

---

# ZARATHUSHTRA'S THEORY OF CREATION

## GATHA YASNA 44

Fariborz Rahnamoon

---

Gatha Yasna 44 is the form of Question and Answer, which Socrates later copied. <sup>1</sup> As should be, Zarathushtra himself answered the questions. Unfortunately, translators have translated them in the form of UN-ANSWERED questions. The original translators have either missed seeing the answers or preferred not to see them for fear of blasphemy. Every translator after that has gone in their footstep.

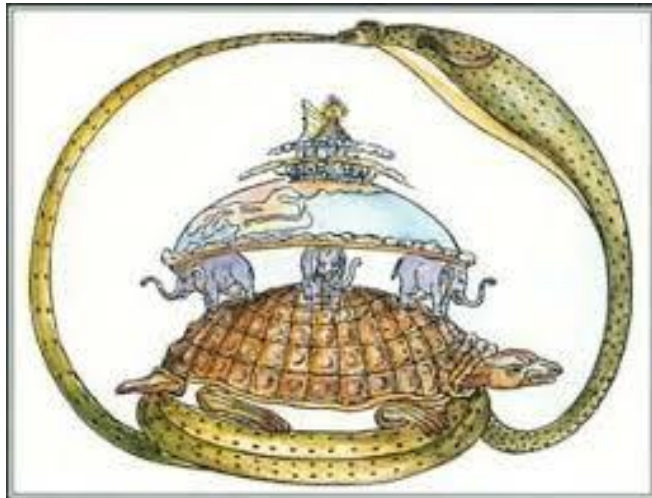
The common comment we see in these verses is:

*"Zarathushtra asks many questions to Ahura Mazda in his Gathas, but Ahura Mazda never answers him".* <sup>2</sup>

*"These are profound questions, and Zarathushtra acknowledges Ahura Mazda as the sole Creator of all the above things in the world."*

**None of these is true.** A straightforward translation reveals a very intelligent scientific and cultural discourse, which translators cannot believe. So they moved the words around and inserted their thoughts into the translations. Everyone agrees that Yasna 44 is about Creation; هستی. To understand it, we have to go back to the time of Zarathushtra, 3760 years ago and read the verses in light of those ancient creation theories and beliefs. In Yasna 44, Zarathushtra questions those superstitious theories and then answers them scientifically.

For example, in ancient mythology, Earth was held in place by the elephants carried by a tortoise who sat on a snake that held the sky. The Greeks later believed that God ATLAS held the Earth in place.



Thus, in Yasna 44.4, ancient beliefs such as these are being questioned. Zarathushtra the Sage, the Realist who was far ahead of even our times, is very clear about who is holding

*The Earth down, and the Sky from falling down*

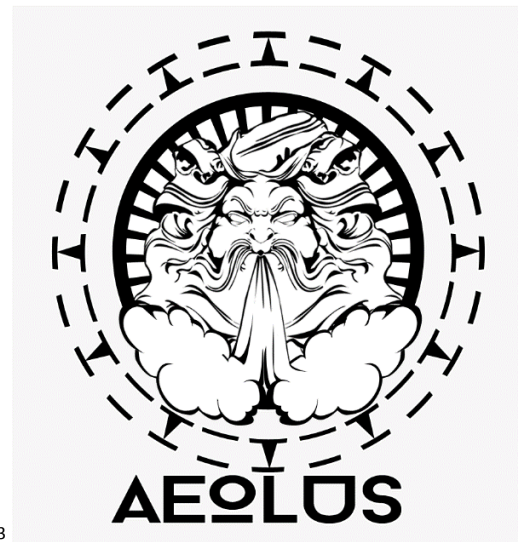
His answer is in just one word “**KAS-NA.**”

