

## The first hearers and first teachers of the Daēnā

We have a prose list, preserved in the Fravardīn Yašt, of the first generations of those who upheld and transmitted the Daēnā Māzdayasni, and whose fravašis are to be preserved. What is characteristic of this text is the worship of the fravašis of a group of women.

Yt 13.149-151

*paoiryānqm ũkaēšānqm paoiryānqm sāsno.gūšqm ida ašaonqm  
ašaoninqmca ahūmca daēnqmca baodasca urvānqmca fravašimca  
yazamaide yōi ašāi vaonarə.*

*nabānazdištanqm ida ašaonqm ašaoninqmca ahūmca daēnqmca  
baodasca urvānqmca fravašimca yazamaide yōi ašāi vaonarə.*

*paoiryq ũkaēšə yazamaide nmānqmca vīsqmca zaṅtunqmca  
daḫyunqmca yōi aṅharə.*

*paoiryq ũkaēšə yazamaide nmānqmca vīsqmca zaṅtunqmca  
daḫyunqmca yōi bābvarə.*

*paoiryq ũkaēšə yazamaide nmānqmca vīsqmca zaṅtunqmca  
daḫyunqmca yōi həṅti.*

*paoiryq ũkaēšə yazamaide nmānqmca vīsqmca zaṅtunqmca  
daḫyunqmca nmānanhānō vīšānō zaṅtušānō daṅhušānō ašō.aṅhānō  
mqθrō. aṅhānō urvarō. aṅhānō vīspāiš vaṅhūš vaṅhušānō.*

‘We worship here the *ahu* (‘existence, life’), the *daēnā*, the *baodah* (‘consciousness’), the *urvan* (‘soul’), and the *fravaši* of the Truthful men and women, the first teachers, the first to hear the teachings, who have won for (the sake of) Truth.

We worship here the *ahu*, the *daēnā*, the *baodah*, the *urvan*, and the *fravaši* of the Truthful closest relatives, male and female, who have won for Truth.<sup>1</sup>

We worship the first teachers of the houses, of the villages, of the districts, and of the countries, who were (before).

We worship the first teachers of the houses, of the villages, of the districts, and of the countries, who will be (after).

We worship the first teachers of the houses, of the villages, of the districts, and of the countries, who are (now).

We worship the first teachers of the houses, of the villages, of the districts, and of the countries, who won for (their) house, who won for

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<sup>1</sup>. Cf. also Y 26.4 Z *pōryōdkēšān ī fradum niyūšišn-hamōzišnān [kē fradum hāvišt ī zardušt būd hend] ēdar ahlavān narān nārīgān ox [gāh] dēn [kunišn] bōy [āšnāg] ruvān fravahr yazem kē veh mard ahlav būd hend.*

(their) village, who won for (their) district, who won for (their) country, and who won for Truth, who won for the Formula, who won for (their) Souls, who won for the good through all good (things).’

▪ **A.R. 1**

On the completion of the first Consultation Zaraθuštra betakes himself to the duty of teaching the Daēnā Māzdayasni.

Yt 13.152

*zaraθuštrəm vīspahe aṅhəuš astvatō ahūmca ratūmca paoirīmca  
fkaēšəm yazamaide hātq̄m huḍāstəməm hātq̄m huxšaθrōtəməm hātq̄m  
raēvastəməm hātq̄m x<sup>v</sup>arənaṅ<sup>v</sup>hastəməm hātq̄m yesnyō.təməm hātq̄m  
vahmyō.təməm hātq̄m xšnaoθβō.təməm hātq̄m frasastō.təməm yō nā  
ištasca yesnyasca vahmyasca vaoce yaθna kahmāiciṭ hātq̄m ašāṭ haca  
yaṭ vahišṭāṭ.*

‘We worship Zaraθuštra, the *ahu* and *ratu* of the whole corporeal existence, the first teacher, the best giver of gifts among those who exist, the best ruler among those who exist, the wealthiest among those who exist, the most fortunate among those who exist, the most worthy of worship among those who exist, the most worthy of receiving prayer among those who exist, the most worthy of being satisfied among those who exist, the most praised among those who exist, the man who has been proclaimed as “worshipped”<sup>2</sup>, “the worthy of worship”<sup>3</sup>, and the “worthy of receiving prayer”<sup>4</sup>, as to anyone among those who exist (the formula) “according to Aša Vahišta”<sup>5</sup> (can be told)<sup>6</sup>.’

