

## Weekly Zoroastrian Scripture Extract # 249 – Propitiation of the Sun - Khorshed Nyaayesh, Verses 11-13

### Happy Sepandaarmazgaan - Iranian Earth, Women and Love Day

As we mentioned in our last WZSE, in our old Iranian customs, there are many festivals being celebrated during a year. Unfortunately, we Parsis have forgotten/abandoned those festivals but major kudos to our Iranian brethren, they have continued to celebrate them all these years. A case in point is the Hafta Sheen Table during Navroze. We discussed about another festival, Jashan-e-Saadeh, in our last WZSE.

Sepandaarmazgaan or Esfandegaan is another such festival celebrated by our Iranian brethren. It falls on Spendaardmad (Esfaand) Mah and Roj which according to Fasli calendar was yesterday on February 18<sup>th</sup>, but different Persian calendars have different dates for the same day.

It is an ancient Iranian festival with Zoroastrian roots dating back to the Achaemenid Empire. This festival is widely known as the **Persian Day of Love**, although it is celebrated in its neighboring Persian-speaking countries as well such as Afghanistan and Tajikistan. This day is dedicated to *Spēntaa Aarmaiti* (Avestan for "Holy Devotion"), the Ameshaa Spēntaa who is given the domain of "earth". The date of the festival as observed in the Sassanid era was on the 5th day of the month Spandaarmad. According to the testimony of al-Biruni, in the 11th century CE there was a festival when the names of the day and the month were the same. The deity Spandaarmad protected the Earth and the "good, chaste and beneficent wife who loves her husband". According to him, the festival used to be dedicated to women, and men would make them "liberal presents". (from Wikipedia)

Once again, our CZC LA Association celebrates this day and has a wonderful presentation worth reading about this festival as well as well-known Iranian women of the past at:

<https://www.youtube.com/watch?v=5USvkRWQIgl>

**Happy Sepandaarmazgaan to all!**

### Propitiation of the Sun - Khorshed Nyaayesh – Verses 11 - 13

In our Daily Farajyaat Prayers, Khorshed and Meher Nyaayeshes are prayed together in three Gehs: Haavan, Rapithwan and Ujiran, the Gehs with sunlight, according to the Persian Revaayet. They may be most prayed Farajyaat

prayers. Khorshed Nyaayesh is for Khorshed Yazat responsible for the Sun; whereas Meher Nyaayesh is for Meher Yazad responsible for the overall light. Meher Yazad is also in charge of contracts, truth, etc. and is one of the three Yazatas at the Chinvat Bridge determining the final fate of a soul on the early morning of the 4<sup>th</sup> day of its death.

As we mentioned in the last WZSE #248, Khorshed Nyaayesh is taken completely from the Khorshed Yasht except for its first paragraph. In the middle of this Nyaayesh, there are some interesting thoughts about the importance of Khorshed Yazata (as Sun) and so we present them here in this WZSE:

### **Propitiation of the Sun - Khorshed Nyaayesh – Verses 11 - 13:**

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

**(11) Hvaréh khshaétem ameshem raém aurvat aspem yazamaidé.**

**Aa-at yat hvaréh-raokhshni taapayeiti,  
Aa-at yat hvareh raocho taapyeiti,  
hishenti mainyavaaongho yazataongho,  
satemcha hazangremcha;  
tat khvareno haam baarayeinti;  
tat khvareno nipaarayeinti,  
tat khvareno bakhshenti,  
zaam paiti ahuradhaataam,  
fraadhaticha ashahéh gaéthaa,  
fraadhaticha ashahéh tanuyeh,  
fraadhaticha hvaréh yat  
ameshem raem aurvat aspem.**

**(12) Aa-at yat hvaréh uzukhshyeiti,  
bvat zaam Ahuradhaataam yaozdaathrem,  
aapem tachintaam yaozdaathrem,  
aapem khaanyaam yaozdaathrem,  
aapem zrayanaam yaozdaathrem,  
aapem armaeshtaam yaozdaathrem,  
bvat daama ashava yaozdaathrem,  
yao henti spentahéh mainyeush.**

