

Weekly Zoroastrian Scripture Extract # 144 – Ardibehesht Ameshaashpand and Airyamana Yazata Connections - Ardibehesht Yasht Verse 5 - Yasna Haa 54 - Aa Airyemaa Ishyo - The Brotherhood of Mankind!

Hello all Tele Class friends:

A few weeks back, I was performing Sirojaa Aafringaan in memory of our very dear departed Piloo Kateli (Piloo uncle) from Orlando.

At the Khshnuman of Ardibehesht Ameshaaspad, we pray as follows:

**“Ashaheh Vahishtaheh Sraeshtaheh,
Airyamanao ishyehesh suraheh Mazdadhaataheh,
Saokayao vanghuyao vouru-doithrayao
Mazdadhaatayao ashaonayao.”**

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

Kangaji translation – English *Khordesh Avesta Baa Maaenee* – Page 192:

**“For the worship of the fairest Ardibehesht,
of the Yazata named Airyaman, the beloved, the brave,
of Saoka, the good, of large eyes,
Righteous, created by Ahura Mazda of all these virtues.”**

(Kangaji for the word Saoka: The original meaning of the word ‘Saoka’ is sharpness, activity of the mind, brightness of intellect, splendor – brilliance of wisdom: profit, prosperity, happiness. Metaphorically it should be understood as the Yazata presiding over these virtues. (Kangaji’s English *Khordesh Avesta* - Hormazd Yasht – Page 160)

That started me to think that the Humkaars (co-workers) of Ardibehesht Ameshaaspad, namely Aadar, Sarosh and Behraam are not mentioned in his Khshnuman but a completely different Yazata Airyamana is mentioned! WHY?

So, I started to do some reading and the connection became known to me and so today we will present this connection, a very interesting one to know!

I apologize for the length of this weekly.

**Of course, the famous reference to the Airyamana Yazata is the Aa Airyemaa Ishyo prayer, Yasna 54.1 which we have covered in our WZSE #37 as:
(<http://www.avesta.org/wzse/wzse37.pdf>)**

Aa airyemaa ishyo, Yasna 54.1: (Please hear the attached .mp3 file for its recitation)

**Aa airyémaa ishyo rafedhraai jantû,
Nerebyaschaa naairibyaschaa Zarathushtrahéh,
Vanghéush rafedhraai manangho,
Yaa daénaa vairîm hanaat mîzhdem,
Ashahyaa yaasaa ashim,**

Yaam ishyaam ahuro masataa mazdaao!

(Recite four times)

Aa airyemaa ishyo, Yasna 54.1 Translation:

**May the desired Fellowship come
for the support of the men and women of Zarathushtra,
for the support of good mind,
so that the conscience of every person earns
the choice reward, the reward of righteousness,
a wish regarded by the Wise God.**

(Translation by Ali A. Jafarey - <http://zoroastrian.org/GathaSongs/song17.htm>)

I then looked up Ardibehesht Yasht and found to my amazement that most of it is in the praise of Airyamana Yazata!

In fact its verse 5 is completely in praise of this Yazata as follows:

Ardibehesht Yasht – Verse 5:

**Janaiti vispaeshaam angro-mainyaosh,
Ahmaai yaathwaam pairikanaamcha,
Airyamanem Maanthranaam, Mazishtem Maanthranaam,
Vahishtem Maanthranaam, Vahishtotemem Maanthranaam,
Sraeshtem Maanthranaam, Sraeshtotemem Maanthranaam,
Ughrem Maanthranaam, Ughrotemem Maanthranaam,
Derezrem Maanthranaam, Derezrotemem Maanthranaam,
Vaarethraghnim Maanthranaam, Varethragnyotemem
Maanthranaam,
Baeshazem Maanthranaam, Baeshazyotemem Maanthranaam.**

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

Ardibehesht Yasht – Verse 5:

**The prayer, Airyamana is the greatest of the Holy Spells,
Best, exceedingly best,
Fairest, most fair,
Powerful and most powerful of the Holy Spells,
Firm, firmest, victorious
and healing and the most healing of the Holy Spells!
The prayer, Airyamana, having all these qualities,
Smites all the wizards and witches of Angra Mainyu
For him (who worships Asha Vahishta (Ardibehesht
Ameshaaspand)**

And recites the Haa (chapter) of Aa Airyemaa Ishyo)!

(Translation by Kangaji – Khordeh Avesta Baa Maaenee – Page 194 -

http://www.avesta.org/kanga/ka_english_kanga_epub.pdf Page 133)

SPD Comments

1. Further references of Airyamana Yazata will be found in the wonderful book by Shams-UI-Ulama Dastur Dr. Maneckji N. Dhalla in his wonderful book:

History of Zoroastrianism (1938) available as an eBook by none other than my very good friend Joseph Peterson at:

<http://www.avesta.org/dhalla/history3.htm>

as follows:

“Asha Vahishta comes to be regarded as the healing spirit of bodily diseases.

