Chapter V

Observation and Conclusion

1. Introduction

At a glance on the Indian and Iranian believes in the ancient time, one can find out many similar aspects that can be studied and compared together. The researcher has selected among them the names and characters of some important Vedic gods and Avesta gods or Yazatas (Geniuses or Angels). So according to the names or characters of the gods or Yazatas which are mentioned in the Veda and Avesta, Varunā can be compared with Ahura Mazda; Mitra and Mithra; Sūrya and Khorshid (Sun); Indra and Verethraghna (Genius of Victory) or in some aspects with Tishtryā (Genius of rain); Soma and Haoma; Chandra and Maongha (Moon); Dyaus and Asmana (Sky); Prithivī and Zamiyāḏ (Earth); Vāyu and Vayu (Wind), Agni and Āzar (Fire); Sarasvatī and Ardvi-Sura Anāhita (the Goddess of waters); and Apām Napāt in the Veda and Avesta.

But this point is very important that some of the Vedic gods those are discussed in this research are not worshipped by Indian people in the present time or their qualities and attributes transferred to the new gods, while some of the ancient Iranian gods have been converted to Yazatas in one stage namely; after the appearance of Zoroaster and Ahura Mazda placed in the top of them, but this point is of very interest that those Yazatas (in fact the ancient Iranian
gods) still worship by Zoroastrians with the same names. For example beside the worship of Ahura Mazda there are some important prayers like Āzar (fire) prayer; Mihir or Mithra prayer; Water or Ardvi-Sura Anāhita prayer and Moon prayer etc, which are performed by Zoroastrians.

In this chapter the researcher has mentioned the summery of some similarities and dissimilarities of Vedic gods, ancient Iranian gods and Avesta Yazatas together. However many of these points have been discussed in the concerned chapters. In fact such study may help to understand both ancient Indian and Iranian believes and cultural relations with each other, so the following points may be able to improve this aim. I hope this study clarifies the background of some of the cultural and religious communalities of Indians and Iranians and contributes to unification and development of Indian and Iranian relationship in present time. As the researcher said above he has studied some aspects of Indian and Iranian Mythology. There are many other aspects that can be studied in further researches. This research may be as an example for the researchers who desire to study about the background of these two great nations.
2. Summary of the common characters, similarities and dissimilarities of Vedic gods, Ancient Iranian gods and Avesta Yazatas (Geniuses)

Here the summary of the common characters, similarities and dissimilarities of Vedic gods, Ancient Iranian gods and Avesta Yazatas are mentioned as follows:

1- In fact Varuna goes back to the Indo-Iranian period for the Ahura Mazda in the Avesta agrees with him in character through not in name.

2- Varuna and Mitra are considered in the top of Ādityas and they are Universal Monarch and noble Lord among the gods, similarly Ahura Mazda is on the top of all Amesha Spentas and Yazata (Geniuses) in the Avesta and is the lord of Wisdom the greatest of the divinities.

3- In the Ṛgveda the sun is considered as the eye of Mitra and Varuna similarly the Avestan texts call the sun as the eye of Ahura Mazda.

4- Like dual divinities who received joint invocation during the Indo-Iranian period, Ahura-Mithra or Mithra-Ahura are invoked together similarly in the Vedas, Mitra and Varuna generally are mentioned together. But in the Avesta, Ahura generally takes precedence and Mithra stands second in compound whereas in the Vedas Mitra come first and Varuna a second in compound.
5- Varun is farsighted and thousand-eyed. He sits in his mansion and looking all deeds, witnesses men’s truth and falsehood. And also Varun and Mitra are vigilant with unclosing eye; similarly the Ahura Mazda is the full seeing, the far seeing and all seeing one.

6- In the Vedas the attribute of sovereignty (ksatriya) is a predominant manner appropriated to Varun, similarly in the Avesta Ahura Mazda is the good Sovereign ruler and the best Sovereigns.

7- Varun a alone, or conjointly with Mitra, is often called a king (rāja) and the term ‘ruler’ (Ksatriya) refers to Varun a similarly Ahura Mazda is the king who rules at his will and the liberal king.

8- Varun a is also a self-dependent ruler similarly Ahura Mazda is the absolute ruler.

9- In the Vedas the epithet asura is connected with Varun a alone or accompanied by Mitra similarly in the Avesta the epithet Ahura is applied for Ahura Mazda.

