

The coming of the daēnā

§ Zaraθuštra is thirty years old when he enters upon the well-made path of good thought, along which the conscience (or, intellect) of those who shall revitalize the world stride with truth.¹ He is *āθravan*, i.e. a priest by profession, an ordained priest (Ved. *átharvan*-).

Yt 13.94 *ušta.nō zātō āθrava yō spitamō zaraθuštrō frā.nō yazāite zaθrābyō stārətō.barəsmā zaraθuštrō ida apqm vījasāiti vaṅ^vhi daēna māzdayasniš vīspāiš avi karšvaṅ yāiš hapta.*

‘Lucky for us! A priest has been born, Spitama Zaraθuštra. He will sacrifice (the words) to us with libations, Zaraθuštra, having spread out the altar twigs. Here, from now on, will go afar the good Mazdā-worshipping religion to all the seven continents.’

§ Zaraθuštra refers to himself as *zaotar*, ‘libator, a chief officiating priest at a sacrifice’ (Ved. *hótr*-) and *ərəši* ‘an inspired poet or sage, seer’ (Ved. *ṛṣi*-).

Y 31.5

<i>taṭ mōi vīcidyāi vaocā</i>	<i>hyaṭ mōi ašā dātā vahyō</i>
<i>vīduyē vohū manāḥhā</i>	<i>məṅcā daidyāi yehyā mā ərəšiš</i>
<i>tācīṭ mazdā ahurā</i>	<i>yā nōiṭ vā aṅhaṭ aṅhaitī vā</i>

‘Tell me about that more excellent (thing) which you have assigned to me through truth, in order for me to discern, to know with good thought, and to bear in mind, of which (I am to be) the ərəši, even those things, O Ahura Mazdā, which either shall not be or shall be.’

The seventh chapter of the (lost) Stūdegar nask is an Avesta commentary on the Gāθā Y 31, Tā-və-urvātā: That more excellent thing is indeed “the omniscient intellect”², by which the ərəši knows

¹ .For the association of religion (or, conscience) with the way of good thought, cf. Y 34.12 *ašā paθō vaṅhəuš x^vaētəṅg manāḥhō* ‘the paths through Truth, the ones of Good Thought, easy to go’, Y 34.13 *advānəm ... vaṅhəuš manāḥhō daēnā saošyaṅtqm yā hū.kərətā ašācīṭ* ‘the road ... of Good Thought, the well-made (road), along with the religions of the Saošyaṅt (*Z sūdumandān* ‘useful ones’), through Truth.’ (Y 46.3 *saošyaṅtqm xrataṅvō*)

² . *xrad ī harvisp-āgāh(īh)*. Cf. ZVY 1.2.

about the four periods of the millennium³, “about the things which are coming and shall come”⁴.

Y 33.6

yē zaotā aṣā arəzuš hvō mainyēuš ā vahištāṭ kavā
ahmāṭ avā manəḡhā yā vərəzeyeidyāi maṅtā vāstryā
tā tōi izyā ahurā mazadā darštōišcā hēm.parštōišcā

‘I, the zaotar who is straight through truth, the poet (who is) in accord with the best spirit, henceforth with that thought with which the realization of pastoral works is thought, with that (thought), I desire, O Ahura Mazdā, Thy sight and consultation.’

§ The Magi combine stray allusions about Zaratuštra found in the early texts, the Gāthā, the Yasna Haptaṅhāiti, etc., into a connected legendary narrative. The crucial moment of this story is “the acceptance of the *daēnā*” by Zaratuštra.⁵ He is thirty years of age at the time of his (spiritual) journey. He goes at dawn to the bank of the water of the Dāityā to fetch water for the haoma-ceremony when an Aməša Spənta, viz. Vohu Manah ‘good thought’ reveals himself to Zaratuštra, who leads away him into the presence of Ahura Mazdā and the Aməša Spənta.⁶ He comes to the Consultation⁷ with Ahura Mazdā.

