

PAZAND AND AVESTA NĪRANGS

With their meaning in English

ASHONĀM VANGH-UHĪSH

SŪRĀŌ SPĒNTĀŌ FERA VASHYŌ YAZAMAIDE

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TRĀSLITERATED FROM

GUJARATI BOOK OF PĀZAND NĪRANGS BY
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ACKNOWLEDGEMENT

**WITH BOUNDLESS LOVE AND HEARTFELT GRATITUDE
THIS BOOK IS DEDICATED TO:**

All my loved ones in Heaven, especially my beloved Parents, brothers and sisters.

I would not have been able to complete and produce this book without the encouragement, contribution and patience of my wife Meher and my children Khushnoom, Rahnuma, Pearl and Farishte.

It has taken several months of my time in producing this book; I have tried to reproduce the translation of Gujarati meaning to English to the best of my understanding of the translation.

Producing this book has truly been my labor of love.



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December. 2023

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**THIS PĀZAND AND AVESTA NĪRANGS
BOOK IS DEDICATED**

**IN LOVING MEMORY
OF
MY BELOVED
KIND & LOVING
LATE PARENTS, BROTHERS AND SISTERS**

**MAY THEIR SOUL REST
IN
ETERNAL GAROTHMAN
BEHESHT**

*** * * * ***

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GUIDANCE FOR PRONUNCIATION

(NOMENCLATURE)

The vowels given below - some with and some without diacritical signs - - as used in the Avestā and Pāzand texts in this book should be pronounced like the letters in black types in the words mentioned against them by way of example:

- a:** again, temporary,
- ā:** char, far, tar
- ã:** nasal (nasal sound), as in parlance, En-passant
- i:** it, bit, fit.
- ī:** feet, meet, teeth
- u:** put, full, pull.
- ū:** cool, fool, tool.
- u** put, full, pull.
- e:** lake, make, take.
- ē:** get, let, met.
- o:** core, fore, sore.
- ō:** for, more, shore.

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PREFACE

Over several years I have transliterated from Gujarati to English Script numerous higher liturgical books such as Yazashne-Bā-Nīrang, Yazashne-Concise, Yazashne-Rapithvan, Vīsperad, Vandidād and all 36 Setāyashes including various pictures of Ālāt and with all rituals without using any jawat.

In the original Gujarati books of higher liturgical prayers, in order to reduce the cost of printing and to reduce number of pages, wherever the paragraphs, Hās or Kardās that were to be repeated, were not printed and instead referred to it as “Jāwat” in brackets, it also did not provide any reference to the respective pages, paragraphs, Hās or Kardās. This creates lot of difficulties and confusion for the ones who are not a fully trained (Sampurna) Mobeds. In order to make it easy for new Nāvariās or any other person who wants to learn or recite these prayers, I have repeated them throughout the books, for the ease of the reciter.

After transliterating the Setāyashes from Ervad Phiroze Masani’s books, I got inspired to make this humble effort to transliterate the another of his book of **Pāzand and Avesta Nīrangs** from Gujarati to English script. In the Gujarati book the Nīrangs are printed in four groups and the recommended corresponding bāj are at the end of the four groups of Nīrangs.

As recommended in the book by Er. Masani, that prior to reciting each Nīrang, the corresponding bāj should be recited and also at the end of reciting the Nīrang, the bāj has to be relinquished. I have taken the liberty to print the corresponding bāj to be recited and relinquished with each Nīrang for the ease of someone wanting to pray the Nīrang, he/she does not have to go back and forth to recite the bāj.

Also, to make it easy for some fellow Zoroastrians who don’t know the Sraōsh bāj by heart, I have also re-printed full Ahmāi raēsha to Kerfeh Mozda prayers.

In Er. Masani’s Book the meanings of Baj are not provided, I have made an effort to the best of my knowledge and understanding to provide the meanings of all Baj to be recited before reciting the NĪRANG and the bāj to be relinquished after reciting the NĪRANG (Bāj Lewi and Mukwi).

In preparing this English book of Nīrang, I have made every effort to translate from old Gujarati meanings of the Nīrangs in to English to the best of my knowledge and understanding.

I hope that this book will be useful, as there is no such book presently available on all various Nīrangs in English script with their meaning.

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Dated January 12, 2024.

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FOREWORD

The Pāzand Series Books by Ervad Phiroze Shapurji Masani had been a landmark in the meagre field of Pāzand literature and translations. These books have been frequently used, referred, and have inspired other such books.

One of the books in this trilogy series is the “Pāzand NĪRANG Bā Māeni” which was first published in 1931, had a second edition in 1953, and had a third run in 1977. This itself shows the popularity of the book in the community. Hence it is in the fitness of things that Ervad Jal Noshirvan Panthaky took up the task of transliterating the text of this book and translating the Gujarati translation into English.

Ervad Jal has a knack to prepare user friendly books. This book is no exception. In the same vein as he had prepared books before, which are easy to use, this book too is simplified by incorporating the beginning and end part into each of the NĪRANGs, which in the original book were given separately. This modification, I hope will make the book easier to pray from, especially for the younger generations.

Just a year back, Er. Jal he had transliterated and translated the book of Pāzand Setāyash from Ervad Masani’s Pāzand Book series. Within a year, the indefatigable Ervad Jal has come up with this another offering, “Pāzand NĪRANG bā Māeni”.

NĪRANGs, that is, short efficacious prayers, form an integral part of the daily prayer corpus of a Zoroastrian. However, all prayers passing off as NĪRANGs may not be authentic. The litmus test of an authentic NĪRANG is that whether it has been a part of the “Pāzand NĪRANG Bā Māeni” book.

NĪRANGs are very effective especially when the prayer is meant for a specific purpose. However, it should be borne in mind that the effectiveness of the NĪRANG depends on the person who recites the NĪRANG. The greater the goodness of the person, the greater the observances of religious rules and regulations (tariqats), the greater the sincerity and selflessness, the greater will be the results and effectiveness of the NĪRANGs.

Since years Ervad Jal Noshirvan Panthaky has been doing a great service to the Community, to priests as well as laymen especially of the Western diasporas, by transliterating and translating books from Gujarati script to Roman script. Hitherto he has transliterated books such as Yazashne-Bā-NĪRANG, Yazashne-Concise, Yazashne-Rapithvan, Vīsperad and Vandidād.

May divine blessings always descend on Er. Jal Noshirvan Panthaky and his dear ones, and enable him to continue his services to the community.

Ramiyar P. Karanjia

Dadar, Mumbai.

March 2024.

INTRODUCTION

In our present life we face various challenges and difficulties of various types of worries, pain and suffering, distress, frustrations and depression etc. The different types of NĪRANGs appropriate for the specific reasons are prescribed by our learned Dastoor.

A **NĪRANG prayer** is a type of sacred prayer in the Zoroastrian tradition. These prayers hold spiritual significance and are recited by followers as part of their daily religious practices.

Nīrang prayers are designed to ward off ailments, sickness, bad negative vibrations etc. However, the word Nīrang is also used in a wider sense for “short efficacious prayers”, “new things” and “miracles.

NĪRANGs can be recited for the benefit of self or others. If the reciter of NĪRANGs observes rules of ethics, piety, concentration, food and mode of living, he/she will get physical, mental and spiritual benefits due to the effects of the prayer's colours and vibrations, as these NĪRANGs are culled out 'ESSENCES' from larger longer prayers by sages and spiritual leaders

Although some NĪRANGs contain Avestan passages, they are mostly composed in Middle Persian written in Pazend. They consequently originated during the Middle Iranian period, when Avestan was no longer understood. NĪRANGs are prayers retained from Pāzand or Avesta, and prefixed and suffixed by Avesta prayers.

THERE ARE MANY DIFFERENT MEANINGS OF THE NĪRANG:

- Nīrangs are the short form or formulas or code-words that implies special vast efficacy of force of thoughts and words vibrations.
- Nīrangs are like talisman, incantation, amulet.
- Nīrang also means Concentrated thought force.
- The term **Nīrang or Niruk** occurs in Pahlavi and Persian language means strength, ability, power, force, short efficacious prayers, new things and miracles etc.
- In Parsian language Nīrang means a novel thing, origin, miracle and incantation etc.
- Other words of Nīrang are Nirak and Niranj which means stratagem (trick), fascination, incantation and talisman etc. the origin or the essence of the religious law.

- Inner ceremonies like Nīrang-i-Din means the
- The consecrated bull's (Varasiya) urine is also called Nīrang.

It is important to know that reciting Nīrangs is beneficial to the body, mind and the soul. To acquire the full benefit, the Nīrang should be recited with devotion, full faith in Ahura Mazda and with due observance of rules of ethics, piety, concentration, food and mode of living.

When one **chants the Manthra of Nīrangs** that are written in a poetic composition, they help to concentrate and helps to meditate as a method of maintaining a state of mind that permits the human body to **marshal its healing faculties**.

There are beneficial vibrational effects of chanting or singing Nīrangs mantras, because it creates:

- a calming effect on the nervous system, helping to alleviate feelings of anxiety and tension.
- can have a range of positive effects on our well-being, including the soul or emotional aspect
- reduce stress levels by lowering the production of stress hormones. It can help induce a relaxation response, promoting a sense of calm and tranquility.
- power to uplift our mood. It can trigger the release of neurotransmitters like dopamine, which are associated with pleasure and reward, leading to a improved emotional state.
- as a therapeutic tool for reducing anxiety. Soothing prayers can have a calming effect on the nervous system, helping to alleviate feelings of anxiety and tension.
- aid concentration in activities that benefit from a calm and focused state of mind
- allows to connect with our inner thoughts and feelings. It can provide a reflective space for self-discovery and introspection.
- bridge the gap between the mind and body. Soothing prayers can synchronize with our physiological rhythms, promoting a harmonious balance between mental and physical well-being.
- chanting mantras is a form of devotional practice that fosters a sense of connection with a higher power, the divine, or the universe. It can serve as a means of expressing reverence and surrender.

- chanting mantras helps align the individual with higher spiritual frequencies or energies. It is seen as a way to attune oneself to the divine and elevate one's consciousness.
- the sounds produced during mantra chanting are believed to carry vibrational energy that can positively affect the body, mind, and spirit. This is often associated with the idea of resonating with cosmic or universal vibrations.
- can contribute to a balance between mental, emotional, and physical aspects of the self.
- transformative practice that can lead to inner healing and personal growth. The process is thought to purify the mind and facilitate spiritual evolution.

The Nīrangs should not be considered a substitute for the Avesta prayers given in the Khordeh Avesta. Nīrangs can be recited for the benefit of self or others. By observing rules of ethics, piety. While reciting the Nīrangs one will get physical, mental and spiritual benefits due to the effects of the prayer's colours and vibrations, as these Nīrangs are culled out essences from larger longer prayers by sages and spiritual leaders.

In present times, several Zoroastrians suffer from physical and mental ailments. During troubled times, turn to prayers like our various Nīrangs, and pray them with piety and full faith to alleviate the physical and mental sufferings.

The Nīrangs in this book are in four groups. I have printed each Nīrang along with it's corresponding bāj in the beginning and the relinquishing bāj at the end of the Nīrang.

I make a fervent and humble appeal to my fellow Zoroastrians that they should turn to prayers like the NĪRANGs, and pray them with piety and full faith to alleviate their physical and mental sufferings. A Zoroastrian born in the Zoroastrian faith derives much benefit and solace by reciting Zoroastrian prayers on the basis of the 'Jiram' of Zoroastrian religion.

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CONTENTS OF FOUR GROUPS OF NĪRANGS:

The NĪRANGs are divided in following four groups:

First group contain twelve (12) Nīrangas including some of the Nīrangas of Yashts such as Ahuramazd yasht, Ardibehesht Yasht, Srosh yasht Hadokht, Sraōsh yasht Vadi, Vanant yasht and Hom yasht.

Second Group contains fourteen (14) Nīrangas about following the laws of Ashoi.

Third Group contains 31 Nīrangas for curing sickness, effects of black magic and unseen negativity.

Fourth Group contains 22 Nīrangas of which first 12 Nīrangas are for house, fire, water, earth, animals, trees and plants, men, women etc.

After these four groups in another group of Nīrangas there are various bāj are covered.

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LIST OF FIRST GROUP OF NĪRANGS

TO BE RECITED AT THE END OF YASHTS

1. NĪRANG-I-AHURAMAZD-YASHT
2. NĪRANG-I-ARDĪBAHESHT-YASHT
3. NĪRANG-I-SRAŌSH YASHT-HĀFOKHT
4. NĪRANG-I-SRAŌSH-YASHT-I-SHAB-BUZORG (VADI)
5. NĪRANG-I-HOM-YASHT
6. NĪRANG-I-VANANT-YASHT
7. NĪRANG-I-MEHER-YASHT
8. NĪRANG-BAD-AZ-NIYĀESH-VA-YASHT
9. DIGAR (SECOND)-NĪRANG-BAD-AZ-NIYĀESH-VA-YASHT
10. STIGAR (THIRD)-NĪRANG-BAD-AZ-NIYĀESH-VA-YASHT
11. CHEHĀRŪM-(FOURTH)-NĪRANG-BAD-AZ-NIYĀESH-VA-YASHT
12. NĪRANG-BAD-AZ-AVESTA-KHANDĀ

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FIRST GROUPS OF NĪRANGS

NOTE: Before reciting any Nīrang, first the corresponding bāj must be recited and at the end of reciting the Nīrang, the bāj also must be relinquished

(1)

RECITE THE BĀJ FOR NĪRANG-I-AHURAMAZD-YASHT

☞ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. (Gāh according to the time of the day), **yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.** **Ahurahe Mazdāō raevato kharēnangh-uhato, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). For Ahuramazda praise, for (his) propitiation and for (his) glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahurēm mazdām raevantēm kharēnangh-uhantēm yazamaide. ☞

We worship the glorious Ahuramazda, the keeper of the treasures.

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NĪRANG-I-AHURAMAZD-YASHT

(1) Yā Dādār Ahura Mazda, ahērēman marochīnīdār negunam dīvān; bar būdane rastākhiz tā pasīn bīgumānam.

Ashēm Vōhū vahishtēm astī, ushtā astī, ushtā ahmāi, hyat ashāi vahishtāi Ashēm.

O Creator Hormazd, (with your help) I hate and defeat Ahriman (within and without), who is the destroyer of righteousness (and) the demons; I am absolutely, without doubt, on the (path of) Rastākhez (i.e. Resurrection of the Dead) (and) Tanpasin (i.e. the final existence).

Ashoi (righteousness) is the virtue and is superior to everything. One who practices righteousness receives eternal happiness.

(1) RELINQUISH THE BĀJ FOR NĪRANG-I-DĀDĀR-AHURAMAZDA.

 Yathā Ahū Vairyō (2).

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehe. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

The will of the Lord is the law of holiness. I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble

offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven

regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(2)

THE BĀJ OF ARDĪBAHESHT AMESHĀSPAND FOR NĪRANG-I-ARDĪBAHESHT-YASHT NĪRANG-SHEKASTAN-I-JĀDU

(To remove black magic)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). *Holiness is the best of all good.*

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). The holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the brilliant Saoka (work), with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spētēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🙌

We worship the fairewst Asha vahishta, unto the Amēshāspētās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy.

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NĪRANG-I-ARDĪBAHESHT-YASHT NĪRANG-SHEKASTAN-I-JĀDU

(To remove black magic)

- (1) Dādāre jehāndār tavānā va dānā, va parvartār va āfarīdegār, va kerfehgar, va avakhshīdār.**
- (2) Aherēman hīch, va nādān, va na-shahed va natavānad va hīch chīz nīst.**
- (3) Ahura Mazda dādār, aherēman marochinīdār. Ahuramazd Dādār aherēman marochinīdār Dādār pāk, aherēman nāpāk;**
- (4) Aherēman khāk shavad, aherēman dūr shavad, aherēman dafe shavad, aherēman shekasteh shavad, aherēman halāk shavad.**
- (5) Avval dīn Zarathushtī pāk;**
- (6) Ahura Mazda buland kavī, veh, awazūnī.**

Ashaōne. Ashēm Vōhū (1).

(1) The Creator and the keeper of the world, is omnipotent, omniscient, the Nourisher of all, and the maker, and the Doer of meritorious deeds and is Forgiver.

(2) Ahriman is nothing whatsoever (useless) is ignorant, and is powerless, unable to do anything.

(3) Ahuramazda is the Creating energy and creator of light. Ahriman is the destroyer of light. The Creator is Divine and Holy. Ahriman is wicked and unholy.

(4) May Ahriman be perished, may Ahriman be far away, may Ahriman be vanished, and may Ahriman be defeated.

(5) The foremost religion (is the) pure Zarthoshti Religion.

(6) Ahuramazd is Exalted, Powerful, Noble (and) the Increaser. Ashēm Vōhū (1).

(2) RELINQUISH THE BĀJ OF NĪRANG-I-ARDĪBAHESHT-YASHT

(To remove black magic)

Yathā Ahū Vairyō (2).

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, Ashēm Vōhū (1).

Yathā Ahu Vairyō (2). I bless the sacrifice, prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the brilliant Saoka (work), with eyes of love, made by Mazda and holy.

Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērethrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the

sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(3)

THE BĀJ OF SRAŌSH YAZAD FOR NĪRANG-I-SRAŌSH-YASHT-HĀDOKHT.

☞ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Sraōshēm ashīm hu-raōdhēm vērēthrājanēm frādad-gaethēm ashvanēm ashahe ratūm yazamaide.

Ashēm Vōhū (1). ☞

We praise the holy Srosh beautiful, victorious, bringing-prosperity to the world (and) righteous, (who is) the lord of righteousness. Ashēm Vōhū (1).

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NĪRANG-I-SRAŌSH-YASHT-HĀDOKHT.

Varz khureh awazāyād Srōsh asho, tagī, Tan-ffarmānn, shekaft-zīn, zīn-awazār, sālāre dāmān-i Ahura Mazda berasād. Aedūn bād. Ashēm Vōhū (1).

May the splendour and glory of Srosh (yazata) who is righteous, powerful, the word-incarnate (i.e. whose body is Māthra-Holy Spell), possessed of efficacious, victorious weapon (and) the Lord of the creatures of Ahura Mazda! (May Srosh yazata with the above-mentioned epithets) come (unto my help)! May it be so! (i.e. may the blessings I asked be fulfilled unto me!). Ashēm Vōhū (1).

(3) RELINQUISH THE BĀJ OF SRAŌSH YAZAD FOR NĪRANG-I-SRAŌSH-YASHT-HĀDOKHT.

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryeye. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

The will of the Lord is the law of holiness, I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god [Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones! Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(4)

THE BĀJ OF SRAŌSH YAZAD FOR NĪRANG-I-SRAŌSH-YASHT-I-SHAB-BUZORG (VADI)

(Sarosh yasht vadi to be recited in the night)

☞ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiyehe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Sraōshēm ashīm hu-raōdhēm vērethrājanēm frādad-gaethēm ashvanēm ashahe ratūm yazamaide. Ashēm Vōhū (1). ☞

We praise the holy Srosh beautiful, victorious, bringing-prosperity to the world (and) righteous, (who is) the lord of righteousness. Ashēm Vōhū (1).

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NĪRANG-I-SRAŌSH YASHT-I-SHAB-BUZORG (VADI).

(Sarosh yasht vadi to be recited in the night)

Varz Khureh awazāyād Sraōsh asho tagī, firozgar bād, dastagīr-i ravān, hamā tan pāsbān ashoān, asho negāhdār; rūz māh va

shabān, hamā Irānīān, va paōiryo-dakeshān vehān dāmān, veh-dīnān, tan zīyān-i baste-kushtīyān, Zarathushtiyān nikān va pākān haft keshvar zamīn, Srōsh yazad panāhbād.

Ashaōne. Ashēm Vōhū (1).

May the splendour¹ and glory of the holy Sraōsh (Yazad) increase! (And) may he be strong, (and) victorious! (Srosh Yazad is) the helper and guide of the souls, protector of all men and the pious guardian of righteous men; may there be protection of Srosh Yazad during day and night and months (i.e. forever): unto all the Iranians of the creatures of the world, unto the Pōiryodakeshāns, unto the faithful, unto the Arabs girding the sacred thread (i.e. those Arabs who have accepted the Zoroastrian. Ashēm Vōhū (1).

(4) RELINQUISH THE BĀJ OF SRAŌSH YAZAD FOR NĪRANG-I-SRAŌSH-YASHT-I-SHAB-BUZORG (VADI)

(Sarosh yasht vadi to be recited in the night)

 **Yathā Ahū Vairiyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehe. Ashēm Vōhū (1).

Yathā Ahu Vairiyō (2).

The will of the Lord is the law of holiness, I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god [Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones! Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble

offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī, atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(5)

THE BĀJ OF NĪRANG-I-HOM-YASHT FOR NĪRANG-SHEKASTAN-I-JĀDŪ-I-SHAYTĀN- VA DĪVĀN

(Nīrang to remove black magic of sheitān and daevās)

👉 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Haōmahe asha-vazanghe, khshnaōthra yasnāicha vahmāicha khshnaothrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). Hom Yazad gives strength of righteousness.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashātchit hachā, frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Haōmēm zāirīm bērezātēm yazamaide; Haōmēm frāshmīm frādat-gaethēm yazamaide; Haōmēm dūraōshēm yazamaide. 👉

We praise the green (and) exalted Hom; we praise Hom, the prosperity-bringer (and) the promoter of the world. We praise Hom warding off sickness. We praise all Homs (i.e. Hom of different kinds). We worship with reverence the holiness of the Holy Zarathushtra Spitama and (his) Fravashi.

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NĪRANG-I-HOM-YASHT NĪRANG-SHEKASTAN-I-JĀDU (BLACK MAGIC)-I-SHAYTĀN VA DĪVĀN

(Nīrang to remove black magic of sheitān and daevās)

**Ku sheknam, va vāenum, va nezār-kunam kālbud-i shumā dīvān,
va darujān va jāduān va parīyān, pa Hom va barsam, va dīn-i rāst
va durast veh, ke Dādār Ahura Mazda oy man chāshīd, Ashaōne.
Ashēm Vōhū (1).**

*I break the energy, smite and I render powerless the body of you all demons, and
druj (liars), the wizards and witches by means of Hom and Barsam and by means
of the true and perfect good religion which the Creator Ahura Mazda (through the
agency of the Prophet Zarathushtra) taught me. Ashēm Vōhū (1).*

(5) RELINQUISH THE BĀJ OF NĪRANG-I-HOM-YASHT FOR NĪRANG-SHEKASTAN-I-JĀDŪ-I-SHAYTĀN-VA DĪVĀN

(NĪRANG TO REMOVE BLACK MAGIC OF SHETAN AND DAEVĀS)

Yathā Ahū Vairyō (2).

**Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Haōmahe
ashavazangh-ho. Ashēm Vōhū (1).**

*Yathā Ahu Vairyō: The will of the Lord is the law of holiness I bless the sacrifice
and prayer, the strength and vigour of the holy Hom Yazad giving strength of
righteousness. Ashēm Vōhū (1).*

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īshīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).**

*(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and
good things; grant good health, strong body, and endurance of body; grant on him
happiness and wealth, grant him possessions giving abundant ease, future noble*

offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.
Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of

your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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(6)

THE BĀJ OF NĪRANG-I-VANANT-YASHT FOR NĪRANG-I-VNANT-YASHT NĪRANG-SHEKASTAN-I-JĀDŪ I-DĪVĀN VA-HAR-YAK-BALĀ

(Nīrang to defeat the black magic of daevās and all afflictions)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne Māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh), **frasastayaecha. Vananto Stāro mazdadhātahe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). For the worship of star Vanant for his praise, for his propitiation and for his glorification

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Vanantēm stārēm Mazdadhātēm ashavanēm ashahe ratūm yazamaide. 

For the worship and praise of the Star Vanant, created by Mazda, holy, holy lord of holiness.

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NĪRANG-I-VANANT-YASHT NĪRANG-SHEKASTAN-I-JADU (BLACK MAGIC)-I-DEVĀN-VA HAR-YAK-BALA

(Nīrang to defeat the black magic of daevās and all afflictions)

Kul balā dafe shavad, va daīv va daruj va parī va kaftār vaseherā, va bād akhtahed akhi darde shekam haft andām, khalale shaitān va khātar parīshān, va khalale dēmāgh shaitān khātar parīshān bād; va dar nazar barvīzān tā dīdane navasht va mǎnand hamchunīn balā dafe shavad. Ashaōne Ashēm Vōhū (1)

All the afflictions, the demons, druj's, parasite, witches, vampires, wizards, bad wind, pain, stomach pain and pain of the seven limbs of the body, evil caused by the Evil Spirit, woes of the heart and sickness of the brain, bad wind producing uneasiness of the mind, evil eye and evil resulted by seeing wicked men, and such other similar afflictions may vanish and disappear! Ashēm Vōhū (1).

(6) RELINQUISHING THE BĀJ OF NĪRANG-I-VANANT YASHT FOR NĪRANG-SHEKASTAN-I-JĀDŪ-I- DĪVĀN-VA-HAR-YAK-BALĀ

(Nīrang to defeat the black magic of daevās and all afflictions)

 **Yathā Ahū Vairyō 2.**

Yasnēmch vahmēmcha aōjascha zavarēch āfrīnāmī, vananto Stāro Mazdadhātahe. Ashem Vohū (1).

Yathā Ahu Vairyō (2). The will of the Lord is the law of holiness I bless the sacrifice and prayer, the strength and vigour of the holy Star Vanant of Ahuramazda giving strength of righteousness. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērethrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(7)

THE BĀJ OF MEHER-YAZAD FOR NĪRANG-I-MEHER-YASHT.

🙏 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne Māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh), ***frasastayaecha. Mithrahe vōurū-gaō-yaōitoish hazanghra-gaōshahe baevarē-chashmano, aōkhto nāmano yazatahe, rāmnasch khāstrahe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.***

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvastra, Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvastra.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Mithrēm vōurū-gaō-yaōitīm hazanghra-gaōshēm baevarē chashmanēm aōkhto nāmanēm yazatēm yazamaide, rām khāstrēm yazamaide. 🖐️

Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Khāstra, Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Khāstra.

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NĪRANG-I-MEHER-YASHT

Setāyash bād Yazad-i Meher Yazad har gāh reh-namu-i rāsti va durasti durgāyeb mǎn va bago-bakhtāh druz khaстан mā Mazdayast; mui shekast zadār; Ahuramazd buland kavī aherēman shekast zadār. Ashēm Vōhū (1).

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The protector of truth, revealer of the far future events, savior from the druj, breaker and destroyer of bad effects emitting from hair, and Meher Yazad the maker of Māzdayasni, I venerate you with devotions, Ahuramazd is the supreme and omnipotent, may ahereman be destroyed and killed. Ashēm Vōhū (1).

(7) RELINQUISHING THE BĀJ OF MEHER-YAZAD FOR NĪRANG-I-MEHER-YAZAD

🖐️ **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Mithrahe vōurū-gaō-yaōitoish hazanghra-gaōsha-he baevarē chashmano aōkhto nāmano yazatahe, rāmnascha khāstrahe Ashēm Vōhū (1). 🖐️

Yathā Ahu Vairyō (2), Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama

Hvastra, Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Khāstra. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(8)

THE BĀJ-OF-DIN-YAZAD-FOR NĪRANG-BAD-AZ-NIYĀESH-VA-YASHT

(Nīrang to be recited at the end of niyāesh and yasht)

🙏 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne Māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh), ***frasastayaecha. Razishtayāō chistayāō, Mazda-dhātayāō ashaōnyāō, Daenayāō vangh-huyāō māzdayasnoish. khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.***

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, staying away from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). (May there be propitiation) of the just and holy knowledge created by

Ahura Mazda (i.e. of Religious Education) and of the good Mazda worshipping religion.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zootar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Razishtām chistām, Mazda-dhātām ashaōnīm, yazamaide, Daenām vanghuhīm māzdayasnīm yazamaide. 🙏

(May there be the propitiation) of the good, Mazda-worshipping Religion.

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PAZAND-DIN-NO-KALMO FOR NĪRANG-BAD-AZ-NIYĀESH-VA-YASHT

(Nīrang to be recited at the end of niyāesh and yasht)

Daēnayāo vanghuyāo Māzdayasnōish. Dīn beh rāst va durast, ke khodā bar khalk ferastādeh, in hast ke Zartosht āvordeh hast; Dīn dīn-i Zartosht, dīn-i Ahura Mazda, dād-i Zartosht, bīshak va bī-gumān, rāst Dīn-i Zartosht Spītamān.

May the holy Māzdayasni religion continues to advance the holy knowledge created by Ahura Mazda (i.e. of Religious Education) and of the good Mazda worshipping religion. This is (the Religion) - the good, the just and the perfect religion which the Creator Hormazd sent for the people of this world and which (the Prophet) Zarathushtra (Himself) brought. (That) Religion is the Religion of Zarathushtra (and) the Religion of Hormazd, which (the Creator Hormazd) gave to Holy Zarathushtra (for propagating in this world).

Ae yazdān ba dar-gāh-l to hazārān hazār, bivār hazārān hazār sepās mīkunam, ke dar dīn-l Zartosht marā paedā bekard; az barkat-l din-l u man dar garosmā yakīn khāham shud. Yakīn khāham, ke jumlē baste-kushtiān-l nīku-kerdārāne haft keshvar zamīn, bā mā hamā-zōr bād. Yak az mā shmordan hazār bād.

Kabūlat bād yaksar puzesh-I mā, ba dar-gāhat rasād āmorzesh-I mā. Gunāh vazārashn, kerfeh afzāyashn.

Ashēm Vōhū (1).

O Yazdān I am thousands and thousands of times grateful to you, for creating me in the Zoroastrian religion, following this religion I will definitely reach the Garothmān.

I wish and pray that all the righteous people of the Baste-Kustiān in seven regions of the world also reach Garothmān with us. May my wish and prayer be fulfilled thousands of times, may you accept my wish, may you accept my apology and forgive me, may all my errors and faults be reduced, and good deed be increase, may all stoats increase. Ashēm Vōhū (1).

(8) RELINQUISHING THE BĀJ-OF-DIN-YAZAD-FOR NĪRANG-BAD-AZ-NIYĀESH-VA-YASHT

(Nīrang to be recited at the end of niyāesh and yasht)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Razishtayāō chistayāō, Mazda-dhātayāō ashaōnyāō, Daenayāō vangh-huyāō māzdayasnoish.

Ashēm Vōhū (1). 

Yathā Ahu Vairyō: May there be propitiation) of the just and holy knowledge created by Ahura Mazda (i.e. of Religious Education) and of the good Mazda worshipping Religion! Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īshīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble

offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.
Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe.

Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(9)

BĀJ OF DĀDĀR-AHURAMAZD FOR DĪGAR-(SECOND)-NĪRANG BAD-AZ-NIYĀESH-VA-YASHT

(Second nīrang to be recited at the end of niyāesh and yasht)

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

👉 ***Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. (Recite appropriate Gāh) Ahurahe Mazdāō raevato kharēnangh-uhato, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha,***

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). For Ahuramazda praise, for (his) propitiation and for (his) glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahurēm mazdām raevantēm kharēnangh-uhantēm yazamaide. 👉

We worship the glorious Ahuramazda, the keeper of the treasures.

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DĪGAR (SECOND) NĪRANG-I-BAD-AZ-NIYĀESH-VA YASHT

(Second nīrang to be recited at the end of niyāesh and yasht)

Sepās dāram az to Dādār Ahuramazd veh, avajunī, harvespa āgāh, tavanā va dānā, khatā-bakhsh, maherbān. Pa zopān va sar-i har mui har-dam sad hazārān hazār baevaer shamordan shamordan. Sepās ba dagāh-i to ba humat hūkht hvarsht, hu-mīnashn hu-gavashn hu-kunashn. Ashēm Vōhū (1).

The Kind, increaser, omniscient, omnipotent, the Nourisher of all, and forgiver of mistakes, benevolent Dadar Ahuramazd I am very grateful to you.

With righteous thoughts of Humata, righteous words of Hūkhta, and righteous deeds of Hvarashta, with all my breath for millions of times I am grateful to you, I am grateful to you. Ashēm Vōhū (1).

(9) RELINQUISHING BĀJ OF DĀDĀR-AHURAMAZD FOR DĪGAR-(SECOND)-NĪRANG-BAD-AZ-NIYĀESH-VA-YASHT

(Second nīrang to be recited at the end of niyāesh and yasht)

 **Yathā Ahū Vairyō (2).**

Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī ahurahe mazdāō raēvato hvarēnangh-uhato. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2). The will of the Lord is the law of holiness. I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour. Ashēm Vōhū (1).

Aōjascha zavarēcha āfrīnāmī. Ahurahe Mazdāō raevato kharēnangh-uhato. Ashēm Vōhū (1).

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🖐️

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(10)

THE BĀJ OF SRAŌSH YAZAD FOR STĪGAR-(THIRD)-NĪRANG-BAD-AZ-NIYĀESH-VA-YASHT

(Third nīrang to be recited at the end of niyāesh and yasht)

(Recite Full Kemnā Mazdā Mazdā)

🖐️ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuīryehe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Sraōshēm ashīm, huraōdhēm vērēthrājanēm frādat-gaethēm ashavanēm ashahe ratūm yazamaide.

We praise Sraosha the Holy, the beautiful, the victorious, bringing prosperity-to the-world, the Righteous one, the Lord of Righteousness.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti. Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ:

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāo shyaōthanāish ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsh (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte,

nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apa-nasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe. Nēmaschā, yā ārmaitish izāchā.

Ashēm Vōhū (1).

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish you, O devilish Druj, perish you, O devil's spawn; perish you, O (evil) sown by the daevās, perish you, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage unto righteous thought and prosperity.

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STĪGAR-(THIRD)-NĪRANG-BAD-AZ-NIYĀESH-VA YASHT

(THIRD NĪRANG TO BE RECITED AT THE END OF NIYĀESH AND YASHT)


Dīn man guyam, bareshnum shuyam, shavīk va kustī bar myāne bad dāshtam, nasā va dashtān parhīz kardam.

Ashēm Vōhū (1).

I keep my religion on my tongue (I do prayers), take shower with Bareshnum ceremony, always wear my sadro and tie my kustī on my waist, and stay away from Nasu and woman with menses. Ashēm Vōhū (1).

(10) RELINQUISH THE BĀJ OF SRAŌSH-YAZAD FOR STĪGAR-(THIRD) NĪRANG-BAD-A- NIYĀESH-VA-YASHT

(Third nīrang to be recited at the end of niyāesh and yasht)

 Nēmaschā, yā ārmaitish izāchā, nēmaschā, yā ārmaitish izāchā, nēmaschā, yā ārmaitish izāchā.

Homage (be) unto right thought and prosperity! (Three times).

Yathā Ahū Vairyō (2).

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryēhe. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās). Ashem Vohū 1.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1)

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērethraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe.

Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(11)
**THE BĀJ OF SRAŌSH-YAZAD FOR
CHEHARŪM-(FOURTH) NĪRANG-BAD-AZ-NIYĀESH-
VAYASHT**

(Fourth nīrang to be recited at the end of niyāesh and yasht)

(Recite Full Kemnā Mazdā)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Sraōshēm ashīm, huraōdhēm vērethrājanēm frādat-gaethēm ashavanēm ashahe ratūm yazamaide.

We praise Sraosha the Holy, the beautiful, the victorious, bringing prosperity-to the-world, the Righteous one, the Lord of Righteousness.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti. Yathā ahū vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ:

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahmāt āthraschā manangh-haschā, yayāō shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe. Nē-mas-chā, yā ārmaitish izāchā.

Ashēm Vōhū (1).

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish you, O devilish Druj, perish you, O devil's spawn; perish you, O (evil) sown by the daevās, perish you, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage unto righteous thought and prosperity. Ashēm Vōhū (1).

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CHEHARŪM (FOURTH) NĪRANG-BĀAD-AZ-NIYĀESH VA-YASHTA

(Fourth nīrang to be recited at the end of niyāesh and yasht)

Gard zarwān ayāvāri yār hast. Kīlīd shasht-chehār yasht dast roy yazdān pāk hast. Nam-i yazdān nām-i khudā hamā reh-numāy hamā dastgīrān hast. Ashēm Vōhū (1).

For eternal (Zarwan) time the standing sky, helpful, with sixty-four helpers' hands and faces of the yazatas are pure and holy. The names of Yazads, and name of Khudā are all to show, guide and are giver of help. Ashēm Vōhū (1).

(11) RELINQUISH THE BĀJ OF SRAŌSH-YAZAD FOR CHEHARŪM (FOURTH)-NĪRANG-BAD-AZ-NIYĀESH-VA-YASHTA

(Fourth nīrang to be recited at the end of niyāesh and yasht)

Nēmaschā, yā ārmaitish izāchā, nēmaschā, yā ārmaitish izāchā, nēmaschā, yā ārmaitish izāchā.

Homage (be) unto right thought and prosperity! (Three times).