10- Varun a is a great lord and he established heaven and earth and dwells in all the worlds similarly Ahura Mazda is the great one and the Creator of all.

11- Varun a and Mitra as imperial rules (samrāj) rule over the whole world or encompass the two worlds and they (Varun a and Mitra) are the guardians of the whole world; similarly Ahura Mazda holds sovereign
sway over both the world; his authority in the world of righteousness is undisputed, and his imperial right is unchallengeable.

12- They (Varun and Mitra) are the guardians of the whole world similarly; Ahura Mazda is the keeper, the Maintainer, the protector and good keeper.

13- Varun is omniscient similarly Ahura Mazda is the Mazda (the all-knowing) and all-pervading.

14- Varun is the great lord of cosmic law (raja; similarly in the Avesta Asha is the name of an Amesha Spenta (Urdibehisht) who is the representative of god law and Universal system. (In fact Amesha Spentas are the various manifestations of Ahura Mazda).

15- In the Vedas Varun is regulator and distributer of the water. This epithet of Varun has been appeared in the Avesta for Anāhita, the goddess of waters who spread the waters into the Aryan countries.

16- In the Vedas Varun is a mighty one and by this mightiness he keep both world asunder; similarly Ahura Mazda is also described as strong and mighty one in the Avesta and inscriptions of Achamenian kings.

17- The name of Ahura Mazda has been mentioned in the inscription and stone carving of Achamenian kings. In these inscriptions Ahura Mazda also placed in the top of the gods as creator, helper, granter of the kingdom, the lord who orders, cause of prosperous and happiness, who deserve to worship and respect, the greatest god, one who orders to
destroy the demons, and beside the other royal gods as helper, protector, one who blesses the people. Such epithets can be found in Ahura Mazda in Avesta and Varuna in the Vedas.

18-Mithra alone is one the most important Yazatas in the Avesta book. The longest Yasht which is eight time longer than the Yasht is composed in honor of Ahura Mazda, that celebrates his greatness while in the Vedas Mitra alone is not very important because one single hymn of Rigveda is addressed to him alone, but the association of Mitra with Varuna is so predominant.

19- The somewhat scanty evidence of the Veda showing that Mitra is a solar deity which is corroborated by the Avesta and Persian religions in general. Here Mitra is undoubtedly a Sun-god or a god of light specially connected with the sun.

20- The etymology of the name of Mitra is uncertain. However, as the word also means ‘friend’ in the Rigveda and the kindly nature or the god is often referred to in the Veda, Mitra even appears as the god of peace, while in the Avesta Mithra is on the ethical side of his character the guardian of faithfulness, it must have originally signified ‘ally’ or ‘friend’ and has been applied to the Sun-god his aspect of a beneficent power of nature.

21- The description of Mithra in the Mihir Yasht that is dedicated to in his honor, gives a vivid picture of the character of the pre-Zoroastrian divinities that come to be worshipped in Iran. Mithra was the most eminent
of the primitive Ahuras, as he was conjointly worshipped with Ahura Mazda.

22- In the Avesta Mithra is called omniscient, which is strictly speaking the epithet of Mazda alone in the Avesta and Varuna in the Vedas

23- There are some epithets for Mithra in the Avesta which are the epithets of Mitra Varuna in the Vedas like; strong, powerful, heavenly gods, foremost, watchful, glorious, having thousand senses, thousand eyes and thousands spies.

24- Mithra in the Avesta is the biggest enemy of the person who lies unto him. This epithet of Mithra has been mentioned in the Avesta repeatedly.

25- Some time Mithra has been mentioned with the name of other genius in Avesta like Verethraghna and Rashnu (the genius of truth in the Avesta)

26- But among those who work in unison with Mithra, Ahura Mazda stands first; Mithra-Ahura are invoked together as dual. Their union is pre-Zoroastrian and corresponds to the Vedic Mitra-Varun a

27- In the Avesta (Mihir Yasht) Mithra and Ahura together are worshiped as high gods to come for help; similarly in the Vedas Mitra and Varuna are invoked together.

28- The name of Mithra has been also mentioned in the Achamenian kings inscriptions beside the name of Ahura Mazda and Anāhita (goddess of Water). There are some epithets for Mithra and Ahura Mazda in these
inscriptions which agree with epithets of Ahura Mazda in the Avesta and Mitra Varuna in the Vedas.

