

Weekly Zoroastrian Scripture Extract # 175 – Shenshahi Farvardegan Day - Farvardin Mah and Farvardin Roj - Ahura Mazda and Fravashis helping Righteous Humdins - Farvardin Yasht Verses 1 - 3, 9 - 10

Hello all Tele Class friends:

Shehenshahi 10 Muktad Days started on Sunday August 7th from Ashtad Roj to Aneran Roj, Asfandarmad Mahino, followed by 5 Gatha Days – Ahunavad, Ushtavad, Spentomad, Vohukhshathra and Vahishtoish, from August 12th thru 16th.

This was followed by the New Year Navroze on Farvardin Mahino and Hormazd Roj 1386 YZ (Yazde Zardi), Wednesday August 17th!

The Navroze was followed by Rapithwan Ijwaani on Farvardin Mahino and Ardibehesht Roj, Friday August 19th when Rapithwan Geh is restarted for next 8 months!

And then we had the most auspicious day in Shehenshahi calendar, the Birthday of Vakhshur-e-Vakhshuraan Zarathushtra Spitaman on Khordad Saal, Farvardin Mahino and Khordad Roj, Monday August 22nd!

The last of our Holy Days during the first month of Farvardin is the Farvardegaan on Farvardin Maah and Farvardin Roj (19th day). This is the day when most of the Parsis/Iranis go to the Doongerwaadi in Mumbai and Saghdi/Dokhma in other towns and villages where prayers are performed for the dear departed ones.

Farvardin word is derived from Fravashi and so on the Farvardin Mahino Parab, Farvardin Roj and Farvardin Maah, it is the day to remember all the Fravashis of our departed ones. This Shehenshahi Parab day falls on Saturday September 3rd, tomorrow, and many in our NA diaspora have Jashans and prayers on this day. Let us on this day remember all our dear departed Fravashis!

The usual prayers performed on this day at Doongerwaadi and Saghdi/Dokhma are in Uziran Geh and the Mobeds perform the prayers of Farokhshi (Farvardin Yasht) and Satum No Kardo (prayer for the departed ones) there.

Farvardin Yasht (Yasht 13) is the longest Yasht (157 verses) and is one of the prayers recited as Farokhshi by Mobeds, usually after performing Aafringaan for their Behdins for their departed ones .

Farvardin Yasht is completely dedicated in its first part to all the Fravashis in general and in its second part to the Fravashis of our Religious stalwarts of olden days in particular, remembered by taking their names.

The first part “is the glorification of the powers and attributes of the Fravashis in general” and gives us a glimpse by Dadar Ahura Mazda to Zarathushtra how Fravashis help the righteous Humdins when they are faced with adversities, especially facing the evil spirits and even in the battles. They also help Ahura Mazda to sustain the sky, protect the earth and its mountains and pastures and water and vegetation.

A perusal through the first part of the Yasht provides the following points:

1. It is because of their glorious and splendid help that Ahura Mazda maintains the entire creation—sky, earth, sun, moon, stars, waters, plants, cattle and especially the humans, from conception to birth and growth.
2. Had they not helped Ahura Mazda, *Druj*, the Wrong, would have taken over the universe.
3. The Fravashis of the Primal Teachers and Future Benefactors are the strongest. The Fravashis of the living persons are stronger than those of the dead.
4. When invoked with prayers and libations, they come to help only the persons, who have pleased them. They do not help those who have displeased them.
5. They rush to help in smiting the foe and winning the battle for those who invoke them.
6. They help in rehabilitating and promoting their relevant relatives.
7. They visit the homes of their relatives during the last ten days of the solar year to be remembered, venerated and propitiated.
8. All, including Ahura Mazda, the seven Amesha Spentas and certain named Yazatas, including Mithra and Sraosha, have their Fravashis.
9. The sky, earth, waters, plants and the cattle have their Fravashis.
10. Fravashis have their souls just as the Amesha Spentas have.
11. Spenta Mainyu, the Progressive Mentality, is the only exception not to have a Fravashi. Nevertheless, it is very much connected to the Fravashis.
12. Anghra Mainyu, the Retarding Mentality, and its creation do not have Fravashis.
13. Fravashis went into action as soon as the creation was started by Spenta and Anghra Mainyus, otherwise Anghra Mainyu would have won the battle between the two.

Hence on this Farvardegaan Day tomorrow, let us present some verses from the Farvardin Yasht about the help Fravashis give to Dadar Ahura Mazda and the righteous Humdins:

Shehenshahi Farvardegaan Day - Farvardin Maah and Farvardin Roj - Homage to the Fravashis of all departed souls - Farvardin Yasht Verses 1 - 3, 9 – 10

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

**(1) Mraot Ahuro Mazdaao Spitamaai Zarathushtraai,
aeva te zaavare aojascha khareno avascha rafnascha framravo,
erezvo Spitama, yat ashaonaanm fravashinaanm ughranaanm aivi-
thuranaanm**

yatha méh jasen avanghéh, yatha méh baren upastaanm, ughraao ashaonaam fravashayo.

