

Weekly Zoroastrian Scripture Extract # 237 – Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan – Verses 1 - 4

Hello all Tele Class friends:

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).

Many of our Aafrins are written in Pazand script except Aafrin-e-Zarhosht – Aafrin attributed to Prophet Zarathushtra written by him 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 original Gujarati Khordeh Avesta-Baa-Maaenee included all Aafringaans and Aafrins with word by word translations. 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 first time I learned about this Aafrin-e-Rapithwan being prayed always by our Irani Mobeds is when Jo Ann and I went to Vancouver to perform Gatha prayers during 2007 Muktaad Gatha days.

Iranian Mobed Jamsheed Jamshidi showed me this Aafrin in Persian script when we were comparing our Jashan prayers. I was very grateful to Mobed Jamsheed for accompanying me in all 5 Gatha Jashans.

To clarify this point, I requested my mentor and helper, Dasturji Mobed Mehraban Firouzgary of Tehran to comment on this Iranian Mobeds custom of reciting Aafrin-e-Rapithwan.

As always, he was very gracious and promptly replied to me confirming this custom followed by our Iranian Mobeds, for which I am very grateful.

He wrote:

"In our present Khorde Avesta books we do not have any item called Rapithwan Aafrin. However, we have the Hamazoor e Dahmaan as well as the Hamazoor e Farvardigan.

Out of this two, the former is recited amongst every Jashan recital (Be it for pleasant occasions or over a departed soul) after reciting the Aafringan(s)

The latter is, as pointed out, recited during the Farvardigan (Gatha) days (after reciting proper Aafringaans) about, 90% through Hamazoor e Dahman, upon which the Hamazoor e Farvardigaan is recited, all through, and a return is made to finish off the unread portion of the Hamazoor e Dahman.

Both of the Hamazoor compilations are highly soul and bodily spirits enhancing, such

that years back I took it upon myself to transliterate and translate both of them, from Farsi, into English. However, I have succeeded in doing that for Hamazoor e Dahman only” (I have attached Dasturji Firouzgary’s transliteration and translation of Hamazoor e Dahman in WORD format)

This peaked my interest in knowing more about Aafrin-e-Rapithwan by using Kangaji’s word by word Gujarati translation. And to my surprise, in the part of the Hamaazor-e-Farvardegaan, in its verses 15 – 22, I find whole Ahmaai Raeshcha prayer with commentary in Pazand sentence by sentence!

Kangaji stated: (translated into English by me from Gujarati)

“The portion of this Aafrin from Verse 15 through verse 22 is the Pahlavi Zand or “Sareh” (commentary) of the Avesta prayer “Ahmaai Raeshcha” sentence by sentence in Pazand language.”

I have read about such commentaries but never seen one such as this.

We have covered this Ahmaai Raescha commentary in our two weeklies:

<http://www.avesta.org/wzse/wzse134.pdf> and

<http://www.avesta.org/wzse/wzse135.pdf>

As Dasturji Firouzgary has stated above, 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. Today we will present the first 2 Ameshhaa Spentaas verses, followed by the other five in the next two weeklies.

So, here is the first 4 verses of Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan:

Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan – Verses 1 – 4:

(Please hear the attached .mp3 file)

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

(1) Hamaa-Zor Bade! Hamaa-Zor Hamaa Asho Bade!

Hamaa-Zor Hamaa nek Bade! Hamaa-Zor Hamaa Frokh Bade!

Hamaa-Zor hameesheh shaad va Khurram va raamashneh feerozgar bade!

Hamaa-Zor kam-vanaah bade! Hamaa-Zor veesh-kerfeh bade!

(2) Hamaa-Zor Daadaar Ahura Mazda rayomand khorehomand baad.

**Avaa hamaa Ameshaaspandaan e firozgar va hamaa meenoi veh ke-sh
Ahura Mazda aamorzidaar o-sh aamorzidaaree
in keh harkeh under Daadaar Ahura Mazda
pa-patet bade osh pa tan-pasin resteh avaa-j-viraayand.**

(3) Hamaa-Zor Vehman Ameshaaspand, vah maneshna baad.

Aakhshti va hamaavand tarvinidaartoom.

Ezh aan eh vekaan daamaan aasneh-kherad Ahura Mazda daad,

Va gosho-srooteh-kherad Ahura Mazda daad ashaai baad.

(4) Osh hast andar gaethee gospend poor-sardeh

Ezh har kas osh zivashneh va daarashneh va parvarashneh,

gaethyaan ezh aanaan fraaj-vastardeh vastarg vasyaad avat posheed .

Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan – Verses 1 – 4:

(1) Get united! Get united with the ever virtuous (Followers of Asha)!

Get united with the ever good (Doers of good deeds),

Get united with the ever auspicious,

**Be united (Get strength) with those who are always cheerful, pleasant, and
blessed with peace of mind.**

Get united with the less sinful! Get united with the doers of good deeds!

**(2) Be united in treading the path of the Glorious and Righteous Ahura
Mazda as well as the Victorious Ameshaa Spentaas who represent
Spiritual Virtues and who are as helpful to the virtuous as Ahura Mazda
Himself. May those who submit to Ahura Mazda be Blessed and absolved
on the day of judgement.**

**(3) Be united (Derive strength) with Vohu Mana Ameshaa Spentaa, the
symbol of Good Thoughts from which follow peace and all wisdom
including the God given wisdom (Aasneh-Kherad) and acquired wisdom
(Gosho-srooteh-kherad).**

**(4) In the material world He is the protector of the beneficial to human
animals that readily provide their living requirements, income, and means
of comfort including nourishments and materials for dress, to sleep over
and to ease their burden. Be kind to all domestic animals.**

(Translation by Dasturji Mobed Mehraban Firouzgary, Tehran)

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