Y 12.5 *aθā aθā cōiṭ ahurō mazdā zaratuštrəm adaxšayaētā*
vīspaēšū fərašnaēšū vīspaēšū hanjamanaēšū
yāiš apərəsayatəm mazdāscā zaratuštrascā.
6 aθā aθā cōiṭ zaratuštrō daēvāiš sarəm vyāmrvitā...

‘Just and just so might Ahura Mazdā have taught Zaratuštra, in all the questionings, in all the meetings, in which they conversed, Mazdā and Zaratuštra.

Just and just so might Zaratuštra have abjured the association with the Daēva ...’

§ Zaratuštra receives the *daēnā* ‘conscience; religion; Avesta’, and, in his return, he prepares the canon of the religion.⁸ Thus begins the first year of the religion (A.R.: **anno religionis**).

³ . Cf. Dk ix M 792.

⁴ . Y 31.14 *yā zī āitī jəṅghaticā*.

⁵ . *pedīrifan ī zardušt dēn*, cf. Dk vii M 648, Bd 240; *madan ī dēn*, cf. Bd 239.

⁶ . Av. daršti- ‘sight’ is rendered by Pers. vēnišn ‘vision’.

⁷ . hēm.paršti-: hampursagīh.

⁸ . *dēsagēnīdan ī dēn*. Cf. VZ 24.4, Dk iii M 308.

From the Dēnkird vii, 3, M 624-25

⁶²⁴ *u-š ped bavandagīh ī sīh sāl az zāyišn frāz vahman amehrspend ped aštagīh ī ohrmazd abar mad ka-š az rōd ī nāy⁹ dāg⁹ āb ī hōmīgān¹⁰ burd.*

cōn ēd ī dēn gōbed kū: “ka ō hān ī sidīgar bē-tazišnīh frāz mad ī hān ī veh dāitī frāz ped hān franaft. ud ka az hān ul raft zardušt, ā-š mard dīd ka raft az rabihbindar nēmag¹¹. hān būd vahman. ud hān ōy sahist vahman pēš-kerb [kū: ped tan cašm<ag>dar baved] ud pēš-nēk [kū ped harv tis pēš būd]. hān ōy sahist vahman cand hān ī si mard nēzag bālāy. ud hān ōy sahist vah^uman kū-š hān ī سړو /ārōy-ē/ tāg ped dast burd kē-š ped hān urvar bē burrīd u-š nē urvar bē rēšēnīd.” hān mēnōg tāg ī dēn būd, u-š ēd nimūd kū ped dēn ēdōn arēšīdārīhā abāyed raft<an>. ast kē ēdōn gō^bed kū mēnōg āštīh būd, u-š ēd nimūd kū andar gēhān ēdōn arēšīdārīhā abāyed raftan kū abāg harv kas āštīh baved.

“ka ō hān ī tasum bē-tazišnīh frāz mad ī hān ī veh dāitī [𐬵𐬀𐬵𐬀 rōd ī hān nām būd] <frāz ped hān franaft> ud andar hān zardušt, ā-š az meyān āb ī hōmīgān burd, ud ped ulīh zardušt ā-š hān ī dašn pedištān az 𐬵𐬀𐬵𐬀 rōd ī⁶²⁵ burd, u-š abar-varr nihuft, ud andar hān ōy pēš-nēmag vahman pedīrag āyuxt.

u-š az ōy pursīd ōy mard kū: kē hē, <az> ke^yān hē?