Again, he asks the questions

*Who water and plants,*

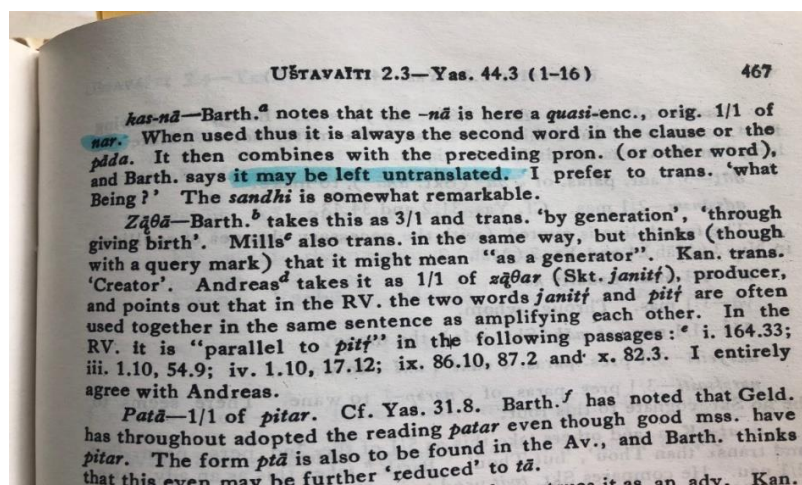
*Who to wind and dark clouds, imparts swiftness,*

Again the answer is in just one word “**Kas-Na.**”



3

Now let's see what scholars say about KAS NA and its meaning.



4

Professor Bartholomae has taken the liberty to say NA of KAS NA should be read as **NAR**, meaning Male or Men. But then he says it is better to leave it **UN-TRANSLATED**.

Dr Taraporewala and a few others have translated KAS NA as “What Being”. Because they believe that the **S** in the KAS is a “*sandhi*” (*just a sound*), so the actual word is **KA**, but at the same time, they accept Bartholomae’s presumption that NA is NAR. Therefore, KAS NA becomes **KA NAR**; the meaning is WHAT BEING or WHAT PERSON.

But **KA** means WHO, which is the same as WHAT PERSON and is used in the same verse twice. So why would Zarathushtra see the need to presumably add an **S** and drop the **R** and say KAS NA instead of just KA if he meant to say the same thing? Some will argue that it was to rhyme his poem and for other poetic and grammatical reasons.

The Avesta language is not as dead as scholars would like us to believe. For example, the word “**KHSH**” *خش* as in (*Khsh-athrem, Khsh-ma-vato, Khsh-nu-tem*) is used to this day in the Z-Dari language. The word KHSH means NICE and GOOD and is also used in the Persian language as spoken in Yazd (*Yazdi dialect*) by the general population.

Today it is commonly said, KAS E NA BOOD کسی نبود There was Nobody KAS E HAST کسی هست Is there someone, and there are idioms, KAS O KAR and KAS O NA KAS. Similarly, KAS کس is in use today and means SOMEONE SOMEBODY; of course, NA means NO in many languages. KAS NA is also in use in the Kurdish language.

Therefore, **KAS NA** means **NOBODY** or **NO ONE**

Professor Bartholomae said KAS NA better be left **UN-TRANSLATED**. Why? Because maybe he knew the world was not ready for it. We still believe in Tooth Fairies and Flying Reindeer. We label those who believe otherwise as Blasphemous.

We know it is GRAVITY holding the Earth in place, but we BELIEVE that if it is not the Elephants or Atlas, God is holding it in place.

Zarathushtra raised the question, which he answered in the same verse, by saying **KAS NA**, but it is not to our liking, so we take the liberty to drop the **S** and add an **R**.