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuīryehe. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās). Ashem Vohū 1.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit

**frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).**

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

**Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm
baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē
baēshazanām. Ashēm Vōhū (1).**

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

**Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he
Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe,
vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe
taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm,
thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe.
Ashēm Vōhū (1).**

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙌

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(12)

THE BĀJ OF DĪN-BA-MĪNO-MĀRESPAND FOR NĪRANG-BĀD-AZ-AVASTĀ-KHĀNDAN

(Nīrang to be recited at the end of reciting avastā)

🙌 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne Māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho* (Recite appropriate Gāh), *frasastayaecha. Razishtayāō chistayāō, Mazda-dhātayāō ashaōnyāō, Daenayāō vangh-huyāō māzdayasnoish. Māthrahe spēntahe ashaōno vērēzyangh-hahe, dātahe vīdaevahe, dātahe Zarathushtroish, darēghyāō upanayāō, daenayāō vangh-huyāō māzdayasnoish, zarzadātoish māthrahe spēntahe, ushi-darēthrēm daenayāō māzdayasnoish, vardīm māthrahe spēntahe, āsnahe khrathvo Mazda-dhātahe gaōsho srūtahe khrathvo Mazda-dhātahe, khshnaōthra yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

(May there be propitiation) of the just and holy knowledge created by Ahura Mazda (i.e. of Religious Education) and of the good Mazda worshipping. For the propitiation of the Māthra Spēnta, (the bounteous) and holy, and the effective, instituted against the Daevās, and of the long descent of the good Mazdayasnian Faith [the holding in mind and devotion to the Māthra Spēnta, and knowledge of

the Mazdayasnian Religion] for the propitiation of the understanding which is innate and Mazda-made, and of that which is heard for the worship, veneration, propitiation and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Razishtām chistām, Mazda-dhātām ashaōnīm, yazaaide, daenām vangh-huhīm māzdayasnīm yazamaide. Māthrēm spēntēm asha-kharēnagh-hēm yazamaide, dātēm vīdoyum yazamaide, dātēm zarathushtrīm yazamaide, darēghām upayanām yazamaide, daenām vangh-uhīm māzdayasnīm yazamaide, zarzadāitīm māthrēm spēntēm yazamaide, ushi-daēthrēm daenām māzdayasnīm yazamaide, vaedīm māthrēm spēntēm yazamaide, āsnēm khratūm Mazdadhātēm yazamaide, gaōsho srūtēm khratūm Mazda-dhātēm yazamaide. 🙏

(May there be propitiation) of the just and holy knowledge created by Ahura Mazda (i.e. of Religious Education) and of the good Mazda worshipping. For the propitiation of the Māthra Spēnta, (the bounteous) and holy, and the effective, instituted against the Daevās, the Zarathushtriān law, and of the long descent of the good Mazdayasnian Faith [the holding in mind and devotion to the Māthra Spēnta, and knowledge of the Mazdayasnian Religion] for the propitiation of the understanding which is innate and Mazda-made, and of that which is heard for the worship.

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NĪRANG BĀD-AZ-AVASTĀ-KHĀNDAN

(Nīrang to be recited at the end of reciting avastā)

Pa nām-i yāri-i Ahuramazda va ameshāspandān va yazdān-i mīnoyān va yazdān-i getīyān; Pa humat va hūkht va hvarsht āstván hom pa avīzeh veh din-ī māzdayasnān, ke Dādār Ahuramazd rayomand khurehomand oy frohar-ī zartosht Spitamān chāshīd va avaspārīd, va nirū-ī māthra-ī spenta fraz namud ku pa khure-i va niru-i māthra-i spent radān va dasturān va muvedān va yaozdāstrīnīdārān va harvesp kerfe-kārān hast. Oshān dīvān va

drujān va jāduān va parīyān ba-avasahīnīd, ku dām-ī gajasteh ganāmīno akār be-karnīd.

Va khāhīshan az Dādār-ī parvartār va avakhshīdār va āmorzi dār ke tā ravān-ī mā az getī-ī sīzmand be vadīrad az in dīn awāz na estam, agarm sar patash be-shavad, azash ba-na vardam. Ham dadastan hom.

Az Mīnashn gavashan va kunashan, pa hamā kerfehā ham dādastān hom, az hamā gunāhīā jud-dāstan hom. Pa nekīh va shādīh va padgānīh sepāsdār bavam, az anākīh va dush-khārīh va vīmārīh khursand bavam.

Ayāft khāstār hom ke oy man maden kām-ī getīhā māhmān bād chun tan kām andar frārūnīh va amāvandīh va husrobīh va hujivī va pur-kharīh va pur-rāmashnīh va veh-padmujih va bīshājashnīh va avī-bīmīh va fīrozgarīh. Va mīnoihā aedun bād chun ravān kām andar ashāi va pur-bukhtārīh ku manashnīh oy ān-ī pāhlum ahuān ashoān roshan hamā-khārīh nīkīh. Ashēm Vōhū (1).

On account of the help of Ahuramazd, Ameshāspands and yazatas of the Mino (spirit world) and also the yazatas of the Geti (physical world), I am proud of Humata, Hūkhta and Hvarashta and the good Māzdayasni religion. The religion that glorious and radiant Dādār Ahuramazd imparted to the Spitamān Zarathushtra's fravashi and appropriated through powerful energy of the Manthrā, due to the khoreh of the evolutionary Manthrā and its potent energy the religious leaders, Dastoor, Mobeds Yōzdāthregars and all the good people survives, and destroys all the evils, druj energies, black magicians, and evil spirits and succeeds in making Ahriman ineffective.

I wish from and request the creator, the protector and forgiver Dadar Ahuramazd that until my soul passes away from this difficult physical world that I don't turnaround from this noble religion even for it I have to lose my life for it.

I expect the reward of good thoughts, good wards and good deeds, I oppose all sins, I am grateful and appreciate for all the goodness, all happiness and

prosperity, I am content for any difficulties, pain, suffering illness etc. due to the laws of karma.


I further wish that in my case as for this life on physical world wish for the religion be as guest so that my physical wish will always be towards kindness, courage, respect, prestige, good life, total happiness, good health without any worries and remains successful. Same way it may be with Ashoi for my soul in the spirit world so that my soul always remains asho and full of divine light for ever.

Ashēm Vōhū (1).

(12) RELINQUISH THE BĀJ OF DĪN-BA-MĪNO-MĀRESPAND FOR NĪRANG BĀD-AZ-AVASTĀ-KHĀNDAN

(Nīrang to be recited at the end of reciting avastā)

Yathā Ahū Vairyō (2).

 **Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Razishtayāō chistayāō, Mazda-dhātayāō ashaōnyāō, Daenayāō vangh-huyāō māzdayasnoish. Māthrahe spēntahe ashaōno vērēzyangh-hahe, dātahe vīdaevahe, dātahe Zarathushtroish, darēghyāō upanayāō, daenayāō vangh-huyāō māzdayasnoish, zarzadātoish māthrahe spēntahe, ushi-darēthrēm daenayāō māzdayasnoish, vaedīm māthrahe spēntahe, āsnahe khrathvo Mazda-dhātahe, gaōsho srūtahe khrathvo Mazda-dhātahe.**

Ashēm Vōhū (1).

(May there be propitiation) of the just and holy knowledge created by Ahura Mazda (i.e. of Religious Education) and of the good Mazda worshipping. For the propitiation of the Māthra Spēnta, (the bounteous) and holy, and the effective, instituted against the Daevās, the Zarathushtriān law, and of the long descent of the good Mazdayasnian Faith [the holding in mind and devotion to the Māthra Spēnta, and knowledge of the Mazdayasnian Religion] for the propitiation of the understanding which is innate and Mazda-made, and of that which is heard for the worship.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of

your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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End of First Group of Nīrangs

LIST OF SECOND GROUP OF NĪRANGS

NĪRANGS REGARDĪNG TARIKAT

(RELIGIOUS OBSERVĀCE)

1. NĪRANG-I-ĀB-I-ZAR-GERAFTAN.
2. NĪRANG-I-BA-VAKTI-KE ĀB-I-ZAR-KHURAND.
3. NĪRANG-I-BA-AD-AZ-SAR-GOSAL.
4. NĪRANG-I-KUSTI-BASTAN.
5. NĪRANG-I-PARHIZIDAN-MŪ-I-SAR-VA-CHIDAN-NAKHAN.
6. NĪRANG-I- PARHIZIDAN-MŪ-I-NEHĀN-GĀH (AVASTĀ).
7. NĪRANG-I-PARHIZ-KARDAN-I-SHAYTĀNBĀJI (AVASTĀ).
8. NĪRANG-BA-VAKT-I MĪJASHNA VA HAJAT
9. (A) NĪRANG-I- BA-VAKT-ĀB-VA-HARCHĪZ KHURASHN (SMALL)
(AVASTĀ).
9. (B) NĪRANG-I- BA-VAKT-ĀB-VA-HARCHĪZ KHURASHN (LARGE)
(AVASTĀ).
10. NRĀG-I-BURĪDAN KUSTĪ-i-NAV (AVASTĀ).
11. NĪRANG-I-VANOT-BURĪDAN (AVASTĀ).
12. NĪRANG-I-BAR-ETSEH.
13. NĪRANG-I-KHĀB-KARDAN.
14. NĪRANG-I-AZ-KHĀB-BĪDĀR-SHUDAN.

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(1)

NĪRANG-I-DAST-SHŪI NĪRANG-I-ĀB-I-ZAR-GERAFTAN

(After waking up from sleep take Gomez and recite kusti)

Shekasteh shekaste shayān. Eharman gajsteh kār va kerdār, narasad gajasteh kār va kerdār, pa khureh-i sī-va-seh ameshāspandān, Dādār Ahuramazd, fīrozgar, pāk.

Ashēm Vōhū (1).

May Satan (devil) be defeated and destroyed, may the works and workers of ahereman, devils, evil and unholy, be destroyed. Thirty-three eternal and immortal pure energy's and due to the victorious Dādār Ahuramazda's khoreh (glory, aura), all the bad works of devils remains unsuccessful.

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*(After reciting the above, apply the Consecrated Nīrang 3 times and wash hands, face and feet, **do kusti** and recite the complete **Srosh Bāj**).*

SRAŌSH-BĀJ

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Pa nāme yazdān, Ahuramazd Khodāe avazūnī, gorje khoreh awazāyād, sraōsh asho tagī tan farmān, shekaft zīn, zīn avazār, sālāre dāmāne Ahuramazd berasād. Az hamā gunāh patēt pashēmānum, az haravistīn dushmata duzhūkhta duzhvarshta mēm pa getī manīd ōem goft, ōem kard, ōem jast, ōem būn, būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī, gētī mainoānī, okhe avakhsh pashēmān pa se gawashnī pa patet hom.

Yathā Ahū Vairyō. (5). Ashēm Vōhū. (3)

(May there be) propitiation of (the Creator) Ahura Mazda!

(I begin to recite this) with (the help of) the name of (the Creator) Hormazd, the Lord and the Lord (of the whole world) and munificent. May the splendour and glory (of the Creator Hormazd) increase! May Srosh (Yazad) the holy, strong, word-incarnate (i.e. whose body even is the Holy Spell), possessed of efficacious weapons (in order to smite the Daevās and wicked men), possessed of victorious weapon (and) the chief of the creatures of Hormazd¹⁵ come (to my help)! I renunciate, and desist from all sins; all wicked thoughts which in this world I have thought, wicked words which I have spoken, wicked deeds which I have committed (and) which have been caused through me (and) which have been originated by me (all these sins mentioned above) relating to thought, relating to word and relating to deed, pertaining to (my own) body, pertaining to (my own) soul, pertaining to this world, pertaining to the world beyond, all these sins, O Hormazd! I discard and keep myself away (and) with the three words (i.e. good thought, good word and good deed) I repent

Fravarāne māzdayasno zarathushtrish vīdaēvo ahura-tkaēsho,
(Recite the Gāh of the time of the day) **frasastayaecha. Sraōshahe**
ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehē,
khshnaōthra yasnāicha vahmāicha khshnaōthrāicha
frasastayaecha.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, abstainer from (the path of) daevās and act according to the Law of Ahura Mazda (Recite appropriate Gāh) for the worship of Srosh Yazad the holy, the powerful, word incarnate (for smiting the daevās), mighty-speared (and) acting according to the Law of Ahura Mazda, for (his) praise, for (his) propitiation (and) for (his) glorification, according to the law of Ahura

Yathā Ahū Vairyō, zaotā frā me mrute, athā ratush ashātchīt hacha,
frā ashava vīdhvāō mraōtū.

May the Zaotar (i.e. the officiating priest) proclaim before us (the excellences of the verses of) Yathā Ahū Vairyō. May the Raspi (i.e. the assistant Priest) (who is) holy (and) learned in turn announce (the excellences of these verses) athā ratush ashāt-chit hacha”

**Sraōshēm ashīm, huraōdhēm vērēthrājanēm frādat-gaethēm
ashavanēm ashahe ratūm yazamaide.**

We praise Sraosha the Holy, the beautiful, the victorious, bringing prosperity-to the-world, the Righteous one, the Lord of Righteousness.

**Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm
vairīm tanūm pāiti. Yathā ahū vairyō. (1).**

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ:

**Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā
aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāo
shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi
frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi
dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-
hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.**

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

**Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha,
Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte,
nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa
drukshsh vīnase, apākhēdhre apa-nasyehe, mā mērēnchainīsh
gaethāo astvaitīsh ashahe. Nēmaschā, yā ārmaitish izāchā.**

Ashēm Vōhū (1).

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish you, O devilish Druj, perish you, O devil's spawn; perish you, O (evil) sown

by the daevās, perish you, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage unto righteous thought and prosperity.

☞ **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryēhe. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

The will of the Lord is the law of holiness, I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god [Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones! Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe.

Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda.

Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(2)

BĀJ-JAMWĀNI (small) FOR

NĪRANG-I-KHĀNDAN-BA-VAKTĪ-KE ĀB-I-ZAR KHURAND

(Small bāj to be recited before eating)



Ba nāmeh Yazadeh, Bakhshāyandeh, Bakhshā-yashgareh, meherbān. Ithā āt yazamaidē, Ahurēm mazdām, yē gāmchā, ashēmchā dāt, apaschā dāt, urvarāoschā, vangh-uhīsh, raochāoschā dāt, būmīmchā, vīspāchā Vōhū. Ashēm Vōhū (3).

I begin my prayer in the name of the benevolent, the bestower, forgiver and kind Ahuramazda, who has created food, water, plants and vegetation, stars and the light and all necessary and beneficial creations on Earth.

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NĪRANG-I-KHĀNDAN-BA-VAKTĪ-KE ĀB-I-ZAR KHURAND

(Small bāj to be recited before eating)

 In khuram, ba pākī-i tan yaozdāthra-i ravān rā  (Recite three times and drink little consecrated Nīrang at the end of reciting each time)

I am drinking this Nīrang for purification of my body and providing me the divine energy.

(2) RELINQUISHING THE BĀJ OF JAMWĀNI FOR NĪRANG-I-KHĀNDAN-BA-VAKTĪ-KE ĀB-I-ZAR KHURAND

(SMALL BĀJ TO BE RECITED BEFORE EATING)

 Ashem Vohu (4). Yathā Ahu Vairyō (2). Ashem Vohu (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe.

Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture

taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(3)

THE BĀJ OF SRAŌSH FOR NĪRANG-BĀD-AZ-SAR-GUSAL

(Nīrang to be recited after taking bath)

(Recite Kemnā Mazdā only up to **astavaitīsh ashahe**)

(Recite only Up to **Astavaitīsh Ashahe**. Do not recite the paragraph of **Sroashahē Ashīm**)

🙏 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdāēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For sacrifice, prayer,

propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā

*(Recite Kemnā Mazdā only up to **astvaitīsh ashahe**).*

Kemnā Mazdā

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāo shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērethrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāo astvaitīsh ashahe.

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish you, O devilish Druj, perish you, O devil's spawn; perish you, O (evil) sown by the daevās, perish you, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. 🖐️

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NĪRANG-BĀAD-AZ-SAR-GUSAL

(Nīrang to be recited after taking bath)

✋ Naiat pākī, vāz avar, sar man shustah, tan pāk fīrozgar pāk.

Yathā Ahū Vairyō. (1). Ashēm Vōhū. (1). ✋ (Recite this paragraph 3 times, then take a bath).

In the name victorious Dādār Ahuramazda, with the pure conscience and piety and with the help of the bāj of the bath I purified my body, mind and my soul.

Yathā Ahū Vairyō. (1). Ashēm Vōhū. (1).

(3) RELINQUISHING THE BĀJ OF SRAŌSH FOR NĪRANG-BĀAD-AZ-SAR-GUSAL

(Nīrang to be recited after taking bath)

✋ Nēmaschā yā ārmaitish Izāchā, Nēmaschā yā ārmaitish Izāchā, Nēmaschā yā ārmaitish Izāchā, Yathā Ahū Vairyō (2). ✋

Homage (be) unto righteous thought and prosperity! (Recite three times) Yathā Ahū Vairyō (2).

Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī, sraōshahe ashyehe takhmahe tanumāthrahe, darshi-draōsh āhūiryehē. Ashēm Vōhū. (1).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās). Ashēm Vōhū. (1).

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AHMĀI RAĒSHCHA

Ahmāi raēshcha khorenascha ahmāi tāvō drvatātēm ahmāi tāvō vazdvare ahmāi tāvō vērethrēm ahmāi īshtīm pourush-khāthrām ahmāi āsnāmchit frazantīm ahmāi dareghām dareghō-jītīm ahmāi vahishtēm ahūm ashaonām raochangh-hēm vīspō-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū. (1).

O Holy Srosh Yazad (grant) lustre and glory unto him (i.e. unto the person) who worships thee (the Holy Srosh Yazad) with the best Zaothras, with excellent

Zaothra and with the “Zaothra” strained - prepared carefully by good people: (do you grant) unto him the soundness of the body, happiness, victoriousness, wealth with fullness of welfare, and progeny of innate wisdom. (Do you grant) unto him a long life (and) heaven of the righteous bright (and) comfortable. May it be so as I pray (i.e. may my blessings be fulfilled! Ashēm Vōhū. (1).

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HAZANGRĒM

Hazangrēm baēshazanām baēvare baēshazanām. Hazangrēm baēshazanām baēvare baēshazanām. Hazangrēm baēshazanām baēvare baēshazanām. Ashēm Vōhū. (1).

(May there be) a thousand of health, ten thousand of health! May there be health a thousand times. Ashēm Vōhū. (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me Avangh-he Mazda, Jasa-me Avangh-he Mazda, Jasa-me Avangh-he Mazda, amahe hutāshtahe huraodhahe vērēthraghnahe ahuradhātahe vanaintyāōscha uparatātō, rāmano khāstrahe, vayaosh uparō-kairyehe taradhātō anyāish dāmān Aētat te vayō yat te asti spēnto-mainyaōm. Thvāshahe khadhātahe zrvānahe akaranahe zrvānahe dareghō-khadhātahe. Ashēm Vōhū. (1).

O Hormazd! Come unto my help. Of the well-shaped (and) beautiful Ama (Yazata of strength), of Behram Yazad created by Ahura, of Vanainti Uparatāt (i.e. the yazata presiding over victorious ascendancy), of Mino Rām, giver of taste of food, of Vāyu yazad working-on-high, (who is) created superior to other creations – (may the help of all of them reach me through you, O Hormazd. O Vāyu Yazad! (get me the help) of thy (wind) which is pertaining to the Beneficent Spirit. Of the sky taking course according to the Law of nature, of the Endless Time, of the Time Ordained for a long period (may the help of these all reach me, O! Hormazd).

Ashēm Vōhū. (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙌

*For the expiation of sins, I obtain the reward of meritorious deeds, and for the sake of the love of the soul, may complete righteousness reach all the doers of good deeds and all the faithful (residing) on the seven regions of the earth, - as wide as the earth, as long as the river and as high as the Sun as! May there be long life of the righteous (man).at May it be so as I pray (i.e. may my greetings be fulfilled)!
Ashēm Vōhū. (1).*

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(4)

BĀJ OF SRAŌSH YAZAD FOR NĪRANG-I-KUSTĪ-BASTAN NĪRANG-I-AHURAMAZDA-KHUDĀ

(Nīrang to be recited for tying the kustī)

(Recite **complete** Kemnā Mazdā Mazda)

🙌 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdāēvo Ahura-tkaesho (Recite appropriate Gāh) ***frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuīryehe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.***

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Sraōshēm ashīm, huraōdhēm vērēthrājanēm frādat-gaethēm ashavanēm ashahe ratūm yazamaide.

We praise Sraosha the Holy, the beautiful, the victorious, bringing prosperity-to the-world, the Righteous one, the Lord of Righteousness.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, Yathā Ahū Vairyō. (1). 🤝

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ:

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāo shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apa-nasyehe, mā mērēchainīsh gaethāo astvaitīsh ashahe. Nēmaschā yā ārmaitish izāchā, Ashēm Vōhū (1).

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish you, O devilish Druj, perish you, O devil's spawn; perish you, O (evil) sown by the daevās, perish you, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage (be) unto righteous thought and prosperity! 🙏

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NĪRANG-I-KUSTĪ-BASTAN NĪRANG-I-AHURAMAZDA KHUDĀ

(Nīrang to be recited for tying the kusti)

HORMAZD KHODĀ

Hormazd Khodā aherēman apādashān, dūr avāz-dāshtār; zad shekasteh bād.

Eherēman, dīvān darujān, jādūān darvandān kīkān karafān sāstārān, gunehgārān āshmoghān darvandān dushmanān frīyān zad shekasteh bād.

Dushpādashāhān apādashān bād; dushmanān satoh bād; dushmanān apādashān bād. Ahuramazd Khudā.

Az hamā gunāh patet pashēmānum, az harvastīn dushmata duzukhta duzvarshta, mēm pa getī māid, ōem goft ōem kard, ōem jast, ōem būn būd ested.

Az ān gunāh, manashnīh gavashnīh kunashnīh, tanī ravānī, gēti mīnoānī, ōkhe awākhsh pashēmān, pa sē gavashnī pa patet hom.

**Khshnaōthra ahurahe Mazdāō; tarōidīte anghrahe mainyēush.
Haithyā varshtām hyat vasnā ferashotēmēm;**

Staomi Ashēm. Ashēm Vōhū. (1). Yathā Ahū Vairyō (2).

Ashēm Vōhū. (1). *(Tie the kusti)*

Dādār Hormazd (is) the Lord (of the entire Universe) keeps the withholder and keeper of the wicked and powerless Ahriman (within and without), at a distance. May (that Ahriman) be smitten and defeated! May (all these) Ahriman daevās, druj's, black magicians, in spite of having eyes are blinds about the religion, and in spite of having ears being deaf, sinners, tyrants and oppressors desist from, all sins: wicked thoughts which in (this) world I have thought, wicked words which I have spoken, wicked deeds which I have committed, (and) which have occurred through me and which have originated by me - (all these sins mentioned above) relating to thought, relating to word, and relating to deed, pertaining to (my own) body, pertaining to (my own) soul, pertaining to this world, pertaining to the world beyond from all these sins, O Hormazd! I am in renunciation and keep myself away, (and) with the three words (Manashni, Gavashni, Kunashni) I repent. (May there be) propitiation of Ahura Mazda! (May there be) contempt of Angra Mainyu the Evil Spirit! Whatever is the wish of the doers of righteous deeds, is superior (to all other wishes). I praise righteousness. Yathā Ahū Vairyō (2). Ashēm Vōhū. (1).

After tying the kusti recite Jasme Avangh-he Mazda and relinquish the bāj of Srosh Yazad from Yasnēmch, vahmēmcha.

JASA ME AVANGH-HE MAZDA

**Jasa me Avangh-he Mazda māzdayasno ahmi māzdayasno
Zarathushtris Fravarāne astūtaschā fravaretaschā. Āstuye
humatēm manō, āstuye hūkhtēm vacho, astuye hvarshtēm
shyaothnēm. Āstuye daēnām vangh-uhīm māzdayasnīm
fraspāyaokhedhrām, nidhāsnaithishem, khavaētvadathām
ashaonīm, yā hāitināmchā, būshyeintināmchā mazishtācha,
vahishtāchā, sraēshtāchā, yā āhūirish zarathushtrish. Ahurāi**

Mazdāi vīspā vōhū chinahmi. Aeshā asti daēnayāō māzdayasnōish āstūistish.

Ashēm Vōhū 1.

O Creator Hormazd! come to my help. I am a Mazdā-worshipper; I profess myself (to be) a Mazdā-worshipping follower of Zarathushtra, a devotee and an ardent-believer (in this Mazdā-worshipping Faith). I praise the true-conceived thought I praise the true spoken word; I praise the well-done deed. I praise the excellent religion of Mazda-worship, (which is) quarrel-removing, weapon-lowering, self-dedicating (and) holy, which of those that are and of those shall be (hereafter) (is) the greatest, and the best and the most excellent, which is the religion of Ahura revealed-by-Zarathushtra. I acknowledge all good (things) (which are) from Hormazd. Such is the praise of the of Mazda-worship. Ashēm Vōhū. (1).

(4) RELINQUISHING THE SRAŌSH YAZAD BĀJ-I-NĪRANG-I-KUSTĪ-BASTAN

(Nīrang to be recited for tying the kustī)

Yathā Ahū Vairyō. (2).

Homage (be) unto righteous thought and prosperity!

Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī, sraōshahe ashyehe takhmahe tanumāthrahe, darshi-draōsh āhūiryehē.

Ashēm Vōhū. (1).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās).

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AHMĀI RAĒSHCHA

Ahmāi raēshcha khorenascha ahmāi tāvō drvatātēm ahmāi tāvō vazdvare ahmāi tāvō vērēthrēm ahmāi īshtīm pourush-khāthrām ahmāi āsnāmchit

**frazantīm ahmāi dareghām dareghō-jītīm ahmāi vahishtēm ahūm ashaonām
raochangh-hēm vīspō-khāthrēm, atha jamyāt yatha āfrīnāmī.**

Ashēm Vōhū. (1).

O Holy Srosh Yazad (grant) lustre and glory unto him (i.e. unto the person) who worships thee (the Holy Srosh Yazad) with the best Zaothras, with excellent Zaothra and with the “Zaothra” strained - prepared carefully by good people: (do you grant) unto him the soundness of the body, happiness, victoriousness, wealth with fullness of welfare, and progeny of innate wisdom. (Do you grant) unto him a long life (and) heaven of the righteous bright (and) comfortable. May it be so as I pray (i.e. may my blessings be fulfilled! Ashēm Vōhū. (1).

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HAZANGRĒM

**Hazangrēm baēshazanām baēvare baēshazanām. Hazangrēm baēshazanām
baēvare baēshazanām. Hazangrēm baēshazanām baēvare baēshazanām.**

Ashēm Vōhū. (1).

(May there be) a thousand of health, ten thousand of health! May there be health a thousand times. Ashēm Vōhū. (1).

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JASA-ME AVANGH-HE MAZDA

**Jasa-me Avangh-he Mazda, Jasa-me Avangh-he Mazda, Jasa-me Avangh-he
Mazda, amahe hutāshtahe huraodhahe vērēthraghnahe ahuradhātahe
vanaintyāōscha uparatātō, rāmano khāstrahe, vayaosh uparō-kairyehe
taradhātō anyāish dāmān Aētat te vayō yat te asti spēnto-mainyaōm.
Thvāshahe khadhātahe zrvānahe akaranahe zrvānahe dareghō-khadhātahe.
Ashēm Vōhū. (1).**

O Hormazd! Come unto my help. Of the well-shaped (and) beautiful Ama (Yazata of strength), of Behram Yazad created by Ahura, of Vanainti Uparatāt (i.e. the yazata presiding over victorious ascendancy), of Mino Rām, giver of taste of food, of Vāyu yazad working-on-high, (who is) created superior to other creations – (may the help of all of them reach me through you, O Hormazd. O Vāyu Yazad! (get me the help) of thy (wind) which is pertaining to the Beneficent Spirit. Of the sky taking

course according to the Law of nature, of the Endless Time, of the Time Ordained for a long period (may the help of these all reach me, O! Hormazd).

Ashēm Vōhū. (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the expiation of sins, I obtain the reward of meritorious deeds, and for the sake of the love of the soul, may complete righteousness reach all the doers of good deeds and all the faithful (residing) on the seven regions of the earth, - as wide as the earth, as long as the river and as high as the Sun as! May there be long life of the righteous (man).at May it be so as I pray (i.e. may my greetings be fulfilled)!
Ashēm Vōhū. (1).

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(5)

BĀJ OF SRAŌSH FOR NĪRANG-I-PARHĪZIDAN-I-MŪ-I-SAR-VA CHĪDAN-I-NĀKHEN.

(Nīrang to be recited before cutting hair and nails)

(Recite Kemnā Mazdā only up to **astavaitīsh ashahe**)

(Recite only up to **Astavaitīsh Ashahe**. Do not recite the paragraph of **Sraōshēm ashīm**)

🙏 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For sacrifice, prayer,

propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, Yathā Ahū Vairyō. (1). 🤝

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(Only up only to Astavaitīsh ashahe)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahmāt āthraschā manangh-haschā, yayāo shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apa-nasyehe, mā mērēnchainīsh gaethāo astvaitīsh ashahe.

Ashēm Vōhū (1).

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish you, O devilish Druj, perish you, O devil's spawn; perish you, O (evil) sown by the daevās, perish you, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. 🖐️

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NĪRANG-I-PARHĪZIDAN-I-MŪ-I-SAR VA CHĪDAN-I-NĀKHEN.

(Nīrang to be recited before cutting hair and nails)

Ashā Vōhū manangah-hā yā sruye parē magaōno paitite mērēgh ashō-just imāo.

Sravāo vaedayemi, imāo sravāo ā-vaedayemi, imāo se te sravāo mērēgh ashō zusht hyāre arshtyasch karētyascha fradakhshanya paiti daevo māzainyān.

People who are following the path of Ashoi are praying with both Asha and Vōhū. O the Ashoi loving bird, because of you I recognise the beauty of the prayers, and follow accordingly. O the Ashoi loving bird, With the power of the prayers fight the māzainya (Giant) daevās, who are the destroyers of Mithra the evil with druj energy using dagger, sword, bow and aero, and lot of other weapons from the valley of the giant daevās.

(5) RELINQUISHING THE BĀJ OF SRAŌSH FOR NĪRANG-I-MŪ-I-SAR-VA-CHĪDAN-I-NĀKHEN

(Nīrang to be recited before cutting hair and nails)

🖐️ **Nēmaschā yā ārmaitish Izāchā, Nēmaschā yā ārmaitish Izāchā, Nēmaschā yā ārmaitish Izāchā.**

Yathā Ahū Vairyō. (2).

Homage (be) unto righteous thought and prosperity!

Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī, sraōshahe ashyehe takhmahe tanumāthrahe, darshi-draōsh āhūiryehē.

Ashēm Vōhū. (1).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās) 🖐️.

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AHMĀI RAĒSHCHA

Ahmāi raēshcha khorenascha ahmāi tāvō drvatātēm ahmāi tāvō vazdvare ahmāi tāvō vērēthrēm ahmāi īshtīm pourush-khāthrām ahmāi āsnāmchit frazantīm ahmāi dareghām dareghō-jītīm ahmāi vahishtēm ahūm ashaonām raochangh-hēm vīspō-khāthrēm, atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū. (1).

O Holy Srosh Yazad (grant) lustre and glory unto him (i.e. unto the person) who worships thee (the Holy Srosh Yazad) with the best Zaothras, with excellent Zaothra and with the “Zaothra” strained - prepared carefully by good people: (do you grant) unto him the soundness of the body, happiness, victoriousness, wealth with fullness of welfare, and progeny of innate wisdom. (Do you grant) unto him a long life (and) heaven of the righteous bright (and) comfortable. May it be so as I pray (i.e. may my blessings be fulfilled! Ashēm Vōhū. (1).

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HAZANGRĒM

Hazangrēm baēshazanām baēvare baēshazanām. Hazangrēm baēshazanām baēvare baēshazanām. Hazangrēm baēshazanām baēvare baēshazanām.

Ashēm Vōhū. (1).

(May there be) a thousand of health, ten thousand of health! May there be health a thousand times. Ashēm Vōhū. (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me Avangh-he Mazda, Jasa-me Avangh-he Mazda, Jasa-me Avangh-he Mazda, amahe hutāshtahe huraodhahe vērēthraghnahe ahuradhātahe vanaintyāōscha uparatātō, rāmano khāstrahe, vayaosh uparō-kairyehe taradhātō anyāish dāmān Aētat te vayō yat te asti spēnto-mainyaōm. Thvāshahe khadhātahe zrvānahe akaranahe zrvānahe dareghō-khadhātahe. Ashēm Vōhū. (1).

O Hormazd! Come unto my help. Of the well-shaped (and) beautiful Ama (Yazata of strength), of Behram Yazad created by Ahura, of Vanainti Uparatāt (i.e. the yazata presiding over victorious ascendancy), of Mino Rām, giver of taste of food, of Vāyu yazad working-on-high, (who is) created superior to other creations – (may the help of all of them reach me through you, O Hormazd. O Vāyu Yazad! (get me the help) of thy (wind) which is pertaining to the Beneficent Spirit. Of the sky taking course according to the Law of nature, of the Endless Time, of the Time Ordained for a long period (may the help of these all reach me, O! Hormazd).

Ashēm Vōhū. (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the expiation of sins, I obtain the reward of meritorious deeds, and for the sake of the love of the soul, may complete righteousness reach all the doers of good deeds and all the faithful (residing) on the seven regions of the earth, - as wide as the earth, as long as the river and as high as the Sun as! May there be long life of the righteous (man).at May it be so as I pray (i.e. may my greetings be fulfilled)! Ashēm Vōhū. (1).

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(6)

BĀJ OF SRAŌSH FOR NĪRANG-I-PARHĪZIDAN-I-MŪI-NEHĀN-GĀH

(Nīrang to be recited before cutting pubic hair)

(Recite Kemnā Mazdā only up to **astavaitīsh ashahe**. Do not recite the paragraph of **Sraōshēm ashīm**.)

👉 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, Yathā Ahū Vairyō. (1). 👉

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KEMNĀ MAZDĀ

(Recite only up to *astavaitīsh ashahe*.)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāo shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērethrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe. Ashēm Vōhū (1).

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish you, O devilish Druj, perish you, O devil's spawn; perish you, O (evil) sown by the daevās, perish you, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Ashēm Vōhū (1).

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NĪRANG-I-PARHĪZIDAN-I-MŪI-NEHĀN-GĀH

(Nīrang to be recited before cutting pubic hair)

At akhyāi ashā Mazdāō urvarāo vakhshat.

(6) RELINQUISHING THE BĀJ OF SRAŌSH FOR NĪRANG-I-PARHĪZIDAN-I-MŪI-NEHĀN-GĀH

(Nīrang to be recited before cutting pubic hair)

 **Nēmaschā yā ārmaitish Izāchā, Nēmaschā yā ārmaitish Izāchā,
Nēmaschā yā ārmaitish Izāchā,**

Homage (be) unto righteous thought and prosperity! (Recite three times)

Yathā Ahū Vairyō. (2).

**Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī, sraōshahe ashyehe
takhmahe tanumāthrahe, darshi-draōsh āhūiryehē.**

Ashēm Vōhū. (1).

*I praise and worship, according to the law of Ahura Mazda the glory, dexterity and
strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of
powerful weapon (in order to smite the daevās).*

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īshtīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.**

Ashēm Vōhū (1).

*(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and
good things; grant good health, strong body, and endurance of body; grant on him
happiness and wealth, grant him possessions giving abundant ease, future noble
offspring, and a lengthy long life; grant on him the best existence of the Asha-
sanctified, the luminous, offering all happy. Thus, may it come as I pray.
Ashēm Vōhū (1).*

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(7)
NĪRANG-PARHĪZ-KARDAN-I-SHAYTĀN-BĀZI
NĪRANG OF HĀJATE JAWĀNI

(Nīrang to be recited after having wet dreams)

(There is no Bāj to be recited or relinquished)

Āat aōshe-te spēntayāi āрмаite-e, spēnta āрмаite-e. Imēm te narēm nīsrinaōmī, imēm me narēm nīsrinuyāō, up sūrām frasho-kērētīm, vīdush-gāthēm, vīdush-yasnēm, paiti-parshto sravangh-hēm mǎzdrēm hada-hunarēm tanu-māthrēm.

Āat he nām fradaithyāō ātarēm-dātēm vā ātrēm-chithrēm vā ātarēm zantum vā ātarēm dakhyum vā kāmchit vā ātarē-dātahe nām.

Ashēm Vōhū (1).

The man tells Spēnta Ārmaiti, O Spēnta Ārmaiti I am leaving this person in your care. Nurture him and make him brave, knowledgeable about Gāthā, up to the Frashogard, skilful in Yasnā, capable of questions and answers in conversations, just, talented, and with able body and then send him back to me.

You may give him any name such as Ādar-Dād, Ādar Cheher, Ādar-Zand, or Ādar-Deh.

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(8)
NĪRANG-BA-VAKT-I-MĪZASHN-VA-HĀJAT

(Nīrang to be recited before going to toilet)

(Recite approximately 3 steps away from the toilet)



Gunāh Shekasteh sad hazār-bār. Yathā Ahū Vairyō (1).

May Satan be defeated a hundred thousand times.

(Observe silence, after completing to urinate or move bowels, move approximately 3 steps away from the toilet and recite).

☞ Humatanām hūkhtanām hvarshtanām, yadachā anyadachā vērēzymnanāmchā vāvērēzananāmcha, mahī aibījaretāro naēnaēstārō, yathanā, Vōhūnām mahī. ☞ (Recite this paragraph twice)

Just as we are (the complementors and meditators) of good men, (in the same way) we are the complementors and meditators of the doers of good thoughts, good words and good deeds for this world and for the world beyond, and of those who have performed (good deeds) in the past.

 **Hukhshathrōtēmāi bāt khshathrēm, ahmat hyat aibīdadēmahīchā, chishmahichā, hvāmahichā hyat mazdāi ahurāi, ashāichā vahishtāi**  (Recite this paragraph twice).

Yathā Ahū Vairyō (4). Ashēm Vōhū (3).

(May there) verily (be) sovereignty for the best ruler (Hormazd)! We devote our mind to (or engage ourselves in the service of) Hormazd who (Himself) is the Best Righteousness. We acknowledge (Him) (and) regard (Him) as our own. Yathā Ahū Vairyō (4). Ashēm Vōhū (3).

Ahunēm Vairīmy yazamaide, Ashēm vahishtēm sraēshtēm ameshem spēntēm yazamaide, yēngh-he hātām āat yesne paitī vangho, Mazdāō Ahuro vaēthā ashāt hachā yāōngh-hāmchā tānschā tāōschā yazamaide. Ashēm Vōhū (1).

