

۵ من میخواهم سخن بدارم از آنچه (مزدای) مقدس تر از همه بمن گفت آن کلامی است که شنیدن آن برای مردمان بهترین چیزهاست کسانیکه برای خوشنودی من از او (بیغمبر) اطاعت کنند چنین کسانی بواسطه سعی شان برای منش پاک بتکامل و جاودانی رسند (چنین گفت) اهورا مزدا ۵

۶ من میخواهم از کسیکه بزرگتر از همه است سخن بدارم مزدا اهورا کسیکه خیرخواه مخلوقات است بتوسط خرد مقدس خویش ستایش کسانی که وی را میستانید میشوند عبادت او را من از و هومن تعلیم گرفتم او بمن از معرفت خویش بهترین چیز آموخت ۵

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۷ در دست اوست منفعت و ضرر کسانیکه هستند و بوده اند و خواهند بود آن را خواهند دانست همیشه روح راستی پرستان از بخت خویش بر خوردار خواهد بود و دروغ پرستان گرفتار رنج و شکنج بمانند همه اینها را مزدا اهورا از قدرت خویش بیا فرید ۵

۸ تو بایدها سرودهای ستایش و تعظیم توجه او را (مزدا را) بسوی ما جلب کنی آری اکنون من میخواهم آن کشوری که (مقام) اندیشه و کردار و گفتار نیک است بادیدگان بنگرم پس از آنکه بتوسط راستی مزدا اهورا را شناختم درود و ستایش خود را در گرزمان تقدیم او کنیم ۲ ۵

۱ مقصود از تو یک نفر بخصوصه نیست بلکه هر یک از شما مراد است
 ۲ گرزمان و یا کروتمان در ادبیات فارسی بسیار استعمال شده است در اوستا
 گرودمان Garodemana میباشد یعنی عرش

۹ تو باید خوشنودی او و وهومن را از برای ما فراهم کنی
 چه خوشی و ناخوشی ما باراده او صورت پذیرد بشود که
 مزدا اهورا از قدرت خویش ما را بکشت و کاریاری کند
 تا آنکه بستوران و برزبگران نمؤ و ترقی دهیم برای آنکه
 (ما) بتوسط اشا از منش پاک برخورداریم ۵

۱۰ تو باید آن کسی را با نیایش پارسای خود بستائی که جاویدان
 مزدا اهورا نام دارد چه بتوسط وهومن و اشای خویش
 وعده فرمود که در کشور خود ما را از رسائی و جاودانی
 و در سرای خویش از نیروی و پایداری متنعم سازد ۵

۲۱۱

۱۱ از این سبب کسیکه در آینده دیوها و اشخاصیکه او را
 (زرتشت را) خوار میخوانند ذلیل بدارد و همه دیگران
 را غیر از کسانیکه باو اخلاص میورزند (پست بشمارد) دین
 مقدس داور نجات دهنده (چنین کسی را) مثل دوست و
 برادر و پدر خواهد شد ای مزدا اهورا ۱ ۵

(قطعه اول از نخستین های اُشتود ۲ بار — اشم وهو ... ۳ بار ما به
 های ات فروخشا درود میفرستیم — ینگه ها تا م یک بار)

۱ یعنی که دین پیغمبر در روز قیامت مثل دوست و برادر و پدر اسباب رستگاری
 پیروان خواهد شد

اشتود گات یسنا ۴۶

کامنه مژا ۱

۱ بکدام خاک روی آورم بکجا رفته پناه جویم شرفا و
پیشوایان از من کناره جویند و از دهقانان نیز خوشنود
نیستم و نه از بستگان دروغ که فرمانروایان شهرند چگونه
ترا خوشنود توانم ساخت ای مزدا ۰۰

۲ من میدانم ای مزدا که چرا کاری از پیش توانم برد برای
آنکه گله ورمه ام اندک و کارگرانم کم است نزد تو گله
مندم ای اهورا خود بنگر مرا پناه ده چنانکه دوستی
بدوستی دهد (و آگاه ساز) مرا چه چیز است یاداش نیک
منشان ۰۰

۲۱۳

۳ کی ای مزدا سپیده دم بدر آید و جنس بشر بسوی راستی
روی کند کی نجات دهنده بزرگ با گفتار پر از حکمت
خوش بمراد رسد کدامند کسانیکه وهومن بیاری آنان آید
زهی امیدوارم که آن را نصیب من گردانی ای اهورا ۰۰

۴ دروغ پرست نمیخواهد که پیروان راستی ستوران را در
ایالت و ده زیاد نموده پیروانند آن (دروغ پرستیکه)
بیدی مشهور و تمام اعمالش زشت است ای مزدا کسیکه او
را از سلطنت براندازد و یا از زندگی محروم کند این
چنین کسی باید پیشقدم گشته راه مستقیم دین را منبسط
سازد ۰۰

۱ اینها عبارت است از قطعات مختلف در چهار قطعه اول ییشبر از عدم موقیت
خود گله مند است در دو قطعه بعد از تکلیف شرفا نسبت بسایر ایهان آورندگان و در قطعات
۷ و ۸ در امید یاری خداوند و از قطعه ۹ تا ۱۳ از خود و آئین مزد یسنا صحبت میدارد از
قطعه ۱۴ تا ۱۷ از گرویدن کشتاسپ و جاما سپ و فر شوستر سخن رفته است

(5)

(6)

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(7)

(8)

۵ اگر دانی کسیکه پیرو راستی و فرمانبر آئین است موفق شد که دروغ پرستی را بدین در آورد که از کیش (قدیم) و ارتباط با آن دست بکشد چنین کسی باید پس از اطمینان یافتن بیکی از شرفا خبر دهد تا او را از صدمه دیگران حفظ نماید ای مزدا اهورا

۶ اگر از کسی پناه خواسته شد و بیاری برنخواست ناگزیر چنین کسی با مخلوقاتی محشور گردد که از دروغ برستانند زیرا که خود او دوستار دروغ و خیرخواه آن است کسی پیرو راستی است که پیرو راستی دیگر را ارجمند بدارد همانطوریکه تو در آغاز مقرر نمودی ای اهورا ☉

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۷ ای مزدا قطع نظر از آذر و منش پاک که از اثر آنها جهان صداقت نجات خواهد یافت که را از برای پناه و حمایت مثل من کسی خواهی گماشت وقتیکه دروغ پرست بقصد آزار من مُهیا گردد و جدانم را از چنین تعلیمی مطلع ساز ☉

۸ کسیکه خیال دارد دو دمان مراتباه کند مبادا که از کردارش آسیبی بمن رسد بشود که گلیه صدمه خصومتش بخود او مُتوجه گردد بطوریکه زندگانی خوب نه زشت را از او دور کند ای مزدا ☉

۹ کیست آن وفا شناسی که نخستین بار تعلیم داد که ما باید
ترا مُدق ترین بشناسیم و (ترا) از برای درستکاران مقدس
داور اعمال بدانیم ما می‌خواهیم بتوسط وهومن تو بشنویم
آنچه را که خلاق ستوران باشا خبر داد ۱ ☉

۱۰ ای مزدا اهورا کسیکه از مرد و زن برای من بجای آورد
آنچه را که تو در طی زندگی بهترین چیز خواندی برای
پاداش درستی او کشور پاک منشی بد و غنایت کن و با همه
کسانیکه من آنرا بعبادت تو می‌گمارم از پل چنوات خواهم
گذشت ۲ ☉

۱۱ کریانها و کاویها بواسطه تسلط خویش مردم را بسوی اعمال
زشت دلالت کنند تا آنکه حیات جاودانی آخرت آنان را
تباه نمایند روان و وُجدان آنان وقتیکه بنزدیک پل
چنوات رسد در بیم و هراس خواهد افتاد آنان جاویدان
در خانه دروغ (دوزخ) بمانند ☉

۱۲ وقتیکه راستی از کوشش آرمتی کسیکه از پرتو او بهشت
آراسته گردد پیش نیرکان و باز ماندگان ستوده فریان
تورانی حلول کند پس آنگاه وهومن آنان را بکشور جاودانی
در آورد و در روز واپسین اهورا مزدا آنان را در پناه
خود بگیرد ۳ ☉

۱ رجوع شود به یسنای ۲۹ قطعه ۲ - ۴

۲ پل چنوات در ادبیات مزدیسنان بمعنی پل صراط است در اوستا چنونت *Činvant*
peretav آمده است معنی لفظی آن پل تشخیص و تصمیم و قضاوت میباشد بقول کتب پهلوی
چنوات برای نیکوکاران یلندی ۹ نیزه و یا ۲۷ تبر فراخ گردد اما برای گنهکاران
مانند لب تیغ تند و باریک شود

۳ خاندان فریان *Fryāna* از امرای توران هنوز بدین مزد پنا نگر ویدولی
زرتشت امبدوار است که آنان را از پیروان خویش گرداند رجوع شود با سامی خاص

۱۳ در میان مردم کسیکه سپنتمان زرتشت را بواسطه اطاعت خویش خورسند سازد سزاوار است که چنین کسی بشهرت نیک رسد باین کس مزداهورا زندگانی جاودانی بخشد و هومن او را بفردوس برین جای دهد ما چنین کسی را دوست خوب راستی می‌شمریم ۰

۱۴ ای زرتشت کدام یک از گروندگان در اتحاد ایمانی دوست تست و یا کیست کسیکه بشهرت نیک خواهد رسید کی گشتاسب یا ور آئین است کسیکه در بهشت در ساحت تو بسر برد ای مزداهورا کسی است که با سرودهای پاک منشی او را می‌ستایم ۰

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۱۵ من می‌خواهم شما را از هیچتسپ و سپنتمان خبر دهم تا آنکه هوشیاران را از بیهوشان تمیز دهید.....
بر طبق نخستین آئین اهورا بواسطه این اعمال براستی ملحق گردید ۱ ۰

۱۶ ای فر شوستر هُو کو با این پارسایان با نسوی بشتاب ماهر دو امیدواریم که کامیاب گردید آنجائیکه اشا با آرمی متفق است در آن کشور جاودانی که از آن پاک نشان است در آنجائیکه مزداهورا برای گشایش بخشیدن آرام گزیند ۲ ۰

۱ از این قطعه از زمان قدیم یک سطر افتاده است هیچتسپ و سپنتمان از اجداد زرتشت میباشند رجوع شود بمقاله زرتشت و اسامی خاص درگاتها
۲ فر شوستر از خاندان هُو کو پدرزن زرتشت و برادر جاماسب است

۱۷ ای جاماسب هُوگو در آنجا (زداهورا) از زبان تان
سخن گویم نه از سودتان و از فرمانبرداری و از ستایش و
اطاعت تان نزد کسیکه با هوش را از بی هوش میشناسد نزد
آن اهورامزدائی که راستی مشاور آگاه اوست ☉

۱۸ کسیکه بسوی من گراید من نیز بهترین چیزیکه دارا هستم
بتوسط منش پاک با و وعده میدهم اما بکسیکه با ما در
سرکینه و دشمنی است خصومت ورزم (چنین کنم) در حالتیکه
آنچه مشیت تان است بجای میآورم ای مزدا وای اشا این
است تصمیم من از روی خرد و هوشم ☉

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۱۹ کسیکه بهترین حاجت مرا که زرتشت هستم برطبق آئین
مقدس برآیم بجای آورد چنین کسی در زندگی آینده در سر
زمین جاودانی از نعمت فراوان برخوردار گردد ☉

(قطعه اول از نخستین های اشتود ۲ بار — اشم و هو ۳ بار —

۱ یعنی از فرشته و برادرش جاماسب طوری بنزد اهورا مزدا شفاعت خواهد
شد که مورد رحم و عنایت شوند

به های نامنه مترا درود میفرستیم — ما به گاتها اشتود مقدس
و سرور تقدس درود میفرستیم — ما بسا سر گاتهای اشتود درود
میفرستیم ینگه هاتام یک بار

یتا اهو وئیریو ۲ بار)

مامیستائیم (۱) در بندگی اقتدار و شوکت اهورا مزدا را که سرچشمه
کلیه اشیاء و فروغ سرشار است و امشاسپندان را و گاتهای اهنود
واشتود و سینتمد و هوخشر و وهشواشت را که سروران حقیقت اند و
فروهر توانای نیکان و یوریو تکیشان و بنازدشان را — اشم و هو
یک بار — اهما ریسچا جسه می اشم و هو یک بار

برساد بیدیراد بنیوشاد بخوشنودی دادار هورمزد رایومند
خرمند بخوشنودی اوا هما امشاسپندان پیروزگر بخوشنودی
دین پاک یردان بخوشنودی اشوروان زراتشت سیستان
انوشه روان بخوشنودی هورمزد اوا گاه سه دی و یسه شام
بخوشنودی بهمن و ماه و گوش و رام بخوشنودی اردی بهشت بلند
و آذر و سروش و ورز و رهرام بخوشنودی شهر یور و خور و مهر
و آسمان و انیرام اتره روشن گاه خدا بخوشنودی اسپندارمذ
و آبان و دین و ارد مارسپند بخوشنودی خورداد و تیشتر و باد و
فروردین بخوشنودی امرداد و رشن و آشتاد و زمیاد بخوشنودی
روز گه گاتهای یو گه اُشتود گاه اُشتود گاتها پذیرفته هورمزد
و امشاسپندان باد ائی یاریه وهان رساد اشونه اشم و هو یک بار ۱

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۱ رجوع شود بمقاله ملحقات گاتها

مس و وه و فیروزگر باد مینوی که گاتابیو که اهنود که گاتابیو
که اشتود که گاتابیو که سپتند که گاتابیو که وهوخستر که گاتابیو
که وهشتواشت برساد

بخوشنودی اهورا مزدا اشم وهو... (۳ بار) من اقرار دارم که زرتشتی
و مزدا کیش هستم دین من آئین اهوراست و دشمن دیوها میباشم
بشود که فروهر یا کان در هنگام نماز اهنود و اشتود و سپتند و وهوخستر
و وهشتواشت حضور بهرسانند توای زوت برای خوشنودی اهورا
مزدائی که سرچشمه کلیه اشیاء است اهورا مزدائی که فروغ سرشار
است و برای خوشنودی امشاسپندان و برای خوشنودی گاتهای
اهنود و اشتود و سپتند و وهوخستر و وهشتواشت که سروران حقیقت اند
و برای خوشنودی فروهر توانای نیکان و برای خوشنودی پوریونکیشان
و بنارزدستان معنی کلام تا اهو و ثیریو را برای ما آشکار ساز
و بکند که راسپی پاک و فرزانه معنی کلام اتا رتوش اشات چیت
هیچا را برای ما واضح کند

مامیستائیم اهورا مزدائی که سرچشمه کلیه اشیاء است اهورا مزدائی
که فروغ سرشار است

مامیستائیم امشاسپندانی که از روی دانش حکمفرماید
مامیستائیم گاتهارا که سروران حقیقت اند و در بالیدن و نوکردن اشیاء
یاری کنند

مامیستائیم اهنودگات را که سرور راستی و پاکتی است
مامیستائیم اشتودگات را که سرور راستی و پاکتی است
مامیستائیم سپتندگات را که سرور راستی و پاکتی است
مامیستائیم وهوخسترگات را که سرور راستی و پاکتی است
مامیستائیم وهشتواشتگات را که سرور راستی و پاکتی است
مامیستائیم همه فروهران نیکان و دلبران و خیر خواهان را
اهونور نگهدار بدن است

سپنتد گات یسنا ۴۷

سپنتا مینو^۱

۱ نسبت بخرد مقدس و آئین ایزدی نیک اندیشیدن و نیک گفتن و نیکی بجای آوردن (سبب میشود که) اهورا بتوسط خسترا و آرمتی بما رسائی و جاودانی بخشد ☉
(این قطعه ۲ بار تکرار میشود)

۲ برای حق معرفت مزدا که پدر راستی است باید نسبت باین خرد مقدس بهترین اعمال را بجای آورد خواه از گفتار زبان و سخنانیکه از خیال پاک است و خواه از کار بازوها و کوشش پارسا ☉

۲۲۷

۳ ای مزدا توئی پدر مقدس این خرد ای کسیکه جهان شادمانی بخش آفریدی و پس از مشورت با منش پاک بتوسط آرمتی بآن صلح و مسالمت دادی ☉

۴ ای مزدا از این خرد مقدس دروغ پرستان بر افتادند نه پیروان راستی خواه کسی را مال بسیار باشد خواه اندک باید دوست پیرو راستی و بضد دروغ پرست باشد ☉

۱ در اینها در هر شش قطعه سپنته مینو تکرار شده است که بمعنی خرد مقدس است و بخوبی از این قطعات برمیآید که سپنته مینو غیر از اهورا مزداست رجوع شود بمقاله آئین زرتشت

۵ ای مزدا اهورا از آن بهترین نعمتهائی که تو بتوسط این
 خرد مقدس پیرو راستی وعده دادی آیا دروغ پرست که از
 اعمال خویش پیرو آک منش است برخلاف اراده تو از
 آن بهره مند تواند شد ۱ ۵

۶ ای مزدا اهورا تو از این خرد مقدس بتوسط آذر و آرمی
 بهر دو طرف جزا خواهی داد بسا اشخاص ما یلند که آن را
 شنیده ایمان آورند ۵

۲۲۹

قطعه اول از نخستین های سینتد ۲ بار تکرار میشود اشم وهو ...
 ۳ بار ینگه ها تام ... یک بار

۱ در متن اک مناه آمده است آک بمعنی بد و زشت است یوراسب را (ضحاک را)
 نزرده آک گویند

سپند گات یسنا ۴۸

بزی ادائیش

۱ وقتیکه راستی بدروغ ظفر یا بد هما نظوریکه بسا پیش از این
خبر داده شد و بدیوها و مردمان سزا و پاداش جاویدانی
بخشند آنگاه اشا از عنایت تو کسانی را بلند سازد که ترا
میستایند ای اهورا ॐ

۲ ای اهورا مرا آگاه ساز زیرا که تو آگاهی آیا پیش از
فرارسیدن سزائی که تو مقرر داشتی پیرو راستی بدروغ پرست
غالب خواهد شد آری این غلبه از برای جهان یک پیام
پارسائی خواهد بود ॐ

۲۳۱

۳ از برای مرد دانا بتوسط اشای مقدس تعلیم اهورای
نیکخواه مثل تو کسی ای مزدا که از نیروی خرد پاک
اندیش خویش بحکمت سرنی آگاهی بهترین تعلیمات
است ॐ

۴ کسیکه گهی نیک و گهی زشت اندیش است و کسیکه
وُجدانش را بواسطه کردار و گفتارش مطیع هوا و هوس
و خواهش خویش سازد چنین کسی بحکم ازلی تو در روز
واپسین منفرد خواهد شد ۱ ॐ

۱ یعنی کسانی که در ایمان خوش تردید دارند در روز واپسین از بهشتیان و دوزخیان
منفرد گشته در برزخ (همستان) بسر خواهند برد

(5) ප්‍රධාන නියෝගයට අමතරව
 ආදායම් පදනමකට අදාළවන පදනමකට
 අදාළවන පදනමකට අදාළවන පදනමකට
 අදාළවන පදනමකට අදාළවන පදනමකට

(6) ප්‍රධාන නියෝගයට අමතරව
 ආදායම් පදනමකට අදාළවන පදනමකට
 අදාළවන පදනමකට අදාළවන පදනමකට
 අදාළවන පදනමකට අදාළවන පදනමකට

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(7) ප්‍රධාන නියෝගයට අමතරව
 ආදායම් පදනමකට අදාළවන පදනමකට
 අදාළවන පදනමකට අදාළවන පදනමකට
 අදාළවන පදනමකට අදාළවන පදනමකට

(8) ප්‍රධාන නියෝගයට අමතරව
 ආදායම් පදනමකට අදාළවන පදනමකට
 අදාළවන පදනමකට අදාළවන පදනමකට
 අදාළවන පදනමකට අදාළවන පදනමකට

۵ پادشاهان خوب با اعمال و تعلیم نیک باید سلطنت کنند نه
آنکه شهریان بد بر ما فرمانروا کردند ای آرمی ای
ستوده تر از همه زندگانی جهان آینده را بیارای از: ای
ستوران کشت و ورز مهیا ساز و از برای تغذیه ما آنها را
بپروران ☉

۶ آرمی کسیکه بمنش پاک آراسته است از برای ما
منزلهای نیک فراهم ساخت بما پایداری و نیروی بخشید
مزداهورا در هنگام خلقت این جهان بدستگیری اشاکیاه
برویانید ☉

۲۳۳

۷ خشم باید باز داشته شود در مقابل ستم از خود مدافعه کنید
ای کسانیکه پاداش پاک منشان را بتوسط راستی خواستارید
از همان راستی که مرد مقدس از دوستان اوست آرامگاه
او (مرد مقدس) در سرای تو خواهد بود ای اهورا ۱ ☉

۸ آیا کشور نیک جاودانی و پاداش تو از برایم مقرر است
ای مزدا آیا تو مار حساب روز واپسین توای اشادر وقت
سنجیدن اعمال بدستگیری و هومن بر وفق آرزوی من وفا
شناس خواهد بود ☉

۱ مقصود از مرد مقدس خود زرتشت است

۹ کی خواهم دانست ای مزدا و ای اشا که شما نسبت بکسیکه در پی تباہ کردن من است توانا و زبردستید آنچه پاداش نیک نهاد است باید بخوبی از آن اطلاع یابم رهاننده را آرزوی آن است که از قسمت خویش باخبر باشد ۱ ☉

۱۰ کی ای مزدا شرفا برسالت پی خواهند برد کی این مشروب مسکرو کثیف را خواهی برانداخت از آن چیزیکه کریانهای زشت کردار و شهریاران بد رفتار بعدا ممالک را میفریبند ☉

۱۱ کی ای مزدا آرمتی با اشا و خشترا دارنده چراگاهان فراوان و منازل زیبا نمودار خواهند شد کیانند آنانیکه در مقابل دروغ پرستان خونخوار صلح برقرار سازند کیانند کسانیکه نزدشان معرفت بمنش پاک پیدا خواهد شد ☉

۱۲ کسانی از حامیان ممالک محسوبند ای و هومن و ای اشا که در مقابل حکم مزدا کوشا هستند و با اعمال تکلیف خویش بجای میآورند آنان کسانی هستند که از برای درهم شکستن خشم برانگیخته شدند ☉

(قطعه اول از های سینتد ۲ بار تکرار میشود — اشم و هو... ۳ بار
ما به های بزی ادایش درود میفرستیم — ینگه ها تام... یک بار)

(၂၄၉ . အပိုင်း)

(၁) မိမိတို့၏ အကျိုးစီးပွားကို ထိခိုက်စေရန် ကြိုးပမ်း
 မည်သူ့ကိုမျှ မရိုင်းနှိုင်းစွာ မပြုစေရန် အားထုတ်ကြရမည်။
 မိမိတို့၏ အကျိုးစီးပွားကို ထိခိုက်စေရန် ကြိုးပမ်း
 မည်သူ့ကိုမျှ မရိုင်းနှိုင်းစွာ မပြုစေရန် အားထုတ်ကြရမည်။

(၂) မိမိတို့၏ အကျိုးစီးပွားကို ထိခိုက်စေရန် ကြိုးပမ်း
 မည်သူ့ကိုမျှ မရိုင်းနှိုင်းစွာ မပြုစေရန် အားထုတ်ကြရမည်။
 မိမိတို့၏ အကျိုးစီးပွားကို ထိခိုက်စေရန် ကြိုးပမ်း
 မည်သူ့ကိုမျှ မရိုင်းနှိုင်းစွာ မပြုစေရန် အားထုတ်ကြရမည်။

၂၃၆

(၃) မိမိတို့၏ အကျိုးစီးပွားကို ထိခိုက်စေရန် ကြိုးပမ်း
 မည်သူ့ကိုမျှ မရိုင်းနှိုင်းစွာ မပြုစေရန် အားထုတ်ကြရမည်။
 မိမိတို့၏ အကျိုးစီးပွားကို ထိခိုက်စေရန် ကြိုးပမ်း
 မည်သူ့ကိုမျှ မရိုင်းနှိုင်းစွာ မပြုစေရန် အားထုတ်ကြရမည်။

(၄) မိမိတို့၏ အကျိုးစီးပွားကို ထိခိုက်စေရန် ကြိုးပမ်း
 မည်သူ့ကိုမျှ မရိုင်းနှိုင်းစွာ မပြုစေရန် အားထုတ်ကြရမည်။
 မိမိတို့၏ အကျိုးစီးပွားကို ထိခိုက်စေရန် ကြိုးပမ်း
 မည်သူ့ကိုမျှ မရိုင်းနှိုင်းစွာ မပြုစေရန် အားထုတ်ကြရမည်။

یسنا ۴۹

ات ما یوا

۱ ای مزدا وای اشا همیشه بِنْدَوَ سَدَّ راه من است و قتیکه
میخواهم غفلت زدگان را خوشنود ساخته برآه راست آورم
ای راستی بسوی من آی و پناه متین من باش ای وهومن
بِنْدَوَ را نابود ساز ۱ ☉

۲ این بِنْدَوَ گمراه کننده که یکی از دروغ پرستان است دیر
زمانی است که خار سر راه من است کسی است که منفور
اشاست از این جهت است که در جلب نمودن آرمی مقدس
ساعی نیست و نه در خیال آن است که طرف شود منش پاک
شود ای مزدا ☉

۲۳۷

۳ ای مزدا پایه آئین ما بروی راستی نهاده شد از این جهت
سود بخش است پایه مذهب غلط بروی دروغ قرار گرفت
از این سبب زیان آور است برای این است که میخواهم
مردم بمنش پاک ملحق شوند و همه ارتباط خود را با دروغ
پرستان قطع کنند ☉

۴ کسانی که با زبان خود در میان دوستانشان خشم و ستم منتشر
کنند و بصد تربیت ستوران یاشند در نزد آنان نه کردار
نیک بلکه اعمال زشت غالب است و برای ایمن دروغین
شان بسرای دیو در آیند ۲ ☉

۱ از امرای مخالف رجوع کنید بمقاله اسامی خاص به بِنْدَوَ Bendva
مقصود از سرای دیو جهنم است

۵ آی مزدا خوشی و فراوانی از آن کسی است که همیشه
 شخصیت خود را بمنش یاک متفق کند و بواسطه راستی
 بیارسائی مأنوس گردد و با آنها (لایق) کشور روحانی تو
 شود ای اهورا ॐ

۶ ای مزدا وای اشا استغاثه ام از شما این است که آنچه مشیت
 شاست بمن بگوئید تا آن را بتوانم درست امتیازدم که
 چگونه باید آئین ترا منتشر سازیم ای اهورا ॐ

۲۳۹

۷ وهومن این را بشنود و اشا نیز بان گوش فرادهد تو ای اهورا
 دریاب مرا کدام یک از پیشوایان و کدام یک از شرفا
 بدین گرویدند که از آن شهرت نیکی در میان دهقانان
 بیچده باشد ۱ ॐ

۸ خواهشم از تو این است ای مزدا اهورا که فراشتر را
 بخوشترین آمیزش با راستی موفق گردانی و بمن نعمت کشور
 جاودانی خود ارزانی داری هماره خواهانیم که بیک تو
 باشیم ॐ

۱ مقصود این است و قتیکه از پیشوایان و شرفا (رزمیان) بدین در آیند در میان برزیکران
 شهرت یافته بان تا سستی خواهند نمود

۹ باید آن سود بخش کسیکه برای بجای آوردن نیکی آفریده شد
 باین فرمان ایزدی گوش دهد کسیکه طرفدار آئین درست
 است (باید) بآنانیکه با دروغ پرستان در آمیزشند
 اعتنائی نکند کسیکه شخصیت خود را با راستی مربوط داشت
 در روز واپسین از بهترین پاداش برخوردار گردد ای
 جاماسب^۱ ☉

۱۰ ای مزدا این فکر پاک و این روح پیرو راستی را با عبادت و
 خلوص نیت و غیرت ایمانش میخواهم برای محافظت بآستان
 تو آورم تا تو ای توانای بزرگ با قوه جاودانی خویش
 نگهبان آن باشی ☉

۲۴۱

۱۱ اما آنانیکه گوش بفرمان حکمروایان زشتکردار دارند کار
 و خیال و ایمان آنان تیره و تباه است روانها با خورش
 دوزخی بدروغ پرست روی کنند در سرای دروغ آنان از
 صدر نشینانند^۲ ☉

۱۲ ای اشا و ای وهومن کدام است فریاد رسی تان برای من
 زرتشت که یاری تان را استغاثه میکنم ای مزدا اهورا من
 از بی بخشایشت با سرودهای نیایش ترا میستایم تا آنچه در
 نزد تو گرامی تر است بمن عنایت کنی ☉
 (قطعه اول از های سپتند ۲ بار تکرار میشود— اشم وهو... ۳ بار
 ما به های ات مایوا درود میفرستیم— ینگه هاتام... یک بار)

۱ مراد از سود بخش که در اول قطعه گفته شد همان جاماسب میباشد که در آخر از او

اسم برده شد

۲ یعنی که روانهای گناهکاران دوزخی با خورشهای بد با استقبال روان نوریسندگان دروغ

پرست میروند

یسنا ۵۰

کت موی اوروا

۱ (زرتشت گوید) آیا روانم پس از مرگ میتواند از کسی امید پناهی داشته باشد یقیناً میدانم که آن کس جز از راستی و منش پاک و توای مزدا که در همین جهان باستفانهام اجابت نموده بمن و ستورانم یاری میکند کسی دیگر نخواهد بود ۰۰

۲ آیا ای مزدا ستوران خوشی بخش و چراگاهان بآن کسیکه آرزوی داشتن آنها دارد بخشیده میشود (مزدا گوید) در میان گروه انبوه آنانیکه بر طبق آئین مقدس بسر برند و خورشید بآنان بر توافکن است در روزیکه در پای حساب واپسین ایستند آنان را بسرای هوشمندان جای دهم ۱ ۰۰

۳ (زرتشت گوید) ای مزدا از آنچه بدستیاری خسترا و هومن بآن کس وعده شد بتوسط اشا باو خواهد رسید بهمان کسیکه از برتوقوه راستی خاک همسایگانیکه هنوز پیرو دروغ است بدین در آورد ۲ ۰۰

۴ ترا درودگویان و ستاینده ام ای مزدا تا آنکه وهشتمانه و خسترا در پل چنوات در سر راه خانه پاداش آن چیزیکه آرزوی همه دین آورندگان است فرمانبرداران را منتظر شوند ۳ ۰۰

۱ اشاره باین است که آنچه در این جهان آرزوی انسان میباشد در قیامت باو بخشیده شود مستندان و ینوایان که بسا از نعم و خوشی دنیا محرومند در جهان دیگر بآنها خواهند رسید
 ۲ مقصود از آن کسیکه باو وعده بخشایش شده است و ممالک همسایه را بدین مزدا خواهد در آورد کی گشتاسب میباشد
 ۳ وهشتمانه یعنی بهترین منش میباشد کله مرادف وهومن است مقصود این است که فرشتگان بهمن و شهر یور در سر پل صراط منتظر ورود ارواح نیکوکاران شده تا آنها را

(5) සැලකිය යුතු වශයෙන් පැහැදිලිව පෙන්වා දීමට
 අපට හැකි වුවද, මෙහිදී අපට පෙනෙන්නේ, මෙහිදී
 අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ,
 මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ.

(6) මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ,
 මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ,
 මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ,
 මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ.

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(7) මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ,
 මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ,
 මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ,
 මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ.

(8) මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ,
 මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ,
 මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ,
 මෙහිදී අපට පෙනෙන්නේ, මෙහිදී අපට පෙනෙන්නේ.

۵ آری ای مزداهورا و ای اشا یک اشاره صریح و آشکار شما
ما را بفردوس رساند چه دوستی و مهربانی شما نسبت به پیغمبر
تان یقینی است ۰۰

۶ پیغمبر ستایش کنان صوت خود را بلند میکند ای مزدا آن
دوست راستی زرتشت تا آنکه زبانم را براه راست رهنمون
شوی ای آفریننده قوه خرد بتوسط منش پاک مرا از
آئین خویش بیا موز ۰۰

۲۴۵

۷ ای تندرو ترین سواران ای اشا و ای وهومن ای توانایان
و ای درخشدگان با هیجان ستایش خواهانم که شما
را بر آن دارم که بسوی من شتافته مہتای یاری من گردید ۰۰

۸ ای مزدا همواره خواستارم با سرودهای معروفی که از غیرت
پارسائی است بسوی تان روی آورم همچنین ای اشا دستها را
بلند نموده با ستایش ایان آوردگان و با آنچه در خور
منش پاک است در مقابل تان ایستم ۰۰

۹ انیک دگر باره شما را ستایش کنان در مقابل نان ایستاده ام
پس از آنکه بطور دلخواه بحسب خدمت خویش بیاداش
رسیدم آنگاه خواهم کوشید که دین آورندگان نیز از آن
بهره مند گردند ☉

۱۰ اعمالی که پیش از این از من سرزد و آنچه بعد بجای
آورم و آنچه ای وهومن دیدگان را مسرت بخشد چه از
نور خورشید و سپیده صبح درخشان جمله از بی تسبیح
تست ای راستی ای مزدا ☉

۲۴۷

۱۱ تا مرا تاب و توانائی است مایلم که ثناخوان شما بشم ای مزدا
ای راستی آفریننده بشر بتوسط منش پاک طلب میکند از
آنکه او (بشر) بجای آورد آنچه را که بهتر موافق اراده
اوست (خداست)

(قطعه اول از نخستین های سپتند ۲ بار تکرار میشود — اشم وهو ۳
بار — ما به های کت موی اوروا درود میفرستیم — ما به گاتهای سپتند
مقدس و سرور تقدس درود میفرستیم — ما بسراسر گاتها درود میفرستیم
یتکه هاتام یک بار)

پتا اهو وئیریو ... ۲ بار)

مامیستائیم (۱) در بندگی اقتدار و شوکت اهورا مزدارا که سرچشمه
کلیه اشیاء و فروغ سرشار است و امشاسیندان را و گاتهای اهنود
واشتود و سینتند و وهوخشر و وهشواشت را که سروران حقیقت اند و
فروهر توانای نیکان و یوریو تکیشان و نایزدستان را — اشم و هو ...
یک بار - اهما ریسچا ... جسه می ... اشم و هو ... یک بار

برساد بیدیراد بنیوشاد بخوشنودی دادارهورمزد رایومند
خرهند ؟ بخوشنودی اوا هما امشاسیندان پیروزگر ؟ بخوشنودی
دین پاک یردان ؟ بخوشنودی اشوروان زراتشت سیستان
انوشه روان ؟ بخوشنودی هورمزد اوا گاه سه دی و یسه شام ؟
بخوشنودی بهمن و ماه و گوش و رام ؟ بخوشنودی اردی بهشت بلند
و آدر و سروش و ورز و رهرام ؟ بخوشنودی شهر یور و خور و مهر
و آسمان و انیرام اتره روشن گاه خدا ؟ بخوشنودی اسپندارمذ
و آبان و دین و ارد مارسیند ؟ بخوشنودی خورداد و تیشتر و باد و
فروردین ؟ بخوشنودی امرداد و رشن و آشتاد و زمیاد ؟ بخوشنودی
روز که گاتهای یو که سینتمدگاه ... سینتمدکاتها پذیرفته هورمزد
و امشاسیندان باد هه ائی یارپه وهان رساد اشونه اشم و هو ... یک بار

۱ رجوع شود بقاله ملحقات گاتها

-අප්‍රතිකර්ම සහ සංස්කාර- සංස්කාර

සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන.

.සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන.

.සංස්කාරයේ විධිවිධාන (ඊ) .අප්‍රතිකර්ම සහ සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන.

25.

.සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන. සහ. සංස්කාරයේ විධිවිධාන.

(1) විධිවිධාන

مس و وه و فیروزگر باد مینوی که کاتابیو که اهنود که کاتابیو
که اشتود که کاتابیو که سبتمد که کاتابیو که وهخشر که کاتابیو
که وهشتواشت برساد

بجوشنودی اهورا مزدا اشم وهو... (۳ بار) من اقرار دارم که زرتشتی
و مزدا کیش هستم دین من آئین اهورا است و دشمن دیوها میباشم
بشود که فروهر یا کان در هنگام نماز اهنود و اشتود و سبتمد و وهخشر
و وهشتواشت حضور بهرسانند توای زوت برای خوشنودی اهورا
مزدائی که سرچشمه کلیه اشیاء است اهورا مزدائی که فروغ سرشار
است و برای خوشنودی امشاسپندان و برای خوشنودی گاتهای
اهنود و اشتود و سبتمد و وهخشر و وهشتواشت که سروران حقیقت اند
و برای خوشنودی فروهر توانای نکان و برای خوشنودی پوریونکیشان
و بازداشتان معنی کلام یتا اهو و یتیریو را برای ما آشکار ساز
و بکند که راسبی پاک و فرزانه معنی کلام اتا رتوش اشات چیت
هچا را برای ما واضح کند

۲۵۱

مامیستائیم اهورا مزدائی که سرچشمه کلیه اشیاء است اهورا مزدائی
که فروغ سرشار است

مامیستائیم امشاسپندان که از روی دانش حکم فرمایند
مامیستائیم گاتهارا که سروران حقیقت اند و در بالیدن و نوکردن اشیاء
یاری کنند

مامیستائیم اهنود گات را که سرور راستی و یابی است
مامیستائیم اشتود گات را که سرور راستی و یابی است
مامیستائیم سبتمد گات را که سرور راستی و یابی است
مامیستائیم وهخشر گات را که سرور راستی و یابی است
مامیستائیم وهشتواشت گات را که سرور راستی و یابی است
مامیستائیم همه فروهران نکان و دلبران و خیر خواهان را
اهونور نگهدار بدن است

(51 වන පිටුව)

සෑහීම. පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 (1) පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 සෑහීම. පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 සෑහීම. පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.

[52 වන පිටුව]

(2) පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.

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(3) පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.

(4) පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.
 පි. පි. සමස්ත කෘතියේ මුද්‍රණය. සෑහීම. පි. පි.

