

Weekly Zoroastrian Scripture Extract # 193 – Oppose the wicked persons and Ahura will bestow strength to the righteous meek - Vahishtoisht Gatha, Yasna 53 Verse 9

Hello all Tele Class friends:

As we presented in our last WZSE #192, Zarathushtra enquires of Ahura Mazda, in Vendidad, “How shall I fight against the Druj (evil) that rushes from the dead and defiles the living?”

To this Ahura Mazda replies, “**Say aloud those words in the Gathas that are to be said twice....thrice.... four times**”. (Vendidad Fargarad 10.1-2)

(Please wait for the next WZSE #194 for the details about all the Gatha verses to be recited per Ahura Mazda’s advice).

Per Ahura Mazda’s reply to Zarathushtra, the following 4 verses in the Gathas, should be recited thrice to fight against the Druj:

Ashem Vohû.... vahishtaâ ashem - Ha 27.14	(please see: wzse26)
Yéh sévishto .. kahyaaîchît paîtî - Ha 33.11	(please see: wzse192)
Hukshathrotémaai ... vahishtaâ - Ha 35.5	(please see: wzse184)
Duzvarénaaîsh .. drigaovéh vahyo - Ha 53.9	(current WZSE #193)

We have covered the first 3 verses to be recited thrice in our previous WZSEs as shown above.

So, today we will present the last verse above, also the last verse of Vahishtoisht Gatha, Yasna 53 Verse 9:

Gatha Vahishtoisht – Yasna 53 Verse 9 - AVESTA PRAYER

[\(Please hear the attached .mp3 file for its recitation\)](#)

Duzvarénaaish vaéshô raastî tôi narépîsh rajîsh,
Aéshasaa déjit-arétaa péshô-tanvô.
Kû ashavaa Ahurô, yé îsh
Jyaateush hemîthyaat vasé-itôîshchaa;
Tat Mazdaa tavaa khshathrém yaa
Erézhejyoi daahî drigaovéh vahyô.

(Recite 3 times).

Gatha Vahishtoisht – Yasna 53 Verse 9 - English Translation :

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 Khshathra
who can bring strength to the righteous meek,
help them and bestow upon them the best reward.

(Translation of *Gathas the Holy Song of Zarathustra, from Persian into English* by Mobed Firouz Azargoshasb, March 1988, San Diego, California.)

SPD Explanation:

1. Dr. Taraporewala in his opus, *The Divine Songs Of Zarathushtra*, states on page 855 – 856 ; “pesho-tanvo – this is the only occurrence of the term pesho-tanu in the Gathas. But in later Avesta, specially the Vendidad, it occurs fairly frequently. According to Bartholomew the term signifies ‘one whose body is forfeit’, in other words a person whose sins deserve punishment by death. This is certainly the sense in the Vendidad, where it is stated that there is no atonement for such sins except death and Bartholomew has given an exhaustive list of these sins. I think that in the Gathas we cannot import the later sense the term acquired in the Vendidad, and that it might be better to take the literal sense of the term. So pesho-tanu would mean ‘one whose Self is struggling’, and has not reached attainment. ... It is remarkable that in Yasht 24 (Vishtaaspa).4 a son of Vishtaaspa is mentioned as bearing the name Peshotanu. He is one of the seven ‘Immortals’ mentioned in Denkard 9.16.15.”
2. In Kangaji *Avesta – Gujarati – English dictionary*, on page 333:

http://www.avesta.org/kanga/dictionary_opf_files/358KAGEDict%20p333%20peshosaara.jpg

two meanings of the word Pesho-tanu are given. The first one is: a sinful or criminal body

and the second one: Peshotan, a son of King Gushtaaspa, and the head priest of Kangdez. Besides the word Pesho-tanvo in the above verse from Vahishtoisht Gatha, it is mentioned only one more time in Avesta in Vishtaaspa Yasht 24.4. He was made to drink the consecrated milk by Zarathushtra and consequently became immortal. Sanjana priests still remember him as Dastur Peshotan raa in Sanjana style Doaa Tandoorasti.

3. According to Kangaji: “This last line of the verse 9th above somewhat resembles to the last line of ‘Ahunavar’ (Yathaa Ahu Vairyoy) prayer (dregubyo dadat vaastaarem).”

May the Flame of Fellowship, Love, Charity and Respect for all burn ever eternal in our hearts so we can do HIS work with humility, diligence and eternal enthusiasm!

Atha Janyaat, Yatha Aafrinaamahi! (May it be so as we wish!)

(Aafrin Pegaamber Zartosht, from [Ervad Kangaji Gujarati Khordeh Avesta Baa Maaeni](#) – Page 424, adapted Aafrinaamahi - we wish instead of Aafrinaami – I wish, in the original)

Love and Tandoorasti, Soli