▪ **A.R. 10**

At the beginning of the ten years (of the daēnā), only one person, Zaraθuštra’s cousin, Maiḍyōi.māṅha, accepts the creed, and becomes his first disciple.

Y 51.19

*hvō taṭ nā maiḍyōi.māṅha spitamā ahmāi dazdē*

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<sup>2</sup>. *išta*. Pers. *yašt-fravahr zardušt* ‘Zaraθuštra whose fravaši is worshipped’. Cf. Dk vii M 644.

<sup>3</sup>. Cf. Y 21.1 *yesnīm vaca ašaonō zaraθuštrahe yefjē hātq̄m āaṭ yesnē paiī*: *yazišn<īg> gōbišn būd ahlav zardušt kē az astān ēdōn ped yazišn abar*.

<sup>4</sup>. Cf. Dk vii, M 600 *niyāyišn<īg> zardušt ī spitāmān ahlav.fravahr*. Av. *vahma-* is translated by Pers. *niyāyišn*.

<sup>5</sup>. Cf. XPh 41 *riācā brazmanya* (or, *brazmaniy*).

<sup>6</sup>. Cf. Yt 8.17. Cf. also Y 19.11 Z *ēdōn kadār-z-ē az astān az ahlāyīh ī pahlum [kū: yazišn ōh kuned, a-š ōh baved. ād: kē andar yazišn-ē ēn gōbed ā-š ruvān amarg baved.]*



‘Kavi Vīštāspa, through the power of the maga<sup>9</sup>, reached that (knowledge<sup>10</sup>), along the paths of good thought, the knowledge which he thought through truth, (i.e.) “Mazdā Ahura (is) Spənta<sup>11</sup> (mainyu)” in order thus to declare (it) to us, as desired.’

Yt 5

<sup>104</sup> *tqm yazata yō ašava zaraθuštrō airylene vaējahi vaṅhuyā  
dāityayā haoma yō gava barəsmāna hizvō daṅhaṅha maθraca vacaca  
šyaoθnaca zaoθrābyasca aršuxdaēibyasca<sup>x</sup> vaγžəbyō.*

<sup>105</sup> *āaṭ hīm jaiḍyaṭ avaṭ āyaptəm dazdi.mē vaṅ<sup>v</sup>hi səvište arədvī  
sūre anāhite yaθa azəm hācayene puθrəm yaṭ aurvaṭ.aspahe taxməm  
kavaēm vīštāspəm anumatəe daēnayāi anuxtəe daēnayāi anu.varštəe  
daēnayāi.*

<sup>106</sup> *daθaṭ ahmāi taṭ avaṭ āyaptəm arədvī sūra anāhita  
haða.zaoθrō.barāi arədrāi yazəmnāi jaiḍyaṅtāi dāθriš āyaptəm.*

‘Zaraθuštra, the truthful one, worshipped her (= Anāhitā) in the Airyana Vaējah of the Vaṅ<sup>v</sup>hī Dāityā (river) with haoma blended with milk, with *barəsmān*, with the marvellous power of the tongue and with the thought formula (/ Avesta formula)<sup>12</sup>, with speech and action, with libations, and with plainly pronounced words.

Thus he implored her: Give me that boon, O good, very strong Arədvī Sūrā Anāhitā, that I shall induce the son of Aurvaṭ.aspa, the valiant Kavi Vīštāspa, to think according to the daēnā, to speak according to the daēnā, to act according to the daēnā.