وهوخشترگات ۱ یسنا ۵۱

۱ ای مزدا کشور نیک گرانبها مثل قسمت پارسای راستی
بکسی داده شود که با غیرت نیکوترین اعمال بجای آورد
اینک خواستاریم که دارای چنین قسمتی شویم ۵۵

۲ پیش از همه اطمینان بخش مرا ای مزدا از کشور جاودانی
خویش و از کشور راستی و آن آرمی این کشورهای بر
منفعت را بواسطه منش پاک بکسانی ارزانی دارید که عبادت
کنند ۵۵

۲۵۳

۳ ای اهورا و ای اشابکسانی گوش دهید که در کردار و گفتارشان
بسختانتان گوش دوخته و بمنش پاک تکیه داده اند
بکسانیکه تو خود نخستین آموزگار آتانی ای مزدا ۵۵

۴ کجاست پاداش رنج کشیدگان کجاست عفو از برای گناهکاران
در کجا براستی رسند در کجا آرمی مقدس را بینند در
آنجائیکه کشور جاودانی نست ای مزدا ۲ ۵۵

۱ در قسمت اول اینها از کشور جاودانی اهورا که پاداش نیکوکاران است
صحبت میشود در قسمت دوم پیشتر مرتباً از پیروان نامدار خود اسم میرد
۲ جواب چهار سؤال این است که پاداش و عفو و اشا و آرمی همه در بهشت دیده
میشود

۵ پس از اینها از تو میپرسم آیا بر زیگر درستکار و هوشمند از راستی خویش بنعمت جاودانی خواهد رسید اگر او همانکسی را که داور درست و هوشیار از او سخن داشت و از پاداش و سزایش آگاه ساخت عبادت کند ۱ ۰۰

۶ مزدا پس از سرآمدن زندگانی در روز واپسین در کشور جاودانی خود آنچه نیک و نغزاست بآن کسی بخشد که خوشنودی او را بجای آورد همچنین زشتکردار را که از او نافرمانبرداری نمود بسزا رساند ۰۰

۲۵۵

۷ ای کسیکه از خرد مقدس خود ستوران و آب و گیاه و جاودانی و رسائی آفریدی بدستیاری و هومن در روز داوری واپسین بمن قوه و پایداری بخش ۰۰

۸ از این دو چیز میخوام حالا سخن بدارم ای مزدا آری بداننا نیز باید از آن خبر داده شود از ناخوشی کسیکه بواسطه دروغ پرست دچار صدمه گردید و از خوشی کسیکه بر راستی روی آورد پیغمبر خوشنود میشود از کسیکه آنرا بدانائی اطلاع دهد ۰۰

۱ مراد از داور درست و هوشیار خود زرتشت است

۹ چه مزدی ای مزدا برای طرفداران هردو فرقه بواسطه
زبان آتش سرخ و فلز گداخته فراهم خواهی ساخت از برای
صاحب‌دلان علامتی در آن قرار ده (یعنی) زیان از برای
دروغ برستان و سود از برای پیروان راستی ☉

۱۰ کیست جز از او که برای تباهی من برخاسته است ای اهورا
آن کسیکه پسر خلقت دروغ است از این جهت است که او
بضد موجودات پراز نیت خبیث است من از برای یاری
خویش راستی را با تمام مزیت نیکش طلب میکنم ۱ ☉

۱۱ کیست آنمردی که دوست اسپنتان زرتشت است ای مزدا
کیست که میخواهد با راستی مشورت کند توجه فرشته محبت
آرمتی با کیست کیست آن درستکاری که خود را نسبت بیروان
پاک منش دلسوز نشان میدهد ☉

۱۲ او زرتشت اسپنتان را در گذر زمستان این چاکر فرومایه
کاوی از خود خوشنود ساخت و قتیکه او (زرتشت) با مرکب
خویش که از سرما میلرزیدند از او پناه خواست و پذیرفته
نشد ۲ ☉

۱ از دشمنی که زرتشت شکایت میکند لابد معروف شنوندگانش بوده است که محتاج
بنکر اسم او نشد

۲ در ترجمه این قطعه هیچ یک از مترجمین اروپائی متفق نیستند ترجمه بارتولومه روشن‌تر
بنظر میرسد دانشمند الهائی میگوید زرتشت در یابان با مرکبش دچار طوفان شد از سرما
لرزان بخانه یکی از دروغ‌پرستان شاید بند و پناه برد و با پناه نداد برای توهین
زرتشت او را چاکر فرومایه وبد عمل (وآیه Vaēpya) کاوی مینامد اسم آن محلیکه این
حادثه رویداد در متن‌گاتها پرتوزمو Pereto, Zemo میباشد بارتولومه آن را به Pforte-
des winters ترجمه نمود و ما بگذر زمستان برگردانیم در تفسیر پهلوی پرتو به گذر و
دروازه و پل ترجمه شد پل کلمه که حالا در زبان ماست همان پرتو اوستائی است زمو نیز
در زبان امروزی ما زم و یا زمستان میباشد پرتو زمو مجموعاً اسم محلی بوده است قطعه
بعد نیز مربوط بها قبل و دلیل صحت معنی مذکور است

(၁၃) အသက် ၁၅ နှစ်အထိ
 နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်
 နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်
 နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်

(၁၄) နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်
 နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်
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 နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်

၂၅၈

(၁၅) နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်
 နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်
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 နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်

(၁၆) နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်
 နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်
 နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်၊ နတ်အိမ်
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۱۳ این چنین این نفس دروغ برستی پاداش یقینی هدایت شدگان
راه راست را از خود دور نمود روانش در سرپل
چنوات هنگام حساب واپسین در بیم و هراس خواهد بود
برای آنکه از کردار و گفتار خویش از راه راست دور
افتاد ☹

۱۴ کریانها نمیخواهند که در مقابل قانون زراعت سراطاعت فرود
آورند برای آزاریکه از آنان بستوران میرسد تو قضاوت
خود را در حق شان ظاهر ساز که آیا در روز قیامت نظر
بکردار و گفتارشان بخانه دروغ خواهند در آمد یانه ☹

۵۹

۱۵ پاداشی که زرتشت برای یارانش در نظر دارد همان است
که او اول در سرای پاداش مزدا اهورا دریافت نمود در
رسیدن بآن ای اشا و ای وهومن چشم امیدم بسوی نیکی
شاست ☹

۱۶ کی کشتاسب با (داشتن) سلطنت بر پیروان دین خود نیز آئین
اختیار نمود و طریقه پاک منشی که اهورای مقدس و
اشا بنمود برگزید این چنین امید است که کار بکام و آرزوی
ما انجام گیرد ☹

(၁၇) ဤအခန်းသည် အောက်ဖော်ပြပါအတိုင်း ဖွဲ့စည်းထားသည်။
 ၁။ အကျဉ်းချုပ်
 ၂။ အကျဉ်းချုပ်
 ၃။ အကျဉ်းချုပ်
 ၄။ အကျဉ်းချုပ်
 ၅။ အကျဉ်းချုပ်
 ၆။ အကျဉ်းချုပ်
 ၇။ အကျဉ်းချုပ်
 ၈။ အကျဉ်းချုပ်
 ၉။ အကျဉ်းချုပ်
 ၁၀။ အကျဉ်းချုပ်

(၁၈) ဤအခန်းသည် အောက်ဖော်ပြပါအတိုင်း ဖွဲ့စည်းထားသည်။
 ၁။ အကျဉ်းချုပ်
 ၂။ အကျဉ်းချုပ်
 ၃။ အကျဉ်းချုပ်
 ၄။ အကျဉ်းချုပ်
 ၅။ အကျဉ်းချုပ်
 ၆။ အကျဉ်းချုပ်
 ၇။ အကျဉ်းချုပ်
 ၈။ အကျဉ်းချုပ်
 ၉။ အကျဉ်းချုပ်
 ၁၀။ အကျဉ်းချုပ်

၂၆၀

(၁၉) ဤအခန်းသည် အောက်ဖော်ပြပါအတိုင်း ဖွဲ့စည်းထားသည်။
 ၁။ အကျဉ်းချုပ်
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 ၃။ အကျဉ်းချုပ်
 ၄။ အကျဉ်းချုပ်
 ၅။ အကျဉ်းချုပ်
 ၆။ အကျဉ်းချုပ်
 ၇။ အကျဉ်းချုပ်
 ၈။ အကျဉ်းချုပ်
 ၉။ အကျဉ်းချုပ်
 ၁၀။ အကျဉ်းချုပ်

(၂၀) ဤအခန်းသည် အောက်ဖော်ပြပါအတိုင်း ဖွဲ့စည်းထားသည်။
 ၁။ အကျဉ်းချုပ်
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 ၃။ အကျဉ်းချုပ်
 ၄။ အကျဉ်းချုပ်
 ၅။ အကျဉ်းချုပ်
 ၆။ အကျဉ်းချုပ်
 ၇။ အကျဉ်းချုပ်
 ၈။ အကျဉ်းချုပ်
 ၉။ အကျဉ်းချုပ်
 ၁၀။ အကျဉ်းချုပ်

۱۷ فراشتر هوگو دختر گرانها و عزیزي را بزنی بمن داد
پادشاه توانا مزداهورا وي را براي ايمان پاکش بدولت
راستی رساناد ☉

۱۸ جاماسب هوگو دولتمند بزرگ نیز باین آئین و راستی
ایمان آورد کسی باین کشور جاودانی بگردد که دارای
نهاد نیک است از تو خواستارم اي اهورا مزدا که پناه
استوار آنان باشی ☉

۲۶۱

۱۹ میدیوماه از دومان سپنتمان پس از آنکه بکنه بی برد و
بشناخت آنکسی را که از برای جهان دیگر کوشاست همت
گداشت تا دیگران را نیز بیاگاهاند که بیروی آئین مزدا
در طی زندگانی بهترین چیزهاست ☉

۲۰ ای کسانیکه در اراده یکسان و با راستی پیوسته اید اي وهومن
ای آرمتی هنگامیکه با فروتنی ستوده شدید رحمت خود را
با ارزانی دارید و چنانکه وعده رفت پناه خود را از ما
دریغ مکنید ☉

۲۱ از پرتو پارسائی بمقام تقدس رسند چنین کسی از پندار و
گفتار و کردار نیک و ایمان خویش براسقی ملحق گردد
مزداهورا بدستیاری و هومن بچنین کسی کشور جاودانی
ارزانی دارد مرانیز چنین پاداش نیکی آرزوست ۰۰

۲۲ من میشناسم آن کسی را که ستایشش از روی راستی برام
بهترین چیزاست آن کس مزداهوراست (و فرشتگانش)
که بوده و هستند من میخواهم از آنان اسم برده بستایم و
با سرود نیایش با آنان نزدیک شوم ۰۰

۲۶۳

(قطعه اولی از همین ها ۲ بار تکرار میشود— اشم وهو... ۳ بار— ما به
های و هوخشر درود میفرستیم— ما بکاتای مقدس و هوخشر و سرور
تقدس درود میفرستیم— ما بسرا سرکاتها درود میفرستیم— ینگه هاتام...
یک بار)

۱ رجوع شود به

Zeitschrift für Indologie und Iranistik Band 1 Heft 1 S. 16 Awestische Einzelstudien von Herman Lommel, Leipzig, 1922.

یتا اهو وئیریو ... ۲ بار)

مامبستائیم (۱) در بندگی اقتدار و شوکت اهورا مزدارا که سرچشمه
کلبه اشیا و فروغ سرشار است و امشاسیندان را و گاتهای اهنود
واشتود و سینتند و هو خشر و وهشواشت را که سروران حقیقت اند و
فروهر توانای نیکان و یوریو تکیشان و نازدشتان را - اشم و هو ...
یک بار - اماریسچا ... جسه می ... اشم و هو ... یک بار

بر ساد بیدیراد بنیوشاد بخوشنودی دادارهورمزد رایومند
خرمندی بخوشنودی اوا هما امشاسیندان پیروزگر و بخوشنودی
دین پاک یردان و بخوشنودی اشوروان زراتشت سینتمان
انوشروان و بخوشنودی هورمزد اوا گاه سه دی و یسه شام و
بخوشنودی بهمن و ماه و گوش و رام و بخوشنودی اردی بهشت بلند
و آدر و سروش و ورز و رهرام و بخوشنودی شهر یور و خور و مهر
و آسمان و انیرام اتره روشن گاه خدا و بخوشنودی اسپندارمذ
و آبان و دین و ارد مارسپند و بخوشنودی خورداد و تیشتر و باد و
فروردین و بخوشنودی امرداد و رشن و آشتاد و زمیاد و بخوشنودی
روزگه گاتهای یوگه و هو خشر گات ... و هو خشر گات پذیرفته هورمزد
و امشاسیندان باد و ائی بار بهه و هان رساد اشونه اشم و هو ... یک بار

۱ رجوع شود ب مقاله ملحقات گاتها

ලංකා සංගමයේ නියෝග

නියෝග

සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි.

ලංකා සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි. සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි. සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි.

සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි. සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි. සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි. සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි.

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සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි. සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි. සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි. සංගමයේ නියෝගයන්හි සඳහන් කර ඇති පරිදි.

(1) නියෝගය

مس و وه و فیروزگر باد مینوی که گاتابیو که اهنود که گاتابیو
که اشتود که گاتابیو که سپتند که گاتابیو که وهوختتر که گاتابیو
که وهشتواشت برساد

بخوشنودی اهورا مزدا اشم وهو... (۳ بار) من اقرار دارم که زرتشتی
و مزدا کیش هستم دین من آئین اهوراست و دشمن دیوها میباشم
بشود که فروهر یا کان در هنگام نماز اهنود و اشتود و سپتند و وهوختتر
و وهشتواشت حضور بهرسانند توای زوت برای خوشنودی اهورا
مزدائی که سرچشمه کلیه اشیاء است اهورا مزدائی که فروغ سرشار
است و برای خوشنودی امشاسپندان و برای خوشنودی گاتهای
اهنود و اشتود و سپتند و وهوختتر و وهشتواشت که سروران حقیقت اند
و برای خوشنودی فروهر توانای نیکان و برای خوشنودی یور یوتکیشان
و بنایزدستان معنی کلام یتا اهو و یتیرو را برای ما آشکار ساز
و بکند که راستی پاک و فرزانه معنی کلام اتا رتوش اشات چیت
هیچا را برای ما واضح کند

مامیستائیم اهورا مزدائی که سرچشمه کلیه اشیاء است اهورا مزدائی
که فروغ سرشار است

مامیستائیم امشاسپندان که از روی دانش حکمفرمایند
مامیستائیم گاتهارا که سروران حقیقت اند و در بالیدن و نوکردن اشیاء
یاری کنند

مامیستائیم اهنود گات را که سرور راستی و پاکتی است
مامیستائیم اشتود گات را که سرور راستی و پاکتی است
مامیستائیم سپتند گات را که سرور راستی و پاکتی است
مامیستائیم وهوختتر گات را که سرور راستی و پاکتی است
مامیستائیم وهشتواشت گات را که سرور راستی و پاکتی است
مامیستائیم همه فروهران نیکان و دلبران و خیر خواهان را
اهو نور نگهدار بدن است

(03 . 00)

... ..
 (1)

[03]

(2)

(3)

(4)

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وهیشتواشت گات یسنا ۱

۱ (زرتشت گوید) نیکوترین ارمغانی که وجود دارد این است که مزدا اهورا بتوسط اشا بزرگت سپنتمان برتری وزندگانی سعید و جاودانی خواهد بخشید و نیز همه کسانی که در کردار و گفتار خویش پیرو دین نیکش باشند ☉

۲ برای خوشنود ساختن مزدا باید از روی میل در اندیشه و گفتار و کردار درستایش وی کوشا بود از پی ستایش اوست که کی گشتاسب و پسر زرتشت سپنتمان ۲ راه دین برحق و فرستاده اهورا را روشن و منبسط میکنند ☉

۲۶۹

۳ اینک تو ای پوروچیست از پشت هیچتسپ و دودمان سپنتمان ای جوانترین دختر زرتشت او (زرتشت) با منش پاک و راستی و مزدا از برای تو (جاماسب را) که یاور دینداران است برگزید اکنون برو با خردت مشورت کن با اندیشه پاک مقدس ترین اعمال پارسائی را بجای آور ☉

۴ (جاماسب گوید) این را (پوروچیست را) با غیرت بایمان دلالت کنم تا (مانند) پاکیاکان (مقدسه مقدسات) نسبت پیدر و بشوهر و به برزیکران و بشرفاء خدمت بجای آورد مزدا اهورا پاداش باشکوه منش پاک را برای ایمان نیکش همیشه نصیب او کند ☉

۱ قسمت اولی این مادر عروسی پوروچیست Poručista دختر زرتشت با جاماسب میباشد قطعات بعد در نصایح و موعظه است شاید بحضور مجلس عروسی خطاب شده باشد
 ۲ شاید از پسر زرتشت ایست و استرا مقصود باشد که بزرگترین پسر ییغبر و از نخستین یاوران دین بشمار است غالباً در سایر قسمتهای او ستا از او اسم برده شده

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(၇) ...
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(၈) ...
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۵ (زرتشت گوید) ای دختران شوی کننده و ای دامادان اینک بیا موزم و آگاهتان سازم پندم را بخاطر خویش نقش بندید و بدلها بسپرید باغیرت از پی زندگانی پاک منشی بکوشید هریک از شما باید در کردار نیک بدیگری سبقت جوید و از اینرو زندگانی خود را خوش و خرم سازد ۵

۶ آری براستی کار چنین است ای مردان و ای زنان خوشی که بنزد دروغ پرست مینگرید از او گرفته شود (تبه کار) ناله بر آورنده را خورش دوزخی پیش آرند نعمت فروش از این دروغ پرستیکه دین را خوار شمرد دریغ گردد باین قسم اعمال شما نیز حیات اخروی خود را تباہ خواهید ساخت ۵

۲۷۱

۷ مادامیکه غیرت ایمان در گوشت و خوتنان است از پاداشی که برای پیروان مقرر است بهره مند خواهید شد در آنجائیکه روان دروغ پرست در کنار تان خوار و زبون افتاده در معرض خطر فناست اگر از مجمع دینداران کناره گیرید در روز رستاخیز ناله و افغان از سخنان تان خواهد بود ۵

۸ آنانیکه زشت کردارند ناگزیر از فریفتار اند لاجرم محکوم بزوال گردند همگی فریاد و خروش بر آورند شهریار نیکی باید تا آنانرا گرفتار ساخته بخاک و خون در کشد و این چنین در مملکت خرم صلح برقرار دارد سزاوار است که آن (خدای) بزرگتر از همه آنان را بشکنج در آورد و فوراً بزنجیر مرگ دچار شان سازد ۵

۹ جای فساد و زوال از آن کسی است که بدین دروغین گرویده
 است این خوار شمرندگان آئین مقدس برآند که دینداران
 را پست نمایند و تن آنان بگناه آلوده است کجاست نگهبان
 آئین آن سرور دادگر تا آنان را از زندگی و آزادی بی
 بهره سازد ای مزدا تراست توانائی و از بر تو آن بینوایان
 راستکردار را با بهترین مُزد توانی نواخت ۵

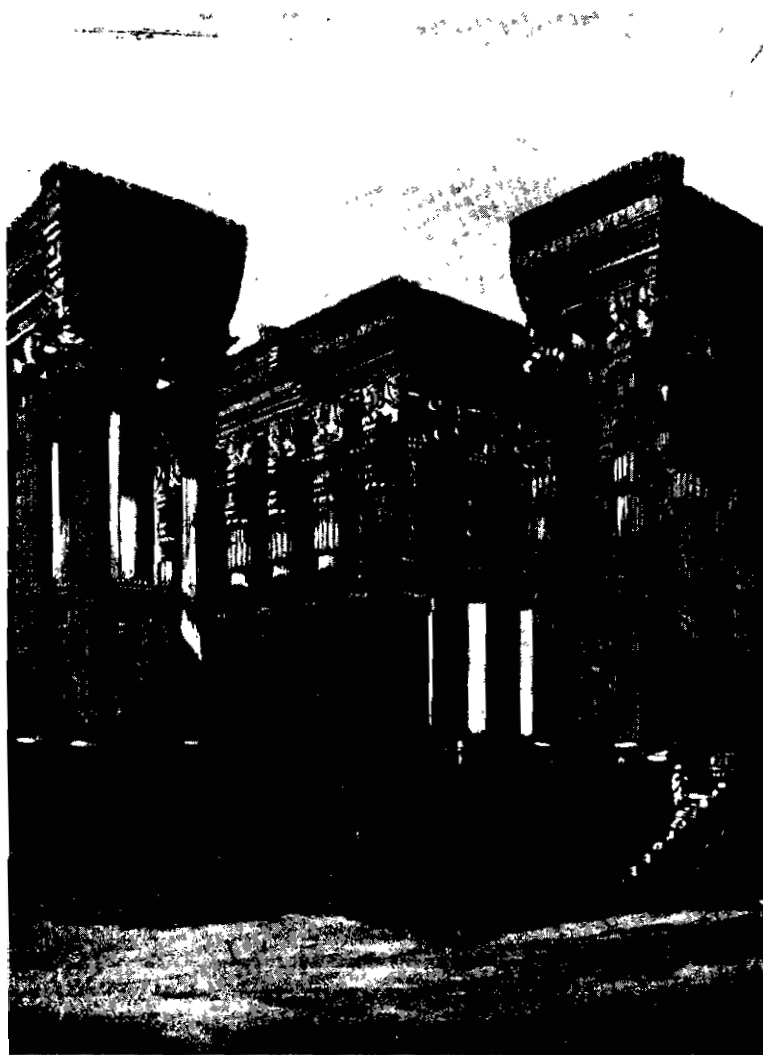
(قطعه اول از همین ما ۲ بار تکرار میشود— اشم وهو... ۳ بار— ما به
 های و هشتواشت درود میفرستیم— ما بگاتای و هشتواشت مقدس و
 سرور تقدس درود میفرستیم— ما بر اسرگانهها درود میفرستیم— ینگه
 هاتام ... یک بار)

یتا اهووئیریو ... ۲ بار)

مامبستائیم (۱) دربندگی اقتدار و شوکت اهورا مزدارا که سرچشمه
کلبه اشیاء و فروغ سرشار است و امشاسپندان را و گاتهای اهنود
واشتود و سبتند و وهوخشتر و وهشواشت را که سروران حقیقت اند و
فروهر توانای نیکان و یوریو تکشان و نازدشتان را - اشم و هو ...
یک بار - اهما ریسچا ... جسمی ... اشم و هو ... یک بار

برساد بیدیراد بنوشاد بخوشنودی دادارهورمزد رایومند
مخرمند بخوشنودی اوا هما امشاسپندان پیروزگر بخوشنودی
دین پاک یردان بخوشنودی اشوروان زراشت سیتجان
انوشروان بخوشنودی هورمزد اوا گاه سه دی و سپه شام
بخوشنودی بهمن و ماه و گوش و رام بخوشنودی اردی بهشت بلند
و آدر و سروش و ورز و رهرام بخوشنودی شهر یور و خور و مهر
و آسمان و انیرام اتره روشن گاه خدا بخوشنودی اسپندارمذ
و آبان و دین و ارد مارسپند بخوشنودی خورداد و تیشتر و باد و
فروردین بخوشنودی امرداد و رشن و آشتاد و زمیاد بخوشنودی
روزگه گاتهای یوگه وهشتواشت گات ... وهشتواشت گات پذیرفته هورمزد
و امشاسپندان باد ائی یاربه و هان رساد اشونه اشم و هو ... یک بار

رجوع شود بقاله ملحقات گاتها



طالار قصر خشایارشا در پرسپولیس (تخت جمشید) در فارس
در وقت آبادی از روی نقشه شیبیز

Hall of Audience of Xerxes at Persepolis
(Restoration by Chipiez).

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| هیکل Heigl ۱۲ | ۷۸'۲۹'۱۳ Hertel هرتل |
| ی | ۳۴ هردار |
| یاقوت ۲۵'۲۴'۲۳ | ۲۷ Hermodor هرمودر |
| یسوع ۴۸ | ۶۲'۵۰'۲۷ Hermipus هرمیپوس |
| یعقوب ۴۹ | ۳۸'۲۶ Herodote هرودت |
| یونان هلاس ۷۸'۵۱'۲۸'۲۷'۲۶'۲۱ | هستاسب رجوع کنید به کی گشتاسب |
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در دیباچه از ترجمه های معروف مستشرقین و یارسیان هندوستان که از برای گاتها موجود و از هر یک کم و بیش در این ترجمه فارسی استفاده شده است صحبت کردیم پس از طبع این کتاب ترجمه دیگری از دانشمند آلمانی پول ابرهاردت Paul Eberhardt بدست نگارنده افتاد چون متأسفانه وقت استفاده از آن گذشته بود فقط در اینجا بذکر ترجمه مذکور اکتفا نموده تا بعدها اگر موقعی بدست آمد عقیده خود را در خصوص آن بنکاریم:—

Paul Eberhardt, Das rufen des Zarathushtra (Die Gathas des Avesta), Jena 1200.



تخت سلیمان خرابه آتشکده نمرورف آذرگشپ در شیز
برف آن را احاطه کرده است.

THE RUINS OF THE FAMOUS FIRE-TEMPLE OF AZARGOSHASP IN SELZ
NOW KNOWN AS TAKHT-I SULEIMAN BURIED IN SNOW

رد باره آزرشپ آتشکده نمرورف آذرگشپ



خرابه آتشکده آذرگشپ (۱)

THE RUINS OF THE FIRE-TEMPLE OF AZARGOSHASP.

(۱) دو نقش فوق از کتاب پروفیسور جکسن Jackson برداشته شد

Persia Past and Present

“To whom hast thou entrusted Thy creation? The earth lies desolate, all vegetation has dried up, all waters have been contaminated. Where is the person whom Thou hadst promised to create,—the man who would bring rest and salvation to the earth?” Ahura Mazda replied:—“O, afflicted Geush-Urvan (Soul of Creation,) thy ills proceed from Ahriman. If the man whom I had promised thee, was to-day living, the evil Ahriman would not have been so impudent.” Then the Soul of Creation flew to the starry heavens, moaning and lamenting and thence went to the sphere of the moon, but could obtain no relief. When it went further to the sun, Ahura Mazda showed him there the Farohar of Zarathushtra, and said that I will create this man and send him to the material world and his work shall be the salvation of all mortals. The Soul of Creation became happy at the sight of the Farohar of Zarathushtra, and realised that he would at last be the means of protecting and cherishing all living creatures.

It may be mentioned in passing here what will be stated in detail in the introduction to the Meher Yasht, that after the cult of Mithra had been imported from Asia into ancient Rome, and thence spread over practically the whole of Europe, for several centuries this story of the Geush-Urvan as detailed in Bundahishn, practically formed a part of the faith of the Mithra-worshippers of the time. Thereafter in a different form, it has even made its entry in the Christian traditions. In the pictures to be found even to-day in the surviving temples of Mithra, we see the deity Mithra sacrificing a bull for the salvation of the world, from the parts and blood of whose body, grains and herbs and other useful animals are said to come into existence.

For the present we would be digressing if we pursued this subject further.

The holy Zarathushtra in the first stanza of the Gathas speaks about acting according to the wishes of Vohu-Manah and about bringing joy to the Soul of Creation. As stated before, Vohu-Manah represents the divine attribute of the good mind of Ahura Mazda, and as first among the Ameshaspands, the care of all useful living creatures is consigned to him. Necessarily, he is in intimate connection with the angel Gosh. Zarathushtra hopes that his teachings would make men foster and protect all useful living creatures and recognise their claims on humanity, guarding them from all cruelty and unnecessary harm. This would surely bring joy to the angels in whose care the living creation is consigned. A perusal of the entire Gathas will make it clear how the Prophet of Iran repeatedly recommends to men the pursuit of agriculture and the care of useful cattle, and enjoins them not to indulge in cruel and bloody sacrificial rites, so common then amongst the Aryan tribes. As in Yasna 29 every stanza practically refers to the Soul of Creation, a separate consideration of this subject becomes necessary. This Yasna 29 is one of the best chapters in the entire Gathas and is full of the divine quality of mercy and kindness. Like an afflicted angel, the Soul of Creation moans and complains before the court of Ahura Mazda, about the cruelty and harm inflicted upon all living creation at the hands of evil-minded men. It prays for a mighty monarch through whom the rights of all living creatures could be recognised and established. Zarathushtra with perfect humility (st. 9) introduces himself and in the end (st. 11) comes forward with his message for the well-being of the world.

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This Yasna is practically very lucid and the Pahlavi books, the Bundahishn among them, also speak at length about the Geush-Urvan and render the meaning of the above Yasna clear beyond all doubt. According to the Bundahishn, the first living creature to be created by Ahura Mazda was a bull. It says that in order to destroy this useful creature, Ahriman set up the demons of greed and avarice, harm and disease. When the bull's life was thus sacrificed, from everyone of the different members of its body, 55 different types of grain and 12 different kinds of medicinal herbs came into existence. The seed of the sacrificed bull was transferred to the disc of the moon, where, after being purified, it brought into existence a pair of cattle which were the progenitors of 272 types of useful animals. The soul of this first created being however *viz.*, Geush-Urvan, after relinquishing the body of the sacrificed bull, stood there and with a voice strong and clear as arising from the throat of a thousand men complained to the court of Ahura Mazda and said:—

THE original words in the Gathic text which we have translated as "The Soul of Creation", are Geush-Urvan mentioned as Goshurun in the Pahlavi commentaries. Its contracted form at present is Gosh, the angel from whom the name of the 14th day of the Zoroastrian month is taken. The 9th Yasht of the Avesta (known by the name of Drvâsp too) is also dedicated to this angel.

The word Gao used in the Avesta and in the Achæmenian Persian has almost the same pronunciation as the word used in the modern Persian language. It was used in the masculine sense for a bull. In the Avesta the phrase denotes the soul of the first created being and thus represents the Soul of Creation, Mazdayasnan belief being that amongst all life bearing creation, the first thing to be created was the bull.

The word Drvâsp,¹ from which the 9th Yasht is named as stated above, also denotes the soul of the first living creature. As a cow and a horse are both valuable and useful animals to humanity in this worldly existence, thanks are rendered to the Lord Ahura Mazda for his beautiful creation, by invoking and praising the Soul of Creation as represented by the angels Gosh and Drvâsp.

In the Mazdayasnan religion whatever that is good and useful, whatever that is beneficial to humanity, is considered praiseworthy and holy. The heavens, the earth, the waters, all vegetation and quadrupeds, the life-giving breeze, the sun, the moon and the stars, all are considered working actively for the comfort and joy of humanity, and all these beings and things are considered as the manifestation of the eternal love and goodness of Ahura Mazda. Consequently, in the Mazdayasnan faith, to each of the bounties of Providence, a name was given to enable men to render their homage and thanks. Whatever that came from the Supreme and Benevolent Creator was to be considered as dear and precious. In reality, the Mazdayasnan religion is the very fount and source of the Sufi philosophy of Iran. We hope we shall soon be able to publish the translation of the 21 Yashts in praise practically of the whole creation of the Almighty, which would make us realise fully the meaning of the following lines of Saadi :—

I am in joy with the whole world, for the world is in joy
through Him ;

I am in love with the entire creation, for all creation is
from Him.

¹ The word Drvâsp is compounded of *Drea* (equivalent to the modern Persian *Dorost*), and *Asp* a horse, meaning the possessor of a horse.

shid is not to be found, but in the rest of the Avesta it is there in the shape of Khashaeta (𐬕𐬀𐬎𐬎𐬀𐬯𐬀). The word *shid* meaning shining or resplendent is also used in the compound word Khurshid. Jam probably means twin-born, for in another place in the Gathas namely Yasna 33.3 and in other places in the Avesta Yema is used in the sense of twin-born. It is worth noting that in the Brahminic scriptures Yema and his sister Yemi were the first male and female creation representing mankind and stand in the place of Adam and Eve in the Old Testament.

In the Gathas the name of the father of Jam is Vivahvant to whom we have referred above.



Avesta and in the Achæmenian inscriptions, the name is pronounced alike. The Greeks write the name as Hystaspes. He was a king of the Kyanian dynasty ruling in the east of Iran. He was the friend and patron of Zarathushtra. The appellation of Kavi is often attached to his name and we know him to-day (in Persian literature) as Kai Gush-tasp. His name is mentioned in Yasna 28.7, 46.14, 51.16, 53.2. The literal meaning of the word is the owner of spirited horses.

15. *Vivahvant* (𐬯𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬀). now commonly known as Vivanghan. Its Sanskrit form is Vivasvant and Arabic Vivanjhan. As the father of Jamshid, only once together with the name of Jamshid, he is mentioned in the Gathas in Yasna 32.8.

16. *Haēchataspa* (𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀). It is the family name of Zarathushtra and Maidyoimangha being the name of their seventh ancestor. The name is mentioned in Yasna 46.15, 53.3. The name is compounded of *Haechat* (to spray with water) and *Aspa* (horse). It is not possible to say what the name exactly meant.

17. *Hvogva* (𐬀𐬀𐬀𐬀𐬀𐬀). In other parts of the Avesta the name is also Hvova. This is the family name of Frashaoshtra and Jamaspa. We can give a meaning only to the first portion of the word namely *Hu* meaning good. It is mentioned in Yasna 46.16, 46.17, 51.17 and 51.18.

18. *Yima* (𐬀𐬀𐬀𐬀). is mentioned only once in Yasna 32.8. In the rest of the Avesta he has been mentioned often. In Vendidad, Fargard 2, it is stated that Ahura Mazda first gave him the duties of a prophet. But realizing his own want of spiritual strength he pleaded to be excused whereupon God bestowed on him a sovereignty. During his reign of a thousand years, he increased the expanse of the world on three occasions to make room for the increasing population of men and animals. Thereafter Ahura Mazda apprised him beforehand of a severe winter which was to devastate the earth and ordered him to construct a Var and to take with him some men and other creatures to avoid the event. In Yasna 9.5 it is related that during the reign of Jamshid, heat and cold, old age and death, avarice and greed were unknown. This subject is further pursued in Yasht 19, paras 31-38, where it is related that during the sovereignty of Jamshid the world had a happy time and knew not calamities or woes. Heat and cold, death and old age were not known until he was deceived and began speaking untruth. Thereupon divine glory left him and in the shape of a bird of victory flew away to the sun (Meher-Mithra). On a second occasion this bird of victory alighted on Faridoon and on a third one on the valiant hero Kershasp. In the Shahnameh it is also related that conceit was the cause of Jamshid's losing the divine glory. Jamshid is the modern form of ancient Yima. In the Gathas the portion of the name which is now represented by

to the priest preparing the intoxicating Saoma drink which was used in their ceremonials. As throughout the Gathas, Zarathushtra is against the use of harmful, intoxicating drugs and sacrificial rites, he was necessarily opposed by these leaders of Devayasna, and Zarathushtra too denounced them as the leaders who deceive the people. Subsequently in the Pahlavi commentaries of the Avesta this word *Kavi* was considered interchangeable with the deaf and the blind. But all this makes it difficult for us to understand the reason of Zarathushtra's applying this very appellation to his very best of friends and protector Vishtaspa in Yasna 46.14, 51.16, 53.2, and make him for ever renowned as Kai Vishtaspa. The names Kaikhosrav and Kaiqobad bear the same title as do all the monarchs of the Kyanian dynasty which ruled in Bactria. There is no doubt that the word *Kavi* applied to the leaders of the Devayasna was the same word afterwards known as Kai and applied to the heroes and kings of the Iranians. All difficulties are removed when we remember that before the advent of Zarathushtra, the word *Kavi* was an honoured appellation for the leaders of both the sections of the Aryans namely the Indians and the Iranians and they must have been using it for a length of time. After the birth of the new religion it was not possible for the Iranians to deprive the word completely of the good sense in which it was also used. Consequently wherever this word was used for the leaders of the Devayasna, it was used in the bad sense, whereas whenever it was used for their own sovereigns it retained its original good meaning. In the bad sense as the enemy of the Mazdayasnan religion, the word *Kavi* is used in Yasna 32.14, 32.15, 44.20, 46.11, 51.12.

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12. *Grehma* (𐬀𐬀𐬀𐬀𐬀𐬀) is one of the leaders of Devayasna and an enemy of the religion of Zarathushtra. Bartholomæ says that in every place in the Gathas where references are made to the worshipper of untruth, Zarathushtra intends to refer to one of the leaders or religious heads of the Devayasna, especially like Bendva and Grehma. This name is used thrice in the Gathas in Yasna 32.12, 13 and 14.

13. *Maidyoimangha* (𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀) is one of the notable companions of Zarathushtra and according to the Avesta the first person to accept his religion. He is his paternal cousin hence he is called Spitama too. In Yasna 51, para 19, his name is mentioned at the time when Zarathushtra has been remembering in the same Yasna his other stalwart champions namely Vishtaspa, Frashaoshtra and Jâmâspa. The name Maidyoimangha means born in the middle of the month.

14. *Vishtaspa* (𐬀𐬀𐬀𐬀𐬀𐬀) is the son of Aurvataspâ¹. In the

¹ Aurvataspâ or in its Persian form Lohrasp means the possessor of strong horses.

all 16 times, that is thrice in the first, five times in the second, twice in the third and thrice each in the fourth and the fifth Gathas.

7. *Spitama* (𐬰𐬀𐬎𐬌𐬎𐬎𐬀). It is the name of Zarathushtra's family from the name of his ninth ancestor. In Yasna 51.19 Zarathushtra connects Maidyoimangha with the same family. In the same way he speaks about his daughter Pouruchista. In the Pahlavi commentaries this name was transformed into Spitman and to-day we say Spentaman or Aspentaman. The first portion of this word means white and apparently the name means one of the white race. The word is used in the Gathas in Yasna 29.8, 46.13, 46.15, 51.11, 51.12, 51.19, 53.1, 53.2, 53.3.

8. *Frashaoshtra* (𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀). One of the nobles of Iran of the Hvogva family. He is the brother of Jâmâspa, the prime minister of Gushtasp and the father-in-law and patron of Zarathushtra. His name is compounded of two parts meaning "the possessor of fast-going camels". His name is mentioned in the Gathas in Yasna 28.8, 46.16, 49.8, 51.17, 53.2.

9. *Fryâna* (𐬀𐬎𐬎𐬀𐬎𐬎𐬀). He seems to be a Turanian nobleman who had not yet accepted the Mazdayasnan faith but was not unfriendly to Zarathushtra. Some orientalists think that the name is the same one as Piran (the vazir of Afrasiâb), mentioned in the Shahnameh. He is mentioned in Yasna 46.12.

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10. *Karpan* (𐬎𐬀𐬎𐬀𐬎𐬀). The name occurs in the Gathas mostly in conjunction with the name Kavi. This word is related to the Sanskrit "Kalpa" meaning religious ceremonials. The *l* of the Sanskrit is changed into the Persian *r*, consequently Karpan means those who practise the ceremonies of sacrifice. In the Vedas they hold a high position and are considered the leaders of the Brahminic religion or Devayasna as termed by the Iranians. Necessarily in the monotheistic religion of Zarathushtra, they are described as those who deceive people in the matters of religion. In the Pahlavi commentaries the word used is Karp and means those who are blind and deaf, *viz.*, those who would not see and listen to the principles of the Mazdayasnan faith. The word occurs in the Gathas in Yasna 46.11, 48.10, 32.15 and 51.14.

11. *Kavi* (𐬎𐬀𐬎𐬀). One of the Iranian noblemen who was a Devayasna and an opponent of the religion of Zarathushtra. This word in Sanskrit means a poet. In the Vedas it means a leader or a prophet. He was considered to be the receiver of divine inspiration and the possessor of secret knowledge. This appellation was sometimes given to the deities themselves from which it appears that it was a highly honoured designation and was given only to the heads of the community and the leaders of the religion. This name was also applied

PROPER NAMES IN THE GATHAS.

1. *Usij* (𐬰𐬀𐬎𐬎) is one of the leaders of the Devayasna (followers of evil), an opponent of Zarathushtra and the Mazdayasnan faith. He is mentioned once in the Gathas in Yasna 44.20. There is no mention of him in the rest of the Avesta. In the Vedas of the Indian, Ushik means a wise and clever person, a man of zeal and determination. In contradistinction to the evil position assigned to it in the Gathas as a deceiver and a follower of untruth, the word gives a place of honour and respect to the person so named in the Brahminic scriptures. In the Pahlavi commentary, the word is used in the same unchanged form.

