

PĀZAND ĀFRĪNS

With their meaning in English

ASHONĀM VANGH-UHĪSH

SŪRĀŌ SPĒNTĀŌ FERAVASHYO YAZAMAIDE

DECEMBER

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TRĀNSLITERATED FROM

GUJARATI BOOK OF PĀZAND NĪRANGS BY
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This Book is transliterated in English

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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 the contents of this book which is in old Gujarati language into English to the best of my knowledge and understanding of the translation.

Producing this book has truly been my labor of love.



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December. 2023



**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 thēm by way of example:

a: again, tēmporary,

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.



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, all 36 Setāyashes and Pāzand Nirangs with meanings 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 Nāvriās or any other person who wants to learn or recite these prayers, I have repeated thēm throughout the books, for the ease of the reciter.

After transliterating the Pāzand and Avesta Nīrang from Ervad Phiroze Masani’s books, I got inspired to make this humble effort to transliterate the another of his book of **Pāzand Āfrīns** from Gujarati to English script.

This book contains Āfrīns of Ardāfravash, Buzorg, Haft Ameshāspand, Gahāmbār, Rapithvin, Myazd, Gahāmbār Pavi, Aogamadaechā, Blessings for Asho ravān, and Paygambar Asho Zarathushtra, along with the Blessings during Irani weddings’, Āshirvād of Irani wedding and 101 names.

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 raēscha to Kerfeh Mozda prayers.

In preparing this English book of Pāzand Āfrīns, I have made every effort to translate and provide the meanings of the Āfrīns from old Gujarati 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 Āfrīns in English script with their meaning.

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FOREWORD

The word ‘Āfrin’ means blessings. Āfrins are prayers for seeking and receiving blessings. The book “Pāzand Āfrin Bā Māeni” was the first of the trilogy of texts and translations in Gujarati of major Pāzand prayers, by the renowned scholar priest Ervad Phiroze Shapurji Masani, a Solicitor by profession, and an ardent Zoroastrian at heart.

This book is one more offering of the selfless labour of Er. Jal Noshirvan Panthaky, being the transliteration in Roman script and the translation of this Pāzand Series Book “Pāzand Āfrin Bā Māeni”, less than four months after he gave us another book in the series of “Pāzand Nirang Bā Māeni”.

From among the 14 Āfrins in the book, the main ones are the first seven which are recited by priests in Āfringāns and Jashans, and the beautiful meanings of which are a must know for priests. The rest of the Āfrins are seldom used prayers which will be safeguarded in this book.

A small but significant inclusion, at the beginning of this book, are the hundred plus references of Pāzand words and sentences which are traced back to their Avestan originals. This is a very valuable resource and reference which authenticates the continuity of the Pāzand prayer tradition and connects it to the Avestan texts from the times of prophet Zarathushtra. Since the provenance of the Avesta is also indicated, this becomes a valuable asset for any student or scholar wanting to cross-check the references.

The book “Pāzand Āfrin Bā Māeni” was first published in 1916, and ran into two more editions in 1950 and 1999. This shows the popularity of the book among the religious literature loving people of the community. However, since the book was in Gujarati, the reach of the book was limited. Now that Ervad Jal has transliterated and translated the book in English, the reach of this valuable work has increased manifold.

As he always does, Ervad Jal has made this book user friendly for the younger generation by fully incorporating all prayers which are just mentioned and which may have to be referred to from other texts.

With this book, Ervad Jal has completed the trilogy of the three Pāzand Bhanter Series books of Setāyash, Nirang and Āfrins. I hope and pray that Ervad Jal continues such noble and useful work in future, providing books for those who find it difficult to follow prayer books in Gujarati.

May Ahura Mazda and the divine world shower their blessings on Er. Jal Noshirvan Panthaky and his dear ones, and enable him to continue his services to the community. May the noble souls of his beloved parents, brothers and sisters, to whom the book is dedicated, continue guiding and blessing Ervad Jal and his near ones.

Ramiyar P. Karanjia
Dadar, Mumbai.
July 2024.

INTRODUCTION

Ervad Firoz Shapurji Masani has authored Pāzand Setāyashes, Pāzand Nirangs and 14 Pāzand Āfrīns with their meaning in Gujarati. Presently our Zoroastrian prayers are recited in Avastā and Pāzand languages.

Asho Zarathushtra's knowledge was given in 21 Nasks (books), in Avestā language and the entire Avestā's 21 books corresponded to the 21 words of the Ahunavar (Yathā Ahu Vairyo) prayer.

These 21 Nasks are divided in three groups. The Gāsānic, or Gāthic, The Dādic (Dādīg), and the Hadhā-Māthric.

Gāthic are the Gāthā Avastā, Dādic means Avastā of Vandidād and Hadhā-Māthric contained Yazashne, Visperad, Yashts, etc.

These Nasks were destroyed during the Arab conquest, only vandidād survived.

Māthric words of Avastā has concealed and miraculous effects, they are described in two class and types known as Fashusho-Māthra and Māthra-Spēnta.

Zand Avastā also known simply as the Avesta, is the primary collection of religious texts. It started to take shape over a long period, beginning with the teachings of the prophet Zoroaster (Zarathustra). The composition of the Avesta continued over several centuries, with additions, revisions, and interpretations by subsequent generations of Zoroastrian priests. The earliest written versions of the Avesta date back to the Sasanian Empire (224–651 CE), but much of it was likely transmitted orally before then.

Later the Pehlevi language was used, it is also known as Middle Persian language, it originated in the ancient Persian Empire. It was the administrative and literary language of the Sassanian Empire (224–651 CE), which succeeded the Parthian Empire, Pahlavi script, derived from Aramaic script, was used to write the language. The Pahlavi language and

script evolved from Old Persian and became prominent during the Sassanian period.

THE PĀZAND LANGUAGE

the meaning of Pāzand is from the word Zand. Pāzand is a Middle Persian language that emerged during the Sasanian Empire in Persia and It is closely related to the better-known Pahlavi language, which was the official administrative language of the Sasanian Empire.

Pāzand was primarily used as a liturgical language in Zoroastrianism, particularly for the recitation and interpretation of religious texts. It served as a commentary language for the Avestan scriptures, which were written in an older form of Iranian, and helped in preserving and transmitting Zoroastrian teachings and traditions.

While Pāzand was not as extensively documented or standardized as Pahlavi, it still played a significant role in Zoroastrian religious and scholarly contexts, particularly in the interpretation and explanation of the Avesta. Over time, as the influence of Zoroastrianism waned in Persia and the Middle East, Pāzand gradually fell out of common usage, but it remains of interest to scholars studying the history and development of Iranian languages and Zoroastrianism.



SPECIAL NOTE ABOUT GAHĀMBĀRS ĀFRĪNS

The celebrations of Gahāmbār are on a specific month between prescribed days as follows:

1. **Mēdīozarēm Gahāmbār** begins on Khorshed Roj of Ardibehesht month and ends on Dae-pa Maher roj. So, counting from the first day of the year it ends on 45th day.
2. **Mēdīoshahēm Gahāmbār** begins on Khorshed Roj of Tir month and ends on Dae-pa Maher roj. So, it ends on 60th day from the last day of the first Gahāmbār.
3. **Paitishahēm Gahāmbār** begins on Āstād Roj of Sharevar month and ends on Dae-pa Maher roj. it ends on 75th day from the last day of second Gahāmbār.
4. **Ayāthrēm Gahāmbār** always begins on Āstād Roj of Meher month and ends on Anerān roj and ends on the 30th day from the last day of the third Gahāmbār.
5. **Maidyārēm Gahāmbār** begins on Meher roj of Dae month and ends on the 80th day from the last day of the fourth Gahāmbār on Baherām roj.
6. Last **Hamaspathmaēdēm Gahāmbār** always begins on Ahunavad Gāthā of the Spēndārmad month and ends on the 75th day of the fifth Gahāmbār on Vahishtoisht Gāthā.

By adding 45, 60, 75, 30, 80, and 75 it comes to 365 days, so:

- counting from the Navroz day the **first Gahāmbār** ends on 45th day.
- Counting from first Gahāmbār, the **second Gahāmbār** ends on 60th day.
- Counting from the second Gahāmbār the **third Gahāmbār** ends on 75th day.
- Counting from the third Gahāmbār the **fourth Gahāmbār** ends on 30th day.
- Counting from the fourth Gahāmbār the **fifth Gahāmbār** ends on 80th day.
- Counting from the fifth Gahāmbār the **sixth Gahāmbār** ends on 75th day.

In other words:

- 1st. Gahāmbār end on the 45th day of the year.
- 2nd Gahāmbār ends on 105th day of the year.
- 3rd. Gahāmbār ends on the 180th day of the year.
- 4th. Gahāmbār ends on the 210th day of the year.
- 5th Gahāmbār ends on the 290th day of the year and the
- 6th Gahāmbār ends on the 365th day of the year.

This is how all the various seasons for farming begins and ends.



COMPARISON OF OLD AND PRESENT PĀZAND WORDS AND SENTENCES WITH AVASTĀ

NO	PĀZAND WORDS AND SENTENCES	PRESENT AVASTA	AVASTA REFERANCE
1	<p>Ātash-Berzosavangh-ha, Ātash-Vohufrayān Ātash-Urvazisht Ātash-Vazisht Ātash-Spenisht Ātash-Nairyo-sangh-ha</p>	<p>Ātarēm Bērēzi savangh-hēm yazamaide, Ātarēm Vōhu-frayānēm yazamaide Ātarēm Urvēzish-tēm yazamaide Ātarēm Vazish-tēm yazamaide Ātarēm Spēnish-tēm yazamaide Khshthrēm Nafedhrēm nairyo-sangh-hēm yazamaide</p>	<p>Yasnā Hā 17 Paragraph 11</p>
2	<p>Ez Gayomard andā sūdmand pur-khoreh saoshyosh</p>	<p>Hacha gayāt mareh-nat ā saoshyantāt vērēthraghnth</p>	<p>Yasnā Hā-26 last line of Yasnā Hā 10</p>
3	<p>Kae Khushrū</p>	<p>Kavoish haosravangh-ho</p>	<p>Fravardīn yasht Kardo-25 Paragraph 3</p>
4	<p>Zarir</p>	<p>Zairi Varoish</p>	<p>Fravardīn yasht Kardo-25 Paragraph 6</p>
5	<p>Syavax</p>	<p>Kavoish syavarshano</p>	<p>Fravardīn yasht Kardo-29 Paragraph 3</p>
6	<p>Vishtāspa Shāh</p>	<p>Kavoish Vīsh-tāspahe</p>	<p>Fravardīn yasht Kardo-25 Paragraph 4</p>
7	<p>Sāme Narīmā</p>	<p>Sāmahe kērēsāspahe</p>	<p>Fravardīn yasht Kardo-29 Paragraph 7</p>

9	Jāmāspa	Jāmāspa Havovahe	Fravardīn yasht Kardo-25 Paragraph 8
10	Pa zanashne aesam khravī-draosh	Snathāi aesmahe khravī draosh	Sasroshn Yasht Kardo-12
11	Akoman	Akāt-manangh-ho	Ahunavad Gāthā 32.3
12	Taro -Maiti	Taro-maitī	Ahunavad Gāthā 33.4
13	Apaosh	Apaosho	Tir Yasht Kardo-6 paragraph 12
14	spanjgar	Spinj-urūshkēm	Gosh yasht Kardo- 7 paragraph 4
15	Bushyāspe derang- gava	Bushyāst or Daregho-gava	Vandidad 11; 9
16	Ast-vahād	Asto-vīdotush	Vandidād 4;49 and 5;9
17	Āz-I-Dīvān-dād	Āzish daevo-dādo	Vandidād 18, 19
18	Tārīch	Taurū	Vandidād 10;10
19	Zārīch	Zairich	Vandidād 10;10
20	Tashnih va shud	Va-shudēmcha tarashnēmcha	Jamyād Yasht paragraph 96
21	Aurvand-koh	Aurvanto	Jamyād Yasht paragraph 3
22	Raevand-koh	Raevāōscha gairish Raevantahe garoish	Jamyād Yasht paragraph 3 Ātash niyāesh
23	Meh-pārsin-koh	Upairi-saen	Jamyād Yasht paragraph 3

24	Gerer-hosh dāshtār	Gairi-ushi-darenēm	Hormazd Yasht paragraph 28
25	Zareh-var-kash	Zaryangh-ho vourū-kshahe	Jamyād Yasht paragraph 59
26	Zareh-puiti	Zarayo pūitikem	Vandidād paragraph5; 16; 18
27	Zareh-kyāse	Zaryo yat kāsūm	Jamyād Yasht paragraph 66
28	Arejahi, savah fradadfsh, vīdadafsh, vorū baresht, vorū zaresht, khanaras bāmī	Arezahi, savahi, fradadafshu, vīdadafshu,vourū-bareshtī, vourū-jareshtī khanīrathbāmī	Rashne Yasht Paragraph 9 to 15
29	Gayomard	Gayahē marethno	Fravardīn yasht Paragraph 87
30	Haoshang	Haoshyangh-ho pardādo	Āvā yasht Paragraph 21
31	Tahmūrasp	Takhme urupi	Jamyād Yasht Paragraph 28
32	Jamshid	Yimo Khshaeto hwāthvo	Big Hom Yasht Paragraph 4
33	Fredun	Thraetraono	Baherām Yasht Paragraph 40
34	Mino-Chehar Bāmī	Manush Chitrahe airyāvahe	FravarDīn Yasht Paragraph 131
35	Huzobe tahmāspān	Uzavahe tumāspahe	FravarDīn Yasht Paragraph 131
36	Kae-Kobād	Kavaem kavātēm	Jamyād Yasht Paragraph 71
37	Kae-Kāus	Kavaem ustadrēm	Jamyād Yasht Paragraph 71

38	Kae-Syāvax	Kavaem syāvarshāēm	Jamyād Yasht Paragraph 71
39	Vehān Pādshāh bend Vatarān apādashāh bend	Vaso-Khshthro khyāt ashava avaso-khshthroashavanē khyāt dravāō	Hoshbām Yazashne Hā-8 Paragraph 6
40	Dānā Pādshāh bād dush-dānā apādashā bād	Khshyamnēm ashavanēm dāyat, akhshyamnēm dravantēm	Hoshbām Yazashne Hā-8 Paragraph 6
41	Veh-manashne bād ākhshti va amavand tarvīnī dārtum ezāne vehān dāmān āsne kherd Ahuramazd-dād, va goshosrute-kherd Ahuramazd dād	Vangh-he mangh-he ākhshtoish hām-vaintyāō, taradādo anyāish dāmān, āsnahe khrathvo mazdadādahe, gaoshosrūtahe khrathvo mazdadādahe	Khshnūman of Motti Haptan Yasht
42	Shaherevar Ameshāspand Ayaokhshust arjomand zar va sīm dārshne va parvarshne-i mardumān kesh āzādān	Khshthrahe vairyehe ayokhshustahe marezdikai thrayo drigaove	Moti (large) Haptan yasht khshnūman
43	Spēndārmard ameshāspand, veh būndah-manashne hudānā varādach veh- kām-i doyastra huchashme-i Ahuramazd dād ashāi bād	Spēntayāō vangh-huyāō ārmadoish rātayāō vangh- huyāō vourū-doithrayāō mazdadhātayāō ashaōnayōō	Moti (large) Haptan yasht khshnūman
44	Khurdad Amēshāspand, rade sālān...veh shahed jivastan, barāy sāl ashō ashāi rād bād	Haurvatato rathvo yairayao hushitoish saredaeibyō ashahe ratubyō	Moti (large) Haptan yasht khshnūman

45	Amerdād Amēshāspand, fashushne avazāyashne-i rame, avajūnī-i zordāyān, gaokardan-dār va drakhte Ahuramazd dād	Ameretāto rethvo fashonībya vānthvānbya aspinībya yaonībya gaokērēnnahe surahe mazdadatahe	Moti (large) Haptan yasht khshnūman
46	Asho-zeh	Ashavazangh-ho	Moti (large) Haptan yasht khshnūman
47	Meher Yazad frākhgayot	Mithrahe vourū gaoyaoitoish	Meher Niyāesh
48	Ramashne kharum	Ramano khastrahe	Meher Niyāesh
49	Andar-māh pūr-māh vīshaptath	Anatare-māongh-ha, pērēno- māongh-ha, vīshptatha	Māhbokhtār niyāesh Paragraph-6
50	Tan-āsān-jivashne va manesh khush va ravān shād va frokh māhmān bād	Yatha no āongh-hām shādo manāo, vahishto urvāno, khathravaitish tanvo	Hoshbam vachascha tū Ahuramazda paragraph
51	Vatarān shān matavān bād badan, tāke oy veh varzand	Avaso-khshathro khyāt dravāo	Hoshbām. Yazashne Ha 8 Paragraph 5
52	Agar oy veh na varzand oshān meher Yazad farākhgoy-od pa hangāme khesh vazar padash kunād	Yazāi vazarēm hunivikhtēm kamērēde paiti daevanām mithrahe vourūgaoyaoitoish	Khorshed Niyāesh Paragraph 15
53	Tā ān derang zamān oy ravān-bokhtagī	Dareghēm-chit aipi zarvānēm upasūrām frasho kērētīm	Ātash Niyāesh

54	Hamāzor Frohare Zarathushosht Spitamān bād	Zarathushtrahe spitāmahe idha ashaōno ashīmcha fravashīmcha yazamaide	Fravardin yasht Paragraph 87
55	Hamāzor Frohare Frashoshtar bad	Frashoshtrahe havovahe Ashaōno fravashīm yazamaide	Fravardin yasht Paragraph 103
56	Hamāzor Frohare saen ahūm studan bād	Saenahe ahūm stuto ashaōno fravashīm yazamaide yo paoiryo sato- aethrayo frakhshtat paiti āy zemā	Fravardin yasht Paragraph 97
57	Hamāzor Frohare maidhyomāhe ārastān bād	Maidhyo maongh-hahe arastyeheida ashaōno ashimcha fravashimcha yazamaide, you paoiryo Zarathrushtraī mathrēmcha gushta sastraoscha	Fravardin yasht Paragraph 95
58	Hamāzor Frohare varshne hang-uroshān bād	Varshnahe hangh- haurūshoish ashaōno fravashīm yazamaide	Fravardin yasht Paragraph 104
59	Shumānek-jivī va der- jivashne bed avā narān va nāirīkān va pus- zādān ke khīsh avazāyād	Vohu-jiti, us-jiti, dareghēm- jiti, jaite te narām, jaiti te nāirīkām, jaite te puthra us- zyāōnte tanukereta	Āfrīn-I Zarthosht
60	Āfrīdeh bed chūn Jamshīd	Kharenangh-huntēm bavahi yatha yo yimo khsheto havanthvo	Āfrīn-I Zarthosht
61	Varzāvand bed chūn kae Shyāvax	Srīrēm keharpem anāstra- vanēm bavāhī yatha kava syāvarshano	Āfrīn-I Zarthosht

62	Dinin bed chūn Vistaspashah	Aeva te bavāhi yatha Vīstāspāi	Āfrīn-I Zarthosht
63	Firozgar Fredūn bed chūn	Vērēthrajāo yatha Thraetaono	Āfrīn-I Zarthosht
64	Jināvand bed chūn Tehmūrasp	Zengh-huntēm bavāhi yatha yakhmo urūpa	Āfrīn-I Zarthosht
65	Pūr-nar bed chūn haoshāvar	Pourū-jiro yatha aoshnaro	Āfrīn-I Zarthosht
66	Pūr-gava bed chūn āthavyān Fredūn ped	Pourū-go bavāhi yatha Āthavyānoish	Āfrīn-I Zarthosht
67	Pūr-aspā bed chūn Pourūshaspā Zarathushtra ped	Pourū-aspem bavāhi yatha Pourūshaspem	Āfrīn-I Zarthosht
68	Asho bed chūn Zarathushtra	Ashava bavāhi yatha Zarathushtro Spitāmo	Āfrīn-I Zarthosht
69	Kūndād bed chūn Jāmāspa pa dānesh	Amava yatha Jāmāspo	Āfrīn-I Zarthosht
70	Pūr-khoreh bed chūn kae Khushrū	Ayaskem amaharkem bavāhi yatha kava-husrava	Āfrīn-I Zarthosht
71	Sūd-dehashne bed chūn mah	Raochinvantēm bavāhi yatha māongh-hēm	Āfrīn-I Zarthosht
72	Tiz va tagi bed chūn Meher	Tiznavantēm bavāhi yatha Mithrēm	Āfrīn-I Zarthosht
73	Raoshn bed chūn Ātash	Saochinavantēm bavāhi yatha ātarēm	Āfrīn-I Zarthosht
74	Hastān	Yāōsch zvantām ashaōnām	Yasnā Hā-26 Kardā of Stum

75	Budān	Yāō iririthushām ashaōnām	Yasnā Hā-26 Kardā of Stum
76	Azadān	Yāōscha Narām azātanām	Yasnā Hā-26 Kardā of Stum
77	Ā dahi	Ā-dakhyunāmcha ashaōnām fravashayo yazamaide	Yasnā Hā-26 Kardā of Stum
78	Uza-dahi	Uza-dakhyunāmcha ashaōnām fravashayo yazamaide	Yasnā Hā-26 Kardā of Stum
79	Daham	Dahmo kēretanām	Yasnā Hā-26 Kardā of Stum h
80	Nar	Narāmcha ashaōnām fravashayo yazamaide	Yasnā Hā-26 Kardā of Stum
81	Narik	Nairikamcha ashaōninām fravashayo yazamaide	Yasnā Hā-26 Kardā of Stum
82	Avarnāi	Vispanām Apērēnāyukanām	Yasnā Hā-26 Kardā of Stum
83	Harke avar in zamīn pairi veh-dīnī gudrān shud-hast	Idh iristanām urvāno yazamaide yāō ashaōnām fravashayo	Yasnā Hā-26 Kardā of Stum
84	Hamā fravash-i ashaōnān ayo kaedhyā ez Gayomard andā saoshyos aedaryād bād	Vispāo ashaōnām vangh- uhīsh sūrāo spētāo farvashayo yazamaide yāō hacha gayt marethanat ā saoshyantāta vērēthagaghāt	Yasnā Hā-26 Kardā of Stum
85	Ke in mān vīs va zand deh rostā	Yazamaide nmānyāō, visyāō, jantumāo, dakhyumāo, zarathushtro tēmāo.	Yasnā Hā-26 Kardā of Stum
86	Gujaste hend	Vispanām ahmya nmāne nabānazdishtanām para iristanām	Yasnā Hā-26 Kardā of Stum

87	Ashoān fravash chīrān, fravash avar vīzān, fravash pīrozgarān, fravash paoryodakeshān, fravash nabānadeshtān,		Kardā of Stum Fravardin yasht Paragraph156
88	Hama Athornan	Vīspanām Aethrapaitinām ashaōnām fravashyo yazamaide	Yazashne Ha 26 Karda of Stum
89	Kanga-daez	Kangh-hya	Avan Yasht Paragraph 54. 57
90	Vare-zam	Varēm	Vandidād, 2, 25, 31, 33, 38, 40, 42



RECOMMENDED ĀFRĪNS TO BE RECITED AFTER RECITING ĀFRĪNGĀNS JASHANS FARESTĀS PRAYERS

(1) For Anusheh ravān: *(To assist the departed souls to progress further in spiritual world recite):*

- a. Āfrīn-i Ardafravash *(For anosheh ravān).*
- b. Āfrīn-ba-name Buzorgān
- c. Āfrīn-i Hafta Ameshāspandān

(2) For Zandeh ravān: *(To assist souls of the living persons to progress in the corporal world during Jashan and Fareshtā cerēmōnies:*

- a. Āfrīn-i Ardafravash *(For or Zandeh ravān).*
- b. Āfrīn-ba-name Buzorgān
- c. Āfrīn-i Hafta Ameshāspandān

(3) For six Gahāmbārs: *(Āfrīns to be recited during six Gahāmbār days after reciting appropriate Āfringāns).*

- a. Āfrīn-i Ardafravash *(Appropriate for anosheh or Zandeh ravān).*
- b. Āfrīn-ba-name Buzorgān
- c. Āfrīn-i Gahāmbār

(4) For Fasal-I Rapithvan: *(Āfrīns to be recited during the special occasion of Rapithvin, to be recited in Rapithvin gah the āfringān of Rapithvan)*

- a. Āfrīn-i Ardafravash *(Appropriate for anosheh or Zandeh ravān).*
- b. Āfrīn-ba-name Buzorgān
- c. Āfrīn-i Gahāmbār



ĀFRĪN-I-ARDĀFRAWASH FOR ZANDEH RAVĀN

(1). Hamāzor bād, hamāzor hamā asho bād, hamāzor hamā nekī bād, hamāzor hamā khoreh bād, hamāzor vesh kerefeh bād, hamāzor kam gunāh bād. Hamāzor bād Zarathushtra dīn rāstīhā bokhtār bād, dīne māzdayasnān hakīkat dorost bād.

May we be in harmony. May we be in harmony with all the righteous, with all the virtuous, with all the goodness in the world, with those of bountiful good deeds, with those of fewer sins. May we be in harmony with the religion of Zarathushtra, and attain salvation through righteousness. May we attain correct knowledge of the Mazdayasnian religion.

(2). Hamāzor bād Dādār Ahurmazda rayomand khorehmand, hamāzor bād amēshāspandān. Hamāzor bād khoreh dīne vehe va avīzeh māzdayasnān.

May we be in harmony with the creator Ahura Mazda the brilliant and glorious, with the Amēshā Spēntās, and with the glory of the good and righteous Mazdayasnian religion.

(3). Hamāzor bād ādarān ātashān, ādar gushaspa, ādar khurdād, ādar burzīn-meher, ātash bērezo-shavangh-ha, ātash vohuū-frayān, ātash urvāzishta, ātash vāzishta ātash spenista ātash nairiyosangh-ha.

May we be in harmony with the Ādarāns and the Ātashāns, with Adar Goshāsp, Ādar Khordad, Ādar Burzin Mihir, Ātash Bērezo Shavangha, Ātash Vohu Friyān, Ātash Urvājist, Ātash Vājist, Ātash Spēnisht and with Ātash Nairyōsangha.

(4). Hamāzor bād panj gāhe fravarāne ke andar shabān roz ke sepārīh hamā-kerfehā bed-shān hasta Hāvan-gāh, Rapithvin-gāh, Uzayeyirīn-gāh Aivisrūthrēm-gāh va Ushahen-gāh.

May we be in harmony with the five Gāhs professed during the day and night, under whose care we do all good deeds; which are Hāvan, Rapithvin, Uzeirin, Aivishuthrēm and Ushahin.

(5). Hamāzor bād shash gāhe gāhāmbār andar sāl, maidhyo-zarēm-gāh, maidhyoshahēm-gāh, Paitishahēm-gāh, ayāthrēm-gāh, mayidhyārēm-gāh, hamaspath-maedaem-gāh.

May we be in harmony with the six Gāhambārs in the year, which are Mēdīozarēm, Mēdīoshahēm, Paitishahēm, Ayāthrēm, Maidyārēm and Hamaspathmaedēm.

(6). Hamāzor bād panj gāhe gāsān ke andar panje-mēh ahunvad-gāh ushtvad-gāh spēntomad-gāh vōhukhshathra-gāh vahishtoisht-gāh.

May we be in harmony with the five Gāthā festivals are the five great festivals, which are Ahunavad Gāthā, Ūshtavad Gāthā, Spēntomad Gāthā, Vōhūkhshathra Gāthā and Vahishtoisht Gāthā.

(7). Hamāzor bād vehāne hanjamanān zarathushtryān, veh-dīnān va pāk-dīnāne haft-keshvar-zamīn, ku pa dād vehdīne paoiryodkaeshī, ku pa avīzeh vehdīne māzdayasnān āstoān hend, eshān avā emān, emān avā eshān hamā hamakār va ham kerfeh.

May we be in harmony with the good assemblies of Zarathushtriān of Good Religion and pious religion of the seven regions of the earth, which as per laws of those of the pre-Zoroastrian (Paoiryotkaesha) faith are constant in the good Māzdayasniāns religion. They with us and we with them are co-workers and doers of all good deeds.

(8). Hamāzor bād ham-yazashne, va ham baher nyāeshne va ham-yār hom.

May we be in harmony with all the praise for gaining the benefits of praise, for becoming a co-worker.

(9). Hamāzor bād ardāfravash fīrozgar, ke rād yazashne kard hom, darūn yasht hom, Myazda hamā-rāyinam, pa ayo kardahyā, pa gange Dādār Ahurmazd rayomand khorehmand avā amēshā spandān be-rasād.

May we be in harmony with the victorious fravashis for whom I have offered praise, I have offered the Darun and I begin the Myazd which together may reach the treasure-house of the brilliant and glorious lord Ahura Mazda and the Amēshā Spēntās.

(10). Pād daheshne rāinīdārān, rakhshashne, vakhshashne estashne, va patāyashne bād. Yazdāne mīnoyān, yazdāne gaethyān mainyo rozgār fravash ashoān, ez gayomard andā sūdmand fīrozgar pur khoreh saoshyosh, hastān, būdān, bedān, zādān, azādān, ā-dahī uz-dahī, daham nar nārīk, avarnāyi purnāyi, harke avar in zamīn pairi veh-dīnī vadirān shud hast. Hamā fravash ashoān ravāne eshān aedar yād bād.

May there be increase, constancy and stability in the attainment of the reward of the celebrators, the celestial Yazads, the terrestrial Yazads and the spirit of the rozgar (monthly anniversary) ceremonies of the fravashis of the holy from Gayomard up to the beneficent and victorious Soshyosh, full of glory. Of the existing ones, of those who have existed and of those who will be, of those born and of those unborn, of those belonging to the country and to a foreign country, and the pious males and females, of children and of adults of anyone who has departed from this earth as one of the Good Religion - all these fravashis and their souls are worthy of being rēmembērēd.

(11). Aoz va zor nirū tagī, amāvandī fīrozgarī hamā fravash ashoān be-rasād. Nām-chistī fravash ravān, anosheh ravān ke im-roz roz hast Myazda ba nāme aknīn oy hamā-kunam, avazunīhātar be-rasād. Asho bed derzi, atha jamyāt yatha afrinami.

We have rēmembērēd here the fravashis with the souls. By name, the soul of the fravashi of immortal soul in whose name today's cerēmony is performed and, in whose name, I am doing the dedication, may it reach the soul for greater progress. Thus, may it come as I wish.



ĀFRĪN-I-ARDĀFRAWASH FOR ANOSHEH RAVĀN

(1). Hamāzor bād, hamāzor hamā asho bād, hamāzor hamā nekī bād, hamāzor hamā khoreh bād, hamāzor vesh kerefeh bād, hamāzor kam gunāh bād. Hamāzor bād Zarathushtra dīn rāstīhā bokhtār bād, dīne māzdayasnān hakīkat dorost bād.

