in his actions. However, Wise One, he who opposes him with power and life, leads the people as a leader along the paths of good plan.

Summary Substance: Zarathushtra weighs his opponents. They prevent the righteous from promoting our living world, both on the smaller scale of a district or a larger one of the entire country. It is hard to confront them through peaceful means as they are violent in their actions. One therefore has to show powerful resistance, even put their life at stake to promote the cause; such a person then becomes a pioneer in implementing the good plan of spreading the Message.

Pondering Points: "Those who fight hard against the deceitful, can guide the world towards wisdom and truth."

155th Day

Song 11.5 (Yasna 46.5)

Transliterated Text:

ýê vâ xshayãs adãs drîtâ ayañtem urvâtôish vâ huzêñtush mithrôibyô vâ rashnâ jvãs ýê ashavâ dregvañtem vîcirô hãs tat frô hvaêtavê mruyât uzûithyôi îm mazdâ xrûnyât ahurâ.

Translated Text:

A powerful person, a noble man, as a rule of a contract, welcomes a new comer.

He, as a righteous person, is a man of principle.

The other (new comer) is a wrongful man.

He should, therefore, decide and share the matter with his family.

This will, Wise Lord, save him from any violation.

Summary Substance: Zarathushtra then relates an experience of a person of principle, who enjoying enough power, is approached by some one seeking aid. He is received as a guest, and hospitality is extended to him. However, it turns out that the guest is a wrongful person, and, as such, the possibility of violence and harm arises. It is then necessary to share this matter with every family members in order to arrive at a peaceful solution.

Pondering Points: "You should always help a person in need, if able, unless you realize they are deceitful."

156th Day

Song 11.6 (Yasna 46.6)

Transliterated Text:

at ýastêm nôit nâ isemnô âyât drûjô hvô dâmãn haêthahyâ gât hvô zî dregvå ýê dregvâitê vahishtô hvô ashavâ ýahmâi ashavâ fryô hyat daênå paouruyå då ahurâ.

Translated Text:

But, if an able person does not come to help, he shall himself fall into the binding trap of wrong. He indeed is wrongful who is very good to the wrongful, and he is righteous to whom the righteous is dear. These are the foremost rules of conscience established by You.

Summary Substance: If someone is in trouble because of a wrongful person, anyone who is able to help should hasten to do so. If not, he too will eventually fall into the trap laid by the wrongful. One cannot turn a blind eye when another righteous is wronged by someone; in fact, it means helping the wrongful. He who sides with the wrongful, is wrongful himself and he who is a friend and companion of the righteous is righteous too. One cannot have double standards. These are simple rules one can realize through one's own conscience—so simple and so divine.

Pondering Points: "One cannot follow the paths of righteousness and deceit at the same time."

157th Day

Song 11.7 (Yasna 46.7)

ههرای، عافرد، و مازههردرمان، و مصالم اردرسد، ورسردمافرس، همرای، عافرد و مازههردرمان، مصابع، هرام و مصالمس مساورست، مصالم المواسس، مصالم الموسماس، مصادرهای عسر و الموسماس، عسر الموسماس، عسر الموسمان، عسر الموسمان

Transliterated Text:

kêm-nâ mazdâ mavaitê pâyûm dadât hyat mâ dregvå dîdareshatâ aênanghê anyêm thwahmât âthrascâ mananghascâ ýayå shyaothanâish ashem thraoshtâ ahurâ tãm môi dãstvãm daênayâi frâvaocâ.

Translated Text:

Who will, O Wise One, give me protection when the wrongful threatens to harm me, other than Your Fire and Mind?

It is through the working of these two that, O God, righteousness thrives.

Do enlighten my inner-self with this doctrine.

Summary Substance: When a person is faced with a any adversity, he or she, often in desperation, turns to God, or a favorite divinity, for help. While this is quite natural, a desperate move, in contrast, causes one lose the balance of mind and, in turn, allows adversity to intrude

into the mind. So, Zarathushtra gives a mânthra, a thought-provoking advice: Turn to God but remember that God has already granted us two acquisitions—Divine Fire which gives light, warmth, and strength to our spirit, and Good Mind which makes us think clearly. One lights the way and the other leads us to safety; the two make us feel cool, calm, conscious, considerate, and confident. The Mânthran gives a further lasting touch to his advice: One should not only turn to Fire and Faculty at difficult times but instead at all times. Let us understand this point—rather this doctrine—that it is these two favors, two enlightenments, that help us in performing good actions that serve God and creation.

Note: *Kem-na Mazda* is the name of this Gathic stanza. It is one of the very few stanzas of the Gathas placed in the Khordeh Avesta, the popular daily prayer book which has practically supplanted the Gathas. This stanza teaches us to believe in God, have faith, keep cool, stay warm, think bright, feel light, and steer clear.

Pondering Points: "The Fire everpresent in existence and the mind of God are what sustain the Order of Existence and promote its fulfillment."

158th Day

Song 11.8 (Yasna 46.8)

ferd. 6(mannetenn. 6makh. 9mc/6m. 6(mannetenn.»

ant(1/2). m. ... zm. re. achtern. harefed. 6((παλαμείαμ...

lencotture an... macht. machtern. gegratum...

lencotture an... zm... machtern... annohmi. encemen...

ser. em. em. em. aft. zmi... annohmi. encemen...

Transliterated Text:

ýê vâ môi ýå gaêthå dazdê aênanghê nôit ahyâ mâ âthrish shyaothanâish frôsyât paityaoget tâ ahmâi jasôit dvaêshanghâ tanvêm â ýâ îm hujyâtôish pâyât nôit duzhjyâtôish kâcît mazdâ dvaêshanghâ.

Translated Text:

The person who undertakes to harm my people shall not have his fiery actions reach me.

In fact, they shall recoil with his hatred to him, and shall keep him far from a good way of life.

Wise One, hatred does not save one from a bad way of life.

Summary Substance: With the Divine Fire which gives light, warmth, and strength to our spirit, and the Good Mind which makes us think clearly, one can be sure that those who come to harm the righteous will fail in their attempts... Their hatred recoils and they suffer from it. Those filled with hatred simply cannot enjoy a good life.

Pondering Points: "Those who have deceived themselves into harming others live a life of lies and destruction; their own hatred will drive them to extinction."

159th Day

Song 11.9 (Yasna 46.9)

Transliterated Text:

kê hvô ýê mâ aredrô côithat pouruyô ýathâ thwâ zevîshtîm uzemôhî shyaothanôi speñtem ahurem ashavanem ýâ tôi ashâ ýâ ashâi gêush tashâ mraot isheñtî mâ tâ tôi vohû mananghâ.

Translated Text:

Who is that devotee who shall first teach me to regard You as the most worthy of invocation, as the progressive, righteous Lord of actions?

People want to know the things that are Yours through righteousness, things You, the Creator of the world has told righteousness, things which are Yours through good mind.

Summary Substance: With the antagonists now at bay, Zarathushtra wants to know the result of his teaching. He wants a devotee who would come forward to retell what they have learned, to relate how to regard Mazda the worthiest of invocation and how Ahura is progressive, righteous and master of actions. All this is to spread the word because people are now paying attention. They want to know how everything is regulated by the Universal Law of Asha, righteousness, and how God, the Creator, has created this very law and good mind which help one to belong to God.

Pondering Points: "Listen to the wise person who would educate you on the good things in life, divine in nature."

160th Day

Song 11.10 (Yasna 46.10)

6(f. duror. graduror... duro gradu. mode. egem. nacemen...

Tokadm. nargorme... gradu. grade... gradem. gradem...

Tokadm. nargorme... grade. gradem. gradem...

Geff. duror. gradem... gradem. nacemen...

Transliterated Text:

ýê vâ môi nâ genâ vâ mazdâ ahurâ dâyât anghêush ýâ-tû vôistâ vahishtâ ashîm ashâi vohû xshathrem mananghâ ýãscâ haxshâi xshmâvatãm vahmâi â frô-tâish vîspâish cinvatô frafrâ peretûm.

Translated Text:

Wise God, whoever, man or woman, shall give me what You know to be the best in life, rewards for righteousness, power through good mind, I shall accompany him and her in glorifying such as You are, and shall, with all of them, cross over the sorting bridge.

Summary Substance: Praying to Mazda with increasing confidence, Zarathushtra watches as men and women come over to him and offer the very best of their life, a help which strengthens the mission in its righteous plans and good consultation. It is with such companions that Zarathushtra wants to truly glorify God and cross over the "sorting bridge" that separates the righteous from the wrongful.

Pondering Points: "Men and women are equally capable of holding power and equally are responsible to use that power for the betterment of the world."

161st Day

Song 11.11 (Yasna 46.11)

Transliterated Text:

xshathrâish ýûjên karapanô kâvayascâ akâish shyaothanâish ahûm mereñgeidyâi mashîm ýêñg xvê urvâ hvaêcâ xraodat daênâ hyat aibî-gemen ýathrâ cinvatô peretush ýavôi vîspâi drûjô demânâi astayô.

Translated Text:

Priests and princes yoke people under duress to destroy life with their evil actions.

But their souls and their consciences shall upbraid them when they approach the sorting bridge, because they have been all the time dwelling in the house of wrong.

Summary Substance: Priests and princes, in their greed for wealth and power, expoit and oppress people, an evil act that destroys life. When these exploiters come to the "sorting bridge" of the righteous and the wrongful, they will be rebuked by their own conscience. It shall recount their evil deeds, deeds they have been committing all through their life, a life lived in wrong and with wrong.

Pondering Points: "The deceitful can pretend to be righteous to others but can never lie to their own conscience."

162nd Day

Song 11.12 (Yasna 46.12)

modelerg. (ngsb/me... anstāms anawom. nackf. 8

Transliterated Text:

hyat us ashâ naptyaêshû nafshucâ tûrahyâ uzjên fryânahyâ aojyaêshû âramatôish gaêthå frâdô thwaxshanghâ at îsh vohû hêm aibî-môist mananghâ aêibyô rafedhrâi mazdå sastê ahurô.

Translated Text:

Since through righteousness, the powerful children and grandchildren of the Turanian Fryana have risen to promote their world through serenity with zeal, Wise God has united them with good mind, in order to teach them what concerns their help.

Summary Substance: Zarathushtra has his first major breakthrough. The Turanian tribe of Frayana join the Zarathushtrian Fellowship. This tribe of warriors transformed into ardent followers of promoting the world through peace and stability. Using their good minds, they learn how to help the mission.

Note: Yoisht Frayana, a member of the tribe, is noted for his profound knowledge of the Religion, and his victory in a debate with an Old Cult High Priest has grown into a legend.

Pondering Points: "Out from righteous parents can a whole family arise that is passionate and steadfast in advancing existence."

163rd Day

Song 11.13 (Yasna 46.13)

Transliterated Text:

ýê spitâmem zarathushtrem râdanghâ maretaêshû xshnâush hvô nâ ferasrûidyâi eredhwô at hôi mazdå ahûm dadât ahurô ahmâi gaêthå vohû frâdat mananghâ têm vê ashâ mêhmaidî hushhaxâim.

Translated Text:

Whoever among men pleases me, Zarathushtra Spitama with care, becomes worthy of fame as an earnest person.

Wise God shall grant him life, and promote his world through good mind.

We shall regard him as a good associate of Your righteousness.

Summary Substance: Zarathushtra blesses the people who have made him happy by joining the Fellowship. Each becomes noted for his or her earnest character. Mazda Ahura grants each a new life that promotes their world through their good mind—good thoughts that translate into good words and deeds. He or she thus becomes a good associate of righteousness, a good ally of what is proper and right. This is the recognition which Zarathushtra and all Zarathushtrians accord to such a worthy person.

Pondering Points: "Aid those in your life seeking to teach others new, more truthful ways of thinking."

164th Day

Song 11.14 (Yasna 46.14)

Transliterated Text:

zarathushtrâ kastê ashavâ urvathô mazôi magâi kê vâ ferasrûidyâi vashtî at hvô kavâ vîshtâspô ýâhî ýêñgstû mazdâ hademôi minash ahurâ têñg zbayâ vanghêush uxdhâish mananghô.

Translated Text:

Who is my, Zarathushtra's righteous companion?
Who wishes fame for the Great Fellowship?
He, on this great event of initiation, is Kavi Vishtaspa.
I shall invoke, with words of good mind, those whom You, Wise God, have established in Your abode.

Summary Substance: After two years of deliberation, King Vishtaspa decides to convert to the Good Religion, with Zarathushtra officiating at his initiation. In his opening words, Zarathushtra calls Vishtaspa his righteous companion, a person who wishes the Religion to be known and spread far and wide. Zarathushtra blesses all those who join the Fellowship, the Divine Abode, where good mind guides.

The following is the eulogy in honor of King Vishtaspa, the only one in honor of a Zoroastrian celebrity besides Zarathushtra, who has two:

"We venerate the Choice of Religion by Kavi Vishtaspa, the righteous,
The hero, thought-provocation personified,
The sharp-sighted, divine,
Who sought, for the first time, glory for Righteousness,
Who gave, for the first time, glory to Righteousness,
Who was the arm and protection
Of the Divine and Zarathushtrian Religion,
Which had stood stagnant until then.
He freed it and helped it progress,
Made it central and ruling high;
The resolute, righteous Religion,
Which rejoices with life and prosperity,
Which delights in life and prosperity."
(Farvardin Yasht.99)

Pondering Points: "Acceptance of the Divine Message is a choice founded on the Good mind, Good deeds and desire to pursue righteousness."

165th Day

Song 11.15 (Yasna 46.15)

هسدىك. كونى كودرسك ماله المالية المال

Transliterated Text:

haêcat-aspâ vaxshyâ vê spitamånghô hyat dâthêñg vîcayathâ adâthãscâ tâish ýûsh shyaothanâish ashem xshmaibyâ daduyê ýâish dâtâish paouruyâish ahurahyâ.

Translated Text:

I shall tell you, descendants of Haechataspa Spitama, how to distinguish between the just and the unjust. By such actions, you shall earn righteousness for yourselves, actions which correspond with the Primal Laws of Lord.

Summary Substance: Zarathushtra is now addressing his own family members, the Haechataspa Spitamas. He teaches them how to distinguish between those who are just and those who are not. He says, once one knows how to draw a line between the two, one knows how to act according to the Divine Primal Principles to lead a righteous life.

Note: This is the only stanza in the Gathas missing a line. This missing line goes back to our earliest manuscripts in the 1300s AD, and the Pahlavi Shayest Ne Shayest (13.51) also mentions this stanza as missing a line. If the Shayest Ne Shayest truly dates to the Sassanid Era (see article on this work on Encylopedia Iranica), than this stanza has been missing a line since the Sassanid Dynasty at least, if not earlier. — Caleb Goodfellow

Pondering Points: "When distinguishing between justice and injustice, look to the laws the Creator has embedded in existence."

166th Day

Song 11.16 (Yasna 46.16)

Transliterated Text:

ferashaoshtrâ athrâ-tû aredrâish idî hvô-gvâ tâish ýêñg usvahî ushtâ-stôi ýathrâ ashâ hacaitê ârmaitish ýathrâ vanghêush mananghô îshtâ xshathrem ýathrâ mazdå varedemãm shaêitî ahurô.

Translated Text:

Ferashaoshtra Hvagva, go with your companions there where, as we both wish, radiant happiness pervades, where serenity accompanies righteousness, where the rule of good mind prevails, where the Wise God dwells in progress.

Summary Substance: In a masterpiece of poetry, Zarathushtra speaks to Ferashaoshtra, a prominent companion and a great teacher, to usher the companions in the world that the Good Religion presents. A place where Ushta, radiant happiness makes all happy and healthy, where serenity and tranquility provide a righteous life, where it is only and only good mind that guides, and where one feels the presence of Mazda Ahura, who is the most progressive. It is the ideal world created by the thought-provoking Message of Zarathushtra through well-thought, well-said, and well-done thoughts, words and deeds. Ferashaoshtra is reported by Pahlavi writers to have become, along with his brother Jamaspa, ministers of King Vishtaspa. The two truly deserved those counselling assignments.

Pondering Points: "In the progress which Ahura Mazda has given to mortals, there is radiant happiness, peace, prosperity, and mental fulfillment."

167th Day

Song 11.17 (Yasna 46.17)

Transliterated Text:

ýathrá vê afshmânî sêñghânî nôit anafshmãm dêjâmâspâ hvôgvâ hadâ vêstâ vahmêñg seraoshâ râdanghô ýê vîcinaot dâthemcâ adâthemcâ dañgrâ mañtû ashâ mazdâ ahurâ.

Translated Text:

Here, Sage Jamaspa Hvogva, I teach you my message in a poetic and not in an unpoetic language, so that it shall always stay with you as prayers of glorification with the divine inspiration. Whoever distinguishes between the just and the unjust, Wise Lord, is, through righteousness, a wonderful counselor.

Summary Substance: Zarathushtra now instructs his prime pupil—Jamaspa Hvogva, a sage of youth, younger brother of Ferashaoshtra. He is being taught the Gathas—the Divine Message in poetry so that it stays unadulterated. It is prose pieces that are paraphrased every time they are repeated. The Gathas have, because of the insight and foresight of the Master Poet, the Divine Thought-provoker, has remained untouched—fresh to sing, glorify God, and be inspired to think, understand, practice, and preach. The Gathas guide people to distinguish between the just and the unjust, and whoever succeeds would become a wonderful counselor, a genius adviser, and a leading guide.

Pondering Points: "Wisdom can be found in every aspect of life, always with a pattern or rhythm to it."

168th Day

Song 11.18 (Yasna 46.18)

ههه. عۇر. بېرىما، كەردىن كەرلىدىمىسى، ئېدىلىكى كەرلىكى كەرلىدى كەرلىدى كەرلىدى كەرلىكى كەرلىدى كەركىسى، ئېدىكى كەرلىدى ئاسىلىسى، ئېدىكى ئاسىلىسى، ئىلىكىسى، ئىلىسى، ئىل

Transliterated Text:

ýê maibyâ ýaosh ahmâi ascît vahishtâ mah'yå ishtôish vohû côishem mananghâ ãstêñg ahmâi ýê nå ãstâi daidîtâ mazdâ ashâ xshmâkem vârem xshnaoshemnô tat môi xratêush mananghascâ vîcithem.

Translated Text:

Whoever is united with me,
I promise him the best through good mind, my only riches.
But I oppose him who places himself in opposition to us.
Wise One, I want to please You,
because this is the discernment of my intellect and mind.

Summary Substance: Joining Zarathushtra in the Fellowship brings one the best in life by being guided by one's enlightened good mind. This is the only reward he can promise mankind. But those who oppose the Fellowship, are opposed by Zarathushtra. No compromise. It only encourages the wrongful. Zarathushtra wants to please Mazda, that is what his wisdom leads him to, and pleasing God, as stated in the first stanza of the Gathas (Song 1.1) is to please and promote the living world.

Pondering Points: "Treat the good people in your life with abundant joy but do not hesitate to oppose those who wish you harm."

169th Day

Song 11.19 (Yasna 46.19)

Transliterated Text:

ýê môi ashât haithîm hacâ vareshaitî zarathushtrâi hyat vasnâ ferashôtemem ahmâi mîzhdem haneñtê parâhûm manê vistâish mat vîspâish gâvâ azî tâcît môi sãs tvêm mazdâ vaêdishtô.

Translated Text:

Whoever truly accomplishes through righteousness the complete renovation of life for me, Zarathushtra, as is the will of God, deserves the desired future-life

in a fruitful living world as a reward. This is what You, the most-knowing Wise One, have taught me.

Summary Substance: The mission, earlier endangered by priests and princes, is satisfactorily successful. The number of Zarathushtra's companions is swelling. He wants them to undergo a complete change, leave superstitions, leave prescriptive bonds that check progress, renovate life, and to keep righteously modern. That is what Mazda, the most-knowing Being, wishes them to accomplish. It means the ideal life one desires. It is a reward in a world which is laden with the fruit of good deeds. It is this God-willing renovation that Zarathushtra has learned through his divine inspiration.

Pondering Points: "Aid in the renovation of existence; your actions to this end will accumulate your rewards."

Spentâ Mainyu Gatha Song 12 (Yasna 47)

PROGRESSIVE MENTALITY

170th Day

Song 12.1 (Yasna 47.1)

ansems. Averplus. mensemm. astesmen...

ansem. anteres... vareenzepalmum. gadaemum...

ansem. anteres... vareenzepalmum. gadaemum...

1 ansems... vareenzepalmum. gadaemum...

Transliterated Text:

speñtâ mainyû vahishtâcâ mananghâ hacâ ashât shyaothanâcâ vacanghâcâ ahmâi dãn haurvâtâ ameretâtâ mazdå xshathrâ âramaitî ahurô.

Translated Text:

To him who, through progressive mentality, performs his duties best in thoughts, words, and deeds in accordance with righteousness, the Wise God grants wholeness and immortality through sovereignty and serenity.

Summary Substance: The progressive mentality is the creative and promotive faculty endowed in our mind by Mazda Ahura, the Super-Intellect Being. It makes us renovate and promote our environment, our world. One, who performs his duties in the best righteous manner, is granted wholeness, perfection, immortality, and eternity through their sovereignty, independence, serenity and tranquility.

Pondering Points: "The Progressive Mentality leads to Perfection and Immortality."

171st Day

Song 12.2 (Yasna 47.2)

Transliterated Text:

ahyâ manyêush spênishtahyâ vahishtem hizvâ uxdhâish vanghêush êeânû mananghô ârmatôish zastôibyâ shyaothanâ verezyat ôyâ cistî, hvô patâ ashahyâ mazdå.

Translated Text:

He receives the best from the most progressive mentality who speaks words of good mind with his tongue, and performs, with his own hands, deeds of serenity because he has one perception: the Wise One is the creator of righteousness.

Summary Substance: Here is a creative person who utilizes best his progressive mentality and then translates good thoughts into words and deeds—deeds that provide serenity and bestow tranquility. Righteousness, the Universal Law of Precision is the creation of Mazda. One should always be right and precise in thoughts, words, and deeds.

Pondering Points: "The Progressive mentality provides us the substance and capability to perceive God and comprehend the divine precision in existence."

172nd Day

Song 12.3 (Yasna 47.3)

Transliterated Text:

ahyâ manyêush tvêm ahî tâ speñtô ýê ahmâi gãm rânyô-skeretîm hêm-tashat

at hôi vâstrâi râmâ-då ârmaitîm hyat hêm vohû mazdâ hême-frashtâ mananghâ.

Translated Text:

You are the promoter of this mentality which created the joy-bringing world for him, and have granted peace and serenity for his settlement, because, Wise One, he had consulted good mind.

Summary Substance: Mazda is the promoter of the progressive mentality, the creative faculty. It fashions the joy-bringing world for human beings whom it gives serene peace and prosperity within settlements. All this happens only after humans consult their good mind.

Pondering Points: "The fundamental progressive mentality created our joy-bringing world and will drive it to perfection."

173rd Day

Song 12.4 (Yasna 47.4)

Transliterated Text:

ahmât manyêush râreshyeiñtî dregvañtô mazdâ speñtât nôit ithâ ashâunô kasêushcît nâ ashâunê kâthê anghat isvâcît hãs paraosh akô dregvâitê.

Translated Text:

Wise One, it is the wrongful, not the righteous, who continue to keep away from this progressive mentality. A person of very small means can be kind to a righteous person, and a person of great strength can be bad to the wrongful.

Summary Substance: It is clear that the righteous must consult the progressive mentality, as the wrongful do not. As far as relations are concerned, a person of small means can be helpful to a

righteous person and so can a rich person. Both can be bad for the wrongful. (note the poetic mastery: Poor is good to the righteous and rich is bad to the wrongful.)

Pondering Points: "As long as we follow the path of righteousness, we will benefit from the progressive mentality, regardless of our material wealth."

174th Day

Song 12.5 (Yasna 47.5)

nnoccm. محددسته هدارسته مدارست... سحسم، سمحددماره، عدارسته مدارسته مدارس محددها، اسم محددها، اسم محددها، المن مدد المن محددها، المن مد

Transliterated Text:

tâcâ speñtâ mainyû mazdâ ahurâ ashâunê côish ýâ-zhî cîcâ vahishtâ hanare thwahmât zaoshât dregvå baxshaitî ahyâ shyaothanâish akât âshyãs mananghô.

Translated Text:

Wise God, it is through this progressive mentality that You have promised the righteous what indeed is best.

But the wrongful shares little from Your love, because he lives by the actions of his evil mind.

Summary Substance: The loving Wise God has endowed us with the progressive mentality. If utilized well and righteously, it leads to a life that is the best, but one who chooses to think evil, simply cannot share the divine love. They have a wrong way of living.

Pondering Points: "The progressive mentality provides what is truly best to the righteous, yet the deceitful care little for that which is truly best."

175th Day

Song 12.6 (Yasna 47.6)

6 مس. وسع. دوع همس. عدد ددد. عدروس. سود (س.

mp.(m. farmum... obla/sarmum... obla/sarmum... obla/sarmum...

Transliterated Text:

tâ då speñtâ mainyû mazdâ ahurâ âthrâ vanghâu vîdâitîm rânôibyâ âramatôish debãzanghâ ashaxyâcâ hâ zî pourûsh isheñtô vâurâitê.

Translated Text:

Wise God, You grant good to both these parties through the progressive mentality by means of fire—light, warmth and energy—because with the growth of serenity and righteousness, it shall convert many a seeker.

Summary Substance: The Divine Fire symbolizes the progressive mentality. It means creativity and promotion through "light, warmth and energy". It is the "Fire' that guides the righteous and the wrongful to light, warmth, energy—a blissful life. The righteous reach it sooner, the wrongful with painful delays. The progressive mentality promotes stability and righteousness—a perfect atmosphere to convert every wrongful who seeks to convert into a righteous person.

Pondering Points: "Seek the light of knowledge and truth so that you may become more righteous through the progressive mentality."

Song 13 (Yasna 48)

VICTORY OVER WRONG

176th Day

Song 13.1 (Yasna 48.1)

nd. der. an«merr... gnasso. garprad. na«(m.8 nosend... bard«merram... da entromim. genegronn... da entromim. genegronn...

Transliterated Text:

ýezî adâish ashâ drujem vêñghaitî hyat ãsashutâ ýâ daibitânâ fraoxtâ ameretâitî daêvâishcâ mashyâishcâ at tôi savâish vahmem vaxshat ahurâ.

Translated Text:

If, after this, one conquers wrong through righteousness, because one reaches what is always said to be delusions by the false gods and their men, one shall, by these gains, increase in Your glorification, God.

Summary Substance: If one, by the guidance of the progressive mentality, were to understand the true nature of delusions of fanciful gods fed to him by exploiters and, therefore, replace this wrong with righteousness, they would then get to the core of Truth. They would truly comprehend the Being and turn to Ahura to glorify Him.

Pondering Points: "Those facts and truths which would improve the world, or save it from harm, are proclaimed to be delusions by those who benefit from the ignorance of humanity."

177th Day

Song 13.2 (Yasna 48.2)

Barfam. Accard. Dan. Dam. 37 78 03 (39 m. Accarde...

епд. подиски... дискор. фетовай. С (30кижь39...

Transliterated Text:

vaocâ môi ýâ tvêm vîdvå ahurâ parâ hyat mâ ýâ mêñg perethâ jimaitî kat ashavâ mazdâ vêñghat dregvañtem hâ zî anghêush vanguhî vistâ âkeretish.

Translated Text:

Lord, tell me since You know well.

What shall henceforth my struggle bring for me and my men?

Shall the righteous, Wise One, conquer the wrongful?

Because this, indeed, is known to be the good form of life.

Summary Substance: Zarathushtra again poetically puts forth questions which are but their own answers. God knows best; therefore, he wants to know the result of efforts put by him and his companions to eradicate wrong. Will they be successful? Of course, because the struggle will bring good life to mankind.

Pondering Points: "In the end, the righteous will overcome the deceitful, the wise know this as the good shaping of existence."

178th Day

Song 13.3 (Yasna 48.3)

Transliterated Text:

at vaêdemnâi vahishtâ sâsnanām ýām hudå sâstî ashâ ahurô speñtô vîdvå ýaêcît gûzrâ sêñghånghô thwâvãs mazdâ vanghêush xrathwâ mananghô.

Translated Text:

The teachings, which the Beneficent Lord teaches through righteousness, are the best for the knowing. Such a knowing person, like You, Wise One, is progressive and wise, even in what is profound teachings through the wisdom of good mind.

Summary Substance: God teaches through the Universal Law of Righteousness. When learned, they are the best; they make a person learned. Such a person becomes godlike—wise and progressive—using their good mind, they can explore profound knowledge—yet to be discovered.

Pondering Points: "The teachings which Ahura Mazda proclaims through the Primal Laws of Existence (Asha) are the best for mortals, granting wisdom and progress."

179th Day

Song 13.4 (Yasna 48.4)

Ponnost. Alabas... Anders. falm. andarass. andarass... Anders. galitima. ganaraman... Anders. galitiman. ganaraman... Anders. galitiman. ganaraman... Anders. galitiman... gal

Transliterated Text:

ýê dât manô vahyô mazdâ ashyascâ hvô daênãm shyaothanâcâ vacanghâcâ ahyâ zaoshêñg ushtish varenêñg hacaitê thwahmî xratå apêmem nanâ anghat.

Translated Text:

Whoever, Wise One, has set his mind on the better or the worse, sets his conscience accordingly with actions and words.

His desire follows his cherished choice.

But in Your wisdom, the end of the two will be different.

Summary Substance: It is up to how one sets their own mind. Whether someone thinks good and improves it, or, on the other hand, thinks bad and worsens in thoughts, they mold their conscience with the words and deeds that ensue. They follows what they have chosen, and it becomes their desire. Whatever the case, the consequences of two opposite choices would also be different. This is what wisdom, endowed by Mazda, advises.

Pondering Points: "Our thoughts whether constructive or destructive, will affect our subsequent words and deeds to be beneficial or harmful."

180th Day

Song 13.5 (Yasna 48.5)

Transliterated Text:

huxshathrâ xshêñtām mâ nê dushe-xshathrâ xshêñtâ vanghuyå cistôish shyaothanâish âramaitê ýaozhdå mashyâi aipî zãthem vahishtâ gavôi verezyâtām tām nê hvarethâi fshuyô.

Translated Text:

May good rulers, and not evil rulers, rule over us with actions of good understanding and serenity.

Giving health and happiness in life is the best for a man who works for the living world in order to increase its splendor.

Summary Substance: Zarathushtra wishes a good government and prays that an evil government may not rule over us. Let us note that the root word for "to rule" literally means to 'to settle in peace'. A good government should provide peace and stability based on wisdom. It should provide health and happiness, and it should promote the living world of ours. Such a government of good settlement on the good earth is the best in life; All should work toward it.

Pondering Points: "Wise and stable government ensures health, happiness, and progress for all."

181st Day

Song 13.6 (Yasna 48.6)

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Transliterated Text:

hâ zî-nê hushôithemâ hâ-nê utayûitîm dât tevîshîm vanghêush mananghô berexdhê at axyâi ashâ mazdå urvarå vaxshat ahurô anghêush zãthôi paouruyehyâ.

Translated Text:

Indeed the living world is our good dwelling, rather our endurance and strength: two precious gifts of good mind. Now, the Wise God has increased its prosperity through righteousness since the beginning of life.

Summary Substance: Continuing his subject of "a good government of good settlement on the good earth is the best in life", Zarathushtra reminds us: The living world is our good dwelling. It gives us, through our good thinking, two gifts—endurance and strength—in order to promote it further. One of the Divine Principles of Life stands for increasing prosperity through righteousness. Let us work for it.

Pondering Points: "As the Earth is our home, let us make it ever-more prosperous, with hard work and conscious effort."

182nd Day

Song 13.7 (Yasna 48.7)

Transliterated Text:

nî aêshemô nî dyâtãm paitî remem paitî syôzdûm ýôi â vanghêush mananghô dîdraghzhôduyê ashâ vyãm ýehyâ hithâush nâ speñtô at hôi dâmãm thwahmî â-dãm ahurâ.

Translated Text:

Put down fury, check violence, you who wish to strengthen the promotion of good mind through righteousness, because a progressive man is associated with this. God, his associates are in Your abode.

Summary Substance: Zarathushtra addresses his companions, wanting them to curb anger and check violence, the two main causes of harm and injury, war and bloodshed in the living world. It is through the elimination of these two basic wrongs that people can strengthen the good mind through adhering to the Universal Law of Righteousness. They ought to do this because they are being led by a progressive person—Zarathushtra—to where one feels the divine presence and dwells in the divine abode.

Pondering Points: "Bind down your fury and violence if you wish to enjoy the presence of the Good Mind and Ahura Mazda."

183rd Day

Song 13.8 (Yasna 48.8)

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Transliterated Text:

kâ tôi vanghêush mazdâ xshathrahyâ îshtish kâ tôi ashôish thwah 'yå maibyô ahurâ kâ thwôi ashâ âkå aredrêñg ishyâ vanghêush manyêush shyaothananãm javarô.

Translated Text:

Wise One, what is the strength of Your sovereignty?
What is Your reward for my people?
What is Your desired manifestations for the devotees who are promoters of good mentality's actions?

Summary Substance: Zarathushtra begins, from this stanza, asking questions that highlight his promoting program. He looks at the Divine Power governing the world and the reward his people will get by serving the world. He envisions the rightful results of the creative and promoting actions of the dedicated who are led by the progressive mentality.

Pondering Points: "By the empowering strength of Divine sovereignty, humanity can envision and enact a new world, an ideal existence for all the living."