2. *Bendva* (𐬀𐬎𐬀𐬎𐬀) is a noble man who had been the opponent of Zarathushtra and his faith. He has been mentioned twice in the Gathas, Yasna 49, 1 and 2.

3. *Pourushista* (𐬰𐬀𐬎𐬎𐬀𐬎𐬀). She is the youngest daughter of Zarathushtra and the wife of Jâmâspa. She is mentioned once in the Gathas, Yasna 53.3. Her name is also repeated in the later Avesta. Its literal meaning is one full of wisdom.

4. *Tur* (𐬀𐬎𐬀𐬎). It is the name of an Iranian tribe. Firdausi too has used the name. Its country was Turan. It must not be presumed that the Turks have any connection with Tur, although this mistake is commonly made since a long time. Ottoman Turks seemed inclined to connect themselves to such ancient tribes. The Turanians represent a tribe of the Iranians who were in a lower stage of civilisation. The Parthians probably belonged to this tribe. The Turanians could not have belonged to the Mongol race as they bear Aryan names.

5. *Jâmâspa* (𐬎𐬀𐬎𐬀𐬎𐬀) is a princely noble man (Yasna 5, 1.18) of the family of Hvogva, the brother of Frashaoshtra and the minister of Vishtaspa. He was the husband of Pouruchista, the son-in-law of Zarathushtra and a great supporter of the Mazdayasnan faith. He is mentioned in Yasna 46.17, 49.9 and 51.18.

6. *Zarathushtra* (𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀), the Prophet of Iran, the founder of the religion, the poet who sang the Gathas. Known by the Greeks as Zoroastros. He came from Azarbaijan and flourished before the formation of the Median empire. In the Gathas he describes his family as Spitama and in Yasna 53.3 he addresses his daughter as belonging to the clan of Hæchata-spa. He often calls himself the Prophet and once a leader too. In the following passages his name is mentioned, 28.6, 29.8, 33.14, 43.8, 43.16, 46.13, 46.14, 46.19, 49.12, 50.6, 51.11, 51.12, 51.15, 53.1, 53.2, 53.3, in

Huzhir with the meaning of good appears in the following lines of Manuſcheher : “ The New Year comes auspicious and happy with a fortune that is good and a constellation brilliant.” The word *Huvida* means something well apparent.

The third Median king (625 to 585 B.C.) was known by the name of Huvakhshatra, meaning, of a fine stature. The Persian words Khojastah and Khursand are the same as the Avestan Hujast and Hursant. The component parts *mat*, *ukhat* and *varesht* are verbal nouns. *Mat* derived from *man* means to think. *Ukht* related with *vach* means to speak. In the Indo-European languages this word exists, e.g., *vach* in Sanskrit, *vox* in Latin, *voix* in French and *voice* in English. In later religious works like the Bundahishn, etc., *Vach* or *vâj* or *bâj* means to utter prayers without opening the lips. Many Persian words have been derived from this words, e.g., Vâzheh and Govazheh. Asadi Tusi says :—

“ Heaving sighs he murmured (*govazheh*) some words

“ And addressed the Maharaj as the bridegroom.”

The third word *varesht* is from the same source as *Varz* meaning to exert, to act, to which we have referred before.

In opposition to the Avestan *Hu*, is the word *duzh* or *dush* meaning bad. In modern Persian too, many instances can be quoted to show their connection with the Avestan root, e.g., *dushman* (enemy), *dushnam* (abuse), *dushvar* (difficult), *dushkim* (executioner), *duzakh* (hell), *dozd* (thief).

In several parts of the later Avesta like the Hadokht-Nask (Yasht 22, para 15), Humata, Hukhata, Hvareshta, represent the three stages of paradise. The soul of the good reaches the abode of Good Thoughts with the first step : with the second it reaches the house of Good Words and with the third the palace of Good Deeds. After going through this, it reaches the source of Endless Light, the highest heaven, the court of Ahura Mazda. In the Mino-i-Kherad these three stages are named as Humatgab, Hukhtgab and Hvareshtgab. The wicked soul similarly passes through the stage of Dushmata, Duzhukhta and Duzhvreshta on its way to hell. Men in their passage through life are themselves the architects of these good or evil abodes.

It is worth noting in conclusion that the name Sehbukht which was common in Sassanian times, meant one receiving salvation through the triad of Humata, Hukhta and Hvareshta. The word Panj in the name Panjbukht similarly referred to the five Gathas and the word Haft in the name Haftanbukht referred to the seven Ameshaspentas.

the first warrior, from whom the division of the three classes of society has taken place. Firdausi in his *Shahnameh* has given four different names for the four classes of society and ascribes the formation of the same to King Jamshid in the following lines :—

There was a group which was called *Katurzian*
 They were the priestly worshippers of religion,
 A second group was set apart,
 And was called the *Naisarian*,
 They were lion-hearted warriors,
 The valiant heroes of the army and the country.
 The third group was known as *Nasudi*,
 To whom everyone was grateful for one's food,
 They till the soil and work and reap the corn,
 For their own food they are not under anyone's obligation.
 The fourth group was known as *Ahnukhoshi*
 The men of handicraft, proud of their work,
 Their normal work was their profession,
 Their mind was always engaged in their work.

301 The words used in the *Shahnameh* have been corrupted to such an extent and have drifted so far away from the original formations that it is impossible to ascertain their roots. Their relation cannot be traced to the words in the Gathas or to the words in the later Avesta. Only the fourth *Ahnukhoshi* appears somewhat near the Avestan term *Huitish* or *Hutoksh*. At any rate the writer has translated the three words designating the three classes in the Gathas as under: *Khaetava* as the nobility, *Verezans* as agriculturists and *Airyaman* as the leaders of religion.

Humata, Hukhta, Hvareshta: These words are the basis of the religion of the Zoroastrians and are copiously used in the Gathas. They have been translated as good thoughts, good words and good deeds. Long time since these words have been so translated in Persian, but literally they mean well-thought (thoughts), well-spoken (words) and well-done (deeds). The first portion of these words is *Hu*, corresponding with the Sanskrit *Su* and Achæmenian *Oo*.

In one of his inscriptions in Fars, Darius says :—“This kingdom of Fars which Ahura Mazda has bestowed on me is a fine country full of good horses (*Ooaspa*) and good men (*Oomartia*). By the grace of Ahura Mazda and by the strength of me, who am the king, it fears no enemies.” Many words in the old Persian beginning with *Oo*, have the Avestan *Hu* for its root, which in later Persian became *Khub*: for instance *Oovarezmia* is the same as *Huvarezm* or *Kharezm*. Some Persian words have preserved this Avestan *Hu* till to-day, e.g., the word

other meaning except as the priestly leaders of religion, the warriors and the agriculturists. These words which after thousands of years have changed their meaning and appearance, were originally used by Holy Zarathushtra to indicate the exact counter-part in Iran, of the three divisions of society among the ancient Indians, *viz.*, the Brahmana, the Khshatrya and the Vaisya.

What has made the interpretations of these words in the Gathas difficult is the fact that in the Avesta three different words have been used for indicating the same three classes. At later Avesta. all the places in the Avesta the same three classes have been referred to, except in Yasna 19, para 17, where a fourth class has been added. It says "which are the four classes?" The answer is Athravan, Rathaeshtar, Vastrya Fshuyant, Huitish. *Atar* means fire as we know, and its guardians *Atarvans* are the leaders of religion. *Ratha* means a chariot and *Rathaeshtar* means one who goes to war in a chariot, meaning thereby the warriors and the nobility. *Vasterya* means a meadow or a grazing ground and *Huiti* means handicraft; and thus the last two words mean agriculturists and men engaged in handicrafts. These four classes in Pahlavi and other Zoroastrian literature and in some of the Persian dictionaries are named as Athornân, Artashtârân, Vastryoshân and Hutakhshân. Without doubt the fourth class was formerly included in the third. In Sassanian times the above Avestan words were commonly used. Artashtârân-Salar represented the commander-in-chief of the army, or the war minister. Vastryoshân-Salar was the name of the chief of agriculture and as in ancient Iran, the revenue came only from the land, the revenues of the state were also in his care and consequently his post was practically the same as that of the present day finance minister. Hutakhshân was the name given to the chief of arts and crafts and consequently filled a place equivalent to the minister of industries of the present day. Masoudi says in his "Kitab-ut-tambih Val-ashraf" that the word Vastriobad was used to nominate the chief of agriculture and finance. Having given the names of the various ministerships in the Sassanian times, it would not be out of place to mention that the prime minister was called Buzorg Farmdâr. The use of this word goes back to the Achæmenian days as we find the word used in the cuneiform inscriptions with the meaning of a ruler or a chief. To the chief high priest the name of Mupatân-Mupat (Moubedân-Moubed) was given. Tansar, the renowned high priest of the time of Ardeshir Papekan, was known as Herpatân-Herpat. We have mentioned that according to the traditions, the three sons of Zarathushtra, *viz.*, Êsadvaster, Ūrvataduer and Khurshedcheher were respectively the first moubed, the first agriculturist and

In the Pahlavi commentaries of the Avesta they have been translated as *Khish* (kinsman), *Valuna* and *Irman*. Mostly these three words are used together in the Gathas, e.g., in Yasnas 32.1, 33.3, 46.1, etc. *Khaetav* exists to-day in modern Persian in the word *Khish*. The word *Verezena* with the meaning of effort and exertion has also entered our modern language in a varied form. The words *Barz* and *Varz* mean agricultural pursuits. *Kashavar* and *Barzigar* mean agriculturists. Possibly the word *Keshtozar* was originally *Keshtovarz*. Similarly the word *Varzgao* meaning the bull used for tilling the ground and the word *Varzesh*, *Varzidin*, *Varzeshgar* (meaning athletics and athlete) are all derived from the root *Varz* which we find in the Gathas themselves.

Airyaman is also used in our modern language though with a different meaning. Firdausi has used this word in the Shahnameh with the meaning of a guest or a master as under :

When the moubed appeared from the door,
He stood there with another *guest* (*airyaman*).

In another place he says :

“ If thou art able to kill this wolf,
Thou wilt be an honoured *lord* in the land of Rum ”.

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Fakhruddin Gurgani, the author of the poem *Wis and Ramin*, who lived shortly after Firdausi, has used the words *Airyaman* with the meaning of a servant or a slave :

When thou art a squire in Khorasan,
Why shouldest thou seek to be a *servant* elsewhere.

Mostly however, the word is used meaning a guest. The word *Airyaman Sarai* means a temporary abode (like a caravanserai).

O Lord what an ungrateful son is this, that he is treating
His father's palatial house as if it were a *caravanserai*.—*Khaqani*.

The ancient Indians also shared with us the use of these three Avestan words. The word *Khaetav* is used by them in the same sense as in the Avesta, *Verezena* means a pastor or a shepherd. *Airyaman* is the name of one of their gods and is also used in the sense of a companion or friend. In the rest of the Avesta, the word *Airyaman* is used as the name of an angel, one who gives relief, as we find in Fargarad 22 of the Vendidad, paras 7 and 13. In the Bundahishn too, *Airyaman* is described as an angel which cures the ills of mortal men.

Whatever meaning these three words may have in the modern Persian and whatever meaning might have been given to them over 1500 years ago by the Pahlavi commentators of the Avesta, there is no doubt that these three words are used in the Gathas for the three classes of society existing at the time and it would not be proper to give them any

ties and divine attributes, as for instance victory, truth, righteousness, peace, spiritual power, etc. In the spiritual world Ahura Mazda is at the head of them all and is known as the highest Yazata. In the material world Zarathushtra is the leader of the angels. According to the Siruzeh after deducting the seven Ameshaspands, the remaining important angels are as follows: Adhar, Aban, Khorshid, Mah, Tir, Gosh, Mehr, Sarush, Rashn, Farvardin, Behram, Râm, Bâd, Din, Ard, Âshtad, Âsmân, Zamyâd, Mâhrespand and Anairân.

The three angels that are mentioned in the Gathas are Adhar, Sarush and Ashi. In the Gathas and in the Avesta
Atar. Adhar is called Atar. In the Pahlavi it became Ator. In
The five the Achæmenian Persian, it is also Atar and the words
Fires. Atash and Adhar come from the same source. In the Avesta five sorts of fires have been distinguished: 1. Barezisavah or in Pahlavi Buland-sut (of great beneficence), is the name of the fire of an Atash-behram. 2. Vohufr-yana means the fire in the human body, the cause of life-energy. 3. Urva-zishta, the fire which proceeds from wood. 4. Vazishta, the fire of lightning. 5. Spenishta, the eternal fire or the light in the presence of Ahura Mazda. The essence of fire also manifests itself in the resplendent Aura (Khoreh) round a great king. The coveted "Kyani Khoreh" is referred to in the Avesta and the Shahnameh.

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Sarush, or as in the Gathas, Sraosha, means obedience and devotion.
Sraosha. The name is used in the Gathas sometimes as an abstract thought and sometimes as an individual spirit, just as with the other Arch-angels. The 17th day of the month and the 11th Yasht are dedicated to him. He is one of the angels with whom we will have to deal on the day of reckoning for our rights and wrongs.

The third Yazata mentioned in the Gathas is known as Ashi
Ashi. (𐬀𐬎𐬎𐬀), the angel of abundance and prosperity. Ashi is mentioned in Yasnas 31.4, 43.12. This angel is also known by the name of Ard or Art and the 17th Yasht and the 25th day of the month is mentioned after Ashi.

Some words in the Gathas which have been the subject of lengthy discussions amongst orientalists and for which practically
Khaetav, every scholar gives his own special interpretations, are
Verezena, the words *Khaetav*, *Verezena* and *Airyaman*¹, which have
Airyaman. been used for distinguishing the three classes of society in ancient Iran.

¹ *Khaetav*, *Verezena*, *Airyaman*, have been translated by Bartholomæ in German as Adlige, Gemeinde and Soldaten by Müller as Airyaman retainer and spearman; by Darmesteter in French as *serviteurs*, *confrères* and *parents*. Other orientalists differ in the same way as to the exact meaning of these words.

making the number seven, a number which from ancient times is considered to be an auspicious one. Plutarch, the Greek historian, whilst referring to the religion of Zarathushtra, speaks of the six Arch-angels. Each one of these angels in the spiritual world represents one of the divine attributes of Ahura Mazda, whilst in the material world they are delegated to the protection of one or the other of the elements or objects of creation. Behman who is the personification of the Holy Thought, the Good Mind and the Divine Wisdom of Ahura Mazda, is, in this world the protector of all useful animals. Ardibehesht who represents in the spiritual world, the Spirit of Truth and Righteousness of the Creator, is in the material world the protector of the element of Fire. Shehrivar is the personification of the Spiritual Power and Sovereignty of the Almighty, whilst, in the world here he is described to be in charge of the metallic elements. Spendarmad, the personification of Divine Love and Devotion, is entrusted with the care of the earth in this world. Khordad and Amardad, the personifications of the spirit of Perfection and Immortality respectively, are the protectors here of the element of water and of the vegetable kingdom. In the Mazdayasnan religion the description of the Ameshaspands is as beautiful as it is replete with moral lessons, but as a fuller description of the subject would lead us beyond the limits of the Gathas, we end it here and proceed to deal with the other angels known as the Yəzatas.

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As our object is to leave nothing unsaid which may throw light on the understanding of the Gathas, necessarily we have to deal with the Yazatas, for at any rate, three amongst them are mentioned in the Gathas themselves. Yazata or Izad means one worthy of adoration and comes from

Y a z a t a s. the same root as Yasna or Yasht. Yasht VI, para 1, refers to hundreds and thousands of such angels. Diogenes Leartus, the Greek historian, writes in the third century B.C. that according to the belief of the Iranians the heavens are full of angels. Plutarch too says that after the six Arch-angels there are twenty-four other angels in the religion of the Iranians. Whatever may be the number of the Yazatas, the well-known amongst them are those in whose names particular Yashts exist, or from whom the days or months are named, or in whose names Jashans (festivals) are held in the course of the year. Consequently, Plutarch is not far from the truth when he says that the Iranians had twenty-four other angels. In Yasna 16th and in the two Siruzeh and in the Bundahishn, mention is made of the important Yazatas. After the Arch-angels, they are the intermediaries between Ahura Mazda and mortal men. These angels are the guardian spirits of the sun, the moon, the stars, the heavens, the earth, the air, the fire and the water. Some of them are the representatives of abstract quali-

translating the Gathas. In Yasna 47.1 some of these words are required to be translated as abstract and some as representing the personified Immortals, namely the Ameshaspands as under: "In the matter of Divine Wisdom (Spenta-Mainyu) and the Holy Law (Asha) think well, speak well and act well, and Ahura will award Perfection and Immortality (Haurvatât and Ameretât) through Khashthra and Armaiti."

In Yasna 51.7 Zarathushtra says, "O Thou, Who through the Divine Wisdom (Spenta-Mainyu), created, animals, water and plants, Perfection (Haurvatât) and Immortality (Ameretât), bestow on me strength and power on the last day of judgment through the help of Vohumanah." In the same way throughout the translation of the stanzas both these possible interpretations should always be kept in view.

In the rest of the Avesta, these words are used as in the Gathas with the personal aspect more emphasised. They are all called Ameshaspands, the great angels of the Mazdayasnan religion, and they act as if they were the ministers to the Divine Lord Ahura Mazda. The word Ameshaspand or Amesha Spenta, is a triple compound. The first portion is the negative prefix *a*; the second *mesha* means man or mortal and is so used in the Gathas themselves¹. The third portion is *Spenta* (of which the Sanskrit equivalent is *Svant*,) which means benevolent but which should be translated as holy in this word. Thus the word Ameshaspand means "The Holy Immortal." This word is not to be found in the Gathas. The first time we come across it is in the Haptan Haiti Yasna 37.4. In the rest of the Avesta the word Vahishta is added to Asha, Vairya to Khashthra and Spenta is prefixed to Armaiti, and from the final formations spring the words in modern Persian Ardibehesht (Ard and Asha being one and the same), Shehrivar and Spendarmad. In the Gathas, Asha as the Spirit of Truth and Righteousness holds the premier place amongst the Ameshaspands, but in the rest of the Avesta, the second place is assigned to him, the order being as follows:—1st Behman, 2nd Ardibehesht, 3rd Shehrivar, 4th Spendarmad, 5th and 6th Khordad and Amerdad. The last two always come together as the Twin Blessings². Ahura Mazda as incorporating Spenta-Mainyu is put at the head of the Ameshaspands

३.६

1 It is worth while noting that the word *marceta* is also used in the Gathas in the sense of mortal man. In Pahlavi it becomes *martum* and in Persian *martum*. The root of these words is *mar* which in the Behistun inscriptions (of Darius) means death. The word *Martia* for man is also used in the same inscriptions. All these words for men, *març* death, and even *mar* snake, according to some come from one and the same root. The Greek and the Latin *moros* and *morior* is related to the Iranian root *mar*.

2 According to some orientalists the origin of Harut and Marut in the Koran can be traced to these two Ameshaspands.

SOME IMPORTANT WORDS IN THE GATHAS.

In the Gathas we come across a collection of words, the meaning of which is worth noting separately.

The first among these are the names of the six Ameshaspentas. These are Asha, Vohumanah, Khashthra, Armaiti, Haurvatât, Ameretât. Almost in everyone of the stanzas these words are repeated, though the last two of them are comparatively used less frequently.

The word *Asha* which represents Truth, Righteousness and Divine Law and Order is mentioned 180 times in the Gathas. The word *Asho* of which we have spoken before is derived from the same root.

Vohumanah is compounded of *Vohu* and *Manah* meaning the Good Mind. The Persian word *Khub* and the Avestan *Vohu* are one and the same. The Persian *Manash* and the Avestan *Manah* are also the same. The word *Vohumanah* also connotes a pure nature and a good disposition. The expression *Vohumanah* or *Vahishto-manah* with the same meaning is used 130 times in the Gathas.

३०५

Khashthra means Kingdom or Sovereignty or Power. The Persian word *Shehr* meaning city and the word *Shehriar* meaning king are both derived from *Khashthra*. In ancient times a much wider meaning was given to the word *Shehr* and it meant a kingdom or a country, e.g., Iran-Shehr meant the kingdom of Iran. (In the same way the word *Medina* meant a province in Aramaic and was afterwards applied to a city, till to-day the Arabic word *Medina* has the same limited meaning as the Persian *Shehr*.)

Armaiti means Patience, Humility, Devotion and Love.

Haurvatat means Perfection, Health and Well-being.

Ameretat is compounded of the negative sign *a* and *mertat* death, meaning together Deathlessness or Immortality.

These words have to-day changed their forms into *Ardibehesht*, *Behman*, *Shehriver*, *Spendarmad*, *Khordad*, *Amardad*, which have again as of old become the six months of the present Iranian calendar. Besides,

as in olden times, among the Zoroastrians to-day these six words also denote six out of the 30 days of the month. These words denote at times the abstract Divine Attributes of Ahura Mazda and at times they are used to denote the individual Arch-angels (like the Arch-angels of the Bible), in a way which makes distinction between two connotations a difficult task whilst

Their double
significance
in the Gathas.

Gathas, "The Divine Songs of Zarathushtra" by Dinshah J. Irani, writes a most fascinating essay on the religion of Zarathushtra. However much it is necessary that this entire essay of the Sage of Bengal should be translated, so that all the Iranians in general may learn of the views of this great philosopher of Aryan descent and Brahminic creed, of this great man, the recipient of the Nobel Prize, who is known all over the world for his profound philosophy and wonderful poetry which has been translated into every language of Europe, yet as the present essay is intended to be a short introductory note, I shall satisfy myself with a few quotations therefrom.

Tagore says¹:—"The most important of all outstanding facts of Iranian history is the religious reform brought about by Zarathushtra. He was the first man we know, who gave a definitely moral character and direction to religion, and at the same time, preached the doctrine of monotheism which offered an eternal foundation of reality to goodness as an ideal of perfection. * * * The orthodox Persian form of worship in ancient Iran included animal sacrifices and offering of *haoma* to the *daevas*. That all this should be discountenanced by Zarathushtra, not only shows his courage, but the strength of his realisation of the Supreme Being as Spirit. We are told that it has been mentioned by Plutarch that 'Zarathushtra taught the Persians to sacrifice to Ahura Mazda 'vows and thanksgivings'. The distance between faith in the efficacy of blood-stained magical rites and cultivation of moral and spiritual ideals as the true form of worship, is immense. It is amazing to see how Zarathushtra was the first among men who crossed this distance with a certainty of realisation, which imparted such a fervour and faith to his life and his words. The truth which filled his mind was not a thing borrowed from books or received from teachers. He did not come to it by following a prescribed path of tradition. It flashed upon him as an illumination to his entire life, almost like a communication to his personal self."

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1 "The Divine Songs of Zarathushtra", London 1924, Introduction pp. 5-7.

based on sacrifices or outward ceremonial observances. The very basis of his teaching is his insistence on the purity of thoughts as the basis of all actions in life."

The German scholar Paul Horn¹ in his History of Persian Literature says :—" In the Gathas we meet with the expression of such noble feelings, such vigorous belief in the true faith, and such sublimity and excellence of ethics, that we cannot but praise and applaud the author of the Songs."

The American scholar and writer Whitney says² :—" Persia from Cyrus onward to the battle of Marathon, was the greatest and most civilised and powerful nation on earth. Rome was yet in her infancy. Modern Europe was not yet born. Greece was not united ; her people were divided and only the terror of Persian arms for a brief period held them together. Persia gave law and religion at that time to the world, and that religion was the gospel of Zarathushtra. Jesus afterwards, whether God or man, followed it ; preached it ; emphasised it in every possible way, and was finally nailed to the Cross for it."

३.१

" With all due honour to Him who could die for opinion's sake, how was it, or how could it be possible for Jesus to announce a better or purer doctrine than that so often repeated by Zarathushtra, his predecessor, *viz.*, good thoughts, good words and good deeds ? Do not those three things embrace all there is or could be in any religion ? Can the most devout saint add anything to them ? ' Yes he can ', says someone ; ' he can love Jesus.' But if he has good thoughts, he will not only love Jesus but all the world besides, and God supremely. If he has good thoughts, he is pure in heart. Now good thoughts are the very foundation upon which are built, good words and good deeds, always and everywhere."

I have quoted here only a few of the passages from the writings of savants and scholars in the matter of the religion of Zarathushtra. They have in reality summarised in concise and effective language what every reader of the Gathas can himself realize and understand from a study of the same. Whatever may be the part of the world where the Gathas are read, whatever may be the religion under the influence of which the reader may be, its study invariably makes the same sublime impression everywhere and on everyone. The renowned poet and philosopher of India, Rabindranath Tagore, in his Introduction to the selections from the

¹ Geschichte der persischen Litteratur Zweiter Ausgabe, Leipzig 1906, S. 6.

² " Zoroaster, The Great Persian ", pp. 170-171.

sense and is used in the right proportion, and all that he says, is always full of vigour and spiritual force. He never indulges in any exaggerated statement, and whatever he says goes to the very foundation of things. The eternal contest between the principles of good and evil, which refers to the contest in this very world, the recompense in this world and the eternal reward hereafter, the dealing out of perfect justice on the day of reckoning, the hope of divine bliss in heaven, etc., are some of the noble thoughts and fundamental principles of Zarathushtra. Ever does he speak of, always doth he stand firm in, these principles which go to the root of things. In short the entire Gathas propound collectively, the highest ethics."

The famous French scholar Meillet says ¹ : "Freedom of thought, a
Meillet. zealous sense of self-respect, magnanimity in religion, a sharp intellect, and a zest and fervour for principles of ethics, which have always been the particular characteristics of the Iranians, are peculiarly manifested in the Gathas of Zarathushtra."

The German Professor Hertel in his turn says ² : "In the Gathas a
Hertel. personage of great intellect, zeal and fervour, who is hurt to the core at the sight of the struggle between right and wrong, addresses us in a way which evidences his sympathy and love for mankind. He is the cause of rectitude in the character and morals of men. The art of agriculture and the care of useful cattle, he considers as the root foundation of the peaceful and happy life of men in the material world. He rises above the worship of natural elements as so many different deities."

The renowned German Professor Geiger in his book called "Zarathushtra in the Gathas", says ³ : "The principles of the
Geiger. Religion of Zarathushtra, so far as they are preserved in the Gathas, are entirely free from the taint of low, extraneous element. The sublime and elevated position of his ethics, his insistence on exertion and effort, the high principles of religion he advocates, the dignity of his philosophy, can all be well realised by the study of the Gathas. It could be seen therefrom, with what courage and vigour he handles the highest and the most vital problems of life, material and spiritual. He is the unique personage that has stepped out of the circle of intellectual limitations of that time, and in that dim and distant age laid out the path of the worship of the One Creator for his people. He inculcated for them the philosophy explaining the existence of the Creator and His relationship with the created. He explained the nature of evil which necessarily exists in creation. The fundamental principles of his religion are not

1 Trois conférences sur les Gathas de l'Avesta par A. Meillet, Paris 1925.

2 Johannes Hertel, Die Zeit Zoroasters, Leipzig 1925.

3 Zarathushtra in den Gâthâs (Schlussfolge.)

words ; ponder over them with your enlightened mind ; distinguish between these two principles of Truth and Untruth. Let everyone choose his own creed individually before the Day of Reckoning comes upon him. May in the end our work be accomplished as we wish."

However, Zarathushtra is not indifferent to the happy state or otherwise of mankind, because he has been created for helping and guiding the people of this earth. He himself says in Yasna 28.4 : "As I have been deputed for protecting the soul of men, as I am fully cognisant of the reward and recompense Ahura Mazda will assign for the particular conduct of men, I shall strive as long as power and strength shall last in me to make people seek and adopt the Path of Truth." At another place in the Gathas, the Holy Prophet says that he will ever be present to point out the Path of Truth whenever men feel themselves helpless in their search. In Yasna 31.2, he hints at this meaning and says : "If between these two paths (of Truth and Untruth), you are unable to distinguish which one is better, then I shall come to both of you contending sides with my judgment, about the truth and propriety of which judgment Ahura Mazda himself is a witness, so that eventually everyone of us may live our lives according to the holy law of the religion." These are in substance the fundamental principles of the religion of Zarathushtra, the Prophet of Iran, culled out from his own words without any addition of materials supplied by traditions. Throughout in the Gathas such sublime principles are laid down, and men are cautioned ever to stand firm in them. To spread his message the founder of this religion fights constantly the followers of Untruth and does his utmost to dislodge the Evil.

It would be worth noting shortly what various well-known orient-
 lists have written about the Gathas. One of the renowned
 Avestan scholars, who had spent his whole life in his work
 of research in this ancient religion of Iran is the German
 Professor Geldner, the author of many an important
 work on the subject. In one of his works he says¹ : "In
 the Gathas, Zarathushtra speaks in a particular style on a deep and sublime
 subject. Everyone of his stanzas expresses thoughts
 concerning fundamental principles, and each stanza
 is written with a particular object. But every time he gives expres-
 sion to his thoughts in a different mode. His words are devoid of verbal
 ornamentation and empty forms. In one direction and with one motive,
 he clearly expresses his object with a firm and deliberate intention. No-
 where is there the slightest confusion in thought to be found. No useless
 and superfluous words are ever used. Every word of his bears the right

1 Avesta litteratur Zweiter Abschnitt (Grundriss der Iranic Philologie) S. 28.

And this is a perennial source of glory and pride to Iran and the Iranians that once in that land one of its sons gave this grand message to humanity to keep themselves aloof even from bad thoughts, at a time when the whole world was like a globe in darkness. The entire Gathas and the whole of the Avesta are full of these three words, these three cardinal principles. For the righteous, in the arena of fight with Untruth, these three words are like the helmet and the armour and the shield. As long as Evil and Untruth exist in this world, no man can afford to be without these weapons of Humata, Hukhta and Huvereshta.

We shall deal with these words again hereafter. For the present, let it be stated that Zarathushtra himself performs the duty of preserving the thoughts, words and deeds of all men in the treasury of actions until the day of resurrection. On the last day of reckoning, the good and the evil proceeding from all men, shall be weighed against each other. If in the balance of actions, the scale of goodness goes down heavier, this is the victory of Truth and the defeat of the Lie. The holy Zarathushtra is the judge of the court of Ahura Mazda. When the time comes for the allegoric crossing of the Chinvad Bridge which is described as having been built over a running stream of molten metal, the righteous will pass over the same happy and in joy, and will proceed to what is described as the House of Songs, the Eternal Kingdom, the Abode of the Good Mind and of Truth, or the Presence of Ahura Mazda. They will then have their promised reward. They will attain to their desire, the ideal cherished by them in this world. Should however, the scale of evil be heavier on the day of reckoning, then the sinning soul, worried and troubled by his own conscience, will fall from the Chinvad Bridge to the deep stream below and reach eventually the Abode of Evil, the Hovel of Untruth. If the good and evil in a man are equally balanced, then necessarily he neither enjoys the bliss of heaven nor suffers the torments of hell. His destination is known as the mixed abode, and in Pahlavi is called Hamestgan, *i.e.*, the eternal equilibrium or the same-for-ever. This place is also assigned to a person who lives his life in hesitation and doubt. For every man is expected to exert himself in this world, so that he may not be debarred from the enjoyment of the bliss of heaven. He must exert himself and work for the defeat of the army of Untruth. He must of his own will and inclination, give his share in the victory of Truth, and of his own independent will, choose the Right Path.

Force and violence are not known in the religion of Zarathushtra. In Yasna 30.2, Zarathushtra says: "Lend your ears to these valued

It is therefore meet to note here that the mission of Zarathushtra did not restrict itself to the spiritual side only, but it exerted its utmost influence for the uplift of mankind on the economic side also, and for the material well-being of men in this life. The religion of the holy Zarathushtra is full of force and life. Poverty, beggary, and misery find no place there. It is not indifferent to the life of men on this earth. It does not ask you to suffer and tolerate all the evils of this world in the hope of recompense for the next. He says in substance, "If you abandon the evil in your nature, you will find heaven both here and there." In Yasna 30.11, Zarathushtra says: "O man, if you have understood well the divine laws which Ahura Mazda has established, if you have come to know the joys of this world and of the world to come, if you have informed yourself about the eternal woes which shall overtake the followers of untruth, and the great good which shall come to the followers of truth, then you will always pass your life in joy." As to the divine recompense in this world in Yasna 34, stanzas 5 and 6, Zarathushtra says: "O Ahura Mazda, Thine is the sovereign power; Thine is all strength and might. O Asha and O Vohuman, come to the help of the poor and the helpless as I so ardently wish, for we have separated ourselves from the tribes of robbers and highwaymen. As You all in truth are what You are, O Mazda, O Asha and O Vohuman, this very fact is the sign of salvation and joy to me in this world. Happy and joyous, with the songs of Your praise on our lips, we shall gather unto You." In the 14th stanza of the same Yasna it is stated, "Verily, O Mazda, Thy precious rewards will be received in this very world by those who exert and strive to cherish and foster their flocks and herds (thus leading a righteous life)."

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It must also be understood clearly that the divine recompense in this world and the next is not meant merely for the person who recites his prayers. He must work. He must exert himself. To work for the welfare of himself and others, is an act nobler than the mere saying of prayers. But even to be active and to exert oneself in this world is not sufficient. It is necessary that his intentions and motives be pure. At no time should wicked thoughts enter the mind of a man, for in truth good and pure thoughts are the fountain source of all goodness in the world. Before a man stands in prayers before the Almighty, before he engages himself in the pursuit of agriculture, thoughts pass through his mind and become the root source of action. Consequently, Humata, Hukhta, and Huvereshta, good thoughts, good words, and good deeds, stand as the fundamental principles of the religion of Zarathushtra.

Application
of Zarathush-
tra's teach-
ings in every-
day life.

wicked nature. Both these words have been used in Yasna 33.4.

Now between these two principles or forces what is the obligation of humanity in this world? The Holy Zarathushtra in Yasna 30.3, says, "A wise man should make the right choice." In stanza 8 of the same Yasna it is said, "The eternal kingdom will be for him who, in this life, fights with all untruth." The world is like an eternal fighting ground between good and evil. The cherished desire and ideal of every person must be to overpower the spirit of evil and make the spirit of goodness and truth victorious for ever.

Through the influence of this philosophy, the Iranians had ever been brave; and once upon a time, a big portion of the civilised world was under their sway. The heroes of other nations of the Indo-European race like Alexander and the Cæsars of Rome, took their ideal of world domination from the Iranians. The soil of Iran experienced scarcity of water in those ancient times equally as to-day, yet Iran did not submit helplessly to the devil of sultry barrenness. They assumed that the guardian angel of the earth must be given their help and must be made victorious over its opponent. The continuous efforts of peasants is the only cause of the victory of the guardian angel of the earth. Consequently, the Iranians became the inventors of the irrigation system by canals, and through them agriculture reached the height of perfection in ancient Iran. Specially did Holy Zarathushtra lay very great stress on making the land prosperous by cultivation and agriculture. He is thoroughly against the wandering life of the nomads in the desert. He always fights against the life and ways of highwaymen, who depend on robbery for their livelihood. He wishes men to engage themselves in the settled life of agriculture with flocks of sheep and cattle, and live in rest and peace. Civilisation and culture are never compatible with tribal and wandering nomadic life. It is also possible that the Prophet intended that by thus settling down in honest and peaceful life, his community would not mix itself with the wanderers of the desert and the barbarous polytheistic tribes, who lived on plunder, and thus preserve pure the ways and customs of the Mazdayasnan religion. Undoubtedly, Zarathushtra must have realised that without settled agricultural pursuits, a happy life was impossible on the sultry soil of Iran. He often addresses the peasants, and wishes them to make the realm of the Mazda-worshipping Gushtasp prosperous by their efforts on the soil, and make it an example of perfection to others.

The material world is a mixture of good and evil. Black is linked to white and darkness to light. As all misery and woe, evil and harm, which befall a man in his passing through life, cannot be attributed to the Divine and Holy Essence of Ahura Mazda, (as it was considered that from Him nothing but good can spring), whatever of things ugly and evil found in the world, was linked to the Spirit of Evil, Angra-Mainyu in opposition to the Spirit of Goodness, Spenta-Mainyu. Spenta-Mainyu or Holy Wisdom, or in simpler language, the Spirit of Goodness, of course proceeds from and belongs to Ahura Mazda, but in opposition to this spirit only is placed Angra-Mainyu, the Wicked Mind, or the Ugly Spirit of Evil. In reality the contest is only between the spirits of goodness and evil within us and Evil. In this world. In the Gathas too, where the Evil Spirit is mentioned, we see it mentioned in opposition to Spenta-Mainyu, the Spirit of Goodness, and never in opposition to Ahura Mazda. In Yasna 45.2, Zarathushtra says, "I shall tell you now of those twin spirits which took their birth at the beginning of life. The benevolent Spirit of Goodness said to the Spirit of Evil that neither our words nor our deeds, neither our thoughts nor our teachings, neither our beings nor our souls shall ever agree". It should also be mentioned that the word Angra-Mainyu is not used alone for denoting the force and spirit of actual evil. Other words are used too, to denote it. As for instance, Ako and the word Druj both mean the Wicked Spirit of Evil. The fact that Spenta-Mainyu is one of the divine attributes of Ahura Mazda and is not Ahura Mazda Himself, is sufficiently and clearly made manifest in Yasna 33.12; Yasna 43.2; Yasna 51.7, and in Yasna 44.7. As for instance in Yasna 33.12, Zarathushtra praying for the grace of Ahura Mazda through the help of Spenta-Mainyu and other angels, says as follows: "O Ahura Mazda making Thyself manifest to me, give me spiritual power through the help of Spenta Armaiti. Give me spiritual might through Spenta-Mainyu. Make me reap the reward of the good through the help of Asha, and through the help of Vohumano, give me vigour and strength." Apart from this, in everyone of the six stanzas of Yasna 47, there is a clear and manifest mention about Spenta-Mainyu.

Just as Angra-Mainyu is the opposite of Spenta-Mainyu, so the other attributes of Ahura Mazda, *e.g.*, Armaiti, the spirit of devotion, love, piety and humility, has also a wicked spirit on the opposite side, *viz.*, Taromaiti, which has exactly the opposite attributes of Spenta Armaiti. Similarly, in opposition to Vohumano, the Spirit of the Good Mind, there is Akem-mano, the Spirit of the Evil Mind and

After these questions, Zarathushtra himself gives the answer : " O Ahura Mazda, I have come to this perfect realization through Thy Holy and Divine Wisdom that Thou art the Creator of all."

It is important to know that Vohumano, Asha Vahishta, Vohu Khashthra, Armaiti, Haurvatat, Ameretat, Sraosha, Ashi and Atar, are used not only to designate the divine attributes of Ahura Mazda but are also used to designate individual angels and archangels embodying the particular divine attribute or attributes of the Almighty. I shall comment on the same in the coming chapter.

