



ANCIENT ARYAN GODS

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Abstract

Ancient Indian scriptures, the Vedas, especially the Rig Veda is a collection of songs written and its content is much more recent and a half thousand years BC. CE. Indigenous beliefs and the beliefs of the ancient Indo-Iranian dates and it has been preserved. Buddhism also set the text translation of the Avesta, which is about the creation and the quality of its purpose. The other part of the Avesta, yet that have been written on the various deities and pre-owned Zoroaster. Another book called the Avesta Denkard too much of it summarized the principles and tenets of the Zoroastrian and pre-Zoroastrian mythology of the show.

Keywords: Avesta, Rig Veda, Ancient Aryan Gods, mythology,

1. Introduction

This effect is evident in the beauty and spirit of Zoroastrian texts in the ground battle between the good kings and tyrants, a cosmic battle between good and evil, there is a myth. But there are other sources, that the inscriptions of the kings of Persia, and the East expert reports by foreign authors, works of art, coins, reliefs and other artefacts can be seen or even be Gestures or mythical allusions come it is (Hynlz / 1371/19 to 22).

1.1. Zarvan

Apart from "Zorro" and the Persian "Zarvan" means the date and time and the name of god is that he attributes "boundless" and "real God" mentioned as worthy of praise and deserves another Minooei prayer.

At the time of the Sasanian Zoroastrian sect that existed in the town of Nahal Nations and other sources, it is called "Zrvanyh" is mentioned. So Zarvan largest Fryd light Nineteen ninety-nine years, and he did fall guy comes up to her and wish her the Brnyamd, began to think that maybe this is the world's no. The illusion that he is "evil" appeared and "Jupiter" from the realm of certainty arose and both were in the womb. Jupiter was closer, but the devil's wiles Brdryd womb before sending it out into the world Bgrft. Then, Batch Jupiter Zarvan to "float" on the left is the sign of the priest and told him: "Until I come, I pray thee, that after this you will pray to me." (Doostkhah / 1387/995 to 997).

The late Achaemenid period, changes that reflect the public opinion had emerged in Iran, so that Zarvan again over the place and the gods Mithras as a common symbol of spirituality and Jnkavry and prosperity, has enormous power. The influence of popular beliefs ritual transformation properties even finding Zoroastrians in Iran, and then after that we can see. Zoroaster, who hailed from various deities and believes the Iranians were not mentioned. But then he headed gods and goddess Anahita Ayzdmhr their religion their way. So Ayzdmhr the Indo-Iranian period, the functions of plant and blessings of God be in charge, which is also reflected by the fact that Avestan Mhryshst in Iranian mythology, goddess Anahita, goddess blessings we find that the opinions of producers and farmers, the views of affected properties.

Iran's new regulations, which have been adapted old ideas with new developments, Zarvan puts at the head of the gods. His father, the Devil, Jupiter and the other one represents the epitome of good and evil. According to some opinions, Zarvan father, the Devil, Jupiter and placed them over time and the world will not come forth from Him and without Him nothing. Good and evil, darkness and light to him.

Zarvan are believed to ward off evil, and evil must be redeemed him of inciting evil avoided.

Zarvan religion, "Seal of God" is at the center of power, and so powerful, that even supersede Zarvan some of the time. (Spring / 1376/995 to 997).

According to the spring, a controversial point, it is noteworthy, that Zarvan God - Father, conceived in her womb ripped another demon and finds a way out, if the description of the Avesta, the more logical it would be discussed: that Zarvan mother knows and believes in the school of God - mother predominated.

Minavi (Q VII, section 7 to 9) and Zarvan is described this way: "The creator Ormazd, the Creator and his creatures and Amshaspandan from clear (= prayer) created a vast Zarvan because the vast Zarvan free old age, death, pain, destruction and corruption that plague us forever nobody can take her from her job open. (Minavi / 1364/22)

Ancient literature, and the world is Zarvan. Determine the fate of mankind at the hands of this God and heaven as well as Chrkhy Zarvan been believed that people sometimes have it's own god. (Teacher / 1387/35)

Set in Yvsht Fryan that "whether it Zarvan (time) is the one who puts the (S) can not" (Color Yvsht Fryan / 1365/47)

According to these traditions, we find that Zarvan is eternal and existed before Ahvrmzda. In fact, faith is a belief and thought Zarvan could be that the practices and rituals are then mixed with ritual.

