

Weekly Zoroastrian Scripture Extract # 313:

Hello all Tele Class friends:

Vakhshur-e-Vakhshuraan Zarathushtra's Gathas have been translated by a number of scholars, Eastern as well as Western. One of them is Dr. Khosro Khazai (Pardis), an Iranian Zarathushtri, who received his Doctorate in 1978 from the Universities of Brussels and Ghent in Belgium. He is a specialist in Middle Eastern and Central Asian Studies, focusing principally on the history of Persian civilization, archeology, linguistics and ideas. He was one of the founders of the European Center for Zoroastrian Studies, Brussels, Belgium. One of his nine books is *The Gathas – The Sublime Book of Zarathushtra*, published by European Center of Zoroastrian Studies, its English version in 2007.

As I was reading this book, I was very much interested in the chapter on page 31 – **The Assembly of Magi**. He presents two Gatha verses for this subject.

Let me quote Dr. Khazai:

"The Assembly of Magi

More than 3700 years ago Zarathustra created the first fellowship for those who were seeking to understand the phenomenon of existence through wisdom. He called it the "Assembly of Magi".

In this assembly, the members, called "magavan", could talk about existence, life, death, happiness, serenity, love, separation, deception, wickedness, friendship, based strictly on Wisdom.

Zarathustra's pupils called him "manthran", the Teacher, the Master.

Magi is a plural word, which was used 2000 years later in Bible, referring to the "three magis". This word comes from "maga", a word that has been repeated eight times in Gathas. It means great, high in wisdom, those who search through wisdom "khratu".

In his Gathas, Zarathustra has devoted seven stanzas to praise, with the best words, the members of the Assembly of Magi – "magavan".

He then presents two Gatha verses: Yasna 33 Verse 7 and Yasna 51 Verse 15.

One of these two verses, Vohu Khshathra Gatha – Yasna 51 Verse 15, was presented in our previous WZSE #179 at:

<http://www.avesta.org/wzse/wzse179.pdf>

So today we will present the second Verse, Ahunavaiti Gatha, Yasna 33 Verse 7 with his translation:

Assembly of Magi – Ahunavaiti Gatha - Yasna 33 Verse 7

[\(Please hear the attached .mp3 file for its recitation\)](#)

(7) Aa-maam aaidum vahishtaa aa khaethyaacha Mazdaa dareshatchaa,
Ashaa Vohu Mananghaa yaa srueh pareh magaauno,
aavish-naao antareh hentu nemakhaitish chithraao raatayo.

Assembly of Magi – Ahunavaiti Gatha - Yasna 33 Verse 7 Translation:

(3) O Mazdaa, the sublime,

Come towards me and let me see you.

So that in the radiance of Righteousness

And Good Thought,

Outside of the Assembly of Magi

I may deliver my words to the ears of others.

Thus, reveal to us our duty and the tribute we must pay you.

*(Dr. Khosro Khazai, *The Gathas – The Sublime Book of Zarathushtra*, published by European Center of Zoroastrian Studies, its English version in 2007)*

Dr. Khosro Kazai further remarks:

“Three thousand years later. one of the greatest Persian poets, Hafez, of 14th century, praised as much as he could and with infinite veneration “The Master of the Assembly of Magi” or “pir e moghan”, referring to Zarathushtra throughout his “Divan”.

“He heard the message of freedom from the “the Master of the Magi”, and found the light of God in his tavern of wine:

“If in the Assembly of Magi, they cherish me
it is because the fire that never dies, burns in my heart”

“The Master of Magi recites the words of wisdom
But you fanatic, I regret, I don’t believe you”

“As long as the taverns and wine exist
I shall sing the praises of the Master of Magi”

SPD Comments:

1. Dr. Khazai has a very interesting name for “**magavan**” – **The Assembly of Magi**.
2. The most beautiful comparison he makes is between Zarathushtra’s Gathas and the famous **Persian Poet Hafez** in his very famous poetry book: **Divan**.
3. In our very famous short prayer – Aa Airyemaa Ishyo – Yasna 54 – Verse 1, the Brotherhood of Mankind is mentioned. It can be understood as the expanded version of the Assembly of Magi.

4. In his Thesis, Dr. Purviz Kolsawalla states for this verse the following:

“Here the prophet asked Spenta Mainyu, Asha and Vohu Mano to come to him clearly. Up to now only the Magha society acknowledged him and accepted his enlightenment. The people still opposed him and do not pay him attention.”

“If Zarathustra could see Ahura Mazda personally and if Ahura Mazda came to him in a visible form then everyone would go along on the path of righteousness. Then all people could see how he had dedicated his life to Him, and the people would imitate him.”

