



AHURA.ṬKAĒŠA

AHURA.ṬKAĒŠA, an infrequent Avestan adjective meaning “following the Ahuric doctrine.” Its oldest occurrence is probably in the *Fravarānē*, the Zoroastrian confession of faith, which begins (Y. 12.1), *fravarānē mazdayasnō zaraθuštriš vīdaēvō ahura.ṭkaēšō* . . . “I profess myself a worshiper of Mazdā, a Zoroastrian, rejecting the *daēvas*, following the Ahuric doctrine” Elsewhere (Yt. 13.89) Zoroaster himself is hailed as being *mazdayasnō* . . . *vīdaēvō ahura.ṭkaēšō* “a Mazdā-worshiper, . . . opposed to the *daēvas*, following the Ahuric doctrine. “The words *vīdaēva-*, *ahura.ṭkaēša-* are paired elsewhere (Y. 9.13, 65.1), and together with *mazdayasna-* and *zaraθuštri-* they define a Zoroastrian. The “Ahuric doctrine” was based on the maintenance of *aša*, the principle of order, truth, and justice which was actively upheld by the two lesser Ahuras (Mithra and Apam Napāt) at the behest of Ahura Mazdā and which (in Zoroaster’s revelation) excluded the worship of the amoral *daēvas*.

Subsequently, Zoroastrian theologians interpreted the element *ahura-* more narrowly as referring only to the greatest Ahura, Ahura Mazdā, and so the Pahlavi translation of *Ahura.ṭkaēša-* is *ohrmazd-dādestān* “following the law of Ohrmazd.” The term thus became little more than a synonym of *mazdayasna-*, which is perhaps why it dropped out of later Zoroastrian usage.



BIBLIOGRAPHY

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