

Weekly Zoroastrian Scripture Extract # 238 – Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan – Verses 5 - 7

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 Gujarati Khordeh Avesta-Baa-Maaenee, 8th Edition, included all Aafringaans and Aafrins with word by word translations, thanks to the eminent Avesta/Pahlavi/Pazand scholar Ervad Phiroze S. Masani who gave permission to do so from his “Pazend Prayers Series No. 1”. 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 Anklesharia 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 Ameshaaspad 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 PDF format](#))

This peaked my interest in knowing more about Aafrin-e-Rapithwan by using Ervad Masani'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 in his [Gujarati Khordeh Avesta: \(translated into English by me from Gujarati\)](#):
“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. In our last weekly – WZSE #237, we covered first four verses of this Aafrin which included Daadaar Ahura Mazda and Bahman Ameshaa Spentaas. Today we will present the next 3 Ameshaa Spentaas verses, followed by the last two in the next weekly – WZSE #239.

So, here is the three verses – Verses 5 - 7 of Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan:

Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan – Verses 5 – 7:

(Please hear the attached .mp3 file)

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

**(5) Hamaa-Zor Ardi-vahisht Ameshaaspand,
Meenoy ashaai khoreh roshnee vah beesh zanashneh,
Kesh hast under gaethee aatasheh sorkh-soozaay,
Vah aawaayashneh her daam vah daheshneh I Ahura Mazda,
Kesh in gaethee ezash beh-vazeerashneh.**

**(6) Hamaa-Zor Shaherevar Ameshaaspand,
Kesh hast khoreh I khodaayaan meenoy
Khaasteh vah soodeh veh-zeevashneh,
Kesh hast under gaethee ayokhshust,
Arjomand zar vah seem daarashneh
Vah parvarashneh I mardumaan,
Kesh aazaadaan pa gaethee padash varzand.**

**(7) Hamaa-Zor Spendaarmad Ameshaaspand,
Veh boondah-manashneh hudaanaa vah raadach veh-kaam
I doyasra hoo-chashmeh I Ahura Mazda daad, ashaai baad!
Osh hast under gaethee zameeneh hoo-deh poor-baromand poor-
yaaromand,
Kesh harvasp ashoaan oshaan drawandaan avar maanand.**

Hamaazor-e-Dahmaan or Aafrin-e-Rapithwan – Verses 5 – 7:

**(5) Be united with Ardeebaheshta Ameshaa Spentaa,
Who in the Meenoi (Divine) world is with righteous aura (Khoreh),
is full of light and Who removes all our miseries;
Because of whom in this world we have burning red Aatash (fire),
Which is necessary for all creations created by Ahura Mazda;
And with its help, this world (Geti) will merge with the Divine (Meenoy)
world.**

**(6) Be united with Sheherevar Ameshaa Spentaa,
Who is the keeper of the Aura (Khoreh) of Yazads,
Divine Treasure and the benefit of good life.
Who is in charge of the precious metals – gold and copper;
Who takes care of the protection and sustenance of the human beings;
Who gives authority to those who give freedom in this world to people.**

**(7) Be united with Spandaarmad Ameshaa Spentaa,
Who gives complete Good Thoughts, and good wisdom,
And Ahura Mazda given good vision
And benevolent holy generosity!
And she (Spandaarmad Ameshaa Spentaa) in this world
is responsible for the welfare giving, very fertile and very helpful earth.
And on this earth, all good as well as bad people are living.**

(Gujarati translation by Ervad Feroze S. Masani – Pazand Bhanter Series
No. 1 – translated into English by me)

SPD Comments

1. Hamaazor-e-Dahmaan and Hamaazor-e-Farvardagaan 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