

Weekly Zoroastrian Scripture Extract # 135 – Ahmaai Raescha Prayer with its Pazand Sareh (Commentary) Part 2 of 2 - Aafrin-e-Rapithwan - Verses 19 - 22

Hello all Tele Class friends:

Last week, we presented first 4 verses of Ahmaai Raescha prayer “Sareh” (commentary) from Aafrin-e-Rapithwan (Hamaazoor-e-Farvardegaan).

Today we are presenting the rest of the verses 19 – 22.

Please pardon me for repeating the background information from the last WZSE.

Also, please note that the attached recording is for the whole Ahmaai Raescha Prayer commentary like last WZSE – Verses 15 – 22.

Please also note that we have attached one more file – a PPT of the Hamaazoor-e-Dahmaan – by Mobedyar Parva Namiranian.

Our prophet Asho Zarathushtra 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 Vada Dasturji Saheb Dasturji Peshotan Mirza and my nephew Mobed Zarir Dastoor have a copy of a wonderful book published by the eminent Scholar Ervad Tehmuras Deenshawji Anklesharia in Gujarati with prayers in Din Dabireh – Avesta script in 1883 – 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 Ameshaaspand 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 helped out our Humdins in Vancouver

during 2007 Mukta 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 Farvardigan 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 PDF format.)

He further states:

“MobedYar Parva (Namiranian - Mobed Ramin Shahzadi’s wife) has done a great job of converting the English Translation into a Power Point Presentation.” (I have attached this PPT file to this message).

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.

So, we will present these unique verses in next two weeklies. Last week, we presented verses 15 – 18. Today, we present the rest, Verses 19 - 22 below:

Ahmaai Raescha Prayer with its Pazand Commentary Part 2 of 2 - Aafrin-e-Rapithwan - Verses 19 – 22

(Please hear the attached .mp3 file for the recitation of all 8 verses)

(19) “Ahmaai îshtîm pourush-khathraanm”

Taan hami baad aaneh ehsht poor heer va khaasteh,
Keh taan ehz fraarunee undukhteh ehsted
Aaneh maan va wees va zand va dah!

(20) “Ahmaai aasnaamchit frazantîm”

Taan hami baad aaneh aasneedeh-frazand keshwar-weeraay hanjmanee,
Kesh pa hanjmaneh wehaan fraaj-staayand!

(21) “Ahmaai dareghaam daregho-jîtîm”

Taan hami baad aaneh der va derang-jeevashnee
Pa kaameh fraarun!

(22) “Ahmaai vahishtem ahûm ashaonaanm raochanghem
vîspo-khaathrem”

Taan hami baad aaneh paashum akhoaaneh ashoan
Roshan garosmaan hamaa-khaareh!

“Atha jmyaat yatha aafreenaami!”

Ahmaai Raescha Prayer with its Pazand Commentary Part 2 of 2 - Aafrin-e-Rapithwan - Verses 19 – 22 Translation.

(19) Original Avesta: “To him happiness of full contentment”,

Pazand Sareh (Commentary): May he fulfill his wishes of acquiring ample wealth and resources so that he will perform good deeds for his house, street, city and country!

(20) Original Avesta: “To him progeny with inborn wisdom”,

Pazand Sareh (Commentary): May he beget a number of children with innate good sense so that they will acquire good fame among all good Humdins of Anjuman of the country !

(21) Original Avesta: “To him longest of long life”,

Pazand Sareh (Commentary): May he live a very long life with good wishes!

(22) Original Avesta: “And to him the best heaven of righteous people, bright and full of happiness”.

Pazand Sareh (Commentary): May he is bestowed upon with best righteous life with full of happiness in the resplendent Garothmaan (heaven) !

Original Avesta: “May it be so as I entreat”.

(Translation of Avesta by T. R. Sethna and of Pazand Sareh (commentary) from Ervad Kangaji's Gujarati Khordeh Avesta Translated Into English by me - Pages 471 – 473.)

SPD Explanation:

1. Please note that Ahmaai Raeshcha prayer is taken from Yasna 68 Verse 11 and is the first of the 4 short prayers we pray at the end of many Khordeh Avesta prayers and it is full of best wishes for a person.

We have covered it in our WZSE #86 at:

<http://www.avesta.org/wzse/wzse86.pdf>

In fact, Udvada's Vada Dasturji Dasturji Khurshed blessed the newly elected Indian Prime Minister Shree Narendra Modi with this prayer in his office!

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

Love and Tandoorasti, Soli