

# The Cosmos and Zarathushtra

*Ali A Jafarey*

We have the Semitic founders/reformers of religions in Judaism, Christianity, Islam, and Baha'ism. These are persons, chosen by God, who are given through revelation the prescriptions and proscriptions to obey. For them, the chaos, floods, storms, earthquakes, epidemics, and many more calamities in the world are either the divine punishments for disobedience or the works of a rebel archangel who is running free to run down his creator's world.

On the other hand, we have Zoroastrianism, Buddhism, and Jainism, which have their founders as researchers who have found the path to eternity. While Buddhism and Jainism know only about the causes of “misery” in the human society and see the solution in forsaking social activities, Zoroastrianism wants a “mentally and physically” free, democratic, productive, beneficial, progressive, refreshing, and happy society in a healthy natural environment.

Of all these founders, Zarathushtra is the only person who asks question—ninety-three in his songs comprising a total of two hundred forty-one stanzas—about the cosmos, an orderly harmonious systematic universe, and human society. His very questions provide thought-provoking answers. He observes the sky, sun, moon, stars, and the earth (with its air, water, vegetation, and animals) to form a part of the COSMOS. He does not see any unnatural occurrences. And he clearly observes **Mazda Ahura**, the Supper-Intellect Essence as the creator, maintainer and promoter of the Cosmos.

He discovers wrong only in the human society. It is the humans who kill, harm, hurt, and rob humans and animals. It is they who destroy and ruin the natural environment. He has his Sublime Songs to guide humanity to “entirety and eternity” by reforming and refreshing society to its beneficially progressive status. With no prescriptions and proscriptions, which outdate themselves, **Zarathushtra's Songs are the Divine Guide to Entirety and Eternity in the Cosmos we live.**

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## *Seeking Principles of Life*

*tat thwâ peresâ eres-môi vaochâ, ahurâ!  
mēñdaidyâi yâ-tôi, mazdâ âdistis,  
yâ-châ vohû ukhdâ frashi mananhâ,  
yâ-châ ashâ anêus arêm vaēidyâi,  
kâ-mê urvâ vohû urvâshat âgemat tâ.*

This I ask You, tell me truly, Lord,  
In order to bear Your directives in mind, Wise One,

the words I ask through good mind  
and the facts about life to be correctly  
understood through righteousness are,  
what shall my soul ultimately attain.

[Source: “Gāthās Our Guide”: Ali A. Jafarey – Song 9.8, Y. 44.8]

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