

Translation of Gathas
The
Holy Songs Of Zarathushtra

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Preface

The Gathas, or the Holy Songs of Zarathushtra, were translated by me into Persian about 20 years ago. They were in two big volumes of 500 to 600 pages each, and difficult to make a copy available to all Zoroastrians. To alleviate that, a few years back, I made available a book of 108 pages containing the 17 chapters of the Gathas in a fluent and easy to understand Persian language.

This presents book contains that simplified Persian translation [not available in the Web version] as will the English translation for the same. It is hoped that through this book, my co-religionists as well as all persons who are inclined to gain some knowledge of our prophet Zoroaster and his high and valuable teachings, achieve that knowledge.

With best wishes of the author for all the readers of this book and with the hope that I would have the opportunity of serving my Zoroastrian brothers and sisters somehow in future as well, even though insignificant, I remain,

Sincerely,
Mobed Firouz Azargoshasb
August 22, 1980

The Gathas

The Gathas are the divine songs of Zarathushtra which have remained intact as part of the Yasna, the oldest Zoroastrian scripture which has been passed down through history, and has come into our hands today. The Gathas is the only part of the Zoroastrian scripture which is directly attributed to Zarathushtra.

The Gathas is in five parts.

The first part is Ahunuvaiti Gatha in 7 chapters, which starts from Chapter 28 of the Yasna and ends in Chapter 34.

The second part is Ushtavad Gatha in 4 chapters, which starts from Chapter 43 of the Yasna and ends in Chapter 46.

The third part is Spentamad Gatha in 4 chapters, which starts from Chapter 47 of the Yasna and ends in Chapter 50.

The fourth part is Vohukhashatr Gatha in 1 chapter, which is Chapter 51 of the Yasna.

The fifth part is Vahestuesh Gatha in 1 chapter, which is Chapter 53 of the Yasna.

This electronic version of the Gathas of Zarathushtra is taken from the translation of the Gathas by Mobed Firouz Azargoshasb, which was printed by the Council of Iranian Mobeds of North America in March 1988. Permission to publish this electronic version was obtained from Mobed Mehraban Zarthoshty of Vancouver, Canada, in August 1997.

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Yasna 28

At the commencement of the Ahunuvaiti Gatha we read as follows:

Holy Zarathushtra's entire thoughts, words and deeds our inspirations from Ahura Mazda, the Creator, leading mankind to perfection and bliss. Do welcome this Amesha Spentas (Holy Immortals) and the holy Gathas (heavenly songs of Zarathushtra) and have faith in them.

I praise thee with reverence O, Holy Gathas.

Verse 1:

I pray to Thee, O Mazda, with uplifted hands, and to thy Holy Spirit, first of all and hope that through truths and righteousness I would enjoy the light of wisdom and a clean conscience, thus bringing solace to the Soul of (Mother Earth) Creation.

Verse 2:

I shall, verily, approach and succeed in seeing Thee, O Mazda Ahura (Lord of Wisdom and Creator of Life) through pure mind and enlightened heart. O, Creator, do grant me in both worlds, corporeal as well as spiritual, the recompense which can be achieved only through truthfulness and would make happy the faithful ones.

Verse 3:

O, Mazda, O, Asha and Vohuman, (symbols of truth, purity, good thought and love towards humanity) I shall now sing songs which have not so far been heard by anyone.

I hope that through Asha, Vohuman and ever-lasting Khashathra (symbols of strength and will of the Almighty), the faith and self-sacrifice would increase in our hearts.

O, Almighty God, please accept our wishes, come at our call and grant us bliss.

Verse 4:

I shall lead my soul towards heaven by pure thought, and being well aware of the blessings which the Almighty, Ahura, shall pour down upon good deeds, I shall teach the people to strive for truth and follow righteousness.

Verse 5:

O, Asha, the symbol of truthfulness and purity, when shall I see thee? O, Vohuman, the symbol of good thought, shall I be able to recognize Thee through heavenly knowledge and true wisdom? Would I be able to approach the Wise and Mighty Lord of Life by obeying Sraosha, the voice of Conscience. May I be able to guide those who have gone astray towards the highest path, i.e. the path of truth and monotheism, through sacred words and eloquence of speech.

Verse 6:

O, Lord, come towards us through Vohuman and Asha (pure thought and truth) according to Thy sacred words and grant us long enduring life. O, wise Ahura, grant Zarathushtra and his friends the spiritual strength and joy, so that they may overcome the hatred of their enemies.

Verse 7:

Grant us, O Asha, the blessings which flow from pure thought. Grant, O, Armaiti, Vistaspas every wish and my followers as well O Mazda, Lord of Wisdom, grant your devoted adherents strength, so that your holy teachings may be taught to the world at large.

Verse 8:

O, Lord of Life, of oneaccord with Asha and Highest of All, I pray to Thee yearningly to bestow paradise upon Frashaoshtra and my friends and those endowed with pure mind as well, through all eternity.

Verse 9:

O, Ahura Mazda, I constantly strive to offer you my sincere songs of praise and shall never provoke Asha and Vohuman, symbols of righteousness and purity of mind, since I know that Asha, Vohuman and mighty Khashathra are worthy of praise.

Verse 10:

O, Mazda Ahura (Lord of wisdom and Life) fulfill the desires of those whom you know to be upright and enlightened, because of their purity of mind and truthfulness. I believe that no prayers offered devotedly to Thee by sincere persons with high and noble objectives shall remain unanswered on your part.

Verse 11:

Through those prayers may I enjoy their gifts of Asha and Vohuman (truth and purity of mind). Do Thou, O Mazda, Ahura, instruct me Thyself through Thy spirit and knowledge whence did the creation come into being first, so that I may proclaim it to the world.

Yasna 29

Verse 1:

Unto you, O Creator, the Soul of Mother Earth complained thus: Wherefore did you create me? Who gave life to me? Anger, rapine, outrage, blunder, aggression and violence are everywhere. There is no protector for me, except Thee. Therefore, reveal to me a savior who could show me a way out of this difficulty.

Verse 2:

Thereupon, the Creator of Mother Earth, asked Asha, who shall be Thy savior for the people of the world, so that we may be able to offer her, besides protection, fostering zeal as well.

Whom do you desire O Asha to appoint as their Lord and Guide, so as to repel the army of evil and misguided persons and keep at abeyance the wrath and annoyance.

Verse 3:

Thus made Asha reply to Ahura Mazda! The leader to be selected for people of the world should be neither unjust nor cruel, but a very kind non-inimical person. It is true that I do not recognize such a person amongst people of the world who could protect the righteous against this wicked ones. Nevertheless, I am certain that he should be the strongest of mortals unto whose call we may respond with haste.

Verse 4:

Undoubtedly, Ahura Mazda is best aware of the actions performed by the daeva worshippers and their hosts in the past and of the functions which shall be performed by them in future. Since the judgment of such actions shall be made by Ahura Mazda alone, we are, therefore, satisfied with His Wishes whatever they may be.

Verse 5:

The soul of creation and I, both with uplifted hands and full respect praise Ahura Mazda and appeal to Him to prevent harm from righteous and good people and their leader and to safeguard them from the attack of wicked persons and enemies.

Verse 6:

Thereupon Ahura Mazda, enlivening life's wed with His Wisdom, spoke thus: Is not even one capable Master nor even a single spiritual leader and Savior known by Thee who may surpass others in purity and righteousness? Was it not for this that Thou wast put in charge as Shepherd and preserve of the Creation of this World?

Verse 7:

Ahura Mazda continued thus: The holy songs increasing good luck, i.e. Ahunvar, is from Ahura of-one-will with Asha. It is song for the progress of the world and prosperity of the people inspired by Mazda. After a moment's silence, Ahura Mazda continued again: O, Vohuman, whom do you think to be the Savior who can help people and save them from going astray.

Verse 8:

Ahura Mazda continued: The only one who hath listened to our commands is well known to me. He is the holy the Zarathushtra Spitama. He is the only person who is eager to proclaim through his songs of praise the path of truthfulness. Therefore, sweetness of speech shall be granted to him.

Verse 9:

Thereupon, the Soul of Mother Earth bewailed. Should I accept the support of a feeble man and listen to his words. In fact, I desired the aids of a strong and mighty king. When shall such a person arise and bring strong-handed succor to me?

Verse 10:

O, Ahura Mazda and Asha, bestow upon them (Zarathushtra and his followers) spiritual strength and power. O, Vohuman, grant mental power, cleverness and full wisdom to Zarathushtra, so that the may lead the world to peace and rest. O, Mazda, we all recognize him as Thy noblest son and best of creation, and accept him as our best leader.

Verse 11:

The Soul of Mother Earth continues: when shall ye all, Asha, Vohuman and Khashathra bring your welcome steps to us? When shall, O Mazda, the Society of Magas, (the Magians) accept your teachings? O, Lord of Life, now that a helper has come to aid us we are also ready to serve both Thee and Thine.

Remarks;

(Asha, Vohuman and Khashathra are symbols of truthfulness, pure thought and wisdom; power of serving humanity and helping progress and prosperity of the world and control of passion as well. The Soul of Mother Earth claims: O, Almighty God, grant me the above-mentioned special attributes. Meanwhile, the big Magian Society means that association which is formed by Zoroaster and his sincere friends, or in other words, the foremost persons, who helped effectively in the progress and propagation of the new religion of Zoroaster).

