



### REVIEWER'S REPORT

**Manuscript No.: IJAR-57908**

**Title: Truth, Harmony, and the Good Life: A Comparative Study of Avestan and Daoist Philosophy**

**Recommendation:**

- Accept as it is .....
- Accept after minor revision.....
- Accept after major revision .....
- Do not accept (*Reasons below*) .....

Rating	Excel.	Good	Fair	Poor
Originality	...			
Techn. Quality	...			
Clarity		...		
Significance	...			

**Reviewer's ID: JPR- 180**

### Detailed Reviewer's Report

The paper "*Truth, Harmony, and the Good Life: A Comparative Study of Avestan and Daoist Philosophy*" offers an insightful comparative exploration of the concepts of perfection, harmony, and human fulfillment in Zoroastrian and Daoist traditions. The study examines how the Zend Avesta presents the good life as a journey toward moral and spiritual perfection through truth, righteousness, and participation in cosmic order, while Daoism emphasizes harmony with the Dao through balance, simplicity, and natural living. By bringing these two ancient philosophical traditions into dialogue, the paper contributes to comparative religious and ethical studies and highlights the continuing relevance of classical wisdom traditions in addressing contemporary concerns about meaning, morality, and human flourishing. One of the paper's major strengths is its well-developed theoretical foundation and extensive engagement with primary and secondary sources. The author demonstrates a strong understanding of key Zoroastrian concepts such as Asha, free will, the Amesha Spentas, and the ethical triad of good thoughts, good words, and good deeds. Similarly, important Daoist ideas including the Dao, harmony, simplicity, spontaneity, and wu wei are clearly explained and effectively contrasted with Avestan ethics. The literature review successfully identifies a gap in existing scholarship by noting that most studies examine Zoroastrianism and Daoism separately rather than through a comparative ethical framework.

The analytical section is particularly effective in highlighting both similarities and differences between the two traditions. The discussion of cosmic order, human nature, ethical responsibility, virtue cultivation, environmental ethics, and the concept of fulfillment demonstrates careful comparative reasoning. The paper avoids simplistic comparisons and instead shows how Zoroastrianism emphasizes active moral participation in the struggle between truth and falsehood, whereas Daoism promotes harmony through alignment with the natural flow of existence. This balanced treatment strengthens the scholarly value of the study and provides readers with a nuanced understanding of both traditions.

Another significant contribution of the paper is its emphasis on the contemporary relevance of ancient philosophical teachings. The author convincingly argues that both traditions offer valuable insights into issues such as ethical responsibility, environmental sustainability, social harmony, self-cultivation, and psychological well-being. The discussion demonstrates how Avestan and Daoist perspectives can contribute to modern debates concerning ecological awareness, moral uncertainty, excessive materialism, and the search for a meaningful life. This connection between historical traditions and present-day challenges enhances the practical significance of the study. Despite its strengths, the paper has certain limitations. The study is primarily descriptive and philosophical in nature and relies exclusively on textual analysis. While this approach is appropriate for comparative religious studies, the inclusion of contemporary scholarly debates, interdisciplinary perspectives, or empirical applications could have

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strengthened the analysis further. In addition, some sections occasionally repeat similar arguments regarding harmony and self-cultivation, which affects conciseness. Greater engagement with recent academic scholarship on comparative philosophy would also have enhanced the study's originality and critical depth.

Overall, the paper is a thoughtful and well-structured contribution to comparative philosophy and religious ethics. It successfully demonstrates that both the Zend Avesta and Daoism present distinctive yet complementary visions of the good life centered on harmony, self-transformation, and alignment with a larger cosmic order. The study offers valuable insights into how different religious traditions understand human perfection and fulfillment while encouraging readers to reflect on the ethical and spiritual dimensions of contemporary life. Its comparative approach, strong textual grounding, and relevance to current global concerns make it a meaningful addition to the field of comparative religious and philosophical studies.