

The Gathas of Zarathushtra

A Thought a Day to Practice, Say, and Pray

By Ali A. Jafarey

Introduction

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The *GĀTHĀS* 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. Â and â are as “a” in “father”, Ê and ê as “ay” in “day”, Î and î as “ee” in “bee”, Û and û as “u” in “rule”, Ô and ô as longer than “o” in “go”, Ñ and ñ as the silent nasal “n” in “dent”, c as “ch” in “church”, zh as “s” in “vision”, gh as a harsh guttural “gh” heard in French “r”, and x 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 *USHTĀ*, 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, dêrâyê Gâthâ, sorûdhâyê pâk-e zartosht-e espantamân va haft-hât va dîgar goftehâyê 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 imager.

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 misleading, 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
Unkizulphonmensabasârhuay*

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 jel-khâne 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”, *vairyô* 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 *gêush-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, *mânthra*, *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 outdated 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—*Daênâ, varana, spentâ, mainyu, manah, aka, angra, âramaiti, chinvato-peretu, vahishta ahu, achishta ahu, parâhu, garo demâna, ahu, ratu, vâstâr, vâstra, vâstrya, 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 misleading 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 huvarshata 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

1st Day

ASHEM VOHU THE MAIN MOTTO

.اھم ۋوھو .واھشتم استی .ۋشتا استی .ۋشتا اھم ای .ہیات اشہی .واھشتہی .اھم
 اھم ۋوھو ۋاھشتم استی ۋشتا استی ۋشتا اھم ای ہیات اشہی ۋاھشتہی اھم

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

..سپاس .پسپاس .دولت .سپاس ..گذاشته .چشم .سپاس
:..داس .داس .داس .داس :..داس .داس .داس
.داس .داس .داس .داس :..داس .داس .داس

Transliterated Text:

*yathâ ahû vairyô
athâ ratush ashâtçît hacâ
vanghêush dazdâ mananghô
shyaothananâm anghêush mazdâi
xshathremcâ ahurâi â
ým 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-cha 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.*”

Transliterated Text:

*ahyâ yâsâ nemanghâ
ustânazastô rafedhrahya
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 Mânthras, 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)

∴.ստոյակաց .դտէկ .նասասլլ.բոմալ ∴.սոյա .սոյա .սոյա .սոյա 2
∴.նէտոյակաց .սոյա .սոյա .սոյա .սոյա ∴.սոյա .սոյա .սոյա
∴.սոյա .սոյա .սոյա .սոյա ∴.սոյա .սոյա .սոյա

Transliterated Text:

*yê vâ mazdâ ahurâ
pairî-jasâi vohû mananghâ
maibyô dâvôi ahvâ
astvatascâ hyatcâ mananghô
âyaptâ ashât hacâ
yâish 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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 ∴.εεεεεεεεεεεε .εεεεεεεεεεεε .εεεεεεεεεεεε ∴.εεεεεεεεεεεε .εεεεεεεεεεεε
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Transliterated Text:

*yê vâ ashâ ufyânî
 manascâ vohû apaourvîm
 mazdâmcâ ahurem
 ýâêibyô 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

::.սեղանյալն .ստասար .սսբբբբ .ստտտ ::.ստտտ .ստտ .ստ 9
 ::.ճեղճեղ .ստտտ .ստտտտ .ստ .ստ ::.ճեղճեղ .ստտտ .ստտտ
 ճ.ճեղճեղ .ստտտ .ստտտ .ստտ ::.ճեղճեղ .ստտտ .ստտտ

Transliterated Text:

*anâish vâ nôit ahurâ mazdâ
 ashemcâ yânâish zaranaêmâ
 manascâ hyat vahishtem
 ýôi vê ýôithemâ dasemê stûtâm
 ýúzhêm zevîshtyânghô
 îshô xshathremcâ savanghâm.*

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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 ::.ճեղճեղ .ստտտ .ստտտ ::.ճեղճեղ .ստտտ .ստտտ
 ճ.ճեղճեղ .ստտտ .ստտտ ::.ճեղճեղ .ստտտ .ստտտ

Transliterated Text:

*at ýêñg ashâatcâ vôiistâ
 vanghêushcâ dâthêñg mananghô
 erethwêñg mazdâ ahurâ
 aêibyô perenâ âpanâish kâmem
 at vê xshmaibyâ asûnâ vaêdâ
 xvaraihyâ vaiñtyâ sravâ.*

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 2.5 (Yasna 29.5)

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Transliterated Text:

*at vâ ustânâish ahvâ
zastâish frînemnâ ahurâi aa
mê urvâ gêushcâ azyâ
hyat mazdâm dvaidî ferasâbyô
nôit erezhejyôî 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)

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Transliterated Text:

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)

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Transliterated Text:

atcâ gêush urvâ raostâ
yé anaêshem xshānmênê râdem
vâcem neresh asûrahyâ
yêm â vasesmî ishâ xshathrîm
kadâ yavâ hvô anghat
yé 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)

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Transliterated Text:

yûzhêm aêibyô ahurâ
aogô dâtâ ashâ xshathremcâ
avat vohû mananghâ
yâ husheitîsh râmâmcâ dât
azêmcît ahyâ mazdâ
thwãm mêngî 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)

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::.ಹೂ .ಹೂ .ಹೂ .ಹೂ .ಹೂ .ಹೂ .ಹೂ .ಹೂ .ಹೂ .ಹೂ
ಹಿ.ಹೇಳಲೂ .ಹೇಳಿಗಿಳಿಲೂ .ಹಲಹಳೆ .ಹೇಳಲೂ ::.ಹೂ .ಹೂ .ಹೂ

Transliterated Text:

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

*ahurâ nû nâ avarê
êhmâ râtoish yûshmâvatãm.*

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 3.2 (Yasna 30.2)

..መስጠት ለገባዎቹ ለገባዎቹ ለገባዎቹ ለገባዎቹ ለገባዎቹ 2
 ..ጠቅላይ ስራዎቹ ስራዎቹ ስራዎቹ ስራዎቹ ስራዎቹ
 ጸ.ሕዳይ ገባዎቹ ገባዎቹ ገባዎቹ ገባዎቹ ገባዎቹ

Transliterated Text:

sraotâ gêushâish vahishtâ
avaênatâ sûcâ mananghâ
âvarenâ vîcithahyâ
narêm narem xvaxyâi tanuyê
parâ mazê ýanghō
ahmâi nê sazdyâi baodañtō 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)

..ገባዎቹ ለገባዎቹ ለገባዎቹ ለገባዎቹ ለገባዎቹ 3
 ..ጠቅላይ ስራዎቹ ስራዎቹ ስራዎቹ ስራዎቹ ስራዎቹ

*acishtô dregvatām
at ashâunê vahisitem 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)

5
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Transliterated Text:

*ayâ manivâ varatâ
ýê dregvâ acishtâ verezyô
ashem mainyush spênishtô
ýê xraozhdishtêñg asênô vastê
ýaêcâ xshnaoshen ahurem
haithyâish shyaothanâish fraoret mazdām.*

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)

∴.ສະໄໝງອຸ.ສ ະ.ທຸ. ມຸດນາຍ ສາຸດສາກາຸນເງຕຸມອ ຈຸ.ສາລາສາວາທຸປະຕ ະ.ຍຸເຮີ. ມຸດເຮີ. ະສາວາ 6
 ∴.ເຮີມຸ ະເຮີລາທາ ະສາລາເຮີເຕ ະມຸດນາຍ ຈຸ.ມຸດນາທຸ.ສາ ອຸ.ອຸສຸຸຸຸ ຸສຸຸຸຸ ຸສຸຸຸຸ
 ອຸ.ເຮີມາເຮີເຕ ະເຮີລາ ຸສາລາທາ ຈຸ.ສ ຈຸ.ສາລາທາສາກາຸນອຸສຸຸ ຸເຮີເຕທຸລາ ະມຸ

Transliterated Text:

*ayā nōit eresh vīshyâtâ daêvâcinâ
 hyat īsh â-debaomâ
 peresmanêṅg upâ-jasat
 hyat verenâtâ acishtem manô,
 at aêshemem hêṅdvâreñtâ
 ýâ bānayen 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)

::.սասալուս .դլնն .աստայաե ::.բաասը .սիւտաւտ .սասալուս 7
 ::.սայլ .ստանաւ .բաասը ::.ստադրաւ .բայլուս .բա
 ք.նննննն .ստայաւ .ստասա .ստա ::.բասա .ս .նն .բուսլուս

Transliterated Text:

*ahmâicâ xshathrâ jasat
 mananghâ vohû ashâcâ
 at kehrpêm utayûitîsh
 dadât ârmaitish ânmâ
 aêshâm 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)

::.բուստայլուս .ստասա .սլուս ::.բուսլուս .ստա .սասա 8
 ::.ստասա .ստայա .ստայա ::.բուստ .նննն .ստայա .բա
 ք.բայլ .նննն .ստայա .ստայա ::.ստայա .ստայա .նննն

Transliterated Text:

*atcâ ýadâ aêshâm kaênâ
jamaitî aênanghâm
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)

∴.ēgēyā .yāyā)ēg .ēfāyā)ēē .ēē .ā)ēē ∴.āēāāāē .ēēēēē .ā)ēē 9
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ēē.ēēēēēē .ēēēēēē .ēēēēēē .āyāyāyēē ∴.ēēēēēē .ēēēēēē .āyāyāyēē .ēēēēēē

Transliterated Text:

*atcâ tōi vaêm xyâmâ
ýôi îm ferashêm kerenâun ahûm,
mazdâscâ ahurânghô
â môyastrâ baranâ ashâcâ
hyat hathrâ manâ 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)

10
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Transliterated Text:

adâ zî avâ drûjô
avô bavaitî skeñdô spayathrahyâ
at asishtâ ýaojañtê
â hushitôish vanghêush mananghô
mzdâ 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.

Song 4 (Yasna 31)

GUIDANCE

37th Day

Song 4.1 (Yasna 31.1)

1

Transliterated Text:

*tâ vê urvâtâ mareñtô
 agushtâ vacâ sêñghâmahî
 aêibyô ýôi urvâtâish drûjô
 ashahyâ gaêthâ vîmereñcaitê
 atcît aêibyô vahishtâ
 ýôi zarazdâ 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)

2

*hizvâ thwahyâ anghô
ýâ jvañtô vîspêng 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)

4
4
4

Transliterated Text:

*ýadâ ashem zevîm anghen
mazdâscâ ahurângghô
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)

5
5
5

Transliterated Text:

*tat môi vîcidyâi vaocâ
hyat môi ashâ dâtâ vahyô
vîduyê vohû mananghâ
mêñcâ daidyâi yehyâ-mâ ereshish
tâcît mazdâ ahurâ
yâ 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.”

Transliterated Text:

*yastâ mañtâ pouruyô
raocêbîsh rôithwen xvâthrâ
hvô xrathwâ dāmish ashem
yâ dêrayat vahisstem manô,
tâ mazdâ mainyû uxshyô
yê 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)

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∴.∞∞∞∞∞∞∞∞ ∞∞∞∞∞∞∞∞ ∞∞∞∞ ∞∞∞∞∞∞ ∞∞∞∞∞∞ ∞∞∞∞∞∞∞∞ ∞∞∞∞∞∞∞∞ ∞∞∞∞∞∞∞∞
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Transliterated Text:

*at thwâ mēñghî pourvîm
mazdâ yezîm stôi mananghâ
vanghêush patarêm mananghô
hyat thwâ hêm cashmainî hēñgrabem*

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)

∴. 𐬢𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬌 𐬎𐬎𐬎𐬎𐬀 . 𐬀𐬎𐬎𐬎𐬎𐬀𐬎 𐬀 . 𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 10
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Transliterated Text:

at hî ayâ fravaretâ
vâstrîm axvyâi fshuyañtem
ahurem ashavanem
vanghêush fshêñghîm mananghō
nôit mazdâ avâstryō
davāscinâ humeretōish 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)

::.աստասխիլուց .ճշտար .աստաստխիլուց ::.Երևանից .հաճաԿ .է .Կարմար 11
 ::.Եզիպարտ .հարցար .Եզեթարանար .Կարմար ::.աստարդարանի .աստարդար .աստ
 ճ.Վարդարան .հարցար .Վարդար .հարցար ::.աստարդար .աստարդար .հարցար .հարցար

Transliterated Text:

hyat nê mazdâ paourvîm
gaêthâscâ tashô daênâscâ
thwâ managhâ xratûshcâ
hyat astvañtem dadâ ushtanem
hyat shyaothanâcâ sêñghâscâ
ýathrâ varenêñg vasâ dêyêtê.