(It should be borne in mind that this "Hath" or Chapter is shown in the form of a play, the important role of which is played by the Soul of Mother Earth, representing people of the world. Moreover, Asha, Vohuman and other Amesha Spentas and even Ahura Mazda referred to in this paragraph are the chief factors in saving humanity from cruelty and injustices reigning everywhere. After a series of questions and answers, Zoroaster is appointed as the most worthy person for carrying out the above mission and for leading the people of the world).

Yasna 30

Verse 1:

Now, to those eager for truth and wise persons I shall speak about the two phenomenon (1) and shall explain the way of praying Mazda Ahura and praising Vohuman, the good thoughts. I shall explain the sacred lore of Asha, the truth, as well, so that ye may attain perfection and thereby realize the light of truth and enjoy the blessing of paradise.

Verse 2:

Listen with your ears the highest truth, consider them with illumined minds carefully and decide each man and woman personality between the two paths, good and evil. Before ushering in of the great day, or the day of judgment, arise all of you and try to spread Ahuras words (Zarathushtra's message).

Verse 3:

The twain spirits which appeared in the world of thought in the beginning were good and evil in thoughts, words and deeds. The wise will choose rightly (of the said two thoughts), but the unwise shall not do so and shall go astray.

Verse 4:

When these two spirits reached together life and not life (2) were created. The followers of untruth and wicked persons shall face the worst mental situation but the followers of truth and righteous persons shall enjoy the best mental state or mental comfort. This situation shall continue for eternity.

Verse 5:

Of these twin spirits, the false ones did choose the worst deeds but the holiest spirit, the one having pure mind and being clothed with the imperishable light of knowledge chose the truth. The person who performs meritorious deeds with full faith for pleasing Mazda Ahura shall choose the truth was well.

Verse 6:

The followers of Daeva (or Devil worshippers) did not choose the right path, because they were in doubt and were deceived. Hence, they did not choose the right path but followed the worst thought, the devil or anger, which is the cause of all evil deeds, so as to destroy the mental life of the people.

Verse 7:

One who is gifted with spiritual strength, good thought, truthfulness and purity, the Armaiti or love and faith shall grant him firmness and stability of body. Such a person shall, no doubt, be successful in the life's ordeal and shall be regarded, O my Lord, as Thy good servant.

Verse 8:

When sinners receive punishments of their sins, O Mazda Ahura, they will then realize Thy power through Vohuman, good thought. They will learn this truth as to how they should strive for casting away falsehood and untruth, and aiding the victory of truth and purity.

Verse 9:

May we be sincere servants of Thee like those who make the world renewed O, Lord of Life and Creation. May we enjoy Thy help through Asha, so that whenever our minds waiver in doubt, our hearts and thoughts may turn one pointed to Thee.

Verse 10:

When false ones face failure and destruction then the inmost desires of those famed for their good names shall be fulfilled, and they shall enjoy the blessings of Vohuman and Asha and Mazda's shining abode or paradise shall be their lot.

Verse 11:

If ye, O Mortals, realize and understand the laws of happiness and pain ordained by Mazda; and if you learn that liars and wicked persons shall face age long punishment but pious and righteous ones shall enjoy ever-lasting prosperity, then you shall reach real contentment and salvation, by learning this principle.

(1) The two spirits are Spentas and Angra Mino or the two opposite powers, good and evil; positive and negative or creative and destructive thoughts.

(2) Not life does not mean death, but it is a sort of living full of fraud, lie, corruption, evil character and a life which cannot be called a true living. The life which seems rather like death than living. Not life is therefore a living not at all beneficial to the community at large.

Yasna 31

Verse 1:

O, Ye who art in search of knowledge, I shall now proclaim the teachings and the message which of not so far been heard by anyone. This message is not pleasing to those who destroy the world of truth through their lures of devils and incorrect teachings, but it creates joy for those who have dedicated their hearts to Mazda.

Verse 2:

Since deluded by these lures, you are unable to realize the right path clearly and choose the same, therefore, Mazda Ahura appointed me as your teacher, so that both parties of good and evil may live in accord with Asha.

Verse 3:

What shall Thou, O God, bestow upon us through Thy spiritual lights? What is the bliss attainable through truth and purity which has been promised to all? What order has been issued in respect of the learned ones? Explain to me, O Mazda, whole of the said facts and enlightened me with Thy inspiring words, so that I may convert all the people into the right path.

Verse 4:

Do not, refuse us Thy gracious aids, O Mazda and Amesha Spentas, so that we may attain pure mind and spiritual strength through purity and truth; sincere love and humility as well and by developing the said attributes we may overcome the followers of falsehood.

Verse 5:

Show me O, Almighty, the best path, so that I may decide which path is in accord with Asha. Reveal to me through good mind the recompense which befalls me, so that I may feel exalted with joy. Make me aware of everything, O Mazda Ahura, which has happened in the past or may happen in future.

Verse 6:

The wise man who propagates the true religion and makes the people aware of my holy message, which leads them to perfection and immortality, shall enjoy the highest bliss. He shall, no doubt, enjoy Ahuras power too, which increases through pure mind.

Verse 7:

He is the first, who through his thoughtful mind streamed forth the lights on high and with his wisdom declared the law of truth, through which He upholds the pure-minded. That light which is the light of faith do Thou, O Mazda Ahura, who art always the same, brighten in our hearts.

Verse 8:

O, Lord of Life and Wisdom, when I realized Thee in my mind as the the First and the Last of Creation, then I found with my inner sight (conscience) that Thou art the Father of Vohuman, the Creator of Truth and the Supreme Judge who justifies the actions of all the living beings.

Verse 9:

Thine is Armaiti; Thine is the Wisdom of Creating the world. Thou, O Mazda Ahura, hast granted to living beings the power to choose the path of good or evil, the path followed by the true leader or the one led by the person who was never a true leader. (In other words to follow the True Path and the Real Shepherd, or the False One who was not a true leader).

Verse 10:

Between the above to paths mankind should select as supporter and true leader a righteous Master promoting good thought. Never may the false leader, O Mazda, share a powerful memory, even though showing to be pious outwardly.

Verse 11:

Since, O Mazda, from the beginning, Thou didst create soul and body; mental power and knowledge and since Thou didst place life within the corporeal body and didst bestow to mankind the power to act, speak and guide, you wished that everyone should choose his or her own faith and path freely .

Verse 12:

Therefore, every one announces his or her belief, whether false speaker or true speaker, whether lightened or unenlightened, and wherever doubt exists Armaiti i.e. faith and devotion shall appeal to the soul for guidance.

Verse 13:

O, Lord, Thou art well aware of the thoughts and deeds of all in open and secret. Thou art also aware of the one who undergoes the highest penance for a small sin. Thou, O Lord, watchest everything with radiant eyes and observe them in accord with Asha.

Verse 14:

I ask of the, O Lord of Life, how indeed has all happened in the past and how shall it be in the future? What recompense and punishment shall be registered in the booklet of the lives of good and evil ones, and how would be their situation and the day of resurrection.

I would us the, O Ahura, who art aware of the past and future events, what has been ordained for the righteous ones and how the false ones would be treated on the doomsday?

Verse 15:

I ask the, O Lord of Life, what is the penalty of those who increase the power of the false one and the wicked person? Also, what is the penalty of those who have no other fulfillment in life, except separating the faithful people from their true shepherd.

Verse 16:

I ask the, O Lord, if a man of good insight with strength of body strives earnestly for the progress of the house, city and country and for the increase of truth and righteousness, does he merge in Truth? When and how such a wish is fulfilled O, Mazda Ahura?

Verse 17:

Which of the two persons; the righteous and pious or the wicked and impure ones, shall choose the best path? The wise man should explain with his knowledge the secrets to the ignorance ones. Let

not the ignorant go astray. O Mazda Ahura, let Vohuman's secret (i.e. the spiritual love and pure mind) be revealed to all.

Verse 18:

Let no one give ears to the words of false and the wicked ones, because such persons shall lead the home, the village, the town and the country to ruin and destruction. It is, therefore, our duty to resist such persons and repel them with spiritual weapons of purity and righteousness.

Verse 19:

May the people, O Lord of Life, give ear to a wise man whose teachings are soul heating and beneficial and act according to them in their lives. May they listen to the person who is capable of spreading the religion of truth and has eloquence of speech. Through Thy radiant fire, O Lord of Wisdom, do assign the densities of both parties (the wise and the ignorant).

Verse 20:

One who follows righteousness and purity (and accepts righteousness as his job) shall enjoy the light of paradise as his or her eternal abode. However, the liars and evil persons shall have to stay a very long time in darkness with woe and uneasiness. The evil thought and unworthy character of the sinful person are in truth the factors which bring about a sorrowful life and an uneasy conscience for the owner.

Verse 21:

The Lord of Wisdom and Life shall, through His wisdom, perfection and inspiring power, bestow upon persons who are faithful to him in thought and deed, perfection, eternity, purity, spiritual power and strength of serving mankind.

Verse 22:

O, Mazda Ahura, the wise and clever man is the person who realizes the truth and is aware of the Lord's Law by His thought. He protects the truth and purity through His spiritual power, and will neither speak nor act except in truth. He shall try his best for the spread of truth. Such a man, O Mazda, shall be faithful to Thee and shall be regarded as worthiest man for helping the people.