He is hard at writing Sassanid era was praised by the masses. God as the God of time and eternity as God places His own, but His whole creation is inherent in him and Bykranh not Bykranh. He is the son of source material is the source of life and the entire universe is not a source and origin of all things is God and God after death, God placed the order, darkness and light and the god of fate.

Zarvan because Bykranh to any of His creatures, even the gods are not knowable.

Avesta (Yasna 30, paragraph 3) of the basic essence of the Khedive called Twin and represent good and evil in thought and Krdarnd come and speak about the same time God has "Svash1 eternal, boundless and Zman• Zarvan eternal [the Praise] "(Yasna 72, paragraph 10). In the nineteenth Frkrd Vandidad (paragraphs 13 and 16) also noted that the praise is boundless.

Clay and metal bodies of the primordial mother, the Sumerian civilization have been found in the works of Lorestan bronze objects belonged to before the seventh century BC indicate that God is boundless. (Qureshi / 1380/167)

Prof. R. Jalali Naini quoted. C. Zener Rcaehner writes: Zener in his work called "Zarvan or Zoroastrianism conundrum" has reached the conclusion that the Sassanid Zoroastrian religious revisionism led to the Zarvan name may be removed from the Zoroastrian scriptures the father is formerly known Zarvan Ahvrmzda and evil, would be considered one of the creations of Ahura Mazda.

Religious belief and vision in the next period, the color of her religious beliefs and rituals and customs are lost and the people stayed and later as the time period, it was a life, referred, so the size of Ferdowsi's Shahnameh destiny found anywhere in the world knows at this stage of the divine nature, have the virility of heroes, even if the power stroke and the effect is negligible.

According to Qureshi, the mother of God in western and southern Asia, the mother of good and evil, light and darkness, good and evil and the opposite phenomenon in Indo-European and Indo-Iranian belief that the "Yanvs" the practice of leaving "Vayvy "Indo-Iranian dual worldview and" Spnth Mainyu and Angrh Mainyu "was manifested in Zoroastrianism.

But the vision of Indo-European and Indo-Iranian origin of this phenomenon has not been a single mother, the Iranian branch of the duality of good and evil gradually Mainyu Ahura Mazda and Angrh know it was born. Zoroaster rejected the idea, until after he got his head in later Avesta and the title of "boundless" Mazdean convictions were entered and found the new foliage.

Quraish Vykandr quoted says that God took Zarvan Legends, Persia was effective in stories and in the stories, the most important element and is a wonderful and fantastic. And Zal, father of Rustam, meaning "old, very old," with a long life, and the belief in immortality as he is immortal and Rostam of time, as a symbol of the god Vayv Garshasb that he's too old. (Qureshi / 1380/167 and 168)

2. Magus

The word magus, Mrb Mgvsh (old ferry boats) is "Magi" is used to mean a witch, because Mgvsh the magic magic skills and gradually became world famous, so that the word in the language Greece used to be synonymous with witchcraft and its followers, the term "Magic» and «Wizard Magicien» European languages spread of classical languages

Ancient writers, it's Zoroastrian religious leaders, especially the Fire Guard called Magi. Distinguish between the Zoroastrian Magi were the Chaldean and Persian Magi. In their opinion, Chaldea Taha also teach their religion, magic and witchcraft and voodoo were also utilized in the occult sciences and arts were known. But the philosophy and teachings of Zoroaster, the Magi of Persia, became familiar with the techniques of magic, and magic is not paid.

The promoters Gold said: "He was a prophet Magus Asbytmán Zradst boy is brought to the public and well-known book called" whisper "is known as the magus name" Bstah "is. They seem Zradst Mhyr Alqvl miracles and the major and minor events in the world before its occurrence is reported. "(Masoud / 1370/224)

In fact, the Qur'an and Islamic tradition Magus known as the Book of the prophet and the book has many sources. In some narrations the Prophet Zoroaster did not, but Ritual Moslehi know modifications Magus is created.

