

Leadership, Its Paradox & Paradigms.

The notion of leadership brings to mind people with power and authority – Presidents, governors, high corporate executives, deans and department heads in academia, religious authorities et cetera. To Zarathushtra, such high profile positions are public trusts, to be used to advance what is true, good, beneficial ~ the true order in the existences of matter and mind (*aša-*). As he puts it, ["...fame is to serve Thee and the truth \[*aša-*\], Wise One, under Thy rule."](#) Y30:6, Insler 1975.

Most people tend to see fame and power as an end in itself. Zarathushtra sees it as a tool with which to serve. The paradox of leadership.

["... the beneficent man ... He serves truth, during his rule, with good word and good action..."](#) Y31:22, Insler 1975.

["Glorious Jamaspa Haugva¹ \(has displayed\) this understanding of His power: One chooses that rule of good thinking allied with truth in order to serve ..."](#) Y51:18, Insler 1975.

This tradition of power being a public trust, appears down through the centuries in many later texts, and even in an archeological inscription. For example, a later text (in a story telling way) records the Lord Wisdom's instructions to the legendary figure Yima (Jamsheed) on how he should rule.

"Then I, Ahura Mazda, said thus unto him [Yima] O Zarathushtra, '... make thou my worlds thrive, make my worlds increase: undertake thou to nourish, to rule, and to watch over my world.' And the fair Yima replied unto me O Zarathushtra saying: 'Yes! I will make thy worlds thrive, I will make thy worlds increase. Yes! I will nourish, and rule, and watch over thy world...!'" *Vendidad*, Ch. 2: 4 ~ 5, Darmesteter translation.²

This tradition was acknowledged by Darius the Great, an Achaemenian King, a very successful leader, and a worshipper of the Lord Wisdom (whom he called "auramazdah").³ In his Behistan rock inscription he claims that the Lord Wisdom assisted him to come to power because

"... I conducted myself as befits the truth. Neither to the weaker, nor to the powerful, did I do wrong ...".⁴

Doubtless a less than complete assessment of how he came to power ~ but at least evidence of what he thought the Lord Wisdom requires of rulers.⁵

Is the notion of leadership concerned solely with people who enjoy, or aspire to, positions of power and authority? That is the conventional view. But Zarathushtra is an unconventional thinker. We know from the evidence of the Gathas that he himself was not a powerful person, as the world defines power. ["I know that \(reason\) because of which I am powerless, Wise One: by my condition of having few cattle, as well as \(that\) I am a person with few men..."](#) Y46:2, and describes himself as ["... powerless, \(merely\) the voice of a man without might..."](#) Y29:9, Insler 1975.

From the perspective of wealth and power he was in fact a prototype of what today we would call the common man.

We know from the Gathas that the society in which he lived was corrupt and oppressive. Today, we have a danger of societal control that was forseen by the leading General of World War II, who later was President of the United States, Dwight D. Eisenhower, who called it 'the military-industrial complex'.⁶ In

Zarathushtra's day, it was the aristocracy~priestly complex. He complains of greedy princes, a thieving aristocracy,⁷ and pleasure loving priests who, seduced by power and wealth, "...chose the rule of tyrants and deceit rather than truth." Y32:12, Insler 1975. These tyrannical priests used fear to promote the worship of gods, whom Zarathushtra describes as cruel and violent.⁸

He viewed this pantheon of fierce and predatory local gods and, at great cost to himself ~ a cost that included persecution and ostracism ~ concluded that they were not worthy of worship. But to me, one of his most significant accomplishments was that he went a step further. He redefined the nature (and identity) of the Divine. He concluded that the gods of his culture could not truly be divine because they were a mix of good and bad qualities. He concluded that only pure goodness could lay claim to divinity. Only a deity who is wholly beneficial (*spənta-*), who is the superlative degree of intrinsic goodness (*vahišta-*), whose attributes are reason/intelligence committed to truth, goodness, generosity, lovingkindness, knowledge, what's right ~ all qualities which comprise the true (correct) order of existence ~ only such a deity is worthy of worship. If you think about it, what he did was extraordinary.

