

THE DAY KHORDÂD OF THE MONTH FARVARDIN COMMONLY CALLED KHORDÂDSÂL.

TRANSLATED FROM THE ORIGINAL PAHLAVI TEXT BY
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The righteous Zartosht asked Auhamazd: “Why is the day Khordâd of the month Farvardin regarded great, good, and more precious than other days by men?”

Auharmazd replied: “Oh Spitama Zarathushtra, on the day Khordâd of the month Farvardin I created the soul of the worldly creatures.”

On the day Khordâd of the month Farvardin, the Âryan and non-Âryan seed appeared.

On the day Khordâd of the month Farvardin, Gayomart¹ appeared in this world.

On the day Khordâd of the month Farvardin, Gayomart slew Arzûr.²

On the day Khordâd of the month Farvardin, Mahrîh and Mahriânîh³ grew up from the ground.

On the day Khordâd of the month Farvardin Hoshang,⁴ the Peshdâd appeared in this world.

On -the day Khordâd of the month Farvardin, Takhmurap⁵ made the wicked

1 Avesta “Gaya Maretan”, the first man. and the first Peshdâdian king who ruled 30 years according to Firdusi.

2 According to Minokherad 27 § 15, one advantage from Gayomard was the slaying of Arezur. He was the son of Ahriman. The name is taken from Av. “Arezurahe griva” (the ridge of Arezur) which is the haunt of demons lying at the gate of hell. According to the Bundelesh, Mount Arezur is in the direction of Arûtm (Asia Minor).

3 Otherwise written Mâshya and Mâshyôî, the first human pair.

4 The second king of the Peshdâdian dynasty. He was, according to the Bundelesh. the son of Fravâk, son of Siyâkmak, son of Mâshya, son of Gayomart. He ruled 40 years. He is called Pêshdâd, Av. Paradhâta (the early law-giver), which term is explained in Pahlavi Vendidad XX thus:-- The early law was this, that he first established the law of sovereignty.

5 Tehmuras, son of Vivanghân. He was the third king of the Peshdâdian dynasty who ruled 30 years. He is called by Firdusi “Deobund” cf. Râm Yasht §12: “Grant me this, O you Vayu! that I may ride Angra Mainyu, turned into the shape of a horse, all around the earth, from

Aharman his steed for 30 years.

On the day Khordâd of the month Farvardin, Jam⁶ made this world immortal and undeceiving.⁷

On the day Khordâd of the month Farvardin, Jam brought out the proportion⁸ from Hell and it appeared in this world.

On the day Khordâd of the month Farvardin, Jam made depositories⁹ for the dead (*astôkdânîhâ*), and ordered men to form them; when they saw what was ordered by Jam, it was made New Year's day and it was called Navrûj (new day).

On the day Khordâd of the month Farvardin, Faridun¹⁰ made the allotment of this world. He gave Arum¹¹ to Salam, and Turkestân to Tuj, and the province of Iran to Iraj, and asked of the Arab king Bukht Khosru¹² his three daughters

one end to the other, for 30 years.”