Amongst the books of practically all the religions of the world, the Holy Gathas are a unique work which does not deal on the face of it with mysterious rites or supernatural miracles. Zarathushtra says in substance, " Ahura Mazda has created me to show the Right Path to the people of the world, and I for the sake of the Mission had obtained my instructions from the Spirit of the Good Mind." It is especially noteworthy that the principles of Zarathushtra's religion are simple, pure, and untainted. Zarathushtra is vehemently opposed to the use of all sacrifices and alcoholic drinks which were universally prevalent in the religious rituals of the time. In Yasna 32, stanzas 12 and 14, we have evidence of the prohibition by Zarathushtra of bloody sacrifices. He says, " They incur Thy displeasure, O Ahura Mazda, who, with shouts of joy, draw the cow to the altar for sacrifice". In Yasna 48.10, he speaks against the use of intoxicating drinks in religious ceremonies. " When, O Ahura Mazda, when shall the nobles turn to the path of righteousness? When shall this filthy evil of drink be uprooted by them, the evil of drink through which the wicked Karpans and evil-minded lords of the land, so utterly deceive the people of the world?"

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In the Gathas, there is no mention whatever of the alleged fight between Hormuzd and Ahriman. Of this alleged war and eternal fight which has been the cause of so much discussion and many a grave error, the soul of Zarathushtra knows nothing. Throughout the whole of the holy Gathas, Ahura Mazda is the One Unique Creator, the One Source of Existence of the worlds, spiritual and material. He is the Fountain Source of all things, good and beautiful. In opposition to Him there is no creator of evil in existence. Angra-Mainyu, meaning the evil-mind, which in the course of time came to be known as Ahriman to which all evil in the world was ascribed, is never put as the equal of Ahura Mazda. Rather he is the opposing twin of Spenta-Mainyu only, the holy spirit of goodness.

THE RELIGION OF ZARATHUSHTRA.

To be able to understand and appreciate correctly the meaning and spirit of the Gathas, it is incumbent on us to study shortly the principles of the religion of Zarathushtra. We should take care not to foist a philosophical meaning of our own on his teachings. Rather we should simply explain and put on record the bare result of his words and collective writings.

Zarathushtra was opposed to the polytheism which at that time was prevalent amongst the Aryans, *i.e.*, the Indo-Iranians, which made them worship all forms of nature as so many gods. To the sole Supreme Being he gave the name Ahura Mazda, *i.e.*, the Wise Lord, by changing the Aryan name for the Lord, *viz.*, Asura (as is even known in the Vedas of the Brahmins to-day), into Ahura, and adding Mazda, the All-knowing, to it. In the Gathas Zarathushtra has used either of these two, *viz.*, Ahura or Mazda, for denoting the Supreme Lord of all creation, which shows that then the compound word had not taken a fixed form as at the time of the cuneiform inscriptions of the Achæmenian dynasty where the name is always Auramazda, or as is used to-day Hormuzd. These two component parts of the name of the Supreme Being are used throughout in the Gathas. Nearly 200 times the word Mazda appears in the Gathas. Like the Jehova of Moses, Zarathushtra does not recognise any other God but one Ahura Mazda. Turning his face from the ancient multiple gods of the Aryans he called them the gods of the followers of Untruth. He forbids the use of the names of these ancient deities. Instead of Agni the deity of fire, called Igni by the Romans too, he established Atar as the angel of the holy element of fire. All glory and supremacy he assigns absolutely to the One Ahura Mazda. He is the one Creator, the Lord Omnipotent. In Yasna 44, Zarathushtra sings about the omnipotence and the unity of Providence in a beautiful, poetic manner. He says, "I ask Thee, O Ahura Mazda ! Who is the Creator of Truth ? Who laid out the paths of the revolutions of the sun and the stars ? Who makes the moon wax and wane ? Who balanced the earth and the heavens ? Who is the creator of water and vegetation ? Who gave swiftness to the winds ? Who was the fountain source of benevolent light and its absence ? Who created the phenomena of sleep and wakefulness ? Who created the dawn, the noon and the night which remind man of his duties ? Who is the creator of the Angel of Devotion and Love, Spenta Armaiti ? Who planted the feeling of love in the heart of the father for his son ? "

the translation of the Avesta was made into the Pahlavi, the Gathas proved the same stumbling block. Long before the time Ardeshir Papekan founded the Sassanian dynasty, for ages the language of the Avesta had ceased to be a spoken language. It was known as the holy language, the language of the Avesta. The Pahlavi rendering of the Gathas made during the times of Ardeshir and his successors, which we have in our hands to-day, is itself a proof that they had not comprehended them quite accurately. That rendering is not so exact as the rendering of the other portions of the Avesta which are true to the ancient text and furnishes us with the key to-day to the understanding of the Avesta. For this very reason, the French Professor Meillet cannot place much reliance on the translation of the Gathas by Darmesteter as the same has been based on the Pahlavi rendering made in Sassanian times which he considers as incorrect and inappropriate. It must be noted however that the Pahlavi rendering of the Gathas, though it cannot be accepted as a complete and independent key to the understanding of the Gathas, yet, it furnishes some materials to guide us to the comprehension of the meaning and spirit of the ancient writings. Apart from the antiquity of the language, the reason why the Gathas are so difficult of comprehension, is the fact that many a word has been used with a particular meaning there which cannot be found in the rest of the Avesta. Secondly, the Poet-Prophet has sung these poems in a particular poetic style, and the prose portion with which these poems were interspersed, and which must have explained at length the quintessence of thought given in the poems, are lost beyond redemption.

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But with all these difficulties, to-day we are able to understand and appreciate the holy words of the Prophet of Iran by reason of the efforts of scholars during a space of 150 years and the extraordinary advance of the science of philology and the help which the second ancient language of the Aryans, *viz.*, the Sanskrit of the Brahminic Vedas has given us. We can thus hear once again the message of the Prophet of Iran which thousands of years ago he had given to a group of listeners who had gathered to hear him, in the following words: "I shall speak forth now, listen unto me, O ye, who come from near and from far. Ponder well over all things. Weigh my words with care and clear thought. The Lord Ahura Mazda is in Manifestation. Let not the teacher of Untruth and the friends of the Evil spread their principles of evil amongst you. Let them not destroy your existence in the world to come." (Yasna 45.1).

The difficulties are overcome and the Message is heard.

verses bear considerable similarity in language to the Gathas. Possibly they are of the same antiquity, but as their form and metre do not correspond with the Gatha poems, they do not seem to have been included in the Gathas. In order to enable us to understand at a glance the metrical composition of the Gathas, we give below in a tabular form whatever is stated above :—

Ahunavad Gatha - 7 Has - Yasna 28-34.

Yasna	Stanzas	Lines	Syllables	Pause
1 Yasna 28	11	3	16	(7 plus 9)
2 " 29	" "	" "	" "	" "
3 " 30	" "	" "	" "	" "
4 " 31	22	" "	" "	" "
5 " 32	16	" "	" "	" "
6 " 33	14	" "	" "	" "
7 " 34	15	" "	" "	" "

In all 7 Has with 100 stanzas, 300 lines and 2,100 words.

Ushtavad Gatha - 4 Has - Yasna 43-46.

Yasna	Stanzas	Lines	Syllables	Pause
1 Yasna 43	16	5	11	(4 plus 7)
2 " 44	20	" "	" "	" "
3 " 45	11	" "	" "	" "
4 " 46	19	" "	" "	" "

In all 4 Has, 66 stanzas, 330 lines and 1,850 words.

Spentomad Gatha - 4 Has - Yasna 47-50.

Yasna	Stanzas	Lines	Syllables	Pause
1 Yasna 47	6	4	11	(4 plus 7)
2 " 48	12	" "	" "	" "
3 " 49	12	" "	" "	" "
4 " 50	11	" "	" "	" "

In all 4 Has, 41 stanzas, 164 lines and 900 words.

Vohukhashthra Gatha - 1 Ha - Yasna 51.

Yasna	Stanzas	Lines	Syllables	Pause
1 Yasna 51	22	3	14	(7 plus 7)

In all 66 lines and 450 words.

Vahishitoisht Gatha - 1 Ha - Yasna 53.

Yasna	Stanzas	Lines	Syllables for two short lines	Syllables for two long lines
1 Yasna 53	9	4	12	19

Pause (7 plus 7 plus 5).

In all 36 lines and 260 words.

The most difficult portion of the Avesta is the Gathas. The understanding of the text correctly presents considerable difficulty. It is not merely to-day that the Gathas present a hard task and a difficult problem to the scholars. Even 1,500 years ago, the task was an equally difficult one. During the Sassanian regime, when the explanation and

The difficulty in understanding the contents of the Gathas.

The third Gatha is known as the Spenta-Mainyu, meaning the Benevolent Divine Wisdom, and is now spoken of as the Spentomad Gatha. Like the Ushtavad Gatha, it too consists of four Has, viz., from Yasna 47 to Yasna 50, both inclusive. The first Ha of this Gatha consists of 6 stanzas, the second and the third of 12, and the fourth of 11 stanzas. Every stanza is composed of four lines and every line has 11 syllables in it. There is a pause after every fourth syllable and hence each line is divided into 4 plus 7 syllables.

The fourth Gatha is called Vohukhashthra, meaning Good Sovereign Power and the Dominion of Heaven. It consists only of one Ha and that is Yasna 51 which consists of 22 stanzas. Every stanza is composed of 3 lines and every line has 14 syllables with a pause right in the middle, dividing the line into 7 plus 7 syllables. Thereafter in the body of the Yasna, the poetical Gathas are again interrupted by a small prose portion called Ha 52 which is almost a supplement to the Vohukhashthra Gatha.

The fifth and the last of the Gathas is known as the Vahishtoishti or Vahishtoisht as called at present. As with all other Gathas, the name is an adjectival form denoting the Gatha beginning with Vahishtoisht, meaning thereby the best possession. It consists of 9 stanzas and every stanza is composed of 2 short and 2 long lines. The short line consists of 12 syllables with a pause after the 7th syllable (7 plus 5), whereas the long line consists of 19 syllables with two pauses after the 7th and the 14th syllables, thus dividing the line into three parts (7 plus 7 plus 5).

This is a portion of our ancient prosody which existed at least three thousand years before to-day. Apart from this information which we get to-day about the metres of our ancient poetry, we also know through the medium of the Avesta itself the name our ancestors gave to the stanzas of their poems. They called a stanza Vachastashti, 𑎧𑎡𑎹𑎫𑎣𑎧𑎡𑎹𑎫 which word is used in Yasna 58, stanza 8. Each line of a stanza was called Afsman, 𑎠𑎱𑎫𑎣𑎧𑎡𑎹𑎫 , compare Yasna 71.4 ; 19.16. The Gathas, viz., The Divine Songs of Zarathushtra, have been held so sacred in the entire Avesta that, every chapter (Haiti), its every stanza (Vachastashti), its every line (Afsman), its every word (Vach), and the meaning of every word (Azanti or Zend) has been the object of adoration and praise¹. Apart from the Gathas there are other verses in the Avesta too, and taken altogether, they make up 278 stanzas of 1,016 lines of which 238 stanzas and 896 lines belong to the Gathas alone. The remaining

¹ Vachastashti is compounded of *vacha* meaning word, speech, and *tash*, meaning cut to measure. These words are to be found in many places in the Avesta. *𑎧𑎡𑎹𑎫* is *Pahlavi Patman (Paiman)* meaning a measure.

this poetic stanza which contains the three well-known lines of the prayer known as Ahunavairyō, and which is particularly considered as one of the most holy of Zoroastrian prayers, one day had its place at the beginning of the first Gatha and the name of Ahunavad was given to this Gatha from the first two words of the said stanza. We shall soon have occasion to refer to this subject again. The word *Ahuna* means the leader, the master. The present name of the first Gatha Ahunavad has been adopted from the Pahlavi, as is the case with the names of all the five Gathas. Ahunavad Gatha consists of 7 Has. The first, second, and the third Has have 11 stanzas each, the 4th has 22, the 5th has 16, the 6th has 14 and the 7th has 15 stanzas. Each of these

The composition of Gatha Ahunavadi. Has is also known by the first word with which it begins. Every stanza of the Ahunavad Gatha consists of three lines or as we say in modern Persian, 3 mesras,

and every line consists of 16 syllables with a pause between them after the 7th syllable, so as to divide the line for a pause into 7 plus 9 syllables. The 28th to the 34th Has of the Yasna, both inclusive, form the Ahunavad Gatha. After this are included in the Yasna, what is known as the Haptanghaiti, *𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀* (the 7 Has). They are prose and consequently do not form part of the Gathas. However, from ancient times, they have been placed in the Yasna between the first and the second Gatha. In style they look like the Gathas. However, they are in prose and cannot claim the same antiquity as the Gathas. Looking at its name, it ought to contain only 7 Has. However a small Ha has subsequently been added to the same and now it consists of 8 Has, *viz.*, beginning with Ha 35 and ending with Ha 42 in the collection of the Yasnas.

After this intervening prose, the Gathas begin again and here

The composition of Gatha Ushtavadi. we find the second Gatha which is known by the name of Ushtavaiti, that is, the Gatha which begins with the word Ushta meaning health or happiness. To-day it is known as the Ushtavad Gatha. It begins with the Ha 43rd of the Yasna and ends with the Ha 46th and consequently contains 4 Has. The first Ha thereof consists of 16, the second 20, the third 11, and the 4th of 19 stanzas. Every stanza is composed of 5 lines, and every line contains 11 syllables with a pause after the 4th syllable, thus dividing the line into 4 plus 7 syllables. The Ushtavad Gatha ought to contain in all 330 lines. However, the last Ha thereof, *viz.*, the 44th, is composed of stanzas of 4 lines only. Although our modern prosody is not based on syllables, this accidental similarity is worth observing that the number of syllables is the same as in each line of the Persian metre Taqarob in which the Shahnameh of Firdausi is written.

during the five divisions of the day. The division is rather made according to the metre and poetical composition of each Gatha.

Apart from the evidence supplied by history, and the antiquity of the language of the Gathas and the ancient traditions, **Zarathushtra himself is the Author.** and the assertions made in the Avesta, it is quite manifest from the Gathas themselves, that a good portion of its contents proceeded from the mouth of the great founder of the religion himself. On sixteen occasions Zarathushtra mentions his own name in the Gathas and it can be observed that it is not mentioned in the way as is usually to be found in the rest of the Avesta where it begins customarily as "Thus spake Zarathushtra." In the Gathas, sometimes Zarathushtra speaks about himself as if he was a third person, as we find it in Yasna 28.6, 33.14, 41.16, 46.13, 51.12. At others, he speaks of himself as a person present, as in Yasna 43.8, 46.19, and 49.12. We also find some passages in which in the beginning he mentions himself by name or as the messenger, as if he was addressing a third person and then in the same stanza he ends by referring to himself as the person present, *cf.* Yasna 50.6, 51.15. In one instance, exactly like a poet, he addresses himself, *cf.* Yasna 46.14. In the preceding chapter on "Zarathushtra," I have given a few instances in the Gathas, as for instance Yasna 46.1 and 2, showing how Zarathushtra was displeased and disappointed at the poor success of his mission at the time. Instances of this type which prove that the Gathas proceed from the mouth of the Prophet himself, can be multiplied from the Gathas. Yasna 51.12, possibly refers to an actual incident in the life of Zarathushtra; for very likely he complains there that he was not received hospitably by a follower of untruth when he had sought refuge at his place, standing with his horse, trembling with cold in a bitter storm.

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The five Gathas in the Avesta remind us of the five books of the Old Testament which the Jews believe to have come from Moses himself, and consequently are held similarly in special regard. Some of the orientalist entertain the belief that portions of the several chapters of the Gathas were written by the disciples or immediate followers of Zarathushtra.

Each of the five Gathas has been named from the first word with which it begins, like the Yasin and Arrahman chapter in the Koran. The first Gatha is known by the name of Ahunavaiti which means the Gatha which begins with the word Ahuna. The name that has been given to this Gatha begins with the first word of a stanza, which is not a part of the first Gatha but which rather belongs to Yasna 27.13 that is, at the end of the chapter which precedes the Ahunavad Gatha. Without doubt,

How the Gathas are named.

The entire Gathas are composed of 17 Haiti, *i.e.*, chapters, 238 stanzas, 896 lines and 5,560 words. These poems are the most ancient heirloom coming down from almost pre-historic times to the literary Iran of to-day. From the viewpoint of grammar, language, style and thought, the Gathas differ considerably from the rest of the Avesta. Many of the words therein used are not to be found in the Avesta. For similar writings we have to search the most ancient scriptures of the Brahminic faith. The Gathas have been a portion once of a very large work, which is the book without doubt, which the Greek historian Hermippus refers to in his works.

Like the meaning attached to the word Gatha in Brahminic Scriptures, *viz.*, the Vedas, we must assume that the Avestan Gathas in olden times were a part and parcel of a larger prose work, which unfortunately has not come down to us to-day. The important portions were condensed and were given a poetic form, so that, learning them by heart, people might remember them. This method of putting a special portion in poetic form was common among the communities of Indo-European origin. The present state of the Gathas is the best proof available that they represent extracts giving the quintessence of the teachings incorporated at length in the prose sections. Many of the chapters of the Gathas appear to be without a proper beginning or an adequate end; in many places stanzas appear incomplete or unconnected. The reason is that the prose portion which in reality explained the meaning and made the whole text lucid, has been lost to us; the poetical portion better preserved in memory, is all that has been preserved to us, transmitted to posterity, from mouth to mouth. In places several stanzas seem to be quite connected. The reason is that little or no explanatory portion must have intervened between them. However, because of this impoverished and scattered state of the original composition of the Gathas, it must not be assumed that nothing could be made out of what has come down to us. On the contrary, the five Gathas, in thoughts and ideas are consistent and connected from the beginning to the end and assert firmly their own definite objects. We shall soon see what its contents are in the next chapter on the principles of the religion of Zarathushtra.

Approximately, we might say that the entire Gathas of the time of the Sassanians are now extant. Because of the regard and esteem in which they were held, they were committed to memory with great care and consequently they have been carefully preserved up-to-date.

From ancient times the Gathas have been divided into five parts and they have been given a place in the 72 Yasnas. The division of the Gathas in the above-mentioned five parts is not because they are intended to be recited as prayers

THE GATHAS.

THE most ancient and the most holy portion of the Avesta are the Gathas which have been given a place in the collection called Yasna. It is known in the Avesta as Gatha, in the Pahlavi as *Gas* the plural of which is *Gasan*. The word *Gasanik* is its adjectival form. In Pahlavi especially everyone of the stanzas of the Gathic poems is called *Gas*. In Sanskrit too, the word is Gatha. In the Vedas, the ancient Scriptures of the Brahmins, and in Buddhistic Scriptures, the word Gatha is used for a versified portion with which the prose text is interspersed. The Avestan Gathas too, have been originally such versified portions of a prose text and have been so composed, and hence named the Gathas, *viz.*, the poems. These poems however bear no resemblance to modern Persian poetry which has for its source the prosody of the Semitic Arabs. It is a near relation however by reason of its metre, to the poetry of the Indo-European race. Like the Rig-Veda, the sacred book of the Brahmins, its stanzas are formed by a certain number of lines. In view of the number of the lines and the number of syllables used in the lines and the rythm of the poems, there is no reason to doubt that the poetry of the Gathas and the Vedas have one and the same Aryan source.

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It is not only now that the Gathas are considered the holiest portion of the Avesta. Rather from very ancient times, the Gathas were held in great regard and esteem as being the auspicious pronouncement of Holy Spitama Zarathushtra himself. In the Avesta of the Sassanian times, the Gathas were placed at the beginning of the very first *Gasanik Nask* which was known by the name of *Staot Yesht*. In Yasna 57, stanza 8, it is stated : " We praise and invoke the auspicious Sraosha who was the first to recite the five Gathas of Holy Spitama Zarathushtra." In *Vendidad*, Fargarad 19, para 38, help is invoked of the five Gathas. The very first part of the *Visparad* mentions the five Gathas by name, and renders homage to them. In various other parts of the Avesta, poems from the Gathas have been incorporated as a precious and auspicious addition. In some of the proper names amongst ancient Irauians, we often come across the name of *Panj-Bokht*. *Bukhtan* or *Bokhtan* in Pahlavi means to set free. The word *Panj* refers to the five Gathas and the name means one receiving salvation by the five Gathas ¹.

¹ Cf. *Seh-bokht* and *Haftan-bokht*, referred to in the Author's work *Iran-Shah*, p. 12.

Mah Yasht, Aban Yasht, and Behram Yasht have been incorporated. Another portion is known as the Siruzeh. They are two in number—a smaller and a larger one. Every chapter refers to one of the angels presiding over the 30 days in the month and is recited on the day consecrated to him. As for instance the prayer for Behram is recited on Behram Roz, etc. The entire Siruzeh is recited on the 30th day of the death of a person. Still another portion is known as the prayers for the Gah or the different times of the day. They are five in number. A fourth portion is known as Afringan. (a) Afringan-e-Dahman is recited for the peace of the soul of the dead. (b) Afringan-e-Gatha: In ancient Iran, five days were added at the end of the 12th month so that the solar year may be completed, as to every one of the 12 months 30 days only were assigned. To these additional five days, the names of the five Gathas were given and Afringan-e-Gatha is recited on these five additional days. (c) Afringan-e-Rapithavan is recited in the beginning and the end of summer. (d) Afringan-e-Gahambar is recited on the Gahambar festivals.

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From these prayers and Niyashes and songs and Afrins, it becomes apparent to us that our forefathers led a pious life and were the worshippers of one Ahura Mazda. They sought opportunities from all good things in creation to offer their homage to Ahura Mazda, and utilized all good occasions for the same purpose. This is the entire Holy Volume of the Avesta of the Mazdayasnans. Apart from all these, there are Avestan fragments existing, which without doubt formed part of the Avesta which has unfortunately reached our hands in its present scattered and depleted state.

The Yashts:—The Avestan word for it is *Yashti* and it comes from the same source as *Yasna*, meaning homage and prayer offerings. Yasnas are general prayers, but the Yashts are for offering prayers to the Almighty, to the Ameshaspands, and the various Yazats and angels in particular. Although the Yashts are not to be found written in any known poetic metre, yet the words are balanced and the style is poetic, and the thoughts and ideas are noble and sublime. Originally the Yashts must have been written in poetry, like the Gathas, divided into stanzas and verses of 8 syllables and sometimes of 10 or 12 syllables. On account of subsequent explanatory and other interpolations and omissions, the Yashts seem to have lost their poetical formation. In spite of this, their measure is yet known and it is not impossible to bring the Yashts again into their original form. Some of the Yashts are very ancient. In all there are 21 Yashts, some of which are small and some rather long. They are as under :—1. Hormuzd Yasht, 2. Haft Amashaspand Yasht, 3. Ardi-behesht Yasht, 4. Khordad Yasht, 5. Aban Yasht, 6. Khurshid Yasht, 7. Mah Yasht, 8. Tir Yasht, 9. Gosh Yasht, 10. Meher Yasht, 11. Sarosh Yasht, 12. Rashn Yasht, 13. Farvardin Yasht, 14. Behram Yasht, 15. Ram Yasht, 16. Din Yasht, 17. Ard (Ashishvang) Yasht, 18. Ashtâd Yasht, 19. Zamiyâd Yasht, 20. Hom Yasht and 21. Vanant Yasht. Of these Nos. 5, 7, 10, 13, 14, 17, 19 are very ancient indeed.

The Khordeh Avesta, viz, the smaller Avesta, is called in Pahlavi *Khurtak-Apastak*. We have stated before that Adarbad Mahrespand in the reign of Shahpur II (310 to 379 A.D.) compiled the same for saying prayers during the various parts of the day and during the important days of the month, on other ceremonial days during the year and on occasions, pleasant or otherwise, in one's life, as on investing children with Sudreh and Kushti, on marriages, etc., etc. These prayers are substantially compiled from the larger Avesta, only necessary changes being made in the beginning and the end to adjust the prayers for particular occasions. The entire Khordeh Avesta is not in the Avestan language, a good portion thereof is recent and is in Pazend. Many manuscripts of the Khordeh Avesta contain prayers which are not to be found in others. There is no rule as to how many Yashts are to be included in the same ; hence some manuscripts have a few Yashts and some have more. However, without exception, every manuscript includes Hormuzd Yasht and Sarosh Yasht. A portion of the prayers in the Khordeh Avesta is known by the name of Niyæsh. They are five in number : Khorshed Niyæsh, Meher Niyæsh, Mah Niyæsh, Ardavisur Niyæsh and Atash Niyæsh. In these Niyæshes portions of Khorshed Yasht, Meher Yasht,

The Visparad or Visparat is compounded of two Avestan words, *Vispe-ratavo*. In Yasht X, para 122, these words have been used meaning "the all great ones". *Vispe* in Pahlavi or *Harvespe* in Pazend, means all. We very often come across this word in the Zoroastrian literature; as for instance the word *Harvespe-gha* meaning "the All-Knowing Almighty". *Rad* which is the modification from the Avestic *Ratvo* means brave and wise in Persian literature. Firdausi says :—

He clad himself in the armour of the valiant (*rad*) Siavush
And buckling the belt he fixed the armour aright.

The Visparad is not a separate book by itself. It can be said to be a collection supplementary to the Yasna and at the time of religious ceremonies, they are never recited independently of the Yasnas. They are usually recited at the time of the six religious festivals of the Gahambar. Each chapter of the Visparad is known by the name of Kardah. This word originally in Avesta was *Karati* meaning a chapter. From ancient times it was not known exactly how many Kardahs the Visparad had. Anquetil and Spiegel have divided the Visparad into 27 parts; Westergaard has divided the same into 23 and the Gujarati publication in Bombay has 24.

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The word "Vendidad" is the present form of the ancient Avestan word *Vidaeva-dāta*. It is composed of *Vi* meaning anti or against, *daeva* meaning the evil genius and *dāta* meaning rules, meaning altogether regulations to oppose the evil. Vendidad is not being read as a prayer book. Its contents are multifarious. Each of its chapter is called a Fargarad. In all manuscripts every Fargarad has its own number. In all there are 22 Fargarads. Fargarad I deals with the creation of the earth and the various countries; Fargarad II gives the account of Yima (Jamshid); Fargarad III refers to matters affecting the well-being of the earth and the rest of the Fargarads up to the 21st contain various religious regulations and mandates, concerning for instance the taking of oaths, observing of one's promise, avoidance of breach of faith, ablution and purificatory ceremonies, the preserving pure of water and the elements, the rules about *dakhmas*, on avoiding contact with corpses, the compensation for physicians and Moubeds, about the value of the cock, the dog, etc., etc. The 22nd Fargarad refers to the 99,999 (meaning innumerable) illnesses brought forth by Ahriman and the means for their avoidance with the help of the divine message.

There is no room for doubt that at the time the Dinkard was written, viz., in the 9th century A.D. the entire Avesta of the Sassanian times, with the exception of the Vashtag Nask and the Pahlavi commentary of the Nâtar Nask, was in existence. Dinkard divides the 21 Nasks into 3 classes. The first it calls Gasanik, the second Hâtak-mansarik and the third Dâtik. The Gasanik contains high spiritual and moral precepts ; the Hâtak-mansarik refers to religious rules regulating man's conduct ; Dâtik contains other laws and regulations. Each one of these three classes had 7 volumes or Nasks. In the beginning of the Gasanik group was the Stotyeshst Of the Gathas, whatever portions that existed during the time of the Sassanians seem to have come down to us to-day. It could be generally said that that portion of the Avesta which was considered particularly holy, and formed part of the prayers and ceremonies, and was in everyday use by the people and the Moubeds, has happened to be far better preserved than those portions of the Avesta which were not in such general use.

After these general observations, we shall now refer to the modern Avesta. This comprises five portions or books. The first is the Yasna ; the second, the Visparad ; the third, the Vendidad ; the fourth, the Yashts and the fifth, the Khordeh Avesta. No manuscript has come down to us from ancient times which contains together all these five portions.

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The Yasna is the largest portion of the present Avesta. The word Yasna has been used incessantly in the Avesta. In the Avesta it is pronounced Yasna with a short " a ", and in the Gathas and the other Yasnas it has been used in 33.8, 34.12, 35.10, 38.2, etc. It means worship, praise, offering, supplication, and humble religious service. The word Jashn, which in modern times means festival, is derived from the same word *Yasna* of the Avesta, Its Sanskrit form is *Yajna* and the Pahlavi *Isashna*. The Yasnas are recited particularly at religious ceremonies. They consist of 72 chapters which are called Haiti or as at present called Ha. In conformity with the 72 Has of the Yasna, the sacred thread of the Zoroastrians which is bound in three folds round the waist, is woven of 72 threads of white sheep's wool. The Parsis divide the Yasna into two parts ; the first ending with Yasna 27 and the second beginning with Yasna 28 to the end. Geldner suggests that it would be preferable to divide the 72 Has into three parts, viz., from Yasnas 1-27; second from Yasnas 28-55 and the third from Yasnas 56-72. Out of these 72 chapters, 17 chapters or Haitis, contain the Gathas and is considered the most ancient and precious portion of the Avesta.

of Ibne-Muqaffa. It is recorded in the traditions that Tansar was appointed at the head of a group of moubeds for the work of compiling and putting in proper form the portions of the Avesta that were gathered together. Shabpur I (241-272 A.D.) the son of Ardeshir, carried out and completed the work of his father, and whatever other remnants that could be gathered together, were added to the holy book. Throughout the reign of the other Sassanian sovereigns, efforts were made in the same direction, as also in preparing the explanations and commentaries in Pahlavi of the holy Avesta. Shabpur II (309-370 A.D.) observing some discrepancies and differences in the meaning of some parts of the Avesta, entrusted the work of revising the Holy Scriptures to Adarbad Mahrespand. He cleared the discrepancies from the commentaries and made the Scriptures a standard current work. Apparently the Pahlavi commentaries of the Avesta were indifferently handled until Adarbad Mahrespand, the writer of the Khorddeh Avesta, gave it a fixed shape and form. Even after Adarbad, Pahlavi commentaries and explanations were added to, because the Pahlavi Vendidad must have reached its final form in which we find it to-day in the year 528 A.D. We say this because at one of the places in Fargarad 4, para 49, reference is made to Mazdak son of Bamdad who was executed in the above year by the order of Anushirvan.

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Of the Pahlavi commentaries on the text of the Avesta, *viz.*, Yasna, Visparad, Vendidad, etc., what has been left to us totals **The Pahlavi commentaries** in all 1,40,160 words. The largest portion of this commentary is on the Vendidad which alone has 48,000 words. The Yasna 39,000 and the Visparad 33,000 words. The Dinkard in its 8th and 9th chapters deals in detail with the Avesta. It says that the Avesta consisted of 21 Nasks. It is worth noting that this word Nask is to be found in the Avesta, Yasna 22.9, as *nosku* meaning the book or volume. The Dinkard separately names all these 21 Nasks and gives the contents thereof, some in great details. It says that the 5th Nask known as the Nâtar contained only the Avestan text, the Pahlavi commentary of which was lost, and that of the 11th Nask known as Vashtag, both the text and the commentary had been lost. The Vendidad which is at present considered a part of the Avesta was according to Dinkard the 19th Nask of the Avesta of the Sassanian times. In view of the description given by the Dinkard, it appears that the Vendidad has come to our hands in its entirety. Four other Nasks out of the 21 Nasks of the Sassanian times, we can identify in the Avesta that has come down to us, from the description given in the Dinkard.

(Meherdad) VI, the contemporary of the Roman Emperor Trajan, Pahlavi characters usually appeared on the Parthian coins, contrary to the previous practice of having Greek characters. It is possible also that Valkhash mentioned in the Dinkard may be Volagases III who ruled from 148 to 191 A.D.

After Valkhash (Volagases), Ardeshir Papekan exerted his utmost for the holy Avesta. The rise of Ardeshir Papekan (226-241 A.D.) presaged the dawn of the happiness and prosperity of Iran. Through his efforts nationalism in Iran got a new life and support. On the religion of Zarathushtra he laid down the foundation of the empire. From his father's side he claimed descent from a line of religious leaders. From his mother's side he came of a princely family. Sassan his ancestor, was the warden of a temple of Anahita (Anaitis) in Istakhr. To this heritage he owed the zeal and ardour with which he worked for the revival of the religion of Zarathushtra. On the face of his coins, he placed the Fire Altar as the national symbol. In the inscriptions that have remained to us, he describes himself as the worshipper of Mazda. Historians record his religiousness and his effort for the unification of the church and the state. In a passage in which Firdausi recites Ardeshir's advice to his son Shahpur, he refers to this subject in the following words :—

The church and the state are so linked together
That thou mightest say they are clothed in one sheath,
Without the support of the royal throne, religion can have no
place ;
Without the support of religion, the state cannot exist.

In the words of the Dinkard, Ardeshir entrusted the work of collecting the Avesta to the Herpatan-Herpat Tansar who was one of the most renowned sages of the time. Masoudi in his Murravej-uz-Zahab and Kitab-ut-Tambih, mentioning him says that he was a scion of a princely family. His father was a prince in Fars, but Tansar closed his eyes to the pomp of princedom and preferred the career of piety of a religious leader. In the work of extending the empire, he rendered yeoman service to Ardeshir. He invited all the princes and kings round about Iran to recognise the supremacy of Ardeshir. He was the author of many publications on religious matters and civil laws. A portion of his letter which he had written on behalf of Ardeshir to Jasnafshah, the King of Tabaristan, Masoudi has copied and recorded in his book. This letter as a whole is a precious and beautiful historical record of Iran. In the history of Tabaristan, the same has been rendered into Persian by Mahomed-bin-Alhasan-bin-Asphandiar through the translation

**The Recon-
struction of
the Avesta in
Sassanian
times.**

**The efforts
of Tansar and
A d a r b a d
Mahrespand.**

Avesta in its entirety, this tradition further states, consisted of a thousand chapters: the cursed Alexander when he set fire to the royal palaces of Iran, burnt all the holy books also therewith. The second copy the Greeks took from Shapigan, and translated portions in their own language. The Ashkanian (Parthian) king Valkhash (Volagases) order-

The salvage of the remnants of the Avesta. ed that all the scattered portions of the Avesta from all the various cities of Iran may be gathered together. After him Ardeshir Papekan called Tansar the High Priest to his court and asked him to make an accurate compilation of the Avesta. His son Shahpur too, followed up the work of his father. Extracts from the Avesta on medicine, geography, astrology, philosophy, etc., which were to be found in Greece, India and in other places of the world, were also gathered together and added to the Avesta. Shahpur II, the son of Hormuzd, with the help of the renowned religious leader Adarbad Mahrespand got the Avesta examined a second time, and brought out an authorised edition and made it current in his realm.

Now we must see who this Parthian king Valkhash is who first took up the task of gathering together the scattered Avesta, for in the Parthian dynasty we have five Valkhash or Volagases. Darmesteter thinks that this must be Volagases I who reigned from 51 to 78 A.D. and was the contemporary of Nero, the Emperor of Rome. At the very time that the New Testament was being written, the scattered Avesta was being compiled together. Among the Parthian monarchs, the family of Volagases I was in particular renowned for its piety and religious observances. Roman historians state that Tridates (Tirdad) the brother of Volagases who ruled over Armenia,

The Efforts of the Parthian Kings. was himself a Moubed. Nero invited him to Rome that with his own hands he might place on Tridates' head the crown of Armenia. Tridates in order not to defile the holy element of water, refrained from making the voyage by sea and took the land route to Rome. Nero had also invited Volagases himself to Rome. The Parthian monarch replied, "You should rather come yourself to this place for the crossing of the seas to you is an easier affair." The Roman Emperor could not understand this reply and thought that it was meant as an insult. Because of this piety and religious proclivities of Volagases I, he is assumed to be the first to have gathered together the scattered Avesta. Geldner says that the other Parthian monarchs were also religious and good Zoroastrians. From the middle of the first century A.D. the Greek influence among the Parthians was decreasing and the national spirit of Iran was again asserting itself. From the time of Mithridates

were inscribed. In the Shah-nameh it is stated that the Avesta contained 1200 chapters which were written on parchment in golden ink. The oldest of these records is the letter of Tansar the High Priest of Ardeshir Papekan, who 1700 years ere now had written a letter to Jasnafshah, the King of Tabaristan. He says therein: "You know that Alexander burnt the 12000 hides on which our religious scriptures were inscribed at Persepolis." Although these statements may seem exaggerated, they furnish some proof of the existence of a huge Avestan compilation.

The old traditions recorded in the Pahlavi books say that the Avesta of the Achæmenian times contained 815 chapters and was divided into 21 volumes or nasks. In Sassanian times when the scattered parts of the Avesta were gathered together, 348 chapters only came to hand, which were again divided into 21 nasks. The English scholar West had conjectured that these 21 nasks of the Sassanian times consisted of 3,45,700 words. Of this lot to-day, we have an extant Avesta of 83,000 words. Consequently one-fourth part of the Avesta of the Sassanian times only remains in our hands to-day. The rest has been lost to us through the fanaticism of the Arabs and the barbaric onslaught of the Moghuls. Although there is no doubt that after the Arab conquest and the influence of the new religion, the books relating to the ancient religion of Zarathushtra suffered considerably, yet almost a thousand years before this event, the Avestan literature had already been considerably damaged and scattered after the conquest of Alexander, under the influence of the rule of the Greeks in Iran. In Zoroastrian traditions and generally in the Pahlavi books like the Dinkard, Bundabishn, the Ardaviraf-Nameh, etc., what is recorded is this that the Avestan records in the Achæmenian archives were burnt

by Alexander. The contents of the Dinkard in particular concerning the Avesta are very important and from a scholarly point of view, it is the best Pahlavi book extant. According to the researches of the orientalists, most of its contents concerning the Avesta are found to be accurate. In the matters of religion, Dinkard does not add to or adorn the existing materials. It openly states that the extant Avesta is not the holy Avesta of the ancient times. It represented what was gathered together from the portions of the Avesta, which the Moubeds of the Sassanian times had learnt by heart, and had handed down to us. It further says that the Avesta had 21 nasks, which were entrusted by Zarathushtra Spitama to Gushtasp. According to another tradition, they were entrusted to Dara, son of Dara. He deposited two copies thereof, one in the treasury of Shapigan and the second in Dezhnapashte.¹ The

¹ We do not know the origin of the word Shapigan. Dezhnapashte means a fortress of books hence archives.

The Avestan language is the holy language of the religion of Iran and except the Avesta, no trace of any other writing in the same is extant. For several hundred years after the Arab onslaught, the language had an artificial existence amongst the Moubeds of Iran, just as Latin was preserved in Europe up to the middle ages, though for centuries it had ceased to be the current language of the masses. Long before the Arab conquest, the language of the Avesta was dead. We might almost say that even before the Achæmenian times that language had been superseded, for the inscriptions of the emperors of this dynasty are mostly in three languages of Fars, Shushter, and Babylonia. If, in fact, the language of the Avesta was extant in the west of Iran, at any rate the inscriptions at Beistun would have been in the current language of the people on that side. There is further a difference of opinion as to the location of the Avestan language. Some consider it to be the language of the eastern, some of north-western Iran. Comparing the Avesta with the cuneiform inscriptions of the Achæmenians, it is evident that the holy language did not belong to south-western Iran. Recently from a writing found at Turfan¹, it has become also certain that the language of the Avesta was entirely different from the language of Sogdiana and Khotan or eastern Iran. Consequently doubts are lessening to-day that the Avestan language was the language of western Iran. It must be presumed therefore that the original home of the Avestan language was western Iran.

