

برای یادآوری شب یلدا یا زایش

از خدا وصل یار می خواهیم،  
در شب قوس و روز جوزایی.

جشن خورشید یا زادروز عیسا؟

نگاهی به ریشه

این امر روشن هست که کسانی که دیدگاه و برداشت های خویش را برای آفرینش نظم جدید در خط باورهایی پس از موسا، سر و سامان دادند و به نام عیسا، پسر مریم که او را به باکره گی، برداشته بودند، سکه زدند، در آغاز مانند همه گروه هایی که با فکر جدید همراه اند، به شدت در اقلیت به سر می بردند.

اینان برای این که از گزند، کهنه گرایان و بارومندان به ،، ده فرمان موسا ،، به امان بمانند، در تکوی های تیره و تاریک، که با چراغ های موشکی نور کمرنگی پخش می کردند و این امر فضای ،، روحانی ،، را به میان می آورد، به نیایش سخنانی که بر آن ها مهر آیه پی زده بودند، می پرداختند. این ترس و وا همه، از گسترش دیدگاه های شان جلوگیری می نمود.

از مخفیگاه، به تخت قدرت

این حال و وضع تا زمانی دوام نمود که گنستانین کبیر، ۳۰۶ - ۳۳۷، امپراتور روم، به این باور روی آورد. برخی تاریخنگاران به این عقیده اند که هلنا، مادرش او را به این امر تشویق نمود. از آن پس، آوای باورها و آیین هایی که در زیر چت تکوی های سرد، نمی و تیره صدا می نمودند، ناگهان فضای یک امپراتوری یا شاهنشاهی را نصیب شدند و بعد، این باورها، به دین رسمی و سیاسی بدل شد. از همان لحظه به بعد، باور هایی به نام عیسا، از یک کشش انسانی - برای پاسخ گفتن به برخی نیاز های روانی انسانی آن زمان - به ابزار قدرت بدل شد و راه برای برپایی چوبه دارها و شکنجه گاه های ،، تفتیش عقیده ها ،، باز گردید. این امر بیش از هزار سال ادامه یافت و چی انسانان دانشمند و واقعنگر را به گور سیاه فرستاد و یا روی تل آتش کباب نمود.

در همان آوان، کشیشان که اکنون شمشیر قدرت آنان را همراهی می نمود، برای این که اثر این باورها را نیرومندتر بسازند، در جستجوی آن شدند که روزی را به نام «، زاد روز ،، عیسی اسطوره یی، سکه بزنند. این باورمندان به دشوار بزرگی رو به رو شدند. این مانع بزرگ یا سد سکندر، را باورمندان خورشید یا میترا باوری، می ساختند.

### میترا

واژه میترا، در ریگویدا و اوستا، این سروده های آن زمان که می توان آنان را خواهران سکه یی خواند، با گویش های گونه گون آمده هست. معنای دقیق میترا، همان «، قرارداد ،، است که مفهوم های موافقت، همیاری، وعده را در بر می گیرد. از سوی دیگر، میترا کاربرد خورشید را داشت که بر اساس آن اندازه روز و شب با آن سنجش می شد. هم چنان میترا به معنای ستاره سحر و شامگاه به کار رفته است.

### میترا در باورهای مانیی و رومی

در این باور نیز میترا به شکل مهر، ادامه می یابد. باورمندی به میترا در امپراتوری روم باستان، از سده اول عیسایی آغاز می یابد و تا سده چهارم که امپراتور به باور عیسایی روی می آورد، ادامه می یابد. ما آگاهی هایی در مورد وجود این خدا، خلاف دین های یونانی - رومی مانند جوپیتر و هرکیولوس، در سرچشمه های باستانی نمی توانیم بیابیم. تمام آگاهی ما به ادبیات پرستشی، در بند است.