184th Day

Song 13.9 (Yasna 48.9)

Genem. Gandon... Ingm. mgr. nadm... selem... orlom. mgr. orlog... orlog...

Transliterated Text:

kadâ vaêdâ ýezî cahyâ xshayathâ mazdâ ashâ ýehyâ-mâ âithish dvaêthâ eresh môi erezhûcãm vanghêush vafush mananghô vîdyât saoshyãs ýathâ hôi ashish anghat.

Translated Text:

When shall I know, Wise One, that You have power through righteousness over anyone whose threats are harmful to me?

Let the plan of good mind be truly told to me so that the beneficent knows how his reward shall be.

Summary Substance: Zarathushtra is measuring his power through his righteous plan to face the dangerous threats made to his mission. He wants his good mind to clearly reveal the plan so that he precisely knows how to act so as to emerge successful.

Pondering Points: "When distressed by the threat of harm, look to the solutions which the good mind provides."

185th Day

Song 13.10 (Yasna 48.10)

عرسرس، بهروس، عدره، و ربه، بهرسورس، وستمددرای اوره، و مدره بهره الله و المادرای علاقه بهره الله و المادر بهره و الما

Transliterated Text:

kadâ mazdâ mãnarôish narô vîseñtê kadâ ajên mûthrem ahyâ madahyâ ýâ añgrayâ karapanô urûpayeiñtî ýâcâ xratû dushe-xshathrâ daxyunãm.

Translated Text:

When shall, Wise One, humanity settle down in dwellings?
When shall they throw out the filthy intoxicant?
It is through it that the priests
and the wicked rulers of the lands form their evil intellects.

Summary Substance: The 'answering questions' show that Zarathushtra wants humanity to peacefully settle down and create good settlements. He wants a total ban on the "haoma" drink which is responsible for violence. It is this intoxicant, very possibly "marijuana" or "hashish" (Cannabis sativa), which infuriated addicted priests and princes to lose their wisdom and be cruel to people. He wants a clean society, free from drugs and violence.

Pondering Points: "Deceitful rulers wish to burden humanity with systems that only serve to benefit themselves."

186th Day

Song 13.11 (Yasna 48.11)

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Acond. Acond. Acond. Me 62. on fame de candador...

Acond. Acond. Acond. acond. on de candador...

Il en em. on fem... acond. on de candador...

Transliterated Text:

kadâ mazdâ ashâ mat âramaitish jimat xshathrâ husheitish vâstravaitî kôi dregvôdebîsh xrûrâish râmãm dåñtê kêñg â vanghêush jimat mananghô cistish.

Translated Text:

When shall, Wise One, serenity with righteousness bring peaceful dwelling and settlement through sovereignty? Who shall establish peace against violence by the wrongful? To whom shall the wisdom of good mind come?

Summary Substance: The plan for an ideal world continues with these 'answering questions'. Serenity, stability, righteousness, and precision create peaceful habitats which enjoy sovereignty; peace must replace the violence caused by the wrongful. All these can be achieved through using good mind and the wisdom it imparts.

Pondering Points: "Righteousness (Asha), wisdom, compassion and sovereignty help us fight against cruelty and harms of the deceitful."

187th Day

Song 13.12 (Yasna 48.12)

Transliterated Text:

at tôi anghen saoshyañtô daxyunãm ýôi xshnûm vohû mananghâ hacåñtê shyaothanâish ashâ thwahyâ mazdâ sêñghahyâ tôi zî dâtâ hamaêstârô aêshem mahyâ.

Translated Text:

Now, they shall be the benefactors of the lands who follow the satisfaction of good mind, and base their actions through righteousness on Your teachings, Wise One. They indeed have been made to fight fury. **Summary Substance:** The wise who consult the good mind and base their actions on righteousness, in accordance with Divine teaching, benefit and promote their societies. It is they who stop violence and introduce peace.

Pondering Points: "Wise actions based on Divine teachings bring peace and prosperity."

Song 14 (Yasna 49)

REMOVING OBSTRUCTIONS

188th Day

Song 14.1 (Yasna 49.1)

سهددس. والمرسد، والمرب والمرب

Transliterated Text:

at mâ ýavâ bêñdvô pafrê mazishtô ýê dusherethrîsh cixshnushâ ashâ mazdâ vanguhî âdâ gaidî môi â-môi arapâ ahyâ vohû aoshô vîdâ mananghâ.

Translated Text:

Now, Wise One, Bendva always obstructs me the most, I, who wish to satisfy the badly protected through righteousness.

Come to me with good reward and support.

I am seeking illumination for him through good mind.

Summary Substance: After declaring his plan, Zarathushtra turns to an arch enemy, Bendva (Vedic Bandhu, a composer of the Rig Veda) who is the main obstruction in Zarathushtra's way. Zarathushtra wants to attend, in a rightful way, to the people who face the dangers of opposition; they must be saved. He is praying for divine guidance and seeking solution through good mind.

Pondering Points: "The wrongful people in power will always obstruct genuine attempts to help the oppressed, but they can still be shown another way."

189th Day

Song 14.2 (Yasna 49.2)

Transliterated Text:

at ahyâ mâ bêñdvahyâ mânayeitî tkaêshô dregvå daibitâ ashât râreshô nôit speñtãm dôresht ahmâi stôi âramaitîm naêdâ vohû mazdâ frashtâ mananghâ.

Translated Text:

Indeed this action of Bendva has made me anxious because the wrongful doctrine certainly prevents one from righteousness. Neither has he ever held the progressive serenity to be his, nor has he ever consulted good mind, Wise One.

Summary Substance: Zarathushtra wants to lead Bendva to illumination, but that man does not want it. He continues with his wrongful teachings and his opposition to Zarathushtra as this agitated agitator is never stable and peaceful. He never thinks good—He is out of mind indeed! What should one do with an obstinate opposition? The thought causes Zarathushtra to reflect.

Pondering Points: "A person mislead into deceit and evil will never care for peace, progress, or the Good Mind."

190th Day

Song 14.3 (Yasna 49.3)

Transliterated Text:

atcâ ahmâi varenâi mazdâ nidâtem ashem sûidyâi tkaêshâi râshayenghê druxsh

tâ vanghêush sarê izyâi mananghô añtarê vîspêñg dregvatô haxmêñg añtarê mruyê.

Translated Text:

However, Wise One, this has been put as a choice that righteousness is for the promotion of the doctrine, and wrong is for harming it.

Therefore, I long for union with good mind, and disavow all associations with the wrongful.

Summary Substance: Zarathushtra's meditation informs him that Righteousness, the Law of precision, promotes the Divine Doctrine, and wrong actions harm it. Therefore, he decides to continue with utilizing the good mind and avoiding those who persist in their wrong beliefs, thus refusing to change. Instead of wasting his precious time with willfully deaf, Zarathushtra turns to those who have open ears to listen and free will to choose.

Pondering Points: "It has been set down for us to choose between promoting the righteous laws of existence or working against them."

191st Day

Song 14.4 (Yasna 49.4)

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Transliterated Text:

ýôi dush-xrathwâ aêshemem vareden râmemcâ hvâish hizubîsh fshuyasû afshuyañtô ýaêshãm nôit hvarshtâish vãs duzhvarshtâ tôi daêvêñg dãn ýâ dregvatô daênâ.

Translated Text:

Those who, through their evil intellect, promote anger and cruelty with their tongues are but drones among productive people.

Their evil deeds have not been defeated by good deeds.

It is they who created false gods, which forms the religion of the wrongful.

Summary Substance: Zarathushtra is describing the people he disavows, those who use their intellect for evil ends, with their teaching promoting violence and war. These false teachers, the priests, are the creators of false deities; they have been successful in promoting their cult and duping and exploiting the laity. They are not productive themselves for they feed on what productive people produce.

Pondering Points: "The deceitful are driven by the necessities of their evil actions and, as a consequence create harmful belief systems."

192nd Day

Song 14.5 (Yasna 49.5)

و الله الماريداس، والمواليدان، هي الماريس، ماريداها والماريدان، والمواليدان، والمواليدان، والماريس، والما

Transliterated Text:

at hvô mazdâ îzhâcâ âzûitishcâ ýê daênãm vohû sârshtâ mananghâ âramatôish kascît ashâ huzêñtush tâishcâ vîspâish thwahmî xshathrôi ahurâ.

Translated Text:

Now, Wise One, every person, who has linked his religion with good mind through devotion and invocation, is a noble person of serenity through righteousness. He lives, with them all, in Your dominion, Lord.

Summary Substance: A person who would meditate and contemplate with their good mind and, as such, is firmly confident in what he discerns is, in truth, a noble person. He enjoys peace and stability because of his righteous acts. In fact, such a person lives a divine life in the divine dominion along with all others who share the same belief. They all are co-religionists.

Pondering Points: "See to it that your religious beliefs are guided by your good mind and based on the Fundamental Laws of Existence."

193rd Day

Song 14.6 (Yasna 49.6)

9 6 ff. fm3. g(nm3/m... Jmpm.r. a(m(mnm.m.snfnemm... sl3m. ff. mg/nom... Jmpmsm.m. a(m(mucum. m.snfnemm... snfsm. dispension... Jmpmsm... angem... snfem. angem...

Transliterated Text:

frô vå fraêshyâ mazdâ ashemcâ mrûitê ýâ vê xratêush xshmâkahyâ â-mananghâ eresh vîcidyâi ýathâ-î srâvayaêmâ tãm daênãm ýâ xshmâvatô ahurâ.

Translated Text:

I urge You, Wise One, and Righteousness to tell us what You have in Your wisdom of mind, so that we rightly choose how to proclaim, Lord, the religion which belongs to a Godlike person.

Summary Substance: Zarathushtra is again seeking guidance from Mazda and the Law of Precision (Asha). He wants to use his divine good mind to precisely plan how to proclaim his Divine Message, the Good Religion, which causes one to be godlike.

Pondering Points: "By listening to Wisdom and Righteousness, one can become like God by actualizing their nature within themself."

194th Day

Song 14.7 (Yasna 49.7)

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Transliterated Text:

tatcâ vohû mazdâ sraotû mananghâ sraotû ashâ gûshahvâ tû ahurâ kê airyamâ kê xvaêtush dâtâish anghat ýê verezênâi vanguhîm dât frasastîm.

Translated Text:

And Wise One, let one listen to it through good mind.

Let one listen to it through righteousness. You too hear it, Lord.

Which friend, which relative abides by laws,
and provides a good guidance to the community?

Summary Substance: Zarathushtra wants everyone to know the guides he has trained to practice the Primal Principles of Life and to lead members of family and friends, the entire community. He wants to introduce them, he wants all to listen to the Divine Message through good mind and righteousness, and he wants Ahura to be witness to this.

Pondering Points: "Listening to those who practice what they teach is the right way to learn."

195th Day

Song 14.8 (Yasna 49.8)

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Transliterated Text:

ferashaoshtrâi urvâzishtãm ashahyâ då sarêm tat thwâ mazdâ ýâsâ ahurâ maibyâcâ ýãm vanghâu thwahmî â-xshathrôi ýavôi vîspâi fraêshtånghô ånghâmâ.

Translated Text:

This I beg You, Wise Lord, to grant Ferashaushtra the best happy union with righteousness.

And give it to my people in Your good dominion.

We shall be Your messengers forever.

Summary Substance: Zarathushtra prays for divine blessings to come to his trainee Ferashaoshtra and others. He prays for their union with righteousness and in the good divine dominion and declares that he and his companions will continue to be the messengers of the Divine Message forever.

Pondering Points: "Advocating for wisdom, justice, and truth in the world is being a messenger of Ahura Mazda."

196th Day

Song 14.9 (Yasna 49.9)

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12/2. 3/30r. 2mm/m... engly 6. 6162/ce. 6/30/(mdm...

Transliterated Text:

sraotû sâsnå fshêñghyô suyê tashtô nôit eresh-vacå sarêm didãs dregvâtâ hyat daênå vahishtê ýûjên mîzhdê ashâ ýuxtâ ýâhî dêjâmâspâ.

Translated Text:

Sage Jamaspa, let the promoter, tailored for promotion, listen to these teachings. The truth-speaking person shall not consider any association with the wrongful, because those who have united their consciences in the reward, are united in righteousness on this Great Event of Choice.

Summary Substance: Zarathushtra now addresses another trainee, Jamaspa, Ferashaoshtra's younger brother, who is known for his knowledge. The occasion is the "Great Event of Choice", the Gathic term for "Initiation", that is, the day one chooses the Good Religion. He wants Jamaspa, who has been trained to teach, to listen to the teachings with greater attention; once the choice is made, then one should not associate with the wrongful. The choice makes one a member of "Maz Maga", "the Great Magnanimity", the Universal Fellowship founded by Zarathushtra.

Pondering Points: "The truthful do not associate with the deceitful as their focus is on the ultimate good of humanity."

197th Day

Song 14.10 (Yasna 49.10)

926/m. Aradm. Zm... Arlenedm. newatm. salf. Afae... ((thankmar... hommun... hommun...

Transliterated Text:

tatcâ mazdâ thwahmî âdãm nipånghê manô vohû urunascâ ashâunãm nemascâ ýâ âramaitish îzhâcâ mãzâ xshathrâ vazdanghâ avêmîrâ.

Translated Text:

And Wise One, You guard in Your abode this good mind, the souls of the righteous, and the reverence that comes with serenity and invocation, a fact that makes the great sovereignty everlasting.

Summary Substance: Righteous souls with good mind, tranquility, and invocation last forever in the Divine Domain.

Pondering Points: "In his embrace, Ahura Mazda protects and nourishes the souls of the righteous."

198th Day

Song 14.11 (Yasna 49.11)

Transliterated Text:

at dushexshathrêñg dush-shyaothanêñg duzhvacanghô duzhdaênêñg dush-mananghô dregvatô

akâish hvarethâish paitî urvãnô paityeiñtî drûjô demânê haithyâ anghen astayô.

Translated Text:

Now, the souls of the evil-ruling, evil-doing, evil speaking, evil-conceiving, and evil-thinking return back because of their evil luster because they really dwell in the house of wrong.

Summary Substance: The souls of those who think, speak, conceive, act and rule by evil means, have evil luster and fame. They do not progress to perfection, but return to their abode of wrong where they truly belong.

Pondering Points: "The souls of the evil doers will condemn them at their final moment for all they have done."

199th Day

Song 14.12 (Yasna 49.12)

Transliterated Text:

kat tôi ashâ zbayeñtê avanghô zarathushtrâi kat tôi vohû mananghâ ýê vê staotâish mazdâ frînâi ahurâ avat ýâsãs hyat vê îshtâ vahishtem.

Translated Text:

What help do You have through righteousness,
Wise Lord, what help through good mind for me, Zarathushtra,
the invoker, who loves You with praises,
and asks for what is best in Your power?

Summary Substance: These questions that tell us that Zarathushtra, who invokes Mazda Ahura with love and praises, knows that God will help him through his righteous actions planned with

his good mind and that he will be granted him the best of the divine power. He will succeed in removing all the obstacles in his way and in completing his mission.

Pondering Points: "When you ask Ahura Mazda for help, he will provide it in abundance through the fundamental laws of existence."

Song 15 (Yasna 50)

COMMUNION WITH GOD

200th Day

Song 15.1 (Yasna 50.1)

asem. Sedmen... Annormannanm. Ontatoge. همسن Annormannanm. Ontom. ontom... of ostern ontom. ontom. of osterns of order... of osterns of one of order... of one of one of order... of one of order order of order order order of order order

Transliterated Text:

kat môi urvâ isê cahyâ avanghô kê môi pasêush kê-mê-nâ-thrâtâ vistô anyô ashât thwatcâ mazdâ ahurâ azdâ zûtâ vahishtâatcâ mananghô.

Translated Text:

Does my soul seek any help?
Who has been found as a protector for my flock? Who for my men?
None, Wise Lord, except Your righteousness and best mind,
when truly invoked.

Summary Substance: How can one best help himself, his property, and his people? By using his best mind to concentrate and then have his very best thoughts translated into proper actions. That is what Mazda wishes.

Pondering Points: "In times of distress and hardship, righteousness and the good mind are our best friends."

201st Day

Song 15.2 (Yasna 50.2)

المرافعة ال

Transliterated Text:

kathâ mazdâ rânyô-skeretîm gãm ishasôit ýê hîm ahmâi vâstravaitîm stôi usyât erezhejîsh ashâ pourushû hvarê pishyasû âkâstêñg mâ nishãsyâ dâthêm dâhvâ.

Translated Text:

How, Wise One, shall one seek the joy-bringing world, when one wishes it to have settlements, with the honest living in righteousness in a fully sun-bathed region? I shall, with all clarity, settle down among the houses of justice.

Summary Substance: In a world afflicted with destructive wars and unproductive nomadism, Zarathushtra expresses his wish for the betterment of the world with a rhetorical question, as he wants humanity to seek and attend to our living world. It will bring us joy if we promote it through the creation of settlements in which we live as honest inhabitants. We shall truly enjoy a bright, righteous life of peace, prosperity, and progress.

Pondering Points: "Those who seek to advance the world and make it prosper will prosper in kind, as a truly good, joy-bringing world will always reciprocate care and affection."

202nd Day

Song 15.3 (Yasna 50.3)

Transliterated Text:

atcît ahmâi mazdâ ashâ anghaitî ýãm hôi xshathrâ vohucâ côisht mananghâ ýê nâ ashôish aojanghâ varedayaêtâ ýãm nazdishtãm gaêthãm dregvå baxshaitî.

Translated Text:

Indeed, Wise One, it will, through righteousness, dominion, and good mind, be his to whom a promise has been given.

That person, strengthened by the reward, will promote his immediate world, so far consumed by the wrongful.

Summary Substance: The ideal living world belongs to the person who works through good mind, righteousness, and sovereignty. Successful in his work, such a person will bring peace, prosperity, and progress to a world torn apart by the wrongful.

Pondering Points: "Seek first to aid those nearest to you who are being harmed by the deceitful."

203rd Day

Song 15.4 (Yasna 50.4)

Transliterated Text:

at vå ýazâi stavas mazdâ ahurâ hadâ ashâ vahishtâcâ mananghâ xshathrâcâ ýâ îshô stånghat â-paithî âkå aredrêñg demânê garô seraoshânê.

Translated Text:

Wise God, singing praises, I shall always venerate You with righteousness, the best mind, and sovereignty so that the aspirant stands on the path and listens for the manifestations of revelation for the devotees in the House of Song.

Summary Substance: Zarathushtra beautifully defines the veneration of Mazda Ahura. It is working through the best mind, righteousness and the divine dominion so that one is well on the right path to listen to the divine voice within and be guided to the House Song, a state in which one enjoys a mental melody.

Pondering Points: "Venerating Ahura Mazda will always lead you to revelations on the nature of life and wisdom."

204th Day

Song 15.5 (Yasna 50.5)

Transliterated Text:

ârôi zî xshmâ mazdâ ashâ ahurâ hyat ýûshmâkâi mãthrânê vaorâzathâ aibî-dereshtâ âvîshyâ avanghâ zastâishtâ ýâ nå xvâthrê dâyât.

Translated Text:

Wise God, indeed, it is for Your praise through righteousness.

If you are pleased with Your thought-provoker,
then manifest a clear help
with Your powerful hands which shall give us happiness.

Summary Substance: Zarathushtra properly praises Mazda by working through the best mind, righteousness, and the divine dominion. He wants to be sure that if his is the right way of provoking people to think right, then he should soon see the divine help in making his mission a happy success. Events proved that he was right.

Pondering Points: "Ahura Mazda intends for us all to be happy, it is up to us to seek him out."

205th Day

Song 15.6 (Yasna 50.6)

Transliterated Text:

ýê mãthrâ vâcem mazdâ baraitî urvathô ashâ nemanghâ zarathushtrô dâtâ xratêush hizvô raithîm stôi mahyâ râzêñg vohû sâhît mananghâ.

Translated Text:

Wise One, I, Zarathushtra, am, through righteousness, his friend who carries this thought-provoking message. May the Creator of Intelligence fix the course of his tongue so that he teaches my doctrine through good mind.

Summary Substance: Prepared to spread his Divine Thought-Provoking Message, Zarathushtra declares he is that person's friend who joins him in spreading this message. He prays that Ahura Mazda, the Creator of Intelligence, would guide that person's speech so that he teaches, through his good mind, solely the Divine Doctrine that was taught by Zarathushtra.

Pondering Points: "Wisdom, understanding, and intelligence should guide your tongue, so that you may speak forth true and enlightening words."

206th Day

Song 15.7 (Yasna 50.7)

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Transliterated Text:

at vê ýaojâ zevîshtyêñg aurvatô jayâish perethûsh vahmahyâ ýûshmâkahyâ mazdâ ashâ ugrêñg vohû mananghâ ýâish azâthâ mahmâi xyâtâ avanghê.

Translated Text:

Now, I shall yoke for You the swiftest and most appropriate invocations on the roads to victories of Your glorification, victories

which are, Wise One, strong through righteousness and good mind, and with whose urge, You shall be my help.

Summary Substance: Assured of the success of his missionary endeavor, Zarathushtra begins to glorify Mazda, offering the best of his prayers. Using the good mind and precisely working toward the righteous plan, he is well on his road to victory, and he owes the success of his mission to Mazda Ahura.

Pondering Points: "Ahura Mazda deserves the highest praise for he created existence and is always forthcoming with help."

207th Day

Song 15.8 (Yasna 50.8)

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ه عدم وسع. وسع. هموسد... عداده وسعرد وسعرار المعروس...

ه عدم وسع. وسع. هموسد... عداده وسع...

Transliterated Text:

mat vå padâish ýâ frasrûtâ îzhayå pairijasâi mazdâ ustânazastô at vå ashâ aredraxyâcâ nemanghâ at vå vanghêush mananghô hunaretâtâ.

Translated Text:

Wise One, I approach You with loud devotional songs and outstretched hands, You through righteousness with the adoration of a devotee, You through the virtue of good mind.

Summary Substance: The glorification continues with loud devotional songs and outstretched hands; it is an offer by a devotee who is righteous in action and good in mind. It is devotion through thoughts, words, and deeds.

Pondering Points: "All prayers to the Creator should be complemented with good thoughts, words, and deeds."

Song 15.9 (Yasna 50.9)

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Transliterated Text:

tâish vå ýasnâish paitî stavas ayenî mazdâ ashâ vanghêush shyaothanâish mananghô ýadâ ashôish maxyå vasê xshayâ at hudânâush ishayãs gerezdâ xyêm.

Translated Text:

Praising, I shall resort to You, Wise One, with these praises and with deeds of good mind done through righteousness.

I shall, until I achieve self-reliance as a reward, wish to be a suppliant of one who is munificent.

Summary Substance: Zarathushtra's glorification of God is practical; his songs are accompanied by deeds directed by good mind. He would continue his mission until he achieves his objective, and success in his mission, rather than personal advancement, would be the reward for his prayers and deeds.

Pondering Points: "Pray and follow up with your Good deeds and Good mind to achieve success in your goals."

209th Day

Song 15.10 (Yasna 50.10)

Transliterated Text:

at ýâ vareshâ ýâcâ pairî âish shyaothanâ ýâcâ vohû cashmãm arejat mananghâ raocå hvêñg asnãm uxshâ aêurush xshmâkâi ashâ vahmâi mazdâ ahurâ.

Translated Text:

Now, whatever I have performed and shall perform, and whatever, like the rays of the sun, the wide dawning days, which one will esteem through the eyes of his good mind, are, Wise Lord, through righteousness, for Your glory.

Summary Substance: Zarathushtra dedicates all his past, present, and future actions have been done and will be done through the good mind and righteousness in order to glorify Mazda.

Pondering Points: "The benevolence of Ahura Mazda is witnessed through the beauty of creation."

210th Day

Song 15.11 (Yasna 50.11)

Transliterated Text:

at vê staotâ aojâi mazdâ anghâcâ ýavat ashâ tavâcâ isâicâ dâtâ anghêush aredat vohû mananghâ haithyâ-vareshtãm hyat vasnâ ferashôtemem.

Translated Text:

I am, Wise One, Your praiser and shall continue to regard myself so, as long as I have the strength and the will through righteousness.

This shall promote the laws of life through good mind, for true actions make life most renovated as God wishes.

Summary Substance: The dedication to the Divine Mission is thorough, as Zarathushtra would continue until his very last breath. His dedication to duty would promote the Laws of Life for

mankind; because; when truly translated into action, life on earth will be always fresh, always modern. And Mazda wishes us to continuously renovate our lives and life as a whole.

Note: The last line *haithyâ-vareshtãm hyat vasnâ ferashotemem* "true actions make life most renovated as God wishes.." is the beginning of the Gathic part of the *Koshti* prayer, and with it on the lips, the girdle is placed on the waist for girding.

Pondering Points: "As long as we are able, we should seek to renovate existence by actualizing the laws which Ahura Mazda has established for us."

Vohu Khshathra Gâthâ

Song 16 (Yasna 51)

THE GOOD DOMINION OF CHOICE

211th Day

Song 16.1 (Yasna 51.1)

րենան, դուագրանութ, բանեա, գրանւուանը, արձու էչ, էենեա, գոլչուանութ ունեւուերանութ, արձու գրություն արձուագրանութ անատություն արձուագրանություն արձություն արձություն արձուագրանություն արձուագրանություն արձություն արձուագրանություն արձություն արձ

Transliterated Text:

vohû xshathrem vairîm
bâgem aibî-bairishtem
vîdîshemnâish îzhâcît
ashâ añtare-caraitî
shyaothanâish mazdâ vahishtem
tat nê nûcît vareshânê.

Translated Text:

The good dominion is to be chosen.

It is the best dividend.

In fact, it is devotion for the dedicated,

who, Wise One, moves best

within righteousness by his deeds.

It is for this dominion that I am working for all of us now.

Summary Substance: A good government must be an elected one; this is one of the best gains one can have in this life. To serve a chosen government means to serve it best with devotion based on righteous deeds. It is for such a dominion, a governmental system, that Zarathushtra determined was best for us, mankind; as such, he founded the foremost democracy—mental and physical, spiritual and material.

Pondering Points: "Ideal truth and order in the world may be achieved through our good deeds and conscious efforts."

Song 16.2 (Yasna 51.2)

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Transliterated Text:

tâ vê mazdâ paourvîm ahurâ ashâ ýecâ taibyâcâ âramaitê dôishâ-môi ishtôish xshathrem xshmâkem vohû mananghâ vahmâi dâidî savanghô.

Translated Text:

I dedicate these deeds, Wise Lord, first of all to You, then to Righteousness, and then to you, Serenity.

Show me the desired dominion.

Grant me, through Your good mind, the strength to glorify.

Summary Substance: Zarathushtra dedicates his deeds to Mazda, Righteousness, and Serenity so as to established the ideal government. He then prays for strength acquired through the good mind to glorify God in such a desired dominion.

Pondering Points: "Deeds done wisely, properly, and with a serene mindset help to establish the ideal order of existence."

213th Day

Song 16.3 (Yasna 51.3)

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Transliterated Text:

â vê gêushâ hêmyañtû ýôi vê shyaothanâish sâreñtê ahurô ashâ-hizvå uxdhâish vanghêush mananghô ýaêshãm tû pouruyô mazdâ fradaxshtâ apî.

Translated Text:

Let those, who have joined You in action, assemble to hear You, because You are the Lord of true speech with words of good mind.

Of these words, Wise One, You are the foremost promulgator.

Summary Substance: The Divine Dominion belongs to God, as Zarathushtra says in his opening stanza of "Yatha Ahu". Here he repeats this idea; he calls upon all those who have dedicated themselves, since this mission started, to come together to listen to the Divine Message, the message based on truth and the good mind, promulgated by God and realized by Zarathushtra.

Pondering Points: "Ahura Mazda speaks forth true words—words which, when heard, advance each living creature."

214th Day

Song 16.4 (Yasna 51.4)

Transliterated Text:

kuthrâ ârôish â fseratush kuthrâ merezhdikâ axshtat kuthrâ ýasô xyên ashem kû speñtâ âramaitish kuthrâ manô vahishtem kuthrâ thwâ xshathrâ mazdâ.

Translated Text:

Where does felicity flow?
Where does favor take place?
Where is righteousness attained?
Where is the progressive serenity?
Where is the best mind?
Where? Through Your dominion, Wise One?

Summary Substance: True happiness, divine favor, righteousness, progressive tranquility, and best thinking, all are enjoyed in the Divine Dominion.

Pondering Points: "The Good Mind, the Righteous Order of Existence, and Progressive Serenity are found in totality within the dominion of Mazda."

215th Day

Song 16.5 (Yasna 51.5)

Transliterated Text:

Vîspâ tâ peresãs ýathâ ashât hacâ gãm vîdat vâstryô shyaothanâish ereshvô hãs huxratush nemanghâ ýê dâthaêibyô eresh-ratûm xshayãs ashivå cistâ.

Translated Text:

I ask these to know
how does a settler, by his proper actions,
strengthen the world with righteousness?
He is a humble intellectual
who is a true leader of the lawful
and is recognized as the ruler of the rewarded.

Summary Substance: As against a wandering parasite, a settled humble intellectual promotes the world through his righteous actions. In turn, such a person is recognized by the prosperous law-abiding as their true leader.

Pondering Points: "A truthful leader prioritizes the advancement of society by an intellectual understanding of the laws of existence."

216th Day

Song 16.6 (Yasna 51.6)

عا، واسوددنى وادروارس عدروسان ساءاع ما، سرساس سادر والدرساس والمرساس والمر

Transliterated Text:

ýê vahyô vanghêush dazdê ýascâ hôi vârâi râdat ahurô xshathrâ mazdå at ahmâi akât ashyô ýê hôi nôit vîdâitî apêmê anghêush urvaêsê.

Translated Text:

The Wise God gives,
through his sovereignty,
much good to him
who succeeds for the sake of his conviction.
But he who does not strengthen it,
shall get much bad at the turning point of his life.

Summary Substance: He who is firm in his belief and acts accordingly, gains much good, but he who does not promote the Divine Dominion ends in a great loss.

Pondering Points: "Those who strive to create a better world are rewarded dearly, but those who oppose this due to selfish desire lose dearly."

217th Day

Song 16.7 (Yasna 51.7)

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Transliterated Text:

dâidî-môi ýê gãm tashô apascâ urvaråscâ ameretâtâ haurvâtâ spênishtâ mainyû mazdâ tevîshî utayûitî mananghâ vohû sêñghê.

Translated Text:

You, Wise One, Who have fashioned the world, the waters, and the plants by Your most progressive mentality, grant me, in accordance with good mind's doctrine, immortality, wholeness, steadfast strength, and endurance.

Summary Substance: To serve the living world, the waters, and the plants better, Zarathushtra says a short prayer addressing Mazda who has created these very things through his creative faculty, the most progressive mentality. He prays that he, guided by his good mind, may enjoy endurance, lasting energy, perfection, and eternity.

Pondering Points: "Mazda created existence through the iterative impulse to progress towards goodness, which would ultimately bring us perfection and immortality."

218th Day

Song 16.8 (Yasna 51.8)

Transliterated Text:

at zî tôi vaxshyâ mazdâ vîdushê zî-nâ mruyât hyat akôyâ dregvâitê ushtâ ýê ashem dâdrê hvô zî mãthrâ shyâtô ýê vîdushê mravaitî.

Translated Text:

Now, I shall speak, Wise One, for You.

Let one tell the wise
that evil is for the wrongful
and radiant happiness is for him who upholds righteousness.

Truly, he who tells this thought-provoking message to the wise,
will thereby become happy.

Summary Substance: Zarathushtra's Divine Message is for the wise because they can better comprehend it. He wants the wise to know that evil has evil as its consequence, radiant happiness is for the righteous, and radiant happiness enlightens its surrounding. A happy wise person who spreads the message to others, spreads radiates happiness by sharing his wisdom, and, as a result, people become wiser and wiser. The Zarathushtrian religion does not thrive on simple people's blind faith; it instead demands attention, comprehension, discretion, conviction, and action.

Pondering Points: "Those who reveal truth to the wise will find radiant happiness."

219th Day

Song 16.9 (Yasna 51.9)

Transliterated Text:

ýãm xshnûtem rânôibyâ då thwâ âthrâ suxrâ mazdâ ayanghâ xshustâ aibî ahvâhû daxshtem dâvôi râshayenghê dregvañtem savayô ashavanem.

Translated Text:

You grant happiness to both factions through Your bright Fire, Wise One,

as well as through the purifying test.

This is the established principle of existence:

Sufferings for the wrongful,
and blessings for the righteous.

Summary Substance: The Divine Fire—light, warmth and energy—would lead both the righteous and the wrongful to happiness. Since the righteous are on the right path, it is easier for them to reach the goal; however, the wrongful suffer the consequences of their actions, the purifying process, to reach the same place.

Pondering Points: "By the fire embued in all existence will Mazda deliver onto truthfulness and deceitfulness their ultimate compensations."

220th Day

Song 16.10 (Yasna 51.10)

Transliterated Text:

at ýê mâ-nâ marexshaitê anyâthâ ahmât mazdâ hvô dâmôish drûjô hunush tâ duzhdå ýôi heñtî maibyô zbayâ ashem vanghuyâ ashî gat tê.

Translated Text:

Now, Wise One, the person who wants to destroy us, is indifferent to this doctrine.

He himself is the child of a wrong world, and is one of the malefactors.

I invoke righteousness for mine, so that it comes along with good reward.

Summary Substance: Although assured of his mission's success, Zarathushtra and companions have their enemies who are alien to his Divine Message. They are the products of a wrong world; as such, they are harmful. However, adhering fast and firm to the Universal Law of

Righteousness, Zarathushtra knows that in spite of some difficulties, the final success would be his.