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)

::.հարցար .հարցար .հարցար ::.Կարմար .հարցար .հարցար 12
 ::.հարցար .հարցար .հարցար ::.հարցար .հարցար .հարցար

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Transliterated Text:

*athrâ vâcem baraitî
mithahvacâ vâ ereshvacâ vâ
vîdvâ vâ evîdvâ vâ
ahyâ zeredâcâ mananghâcâ
ânush-haxsh ârmaidîsh 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)

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Transliterated Text:

*ýâ frasâ âvîshyâ
ýâ vâ mazdâ peresâitê tayâ
ýê vâ kasêush aênanghô
â mazishtâm ayamaitê bûjem
tâ cashmêñg thwîsrâ 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 transgression, and each question too, is closely monitored
by Ahura Mazda.”

50th Day

Song 4.14 (Yasna 31.14)

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Transliterated Text:

tâ thwâ peresâ ahurâ
yâ-zî âitî jêñghaticâ
yâ ishudô dadeñtê
dâthranām hacâ ashâunô
yâscâ mazdâ dregvôdebyô
yathâ tâ 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)

15
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Transliterated Text:

*peresâ avat yâ mainish
yé dregvâitê xshathrem hunâitî
dush-shyaathanâi ahurâ
yé nôit jyôitûm hanare vînasî
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

*katârêm ashavâ vâ
dregvâ vâ verenvaitê mazyô,
vîdvâ vîdushê mraotû
mâ evîdvâ aipî-dêbâvayat,
zdi-nê mazdâ ahurâ
vanghêush fradaxshâtâ 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)

∴.sasmaspādasas .sasvājā .sasvasānānā .∴.zīdēmānā .fā .pā .m .m .m 18
∴.pāsā .sas .sāsā .sāsā .sāsā .sāsā .∴.sas .sāsā .sāsā .sāsā
∴.sasānānā .sāsā .sāsā .sāsā .∴.sasānānā .sāsā

Transliterated Text:

*mâ-cish at vê dregvatô
māthrāscâ gûshtâ sâsnâscâ,
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)

19
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::. . .
::. . .

Transliterated Text:

*gûshtâ yê mañtâ ashem
ahûmbish vîdvâ ahurâ
erezhuxdhâi vacanghâm
xshayamnô hizvô vasô
thwâ âthrâ suxrâ maz
dâ vanghâu vîdâtâ rānayâ.*

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)

∴.𐬵𐬀𐬎𐬌𐬎𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀 .𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 ∴.𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀 20
∴.𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 ∴.𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀
𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 ∴.𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀𐬵𐬀 .𐬵𐬀𐬵𐬀

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)

21 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎
 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎
 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎

Transliterated Text:

*mazdâ dadât ahurô
 haurvatô ameretâtascâ
 bûrôish â ashaxyâcâ
 xvâpaithyât xshathrahyâ sarô
 vanghêush vazdvarê mananghô
 yê 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)

22 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎
 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎
 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎

Transliterated Text:

*cithrâ î hudânghê
 yathanâ 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.”*

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)

∴.աստճայաճ .դրՆՆ .նչճճճճ .նչճճճճ .նչճճճճ 2
∴.աստճայաճ .աստճայաճ .աստճայաճ ∴.նչճճճճ .նչճճճճ .նչճճճճ
ճ.նչճճճ .նչճճճճ .նչճճճճ .նչճճճճ ∴.նչճճճճ .նչճճճճ

Transliterated Text:

aēibyô mazdâ ahurô
sâremnô vohû mananghâ
xshathrât hacâ paitî-mraot
ashâ hush-haxâ xvênvâtâ,
speñtām 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)

∴.ḡēiṭāy .asā .vîṣpānghō .yāscā ∴.vîṣpānghō .asā .yāscā .yāscā 3
∴.asā .yāscā .yāscā .yāscā ∴.yāscā .yāscā .yāscā .yāscā
ḡ.ṭā .yāscā .yāscā .yāscā .yāscā ∴.yāscā .yāscā .yāscā .yāscā

Transliterated Text:

*at yûsh daêvâ vîspānghô
akât manānghô stâ cithrem
yāscâ vâ mash yazaitê
drûjascâ pairimatôishcâ
shyaomām aipî daibitânâ
yâish asrûdûm bûmyâ haptaiṭhê.*

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)

∴.vîṣpānghō .asā .yāscā .yāscā ∴.yāscā .yāscā .yāscā 4
∴.vîṣpānghō .asā .yāscā .yāscā ∴.yāscā .yāscā .yāscā .yāscā

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)

::.سانا اوسا انا .انكلم .فان اوسا ::.اوسا اوسا .انكلم اوسا .انكلم 7
 ::.انكلم اوسا .انكلم اوسا .انكلم اوسا ::.انكلم اوسا .انكلم اوسا
 اوسا .انكلم اوسا .انكلم اوسا .انكلم اوسا ::.انكلم اوسا .انكلم اوسا

Transliterated Text:

aêshām aênanghām
naêcît vîdvâ aojôi hâdrôyâ
yâ jôyâ sêñghaitê
yâish srâvî xvaênâ ayanghâ
yaêshâm 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)

∴.𐬑𐬌𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀 8
∴.𐬑𐬌𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀
𐬑𐬌𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀

Transliterated Text:

aêshâm aênanghâm
vîvanghushô srâvî yîmascît
yé masyêñg cixshnushô ahmâkêñg
gâush bagâ xvâremnô
aêshâmcît â ahmî
thwahrnî mazdâ vîcithôî 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)

∴.𐬑𐬌𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀 9

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)

12
:: .နဲးယာဇ်မာဇ် . ဗုဒ္ဓာယာဇ်မာဇ် . ဗုဒ္ဓာယာဇ်မာဇ် :: . ဗုဒ္ဓာယာဇ်မာဇ် . ဗုဒ္ဓာယာဇ်မာဇ် . ဗုဒ္ဓာယာဇ်မာဇ်
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ဆဲး . ဗုဒ္ဓာယာဇ်မာဇ် . ဗုဒ္ဓာယာဇ်မာဇ် . ဗုဒ္ဓာယာဇ်မာဇ် :: . ဗုဒ္ဓာယာဇ်မာဇ် . ဗုဒ္ဓာယာဇ်မာဇ် . ဗုဒ္ဓာယာဇ်မာဇ်

Transliterated Text:

*yâ rânghayen sravanghâ
vahishtât shyaothanât maretânô
aêibyô mazdâ akâ mraot
yôî gêush môreñden urvâxsh-uxtî jyôtûm
yâish gerêhmâ ashât varatâ karapâ
xshathremcâ îshanām 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)

∴.ከጸንዳኑሬ .ገጥሙናግ ልላግጦሙጠሙጠሙ ∴.ደግሞሰባላላ .ከገጥሞገጥ .ሰጠላላላ .ሰጠ 13
∴.ገጥሞገጥ .ደግሞገጥሞ .ሰጠላላላ .ሰጠላላላ ∴.ሰጠላላ .ከገጥሞገጥ .ሰጠላላላ
ጸ.ሰጠላላላ .ደግሞገጥሞ .ደግሞገጥሞ .ሰጠላላላ .ሰጠላላላ .ከገጥሞገጥ .ሰጠላላላ

Transliterated Text:

*yâ xshathrâ gerêhmô hîshasat
acishtahyâ demânê mananghô
anghêush maraxtârô ahyâ
yâêcâ mazdâ jîgerezat kâmê
thwahyâ mâthrânô dûtîm
yê ish pâat 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)

∴.ደግሞገጥ .ሰጠላላላ .ሰጠላላላ ∴.ከገጥሞገጥ .ሰጠላላላ .ሰጠላላላ 14
∴.ከገጥሞገጥ .ሰጠላላላ .ሰጠላላላ ∴.ከገጥሞገጥ .ሰጠላላላ .ሰጠላላላ

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.”*

*vîdās 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:

*yê thwat mazdâ asrushfîm
akemcâ manô ýazâi apâ
hvaêtêushcâ tarêmaitîm
verezênah 'yâcâ nazdishtâm 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;

80th Day

Song 6.6 (Yasna 33.6)

∴.سنداسد . ۳۳۳۳۳۳۳۳۳۳ . س . ۳۳۳۳۳۳۳۳۳۳ . ۳۳۳۳۳۳۳۳۳۳ ∴.سنداسد . ۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳ 6
∴.سنداسد . ۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳ . س . ۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳ ∴.سنداسد . ۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳
۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳ . س . ۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳ ∴.سنداسد . ۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳

Transliterated Text:

*yê zaotâ ashâ erezûsh
hvô manyêush â vahishtât kayâ
ahmât avâ mananghâ
yâ verezyeidyâi mañtâ vâstryâ
tâ-tôi izyâi ahurâ mazdâ
darshâtîshcâ hêm-parshâtîshcâ.*

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)

∴.سنداسد . ۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳ ∴.سنداسد . ۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳ 7
∴.سنداسد . ۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳ ∴.سنداسد . ۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳۳

85th Day

Song 6.11 (Yasna 33.11)

::.սյաւոյնաւորացաւ .սյաւաբար.ազնաց ::.նիւտա .նիւտաւորաց .բար 11
 ::.սյաւոյնաւորաց .գրեւն .սյաւաբար ::.բար.ազնաց.ազնաց .սյաւոյնաւորաց
 Թ.Վարաւ .Ազնաց.ազնաց .ազնաց ::.նիւ.սյաւոյնաւորաց .նիւ.սյաւոյնաւորաց

Transliterated Text:

*yê sevishtô ahurô
 mazdâscâ 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)

::.սյաւոյնաւորաց .բար.ազնաց .սյաւոյնաւորաց ::.սյաւոյնաւորաց .սյաւոյնաւորաց 12
 ::.ազնաց .նիւտա .սյաւոյնաւորաց ::.ազնաց .գրեւն .սյաւոյնաւորաց
 Թ.Վարաւ .սյաւոյնաւորաց .գրեւն ::.սյաւոյնաւորաց .նիւտա .սյաւոյնաւորաց

*frô speñtâ ârmaitê
ashâ daênâ 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)

∴.εεξμρσν .εσανεμαρ .εεμμανωνμρ ∴.εξμρσν .εερσασ) .εμα 14
∴.εεξμρσν .εεξμρσν .εεξμρσν ∴.εεξμρσν .εεξμρσν
ε.εεξμρσν .εεξμρσν .εεξμρσν ∴.εεξμρσν .εεξμρσν .εεξμρσν

Transliterated Text:

*at râtâm zarathushtrô
tanvascît xvaxyâ 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.”*

ಹಿ.ನೀನಿಗಿಲ್ಲ .ಯಜ್ಞಿಮಠ .ಸತ್ಯಮಠ .ಪ್ರವಚನಃ ::.ನಿನ್ನಮನೋಹರ .ಪ್ರತಿಪ್ರಮಾಣಿಮಠ

Transliterated Text:

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

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)

::.ಸದೋ .ಸಮಾಪ್ತಮ .ಸಪ್ರಮೇಯ ::.ಸಾನಿಮ .ನೇತ್ರಮಾನಃ .ನಿನ್ನ .ಭೂ 3
::.ಸಪ್ರಮೇಯಃ .ಸಪ್ರಸುಜಿತ .ನಿನ್ನ .ನಿನ್ನ ::.ನಿನ್ನಿಮಾನಃ .ಸಪ್ರವಚನಃ .ಪ್ರತಿಪ್ರಮಾಣಃ
ಹಿ.ನಿನ್ನಮಠ .ನಿನ್ನಮನೋಹರ .ಸತ್ಯಮಠ .ಯಜ್ಞಿಮಠ ::.ನಿನ್ನಪ್ರಮಾಣಃ .ನಿನ್ನ .ನಿನ್ನಿಮಠ

Transliterated Text:

*at tôi myazdem ahurâ
nemanghâ ashâicâ dâmâ
gaêthâ vîspâ â xshathrôi
yâ vohû thraoshtâ mananghâ*

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 its ideal state.”