29- Mithra in the Avesta is the greatest of Yazatas with body shining like the moon, and face (ainika), as brilliant as Tishtrya. It is interesting to note that Rigveda uses the corresponding Sanskrit form (anika), and says that Varuna’s face is as shining as that of Agni.

30- As Varuna sits on the strewn grass at the sacrifice; similarly the faithful devoutly invoke Mithra by his name with libations, and implore him to come and sit at the sacrifice, to listen to the invocation, to be pleased with it, to accept it, and to place it with love to their credit in paradise.

31- Sun in the Vedas is commonly addressed to “Surya” and “Savitri” in the Vedas. It is called “Hvarexšaeta” (Hvarekhshaeta) in the Avesta book; and in it is said in the Pahlavi as “Khorshit” and in Persian “Khorshid”.

32- Sun in both sources namely, in the Vedas as well as Avesta is important, because in the Rigveda ten entire hymns are devoted to the celebration of Surya and eleven hymns to Savitri. In the Avesta, also one ‘Yasht’ namely “Khorshid Yasht” and one prayer “Khorshid Nyāyish” belong to him. The Greek historian reports, sun was respected by ancient Iranian people.
33- The epithets and attributes of Sun are very great in the Vedas and Avesta, so it is concluded that, the sun was respected by ancient Iranian and Indian people as well.

34- There some epithets and attributes for sun in Vedas and Avesta which are common and very near together, for example;
- In the Veda he is the eye of Mitra-Varuna or of Agni similarly in Avesta he is the eye of Ahura-Mazda.
- The sunlight is the cause of purification of the earth and waters.
- According to the Vedas the sunlight drives away sickness diseases darkness and every evil dream similarly in the Avesta the sun light drives away darkness, defilement, diseases and death.

35- But there are some very great epithets and attributes for sun in Vedas (Sūrya) which one can’t find out equal them for the sun in Avesta, like, “he is the soul or guardian of all beings” or “All creatures depend on him” and “The epithet all creating (Viśvakarman) is applied to him. Such attributes may be found out for the maker, Ahura-Mazda in the Avesta.

36- The great and a special epithet of Indra, namely; “Vṛtra slayer”; some time applied for Sūrya when invoked with Indra. It also is one of the most important aspects of his greatness in Vedas.

37- The name of Indra as a great god has been mentioned many times in the Vedas but this name occurs in Avesta in the form of Indra or Andar as one of the demons only two times who is against of Amesha Spenta
Urdibehisht and his business is that he constrains the thought of creators from the virtue.

38. Some actions and epithets of Indra are similar to the actions of another Yazata in the Avesta namely; Verethraghna who is originally belongs to the Indo-Iranian divinities and he is most popular divinities of the Iranian cult.

39. Indra’s most distinctive epithet in R⁴gveda is Vr⁶trahan “the slayer of Vr⁶tra. Its Avesta corresponding word is Verethraghna which however is not used as an epithet of some gods, but it is the name of a powerful god. But his very famous epithet is the god of victory and he has preserved this trait through out the various epochs of Iranian religion thought.

40. The Avestan “Verethraghna” is mentioned as “Varharām” or “Varharām” in the Pahlavi texts, and “Bahrām” in Persian and one of important Yashts of Avesta namely; “Bahrām Yasht” celebrates his exploits as the genius of victory.

41. By a single glance to the epithets of these three, namely; Indra, Verethraghna and Tishtryā, it can be observed some important points in the following:

A: Many scholars compare Indra to Verethraghna (in Avesta) due to their name because the Indra’s distinctive in Vedic is Vr⁶trahan “Vr⁶tra-slayer” and this name occurs in the Avesta in the form of Verethraghna which is however unconnected with Indra or the thunderstorm myth.
B : The prominent epithet of Indra is the god of thunder and “Vṛtra-Slayer” while the prominent epithet of Verethraghna in Avesta is the god of victory. There is no evidence for his fights with the demon of drought, but only in some passage of Avesta (Bahrām Yasht): Verethraghna destroys the malice of demons and man, not merely the demon of drought.

C : However, some epithets of Indra and Verethraghna are common, like most victorious, glorious, courageous, god of battle, conqueror of the demons, bestow welfare, health, wealth, and both of them are helpers of Aryan people in conflicts with enemies and helper of worshipers, but the epithets of Indra (in Vedas) are very much more than Verethraghna (in the Avesta) and he is one of the great god in the Vedic period. So may we can find out these much attributes in two or three gods in the Avestan literature.