Pondering Points: "In the face of the oppression of deceitful and evil people, call upon the righteous order of existence to be empowered to resist them."

221st Day

Song 16.11 (Yasna 51.11)

Transliterated Text:

kê urvathô spitamâi zarathushtrâi nâ mazdâ kê vâ ashâ âfrashtâ kâ speñtâ âramaitish kê vâ vanghêush mananghô acistâ magâi ereshvô.

Translated Text:

Wise One, which person is a friend of mine,
Zarathushtra Spitama?
Who, indeed, consults righteousness?
With whom is the progressive serenity?
Who, indeed, considers himself rightful
to belong to good mind and to the Fellowship?

Summary Substance: These questions point to the type of person Zarathushtra considers a companion, a person who consults righteousness, lives a life of progressive tranquility, uses his good mind, is a member of the Zarathushtrian Fellowship, and considers himself a rightful person.

Pondering Points: "Seek friends who provide righteousness and truthfulness to your friendship."

222nd Day

Song 16.12 (Yasna 51.12)

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Transliterated Text:

nôit tâ-îm xshnâush vaêpyô kevînô peretô zemô zarathushtrem spitâmem hyat ahmî urûraost ashtô hyat hôi îm caratascâ aodereshcâ zôishenû vâzâ.

Translated Text:

The sagacious prince did not satisfy me,
Zarathushtra Spitama,
on this wide earth
when he obstructed me in my gain there,
because I have been quick and conveying
in my walks and talks.

Summary Substance: Besides his companions, Zarathushtra had a number of antagonists, one of them an unnamed learned prince. Wherever Zarathushtra went, he was working against him because he was bothered that Zarathushtra had great success in his teachings, debates, and conversations.

Pondering Points: "Deceitful people in power will always seek to obstruct the wise who spread the truth of their evil deeds."

223rd Day

Song 16.13 (Yasna 51.13)

Transliterated Text:

tâ dregvatô maredaitî
daênâ erezâush haithîm
ýehyâ urvâ xraodaitî
cinvatô peretå âkå
xvâish shyaothanâish hizvascâ
ashahyâ nãsvå pathô.

Translated Text:

Thus the conscience of the wrongful tramples the truth on the straight line.

His soul openly upbraids him in front of the sorting bridge, because it is his deeds and words that make him lose the path of righteousness.

Summary Substance: The conscience of the wrongful tramples truth as they blunder forward ignorantly in life. When they eventually reach the "sorting bridge", where the righteous are distinguished from the wrongful, their perplexed soul chastise them over their words and deeds which made them go astray, and now they must face the consequences.

Pondering Points: "In the end, the soul of the wrongful will condemn them for how they have corrupted their conscience."

224th Day

Song 16.14 (Yasna 51.14)

Transliterated Text:

nôit urvâtâ dâtôibyascâ karapanô vâstrât arêm gavôi ârôish âsêñdâ xvâish shyaothanâishcâ sêñghâishcâ ýê îsh sêñghô apêmem drûjô demânê âdât.

Translated Text:

The mumbling priests are not friends.

They are sufficiently far from laws and from the settlement.

They take delight in injuring the world

with their deeds and teachings,

a doctrine that ultimately places them

in the house of wrong.

Summary Substance: The priests who mumble and perform rituals with no knowledge or care are not friends and well-wishers. They do not honor laws and are not productive members of the human society. Instead, they harm the world by their actions and by their religiosity; their wrong doctrine keeps them in a state of wrong.

Pondering Points: "Manipulative teachers of religion and ideology take pleasure in injuring the living world, but their teachings will ultimately place them in the house of deceit."

225th Day

Song 16.15 (Yasna 51.15)

۵۳. مارخ. مارسود، عداردهس، مصسدمس، مدررسد، «مررده»، هدرسه، همردودخ. مارخه، عدرهس، مسروخ، مارخه، هدرسه، همروخ، الماردخ، همروسه، همردمارخ، مارخه، همرسه، همردمارخ، مارخه، همرسه، همردمارخ، مارخه، همرسه، همردمارخ، مارخه، همرهارخ، مارخه، همردمارخ، مارخه، مارخ

Transliterated Text:

hyat mîzhdem zarathushtrô magavabyô côisht parâ garô demânê ahurô mazdå jasat pouruyô tâ vê vohû mananghâ ashâicâ savâish civîshî.

Translated Text:

The prize, I, Zarathushtra
have promised my fellows in the future
is the House of Song,
in which the Wise One came first.
I have promised it to you
through gains of good mind and righteousness.

Summary Substance: Should one adhere to the guidance reached through one's good mind and then proceed according to the Universal Law of Righteousness, they will surely reach the goal of

perfection and immortality, a divine state foremost attained by Mazda. It is this serene state that Zarathushtra promises his companions.

Pondering Points: "Those who follow the Good Mind and righteousness are rewarded with blissful peace and happiness."

226th Day

Song 16.16 (Yasna 51.16)

وه هاده و وه دروس، و ماروس، سهر رخی سهس، در مارو درسد، در مارس، و ماروس، و

Transliterated Text:

tãm kavâ vîshtâspô magahyâ xshathrâ nãsat vanghêush padebîsh mananghô ýãm cistîm ashâ mañtâ speñtô mazdå ahurô athâ nê sazdyâi ushtâ.

Translated Text:

Kavi Vishtaspa has attained this through the power of the Fellowship and the songs of good mind.

It is the wisdom the progressive Wise God has thought through righteousness so that to teach us radiant happiness.

Summary Substance: Successful in his divine mission, Zarathushtra speaks of his best companions. First is Kavi Vishtaspa, a king who was once proud of the physical power which had won him such a large territory. Now that he has converted to the Good Religion and contemplated the Gathas with meditation and the good mind, he has realized that true power lies in a Fellowship established on the Primal Principles of Life, not brute force ruling people. These principles are based on the divine wisdom and, when translated into life, they teach us how to radiate happiness to others by serving the Fellowship.

Pondering Points: "Listen to the wise Creator of existence through the righteous laws of existence to receive radiant happiness."

227th Day

Song 16.17 (Yasna 51.17)

و المرافع الم

Transliterated Text:

berexdhãm môi ferashaoshtrô hvô-gvô daêdôisht kehrpêm daênayâi vanghuyâi ýãm hôi ishyãm dâtû xshayãs mazdå ahurô ashahyâ âzhdyâi gerezdîm.

Translated Text:

Ferashaoshtra Hvogva has shown me a precious plan for the Good Conscience. May Sovereign Wise Lord grant him power to attain the possession of righteousness.

Summary Substance: Ferashaoshtra, another prominent companion, presents a valuable plan for the promotion of the Good Religion. Zarathushtra prays for the power for him to progress in his righteous mission.

Pondering Points: "If you show others your unique viewpoint on how to best understand existence, you will help in attaining the Righteous Order of Existence for all life."

228th Day

Song 16.18 (Yasna 51.18)

۵۳۵، عور، هسروک، مهم، مهم، مهم، مهم، مهم، مهم، عدره، عدره و و الدرهه، و و و و دره، هدره، و المره، و ا

Transliterated Text:

tãm cistîm dêjâmâspô hvô-gvô ishtôish xvarenå ashâ vereñtê tat xshathrem mananghô vanghêush vîdô tat môi dâidî ahurâ hyat mazdâ rapên tavâ.

Translated Text:

Sage Jamaspa Hvogva has, in his desire for illumination, chosen that sovereignty, the acquisition of good mind, through righteousness.

He says: "Wise Lord, grant me the supports which is Yours."

Summary Substance: Possession of the good mind through righteousness makes one sovereign and self-reliant. This is how Jamaspa Hvogova, another prominent companion of Zarathushtra, wants to enlighten himself. He prays for Ahura Mazda's support.

Pondering Points: "In the search for enlightenment, seek the empowering soveriegnty of the Wise Lord."

229th Day

Song 16.19 (Yasna 51.19)

Transliterated Text:

hvô tat nâ maidyôi-månghâ spitamâ ahmâi dazdê daênayâ vaêdemnô ýê ahûm ishasãs aibî mazdå dâtâ mraot gayehyâ shyaothanâish vahyô.

Translated Text:

Maidyoi-mâha Spitama, that person dedicates himself in comprehending it by his religion, and in desiring it for life who says that the laws of God are better for living them through deeds alone.

Summary Substance: Maidhyoi-mâha, Zarathushtra's older cousin, was the first person to have chosen the Good Religion. Zarathushtra says Maidhyoi-mâha understands the Divine Doctrine and desires to implement it in his practical life; he furthers states this is because Maidhyoi-mâha says that the Divine Principles of Life are better only if one does not stop at thinking and speaking about them but also puts them in practice.

Pondering Points: "In order to achieve desired results, one's belief in thoughts and words must be followed by their actions."

230th Day

Song 16.20 (Yasna 51.20)

Transliterated Text:

tat vê nê hazaoshånghô vîspånghô daidyâi savô ashem vohû mananghâ uxdhâ ýâish âramaitish ýazemnånghô nemanghâ mazdå rafedhrem cagedô.

Translated Text:

Here, all of you,
who are of one will with us in giving goodness:
Righteousness is through good mind
and through words which stem from serenity.
While humbly worshiping,
ask for the help of the Wise One.

Summary Substance: Mentioning four of his closest companions, Zarathushtra turns to all those who have chosen his Divine Doctrine. He states that the proper conduct of precision and righteousness can only be achieved through the good mind and being in a serene and tranquil state. He advises us to humbly pray to Mazda and ask for help and guidance.

Pondering Points: "Good mind and serenity, accompanied by earnest prayers, lead to righteousness."

231st Day

Song 16.21 (Yasna 51.21)

Transliterated Text:

âramatôish nâ speñtô hvô cistî uxdhâish shyaothanâ daênâ ashem spênvat vohû xshathrem mananghâ mazdå dadât ahurô têm vanguhîm ýâsâ ashîm.

Translated Text:

The person who belongs to progressive serenity, promotes righteousness with his intellect, words, deeds, and conscience.

The Wise God grants him dominion through good mind.

I too shall pray for such a good reward.

Summary Substance: In order to emphasize the point of the preceding stanza, Zarathushtra paraphrases his statement: A person who enjoys progressive serenity and increasing tranquility promotes precision and righteousness with his thoughts, words, deeds, and, above all, with his conscience; he acquires sovereignty and self-reliance through his good mind. It is for such a noble cause that Zarathushtra offers his prayers.

Pondering Points: "Enjoy peace and possession of sound mind and body, and promote the living world with good thoughts, good words, and good deeds."

232nd Day

Song 16.22 (Yasna 51.22)

ور كريوردس، عور سوكسك، بوسلس، بوسودك الماردس، عدر الماروس، المارو

Transliterated Text:

ýehyâ môi ashât hacâ vahishtem ýesnê paitî vaêdâ mazdå ahurô ýôi ångharecâ heñticâ tã ýazâi hvâish nâmênîsh pairicâ jasâi vañtâ.

Translated Text:

The Wise God knows best any person of mine for his or her veneration done in accordance with righteousness. I shall, on my part, venerate such persons, passed away or living, by their names, and shall lovingly encircle them.

Summary Substance: Finally, Zarathushtra is paying tribute to the people promoting righteousness. He says that Mazda Ahura knows best the good acts of veneration and service done according to precision and righteousness. Zarathushtra, on his part, venerates all such persons, dead or alive, by mentioning their names and by lovingly embracing them. What a touching scene to see a Master mentioning each of his followers, those who have passed away and those who are with him, by name, and then loving and encircling them! Teacher venerating pupils, only someone like Zarathushtra could do it!

Note: This stanza is paraphrased in "Yenghê Hâtâm" prayer, so often repeated in daily prayers. It is a unique tribute paid to every man and woman for the "Good Thoughts, Good Words, and Good Deeds" done by them. It says: "Indeed Mazda Ahura, the Wise God, knows better any person among men and women for his or her veneration. We, on our part, venerate all such men and women."

Pondering Points: "Ahura Mazda knows every righteous person who has existed and will exist, and He will accept them with love."

Vahishto Ishti Gâthâ

Song 17 (Yasna 53)

BEST WISH

233rd Day

Song 17.1 (Yasna 53.1)

عرف المسلم المعرب المع

Transliterated Text:

vahishtâ îshtish srâvî zarathushtrahê spitâmahyâ ýezî hôi dât âyaptâ ashât hacâ ahurô mazdå ýavôi vîspâi â hvanghevîm ýaêcâ hôi daben sasheñcâ daênayå vanghuyå uxdhâ shyaothanâcâ.

Translated Text:

The best wish of mine, Zarathushtra Spitama,
has been fulfilled,
because the Wise God has, on account of my righteousness,
granted me blessings, both mental and material, and a good life for ever.
Those who hurt me,
have also learned the words and deeds of the Good Conscience.

Summary Substance: After concluding his 16th Song with his loving veneration of all his companions, Zarathushtra now expresses his joy at the success of his mission. It is on account of his earnest and righteous way of promoting his Divine Mission that he finds his best wish has come true, the successful esablishing of the Good Religion. He earnestly ascribes his success to divine guidance; he feels happy and content in mind and body knowing he will enjoy a good life forever. He is alive, his very words are heard, and he sees that those who rose against him, hurt him, made him leave his relatives and hometown, and placed obstacles in his way to Vishtaspa's court—where they then intrigued against him—have now learned the truth. They too have converted to the Good Religion.

Pondering Points: "Once the Truth is explained fully from a wholistic perspective, opposition fades and success is accomplished."

234th Day

Song 17.2 (Yasna 53.2)

Transliterated Text:

atcâ hôi scañtû mananghâ uxdhâish shyaothanâishcâ xshnûm mazdå vahmâi â fraoret ýasnãscâ kavacâ vîshtâspô zarathushtrish spitâmô ferashaoshtrascâ dånghô erezûsh pathô ýãm daênãm ahurô saoshyañtô dadât.

Translated Text:

And now, let Kavi Vishtaspa, the Zarathushtrian Spitama, and Ferashaoshtra pursue, with mind, words, and deeds, the knowledge for the praise and for the choice of venerations of the Wise One, in order to establish in straight paths the religion which God has granted to the benefactor.

Summary Substance: Satisfied with the progress made by the Good Religion, Zarathushtra now delegates his work to his close companions—Vishtaspa, Ferashaustra and likely his cousin Maidhyoi-maha as well. He advises them to continue to pursue with their thoughts, words, and deeds the religious knowledge and proper ways of venerating Mazda, all with the sole aim of paving real roads for promoting the Good Religion.

Pondering Points: "Ahura Mazda will provide you the path to becoming a renovator of existence if you attend and listen to him."

235th Day

Song 17.3 (Yasna 53.3)

ngm. 1039. Gilnor(cm. p)mm. Alnpymm. anitonam. mlnonageor.. *1000 fmle. galon(cm. 8) anitonam.. anitonam... ani

Transliterated Text:

têmcâ tû pourucistâ haêcat-aspânâ spitâmî ýezivî dugedrãm zarathushtrahê vanghêush paityâstêm mananghô ashahyâ mazdåscâ taibyô dât sarem athâ hêm ferashvâ thwâ xrathwâ spênishtâ âramatôish hudânvareshvâ.

Translated Text:

Pouruchista Haechataspa Spitama, youngest daughter of Zarathushtra:

May He grant you him who is steadfast in good mind, and united with righteousness and with the Wise One.

Therefore, consult him with your wisdom, and work with the most progressive and munificent serenity.

Summary Substance: A happy occasion is approaching. Zarathushtra's youngest daughter, Pouruchista, is getting married to a young man, Jamaspa Hvogova. She is blessed by her father. He wishes her a spouse who is unerring in thoughts, is right and righteous, and very godly. He advises her to be very wise, serenely, generous, and progressive in talking to him. To Zarathushtra, marriage is a sublime act of loving wisdom, and not one entered into through sheer emotions.

Note: Besides some late Pahlavi sources, there is no indication Pouruchista married Jamaspa in the Gathic text. The question of Zarathushtra's children—who he had them with, how many mothers there were, how many children there were, etc—is plagued by late Pahlavi sources mythologizing Zarathushtra. There is some reason to believe that by the time of Pouruchista, Jamaspa would have been an old man, making her marrying him unlikely, considering she states she chose him in the next stanza. — Caleb Goodfellow

Pondering Points: "Consult with your intellect and intuition to choose a spouse who will help you be a more truthful and righteous person."

Song 17.4 (Yasna 53.4)

ansemar. naselet.: عداده و المادري عدده و المادري و المادري

Transliterated Text:

têm zî vê speredânî varânî yâ fedhrôi vîdât paithyaêcâ vâstryaêibyô atcâ xvaêtaovê ashâunî ashavabyô mananghô vanghêush xvênvat hanghush mêm bêedush mazdå dadât ahurô daênayâi vanghuyâi ýavôi vîspâi â.

Translated Text:

(She replies:) Him I shall emulate and choose, an act which will be an honor for the father, the husband, the settlers, and the family. As a righteous woman among the righteous people, mine be the glorious union of good mind.

May the Wise God grant it for the Good Conscience for all the time.

Summary Substance: Pouruchista assures her father that she will choose and emulate the right person with whom her marriage will prove to be an honor for her father, her husband, other family members, and all the neighbors in the settlement. She vows to serve as a righteous woman among a righteous people. She will always be using her good mind, and for that, she prays to adhere and enjoy the Good Religion for all the time she lives.

Pondering Points: "A good marriage, founded on faith, wisdom, and righteousness, serves the community, earns honor, and brings posperity to the family."

237th Day

Song 17.5 (Yasna 53.5)

Amaste. Guscenstmerez.. onterer. ontons. ontons...

Transliterated Text:

sâxvênî vazyamnâbyô kainibyô mraomî xshmaibyâcâ vademnô mêñcâ-î mãzdazdûm vaêdôdûm daênâbîsh abyascâ ahûm ýê vanghêush mananghô ashâ vê anyô ainîm vîvêñghatû tat zî hôi hushênem anghat.

Translated Text:

(Zarathushtra says) These words I speak to the charming brides, and to you, bridegrooms. Do bear them in mind.

Comprehend them with your consciences.

Master the life which belongs to good mind.

May you each win the other through righteousness.

It will, indeed, be a good acquisition for each of you.

Summary Substance: Zarathushtra now addresses all "charming" brides and bridegrooms. He wants them to fully understand what he advises them, and wants to them to lead a life of wisdom. Then, giving the best of equality, he prays that each of them win the other through righteous and true love in life. A happy life of love based on wisdom and truth is truly a rich reward.

Pondering Points: "Seek to surpass your loved ones in righteous, as this will be a good gain for each of you."

238th Day

Song 17.6 (Yasna 53.6)

Transliterated Text:

ithâ î haithyâ narô athâ jênayô drûjô hacâ râthemô yême spashuthâ frâidîm drûjô âyesê hôish pithâ tanvô parâ vayû-beredubyô dush-xvarethêm nãsat xvâthrem dregvôdebyô dêjît-aretaêibyô anâish â manahîm ahûm mereñgeduyê.

Translated Text:

Men and women, it is true that wrong is attractive and appears to have advantages.

But it alienates one away from one's self.

It ends in woefulness and bad reputation.

It destroys happiness for the wrongful. It defiles truths.

With these, you shall be destroying your mental life.

Summary Substance: Zarathushtra gives timely advice to the young men and women joined in wedlock. It is true, he says, that wrong things have their own attraction. Some see quick profit in them, but the person engaged in a wrong act, knows what they are doing. Their conscience troubles them and feels that they have betrayed themselves. Once a person is exposed of the wrongs done, the consequences are bad, reputation is lost, and happiness gone. The wrongful mentally suffers hard; it is no life.

Pondering Points: "Men and women both should resist the allure of the Lie, as it treating it as an advantage only destroys your mental existence."

239th Day

Song 17.7 (Yasna 53.7)

Transliterated Text:

atcâ vê mîzhdem anghat ahyâ magahyâ ýavat âzhush zarazdishtô bûnôi haxtayå paracâ mraocãs aorâcâ ýathrâ mainyush dregvatô anãsat parâ ivîzayathâ magêm têm at vê vayôi anghaitî apêmem vacô.

Translated Text:

But the reward of this Fellowship shall be yours as long as you remain united in weal and woe with all your heart in wedlock.

Thus the mentality of the wrongful disappears.

However, if you abandon the Fellowship, then the last word you shall utter is "woe."

Summary Substance: If a couple emulate each other in righteous acts through the good mind, their life would be ideal. If either one of them is attracted by wrongness, the unity could fall apart. Zarathushtra wants all units of society—from the house to the world fellowship—well united. A rupture in one, would have ill effect on all others. He, therefore, advises the couples to remain united in weal or woe with all their heart. Unity dispels evil and strengthens fellowship; disunity is harmful. One who destroys unity, is no more a member, and one who abandons the Fellowship will never feel happy. They would continually feel that loss.

Pondering Points: "The unity and happiness of a couple are guaranteed if they make the basis of their marriage mutual love and care."

240th Day

Song 17.8 (Yasna 53.8)

Transliterated Text:

anâish â duzhvareshnanghô dafshnyâ hêñtû zah'yâcâ vîspånghô xraoseñtãm upâ huxshathrâish jênerãm xrûnerãmcâ râmãmcâ âish dadâtû shyeitibyô vîzhibyô îratû îsh dvafshô hvô derezâ merethyâush mazishtô moshucâ astû.

Translated Text:

It is with such actions that evil doers become prone to deception and ridicule.

Let them all scream for themselves.

Let, by means of good rulers, killing and wounding be prevented and peace be brought to homes and settlements. Let afflictions be gone. He is the greatest who restrains violent death. And let this happen soon!

Summary Substance: The evil doers, the wrongful, indulge in deceiving and ridiculing those they are against; they create uproar. Zarathushtra says that they should be left to themselves to shout and roar, just ignore them. However, the righteous should have good rulers for themselves who would prevent war and bring peace to the settled people. The person who would stop bloodshed is the greatest hero.

Pondering Points: "Good rulers, whether at the home or in society, bring peace and happiness by ending violence and bloodshed."

241st Day

Song 17.9 (Yasna 53.9)

۵ و ۱۳۵۲ مراوس، ۵ مردس، ۱۳۵۲ مردس، ۱۳۵۲ استهای، سرس، ۱۶ ۱۶ ۱۳۵۲ و سرم ۱۳۵۲ و ارده موردس، و ارده موردس، و ۱۳۵۲ و ۱۳۵ و ۱۳۵ و ۱۳۵ و ۱۳۵۲ و ۱۳۵۲ و ۱۳۵۲ و ۱۳۵۲ و ۱۳۵ و ۱۳۵۲ و ۱۳۵۲ و ۱۳۵۲ و ۱۳۵۲ و ۱۳۵ و

Transliterated Text:

duzhvarenâish vaêshô râstî tôi narepîsh rajîsh aêshasâ dêjît-aretâ peshô-tanvô kû ashavâ ahurô ýê îsh jyâtêush hêmithyât vasê-itôishcâ tat mazdâ tavâ xshathrem ýâ erezhejyôi dâhî drigaovê vahyô.

Translated Text:

Activity with evil doers yields to decrease in worth.

In their anger, they defile truth and are criminals.

Where is the righteous lord,
who would oppose them for life and liberty?

It is, Wise One, Your dominion
that provides an honest-living oppressed a better living.

Summary Substance: Evil doers do not add any value to life as they are driven by anger, the cause of all destructive actions. They destroy truth and commit crime, and they bring death and destruction. They must be opposed in order to safeguard life and maintain freedom. This state of

freedom andlife is only achieved by choosing a good dominion in which every honest person is guaranteed a better living, and no one is deprived of their rights. Zarathushtra advocates an ideal society based on mental and material righteousness, freedom, happiness, and progress.

Pondering Points: "In the face of oppressors and dictators, seek to create a free and beneficial world that provides honest, oppressed people a wonderful life."

242nd Day

Airyemâ Ishyâ (Yasna 54.1)

Closing stanza THE WORLD ZARATHUSHTRIAN FELLOWSHIP

س. سرادداىس. دىددىخ. (سوئىس. كارى. دىددىكى سوراخ. ئاستاس ئاسراسى ئارۇسى. ئارئاددىسىداس. دىددارددىسى ئارسى ئاستاسى ئاسرائىلى ئاسرائىلى ئاسراسى ئاسراسى ئاسرائىلى ئاستاسى ئاسرائىلى ئاستا ئاسى سراددائىس. دىددىكى ئاستاسى ئاسىلى ئ

Transliterated Text:

â airyêmâ ishyô rafedhrâi jañtû nerebyascâ nâiribyascâ zarathushtrahê vanghêush rafedhrâi mananghô ýâ daênâ vairîm hanât mîzhdem ashahyâ ýâsâ ashîm ýãm ishyãm ahurô masatâ mazdå.

Translated Text:

May the desired Fellowship come for the support of the men and women of Zarathushtra, for the support of good mind, so that the conscience of every person earns the choice reward, the reward of righteousness, a wish regarded by the Wise God.

Summary Substance: Zarathushtra concludes his Sublime Songs with a solemn prayer: He prays for the promotion of the Universal Fellowship that would support the Zarathushtrian men and women living a life of the good mind, with all they look for being the reward of righteousness alone. That is the reward God wishes to give every person.

Pondering Points: "Seek to aid in the creation of a Word Fellowship dedicated to improving and perfecting existence."

Concluding Note: Zarathushtra came with a dynamic divine thought-provoking message. He persevered so he could spread it, and finally, he succeeded in this mission: Forging a fresh Fellowship based on Good Thoughts, Good Words and Good Deeds. This was a Fellowship based on serving the Wise God and the world we live in, a Fellowship in which every Zarathushtrian man and woman could conscientiously work toward Righteousness.... Righteousness for the sake of the Best Righteousness alone.

A world Fellowship of men and women bringing peace and prosperity to every living being is one of the main goals of the religion of Good Conscience. It is the fulfillment of Zarathushtra's mission, a mission aimed at perfecting the world in mind and matter, spirit and body toward immortality and union with God. It is the fellowship for which he rose, worked and succeeded. It is the universal union which is desired. It is a unity which would bring true happiness to every person in every family. It is the unity built by loving families. It is the outcome of true spiritual and physical democracy in which there would exist no oppressor and no oppressed. It is to tread the path of righteousness with a good and sound mind. Its reward is righteousness.

While Yatha Ahu is the beginning of the Gathas, Â Airyema Ishya is their end. One is the aim of creating a perfectly happy world and the other is the culmination of the aim. Â Airyema Ishya is a prayer which wishes us a worthy world of unity, through the Religion of Good Conscience and the Fellowship it establishes. It is a beautiful benediction with which Asho Zarathushtra concludes his inspired and inspiring songs of divine love and sublime guidance, the Gathas.

May we continue to follow the divine principles of wholeness and immortality by studying and practicing the thought-provoking message of the Gathas. And may we continue to be worthy members of the Zarathushtrian Fellowship in The Zarathushtrian Assembly.

Yasna Haptanghaiti

Yasna *Haptanghaiti*, the Yasna of Seven Chapters (Yasna 35-41) also in the Gathic dialect, was perhaps composed by one or more of Zarathushtra's close companions. They are short subtle songs of prayers. I give below the Preface to my "Yasna Haptanhaiti, an attempt at restoration of meter and translation of re-versified text [in English and Persian]", Tehran, 1975:

243rd Day

Preface

The *Haptañhâiti* constitutes one seventh of the Gathas, the Gathas one third of the Yasna, and the Yasna one third of the Avesta. Therefore, in quantity, it is but 1/63 of the text. But in quality, the Zoroastrian Lore has given it the second highest position in the Avesta. It is next to the Five Songs of Zarathushtra, inside which it has been allotted a placid place.

However, in our modern scholastic age, it appears that so far it has been its quantity which has mattered more. It has been too thin to receive any serious attention—just a part of the monotonously animistic liturgy. And if at all, someone has paid some attention, it has not been for expounding its high position, but to describe its present characteristics, or on the contrary, to pin point it as the point of deviation from the course set by Zarathushtra.

My interest in it, casual first, curious later, and consecrated at present, has been rewarding—a sweet song translated into English and Persian. And my 'Introduction' fully justifies the position it enjoys. So slim, yet so serene!

Ali A. Jafarey Rawalpindi, Pakistan 30th September, 1974 50th Birthday of Amy, my wife, my mentor.

Song 1 (Yasna 35)

SALUTORY

Song 1.1 (Yasna 35.1)

namnond. 13/34m. Gnontarcem. Garancem. Barbarcend. Barbarcend. 13/34m. 13/34m. Garandercem. Barbarcend...

Aparendon. and the aparende and aparende and aparende and aparende aparendercem. 13/34m. Antonomence and aparendercem. 13/34m. Antonomence and aparendercem. 13/34m. Antonomence and aparendercem...

Transliterated Text:

ahurem mazdãm ashavanem ashahe ratûm ýazamaide ameshâ speñtâ huxshathrâ hudhâonghô ýazamaide, vîspãm ashaonô stîm ýazamaide mainyevîmchâ gaêthyãmchâ berejâ vanghêush ashahe berejâ daênayâo vanghuyâo mâzdayasnôish.

Translated Text:

We venerate the Lord Wise,
(The Righteous, Master of Righteousness).
We venerate the immortal progressives,
(The good governing, the beneficent).
We venerate the entire righteous existence,
The mental as well as the corporeal.
Glory to what belongs to good righteousness!
Glory to the [religion of] Good Conscience
(of the worshippers of the Wise One).

Summary Substance: The congregation prays: We venerate the Wise Lord Who is Righteous and Master of Righteousness. We venerate the persons who have become immortal because of promoting the Good Religion. They are good in leading and caring. We venerate the entire righteous creation, both mental and material, spiritual and physical. We glorify the good Universal Law of righteousness. We glorify the Good Mazdayasna Religion, the Good Religion which only teaches the worship of Mazda, the Super-Intellect Being.

Pondering Points: "Venerate Ahura Mazda and the entire Divine Creation, as well as the Religion of Good Conscience which promotes the divine aspects in all creation."

244th Day

Song 1.2 (Yasna 35.2)

שנשמשונים. שבלשמונים. שיימולים שיימולים שוראוש. מוננעפעוש.

جاء رائد المادر المادر

Transliterated Text:

humatanãm hûxtanãm hvarshtanãm yadachâ anyadachâ verezyamnanãmchâ vâverezananãmchâ mahî aibî-jaretârô naênaêstârô ýathanâ vohunãm mahî.

Translated Text:

We belong to Good Thoughts, Good Words, Good Deeds—done and to be done,

Now and henceforth.

We are, accordingly, the praisers

And invokers of all that is good.

Summary Substance: The praying congregation declares that they belong to the triple Zarathushtrian Principles of Good Thoughts, Good Words, Good Deeds and that they are responsible for what they have done in the past and what they are going to do in the future. They are, therefore, the people who esteem all that is good in the Divine Creation.

Pondering Points: "Make your motto Good Thoughts, Good Words, and Good Deeds and see yourself the praiser of all that is good."

245th Day

Song 1.3 (Yasna 35.3)

e dud nd. nd. gached glescandm. Im. mmdder mendm. achem. mccha. e ancheda mccha. Afelica.

Garding nd. nd. gached m. Mccha. Mander mendm. achem. mccha. Bacheda. Mccha. Mccha.

Transliterated Text:

tat at vairîmaidî ahura mazdâ ashâ srîrâ hyat î mainimadichâ vaocôimâchâ verezimâchâ ýâ hâtãm shyaothananãm vahishtâ xyât ubôibyâ ahubyâ.

Translated Text:

That we have chosen, Lord
Wise, through sublime Righteousness,
Which we have thought,
Spoken and done.

Of these deeds, the best Be for both the existences.

Summary Substance: The congregation continues to pray a prayerful wish that of all their thoughts, words and deeds be chosen and done by them in accordance with the sublime laws of righteousness and that the best be the merits for them in their mental and material, spiritual and physical lives.

Pondering Points: "Good Thoughts, Good Words, Good Deeds are our richest treasures in life, both in this one and the next."

246th Day

Song 1.4 (Yasna 35.4)

Transliterated Text:

gavôi adâish tâish shyaothanâish ýâish vahishtâish fraêshyâmahî râmâchâ vâstremchâ dazdyâi surunvataschâ asurunvataschâ xshayañtaschâ axshayañtaschâ.

Translated Text:

For the living world, with the reward Of the deeds that are the best, we seek That peace and habitation be given To the learning and the not-learning, To the ruling and the not-ruling.

Summary Substance: The congregation prays for a world in which the best of deeds brings peace and a settled living of sufficiency for all, whether learning (in modern usage literate) or still illiterate, enjoying power and wealth or the ruled-over and needy, they pray for a good life for all without discrimination.

Pondering Points: "We hold that everyone has a right to live a good and peaceful life."

247th Day

Song 1.5 (Yasna 35.5)

Transliterated Text:

huxshathrôtemâi bât xshathrem ahmat hyat aibî dademahichâ cîshmahichâ hvãmahichâ hyat mazdâi ahurâi ashâichâ vahishtâi.

Translated Text:

Power be to the good most-powerful.

This is what we offer,

We announce, we invoke

For the Wise Lord, and Best Righteousness.

Summary Substance: The praying Congregation wishes power to the most powerful being, a good being—Mazda Ahura. They also wish power for the Universal Law of precision.

Pondering Points: "We invoke the good dominion of Ahura Mazda as it is established in accord with the Best, Righteous Laws which order existence."