May we be in harmony. May we be in harmony with all the righteous, with all the virtuous, with all the goodness in the world, with those of bountiful good deeds, with those of fewer sins. May we be in harmony with the religion of Zarathushtra, and attain salvation through righteousness. May we attain correct knowledge of the Māzdayasniāns religion.

(2). Hamāzor bād Dādār Ahuramazda rayomand khorehmand, hamāzor bād ameshāSpentān. Hamāzor bād khoreh dīne vehe va avīzeh māzdayasnān.

May we be in harmony with the creator Ahura Mazda the brilliant and glorious, with the Amēshā Spēntās, and with the glory of the good and righteous Māzdayasniāns religion.

(3). Hamāzor bād ādarān ātashān, ādar gushaspa, ādar khurdād, ādar burzīn-meher, ātash bērezo-shavangh-ha, ātash vohuū-frayān, ātash urvāzishta, ātash vāzishta ātash spenista ātash nairiyosangh-ha.

May we be in harmony with the Ādarāns and the Ātashāns, with Adar Goshāsp, Ādar Khordad, Adar Burzin Mihir, Ātash Bērēza Shavangha, Ātash Vohu Friyān, Ātash Urvājist, Ātash Vājist, Ātash Spēnisht and with Ātash Nairyōsangha.

(4). Hamāzor bād panj gāhe fravarāne ke andar shabān roz ke sepārīh hamā-kerfehā bed-shān hasta Hāvan-gāh, Rapithvin-gāh, Uzayeyirīn-gāh Aivisrūthrēm-gāh va Ushahen-gāh.

May we be in harmony with the five Gāhs professed during the day and night, under whose care we do all good deeds; which are Hāvan, Rapithvin, Uzeirin, Aivishuthrēm and Ushahin.

(5). Hamāzor bād shash gāhe gāhāmbār andar sāl, maidhyo-zarēm-gāh, maidhyoshahēm-gāh, Paitishahēm-gāh, Ayāthrēm-gāh, Maidyārēm-gāh, Hamas path-maedaem-gāh.

May we be in harmony with the six Gāhambārs in the year, which are Mēdīozarēm, Mēdīoshahēm, Paitishahēm, Ayāthrēm, Maidyārēm and Hamaspathmaedēm.

(6). Hamāzor bād panj gāhe gāthān ke andar panje-mēh ahunvad-gāh Ūshtavad-gāh Spētomad-gāh Vōhūkhshathra-gāh Vahishtoisht-gāh.

May we be in harmony with the five great Gāthā festivals, which are Ahunavad Gāthā, Ūshtavad Gāthā, Spētomad Gāthā, Vōhūkhshathra Gāthā and Vahishtoisht Gāthā.

(7). Hamāzor bād vehāne hanjamanān zarathushtryān, veh-dīnān va pāk-dīnāne haft-keshvar-zamīn, ku pa dād vehdīne paoiryodkaeshī, ku pa avīzeh vehdīne māzdayasnān āstoān hend, eshān avā emān, emān avā eshān hamā hamakār va ham kerfeh.

May we be in harmony with the good assemblies of Zarathushtriān of Good Religion and pious religion of the seven regions of the earth, which as per laws of those of the pre-Zoroastrian (Paoiryotkaesha) faith are constant in the good Māzdayasniāns religion. They with us and we with them are co-workers and doers of all good deeds.

(8). Hamāzor bād ham-yazashne, va ham baher nyāeshne va ham-yār hom.

May we be in harmony with all the praise for gaining the benefits of praise, for becoming a co-worker.

(9). Hamāzor bād ardāfravash fīrozgar, ke rād yazashne kard hom, darūn yasht hom, Myazda hamā-rāyinam, pa ayo kardahyā, pa gange Dādār Ahurmazd rayomand khorehmand avā amēshā spandān be-rasād.

May we be in harmony with the victorious fravashis for whom I have offered praise, I have offered the Darun and I begin the Myazd which together may reach the treasure-house of the brilliant and glorious lord Ahura Mazda and the Amēshā Spēntās.

(10). Pād daheshne rāinīdārān, rakhshashne, vakhshashne estashne, va patāyashne bād. Yazdāne mīnoyān, yazdāne gaethyān mainyo rozgār fravash ashoān, ez gayomard andā sūdmand firozgar pur khoreh saoshyosh, hastān, būdān, bedān, zādān, azādān, ā-dahī uz-dahī, daham nar nārīk, avarnāyi purnāyi, harke avar in zamīn pairi veh-dīnī vadirān shud hast. Hamā fravash ashoān ravāne eshān aedar yād bād.

May there be increase, constancy and stability in the attainment of the reward of the celebrators, the celestial Yazads, the terrestrial Yazads and the spirit of the rozgar (monthly anniversary) ceremonies of the fravashis of the holy from Gayomard up to the beneficent and victorious Soshyosh, full of glory. Of the existing ones, of those who have existed and of those who will be, of those born and of those unborn, of those belonging to the country and to a foreign country, and the pious males and females, of children and of adults of anyone who has departed from this earth as one of the Good Religion - all these fravashis and their souls are worthy of being rēmembērēd.

(11). Aoz va zor nirū tagī, amāvandī fīrozgarī hamā fravash ashoān be-rasād. Nām-chistī fravash ravān, anosheh ravān (*Recite the name of*

the departed with his/her father or husband) **ke im-roz roz hast Myazda ba nāme aknīn oy hamā-kunam, avazunīhātar be-rasād.**

We have remembēred here the fravashis with the souls. By name, the soul of the fravashi of immortal soul in whose name today's ceremony is performed and, in whose name, I am doing the dedication, may it reach the soul for greater progress.

(12). Ayāft khāstār-hom ku ravāne orā, orā ez in kāre kerfeh oy hamā kunam, avartar gāh avazāyād va padhīraftār bād. Vahisht jāy gāh nek bād, ez dast-ī dīvān va drujān rastī bokhtī bād.

I desire the wish that that soul for whom, from this work of good deeds which I do, may progress to higher place and be revered. May it attain Paradise and holy abode there. May it get release and freedom from the hands of the Daevās and the Druj.

(13). Būnde māne Ahuramazd va AmeshāSpentān aigha gāh zarīn ravān orā baher, chun andar avastā garo-nmānēm maethanēm akhoreh mazdāo, maethanēm amēshanām spēntanām, maethanēm anyaeshām ashaōnām be-rasād. Ravāne anaoshah ravān pa garothamān pa mān-ī Ahuramazda va AmeshāSpentān, pa mān-ī avare fravash ravān.

May the soul get its share in the golden place of the entire house of Ahura Mazda and the Amēshā Spēntās in the manner proclaimed in Avesta. May it reach Paradise, the abode of Ahura Mazda, the abode of the Amēshā Spēntās, the abode of other righteous people in general.

(14). Use hishtat vōhu mano hacha gātvo zaranyo-kereto; av-val ested vehman amēshāspand, vastarg-ī dībā va zarīn peshīd, pa ravān oy anaoshah ravān dehād.

Vohu Mano rises up from the place made golden; first Bahman the Amesha Spanda, rises so that it may give to the particular soul of that immortal such beautiful clothes adorned in gold.

(15). Aherēman dīvān va mardumān oy anaoshah ravān hech gazand, va zyāne ma-twān bād kardan; yatha maeshi veherkvaiti

veharkāt hacha frataresai-ti, chun mīsh-ī gorgān kheshid ke ez boy gorg frāz-tarsed; eshānacha ke dīvān darūj ham-chunān ez boy ravān oy anaoshah frāz-tarsendach.

Ahriman, the Daevās, and their followers become unable to harm that immortal soul. Just as a lamb pursued by a wolf is excessively frightened by the wolf; just as a lamb harassed by a wolf gets frightened from the wolf's smell, may the Daevās and fiends be frightened by that immortal soul.

(16). Frokhihātar ravām oy anaoshah, ke ez in gaethī sizmand, veshdard va pur-dard an-yāre, mīnoyān akhān, asej apatyār frataraft.

More auspicious is that immortal soul which from this troubled world of many diseases has gone over diseased and friendless to the less troubled peaceful spiritual world.

(17). Oy anaoshah ravān *(mention-name of the deceased in who's memory the ceremony is being performed)* rā vahisht jāygāh baher oy garothmān pād dāheshne bād.

To that immortal soul the best abode in paradise may be a reward.

(18). Ayāft khāstār hom ke har kāre kerefe ke oy anaoshah ravān pa gaethī kard. Ān-che-pas vadard-ī oy hamā kunīm, hamā orā pa ashahī-ī ravān be-rasād.

I desire that every good work which that immortal soul did in this world and which after his death I myself am doing (in his name and memory) may all reach him due to the righteousness of that soul.

(19). Pargasta gunāh ayov frod va aozmandī jaste būd, ke pa gaethī pa vazārashne, chun ke āwāyast kardan, oy yasne ke pa in Myazda-roshasnīdār yazashne keredārī Myazda rāinīdār aedar yād bād.

For remission of small or big sins or those that have come up by force of circumstances in this corporeal world as for example the necessary ceremony which is of keeping alive the dedications. May this be remembēred by worship and keeping alive the dedications.

(20). Ayāft khāstārhom baher zindagānī ke orā Dādār Ahuramazda barhenīd estād. Asho bed derji, atha jamyāt yatha āfrī nāmi.

I wish for him the blessings of the share of life which the creator Ahura Mazda has settled for him. May it be righteous, live long. Thus, may it come as I wish.



ĀFRĪN-I-BUZORGĀN

(1) Pa nāme Dādār Ahuramazda āfrīn chun, pīsh gāh khodāy āfrīn, pa ān kard tōbān pa *(Recite name of the country)* **shaher** *(Recite name of the city)*. **Kām anjām bed chun Ahuramazda Khoadhāy pa dāmāne khīsh.**

In the name of the creator Hormazd, blessings! I shall pronounce the blessings concisely, just as the Chief Mobed did, in the city of (insert the name of the city) of the country (insert the name of the country).

(2) Farkho pāshumtar bed chun kay-Khusro. Khup-maher bed chun Maeher yazad. Dushman zadār bed chun Zarīr. Hu-dīd bed chun Syāvakhsh. Bāmī bed chun Bīzan. Asho bed chun Vīstāspshāh. Zor mand bed chun Sāme Narimān, aojvānvar bed chun Rūstam, nīzehvar bed chun Aspandyār dīn-yāvar, guyā bed chun Jāmāsp pa dāshe zīch.

May your wishes be fulfilled like those of Lord Hormazd with regard to his own creation. Be fortunate and more excellent like Kaikhosrov. Be friendlier like Meher Yazata. Be a smiter of enemies like Zarir. Be handsome like Syāvakhsh. Be illustrious like Bijan. Be righteous like King Vishtasp. Be robust like Sam Nariman. Be robust like Rustam. Be the support of religion and an archer like Aspandyār. Be a wise knowledgeable man like the valiant Jāmāspa, the chief of the realm.

(3) Avar-vīzān bed chun Ardāfravash. Rād bed chun tishtar. Charv bed chun vārān, vīnā bed chun Khurshīd. Vesh kerefe bed chun

Zarathosht. Der-zīveshnī bed chun Zaravān pādashāh. Baromand bed chun spendārmad zamīn.

Be pure and wholesome like the holy Fravashis. Be charitable like Teshtar. Be sweet like rain-water. Be clear-sighted like the sun. Be a performer of many meritorious deeds like Zarathushtra. Be long-lived like the powerful Zurvan (Time). Be fertile like the earth Spentārmad.

(4) Vesh paevand bed chun rode nāvadā. Vesh hanbār bed chun Zamestān, khurram bed chun bahār. Hu-boy bed chun mushk. Avāsahī bed chun zar, Ravā bed chun deram. Kerdār bed chun Ahuramazda khoadhāy pa dāmāne khīsh. Vesh paevand bed chun rōde nāvadā, vesh-hanbār bed chun zamestān khurram bed chun bahār, hu-boy bed chun mushk, avāsahi bed chun zar, ravā bed chun deram, kerdār bed chun Ahuramazda-Khodhāy pa dāmān khīsh.

Be widely connected like a navigable river. Be abundantly stored up just as in winter. Be blooming like the spring. Be sweet-scented like the musk. Be famous like gold. Be current like a Diram (the Iranian silver coin). Be occupied like the Lord Hormazd in his own creation.

(5) In āfrīn oy tane shumā aedūn bād, chun māh o Khurshīd o āw o ātash o mae o marv o mushk o yasmin-gul o marzān-goshe. Hamā anjuman rā (Recite the names of the family requesting prayer) rā hazār sāl zindagānī ūmar darāz bād. Ez ān buyegān khush mastash kunad. Pa khīzashne o pāk sparm anmbarī vāzamed khushvīnīhā. Nar Asho frazand zāyāyād, ke airān dārād, nām barād, dushman zanād o dūd afrozād o darūd. Ath zamyād yath Āfrīnāmi.

May these blessings be so as the moon, the sun, waters, and the fire and just like wine, the myrtle, musk, the jasmine, the rose and for a thousand years may their various perfumes be charming and exhilarating, together with pure food, pleasant wine and the sweet-scented basil, and with a wife having the same vision as yourself, may

there be born a righteous offspring to you who may protect his community, who may desire name and fame, who may smite the enēmies and may be a multiplier of (his family). Thus, may it come as I wish.



ĀFRĪN OF HAFT AMESHĀSPAND

(1). Hamāzor bād Ahuramazda khodāy varzah khoreh avazāyād, avā se-dae vīspaeshām ke hamkār ham-jaheshne ham-yār, pa janashne gajasteh ganāminoy, ke dravand avā harvesp dīv o druj, pa zadārashne dāmāne Ahuramazda frāz-karnīd.

May we be in harmony with Lord Ahura Mazda. May his glory and radiance increase, and also with all three who work in harmony with him, labor in harmony with him, in harmony with him to smite the cursed Ganāmino the wicked, together with all Daevās and fiends which he has brought forth to smite the creation of Ahura Mazda.

(2). Hamāzor bād behman ameshāspand gorzeh khoreh avazāyād, avā māj gōsh rām ke ham kār ham jaheshne ham yār, pa zanashne aeshma khraivī-draosh drūje akōman drūje taromaiti.

May we be in harmony with the creator Ahura Mazda the brilliant and glorious, and with the glory of the good and righteous Mazdayasniān religion.

(3). Hamāzor bād Ardibehesht ameshāspand gorze khoreh avazāyād, avā ādarā, sraosh beherām, ke ham kar ham jaheshne ham yār, pa zanashne drūje zamestā, sīje apaosh sīje spanzgar gar.

May we be in harmony with the Highest Asha, the Ameshā Spentā of great majesty. May he increase together with the Ādarāns, Sarosh, and Verethraghna, who work in harmony with him, labor in harmony with him,

smite the fiend of winter with his thirty kinds of unfruitfulness, thirty kinds of weakness.

(4). Hamāzor bād Shaherevar ameshāspand gorze khoreh avazāyād, avā khur meher āsmān, anērān, ke ham kār ham jaheshne ham yār, pa zaneshne būshyāspe derang-gav drūj, asgahāih drūj, āsānashne drūj.

May we be in harmony with Khshathra Vairya, the Ameshā Spentā of great majesty. May he increase together with the Sun, Mithrā, the Sky and Anerān who work in harmony with him, labor in harmony with him, in harmony with him smite the beast Bushyāsp the long handed, the beast of decay, the beast of laziness.

(5). Hamāzor bād spendār mad ameshāspand, gorze khoreh avazāyād, avā āvā, dīn, ard, mārspand, ke ham kār ham jaheshne ham yār, pa zaneshne ast vahād dush-hīm.

May we be in harmony with Holy Ārmaiti, the Ameshā Spentā of great majesty. May it increase together with Āvān (water), Dīn (religion), Ard, and the Holy Manthrā, who work in harmony with it, labor in harmony with it, smite Asto Vidād of evil character.

(6). Hamāzor bād Khordād ameshāspand gorze khoreh avazāyād, avā tishtar, govād, Ardāfravash, ke ham kār ham jaheshne ham yār, pa zaneshne āze dīwā dād tārīch zārīch dīv.

May we be in harmony with Khordād, the Ameshā Spentā of great majesty. May it increase together with Tishtrya, Vayu and the holy Fravashis, who work in harmony with it, labor in harmony with it, in harmony with it smite Az created by the Daevās, and the Daevās Tarik and Zarik.

(7). Hamāzor bād Amardād ameshāspand varzah khoreh avazāyād, avā rashne āstād zamyād ke ham kār ham jaheshne ham yār, pa zaneshne tashnīh patyāre fradum vashud āhrīman frāz karanīd.

May we be in harmony with Amardād, the Ameshā Spentā of great majesty. May it increase together with Rashne, Āstād, and Jamyād who

are in harmony with hamkārs to oppose and defeats the hunger and thirst created by aherēman.

(8). Awazāyār dāme Ahuramazda, va avshīnād dāme āhraman. Hamāzor bād gerān kohān ashahī khārīh pūr khārīh Ahuramazda dād, avā oy dārān va darakhtān khurashne barān va zarīn urvarān.

May the creation of Ahura Mazda increase. May the creation of Angra Mainyu decrease. May we be in harmony with the hills and heights of mountains, with prosperity, and much fertility of the plants and trees, the fruit trees and the golden trees created by Ahura Mazda.

(9). Hamāzor aurvand kōh, Hamāzor raevandt kōh, Hamāzor meh pārsīn kōh, Hamāzor daemāvand kōh, ke drvand bīvarāsp andar oy bast ēstēd. Hamāzor garehosh-dāshtār ashahī khārīh pūr khārīh Ahuramazda dād.

May we be in harmony with Mount Arvand, Mount Raevand, Mount mehpārsin, and Mount Dēmāvand in which the wicked Bīvrāsp is bound. May we be in harmony with the mountain Hosh-dāshtār which possesses pure brilliance, possesses much brilliance, which is made by Ahura Mazda.

(10). Hamāzor cashmagā būnhāne āvān rōdān. Hamāzor aurvand rōd, hamāzor veh rōd, hamāzor frād rōd, hamāzor zareh-var-kash, hamāzor zareh frā kard, hamāzor zarahe puiti, hamāzor zareh kyāse.

May we be in harmony with the waters of the springs and rivers, may we be in harmony with the river Aurvand, the river Veh, the sea Varkash, the sea Frākard, the sea Puiti and the sea Kyānse.

(11). Hamāzor ravāne būrzid ke avartān avartūm pa rāstīh o vehih vazidārīh dīn vazār dādstā vazār būd hend.

May we be in harmony with the praiseworthy souls, who believe in to the last in righteousness, spreading religion and have spread abroad law and equity.

(12). Hamāzor dah-dahu-vad shāhāshāh, Hamāzor vazorg framādār. Hamāzor haftā kēshvar zamīn arzah shavah fradadafsh, vīdadafsh, vōurū baresht vōurū zarest, khanaras bāmī, pa myāne zādān frokhtum, ashotum, pashum, yashte yazdān Zarathosh Spitamān asho frohar. Hamāzor athornān sepāhavad fīrōzgar ādarān shāh tagī dād ādar frād. Hamāzor ratheshtārān sepāhavad tagī dād ayāfta ādar goshasp.

May we be in harmony with the King of Kings (leaders of the country), and with the great commander. May we be in harmony with the seven regions of the earth: Arzahe, Shavahe, Fradadhafs, Vidadhafs, Vōurū-barest, Vōurū-Zaresht, khanaras-bāmi which lies in the midst, and with the most fortunate of the born, the purest, best, the praised by the Yazatas: Spitamān Zarathustra of holy Fravashi. May we be in harmony with the highest Athornān, the victorious lord, the fire Ādar-frā, firmly created. May we be in harmony with the leader of the warriors, firmly created and desired Ādar-Gushāsp.

(13). Hamāzor fīrōzgar vāstryōsān sepāhavad khodāy kerfegar ādar burzīn fīrōzgar. Anōshh ravān bād, ravāne radā, dastūrān, mōbadān, hērvadān, vehdīnān, chāshīdārān, hāvistān, ke avar pa īn zamīne tanomand bevardard hend. Anōshah ravāe bād, ravāne gayōmadt o hōshangh o tahmūrasp o jam fredūn o minochehar bāmī. huzōbe tehmāspān, kae-kobād kae-kāus, kae-syāvakhsh, kae-khusrō kae-lohrāsp, kae-vishtāsp, behman aspandyārān.

May we be in harmony with the victorious lord of the farmers, the ruler who performs good deeds, the victorious Ādar-Burzin. Blessed be the souls of the lords, Dasturs, Mobeds, Ervads, the faithful, those who propagate the faith, and the disciples who have died on this corporeal world. Blessed be the soul of Gayomard, Hoshang, Tehmuraspa, Jamshid, Fredun, Minochehr-bāmi, Huzub the son of Tehmāsp, Kai Kobād, Kai Kāus, Kai Syāvakhsh, Kai Khusru, Kai Lohrāsp, Kai Vishtāspa and Bahman's son of Aspandyār.

(14). Anōshah ravān bād. Ravāne Zarathushtra Spitamān asho-farohar, avā hamā athoranān rathaestārān vāstryōshān hutokhshān, dahmān, ke pa ashahī yazend, nekīh arzānīh hend. Rāmashnīh va shādīh va padagānīh va nekīh ez sūe nīm rōz andar āyād, dard o vīmārīh o dush khārīh va anākīh, vashtā kesh, harvasp patyāre ez sūe avākhtar be-dārād. Vehān pādashāh bend, vatarān avādshān bend, eaz karde kunashne khīsh avākhsh pashēmā bend, mā ēmā-ach-rā manashne gavashne kunashne andar frārūnīh bād.

Blessed be the soul of asho Farohars and Spitamān Zarathustra of holy Fravashi, together with all priests, warriors, farmers, artisans, the pious, who offer in purity and are worthy of good. May joy, cheerfulness, fortune and good come hither from the region of the South. May sorrow, sickness, obscurity, injustice, stubbornness and all oppositions remove themselves to the regions of the North. Only the good shall be rulers and not the bad shall be the rulers. They shall pray for pardon for their evil deeds and be rependant. May our thoughts, words and deeds continue in righteousness.

(15). Hech kas ez myān pa dīvyāz kardan ke pa tan ayop khāste, ayop pa ravān zyān bād. Kerā vīsh āwāyad vīsh bād, kerā veh āwāyad veh bād, kerā zan āwāyad zan bād, kerā frazand āwāyd frazandt bād gaethīhā aēdūn bād, chun tan kām andar frārūnīh mīnoihā aēdūn bād, chun ravann n kām andar ashahī. Bērasād īn āfrīn ōy tane shumā vehān hanjamanān veh-dīnān, avazūni hātar pa kām bād. Ayāft-khāstār hom bahere zindgāi ke ōrā Dādār Ahuramazda barhenīd ēstād āhrīman drvandt ez ayōvē varzīd, nabāazdishtān yak yak-sad pa avzūn bād.

Anyone from amongst the evil workers who desire riches for their bodies, their souls are harmed. Anyone who needs more, may he have more. Anyone who needs goodness, a wife, or a son, may he have goodness, a wife or a son. May it be so in the world whose body works for progress. May it be so in the spiritual realm whose soul works for righteousness. May these blessings reach your body and to good people of good religion

in the assembly. May the work be more progressive. I desire the blessings of the share of life which the creator Ahura Mazda has settled for him. May the wicked Angra Mainyu remain afar from life and work, and may each one of the close relatives increase a hundred-fold.

(16). Ayāfta khāstār hom ke rād āvād bād. Rāst gō-āfrīngān bād, dānā pādashāh bād, dush- dānā avādashān bād, dīn veh māzdayasnān pa haft keshvar zamīn ravā zīān bād, āv tazashne, urvarān vakhshashne zor dāyān pa-chamashne, ēm-achrā manashne gawashne kunishne rāst frārūn bād. Ke ā baher andā-sar pa mardān rā pād-daheshne dahēshtār tā ēmā pād-daheshnīhātar bündīhātar yād bād, ayō pa gaethī, ayō pa minō anōshah ravān bād. Ravāne zarathushtra Spitamān asho-frohar, avā hamā athoranān rathaeshtārān vāstryoshān hutakhshān.

I desire that the chief may be prosperous, the righteousness be famed. The wise become rulers. May the Māzdayasnān religion spread and be ever living in the seven regions of the earth. The flowing of water, the growth of plants, the swinging of the corn may for us, be in goodness with good thoughts, words and deeds, so that this share for the people may be reward giving until the end, so that in this world and the spiritual realm may be fully rēmembērēd by us as a reward. May the immortal soul of Spitamān Zarathushtra of holy Fravashi, as well as the souls of Āthravāns, warriors, farmers, and artisans be immortal.

(17). Dahmān ke pa īn Myazda frāz rasīd hend, ez īn Myazda ba her āmadan baher gereftan, har gāmi rā hazār dvisad gām bahest rōshan garōthamāi be-padirād. Pa frāz āmadan kerfe be- avazāyād, pa avāj shudan gunāh oy bun bēshwad o gaethī nek bād o mainō veh bād, sar frazām ashahī be avazāyād ravān garōsmānī bād, ravān garōsmānī bād, ravān garōsmānī bād

May merit increase due to your arrival and may sins be eradicated on your departure. May the terrestrial world be good and the spiritual world excellent. Finally, may righteousness increase and may the souls be fit for

paradise. May there be increased reward by coming, may the sins be gone due to returning back, may the corporal world be righteous and the spiritual continues to grow in ashoyī, may the ravān reaches the Garothman, may the ravān reaches the Garothman, may the ravān reaches the Garothman.

Asho bed dēr zī. Atha jamyāt Yathā āfrīnāmi.

May you be righteous and live long life. Thus, may it come as I wish. Amen.

(18). Humadanām hukhtanām hvarshtanām yadachā anyadachā verezyamnanāmchā vāverezananāmchā mahī aibī-jaretārō naēnaēstārō yathanā vohunām mahī.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus, we glorify and invoke all that is good.

Yathā Ahu Vairyō (21). Ashēm Vohu (12)

AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īshtīm pourūsh-khāthrām, ahmāi āsnāmchit frazandīm, ahmāi darēghām daregho-jītīm, ahmāi vahishtēm ahum ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmi. Ashēm Vōhu (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.

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HAZANGHRĒM

Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām baevarē baeshazanām. Ashēm Vohu (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health).

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JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-mē avanghe Mazda. Jasa-mē avanghe Mazda, amahe hutāshtahe huraōdhahe vērēthraghnahe ahuradhātahe, vainaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān, aetat te vayo yat te asti spēnto-mainyaōm. thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe. Ashēm Vōhu (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 Vohu (1).

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KĒRFEH MOZDA

Kērfeh Mozda gunāh guzārashnerā kunam, ashahī rvā dushārmrā ham kērfeh hamā vehāne haft keshvar zamīn, zamīn pehenā rūd-darāā khorshīd bālā bundehād berasād, asho bed derzī. Atha jamyāt yatha āfrīnāmi. Ashēm Vōhu (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 climes 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.



ĀFRĪN-I-GAHĀMBĀR

(1). Hamāzor hamā asho bed. Hamāzor hamā nekī bād, Hamāzor bād Dādār Ahurmazda rayomand khorehmand, ameshāSpentān. Hamāzor bād ādarān ātshān, Hamāzor bād fravashe ashoān. Hamāzor bād dīne veh māzdayasnān. Hamāzor bād vehāne hafta keshvar zamīn, ku pa dād veh-dīne paoiryo-dakaeshihā ku pa avīzeh veh-dīne māzdayasnān āstovān hend. Emān avā- eshān, eshān avā emān. Hamāzor ham beher hamyāred.

May we be in harmony with all the righteous, may we be in harmony with all the virtuous. May we be in harmony with the creator Ahura Mazda, the shining Ahura Mazda, the majestic Ahura Mazda and the Ameshā Spentās. May we be in harmony with the Ādarāns and Ātashāns. May we be in harmony with the Fravashis of the righteous May we be in harmony with the good Māzdayasnān law. May we be in harmony with the good in the seven regions of the earth who are believing according to the law, according to the kind of those of the Primal faith, and who are constant in the pure, good Māzdayasniāns law, that with us, that with us.

(2). Hamāzor bād ardāfravash fīrōzgar, ke rād yazashne kard hom, darūn yashta hom, Myazda hamārāinam, ayo kardahyā pa ganje Dādār Ahurmazda rayomand khorehmand ameshāSpentān be-rasād, aoz zor nīrū tagī, amāvandī fīrozgarī, hamā fravashe ashoān be-rasād. Hamā fravash ashoān aedar ayād bād.

May we be in harmony with the ever helpful, the righteous Fravashis, the victorious, for whom I have accomplished the Yasna, the Darun and the

Myazd. May all this together arrive to the treasury of the creator Ahura Mazda, the shining Ahura Mazda, the majestic Ahura Mazda and the Ameshā Spentās. May strength, might, firmness, activity, victorious-ness, come to all Fravashis of the righteous. May all Fravashis of the righteous be mentioned here.

(3). Ayāvfta khāstār hom ku kāre kerfe yazashne darūn va Myazda daheshnī-i asho dād, rādī va zor barshnī, va ashoān snāishnīdār avare hamā kāre kerfe andar dām hamā kunam nāmchisti hātar, ravāne emā aedar pa ham kerfe vehān kard va rāinīd pa khīshī padīrashnī va shanāishne fravashe ashoān, pa ganje Dādār Ahurmazda rayomand khorehmand, ameshāSpentān be-resād. Pād-daheshne rāinī dārān rakhshasne, vakhshasne, eshtashne, va patāeshne bād.

I pray for the favor that the good works, the offering of the Darūns and the Myazd, the pure gifts, liberality and the offering of gifts which shall be given for the rejoicing of the righteous and every other good deed which I accomplish among the creatures whatever may be their name, may be here done and accomplished, to have a share in the good works of the faithful, and that they through the acceptance of the Fravashis of the righteous as their property and their satisfaction may arrive at the treasury of the creator Ahura Mazda, the shining Ahura Mazda, the majestic Ahura Mazda and the Ameshā Spentās.

(4). Yazdāne mīnoyān, yazdāne gaethīyān mīnoy rozgār fravashe ashoān ez gayo-mard andā sūdmand firozgar pūr-khoreh saoshyosh, hastān, būdān, bedān, zādān, azādān, ādahī, uzdahī, dahm nar nārīk, avarnāi purnāi, har ke avar in zāmīn pairi vehdīnī gūdārān shud hast; hamā fravashe ashoān ravāne eshān pa yād kard. Arzānī hend hamā fravash ravāne eshān pa yād kard. Emā umīd dār eshān pa yād kard. Eshān kerfetaromand tarēm, hamā fravash va ravāne eshān vehedīne yazashne keredārī, Myazda rāinīdār aedar ayād bād.

May brightness, increase and continuance be the reward of the offeror. May the celestial and terrestrial Yazatas, celestial time, the Fravashis of the righteous from Gayomard to Soshyosh the victorious, the very majestic, those who exist, and have existed, who will exist, born, unborn, belonging to the region, or to other regions, the pious men and women, not of age and those

of age, those who have deceased upon this earth in the faith, all Fravashis and souls of the same be here mentioned. May they who are deserving of it be here mentioned. On those of them who set their hope on us have I here thought. Let their good deeds, honest offering and Myazd be here rēmembērēd.