– *zardušt hom spitāmān.*

soxan ī vahman: zardušt ī spitāmān, ped cē tō frāz-ranzagīh [kū-t ped cē abāyed ka ranzag bē bavē]? ped cē tō frāz-toxšāgīh, ud ō cē tō kāmāg-dahišnīh?

pāsox ī zardušt kū: ped ahlāyīh frāz-ranzagīh, ud ped ahlāyīh frāz-toxšāgīh, ud ō ahlāyīh 𐬵 /an/ kāmāg-dahišnīh [kū-m abāyist ō hān tis] ud ahlāyīh 𐬵𐬀𐬵 /an cand/ (ranz ī?) xvāstār hom menem.

ud gō^bišn ī vah^uman: zardušt ī spitāmān, سړو /astīg/ hān kē ahlāyīh [kū tis-ē ī astīg cōn ?]. hān kē ahlāyīh dā kē hān kē ahlāyīh [kū kē x^vēš?].

⁹ . 𐬵𐬀𐬵𐬀. Cf. Vd 13.37 *apō ... nāvayā: āb ī 𐬵𐬀𐬵𐬀𐬀𐬀 /nāydāg/, ĀfM vas-peyvann bed cōn rōd nāydāg, ŠnŠ 13.41 xānīgān ud cašmag ī ābān ud puhl ud rōd-iz ī nāydāg, Purs.EA 17.4 puhl abar rōd-ē nāydāg bastan. See also Keršāsp-nāma 769*

ز خون خاست دریا ز نورد جوی

¹⁰ . Cf. Y 3.3 *āpəm haomyām: āb hōmēn, Vr 11.2 imā haomā ima haomya: ēn hōm ud ēn hōmēn [jāmag-iš andar].*

¹¹ . Cf. Hn 2.7 *rapiθbitaraēibyō haca naēmaēibyō.*

*u-š guft zardušt kū: ast(īg) hān kē ahlāyīh, ud hān rāy rōšn
bavandag āgāh hom kū cōn. hān ۛ /rāy/ kē hān kē ōy rasišn ped
vahuman.*

*u-š ō ōy guft vahman kū: zardušt ī spitāmān, bē ēd jāmag ī day kē
barē, cōn ōy ō ham pursesem kē tū dād hē, kē an dād hem, kē az
mēnōgān abzōnīgdum, kē (az) astān hudāgdum, kē ōy gōbāg hom kē
vahman hom [kū aštag ī ōy hom].*

ēgiš ēdōn menīd zardušt kū: veh hān kē dādār kē az ēd aštag veh.

*ēg avēšān bē raft hend ped abāgīh, vahman ud zardušt-iz,
vahuman zardušt pēš pas.*

‘On the completion of thirty years beyond his birth, the Aməša Spənta Vohu Manah was sent by Ahura Mazdā and came to him as he was carrying water pertaining to the *haoma* from the “navigable” river.

As the *daēnā* says: “When he came to the third flow¹² of the Vaṅ^yhī Dāityā, he advanced into it. When Zaratūštra came out of it, he saw a man who was walking from the southern quarter. That was Vohu Manah. And Vohu Manah seemed to him of outstanding form (**parō.kəhrpa-*), –i.e., with a more considerably body –, and more beautiful (**parō.srīra-*, or *pēšēnag?*) –i.e., he was well ahead in everything. Vohu Manah seemed to him as tall as three spears of a man. Vohu Manah seemed to him to be carrying a branch of a plant in his hand, which he had cut from that tree without harming the tree.” That branch was the spirit of the *daēnā* (/ religion), and it indicated that one should behave thus, without harming anything according to the *daēnā*. There is someone who says thus: [That branch] was the spirit of the peace, and it indicated that one should behave, in the world, thus without harming anything, so that peace may be upon every one.

“When he came to the fourth flow of the Vaṅ^yhī Dāityā –the name of which was ‘wš’ n/w (≈ O(A)XPŌ?) –, he advanced into it. When Zaratūštra was in it, he took water pertaining to *haoma* from the middle of it. And when Zaratūštra (intended to) come out (of it), he put his right foot of the ‘wš’ n/w river, and put his cloak¹³, at that (time), in front of (Av. *paurva.naēmāt*) him, Vohu Manah (came to) meet and join him.