248th Day

Song 1.6 (Yasna 35.6)

Transliterated Text:

ýathâ ât utâ nâ-vâ nâirî-vâ vaêdâ haithîm athâ hat vohû tat êeâdû verezyôtûchâ ît ahmâi frachâ vâtôyôtû ît aêibyô ýôi ît athâ verezyãn ýathâ ît astî.

Translated Text:

The more a man or a woman Knows the truth, the more it is good. He/she should zealously practice it And preach it to others, So that they practice it accordingly.

Summary Substance: It is good for every person, man or woman, to know the truth, the more the better. Once he/she knows it, he/she should fully practice it. It is after personal experience that he/she should teach it to others so that they too do the same. This is how the practice of truth spreads.

Pondering Points: "The more you seek to know the truth, the more good you will find in life."

249th Day

Song 1.7 (Yasna 35.7)

Transliterated Text:

ahurahyâ-zî at vê mazdâo ýasnemchâ vahmemchâ vahishtem amêhmaidî gêushchâ vâstrem, tat at vê verezyâmahî frachâ vâtêyâmahî ýâ-tê isâmaidê.

Translated Text:

For the Lord Wise, indeed,
The best adoration and love,
We as well as the inhabited world have borne in mind.
This we do for You
And preach as much as we can.

Summary Substance: The congregation asserts that its members, and the people of the whole inhabited world, bear the best adoration and love for the Lord Wise. They add that they adore and love Ahura Mazda and also teach others to do as much as they can.

Pondering Points: "Adore and love Ahura Mazda and encourage others to do the same."

250th Day

Song 1.8 (Yasna 35.8)

אר השת הפרוחי שראי ברונה השת הפרונים באל אלאלאי ברופא המשטענים אל האלים באלים באלים

Transliterated Text:

ashahyâ âat sairî ashahyâ verezênê kahmâicît hâtãm jîjishãm vahishtãm âdâ ubôibyâ ahubyâ.

Translated Text:

In the resort of Righteousness, within the fold of Righteousness, for whosoever amongst the people there is the best ambition—
(the reward) for both the existences.

Summary Substance: If any person, whosoever, remains steadfast in righteousness, they will find it the best way to live a full life in both the existences—mental and material, spiritual and physical.

Pondering Points: "To enjoy true happiness in our material and mental lives, we must adhere to the path of Asha."

251st Day

Song 1.9 (Yasna 35.9)

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Transliterated Text:

imâ ât uxdhâ vacâo ahurâ mazdâ ashem manyâ vahehyâ fravaochâmâ thwãm at aêshãm paityâstâremchâ fradaxshtâremchâ dademaidê.

Translated Text:

We have rightly proclaimed with a better mind, Lord Wise, these spoken words. and we consider You as their upholder and guide.

Summary Substance: The praying people confirm what they have thoughtfully said about remaining steadfast in righteousness with good thoughts, words, and deeds. They consider God to be the maintainer and director of what they say.

Pondering Points: "Seek to speak forth true words with Ahura Mazda as your guide."

252nd Day

Song 1.10 (Yasna 35.10)

Transliterated Text:

ashâatchâ hachâ
vanghêushchâ mananghô
vanghêushchâ xshathrât
staotâish thwât ahurâ staotôibyô
aibî uxdhâ thwât uxdhôibyô
ýasnâ thwât ýasnôibyô.

Translated Text:

This we do
in accordance with Righteousness,
and Good Mind,
and Good Dominion;
with praises that are Yours, (Lord),
with words that are Yours,
with venerations that are Yours.

Summary Substance: The congregation concludes the prayer by praising and venerating Ahura Mazda and by vowing to act according to righteousness, with the good mind and within a good dominion.

| Pondering Points: "The true praise of Ahura Mazda is righteous actions done with the Good Mind in order to establish the Good Dominion." | |
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Song 2 (Yasna 36)

LEADING LIGHT

253rd Day

Song 2.1 (Yasna 36.1)

ה המנרותי קיצותי שישרל באל לשל המאחי של יותר התישותים באל התישות המאריר המארחים באל התישות המארותים באל התישות המארותים באל המאר המארותים באל המארו

Transliterated Text:

ahyâ thwâ âthrô verezênâ paouruyê pairî-jasâmaidê mazdâ ahurâ thwâ thwâ mainyû spênishtâ ýê â axtish ahmâi ýêm axtôyôi dâonghê.

Translated Text:

Around You, within this fire enclosure,
First of all, we walk,
Wise Lord, again and again,
Through the Most Incremental Mentality.
Reverence to it, which You appoint for reverence.

Summary Substance: The congregation is standing around a fire altar within an enclosure, walking around it multiple times; the prayerful only have the Wise Lord in their mind. Fire represents the Divine Faculty of Creation and Promotion—the Progressive Mentality, a faculty worthy of reverence.

Pondering Points: "Fire is the symbol of the ultimate energy at the heart of creation, and it deserves our utmost reverence."

254th Day

Song 2.2 (Yasna 36.2)

ร ((งเพราภิษาสายการ (หาง พางายการ เพรา พางายการ เพรา พางายการ พางายการ และเพรา เพรา เพรา พางายการ พางายการ

Transliterated Text:

urvâzishtô hvô nâo ýâtâyâ paitî-jamyâo âtare mazdâo ahurahyâ urvâzishtahyâ urvâzyâ nãmishtahyâ nemanghâ nâo mazishtâi ýâonghãm paitî-jamyâo.

Translated Text:

The most perfect bliss, through progress,
Meet us, Fire of the Wise (Lord).
The blissful of the most perfect bliss,
Through the respects of the most respecting,
Meet us at the greatest of events.

Summary Substance: The occasion is the greatest event of life, the Ceremony of the Choice of Religion—the Initiation. Standing before the altar, the praying initiates see Fire as the symbol of perfect happiness, the divine blessing. They venerate it and pray for the bliss on that occasion.

Note: According to Prof. Poor Daavood's Book on Yasna, the "greatest of events" is referred to as the day of the last judgement where the Good Mind and the sacred fire are present. There is no mention of choosing one's religion. – Hooshang Jozavi

Pondering Points: "By attuning with the energy connecting all existence, one can experience ultimate bliss."

255th Day

Song 2.3 (Yasna 36.3)

Burgendar offer anstalogo amsterm, noor, darkeeter, onstems, noogen, word noor.

Transliterated Text:

âtarsh vôi mazdâo ahurahyâ ahî mainyush vôi ahyâ spênishtô ahî hyat vâ tôi nâmanãm vâzishtem âtare mazdâo ahurahyâ tâ thwâ pairi-jasâmaidê.

Translated Text:

Fire, you belong to the Wise Lord.
You are His Most Progressive Mentality.
It is the swiftest of your names,
O Fire of the Wise Lord.
Through it, we encircle You.

Summary Substance: Fire in the Gathic Doctrine symbolizes the Divine Mentality of Creation. This is the best description of a symbol that represents light, warmth and energy. With the concept that Fire is a divine symbol, the prayerful encircle the altar.

Pondering Points: "Out from Ahura Mazda emanates the energy which is the animating force for all existence."

256th Day

Song 2.4 (Yasna 36.4)

אפררות איני אינים אינים

Transliterated Text:

vohû thwâ mananghâ vohû thwâ ashâ vanghuyâo thwâ chistôish shyaothanâishchâ vacêbîshchâ pairijasâmaidê.

Translated Text:

We encircle You, Through Good Mind and Good Righteousness, Through deeds and words of good perceptions.

Summary Substance: The prayerful encircling the fire-altar pray that they are approaching God through the good mind and righteousness, and they pray that their good deeds and words come from their good perception.

Pondering Points: "We can become close to Ahura Mazda by understanding the laws which order existence with our Good Minds and enacting these with our thoughts and actions."

257th Day

Song 2.5 (Yasna 36.5)

Transliterated Text:

nemaxyâmahî ishûidyâmahî thwâ mazdâ ahurâ vîspâish thwâ humatâish vîspâish hûxtâish vîspâish hvarshtâish pairi-jasâmaidê.

Translated Text:

We bow, we implore,
You, Lord Wise,
You, with all good thoughts, all good words,
And all good deeds, we encircle.

Summary Substance: The prayerful end their prayers with a humble statement. They are encircling Mazda Ahura with all their good thoughts, good words, and good deeds—all they can offer.

Pondering Points: "We praise Ahura Mazda with our good thoughts, good words and good deeds."

258th Day

Song 2.6 (Yasna 36.6)

و در در می می می در در از کردی در در می در در م و در در می می می در در می در می در می در می در در می در م

Transliterated Text:

sraêshtãm at tôi kehrpêm kehrpãm âvaêdayamahî mazdâ ahurâ imâ raocâo barezishtem barezimanãm avat ýât hvarê avâcî.

Translated Text:

Wise Lord, of these lights,
The highest of the high,
Called the Sun,
We declare
The sublimest of Your splendors.

Summary Substance: The congregation is facing the sun and praying, only to say that the highest light is the best of lights in their eyes.

Pondering Points: "Praise Ahura Mazda for the wonders of creation you can observe."

Song 3 (Yasna 37)

VENERATING THE CREATOR AND CREATION

259th Day

Song 3.1 (Yasna 37.1)

ר רישה שא מתצושה להנינודים. התנינודים בתאים בתאי ובשישה השאי הפתאה הפתאה הפתאה הפתאה הפתאה הפתאה הפתאה הפתאה ה

Transliterated Text:

ithâ ât ýazamaidê ahurem mazdãm ýê gãmchâ ashemchâ dât apaschâ dât urvarâoschâ vanguhîsh raocâoschâ dât bûmîmchâ vîspâchâ vohû.

Translated Text:

Truly, we venerate
The Lord Wise, Who created the living world,
And righteousness, the waters, the plants,
Created the goodly lights
The land and all that is good.

Summary Substance: The congregation venerates Ahura Mazda, Lord Wise, as the Creator of the Universal Law of Righteousness; the living world of animals, waters, plants; the stars; the earth; and all the good creation. The prayerful look upon the universe as a good creation of God.

Pondering Points: "Behold all the good that Ahura Mazda has created and praise the architect of the Righteous Laws of existence."

260th Day

Song 3.2 (Yasna 37.2)

Transliterated Text:

ahyâ xshathrâchâ mazênâchâ havapanghâishchâ têm at ýasnanãm paurvatâtâ ýazamaidê ýôi gêush hachâ shyeiñtî.

Translated Text:

Through His power, greatness,
And skills, Him now
We venerate.......
With the choice of praises;
(We, who live peacefully
in company of the living world.)

Summary Substance: They venerate God with the best of their praises for the Divine power and skill. They thank God for the peaceful life they enjoy in the living world.

Note: Dr Jafarey has '.......' in the middle of this translation. I initially thought he was leaving a word untranslated, but all words are accounted for. This is either for poetic effect, on his end, or he was proposing a missing word in this stanza. – Caleb Goodfellow

Pondering Points: "We praise Ahura Mazda for his power and greatness as we can enjoy a peaceful life in the living world."

261st Day

Song 3.3 (Yasna 37.3)

Transliterated Text:

têm at âhûiryâ nâmênî mazdâ-varâ speñtôtêmâ ýazamaidê têm ahmâkâish azdibîshchâ ushtânâishchâ ýazamaidê têm ashâunãm fravashîsh narãmchâ nâirinãmchâ ýazamaidê.

Translated Text:

Him with lordly names,

Most intelligent, most progressive we venerate,
Him, with our bodies
And lives, we venerate.

Him [and] the conviction of the righteous,
men and women, we venerate.

Summary Substance: They praise God with their body and life. They mention the divine names which reflect super intelligence and progress, and they praise faith and conviction held by righteous men and women.

Pondering Points: "Praise Ahura Mazda with the many names he is known by in this existence."

262nd Day

Song 3.4 (Yasna 37.4)

Transliterated Text:

ashem at vahishtem ýazamaidê hyat sraêshtem hyat speñtem [hyat] ameshem hyat raocôñnghvat hyat vîspâ vohû.

Translated Text:

The Best righteousness
We venerate, which is the sublimest,
The incremental, the eternal,
The luminous, all good.

Summary Substance: Next, they praise the best righteousness (Asha), the Universal Law of Precision. It is the sublimest, progressive, eternal, bright, and, in fact, all goodness.

Pondering Points: "The fundamental laws which order exists were created to be eternal, wholly good, and to iterate towards the best."

263rd Day

Song 3.5 (Yasna 37.5)

guesadm. gazzende. gaesamen oprapiso. gaesamen enontaeo. 8

Transliterated Text:

vohuchâ manô ýazamaidê vohuchâ xshathrem vanguhîmchâ daênãm vanguhîmchâ fseratûm vanguhîmchâ âramaitîm.

Translated Text:

We venerate good mind, Good dominion, good Conscience, Good Felicity And good serenity.

Summary Substance: The congregation venerates, among the Primal Principles of Life, good mind, good sovereignty, good conscience, good joy, good stability, and tranquility.

Pondering Points: "Venerate eminate divine aspects through which you can live a happier and wiser life."

Song 4 (Yasna 38)

VENERATING NATURE

264th Day

Song 4.1 (Yasna 38.1)

Transliterated Text:

imãm âat zãm genâbîsh hathrâ ýazamaidê ýâ-nâo baraitî ýâoschâ tôi genâo ahurâ mazdâ ashât hachâ vairyâo tâo ýazamaidê.

Translated Text:

Together with the womenfolk,
Here we venerate this Earth that supports us
And them—the women, who Lord Wise,
Belong to You on account of their righteousness.
Them we venerate also.

Summary Substance: Men and women gather to venerate the earth which supports us. Special respects are paid to those women who have dedicated themselves to serve God through righteousness—an appreciation of the women who served in spreading the Good Religion and are remembered by name in the Farvardin Yasht.

Pondering Points: "Venerate the Earth as it nourishes the men and women who support it."

265th Day

Song 4.2 (Yasna 38.2)

Transliterated Text:

îzhâo ýaoshtayô ferashtayô âramatayô vanguhîm âbîsh ashîm vanguhîm îshem vanguhîm âzûitîm vanguhîm frasastîm vanguhîm parêñdîm ýazamaidê.

Translated Text:

Devotion, integrity, renovation,
Serenity, and through them good reward,
Good aspiration, good invocation,
Good guidance,
and good abundance we venerate.

Summary Substance: Continuing with their veneration, the congregation mentions devotion, integrity, renovation, and tranquility which reward one with good aspiration, invocation, guidance, and plenitude.

Pondering Points: "The good things in life are promoted by devotion, renovation, and serenity."

266th Day

Song 4.3 (Yasna 38.3)

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Transliterated Text:

apô at ýazamaidê maêkaiñtîshchâ hêbvaiñtîshchâ fravazanghô huperethwâoschâ vâo hvôkhzhathâoschâ hûshnâthrâoschâ

Translated Text:

Waters we venerate,
The dammed [pond], the collected [lake],
The running [stream], the well-banked [river],
The well-gushing [waterfall] and the well-bathing [sea].

Summary Substance: The prayerful venerate various types of water—water in the pond, lake, stream, river, the waterfall and the sea. Water in all these shapes is dear to them.

Pondering Points: "Venerate the water of Earth in all its forms and seek never to pollute it."

267th Day

Transliterated Text:

ûitî ya vê vanguhîsh ahurô mazdao nâma dadat vanghudao hyat vao dadat taish vao yazamaidê taish fryanmahî taish nemaxyamahî taish ishûidyamahî.

Translated Text:

Thus, O good ones, are your names, which
The Lord Wise gave; which the Good-giver gave you.
Through them, we venerate, we please;
Through them, we bow; through them, we implore you.

Summary Substance: The names of various shapes of water are divine names. The composer highly venerates them and wishes to have their favor.

Note: While the first three stanzas of Song 4 are in eight-syllable line meter, this stanza is in eleven-syllable meter. The difference in the meter and the change in the context show that this stanza and the following one are later addition. They are not in tune with the Gathic care for Nature. The names of different shapes of water are taken by the composer as if they were named by God.

Pondering Points: "The best veneration of nature is in understanding its true value and protecting it."

268th Day

Song 4.5 (Yasna 38.5)

 $_{5}$ ubuchu. $_{5}$ un, $_{6}$ un, $_{7}$ un, $_{7}$ un, $_{8}$ un, $_{8}$ un, $_{8}$ un, $_{9}$ un, $_{1}$ un, $_{2}$ un, $_{2}$ un, $_{3}$ un, $_{4}$ un, $_{5}$ un, $_{6}$ un, $_{6}$ un, $_{6}$ un, $_{6}$ un, $_{7}$ un, $_{8}$ un, $_{8}$ un, $_{8}$ un, $_{9}$ un, $_{1}$ un, $_{1}$ un, $_{1}$ un, $_{1}$ un, $_{2}$ un, $_{3}$ un, $_{1}$ un, $_{2}$ un, $_{3}$ un, $_{4}$ un, $_{5}$ un, $_{6}$ un, $_{6}$ un, $_{7}$ un, $_{8}$ un, $_{8}$ un, $_{8}$ un, $_{8}$ un, $_{8}$ un, $_{9}$ un, $_{9}$ un, $_{1}$ un,

Transliterated Text:

apaschâ vâo azîshchâ vâo mâterãshchâ vâo agenyâo drigudâyanghô vîspô-paitîsh avaochâmâ vahishtâo sraêshtâo avâ vê vanguhîsh râtôish daregô-bâzâush nâshû paitî-vyâdâo paitî-sêñdâo mâtarô jîtayô.

Translated Text:

Waters, you clouds,
you mothers, you cows,
supporters of the righteous poor, ladies of all,
we have declared the best, the sublimest.
O good ones, through your powerful favor
in distress;
pelters, envelopes,
lively mothers.

Commentary: The veneration of water as a later addition continues. Here in this stanza, it is addressed to clouds laden with water. Clouds are called mothers and cows because, like the two who give milk, clouds give water. Rains bring relief to poor farmers and are therefore called generous ladies. Clouds are powerful enough to help people in drought and distress. They dispel drought by pelting it with rain drops and envelop it with pouring water. They are lively mothers, indeed. A nice piece of praise of clouds by a poet/poetess who awaits the rains hovering in clouds to come down and water their thirsty land.

Pondering Points: "Water must be cherished and protected as it is the nurturer of all life on Earth."

Song 5 (Yasna 39)

VENERATING RIGHTEOUS MEN AND WOMEN

269th Day

Song 5.1 (Yasna 39.1)

Transliterated Text:

ithâ ât ýazamaidê gêush urvânemchâ tashânemchâ ahmâkêñg âat urunô pasukanãmchâ ýôi nâo jîjisheñtî ýaêibyaschâ tôi â ýaêchâ aêibyô â anghen.

Translated Text:

Thus we venerate
the soul and fashioner of the living world;
also our souls and those of the domestic animals
which make us live;
and of those who are Yours;
and those who belong to these.

Summary Substance: The prayerful venerate the Creator and the soul of the living world of ours. They express their regards for their own souls and those of their domestic animals, the animals which provide them with livelihood; they also venerate all that belongs to the Creator and creation.

Pondering Points: "Appreciating all the creation helps us understand Ahura Mazda and have confidence in ourselves."

270th Day

Song 5.2 (Yasna 39.2)

Transliterated Text:

daitikanãmchâ aidyûnãm
hyat urunô ýazamaidê
ashâunãm âat urunô ýazamaidê
kudô-zâtanãmcît
narãmchâ nâirinãmchâ
ýaêshãm vahehîsh daênâo
vanaiñtî vâ vêñghen vâ vaonarê vâ.

Translated Text:

Also we venerate the souls of the helpful law-abiding.

And we venerate the souls of the righteous, born in whatever land, both men and women, whose good consciences are growing, have grown or shall grow.

Summary Substance: The veneration continues. The souls of those who abide by law and are helpful to others are venerated, as well as all righteous people, men and women, born in whatever land, and whose good conscience and vision are progressing.

Pondering Points: "In every country, culture, and religion there are good, righteous people who have a truthful way of looking at the world."

271st Day

Song 5.3 (Yasna 39.3)

Transliterated Text:

ât ithâ ýazamaidê
vanghûshchâ ît vanguhîshchâ ît
speñtêñg ameshêñg ýavaêjyô ýavaêsvô
ýôi vanghêush â-mananghô
shyeiñtî ýâoschâ ûitî.

Translated Text:

Thus we venerate good men and women, incremental, eternal, ever-gaining, ever-growing, those men and women, who live a life of good mind.

Summary Substance: The congregation holds in high regard men and women who are progressive in every walk of their life based on wisdom and the good mind. Such people are eternal and always gaining and growing in mind and body.

Pondering Points: "Both women and men are capable of actualize the divine nature within themselves."

272nd Day

Song 5.4 (Yasna 39.4)

Transliterated Text:

ýathâ tû î ahurâ
mazdâ mêñghâchâ vaocaschâ
dâoschâ vareshchâ ýâ vohû
athâ tôi dademahî athâ cîshmahî
athâ thwâ âish ýazamaidê
athâ nemaxyâmahî
athâ ishûidyâmahî
thwâ mazdâ ahurâ.

Translated Text:

Just as You, Lord
Wise, thought, spoke,
performed and practiced good,
so we offer You, so we announce;
so we, through these, venerate You,
so we bow,
so we implore,
You, Wise Lord!

Summary Substance: The prayerful humbly worship Ahura Mazda because they know well that what Ahura Mazda thinks, speaks, acts, and practices is all good. It is a loving veneration and not a fearing feeling or an appearing appeal.

Pondering Points: "Praise Ahura Mazda whole-heartedly with love, without fear or expectations."

273rd Day

Song 5.5 (Yasna 39.5)

5 գունձերը, առածահետը, առածաածար գունձերը, որաստուրա, գրութարարութար. 6303/104. գունածութա։ ալոցութար.

Transliterated Text:

vanghêush xvaêtêush xvaêtâtâ vanghêush ashahyâ thwâ pairijasâmaidê vanghuyâo feseratvô vanghuyâo âramatôish.

Translated Text:

Through the relationship of the good family, [through the possession] of good Righteousness, we encircle You, in good felicity, with good serenity.

Summary Substance: Feeling bound together and adhering to righteousness, members of a good family approach Mazda with great happiness in good tranquility.

Pondering Points: "A healthy, happy family allows you to offer much more to Ahura Mazda and the world."

Song 6 (Yasna 40)

INTELLECT TO SERVE

274th Day

Song 6.1 (Yasna 40.1)

ا سهور سع. عدمه و عند معند و سهود عدر مهراه و سهد و سهد و سهده و

Transliterated Text:

âhû at paitî adâhû mazdâ ahurâ mazdãmchâ bûirichâ kereshvâ râitî tôi xrapaitî ahmat hyat aibî, hyat mîzhdem mavaêthem fradadâthâ daênâbyô mazdâ ahurâ.

Translated Text:

Among these rewards,
Wise Lord, there is "higher intellect" also.
Make it stronger by Your favor,
so that it becomes adequate.
That reward You gave us people
for the consciences, Wise Lord.

Summary Substance: Of all the good things granted by Ahura Mazda, "higher intellect" (the word used is literaly "mazdå") is outstanding. The congregation prays that this reward be strengthened so that it becomes a part of human promotion. It is a gift that polishes one's conscience.

Pondering Points: "The highest reward which Ahura Mazda grants is the strengthening of wisdom and intellect, so that people may more properly understand existence."

275th Day

Song 6.2 (Yasna 40.2)

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Transliterated Text:

ahyâ hvô nê dâidî ahmâichâ ahuyê manaxyâichâ tat ahyâ ýâ tat upâ-jamyâmâ tavachâ huxemâ ashaxyâchâ vîspâi ýavê.

Translated Text:

Grant us of this ("higher intellect") for this and the mental existence; so that we draw near Your Fellowship and that of Righteousness forever.

Summary Substance: The congregation prays for higher intellect for both their mental and material, spiritual and physical lives so that people draw closer to the Divine Fellowship of Humanity and the Universal Law of Righteousness and enjoy it forever. It is a prayer for serving the living world through sound wisdom.

Pondering Points: "Our intellects lead us to a better understanding of Righteousness, which guides us closer to Ahura Mazda."

276th Day

Song 6.3 (Yasna 40.3)

ansericem. masm. (المراكب عدره س سهدرس. مهدرسد، المردسدهم، مهدمانها. هم المرادوس مهدمانها مهدرسد المردسة المر

Transliterated Text:

dâidî at nerãsh mazdâ ahurâ ashâunô ashachinanghô aidyûsh vâstryêñg daregâi zhyâi bezvaitê haxmainê ahmaibyâ ahmâ-rafenanghô.

Translated Text:

Grant it to persons, Lord,
[who are] righteous, right-seeking,
helpful, long-settled
to promote the zealous Fellowship
of ours and our supporters.

Summary Substance: The prayer continues asking Ahura Mazda to grant higher intellect to those who are righteous people, those who continue to seek more righteousness, and those who are well settled and help others to be rehabilitated—all this to promote the Universal Fellowship of Zarathushtrians and its supporters.

Pondering Points: "Wisdom and a well-deveolped intellect will help you to live a more righteous life."

277th Day

Song 6.4 (Yasna 40.4)

Transliterated Text:

athâ xvaêtûsh athâ verezênâ athâ haxêmã xyât ýâish hishcamaidê athâ vê utâ xyâmâ mazdâ ahurâ ashavanô ereshyâ ishtêm râitî.

Translated Text:

Thus we serve the families, thus the communities, thus the fellowships.

Thus for You, Wise Lord, we may be also righteous by the truly desired favor.

Summary Substance: It is with higher intellect and wisdom, the desired favor they are asking for, that they will serve families, communities, fellowships, and, in fact, all of humanity. The favor will turn them all into truly righteous people.

Pondering Points: "Serving humanity is aligned with the universal law of righteousness and brings us get to Ahura Mazda."

Song 7 (Yasna 41)

PRAISE OF LOVE

278th Day

Song 7.1 (Yasna 41.1)

ا همدهرن همرنج. فره هم المراه هم المراهد، عمر وسد، مرسوس المرس ومره المرب ومروع على المرب المرب

Transliterated Text:

stûtô garô vahmêñg ahurâi mazdâi ashâichâ vahishtâi dademahichâ cîshmahichâ âchâ âvaêdyâmahî.

Translated Text:

Praises, songs and loves to the Lord Wise and the Best Righteousness, we offer, we announce and we address.

Summary Substance: The praying people sing their praises of love to Ahura Mazda and the Divine Law of Righteousness (Asha).

Pondering Points: "Pray with love to Ahura Mazda and live in accord with Asha."

279th Day

Song 7.2 (Yasna 41.2)

ம். மிலாரிமுக்கு. 13. 1m. சிய. 1mc/ச். சிய. மிலானின். சிச்ரேச். ாஸ்.ச். மியைல்லின். மிரும்கள் அருள்ள சிக்கின். கிக்கின் அரிக்கின். மிரும்கள் கிக்கின் கிக்கின். மிரும்கள் கிக்கின் கிக்கின். மிரும்கள் கிக்கின் கிக்கின்

Transliterated Text:

vohû xshathrem tôi mazdâ ahurâ apaêmâ vîspâ ýavê huxshathrastû nê nâ vâ nâirî vâ xshaêtâ ubôyô anghvô hâtãm hudâstemâ.

Translated Text:

Your Good Dominion, O Wise Lord finally for ever! May a good governor, man or women, govern us in both the existences, O Most Beneficent of the living!

Summary Substance: The prayerful express their joy over the establishment of the good chosen dominion. They pray to God, the Most Beneficent that the person to govern them, man or woman, will be a good, beneficent person who would guide them in mind and body, spiritually and physically.

Pondering Points: "Whether they be man or woman, our rulers should be righteous and seek to make everyone prosper both physically and mentally."

280th Day

Song 7.3 (Yasna 41.3)

Transliterated Text:

humâîm thwâ îzhîm ýazatem ashanghâchim dademaidê athâ tû nê gayaschâ asteñtâoschâ xyâo ubôyô anghvô hâtãm hudâstemâ.

Translated Text:

You we consider super-wise, lovable, adorable, and an associate for Righteousness.

Thus You may be our life and body in both the existences, O Most Beneficent of the living!

Summary Substance: The congregation considers God, the Most Beneficent, to be superwise, worthy of devotion, worthy of veneration, and an associate of humans in righteousness. It also considers God to be the very life and body of humankind in this life and beyond, the mental existence.

Pondering Points: "Seek to realize the divine in yourself in the mental and physical realms."

281st Day

Song 7.4 (Yasna 41.4)

nondrandm. Al. 13. Galisolan. Ardanam. Amados. (agilami. Gancem...

(and frond man. 14. 15. Galisolan. And mander. (agilami. Gancem...)

Transliterated Text:

hanaêmâchâ zaêmâchâ mazdâ ahurâ thwahmî rafenahî daregâyâu aêshâchâ thwâ êmavañtaschâ buyamâ rapôishchâ tû nê daregemchâ ushtâchâ hâtãm hudâstemâ.

Translated Text:

May we earn, may we gain, Wise Lord, a long life by Your grace! May we be active and strong through You! Support us long and clearly, O Most Beneficent of the living!

Summary Substance: The only boons asked and rewards requested are to have a long, active life of service. The prayerful want to feel more confident in the divine beneficent support in order to continue their mission.

Pondering Points: "A long and happy life enables you to better serve existence and enjoy it"

282nd Day

Song 7.5 (Yasna 41.5)

Gremonendam... merend. odepeto oneemm. naeem. oneemm. endem. esparaem. oneem. oneem. oneem. oneem. oneem. oneem.

Transliterated Text:

thwôi staotaraschâ mãthranaschâ ahurâ mazdâ aogemadaêchâ usmahichâ vîsâmadaêchâ hyat mîzhdem mavaêthem fradadâthâ daênâbyô mazdâ ahurâ.

Translated Text:

Your praisers and thought-provokers, Lord Wise, we consider ourselves and we yearn; and we approach [You], for You gave us people, the reward for the consciences, Wise Lord.

Summary Substance: Enjoying the divine support and strengthened by their conscience, the members of the Zarathushtrian Fellowship consider themselves as the praisers of God and thought-provokers of mankind. They are well on their way to spread the Message.

| Pondering Points: "Spread the Message of Ahura Mazda, which provides its adherents the fulfillment of a fully satisfied intellect and conscience, enabling them to properly understand |
|---|
| and renovate existence." |
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| |

283rd Day

YASNA - Chapter 42 (Appendix to Yasna Haptanghaiti

NOTE:

Chapter 42 is in verse also, mostly four lines of eleven syllables in a stanza. It has, in my opinion, hardly any interpolations. But it is not a single hymn. It is a collection, rather a haphazard one, of lines and stanzas, most probably added in an effort to complement what was thought wanting in the Haptanghaiti.

In style, it falls far behind the Gathas and the Haptanghaiti. It lacks the richness of language. It is monotonous with its repeated "*yazamaides*". Although in the Gathic dialect, it matches well with the non-Gathic Part of the Yasna and should, therefore, be classified with it. I am of the opinion that its Gathic phonetics are artificial.

It does not have any teachings to impart, no message to give. It is just a simple veneration of Nature.

Nevertheless, it is interesting - interesting, because it has a few points of interest. We shall divide it into seven parts to assemble the lines subject-wise so as to understand it better. Each point will have its relevant note.

Transliterated Text:

yazamaidê vê ameshâ speñtâ ýasnahê haptanghâtôish hañdâtâ.

Translated Text:

We venerate, O incremental immortals, Your collection of the Seven-Chapter Adoration.

NOTE 1: The first two lines, which, looking to the customary salutations of the Five Gathas, should belong to 41-8. These two also prove beyond doubt the end of the Haptanghaiti. Contrary to the Gathic salutations, this one is in two poetic lines of ten syllables each. Perhaps this very poetry let the ball rolling for other verses of Chapter 42.

284th Day

Transliterated Text:

apāmcâ xå ýazamaidê apāmcâ peretûsh ýazamaidê, pathāmcâ vîcaranå ýazamaidê pathāmcâ hañjamanå ýazamaidê

Translated Text:

We venerate water sources; and we venerate water courses. We venerate road divergences; and we venerate road convergences. (Haptanghaiti: Supplementary Song.1 = Yasna 42.1)

NOTE 2: The waters have been venerated in the Haptanghaiti, but not their sources, courses and destinations. Here we have the glacier, the mountain lake, the spring, the banks and the ocean. We have also the monsoon clouds arising from the sea and thundering down floods to complete the cycle.

NOTE 3: The roads that converge on and diverge out of settlements—sign of communication and trade with the outside world.

Transliterated Text:

gairîshcâ afshtacinô yazamaidê vairîshcâ awezhdânånghô yazamaidê aspenâcâ yevînô yazamaidê pâyûshcâ thwôreshtârâ yazamaidê mazdãmcâ zarathushtremcâ yazamaidê.

Translated Text:

We venerate water-shedding mountains; and we venerate water-holding lakes. We venerate barley fields. We venerate the protector and the fashioner. We venerate the Wise Lord and Zarathushtra. (Haptanghaiti: Supplementary Song.2 = Yasna 42.2)

NOTE 4: Mountain rivers and lakes, and barley fields with their protecting and promoting people, remind the prayerful pious of God and the Messenger.

286th Day

Transliterated Text:

zãmcâ asmanemcâ yazamaidê vâtemcâ darshîm mazdadâtem yazamaidê taêremcâ haraithyå berezô yazamaidê dà bûmîmcâ vîspâcâ vohû yazamaidê.

Translated Text:

We venerate the earth and the sky.

We venerate the strong Mazda-created wind.

We venerate the peak of the High Hara.

We venerate the land and all that is good.

(Haptanghaiti: Supplementary Song.3 = Yasna 42.3)

NOTE 5: Sky, earth, mountains, lands and winds complete the good physical geography.

