

Weekly Zoroastrian Scripture Extract # 239 – Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan – Verses 8 - 9

Hello all Tele Class friends:

Going to India:

Jo Ann and I will be gone to India on Monday Dec. 18th and be back on Jan. 31st. I will be on email. Soli

WZSE #239:

Our Vakhshur-e-Vakhshuraan Zarathushtra Spitamaan composed his Gathas in old Gathic Avesta language. The later scriptures like Yasna, Visperad, Yashts and Vendidad are written in later Younger Avesta language. In the Sassanian times (226 – 650 AD), Pahlavi was the court language and many of our scriptures were translated into Pahlavi and some with Pahlavi commentary.

Dastur-e-Dasturaan Aadarbaad Maarespand composed Khordeh Avesta for the common Zarathushtri Humdins for daily prayers. In most of these prayers, the first and the last verses are in Pazand script (Pahlavi written in Avesta – Din-e-Dabireh script).

All of our Aafrins are written in Pazand language except Aafrin-e-Zarhosht – Aafrin attributed to Prophet Zarathushtra written by him in Avesta language as blessings to King Vishtaaspa, covered in our weeklies #93 and #94 at:

<http://www.avesta.org/wzse/wzse93.pdf>

<http://www.avesta.org/wzse/wzse94.pdf>

According to Wikipedia:

“**Pazend** or **Pazand** is one of the [writing systems](#) used for the [Middle Persian](#) language.

Pazend's principal use was for writing the commentaries (*Zend*) on and/or translations of the [Avesta](#), the primary collection of sacred texts of [Zoroastrianism](#).

The word "Pazend" derives from the [Avestan](#) words *paiti zainti*, which can be translated as either "for commentary purposes" or "according to understanding" (phonetically).”

[Kangaji's Gujarati Khordeh Avesta-Baa-Maenee](#), 8th Edition, included all Aafringaans and Aafrins with word by word translations, thanks to the eminent Avesta/Pahlavi/Pazand scholar Ervad Phiroze S. Masani who gave permission to do so from his “Pazend Prayers Series No. 1”. Unfortunately, when due to demand from Humdins, BPP requested Prof. Ervad Maneck Fardoonji Kanga to translate Kangaji *Khordeh Avesta*, these Aafringaans and Aafrins were not included in the [English translation](#).

Udvada's late Vada Dasturji Saheb Dasturji Peshotan Mirza and my nephew Mobed Zarir Dastoor have a copy of a wonderful book published in 1883 by the eminent Scholar Ervad Tehmuras Deenshawji Anklesharia in Gujarati with prayers in Din Dabireh – Avesta script: Farvashi Baajdharnaa Saathe Tathaa Aafringaano ane Aafrino Jand Hurufe. (Fravashi prayer with Baaj Dharnaa ritual and Aafringaans and Aafrins in Zand (Avesta) script). Ervad Anklesaria firmly believed in learning and reading all our prayers in Avesta script and also published a *Khordeh Avesta* book in Avesta script. I have scanned both these books and feel

very fortunate to have them since I also believe in Avesta script.

Parsi Mobeds recite Aafrin-e-Ardaafravash, Buzorgaan and Hafta Ameshaaspanand after Jashan Kardaas. They also recite Gahambar Aafrin during Gahambar days. And on Farvardin Maah and Ardibehesht Roj, on the Rapithwan Ijwaani day (starting Rapithwan Geh again), they recite Aafrin-e-Rapithwan.

The above Ervad Anklesaria's Avesta script book contains all the above prayers written in Avesta script with comments in Gujarati. In his introduction in Gujarati, he states: (I have translated it from Gujarati to English):

"I have taken Rapithwan Aafrin from an Iranian book.

Our Iranian Mobed Sahebs have made two parts of this Aafrin.

The Iranian Mobeds called the first part (verses 1 – 35) as Hamaazor-e-Dahmaan and recite this Aafrin only at the end of all Kardaas in a Jashan they perform. They do not have any other Aafrin.

And they call the second part (starting again with verses 1 – 22) of this Aafrin as: Hamaazor-e-Farohar, or Hamaazor-e-Panjeh or Hamaazor-e-Farvardegaan, and they recite it only during the Farvardegaan days."

