

## **Weekly Zoroastrian Scripture Extract # 178 – Man Who helps teaching us the upright paths of blessedness - Dhalla Book - Ushtavaiti Gatha Yasna 43 Verse 3**

Hello all Tele Class friends:

### **The Mehergan Festival - Advent of autumn**

In an email received from FEZANA today, we quote:

“Today, Thursday, September 22, 2016 is the autumn equinox, the first day of fall. The autumn equinox marks the moment the Sun crosses the celestial equator – the imaginary line in the sky above the Earth’s equator – from north to south and vice versa in March ([www.timeanddate.com](http://www.timeanddate.com)).

For Zarathushtis, this celestial event is marked by celebrating the ancient autumnal festival of Mehergan.

Mehergan is the cover story of the latest issue (summer 2016) of the [FEZANA Journal](#).

Articles by Fariborz Rahnamoon, Guest Editor of this issue, on Mehergan and Hiromba describe historical aspects and also provide engaging stories associated with these events. Have you ever wondered about the relationship of Mithra in our religion? What does it have to do with the Roman Mithras and the Mitra of the Rig Veda? Neville Gustad Panthaky and Ervad Tehemton Mirza have shared their explanations in the current issue of the Journal.”

I have attached the beautiful cover of this FEZANA Journal on Mehergan in this email

I hope you all get a copy of this wonderful Journal and read all the wonderful articles on Mehergan.

I want to thank FEZANA Journal Chief Editor and our Dear friend, Dolly Dastoor as well as our very good friend and FEZANA Publications Chair Behram Pastakia for creating such wonderful issues of FEZANA Journal.

Please note that traditionally we Zarathushtris also celebrate this festival on Fasli Meher Maah and Meher Roj which will be on October 2nd.

According to Firdausi’s Shahnameh, this is the day when King Fareedun captured the evil King Zohaak and was requested by Sarosh Yazad not to kill him but to chain him on Mount Damaavand.

We in the **Aafrin of Hafta Ameshaaspands** still pray:

“Hamaa Zor Damaavand Koh keh Dravand Beevaraaspa under oyeh busta ested”

“May we be united with Damaavand Mountain where the evil Zohaak of 1000 Horses is captivated!

**We wish you all a very Happy and Healthy Mehergan!**

**Khushaali Nu Jashan Prayers for Celebrations Occasions English Translation**

Many of you have asked me over the years: Is there a translation in English of our Jashan prayers – Aafringaans and Aafrians?

[Kangaji in his Gujarati Khordeh Avesta](#) does have most of the Aafringaans and Aafrians but it is in Gujarati.

Unfortunately when Prof. Ervad Maneck Furdoonji Kanga was requested to translate [Kangaji's Gujarati Khordeh Avesta](#) in English, all the Afargaans and Aafrians were left out.

There are English translations available in [www.avesta.org](http://www.avesta.org) as well as in the book: Avesta – The Religious Books of the Parsees by Arthur H. Bleek.

As a student in our beloved Cama Institute, I used Kangaji's Gujarati Khordeh Avesta for learning some Afargaans and Aafrians and was enthralled to read word by word meanings of these wonderful prayers.

With Daadaar Ahura Mazda's help and **with constant goading of my 2 Mobedyars in training**, I have finally created an English Translation of the Khushaali Nu Jashan with three Afargaan Kardaas and three Aafrians.

I have attached a PDF version of the same.

Hope it is a good help to all Mobeds and especially the young ones.

Other Jashans translations are in the works and will be published when completed.

Please excuse 48 pages of this file.

I have written the following to explain the English Translation of this Jashan in the first page of the above file:

## **Explanation of Translations:**

1. Deebache translation is taken from Kotwal and Boyd Book: *A Persian Offering – The Yasna: A Zoroastrian High Liturgy*: Appendix 1: Pazand Dibaachaa, Pages 149 – 154.
2. Most of the other translations are taken from [Kangaji Gujarati Khordeh Avesta](#) which has most of the Aafringaans and Aafrians in Gujarati (The [Kangaji English Khordeh Avesta](#) does not have them) and I have tried my best to translate them into English. Both these Khordeh Avestas are available at: [www.avesta.org](http://www.avesta.org).
3. I have also used English translations of some verses from Dastoorji Nowrooz Minocher-Homji – Jashan Prayers with Understanding published from his lectures to Zoroastrian Association Metropolitan Chicago and published from the copious notes by Roshan and Rohinton Rivetna.
4. I have also referred to English translations of Afargaans and Aafrians from <http://www.avesta.org/aftrin/aa.htm> and <http://www.avesta.org/aftrin/afrians.htm#aftrin7>.
5. The first 7 verses of Aaftrin-e-Hafta Ameshaasponds give the names of each Ameshaasponds together with their Hamkaars (co-workers which are the names of the 30 Rojs of our calendar) and also mention the demons they defeat. I have used Chapters X – Evil and Chapter XLIII – Evil from [Dasturji Dhalla's book – History of Zoroastrianism \(1938\)](#) Parts 2 and 6 respectively available at: <http://www.avesta.org/dhalla/history2.htm#chap10> and <http://www.avesta.org/dhalla/history6.htm#chap43> to give some explanations of the demons mentioned in these verses.
6. In the above chapters, Dasturji Dhalla gives exhaustive references about them from [Denkard](#),

[Bundahishn](#) and other Avesta/Pahlavi literatures.