D : Considering that Indra in the Veda is connected with the rain and fighting with the Vṛtra (demon of drought) so in this view, he can be compared with the Tishtryā in Avesta (god of rain) and his fighting with Apoasha (Demon of drought). So therefore there are some common attributes between these two gods which are connected to water and conflict with demons, such as both are glorious, giver of fertility to the fields, bestower of the health and wealth; they are valiant, courageous and exalted; they send a flood
of rain and stream to fertilize the earth … Also Indra should drink Soma to fight with Vṛtra (demon of drought) similarly Tishtryā needs the offering the Haoma to fight with Apoasha (demon of drought) according to the Avesta. However, the offering of Haoma is also used for Verethraghna, the god of victory in Avesta.

E: Verethraghna in the Avesta some time has been mentioned along with other gods like Mitra and Rashnu, while in the Vedas Agni, Soma and Vishnu are often also allied with Indra and Maruts also in many passages of Rgveda are described as assisting Indra in his warlike exploits.

F: According to Avesta there are ten incarnation for Verethraghna while such incarnations have not mentioned for Indra but may some kind of these incarnations have been appeared in god Vishnu in later period who was the helper of Indra to kill Vṛtra in the Vedic period.

G: Besides of ten incarnation for Verethraghna in the Avesta, namely; beautiful wind, beautiful bull, horse, burdened- bearing camel, boar, beautiful youth of fifteen, raven, beautiful ram, beautiful buck, and bright and beautiful man, there are three incarnation also for Tishtryā, namely; young man, bull and beautiful horse. Such incarnations are not available in the Indra myth in the Vedas.
H: Mountains and clouds are appeared in the Indra myth in Vedas, because he claves mountains to flow the streams and shatters the clouds to rain.

I: Soma has very important role in the Indra myth. He is fond Soma and addicted to it, He drink Soma because it exhilarates him to carry out his war like deeds, to slay the Vṛtra (demon of drought) and to conquer the foes.

J: Vajra (the thunderbolt) is Indra weapon’s which is fashioned by Tvasāt. This weapon has no mentioned for Verethraghna or Tishtryā in the Avesta book.

42. Soma in the Vedas is called as Haoma in the Avesta. Soma in the Vedic literature and Haoma in the ancient Iranian literature have very great significance in the religious rituals. Because one whole Yasht of Avesta book namely; “H(oma) Yasht” and Yasna (No. 9, 10, 11) from Yasna book (a part of the Avesta) belong to the Haoma, and it is also mentioned in other Yashts of Avesta. Similarly in the Rigveda one hundred and fourteen hymns of the ninth Manušalas, besides six hymns in other Manušalas are dedicated to his praise. He is also celebrated in portions of four or five other hymns, and as a dual divinity with Indra, Agni, Pusan, or Rudra in about six more hymns.
43. Both of them namely; Soma and Haoma are considered as “god” as well as “plant”. And both of them as plant are found in the mountains.

44. However Soma in the Vedas is offered for all gods, but among the gods Indra has very prominent role to drink Soma. He drinks Soma to fight with the Vṛtra “demon of drought”. But in the Avesta there is no god such as Indra, who has especial role to drink Haoma, and it is offered to all gods equally.

45. Soma in the Vedas is immortal and divine drink which the gods drink it for immortality similarly all over the Avesta book; the Haoma plant and God of Haoma have been mentioned as one who “drives death afar”.

46. In the post-Vedic literature Soma is a regular name of the moon, which is regarded as being drunk up by the gods but in the Avesta the name of moon has been no changed to the Haoma.

47. Soma itself in the Vedas is considered as a great fighter similarly in the character of Haoma one can imagine him like a warlike character that fights against badness and also like priest who himself is offered in the offering ceremonies so that the people obtain the life. His Godlike attendance in the earth appears as holy plant which grows up in the mountains.

48. It is an undoubted fact that Soma and the Avestan Haoma, already prepared and celebrated in the Indo-Iranian period. In the Rṣī gveda Soma is described as growing on the mountains or a particular mountain; in the Avesta it is said to grow on a certain mountain.
49. In the Rｇveda Varunā places Soma on the rock; similarly in the Avesta Haoma is placed on the great Mountain Haraiti Bareza by a skilful god.

50. In the Rｇveda Soma is brought by an eagle; in the Avesta Haoma is distributed from its native mountain by certain auspicious birds.