Zarathushtra, a common man with no power or influence except the power of his mind (as he defines 'mind'),⁹ dared to demote the gods of his culture from godhood. He not only concluded, but proclaimed, that a being's claim to divinity derives from its goodness. And he made a choice. Referring to himself in the third person, he says to Wisdom (*mazdā*) ~ his perception of the Divine,

"... this Zarathushtra chooses that very [*mainyu-* way of being] of Thine which indeed is the [*spəništa-* 'most-beneficial'] of all, Wise One [*mazdā* 'Wisdom'] ..." Y43:16, Insler 1975.

Imagine the courage that took. That was leadership. His ideas, which were ignored for many years by his contemporaries, eventually lighted a fire that illuminated his world and, long after his death, influenced major religions that followed. Impressive, for a man who was "powerless".

Zarathushtra's notions of leadership and what brings it about, involve some interesting ironies and paradoxes.

In conventional thought, the idea of a leader or ruler is equated with an authority figure. But Zarathushtra does not see the Divine as an authority figure. The relationship between Wisdom and man is not that of a Father to a child. He is described as the Father of truth,¹⁰ the Father of good thinking,¹¹ and the Father of personified truth (*ārmaiti-*),¹² but not as the Father of man or any living thing.¹³ In the same way, no place in the Gathas is the relationship between Wisdom and man described as that of a Master to a servant. He is described as the master of good thinking,¹⁴ as master of the word and deed stemming from a good way of being,¹⁵ as master of completeness (*haurvatāt-*),¹⁶ but not as the Master of man or any living thing.¹⁷ Instead, Zarathushtra describes our relationship to the ultimate leader ~ the Divine ~ as that of a friend,¹⁸ an ally, a partner.

"... the loving man ... For such a person [*spənta-* beneficial] through truth [*aṣa-*], watching over the heritage for all, is a world~healer, and Thy ally in [*mainyu-* (his) way of being], Wise One" Y44:2, Insler 1975.

It is pleasing to think that Wisdom requires our¹⁹ help to bring about the victory of good over evil. But this is not a matter of stroking our egos. We need to understand the necessity of this partnership between Wisdom (*mazdā*) and man (and all the living) as a component of a larger framework. In the Gathas, we create evil, we give it life, substance, when we choose it with our thoughts, words and actions. And the converse also is true. When each one of us stops choosing evil, when each of us stops bringing it to life with our thoughts, words and actions, evil may continue to exist as a theoretical alternative, but it will cease to

exist in the reality, the substance, of thoughts, words and actions. So you and I, with the words and actions we choose, either retard Wisdom's efforts, or become His allies, His partners, to change a conflicted existence into the harmony that is its true (correct) good, order (*aša-*).

Now admittedly, in this rather lop-sided partnership between Wisdom (*mazdā*), and the rest of us (with our many limitations), Wisdom is the Senior Partner. But the interesting thing is, that in exercising His leadership as Senior Partner, His effectiveness depends, in large part, on the actions of His junior partners – us. You cannot have leadership in a vacuum. No matter how good a leader may be, he can do nothing without those who implement his good ideas. To be effective, a leader needs committed co-workers. It is the many good helpers, the many good junior partners, that make a good leader effective, that give him his power.

We see this idea throughout the Gathas in the subtle ways in which Zarathushtra complements good rule (*vohu- x šaθra-*) and the beneficial thoughts words and actions that bring it about (*spənta- ārmaiti-*).²⁰ He tells us that Wisdom has come to us with a governance (leadership) that accords with the true (good) order of existence and its comprehension (good thinking), but that this governance is brought to life, given reality, substance, through the thoughts words and actions that embody it (*ārmaiti-*) – Wisdom's and ours.

"But to this world He came with the rule [*x šaθra-*] of good thinking and of truth, and ...²¹ enduring [*ārmaiti-* 'embodied truth'] gave body and breath (to it)..." Y30:7, Insler 1975.

"...Through its actions, [*ārmaiti-*] gives substance to the truth..." Y44:6, Insler 1975.

"...The Wise One in rule [*x šaθra-*] is Lord through [*ārmaiti-*]." Y47:1, Insler 1975.