7. Please excuse my feeble attempts at translating Gujarati translations into English.
8. I want to once again thank profusely my dear friend Joseph Peterson for all the work he has done for our Religious scriptures, customs, etc. in his wonderful website: [www.avesta.org](http://www.avesta.org). It seems like I use it multiple times every day!
9. Thanks Joseph for your hard work!

### **Ushtavaiti Gatha Yasna 43 Verse 3**

When I was translating Aafrin-e-Hafta Ameshaaspad, I was referring to Dasturji Dhalla's book mentioned above quite a bit for the explanation of the Demons mentioned in the first seven verses of the Aafrin.

On the front pages, Dasturji Dhalla dedicates his book: *History of Zoroastrianism* to:

TO  
KHAN BAHADUR  
KAVASJI HORMASJI KATRAK, O.B.E.

and below it he has presented Ushtavaiti Gatha Yasna 43 Verse 3.  
So today, we will present this Gatha verse as our WZSE:

### **Man Who helps teaching us the upright paths of blessedness - Ushtavaiti Gatha Yasna 43 Verse 3**

[\(Please hear the attached .mp3 file for its recitation\)](#)

(3) at hvo vangheush vahyo naa aibijamyaat,  
ye naao erezush savangho patho sîshoit,  
ahyaa angheush astvato mananghaschaa,  
haithyeng aastîsh yeng aa shaetî ahuro,  
aredro thwaavaans huzentushe spento mazdaa.

### **Man Who helps teaching us the upright paths of blessedness - Ushtavaiti Gatha Yasna 43 Verse 3**

(3) May that man attain to better than the good  
Who helps teaching us the upright paths of blessedness  
Of this material world and that of the spirit  
-- The veritable universe wherein pervades Ahura --  
That faithful, wise, and holy man is like unto thee, O Mazda.

(Dasturji Dr. Dhalla – *History of Zoroastrianism* – Dedication at:  
<http://www.avesta.org/dhalla/dhalla1.htm>)

#### **SPD Comments**

1. 1. Dasturji Dhalla was an amazing Dastur, Avesta/Pahlavi Scholar and a very modest and gentle person.

2. Many of our NA Humdins from Karachi sing his praise profusely.
3. His Autobiography: The Saga of a Soul is a very educational and informative account of a humble and modest Dastur and his wife and family and how he transformed his views from a very orthodox upbringing to an informed outlook of our religion available at: <http://www.avesta.org/dhalla/saga.htm>
4. **An appeal: I do not know if Dasturji translated Zarathushtra's Gathas. If anyone knows about it, please let me know. I would like to have a copy of the same.**
5. In his Thesis, Dr. Purviz Kolsawalla states for this verse the following:  
 "The way to progress is not a selfish one. One must teach others what one has learnt and only through spread of knowledge can spiritual progress take place."
6. "According to J Chatterjee this verse is very significant as it shows the **PATH OF SABAS OR SUFISM** which is a special feature of Zarathustra's teachings. Sufism is more than the ordinary Vedic Bhakti Yoga in its perception. It is unity of Man and God as well as the perception of God within one's own Self. It postulates the existence of Higher and Lower Self. It does not imply a Unity between Man and God, as both are separate. The throne of God is in Heaven and not in the human heart as some proponents of Bhakti Yoga suggest."
7. "According to Kanga the word "xaeiti" eludes to the Omnipresence of Ahura Mazda. The word "vangheush" represents the **summum Bonnum** or the best happiness. This whole verse appears in the beginning of Ha 60 of the Yasna Ceremony."
8. "According to Taraporewala, the idea of the last line is that the union of devotion (**aredro**), spiritual knowledge (**huzentus**), and good life (**spento**) leads to the full realisation of the Supreme."
9. "Insler mentions that the highest good which can be achieved in this world approaches the state of perfection in which God Himself abides. Following on from the previous verse one reaches the highest good, that state of sincerity, nobility and virtue which distinguishes the Lord."

**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!)**

**(Aafrin Pegaamber Zartosht, from [Ervad Kangaji Gujarati Khordeh Avesta Baa Maaeni](#) – Page 424, adapted Aafrinaamahi - we wish instead of Aafrinaami – I wish, in the original)**

Love and Tandoorasti, Soli