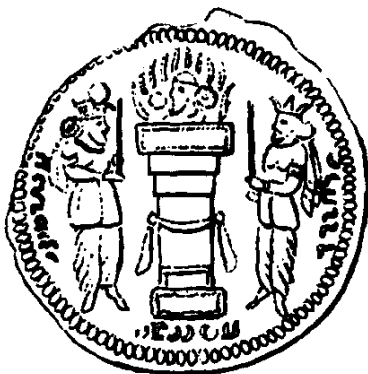


# THE AFRINAGAN SERVICE

The Zoroastrian Ritual of Blessing



<http://www.avesta.org>

1375 A.Y.

2005 C.E.

Compiled by Joseph H. Peterson, 1989.

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Classical and Near Eastern Studies Department.

## PREFACE

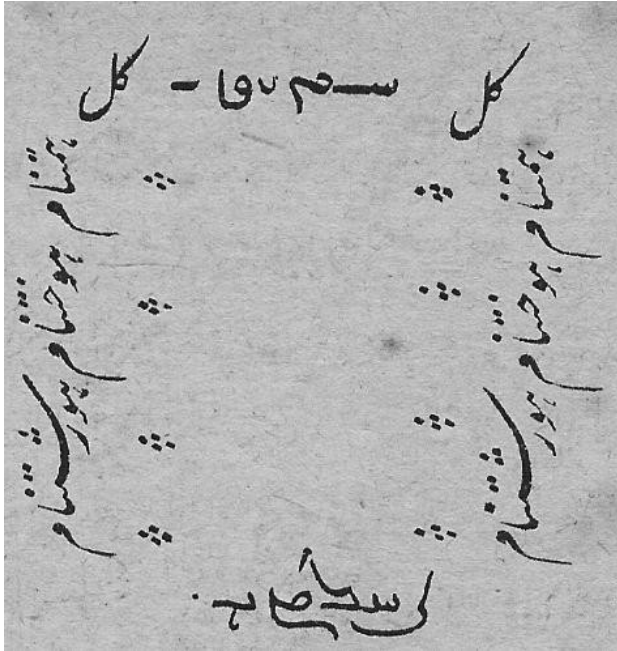
This description of the Zoroastrian Afrinagan ritual was initiated as a tool for teaching English-speaking students the correct pronunciation and ritual details. It is not intended to supersede materials already in use for that purpose, nor should it be considered an authorized version. It started with a friend's request to print the Avestan/Pazand texts in Roman script for certain students who couldn't read Gujarati. The first version consisted only of texts from Geldner's *Avesta* and Antia's *Pazand texts*. Since then I have added additional texts, rubrics, footnotes, an introduction, and finally translations.

As this text has expanded, so has the number of questions and issues raised. Some of the issues arise because of the limitations of the materials available to me. Several Mobeds helped by patiently answering my many questions, and by pointing out my more serious blunders. However, some issues may still need to be addressed, and all comments are welcome. Some of these concern variations in practice. I have attempted to report variations without judging their religious merit. Choices had to be made for which usage is placed in the body of the text, and which variants are relegated to footnotes. I can only state from the outset that this is unavoidable.

One goal of this project is to preserve the rituals with as much accuracy as possible. At the same time, I would like to present enough background material to examine variants with the eventual goal of encouraging standardization within the Community. Religious practices can be described, explained, and judged on multiple levels. For example, there are many people who derive social benefit from public liturgy. This doesn't mean that the performance has no inspirational value to them or others. When we reject something by labeling it "myth", we miss its value as a teaching story. When we reject something by labeling it "superstition" we risk losing its merit as drama, or its social benefit. Likewise, we can examine religious practices from other points of view: educational, historical, philosophical, psychological, dramatic, aesthetic, and so on. If we are at all able to make sound judgments on these levels, we still may be unqualified to judge its cosmic merit. Collaboration is needed to address all important concerns, take advantage of insights from people with different perspectives, and to gain commitment. The issues are too important to resolve by competing, compromising, avoiding, or accommodating.

The 2005 edition was changed to use the standard phonetic transcription.

*Layout of the Afrinagan ceremony, from the Persian Rivayats.*



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## KEY TO PRONUNCIATION

<b>Pronunciation</b>	<b>Pronunciation</b>
a as a in 'father'	ij as nh
ā as a in 'father' only lengthened	o as in German, or o in 'rope'
as 'an' in French enfant,	a ō as o in 'rope' only lengthened
ā nasalized 'a'	š as sh in 'show' (palatal)
â as aw in 'saw'	ṣ̌ as sh in 'show' only more retroflex
c as ch in 'church'	ṣ̣̌ as sh in 'show'
ð as th in 'that', a voiced th	as in French 'tout' (dental, i.e. with tongue at same position as for English th in 'thin')
ə as u in 'but'	ṭ as t in 'try'
ō as u in 'but', only lengthened	θ as th in 'thing'
e as e in 'bed'	u as u in 'put'
ē as a in 'made'	ū as oo in 'book'
γ voiced x	as w in Dutch 'water' (a bilabial semivowel similar to Engl. v but not a fricative)
ḥ as h, possibly stronger	v as w in English
i as i in 'it'	x as German ch, or ch in Scottish 'loch'
ī as i in 'it' only lengthened	x <sup>v</sup> as x (as above) with v immediately following
ŋ nh (guttural nasal)	ž as z in 'azure'
ŋ as n	

All others are pronounced as in English.

# INTRODUCTION

## 1. GENERAL

The term “Afrinagan” has three different connotations: First, the Afrinagan is a multi-part ceremony of blessing. The term “Afrinagan” is also used to refer to the individual Afrinagan prayers of the Avesta. One or more of these prayers may be used in any particular Afrinagan service. Besides the Avestan Afrinagan prayers, other prayers in Avestan and in Pazand are recited during the service. Finally, the term is used for the ceremonial vessel in which the sacred fire is tended.

The Afrinagan service is central to the outer or public ceremonies of Zoroastrianism. It generally invokes blessings for the entire congregation, which usually participates. It also commemorates the departed members of the community. Thus, it serves an important social function in addition to its religious function. This ceremony can take a wide variety of forms depending on the occasion, but follows a set outline. The chief officiant, the Zoti, acts as intermediary between the elements of God’s creation: plants (represented by flowers), animals (represented by milk), fire, water, earth, sky. The priest also represents the seventh creation, mankind. A second priest, called the Raspi, generally assists. It is the Raspi’s duty to tend the fire. This service can be conducted in any clean place, and may be performed by qualified laymen as well as priests.

### *Parts of the Afrinagan*

The complete service consists of the following parts:

#### A. Preliminary prayers

- The following prayers are recited prior to the main part of the service:
- Padyab-Kusti (prayer for tying the sacred cord)
- Srosh Baj (prayer to Sraosha<sup>1</sup>)
- Gah (prayer of the watch) one of the following according to the time of day:
  - Hawan (sunrise to noon)
  - Rapithwin (noon to 3 p.m.)
  - Uzerin (3 p.m. to sunset)

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1 Prominent in the Gathas, Sraosha is a personification of the “readiness to listen.” See Rose 2011 p. 19.

- Aiwisruthrem (sunset to midnight)
- Ushahin (midnight to sunrise)
- Atash Niyayesh (litany of fire)
- Nam Stayishn (prayer of praise)

B. Dibache (Introduction to the Afrinagan service in Pazand)

C. Afrinagan proper (one or more Avestan Afrinagan prayers):

- Repetitions of the Ahuna Vairya (see Table 1)
- Ashem Vohu (repeated 3 times)
- Fravarane....
- Gah.
- Khshnuman:
  - Khshnuman nani (“lesser dedication”) from Siruza 1
  - Yatha ... mraotu.
  - Khshnuman vadi (“greater dedication”) from Siruza 2
- Karda<sup>2</sup>
- Asirvad (Afrinami khshathrayan Daughu Paiti)
- (see Afringan of the Gahambars)

D. Afrin: (one or more Pazand Afrin prayers)

E. Concluding prayers:

- Yasnemcha...
- Khshnuman nani (see C. above)
- Ahmai Raeshcha, Hazangrem, Jasa me, Kerba Mozhd, Ashem Vohu
- Tan-Dorosti

### ***The use of flowers***

Because of the prominent use of flowers in the Afrinagan service, it is sometimes called the flower ritual. In Modi’s description of the Afrinagan, eight flowers are used.<sup>3</sup> The Persian Rivayats state that 5

2 Karda is the term given to the central part of the Afrinagan prayer. Many Afrinagans share common Kardas, generally the Karda known as “Tao-ahmi nmane.” The Karda of “Yao visad” is also frequently used, for example, in the Afrinagan of the Gathas.