(5). Panchācha chathwarestēmcha maidhyo zaramayehe ashahe vahishtahe dathusho. Pa cehel-o-panj roz man Ahurmazda, avā ameshāSpentān frāj-tāshīt hend, ku āsmān dād.

On the 45th day (from the Navroz Day in the Seasonal calendar), of Ardvahisht Māh and Dae-pa-Meher Roj is the Maidyārēm Gahāmbār”: On this 45th day, I Ahura Mazda with the Amēshā. Spētās named this Gahāmbār Maidyārēm and created the Asman – sky

(6). Gāhambār yasht va maidhyo-zarēm gāh nām nehād, ardībahesht māh dae-pa-maheh roz; khur roz gāh gīrad dae-pa-maheh roz sar bahod. Maidhyo-zarēmyehe būd, ku vīnārashne āsmān andar ān zamān pedā be-kard. Avā ameshāSpentān Myazda kard. Mardūmāncha pa ham angushīte āvāyad kard.

We consecrated this Gahāmbār and gave the name Maidyārēm of this period in Ardvahisht Mah (for five days) up to its Dae-pa-Meher Roj. We started it on Khorshed Roj and ended it on Dae-pa-Maheh Roj, which we called it Maidyārēm Gahāmbār, during which we created Āsmān -- sky – and a big feast (Myazd) was performed by Me with the Amēshā Spētās. And all the human beings should also perform such a feast!

(7). Har ke ez ā Gāhambār yazad, ayāv sāzad, ayāv khurad, ayāv dahad.

If anyone pray, perform, partake the Chāshni (communal feast) or donate during this Gahāmbār.

(8). Ash-kerfe aedhun bed, chun kesh andar akhoi astomand, hazār maeshe daenūte avā vareh pa asho-dād ashahī veh ravān dushārm-rā, pa oy mardāne ashoān dād hend. Avāz az ashahī veh ravān dushārm-rā, ke ez hastāne pahelūm in andar oy mardūmān. Hast avastā gavāhī pa hādokht ezān jā paedā. Hazanghrēm maeshīnām-daenunām paiti-puthranām narām ashaōnām ashaya vangh-huya urūne par daithyāt aevahe hātām chinmāe yat ashahe vahishtahe.

In this skeletal world, it is equivalent to receiving meritorious reward for giving Āshodād (donating in righteousness) to a righteous person for the love of advancing righteousness of your own soul in form of one thousand ewes with their lambs and may that person receive good rewards in righteousness and betterment for this good deed of him. Moreover, he achieves righteousness and betterment for the love of his soul and achieves a higher level among all living coreligionists. In Avastā, for such a reward, there is written testimony in Hadokht Nask: “For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand ewes with their lambs to a very righteous person of this world as Āshodād”

(9). Har ke na yazad, na sāzad, na khurad, na dahad, ayasnīm daste antarē mazdayasnāish a-yajashnī dahesh andar mazdayasnān. Ku yazdān yazashne oy na padīred, ke kunad na shāyad, vīsh ez ān Gāhambār andā Gāhambār har roz sad-o- hashtād stīr gunāh oy būn bahod.

The one who does not pray, does not do work, does not partake Chāshni, or does not give his share, “then among the Māzdayasnān coreligionists,” he is unfit to perform a Yazashne. Among the Māzdayasnān coreligionists, he is regarded as not fit to perform a Yazashne because the Yazads will not accept his Yazashne and so he cannot perform a Yazashne. From this Gahāmbār to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

(10). Khshvashtīm maidhyoshmahe tishtryehe dathusho, pa shast roz man Ahurmazda avā ameshāSpentān frāj tāshīd hend ku āw dād.

On the 60th day (from the 15th Day Dae-pa-Meher Roj, Ardvahisht Mah of the last Gahāmbār Maidyārēm in the Seasonal calendar), of Tir Mah and Dae-pa-Meher Roj is the Mēdīoshahēm Gahāmbār”: On this 60th day, I Ahura Mazda with the Amēshā Spētās named this Gahāmbār Mēdīoshahēm and created the Āv (water).

(11). Gāhambār yasht maidhyoshēm-gāh nām nehād tīr māh dae-pa-maher roz, khur roz gāh gīrd dae-pa-maher roz sar bahod, maidhyoshēmyehe būd; āw tīreh būd raoshan be kard. Avā ameshāSpentān Myazda kard, mardūmāncha pa ham angushīte āvāyad kard.

We consecrated this Gahāmbār and gave the name Mēdīoshahēm of this period in Tir Mah (for five days) up to its Dae-pa-Meher Roj. We started it on Khorshed Roj and ended it on Dae-pa-Meher Roj, which includes Tirgān, which we called it Mēdīoshahēm Gahāmbār, during which we created Āv (water) – and a big feast (Myazd) was performed by Me with Amēshā Spēntās, and all human beings should also perform such a feast!

(12). Har ke ez ā Gāhambār yazad, ayāv sāzad, ayāv khurad, ayāv dahad.

If anyone pray, perform, partake the Chāshni (communal feast) or donate during this Gahāmbār.

(13). Ash kerfe aedhun bed. Chun kesh andar akhoi astomand, hazār gāve daenute, avā gosāle pa ashodād ashahī veh ravān dushārm-rā, pa oy mardāne ashoān dād hend. Avāj ez ashahī veh ravān dushārm-rā, ke ez hastāne pahelūn in andar oy mardūmān, hast avastā gavāhī pa hādokhta ez ān jā paedā. Hazanghrēm gavanm daenunām paiti-puthranām narām ashaōnām ashaya vangh-huya urūne par daethyāt; aevahe hātām chinmāe yat ashahe vahishtahe.

In this skeletal world, it is equivalent to receiving meritorious reward for giving Āshodād (donating in righteousness) to a righteous person for the love of advancing righteousness of your own soul in form of one thousand cows with their calves and may that person receive good rewards in righteousness and betterment for this good deed of him. Moreover, he achieves righteousness and betterment for the love of his soul and achieves a higher level among all living coreligionists. In Avesta, for such a reward, there is written testimony in Hadokht Nask: “For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand cows with their calves to a very righteous person of this world as Āshodād.”

(14). Har ke na yazad, na sāzad, na khurad, na dahad. Avacho-urvaitīm daste antarē mazdayasnāish. A-vacha-radī dahesh andar mazdayasnān. Ku andar mazdayazdān gavashne oy pa draog dared, ku gouyad na nyoshed. Vīsh ez ān gāhambār andā gāhambār har roz sado hashtād stīr gunāh oy būn bahod.

The one who does not pray, does not do work, does not partake Chāshni, or does not give his share, “then among the Māzdayasnān coreligionists, he is

regarded as the one who does not keep his word". Among the Māzdayasnān coreligionists, he is not regarded as a leader who keeps his word because among the Māzdayasnān Humdins, he is regarded as the one who speaks lies and whatever he says, the coreligionists should not listen to him. From this Gahāmbār to the next one, he will each day commit sins amounting to 180 "steehr" (type of sin)

(15). Panchācha haptāitim paitish-hahyehe khshathrahe vairyahe anaghanām pa haftād-o-panj roz man Ahuramazda avā ameshāSpentān frāj-tāshīd-hend, ku zamīn dād.

On the 75th day (from the 15th day Dae-pa-Meher Roj, Tir Mah of the last Gahāmbār Mēdīoshahēm in the Seasonal calendar), of Shahervar Mah and Anerān Roj is the Paitishahēm Gahāmbār": On this 75th day, I Ahura Mazda with the Amēshā Spētās named this Gahāmbār Paitishahēm and created the Zamin – the earth.

(16). Gāhambār yasht Paitishahēm gāh nām nehād. Shehrevār māh anerān roz, āstād roz gāh gīrd, anerān roz sar bahod, paitish-hēmyehe būd. Ku estashne zamīn āw andar ān zamān paedā ba kard. Avā ameshāSpentān Myazda kard. Mardūmāncha pa ham angūshīte āvāyad kard.

We consecrated this Gahāmbār and gave the name Paitishahēm of this period in Shahervar Mah (for five days) up to its Anerān Roj. We started it on Āstād Roj and ended it on Anerān Roj, which we called it Paitishahēm Gahāmbār, during which we created Zamin – the earth – and a big feast (Myazd) was performed by Me with Amēshā Spētās, and all human beings should also perform such a feast!

(17). Har ke ez ān gāhambār yazad, ayāv sāzad, ayāv khurad, ayāv dahad.

If anyone pray, perform, partake the Chāshni (communal feast) or donate during this Gahāmbār

(18). Ash kerfe aedūn bed, chun kesh andar akhoi astomand hazār aspe daenute avā kureh pa ashodād ashahī veh ravān dushārm-rā, pa oy mardāne ashoān dād hend. Avāz ez ashahī veh ravān dushārm-rā, ke ez hastāne pahelūm in andar oy mardūmān. Hast avastā gavāhī pa hādokht

ez ān jā pedā. Hazanghrēm aspanām daenunām, paiti-puthranām narām
ashaōnām ashya vangh-huya, urūne par-daithyāt aevahe hātām
chinmāe yat ashahe vahishtahe.

In this skeletal world, it is equivalent to receiving meritorious reward for giving Āshodād (donating in righteousness) to a righteous person for the love of advancing righteousness of your own soul in form of one thousand mares with their colts and may that person receive good rewards in righteousness and betterment for this good deed of him. Moreover, he achieves righteousness and betterment for the love of his soul and achieves a higher level among all living coreligionists. In Avesta, for such a reward, there is written testimony in Hadokht Nask: “For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand mares with their colts to a very righteous person of this world as Āshodād”.

(19). Har ke na yazad, na sāzad, na khurad, na dahad, garēmo varangh-
hēm daste antarē mazdayasnāish garēmo vairīm dahesh andar
mazdayasnān, ku andar mazdayasnān gāh oy pavāfrīngān dārad, ku
dahad na padīrad. Vīsh ez ān gāhambār andā gāhambār har roz sado
hashtād stīr gunāh oy būn bahod.

The one who does not pray, does not do work, does not partake Chāshni, or does not give his share, “then among the Māzdayasnān coreligionists, he is publicly regarded as the sinner”. Among the Māzdayasnān coreligionists, he is publicly regarded as a sinner, because among the Māzdayasnān coreligionists, they always rēmember him as such and whatever he gives is not accepted. From this Gahāmbār to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin)

(20). Thrīstēm ayāthrēmahe mithrahe anaghranām pa sī roz man
Ahurmazda avā ameshāSpentān frāj-tāshīd-hend, ku urvar dād.

On the 30th day (from the 30th day of Shahervar Mah and Anerān Roj of the last Gahāmbār Paitishahēm in the Seasonal calendar), of Meher Mah and Anerān Roj is the Ayāthrēm Gahāmbār”: On this 30th day, I Ahura Mazda with the Amēshā Spētās named this Gahāmbār Ayāthrēm and created the Vegetation

(21). Gāhambār yasht ayāthrēm gāh nām nehād, maher mäh anerān roz, āstād roz gāh gīrd, anerān roz sar bahod. Ayāthrēmyehe būd, ku mīzeh rang o gūne gūne urvarān andar ān zamān paedā be kard. Avā ameshāSpentān Myazda kard. Mardūmānch pa ham angushīte āvāyad kard.

We consecrated this Gahāmbār and gave the name Ayāthrēm of this period in Meher Mah (for five days) up to its Anerān Roj. We started it on Āshtād Roj and ended it on Anerān Roj, which we called Ayāthrēm Gahāmbār, during which we created fresh colorful and of various kind vegetation. And a big feast (Myazd) was performed by Me with Amēshā Spēntās, and all the human beings should also perform such a feast!

(22). Har ke ez ān gāhambār yazad, ayāv sāzad, ayāv khurad, ayāv dahad.

If anyone pray, perform, partake the Chāshni (communal feast) or donate during this Gahāmbār,

(23). Ash kerfe aedhun bed, chun kesh andar akhoi astomand hazār ushtra-daenute, avā kwād pa asho dād ashahī veh ravān dushārm-rā, pa oy mardāne ashoān dād hend. Avāz ez ashahī veh ravān dushārm-rā, ke ez hastāne pahelūm in andar oy Mardūmān. Hast avastā gavāhī pa hādokht anzān jā paedā; hazangharēm ushtranām daēnunām paiti-puthranām narām ashaōnām ashaya vangh-huya, urūne para-daithyāt aevahe hātām chinmāe, yat vahishtahe.

In this skeletal world, it is equivalent to receiving meritorious reward for giving Āshodād (donating in righteousness) to a righteous person for the love of advancing righteousness of your own soul in form of one thousand camels with their calves and may that person receive good rewards in righteousness and betterment for this good deed of him. Moreover, he achieves righteousness and betterment for the love of his soul and achieves a higher level among all living coreligionists. In Avesta, for such a reward, there is written testimony in Hadokht Nask: "For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand camels with their calves to a very righteous person of this world as Āshodād.

(24). Har ke na yazad, na sāzad, na khurad, na dahad, vārēmnēm frapērēnaoiti antarē mazdayasnāish-anbār staor ezash frāj-apār andar

mazdayasnān, ku andar mazdayasnān avar staor na nashīnad, ku nashīnad na shāyad, vīsh azān gāhambār andā gāhambār har roz sado hashtād stīr gunāh oy būn bahod.

The one who does not pray, does not do work, does not partake Chāshni, or does not give his share, “then all the Māzdayasnān coreligionists will take away all his cattle”. All the Māzdayasnān coreligionists will definitely take away all his cattle because he cannot ride his cattle among the Māzdayasnān coreligionists, and he is not allowed to ride his cattle. From this Gahāmbār to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

(25). Ashtāitim maidhyāiryehē dathusho verethraghnahe, pa hashtād roz man Ahurmazda, avā ameshāSpentān, frāj-tāshīd-hend, ku gospendann dād.

On the 80th day (from the 30th day Anerān Roj, Meher Mah of the last Gahāmbār Ayāthrēm in the Seasonal calendar), of Dae Māh and Baherām Roj is the Maidyārēm Gahāmbār”: On this 80th day, I Ahura Mazda with the Amēshā Spētās named this Gahāmbār Maidyārēm, and created the animals.

(26). Gāhambār yasht, maidhyārēm gāh nām nehād, dae māh baherām roz, maher roz, gāh gīrd, baherām roz sar bahod. Maidhyāiryehē būd. Ku gōspendān panj āin andar ān zamān paedā be kard. Avā ameshāSpentān Myazda kard. mardūmācha pa ham angushīte āvāyad kard.

We consecrated this Gahāmbār and gave the name Maidyārēm of this period in Dae Māh (for five days) up to its Baherām Roj. We started it on Meher Roj and ended it on Baherām Roj, which we called it Maidyārēm Gahāmbār, during which we created animals – and a big feast (Myazd) was performed by Me with Amēshā Spētās. And all the human beings should also perform such a feast.

(27). Har ke ez ān gāhambār yazad, ayāv sāzad, ayāv khurad, ayāv dahad.

If anyone pray, perform, partake the Chāshni (communal feast) or donate during this Gahāmbār,

(28). Ash kerfe aedhun bed, chun kesh andar akhoi astomand, hazār katārach rame āin pa asho-dād ashahī veh ravān dushārm-rā, pa oy mardāne ashoān dād hend. Avāz az ashahī veh ravān dushārm-rā, ke ez hastāne pahelūm in andar oy Mardūmān. Hast avastā gavāhī, pa hādokht azān jā paedā, hazanghrēm kanghra-hāoschit vanthvanām narām ashaōnām ashaya vanghra-huya, urūne para-daithyāt aevahe hātām chinmāe, yat ashaha vahishtahe.

In this skeletal world, it is equivalent to receiving meritorious reward for giving Āshodād (donating in righteousness) to a righteous person for the love of advancing righteousness of your own soul in form of one thousand any kind of animals and may that person receive good rewards in righteousness and betterment for this good deed of him. Moreover, he achieves righteousness and betterment for the love of his soul and achieves a higher level among all living coreligionists. In Avesta, for such a reward, there is written testimony in Hādokht Nask: “For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand any kind of domestic animals to a very righteous person of this world as Āshodād.”

(29). Har ke na yazad, na sāzad, na khurad, na dahad, yātēm gaethanām frapērēnaoiti antarē mazdayasnāish; dādhreṃ pa jehān ezash frāj-apār andar mazdayasnān, ku hamā khāste o gaethī ez oy apār bahod, ke dārad na shāyad. Vīsh ez ān gāhambār andā gāhambār har roz sado hashtād stīr gunāh oy būn bahod.

The one who does not pray, does not do work, does not partake Chāshni, or does not give his share, “then among the Māzdayasnān coreligionists all his worldly wealth is taken away”. Among the Māzdayasnān coreligionists, all his worldly riches are taken away because all his worldly riches will get away from him because he cannot keep thēm with him. From this Gahāmbār to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

(30). Panchācha hapatāitim hamaspathmaedyehē Spēntāyāō vanghuyāō gāthābyo; pa hashtādo panj roz man Ahurmazda avā ameshāSpentān frāj-tāshīd-hend ku mardūm dād.

On the 75th day (from the 20th day of Dae Mah and Baherām Roj of the last 5th Gahāmbār Maidyārēm, during the (five) Gathas Days of Spēndārmard

Māh – The Hamaspathmaedēm Gahāmbār: On this 75th day, I Ahura Mazda with the Amēshā Spētās named this Gahāmbār and created the human beings.

(31). Gāhambār yasht hamaspathamaedēm gāh nām nehād. Spendārmad māh vahishtoisht gāh ahaunavad gāh gīrd, vahishtoisht gāh sar bahod. Hamaspathmaedyehē būd. Ku mardūm dād va har daheshne dād. Avā ameshāSpentān Myazda kard, mardūmācha pa ham angushīte āvāyad kard.

We consecrated this Gahāmbār and up to the last Gatha Vahishtoisht of Spentārmad Mah (month), we named it Hamaspathmaedēm Gahāmbār. It starts with Ahunavad Gatha and ends with Vahishtoisht Gatha, which is the Hamaspathmaedēm Gahāmbār. During which human beings were created and all the whole world with all its creations was started. A big feast was performed by Me with Amēshāspands, and all the human beings should also perform such feast!

(32). Har ke ez ān gāhambār yazad, ayāv sāzad, ayāv khurad, ayāv dahad.

If anyone pray, perform, partake the Chāshni (communal feast) or donate during this Gahāmbār

(33). Ash kerfe aedhun bed, chun kesh andar akhoi astomand hamā in jehān sāl pa ā garm nān pas dar mae-i khub yak dushārm-rā pa asho dād ashahī veh ravān dushārm-rā pa oy mardāne ashoān dād hed. Avāzh ez ashahī veh ravān dushārm-rā ke ez hastāne pahelūm in andar oy mardūmā hast avastā gavāhī pa hādoukhta ez ān jā paedā. Vīspa tarashucha, khshudracha, masnacha, vanghranacha, srayanacha, narām ashonām ashaya vanghu-huya urūne par daithayāt aevahe hātām chinmane yat ashahe vahishtahe.

In this skeletal world, it is equivalent to receiving meritorious reward for giving Āshodād (donating in righteousness) to a righteous person, for the love of advancing righteousness of your own soul, warm Naans for the whole year together with wine from good grapes and may that person receive good rewards in righteousness and betterment for this good deed of him. Moreover, he achieves righteousness and betterment for the love of his soul and achieves a higher level among all living coreligionists. In Avesta, for such

a reward, there is written testimony in the Hadokht Nask: “For the best righteous good wishes and good blessings for his soul, the person as if gives all greater, more excellent and more beautiful articles of victuals and drinks to a very righteous person of this world as Āshodād.

(34). Har ke na yazad, na sāzad, na khurad, na dahad, āhūrīm dkaeshēm frapērēnaoyti antarē mazdayasnāish. Ahurmazda dādstānī ezash frāj-apār andar mazdayasnān, ku pa peshmālīn avar na kunad, pa pasmālīn dādastānī na dahad. Vīsh azān gāhambār andā gāhambār har roz sado hashtād stīr gunāh oy būn bahod.

The one who does not pray, does not do work, does not partake Chāshni, or does not give his share, “then among the Māzdayasnān coreligionists, he should be isolated from the laws of Ahura Mazda”. Among the Māzdayasnān coreligionists, the laws of Ahura Mazda are far away from him, because among thēm he is not regarded as a great leader and he is not given the benefit of accepted laws. From this Gahāmbār to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

(35). Avaejo dim paschaet fracha khraōsoyit, fracha syazajyoit. Avaejo dim paschaet nārshnī shyaōthna aiwi daithīt ratush ratunaem atha ratunyo ratūm, frājach khraōshād ku kām ez pas kunad andā gāhambār, yāishcha kām kunad andā gāhambār yāishcha ke sāl gāhambār na Yazad, āne nām gunāh oy būn bahod, tanvalgān va margarzān dārashne.

After that, the good coreligionists will keep scoldings him and make him feel bad. Just like a Dasturāne-Dastur keeps a young Mobed away from a wrong deed, similarly the good coreligionists after that will keep him away from wrong deeds, and keep chiding him, because if up to the next Gahāmbār, that person keeps doing things as his wishes, that means if he keeps doing things as before up to the next Gahāmbār and he does not participate in any Gahāmbārs of that year, then he commits the sin which is named as Tanvalgān and Margarzān.

(36). Satavaitinām hazanghravaitanām baevare baevarenām. Zemfradangh-ha dāu-darāzangh-ha hvare-bērēzangh-ha, sad āin hazār

āin, bīvar-āin. Zamīn zamīn pahāā rod-drāā, khurshīd bālā bündīhā be-rasād.

Hundred times, thousand times, hundred-thousand times, may the width of the earth, the length of the river and height of the sun expand.” Hundred times, thousand times, hundred-thousand times, may the width of the earth, the length of the river and height of the sun expand with excellence.

(37). In āfrīn pa ravāne rādān o rāstān be-rasād. Pa yārī va fīrozgarīe mainyo rathwo bērezat buland geh Gāhambār.

(Recite appropriate Gāhambār)

1. Maidhyozarēm.
2. Maidhyoshahēm.
3. Paitishahēm.
4. Ayāthrēm.
5. Maidyārēm.
6. Hamaspathmaedēm.

Ba ravān anosheh ravāne zarathoshte spitamān asho fraohar rasād; ke in dīne veh avizeh i māzdayasnān rāstīhā ez Ahurmazda padhīraft, paoiryodkashān andar āvard.

May the Manthra of this Āfrīn reach the souls of charitable and righteous coreligionists. For the help and success of this sublime and divine Gahāmbār (Name the appropriate Gahāmbār – Maidyārēm / Mēdīoshahēm / Paitishahēm / Ayāthrēm / Maidyārēm / Hamaspathmaedēm and this sublime Gahāmbār season, via righteous Fravashis, may the Manthra of this Āfrīn reach the immortal soul of righteous Zarathushtra Spitamān who accepted with truthfulness this good and simple Māzdayasni Religion from Ahura Mazda and brought it for the Pōiryodakeshāns coreligionists.

Zoti-Rāthvi recite together

(38). Dahmān ke pa in Myazda frāj rasīd hend, ez in Myazda baher āmadan, baher geraftan, har gāmīrā hazār va dvīsad gām behesht roshan garosmānī be-padīarād.

May the Good People and I, one of thēm who have reached here from far and near, to participate in and partake of this sacrament, who have come

here to partake of its 'share', in an Intelligent and deserving manner, receive the Best Light of the Soul, twelve hundred times for their single Endeavour!

(39). Pa frāj āmadan kerfe be-avazāyād. Pa avāj shudan gunāh oy būn beshvād. O gaethī nek bād, o mino veh bād. Sar frazām ashahī be avazāyād; ravān garosmānī bād, ravān garosmānī bād, ravān garsmānī bād.

In my proper approach to the sacraments, may my merits multiply, and on my taking leave from it, may my weaknesses disappear! May the physical life grow in moral good! May the spiritual life gather strength in the Excellence of Spirit! May the sum-total of all my endeavours culminate in the gradual growth of goodness! May the departed and the living endeavouring souls become worthy of, "the symphony of the 'Heaven' - the Garothman! May the Good person be a long-lived one! May it be so, as I pray for!

(40). Asho bed derzi. Atha jamyāt yatha āfrīnāmi.

May it be righteous, live long. Thus, may it come as I wish.

(41). Humadanām hukhtanām hvarshtanām, yadachā anyadachā verezyamnanāmchā vāverezananāmchā mahī aibī-jaretāro naenaestāro yathanā vohunām mahī.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus, we glorify and invoke all that is good.

Yathā Ahu Vairyō (21). Ashēm Vohu (12).

AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īshtīm pourūsh-khāthrām, ahmāi āsnāmchit frazandīm, ahmāi darēghām daregho-jītīm, ahmāi vahishtēm ahum ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmi. Ashēm Vōhu (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.*

* * * * *

HAZANGHRĒM

**Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm
baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām
baevarē baeshazanām. Ashēm Vohu (1).**

*May there be thousand blessings (Good Health) May there be ten
thousand blessings (Good Health).*

* * * * *

JASA-ME AVANGH-HE MAZDA

**Jasa-me avangh-he Mazda. Jasa-mē avanghe Mazda. Jasa-mē
avanghe Mazda, amahe hutāshtahe huraōdhahe vērēthraghnahe
ahuradhātahe, vainaintyāōscha uparatāto, rāmano khāstrahe,
vayaōsh uparo-kairyehe taradhāto anyāish dāmān, aetat te vayo yat
te asti spēnto-mainyaōm. thwāshahe khadhātahe, zrvāahe
akaranahe, zrvāahe daregho-khadhātahe. Ashēm Vōhu (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 Vohu (1).*

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KĒRFEH MOZDA

Kērfeh Mozda gunāh guzārashnerā kunam, ashahī rvā dushārmrā ham kērfeh hamā vehāne haft keshvar zamīn, zamīn pehenā rūd-darāā khorshīd bālā bundehād berasād, asho bed derzī. Atha jamyāt yatha āfrīnāmi. Ashēm Vōhu (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.



ĀFRĪN-I-RAPITHVIN

(1) Hamāzor bed, Hamāzor hamā asho bed, Hamāzor hamā nek bed, Hamāzor hamā farokh bed, hamāzor hamīshe shād va khurram, va rādashne fīrōzgar bed, hamāzor kam vanāh bed, hamāzor vēsh kerfe bed.

May we be in harmony, may we be in harmony with all the righteous, may we be in harmony with all the virtuous, may we be in harmony with always happy and victorious Amēshāspands, May we be in harmony with those of bountiful good deeds, with those of fewer sins and with those righteous souls.

(2) Hamāzor Dādār Ahuramazd rayomand khorehomand bād. Avā hamā ameshāSpentāne fīrozgar, va hamā mino-i vēh, kesh ahuramazda āmorzīdārī, īn ke har ke andar Dādār Ahuramazda pa patet bed, osh pa tan pasīn reste avāj vīrāyand.

May we be in harmony with full of divine and radiant Ahuramazda, with all victorious Amēshāspands, kind spiritual souls. Ahuramazda is ever forgiver, for those seeking forgiveness and with whole heart repand to

Ahuramazd, that person will change and get better in his last physical and during the resurrection.

(3) Hamāzor vehman ameshāspand, veh manashne bād, ākhshtī va hamāvand tarvīni dārtum, ez āne vehān dāmān āsne kherad Ahuramazd dād, va goshosarute kherd Ahuramazd dād, ashāi bād.

May we be in harmony with Kind and thoughtful Bahman Ameshāspand, so that we can peaceful and courageous may destroy the aherēman (evil). May we be blessed through Ashoi with intelligence created by Ahuramazd, gained intelligence by listening.

(4) Osh hast andar gaethī, gōspend pūr-sarde, ez har kas osh zivashne, va darashne, va parvarashne, gethyān ez ānān frāj vastarde, vastarg vasyād avat poshīd.

In the world he has created many Gospands. Everyone supposed to protect the life and take care of Gospands, will receive in the Geti (corporal world) nice clothes to wear and to cover.

(5) Hamāzor ardī-vahisht ameshāspand, mīnoy ashāi khoreh rōshnī va bīsh zanashane, kesh hast andar gaethī ātashe sorkh sūzāy va āvāyashne har dām va deheshne-i Ahuramazd, kesh īn gaethī ezash be-vazīrashne.

May we be in harmony with the Ardibehesht Ameshāspand who is glorious, having khoreh, is ashō, and rēmoval of pain and suffering residing in the Minoi (spiritual) world, he maintains the red burning fire in the corporal world that is required and is necessary for all the creation. With his help we have to pass through this Geti (corporal world) in to the Minoyi (Spiritual) world

(6) Hamāzor shaherevar ameshāspand, kesh hast khoreh-i khōdāyān mīnoy khāste va sūde vehe zīvashne, kesh hast andar gaethī ayaokhshust, arjomand va zar va sīm dārashne va parvarashne mardumān, kesh āzādān pa gaethī padash varzand.

May we be in harmony with the Shaherevar Ameshāspand the keeper of divine khoreh, Minoyi treasure, and keeper of noble life, he maintains the valuable metals such as gold, silver and care and protection of people.

With his help people will progress to spiritual world to receive the Bokhtagi (eternal bliss).

(7) Hamāzor spēndārmad ameshāspand, veh būndah-manashne, hudāā va rādacha veh kām-i doyastra hu-chashme-i Ahuramazd dād. Ashāi bād, osh hast andar gaethī zamīne hu-deh, pūr baromand, pūr yāromand, kesh harvaspa ashoān, va oshān dravandān avar mānand.

May we be in harmony with the Spēndārmard Ameshāspand, may we be in harmony with nek and complete Manashni, good wisdom, good site created by Ahuramazd, and payas just charity. Spēndārmard Ameshāspand maintains and takes care of the fertile very helpful earth, upon it the good and not so good people reside.

(8) Hamāzor khurdād ameshāspand, rade sālān va mājān va rōjān va zamānān va hu-manashnyān mīno, ku mardūme veh andar sāl, pa frārūnī va frākhī, veh shahed zīvishtan, barāy sāl asho ashāi rad bād. Osh hast andar gaethī, āve tazāy pāk, yaozdāsar, kesh hech rīmanī-i dīve patiyāre avar bordan madvān bād.

May we be in harmony with the Khordad Ameshāspand, who looks after and maintains the years, months, days and time and of the righteous souls, with Khordad noble people lives through the year with happiness and prosperity in their abode, may be in harmony with the leader of the asho people of the year, Flowing water giving purity on the earth is due to Khordad, and may the evil be unsuccessful to defile the water by dead materials.

(9) Hamāzor amaredād ameshāspand, fashushne avjaeshne-i rame avajūnīe jōrdāyān gaokarn-dār va darakhte Ahuramazd dād. Haome safed ashozah bād. Osh hast andar gaethī urvar vesh tokhme vesh gūne, vesh khārūm, vesh shakūfe dārashne va parvarashne-i gēthyān.