She gave him then that boon, Arədvī Sūrā Anāhitā, giver of boons to the one who offers libations together with (*barəsmān*), who is nimble, who worships (her, and) implores (her favours).’

In the twenty-second chapter of the (lost) Varštmānsr nask it was said of Hutaosā, who was of the Naotairya-family, and likewise the queen of the Aryan realm, who opened many another doors to the progress of the daēnā.<sup>13</sup>

Yt 9

<sup>25</sup> *tqm yazata yō ašava zaraθuštrō airylene vaējahi vaṅhuyā  
dāityayā haoma yō gava barəsmāna hizvō daṅhaṅha maθraca vacaca  
šyaoθnaca zaoθrābyasca aršuxdaēibyasca vāγžibiyō āaṭ hīm jaiḍyaṭ  
avaṭ āyaptəm.*

<sup>9</sup> . Av. *maga-* m. is rendered by Pers. *magīh*, gl. *abēzagīh* ‘purity’.

<sup>10</sup> . Av. *cisti-* f. is rendered by Pers. *frazānag(īh)*.

<sup>11</sup> . Av. *spənta-* adj. is rendered by Pers. *abzōnīg* ‘increasing, incremental’.

<sup>12</sup> . Av. *maθra-* m.: Pers. *mahr* [gōbišn *abestāg*]. Cf. Ny 1.16.

<sup>13</sup> . Cf. Dk ix, M 871.

<sup>26</sup> *dazdi.mē vaŋ<sup>v</sup>hi səvište drvāspe taṭ āyaptəm yaθa azəm hācayene  
vaŋvhīm āzātqm hutaosqm anumatæ daēnayāi anūxtæ daēnayāi  
anu.varštæ daēnayāi yā.mē daēnqm māzdayasnīm zrasca dāt  
apica(v)aotāt yā.mē varəzānāi vaŋvhīm dāt frastīm.*

<sup>27</sup> *daθaṭ ahmāi taṭ avaṭ āyaptəm drvāspa sūra mazdaḍāta ašaoni  
θrāθri zaoθrō.barāi arədrāi yazəmnāi jaidyaṇtāi dāθriš āyaptəm.*

‘Zaraθuštra, the truthful one, worshipped her (Drvāspā) in the Airyana Vaējah of the Vaŋ<sup>v</sup>hī Dāityā (river), with haoma (mixed) with milk (and) with *barəsmān*, with the marvellous power of the tongue and with the sacrificial formula, with speech and action and libations, and with plainly pronounced words. Thus he implored her (to give) that boon:

Give me that boon, O good, very strong Drvāspā, that I shall induce the good, noble Hutaosā to think according to the Daēnā, to speak according to the Daēnā, to act according to the Daēnā, who may believe in and be acquainted with my Daēnā Māzdayasni, who may provide a good reputation for my community.

She gave him then that boon, Drvāspā, very strong, given (/ placed) by Mazdā, truthful, protectress, giver of boons to the one who offers libations, who is nimble, who worships (her, and) implores (her favours).’

The Daēnā was adopted by the court, and it began to spread throughout the Aryan Land. Apart from Maidyōi.māŋha and Vīštāspa, Zaraθuštra quotes the following persons among his adherents: the youngest of his three daughters Pourucistā, Frašaoštra Hvōgva and his brother Jāmāspa Hvōgva, to whom Zaraθuštra gave Pourucistā in marriage, the clan of the Haēcaṭ.aspa Spitama, whom the Zand mentions as Zaraθuštra’s great-grandfather<sup>14</sup>, and the family of Tūra of Frya who was at the court of Vīštāspa –Two descendants of Frya are revered in the Fravardīn Yašt, 120, Yōišta and Ašəm.Yahmāi.ušta. Two other members of the immediate circle of the court of Vīštāspa must be mentioned: Zairivari, Vīštāspa’s brother and father of Bastavari, and Spəntōḍāta, Vīštāspa’s own son.