Transliterated Text:

manô vohû urunascâ ashâunām yazamaidê vâsîmcâ yām pañcâ-sadvarām yazamaidê xaremcâ yim ashavanem yazamaidê yô hishtaitê maidim zrayanghô vourukashahê zarayô vourukashem yazamaidê.

Translated Text:

We venerate the good souls of the righteous.

We venerate the thundering fifty-fountain clouds.

We venerate the dense seasonal [clouds],
which arise from the middle of the Wide-shore Sea.

We venerate the Wide-shore Sea.

(Haptanghaiti: Supplementary Song.4 = Yasna 42.4)

NOTE 6: The people living close to the sea shore and experiencing their wet weather, have their veneration for both the clouds and the sea.

* * * *

Transliterated Text:

haomemcâ zâirîm berezañtem yazamaidê haomem frâshmîm frâdat-gaêthem yazamaidê haomem dûraoshem yazamaidê.

Translated Text:

We venerate the refreshing body-building Haoma.
We venerate the golden lofty Haoma.
We venerate the death-averter Haoma.
(Haptanghaiti: Supplementary Song.5 = Yasna 42.5)

NOTE 6-A: The 'haoma' verse (stanza 21) has been borrowed from Yasna 10, devoted to the Haoma Drink Cult and misplaced here. It does not have the usual 'ca' and looks more prosaic. It speaks of the intoxicant drink of pre-Zarathushtrian age. It is a late interpolation and should be disregarded.

* * * *

Transliterated Text:

apãmcâ feraxshaostrem yazamaidê vayãmcâ ferafraothrem yazamaidê athaurunãmcâ paitî-ajãthrem yazamaidê yôi yeyã dûrât ashô-îshô dax'yunãm vîspãscâ ameshã speñtã yazamaidê.

Translated Text:

We venerate agitating waters;
We venerate showering winds.
We venerate the never-returning fire-priests
who have come from far 'Right-active' lands.
We venerate all the immortal progressives.
(Haptanghaiti: Supplementary Song.6 = Yasna 42.6)

NOTE 7: The fire-priests who have come from far to stay for good. Their homelands are called 'strong in Righteousness'. It shows that they hailed from places where 'Mazdayasnism' prevailed and since this is the first instance of the word Âtharvan, I believe that here we have the Gathic 'Mânthrans—thought-provoker preachers and teachers" being superseded by the learned new converts, who as we know, played the main part in introducing a changed tone in the pristine pure teachings of Zarathushtra. Their name at the end of the 'complimentary chapter' to the Haptanghaiti shows the end of the Gathic period.

The Âtharvans are the heralds of a new era—the era of the 'later' Avesta, of monotonous Yasna prayers, of simple Vispered ceremonies, of sophisticated Yasht sacrifices and of complicating Vendidad ritualism. Like the *Helmand* River in *Khorasan*, my home of the Avestan people, the Message of Zarathushtra would travel long—from the singing springs of the Gathic sublimity down to the zero *Zireh* lake of the Vendidad salinity.

Chapter 42, unknowingly, depicted the near past, passing present and far future of the religious trends when it was composed.

Pondering Point: Venerating Nature encourages preserving and promoting our natural environment—the Good Earth.

289th Day

YÊNGHÊ HÂTÂM

Transliterated Text:

Yênghê hâtâm â-at yesnê paiti vanghô, Mazdå Ahurô vaêthâ ashât hacâ yånghâm-câ. Tâns-câ tås-câ yazamaidê.

Translated Text:

Indeed Mazda Ahura, the Wise God, knows better any person among men and women for his or her veneration. We, on our part, venerate all such men and women.

Commentary:

The Good Religion holds men and women as equals in all respects. They may surpass one another in righteousness only. It is their service to God and the creation that counts. Not the sex. The more a person serves the living world in which we all live, the nearer he or she draws to God and the more God knows him or her as a better person. We, on our part, also join in and express our respects to such deserving persons.

In the 'Vohu Khshathra' Gatha, stanza 22, Asho Zarathushtra praises such persons in almost the same words—a fact that shows that Yenghe Hatam is a later paraphrase in prose of the Gathic idea. There the Divine Teacher says: "The Wise God knows better any person of mine for his or her veneration done in accordance with righteousness. I shall, on my part, venerate such persons, passed away or living, by their names, and shall lovingly encircle them."

This extraordinary love and respect shown by Zarathushtra initiated the beautiful tradition of commemorating outstanding men and women for their services on the Memorial Day, the Farvardegân or Muktâd, at the end of the year. The Farvardin Yasht, an early post-Gathic text in the Avesta, venerates the names of some 250 men and women for their 'conviction' because they joined Asho Zarathushtra in his divine mission and served the cause of the Good Religion during the initial period of its establishment. It also venerates the 'conviction' in the Good Religion of all men and women of the world.

Yenghe Hatam, often repeated in some daily prayers, is an expression of continuous gratefulness to the people who truly serve God and the living world.

290th Day

HADAOXTA The Voice-to-Listen (Yasna Chapter 56)

Note: *Hadhaokhta* means "With -the-Word." It refers to "Seraosha", the Divine Voice within us. The prayer, a repetition of sentences, lays emphasis that the Gathas, the Message of Zarathushtra, should guide us throughout our life. The first stanza says that the Voice is to venerate God Wise throughout one's life. The second says that the Voice is for the guidance of all righteous people. The third and fourth stanzas add that the Voice guides all good men and women.

Transliterated Text:

- 1. seraoshô idhâ astû ahurahê mazdå ýasnâi sevîshtahê ashaonô ýê- nå ishtô hyat paourvîm tat ustememcît, avathât idhâ seraoshô astû ahurahê mazdå ýasnâi sevîshtahê ashaonô ýê-nå ishtô.
- 2. seraoshô idhâ astû apām vanguhînām ýasnâi ashâunāmca fravashibyô ýå-nô ishtå urvôibyô hyat paourvîm tat ustememcît, avathât idhâ seraoshô astû apām vanguhînām ýasnâi ashâunāmca fravashibyô ýå-nô ishtå urvôibyô.
- 3. seraoshô idhâ astû apām vanguhînām ýasnâi vanghush vanguhînām ameshanāmcâ speñtanām huxshathranām hudhånghām vohunāmcâ vanghuyåscâ ashôish ýasnâi ýâ-nê âraêcâ erenavataêcâ ashanghâxsh, seraoshascâ idhâ astû apām vanguhînām ýasnâi vanghush ashivå hyat paourvîm tat ustememcît.
- 4. avathât idhâ seraoshô astû apām vanguhînām ýasnâi vanghush vanguhînām ameshanāmcâ speñtanām huxshathranām hudhånghām vohunāmcâ vanghuyåscâ ashôish ýasnâi ýâ-nê âraêcâ erenavataêcâ ashanghâxsh, seraoshascâ idhâ astû apām vanguhînām ýasnâi vanghush ashivå!

Translated Text:

- 1. May Seraosha, listening to the Divine Voice, be here for the veneration of Wise God, the Most Beneficent because we have wished it for ourselves from the beginning until the end of our lives. May Seraosha, listening to the Divine Voice, be here for the veneration of Wise God, the Most Beneficent because we have wished it for ourselves from the beginning until the end of our lives.
- 2. May Seraosha, listening to the Divine Voice, be here for the veneration of the firm belief because we have wished it for our souls from the beginning until the end of our lives. May Seraosha, listening to the Divine Voice, be here for the veneration of the firm belief because we have wished it for our souls from the beginning until the end of our lives.
- 3. May Seraosha, listening to the Divine Voice, be here for the veneration of the immortal progressives who are noble rulers and beneficent persons. May it be here for the veneration of the beneficence of good men and women who are our guides in righteousness. May the Divine Voice be here for the veneration of those who have been rewarded good from the beginning until the end of our lives.
- 4. Henceforth, may Seraosha, listening to the Divine Voice, be here for the veneration of the immortal progressives who are noble rulers and beneficent persons. May it be here for the veneration of the beneficence of good men and women who are our guides in righteousness. May the Divine Voice be here for the veneration of those who have been rewarded good from the beginning until the end of our lives.

Pondering Point: The Gathas, the Divine Voice, are "the Guide in Life."

FUSHO-MÂNTHRA YASNA - Chapter 58

Note: *Fshusho-Mânthra* is the prayer of "thought-provoking of prosperity", the Divine Message contained in the Gathas. The prayerful venerate the first rehabilitator, Zarathushtra, who founded prosperous settlements. Then progressive immortals, the foremost men and women converts, are venerated. And then the settlers base their life on the creative mentality of good thoughts, words and deeds They look at the bright universe with clear eyes, eyes that see every thing as it is. Not with tinted superstitious eyes. They dedicate themselves and their wealth to lead a good prosperous settled life. This they pray while facing Fire and the Sun, symbols of divine light, warmth and energy. Finally they pay their respects to the Gathas and the Haptanghaiti.

Transliterated Text:

- 1. tat sôidhish tat verethrem dademaidê hyat nemê hucithrem ashish-hâget ârmaitish-hâget ýenghê nemanghô cithrem humatemcâ hûxtemcâ hvarshtemcâ.
- 2. tat nê nemê nipâtû pairî daêvâatcâ tbaêshanghat mashyâatcâ, ahmâi nemanghê âvaêdayamaidê gaêthåscâ tanvascâ nipâtayaêcâ nishangharetayaêcâ harethrâicâ aiwyâxshtrâicâ.
- 3. nemahî shyâmâ ahuramazdâ nemahî usêmahî nemanghê vîsâmaidê nemanghê âvaêdayamaidê gaêthåscâ tanvascâ nipâtayaêcâ nishangharetayaêcâ harethrâicâ aiwyâxshtrâicâ nemanghô â ýathâ nemê xshmâvatô.
- 4. fshûmå astî ashavâ verethrajâ vahishtô fshûshê carekeremahî, hê-ptâ gêushcâ ashanghâcâ ashaonascâ ashâvairyåscâ stôish haithyô vanghudå ýenghê vê masânascâ vanghânascâ srayanascâ carekeremahî, hêcâ-nâ fshûmå nishangharatû hê aiwyâxshayatû hadâ ashâcâ vâstrâcâ frârâticâ vîdîshayâcâ ainiticâ âthrâcâ ahurahê mazdå.
- 5. ýathâ-nê dâtâ ameshâ speñtâ athâ-nå thrâzdûm, thrâzdûm nê vanghavô thrâzdûm nê vanguhîsh thrâzdûm nê ameshâ speñtâ huxshathrâ hudhånghô, naêcîm têm anyêm ýûshmat vaêdâ ashâ athâ-nå thrâzdûm.
- 6. pairî manå pairî vacå pairî shyaothanâ pairî pasûsh pairî vîrêñg speñtâi manyavê dademahî, haurvafshavô drvô-gaêthâ drvafshavô drvô-vîrâ drvâ haurvâ ashivañtô dathushô dadushô dadûzhbîsh raocêbîsh hãm-vaênôimaidî ýâish ahurahê mazdå.
- 7. nemase-tôi âtarê ahurahê mazdå mazishtâi ýånghãm paitî-jamyå mazê avah'yâi mazê rafenôh'yâi dâidî haurvâtå ameretâtå!

- 8. sraêshtãm at tôi kehrpêm kehrpãm âvaêdayamahî mazdâ ahurâ imâ raocå barezishtem barezimanãm avat ýât hvarê avâcî.
- 9. haurvãm hañdâitîm staotanãm ýesnyanãm ýazamaide apanôtemayâ paitî vacastashtâ. staota ýesnya ýazamaide ýâ dâtâ anghêush paouruyehyâ!

Translated Text:

- 1. We offer this gain and victory, the prayer of good foundation and attached to goodness and serenity, because it is based on Good Thoughts, Good Words, and Good Deeds.
- 2. This prayer saves us from the harm done by false deities and their men. We pray for the safety, security, protection, and guardianship of our spirit and body.
- 3. O Wise Lord, we enjoy our prayer and say what we wish in it. We turn to prayer for the safety, security, protection, and guardianship of our spirit and body. [We do this keeping in view the Gathic stanza (Song 8.1)] of "How shall I reverently pay You Your homage?"
- 4. The righteous rehabilitator [Zarathushtra] is victorious and the best. We venerate him. He is the guardian of the living world, the righteous principles, the righteous people and the righteous seekers. It is through him that we venerate your greatness, goodness, and sublimity of Yours. May the rehabilitator protect and guard us, through the "Fire" of Ahura Mazda, protect us with righteousness, settlement, generosity, wisdom, and kindness.
- 5. The way you, O immortal progressives, O good men and good women, gave us the Doctrine, give us protection. Protect us, O immortal progressives, good and beneficent people. "We know none other than you. Protect us through righteousness." [Gathas: Song 7.7]
- 6. We dedicate our thoughts, words and deeds, and our animals and people to the [divine] progressive mentality. We dedicate all prosperity, healthy animals, and healthy people enjoying health and wholeness (to the progressive mentality). We should look at the creation of the Creator, the Wise Lord, with all its luminaries with clear eyes.
- 7. Homage to you, O Fire of Ahura Mazda! Come to our unlimited joy on this greatest event of our life. Grant us wholeness and immortality.
- 8. Wise Lord, of these lights, the highest of the high, Called the Sun, we declare the sublimest of Your splendors.
- 9. We venerate the collection of the *Staota Yesnya* (the Gathas and Supplements) with its highest stanzas. We venerate the *Staota Yesnya*, the Primal Principles of Life.

(from "The Gathas, Our Guide", translated and annotated by Ali A. Jafarey, Cypress, California, USA,1989)

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292nd Day

PRAYING TO PREACH

Transliterated Text:

Hakhshaya azem-chît yo Zarathushtro fratemân nmânanâm-cha vîsâm-cha zantûm-cha dakhyûm-cha ainghâo daenayâo anumatayae-cha anukhtayae-cha anvarshtayae-cha yâ Âhuirish Zarathushtrish.

Translated Text:

Indeed I, who am Zarathushtra, shall cause the heads of the houses, the settlements, districts, and countries to follow this Religion which is Divine and Zarathushtrian, in their thoughts, words, and deeds.

(Yasna 8.7)

Summary Substance: Zarathushtra rose and preached the divine message, tradition says, doorto-door, village to village, town to town, and country to country, and promoted the Good Religion among men and women of his vast region. He began with his family and went up to the sagacious court of the great King Vishtaspa of Iran. When they heard the message, thought it over, and accepted it, he blessed them and welcomed them to the Zarathushtrian fellowship. He preached his message to all who listened to him without any discrimination of creed, culture and race. His message was universal and for all times and climes.

His companions, men and women, followed him close. They took the message to wherever they went. Consequently, Zarathushtrians populated the region from western China and India to northeastern Africa and eastern Arabia. The Good Religion was the major religion from the Achaemenian times in the sixth century B.C.E. to the seventh century C.E. when the Sassanians fell before the Muslim onslaught.

The stanza at the beginning was perhaps composed by a zealous missionary several centuries after Zarathushtra. It shows the prevailing spirit at that time. The preaching poet wants all people to think, speak and act according to the progressive principles of the Good Religion. It could

serve as an inspiring example to us to convey the Divine Message of Zarathushtra to all, his message being universal and for all times.

Pondering Points: The message of Zarathushtra is universal and timeless. In order to make this a better world for everyone, He advises us all to think, speak and act according to the progressive principles of the Good Religion.

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293rd Day

PRAYING TO PRESERVE NATURE

Transliterated Text:

Dâidî môi yê gâm tashô apas-châ urvarâaos-châ ameretâtâ haurvâtâ spenishtâ mainyû Mazdâ tevîshî utayûitî manañhâ vohû sêñhê.

Translated Text:

You, Wise One, Who have fashioned the living world, the waters, and the plants by Your most progressive mentality, grant me, in accordance with good mind's doctrine, immortality, wholeness, steadfast, strength and endurance.

(Gathas: Song 16.7 / Y51.7)

Summary Substance: Ahura Mazda, You have created and are creating the universe, a good universe led by Your law of Righteousness. It is, through Your most progressive mentality, in good process. We know that our earth is a speck in the solar system in the universal expanse. Yet it is our good earth, good and large enough to accommodate us all. It is wrapped by rejuvenating air. It is covered with life giving waters. It is colorful with luxurious plants. It bears the living world of teeming animals. It is rich in minerals. It is lit brightly by the sun and lightly by the moon. It rotates around itself to give our days and nights. It revolves around the sun to provide us with changing seasons.

Ahura Mazda, we also know that we have the mind and body to play a major part in preserving and promoting the living world, waters, plants, and minerals. We also know that mankind, driven by craving, greed, and war, harms and destroys them. And we know well that You have granted us Good Mind to discriminate between what is good for the living world and what is not.

Today, more than ever, the good earth stands polluted and in danger by craving, greed, and war. The air blows polluted, the water flows polluted, plants grow in pollution, and minerals throw up pollution.

Ahura Mazda, guide us all back to Good Mind. Help us to realize our fouling folly and correct it. Lead us to peace and prosperity. Grant us true happiness. Give the steadfast strength and endurance so that we serve the good earth and the living world, waters, plants, and above all, ourselves. For as Zarathushtra says, it is such "true actions [that] make life most renovated as [You,] Ahura Mazda wish." We pray: May we be, like Zarathushtra, among those who preserve and promote Nature to please You, Ahura Mazda, and also our good earth!

Pondering Points: We must use our good minds and actions to preserve and promote the well-being of our environment and all the living in this world.

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294th Day

Ava Padhô - Up On Your Feet

Transliterated Text:

Ava padho ava zaste
ava ushi dârayathwem
Mazdayasna Zarathushtrayo
dâitinâm rathwyanâm
hvarshtanâm shyaothnâm verezâi,
pairi adhâitinâm arathwyanâm,
duzhvarshtanâm shyaothnâm verezâi.
Verezyantâm-cha idha vohu vâstra
uyamna anuyamnâish daste.

Translated Text:

O Zartoshti Worshiper of the Wise God, have your feet, hands and mind work for the lawful rightful deeds and refrain from doing unlawful and wrongful deeds.

And let the good settler persevere here so that the unskilled grow into experts.

(Vispered 15.1)

Summary Substance: Good thoughts and good words culminate in good deeds only when one employs his or her mind and body in sincerely and truly working within rightful laws—laws that have been wisely enacted to advance the world in which we live, laws that lead to a good life for all.

Here we see an urge to adhere close to law and order and desist from improper and illegal actions so that the efforts put in by people in promoting human settlements result in turning the raw and green into useful and constructive hands—deeds that make our world healthy and happy.

Avo Padho teaches us to be good workers and at the same time teach our youth to become good, productive citizens and not be neglected to turn to unlawful acts—crime, drugs, poverty, and death, a death which could well become the deathbed of a people, a nation.

Pondering Points: Let us not drag our feet but take concrete steps. Let our hands handle good work, and above all, let our minds think constructive plans. And let us sincerely and actively teach our children to grow good in foot, hand and mind.

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295th Day

FIVE AND FIVE

Transliterated Text:

Panchanâm ahmi, panchanâm noit ahmi
humatahê ahmi, dushmatahê noit ahmi
hûkhtahê ahmi, duzhûkhtahê noit ahmi
hvarshtahê ahmi, duzhvarshtahê noit ahmi
sraoshahê ahmi, asrushtoish noit ahmi
ashaono ahmi, drvato noit ahmi
at-chît ahmat yatha apemem manivâo añhat nivaitish.

Translated Text:

I belong to five, I do not belong to five.

I belong to Good Thoughts, I do not belong to bad thoughts.

I belong to Good Words, I do not belong to bad words.

I belong to Good Deeds, I do not belong to bad deeds.

I belong to Enlightenment, I do not belong to perversion.

I belong to the Righteous, I do not belong to the wrongful.

And this is my final stand on the problem of the two mentalities—the better and the bad.

(Yasna 10.16)

Summary Substance: Asho Zarathushtra gives the people the freedom to choose after listening to the best, pondering over it with a bright mind and then deciding between the two mentalities—the better mentality which promotes the world in spirit and matter, and the bad which retards its progress.

Here is a declaration by a person who decides for himself to choose the better as his principle in life. But the significant point in the declaration is the addition of two principles to the basic three principles of Good Thoughts, Good Words, and Good Deeds. One *Sraosha*, the divine intuition, the knowledge one gains by listening to those who are enlightened and that too after listening and considering it. Sraosha (Gathic *seraosha*) is the divine message of Zarathushtra—the Gathas. Listening to the inner voice means giving up *asrushti*, turning deaf and deliberately not listening to what is said best, wise words of knowledge and science.

The other principle is that after choosing between good and evil. One cannot follow goodness all alone. One has to join other choosers of good and be an active member of the **Fellowship** of the Righteous. It relates to social life. It also means that one should forsake the company of the wrongful and their hostile activities. It is the final turn, the ultimate stand of a person on the problem of good and evil.

Pondering Points: These fine five principles i.e. Good Thoughts, Good Words, Good Deeds, Being a member of the Righteous and Avoiding the Wrognful when translated into sincere practice promote our living world into a more prosperous, more progressive, and consequently a happier place to live and let live—an ideal world.

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296th Day

THE RELIGION OF PERCEPTION

The *Din* Yasht is a beautiful prose-poetry piece in the Avesta. It is dedicated to *Chista*, meaning "perception, discerning intellect." *Chista* is a synonym for *Daena*, religion,

conscience. Religion is the perception of the way of life, both mental and physical, spiritual and material. We know that the religion perceived and founded by Zarathushtra is called the Good Conscience.

The master composer of the Din Yasht, who ever he or she was, presents Zarathushtra, his wife Hvovi, the missionary abroad, and the ruler of the country, each praying on his or her own, to serve the Cause. The composer calls the Perception *Mazda-dâta*, "the Mazda-given, granted by the Wise (God)", which follows the Gathas in generally attributing things that concern "wisdom" to Mazda and things that concern "power" to Ahura. It may be noted that both Chista and Daena are feminine in the Avestan language. We give below a free and abridged translation of this beautiful and meaningful piece:

Reverence to the Wise-given Perception, the most right, the righteous, the good guide, the good leader. It frees one from faults and lifts one for invocations. It is full of good crafts. It has a good name. It is fast in action. It brings people into harmonious unity, because it is the Good Religion of Mazda-worshiping.

Reverence to the Wise-given Perception, which was invoked by Zarathushtra as he rose up from his seat and left his house. He said: O Wise-given Perception, the most right, the righteous, if you are ahead of me, stay for me, and if you are behind me, overtake me.

May we have peace and unity! May the land routes be smooth! May the seas be calm! May the mountains be easy! May the forests be safe! So that we teach, train, and guide mankind.

Reverence to the Wise-given Perception, which was invoked by Zarathushtra for Good Thoughts, Good Words, and Good Deed. He asked that ...

the Perception, the most right grant him strength in legs, power in arms, hearing of ears, sight in eyes, full bodily health, and complete sturdiness.

... grant him the eye-sight of the *kara* fish that lives deep, a thousand times a man's height, deep beneath the wide Jaxartes river and yet can see a ripple, as thin as a hair, on the surface of water.

... grant him the eye-sight of a horse, going in the dark of the night, through rain, snow, hail, and sleet, and yet can see a hair, mingled with earth, far at a distance of nine-race-courses, and know whether it is from the mane or the tail.

... grant him the eye-sight of a golden-neck vulture, who can see a stone, as large as a first, far at a distance of nine countries, shining like a needle, nay like its tip.

Reverence to the Wise-given Perception, the most right, the righteous which was invoked by Hvovi, the righteous, the knowledge-seeking. She wished to join Asho Zarathushtra in thinking, talking, and acting in accordance with the Religion.

Reverence to the Wise-given Perception, the most right, the righteous which was invoked by the priest, commissioned far from home. He asked for wisdom, memory, health and strength to serve the cause of the Religion.

Reverence to the Wise-given Perception, the most right, the righteous which was invoked by the ruling head of the country. He asked peace for the country and health for the body."

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297th Day of 3739 ZRE

PRAYER IS THE HEAVENWARD SOARING OF THE SOULS ON WORDY WINGS

Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ, nemanghô â ýathâ nemê xshmâvatô mazdâ fryâi thwâvãs sah'yât mavaitê at nê ashâ fryâ dazdyâi hâkurenâ ýathâ-nê â vohû jimat mananghâ.

Translated Text:

This I ask You, tell me truly, Lord.
How shall I reverently pay You Your homage?
Teach this to a friend like me, Wise One.
Let us all be given, through loving righteousness, help so that it comes to us through good mind.

Man has always prayed. He is a praying animal. Prayer was born with the first man, it will live up to the time of the last man to be born upon earth. It is instinctive and innate. It is the inborn urge in man like breathing and thinking and speaking. It is an inalienable accompaniment of human mind.

Prayer ever grows in depth, in fervor, in devotion, in selflessness, in spirituality. Prayer begins with the magic spells of the savage and ends with the sublime songs of the sage. Prayer outgrows man.

Prayer is the expression in words of the pious feelings of the [mind], its devotional overflow. It is the breath of the soul. It is the fellowship and communion with Ahura Mazda. It is the noblest expression of thought in words, sublime speech of the spirit, an audible utterance of the [mind], and a verbal expression of noble sentiments and feelings. Righteous thinking is prayer.

Through prayer does man convey his feelings of joy and sorrow, gratitude and love, hope and fear. In his hunger and thirst for the divine grace, man lays down through prayer his grievances before his creator, confesses his gilt, craves for help and seeks mercy.

Prayer is the greatest discipline for man. It is a striving, a seeking for something beyond man's weak self, higher than himself, a will, a power, a strength, an ideal which man does not posses, but longs to attain.

Help me, Ahura Mazda, to cultivate the habit of prayer. Enable me to know Thy will, I pray, that I may conform my impulses to its demands. I will pray with concentration of my mind and I will pray with all my [life] and all my soul. I will pray to Thee in words of devotion. I will pray to Thee aloud and I will pray to Thee in silence, for Thou dost hear my prayers even in thought. Thou dost read my thoughts and measure my feelings and know my aspirations. I will pray, Ahura Mazda, that prayer may lift me to Thee and make me Thine.

(from Homage Unto Ahura Mazda, Dasturji Dr. M.N. Dhalla, New York, 1941)

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298th Day of 3738 ZRE

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY

22 Dey 3739 ZRE = 12 January 2002 ZRE 22nd Day of Winter – 298th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

"THOU ART ALL IN ALL TO ME, AHURA MAZDA

Thou art the foundation of my life. Thou art the lord of my body and mind and soul I commend myself into thy hands. I give my all in thy keeping. I will consecrate my mind to thee. I will pour out my heart to thee. I will surrender my soul to thee. Then art my creator and nourisher, my guardian and protector, my guide and friend. With thee for me I am wise and virtuous, strong and courageous, rich and safe, happy and hopeful. Unto thee be praise and glorification now and for ever, Ahura Mazda.

I long to have in thy presence and walk in thy presence with not a shadow between. I seek fellowship with thee and friendship with thee. I love thee with passionate devotion, my loving Father.

Thou dost live in the highest heaven, they say. However high my soul scales the heights of heaven in thy search, a further height it finds that seems beyond its reach. Like a lark thirsting for the drops of rain and a fish dying for water, I am athirst for the refreshing waters of thy love, Assuage my thirst, 0 Fountain of the Life-giving waters of life.

Down in my heart, I will raise thee a sanctuary. There will I seek thee and find thee and greet thee in solemn silence. There will lift my heart unto thee. There will my soul commune with thee. Grant that I may meet thee alone for the enrichment of my spiritual life.

The world grows radiant in thy presence, Thy peace descends upon my soul, my eyes are alight with it, and my face is bathed in it, when, in moments of rapturous ecstasy, I am lifted out of myself towards thee. My heart pulsates with unspeakable joy, when thou dost take me for thy friend and dost pour down thy joy into my soul and life into my life.

My life of the spirit is impoverished, when I neglect communing with thee. A tense silence holds between thee and me when I cease to meet thee and confer with thee. My spiritual vision is blurred. I cannot feel thy presence. I cannot see thy radiant face. Ill do I requit thy gratitude, when I desert thee and go over to Angra Mainyu, the Evil, and live for it. My footsteps slide on the path of wrong. Like a land bird that finds no solid object to alight upon, when it is out to sea, I am lost when I leave thee and find no place of safety for my misguided soul. Every door is slammed in my face. There is no hope unless, thou in thy infinite mercy, dost forgive my folly and guide back my faltering footsteps to thee. Quicken and strengthen my faith in thee.

Let me faithfully and steadfastly range myself on thy side. Let me be steady in the performance of the task that thou dost assign me to do. Let me not swerve a hair's breadth from the path of my duty. Let me wear out my soul in thy service, even as the candle burns itself before it gives light.

My life is wrapped up in thee and in thy protecting love. Hold me by my hands and guide me and I will follow thee wherever thou dost lead me. I will serve thee to the end of my life, till thou dost call me hack from my earthly sojourn to my final rest and repose in thee. May I always find favor in thy eyes. May thy thought pervade my mind and heart. Thou art the goal

of my thoughts and desires. My longing is for thee. May my heart rest in thee. I will bring to thee songs of praise and invocation. I will pray unto thee and adore thee and praise thee and invoke thee and worship thee with all my mind and all my heart and all my soul, O thou that art my all in all, Ahura Mazda."

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

299th Day of 3738 ZRE

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (299TH Day of 3739 ZRE)

23 Dey 3739 ZRE = 13 January 2002 CE 23rd Day of Winter – 299th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THY NAME IS ABOVE ALL NAMES, AHURA MAZDA

Thy name is above all names, the most majestic and the most sublime. The sound of thy name is the sweetest that human ear can hear. Countless persons call thee simultaneously by thy name and thou dost hear them all and respond to them all at one and the same moment. Thou art the same one God, but men give thee many names, Mazda Ahura. Many a million time more is thy august name pronounced between morn and eve in the seven zones of the earth than any other name, human or divine.

When I am in low spirits and the sorrows of life bear heavily on me, the invocation of thy name cheers me and lightens the load of my sorrow. When danger threatens me and strikes terror in my heart, when trouble chases me on my pilgrimage through the thorny path of life and fear strikes me mute, the remembrance of thy holy name lends me courage to fight my way boldly to safety. My thoughts are filled with thy image and devotion surges up in my heart, when I meditate upon thy name, Ahura Mazda.

I shall wake in the dawn with thy name on my tips, I shall begin my day's work in thy name, and I shall glorify thy name by my deeds during the day. At night-fall I shall offer my thanksgiving prayer unto thee for all thy guidance and help in my working hours and retire to sleep with thy name on my lips. When I have run my course upon earth and my life is done, vouchsafe, Ahura Mazda, that I may sink into death with thy name on my lips.

300th Day of 3738 ZRE

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (300th Day of 3739 ZRE)

24 Dey 3739 ZRE = 14 January 2002 CE

24th Day of Winter – 300th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THOU ART THB CREATOR OF ALL, AHURA MAZDA

Creation is the free act of thy divine goodness, Ahura Mazda. When nothing was, thou alone didst live in thy sublime self-sufficiency.

Thou didst clothe the heavenly realms with light and thou didst create the earth and waters and the plants and the animals and men. Thou didst determine the course of the sun and the moon and the stars and the seasons. Thou dost uphold the earth and the firmament from falling. Thou dost make the moon wax and wane and the tides to ebb and flow. Thou dost yoke swiftness to wind and clouds. Thou best created the corporeal world and the spiritual, 0 Creator of all that breathes and breathes not.

Thou didst create man and breathe life in his body. Thou best endowed him with the power of thinking and the freedom of will. Man, thou best said, is the greatest and the best in thy creation, the redeemer of the world of imperfection with thy guidance and thy help.

Thou art the father and lord of creation and with unfailing and undivided care and protection thou dost look after the welfare of us all with the tender care of a loving father. Homage and adoration, praise and glorification be unto thee, 0 Heavenly Father.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

301st Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (301st Day of 3739 ZRE)

25 Dey 3739 ZRE = 15 January 2002 CE

25th Day of Winter – 301st Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THOU ART OUR NEAREST AND DEAREST, AHURA MAZDA

Thou art enthroned on the highest heights, thou art seated in the deepest depths, Ahura Mazda. Thou art in the immensity of space and thou art in the millionth part of the point of a needle. The world is not large enough to hold thee, the grain of sand is not small to seat thee. Thou dost swim on the waters of Vourukasha [Sea], as thou dost float on the expanse of a dew drop. The contents of thy being are in the largest of the large and the smallest of the small, 0 thou that art beyond all bounds.

Thou hast thy celestial mansions in the highest heavens. Thou dost dwell upon the vast expense of the earth and thou dost abide in the hearts of the righteous persons. Thou art transcendent and thou are infinitely more sublime and great than thy creatures. Yet art thou not so remote and ineffable as not to be approached and addressed and greeted by thy ardent worshippers. Thou art not the remote spectator of the world thou best created. Thou art immanent and man can enter into close and loving relations with thee and own thee as his father and brother and friend.

Thou art all-pervading. There is no conceivable place where thou art not. Closer than the eyes are to the ears, or the ears are to the mouth, art thou to all that which the corporeal world thinks and speaks and does.

I need not call thee, nor need I enquire where thou mayest be, for thou, my ever present companion, art with me even before I think of thee, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

302nd Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (302nd Day of 3739 ZRE)

26 Dey 3739 ZRE = 16 January 2002 CE

26th Day of Winter - 302nd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THOU ART ALL-GOOD, AHURA MAZDA

Thou art the fountain of goodness, Ahura Mazda, and whatever is good in the world proceeds from thee. Thy goodness extends to the good and evil alike, for thy desire is all-beneficent. Through thy perfect goodness, dost thou take infinite care for our protection, preservation, and guidance. Discipline my soul, 0 Lord, to trust in thy unfailing goodness and lean upon thy goodness in weal or woe.