“Another interesting word is **magauno** which is translated by Barthalomaé as **brotherhood** and Kanga as **believers**. Mills translated it as **rich givers** and explained that the more prominent and rich members of the congregation are meant. The connection with the Sanskrit word **maghavan** is clear. **Magha** means riches and is related to Avesta **maz**. Taraporewala thinks that **maghavan** means **great** or **distinguished**. However, in this verse he believes it means **Great and Holy Brotherhood of Zarathustra's Disciples.**”

5. Taraporewala translates this verse as:

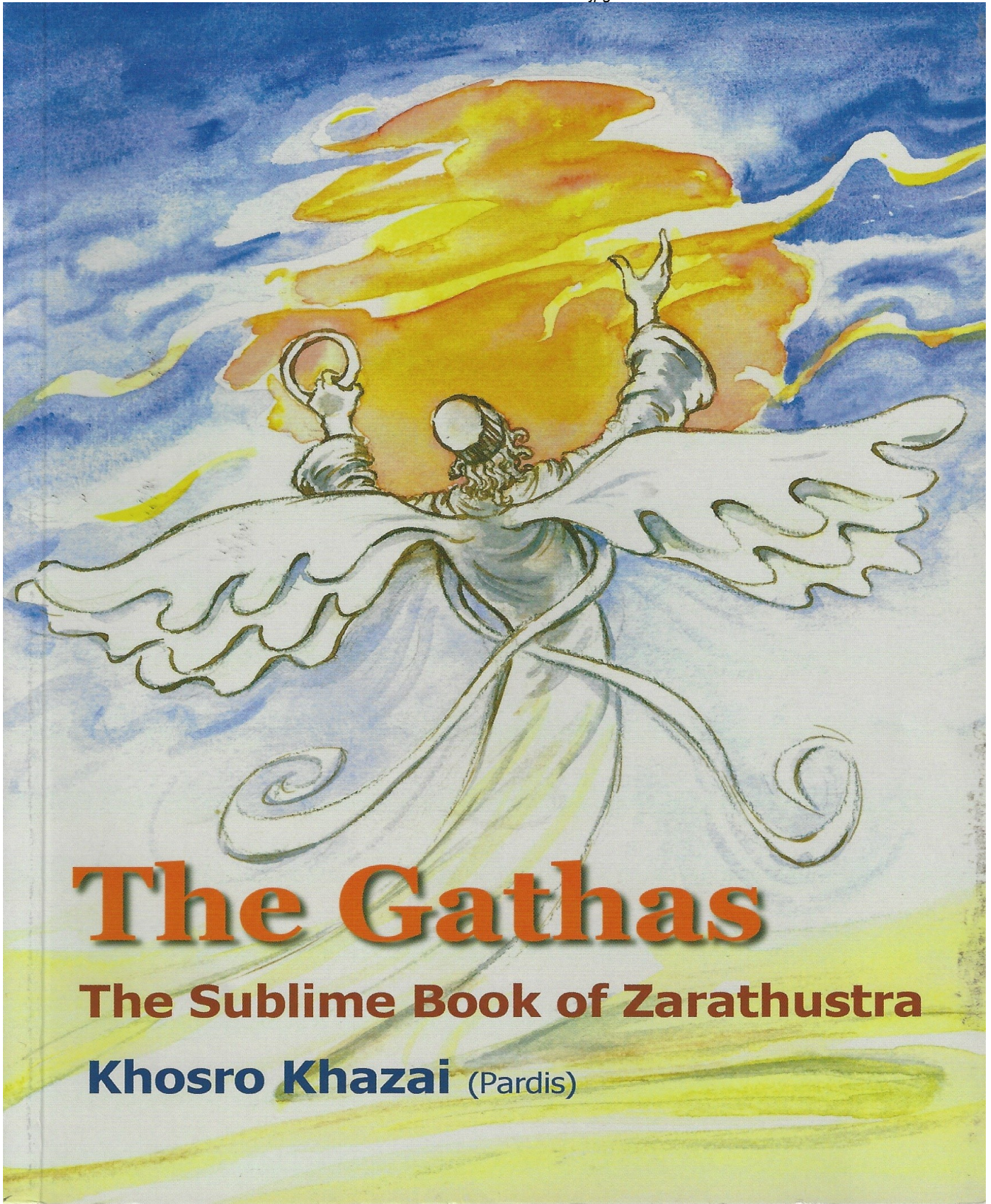
“Come unto me, Ye Best in Your own Person and unmistakably, O Mazda, O Asha and Vohu Mano; in order that I may be heard beyond the Brotherhood. May there be made manifest amongst us our clear duties, dedicated to Ye.”

May the Flame of Fellowship, Love, Charity and Respect for all burn ever eternal in our hearts so we can do HIS work with humility, diligence and eternal enthusiasm!

In HIS Service 24/7!

Atha Janyaat, Yatha Aafrinaamahi! (May it be so as we wish!)

Love and Tandoorasti, Soli



The Gathas

The Sublime Book of Zarathustra

Khosro Khazai (Pardis)