

Weekly Zoroastrian Scripture Extract # 299: Yazatas Ashi Vanghuhi & Parendi – Ashishvangh Yasht, Karda 1, Verses 1-2

Hello all NAMC Mobeds and friends:

Central Florida Group Hosts Global WZCC and FEZANA AGMs in Orlando May 1 – 5

Welcome to the WZCC & FEZANA AGMs May 1-5, 2019. This is to thank the people who have already registered.

However, many who have indicated they will be attending have not registered yet.

The “Early Bird Registration” is scheduled to end on January 31, 2019 but we are providing a 10-day grace period. Effective mid-night of Sunday February 10, 2019 the registration rate will be \$10 higher and Gala Dinner \$5 higher.

Please take action immediately.

The Registration, Hotel Reservation and updated Program can be obtained using the following link:

<http://www.wzccandfezanaagm.cf>

The detailed program may be accessed directly at:

https://drive.google.com/file/d/18ttia5L6SsGRQvZSJaqb025v_gCk2oI6/view

Advertising & Sponsorship information may be accessed directly at:

https://drive.google.com/file/d/1P00zasAU3x4Hg_judhRgPx80NoHz0ANK/view?usp=sharing

If you are attending alone and would like to share Hotel Accomodation or Cruise Cabin please let us know wzccorlando@gmail.com and we will try and coordinate.

Hope we see you all in Orlando May 1 – 5 2019.

Extant Avesta Literature – Dr. Ervad Rooyintan Peshotan Peer

Our own celebrated, much revered Avesta/Pahlavi Scholar, Ervad Kavasji Edulji Kanga (fondly referred to as Kangaji) translated word-by-word the whole extant Avesta literature in Gujarati, a monumental work to date.

Since the younger generation does not know Gujarati, the Bombay Parsi Panchaayat Trustees entrusted the work of translating these Kangaji's Gujarati work into English to another world renowned Scholar, Ervad Maneck Furdoonji Kanga. He completed three of Kangaji's works, viz. *Khordeh Avesta-Baa-Maayeni*, *Gatha-Baa-Maayeni*, and *Yasht-Baa-*

Maayeni before his sad demise in 1988.

In the preface of the Kangaji's third book translated in English and published in 2001 – *Yasht-Baa-Maayeni* (Yasht with translation), Ervad Peer has given a wonderful account of our extant Avesta and Yasht Literature. ([I have attached this whole preface to this WZSE.](#))

I have taken liberty to include certain portions of this scholarly preface in this WZSE.

Ervad Peer writes:

At the outset, a Yasht is generally composed in a ballad form of poetry, in which that particular 'Yazata' is personified, and is a sort of a hero in the central character, and his characteristics and functions are brought out in a majestic heroic language.

The epic character and the poetic form are the distinguishing features of the Yashts. Other than the Gathas (which are absolute metrical compositions), the poetic pieces in the Avesta are noticeable particularly in the Yasht literature. Although there is no uniform meter running through them, different types of rhythmic metrical compositions are to be found in the Ardivisur Yasht, Tir Yasht, Meher Yasht, Hom Yasht and so on. A favorite form in the glorification of various Yazatas is the piling up of qualitative epithets for some lines together. Such strings of adjectives may produce a striking literary effect. There is latent in the Yashts, an abundance of mythical lore, folk legend, and epic material in embryo which find full expression centuries later in the *Shah Nameh*.

Ashishvangh (ASHI VANGHUHI) Yasht

Our loyal WZSE reader, Fredy Bhesania, kept after me to record Ashishvangh Yasht so that he can play it while praying since he is having trouble reading it while praying. Finally, I have recorded this Yasht and it is available at:

http://avesta.org/mp3/Ashishvangh_Yasht.mp3

I want to thank my dear friend, Joseph Peterson, for placing it on his excellent website.

Kangaji notes in this Yasht:

Note that Ashishvangh is the Female yazata presiding over wealth, treasure, happiness and holiness. She is generally associated with 'Paarendi' (Sanskrit Purandi).

Many Humdins pray this Yasht quite often.