From the first chapter of the Varštmānsr (Dk ix, M 821):

*u-t ō hāvištīh rased 𐬨𐬀𐬎𐬌𐬎𐬎𐬀 ud 𐬨𐬀𐬎𐬌𐬎𐬎 ud sēn ud kay vištāsp ud  
frašōštar ud jāmāsp ī āškārag-varz ud kāmāg-cāšīdār.*

‘(Among) your disciples will be: Maidyōi.māŋha, Paršaṭ.gu, Saēna, Kavi Vīštāspa, Frašaoštra, and Jāmāspa fulfilling his duty (*haiθyāvarəz-*) and teaching at will (*\*vasō.caša-*).’<sup>15</sup>

<sup>14</sup> . Cf. Bd 234, VZ 7.1, Dk vii M 613.

<sup>15</sup> . Cf. Dk iii, M 9.

Among his disciples Frašaoštra and his brother Jāmāspa are said to have compiled the Avesta and its Zand following the words of Zaratuštra himself.

<sup>M646</sup> *ēk abdīh ī x<sup>v</sup>ad abestāg ī ped hamāg pahlum ēvāzīh gēhān hangirdīgīh ī visp dānāgīh gōbišnān abardum.*

‘One wonder is the Avesta itself, which, as a language, is better than all the vernacular languages, and as a compendium of all knowledge, is superior to (other) discourses.’

From the fifth book of the Dēnkird:

<sup>M437</sup> *ristag kunišn nišānīhā andar āvām āvām ō pēdāgīh mad ud rased, ēd cē zāmāsp az hān ī zardušt hamōg be guft, ud ast ī nibišt, jumā abestāg ud zand ī ped gāv pōstīhā ud zarr nibišt ēstād ped ganz ī x<sup>v</sup>adāyān dāšt. dahyubedān dashtarān aziš būd ī vēš peccēn kird, pas ō-z kam-āgāhān ud vināhīdārān-z aziš ast ī mad būd ī jud-dādestānīh jud-vēnišnīh abar burd.*

‘The signs of the acts and the sects that, in each period of the past and future, were said by Jāmāspa from the teachings of Zaratuštra, and some were written (by him), and together with the Avesta and Zand which were written on ox hides with gold (golden ink), were preserved in the Royal Treasury. There were certain provincial rulers (*darjhu.paiti-*) and religious authorities (*ratu-*) who procured many copies of them; later, some of these fell into the hands of people with little knowledge and also corruptors who introduced discord and heterodoxy into them.’

▪ **A.R. 40**

Vohu.nəmah son of Avāraoštri is born. He is one of the compilers of the Avesta.<sup>16</sup>

▪ **A.R. 47**

Zaratuštra passes away. Vištāspa outlives him. Jāmāspa, “the second after the king” Vištāspa, becomes Zaratuštra’s successor in the pontifical office of the realm.<sup>17</sup>

From the fifth chapter of the seventh book of the Dēnkird (derived possibly from the Spend Nask):

<sup>M644</sup> *abar abdīh ī pēdāgīhist az pedīruftan frāz ī vištāsp dēn dā vihēz ī yašt-farvahr zardušt ō hān ī pahlum oxān, ka uzīd ēstād 𐬨𐬀 /az/ zāyišnīh frāz 77 sāl, ud az hampursagīh frāz 47 sāl, ud az pedīruftan ī vištāsp dēn frāz 35 sāl.*

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<sup>16</sup> . Cf. AJ 1, VZ 25.7.

<sup>17</sup> . Cf. Yt 1.30.