May we be in harmony with the Amardad Ameshāspand, may we be in harmony with Khordad Ameshāspand who provides the growth and progresses to the community, growth of the crops, Gaokaran trees and saplings created by Ahuramazd and white Hom plant spreading Ashoyī.

On the earth lots of all varieties of and types of with lots of taste and many wonderous trees and plants that provides the nourishment and protection to the people on earth is due to him.

(10) Hamāzor Dādār Ahuramazd rayomand khorehomand bād, avā hamā ameshāSpentāne firojgar, va hamā mino-i veh.

May we be in harmony with the celestial Dādār Ahuramazd who is divine, glorious having luminous Khoreh, and with all successful Amēshāspands, and noble soles of the spiritual world

(11) Hamāzor meher yazad frākh-gayot rādashne khārūm bād.

May we be in harmony with Meher Yazad keeper of the fields and wide farms.

(12) Hamāzor gāhe Hāvan, va Rapithvin va uzayerīn, va Aivishuthrēm, va Ushahin gāh bād.

May we be in harmony with the Hāvan, Rapithvin, Uzeirin, Aivishuthrēm and Ushahin Gāhs.

(13) Hamāzor gāhe Gāhambār Maidayo-zarēm gāh, Maidahyoshahēm gāh, Paitishahēm gāh, Ayāthrēm gāh, Maidhyārēm gāh, va Hamaspathmaedēm gāh bād.

May we be in harmony with the Maidyārēm Gahāmbār, Mēdīoshahēm Gahāmbār, Paitishahēm Gahāmbār, Ayāthrēm Gahāmbār, Maidyārēm Gahāmbār, and Hamaspathmaedēm Gahāmbār celebrations.

(14) Hamāzor gāhe fravardegān panj-i-meh-i, spitamān zarathusht. Ahunvad gāh, Ushtavad gāh, Spandomad gāh, Vōhu-khshathra gāh, Vahishtoishta gāh bād.

May we be in harmony with five Fravardegān celebrations of five Gāthās Ahunavad, Ūshtavad, Spēntomad, Vōhūkshathra and Vahishtoisht as recommended by Zarathushtra.

(15) Hamāzor haft keshvare arezah savah, fradadafsh, vīdadafsh, vōuru baresht. Vourū jarasht, īn keshvar khanīras veh bāmī bād.

May we be in harmony with regions of Arezahī, Savahī, fradadafshu, vidadafshu, Vōurūbarashti and Vōurūjarashti and the noble Khanirath bāmi.

(16) Hamāzor ādar khordād, ādar goshasp, ādar būrzīn maher, avāre hamā ādarān va ātashān, keshān pa varharām-i yozdāsra pa oy dād-gāh neshast estand va band.

May we be in harmony with the purifying fires that were and are of Ātash Ādarān, Ātash Baherām, with Ādar Khordād, Ādar Goshāsp, Ādar Burzin-Meher.

(17) Hamāzor kangdīze pashutan veh bāmī bād.

May we be in harmony with the Nobel Kangdez bāmī of Peshotan.

(18) Hamāzor vehe pa gaethī ashāi pa minō bād.

May we be in harmony with righteous of the corporal world (Getī) and Asho of the Spiritual (Mīno) world.

(19) Hamāzor andar māh, pūr māh, vīshaptath bād.

May we be in harmony with the new Moon (amāvas), the full Moon (Punam), and the one in the middle.

(20) Hamāzor yazashne va darūn va myazd va āfrīngān, havarsht-varzīdārān kāre kerfe va daheshne asho-dād, kesh ān andar haft keshvar zamīn kardahāt, va kunand, avā ān yazdān ayūkardagī bād.

May we be in harmony with the Darūn and the Myazd of the Yazashne, with the ones performing the rewarding virtuous act of Āfrīngān and with the people giving the Āshodād (Gift, reward). So that the work they have done and are doing on the haft-keshvar zamīn (seven regions of the world) may be rewarded.

(21) Pa ayūkardagī bād, pa aōj va zor va nīroy varz pīrozgar Dādār Ahuramazda rayomand khorehomand.

May we be in harmony with the Aoj-zor, Niru and with having nurmand (divine light) and Khorehmand (bright aura) Dādār Ahuramazd.

(22) Be-avazāyād pa āne mahist setāishne va azbāyashne āfrīn kerdāre.

May they be blessed who gets the ceremonies be performed of the great Setāyashes, prayers and Āfrīns.

(23) Pa tane mā va shumā hamā pīrozgarān, hamīshe vakhshād barāzyād.

To our body and your body and all the victorious may there be lots growth and prosperity.

(24) Hamīshe shād barāzyāt. Bōrzashne bōrz awrāz avrang barāzyāt.

May you be always very happy, lots of success with long life.

(25) Harche rāmashne avzūd avzūnī frokh bed.

May you receive all happiness that always keeps growing.

(26) Andāzān ez bālest hamā roshanān ke-tān hamvāre bād.

May you always receive bright planetary influence.

(27) Andar īn māne vēhān pūr-urwākham rāmashane va bazam va tan āsān zīvashne va manēsh khush, va ravān shād, va frokh māhmān bād.

In the house of noble people may there be lots of happiness, celebrations, party, Life with good health, happy nature, may you be visited by auspicious and blessed souls.

(28) Ez āsmān nek vārād. Ez zamīn nek royād, mardhume vēh rād ezhash baher bād.

May there be good shower from the sky, may there be good growth from the earth, may the righteous people get their faire share.

(29) Vatarān shān madvān bād būdan. Tā ke oe vēh varzand.

As long as the bad people rēmain kind, they may rēmain nātavān (powerless)

(30) Agar oy vēh na varzand, oshān meher yazad frākhgaoyaod, pa hangāme khesh vazar padhash kunād.

If they are not kind, the Meher Yazad of the wide pasture may hit thēm with Guraj, they may rēmain scared.

(31) Hamīn pīrozgartar khoreh awazūnī myazd khodāy āne kesh īmroz pa Dādār Ahuramazda rayomand khorehomand avā hamā ameshāSpentāne pīrozgar ravāne yashte-frohar-i Zarathoshte Spitamān, avā hamā ravānān va froharāne ashoān ke shān be-shnānīd oshān be-urwākhmīnīd.

The one who has made happy today, to nurmand and khorehmand Dādār Ahuramazd and all the victorious Amēshāspands, all Yazashne Farohars, and the soul of Zarathushtra Spitamān, and all souls of noble people may he receive victorious Khoreh and may also receive abundance of Myazd.

(32) Aghesh tān yazdān dahād, pa gaethī tan-dorast ravashne, oy jān der-jiwashne, oy hīr āwādī-i in kadh, tā ān derang zamān oy ravān bokhtagī.

O Yazdān, bless these people with life of good health in this world, very long life, prosperity in the house, and happiness safety to their soul.

(33) Har dēramī dāng-i mad ke shān īmroz pa īn kāre kerfe, hvarsht kāre kerfe, az-īn kard hād va kunānad. Yazdān va ameshāSpentān ez ganje hamīshe sūd āne pūr va frākhe va padhīkhe, nek va veh osh dahānd andāzāne.

Money that has been produced, when someone uses it to do for charity, Yazads and Amēshāspands may reward thēm from the beneficial treasures with plenty of happiness, kindness, and righteousness.

(34) Har-ke har roz mayazd pa hazār mard vēh asho arzāi bē-sāzād, osh padhash aēdhun subuk va khār va āsān bād. Ān kesh īmroz pa yazashne framūd, osh pa Myazd sākht, osh pa asho-dād, osh dehād ham-vāreh osh vēh arzānī bād atha jamyāt yatha āfrīnāmi.

Make the daily offerings for the noble and asho people, so from it they may have pleasure and easy life. Bless those who has organized the Yazashne, and offered it for ever with Ashoi and make thēm noble. May it be so as I wish. Amen.

(35) Hamāzor frohare zarathosht spitamān bād, avā hamā frohare athōrnān rathaeshtārān, vavāstryoshān va hutokhshān, ke shān ez

yaste frohar-i Zaratoshte Spitamān dīn padīraft, oshān pa gehān robāk kard.

May we be in harmony with the Farohars of Spitamān Zarathushtra, may we be in harmony with the Farohars of Athornān Rathaēshtārān, Vāstryosān and Hutokhshān who accepted the religion from the venerable Farohar of the Zarathushtra Spitama, and spread it in the world.

(36) Hamāzor frohare kaē vīstāspa shāhānshāh bād, avā hamā frohare hu khodāyān va dahyovadān va shaheryārān va movadān-movadach bād.

May we be in harmony with the Farohars of Shahenshāh Gustāspa, may we be in harmony with the Farohars of all nobles, kings, wise and intelligent people, and with Farohars of Mobedān Mobeds.

(37) Hamāzor frohare jāmāsp bād, avā hamā frohare rāinīdārān kherd-mandān rāst-dāvarān va dastūrāne dīn bād.

May we be in harmony with the Farohars of Jāmāspa, and with the Farohar of the ones spreading the religion, with the Farohars of wise intelligent honest people, and with the Farohars of the Mobeds of the religion.

(38) Hamāzor frohare frashostra bād, avā hamā frohare rādān, nek keredārān, va vīsh paedāyān va vehān frārūnān bād.

May we be in harmony with the Farohars of Frashoshtar, with the Farohars of philanthropists, with the Farohars of righteous, with the Farohars of the noble promoters of Dīn, and with the Farohars of kind and honest people.

(39) Hamāzor frohare saēn-ahum-satūdān bād, avā hamā frohare hirvadān hāvashtān, dīn chāshīdārān dīn āmokhtārān mān-vadān, vīs-vadān, zand-vadān dahyo-vadān Zarathushtrotumān bād.

May we be in harmony with the Farohars of Saēn-ahum-satūdān, with the Farohars of all Ervads and Ostās, with the Farohars of the followers of the religion, with the Farohars of the spreaders of the religion, leaders

of the house, neighbourhoods, and the towns, nations and with the Farohar of the Zarathushtro-tēmo.

(40) Hamāzor frohare yal-i asfandyār bād, avā hamā frohare rathaestārān va tagyān, va tagān, va zormandān va dīn stāidārān, padiraftārāne dīn bād.

May we be in harmony with the Farohars of the strong wrestlers and athlete Asfandyār, and all Ratheshtārs, Ones having robust energy, and strength, followers of the Dīn (religion) and the Farohars of the ones accepting the Dīn.

(41) Hamāzor frohare kaeān tashtar vehman asfandyārān bād, avā hamā frohare kaeān va yalān pāshum mardān bād.

May we be in harmony with the Farohars of the buland Kiyānian Aspandyār's Behman, in harmony with all Kiyānian, pahelvāns, and with best men.

(42) Hamāzor frohare maidhyomahe ārāstān bād, avā hamā frohare mānsthra barān va dīn hoshmordārāne dīn bād.

May we be in harmony with the Farohars of Maidyomāh of Ārāstī, with all the ones practising the Manthra, and with the ones continuing the religion.

(43) Hamāzor frohare varshne-hangh-u-roshān bād. Avā hamā frohare Ahuramazda yashtārān va gāsān srāinīdārān mahishtān bād.

May we be in harmony with the Farohars of vareshne-hangh-u, and with all performing Yazashne of Ahuramazd, with the elders (Buzorg) reciting, singing the Gāthās.

(44) Hamāzor frohare ardashīr bābakān bād. Avā hamā frohare ārāstārān, vīrāstārān vīnārtārān dīn khodāi bād.

May we be in harmony with the Farohars of Ardashīr bābakān, with ones beautifying the Dīn, and with the ones watching.

(45) Hamāzor frohare ādarbād māraspandān bād, avā hamā frohare paoiryo dkaeshān mīnoān va hamā mubedāne dīn bād.

May we be in harmony with the Farohars of Mārespand, may we be in harmony with the Farohars of paoriyotakaesho of the Minoyi and the Farohars of Mobeds of the religion.

(46) Hamāzor frohare ādarbād zarathushtān bād, avā hamā frohare mubedān, va dāvarān va dastūrāne dīn bād.

May we be in harmony with the Farohars of Adarbad Zarathushtra, may we be in harmony with the Farohars of all Mobeds, may we be in harmony with the Farohars of all just people, may we be in harmony with the Farohars of Din Dasturs.

(47) Hamāzor frohare anōsheh ravāne khosro-i kvādān bād, avā hamā frohare aurvandān dādestān dād-dārān va dīn yozhdāz-dāstri-nīdārān, khodāi paerāstārān mahistānd bād.

May we be in harmony with the Farohars of Anosheh ravān Khushro Kobad, may we be in harmony with Farohars of people giving honest justice, with the Farohars of Yōzdāthregars of the Din, and with the Buzorgs.

(48) Hamāzor frohare ashoān, chīranān, avarvīzān, pīrozgarān, paoiryō dkaeshān, va frohare nabāazdishtān, va frohare ashoān bād. Avā hamā frohare ashoān hastān būdān bedān ao dahiān uz-dahiān pērēnāyūkān va apērēnāyūkān bād.

We are in the harmony with the Farohars of victorious, and in the higher positions, we are in harmony with the Farohars of Pōiryodakeshāns and nabāmazdishtāns, in harmony with the Farohars of Asho, in harmony with presently living and the ones to be born in future, on this land and the other land, the elders and children, with all asho people we are in harmony with thēm.

(49) Ahmāi raēshcha kharenascha tān hamībād, rayomand khorehomand ke tān kheshkāri tokhshāi ravā bād.

Bestow upon thēm the lustre and glory so they continue their effort to worships thee

(50) Ahmāi tanvo dravatātēm tãn hamī bād, āne tan-darost ravashne, ke tãn der-zivashne, tãn nãm andar husrobī, va tãn andar ābādi va tãn ravān andar ashoi bād.

Bestow upon thēm sound and healthy body, may they have healthy long life with fame and popularity, may they receive wealth, and may their soul be Asho.

(51) Ahmāi tanvō vazdvare ke tãn hamī bād tane vazdūrī ke tãn parvaryād tan meh va veh.

Bestow upon thēm the toughness of body, and resistance of body so the maintain good body.

(52) Ahmāi tanvō verethrēm tãn hamī bād tan-pīrozgarī-i tan ke tãn kãm va kunashne frārūn varzīd.

Bestow upon thēm healthy body and greatness, so that they may with good intentions do good deeds.

(53) Ahmāi īshtīm paorūsh khāthrām tãn hamī bād āne esht pur hīr va khāste, ke tãn ez frārūni andukhte easted, āne mãn va vīs va zand va dah.

Bestow upon thēm abundant ease, bestow thēm the victoriousness so they may live moral and just life.

(54) Ahmāi āsnāmchit frazandīm tãn hamī bād āne āsnīdeh-frazand, keshvar-vīrāy hanjamanī, kesh pa anjmane vehān frāja-satayand.

Bestow upon thēm the innate wisdom, future noble offsprings, so they may receive the praise of the community.

(55) Ahmāi dareghām daregō-jītīm tãn hamī bād āne dīr va derang zīvashnī pa kāme frārūn.

Bestow upon thēm the lengthy long life, may they have very long noble life.

(56) Ahmāi vahishtēm ahum ashaōnām raocanghahēm vīspō-khāthrēm tãn hamī bād āne pāshum akhoāne ashoān roshan garōthmãn hamā khore yatha jamyāt yatha āfrīnāmi.

Bestow upon thēm the Lustre of Asho, very easy and asho life, bestow upon thēm the best existence of righteousness, may they receive brilliant Garothman, may it be so as I wish Amen.

(57) Dahmān ke pa in Myazda frāj rasīd hend, ez in Myazda baher āmadan, baher geraftan, har gāmīrā hazār va dvīsad gām behesht roshan garosmānī be-padiārād.

May the Good People and I, one of thēm who have reached here from far and near, to participate in and partake of this sacrament, who have come here to partake of its 'share', in an Intelligent and deserving manner, receive the Best Light of the Soul, twelve hundred times for their single Endeavour!

(58) Pa frāj āmadan kerfe be-avazāyād. Pa avāj shudan gunāh oy būn beshvād, o gaethī nek bād, o mino veh bād, sar frazām ashahī be avazāyād; ravān garosmānī bād, ravān garosmānī bād, ravān garsmānī bād.

In my proper approach to the sacraments, may my merits multiply, and on my taking leave from it, may my weaknesses disappear! May the physical life grow in moral good! May the spiritual life gather strength in the Excellence of Spirit! May the sum-total of all my endeavours culminate in the gradual growth of goodness! May the departed and the living endeavouring souls become worthy of, "the symphony of the 'Heaven' - the Garothman! May the Good person be a long-lived one! May it be so, as I pray for!

(59) Asho bed derzi. Atha jamyāt yatha āfrīnāmi.

May it be righteous, live long. Thus, may it come as I wish.

(60) Hhumadanām hukhtanām hvarshtanām, yadachā anyadachā verezyamnanāmchā vāverezananāmchā mahī aibī-jaretāro naenaestāro yathanā vohunām mahī.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus, we glorify and invoke all that is good.

Yathā Ahu Vairyō (21). Ashēm Vohu (12).

Yasnēmch vahmēmcha aōjascha zavarecha āfrīnāmi, sraoshahe ashyehe takhmahe tanu mātħrahe dareshīdraosh āħuiryahe, Ashēm Vōhu (1).

AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īshtīm pourūsh-khāthrām, ahmāi āsnāmchit frazandīm, ahmāi darēghām daregho-jītīm, ahmāi vahishtēm ahum ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmi. Ashēm Vōhu (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.

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HAZANGHRĒM

Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām baevarē baeshazanām. Ashēm Vohu (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health).

* * * * *

JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-mē avanghe Mazda. Jasa-mē avanghe Mazda, amahe hutāshtahe huraōdhahe vērēthraghnahe ahuradhātahe, vainaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān, aetat te vayo yat

te asti spēnto-mainyaōm. thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe. Ashēm Vōhu (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 Vohu (1).

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KĒRFEH MOZDA

Kērfeh Mozda gunāh guzārashnerā kunam, ashahī rvā dushārmrā ham kērfeh hamā vehāne haft keshvar zamīn, zamīn pehenā rūdarāā khorshīd bālā bundehād berasād, asho bed derzī. Atha jamyāt yatha āfrīnāmi. Ashēm Vōhu (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.



ĀFRĪN OF MYAZD

(1). Hamazor asho bed, Hamāzor hamā nekī bed, Hamāzor Ahuramazda ameshāSpentān, Hamāzor khoreh dīn i māzdayasnān.

May we be in harmony with all righteous people, in harmony with righteousness, in harmony with Ahuramazd and Amēshāspands, may we attain correct knowledge of the Mazdayasnian religion.

(2). Hamāzor ādar-Frōbā va ādar-Goshāspa va ādar-burzīn-maher, Hamāzor hamā mīnoy veh yashte Ahuramazda va ameshāSpentān.

May we be in harmony with ādar-Frōbā, ādar-Goshāspa and ādar-Burzīn-Maher, may we be in harmony with performing Yazashne for Ahuramazda, Amēshāspands and all noble soles in the spiritual world.

(3). Hamāzor khoreh dīn māzdayasnā, va yaste āvān va ātashān, va yaste hamā minoy veh va fīrōzgar bed. Vīspān yazdān avā dāmāne gaethī ezh kunād, ku hangām va zamāne nek bād.

May we be in harmony with Khoreh of Māzdayasni Dīn, may we be in harmony with performing Yazashne for waters, all Fires, and all the noble and victorious Yazads of the spiritual world. May all Yazads help growth the period and time become good.

(4). Gūnda sepāhe īrān shaher pa khayerī va frārūnī pa marz va pād kūi va jāy āyand, va shavand va fīrozi, pa frārūn kām rasand, pa kām zad va shīkast va vānīd bād dushmane īrān shaher khud va ave-vāz va ave fartārīh.

We wish that the protectors of Iran Zamin receive the prosperity, righteousness, Pādshāhi, and reputation and become successful and reach the good path. May the enēmy of Iran be defeated and beaten in his wish, and loses the energy to talk, and walk.

(5). Nekī bed shumā vehān, rāmashne va awē-bīmī va nekī pa īrān shaher avazāyād, mā kāhād har dām va daheshne-i Ahuramazda. ameshāSpentān

May all good people be Nek, may there be happiness in Iran-shaher, may there be no danger, and may there be increase of virtue, may the creation of Ahuramazda never reduce.

(6). Pa kāmae Ahuramazda va ameshāSpentān rasād, in āfrīn ōy tane shumā vehān va frārūn kunashnān ashoi-varzī-dārān, shumā nek zīvī va dēr-zīvashne bed, avā narān va nāirikān va pus-zādān kekīsh avazāyād.

May you all kind, virtuous, followers of ashoyī be blessed as per the wish of Ahuramazda and Amēshāspands, may live long good life, may all the men, women, and children also live long good life

(7). Āfrīdeh bed chun Jamshīd varzāvand bed chun kae-Syāvaxsh, dīnīn bed chun Vīstāsp-shāh firōzgar bed, chun Frēdūn zīnā vand bed chun tahmūrash, pur khoreh bed chun Kaekhrū, pūr nar bed chun haōshāvar pur gāv bed chun Āthwyān frēdūn-pēd. Pūr-asspa bed chun Pourūsaspa zarathushtra ped, asho bed chun zarathushtra kūdād bed chun Jāmāsp pa-dānesh.

May you be like Jamshed, may you be handsome like Syāvakhsh, may you be righteous like Gushtāsp shah, may you be successful like Fredun, may you be equipped with arms like Tehmuraspa, may you be fortunate and more excellent like Kaikhosrov, may you be brave like Haoshāvar, may you have lots of Gospands like Athviyan father of Fredun, may you have many horses like Pōurūshaspa, father of Zarathushtra, may you be Asho like Zarathushtra, may be intelligent and knowledgeable like Jāmāspa,

(8). Dēr-zīvasne bed chun zarvān pādashāh, vesh paevand bed chun rod-nāvādā, sūd daheshne bed chun māh tīz va tagī bed chun Meher. Raōshn bed chun Ātash, āvāyashne bed chun zar, ravā bed chun derēm keredār bed chun Ahuramazda khodhāy pa dhāmāne khīsh.

May you be long-lived like the powerful Zurvan Pādshāh, may you be widely connected like a navigable river Navadā, may you be beneficial like Māhbokhtār (moon), be more friendly and victorious like Meher Yazad, may you be radiant like fire, may you have importance like gold, may you circulate like Diram, may you be creative and with good actions like Ahuramazd.

(9). Shād va khurram, va pur nekī bed va asho shumā vehān ke aedar mas ested chi mǎn shān āvādīhā va vehān dūshārmīhā kade-khodhāy huspurīhā dāsta hom.

May you always be joyful, happy and virtuous, may the ones who have come be good and kind, may we treat them with love and as the owner of the house,

(10). Chi sūr stavar khurashne pāk, va mae-khush, va sparm-i huboy, va manashne āvāyashne, va kade-khodhāy ham-vīnasne va parastyān tarasāgāh va manashne, a-vanāhgar hufrākhte Ahuramazda kunād, ke andar īn shaher, īn dah īn mǎn-i mehān ābād ārāy hushrob va hamā asho bed.

May Dādār Ahuramazda make our mind to be of good thoughts, all things, pure food, happiness giving grape wine, fragrant asparam, loving husbands and wives, devotional and sinless mind, so this city, nation, and all the residence of households be decorated and be of good actions and fame, and become Asho.

(11). Va shumā no-no rae va khoreh fīrozgarī va āvānī har nekī rasashne padāyashne meh bād, shumā fīrōzgarān anōshah bed.

May you receive new divine light and new khoreh, success, may you be praise worthy, and receive goodness, remain for a very long time, all victorious may you be eternal.

(12). Ahu-i va kerefegar bed chun ardāfravash, rād va rāst bed chun tishtar khurram va anoshah bed chun bahār, vesh anbār bed chun zamastān, aēdhun shumā vehān fraokh bed.

May you be the lord of the world and meritorious like Ardāfravash, may you be pleased, just and radiant like Teshtar Tir, may you be happy and eternal like spring, have lots of stock like in winter, may you all nobles be blessed.

(13). Ku gehān buland hēd, ku koh zufra hēd, ku daryāv huzīr hēd, ku vaorūksha zareh tar het ku bahār shambrīd ārā hed, ku yākūd va maravārīd hubanda hed, ku marū-ī safed, marū-ī māh vandā marū-ī hutāshīrān.

Just as the world is great, the mountains are tall, sea is very deep, may you be tar as the sea Vourūksha, like fragrant and beautiful spring, like valuable pearls and diamonds, like white reputable pearls and well-made pearls.

(14). Zad shīkast va vānīd bād dushmane shahere irān shahere mān va shumā vehān, shumā pa har frārūn oy kām rasīd, va rasād bād, chun mān āfrīnīdt chi ez avastā paedā, ku āfrīn dahmān, zamīn-panā va rōddrānā va khurshīd bālā pa ha hamā-i vehān berasād, shād khurram va pūr nē-kī va asho bed. Atha jamyāt yatha āfrīnāmi!

May all the enēmies of Iran, in ours and your cities be crushed and defeated, may you be successful in all your good work, may you be successful as we have blessed, because it is revealed in the Avesta that the blessings of the Asho is wide as the Earth, long as river, and bright as the sun, may it reach to all noble people, may you all be very happy, joyful, virtuous and pure, may it be so as I wish.

(15). Hhumadanām hukhtanām hvarshtanām, yadachā anyadachā verezyamnanāmchā vāverezananāmchā mahī aibī-jaretāro naenaestāro yathanā vohunām mahī.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus, we glorify and invoke all that is good.

Ashēm Vōhu. (1).



ĀFRĪN-I-GĀHAMBĀR-CHĀSHNĪ

(1) Yazdān dāh Vihān framud parastandagān sākht, arzāniān khurd aedūn bād. Yazdān hamī dihād, vehān hamī farmāyād, parastandgān hamī sāzād, arazāi ān hamī khurād aedūn bād.

May we receive the gift from Yazads, advices from nobles, from the reciters of Setāyashes and the ones doing chāshni, may the Yazads continues to give gifts, worshipers regularly continue to worship, nobles continue to partake chāshni may it be so Amen.

(2) Aedar hamā pa shāhīd va rāmashnīh sad o panjāh sāl Yazdān hamī ba avazāyād, aedūn bād. Āv-i rūddān, va bar-i urwarān, va shīr-i chehār pāiān, va zor-i zor mandān ābadān bād. Avar-i mǎn-i mehān Māzdayasnān Yazdān hamī ba avazāyād, har roz pa avajunī bād, Aedūn bād. Dīn-i veh i māzdayasān Agāhe ravāl vāvarangāih bād, haft keshvar zamīn aedūn bād.

May the Yazads continues to provide everyone with happiness, prosperity and progress for hundred and fifty years, may it be so. May the water of rivers, fruits of the trees, milk of Gospands, and the ones having strength and energy may continue to have it, may Yazads continues to send the progressive vibrations on to the house of elders, and everyday continues to grow, may the Māzdayasni religion be famous and spread in to seven regions of the world.

(3) Varzahe khoreh avazāyād, in khshnūmaine-i mainyo rathvo bērezat buland gahe Gāhambār. (*Recite appropriate name of the Gahāmbār*)

1. Maidhyoi-zarēm.
2. Maidhyoishahēm.
3. Paitishahēm.
4. Ayāthrēm.
5. Maidhyāiryem.
6. Hamaspathmaedaem.

Ham kerfe hamā vehāne haft keshvar zamin be-rasād.

May the collective good deeds of all the faithful of the seven continents of the earth reach us. I have performed this offering; may it be victorious.

Varzahe khoreh avazāyād in khshnūmaine-I (*recite appropriate Hamkārā of the roj as follows*)

May the glory and radiance increase. May this Khshnūman reach the hamkārs of the roj.

(Ahura-Mazda, Dae-Pa-Ādar, Dae-Pa-Meher, Dae-Pa-Dīn, Behman, Mohor, Gosh, Rām.

Ardibehesht, Ādar, Sraōsh, Behrām.

Vīspaesha ardāfravash bērasād, aedūn bād, varzahe khoreh avazāyād In khshnūmaine sarosh asho, tagī tan farmā,n, shekaft zin zin avazār, sālār-I dāmān-i Ahuramazd bērasād, aedūn bād.

Sheherevar, Khur, Meher, Āsmān, Anerān.

Khurdād, Tīr, Ardāfravash, Govād.

Amardād, Rashne, Āstād, Jamiād).

Vīspaesha ardāfravash bērasād, aedūn bād, varzahe khoreh avazāyād in khshnūmaine sarosh asho, tagī tan farmā, shekaft zin zin avazār, sālār-I dāmān-i Ahuramazd bērasād, aedūn bād.

May khoreh continues to grow, may the benefit of the celebration of Gāhambār contuse to reach all the good people of the seven regions of the world, may it be so Amen. May the glory of this Gāhambār (Name of

Gāhāmbār) reach all departed souls may it be so. May this khshnūman reach the Sarosh Yazad with strong body of, Māthra, having effective weapons, and the leader of the creations of Ahuramazda may it be so Amen.

(4) Nīrang firozgar bād, khoreh-i veh dīn-i māzdayasnān ravā bād andar haft kesjvar zamīn, nām sheshtihātar andar *(recite the City or the town you are reciting this prayer)* **shaherastān pūrī Firozih shādīh rāmashnīh ravān khoreh khojasteh avajun bād, avajuntar bād, khoreh khojasteh bād.**

May this ritual be successful, may the glory of the good Māzdayasni religion be spread throughout the seven regions of the Earth! May our desire and hope be accomplished specially among all the living populations in this town, (name of the town) among all inhabitants thereof, so that the glory of their souls may be abundantly replete with joy, victory and blessings and happiness well spend, May the Divine Energy (Khoreh) which (is) auspicious be on the

(5) In khshnuman aedūn bad Mainyo rathvo bērezat buland geh gahambar *(Recite appropriate name of the Gāhambār)*

1. Maidhyoi-zarēm.
2. Maidhyoishahēm.
3. Paitishahēm.
4. Ayāthrēm.
5. Maidhyāiryem.
6. Hamaspathmaedaem.

Ham kerfe hamā vehāne haft keshvar zamin be-rasād, aedūn bad, *May the collective good deeds of all the faithful of the seven continents of the earth reach us. I have performed this offering; may it be victorious.*

Varzah khoreh avazāyād, in khshnuman-l *(recite appropriate Hamkārā of the roj as follows)*

May the glory and radiance increase. May this Khshnūman reach the hamkārs of the roj.

(Ahura-Mazda, Dae-Pa-Ādar, Dae-Pa-Meher, Dae-Pa-Dīn, Behman, Mohor, Gosh, Rām.

Ardibehesht, Ādar, Sraōsh, Behrām.