آن گونه که می دانیم، بعد ها نیایشگاه ها و عبادتگاه های میترا، در زیر زمینی ها به صورت پنهان - مانند عیساییان پیشین - به زنده گی مخفی ادامه داده اند. ما در برخی شمایل ها، میترا را به شکل قهرمانی که نرگاو را می کشد، دیده می توانیم. به باور بسیاری این امر، نمایانگر حضور تند گاو در دورانی هست که کشت و کشاورزی آغاز می گردد. بررسی دوباره میترا باوری در اروپا در آغاز سده بیستم، شروع می شود. این باور بار دیگر پشتیبانی می گردد که متراباوری در این جا، ریشه در همان نیایش خورشید در آسیای میانه و سرزمین ها دورادورش دارد. به این گونه میترا باوری آرام آرام به سوی غرب در آسیای کوچک ( ترکیه

کنونی یا روم شرقی) گسترش یافت و بعد در چهره های گونه گونه اسطوره های یونانی حلول نمود. از این رو، معنا های مختلف را بر دوش کشید. در روم باستان از سده اول تا سده چارم، باورمندانش در سراسر این امپراتوری یا شاهنشاهی، حضور سنگینی داشتند.

## یلدا

واژه یلدا ریشه سریانی دارد و به معنای زاد یا تولد است. هدف این این زاد همانا تولد خورشید، مهر و میتراست. ابوریحان بیرونی از این جشن با نام ,, میلاد اکبر,, نام برده و منظور از آن را زاد دوباره خورشید دانسته است. در خط همین باور، شام ۲۱ دسامبر برابر به سی قوس، چون خورشید در درازای سال، دیرترین مدت را در محاق، تاریکی و سیاهی به سر می برد، باورمندان، تمام شب را از اندوه زیاد به ناله و فغان سر می دادند و برآمدش را می خواستند. این شب تیره و تار در فرهنگ ما به نام شب یلدا یا درست تر، شب زاد خورشید خوانده می شود.

شاعری در زمینه سروده هست:

,, از خدا وصل یار می خواهم

در شب قوس و روز جوزایی،،

اینان تا سپیده سحر چشم به راه ,, برآمد ،، آفتاب به افق می نگرینند.

آن گاه در سپیده، با ,, دمیدن ،، خورشید، که دیگر از چنگ سیاهی رهایی می یافت، و با گذشت هر روز، پُر نور تر می گردید و مدت بیشتری حضور می داشت، به جشن و شادی دست می زدند.

روحانیان باور عیسایی، پس از کنکاش فراوان - چون نمی توانستند - این مراسم را که در ژرف ترین گوشه های ذهن مردم و حتا ناخودآگاه اجتماعی شان رسوب نموده بود، با فرمانی از میان بردارند، به این نتیجه دست یافتند که این زمان را به نام زاد روز عیسا، سکه بزنند. پس از آن با فرمان امپراتور و شمشیر قدرت، آرام آرام این روز جای تولد ,, خورشید ،، را گرفت.

این امر با باورهای کورکورانه تا آغاز سده پانزدهم که خورشید تفکر روشنگرانه، و دستآورد های دانش ستاره شناسی، بار دیگر به دیدگاه های فلسفی و خردگرایانه یونان زیر نام ,, نوگرایی ،، روی آوردند، دوام یافت.

از آن پس، بررسی ها و کاوش های گونه گون دانشی - همراه با حضور این باور در وجدان پنهانی جامعه - از این امر اسطوره زدایی نمودند، و خورشید راستی و حقیقت بار دیگر تابید.

در پایان این نوشته کوتاه سروده یی را از جلال الدین محمد بلخی را می آورم:

« نی شبم، نی شب پرستم که حدیث خواب گویم  
چو، غلام آفتابم، همه از آفتاب گویم. »

صدیق رهپو طرزی  
شهر گت تینگن، جرمنی  
۲۱ دسامبر ۲۰۱۷.

## **On the Occasion of Yalda ( Birth ) Night**

**I ask God for connecting me with my beloved,  
On the night of the Arc and on the day of Gemini.**

## **Celebration of Sun or the Birthday of Jesus?**

### **Look at the root**

It is clear that those who put their point of view to create a new order in the line of beliefs after Moses, and coin its as verses of Jesus, the son of Mary, who had taken up her to virginity, at the begins, like all the newly formed groups, were heavily in the minority.

They for saving themselves from darkness, agnostics, and baroque of the Ten Commandments of Moses, were

creeping in the dark and wet basements, which were had little and dim light under the oil lamps and this made a kind of spiritual space for participants. They recited a kind of prayers which they had sealed them as verses of God. This fear and afraid of persecution, prevented the spread of their views.