Good leadership, good rule, can exist only when supported by the good thoughts, words and actions (*ārmaiti-*) of the leader himself, and also of his allies, his partners, his subordinates. The quality of these thoughts, words and actions (of the leader and his partners/subordinates) defines the rule we create, the rule under which we live, the quality of our lives.

"...Grant thou, ([*ārmaiti-*])²² your rule [*x šaθra-*] of good thinking..." Y51:2, Insler 1975.

When we serve each other, our world, and the Divine, by bringing to life Its divine qualities with our choices in thought, word and action – when we serve with good thinking, with reason and understanding, when we serve with friendship, honesty, justice, compassion, a beneficial way of being, we create the very rule which we serve – the rule of the true, good order of existence (*aša-*), its comprehension (*vohu- manah-*), its beneficial-sacred embodiment in thought, word and action (*spənta- ārmaiti-*). We create an environment in which Wisdom's power becomes real.

So the Senior Partner and the junior partners (at all levels) are each creators, leaders, through service. A rule that serves.

Zarathushtra also believes that bringing about good rule (*vohu-x šaθra-*), with thoughts, words and actions that embody the true order of existence (*ārmaiti-*) increases material well-being, bringing happiness and prosperity.²³ Of course this does not mean that if we are good, only good fortune will be our lot. That obviously is not true. If it were, how would we grow? How would we mature spiritually? It is through our responses to the difficulties of life that we grow spiritually, gain understanding, gain strength.

However, there exists an insidious belief among humankind – in Zarathushtra's day and today as well – that to be successful, to be powerful, to be a 'real' leader, to be prosperous, one has to forget about being good.

One has to bend the truth, be manipulative, ruthless, without regard to how our actions may affect others. Well, such actions may bring success in the short term, but Zarathushtra suggests that we cannot bring about lasting success and happiness, if what we think, say, do, is out of sync with the true order of existence.²⁴ And we have only to read the history of any nation to see how accurate he is.

Conversely, using knowledge, reason, intelligence, doing what's good and right (while not allowing wrongdoers to outwit us) can indeed result in happiness, prosperity and success. At the risk of sounding naive, if we look at the facts of human experience, we see many examples that vindicate his ideas. For example:

Henry Ford believed that to enjoy a high volume of sales, companies had to pay their workers enough that they could afford to buy the products they were making ~ one of the policies that catapulted the Ford Motor Co. to the pinnacle of success in Henry Ford's time period.

Long before the labor movement became established in the west, in India the House of Tata (a highly successful business conglomerate) came to the conclusion that a worker who was not debilitated by hunger, who earned good wages, and who had access to good health care for himself and his family, would not only be happier, but would be more productive, more creative, give a better quality of work than one who had to subsist on starvation wages, and whose mind was distracted by anxiety for the survival of his family and himself.²⁵

To summarize this interesting paradox, the concept of good leadership (good rule), cannot exist without the beneficial thoughts words and actions which support it ~ those of the leader and those of his/her partners, allies, supporters: We lead by serving ~ with beneficial thoughts, words and actions that embody the true order of existence (*spənta- ārmaiti-*). Indeed, it is such service that generates and defines power and rule ~ both for the ruler and his/her partners, supporters.

"...Give thou, o [*ārmaiti-* 'embodied truth'] power to Vishtaspa and to me..." Y28:7, Insler 1975.

We see a reflection of this idea (of the indispensibility of junior partners to the effective leadership of the Senior Partner), in Zarathushtra's idea of a savior (*saoshyant*). In the later texts, the concept of *saoshyant* became greatly embroidered and exaggerated to the point of elevating *saoshyant* to the status of a miraculous, messiah-like leader of great power who will make everything all right.²⁶ It seems we really have not changed that much. Whether it's Superman, or Yoda, or other omniscient aliens with miraculous powers from another star system, we too hunger for a leader with magical powers who will make everything turn out all right.