Vīspaesha ardāfravash bērasād, aedūn bād, varzahe khoreh avazāyād In khshnūmaine sarosh asho, tagī tan farmā,n, shekaft zin zin avazār, sālār-I dāmān-i Ahuramazd bērasād, aedūn bād.

Sheherevar, Khur, Meher, Āsmān, Anerān.

Khurdād, Tīr, Ardāfravash, Govād.

Amardād, Rashne, Āstād, Jamiād).

Vīspaesha ardāfravash bērasād, aedūn bād, varzahe khoreh avazāyād in khshnūman sarosh asho, tagī tan farmā, shekaft zin zin avazār, sālār-I dāmān-i Ahuramazd bērasād, aedūn bād.

May khoreh continues to grow, may the benefit of the celebration of Gāhāmbār contuse to reach all the good people of the seven regions of the world, may it be so Amen. May the glory of this Gāhambār (Name of Gāhāmbār) reach all departed souls may it be so. May this khshnūman reach the Sarosh Yazad with strong body of, Māthra, having effective weapons, and the leader of the creations of Ahuramazda may it be so Amen.

(6) Kerā gāh roz sheheryārī. Khesh yazashne karde hōm, darūn yasht hōm, myazd hamārāinēm, yo-kardahyā pa ganje Dādār Horamazda rayomand khorehmand ameshāspand. Aoj zor nirū tagī amāvandī firojgarī.

May every Yasnā I have performed, Drōn (Darun) I have consecrated, Myazd I have conducted under the sovereignty of whatever time and day collectively reach the treasury of radiant and Divinely Glorious Creator Ahura Mazda and the Amēshāspands.

(7) In khshnūman aedūn bād Mainyo rathvo bērezat buland gehe Gahāmbār. *(Recite appropriate name of the Gahāmbār)*

1. Maidhyoi-zarēm.
2. Maidhyoishahēm.
3. Paitishahēm.
4. Ayāthrēm.
5. Maidhyāiryem.
6. Hamaspathmaedaem.

Ham kerfe hamā vehāne haft keshvar zamin be-rasād, aedūn bād.

May the collective good deeds of all the faithful of the seven continents of the earth reach us. I have performed this offering; may it be victorious.

Varzah khoreh avazāyād, in khshnuman-I *recite appropriate Hamkārā of the roj as follows)*

May the glory and radiance increase. May this Khshnūman reach the hamkārs of the roj.

(Ahura-Mazda, Dae-Pa-Ādar, Dae-Pa-Meher, Dae-Pa-Dīn, Behman, Mohor, Gosh, Rām.

Ardibehesht, Ādar, Sraōsh, Behrām.

Vīspaesha ardāfravash bērasād, aedūn bād, varzahe khoreh avazāyād In khshnūmaine sarosh asho, tagī tan farmā,n, shekaft zin zin avazār, sālār-I dāmān-i Ahuramazd bērasād, aedūn bād.

Sheherevar, Khur, Meher, Āsmān, Anerān.

Khurdād, Tīr, Ardāfravash, Govād.

Amardād, Rashne, Āstād, Jamiād).

Vīspaesha ardāfravash bērasād, aedūn bād, varzahe khoreh avazāyād in khshnūman sarosh asho, tagī tan farmā, shekaft zin zin avazār, sālār-I dāmān-i Ahuramazd bērasād, aedūn bād.

May khoreh continues to grow, may the benefit of the celebration of Gāhāmbār contuse to reach all the good people of the seven regions of the world, may it be so Amen. May the glory of this Gāhambār (Name of Gāhāmbār) reach all departed souls may it be so. May this khshnūman

reach the Sarosh Yazad with strong body, Māthra, having effective weapons, and the leader of the creations of Ahuramazda may it be so Amen.

(8) Az hamā padīaftār bād emārā pāāhi kerdār nekī andākhtār anāi petyār dur awāz dāshtār, ayāft-khāh bād. Kerā dīgar myazd, hazār mard myazd, shāyem sākhtēm emārā kam-ranjtar āsāntar, ainī kard yak az emā hazār padīraftār bād.

May our collective ceremony be accepted and from all this gratifying may there be protection of the Doer and the Giver of righteousness. May inhumanity and perversity be kept far away from us. In order that we may accomplish this Myazd and a thousand other Mazda's of men which we can perform for ourselves, when best performed, may our collective ceremony be accepted it may be one done by us, proviDīng gratification a thousand times.

(9) Nāmcheshtī anosheh ravān ravāne *(mention-name of the deceased in who's memory the ceremony is being performed, if father or husband is surviving recite **Berasād** if diseased recite **aedar yād bād**)* **bērasād / aedar yād bād aedūn bād.**

Among the immortal souls, of the departed soul of (Recite the name of the departed soul) is individually rēmembērēd here. All righteous Fravashis are rēmembērēd here.

Farmāeshne *(mention name of the person who has requested the ceremonies to be performed)* **māzdayasni bērasād aedūn bād.**

May (the merit of this ritual) reach the Māzdayasni (mention name of the person who has requested the ceremonies to be performed) or (Hamā Anjuman at whose instance (the ritual is performed, pahelvāns, Dasturs and famous Mobeds).

(Recite names of the Asho Zarathushtra's family names along with all Peshdānian and Kiyānian Pādshās

**Nāmcheshtī anosheh ravān ravāne Asho Zarathushtra Spitamān
asho Farohar aedar yād bād.**

Anosheh ravān ravāne Isadvāstar Zarathushtra aedar yād bād.

Anosheh ravān ravāne Havovī Zarathushtra aedar yād bād.

Anosheh ravān ravāne Urvatadnar Zarathushtra aedar yād bād.

Anosheh ravān ravāne Khorshedcheher Zarathushtra aedar yād bād.

Anosheh ravān ravāne Dogdo Porūshaspa aedar yād bād.

Anosheh ravān ravāne Ārāspa Pēteraspa aedar yād bād.

Anosheh ravān ravāne Porūshaspa Pēteraspa aedar yād bād.

Anosheh ravān ravāne Pēteraspa Aurvadaspa aedar yād bād.

Anosheh ravān ravāne Mēdiomāh Ārāspa aedar yād bād.

Anosheh ravān ravāne Aurvadaspa Haechataspa aedar yād bād.

Anosheh ravān ravāne Haechataspa Chakhshnush aedar yād bād.

Anosheh ravān ravāne Chakhshnush Pēterashna aedar yād bād.

Anosheh ravān ravāne Pēterasna Hardarashna aedar yād bād.

Anosheh ravān ravāne Hardarashna Hardār aedar yād bād.

Anosheh ravān ravāne Hardār Spitamān aedar yād bād.

Anosheh ravān ravāne Spitamān Vīdashn aedar yād bād.

Anosheh ravān ravāne Fredun Āthavyān aedar yād bād.

Anosheh ravān ravāne Rūstame Zāl aedar yād bād.

Anosheh ravān ravāne Zāle Sām aedar yād bād.

Anosheh ravān ravāne Sām Narīmā aedar yād bād.

Anosheh ravān ravāne Narīmā Kersāspa aedar yād bād.

Anosheh ravān ravāne Kersāspa Asrat aedar yād bād.

Anosheh ravān ravāne Tur Jamshed aedar yād bād.

Anosheh ravān ravāne Jamshed Vivanghān aedar yād bād.

Anosheh ravān ravāne Vivanghān Tehmuras aedar yād bād.

Anosheh ravān ravāne Tehmuras Hoshangh aedar yād bād.

Anosheh ravān ravāne Hoshangh Syāmak aedar yād bād.

Anosheh ravān ravāne Syāmak Gayomard aedar yād bād.

Anosheh ravān ravāne Gayomard Nar Asho aedar yād bād.

Anosheh ravān ravāne Agreras Nar Asho aedar yād bād.
Anosheh ravān ravāne Syāvakhsh Nar Asho aedar yād bād.
Anosheh ravān ravāne Frashostar Khub Nar Asho aedar yād bād.
Anosheh ravān ravāne Aspandyār Gushtāspashāh aedar yād bād.
Anosheh ravān ravāne Ketāyun Gushtāspashāh aedar yād bād.
Anosheh ravān ravāne Gushtāspashāh Lohrāspashah aedar yād bād.
Anosheh ravān ravāne Lohrāspashah Arvand aedar yād bād.
Anosheh ravān ravāne Ardashīr Bābekān aedar yād bād.
Anosheh ravān ravāne Noshirān Kobād aedar yād bād.
Anosheh ravān ravāne Yazdezard Sherīyār aedar yād bād.
Anosheh ravān ravāne Jāmāspa Habub aedar yād bād.
Anosheh ravān ravāne Froshtra Habub aedar yād bād.
Anosheh ravān ravāne Ardāvīrāf Ardāfravash aedar yād bād.
Anosheh ravān ravāne Ādarbād Mārespand aedar yād bād.
Anosheh ravān ravāne Mubed Shapur Mubed Sherīyār aedar yād bād.
Anosheh ravān ravāne Mubed Hormazdyār Ervad Rāmyār aedar yād bād.
Anosheh ravān ravāne Mubed Nerīosangh Ervad Dhaval aedar yād bād.
Anosheh ravān ravāne Dastūr Meharji Ervad Vāch-chhā aedar yād bād.
Nāmcheshtī anosheh ravān ravāne (*mention-name of the deceased in who's memory the ceremony is being performed, if father or husband is surviving recite Berasād if diseased recite aedar yād bād*) **bērasād / aedar yād bād aedūn bād.**
Anosheh ravān ravāne hamā Asho Farohar aedar yād bād.
Anosheh ravān ravāne hamā fravashe ashoān aedar yād bād.

Among the immortal souls, the soul of Asho Zarathushtra and all the Pādshāhs and pahelvāns are individually rēmembērēd here. All righteous Fravashis are rēmembērēd here.

Farmāeshne (mention name of the person who has requested the cerēmonies to be performed) **Māzdayasni bērasād aedūn bād.**

By the order of the Mazda-worshipping (the person who has requested the ceremony or Hama Anjuman) at whose instance the ceremony is being performed, may its merit reach thēm.

(10) Hamāfravash ashoān yo kardehyā chehārum, dehūm, si-roz, sāl roz, az gayomard andā soshyos aedar yād bād aedūn bād.

May all Fravashis from righteous, from Gayomard, the first man, to Saōshyant, the Maker of Renovation, be collectively rēmembērēd here on the fourth, tenth, thirtieth day, and at the anniversary day!

(11) Hastān būdān bedān zādān azādān, ādehi, uzdehi, daham nar nārik, avarnāi purnāi, har ke avar in zamin pairi vehDīni gudārān shud hast, hamā fravash ashoān yo kardahyā az gayomard andā soshyos aedar yād bād aedūn bād.

May all Fravashis from righteous, from Gayomard, to Saōshyant, be collectively rēmembērēd here: the Fravashis of all those now living, of those who existed in the past, and of all those who will be born hereafter, of all those that are already born and those not yet born, in this region or any other region, of all religious men, women and children, adolescents, and all who are in high state on this earth, and of those of the Good Religion who have departed, and all Fravashis of the holy

(12) Ke in mǎn vis-o-zand deh rōstā guzashte hend hamā fravash ashoān yo kardahyā az gayomard andā soshyos aedar yād bād aedūn bād.

May those who have departed from this home, village, province, country and region, along with all Fravashis of the holy from Gayomard to Saōshyant be collectively rēmembērēd here.

(13) Ashoān fravash, chirān fravash, avar vizān fravash, pirozgarān fravash, paairyodkeshān fravash, nabāadishtān fravash, fravashyo

hamā yo kardahā az gayomard andā soshyos aedar yād bād aedūn bād.

May the Fravashis of the righteous, the glorious, the successful, the victorious, of the Pōiryodakeshāns, the Fravashis of the nearest relatives, all Fravashis of the holy from Gayomard to Saōshyant be collectively rēmembērēd here.

(14) Ravān-i pedrān mādarān, zdegān nyāgān, frazandān paevandān, parstārān nabāazdishtān, fravash ashoān yo kardahyā az gayomard andā soshyos aedar yād bād aedūn bād.

May all the souls of the fathers, Mothers, elders, forefathers, children, their relatives, all those who were devoted to the faith, all those who are near and dear to us, all priests, all warriors, all farmers, all artisans and Fravashis of all righteous ones collectively, from Gayomard to Soshyosh, be rēmembērēd here.

(15) Hamā athornān, hamā ratheshtarān, hamā vāstrayoshān, hamā hutokshān. Hamā fravash ashoān hamā yo kardahā az gayomard andā soshyos aedar yād bād aedūn bād.

May all the Fravashis of all priests, all warriors, all agriculturists, all artisans, all Fravashis of the righteous from Gayomard to Saōshyant be collectively rēmembērēd here.

(16) Hamā fravash ashoān hafta-keshvar-zamin, arezah savah fradadafsh vīdadafsh vourū barēsht vourū zarēsht khanirath bāmī, kangdeze ashoān, varezam kardān ganja māthrān, hamā fravashe ashoān hamā a yo kardahyā az gayomard andā soshyos aedar yād bād aedūn bād.

May all Fravashis of the righteous in the seven regions of the earth; in Arzahe on the east, Savahe on the west, Fradadhafs on the south, Vidadhafs on the southwest, Vourubarest on the northwest, Vourujarest on the northeast, and the shining Khwaniras Bāmi, in the center, and all

Fravashis of the righteous in the holy Kangdez - the cavern (enclosures) which Jamshid (Yima) built and the repository of the scriptures, from Gayomard to Saōshyant be collectively rēmembērēd here.

(17) Varzah khoreh avazāyād in khsnumaine (mainyo rathvo bērezat buland gehe gahāmbār).

May the glory and radiance increase. May this Khshnūman reach the Gāhāmbār.

(Recite appropriate name of the Gahāmbār)

1. Maidhyoi-zarēm.
2. Maidhyoishahēm.
3. Paitishahēm.
4. Ayāthrēm.
5. Maidhyāiryem.
6. Hamaspathmaedaem.

Ham kerfe hamā vehāne haft keshvar zamin be-rasād aedūn bād.

May the collective good deeds of all the faithful of the seven continents of the earth reach us. I have performed this offering; may it be victorious.

Varzah khoreh avazāyād, in khshnuman-I *recite appropriate Hamkārā of the roj as follows)*

May the glory and radiance increase. May this Khshnūman reach the hamkārs of the roj.

(Ahura-Mazda, Dae-Pa-Ādar, Dae-Pa-Meher, Dae-Pa-Dīn, Behman, Mohor, Gosh, Rām.

Ardibehesht, Ādar, Sraōsh, Behrām.

Vīspaesha ardāfravash bērasād, aedūn bād, varzahe khoreh avazāyād In khshnūmaine sarosh asho, tagī tan farmā,n, shekaft zin zin avazār, sālār-I dāmān-i Ahuramazd bērasād, aedūn bād.

Sheherevar, Khur, Meher, Āsmān, Anerān.

Khurdād, Tīr, Ardāfravash, Govād.

Amardād, Rashne, Āstād, Jamiād).

Vīspaesha ardāfravash bērasād, aedūn bād, varzahe khoreh avazāyād in khshnūman sarosh asho, tagī tan farmā, shekaft zin zin avazār, sālār-I dāmān-i Ahuramazd bērasād, aedūn bād.

May khoreh continues to grow, may the benefit of the celebration of Gāhāmbār continue to reach all the good people of the seven regions of the world, may it be so Amen. May the glory of this Gāhambār (Name of Gāhāmbār) reach all departed souls may it be so. May this khshnūman reach the Sarosh Yazad with strong body of, Māthra, having effective weapons, and the leader of the creations of Ahuramazda may it be so Amen.

(18) Nām cheshti anusheh ravān ravāne (*mention-name of the deceased in who's memory the ceremony is being performed, if father or husband is surviving recite Berasād if diseased recite aedar yād bād*) **Berasād / aedar yād bād aedūn bād.**

(For the deceased): Among the immortal souls, the soul of (mention-name of the deceased in whose memory the ceremony is being performed) is individually rēmembērēd here.

Aanosheh ravān ravāne hamā asho frohar aedar yād bād aedūn bād.
Aanosheh ravān ravāne hamā fravashe ashoān aedar yād bād aedūn bād.

Farmāeshne (*mention name of the person who has requested the ceremonies to be performed*) **māzdayasni bērasād aedūn bād.**

All righteous Fravashis are rēmembērēd here. May (the merit of this ritual) reach the Māzdayasni (the person or Hamā Anjuman who has requested the ceremony) may its merit reach thēm.

(19) Ham kerfe hama vehane hafta keshvar zamin bērasād. Kerā gāh roz Shaheryāri khīshfīrozgar bād aedūn bād.

May the collective good deeds of all the faithful of the seven continents of the earth reach us. I have performed this offering, may it be victorious,

may the on the roj, māh and the Year (recite appropriate Roj, Māh and year) be victorious, Amen.

(20) Hizvā ravānī, huzordāhī, hu-pādshāhī, dād, dīn beh Māzdayasnān, āgāhī ravai, vāvarangān, bād, haft keshvar zamīn, aedūn bād.

May the Māzdayasni Dīn spread by word to mouth in the world, may it be spread by the strong authority of the Pādshās, with honesty, to make it known on the seven regions of the world, Amen.

(21) Ā-jashne hu-jashne bād, farmāyashne padīrashne bād, aedūn bād, jādui, bajehgarī, darvandī, devayasni, dehrī avādashān bād aedūn bād.

May all the crops grow nice and well, may you be obedient to the rules and laws, may it be so, Amen. Black magic, bad deeds, evil sins, idol worshiping, and being atheist be removed and not practised.

(22) Yeshān keshān dush myazdanān khar khrdhend, oem veh dīne māzdayasnān ravān dād hend, oem veh dīne māzdayasnān be āyand agar na āyand, guzarg umed meher frakhgayaoit dāvar rāst zudtar pīshtar berasād, ez hama vanah patet pashe-manom.

Ashēm Vōhu (1).

Those who have followed the wrong path and ate the bad food, those asho ravāns of the Māzdayasni religion, may they again come back in to the Māzdayasni religion, if they don't come back may Meher Yazad the keeper of the fields and wide farms and giver of the just and honest judgement may fulfill their last wish and allow thēm to progress further in the spiritual world, may it be so, Amen, by reciting Patet I am pretentious of all my sins. Ashēm Vōhu (1).



ĀFRĪN-I-AOGAMADAECĀ, USMAHICHĀ, VISĀMADAECĀ

Khshnaōthra Ahurahe Mazdāo. Ashēm Vōhu (1).

KARDO-(1)

👉 Twoi staōtaraschā, māthranaschā, Ahurā Mazdā aōgēmadaechā, usmahichā, vīsāmadaechā, hyat mīzdēm mavaethēm fradadādhā daenābyo Mazdā Ahurā. 👉 (Recite this paragraph twice).

Ahura Mazda! We call ourselves (we cry aloud); we accept and agree to be your praisers and reciters of Holy Spells (Manthra). O Ahura Mazda! Do you yourself grant us for this and the spiritual world (as much) reward as you have given to the religionist like myself whereby, we may reach the chieftainship and Righteousness of you for eternity.

Ahyā havo ne dāidī, ahmāichā ahuye manakhyāchā, tat ahyā yā tat upā jamyāmā tavachā sarēm ashkhyāchā vispāi yave.

O Ahura Mazda! you yourself grant us (that gift) for this and for the spiritual world; thereby we may attain your friendship and Righteousness for ever.

KARDO-(2)

(1). Rasam, padīam, khursand hom.

I have arrived in this world; I accept the purpose and I am satisfied.

(2). Rasam, oy getī. padīram, anāi, khursand hom pa margiha.

In this corporal world I have to face the pleasure and pain, I am content with prospect of death.

(3). Shādo manāo, vahishto urvāno shād ān tan ke varzed, ān-i khīsh ravān.

The one who keeps his mind happy, so his body will be happy (healthy) that helps his ravān to be pure.

(4). Zad vanast, vānīd bād, gastah ganā-mīno pur-marg.

May the corporal world full of cursed and destructive be defeated.

(5). Ke ākārīned kālbūd-i oy an-aoshah ravān.

It is destructive to the immortal body of the ravān.

(6). Va oy an-aōshah ravān ra behesht-behreh bād.

May their ravān receive the behesht.

(7). Va shuma-i-cha andar vehān-i i-zamān an rāmashnīh, āsānīh, padīd ūvāz rasōd, ku bīsh oy an-aōshah ravān hu-gavāharata bād.

May all the nobles of the world receive the happiness and pleasure so that the pain and suffering of the ravān ends well.

KARDO-(3)

(8). Hameh hand hosh-bām-i stīgar (bam-i chahārūm) sarosh-i asho, tagī, va rashn rāst, vāe veh, āshtād-i fīrozgar, meher frākhgoyoit, fravash-i ashoān, va avarē mainyavān, ke khīsh-kārīh padīr ravān-i oy an-aōshah ravān āed.

At the time of the third Hoshbām (dawn of the Chehārum) the leader of ashoyī, and Sarosh with his robust energy, righteous Rashna Yazad, nek Govad Yazad, victorious Āstād Yazad, Meher Yazad with his wide estate, all Ashaoān Farohars and other Mino Yazads with their helping nature comes to the help of Anosheh ravān.

(9). Va ravān-i oy an-aōshah ravān, rā khārīha va frfākhīhā va nevdelerīhā avar chīnvadpul be-gudārēnd.

They help the ravāns and anosheh ravāns to cross the Chinvad bridge with courage and ease.

(10). Jādan-gui bād pa ravān-i oy an-aōshah ravān.

May Bahman ameshāspand requests on behalf of the ravāns and anosheh ravāns.

(11). Vahman Ameshāspand, va bunde man-i-Ahuramazd va AmeshāSpentān barad.

May Bahman Ameshāspand take thēm to place of Ahuramazd and Ameshāspands.

(12). Usē-hishtat vōhu-mano hacha gātavo zaranyo-kērēto aval estād Bahman ameshāspand az gāh zarīn-kard.

Bahman Ameshāspand gets up from his golden throne, he first gets up from the place of his golden throne.

(13). Ān-i oy an-aōshah ravān dast frāz-gīrād.

He properly holds the hand of anosheh ravān.

(14). Va aedūn pa rāmashnīh be-kunād, chun andar getī har tanī pa rāmashnīh-tan frokhīhātar mad estād.

When every person in the corporal world progresses and have the Minoyi body, and happiness, may Bahman ameshāspand always keep thēm happy.

(15). Fravash-i ashoān oy ravān oy an-aōshah ravān an-aōshah-i khurashn dehand az ān-i pa Mēdīozarēm gāh kard.

During Mēdīozarēm Gahāmbār, the Farohars of asho ravāns from the prepared food of Gahāmbār gives eternal food.

(16). Kharēthnām he būrētām zarēmyahe raōghnahe āvīn main Shīrīn hu-gavīnīn.

They bring food made with the butter made from cow's milk, sweet water like honey and food from cow's milk.

(17). Yatha va ērēzato paiti, yath va zarnyo paiti yatha va kāchit gaōnanām, vahman ameshāspand vastarg zarīn-pesīd, takht zarīn ū ravān oy an-aōshah ravān dahad.

The silvery or golden Bahaman ameshāspand with a Nuri element, may give golden clothes and golden throne to the one who is anosheh ravān.

(18). Va aherēman devān pa ravān oy an-aōshah ravān hīch gazand zyān ma tavān bad kardan.

May the evil and aherēmans never be able to hurt that anosheh ravān.

(19). Pasch par-iristīm daeva dravanto duzdāōngh-ho baōdēm avath fratērēsēnti yath maeshī vēharkavaiti vēharkāt hacha fratērēsaiti chun mesh gurgān khasīt ke az boy gurg frāz tarsēd, va eshānach druj az boy oy an-aōshah ravān frāz tarsēnd.

Moving to the spiritual world after death, the ignorant evils and darvands are so afraid of the Minoi wisdom of the asho ravāns, just like a lamb is afraid of hunted by a wolf, same way those who are daruj and evil are afraid of the khoreh and Minoi wisdom.

KARDO (4)

(20). Che har ān-i zād va har ān-i zāyed ān kār ba ūwāyad kardan (Vahešt bahar kardan, va) chun ān zamān-i mad estād rō az ān akhān franaft, vehasht-bahar va garothmān-pād-dahešne bād.

May all born and to be born people do good deeds so they receive the Behesht. When the time to depart from this world may they receive Garothman Behesht.

(21). Che jāye pedā, ku Ahuramazd Zarathushtra goft, mēān dād Spitama Zarthushtrea, ham ān-i tan-husrūbī, ham ravān-hu-panāi.

It is centrally known that Ahuramazd told Zarathushtra, I have created in between which is O Spitamān Zarathushtra for the khorehmand body and for the protection of the good souls.

(22). Ke ae dar tan-husrūbī va ān-i ravān hupānā va andar varomandīh pa asho dārēshn.

Here, must take care of protecting body and with full faith maintain the ashoyī.

(23). Che pa ān-i emā dīd, shanākht ravān tan va ostavār va Ahuramazda shanāyashnīdār bud va ahraman tarvīnīdār.

We also know and have seen that soul of the faithful's to the religion makes Ahuramazd happy, and that is defeating to Aherēman.

(24). Va har ke avā oy sar-kār būd (az oy pa āzādīh būd) ke sūdīh ayav rāmashna būd, adīn zyānīh va dush-khārīh azash na būd.

The one who continues his religious responsibilities, (the one who follows the Minoyi benefits and happiness) he never gets any pain and suffering.

KARDO (5)

(25). Āat mām tanvo ithyejanghu-haiti mainya manangh-ha humadēm-aedūn man rā tan-i sīzmand, manashn humad.

During the time of death think of good thoughts, through your frail body think of good thoughts (Manashni).

(26). Āat mām tanvo ithyejanghu-haiti hīzve mruidhi hukhtēm aedūn man rā tan-i sīzmand pa hizvān gavashna hukht.

During the time of death, say good words for me, in your frail body with your tongue say good words (Gavashni).

(27). Āat mām tanvo ithyejanghu-haiti zastaeibya varēz havarashtēm shyaōthnēm aedūn man rā tan-i sizmand pa hark u do dast varz ān-i frārūn kunashn.

During the time of death, o my body, with both hands do good deeds for me, with your frail body do good (nek) deeds (Kunashni) with both hands.

(28). Mā mām tanvo ithyejanghu-haiti anghrāi vairīm fraspayoish yīm khnavantēm aithrivantēm, yīm daevīm afrakērēsavantēm frākērēntat anghro-mainush (porū-maharko) būnēm angh-heush tēmangh-hahe yat ērēghato daōzangh-hahe ma mēn rā tan-i sizmand (vadīrashnīh) o ān-i ganā var afaganīhahe-i sahmagun (i bīm-gīn) rīsh-gīn-i tārik ana-shanās (ke tārikīh aedūn kuza dasta frāz shuyad geraftan) ke pa farīftārīh frāz-kranīd ganā-mainyo andar bun akhān-i tēm-i aragadīna duzakh.

During the time of death, o my body don't push me towards bad thoughts, which is full of evil, very scary, dangerous, and not beneficial created in the corporal world, it is filled with death and destruction, it is full of darkness, obscurity, and ignorance. It is full of fowl smell, o my body please do not push me towards it, it is created in this hellish and cheating corporal world.

KARDO (6)

(29). Jae paedā ku Hormazd Zarathushtra goft.

It is mentioned there that Hormazd told Zarathushtra that.

(30). Ku man dād Spitama Zarathushtra star va māh va khrshed va ātash sohar sozāy va sag va vae va gospand panj āin; ba az harvestīn meh dād mard asho ke az man padīraft rāst ashoi stāyashne andar veh dīn.

O Spitamān Zarathushtra, I have created the stars, moon, sun, the red burning fire, dogs and birds five types of Gospands, but the best of all I

have created the Asho man who accepted the Setāyash of the nek din from me.

(31). Ba chīm hīch adārēndīh, ān dush palīrd āz-i devān-dād ke na chihīnēnd az barēh.

The greed created by evil which is a bad habit, it is not be kept and practiced for any reason, because it is unsuccessful for your growth.

(32). Az dāsh ba farmoshēnd margīh.

From his rēmembrance, he forgets the death.

(33). Va na andīshēnd az zamān kerdārīh va vadīrashnīh tan.

They don't think of the worldly time, and the death of the body.

(34). Ba hamvār vyāvān hēnd pa rāh-i āz.

Due to the greed, they have completely lost and forgotten their senses.

(35). Va vadāng dārēnd avar ārzū-i varūn.

They are rigid due to their lust and bad desires

(36). Va khārata āfridasna khīsh na padmozēnd.

Due to their narrow mind, they don't even use their wealth they have earned.

(37). Va tar manashna mast ested pa jawanih.

In their youth they rēmain proud and nonchalant.

(38). Ba pur pashēmān bēnd pa rozgār frazām.

But at the end they repand profusely.

(39). Che agar guyad he ku pa haft-keshvar zamīn tan ba āvāyad morden, har kas andīshīdan āvāyad, ku ma agar ān tan man hom.

It is evident that in all the seven regions of the world all bodies will die, so they must realize that they have a mortal body.

(40). Ke aedūn āgāh āyit pa ān khīsh kherd ku hosh-mand va oy che dād ested oy cha būd-ested, o har kas ba rasēd asto-vīhāt nehān-ravashn, farīftār.

Ultimately, they realize with their wisdom, that what ever is born and living is going to die, that the angel of death is surprisingly with deceitfulness is going to show up.

KARDO (7)

(41). Amēsh chit paro Avangh-he isēntī mashyāka-ongh-ho chun ka pa ān rāh tosh khāhēnd mardum kashēnd.

Men always crave for help of immortality, when they depart from this world, they foolishly crave the road to advancement (realm).

(42). Ka yak pīhan rā, do pīhan rā tosh khāhēnd.

When in first realm foolishly crave for second realm.

(43). Ka do pīhan rā, se pīhan rā tosh khāhēnd.

When in second realm they foolishly crave for third realm.

(44). Ka dah shava rā panj dah shav rā tosh khāhēnd.

When in for ten nights destination foolishly crave for fifteen nights.

(45). Mīned ku zīnde resēnd o dostān-i veh āfrīgān ham o pedarān berādarāna-ch.

They think that when they were alive, the well-meaning friends and father and brothers were coming to help.

(46). Chun pa ka ān rāh tosh na khāhēnd mardum ke-za geraftan chāreh nīst.

They are not foolishly desiring for that realm, because there is no way they can reach there.

(47). Ka yak barēshna frāz shahod āndā hame, hame ravashnī.

There is no way to take anything there with us, as it is the custom of life.

(48). Chīm aōshangh-hāo aōshanghuhaitī āstēm isaiti tanva, chīm urūn, chīm frazainti, chīm va gaethā havo maharkasēm chīm hoshmand o oy hoshmand tan-an hastīh khāheshan, o tan ku tan na bād, va chīm o ravān ku ravān darvand bād, chīm frazand, chīm o gehānān margih, ku gospēnd ba avasīhād, ka aedūn āgāh ait pa ān i khīsh kherd ku hoshmand.