3 Modi 1937, p. 398.



flowers should be used for all Afrinagans, except “when one Dahman is recited,” when 3 flowers are used. Further, they should be from the “jujube-tree” or the myrtle tree.<sup>4</sup> The flowers should be one span in length.<sup>5</sup> The five flowers are said to symbolize the five periods or Gahs of the day. According to Modi, it was common practice in Iran for the Priests to hold up a finger instead of the flowers.<sup>6</sup>

## 2. OUTLINE OF SERVICE

Two or more priests perform the preliminary prayers:

PADYAB-KUSTI,

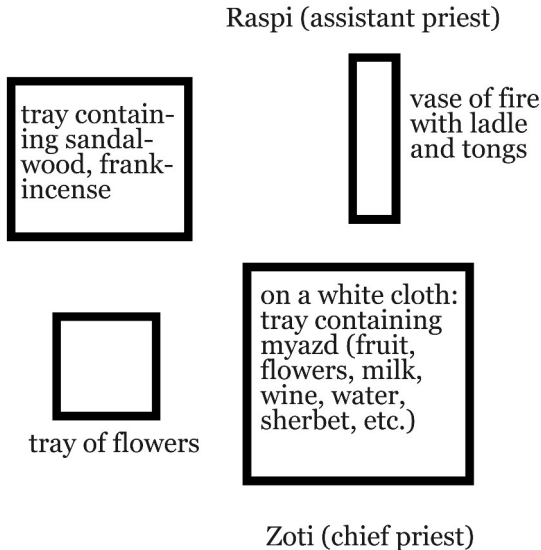
SROSH BAJ,

GAH, (whichever is appropriate for the time of day)

ATASH NIYAYESH, and

NAM STAYISHN

They then sit on a carpet, facing each other, with *alat* (ritual implements) arranged as follows:



The Zoti recites the DIBACHE.

The KHSHTNUMAN is recited next. This varies according to the

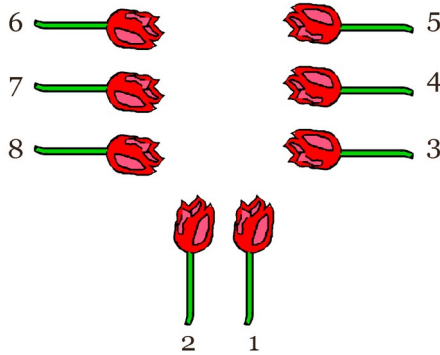
4 Dhabhar 1932, p. 303 (Dastur Barzoi).

5 Ibid, p. 315.

6 Modi 1937, p. 399.

occasion. (See appendix, table 2.)

Flowers from the small tray are arranged on the myazd tray as follows:<sup>7</sup>



Different numbers of flowers, or no flowers at all, may be used. See the section above on the use of flowers.

One or more Afrinagan is recited through the KARDA section.

After the recital of the particular Karda which forms the particular Afrinagan, the Raspi gets up from his place. The Zoti gives him flower [2], and himself takes flower [1]. The Raspi, while receiving the flower recites the ASIRVAD section.

The priests exchange their flowers. They recite twice the prayer HUMATANAM (Y35.2). During the first recital, the Raspi stands on the right side of the Zoti at the side of the fire vase. The Raspi holds the ladle, placing sandalwood on the fire.

The Zoti lifts up flowers [3], [4], and [5], one by one. The Raspi moves to the left side of the Zoti where he stands during the second recital. The Zoti lifts up flowers [6], [7], and [8]. He gives them to the Raspi. At the end the Raspi gives the flowers back. The Zoti then places them on one side of the tray. According to Dabu, while receiving flowers [3], [4], and [5], the Raspi touches the fire-censor with the ladle, then goes to the left side of the Zoti where he is given flowers [6], [7], and [8].<sup>8</sup>

A silent or Baj prayer in Pazand is recited.

The Raspi presents the ladle to the Zoti. The Zoti holds the blade, the Raspi holds the handle. Both recite the AHUNA VAIRYA. During this the Zoti moves the ladle in the tray before him, pointing out the four sides (or cardinal points). Then both recite the ASHEM VOHU, during which the Zoti points to the four corners. According to Dabu, he gives

7 Sethna 1977, p. 178.

8 Dabu 1959, p. 161.

nine knocks on a water pitcher in this order: E, SW, NW, W, NE, SE, S, N, E.<sup>9</sup>

Both recite two more AHUNA VAIRYAs, and a YASNEMCHA. Repeat Khshnuman nani (i.e., the second part of the Avestan Khshnuman.)

Then the two priests pass their hands into each other's hands (Hamazor karvi).<sup>10</sup> The Hamazor karvi is often repeated with the congregation after the last Afrinagan is recited. During this they recite:

hamazor hama asho bet.<sup>11</sup>  
atha jamyat yatha afrinami.

They recite the HUMATANAM again.

The Zoti recites one or more of the AFRIN prayers.

The following prayers are then recited:

- Yasnemcha vahmemcha aojascha zavarecha afrinami.
- Khshnuman nani
- Ahmai Raeshcha.... Hazangrem.... Jasa-me.... Kerba Mazhd.... Ashem Vohu....
- Tan-dorosti....

### 3. DISCUSSION

During an Afrinagan service, sections B, C, and D may be performed more than once with different prayers. For example, during a happy occasion the Afrinagans of Dadar Ohrmazd, Dahman, and Sraosha would typically be recited, followed by the Afrin of Ardafrawash, Buzorgan, and Dahman.<sup>12</sup>

#### *Preliminary prayers*

All of the preliminary prayers should be well known to all Mobeds, and to most of the laity as well. I present the text in full here primarily as an aid to becoming familiar with the method of transliteration.

#### *Dibache*

The Dibache is a Pazand prayer which forms the introduction to the

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9 Ibid, pp. 161-162.

10 They face each other. Each person holds their hands out parallel with palms facing and thumbs on top. They hold the other's right hand between their palms. This is then repeated with the left hand. Finally, they lift their hands as if to touch their heads, "which is the usual way of saluting superiors."

11 Modi 1937, p. 405. According to Boyce 1977, p. 44, the Parsis say "Hamazor bed, hamo asho bed," whereas the Irani Zoroastrians say "Hamazor bem."

12 Sethna 1977, p. 164.

Afrinagan service. It states at the beginning the number of times the Ahuna Vairyas prayer will be recited later on in the Afrinagan prayer (see appendix, table 1), and announces the name of the spiritual being to whom the service is dedicated (see appendix, table 2.) The dedication is known as the “Khshnuman,”<sup>13</sup> which generally follows the formula, “In khshnumain-e N.N.... be-rasat.” The Dibache also lists the names of people to be remembered in a section called the “Yad.”

The fourth verse includes the following text:

1. yazashn karda hom
2. darun yashta hom
3. myazd hame rainem

According to the Persian Rivayats, the first part alone is recited if the Yasna ceremony is performed that day; and if the Dron is also performed, both the first and second parts are recited. If the Afrinagan also uses Myazd (fruits, flowers, water, etc.) all three parts should be recited. The practice in India is to repeat all three on any occasion.<sup>14</sup>

Darab Hormazyar’s Rivayat adds the following passage after the names of the departed worthies are invoked, which is not found in other versions:<sup>15</sup>

pedarash madarash edhar yad bad anaosh ruan ruani + ba  
far zendan xuyshan edhar yad bad anaosh ruan ruani.

### ***Afrinagans***

Of the Afrinagan prayers described herein, only four, the Afrinagan Dahman, Afrinagan of the Gathas, Afrinagan of the Gahambars, and the Afrinagan of Rapithwin are found in most texts of the Avesta, and usually in abbreviated form. Seven other Afrinagans are described by Modi and are very similar.<sup>16</sup> These seven also occur in Avestan manuscripts, though less frequently. Other Afrinagans also occur, and are used for various occasions.

