

Weekly Zoroastrian Scripture Extract # 261: Zarathushtra expresses his reverence for Ahura Mazda - Spentaa Mainyu Gatha, Yasna 50 - Verses 10-11

Hello all Tele Class friends:

Our Vakhshur-e-Vakhshuraan Zarathushtra Spitamaan composed in poetic Gathic Avesta 5 Gathas with 17 Haas (chapters). The fourth Gatha is called Spentaa Mainyu (Pahlavi: Spentomad) and consists of Yasna Haas 47 – 50.

Gatha Scholars have translated Spentaa Mainyu as Holy Spirit, Beneficent Spirit, Bountiful Spirit and Progressive Mentality.

Scholars explained Spentaa Mainyu in different ways. Our eminent ZAGNY scholar, late Prof. Kaikhosrov D. Irani states: (<http://www.zarathushtra.com/z/gatha/dji/The%20Gathas%20-%20DJI.pdf>)

“Ahura Mazda meaning the Wise Lord, is the Divinity of Gathic theology. He is the Creator and the Source of Goodness. The two opposed Spirits, Principles, or Mentalities:

1. Spenta Mainyu, meaning the bountiful or progressive spirit in the ethical dualism, it is the Good-Spirit.
2. Angre Mainyu is the spirit of destruction or opposition. In the doctrine of ethical dualism it is the Evil Spirit. Although the concept is used, this term itself does not appear in the Gathas. It was employed a little later in the Avestan literature.”

Our very good friend Dina G. McIntyre explains: (<http://www.zarathushtra.com/z/article/dgm/vol3.htm#volume3>)

“That spenta mainyu, the benevolent spirit, is a part of the Wise Lord, and operates at the divine level cannot, I think, be doubted. The Gathas are full of instances in which he is so identified.” She further states: “the benevolent spirit represents love, support, a built-in guidance system, assisting us to quest for truth and meet the exigencies of life by attending with good thinking. “

As mentioned above, Spentaa Mainyu (Benevolent Spirit) Gatha consists of 4 songs: Yasna 47 – 50.

We covered its first verse, Yasna 47.1, in WZSE #14 at: <http://www.avesta.org/wzse/wzse14.pdf>

We also covered its next two verses, Yasna 47. 2 – 3, in WZSE#129 at: <http://www.avesta.org/wzse/wzse129.pdf>

We also covered its Yasna 47. 5 – 6, in WZSE#143 at: <http://www.avesta.org/wzse/wzse143.pdf>

We also covered its Yasna 48. 1 – 2, in WZSE#130 at: <http://www.avesta.org/wzse/wzse130.pdf>

We also covered its Yasna 48. 11 – 12, in WZSE#201 at:

<http://www.avesta.org/wzse/wzse201.pdf>

Today, we will cover Gatha Spentaa Mainyu's last 2 verses, Yasna 50.10 – 11:

This is what Prof. K. D. Irani has to say about this last Haa of Spentaa Mainyu, Yasna 50:

“Spenta Mainyu 4 [Y .50]. This is a powerful poetic expression of the Prophet's reverence for Ahura Mazda, with a feeling of conviction regarding the support he expects from Him. The Ha evinces the Prophet's sense of vindication, as well as his acceptance by Ahura Mazda. The Ha ends with a reaffirmation of the commitment to restore this existence to its ideal state envisioned in the Truth and realized by the Good Mind.”

(*Gathas – The Hymns of Zarathushtra* – D. J. Irani, Introduction by Prof. Kaikhosrov D. Irani – Page 12, available at: www.zarathushtra.com)

If you study Yasna 50, the above referred reverence of Ahura Mazda by Zarathushtra is quite evident. And it is summarized by Zarathushtra in the following last two verses of this Spentaa Mainyu Gatha:

So, here are the last two verses of Spentaa Mainyu Gatha, Yasna 50 – Verses 10 - 11:

Zarathushtra expresses his reverence for Ahura Mazda – Spentaa Mainyu Gatha – Yasna 50 – Verses 10 – 11

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

10. At yaa vareshaa yaachaa paîri aaîsh shyaothanaa,
Yaachaa vohu chashmaam arejat mananghaa,
Raochaao khéng asnaam ukhshaa aeûrûsh,
Shmaakaai ashaa vahmaai Mazdaa Ahuraa.
11. At véh staotaa aojaaî Mazdaa aaonghaachaa,
Yavat ashaa tavaachaa ísaaîchaa,
Daataa angheush arédat Vohu Mananghaa,
Haithyaa-varshtaam hyat vasnaa frashotemém.

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10. And the acts which I will perform
and those which before this I have performed,
and those which being inspired by Vohu Mano
are worthy in Thy eye, the rays of the Sun,
the shimmering Dawning of the days all
are by Eternal Law for Your Glory, O Mazda Ahura

11. And I would consider myself to be
and will be Your praiser, O Mazda,
as long as through Truth I wield the power and have the will;
the Laws of Life accomplish through Vohu Mano
the fulfilment of that complete renovation as is the Will of Ahura.

(Dr. Irach J. S. Taraporewala – *The Divine Songs of Zarathushtra* - Pages 759 - 761)

SPD Explanation:

1. Dr. Purviz Kolsawalla in his thesis states for the above verse 10:
“All acts inspired by righteousness and good mind are deemed as worthy before Ahura Mazda. These acts can then be considered as radiant as the shining sun, the dawn, the stars in heaven in their righteousness.”
2. For the above Verse 11, he further states:
“The only way a person can accomplish the worthy desire of wielding power and the freedom of will is through Ahura Mazda's help.”
3. He further states for the last line of this Gatha in Verse 11:
“The last line of this Haiti is " **Haithyaa-varshtaam hyat vasnaa frashotemém**" which means that "**true actions make life most renovated as Ahura Mazda wishes**". This line is recited by all Zarathusthis when tying the Kushti (in “Khshnaothra Ahuraheh Mazdaao, Taroideeteh Anghraheh Mainyeush, Haithyaa-varshtaam hyat vasnaa frashotemem”) - the sacred girdle as a reminder of Asho Zarathustra's determination to maintain a renovated world through continuous refreshing and modernization. The person reciting this prayer also provides a stimulation to this world and is a partner in this task.”
4. Prof. S. Insler states in his book – *The Gathas of Zarathushtra* – Pages 302 – 303, about these above two verses:
“The final verses 10 and 11 focus on Ahura Mazda's Creative Powers. Zarathustra first mentions that the visible accomplishments of the Wise Lord, such as the sun and the moon, are reason enough to merit praise for the Wise Lord's fundamental creative character. But, as Zarathushtra implies, these are to serve as signs to mark the Wise One's more subtle creation of the moral values of truth and good thinking, for which a true and understanding man like the prophet shall eternally swear his devotion and respect to the Lord. Such allegiance must compel the Wise One to aid in establishing these very qualities in the world of man and thereby to elevate the life of man through truth and good thinking.”
5. Dr. Kolsawalla further states at the end of Yasna 50:
“In Ahunavaiti Gatha the Prophet has sung about the Maanthra of Ahunavairyā, received from Ahura: The Code of Conduct. The Ushtavaiti Gatha is the Divinity of Righteousness through Ashem Vohū Maanthra. The third Gatha shows how the Holy Spirit, Spenta Mainyu works out Ahura Mazda's plan in this world to establish Righteousness and to show the man the ultimate deliverance.”

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!

In HIS Service 24/7!
Atha Jamyat, Yatha Aafrinaamahi! (May it be so as we wish!)

Love and Tandoorasti, Soli