

# THE MEANING OF MAZDA AND AHURA IN THE GATHA

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Zarathushtra's family and community, all of His adherents and disciples, heard, while listening to Him teaching the principles of the Religion, the binomial names of the Supreme God and the Divinities in the fixed form, they used in their religious practices, preserved in Phalavi Ohrmazd, Wahman, ardwasht, Shahrewar, Spandarmat; in Choresmian Rymzd, Whwmn, 'Rdwsht, Xshtrywr,'Shnd'rmd.

All the sources witness that this fixed order of components of the binomial holy names is the same from that catechizing meetings the prophet in His Gathic poems applied both fixed and mobile syntax with great skill. He usually broke up the compound name of the Divinity vahu manah Good Thoughts by inserting an object in between, cf.: vanheush xratum mananho (28.1), vohu gaidi mananha (28.6), and vanheush ayapta mananho (28.7). The separation of the word vahu and mana doesn't depreciate the meaning, which the prophet had given to the Divinity name of Vahu manah.

The same is to be said and even more about the name Ahura Mazda. Separated in parts this holy name as if embraces the statements embodied within, remaining the united whole.

*[The above is the kind reply of Professor Dr. Mikhail N. Bogolyubov to our question about the meaning of Mazda and Ahura in the Gathas and in particular Yasna 28.]*