As the many kinds of healers restore bodily health by herbs and drugs, and remove the tumors and cancers by knife and implements, so there are healers that heal through righteousness or by the holy spell. We shall speak later on, in its proper place, of the art of healing by means of the holy spell. The [Yasht which receives its name after Asha Vahishta](#) is in fact mostly consecrated to Asha Vahishta's associate Airyaman, the guardian genius of human health. Of all the healers, the Avestan texts announce, the spiritual healer is the best one; it is he that heals the faithful through his own righteousness by means of the utterance of the holy spell.

Asha Vahishta's relation to fire. We have seen in the Gathas Asha's dual association with the universal order prevailing everywhere and fire. We find these early Zoroastrian conceptions reflected in the writings of the Greek philosophers of the period. Heraclitus, who flourished at Ephesus, near the end of the sixth century B.C., postulates fire as the first principle from which everything that exists has come. It is working as reason or Logos and reveals the stable, divine law in the eternal flow of things in the universe. Heraclitus left a deep impression on Greek philosophy and his conceptions appear in later thinkers.

In the Avestan liturgy Asha Vahishta is invoked together [\[eBook page 170\]](#) with Atar; the genius of fire. Angra Mainyu, as the devil, exclaims that Zarathushtra burns him with Asha Vahishta as with molten metal. This allegory of burning and annihilating the Evil Spirit through righteousness is taken literally in the later period of Zoroastrianism, where Asha Vahishta is identified at times with the household fire on the hearth. Such identification in the realms of matter and of spirit serves only to bring more into prominence the main tenets of Zoroaster's teachings in regard to Asha.”

2. Further, Dasturji states in the same book:

“**The chief spells.** Some of the most excellent, the most mighty, the most efficacious, the most smiting, the most victorious, the most healing, the greatest, and the best of the spells are the Ahuna Vairya formula, the Airyaman Ishya prayer, the names of Ahura Mazda and of the Amesha Spentas. The Airyaman Ishya is the greatest, best, fairest, most fearful, most firm most victorious, and the most healing of all spells. Saoshyant and his companions will recite the Airyaman Ishya prayer at the time of the renovation of the world. Through its intonation Angra Mainyu and his evil crew shall be hidden in the earth, the dead shall rise up, and Ahura Mazda shall rule according to his divine will. There are other sacred formulas of great importance, such as the Ashem Vohu and Yenghe Hatam. These are composed in the Gathic dialect and are of rare merit. They are next in importance only to the most sacred formula of all, the Ahuna Vairya, which is spoken of in the following paragraph.”

3. For Airyamana as Yazata, Dasturji Dhalla states:

AIRYAMAN Yazata (Dasturji Dr. Maneckji N. Dhalla – *History of Zoroastrianism* (1938) Part 3 at: <http://www.avesta.org/dhalla/history3.htm>)

“**The genius of health.** This Indo-Iranian divinity originally conveys the idea of comradeship and occurs in the Vedas as a groomsman at the wedding rites and casually in the Avesta in connection with the wedding rites. The Fifty-fourth chapter of the Yasna is consecrated to Airyaman. He is invoked to come down to the wedding for the joy of the faithful. In regard to attributes given to Airyaman we may add in this connection that his standing epithet is ‘the beloved one.’

But Airyaman plays a more prominent part in the Iranian literature as the genius of health. He is an acolyte to Asha Vahishta, and is invoked together with him. The third Yasht, which bears the name of Asha Vahishta, is, in fact, mostly devoted to Airyaman. Ahura Mazda created this earth immune from any sickness and disease, but the Evil Spirit introduced therein ninety-nine thousand nine hundred and ninety-nine diseases. Ahura Mazda accordingly sends his messenger **Nairyosangha** to Airyaman with the request to go to the world with his healing remedies. Airyaman quickly obeys the divine command and begins his work. He smites and drives away all kinds of sickness and death, magic and sorcery. Airyaman does not heal by means of herbs and drugs, medicine and surgery, but by the holy spells. In fact one of the greatest of such sacred formulas, the Airyaman Ishya, as we have already seen, bears his name and is used to smite all manner of disease and death. At the recital of the magic formula flee sickness and death, demons and infidels, the two-legged brood of wolfish and serpentine nature, pride and scorn, slander and strife, falsehood and evil eye, courtesan and sorcery. It is employed to rout sorcerers, fairies, and the progeny of evil. “

4. For Nairyosangha Yazata, referred to above, Dasturji Dhalla states:

“**NAIRYOSANGHA**

Mazda's celestial herald. Nairyosangha corresponds to the Vedic Narashamsa, generally applied to Agni (fire) as his epithet. He is expressly spoken of as a Yazata, and is well-shaped. Like Agni who is often called the messenger of gods between heaven and earth, Nairyosangha is the messenger of Ahura Mazda. When the Evil Spirit introduces disease and death in the world, Ahura Mazda dispatches him as his envoy to Airyaman to come with his healing remedies. He is invoked along with Atar, for he is Atar's associate. He is termed the offspring of sovereignty and as such he is entitled to go in Mithra's chariot with Sraosha. He has his Fravashi.”