The Dēnkird vii, ch. 7 speaks of the accession of \*Vohu-manah after Vīštāspa, and cites a lost passage of the translation of the Avesta about him:

<sup>M 649</sup> *abar abdīh ī pēdāgīhist pas az vištāsp dā hanzaftan ī ērān x<sup>v</sup>adāyīh.*

*abar x<sup>v</sup>adāyān ud dastvarān nām cōn-iš zamānagīhā āvāmīhā ī pas ō ārāstārān ī dēn ud gēhān rasīd ud sāstār-z ahlemōy ī <sup>M 650</sup> andar āvām āvām ō višuftārīh ī dēn ud x<sup>v</sup>adāyīh ud gēhān padīd ... hend.*

*cōn az xvadāyān vahman ī spendyādān ī-š andar abestāg ēn-z abar gōbed kū: vahman ī rāst ī hanzamankirdārdum az mazdesnān.*

‘About the wonders that were manifested after [the time of] Vīštāspa until the coming to an end of the kingdom of the Aryans.

About the names of the (good) rulers and high-priests who arrived thereafter, at times and epochs, as directors of the daēnā and world; also of the (bad) rulers and heretics who appeared at various epochs, for the disturbance of the daēnā and kingdom and world.

Such as Vohumanah son of Spəntōdāta among the kings about whom it is said in the Avesta this: « Vohumanah, the straight, the most efficient in challenging among the Mazdayasnians. »’

#### ▪ A.R. 100

Isaṭ.vāstra, the chief of the Magi, passes away. Vohu.nəmah passes away. Saēna of the hundred pupils is born. The Fravardīn Yašt furnishes the names of five generations of high-priests: Ahūm.stūt, Saēna, Ziṯri, Viṭkavi, and Utayūti.

Bd 235

*az zardušt zād se pus ... ēk isadvāstar, ud ēk urvadatnar, ud ēk vurucihr (x<sup>v</sup>aršēdcihr). cōn isadvāstar āsrōn mubedān mubed būd, ped sad-sālagīh ī dēn bē vidurd.*

‘Of Zaratūstra were born three sons ... one Isaṭ.vāstra, one Urvataṭ.nara, and one Vouru.ciθra. As Isaṭ.vāstra was priest and the chief of the Magi, who passed away in the hundredth-year of the daēnā.’

Yt 13.96

*saēnahe ahūm.stūtō aṣaonō fravašīm yazmaide yō paoiryō satō.aēθryō fraxštata paiti āva zəmə ...*

‘We worship the fravaši of truthful Saēna, son of Ahūm.stūt, who first stood forth upon this earth with a hundred students.’

Yt 13.126

... utayūtōiš viṭkavōiš ziyrōiš saēnahe aṣaonō fravašīm yazamaide  
frō.hakafrahe mərəzišmyehe saēnanqm fravašīm yazamaide ...

‘We worship the fravaši of truthful Utayūti, son of Viṭkavi, son of  
Ziyrī, son of Saēna. We worship the fravaši of truthful Frō.hakafra, son  
of Mərəzišmya, of the Saēna family.’

Dk vii

<sup>M 650</sup> az dastvarān cōn-iš šēn (= sēn) cōn-iš ēn-z abar gōbed kū: ē-  
sad-sālag baved dēn ka šēn zāyed, ud dvēst-sālag ka be videred. hān-z  
fradum mazdesn ۱ ب۱د ک۱ پ۱د ē-sad-hāvištīh frāz raved abar ēn  
zamīg.

‘Such as Saēna among the high-priests, as about him it is said this:  
« The daēnā becomes a hundred years old when Saēna is born, and two  
hundred years when he passes away. He was also the first  
Mazdyasnian who walked forth upon this earth with a hundred  
disciples. »’

▪ **A.R. 200**

Saēna passes away.

▪ **A.R. 300**

Of the later generations of those who upheld the daēnā we know  
the names only, preserved in the Fravardīn Yašt. Their teachings fill  
(four) centuries. They establish the doctrines and cult of the daēnā  
māzdayasni, and shape its literature. The names of four of them have  
been given in the translation of a lost Avesta passage.