51. In both (Veda and Avesta) it is king of plants. In both it is a medicine which gives health, long life, and removes death. As Soma grows in the waters, so Haoma in the waters of Ardvi-Sura Anāhita.

52. The pressing and offering of Soma was already an important feature of Indo-Iranian worship. But while three daily pressings are referred to in the Rｇveda only two are mentioned in the Avesta.

53. In both it is stated that the stalks were pressed, that the juice was yellow and was mixed with milk. In both the celestial Soma is distinguished from the terrestrial, and the beverage from the god. In both the mythical home of Soma is heaven, whence it comes down to earth. In both the Soma draught (like the sacrificial fire) had already become a mighty god and is called a king. As Soma is vrターḥaṇ, so Haoma is verethrajan and casts missiles. Both are light-winning and wise. Both remove the machinations of the wicked, bestow victory over foes, and confer the celestial world. Both grant steeds and excellent children. The Rｇveda and the Avesta even agree in the names of ancient preparers of Soma, Vivasvat and Trita Āptya on the one hand, and Vivanghvant, Āthwyā, and Thrita on the other.
54. Etymologically Soma = Haoma means ‘pressed juice’, being derived from the root su=hu, ‘to press’.

55. In Drvaspa Yasht (one Yasht of the Avesta) Haoma, the healing and the good lord with golden eyes offers up a sacrifice to Drvaspa on the highest top of Haraiti Mountain and desires her which I can capture the Turanian Afrāsyāb and takes him near of Kai Khosrav that king may kill him behind of Chaechasta Lake. This point has been mentioned in the Firdausi’s Shāhnāme (one of the Iranian epics).

56. This point is very interesting about Haoma that appears in Firdausi’s Shāhnāme as worshipper who worships in the mountains; whereas Soma in Vedas and Haoma Avesta appear as plants which grows up in the mountains. He is shown as strong person as much as he can capture the biggest enemy of Iran, namely Afrāsyāb and he is shown in the Vedas and Avesta as a powerful warlike character and as a strong liquid which is used in the religious ceremonies.

57. The Moon in Vedas is called Chandra and in the Avesta is called “Maongha” and in Pahlavi and Persian language it is said “Māh”.

58. In the Post Vedic literature, Soma is placed instead of Chandra so in the later time it is called “Soma” and it is arisen from the milk ocean every night and takes a new shape.

59. Moon in the Vedas, some time appeared accompanied with Sūrya and they are considered as two eyes of Varunəa.
60. Moon in the Vedas is an origin of fertility and influences on the Vegetation, similarly in the Avesta, when it warm-up with its golden light, the plants grow up from the earth.

61. Though the moon, apart from its connection with Soma, has not prominent role in the Vedic literature; but in the Avesta it is very important.

62. The sky is called as Dyaus in the Vedas and it is called as Asmana in the Avesta.

63. The god of Earth in Vedas is called Prithivi” and in the Avesta “Zama” (Zamiyād). In both sources namely; Vedas and Avesta, generally, the names of Sky and the Earth have been mentioned together. There is no single hymn of Rgveda is addressed to Dyaus (Sky) alone.

64. In the Vedas the Sky is called as the “lofty” and “lofty abode; and in the Avesta he is shining, exalted and powerful.

65. It can be compared the Dyaus (Sky) among Indo-European god with Zeus among the Greeks.

66. According to the Vedas the demon Vr̥tra dwells in the sky which Indra fights against him for rain while in the Avesta the heavy duty of the Sky is imprison the Ahriman and demons. And the god Asmana (Sky) guards the sky which the Ahriman doesn’t run away.

67. The Earth is important in both sources namely in the Avesta as well as Vedas. But it seems that this deity is more important in the Vedas because beside the Rgvedahymns; one of the best and longest hymn of Atharva
Veda is in description and invocation of the Earth. While in the Avesta there is one Yasht namely “Zamiyād Yasht” after the name of the Earth but its content is about Kiyān Dynasty and there is no separate hymn in Avesta as it is in Vedas. However, she is described in some verses of other Yashts and the twenty eighth day of every month is sacred to Zamiyād.

68. Some time the Earth is described by the same feature and qualities in the Avesta and Vedas, like “the wide earth” “the large and the broad earth”, “bears five all bodily worlds, the high mountains”, “rich in pasture and water”, “upon which run the many streams and rivers”, “many kinds of plant grow up to nourish animals and men and Aryan nations”. She is “extended”, mother of beings; bear the burden, supports the forest and trees, mighty one; but her description in Vedas especially in Atharva Veda is much more in the Avesta, and she is also invoked for many desires by worshipper.