Yasna 32

Verse 1:

Relatives, comrades, and friends (1) are worshipping Thee for the sake of enjoying the best luck. The devil worshippers (i.e. the nature worshippers) are also praising Ahura Mazda, the Lord of Life and Wisdom. It is the desire of all people to be the messenger of Thy message O my Lord, and to keep away those who hate calling Thy name.

Verse 2:

Ahura Mazda, the Lord of Life and Wisdom, ruling over the world, through His Wisdom and Knowledge, answered to them as follows: We have chosen for Thee the holy Armaiti which is a good friend to illuminous Asha. Therefore, try to make him your own forever.

Verse 3:

O, Ye devils who go astray, ye are all broods of untruth and evil-minded persons. Those who follow Ye and honor ye much are also wicked ones. Out of your self-centered minds, your double dealing and fraudulent deeds have sprung. Therefore, you are hated and have become notorious throughout the world.

Verse 4:

O, Ye devil worshippers, ye have perverted the minds of the people, so that they commit the worst actions, separate themselves from Vohuman and Will of Mazda Ahura (Lord of Wisdom and Life). They escape from the path of Asha and are finally regarded as friends and favorites of devils.

Verse 5:

O, Ye, devils, just as the False Spirit defrauded thee with his evil thoughts and induced followers of the Untruth to commit evil deeds through his wrong teachings, and false promises of greatness, so also did ye lead astray the people and deprived them of a perfect life and eternal prosperity.

Verse 6:

The sinner and deluded man may succeed at first and even attain high renown for his evil deeds, but Ye, O Lord of Life, are well aware of everything and shall judge the deeds of everyone from his or her motives through Thy Wisdom. O Mazda (Lord of Wisdom) at last wherever Thy Rule extends, the Eternal Law of Truth or Asha shall prevail.

Verse 7:

Among these sinners, none doth understand anything about the purport of real progress attain through activity and efforts taught by life, and are unaware of the fiery test (2). Thou, O Ahura Mazda, Lord of Wisdom and Life, art alone well aware of the destiny of sinners and shall judge about them.

Verse 8:

Among those sinners, Yima (Jamshid), the Son of Vivanghan is known to fame. Desiring to make happy the mortals and convince his own self, he contempered the Almighty. I shall have full

satisfaction with Thy judgement, O Lord of Wisdom, in respect of the sinners on the final day of Judgement.

Verse 9:

The evil thinking teacher distorts the religious scripture and leads astray the mankind from his actual goal in life through his wrong teachings.

He removes us from our valuable heritage of truth, righteousness and purity of mind. With such an expression of my inner spirit, I appeal to Thee, O Lord of Wisdom and O, Asha, for protection.

Verse 10:

The above-mentioned persons denounce as most sinful gazing at the sun and the earth with respect, since they distort the religious teachings. They convert the pure minded into the followers of untruth, destroy vegetation and use arms against the righteous people.

Verse 11:

They (3) regard the false ones as great persons, because of their dignity and worldly grandeur, O Lord of Wisdom. They hold back the respectable men and women from attaining their wishes and enjoying God's gifts. They distract the minds of righteous and truthful people and destroy their lives.

Verse 12:

They, through their wrong teachings, try to stop mortals from performing good and proper deeds and lead them astray with alluring words, destroying their lives.

Owing to their evil thoughts, they prefer ferocious wolves, like Grehma and Karpans to righteous and pure persons and wish lordship for the followers of false. However, Mazda has specified severe punishment for them.

Verse 13:

The powers won by these voracious wolves (like Grehma) through wickedness and evil thoughts shall ultimately cause misfortune and destruction of their own lives. These greedy wolves, then, shall ask yearningly the holy message of Thy Chanters of hymns, the messenger who shall protect the righteous and virtues people against the threatening of enemies.

Verse 14:

It is a very long time that the greedy Grehma(4) with the help of Kavis (5) have directed their minds and power to ensnare Thy Messenger. They have approached the followers of untruth and their blinded dupes for help. They wish death and destruction for the world of creation in the hope that the invincible (6) shall help them.

Verse 15:

The Kavis and Karpans (7) shall ultimately be defeated and destroyed by those who have lost their freedom and those who are devoid of freedom shall enjoy the abode of good thought or paradise, through Lord's two gifts of perfection and eternity.

Verse 16:

The true and wise teachings of the righteous is, indeed, better than anything else, O, Lord of Wisdom and Life, Thou art able to stop the manifold plans of those who threaten me. I shall try to restrain the hate and enmity of the followers of untruth towards Thy devotees.

(1) The words which are translated into relatives, comrades and friends are Khaetush, Verezenem and Airyamna in Avesta; and they refer to 3 groups of people who were near to Zoroaster, the prophet of Iran.

They were superior to the other flowers as far as purity, righteousness and magnanimity are concerned. Amongst the above 3 groups of the intimates and relatives were nearer to Zoroaster and more trustworthy than the other two groups of comrades and friends. Members of the Magian Society or Zoroaster's Brotherhood Association were also formed out of the members of the above 3 groups, because they were selfless and faithful towards the prophet. It is, of course, possible to translate the word Khaetush to persons of strong will and self confidence as well.

The relatives were a group of people of great capability in every respect and more intimate with the prophet. This intimacy was not due to their relation to the prophet but because of their wisdom, foresight, righteousness, purity and honesty. This group of people were prepared to sacrifice their lives for the progress and spread of religion.

(2) Fiery test or ordeal means fighting with evil thoughts and resisting temptations and whatever makes the life unbearable.

(3) False Teachers. It refers to evil thinking and deviating teachers.

(4&5) Enemies of Zoroaster who tried to kill him and were not prepared to listen to the teachings and inspired words of the prophet.

(6) It refers to Haoma which is described with the epithet of invincible. This Yazata has been honored by the followers of untruth.

(7) Kavis & Karpans here refer to the Lord of devil worshippers and persons who are intentionally blind and deaf to see and hear the truth and realities.

Yasna 33

Verse 1:

In accord with the everlasting Law of Asha or Truth, which forms fundamentals of life, everyone should act, because Ratu or Spiritual Leader shall judge over the followers of truth and untruth with strictest justice conscientiously and shall weigh carefully their board and evil actions.

Verse 2:

One who fights wicked man by thought, word, deeds and his arms to frustrate their evil plan and/or guide them towards the path of truth, he surely fulfills the Lord's own Will out of his love for Mazda Ahura.

Verse 3:

One who acts with love and justice, O Ahura, with righteous people whether self-reliant, co-worker or friend, and one who fosters zealously the good creation of God, he shall truly enjoy the realm of Asha and Vohuman, i.e. the paradise.

Verse 4:

I pray to Thee, O Lord of Wisdom, and wish that want of faith and evil intention may remain away from Thy flock. Also, I wish that perverse thought and obstinacy may be kept away from the self-reliant; deceit and enmity from the near relatives; slanderers and blamers from friends; and the wicked and deceitful leaders from the world.

Verse 5:

Therefore to reach my final goal, I shall invoke Sraosha, the greatest of the helpers and hope to enjoy the long continued existence and reach the Domain of Vohuman (1). Through the help of truth and purity, and passing the path of Asha, I hope to reach the heavenly domain where Mazda Ahura ruleth supreme.

Verse 6:

As a true worshippers with a firm faith in Asha I shall praise Thy Holy Spirit, and shall ask Thy loving grace to grant me the power of guidance, enabling me to fulfill Thy wish O, Lord of Life and Wisdom, I desire a vision of Thee and communion with Thee as a friend.

Verse 7:

Come unto me, O Ye, the best, and Lord of Wisdom, and reveal Thyself to me, so that my words may be heard not only by the Society of Magians, (Society of Brotherhood), but by others as well. O, my Lord (Mazda) reveal to us and make us aware of our clear duties and the reverence due to Thee.

Verse 8:

Show me clearly, O Lord, my final goal and whole purpose, so that I may fulfill through Vohuman (pure thought) and pursue my devotion to Mazda. Please accept my words of praise, inspired by truth and a pure heart and grant me perfection and immortality.

Verse 9:

These two great powers, O Mazda, which are promoters of righteousness are Thine and can be achieved only through wisdom and divine lights. May we attain the blessings of these two mighty and equal powers through Vohuman.

Verse 10:

All the comforts and enjoyments of life which have been in the past and which may come in future, O Mazda are Thine. Please grant them to us out of Thy Grace and Kindness. O, my Lord, through Vohuman and righteousness raise our souls unto Thy Realm of Light and Eternal Joy.

Verse 11:

O, Ahura Mazda, The Almighty, listen unto me along with Thy Armaiti, the symbol of faith and self-sacrificing, Asha or truth which blesseth life and Vohuman, the symbol of spiritual power. Hearken unto me, have pity on me on the day when each one is apportioned the reward which is due to each, and do not deny your compassion on me.

Verse 12:

Unfold Thyself to me, O Ahura, the Lord of Life, and grant me strength of soul and self-sacrifice. Through Thy best Spirit, O, Mazda, grant me Thy reward of goodness for my prayer. Through truth and purity let me enjoy the great inner strength, and through Vohuman or pure thought grant me the power to lead mankind.

Verse 13:

To enjoy happiness and joy, O, far-seeing Lord, reveal unto me Thy priceless gifts. O, Ahura, grant me those blessings which flow through Khashathra, Thy heavenly and spiritual power, and through Vohuman, Thy Pure Mind and Love to humanity.