5. In my further reading, I found a very interesting reference to Airyamana Yazata and his very important work with Asha Vahishta at the time of Frasho Kereti in *Encyclopedia Iranica* as follows:

AIRYAMAN, an ancient Iranian divinity and a *yazata* of the Zoroastrian pantheon, known in Manichean Middle Persian as Aryaman, in Pahlavi as Ērmān. The Avestan common noun *airyaman-*, Vedic *aryaman-*, means “friend, companion;” and the Indo-Iranian Aryaman was, it seems, the hypostasis of friendship, and of friendly alliance; and this being ratified at times by a formal oath, he was close to the *asuras* Mitra and Varuna, who upheld oath and covenant. In the Vedas he appears as one of the group of Ādityas; and with Varuna (under his by-name of Bhaga) he presided over marriage, presumably as the sealing of the bond of friendship between two families.

In Iran Airyaman exercised this same function, and he is accordingly still regularly invoked at Zoroastrian weddings. Moreover, the Middle Persian proper name Bay-Aryāmān attests that in Iran too he was linked with Varuna, the [Baga](#). In Zoroastrianism, however, he has also an eschatological role; for it is he, according to the Pahlavi books, who will guide the Saošyant, Astvaṭ.ərəta, when he comes to bring about Frašō.kərəti (see [Frašegerd](#)). Just why this role should be assigned to the *yazata* of Friendship remains a matter for speculation, but conceivably it was because Frašō.kərəti will see the end of all enmity and strife. Thereafter, “Fire and Ērmān Yazd will melt the metal in the hills and mountains, and it will be upon the earth like a river” (*Bd.* 34.18); this river will burn away all wickedness and purify the whole physical creation. Airyaman is thus actively associated with the achievement of Frašō.kərəti, which for Zoroaster and his early followers was an event not far off, and which all Zoroastrians have ardently expected. It is presumably for this reason that Airyaman is addressed, in the great Gathic prayer called after him, as *Airyēmā tšyō* “Longed-for Airyaman.”

Airyaman further became for Zoroastrians a *yazata* of healing, able not only to heal physical evil in the future, but to cure any of the 99,999 present illnesses sent by Angra Mainyu to plague mankind (see *Vd.* 22.7-24). So it is said in the *Bundahišn*, with a direct Pahlavi rendering of a lost Avestan passage: “The Amahraspand Ērmān is that divinity who has given healing to created beings for all ills. As He says: “All the drugs which created beings consume for the ending of sickness—if I, Ohrmazd, had not created Ērmān for healing, that sickness would not (thereby) be cured” (26.97-98).

A consequence of the doctrine that Airyaman will in the end purge the world with fire is that in the developed Zoroastrian theology he becomes a helper of Aša Vahišta (q.v.), lord of the creation of fire. So he is invoked with Aša on the third day of every month, having (in *Sīrōza* 1.3) the epithet *mazdaōāta*- “created by Mazdā.” He follows Aša in *Vd.* 20.11 and in the *Haptān Amešāspand Yašt* (*Yt.* 2.2, 7), while the *Ardvahišt Yašt* (*Yt.* 3) is largely made up of praises of his prayer, the *Airyēmā išyō*. In a passage in the *Dēnkard* (*Dk.* 8.37.13) Ardvahišt actually takes on Airyaman’s role; for there it is said that in the healing of the sick the physical debt is to the human doctor, but the spiritual one to Ardvahišt. (On this see E. W. West, SBE 37, p. 116, n. 2).

It was natural that as *yazata* of healing Airyaman should enjoy great popularity; and when in the 3rd century A.D. Manichean missionaries to Persia deliberately associated Mani’s gods with Zoroastrian *yazatas* for proselytizing purposes, they identified the divine Jesus, a central figure in Mani’s gospel, with Airyaman, calling him Yišō Aryāmān. There may have been a word-play here (on *yišō* and *išyō*), but there were also doctrinal grounds for the identification, since both Jesus Christ and Airyaman were regarded as healers. The association can only have been of practical value to the Manicheans because Airyaman was a beloved divinity in Sasanian Persia. Later among Zoroastrians devotion to Airyaman yielded to the popular and complex cult of “Shah Farīdūn,” the ancient Thraētaona. Yet Thraētaona, a hero-physician, was a man and not a divine being; and so, although his intercession may be sought for help in sickness, no religious service may be dedicated to him. Airyaman, the friend and healer, thus retains his place in the Zoroastrian liturgies.

It is thus possible to trace the cult of the *yazata* Airyaman from Indo-Iranian to modern times, a span of several thousand years. It is possible, moreover, that it was Zoroaster himself who foretold his part at Frašō.kərəti, for the prayer *Airyēmā išyō* is in pure Gathic dialect. Nevertheless, an attempt has been made (see J. Kellens in *IJ* 19, 1977, pp. 89-95) to show that there was no genuine Iranian counterpart to the Vedic Aryaman, and that the concept of the Zoroastrian *yazata* was evolved in later times simply from the opening words of the Gathic prayer. According to this interpretation, *airyēmā* in this prayer is the common noun taken as a collective, “the community.”

(from: <http://www.iranicaonline.org/articles/airyaman-an-ancient-iranian-divinity>)

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?)