### ***Afrinagan of Dadar Ohrmazd***

This Afrinagan may be recited on any day. According to the Persian Rivayats, 7 Ahuna Vairyas should be said with this Afrinagan; the practice in India of reciting 10 Ahuna Vairyas is not attested.<sup>17</sup> According to Modi, this is recited with the Karda of “Tao ahmi nmane,” although some priests recite it with a shortened “Yao Visad” Karda

13 It should be noted that the Avestan Afrinagan prayers contain dedications in the Avestan language which are also called “Khshnumans.”

14 Dhabhar 1932, pp. xlvi, 317.

15 Ibid, pp. xlvi, 316.

16 Modi 1937, pp. 385-386.

17 Dhabhar 1932, p. 314.

instead.<sup>18</sup> Both versions are given below.

### ***Afrinagan of the Fireshtes or the Yazatas***

This Afrinagan may be recited on any day. Any one of the thirty-three dedications in the Siruzas may be used as an Afrinagan to the Fireshte (spiritual being) mentioned in the dedication.<sup>19</sup> For example, the thirteenth dedication, to Tishtrya, would be used for an Afrinagan of Tishtrya, especially during the Tiragan Jashan.

### ***Afrinagan of the Siruzas***

This Afrinagan may be recited on any day, especially the 30<sup>th</sup> day after death and on the day preceding the first anniversary after death.<sup>20</sup> According to Sethna, on this occasion the following prayers are recited: Padyab-Kusti, Srosh Baj, Gah, Afrinagan of the Siruzas, Farokhshi, Siruza Baj, and Satum.<sup>21</sup> Typically, for an Afrinagan service of the Siruzas, section C. (of the outline above) is done with only the Avestan Afrinagan of the Siruzas, without additional Avestan Afrinagan prayers.

### ***Afrinagan of Ardafrawash***

Ardafrawash is the middle Persian term for the holy fravashis, or guardian spirits or angels. During the last ten days of the year, the Frawardigan days, the fravashis of the departed are remembered. The 19<sup>th</sup> day of each month, and the first month of the year are also dedicated to the fravashis.

The Afrinagan of Ardafrawash is also known as the Afrinagan-i Ashoan. It may be recited on any day, especially on the Frawardigan days, the anniversary of death, during the day Frawardin, month Adar, and on the day Khwarshed, month Day.<sup>22</sup>

Some variations in practice are to be noted:

According to the Persian Rivayats, the practice in Iran is to recite the Karda of “Yao Visad” on each of the Frawardigan days only.<sup>23</sup> On all other occasions the Karda of “Tao ahmi nmane” is recited. Dhabhar states that the practice in Navsari and in some places under its diocesan jurisdiction is to use the Karda of “Yao Visad” for all observances of Ardafrawash.<sup>24</sup> Bahman Punjya’s Rivayat says that three Afrinagans

18 Modi 1937, p. 385.

19 According to Modi 1937, p. 385, these are recited with the Karda of “Tao ahmi nmane,” although some recite a “Yao Visad” Karda instead.

20 Ibid, p. 385.

21 Sethna 1977, p. 164.

22 Dhabhar 1963, p. xix.

23 Ibid, pp. xlii, 317.

24 Dhabhar 1963, p. xlii. Modi 1937, p. 385, n. 2. states that the Karda of “Yao Visad” should be used, but he notes that “some recite ‘Tao ahmi nmane,’ restricting ‘Yao Visad’ to the last ten

should be recited on the thirtieth day after death, and on the one year anniversary: Dahman, Ardafrawash, and Sraosha.<sup>25</sup> These are followed by Dahman Afrin. It further says that the Afrinagan of Ardafrawash should be recited every thirty days during the first year after death. (Also see below, Afrinagan of Dahm Yazata.) According to Sethna, this Afrinagan is also recited on the tenth day after death.<sup>26</sup>

Meherjirana states that the Afrinagan of Ardafrawash must be performed on each of the Frawardigan days and on the anniversary of death.<sup>27</sup> He does not mention which Karda is to be used. He further notes that “On the fourth day in the Hawan gah, one Yasna, Dron (baj) and Afrinagan ceremony in honor of all holy departed spirits (Ardafrawash) should be performed.”<sup>28</sup>

Darab Hormazdiar states that this Afrinagan should be recited on the day Frawardin, month Adar, and on the day Khwarshed, month Day.<sup>29</sup> During the first five Frawardigan days, the service should include first the Afrinagan of Ardafrawash, then the Afrinagan of Dahman, and lastly the Afrinagan of Sraosha. Kaus Kamdin’s Rivayat states that, during these first five days, the Afrinagan of Ardafrawash (with the Karda of “Yao Visad”) is to be recited after chapter 62 of the Yasna, as part of the Yasna of Ardafrawash. In addition, at each recital of the verse “gaomata zasta vastravata ashanasa nemangha” three pieces of sandalwood and three of frankincense should be placed on the fire.<sup>30</sup>

It is evident from the many occasions of its performance that this Afrinagan is an extremely important observance.

### *Afrinagan Dahman*

This Afrinagan may be recited on any day.<sup>31</sup> It is especially to be recited on the third day of No-Nawar, i.e., the initiation into the priesthood.<sup>32</sup> It is also to be recited day and night for one year as part of the Zinda-Ravan ceremony.<sup>33</sup>

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days of the year.”

25 Dhabhar 1932, pp. 177-178.

26 Sethna 1977, p. 164.

27 Kotwal & Boyd 1982, pp. 153-155.

28 Ibid, p. 91.

29 Dhabhar 1932, p. 317.

30 Ibid, p. 337.

31 Modi 1937, p. 386.

32 Dhabhar 1932, p. 420.

33 Ibid, p. 422.

### *Afrinagan of Sraosha*

This Afrinagan is commonly recited on any day after the other Afrinagans.<sup>34</sup> The Rivayats state that the following occasions are exceptions: 1.) When a man dies, and on the dawn of the fourth day when the Afrinagan of Dahm Yazad is recited, 2.) on the tenth and thirtieth days after death, and 3.) after the Afrinagan of Mino Nawar.<sup>35</sup> It is especially to be recited on the second day of No-Nawar, i.e., initiation into the priesthood.<sup>36</sup>

There is another Afrinagan of Sraosha which is to be said on the three nights after the death of a person. This will be discussed below.

### *Afrinagan of Rapithwin*

Zoroastrian tradition divides the day into five different periods, called “Gahs”, during which special prayers are recited. Rapithwin is the name given to the period between noon to mid-afternoon. During the winter, as the days are shorter, the Rapithwin Gah is not observed, but is replaced by a second morning, or “Hawan” Gah. The Afrinagan of Rapithwin celebrates the return of the observance of this Gah. Technically Rapithwin returns on the first day of the year, but the Afrinagan is normally postponed to the third day of the year.<sup>37</sup> It should also be celebrated on the last day of the year that Rapithwin is observed, namely, day 29 of month 7.<sup>38</sup>

On these occasions the service includes the Afrinagan of Rapithwin prayer followed by the Afrinagan Dahman and the Afrinagan of Sraosha.<sup>39</sup>

### *Afrinagan of the Gahambars*

The Gahambars are the six major seasonal festivals of the year. They are mid-spring (Maidyozarem), midsummer (Maidyoshahem), harvest (Paitishahem), homecoming of the cattle (Ayathrem), midwinter (Maidyarem), and the end of the year (Hamaspahmaidem). These festivals each last five days. The Afrinagan of the Gahambars is recited

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34 Modi 1937, p. 386.

35 Dhabhar 1932, p. 318.

36 Ibid, p. 420.

37 Dastur Erachji Sohrabji Meherjirana, (Kotwal & Boyd 1982, pp. 151-152.) explains that the third day is preferred because the dedication, or “Khshnuman” of the Afrinagan of Rapithwin is similar to the dedication of the third day (dedicated to Ardwhisht). Dhabhar 1932, p. 303, states that the day of Ardwhisht is proper as Ardwhisht is the first of the four Hamkars (“co-workers”) presiding over fire. See also Bulsara 1915, pp. 242-4.

38 Some alternately celebrate this Afrinagan on the sixth day of the year. See Modi 1937, p. 386, and Dhabhar 1932, p. 302.