O, holy Armaiti, the symbol of love, patience and faith towards God, make us realize our inner selves through truth.

Verse 14:

To Thee, O Mazda, doth Zarathushtra dedicate his own self together with his loving thought as a worthless gifts. He offers to Asha his whole strength, his best words and deeds as will by obeying the Lord's commands.

(1) Paradise.

Yasna 34

Verse 1:

Through good deeds and words and deep meditation O, Mazda, whereby the people will attain eternal life, righteousness, spiritual strength and perfection, I will dedicate them all to Thee, O Ahura, as a gift.

Verse 2:

The pure-minded and righteous man, O Lord, whose soul is in accord with truth, thinks of Thee alone and dedicates his good actions to Thee. May we approach Thee, O Ahura Mazda, praising Thee and singing Thy songs.

Verse 3:

Whatever is due, O Lord of Life, to Thee and to Asha, the symbol of truth and righteousness, we will pay with humble adoration. May all that live in Thy serene domain enjoy perfection through pure mind. The wise and clear-minded man, O Mazda, enjoys always the spiritual strength and bliss complete.

Verse 4:

We yearn for Thy mighty light which is shining through truth, O Lord of Life. The shining blaze which is eternal and powerful. The light which guides the followers of truth clearly and helps them. It is the same shining flame, O Lord of Wisdom, which reveals the hidden evil in the hearts of infidels at a glance.

Verse 5:

How great is Thy power O Lord, deeply do I yearn to serve the humanity, O Mazda, with good deeds. I wish to be one with Thee through truth, pure mind, helping the poor and needy and protecting Thy meek devotees. We regard Thee, O Lord, far above all, apart from Daevas and wicked persons.

Verse 6:

Since in truth Thou art above all, O Mazda and Asha, I hope you would give me your helping hands through all changes of my earthly life, so that I may pray to Thee with sincere heart and return to Thee ultimately.

Verse 7:

Where are Thy faithful devotees, O Mazda, who being aware of Thy worthy teachings, through Vohuman, will not leave Thee when faced with trouble and distress, but will use those teachings with intellect and will try to spread Thy message. No other individual, except Thee, do I recognize, O my Lord. Therefore, I wish Thee alone to be my shelter and helper through Asha.

Verse 8:

In truth, the liars would threaten us with their evil actions, since they would bring with themselves death and destruction upon people. The strong ones will always bring oppression upon the meeker

ones. They do not care for Thy Sacred Law, i.e. the Law of Asha, O Mazda, because they always remain at a distance with truth, and Vohuman remains far from them. (1)

Verse 9:

Those who through doing evil and being unaware of Vohuman scorn Spenta Armaiti, (2) O Mazda, which is highly esteemed by the sages and wise men; the truth shall obviously remain far from them just as the evil ones with satanic cravings will remain far from us.

Verse 10:

The sages, being aware that love and faith towards God are actual sources of truth, shall teach those who have gone astray and evil persons the way to train their minds with good thoughts, perform good actions and love others. Ultimately, all wicked persons, by learning the truth, shall come towards Thee, O Mazda Ahura.

Verse 11:

The two gifts of perfection and eternity, O my Lord, shall lead the people to spiritual and inner light. Through will power, pure thought, love and faith towards God, the standing life and spiritual strength shall increase. Through these qualifications, O Lord of wisdom, one can overcome his enemies.

Verse 12:

What is Thy rule for progress and what is Thy Will? How should we praise and worship Thee? Declare them to me clearly, O Mazda, so that by following Thy instructions we may enjoy the rewards promised. Teach us, O my Lord, the path of good thought and self-realization.

Verse 13:

The path, O Ahura, which Thou hast shown me is the path of Vohuman, the path based on the teachings of Saoshyants, the saviors. The teaching which recommends that the work performed with the view of performing one's duty honestly shall bring forth happiness. The teaching which leads mankind to real knowledge and wisdom, and reaching Thee O Mazda, is its rewards.

Verse 14:

Those persons would enjoy that previous reward which has been promised. O Mazda, who perform actions through knowledge and pure thought; who attempt for the progress and development of the world; fulfill the God's desire and try for the progress of God's Will through truth and righteousness.

Verse 15:

Teach me, O Mazda, the best words and noblest deeds, so that through this teaching I may worship Thee with a clear mind and a pure heart. Through your power, O Ahura, make it such that I may enjoy a new life full of truth.

(1) Vohuman remains far means that wise and good minded persons are always escaping from liars.

(2) Love, self-sacrifice, faith and humility are qualifications of Armaiti.

Yasna 43

Verse 1:

Mazda Ahura, the Absolute Ruler, has specified that good fortune is for him who makes others happy. O, my Lord, to remain steadfast in truth, I want from Thee the strength of body and soul. O, Armaiti, the symbol of faith and love, do grant me that power which is the reward for a life lived with good thought.

Verse 2:

In truth, such a person (1) shall enjoy the best gifts of God. The person who desires inner light and tries to achieve it, O, Mazda, do bestow upon him the same, through Thy holy and bright wisdom. Through Asha, the Eternal Law of Truth and Purity, O my Lord, grant us wisdom and knowledge which are the gifts of Vohuman, so that we may enjoy happiness through our lengthy lives.

Verse 3:

In truth, the person who shows us the path of truth and happiness in the corporeal world and saves are soul in the spiritual one shall attain the highest good. (2) The said path is that which leads us to the real and true world, where the is Ahura. The lovers of truth and those in love with Thee, O, Mazda, shall ultimately become one with Thee through wisdom and holiness.

Verse 4:

I shall recognize, Thee, O Mazda, us powerful and divine, when our wishes are fulfilled through Thy strength; and when the followers of truth and the followers of falsehood have both received the specified compensation and punishment. When Thy light shines in my heart and gives me warmth, then my soul shall feel the strength of truth, and when pure thought or Vohuman shall come to me with full power.

Verse 5:

As divine and sacred I recognize Thee, O Mazda Ahura, when I realized Thee as the First and eternal when life began; and when Thou ordained rewards for good thoughts, words and deeds; and when Thou specified through Thy wisdom that evil shall be the lot of wicked persons and that good persons shall reap the fruit of their goodness. Thus it will continue up to the end of creation.

Verse 6:

O, Mazda, when Thy pure wisdom together with Khashathra and Vohuman come towards us, then the material world shall progress towards truth and righteousness and the angel Armaiti shall brighten the hearts of liberal men and women with the light of love and faith, guiding them towards truth. Than no one shall have the power of deceiving the Almighty God, the symbol of Wisdom and Knowledge.

Verse 7:

I recognize Thee, O Mazda Ahura, as pure and holy when good thought entered my mind and asked me, who art Thou; to which family do Thou belong? Which path would you choose when you are in doubt? The path which leads to the benefit of your brothers and relatives, or the one which is to your own benefit.

Verse 8:

I replied thus: I am Zoroaster, the staunch enemy of liars and falsehood. I shall fight against liars as long as I have strength and shall uphold truth and righteous people whole heartedly. May I enjoy Thy spiritual and endless strength, O my Lord, and may I be Thy worshipper and devotee for ever, O Mazda.

Verse 9:

I recognized Thee, O Mazda Ahura (Lord of Wisdom and Life) as pure and holy, when Vohuman came to me and the light of truth and knowledge entered my heart. Of Him (3), I asked whom do you wish to be worshipped the most? And thus I replied: "As long as I am able and have power, I shall esteem and praise Thy spiritual flame (4), O Mazda, and shall abide by Thy Law of Truth (Asha).

Verse 10:

Guide me towards truth and purity for which I have ever yearned, O, my Lord. By following Armaiti, symbol of faith and love, I hope to achieve perfection. Do thou test us, O my Lord, so that we may prove our faith. Thy testing shall give spiritual strength to human, particularly, the leaders, who are inspired by Thee, O Mazda, shall guide the people with power and heroism and shall fulfilled Thy plan.

Verse 11:

As Divine and Sacred have I recognized Thee, O Lord of Life and Wisdom, when Vohuman entered within me and through Thy inspiring words I grew wise and far-sighted. Although I have realized that creating of faith in the hearts of people is very hard, nevertheless I shall accomplish, my Lord, whatever is realized by Thee as the best action, with self-sacrifice and great attempt.

Verse 12:

When Thou ordered me to follow the Truth with full wisdom, Thou spoke words which were mine own wish. I shall try to bestir Sraosha, or the voice of conscience, within myself and suffuse my heart with the light divine and realize this truth that righteous and wicked ones shall receive rewards or punishments which are due to them.

Verse 13:

As Divine and Sacred have I recognized Thee, O Ahura Mazda, when Vohuman entered within me and light of Truth and knowledge brightened my heart. Do grant me a long life, O my Lord, so that I may achieve my best wishes and desires, the gift which no one else, except Thee, can grant. A life full of service to humanity and activity for the progress of the world which depends upon Thy Khashathra (5).

Verse 14:

Just as a brave and strong man loves his friend and brings solace to him, so also do grant excessive happiness to my followers. Do Thou grant that joy and happiness which are achieved only by truth and is in your power alone to grant. I shall protect, O my Lord, the religion of truth and all who sing the song sagn by Thy Heavenly Messenger.