93rd Day

Song 7.5 (Yasna 34.5)

∴.ϩϯϩ⊲⊱⊰⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿∴∴.⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿⊰⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿
∴.ϩϯϩ⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿⊰⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿∴∴.⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿⊰⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿
⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿⊰⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿⊰⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿∴∴.⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿⊰⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿⊰⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿

Transliterated Text:

*kat vē xshathrem kâ îstîsh
shyaothanâi mazdâ ýathâ vâ haxmî
ashâ vohû mananghâ
thrâyôidyâi drigûm ýûshmâkem
parê-vâ 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)

6
6
6

Transliterated Text:

ýezî athâ stâ haithîm
mazdâ ashâ vohû mananghâ
at tat môî daxshem dâtâ
ahyâ anghêush vîspâ maêthâ
ýathâ vâ ýazemnascâ
urvâidyâ stavas ayenî paiîf.

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)

7
7
7

∴.𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴 ∴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴
𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴 ∴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴.

Transliterated Text:

*kuthrâ tôi aredrâ mazdâ
ýôi vanghêush vaêdenâ mananghō
sêñghûsh raêxenâ aspêñcît sâdrâcît
caxrayō usheurû
naêcîm tēm anyêm ýûshmat vaêdâ
ashâ athâ nâ 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)

∴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴 ∴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴 8
∴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴 ∴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴.
𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴 ∴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴. 𐎧𐎡𐎴𐎠𐎢𐎡𐎴.

Transliterated Text:

*tâish zî nâ shyaothanâish byeñtê
yaêshû as pairî pourubyô ithyejô
hyat as aojyâ nâidyângthem
thwahyâ mazdâ âstâ urvâtahyâ*

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)

∴.ဂေၣ်ဒြဲၣ်ဇေ .ဗုၣ်မၤပိၣ်မ့ၣ် .မၤပုၣ်မၤတၢ်နီၣ်မၤတၢ်ဂုၤ ∴.နီၣ်ဗၢ်မၤပုၣ်မၤ .မၤပုၣ်မၤပုၣ်မၤ .မၤပုၣ်မၤ 10
∴.မၤတၢ်ပုၣ်မၤပုၣ်မၤ .ဂေၣ်ဇာၣ်ဗု .မၤပုၣ်မၤပုၣ်မၤ .ဂေၣ်ဇာၣ်ဗု ∴.ဂေၣ်ဇာၣ်ဗု .မၤပုၣ်မၤပုၣ်မၤပုၣ်မၤ
နီၣ်.မၤတၢ်ပုၣ်မၤပုၣ်မၤ .မၤ .နီၣ်.မၤတၢ်ပုၣ်မၤပုၣ်မၤ .မၤပုၣ်မၤ .မၤပုၣ်မၤပုၣ်မၤ ∴.မၤတၢ်ပုၣ်မၤ .မၤပုၣ်မၤပုၣ်မၤ .မၤပုၣ်မၤ

Transliterated Text:

ahyâ vanghêush mananghō shyaathanâ
vaocat gerebām huxratush
speñtāmcâ âramaitîm
dāmîm vîdvâ haithām ashahyâ
tâcâ vîspâ ahurâ
thwahnî mazdâ xshathrôi â vîyathrâ.

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)

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Transliterated Text:

at tõi ubê haurvâscâ
xvarethâi â ameretatâscâ
vanghêush xshathrâ mananghō
ashâ mat ârmaitish vaxsht
utayûitî tevîshî
tâish â mazdâ vîdvaêshâm thwōi 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)

12
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Transliterated 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)

14
:: .سلاسا و .سلاسا .سلاسا .سلاسا :: .سلاسا .سلاسا .سلاسا
:: .سلاسا .سلاسا .سلاسا .سلاسا :: .سلاسا .سلاسا .سلاسا
سلاسا .سلاسا .سلاسا .سلاسا :: .سلاسا .سلاسا .سلاسا

Transliterated Text:

*tat zî mazdâ vairîm
astvaitê ushtânâi dâtâ
vanghêush shyaothanâ mananghō
ýôî zî gêush verezênê azyâ
xshmâkâm hucisîm ahurâ
xratêush ashâ frâdō 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)

∴.ասրնէն .ասրասխմէն .ասրասխմէն .ասրասխմէն ∴.ասրասխմէն .ասրասխմէն 15
∴.նիւրն .նիւրն .նիւրն ∴.նիւրն .նիւրն .նիւրն
∴.նիւրն .նիւրն .նիւրն ∴.նիւրն .նիւրն .նիւրն

Transliterated Text:

*mazdâ at môi vahishtâ
sravâscâ shyaothanâcâ vaocâ
tâ-tû vohû mananghâ
ashâcâ ishudem stûtô
xshmâkâ xshathrâ ahurâ
ferashêm vasnâ haithyêm dâ 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)

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Transliterated Text:

ushtâ ahmâi yâhmâi ushtâ kahmâicît
vasê-xshayâs mazdâ dâyat ahurô
utayûitî tevîshîm gat tôi vasesmî
ashem deryâyî tat môi dâ 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)

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Transliterated Text:

*atcâ ahmâi vîspanām vahishtem
xvâthrôyâ nâ hvâthrem daidîtâ
thwâ cîcîthwâ spênishtâ mainyû mazdâ
yâ dâ ashâ vanghêush mâyâ mananghō
vîspâ ayârê daregōjyâtōish 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)

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 ۛۛۛۛۛۛۛۛۛۛۛ . ۛۛۛۛۛۛۛۛۛۛۛ . ۛۛۛۛۛۛۛۛۛۛۛ . ۛۛۛۛۛۛۛۛۛۛۛ . ۛۛۛۛۛۛۛۛۛۛۛ . ۛۛۛۛۛۛۛۛۛۛۛ . ۛۛۛۛۛۛۛۛۛۛۛ .

Transliterated Text:

*at hvô vanghêush vahyô nâ aibî- jamyât
 yê nâ erezûsh savanghô pathô sîshôit
 ahyâ anghêush astvatô mananghascâ
 haithyêñg âstîsh yêñg â-shaêtî ahurô
 aredrô thwâvâs 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 become 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)

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Transliterated Text:

*at thwâ mêñghâi taxmemcâ speñtem mazdâ
 hyat tâ zastâ yâ tû hafshî avâ
 yâ dâ ashîsh dregvâitê ashâunaêcâ
 thwahyâ garemâ âthrô ashâ-aojanghō
 hyat môi vanghêush hazê jimat mananghō.*

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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 ::.පෞරුෂය .දේශප්‍රදේශය .නිවැරදි ::.දේශප්‍රදේශය .සැඟුණ .ඥා
 ::.සැඟුණ .සර්වය .නිවැරදි ::.සැඟුණ .සර්වය .දේශප්‍රදේශය
 ::.දේශප්‍රදේශය .පෞරුෂය .දේශප්‍රදේශය ::.දේශප්‍රදේශය .දේශප්‍රදේශය
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Transliterated Text:

*speñtem at thwâ mazdâ mēñghî ahurâ
 hyat thwâ anghêush zāthôî dāresem paourvîm
 hyat dâ shyaothanâ mîzhdavān yâcâ uxdhâ
 akēm akâî 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 Your 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)

::.නිවැරදි .දේශප්‍රදේශය .නිවැරදි ::.දේශප්‍රදේශය .පෞරුෂය 6
 ::.දේශප්‍රදේශය .නිවැරදි ::.දේශප්‍රදේශය .දේශප්‍රදේශය
 ::.දේශප්‍රදේශය .දේශප්‍රදේශය ::.දේශප්‍රදේශය .දේශප්‍රදේශය

*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)

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Transliterated Text:

*at hoi aojî zarathushtrô paourvîm
 haithyô dvaêshâ hyat isôyâ dregvâtê
 at ashâunê rafenô xyêm aojôñghvat
 hyat âbûshâtîsh 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)

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 ::.سایه .پسندید .سازد ::.سایه .پسندید
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 ::.سایه .پسندید .سازد ::.سایه .پسندید
 ::.سایه .پسندید .سازد ::.سایه .پسندید

Transliterated Text:

*speñtem at thwâ mazdâ mēñghî ahurâ
 hyat mâ vohû pairî-jasat mananghâ
 ahyâ ferasêm kahmâi vîvîduyê vashî
 at â thwahmâi âthrê râtm̐ nemanghō
 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)

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Transliterated Text:

*at tû môi dâish ashem hyat mâ zaozaomî
âramaitî hacimnô ît ârem
peresâcâ nâ yâ tôi êhmâ parshatâ
parshtem zî thwâ yathanâ tat êmavatām
hyat thwâ xshayāsh 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.*”

114th Day

Song 8.11 (Yasna 43.11)

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 ::.sashm .pmamz.ghm .jshz .s .pmam
 ::.gshz .mshwz .dshz .s .pmam
 ::.dshz .jshz .s .pmam
 ::.sashm .pmam .s .pmam

Transliterated Text:

*speñtem at thwâ mazdâ mēñghî ahurâ
 hyat mâ vohû pairî-jasat mananghâ
 hyat xshmâ uxdhâish dîdainghê paourvîm
 sâdrâ-môi sās mashaêshû 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)

::.mshz .s .pmam 12
 ::.sashm .pmam .s .pmam
 ::.sashm .pmam .s .pmam
 ::.sashm .pmam .s .pmam

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 frâshtâ
uzereidyâi azêm saredanâ sênghahyâ
mat tâish vîspâish yôî-tôi mâthrâ 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)

∴.سایا مایا .پشوتی هغه .سز مایا ∴.سایا .پش .هغه سز مایا 15
∴.سایا مایا .پش مایا .پش مایا ∴.سز مایا .سز مایا
∴.سایا مایا .پش مایا .سز مایا ∴.سایا مایا .پش مایا
∴.سز مایا .پش مایا .سز مایا ∴.سایا مایا .پش مایا
سز مایا .پش مایا .سز مایا ∴.سایا مایا .پش مایا

Transliterated Text:

*speñtem at thwâ mazdâ mēñghî 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 appeasing them, as it will not change their nature.*”

119th Day

Song 8.16 (Yasna 43.16)

∴.𑀠𑀓𑀡𑀓𑀣𑀤𑀥𑀦.𑀧𑀨𑀩𑀪𑀫𑀬.𑀭𑀮𑀯 ∴.𑀰𑀱𑀲𑀳.𑀴𑀵 16
∴.𑀶𑀷𑀸𑀹𑀺𑀻.𑀼𑀽𑀾𑀿.𑀻𑀽𑀿𑀿 ∴.𑀿𑀾𑀽𑀿𑀿.𑀿𑀾𑀽𑀿𑀿𑀿
∴.𑀿𑀾𑀽𑀿𑀿𑀿𑀿𑀿.𑀿𑀾𑀽𑀿𑀿𑀿.𑀿𑀾𑀽𑀿𑀿 ∴.𑀿𑀾𑀽𑀿𑀿.𑀿𑀾𑀽𑀿𑀿𑀿
∴.𑀿𑀾𑀽𑀿𑀿𑀿𑀿𑀿.𑀿𑀾𑀽𑀿𑀿.𑀿𑀾𑀽𑀿𑀿𑀿𑀿 ∴.𑀿𑀾𑀽𑀿𑀿𑀿𑀿𑀿.𑀿𑀾𑀽𑀿𑀿
𑀿𑀾𑀽𑀿𑀿𑀿𑀿.𑀿𑀾𑀽𑀿𑀿𑀿𑀿𑀿 ∴.𑀿𑀾𑀽𑀿𑀿𑀿𑀿𑀿𑀿𑀿.𑀿𑀾𑀽𑀿𑀿𑀿𑀿

Transliterated Text:

*at ahurâ hvô mainyûm zarathushtrô
vereñtê mazdâ ýastê cishcâ spênishtô
astvat ashem xyât ushtânâ aojônghvat
xvêñg daresôi xshathrôi xyât âramaitish
ashîm shyaothanâish vohû daidîť 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)