39 Dhabhar 1932, p. xlix.

on each day of each Gahambar.

On these occasions the service includes the Afrinagan of the Gahambars, the Afrinagan of Dahm, and the Afrinagan of Sraosha, followed by the Afrin of the Gahambars.<sup>40</sup>

### *Afrinagan of the Gathas*

The last five days of the year are dedicated to the Gathas, the five great hymns of Zarathushtra. A special Afrinagan, the Afrinagan of the Gathas, is recited on each of those days. It is also known as the Afrinagan of Panji (“the five”).

On these occasions the service includes the Afrinagan of the Gahambars, the Afrinagan of the Gathas, the Afrinagan of Sraosha, and the Afrin of Rapithwin.<sup>41</sup>

### *Afrinagan of Dahm Yazata*

This Afrinagan may be recited on any day, but especially on the dawn of the 4th day after death.<sup>42</sup> This is also known as Afrinagan-e Do Dahman.<sup>43</sup> The Persian Rivayats do not seem to distinguish between this and the almost identical Afrinagan of Dahman. It is there stated that it should also be consecrated on the tenth day after death, the thirtieth and thirty-first days and every thirty days throughout the first year after death.<sup>44</sup> On the day before the anniversary of death, and on the anniversary itself, it is again recited.<sup>45</sup> Bahman Punjya’s Rivayat says that three Afrinagans should be recited on the thirtieth day after death, and also on the one year anniversary: Dahman, Ardafrawash, and Sraosha. These are followed by Dahman Afrin.<sup>46</sup> According to Sethna, on this occasion the following prayers are said: Padyab-Kusti, 101 Names of God, Srosh Baj, Hawan Gah, Afrinagan of Dahman, and

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40 This is the Shahanshahi practice, corroborated by Dastur Barzu’s Rivayat. The Kadimis in India recite two Afrinagans of Gahambar. According to Kamdin Shapur’s Rivayat, two Afrinagans of Gahambar, one of Dahm, and one of Sraosha should be recited, followed by “Chithrem Buyad,” and the Afrin of the Gahambars. See Dhabhar 1932, pp. xlviij, 313, and 316. Mary Boyce 1977, p. 35, n. 8 reported that the Iranian usage in the Yazd area accords with Shahanshahi practice.

41 Per Barzu Kamdin’s Rivayat. Kamdin Shapur’s Afrinagan again tells us to recite two Afrinagans of the Gahambars. See Dhabhar 1932, pp. 303, 313-4.

42 Modi 1937, p. 386.

43 Boyce 1977, p. 35.

44 Dhabhar 1932, pp. 168-9, 172, 176-7.

45 Ibid, p. 172.

46 Ibid, pp. 177-178.



Farokhshi.<sup>47</sup>

### ***Afrinagan of Mino Nawar***

This Afrinagan is also called the Afrinagan of the Yazads and Amahraspandan.<sup>48</sup> It is recited on the first of the final four days of initiation into the priesthood. According to the *Nirangastan* it is recited in the Hawan Gah, though the editor states that the Uzerin Gah is given in the Khorda Avesta.<sup>49</sup>

The Rivayats mention separate Khshnumans for the first and second days of No-nawar, and one for the third and fourth days.<sup>50</sup> According to Barzu Kamdin's Rivayat, the Afrinagan for the first day of No-Nawar should be recited in the Hawan Gah. On the second day, the Afrinagan of Sraosha is recited in any Gah, and on the third day the Afrinagan of Dahman is recited in any Gah.<sup>51</sup>

### ***Afrinagans for each day of the month***

The thirty days of each month, according to the Zoroastrian religious calendar, are each dedicated to a spiritual being. The first, eighth, fifteenth, and twenty-third days are each dedicated to the Almighty God, Ohrmazd (Avestan Ahura Mazda). To avoid confusion, the later three are distinguished by using the honorific "Day," which is middle Persian for "Creator," and is named with the day which it precedes. The other days are each dedicated to the created spirits, the "Amahraspandans" or Archangels, and the "Yazads" or Angels. These spiritual beings are sometimes grouped together in seven sets of "Co-workers" or "Hamkars" (see appendix, table 2). The Persian Rivayats recommend reciting the Dahman Afrinagan twice, the Afrinagan of Sraosha, and an Afrin during these days. The dedication should name each of the Co-workers.<sup>52</sup> The days of the month are listed in appendix, table 2.

### ***Afrinagan of Ram Yazad***

This Afrinagan is to be recited on occasions of joy, entertainments

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47 Sethna 1977, p. 164.

48 Bulsara 1915, p. 293, n. 7.

49 Ibid, p. 295, n. 1.

50 Dhabhar 1932, p. xviii.

51 Ibid, pp. 421-422.

52 Ibid, pp. 315-316 (Dastur Barzu).

and marriage.<sup>53</sup>

### ***Afrinagan of Vanant Yazad***

This Afrinagan is to be recited on the day Ohrmazd of the month Frawardin in the Aiwisruthrem Gah.<sup>54</sup>

### ***Afrinagan of Haft Amshaspand***

This Afrinagan is performed on the fourth of the Frawardigan days (the last ten days of the year).<sup>55</sup>

### ***Afrinagan of Sraosha of the 3 nights after death***

This is to be recited during each of the three nights after death in the Aiwisruthrem Gah in the house where death occurs,<sup>56</sup> and also on the second day of No-nawar (when a person is initiated an Ervad).<sup>57</sup>

According to Meherjirana, “If a child passes away at any time between the day of birth and seven years, we must have three Yasnas to Srosh and an Afrinagan to Srosh performed in the Aiwisruthrem gah [sunset to midnight].”<sup>58</sup>

According to Sethna, during this occasion the following prayers are recited: Padyab-Kusti, 101 Names of God, Srosh Baj, Aiwisruthrem Gah, Srosh Yasht Wadi, and the Afrinagan of Sraosha of the three nights after death. The assistant priest prays Patet Pashemani for the dead.<sup>59</sup>

### ***Afrinagan for Zinda-rawan***

This special Khshnuman is to be recited with the Afrinagan of Dahman during the Zinda-rawan (living soul) ceremony.<sup>60</sup>

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53 Rivayats, Dhabhar 1932, p. xviii.

54 According to the Rivayats, Dhabhar 1932, pp. xlvi, 317. The editor however notes that the practice in India is to perform it in the Hawan Gah.

55 According to Meherjirana. See Kotwal & Boyd 1982, p. 153.

56 According to the Persian Rivayats. See Dhabhar 1932, pp. 171, 177.

57 Ibid, p. xix.

58 Kotwal & Boyd 1982, p. 93.

59 Sethna 1977, p. 163.

60 Dhabhar 1932, p. 317.

### ***Other Afrinagans***

The following Afrinagans are included in various manuscripts:

- Afrinagan of Barzo
- Afrinagan of Hom
- Afrinagan of Panth Yazad
- Afrinagan of Nairyosang
- Afrinagan of Haptoring
- Afrinagan of day Spandarmad month Frawardin in the Ushahin Gah
- Afrinagan of day Hordad month Frawardin
- Afrinagan of day Frawardin month Frawardin
- Afrinagan of Tiragan
- Afrinagan of Mihragan
- Afrinagan of Avangan
- Afrinagan of Adargan
- Afrinagan of day Frawardin month Adar
- Afrinagan of day Khwarshed month Day
- Afrinagan of day Vohuman month Vohuman
- Afrinagan of day Spendarmad month Spendarmad
- Afrinagan of day Khwarshed month Spendarmad
- Afrinagan of the day Ohrmazd month Frawardin
- Afrinagan recited on the erection of a new building
- Afrinagan recited on a new well being dug

### ***Afrins***

The Afrins are blessings recited in Pazand at the end of the service.

### ***Afrin of the Gahambars***

Also known as the Afrin-i Shash Gahambars. It is only recited after the Afrinagan of the Gahambars.

### ***Afrin of Rapithwin***

This Afrin is recited after the Afrinagan of Rapithwin, or after other

Afrinagans. According to the editor of the Persian Rivayats, the Kadimis call the first part of this Afrin the Afrin-i Dahman, and the second part the Afrin-i Frawardigan.<sup>61</sup> According to Kamdin Shapur's Rivayat it should be recited after the Afrinagan ceremony on each of the last 5 days of the year, (the Gatha days).<sup>62</sup>

### ***Afrin of Ardafrawash***

This is generally recited after the Afrinagan of Ardafrawash.

