

Weekly Zoroastrian Scripture Extract # 91 – Zarathushtra outlines in detail his view of human behavior - Ahunavaiti Gatha - Yasna 31.11-12

Hello all Tele Class friends:

As mentioned in our previous weekly, Zarathushtra's 17 songs in five Gathas are tucked inside the 72 Has (chapters) of Yasna from Ha 28 upto Ha 53, with some Has in between.

Ahunavaiti is the first and the longest Gatha consisting of 7 songs from Ha 28 – 34.

In the previous WZSEs, we have covered verses from first three Has of this Gatha.

In previous weekly #89, we covered the first 2 verses of his 4th song, Yasna 31. It is the longest Gatha Ha with 22 verses.

Today, we present verses 11-12 of this Ha, Yasna 31, which are connected by the same thoughts of Vakhshur-e-Vakhshuraan Zarathushtra.

Dr. Stanley Insler, Yale University, explains:

“At Yasna 31.11-12, Zarathushtra outlines in detail his view of human behavior.

He informs us in these verses that a person normally has desires and ideas, and that when he is free and not under the domination of another's will, these inclinations and notions are manifested in the words and actions of his conduct.

Further, we are told, that the expression of these individual preferences are motivated by two forces. On the one hand, it is an individual's heart that gives vent to his feelings; on the other hand, it is his mind that governs his thoughts about matters.

In short the prophet informs us that we are driven by two parallel dynamics that shape our behavior in this world, and he adds, with his typical insight, that we are motivated by these forces regardless of whether we speak rightly or wrongly about our inclinations and ideas, or whether we know better or not.

One needs only to reflect upon the wide scale existence of hatred and prejudice in the world today to understand how keenly Zarathushtra perceived the basic nature of human behavior.” (And let me add 3500+ years ago!!)

(Dr. Stanley Insler - An Introduction to the Gathas of Zarathushtra – Volume 1 – Human Behavior and Good Thinking - Editor: Dina G. McIntyre:
<http://zarathushtra.com/z/article/dgm/index.htm>)

Hence, today we will present to you these 2 verses from Ahunavaiti Gatha Y31.11-12:

**Zarathushtra outlines in detail his view of human behavior
- Ahunavaiti Gatha - Yasna 31.11-12**

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

**(11) Hyat ne Mazdaa paourvim
Gaethaoschaa tasho daenaoschaa,
Thwaa mananghaa khratushchaa,
Hyat astvantem dadaao ushtaanem,
Hyat shyaothnaachaa senghaanschaa
Yathraa vareneng vasaa daayetey.**

**(12) Athraa vaachem baraiti
Mithah-vachaa vaa eresh-vachaa vaa,
Vidvao vaa evidvao vaa;
Ahyaa zeredaachaa mananghaachaa,
Aanush-hakhsh Aarmaitish mainyu
Peresaaite yathraa maethaa.**

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

**(12) Therefore, every one announces his or her belief,
whether false speaker or true speaker,
whether lightened or unlightened
and wherever doubt exists Aramaiti shall appeal to the soul for guidance.**

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

SPD Explanation:

1. Dr. Kolsawalla in his Thesis states: "He (Zarathushtra) does not ignore the evil people in this world who have strayed and who need to be shown the Right Path. Unless the evil people see the light and reform, the final renovation of this world can not take place. The social, economic and spiritual evils could not be removed."

2. Dr. Insler mentions that this Ha focuses on the precepts of Ahura Mazda and

the benefits it would bring if they are brought to realization in this earthly world. Zarathustra analyses the essence and character of the moral principles created by Ahura and offer them as a salvation for mankind. He also explains how the deceitful will be punished for hindering the work of truth and good thinking in this world.

3. Dr. Taraporewalla in explaining the word “Daenaoschaa” in the Verse 11, which comes from the original word ‘Daenaa’, states: “according to Andreas, the word is ‘that part of our being that perceives and thinks’. ... In later Avesta texts we get other secondary senses, one of which is ‘conscience’. This is because ‘conscience’ enables us to perceive what is right and what is wrong and it is closely connected with the emotional part of our being, and corresponds to Sanskrit ‘antahkarana’ (the inner sense). This is also the sense of the later Pahlavi word ‘den’ ... and Modern Persian ‘din’ (in Parsi Gujarati also). Both in Pahlavi and in Persian, the word means ‘religion’.”

Thus he gives the origin of much used word by us “Din”.

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 Jamyat, Yatha Aafrinaamahi! (May it be so as we wish?)

Love and Tandoorasti, Soli