::.ս)տ)ա .ս)ճ)ա .ճ)ճ)ա ::.ս)ճ)ա .ս)ճ)ա .ս)ճ)ա 1
 ::.ճ)ճ)ա .ս)ճ)ա .ս)ճ)ա ::.ս)ճ)ա .ս)ճ)ա
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 ::.ս)ճ)ա .ս)ճ)ա .ս)ճ)ա ::.ս)ճ)ա .ս)ճ)ա

Transliterated Text:

*tat thwâ peresâ eresh-môi vaocâ ahurâ,
 nemanghô â ýathâ nemê xshmâvatô
 mazdâ fryâi thwâvâs 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 receives 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)

::.ասյա .ասյա .ասյա .ասյա ::.ասյա .ասյա .ասյա .ասյա 2
 ::.ասյա .ասյա .ասյա .ասյա ::.ասյա .ասյա .ասյա .ասյա
 ::.ասյա .ասյա .ասյա .ասյա ::.ասյա .ասյա .ասյա .ասյա
 ::.ասյա .ասյա .ասյա .ասյա ::.ասյա .ասյա .ասյա .ասյա
 ::.ասյա .ասյա .ասյա .ասյա ::.ասյա .ասյա .ասյա .ասյա

Transliterated Text:

*tat thwâ peresâ eresh-môi vaocâ ahurâ,
 kathâ anghêush vahishtahyâ paourvîm
 kâthê sûidyâi yê-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)

::.ասյա .ասյա .ասյա .ասյա ::.ասյա .ասյա .ասյա .ասյա 3

ۖ. ځانگړې . سادې مېشې . سادې مېشې ۖ. سادې مېشې . سادې مېشې
 ۖ. ځانگړې . سادې مېشې . سادې مېشې ۖ. ځانگړې . سادې مېشې
 ۖ. ځانگړې . سادې مېشې . سادې مېشې ۖ. ځانگړې . سادې مېشې
 څو . ځانگړې . سادې مېشې ۖ. ځانگړې . سادې مېشې

Transliterated Text:

tat thwâ peresâ eresh-môi vaocâ ahurâ
kasnâ zāthâ patâ ashahyâ pouruyô
kasnâ xvêñg starêmcâ dât advânem
kê ýâ mâ uxshyeitî nerefsaitî thwat
tâcît mazdâ varemî anyâcâ víduyê.

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)

ۖ. ځانگړې . سادې مېشې . ځانگړې . سادې مېشې ۖ. ځانگړې . سادې مېشې 4
 ۖ. ځانگړې . سادې مېشې . ځانگړې . سادې مېشې ۖ. ځانگړې . سادې مېشې
 ۖ. ځانگړې . سادې مېشې . ځانگړې . سادې مېشې ۖ. ځانگړې . سادې مېشې
 ۖ. ځانگړې . سادې مېشې . ځانگړې . سادې مېشې ۖ. ځانگړې . سادې مېشې
 څو . ځانگړې . سادې مېشې ۖ. ځانگړې . سادې مېشې

Transliterated Text:

*tat thwâ peresâ eresh-môi vaocâ ahurâ
kasnâ deretâ zâmcâ adê nabâscâ
avapastôish kê apô urvarâscâ
kê vâtâi dvânmaibyascâ ýaoget âsû
kasnâ vanghêush mazdâ dâmish 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 Super-intellect.

Pondering Points: “Zarathushtra’s thought-provoking teachings promote the necessity of empirical evidence.”

124th Day

Song 9.5 (Yasna 44.5)

ॖ.asa)asas .asakás .akás .asák .asák .asák 5
ॖ.asasasasas .asas .asas (asakás) ॖ.asasasas .asas
ॖ.asasasasas .asas .asas (asakás) ॖ.asasasas .asas
ॖ.asasasasas .asakás .asakás .asakás ॖ.asasas .asas
8 .asasasasas .asakás .asakás .asakás ॖ.asakás .asakás

Transliterated Text:

*tat thwâ peresâ eresh môi vaocâ ahurâ
kê hvâpâ raocâscâ dât temâscâ
kê hvâpâ xvafnemcâ dât zaêmâcâ
kê ýâ ushâ arê m-pithwâ xshapâcâ
ýâ manaotherish 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)

∴.ਸਮੀਭੁਸ਼ਮ ਸਮੁਕਿਸ਼ਮੁ .ਯੇਕੋਦੁਏਏ ∴.ਸਦਏਏਯੁ .ਸਯੁਕੁਠ .ਯੁਸੁ 6
∴.ਸਨਾਠੁਮਯੁ .ਸਠੁਮ .ਸਲੁ .ਚੁਯੁਰੁ ∴.ਸਨਾਠੁਮਯੁਮਯੁਮਯੁਮਯੁ .ਸਰੁ
∴.ਯੁਠੁਮਯੁਮਯੁਮਯੁ .ਚੁਯੁਮਯੁਮਯੁ* ∴.ਯੁਠੁਮਯੁਮਯੁਮਯੁਮਯੁ .ਯੇਯੁਮਯੁ
∴.ਸਯੁਮਯੁਮਯੁ .ਯੁਮਯੁਮਯੁ .ਯੁਯੁਮਯੁ ∴.ਯੇਏਠੁਮਯੁਮਯੁ .ਯੇਯੁਮਯੁ
ਕੁ.ਯੇਯੁਮਯੁ .ਯੇਯੁਮਯੁ .ਯੇਯੁਮਯੁਮਯੁਮਯੁਮਯੁ ∴.ਯੇਯੁਮਯੁ .ਯੇਯੁਮਯੁਮਯੁ

Transliterated Text:

*tat thwâ peresâ eresh-môi vaocâ ahurâ
yâ fravaxshyâ yezî tâ athâ haithyâ
ashem shyaothanâish debâzaitî âramaitish
taibyô xshathrem vohû cinas mananghâ
kaëibyô azîm rânÿô-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)

::.සා)භූෂා .සාඛිෂා .ආච්චෙ.ආච්චෙච්චෙ ::.සාසච්චෙච්චෙ .සාච්චෙ .ච්චෙ 7
 ::.චෙච්චෙච්චෙච්චෙ .ච්චෙ .සාච්චෙච්චෙ ::.ච්චෙච්චෙ .ච්චෙච්චෙච්චෙ .ච්චෙ .ච්චෙ
 ::.ච්චෙච්චෙ .ච්චෙච්චෙ .සාච්චෙච්චෙ ::.ච්චෙච්චෙ* .ච්චෙච්චෙ* .ච්චෙ .ච්චෙ
 ::.සාච්චෙ .ච්චෙච්චෙ .ච්චෙච්චෙච්චෙ ::.සාච්චෙ .ච්චෙච්චෙ .ච්චෙච්චෙ
 ච්චෙ.ච්චෙච්චෙච්චෙ .ච්චෙච්චෙච්චෙ ::.ච්චෙච්චෙ .සාච්චෙච්චෙ

Transliterated Text:

*tat thwâ peresâ eresh-môi vaocâ ahurâ
 kê berexdhâm tâsht xshathrâ mat âramaitîm
 kê uzemêm côretvyânayâ puthrem pithrê
 azêm tâish thwâ fraxshnî avâmî mazdâ
 speñtâ mainyû vîspanām 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)

∴.աս)տա .աս)նէն .նէն.սնէ) ∴.աս)նէ) ∴.սնէ) .սնէ) 8
∴.սնէ)տ) .սնէ) .սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ)
∴.սնէ)տ) .սնէ) .սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ)
∴.սնէ)տ) .սնէ) .սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ)
∴.սնէ) .սնէ) .սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ) ∴.սնէ)

Transliterated Text:

*tat thwâ peresâ eresh-môi vaocâ ahurâ
meñdaidyâi yâ tôi mazdâ âdishtish
yâcâ vohû uxdhâ frashî mananghâ
yâcâ ashâ anghêush arêṃ 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)

::.اس)للم .اسمك .انك .ادع .ادع ::.اس .اس .اس 9
 ::.للم .ادع .ادع ::.ادع .انك .اس
 ::.اس .ادع .ادع .ادع .ادع ::.ادع .ادع .ادع
 ::.ادع .ادع .ادع .ادع ::.ادع .ادع .ادع
 .ادع .ادع .ادع ::.ادع .ادع .ادع

Transliterated Text:

*tat thwâ peresâ eresh môi vaocâ ahurâ
 kathâ môi yâm yaosh daênâm yaosh dânê
 yâm hudânâush paitishe saxyât xshathrahyâ
 ereshvâ xshathrâ thwâvâs asîstîsh mazdâ
 hademôi ashâ vohucâ shyâs 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)

::.اس)للم .اسمك .انك .ادع .ادع ::.اس .اس .اس 10
 ::.اس .ادع .ادع ::.ادع .ادع .ادع
 ::.ادع .ادع .ادع .ادع ::.ادع .ادع .ادع
 ::.ادع .ادع .ادع .ادع ::.ادع .ادع .ادع

සංග්‍රහයෙහි අන්තර්ගතය වෙතින් :: සංග්‍රහයෙහි අන්තර්ගතය

Transliterated Text:

*tat thwâ peresâ eresh-môi vaocâ ahurâ
tām daênām ýâ hâtām vahishtâ
ýâ-môi gaêthâ ashâ frâdôit hacêmnâ
âramatôish uxdhâish shyaothanâ eresh daidyat
max'yâ 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)

සංග්‍රහයෙහි අන්තර්ගතය වෙතින් :: සංග්‍රහයෙහි අන්තර්ගතය 11
සංග්‍රහයෙහි අන්තර්ගතය වෙතින් :: සංග්‍රහයෙහි අන්තර්ගතය
සංග්‍රහයෙහි අන්තර්ගතය වෙතින් :: සංග්‍රහයෙහි අන්තර්ගතය
සංග්‍රහයෙහි අන්තර්ගතය වෙතින් :: සංග්‍රහයෙහි අන්තර්ගතය
සංග්‍රහයෙහි අන්තර්ගතය වෙතින් :: සංග්‍රහයෙහි අන්තර්ගතය

Transliterated Text:

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

azêm tôi âish pouruyô fravôivîdê
vîspêṅg anyêṅg 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)

12 ḫm̥s̥ t̥k̥t̥k̥t̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥
ḫm̥s̥ t̥k̥t̥k̥t̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥
ḫm̥s̥ t̥k̥t̥k̥t̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥
ḫm̥s̥ t̥k̥t̥k̥t̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥
ḫm̥s̥ t̥k̥t̥k̥t̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥ .as̥

Transliterated Text:

*tat thwâ peresâ eresh môi vaocâ ahurâ
kê ashavâ yâish peresâi dregvâ vâ
katârêṃ â añgrô vâ hvô vâ añgrô
ýê mâ dregvâ 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)

13

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Transliterated Text:

*tat thwâ peresâ eresh-môi vaocâ ahurâ
 kathâ drujem nîsh ahmat â nîsh nâshâmâ
 têng-â avâ yôî asrushtôish perenânghô
 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)

∴.ਸਾਨੁਸਮ .ਸਪੁਕੁਸੁ .ਨੁਕੁ-ਦੁਏ ∴.ਸਦਏਲੁ .ਸਕੁ .ਧੁਮ 14
∴.ਨੁਨਾਮਲੁਸੁ .ਨੇਨਾ .ਫੇਫੁ ∴.ਨਾਮੁ .ਸੁਸੁ
∴.ਸਨਾਮੁਲੁਫੁਫੁ .ਦੁਨਾਮੁਲੁ .ਸਨਾਮੁਕੁ ∴.ਨਾਮੁਲੁਨੁਕੁ .ਫੇਫੁ .ਫੁ
∴.ਫੁਸੁਨੁਕੁ .ਨੁਨਾਮੁ .ਨੇਨਾ ∴.ਫੇਫੁਨੁਕੁ
ਫੁ .ਸਮੁਨੁਕੁ .ਫੁਫੁ .ਫੁਫੁ ∴.ਫੁਫੁਫੁ .ਨੁਨਾਮੁ .ਫੁਫੁ

Transliterated Text:

*tat thwâ peresâ eresh môi vaocâ ahurâ
kathâ ashâi drujêm dyãm zastayô
nî hîm merâzhdyâi thwahyâ mâthraish sênghahyâ
êmavaitîm sinâm dâvôi dregvasû
â îsh dvafshêñg mazdâ anâshê âstâscâ.*