Thy goodness transcends my power to recount it in words. A hundred, hundred thousand years are not enough to tell the story of thy infinite goodness, 0 ineffable Lord. Words are but feeble expression of the grateful feelings that fill my heart. With the deep gratitude of my heart and soul, I thank thee on my knees with my whole heart and with my whole soul, 0 God of goodness.

When I recall the countless benefits of life that thou, in thy manifold goodness, dost confer upon me, my heart glows with devotion for thee. Let goodness be a part of my being, my very nature. Let it grow in me from day unto day. Let my goodness be habitual and instinctive. Let me think goodness, speak goodness, and do goodness. Let me hunger and thirst after goodness.

Help me to be good, but help me, my Heavenly Father, to make others good. Help me to play my part, however humble, in the diffusion of goodness. Let my prayer in deeds of goodness to others ever follow my prayer in words to thee.

I pray unto thee to make me good before I ask thee to make me great. If I cannot court greatness, my God, let me not go without goodness. Help me to be great in goodness, even though lowly I be in greatness. Mortal are greatness and glory on earth, but goodness is immortal, and goodness alone at death, will accompany my soul to heaven, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

303rd Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (303rd Day of 3739 ZRE)

27 Dey 3739 ZRE = 17 January 2002 CE

27th Day of Winter – 303rd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THOUGH INVISIBLE THYSELF, THOU ART ALL SEEING, AHURA MAZDA

Thou art invisible and none can see thee. Invisibility is the chief characteristic of thy spirituality, Ahura Mazda. Though present everywhere, thou art unseen anywhere. Thy invisibility hides thee from all eyes, human and divine. The souls of the righteous dead behold thee not. In his celestial conference with thee, Zarathushtra saw thee not.

Unseen by all thou dost see all, O All-seeing One. Nothing is hid from thee. Thou dost see my mind through and through. Thou dost search the deepest depths of my heart. Thy searching eyes are ever upon me. Thou dost survey my secret thoughts. I hide them from those that are nearest to me, but I cannot hide them from thee, though thou livest farthest on high. Thou art at once remotest and closest to me, thou that livest in all space and beholdest all in both thy worlds, this and that.

Thou, Ahura Mazda, didst say unto Zarathushtra that to see a righteous person was like seeing thee. I will then strive to see thee in the righteousness of righteous persons around me. But I pray unto thee for more. Inspire me to act righteousness and own righteousness and be righteousness that, steeped in righteousness and righteousness myself, I can see thee in my righteous self.

And thou didst also say, Ahura Mazda, unto thy holy prophet that thou wert light and seeing light was to see thee. I will then piously endeavour to see and discern thee in the light that shines in the yonder heavens and down upon earth. But lighten my heart, I beseech thee, with thy illuminating presence, that prayerful of heart and upright of conduct, I may behold thee within me, without going without.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

304th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (304th Day of 3739 ZRE)

28 Dey 3739 ZRE = 18 January 2002 CE

28th Day of Winter – 304th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THOU ART LIGHT, AHURA MAZDA

Thou art light, Ahura Mazda. Where thou art, there is light. Void of thee all is darkness.

Thou didst create light and bathe the heavens in the light of the sun. Thou didst fill the earth with light, thou didst cover the sky with thy light and thou didst illumine the world with a numberless silvern lamps at night.

Physical as is thy light, mental and moral and spiritual light is also thine, Ahura Mazda. Knowledge is the light of the mind, as truth is thy moral light and righteousness the light of the spirit. Light is life, when darkness is death and life is heaven, as darkness is hell. Everything good is light. I pray for light and more light and light again for my whole being from thee, 0 thou Fountain of light divine.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (305th Day of 3739 ZRE)

29 Dey 3739 ZRE = 19 January 2002 CE

29th Day of Winter – 305th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THOU ART THE AGELESS, AHURA MAZDA

Thou art the beginning and thou art the end of all, Ahura Mazda. Thou hadst no beginning and thou shaLL know no end. Long, long ages ago, ere creation came into being through thy creative will, thou didst live in sublime solitude. When heaven was not and earth was not when waters and plants were unknown, and animals and men were unheard of, thou alone wert, 0 thou above and beyond time.

The age of the earths and suns and moons and stars and planets on earth can be counted. Thou alone art ageless. In vain does man dream of measuring thy age. Human thought cannot reach it. Thou alone can comprehend it.

Boundless is the ocean of eternity, bounded neither by shore nor horizon. Righteous in life and righteous in death, I long for the grand and glorious day when, breaking the mooring of the earthly life, my immortal soul will embark upon the exhilarating voyage on the waters of thy Boundless Time, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (306th Day of 3739 ZRE)

30 Dey 3739 ZRE = 20 January 2002 CE

30th Day of Winter – 306th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

MY HEART LONGS FOR THEE, AHURA MAZDA

I need thee, only thee, I cannot do without thee, Ahura Mazda. Be thou ever near me and with me. Grant that I may live in thee and thou in me. I have everything when I have thee. Everything is mine when thou art mine. With thee by my side, I am rich in the midst of poverty, strong in my weakness, and happy in my misery. Be with me when I live and be by my side when I die, my God.

Thou dost never fail me. Help me never to stray from thee. Guide me, in thy mercy, to the straight path when, in ignorance, I lose my track and wander far from thee. Take me back unto thee, kindly Lord, for I have no refuge for me other than thee.

Life is unbearable without thee, 0 Life of my life. I feel the void of my heart when thou art lost to me. Forlorn I feel when thou art not near me. In losing thee I lose the sweetness and joy and happiness of life. As the earth is dark and dreary, when the sun refuses to light her, so lost in darkness and gloom, I roam when thou dost not shed thy light on my life.

Let me not falter in my devotion to thee. Help me to stand steadfast as rock in my loyalty to thee. Vouchsafe that I may grow from within my heart in loving likeness to thee and be holy and righteous like thee. Strengthen my resolve to think and speak and work for thee, live for thee, die for thee, thine in life and thine in death and thine in eternity, 0 thou Eternal One.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

307th Day of 3738 ZRE

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (307th Day of 3739 ZRE)

1 Bahman 3739 ZRE = 21 January 2002 CE 31st Day of Winter – 307th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

I OFFER THEE MY LIFE, AHURA MAZDA

With homage and adoration, praise and glorification, I lay my offerings at thy feet, and dedicate my all to thee, Ahura Mazda.

What I bring unto thee and call mine is in truth thine own, for all I own is of thy rich bounty, 0 thou Lord of bountiful gifts. The offerings and oblations that I offer unto thee are of thy own giving, O giver of all. Thou givest them freely to me and I approach thee humbly with a handful from thy

abundance as a token of my gratefulness to thee. All I have I owe thee and all I bring to thee is then thine. Yet large-heartedly thou dost delight to acknowledge it as mine. I am ever thy debtor, 0 benevolent Lord.

Thou dost not look for rich repasts and costly libations, preaches Zarathushtra. The innocent heart of the pious poor and the contrite heart of the sinner, he teaches, is the best offering that wins thy favour. Thou dost come sooner to the poor who lays his good thoughts, good words, and good deeds in tribute at thy altar, than to the rich who labours to greet thee with costly rituals and elaborate sacrifices. I will sacrifice truth and righteousness to thee, 0 righteous God.

I will give my self, body and soul, to thee. I will give thee my heart in grateful thanksgiving for thy unfailing kindness to me. I will give thee what is nearest and dearest to me, my life, even as holy Zarathushtra gave the life of his own body as an offering unto thee, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

308th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (308th Day of 3739 ZRE)

2 Bahman 3739 ZRE = 22 January 2002 CE 32nd Day of Winter – 308th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THOU DOST BURY ME UNDER THE BURDEN OF THEY GIFTS, AHURA MAZDA

From day unto day will I lift my heart in thanksgiving unto thee when I take my daily meals, 0 Creator, Nourisher, and Sustainer of the world.

Thou dost feed me and clothe me and provide me with all my needs. Thou, my maker, knowest my wants and freely dost thou bestow them upon me every morn. Thou dost daily fill my life with the rich blessings that I enjoy. With the deep gratitude of my grateful heart I thank thee for all that thou doest for me.

From morn to eve dost thou bury me under the burden of a hundred and one of thy precious gifts that embellish my bodily life and I am satiated with them. Feed, likewise, my soul that hungers for the food of the spirit. Moisten my soul, dry as a parched land, that thirsts for the life-giving waters of thy divinity.

I have my daily bread and I have my health and I have everything that makes my life happy on earth. I have but one longing and one aspiration now and I pray unto thee to make me worthy of it. Verily my yearning is to gain the giver of the gifts himself for me, to get thee for myself, to make thee mine, mine own, 0 Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

309th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (309th Day of 3739 ZRE)

3 Bahman 3739 ZRE = 23 January 2002 CE 33rd Day of Winter – 309th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

FIRE IS THE SYMBOL OF AHURA MAZDA

Fire is the purest, grandest, and noblest emblem of thy divinity, Ahura Mazda. It is the sublimest symbol of the faith of Zarathushtra. Fire is the image made by divine hands, incomparably more

sublime than any image graven by human hands. It is unsurpassed and unequalled by any in the language of symbology.

Fire is the visible sign of thee that art invisible, the flaming form of thee that art formless. It is the physical manifestation of thy spirituality, the emblem that clothes thy divinity, the representation of thy divine substance, the symbolic presentation of thyself to us.

Fire best explains thee to our mind, it shows thy semblance to our eyes, it is thy nearest substitute and most suitable object through which we can comprehend thee, that art incomprehensible. Fire expresses thy likeness, it reflects thy reality to us, and recalls thee to us when we pray.

In fire as the sublime symbol of my faith, I glory, O glorious Lord. Thou art the reality and fire is thy replica. When I bow before the fire, I worship not the fire, but thee alone, Ahura Mazda. Fire is but a sacred symbol that stands for thee and reminds me of thee. I will fix my wandering thoughts on thy fire, I will concentrate my mind upon it, I will meditate daily on it. In the enlightenment of the fire I will see thee, in its inspiration, I will know thee.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

310th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (310th Day of 3739 ZRE)

4 Bahman 3739 ZRE = 24 January 2002 CE 34th Day of Winter – 310th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

MAY THY FIRE BURN FOR EVER IN MY HOUSE, AHURA MAZDA

Fire in its various manifestations, whether as the fire of the hearth on earth, or the fiery substance in the bowels of the earth, or as the genial glow of the sun in the azure vault of heaven, or the silvery sheen of the crescent moon in the shy, or the flickering brilliancy of the stars in the firmament, or in the form of the life-giving energy distributed in the entire creation, is emblematic of thee, Ahura Mazda.

The fire-temple is the symbol in stone of the Mazdayasnian religion and the athravan, the fire-priest feeds the consecrated fire with fresh fuel at every watch of the day and night. I shall raise an altar unto thy divine fire burning in my heart and make it thy sanctuary. My own athravan will I be and I will tend the holy fire within, 0 thou, the supremest Athravan.

When the fire of the hearth in my house calls me to rise on the third put of the night, and exhorts me to cleanse my body and bring fuel to the fire that it may burn bright, dutifully will I do it, and more I will do. With the purity of my mind and the cleanliness of my heart, will I burn incense of the good thoughts of Vohu Manah and the righteousness of Asha, with the full-hearted devotion of Armaiti, on the sacred fire flickering on the altar of my heart and kindle it into a blazing flame.

May my soul rise upward unto thee, Ahura Mazda, as the flame on the altar leaps heavenward.

Thy face is hid from my sight. But thou best said to Zarathushtra that whoso, with pious intent, sees thy light, can see thee. I shall then keep the portals of my inner temple ajar that thou mayest step in when thou dost think me worthy of the vision of the radiance and glory of thy face. As fire

consumes frankincense, devotion melts my heart in my adoration for thee and I am buoyed up by the hope that through thy fire and in thy fire will I see thee, with the eyes of faith, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

311th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (311th Day of 3739 ZRE)

5 Bahman 3739 ZRE = 25 January 2002 CE 35rd Day of Winter – 311th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THE INNER LIGHT

Thou art eternal light, Ahura Mazda. Thy very nature is light. Be thou my light, O Lord of light. I grope in the dark; scatter the darkness. Shed the guiding light on my darkened path and lead me onward on my way to thy abode of eternal light. Let thy radiance fall upon me that I may live in thy light.

Like the owl that shuns the light, the sinner sees not thy light and, seeing not thy light he sees not thee. Man veils his eyes when he looks in the face of the brilliant sun. Immeasurably brighter is thy spiritual light than the physical light of the sun. As the rose unfolds its petals to the light of the

sun, so help me, Ahura Mazda, to unfold my heart to thy light by my faithful adherence to Asha's righteousness.

On the deep dark ocean of life is the barque of my life moving. Be thou by my side at the helm, I pray. Keep watch over it and guide me to steer the vessel on the waves of thy divine light to land me secure on the yonder shores of thy heavenly regions.

The light that burns within the temple of my heart flickers and burns low through my carelessness. Forgive my negligence and let it not fade from my soul. Replenish it in thy unfailing kindness and inspire me to tend it with devoted care. Let thy physical light shine over me from above and let thy

light spiritual dart into my soul and illumine it from within. May thy light flood my mind and my heart and inspire me to live by thy inner light, 0 Thou that livest in those lights highest of the high, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

312th Day of 3738 ZRE

Transliterated Text:

adâ tashâ gêush peresat ashem kathâ tôi gavôi ratush hyat hîm dâtâ xshayañtô hadâ vâstrâ gaodâyô thwaxshô kêm hôi ushtâ ahurem ýê dregvôdebîsh aêshemem vâdâyôit.

Translated Text:

Then the Creator of the Living World asked Asha:
Who is Your leader of the World,
who can offer her civilization,
nourishment, and strength?
Whom do you wish to be her lord;
one who shall repel the fury of the wrongful?
(Gathas: Song 2-stanza 2; Y29.2)

Summary Substance: The Universal Law of Righteousness (asha) regulates the creation. Ahura Mazda asks Asha to attend to the complaint and see a leader who could rehabilitate her and find a lord who would repel the outrage oppressing her.

Pondering Points: People in distress need a leader for redemption and another to rebuild. If possible, both in one.

313th Day of 3738 ZRE

Transliterated Text:

mazdå saxvârê mairishtô ýâ zî vâverezôi pairî-cithît daêvâishcâ mashyâishcâ ýâcâ vareshaitê aipî-cithît hvô vîcirô ahurô athâ nê anghat ýathâ hvô vasat.

Translated Text:

Ahura Mazda knows best
what the daevas and the people
have been doing in the past and shall do in the future.
Ahura Mazda alone is the judge.
Let it be so as He wishes us to be.
(Gathas: Song 2-stanza 4; Y29.4)

Summary Substance: The Universal Law of Righteousness (*Asha*) knows that Ahura Mazda alone knows best the past, present and future. Ahura Mazda can decide best how to solve the problem for good.

Pondering Points: Trust in God and good lies ahead.

314th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (314th Day of 3739 ZRE)

8 Bahman 3739 ZRE = 28 January 2002 CE 38th Day of Winter – 314th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

RIGHTEOUSNESS IS THE RULE OF LIFE

Righteousness is the norm that measures the worth of man. When righteousness alights upon a serf he grows greater in worth than his master, if the master is stranger to righteousness. Greatness glories not and knowledge shines not, where righteousness dwells not. When prince and peasant are comrades upon earth in the practice of righteousness, as comrades again after death they enter the shining Garo-nmana and are ranked as equals in the divine court of the King of Kings of heaven and earth.

Righteousness is the prize open alike to be won by all who may. It is equally in the power of all to make it their own. Righteousness shines in rags in the cottage of the poor and shames the raiments of royalty in the palace, if righteousness dwells not there.

He is not great who is not great in righteousness. He is not rich who is not rich in righteousness. He is not healthy who is not healthy in righteousness. He is not heroic who is not heroic in righteousness. The best man and the greatest man and the noblest man is the righteous man.

Ahura Mazda, thou art the righteous Lord of righteousness. Bless me in thy goodness, with good thoughts of the mind and good words of the tongue and good deeds of the hands, that I may think righteousness, speak righteousness, work righteousness, and be a righteous one in the world of righteousness.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

315th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (315th Day of 3739 ZRE)

9 Bahman 3739 ZRE = 29 January 2002 CE 39th Day of Winter – 315th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

RIGHTEOUSNESS IS RELIGION

Righteousness is the pivot around which the ethics of Zarathushtra revolves. Righteous and religious is the man or woman who is saintly and possesses noblest character.

Righteousness is thy will, Ahura Mazda. It is the rule of our duty. The law of righteousness is the norm to which man has to conform his life in this world. Good thoughts, good words, and good deeds form the ethical foundation upon which righteousness rests and the basis upon which the entire structure of the system of Mazdayasnian philosophy is reared. This noble truth, at once so pithy and simple, is accessible to all. It does not appeal to the intellectual few and leave aside the ignorant many, nor does it remain the prerogative of a few thinkers and philosophers; but it reaches all and becomes the cherished possession of the prince and peasant alike. Every child of ours imbibes the triad of good thoughts, good words, and good deeds at its mother's breast.

Rituals help our spiritual development. They are the accompaniments of religion, but not religion itself. Religion is righteousness. It rests on the individual's piety, and not on a scrupulous observance of ceremonials or a practice of elaborate lustrations.

Let rituals then inspire religious fervour and devotional piety and righteous conduct in me. I shall seek all my life to gather a store of righteousness. Its use in this world lessens not its stock and secures salvation for my soul in the next, 0 righteous Lord of righteousness.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

316th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (316th Day of 3739 ZRE)

10 Bahman 3739 ZRE = 30 January 2002 CE 40th Day of Winter – 316th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

RIGHTEOUSNESS EXEMPLIFIED THE BEST IN ZARATHUSHTRA

Purity of body and mind and spirit makes for righteousness and Zarathushtra is the purest in

body and mind and spirit. Good thoughts, good words, and good deeds strengthen righteousness and Zarathushtra, himself the embodiment of good thoughts, good words, and good deeds, best thinks and speaks and acts righteousness.

Zarathushtra lives in the atmosphere of righteousness and radiates it all around him. He is righteousness itself living in flesh for the good of; mankind.

When Zarathushtra's great prophetic work is beset with untold difficulties, when he faces opposition on all sides, when friends desert his company and kinsmen abandon his cause, when the rulers of the land look upon him with suspicion and the wicked seek to compass his ruin, when, friendless and forsaken, hissed and booted, ridiculed and persecuted, he roams about the villages and towns of Iran, he turns his eager eyes to thee, Ahura Mazda. Thy help and Asha's righteousness sustain him in his hardships and trials. Reduced to the verge of the direst poverty, he seeks not earthly wealth, but imperishable wealth of the spirit, Asha's righteousness.

Zarathushtra fought for righteousness all along his life and vanquished wickedness. It fled before his consummate righteousness as darkness flees before light. Enable me to do in my humble way what Zarathushtra did in his magnificent way and now exhorts me to do. Kindle the fire of Asha's righteousness in my heart and burn wickedness within me. Strengthen me to combat it in the world without and vanquish it, Ahura Mazda.

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(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

317th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (317th Day of 3739 ZRE)

11 Bahman 3739 ZRE = 31 January 2002 CE 41st Day of Winter – 317th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

RIGHTEOUSNESS IS ITS OWN REWARD

Righteousness is good. It is best for man in this world and the next. It is happiness here and felicity beyond. He lives his life best upon earth, who lives in righteousness and for righteousness.

Righteousness is the health of the soul. Cleanliness of body, purity of mind, and sanctity of soul

bring bodily, mental, and spiritual health to man.

Righteousness is the purity of the soul. Good thoughts, good words, and good deeds feed righteousness. Successful struggle with evil thoughts, evil words, and evil deeds strengthen righteousness. A righteous person is a perfect man, a consummate man, a saint, a god in flesh upon earth.

Greatness has but a short life, it is righteousness alone that lives for ever. No memorial raised to man rises to the eminence that a man of goodness builds for himself in the shape of his righteousness. not a man of birth, nor a man of wealth, nor a man of fame is great. Immeasurably greater than all in God's eyes is the man of righteousness.

I will cover my soul close with the radiant garb of righteousness, even as I put next to my skin my sudrah and kusti, the sacred shirt and girdle, the visible symbols of my faith. I will wed righteousness. I will make it my own, my nearest and dearest possession. I will hunger and thirst for righteousness, live for righteousness, work for righteousness, fight for righteousness, and die for righteousness, as the righteous of yore have done in their days. I will be righteous not for the fear of hell, but I will be righteous for the sake of righteousness, 0 Asha Vahishta, thou Best Righteousness.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

318th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (318th Day of 3739 ZRE)

12 Bahman 3739 ZRE = 1 February 2002 CE 42nd Day of Winter – 318th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

RIGHTEOUSNESS IS THE HIGHEST RICHES

Righteousness is the best riches in the world, that can neither be valued in gold nor in diamond. It is the priceless riches that can neither be exhausted, nor stolen, nor lost. Gold and silver are dress. Man, in the end, mingles with dust and all in the world is dust. Righteousness ends not in dust for it is deathless.

Life leaves the richest at death poor if he owns not righteousness. There comes a day or there comes a night, say the sages of yore, when the master leaves his cattle and the cattle leave their master, and the soul leaves the body. Righteousness alone, the greatest and best of all riches, accompanies the soul after death.

Fortune and wealth, one cannot have at one's will, nor can one maintain the beauty and form of the body for ever, but everyone can embrace righteousness and make it his own if he wills it.

When a man starts on a journey, with him does he take provisions and stores. Let me, likewise, furnish myself now while there is time, with the store of righteousness for the great journey of my soul, which I shall have one day to undertake and from which I shall never return, Ahura Mazda.

Enable me to learn that the man of riches in reality in this world of mine is the man of righteousness. Help me so to live my life in righteousness, that then death takes me away from my children, I may be able to bequeath to them a legacy of my righteous life for them to emulate, for it will be an inheritance for them, richer and better than any wealth and property. Teach me to be content in my poverty and inspire me to be rich in thy righteousness, 0 Asha Vahishta.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

319th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (319th Day of 3739 ZRE)

13 Bahman 3739 ZRE = 2 February 2002 CE 43rd Day of Winter – 319th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THE COMING OF THE KINGDOM OF RIGHTEOUSNESS

On force have the mighty kingdoms of the world, ancient and modern, been built. Zarathushtra has laid the foundation of a kingdom that is to be built on the bedrock of righteousness. Zarathushtra teaches men and women how best they can work for placing wickedness in the hands of righteousness, Those who fight wickedness in their own persons and around them in the world, prepare the way for the coming of the Kingdom of righteousness, which is also the Kingdom of Ahura Mazda.

The Kingdom of Righteousness will come when every individual in his or her own capacity will embrace and act righteousness and will make the world of humanity gravitate towards Asha's righteousness. The happy day of the advent of the wished-for kingdom will dawn over the world, when righteousness will vanquish wickedness, when wickedness will be no more, and righteousness will wholly pervade the universe.

Zarathushtra has laid the foundation of the Kingdom of righteousness and has assigned man the stupendous task of building and establishing and completing it. It is left to man to bring that day near or keep it at a distance. It is in his hands to accomplish it now or keep it long in the coming.

Zarathushtra is in earnest and eager to hasten its advent. With repeated emphasis does he assert that the Kingdom of Righteousness is near at hand, if only mankind sets about zealously and strenuously to inaugurate it. Passionately does he exhort all not to waver and not to be staggered by the formidable nature of the task, but to aspire to work and struggle and fight for it with body and mind and heart and soul.

Zarathushtra and the righteous ones of all ages have lived and worked and fought for the furtherance of righteousness and the decrease of wickedness. Help me, Ahura Mazda, to be one of the righteous ones of all time. Strengthen me to work for the active propagation of righteousness and to wage a relentless and successful war against wickedness, that I may prove a worthy worker in the auguration of thy Kingdom of Righteousness.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

320th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (320th Day of 3739 ZRE)

14 Bahman 3739 ZRE = 3 February 2002 CE 44th Day of Winter – 320th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

PRAYER IS THE HEAVENWARD SOARING OF THE SOUL ON WORDY WINGS

Man has always prayed. He is a praying animal. It is instinctive and innate. It is the inborn urge in man like breathing and thinking and speaking. It is an inalienable accompaniment of human mind.

Prayer ever grows in depth, in fervour, in devotion, in selflessness, in spirituality. Prayer begins with the magic spells of the savage and ends with the sublime songs of the sage. Prayer outgrows man.

Prayer is the expression in words of the pious feelings of the heart, its devotional overflow. It is the breath of the soul. It is the fellowship and communion with Ahura Mazda. It is the noblest expression of thought in words, sublime speech of the spirit, an audible utterance of the heart,

and a verbal expression of noble sentiments and feelings. Righteous thinking is prayer.

Through prayer does man convey his feelings of joy and sorrow, gratitude and love, hope and fear. In his hunger and thirst for the divine grace, man lays down through prayer His grievances before his creator, confesses his guilt, craves for help, and seeks mercy.

Prayer is the great discipline for man. It is a striving, a seeking for something beyond man's weak self, higher than himself, a will, a power, a strength, an ideal which man does not possess, but longs to attain.

Help me, Ahura Mazda, to cultivate the habit of prayer. Enable me to know thy will, I pray, that I may conform my impulses to its demands. I will pray with concentration of my mind and I will pray with all my heart and all my soul. I will pray to thee in words of devotion. I will pray to thee aloud and I will pray to thee in silence, for thou dost hear my prayers even in thought. Thou dost read my thoughts and measure my feelings and know my aspirations. I will pray, Ahura Mazda, that prayer may lift me to thee and make me thine.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

321st Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (321st Day of 3739 ZRE)

15 Bahman 3739 ZRE = 4 February 2002 CE

45th Day of Winter – 321st Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

TEACH ME TO PRAY, AHURA MAZDA

Prayer transforms my inner life, Ahura Mazda. It creates me anew. I rise from my prayer refreshed and strong, active in body and agile of mind, enlivened of heart and quickened in spirit. I rise a better man with a radiant countenance, purified thought tranquil mind, clear heart and buoyant spirit I pass into religious exaltation.

Let me not pray amiss and let me not say my prayer perfunctorily. I cannot pray amid the distractions of my mind. Help me to control my mind and bring it back from aimless wanderings and recall it in thy presence and concentrate on thee. Give me strength to pray with a single and

an undivided mind.

Incline thy ear unto me, Ahura Mazda, when I pray. Feeble are my words, but they rise spontaneously from my heart. I will pray with devotion swelling up from my heart to my lips. My lips will speak the language of my heart and express with my tongue what is hidden in my heart. My heart and soul go out to thee in prayer.

I shall not neglect my prayers, for it starves my higher nature and spells my spiritual impoverishment. I will begin and end my day with prayer with devotion behind my prayer. I will pray with a resolve to lead a righteous and a Zoroastrian life, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

322nd Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (322nd Day of 3739 ZRE)

16 Bahman 3739 ZRE = 5 February 2002 CE 46th Day of Winter – 322nd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THE FAMILY PRAYER

Our fathers have worshipped thee, Ahura Mazda, in this house and we worship thee now and will worship thee as long as our strength holds out.

Unto thee we raise our hearts in praise and adoration, Ahura Mazda. Our devotion for thee animates our hearts. We will open our hearts every morn unto thee, when thy radiant sun shows his shining face and sheds his light upon our house. Lend thy kindly ear to our daily prayer.

In this house may life throb with health and happiness and prosperity and peace and concord and contentment and humility and devotion and piety and purity and truth and righteousness. Give us sons and daughters, wise and brave and true and righteous. Give us a long life and a useful life. Help us to diffuse cheer and joy and hope among the young and the old in our house.

May thou be with us and near us by day and by night, and we will raise our hands and bend our knees and bow our heads to offer thee prayer of gratitude and worship thee in the citadel of our hearts.

Open our eyes to our daily duties and help us in their loyal performance. Fill our minds with thy thoughts and thy ideals. Elevate our ideals, help us to live up to them and lead us from day unto day to be near their realization, 0 thou Divine Householder.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

323rd Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (323rd Day of 3739 ZRE)

17 Bahman 3739 ZRE = 6 February 2002 CE 47th Day of Winter – 323rd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

PRAYER FOR THE DEAD

Death of our dear ones destroys the radiant joy of our home and plunges us in deep distress. We look unto thee, Ahura Mazda, for the relief of our grief and comfort of our hearts. Time can soften our sorrow, it cannot efface the loving memory of our dead from our minds. We worship their pious memory and it is the one gleam of sunshine in our lives shadowed by sorrow.

Death has freed them from the material bondage. They have shed their frail earthly clay and departed this life to live hereafter in the realm of the spirit. Their earthly work is done and they have laid down the burden that pressed heavily on them. From the din and dust and storm of life's struggle they have gone to the deathless world of peace and rest where light fades not and happiness fails not. Our beloved have died in body to live in spirit a life higher and nobler than our thoughts can measure and minds can conceive. They rest in everlasting peace and joy with thee.

Though lost to us, our dead have not forsaken us. They cannot forget us, as we do not forget them. Though the seven zones divide us and the boundless space parts us, they, the spirits, are above and beyond space. They are near us and with us, and see us through our bodily veil. Death has silenced them. They speak not with tongues. They have cast off the vesture of flesh and their souls hold their communion with our souls.

They care for us, they feel for us, and they bless us. They long for us and love us, as we long for them and love them. They are ours, as we are theirs. Death has not dissolved our union.

Thou, Ahura Mazda, hast called them to thyself. We commend them into thy hands. Have compassion upon their human infirmities. Absolve them from the errors of their mortal life. If they have sinned in thought and word and deed, spare them in thy mercy. Gather them into thy fold. Admit them in the fellowship of thy blessed dead. Let thy light shine upon them. May they rest in thee in the shining, all-happy paradise of the righteous.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

324th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (324th Day of 3739 ZRE)

18 Bahman 3739 ZRE = 7 February 2002 CE 48th Day of Winter – 324th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LIFE IS THY GREATEST GIFT, AHURA MAZDA

Unquenchable is the thirst for life. A myriad of men and women pray unto thee, Ahura Mazda, every moment for happy life and full life and joyful life and long life. Man loves life and he wishes to live a hundred lives and his will is not yet satisfied. An unconquerable urge to live a full and a useful life distinguishes man from animal This inborn urge drives him to strive for what seems to be beyond his reach and stimulates human progress. It is good and great and glorious indeed to live, 0 Lord of life.

The longest of life upon earth is but a breath, it is true. But life, though short, has untold possibilities. Life is not fortuitous. It is designed and has a purpose. Let me take life in earnest and let me not while it away. Help me to understand life, that I may be able to live and live as it is thy will, O Ahura Mazda. Help me to throw myself actively and selflessly and strenuously into the thick of life for the furtherance of the world of righteousness and the decrease of the world of wickedness.

Giver of life and giver of the gifts of life, I thank thee for health and happiness and all that makes life livable on earth. None can raise me a memorial equal to the one that I can set up in my lifetime by my life devoted to the service of thee and thine upon earth. Help me so to live, my God, that when death extinguishes my life, I may yet live upon earth in my good thoughts and good words and good deeds when my soul dwells with thee in heaven.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

Pondering Points: Life is for living and not wasting. Wrong deludes to ever-worse misery. Right leads to good, better, best.

325th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (325th Day of 3739 ZRE)

19 Bahman 3739 ZRE = 8 February 2002 CE 49th Day of Winter – 325th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LIFE IS A BLEND OF CONTRADICTIONS

Life were insipid, Creator of the material world, if thou didst give every thing for the asking. Life with no zest to achieve, no zeal to strive, no effort to get, no obstacle to overcome, and no hardship to encounter would be dull indeed. Life of all joy and happiness, with never a shadow of sorrow and misery, would be monotonous and would weary us, Ahura Mazda.

Life is kind to us and life is cruel to us, life sits light upon us and life sits heavy upon us, life is sunshine and life is darkness, life is joy and life is sorrow, life blooms and blossoms and life withers and fades. Life upon earth, 0 Lord of life, is a blend of contradictions.

Life and suffering are inseparable and the world is a rough enough place to live. Endow me with undaunted courage to weather the storms of life and to scatter the clouds when they darken the horizon of life. When the barque of my soul, sailing the sea of life, glides not smoothly on the stream, but drifts upon the stormy billows of life and is on the brink of breaking under the tumult of life, thou, 0 Master Mariner, embolden me to steer it skillfully and patiently to the haven of safety.

When danger confronts me in life, strengthen me to face it bravely. Life is an uphill fight; enable me to fight it valiantly and win through it. When the burden of life weighs heavily upon me, strengthen me to bear the yoke patiently and ungrudgingly. Never unduly elated at triumph and never unduly depressed at failure, never unduly joyful when life smiles upon me and never unduly sorrowful when life frowns at me, help me, Ahura Mazda, ever to live my life with philosophic calm.

326th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (326th Day of 3739 ZRE)

20 Bahman 3739 ZRE = 9 February 2002 CE 50th Day of Winter – 326th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LIFE IS SERVICE

Zarathushtra drew the lowly and lonely, the needy and neglected towards him and embraced them in his sympathetic heart. The noblest of men and women have always been willing servants of society. They have given the best of their time and energy and all to serve their fellow human beings. They have though little of themselves and much of others. With a total disregard of personal comfort and rest, they have worn out their lives in the service of others. Men and women, noble and great, there have always been who would willingly sacrifice their lives a hundred times over in the service of humanity. They have laboured to bring sunshine in the lives of their fellow-men. They have lived and died in the unremitting service of mankind.