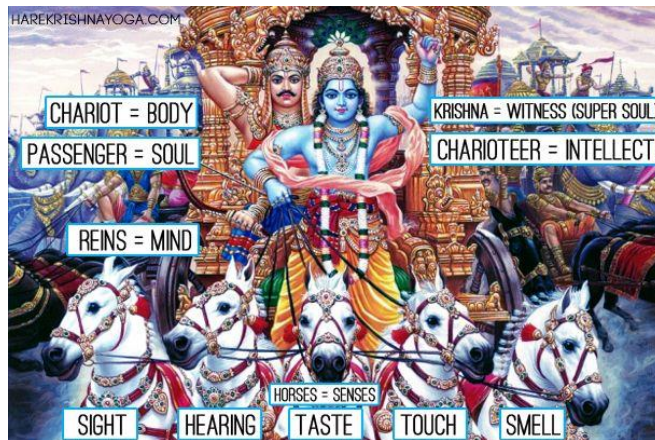
In **44.3**, he tackles the theory of Creation. Among the ancient Aryan belief system, human-like gods created the universe. Depending on the sect, each element had a god; for example, Bramha is the creator of the universe, Varuna is the god of water etc. Later this trend of thought consolidated, and we have God Almighty single-handily creating the world in seven days.

To these theories, Zarathushtra again says, “**KAS NA ZANTHA**”, “No Body gave birth to”. The Earth has evolved. No person is involved, and the Earth was not made in days, Not Born.

Similarly, in 44.18, there is mention of a gift of 10 horses, and some scholars relate it to the trading of animals. Others associate the 10 ASPA with followers of Zarathushtra who have ASPA in their names, like Vistaspa, Jamaspa, etc. They mistranslated the verse by moving the words around to form a sentence that establishes their idea.

If you check ancient Aryan mythology, horses represented the senses, and the gods drive them.

In this verse, Zarathushtra points out that having the gift of ten senses by itself is not enough, and God is not the driver. It is necessary to use them with the help of WISDOM and achieve Haurvata Wholeness, Perfection in our profession, leave behind a legacy, and become Ameretat, immortal in the memory of generations.



Zarathushtra was a Sage, a Realist, a man of Science, a Mathematician, and a man who studied Asha. **We should be proud that 3760 years ago, Zarathushtra knew what the modern world is in the process of discovering.** Zarathushtra says that the truth is in Asha BUT look for it with a Good Mind. (Yasna 44.1)

WHY LOOK FOR THE **TRUTH** WITH A GOOD MIND?

Because you don't want to discover the BAD ASHEM

Fusion in the Sun is **Ashem VOHU**, but it is Bad Ashem on Earth. We looked for it with a Bad Mind (Ahri-Mana) and discovered it, so now we have the dreaded Atom Bomb.

Aristotle established that humans have five senses, and despite modern science counting upwards of 33 senses, we still believe in Aristotle. We follow the Greeks and use only the sense of Hearing. We believe what we hear. Zarathushtra advises the use of all ten senses, that too with Wisdom. He wants humans to be seekers, not Believers. You believe what you cannot prove.

Here is a word-by-word translation. Compare it with any translation you may have. If you know the Z-Dari language, pay attention to the Avesta words; you will recognize many.

My only contention is why we have to move the words around to form a sentence when leaving them in the order of the Avesta Text makes sense; although it may not be in line with our belief, it is in line with modern science, which of course, to many is blasphemy.

*Tat Thaw Peresa*

**That you ask**

*Aresh Moi Vaocah*

**Truly I say**

*Ahura Nemangho aa*

**Towards Creation, pay respect**

*Yatha Nema Khshma Vato*

**Just like we praise with Good words**

*Mazda Fryai Thwavanas Sakhyat Mavaite*

**Wisdom is a friendly worthy educator to us**

*At Ne Asha Frya Dazdyai Hakurena*

**So also, to us, Asha as a friend will impart assistance**

*Yatha Ne A Vohu Jimat Manangha*

**When (provided), we bring Goodness to our Thoughts**

ZARATHUSHTRA -GATHA Yasna 44.1 (FR)

#### EXPLANATION

Pay respect to Creation with your Good Deeds. It is not enough to praise Creation with Good Words. Creation is used as a noun to describe what exists in nature. Wisdom is a friendly educator to us, and Asha is the reservoir of knowledge ready to assist, provided we seek that knowledge with a Good Mind.