Why the mortal men wish pain for their body? Why for their soul, why for their children, why the mortal men wish for everlasting body when body can never be eternal, why wish like it so the ravān suffers, why concerning for children, why for wish death for the people of the earth, so that the Gospands will be destroyed. Hope all, will with their wisdom realise that sooner or later they all have to die.

(49). An-marēzdīko zī astī havāi marēzdīkāi an-amurzīd hast ke na ān i khīsh ravān amurzed. (na avakhshāyed), hīch kas avarān oy avakhshīdan na tavāned.

In relation to have sympathy for his own sake he is heartless, the one who is not caring and compassionate for the advancement of his soul is considered heartless. This person does not care to help others.

KARDO (8)

(50). Hamoin van vyavān hēnd ke na pa getī dini-ravēnd, na hastān sudīnēnd, na būdān ayādīnēnd.

Those in the corporal world do not follow the laws of the din (religion), not even helping the living and not even remembering the asho ravān are like useless wild trees.

(51). Oyum tat va ayarē ājasaiti, Spitama Zarathushtra, aeva va khshpa, yak roz rased, Spitama Zararhushtra ayāva yak shava, ku

frāz vat rama heled, ayāva frāz rama vat heled, ayāv frāz zān ān-i ārzū-tan.

O Spitama Zarathushtra on one day or one night they arrive, one day and one night they arrive O Spitama Zarathushtra, at that time the leader leaves the tribe or the tribe leaves the leader or the life leaves their bodies with wrongful desires.

(52). Na ān ashahe ke az hastān mahist pāhlum, nīktēm az mard judā bahod.

For the souls going towards the spiritual world, the Ashoyī which is the greatest and best of all and is pure never separates from the men.

(53). Ayare ā-mithnāiti juye tanush frayaore ayān bavaiti hu-badro hu-paiti zanāto ada, aparē ayān duzāthrēm hamā andar roz zīnda tan mīned (ku ye hamā andar roz avar shāyad madan) ku fradā andar roz bavām hu-bahar va tavāngar va padiraft (ku khodāyān khub dāst ested).

Everyday the living body wrongly desires to have the comfort, pleasure and happiness, and thinks that yesterday was not so happy. Through their life the body thinks everyday, (every day everyone should think) that from tomorrow onwards I will have the good fortune, strong health and receive respect, (so that the fravashis will kindly keep me).

(54). Hanma andar roz tīz avarē khāhēnd dush-khārīh ku az dar awāz gīrēnd, sar ba burēd, khāst awāz o shāigān nehēnd, hamā andar roz zīnda tan o vayo kharēnd ke pa tehī vizēd-i āsmān.

All the ones with bad khoreh strongly desirers to return from their place. Head cuts, their group may receive wealth, living body daily eats birds, that flies in the vast space of the sky

(55). Avar ravashnih oy pa an vadargmand-zamin.

They conduct wrong affair on the earth to proceed further.

(56). Deaush dādayāō fraesht dravanto az dash-āgāhī frehest mardum darvand, dus-āgāhān, ke mordān hend, ke-cha mirēnd az navĀn frāz.

Due to following the laws of evil, creates many wicked and sinful people, due to bad knowledge, many people become sinful for their wrong understanding. Those who are dead and will die will once again move forward.

KARDO (9)

(57). Āat mraōt Ahuro Mazdāo frākērēsto asto-vīdotush zīrījāo apairi-ayo-goftash Hormazd ku frāz khranīd ested astī-vīhāt o āgāhīh-i hosh mandān (ku hosh-mandān oy ba vinēnd, aedūn ba-tarsēnd ku getīhā azā druz kokhshīdan na tavān) va ba rvashn (aedūn jivān o pīsh-guyad.

Ahuramazd mentioned that Asto-Vīdotu (bons breaker and evil of death) and is a destroyer of freshness has manifested, Ahuramazd also mentioned to Zarathushtra that also Astī-vīhāt, the evil of death is born to take life of those who are going to die (when the ones who are going to die, when they see him are so afraid that in the corporal world it is very difficult to fight him) they run away (that's what the living ones say).

(58). Yahmad hach naechīsh bunjyāt aōshnghu-hatām mashyānām-ke az oy kas buzēd az hoshmandān mardumān, bud na bokht āndā navān na-ich būzēd az navān frāz.

No one, no man can escape death, no man ever has escaped from death, no man has ever escaped from death and will escape death from the beginning to the resurrection time.

(59). Noit Aethra patayo, noit dangh-hu patayo, noit gehana-sevishtāo, noit asevishtāo, na ervad (movadān-movad) va na dehvad (shāhānshāh), va na ke pa stīha sud-khāstār, va na ke na-khāstār.

Not even Athornāns, (Mobedān-Mobeds), not even kings, not even people benefitting the world or the ones not benefitting the world, not even mobeds, or even the Shahenshāhs, not even well wishers or not well wishers of the world will escape from death.

(60). Noit usyāsatacho, noit nyras na ke pa vali val vzed (ka pa tihi asman andar shahod), chun kahosh, ke chinend aoz khoreh-karih dashtash az asti-vihat, bokhtan na tavaned.

Not the greatest, nor the one who are not great, not even the great king like Kaekāush has escaped from it, (who was able to reach the clouds), those having the strength of Aoz and the ones possessing the essence of khoreh they also were not able to escape from the hands of Astī-Vīhāt.

(61). Na ke pa nagānī frod-vazēd (ku azir zamīn nehān bahod) chun afrāsyā turk azīr zamīn āhin sākht mān kard. Hazār-vīr bālā-i pa sad satun.

To escape from death, the Turk Afrāsyāb who (hide underground) he made a strong house from the steel, high as thousand men's height, with thousand pilers of steel underground.

(62). Andar ān mān star, va māh va khurshed kerdārīh rāinīd ke roshnīh kunēnd.

In that house he had made replicas of stars, moon and sun to provide all the time the light.

(63). Andar ān mān pa kam āvāyast khās (kardan).

He was able to do whatever he pleased to do in that house.

(64). Zīndagān nīktēm zīst.

He lived well during his life.

(65). Ke chunēnd aōz jādusārīh dāsht, az astī-vīdhāt bokhtn na tavān bud.

Even when he possessed a strong strength of magic, he was not able to escape from Astī-vīhāt.

(66). Naed frakīnēm angh-hāo zēmo yat pathanayāō skērēnyāō dūrae-pārayāō na ke pa frāz khaneshnīh (frāz khanēd) ān zamīn pahānā-i gerd, dūr-vadard, chun dahāk.

Even the evil Zohak who could dig up the wide, round and with far and wide borders of Earth, who dug up the wide and round earth even he (Zohak) could not escape from his death.

(67). Ke az hoshastar avar dushstar raft va akhoshīh khāst vash na vandēn.

The Zohak who went around from east to west, trying to find out the answer but could not find it.

(68). Ke chīnēnd aōz tavān kerdārīh dāsht az astī-vīhāt bokhtan na tavān bud.vihad.

In spite of being so strong and powerful still he was not able to escape from the hands of astī-vīhāt.

(69). Anye angh-heush frasho-charēthrāo ān und frashogar-kerdār saōshyosh, che āndā saōshyosh na rasēd va kas az astī-vīhāt bokhtan na shāyad.

No one from the world can change it, and it will continue until Frashokereti, so until Frashokereti comes no one from the world is going to escape from astī-vīhāt.

KARDO (10)

(70). O har kam ba-rasēd astī-vīhāt nehān ravashne farīftār.

Astī-vīhat quietly coming like a robber reaches every person.

(71). Ke druj va pār na stānēd.

He never takes any favour or takes any gift.

(72). Gohrīh kārīh na kunēd.

He never does any good deeds.

(73). Va a-nazdīhā? Frāz nasīnēd mardum.

From far he destroys everyone

(74). Az ān khorehomand pa ān rāh āvāyad raftan-i har gez na raft.

Over this khorehmand road have to pass through the road that have never been passed over.

(75). Ān thīs āvāyad dīdan-i hargez na did.

Have to see things that has never been see.

(76). Goft va Patkār avā oy kas ke farīftan (vyāvān kardan) na tavān.

Everyone has to confess and be answerable, so to be afraid and deceive is impossible.

KARDO (11)

(77). Pairi-thvo bavaiti pantāo yīm dānush pāiti frā-bunāt tachintish. Hāo dīt aevo apairi-thvo, yo vayōsh ana-marīzdīkahe vadargamandīh bahod rāh (ka ba-tavān shudan) ka rot pāet zafar, frāz bun tajāya (ke bun kat buland) va ān yak a-vadarg ke vae an-amurzīd.

In the road where the flowing river from the spring, that road can be passed but he looks for the road that is impassable, it is the path of ruthless vāu (evil of death), (evil of death), have to pass through that road, where there is a deep flowing river, but it is impassable which the path of merciless vāu (evil of death).

(78). Pairi-thvo bavaiti pantāo yīm azish pāiti gāu-stavāō, aspangha-hādo, vīrangh-hādo, vīraj, ana-marēdiko, hāu dīt aevo apairi-thvo, yo

vayōsh ana-marīzdīkahe vadargamandīh bahod rāh (ka ba-tavān shudan) ka az pāet-i vīr vīrzadār an āmurzid, va ān yak avadarg ke vae-i an-āmurzīd.

There is like a bull, heartless azdahak on the road that can be passed, who can kill a horse, defeat a strong wrestler, even the braves runaway, but still looks for the impassable road, which is the road of heartless vāu (evil of death), (that can be passed) where there is size of a bull cruel azdahak is, who can kill a horse a strong man or a brave, but it is impassable road which of the heartless vāu (evil of death).

(79). Pairi-thvo bavaiti pantāo yīm arēsho pāiti akhshaeno ana-marēdiko, hāu dīt aevo apairi-thvo, yo vayōsh ana-marīzdīkahe vadargamandīh bahod rāh (ka ba-tavān shudan) ka khar pāet ashīegun-i sapet-hosh-i vīr vīrzadār an āmurzid, va ān yak avadarg ke vae-i an-āmurzīd.

On the passable road, there is cruel bear is staying on, he is looking for an impassable road which is for the heartless vāu (evil of death), it is a passable road (on which can be passed) it is protected by black coloured, white looking, defeater of braves, cruel bear, that is the only impassable road which is of the heartless vāu (evil of death).

(80). Pairi-thvo bavaiti pantāo yīm mashyo gado pāiti aevo-jano ana-marēzdiko, hāu dīt aevo apairi-thvo, yo vayōsh ana-marīzdīkahe vadargamandīh bahod rāh (ka ba-tavān shudan) ka mard pāet gat-i evadāzadār (ke rah pa tan darēd va kasīcha zīnda na heled), va ān yak avadarg ke vae-i ana-āmurzit.

The road that is occupied by band of thieves, and cruel murderers is possible to pass, but he looks at the one road that is impassible, the road that is occupied by the vāu (evil of death) that is possible to pass, (it can be crossed) which is occupied by the murderer and thief man, (on this road

he lives alone and does not allow any living being) but there is only one impassible road which is of the heartless vāu (evil of death).

(81). Pairs-thvo bavaiti pantāo yo haenayāo chakhravaityāo vyāzdayāo hāu dīt aevo apairi-thvo, yo vayōsh ana-marīzdīkahe vadargamandīh bahod rāh (ka ba-tavān shudan) ka hayūn pāet chaharomand-i val geraft draosh (ke draosh barēd pa resh kardan mardumān) va ān yak avadarg ke vae-i ana-āmurzit.

The road that is occupied by band of thieves, and cruel murderers is possible to pass, but he looks at the one road that is impassible, the road that is occupied by the vāu (evil of death) that is possible to pass, (it can be crossed) which is occupied by the murderer and thief man, (on this road he lives alone and does not allow any living being) but there is only one impassible road which is of the heartless vāu (evil of death).

KARDO (12)

Āat mrōt Ahuro Mazdāo dush khratum apairī-gaethām āthrā vayāt gāthām.

Thus spoke Ahuramazd that unwise person who has not sung and prayed Gāthā is far away from gaethās.

(82). Yatha dravāo gaōm istī, oota dravāo aspēm istī, oota dravāo maeshīnēm yavangh-hēm istī, aedūn ān darvand gāo vandēt, aedūn ān darvand aspa vandēt, va aedūn ān meshī rama vandēt, na vandēt mardum darvand-i sāstār rama-i ashahī.

Just as a darvand desire to have a cow, and desires for a horse, and desires for a flock of lambs, the darvand receives a cow, the darvand receives a horse, the darvand receives a flock of lambs, the darvand who is tyrant will not receive a share of Ashoyī.

(83). Rama-i ashahē khahed, Zarathushtra, nar hed, nairi hed, chun rama-i ashahē pur buzen hast, Zarathushtra.

O Zarathushtra all the men and women desire for the share of ashoyī, because O Zarathushtra the treasure of Ashoyī provides total liberation.

(84). Pāsnush gavo, pāsnush aspa, pāsnush ērēztēm zaranīm pāsnush naro chīryo takhmo khāk bahod gāo, khāk bahod aspa khāk bhod sīm zar, khāk bahod mard-i tagī kār-zārī, o khāk gumēzēd hamā yān tan mardumān, ba ān yak o khāk na gumēzēd, ka mard andar getī ashahī stāend ayā va ashoān vehān thīs dahed.

The cow will become ash, the horse will become ash, the gold and silver will become ash, the man with trēmendous power will become ash, so the cow is like ash, horse is like ash, gold and silver is like ash, and the man with worldly power is like ash, and every person's body will merge in ash, but the one will not merge in ash is the one in this corporal world recites the stoats or the good asho people are blessed.

KARDO (13)

(85). Chī agad kas margī-rā chār dasht-hed, ayāv chār shāyasht-hed kardan, fradum az getī ān Gayomard-i gel-shāh būd.

If any one has found a solution against death, or it is possible to have a solution against death in this world, is the only one Gayomard who was gelshāh. (Having authority over).

(86). Ke se hazār sāl yā gehān amarg azarmān va ashoishn apoishn va apatyār frāz dāsht.

Who kept the that time world without death, without old age, without thirst or hunger or without any difficulties for three thousand years.

(87). Oiche-rā ka hosh frāz-mad tan ba-dād va avā hosh khīsh kokhshīdan na shāyasht.

Death even came to (Gayomard), he left the body and could not fight against the death.

(88). Ayāva hoshang būg-i pesh-dōd.

Hoshang was the king of Peshdānian family.

(89). Ke az hamān vashudgān āhraman se-do avazat.

He had destroyed two third of the aherēman world.

(90). Oi-cha rā ka hosh frāz-mad, tan ba-dād, avā hosh khīsh kokhshīdan na shāyasht.

Even death came to him, he had to leave the body and was not able to fight against the death.

(91). Ayāv tahmuraf būd zīnvand-i vīvangh-hānān.

The king Tehmuraspa with weapon was from the Vīvanghān family.

(92). Ke dev devātēm ganā mainyo pa bār dasht, haft nīve dīvīrī az oy ba-āvard.

Who had victory over the evils of evil, had seven new kinds of writing skills.

(93). Oiche rā ka hosh frāz-mad, tan ba-dād va avā hosh khīsh kokhshīdan na shāyasht.

Even death came to him, he had to leave the body and was not able to fight against the death.

(94). Ayāv zem būd sed huras-i Vīvangh-hanān (ke shedī roshnī būd, hu-ram būd, ku ram-i mardumān gospēdān durūst dāsht.

Even Jamshid from noble Vīvanghān family, having radiant khoreh (his radiance was of mīnoi Roshni, who took care of people and Gospands)

(95). Ke shash sad shāzandha sāl shash māh sezdah roz in gehān amarg azarmān dāsht, va az nyāz az dām-i Hormazd avāz dāsht.

He had kept this world for six hundred sixteen years, six months and thirteen days without old age and death, and he had kept away the greed and shortage from Hormazd creations.

(96). Oi che rā ka hosh frāz-mad, tan ba dād va avā hosh khīsh kokhshīdan na shāyasht.

Even death overpowered him, he had to leave the body and was not able to fight against the death.

(97). Ayāv dahāk būd vatar-dīn ku eu roz nīm kam hazār sāl in gehān pa dush-khudāi frāz-dāsht.

The Zohak of bad din who ruled as a bad king for thousand years and kept this world like half day under his bad rule.

(98). Va vas jādui va bazagarī andar gehān pedāi āvard.

In the world he created sorcery and sinners.

(99). Oi che rā ke hosh frāz-mad, tan ba dād va avā hosh khīsh kokhshīdan na shāyasht.

Even death overpowered him, he had to leave the body and was not able to fight against the death.

(100). Ayāv Fredūn būd Āthavyān.

The Fredun who was from Āthviyān family.

(101). Ke az dahāk aedūn garān vanāhatēm zad bast māzandar dev āvard bast vash ān nīrang andar gehān u pedāi āvard.

Who had defeated the bad sinful Zohak and tied him up, even had brought out the evils of Māzandarān and tied thēm up, he had declared his Nirang in this world.

(102). Oi che rā ke hosh frāz-mad, tan ba dād va avā hosh khīsh kokhshīdan na shāyasht.

Even death overpowered him, he had to leave the body and was not able to fight against his death.

KARDO (14)

(103). Va ān sepās-dār hom az Hormazd Khudāya.

O Hormazd I am so thankful to you for it.

(104). Pa sepāsdārī angārēm kēm stor rā mad zad. Bār na shahod, bakht āmad sapokhtan na shāyad.

With thankfulness I recognise that just as my Gospands can not leave without caring the burden, we can not destroy what ever comes in our life.

(105). Oy an-aoshah ravān rā vahesht-bahar būd.

May the anosheh ravāns reach the behesht.

KARDO (15)

(106). Dahmān ke o ān myazd āmad hed, az in myazd bahar geraft-hed, har gāmī rā hazār dvīsad gām vahesht roshan garothmān hamā khārī padīr āyad.

Those learned able has gone through the Myazd, and those who have received the benefit of it, to thēm as a reward for every one step may they receive equivalent of thousand steps of total happiness and glorious Garothmān Behesht.

(107). Frāz-āmadan kerfe ba-avazāyād.

To grow in the Minoi may you be virtuous.

(108). Va avāz shudan az vanāh būn beshvād.

To go towards Minoi may the root of sin be gone.

(109). Sar frazām ashahī nekī avazāyād.

May the Ashoi and neki keeps growing to the end.

(110). Ravān garothmānī bād.

May the soul be worthy of Garothmān.

(111). Asho buvam.

May I be asho.

Atha jamyāt Yathā āfrīnāmi.

Thus, may it come as I wish. Amen.

☞ Humadanām hukhtanām hvarshtanām yadachā anyadachā verezymnanāmchā vāverezananāmchā mahī aibī-jaretārō naēnaēstārō yathanā vohunām mahī. ☞ (Recite this paragraph twice).

We praise good thoughts, good words, and good deeds, performed in this world and the other world, now and in the past. Thus, we glorify and invoke all that is good.



DOĀ-Ī-ASHOĀN

Roshnāihā yak jamlehā shād rūh ravānyān ba garohtmān ardāfravash berasād, hamān fravash ashaoān yak jāi-gāh Dādār jehāndār asho doā āfrīn mi kunand. Getī-rā behdīnānrā Zarathushtriān sad sad-hazār āshakār kunand, aedūn bād umar darāz bād, āfrīn bād, aedūn bād, mā-rā doī mi-kunand.

May all the ravāns be of the mīnoi brightness, be together as one group, with mīnoi happiness, through help of ardāfravash, pass through all the worlds and enter the Dādāre-gehān, and reach the sixth barjīsī āsmān. All asho Farohars may continuously pray and be grateful to the creator, may they make hundreds and thousands time famous to the Zoroastrians of the good religion of the world, amen.

Ravān ba Garohtmān ba mān Māzdayasnān beh-dīn pāk-dīn Hormazd bahman va ameshāSpentān ba mān avar fravash ashoān kunand, vastarg dībā va zarīn-peshīd ba ravān anoshah ravān dehād, āharman divān mardumān pa anoshah ravān hich gazand va zyān ma-tavīn bād. Āharman halāk shaved. Ashēm Vōhu (1).

The residence of the Māzdayasniāns of the good and pāk religion and is also of the asho ravāns, may the Hormazd, Bahman and Ameshāspands

also make it for the asho ravāns, may they gift thēm with silky clothes, with golden jewelry to the asho ravāns, may the evil aherēman be powerless to harm the asho ravāns may aherēman be defeated. Ashēm Vōhu (1).



DĪGAR ĀFRĪN-I ASHOĀN

(Second Āfrīn for Asho ravāns)

Ashoān-ra ravān-rā avastāhā ba-khānand, ashoān-rā darūn rojihā mikunand, ashoān ba-garothmān-rō shād mī-kunanad, shād shavand, doa-i mi-kunanad. Her-bud ashoān-rā avastāhā ba-khānand, ashoān-rā shād va nekī shavad, avastā kabul kunanad, pesh ardāfravash jamlehā shavad.

We must recite the Avastā Māthravani for the Asho ravāns, must daily make Darūns for thēm, and we must keep asho ravāns happy those who are in Garothmān, may they receive mīnoi happiness, they will bless us, Ervads must recite the avestā for asho ravāns, may there be mīnoi happiness to Ashofarohars, may they accept our avastā prayers and progress further and further through Ardāfravash.

Dīn Zarthushtrī paoiryodakeshī Dādār harvesp-āgāh-rā doā-i avastā ba-khānand, behesht jāi-gāh ba-nashīnad, nek shād paegāambar hakk Zarthushtri beh-dīnān-rā ālam-rā Zarathushtra Spitamān be-rasād, Hoshedar Hoshedar-māh saoshyos pegāambar hakk avar dīn man Kabul kardan rāstīh guftan behdīn āshkārā shavad, Behrām shāh āgāz shavad, zarthushtri āgāz shavad. Ashēm Vōhu (1).

Avastā Māthravani must be recited for the natures law related to Zarathushtry din, may they rest in the Behesht, may Asho Spitamān

Zarathushtra of the good religion reach thēm, accepting my buland religion, and for speaking the truth, may through all the pegāmbars, Hoshedar, Hoshedar-māh and the Soshyosh the good religion be proclaimed, and through Shah Beram Varjāvand the good religion be known in the world.



DOĀ-I-NĪKĀH GOFTAN-I IRANIYĀN

Ba-nām-i Yazad bakhshāyandeh bakhshāyayazgar meherbān, ba nām-i āfrīn Dādār harvespa-āgāh khudāvabd hameh bakhshesh kunand. Besyār rozi farzand, besyār rozi besyār māl besyār sāl besyār hameh dostī kunanad, myān-i har do ārosī khubī shumā-rā zavāl ma bāshad, umar darāz kunad.

In the name of benevolent, forgiver and just Yazad, the creator of the universe, all-knowing Khudavand, who continuously showers the gifts. Provider of abundant income, many progenies, provider of livelihood, lots of material, provides for many years continuous success. May you husband and wife be always happy and never have any problems and may you both live long.

Va dar (falān) roz, va dar (falān) māh, va dar (falān) sāl, va dar (falān) shaher beh anjamanhā dar nashest ba (falān) yazad sakhun dīn māzdayasnān nekāh orat rasīd, ke bar bakhshesh kunad va do-hazār deram sīm spet vīzeh va do dīnār zar surkh shaher nishāpurī nām orat (falān) rasīd.

*On (falān) roj, of the (falān) month **in the** (falān) year and in (falān) city the Anjuman has gathered and in the name of (falān) Yazad, as per the nek Māzdayasni religion this wedding has been performed, during the wedding*

two thousand shiny silver coins (Diram) and the golden dinars of the Nishapur city are gifted to the wedding couple.

Shumā khīshāvandān in orat ba vaslat mastūr har do āmad shumā dar ba dādan eban oy bukhtan ba-zabān kabul kard, in har do-rā shādī bar mazid chunān ke khudāya nekī-rā dust dārad, ba-shumā ke khudāya niku kār-hā-i o bar mazid, sadakhāi farmān khudaya o bar hast pemān sakhun bāshad, va dustī khīsh shumā bād, va dīl shumā pāk va rāst bād, sukan o zabān shād bād, hazarān-hazār āfrīn bād. Ashēm Vōhu. (1).

The family of the bride have verbally agreed to give away the virtuous bride, may both groom and bride have virtuous children, may the couple have successful life, so that Khudā blessings be upon them, may you always do good deed, may you always follow the path as shown by Khudā, may you always be truthful, may you always be friends of each other, may your heart be pure, may your words always be happy, may the thousands upon thousand blessings be upon you Amen.



ĀFRĪN-I-PAYGAMBAR-ZARTHOSHT BAR VĪSHTĀSP

(1) Khshnāyeshn-i Dādār Hormazd, rayomand khorehomand Zarthosht ke ba pīsh vīshtasp āmad in āfrīn ba shah vīstāsp kard.

May there be glory of the creator Dadar Ahuramazda with When Zarathushtra came in front of King Vīstāsp he gave the following blessings.

(2) Dahmo ahmī āfri-vachāo, daham hom ku mard veh mard hom, āfrīn gavashn hom, āfrīn guyam ku be-rasād.

I am a pious man, who speaks the following words of blessings. I have the power to bless, so may the blessings I am about give be fulfilled. Amen.

(3) Kharenangh-hāo me sadhayehī, āat aokhta zarathushtro kavoish vīstāspāi, khorehomand ma to sahist, vash in goft Zarthosht oy kae-Vistasp.

You look glorious in your face o king Vishtāspa, “thus said Zarathustra to the young king Vishtāspa.

(4) Āfrīnāmi tava nara dangh-hu-paite. Āfrīnāmi oy mard avar mem avar Shāhanshāh.

O man Pādshāh, I give you my blessings, you are my noble king, to you Oh King, I shower the following blessings:

(5) Vohu-jaitī us-jaitī dareghēm-jaitī, avad jivishni, veh jivishni, derjivashni pa padikhi jived.

May you live a long nek life, buland life, very long life with abundance prosperity, may you live a long successful life.

(6) Jaitī te narām, jaitī te nāirikām, jaitī te puthra us-zhayāōnte tanu-kereta. Jived shuma ava pus va dukht avare padvandan, shuma va dostdaran az shuma ku der-jived, pa padikhi avi-bim jived.

May there be long life to a man like you, long life to your wife, may your children be born with nobility, they may have long life, live long life with you family, may you and your friends live a prosperous fearless life.

(7) Aēva te bavāhi yatha jāmāspo, uta āfrīnēm kērēnavāt yatha dangheush vīstāspāi ut, yak bā d chun Jāmāspa bed, ket in āfrīn padash kunād, chun Jāmāspa kard avare dahyovad Vīstasp,

May your one son be like Jāmāspa, the healer! And he like Jāmāspa respect you! Just as the blessings given by Jāmāspa on Vishtāspa, you give the same blessings upon him.

(8) Sevishto bavāhi yatha Mazdāo, sudmad avajunī bed az Dādār Ahuramazd mehesht dānā Hormazd kudāya pa kār va dādīstān-i frārūn.

May you be the best beneficent like Mazdā, may you be greatest and wise like Dādār Hormazd, may there be prosperity in all your mission and may you always be blessed by Khudā.

(9) Vērēthrajāo yatha thraetaono, amayāo yatha Jāmāspo, firozgar bed chun Fredun, hunaromand bed cun Jāmāspa pa chīsh-i frārūn.

May you perform good deeds like Dādār Ahura Mazda! May you be one who defeats his enemies like Fredun! May you be full of bravery like Jāmāspa!

(10) Ash-varechāo yatha kava usa, pourū-jiro yatha aoshnaro, vesh varz bed chun kāus bed, dana bed chun hushvar pur-kherd.

May you be full of aura like Kae Kāus! May you be full of cleverness like Hushvar!

May you have Khoreh like Kāus may you be charitable like Hushvar.

(11) Zaēnanghantēm bavāhi yatha takhmō urupa jivandomand bed chun Tahmuraspa bed jived vash jivandi kush aherēman divan div ra sis al pa bar dasht.

May you be well armed like Tehmuraspa! Who from all the evils of evil retained thēm captive for thirty days may live like him and you have the same life like him.

(12) Kharenangh-uhantēm bavāhi yatha yo yimo khshaeto hvāthwo, Khorehmand bed chun Jamshid, hurēm khurēmgin bed kush rama-i gavan va gospandan va marduman dosht dasht.

May you be like King Jamshid who was full of aura, and was from a noble family, who protected the caws and cattle's and his people very well and maintained their friendship.

(13) Hazangra-yaokhshtyāō bavāhi yatha azhohish dahākāi agha-daena, hazar zushtar bed chun az dahaka-i vatar din, chun oy pa avarun shuma pa frarun bad.

May you be full of thousand tricks like the evil of bad din Zohak. May you have thousand tactics like Zohak, just as he continued in bad deeds may you also be busy in neki and kindness.

(14) Uughrēm aojishtēm bavāhi yatha keresāspem, hudhāongh-hēm vyākhnēm bavāhi yatha urvākshshahe, chir va ajomand bed chn kerasapa bed, hudana anjumani bed chun urvakhsh.

May you be victorious and very strong and brave like Kersaspa! May you be famous, may you be like Urvakhsha full of righteous knowledge, charitable and worthy of sitting in Anjuman among great people!

(15) Srīrēm kehrpem anāstravanēm bavāhi yatha kava syāvarshāno. Nyoka-karpa va avivanah bed chunk kaye-Syavax

May you be like King Syāvakhsh of great beauty and proven innocence! May you be like King Syāvakhsh with new body and without any sins.

(16) Pourū-go bavāhi yatha āthwyāōish, pur-gav bed chun Athaviyān bed, ota pur-gāvesh bed kush har mahī hazār bed.

May you be like the Āthavyān with full power, may you be like Āthavyān the owner of many cattle! He was very strong and he was thousand times noble.

(17) Pourū-aspem bavāhi yatha pourūsh-aspīsh, pur aspa chun Pōurūshaspa bed ot pur-aspa bed, kush har mahī hazār bed.

May you be like Pōurūshaspa, and have the speed of several horses! Just like Pōurūshaspa may you be strong as horse, he was thousand times noble.

(18) Ashava bavāhi yatha zarathushtro spitāmo, asho bed chun Zarthosht Spitamān bed.

May you be righteous like Spitamān Zarathushtra. May you be just as Spitamān Zarathushtra.

(19) Rangh-hām dūire-pāranām bavāhi yatha yo vifro navāzo, urvand dur-pārīstān khoreh roshnīdār.

May you be like Vifra-Navāj who was of great strength to be able to walk and reach the far away River Rangha and to cross it! May you progress further and maintain your Khoreh with brilliant light.

(20) Urvatho bavāhi yazatanām yatha zarūnēm mashyām dūst bed oy yazdān chun zar oy mardumān gerĀmī bed, aigh shumā pa chashma yazdān mardumān gīrāmi bed.

May you be favorite and get friendship of Yazatas like a king. May you be loved by Yazatas just as people love the gold, so you will look to all yazatas and people in their eyes very valuable.