3. Iranian Aryans religions

Aria's oldest race of life, spiritual beliefs existed in terms of the kind of life (ie nomadism), forces of nature such as sun, air, fire and earth (which, as a mother, kind were considered) they were worshiped. The forces of good against the forces of nature are harmful to their manifestations can be seen in the dark, and dry or rainy. People hated the spirits and were not willing to sacrifice and reading spells, because they provide consent, if the gods are good for the heart and soul of the work performed. (Arab Golpayegani / 1376/5)

The Iranian Aryan religion, the researchers studied the Avesta Religion Hindi and compare it with the idea that they are sure to be believed, the existence of some of the good that the man Rsanydnd treasures and nature reserves, the the major reservoirs of light and dark is bad existences that prevents rain and there were human Satmndy that its manifestations: night, winter, drought, disease, death, and other disasters befall been.

They are not there to worship and praise and praise and they were the enemy evil spirits and magic were invoked for preservation of Zoroaster, and later against the superstition rose. They bring sunshine to the sky and thunder guy that knew and worshiped the elements. (Pierre M. / 1386/141 and 142)

Mohammad Taqi Bahar Dar book casting Hnasa statement MI Canada: Araaúana Ke BL bright Asia Ward Iran bemuse and Bray Bdst Orden and Khorsh Ba Bradaran Iranian Khod BL Annan Ward Iran O India bemuse Bodend by ANZ and Khurd Hai Junin, she NH Dachtnd linear and NH Darai written and Shariati Bodend and mow my powers natural and quiche Ndachtnd and BL caress month Ncini Nez me Bodend fascinating. (Condiment / 1375 / skin 1/58)

In Zoroastrianism there are other beliefs that are not dissimilar to the Islamic faith, the resurrection of the body on the day of their death, in the Pahlavi commentary (flash) stamp sheet reads: "The ears and eyes, the angels are separate. "(Poor David's / 1380/243)

Skn lower Mesopotamia that is of the same origin were Skn Iranian plateau, believing that life Fryd a "Rbh Vulcan" and the world they were not born pregnant. The opposite of what Egyptians considered the source of life, male nor female. Many small statue of Vulcan Rbh Amkn naked in prehistoric Iran has been found in prehistoric human allows us to say that their god is considered female. (Gryshmn / 1386/55)

Muhammad ibn Abdul cities in the world and the bee in Snvyh writes: "Kyvmsryh, helpers precede the first two principles are Kiomars are proved, God and the devil, and said: Art is eternal and ancient evil creature is non-eternal, and they lead to the creation of the devil, that god in his soul, thought and wondered if you were enraged me, how could it be? And it is thought inappropriate to trace the nature of light, the idea, the night was dark and called it evil. "(Jalali Naini / 1384/41)

Before the advent of Zoroaster, some Iranian Aryan tribes (Aryan nations) as "Dyvysn" and remained "Mzdaysn" respectively. After the advent of Zoroaster, Zoroastrianism were some Mzdaysnan and "Vrvnh" and "Indra" and "Dvnasyh" is released. Aryan tribes later the Medes and Persians called were the Mazdean early and this Mazdean instead gods abandoned after Ahura Mazda, respectively deities following were adopted: Arte, "Khshsrh xšaθra», «Mysrh miθra» Hermitian, and Emertat Hyvrtat. (Qureshi / 1380/164 to 165)

It should be noted that prior to the Zoroastrian religion, the Persians were influenced by the impact of the Hindi religion of Zoroaster continued to rise after the new religion was coordinated.

In India, Shiva and Vishnu visibility in Hindi old beliefs were important. "Shiva" Surely God was pre-Aryan Server yogic god and his wife have four completed the Mother of God women was similar. "Vishnu" non-Aryan god Varuna was like. Imagination of the people and the priests of the gods was quite different. The complexity and confusion of beliefs, myth created to analyze trends, these trends in some areas, and in other areas of the imagination of the people philosophical and ideological arose.