Dasturji Dr. Maneck Dhalla, in his wonderful book: *History of Zoroastrianism*, in its Chapter 22 (<http://www.avesta.org/dhalla/history3.htm#chap22>) on Yazatas, states the following for Ashi Vanghuhi:

Physically she stands for plenty, morally for piety. On the physical side Ashi Vanghuhi, or Good Sanctity, is the guardian of earthly riches. She fills the barns of men with grain and with cattle, their coffers with gold, the fields with foliage, the chests of virtuous women with ornaments and their boxes with fine garments. She

brings happiness, cattle, fodder, and protection to him to whom the Glory cleaves. On the ethical side she personifies sanctity and thus represents spiritual riches. She is also the giver of the mental riches unto men, that is, the bright understanding and the innate wisdom. Ahura Mazda is her father and Spenta Armaiti, the embodiment of holy devotion, is her mother. The archangels, as well as Sraosha, Rashnu, and Mithra, are her brothers, and Daena, the genius of the holy faith of Zarathushtra, is her sister. As the genius of plenty she joins Mithra, who increases pastures and fodder. The seventeenth Yasht is dedicated to her. Parendi, Chisti, Erethe, and Rasanstat are invoked in her company.

Her work. She is ever ready to help the faithful. She leads to rectitude. She goes to those who invoke her from near or afar with pious libations. The house which Ashi graces with her presence becomes full of perfume. Happy indeed is the man whom Ashi attends, for riches, abundance, and prosperity spring in his house.

Glory is his whom she, in her goodness, attends. The devout pray and implore her not to turn her face from them and withhold her kindness from them. That Ashi may not quit their houses, is the fervent prayer of the faithful; and the Fravashis are invoked by the righteous to bring the blessed Ashi into their abodes. The householder prays that she may come and stay in his house. She follows the generous man who causes joy unto the righteous poor by his liberal gifts, and the moment she puts her one foot in the house, it is filled with a thousand-fold flocks and horses and virtuous offspring. Zarathushtra asks Ashi to bestow her gifts upon King Vishtaspa. The twenty-fifth day of the month is sacred to her.

With this background, let us present the first two verses of the Ashishvangh Yasht:

Yazatas Ashi Vanghuhi & Parendi: Ashishvangh Yasht, Karda 1, verses 1-2

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

**(1) Ashim Vanguhim yazamaideh, khshoithnim berezaitim huraodhaam,
Huyazataam khanat-chakhraam amavaitim,
Daato-saokaam baeshazyaam perethviraam sooraam.**

**(2) Dughdharem Ahurahe Mazdaao, khangharem Ameshanaam Spentanaam;
Yaa vispanaam Saoshyantaam frasha khrathwa frathanjayeiti,
Uta-heh aasnem khratum ava-baraiti vaarema.
Uta-heh aasnahecha zbayantaai, duraecha zbayantaai jasaiti
Avangheh yo Ashim yazaateh zaothraabyo,
Ho Mithrem yazateh zaoyhraabyo.**

Yazatas Ashi Vanghuhi & Parendi: Ashishvangh Yasht, Karda 1, Verses 1-2, Translation:

(1) We worship Yazata Ashishvang, brilliant, exalted, beautiful, much worthy of adoration, possessing shining chariot wheels, courageous, welfare-giving, healing, sufficient strength-giving like a heroine and valiant.

(2) We worship Ashishvang who is the daughter of the Creator Ahura Mazda and the sister of the Ameshaa Spentaas.

Who strengthens the virtuous person with the enlivening intelligence of all the Saoshyants.

Also she brings for this virtuous person innate wisdom and help.

Also she goes for giving help unto him who invokes her from near and unto him who invokes her from afar.

Any one who worships Ashishvangh with libations worships Meher Yazata with libations.

[\(Translation from Kangaji – Yasht-Baa-Maaeni – Pages 217 - 218\)](#)

SPD Comments

Visperad Ceremony:

1. Many Humdins have informed me how much they have benefited by praying Ashishvangh Yasht.
2. Please note that the Yasht was written during the time when mankind was living in an agricultural society, in which horses, chariots, cattle, etc. were counted as riches.

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!

In HIS service 24/7!

Atha Jamyaat, Yatha Aafrinaamahi! (May it be so as we wish!)

Love and Tandoorasti, Soli