We praise Ahunavar, we praise Ardibehesht (who is) the most surpassing Amēshāspand, we revere those among living beings who (are) better in acts of worship, of such Ahura Mazda (Himself) is aware on account of their holiness-all such, both men and women.

(After completing the Nīrang, wash hands, face and feet and do kustī).

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(9 A)

BĀJ OF DĀDĀR AHURAMZD FOR NĪRANG-BA-VAKT-ĀB-VA-HAR-CHIZ-KHURASHN KHURD

(Small nīrang to be recited before eating or drinking)

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. Hāvanē-e ashaōne ashahe rathve yasnāicha vahmāicha khshnaōthrāicha frasastayaecha, sāvangh-he-e vīsyāicha ashaōne ashahe rathve yasnāicha vahmāicha khshnaōthrāicha frasastayaecha. Ahurahe Mazdāō raevato kharēnangh-uhato, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). For Ahuramazda praise, for (his) propitiation and for (his) glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahurēm mazdām raevantēm kharēnangh-uhantēm yazamaide. 🙏

We worship the glorious Ahuramazda, the keeper of the treasures.

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NĪRANG-BA-VAKT-ĀB-VA-HAR-CHIZ-KHURASHN (Khurd, small)

(Small nīrang to be recited before eating or drinking)

Ba nāmeh Yazadeh, bakhshāyandeh, bakhshā-yashgareh, meherbānn Ahuramazda Khudā.

lthā āt yazamaidē, Ahurēm Mazdām, yē gāmchā, Ashēmchā dāt, apaschā dāt, urvarāoschā, vangh-uhīsh, raōchāoschā dāt, būmīmchā, vīspāchā Vōhū. Ashēm Vōhū (3). 🙏

(Offer sandalwood and frākincense on fire, eat food or drink water etc.).

In the Name of God and with His help (I begin to recite this prayer) (who is) the Lord Hormazd the bestower of all good things, the forgiver of sins and loving. Thus, here we revere Ahura Mazda who created the āimals and food, who created water, plāts and vegetation who created stars and lights (of the sky) on the earth and all (other) good things (over and above these).

(After eating and drinking recite as follows).

Ashēm Vōhū 4. Yathā Ahū Vairyō 2, Ashēm Vōhū 1

(Observing silence untie the Kusti, do kusti from Ahuramazd Khodāe up to Jasme Avangh-he Mazda.).

AHURAMAZD KHODĀE

Ahuramazd khodāe, aherēman avādashāhān dūr awāzh-dāshtār zad shekasteh bād, aherēman devān, drūzān, jāduān, darvandān, kīkān, karafān, sāstārān, gunehgārān, āshmogān, darvandān dushmanā, frīān, zad shekasteh bād. Dushpādshāhān awādashān bād, dushmanā stoh bād, dushmanā awādashāhān bād.

Ahuramazd khodāe, az hamā gunāh patet pashemānum, az haravistīn dushmata duzhūkhta duzhvarshta mēm pa getī manīd, ōem goft, ōem kard, ōem jast, ōem būn, būd ested, az ān gunāh manashnī gavashnī kunashnī tanī rvānī gētī mainoānī, okhe awakhsh pashemān pa se gavashnī pa patet hom.

Dādār Hormazd (is) the Lord of the entire Universe) (and) destroyer of nāpāk ahereman and keeper of ahereman at a distance the wicked and powerless ahereman, May (that Ahereman) be smitten and defeated! May (all these) Ahriman, daevās, drujas, sorcerers, wicked ones, Kiks, (blind in spite of having eyes) Karafs, (deaf in spite of having ears) tyrants, sinners, āshmoghs, (Damager or destroyer of Ashi) impious ones, enemies, witches be smitten and defeated! May the wicked rulers cease to exist! May the enemies be confounded! May the enemies be non-existent and perish. O Lord Hormazd! I am in renunciation of, and desist from, all sins: wicked thoughts which in (this) world I have thought, wicked words which I have spoken, wicked deeds which I have committed, (and) which have occurred through me and which have originated by me - (all these sins mentioned above) relating to thought, relating to word, and relating to deed, pertaining to (my own)

body, pertaining to (my own) soul, pertaining to this world, pertaining to the world beyond from all these sins, O Hormazd! I am in renunciation and keep myself away, (and) with the three words (Manashni, Gavashni, Kunashni) I repent.

Khshnaōthra Ahurahe mazdāō taroidīte anghrahe mainyeush, haithyā-varshtām hyat vasnā, fērashotēmēm, staōmi Ashēm.

Ashēm Vōhū (1).

(May there be) gratification of Ahura Mazda! (May there be) contempt of Angra Mainyu the Evil Spirit! Whatever is the wish of the doers of righteous deeds, is superior (to all other wishes). Ashēm Vōhū (1). I praise righteousness.

Yathā Ahū Vairyō. (2). Ashēm Vōhū (1).

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JASME AVANGH-HE MAZDA

Jasa-me Avangh-he Mazda, Jasa-me Avangh-he Mazda, Jasa-me Avangh-he Mazda, māzdayasno ahmī māzdayasno Zarathushtrish fravarāne āstūtaschā fravarētaschā, āstuye humatēm mano, āstuye hūkhtēm vacho, āstuye hvarshtēm shyaōthanēm, āstuye daēnām vangh-uhīm, māzdayasnīm fraspāyaōkhēdhrām nidhāsnaithishēm khaetvadathām ashaonīm, yā hāitināmchā, būshyeintināmchā, mazishtāchā, vahishtāchā, sraeshtāchā, yā āhūirish Zarathushtrish, ahurāi mazdāi vīspā vōhū chinahmī, aēshā astī daenayāō māzdayasnoish āstūtish. Ashēm Vōhū (1).

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O Creator Hormazd! come to my help. I am a Mazdā-worshipper; I profess myself (to be) a Mazdā-worshipping follower of Zarathushtra, a devotee and an ardent-believer (in this Mazdā-worshipping Faith). I praise the true-conceived thought, I praise the true spoken word, I praise the well-done deed. I praise the excellent religion of Mazda-worship, (which is) quarrel-removing, weapon-lowering, self-dedicating (and) holy, which of those that are and of those shall be (hereafter) (is) the greatest, and the best and the most excellent, which is the religion of Ahura

revealed-by-Zarathushtra. I acknowledge all good (things) (which are) from Hormazd. Such is the praise of the religion of Mazda-worship. *Ashēm Vōhū (1).*

(9 A) RELIQUISHING THE BĀJ OF DĀDĀR AHURAMZD FOR NĪRANG-BA-VAKT-ĀB-VA-HAR-CHIZ-KHURASHN (Khurd)

(Small nīrang to be recited before eating or drinking)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ahurahe Mazdāō raevato kharēnangh-uhato. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

The will of the Lord is the law of holiness I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour. *Ashēm Vōhū (1).*

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1)

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(9 B)
**BĀJ-OF-DĀDĀR-AHURAMAZD-FOR
NĪRANG-BA-VAKT-ĀB-VA-HAR-CHIZ-KHURASHN-
(BUZORG)**

(Large nīrang to be recited before earing or drinking)

👉 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

**Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. Hāvanē-e
ashaōne ashahe rathve yasnāicha vahmāicha khshnaōthrāicha
frasastayaecha, sāvangh-he-e vīsyāicha ashaōne ashahe rathve yasnāicha
vahmāicha khshnaōthrāicha frasastayaecha. Ahurahe Mazdāō raevato
kharēnangh-uhato, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha
frasastayaecha.**

*I profess myself to be a worshipper of Hormazd, follower in accordance with the
religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act
according to the Law of Ahura Mazda. (Gāh according to the time of the day). For
Ahuramazda praise, for (his) propitiation and for (his) glorification.*

**Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā
ashava vīdhvāo mraotū.**

*According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the
(the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the
assisting priest who is) learned, wise, righteous proclaim (the excellences of
verses) athā ratush ashāt chit hachā.*

Ahurēm mazdām raevantēm kharēnangh-uhantēm yazamaide. 👉

We worship the glorious Ahuramazda, the keeper of the treasures.

* * * * *

**NĪRANG-BA-VAKT-ĀB-VA-HAR-CHIZ-KHURASHN-
(BUZORG)**

(Large nīrang to be recited before earing or drinking)

**Amēsha spēnta. Daene Mazdayasne. Vangh-havascha vangh-
uhischa Zaōthrāoscha. Yo aesva Mazdayasnaeshva māzdayasno
aōjno, ashahe rāthava zishtyamno. Yāthva gaetāō ashahe**

mērēghēnte. Avī tū dīm dīsayata, yāō apascha urvāoscha
zaōthraoscha. Yascha aetaeshām Mazdayasnanām pērēnāyunām
aivī jujuyanām, imā vacho noit vīsaitī framravaitī aetām ā
yātumāahe jasaiti.

**Ithā āt yazamaide, Ahurēm mazdām, yē gāmchā, Ashēmchā dāt,
apaschā dāt, urvarāoschā, vangh-uhīsh, raochāoschā dāt,
būmīmchā, vīspāchā Vōhū. Ashēm Vōhū (3).**

(Offer sandalwood and frankincense on fire, eat food or drink water etc.).

*O Ameshāspands, O Māzdayasni din (religion), O kind and nobles and all the kind
heavenly people, and all the ceremonies of strength, all Māzdayasni's, who
declares as Māzdayasni, living the life of Ashoi, and aged performing Yasnā, from
all those who do not recite this prayer will be afflicted by the black magic, and
Ashoi of Gāthās over the water, Urvar and the ceremonies of strength (Jorni kriya)
will be destroyed due to the effect of black magic, please inform him and teach
him about it. Ashēm Vōhū (3).*

(After eating and drinking recite as follows).

**Ashēm Vōhū (4). Yathā Ahū Vairyō (2),
Vachascha tu Ahuramazd ushtācha, khshaesha havanām
dāmanām. Vaso āpo, vaso urvarāo, vaso vīspa vōhū asha chithra
khshayamnēm asahavanēm dāyat. Akhshayamnēm dravantēm.
Vaso-khshthro khyāt ashava; avso khshthro khyat dravāo gato
hamisto nizbērēto hacha spēntahe mainyeush dāmbayo, varato
avaso-khshathro.**

**Hakhshya azēmchit yo Zarathushtro fratēmā namananāmch
visāmcha zātunāmcha dakhyunāmcha, aingh-hāo daenāyao
anumatayaecha anukhtauaecha anvarshtayaecha yā āhūirish
Zarathrushtrīsh.**

**Ravascha khathrēmch ārināmi vispayāō Ashono stoish; Ājasch
duzāthrēmcha āfrīnāmī vispayāō dravato stoish.**

Ashēm Vōhū (3).

*O Ahuramazd as per your own wish, and for the eternal happiness, you rule over
your own creations, as per your wish over water, vegetation, and over every thing
that is good and asho, nominate the one who practices the Ashoi.*

Disqualify and prohibit the non religious ones, as per your wish Authorise the ones following the Ashoi, all non religious people using power without authorization, occupied with difficulties, expelled from Spēnāmino may never be authorised with power.

This religion is from Zarathushtra of Ahuramazda, those as per Humata, Hūkhta, and Hvarashta, with namān, vīs, jantu and dakhu moved forward in growth, I Zarathushtra will guide them.

I pray for the for the happiness and prosperity of the creation of the Ashoi, I also pray for the defeat and destruction of those who are far away from Ashoi.

Ashēm Vōhū (3).

(9 B) RELINQUISH THE BĀJ OF DĀDĀR-AHURAMAZDA FOR NĪRANG-BA-VAKT-ĀB-VA-HAR-CHIZ-KHURASHN- (BUZORG)

(Large nīrang to be recited before earing or drinking)

 **Yathā Ahū Vairyō (2).**

**Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ahurahe Mazdāō
raevato kharēnangh-uhato. Ashēm Vōhū (1).**

Yathā Ahu Vairyō (2).

*The will of the Lord is the law of holiness. I bless the sacrifice and the prayer unto
Ahura Mazda, bright and glorious, and his strength and vigour. Ashēm Vōhū (1).*

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).**

Ashēm Vōhū (1).

*(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and
good things; grant good health, strong body, and endurance of body; grant on him
happiness and wealth, grant him possessions giving abundant ease, future noble*

offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe.

Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(10)

BĀJ OF SRAŌSH FOR NĪRANG-BURĪDAN-I-KUSTĪ-I-NAV

(Nīrang to be recited before cutting new kustī)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **Frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the Incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

**Sraōshēm ashīm, huraōdhēm vērethrājanēm frādat-gaethēm ashavanēm
ashahe ratūm yazamaide.** 🙌

*We praise Sraosha the Holy, the beautiful, the victorious, bringing prosperity-to the-
world, the Righteous one, the Lord of Righteousness.*

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NĪRANG-BURĪDAN-I-KUSTĪ-I-NAV

(Nīrang to be recited before cutting new kustī)

**Vōhū māagh-hā yā hachimno ākhshtoish ashācha yā vahisht
khshttrāch yā ashācha, frā staōtēm vacho yesnīm azarēmya
vachamruyāō, nērēbyascha nāiribyscha ashaōno zarathushtrahe.**

**Mruldī vacho Zarathushtra. Ahmākēm yasnāich vahmāich yat
amēshnām spēntnām. Yatha te angh-hen, yashtāō āpo, yashtāō
urvarāō, yashtāō ashāunām fravashayo, yashtāō mainyavach
yazata gaethyaich, frathvarsht vangh-hazdāō ashavāō.**

Ashēm Vōhū (1).

*(While reciting the following Yathā holding kustī in lefthand, cut the Kusti with the
knife holding in righthand while reciting **Shyaothnanām**.)*

Yathā Ahū Vairyō (1).

*For the Minoyi (heavenly) peace that is Vōhū Managh-hā (good mind), which is
Bahman Ameshāspand, great Asha which is Ardībahesht, and desirable divine
strength which is Shaherevar, there will be never shortage of the stoat Yasnā
sermon to you Asho Zarathushtra, continue to recite for the mankind.*

*O Zarathushtra, the prayers of Ameshāspands are for me, you recite for the
worship and ceremony of Yasnā, so that because of you the water, vegetations
become pure, all the departed souls, the physical and spiritual Yazatās also
become holy and all the good souls working for the betterment may continue to
work. Ashēm Vōhū (1).*

(10) RELINQUISH BĀJ OF SRAŌSH FOR NĪRANG-BURĪDAN-I-KUSTĪ-I NAV

(Nīrang to be recited before cutting new kustī)

 **Yathā Ahū Vairyō (2).**

**Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ahurahe Mazdāō
raevato kharēnangh-uhato. Ashēm Vōhū (1).**

Yathā Ahu Vairyō (2). The will of the Lord is the law of holiness. I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour. *Ashēm Vōhū (1).*

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).**

*(Oh, Holy Sraōsh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.
Ashēm Vōhū (1).*

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HAZANGHRĒM

**Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm
baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē
baēshazanām. Ashēm Vōhū (1).**

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(11)

BĀJ OF VANANT YAZAD WITH AHURAMAZD FOR NĪRANG-I-VANOT-BURĪDAN

(Nīrang to be recited for cutting vanot)

👉 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). *Holiness is the best of all good.*

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **Frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). We worship the glorious Ahuramazda, the keeper of the treasures. We worship Ameshāspands and their holy words (prayers), and for the worship of star Vanant for his praise, for his propitiation and for his glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahurēm mazdām raevantēm kharēnangh-uhantēm yazamaide, amēshā spētā hu-khshathrā hu-dhāongh-ho yazamaide. Vanantēm stārēm Mazdadhātēm ashavanēm ashahe ratūm yazamaide. Ashāunām vangh-uhīsh sūrāo spētā fravashyo yazamaide. 👉👉

We worship the glorious Ahuramazda, the keeper of the treasures.

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NĪRANG-I-VANOT-BURĪDAN

(Nīrang to be recited for cutting vanot)

(While reciting the word shyaothananām cut the vanot)

**Yathā Ahū Vairyō athā ratush ashāt chīt hachā, vanghēush dazdā
manangah-ho shyaothananām angh-hēush mazdāi,
khshathrēmchā Ahurāi ā yim dregubyō dadat vāstārēm.**

Just as a king act according to his will, so does the Dasturāne Dastur by means of his righteousness etc. (acts according to his own will). The gift of Vōhū-Manah (good mind) is for those working for Ahuramazd of this world; Ahuramazd constitutes himself to be the protector (or the nourisher) of the poor (accepts) the sovereign rule (of the entire world) (as it were) of Ahuramazd.

(11) RELINQUISHING-THE-BĀJ OF VANANT YAZAD WITH AHURAMAZD FOR NĪRANG-I-VANOT-BURĪDAN

(NĪRANG TO BE RECITED FOR CUTTING VANOT)

 **Yathā Ahū Vairyō. (2).**

**Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī, ahurahe Mazdāō
raevato kharēnangh-uhato, amēshanām spēntanām Vananto staro
Mazdadhatahe. Ashēm Vōhū (1).**

We worship the glorious Ahuramazda, the keeper of the treasures. We worship Ameshāspands and their holy words (prayers), and for the worship of star Vanant for his praise, for his propitiation and for his glorification. Ashēm Vōhū (1).

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.**

Ashēm Vōhū (1).

(Oh, Holy Sraōsh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(12)

NĪRANG-I-BAR-ETASEH

(Nīrang to be recited after sneezing)

(No bāj is to be recited or relinquished)

Yathā Ahū Vairyō (1). Ashēm Vōhū (1).

Shād bād, Yazad āmad ba rādī va rāstī har-gāh va har zamān, drūz az TAN-I lā shekasteh bād. Shekasteh zad bād āhrēman gazasteh, varz va khureh avazāyād. Ahuramazd veh avazunī staōmī Ashēm. Ashēm Vōhū (1).

Be happy at all times at all occasions with the gift of God and with honesty you get the divine blessings, may the druj from our body be vanquished, Unholy ahereman be defeated, may my glory and brilliance always progress. Ahuramazd is just and righteous. I recite Ashēm Vōhū. (1).

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(13)

NĪRANG-I-KHĀB-KARDAN

(Nīrang to be recited before going to bed)

(No bāj is to be recited or relinquished)

Nām-i-yazad nam-i-Ahuramazd Khudā avazunī yaz-i-yār yaz-i-gushdār kasne paityar Ahurēm Mazdam AhurfaMazda va ameshāspandān va meher sraosh Rashne. Nam-i-yazad nam-i-Ahuramazd khuda avazuni. Ashēm Vōhū (1).

I desire, help and protection in the name of Yazad, in the name of the Creator Ahuramazda, helpful, to be in harmony, listener, Helpful during the upcoming difficulties by Meher and listener during upcoming troubles Sraōsh, by the prayers of Ahurēm Sraōsh, Mazdām, with the protection from Ahuramazd and

Ameshāspands, Meher, Sraōsh, and Rashne Yazads, in the name of Yazads, in the name of Khudā, and in the name of the creator Ahuramazd.
Ashēm Vōhū. (1).

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(14)

NĪRANG-AZ-KHĀB-BĪDĀR-SHUDAN

(Nīrang to be recited after waking up)

(No bāj is to be recited or relinquished)

Ashēm Vōhū (1).

Humata hūkhta havarshta sepās-dār hom az to Dādār Ahuramazd veh avajunī, patet hom az vanāh. Avīgumān hom az harvastīn yazdān va dīn va ravān, va vehesht va duzakh va hamār pa sedosh va budan-i rstākhīz tan-pasīn va avsaḥīnashn-i ahreman dīvān.

Ahurahe Mazdāō raevato kharenangh-hato amēshanām spēntanām. Nēmo Zarathushtrahe spitāmahe ashaōno fravashehe.
Ashēm Vōhū (1).

(Observing silence, untie the Kusti and tie the kusti from Ahuramazda Khodāe, and apply some NĪRANG).

I am firm, believe and am sure on Humata Hūkhta and Hvarashta, (On my good thoughts, words and deeds). May I be grateful to you O the creator Ahuramazda, repent all my sins, I am without a doubt about all Yazads, religion, souls, behesht and dozakh and the account of three nights, progress towards Rastākhez, and the final destruction of Ahereman and daevās.

I worship Nurmand and Khorehmand Ahuramazd, Ameshāspands Spitamān Zarathushtra and Ashofarohars.

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END SECOND OF GROUP OF NĪRANGS

LIST OF THIRD GROUP OF NĪRANGS

TO REMOVE THE EFFECTS OF BLACK MAGIC, SICKNESS AND
UNSEEN BAD AND NEGATIVE EFFECTS

1. NĪRANG-BARĀY DAFE KARDAN I HAR BALĀ AZ KHĀNEH VA AZ
TAN-I KASĪ KE PARĪSHĀN GASTEH AST.
2. NĪRANG-SANG-RĪZI YASHTAN VA ZADAN I KRAFASTARĀN
3. NĪRANG-BAR DAR-I KHĀNEH NEHĀDAN
4. NĪRANG-DAFE-KARDAN I CHĪZI ILLAT MĀN DEH BĀSHAD VA
DAFE KARDAN I LĀG
5. NĪRANG-TĀVĪZ NAVESHTAN VA BAR DAST-CHAP BASTAN
6. NĪRANG-DŪR KARDAN ZOLM DIVĀN VA DARŪJĀN
7. NĪRANG-DŪR KARDAN TAP-I GARM VA SARD
8. NĪRANG-TĀVĪZ NAVESHTAN VA BAR GALU-I TEFLĀN BANDAN
BARĀY SHĪKASTAN JĀDU DĪV VA PARĪ VA DIGAR BALĀH
9. NĪRANG-KHĀNDAN BAR TEFLĪ KE BĪMĀR VA ZEHMAT BĀSHAD
VA CHĀPRĪ KARDAN
10. NĪRANG-DŪR KARDAN TAP-I YAK-ROZ, DO ROZ, VA SE ROZ
11. NĪRANG-TĀVĪZ NAVESHTAN VA BAR DAST BASTAN TĀ ZAN
FARHANG VA NEK BED
12. NĪRANG-TĀVĪZ NAVESHTAN BARĀY SULEH KARDAN-Ī MARD VA ZAN
13. NĪRANG-TĀVĪZ NAVESHTAN VA BAR DAST-CHAP BASTAN TĀ DARD
CHASHM DAFE SHAVAD
14. NĪRANG-TĀVĪZ NAVESHTEH BAR DAST CHAP BASTAN TA DARD
I-SAR VA ZAKHM VA JUMLEH DARD HA DAFE SHAVAD

15. NĪRANG-ZEHER KHRAFASTĀN ZADAN VA JĀDUI BASTAN
16. NĪRANG-BARĀY DAFE KARDAN BĪM VA DARD I JĀN
17. NĪRANG-BARĀY DAFE KARDAN BĪM-I DOZDĀN VA RĀH-ZANĀN.
18. NĪRANG-BARĀY DAFE KARDAN DARD-I DANDĀN
19. NĪRANG-BARĀY DAFE KARDAN DARD-I-ZAHER-I KRAFASTARĀN
20. NĪRANG-DARAKHT KE KRAFASTAR BARASH PAEDĀ ĀYAD
NAVESHTAN VA BAR DARAKHT ĀVĪKHTAN
21. NĪRANG-BARĀY DAFE KARDAN JĀDU I-JĀDUGARĀN VA SAHARĀN
22. NĪRANG-BA HAR YAK JĀY, BA HAR YAK BALĀI VA BAR HAR YAK
DARD VA ĀZĀR BĀYAD KHĀNDAN TA DARD HA DAFE SHAHAD
23. NĪRANG-BA DĪDAN PASTĪ YĀNĪ KASĪRĀ KE DARD KAZAL VA ABLAK
BĀSHAD, CHUN ĀN KASĪRĀ KE BE BĪNAD IN NĪRANG KHĀNDAN
24. NĪRANG-BARĀY DAFE KARDAN DARD NĪM-SAR
25. NĪRANG-MĀR ZADAN
26. NĪRANG-MUR ZADAN
27. NĪRANG-HĀJAT VA MAKSAD KHĀSTAN
28. NĪRANG-BARAY HĀLAT BĪMĀRĪ NA BĀSHAD
29. NĪRANG-KAM MORDAN GOSPANDĀN
30. NĪRANG-DAFE KARDAN DARD-I SAR
31. NĪRANG-KE ZAN BĀ VAKT-I FARZAND-ZADAN DUSHVAR BĀSHAD

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(1)

BĀJ OF VANANT YAZAD FOR NĪRANG-BARĀY DAFE KARDAN I HAR BALĀ AZ KHĀNEH VA AZ TAN-I KASĪ KE PARĪSHĀN GASHTEH AST.

(To eradicate all evil and calamity from the house and individual)

👉 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. (Recite appropriate gāh). **Ahurahe Mazdāō raevato kharēnangh-uhato, amēshanām spēntanām vananto stāro Mazda dhātahe khshnaōthra yasnāicha vahmāicha khshnaothrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). We worship the glorious Ahuramazda, the keeper of the treasures. We worship Ameshāspands and their holy words (prayers), and the Star Vanant.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahurēm mazdām raevantēm kharēnangh-uhantēm yazamaide, amēshā spētā hu-khshathrā hu-dhāongh-ho yazamaide. Vanantēm stārēm Mazdadhātēm ashavanēm ashahe ratūm yazamaide. Ashāunām vangh-uhīsh sūrāo spētā fravashyo yazamaide. 🙌

Yathā Ahu Vairyō (2). The will of the Lord is the law of holiness.

We worship the radiant and glorious Ahuramazda, the keeper of the treasures. We worship the holy immortals (Ameshās Spēntās), I bless the sacrifice and prayer, the strength and vigour of the holy Star Vanant of Ahuramazda giving strength of righteousness.

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NĪRANG-BARĀY DAFE KARDAN I HAR BALĀ AZ KHĀNEH VA AZ TAN-I KASĪ KE PARĪSHĀN GASHTEH AST.

(To eradicate all evil and calamity from the house and individual)

**Basta-hom dām dehan mushak kul gurbah, ku pa khan vanāh
nakunand. Baēshaza vāfrangān bād. Nām-i Ahuramazda, pa nām-i
Nīv khureh Fredunn, Fredunn Āthavyān.**

**Basta hom dām dehan mārān mār sardakān, ku pa khan vanāh na
kunand. Baēshaza vāfarāgān bād. Nām-i Ahuramazda, pa nām-i nīv
khureh Fredunn, Fredunn Āthavyān.**

**Basta hom dām dehan gorgān gorg sardakān, nāmchisht nām gorg
kul gurbah, ku pa khān vanāh na kunand, baēshaza vāfrangān bād.
Nām-i Ahuramazda, pa nām-i nīv khureh Fredunn, Fredunn
Āthavyān.**

*I am eliminating the growth of the rodents, so they don't damage things in the
house, in the name of Ahuramazd, in the name of Fredun, Fredun āthavyān, and
his new Khoreh may there be good health and prosperity.*

*I am I am eliminating the growth of all the poisonous snakes so they don't damage
things in the house, in the name of Ahuramazd, in the name of Fredun, Fredun
āthavyān, and his new Khoreh may there be good health and prosperity.*

*I am I am also eliminating the growth of all the dangerous foxes and wolfs, so they
don't damage things in the house, in the name of Ahuramazd, in the name of
Fredun, Fredun āthavyān, and his new Khoreh may there be good health and
prosperity.*

(1) RELINQUISHING BĀJ OF VANANT YAZAD FOR NĪRANG-BARĀY DAFE KARDAN I HAR BALĀ AZ KHĀNEH VA AZ TAN-I KASĪ KE PARĪSHĀN GASHTEH AST.

(To eradicate all evil and calamity from the house and individual)

**Yathā Ahū Vairyō. (2). Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī,
Vananto stāō Mazda-dhātahe. Ashēm Vōhū (1).**

*We praise, and worship, the glorious skill and strength of Ahuramazda, the keeper
of the treasures. We worship (prayers) the Star Vanant. Ashēm Vōhū (1).*

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he mazda. Jasa-me avangh-he mazda. Jasa-me avangh-he mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētāt te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course

according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🖐️

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(2)

BĀJ OF SPANDĀRMARD AND VANANT SETĀRĀ FOR NĪRANG-SANG-RĪZI YASHTAN VA ZADAN I KRAFASTARĀN

(Consecrating the sand and to kill all harmful creatures)

🖐️ ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. (Recite appropriate gāh). ***Spēntayāō vangh-huyāō ārmatoish, rātayāō vangh-huyāō vōurūdōithrayāō Mazdadhātayāō ashaōnayāō, vananto stāro Mazda-dhātahe khshnaōthra yasnāicha vahmāicha khshnaōthrāich frasastayaecha.***

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day).

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the

assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Spēntām vangh-uhīm ārmaitīm yazamaide, rātām vangh-uhim vōurū-doithrām Mazda-dhātām ashaōnām yazamaide. vanantēm stārē Mazda-dhātēm yazamaide. 🖐️

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NĪRANG-SANG-RĪZI YASHTAN VA ZADAN I KRAFASTARĀN

(Consecrating the sand and to kill all harmful creatures)

Māh spēndārmard, roj spēndārmard roj spēndārmard māh spēndārmard, spēndārmard māh, spēndārmard roj, bastam zeher vesh zafar-i hamā krafastarān pa nām-i nīrū-itag fredun, yārī-l vanant-star Ahuramazd dād vāfrangān ravā bād. Aedun bād ashēm baeshaj bād. Zabayem av-zabayem gunāh vazārashn, kerfeh afzāyashn ravān dushārmarā.

Yathā Ahū Vairyō (1). Ashēm Vōhū (1).

On Māh Spandārmad and Roj Spandārmad, Roj Spandārmad and Māh Spandārmad Māh, Spandārmad m Māh and Spandārmad Roj in the name of the strong and powerful Fredun, and with the help of Vanant star (setārā) created by Ahuramazda, May I be victorious in tying up the mouth of the poisonous Khrafastas (repulsive and harmful animals created by ahereman) Amen. May it be as I wish. For the love of ravān, to eradicate all the sins, to increase good deeds, may it be good and increase with Ashēm. I continue to recite and pray the same.

Ashēm Vōhū (1).

(2) RELINQUISHING THE BĀJ OF SPĒNDĀRMARD AND VANANT SETĀRĀ FOR NĪRANG-SANG-RĪZI YASHTAN VA ZADAN-I KHRAFASTARĀN

(Consecrating the sand and to kill all harmful creatures)

🖐️ **Yathā Ahū Vairyō (2).**

Yasnēmcha, vahmēmcha aōjascha zavarēch āfrīnāmī amēshayāō spēntayāō, vangh-huyāō ārmatoish, rātāyao vangh-huyao vōurūdōitrayāō Mazda-dhtayāō ashonayāō, Vananto stāro mazddātahe. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course

according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1)

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(3)

BĀJ OF TESHTAR TĪR FOR NĪRANG BAR DAR-I KHĀNEH NEHĀDAN

(Nīrang to be installed on the entrance door of a house)

 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. (Recite appropriate gāh). Tishtryehe stārō raevato kharenangh-uhato, satavaēsahe frāpahe sūrahe Mazdadhātahe, stārām afash-chithranām, zemas-chithranām, urvaro-chithranām, Mazda-dhānām, Vananto stāro Mazda-dhātahe, ave stāro yoi haptoiring Mazda-dhātahe kharenangh-uhaū-hto baeshzya, khshnaōthra yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day).

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zootar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Tishtīm stārēm raēvātēm khvarenangh-uhantēm, Satavaēsēm frāpēm sūrēm Mazdadhātēm, yazamaide, vsīpe-stōro afash-chithra yazamaide, vsīpe-stōro zemas-chithra yazamaide, vsīpe-stōro urvaro-chithra yazamaide, Vanantēm starēm Mazda-dhātēm, yazamaide ave steush yazamaide, yoi hapta haptoiring Mazda-dhāta kharengh-uhanta baeshzya, paitishtāte-e yātwām pairikanāmcha. 🙌

We worship Tishtrya, the bright and glorious star, and unto the powerful Satavaesa, made by Mazda, who pushes waters forward, we offer up libations unto Tishtrya, the bright and glorious star, that gives happy dwelling and good dwelling.

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NĪRANG BAR DAR-I KHĀNEH NEHĀDAN

(Nīrang to be installed on the entrance door of a house)

Pa nām-i lādār Ahuramazd, Roj spēndārmad māh spēndārmad, bast hom zafar-i hamā krafastarān, devān, darūjān, jāduān, parīyān, sāstārān, kīkān, karpān, gunāhkārān, duzdān, gorgān, stahmkān, pa nām-i lazad, pa nām-i tag Fredun, pa nām-i teshtar stāreh, nām-i satvas, pa nām-i vanant stāreh, pa nām-i eshān, stārekān haftorang. Ashēm Vōhū (1).

In the name of Dādār Ahuramazd and his help, in the name of star Teshtar tīr on the month of Spēndārmard and roj of Spēndārmard, in the name of Yazad, in the name of powerful Fredun, in the name of the star Teshtar Tīr, in the name of satvas, in the name of the star Vanant, in the name of the star Haftorang (Constellation Ursa Major having seven signs) I have tied the face of all the Khrfastars, (Heinous animals), daevās with harmful energy, black magicians, ghosts, people using their authority in a wrong way, blind and deaf to the divine laws, sinners, thieves, tyrants and oppressors.

(3) RELINQUISH THE BĀJ OF TESHTAR TĪR FOR NĪRANG BAR DAR-I KHĀNEH NEHĀDAN

(Nīrang to be installed on the entrance door of a house)

☞ **Yathā Ahū Vairyō 2.**

Yasnēmcha Yasnēmcha, vahmēmcha aōjascha zavarēch āfrīnāmī,
Tishtryehe stārō raevato kharenangh-uhato satavaēsahe frāpahe sūrahe
Mazdadhātahe. Stārām afash-chithranām, zemas-chithranām, urvaro-
chithranām, Mazda-dhānām, vananto stāro Mazda-dhātahe, ave stāro yoi
haptoiring Mazda-dhātahe khareng-uhanta baeshzya.

Ashem Vohū 1.

The will of the Lord is the law of holiness I bless the sacrifice and prayer, we worship the holy and for the praise of the radiant and glorious Star Teshtar and for Satavaēsa, the distributor of (rain) water (in different places) powerful and created by Ahuramazda. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm
baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē
baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(4)

BĀJ OF ARDĪBAHESHT FOR NĪRANG-I DAFE KARDAN-I CHĪZ ELAT MĀNDEH BĀSHAD DAR SHEKAM VA DAFE KARDAN-Ī LĀGH

(Nīrang to eliminate stomach ache and other difficulties)

👉 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 👉

We worship the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG-I DAFE KARDAN-I CHĪZ-I ELLAT MĀNDEH BĀSHAD DAR SHEKAM VA DAFE KARDAN-Ī LĀGH

(Nīrang to eliminate stomach ache and other difficulties)

✎ Airyamanēm te ishīm mzishtēm mraōmī, Spitama, vispanām ērēzvo sravangh-hām. Tēm zi vispanām sravangh-hām uparo-kairīm fradathām im airyamanēm ishm.

Tēm asaonti saōshyanto, ahe framarēnto Spitama, khshaeni havanām dāmanām azēm yo Ahuro Mazdāō, naechish khshayata duzdāo anghro-mainush Zarathushtra, khāish dāmohu Spitama Zarathushtra, zēmar-gūzo bavat anghro-mainush zēmar-gūzo bavāonte daevāoscha, us-irist, paithi arāonti, vizvāohu paiti tanush astvāo gayo dāraite. Yathā Ahū Vairyō (1). Ashēm Vōhū (2). ✎
(Recite this Nīrang three times).

*O Spitamān, I declare that your prayer of **Ā airyamā ishyo** is the greatest prayer, really in all the prayers in comparison most effective prayer that I have created, is similar to the **Ā airyamā ishyo**.*

Saoshyant's will recite singing this prayers, O Spitama with their singing the prayers, I will continue to preside over my creations. O Spitama Zarathushtra, the wrong ruling, destructive and harmful ahereman will never rule my creations. Ahereman will remain in hiding under the earth. (During Frashokereti). Departed souls will be resurrected and start singing, their soul will get their physical bodies again.

(4) RELINQUISHING THE BĀJ OF ARDĪBAHESHT FOR NĪRANG-I DAFE KARDAN-I CHĪZ ELAT MĀNDEH BĀSHAD DAR SHEKAM VA DAFE KARDAN-Ī LĀGH

(Nīrang to eliminate stomach ache and other difficulties)

Yathā Ahū Vairyō (2).

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī Ashahe vahishtahe sraēshtahe, Airyamanao ishyehe sūrahe Mazdadhātahe, saōkayāo vangh-huyāo vōurū-doithrayāo Mazdadhātayāo ashaōnyāo. Ashēm Vōhū (1).

The holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🖐️

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(5)

BĀJ OF ARDĪBAHESHT FOR NĪRANG-TĀVĪJ NAVASHTAN VA BAR DAST CHAP BASTAN

(To tie a written tāvīz on the left hand)

🖐️ ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🙌

We worship the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG-TĀVĪJ NAVASHTAN VA BAR DAST CHAP BASTAN

(To tie a written tāvīz on the left hand)

Nām-i lazad, Nām-i nīv khureh Fredunn, Fredunn Āthavyān. Basta hom in tap va avare hamā anāi az ganāmino va devān va darūjān va kīkānva karpān va sāstrān va gunāhkārān āshmogān va jāduān va frīyān *(Recite the name of the person with his/her/father or husband's name)*

Pa zor va nīrū-ī khureh-i Fredun, Fredun āthavyān pa hamā chashmīch bast hom, Pa zor va nīrū-ī khureh-i Fredun, Fredun āthavyān, pa zor akhtarān va avākhtarān. Tan-dorost bād aedūn bād hu-zaheshn bād. Ashēm Vōhū (3).

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In the name of Yazads, In the name of the fresh khoreh of Fredun, Fredun āthavyān, I am destroying the effects of vicious spirits (ganāmino), daevā, harmful energy (Darūj), deaf and blind to the rules of the divine, misusing the power of authority, sinners, working against rules of Ashoi, black magicians, negative spirits and ghosts causing this illness including all other difficulties.