Verse 15:

As divine and sacred have I recognized Thee, O Lord of Life and Wisdom, when Vohuman entered within me and light of Truth and knowledge brightened my heart. Then I realized that silent and deep meditation is the best means of acquiring knowledge and spiritual insight; and that it is not fit for any leader to make peace with the followers of untruth, because they regard righteous and truthful persons as their enemies.

Verse 16:

O Ahura Mazda, Zarathushtra has selected for himself pure wisdom as his guide. May truth and righteousness strengthen our material lives. May spiritual power along with faith and love lighten our hearts as shining rays of sun. Do grant reward, O my Lord, to the persons who perform their actions through pure mind and wisdom.

- (1) Refers to the person making others happy (see verse 1st).
- (2) Highest good means the best giftsof the Lord, Mazda.
- (3) Questioning of Zoroaster from Vohuman means referring to pure mind and realizing the truth with deep and clear thought and a good insight.
- (4) Spiritual flame refers to a clear and bright conscience.
- (5) Khashathra here means bodily strength, will power and spiritually helping the people; serving humanity by working for the progress and uplift of the world. Khashathra also means to have control on our passions.

Yasna 44

Verse 1:

This do I ask Thee humbly, O Ahura and wish you to tell me truly. How should we worship Thee? My heart is full of love for Thee, O Mazda! Let one who knows Thee well show me the right path. May we enjoy Thy help through truth and righteousness, O my Lord, and may our hearts be enlightened with pure and deep meditation.

Verse 2:

This do I ask Thee, O Ahura and wish you to tell me truly. What is the best and the highest goal of spiritual life? What is the reward of the person who strives to reach that goal? He is our leader, O Mazda, who is holy because of his truth and righteousness. He is, indeed, the flower of humanity, the guardian of our race, the soul healing and a true friend.

Verse 3:

This do I ask Thee, O Ahura and wish you to tell me truly. Who has been the Creator and First Father of the Truth? Who laid down the path of sun and stars? Who made the moon to wax and wane betimes. All these and many other things besides I wish to know O, Mazda.

Verse 4:

This do I ask Thee, O Ahura and wish you to tell me truly. What power doth hold the earth and the heavens apart and prevents the later from falling down? Who is the creator of water and plants? Who imparts swiftness to the wind and wafts from far the dark clouds charged with rain? Who is the Creator inspiring Vohuman, O Mazda?

Verse 5:

This do I ask Thee, O Ahura and wish you to tell me truly. Who is the Creator of light and darkness? What architect has fashioned sleep and awakening, rest and activity? Who has created the dawn, the day and the night, teaching the wise man to fulfill his daily duties properly.

Verse 6:

This do I ask Thee, O Ahura and wish you to tell me truly. Are the problems which I explain true indeed. . Does love and faith towards God increase by good work, truth and righteousness? Does Khashathra increase through pure mind? For whom hast thou created this fruitful and joy bringing Mother Earth?

Verse 7:

This do I ask Thee, O Ahura and wish you to tell me truly. Who created in us the faith in God and the power to serve our brothers? Who made the son dutiful to his father, and placed the love and respect of farther in the hearts of children. I shall try, O Mazda, to recognize Thee as Lord Supreme through the holy spirit (Wisdom).

Verse 8:

This do I ask Thee, O Ahura and wish you to tell me truly, enabling me to think over what has been inspired by Thee, O Mazda. I wish, my Lord, to realize Thy teachings through Vohuman and to

enjoy perfection in life through truth and purity. How and by performing what sorts of goodness would my soul attain peace and joy?

Verse 9:

This do I ask Thee, O Ahura and wish you to tell me truly. In what manner should I dedicate my whole self to Thee for performing the holy service with full power? I would realize this truth through religious knowledge. Thy devotee, O Mazda, shall at last dwell in Thine abode, i.e. the paradise, through truth, pure mind and serving humanity.

Verse 10:

This do I ask Thee, O Ahura and wish you to tell me truly. Do thou advise me about thy inspiring faith which is the best blessing for all the living beings. The faith which is in accord with truth and helps the progress of the world. Do enlighten, O my Lord, in our hearts the light of faith or Armaiti, so that through its light our actions may turn towards truth and righteousness. Do guide us, O Mazda, so that our yearning may be to reach Thee.

Verse 11:

This do I ask Thee, O Ahura and wish you to tell me truly. How shall Armaiti (faith towards God) and kindness dwell in the hearts of those to whom Thy inspiring faith have been proclaimed. I am well aware, my Lord, that you have chosen me as the first teacher for fulfilling this hard task. I shall, therefore, regard those who obey Thy rules as Thy friends and others as Thy enemies.

Verse 12:

This do I ask Thee, O Ahura and wish you to tell me truly. On which side should I stand, the true or false? Should I confer with false ones who commit evil actions, or with those who suffer from wicked persons? Has not the minds and hearts of the False Ones been covered with black covers of untruth that they spurn Thy precious gifts?

Verse 13:

This do I ask Thee, O Ahura and wish you to tell me truly. How should we drive away the demon of untruth from ourselves? We shall keep afar from irreligious persons and those who lack faith. O my Lord, we shall keep away also from those who have ceased their relation with truth and wisdom, and show no interest for Vohuman, and make no attempt to follow the said special qualifications.

Verse 14:

This do I ask Thee, O Ahura and wish you to tell me truly. How should I deliver the liar unto the hands of a truthful person, so that by learning Thy holy words, his soul may be cleanse. By complete defeat of the followers of untruth and frustration of their hopes, we shall drive away their deceit and hatred and make them ineffective.

Verse 15:

This do I ask Thee, O Ahura and wish you to tell me truly. Since Thou art able through Asha to ward me off from the harms of deceivers and hate of liars, when both hosts stand opposite each other and invoke Thy help. Then O Mazda, to which side shall Thou grant the crown of victory and where, according to Thine own laws, to the worshippers of Mazda, or to the followers of untruth.

Verse 16:

This do I ask Thee, O Ahura and wish you to tell me truly. Who is that brave and victorious person who would give us the necessary protection through Lord's teachings? Show me the wise and the soul-healing leader through inspirations, and grant him clear insight and full obedience of Thy laws through Sraosha. Do grant, my Lord, the said two gifts to any one whom you love.

Verse 17:

This do I ask Thee, O Ahura and wish you to tell me truly. How shall I attain my ecstatic goal, guided by Thee, which is reaching Mazda and becoming one with Him? When shall I be able, my Lord, to lead the people to perfection and eternity through Asha and Thy heavenly message which is the best guide.

Verse 18:

This do I ask Thee, O Ahura and wish you to tell me truly. How can I earn through Asha, truth and purity, that desired reward which is the control of ten mares (1) of senses led by the horse of thought and reach the real and eternal illumination? When shall I enjoy, O Mazda, perfection and eternity, so that I may grant the said two great gifts to the people of the world for their salvation.

Verse 19:

This do I ask Thee, O Ahura and wish you to tell me truly. When the speaker of truth and needy gets cold repulse from rich people instead of help and reward, what punishment has been assigned by Thee for such negligence? I am well aware of the punishment which awaits them, according to Thy Law, after death and the day of resurrection.

Verse 20:

I ask Thee ,O Mazda, How it is possible for the Daevas to become kind severance, the persons who fight for their selfish ends and for satisfying their wishes. They have flung all earth to hatred and anger with the help of Kavis, Karapans and Usikhsh (2). Would they ever strive to cause the advance and security of the world through Asha and bring about peace and love for all.

(1) In this verse, we come across words like mares, horses and camel which are used by Zoroaster as rewards which he entreats from God. Although the words mean various animals apparently, but actually they have some spiritual ideas. As a matter of fact, the ten sense, like hearing, seeing, tasting, smelling, touching, walking, ability, understanding, etc. are taken as mares which lead mankind towards bad fortune and wretchedness. It is only the strong stallion of mind that can control the said mares and reach the camel, or the true and eternal light, and receive the real illumination as recompense.

Kavis, Karapans and Usikhsh are opponents and enemies of Zoroaster. They were head priests of the worshippers of untruth.

Yasna 45

Verse 1:

All Ye, who have come from near and far, to learn, I shall now speak to you, give ears to me and listen to these clear truths which I teach. Remember well and bear in mind lest the evil teacher destroy the people's life once again and the followers of untruth lead them astray with wrong teachings.

Verse 2:

I shall now speak about the twin spirits which have existed since the creation's dawn. Of the two spirits thus did the Holy one spoke to his twin, the evil one; between us two, neither thoughts, nor teachings, neither will, nor beliefs, neither words, nor inner selves accord, and they are quite separate from each other.

Verse 3:

And now I will disclose the highest truth of the life, as I have learnt from the All Wise Ahura. Those who do not follow the holy words of Mazda as taught by me, for them the end of life shall be woe.

Verse 4:

I shall now explain the supreme goal of life, the truth which I have realized through Asha. The laws of life have been ordained by Mazda, the wise and unique, the Lord which is the source of good and active mind, and whose kind daughters are faith and love. The Lord of Life, the Omnipotent who is aware of everything cannot be deceived.

Verse 5:

And now I shall speak of the words which have been revealed to me by His Lord, the words which are the best to be heard and obeyed by the mortals. Those who obey these teachings truly in their hearts, shall enjoy the gifts of perfection and immortality. Good mind shall lead them on to proper and loving deeds, and they shall ultimately see Ahura Mazda and reach the real light.