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)

::.اس(ل)ام .اسمك(ك)ب .انك(ك)ب .اسمك(ك)ب ::.اسمك(ك)ب .اسمك(ك)ب 15
 ::.اسمك(ك)ب .اسمك(ك)ب .اسمك(ك)ب ::.اسمك(ك)ب .اسمك(ك)ب
 ::.اسمك(ك)ب .اسمك(ك)ب .اسمك(ك)ب ::.اسمك(ك)ب .اسمك(ك)ب
 ::.اسمك(ك)ب .اسمك(ك)ب .اسمك(ك)ب ::.اسمك(ك)ب .اسمك(ك)ب
 اسمك(ك)ب .اسمك(ك)ب .اسمك(ك)ب ::.اسمك(ك)ب .اسمك(ك)ب

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 ayâ kahmâi vananâm dadâ.*

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)

::.اس(ل)ام .اسمك(ك)ب .انك(ك)ب ::.اسمك(ك)ب .اسمك(ك)ب 16
 ::.اسمك(ك)ب .اسمك(ك)ب .اسمك(ك)ب ::.اسمك(ك)ب .اسمك(ك)ب
 ::.اسمك(ك)ب .اسمك(ك)ب .اسمك(ك)ب ::.اسمك(ك)ب .اسمك(ك)ب
 ::.اسمك(ك)ب .اسمك(ك)ب .اسمك(ك)ب ::.اسمك(ك)ب .اسمك(ك)ب
 اسمك(ك)ب .اسمك(ك)ب .اسمك(ك)ب ::.اسمك(ك)ب .اسمك(ك)ب

Transliterated Text:

*tat thwâ peresâ eresh-môi vaocâ ahurâ
kê verethrem-jâ thwâ pôi sêñghâ yôî heñtî
cithrâ môî dâm ahûmbish ratûm cîzhdî
at hôî 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)

∴.asa)lmas .asupzmas .azc.ayeiē ∴.asaxē)el .asaxc .pam 17
∴.paxayc .asmas .axas)as .axē)as ∴.asaxē)as .asaxc
∴.azcayc .aycaxc .paxax .azc .asupzmas .axaycayc .axaycax
∴.asaxaxē)ē .asaxay)as ∴.asaxaxax .axē)as
ax .asmas .paxax .azcax .ax ∴.asaxē)as .asax

Transliterated Text:

*tat thwâ peresâ eresh môî vaocâ ahurâ
kathâ mazdâ zarem carânî hacâ xshmat
âsketîm xshmâkâm hyatcâ môî xyât vâxsh aêshô
sarôî bûzhdyâi haurvâtâ ameretâtâ
avâ mâthrâ yê 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)

∴.ս)Թս .սսքնէն .ննն.սննն ∴.սսսննն .սսսննն .սսսննն 18
∴.սսսսսս .սսսսսս .սսսս ∴.սսսս .սսսս
∴.սսսննն .սսսսսսսսսս ∴.սսսսսս .սսսս
∴.սսսսսսսս .սսսսսսսս ∴.սսսսսս .ննն .սսսսսս
ճ.սսսսսսսս .նննսսսսսս .սսս .սսսս ∴.սսսսսսնննն

Transliterated Text:

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

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)

∴.اس)اسم .اسمككك .انكك.كككك ∴.كككككك .كككك .كككك 19
∴.ككككك .كككك .ككككككككك ∴.كككككك .كككككك
∴.ككككك .كك .ككككككككك ∴.ككككك .كك .كك
∴.كككككككك .ككككك .ككككك ∴.ككككك .ككك .كك
كك.ككككك .ككككك .كك.كك ∴.ككككك .كككككك

Transliterated Text:

*tat thwâ peresâ eresh môi vaocâ ahurâ
yastat mîzhdem haneñtê nôit dâitî
yê ît ahmâi erezhuxdhâ nâ dâitê
kâ têm ahyâ mainish anghat pouruyê
vîdvâ avãm yâ îm anghat apêmâ.*

Translated Text:

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

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)

::.սահման .դի .գործնական .դի ::.սասնակցություն .բն 1
 ::.ստանալ .բնական .ստանալ ::.բնական .ստանալ
 ::.գործնական .բնական .բնական ::.ստանալ .բնական .դի
 ::.ստանալ .բնական .ստանալ .բնական ::.ստանալ .բնական
 և .բնական .բնական .բնական ::.ստանալ .բնական .ստանալ

Transliterated Text:

*at fravaxshyâ nû gûshôdûm nû sraotâ
 ýaêcâ asnât ýaêcâ dûrât ishathâ
 nû îm vîspâ cithrê zî mazdânghôdûm
 nôit daibitîm dush-sastish ahûm merâshyât
 akâ varanâ dregvâ hizvâ 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”

::.နီၵ်းဗျာဏ် .ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ် ::.ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်
 ::.ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ် ::.ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်
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 နီ.ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ် ::.ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်

Transliterated Text:

*at fravaxshyâ anghêush ahyâ pourvîm
 ýãm môi vîdvâ mazdâ vaocat ahurô
 ýôî îm vê nôit ithâ mâthrem varesheñtî
 ýathâ îm mênâicâ vaocacâ
 aêibyô anghêush avôî 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)

::.ဗျာဏ်ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်ဗျာဏ် ::.ဗျာဏ်ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်ဗျာဏ် 4
 ::.ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ် ::.ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်
 ::.ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်ဗျာဏ် ::.ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်*
 ::.ဗျာဏ်ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်ဗျာဏ် ::.ဗျာဏ်ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်
 နီ.ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်ဗျာဏ် ::.ဗျာဏ်ဗျာဏ်ဗျာဏ် .ဗျာဏ်ဗျာဏ်

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)

7 𐬀𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀
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 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀
 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀
 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀𐬎𐬀

Transliterated Text:

yehyâ savâ ishãñtî râdanghō
 ýôî-zî jvâ ângharecâ bvañticâ
 ameretâitî ashâunō urvâ aêshō
 utayûtâ ýâ nerâsh sâdrâ dregvatō
 tâcâ xshathrâ mazdâ dāmish ahurō.

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)

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Transliterated Text:

têm nê staotâish nemanghô â vîvareshô
nû zîit cashmainî vyâdaresem
vanghêush manyêush shyaothanahyâ uxdhahxâcâ
vîdush ashâ yêm mazdâim ahurem
at hôi vahmêng 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)

9 𐬨𐬀 𐬀𐬌𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎
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Transliterated Text:

*têm nê vohû mat mananghâ cixshnushô
 ýê-nê usên côret spêncâ aspêncâ
 mazdâ xshathrâ verezênÿâ dyât ahurô
 pasûsh vîrêñg ahmâkêñg fradathâi â
 vanghêush ashâ haozâthwât 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)

10 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎
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Transliterated Text:

*têm nê ýasnâish ârmatôish mimaghzhô
ýê ânmênî mazdâ srâvî ahurô
hyat hôi ashâ vohucâ côiisht mananghâ
xshathrôî hôi haurvâtâ ameretâtâ
ahmâi stôî dān 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)

11
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Transliterated Text:

*ýastâ daêvêñg aparô mashyāscâ
tarê-māstâ ýôi ìm 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)

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Transliterated Text:

*kâm nemôï zām kuthrâ nemôï ayenî
 pairî xvaêtêush airyamanascâ dadaitî
 nôit mâ xshnâush yâ verezênâ hêcâ
 naêdâ daxyéush yôï 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.”

152nd Day

Song 11.2 (Yasna 46.2)

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Transliterated Text:

vaêdâ tat yâ ahmî mazdâ anaêshô
mâ kamnafshvâ hyatcâ kamnânâ ahmî
gerezôî tôî â-î’t avaênâ ahurâ
rafedhrêm cagvâ hyat fryô fryâi daidît
âxsô vanghêush ashâ îshfîm 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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Transliterated Text:

*kadâ mazdâ yôî uxshânô asnām
 anghêush darethrâi frô ashahyâ frâreñtê
 verezdâish sêñghâish saoshyañtām xrataVô
 kaêibyô ûthâi vohû jimat mananghâ
 maibyô thwâ sāstrâi 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)

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Transliterated Text:

*at têñg dregvâ ýêñg ashahyâ vazhdrêñg pâť
gâ frôretôish shôithrahyâ vâ daxyéush vâ
duzhazôbâ hâs hvâish shyaothanâish ahêmustô
ýas tēm xshathrât mazdâ môithat jyâtêush vâ
hvô têñg frô-gâ 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)

5

Transliterated Text:

*ýê vâ xshayâs adâs drîtâ ayañtem
urvâtôish vâ huzêñtush mithrôibyô vâ
rashnâ jvâs ýê ashavâ dregvañtem
vîcirô hâs tat frô hvaêtavê mruyât
uzûithyôî 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)

6

Transliterated Text:

*at yastêm nôit nâ isemnô âyât
 drûjô hvô dâmân haêthahyâ gât
 hvô zî dregvâ yê dregvâitê vahishtô
 hvô ashavâ yâhmâi ashavâ fryô
 hyat daênâ paouruyâ dâ 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)

7

Transliterated Text:

*kêm-nâ mazdâ mavaitê pâyûm dadât
hyat mâ dregvâ dîdareshatâ aênanghê
anyêm thwahmât âthrascâ mananghascâ
yáyâ shyaothanâish ashem thraoshtâ ahurâ
tâm môi dāstvām 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

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)

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Transliterated Text:

*yê vâ môi nâ genâ vâ mazdâ ahurâ
dâyât anghêush yâ-tû vôistâ vahishtâ
ashîm ashâi vohû xshathrem mananghâ
yâscâ haxshâi xshmâvatâm 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)

සි.හි.ම.ස. .ආ.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස.

Transliterated Text:

*hyat us ashâ naptyaêshû nafshucâ
tûrahyâ uzjên fryânahyâ aojyaêshû
âramatôish gaêthâ frâdô thwaxshanghâ
at îsh vohû hêm aibî-môist mananghâ
aêibyô rafedhrâi mazdâ 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: Zarathushtira 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)

සි.හි.ම.ස. .ආ.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. 13
සි.හි.ම.ස. .ආ.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස.
සි.හි.ම.ස. .ආ.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස.
සි.හි.ම.ස. .ආ.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස.
සි.හි.ම.ස. .ආ.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස. .ස.ව.ස.

Transliterated Text:

*yê spitâmem zarathushtram râdanghâ
 maretaêshû xshnâush hvô nâ ferasrûidyâi eredhwô
 at hôi mazdâ ahûm dadât ahurô
 ahmâi gaêthâ 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)

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 ۱۴ ۱۴
 ۱۴ ۱۴
 ۱۴ ۱۴

Transliterated Text:

*zarathushtrâ kastê ashavâ urvathô
 mazôi magâi kê vâ ferasrûidyâi vashî
 at hvô kavâ vîshtâspô yâhî
 yêngstû mazdâ hademôi minash ahurâ
 têng zbayâ vanghêush uxdhâish mananghô.*

*ferashaoshtrâ athrâ-tû aredrâish idî
hvô-gvâ tâish yêñg usvahî ushtâ-stôi
ýathrâ ashâ hacaitê ârmaitish
ýathrâ vanghêush mananghê ishtâ xshathrem
ýathrâ mazdâ varedemām 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)

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Transliterated Text:

*ýathrâ vê afshmânî sêñghânî
nôit anafshmām dêjâmâspâ hvôgvâ
hadâ vēstâ vahmêñg seraoshâ râdanghê*

*yê 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)

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::.sham .sham .sham .sham .sham ::.asham .sham .sham
::.sham .sham .sham .sham .sham ::.asham .sham .sham
::.sham .sham .sham .sham .sham ::.asham .sham .sham
sham .sham .sham .sham .sham ::.asham .sham .sham

Transliterated Text:

*yê maibyâ yaosh ahmâi ascî vahishtâ
mah'yâ ishtôish vohû côishem mananghâ
âstêng ahmâi yê nâ âstâi daidîtâ
mazdâ ashâ xshmâkem vârem xshnaoshemnô
tat môi xratêush mananghascâ vîcithem.*

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)