- 6 Jamshid. the fourth king of the Peshdâdian dynasty, the Yama-Khshaeta of the Avesta: called Hvânthwa (of good flock) in Av. And ‘Hu-rameh’ by Firdusi. He had the awful divine glory which departed from him when he disobeyed Auharmazd. According to the Bd., he reigned, till his glory departed, 616 years and 6 months and after that he was 100 years in concealment. He was sawed in twain by Spityura his brother and Zohâk (cf. Zamyâd Yt. § 46).
- 7 Cf. Minokherad 27 § 25:—“An immortality of 600 years, 6 months, and 16 days is provided by him for the creatures and creation of every kind of the creator Auharmazd.”
- 8 Cf. MK. 27 § 33: “He brought back the proportion of the worldly existences which that evil producing wicked one had swallowed from his belly.” West has the following note on this passage in his translation of MK:—“According to a legend preserved in the Persian Rivâyats, Aharman, while kept as a charger by Takhmorap, induced the wife of the latter to ascertain from her husband whether he ever felt fear while riding the fiend, and, acting upon the information thus obtained, he threw the king from his back while descending from the Alburz mountains, and swallowed him. Information of this event was conveyed to Yim by the angel Srôsh, who advised him to seek the fiend and propitiate him. Yim, accordingly, went into the wilderness singing, to attract Aharman, and, when the fiend appeared Yim ingratiated himself into his favour and, taking advantage of an unguarded moment, he dragged Takhmorap out of the fiend's entrails, and placed the corpse in a depository for the dead. In consequence of this feat his hand was attacked with leprosy, from which he suffered greatly until it was accidentally washed in bull's urine, which healed it. This legend is related for the purpose of recommending the use of bull's urine for the purification of the body.”
- 9 Perhaps this passage may be compared with Vendidâd II, 21-25 (and especially its Pahlavi commentary) where it is said that Auharmazd and Jamshid called together a meeting of celestial Yazats and the best of mortals. Auharmazd told Jam to form an underground enclosure called Vara to protect men from the severe winter Malkos. The Pahlavi commentary says: “Jam learnt this from Auharmazd and men from Jam. Jam heard what Auharmazd said, and saw what must needs be seen; and men also listened to what Jam said.” Thus *Astôkdân* may not, as in its strict sense, be meant here for depositories for the dead (preservation of bones) but the ‘preservation of life’ from the severe winter Malkos foretold by Auharmazd.
- 10 The sixth king of the Peshdâd dynasty who defeated Zohâk and confined him in Mount Demâvand. He was the son of Âthwya, called Abtiu by Firdusi. He ruled 500 years.
- 11 The Eastern Empire of the Romans: Asia Minor.
- 12 Called Patkhusru in other works; son of Airyêfshwa. son of Tâz (Dinkard VII, 1,34). He is mentioned in Pahlavi Vendidâd XX as an instance -of opulence. Firdusi mentions three daughters of the king of Yaman.

and married them to his sons. Salam and Tuj disobeyed their father and killed their own brother Iraj.

On the day Khordâd of the month Farvardin Manûsh-chîhar¹³ came out for avenging the death of Iraj and killed Salam and Tuj in revenge for Iraj.

On the day Khordâd of the month Farvardin, Sâm¹⁴ son of Narimân killed the demon Sanâvidak.¹⁵

On the day Khordâd of the month Farvardin, Sâm son of Narimân will slay Az-i-Dahâk (Zohâk).

On the day Khordâd of the month Farvardin, Gayomart killed Arezur, son of Ahriman.

On the day Khordâd of the month Farvardin, Kaikhosru¹⁶ son of Syâvakhsh¹⁷ killed the Turanian Frâsyâk in revenge for his own father.

On the day Khordâd of the month Farvardin, Kaikhosru, son of Syâvakhsh went to the heavens with pomp.

On the day Khordâd of the month Farvardin, Manûshchîhar and Arish-i-thapâk Sir¹⁸ took back the country from Frâsyâk the Tur.¹⁹

13 Av. Manush Chithra of Airyu. According to the Bundesh he was born on Mount Manush. He reigned 120 years.

14 Kersâsp the Sâmân; he is lying asleep, watched by a myriad guardian spirits of the righteous on account of his disregard of religion in Peshyânsâi (Kâvulistân) till he is summoned to kill Zohâk.

15 Cf. Zamyad Yt.: “Who killed Snâvidhaka, him who killed with his nails, the stone-handed; thus did he exclaim to all around: ‘I am an infant still. I am not yet of age; if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot; I shall bring down the Good Spirit from the shining Garo-nmâna: I shall make the Evil Spirit rush up from the dreary hell. They will carry my chariot, both the Good Spirit and the Evil One, unless the manly-hearted Keresâspa (Naremanâo Keresâspo) kill me. The manly-hearted Keresâspa killed him, his life went away, his spirit vanished”. — Darmesteter.