Verse 6:

I shall now speak of the one who is the greatest of all. I shall praise the wise Lord and His Rays through truth and purity, and hope that Ahura may, through his Holy Spirit hear our prayers. May we reach Him through pure mind, love and faith. May the Lord through His Wisdom guide me onwards to the highest, or the Real Light.

Verse 7:

All are seeking redemption from Him, whether those who are alive, or those who are dead, and those who shall be born in future. The righteous soul shall triumph and shall gain life everlasting, but the follower of untruth and the sinner shall suffer pain ever renewed. This law has been laid down by Mazda Ahura through His own power.

Verse 8:

As I have seen Ahura Mazda with my inner sight, I shall strive to draw His attention towards myself with songs of praise; and since I have realized through good thought, word and deed; and

through honesty and integrity as well, that Ahura Mazda is Lord of Life and Wisdom, and sole Creator of the World, I shall, therefore, offer Him my sincere praise with full devotion.

Verse 9:

I seek favor of my Lord and Vohuman, the good mind, since by His Plan and Will both weal and woe are created for us. May the Wise Lord of Life grant us through His Might the strength to serve, enabling us to advance the people towards truth through the deep wisdom of a loving mind.

Verse 10:

Through devotion and pure faith we should exalted him, the one who through His graciousness is known as Lord of Wisdom and Life and Creator of both the worlds. The Creator who, through His Eternal Law, Perfect Mind and Sovereignty, has promised perfection and eternity to the people of the world and has made them hopeful of enjoying strength of body and continuity of soul.

Verse 11:

Those who oppose the Daevas and their followers; and also those who use the name of His Lord respectfully and pay reverence to wise Saoshyants, the true helpers of the religion, Mazda Ahura shall treat with them as sincere friends and kind brothers and fathers. Their path is quite separate from those who despise the Almighty Ahura and call him with disgust.

Yasna 46

Verse 1:

To what land shall I turn? Wither shall I turn for protection? My relatives have left me alone and my friends keep themselves apart from me. My co-workers bring no satisfaction for me. The rulers of the country are all inclined to untruth. How can I please Thee, O Ahura, by fulfilling my mission.

Verse 2:

I am well aware, O Mazda, of my inability and insignificant possessions. My wealth is small and my friends and well wishers few in number. To Thee I appeal, O Ahura, like a beloved who expects love, kindness and perfect bliss from his lover. Let me enjoy the might of love and good thought, O my Lord, through Asha, the eternal law of truth and purity.

Verse 3:

When shall, O Mazda, dawn the days of good luck, and people of the world will go towards Asha? When shall the saviors of mankind guide the people with their knowledge, wisdom and effective teachings? To whom shall Vohuman, good thought, show inclination? I have chosen Thee, O Ahura, as my teacher and loving gospel.

Verse 4:

The followers of untruth try to prevent those who support Asha from advancing towards their sacred goal, i.e. truthfulness, righteousness and flourishing of the province and country. They are well-known for their unfriendly actions. The persons who oppose the followers of untruth, O Mazda, with heart and soul, he shall lead the world to real and true wisdom.

Verse 5:

The strong and wise man who welcomes with consideration a suppliant whether the followers of truth or untruth according to Law Divine, and/or out of love and humanity he is the follower of Asha and his life is full of rectitude and righteousness. He is a wise man, O Mazda Ahura, who saves the nine from going astray and soul destroying path, leading him to self-reliance and self knowledge.

Verse 6:

If a strong man does not guide a wicked person towards righteousness, he shall get ensnare by the followers of untruth. One who wishes victory for the followers of untruth and supports them shall himself become the follower of untruth; and one who represents the truthful man and loves them shall be regarded as righteous. This is the eternal law made down by Thee, O Ahura, since the day Thou didst create the human being.

Verse 7:

Whom, O Mazda, hast Thou appointed as my protector except Thine own Fire and Thy Vohuman, when the follower of untruth sets himself against me with violence? To the working of these two together, O Ahura, the Eternal Law of Truth shall be fulfilled. Do Thou declare clearly this sacred lore to me. O my Lord, so that my soul and conscience may realize this sacred truth.

Verse 8:

One who thinks of injuring Life, his wicked deeds shall not injure me but the result of this hatred shall recoil to himself. His deeds of hatred and wickedness shall prevent his self from knowing Perfect Life and performing good works. Anger and hatred shall nowise guard him, O Mazda, from an Evil Life which shall be his lot.

Verse 9:

Who is that Great One, the foremost teacher, who taught us that Thou art alone the most worthy to be invoked, and Thou art the holy Judge of all acts as Lord of Truth. We shall strive, O my Lord, to unveil the mysteries of life and the Eternal Law of Asha through Vohuman, and to get aware of the Law of Truth as declared by the Creator.

Verse 10:

The man or woman who performs the work which has been declared as the best by Thee, O Ahura Mazda, in this world, such a person shall enjoy Asha and Khashathra's reward (1) which is spiritual strength and serving of humanity. The said spiritual strength can only be achieved through Vohuman. I shall teach them, O my Lord, to worship Thee alone, and shall guide them when they march across the Chinvat (Judgement) Bridge (2).

Verse 11:

Kavians and Karapans, the devil worshipping priests and princes are united and try to destroy the spiritual or true lives of the people by their evil deeds; and when they approach the judgment bridge, they are ashamed of their souls and inner-selves which shall chide them as they fall down in the abode of untruth, where they are obliged to dwell forever.

Verse 12:

When relatives and strong progeny of the Turanian Fariyana show inclination towards Asha and strive for the advancement of life and prosperity of the world, then Fariyana shall weld them together through Vohuman and shall reveal to them Mazda Ahura's Law that leads to bliss and salvation.

Verse 13:

One who satisfies the holy Spitama Zarathushtra and helps him to fulfill his mission, verily that man shall be renowned as upright. To him Mazda Ahura shall grant the best life, and in wider circles shall his love and Vohuman extend. Him shall we regard, O my Lord, close knit with Asha (3) and in tune with Ahura's Law.

Verse 14:

Who is your righteous friend, O Zarathushtra, the follower of truth? Who is the person that would strive for the spreading of fame of the Magas Brotherhood? This person is certainly of Kava Vishtaspa, the brave king. I shall deliver, O Ahura, Thy heavenly message to the people, enabling them to live in such a way as to deserve Thy Abode i.e. the paradise.

Verse 15:

O, scions of Haechat Aspa (2) and Spitama, I shall now teach you something which is best for Ye to hear. It will enable you to know the wise from the unwise. Besides through good deeds, you shall reach Asha as specified by Ahura's Eternal Law.

Verse 16:

O, Frashaoshtra of the family of Hvogva (5), do guide the faithful devotees to perfection and light eternal, as we both do wish same; where truth, love and devotion are united; and good mind along with spiritual strength reign supreme; where Mazda Ahura dwells in His glory.

Verse 17:

O, Wise Jamaspa of Hvogva family learn this point that movement and activity are better than laziness and inactivity. Therefore, worship Him with full conscience and good deeds. Worship Ahura Mazda, who discerns the wise from the unwise and is Guardian of This World.

Verse 18:

The best I promise truly to the man who helps me whole heartedly in fulfilling my mission. I would offer my best love and gifts to such a person through Vohuman. However, I shall oppose him, who places himself in opposition to me. O, Ahura Mazda, I shall fulfill Thy wish since this is the choice of my mind and heart.

Verse 19:

Who so fulfills Zoroaster's best wish, he shall enjoy an Eternal Life as reward. His wishes and heart's desires shall be accomplished in this world. All this, O Mazda, Thou most wise, have revealed to me.

- (1) A life full of truth, righteousness and purity.
- (2) Chinvat or Sarat Bridge is the bridge of Judgement where good and bad are judged.
- (3) Lovers of truth and purity, and followers of law and discipline.
- (4) Great grandfather of Zoroaster.
- (5) The name of father and also family name of Frashaoshtra and Jamaspa. This is Hobub in Pahlavi.

Yasna 47

Verse 1:

One who is led by Thy Holy Spirit and Thy love, his thought, word and deed are good and in tune with truth. He shall be granted perfection and eternity by Mazda Ahura through his strength and love.

Verse 2:

One who led by Thy Holy Spirit lives the best life, his words shall be full of love and wisdom, and his hands shall fulfill the task of Armaiti through faith. His life shall be guided by one single thought that only Mazda is the source of truth.

Verse 3:

Thou art indeed, O my Lord, the Holy Father of Wisdom. Thou hast created this joy-bringing Mother Earth. When people go towards Vohuman and consult with him Thou shalt grant them peace, O Mazda; and Armaiti or faith shall be the protector.

Verse 4:

The wicked persons, O Mazda, who turn away from Thy Holy Spirit, they feel themselves ever-thwarted, but no truthful man shall ever act like that. The truthful person, though of small possessions and poor should be loved and respected, but followers of untruth, though of great possessions and power should be despised and regarded as wicked.

Verse 5:

The righteous shall enjoy, O Ahura Mazda, the best gifts promised by Thee, through Thy Holy Spirit. However, the false ones shall remain afar from Thy love, since their evil deeds proceed from their evil minds which darkens with black clouds of wickedness their bright sky of soul.

Verse 6:

O Lord of Life and Wisdom, through Thy Holy Spirit and Thy blazing Fire Thou shalt determine the fate of the two parties of righteous and wicked; and grant their respective recompense and penalty. By advancement of Thy fire of faith, truth and purity, O my Lord, the seekers of truth shall come to Thy Path.