Growth, and growth of the religion of the Brahmans incomprehensible to ordinary people, meant that frees people to pursue their beliefs and consolidate its position in the priests and the sacrificial rites up to that the created. The victims are often redeemed with the "Svmh" and then "milk and yoghurt" was done to maintain the continuity and consistency of the eyre of the gods, the priests also increased to the point where the priests of the gods became more and more power and prestige.

Zoroaster in the late second millennium BC, many gods were excluded and only the Creator Ahura Mazda's creation is good. The religious vision, Zoroastrianism was a God-fearing, moral projected to double or belief in perpetual struggle of good against evil, light and darkness. Mazda Zoroaster to the "Angrh Mainyu = Angramainyu evil" but did Vhvmnh (good idea) against evil (bad idea) contracts.

The Sassanid era before the advent of Zoroaster believed that the Iranians were demon worshippers, once all the tenets of Zoroaster demon worship Ahura Mazda was suddenly eliminated and replaced all the old Indo-Iranian deities, in fact quite Zoroaster did not, but he is the name of Ahura Mazda been a favorite part of the Iranian branch, began their rebellion, and the strong reaction "dormitory" and conservative opposition faced. If the name is unknown and he is the god of a new rebellion, he may even be some "Koi" and "Vyshtasph" he also Ngrvnd. (Qureshi / 1380/165, 166)

Greek historian Herodotus tells about the habits and morals Corp to build the temple of the gods and built temples and altars of the gods of the Greeks against the Persians, and they were forbidden to humans did not imagine that. He believed: Iranian notions about God and cleaner than other nations at the time of conception and in early Babylonian and Elamite period Hkhamnshayan religious beliefs in Iranian religious influence and the gods were commonplace.

God and the wisdom of Zoroaster, called on everyone to obey and worship him upon his eternal existence and Azlyst that everything is clear, in other words omniscient creator of the universe and master of the universe. He is the source of "Asha" and "hooman" means honesty and good manners and everything in the world and the regulator will move his command.

Ahura Mazda, the Zoroastrian God Ahvrmzd called the Avesta and Achaemenid lines "Avrmzdah" was introduced in Farsi today "Jupiter" and "Ormazd" and "DCX" is. Persian culture is a means of recording what God's word has become synonymous with the word "Berjis" and "Photos" to represent a client who is a star. Zeus (in Greek) and Jupiter (in Roman s) and titles that can be said to be the star called Jupiter, Zeus and Jupiter is the lord of the Greeks and Romans were the greatest, but it means Mazda, including Zeus and Jupiter is the lord of nature have.

As mentioned Zoroaster two twin pearls and old (ie U Myyn Spnth idea that is pure and holy character and thought Angrmyyn U Bad and the Ugly), one good and the other evil is pointed out. The two M-adjective or a noun meaning there are no external determination. Twin Dvgvhr and ancient thought and creed (that I think) man there. Zoroaster says, the world is not bad, the light and the clear sole and absolute Creator and Lord. (Razi / 1384/34 and 35)

Who knows inclined dual Zoroastrian god (god of good and evil, God or the God of Light and God of Darkness) At what age has begun. In the Avesta, the GATT has been attributed to Zoroaster himself, the devil does not rallying against the sacred wisdom of the Lord Ahura Mazda, the god of light and darkness. (Success / 1381/61 to 65)

However, we know from mythology comes from various sources, most notably the Iranian Avesta, the Zoroastrian holy book and unfortunately the only part of the religious rituals which were written in the Sassanid era into its final form, but the content is much more ancient of the time.

Myths on Iran since the theme of duality is strong, fight memory many of the traditions and heritage of the ancient stories, like the story of the conquest of J. Azhy Dhak or killed the bull by the M 1, Battle Mainyu and Spenta Mainyu Angrh during the first creation and the fight against the Zoroastrian religion, demons and ultimately triumph Svshyant promised, religious traditions, and the beauty of the Iranian literature and culture.