The seven Ameshaa Spentaas (Bountiful Immortals) is a later personification of Daadaar Ahura Mazda's attributes mentioned many times by Zarathushtra in his Gathas. They were also assigned a creation of Daadaar Ahura Mazda such as Humans to Daadaar Ahura Mazda, animals to Behman, Fire to Ardibehesht, metals to Sheherevar, earth to Asfandaardmad, water to Kordaad and vegetation to Amardaad.

Patet Pashemaani, Kardaas 8, is the first prayer you learn with these assignments of creations to Ameshaa Spentaas. Also, 30 days of our calendar were established, each day named after a Yazad. And they were assigned to the 7 Ameshaa Spentaas as their Hamkaars (co-workers), like Mohor, Gosh and Raam assigned as Hamkaars of Behman, and so on. These Hamkaars for 7 Ameshaa Spentaas are spelled out in Aafrin-e-Hafta Ameshaaspanand, together with the demons each one of them is supposed to oppose, for instance, Behman, Mohor, Gosh and Raam are supposed to oppose the Demon of wrath and fury (Aeshma) wielding a bloody mace, the Demon of Evil Mind (Akoman) and the Demoness of heresy (Taromaiti).

In Aafrin-e-Rapithwan, another description of these seven Ameshaa Spentaas are given and we have covered them in last two WZSEs and the current one.

As Dasturji Firouzgari has stated, Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan is **highly soul and bodily spirits enhancing**. It starts with the shortened version of Aafrin-e-Ardaafravash, followed by 7 verses for our seven Ameshaa Spentaas. In our last two weeklies – WZSE #237 and #238, we covered first seven verses of this Aafrin which included first five Ameshaa Spentaas. Today we will present the last two Ameshaa Spentaas verses.

So, here are the two verses – Verses 8 - 9 of Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan:

Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan – Verses 8 – 9:

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

(I want to apologize to our Iranian Humdins for my Parsi pronunciations)

**(8) Hamaa-Zor Khurdaad Ameshaaspand,
Rad e saalaan va maahaan va rozaan
va zamaanaan va hu-manashnyaan meeno;
Ku mardum eh veh under saal pa fraaroonee
Va fraakhee veh shahed zeevasthan,
Baraaya saal asho ashaai rad baad!
Osh hast under gaethee aaveh tazaay paak yaozhdaasar,
Keh hech reemaneeh I deev i paityaareh
Avar bordan ma-tavaan baad!**

**(9) Hamaa-Zor Amerdaad Ameshaaspand,
Fshushneh avzaayashneh I rameh,
Awazoonee I zordaayaan gaokarana-daar
Va dhraakht i Ahura Mazda daad, haomeh safed asho-zah baad!
Osh hast under gaethee urvareh vesh-tokhmeh
Vesh-gooneh vesh-khaaroom vesh-shakoofeh
Daarashneh va parvarashneh I gaethyaan.**

Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan – Verses 8 – 9:

**(8) Be united with Khurdaad Ameshaa Spentaa,
Who is the Lord of years, months, days, ages,
And divine ones of good thoughts;
Because of her, a good man lives in the year
in a good place with integrity and prosperity,
Be united with the righteous leader in that year!
She (Khurdaad Ameshaa Spentaa) is responsible for
The holy and purity giving flowing waters,
Against whom the evil is powerless to impurify it!**

**(9) Be united with Amerdaad Ameshaa Spentaa,
And be united with the growth and increase of the family,
With the increase in the grain,
with the Ahura Mazda created Gaokaran tree and plant,
and with the righteousness spreading White Haoma plant!
She (Amerdaad Ameshaa Spentaa) is responsible
In this world for the various families of various wonderful vegetations,
Of various kinds, of various tastes and,
which give the people of this earth protection and food.**

(Gujarati translation by Ervad Feroze S. Masani – Pazand Bhanter Series No. 1 – translated into English by me)

SPD Comments

1. Hamaazor-e-Dahmaan and Hamaazor-e-Farvardegaan and Aafrin-e-Rapithwan are one and the same prayers. Our Iranian Mobeds pray Hamaazor-e-Dahmaan at the end of each Jashan whereas the Parsi Mobeds pray the three Aafrins and pray the Aafrin-e-Rapithwan only on Farvardin Maah and Ardibehesht Roj at the Rapithwan Ijwaani Jashan.
2. This illustrates the differences in prayers between the two groups.
3. Many such differences in prayers are natural due to the separation of two groups over more than 1300 years.

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!)

Love and Tandoorasti, Soli