**(13) Yedhi zî hvaréh noit uz-ukhshyeiti,  
adha daéva vîspaa merenchinti yao henti,  
hapto-karshvohva nava chish mainyava  
yazata anghava astvaiti paiti-draam  
noit paitishtaam vidhenti.**

**Propitiation of the Sun - Khorshed Nyaayesh – Verses 11 – 13**

## Translation:

(11) We praise the immortal, radiant and swift footed horse, the Sun.  
When the light of the Sun is warmer, when it shines, there stand hundreds and thousands spiritual Yazatas.

These Yazatas gather together that glory and send it down.

And spread that glory upon the earth created by Mazda.

The immortal radiant and swift footed horse, Sun increases the world of righteousness, the creation of righteousness.

(12) When the Sun rises it becomes the means of purifying the earth created by Ahura Mazda,

It becomes the means of purifying flowing waters, spring waters, waters of the seas, stagnant waters,

and it becomes the means of purifying the righteous creation, which is of the Holy Spirit.

(13) For if the Sun were not to rise, the demons here would destroy all things and lives that are in the seven regions.

Then any spiritual Yazatas even would not find support in this material world.

(Kangaji English Khordeh Avesta Baa Maaeni – Pages 33 – 35)

## SPD Explanation:

1. Khorshed and Meher Nyaayeshes are also prayed two times by the participating Mobeds during the evening Uthamnaa Ceremony for the dear departed one, the first one for themselves and the second one for the dear departed one.

2. For the explanation of the verse 11 above, Kangaji states:

“In order to reach the earth, for the light of the Sun and the Moon, it is necessary to have air and ‘ether’. Without air and ether the light of the Sun and Moon cannot fall on this earth. Mithra, i.e. Meher, means the light; ‘Raam Khaastar’ is equivalent to ‘ether’ and ‘Vaayu uparo-kairyo’ is the wind, air between the sky and the earth. Like the close relationship of light, air, and ether, we find in the Avesta, allegorically, yazatas; it is the Khshnuman or propitiatory formula of Mithra, i.e. Meher yazad. ‘Raam Khaastar’ is associated with Meher yazad. Moreover, there occurs, ‘Raam Khaastar’ in the ‘Khshnuman’ of Mino Raam. Besides, in the Khshnuman of Mino Raam there occurs ‘Vaayu uparo-kairya’ along with ‘Raam Khaastar’. As per this allegory ‘Raam Khaastar’ and ‘Vaayu uparo- kairya’ and other yazatas stand to help the light of the Sun and the Moon to reach the earth. Without the help of these angels, natural light cannot fall upon the earth.”

3. For the “seven Regions” mentioned in Verse 13 above, Kangaji explains in the Footnote on page 35 as follows:

“According to Avestan writing, the entire Universe is divided into seven regions which are called ‘Keshvar’. Their names are :-(1) Arezahi (to the West),

(2) Savahi (to the East), (3) fradadafshu (to the South-West), (4) vidadafshu, (to the south-east), (5) Vouru-bareshti (to the North-West), (6) Vouru-Jareshti (to the North-East), (7) Khaniratha (in the center of the above-mentioned six regions). Moreover, this last region called ‘Khaniratha’ is stated to be the largest

and most splendid of all other regions. Even at present we call the entire universe

as, ‘Hafta Keshvar Zamin’ (Earth of seven Regions).”

4. For Verse 13, Kangaji explains in the Footnote on page 35 as follows:

“All living things of this world enjoy their existence from the light of the Sun. Without it man, animal, bird, tree, etc., cannot subsist. Here the meaning of the word, ‘daevas’ (demons) (in Verse 13 above), should be understood as “foul air, miasma, producing plague, means of disturbing prosperity” “.

**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 Jamyat, Yatha Aafrinaamahi! (May it be so as we wish!)**

Love and Tandoorasti, Soli

Love and Tandoorasti, Soli