16 Third king of the Kyânian dynasty. He passed away to the heavens through Yâe (the spirit of the wind). He established the Gushasp fire on the Asnavand Mountain after extirpating the idol-temples near Lake Chaechast. He is one of the immortals.

17 Son of Kai-ûs. Kangdez was built by him. He was killed by Afrâsyâb at the instigation of his brother Karsevaz. “Mayst thou be beautiful of body and without fault, like Syâvarshâna”, says Afrin Paighamber Zartusht.

18 Cf. MK, 27 § 44 “From the laud of Patashkhvârgar unto the beginning of Dujak such as Frâsyâk had taken by treaty he (Manûschîhar) seized back from Frâsyâk and brought it into the possession of the countries of Iran.” Darmesteter has the following note in his translation of the Yashts on this word:— “Erekhsa Khshviwi-isush, in Pahlavi Arish Shîvâtîr or ‘Arish of the swift arrow,’ was the best archer in the Iranian army. When Minocheher and Afrâsyâb determined to make peace and to fix the boundary between Irân and Turân, it was stipulated that Arish should ascend Mount Damâvand and from thence discharge an arrow towards the east; and that the place in which the arrow fell should form the boundary between the two kingdoms. Arish thereupon ascended the mountain, and discharged towards the east an arrow, the flight of which continued from the dawn of day until noon, when it fell on the banks of the Jihûn (the Oxus).” (Mirkhond, *History of the Early Kings of Persia.*)

19 Afrâsyâb of the *Shâhnâmeh*. He offered up a sacrifice to the Ardivisûra in his cave (called Hang-e-Afrâsyâb) under the earth to seize the Kiânian glory, but his prayer was not granted.

On the day Khordâd of the month Farvardin, Kaikhosro son of Syâvakhsh entrusted the sovereignty to Lohrâsp²⁰ and he himself went to the heavens in triumph.

On the day Khordâd of the month Farvardin, Spitama Zarathushtra saw and conversed with Auharmazd, the Lord.

On the day Khordâd of the month Farvardin, Spitama Zarathushtra received the Mazdayasnian religion from the Lord Auharmazd.

On the day Khordâd of the month Farvardin Kai Vishtâsp²¹ Shah accepted the religion from Zartusht.

On the day Khordâd of the month Farvardin, eighteen things came in eighteen years to Khosro²² son of Auharmazd.

On the day Khordâd of the month Farvardin, Vâhrâm (Behrâm) Varjâvand appears from Hindustan.²³

On the, day Khordâd of the month Farvardin, Peshotan²⁴ son of Vishtâsp comes from Kangdez to the province of Irân and propagates the Mazdayasnian religion.

On the day Khordâd of the month Farvardin, Hushêdar,²⁵ son of Zartusht, sees and converses with Auharmazd and propagates again the Mazdayasnian religion of the Lord Auharmazd and causes it to be learnt by heart. He keeps the sun stationary ten days and nights during mid-day in the midst of the sky and makes men without any doubt as to the Mazdayasnian religion; the Millennium of Hushêdar then begins, and that of Zartusht comes to an end.

On the day Khordâd of the month Farvardin, Sâ son of Nariman kills Az-i-Dahâk (Zohâk) and rules over the seven regions of the earth till Kaikhosru appears; (then) Sâm entrusts the sovereignty to Kaikhosru. For 57 years

Alexander the Great, Afrâsyâb, and Zohâk are the trio whom the Iranians regard as their worst enemies. Afrâsyâb was killed by Kaikhosro to avenge the death of his father Syâvakhsh.

20 Av. Aurvât-aspa, the father of Gushtâsp and Zarir. He demolished Jerusalem and dispersed the Jews. He was killed by one of the army of Arjâsp in the war of religion. He reigned 120 years.

21 Son of Aurvât-aspa, called Lohrasp by Firdusi and the Pahlavi writers. The last king of the Kayânian dynasty. He ruled 30 years till the coming of religion; altogether 120 years. He routed Arjâsp, the Khyon near Mount Madôfryâd. Jâmâsp was his prime minister.