With the strength and power of the Khoreh of Fredun, Fredun āthavyān, with the khoreh of all the rays projecting from the eyes, I am tying them up, with the strength and power of the Khoreh of Fredun, Fredun āthavyān, the effects of the stars and the zodiac I am arresting it all. Be of good health, may you have abundāce of health may you be famous, may you be righteous and virtuous. May it be so as I wish. Amen.

(5) RELINQUISHING THE BĀJ OF ARDĪBAHESHT FOR NĪRANG-TĀVĪJ NAVASHTAN VA BAR DAST CHAP BASTAN

(To tie a written tāvīz on the left hand)

Yathā Ahū Vairyō (2).

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō. Ashēm Vōhū (1).

I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe.

Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(6)

BĀJ OF ARDĪBEHESHT FOR NĪRANG-DŪR KARDAN-I ZOLM-I DEVŪN VA DARŪJĀN

(Nīrang to remove any evil, dev and daruj)

☞ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. ☞

We worship the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG-DŪR KARDAN-I ZOLM-I DEVŪN VA DARŪJĀN

(Nīrang to remove any evil, dev and daruj)

Nām-i lazad, Nām-i nīv khureh Fredunn, Fredunn Āthavyān. Basta hom in in anāi az ganāmīno va devān va darūjān va kīkānva karpān va sāstrān va gunāhkārān āshmogāva jāduān va frīyān va avare paskhunashn-i darūj (*Recit name of the person with his/her/father or husband's name*).

Pa zor va nīrū-ī khureh-i Fredun, Fredun āthavyān pa hamā chashmīch bast hom, Pa zor va nīrū-ī khureh-i Fredun, Fredun āthavyān, pa zor akhtarān va avākhtarān. Tan-dorost bād aedūn bād hu-zaheshn bād hu nīshān bād. Ashēm Vōhū (3).

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In the name of Yazads, In the name of the fresh khoreh of Fredun, Fredun āthavyān, I am destroying the effects of vicious spirits (ganāmīno), daevā, harmful energy (Darūj), deaf and blind to the rules of the divine, misusing the power of authority, sinners, working against rules of Ashoi, black magicians, negative spirits and ghosts causing this illness including all other difficulties.

With the strength and power of the Khoreh of Fredun, Fredun āthavyān, with the khoreh of all the rays projecting from the eyes, I am tying them up, with the strength and power of the Khoreh of Fredun, Fredun āthavyān, the effects of the stars and the zodiac I am arresting it all. Be of good health, may you have abundāce of health may you be famous, may you be righteous and virtuous. May it be so as I wish. Amen.

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(6) RELINQUISHING THE BĀJ OF ARDĪBEHESHT FOR NĪRANG-DŪR KARDAN-I ZOLM-I DEVŪN VA DARŪJĀN

(Nīrang to remove any evil, dev and daruj)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashahe vahishtahe sraēshtahe, Airyamanao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, Ashēm Vōhū (1).

*I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy.
Ashēm Vōhū (1). Holiness is the best of all good.*

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

*(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.
Ashēm Vōhū (1).*

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(7)

THE BĀJ OF ARDĪBEHESHT FOR NĪRANG-DŪR KARDAN-I TAP-I GARM VA SARD

(Nīrang to remove the fever due to heat or cold)

🙏 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🖐️

We worship the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG-DŪR KARDAN-I TAP-I GARM VA SARD

(Nīrang to remove the fever due to heat or cold)

🖐️ **Nizbayemī Ahurao Mazdāō, asahav dām dātēm.**

Nizbayemī mithrēm vōrū-gaōyaōitīm uzaenēm kaharenangh-hastēmēm zatanām vērēthravastēmēm zayanām.

Nizbayemī sraōshēm ashīm, huraōdhēm snaithish zastya drazimno kamērēdhe paiti daevanām Yathā Ahū Vairyō. (1) 🖐️ *(recite this Nīrang seven times).*

With all my heart, I remember the creator of the Universe Asho Ahuramazd.

With all my heart I remember Meher Yazad the powerful, having plenty of strength, with good weapons, and full of Khoreh.

With all my heart I remember Sarosh Yazad having the Ashoi khoreh, the guardian, helper, keeper and protector of souls.

(7) RELINQUISHING THE BĀJ OF ARDĪBEHESHT FOR NĪRANG-DŪR KARDAN-I TAP-I GARM VA SARD

(Nīrang to remove the fever due to heat or cold)

🖐️ **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashahe vahishtahe sraēshtahe, Airyamanao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, Ashēm Vōhū (1).

I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. Ashēm Vōhū (1). Holiness is the best of all good.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm,

thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(8)

THE BĀJ OF FREDUN FOR NĪRANG-I TĀVĪZ NAVASHTAN VA BAR GALU-I-TEFLĀN- BANDAN BARĀY SHEKASTA JĀDU-I DEV-VA-PARĪ-VA- DIGAR-BALĀHĀ

(Nīrang to write a tāvīz and to tie it on the neck of a child to break the effects of evil spirit and other afflictions)

Yathā Ahū Vairyō (5). Ashēm Vōhū (3).

Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. (Recite appropriate gāh) frasastayaecha. Thraetaōnahe āthavyāno ashaōno fravashahe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). For the happiness of Farohar of Asho Fredun āthavyān, and to reach closer him with respect, to provide happiness, and to receive the guidance from him.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Thraetaōnahe āthavyāno ashaōno fravashīm yazamaide.

I worship and praise for the happiness of Farohar of Asho Fredun āthavyān.

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NĪRANG-Ī TĀVĪZ NAVASHTAN VA BAR GALU-Ī TEFLĀN-BANDAN BARĀY SHEKASTA JĀDU-I DEV-VA-PARĪ-VA-DIGAR-BALĀHĀ

(Nīrang to write a tāvīz and to tie it on the neck of a child to break the effects of evil spirit and other afflictions)

 **Gadva kuro kuro taurunahe karapok raethvayanām bukhtāmahi** 
(Recite the line 5 times)

Nam-i-yazad, nam-i-nīv khureh-i Fredun Fredun āthavyān in tav avare an-āsāni Bastan hendvī paskhunashn-i Iruz chashma zakhma khaeshān akhaeshān. kikān karapān va darvandān daevayasnān, sāstārān gunāhkārān va ashmogān, va jaduān a friyān (Recite name with father or husband) **baeshazyāt! baeshaza vafringān bād aedun bād!**

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May we be released from the filth and contaminations of blind dogs, and mongoose. In the name of Yazad, In the name of the Khoreh of Fredun, Fredun āthavyān, family, strangers, blind and deaf to the divine laws, people away from the

righteousness, working with daevās, misusing the authority, sinners, dishonest, black-magicians, witches, other negative spirits, and evil eyes sending this illness, other problems and difficulties, danger to life, and any injuries, I destroy them with this prayer so (name of the person) be healthy for ever. Amen. Ashēm Vōhū (1).

(8) RELINQUISHING THE BĀJ OF FREDUN FOR NĪRANG-Ī TĀVĪZ NAVASHTAN VA BAR GALU-I TEFLĀN- BANDAN BARĀY SHEKASTA JĀDU-I DEV-VA-PARĪ-VA- DIGAR-BALĀHĀ

(Nīrang to write a tāvīz and to tie it on the neck of a child to break the effects of evil spirit and other afflictions)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Thraetaōnahe āthavyāno ashaōno fravashahe. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2). The will of the Lord is the law of holiness I bless the sacrifice and prayer, I worship and praise for the happiness of Farohar of Asho Fredun āthavyān.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īshṭīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the

sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(9)

BĀJ OF ARDIBAHESHT AMESHĀSPAND FOR NĪRANG-I KHĀNDAN BAR TEFLĪ KE BĪMĀR VA ZEHMAT BĀSHAD VA CHĀPRĪ KARDAN

(Nirang for a sick child who is very uneasy, while reciting this Nirang, keep passing a hand over the child)

👉 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For sacrifice, prayer, propitiation, and glorification unto (Recite appropriate gāh of the day), the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 👉

We worship the fairest Asha vahishta, unto the Amēshāspētās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy.

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NĪRANG-I KHĀNDAN BAR TEFLĪ KE BĪMĀR VA ZEHMAT BĀSHAD VA CHĀPRĪ KARDAN

(Nirang for a sick child who is very uneasy, while reciting this Nirang, keep passing a hand over the child)

👉 Nām-i lazad nām-i Nīv khureh-i Fredun, Fredun āthavyān in tav-i-sard vat av-l garm, tav-i yak roz, in do roz in se roz chahārūm chehalum ātare vītare anā drēgubyo vīmraōt Zarathushtro. 👉 (Recite seven times)

In the name of Fredun, Fredun āthavyān, in the name of his Khoreh, this fever of cold, the fever of heat, for a day, or two or three or four or for forty days, for the things not doing that was to be done, for the sins of omissions and commissions, Zarathushtra has declared with the Stoa of Drēgubyo that one who protects the poor, makes Ahura happy.

(9) RELINQUISH THE BĀJ OF NĪRANG-I-ARDIBAHEŠT- YASHT FOR

NĪRANG-I KHĀNDAN BAR TEFLĪ KE BĪMĀR VA ZEHMAT BĀSHAD VA CHĀPRĪ KARDAN

(Nirang for a sick child who is very uneasy, while reciting this Nirang, keep passing a hand over the child)

Yathā Ahū Vairyō (2).

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vanghuyāō vōurūdoithrayāō Mazdadhātayāō ashaō-hnyāō. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2). I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īshtīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course

according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🖐️

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(10)

BĀJ OF ARDĪBAHESHT FOR NĪRANG-I DŪR KARDAN-I TAP-I YAK ROZ VA DO ROZ VA SE ROZ

(Nirang to remove the 2-3 days old fever)

🖐️ ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

My Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🙌

We worship the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG-I DŪR KARDAN-I TAP-I YAK ROZ VA DO ROZ VA SE ROZ

(Nirang to remove the 2-3 days old fever)

🙌 **Nām-i Yazad nām-i nīv khureh-i Fredun, Fredun āthavyān, in tav-i-sard va tav-i garm, tav-i yak roz, in do roz in se roz chahārūm chehalum ātare vantare anā drēgubyo vīmraōt Zarathushtro.** 🙌 (Recite seven times)

In the name of Fredun, Fredun āthavyān, in the name of his Khoreh, this fever of cold, the fever of heat, for a day, or two or three or four or for forty days, for the things not doing that was to be done, for the sins of omissions and commissions, Zarathushtra has declared with the Stoa of “Drēgubyo” that one who protects the poor makes Ahura happy.

Nām-i lazad nām-i Nīv khureh-i Fredun, Fredun Gadva kuro kuro taurunahe karapok raethvayanām bukhtamahi min tav-i lvare anāi bast-i lendvī paskhunashn druj chashma zakhma kahaeshān akahaeshān kīkān karapān va drvandān Daevāsnān sāsārān gunāhkārān va āshmogān va jāduān va frīyān (Recite the name of the sick person with his/her father or husband's name)

May we be released from the filth and contaminations of blind dogs, and mongoose. In the name of Yazad, In the name of the Khoreh of Fredun, Fredun āthavyān, family, strangers, blind and deaf to the divine laws, people away from the righteousness, working with daevās, misusing the authority, sinners, dishonest,

black-magicians, witches, other negative spirits, and evil eyes sending this illness, other problems and difficulties, danger to life, and any injuries, I destroy them with this prayer so (name of the person) be healthy for ever. Amen.

Ashēm Vōhū (1).

(10) RELINQUISH THE BĀJ OF NĪRANG-I- ARDIBAHESHT-YASHT FOR NĪRANG-i DŪR KARDAN-I TAP-I YAK ROZ VA DO ROZ VA SE ROZ

(Nirang to remove the 2-3 days old fever)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vanghuyāō vōurūdoithrayāō Mazdadhātayāō ashaō-hnyāō. Ashēm Vōhū (1).

I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īštīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe.

Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(11)

THE BĀJ OF NĪRANG-I-ARDIBAHESHT-YASHT FOR NĪRANG-I TĀVĪZ NAVASHTAN VA BAR DAST BASTAN TĀ ZAN FARHANG VA NEK BED

(Nīrang to write like a tāvīz and tie it on the left hand of a wife that doesn't return to her husband's house)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**


May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 

We worship the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG-I TĀVĪZ NAVASHTAN VA BAR DAST BASTAN TĀ ZAN FARHANG VA NEK BED

(Nīrang to write like a tāvīz and tie it on the left hand of a wife that doesn't return to her husband's house)

Nām-i lazad nām-i nīv khureh-i Fredun, Fredun āthavyān, in tāvī (*Recite the name of the wife with name of her husband*). **Taechīt mā morēndēn jyotūm yo-i lrēgvato mazibīsh chīkoitērēsh.**

Anghvīshchā angh-havaschā apayeitī raekhnangh-ho vaedēm.

Yoi vahishtāt ashāuno mazdā rāreshyān mangh-ho.

Tandorost bād aedūn bād hū-jaheshn bād hū-nīshān bād. Khūb bād. aedūn bād. Yathā Ahū Vairyō (4). Ashēm Vōhū (3).

In the name of Yazad, In the name Khoreh of Fredun, Fredun āthavyān, may this Tāvīz bless (recite the name of the wife with name of her husband).

O Mazda who intensifies the Mithra of Asho. Those progressive males and females to get the worldly fame, gives prominence to darvands the defiantly destroy the course of my plan of action.

May you be very heathy, prosper, and famous. May you get all good things Amen. Yathā Ahū Vairyō (4). Ashēm Vōhū (3).

(11) RELINQUISH THE BĀJ OF NĪRANG-Ī-ARDIBAHEST-YASHT FOR

NĪRANG-I TĀVĪZ NAVASHTAN VA BAR DAST BASTAN TĀ ZAN FARHANG VA NEK BED

(Nīrang to write like a tāvīz and tie it on the left hand of a wife that doesn't return to her husband's house)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vanghuyāō vōurūdoithrayāō Mazdadhātayāō ashaō-hnyāō. Ashēm Vōhū (1).

I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(12)

THE BĀJ OF NĪRANG-I-SPANDĀRMAD FOR NĪRANG-I TĀVĪZ NAVASHTAN BARĀY SULEH KARDAN-I MARD ZAN

(Nīrang to write a tāvīz to bring harmony between husband and wife)

🙏 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarane mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Gāh according to the period of the day) ***frasastayaecha. Spēntayāō vangh-huyāō armatoish, rātayāō vōurū-doithrayāō mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.***

For worship, veneration, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Spēnta Ārmaiti made by Mazda, and unto holy; may there be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashātchit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spētēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🙌

Unto the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG-I TĀVĪZ NAVASHTAN BARĀY SULEH KARDAN-I MARD ZAN

(Nīrang to write a tāvīz to bring harmony between husband and wife)

Nām-i-Yazad, nām-i-nīv khureh-i Fredunn, Fredunn Āthavyān. Pa hamā chashmīch bast hom, Pa zor va nīrū-ī khureh-i Fredun, Fredun āthavyān, pa zor akhtarān va avākhtarān.

Tan-dorost bād aedūn bād hu-zaheshn bād hu nīshān bād. Sud mīnashn sud-meher bād. Aedun bād. Hū-jaheshn bād hū-nīshān bād. Khūb bād. Aedūn bād. Yathā Ahū Vairyō (4). Ashēm Vōhū (3).

In the in the name of Fredun, Fredun āthavyān, in the name of his Khoreh, may this tāvīz be blessed for (Name of the wife).

May the house hold be blesse with good luck. With the strength, and power of Fredun, Fredun āthavyān, and his Khoreh, and with the force of Stars and the Zodiac, I am destroying the evil eye and negative forces.

May you be healthy, your household be happy, may there be always good blessings may you receive good name in the community, Amen.

(12) RELINQUISH THE BĀJ OF SPĒNDĀRMAD AMĒSHĀSPAND FOR

NĪRANG-I TĀVĪZ NAVASHTAN BARĀY SULEH KARDAN-I MARD ZAN

(Nīrang to write a tāvīz to bring harmony between husband and wife)

🙌 **Yathā Ahū Vairyō (2).**

Yasnēmcha vahmēmcha aojascha zavarecha āfrinami, Spēntayāō vangh-huyāō ārmatoish, rātayāō vangh-huyāō vōurūdōithrayāō mazdadhātayāō ashaōnyāō, Ashēm Vōhū (1).

We worship and prayer the strength and vigour of Spēnta Ārmaiti made by Mazda; and holy, made by Mazda, may there be propitiation, with worship, prayer, propitiation, and glorification. Ashēm Vōhū (1).

Spēntām vangh-uhim Ārmaitīm yazamaide, rātām vangh-uhim vōurūdōithrām mazdadhātām ashaōnām yazamaide. Ashēm Vōhū (1).

The strength and vigour of Spēnta Ārmaiti made by Mazda; and holy, made by Mazda, may there be propitiation, with worship, prayer, and glorification. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmi. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm,

thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd- drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmi.

Ashēm Vōhū (1). 🙌

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(13)

THE BĀJ OF TESHTAR TĪR FOR NĪRANG-I TĀVĪZ NAVASHTAN VA BAR DAST CHAP BASTAN TĀ DARD-I CHASHM DAFE SHAVAD

(Nīrang to write like a tāvīz and tie it on the left hand to repel the ailment of eye)

🙌 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good. Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. (Recite appropriate gāh). Tishtryehe stārō raevato khvarenangh-uhato, satavaēsahe frāpahe sūrahe Mazdadhātahe, stārām afash-chithranām, zemas-chithranām, urvaro-chithranām, Mazda-dhānām, Vananto stāro Mazda-dhātahe, ave stāro

yoi haptoiring Mazda-dhātahe khareng-uhanta baeshzya, khshnaōthra yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). For the worship and for the praise of the radiant and glorious Star Teshtar and for Satavaēsa, the distributor of (rain) water (in different places) powerful and created by Ahuramazda for his propitiation and for his glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Tishtīm stārēm raēvātēm khvarenangh-uhantēm, Satavaēsēm frāpēm sūrēm Mazdadhātēm, yazamaide, vsīpe-stōro afash-chithra yazamaide, vsīpe-stōro zemas-chithra yazamaide, vsīpe-stōro urvaro-chithra yazamaide, Vanantēm starēm Mazda-dhātēm, yazamaide ave steush yazamaide, yoi hapta haptoiring Mazda-dhāta khareng-uhanta baeshzya, paitishtāte-e yātwām pairikanāmcha. 🙌

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NĪRANG-I TĀVĪZ NAVASHTAN VA BAR DAST CHAP BASTAN TĀ DARD-I CHASHM DAFE SHAVAD

(Nīrang to write like a tāvīz and tie it on the left hand to repel the ailment of eye)

Nām-I Yazad nām-I nīv khureh-I Fredun Fredun āthavyān khurshed aurva asp zabāyem. Havarēkhshetēm ameshem rayem aurvat

Aspem yazamaide. Tishtrim dravo chashmanēm yazamaide *(Recite the name of the person with his/her father or husband)* 🙌 *(Recite this paragraph 7 times).*

Pa zor va nīrū-i lhureh-i Fredun Fredun āthavyān, pa zor akhtarān va avākhtarān. Tandorost bād aedūn bād hū-jaheshn bād hū-nīshān bād. Khūb bād. aedūn bād.

Yathā Ahū Vairyō (4). Ashēm Vōhū (3).

We pray and worship in the in the name of Fredun, Fredun āthavyān, in the name of the Khoreh of Fredun, we pray and worship the bright Khurshed, we admire and worship the immortal Khurshed having the bright light, we praise and worship the Teshtar Tīr possessing strong eye (Recite the name of the person with his/her father or husband) may he/she get the good health through the strength and Khoreh of Fredun āthavyān, through the force of the stars and the Zodiac's, Amen, may you receive the abundance of health, may you remain noble may you receive all good things Amen.

(13) RELINQUISHING THE BĀJ OF TESHTAR TĪR FOR NĪRANG-I TĀVĪZ NAVASHTAN VA BAR DAST CHAP BASTAN TĀ DARD-I CHASHM DAFE SHAVAD

(Nīrang to write like a tāvīz and tie it on the left hand to repel the ailment of eye)

 **Yathā Ahū Vairyō 2.**

Yasnēmcha vahmēmcha aojascha zavarecha āfrīnāmi, Tishtryehe stārō raēvatō khvarenanguhatō satavaēsahe frāpahe sūrahe mazdadhātahe. Stārām afash-chithranām, zemas-chithranām, urvaro-chithranām, mazda-dhānām, vananto stāro mazda-dhātahe, ave stāro yoi haptoiring mazda-dhātahe khareng-uhanta baeshzya, Ashēm Vōhū (1).

The will of the Lord is the law of holiness I bless the worship and prayer, we worship the holy and for the praise of the radiant and glorious Star Teshtar and for Satavaēsa, the distributor of (rain) water (in different places) powerful and created by Ahuramazda. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īštīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmi. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble

offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.
Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe.

Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmi.

Ashēm Vōhū (1). 🖐️

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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14

THE BĀJ OF BEHRĀM YAZADS FOR NĪRANG-Ī TĀVĪZ NAVESHTEH BAR DAST CHAP BASTAN TĀ-DARD-I-SAR VA ZAKHM VA ZUMLEH DARDHĀ DAFE SHAVAD

(Nīrang to write like a tāvīz and tie it on the left hand to repel any disease, wounds, and all kind of ailments)

🖐️ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarane mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Gāh according to the period of the day) **frasastayaecha amahe hutāshtahe huraōdhahe, vērethraghnahe ahuradhātahe, vanaintyāōscha uparatāto, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For worship, veneration, veneration, prayer, propitiation, and glorification unto [the gāh of the day], We praise Behrām yazata created by Ahura Mazda. well-shaped (and) beautiful, Ama (yazata of strength), Behram Yazad, the most beneficent Amēshāspand.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashātchit hachā.

Amēm hutāshtēm huraōdhdhēm, vērēthraghnēm ahuradhātēm, vanaintimcha uparatātēm yazamaide.

We worship, well-shaped (and) beautiful, Ama (yazata of strength), Behram Yazad, the most beneficent Amēshāspand.

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NĪRANG-Ī TĀVĪZ NAVESHTEH BAR DAST CHAP BASTAN TĀDARD-I-SAR VA ZAKHM VA ZUMLEH DARDHĀ DAFE SHAVAD

(Nīrang to write like a tāvīz and tie it on the left hand to repel any disease, wounds, and all kind of ailments)

Nām-i lazad nām-i Nīv khureh-i Fredun, Fredun āthavyān, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, tandarūst bed, aedūn bād, hū-jaheshn bād hū-nīshān bād. Khūb bād. aedūn bād.

Ashēm Vōhū (3).

In the name of Fredūn āthavyān, in the name of new khoreh of Fredūn, In the name of well shaped, good looking courageous Ama Yazad, may there be good health through Ahuramazda created, victorious, defeater of the animi's Baherām Yazad, amen, may there be abundance of prosperity, may there always be goodness Amen.

(14) RELINQUISHING THE BĀJ OF BEHRĀM FOR NĪRANG-Ī TĀVĪZ NAVESHTEH BAR DAST CHAP BASTAN TĀDARD-I-SAR VA ZAKHM VA ZUMLEH DARDHĀ DAFE SHAVAD

(Nīrang to write like a tāvīz and tie it on the left hand to repel any disease, wounds, and all kind of ailments)

 **Yathā Ahū Vairyō (2).**

Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto.

Ashēm Vōhū (1).

Yathā Ahū Vairyō (2).

We praise and worship the glory, dexterity and strength of Behrām yazata created by Ahura Mazda. well-shaped (and) beautiful, Ama (yazata of strength), Behram Yazad, the most beneficent Amēshāspand. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērethrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmi. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērethraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course

according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🖐️

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(15)

THE BĀJ OF ARDIBAHESHT AMESHĀSPAND FOR NĪRANG-Ī ZEHER KHRAFASTARĀN ZADAN VA JĀDUI BASTAN

(Nīrang for removing the effect of poison of harmful creatures and Blackmagic)

🖐️ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdāēvo Ahura-tkaesho (Recite appropriate Gāh) frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamanao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🖐️

We worship the fairewst Asha vahishta, unto the Amēshāspētās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG-Ī ZEHER KHRAFASTARĀN ZADAN VA JĀDUI BASTAN

(Nīrang for removing the effect of poison of harmful creatures and Blackmagic)

🖐️ **Pa nām-i Yazad pa nām-i nīv khureh-i Fredun, Fredun āthavyān, bastam haft rīsmān, chehār nīlīn, se sapīda bastam, oy bastan zeher hamā khrafstarān, bastam, jādu-i bastam bastam haft rīsmān, roz navroz māh Khurdād. Ashēm Vōhū (1).** 🖐️ (Recite 7 times)

In the name of Yazad, in the name of new khoreh of Fredūn, tying with the seven threads of Vanant, tying with four blue sky and three white, tying for to the poison of destructive and dangerous creatures, tying any black magic, on the new day of the month Khurdād with seven threads.

(15) RELINQUISHING THE BĀJ OF ARDIBAHESHT AMESHĀSPAND FOR NĪRANG-Ī ZEHER KHRAFASTARĀN ZADAN VA JĀDUI BASTAN

(Nīrang for removing the effect of poison of harmful creatures and Blackmagic)

🖐️ **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vanghuyāō Vōurū-doithrayāō Mazdadhātayāō ashaō-hnyāō. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2). I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētāt te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(16)

THE BĀJ OF ARDIBAHESHT AMESHĀSPAND FOR NĪRANG BARĀYA DAFE KARDAN BĪM VA DARD-I JĀN

(Nīrang to remove the danger to life and ailment)

🙏 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdāēvo Ahura-tkaesho (Recite appropriate Gāh) frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthra yasnāich vahmāicha khshnaō thrāich frasastayaecha.

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🙌

We worship the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG BARĀYA DAFE KARDAN BĪM VA DARD-I JĀN

(Nīrang to remove the danger to life and ailment)

🙌 **Yathā Ahū Vairyō (2).**

Hushiti, rāmoshiti, dareghoshiti aiti vise āfrīnāmī, yahmāt haachāmāo zaotrāo.

Hushiti, rāmoshiti, dareghoshiti vispaya vise Mazdayasne āfrīnāmī.

Hubereti, ushta bereti vāta bereti ātarsh āfrīnāmī,

Hu-yeshti tava ahurāne Ahurahe āfrīnāmī.

Rām khāstrēm angh-hāo dangh-heush Āfrīnāmī.

Dasvare baeshjem āfrīnāmī, yushmākem dahmanām narām ashaonām. Vispe āfrīnāmī, ke asti Vohū ashava antare zām.

Hazanghrēm baēshazanām baēvare baēshazanām. Hazanghrēm baēshazanām baēvare baēshazanām.

Hazanghrēm baēshazanām baēvare baēshazanām. Ashem Vohū (1).

(Recite this nīrang for 3, 6, 9, 11, or 21 times)

I wish and pray, the family long and happy life like Mīno Rām, from where the boon of the wish is granted.

I wish and pray long and happy life like Mīno Rām, from where the boon of the wish is granted for the entire Māzdayasni community.

O Fire, I wish and pray for the gift of good personality, for the heavenly and blissful happiness and love.

O Ahuramazd, I wish and pray for your good blessings, I wish and pray for the for the electrical and magnetic energy of Mīno Rām for this country.

I wish and pray for the happiness and good health for all the Asho ravān in heaven.

May there be a thousand of blessings and health, ten thousand of blessings and health! May there be blessings and health a thousand times

(16) RELINQUISHING THE BĀJ OF ARDIBAHESHT AMESHĀSPAND FOR NĪRANG BARĀYA DAFE KARDAN BĪM VA DARD-I JĀN (Nīrang to remove the danger to life and ailment)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vanghuyāō Vōurū-doithrayāō Mazdadhātayāō ashaō-hnyāō. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2). I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īštīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(17)

THE BĀJ OF BEHERĀM YAZAD WITH AHURAHE MAZDĀŌ FOR NĪRANG BARĀYA DAFE KARDAN BĪM DOZDĀN VA RAHDARĀN

(Nīrang to remove the fright of thieves and robbers)



Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha Ahurahe Mazdāō raevato kharēnangh-uhato, amēshanām spēntanām amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For worship, veneration, veneration, prayer, propitiation, and glorification unto [the gāh of the day], We praise Behrām yazata created by radiant Ahura Mazda. well-shaped (and) beautiful, Ama (yazata of strength), Behram Yazad, the most beneficent Amēshāspand.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashātchit hachā.

Amēm hutāshtēm huraōdhdhēm, vērēthraghnēm ahuradhātēm, vanaintimcha uparatātēm yazamaide.

We worship, well-shaped (and) beautiful, Ama (yazata of strength), Behram Yazad, the most beneficent Amēshāspand.

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NĪRANG BARĀYA DAFE KARDAN BĪM DOZDĀN VA RAHDĀRĀN

(Nīrang to remove the fright of thieves and robbers)

☞ Yathā Ahū Vairyō (2).

Hushiti, rāmoshiti, dareghoshiti aiti vise āfrīnāmī, yahmāt
haachāmāo zaotrāo.

Hushiti, rāmoshiti, dareghoshiti vispayā vise Mazdayasne āfrīnāmī.

Hubereti, ushta bereti vāta bereti ātarsh āfrīnāmī,

Hu-yeshti tava ahurāne Ahurahe āfrīnāmī.

Rām khāstrēm angh-hāo dangh-heush Āfrīnāmī.

Dasvare baeshjem āfrīnāmī, yushmākem dahmanām narām
ashaonām. Vispe āfrīnāmī, ke asti Vohū ashava antare zām.

Hazanghrēm baēshazanām baēvare baēshazanām. Hazanghrēm
baēshazanām baēvare baēshazanām. Hazanghrēm baēshazanām
baēvare baēshazanām. Ashem Vohū (1). ☞ (Recite this nīrang for 3, 6,
9, 11, or 21 times)

I wish and pray, the family long and happy life like Mīno Rām, from where the boon of the wish is granted.

I wish and pray long and happy life like Mīno Rām, from where the boon of the wish is granted for the entire Māzdayasni community.

O Fire, I wish and pray for the gift of good personality, for the heavenly and blissful happiness and love.

O Ahuramazd, I wish and pray for your good blessings, I wish and pray for the for the electrical and magnetic energy of Mīno Rām for this country.

I wish and pray for the happiness and good health for all the Asho ravān in heaven.

May there be a thousand of blessings and health, ten thousand of blessings and health! May there be blessings and health a thousand times

(17) RELINQUISHING THE BEHERĀM YAZAD WITH AHURAHE MAZDĀŌ FOR NĪRANG BARĀYA DAFE KARDAN BĪM DOZDĀN VA RAHDĀRĀN

(Nīrang to remove the fright of thieves and robbers)

 **Yathā Ahū Vairyō (2).**

**Yasnēmcha vahmēmcha aojascha zavarēcha āfrinami, Ahurahe Mazdāō
raevato kharēnangh-uhato, amēshanām spēntanām amahe hutāshtahe
huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto,
Ashēm Vōhū (1).**

Yathā Ahū Vairyō (2).

*We praise and worship the glory, dexterity and strength of Behrām yazata created
by Ahura Mazda. well-shaped (and) beautiful, Ama (yazata of strength), Behram
Yazad, the most beneficent Amēshāspand. Ashēm Vōhū (1).*

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmi. Ashēm Vōhū (1).**

*(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and
good things; grant good health, strong body, and endurance of body; grant on him
happiness and wealth, grant him possessions giving abundant ease, future noble
offspring, and a lengthy long life; grant on him the best existence of the Asha-
sanctified, the luminous, offering all happy. Thus, may it come as I pray.*

Ashēm Vōhū (1).

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HAZANGHRĒM

**Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm
baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē
baēshazanām. Ashēm Vōhū (1).**

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd- drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmi.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(18)

BĀJ OF ARDIBAHEŠT AMĒSHĀSPAND FOR NĪRANG BARĀYA DARD-I DANDĀN

(Nīrang to remove tooth pain)

☞ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For worship, veneration, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashātchit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. ☞

Unto the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG BARĀYA DARD-I DANDĀN

(Nīrang to remove tooth pain)

☞ **Airyamanēm te ishīm mzishtēm mraōmī, Spitama, vispanām ērēzvo sravangh-hām. Tēm zi vispanām sravangh-hām uparo-kairīm fradathām im Airyamanēm ishm.**

Tēm asaonti saōshyanto, ahe framarēnto Spitama khshaeni havanām dāmanām azēm yo Ahuro Mazdāō, naechish khshayata duzdāo anghro-mainush Zarathushtra, khāish dāmohu Spitama Zarathushtra, zēmar-gūzo bavāt anghro-mainush zēmar-gūzo bavāonte daevāoscha, us-irist, paithi arāonti, vizvāohu paiti tanush astvāo gayo dāraite. Yathā Ahū Vairyō (1). Ashēm Vōhū (2). 🙌
[Recite this Nīrang eight (8) times].

*O Spitamān, I declare that your prayer of **Ā airyamā ishyo** is the greatest prayer, really in all the prayers in comparison most effective prayer that I have created, is similar to the **Ā airyamā ishyo**.*

Saoshyant's will recite singing this prayers, O Spitama with their singing the prayers, I will continue to preside over my creations. O Spitama Zarathushtra, the wrong ruling, destructive and harmful ahereman will never rule my creations. Ahereman will remain in hiding under the earth. (During Frashokereti). Departed souls will be resurrected and start singing, their soul will get their physical bodies again.

(18) RELINQUISH THE BĀJ OF NĪRANG-I-ARDIBEHESHT-YASHT FOR NĪRANG BARĀYA DARD-I DANDĀN

(Nīrang to remove tooth pain)

🙌 Yathā Ahū Vairyō (2).

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāo vanghuyāo vōurū-doithrayāo Mazdadhātayāo ashaō-hnyāo.

Ashēm Vōhū (1).

Yathā Ahū Vairyō (2). I bless the worship and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KĒRFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(19)

BĀJ OF ARDIBAHEŠT AMĒSHĀSPAND FOR NĪRANG DAFE KARDAN ZEHER-I KHRAFTARĀN

(Nīrang to remove the poison of the dangerous and poisonous creatures)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For worship, veneration, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashātchit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkān vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 

Unto the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy.

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NĪRANG DAFE KARDAN ZEHER-I KHRAFTARĀN

(Nīrang to remove the poison of the dangerous and poisonous creatures)

✎ **Airyamanēm te ishīm mzishtēm mraōmī, Spitama, vispanām ērēzvo sravangh-hām. Tēm zi vispanām sravangh-hām uparo-kairīm fradathām im airyamanēm ishm.**

Tēm asaonti saōshyanto, ahe framarēnto Spitama khshaeni havanām dāmanām azēm yo Ahuro Mazdāō, naechish khshayata duzdāo anghro-mainush Zarathushtra, khāish dāmohu Spitama Zarathushtra, zēmar-gūzo bavāt anghro-mainush zēmar-gūzo bavāonte daevāoscha, us-irist, paithi arāonti, vizvāohu paiti tanush astvāo gayo dāraite. Yathā Ahū Vairyō (1). Ashēm Vōhū (2). ✎
[Recite this Nīrang twenty-one (21) times].

*O Spitamān, I declare that your prayer of **Ā airyamā ishyo** is the greatest prayer, really in all the prayers in comparison most effective prayer that I have created, is similar to the **Ā airyamā ishyo**.*

Saoshyant's will recite singing this prayers, O Spitama with their singing the prayers, I will continue to preside over my creations. O Spitama Zarathushtra, the wrong ruling, destructive and harmful ahereman will never rule my creations. Ahereman will remain in hiding under the earth. (During Frashokereti). Departed souls will be resurrected and start singing, their soul will get their physical bodies again.

(19) RELINQUISHING THE BĀJ OF ARDIBAHESHT AMĒSHĀSPAND FOR NĪRANG DAFE KARDAN ZEHER-I KHRAFTARĀN

(Nīrang to remove the poison of the dangerous and poisonous creatures)

✎ **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vanghuyāō vōurū-doithrayāō Mazdadhātayāō ashaō-hnyāō. Ashēm Vōhū (1).

Yathā Ahū Vairyō (2). I bless the worship and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērethrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērethraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course

according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(20)

THE BĀJ OF ARDIBAHESHT AMĒSHĀSPAND FOR NĪRANG-DARAKHTA KE KHRAFASTA BARASH PAEDĀ ĀYAD NAVASHTAN VA BAR DARAKHT ĀVĪKHT

(Nīrang to be hung on the tree to remove disease)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamanao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For worship, veneration, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with

eyes of love, made by Mazda and holy; may there be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashātchit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🖐️

Unto the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG-DARAKHTA KE KHRAFASTA BARASH PAEDĀ ĀYAD NAVASHTAN VA BAR DARAKHT ĀVĪKHT

(Nīrang to be hung on the tree to remove disease)

🖐️ **Airyamanēm te ishīm mzishtēm mraōmī, Spitama, vispanām ērēzvo sravangh-hām. Tēm zi vispanām sravangh-hām uparo-kairīm fradathām im Airyamanēm ishm.**

Tēm asaonti saōshyanto, ahe framarēnto Spitama khshaeni havanām dāmanām azēm yo Ahuro Mazdāō, naechish khshayata duzdāo anghro-mainush Zarathushtra, khāish dāmohu Spitama Zarathushtra, zēmar-gūzo bavat anghro-mainush zēmar-gūzo bavāonte daevāoscha, us-irist, paithi arāonti, vizvāohu paiti tanush astvāo gayo dāraite.

Yathā Ahū Vairyō (1). Ashēm Vōhū (2). 🖐️ [Recite this Nīrang twenty-one (21) times].

*O Spitamān, I declare that your prayer of **Ā airyamā ishyo** is the greatest prayer, really in all the prayers in comparison most effective prayer that I have created, is similar to the **Ā airyamā ishyo**.*


Saoshyant's will recite singing this prayers, O Spitama with their singing the prayers, I will continue to preside over my creations. O Spitama Zarathushtra, the wrong ruling, destructive and harmful ahereman will never rule my creations. Ahereman will remain in hiding under the earth. (During Frashokereti). Departed souls will be resurrected and start singing, their soul will get their physical bodies again.