∴.ստնայանց .սրսարտնայանց ∴.դոնայանց .սրսթէլան 1
∴.սրստնայանց .սրսայանց շնայանց ∴.էստնայ .սրստն
∴.սրսարտնայանց .սրսարտնայանց ∴.յոնայ .սրստնայ
ճ.ճնայանց .սրսարտնայանց ∴.սրստնայանց .սրստնայ

Transliterated Text:

*speñtâ mainyû vahishtâcâ mananghâ
hacâ ashât shyaothanâcâ vacanghâcâ
ahmâi dān haurvâtâ ameretâtâ
mazdâ 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)

2. աստուածացի . աստուածացի . աստուածացի
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աստուածացի . աստուածացի . աստուածացի

Transliterated Text:

*ahyâ manyêush spênishtahyâ vahishtem
hizvâ uxdhâish vanghêush êeânû mananghê
ârvatôish zastôibyâ shyaothanâ verezyat
ôyâ cistî, hvô patâ ashahyâ mazdâ.*

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)

3. աստուածացի . աստուածացի . աստուածացի
աստուածացի . աստուածացի . աստուածացի
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աստուածացի . աստուածացի . աստուածացի

Transliterated Text:

*ahyâ manyêush tvêm ahî tâ speñtô
yê ahmâi gãm rânÿô-skeretîm hêm-tashat*

*at hoi vâstrâi râmâ-dâ 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)

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Transliterated Text:

*ahmât manyêush râreshyeiñtî dregvañtô
mazdâ speñtât nôit ithâ ashâunô
kasêushcît nâ ashâunê kâthê anghat
isvâcît hâs paraosh akô dregvâtê.*

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)

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..աս .աս .աս .աս .աս .աս .աս .աս .աս .աս
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Transliterated Text:

*tâcâ speñtâ mainyû mazdâ ahurâ
ashâunê côišh yâ-zhî cîcâ vahishtâ
hanare thwahnât zaoshât dregvâ baxshaitî
ahyâ shyaothanâish akât âshyās mananghō.*

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)

..ասյա .աս .աս .աս .աս .աս .աս .աս .աս .աս 6

:: .سأنا نأنا .سأنا نأنا .سأنا نأنا
:: .سأنا نأنا .سأنا نأنا .سأنا نأنا
سأنا نأنا .سأنا نأنا .سأنا نأنا

Transliterated Text:

*tâ dâ speñtâ mainyû mazdâ ahurâ
âthrâ vanghâu vîdâitîm rânôibyâ
âramatôish debâzanghâ 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.*”

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)

::.սոթքոյն . աս) Կարգ . Կարգ . Կարգ ::. Երևոյն . աս) Կարգ 5
 ::. Կարգ . Կարգ . Կարգ ::. Կարգ . Կարգ
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Transliterated Text:

huxshathrâ xshêntâm mâ nê dushe-xshathrâ xshêntâ
vanghuyâ cistôish shyaothanâish âramaitê
yâozhdâ mashyâi aipî zâthem vahishtâ
gavôi verezyâtâm tâm 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)

::. Կարգ . Կարգ ::. Կարգ . Կարգ * . Կարգ 6

ashâ vyâm ýehyâ hithâush nâ speñtô
at hôi dâmām thwahrî â-dâm 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)

∴.دزفولر به .دانساجا ائلمادول .دسغول ∴.دزفولر به .دانساجا ائلمادول 8
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Transliterated Text:

kâ tõi vanhêush mazdâ xshathrahyâ îshtish
kâ tõi ashôish thwahrî yâ maibyô ahurâ
kâ thwôi ashâ âkâ aredrêñg ishyâ
vanhêush manyêush shyaothananâm 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)

9
 ::.ստմաննպտ .սանտար .չյուհ ::.ստմե և .ստմե 9
 ::.ստմե և .ստմե ::.ստմե .ստմե .ստմե
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Transliterated Text:

*kadâ vaêdâ ýezî cahyâ xshayathâ
 mazdâ ashâ ýehyâ-mâ âithish dvaêthâ
 eresh môi erezhûcãm vanghêush vafush mananghò
 vîdyât saoshyâs ýathâ hòi 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)

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.”*

*tâ vanghêush sarê izyâi mananghō
añtarê vîspêñg dregvatō 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)

۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴
 ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴
 ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴
 ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴ ۴۴۴۴۴۴

Transliterated Text:

*yôî dush-xrathwâ aêshemem vareden râmemcâ
hvâish hizubîsh fshuyasû afshuyañtō
yâêshām nôit hvarshâtâish vās duzhvarshâtâ
tôi daêvêñg dān yâ dregvatō 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)

..ասմսւոյն զգնէս .ասմսեւս ::.սոյն ց .նոյն .քա 5
::.սոյն սոյն ց .սոյն սոյն .գոյն ց ::.ոյն սոյն ց .ոյն
::.սոյն սոյն ց .սոյն սոյն .սոյն սոյն ց ::.սոյն սոյն ց .սոյն
ց .սոյն սոյն ց .սոյն սոյն ց .սոյն սոյն ց ::.սոյն սոյն ց .սոյն

Transliterated Text:

*at hvô mazdâ îzhâcâ âzûitishcâ
yé daênâm vohû sârshât mananghâ
âramatôish kascît ashâ huzêñtush
tâishcâ vîspâish thwahrî xshathrôî 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)

::.لرداځه .سامههعشم .شده ::.ساندوادمده 6
 ::.اسمومده .ساندوادمده ::.دندوادمده .هه .س
 ::.سامههعشم .هه .س ::.ساندوادمده .دهه
 هه .س .هه .س ::.دندوادمده .دهه

Transliterated Text:

frô vâ fraêshyâ mazdâ ashemcâ mrûitê
ýâ vê xratêush xshmâkahyâ â-mananghâ
eresh vîcidyâi ýathâ-î srâvayaêmâ
tām daênām 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 themselves.”

194th Day

Song 14.7 (Yasna 49.7)

::.اسمومده .دهه .شده ::.دهه .سامههعشم 7
 ::.اسمومده .دهه .سامههعشم ::.سامههعشم .دهه .س
 ::.دهه .سامههعشم .دهه .س ::.سامههعشم .دهه .س
 هه .س .دهه .س ::.سامههعشم .دهه .س

197th Day

Song 14.10 (Yasna 49.10)

::.𐬲𐬀𐬵𐬀𐬭𐬀𐬯𐬀 𐬀𐬪𐬭𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀𐬵𐬀𐬀 ::.𐬀𐬵𐬀𐬭𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀 10
 ::.𐬀𐬵𐬀𐬭𐬀𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀𐬀 ::.𐬀𐬵𐬀𐬭𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀
 ::.𐬀𐬵𐬀𐬭𐬀𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀𐬀 ::.𐬀𐬵𐬀𐬭𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀
 𐬀.𐬀𐬵𐬀𐬭𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀 ::.𐬀𐬵𐬀𐬭𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀

Transliterated Text:

tatcâ mazdâ thwahrâ âdãm nîpãnghê
manô vohû urunascâ ashâunãm
nemascâ yâ 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)

::.𐬲𐬀𐬵𐬀𐬭𐬀𐬯𐬀 𐬀𐬵𐬀𐬭𐬀𐬀𐬵𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀𐬵𐬀𐬀 ::.𐬀𐬵𐬀𐬭𐬀𐬀𐬵𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀 11
 ::.𐬀𐬵𐬀𐬭𐬀𐬀𐬵𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀𐬵𐬀𐬀 ::.𐬀𐬵𐬀𐬭𐬀𐬀𐬵𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀
 ::.𐬀𐬵𐬀𐬭𐬀𐬀𐬵𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀𐬵𐬀𐬀 ::.𐬀𐬵𐬀𐬭𐬀𐬀𐬵𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀
 𐬀.𐬀𐬵𐬀𐬭𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀 ::.𐬀𐬵𐬀𐬭𐬀𐬀 .𐬀𐬵𐬀𐬭𐬀𐬀

Transliterated Text:

at dushexshathrêñg dush-shyaathanêñg duzhvacanghô
duzhdaênêñg dush-mananghô dregvatô

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)

::.ኃይላሁኑሉ ለሁሉሀላኞች ማዘን ስለሆነ ለእኔ ለሁሉ 1
 ::.ኃይላሁኑሉ ለሁሉሀላኞች ለእኔ ለሁሉ ለሁሉ
 ::.ሰላም ለሁሉ ለሁሉ ለሁሉ ለሁሉ ለሁሉ
 ለሁሉ ለሁሉ ለሁሉ ለሁሉ ለሁሉ ለሁሉ

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)

::.ሆሮሃዎች ለሁሉ ለሁሉ ለሁሉ ለሁሉ ለሁሉ 2
 ::.ሆሮሃዎች ለሁሉ ለሁሉ ለሁሉ ለሁሉ ለሁሉ
 ::.ሆሮሃዎች ለሁሉ ለሁሉ ለሁሉ ለሁሉ ለሁሉ

𐬀𐬀𐬎𐬌𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀

Transliterated Text:

*kathâ mazdâ rânyô-skeretîm gām ishasôit
yé hîm ahmâi vâstravaitîm stôî usyât
erezhejîsh ashâ pourushû hvarê pishyasû
âkâstêñg mâ nishāsya 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)

𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 3
𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀
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𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬎𐬎𐬀

Transliterated Text:

*atcît ahmâi mazdâ ashâ anghaitî
yām hōi xshathrâ vohucâ cōisht mananghâ
yé nâ ashōish aojanghâ varedayaêtâ
yām nazdishtām gaêthām dregvâ 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)

4

Transliterated Text:

*at vâ yazâi stavas mazdâ ahurâ
hadâ ashâ vahishtâcâ mananghâ
xshathrâcâ yâ îshô stânghat â-paithî
âkâ aredrêng 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)

5 𐬀𐬵𐬀𐬭𐬀𐬎𐬎𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵
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Transliterated Text:

âroî zî xshmâ mazdâ ashâ ahurâ
hyat yûshmâkâi māthrânê vaorâzathâ
aibî-dereshâtâ âvîshyâ avanghâ
zastâishtâ yâ nâ xvâthrê dâyat.

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: Zarathushtira 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)

6 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵
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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)

ᱠᱵᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ 8
 ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ
 ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ ᱠᱤᱨᱤᱰᱤᱣ
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Transliterated Text:

*mat vā padâish yâ frasnûta izhayâ
 pairijasâi mazdâ ustânazastô
 at vâ ashâ aredraxyâcâ nemanghâ
 at vâ vanghêush mananghō 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.”

208th Day

Song 15.9 (Yasna 50.9)

9
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Transliterated Text:

*tâish vâ ýasnâish paitî stavas ayenî
mazdâ ashâ vanghêush shyaothanâish mananghō
ýadâ ashōish maxyâ vasê xshayâ
at hudânâush ishayās 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)

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Transliterated Text:

*at yâ vareshâ yâcâ pairî âish shyaothanâ
yâcâ vohû cashmâm arejat mananghâ
raocâ hvêñg asnâm 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)

∴.asasasasas .asasasas .asasasas ∴.asasasasas .asasasas 11
∴.asasasasas .asasasasas ∴.asasasas .asasasas
∴.asasasasas .asasasas .asasasas ∴.asasasasas .asasasas
∴.asasasasas .asasasas .asasasas ∴.asasasasas .asasasasas

Transliterated Text:

*at vê staotâ aojâi mazdâ anghâcâ
yavat ashâ tavâcâ isâicâ
dâtâ anghêush aredat vohû mananghâ
haithyâ-vareshtâm 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-vareshtâm 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.*”

212th Day

Song 16.2 (Yasna 51.2)

2
 2
 2

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)

3
 3
 3

Transliterated Text:

â vê gêushâ hêmyañtû
yôî vê shyaothanâish sâreñtê
ahurô ashâ-hizvâ
uxdhâish vanghêush mananghō
yâeshām tû pouruyō
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)

4
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Transliterated Text:

kuthrâ ârôish â fseratush
kuthrâ merezhdikâ axshtat
kuthrâ yâsô 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)

5
5
5
5

Transliterated Text:

*Viṣpâ tâ peresās yāthâ
ashât hacâ gām vīdat
vâstryô shyaothanâish ereshvô
hās huxratush nemanghâ
yê dâthaêibyô eresh-ratûm
xshayās ashivâ 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.