### ***Afrin of Buzorgan***

This Afrin is generally recited after the Afrin of Ardafrawash. This Afrin is also recited during the marriage ceremony.<sup>63</sup>

### ***Afrin of Myazd***

This Afrin is generally not used any more.

### ***Afrin of Zardusht***

This Afrin is not used in the Afrinagan service, but is included here for completeness. It is a blessing in the Avestan language rather than Pazand.

### ***Afrin of Dahman***

This Afrin is generally recited after the Afrin of Ardafrawash and the Afrin of Buzorgan. It can also be recited alone after any Afrinagan. It is also known as the Afrin of Haft Amshaspands, or the Afrin of the Hamkars.

### ***Afrin of Gahambar Chashni***

This is recited over wine and milk during the Gahambar festivals.

### ***Doa i Ashoan and Afrin i Ashoan***

This short Afrin is found in Antia and in manuscript R115.<sup>64</sup> I have

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61 Ibid, p. xlix.

62 Ibid, p. 303.

63 See Modi 1937, p. 389, and Sethna 1977, p. 162.

64 Antia 1909, p. 111; R115, pp. 376-7.

not found any references to its use.

### ***Doa i Behram Varzavand***

According to Rivayats this is also known as Chithrem Buyad, and also as the Dahman Afrin.<sup>65</sup> This is to be recited before the Afrin of the Gahambars, but according to the editor it is not used in India.<sup>66</sup>

## **4. ABOUT THIS EDITION**

### ***Materials used***

#### ***Avesta***

Wherever possible Geldner's standard Vulgate edition of the Avesta has been used.<sup>67</sup> For Afrinagans not given by Geldner, manuscript R115 was consulted for general arrangement, although the manuscript generally has corrupt spelling. For the Atash Niyayesh, Dhalla was used in addition to Geldner.<sup>68</sup>

#### ***Pazand***

For the Nam Stayishn and Tan-Dorosti, Kanga was used.<sup>69</sup> For the Afrins and the Dibache, Antia has been the primary source,<sup>70</sup> although manuscripts R115 and T3<sup>71</sup> were also consulted. Although these texts are in various states of corruption, I have not attempted to amend them. Especially common are false word divisions. In a very few cases the Pazand text has been normalized. This was done by utilizing duplicate passages from the most reliable source.

### ***Transcription***

The mode of transcribing the Avestan and Pazand texts is the same used by Bartholomae.<sup>72</sup>

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65 Dhabhar 1932, pp. xix, 318-319.

66 Ibid, p. xlix.

67 Geldner 1889, Vol. II pp. 268-277 for Afrinagans, pp. 260-267 for Siruzas from which the Avestan Khshnums are taken.

68 Dhalla 1908. Atash Niyayesh is found on p. 134 ff. Dhalla omits the concluding verses, and does not distinguish some Avestan graphemes.

69 M. F. Kanga 1962, *Part II*.

70 Antia 1909.

71 T3.

72 Bartholomae, 1904.

### ***Zoroastrian technical terms***

Wherever possible the spellings used by Kotwal and Boyd have been adopted.<sup>73</sup> It is regrettable that almost all of the terms have several alternate spellings in use. This can make electronic searching very difficult.

### ***Translations***

Translations of most sections have been included for completeness. They are not used during the service. There are currently no authorized translations of Avestan or Pazand texts. The English and German translations which are available are largely aimed at the specialist, and not the devotee. I have made some minor changes to the published translations mainly for consistency. Like other languages, many Avestan words have multiple meanings. Especially common is personification. For example, “Sraosha” can refer to the “readiness to listen” (see above), or the personification (yazad) of hearkening. It is frequently not clear if one or both of the meanings is intended.

### ***Asha***

Asha is a central concept in the Avesta. No single word adequately can be used to convey its meaning. The basic meaning is probably “fitness.”<sup>74</sup> Most translators have rendered it as “truth,” “righteousness,” “holiness,” “world-order.” I have left the term untranslated. For “Ashawan” I have followed Wolff’s rendering “Asha-sanctified.”<sup>75</sup>

### ***Daena***

This has two distinct meanings. One is “religion,” the other is “inner self.” For a discussion, see Boyce, *A History of Zoroastrianism*, Volume I, pp. 237-40.

### ***Khwarenah***

Bailey has convincingly argued for a translation of “good fortune” or “good things.”<sup>76</sup>

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73 Kotwal and Boyd 1982.

74 Bailey 1971, p. xxx.

75 Wolff uses *ašaglāubig/ Ašanhänger/ ašagerecht* (Asha-faithful) when used of people, and *ašaheilig* (Asha-sanctified) when used of divinities, and *ašaehrwürdig* (Asha-divine) when used of Ahura Mazda.

76 Bailey 1971, pp. xvi-xviii, 1-77.







# THE AFRINAGAN SERVICE



## PRELIMINARY PRAYERS

### *Padyab-Kusti*

With satisfaction for Ahura Mazda. Ashem Vohu....

What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule!

Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda!

Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Asha!" Homage, with which (are combined) devotion and milk offerings.

Ashem vohu....

Ohrmazd is Lord!<sup>77</sup> Ahriman he keeps at bay, he holds him back. May Ahriman be struck and defeated, with devs and druj, sorcerers and sinners, kayags and karbs, tyrants, wrongdoers and heretics, sinners, enemies and witches! May they (all) be struck and defeated! May evil rulers not exist, (or) be far away! May enemies be defeated! May enemies all not exist, (or) be far away!

O Ohrmazd, Lord! I am contrite for all sins and I desist from them, from all bad thoughts, bad words and bad acts which I have thought, spoken or done in the world, or which have happened through me, or have originated with me. For those sins of thinking, speaking and acting, of body and soul, worldly or spiritual, O Ohrmazd! I am contrite, I renounce them. With three words I distance myself (from them).

1. With satisfaction for Ahura Mazda, scorn for Angra Mainyu! The true achievement of what is most wonderful, according to wish!

I praise Asha! Ashem Vohu....  
Yatha Ahu Vairyo...(2).  
Ashem Vohu....

2. Come to my aid, O Mazda (3)

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<sup>77</sup> English translation of these two paragraphs is from Boyce 1984, p. 58.

## PRELIMINARY PRAYERS

### *Padyab-Kusti*

*(Padyab:)*

xšnaoθrā ahurahe mazdā, ašəm vohū....

kōm-nā mazdā mavaitē pāyūm dadā  
hyaṭ mā drəgvā dīdarəšatā aēnaṅhē  
anyōm θwahnāt āθrascā mananḥascā  
yayaš šyaoθanāiš ašəm θraoštā ahurā  
taṃ mōi daštvaṃ daēnayāi frāvaocā,

kō vərəθrəm-jā θwā pōi sənḡhā yōi hənṭi  
ciθrā mōi daṃ ahūmbiš ratūm ciždi  
aṭ hōi vohū səraošō jaṅtū mananḥā  
mazdā ahmāi yahmāi vaši kahmāicī.

pāta-nō t̄bišyantaṭ pairi mazdāsca ārmaitišca spəntasca, nase daēvi druḥš  
nase daēvō-ciθre nase daēvō-frakaršte nase daēvō-fradāiti, apa druḥš nase apa  
druḥš dvāra apa druḥš vīnase apāxədre apa-nasyehe mā mərəṅcainiš gaēθā  
astvaitiš ašahe, nəmascā yā ārmaitiš ižcā.

ašəm vohū....

*(Nirang-i kusti bastan:)*

hōrməzd i x<sup>v</sup>adāe (3),<sup>78</sup>

āharman awādišāḡ dūr awāž dāštār zaṭ škasta bāt. āharman dōwā družā jādva  
darvaṇdā kīkā karafā sāstāraḡ gunāhkārā āšmōḡa darvaṇdā dušmanā faryā zaṭ škasta bāt.  
dušpādišāḡ awādišāḡ bāt, dušmanā stuh bāt, dušmanā awādišāḡ bāt.

hōrməzd i x<sup>v</sup>adāe,

əž hamā gunāḥ patit pašəmaṅōm, əž haravistīn dušmat dužūxt dužvarəšt mən pa  
gəθi minīṭ vaem guft vaem kard vaem jast vaem bun būt əstəṭ əž aḡ gunāhihā manišni  
gawəšni kunišni tanī rvanī gəθi mainyuṇni ōxe awaxš pašəmaḡ pa sə gawəšni pa patit  
hōm.

