

# Weekly Zoroastrian Scripture Extract # 355: Shehenshahi Mehergaan Parabh and Vakhshur-e-Vakhshuraan Zarathushtra Spitamaan's First Sermon - Ahunavaiti Gatha - Yasna 30, Verses 5 - 6

Hello all Tele Class friends:

## Shehenshahi Mehergaan Parabh:

By Shehenshahi calendar, tomorrow on Friday, 2/28/2020, it will be Meher Maah and Meher Roj, a Parabh (auspicious) Day – the famous Mehergaan festival! We Parsis usually just have a Parabh Jashan and that's it! Our Irani brethren on the other hand really know the significance of the festival and celebrate it with almost the same pomp as Nowruz. (see the attached photo).

However, since most of them follow Fasli (seasonal) calendar, the correct seasonal time for Mehergaan is around October 2nd.

Our very good friends Niloufer and Rohinton Hathiram, St. Petersburg, always have a Jashan on this day as a family tradition.

And one of my niece was born on this day and you guess her name: Meher! Happy birthday Meher!

According to Firdowsi Shahnameh, on this day, King Faredoon vanquished evil Zohak and confined him on Mount Damavand.

Mehergaan was celebrated in an extravagant style at [Persepolis](#). Not only was it the time for harvest, but it was also the time when the taxes were collected. Visitors from different parts of the [Persian Empire](#) brought gifts for the king all contributing to a lively festival.

During pre-Islamic and early Islamic Iran, Mehergaan was celebrated with the same magnificence and pageantry as [Nowruz](#). It was customary for people to send or give their king, and each other, gifts. Rich people usually gave gold and silver coins, heroes and warriors gave horses while others gave gifts according to their financial power and ability, even as simple as an apple. Those fortunate enough would help the poor with gifts.

Gifts to the royal court of over ten thousand gold coins were registered. If the

gift-giver needed money at a later time, the court would then return twice the gift amount. Kings gave two audiences a year: one audience at [Nowruz](#) and other at Mehergaan. During the Mehergaan celebrations, the king wore a fur robe and gave away all his summer clothes.

For this celebration, the participants wear new clothes and set a decorative, colorful table (see the attached photo). The sides of the tablecloth are decorated with dry [marjoram](#). A copy of the [Khordeh Avesta](#), a mirror and a *sormeh-dan* (a traditional eyeliner or [kohl](#)) are placed on the table together with rosewater, sweets, flowers, vegetables and fruits, especially pomegranates and apples, and nuts such as almonds or pistachios. A few silver coins and lotus seeds are placed in a dish of water scented with marjoram extract.

A burner is also part of the table setting for *kondor/loban* (frankincense) and *espan* (seeds of *Peganum harmala*, Syrian rue) to be thrown on the flames.

At lunch time when the ceremony begins, everyone in the family stands in front of the mirror to pray. *Sharbat* is drunk and then—as a good omen—*sormeh* is applied around the eyes. Handfuls of wild marjoram, lotus and sugar plum seeds are thrown over one another's heads while they embrace one another.

In 1960s the Postal Service in *Tehran* issued a series of stamps to commemorate Mehergaan Festival.

For further reading on Mehergaan:

<https://en.wikipedia.org/wiki/Mehregan> and

[http://www.iranreview.org/content/Documents/Mehregan\\_Thanksgiving\\_Festival.htm](http://www.iranreview.org/content/Documents/Mehregan_Thanksgiving_Festival.htm)

We in NA should celebrate Mehergaan festival with our Irani brethren at its correct seasonal time on October 2nd. It can be a very good Children Class material!

## **Vakhshur-e-Vakhshuraan Zarathushtra Spitamaan's First Sermon**

In our last WZSE #354, we presented Vakhshur-e-Vakhshuraan Zarathushtra Spitamaan's First Sermon, Ahunavaiti Gatha, Yasna 30, Verses 1, 3 – 4. Today, we continue this Sermon and present the next two Verses 5 – 6.

## **Vakhshur-e-Vakhshuraan Zarathushtra Spitamaan's First Sermon – Ahunavaiti Gatha – Yasna 30, Verses 5 - 6**

**(Please hear the attached .mp3 file for its recitation)**

**5. Ayaa manivaao varataa yéh dregvaaô achishtaa vérézyô,  
Ashém mainyûsh spenîstô, yéh khraozhdishténg asénô vastéh;  
yaéchaa khshnaoshén Ahurém haithyaaish  
shyaothanaaish fraorét Mazdaam.**

**6. Ayaaô noît érësh vîshyaataa daévaachinaa, hyat îsh aa-débaomaa,  
Peresmanéng upaa-jasat hyat vérénaataa achishtém manô,  
At aéshémém héndvaaréntaa yaa baanayén ahûm maretaano.**

## **Vakhshur-e-Vakhshuraan Zarathushtra Spitamaan's First Sermon – Ahunavaiti Gatha – Yasna 30, Verses 5 – 6 English Translation:**

**(5) Of these twin spirits the false ones did choose the worst deeds  
but the holiest spirits, the one having pure mind and  
being clothed with the imperishable light of knowledge  
chose the truth. The person who performs meritorious deeds**

**with full faith for pleasing Mazda Ahura shall choose the truth as well.**

**(6) The followers of Daeva did not choose the right path because they were in doubt and were deceived. Hence, they did not choose the right path but followed the worst thought, the devil or anger, which is the cause of all evil deeds, so as to destroy the mental life of the people.**

*(Translation of Gathas the Holy Song of Zarathustra, from Persian into English, by Mobed Firouz Azargoshasb, March 1988, San Diego, California!)*

### **SPD Comments:**

1. As mentioned in our last WZSE #354, I just realized from the MF Cama Institute Roster that Mobed Azargoshasb was an ex-student of our wonderful MF Cama Institute (1929 – 1936)! His Grandfather and Father as well as he were Dasturs in Iran.
2. In his Thesis, Dr. Kolsawalla states:  
“Insler believes in the verses 3 to 5 there is a mention of two possible decisions man has to make. Existence is permeated with two motivating spirits which stand in total opposition to one another. They have taken an opposing stand of good and evil in thoughts, words and deeds. After death the antithetical conditions of salvation or damnation are suggested by Insler. Because of this diametrically opposing values in all modes of existence, mankind is **forced** into making a choice between the essence of good and that of evil.”
3. Verse 6 above presents the consequences to a person who chooses evil in his life; whereas Verse 5 presents the same for a person who chooses the truth. And such a holy person pleases Ahura Mazda.

**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!**

**In HIS SERVICE 24/7!**

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

Love and Tandoorasti, Soli



Mehregan Table Persian Festival of Autumn in UCTI University of Malaysia by Persian Students, 2011.