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RELINQUISHING THE BĀJ OF ARDIBAHESHT AMĒSHĀSPAND FOR NĪRANG-DARAKHTA KE KHRAFASTA BARASH PAEDĀ ĀYAD NAVASHTAN VA BAR DARAKHT ĀVĪKHT

(Nīrang to be hung on the tree to remove disease)

AHMĀI RAESCHA

 *Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).*

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(21)

THE BĀJ OF SAROSH FOR NĪRANG BARĀYA DAFE KARDAN JĀDU-Ī JĀDUGARĀN VA SAHRĀN

(Nīrang to eradicate black magic)

👉 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). *Holiness is the best of all good.*

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For sacrifice, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Sraōshēm ashīm hu-raōdhēm vērēthrājanēm frādad-gaethēm ashvanēm ashahe ratūm yazamaide. Ashēm Vōhū (1). 👉

We praise the holy Srosh beautiful, victorious, bringing-prosperity to the world (and) righteous, (who is) the lord of righteousness. Ashēm Vōhū (1).

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NĪRANG BARĀYA DAFE KARDAN JĀDU-Ī JĀDUGARĀN VA SAHRĀN

(Nīrang to eradicate black magic)

Yathā Ahū Vairyō (5) Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti.

Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ:

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāō shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do You reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good.

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apa-nasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe.

O Hormazd and Spenta Ārmaiti! protect¹ us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed.

Sarēdhahe māōngh-ho ava-mīsyāite, māzdayasno dīm āfrivanaeibīsh ava-zanēm, yo he aōshante mōshuchā, tū duzdāō āsuyācha ava-mīrayaesha aete drarāzām, ā havo noit chish angh-hāo drujo nvāsāite.

Doiesnathentī snaethahe aeitī hā drukhsh, ash-aōjisht angh-hat haenā āthaitī Zarathushtra stakhrahe mērēto zaya-avatha stakhro, yat hā drukhsh aeitī merezavī khshathrat angh-hat moiros.

Yat Maharkvasho ava av-mīryāite adā zi ava drujo avo bavaiti skēndo spayathrahe.

Nēmaschā yā Ārmaitish Izāchā. Nēmaschā yā Ārmaitish Izāchā.

Nēmaschā yā Ārmaitish Izāchā.

Ashēm Vōhū 1.

Every month and every year a Māzdayasni wish to abolish the evil through the Māthravani, continues to destroy it. The Māzdayasni with reciting the Māthravani, for a long time will never be affected or harmed by evil.

Every month and every year a Māzdayasni wish to abolish the evil through the Māthravani continues to destroy it. The Māzdayasni with reciting the Māthravani, for a long time will never be affected or harmed by evil.

O Zarathushtra, as the druj (evil) receives the strong and hard forces of Māthravani the army of evil gets defeated and destroyed and the area called Mourū of Chakhra becomes ruler.

When the source of deadly winter Mahr-kush completely dies, then the destructive forces of evil totally get destroyed, So the prosperity and ābādi comes to people. May there be three times the Homage (be) unto righteous thought and prosperity!

(21) RELINQUISHING THE BĀJ OF SAROSH FOR NĪRANG BARĀYA DAFE KARDAN JĀDU-Ī JĀDUGARĀN VA SAHRĀN

(Nīrang to eradicate black magic)



Yathā Ahū Vairyō (2).

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehē. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

The will of the Lord is the law of holiness, I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god [Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones! Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī, atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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**(22) THE BĀJ OF FREDUN FOR
NĪRANG-Ī BAR HAR YAK ZĀY, VA BA HAR YAK BALĀI VA
BAR HAR YAK DARD VA ĀZĀR BĀYAD KHĀNDAN TĀ
DARDHĀ DAFE SHAVAD**

(Nīrang to remove all evil, hardship and any sickness)

Yathā Ahū Vairyō (5). Ashēm Vōhū (3).

Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. (Recite appropriate gāh). **Thraetaōnahe āthavyāno ashaōno fravashahe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). For the happiness of Farohar of Asho Fredun āthavyān, and to reach closer him with respect, to provide happiness, and to receive the guidance from him.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Thraetaōnahe āthavyāno ashaōno fravashīm yazamaide.

I worship and praise for the happiness of Farohar of Asho Fredun āthavyān.

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**NĪRANG-Ī BAR HAR YAK ZAY, VA BA HAR YAK BALĀI VA
BAR HAR YAK DARD VA ĀZĀR BĀYAD KHĀNDAN TĀ
DARDHĀ DAFE SHAVAD**

(Nīrang to remove all evil, hardship and any sickness)

Thraetaōnahe āthavyānahe ashaōno fravashe-e khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.
Thraetaōnēm āthavyānēm ashavanēm ashahe ratūm yazamaide.

For the happiness of Farohar of Asho Fredun āthavyān, and to reach closer him with respect, to provide happiness, and to receive the guidance from him.

Gadva kuro kure taurūnahe karapano raethvayasnām bukhta mahi. Nām-i lazad nām-i nīv khureh-i Fredun, Fredun āthavyān, bast hom dām dehan in hanāi az ganā mīno va dīvān va darūjān va jadun va frayān va khrafastarān, ba zor ādar mīno karko, ba zor ādarān ātashān, ba zor akhtarān avakhtarān. Tandurastī bād, nekī bād, Khub bād, aedun bād. Yathā Ahū Vairyō (5). Ashēm Vōhū (3).

The deaf dogs, kuro, small dogs like kuro, filthy and impure karpas, deaf for the divine knowledge, from all of them we are liberated. In the name of Yazad, in the name of Fredun āthavyān, and from the stoat of his new khoreh, with the power of ādar mīno-karko, From the powers of fires, from the powers of stars and the zodiac, destructive evils, ones with filthy energy, magicians, witches and the dangerous and harmful creatures, I am blocking and preventing them from harming. May you be healthy prosperous, and fulfilled Amen.

(22) RELINQUISHING THE BĀJ OF FREDUN FOR NĪRANG-Ī BAR HAR YAK ZAY, VA BA HAR YAK BALĀI VA BAR HAR YAK DARD VA ĀZĀR BĀYAD KHĀNDAN TĀ DARDHĀ DAFE SHAVAD

(Nīrang to remove all evil, hardship and any sickness)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Thraetaōnahe āthavyāno ashaōno fravashahe. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2). The will of the Lord is the law of holiness I bless the sacrifice and prayer, I worship and praise for the happiness of Farohar of Asho Fredun āthavyān.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īshīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushāmrā ham kērfē hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(23)

THE BĀJ OF ASHĀUNĀM FRAVASHINĀM FOR NĪRANG-BA DĪDAN PASTĪ YĀNĪ KASĪ RĀ KE DARD KAZAL VA ABLAK BĀSHAD, CHUN ĀN KASĪ RĀ BE-BĪNAD IN NĪRANG ĀVĀYAD BA-KHĀNDAN

(Recite this Nīrang when you see someone with smallpox)

🙏 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha.**

Ahurahe mazdāō raevato kharēnangh-uhato, amēshnām spēntanām, Ashāonām fravashinām ughranām aivithūranām paōiryo-tkaeshanām fravashinām nabāazdishtanām fravashinām khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevās, accepting the Ahuraic doctrine. (Recite the appropriate Gāh). To Ahura Mazda, rich, possessing good things, and to the Ameshā Spentās, and to the holy, Asha-sanctified Ardāfravash, the masters of Khshathra.

Ahurēm mazdānm raevantēm kharēnangh-uhantēm yazamaide. Amēshā spēntā hukhshathrā hudhaōngh-ho yazamaide. Ashāunām vanghuhīsh sūrāō spēntāō fravashayo yazamaide 🙏

We worship Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficent Ameshā Spentās. We worship the holy, Asha-sanctified Ardāfravash masters of Khshathra. We worship Ardāfravash. We worship the Asha-sanctified, good, powerful, holy Fravashis.

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**NĪRANG-BA DĪDAN PASTĪ YĀNĪ KASĪ RĀ KE DARD KAZAL
VA ABLAK BĀSHAD, CHUN ĀN KASĪ RĀ BE-BĪNAD IN
NĪRANG ĀVĀYAD BA-KHĀNDAN**

(Recite this Nīrang when you see someone with smallpox)

Hush-hakhmano havarēzānāō drēghaeibyō akhrēdraribyō, upa-shite-e vahishtāō anāzaretāō, aeibyō nērērbyō, vangh-uhīsh yoi vo vangh-hush, gufrāō dūraesūkāō baeshazayāō frasūtāō vanant-pēshnāō, noit paurvāō āzārayente ashā-unām vangh-uhīsh sūrāō spētāō fravashayo. Ashēm Vōhū. (1).

Like the Kind, brave and progressive souls of the ashāunām fravashi, with long time noble friendship, contributor of kind blessings, they are pain-free, with constant happiness are the best for us to live with. They are kind and helpful to the kind, they are capable to see far in the future, granter of good health, advisors, and providers of the victory in war.

**(23) RELINQUISH THE BĀJ OF ASHĀUNĀM FRAVASHINĀM
FOR
NĪRANG-BA DĪDAN PASTĪ YĀNĪ KASĪ RĀ KE DARD KAZAL
VA ABLAK BĀSHAD, CHUN ĀN KASĪ RĀ BE-BĪNAD IN
NĪRANG ĀVĀYAD BA-KHĀNDAN**

(Recite this Nīrang when you see someone with smallpox)

 **Yathā Ahū Vairyō (2).**

**Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī. Ahurahe mazdāō
raevato kharēnangh-uhato. Amēshanām spētanām ashāunām fravashinām
ughranām aiwithūranām paoiryō-tkaeshanām fravashinām
nabānazdishtanām fravashinām.**

Ashēm Vohū (1).

We praise and worship the glory, dexterity and strength and force for Ahura Mazda, rich, possessing good things, and for the Ameshā Spentās, and for the holy, Asha-sanctified Ardāfravash. With propitiation of the Asha-sanctified fravashis of the strong, the fravashis of the first teachers, and the fravashis of the next of kin, for worship, adoration, propitiation, and praise. Ashēm Vohū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata

presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🖐️

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(24)

NOTE: *For this Nīrang recite the bāj of appropriate gāh and at the after reciting Nīrang, relinquish the bāj of appropriate gāh*

THE BĀJ OF HĀVAN GĀH FOR NĪRANG-BARĀYA DAFE KARDAN-I DARD-I NĪM SAR (Nīrang for migraine)

🖐️ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

(May there be) propitiation of (the Creator) Ahura Mazda! Ashēm Vōhū (3).

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaesho. Havanē-e Ashaōne ashahe rathve, yasnāicha vahmāicha khshnaothrāicha frasastayaecha. Sāvangh-he-e vīsyāicha Ashaōne ashahe rathve, yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

I profess myself (to be) a worshipper of Ahura Mazda, a follower in accordance with the Religion proclaimed by the prophet Zarathushtra, the abstainer from (the malpractices of) daevās (and) the follower of the doctrines of Ahura Mazda. To

Havan, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To sāvanghāi and Visyā, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

**Mithrahe vōurū-gaōyaōtoish hazāgro-gaōshahe baēvare-cashmano
aokhto-nāmano yazatahe rāmano khāstrahe khshnaōthra
yasnāicha vahmāicha khshnaothrāicha frasastayaecha.**

For the pleasure of the creator Ahuramazda of wide pastures, with propitiation of Mithra of wide pastures, with a thousand ears, ten thousand eyes, (and) of the spoken name and of Ram Khāstar, for the worship, for (their) invocation, for (their) propitiation and for (their) glorification.

**Yathā ahū vairyō, zaotā frā mē mrūte. athā ratush ashātchīt hacha,
frā ashava vīdhvāō mraotū. 🖐️**

May the Zaotar (i.e. the officiating priest) proclaim before us (the excellences of the verses of) Yathā Ahū Vairyō. May the Raspi (i.e. the assistant Priest) (who is) holy (and) learned in turn announce (the excellences of these verses) athā ratush ashāt-chit hacha”

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(24)THE BĀJ OF RAPITHVIN GĀH FOR NĪRANG-BARĀYA DAFE KARDAN-I DARD-I NĪM SAR

🖐️ Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).

(May there be) propitiation of (the Creator) Ahura Mazda! Ashēm Vōhū (3).

**Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaesho.
Rapithvināi Ashaōne ashahe rathve, yasnāicha vahmāicha
khshnaothrāicha frasastayaecha. Frādat-fshave zantumāicha
Ashaōne ashahe rathve, yasnāicha vahmāicha khshnaothrāicha
frasastayaecha.**

I profess myself (to be) a worshipper of Ahura Mazda, a follower in accordance with the Religion proclaimed by the prophet Zarathushtra, the abstainer from (the malpractices of) daevās (and) the follower of the doctrines of Ahura Mazda. for the pleasure (of the Creator Ahura Mazda), for the worship of Ardibehest, the Fire of Ahura Mazda, for (their) praise, for (their) propitiation and for (their) glorification,

Yathā ahū vairyō, zaotā frā mē mrūte. athā ratush ashātchīt hacha, frā ashava vīdhvāō mraotū.

May the Zaothar (i.e. the officiating priest) proclaim before us (the excellences of the verses of) Yathā Ahū Vairyō. May the Raspi (i.e. the assistant Priest) (who is) holy (and) learned in turn announce (the excellences of these verses) athā ratush ashāt-chit hachā.

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(24)THE BĀJ OF UZAYERIN GĀH FOR NĪRANG-BARĀYA DAFE KARDAN-I DARD-I NĪM SAR

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

(May there be) propitiation of (the Creator) Ahura Mazda! Ashēm Vōhū (3).

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaesho.

Uzveirināi Ashaōne ashahe rathve, yasnāicha vahmāicha khshnaothrāicha frasastayaecha, frādat-vīrāi dakhyumāicha Ashaōne ashahe rathve, yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

I profess myself (to be) a worshipper of Ahura Mazda, a follower in accordance with the Religion proclaimed by the prophet Zarathushtra. At the time of pure (and) holy period Uzeirin when it is time to rest men from the work.

Bērēzato Ahurahe nafedhro apām apascha Mazdadhātayāō, khshnaōthra yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

When the Lord or sovereign of the country (goes) to worship the Creator Ahura Mazda. To praise, propitiate and glorify the (very source of) water.

Yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchīt hacha frā ashava vīdhvāō mraotū.

May the Zaothar (i.e. the officiating priest) proclaim before me (the excellences of the verses of) Yathā Ahū Vairyō. May (the Raspi) (i.e. the assistant Priest) (who is) holy (and) learned announce (the excellences of these verses) athā ratush ashāt-chit hachā.

Uzveirinēm ashavanēm ashahe ratūm yazamaide, frādat-vīrēm dakhyumēmcha Ashaōne ashahe ratūm yazamaide. Bērēzatēm Ahurēm khshthrīm khsheēm, apām napātēm auravat-aspēm yazamaide, apēmcha Mazdadhātām, yazamaide. 🖐️

At the time of pure (and) holy period Uzeirin when it is time to rest men from the work. When the Lord or sovereign of the country (goes) to worship the Creator Ahura Mazda. To praise, propitiate and glorify the (very source of) water.

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(24) THE BĀJ OF AIVISRŪTHRĒM GĀH FOR NĪRANG-BARĀYA DAFE KARDAN-I DARD-I NĪM SAR

🖐️ Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).

(May there be) propitiation of (the Creator) Ahura Mazda! Ashēm Vōhū (3).

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaesho. aivisrūthrēmāi aibigayāi ashaōne ashahe rathve, yasnāicha vahmāicha khshnaōthrāicha frasastayaecha, frādat-vīspām-hujyāite-e zarathushtrōtēmāicha Ashaōne ashahe rathve, yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

At the time of the holy and pure period of Aivishuthrēm, the guardian over life, when (the act) of giving prosperity to all the living creatures and when the power of the Pontiff rests, for the pleasure (of the Creator Ahura Mazda).

ashāunām fravashinām, ghenānāmcha vīrōvānthwanām, yāiryāōscha hushitōish, amahecha hutāshtahe huraōdhahe, vērēthraghnahecha ahuradhātahe, vanaintyāōscha uparatāto. Khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

for the worship of the Fravashis of the righteous (people), women with their troops of heroes, timely advent of the seasons, of (the yazata named) Ama, well-made and beautiful, Behrām yazata created by Ahura Mazda, and Vananti Uparatāt (i.e. of the yazata presiding over the victorious ascendancy), for (their) praise, (their) propitiation and glorification.

Yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāō mraotū.

May the Zaothar (i.e. the officiating priest) proclaim before me (the excellences of the verses of) Yathā Ahū Vairyō. May (the Raspi) (i.e. the assistant Priest) (who is) holy (and) learned announce (the excellences of these verses) athā ratush ashāt-chit hacha”

Aivishuthrēmēm ashavanēm ashahe ratūm yazamaide; Aibigāim ashavanēm ashahe ratūm yazamaide; frādat-vīspām-hujyāitīm ashavanēm ashahe ratūm yazamaide; Zarathushtrōtēmēmēcha ashavanēm ashahe ratūm yazamaide.

We praise “Aivishuthrēm, the Righteous, the Lord of Righteousness. We praise the Righteous (Aivishuthrēm) the Lord of Righteousness (and) the guardian of Life.

Ashāunām vangh-uhīsh sūrāō spētāō fravashayo yazamaide, ghenāoscha vīrōvānthvāō yazamaide, yāiryāmcha hushitīm yazamaide, amēmcha hutāshtēm huraōdhēm, vērēthraghnēmcha ahuradhātēm yazamaide, vahmāicha uparatātēm yazamaide.

Ashēm Vōhū (1). 🖐️

I extol the worship, praise vivacity and the power of the Fravashis of the righteous (people), and of the women with their troops of heroes, the timely advent of the seasons, the shapely, beautiful Ama (i.e. yazata presiding over courage), Behram yazata, created by Ahura Mazda and Vananti Uparatāt.

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(24) THE BĀJ OF USHAHIN GĀH FOR NĪRANG-BARĀYA DAFE KARDAN-I DARD-I NĪM SAR

🖐️ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

(May there be) propitiation of (the Creator) Ahura Mazda! Ashēm Vōhū (3).

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho. Ushahināi Ashaōne ashahe rathve yasnāicha vahmāicha khshnaōthrāicha frasastayaecha. Bērējyāi nmānyāicha Ashaōne ashahe rathve, yasnāicha vahmāicha khshnaōthrāicha frasastayaecha,

Yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāō mraotū.

May the Zaotar (i.e. the officiating priest) proclaim before me (the excellences of the verses of) Yathā Ahū Vairyō. May (the Raspi) (i.e. the assistant Priest) (who is) holy (and) learned announce (the excellences of these verses) athā ratush ashāt-chit hacha”

Ushainēm ashavanēm ashahe ratūm yazamaide; bērējim nmānyāicha ashavanēm ashahe ratūm yazamaide; Sraoshēm ashīm huraōdhēm vērēthrājanēm frādat-gaēthēm, ashavanēm ashahe ratūm yazamaide; Rashnūm razishtëme, yazamaide, Arshtātēmcha frādat-gaēthām varedat-gaēthām, yazamaide. 🙏

We worship the pure and holy period Ushahin. We praise Berejya the righteous, Lord of righteousness, with the blessing of the good righteousness, for the worship of Nmānya Ratu (i.e. principal master of the house). We worship Sraosha (yazata) the holy, the Lord of righteousness, (who is) of good appearance, victorious, bringing prosperity to the world (and) righteousness. We worship the just Rashnu (yazata). We worship Āstād (yazata), the promoter and the increaser of the world.

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NĪRANG-BARĀYA DAFE KARDAN-I DARD-I NĪM SAR

(Nīrang for migraine)

Narām ashaōnām avāōscha rafnāōscha baōshnāōscha khītāōscha avōi fracha-yaokhmaide, saōshyantēm vērēthraghnēm kēharpascha tēvishishcha yazamaide. Saōshyantēm vērēthrajanēm yazamaide.

We are grateful for the help, happiness, and prosperity for the asho people. We are in harmony with Behrām Yazad, who continuously provide the divine benefit and invisible bodies (spirits) and all the wishful energies. We are in harmony with victorious Saōshyosh.

Thwām ātarēm Ahurahe Mazdāō puthrēm ashavanēm ashahe ratūm yazamaide; hadha-zaothrēm hadha-aiwyāōngha-hanēm, imat baresma ashaya frastaretēm, ashavanēm ashahe ratūm yazamaide; Apām naptārēm yazamaide; nairīm sangh-hēm

yazamaide; takhmēm dāmōish upamanēm yazatēm yazamaide;
iristanām urvānō yazamaide yāō ashaonām fravashayō.

We revere thee, O Holy Fire, the purifier (of all things) pertaining to Ahura Mazda, the lord of righteousness. We revere this Baresman (which) together with the Libation (and) together with the Aiwyāōngh-hana (is) spread with holiness; We also revere the Lord of Righteousness. We revere the Navel of waters; we revere (the Fire named) Neryosang. We revere the powerful yazata (named) Dami Upamana; we worship the souls of the departed who are the fravashis of the righteous (people).

Ratūm berezantēm yazamaide yim Ahurēm Mazdām, yo ashahe
apanōtēmo, yo ashahe jaghmūshtēmo. vīspa sravāo Zarathushtri
yazamaide; vīspacha hvarshta shyaothna yazamaide, varshtacha
vareshyamnacha.

We worship the exalted Lord¹ who (is) Ahura Mazda, who (i.e. Ahura Mazda) is the highest in holiness (and) who is most helpful in Righteousness. We revere all the sacred verses of (the Prophet) Zarathushtra, and all well-performed deeds (religious ceremonies), which have been performed²⁰ and shall be performed hereafter.

Yengh-he hātām āat yesne paiti vangho, Mazdāō Ahuro vaēthā
ashāt hachā, yāōngh-hāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō (2). Ashēm Vōhū (3). Yathā Ahū Vairyō (1).

Among the living beings whoever (is) better in acts of worship, of which Ahura Mazda (Himself) is aware, on account of His holiness, all such men and women we revere.

(24) RELINQUISH THE BĀJ OF HĀVAN GĀH FOR NĪRANG-BARĀY A DAFE KARDAN-I DARD-I NĪM SAR

(Nīrang for migraine)

 Yathā Ahū Vairyō (2). Yasnēmcha vahmēmcha aojascha zavarecha
afrīnami, Mithrahe Vouru-gaoyaoitōish hazanghrō-gaoshahe, baēvare-
chashmanō, aokhtōnāmanō yazatahe, Rāmanō khvāstrahe.

Ashēm Vōhū (1).

Yathā Ahu Vairyō (2). The will of the Lord is the law of holiness I bless the sacrifice and prayer, with propitiation of Mithra of wide pastures, with a thousand ears, ten thousand eyes, (and) of the spoken name and of Ram Khāstar. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētāt te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture

taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmi.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(24) RELINQUISH THE BĀJ OF RAPITHVIN GĀH FOR NĪRANG-BARĀY A DAFE KARDAN-I DARD-I NĪM SAR

🙏 ***Yathā Ahū Vairyō (2).***

Yasnēmcha vahmēmcha aojascha zavarecha afrīnami, Ashahe Vahishtahe āthrascha Ahurahe Mazdāō. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

The will of the Lord is the law of holiness, I bless the sacrifice and prayer I praise and worship, glory, vivacity and power of Asha Vahishta and Ardibehesht the Fire of Ahura Mazda. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

(24) RELINQUISH THE BĀJ OF UZAYERIN GĀH FOR NĪRANG-BARĀY A DAFE KARDAN-I DARD-I NĪM SAR

(Nīrang for migraine)

 **Yathā Ahū Vairyō.**

**Yasnēmcha vahmēmcha aojascha zavarēcha afrīnami, bērezato ahurahe
nafēdhro apām apascha Mazdadhātayāō. Ashēm Vōhū (1).**

The will of the Lord is the law of holiness, I desire worship, adoration, strength and force of Asha Vahishta and the fire of Ahura Mazda. Ashēm Vōhū (1).

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).**

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

**Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm
baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē
baēshazanām. Ashēm Vōhū (1).**

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

(24) RELINQUISHING THE BĀJ OF AIVISRUTHRĒM GĀH FOR

NĪRANG-BARĀY A DAFE KARDAN-I DARD-I NĪM SAR

(nīrang for migraine)

 ***Yathā Ahū Vairyō (2).***

Yasnēmcha vahmēmcha aōascha zavarēcha afrīnami, ashāunām fravashinām ghenānāmcha vīrōvānthwanām, yāiryāōscha hushitōish, amahēcha hutāshtahe huraōdhahe, vērēthraghnahecha ahuradhātahe, vanaintyāōscha uparatāto. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

The will of the Lord is the law of holiness, I extol the worship, praise vivacity and the power of the Fravashis of the righteous (people), and of the women with their troops of heroes, the timely advent of the seasons, the shapely, beautiful Ama (i.e. yazata presiding over courage), Behram yazata, created by Ahura Mazda and Vananti Uparatāt. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe,

vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

(24) RELINQUISHING THE BĀJ OF USHAHIN GĀH FOR NĪRANG-BARĀY A DAFE KARDAN-I DARD-I NĪM SAR

(Nīrang for migraine)

🙏 *Yathā Ahū Vairyō (2).*

Yasnēmcha vahmēmcha aojascha zavarecha āfrīnāmī Sraōshahe ashyehe ashivato vērēthrājano frādat-gaēthahe, Rashnaosh razishtahe, Arshtātascha frādat-gaēthayāō varēdatgaēthayāō. Ashēm Vōhū 1.

I praise, worship, the Srosh (Yazata), glory, vivacity and strength of the holy, righteous and victorious Srosh (Yazata) bringing prosperity to the world, of the just; Rashna (yazata) and Astād (yazata), the furtherer (promoter) and increaser of the world.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm,

**thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe.
Ashēm Vōhū (1).**

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

**Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh
hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā
bundeḥād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.
Ashēm Vōhū (1).** 🖐️

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(25)

THE BĀJ OF MĪNO ASHĪSHVANGH FOR NĪRANG-I MĀR ZADAN

(Nīrang to kill a snake)

🖐️ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

**Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēsho, (Recite
appropriate Gāh) ashoish vangh-huyāō, chstoish vangh-huyāō, ērēthe vangh-
huyāō, rasāstāto vangh-huyāō, kharēnagh-ho savngh-ho Mazdadhātahe;
pārēndayāō raōrathayāō, airyanām kharēno Mazdadhātanām; kavayehecha
kharēno Mazdadhātahe, akhrētahecha kharēno Mazdadhātahe,**

Zarathushtrahecha kharēno Mazdadhātahe, khshnaōthra yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

For worship, veneration, veneration, prayer, propitiation, and glorification for the Ashi the good, the blessedness (of the reward), and for Chisti, the good religious Knowledge, for the good Erethe (Rectitude³?), and for the good Rasastat (persisting zeal?), and to the Glory and the Benefit which are Mazda-made.

Yathā Ahu vairyō zaotā frā mē mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraōtū.

May the Zaotar proclaim before me (the excellences of the sacred verses of) Yathā Ahū Vairyō. May (the Rāspi) (who is) pious (and) learned announce (the excellences of the verse) athā ratush ashāt-chit hachā.

Ashīm vangh-uhīm yazamaide, khshoithnīm bērezaitīm amavaitīm huraōdhām khaparām, kharēno Mazdadhātēm yazamaide, savo mazddhātēm yazamaidew; pārēndīm raōrathām yazamaide, airyamanēm kharēno mazddhātēm yazamaide, ughrēm akharētēm kharēno mazddhātēm yazamaide, Zarathushtrahe kharēno mazddhātēm yazamaide. 🙏

We worship the mighty Kingly glory Mazda-made, the mighty glory, unconsumed and Mazda-made, and the good Sāctity, the brilliant, the lofty, the powerful and the stately, delivering (men) with its inherent power. Absolutely, we worship the Glory, and the Benefit which are Mazda-made.

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NĪRANG-I MĀR ZADAN

(Nīrang to kill a snake)

Varshnahe thvām hangh-haurūshoish jāmāspahe puthrahe puthrēm apaitighni amā yīm dāvat ashīsh apathato paitīm āpēm-dān sāvyān noit havāzāto noit zāna-iti noit amāō arēnāō khāish ātaro yaza thvāvātēm sāye-iti yava-echa yavae-tāta-yecha. Ashēm Vōhū (1).

We are worshiping you, O Varshan the son of Hanga-ha-urūsh who is the son of Jāmāspa, for whom without facing to have the courage to smite against a force like a water fall, Ashī (good blessings) forcefully rā and benefited, not because he was

born by himself, not because he is knowledgeable, and not because he had the courage.

Through the firers of your bright Khoreh, your powers and strength for always benefits.

(25) RELINQUISH BĀJ OF MĪNO ASHĪSHVANGH FOR NĪRANG-I MĀR ZADAN

(Nīrang to kill a snake)

👉 **Yathā Ahū Vairyō. (2)**

Yasnēmcha vahmēmcha aojascha zavarecha āfrīnāmī. Ashoish vangh-huyāō, chstoish vangh-huyāō, ērēthe vangh-huyāō, rasāstāto vangh-huyāō, kharēnagh-ho savngh-ho Mazdadhātahe; pārēndayāō raōrathayāō, airyanām kharēno Mazdadhātanām; kavayehecha kharēno Mazdadhātahe, akhrētahecha kharēno Mazdadhātahe, Zarathushtrahecha kharēno Mazdadhātahe.

Ashēm Vōhū (1).

I praise, worship, the Ashi the good, the blessedness (of the reward), and for Chisti, the good religious Knowledge, for the good Erethe (Rectitude³?), and for the good Rasastat (persisting zeal?), and to the Glory and the Benefit which are Mazda-made.

AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(26)
**THE BĀJ OF ĀVĀ YAZAD FOR
AVASTĀ MUR ZADAN IN AST KE CHUN KASHAD IN
KHĀNAND**

(Avastā prayer to kill the insects while seeding the farm)



Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēsho, (Recite appropriate Gāh) apām vangh-uhīnām Mazdadhātānām areduyāō āpo anāhitayāō ashaonyāō vīspanāmcha apām Mazdadhātānām vīspanāmcha urvaranām Mazdadhātānām khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For worship, veneration, prayer, propitiation, and glorification for the Āvān Yazad, the good waters, created by Mazda. the waters of Aredvi Anāhitā, the righteous for all waters created by Mazda.

Yathā Ahū Vairyō zaotā frā-mē mrūte. Athā ratush ashātcīt hacha frā ashava vīdhvāo mraotū.

May the Zaotar proclaim before me (the excellences of the sacred verses of) Yathā Ahū Vairyō. May (the Rāspi) (who is) pious (and) learned announce (the excellences of the verse) athā ratush ashāt-chit hachā.

Āpo vanghuhish Mazdadhātāo ashaōnīsh yazamaide, arēdvīm sūrām anāhitām ashaōnām yazamaide, vīspāo āpo Mazdadhātāo ashonīsh yazamaide, vīspāo urvarāo Mazdadhātāo ashonīsh yazamaide.

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**AVASTĀ MUR ZADAN IN AST KE CHUN KASHAD IN
KHĀNAND**

(Avastā prayer to kill the insects while seeding the farm)



Khrafastrēm ava janaeta maōirim dāno karshem, yata vā ham guye-saite, Spitama Zarathushtra, kahyāchit anghro mainyavanām

khrafastranām avajanyāt, yata vāete zaena. Ashēm Vōhū (3). 
(Recite this paragraph 10 times)

O Spitama Zarathushtra, during the Rapithvin when sowing the grain seed, the grain eating āt is destructive and damaging, they should be punished 200 times. But during the second Hāvan time when the sowing the grain seeds, the vicious and destructive creatures can be destroyed any time.

(26) RELINQUISH BĀJ OF ĀVĀ YAZAD FOR AVASTĀ MUR ZADAN IN AST KE CHUN KASHAD IN KHĀNAND

(Avastā prayer to kill the insects while seeding the farm)

 **Yathā Ahū Vairyō. (2)**

**Yasnēmcha vahmēmcha aojascha zavarecha āfrīnāmī. Apām vangh-uhīnām
Mazdadhātanām areduyāō āpo anāhitayāō ashaonyāō vīspanāmcha apām
Mazdadhātanām vīspanāmcha urvaranām Mazdadhātanām. Ashēm Vōhū (1).**

Ahura Mazda spoke to Spitama Zarathushtra: 'May you sacrifice for me, O Spitama Zarathushtra, to her who is Ardvi Sura Anāhitā, The wide-expanding, the healing, Foe to the daevās, of Ahura's Faith

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī.**

Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(27)

BĀJ OF ARDĪBAHESHT FOR NĪRANG HĀJAT VA MAKSAD KHĀSTAN

(Nīrang for necessities and fulfillment of wish)

☞ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

My Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāō mraotū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. ☞

We worship the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG HĀJAT VA MAKSAD KHĀSTAN

(Nīrang for necessities and fulfillment of wish)

☞ Akhyāchā khaetush yāsāt ahyā vērēzēnēm mat airyamanā, ahyā daevā mahmi manoi Ahurahyā, urvāzēmā Mazdāō thvoi dūtāongh-ho āongh-hāmā, teng dāryo yoi vāō daibishentī.

Ashēm Vōhū (3). ☞ (Recite 7 times).

The own workers of Airyaman's, wished in their mind, that through happiness of Ahuramazd we become the resistance to the bad elements causing disturbances.

(27) RELINQUISH THE BĀJ OF NĪRANG-I-ARDIBAHEST-YASHT FOR NĪRANG HĀJAT VA MAKSAD KHĀSTAN

(Nīrang for necessities and fulfillment of wish)

☞ Yathā Ahū Vairyō (2).

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vanghuyāō vōurūdoithrayāō Mazdadhātayāō ashaō-hnyāō. Ashēm Vōhū (1).

I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble

offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.
Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven

regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(28)

THE BĀJ OF ARDĪBAHESHT FOR AGAR KHĀHAD KE HĀLAT BĪMĀRĪ NA BĀSHAD IN NĪRANG KHĀNDAN

(Nīrang to avoid sickness)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**


May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne māzdayasno Zarathushtrish vīdāēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 

We worship the fairest Asha vahishta, unto the Amēshāspētās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy.

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NĪRANG-I AGAR KHĀHAD KE HĀLAT BĪMĀRĪ NA BĀSHAD IN NĪRANG KHĀNDAN

(Nīrang to avoid sickness)

☞ **Yāt yūshchā framīmthvā, yā mashyā achishtā dāto, vakhshēnte daevo zushtā vangh-heush sīzdyamanā mangh-ho Mazdāō Ahurahyā khrateush nasyāto ashā atchā.** ☞ (Recite 7 times).

You are the ones disturbing your own Mithra so that people producing bad behaviour, ruining the tradition of Vohu-Mangh-ha (good mind), destroying the intelligence and Ashoi, given by Ahuramazd by adding and becoming friends of evil.

(28) RELINQUISH THE BĀJ OF NĪRANG-I-ARDIBEHESHT- YASHT FOR

AGAR KHĀHAD KE HĀLAT BĪMĀRĪ NA BĀSHAD IN NĪRANG KHĀNDAN

(Nīrang to avoid sickness)

☞ **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmi Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vanghuyāō vō216frīnoithrayāō Mazdadhātayāō ashaō-hnyāō.

Ashēm Vōhū (1).

Yathā Ahū Vairyō (2). I bless the worship and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(29)

THE BĀJ OF NĪRANG-I-ARDIBEHESHT-YASHT FOR IN NĪRANG KAM MORDAN GOSPANDĀN

(Nīrang for the protection of cattle)

🙏 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamananao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For worship, veneration, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashātchit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spētēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🖐️

Unto the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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IN NĪRANG KAM MORDAN GOSPANDĀN

(Nīrang for the protection of cattle)

Ta debenota mashim hujyatoish ameretatascha, hyat vao aka mangh-ha yeng daeveng akascha mainyush aka shyothnēm vachangh-ha ya fraschinas dregvantēm khshyo. Ashēm Vōhū (4).

Because you the daevās are evil with bad character, bad spirit, bad actions and bad speech through which a non māzdayasnān is recognised. They are cheaters and liars and misleading the people in wrong directions.

(29) RELINQUISH THE BĀJ OF NĪRANG-I-ARDIBEHESHT-YASHT

IN NĪRANG KAM MORDAN GOSPANDĀN

(Nīrang for the protection of cattle)

🖐️ **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vanghuyāō vōurū-doithrayāō Mazdadhātayāō ashaō-hnyāō.

Ashēm Vōhū (1).

Yathā Ahū Vairyō (2). I bless the worship and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of

your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙌

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(30)

THE BĀJ OF NĪRANG-I-ARDIBEHESHT-YASHT FOR IN NĪRANG DAFE KARDAN DARD-Ī-SAR

(Nīrang to remove headache)

🙌 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamanao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For worship, veneration, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashātchit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spētēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🖐️

Unto the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy.

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IN NĪRANG DAFE KARDAN DARD-Ī-SAR

(Nīrang to remove headache)

Mā paitish im kasisht rakhsām-ish kasān hacha bantāi-ish bakhshānī hacha. Ba nām-i Yazad, bā nām-i nek Fredun āthavyān.

This illness of headache due to the evil eye be vanish, and keep it far away, In the name of Yazads and Shah Fredun āthavyān, I am destroying it and completely curing it.

(30) RELINQUISH THE BĀJ OF NĪRANG-I-ARDIBEHESHT-YASHT FOR IN NĪRANG DAFE KARDAN DARD-Ī-SAR

(Nīrang to remove headache)

🖐️ **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāo vanghuyāo vōurū-doithrayāo Mazdadhātayāo ashaō-hnyāo.

Ashēm Vōhū (1).