### **From the Hideout to the Throne of Power**

This situation continued until Constantine the Great, Emperor of Rome, 306-337, accepted this as Christianity. Some historians believe that her mother Helena encouraged him to enter this belief.

Since then, the voices of beliefs and rituals that were confined in the cold and dark basements found its voices in the court of the Empire, and then, these beliefs became official and political religion and lost its spiritual goals. At the same time, the priests, who now accompany the sword of their power, sought to make a day in the name of the birth of the day, for Jesus. Since at that time Mithraism had deep rooted in the Roman society and was more powerful, they were faced great difficulty.

This great barrier, or as we call it Dam of Alexander, they could not change it by deed of Emperor. So clerks of Christianity tried to coin this day as Birthday of Jesus.

## **The word Mitra, in the Rig Veda and the Avesta**

As we knew these two languages can be called sisters are have just different in dialects. The exact meaning of the Mitra term is the Contract, which embraces the concepts of consent, assistance, promise. On the other hand, Mitra had the sun's application, which measured the size of the day and night. Still, Mitra means Morning Star and Evening star too.

## **Mitra, in the beliefs of Manichaeism and Roman**

This belief continues to exist in the form of Sun worships. Belief in Mitra begins in the ancient Roman Empire from the first century AD, and continues until the 4th century. At that time Constantine the great the Roman Emperor, accepted Christianity. We can not find the existence of this God, contrary to the Greek-Roman religions, such as Jupiter and Hercules, in ancient sources. All our awareness of the worship is in the literature. As we know, later the the Mitra temples were hidden underground in the same way as the previous Christians so called churches. In some icons, we see the Mitra in the form of the hero that kills ox. Many believe that this shows the presence of an ox who was praised in a period when cultivation and farming begin.

## **New outlook**

The new research of Mithraism begins in Europe at the beginning of the twentieth century. This belief is once again supported by the fact that the metaphor here is rooted in the same prayer of the sun in Central Asia and its surroundings. In this way, the this kind of beliefs spread toward the West slowly in Asia Minor (present-day or Eastern Turkey), and then in various faces of the Greek myths. Hence, it took different meanings.

## **Yalda**

The word Yalda has a Syriac root and it means birth. The purpose of this birth is the birth of the sun, Mehr and Mitra. Al-Biruni, 110th century named this as Milad Akbar or Great Birth and called it rebirth of the sun.

In the line of this belief, December 21/ 29 of Qaus, or Arc since the sun has the longest night and covered by darkness, the believers roared all night out of a great sadness, and waiting its raising badly. This dark night in our culture called the Yalda Night, or more correct, is the night of the sun.

There is a line of lyric as:

**I ask God for connecting me with my beloved,  
In the Archean night and Gemini day.**

They watched until the Dawn for sunshine to the horizon. Then, in the dawn, with the high blazing, the sun, which was released from the black gang, and with each passing day, became brighter and more prolonged, festive and joyful were starting.

The Christ religious faithful clerics, after a great deal of inquiries because they could not eliminate this ceremony, which deposed in the deepest corners of the minds of people and even their social subconscious, came to the conclusion that this time be coined as Birth day of Jesus. Then, with the command of the emperor and the sword of power, quietly took this day the birthplace of the sun. This continued with the blind beliefs to early fifteenth century that the sun of enlightened thinking, and the achievements of astronomical knowledge, once again turned to the philosophical and rational views of Greece under the name of Enlightenment.

Since then, various kinds of knowledge and exploration, together with the presence of this belief in the secret conscience of the community, have become a myth of it, and the sun of truth once again raised.

At the end of this short article I will bring a part of lyric from Jalaloddin Mohammad Balkhi:

“I'm not the night and am not worshiping it, and say the tell of sleep.

Since I am the slave of sun, I say all of of the sun. ,,

Seddiq Rahpoe Tarzi  
Goettingen, Germany  
December 21, 2017.

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### New outlook

The new research about Mithraism begins in Europe at the beginning of the twentieth century. This belief is once again supported by the fact that the metaphor here is rooted in the same prayer of the sun in Central Asia and its surroundings, including our beloved land, Afghanistan. Later In this way, the this kind of beliefs spread toward the West slowly, first in Asia Minor (present-day or Eastern Turkey), and then in various faces of the Greek myths. Hence, it took different meanings.

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