(2) Aaonghaanm raya kharenanghacha,
vidhaaraem Zarathustra aom asmanem,
yo uscha raokhshno fraaderesro,
yo imaanm zaanm aacha pairicha bavaava
Maanayen ahé yatha vish.
aem yo hishtaité manyustaato hândrakhto duraekarano,
ayangho kehrpa khaenahe raochahino avi thrishva.

(3) Yim Mazdaao vasté vaghanem stehr-paeshanghem manyu-taashtem,
hachimno Mithro rashnucha aarmaiticha spentaya,
yahmaai noit chahmaai naemanaam karana pairi-vaenoithé.

(9) Aonghaanm raya kharenanghacha, vidhaaraem Zarathustra
zaanm perethvim Ahuradhataanm, yaanm masimcha pathanaanmcha,
yaa barethri paraosh srirahé, ya vispem ahum astavantem baraiti,
jumcha iristemcha, garayascha yoierezanto pouru-vaastraaongho
aafento.

(10) Yenghaao paiti thraoto-staacho aapo tachinti naavayaao;
yenghaao paiti pouru-saredhaao zemaadha uzukhshyeiti urvaraao,
thraathraai pasvaaao viryaaao, thraathraai airyanaanm dakhyunaanm,
thraathraai geush pancho-hyayaao, avanghé naraanm ashaonaanm.

Shehenshahi Farvardegaan Day - Farvardin Maah and Farvardin Roj - Homage to the Fravashis of all departed souls - Farvardin Yasht Verses 1 - 3, 9 – 10 Translation:

**(1) The Creator Ahura Mazda spoke unto Spitamaan Zarathushtra:
O truthful Spitaman Zarathushtra!**
I proclaim thee in this way the vigor, strength, glory,
help and joy of the powerful and triumphant Fravashis
of the righteous Humdins;
just as the powerful Fravashis of the righteous Humdins
come to my help and just as they gave support unto me.

**(2) On account of the brightness and glory of those Fravashis, O
Zarathushtra!**

**I maintain this sky which is lofty, shining and beautiful
and which encompasses this earth and around, and it is like a palace.**

**Which is on this earth built up by the Spiritual Yazatas,
firmly established with ends that lie afar, made of shining diamonds.**

**(3) Which, the sky associated with Meher Yazata, Rashana Yazata and
Spentaa Aarmaiti,
Ahura Mazda has put on as a star-decked garment
woven by the Spiritual Yazatas.
Its two ends cannot be perceived by any person.**

**(9) On account of the brilliance and glory of those Fravashis, O
Zarathushtra!**

**I maintain this wide, large and broad earth created by Ahura Mazda;
which is the mother of all good things;
and bears on herself the people of the entire corporeal world
– the living as well as the dead –
and lofty mountains, rich in pastures fertile with water.**

**(10) Upon which earth waters of running stream and river flow;
upon which earth plants of many kinds grow from the ground,
for the nourishment of both cattle and men of the Iranian countries,
for five kinds of animals and for the help of righteous men.**

[\(Kangaji Khordeh Avesta Baa Maaeni translated into English – Pages 419 - 423\)](#)

SPD Comments

1. As regards five kinds of animals referred to above in the last sentence of the Verse 10, there is a reference in the first paragraph of the first Kardaa (chapter) of Visparad: (1) those living in waters. (2) those living under the ground. (3) the flying ones or winged ones, (4) the animals that wander wild at large, and (5) the grazing ones.
2. **The Age of Farvardin Yasht:** Dr. Pallan R Ichaporia in an article in **FEZANA JOURNAL** - Spring 1994 wrote about "Fravardin Yasht: Its History, Place, Time and the Probable Date of Asho Zarathustra". He believed that the Yasht was composed in the Eastern parts of the Iranian lands, before they migrated to the West.

According to him: "The internal evidence within the Yasht seems to suggest it as there is not a single word which is associated with the geography of the Western Iran, except an adjective **maazainya** which has an Western element. In all other places, ethnic references are in Central Asia or in modern day Afghanistan and NW Pakistan."

He believed that "the Yasht was pre-Zarathushti but was composed much later after the advent of Asho Zarathustra. The corroboratory evidence of the Assyrian history on Parusa dates from 844 BC, so the western migration of the Iranians could not have taken place before 900 BC. Thus the Yasht having been composed in the Eastern Iran could not be later than 900 BC in age."

"In the Yasht there are seven generations of righteous Zarathustis, who were the

leading personalities of their times and hence get a mention in the Yasht. They encompass a period of seven generations or at least 170 years. The seven generations are mentioned as that of Ahum-stät, Saéna, Zigri, Vitkavi and Utayuti. Thus adding 170 years to approximately 900 BC we get 1070 BC. To this we can add at least 200 years when Saéna appeared with his 100 disciples. Thus we arrive at 1270 BC as the possible date of the advent of Zarathustra from this Yasht.”

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!

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

(Aafrin Pegaamber Zartosht, from Ervad Kangaji Gujarati Khordeh Avesta Baa Maaeni – Page 424, adapted Aafrinaamahi - we wish instead of Aafrinaami – I wish, in the original)

Love and Tandoorasti, Soli