

Weekly Zoroastrian Scripture Extract # 289: Prophet Zarathushtra, Leaders, Elders, Three Atash Behrams: Aafrin-e-Hafta Ameshaaspands, Verses 10-13

Hello all Tele Class friends:

In our regular Jashan, we pray three Aafrins at the end: Aafrin-e-Ardaafravash, Aafrin-e-Buzorgan and Aafrin-e-Hafta Ameshaaspands. All three Aafrins are full of blessings, wishes, and wonderful exaltations of all the good creations of Dadar Ahura Mazda.

In our previous WZSEs, we have mentioned many of the Verses from these three Aafrins.

The last Aafrin is called Aafrin-e-Hafta Ameshaaspands because all seven Ameshaaspands are remembered in its first seven verses. Our 30 days of calendar are named after 7 Ameshaaspands as the first seven days followed by 23 Yazatas (Angels) which are assigned to the seven Ameshaaspands as their Hamkaars (co-workers) and they have been specified in our previous WZSEs #281 and #282 as follows:

1. Ahura Mazda with Dae-pa-Aadar, Dae-pa-Meher, Dae-pa-Din
2. Bahman with Mohor, Gosh, Raam
3. Ardibehesht with Aadar, Sarosh, Behraam
4. Sheherevar with Khorshed, Meher, Aasmaan, Aneraan
5. Asfandaardmad with Aavaan, Din, Ashishvangh, Maarespand
6. Khordaad with Tir, Farvardin, Govad
7. Amardaad with Rashne, Aastaad, Jamyaad

In the Aafrin-e-Hafta Ameshaaspands, each of the 7 Ameshaaspands are mentioned with their Hamkaars (co-workers) in the first seven verses. Because of that, this Aafrin is also called Hamkaaraa Aafrin.

The rest of this Aafrin remembers the Creations of Daadaar Ahura Mazda like Mountains, fountains, Rivers, and Seas.

It then remembers the three major Aatash Behraams of ancient times, the Religious Stalwarts, the Peshdaadian and Kyaanian Kings and the Farohar of Holy Prophet Zarathushtra together with all Athornans, warriors, farmers and artisans.

We will be covering these Verses in our future WZSEs.

Today, we present the four Verses mentioning holy Farohar of Prophet Zarathushtra, Elected Leaders, Well-Respected Elders and three Major Atash Behrams - Verses 10 – 13 of this Aafrin:

Prophet Zarathushtra, Leaders, Elders, Three Atash Behrams - Aafrin-e-Hafta Ameshaaspands - Verses 10 – 13

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

(10) Hamaa-zor rawaan-e burzid, ke awartaan awartum, pa raastih va vehih va varzidaarih, din-vazaar va daadastan-vazaar bud hend.

(11) Hamaa-zor Dah-dahyu-vad shaahanshaah! Hamaa-zor Vazorg framaadaar.

(12) Hamaa-zor haft-keshwar-zamin, Arezah, Savah, Fradadafsh, Vidadafsh, Vouru-baresht, Vouru-Zaresht, Khanaras-baami, pa myaane zaadaan frokhtum, ashotum, paashum, yasht-e-yazdan Zarathosht Spitmaan asho-frohar.

(13) Hamaa-zor Athornaan sepaahvad Firozgar Aadaraan Shaah tagi daad Aadar-Fraah.

Hamaa-zor Ratheshtaraan sepaahvad tagi daad ayaaft Aadar-goshasp.

Hamaa-zor Firozgar Vaastryoshaan sepaahvad khodaay kerfegar

Aadar-burzin firozgar.

Prophet Zarathushtra, Leaders, Elders, Three Atash Behrams - Aafrin-e-Hafta Ameshaaspands - Verses 10 – 13 Translation:

(10) May we live in consonance with the soul who has achieved exalted state, who is foremost in truth, kindness, and justice and who gives guidance in Religion and the laws.

(11) May we live in consonance with the King of Kings (elected Government Head). May we live in consonance with the well-respected elder.

(12) May we live in consonance with the righteous Farohar of Righteous Zarathushtra Spitamaan which is the most blessed, the most righteous, and the first one to be worshipped by the Yazatas among all those born in the seven regions of the world: Arejahee, Savahee, Fradadafshu, Vidadafshu, Vouru-bareshti, Vouru-zareshti, and the Khanirath-baami.

(13) May we live in consonance with the Guardian of Athornans, the

victorious and royalty strength achiever Aatash Behram Aadar Fraah.

May we live in consonance with the Guardian of the Rathaeshtaars (warriors), the strength achiever and obtainer Atash Behram Adargushasp.

May we live in consonance with the Guardian of Husbandmen, the victorious and the good deeds performer Atash Behram Adarburzin.

(Translation from Kangaji Gujarati *Khordeh Avesta* translated into English by me – Pages 437 - 438)

SPD Comments

1. In the above verses, we wish to be united with the exalted souls, elected leaders and well-respected elders.

2. We also wish to be united with the righteous Farohar of Holy Zarathushtra Spitamaan, which was the first one to be worshipped by the Yazatas of all the Farohars born in the seven regions of the world.

3. We also wish to be united with the three highest Aatash Behraams representing Athornaans (Mobeds), Ratheshtaars (the kings and warriors) and Vaashtrayosh (the agriculturists).

Each of them is assigned a highest Aatash: Aadar Fraa is for the Mobeds, Aadar Gushaspa is for the Kings and warriors and Aadar Burzin Meher for the Businessmen and Agriculturists.

4. According to Dasturji Hormazdyar Mirza in his book: *Outlines of Parsi History*, Pages 426 – 435, Aadar Fraa was installed by King Jamshed of the Peshdaadian Dynasty on the Mount Khvarrehmand, and it was transferred to the Mount Roshan during the reign of Kay Vishtaaspa of the Kyaanian Dynasty.

5. Aadar Gushaspa was installed by Kyaani King Kaekhosroo. Currently, it is called Takht-e Soleyman (please see the attached photo). In Sassanian Dynasty, all kings came here to pay their respects after becoming the Kings.

According to [Greater Bundahishn](#):

“The fire Gushnasp used to protect the world, in that manner, until the reign of Kay Khosrow. When Kay Khosrow was razing the idol temples of Lake Chichast, it settled upon the mane of his horse, dispelled the darkness and gloom, and produced light, till he razed the idol temples. He forthwith established fire altars, in the same locality, on the Asnavand mountain. For that reason they name it 'Gushnasp,' because it had settled on 'the mane of the horse'.” [Greater Bundahishn \(18.12\)](#)

6. Aadar Burzin Mehr was installed by Kyaani King Vishtaaspa.

According to [Greater Bundahishn](#):

“The fire Burzin Mihr was moving in the world and was protecting it until the reign of king Vishtasp. When Zartosht of immortal soul brought the revelation, [it demonstrated many things visibly,] (please see the attached painting of Zarathushtra at the Vishtaaspa’s court with Aadar Burzin Fire in his right hand) in order to propagate the revelation, and make men without doubt, [so that] Vishtasp and his children might stand by the revelation of God. Vishtasp established it in its proper place on Mount Revand, which one calls the ‘Support of Vishtasp’.” [Greater Bundahishn \(18.13\)](#)

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

In HIS Service 24/7!

Love and Tandoorasti, Soli

Aadar Gushaspa Aatash Behraam - Takht-e Soleyman.JPG





T.S 2016



Adar Burzin Fire in his hand!