Enthuse me, Ahura Mazda, to consecrate myself to a life of service. Inspire me to live my life to sanctify the life of men. Help me to bear the burden of my brethren and relieve their bare needs. Enable me to make any one human life happy by a single hair's breadth between dawn and dusk every day. Strengthen me to bear aloft the light of knowledge, to do ameliorative work to further health, to right the wrongs, to straighten the crooked, to assuage the sufferings, to spread truth, to lessen the sorrow and gloom of my neighbours, to fight falsehood and injustice, vice and wickedness, disease and death.

Teach me, divine Teacher, to place service before self. Let me wear myself thin in service to thy children, Ahura Mazda. Let my heart go out to all that suffer in thy great and good world. Lead me to deny myself so that my neighbour may not stand in want of anything while I have something I call my own. Let me rejoice in sharing with thy needy what little I have. Let me not live for self alone, but inspire me to live for all. Let my goodness help others to be good. Let me serve with my body and mind and heart and soul, for the service of man is thy worship in deeds, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (327th Day of 3739 ZRE)

21 Bahman 3739 ZRE = 10 February 2002 CE 51st Day of Winter – 327th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LIFE AS PLEASURE

Life is pleasure, they say, who preach that human self is nothing more than the sum total of desires and appetites and passions and the object of life is to attain their gratification. They live well, who derive the maximum of pleasure out of life. Let all therefore enjoy as long as life endures.

There are those who find pleasure in the satisfaction of emotional desires, organic impulses, and bestial instincts. Life is a riotous revel of merry-making, and they experience great joy in its frivolities. The morally degenerate are slaves to unruly passions and sensuous desires, and they seek a vulgar gratification in profligate pleasures, in drinking places, gambling houses, and brothels. Pleasure for these consists in the peccadilloes of the prodigal and the joys of sensuality, in sumptuous feasting and revelling in drinking bouts, and in the gratification of instincts uncontrolled by intelligence. The more the vulgar desires and appetites are gratified, the greater is their clamour for more, and they plunge deeper and deeper in the mire of moral filth, until they sink down to utter degradation and ruin.

Protect me, O Protector thou, from such a mental disposition which leads man to live on the scale of animals. Insatiable is human appetite for pleasure and no pleasure satisfies man for all time. From pleasure to pleasure man passes, but knows no abiding satisfaction. Assailed by desires and appetites, he cannot meet the demands of all, and his unsatisfied desires and ungratified appetites make his life more miserable.

Guide me to see, 0 thou my Guide, that self-indulgence brings physical exhaustion and leaves no spiritual resources to sustain life. Teach me to discern that neither is pleasure the supreme end of life nor the highest good. Life has loftier purpose, than pleasure indeed, I avow, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (328th Day of 3739 ZRE)

22 Bahman 3739 ZRE = 11 February 2002 CE

52nd Day of Winter – 328th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LIFE IS DUTY

Religion is duty and life is duty. The sense of duty is ingrained in man. Man owes duty to His creator and the creator's creatures. God's will is man's duty. Life is a pledge to the giver of life to do life's duties.

Let me not neglect or fail to do my duty. Let me not disregard or deviate from my duty. Let me not swerve or shrink from my duty. Let me not shirk the duties that I have to perform in life.

Let me discharge my duty to the best of my ability and power. Let me do my duty as duty demands and dictates. Let me be watchful of my duty. Let me do my duty willingly and cheerfully, justly and faithfully. Let me follow with alacrity where duty leads me. Let me sacrifice my comfort and happiness and my personal considerations to duty. Let me remember that respectful regard to the rights of others is my duty.

I will consecrate my life to duty. Guide me to tread the rough and rugged path of my duty, Ahura Mazda. Show me my duty and help me to do it to the day of my death. Let me die with the happy consciousness that I have done my life's duty and done it well.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

329th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (329th Day of 3739 ZRE)

23 Bahman 3739 ZRE = 12 February 2002 CE 53rd Day of Winter – 329th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THE CYNIC RAILS AT LIFE

Life laughs and jeers at us, says the cynic. Life is a huge hoax, a joke, a mockery, a gamble, an illusion, a blank despair. It is a lottery, he avers, where a hundred thousand draw blanks when one draws a prize. Life is shadowy and ephemeral, a dream overtaken by death on the very heels of its birth. It has neither meaning

nor purpose and yet man has to wade his weary way through this miserable world.

Nature makes so many mistakes. She gives us without the least discrimination strong or weak, healthy or diseased bodies, bright or dull minds, and virtuous or vicious souls. God has some grudge against man or else he would not throw him at birth into the whirlpool of life to swim or sink. Men and women are the puppets driven hither and thither by him as his playthings. He stamps vice and sin upon human souls at birth and then punishes them.

The icy wind of death drives before it men and women and children into nothingness like the autumn wind blowing leaves that were green but yesterday and have dried and dropped today. Death turns man into a clod to be trodden by wayfarers. His dust does not rest at one place for the wind blows it all around. Man lauds the worth of his hero to the skies, but the hand of time passes the dustard on his writings and they vanish. Time obliterates the memorials that man raises to human vanity.

The cynic sees only the dark side of life, I avow, Ahura Mazda, and gives a merciless expression to it. He vents the bitterness of his morbid mind upon life. His is the melancholy view of life and he preaches its dark despair. Good and great men die not even upon earth. They live in the grateful memory of posterity. The sun sets, it is true, but it rises again. Man dies but in body but lives for ever in spirit. Life is dust in body, but a matchless jewel in spirit. Let not man wail and moan of the miseries of his own creation when life is so full of joy and hope.

It is a boon to live, says Zarathushtra. My prophet teaches me to enliven my mind with sunny cheerfulness, to be happy of heart and buoyant of spirit. Help me, Ahura Mazda, to say Yea to life with overflowing cheerfulness and overplus joy.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

330th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (330th Day of 3739 ZRE)

24 Bahman 3739 ZRE = 13 February 2002 CE 54th Day of Winter – 330th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THE CYNIC AT WAR WITH THE WORLD

The cynic harps upon the woeful in life and habitually grumbles and groans that this is the world of vanity and woe. Some unskilful god has created this world, the worst possible of worlds that could have been created.

There is so much of pain and suffering, inequity and wrong, depravity and degradation, baseness and pettiness, malice and envy, hatred and jealousy, crime and sin, they aver, that man is lost in the wilderness of sorrow and sin. The consciousness of their human imperfections, and the existence of physical and social and moral evil heavily press them down. They cannot scatter the dark clouds of melancholy that hang over their heads. Suffering and sorrow shadow all waking hours of their lives, despair of life takes hold of their spirits, and bitterness fills their hearts, Nature, for them, has but one season, and that is autumn. They know no spring-time. Life upon earth is a prolonged agony. And now when man is thrown down upon such a world and as there is no escape from it, it is proper that man should face it with courage and get as much out of it as it can give. To enjoy, to be happy, to derive pleasure, even from this world of a thousand woes, is wisdom. The real art of living lies in acquiring as much pleasure as could be had, even from the world, which nurses so much evil

Thus does the existence of evil in the world breed a spirit of defiance and contempt in man of skeptical intellect, nonchalant disposition, and cynical nature. Ever at war with the world, he complains and kicks when death confronts him, and he gives up his ghost with a curse on his lips upon the world, and unreconciled with thee, its creator.

Save me, Ahura Mazda, from morbid mood and melancholy temperament, that I may not burden my life with futile anxieties and multiply my miseries. Let me not nurse grief and brood over the dark side of life when its bright side preponderates so glaringly over the dark. Thou best provided joy in abundance and made life livable for all. May I live and die in peace with thee and thy world is my fervent prayer unto thee my creator and protector.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

331st Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (331st Day of 3739 ZRE)

25 Bahman 3739 ZRE = 14 February 2002 CE 55th Day of Winter – 331st Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LIFE IS HARD AND HONEST WORK

Man is born to work and prosper, not to rest and rust. Ahura Mazda is the eternal worker. He has never known rest. Animals on land and birds in the air and fishes in the waters work and live their lives.

Providence does not put morsels in their mouths. Work is the law of life, for the poor and the rich alike.

Man cannot live without eating and drinking and he cannot do without working. Work is his duty and an inevitable accompaniment of his life. Ahura Mazda created the world with its boundless natural resources. Man's work of a millennium and more has developed them and shaped the destiny of the world. Cultures and civilizations are the monuments of man's work.

Work conduces to the vigour and health of the body and the mind. Work done willingly and enthusiastically takes away pain from the toil. Work brings the good things of the world to man. It gives him independence, enhances his self-respect and builds his character.

Blessed is the hand that works and blessed is the mind that wills it. Life is elevated when vigorous and honest work is associated with it.

Give me strength and vigour and endurance, Ahura Mazda, to work with a cheerful heart and a resolute will all life long.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

332nd Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (332nd Day of 3739 ZRE)

26 Bahman 3739 ZRE = 15 February 2002 CE 56th Day of Winter – 332nd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

GREAT IS THE DIGNITY OF WORK

It is never below the dignity of any one to work by his own hands, Ahura Mazda. There is no shame to put one's hand at the plough, there is no shame to set one's shoulder at the wheel, there is no shame to dig a trench, there is no shame to work as a cook or a servant or a maid or to do any menial work. But there is shame indeed where a stout hand of an able-bodied man or woman is outstretched to accept a dole in the face of the remunerative work waiting for all who may work.

It is humiliating to slumber in sloth and repose and rest, when there is time to work and to toil. It is loss of manhood and womanhood to eat one's bread not earned by one's honest work. Sweeter is the simple bread won by the sweat of one's brow, than the rich bread bestowed upon one by the hand of charity.

Teach me, Ahura Mazda, never to shirk my daily work. Let me not grudge and groan in the face of hard work waiting for me, but enthuse me to do it willingly and whole-heartedly.

The work of the industrious and enterprising of my good co-religionists often supports the idlers and sluggards along with the disabled and the needy. May it never be my misfortune to be one of them, my merciful God. Inspire me to value my independence and self-respect and to strive for their preservation in the midst of my poverty and want, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

333rd Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (333rd Day of 3739 ZRE)

27 Bahman 3739 ZRE = 16 February 2002 CE 57th Day of Winter – 333rd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

I GLORY IN ACTIVITY, AHURA MAZDA

"Up with your feet and up with your hands and keep your minds in readiness to do lawful and timely deeds and for the undoing of unlawful and untimely deeds", exhorts us he who is Zarathushtra, thy prophet, Ahura Mazda. Life, he says, is activity. Industry is a priceless virtue.

An active life of hard and honest work is the ideal life. Man's nature warrants it; his being demands it.

Passivity is weakness; it is deviation from active duty. Everything in a Zoroastrian cries out for action and still more action.

Thought is noble, but action, thought out with caution and done with firmness is nobler. Not thought but action is the final word. To live is to act and to work. Let me act with purpose and with decision and let me strive to do all that I can and do it with might and main.

The vagrant sports away his life and the aimless one sleeps it away and the idler dreams it away. Ennui becomes intolerable to such persons living lifeless lived. They encumber the earth with their useless lives. Lead them, 0 Lord, to fight ennui with work and save them from sinking into soul-killing lethargy.

Give me an active mind that is averse to slovenliness. Give me bodily vigour and intellectual. Give me strength to endure my labour and enure me to fatigue and hard toil Give me energy to work with insatiable activity. Give me industrious habits and make me resolute in action. Let me wear out myself in hard and strenuous activity than rust in indolence, Ahura Mazda.

By activity and industry man rises from obscurity to eminence. Help me, Ahura Mazda, to make my way in the world and work my way upward in life and make a place for myself and toil up the heights and fight my way to the front ranks by honest industry and effort and grit.

Let me rejoice in my activity, find pleasure in it, and be happy with it. Let me be up and doing and let me work actively and strenuously while yet I may and let me die in harness when it pleases thee to call me back to heaven, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

334th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (334th Day of 3739 ZRE)

28 Bahman 3739 ZRE = 17 February 2002 CE 58th Day of Winter – 334th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LET ME NOT LACK WILL, O MAZDA

The man of character and the man of talents and the man of intellect accomplish great things in the world, but it is the man of resolute and indomitable and energetic will that towers above all and works wonders. He rouses peoples from their lethargy, acquaints them with their latent powers, radiates a hopeful and heroic spirit among the irresolute, inspires confidence in them, instils courage in the timid, and injects burning zeal in them to dare and do great deeds. Eagerly do they flock round his banner and follow him wheresoever he chooses to lead them.

Such a one of irrepressible will walks with an assured air of success in grappling with any difficulty that confronts him. His driving enthusiasm enables him to fight his way unscathed through all trials and tribulations. The unbounded faith in his own capacity emboldens him to move heaven and earth to accomplish with success what seems impossible to his neighbours. With confidence and courage, he successfully drives the world onward on its march.

Let me not be diffident and of wavering will, Ahura Mazda. Let my will be based on truth and rectitude. Let it be swayed by reason and selflessness. Let me cultivate my will power and be of firm and inflexible will. Let me walk with self-confidence, erect with my head held high. Let me hold fast and look up and push ahead to overcome hardships. Let me bravely sweep past all obstacles and pave my way to success. Give me strength and vigour and courage and firmness to work my will for the fulfillment of the mission of my life as thou best willed, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

335th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (335th Day of 3739 ZRE)

29 Bahman 3739 ZRE = 18 February 2002 CE 59th Day of Winter – 335th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

PROGRESS IS THE ZOROASTRIAN WATCHWORD

Progress is the rule of life. Progressive movement is the law of the universe. Life presses on and onward in its incessant march. Life is progress.

Progress is the glorious unfolding of the design of Providence. The world works out its great

purpose and moves towards a definite goal.

The history of the world is the history of its progress. Nothing under heaven is complete and perfect. Everything moves towards completion and perfection.

Progress is the prerogative of man alone. Onward by day and onward by night moves the human caravan without rest or respite. Ever on the move, it strives to reach its destiny. In natural course, progress paces with slow and steady steps. At other times, convulsions and upheavals, physical and social political and economic, precipitate its forward march. Progress may pause and halt awhile, when arrested and retarded, but ever unfailingly to resume its interrupted journey.

In progress best thou ingrained, Ahura Mazda, our hope for the betterment of our future. We gather in the present the harvest prepared by the noble efforts of our ancestors in the past. Never can we let die the past.

Let not, however, grow in us the habit of always turning back to the past but guide us ever to look ahead. For when heavily weighs on us the dead hand of the past, it hampers our progress. Lead us to see that hollow is our boast that our forefathers were great and glorious, if in our turn, complacently we live on past reputation and reap and flourish on past achievements. Inspire us to dare and do what our fathers did in their days. Embolden us to face and fight obstacles and hardships. Enthuse us for hard and strenuous effort to move with the times. Progress is the most salient trait of the Zoroastrian character. Help us to further the progress of our community even by a fraction of a footstep each day that we live upon earth and keep ourselves abreast of progress, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

336th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (336th Day of 3739 ZRE)

30 Bahman 3739 ZRE = 19 February 2002 CE 60th Day of Winter 336th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LET ME RISE EARLY WITH BRIGHT DAWN

Let me rise with the dawn. Let me cleanse my body with the purifying waters and purify my spirit with prayer and be ready for my daily tasks before the rising sun calls me to duty.

Let me not waste my precious early hours in drowsiness. I turn in my bed a dozen times. Each time I try to leave it, each time, with renewed fondness, I hug it again. In vain then later in the day, I run to overtake the time that is lost. Defeated I return from the chase.

Every morning and evening I pray for long life. But I forget that I have it in my power to win longevity of life for me, if I but rise early instead of sleeping away my priceless early morning hours. Thus can I easily gain a couple of hours a day and live full five and seventy years and more in my life of three scores and ten.

Most splendid are the glories of nature at dawn. At no hour of the day or night, is nature so charming and sweet, fragrant and refreshing, invigorating and inspiring, as when the shining comes upon the earth and awakens all.

Let me not shorten the short span of my life by sleeping longer than my physical nature demands. Let me not be in bed when the vigilant watchman of the night is out to put out the dying night's flickering candles hanging in the sky above. Let me not shame my manhood by lolling and lounging in bed, when the cocks in the neighborhood are crowing to one another, when the wide awake cattle, eager to be let out from their stalls, are lowing, and the birds are filling the air with their sweet carols to proclaim the dawning of the day.

At dawn when the mind is fresh and receptive and troubled not by distractions that the day's diverse duties bring, I shall spend an hour in quiet, alone with thee, and commune with thee and lay out the plan of my work of the day that is dawning, under thy guidance and inspiration, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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337th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (337th Day of 3739 ZRE)

1 Esfand 3739 ZRE = 20 February 2002 CE 61th Day of Winter 337th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

GIVE US THE SLEEP OF THE INNOCENT

Ahura Mazda, Artist Divine, thou didst divide the day into morn and noon, evening and night, and made waking for active duties of life and sleep for timely repose.

Many and marvellous are the bounties thou best showered upon thy creatures and sweet is the sleep that sustains the beasts and the birds and mankind against fatigue. After the fret and fever of the day, kindly sleep restores our tired limbs, relieves languor, recruits strength, repairs the wastage of the body, and lubricates the cogs and wheels of the bodily machine. It recuperates the brain, refreshes the overwrought mind, distraught with care and anxiety, cures the troubles of the waking hours, confers respite from sorrow and gloom, brings healing to the wounded of heart, gives a soothing draught of forgetfulness of grief and misfortune, and affords a momentary escape from life when its hard realities press heavily upon us. Thus does it prepare us to shoulder the manifold duties of the dawning day.

Nestled like a child in its bed, sleeps one the sleep of the innocent. When sleep steals over his body he drops to a heavy sleep the moment his head touches the pillow and sinks into sound sleep without nightmare or dream. Another lies twisting and turning all night in his bed, turning the events of the day in his mind. Anxiety and care chase away his sleep and he sleeps only in snatches. Yet another cannot sleep a wink, for he sleeps the sleep of the guilty. Long and late hours he lolls and lies in his bed to sleep on the effects of night's dissipation.

Mayest thou keep watch over me and protect me while I sleep. Mayest thou help me to take my fill of peaceful sleep, that refreshed and anew, I may rise at the first streak of dawn to toil hard and with diligence for the furtherance of thy world of goodness, Mazda mine.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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338th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (
338th Day of 3739 ZRE)

2 Esfand 3739 ZRE = 21 February 2002 CE 62th Day of Winter 338th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

MAN EATS TO LIVE; HE LIVES NOT TO EAT

Man who eats not, has no strength to work for righteousness and fight against wickedness. Man must therefore eat. A healthy and a strong body is indispensable for the soul to live a strenuous life upon the earth. Wholesome food is the first essential to prevent the body from languishing and to give it the necessary strength. Fasting forms no part of the faith of Zarathushtra, and the Zoroastrian calendar has no days of fast.

Modern man eats more than he needs. He stocks his tables with delicious courses and sweets and delicacies and lucious wines. He makes a god of his belly and feeds him with heavy and rich offerings to satiety.

Food and drink are for bodily nourishment. Inordinate use of food and drink ruins man's health of the body and impairs the powers of his mind. It is better to leave the dinner table with an appetite not appeared to its fullness, than to overfeed oneself and surfeit the stomach with an excess of food and drink. An intemperate and gluttonous diet breeds grievous infirmities and frightful sicknesses.

Zarathushtra's religion stands not for total abstinence but for rigid temperance. It allows the temperate use of stimulants as an aid to health and for festive occasions and ceremonial purposes. Drink, not evil in itself, becomes evil when man is addicted to heavy indulgence in drinking, drinks to intoxication and loses his reason and wits in his wine cup. Drunkenness, thus, is evil and the drunkard drinks himself to destruction. A gluttonous wine-bibber is as bad as a gluttonous eater. All excess is evil

Teach me, Ahura Mazda, to make a temperate use of the good things of life that thou best showered in abundance upon man. Temperance in food and temperance in drink is the guardian and protector of the health of the body and the mind. I will fare on frugal meals and be temperate in what I eat and what I drink, 0 thou Giver of food and drink.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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339th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (339th Day of 3739 ZRE)

3 Esfand 3739 ZRE = 22 February 2002 CE

63th Day of Winter 339th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

AGRICULTURE IS MAN'S NOBLEST PROFESSION

Ahura Mazda sent Zarathushtra for the support and care and guidance of the tillers of the land. Agriculture is the staple industry of mankind. Culture and civilization begin when man, attached to the soil, enters into the settled pursuits of agriculture. He furthers human progress and happiness. Life on the fields gives health and vigour to the body. It refreshes the mind and exhilarates the spirit.

The industrious agriculturist who tills the earth by his diligence, reaps the rich fruits of life. He is a watchful, diligent person, sleeping little, the first to leave his cottage at the break of day and last to enter it in the evening, toiling hard from dawn till dark.

Whoso cultivates the land with the left arm and the right, and the right arm and the left unto him does the earth give corn and fruit and food. The indolent who cultivates not the earth, has to stand begging at the door of persons possessed of profusion of the products of the earth and, into his outstretched hands, do they cast the refuse and crumbs of the stale bread.

He sows righteousness, who sows corn. He strengthens the religion of Mazda to progress with the feet of a hundred men. The farmer who grows crops and feeds hungry mouths, enables them to lead an active and useful and righteous life. When corn does grow and is pounded and when the flour is kneaded for bread, the demons of sloth and destitution and misery do start and sweat, cough and faint, scorch their jaws, and flee and fly.

The agriculturist lives in brotherhood with nature. He befriends earth and heavens, grass and trees, wind and waters. He lives in company of cows and oxen, goats and sheep, horses and camels, dogs and fowls and birds. He ploughs the land and breaks the clods with his hoe in the furrows. Nature smiles on his field and the seeds sprout and the stalks bear grain. He harvests the corn in sheaves. He beats the grain with flails and winnows it. Mother earth fills his barns and he thrives on her bounty. He thatches his hut with straw and grass and beneath its shelter lives a frugal and contented and happy life with his dear ones.

Nature around him is instinct with pulsating life. Concourse with heaven is not distant and dim. The spirits of the earth and plants and waters and the sun and moon and stars live near him and around him and with him. With the piety of his heart, he prepares a feast in their honor and invokes them to come down. Devoutly does he offer them the first fruits of the harvest. Propitiated and satisfied, invisibly they stand by the young and old of their supplicants and guard them, protect them, comfort them, cheer them, and bless them, they the heavenly beings of Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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340th Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (340th Day of 3739 ZRE)

4 Esfand 3739 ZRE = 23 February 2002 CE 64th Day of Winter 340th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

GIVE ME BODILY HEALTH, I PRAY

Health is happiness. It is the greatest blessing of life. With health, life has everything, without it, it has nothing. Health is the richest possession of man upon earth. Blank and empty is life when it is bereft of health. Dead is the joy in life, where health is lacking. Nor birth, nor wealth, nor rank, nor power, aught avails, if man does not enjoy health, Ahura Mazda. Everything is as naught, where health is not.

Man appreciates not things that providence showers upon him unsought and in plenty. He values it at its proper north, when he loses it awhile. When health fails man, and the body fails to do his bidding, life becomes tasteless and tedious to him and depression of spirits hangs over him. Then on his bed of sickness, he curses his existence and yearns for health.

Keep me healthy and sound and strong in body to the day of my death, Ahura Mazda. When old age creeps on me and my health begins to fail, I will hourly pray unto thee to give me the soundness and strength of the body that once were mine.

Health gives liveliness and cheerfulness, superabundant energy and exuberant optimism. Give me soundness and vigour and agility of body to work strenuously for the furtherance of good and to carry on a vigorous warfare against evil. Give me, I beseech thee, 0 Giver of health, a healthy body to nurture a healthy mind to enable me to lead an active and industrious Zoroastrian life in the discharge of my life's duties.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

Pondering Points: Freedom, serene atmosphere and good wisdom help make the right choice.

341st Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (341st Day of 3739 ZRE)

5 Esfand 3739 ZRE = 24 February 2002 CE 65th Day of Winter 341st Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

OUR COMMUNITY

Thirteen long centuries ago, when the Kian Glory fled past our ancestors for ever; when the crown and sceptre of the great Sasanian empire fell, when the fame and fortune of the greatest kingdom of the day left them, when friendless and forlorn they stood and knew no where to turn, thou our eternal friend, stood by them in the darkest days of their need, 0 Ahura Mazda. Thou didst uphold them and take them beneath thy protecting wings and stay with them in the woeful time of their misfortune. Thou didst lead them under thy guiding star to this our land of adoption and become their refuge and their rock of stay.

Fugitives forlorn they came from distant shores and thou didst sustain them in their plight and cheer them and help them to begin life anew amid strange surroundings. Thou didst inspire them to strenuous, hard work and, never faltering, never failing, never despairing, with unbending will unbounded zeal, and undying hope they strove and struggled, toiled and laboured under the scorching sun and malarial swamps, and thou didst crown their active and diligent life with success.

Our fathers have built the noble heritage from age to age by their patient labour, incessant efforts, hazardous adventures. They have worked near and they have worked afar, they have lived lonely lives in far flung countries, they have sailed distant seas and have enriched our community by wealth they brought by land and sea. They have sown and we reap; they have gathered and we use.

Our fathers struggled with poverty and with honest, hard work amassed riches. Faithfully following the noble precepts of holy Zarathushtra, they gave to the poor and the needy, they gave for the healing of the ailing body and they gave for the enlightenment of the mind. They gave, and they gave freely to all, counting not caste or creed, and they made the appellation 'Parsi' to mean charity. They have raised us to our present estate and made us what we are today.

Our fathers have done their duty, help us, O Heavenly Father, to do ours. Give us agile bodies, active minds, and quickened hearts to play our part even as they have played theirs. Keep us ever watchful to guard our morals and the glorious edifice of our communal character, that we may never besmirch the fair name of our community. With the humility of the mind and devotion of the heart and prayer of the spirit at our command, we commend our community, smallest of the small among nations, to thy unfailing care and protection and guidance, Ahura Mazda, now and for ever.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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342nd Day

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (342nd Day of 342nd ZRE)

6 Esfand 3739 ZRE = 25 February 2002 CE 66th Day of Winter 342nd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

OUR COMMUNAL CHARACTERISTICS

Our racial heritage, our temperamental endowment, and vicissitudes of time have built our communal characteristics, Ahura Mazda.

We take life cheerfully and strive to make the most of it. We are full of life and happy of disposition. We are boisterous and obtrusive, talkative and vivacious, amiable and jovial, lively

and impulsive, virile and industrious, loud of laughter and given to light pleasantry, rich in humour and romantic by nature, mercurial of temperament and matter-of-fact people, with little of poetry and much less of philosophy about us.

We are hospitable and generous and kindly and sympathetic to the sufferings of our neighbours. We are free with our purse and liberal of hand. We are generous and benevolent. Freely do we give vast sums for philanthropic purposes. The virtue of charity, preached by Zarathushtra, has been built into the tissues of every individual's being. We are eager to throw ourselves in the affray of others to assuage their wrongs and sufferings.

Help us to preserve, Ahura Mazda, what strengthens and elevates our morale and to eliminate that which weakens and lowers it. Truth and probity, hard and industrious life, ardour of enterprise, and thirst for adventure, hopefulness and helpfulness were the characteristics that made our ancestors great. Inspire us with the zeal to emulate them and to work for the glory of our dear community.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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343rd Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (343rd Day of 3739 ZRE)

7 Esfand 3739 ZRE = 26 February 2002 CE 67th Day of Winter – 343rd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

OUR CULTURE IS EXOTIC

Thou, Ahura Mazda, art the divine artist who best designed and built and sculptured and painted thy sublime nature that speaks to us and sings to us and inspires us and elevates us. Real greatness of a people consists not in its hoarded wealth or its territorial possessions as in the accumulated treasure of the cultivated qualities of its mind and the virtues of its heart. Culture is the fertile efflorescence of the human mind in the arts and sciences of life. It is man's most matchless achievement.

Our culture is exotic, receptive and imitative. It threatens to atrophy our communal soul. We have lost our country and we have lost our kingdom. Avesta and Pahlavi and Pazend, our ancient

languages, are dead, and our literature indited in these tongues has mostly perished. In ruin lie at Persepolis and Pasargadae and Behistan and around, the marvels of our national monuments that speak of the past greatness and grandeur and glory of our dear fatherland. In the loss of our cultural achievements, we have lost our all, O Lord.

Help us to create anew our indigenous culture under a new sky, that can nourish and invigorate our spirits to noble deeds, refine our nature, ennoble our character, and exalt our communal life. Give us passionate love for literature and arts and sciences. Give us richness of imagination and originality of intellect. Give us minds endowed with the keenest intellect and give us betimes a genius for the artistic creations of the mind. Give us the gift of creating great works of art and poetry, the masterpieces of music and painting. Give us for our sons and daughters, thinkers and writers, poets and artists, painters and musicians, sculptors and scientists who can contribute our community's share to the immortal cultural heritage of humanity, we pray, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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344th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (344th Day of 3739 ZRE)

8 Esfand 3739 ZRE = 27 February 2002 CE 68th Day of Winter – 344th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

TIME IS LIFE

Thine is Zrvan Akarana, the Boundless Time, Ahura Mazda. From it best thou carved out Zrvan Daregho-khvadhata, the Time of Long Duration of our world. Aeons count not in the eternity of time and a millennium is but a moment. The period of man's life in eternity is like a flash of thy lightning that expires the moment it is born. The longest span of human life is a breathing space in time everlasting.

Time is hungerless and thirstless, ageless and deathless. Everything upon earth lives in time and time alone is above and beyond everything. Time is invincible. It wears out every thing and conquers all. As the wind and water wear out the strongest edifices, so does time eat the

mightiest monuments raised by man. Time devours and destroys all, it reduces all to dust. Nothing can stop it in its remorseless course.

Time moves with hurrying steps. It flies on the swiftest wings and flies faster than the wind. Nothing is faster than the flight of time. Time escapes all and nothing in the world can overtake it and none can turn it back in its flight.

Time can neither be borrowed or bought. Misspent time is wasted time. Health and wealth and rank and position and anything and everything lost in the world can be restored and regained. Lost time alone can never be recalled and never be made to return.

Time is life and time ill-spent is life wasted away. Let me not squander my time. Lead me, Ahura Mazda, to make the best use of the days of my life, that time well-spent may lengthen my life, short as it is.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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345th Day of 3738 ZRE

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (345th Day of 3739 ZRE)

9 Esfand 3739 ZRE = 28 February 2002 CE 69th Day of Winter – 345th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

TODAY IS MY OWN, PERCHANCE TOMORROW MAY NEVER COME

Yesterday is past beyond recall. Today only is mine. Let me make the best use of it as it is my sure possession. Tomorrow has shadowy existence. It may or may not dawn for me. I may be dead and gone before it is born. Let me put procrastination far from me, when it comes with silent steps to steal my time. Let me not put off today's work till tomorrow and let me not leave undone what can be done today.

Time gives birth every morning to the day and the day brings boundless opportunities and boundless potentialities. I can compress all my life-work in this one day, and concentrate my whole life in it, if I willed. Let my thoughts and words and deeds of the day be such as they will out-live the day, make the history of my life. This day of mine is my life. Let me utilize every hour and every minute and every second so that I may live a whole life in this one day, that is, today.

Time is more valuable than the costliest thing in the world. Teach me, Ahura Mazda, to make the utmost use of my time between minutes and months, hours and years of my life.

Swiftly flow the waters of the river of time. May the bark of my life glide smoothly on its stream, that I may steer it to the shore of safety. Time leaves furrows on man's face and writes wrinkles on his brow. Each passing day in life hastens death near. Let me not trifle away and waste my today. Help me to live today fully and nobly and selflessly and leave tomorrow to its fate. Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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346th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (346th Day of 3739 ZRE)

10 Esfand 3739 ZRE = 1 March 2002 CE 70th Day of Winter – 346th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

FAITH WORKS WONDERS

Faith is the belief in the unknown, as belief is the faith in the known. Faith soars to the highest heaven and dives to the deepest depth. Faith knows no bounds and breaks through all barriers. Faith reads the secrets of the earth and deciphers the mysteries of heaven. Faith knows all and sees all. Faith asks not for facts, demands not proofs, and seeks no evidence. Faith thinks not,

cogitates not and reasons not. Faith believes and believes wholly and unreservedly. Faith knows no No; it knows only Yes. Faith makes the weak strong and the timid brave. Faith heals, faith creates, and faith moves mountains. Faith is power, a talisman that works wonders.

Faith is assertive and aggressive, authoritative and arbitrary, adamantine and unreasonable, static and firm as a rock. Credulity is faith's failing and with credulity for its companion, faith believes what is possible and impossible, credible and incredible, anything and everything.

Omnipotent is faith, but not eternal. Faith is secure when reason is asleep. The child is angelic, for it knows not guilt and is shadowed not by sin. But the child does not always remain the child. With the breaking of the dawn of its mind, it ceases to be child. So is the childlike faith roused by reason and disturbed by doubt. Doubt is active, it seeks and ventures and risks. It lets not faith take every thing on trust, it questions it at every turn and lets it not rest in the passivity of belief. Doubt in its struggle, spells death of faith.

When doubt assails me and faith grows dim and fails me, lead me, Ahura Mazda, from destructive doubt to reasoned faith. Let my faith be wedded to reason and let it be based on conviction. Give me faith and more faith, but not the blind faith. Give me the seeing and discerning faith and save me from the weakness of a credulous mind, 0 Thou Best Mind.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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347th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (347th Day of 3739 ZRE)

11 Esfand 3739 ZRE = 2 March 2002 CE 71st Day of Winter – 347th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

FORLORN IS LIFE WITHOUT FAITH IN THEE, AHURA MAZDA

Replenish and restore my faith when it grows dim and light, Ahura Mazda, for life loses its lustre when it loses its faith. Life is resplendent and rich when the fire on the altar of faith is aflame in my heart.