(21) Zyaonte hachā vo dasa puthra zayand az shuma dah pus.

May ten sons, be born to you, in your family.

(22) Tthrāyō bavāhi yatha atha-urūnēm, sīrūnēm, se bend athurūn hervad chun muvedān muved Adarbad Mārespand.

May three of thēm be like Āthravāns, and three sons may become like Mobedān Mobed Adarbad Mārespand.

(23) Thrāyō bavāhi yatha rathaeshtārahe, se bend chun aratheshtar hayal chun Aspendyar Vishtaspan.

May other three of thēm be athlete like Ratheshtārs, and like Aspandyār son of shah Gustāspa.

(24) Thrāyō bavāhi yatha vāstryehe fshuyanto, se bend chun vastrayosh varzigar chun huzub-i tahmaspan khureh-i gehan vehtar.

May three of thēm be farmers and tiller of the fields. They may be like good framers such as Huzub son of Tehmāsp who was advancing world's khoreh.

(25) Aeva te bavāhi yatha dangh-heush vīshtāspāo ot yak bed chun dahuvad Vīshtaspa.

And may one od your son be like yourself, O Vishtāspa may you have a son like you.

(26) Aurovat-aspem bavāhi yatha havare,urvand ke tiz-aspā bed chun khurshed.

May you have the speed of a fast horse like the sun, may you have the strength of Urvan and swiftness of a horse.

(27) Raochinavantēm bavāhi yatha māongh-hēm, roshn bed chun mähbokhtār.

May you have the brightness like the moon, and may you shine like a moon.

(28) Saocinavantēm bavāhi yatha ātarēm, soza bed chun ādar Yazad pa frārunī.

May you always burn like fire, may you always shine like ādar Yazad.

(29) Tazainavantēm bavāhi yatha mithrēm, tīz va tagī bed chun Meher yazad avā Meher drujān.

May you have piercing rays, like Mithrā. May you be robust and smiter of evil like Meher Yazad.

(30) Huraodhēm verethrājanēm bavāhi yatha sraoshēm hu-dosti fīrozgar bed chun sraosh asho.

May you be tall and victorious over enēmies, like the devout Sarosh. May you be victorious with good friendship like Asho Sarosh.

(31) Arsh-tkaeshēm bavāhi yatha rashnoish, bed chun rashna-i rāst.

May you follow the path of truth, like Rashnu and be the follower of truth like Rashnu.

(32) Dush-mainyo-jaiantēm bavāhi yatha verethraghnēm ahura-dhātēm, dushman zadar bed chun firozgar Hormazd dād Beheram Yazad.

May you be a conqueror of your foes like Baherām Yazad, may you be the conqueror of your foes like victorious Baherām Yazad created by Hormazd.

(33) Pourū-khāthrēm bavāhi yatha rāmanō khāstrahe, pur-khoreh bed chun rāmashn khārum.

May you have full divine light, like Rāma Khāstra, may you have the full khoreh like Mīno Rām.

(34) Ayaskem amaharakem bavāhi yatha kava haosrava, ayask va amarg bed chun kai-Khurav.

May you be freed from sickness and death, like King Khusru.

(35) Pascha āfrīnēm aipī-jasaitī vahishtēm ahum ashaōnām raochangh-hēm vīspo-khāthrēm, pas in āfrīn be rasād oy shumā vehānān-i pashum akhānān roshan hamā-khāreh.

My Last blessings is that, may you receive the Behesht with bright, all-happy, blissful abode of the holy ones, finally, may you be blessed with abundance and best of bright life.

(36) Atha jamyāt yatha āfrīnāmi, aedūn rasād, in dīn bād in afrīnend.

May it happen unto you according to my blessings, may this dīn (religion) be as I have blessed.

(37) Hame firozgar myazd khudāya vare vah-hān ke aedar madār yasna-i nyāka dost may khush chun ba bakht gāh-i pāy andar frazām

pa har āvayast kām anjām, az har patyār dūr, mainū spāvad
māthrahe spanda pest, pa vesh-i shumā va hamā hamā-vehān haft
keshvar zamīn bād.

*Those of the leaders of the Myazd who have come here, may they be
victorious and successful, may all the Yasnā and rituals performed with
the divine wisdom remain always happy, which is the destiny from the
beginning to the end, may all necessity be fulfilled, may you be far away
from any difficulties, be vigilant with Māthra Spēnta, may it be good for
everyone in the seven regions of the world.*

**(38) Shuma hambayst vehan veh-dinan ke pa in Myazd amad hend,
ta ravan garothmani bad, asho bed derji, atha jamyāt yath afrinami.**

*Those good people who have been present during this offering, may their
soul be worthy of the Garothmān behesht, all asho people may live long,
may it be so as I bless.*

**Humadanām hukhtanām hvarshtanām, yadachā anyadachā
verezyamnanāmchā vāverezananāmchā mahī aibī-jaretāro
naenaestāro yathanā vohunām mahī. Ashēm Vōhu (1).**

*We praise good thoughts, good words, and good deeds, performed here
and elsewhere, performed now and in the past. Thus, we glorify and invoke
all that is good. May we all be good.*



DUVĀ VA NASĪHAT BAR PAEMĀN-I IRĀNYĀN

Irani wedding blessings and advise.

(1) Ba nām-i Yazad, bakhshāyandeh-i meherbān, mubārakī im-ruz ku reh-i kad-kudayi ba rehat ayi, ku reh-i kad-kudayī ma-anīash, ānan ke reh khudā va va paygambar pīsh gari, va kerfeh savābī ke az ezapī gharabī karī, yakī deh ān va gunāhī ke az azabī gharabī sareh zaneh yakī yak-ān kudāmī ke kad-khudā ben kerfrh va savābī ke karen yakī yak ān khudā-na-khāsteh agar gunāhī az ān sareh zaneh yakī deh ān.

In the name of the beneficent, and merciful Yazad, on this auspicious day you are entering in to marriage and getting in to the path of kad-khudāyi, the meaning of it is that you must continue on the path shown by Paygambar and Khudā, all the good deeds done before marriage multiplies by ten times, each and every sin created before marriage is considered very serious, during married life the good deeds performed is accounted for each of you, God forbid if your actions causes any sin that will also multiply by ten times.

(2) Chand kerfeh savāb ān ke faraziyāt reh dīn ān ke veh vā-karateh va dar vakt kheh tarsīr na vā-karateh.

There are some good deeds that are compulsory according to the religion, which must be carried out properly and do not falter it during performance of it.

(3) Avval khurshīd nyāesh ān seh vakt vājeban ke khurshīd nyāesh veh-vakhan aval sobah va nīmrūz, va pasīn, va agar kasī khurshīd nyāesh neh zāneh, barābar khurhīd va isteh va kustī nav va kareh, va sad o-sī-o-panj Yathā Ahu Vairtyo va panj Ashēm Vōhu veh khanen, chaneh ān ke khurshīd nyāesh seh-khaneh.

The first is regarding Khurshid Niyāesh, it is a shame that first thing in the morning, afternoon and evening three times a day Khurshid Niyāesh

should be prayed, if some can not than facing Sun do kustī and recite hundred and thirty-five Yathā Ahu Vairyo and five Ashēm Vōhūs which is equivalent of reciting Khurshid Niyāesh.

(4) (Duyam) Kerfe māh-nyāesh ān shavī yakī vājeba ān ke va khanīn, va agar mayasar na būt har no māhī se-bār, māh-nyāesh veh vā khan shavī ke no būt, va shavī ke nīmeh raseh, va shavī ke panahān būt, va agar ān kas māh-nyāesh na-zāneh, barābar māh va yashtan va kushtī no va karan va haftād va panj Yathā Ahu Vairtyo va panj Ashēm Vōhu vah khanīn chaneh ān ke māh-nyāesh seh khāneh. māh-nyāesh.

(Second) obligation is regarding Mah-Niyāesh, it is recommended to recite once in the night, if not possible, then at each new month to recite Mah-Niyāesh is good when there is full moon, one night when it is half and one night when the moon is fully unseen. If not possible then in front of Moon do Kushti and recite seventy-five Yathā Ahu Vairyo and five Ashēm Vōhūs is recommended and is equivalent to reciting Mah-Niyāesh.

(5) (Sevum) Kerfe gahambār yasht ān har tanī rā vājeb ān ke yakī gahambār va karan, agar yakī na she karteḥ nasafī, agar nasafī na sheh karterteḥ chahār yakī, va agar chahār yakī na sheh karteḥ hast yakī, va agar hasht yakī na sheh karteḥ yā kahi ke gahanbār būt kadam khair ū nen, va āfrīngān gahambār ar khnīn va chāshnī va mīzd gahambār va kharen ke ham kerfe va sawāb gahambār bun.

The third obligation is for performing Gahāmbār, it is obligatory to everyone to have the Gahāmbār performed at least once a year. If can't do the whole, get half done if not possible then even get quarter done and if the quarter is not possible to get 1/8th done, even if that is not possible, then at least attend the Gahāmbār cerēmony, recite āfīngān and eat the chāshni which will be equivalent of getting the Gahāmbār done.

(6) (Chahārum) Kerfe panjeh-veh zarītosht sfantamān ān ke hamā ravānān va Faroharān baheshtī va duzakhī rastagārī yāben, va dunyā tā ān, bar māhā vājeb ān, ke panj-rūz panjeh khedmad Faroharān va karīm, va āncheh kānun reh-dīn ān, bayārsanīm, va herbud darūn va āfrīngān taksīr navā karteh ke ravān va faroharān khshnud tasallī ben, va āfrīn va karen va hēmad nīkīha va vahīih mān hamareh karen va duāi khair va karen.

The fourth obligation is related to Zarathushtra's five days when all the asho ravāns gets released from Behesht and Dozakh and they proceed to attend the five days cerēmonies. It is our duty to serve the Farohars for these five days to fulfill the religious requirēments. The Ervads (priests) should not avoid to perform āfīngān and Darun so that ravāns will get the comfort and happiness, so that they continue to give us their blessings.

(7) (Panjum) Kerfe rūzeh va māhīgān va sāl pedar va mādar va mamas va bāmas khīshān va khīsh-āvandān ke dārīm darūn va mīzd va āfrīngān va khair va kherāt va karīm, ke khshnud ben, duāi khair va karen, ke bark khān va mān but.

The fifth obligation is related to our mother, father, maternal grand parents, paternal grandparents, and all the relative's during their monthly or yearly death anniversary perform Darun, bāj, āfīngān cerēmonies and do charity in their name so they be satisfied and happy, and give us blessings and may continue the prosperity in the house.

(8) (Shashum) Kerfe rafītvan yasht ān, har tanī rā vāzeb ān ke sālī yakbār rafītvan veh yazen, agar ya tan rafītvan yashtan mayasar na buvad, vashut shāyad yā kehī ke rafītvan yazen, vāz rafīthvan afnāreh ke agar nā-dānesteh khunī yā mīdī yā navadhanī yā hadarī sheh āv yā ātash rasnādeh but, rafītvan ān ba paharīzad, ke pādfarāh ba ravān-i ān kas na rasad, dīgar ān ke tamām zandagī khalka ens va zan az rafītvan ān, va rafītvan tāvastān dar āsmān makān va maskan dāreh az hamrāh khurshed parvarash va dakhal va mīveh va dār va

darakht teh, va dar jamestān shīyu zavīn shavad va rīsheh-i dār va darakht va urvarān negehdari kareh ke hushk na buvad, hāsel va nafe gītī az rafītvan ān, va faraj ān ke har sal yakbār rafītvan veh yazen ke sharīk rafītvan ben.

The sixth obligation is related to the ceremony of Rapithvin, it is obligatory that everybody at least once a year should get the Rapithvin ceremony to be performed, if it is not possible, attend wherever the Rapithvin ceremony is being performed, if by unknowingly pollute the water and fire by throwing nails, hair blood etc. Rapithvin will protect the soul of that person from punishment of three nights, it is due to Rapithvin that life of all the crops, humans and vegetation is protected. During hot season stays within the sky, and protects with Khurshed, all the fruits and vegetations, trees and plants, during winter goes underground and protect the roots of all plants and tree from drying. The prosperity of the world is due Rapithvin, hence we must get it performed at least once a year and attend the ceremony.

(9) (Haftum) kerfe sad-reh va kushtī bast ān har farzandī ke deh sāleh buvad, vajib ān ke sad-reh va Kushtī ū ba neh har ke dīn-i Hormazd dāreh va band dīn, sheh myān basteh, har gāmī ke neh, hazār va dvīsāt deram savāb dāreh, har savābī ke vehān hafta keshvar zamīn karen, ān kas ham-behreh va ham-dākhal-i ān savāb ān, agar khudā-na-khāsteh ke sadreh va Kushtī sheh myān neh, har gāmī ke bī sadreh va Kushtī haneh, hazār va dvīsāt deram gunāh dāreh, va har gunāhī ke gunāhkārān haft-keshvar-zamīn karen, ān kas ham-dākhel-i ān gunāh ān, garaz ke sadreh va Kushtī az kheh judā nava karteh, va hamīshe nava veh vā karteh ke setāyash Hormazd karen.

The seventh obligation is related to the wearing Sudreh and Kushti, it is important to do Navjot, when a child is of 10 years, who ever follows din of Hormazd, and is wearing the Kushti on his waist, receives the benefit of joy at every step is equivalent of charity of one thousand two hundred dirams, and he also benefits from all the charity that is done by Asho

people on seven regions of the world, God forbid, if someone does not wear the Sudreh Kushti, creates sin, and at every step gets pain of equivalent of loosing one thousand two hundred dirams, he joins the groups of sinners who does not wear the Sudreh and Kushti, it is important to keep doing Kushti and to do Setāyash of Hormazd.

(10) (Dīgar) panj tan ān ke hakk dar gardan in kas dāreh (aval) pedar (duyam) mādar (sevum) pedarzan (chahārum) mādarzan (panjum) ustād, gofteh-i dīn ān ke Khushnudī-i Hormazd, khshnudī-i pedar va mādar ān, har gāh pedar va mādar az farzand razi na ān, agar hazār kerfeh ashāiyeh she karate but va bahesht na rasad, veh az ān ke hakk-i ustad zyāde az hakk-i pedar va mādar ān, cherā ke pedar va mādar tan-paravar ān, ustād ravān paravareh, chaneh vākeh ke har panj tan khushnud va tasllī ben ke in kas pād-daresh va yāved. Varneh va negehdari va kareh.

There are five people who have authority this person, first father, second mother, third father-in-law, fourth mother-in-law, and fifth is the teacher. Religion teaches us that when we make our parents happy, it like making Hormazd happy, if any child makes the parents unhappy, even if he has done thousands of works of ashoyī he will not be able to go to behesht, the teachers even has more rite than the parents, because parents feeds body and raises thēm, but the teachers feeds the soul, hence one must ensure that all five are happy, so you will receive the benefit on third night.

(11) (Khub az hameh hāl) avala ameshāspandī kabul va karī ke yād va madadgār in kas buvad, va agar balāi va āfati reh buvad, ān ameshāspand khair va dvārneh negehadārī va kareh, va har mehgān ke rūz-i ān ameshāspand ke buvad, dastur vājeb ān ke darūn veh yazeh va āfrīngān veh khīneh, va ān-che dast rasash-dār buvad khair o khaerāt va kareh, ke ān ameshāspand ke kabul kareh meher yazade va baherām yazad va āshtād yazad har kudām kabul va kareh.

In all things it is best to accept one Ameshāspand, so he rēmaines as a helpful friend and during difficult times, Ameshāspand will rēmove it and save you, hence it is important that every month on the roj of the Ameshāspand, a Dastur should recite the bāj over Darūn, and perform āfringān, and those who have wealth, should also do charity, so the Ameshāspand will reward you, choose any Ameshāspand out of Meher Yazad, Baherām Yazad, or Āstād Yazad choose anyone of thēm.

(12) Dastur-i tan-i khīsh kabul va vākef, ke har kār va kerfeh ke karī, razāi ān dastur kheh va karen, ke kāmeh-i Hormazd shavad, hamīshe vā shav ke bā dasturi-i tan-i-khīsh salāh va mashvarat vehī yen, va dastur ān-che asīhat reh dīn buvad kareh, in kas rāhe-rāst va tarīk-i khair va dāred.

Select a Dastur who to seek advice and guidance to do any religious work, so that it will be as per the wish of Hormazd, always continue to seek the advice and guidance from Dastur, and Dastur will provide the guidance according to Din, so that the person will adopt and follow the true and right path.

(13) (Avala) dānāi veh Kabul va vākef ke kārī va mahmī va sheghlī ke davāt va karī va shav mashvarat ba ān dānā veh vīnen, va har-che dānā veh vajeh, ān ba-amal ārēn, ke ān kār bafarjām rasad, va kār bī mashvarat kār-ī ahiriman ān, va har kārī bī mashvarat karī, farjām na-rasad, va har kār ke bā mashvarat karī, kāmeh Hormazd shavad, va maksud hāsel buvat, va pashēmīnī na dāred.

Make friends with a wise asho person, so that whenever you are going to do any good work always seek advice from this wise Asho person, and act upon his advice, so that the work will be successful, any work without the advice and guidance is the work of aherēman, any work done without the advice will not be successful, however any work done as per the

guidance and advise is as per the wish of Hormazd hence don't have to repand later.

(14) (Khub az hamel hāl) haft dād ān ke yād va atārat, (dād-i Hormazd) mardum-dusteh ān, (dād-i vehman) ākhshateh khāhesh ān. (dād-i Ardibehesht) rāsteh ān, (dād-i Shaharivar) khīshāvandāreh an (da-i Spēndārmard) aira-manashne va bundeh manashne an, (dād-I Khurdād) dādeh va sepās-dāreh ān (dād-i Amardad) ham-pursagī va padmānī ān.

In all things the best is the rules relating to the seven Ameshāspands, we must worship and pray for thēm, the justice of Hormazd with mankind is of devotion, rule of Behman is to live lovingly and peacefully, the justice of Ardibehesht is pretentiousness, Sharevar promotes hard work, justice of Spēndārmard is humbleness and complete good thoughts, rule of Khordād is justice and thanksgiving, and the rule of Amardād is keeping in touch with God and balanced act.

(15) (Dād-i Hormazd) Mardum dusteh ān, mā-anīash ānan ke huchasmeh vīnen, va hamehagī vehtar kheh veh zānen, va az buzorgatar va khchaktar ke rāstī pīsh salām va bā tavāzo, va ayāv, agar garībī ya mehmānī deh va reh raseh ān-che dast-ramash buvat khedmad shān va karen ke az shuma khshnud rāzi ben, chaneh ān-ke Hormazd az shumā khshnud va rāzi ān.

The rule of Hormazd is that to be friendly with every one, which means to treat everyone equally, you get good things when you wish universal bliss for others, be, modest and respectful when you meet esteemed people, if you have a guest or meet someone on the street, help thēm as much as you can afford, so that they will be happy, which will be like Hormazd is happy for you.

(16) (Dād-i Vehman ameshāspand) Ākhshteh khāhesh ān, ma-anīash ānan ke saleh-kāmeḥ, va bad jang kāmeḥ neh, va ba veh va yā gehī ke do bandeh khudā janggī va kaduratī yā nazāi shān myān buvat

pīsh va ashava ke harfī khairī veh vajan va saleh va salāiti shān myān ārēn, ke dād vehaman ameshāspand vehiyā arteh buvat, va har ke do bandeh-i Khudā nazāi shān myān ham resend, chaneh ān ke dād-i akoman dīv sheh pīsh gerefteh, ke ham bīdeh Vehman ameshāspand ān va harche gusfand va heivānāt va charand va parand han hameh tā-aluk-i ba Vehman ameshāspand vārēn va āzār shān navā dādeh, va bār-i Sangīn shān bār navā karteh, vā vakt vā dehī vā alf shān va dāhod gīyāh, va kār zayād kasab shān navā har-mānīdeh, va gusht na yashteh vājeb neh ke va kharen, chaneh vākeh ke Vehman ameshāspand khushnud va tasallī buvat.

The rule of Bahman ameshāspand is law, order and friendliness, it means that not the ones who are quarrelsome but one should always be noble, in case if there is quarrel between two people approach thēm and give advise thēm to be peaceful and bring thēm to a make-up. Don't use any words that may continue their quarrel and fight, your advice is to bring peace between the two God worshipers, this will be in line with Bahman Ameshāspands requirēments. Those who decides to fight are following the evil-akomans wish, who is the opponent of Bahman Ameshāspand. All the grazing cattle's and animals gets protection from Bahman Ameshāspand, do not cause any pain to thēm, do not ever burden thēm with very heavy load, time to time feed thēm and give water to thēm, it is not advisable to eat meat that was not prayed upon, always act well so that Bahman Ameshāspand will be happy.

(17) (Dād-i Ardībehesht ameshāspand) rāstī ān, va ma-anīash ānan ke sar hameh gunāhī darūdh ān, va az dar davāt va kazī va makhīleh admī yā gehī na-rased, az rāsteh va darūsteh ān kas manjal-i murād rased, mas va veh buvat Dādār Hormazd ke nūr va varz khoreh khe dāsh she dunyā hanaft ke ātash buvat rūzi ke Hormazd dunyāsh va āfrīnesh kard, seh va yād ke ātash gītī hīnuh, Ardībesht ameshāspand ke mavakkal ātash ān pīsh Ahuramazd alatamās osh

kart ke gītī se va bandagī te khāreh va nazāreh meh vā karen, chaneh ke khurshīd va māh dar āsmān raoahnānī tan meh zi dar āsmān raoshnā ba bandegān teh-teh Hormazd jawāb osh dād ke pay te bandegān meh dar zafā ben, va zandagān nashīn karteh, va akhtyār bar behesht meh teh dād, ke bar har ke rāzī pīsheh behesht veh, va agar na meh veh.

The rule of Ardibehesht ameshāspand is honesty and truthfulness, it's means that the root of all sins is dishonesty, cheating, and deception, one never succeeds with it, only with honesty, and goodness one can fulfill his hopes and wish, the great and noble ways are of the Dādār Hormazd, who dominates and governs the divine light and fire and sends it out to the world, when he created the universe he wished to send the fire in the world (Ardibehesht) ameshāspand), Ardibehesht ameshāspand who presides over fire, requested to Hormazd that, in the world your worshipers suffers with pain and losses, just as Khurshed and Māhbokhtār provides light same way I (Ardibehesht) wish that I continue to provide the light to your worshipers, Hormazd answered that without you they will be in trouble and destruction of life, that is why I have given you the domination over Behesht, the ones who pleases you, you will lead thēm to behesht and the ones who will not please you will not reach behesht.

(18) Zāneh ke sī-o-seh reh behesht ān, hameh akhtyārash Ardībehesht dāreh va agar hazār kerfe-i ashāyeha deh karateh buvad, ke Ardibehesht khshnud neh, ba behesht na rasī.

Let it be known that there are thirty-three ways to behesht and they are under the reign of Ardibehesht, even when one does thousands of good deeds but have displeased Ardibehesht, will not go to behesht.

(19) Va ātash khub gush va vākef va dast shavīn va tan-nasast sar ātash toshāh va hīzmeh-i tar ātash navānā deh, va pay va nafkeh va ātash varharām veh va dād, ke negehdārī veh kareh navā hashteh ke

Ātash kadeh sard buvad, ke makī omar ān va nukasān māl va farzand.

We must take care of fire and keep it burning, never feed fire without taking bath, and do not offer wet wood to fire, always feed dry and fragrant food (wood) to Ātash Baherām with good intentions so it will keep you warm and be helpful, ensure that the fire of Ātash-Kadeh never get extinguished to avoid any damage to age, belongings and children.

(20) (Dād-i Shaheṛivar Ameshāspand) Khīshāvandādeh ān, ma-anīash ānan ke Hormazd bandegān khehdash yaksān ēfrīnash karteh, va darvīshī va tavāngarī va tavānāi-i ādmi az falak va stāregān ān, tokhmeh dānī nehan ke khīshāvand darvīsh na dār ben, va ān khīshāvand darvīsh nang navāzāneh, va khār navāzānāh va khar na vādār, te agar ahatyāz-dār buvat pushāsh va karen, va bandegān ham-dīgar shān gash va vākeh ke negehdārī ham-dīgar va karen.

The rule of Shahrivar Ameshāspand is that of family relations, Hormazd has equally created his worshipers, the riches, poverty and strength of men is due to heavenly stars, it not that it is due to genetics that someone is not poor, never be ashamed of your poor relatives, never mistreat thēm, or keep thēm in misery. Help thēm if they deserve, if they are hungry feed thēm, if they are in naked condition give thēm clothes to wear, each of us must protect and take care of each other.

(21) Va zar va sīm va mes va rūi va arzīz va baranj hameh ta-alook ba shaheṛivar Ameshāspand dāreh pākīzeh va shusteh va raushan seh va abu navā-hashteh ke zang va sīyāh nashest buvat va dastgīrī darvīshān va karen ke shaheṛivar Ameshāspand khshnud va rāzi buvat.

Gold, silver, copper, steel, led, bronze they all belong to Sharevar Ameshāspand, keep thēm pure and shiny, do not allow thēm to rust or tarnish, help the poor so Sharevar Ameshāspand will be joyful and happy.

(22) (Dād-i Spentārmad Ameshāspand) air manashaneh va bundeh manashaneh ān, ma-anīash ānan ke darvīsh sefat va Khāksār va abā

va kam-āzār va abu khāk ān, buzorgī ke har-cheh az duniyā heha hameh az khāk hāsal buvat, akanādagī seh kheh karār dādeh, va ādmi khāchera buzorgī va kareh, ādmi har-chand ke māl va khāsteh-dār buvat va elm va dānesh zanādeh buvat malāyam-tar va ma-atal tar va khāksār seh va abu, mesle darakhtī ke mīveh-dār hamagī ke pīsh ān darakhteh shan va rāhat vīnen, va ādmi ji-khu ben ke khair seh hamagī veh reaseh, az mastar va gastar kheh ke veh veh reh raseh pīsh slām, va bā tavāzo va abu va ādmi har-chand khāksārī kareh maratabeh ash zyād buvat.

The rule of Spēndārmad Ameshāspand is nobility and of the entirety of Mithra, it means that it has the nature of a Darvish, tenure, refinēment, innocence, with greatness. Any old age can be achieved in this world is through greatness, mankind receives nobility through greatness, man may be wealthy, with lots of goods, may be knowledgeable, and wise, it is advisable that he rēmain more respectful, humble, and with greatness, similar to a fruit baring tree that provides the shade and rest under it. Same way the man who does good for people and is humble, mixes and be friendly with young and old, when man rēmain humble and soft natured, his respect and reputation will continue to elevate.

(23) (Dād-i Khurdād Ameshāspand) Sepās dāreh ān, ma-aniash ānan ke az dar gāh Ahuramazd sepāsdāreh va khursand va abu nā-sepāsī navā karteh, har che ke khuda kesmadī tosheh karteh rāzi va tasallī va abu va cham-cham dash navā karteh ke na-sepāsī va karen ke falān-kas chareh ke māl dāreh va mujreh na-dārīm, va az dād-i khudā va kesmad khe rāzi va abu va na-sepāsī navā karteh, ke ravān-ī kheh duzakhī va karen.

The rule of Khurdād Ameshāspand is to be thankful and grateful, that means we must always be grateful to Hormazd and be content, never be discouraged, and be dispirited, be happy and content with whatever God has given to you. Never say why me and be rēmorseful it will only make

you unhappy and depressed, don't think why the other person has everything and I don't have, whatever God has given to us we must remain happy and contented, it only makes our soul unhappy.

(24) Va āv ta-alook be-khurdād ameshāspand dāreh, av aziz gush vakeh, va avala sobah ke kharam ham toshtī koshtī nav vākeh ke beyāyan va fazu dashta-varī karen, shekast ahrīman va karen sepās dārī Ahuramazd karen va yak zarfī āv āshtīnīn dasht shavīn va suran va ba-ad ba dākhal āv-i ravān shan agar yā gahī buvat ke fazu hĀzar na buvat mīvehahī yā gayāhī yā alfi dasht va rasī deh mālan, va yak zarah āv āshtīnen va kenār-i ju va derashn va dasht rasī va shuran.

Water is estate of Khordād ameshāspand, we must take good loving care of water, after we wake up in the morning wash hands with Gomez, recite the prayer to dispel aherēman, and do Kushti, in worship of Hormazd, wash hands with water in a vasal then enter the flowing water, if for reason the Gomes is not available use green grass or a fruit or leaf to rub on hand and face and taking some water wash hand and face away from the bank of a river.

(25) Va dīgar āv ke zarā-at baren seh bār va asho ke az ju va karet va ābīn va karen ke agar hadarī yā nasāyi yā chamī palashtī dar ān zamīn va ān mukām buvat bar baren, va ba-ad āv-i zarā-at baren ke Khurdād ameshāspand rāzi buvat, va agar Khudāna kardeh ke chamī palasht derī sabat va āv sheh raya banī gunāh sangīn ān.

The water from the river to be used for agriculture and farming, the container must be cleaned and purified three times to remove any impurity, Nasu or any bad elements in the soil or in any other location, take the purified water to the farm so that Khordād Ameshāspand will be happy, if it is known that the bad elements has been there for a long time, it will be sin to pour water in that area.

(26) (Dad-i Amardād ameshāspand) ham pursagī va padmānī ān, manāsh ānan ke bā-salāh va mashvarat va abā har kāri karī, mashvarat vah dādīd az kas va mas va chun dānash parāgandeh ān, har kasī chamī zaneh, ke ba ān kār farzām rase, va kāri ke karī ākebatash veh vīn va nīk ān, va nuksān va zayān khud va vehān na dāri.

The rule of Khurdād Ameshāspand is to always take advice, inquire, and maintain balance, which means to do any work always take advise and guidance, whether they are old or young, because knowledge is available all over the place, everyone has some knowledge, so that your work ends well, so that no lose or damage may occur to you or others.

(27) Ba va ku va harcheh darakht va dār, va mīveh va dāneh dunyā ān, hameh ta-aluk ba Amardād ameshāspand dāreh, va paya āv va dāneh va sabzī dunyā, va abu ke darakht va dāneh va jurdā sabz va karen ke har ke ān mīveh va dāneh kareh savāb va behreh ān kas bareh ke se sabaz karate va taksīr navā karteh ke Amardād ameshāspand rāzi va tasallī buvat.

All plants, trees fruits and grains in this world is under control of Amardād Ameshāspand, the water, with his blessings grows crops, grains trees, plants and greenery, anyone eating dry fruits and nuts gets the benefit, from it, one who has grown the greenery without any faults makes Amardād Ameshāspand very happy.

(28) Va gujasteh ba khair va āyandeh ba nīkeh va veh, jumle vahānī ke hāzar aid patīt va barīd zasteh gunāh hashka buvat va kerfe ashāiyeh sabaz buvat.

Whatever has happened in the past, forget about it, whatever is happening in the present consider it good, all good and noble people recite Patet Pashēmāni so that to be released from mistakes and sins, may you receive the benefit of Ashoi work Amen.