*Tat Thaw Peresa*

**That you ask**

*Aresh Moi Vaocah*

**Truly I say**

*Ahura Katha Angheush Vahistahya Paourvim*

**(in) Existence, how will life become better than before**

*Kate Suaidyai ye e (Dayat)*

**What will they achieve who truly**

*Paitishat Hvo Zi Asha Spento*



**Strive (they) for Good Asha**

*Irikhtem Vispov Aibyo*

**Consequently, all will achieve**

*Haro Mainyu Ahu Bish Urvatho Mazda*

**Guardianship of life-improving thoughts in harmony with Mazda**

ZARATHUSHTRA -GATHA - Yasna 44.2 (FR)

How can we improve our life?

What will they who strive for Good **Ashem (Vohu)** achieve?

They will discover and invent life-improving ideas that are in harmony with Wisdom.

*Tat Thaw Peresa*

**That you ask**

*Aresh Moi Vaocah*

**Truly I say**

*Ahura Kas - na Zanta*

**Creation (Universe) no one gave birth to**

*Pata Ashahya Pouruyo Kas - na*

**Father of Ashaya, from the beginning, was none**

*Khveng Starem Ca Dat Advanem*

**Sun and stars set the path**

*Ka Ya Mav Ukshyeiti Nerefsaiti Twat*

**Through whom the moon's waxing and waning comes**

*Ta Chit Mazda Vase Mai*

**All this Wisdom tells me**

*Anya Ca Viduye*

**And other things that I know**

ZARATHUSHTRA -GATHA YASNA 44.3 (FR)

The universe (as we see it) was not born. Nature did not have a father (not born); the Sun and stars developed a path (due to gravity); they also caused the waxing & waning of the moon. All this knowledge I gained through wisdom.

*Tat Thaw Peresa*

**That you ask**

*Aresh Moi Vaocaah*

**Truly I say**

*Ahura Kas-na derata*

**(In) Creation nobody holds**

*Zanamca Ada Naba vasca Avapas tovish*

**The Earth down, and the Sky from falling down**

*Ka Apo Urvarawshca*

**Who water and plants,**

*Ka Vataei Davan Mai Bishca Yaoget Asu*

**Who to wind and dark clouds, imparts swiftness,**

*Kas-na*

**No one**

*Van ghuesh Mazda Dan-Mish Manangho*

**Good creation Wisdom brings about through thoughts**

ZARATHUSHTRA - GATHA YASNA 44.4 (FR)

#### Notes on the translations

- 1- The first word in all the verses of Yasna 44 is **TAT** तत्. in Sanskrit, Tat means THAT. Everywhere in the Gathas, TAT is translated as THAT; only in Yasna 44 is TAT translated by scholars as **THIS**, changing the narrative.
- 2- The first 6/7 words have been rearranged in the translations to form a sentence addressed to God. But if these words are left undisturbed in the same order as in the Avesta language, it makes complete sense, and Zarathushtra, the poet, owns the narrative and acknowledges the question. **“That you ask, TAT THAW PERESA, Truly I say ERESH MOI VAOCA”** instead of **“OAhura This do I ask thee, tell me truly”**. It changes the whole narrative. It also raises the question of - does God lie. Which, of course, the good lawyers among us do justify it.

For more information, visit <http://gathas.ca/> <http://www.ancientiran.com> <http://zarathushticalendar.com/>

---

<sup>1</sup> The Socratic method is defined as a form of inquiry and discussion between individuals, based on asking and answering questions to illuminate ideas.

<sup>2</sup> How sad. God answered Moses He dictated to Mohammad He became Jesus but did not answer Zarathushtra. The fact is Zarathushtra is not asking questions.

---

<sup>3</sup> Pictures courtesy of internet

<sup>4</sup> The Divine songs of Zarathushtra by Dr Irach J S Taraporewala page 467.