Make me not wavering and weak in my faith in myself. Let my faith in human nature never be shaken, despite the disappointments and disillusions I court in my dealings with my fellowmen. And above all, let not my faith in thee falter and fail and die, for the death of my faith in thee is the death of the life of my spirit.

Faith rends the veil that hides thee from my sight and opens the heavenly gates for me. Bathed in the light of thy faith, my soul sees its way to thee and flies on the wings of faith to heaven, the highest of the high, Garonmana, where thou dost dwell in thy glory.

My religion rests on my faith in thee and I can pray unto thee when I have my faith in thee. Prayer is lifeless when I lose my faith in thee. In full faith, therefore, will I pray unto thee and with unswerving faith will I serve thee the nights that I live upon earth and faithfully will I commit myself into thy hands to do with me as thou thinkest best, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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348th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (348th Day of 3739 ZRE)

12 Esfand 3739 ZRE = 3 March 2002 CE 72nd Day of Winter – 348th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

YOUTH IS THE SPRING OP LIFE

When life is young, it is bright and easy and happ. The very atmosphere is full of enthusiasm and energy and youth is crowded with events that shape man's whole life thereafter.

Youth is buoyant and hopeful, cheerful and venturesome, confident and courageous, ambitious and enterprising. Youth is fraught with unlimited potentiality to accomplish great and wonderful things. The lure of life's adventure seems a glowing romance and a sweet, long poem to youthful life. Youth, in its vision, thinks it can grasp the rainbow.

Life is full of sport in the boisterous gaiety of youth. The desire for pleasure is strongest in youth. Festive youth yearns for the full enjoyment of life and in its misguided moments throws itself headlong in the whirling dissipations and wastes itself by riotous indulgence of vice and vulgarity.

Man thinks faded youth as life's paradise lost and grudges not giving a heavy price if he can buy and regain it. Growing age broods over passing youth and longs to live youthful days again. In vain does withering youth labour to prolong its beauty by appliances of art, by padding and painting, trappings and trimmings. Youth, none the less, ages and fades.

Youth thinks the spring of its life will not end and dreams not of its decay and death. Exuberant life swarms in the spring and blooms in a forest of riotous foliage, yet the autumn turns out to be the death-bed of the spring and winter its grave. So does the autumn of life steal slowly with silent steps and heralds the end of its spring. Though nature rejoices in the yearly return of the spring, man knows but one spring and youth, once lost, can never be regained.

Strengthen me, Ahura Mazda, to resist the temptation to give in to the dissipation of youth. Help me so to live my youth that the memory of an ill-spent youth may not cloud my mind, when I am on the down-hill road and my life is ebbing and nearing its end. Help me, instead, to live in so wise that the recollection of my virtuous youth may sweeten my old age and fill the closing period of my life with happiness.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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349th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (349th Day of 3739 ZRE)

13 Esfand 3739 ZRE = 4 March 2002 CE 63rd Day of Winter – 349th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

YOUTH IS THE SPRING OP LIFE

When life is young, it is bright and easy and happ. The very atmosphere is full of enthusiasm and energy and youth is crowded with events that shape man's whole life thereafter.

Youth is buoyant and hopeful, cheerful and venturesome, confident and courageous, ambitious and enterprising. Youth is fraught with unlimited potentiality to accomplish great and wonderful things. The lure of life's adventure seems a glowing romance and a sweet, long poem to youthful life. Youth, in its vision, thinks it can grasp the rainbow.

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(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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350th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (350th Day of 3739 ZRE)

14 Esfand 3739 ZRE = 5 March 2002 CE 74th Day of Winter – 350th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

GIVE ME A PEACEFUL OLD AGE

Age turns man's dark hair white and he stoops under the weight of his years. The vigour of his body declines, and he loses the fire and brilliance of life. The blood loses its warmth and courses with difficulty in his veins. Age lives more by brains than by body. Age subdues man's passions that assailed his youth and stressed the struggle of his inner life. Cool they are now and asleep and leave him at rest. The hopes and ambitions now cease. He has reached the limit of his activities. His life's work is done and it is time for him to repose and rest.

Over again does he live in his old age the doings of his youth and like a cow that listlessly chews its cud, he leisurely ruminates over the merit or demerit of the doings of the life he leaves behind. Contented and peaceful is he, if his youth has been wisely lived. Unhappy and restless, he ruefully reaps, if wildly his youth has sown. Sorrowful and penitent, he expiates the wrongs of hi youth and invokes Ahura Mazda's help to redeem the wasted years of his life.

Man reaps after death the reward and retribution in heaven of the harvest he sows in his life upon earth, it is true, but even before he embarks upon his heavenly journey, he experiences happiness or misery in his old age as his youth and manhood have been good or evil.

The wailing winds weep for the waning of the year whom old age has overtaken. The end of the autumn is the beginning of the end of the year. The autumnal wind denudes the trees of their leaves and winter lays the dying year on the deathbed of dry leaves. So does nature take back in man's old age what she gave him at birth, tooth after tooth and hair after hair. Encroaching death ends all.

Even with three score years and more on his hoary head, man believes not he is growing old, such is the lure of life.

I pray for long life, Ahura Mazda, but a life in which the vigour of my body and mind of my youth and my manhood may linger long and keep afar the feebleness of age. Enfold me in thy loving warmth when life enters its wintry age. When, at last, blood, in my veins, courses with difficulty, and infirmity lays me down upon bed, enable me, O merciful Lord, to peacefully sleep into death without suffering and struggle.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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351st Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (351st Day of 3739 ZRE)

15 Esfand 3739 ZRE = 6 March 2002 CE 75th Day of Winter – 351st Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

THE TORMENTS OF A GUILTY CONSCIENCE

Daena is thine, Ahura Mazda. It is thy divine voice that whispers and speaks to me through my conscience. It is the guardian and watchman of my morals and thy moral law is engraved on its tablet. It is thy vicegerent in me that approves and attests, commends and condemns, warns and guides, censures and reproaches me all throughout my wakeful hours.

Infallible and incorruptible judge is Daena and daily have I to stand before its tribunal. Incontrovertible are its findings. My rights and wrongs are mirrored in my conscience. With guilt on my conscience, my face reflects vividly the inward conflict and my eyes reveal the inner torment. The awkward sense of self-condemnation makes me feel odious in my eyes. Great is the discord and great is the divergence between the demands of my conscience and the life I lead.

I am at peace with the world, but not at peace with my conscience, for a fierce struggle goes on in the depths of my soul. My inner world is torn by the conflict. Beneath my calm exterior, the tempest is raging within. My conscience reproaches and persecutes me and does not leave me at rest. The torments and tortures of my conscience are not less painful than the sufferings of the wicked souls in hell. Blackened with guilt and sin, my conscience makes my heart as ugly and dark as hell.

I can silence my mouth, I cannot silence my conscience. It defies my attempts to subdue and I stifle the still voice in which it speaks. I cannot break away from its condemnation of my conduct. In vain do I struggle to flee from it. It chases me and I cannot escape. I bolt and barricade the door of my inner chamber and I assure myself that there is none therein besides myself. But the eternal sentinel, I discover, stands at the gate, ever watchful of his duty.

In turning away from my conscience, I exile myself from thee, Ahura Mazda. Bitter is the consciousness of my alienation from thee. I cannot bear the pain of my separation from thee. Leave me not alone, for then I am lost. With penitent heart, I seek thy forgiveness, 0 thou great Forgiver. Take me back into thy fold. Enable me to hear the gentle voice that steals on my ears. Inspire me to live my life loyally and faithfully according to the wise counsels of my conscience and win its approbation of my conduct. Make my conscience stainless and clear as the mid-day light, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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352nd Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (352nd Day of 3739 ZRE)

16 Esfand 3739 ZRE = 7 March 2002 CE 76th Day of Winter – 352nd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

ONE WHO LOSES CHARACTER, HE LOSES ALL

Ahura Mazda, thou dost create man; thou dost not create his character. It is man's own creation. Man is its maker and it springs from within him. It is his inestimable personal acquisition.

Good thoughts, good words, and good deeds form character. It is the outward manifestation of man's inner life regulated by the moral order of Asha. It is the symbolic representation of

Daena's religion practised and lived by man. When truth and righteousness and virtue are woven together on the loom of life, they make for character.

Man of character outshines men of talents and birth and fortune, and outlives them all. Character is greater than genius. When intellect weds character, it becomes matchless. It loses its lustre when, alienated from character, it stands by itself. Character alone exalts. It makes a peasant more honored than a prince.

The beauty of character surpasses all other beauties. Character shines with greater brilliance than does the diamond. Character commands respect and trust of all as nothing in the world does.

The weakening and loss of man's character brings his fall, It is the end of his life. Man leaves his all at death behind, Character alone endures and the man of character takes it with him to heaven.

Individual character builds communal character. Great is my community and great is the reputation of its character. Enable me, Ahura Mazda, to contribute my mite to the preservation and growth of the renowned Parsi character.

I have everything when I have character. It is the greatest possession of my life. I can have name and fame, health and happiness for money. I cannot purchase character for gold. Then help me, O Lord, to mould and make my character after thy pattern. Give me forceful character and strong character and spotless character and character, clear as crystal, and thou wilt have given me the best in thy power to give, 0 Giver Divine.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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353rd Day of 3738 ZRE

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (353rd Day of 3739 ZRE)

17 Esfand 3739 ZRE = 8 March 2002 CE 77th Day of Winter – 353rd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

DECAY OP MORALS BRINGS DISSOLUTION OF SOCIETY

Zarathushtra inculcates the simplicity of life and our early ancestors were brought up in simple habits of life. They lived a frugal, contented, and a happy life.

When they became conquerors of vast territories and built the mightiest empires of their days, the influx of riches from conquered countries bred in them lassitude, a love of ease and an aptitude for enjoyment and luxury. A life of self-indulgence, unbridled luxury and indolence deprived the virile classes of their former virility. The people could not escape the contagion of the luxury and vice of the nobility. They emulated court luxuries and abandoned themselves to unbridled indulgence which rendered them effeminate. The love of simplicity was replaced by a feverish worship of pleasure. Social disintegration, moral laxity, and disunion plunged the country into a chronic state of civil war and sapped the vitals of the mighty empires. Decay of morals usually brings dissolution of society and they contributed, in the main, to the downfall of the great Achaemenian and Sasanian empires of Zoroastrian Iran.

Catastrophic tragedy overtook our ancestors at Nihavand and Qadisiya and we lost the kingdom and country we had called our own for long. Time's rough hands handled us roughly. It makes our flesh creep and blood curdle in our veins to remember the hardships that followed. Thou wert our shield in the days of our troubles and our only stay and strength, Ahura Mazda. Thou didst enable us to outlive our trials and tribulations.

Teach us to be wise through the lessons of our history. Help us to learn from the failures of our forefathers. Thou dost know our weaknesses. Let not our small community be torn with factions. Teach us to live as comrades all, in willing fellowship and loving fraternity, in brotherly helpfulness and cooperation. Inspire us to live in mutual understanding and trust and peace.

Into thy hands, Ahura Mazda, we commit ourselves. Let thy guiding hand lead our lives. May the life of thy Spents Mainyu, Holy Spirit, surge within the hearts of the young and old of our dear community and express itself in our communal virtue.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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354th Day of 3738 ZRE

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (354th Day of 3739 ZRE)

18 Esfand 3739 ZRE = 9 March 2002 CE 78th Day of Winter – 354th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

TRUTH IS THE SUPREMEST VIRTUE

Great is the glory of truth. It shines like the star Tishtrya. Truth is the queen of virtues. Truth is the good Mazda-worshipping religion.

Truth is truth always and ever to the day of doom. Truth is omnipotent and immortal. Truth is one and thou art Truth, Ahura Mazda.

Simple and straightforward is the language that truth speaks. It needs not rhetorical embellishment. It shines in its innate simplicity. Never crooked and never zigzag, with no byways in which a traveller may lose himself, straight is the path of truth.

Truth knows no racial or geographical boundaries. Truth is ever the same for all. Truth blinds Druj, the demon of falsehood, as light blinds the owl. To be truthful is to be courageous, for falsehood is cowardice.

Truth walks with halting steps and falsehood flies on swiftest wings. Truth builds and creates, falsehood breaks and destroys. Man of truth is trusted and honored by all. The liar needs must invent two more lies to uphold his one and, from deep to deeper in the slough of falsehood, he sinks. Zarathushtra concentrates Angra Mainyu's evil in falsehood. He, the Evil Spirit, is falsehood himself.

Truth may be stifled and smothered for a time, but not for all time. Truth to falsehood is like oil to water. Forced under the stinking water of falsehood, like oil, on the surface, it will swim, while down like water will falsehood drop.

United by the bond of truth, flourishes society. Falsehood strikes at the root of mutual trust and hastens its fall. Noted for their probity, the ancient Persians, our illustrious ancestors, taught their youths the rigid adherence to truth as the first and foremost lesson of life.

My God, give me a passionate longing for truth and give me a feeling of repulsion from falsehood. Give me courage to be true. Guide me to think the truth and speak the truth and act the truth. Put me on the right track when my steps do swerve and stray from the straight path.

Incline me to walk steadfast on the shining path of truth. Strengthen me to fight falsehood with the weapons of truth. Let me love truth for truth's sake. Let all I speak and what I speak and

when I speak be wholly true. Let my mouth speak only that which my heart feels. Let me be true to myself and let me be true to thee and thine, 0 Lord of truth.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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355th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (355th Day of 3739 ZRE)

19 Esfand 3739 ZRE = 10 March 2002 CE 79th Day of Winter – 355th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

DEMORALIZING DOLE

Thou hast kindled the spark of mercy, 0 merciful God, in human hearts to succour thy poor whom old age has disabled to work and chronic disease has rendered invalids.

When charity, however, becomes indiscriminate in the hands of the tender-hearted people, who aimlessly dole out largess all around, it tends to encourage subsidized idleness. It spells moral degradation, undermines the spirit of self-help and independence, damps the ardour and enthusiasm for enterprise and adventure, and breaks the morale of those that stretch out their hands to receive the demoralizing dole.

Bless me, O Lord of benevolence, with the unbending spirit of self-reliance. Give me undying faith and robust confidence in myself. Let me not distrust my inborn strength and my inner resources. Let not the enervating thought of doubting myself and my powers ever cross my mind. Teach me to live by my own efforts and to fight my way successfully through the hard struggle of life.

Help me to earn my own living and eat my bread, 0 Giver of daily bread, earned in the sweat of my brows. Let me be content with half the bread of my own earning than have a whole given by others. Let me go hungry awhile, but let me never beg for my bread. Let me eat sparingly and clothe scantily and dwell in a lowly cottage and deny myself the comforts of life than support myself by my neighbour's help.

Man, says Zarathushtra, is the sole arbiter of his destiny. None can help him to win salvation for his soul and none can likewise help him in this world, if he struggles not strenuously to help himself by an active and industrious life. Let me not look for help from without, when within me lies the inexhaustible store to redeem my poverty.

Priceless is the treasure of self-respect. It is better to die in honour, with self-respect intact, than to live in shame with its loss. Let me be poor and penniless, but help me as long as I live to preserve the dignity of my manhood, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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356th Day of 3738 ZRE

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (356th Day of 3739 ZRE)

20 Esfand 3739 ZRE = 11 March 2002 CE 80th Day of Winter – 356th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

CONTENTED WITH WHAT I HAVE, BUT DISCONTENTED WITH WHAT I AM

A contented thought is best for man, preaches Zarathushtra. Life needs not many things to be happy. Contentment makes life happy, because it is satisfied with but few things.

To desire and not to have the desire fulfilled, to want and not to have the want satisfied, bring happiness. Contentment desires not and wants not and therefore it is happy. Whoso desires more and even more, knows no contentment and is always unhappy.

A contented mind is at peace with itself. Contentment is happy in its belief that it has what it wants and cheerfully enjoys what little it has. Contentment gives satisfaction, joy, and happiness to man. Contentment has enough to make life happy and therefore it asks not for more. Contentment gives independence and self-sufficiency and self-reliance.

The poor who are contented with what little they have, are happy. The rich covet more and still more and, with contentment not their possession, they are unhappy in the midst of their abundance. Impregnable is the fortress of contentment.

Contentment is a virtue as it enables man to bear with the hardships of life. It ceases to be so, when man passively reconciles himself to squalor and starvation, when he should strive to fight them; to feel resignation, where he should revolt; to suffer meekly, where he should struggle valiantly; to submit passively to social injustice and inequity, where he should take courage in both hands and fight against them to redeem himself. Discontent with undesirable conditions goads man to effort and exertion to better his lot. Discontent accelerates human progress.

Let not discontent press heavily upon my heart and make my life miserable. Let contentment be my wealth. With a contented mind and a contented heart, I will be at peace with the world. With contentment within me, I will patiently work during the day, and the day's duty done, peacefully will I sink upon the pillow at night and soundly will I sleep till dawn. Let me not, however, be content to remain where I am and what I am. Help me to strive and endeavour my utmost to rise above my position in life and better my prospects, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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357th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (357th Day of 3739 ZRE)

21 Esfand 3739 ZRE = 12 March 2002 CE 81st Day of Winter – 357th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LET ME NOT RUN INTO DEBT

Debt is a disease that undermines health and morals. It destroys the peace of mind, domestic happiness, and the joy in living. It is the grave of independence and honor and happiness. It demoralizes and disgraces, discredits and enslaves. It gnaws at the vitals of life, cripples energy and enthusiasm, crushes enterprise and ambition. It embarrasses and harasses, degrades and grinds, tortures and kills.

Idleness and prodigality and vanity augment debt, industry and thrift and integrity pay debt.

Let me most scrupulously pay my debt, if I have my debt to pay. Let me not evade paying my debt under any excuse. Let me contract my expenses, let me do without luxuries, let me dispense with necessities, let me reduce my wants, and let me live on the lowest scale, but let me always hasten to the house of the lender of the loan to pay him his due.

However heavy a load man may carry on his back, it is lighter than the load of debt. Poverty is bearable when it is bereft of debt. Untold grief and remorse are in store for him who has the borrowing habit. Like unto the man sunk in the quagmire of mud in the rainy season, he finds it difficult to extricate himself from the ditch of debt.

Let me bear with privation and poverty and let me live ill-fed and ill-clad, than borrow my neighbour's money to meet my daily needs. Let me feed myself on half the bread, earned by honest labour than thrive on the whole, bought of borrowed money. Let me sleep without my meal and rise hungry in the morning, than go to bed with my stomach filled with food purchased with money that is not mine.

Enable me, O Bountiful Lord, to free myself soon from the bondage of indebtedness, if perchance, I happen to be involved in debt. But better by far, I beseech thee, save me at all from running into debt.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (358th Day of 3739 ZRE)

22 Esfand 3739 ZRE = 13 March 2002 CE 82nd Day of Winter – 358th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

TEACH MB TO PRACTISE ECONOMY IN MY EXPENSES

Thou dost give me so much and thou dost ask so little of me, O Bountiful Lord. Thou dost gratify my slightest wish. I pray for that which my heart seeks and, out of thy boundless generosity, thou dost give it to me. So free and bounteous art thou with thy gifts. Thou, Ahura Mazda, best commanded in thy wisdom that I should make a temperate use of the good things of life, but never should waste the smallest thing, even so much as the weight of the thread that a maid lets fall in spinning. Thus thou best further explained.

Teach me, Ahura Mazda, to practise economy in my household expenses. Economy and thrift and frugality leave something behind, which is my family's potential wealth. Frugality keeps me far from indebtedness and brings me independence. It is a provision against unforeseen contingencies. Let me be industrious both in earning and in economy. Let my thrift keep pace with my earning. Difficult it is to make money, but easy by far to spend it. To every one source of income, there are twice two and more of expenditure.

Let me live upon abet little I have. Let not ostentation infatuate me to live above my circumstances and beyond my means.

Let my expenditure be ordered and regulated, well-planned and well-proportioned. Teach me the art of making one silver piece do the work of two. Let me ever be cautious to see that my expenditure exceeds not my income. Let me contract and curtail my expenses. Let me not spend all that I earn. Teach me to spend wisely and well, and less than I earn. Let me make money with the diligence of both hands free, but let me always spend with the tightened fist of just one hand alone.

Teach me the habit of saving. Let me save something from what little I have, for saving itself is an income. Let me daily spare and save a little pile of my money, that of itself it may make up a large one in the end. Let me not waste, that I may not want. It is wisdom to save, when it is folly to waste. Let more of Ashi Vanghuhi, [good divine reward]'s wealth enter my abode at the rising dawn than what leaves it at the closing day, Ahura Mazda.

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359th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (359th Day of 3739 ZRE)

23 Esfand 3739 ZRE = 14 March 2002 CE 83rd Day of Winter – 359th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

STRAIGHT AND SMOOTH IS THE PATH OF HONESTY

Honesty that comes out unscathed from the fiery ordeal of temptation is like unto gold that is purified by fire. Honesty has nothing to hide from others. It does not labour to seem what it is not. It does not practise dissimulation. It moves with a frank mind and an open heart. It walks erect with head uplifted. It looks straight in the face with courage. It shines in its simplicity. It is the strongest armour that shields one who dons it against the ills of life.

Life would be easy and happy, if men and women were mutually honest.

A true Zoroastrian is the man of honesty. He speaks and does what he thinks, no more, no less. He means what he says. His word has the value of a bond. He creates confidence in those with whom he deals and everyone relies upon his word. Universally trusted in life, he, the honest man, is respected wherever he goes. He is a safe friend, an agreeable companion, and a trustworthy partner. True to man, he is true to thee, Ahura Mazda.

Honesty is everything in the life of an individual, and so it is in the life of a people. The Persians of yore were noted for their probity. Let me, their dutiful descendent, be like unto them. The fire of the Yazata Atar, burning in the household hearth, is grieved when food earned by dishonest means is cooked upon it. Let me eat my daily bread ever by my honest work. Give me honest intention in all I do and lead me to practise honesty all my life. Honesty is a lovable virtue at all seasons of life. Help me, Ahura Mazda, to be honest in the bright days of my prosperity, as in the dark days of adversity, if ever it assails me. No title is so honorable to its holder, as to be acclaimed honest by all. May I be worthy of this enviable distinction in my life, 0 Thou most honored on earth as in heaven.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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360th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (360th Day of 3739 ZRE)

24 Esfand 3739 ZRE = 15 March 2002 CE 84th Day of Winter – 360th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

HAPPINESS UNTO HIM WHO GIVES HAPPINESS UNTO OTHERS

Unquenchable is man's thirst for happiness, Ahura Mazda. In this thine wide world, there is enough room for all to live and food to eat and good things of life to enjoy and be happy. At the gray dawn of history, Zarathushtra gave thy message to mankind that the individual's happiness depended upon the happiness of all, and gave out thy golden rule that happiness came to him who gave happiness to others.

In this world of joy and sorrow, happiness and misery, life would be intolerable if it were not for the sympathy, kindness, and affection of man for man. Unbearable is the burden of life when unaided. It loses its crushing weight when men live in fellowship with their fellow-men and share one another's burden. Life is incomplete when man lives for his own self, oblivious of the happiness of others. Life is best lived when it is lived for others. Thus preached our beloved prophet, the first among thy holy prophets to teach this universal truth.

Thy sainted souls of all time and clime have loved others more than themselves and have held that the greatest pleasure of life consisted in making others happy. They have lived for others, worked for others, spent their lives for others, risked their all for others, endured everything for others, and died for others, that their fellow human beings may be happy.

Give us wisdom, 0 Wise One, to see that our interests are served the best by working for the common welfare in cooperation for the common good. Teach us to seek our happiness in the happiness of all, to regard the sorrows and sufferings of others as ours and to hasten to assuage them. Enable us to see that we are all fellow-mariners steering the common barque across the sea of life and that a common fate to swim or sink awaits us. Inspire us to feel that common is our goal to reach and common our ideal to realize in thy divine dispensation.

Strengthen us to stand united in thee one with another, and be mindful of the eternal fact that we are brothers and sisters all and belong to one great human family and are children of one father that art thou, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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361st Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (361st Day of 3739 ZRE)

25 Esfand 3739 ZRE = 16 March 2002 CE 85th Day of Winter – 361st Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

HUMILITY SHEDS LUSTRE ON GREATNESS

Pride feeds on vanity and thrives on birth and rank and riches and power. The proud of purse and possession know not how fickle and fleeting is all fortune. Sure as the flower that blossoms but to fade, so do the proud rise to their fall. Pride brings the fall of the great on earth, as it overthrows the angels in heaven. The humble, in the end, are exalted, when the proud are humiliated.

Humility has sympathy and mercy and gentleness and self-sacrifice for its comrades, pride is harnessed to harshness and impudence and callousness and selfishness. Humility is the prime

virtue for frail humanity. The humble of heart ask forgiveness for the wrongs of life. Pride declines to bend its knees and bow its head to pray and to repent, and man cannot do without either. If ever in pride I indulge, let me be proud of my honour and goodness in the world.

Humility moves in simplicity and beautiful it looks. Pride plods in the trappings and trimmings of affectation and ugly still it remains. Richness shines the more in the garb of humility than in the raiments of pride. Humility is fairer in rags than pride in the garments of gold.

Let me not with pride look upon what I have accomplished, let me with humility look to what lies before me still to be achieved. Let me hide my worth than expose it. Let me not be proud and inaccessible to the poor and the lowly, when I sit on the seat of authority. Teach me to be humble to the great and the small, to the rich and the poor, all alike. Make me meek in mind and humble of heart and inspire me to emulate Zarathushtra's graceful humility, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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362nd Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (362nd Day of 3739 ZRE)

26 Esfand 3739 ZRE = 17 March 2002 CE 86th Day of Winter – 362nd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LIFE IS RICH IN SIMPLICITY

In the midst of the direst need and want, there is a surfeit of the gaiety and frivolity of the dazzling life of society, the glare and glamour of rich dresses and priceless jewellery and ostentatious parade of the gorgeous finery. Many a hungry mouth can be fed from the leavings of the sumptuous tables of the rich and many a naked body can be clothed from the superfluous frillings and trimmings of their fine raiments that serve for the costly display.

Vain and shallow, showy and pretentious is the barbaric display of pomp and position. Real greatness lies in the pure and simple life. Upright simplicity outshines, in true lustre, vulgar ostentation. In his simplicity, man attains to greatness by the virtues of his heart. Life wears sublime majesty in the nobility and innocence of its simplicity.

Let me not practise affectation to seem great. Let me not labour to seem what I am not. Let not people take me for what I truly am not Let me seem what I am and let the world take me for what I am in my honest simplicity.

Good and great ones of all ages and climes have lived their great lives in simplicity. Help me, O God, to emulate them. Let me dine on frugal meals and let me don simple clothes. Help me to observe austere simplicity in my habits, simplicity of heart, and simplicity of character. Let me love simplicity in all things and let me always live in dignified simplicity, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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363rd Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (363rd Day of 3739 ZRE)

27 Esfand 3739 ZRE = 18 March 2002 CE 87th Day of Winter – 363rd Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

LET NONE NURSE INTOLERANCE

Intolerance and bigotry and dogmatism are the bitterest enemies of religion upon earth. They make religion a tyrant, a persecutor, a veritable daeva, the demoniac perversion of angelic religion.

The frog croaks that his well is the whole world and the bigot boasts that his is the only inspired and perfect religion. The truth and the whole truth is exclusively garnered in his religion, he avers. His religion is the crown and culmination of all religions, his religion is ordained to be the universal religion of mankind and salvation is possible only through his religion, he adds.

All bigotry is blind and stupid and savage. Sectarian bigotry is as bad as inter-religious bigotry. Bigotry stifles reason and the bigot, in his frenzy, is out to force all to believe what he believes.

All religions come from one and the only God, who makes himself known by many a name. From the same source, like the tributaries of a river, they flow. And religions make man equally good upon earth and with equal safety do they conduct his soul to heaven. One alone is truth and all religions teach this truth, for religion itself is truth.

All open their hearts to the same God. All unbosom their hearts to the same God. All seek refuge in the same God. All concentrate their thoughts on the same God. All seek fellowship with the same God. All yearn to be united unto the same God. All commend their souls into the hands of the same God.

Man has no right to demand that his neighbour shall address God after his pattern and shall pray in his own way and worship according to his liking and sacrifice unto God in the manner he does.

No thinking man's own idea of God and religion, at all times and in all conditions of life, is ever the same. For everybody's views on religion, then, it is not possible ever to be alike. Monotonous would our world become, if all thought equally and in the same way without ever differing in religious beliefs and practices from one another. Nature shines in her luxuriant glory because of the wide variety of her form and color and beauty. So do there bloom and blossom in the garden of the spirit pervading mankind, foliage and flowers of all shades and grades of devotion and religious emotions.

Teach me, my God, to see that I have no right to impose my own way of thinking upon others. Teach me to acknowledge and honor the right of all to pray and worship and sacrifice in their own way. Let me not be a purist and regard those as irreligious who regard not formalism. Keep me free from sectarian spirit, and give me strength to root out from my heart bigotry and fanatic zeal, Teach me to discern true religion from religiosity. Fill my mind and heart, Ahura Mazda, with the spirit of toleration.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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364th Day of **3738 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (364th Day of 3739 ZRE)

28 Esfand 3739 ZRE = 19 March 2002 CE 88th Day of Winter – 364th Day of 3739 & the Solar Year

PRAYING WITH DASTUR DHALLA

TEACH MB ELEGANCE AND SWEETNESS OF MANNERS, AHURA MAZDA

Man is mirrored in his manners and his worth is valued according to his manners. A well-bred man is a man of good and gentle manners. It is not birth or rank or wealth that makes a lady or a gentleman. A peasant can be a gentleman, as a peasant-woman can be a lady. Nobility of character dwells equally well in a villa or a chateau, as in a cottage or a garret. Talents and velour and wealth rise in worth with good manners and good manners form character. This world were paradise, if all who inhabit it were genteel men and genteel women.

Let me not be vulgar and vain, proud and rude. Let me polish the roughness and rudeness of my manners. Let me be courteous in speech and with life sweetened by good manners, let me convey cheer and pleasure and happiness to all whom I meet.

Let me be affable and amiable of disposition. Let my manners be charming and pleasing and natural and spontaneous and simple. Let me bear like a gentleman. Let me behave with propriety of manners and with deference to the feelings of others.

Help me, to maintain unblemished my honor, spotless my reputation, and unscathed the glorious name of my dear community.

Zarathushtra, at the grey dawn of history, was the first gentleman. A gentleman is world's good citizen, thy good man, and a good Zoroastrian, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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365th Day of **3741 ZRE**

A THOUGHT A DAY, TO PRACTICE, SAY AND PRAY (365th Day of 3741 ZRE)

29 Esfand 3741 ZRE = 19 March 2004 CE 89th Day of Winter – 365th Day of 3741 & the Solar Year

PRAYING WITH DASTUR DHALLA

MAN ALONE THINKS AND THOUGHTS MAKE MAN

Marvellous is the power of thought. Thinking is as natural to man as breathing. Thought has lifted man above the level of the animal world. It has raised him from the savage to the civilized state in life. Man's thought rules the world.

The power to think is man's most precious right and his proudest privilege.

Thought is the seed of speech and action. When the seed is sound and strong, it germinates and sprouts and blossoms in the harvest of fine words and deeds.

Man learns by seeing and hearing and reading the book of nature and studying human nature, but he learns the best by thinking. What he has pondered and thought over fills his mind and enriches it with lasting knowledge.

He lives best who thinks best. Let me then think for myself and let me never think through others. I may have my work done by others for me, but let me never get my thinking done for me by others. Let me think and think well and think deep, but let me always think.

Let me be a man of learning, but let me also be a thinker of original thoughts and creative thoughts. Let reason mould and regulate and control my thinking. Give me a thinking habit and give me clear thinking, before I venture upon bold thinking and profound thinking, Ahura Mazda.

Let me think good thoughts and great thoughts and noble thoughts and gentle thoughts and beautiful thoughts and virtuous thoughts, and let them all build my character.

Vohu Manah is thy Good Thought, Ahura Mazda. Let it nurture my mind with its good thoughts. Let good thoughts alone ripen into words and deeds and let evil thoughts wither and perish. Let righteous thoughts and devotional thoughts be my constant companions. Let my pious thoughts, concentrated on thee, be my silent daily prayer, Ahura Mazda.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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366th Day of 3738 ZRE

Transliterated Text:

gûshtâ ýê mañtâ ashem ahûmbish vîdvå ahurâ erezhuxdhâi vacanghãm xshayamnô hizvô vasô thwâ âthrâ suxrâ maz dâ vanghâu vîdâtâ rãnayå.

Translated Text:

Lord, one who listens and realizes the truth, becomes a life-healing wise person.

He controls his tongue to express the right words when he wills.

He, O Wise One, through Your radiant light, proves good to both parties.

(Gathas: Song 4 - stanza 19)

Summary Substance: A person who listens to good teachings and understands truth becomes wise and can heal social ills. He becomes a wise master who knows what to say and when to say it. It is this enlightened person who promotes the righteous and guides the wrongful. (Zarathushtra is such a person. He first listened to the best, realized God, understood the ills that plagued humanity, rose to heal the society with his thoughtful, thought-provoking message.)

Pondering Points: Listen, learn, acquire knowledge and understand the issues first attempt to heal the social ills of humanity.