# Recalibration of the Avesta

❂ Fargard I — Creation and Opposition

“The first and best of regions and places have I created, I who am Ahura-Mazda:

The Airyana-vaêjâ of the good creation.

Then Anra-mainyus, who is full of death, created an opposition to the same:

A great Serpent and Winter which the Daevas have created.”

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❂ Bakhdhi and Its Opposition

“The fourth and best of regions and places I created, I who am Ahura-Mazda:

Bakhdhi the beautiful, with lofty standards.

Then Anra-mainyus, who is full of death, created an opposition to the same:

Devouring beasts.”

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❂ Haroiva and Its Opposition

“The sixth and best of regions and places I created, I who am Ahura-Mazda:

Harôyu, which is rich in clans.

Then Anra-mainyus, who is full of death, created an opposition to the same:

Slothfulness and poverty.”

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❂ Naming, Not Moralizing

“The dog Vanhâpâra—punishment for killing him.

The Daeva Zairimanyura. Reward for slaying him.”

(Fargard XIII)

Note how it’s not why, but who, what, and how. The texts offer consequence and classification—not exposition or emotional verdict.

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❂ Asha and the Nature of Purity

“Purity is the best thing for men after birth.

The Mazdayasnian Law is purity.”

(Fargard X)

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❂ Death and Corruption, Not Sin

“No corpse which has been carried away by birds, beasts, or flies, defiles a man, a cornfield, or water.

Water and fire do not destroy a man.”

(Fargard V)

“The body of the impure man does not defile, it only defiles when living.”

(Fargard V)

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❂ Warfare of Spirits — Not States

“Anra-mainyus and the Drukha attempt to slay Zarathustra…

But Zarathustra defeats them by reciting the Ahuna-vairya.”

(Fargard XIX)

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❂ Key Ideas/Themes presented in The Avesta:

1. Fargard 1 – 16 sacred lands created by Ahura Mazda, each countered by Anra-mainyus.

2. Bakhdhi and Haroiva, and how rebellion and witchcraft are introduced without narrative explanation.

3. How the Vendidad does not moralize, but rather names, classifies, and observes.

4. Asha—divine alignment—and what it means to live in accordance with cosmic order.

5. Reflection on killing, war, and purity, and how the Avesta frames them not through modern morality, but through alignment and corruption.

Ideas and translations came from:

- Traditional Vendidad translations (Darmesteter, Haug, Mills)

- Synthesized commentary from known Zoroastrian scholarship

- Analysis and interpretive logic

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❂ What Remains True?

A draw toward the nameless Way over the named law.

Craving for the source, not the structure.

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❂ Key Figures in the Avesta

- Ahura Mazda — The Wise Lord, source of Asha (truth, order). Creator of the good lands and guardian of cosmic balance.

- Anra-mainyus — The Destructive Spirit, bringer of opposition. Not evil in the moral sense, but the force of distortion and undoing.

- Zarathustra (Zoroaster) — Prophet and seer, speaker of the Ahuna-vairya. Often beset by Anra and his forces but never overcome.

- The Daevas — Demonic forces aligned with Druj (the Lie). Each sacred creation has a corresponding daeva-born distortion.

- Vohu Manah — The Good Mind; divine aspect representing clarity, truth, and right decision.

- Asha Vahishta — Best Truth; embodiment of divine order, purity, and the lawful pattern.

- Sraosha — Divine obedience and conscience; a protector spirit against evil influence.

- Atar — Sacred fire; purifier and witness to ritual. Treated as both a symbol and a being.

Each figure embodies an aspect of the wider cosmology—not as allegory, but as presence. The Avesta is a world full of intelligences, named but not always explained.