This is not Zarathushtra's view of a 'savior' (*saoshyant*). According to him, each individual is a potential savior (*saoshyant*).²⁷ There is no one savior who will come to fix things for us. We have to fix things for ourselves, with help from each other and from the Divine. It is you and I who bear the responsibility for saving our world from the problems that afflict existence. Admittedly, few of us will ever be in a position to do something that will save the entire world in one fell swoop. But all of us have the ability to improve small patches of existence, one patch at a time.

Zarathushtra uses the word *saoshyant* in various forms, several times in the Gathas. In one of these instances, according to the Insler 1975 translation, the reference appears to be to the Lord Wisdom.²⁸ In two other instances, the reference appears to be to Zarathushtra.²⁹ The remaining instances refer generically

to mankind. For example, in one generic reference to man, Zarathushtra speaks of the road of good thinking as being,

"...the conceptions [*daēnā-*] of those who shall save [*saošyant-*]..." Y34:13, Insler 1975. The word *daēnā-* means 'conceptions' in the sense of an 'envisionment' ~ how we think of things.

In another generic reference to man, he says: "...The intentions³⁰ of those who shall save [*saošyantqm*] are in accord with Thy mature teachings! ..." Y46:3, Insler 1975. Wisdom's mature teachings comprise the path of truth ~ the qualities that make a being divine.

But what is it about these people that makes them 'saviors (*saoshyants*)'? We find the answer in Yasna 48, in yet another generic reference to mortals as saviors. In this Song,

In verse 7 Zarathushtra expresses his concern about some of the problems that were ravaging his society. He says: "Let fury be stopped. Cut away cruelty, ye who wish to attract the attention of good thinking, along with (that of) truth..." Y48:7, Insler 1975.

In verse 10 he asks, "When, Wise One, shall men desist from murdering? When shall they fear the folly of that intoxicating drink, through the effects of which the Karpans [a type of priest] as well as the evil rulers of the lands torture our (good) intentions in an evil way?" Y48:10, Insler 1975.

In verse 11 he asks, "...which men shall stop the cruelty (caused by) the violent deceitful persons? To which man shall come the understanding stemming from good thinking?" Y48:11, Insler 1975.

And in verse 12 he concludes, "Yes, [*tōi* 'those (ones)'] shall be the saviors [*saošyantō*] of the lands, namely, those who shall follow their knowledge of Thy teaching with actions in harmony with good thinking and with truth, Wise One. These indeed have been fated to be the expellers of fury." Y48:12, Insler 1975; 'actions in harmony with good thinking and truth' is the concept of *armaiti*- embodied truth.

So there you have it. To Zarathushtra, a savior (*saošyant-*) is one who doesn't just talk, but one who *acts* in a manner that is in harmony with the true (correct) good order of existence and its comprehension, good thinking – a thousand and one good actions in the theater of life ~ in all the many small and large aspects of existence. Some of these actions will undoubtedly go unnoticed, some may be applauded, some may be condemned. It makes no difference. All of them, in one way or another, create an influence, an environment which, act by act, will contribute to the solutions we all hunger for ~ solutions that 'save' us from the many problems that confront us.

One of the significant ideas which Zarathushtra has given us (in my view), is that whatever social unit is involved ~ an individual, a family, a business, a community, an economy, a nation, the family of nations, existence as a whole ~ in the long term, it cannot continue to prosper, it cannot continue to succeed, if it is not in sync with the true, good order of existence (*aša-*) ~ which includes factual truths, as well as the truths of mind/heart/spirit.

When I first became aware of this conclusion ~ so contrary to conventional thought ~ I was quite skeptical. But on reflection, I realized that the validity of this teaching is evidenced throughout the course of human history. Granted many factors influence the demise of any social unit. But one factor is constant. If you compare the values and actions (albeit not perfect) of such social units at their beginnings, and at their demise, you will see their decline from the values that comprise the true good order of existence. Just for fun, do a comparative analysis on 3 such empires ~ the Achaemenians, the Romans, and the Sasanians ~

based on objective historical facts, not ethnic loyalties, and you will see the validity of this teaching that if we are not in sync with the true, good order of existence, we cannot prosper or succeed, long term.