Dk vii, ch. 7

<sup>M 650</sup> az dastvarān ۱ ب۱د ۱ س۱و ۱ ۱-š vizārišn ī nām abēzag-gōbišn, ud  
۱ ب۱د ۱ س۱و ۱ ۱-š vizārišn ī nām srūd-abzōnīg, zrayaṅhā ۱-š vizārišn ī  
nām zreh-ox, ud spəntō-xratvā ۱-š vizārišn ī nām abzōnīg-xrad. cōn-iš  
ēn-z abar gōbed kū: pēdāgīh tō ōy āškāragīh daxšag-iz gōbem ka ēd ī  
tō dēn ī mazdesnān <sup>x</sup>si-sad sālag baved andar ēn asn šab baved ox ī  
astumand ped mar pēdāgīh vēnend abāxtar ud star-z. ud kē-z man ō  
sadōzim ped-meyān-menišnīh sih zimestān ī meyān ī mard hend ahlav  
۱ ب۱د ۱ س۱و ۱ hān si ī did. avēšān hend az astān ahlōdum ī andar hān zamānag  
avēšān abar rattum [dastvarān] ud ēn-z kū: avēšān kē ped panzum ud  
šašum sadozim dēn ī mazdesnān stāyend, avēšān nē kas ruvān būzend  
bē kē ped rasišn ī <sup>x</sup>cahār [vizārišn kū: ped dastvarīh <ī> ēn cahār kas  
ēstend: ۱ ب۱د ۱ س۱و ۱ ud srūtō.spādā ud zrayaṅhā ud spəntō.xratvā] kē ped  
mānsr <sup>x</sup>vāhend menišn gōbišn kunišn avēšān harv cahār.

‘Of the high-priests (are) Ǝrəzu (Ǝrəzvā) and (his brother) Srūtō.spāda, Zrayaṅha and (his brother) Spəntō.xratu. As it is said about them: « I reveal to you the signs that will appear when this Mazdayasnian Religion becomes three hundred years old. In this [time], with the appearance of the bad man (Av. *mairya-*), the day becomes night, and the osseous existence (/ people) can see the planets and stars. Those who are ready to think of me, in this century, for thirty winters, they are the truthful men Ǝrəzu and those three others. They are the most truthful of those who exist, in that time, the best models [the most authoritative]. »

This also: « Those who praise the Mazdayasnian Religion in the fifth and sixth century, no persons save their souls, except those who (are saved) by these four [this means: they follow the authority of these four: Ǝrəzu and Srūtō.spāda and Zrayaṅha and Spəntō.xratu] who seek their thoughts, words and deeds through the sacred Formula [all four of them]. »

<sup>M 651</sup> *ud* 𐬰𐬀𐬎𐬌𐬀𐬎𐬀 *ahlemōγ ī hān zamānag, cōn-išān andar rašnaoš vas ud ēn-z abar gōbed kū: az hān ī avēšān bēšīdārīh bišt hend harvisp kē hend spennāg mēnōg dām ō avēšān mardān emēdagēnend* 𐬰𐬀𐬎𐬌𐬀𐬎𐬀 *ud hān si ī did.*

‘And 𐬰𐬀𐬎𐬌𐬀𐬎𐬀 (Rašnu-, Rašnaoš) is the heretic of that time. As it is said against Rašnaoš (or, in a book about Rašnaoš) many things, and this also: « All who are creatures of Spənta Mainyu suffer by his malice, Ǝrəzu and those three others make them hopeful. »’

See also:

Dēnkird, ix, ch. 42 (the nineteenth chapter of the Varštmānsr nask), M 865; ch. 44 (the twenty-first chapter of the Varštmānsr nask), M 869-70; ch. 45 (the twenty-second chapter of the Varštmānsr nask), M 870-71; VZ 24; VZ 25; the Dēnkird, iii, ch. 7, M 9.

Raham Asha