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The Avesta was one of the biggest compilations of ancient times.

The original Avesta. A huge compilation of 21 Nasks. It was famed for the veneration in which it was held even beyond the limits of the countries professing the Mazdayasna religion. The Greek historian Hermippus who lived in the 3rd century B.C. had written a book especially concerning the religion of Iran. Unfortunately it is not with us to-day, but the Roman historian Pliny who died in the first century A.D. at the time of the great eruption of Vesuvius, in his book called "Natural History" refers to the work of Hermippus and records the fact that he had studied the religion of the Iranians from their own books and had carefully read the same which contained two million lines of poetry by Zarathushtra himself. Masoudi who died in 346 A.H. in his book, "The Meadows of Gold" says that the Zoroastrian religious scriptures were comprised of 12000 cow-hides written in golden ink. Tabari who died in 310 A.H. makes a mention in his history of these 12000 volumes of hide on which the sacred Avestan scriptures

1. The Valley of Turfan is situate in the north-east of Chinese Turkistan; a portion of the book named Shapurgan of Mani, which Persian and Arabic historians have called Shabar Kan. has been found in this Valley.

that in Sassanian times the Avestan alphabet was known by this name. The word Dabir formed compounds with other words and several words were thus formed, viz., Iran-Dabir meant state-treasurer; Shehr-Dabir, city treasurer (a status inferior to Iran-Dabir).

In the beginning of the Sassanian regime, two sorts of alphabets both of Semitic (Aramaic) origin were current in Iran. One of them may be called the northern (or Chaldean) Pahlavi. Several inscriptions of the early Sassanian period are to be found in this alphabet. Without doubt in Ashkanian (Parthian) times the Avesta had been got written in this alphabet. The second is the Sassanian Pahlavi which gradually replaced the former, and which from coins, seals, and manuscripts can be proved to have been current up to the 14th century A.D. In this alphabet, as in the modern Persian, no short vowels are to be found. This by itself is a great hindrance to the correct pronunciation of the words. But apart from this, almost every one of its letters can be read in so many different ways; one letter can be read for instance as a, o, n, r, l. Consequently, the correct pronunciation of the Avestan words began to suffer because ages ago the Avestan language had become obsolete. In order therefore to preserve the correct pronunciation of the Holy Scriptures, changes were made in the Pahlavi then current and vowels were introduced between the consonants, as in the Greek alphabet which might possibly have been copied also. The Armenians after their conversion to Christianity also found the same difficulty in writing the Bible in the defective Pahlavi or Syriac script. An amended alphabet they therefore brought into use which is current even to-day, with some changes, in modern Gorgan.

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To free the Holy Scriptures from the limitations of a defective alphabet of the then current language, the Din-Dabireh was adopted in the 6th century A.D. This momentous event took place just before the conquest of Iran by the Arabs, and we must really believe that it so happened by some divine dispensation. For, after the fall of the Sassanian empire and its virtual dismemberment, after the language of the nation had become mute, after the abolition of the national script and the national religion, had the holy Avesta remained written only in the ancient Pahlavi script, to-day it would have presented an insoluble problem to us. The Din-Dabireh, the Zend or Avestan alphabet is to-day, in the whole of the east, the best existing alphabet. In a few hours it can be learnt and the Avesta can be read accurately. The oldest manuscript of the Avesta written in this alphabet is now in Copenhagen. It bears date 1325 A.D. and was brought from Persia to Europe by the well-known Danish orientalist Westergaard.

Unavoidably the songs and the prayers etc. of the Avesta were for ages handed down from generation to generation by rote as was the custom of the ancients, until at last they were recorded in writing in an Aryan alphabet. In what age this happened nobody knows.

This much can be said that written records of the religious scriptures of the Iranians existed 500 years before Christ. As with the word Zarathushtra, the name of this compilation too is differently rendered in the Persian language, e.g., *Usta*, *Abesta*, *Osta*, *Vesta*, *Afesta*, etc. Of course the form commonly used is Avesta from its Pahlavi *Avestak*. Oppert has suggested that this word appears in the Beistun inscriptions in the form of *abastam*. But nobody supports this theory now. Geldner following Andreas derives the word Avesta from *Upasta* meaning the root-foundation or the original text. This word *Upasta* has been translated by Bartholomæ and Weissbach as meaning 'shelter' or 'support'. In the Pahlavi renderings of the Avesta, this word was used as *Apastan*, and the Armenian language borrowed it as *Apastan*, meaning confidence or reliance.

The word Avesta is mostly used in conjunction with the word Zend forming the compound Zend-Avesta. Zend represents the Pahlavi commentary which in the Sassanian times was attached to the Avesta. It is being derived from the Avestic word '*Āzanti*' (used in Yasna 57-8) meaning commentary or description. Pazend represents the commentary which is written in a language purer than Pahlavi not containing any Huzvarish, i.e., words written in the Semitic (Aramaic) form but pronounced in Pahlavi style. Even to-day any book written in pure Persian in the current alphabet can be called Pazend. The poet Násire Khosrav says:—

O reader of the books in Zend and Pazend,
 How long will you merely read the Zend?
 With hearts devoid of everything, your lips pronounce the Zend;
 Did Zarathushtra ever give such teachings in Zend?

Now the holy language of the Zoroastrian Scriptures must be called the Avesta and the script in which they are written as the Avestan Script. The Zend. And luckily we are not obliged to follow the orient-
 Din Dabireh. talists of Europe in giving a name to this alphabet. We can surely name this Zend script as "Din Dabireh", for Ibne Muqaffa whilst referring to the scripts current in Iran, says that the Avesta was written with the Din Dabireh script. After him Masoudi too makes mention of the Avestan alphabet as Din Dabireh and says that it consists of 60 letters. On the authority of Ibne Muqaffa and Masoudi and from the form of these very words, Din Dabireh, there is no doubt

disregard all other indications and can only urge the language of the Gathas as a proof of its antiquity. At any rate in the words of Bartholomæ, no great gulf separates the age of the Indo-Iranians from the age of the Gathas. Not only is the language of the Gathas a proof of its antiquity but the entire Avesta is full of matters referring to an age very very remote. In the Avesta no mention is made of a Median name, nor of a Persian. The inhabitants of Iran yet bear Aryan names and their country is known as the country of the Aryans. Amongst them money and coins were not yet prevalent. Bargains and transactions were made in kind by the exchange of cattle or a horse or a camel. The wages of a physician or a moubed were paid in kind. The age of the Avesta is linked with the bronze age. Iron had not yet come into use ; although Avesta often speaks of implements of warfare, yet in no place iron is mentioned. The use of salt was also not customary among the Iranians. This article, indispensable to us to-day, the Iranians of the age of the Avesta, like their brethren the Vedic Brahmins, knew not the use of. For in the Vedas too, the name of salt is never mentioned. Among both the communities, the name of salt is entirely a new formation. Among the Hindoos too, the name of this element is linked with a word denoting dampness. This fact indicates the probability that the age of the Avesta is very near the age of the Vedas. We have stated above that nowhere in the Avesta do we find the name of Ecbatana, which in the 7th century B.C. was the capital of Iran and a city renowned in the world. In the words of Plutarch, apart from being a capital, it was a spiritual centre of ancient Iran and the abode of the Magians. Of the ancient cities only Babylon (Bavray) and Niniveh (Rangha) have been mentioned ¹. The entire Avesta bears testimony to the existence of a community living a life of primitive simplicity. According to the Dutch scholar Tiele, the date of the Avesta cannot be later than 800 B.C. and looking to the antiquity of the language of the Gathas, this portion of the Avesta must necessarily be taken a few hundred years earlier still. As stated in another place, the name of the Almighty is Mazda and Ahura in the Gathas, and in many a place there they have been used separately with sentences intervening. Ages are required to pass before these two separate words come to be used in one composite formation of Ahurmazd, (which word since 520 B.C. has been always used by Darius in his inscriptions), or of Ahuramazda which has always been used in the rest of the Avesta. The fixing of the date of the currency of the Avestan language in Iran is an impossibility. One thing could be said for certain that even 2000 years before to-day it was a dead language.

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1 Cf. Yasht 5, para 29 ; Yasht 10, para, 104.

THE AVESTA.

FROM ancient Iran two different records in two different but correlated languages have come down to us. One represents the language of south-western Iran, the language of the cuneiform inscriptions of the great Achæmenian kings, which by the order of the sovereigns were inscribed on the stone ledges and mountains or on the walls of palaces or on vessels or seals. The second record is in the language of north-western Iran inscribed in the Avestan character, viz., the writings, the contents of the Holy Avesta. The first is written from left to right; the second from right to left. The first being engraved in stone has withstood in its entirety the vicissitudes of time, and we behold 400 different words from the language of our illustrious emperors ensconced in the rocky mountains of Iran and the ruins of its royal palaces. The first of these cuneiform inscriptions was engraved in 520 B.C. by the order of Darius in the Beistun (Behistan) mountains and narrates the conquest of that sovereign. The last of these inscriptions is in the royal palace in the province of Fars inscribed by the order of Ardeshir (Artaxerxes) III in 350 B.C. But the Avesta which was preserved in the perishable hearts of the followers of the Mazdayasna religion and recorded on destructible materials like vellum and paper was not safe from the calamities of time. From our ancient manifold writings, to-day only 83000 words have come down to us and that too not in their real and original shape and form. In spite of all this, it remains to us our most ancient and precious heritage of ancient Iran.

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The question of the antiquity of the Avesta is linked with the question of the date of Zarathushtra. Necessarily the date of the composition of the Avesta remains undetermined. If the traditional date, viz., 660 B.C. were accepted, even then the Avesta would be one of the oldest books of the world; yet on the strength of the argument we have already urged, it is not possible to conceive of the Avesta as of a date much later than the Vedas of the Brahmins or the Old Testament of the Jews. The age of these Vedic songs cannot be brought down lower than 1500 B.C. From the historical and geographical view points, their antiquity may be taken as remote as 2500 B.C. The Old Testament according to its own testimony would fix the date of the exodus of Moses at 1500 B.C. If we wish we can

and told him boldly that he would exert his utmost for the destruction of all the evil in creation. Ahriman unable to harm him tempted Zarathushtra by saying that if he gave up his religion of Mazda, he (Ahriman) would reward him with the sovereignty of the world, but Zarathushtra refused to barter his faith. Apart from this in the Pahlavi books like the 7th chapter of Dinkard, the Bundahishn and the Zatsparam many a mention has been made about the miracles of Zarathushtra. The poet Zartosht Behram 650 years ago composed a poem called "Zartosht-Nameh" in which all the traditions recorded in the Pahlavi books have been incorporated. From the literary point of view this is a precious book. He has a collection of important words and idioms therein, so that most of the dictionaries quote his lines as an authority in the interpretation of certain words. This poem contains the traditional account of the life of Zarathushtra and his miracles, and we shall end this essay by a quotation from his poem :—

“ Having received the gift of goodness and becoming renowned for
the same,
“ He came to this earth with a heart full of joy,
“ All the evil-doers learning the fact of his coming
“ Hastened after him, his life to destroy.
“ All the terrible demons, wicked and vicious,
“ With an endless army went against him,
“ However, as soon as they saw the Blessed Zarathushtra
“ They stood transfixed in mute wonder.”¹

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¹ Zartosht-Nameh contains 1570 couplets. The poem gives in verse the traditions recorded in the Dinkard, Bk. VII, and in Zatsparam. Fredrick Roseuberg has edited the poem and translated the same in French.

to rebuild their ruined temples, and this story of their liberation at the hands of Cyrus is recorded in the Old Testament itself, in the Book of Ezra. The reason for recollecting this episode is this that the Jews and the Iranians could hardly have any knowledge about the religious beliefs of each other before this period of history. Moses and Zarathushtra both call themselves the Almighty's messengers. Both claim that the faith they brought was the result of divine revelation. But in spite of these similarities, there are considerable points of difference between the two prophets. In the words of the Old Testament, the God who manifested Himself to Moses was the same who had before then manifested Himself to Israel. Moses did not cut through the old beliefs and sever the old traditions. He rather brought them to light once again. His teaching of the worship of one God was connected with the teachings of Abraham and his God was the God of Abraham, and Isaac, and Jacob, the same Jehova which the Israelites used to worship long before Moses came. Zarathushtra, on the other hand, brought a fresh faith to the whole Aryan race. He named the one Creator and represented Him to his community in a way none had thought of before. With one stroke he cut himself clean from the ancient polytheistic beliefs of the Aryans, and destroyed the old structures, and laid entirely a new foundation. With one extraordinary effort, he dethroned all the manifold gods of the Aryan Pantheon, and refused to recognise anyone but the One Ahura Mazda as the object of his worship, and gave a complete go-by to the ancient ways and manners of worship.

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From what has been stated above, we can come to this conclusion that the date of Zarathushtra can surely be taken back much earlier than the establishment of the Median sovereignty in Persia, *viz.*, much earlier than the 8th century B.C. For the present we must be content with this conclusion till researches in future shed light on this controversial subject.

What we have hitherto stated about Zarathushtra has been from the historical point of view. If we had wished to write about all that is recorded in the traditions about his dignity and position as a prophet, we would have had to go into all the stories of wonders and miracles which are necessarily linked with the names of prophets, and that would have lengthened this narrative to an inordinate extent. We shall only note what is recorded in the Avesta itself. In Vendidad, Fargarad 19, it is stated that Ahriman set up the devil of untruth to tempt Zarathushtra and thus bring about his ruin, but the Prophet drove him away by his prayers. The demon of falsehood then expressed his helplessness to Ahriman. Then Zarathushtra realising that a group of demons was bent upon his destruction, arose and taking in his hand a stone which Ahura Mazda had despatched for his defence, went and confronted Ahriman himself,

world had had its day and we must all make preparations for the final departure !

To whatever date Zarathushtra belonged, he is the source of genuine pride to Iran. Just as Moses was the first among the Semitic races to bring to them the creed of one God, it cannot be denied that the Iranians can say with pride that the Prophet of Iran was the first amongst the Indo-European race, to guide mankind to Light and to the worship of the One Supreme Being. In agreement with the American scholar Whitney, we must recognise Zarathushtra as the first man to enter the field of the knowledge of Truth and the worship of the One Creator. Zarathushtra is the first and the last prophet of the Indo-European race. Before him or after him none has come forth from the Aryan race claiming to bring a message from the Divinity. Even Buddha, who comes in point of time much later than Zarathushtra, never claimed to be a prophet. It was only after his death that his teachings and philosophy assumed the form of a religion. And it is just because Zarathushtra was an Aryan that to-day too, a group of educated men in Europe call themselves the followers of the Prophet of Iran and name themselves Mazdayasnans, while some others even claim that Jesus too was of Aryan descent !

Moses and Zarathushtra each one independently taught men to worship Jehova and Ahura Mazda respectively. In the ages in which these prophets made their appearance, the Aryans and the Semitic races had not come into each other's contact so as to influence the religious beliefs of one another. It was only later on when the Jews came in contact with the Iranians at Babylon, that some sort of influence was exerted. It was then in particular that several of the principles of the religion of Zarathushtra were incorporated in the religion of the Jews, and thence these principles have permeated the other Semitic religions like Christianity and Islam. To this influence belonged the beliefs in the other world, in the day of resurrection, in the day of reckoning, in the bridge of judgment, in heaven, purgatory and hell. The Jews, after the conquest of Jerusalem by Nebuchadnazar, the King of Babylonia, were taken into captivity to Babylon. There they became acquainted with the principles of the Iranian religion. When Babylon was conquered by Cyrus the Great in 538 B.C. the Jews were not only given liberty by this Emperor of Iran, but all the articles of gold and silver which belonged to their holy temple at Jerusalem and which had been brought as a plunder to Babylon by the Assyrians, were restored to them by him. Not content with this, Cyrus helped the Jews from the state coffers of Iran to enable them

We shall now try to see why in the Zoroastrian traditions the date of the manifestation of Holy Zarathushtra has been brought down to such a later period. Possibly we may meet with a solution of the problem in the following considerations:—

From very ancient times it is recorded in the traditions that the age of the world is 12000 years. Plutarch too, copying from Theopompus who was the contemporary of Philip and Alexander, says in this connection that, "The Magians in Achæmenian times had computed the age of the world and divided it into four parts of 3000 years each". We find this tradition in detail in chapter I of the Bundahishn. In these traditions a period of 3000 years is considered to be the age of the world's spiritual existence. At the end of this period, from the spiritual or ethereal existence this world of matter came into being. This also continued its existence for a period of 3000 years. Then Ahriman exerted himself to work for the destruction of the world and brought into being all worries and woes, illness and death, and creating noxious creatures commenced a fight for supremacy with the good creation of Ahura Mazda. This period too which represents the overwhelming of the world by the enmity of Ahriman, lasted for 3000 years until the manifestation of Zarathushtra Spitama. From his birth, the fourth and the last period of the world's existence is said, in the traditions, to have commenced. After the promulgation of the mission of Zarathushtra, the powers of evil are being gradually broken and the victory of truth and right established, till at last Saoshyant, the promised one of the Mazdayasnans, would come and restore the dead on the Day of Resurrection and take people to the Heavenly Abode and a spiritual world will come into being.

Having in view these traditions, the writers thereof were necessarily impelled to bring down the date of Zarathushtra's manifestation to as late a date as possible, for only 3000 years would be left for the existence of the world after that event. They brought it down to a date later than which it was not possible to go, for the light of known history made it impossible. We are not much concerned with the interpretations of traditions, otherwise, because of the relative kinship between the beliefs of the Indians and the Iranians, we could argue from the Indians' Mahabharata where 12000 years have been considered as a period of a day by the Brahmanic writers that the Iranians too meant only a particular age whilst referring to this period of 12000 years.

At any rate, the apparent meaning conveyed by the traditions possibly furnished a reason to the Pahlavi writers to bring down the date of Zarathushtra to such an extent. However, if the traditions have preserved for us the correct date of the Prophet of Iran, then by now the

name of the Prophet of Iran during his record of the reigns of the four Median kings, Dayakku (Deioces), Fravarti (Phraortes), Huvaxshtra (Cyaxares), and Astyages. Herodotus speaks of these four sovereigns in detail, and records at length the events of the reigns of Cyrus the Great, Cambyses, Darius the Great, and Xerxes. This Greek historian does not content himself by narrating only the political events but makes special references to the manners and customs of the people of Persia. The fact that Herodotus does not even mention the name of Zarathushtra, though at the time of his travels in Persia or during the time he was writing his history, the religion of Zarathushtra was in full bloom in the country and was the national religion of Iran, is a proof that with other historians and philosophers he considered that Zarathushtra flourished at a time beyond the pale of history. Whatever Herodotus writes about the religion of Iran, has a partial connection with the later Avesta but none with the Gathas.

Those who favour the traditional date, *viz.*, 660 B.C., and those who assign a date a few hundred years earlier than the above, and even those who, like Darmesteter, contradict history and come down a few hundred years lower than even the traditional date, have a handful of proofs in support of their assertions. Yet none of these claimants can ever entirely satisfy the reader. The reason is that traditions however old cannot withstand the force of historical proofs.

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Jesus in point of time probably follows Zarathushtra after one thousand years. Now the 25th of December which is considered to be the date of his birth, was first fixed for him in the third century A.D. in Rome. History tells us that at the end of the first century after Christ, the worship of Mithra (Meher) was introduced from Asia into Rome through the army of Cæsar, till at last it spread over entire Italy and eventually Europe and became the current religion of the Roman Empire. To-day too, throughout Europe and specially in Germany, we find ruins of the temples which were built in honour of Mithra (Meher) the Iranian angel. During this time the 25th of December (owing to the passing away of the shortest day in winter, *viz.*, 22nd December) was considered to be the day of the birth of the Sun, the Angel of Light. After long struggles, the religion of Jesus supplanted the creed of Mithra, and by way of inheritance, as if it were, the imaginary date of the birth of Mithra, was adopted as the date of the birth of Jesus; for otherwise history is not aware of the month of the birth of Jesus,—much less the date thereof. The history of religions presents many a problem like this.

powerful and mighty sovereigns, namely Fravarti (Phraortes) 647-625 and Huvaxshtra (Cyaxares) 625-585 B.C., and surely he would have mentioned their names and that of Ecbatana (present Hamadan) their great and mighty capital. Fravarti had brought the whole of Iran approximately under his power, and Huvaxshtra by taking Niniveh had vanquished Assyria, and had brought under his sway the vast empire of the Assyrians together with a large portion of Asia Minor including Armenia and Capadoccia. In truth he prepared the ground for the world-conquest of Cyrus and Darius. Now Zarathushtra whether he came from Azarbaijan or from Rai must have belonged to the country ruled by Fravarti and Huvaxshtra.

Let us note in passing that the name of the second Median king Fravarti (Phraortes) is a Zoroastrian name. Though we do not meet with the word Fravashi in the Gathas, yet it is referred to copiously in the rest of the Avesta. Yasht 13, referred to above, is known as the Farvardin Yasht. Fravarti, Fravashi, Farobar, Farvard, are all one and the same, and in the Avesta represent one of the five spiritual forms of a human being. It is a matter of great regret that of the Median period we have no relic other than a stone lion at Hamadan¹. However, the German scholar Noeldeke gives us hope that possibly one day from beneath Hamadan, the capital of the Medes, cuneiform inscriptions may be found. Then our theories would be verified and supported.

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It is abundantly clear from the cuneiform inscriptions of the Achæmenians that these sovereigns were Zoroastrian in faith. The historian and scholar Prásek in the first volume of his history *The Medes and the Persians* at page 204, places the date of the birth of Zarathushtra as 599 B.C. according to a Revayat and gives the date 559 B.C. for the promulgation of his message, that is, the very year in which Cyrus the Great ascended the throne. The nearer we come down from the date 660 B.C. as done by the Bundahishn, we come to an age when the history of Persia is comparatively well known. The silence in the Gathas about these historical events confirms us in our objection against the acceptance of the above theory. As we have no positive evidence to fix the age of Zarathushtra, necessarily we have to consider the negative evidence in our hands. Our first proof is the silence of Herodotus, the most reliable of the Greek historians and the fountain-source of our present day information about ancient Iran. He was born in 484 B.C. that is 99 years after the traditional date of Zarathushtra's death. Very probably he had travelled through Persia. If Herodotus lived only a hundred years after Zarathushtra, without doubt he would have mentioned the

¹ The German Professor Herzfeld considers the lion of Hamadan as belonging to the Seleucides or Aehkanian tribes.

the Gathas and the Avesta. It is worthy of note that beyond the limits of the realm of Kai Gushtasp, the family of a Turanian nobleman known by the name of Frayâna, was also on the side of Zarathushtra. This family had not yet accepted the faith but were friendly to Zarathushtra, and the Prophet eventually hoped to make them his followers. In Yasna 46, para 12, he says : " If of a day, Truth with the help of the Spirit of Devotion and Love finds favour with the family of the well-famed Frayâna, then Vohumano shall escort them to the Heavenly Abode and the grace of the All Knowing Lord shall shelter them,"

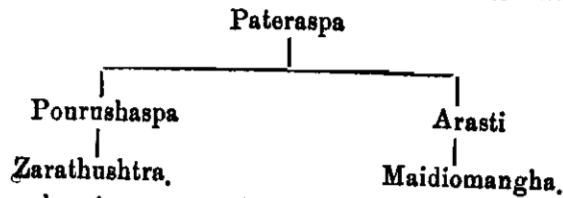
It so appears from the Gathas that Zarathushtra was yet in the commencement of his mission and had not yet gathered a large following, and that among them men of the type of Gushtasp, Frashaoshtra, Jamaspa, Esatvastra and Maidiomangha were not many. In comparison his enemies were numerous. We shall deal with them in another chapter. It is however quite apparent from the Gathas that Zarathushtra was giving his message to a people to whom the royal road to civilization was not yet opened. Highway robberies and pillage, nomadic and desert habits were a part of their lives. The Aryan religion current then, believed in a group of gods. Considerable importance was attached to bloody rites and sacrifices. For settled agricultural and pastoral life they cared not the least. As distinguished from this a large portion of western Persia, because of its contact with Assyria and Babylonia, took steps early towards the goal of civilization. In spite of a careful scrutiny and research in the Gathas, we cannot possibly lay hold of a single important event of known history to enable us thereby to fix the date of the Gathas. Apart from the mention of Turan, there is not to be found a single place of note to enable us to base our theories on some solid foundation. As of all the writings of Zarathushtra, only a small portion has reached us, unavoidably we have to base our judgment only on the slender materials we possess.

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In the Gathas we have no materials whatever to fix the date and age thereof. The recorded history of Persia begins from 660 years B.C. The silence of the Gathas, in respect of all the events of this period, necessarily takes us beyond the date given by the traditions and refers us to an age remote in antiquity. In the Gathas, Zarathushtra hopes and prays for a great and mighty king, who would make the recalcitrant bow their heads to the Holy Law, who would chastise the marauding tribes, free the poor peasants from the risk of pillage and the tyranny of the nomadic raiders. Now when the traditions state Zarathushtra as having been born in 660 B.C., and as having died in 583 B.C., he was necessarily the contemporary of two very

Arguments in favour of a date more remote than that mentioned in the traditions.

thushtra. Maidiomangha is the son of Arasti, according to the Pahlavi work of Zatsparam, and is mentioned as the cousin of Zarathushtra :



Maidiomangha is now styled Maidiomaha and was the first person to accept the faith of Zarathushtra according to the Avesta and the traditions.

Referring to the wedding of Pouruchista, we have stated that the father calls her as belonging to the family of Hæchataspa and Spitama. According to the traditions, Hæchataspa was the fourth and Spitama the ninth lineal ancestor of Zarathushtra. Masudi records the genealogy of Zarathushtra as follows:—1. Manuscheher, 2. Durshirin, 3. Arj, 4. Haizam, 5. Vandust, 6. Asbimân, 7. Herdâr, 8. Arhads, 9. Bâtir, 10. Hakhish, 11. Hejdasf, 12. Aryakdasf, 13. Fzarasf, 14. Burshasf, 15. Zaradasht (Zarathushtra). This genealogy tallies exactly with that given in the Bundahishn with the exception of the difference in the names due to the change in the writing thereof from the Pahlavi into the Arabic characters.

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As we have observed above, Zarathushtra calls Pouruchista “the youngest of the daughters of Zarathushtra”. From that it is apparent that he had other daughters too. The rest of the Avesta and Pahlavi books assign three sons and three daughters to Zarathushtra. In the Farvardin Yasht, para 98, three sons of Zarathushtra are named, “Esatvastra, Urvatatnara, and Hurchithra”. In modern literature, the Zoroastrians call them “Esadvastar, Urvatadner and Khurshedcheher”. Just as the Jewish Rabbis claim themselves to be the descendants of Aaron, the brother of Moses, so in the Bundahishn too, it is said that all the Mobeds are descended from Esadvastra, the eldest son of the Prophet, who was the first Athornan (the Mobedan Mobed). It is further stated that Urvatadner was the leader and guide of the agriculturists, and Khurshedcheher, the leader of the warriors. We shall deal afterwards with the tradition which attribute the foundation of the three classes of society to these three sons. The Farvardin Yasht also makes mention of three daughters in para 139 as Freni, Thríti and Pouruchista. In Yasna 51.17, Zarathushtra does not mention by her name the daughter of Frashaoshtra whom he takes as his wife. However in Farvardin Yasht her name is given as Hvovi, as is also in the Pahlavi Dinkard. These are all the companions of Zarathushtra whose names are mentioned in

chiefs too, till in the seventh century B.C. Dayakku (Deioces), proving victorious, released the Medes from the yoke of the Assyrians. Hence one should not be in the least surprised if in the east of Iran, in Bactria or in Seistan, a small kingdom was found to be existing there from ancient times.

At the court of Vishtaspa, Zarathushtra gathered on his side Frashaoshtra and his brother Jamaspa of the family of Hvogva, who were the ministers of Vishtaspa. He married the daughter of Frashaoshtra. In Yasna 51, para 17, he refers to his union in the following words: "The fair and priceless daughter of Frashaoshtra Hvogva has been given to me in marriage. The Omnipotent Mazda Ahura has blessed her with the wealth of truth because of the pure faith she possesses." His own daughter Pouruchista, Zarathushtra gave in marriage to Jamaspa. Several stanzas of Yasna 53 refer to the wedding of this daughter of his. It appears that in the marriage assembly, several other bridegrooms were present too, and that King Vishtaspa was also in the gathering. In stanza 3 of the said Yasna, the father of the bride, the Prophet of Iran says:—"O Pouruchista, a scion of the clan of Haechataspa and Spitama, youngest daughter of Zarathushtra! With the help of the Good Mind, and Truth and Ahura Mazda, I have selected for you as your mate, Jamaspa the follower of the Faith. Now go, consult your own judgment and with the guidance of the Good Mind, fulfil the destiny of a righteous and pure character." It seems one of the sons of Zarathushtra accompanied him in his flight from the west of Iran. Undoubtedly he must be a son by a former wife. In one of the stanzas, Zarathushtra seeks help from his son, but does not mention his name. In Yasna 53,2, he says: "The supporters of the faith, like Kai Vishtaspa and the son of Zarathushtra Spitama and Frashaoshtra, for the pleasure of Ahura Mazda, help to spread wide the light of this True Religion which has been sent by Ahura Mazda." Though Zarathushtra does not mention his name, we may say, from the evidence of the Avesta and Pahlavi commentaries, that he must be Esatvastra, the eldest son of the Prophet, apparently by his first wife. Another of his followers who accompanied him to the court of Vishtaspa and was one of the group of his most influential companions was Maidiomangha of the Spitama family. Once Zarathushtra mentions him in Yasna 51,19, "Maidiomangha of the Spitama family, after gaining insight into faith and becoming wise, recognised the person who strives his utmost for the life to come; he shall exert his utmost to apprise people that to follow the faith of Mazda, is the best thing in life to do." Yasht 13 known as Farvardin Yasht, mentions Maidiomangha and all the companions and relatives of Zara-

He says : "To what land shall I betake myself ? Where shall I take refuge ? The leaders and nobles are deserting me ; the peasants too please me not ; nor the rulers, for they side with Untruth. What can I do that may please Thee, O Ahura Mazda ! I know why my work does not progress well. I am a poor man with meagre flocks and herds. No following or dependents have I. I cry and complain to Thee, O Ahura Mazda ! Behold, come to my help, as a friend cometh to a friend's !" Because the work of his mission did not progress well in his native land, or because he was pursued by powerful enemies, Zarathushtra with a few followers betook himself to the court of Gushtasp, the King of Eastern Iran, and in the words of Bartholomæ, he went there by an unfrequented route, avoiding the customary and well-worn way in view of the dangers it had for him. The name of the king in the Gathas themselves is Vishtaspa, who is mentioned four times. But because of the similarity of the name with that of the father of Darius, we must not assume them to be that of one and the same person. Like many other names, this too may have been the name of many a different individual.

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In history too we come across several Vishtaspas or Hystaspes. From the proofs in hand, it is apparent that during a period of over 3000 years till to-day, this name Vishtaspa (or oft repeated Gushtasp) is a very common one among the Iranians. In Asia Minor, cuneiform inscriptions of 854 B.C. of the Assyrian monarch Tiglat-Pilezar, have recently been found. In these inscriptions, several names of Aryan grandees, specially the Iranians, have been mentioned. Among them is one Kushtashpi which name according to the belief of orientalisists, is the same as Gushtasp or Vishtaspa. Apart from our national tradition preserved in the Shahnameh, it is clearly manifest from the Gathas themselves that one Vishtaspa had a kingdom on one side of Iran. From times of remote antiquity, various Iranian tribes had small kingdoms on the outskirts of Iran. From the inscriptions of Darius at Beistun, we know that his ancestors for a long time ruled as princes in the south of Iran. From a genealogical list recorded by Cyrus the Great in the inscriptions which have been found at Babylon, giving the names of the ancestors, and from what Darius says in the Beistun inscriptions about eight of his ancestors being kings, it can be said that their dynasty or their kingdom in the south existed prior to the foundation of the sovereignty of the Medes. In the west of Iran however, because of the proximity of a powerful Assyria, princelings would be late in establishing their own rule. Often in Assyrian inscriptions, we find mention of the impudence of the Medes and their bids for independence, giving at times the names of some minor

at all. He is merely the governor (satrap) of the two provinces of Khorasan and Gorgan. While Zarathushtra gives the appellation of king to his protector Vishtaspa and tradition assigns Balkh as the capital of his kingdom. Another point to be noted is that Darius repeatedly mentions the names of his ancestors as follows:—Darius the son of Vishtaspa, the son of Arsham, the son of Ariaramna, the son of Chishpish, the son of Hakhamanesh; whereas the line of the Kyanian dynasty, which according to tradition ruled in Bactria, is given in the Avesta and the Pahlavi books and in the works of Hamzeh, Al-Biruni and the Shahnameh etc. as follows:—Kai Kobad, Kai Kaus, Kai Khosrov, Kai Lohrasp, Kai Gushtasp. This means that in the inscriptions Vishtaspa is the son of Arsham, whereas the traditional patron of Zarathushtra, Vishtaspa is the son of Aurvāt-Aspa (or Lohrasp as subsequently called). The 19th Yasht known as the Zamiyad Yasht and by its contents one of the oldest Yashts, gives a detailed description of the Kyanian genealogy and refers to the glory of the Kyanians and the efforts of the Turanian Afrasiab, to wrest the same from them. From the perusal of that Yasht, it seems beyond doubt that the patron of Zarathushtra is certainly not the father of Darius the Great. Some of the orientalist who accept the later date given to Zarathushtra in the traditions, yet agree that these two Vishtaspas cannot be one and the same person. Keeping in view these historical proofs, even the Parsi scholars of to-day do not favour the later date assigned to Zarathushtra in their own traditions.

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Another group of orientalist like Geiger, Bartholomæ, Reichelt, Clemen and others place the date of Zarathushtra prior to the foundation of the Median dynasty. Bartholomæ says that the court of the Achæmenian monarchs was already Zoroastrian in its customs and usage. In an Assyrian inscription of the 8th century B.C., a Median is mentioned as known by the name of Mazdaka, and this is a proof that the name Zarathushtra gave to God, viz., Mazda, was commonly given at that time to individuals as an auspicious name. Hence we can take back the age of Zarathushtra to the 9th century B.C. in the very least. However, in view of the antiquity of the language of the Gathas, we can take the date still further back. Possibly the date of Zarathushtra is not much remote from the time when the Aryans on this (the Persian) side of the Indus, i.e., the Indians and Iranians of the West, were yet united and had formed a compact community and were in religion and civilization practically at one.

From the words of Zarathushtra himself in the Gathas, we shall now see how far we can gather materials about his life. First it can be perceived that Zarathushtra did not come from the east of Iran, but sought refuge from the west to the east of the land. This can be seen from Yasna 46 stanzas 1 and 2.

group of famous orientalisists like West, Jackson, and Meillet support the tradition.

To the writer of this work, a conclusion arrived at by Prof. Hertel in his small brochure appears to be rather far-fetched ; he cites the words of Zarathushtra in the Gathas, Yasna 53, to prove that this chapter of the Gatha, must have been written between the 2nd of April and 29th of September 522 B.C. In his opinion the 29th of September is more nearly the correct date because he believes that in some of these stanzas Zarathushtra urges Gushtasp the father of Darius to wrest the crown and throne of Iran from the hands of Gaumata the Magian, and place the Achæmenian family in sovereign power once again. Now it is quite true that in the Beistun inscription, Darius says " Gaumata the Magian on the 9th of the month of Garmapada (2nd April 522 B.C.) usurped the throne of Persia in the name of Bardia (Smerdis) the son of Cyrus and the brother of Cambyses. And I, by the help of Ahura Mazda on the 10th of the month of Bagaiadish (29th September 522 B.C.) killed him with a few of his followers." We shall now consider the stanza of the Yasna above referred to. This stanza occurs in a chapter of the Gathas far from lucid and considerably involved because of the rare words used therein. In the beginning the wedding of Pouruchista, the daughter of Zarathushtra, to Jamasp, the minister of Kai Gushtasp, is referred to. After Gaumata was slain, Darius forthwith became the Emperor of Iran. Why then, should Zarathushtra, not make the least mention in his songs of this great and powerful Emperor and refer only to his father Hystaspes who was merely a governor of a province on behalf of his son ? Darius in an inscription at Beistun does not address his father as a king but mentions him as he mentions the names of the governors of various provinces. The inscription runs:—

" Darius the King says, Partava (Khorasan) and Varkan (Gorgan) had revolted from me and had declared themselves the followers of Pravartish. The people there had revolted against my father Vishtaspa who was then in Partava. Vishtaspa with the army that had remained true to him, went out to a city in Partava known as Vishpa-Uzatish and gave battle. Ahura Mazda helped him. As desired by Ahura Mazda, Vishtaspa defeated the rebels on the 22nd day of month Viyaxna (5th February 521 B.C.)" At the end of this inscription, Darius says :— " I sent an army from Rai to help Vishtaspa and at Patigrabanâ in Partava (Khorasan), a second battle was fought on the 1st day of the month Garmapada (3rd April 520 B.C.) and the forces of the rebels were routed and once again the province of Khorasan came under my sway." As it can be seen, Vishtaspa the father of Darius is not addressed as a king

The traditions of the Zoroastrians, contrary to the Greeks, assign a date to Zarathushtra, appreciably near to us, yet proofs are existing which enable us to place the date of Zarathushtra, to a much more remote time than the date so given in the traditions. These old Zoroastrian traditions are preserved in Pahlavi works like the Bundahishn, the Zatsparam, the Dinkard, the Ardaviraf-Nameh, the Minokherad, etc.¹ In these works too, the date of Zarathushtra given differs by several years. Ardaviraf-Nameh puts the date of the appearance of Zarathushtra at 300 years before Alexander. The Bundahishn mentions this date at 258 years before the fall of the Achæmenian dynasty at the hands of Alexander. Al-Biruni gives a date which corresponds with the Bundahishn. Masudi too in his "Meadow of Gold" gives an interval of 258 years between the age of Zarathushtra and the victorious onslaught of Alexander. According to them then, the Prophet would be the contemporary of Cyrus the Great and of Hystaspes the father of Darius. What is well-known in the traditions is that Zarathushtra was born in the year 660 B.C. and this corresponds with what Ardaviraf-Nameh says about the coming of Zarathushtra, for the date of Alexander's victory is 330 B.C. and Zarathushtra embarked on his mission in his 30th year.