Another significant idea that Zarathushtra has given us, is one we have long forgotten under the influence of the dominant religions under which we have lived. It is the idea that the qualities that make a being divine ~ the true (correct) good order of existence, its comprehension, its embodiment, its rule, the wholly beneficial way of being ~ generate true power, the power necessary to bring about the certain, inevitable, defeat of evil (*because* of the freedom to choose). This has been detailed in other chapters, so I will not get into it here.³¹

In conclusion: Zarathushtra's notion of leadership is not the conventional paradigm of 'ruler' and 'ruled'. It is a partnership in which all the living are necessary to bring about the desired end. And Wisdom does not require anything of man that He does not require of, and perform, Itself.³²

In the same way, Wisdom's notion of salvation is being saved from untruth ~ not from damnation in a hell of tortures. And a savior is not a magical leader (or authority figure) who will give us all the answers and make everything turn out all right. Wisdom tells us to use the magic of good thinking, and translate that understanding into words and actions to bring about solutions to the many problems that cause suffering and grief.³³

In Zarathushtra's view, the ultimate leader is one who, with a thousand and one actions of loving, intelligent service, brings the divine to life in our world. And in so serving, is a leader. A savior. A friend and ally of Wisdom (*mazdā*) ~ a deity who serves.

* * * * *

¹ Jamaspa was the prime minister of King Vishtaspa, Zarathushtra's friend and supporter, and according to later tradition, Jamaspa married Zarathushtra's youngest daughter, Pouruchisti.

² SBE 4, p. 12.

³ See *Part Three: Evolution of the Name(s) Mazda, Ahura*.

⁴ As translated by Insler in his essay *The Love of Truth in Ancient Iran*, which (with his kind permission) appears in *Part One: The Basics*, an essay which also appears on Shahriar Shahriari's website, under *An Introduction To The Gathas Of Zarathushtra*, at www.zarathushtra.com.

⁵ There is no doubt, (based on his Behistan inscription), that Darius the Great was a worshipper of the Lord Wisdom (Old Persian "auramazdah-"). But not all agree that he was a follower of Zarathushtra because his inscriptions do not mention Zarathushtra. This overlooks the fact that in ancient times (right down through Pahlavi times), the religion was never identified by using Zarathushtra's name. The name of the religion, in ancient times, was *mazdayasna* 'the worship/celebration of w/Wisdom', and later, the *din-i-behi* 'religion of goodness' because goodness is at the core of its teachings. And there are other reasons as well which incline me to think that the early Achaemenian kings were w/Wisdom worshippers, discussed in 2 chapters in *Part Four: Cyrus & Zarathushtra*; and *The Achaemenians & Zarathushtra*.

⁶ President Dwight D. Eisenhower in his farewell address to the nation, coined the term 'military-industrial complex'. He recognized the necessity for a strong military, and for an arms industry to supply the needs of our military ~ both needed as a deterrent to aggression by other nations (he did not mention the Soviet Union by name, but mentioned

its nature and objectives). But he warned against the dangers of such a combination ~ the military industrial complex ~ in the following words.

"In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist. We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals, so that security and liberty may prosper together." From <https://www.ourdocuments.gov/doc.php?doc=90&page=transcript>.

⁷ "Even the Kavis [kings, secular chiefs] have continually fixed their intentions on capturing and plundering the riches of this world, since they have begun to aid the deceitful one..." Y32:14, Insler 1975; referring to royalty.

"Those deceitful ones who appear in grandeur as lords and ladies, even they have ruined this life by stealing the property of the (true) inheritor..." Y32:11, Insler 1975; referring to the aristocracy.

⁸ The deities of Zarathushtra's culture are discussed in more detail in *Part One: The Nature of the Divine*.

⁹ Detailed in *Part One: Good Thinking, Vohu Manah*.

¹⁰ "... [mazdā- 'Wisdom'] is the Father of truth." Y47:2, Insler 1975.

¹¹ "...I realized Thee to be (ever) young in mind, [mazdā- 'Wisdom'], when I grasped Thee in a vision to be the Father of good thinking..." Y31:8, Insler 1975.