1. xšnaoθrā ahurahe mazdā tarōidīti aṅrahe mainyōuš, haiθyāvarštāṃ hyaṭ  
vasnā fərašōtəməm.

staomi ašəm, ašəm vohū....

yaθā ahū vairyō...(2).

ašəm vohū....

2. jasa-mē avaṅhe mazda (3).

<sup>78</sup> Geldner indicates that this should be repeated three times. He gives no footnotes to indicate that any of his manuscripts differ here, but most other sources omit the 3.

I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action. I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; <which upholds *khvaetvadatha*,><sup>79</sup> Asha-endowed; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

Ashem Vohu...!!

## **GAH DEDICATIONS**

### ***Hawan Gah***

To Hawan, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Savanghi and Visya, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

### ***Rapithwin Gah***

To Rapithwin, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-Fshu and Zangtuma, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

### ***Uzerin Gah***

To Uzerin, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-Vira and Dakhyuma, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

### ***Aiwisruthrem Gah***

To Aiwisruthrem that furthers life, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-vispam-hujyaiti and Zarathushtrotema, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

### ***Ushahin Gah***

To Ushahin that furthers life, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Berejya and Nmanya, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

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79 According to Mary Boyce, the phrase in [] was likely added much later.

mazdayasnō ahmī mazdayasnō zaraθuštriš fravarānē āstūtascā fravarətasā, āstuyē humatəm manō āstuyē hūxtəm vacō āstuyē hvarštəm šyaoθanəm. āstuyē daēnaṃ vaṇuhīm māzdayasnīm fraspāyaoxəδraṃ niḍāsnaiθiṣəm <x<sup>v</sup>aētvaðaṃ> ašaonīm yā hāitināmcā būšyeiṇtināmcā mazištācā vahištācā sraēštācā yā āhūiriš zaraθuštriš, ahurāi mazdāi vīspā vohū cinahmī. aēšā astī daēnayā māzdayasnōiš āstūitiš.

ašəm vohū....

### GAH DEDICATIONS

*NOTE: These five dedications are not recited independently; Depending on the time of day, one of the five is recited where indicated in other prayers.*

#### **Hawan Gah (sunrise to midday)**

hāvanəe ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāica frasastayaēca  
sāvaṇhəe vīsyāica ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāicā frasastayaēca.

#### **Rapithwin Gah (midday to mid-afternoon)**

rapiθwināi ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāica frasastayaēca,  
frādaṭ-fšave zaṇtumāica ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāicā frasastayaēca.

#### **Uzerin Gah (mid-afternoon to sunset)**

uzayeirināi ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāica frasastayaēca,  
frādaṭ-vīrāi dāhyumāica ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāicā frasastayaēca.

#### **Aiwisruthrem Gah (sunset to midnight)**

aiwisrūθrimāi aibigayāi ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāica frasastayaēca,  
frādaṭ-vīspāṃ-hujyāitē zaraθuštrətəmāica ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāicā frasastayaēca.

#### **Ushahin Gah (midnight to dawn)**

ušahināi ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāica frasastayaēca,  
bərəjyāi nmānyāica ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāicā frasastayaēca.

*Srosh Baj*<sup>80</sup>

o. In the name of God, May the bounteous miraculous power and glory of Ohrmazd the lord increase. May it (i.e. the prayer) reach Srosh, the righteous, the vigorous, whose body is the command, having a hard weapon, powerful of weapon, the lord of the creations of Ohrmazd.

I am contrite for all sins and I desist from them, from all bad thoughts, bad words and bad acts which I have thought, spoken or done in the world, or which have happened through me, or have originated with me. For those sins of thinking, speaking and acting, of body and soul, worldly or spiritual, o Ohrmazd! I am contrite, I renounce them. With three words I distance myself (from them).<sup>81</sup>

1. Yatha Ahu Vairyo...(5).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate Gah dedication.)*

With propitiation of Sraosha, companion of Ashi,<sup>82</sup> the brave, who has the Manthra<sup>83</sup> for body, with bold club, the ahurian, for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me;  
‘Atha ratush ashatchit hacha,’ the knowing Ashavan<sup>84</sup> should say.

2. We worship Sraosha, companion of Ashi, fair of form, victorious, world-promoting, the Ashavan, master of Asha.<sup>85</sup>

The Ahuna Vairya prayer protects the body.

Yatha Ahu Vairyo....

What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule!

Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda!

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80 Translation follows G. Kreyenbroeck 1985, p. 147, except as noted.

81 This paragraph follows Boyce as above.

82 K: “accompanied by rewards.” I follow Malandra 1983, p. 137. For discussion, see Kreyenbroeck 1985, p. 76.

83 K. p. 35: “Sacred Word.”

84 K: “righteous knowing one.”

85 K: “righteous, master of righteousness”.

**Srosh Baj**

0. (pa nam i yazdā, hōrməzd i x<sup>v</sup>adāe awazūnī gurz x<sup>v</sup>arahe awazāyāt, srōš i ašō i tagī i tan farmān i škaft zīn i zīn awazār i sālār i dāmaq i hōrməzd bē rasāt. əž hamā gunāh patit pašəmanōm, əž haravistīn dušmat dužūxt dužvarəšt mən pa gəθī minīt vaem guft vaem kard vaem jast vaem bun būt əstət əž ą gunāhīhā manišnī gawəšnī kunišnī tanī rvānī gəθī mainyuəni ōxe awaxš pašəmaq pa sə gawəšnī pa patit hōm.)

1. yaθā ahū vairyō...(5).

ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdāēvō ahura-ṭkaēšō

*(Here recite the appropriate Gah dedication.)*

sraošahe ašyehe taxmahe tanumaθrahe darši draoš āhūiryehē  
xšnaoθra yasnāica vahmāica xšnaoθraica frasastayaēca.

yaθā ahū vairyō, zaotā frā mē mrūtē

aθā ratuš ašātciṭ haca, frā ašava vīdvā mraotū.

2. sraošəm ašīm huraoðəm vərəθrājanəm frādaṭ-gaēθəm ašavanəm ašahe  
ratūm yazamaide,

ahunəm vairīm tanūm pāiti,<sup>86</sup>

yaθā ahū vairyō....

kōm-nā mazdā mavaitē pāyūm dadā

hyaṭ mā drəgvā dīdarəšatā aēnaṅhē

anyōm θwahmāt āθrascā manaṅhascā

yayā šyaoθanāiš ašəm θraoštā ahurā

təm mōi dāstvəm daēnayāi frāvaocā,

kə vərəθrəm-jā θwā pōi səṅghā yōi hənṭi

ciθrā mōi dām ahūmbiš ratūm ciždi

aṭ hōi vohū səraošō jaṅtū manaṅhā

mazdā ahmāi yahmāi vaši kahmāicīṭ.

86 Kanga 1936 p. 17 indicates this sentence should be repeated 3 times, however Geldner and ms. E1 give no indication of that.

3. Keep us from our hater, O Mazda and Armaiti Spenta!

Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness! Homage, with which (are combined) devotion and milk offerings.

Ashem Vohu....

Yatha Ahu Vairyo....(2)

4. I desire worship and adoration and strength and force for Sraosha, companion of Ashi, the brave, who has the Manthra for body, with bold club, the ahurian.

Ashem Vohu....

5. Bestow on him riches and good things; bestow health of body, toughness of body, and resistance of body; bestow on him possessions giving abundant ease, future noble offspring, and a lengthy long life; bestow on him the best existence of the Asha-sanctified, the luminous, offering all happy.<sup>87</sup>

Thus may it come as I wish.

Ashem Vohu....

A thousand remedies, ten thousand remedies (3). Ashem Vohu....

Come to my help, O Mazda (3).

To Ama,<sup>88</sup> well-built, fair of form, Verethraghna,<sup>89</sup> Ahura-created; and to Triumphant Uparatat;<sup>90</sup> and to Raman of good pastures, and to Vayu of superior activity, superior to other creatures. That part of you, Vayu, which belongs to Spenta Mainyu;<sup>91</sup> to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.