Yasna 48

Verse 1:

Ultimately, on the day when truth conquers untruth, and when devils and their partners are unveiled of deceit and fraud forever, then Thy praise and devotion to Thee, O Ahura, shall increase, resulting in happiness and joy.

Verse 2:

Before the struggle in my mind begins, tell me, O Ahura and assure me whether the righteous person shall overcome the follower of untruth? Such is Thy Plan, no doubt, which is the final and great victory in life.

Verse 3:

The wise Lord of Life and source of goodness shall teach the wise and the righteous ones the best teachings, of which the mystic lover and teachers of philosophy are aware. Through wisdom and pure thought only, O Mazda, one can become Thy devotee.

Verse 4:

One who makes his mind better or worse, O Mazda, his deed, word and conscience shall follow sure. The path selected by one's voluntary choice, his will and faith shall also follow the same and shall be in tune with them. According to Thy wisdom, O Mazda, their destiny shall be distinct from each other.

Verse 5:

O Armaiti, do not allow the tyrants and that rulers rule over us, but let the good and just kings, guided by wisdom and good and clear understanding rule over us. Dedication to purity is best for man since his birth. We should toil for the Mother Earth and progress of the world, leading all the creatures on to the Light and the Truth.

Verse 6:

She, Armaiti, is indeed our safe refuge. She brings the soul strength and life renewed, the true qualifications of the pure mind. Mazda Ahura has clothed Her, the Mother Earth, with vegetation, and has covered Her with food for people, since the dawn of life. Such is the wisdom of Mazda and the Eternal Law of Asha.

Verse 7:

Keep hatred and anger far away from yourselves. Let nothing tempt you to violence. Hold on to love and good mind. Brilliant teachers, who wish to hold fast on to truth, shall lead the followers of truth to paradise, Thy abode, O Ahura, where the righteous people dwell .

Verse 8:

My yearnings, O Mazda, is for Khashathra, Thy spiritual power, yet more, I yearn for the blessings from Thee, O Ahura, for my followers and band of devotees. How greatly welcome shall be Thy

manifestation to the faithful followers of Asha through truth, enabling them to help the promotion of good deeds through Vohuman.

Verse 9:

How shall I know, O Mazda, that Ye rule over all, even over those who menace me. Reveal to me, O Asha the pattern of Vohuman and Thy love. Inform me of the way of enjoying Thy blessings, since a Saoshyants or a prophet should be well aware of the compensation allotted to him.

Verse 10:

When shall my friends arrives for spreading the faith, O Mazda? When shall they smite down the rotting mass of lie and greed from the world? The means by which the wicked Karapans (priests) falsely fascinate the people and the tyrant rulers rule over countries with evil intentions.

Verse 11:

When, O Mazda, Asha together with love and faith towards God shall come towards us, bringing peace and security with themselves, through self-control? When blood thirsty and wicked tyrants rush, who shall stand firm against them, and to whom shall come the Wisdom of Vohuman?

Verse 12:

The Saoshyants and Saviors of the world are indeed wise and follow duty's call guided by Vohuman. Their deeds are inspired by Asha and on in tune with Thy teachings, O Mazda. They are, in truth, vanquishers of hate and anger and producers of love and peace.

Yasna 49

Verse 1:

O Mazda, the greatest barrier in my way is Bandva, who by misleading the people always feels contentment. Come towards me, O Forgiving and Kind Lord, and grant me strength, enabling me to overpower him through Vohuman and save him from going astray, enjoying the good rewards.

Verse 2:

Indeed, the corrections of Bandva makes me anxious, since he teaches untruth and duplicity, keeping the people away from truth and purity. Never he shows love and faith towards God, and even not for a moment does he think of Thee with pure mind, O Mazda.

Verse 3:

O my Lord, Thou hast laid down that truth shall prevail and is profitable, but untruth shall frustrate and is harmful. Therefore, it is hoped that people would commune with Vohuman and renounce all contact with untruth and its followers completely.

Verse 4:

The evil-minded increase anger with their tongues which wag in gossip and cause envy and hinder the true workers. The doers of evil whose longing is not for good deeds are so tied up to untruth that they more resemble monsters wearing human shape.

Verse 5:

One who through his inner urge and self-sacrifice links his own self with Vohuman, such a person enjoys love of God and is wise through Asha. With the above-mentioned qualifications, he shall ultimately dwell, O Ahura, in Thy Eternal Realm.

Verse 6:

Earnestly do I urge Ye, O Mazda and Asha, to declare to me your Holy Plan, so that I may know the truth and reveal to the world that religion which has been inspired to me, O Ahura, by Thee.

Verse 7:

May all listen with pure thought and bright conscience to my words carefully, O my Lord. Bear Thou witness, O Ahura, when I proclaim to men Thy holy words, so that the friends and the self-reliant (1) may live in accordance with Lord's Law, and may sets a good example for comrades and co-workers.

Verse 8:

Grant to Frashaoshtra (2), O Mazda Ahura, the best blessings of Asha, namely the union with Him, and grant the same gifts to other people and my followers as well. May we serve the people through Khashathra, the spiritual strength, and may we be Thy sincere friends for all times.

Verse 9:

Let the Helper who is born to deliver mankind from difficulties listen to these teachings carefully, that truthful persons should never think of association with the followers of untruth and wicked ones. Those who are faithful and with conscience, O Wise Jamaspa, they are combined with truth and righteousness, and shall, ultimately, enjoy the best reward or paradise.

Verse 10:

With greetings to Armaiti, the symbol of faith, humility and inner wishes, I deliver to Thee, O Mazda, these precious gems, i.e. the souls of the pure-minded and righteous persons for Thy safe keeping, since Thou art the Great King and the Eternal Strength.

Verse 11:

The souls of tyrant kings, wicked persons, evil speakers, evil thinkers and followers of untruth shall return to hell, or the abode of untruth, since their inner-selves have gone dim and have turned away from the light of truth.

Verse 12:

What help shall come to Thy worshippers, O Lord, through Asha. Does Zarathushtra enjoy Thy help as well through Vohuman? I praise Thee, O Mazda Ahura, in my hymns and expect enjoying what Thou deemest the best.

- (1) Please refer to Verse 1 of Hat 32.
- (2) An intimate and faithful friend of Zoroaster and brother of Jamaspa.

Yasna 50

Verse 1:

From whom, would my soul enjoy any help, after my death? Who shall protect me and my friends and followers when in distress? O Lord of life and Wisdom, none but Thine Asha and Vohuman, symbols of Truth and pure thought, would solve my difficulty, when invoked sincerely.

Verse 2:

One who always thinks of his own safety and profit, how can he love the joy-bringing Mother Earth? The righteous man that follows Asha's Law shall dwell in regions radiant with Thy Sun, the abode where wise ones dwell.

Verse 3:

O Mazda, one whose guide in life is the spiritual strength of Khashathra and Vohuman shall surely reach Asha, the Source of Truth. Also, one who helps the progress and uplift of this world dominated by false ones shall receive the blessings of Asha, through the Lord's gifts.

Verse 4:

O Ahura, by chanting praises, I would worship Thee together with Asha, Vohuman and Khashathra as well. I aspirant, will stand upon the path of Truth and catch the notes which Thy lovers sing from Thy Abode on high.

Verse 5:

O, Lord of Life and Wisdom, and O Asha, pour down blessings upon Thy Singer and Prophet in the shade of help and love, enabling him to guide us upwards to Thy Light and Eternal happiness.

Verse 6:

O, Great Ahura, Zarathushtra, the lover of Asha, praise Thee loudly and anticipates that the Lord may always grant him eloquence of speech guided by wisdom. May the Creator teach and inspire me with the guiding principles of love through Vohuman.

Verse 7:

O, the Guardian of freedom and worthy of praise, O Lord of Life and Wisdom, I shall gain entrance to Thy Abode with praise and shall join Thee through Truth and Pure Thought. Do guide me, O my Lord, and help me in my tasks.

Verse 8:

O, Mazda Ahura, with chance that well up from my inmost heart, and with hands uplifted, I beseech Thee, O Mazda, and wish to approach Thee, as a faithful and humble friend, through truth and purity and wonder working wisdom of Vohuman.

Verse 9:

O, Lord of Wisdom and Lord of Truth, I shall return to Thee, chanting these holy hymns by deeds performed through wisdom and pure mind. Being well aware of my destiny I eagerly yearn to attain Thy Wisdom which is ancient and supreme.

Verse 10:

The deeds which I have performed during the days gone by and those that would be performed in future, may they all seem worthy in Thy sight. The shining of the sun and shimmering dawn of the days all reflect Thy Glory in accord with Asha, O Mazda Ahura.

Verse 11:

I would consider myself to be your praiser, O Mazda, and as long as I possess the will and strength I shall tread the path of truth and shall be the praiser of Thee. May the Creator of the world fulfill the best wishes of the righteous people which is progress and reform of the world.

Yasna 51

Verse 1:

Khashathra, the strength divine, is the most precious gift which drops like gentle rain upon our earth, urging the inner selves of those who dedicate their lives through Asha for the service of mankind. O Mazda, paradise is gained by good deeds. Therefore, I shall always try to fulfill good actions.