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The traditions give a detailed account of all the events in the life of Zarathushtra. We shall note some of the events in short. The Prophet is said to have been born in 660 B.C. At the age of 20 he retired from life for meditation and was chosen as the Prophet in his 30th year. In the vicinity of Lake Urumiah on the summit of Mount Sabalan, like Moses on Mount Sinai, he received the Divine Revelation. Mount Sabalan from ancient times till to-day is a venerated place of pilgrimage. In his forty-secondth year he made King Gushtasp a follower of his faith. In 583 B.C. in his seventy-seventh year he was martyred in a fire-temple at Balkh, at the hands of a Turanian named Baratrkrash during an attack by the army of Arjasp, the king of the Turanians. Arjasp had brought this onslaught against Gushtasp for the reason that this king of Bactria had accepted the Mazdayasnan religion. Zarir, the brother of Gushtasp, and Aspandiar his son, were the valiant heroes who made their names in the war. The Shahnameh records this great struggle in detail. According to this tradition, Zarathushtra departed this life 24 years before the foundation of the Achæmenian dynasty, by Cyrus the Great. ▲

1 The age of Ardaviraf must be fixed between the middle of the 4th to the middle of the 7th century A.D., whereas the compilation of the work must be placed between the 9th and the 14th century A.D. Generally it may be said that the religious Pahlavi books which have been compiled at later dates, were composed from sources existing at times much earlier than the dates of their compilation, mostly before the Arab conquest. To this class belong the Bundahishn composed in the 8th century A.D. and the Zatsparam 9th century A.D.

according to him would be 1080 B.C. The information, which the other historians borrowing from Xanthus have given us is of doubtful value, and would lead us into a lengthy criticism. The first Greek who distinctly speaks about Zarathushtra is Plato, the well-known Greek philosopher (429-347 B.C.). He describes Zarathushtra as the founder of the Magian faith. Some of the pupils of Plato namely Aristotle and Eudoxus say that Zarathushtra lived 6000 years before Plato. His third pupil Hermodor places the date at 5000 years before the Trojan war¹; consequently the date of Zarathushtra would be 6100 years B.C. Other Greek historians like Hermipus (230 B.C.) and after him Plutarch, who was born in 46 A.D., give the same date of Zarathushtra as Hermodor does. The well-known Chaldean historian and leader Berossus, who flourished in the third century B.C., considered Zarathushtra as belonging to the Royal Family of Media which ruled over Chaldea from 2300-2000 B.C. Porphyrius who died in 304 A.D. says that Zarathushtra was the master and teacher of Pythagoras, the Greek philosopher, and therefore flourished in the middle of the sixth century B.C. Cephalion, copying from Ctesias who was the Greek doctor to the Achaemenian Ardeshir II (404-361 B.C.) and resided at the court of the king for several years, says that Zarathushtra was the contemporary of the Assyrian king Ninus, and his wife the Queen Semiramis, and tells about the army which the Assyrian king had led against the King of Bactria, whose name was Zarathushtra. The Greek poet and historian Agathias (536-582 A.D.) records that the Iranians say that Zarathushtra flourished in the time of King Hystaspes. It is not stated however which Hystaspes he means, the father of Darius or some other sovereign. Ammianus Marcellinus the Roman historian (330 B.C.) who was himself in Iran, has like Agathias considered Zarathushtra as having come from Bactria and as having been the contemporary of Hystaspes; yet he entertains no doubt that this Hystaspes was the father of Darius. This is apparently all that we can gather from the historians of Greece, Chaldea, and Rome. We have avoided reference to the statements of other historians who are themselves in doubt on the subject, for their statements would require considerable commentary and criticism. However much the information we gather about Zarathushtra may appear unauthentic, it is beyond all doubt that Zarathushtra lived at a time of such great antiquity that even 2000 years before to-day there were differences of opinion about the age in which he flourished as there are at present.

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¹ Troy is the name of the famous city in Asia Minor (now known as Hasarli) the war between the people of which and Greece is the immortal theme of Homer's Iliad.

spiritual centre of Persia. The highest ecclesiastical dignitary of Iran who had the title of Zarathushthro-tema (*i.e.*, one like Zarathushtra), had his seat at Rai and like the Pope of Rome possessed a sort of temporal sovereignty at first, the province of Rai being the centre of his temporal and spiritual powers. Al-Biruni mentioning the Mobedan Mobed of Rai gives him the title of Mas-Mogan, the great Magian Sage, and considers him one of the princes of Damavand. Yaqut also in his *Mu'jam-ul-boldan* speaks about the fortifications of Astunavand in the district of Damavand, in the province of Rai, and says it was known by the name of Jarhod also. One of the places which the Arabs were not first able to conquer was Astunavand. In the reign of Khalif Mahdi, after a long struggle this spiritual centre of Persia also fell into the hands of the enemy. According to Tabari this happened in the year 141 A.H. The Mas-Mogan and his brother at the head of their army fell before the Arabs, and the daughter of the Mas-Mogan was sent as a present to the Khalif at Bagdad¹. *Mas* in Pahlavi is the same as *Meh* in Persian, meaning great, and thus the name means the leader of the Magian or Mobedan-Mobed, *i.e.*, Zarathushthro-tema. Ammianus Marcellinus to whom I shall refer shortly also makes mention of there having been an ecclesiastical sovereignty in the province of Media.

Some of the Pahlavi books in order to connect the two traditions say that the father of Zarathushtra came from Azarbaijan and his mother from Rai. Shehrestani too has accounted for the two traditions in the same way. From what has been stated above, we can say in short that Zarathushtra comes from the west or north-west of Iran. On no account can the south of Iran make any claim to him, and the belief about the east of Iran being his birth-place has also been abandoned to-day.

Now we come to the age of Zarathushtra which is an equally difficult question to decide. On this subject the accounts are so contradictory as to make it impossible to reconcile them. The Greeks have placed the age of Zarathushtra into such a remote antiquity as to put it entirely beyond the pale of history. Possibly the oldest historian to speak about Zarathushtra is Xanthus (500-450 B.C.) who is the predecessor of Herodotus. Copying from him other historians have noted that the Prophet of Iran lived 6000 years (or according to other writings 600 years) before the date of the war of Xerxes the Achæmenian king against the Greeks. As we know the date of the latter event, the latest date of Zarathushtra

¹ The renowned German scholar Marquart in his book *Eran-shehr* at p. 127 says, that in 131 A.H. Abu Moslem invited the Mas-Mogan to pay homage to him. Meeting with a refusal, he sent an army under the command of Musa-bin-ka'ab, but without result, until during the reign of Almansur the Mas-Mogan was defeated, and with his brother Aparvizh and his daughter, fell into the hands of the conquerors.

It is said in the traditions that at the beginning of creation when fire came into being, God divided it into three parts, and through the swift moving winds these portions are said to have been scattered about the world until each one eventually found its own resting-place. The first of these, Azargoshasp in the beginning of the sovereignty of Kaikhosrov, rested at Gazan and was considered to be the fire of kings and warriors. Sassanian sovereigns used to go to its pilgrimage after their coronation and used to consider it the fountain-source of all holy fires that were in ancient Iran. The second of the three portions known as Azare Farn-abag or Foruba—the fire of the leaders of religion, settled down at Fars at a place called Karian. In the words of Yaqut, people from all places far and away used to come to its pilgrimage and used to carry a portion of that fire for founding fire-temples elsewhere. The fortress of Karian never succumbed to the Arabs however much they tried by besieging the same for a length of time. The third portion of the fire known by the name of Azar-Burzin-Meher was the fire of the agriculturists and is said to have rested in Khorasan at a place called Revand-e-Naishapoor. These three renowned fire-temples which were considered such auspicious places of pilgrimage must have been founded each for some particular reason. Azargoshasp-e-Gazan obtained such great repute for its sanctity, undoubtedly because Gazan was considered to be the birth-place of Zarathushtra. The Greek geographer Strabo who flourished a century before Christ, and the Roman historian Pliny who lived in the first century A.D. have spoken about Gazan as Ganzaga, the capital of Azarbaijan.

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According to others Rai is declared to be the birth-place of the Prophet of Iran. Rai is that very place which in the Beistun inscription of Darius is denominated as Raga, a city in Media. The Avesta, in Yasna 19, para 18, calls it the Ragha of Zarathushtra. At another place in the Avesta, namely in the first fargarad of the Vendidad, para 15, the same name is mentioned as follows :—“ Among the great countries Ragha was the twelfth created by Me, Ahura Mazda.” In the Pahlavi commentary of this para it is mentioned as the Rai of Azarbaijan. The commentary further says that some used to consider it as the same Rai. This statement seems to suggest that possibly we had two Rais. At any rate it is practically certain that the renowned Rai which Ptolemy, the Greek astrologer and geographer, who lived in the second century A.D., speaks about is the very place of which the ruins are to-day existing in the vicinity of Teheran.

Rai was one of the most sacred sites of ancient Iran; it was the

Similarly the father of Zarathushtra's wife was called Frashaoshtra. The first portion of this name, *viz.*, *Farasha*, or in its other form *fara*, has the same meaning in Avesta itself which it has in the Persian language to-day. As in the words *farsudeh* and *farman* the word *fara* means in front or before, so does Frashaoshtra mean "the possessor of fast-running camels". The name of Zarathushtra's father Pourushaspa is compounded of *Pourush* meaning of two colours, white and black or otherwise aged, and *aspa* meaning a horse, making it to mean the possessor of an aged horse.

On the subject of the birth-place of Zarathushtra, there is equally a considerable difference of opinion. Early orientalists, headed by Anquetil, considered that Bactria (Balkh) was the birth-place of Zarathushtra. However, to-day the scholars generally agree with the Zoroastrian traditions and acknowledge him to have come from Western Iran. Azarbaijan is the locality given most preference to, with its place called Gazan spoken of by the Arabs as Shiz and now known by the name of Takhte-Suleman. For the same reason that the waters of the Lake Urumiah wash the shores of Gazan, Bundahishn considers it a holy lake. The renowned fire-temple of Gazan known as Azarakhsh was a sacred centre of pilgrimage. The sacred place of worship was also known by the name of Azargoshasp. Gazan is that very place which Yaqut describes in detail as lying between Maragheh and Zenjan near the towns of Zur and Dinvar. Yakut says that in the beginning of the seventh century Hijri, he had personally seen the fire-temple there, and that it had a crescent of silver fixed at the top of its dome. Many other historians and geographers speak about the Azargoshasp of Jaznag, Jazan (or Gazan). Ibne Khurdadbeh records that the ancient sovereigns of Persia after their coronation used to go on foot from Ctesiphon on pilgrimage to this fire-temple. Several Greek historians mention the fact that its treasury contained priceless things of value. Jazan itself, in the Avesta Chæchesta, happens to be mentioned in Yasht 5, para 49.

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All the Persian and Arabic historians like Ibne Khurdadbeh, Balladhori, Ibnul-Faqih, Masoudi, Hamzeh-Isphahani, Yaqut, Qazvini, and Abul-Feda mention Zarathushtra as having come from Azarbaijan and have considered Urumiah as his birth-place, and in this connection they have given a commentary on the Azargoshasp of Shiz and its holy site. However Tabari, and Ibnul Athir and Mirkhond who follow the latter, attribute the origin of Zarathushtra to Palestine and believe him to have come thence to Azarbaijan.

work, and was compiled in the ninth century A.D., speaks in detail of the various books of the Avesta and states that the Avesta consisted of 21 Nasks. The 13th Nask named the Sapand Nask contained the life of Zarathushtra. We shall speak about the Dinkard later on; for the present let it be noted here that the Avesta of the Sassanian period was existing even in the 3rd century of the Mahomedan era. Had the Sapand Nask been available to-day, we would have been better able to gather the materials for the life of the Prophet of Iran.

After noting the various names given to the Prophet, we shall pass

The name Zarathushtra and its meaning. on to the probable birth-place and date of Zarathushtra. In the Persian language more than ten different forms are used for the name of our ancient Prophet. They are:—

1. Zārtosht, 2. Zārhosht 3. Zārđosht, 4. Zārĥsht, 5. Zardhosht, 6. Zarātosht, 7. Zarādosht, 8. Zarthosht, 9. Zarehtosht, 10. Zarehdosht, 11. Zarehĥosht. The form more common than the rest is Zartosht. In the Gathas, the Prophet is called Zarathushtra, and occasionally the family surname Spitama (𐬰𐬀𐬎𐬎𐬀) is added to it.

This last surname is now spoken of as Spantaman or Aspantaman. Apparently it means of white descent or coming of a white family. For over 2000 years everyone seems to coin a meaning for the word Zarathushtra according to one's own fancy. The Greek Deinon translates the word as star-worshipper. What is certain is that the name is compounded of two parts namely *Zarat* and *Ushtra*. There is a considerable difference of opinion as regards the meaning of the word *Zarat* and various meanings are given to it, a description of which would prolong this discourse inordinately¹. The generally accepted meanings are "yellow" or "golden" and thereafter "old" and "angry". Darmesteter taking the first portion as *Zaratu* gives the meaning of yellow to it. Bartholomæ preferring to adopt *Zarant* interprets the name to mean "the possessor of old camels". Quite possibly neither of the meaning is correct, for yellow is known in the Avesta by the word *Zairita* and though *Zarant* does mean old, yet it is hardly conceivable that in the compound made with the word *Ushtra* it should change into *Zarat*. The second portion of this compound word presents no difficulty, for to this day the word *shotor* or *ushtor* is preserved in the Persian language. There is no doubt that the name of the Prophet, like many Iranian names, compounded with *asp* (horse), *shotor* (camel), and *gav* (cow), is a compound with *shotor* (camel) and means the possessor of yellow camels or aged camels or angry camels.

¹ Windischmann and Dr. Müller translate the name as "possessor of strong camels". Cassel imagines the name to mean "the son of a star". Harlez translates it as "shining like gold".

ZARATHUSHTRA

IN order to relieve the readers from the strain of undue expectations, let us admit at the very start that we have no certain knowledge about the birth-place of Zarathushtra, and about the time in which he flourished. The reason is that Zarathushtra lived in an age of such great antiquity that history cannot fathom these mysteries. Another reason is that the land of the Prophet, namely Iran, has suffered many a terrible catastrophe. For a period of eighty years it was beneath the yoke of Alexander, and his Greek successors the Seleucides, who particularly tried to spread their own culture in Iran. Without a doubt in this period many a religious book and most of the national traits of Iran were lost. In some very old traditions of Zarathushtra, it is related that the Mazdayasna religion suffered a great set-back through Alexander, and the volumes of the Avesta in the royal palace of the Achæmenian kings were burnt by the order of the Greek conqueror. After the sway of the Seleucides, the Ashkanians came into power, and though they were Iranians in origin and Zoroastrian in faith, yet the eighty years' supremacy of the Greeks had so thoroughly affected them that they called themselves the friends of Hellas. To the particular manners and customs and traits of the Iranian nation they were indifferent, till at last at the end of a long rule of 476 years of this dynasty the national sentiment of Iran again gathered strength when the reins of sovereignty came into the hands of Ardeshir Papekan. The Zoroastrian religion again began to shine in full lustre. The sacred books of religion were again gathered together. But alas, the gathered materials of the 400 years of Sassanian rule again went to the winds. All that was Iran's whether spiritual or material was swept away by the Arabs—a sacrifice to their fanaticism. The religion, the language, the orthography, and the manners and customs of Iran took quite a different complexion or got entirely abolished. A few hundred years thereafter the wild Mogul hordes of Changiz and Timur passed over Iran like a devastating flood and whatever the Arabs were not able to destroy, and whatever had again revived during the sway of the Saffari and Samani dynasties were all drowned in this flood of destruction. Necessarily all the books and other materials of religion, like everything else, were lost beyond redemption in this terrible catastrophe. And thus it is that Iran is unaware of many an event in its own history.

The Dinkard¹ which is a very important and valuable Pahlavi

¹ Dinkard is an historical and literary work recording also the traditions and customs of the Zoroastrian religion. It was begun to be compiled by a High-Priest Atarfarnbegh son of Farrokhzad in the reign of Khalif Mamun (198-218 A.H.) in Bagdad and completed by Atarpat son of Humat.

compare well in the meanings given, the only difference being that contrary to Bartholomæ's usage they have not translated many words leaving blank spaces for them¹.

In order better to understand and appreciate the versified contents of the Holy Gathas, I have thought it necessary to give in six chapters short commentaries *inter alia* on Zarathushtra, the Avesta, the Gathas, the religion of Zarathushtra, some words in the Gathas, proper names in the Gathas and *Geush-urvan* or the Soul of Creation. I believe it is not quite possible to appreciate the true spirit and meaning of the Gathas without a perusal of these introductory subjects. The Gathas are a work of great antiquity and have been composed in a particular style. Even to-day the work forms by itself an important branch of Iranian studies with thoughts, ideas, language and an interpretation all of its own.

As the author of this translation I have not been in pursuit of an elegant style. I have avoided all efforts to adorn the stanzas by ornamental composition. What can be gathered from the sayings of the Holy Prophet of Iran, I have written without addition or alteration. In interpreting some of the words, I have drawn upon the meanings given by tradition. The words written in parenthesis () are not in the text but I have given them to make my readers understand the sense better. I have deliberately chosen a simple style in my translation for I did not wish that the words of the ancient Prophet of Iran might be sacrificed to the style of a son of the Iran of to-day. But otherwise, we ought to know, in the words of Zarathushtra himself, that the songs of the Gathas are possessed of a divine beauty and eloquence; for in the beginning of the Gathas, Zarathushtra himself says in Yasna 29, "The one person who knows and appreciates the religion of Mazda is Zarathushtra Spitama. He will spread the religion of Truth, O Mazda! Therefore the charm of sweet speech has been bestowed on him." In studying the Gathas, it ought always to be borne in mind that these songs have been sung at the least 3000 years before to-day, and that this sacred book of the Iranians has passed through untold mishaps and calamities in the long ages through which it has come down to us.

I am indeed glad and proud that after a thousand years and more, I find myself the first Persian to render the Holy Songs of the Prophet of Iran in the present-day language of that land and submit the same for the perusal of the Iranian public.

POURE-DAVOUD.

Mahableshwar (India), 29th May 1926.

7th Khordad 1305 Shamsi.

¹ Ces traductions ont paru dans les *Nachrichten* de l'Académie de Göttingen en 1909 (pp. 41-49), 1911 (pp. 1-34) et 1913 (pp. 363-385).

The foundation of this Persian translation is the Gathas of the German scholar Bartholomæ¹. For the present we do not happen to possess a more recent and a better translation of the Gathas than this. Prof. Bartholomæ was one of the famous scholars of Europe, who had dedicated his whole life to Avestan studies. He is the author of several important works on the grammar, the language and the religion of the Avesta. The writer has to acknowledge the help he has derived in the compilation of this work from the various writings of this learned scholar. Last year, God in His mercy claimed him as His Own. May Ahura Mazda keep his soul in joy in the Realm of Eternity!

I have also received help from the works of other scholars who have commented upon the translation of the Gathas by Bartholomæ, specially the small work of the German Prof. Hertel² and the more recent brochure of the French Prof. Meillet³. Speaking in particular about the translation by Bartholomæ, Meillet says: "The translation of the Gathas by Bartholomæ is unique in its perfection and generally one can thoroughly rely on it." The translation of Bartholomæ is based on the firm foundation of philology. From one end to the other it is consistent and adheres faithfully to the text. The only objection the French orientalist takes is this that Bartholomæ forces himself to give a meaning to each and every word in the Gathas, whilst admittedly some of the words because of their antiquity, the accidents of time and the change in orthography have so lost their original form and structure that in no way can we ascertain their exact meaning to-day.

३०४

Apart from Bartholomæ, I have had the opportunity to study the translations of the Gathas by most of the scholars of Germany, France, England, and India, and I have compared many of the stanzas done by them with the translation of Bartholomæ. Amongst them, I have received help from the works of Harlez, Haug, Spiegel, Darmesteter, Mills, Kanga and from the translation of fragments of the Gathas appearing in the works of Paul Horn, Roth, Geldner, Hubschmann and Geiger. I regret I was not able to peruse the translation of portions of the Gathas by Andreas and Wackernagel, for I could not find access to them. Without doubt the translation of these German scholars are precious but they have translated only four out of the 17 chapters of the Gathas. Prof. Meillet considers these translations of the portions of the Gathas, a further proof of the accuracy of Bartholomæ's translation; for they

¹ Die Gathas des Avesta Zarathushtra's Verspredigtin übersetzt von Christian Bartholomæ, Straesbourg 1905.

² Johannes Hertel, Die Leit Zoroaster, Leipzig 1925.

³ Trois Conférences sur les Gathas de l'avesta par A. Meillet, Paris 1925.

without such a veil.¹ But among the Zoroastrians to-day too, the Mobeds put on this Panam when chanting the Avesta before the holy altar of fire. In old Persian poetry this word often occurs, yet our Persian dictionaries assume it to be a sort of charm or amulet². From the dictionaries which we Persians now possess, I do not think we would be able to understand what Firdausi means to say in the following lines :—

When from a distance he saw the place of worship
The tears from his eyes streamed down his face
With "Barsom" in his hands he dismounted
He recited the "Zamzam" with his lips closed and shut.

Apart from this, how well it would be to know that many a word which is current to-day in our language was in use by the Iranians of the times of the Medes, and even in times more ancient still ! Let it not be left unsaid that to remedy the distressed state in which the Iran of to-day finds itself, it is incumbent on its mute sons to become acquainted with the glorious past of this very land and come into their own. Remembering the ancient days of splendour, we should hold our heads high and leave the ways of untruth and deceitful flattery which proceed from weakness of character. Like our valiant and truthful ancestors, let us accept life as a perennial struggle between good and evil. Let us not be fettered by the theories of predestination and an evil fate, and then sulking in a corner and drinking the poison of opium, consider the world and all that is in it as nothing ; let us not be a victim in the claws of the devil of sloth and poverty.

۳۵۹

The subject of this volume is the Divine Songs of Zarathushtra Spitama, part of the Avesta known as the Gathas, which have been left to us as a precious memento of the past. The Gathas are our oldest national asset written by the greatest son of Iran. Zarathushtra is the first and unique prophet among the Indo-Iranian people, who introduced the worship of the One Supreme Being. It is but meet that we should read with extreme reverence the portion left to us from the teachings of such a personage, which after so many thousands of years, outliving a thousand vicissitudes of time, has at last come down to us.

¹ China seine Dynastien. 1 Verwaltung und Verfassung von Ferdi 1 Heigl. Berlin 1900-S. 26

² A poet says, " Oh fair damsel, art thou not afraid of the evil eye ?
Why dost thou go about without a charm (Panam) ?"—*Shahid*.

In modern surgery at the time of all major operations, the surgeon covers his mouth similarly, so that the bacilli from the mouth and breath may not make the wound septic.

perfection. Though all the civilised countries of Europe have produced famous savants in Iranian studies, yet the Germans have excelled the rest in the study of religion, history and philology. Especially with reference to Iran, they have indeed rendered yeoman services. The Iran of to-day is alive by the efforts of the scholars of the West. During the period of one hundred and fifty years, more than a hundred savants have devoted their entire lives to Iranian studies and each one of them in his turn has left a legacy of several learned works for the orientalist of the future. The Persians are very little aware even of their existence. Naturally, they have reaped no benefit from these precious books. Many of these works however, are not easy of comprehension, especially recent works, the contents of most of which are criticisms and corrections. As a matter of fact, the works of modern orientalist are a learned arena for the trial of strength in scholarship. Hence the reader is expected to be well-informed and to have sufficient grounding and knowledge himself to be able to understand them.

As the accidents of life made it possible for the writer to be acquainted with some of these works, he hopes to prepare the ground for the attainment of this knowledge and enable the readers to acquaint themselves better with the works of the various orientalist concerning Iran. He may thus render some small service to the language and history of ancient Iran.

۳۶۰

A nation's religion, history and language are intimately connected with one other. Many an event in the history of a nation has religion for its ultimate cause. Particularly the foundation of the sovereignty of the Sassanians was based on the Mazdayasna religion ; and we are ignorant of a portion of the history of Iran, because of the fact that we are unaware of the causes from which these events took their source. A good many words in our language have their original meanings distorted. A good many words have acquired a meaning exactly the reverse of the original. For instance the word " Manthra " (𐬨𐬀𐬎𐬌𐬎𐬎𐬀) meaning in the original, divine words, has now degenerated into " Mantar " meaning fraud or deceit. Many dictionaries and works of poets are full of religious words but fanaticism and ignorance have given them quite a different meaning on which no reliance could be placed. For example, it was customary in ancient Iran to wear a small veil over the nose and the mouth whilst appearing in the presence of the sovereign, to avoid the exhalations affecting the king. This little veil, commonly known among the Zoroastrians of Iran as " Ruband ", is known as " Pauam or Paiti-dāna " (𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬀) in the Avesta. This usage was current in the courts of the Emperor of China as well, and none approached the Celestial Son

for the fact that the hostile Arab hordes overran Iran and pillaged and made desolate that prosperous land of our forefathers, and took the ladies of our Royal House of Sassan into captivity, and bought and sold them as slaves in the market-place of Medina. They expressed joy at the extinction of the ways and customs of our forefathers whom they called "fire-worshipping geubres" !

The progress of knowledge, however, was not dependent on the wish of us, Iranians. Our fanaticism was not able to close the door of learning on the face of others too. Wisdom, ever free and unfettered in its flights, needing no license or permission of some one or the other, prompted Europeans of live-hearts to work and labour for the history, language and religion of far away Iran for the sake of knowledge and science. And they worked for that very religion which once prevailed over a large portion of the civilised world, and which is yet kept alive by a band of a hundred thousand followers, worshippers of Ahura, who, in the two Aryan kingdoms of Iran and Hindustan, among the multitudinous population of Moslems and Hindus, yet consider that the observance of the message of Zarathushtra Spitama is their assured salvation and happiness on the Day of Judgment.

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To-day Iranian studies of which Mazdayasna religion forms an important part, has become a vast field of knowledge and learning in Europe,—vast enough to engross the whole life-time of a scholar in its various fields of activities.

A hundred and fifty-five years have now passed since the first publication of the French translation of the Avesta compiled through the labours of Anquetil du Peron. Seventy years before him an English scholar Thomas Hyde had published a book on the religion of Iran in particular¹. This book induced Anquetil, though a man without means, to journey to Iqdia under great difficulties and acquaint himself with the Avesta by the help of the Parsis of Surat². Thus the door of this branch of knowledge was opened with the help of the French. Sixty-two years after Anquetil's arrival, another French scholar, Burnouf, published the translation and commentary of the Yasna (1833 A.D.). After this date Avestan studies became an established branch of learning. Between Anquetil and Burnouf, though several orientalists had come and gone, none had helped to make Avestan studies a branch of scholarship.

What the French had begun, the Germans elevated to the acme of

1 *Veterum Persarum et Parthorum et Medorum religionis historia*. Oxford 1700

2 Anquetil started on 7th February 1765 from France for India and reached Pondicherry in August 1768. In 1769 he went to Surat and for three years studied there under Dastur Darab one of the pupils of Dastur Jamaap of Kerman. He published his translations of Avesta in 1771.

IN THE NAME OF THE MOST HOLY AHURA MAZDA.

PREFACE.

*Following the teachings of thy Prophet, find thy path,
Cleanse the dark stains of thy heart at this Holy Fount¹.*

It is only a few years since that we hear the occasional mention of the name Zarathushtra and the Avesta in the Iran of to-day. Apart from the Zoroastrians of Iran who have yet kept true to their ancient faith and have not turned their hearts from the worship of Ahura Mazda, nor hid from their eyes the sacred book of the Avesta, other Iranians too have begun to recall the name of the Supreme Being as their forefathers worshipped, the name of their ancient Prophet and of the sacred volume he had brought. The people know now a little about the religion of ancient Iran, but they are all anxious to have a better knowledge about Zarathushtra Spitama, and would like to read something authoritative about the teachings of the Avesta. Unfortunately there were hitherto no means to enable them to realise their wish. The Zoroastrian-Persians until a few years back were suffering such indignities and oppression at the hands of their fellow-countrymen that they had practically lost all that they had got. Every one of them who was capable would think of bidding farewell to the Holy Land of his beloved Prophet and find refuge among the Hindus of India. How was it possible for them then, to write books about the teachings of their religion to establish in the eyes of other Iranians the excellence of their faith?

Not one of the writers and authors of Iran ever thought of making researches regarding the ancient faith of their country, although such researches are of vital importance in the cause of philology, in the cause of our literature and history of Iran. In the Arabic and Persian books which have come down to us and which have happened to make mention of the ancient faith of Iran, you will find nothing but imaginary, biassed and impassioned statements. For instance, the dictionaries call the Avesta the sacred book of Abraham! In historical works Persian authors expressed joy and rendered thanks to the Almighty

¹ Firdausi.

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TRANSLATOR'S NOTE.

By the Grace of Ahura Mazda, the Divine Songs of Zarathushtra, the Prophet of Ancient Iran, have been rendered into Persian, published under the joint auspices of the Iranian Zoroastrian Anjuman and the Iran League. After a thousand years and more, the sons of Iran will know first-hand the message which the Great Persian—to use Whitney's expressive epithet, had delivered, not only for Iran but for all humanity.

Nearly a decade ago we had resolved to get the Holy Gathas translated into modern Persian. Our object was twofold. Firstly, we wanted our co-religionists—Iranian-Zoroastrians in Persia and India, to come intimately into touch with the writings of their Prophet and have a sound knowledge of their own religion, to enable them to keep the light of their Great Faith ever burning bright in the holy land of its birth. Secondly, we wanted all our other Iranian brethren to have an accurate idea of the teachings of the Prophet of Ancient Iran from his own extant writings. Like the Sufis of yore, we believe that all great religions lead to the One Great Truth, and that fanaticism so prevalent all over the world is a disease of the mind only, due to ignorance. As a step towards the goal of knowledge, we humbly believed that such a translation would be welcomed by all cultured Iranians, to whatever creed they might belong.

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Hence for several years we strove hard but in vain to get a translation made by a person worthy of the task. At the very last we were fortunate enough to come into touch with Aga Pouré Davoud, whose profound knowledge of the history and religion of Ancient Iran and whose deep studies made us think he would prove the fittest man to do the work. When the translator was in Paris in March 1926, he was indeed gratified to hear from the renowned Persian scholar and savant Mirza Mahomed Khan Qazvini that we had selected a unique man for the purpose. Now the author is to be judged by his work. Let the learned readers therefore judge him.

The English translation of the Introduction has been made for those members of the Parsi community who style themselves Persians (Parsis), yet unfortunately do not know the Persian language. When perusing the manuscript, the translator thought the same was worth placing before these English-reading members of his community. Hence his effort. Necessarily a translation, however free it may be, never reads as well as the original. Let not the reader therefore judge the author by the mere translation.

Our thanks are due to Ervad Bomanji N. Dhabhar, M.A., for going through the proofs of the Avestan text of the Gathas.

D. J. IRANI.

Bombay, 28rd July 1927.

thus a demand from the enlightened portion of Persia and Zoroastrian India has supplied it under the auspices of the Irani Zoroastrian Anjuman of Bombay and the "Iran League". Poet Pouré Davoud has on his part earned congratulations, at the very least, on his sane decision not to emasculate the Persian language by the futile self-denying ordinance of ostracising words of Arabic origin from his vocabulary. To a superficial observer he would seem to lean, doubtless inadvertently, rather to the opposite when he writes of Azar-Gushasb and Gushtasb. Very charming prose of a nation has been often written, as in the case of Dryden, by its illustrious minstrels and Poet Pouré Davoud has made under the patronage of the Parsis, a highly important contribution to the modern Persian literature, the value of which as the first attempt at Avesta exegesis in the Persian language will endure as an outstanding landmark.

*3, Victoria Cross Rd.,
Mazagaon, Bombay,
20th August 1927.*

his writings, especially by the prominence accorded to them by the late Professor Edward G. Browne of Cambridge, before most members of my community interested in Iran. This bold and most accomplished poet's encomiums on Zoroastrian Iran, as I have shown on diverse occasions, sound astounding in the mouth of a Moslem. That a Persian Musalman should honestly harbour, and give expression to, views regarding Zoroastrianism such as Aga Pouré Davoud has repeatedly enunciated is heartening evidence of the spirit of rejuvenated Iran.

This is not the place for a critical estimate of his work. That he has gone to most available sources in the European languages is manifest. He may not be fluent with English or may not know Gujarati in which a good deal of Parsi semi-religious commentarial and exegetical writings of later times are embodied. But he has laboriously covered the field as far as the better known of the European Orientalists and American authorities are concerned.

३६१

As to a translation of the Gathas, I hardly think that our philological and historical researches have yet reached a stage when an authoritative rendering can be confidently attempted. Professor Ed. Meyer at one time doubted if the "Ahuna Variya" was wholly intelligible. He would seem to have some support from Parsi scholars, who have drawn up seven diverging translations of a sacred fragment. Meillet's picture of the chaotic condition of our present Zoroastrian writings and Geldner's most penetrating indication of the interpolations, errors and negligence of Parsi scribes in India, the criticism of scholars like Lommel, who investigate and reconstruct the metrical portion of the Avesta and the theories of Andreas and Wackernagel on the original pronunciation of the Avesta, have all claims on the consideration of those who place the service of science and the inexorable demand of scholarship above the works of traditional piety. And to my mind to present to the very critical Persian public, a version of the extremely difficult import of the Gathas without copious elucidatory commentary, which must depend at every stage upon reasoned conjecture, is an enterprise whose failure would have been insured in less erudite hands.

These realities notwithstanding, we have to consider that a section of young Iran, as I indicated above, longs for the attainment of higher verity and restitution of the old country's right to freedom of religious thought, which should not be confused with free thought. Sympathisers with the struggling country like Sir Arnold Wilson have before now accurately felt the throbbing pulse of the new generation. There is

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INTRODUCTORY NOTE

BY MR. G. K. NARIMAN.

It is difficult at first sight to appreciate the object of requesting my association with this pioneer work in the Persian language. I hold that translations of all ancient and holy writs are a double-edged weapon, capable of being used with effect by friend and opponent alike. On the other hand the number of those is increasing who perceive the truth beyond and behind the word. To them the translation will prove the needed stand-by. The Irani is exceeding proud of his country and genuinely resents adverse criticism of it; though not loath to settle abroad, and liable to neglect his Persian mother tongue, and often to adopt facile alien usages. It has been so from the days of Herodotus. Yet, he has an abiding love for his country and any criticism is resented with unfeigned vehemence. I must, however, except the Armenian from my observations. He has distinguished himself from the rest of the Irani world by a steadfast and romantic adherence to his mother tongue, which he carries to any quarter of the globe, where he establishes his industrious home. And as to the strength of his religious faith, history testifies to his noble martyrdom to Christianity under, for example, Shahpur. The man in the street of Iran would rather have a small factory, a working water-mill or the realization of one of those numerous economic schemes which have been mooted from time to time, than books on religious themes. Like the apocryphal bishop, who claimed that he could always preach temperance with most effective vigour after a peg of whisky, the Irani denounces the futility of words and still more words as opposed to living deed in diction of surpassing eloquence. But there are men and women of Iran above prejudice, whose culture exceed the average and to them the Gathas, correctly interpreted, must make a powerful appeal.

As regards the author of the Persian version of the Gathas and his work, the former is acknowledged as one of the finest products of Iran's liberalised modernity. I fancy I knew Pouré Davoud by repute and

in the Faith of those Arabs that brought about the downfall of the great country of Iran, should devote his time to the study of the great ancient religion of the land and write about Zoroaster, the ancient Prophet of Iran, seems to me to be a sign of the coming times, a sign of mutual understanding and goodwill, a sign of the broad-mindedness suggested and shown by the liberal-minded spirit of the present administration of Persia. Persia has seen many revolutions, and the coming to power of a new dynasty, the Pahlavi dynasty, is also a kind of revolution, but very few countries in the history of the world present a blood-less revolution like this, a peaceful revolution, in which not a single drop of blood is shed for the purpose. All honour to His Imperial Majesty Reza Shah Pahlavi for so peacefully and intelligently bringing about the revolution, in a way so as to show that it was more an evolution than a revolution. His Imperial Majesty is as it were the founder of the Renaissance of Persia, and our learned author's work, coming, as it does, from the pen of an Islamic son of the country, serves as an evidence of that Renaissance. May God bless the present work of our author which evidences the Renaissance. پائنده باد ايران
Vive la Perse!

۳۶۹

*Colaba, Bombay,
 15th July 1927.*

JIVANJI JAMSHEDJI MODI.

تقریظ

A FOREWORD.

It is with great pleasure that I have looked into this book of Aga Poure Dawood. I had the pleasure of making the acquaintance of this young learned author at Hotel Maude in Bagdad in the end of October 1925, when he was just on the eve of starting for Bombay to study Parseeism in its headquarters. The impression he then made on my mind was that of a young man of intelligent, reflective, meditative nature. That impression has been confirmed by what I have seen and known of him here in India, where he has passed his long stay as a recluse, engulfed in his quiet studies, away from the hubbub and glare of too much light.

۳۷.

Our learned author had a long stay in Europe where he studied French and German and where he had his early lessons in Avestan lore under European Orientalists. The volume before us is an excellent result of all these and further studies. In it, I find an honest, learned attempt on the part of the author to be a faithful exponent in Persian of views expressed by various scholars on Zoroaster and Zoroastrianism, and of Zoroaster's own views of life as given in his Gathas. This book will, I fully trust, bring into closer contact,—contact of head and heart—the Zoroastrians of Persia and India, with the Mahomedans of Persia. We, the Zoroastrians of Persia and India, and the Mahomedans of Persia, are the modern children of the self-same stock, the children of the same fatherland or motherland. Vicissitudes of fortune have led our Mahomedan brethren of Persia to forget us a little; and there was somewhat of a gap. Aga Poure Dawood's effort in this book is a noble, pious and liberal-minded effort to fill up the gap and remove the separation. May Ahura Mazda bless that effort. May the Holy Fravashi of Zarathushtra bless the effort.

This book seems to me to be a landmark in the religious history of Persia—Persia that once ruled over twelve times or more, the extent of the country that it rules over at present. That a son of the soil, born

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INTRODUCTION

TO THE

HOLY GĀTHĀS

BY

POURE DAVOUD

Translated by

D. J. IRANI.

1927

پندار نیک گفتار نیک کردار نیک

گاکتا

بیست و یکم

سرودهای پیغمبر ایران سیتمان

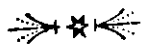
زرتشت

بیست و دوم

کهنترین بخشی است از نامه آسمانی

اوستا

بخش نخست



گزارش

پور داود



نشریه انجمن زرتشتیان ایرانی

بهمنی ۱۹۵۲

This book is presented

to

All Iranians

With the humble homage to my Master

SPITAMAN ASHO ZARATHUSHTRA.

Praise be upon the most sacred soul of Zarathushtra Spitman the guiding and guarding Prophet and Messiah of Iran, who through his divine and heavenly songs and teachings brought glory to Iran by guiding all Iranis to the path of Truth and one God and made Iran united, prosperous and nationally one.