Ashem Vohu....

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, the height of the sun in their original form. May it be righteous, live long. Thus may it come as I wish.

Ashem Vohu...!!

87 This paragraph follows Bailey 1971, p. 10.

88 K: "Power of Attack."

89 K: "victorious."

90 K: "Superiority."

91 K: "the Bounteous Spirit."



3. pāta-nō t̄bišyaṅtaṅt̄ pairi mazdāsca ārmaitišca sp̄əntasca, nase daēvī druṅš nase daēvō-ciθre nase daēvō-frakaršte nase daēvō-fradāiti, apa druṅš nase apa druṅš dvāra apa druṅš vīnase apāxədre apa-nasyehe mā mərəncainiš gaēθā astvaitiš ašahe, nəmascā yā ārmaitiš ižācā.

ašəm vohū....

yaθā ahū vairyō...(2).

4. yasnəmca vahməmca aojasca zavarəca āfrīnāmi  
sraošahe ašyehe taxmahe tanumaθrahe darši draoš āhūryehe.  
ašəm vohū....

5. ahmāi raēšca x<sup>v</sup>arənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-x<sup>v</sup>āθraṅ ahmāi āsnəmcit̄ frazaṅtīm ahmāi darəḡaṅ darəḡō-jītīm ahmāi vahištəm ahūm ašaonəṅ raocaṅhəm vīspō-x<sup>v</sup>āθrəm, aθa jamyāt̄ yaθa āfrīnāmi.

ašəm vohū....

hazaṅrəm baēšazanəṅ baēvarə baēšazanəṅ (3).

ašəm vohū....

jasa-mē avaṅhe mazda (3).

amahe hutāštahe huraodahe vərəθraṅnahe ahuraḏātahe vanaiṅtyāsca uparatātō, rāmanasca x<sup>v</sup>āstrahe vayaoš uparō-kairyehe taraḏātō anyāiš dāmaṅ. aētāt̄ tē vayō yaṅt̄ tē asti sp̄əntō-mainyaom. θwāšahe x<sup>v</sup>aḏātahe zrvānahe akaranahe zrvānahe darəḡō-x<sup>v</sup>aḏātahe.

ašəm vohū....

(kərfəh mozd gunāh guzārašne-rā kunōm,  
ašahī rvəṅ dušārm-rā, ham kərfəh hamā vahə-e haft kəšwar zamīn, zamīn-pahanā rōt-  
drānā x<sup>v</sup>aršēt̄ bālā buṅdehad bə-rasāt̄, ašō bēt̄ dēr zī.)<sup>92</sup>

aθa jamyāt̄ yaθa āfrīnāmi.

ašəm vohū.....

92 Per Parsi practice, I follow Kanga-Sontakke 1962 p. 246 for this Pazand passage. Geldner seem to represent a slightly older version: kərba mažd gunāh guzārašni rā kunōm ašahī rvəṅ dušārm rā ham kərbai i hamā vahə i haft kəšwar zami zami pahanā rōt drānā x<sup>v</sup>aršēt̄ bālā buṅdahihā bə rasāt̄, ašō bēt̄ dēr zī.

***Hawan Gah***

1. Propitiation to Ahura Mazda.

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

To Hawan, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Savanghi and Visya, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

2. With propitiation of Mithra of wide pastures, with a thousand ears, ten thousand eyes, a Yazata who is invoked by name, (and) Raman Khwastra, for worship, adoration, propitiation and praise. Yatha Ahu Vairyo, the zaotar should say to me Atha ratush ashatchit hacha, the knowing Ashavan should say.

3. We worship Ahura Mazda, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the Fravashi of Ashavan Zarathushtra. We worship the Ashavan Amesha Spentas.

4. We worship the Ashavan, good, powerful, holy Fravashis, the material and the spiritual. We worship the most effective of masters, the most active of Yazatas, and the most worthy of the masters of Asha, who is best able to reach his goal of satisfaction, the Ashavan master of Asha!

5. We worship Hawan, Ashavan, the master of Asha, We worship Haurvatat, Ashavan, the master of Asha, We worship Ameretat, Ashavan, the master of Asha, We worship the Ahuric question, Ashavan, the master of Asha, We worship the Ahuric doctrine, Ashavan, the master of Asha, We worship the mighty Yasna Haptanghaiti, Ashavan, the master of Asha.

6. We worship Savanghe and Visya, Ashavan, the master(s) of Asha, We worship the Airyema-ishyo (prayer), Ashavan, the master of Asha, mighty, victorious against the hostility [of Daevas], overcoming all hostility, destroying all hostility, which is the last, middle, and the foremost of the Manthras to be invoked, the five Gathas.

7. We worship Mithra of wide pastures, And we worship Raman Khwastra, and the master Visya, for worship and praise; and we worship Visya, Ashavan, the master of Asha.

8. We worship Mithra of wide pastures, with a thousand ears, ten thousand eyes, a Yazata who is invoked by name. We worship Raman Khwastra!

*Hawan Gah - (sunrise to midday)*

1. xšnaoθra ahurahe mazdā,  
ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō,  
hāvanēe ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca  
sāvaṇhēe vīsyāica ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāicā  
frasastayaēca,

2. miθrahe vouru-gaoyaoitīš hazarō-gaošahe baēvarə-cašmanō aoxtō-  
nāmanō yazatahe rāmanō xʼāstrahe xšnaoθra yasnāica vahmāica xšnaoθrāica  
frasastayaēca.

yaθā ahū vairyō, zaotā frā mē mrūtē  
aθā ratuš ašāṭcītī haca, frā ašava vīdvā mraotū.

3. ahurəm mazdəm ašavanəm ašahe ratūm yazamaide, zaraθuštrəm  
ašavanəm ašahe ratūm yazamaide, zaraθuštrahe ašaonō fravašīm yazamaide,  
aməšō spəntō ašaonəm yazamaide.

4. ašāunəm vaṇuhīš sūrā spəntā fravašayō yazamaide astvatō manahyāca,  
apanōtəməm raθwəm yazamaide yaētūštəməm yazatanəm haṇhanuštəməm  
ašahe raθwəm aiwinasštəməm jaymūštəməm ašaonō ašahe raθwō ratufritīm  
yazamaide.

5. hāvanīm ašavanəm ašahe ratūm yazamaide, haurvatātəm ašavanəm  
ašahe ratūm yazamaide, amərətātātəm ašavanəm ašahe ratūm yazamaide,  
āhūirīm frašnəm ašavanəm ašahe ratūm yazamaide, āhūirīm ṭkaēšəm  
ašavanəm ašahe ratūm yazamaide, yasnəm sūrəm haptarḥāitīm ašavanəm  
ašahe ratūm yazamaide.

6. sāvaṇhāēm vīsimca ašavanəm ašahe ratūm yazamaide, airyamanəm išīm  
ašavanəm ašahe ratūm yazamaide, amavaṇtəm vərəθrājanəm viṭbaēšarḥəm

vīspa ṭbaēšā taurvayaṇtəm  
vīspa ṭbaēšā titarəntəm  
yō upəmō yō madəmō  
yō fratəmō zaozīzuye  
tarō maθrəm paṇca gāθā.

7. miθrəmca vouru-gaoyaoitīm yazamaide,  
rāmaca xʼāstrəm yazamaide vīsyehē raθwō yasnāica vahmāica,  
vīsimca ašavanəm ašahe ratūm yazamaide.

8. miθrəm vouru-gaoyaoitīm hazarō-gaošəm baēvarə-cašmanəm aoxtō-  
nāmanəm yazatəm yazamaide,  
rāma xʼāstrəm yazamaide.

9. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship Apam Napat, Nairyosangha, and the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavan.

We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds (those already) done, and those that will be done.

We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.

10. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for Mithra of wide pastures, with a thousand ears, ten thousand eyes, a Yazata who is invoked by name, (and) Raman Khwastra.

Ashem Vohu....

To him splendor and khwarenah; to him health of body; to him toughness of body; to him resistance of body; to him possessions bringing much happiness; to him sturdy offspring; to him lengthy long-life; to him the best existence of the righteous, the luminous, offering all happy. Thus may it come as I wish. Ashem Vohu....