69. In the Avesta book (Vendidād) there are five places which the earth feels most happy and five places which she falls sorest grief.

70. The name of Vāyu has been mentioned in Vedas with long /ā/ while in Avesta it is with short (a) namely / Vayu / . However, this name has been mentioned in the Pahlavi texts, as Vayu, Veyu, Vāy and Andarvāy.

71. Both Vāyu and Vāta are important gods in the Vedas and Avesta as well but Vayu in Avesta has more prominent than Vedas, because in the Avesta (Rām Yasht) the Maker Ahura Mazda, Azi-Dahāka and many Kings,
heroes, great persons offer up a sacrifice to him and he granted all of them except Azi-Dahāka (because he was a demon).

72. In the Vedas there is only one kind of Vāyu while in the Avesta there are two kinds of Vayu, the good Vayu which is the space which is connected to paradise world (Ahura Mazda world) and the bad Vayu, the space which is connected to darkness world (Ahriman world).

73. In the Veda, Vāyu has been mentioned along with Indra while in the Avesta Vayu or Vāta are along with Mithra and Rashnu.

74. According to the learned opinion, Vāta in the Vedas is the name of the element of wind and Vāyu is the name of God Wind. But in Avesta both Vayu and Vāta are considered as the names of God Wind and Vāta always is mentioned as “Fiend-smiting wind” and “Victorious wind”, along with Mithra and Rashnu.

75. In the Vedas the most important role of the Agni is mediator between people and the Gods and who carries up the prayer of the man to the sky. There is the role of fire in Ancient Iran as Third Dariush has supplicated in front of the Sun, Mithra, and Āzar (Fire genius) to enable his army to defeat Alexander. In the Zoroastrian religion; also in whole Yasna (No. 62) the Genius of Fire (Āzar Izad) is worshipped, and Ātash-Nyāyish (Fire prayer) is also one of the most important Zoroastrian prayers which is done five times in a day. In Yasna (No.36, Part 1) Āzar is the mediator of the man
and Gods. In Firdausi’s Shāhnāme; also, many kings and heroes have been
gone to the Fire temples and worshipped in front of Fire.

76. Fire is one who received the oblation for the gods; in all the cases which
are mentioned above. In the Vedas in the form of pure ghee; in the
Ancient Iran in the form of dry and sweet smelling sticks and some times, a
selected pieces of meat and according to Firdausi’s Shāhnāme in the form
valuable jewels.

77. Agni in the Vedas it has three manifestations; in the form of sun in the
sky, in the form of lightning in atmosphere, and in the form of ordinary fire
on the earth, similarly the Avesta mentions five kind of fire of which two
kinds of them are the fires, namely; the Fire “Vāzishta” (The fire in cloud
and lightening) and “Spenishta” (which is applied in the world as ordinary
fire).

78. In the Vedas, the worshipper of Agni worships him every morning and
evening similarly in the Avesta there is Ātash Nyāyish which is done every
five times of the day. In Firdausi’s Shāhnāme also most of times the kings
take bath and then they used to go to the Fire-temples.

79. In the Vedas Agni grants to their worshipper; son and increases their
offspring; similarly in the Yasna (No 62), the worshipper desires, the fire
which “he grants him, pious Children who increased the country.”
80. In the Vedas and Avesta, Agni has a great rank. In the Vedas Agni is the son of sky (Dyaus) and Earth (Prithivī) and in whole of Avesta Fire is mentioned as Ahura Mazda’s son.

81. Agni in the Vedas is one who knows the creation and similarly in Avesta Fire is considered as protector of the good creation.

82. One of the most important roles of Agni in Vedas is “one who fights with the demons” and his most famous battle is the fighting with Kravyād and Rāksasas similarly in Avesta (Zamiyād Yasht, Part 46-50) Āzar fights with Azi-Dahāka.

83. The element of water is very important in Vedas as well as ancient Iranian worships.

84. The word water is called as “Āpah” in Vedas and Āp in Avesta.

85. Waters are praised in four hymns of Rigveda and a few scattered verses and some time they are invoked along with other deities, while in the Avesta one oldest and the biggest Yasht is dedicated to goddess of Waters (Ardvi-Sura Anāhita) and Ābān Nyāyish (water prayer) is one of the important prayer in Avesta.

