

## **Weekly Zoroastrian Scripture Extract # 285: Through Thy Vohu Mana, Inspire us to overcome this evil Bendva – Spentomad Gatha – Yasna 49 – Verses 1 - 2**

Hello all Tele Class friends:

Our own Vakhshur-e-Vakhshuraan Zarathushtra Spitamaan, in his 17 Gatha songs, mentions the names of historical persons from Iran, starting with King Jamshid, the son of Vivanghaan, of the Peshdaadian Dynasty, King Vishtaaspa, his benefactor, of the Kyaanian Dynasty, his ministers Frashaoshtra and Jamaspa Hvogava, and his own forefather Haechataspa, and his own youngest daughter Pouruchisty, etc.

All of the above were his very faithful followers.

One evil person who was the greatest barrier in his way was Bendva, who was misleading the people in evil ways. He is mentioned in only two places: in the first two verses of Yasna 49.

Dr. Taraporewala in his opus: The Divine Songs of Zarathushtra, states:

Mills (and following him Kanga and Bartholomew) take this as the name of a Daeva-worshipping chieftain... Mills has a long note on this word: 'A border chief, Bendva by name, had proved himself too formidable (mazishto) for the moment, and the holy Faith knows how to beg for vengeance on the armed Druj-worshipper. ....' My personal view is that Ahura Mazda is above all *spiritual*, and that therefore the weapons He and His worshippers would use *not* be earthly swords and spears.

Dr. Kolsawala in his Ph. D. Thesis gives the translation of these verses by 19 different scholars and many of them are quite different from one another.

So today, we will present the first two Verses of Yasna 49 about this Druj-worshipping Bendva:

### **Through Thy Vohu Mana, Inspire us to overcome this evil Bendva – Spentomad Gatha – Yasna 49 – Verses 1 – 2**

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

**(1) At maa yavaa bendvo pafreh mazishto,  
Yeh dush-erethrish chikhshnushaa ashaa Mazdaa;  
Vanghuhi aadaa gaidi moi aa-moi arapaa,  
Ahyaa Vohu aaosho vidaa Mananghaa.**

**(2) At ahyaa maa bendvahyaa maanayéitî,  
Tkaésho dregvaao, daïbitaa ashaat raarésho,  
Noit spentaam dorésht ahmaaî stoî Aarmaîtîm,  
Naédaa Vohu Mazdaa frashtaa Mananghaa.**

## Through Thy Vohu Mana, Inspire us to overcome this evil Bendva – Spentomad Gatha – Yasna 49 – Verses 1 - 2

(1) To me who has endeavored to win over the disaffected to the cause  
of Truth,

To me, the opposing Bandva has been a stubborn foe!

Come to me with Thy gift of helpful grace, O Mazda!

Through Thy Good-Mind inspire us to overcome this evil!

(2) The teachings of this evil Bandva has long hindered me in my  
work.

This harmful man has fallen away from Truth and Right!

He cares not that Armaity's right-mindedness brings prosperity,

Impervious is he to the influence of the Good Mind!

*(The Gathas – The Hymns of Zarathushtra – D. J. Irani – [www.zarathushtra.com](http://www.zarathushtra.com))*

### SPD Comments

1. Many scholars think that Bendva is a proper noun of a Druj-worshipping formidable border chief who gave lots of problems to Zarathushtra in his Divine Mission.
2. However, scholars like Dr. Taraporewala and others think it is not a proper noun, and translated it as: “corruptor” or “destroyer”.
3. 3. Dr. Taraporewala translates these two verses as:

(1) But ever the Corruptor resists me most stubbornly,  
me who wishes to win him over through Asha from his evil ways,  
O Mazda, come unto me with Thy good reward;  
unto me O Merciful One, may I achieve through Vohu Mano his defeat.

(2) Indeed, this Corruptor makes me anxious,  
his teaching, following Untruth, through duplicity excludes one from Asha;  
never at any time does he uphold Holy aramaiti for Asha's sake,  
nor ever does he commune, O Mazda, with Vohu Mano.”

4. Dr. Kolsawala in his Ph. D. Thesis states:

Greatest of obstructions mankind faces towards progress is from narrow minded religious zealots who by their persistence stop people from taking the right path. Because of their bigotry they do not think in a calm, logical way with a clear mind. Their evil mind creates false beliefs and because they are restrictive, they hinder a productive society. When a group of bigots create hindrance they become like parasites.

It is the duty of a righteous person to turn away from such people. One does that by devotion and prayer and maintaining a balanced viewpoint.

Law and order should always prevail.

In this verse (Yasna Haa 49) Zarathushtra advised two of his closest disciples, Frashaostra and Jamaspa. They had accepted his religion. He wanted them to know that from now on, they were united with righteousness. They and others like them live in the Abode of Good Mind in which peace and prayers exist in an Immortal environment.

5. Khabardar mentioned that Bendva could be a Proper name as a first name or a surname. As a common noun the word could be derived from **bhindû** meaning destroyer. However, in the Gathas the word is a proper name of a head Priest who was powerfully antagonistic to Zarathustra.
6. However, Prof. Insler has a completely different viewpoint about these two verses. He believes the word here refers to Zarathustra in this passage. As he sees it following Zarathustra's typical method of composition this verse is in direct antithesis of the next. Here Zarathustra complains that he has been falsely judged to be a terrible afflicter of the folk, even though he has tried to protect the helpless from the real hazard. In the following verse he mentions who the true afflicter is and why. In Ha 44.12, Zarathustra similarly raises the question of whether he or the deceitful person is to be considered evil.

**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 Jamyaat, Yatha Aafrinaamahi! (May it be so as we wish!)**

Love and Tandoorasti, Soli