NĪKĀH AZ RAVESH-Ī-IRĀN

(1) Mīnoihā dādīhā va dānha padmanīhā asho-dādīhā pa ham-tan pa ham ravān pādshāh zan kad-bānu ke mān muvedī dādīhā va dīnhā padmānīhā pa asho dādīha ot pa zan-i padīraft.

Spiritual rules regarding the body and ravān and the religious rules, which are according to universal rules of ashoyī, we the mobeds have chosen a wife for you according the rules of the religioin.

(2) Khshnaōthra Ahurahe Mazdāo Ashēm Vōhū (3).

Fravarāne māzdayasno Zarathushtrish vīdaēvo Ahura-tkaesho (*Recite appropriate gāh*) ahurahe Mazdāo raevato kharenangh-hato. khshnaōthra yasnāich vahmāicha khshnaōthrāicha frasastayaecha

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, 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 ahu 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.

(3) Nimayoish mashīm urvathēm yavaetaite Zarathushtra, aurvathāt paro dush-mainyaōt, mā tēm urvathēm farāyavōish snathāi, mā duzbērēte-e zyānās apayate-e, mā yasoish aōm narēm dāitim, yo nā mazishtēm yasnēm yazāite, kashishtēm yasnāt frāyatāt, aham yā amēshe spēnte.

O Zarathushtra, please save the person who is following the path and growth of Minoyi, from the person opposite to the growth of Ashoyī, and dishonest intentions, keep away the Asho ones from being harmed by dishonest and people with bad intentions. Save the person who always recites either the large Yasnā or small Yasnā to worship the Ameshāspands.

(4) Idha asti Vōhū-mano, man dāmi Zarathushtra, idha Ashēm-vahishtēm, man dāmi Zarathushtra, idha, khasthrēm-vairīm, man dāmi Zarathushtra, idha Spēnta-ārmaitish, man dāmi Zarathushtra, idha haurvata amērētāt, yo isto mizdēm ashāunām paro-asti jasēntām, man dāmi Zarathushtra.

O Zarathushtra, Bahman Ameshāspand is from one of the branches of my creations, O Zarathushtra the Ardibesht ameshāspand is has the same mazdaryāt as mine, O Zarathushtra the Sharevar ameshāspand is also from one of my creations, O Zarathushtra I have also created the Spēndārmad ameshāspand, t O Zarathushtra the Khordād and Amardād who provides the appropriate benefits to people on the path of ashoyī, are also of my creations.

(5) Vaethāch tatcha kathach, āyi ashāum Zarathushtra, man klhrathvāch chisticha yāish ā angh-hush paōurūyo bavat, yathāch angh-hat apēmēm angh-hush.

O Zarathushtra, do you know that with my wisdom and talent this universe is from the beginning and will rēmain the same until the end of the world.

(6) Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām baevarē baeshazanām. Ashēm Vohu (1).

May there be thousand blessings (Good Health) upon the body and ravān, may there be ten thousand blessings (Good Health) upon the body and ravān.

(7) Jasa-me avangh-he Mazda. Jasa-mē avanghe Mazda. Jasa-mē avanghe Mazda, amahe hutāshtahe huraōdhahe vērēthraghnahe ahuradhātahe, vainaintyāōscha uparatāto, spentahech armatoish.

Come to my help, o Mazda, Come to my help, o Mazda, 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 Yazatas and Ameshāspands reach me, Oh Ahuramazda.

(8) Ārmaiticha spēntaya aeshām tbaesho sachindayadvēm, pairi ushi vāryadvēm, hām gava nidarēzayadvēm, hām janva zēmbayadvēm, aipi dērēzvanēm darēzyadvēm.

With energy of Spēndārmard ameshāspand, you will be able to rēmove any effects of all difficulties, with wisdom you will over come thēm, you will be able to tie-up both their hands, will be able to crush both their knees, O Mazdā.

(9) Kat ashava Mazda vanat dravantēm, ashava vanat drjim, ashava vanat dravantēm.

How will an Asho man will defeat the wicked (darvand), Asho will triumph over daruj (evil), Asho man will win over the darvand .*

(According to Mazdā there are only two classes among mankind, the 'Ashavan' or righteous and the 'dregvant,' 'darvand' or wicked to whatever religion they may belong).

(10) Ushi Ahurahe mazdāo yazamaide, darēthrāi mātthrahe spēntahe, khratūm Ahurahe Mazdāo yazamaide, marēthrāi mātthrahe spēntahe,

hijvām Ahurahe mazdāo yazamaide, fravākāi māthrahe spēntahe, aōm gairīm yazamaide, yim ushi-dām ushi-darenēm paiti asani paiti khshfne, yaso-bērētābyo zaōthrābyo.

In order to obtain Māthra-Spēnta we are united with direction of Ahuramazda, to sing with Mithra for Māthra-Spēnta we are united with speed of wisdom of Ahuramazda, to recite with stoat for Māthra-Spēnta we are united with words of Ahuramazda, we are united with mountains which is known as product of Hosh and holding on to Hosh.

(11) Aat aōkht Zarathushtro upa thvā azēm maire anudadyāt spēntayāō ārmatoish, doithrābyo avāstrayat mairyo.

Thus spoke Zarathushtra that you have the permit is ok to kill a snake, snake becomes ineffective due to both eyes of spēndārmad.

(12) Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām baevarē baeshazanām. Ashēm Vohu (1).

May there be thousand blessings (Good Health) upon the body and ravān, may there be ten thousand blessings (Good Health) upon the body and ravān.

(13) Shnāyashne-i Dādār Hormazd rayomand khorehomand haravespa-āgāh dānā-i tavānā-i tavān kerdār avākhshīdār avakhshā yashnīgar āmorzidār, harvespa-nek-Dādār harvespa-nek-dāshtār harvespa-anākī avāz-dāshtār, purkoreh kerfegar, vesh-aoz firozgar chamnā-i tagīn khāvar afrīdār bujāya hu-faryād-dār amavandārī veh afrīdār veh-frasha-kard-kerdār, hastiān-ayujnā-i har veh āvartār har anākī, ba burdār-i har dashe vazamnā-i tamatumagān afarūkhtār-i roshnān, ashāyi varzidārān, havarasht-varazidaran pa gāh-pāyeh pa avarang kinār pa māg sāmān pa kudāyeh bun bunisht hamā roshanān yazdān va ameshāspandān kesh āvāyast hamā pa veh kāmeḥ avar frārūn ba nushashn.

May there be joy and happiness of the creator Hormazd with full of light, Khoreh and of the Minoyi wisdom, who is Omni potent, all knowing, creator, increaser, forgiver, saviour, rēmoval of affliction, fulfiller of wish, full of Khoreh, victorious, creator of good nature, provider of bliss, kind listener of complaints, provider of courage, rēmoval of difficulties, rēmoval of fear, provider of light, those working for Ashoyī, doing noble work it is the root and the base of the Godliness, these are all lights, yazatas, and Ameshāspands, they are necessary for the nek desires, nek prayers, and to lead on to the righteous path.

(14) Avar rāst rāh-i farmān, avar kerfeh-varzidārīh, andarz avar parehījih az oy vanāh-kārī, osh āfrīd, osh dād harvespa dām-i veh setāreh va māh va khurshed va āsmān buland sud, va anaghra roshan gāh-i khudā, harvespa spenāmīno dāmān ashoān ashāyi rad vash farmud oy veh-dehashnān in vazog avarang-i kerfeh.

In order to stop from creating sins and to apply the rule of reward, he created ten advise, created all good things, stars, moon, sun, sky that are great and beneficial, the core of Khudā is of Mino-Anerān with bright light. He has ordered all the creations of Spēnāmīno, all the asho Ratus pertaining to Ashoyī, all the leaders of Kudarat, and all the good Pedayashes.

(15) Vash frāj-tāshīd oy yasht Farohar-i Zarathosht Spitamān vakhshurān arvand tum, ashoān ashotum, nāmeān nāmtum, frajtān frājtum, hunar-āvandān hunar-āvandtum, kerdārān kerdārtum, rad-i harvespa dīnīyān dīn-burdārān hafta keshavar zamīn.

He created Farohars in harmony with Yazads, prepared Asho Zarathushtra, in all Paygambars the most intelligent ones with speed, most Asho, most famous from the famous ones, most forward from the forward ones, most skilful in skilful ones, with great Kerdār, and the leaders of all the good religious people in the seven regions of the world.

(16) Rabā-i ham avarangīh-i kār mādevarīh padvand rāinīdārīh osh pa ham-i kerfeh Dādār Hormazd, parhījvān kār madevarīh hu-chīrīh osh azash frājchāshīd oy harvespa khān-i astomand in do padvand rāyanīdārīh yak padvand ped pa pesapalīha oy frash-kard tan-pasīn yak padvand pus-palīd oy kayumars fradum ped hamā dāmān pa ham padvand rāinī dārīh bād.

In regular work inclusiveness is great, for example furthering of the pevand, uniting with Hormazd's work, staying away from work, he regularly taught nek Galibi to the difficult world, this is the arrangement of two pevands, one pevand descending from the father side pedigree is Frashogard and tan-pasin meaning up to the last bodily life, another pevand arrangement is rising from the son to Gayomard who was the first father may all creations progress and further in pedigree.

(17) Hau dār va hameh yazdān rameshn mandīha vehān avajudārān ashāyi-varzīnī dārān havarasht varzīnīdārān frā-manashnī āvān, afarūkhtārī roshnān hu-kameh-i airān pazard-i vastard-i ganāmīno va dīvān va chīreh avar-vezān va yazdān va ameshāspandān avāz-ārāstārī-i avīzeh veh-dīn māzdayasnān in āfrīn emā ke mān goft va shumā ke tān shnīd tān hoshmordī va tān rabā āfrīngān bād.

Having the enthusiasm of Inner purity and keepers of the happiness, all the yazatas with happiness who progresses, followers of Ashoyī, followers of virtuous work, advancing with good mind, keeping the brightness of the light, fulfilling the honest wish, destroyers of the evils in the world, we are praying and asking for blessings for making arrangements for the good Māzdayasni religion through Yazatas and ameshāspand, you listened to our wish and received the greatness, may our wish be fulfilled. Amen.

(18) Hamīn Fīrozgartar vakhshashnītar va hunar-burzashnītar va ehmān dukht va ehmān dāmād ketān imroz in vazorg avararg kerfe avar-dast rāinīdārīh bād.

May be industrious, successful, progressive and smart skilful person, may the bride and the groom who are joined to day in this matrimony, may they be successful.

(19) Osh rasād, az avartarān durastī darūdī, urvākhmanī vakhtava marvāhī hu-frazāmī pa hamā kār-i dādīstān frārūn.

May they receive good health, peace of indalpines of soul, and wealth and prosperity from the Minoyi elders, may they have goodness in all good work.

(20) In padvand pa airīha pa ashoyīha pa oy soshyās-il fīrozgarīh padvand bād, at jamyāt yatha āfrīnāmī.

May this arrangement as per the Irani tradition and through Ashoyī reach the arrangements of the Soshyosh, may it be so as I wish.

(21) Rasād bād in āfrīn chand āsmān pa darānā, chand zamīn pa pehenā, chand khurshed pa tāvashn, chand māh pa vakhshashn, chand Setāreh pa āsmān āvān tajashn va urvarān vakhshashn, chand yazdān kerdārḥā vehān pasandhā, rashād bād pa Yazdān va ameshāspandān kāmeḥ bād.

May these blessings as wide as the sky, as wide as the earth, as bright as the Sun, as growth of the moon as all the stars in the sky, as the water flows, as the growth of the plant life, reach to the wish of Yazatas, Amēshāspands and good people. Amen.

(22) Vangh-hucha vangh-huyāōscha āfrīnāmī vispayāō ashaōno stoish, haithyāich bavāithyāicha bushyāityāicha, ashīm rāsēntīm daregho vērethmanēm mishāchim, havo aivishāchim, mishāchim āfrasāongh-haitīm, barentīm vīspāo baeshazāo, apāmch gavāmcha urvarnāmcha, taurvayentīm vīspāo tbaeshāo, daevanām masyānāmch arēshyantām ahmaich nmānāi, ahmāich nmānahe nmāno-pate-e.

I pray with benedictions for a benefit, and for the good, even for the entire creation of the holy (and the clean); I beseech for thēm for the (generation which is) now alive, for that which is just coming into life, and for that which

shall be in future. And (I pray for that) sanctity which leads to prosperity, and which has long afforded shelter, which goes on hand in hand with it, which joins it in its walk, and of itself becoming its close companion as it delivers forth its precepts, bearing every form of healing virtue which comes to us in waters, appertains to cattle, or is found in plants, and overwhelming, all the harmful malice of the Daevās, (and their servants) who might harm this dwelling and its lord.

**(23) Vangh-uhīshcha adāo, vangh-uhīshcha ashyo, hupaurvāo vahe-
hīsh, aparāo rāsēntīsh darēgho-vārēthmano, yath no mazistāoscha
vahistāoscha sraestāoscha ashayo ērēnvante mēshanām
spēntanām yasnāich vahmāicha khshnaōthrāicha frasastayaecha,
fradathāi ahe namānahe, fradathāi vīspayāo ashaōno stoish,
hamiste-e vīspayāo dravato stoish, stavas ashā ye hudāo yoi hentī.**

Bringing good gifts, and better blessings, given very early, and later (gifts), leading to successes, and for a long-time giving shelter. And so, the greatest, and the best, and most beautiful benefits of sanctity fall likewise to our lot for the sacrifice, homage, propitiation, and the praise of the Bountiful Immortals, for the bringing prosperity to this abode, and for the prosperity of the entire creation of the holy, and the clean, (and as for this, so) for the opposition of the entire evil creation. (And I pray for this) as I praise through Righteousness, I who am beneficent, those who are (likewise of a better mind).

**(24) Vasascha tū Ahura-Mazda ushtācha khshaesha, havanām
dāmanām, vaso āpo vaso urvarāo, vaso vīspa Vōhū asha-chithra,
khshayamnēm ashavanēm dāyat, akhshayamnēm dravantēm. Vaso-
khshathro khyāt ashava avaso-khshathro khyāt drvāo, gato hamisto,
nizbērēto hacha spēntahe mainyeush dāmabyo varatō avaso-
khshathro.**

And whoever of these Māzdayasniāns, adults, when he invokes with earnestness, does not adhere to these words, and (so) speaks, he approaches to that (word) of the magician; (but, as against that magician's word) 'a blessing is Righteousness (called) the Best.' May you, O Ahura Mazda! reign at your will, and with a saving rule over your own creatures, and render the holy (man) also a sovereign at his will over waters, and

over plants, and over all the clean and sacred (creatures) which contain the seed of Righteousness. Strip the wicked of all power!

(25) Hakhshya azēmchit yo Zarathushtro, fratēmā nmānanāmcha visāmcha zantunāmcha dakhyunāmcha, angh-hāō daēnayāō anu-mata-yaēcha anūkhta-yaēcha an-varshata-yaēcha, yā āhūrīsh Zarathushtrish.

I will incite, even I who am Zarathushtra, the heads of the houses, rules, villages, and provinces, to the careful following of this Religion which is that of Ahura, and according to Zarathushtra, in their thoughts, their words, and their deeds.

(26) Raevascha khāthrēmcha āfrināmi vīspayāō ashaōno stoish, ānzascha duzāthrēmcha āfrināmi vīspayāō drvato stoish.

I pray for the freedom and glory of the entire existence of the holy (man) while I bless it, and I pray for the repression and shame of the entire existence of the wicked.

Yathā Ahū Vairyo (2). Yasnēmch vahmēmcha aōjascha zavarecha āfrīnāmi, Ahurahe Mazdāo raevato kharenangh-hato. Ashēm Vōhu (1).

I prize the worship, glorification, skill and strength of the Ahura Mazda Holiness is the best of all good. I confess myself a worshipper of Mazda

AHMĀI RAESCHA

Ahmāi raescha kharēnascha, ahmāi tanvo drvatātēm, ahmāi tanvo vazdvarē, ahmāi tanvo vērēthrēm, ahmāi īshtīm pourūsh-khāthrām, ahmāi āsnāmchit frazandīm, ahmāi darēghām daregho-jītīm, ahmāi vahishtēm ahum ashaōnām raōchangh-hēm vīspo-khāthrēm, atha jamyāt yatha āfrīnāmi.

Ashēm Vōhu (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.

HAZANGHRĒM

Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām baevarē baeshazanām. Hazanghrēm baeshazanām baevarē baeshazanām.

Ashēm Vohu (1).

May there be thousand blessings (Good Health) May there be ten thousand blessings (Good Health).

JASA-ME AVANGH-HE MAZDA

Jasa-me avangh-he Mazda. Jasa-mē avanghe Mazda. Jasa-mē avanghe Mazda, amahe hutāshtahe huraōdhahe vērēthraghnahe ahuradhātahe, vainaintyāōscha uparatāto, rāmano khāstrahe, vayaōsh uparo-kairyehe taradhāto anyāish dāmān, aetat te vayo yat te asti spēnto-mainyaōm. thwāshahe khadhātahe, zrvāahe akaranahe, zrvāahe daregho-khadhātahe. Ashēm Vōhu (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 Vohu (1).

KĒRFEH MOZDA

Kērfeh Mozda gunāh guzārashnerā kunam, ashahī rvā dushārmrā ham kērfeh hamā vehāne haft keshvar zamīn, zamīn pehenā rūd-darāā khorshīd bālā bundehād berasād, asho bed derzī. Atha jamyāt yatha āfrīnāmi. Ashēm Vōhu (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.

Performing Mobed recites the following to Bride's father.

(27) Va Ahmān dukhta (Bride's name Daughter father's name) rajā-ihā kash khe, raseh sālārī kesh pedar raseh atīhā mīnoihā dādīhā va dīnīhā asho-dādīhā pa ham tan pa ham ravān pādshāh-zan-i kad kad-bānu-i mān mānvadī-i dādīhā dīnīhā dastīhā padmānīhā ot ba pādshāh-zan va ehmān pesar dād.

This girl who is the (daughter of Falan name of daughter) she has agreed on her own and you as a father have given the permission to marry her to (Name of the Groom) with the rule of this world and spiritual world, and with the din, as per the ashoyī Māzdayasni Zarathushtry and physical and spiritual rule, to be as a as a good housewife to (Name of the groom).

Performing Mobed recites the following to groom.

(28) Ham kanīzak ve ehmā nām (name of the bride and her father's name) getīhā mīnoihā dādīhā va dīnahā asho-dādahā pa ham tan pa ham ravān pādshāh-zan-i kad kad-bānu-i mān mānvadī-i dādīhā dīnīhā dastīhā padmānīhā asho dādahā ba pādshāh zan padīraft.

This girl (name of bride daughter of name of father) she has received the permission with her own willingness, and her father's agreement with the rule of this world and spiritual world, and with the din, as per the ashoyī Māzdayasni Zarathushtry and physical and spiritual rule, you have agreed to marry her and to be your housewife.

(29) Kush areshka na namāyem osh suka va tash sarmā va garmā azash ba paharīzam, osh bastah, va hu-basteh padash avāz na dāram, vash pa hamā ān-i frārūn kār oy kāmeh sīzashan vash pa ān-i khīsh khāst tan pa dārash-i meh va veh do-hazār deram sīm safīd hugīn avīzah va do dīnar zar surkh sultānī pa vazan-i meskhāl pa sang-i dah pa mahar nekāh khīsh paedāinīd vasha padash kār kard ested, khāste in mahar va nekāh ke hamī va hamā ān dokht agar khud khāh agar oy kasī farmāyad avash deham avash avaspārēm, judtar na kunam.

The groom agrees as follows:

I will take care of her and will always protect her from thirst, hunger, heat and cold, I have married her with good intentions, I will never divorce her

what ever she wishes I will fulfill it, I will always provide her with good clothes jewelry, silver coins, gold etc., I will not refuse it.

(30) Dādār Ahuramazd rayomand khorehomand bas huma gavāh bād, va meher va sarosh rashn-i rāst ba shumā gavāh bavand, ādar khureh ādar gushāspa ādar burzin-meher ba shumā gavāh bavand, yasht frohar-i Zarathushatra spitamān ba shumā gavāh bād, dīn va ravān khī sh ba shumā gavāh bād, vehān ke jumleh hāzar and ba shumā gavāh bavand. Man ke (Falan) herbad hom, va hāvesht-i muvedān muved nyāva ba ham pursagīh dastur-i tan-i zamān ba shumā gavāh hom. Ayā herbad pa harvesht-i muved goftan ba shumā gavāh hom.

May the rayomand and Khorehmand Dādār Ahuramazd be your witness, may Meher Sarosh Rashne-rāst be your observer, may ādar koreh, ādar Gusahasp, ādar Burzin-meher be your eye witness, may asho Spitamān Zarathushtra who is in harmony with Yazatas and Farohars be your witness, may the Māzdayasni din be your witness, all the good Humdins who are present are also your witness, I am (name of performing Ervad) a mobed and my Dastur Mobedān mobed Ādarbād-Mārespand who is in communion with thēm may they all rēmain your witness, and I am (name of performing Ervad) who has performed this wedding cerēmony and given the blessings also is your witness.

Performing Mobed recites the following to the father of the bride.

(31) Sumā ke dukht (Name of the bride) are the daughter of (father's name) erazā-i kesh khud raseh sālārīh kesh pedar raseh vakālatī kesh sumā dādeh, getīhā mīnoihā dādīhā dīnhā ashodādhā pa ham tanī pa ham ravānī Pādshāh-zanī kad kad-bānu-i-man mānvadīh dādīhā dīnīhā dasthā padmānīhā ot ba pādshāh-zanī va hamān pesar (Falān bin Falān) dād.

You (name of the bride) are the daughter of (name of her father) you have received the permission to marry from your father and you have agreed. With the rule of this world and spiritual world, and with the din, as per the physical and spiritual rule, along with din, you (name of bride's father) have given her to this man as his wife.

Performing Mobed recites the following to the groom

(32) Ham kanīzak vāhmān nām getihā mīnī-ihā dādīhā dīnīhā, ashodādīhā pa ham tanī pa ham ravāni pādshāh-zanī kad kad-bānu-i mān mānvandī dādīhā dīnīhā dstahā padmānīhā om ba pādshāh-zanī padīraft.

This good girl with the rule of this world and spiritual world, and with the din, as per the physical and spiritual rule, along with din, I accept her as my wife.

Performing Mobed recites the following to the father of the bride

(33) Shumā-rā va kad khudā shumā rā padiraft farkhondeh va khojasteh bād nek-bakht va nek-kazā bād aedūn bād aedūn taraz bād. Ashēm Vōhū (1).

To you (name of the bride's father) and to you (name of the groom) I wish you all the happiness and success, may you have good luck and good fortune, Amen, may it be even more Amen.



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YAK-SAD-O-YAK ISMA 101 NAMES OF DĀDĀR AHURAMAZDA

During the performance of the Yazashne ceremony, a ring made with eight metals and tied with a Vars (hair of the tail of the Varasiyāji) to it, is dipped in the Kundi water each time while reciting the following each name of Ahuramazda.

1	Yazad	24	Iyānah
2	Harvesp-tavān	25	Āin-āenah
3	Harvesp-āgāh	26	An-ainah
4	Harvesp-Khudā	27	Khroshidtum
5	Abadaha	28	Mīno-um
6	Abī-annjām	29	Vāsnā
7	Bune-stiha	30	Harvastum
8	Frākhtan-teh	31	Hu-sepās
9	Jamagha	32	Har-hamid
10	Parjataraha	33	Harnefareh
11	Tum-afik	34	Bes-tarnā
12	Abarvand	35	Tarōnīsh
13	Parvandā	36	An-aoshak
14	An-aiyāfah	37	Farasak
15	Hamaiyāfah	38	Pajoh-dehad
16	Āadarō	39	Khvāfar
17	Gīrā	40	Avakhshyā
18	A-Chēm	41	Abarzā
19	Chamnā	42	A-Satoh
20	Safnā	43	Rakhoh
21	Afzā	44	Varūn
22	Nāshā	45	A-farēfah
23	Parvarā	46	Be-farēfah

47	A-dui	74	Gar-ō-gar
48	Kāme-rad	75	Gar-ā-gar
49	Farmān-Kām	76	Gar-ā-gar-gar
50	Āaekh-tan	77	Ā-Gar-ā-gar
51	A-farmosh	78	A-Gar-ā-gar-gar
52	Hamārnā	79	A-gumān
53	Sanāeā	80	A-Zamān
54	A-tarsh	81	A-Khuān
55	A-bīsh	82	Āmasht
56	Afrāzdum	83	Fashūtanā
57	Ham-chun	84	Padmāi
58	Mīno-stīh-gar	85	Fīrozgar
59	A-Mino-gar	86	Khudāvand
60	Mino-nahab	87	Ahura-Mazd
61	Ādar-bād-gar	88	Abarīn-kouhan-tavān
62	Ādar-nam gar	89	Abarīn-no-tavān
63	Bād-ādar-gar	90	Vaspān
64	Bād-nam-gar	91	Vaspār
65	Bād-gel-gar	92	Khāvar
66	Bād-gerad-tum	93	Ahu
67	Ādar-kībrīt-tum	94	Awakhshīdār
68	Bād-gar-jāe	95	Dādār
69	Āab-tum	96	Rayomand
70	Gel-Ādargar	97	Khorehomand
71	Gel-vād-gar	98	Dāvar
72	Gel-nam-gar	99	Kerfegar
73	Gar-gar	100	Bokhtār
		101	Frashō-gar

AVASTĀ KARDĀ OF GAHĀMBĀR ĀFRĪNGĀN

(1) Dātācha, aēte mazdayasna, aētēm ratūmcha myazdēmcha aētēm ratūmcha myazdēmcha yim maidhyo-zarēmaem paseush garēbush yo ushtahe frā-uruzda-payangh-ho yezi tat yayata.

(2) Navāt tat yayata, hurayāōschit adha aetavato daidhyat ā-dit frangh-ū-hārayat. Sraoshāt dāhishta, arsh-vachastēm, ashēm ashavastēm, khshathrēm hukhshathrotēm, anazavakhtēm, vourū-rafnostēm, marzdīkavastēm, thrāyo-dhrighutēm, sashkushtēm, ashahe bērejo, strayo myāō pārēndīsh upavāzo, yezi tat yayata.

(3) Navāt tat yayata, aesmanāmchit āata hushtanām pairīshantanām vazyāish stāishcha staōyebīsh rateush nmānēm frānāshayat, yezi tat yayata. Navāt tat yayata, aesmanāmchit āat hushtanām pairīshantanām, ā-gaōsho-masēbīsh, ākhmo-frāno-masēbīsh, jasto-frāno-masēbīsh jasto-masēbīsh, rateush, nmānēm frānāshayata, yezi tūtava.

(4) Navāt tūtava, hukhshathrotēmāichit ata khshathrēm chīshyāt yat ahurāi mazdāi. Hukhshathrotēmāi bāt khshathrēm, ahmat hyat aibīdademahichā, chīshmahichā, hvānmahichā hyat mazdāi ahurāi, ashāichā vahishtāi, dāto he myazdo-ratufritish.

(5) Paoiryehcha nā myazdahe adhāiti, spitama zarathushtra, yat maidhyo-zarēmyeche, myazdavāō ratush amyazdavanēm ratunaem ayasnīm daste antarē mazdayasnāish.

(6) Bityehcha nā myazdahe adhāiti, spitama zarathushtra, yat maidhyoi-shēmahe, myazdavāō ratush amyazdavanēm ratunaem avacho-urvaitīm daste antarē mazdayasnāish.

(7) Thrityehcha nā myazdahe adhāiti, spitama zarathushtra, yat paitishahahyeche, myazdavāō ratush amyazdavanēm ratunaem gērēmo-varanghahēm daste antarē mazdayasnāish.

(8) Tūiryehcha nā myazdahe adhāiti spitama zarathushtra yat ayāthrēmahe myazdavāō ratush amyazdavanēm ratunaem vārēmnēm staōrēm frapērēnaoiti añtare mazdayasnāish.

(9) Pukhdhahecha-nā myazdahe adhāiti, spitama zarathushtra, yat maidhyāiryehē, myazdavāō ratush amyazdavanēm ratunaem yātēm gaethanām frapērēnaoiti antarē mazda-yasnāish.

(10) Khshtvahecha nā myazdahe adhāiti, spitama zarathushtra, yat hamaspathmaedayehē, myazdavāō ratush amyazdavanēm ratunaem āhūrīm tkaeshēm frapērēnaoiti antarē mazdayasnāish.

(11) Avaezo dim paschaeta fracha khraōsyoit fracha syazjyoit avaezo-dim paschaeta nārshni shyaōthna aiwi-daithīta ratush ratunaem atha ratunayo ratūm.

Ashēm Vōhū (3).



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AVASTĀ KARDĀ OF RAPĪN ĀFRĪNGĀN

(1) Atha-zi mraōt Ahuro Mazdāō spitamāi Zarathushtrāi, rapithvinahe rathvo ukhdhēm vacho. Pērēsacha-nāō, ashāum Zarathushtra, yā te ahmāi parshta, parshtēm zi thwo yathanā tat emavantēm yat thwā khshayās aeshēm dayāt amavantēm.

(2) Pērēsāt Zarathushtro Ahurem Mazdām, Ahura Mazda mainyo spēnishta dātarē gaethanām astvaitinām ashāum; chvat ho angh-huyāite, chavat ho-nā ashayeiti, chavat ahmāi naire mīzhdēm angh-hat.

(3) Yo rapithvinahe ratufriti rapithvinēm ratūm framarāite, rapithvinēm ratūm frāyazāite, frasnātaeibya zastaeibya frasnātaeibya hāvanaeibya, frastērētāt paiti barēsman, uzdatāt paiti haōmāt, raōchintāt paiti āthrat, srāvayamnāt paiti ahunāt vairyāt, haōmo-angh-harshtahe hizvo, māthro-hitahe tanvo.

(4) Paiti-she aōkhta Aahuro Mazdāō, yatha vāto rapithvirāt naemāt spitama Zarathushtra, vīspēm ahūm astvantēm frādhaticha vērēdhaticha saōshyanticha aiwicha ashāite jāmayāiti, avat ho-nā angh-hu yeite, avat ahmāi naire mīzhdēm angh-hat.

(5) Yo rapithvinahe ratufriti rapithvinēm ratūm framarāite, rapithvinēm ratūm frāyazāite, frasnātaeibya zastaeibya frasnātaeibya hāvanaeibya frastērētāt paiti barēsmana uzdatāt paiti haōmāt raōchintāt paiti āthrat, srāvayamnāt paiti ahunāt vairyāt, haōmo- angh-harshtahe hizvo, māthro-hiītahe tanvo.

(6) Fravaōchat Ahuro Mazdāō spitamāi Zarathushtrāi rapithvinahe rathvo ukhdhēm vacho. Ashēm Vōhū (3).



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END OF PĀZAND ĀFRĪNS