86. According to Greek historian, Ancient Iranians respect the water and they sacrifice for that and always keep clean the waters.

87. According to the Vedas some qualities of Waters are:

    a. Bestow the boons, long life, wealth, immortality, strength auspicious, intellect, healing.
b. Attend in the sacrifice, consider as mater, bright,

c. Purifying the worshipper from moral sins, lying, curing, and violence.

d. Speeding to the ocean, contain all medicine,

e. Following the path of gods and they are under command the Indra and Savitr and they abide beside at Mitra, Varun and sun.

f. They are celestial as well as terrestrial.

g. Varun moves, in the midst of waters and looking down the truth and falsehood of men.

h. Sent along with son of water, (Apām Napāt) on the sacrifice grass as the offering of Soma-priest.

i. Wave of waters is rich in honey, dripping ghee to drink Indra and gladdening the gods.

88. According to Iranian mythology and Avesta, the qualities of waters and the goddess of water (Anāhita) are as follows:

a. Ahura Mazda made bright the waters.

b. They flow the highest mountain (Alborz) on the ground and make very big ocean that the water of thousand lakes are placed there.

c. They pass hundred passages to the holy lake and go out after filtration.
d. The Ardvi-Sura Anāhita, the goddess of waters is beautiful, strongest, bright, tall, and powerful, fair of body, high-girded, and has white and thick arms.

e. Ardvi-Sura Anāhita is house increasing, life increasing, herd and fold increasing, brought town and country and keeps them and maintains to look over them, giving health and wealth. The wide expending and holy. Worthy of sacrifice and prayer in both worlds. Obeys the laws of Ahura Mazda and hates demons.

f. Ardvi-Sura Anāhita is pure, nobly born, glorious race, every holding Baresma in her hands and wears beautiful cloth and ornaments and shiny one. She makes the seed at males and womb at females.

g. Ahura Mazda and many grate persons and heroes offer up sacrifice for Anāhita and ask her some boons, she granted the boon to all except the boons to enemies of Aryan and Angra-Mianyu.

h. Anāhita is also praised beside Ahura Mazda and Mithra in the inscriptions of ancient kings

i. Anāhita appeared in the Avesta book as Long River, as large as the whole of waters along the earth that run from the highest mountains and it has thousand cells and thousand channels. This river is belonging to Ahura Mazda and this river flow all the waters and spread all over the seven countries and bring the waters both in summer and winter.
The qualities of Sarasvatī in the Rāgveda are as follows:

a. Sarasvatī has very important position in Rāgveda and more greatly celebrated than any others.

b. She flows with fertile flood, pure flouring from mountain mighty waves, immense and importunes floods, strong, most active of actives.

c. She has seven sisters, and she is mother at streams and best mother, river and goddess.

d. She fills the terrestrial region and the wide atmospheric space

e. She is invoked to descend from the sky and mountain to sacrifice

f. She is called as Asūryā or divine.

g. Come to the sacrifice on some chariest. Purifier and bestower wealth, progeny, immortality, plenty vitality, offering and assist procreation.

h. She is associated with deities, protect the worshipper and

i. She destroys the revilers of the gods, conquers the enemies.

There for there are many similarities between the qualities of Waters and Sarasvatī in Rāgveda with water and Anāhita in the Avesta and Iranian mythology. These similarities of the waters and Sarasvatī in Rāgveda and Avesta may explain the new aspects of each goddess, as discussed above.

Apām-Napāt is very old deity who is originally belonging to the Indo-Iranian period and he was praising by Aryan people.
92. The name of Apām-Napāt has been mentioned in the R̥gveda and the Avesta as well.

93. At a glance on the descriptions and qualities of Apām-Napāt in R̥gveda and Avesta one can understand that there are some similarities about this deity in R̥gveda and Avesta as follows:

A: In both sources he is son of waters but in Avesta he also is the guardian of waters who divided waters into the countries.

B: In R̥gveda three divine females are being surrounded him nourishes him while in Avesta he is the lord of females and invoked by them.

C: In the R̥gveda steed swift as thought, carry him similarly in Avesta he is swift-horsed who seizes the glory at once.

D: In both sources, he is described in the best manner and some time by the common qualities.

E: In both sources he is accompanied by Agni but in Avesta Apām Napāt also is accompanied by Mithra.