¹² " Now, I shall speak of the best thing [vahišta- '(the) most-good (thing)'] of this existence in accord with truth: I know [mazdā- 'Wisdom'] who created it to be the Father of effective good thinking. And His daughter is [ārmaiti-] of good actions ..." Y45:4, Insler 1975.

¹³ There is a difference of opinion regarding the translation of Yasna 45:11. In that verse, the word "father [ptā]" appears. According to the translations of Azergoshasb, Insler, Jafarey, Mills, Humbach (1991), Humbach/Faiss (2010), and Taraporewala, the term "father" in this verse refers to the good man who opposes evil. According to the translations of Bode & Nanavutty, Haug, and T. R. Sethna, the word "father" in this verse refers to Wisdom. All those translations were done at an earlier stage of decoding Avestan. The cutting edge Insler 1975 translation is (in my view) more accurate. The immediately preceding verse describes a person who takes the path of Wisdom's qualities ~ the qualities that make a being divine; then in Y45:11 Zarathushtra says,

"The person who, in this way, has opposed the guilty gods and mortals ... such a person, by reason of his [spənta-daēnā- 'beneficial envisionment'] is an ally, a brother, or a father (of Thee), Wise Lord, ..." Y45:11, Insler 1975.

What idea do you think Zarathushtra was trying to get across here with these words? Imagine to yourself that you are the Lord Wisdom's ally, brother, father, all at the same time. What idea comes to you? Insler in his footnote 11, interprets this phrase as follows "That is, any man in this world who acts under the motivation of his own virtuous spirit [spənta- mainyu- 'beneficial way of being'], is himself of the very nature of god." I agree. (See *Part One: The Identity Of The Divine*). By the way, do not think that by using a small 'g' for 'god' Insler intends any disrespect. Avestan script has no capital letters.

¹⁴ "...praise and worship for the very Wise Master [ahura-] of good thinking..." Y30:1, Insler 1975.

¹⁵ "...Lord [ahura-] of the word and deed stemming from [vohu- mainyu- '(a) good way of being']..." Y45:8; Insler 1975.

¹⁶ "By whichever action, by whichever word, by whichever worship, Wise One, Thou didst receive for Thyself [*amərətāt*- 'non-deathness'], truth [*aša*-], and mastery over completeness [*haurvatāt*-], let these very things be given by us to Thee, Lord, in the very greatest number." Y34:1, Insler 1975.

¹⁷ In Y48:9 Zarathushtra asks Wisdom if He has "...mastery through truth [*aša*-] over anyone whose threat is inimical to me..." Insler 1975. But this is different from Wisdom having a master-servant relationship with his followers, or those who threaten them. The law of consequences is a part of the true (correct, good) order of existence (*aša*-), and it is through the law of consequences, as well as unearned experiences and the generous lovingkindness inherent in the notion of this order of existence, that Wisdom ensures the defeat of evil, and therefore has mastery over those "...whose threat is inimical..." to us. See *Part Two: Asha and the Checkmate Solution*, and *A Question Of Power*.

¹⁸ For example he says,

"...I lament to Thee. Take notice of it, Lord, offering the support which a friend should grant to a friend..." Y46:2, Insler 1975.

"This I ask Thee. Tell me truly, Lord. Someone like Thee, [*mazdā*- 'Wisdom'], should declare to me, his friend, ..." Y44:1, Insler 1975. Additional evidence on this idea is given in *Part One: The Nature of the Divine*.

¹⁹ Actually, if there is a unity of identity between the Divine and all the living, there is no 'It' and 'us' as separate discrete entities, (although during the perfecting process, existence is fragmented into separate units). See *Part One: The Identity of the Divine*; and *Part Two: The Puzzle of Creation*.

²⁰ There is a wide difference of opinion among linguists regarding the translation of *ārmaiti*-. Based on all the ways in which Zarathushtra uses the word, it means thoughts, words and actions that embody (or personify) the true good order of existence. See *Part One: Beneficial-Sacred Embodied Truth*, *Spenta Aramaiti*, for a discussion of the opinions of linguists and scholars, and the evidence from the Gathas on which I base this conclusion.