22 A king of the Sassanian dynasty. He is commonly known as Khusru Parviz. He was the grandson of Noshirvân the Just. He ruled from 593 A. D. to 628 A. D.

23 According to the Bahman Yasht he comes from Chinistân which is identified with Samarcand by West.

24 He is also called Chatru Miyân, from a river of the same name in Kangdez. He is the immortal chief of Kangdez built by Shyâvakhsh, son of Kaikâus. Peshotan becomes high-priest and primate of the world in the millenium of Hushedar. He forgot death because the prophet made him drink a certain sort of milk. "May you be free from disease and death like Peshotan", says Vishtâsp Yasht.

25 Av. Ukhshyat-ereta. He will be born of Srûtat Fedhri on Lake Frazdânava; also called Hushêdar Bâmi.

Kaikhosru remains the lord of the seven regions of the earth and Soshyos²⁶ becomes the Mobed of Mobeds (supreme high-priest); and after this when king Vishtâsp is made to assume the bodily form, Kaikhosru entrusts the sovereignty to Vishtâsp and Soshyos entrusts the supreme high-priestship to his father Zartosht.

On the day Khordâd of the month Farvardin, the Lord Auharmazd causes the resurrection and the future existence and makes the world immortal, undecaying, uninjured, and undisturbed. Ahriman with his demons, his drujas, his off-shoots, the tyrants and the kiks and karaps,²⁷ becomes impotent. The demon Âz eats up all the demons and the drujas and the righteous Srôsh makes the demon Âz²⁸ impotent. The Lord Auharmazd strikes Ahriman, confounds him and makes him impotent. After that the Evil Spirit with his creatures and creations does not become powerful on this earth. When Ahriman runs towards a hole he is carried there and his head cut off. Hell is filled with seven kinds of metal. This world moves again to the star station, and Garotman from the place where it is comes back to the star station and the whole place becomes Garothmân (Heaven). Men become immortal and undecaying and food is not necessary thereafter. But when meat is eaten, they rise up in 40 years and if it is not eaten, in only 15 years. They rise up in that place whence their souls went out of their bodies. A man who has no wife is given one by Spendomat.²⁹ And a woman who has no husband is given one by Auharmazd. In 57 years they beget children. The man who was never married, and the woman who had no husband, do not anymore procreate children. Man and woman rest together, one with another, but they do not produce children, and in every place they are contented and prosperous and they do not want anything whatever to eat and the world becomes pure, and men become undisturbed for ever and everlastingly.

Concluded with thanks, pleasure, delight. May you be happy, righteous, fortunate, long-lived, victorious : may your desires be fulfilled and your wishes gratified. May it be so, may it still be so for him who wrote this, for himself,

26 He will be born of Eredat Fedhri in Khaniras. He will be assisted by 15 men and 15 women in his work of the renovation of the universe. According to the Dinkard, his food is spiritual and body sunny. "Whose name will be the victorious 'Saoshyant' and whose name will be 'Astvat-ereta'. He will be Saoshyant (the Beneficial one) because he will benefit the whole bodily world. He will be Astvat-ereta (he who makes the bodily creatures rise up) because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Druj of the two-footed brood, to withstand the evil done by the faithful." — Yasht 13.

27 Av. Kavi and Karapan. These men and their descendants put obstacles in the way of the prophet Zartosht, and in the Gâthâs they are denounced every now and then. The Pahlavi translators explain these terms by the Persian words *Kûr* = blind, and *Kar* = deaf, i. e., they were blind and deaf to the religion and Auharmazd's bidding.

28 Cf. Bd. 28 § 27. "The demon Âz (greediness) is he who swallows everything and when through destitution, nothing has come, he eats himself; he is that fiendishness which, although the whole wealth of the world be given up to it, does not fill up and is not satisfied".

29 Av. Spenta-ârmaiti (bountiful devotion). The female Ameshâ-spand who presides over the earth.

for him who reads it, and for him who keeps it in use.

Righteousness is the best good.

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