The Iranians thought the conflict was based on a normal basis, so that the material world is created by a contrast based on the Dyalyktyk the world as long as there is a conflict exists. When one of these two forces neutralize inertia movement takes place and material life is over and it is the Day of Resurrection. (Yahaghi / 1369/197)

Wiki BL Manmtren Nirōhaa Ahrimna «Lahey Ahi» der Ast Ke Persian Mar O A ĵdha Nam Woodard and Dr. Koh Mai Znd-سا Canada and Minister Nirōhaa dest Ahrimn (Dyoha) by Jari Khod Ra Mi Ke Talbd Nmad Ann der Aosta Besort dispute Feridun (Therhath Onah Traetaona) Ba Mar SSH Secret (Ajidahada) standing AST.

Zoroastrian creation of any unacceptable and God only created good and evil, and data not God. Zoroastrian god, Ahura Mazda is the creator of evil and Satan is rage and anger, destruction and vengeance are not people who do wrong choices in life, and this is acting against Spntamynyv and destructive anger, and lies Mainyu Angrh read, human Mazda

moral image of God in the beams of Frvz·h emerged, and the co-sponsor and partner Ahura Mazda happiness of man is no need for this cooperation. (October / 1384/44)

Mazda by combining the word Aryan Zoroaster, the Persian god Yganh. The GATT's where the words come together, the Mazda Yasna XI twenty-eight pieces prior to Ahvrast If the Prophet said: "O my Mzdaahvra teach his wisdom, and his tongue reminder that the last day would be like. "But unlike the GATT, along with other handouts Avesta Ahura primacy of the words involved, unless an exception to the old GATT in April Yt (Section 146) and Zamyad Yt (paragraph 92) and Vandidad the nineteenth Frkrd (paragraph 34) Mzdaahvra come.

Ahvr Assyrian Avesta and the Brahmins Wade both root "Aso" means the Lord is, there is, in the eyes of the Hindus "Assyrian" frequently refers to the great Lord and Wade to it as "Varuna Varuna» given in the Hindu Scriptures as the man to have four times.

It tetanus, and Khvtay overlord overlord to come from the same root as the word of God, "Xu Dyvh Xva - daiva» is the Avestan word "comfortable," "Dyvh" which meant that Dave and server, made it is. Then apply a very ancient Aryan "Dyvh" or demon means "Bagh", is returning to the days of Zoroaster, besides God, "Khvtay Xvatay» as well. (Tetanus / 1385 / Vol 1/362)

Elsewhere in Shahnameh Jahandar clear and bright Krdgar is emblematic of the Lord and turn to God is very important and useful attribute of the application remains the religion of Mithraism.

God in Ancient door, in addition to the owner and holder of the meaning of death and the king is the meaning of the Par· (God + k) is made. (As / 266)

Thus Ahura Mazda in Zoroastrianism as the creator of the whole universe, God and the embodiment of light and goodness were shed.

The Iranian mythology and ritual Mzdysnay suggests dualism "or divine being" the conflict between the divine or moral force rival: Ormazd and Ahriman, good and evil, light and darkness, order and chaos, beauty and ugliness, health and disease. The Gnostic and Manichean dualism in the sense that the essence or spirit versus matter, because matter is Frydh Ormazd belongs to him, but evil, and therefore it is polluted and disturbed the two Ben's life and death, right and wrong Alabd to do with the Styzshan Styznd and unlike a Hellenic thinking or Hindi does not repeat, but finally after twelve thousand years of the life of the world, of good over evil dominates the world of vice and evil and lies and the era of refined rehabilitation to achieve perfection in the world, Frshgrd name. So the battle between good and evil, not to be repeated transgressions of the true myth of eternal return, but in the end the triumph of good over evil. (Sattar / 1385/115 and 116)

In this new body Zoroastrianism, the world is a lie Ashh de force that embodies Mazda and Ashh deities, evil and lies were the epitome of the Court. Jupiter was the creator of what is the essence of good and evil, evil gem was the creator of all things.

New Spring Zoroastrian rites and rituals according to Zarvan many similarities with each other. The problem is based on the overwhelming evidence is that which one has more power in the Parthian period, but Zarvan religion was Zoroastrianism, but found the course more followers. (Spring / 1376/99 and 100)

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