And that man enquired of him: “Who are you, from whom are you?”

– “I am Zaratūštra, of the Spitāma.”

¹² . *bē-tazišnīh* rendering Av. *vitaxti-*.

¹³ . *abar-varr* ≈ Av. *aiβi.varəna-* rendered by *abar-nihumb*.

7. *u-š framūd vahman bē ō zardušt kū: abar rav ō hanzaman ī mēnōgān.*

8. *and-cand vahman ped 9 gām bē raft, zardušt ped 90 gām ud ka 90 gām šud būd, u-š frāz dīd hanzaman ī haftān amehrspendān.*

9. *ka bē ō 24 pay ī amehrspendān mad vazurg-rōšnīh ī amehrspendān rāy ēg-iš sāyag ī x^vēš ped zamīg nē dīd.*

10. *hanzaman gāh būd andar ērānvēz ud kustag ī 𐬨𐬀𐬎𐬌 ped bār ī āb ī dāitī.*

11. *zardušt namāz burd, u-š guft kū: namāz ō ohrmazd, namāz ō amehrspendān! ud frāz šud ped gāh ī pursišnīgān bē nišast.*

‘About his coming to the conference

1. After his passing of those five days at the place of festival, Zaraθuštra went, on the day DaθušO (*day-ped-mihr*, the 15th day of the month) of the month of Aša Vahišta, at dawn to the bank of the water of the Dāityā <Vaṇ^vhī>, for the sake of pressing the *haoma* –because of the conference of Zaraθuštra in this (spot), Dāityā is the (religious) model of the waters. 2. The water consisted of four arms. Zaraθuštra passed on through it; its first (arm) was up to the ankle, the second up to the knee, the third up to the parting of the two thighs, and the fourth up to the neck. 3. This indicated that, the *daēnā* comes four times to its apogee, manifested by Zaraθuštra, Uxšyaṭ.ərəta, Uxšyaṭ.nəmah, Saošyaṭ (Astvaṭ.ərəta).

4. When he came up from the water, and put on his clothes, he then saw Vohu Manah, the Aməša Spənta, in the shape of a man, handsome, brilliant, and shining, whose hair was parted in the middle –because the parting (of the hair) is an indication of duality –, who wore a garment like silk, on which there was no section and no seam, which was endowed with its own light (Av. *x^vā.raoxšna-*), and his height was nine times as much as that of Zaraθuštra.

5. And He enquired of Zaraθuštra: “Who are you? From whom are you (descended)? What is your best wish? For what (purpose) are you (so) diligent?”

6. He replied thus: “I am Zaraθuštra Spitāma. My best desire among (the things of) the world is truth.²⁰ And my wish is to become aware of the will of the deities. And I may practice as much truth as they exhibit to my pure heart.”

7. Vohu Manah bade Zaraθuštra: “Go forward to the assembly of divine spirits!”

²⁰ Cf. Y 16.3 *zaraθuštrahe ... aṇhuyaoš ašacinaṇhō* ‘of Zaraθuštra ... seeker of the new existence, lover of Truth’ *Z kē andar oxān ahlāyīhkāmagdum*.

8. To the nine steps of Vohu Manah, Zaraθuštra took ninety steps, and saw the assembly of the seven Aməša Spənta. 9. When he came to within twenty-four feet of the Aməša Spənta, he no longer saw his own shadow on the ground, because of the great light of the Aməša Spənta. 10. The place of the Assembly was in Airyana (Vaējah), and in the districts of Moγān (< *Moγunəm), on the bank of the water of the Dāityā.

11. Zaraθuštra paid homage, and he said: “Homage to Ahura Mzdā! Homage to Aməša Spənta!”²¹ And he went forward, and sat in the place of enquirers.’

Raham Asha

²¹ . Cf. Y 68.22 *nəmə ahurāi mazdāi, nəmə aməšaēibyō spəntaēibyō!*