Yathā Ahū Vairyō (2). I bless the worship and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētāt te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of

your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(31)

THE BĀJ OF NĪRANG-I-ARDIBEHESHT-YASHT FOR NĪRANG ĀN AST KE ZAN BĀ VAKTE FARZAND-ZĀDAN DUSHVĀR BĀSHAD IN NĪRANG BA KHĀNAD

(Nīrang to be recited during the child birth labour difficulty)

🙏 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamanao ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For worship, veneration, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with

eyes of love, made by Mazda and holy; may there be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāitchit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāitchit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🙌

Unto the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy;

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NĪRANG ĀN AST KE ZAN BĀVAKTE FARZAND-ZĀDAN DUSHVĀR BĀSHAD IN NĪRANG BA KHĀNAD ĀRAM PĀHLUM BĪSHAZ

(Nīrang to be recited during the child birth labour difficulty)

I am blessing for the best health and delivery.

	Huzā-ithīm			
Huzā-ithīm	2	9	4	Huzā-ithīm
	7	5	3	
	6	1	8	
	Huzā-ithīm			

(31) RELINQUISH THE BĀJ OF NĪRANG-I-ARDIBEHESHT-YASHT

NĪRANG ĀN AST KE ZĀ BĀVAKTE FARZAND-ZĀDAN DUSHVĀR BĀSHAD IN NĪRANG BA KHĀNAD

(Nīrang to be recited during the child birth labour difficulty)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vanghuyāō vōurū-doithrayāō Mazdadhātayāō ashaō-hnyāō.

Ashēm Vōhū (1).

Yathā Ahū Vairyō (2). I bless the worship and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman, made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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END OF THIRD GROUP OF NĪRANGS

LIST OF FOURTH GROUP OF NĪRANGS

TO PURIFY HOUSE, FIRE, WATER, EARTH, VEGETATION
AND ALL THE CREATIONS

1. Nīrang-i-barāya-yaōzdāstrī nashna-i-mān
2. Nīrang-i-barāya-yaōzdāstrī nashna-i-ātash
3. Nīrang-i-barāya-yaōzdāstrī nashna-i-āb
4. Nīrang-i-barāya-yaōzdāstrī nashna-i-zamīn
5. Nīrang-i-barāya-yaōzdāstrī nashna-i-gāv
6. Nīrang-i-barāya-yaōzdāstrī nashna-i-urvar
7. Nīrang-i-barāya- yaōzdāstrī nashna-i-nar-va-nārī
8. Nīrang-i-barāya- yaōzdāstrī nashna-i-harvespa-spēnā-mīno-dāmān
9. Nīrang-i-barāya-patāidā-i-farreh-i-yazdi
10. Nīrang-i-barāya-yaōzdāstrī nashna-i-keharpa
11. Nīrang-i-barāya-yaōzdāstrī nashna-i-hamdīnān
12. Nīrang-i-barāya-yaōzdāstrī nashna-i-mīthra-i-khīsh
13. Nīrang-i-barāya-ayāftan-i-shatro-vara
14. Nīrang-i-barāya-yaz-kardan-i-vaspa-asho-stīha
15. Nīrang-i-barāya-aiyārī-ikhās-khāstan-az-varāharā-i-fīrozgar
16. Nīrang-i-barāya-kate-kardan-i mīno-daruj-az-tan-bā-zohar-i-khurdād
17. Nīrang-i-barāya-azbāyashna-i-isma-i-stota-ba-khshnūmā-i-ahuramazda
18. Nīrang-i-barāya- azbāyashna-i-isma-i-stota-ba-khshnūmā-i-mīno-rām
19. Nīrang-i-barāya-tehsīl-kardan-i-gospandī-tevīshī-bā-rādīārmaitī
20. Nīrang-i-barāya-ravā-kardan-durastī-i-khīsh-va-hamdīnān-az-har-va-bā-va-keher-i-āsmā-bā-aiyārī-i-hom-yazada
21. Nīrang-i-daham-āfrīn-goftā
22. Nīrang-i-khās-nafarī-goftani-har-yātukī-va-asar-i-tārīkī

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(1)
**THE BĀJ OF SAROSH FOR
NĪRANG-I-BARĀYA-YAŌZDĀSTRĪ NASHNA-I-MĀN**
(Nīrang to purify house)

(Kemnā Mazdā only up to astavaitīsh ashahe)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) **frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti.

Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(Recite only up to *Astavaitīsh Ashahe*)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāo shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāo astvaitīsh ashahe. 🙏

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage³² (be) unto right thought and prosperity!

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NĪRANG-I-BARĀYA-YAŌZDĀSTRĪ NASHNA-I-MĀN

(Nīrang to purify house)

☞ At mā yavā bēndevā pafre mazishto ye dush-ērēthrīsh chīkhshnushā ashā mazdā, vangh-uhī ādā gaidī moi ā-moi arapā, ahyā vōhū aōsho vīdā mangh-ha. Ashēm Vōhū (10).

O Mazda, I am trying to give happiness to the people on the wrong path through Asha, the big evil force of Bendav is trying to block it.

Please come to my help with good gift during my sadness so that through Vōhū managh-ha I can destroy the evil Bendava. Ashēm Vōhū (10).

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(1) RELINQUISH THE BĀJ OF SRAŌSH YAZAD

(Recite Kemnā Mazdā only up to astavaitīsh ashahe)

☞ Nēmaschā yā Ārmaitish Izāchā. Nēmaschā yā Ārmaitish Izāchā. Nēmaschā yā Ārmaitish Izāchā. Ashēm Vōhū 1.

May there be three times the Homage (be) unto righteous thought and prosperity! Yathā ahū vairyo. (2).

Yasnēmcha vahmēmcha, aojascha zavarēcha, āfrīnāmī, Sraōshahe ashyehe, takhmahe tanumāthrahe, darshidraosh āhui-ryehe. Ashēm Vōhū (1).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him

happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙌

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(2)

THE BĀJ OF SRAŌSH YAZAD FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-ĀTASH

(Nīrang to purify Fire)

(With Kemnā Mazdā up to astavaitīsh ashahe)

🙌 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti.

Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

*(Recite only up to **Astavaitīsh Ashahe**)*

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāo shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe.

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage (be) unto right thought and prosperity!

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NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-ĀTASH

(Nīrang to purify Fire)

Ahyā thvā āthro vērēzēna paōurūye pairi-jasāmaide, Mazdā Ahurā thvā-thvā Mainyū spēnishtā ye ā akhtish ahmāi yem akhtoyo dāōngh-he.

Urvajishto havo nā yātayā, paiti jamyāō ātarē Mazdāō Ahurahyā, urvājishtahyā urvāzyā nāmchistahyā nēmangh-hā nāō, majishtai yaōngh-hām paiti jamyāō.

Atarsh voi Mazdao-Ahurahya ahi, mainyeush voi ahyā spenishto ahi, hyat vat oi namnam vajishtēm atare Mazdāō-Ahurahya, ta thva pairi jasamaide. Ashēm Vōhū (3).

First of all, through the strong and bright Fire, we worship you O Mino Ahuramazd the creator of the universe.

Those who are impure towards fire, receives impurity. The one who tries constantly becomes happy. O Fire of Ahuramazd, bless those who are happy with specially named prayers.

O Fire of Ahuramazd, please bless us through the happiness of the happy and the prayer with your name. For the best efforts of all efforts come close, O fire you're the sign of Ahuramazd, you are the growth and evolution of spirituality, O fire of Ahuramazd, from all your names through the name vājisht we may reach near you.

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(2) RELINQUISH THE BĀJ OF SRAŌSH YAZAD FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-ĀTASH

(Nīrang to purify Fire)

(Recite Kemnā Mazdā only up to astavaitīsh ashahe)

Yathā ahū vairyō. (2).

Yasnēmcha vahmēmcha, aojascha zavarēcha, āfrīnāmī, Sraōshahe ashyehe, takhmahe tanumāthrahe, darshidraosh āhui-ryehe. Ashēm Vōhū (1).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(3)

THE BĀJ OF SAROSH YAZAD NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-ĀB

(Nīrang to purify Water)

(With Kemnā Mazdā up to astavaitīsh ashahe)

🙏 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti. Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(Recite only up to Astavaitīsh Ashahe)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāō shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe.

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear

utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage32 (be) unto right thought and prosperity!

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NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-ĀB

(Nīrang to purify Water)

(With Kemnā Mazdā up to astavaitīsh ashahe)

Apo at yazamaide, maekaintishchā hēbvaintishchā fravazangh-ho, ahurānīsh Ahurahyā, hvapangh-hāō, hupērēthvāōschā vāō havoghsthāōschā hūshnāthrāōschā, uboibyā, ahubyā chagēmā, uitī yā vē vangh-uhīsh Ahuro Mazdāō nāmān dadāt vnggh-hudāō hyat vāō dadāt, tāish vāō yazamaide, tāish frayānamahī, tāish nēmkyāmahī, tāish ishūidhyāmahī.

We are in unison with the water such as the rain shower, collected in ponds and lakes, flowing water like rivers and springs, and O, the waters of Ahurā we consider you for both Geti and Mino world, with good virtue, with abundance prosperity, flowing for the benefit, and creating kindness and happiness. Accordingly, Ahuramazda the creator of the universe has given you your noble names. Through those names we worship you, through those names we love you and bow to you and with these names we are thankful.

Apascha vāō azishchā vāō, mātrāschā vāō agenyāō drēgudāynggh-hāō vispo paitish avaochama, vahishtao sraeshtao. Avā ve vnggh-uhīsh rātioish darēgo bāzāush nāshū paiti-vyādāō paiti-sēndāō mataro jitayo.

To you all waters, maker of fertile land, like mothers giving birth and milk, best of all the most beautiful provider of heat for life, nourishing the Humble beings (Darvish), we recognise you as the highest over all the creations. Giver of benefit of prayers, names of the creator of life, give us the help.


Yengh-he hātām āat yesne paiti vangho, Mazdāō Ahuro vaēthā ashāt hachā, yāōngh-hāmcha tānschā tāoschā yazamaide.

Among the living beings whoever (is) better in acts of worship, of which Ahura Mazda (Himself) is aware, on account of His holiness, all such men and women we revere.

(3) RELINQUISHING THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-ĀB

(Nīrang to purify Water)

(Recite Kemnā Mazdā only up to astavaitīsh ashahe)

 **Nēmaschā yā Ārmaitish Izāchā. Nēmaschā yā Ārmaitish Izāchā.
Nēmaschā yā Ārmaitish Izāchā. Ashēm Vōhū 1.**

May there be three times the Homage (be) unto righteous thought and prosperity!

Yathā ahū vairyō. (2).

**Yasnēmcha vahmēmcha, aojascha zavarēcha, āfrīnāmī, Sraōshahe ashyehe,
takhmahe tanumāthrahe, darshidraosh āhui-ryehe. Ashēm Vōhū (1).**

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās).

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).**

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble

offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙌

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(4)

THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-ZAMĪN

(Nīrang to purify Zamin)

(Recite Kemnā Mazdā only up to astavaitīsh ashahe)

🙌 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti. Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(Recite only up to Astavaitīsh Ashahe)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnanghe anyem thwahmāt āthraschā manangh-haschā, yayāo shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apaNasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe.

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage³² (be) unto right thought and prosperity!

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NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-ZAMĪN

(Nīrang to purify Zamin)

(Recite Kemnā Mazdā only up to astavaitīsh ashahe)

**Imām āt zām genābīsh hathrā yazamaide, yā nāō baraitī, yāōschā
toi genāō Ahurā Mazdā, ashāt hachā vairyāō tāō yazamaide.**

**Izāō, yaōshtayo, fērashtayo, ārmatayo, vangh-uhim āzūtīm, vangh-
uhīm frasastīm, vangh-uhīm parēndīm yazamaide.**

Ashēm Vōhū (4).

*Through all the female Fareshtās we worship this zamīn that provides us with
endurance, O Ahuramazda, through the Ashoi of your female Fareshtās we
worship those with the good wishful power.*

*Peace, purity, totality, good manners, respectful manners through all of these
giving benefit of strength and power of Ashoi, Honest wish, honest community,
and honest intuitions, and the energy of settling the account we all of these we are
in unison.*

(4) RELINQUISHING THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-ZAMĪN

(Nīrang to purify Zamin)

(Recite Kemnā Mazdā only up to astavaitīsh ashahe)

**☞ Nēmaschā yā Ārmaitish Izāchā. Nēmaschā yā Ārmaitish Izāchā.
Nēmaschā yā Ārmaitish izāchā.**

Ashēm Vōhū 1.

May there be three times the Homage (be) unto righteous thought and prosperity!

Yathā ahū vairyō. (2).

**Yasnēmcha vahmēmcha, aojascha zavarēcha, āfrīnāmī. Sraōshahe ashyehe,
takhmahe tanumāthrahe, darshidraosh āhui-ryehe.**

Ashēm Vōhū (1).

*I praise and worship, according to the law of Ahura Mazda the glory, dexterity and
strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of
powerful weapon (in order to smite the daevās).*

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(5)

THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-GĀV

(Nīrang to purify Gospands)

(With Kemnā Mazdā up to astavaitīsh ashahe)

🙏 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chīt hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti. Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(Recite only up to Astavaitīsh Ashahe)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnanghe anyem thwahnāt āthraschā manangh-haschā, yayāō shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apaNasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe.

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage (be) unto right thought and prosperity!

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NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I- GĀV

(Nīrang to purify Gospands)

(Recite Kemnā Mazdā up to astavaitīsh ashahe)

☞ Gavoi adaish taish shyaothnaish yaish vahishtaish
fraeshyamahi, ramamcha vastrmcha dazdayai, surunvatascha a-
surunvatascha, khshayātascha a-khshyātascha. Ashēm Vōhū (3).

Ones receiving the roar of Sarosh and the ones not receiving the roar of Sarosh, maintaining power of the tradition of the religion, ones not receiving the divine grace of the religion, through appropriate blessings (gifts), through the good deeds that is best, we are in service to keep all cattle well nourished, happy and peaceful.

(5) RELINQUISHING THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I- GĀV

(Nīrang to purify Gospands)

☞ Nēmaschā yā Ārmaitish Izāchā. Nēmaschā yā Ārmaitish Izāchā.
Nēmaschā yā Ārmaitish Izāchā. Ashēm Vōhū (1).

May there be three times the Homage (be) unto righteous thought and prosperity!

Yathā ahū vairyo. (2).

Yasnēmcha vahmēmcha, aojascha zavarēcha, āfrīnāmī. Sraōshahe ashyehe,
takhmahe tanumāthrahe, darshidraosh āhui-ryehe. Ashēm Vōhū (1).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him

happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven

regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(6)

THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-URVAR

(Nīrang to purify Vegetation)

(With Kemnā Mazdā up to astavaitīsh ashahe)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) **frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti. Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(Recite only up to Astavaitīsh Ashahe)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāo shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe.

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage³² (be) unto right thought and prosperity!

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NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-URVAR

(Nīrang to purify Vegetation)

At akhyāi ashā Mazdāō urvarāō vakhshat Ahuro angh-heush zāthoi paōurūyehyā. Ashēm Vōhū (10).

From the very beginning during the first creation Ahuramazda grew the vegetation for the nourishment of the cattle.

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(6) RELINQUISHING THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-URVAR

(Nīrang to purify Vegetation)

☞ **Nēmaschā yā Ārmaitish Izāchā. Nēmaschā yā Ārmaitish Izāchā.
Nēmaschā yā Ārmaitish Izāchā. Ashēm Vōhū (1).**

*May there be three times the Homage (be) unto righteous thought and prosperity!
Yathā ahū vairyō. (2).*

**Yasnēmcha vahmēmcha, aojascha zavarēcha, āfrīnāmī. Sraōshahe ashyehe,
takhmahe tanumāthrahe, darshidraosh āhui-ryehe. Ashēm Vōhū (1).**

*I praise and worship, according to the law of Ahura Mazda the glory, dexterity and
strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of
powerful weapon (in order to smite the daevās).*

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).**

*(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and
good things; grant good health, strong body, and endurance of body; grant on him
happiness and wealth, grant him possessions giving abundant ease, future noble
offspring, and a lengthy long life; grant on him the best existence of the Asha-
sanctified, the luminous, offering all happy. Thus, may it come as I pray.*

Ashēm Vōhū (1).

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HAZANGHRĒM

**Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm
baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē
baēshazanām. Ashēm Vōhū (1).**

*May there be thousand blessings (Good Health) May there be ten thousand
blessings (Good Health). Ashēm Vōhū (1).*

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(7) THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-NAR VA NĀRĪK

(Nīrang to purify Men and Women)

(With Kemnā Mazdā up to astavaitīsh ashahe)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) **frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti. Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(Recite only up to Astavaitīsh Ashahe)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnanghe anyem thwahnāt āthraschā manangh-haschā, yayāō shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-

jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe.

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage³² (be) unto right thought and prosperity!

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NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-NAR VA NĀRĪK

(Nīrang to purify Men and Women)

✎ **Ā airyemā ishyo rafēdhrāi jantū nērēbyaschā nāiribyaschā, Zarathushtrahe vangh-heush rafēdhrāi manangh-ho. Yā daenā vairīm hanāt mīzhdēm. Aashahyā yāsā ashīm yām ishyām Ahuro masatā Mazdāō.** ✎ (Recite this paragraph 4 times). **Ashēm Vōhū (3).**

✎ *Let the Airyaman, the desired friend and noble men, draw near for grace to the men and to the women who are taught of Zarathushtra, for the joyful grace of the Good Mind, whereby the conscience may attain its wished-for recompense. I pray for the sacred reward of the ritual order which is (likewise so much) to be desired; and may Ahura Mazda grant it, (or cause it to increase).*

Airyamanēm ishīm yazamaide, amavātēm vērēthrājanēm vetbaeshanghēm mazishtëm ashahe sravangh-hām. Gāthāō

spēntāō ratukhshathrāō ashaōnīsh yazamaide. Staōta yesnya yazamaide yā dātā angh-heush paōuruyehyā.

We sacrifice to the Airyema-ishyo, the powerful, the victoriously smiting, the opponent of assaulting malice, the greatest of the sentences of the holy ritual order. And we sacrifice to the bounteous Gathas that rule supreme in the ritual, the holy (and august). And we sacrifice to the Praises of the Yasna which were the productions of the world of old.

Yēngh-he hātām āat yesne paiti vangh-ho, Mazdāō Ahuro vaethā ashāt hachā, yāōngh-hāmchā tāsachā tāōschā yazamaide.

Yatha Ahu (4) Ashem Vohu (3).

Among the living beings whoever (is) better in acts of worship, of which Ahura Mazda (Himself) is aware, on account of His holiness, all such men and women we revere.

(7) RELINQUISHING THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-NAR VA NĀRĪK

(Nīrang to purify Men and Women)

 **Yathā ahū vairyō. (2).**

Yasnēmcha vahmēmcha, aojascha zavarēcha, āfrīnāmī. Sraōshahe ashyehe, takhmahe tanumāthrahe, darshidraosh āhui-ryehe.

Ashēm Vōhū (1).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble

offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.
Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the

sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(8)

THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-HARVESP SPĒNĀ-MĪNO DĀMĀN

(Nīrang to purify Pedayashes relating to Spena Mino)

(With Kemnā Mazdā up to astavaitīsh ashahe)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) **frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti.

Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(Recite only up to Astavaitīsh Ashahe)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnangh-he anyem thwahnāt āthraschā manangh-haschā, yayāō shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērethrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apaNasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe.

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage³² (be) unto right thought and prosperity!

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NĪRANG-I NASHNA-I-HARVESP SPĒNĀ-MĪNO DĀMĀN

(Nīrang to purify Pedayashes relating to Spena Mino)

(1) Pērēne aēshmēm, pērēne nasūm, pērēne hām- raēthwēm, pērēne paitī-raēthwēm, pērēne khrū, pērēne khrvīghnū, pērēne būidhi, pērēne būidhiza, pērēne kundi, pērēne kundiza, pērēne būshyāsta yā zairina, pērēne būshyāsta yā darēgho-gava pērēne mūidhi, pērēne kapastīsh, pērēne pairikām yā āiti ātrēm āpēm zām gām urvarāō, pērēne āhitīm, yā āiti ātrēm āpēm zām gām urvarāō.

I drive away Aeshma, I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement. [I drive away Khru, I drive away Khruighni. 'I drive away Buidhi, I drive away the offspring of Buidhi. 'I drive away Kundi, I drive away the offspring of Kundi. 'I drive away the gaunt Bushyasta, I drive away the long-handed Bushyasta; [I drive away Muidhi, I drive away Kapasti. 'I drive away the Pairika that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the uncleanness that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

(2) Pērēne thwā duzhda angra-mainyo, hacha nmānat, hacha āthrat, hacha apat, hacha zēmat, hacha gaōt, hacha urvarayāt, hacha narēm ashavanēm, hacha nāirikām ashaōnīm, hacha streush, hacha māō māōngh-hēm, hacha hvarē, hacha āaghra raōchāō, hacha vīspa vōhu Mazdadhāta asha-chithra.

I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

(8) RELINQUISHING THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-HARVESP SPĒNĀ-MĪNO DĀMĀN

(Nīrang to purify Pedayashes relating to Spena Mino)

☞ **Nēmaschā, yā ārmaitish izāchā, nēmaschā, yā ārmaitish izāchā, nēmaschā, yā ārmaitish izāchā.**

May there be three times homage (be) unto right thought and prosperity!

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehē. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās). Ashem Vohū 1.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(9) THE BĀJ OF SAROSH FOR NĪRANG-BARĀY PATĀIDAN-Ī-FRAREH-Ī YAZDĪ

(With complete Kemnā Mazdā)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) **frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti. Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(With complete Kemnā Mazdā)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnanghe anyem thwahnāt āthraschā manangh-haschā, yayāo shyaōthanāish

Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērethrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe. Nēmaschā, yā ārmaitish izāchā,

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage (be) unto right thought and prosperity!

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NĪRANG-BARĀY PATĀIDAN-Ī-FRAREH-Ī YAZDĪ

(With complete Kemnā Mazdā)

Nēmo tishtrīm stārēm raēvātēm kharenangh-untēm nēmo vāto darshish Mazdadhāto nēmo airyamanēm kharēno.

Yathā Ahū Vairyō (4). Ashēm Vohū. (3).

I bow and worship the bright and khorehmand Teshtar Tir star, I bow and worship the strong wind created by Mazda, I bow and worship the farreh yazdi khureh of airya.

Ahunēm vairīm yazamaide, ashēm vahishtēm sraēshtēm amēshēm spētēm yazamaide, vacha arshukhdha vārēthraghnish baeshazish yazamaide, baēshazish vacha arshukhdha vārethraghnish yazamaide, māthra spēnta daena māzdayesne haōmachīnēm yazamaide, airyāem hvarenō yazamaide.

We worship and are in unison with Ahunavar, we worship and are in unison with the greatest of all Ardibehesht Ameshāspand, we worship and are in unison with the recital of true prayers giving the good health and victory, we worship and are in unison with the Māthravani, which is very significant for the Māzdayasni religion.

Yengh-he hātām āat yesnē paitī vangh-ho mazdāō Ahuro vaethā ashāt hachā yāōngh-hāmchā tāscha tāōschā yazamaide!

Among the living beings whoever (is) better in acts of worship, of which Ahura Mazda (Himself) is aware, on account of His holiness, all such men and women we revere.

(9) RELINQUISHING THE BĀJ OF SAROSH FOR NĪRANG-BARĀY PATĀIDAN-Ī-FRAREH-Ī YAZDĪ

(With complete Kemnā Mazdā)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehē.

Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās). Ashem Vohū 1.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course

according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙌

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(10)

THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-KEHRPA

(Nīrang to purify possessed body)

(With complete Kemnā Mazdā)

🙌 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryēhe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration,

prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti. Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(Recite only up to Astavaitīsh Ashahe)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnanghe anyem thwahnāt āthraschā manangh-haschā, yayāo shyaōthanāish Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērethrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good.


Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshte, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāo astvaitīsh ashahe. Nēmaschā, yā ārmaitish Izāchā.

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage (be) unto right thought and prosperity!

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NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-KEHRPA

(Nīrang to purify possessed body)

 **Yātu Zi Zarathushtra vanant daevo mashyo. Ko nmāahe bāda Spitama Zarathushtra, vīspa drukshsh janāiti, vispa drukshsh nāshāiti, yatha haōnaōiti aeshām vachām.**

O Zarathushtra, the Black magician and daevās (evil) person must be defeated. Who but through Spitama Zarathushtra, when these Māthravani, are recited, all the daevās and druj gets defeat and destroyed.

Aōi te aōi tanvo dadāiti, aōi te athaurūnēm janāiti, athaurūnēm yatha rathaeshtārēm, vispāo asrushte-e nāshāta-nām aōjangh-ha.

These Druj, these Druj takes control of your body, these Druj's with the force of destruction effects the Athravāns and also the Rathaēshtārān.

Yo hīm daste dārnēm, yo hīm daste kērēnēm, yoi hapta amēshāō spēntā hukhshathrā hudhāongh-ho hamarēthanām chit daenām māzdayasnīm, aspo-kēhrpēm āpēm Mazdadhātām ashaōnīm yazamaide.

The powerful and wise Haft Ameshāspands, with their strength and power protects the Āthravāns and Rathaēshtārān against all enemies, and helps ā saves them. We praise and worship Asho water the created by Mazda.

Ātarē vitarē maibyā, vitarē maibyā vīmraōt zarathushtra, ātarē vitarē maibyaschit vīmraōt zarathushtra, yat vangh-heush manāg-ho, yat aithye-jangh-hēm vachām.

All my sin of commissions, (ātare-gunāhs) and the sins of omissions (vītare-gunāhs), Zarathushtra dislikes all my ātare-gunāhs and vītare-gunāhs, the gunāhs of Vōhū Manangh-hā (Not using good mind), and gunāhs of reciting the wrong prayers.

Fraspāvarēsh frācha framērēthvacha frazthvacha, sata-vata sate-vata ut-vata ute-vata, uta upa-barēnuta yatha bastēm fravashanām daenām māzdayasnim nāshātanām aōjangh-ha, Ashēm Vōhū (1) 🙌
(Recite 7 times).

Regarding the advancement of the people the destroyers like Yātu and Daevās drags it away hundreds and thousands of times from the Māzdayasni Religion. Ashēm Vōhū (1)

Yatha Vohu (5); Ashem Vohu (3).

Kēharpēm sraōshahe ashyehe yazamaide, kēharpēm rashnaōsh razishtahe yazamaide, kēharpēm mithrahe-vōurū-gaōyaōitoish yazamaide.

Kēharpēm vātahe ashono yazamaide, kēharpēm daenayāō vangh-huyāō Mazdayāoish yazamaide,

Kēharpēm arshātō frādat gaethayāō varēdat gaethayāō savo gaethayāō yazamaide. kēharpēm yazamaide

Kēharpēm ashoish vangh-huyāō yazamaide, kēharpēm chishtoish vangh-uyao yazamaide, kēharpēm razishtayāō chishtayāō yazamaide.

kēharpēm vīspaeshām yazatanām yazamaide, kēharpēm māthrahe spēntahe yazamaide, kēharpēm dātahe vīdaevahe yazamaide, kēharpēm darēghyāō upanayāō yazamaide, kēharpēm amēshnām spēntanām yazamaide, kēharpēm ahmākēm saōshyantām uyazata bipaitishtanām ashaōnām yazamaide, kēharpēm vispayāō ashaōnayāō yazamaide. Asēm Vōhu (1).

We worship the keeper of the Ashoi Sarosh Yazad, we worship the Rashne rāst Yazad, we worship the Meher Yazad with vast area, we worship the Asho Govā Yazad, we worship the nek Māzdayasni din, we worship Āstād Yazad the benefactor of Gaethā, and progress of Gaethā, we worship the Ashi the giver of blessings, we worship the Nek Chistī, we worship all the Yazatas, we worship the Māthra spēntā, we worship the ones against the Daevās, we worship the eternal and worthy rules of Ahuramazd, we worship the Ameshāspands, we worship the entire creation of God.

(10) RELINQUISHING THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-KEHRPA

(Nīrang to purify possessed body)

👉 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehē. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2). I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās).

Ashem Vohū 1.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(11) THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-HAM-DĪNĀN

(Nīrang to purify Humdins to keep them as Māzdayasni Zarathushtrish)

(With complete Kemnā Mazdā)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho

(Recite the Gāh of the time of the day) **frasastayaecha. Sraōshahe ashyehe, takhmahe tanu-māthrahe, darshi draōsh, āhūiryehē, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). One who hates the Daevās and obeys the laws of Ahura; For worship, veneration, prayer, propitiation, and glorification unto Sraosh, the holy and master of holiness unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god, Be propitiation, with worship, prayer, propitiation, and glorification.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti, ahunēm vairīm tanūm pāiti. Yathā Ahū Vairyō. (1).

Ahunavar protects the body, Ahunavar protects the body, Ahunavar protects the body. Yathā Ahū Vairyō. (1).

KEMNĀ MAZDĀ

(Recite only up to **Astavaitīsh Ashahe**)

Kemnā Mazdā, mavaite pāyūm dadāt, hyat mā drēgvāo dīdarēshatā aēnanghe anyem thwahnāt āthraschā manangh-haschā, yayāō shyaōthanāish

Ashēm thraōshtā Ahurā, tām moi dāstvām daēnayāi frāvaōchā. Ke vērēthrēm-jā thwā pōi sengh-hā yoi hēntī chithrā moi dām ahūbish, ratūm chīzhdī, at hoi Vōhū sraōsho jantū manangh-hā, Mazdā ahmāi yahmāi vashī kahmāi-chīt.

When any wicked man glares at me for taking revenge (or for injuring me), what man O Mazdā, shall grant protection unto me and unto my followers? (who other than you shall grant protection) to the Fire and the Mind (i.e. household happiness and the peace of mind)? Through the action of which two, O Hormazd! righteousness increases. Do you declare that knowledge of the religion to me (O Hormazd!). Who (shall be) the smiter of the foe by the help of your (Avestan) words which (by reciting at the time of calamity) are protecting? Do Thou reveal clearly unto me a wise leader for both the worlds (O Hormazd). Let Sraōsha (Yazata) approach with Good

Pāta-no tbishyantat pairi Mazdāōscha ārmaitishcha spēntascha, Nase daevī drukhsh, nase daevo-chithre, nase daevo-frakarshite, nase daevo-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhēdhre apānasyehe, mā mērēnchainīsh gaethāō astvaitīsh ashahe. Nēmaschā, yā ārmaitish izāchā,

O Hormazd and Spenta Ārmaiti! protect us from the envious ones. (from here) Perish thou, O devilish Druj, perish thou, O devil's spawn; perish thou, O (evil) sown by the daevās, perish thou, O follower of devil's law; perish O Druj, disappear utterly, vanish and entirely perish, in the North, O Druj. (so that) corporeal settlements of righteousness (may) not (be) fit to be destroyed. Homage (be) unto right thought and prosperity!

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NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-HAM-DĪNĀN

(Nīrang to purify Humdins to keep them as Māzdayasni Zarathushtrish)

(1) Nāisīmi daevo, Fravarāne Mazdayasno zarathushtrish vīdaēvo ahura-tkaēsho, Staōtā amēshnām spēntanām, yashtā amēshnām spēntanām.

Ahurai Mazdāi vangh-have vōhū-maite vīspā vōhū chīnahamī, ashāune raevaite kharēnagh-uhaite, yā zi chichā vahishtā, yengh-he

**gāush, yengh-he ashēm, yengh-he raōchāō, yengh-he raōchebīsh
roithvēm khōthrā.**

I curse the Daevās. I declare myself a Mazda-worshipper, a supporter of Zarathushtra, hostile to the Daevās, fond of Ahura's teaching, a admirer's of the Amēshā Spēntās, a worshipper of the Amēshā Spēntās.

I ascribe all good to Ahura Mazda, 'and all the best,' Asha-endowed, splendid, khshvarena-endowed, whose is the cow, whose is Asha, whose is the light, 'may whose blissful areas be filled with light'.

**(2) Spentam armaitim vangh-uhim vērēne, ha moi astu, us geush
stuye taya atacha hazangh-hatacha, us Mazdayasnām visam,
zyāaecha vivapatacha.**

I choose the good Spenta Armaiti for myself; let her be mine. I renounce the theft and robbery of the cow, and the damaging and plundering of the Mazdayasnian settlements.

**(3) Frā Manyaeibyō rāongh-he vase-yāi tīm vase sheitīm, yāish
upairī āya zēma gaōbīsh shyentī, nēmangh-hā ashāi uzdatā paitī
avat stuye. Noit ahmāt āzayāōnīm, noit vīvāpem khshtā
Mazdayashnīsh aoi vīso, noit asto, noit ushtānahe chinmānī.**

I reject the authority of the Daevās, the wicked, no-good, lawless, evil-knowing, the most druj-like of beings, the foulest of beings, the most damaging of beings. I reject the Daevās and their comrades, I reject the demons (yatu) and their comrades. I reject any who harm beings. I reject them with my thoughts, words, and deeds. I reject them publicly.

**(4) Vidaevāish aghāish, avangh-hush, anarētāish, ako-dābīsh sarēm
mrue, hātām draōjishtāish, hātām paōshishtāish, hātām avanga-
hutēmāish. Vī-daevāish, vī-daeva-vatbīsh, vī-yātush, vī-yātumtbīsh,
vī-kahyāchit hātām ātarāish, vī-māebīsh, vī-vachēbīsh, vī-
shyaōthnāish, vī-chitrāish, vī zi anā sarēm mrue, yathnā drēgvātā
rākhshayātā.**

I reject the authority of the Daevās, the wicked, no-good, lawless, evil-knowing, the most druj-like of beings, the foulest of beings, the most damaging of beings. I reject the Daevās and their comrades, I reject the demons (yatu) and their comrades; I reject any who harm beings. I reject them with my thoughts, words, and deeds. I reject them publicly. Even as I reject the head (authorities), so too do I reject the hostile followers of the druj.

(5) Athā athā choit Ahuro Mazdāō Zarathushtrēm adhā khshayaētā. Vīspaēshū frashnaēshū vīspaēshū hājamāaēshū yāish apērēsaētēm Mazdāōschā Zarathushtraschā.

As Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed;

(6) Athā athā choit Zarathushtro daēvāish sarēm vyāmrvitā vīspaēshū frashnaēshū vīspaēshū hājamāaēshū yāish apērēsyatēm mazdāōschā Zarathushtraschā. Athā azēmchīt yo Mazdayasno Zarathushtrish daēvāish sarēm vīmrūye yathā anāish vyāmrvitā ye ashavā Zarathushtro.

As Ahura Mazda taught Zarathushtra at all discussions, at all meetings, at which Mazda and Zarathushtra conversed — even as Zarathushtra rejected the authority of the Daevās, so I also reject, as Mazda-worshipper and supporter of Zarathushtra, the authority of the Daevās, even as he, the Asha-endowed Zarathushtra, has rejected them.

(7) Yāvaranāō āpo, yāvaranāō urvarāō, yāvaranā gāush hudāō yāvaranō Ahuro Mazdāō ye gām dadhā, ye narēm ashavanēm. Yāvarēno as Zarathushtro, yāvarēno kavā vīstāspo, yāvarēnā ferashaōshtrā jāmāspā, yāvarēno kaschīt saōshyantām haithyāvarēzām ashāunām tā-varēnāchā tkaeshāchā.

As the belief of the waters, the belief of the plants, the belief of the well-made (Original) Cow; as the belief of Ahura Mazda who created the cow and the Asha-endowed Man; as the belief of Zarathushtra, the belief of Kavi Vishtaspa, the belief of both Frashaostra and Jāmāspa; as the belief of each of the Saoshyant's (saviors) fulfilling destiny and Asha-endowed so I am a Mazda-worshipper of this belief and teaching.

(8) Mazdayasno ahmī Mazdayasno Zarathushtrish. Fravarāne

āstūtaschā fravarētaschā. Āstuye humatēm mano, āstuye hūkhtēm vacho āstuye havrshtēm shyāōthnēm.

I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action.

(9) Āstuye daēnām vangh-uhim māzdayasnīm, fraspāyaōkhēdhrām nidhāsnaithishēm. Khaetvadathām ashaōnām, yā hāitināmchā būshyeintināmchā, mazishtāchā vahishtāchā sraēshtāchā yā āhūirish Zarathushtrish. Ahurāi mazdāi vīspā vōhū chinahamī. Aeshā astī daēnayāō māzdayasnōish āstūtish.

I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; [which upholds khvaetvadatha, Asha-endowed; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

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(11) RELINQUISHING THE BĀJ OF SAROSH FOR NĪRANG-BARĀY YAŌZDĀSTRĪ-NASHNA-I-HAM-DĪNĀN

(Nīrang to purify Humdins to keep them as Māzdayasni Zarathushtrish)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Sraōshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draōsh, āhuiryehe. Ashēm Vōhū (1).

Yathā Ahu Vairyō (2).

I praise and worship, according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon (in order to smite the daevās). Ashem Vohū 1.

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙌

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(12)

THE BĀJ OF MEHER YAZAD FOR NĪRANG-BARĀY YAŌZDĀSARĪ-NASHNA-I-MĪTHRA-I-KHĪSH

(Nīrang to purify own Mithra)

🙌 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3). Holiness is the best of all good.

Fravarāne Māzdayasno Zarathushtrish vīdāēvo Ahura-tkaesho (Recite appropriate Gāh), ***frasastayaecha. Mithrahe vōurū-gaō-yaōitoish hazanghra-gaōshahe baevarē-chashmano, aōkhto nāmano yazatahe, rāmnasch khāstrahe, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.***

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvastra, Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvastra,

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Mithrēm vōurū-gaō-yaōitī hazanghra-gaōshēm baevarē chashmanēm aōkhto nāmanēm yazatēm yazamaide, rām khāstrēm yazamaide. 🙏🏻

Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Khāstra, Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Khāstra.