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Transliterated Text:

*dâidî-môi yê gãm tashô
 apascâ urvarâscâ
 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)

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Transliterated Text:

*at zî tôi vaxshyâ mazdâ
 vîdushê zî-nâ mruyât
 hyat akôyâ dregvâitê*

ushtâ yê ashem dâdrê
hvô zî mâthrâ shyâtô
yê 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)

۹ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷
۹ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷
۹ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷ .۶۱۷۷

Transliterated Text:

yām xshnûtem rânôibyâ dâ
thwâ âthrâ suxrâ mazdâ
ayanghâ xshustâ aibî
ahvâhû daxshtem dâvôî
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)

∴.𐬌𐬊𐬁𐬎𐬀 .𐬛𐬀𐬀𐬀𐬀𐬀 .𐬌𐬀𐬀𐬀𐬀𐬀 ∴.𐬙𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 .𐬌𐬀.𐬌𐬀𐬀𐬀 .𐬀𐬀𐬀 .𐬀𐬀¹⁰
∴.𐬀𐬀𐬀𐬀𐬀𐬀 .𐬀𐬀𐬀 .𐬀𐬀𐬀𐬀𐬀 .𐬌𐬀𐬀 ∴.𐬀𐬀𐬀𐬀𐬀𐬀 .𐬀𐬀𐬀𐬀𐬀𐬀 .𐬀𐬀𐬀𐬀𐬀𐬀 .𐬀𐬀𐬀
𐬀𐬀𐬀𐬀𐬀𐬀𐬀 .𐬀𐬀𐬀𐬀𐬀𐬀 ∴.𐬀𐬀𐬀𐬀𐬀𐬀 .𐬌𐬀𐬀𐬀𐬀𐬀𐬀

Transliterated Text:

*at yê mâ-nâ marexshaitê
anyâthâ ahmât mazdâ
hvô dâmôish drûjô hunush
tâ duzhdâ yôî 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

Song 16.12 (Yasna 51.12)

..နီၼၼ် .နီၼ်တဲးပၼ် .နီၼ်ပၼ်ၼ်ၼ် ::နီၼ်သ့ၼ်ပၼ်ၼ်* .သ့ၼ်သ့ၼ်ပၼ် .တဲးပၼ် .သ့ၼ် .နီၼ် 12
 ..နီၼ်သ့ၼ် .နီၼ်သ့ၼ်ပၼ် .နီၼ်ပၼ်ၼ်ၼ် ::တဲးပၼ် .နီၼ်ပၼ်ၼ်ၼ် ::တဲးပၼ် .နီၼ်ပၼ်ၼ်ၼ်
 တဲးပၼ် .နီၼ်ပၼ်ၼ်ၼ် .နီၼ်ပၼ်ၼ်ၼ် ::နီၼ်သ့ၼ်ပၼ်ၼ် .တဲးပၼ် .နီၼ်ပၼ် .နီၼ်ပၼ်

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)

..တဲးပၼ် .သ့ၼ်ပၼ်ၼ်ၼ် .သ့ၼ်ပၼ်ၼ်ၼ် ::နီၼ်ပၼ်ၼ်ၼ် .နီၼ်ပၼ်ၼ်ၼ် .သ့ၼ် 13
 ..နီၼ်ပၼ်ၼ်ၼ် .သ့ၼ်ပၼ်ၼ်ၼ် .နီၼ်ပၼ်ၼ်ၼ် ::နီၼ်ပၼ်ၼ်ၼ် .သ့ၼ်ပၼ်ၼ်ၼ်
 တဲးပၼ် .နီၼ်ပၼ်ၼ်ၼ် .နီၼ်ပၼ်ၼ်ၼ် ::နီၼ်သ့ၼ်ပၼ်ၼ် .သ့ၼ်ပၼ်ၼ်ၼ် .နီၼ်ပၼ်ၼ်ၼ်

Transliterated 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)

..سالمه .نصايفي .فيانسانوالمع ..فيالذمالمع .عقدالع .مناوم 15
 ..فيانانالم .مناوم .مناوم ..فيالم .المعقد .فيالم
 فيالذمالمع* .نصايفي .مناوم ..مناوم .فيالم .فيالم .مناوم

Transliterated Text:

hyat mîzhdem zarathushtrô
 magavabyô côišht parâ
 garô demânê ahurô
 mazdâ 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)

𐬀𐬯𐬎𐬭𐬎𐬵𐬀𐬀 𐬌𐬀𐬎𐬵𐬀𐬀 𐬀𐬀𐬎𐬵𐬀𐬀𐬵𐬀𐬀 𐬀𐬀𐬎𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀 𐬀𐬀𐬎𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀 16
𐬀𐬀𐬎𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀 𐬀𐬀𐬎𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀 𐬀𐬀𐬎𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀
𐬀𐬀𐬎𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀 𐬀𐬀𐬎𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀 𐬀𐬀𐬎𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀𐬵𐬀𐬀

Transliterated Text:

tām kavâ vîshtâspô
magahyâ xshathrâ nâsat
vanghêush padebîsh mananghō
yām cistīm ashâ mañtâ
speñtô mazdâ ahurō
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)

ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ 17
ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ
ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ

Transliterated Text:

*berexdhām mōi ferashaoshtrō
hvō-gvō daêdōisht kehrypēm
daênayâi vanghuyâi
yām hōi ishyām dâtû
xshayās mazdâ ahurō
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)

ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ 18
ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ
ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ ᱵᱚᱠᱟᱨᱟᱫᱽ

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 further 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)

:: .h̄n̄m̄m̄ . .m̄m̄m̄m̄m̄m̄ . h̄m̄m̄m̄m̄m̄m̄m̄m̄ . . . h̄m̄m̄m̄m̄m̄m̄m̄m̄ . h̄m̄m̄m̄m̄m̄m̄m̄m̄ 20
:: .h̄m̄m̄m̄m̄m̄m̄m̄m̄ . h̄m̄m̄m̄m̄m̄m̄m̄m̄ . h̄m̄m̄m̄m̄m̄m̄m̄m̄ . . . h̄m̄m̄m̄m̄m̄m̄m̄m̄ . h̄m̄m̄m̄m̄m̄m̄m̄m̄
h̄m̄m̄m̄m̄m̄m̄m̄m̄ . h̄m̄m̄m̄m̄m̄m̄m̄m̄ . h̄m̄m̄m̄m̄m̄m̄m̄m̄* . . . h̄m̄m̄m̄m̄m̄m̄m̄m̄ . h̄m̄m̄m̄m̄m̄m̄m̄m̄m̄

Transliterated Text:

tat vē nē hazaoshānghô
vîspānghô daidyâi savô
ashem vohû manānghâ
uxdhâ yâish âramaitish
yazemnānghô nemānghâ
mazdâ 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)

::.سپنتامینو .دانا .پاسپنت .میتو ::.پسپنتامینو .سپ .دانا .پسپنتامینو 21
 ::.سپنتامینو .دانا .پسپنت .میتو ::.پسپنتامینو .سپ .دانا .پسپنتامینو
 ۳۰.پسپنتامینو .دانا .پسپنت .میتو ::.پسپنتامینو .سپ .دانا .پسپنتامینو

Transliterated Text:

âramatôish nâ speñtô hvô
 cistî uxdhâish shyaothanâ
 daênâ ashem spênvat
 vohû xshathrem mananghâ
 mazdâ dadât ahurô
 têm vanguhîm yâsâ 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.*”

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)

::.ասբսյասյեւծկմմաոս .սուսգըւ) ::.աստտայս .գրեքսրա* .սսքս 2
 ::.աստաւոյնաւ .սքէլէմ) ::.ա .ոստտակ .սաստրա .եղիւտ
 ::.աստաւոյնաւ .սքէլէմ) ::.ն.սարաւ .սուոյնաւ ::.ն.տաւ.տաւ .սստոս
 ք.սքս .ն.տաւ.տաւ ::.ն.տա .եղիւտ .եղ .ն.տա .սքէլէմ .ն.տա

Transliterated Text:

*atcâ hôi scañtû mananghâ uxdhâish shyaothanâishcâ
 xshnûm mazdâ vahmâi â fraoret ýasnâscâ
 kavacâ vîsh tâspô zarathushtrish
 spitâmô ferashaoshtrascâ
 dânghô erezûsh pathô
 ýâm daênâm 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, Ferashaoshtra 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)

∴.սյսըստ.ժամբարտ ∴.սառադար)նէլ .դը .սսբբ 3
∴.սանտար)նէլ)∴ ∴.բր)դբ. ∴.բր)դբ. ∴.բր)դբ.
∴.բր)դբ. ∴.բր)դբ. ∴.բր)դբ. ∴.բր)դբ. ∴.բր)դբ. ∴.բր)դբ.
∴.բր)դբ. ∴.բր)դբ. ∴.բր)դբ. ∴.բր)դբ. ∴.բր)դբ. ∴.բր)դբ.

Transliterated Text:

têmcâ tû pourucistâ haêcat-aspânâ
spitâmî ýezivî dugedrâm zarathushtrahê
vanghêush paityâstêm mananghô
ashahyâ mazdâscâ 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.”

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)

8

Transliterated Text:

*anâish â duzhvareshnanghō dafshnyâ hēntû
 zah ’yâcâ vîspângghō xraoseñtām upâ
 huxshathrâish jênerām xrûnerāmcâ
 râmāmcâ âish dadâtû
 shyeitibyô vîzhibyô îratû îsh dvafshô
 hvô derezâ merethyâush mazeshtô moshucâ astû.*

Translated Text:

It is with such actions that evil doers
 become prone to deception and ridicule.
 Let them all scream for themselves.

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.

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)

4

Transliterated Text:

*gavôî adâish tâish shyaothanâish
yâish 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

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)

.xšâathâ hachâ .vanghêushchâ mananghô .vanghêushchâ xshathrât
10
.staotâish thwât ahurâ staotôibyô .aibî uxdhâ thwât uxdhôibyô
.yasnâ thwât yasnôibyô .

Transliterated Text:

*ashâatchâ hachâ
vanghêushchâ mananghô
vanghêushchâ xshathrât
staotâish thwât ahurâ staotôibyô
aibî uxdhâ thwât uxdhôibyô
yasnâ thwât yasnôibyô.*

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 veneration 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.”*

*urvâzishtô hvô nâo ýâtâyâ
 paitî-jamyâo âtare mazdâo ahurahyâ
 urvâzishtahyâ urvâzyâ nâmishtahyâ nemanghâ nâo
 mazishtâi ýâonghâm 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)

.ሪሆመ .ኃኪሆታይታላው .ሥደድሆመ .ሳኒኑ .ሲናደታላው .ሪሆመ .ሥደድሆመ(ሆመ) .ክሪያደ .ሳኒኑ .ሲግሪሆመ ።
 .ሥህረኑ .ሥሪ .ሥደድሆመ(ሆመ) .ክሪያደ .ኪሪሆመ .ፎሮሆኃድሆመ .ፎሮኃድሆመ .ሳኒኑ .ሥኑ .ክሪያድ
 ጌ.ሆኖመደመሥሪሳድሆመ

Transliterated Text:

*âtarsh vôi mazdâo ahurahyâ ahî
 mainyush vôi ahyâ spênishtô ahî
 hyat vâ tòi nâmanâm vâzisstem
 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)

.اسرلخا سپندامن .اسرلخا .اسرلخا .اسرلخا .اسرلخا .اسرلخا .اسرلخا .اسرلخا 4
اسرلخا سپندامن .اسرلخا .اسرلخا .اسرلخا .اسرلخا .اسرلخا .اسرلخا .اسرلخا .اسرلخا

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)

5

5
 6
 7

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)

6
 7

Transliterated Text:

*sraêshstâm at tõi kehrpêm kehrpâm
 âvaêdayamahî mazdâ
 ahurâ imâ raocâo
 barezishtem barezimanâm
 avat yât 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)

•սպասեցեալս • քաջ • սպեցեցաք • սպեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս 1
• քաջ • սպեցեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս

Transliterated Text:

*ithâ ât ýazamaidê
ahurem mazdâmyê 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)

• քաջ • սպեցեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս 2
• քաջ • սպեցեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս • քաջ • սպեցեցեալս

Transliterated Text:

Song 3.5 (Yasna 37.5)

.ރަދުދިރުޅު ގ .ސަޞްރުޅިކުނުކު .ރަދުދިރުޅު .ސަޞްރުޅިކުކު .ކުލުކުޅިލުކުނުކު .އެކުލުކުނުކު 5
 ޖި.ރަދުކުޅިލުކުނުކު .ސަޞްރުޅިކުނުކު .ރަދުކުޅިލުކުނުކު .ސަޞްރުޅިކުނުކު

Transliterated Text:

vohuchâ manô ýazamaidê
 vohuchâ xshathrem vangunhîmchâ
 daênâm vangunhîmchâ fseratûm
 vangunhîmchâ 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 eminent divine aspects through which you can live a happier and wiser life.”