Donor:— Ardéshir

مقدمه

اینک سیزده سال از سالی که این نامه از برلین برای چاپ به بمبئی فرستاده شده، میگذرد. آنچه در این سالها بر این نامه گذشت و انتشار آن را تا باین هنگام کشانید، در دیباچه و پیشگفتار و سرآغاز که هر یک با فاصله چند سال از همدیگر نوشته شده و همه اکنون پهلوی هم در این نامه دیده میشود، گفته آمده است. همچنین از دیباچه ای که بفرهنگ ایران باستان (پخش نخست، تهران ۱۳۲۶ صفحه بیست و سه - بیست و پنج) نوشته ام، سرگذشت تفسیر اوستای نگارنده و ضمناً همین نامه، بخوانندگان ارجمند روشن خواهد شد، فقط در اینجا باید بیفزایم که تفسیر جلد دوم یسنا را که در هشتم اردیبهشت ۱۳۱۴ (= ۲۹ آوریل ۱۹۳۵) از آلمان برای چاپ بهند فرستاده بودم، پس آنکه سیزده سال در آنجا بگوشه ای مانده بود، بدرخواست نگارنده آن را در ۲۷ فروردین ۱۳۲۷ (= ۱۶ آوریل ۱۹۴۸) برای من بتهران پس فرستادند. پس از سوختن دومین گزارش (تفسیر) گاتها در ۲۸ تیر ماه ۱۳۲۴ (= ۱۹ ژوئیه ۱۹۴۵) در چاپخانه بمبئی که دیگر باره بچاپ آن پرداختند، بامید اینکه زود تر کار آن انجام یابد، نمونهها را از برای ملاحظه من بتهران فرستادند. پس از پایان کار فقط خود پنج سرود گاتها را (اهونود، یسنا ۲۸-وهیشتو ایشت، یسنا ۵۳) برایم فرستادند و در روز ۲۴ مهر ۱۳۲۹ بمن رسید تا اگر غلطی روی داده باشد، اصلاح کنم، اینک فهرست اغلاط در انجام کتاب دیده میشود. غرض از نگارش این چهارمین مقدمه این است که بر خوانندگان ارجمند این نامه روشن باشد که پس از تاریخی که در پایان مقاله «سر آغاز» گذاشته شده، باز چند سال دیگر

سرآمده و هنوز این نامه گرفتار زندان چاپخانه است. امروز که این چند سطر را مینویسم هفتم آبان ۱۳۲۹ (۲۹ اکتوبر ۱۹۵۰) است. خدا کند این آخرین مقدمه این کتاب باشد و سال رستگاری آن!

چون بدبختانه دومین بخش این نامه پس از سوختن دیگر باره بچاپ نرسیده معلوم هم نیست کی و چگونه انتشار خواهد یافت. ناگزیر از برای خوانندگان ارجمند دشوار است در یابند که چرا این تفسیر بهیئت یک فارسی غیر مأنوس در آمده و از روش زبان رایج کنونی ما دور مانده است. در پانزده سال پیش از این که در آلمان بدومین گزارش سرودهای گانها دست بردم، هیچ گمان نمیرفت که این گار ایزدی را اینهمه گزند اهریمنی در پی باشد و سر انجام دومین بخش این نامه که دارای ۲۱۵۸ یاد داشت است با نخستین بخش آن باهم بدست خواستاران نرسد. اگر خوانندگان بخش دوم را با آن توضیحات فراوان که گویای درستی این گزارش و گواه کوشش شبانروزی نگارنده است در هنگام دو سال، در زیر دست داشتند، بخوبی میدیدند که چگونه در این تفسیر، زبان مقدس چندین هزار ساله سر زمین ایران رعایت شده است، زیرا بسیاری از همان واژه های اوستایی که با تفسیری در فارسی هم موجود است، بکار رفته و بسا هم واژه های که گرانندگان (مفسرین) روزگار ساسانیان از برای گردانیدن اوستا بزبان پهلوی بکار برده اند، در این ترجمه فارسی آورده شده است و از این گذشته در این ترجمه در بسیاری از موارد، تا بانداژه که ممکن بوده، کلمات فارسی بهمان جای کلمات معادل اوستایی خود قرار دارد یعنی لغتها در جمله ها چندان پس و پیش نشده است، بعبارت دیگر نگارنده بفراخور مایه خویش کوشید که ارزش بکرشته از لغات فارسی را که ریشه و بن چندین هزار ساله دارد نموده شود و پیوستگی آنها با واژه های اوستائی و فرس هخامنشی و پهلوی

شناخته گردد، اگر باین منظور بناچار یک فارسی غیر مأنوس ببار آوردم و از ادای جملات شیوا کوتاه آمدم؛ معذورم. همان پخش دوم این نامه که پیش آمدهای زمانه انتشار آن را از برای مدت نامعینی بتأخیر انداخت با بهترین وجهی عذرم را میخواست و دیگر اینکه اگر در دومین چاپ همین پخش اول اختیار داشتم روا نمیداشتم که یک کله بدو هئیت نوشته شود مثلاً در همه جای این کتاب از کلمه «هات» و «ها» که هر دو یکی است و هر دو درست است بمعنی فصل، یکی را برمیکزیدم نه گاهی هات و گاهی ها و در همه جای این کتاب خشنود میآوردم نه خوشنود، گرچه هر دو درست است و کلمات فارسی را آیین و دانایی و توانایی و پارسایی و رسایی میآوردم نه بدلخواه حروفچین گاهی آیین و دانایی و گاهی آئین و دانائی. باری شد آنچه از اختیارم بیرون بود امید است هممیهنمان گرامی عذرم بپذیرند و بدانند این نامه آنچه آنچنان که هست.

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نشانی از پریشان روزکاری است ✽ پریشان را پریشان یادکاری است

پورداود

تهران ۷ آبان ۱۳۲۹ = ۲۹ اکتوبر ۱۹۵۰

چاپ این نامه در نیمه سال ۱۳۳۱ هجری شمسی = ۱۹۵۲ میلادی پایان یافت

پورداود



سیر آغاز

ای نام تو بهترین سر آغاز بی نام تو نامه کی کنم ساز
ای کار کشای هر چه هستند نام تو کلید هر چه بستند

این نامه که دومین گذارش کاتهای نگارنده است، در یازده سال پیش ازین در برلن انجام یافته از همان شهر بهندوستان فرستاده شده است. «دیباچه» آن در ۱۱ اردیبهشت ۱۳۲۱ در تهران و «پیشگفتار» آن در آغاز اردیبهشت ۱۳۲۳ در هنگام سومین سفر کوتاهم، بهمد در بمبئی نوشته شده است. ازین «دیباچه» و «پیشگفتار» خوانندگان ارجمند خواهند دانست که براین نامه چه رفت و چگونه پیش آمد های بد یکی پس از دیگری کار چاپ آن را بدرازا کشانید. اینک ازین «سر آغاز» خواهند دریافت که چسان پنجمین گزند اهریمنی باین نامه ایزدی فرود آمده کارش را با مروز انداخت. در هنگام اقامتم در بمبئی (اردیبهشت ۱۳۲۳) کار چاپ این نامه را ساخته و پرداخته بایران باز گشتم و امید داشتم پس از چندی بدست خواستاران سپرده شود و از پی آن بخش دوم که «یادداشت های گاتها» باشد نیز از چاپخانه بیرون آید. اما پس از یکسال و سه ماه انتظار، در ۲۸ تیر ماه ۱۳۲۴ (= ۱۹۴۵ ژوئیه ۱۹۴۵) از بمبئی خبر رسید: چاپخانه که همه کتابهای نگارنده در آنجا بچاپ رسیده، بدم آتش رفت. با آن چاپخانه بزرگ و کتابخانه گرانبهایش، همین نخستین بخش و دومین بخش (یادداشتها) که هر دو از برای انتشار حاضر و آماده بوده، نابود گردید و چنان هم در یکساعت رنج سالیان دراز از دست رفت که در میان چندین هزار نسخه نیم سوخته، نتوانستند اوراقی جدا کرده از آنها يك نسخه کامل بسازند و آن يك نسخه دیگر باره از برای چاپ دوم بکار آید. کوشش دوستان آنجا در این زمینه نتیجه نبخشید، نگارنده هم از این پیش آمد تلخ و سخت آزرده و افسرده در خود نیروی آن ندیدم که پس از گذشتن سالهای بلند دیگر باره دو جلد

کتاب را که رویهم نزدیک بهفصد صفحه است از برای چاپ دوم آماده کنم. خوشبختانه دانشمند پارسی سهراب جمشید جی بلسارا BULSARA کسی که سالیان دراز رنج تصحیح نمونه‌های چایی گاتها و یادداشتها را بخود هموار ساخته بود و در پایان «دیباچه» از او نام برده سپاسگزاری کرده‌ام، پس از انجام کار هر دو جلد، از هر یک آنها نسخه از چاپخانه برگرفته بخانه خود برد تا بمجموع کتاب نظری کرده تقریظی بنویسد. در تاریخ ۷ فوریه ۱۹۴۵ (= ۱۸ بهمن ۱۳۲۳) تقریظ خود را بانجمن زرتشتیان ایرانی بمبئی فرستاد و از انجمن برای نگارنده بتهران فرستاده شد تا اگر صلاح دانستم آن را که بزبان انگلیسی است با ترجمه فارسی در آغاز کتاب درج کنند. چون در پیش بزرگ این تقریظ که در چهار صفحه بزرگ است کار ناچیز نگارنده ستوده شده از اینرو از دوستان آنجا درخواستم که از انتشار آن در جزء تألیف خودم دست بدارند زیرا در خور اینهمه مدح نیستیم. سهراب جمشید جی بلسارا که دانشمند نامبردار و مؤلف کتابهای گرانبهایی است، در حدود سه ماه و نیم پس از نگارش آن تقریظ در ۲۰ ماه مه ۱۹۴۵ (= ۳۰ اردیبهشت ۱۳۲۴) از این جهان رخت بر بست و بسوی کشور جاودانی مزدا شتافت. اینک دیگر باره سپاس فراوان خود را بروان او تقدیم میکنم و از اهورا پژوهش دارم هماره او را در بارگاه فروغ بی پایان خود شاد داراد.

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گفتیم کاوش در میان هزاران جلد کتابهای نیم سوخته و یا یکسره خاکستر شده سودی نداد و از نگارنده سر گشته نیز کاری ساخته نبود و دردی بدرمان نمیرسید، با درد و دریغ در این اندیشه بودم که چگونه از این آسیب اهریمنی رها بی یابم، تا اینکه از بمبئی نوشتند که باز ماندگان بلسارا در میان کتابها و اوراق پراکنده و پریشان او دو جلد گاتها و یادداشتها را جستند و راهی بسوی رستگاری نمودار گردید. در این مدت هم دوست گرامی ماهوشنگ انکلیسریا ANKLESARIA که از سوختن چاپخانه دیرین خود زیان هنگفت دید، خود را نباخته بچاپخانه خود دیگر باره سر و روی داد و کار را از سر گرفت و همان راد مردی که در شش سال و نیم پیش از این در پایان «دیباچه» او را یاد کردم و نخواست نامی از او در این نامه برده شود، باز هزینه چاپ دوم را پرداخت. امید است دیگر

آسیبی در پی نباشد و پس از انتشار پخش دوم (یادداشتها) هم از همان چاپخانه بیرون آید و بدوستاران ایران باستان تقدیم گردد.

هم میهنان گرامی پس از خواندن این «سر آغاز» و «یشگفتار» و «دیباچه» در همین نامه و دیدن دیباچه که در «فرهنگ ایران باستان» نوشته ام^۱ گذشته از دانستن سرنوشت این نامه، بخوبی خواهند دریافت که چگونه عمری در سر این تألیفات گذشت و تا بچه اندازه شکیبایی و بردباری بکار رفت تا روزنه از ایران باستان بروی فرزندان این دیار گشوده گردید.

رنج بردن سالیان بلند با امید یافتن گنج و پاداشی نبوده، یگانه پاداش برازنده از برای نگارنده این خواهد بود که فرزندان این سرزمین خاموش، روزگار روشن و درخشان نیاگان نامدار خود را دریابند و بیادآبادی کاشانه دیرین پدران خود بآبادی خاک و بران کنونی خود کوشند و بویژه از تعصب که مایه پریشانی و بدبختی است روی گردانند، از همان دیوسهمنای که خاک تیره بدیدگان مردم این کشور بیخت و آنان را از دیدن فروغ تمدن باز داشت همان پتیاره غول خونخواری که در «یشگفتار» بدو اشاره رفت و هند را پس از آزاد شدن پاره پاره کرد پاره را هندوستان و پاره دیگر را پاکستان نامیدند، این يك را مرزوبوم هندوان و آندیکر را سرزمین مسلمانان خوانند.

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انتشار این نامه باندازه بدرازا کشید که آسیبهای گوناگون برآن گذشت و از میان آنها دومین جنگ بزرگ که یکی از اسباب تأخیر این نامه بود پایان یافت. این خشم دوزخی که هنگام شش سال سراسر جهان را دچار داشت در ۱۲ اردیبهشت ۱۳۲۴ (= ۲ ماه مه ۱۹۴۵) در اروپا فرونشست، آلمان تسلیم شد و در ۱۱ اردیبهشت ۱۳۲۴ (= ۲ سپتامبر ۱۹۴۵) ژاپن نیز از زد و خورد دست برداشت. دیگر راهها باز است، رفت و آمد آزاد است، نامه ها بمقصد میرسند، میتوان دنباله کار پیشین را گرفت اما آن

۱ نگاه کنید به «فرهنگ ایران باستان» بخش نخست تهران ۱۳۲۶ خورشیدی

سالهای از دست رفته عمر باز گشتنی نیست. امید داشتم همه پخشهای اوستا بفارسی در آید و بدست هم میهنان سپرده شود و بهمین امید سالها در اروپا رنج و کوشش شبانروزی را بخود هموار ساختم و چنانکه در «دیباچه» گفتم چون سندی از عمر طولانی خود در دست ندارم، کوشیدم که هرچه زود تر کاری ساخته باشم:

بر خیز که پر کنیم پیمانہ زمی ز آن پیش که پر کنند پیمانہ ما. افسوس که از دوره کوتاه زندگی هم بسا سالها بناچار بیهوده میگذرد و تدبیر ما با آنچه دیگران تقدیر خوانند درست در نمیآید.

برای اینکه کار چاپ این کتاب زود تر انجام پذیرد، چه گفته اند در تأخیر آفات است، نمونهها از برای ملاحظه نگارنده بتهران فرستاده نخواهد شد. آقای کیخسرو اسفندیار افسری در همانجا تصحیح آن دقت خواهند کرد. با سیاس و درود کامیابی ایشان را از خداوند خواستارم و از همه دوستانی که درکار این نامه رنجی بردند سپاسگزارم.

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پور داود

تهران ۱۵ شهریور ۱۳۲۷

پیش‌گفتار (۱)

در بیست سال پیش ازین دعوت پارسیان را پذیرفته در ۱۶ آبان هجری خورشیدی (= نوامبر ۱۹۲۵ میلادی) وارد بمبئی شدم و در ۱۳ اردیبهشت ۱۳۰۷ (۳ مه ۱۹۲۸) از همین بندر با رویا برگشتم. پنج سال پس از آن دیگر باره گذارم بهند افتاد: بدعوت دولت ایران را بیندرا ناتاگور Rabindranath Tagore و دینشاه ایرانی بتهران رفته، ماه مه ۱۹۳۲ را در ایران گذرانیدند. تاگور از دولت ایران درخواست که کسی را به شانتی نیکتان Shantiniketan (دانشکده تاگور در بنگاله نزدیک کلکته) بفرستد. در آن هنگام نگارنده در اروپا اقامت داشتم، بدرخواست دولت ایران از برلن رهسپار هند شدم و در ۲۱ دسامبر ۱۹۳۲ به بمبئی رسیدم و از آنجا به شانتی نیکتان رفتم. چندی در خدمت تاگور گذرانده، در دانشکده وی در باره فرهنگ ایران باستان بحث میکردم تا در ۲۷ مارس ۱۹۳۴ از بندر بمبئی به آلمان باز گشتم. پس از گذشتن ده سال از این سفردومی دولت هند چند تن از ایرانیان را برای دیدن دانشگاهها و بنگاههای فرهنگی بهند دعوت کرد. يك هیئت سه نفری که نگارنده هم جزء آن بودم با هواپیما در ۶ اسفند ۱۳۲۲ از تهران و حیابیه (بغداد) و بصره و بحرین و حیوانی Ginvani (بلوچستان) گذشته در هشتم اسفند در بندر کراچی فرود آمدیم. پس از دیدن شهرهای سکر Sukkur دهلی، لاهور، علیگر، بنارس، اله باد، بمبئی حیدرآباد، بنگلور Bangalore میسور، مدراس در روز ۱۲ فروردین ۱۳۲۲ مدت دعوت ما پایان یافته، بقصد برگشتن بایران به بمبئی بازگشتیم. در شهرهای نامبرده دیدن دانشکدهها و بنگاههای فرهنگی و کتابخانهها و موزهها و بناهای تاریخی و آثار باستانی و جز اینها پرداختیم و بگروهی از دانشمندان هندو و مسلمان و پارسی و انگلیسی بر خوردیم و از راهنمایی و مهمان

نوازی آنان بهره مند بودیم. بهر شهری که رسیدیم و از هر جا که گذشتیم پذیرائی شایان از ما کردند و از هر جهت و سایل حرکت و منزل با بهترین وجهی فراهم بود آنچنان که توانستیم در این مدت کوتاه در این سر زمین پهناور در میان نوزده دانشگاه، نه دانشگاه را کما بیش به بینیم و از مجموع آنها يك فکر اجمالی از اوضاع فرهنگی این دیار بهم رسانیم و یادگاری با خود با ایران به بریم.

ازین گذشته، این سفر سومی و کوتاه هند، بسیار ملال انگیزاست زیرا در سفر نخستین و دومین هروقت از کشتی پایین آمدم و یا با ترن بایستگاه راه آهن اینجا رسیدم از دیدار دوست مهربانم دینشاه ایرانی خوشدل بودم. این مرد پاك سرشت که در سوم نوامبر ۱۹۳۸ (= ۱۲ آبان ۱۳۱۷) از جهان در گذشت، در بیست سال پیش ازین در همین شهر با هم آشنا و دوست شدیم و بسا درس تفسیر اوستا با هم گفتگو داشتیم و از کوششهای وی پنج جلد ازین تفسیر انتشار یافت و اینک که دیگر باره سرودهای کاتنا انتشار مییابد بجاست نام نیک آن راد مرد بزرگواری را در این نامه یادگار بگذارم و از مزدا پژوهش کنم روان او را همواره در پناه خود شاد دارد و دیو فراموشی و ناسپاسی را از همه دوستان وی برکنار کند.

۳۸۳

در هنگام نگارش «دیباچه» این نامه در تهران (۱۱ اردیبهشت ۱۳۲۱) دو سال و هشت ماه از دومین جنگ بزرگ گذشته بود، اکنون در هنگام نوشتن این «پیشگفتار» در بمبئی چهار سال و هشت ماه ازین بیکار خونین میگذرد و هنوز دیو کین و ستیز فرمانگزار جهانیان است. آنچنانکه در «دیباچه» پیش بینی شده، این نامه از گزند اهریمنی برکنار نمانده، سالها بر آن گذشت

و هنوز از چاپخانه رهایی نیافت: امیداست در همین چند روزه اقامتم در اینجا، نخستین بخش آن انجام پذیرد و انتشار بخش دوم که «یادداشتها» باشد چندان بدرازا نکشد.

پور داود

بمبئی ۱ اردیبهشت ۱۳۲۳ هجری خورشیدی

۲۱ آوریل ۱۹۴۴ میلادی

Bait-ol-Shad

Warden Road, BOMBAY.

دیناچیه

همه مردمی باید آیین تو همه رادی و راستی دین تو
(فردوسی)

ای مزدا در ستایش دستهارا بسوی تو برداشته از برای همه آفریدگان
نیک دادار پاك رامش خواستارم سپاس بیکران بخداوند مهربان که جهان
را نیک و نغز پدید آورد امشاسپندان و ایزدان را بیاسبانی آن برگماشت
و زرتشت سییتمان را برانمایی مردمان برانگیخت درود فراوان بروان
و خشور ایران که بندگان را بسازش و آشتی اندرز فرمود و پیروان دین
راست اهورایی را به برانداختن دروغ اهریمنی خواند.

۳۸۵

پس از ستایش و نیایش چنین گوید گزارنده این نامه مینوی ابراهیم
پور داود رشتی: پس از گذراندن سالیان دراز در اروپا و کما بیش شناختن
ایران باستان رهسپار هند شدم و در آبان ماه سال ۱۳۰۴ شمسی هجری
در آن دیار بکهنترین نوشته ایران که کاتها باشد پرداختم و آن را از
زبان اوستا بفارسی گردانیدم و در خرداد ماه ۱۳۰۵ شمسی هجری بانجام
رسانیدم. پس از آن بیخش دیگر اوستا که نامزد است به یشت پرداختم. از
بیست و یک یشت سیزده «کرده» گزارش یافته در آغاز فروردین
۱۳۰۷ در یک جلد بچاپ رسیده است جلد دوم یشتها پس از برگشت نگارنده
بارویا در خرداد ماه ۱۳۰۷ فراهم گردیده و در آغاز بهار ۱۳۱۰
انتشار یافته است آنگاه بگزارش خرده اوستا که پنخش دیگری از نامه آسمانی
است دست بردم و در مهر ماه ۱۳۱۰ کار آن پایان یافته است همچنین
هفتاد و دو هات (= فصل) یسنا را که بزرگترین پنخش اوستاست بزبان
فارسی در آوردم. - بیست و هفت هات (= فصل) آن در یک جلد در بهمن ماه
۱۳۱۲ بچاپ رسیده است جلد دوم یسنا که دارای گزارش بیست و هشت
فصل دیگر یسناست با گزارش بیست و چهار کرده (= فصل) و بسپرد که

آنهم بخشی است از اوستا از برای چاپ به بمبئی فرستاده شد. چنانکه دیده میشود چهار بخش اوستا که یسنا و ویسپرد و خرده اوستا و یشتها باشد بفارسی در شش جلد گمجانیده شده است. کار بخش دیگر اوستا که وندیداد خوانده میشود در دست است و تاکنون نیمی از این نامه نیز بفارسی گردانیده شده است. این نامه دینی ایران باستان که پس از هزار و سیصد سال نخستین بار بزبان امروزی این مرز و بوم در آمده بزرگترین گزارشی (= تفسیر) است که تاکنون باوستا نوشته شده است هیچیک از گزارشهای خاور شناسان که بزبانهای انگلیسی و فرانسه و آلمانی در دست داریم با این همه مقاله و توضیح آراسته نیست خود پارسیان هند هم تاکنون چنین کاری نساخته اند. یگانه دانشمند پارسی که بیشتر پخشهای اوستا را بزبان گجراتی در آورده کاوسجی ایدلجی کانگا میباشد که در دهم مارس ۱۹۰۴ میلادی در شصت و پنج سالگی از جهان درگذشت این تفسیر کهنه شده است.

پس از کوشش در چهار بخش اوستا و گذشتن ده سال و نیم از آغاز کار در این زمینه و بهتر شناختن مزد یسنا و نامه دینی، در یاقم که گاتها آنچنان که باید بفارسی در نیامده و حق آن اداننده است بر آن شدم که دیگر باره آن پردازم و در سر این سرودهای کهنسال که یکی از بزرگترین و کهنترین آثار کتبی جهان بشمار است بیشتر کوشش کنم. از پانزدهم ماه مه ۱۹۳۶ میلادی باین کار دست بردم تا چهارم نوامبر ۱۹۳۷ (= ۱۳ مهر ماه ۱۳۱۶ هجری خورشیدی) پایان رسانیدم در این هنگام یکسال و نیم روزی بمن نگذشت که کمتر از ده ساعت کار کرده باشم. این رنج را ازینرو بر خود هموار ساختم تا هرچه زودتر سراسر اوستا بفارسی در آید و دوستاران ایران باستان و میهن پرستان این مرزو بوم راره آوردی از سفر طولانی خود فرستاده باشم گذشته از اینکه بخوبی میدانستم هنوز در ایران کسی نیست که بتواند چنین کاری بسازد و دری از ادبیات باستان بروی فارسی زبانان بگشاید و ازینرو آیین پاک نیاگان دلاور و یارسارا بفرزندان این کشور برساند. آری از پیش آمدهای روزگار و کنش

زندگی هم آسوده خاطر نبودم و نه از عمر طولانی خود سندی در دست داشتم. این است که خواستم هرچه زودتر کاری ساخته باشم.

آنچه تاکنون از اوستا گزارش یافته نتیجه بهترین دوره زندگی نگارنده است محصول دوره ایست که هنوز تاب و توانی داشتم و چشم نیرومندی با چنین کوشش و پشتکار دومین گزارش گاتها را بانجام رسانیده بهمد فرستادم. خواستم گزارش دوم گاتها را با مقالهای فراوان بیارایم و آنچنان سازم که دیگر درباره این نامه دل واپس نمانم همچنین امید داشتم گزارش وندیداد را در همان گوشه از اروپا بانجام رسانم و آنچه در نه جلد تفسیر اوستا ناگفته مانده در جلد دهم گفته آید و آنچنان سازم که در طی سخن از مزدیسنا بسیاری از مسائل تاریخی ما روشن گردد و در بحث لغوی ریشه و بن یک رشته از کلمات فارسی نموده شود. اینگونه آرزو و اندیشه از هر که باشد ایزدی است اما ستیزه اهریمنی هم در کار است آنچنان که در اوستا از آن سخن رفته از اوست کار شکنی از اوست بدی و زشتی از پتیارگی اوست که مردم از کار نیک باز مانند از اوست بیماری و مرگ از اوست ویرانی و جنگ ناگیر اوست که روان داشت گزارش فارسی اوستا زودتر انجام پذیرد چنانکه در سنت است از دیداد اهریمنی است که همین اوستا در کشورگشایی گجستگ سکندر پراکنده و پریشان گردید و دیگر باره در تاخت و تاز نازیان آسیب یافت آنچنان که از اوستای روزگار ساسانیان چهار یک آن بما رسیده است. باید از رخنه اهریمنی پنداشت که دولت ایران در پنج و شش سال پیش از این ظاهراً فرستادن پول را بکشورهای بیگانه باز داشت. آنچه کوشیدم که دولت خود کام آن روز باز اجازه دهد که کسانی از ایران پولی برای هزینه زندگی بفرستند و کار خود را که خدمتی بهمین و این آب و خاک بوده بانجام رسانم؛ - و دی نداد. آری نخواستند چیزی از خودم در راه خدمت بفرهنگ در دیار دیگری بخرج زندگیم برسد اما ملیونها پول ملت بیچاره و مستمند ایران را بهره در همه جا میپاشیدند. بناچار پس از سالها اقامت در اروپا از این دیار رخت بر بسته در بیست و یکم بهمن ماه ۱۳۱۶ با ایران رسیدم. نکته خود پیداست که چنین مسافرتی چه گزند بزرگی است از برای کسی که در کار مطالعه و تألیف است. کتابهایم یعنی ابزار کارم پس از هفت ماه از برلین

به تهران رسید. از این گذشته چیزی که در بمبئی کاو چاپ کتابها را بتأخیر انداخت ناخوشی دوست من آقای هوشنگ انکلسریا Anklesaria صاحب چاپخانه بوده. ایشان که خود از خاندان دانش و هنرند بادلوسوزی و غیرت ایمان بکار چاپ مجلدات گزارش اوستا رسیدگی میکردند روا نداشتند که کار مجلدات دیگر سرسری گرفته شود و این نامه ها با بستری بودن ایشان نا درست و ناخوش انتشار یابد. آری چاپ این نامه ها در آنجا هم بسیار دشوار است باید یادداشت که در این نوشته ها حروف فارسی و اوستا و پهلوی و لاتین که هر چهار غریب آن دیارند بکار رفته اگر سرپرست دلسوز و درستکاری در سر آن نباشد یا کتیزه از چاپ بیرون نخواهد آمد. چیزیکه یش از یش بکار این نامه ها گزند فرود آورد آن در گذشت دوستم دینشاه ایرانی سلیسیتر است. این راد مرد بزرگ در شب پنجشنبه دو از دهم آبان ۱۳۱۷ در بمبئی ببخشایش ایزدی پیوست. ریاست انجمن زرتشتیان ایرانی بمبئی با او بوده و در کار انتشار این نامه ها مردانه همت گماشته بود. از پرتو کوشش او پنج جلد گزارش اوستا بچاپ رسیده بدسترس خوانندگان گذاشته شده است. از مرگ دینشاه ایرانی دل و دست نگارنده در اینجا و دوستان دیگر در آنجا سردوست گردید چون میدانستم آن شادروان باین نامه ها دلبستگی داشت از برای خشنودی روان وی با افسردگی و آزردهی دنباله کار خویش گرفتم و نیز خواستم و سایل چاپ مجلدات دیگر اوستا را در تهران فراهم آورم اما کسی را که بحروف اوستا و پهلوی آشنا باشد نیافتم و انجام این کار در اینجا بسیار دشوار مینمود. چندی چنین گذشت تا اینکه انجمن زرتشتیان ایرانی بمبئی بخود آمده و دوستان آنجا همت گماشتند که این نامه را همچنان در بمبئی جایی که اسباب کار فراهم تر است بچاپ رسانند و ازینرو خدمتی بخاک پیغمبر ایران بکنند. چون گاتها مهمترین جزء اوستا است نخست بچاپ کردن دومین گزارش آن پرداختند که پس از انجام آن بدومین جلد یسنا پردازند. نمونها راه دور پیموده بنظر نگارنده میرسید اینچنین یش از نیم آن نامه بچاپ رسید و امید میرفت زودتر انتشار یابد اما بزرگترین آسیب چهارمی اهریمنی در پی بود و آن جنگ است و چیره شدن

دیو خونخوار پیکار بجهانیان. اینک درست دو سال و هشت ماه است که این دیو نابکار سر از پرده بدر کرده رفته رفته سراسر گیتی را بخاک و خون کشیده است بیم و کینه در همه جا فرمانرواست امروز جایی در روی زمین نمانده که از این گزند برکنار باشد دلی در گیتی نیست که ماتم زده و اندوهگین نباشد غریب دیو خشم از توپ و بمب بلند است و شیون از دل ماتم زدگان، روزی است که خون از پیکر جوانان و اشک از چشم مادران روان است. چه روز سهمگین و هراس انگیزی است خانه و آشیانه مردم سوزان، گرسنگی و بیماری با همه دست بگریبان است این است روز خروج اهریمن و هنگامه مویه و شیون.

تا کی درفش پیروزی ایزدی نمودار گردد و رستگاری جهان فرارسد. تا کی فرشته آشتی و سازش بمردمان روی کند و فروغ رامش بدلها تابد آیا در چنین روزگار تیره و آشفته این نامه بسر منزل مقصود خواهد گرایید و سخنان پیامبر مهربان ایران بگوش فرزندان مرزو بومش خواهد رسید؟

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تا خواست مرزا چه باشد و همت دوستان چه کند؟

پس از بروز جنگ همچنان نمونه ها از هند میرسید و پس از ملاحظه نگارنده با آنجا برمیگشت اما بیشتر در راه میماند و گاهی هم کم میشد. نگارنده بیهوده در اینجا چشم براه آمدن آن و دوستان ناشکیبا در آنجا چشم براه برگشتن آن دوخته بودیم. يك سال و نیم اینچنین سر آمد و يك سال هم بسکوت گذشت تا چندی یش نامه ایی از هند رسیده سکوت دوستان با گله گذاری شکست و سکوت نگارنده با نگارش این مقال.

در این دومین گزارش گاتها ترجمه فارسی در برابر متن اوستا جای یافته و در هر جا که لازم بوده توضیح داده شده و مقصود پیغمبر ایران ساده تر بیان گردیده است. این متن و گزارش و توضیح با چند مقاله در يك جلد گنجانیده شده است. یادداشتها در جلد دیگر بچاپ رسیده است. شماره این یادداشتها بد و هزار و یکصد و پنجاه و هشت (۲۱۵۸) میرسند. بیشتر واژه های گاتها در این یادداشتها بیان شده و واژه های پهلوی آنها آنچنان که در زند یعنی در تفسیر پهلوی اوستا آمده نیز یاد گردیده است.

این جلد دوم را که کهنترین لغت ایران را در بردارد میتوان جدا گانه يك فرهنگ گاتها بشمار آورد. اکتفاء بیاد کردن واژه های گاتها نشده از برای ثابت کردن معنی هر واژه از پخشهای دیگر اوستا و فرس هخامنشی گواه آورده شده و در بسیاری از جاها بسانسکریت و زبانهای هندو اروپائی که با زبان ما خویشی و پیوستگی دارند یاری جستیم. بسیاری از واژه ها که در فرهنگهای فارسی آمده و دیگر زبانزد ما نیست نیز در آن یاد شده است.

از برای این گونه واژه ها در فرهنگها گواهی آورده نشده شاید در نظم و نثر فارسی که امروزه در دست داریم پیدا نشود اما بودن آنها در اوستا و پهلوی گواه درستی آنهاست. نظر بتحول زبان و قاعده و قانونی که داریم هیچ جای شبهه نیست که آن واژه با تغییری که از روی قاعده یافته ریشه و بن کهنسالی دارد و روزی زبانزد فارسی زبانان بوده و بعدها واژه عربی جای آن گرفته از یادها برده است از آنهاست لغت «واژه» که نگارنده در این گزارش بجای «کلمه» تازی بکار برده است.

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چنانکه میدانیم پنج سرود گاتها از خود و خشور زرتشت بجا مانده و قدمت آنها به هزار سال میرسد این بخش از اوستا بسیار دشوار است و واژه هایی که در آنها بکار رفته برگزیده شده و برخی از آنها در پخشهای دیگر اوستا دیده نمیشود و چه بسا در گاتها بوآژه هایی بر میخوریم که فقط یکبار آمده است این خود بیش از بیش کارنگارنده را دشوار میکند با وجود این نباید پنداشت که این نامه کهنسال نامفهوم مانده باشد برخلاف از پرتو کوشش اوستا شناسان با بکار انداختن و سایل گوناگون امروزه سخنان پیامبر ایران را بخوبی میتوانیم دریافت و کتر واژه ای در آن مانده که نامفهوم باشد. نگارنده نیز بنوبت خود از تحقیقات استادان بزرگ برخوردار بوده و نوشته های آنانرا بدقت خواندم و از هیچ زحمتی روی نگردانیدم. گزارش گاتها همه استادان پیشین و پسین را بر رسی کردم. همچنین گزارش برخی از هات (= فصل) یا برخی از بند (= قطعه) گاتها را که دانشمندان در طی تألیف خود بجای گذاشته اند نگاه کردم. هیچیک از واژه های گاتها را سرسری نگرفتم در سر هر يك وقتی صرف کردم صبر و شکیبایی را از

دست ندادم اکتفاء بمراجعه بیک و دو مأخذ نکردم آنچه تاکنون نوشته شده و بآنها دسترسی داشتم یکان یکان را دیدم شمار این نامه‌ها از صد هم میگذرد البته درمیان نامه‌های فراوان از نوشته‌های کم و بیش کهنه و یا نوشته‌های خاور شناسان که طرف اعتماد نیستند و بدرستی شهرتی ندارند چشم پوشیدم.

در این گزارش بسیاری از واژه‌های اوستایی که در فارسی با اندک تغییری بجا مانده بکار رفته است اگر آن واژه در فارسی بمانرسیده واژه‌ای که برابر اوستایی در گزارش پهلوی (= زند) آورده شده و در فارسی بجا مانده همان را بکار بستم. اگر آن واژه پهلوی هم در فارسی بجای نمانده اما لغت مترادف دیگر پهلوی که در توضیح آورده شده و اتفاقاً لغتی است که هنوز در فارسی رایج است همان لغت را در این گزارش فارسی بکار بردم اینچنین در این گزارش بوآژه تازی نیازمند نبودم.

در اینجا باید یاد آور شوم که در گزارش پهلوی اوستا (= زند) چه بسا واژه‌ای از برای ترجمه اوستایی آورد شده که مفهوم آنرا نیرساند یعنی که گزارندگان اوستا در روزگار ساسانیان معنی یکدسته از واژه‌های اوستا را که دیگر در ایران زمین رایج نبوده در نیافته‌اند. بویژه اینگونه واژه‌های پهلوی در گاتها بسیار و در گزارش پهلوی یخشهای دیگر اوستا کمتر دیده میشود.

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همچنین در گزارش پهلوی روزگار ساسانیان واژه‌هایی که اصلاً درست خوانده نشده و معنی آنها بدست نیامده کم نیست علم لغت PHILOLOGIE کنونی کم و کاست معنی سنتی یارینه را جبران کرده امروزه در گاتها واژه‌ای که ریشه و بن آن شناخته نشده باشد کم است و آن چند واژه هم که شناخته مانده سبب بیگانه ماندن ما بمعنی جمله نشده است مقصود پیغمبر ایران در سراسر گاتها روشن و آشکار است.

امید است این نامه بسیار دشوار که با ایشبهه کوشش و کار بفارسی در آمده و از چندین آسیب رهائی یافته بدسترس هم میهنان گذاشته میشود (اگر باز پیش آمد ناگوار دیگری روی ندهد) خوانندگان را سودمند آید

بدلها راهی یابد آنچه‌آنکه بیاد ایران باستان و روزگار سرافرازی نیاگان به بهبودی روزگار ناخوش خود کوشیم و از بیش آمدهای زشت نهراسیم و بدانیم که این خاک جاودانی تا از نام و نمک نشانی است و از تاریخ تمدن بشر اثری است باید همچنان پایدار بماند.

در پایان بر آن مردی که هزینه چاپ این نامه را پرداخته و نخواستہ از او نامی برده شود درود و سپاس میفرستم از مزدا خواستارم که این راد مرد پاك سرشت را از بخششهای بیکران خود بهره مند کند و روان پاك زرتشت از او خشنود باد.

از دانشمند ارجمند آقای سهراب جمشید جی بلسارا *Bulsara* بسیار سپاسگزارم که رنج تصحیح نمونهها را پذیرفته و در سر آن دقتی که در خورد دانشمندی است بکار برده اند آنچه‌آنکه نگارنده فقط آخرین ملاحظات خود را بآن افزوده است.

درود و سپاس فراوان بدوستان گرامی انجمن زرتشتیان ایرانی بمبئی که در انتشار این نامه ها همت گماشته و از هیچ خدمت در این راه خود داری نکرده اند تقدیم مینمایم دادار مهربان بهمه یاداش نیک دهد.