Verse 2:

First of all, O Mazda Ahura, to Thee and Asha, symbols of truth and purity, I dedicate my good deeds and then to Thee, O Armaiti, the symbol of faith and pure love. Teach me the strength of Thy will, O my Lord, and grant salvation which Vohuman brings to Thy faithful worshipper.

Verse 3:

Listen to the words of those, O Ahura, who with good work, true word and pure thought wish to join Thee. Of those persons to whom Thou hast been the First Teacher, inspiring them, O Mazda.

Verse 4:

Where doth Thy all embracing Love reside? Whence doth Thy compassion flow upon Thy faithful worshipper? Where shall we find Asha, the Truth. Where shall we find Thy Holy Armaiti, Love and Faith? Where dwelleth Thy most loving Vohuman, and where doth Thy strength of Sovereignty and Lordship, O Mazda, doth emanate?

Verse 5:

These questions are made by a humble and righteous leader, who wants to acquire a deep and good knowledge and to show the people that path of progress which is in tune with Asha. A leader, who like a just and powerful judge, may teach the truth through wisdom and bring blessings.

Verse 6:

The Lord of Life and Wisdom shall grant a reward, which would be far better than good, to a person who fulfills His wishes and helps the creation on its upward march. However, the person who does not fulfill His Wishes and does not strive for Mother Earth's progress, shall meet his retribution at the end, on the Day of Resurrection.

Verse 7:

O, Thou Creator of Our Mother Earth, the Water and the Plants, O Mazda, grant me Eternal Perfection, through Thy most Holy Spirit. Do grant me strength and stability, O my Lord, and reveal to me the Lord's teachings through Vohuman.

Verse 8:

I shall reveal, O Mazda, to the wise people Thy Heavenly Message, so that they may know what evil fate awaits the liars and wicked persons; and how the followers of truth and beneficent ones would enjoy happiness. That man alone shall enjoy contentment and happiness, who would expound Thy heavenly message to them.

Verse 9:

Both parties, O Mazda, i.e. the followers of Truth and false shall be put to test by Thy Blazing Divine Fire and this fiery test shall lay bare the fate of each group, indicating Thy Award. Completes frustration shall be the share of the false ones, but the followers of truth shall reap Thy blessings.

Verse 10:

The man who strives to lead the world astray and away from the path of truth, O Mazda, such a person is offspring of the poor-understanding and realm of the wicked ones. I invoke Asha for myself and my people, and hope he would come towards us with his loveful blessings.

Verse 11:

Who is that faithful friend, O Mazda, who would help Spitama Zarathushtra? He is the one who is enamored of love and is in search of Asha. He is with faith and an adherent of the Assembly of Brotherhood, devoted to Vohuman. He dedicates his life to the progress of the Assembly of Magians (1).

Verse 12:

The dupes of the False Ones, the Kavis, shall never convince Spitama Zarathushtra, during their lives, despite the fact that there are persons who with attempt, perseverance and fervent zeal can reach perfection and salvation.

Verse 13:

The followers of untruth distort the thoughts of seekers of truth indeed, and make their faith shaky, but over the Judgment-Bridge and on the day of resurrection their souls shall rebuke them openly for their bad deeds and words, and for their deviation from truth.

Verse 14:

Karapans or False Priests never show regard to Divine Laws and instructions. They try to lead to destruction the world through their false teachings and evil deeds; and ultimately, they themselves shall also go to hell, or the abode of untruth, as a result of their own false teachings.

Verse 15:

The reward which Zoroaster has promised the Magians and all the followers of this religion is Garo-Nemana or the House of Songs and Praise, the Paradise. This abode has been the House on High from Eternity, where Ahura Mazda dwells. This reward which is a divine blessing and can only be attained by pure thought and truth, I promise to you.

Verse 16:

Kavi Vishtaspa attained the reward through the spiritual strength of the Brotherhood and through the Chants of Love inspired by the Vohuman. The Wisdom, he got through Asha decreed by the Wise and Holy Ahura, the Wisdom which leads us to happiness and salvation.

Verse 17:

Frashaoshtra Hvogva dedicated his precious Self, the dearest thing, to serve the holy cause of Mazda's Faith. May the Almighty Ahura Mazda grant unto him the yearning of his soul, enabling him to attain Asha and realize the truth.

Verse 18:

The wise Jamaspa of Hvogva family yearning for the light of truth have chosen for himself the Divine Wisdom through Asha and attained to the spiritual strength through Vohuman. Grant us, O Ahura, those blessings that we may ever cling to Thee, O Mazda.

Verse 19:

Maidyo Mah of the Spitama clan is the man who dedicated his life to the advancement of Mazda's Faith with full understanding. He is the person, who strives to realize the spiritual life in its true sense and to teach the world the Laws of Mazda by his deeds and service to humanity.

Verse 20:

Of one mind and one will ye all, O Amesha Spentas (2) grant us your good gifts; teach us the Laws of Truth and good thought, so that love and divine faith may grow in our hearts. We worship Thee, O my Lord, with adoration and love, and yearn to attain the Eternal Bliss of Mazda.

Verse 21:

The devotee of Armaiti is ever pure and his thoughts, words, deeds, and inner self promotes the spread of truth. Through Vohuman and control of self, Ahura Mazda shall grant us His blessings (3). O, my Lord, for all these glorious blessings, I do pray to Thee and yearn for the said blessings.

Verse 22:

That man, who performs all his actions as an act of worship through Asha's Law, is deemed as the best by Mazda Ahura. Those who have been in the past and who are such at present, I shall, with reverence, recall them by name, and shall try to reach their high position by righteous deeds.

(1) Assembly of Magians or Assembly of Brotherhood was formed by persons who had full faith in Zoroaster's teachings and hardly strived for the improvement of the world, under his leadership. Its important members were Vishtaspa, Frashaoshtra, Jamaspa and Maidyo-Mah.

(2) The words of one mind and one will always mean Amesha Spentas and in this Verse also it conveys the same meaning in absence of the word of Amesha Spentas.

(3) Ahura's blessings are peace of mind and conscience; enlightenment of heart, will power, freedom from want of material wealth and enjoyment from contentment and eternal happiness.

Yasna 53

Verse 1:

Every wish of the prophet Zarathushtra Spitama have been fulfilled in the best possible manner and Ahura Mazda, the Lord of Life and Wisdom, has granted him the best blessings, i.e. a happy, prosperous and holy life through all Eternity. Even those who have opposed him have learnt to pay him reverence and follow the good religion in every word and action.

Verse 2:

So, let all strive with thought, word and deed to satisfy Mazda. Let each one choose to perform good deeds as his worship. Kavi Vishtaspa, the faithful devotee of Zoroaster together with Maidyo-Mah and Frashaoshtra are treading the path of Truth and have chosen the Faith inspired and revealed by the Saoshyant (1), or the Savior of Mankind, taught by Ahura.

Verse 3:

O, Pouro-Chista (2) of Spitama's House and of Haichatspa's Family; O, the youngest offspring of Zoroaster; Mazda Ahura has bestowed upon you as husband and Lord, the person who has deep attachment to Vohuman and Truth. Therefore, consult with your inner self and wisdom, and act through Armaiti, i.e. pure love and intuition.

Verse 4:

I shall love the person who has been appointed as the Father and Master of Relatives and Tokhshagaran, and shall accept him as my husband. May I be a righteous, noble and deserving wife, and may I enjoy a life enriched by Vohuman. May Mazda Ahura grant me the blessings of enjoying the wise teachings of the good faith for all the ages.

Verse 5:

These words I speak to you, maidens, and newly wed husbands, and hope you will bear them in your minds carefully. Understand them deep within your souls and live always full of love with pure mind. Try to surpass each other in truth and righteousness. Thus each one of you shall, indeed, reap the reward of joy and happiness.

Verse 6:

Hear and give heed to these truths, O, men and women. Strive to avoid the lures of this material life and stop the progress of untruth and deceit. Tear away your attachment with untruth and know that the happiness achieved by untruth and woeful end of others shall bring forth nothing else, but pain and woe. Wicked persons and despisers of truth, who look forward to the destruction of righteous people, actually pervert their spiritual lives and prevent the peace of their inner souls.

Verse 7:

When you come within our Brotherhood, and as long as love and faithfulness exists in the hearts of you two young pairs (wife and husband), whether you strive for this live or the next, you shall reap the best rewards. However, should you leave this Brotherhood and be deluded by the spirit of untruth, then grief and woe shall be your final words.

Verse 8:

The evil doers and wicked ones, indeed, shall finally be deceived and stung by men's ridicule, chiding themselves. May men and women helped by good leaders and just kings enjoy peace and rest in their own clans and villages. May deceit and tribulation which drag down mankind to destruction disappear from this world. May the Almighty God, who is the Greatest of All, come to our help, as soon as possible.

Verse 9:

The evil believers and evil-minded persons hate the good and pure people. They look down upon respectable persons. They are slaves of desire and despisers of righteous ones, despite their struggle with their inner-selves. Who is that Righteous Lord, who shall oppose the wicked persons with all his life force. O, Mazda, it is only Thy Spiritual Strength, or Thy Khashathra who can bring strength to the righteous meek, (3) help them and bestow upon them the best reward.

(1) Saoshyant refers to Zoroaster himself.

(2) Pouro-Chista, the daughter of Zoroaster.

(3) Righteous meek are persons who are materially poor, but spiritually powerful and rich.

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