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NĪRANG-BARĀY YAŌZDĀSARĪ-NASHNA-I-MĪTHRA-I-KHĪSH

(Nīrang to purify own Mithra)

Dazdi ahmākēm tat āyaptēm, yase thwā yāsāmahi, sūr, urvaiti dātanām sravangh-hām, ishtīm, amēm vērēthraghnēmcha, hAVANGA-hum, ash-vastēmcha, haōsravangh-hēm, hurūnīmcha, mastīm spāno vaedīmch, vērēthraghnēmcha ahuradhātēm, vahmāicha uparatātēm, yām ashahe vahishtahe, paiti-parshatīmch mātthrahe-spēntahe.

O valiant Meher Yazad, we wish from you, to please grant us the prayers for the rules of the progress of the Urvan (souls), Minoyi wealth, bravery, success, same as nek Ahu, life of Ashoyī, capable to listen to noble Ashoyī, life of a noble soul, wisdom of ā old soul, fortune created by Ahuramazd, with the best knowledge of Māthraspēnta make us victorious.

Yatha vaem humangh-ho framanangh-hascha, urvāzēmna haōmanangh-hamna, vanām vīspe hamērēthe yatha vaem humanangh-ho framanangh-hascha, urvāzēmna, haōmanangh-hamna, vanām vīspe dush-mainyūsh, yatha vaem humāagh-ho framanangh-hascha, urvāzēmna haōmanangh-hamna, vanām vīsāo tbaeshāō, taurvayam daevanām mashyanāmch, yathvām pairiknāmch sāthrām kaōyām karfanāmch.

So that we advance with the noble Mithra and its progressive energy, we grow and progress further, and become self motivated with noble Mithra, and we become

victorious over the ones with evil Mithra through the help of nek Mithra. With progressive energy, by becoming the advanced soul, we become the victorious and destroy the Daevās, black magicians, witches, sorceresses, tyrants, blind and deaf towards religion.

(12) RELINQUISHING THE BĀJ OF MEHER YAZAD FOR NĪRANG-BARĀY YAŌZDĀSARĪ-NASHNA-I-MĪTHRA-I-KHĪSH

(Nīrang to purify own Mithra)

 **Yathā Ahū Vairyō (2).**

Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Mithrahe vōurū-gaō-yaōitoish hazanghra-gaōsha-he baevarē chashmano aōkhto nāmano yazatahe, rāmāascha Khāstrahe Ashēm Vōhū (1). 

Yathā Ahu Vairyō: The will of the Lord is the law of holiness I bless the sacrifice and prayer, the strength and vigour of the holy Hom Yazad giving strength of righteousness. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him

happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray. Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(13) THE BĀJ OF ĀVĀ YAZAD FOR NĪRANG BARĀY AYĀFTAN-I-SHATRO-VAR

(Nīrang to fulfill Murād)

(This Nīrang to be recited only in Hāvan, Rapithvin and Uzeirin Gāhs)



Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēsho, (Recite appropriate Gāh) apām vangh-uhīnām Mazdadhātānām areduyāō āpo anāhitayāō ashaonyāō vīspanāmcha apām Mazdadhātānām vīspanāmcha urvaranām Mazdadhātānām khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For worship, veneration, prayer, propitiation, and glorification for the Avā Yazad, the good waters, created by Mazda. the waters of Aredvi Āhita, the righteous for all waters created by Mazda.

Yathā Ahū Vairyō zaotā frā-mē mrūte. Athā ratush ashātcīt hacha frā ashava vīdhvāo mraotū.

May the Zaotar proclaim before me (the excellences of the sacred verses of) Yathā Ahū Vairyō. May (the Rāspi) (who is) pious (and) learned announce (the excellences of the verse) athā ratush ashāt-chit hachā.

Āpo vanghuhish Mazdadhātāo ashaōnīsh yazamaide, arēdvīm sūrām anāhitām ashaōnām yazamaide, vīspāo āpo Mazdadhātāo ashonīsh yazamaide, vīspāo urvarāo Mazdadhātāo ashonīsh yazamaide.

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NĪRANG BARĀY AYĀFTAN-I-SHATRO-VAR

(Nīrang to fulfill Murād)

(This Nīrang to be recited only in Hāvan, Rapithvin and Uzeirin Gāhs)

Āat vangh-uhi id sēvishte arēdvi sure anāhite, avat āyaptēm yāsāmi, yatha azēm havāfrito masa khshathra nivānāni ash-pachin, stūi-bakhēdra, fraōthat-asp, kanat-chkhra khshvaevayat ashtra ash-baōurva, nidato-pitu hubaōidi, upa-stērēmeshu vārēm

daide, parēnangh-huntēm, vīspām hujoyāitīm irithēntēm
khshathrēm zazāitī.

Āat vangh-uhi id sēvishte arēdvi sure anāhite dva aurvāta yāsāmi,
yimcha bi-paitishtānēm aurvātēm, yimcha chathvarē paitishtānēm.
Aōm bi-paitishtātēm aurvātēm yo angh-hat asush uzgasto,
hufraōurvaeso, vāshāō, pēshna-eshucha, aōm chathvarē-
paitishtānēm yo haenayāō pērēthu ainikayāō, va urvaesayata
karana hoyūmcha dashinēmcha, dashināmcha hoyūmcha.

Aeta yasna, aetavafma, aeta paiti ava-jasa, arēdvi sure anāhite,
hacha avatbyo stērēbyo avi zām ahuradātām, avi zaōtārēm
yazēmnēm avi pērēnām vighzarayentīm, avavnghe zaōthro-barāi,
arēdrāi, yazēmnāi, jaidyantāi dāthrish āyaptēm, yatha te vīspe
aurvanta zazavāōngh-ha paiti-jasān, yath kavoish vīshtāspahe.

Yathā Ahū Vairyō (10), Ashēm Vōhū (10).

O Ardivisur the provider of nekī, greatest of all, and without any fault, I am wishing the gift from you so that I receive the divine blessings and power. Holder of special stoat, with progressive courage, possessing radiant halo, having sharp weapons, dignified, supporter of designation of all four realms, may she continue all good lives in succession.

O noble Ardivisur without any fault, I am asking wish for two types of holders of swiftness, may it be two legged or four legged. May it be the two legged having agility rushing out, properly steering the vehicles in war, and the four legged should be capable to effectively maneuver in a wide battalion of army from left to the right and from the right to the left.

Through this devotional prayer, O perfect Ardivisur, towards the earth that is from the stars created by Ahuramazd, to the worshipping devotee, towards the entire stoats, obtaining strength from rituals, for the offerors, worshipers, for the wishers, for all these reasons you come as the grantor of wish so that like king Vīstāspa your all holders of swiftness in your worship may return back to their home.

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(13) RELINQUISHING THE BĀJ OF ĀVĀ YAZAD FOR NĪRANG BARĀY AYĀFTAN-I-SHATRO-VAR

(Nīrang to fulfill Murād)

 **Yathā Ahū Vairyō. (2)**

**Yasnēmcha vahmēmcha aojascha zavarecha āfrīnāmī. Apām vangh-uhīnām
Mazdadhātānām areduyāō āpo anāhitayāō ashaonyāō vīspanāmcha apām
Mazdadhātānām vīspanāmcha urvaranām Mazdadhātānām. Ashēm Vōhū (1).**

*Ahura Mazda spoke to Spitama Zarathushtra: 'May you sacrifice for me, O Spitama
Zarathushtra, to her who is Aredvi Sura Anahita, The wide-expanding, the healing,
Foe to the daevās, of Ahura's Faith.*

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).**

*(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and
good things; grant good health, strong body, and endurance of body; grant on him
happiness and wealth, grant him possessions giving abundant ease, future noble
offspring, and a lengthy long life; grant on him the best existence of the Asha-
sanctified, the luminous, offering all happy. Thus, may it come as I pray.
Ashēm Vōhū (1).*

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HAZANGHRĒM

**Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm
baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē
baēshazanām. Ashēm Vōhū (1).**

*May there be thousand blessings (Good Health) May there be ten thousand
blessings (Good Health). Ashēm Vōhū (1).*

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnt-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahānā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(14)

THE BĀJ OF ASHĀUNĀM FRAVASHĪNĀM FOR NĪRANG BARĀY YAZ-KARDAN-I VESP-ASHO-STĪH

(Nīrang to be in harmony with all asho creations)



Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarane Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha. Ashāonām fravashinām ughranām aivithūranām paōiryo-tkaeshanām fravashinām nabanazdishtanām fravashinām khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevās, accepting the Ahuraic doctrine. (Recite the appropriate Gāh). To the Ameshā Spentās, and to the holy, Asha-sanctified Ardāfravash, the masters of Khshathra. For the praise, for propitiation and for glorification.

Ashāunām vanghuhīsh sūrāō spētāō fravashayo yazamaide

We worship the holy, Asha-sanctified Ardāfravash masters of Khshathra. We worship Ardāfravash. We worship the Asha-sanctified, good, powerful, holy Fravashis.

Yathā Ahū Vairyō zaotā frā-mē mrūte. Athā ratush ashātchīt hacha frā ashava vīdhvāo mraotū.

May the Zaotar proclaim before me (the excellences of the sacred verses of) Yathā Ahū Vairyō. May (the Rāspi) (who is) pious (and) learned announce (the excellences of the verse) athā ratush ashāt-chit hachā.

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NĪRANG BARĀY YAZ-KARDAN-I VESP-ASHO-STĪH

(Nīrang to be in harmony with all asho creations)

(1) Ashāunām vangh-uhīsh sūrāō spētāō fravashayo staōmi zbayemi ufyemi yazamaide. Nmānyāō vīsyāō zātumāo dakhyumāo Zarathushtrotēmāo. Hāitish hātām, hāitish āongh-hushām, hāitish būshyantām, ashaōnām, vīspāō vīspanām dakhyunām, zēvishtyāō

zēvishtyanām dakhyunām.

I praise, remember (or invoke) the good, heroic (and) the beneficent Fravashis of the righteous (people) (and) I sing their glory. We worship (those Fravashis) belonging to the house, to the street, to the town, belonging to the province (and) the highest priests. I praise and invoke the life of the souls moving forward, I praise and invoke the life of the souls who have already progressed further, I praise and invoke the life of the souls who will progress in future. All the departed Souls are worthy of worship and devotion.

(2) Yāō asmanēm vīdhāryēn, yāō āpēm vīdhāryēn, yāō zām vīdhāryen, yāō gām vīdhāryen, yāō barethrishava puthre vīdhāryen, paiti-vērēte apara-irīthēnto ādātāt vīdātaot, vyāhva urvt-chyen asticha fravakhshscha.

The Fravashis of the righteous keep and maintain the sky, water, earth, health and vigour of the Goshpands, protects from the effects of Vīdhotu daevā, protects the unborn children, and forms their body in womb of the mothers.

(3) Yāō ash-bērēto, yāō ughrārēto yāō havārēto, yāō vazārēto, yāō takhmārēto, yāō zaoyārēto, yāō zaoyāō vangh-huthvaeshu, yāō zaoyāō vērēthraghnyaeshu, yāō zaoyāō peshnahu.

The Fravashis of the righteous are the supporters, positively, nicely, and forcefully with devotion, for good of the people, providing success are moving forward, they are also to be worshipped during the war.

(4) Yāō dāthrish vērēthrēm zabayante, dāthrish āyaptēm chakushe, dāthrish bantāi dravatātēm, dāthrish ahmāi vōhū kharōno, yo hīsh yazāno kukhshnvāno zabayeiti baro-zaōthro ashava.

The Fravashis of the righteous provides victory to those who remember them, fulfills the wish of the dishfuls, gives strength and vigour to impoverished, bestowers of the good Noor to those who remembers, worship and adores them.

(5) Yāō avad para fraoirisi-shtāo, yathra naro ashavano ashēm henti zarzadātēm, yathracha mazishtāo frērētāo, yathracha

atbishto ashava. Yathā Ahū Vairyō (8).

(6) Where there are asho people, who wholeheartedly follows Asha, where there are honourable and faithful people, The Fravashis of the righteous quickly reaches them. Yathā Ahū Vairyō (8).

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(14) RELINQISHING THE BĀJ OF ASHĀUNĀM FRAVASHĪNĀM FOR NĪRANG BARĀY YAZ-KARDAN-I VESP-ASHO-STĪH

(Nīrang to be in harmony with all asho creations)

 **Yathā Ahū Vairyō. (2)**

**Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī. Ashāunām
fravashinām ughranām aiwithūranām paoiryo-tkaeshanām fravashinām
nabānazdishtanām fravashinām. Ashēm Vohū (1).**

We praise and worship the glory, the Ameshā Spentās, and for the holy, Asha-sanctified Ardāfravash. With propitiation of the Asha-sanctified fravashis of the strong, the fravashis of the first teachers, and the fravashis of the next of kin, for worship, adoration, propitiation, and praise. Ashēm Vohū (1).

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īshīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).**

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd- drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the

sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(15)

THE BĀJ OF BAHRĀM YAZADA NĪRANG BARĀY AIYĀĪ- KHĀSTAN AZ VARĀHRĀN-I FĪROZGAR

(Nīrang to get help from victorious Baherām Yazad)



Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarane Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **frasastayaecha amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

For worship, veneration, veneration, prayer, propitiation, and glorification unto [the gāh of the day], We praise Behrām yazata created by Ahura Mazda. well-shaped (and) beautiful, Ama (yazata of strength), Behram Yazad, the most beneficent Amēshāspand.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashātchit hachā.

Amēm hutāshtēm huraōdhdhēm, vērēthraghnēm ahuradhātēm, vanaintimcha uparatātēm yazamaide.

We worship, well-shaped (and) beautiful, Ama (yazata of strength), Behram Yazad, the most beneficent Amēshāspand.

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NĪRANG BARĀY AIYĀĪ-I KHĀSTAN AZ VARĀHRĀN-I FĪROZGAR

(Nīrang to get help from victorious Baherām Yazad)

☞ **Amēmcha vērēthraghnēmcha āfrināmi dva pātār, dva nipātār, dva nish-harētār, a-dvāōzēna, dva vi-dvaōzēna dva fradvōzēna, dva amerēzēna dva framarēzēna. Yathā Ahū Vairyō (1).** ☞ (Recite this paragraph 7, 9, 11, or 21 times).

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I worship the most courageous Ama Yazad, and the courageous and successful Baherām Yazad, they both are protectors and saviours, both of them with force defeats, removes, and totally destroys evil.

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(15) RELINQISHING THE BĀJ OF BEHRĀM YAZADA NĪRANG BARĀY AIYĀĪ-I KHĀSTAN AZ VARĀHRĀN-I FĪROZGAR

(Nīrang to get help from victorious Baherām Yazad)

☞ **Yathā Ahū Vairyō (2).**

Yasnēmcha vahmēmcha aojascha zavarecha āfrinami, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, Ashēm Vōhū (1).

Yathā Ahū Vairyō (2).

We praise and worship the glory, dexterity and strength of Behrām yazata created by Ahura Mazda. well-shaped (and) beautiful, Ama (yazata of strength), Behram Yazad, the most beneficent Amēshāspand. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īshṭīm pōurūsh-khāthrām, ahmāi āsnāmchit

**frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).**

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

**Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm
baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē
baēshazanām. Ashēm Vōhū (1).**

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

**Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he
Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe,
vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe
taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm,
thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe.
Ashēm Vōhū (1).**

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd- drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙌

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(16)

THE BĀJ OF KURDĀD AMĒSHĀSPAND FOR NĪRANG BARĀY KATE-KARDAN-I MĪNO-DARŪJ AZ TAN BĀ ZOHAR-I-KHURDAD.

(Nīrang to remove daruj from one's body with Zohar-I-Mufarrad energy of Khordad Ameshāspand)

🙌 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarane Mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) **Haurvatāto rathvo, yāiryāōscha hushītoish, sarēratubyo, ashahe ratubyo, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.**

Yathā Ahū Vairyō zaotā frā-mē mrūte. Athā ratush ashātcīt hacha frā ashava vīdhvāo mraotū.

May the Zaothar proclaim before me (the excellences of the sacred verses of) Yathā Ahū Vairyō. May (the Rāspi) (who is) pious (and) learned announce (the excellences of the verse) athā ratush ashāt-chit hachā.

Haurvatātēm ameshēm, spēntēm yazamaide, yāiryām hushītīm, yazamaide, sarēdha, ashvana ashahe ratatavo yazamaide.

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NĪRANG BARĀY KATE-KARDAN-I MĪNO-DARŪJ AZ TAN BĀ ZOHAR-I-KHURDAD

(Nīrang to remove daruj from one's body with Zohar-I-Mufarrad energy of Khordad Ameshāspand)

✋ **Āat paōirīm framaōmi narēm ashvanēm, yezi paōirīm framaōmi narēm ashavanēm, imat rashnavo razishta, imat amēshaeibyo spēntaeibyo, yo asti mainyavanām yazatanām, nairyo-nāmanāo, tāo būjat narēm ashvanēm. Ashēm Vōhū. (1).** ✋ (Recite this paragraph 3, 6, 9, times)

I remember and admire the advanced Asho man, I remember and admire the first man of the evolution, The Asho man who prays to Ameshāspands and Mino Yazads, Rashne Yazad gives them the Bokhtagi.

✋ **Kām-chit twāmcha darūjēmcha haithyo-ayanām hēntūm, kām-chit vā aipyāenām hēntūm, kām-chit vā raethvanām, kām-chit twāmcha darūjēmcha airyābyo padeibyo pādaeibyo Janāni, twamch darūjēmcha bandāmi, twamch darūjēmcha nighane twāmch darūjēmcha niz-barēm darūjēmcha. Ashēm Vōhū (1).** ✋ (Recite this paragraph 3, 6, 9, times).

I tie-up, destroy and destruct evil that is visible, invisible, weather related to death, and wherever in any areas they are.

I am the Mīno creator by name, saviour by name, all knowing by name, provider of progress and growth, I am also by name, I am the bestower of good health, I am the one keeping and maintaining fire,

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(16) RELINQUISHING THE BĀJ OF KURDĀD AMĒSHĀSPAND FOR NĪRANG BARĀY KATE-KARDAN-I MĪNO-ARŪJ AZ TAN BĀ ZOHAR-I-KHURDAD

(Nīrang to remove daruj from one's body with Zohar-I-Mufarrad energy of Khordad Ameshāspand)

Yathā Ahū Vairyō. (2)

Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmī. Haurvatāto rathvo, yāiryāōscha hushītoish, sarēratubyo, ashahe ratubyo, Ashēm Vohū (1).

Yathā Ahū Vairyō (2).

We praise and worship the glory, dexterity and strength of Behrām yazata created by Ahura Mazda. well-shaped (and) beautiful, Ama (yazata of strength), Behram Yazad, the most beneficent Amēshāspand. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētāt te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd- drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmī. Ashēm Vōhū (1). 🙌

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(17)
**THE BĀJ OF AHURAMAZD FOR
NĪRANG BARĀY AZBĀYASHN-I-ISMA-I-STOTA BĀ
KHSHNŪMAN-I-AHURAMAZD**

(Nīrang to get the protection from the Stoats of Ahuramazd)

 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May there be propitiation of (the creator) Ahuramazda. Ashēm Vōhū (3).

**Fravarāne Māzdayasno Zarathushtrish video Ahura-tkaesho. Hāvanē-e
ashaōne ashahe rathve yasnāicha vahmāicha khshnaōthrāicha
frasastayaecha, sāvangh-he-e vīsyāicha ashaōne ashahe rathve yasnāicha
vahmāicha khshnaōthrāicha frasastayaecha. Ahurahe Mazdāō raevato
kharēnangh-uhato, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha
frasastayaecha.**

*I profess myself to be a worshipper of Hormazd, follower in accordance with the
religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act
according to the Law of Ahura Mazda. (Gāh according to the time of the day). For
Ahuramazda praise, for (his) propitiation and for (his) glorification.*

**Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashātchit hacha frā ashava
vīdhvāo mraōtū.**

*According to the law of Ahura let the Zaoatar (officiating priest) proclaim to me the
(the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the
assisting priest who is) learned, wise, righteous pronounce (the excellences of
verses) athā ratush ashāt chit hachā.*

Ahurēm mazdām raevantēm kharēnangh-uhantēm yazamaide. 

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**NĪRANG BARĀY AZBĀYASHN-I-ISMA-I-STOTA BĀ
KHSHNŪMAN-I-AHURAMAZD**

(Nīrang to get the protection from the Stoats of Ahuramazd)

**Frakhshtya nām ahmi, ashāum Zarathushtra, bityo wānthvyo,
thrityo avi-tanyo, tūriya ashavahishta, pukhdha vīspa-vōhū, Mazda-
dāta ashachithra, khshtavo yat ahmi khratush, haptatho
khratumao, ashtēmo yat ahmi chistish, nāumo chishti-vāo,**

dasēmo yat ahmi spāno, aevan-daso spanangh-uhāo, dva-daso Ahuro, thri-daso sevishto, chathru-daso imat vī-dvaeshtavo, pancha-dasa a-vanēmna, khshvas-dasa hata-marēnish, hapta-dasa vīspa-hishsa, ashta-dasa baeshazya, nava-dasa yat ahmi dāto visānstēmo ahmi yat ahmi Mazdāo nām.

My name is the One of whom questions are asked, O holy Zarathushtra! 'My second name is the Herd-giver, 'My third name is the Strong One 'My fourth name is Perfect Holiness. My fifth name is All good things created by Mazda, the offspring of the holy principle. My sixth name is Understanding; My seventh name is the One with understanding. My eighth name is Knowledge; My ninth name is the One with Knowledge. My tenth name is Weal; My eleventh name is He who produces weal. My twelfth name is AHURA (the Lord). My thirteenth name is the most Beneficent. My fourteenth name is He in whom there is no harm. My fifteenth name is the unconquerable One. My sixteenth name is He who makes the true account. My seventeenth name is the All-seeing One. My eighteenth name is the healing One. My nineteenth name is the Creator. My twentieth name is MAZDA (the All-knowing One).

Pāyushcha ahmi, datācha thrātācha ahmi, zanātācha mainushcha ahmi spēnto-tēmo, baeshazya nām ahmi, baeshzyotēm nām ahmi, Ahura nām ahmi, Mazdāo nām ahmi, ashava nām ahmi, ashavastēm nām ahmi, kharenangh-uhastēm nām ahmi, pōurū-darashta nām ahmi, pōurū-darashtēm nām ahmi, dūrae-darshta nām ahmi, dūrae-darshtēm nām ahmi.

'I am the Keeper; I am the Creator and the Maintainer; I am the Discerner; I am the most beneficent Spirit. My name is the bestower of health; my name is the best bestower of health. My name is the Athravan; my name is the most Athravan-like of all Athravans. 'My name is Ahura (the Lord) My name is Mazdau (the all-knowing). My name is the Holy; my name is the most Holy. My name is the Glorious; my name is the most Glorious. My name is the Full-seeing; my name is the Fullest-seeing. My name is the Far-seeing; my name is the Farthest-seeing.

Spashta nām ahmi, vīta nām ahmi, data nām ahmi, pāta nām ahmi, thrāta nām ahmi, zanāta nām ahmi, zanoishta nām ahmi, fashumāo

nām ahmi, fashūsho-māthra nām ahmi, isē-khshathro nām ahmi, isē-khshathrayotēma nām ahmi, nāmo-khshthro nām ahmi, nāmo-khshthrayotēma nām ahmi.

My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer. My name is the Discerner; my name is the Best Discerner. My name is the Prosperity-producer; my name is the Word of Prosperity. My name is the King who rules at his will; my name is the King who rules most at his will. My name is the liberal King; my name is the most liberal King.

A-davish nām ahmi, vīdsavish nām ahmi, paiti-pūsh nām ahmi, tbaesho-taurvāo nām ahmi, hathra-vana nām ahmi, vīspa-vana nām ahmi, vīspa-tash nām ahmi, vīspa-khāthra nām ahmi, pōurū-khāthra nām ahmi, khāthravāo nām ahmi.

My name is He who does not deceive; my name is He who is not deceived. 'My name is the good Keeper; my name is He who destroys malice; my name is He Who conquers at once; my name is He who conquers everything; my name is He who has shaped everything. My name is All weal; my name is full weal; my name is the Master of weal.

Vērēzi-saōka nām ahmi, vērēzi-savāo nām ahmi, sevī nām ahmi, sūrāo nām ahmi, sevishta nām ahmi, asha nām ahmi, bērēza nām ahmi, khshthraya nām ahmi, khshthrayotēm nām ahmi, hu-dānush nām ahmi, hu-dānushtēm nām ahmi, dūrae-sūka nām ahmi, tāoscha imā nāmenīsh. Ashēm Vōhū (1).

My name is He who can benefit at his wish; my name is He who can best benefit at his wish. My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent. My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns. 'My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.

Nēmēm kavaem khreēno, nēmo airyene vaejahi, nēmo saōke Mazdadhāite, nēmo ape dāityāō, nēmo arēguyāōnēmo, āpo

**anītayāō, nēmēm vīspayāō ashaōno stoish. Yathā Ahū Vairyō (4).
Ashēm Vōhū (3).**

Hail to the Glory of the Kavis! Hail to the Airyanem Vaejah! Hail to the Saoka, made by Mazda! Hail to the waters of the Daitya! Hail to Ardvi, the undefiled well! Hail to the whole world of the holy Spirit! Yatha Ahu Vairyō (4): The will of the Lord. Ashem Vohu (3): Holiness is the best of all good.

**Ahunēm vairīm yazamaide, ashēm vahishtēm sraēshtēm amēshēm
spēntēm yazamaide, amēmēch thrimēmcha, aōzascha,
vērēthrēmcha, kharēnascha zavarēcha yazamaide, Ahurēm
Mazdām raevantēm kharenangh-uhantēm yazamaide.**

We worship the Ahuna Vairya. We worship Asha-Vahishta, most fair, undying, and beneficent. We worship Strength and Prosperity and Might and Victory and Glory and Vigour. We worship Ahura Mazda, bright and glorious.

**Yengh-he hātām āat yesnē paītī vangh-ho mazdāō Ahuro vaethā
ashāt hachā yāōngh-hāmchā tāscha tāōschā yazamaide!**

All those beings of whom Ahura Mazda knows the goodness for a sacrifice [performed] in holiness, all those beings, males and females, do we worship

(17) RELINQUISHING THE BĀJ OF AHURAMAZDA NĪRANG BARĀY AZBĀYASHN-I-ISMA-I-STOTA BĀ KHSHNŪMAN-I-AHURAMAZD

(Nīrang to get the protection from the Stoats of Ahuramazd)

 **Yathā Ahū Vairyō (2).**

**Yasnēmch vahmēmcha aōjascha zavarēcha āfrīnāmī. Ahurahe Mazdāō
raevato kharēnangh-uhato. Ashēm Vōhū (1).**

Yathā Ahū Vairyō (2). The will of the Lord is the law of holiness I bless the worship and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour. Ashēm Vōhū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course

according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmī.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(18) THE BĀJ OF MĪNO RĀM FOR NĪRANG-BRĀY AZBYAHNA-I ISMA-ISTOATA BĀ KHSHNŪMAN-I MĪNO RĀM

(Nīrang to get the protection of the Stoats of Mino Ram Ameshāspand)

🙏 ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarane mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Gāh according to the period of the day) rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe. khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaēcha.

Yathā Ahū Vairyō zaotā frā-mē mrūte. Athā ratush ashātcīt haca frā ashava vīdhvāo mraotū.

May the Zaotar proclaim before me (the excellences of the sacred verses of) Yathā Ahū Vairyō. May (the Rāspi) (who is) pious (and) learned announce (the excellences of the verse) athā ratush ashāt-chit hachā.

Rama khāstrēm yazamaide, vaem ashavanēm yazamaide uparo-kairīm yazamaide, taradhātēm anyāish dāmān. Aētat te vayo yazamaide, yat te asti spēnto-mainyaōm, thwāshēm khadhātēm yazamaide, zrvānēm akaranēm yazamaide, zrvānēm daregho-khadhātēm yazamaide.

Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda.

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NĪRANG-BRĀY AZBYAHNA-I ISMA-ISTOATA BĀ KHSHNŪMAN-I MĪNO RĀM

(Nīrang to get the protection of the Stoats of Mino Ram Ameshāspand)

**Yazāi apemcha bakhemcha yazāi ākhshtīm hām-vaintīmcha
suyāmcha katarēmchit, tēm vaēmchit yazamaide tēm vaēmchit
zbayamahi ahmāicha nmānāi ahmāicha nmānahe nmānō-patē-e
ahmāicha zaothrō-barāi aredrāi paiti-asti gēush vachahyeheca
hathravataheca paiti hamerethanām vahishtēm yazatēm
yazamaide.**

I will sacrifice to the Waters and to Him who divides them. I will sacrifice to Peace, whose breath is friendly, and to Weal, both of them. To this Vayu (wind) do we sacrifice, this Vayu do we invoke, for this house, for the master of this house, and for the man here who is offering libations and giving gifts. To this excellent God do we sacrifice, that he may accept our meat and our prayers, and grant us in return to crush our enemies at one stroke.

**Vayush bā nāma ahmi ashāum zarathushtra, avat vayush bā nāma
ahmi yat va dāma vayemi yascha dathat spēnto mainyush yascha
dathat angro mainyush, apayate nāma ahmi ashāum zarathushtra
avat apayate nāma ahmi yat va dāma apayemi yascha dathat
spēnto mainyush yascha dathat angro mainyush.**

My name is Vayu, O holy Zarathushtra! My name is Vayu, because I go through (vyemi) the two worlds, the one which the Good Spirit has made and the one which the Evil Spirit has made. My name is the Overtaker (apaeta), O holy Zarathushtra! My name is the Overtaker, because I can overtake the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

Vanō-vīspāō nāma ahmi ashāum zarathushtra, avat vanō-vīspāō nāma ahmi yat va dāma vanāmi yascha dathat spēnto mainyush yascha dathat angro mainyush, vohvarshte nāma ahmi ashāum zarathushtra avat vohvarshte nāma ahmi yat vohū vērēzyāmi dathusho ahurāi mazdāi ameshanām spentanām.

My name is the All-smiting, O holy Zarathushtra! My name is the All-smiting, because I can smite the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made. My name is the Worker of Good, O holy Zarathushtra! My name is the Worker of Good, because I work the good of the Maker, Ahura Mazda and of the Amēshā-Spentās.

Frachare nāma ahmi aipicare nāma ahmi aipidhbaokhe nāma ahmi fraspāō nāma ahmi nispāō nāma ahmi dahake nāma ahmi zinake nāma ahmi vīdake nāma ahmi vindihvarene nāma ahmi.

My name is He that goes forwards. My name is He that goes backwards. My name is He that bends backwards. My name is He that hurls away. My name is He that hurls down. My name is He that destroys. My name is He that takes away. My name is He that finds out. My name is He that finds out the Glory (Khareno).

Aurvō nāma ahmi aurvo tēmo nāma ahmi, takhmō nāma ahmi takhmotēma nāma ahmi, derezro nāma ahmi darejishto nāma ahmi, aoji nāma ahmi aojish nāma ahmi, hupairitāō nāma ahmi hupairispāō nāma ahmi, hathravana nāma ahmi āiniva nāma ahmi, vidhaēvō-kare nāma ahmi karēdarēse nāma ahmi.

My name is the Valiant; my name is the Most Valiant. My name is the Strong; my name is the Strongest. My name is the Firm; my name is the Firmest. My name is the Stout; my name is the Stoutest. My name is He that crosses over easily. My name is He that goes along hurling away. My name is He that crushes at one stroke. My name is (Ainiva). My name is He that works against the Daevās. My name is (Keredharisha).

Tarō-tbaēsho nāma ahmi tbaēsho-taro nāma ahmi, āyaozo nāma ahmi pāyaozo nāma ahmi vivaozo nāma ahmi, saochahi nāma ahmi buchahi nāma ahmi, bukhtish nāma ahmi saidhish nāma ahmi, geredhō nāma ahmi geredhyaokhdho nāma ahmi geredhikhavo nāma ahmi.

My name is He that prevails over malice; my name is He that destroys malice. My name is He that unites; my name is He that reunites; my name is He that separates. My name is the Burning; my name is the Quick of intelligence, my name is Deliverance; my name is Welfare. My name is the Burrow; my name is He who destroys the burrows; my name is He who spits upon the burrows.

Tizhyarshte nāma ahmi tizhyarshtish nāma ahmi pērēthvarēshte nāma ahmi pērēthvarēshtish nāma ahmi, vaēzhhyarshte nāma ahmi vaēzhhyarshtish nāma ahmi, hvarenāo nāma ahmi aiwi-hvarenāo nāma ahmi.

My name is Sharpness of spear; my name is He of the sharp spear. My name is Length of spear; my name is He of the long spear. My name is Piercingness of spear; my name is He of the piercing spear. My name is the Glorious; my name is the Over-glorious.

Vayo aspaēshu vīraēshu vīspaēshu vimanekare vīspaēshu vīdaēvō-kare nitēmaēshva gātushva hazangro-tēmahvacha hām isemnēm paidhyāiti.

O thou Vayu! who strikest fear upon all men and horses, who in all creatures workest against the Daevās, both into the lowest places and into those a thousand times deep dost thou enter with equal power.

Vayush aurvo uskāt-yāstōderezi-yaokhedhro berezi-pādho perethu-varo perethu-sraonish anākhṛvidha-dōithre yatha anyāōschit khshathrāt khshayamnāo hamō-khshathro-khshayamnāo.

With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I forward and worship thee? With what manner of sacrifice will be achieved thy adoration, O great Vayu! thou who art high-up girded, firm, swift-moving, high-footed, wide-breasted, wide-thighed, with trembling eyes, as powerful in sovereignty as any absolute sovereign in the world?'

Vayō aurva yazamaide, vayō takhma yazamaide, vaēm aurvanām aurvōtēmēm yazamaide, vaēm takhmanām takhmōtēmēm yazamaide, vaēm zaranyō-khaodhem yazamaide, vaēm zaranyō-pusem yazamaide, vaēm zaranyō-minēm yazamaide, vaēm zaranyō-vāshem yazamaide, vaēm zaranyō-cakhrēm yazamaide, vaēm zaranyō-zaēm yazamaide, vaēm zaranyō-vastrēm yazamaide,

vaēm zaranyō-aothrēm yazamaide, vaēm zaranyō-aiwyāōngh-
hanēm yazamaide, vaēm ashavanēm yazamaide, vaēm uparo-
kairīm yazamaide, aētat tr vayo yazamaide yat te asti spēnto-
mainyaom. Ashēm Vōhū (10).

*We sacrifice unto thee, O great Vayu! we sacrifice unto thee, O strong Vayu!
We sacrifice unto Vayu, the greatest of the great; we sacrifice unto Vayu, the
strongest of the strong. We sacrifice unto Vayu, of the golden helm. We sacrifice
unto Vayu, of the golden crown. We sacrifice unto Vayu, of the golden necklace.
We sacrifice unto Vayu, of the golden chariot. We sacrifice unto Vayu, of the
golden wheel. We sacrifice unto Vayu, of the golden weapons. We sacrifice unto
Vayu, of the golden garment. We sacrifice unto Vayu, of the golden shoe. We
sacrifice unto Vayu, of the golden girdle. We sacrifice unto the holy Vayu; we
sacrifice unto Vayu, who works highly. To this part of thee do we sacrifice, O
Vayu! that belongs to the Good Spirit. For his brightness and glory, I will offer unto
him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly.
Ashēm Vōhū (10).*

(18) RELINQUISHING THE BĀJ OF MĪNO RĀM FOR NĪRANG-BRĀY AZBYAHNA-I ISMA-ISTOATA BĀ KHSHNŪMAN-I MĪNO RĀM

(Nīrang to get the protection of the Stoats of Mino Ram Ameshāspand)

Yathā Ahū Vairyō. (2)

**Yasnēmcha vahmēmcha aōjascha zavarēcha āfrīnāmi, rāmano khāstrahe,
vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti
spēnto-mainyaōm, thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe
daregho-khadhātahe. Ashēm Vōhū (1).**

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmi. Ashēm Vōhū (1).**

*(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and
good things; grant good health, strong body, and endurance of body; grant on him*

happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd- drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmi.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven

regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(19) THE BĀJ OF SPANDĀRMARD AMĒSHĀSPAND FOR NĪRANG-BRĀY TEHSĪL KARDAN-I GOSPANDĪ-TEVĪSHĪ BĀ RĀDĪ-I ĀRMAITĪ

☞ **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).**

May Ahura Mazda be rejoiced! Ashēm Vōhū ().

Fravarāe mazdayasno zarathushtrish vīdāēvo ahura-tkaēsho (Recite the Gāh of the time of the day) **frasastayaēcha. Spēntayāō vangh-huyāō ārmatoish, rātayāō vangh-huyāō vōurū-dōithrayāō, mazdadhātayāō ayaonyāō. khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaēcha.**

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, from (the path of) daevās and act according to the Law of Ahura Mazda. (Gāh according to the time of the day). We worship the holy spēntā Ārmaity, holy devotion and righteous obedience, perfect mindedness gained through humility, faith, devotion, and piety for her praise, for propitiation and for glorification and for the worship of star Vanant for his praise, for his propitiation and for his glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Spēntām vangh-uhim ārmaitīm yazamaide, rātām vang-uhim vōurūdoithrām mazdadhātām ashaōnīm yazamaide. ☞

The holy spēntā Ārmaity, with holy devotion and righteous obedience, perfect mindedness gained through humility, faith, devotion, and piety for her praise, and for the worship of star Vanant for his praise, for his propitiation and for his glorification.

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NĪRANG-BRĀY TEHSĪL KARDAN-I GOSPANDĪ-TEVĪSHĪ BĀ RĀDĪ-I ĀRMAITĪ

✎ Yē sēvishto Ahuro-Mazdāōschā ārmaitishchā Ashēmchā frādat-gaēthēm manaschā vōhū khshathrēmchā sraotā mōi marezdātā mōi ādāi kahyāichit paiti. ✎ (Recite this paragraph three times).