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پور داور

تهران ۱۱ اردیبهشت ماه ۱۳۲۱ شمسی هجری

۱ ماه مه ۱۹۴۲ میلادی

بهار و مزداپیتنا

آمد بهار ای نازنین گیتی بکام خویش بین
 در فروردین جامی یاد آورد از فرکی
 مردی ز مادر باستان برخاست ز آذربایگان^۲
 گفتا که من پیغمبرم زرتشت والا گوهرم
 دستور مینو بارگاه آرم سوی گشتاسب شاه^۴
 مزدا فرستاده مرا شیرین زبان داده مرا
 رخشنده پندار آدمم زببنده گفتار آدمم
 کردارم آیین پروری داد آوری دین گستری
 دادار من مزدا بود یکتا و بیهمتا بود
 دادار دو کیهان یکی آیین جاویدان یکی
 آیینم آزادی دهد خرسندی و شادی دهد
 ز آیین من دانا شوی روشن دل و بینا شوی
 دینم جهان گلشن کند آسوده ز اهریمن کند

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۱ این چگامه در فروردین ماه ۱۳۱۶ سروده شده، مضمون آن از گاتها برداشته شده است
 ۲ آتروپات *Atropāta* در اوستا، در پهلوی آتروپات *Ātropāt* *atropāt* شده و در فارسی آذر یاد خاندانی که در آذر بایجان شهریاری داشتند چنین نامیده میشده آن سر زمین بنام آنان آتروپاتگان (= آذر بایجان) خوانده شده است در سنت است که پیغمبر ایران از آن دیار است نگاه کنید به نخستین جلد یشتها ص ۵۰۷ و بدومین جلد یشتها ص ۸۵ و بجلد خرده اوستا ص ۳۱ - دین در اوستا *daēnā* فارسی است نگاه یادداشت ۲ از بند ۱۱ هات ۳۱
 ۳ اسپیتان: در اوستا *Spitāma* نام خاندان زرتشت است چندین بار پیغمبر خود را در گاتها اسپیتان زرتشت خوانده است در نامه پهلوی بندش و در مروج الذهب سینتان و اسپیتان آمده و همین نیای پیغمبر بر شمرده شده است نگاه کنید به بند ۱۵ از هات ۴۶ در همین جلد - در سنت زرتشت از خاندان فریدون پسر آبتین دانسته شده است فریدون در اوستا *Thraetaona* و پدرش آتویه *Athwya* خوانده شده نگاه بنخستین جلد یشتها ص ۱۹۱
 ۴ کی گشتاسب در اوستا *Vištāspa* پیغمبر چهار بار در سرودهای خود از این شهر یار همزمان خود که دوست و پشتیبان وی بوده نام میبرد
 * دیو در اوستا *daēva* و در سانسکریت *deva* نام گروه پروردگاران آریائی پیش از زرتشت است در بخشهای دیگر اوستا دیو نام پروردگار باطل است و کسی که او را پیروی کنند نیز دیو خوانده شد
 تو مر دیو را مردم بد شناس کسی که ندارد بیزدان سیاس (فردوسی)
 زرتشت دین خود را مزداپیتن *mazdayasna* خوانده یعنی مزدا پرستی و کیش باطل را *daēvayasna* یعنی دیو پرستی

از بر تو دین بهی یا بی فروغ و فرهی
 در رزم دیو خیره سر از مهر بر بستن کمر
 ای خاکیان ای خاکیان از دیو ناید جز زبان
 زین پیشوایان و سران زین بددلان زین گرهان^۱
 خوی بدت اهریمن است زوانده و زوشیون است
 کردار بد در این سرا آنجا کند دوزخ بیا
 همی بیرهیز از دروغ میپذیر از آن بندویوغ
 گرسرزند از تو گنجه روزت شود تا رونبه
 فرمانبری فرخندگی است درمان درد زندگی است
 بپذیر دین ار بخردی این دین پاک ایزدی
 پندار نیکو تو ختن گفتار خوش آموختن
 زین خاکدان تا گر زمان و ز مردمان تا ایزدان^۳
 پرهیزگار و پارسا مردی شوی ایزد نما
 از زندگانی بایدت ار کامرانی بایدت
 از میهن آبادان کنی کشت و چمن خندان کنی
 ای پور بوم باستان خشنود کن فروردگان^۴

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۱ این پیشوایان و سران دیو یسنا که زرتشت از آنان آزرده و دلتنگ است مکرراً بنام کرتین و دلدسپان Karapan و گوی و «د» Kavi در گاتها یاد شده اند

۲ کوه آستین: یست، فرومایه

۳ بزیر دلق ملمع کنندها دارند دراز دستی این کوه آستینان بین (حافظ)
 ۳ کرزمان: در اوستا گرودمان گرودمان در پهلوی گروتان garō-damāna در پهلوی گروتان
 گرودمان یعنی خان و مان سرود و ستایش، سرای نیایش از این واژه بارگاه فرّ اهورا و بهشت برین اراده میشود در لغت اسدی عرش تعریف شده. نگاه کنید پیاد داشت شماره ۴ از بند ۱۶ هات ۳۱

۴ فروردگان: فروشی دلدسپان fravashi (در فرس هخامنشی فرَوَرْتی fravarti)
 در پهلوی فروهار رلدسپان fravahār در فارسی فرورد و فرورد گوئیم یکی از نیروهای آدمی است که پس از مرگ بسوی جهان ز برین گراید اما هر سال در هنگام نوروز از برای سرکشی باز ماندگان بخان و مان دیرین فرود آید جشن فروردین که بنام این روح ازلی و جاودانی خوانده شده هنگام فرود آمدن فروردهاست از آسمان بروی زمین مراسمی که در این جشن بجای میآورند از برای خشنودی این میهمانان مینوی است نگاه کنید بنخستین جلد یشتها بمقاله «فرَوهر» ص ۵۸۲-۶۰۲
 * نَسک: نَسک دلدسپان naska در اوستا بمعنی نامه (کتاب) است اوستای روزگار ساسانیان دارای یست و یک نَسک بوده نگاه کنید بمقاله «گاتها» بصفحه اول آن

دین دیری

دین دیری به ۱۹۹۱-۱۹۹۲ Dēn-dipīrīh
(الفبای اوستایی)

حرفهای با صدا VOWELS

English	معنی امثال	املا لاتین	املا فارسی	مثال از اوستا	فارسی	اوستا
a short	خدا	ahura	آهور	دینورند.	ا کوتاه	۱. س.
ā long	دهش	ādā	آدا	سوس.	آ بلند	۲. س.
e short	ما میرستیم	yazamaide	یذمئید	سوسکند و سوس.	ا کوتاه	۳. س.
ē long	دین	daēnā	دئنا	سوس و سوس.	ا بلند	۴. س.
ə short	بیکار	a-verəzika	اورزیک	سوسکند و سوس.	ا کوتاه	۵. س.
ō long	نیرو مند	əmavan̄t	امونت	سوسکند و سوس.	ا بلند	۶. س.

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۱. س. در سر و میان و پایان واژه میآید چون سوس. آم ama زور، نروز سوسکند. آپر apara پس

۲. س. نیز در همه جای واژه دیده میشود چون سوسکند. آتر ātar آتش، آذر؛ سوسکند. آرات āzāta آزاد

۳. س. در سر واژه دیده نشده، در تصریف افعال در انجام واژه بسیار است چنانکه در سوسکند و سوس. یذمئید yazamaide در برخی از نسخ خطی اوستا و در برخی از فرهنگهای اوستایی بجای س. (ē) بلند در میان واژه س. (e) کوتاه نوشته شده است

۴. س. نیز در سر واژه دیده نشده، در میان واژه بسیار است چون سوسکند و سوس. مئش maēsha میش؛ سوسکند و سوس. مئع maēya میغ؛ سوسکند و سوس. دئو daēva دیو و جز آن

۵. س. این حرف مانند e انگلیسی، چنانکه در garden، بر زبان رانده میشود، مانند اصوات e و o و u در زبان انگلیسی، مبهم است چنانکه در history 'gardener حرف. س. (ə) در سر واژه سوسکند و سوس. a-verəzika (بیکار، تنبل، نه ورزنده) از ادوات نفی است مانند س. (a) در سوسکند و سوس. آخشنوت a-xshnūta ناخشنود حرف س. (ə) در ترکیب س. (ərə) بجای س. سانسکریت گرفته شده چون سوسکند و سوس. ارت ereta در سانسکریت rta درست؛ سوسکند و سوس. ارت ərazata سیم در سانسکریت rājata سوسکند و سوس. مرغ mərəya مرغ در سانسکریت mrga و جز آن

۶. س. بلند در گاتها بسیار دیده میشود. بجای سوسکند و سوس. امونت əmavan̄t در گاتها، در بخشهای دیگر سوسکند و سوس. امونت amavan̄t (نیرو مند، زور مند) آمده است

English	معنی امثال	املا لاتین	املا فارسی	مثال از اوستا	فارسی	اوستا
o short	گونه	gaona	گئون	چندگند	ا کوتاه	۷ ۵
ō long	ته	nōit	نویت	بوی	ا بلند	۸ ۵
aw ā	دهان	ānhan	آونگهن	سوسه	آو	۹ سم
a	تاک، شاخه	aṣu	آسوی	پود	آن	۱۰ ۳
i short	اکتون، اینک	idha	ایدته	پس	اری کوتاه	۱۱ د
ī long	دارائی، خواسته	īṣtī	ایشتی	پسپس	اری بلند	۱۲ ۲
u short	گیاه رستی	urvarā	اورورا	دلدس	او کوتاه	۱۳ د
ū long	بی، چربی	ūtha	اوته	چس	او بلند	۱۴ ۹

حرفهای بیصدا CONSONANTS

k	کردن	kar	کر	ودا	ک	۱۵ و
g	گامیدن، رفتن	gam	گم	سسه	ک	۱۶ ۵
x = kh	خرد	xratu	خرتو	پلدس	خ	۱۷ ۵

- ۷ ۵. در آغاز واژه دیده نشده در میان میاید چون ولسطچ در توک draoga دروغ؛ ولسطچ. ستور staora ستور و جز آن
- ۸ ۵. (ō) بلند نیز در سر واژه بسیار کم است در میان و پایان آن بسیار است چون ولسطچ. و سو vasō بازو، بدلتخواه بکام
- ۹ سم. مانند ow انگلیسی در vow بر زبان رانده میشود سوسه. آونگهن-ānhan آخر
- ۱۰ ۳. (ā = آن) از حروفی است که در بینی گفته میشود (خیشوی) مانند an فرانسه در واژه های ancre ' langue ' boulanger
- ۱۱ د. مانند بسیاری از حرفهای باصدا در همه جای واژه میاید چون ولسطچ. بیشتر piṣtra پشه؛ ولسطچ. پتر pitar پدر؛ سدا. آری āri درد، رنج، آزار
- ۱۲ ۲. (ī) بلند مانند د. (i) کوتاه در همه جای واژه میاید چون ولسطچ. میزد mizda مزد
- ۱۳ د. مانند u آلمانی در واژه kultur تلفظ میشود چون ولسطچ. اوروی urupi روبا؛ ولسطچ. بازو bāzu
- ۱۴ ۹. بلند و کشیده چون ولسطچ. تور tūra تورانی؛ ولسطچ. تو tanū تن در سر واژه نادر است
- ۱۵ و. مانند کاف فارسی است چنانکه در ولسطچ. کام kāma کام؛ ولسطچ. کهر kahrkāsa کرکس
- ۱۶ ۵. مانند گاف فارسی چنانکه در ولسطچ. گاتو gātu گاه، جا؛ ولسطچ. گرم garəma گرم
- ۱۷ ۵. = خ، ولسطچ. خرا xara خر؛ ولسطچ. خوب xumba خنب

English	معنی امثال	املا لاتین	املا فارسی	مثال از اوستا	فارسی	اوستا
γ = gh	روان شدن	γžar	غژر	غژر	غ	۱۸ = ۰۲
č = ch	چهر	čithra	چیتھر	چیتھر	چ	۱۹ = ۰۲
ǰ	جاماسب	jāmāspa	جاماسب	جاماسب	ج	۲۰ = ۰۴
t	تب	tafnu	تفنو	تفنو	ت	۲۱ = ۰۴
d	دور	dūra	دور	دور	د	۲۲ = ۰۶
th	گات	gāthā	گاتھا	گاتھا	تھ	۲۳ = ۰۵
dh	بو، بوی خوش	baodha	بوتھا	بوتھا	ذ	۲۴ = ۰۹=۰۹
t̥	او میرد	baraṭ	برت	برت	ت	۲۵ = ۰۴
p	پل	parətu	پرئو	پرئو	پ	۲۶ = ۰۵
b	بردن	bar	بر	بر	ب	۲۷ = ۰۶
f	فرستاده، فرشته	fraēšta	فرشت	فرشت	ف	۲۸ = ۰۵

۱۸ = ۰۹ = غ در سر واژه بسیار کم است؛ سانس لاس. آتھر an-ayra بی آغاز =
انیران روز سی ام ماه انیران خوانده شده است

۱۹ = ۰۲ = ج : چچستا čaēčasta، چچستا، دریاچه ارمیه

۲۰ = ۰۴ = ج : جیجیشا jījishā زمیش، خورش

۲۱ = ۰۴ = ت، : تنور tanura تنور نگاه کنید شماره ۲۵ برف ۰۲ = یا

۲۲ = ۰۶ = د : دخم daxma دخه؛ داتر dātar دادار

۲۳ = ۰۵ = یا ک. بجای th انگلیسی و ت تازی دانسته شده باید ته تلفظ شود چون

و سانس لاس. زرتھوشت Zarathuštra زرتھشت = زرتشت این حرف در فارسی

و پہلوی گاهی به هاء و گاهی به تاء و گاهی به سین تبدیل میشود چون ۰۶ لاس. میتھر

mithra = مهر؛ تھوخش thwaxsha = تخشا (کوشا) ۰۵ لاس. بوتھر

puthra (پور) پسر، پسر

۲۴ = ۰۹ = ۰۹ = بجای ذال دانسته شده در تلفظ مانند th در then انگلیسی است در سر

واژه دیده نشده در میان واژه میاید چون ۰۵ لاس. بوخدا puxdha پنجم

۲۵ = ۰۴ = (یا) این حرف اندکی نرم تر از ۰۴ (ت = t) که در شماره ۱۰ گذشت

تلفظ میشود در انجام واژه بسیار آمده چون ۰۶ لاس. ستوت staut او میستود چند بار

در سر واژه آمده چون ۰۶ لاس. تکئش tkaēša کیش؛ ۰۶ لاس. تبئش tbaēsh

ستیزیدن، دشمنی کردن چنانکه دیده میشود ۰۴ پیش از حرف ۰ = ک (k) و پیش از حرف

۰ = ب (b) آمده جز از این دو مورد در سر واژه دیده نشده است

۲۶ = ۰۵ = پ چون ۰۵ لاس. اسپ aspا اسپ ۰۶ لاس. هبت hapta هفت

۲۷ = ۰۶ = ب چون ۰۶ لاس. بئغ baya بئغ ۰۶ لاس. بخت baxta بخت

۲۸ = ۰۵ = ف چون ۰۵ لاس. وافر vafra برف؛ ۰۵ لاس. گوفر gufra ژرف

English	معنی امثال	املا لاتین	املا فارسی	مثال از اوستا	فارسی	اوستا
w	ابر	awra	آوَر	سکولاند.	و	۲۹ ک۰۰
ang=ñ nasal	وَه؛ به خوب نیک	vahhu	ونکھو	وایدیود.	انگ	۳۰ ۰۳
ang=ñ nasal	دِه	daiñhu	دئینکھو	ویددیود.	انگ	۳۱ ۰۵
ang=ñ nasal	خان و مان	nmāna	نمان	ایدیس.	ن	۳۲ ۰۱
ñ	رود هیر مند	haētumant	هتومت	هیددیود.	ن	۳۳ ۰۳

۲۹ ک۰۰ : در سر واژه نیامده برابر است با w انگلیسی چون طااکلدس. آتویه
 Athwya آتین نام پدر فریدون است؛ طااکلدس. چتهور ōathwar چهار

۳۰ ۰۳ : انگ تلفظ میشود چون دیود. 'انکھو' anhu بسیار کم است که ترکیب دیود.
 چنانکه در انکھو دیود. و ونکھو وایدیود. که دو بالا یاد کردیم پیش از حرف د
 (اُ = u) بیاید صوت انگ در برخی از واژه های فارسی نیز بجای مانده چنانکه
 وایدیودیس. ویونکھن Vivañhana که نام خاندان جمشید است در پهلوی و فارسی
 و یونکھان شده (۱۹۱۱۳) در کتب نویسندگان ایرانی و عرب چون طبری و حنزه و مسعودی
 و ابن الندیم و بیرونی و یاقوت و ابن الاثیر این نام تحریف شده اونجهان، آنجهان،
 یونجهان و جز آن نوشته شده است با این همه تحریف تلفظ انگ بیجا مانده جز اینکه گاف
 فارسی بجیم عربی تبدیل یافته است؛ زیدیس. بنگه bañha در فارسی پنگ شده و ویددیود.
 کنکھه kañha جایگاه سیاوش در فارسی کنک

۳۹۸

کنون بشنوازکنک دو داستان بدین داستان باش هداستان
 که آن را سیاوش بر آورده بود بسی اندر ورنجها برده بود. فردوسی
 ز کوه کیلان اوراست تا بدان سوی بر ز آب خوارزم اوراست تا بدان سوی کنک - فرخی
 در بسیاری از واژه های دیگر فارسی صوت اصلی انگ بجای نمانده انکرو مثنوی
 سدلی. هیددیود. anrō-mainyu در فارسی اهرین شده

۳۱ ۰۵ = انگ مانند ۳. پیش از ۳ میاید و از حروفی است که از گلو و بینی
 guttural nasal تلفظ میشود هرگاه حرف ۳ در واژه یش از حرف ۳. (= ه = h)
 و مقدم بر آن حرف ۱. (= ای = i) یا حرف ۵. (= ا = e) باشد هیأت ۳. نوشته میشود
 ویددیود. دئینکھو daiñhu ده؛ هیددیود. یئنگه ها تام yeñhe-hātam
 نام یکی از آیات اوستاست

۳۲ ۰۱ : ن چون اسلا. نر nar؛ اسه. نام nāma نام
 ۳۳ ۰۳ = ن در آغاز واژه نیاید و نه در پایان آن و نه در میان دو حرف باصدا
 Vowels حرفی است مانند ۱. (= n) چون ویددیود. دندان، ۲. (= ۳) چند
 اما همیشه پیش از حرفهای ۱. (= د = d)، ۲. (= چ = c)، ۳. (= ج = j)، ۴. (= ت = t)
 و. (= ک = k)، ۵. (= گ = g) دیده میشود چون؛ هیددیود. 'هندام' handāma

English	معنی امثال	املاً لاتین	املاً فارسی	مثال از اوستا	فارسی	اوستا
m	میزد	myazda	میزد	میزد	م	۲۶ ۶
Y	ستایش، برستش	yasna	یسن	یسن	ی	۳۵ ۳۵
y	نیا	nyāka	نیاک	نیاک	ی	۳۶ ۳۶
w	ورزیدن	varez	ورز	ورز	و	۳۷ ۳۷
v	هاون	hāvana	هاون	هاون	و	۳۸ ۳۸
r	روشن	raoxshna	رتوخن	رتوخن	ر	۳۹ ۳۹
s	سرد	sarəta	سرت	سرت	س	۴۰ ۴۰
z	زبان رساندن	zyā	زیا	زیا	ز	۴۱ ۴۱
š=sh	اشتر، شتر	uštra	اوشتر	اوشتر	ش	۴۲ ۴۲
sh	شدن	shu	شو	شو	ش	۴۳ ۴۳

اندام؛ سپهر. پنج pañca؛ رنجیشت rəñjīšta؛ سبکترین، چابکترین سپهر. انتر antarē اندر (inter)؛ هنگ hañkana هنگ
 ز هر شهر دور و نزدیک آب که خوانی همی هنگ افراسیاب — فردوسی
 آموزش sōngha

۳۹۹

۳۴ ۶ = م = مرث marəta مردم از مصدر مر mar. مردن، در گذشتن

۳۵ ۳۵ این حرف یاه بزرگ (majuscule) است فقط در سر واژه نوشته میشود چون یاه یا تو yātu جادو؛ یو yava

۳۶ ۳۶ این حرف یاه خرد (minuscule) است در میان واژه میاید چون یاه یا یسنیستبته yasnya در خور ستایش؛ و همیه vahmya در خور نیایش

۳۷ ۳۷ واو بزرگ (majuscule) است در سر واژه میاید چون واو یا یسنیستبته Vištāspa گشتاسب؛ وزغ vazaya وزغ

۳۸ ۳۸ واو خرد (minuscule) در میان واژه نوشته میشود چون یون yavan جوان

۳۹ ۳۹ ر = ر چون راسمان rasman رسمن رزم یعنی صف میدان کارزار

۴۰ ۴۰ س = س چون ستا stā ستادن، ایستادن

۴۱ ۴۱ ز = ز مانند z فرانسه بزبان رانده میشود چون زایریت zairita زرد؛ واز vaz وازیدن

۴۲ ۴۳؛ ۴۴ ۴۴ ش = sh = š این سه حرف مانند شین فارسی بر زبان رانده میشود در سر واژه نیامده در میان و پایان میاید چون شین وهیشت vahīšta

بهشت؛ و شین xshvaš خشوش؛ شین سپیش spiš شین در همه جای واژه میاید چون شام shāma آشام، نوشیدنی؛

شین raēsha ریش (زخم)؛ و شین daxsh دخش آموزانیدن، نمودن

گاتھا

اوستائی که امروزه در دست داریم چهار يك اوستائی است که در روزگار ساسانیان در دست داشته اند در نامه پهلوی دینکرد که در نخستین نیمه سده نهم میلادی برابر نخستین نیمه سده سوم هجری بدستباری آنور فرنبغ آغاز شده و در پایان همان قرن بدستباری آتور یاد پسر امید انجام گرفته^۱ در بخشهای هشتم و نهم از آن نامه از بیست و يك نك^۲ اوستا که تا چند قرن پس از تاخت و تاز تازیان در دست بوده يك يك بنام خود یاد گردیده و از گفتار هر يك از آنها کم و بیش سخن رفته است جز اینکه در همان هنگام از میان بیست و يك نك اوستا از ناتم نك (پنجمین نك) متن اوستا بجا بوده و گزارش پهلوی (= زند) آن از دست رفته بوده و از وشنگ نك (یازدهمین نك) متن اوستا و گزارش پهلوی آن هر دو از دست رفته بوده است نویسنده دینکرد در باره این دو نك کم شده چیزی نمی نویسد پس از آنها نام میبرد از نسکهای دیگر آنچه سخن داشته که هیچ جای گمان نیست که در آن روزگار سراسر اوستای روزگار ساسانیان را جز از دو نك، با گزارش پهلوی آنها در زیر دست داشته است.

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بیست و يك نك اوستا بگفته دینکرد و نوشتهای دیگر مزدیسنان، باندازه بست و يك واژه (ماریک *mārik*، ماریک کلمه) يتها اهو وئیریو...^۳

(۱) نام دومین گرد آورنده دینکرد باید امید باشد نه Hēmēd که وست West خوانده، Sacred Books of the East Vol. XXXVII Intro xxxii نگاه کنید به Osteuropäische und ostasiatische streifzüge von Marquart; Leipzig 1903 S 295.

(۲) نك در اوستا نَسَكْ ایدووس. naska چنانکه در یسنا ۹ یاره ۲۲ آمده یعنی نامه (کتب) در پهلوی نك ایدو خسروانی گفت،

چه مایه زاهد برهیزگار صوممکی که نك خوان شد بر عنقش وا یارده گوی نگاه بجلد خرده اوستا، گزارش نگارنده، ص ۲۵ در مقاله دین دیری گفتیم که مسعودی در کتاب التبیه والاشراف اوستا را دارای بیست و يك سوره نوشته است

(۳) يتها اهو وئیریو .. يك بند شعر است در وزن مانند بند های اهنود گات و دارای سه شعر است، از آن یاد خواهیم کرد، در شرافت این ناز خرد در جلد خرده اوستا ص ۴۲-۵۷ سخن داشتیم نخستین جلد یسنا، گزارش نگارنده، ص ۲۰۶-۲۰۲ نیز نگاه کنید

فرو فرستاده شده، هر يك نسك برابر ميافتد بيكي از واژه های آن اينچنين :

۷	۶	۵	۴	۳	۲	۱
چیت	اشات	رتوش	اتها	وئیربو	اهو	یتها
۴۰۲	سویسپ	لسه‌رو	سلس	واندردیج	سوم	() ویشس
(نسك) سوتكر ورشت مانسر بڃ دامعات ناتر پاچك رتودات ایتك						
۱۴	۱۳	۱۲	۱۱	۱۰	۹	۸
مزدائی	انگهوش	شیئوتپننام	مننگهؤ	دزدا	ونگهوش	هچا
۴۰۲	سویسپ	دسٹا ایتدیس	هیدزویس	وسکوس	واندروم	(ب) ویشس
(نسك) بریش کشکیسروب ویشتاسپ ساست وشتك چیتردات سپند بغان یشت						
۲۱	۲۰	۱۹	۱۸	۱۷	۱۶	۱۵
واستارم	دریگویو ددت	یم	آ	اهورائی	خشتهرمچا	اهورائی
۴۰۲	واندروم	واندروم	واندروم	سوم	سوم	(ت) ویشس
(نسك) نیکاتوم گنبا سرنیجت هوسپارم سكاتوم وندیداد هادخت ستوت یشت						

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(۱) نامهای یست و يك نسك در پهلوی، آنچه‌ان که در دینکرد یاد گردیده:
 ۱ سوتكر ویشس 'sūtkar' ۲ ورشت مانسر (varštmanšar) ۳ بڃ 'bak' ۴ وشتك 'vaštag' ۵ ناتر (nātar) ۶ پاچك پاجگ 'pājag' ۷ رتودات ایتك (ratō-dāt-aitag) ۸ بریش ریش 'bariš' ۹ کشکیسروب ویشس (kaškīsrōb) ۱۰ ویشتاسپ ساست ویشس (vištāsp-sāst) ۱۱ وشتك (vaštag) ۱۲ چیتردات (čitradāt) ۱۳ سپند (spend) ۱۴ بغان یشت (bakān-yašt) ۱۵ نیکاتوم (nikātūm) ۱۶ گنبا سرنیجت (ganbā-sar-nijat) ۱۷ هوسپارم (hūspāram) ۱۸ سكاتوم (sakatūm) ۱۹ وندیداد (hātōxt) ۲۰ هادخت (hātōxt) ۲۱ ستوت یشت (stōt-yašt)

یتها اهو وئیربو... بخط لاتین

yathā. ahū. vairyo. athā. ratuš. ašātējt. hačā
 vaiihəuš. dazdā. mananhō. shyaothananəm anhəuš. mazdāi.
 xshathrəmčā. ahurāi. ā. yim. drigubyō. dadajt. vāstārəm.

بیست و يك نِسك اوستا بسه بهر (بهار) bahār بخش گردیده،
 آنچه‌مان که بتها اهو وئیر بو ۰۰۰ دارای سه شعر (گاس) است، هر بهری
 برابر می‌افند با یکی از آن شعرها هر يك از آن بهر سگانه دارای هفت نِسك
 بوده: نخستین بهر گاسانیک و گاسانیک دومین بهر هاتك مانسريك
 و سومین داتیک و سومین داتیک نام داشته
 اینچنین

نِسكهای (گاسانیک)	نِسكهای (هاتك مانسريك)	نِسكهای (داتیک)
۱ ستوت یشت	۱ دامدات	۱ نیکا نوم
۲ سوتکر	۲ فائر	۲ گنبا نرنجیت
۳ ورشت مانسر	۳ پاچک	۳ هوسپارم
۴ بنج	۴ رتودات ایتك	۴ سکا نوم
۵ وشتگ	۵ بریش	۵ وندی‌داد
۶ هادخت	۶ کشکیسروب	۶ چیتهدات
۷ سیند	۷ ویشتاسپ ساست	۷ بنان یشت

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در بخش هشتم نامه دینکرد در کرده (فصل ۱) ۱ پاره ۵ نِسكهای
 سگانه چنین تعریف شده: «نِسكهای گاسانیک در دانش مینوی و کار مینوی
 است؛ نِسكهای داتیک در دانش جهانی و کار جهانی است؛ نِسكهای هاتك
 مانسريك در آگاهی از کردارهای میان این دو (مینوی و جهان)» در خود
 دینکرد در پاره ۱۳ از کرده ۱ گفته شده «گفتارهای این سه بهر همیشه
 با تعریفی که از هر يك از آنها شده، درست نمی افتد. بسادر نِسكهای
 گاسانیک بگفتارهای هاتك مانسريك و بگفتارهای نِسكهای داتیک بر میخوریم
 و در نِسكهای هاتك مانسريك آموزشهای گاسانیک و داتیک آورده شده و در
 نِسكهای داتیک سخنانی از نِسكهای گاسانیک و هاتك مانسريك یاد گردیده است»
 از بیست و يك نِسك اوستای روزگار ساسانیان برخی یکسر، از میان رفته
 و از برخی چند پاره در اوستائی که امروزه در دست است، بجا مانده و برخی

دیگر آنچه‌ان که بوده، هنوز هست، از آنهاست کاتها که بی کم و بیش بما رسیده است در جلد و ندیداد باز از نسکها یاد خواهیم کرد و آنچه از نامهٔ دینی ایران که بگفته دینکرد رویم مرفته دارای هزار فرکرد (سوره، فصل) بوده^۱، در اوستای کنونی بیادکار مانده سخن خواهیم داشت

چنانکه دیدیم در دینکرد، ستوت یشت بیست و یکمین نسک بر شمرده شده اما در بهر سگانه در سر نسکهای کاسانیک جای داده شده است

ستوت یشت که در خود اوستا ستوت یسنیه *stacta-yasnya* نامیده شده، در میان هنتاد و دو هات (سوره، فصل) از یسنا که امروزه در دست داریم بجا مانده پنج کاتها و چند پارهٔ دیگر از یسنا را باید از ستوت یشت دانست^۲ چنین مینماید که سرودهای کاتها و آنچه از کاتها شمرده میشده، ستوت یشت نام داشته و شش نسک دیگر کاسانیک در گزارش (شرح، توضیح) کاتها بوده است در بخش نهم دینکرد در کرده های ۶۸-۲ ز سوتکر نسک و ورشت مانسر نسک و بنج نسک مفصل سخن رفته است سوتکر دارای ۲۲ فرکرد است و هر فرکرد آن دربارهٔ یکی از بخشهای کاتهاست: نخستین فرکرد یقا اهو و نیربو؛ دوم اشم و هو؛ سوم ینگه ها نام چهارم هات ۲۸ پنجم هات ۲۹ ششم هات ۳۰ هفتم هات ۳۱ هشتم هات ۳۲ نهم هات ۳۳ دهم هات ۳۴ یازدهم هفت هات (یسنا ۳۵-۱۴) دوازدهم هات ۴۳ سیزدهم هات ۴۴ چهاردهم هات ۴۵ پانزدهم هات ۴۶ شانزدهم هات ۴۷ هفدهم هات ۴۸ هجدهم هات ۴۹ نوزدهم هات ۵۰ بیستم هات ۵۱ بیست و یکم هات ۵۳ بیست و دوم هات انیرمن که هات ۵۴ باشد همچنین در دینکرد از ورشت مانسر نسک که دارای ۲۳ فرکرد و از بنج نسک که دارای ۲۲ فرکرد نوشته شده از گفتارهای هر یک از آن فرکردها یاد شده و گفتارها همان است که در سوتکر نسک نیز آمده: از یتها اهو تا انیرمن اما در هر یک از این سه نسک سخن از گزارش کاتهاست که آنهاهم بزبان خود اوستا بوده و امروز هم نمونه ای از آن

(۱) نامهٔ هشتم دینکرد کرده ۱ پاره ۲۰

(۲) نگاه بنخستین جلد یسنا، گزارش نگارنده، ص ۳۰-۴۱

گونه گزارش در اوستائی که در دست است بجا مانده و آن یسنا ۱۹-۲۱ مییاشد که نامزد است به بنان یشت و در آنها از یتها اهو وئیریو، اشم و هو، ینکبه ها نام سخن رفته است^۱

در دینکرد، گذشته از یتها اهو وئیریو و اشم و هو و ینکبه ها نام و هفت هات و ائیریمن (= یسنا ۵۴)، هر یک از هفده هات کاتها بنامهای خود که یاد خواهیم کرد، نامیده شده است، آنچه آنچنان که بهیچ روی جای گان نیست که کاتها آنچه آنچنان که در درگاه ساسانیان بوده و نویسنده دینکرد در زیر دست داشته تا کنون در اوستا بجا مانده است^۲

آنچه در اوستا بلهجه کاتها نوشته شده همه را پخشهای کاتائی نامیده اند یا آنچه آنچنان که در دینکرد و در نوشتههای دیگر مزدیسنان آمده، کاسائیک، از آنهاست یتها اهو وئیریو که گفتیم یک بند و دارای سه شعر است رو بهمرفته دارای ۲۱ واژه (کلمه) و در وزن شعر درست مانند بندهای نخستین کات اهنود میباشد. دیگر اشم و هو که دارای ۱۲ واژه است و آن نثر است سد یگر ینکبه ها نام و آن هم یک بند سه شعری است و دارای ۱۵ واژه است و در وزن شعر درست مانند بندهای چهارمین کات و هو خشر (= هات ۱۵) میباشد از این سه بند که در پاره های ۱۳-۱۵ از یسنا ۲۷ آمده در جاهای دیگر سخن داشتیم^۳ گذشته از آنها هفت هات که در خود اوستا هپتنگ هائیتی *haptanhāiti* خوانده شده از پخشهای کاسائیک بشمار است چه در انشاء و لهجه مانند گاتهاست جز اینکه در نثر است هفت هات عبارت است از یسنا ۳۵-۴۱ و درمیان نخستین کات اهنود و دومین کات اشدود جای داده شده، باز از آن سخن خواهیم داشت^۴

دیگر از پخشهای کاسائیک ائیریمن ایشیه *ardāšahyā* است.

(۱) نگاه بنخستین جلد یسنا ص ۲۰۲

(۲) ینکبه ها نام ... *ardāšahyā* *yeihē hātām* از روی بند ۲۲ هات ۵۱ و هو خشر گات ساخته شده بیاد داشت ۲۲ از هات ۵۱ نگاه کنید

(۳) نگاه بجلد خرده اوستا ص ۴۴-۵۶ و نخستین جلد یسنا ص ۲۰۲-۲۱۶ و ص ۲۷

(۴) نگاه ب مقاله هفت هات در جلد دوم یسنا در زیر چاپ است

airyaman. ishya میباشد که آنهم يك بند است؛ دارای چهار شعر و رویه‌رفته ۲۴ واژه است و در وزن شعر مانند پنجمین گات و هیشته ایشته (= هات ۵۳) میباشد^۱

در آغاز گفتیم اوستائی که امروزه در دست داریم چهار يك اوستائی است که در روزگار ساسانیان در دست داشته اند آنچه از نامه مینوی که پس از دستبرد و بیداد تازی و خونریزی و ویرانی منول و تمار چون چنگیز و تیمور بجای مانده به پنج بر پخش توان کرد نخست یسنا که هفده هات گاتها در آن گنجانیده شده دوم و سپرد سوم یشت چهارم و ندیداد پنجم خرده اوستا^۲ از هر يك از آنها بجای خود سخن داشتیم^۳

یسنا که در خود اوستا یسن yasna آمده یعنی درود؛ پرستش؛ ستایش؛ نیایش از همین واژه است جشن در فارسی^۴ یسنا که سر آمد بهرهای دیگر نامه مینوی است دارای هفتاد و دو سوره یا فصل است و هر فصل آن راهات یاها گویند؛ برابر واژه اوستائی هایتی yastai. haiti در پهلوی هات hat چنانکه هر يك از بیست و دو فصل و ندیداد را پرکرد یا فرکرد نامند و هر يك

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(۱) نگاه بجلد خرده اوستا ص ۱۵۴-۱۵۵ و بجلد دوم یسنا به هات ۵۴ و بیاد داشت باره ۱ از کرده ۲۴ و سپرد، نیز در جلد دوم یسنا چنانکه میدانیم هر يك از دوازده ماه بی کم و بیش دارای سی روز بوده: ۱۲ × ۳۰ = ۳۶۰ پس از انجام اسفند ماه پنج روز دیگر می‌فزدند تا سال خورشیدی درست ۳۶۵ روز باشد این کیسه سال را که در تازی خسته مسترته نامند در فارسی پنجه دزدیده و بهیزک و پنجه و پنج وه و اندر گاه مینامیدند با روزهای گاتها و بهر يك نام یکی از پنج گات میدادند اینچنین: اهنود گات، اشتود گات، سپنتمد گات و هوشتر گات و هیشته ایشته گات نگاه بخرده اوستا، گزارش نگارنده ص ۲۱۱

(۲) و سپرد در خود اوستا ویسپ رتو ویسپو. رتو ویسپو. vispe-ratavō؛ یشت = یشتی yasti؛ و ندیداد = وی دیوادات ویسپو. ویسپو. vidaēvō- dāta؛ خرده اوستا در پهلوی خور تک اوستا که به ویرودوم سو

(۳) در باره یسنا نگاه کنید بنخستین جلد یسنا ص ۲۳-۳۲ در باره و سپرد به مقاله آن در جلد دوم یسنا و از برای یشت بنخستین جلد یشتها ص ۱۴-۲۷ و از برای و ندیداد به مقاله آن در جلد و ندیداد (هنوز بجای نرسیده) و در باره خرده اوستا بجلد خرده اوستا ص ۲۵-۲۹ نگاه کنید

(۴) بیاد داشت شماره ۶ از بند ۱ هات ۳۰، در جلد یاد داشتهای پنج گاتها، نگاه کنید

از بیست و چهار فصل و یسبدر را يك کرده خوانند همچنین هر يك از یشتهای بلند که یچند فصل پخش شده، هر يك از آن فصل را کرده گویند.
 در میان هفتاد دو هات از یسنا، هنده هات از آن پنج گاتهاست. این هنده هات از روی وزن شر و از روی شماره شهر در هر بند (چون بند سه شعری و بند چهار شعری و بند پنج شعری) به پنج دسته پخش شده نخستین دسته نامزد است به اهنود گات دومین اشتود گات سومین سپنته گات چهارمین و خشر گات پنجمین و هیشوا یشت گات در خود اوستا چنین خوانده شده اند: اهن و ایتی *ahunavaiti*، اوست و ایتی *spantā mainyū*، اوست و ایتی *uštavaiti*، اوست و ایتی *vohu-xsbathra* و هیشوا یشتی *vahištōišti* هر يك از این نامها با واژه ای که آن گات آغاز شده نامزد گردیده جز اینکه نام نخستین گات که اهنود باشد از ینها اهو و اهر یو *ahura*.

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(۱) هایتی *hāiti* از مصدرها *hā* (ستن، پیوستن، بند کردن) در آمده از همین بنیاد است هاتر *hāthra* که اندازه ایست چنانکه در فرگرد هشتم و نندیداد پاره ۱۰۰ آمده در بهلوی هاسر *hāsr*، هاترو مسنگه *hātrhrō. massaiih* که در پاره ۲۶ از دومین فرگرد و نندیداد آمده یعنی به بلندی يك هاتر؛ نو هاتر *nava. hāthra* که در پاره ۱۴ از فرگرد چهار دهم و نندیداد آمده نیز صفت است یعنی «هاتر نگاه بادداشت شماره ۱۰ از بند ۱ هات ۲۹ جلد خرده اوستا ص ۲۱۲ یاد داشت شماره ۵ نیز نگاه کنید هایتی بمعنی فصل و باب یا سوره بکار رفته نظر بر یسه واژه بمعنی بهم پیوستگی و بستگی است فرگرد از مصدر کرت *karat* با جز *fra* (فرآوردن) در آمده است از همین بنیاد کرده که نیز بمعنی فصل است واژه کرت *karāa* که در بهلوی کارت *karat* و در فارسی کارد گوئیم نیز از همین بنیاد است

فرگرد در بهلوی فرگرت در نوشتههای بهلوی بمعنی فصل بکار رفته همچنین کرده در بهلوی کرتک و در نوشتههای بهلوی و یازند بهین معنی است فرگرد یا کرده درست بمعنی *sectio* لاتین که در فرانسه *section* شده و فصل عربی است
 (۲) اوست و ایتی مانند نامهای دیگر پنج گاتها بهیئت تأنیث است در تذکیر اوست- و ن *uštavan* صفت است یعنی در بردارنده اوستا *uštā* واژه ای که اشتود گات با آن آغاز شده است