*îzhâo yâoshtayô ferashtayô
âramatayô vanguardîm âbîsh ashîm
vanguardîm îshem vanguardîm âzûitîm
vanguardîm frastastîm
vanguardîm parêñdîm yazamaidê.*

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)

3 . 3 . 3 .
3 . 3 . 3 .
3 . 3 . 3 .
3 . 3 . 3 .

Transliterated Text:

*apô at yazamaidê
maêkaiñtîshchâ hêbvaiñtîshchâ
fravazanghō 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

Song 4.4 (Yasna 38.4)

4

Transliterated Text:

*ûitî yâ vê vanguhîsh ahurô mazdâo
nâmâ dadât vanghudâo hyat vâo dadât
tâish vâo ýazamaidê tâish fryānmahî
tâish nemaxyâmahî tâish ishûidyâmahî.*

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

.අග්ගිභවංගා .අභයගුණංගා .අභයගුණංගා .අභයගුණංගා .අභයගුණංගා .අභයගුණංගා .අභයගුණංගා .අභයගුණංගා
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Transliterated Text:

*apaschâ vâo azîshchâ vâo mâterâshchâ vâo agenyâo
 drigudâyanghō vîspô-paitîsh
 avaochâmâ vahishtâo sraêshtâo
 avâ vê vanguhîsh râତôish
 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)

1

Transliterated Text:

*ithâ ât ýazamaidê
 gêush urvânemchâ tashânemchâ
 ahmâkêñg âat urunô pasukanâmchâ
 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)

2

Song 6 (Yasna 40)

INTELLECT TO SERVE

274th Day

Song 6.1 (Yasna 40.1)

·ստեղծման .ստեղծման .ստեղծման .ստեղծման .ստեղծման 1
:::ստեղծման .ստեղծման .ստեղծման .ստեղծման .ստեղծման .ստեղծման
·ստեղծման .ստեղծման .ստեղծման .ստեղծման .ստեղծման .ստեղծման

Transliterated Text:

*âhû at paitî adâhû
mazdâ ahurâ mazdâmchâ
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 literally “mazdâ”) 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)

·ստեղծման .ստեղծման .ստեղծման .ստեղծման .ստեղծման .ստեղծման 2
·ստեղծման .ստեղծման .ստեղծման .ստեղծման .ստեղծման .ստեղծման

Transliterated Text:

Song 7 (Yasna 41)

PRAISE OF LOVE

278th Day

Song 7.1 (Yasna 41.1)

·ասյաւսաւսաւսաւս ւ ասաւսաւսաւս ւ ասաւսաւս ւ ասաւսաւս ւ ասաւսաւս ւ ասաւսաւս 1
 Զ·ստաւսաւսաւսաւսաւս ւ ասաւս ւ ասաւսաւսաւսաւս

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)

··ստաւսաւս ւ ասաւսաւս ւ ասաւսաւս ւ ասաւսաւս ւ ասաւսաւս ւ ասաւսաւս 2
 Զ·սաւսաւսաւսաւս ւ ասաւսաւս ւ ասաւսաւս ւ ասաւսաւս ւ ասաւսաւս ւ ասաւսաւս

Transliterated Text:

*vohû xshathrem tôi mazdâ
 ahurâ apaêmâ vîspâ ýavê
 huxshathrastû nê nâ vâ nâirî vâ xshaêtâ
 ubôyô anghvô hâtâm hudâstemâ.*

Translated Text:

Song 7.4 (Yasna 41.4)

·ասանաւ(ւ)աւ .աւտայ(ւ)աւ .աւտայ(ւ)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ 4
:: .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ
·աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ

Transliterated Text:

hanaêmâchâ zaêmâchâ mazdâ ahurâ
thwahnî rafenahî daregâyâu
aêshâchâ thwâ êmavañtaschâ buyamâ
rapôishchâ tû nê daregemchâ ushtâchâ hâtâm 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)

·աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ 5
·աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ .աս)աւ

Transliterated Text:

thwôi staotaraschâ mâtñranaschâ 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.”*

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 xâ ýazamaidê
apāmcâ peretûsh ýazamaidê,
pathāmcâ vícaranâ ýazamaidê
pathāmcâ hañjamanâ 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.

285th Day

Transliterated Text:

*gairîshcâ afshtacinô yazamaidê
vairîshcâ awezhdânânghô yazamaidê
aspenâcâ yevînô yazamaidê
pâyûshcâ thwôreshtârâ yazamaidê
mazdâmcâ zarathushtrêmcâ 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:

*zâmcâ asmanêmcâ yazamaidê
vâtemcâ darshîm mazdadâtem yazamaidê
taêremcâ haraithyâ berezô yazamaidê
dâ 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.

287th Day

Transliterated Text:

*manô vohû urunascâ ashâunãm yazamaidê
vâsîmcâ yãm pañcâ-sadvarãm 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-averting 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.

* * * *

288th Day

Transliterated Text:

*apāmcâ feraxshaostrem yazamaidê
vayāmcâ ferafraothrem yazamaidê
athaurunāmcâ paitî-ajāthrem yazamaidê
yôi yeyā dūrât ashô-îshô dax'yunām
vîspāscâ ameshā speñtā 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:

Yênghe hâtâm â-at yesnê paiti vanghê, Mazdâ Ahurô vaêthâ ashât hacâ yângâm-câ. Tâns-câ tâs-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 mazdâ ýasnâi sevîshtahê ashaonô ýê- nâ ishtô hyat paourvîm tat ustememcît, avathât idhâ seraoshô astû ahurahê mazdâ ýasnâi sevîshtahê ashaonô ýê-nâ ishtô.*

2. *seraoshô idhâ astû apãm vanguhînãm ýasnâi ashâunãmca fravashibyô ýâ-nô ishtâ urvôibyô hyat paourvîm tat ustememcît, avathât idhâ seraoshô astû apãm vanguhînãm ýasnâi ashâunãmca fravashibyô ýâ-nô ishtâ urvôibyô.*

3. *seraoshô idhâ astû apãm vanguhînãm ýasnâi vanghush vanguhînãm ameshanãmca speñtanãm huxshathranãm hudhânghãm vohunãmca vanghuyâscâ ashôish ýasnâi ýâ-nê âraêcâ erenavataêcâ ashanghâxsh, seraoshascâ idhâ astû apãm vanguhînãm ýasnâi vanghush ashivâ hyat paourvîm tat ustememcît.*

4. *avathât idhâ seraoshô astû apãm vanguhînãm ýasnâi vanghush vanguhînãm ameshanãmca speñtanãm huxshathranãm hudhânghãm vohunãmca vanghuyâscâ ashôish ýasnâi ýâ-nê âraêcâ erenavataêcâ ashanghâxsh, seraoshascâ idhâ astû apãm vanguhînãm ýasnâi vanghush ashivâ!*

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.”

291st Day

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 nemanghê cithrem humatemcâ hûxtemcâ hvarshtemcâ.*

2. *tat nê nemê nipâtû pairî daêvâatcâ tbaêshanghat mashyâatcâ, ahmâi nemanghê âvaêdayamaidê gaêthâscâ tanvascâ nipâtayaêcâ nishangharetayaêcâ harethrâicâ aiwyâxshtrâicâ.*

3. *nemahî shyâmâ ahuramazdâ nemahî usêmahî nemanghê vîsâmaidê nemanghê âvaêdayamaidê gaêthâscâ tanvascâ nipâtayaêcâ nishangharetayaêcâ harethrâicâ aiwyâxshtrâicâ nemanghê â ýathâ nemê xshmâvatô.*

4. *fshûmâ astî ashavâ verethrajâ vahishtô fshûshê carekeremahî, hê-ptâ gêushcâ ashanghâcâ ashaonascâ ashâvairyâscâ stôish haithyô vanghudâ ýenghê vê masânascâ vanghânascâ srayanascâ carekeremahî, hêcâ-nâ fshûmâ nishangharatû hê aiwyâxshayatû hadâ ashâcâ vâstrâcâ frârâticâ vîdîshayâcâ ainiticâ âthrâcâ ahurahê mazdâ.*

5. *ýathâ-nê dâtâ ameshâ speñtâ athâ-nâ thrâzdûm, thrâzdûm nê vanghavô thrâzdûm nê vanguhîsh thrâzdûm nê ameshâ speñtâ huxshathrâ hudhânghê, naêcîm têm anyêm ýushmat vaêdâ ashâ athâ-nâ thrâzdûm.*

6. *pairî manâ pairî vacâ pairî shyaathanâ pairî pasûsh pairî vîrêng speñtâi manyavê dademahî, haurvafshavô drvô-gaêthâ drvafshavô drvô-vîrâ drvâ haurvâ ashivañtô dathushô dadushô dadûzhibîsh raocêbîsh hãm-vaênôimaidî ýâish ahurahê mazdâ.*

7. *nemase-tôi âtarê ahurahê mazdâ mazishtâi ýânghâm paitî-jamyâ mazê avah 'yâi mazê rafenôh 'yâi dâidî haurvâtâ ameretâtâ!*

8. *sraêshâtãm at tôi kehrpêh kehrpãm âvaêdayamahî mazdâ ahurâ imâ raocâ barezishtem barezimanãm avat yât hvarê avâcî.*

9. *haurvãm hañdâitîm staotanãm ýesnyanãm ýazamaide apanôtemayâ paitî vacastashâtâ. 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, door-to-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.

* * * * *

293rd Day

PRAYING TO PRESERVE NATURE

Transliterated Text:

*Dâidî moi 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.

* * * * *

294th Day

Ava Padhô - Up On Your Feet

Transliterated Text:

*Ava padho ava zaste
ava ushi dêrayathwem
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
hvarshatahê ahmi, duzhvarshatahê 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.

* * * * *

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-worshipping.

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 thwâvâs 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 guilt, 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 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 [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, O 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 back 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 lips, 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.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

**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, O 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, O 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, O thou that art beyond all bounds.

Thou hast thy celestial mansions in the highest heavens. Thou dost dwell upon the vast expanse 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, O 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, O 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, O 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, O 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, O 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)

306th Day

**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, O 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, O 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, O 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, O 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, O 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, O 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, O 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, O thou, the supremest Athravan.

When the fire of the hearth in my house calls me to rise on the third part 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 hast 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, O 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:

*mazdâ saxvârê mairishtô
yâ zî vâverezôi pairî-cithî
daêvâishcâ mashyâishcâ
yâcâ vareshaitê aipî-cithî
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, O 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, O 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, O 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, O 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, O 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, O 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, O 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.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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 thought 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)

327th Day

**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, O 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)

328th Day

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)**

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 lives. They encumber the earth with their useless lives. Lead them, O 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 luscious 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 appeased 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, O 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

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, O 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)

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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, O 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 unflinching 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, adamant 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, O 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 disillusionments 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 OF LIFE

When life is young, it is bright and easy and happy. 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 OF LIFE

When life is young, it is bright and easy and happy. 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 his 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, O 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, O 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 by-ways 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, O 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, O 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, O 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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**358th Day
of 3738 ZRE**

**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.

(Homage Unto Ahura Mazda, Dastur Dr. M.N. Dhalla, New York, 1941)

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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, O 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, O 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 ME 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 valour 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 yê mañtâ ashem
ahûmbish vîdvâ ahurâ
erezhuxdhâi vacanghâm
xshayamnô hizvô vasô
thwâ âthrâ suxrâ maz
dâ vanghâu vîdâtâ rānayâ.*

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 then attempt to heal the social ills of humanity.