And (having invoked it) hither, we worship the Fravashi of Gaya Maretan [Gayomard] the holy, and the sanctity and Fravashi of Zarathushtra Spitama the saint; and we worship the Fravashi of Kavi Vishtasp the holy, and that of Isat-vastra the Zarathushtrian, the saint.

Us-mōi uzāreshvā Ahurā Ārmaiti tevishīm dasvā Spenishtā Mainyū Mazdā, Vanghuyā zavō ādā, Ashā hazō ēmavat Vohū Mananghā feseratūm.

O Ahura Mazda, the most beneficent spirit and the bestower of good things in return for prayers! Do Thou purify me (i.e keep me away from wicked deeds), owing to (my) gentleness (or humility) do Thou grant me strength, on account of righteousness bestow upon (me) mighty power (and) on account of (my) good thoughts grant me fxsupremacy.

Rafedhrāi vouruchashāne, dōishī-mōi yā ve abifrā, tā khshathrahyā Ahurā yā vangh-Hēush ashish manangah-Hō; frō Spentā Ārmaite Ashā daēnāo fradakhshayā.

O Hormazd! for (my) delight (and) for sufficiently acquiring religious lore, do You grant me assuredly those gifts which (are) blessed by Shahervar and Vōhūmana. O Spenta Ārmaiti! instruct (me) the Commandments of the Religion through Asha.

At rātām Zarathushtrō tanvaschīt khvakhyāō ushtanēm dadāiti, paurvatātēm mananghaschā vanghēush Mazdāi, shyaothanahyā ashāi yāchā ukhdhakhyāchā seroshem khshathrēmchā.

(Holy) Zarathushtra dedicates as an offering even the life of his own body and the excellence (or pre-eminence) of good mind unto Ahura Mazda. The prophet

dedicates as an offering the power of (his own) deed⁶⁵ and obedience of word unto Asha.

(1) 🖐️ **Ushtā ahmāi yahmāi ushtā kahmāichīt vasē-khshayās
Mazdāō dāyāt Ahuro utayūitī tevīshīm gat tōi vasemī Ashēm
dērēdyāi tat moi dāō āрмаite rāyo ashīsh vangh-heush gaēm
manangh-ho.** 🖐️ (Recite this paragraph twice).

Ashēm Vōhū (3).

To each several man, to whom Mazda Ahura ruling at his will grant after the (petitioner's) will, I will after his will that he attains permanence and power, lay hold of Right - grant this, O Piety, - the destined gift of wealth, the life of the Good Thought.

**Yēngh-he hātām āat yesne paiti vangh-ho, Mazdāō Ahuro vaethā
ashāt hachā, yāōngh-hāmchā tāsachā tāōschā yazamaide.**

Among the living beings whoever (is) better in acts of worship, of which Ahura Mazda (Himself) is aware, on account of His holiness, all such men and women we revere.

(19) RELINQUISHING THE BĀJ OF SPANDĀRMARD AMĒSHĀSPAND FOR NĪRANG-BRĀY TEHSĪL KARDAN-I GOSPANDĪ-TEVĪSHĪ BĀ RĀDĪ-I ĀRMAITĪ

🖐️ **Yathā Ahū Vairyō. (2).**

**Yasnēmcha vahmēmcha aōjascha zavarēcha āfrināmi, Spēntayāō
vangh-huyāō ārmatoish, rātayāō vangh-huyāō vōurū-dōithrayāō,
mazdadhātayāō ayaonyāō.**

The will of the Lord is the law of holiness I bless the worship and prayer, we worship the holy spēntā Ārmaity, holy devotion and righteous obedience, perfect mindedness gained through humility, faith, devotion, and piety for her praise, for propitiation and for glorification and for the worship of the strength and vigour of

the holy Star Vanant of Ahuramazda giving strength of righteousness.
Ashēm Vōhū (1). 🙏

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērethrēm, ahmāi īstīm pōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jītīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmi. Ashēm Vōhū (1).

(Oh, Holy Sraōsh, Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Hazanghrēm baēshazanām baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērethraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētāt te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe.

Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture

taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfe mozda gunāh guzārashne-rā kunam ashahī rvān dushārmrā ham kērfeh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd-drānā khorshid bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt yatha āfrīnāmi.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(20) THE BĀJ OF HOM YAZATD FOR NĪRANG-BRĀY RAVĀ KARDAN DURASTĪ-I KHĪSH VA HAMDĪNĀN AZ HAR VABĀ VA KEHER-I-ĀSMĀN BĀ AIYĀRĪ-I HOM YAZAD

(Nīrang to get the protection from Ahuramazd for all kinds of difficulties and calamities)

🙏 **Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).**

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarane mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Gāh according to the period of the day) frasastayaēcha. Haōmahe asha-vazangh-he, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

Holiness is the best of all good, I confess myself a worshipper of Mazda, a follower of Zarathushtra, (Gāh according to the period of the day). Hom Yazad gives strength of righteousness.

Yathā Ahū Vairyō zaōtā frā-me mrūte, athā ratush ashātchit hachā, frā ashava vīdhvāo mraōtū.

According to the law of Ahura let the Zaothar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashātchit hachā.

Haōmēm zāirīm bērezantēm yazamaide; Haōmēm frāshmīm frādat-gaethēm yazamaide; Haōmēm dūraōshēm yazamaide. 🙏

We praise the green (and) exalted Hom; we praise Hom, the prosperity-bringer (and) the promoter of the world. We praise Hom warding off sickness. We praise all94 Homs (i.e. Hom of different kinds). We worship with reverence here the holiness of the Holy Zarathushtra Spitama and (his) Fravashi.

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NĪRANG-BRĀY RAVĀ KARDAN DURASTĪ-I KHĪSH VA HAMDĪNĀN AZ HAR VABĀ VA KEHER-I-ĀSMĀN BĀ AIYĀRĪ-I HOM YAZAD

(Nīrang to get the protection from Ahuramazd for all kinds of difficulties and calamities)

Nī te zāire madhēm mrūye, nī amēm, nī vērēthraghnēm; nī dasvarē, nī baēshazēm, nī fradathēm, nī varēdathēm, nī aojō vīspotanūm, nī mastīm vīspo-paēsanghēm; nī tat yatha gaethāhva vasō-khshathro fracharāne, tbaēsho-taurvāō drujēmvano.

O green-hued (Hom)! I request (ask a favour of) (all) these - thy wisdom, courage, victory, health, means of gaining health, prosperity, increase, strength of the entire body (and) greatness possessing all kinds of brilliance, so that I may move about (or I may rule) like an independent Sovereign, destroyer of malice (and) vanquisher of the druj, in (all) lands.

Nī tat, yatha taurvayeni vīspanām tbaēshavatām tbaēshāo, daēvanām masyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha, mairyanāmcha bizangranām, ashemaoghanāmcha bizangranām, vehrkanāmcha chathwarezangranām, haēnayāōscha perethu-ainikayāō, davāithyāō patāithyāō. Ashēm Vōhū (1).

(I ask for all) these (i.e. wisdom, courage, victory, health, greatness, etc.) so that I may overcome malice - of all enemies, demons, mortals, wizards, witches, tyrants,

the Kiks, and the Karaps, of men having the nature of serpents, heretical persons, four-legged wolves, (and) of the army with an extensive battle-array, deceiving (and) rushing onwards. Ashēm Vōhū (1).

Imēm thwām paoirīm yānēm Haōma jaidhyemī, dūraosha, vahishtēm ahūm ashaōnām raochangh-hēm vīspō-khāthrēm. Imēm thwām bitīm yānēm Haōma jaidhyemi dūraosha, drvatātēm tanvō. Imēm thwām thritīm yānēm Haōma jaidhyemi dūraosha, dareghō-jitīm ushtānahe.

O Hom, warding off sickness! this (is) the first gift (that) I request of thee; heaven of the righteous (people) bright (and) all comfortable. O Hom, warding off sickness! this (is) the second gift (that) I request of thee: health of this body. O Hom, warding off sickness! this (is) the third gift (that) I request of thee, long existence of life.

Imēm thwām tūirīm yānēm dūraosha, yatha aēsho amavāo thrāfedho, frakhshtāne zemā paiti aēsho-taurvāō drujem-vano. Imēm thwām pukhdehm yānēm Haōma jaidhyemi dūraosha, yatha vērēthra jāo vanat-pishano frakhsh-tāne zemā paiti tbaēsho-taurvāō drujem-vano.

O Hom warding off sickness! this (is) the fourth gift (that) I request of thee! I may move about (or I may rule) on (this) earth as having fulfilled my desires, courageous, satisfied, the destroyer of malice (and) the slayer of falsehood. O Hom, warding off sickness! this (is) the fifth gift (that) I request of thee may move about (or I may rule) on (this) earth as victorious, (or smiting the enemy), conqueror in the battle, the destroyer of malice (and) the smiter of falsehood.

Imēm thwām khshtūm yānēm Haōma jaidhyemi dūraosha, paura tāyūm paura gadhem paura vēhrkēm būidhyōimaide; mā chish pourvo būidhyaēta no, vīspe paura būidhyaōimaide.

O Hom, warding off sickness! this (is) the sixth gift (that) I request of thee: may we become aware beforehand of the thief, the murderer (and) of the wolf. Let not any (other) become aware beforehand of us; may we become aware beforehand of all.

Haōma nmāno-paiti, vīspaiti, zantu-paiti, dangh-hu-paiti, spanangh-ha vaēdhya-paiti, amāicha thwā vērēthraghnāicha, māvoya upa-mruye tanuye thrimāicha, yat pōurū-baōkhshanahe.

O Hom, Lord of the house, street, town, country (and) through wisdom Lord of knowledge! I think of thee for courage and victory, and for (gaining) happiness full of enjoyments for my body.

Vī-no tbaēshavatām tbaēshebīsh, vī mano bara garamantām. Yo chishcha ahmi nmāne, yo angh-he vīsī, yo ahmi zantvo, yo angh-he dangh-hvo aēnangh-hāo asti mashyo, gēurvaya he pādhave zāvare pairi-she ushi vērēnūidhi, skēndēm she mano kerenūidhi.

(O Hom!) do thou carry us away from the wickedness of wicked (men). Do thou carry away far (my) thought (from the wickedness) of poisonous (men). And any vindictive whatever may be in this house, street, town (and) country, do thou take away strength from his legs, do thou his intellect and do thou render⁸ his mental faculty broken to pieces.

Mā zbarēthaeibya fratuyāō, mā gavaeibya aiwi-tūtuyāō, mā zām vaēnoit ashibya, mā gām vaēnoit ashibya, yo aēnangh-haiti no mano, yo aēnangh-haiti no kēhrpēm.

(O Haoma!) do not grant to both the legs (of that person) nor bestow power to both the hands (of that person) who injures our mind, harms our body; (that person) cannot see the earth with (his two eyes); (that person) cannot see the world with (his) two eyes.

Paiti azoish zairitahe simahe vīshovaēpahe kēhrpēm nāshēmnāi ashaōne, Haōma zāire, vadare jaidhi. Paiti gadhahe vīvarēzdavato khrvīshyato zazarāno, kēhrpēm nāshēmnāi ashaōne, Haōma zāire, vadare jaidhi.

Against the green, dreadful, (and) poison-producing serpent do thou smite the weapon O green Hom! for protecting the body of righteous (men). Against the robber, acting contrary (to the Law), bloodthirsty (and) tormenting do thou smite, O green Hom! the weapon for protecting the body of righteous (men).

Paiti mashyehe drvatō sāstarsh aiwi-vōizdayantahe kameredhem, kehrpem nāshemnāi Ashaōne, Haōma zāire, vadare jaidhi. Paiti ashemaoghahe anashaonō ahūm-merenchō, anghāo daēnayāo mās-vacha dathānahe, nōit shyaothnāish apayantahe, kehrpem nāshemnai Ashaōne, Haōma zāire vadare jaidhi.

Against the head of the man unbelieving (i.e. wicked), the oppressor, (and) injurious, do thou smite the weapon, O green Hom! for protecting the body of righteous (men). Against the heretic, unrighteous, world-destroying (who though) atibearing in mind the commandments of this religion (of Hormazd and revealed by Zarathushtra) (Yet) never applying through actions, do thou smite, O green Hom! the weapon for protecting the body of righteous (men).

Paiti jahikayāi yātu maityāi, maodhanō-kairyāi-bairyāi, yenghe fra-fravaiti manō, yatha awrem vātō-shūtem, kehrpem nāshemnāi Ashaōne Haōma zāire vadare jaidhi. Yat he kehrpem nāshemnai Ashaōne, Haōa zāire vadare jaidhi.

Against the wicked woman, full of magic, delighting in lusty desires, lustful, whose mind tosses about like the wind-driven clouds, do thou smite, O green Hom! the weapon. Do thou smite her the weapon, O green Hom! for protecting the body of righteous (men).

Vish apām idha patentu vī daēvāonghō vī daēvayō; vanghush Sraoshō mitayatu, ashish vanguhi idha mithnatu; Ashish vanguhi rāmayat idha upa imat nmānēm yat āhūiri yat Haōmahe ashavazanghō.

Hereafter may the demons (and) demonesses run away afar! May the good obedience (or the good Sraosha yazata) stay (here)! May (the yazata) Ashīshvangh! May Ashīshvangh bestow joy (or happiness) upon this house which (is) of Ahura (and) of Hom, giving strength of righteousness.

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūra-oshem yazamaide; vīspe

**Haōma yazamaide; Zarathushtrahe Spitāmahe idha ashaonō
ashimcha fravashīmcha yazamaide.**

*We praise the green (and) exalted Hom; we praise Hom, the prosperity-bringer
(and) the promoter of the world. We praise Hom warding off sickness. We praise
all Homs (i.e. Hom of different kinds). We worship with reverence here the
holiness of the Holy Zarathushtra Spitama and (his) Fravashi.*

**Yenghe hātām āat yesne paiti vangho, Mazdāō Ahuro vaethā ashāt
hachā, yāōnghāmcha tānschā tāoschā yazamaide**

*All those beings of whom Ahura Mazda knows the goodness for a sacrifice
[performed] in holiness, all those beings, males and females, do we worship*

(20) RELINQUISHING THE BĀJ OF HOM YAZATD FOR NĪRANG-BRĀY RAVĀ KARDAN DURASTĪ-I KHĪSH VA HAMDĪNĀN AZ HAR VABĀ VA KEHER-I-ĀSMĀN BĀ AIYĀRĪ-I HOM YAZAD

(Nīrang to get the protection from Ahuramazd for all kinds of difficulties and
calamities)

 **Yathā Ahū Vairyō (2). Yasnēmch vahmēmcha aōjascha zavarēcha
āfrināmi. Haōmahe ashavazangho. Ashēm Vōhū (1).**

*Yathā Ahū Vairyō (2). The will of the Lord is the law of holiness I bless the worship
and prayer, the strength and vigour of the holy Hom Yazad giving strength of
righteousness. Ashēm Vōhū (1).*

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AHMĀI RAESCHA

**Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē,
ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit
frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām
raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrināmi. Ashēm Vōhū (1).**

*(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and
good things; grant good health, strong body, and endurance of body; grant on him*

happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmi.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(21) THE BĀJ OF DAHAM YAZAD FOR NĪRANG-DAHAM-ĀFRĪN GOFTAN

(Nīrang to get blessings of Daham Āfritī)



Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarane mazdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Gāh according to the period of the day) **frasastayaēcha. Dahmyāō vangh-huyao āfritoish, dahmahecha narsh ashaōno, ughrahecha takhmahe dāmoish upa-manahe yazatahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha.**

I profess myself a Mazdā-worshipper, a follower of Zarathustra, opposing the Daevās, accepting the Ahuric doctrine. With propitiation of the Daham Yazad of the good ones and the strong wise one with higher intellect, for worship, adoration, propitiation, and praise

Yathā ahū vairyō, zaotā frā-mē mrūte. Athā ratush ashātcīt hacha, frā ashava vīdhvāo mraotū.

May the Zoti (the officiating priest) proclaim before me the excellences of the verses of Yathā Ahu Vairyō. May the Rāthvi (the assistant Priest) who is holy and learned announce the excellences of these verses athā ratush ashātchit hacha.

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NĪRANG-DAHAM-ĀFRĪN GOFTAN

(Nīrang to get blessings of Daham Āfritī)

At havo vangh-heush vahyo nā aibī jamyāt, ye nāo ērēzush savangh-ho patho sīshoit, ahyā angh-heush astvato managh-haschā, haithyēng ā stīsh yeng ā shaetī Ahuro, arēdro thwāvāns huzēntushe spēnto Mazdā.

Any one who can teach us the benefit to the people of the world, for following good path related to ansārī, Mithra and where the Ahura resides, may they get the very best O, Mazdā the one who is wise and worships you.

Tāo ahmi nmānē jamyāresh yāo ashaonānm khshnūtascha ashayascha vyādaibishcha paiti-zantayascha us nū anghai vise jamyāt ashemcha khshathremcha savascha kharenascha khāthremcha. Dareghō-fratemathwemcha angh-hāo daēnayaō yat āhūroish zarathushtrōish.

May these blessings of the Holy-Asha come into this house, namely, rewards, compensation, and hospitality; and may there now come to this community Asha, possessions, prosperity, good fortune, and easeful life, and the long enduring prominence of this Religion, which is Ahuric, Zarathushtrian.

Asishta nū anghat hacha visat gāush buyāt asishtem ashem, asishtem narsh ashaonō aojō, asishtō āhūrish tkaēshō.

Now in this house may the cattle not be polluted, nor the Asha, nor the strength of Asha-sanctified men, nor the Auric doctrine.

Jamyān ithra ashaonānm vangh-uhish sūraō spentāo fravashayō. Ashoish baēshaza hachimnāo zem-frathangh-ha dānu-drājangh-ha hvare-barezangh-ha. Ishtē-e vangh-hangh-hām paitishtātē-e ātaranām frasha-vakhshyāi rayāmcha kharenangh-hāmcha.

May the good, prosperity-giving, holy, Asha-sanctified, Fravashis come here, accompanied by the healing virtues of Ashi, to the width of the Earth, the length of

the rivers, and the height of the sun, to give the possession of good things, for the overthrow of misfortunes, and the advancement of riches and fortunes.

Vainit ahmi nmānē, sraosho asrushtim, ākhshtish an-ākhshtim, raitish arāitim, ārmaitish taro-maitim, arshukhdho vākhsh mithaokhtem vāchim, asha drujem.

May Harkening (Sarosh) overcome disobedience within this house, and may peace overcome discord, generosity overcome greed, reverence overcome rebellion, and honesty overcome falsehood. May Asha conquer the evil.

Yatha ahmya ameshāo spent, sraoshādha ashyādha, paitishān vangh-hūsh yasnāscha vahmāscha vōhū yasnēmcha vahmēmcha hubērētīmcha ushta bērētīmcha vanta-bēretimcha. Ā darēghāt khābairyāt

So that, in it the Ameshā Spentās may receive, through Sarosh, companion of Asha, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.

Mā yave imat nmānēm khāthravat kharēno frajahīt. Mā khāthravaiti, ishtish, mā khāthravaiti āsna frazantish khāthro-disyehe paiti ashōishcha vangh-huyāō darēghēm hakhma. Ashem Vohu (1).

Let the comfort-giving good fortune, the comfort-giving riches, the comfort-giving noble offspring, with long lasting company of what bestows paradise and good rewards never forsake this house untem bavahi yath takhmo urupa.

Sēvishto bavāhi yatha Mazdāō, vērēthrajāo yatha thrētaōno, amava yatha jāmaspo, ash-varēchāo yath kava usa, pōurū-jiro yatha aōshnaro, zēnangh-huntēm bavāhi yatha takhmo urūpa.

May you be benefactor like Mazdā, may you be victorious like Fredun, may you be courageous like Jāmāspa with a great khoreh like Kae-kāus, with complete intelligence of Asho person, and may you have best weapons like Tehmuraspa.

Kharē-nanghuntēm bavāhi yatha yimo khshaeto hawāthvo hazanghra-yaōkhshtyo bavāhi yath azoish dahākāi agha-daena, ughrēm aojuishtēm bavāhi yatha kēkrēsāspēm, hudāōngh-hēm vyākhnēm bavāhi yatha urvākhshahe, srīrēm kēharpēm anāstravanēm bavāhi yatha kava syāvarshāno.

May you have the best Khoreh like strong Jamshed, may you be capable to have thousand strategies like bad Zohak, may you be the strong and victorious like Kersaspa.

Pōurūu-mo bavāhi yatha āthavyānoish, pōurū-aspēm bavāhi yatha pōurūshpēm, ashava bavāhi yatha Zarathushtro spitamo, rangh-hām durae-pārām bavāhi yatha yo vifro navāzo, urvatho bavāhi yazatanām yatha zaronēm manyānām.

May you be strong and vigorous as bull like Āthavyān, may you be strong and vigorous as horse like Pōurūshaspa, may you be Asho like Zarathushtra, may you swim through the reviver Rangh-ha like Vifranavāz, and may you be friends of Yazatas like a leader.

Zyāōnte hacha vo dasa Puthra, thrāyo bavāhi yatha athurūno, thrāyo bavāhi yath rathaeshtārahe, thrāyo bavāhi yath vāstrayehe fshuyanto, aeva te bavāhi yatha vīshtāspāi.

three of them may be like Athornān, three of them may be like Ratheshtārs, three of them may help the community, and may the one be like Gushtāsp and you.

Aurvata-aspēm bavāhi yatha havarē, raōchinvantēm bavāhi yatha māōngh-hēm, raōchinvantēm bavāhi yatrha ātarēm, tizinvantēm bavāhi yatha mithrēm, huraōdhēm vērēthrajanēm bavāhi yatha sraōshēm ashīm.

May you be as strong and speedy Horse like Khurshed, you be glowing like Moon, may you burn like Fire, may you be sharp like Meher, may you be victorious and beautiful like Sarosh having Ashoi.

Arsh-dakaeshēm bavāhi yatha rashnush, dush-mainu jyantēm, bavāhi yatha vērēthraghnēm ahuradhātēm, pōurūkhāthrēm bavāhi yatha rāmano khāstrahe, ayaskēm amaharkēm bavāhi yatha kva khusrava.

May you be of true manner like Rashne, may you be a destroyer of bad Mīno like Baherām Yazad created by Ahuramazd, may you have the divine light like Ram, may you be immortal and pain free like Kae-Khushroo.

Pascha āfrīnēm aipi jasaity vahishtēm ahūm ashaōnām raōchangh-hēm vīspos-khāthrēm.

As a last wish may you receive shining divine extensive light, great life like Asho-nām.

Atha jamyāt yatha āfrināmi. Atha jamyāt yatha āfrināmi. Atha jamyāt yatha āfrināmi. Yathā Ahū Vairyō (1). Ashem Vohū (1).

May it be so as I wish, may it be so as I wish, may it be so as I wish. Amen.

Ahūnēm vairīm yazamaide, arshaukhdhēm vāchēm yazamaide, dahmām vangh-uhīm āfritīm yazamaide, ughrēm takhmēm dāmoish upa-manēm yazatēm yazamaide, frasastī dahamyāō vangh-huyāō āfrītoish.

We worship Ahunavar, we worship truly spoken words, we worship nek Daham Āfritī (Minoi life) that is created the universe, we worship the great and strong conquer Tehemton, this is the natural stoat of nek-Daham.

Yenghe hātām āat yesne paiti vangho, Mazdāō Ahuro vaethā ashāt hachā, yāōnghāmcha tānschā tāoschā yazamaide.

All those beings of whom Ahura Mazda knows the goodness for a sacrifice [performed] in holiness, all those beings, males and females, do we worship

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(20) RELINQUISHING THE BĀJ OF DAHM YAZAD

(Nīrang to get blessings of Daham Āfritī)

Yathā Ahū Vairyō (2).

Yasnemcha vahmemcha aojascha zavarecha āfrināmi. Dahmyāō vanghuyāō āfrītoish, dahmahecha narsh ashaōno, ughrahecha takhmahe dāmoish upa-manahe yazatahe. Ashem Vohū (1).

I praise and worship, with propitiation of the Daham Yazad of the good ones and the strong wise one with higher intellect, for worship, adoration, propitiation, and praise Ashem Vohū (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmi. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām.

Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētāt te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of your wind which is pertaining to a beneficent spirit of the sky taking course

according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmi.

Ashēm Vōhū (1). 🖐️

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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(22)

THE BĀJ OF ARDĪBAHESHT AMĒSHĀSPAND FOR NĪRANG-KHĀS NAFRĪN GOFTAN-I HAR YĀTUKĪ VA ASAR-I TĀRĪKĪ

(Nīrang to break the effects of black magic)

🖐️ ***Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (3).***

May Ahura Mazda be rejoiced! Ashēm Vōhū (3).

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (Recite appropriate Gāh) frasastayaecha. Ashahe vahishtahe sraēshtahe, Airyamano ishyehe sūrahe Mazdadhātahe, saōkayāō vangh-huyāō vōurū-doithrayāō Mazdadhātayāō ashaōnyāō, khshnaōthra yasnāicha vahmāicha khshnaōthrāicha frasastayaecha.

For sacrifice, prayer, propitiation, and glorification unto [the gāh of the day], the holy and master of holiness. Unto Asha-Vahishta, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy; may there be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathā Ahū Vairyō, zaōtā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

According to the law of Ahura let the Zaotar (officiating priest) proclaim to me the (the excellences of the sacred verses of) Yathā Ahū Vairyō. Let Rāspi (the assisting priest who is) learned, wise, righteous proclaim (the excellences of verses) athā ratush ashāt chit hachā.

Ashēm Vahishtēm sraeshtēm amēshēm spēntēm yazamaide; Airyamanēm ishīm yazamaide, sūrēm Mazdadhātēm yazamaide, saōkām vangh-uhīm vōurū-doithrām Mazdadhātām ashaōnīm yazamaide. 🙏

We worship the fairewst Asha vahishta, unto the Amēshāspentās, unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy.

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NĪRANG-KHĀS NAFRĪN GOFTAN-I HAR YĀTUKĪ VA ASAR-I TĀRĪKĪ

(Nīrang to break the effects of black magic)

Yaska apa-dvarata, mahrka apa-dvarata, daēva apa-dvarata, paityāra apa-dvarata, ashēmaōgho anashava apa-dvarata, mashyō sāsta apa-dvarata.

(The reciter speaks): - O Sickness, do you perish; O (untimely) death! O demons! O opponents! O Wicked sceptics! O oppressor of men!

Azi-chithra apa-dvarata, vehrko-chithra apa-dvarata, bizangro-chithra apa-dvarata, taro-mata apa-dvarata, pairi-mata apa-dvarata, tafnu apa-dvarata, spazga apa-dvarata, anākhshta apa-dvarata, duzhdōithra apa-dvarata.

(O brood of the snake! and the brood of the wolf! perish; O the brood of (wicked man)! do you perish O ye refractory; O proud men! O ye qzhot-tempered! O ye slanderous (or calumnious!) O ye inimical.

Draogho vākhsh draōjishta apa-dvarata, jahi yātumaiti apa-dvarata, jahi kahvarēdhaine apa-dvarata, vāto paōurvo-apākhtara apa-dvarata. Ashēm Vōhū (3).

O evil-eyed! and O ye liars! you perish; O wicked woman addicted to sorcery! you perish; O wicked woman of evil lustre and O wind blowing straight from the north! Vanish.

Akhyācha khaetūsh yāsat, ahyā vērēzēnēm mat airyamanā ahyā daevā mahmī manoi ahurahyā urvazēmā Mazdāō thvoi dutāōngho āongh-hāmā, teng dārayo yoi vāo daibishēntī.

(Zarathushtra) — And his blessedness, even that of Ahura Mazda, shall the nobles strive to attain, his community with the brotherhood, his, ye Daevās, in the manner as I declare it. (The Representatives of the Classes) — As thy messengers we would keep them far away that are enemies to you.

Aeibyō Mazdao ahuro, saremmo vōhū managh-hā khshathrat hachā paiti-mraot, asha hush-hakha khenvata spentam ve armaitim vangh-uhim varemaidi, ha y, ne angh-hat.

To them Mazda Ahura, who is united with Good Thought, and is in goodly fellowship with glorious Right, through Dominion, made reply: We make choice of your holy good Piety [Armaiti] — may it be ours.

Ata yūsh daevā vispāōngho akāt mangh-ho stā chithrēm yaschā vāo mash yazaite drujaschā pairi-matoishchā shyaomām aipi daibitānā, yāish asrūdūm būmyāō haptaithe.

(Zarathushtra) — But ye, ye Daevās all, and he that highly honors you, are the seed of Bad Thought — yes, and of the Lie and of Arrogance, likewise your deeds, whereby ye have long been known in the seventh region of the earth.

Yāt yūshchā framīmthā, yā mashyā apishatā danto vakhshēnte daevo-jushtā vangh-heush sīzdyamnā manangah-ho Mazdāō Ahurahyā khrateush nisyanto ashāatcha.

For ye have brought it to pass that men who do the worst things shall be called beloved of the Daevās, separating themselves from Good Thought, departing from the will of Mazda Ahura and from Right.

Tā dabenaotā mashīm huzyātoish amērētātascha hyat vāo akā manang-ha, yeng daeveng akaschā mainush akā shyōthnēm vachangh-ha, yā frachinas drēgvantēm khshayo.

Thereby ye defrauded mankind of happy life and immortality, by the deed which he and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevās and the Liars, so as to ruin (mankind).

Pōurū-aenāo enākhshtā yāish srāvayeite yezi tāish athā-hātā marāne ahurā, vahishtā voistā managha-hā thvahmī vī Mazdā khshathroi ashāichā sēngh-ho vī dām.

The many sins by which he has succeeded in being famous whether by these it shall be thus, this Thou Knowest by the Best Thought, O Ahura, Thou who art mindful of each person's deserts. In Thy Dominion, O Mazda, and that of Asha, shall your decision thereon be observed.

Aeshām aenangh-hām naechīt vīdvāo aojoi hādroyā-yā joyā sēngh-haite yāish srāvī khaenā ayangh-hā yae-shām tū ahurā irikhtēm Mazdā vaedishto ahī.

None of these sins will the understanding commit, in eagerness to attain the blessing that shall be proclaimed, we know, through the glowing metal — sins the issue of which, O Ahura Mazda, Thou knowest best.

Aeshām aenangh-hām vivangh-husho srāvi yimaschīt ye mashyēng chikhshnusho ahmākēng gāush bagā khārēmno aeshāmchit ā ahmī thvahmī Mazdā vīchithoi aipī.

Among these sinners, we know, Yima was included, Vivanghen's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by Thee, O Mazda, at last.

Dush-sastish sravāo morēndat havo jyāteush sēngh-hanāish khratūm apo mā ishtīm apayantā bērēkhdām hāitīm vangh-heush manangh-ho tā ukhdā manyeush mahyā Mazdā ashāichā ūshmaibyā gērēze.

The teacher of evil destroys the lore, he by his teaching destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.

Havo mā nā sravāo morēndat, ye achishtēm vaenangh-he aōgēdā gām ashibyā havarēchā, yaschā dāthēng drēgvato dadāt yaschā vāstrā vīvāpat, yaschā vadarē voizdat ashāune.

He it is that destroys, who declares that the Ox and the Sun are the worst things to behold with the eyes, and hath made the pious into liars, and desolates the pastures and lifts his weapon against the righteous man.

Taechit mā morēndat jyōtūm, yoi drēgvato mazibīsh chikoitērēsh angh-uhishchā angh-havaschā apayeiti raekhenagh-ho vaedēm yoi vahishtāt ashāuno Mazdā rarēsyān manangah-ho.

It is they, the liars, who destroy life, who are mightily determined to deprive matron and master of the enjoyment of their heritage, in that they would prevent the righteous, O Mazda, from the Best Thought.

Yā rāōnghayen sravangh-hā vahishtāt shyāōthnāt maretāo aēibyo Mazdāō akā mraot yoi gēush mōrenden urvākhsh-ukhtī jyotūm yāish gerēhmā ashāt varatā karapā khshathrēmchā īshanām drujem.

Since they by their lore would pervert men from the best doing, Mazda uttered evil against them, who destroy the life of the Ox with shouts of joy, by whom Grehma and his tribe are preferred to the Right and the Karapan and the lordship of them that seek after the Lie.

Yā khshathrā gerēhmo hīshasat achishtahyā demānē manangh-ho angh-heush marakhtārō ahyā yaēchā mazdā jīgērēzat kāme thvahyā mānthrāno dūtēm ye īsh pāt daresāt ashahyā.

Since Gerehma shall attain the realm in the dwelling of the Worst Thought, he and the destroyers of life, O Mazda, they shall lament in their longing for the message of Thy prophet, who will stay them from beholding the Right.

Ahyā gerēhmō ā-hoithoi nī kāvayaschīt khratūsh nī dadat varēchā hīchā fradivā hyāt vīsēntā drēgvantēm avo hyatchā gāush jaidyāi mraoī ye dūraoshēm saochayat avo.

To his undoing Grehma, and the Kavis, have long devoted their purpose and energies, for they set themselves to help the liar, and that it may be said, "The Ox shall be slain that it may kindle the Averter of Death to help us."

Anāish ā ve-nināsā yā karapōtāōschā kevītāōschā avāish aipī yēng daintī noit jyāteush khshayamnēng vaso tōi ābyā bairyāōnte vangh-heush ā-demānē manangh-ho.

Thereby hath come to ruin the Karapan and the Kavi community, through those whom they will not have to rule over their life. These shall be born away from them both to the dwelling of Good Thought.

Hamēm tat vahishtāchīt ye ush-uruy sayaschīt dahmahyā khshayās mazdā ahurā yehyā mā āithīshchīt dvaethā yayat

aēnangh-he drēgvato ē ē ānū ishyēng anghayā.

who hast power, O Mazda Ahura, on him who threatens to be my undoing, that I may fetter the men of the Lie in their violence against my friends.

☞ **Ahyā yāsā nēmangh-hā ustānazasto rafēdhrayā manyēush mazdā pourvīm spēntahyā ashā vīs vīspēng shyāōthnā vangh-heush khratūm manangh-ho yā khshnavīshā gēushchā urvānēm** ☞ (Recite this paragraph twice).

I who would serve you, O Mazda Ahura and Vohu Mano, do ye give through Asha the blessings of both worlds, the bodily and that of the Spirit, which set the faithful in felicity.

Yathā Ahū Vairyo (4). Ashēm Vōhū (3). Khaetumaithem haitim yazamaide.

Yengh-he hātām āat yesne paitī vangh-ho, Mazdāō Ahuro vaethā ashāt hachā, yāōngh-hāmchā tāsachā tāōschā yazamaide.

Among the living beings whoever (is) better in acts of worship, of which Ahura Mazda (Himself) is aware, on account of His holiness, all such men and women we revere.

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(22) RELINQUISHING THE BĀJ OF ARDĪBAHESHT AMĒSHĀSPAND FOR

NĪRANG-KHĀS NAFRĪN GOFTAN-I HAR YĀTUKĪ VA ASAR-I TĀRĪKĪ

(Nīrang to break the effects of black magic)

Yathā ahū vairyō. (2).

Yasnēmcha vahmēmcha aōjascha zavarēch āfrīnāmi ashahe vahishtahe sraēshtahe airyamanō ishyehe sūrahe mazdadhātahe saokayāō vanghuyāō vouru-dōithrayāō mazdadhātayāō ashaōnayāō. ashem vohū (1).

Yatha ahu Vairyo (2).

The will of the Lord is the law of holiness I bless the sacrifice and prayer and the strength and vigour of Asha-Vahishta, the fairest; of the much-desired Airyaman,

made by Mazda; and of the good Saoka, with eyes of love, made by Mazda and holy. 'Ashem Voh (1).

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AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi ishtīm paōurūsh-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi darēghām darēgho-jitīm, ahmāi vahishtēm ahūm ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt Yathā āfrīnāmi. Ashēm Vōhū (1).

(Oh, Holy Sarosh Yazad), whoever worships thee, Grant on him, luster glory and good things; grant good health, strong body, and endurance of body; grant on him happiness and wealth, grant him possessions giving abundant ease, future noble offspring, and a lengthy long life; grant on him the best existence of the Asha-sanctified, the luminous, offering all happy. Thus, may it come as I pray.

Ashēm Vōhū (1).

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HAZANGHRĒM

Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Hazanghrēm baēshazanām, baevarē baēshazanām. Ashēm Vōhū (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health). Ashēm Vōhū (1).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda. Jasa-me avangh-he Mazda, amahe hutāshtahe huraōdhahe, vērēthraghnahe ahuradhātahe, vanaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān. Aētat te vayo yat te asti spēnto-mainyaōm, thwāshahe khadhātahe, zrvānahe akaranahe, zrvānahe daregho-khadhātahe. Ashēm Vōhū (1).

Come to my help, O Mazda. To beautiful Ama (Yazata of strength), well-built, fair of form, Behrām Yazata, created by Ahurā; and to Triumphant Uparatāt; (Yazata presiding dominance) over victorious and to Mino Rām (Giver of good Pasture taste and food) and to Vāyu (Govād Yazad) of superior activity, (get me the help) of

your wind which is pertaining to a beneficent spirit of the sky taking course according to the law of nature of the endless time. Ordained for a long period may the help of all reach me, Oh Ahuramazda. Ashēm Vōhū (1).

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KERFEH MOZDA

Kērfē mozda gunāh guzāreshne-rā kunam, ashahī rvān dushārmrā ham kērfēh hamā vehāne haft keshwar zamīn, zamīn-pahanā rūd-drānā khorshīd bālā bundehād bē-rasād, asho bed der-zī. atha jamyāt Yathā āfrīnāmi.

Ashēm Vōhū (1). 🙏

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven regions reach the width of the earth, the length of the rivers, and the height of the sun in their original form. May it be righteous, live long. Thus, may it come as I wish. Ashēm Vōhū (1).

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END OF PĀZAND NĪRANGHS