²¹ Insler inserts here in parentheses, the word "(our)", indicating that in his view, it is man's *ārmaiti*- that is intended in this verse. With respect, I do not agree with this interpretation, because *ārmaiti*- is a quality of the Divine that also exists (although imperfectly) in man. In my view, Zarathushtra in this verse was referring to this divine quality *ārmaiti*- in both man and Wisdom, especially in light of the sentence that follows, which describes Him/him as being the first to protect during the requitals with molten iron ~ an expression of His/his *ārmaiti*- ~ the idea of mutual loving help ~ by mortals and the Divine ~ to see us through the difficulties of the refiner's fire (I use the masc. pronoun generically). See in *Part Two: Molten, Glowing, Metal*; and in *Part Six: Yasna 30:7*.

²² The word *ārmaiti*- here is not in the GAv. text. Insler has inserted it as an interpretive aid, because he believes that the pronoun "thou" refers to the preceding noun, *ārmaiti*-, an opinion with which I agree.

²³ For example:

In Y46:12, Zarathushtra says that Friyana, the Turanian "...prospered his creatures with the zeal of [*ārmaiti*- 'embodied truth']". Y46:12, Insler 1975.

In Y28:2 he speaks of "...those attainments befitting truth, through which one might set Thy supporters in happiness." Y28:2, Insler 1975.

In Y29:10, he speaks of "...the rule of truth and good thinking by means of which one shall create peace and tranquility..." Y29:10, Insler 1975.

For more evidence on this point, see in *Part One: Truth, Asha*; and *Joy, Happiness, Prosperity*.

²⁴ "...happiness has been lost to the deceitful who violate truth." Y53:6, Insler 1975.

²⁵ Some highlights of the philosophy of business management propounded by J. N. Tata and subsequently implemented by the house of Tata, are detailed in a footnote in *Part One: Zarathushtra's Paradise In This World & The Next*.

²⁶ For the millennial savior, which is what *saošyānt-* became in the later texts, see Dhalla 1938, pp 289, 423 – 428 (in which references to Avestan and Pahlavi source materials are footnoted).

²⁷ Dastur Dhalla's opinion is in agreement with this reading of the Gathas, Dhalla 1938, p 288.

²⁸ Y45:11 discussed in a ft. above.

²⁹ In Y53:2, Zarathushtra speaks of "...that conception [*daēnā-* 'envisionment'] which the Lord granted His savior [*saošyānt-*]." Y53:2, Insler 1975, it would be reasonable to conclude that here, Zarathushtra is referring to himself, as the one who received Wisdom's teaching and brought it to mankind, as a cure for the sufferings which were plaguing Zarathushtra's society at that time (detailed in *Part Two: The Solution Of Yasna* 29). And See *Part Three: Daena* for a discussion of the meaning of *daēnā-* as 'envisionment' ~ quite different from the way its meaning evolved over subsequent centuries.

In Y48:9 he says: "...Let the solemn words of good thinking be truly told to me. (For) he who shall save [*saošyās*] should know how his reward shall be." Y48:9, Insler 1975. Here, 'he who shall save' is clearly Zarathushtra who brought to mankind, Wisdom's path of truth, which in the Gathas is also the reward for taking that path, and the notion of salvation. See *Part Two: A Question of Reward and the Path*; and *Part One: A Question Of Salvation*.

³⁰ In Y46:3, the Old Av. word which Insler 1975 translates as "intentions" is *x ratavō*. Others have translated this word in its various grammatical forms as 'reasoning, intelligence' ~ a view which I find more persuasive, as discussed in *Part Three: Xratu*. In Y46:3, I would translate the applicable phrase as '...the reasonings [*x ratavō*] of those who shall save [*saošyāntqm*] are in accord with Thy mature teachings.' Y46:4. Wisdom's *mature teachings* are the paths of truth, its comprehension, its embodiment, its rule, its complete attainment, the beneficial way of being.

³¹ Detailed in *Part Two: Asha & The Checkmate Solution*; and *A Question Of Power*.

³² See *Part Two: Did Wisdom Choose Too?*

³³ See *Part Two: The Solution Of Yasna* 29.