A thousand remedies, ten thousand remedies (3). Ashem Vohu....

Come to my help, O Mazda (3).

To Ama, well-built, fair of form, Verethraghna, Ahura-created; and to Triumphant Uparatat; and to Raman of good pastures, (and to) Vayu of superior activity, superior to other creatures. That (part) of you, Vayu, which (part) of you belongs to Spenta Mainyu; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.

Ashem Vohu....

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish.

Ashem Vohu...!!

9. θwəṃ ātrəm ahurahe mazdā puθrəm ašavanəm ašahe ratūm yazamaide, haḍa-zaoθrəm haḍa-aiwyāṅhanəm imaṭ barəsma ašaya frastarətəm ašavanəm ašahe ratūm yazamaide. apəṃ naptārəm yazamaide, nairīm saṅhəm yazamaide,

taxməm dāmōiš upamanəm yazatəm yazamaide, iristanəṃ urvaṇō yazamaide, yā ašaonəṃ fravašayō, ratūm bərəzantəm yazamaide, yim ahurəm mazdəm yō ašahe apanōtəmō yō ašahe jaṃmūštəmō, vīspa sravā zaraθuštri yazamaide, vīspaca hvaršta šyaoθna yazamaide varštaca varəšyamnaca.

yeṅhē hātəṃ āaṭ yesne paiti vaṅhō mazdā ahurō vaēθā ašāṭ hacā yāṅhəmcā taścā tāścā yazamaide.

10. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca afrīnāmi  
miθrahe vouru-gaoyaotōiš hazarō-gaošahe baēvarə-cašmanō aoxtō-nāmanō  
yazatahe rāmanō x'āstrahe.

ašəm vohū....

ahmāi raēšca x'arənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə  
ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-x'āθraṃ ahmāi āsnəmcit frazaṅtīm  
ahmāi darəṅəṃ darəṅō-jitīm ahmāi vahištəm ahūm ašaonəṃ raocaṅhəm vīspō-  
x'āθrəm, aθa jamyāt yaθa afrīnāmi.

ašəm vohū....

hazarəṃ baēšazanəṃ baēvarə baēšazanəṃ (3).

ašəm vohū....

jasa-mē avəṅhe mazda (3).

amahe hutāštahe huraodahe vərəθraṅnahe ahuraḍātahe vanaiṅtyāsca  
uparatātō, rāmanasca x'āstrahe vayaoš uparō-kairyehe taraḍātō anyāiš dāmaṅ.  
aētaṭ tē vayō yaṭ tē asti spəṅtō-mainyaom. θwāšahe x'adātahe zrvānahe  
akaranahe zrvānahe darəṅō-x'adātahe.

ašəm vohū....

(kərfəh mozd gunāh guzārašne-rā kunōm,  
ašahī rvəṅ dušārm-rā, ham kərfəh hamā vaḥə-e haft kəšwar zamīn, zamīn-pahanā rōṭ-  
drānā x'aršōṭ bālā buṅdehad bō-rasāṭ, ašō bēṭ dēr zī.)

aθa jamyāt yaθa afrīnāmi.

ašəm vohū.....

***Rapithwin Gah***

1. Propitiation to Ahura Mazda.

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

To Rapithwin, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-Fshu and Zangtuma, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

2. With propitiation of Asha Vahishta and Atar, (son) of Ahura Mazda, for worship, adoration, propitiation and praise.

Yatha Ahu Vairyo, the zaotar should say to me

Atha ratush ashatchit hacha, the knowing Ashavan should say.

3. We worship Ahura Mazda, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the Fravashi of Ashavan Zarathushtra, We worship the Ashavan Amesha Spentas.

4. We worship the good, powerful, holy Fravashis, Ashavan, the material and the spiritual. We worship the most effective of masters, the most active of Yazatas, and the most worthy of the masters of Asha, who is best able to reach his goal of satisfaction, the Ashavan master of Asha!

5. We worship Rapithwin, Ashavan, the master of Asha, We worship the Ahunawad Gatha, Ashavan, the master of Asha. We worship the Ushtawad Gatha, Ashavan, the master of Asha. We worship the Spentomad Gatha, Ashavan, the master of Asha. We worship the Wohukhshathra Gatha, Ashavan, the master of Asha. We worship the Wahishtoisht Gatha, Ashavan, the master of Asha.

6. We worship Fradat-Fshu and the Ashavan Zantuma, the master of Asha, and we worship the Fshusho Manthra, and we worship the truthfully spoken word; we worship the truthfully spoken sayings, victorious, Daeva smiting. We worship the waters and the Earth; we worship the plants and the spiritual Ashavan Yazatas, conferring good; and we worship the Ashavan Amesha Spentas.

7. We worship the Ashavan, good, powerful, holy Fravashis; and we worship the peak of Asha Vahishta: of great Manthra, of great operation, of great fidelity, of great performance, of great effect in spreading<sup>93</sup> the Mazdayasnian religion.

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93 Wolff, p. 147: "die größten durch das Verbreiten der mazdayasnischen Religion".

**Rapithwin Gah - (midday to mid-afternoon)**

1. xšnaoθra ahurahe mazdā,  
ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-tkaēšō,  
rapiθwināi ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāica frasastayaēca,  
frādaṭ-fšave zaṇtumāica ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāicā frasastayaēca,

2. ašahe vahištahe āθrasca ahurahe mazdā  
xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.  
yaθā ahū vairyō, zaotā frā mē mrūtē  
aθā ratuš ašātcīṭ haca, frā ašava vīdvā mraotū.

3. ahurəm mazdəm ašavanəm ašahe ratūm yazamaide,  
zaraθuštrəm ašavanəm ašahe ratūm yazamaide,  
zaraθuštrahe ašaonō fravašīm yazamaide,  
aməšō spəntō ašaonəm yazamaide.

4. ašāunəm vaṇuhiš sūrā spəntā fravašayō yazamaide astvatō manahyāca,  
apanōtəməm raθwəm yazamaide yaētuštəməm yazatanəm haṇhanuštəməm  
ašahe raθwəm aiwinasqštəməm jaγmūštəməm ašaonō ašahe raθwō ratufritīm  
yazamaide.

5. rapiθwinəm ašavanəm ašahe ratūm yazamaide,  
ahunavaitīm gāθəm ašaonīm ašahe ratūm yazamaide,  
uštavaitīm gāθəm ašaonīm ašahe ratūm yazamaide,  
spəntā-mainyūm gāθəm ašaonīm ašahe ratūm yazamaide,  
vohuxšaθrəm gāθəm ašaonīm ašahe ratūm yazamaide,  
vahištōištīm gāθəm ašaonīm ašahe ratūm yazamaide.

6. frādaṭ-fšāum zaṇtuməmca ašavanəm ašahe ratūm yazamaide,  
fšūšəmca maθrəm yazamaide,  
aršuxdōmca vācəm yazamaide,  
vaca aršuxda yazamaide,  
vārəθraynīš daēvō-γnīta yazamaide,  
apasca zəmasca yazamaide,  
urvarāasca mainyavaca yazata yazamaide,  
yōi vaṇhazdā ašavanō,  
aməšōsca spəntō ašaonəm yazamaide.

7. ašāunəm vaṇuhiš sūrā spəntā fravašayō yazamaide,  
barəšnūšca ašahe yaṭ vahištahe,  
mazišta maθra mazišta vərəzya mazišta urvaitya mazišta haiθyā-vərəzya  
mazišta vīndaiθya daēnayā māzdayasnōiš yazamaide,

8. We worship that assembly and meeting of the Amesha Spentas when they visit the heights of Heaven, to worship and praise the master Zantuma, and the Ashavan Zantuma, the master of Asha.

9. We worship Asha Vahishta, and Atar, the son of Ahura Mazda!

10. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship Apam Napat. We worship Nairyosangha. We worship the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavans.

11. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds (those already) done, and those that will be done.

We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.

12. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for Asha Vahishta and Atar (son) of Ahura Mazda. Ashem Vohu....

To him splendor and khwarenah; to him health of body; to him toughness of body; to him resistance of body; to him possessions bringing much happiness; to him sturdy offspring; to him lengthy long-life; to him the best existence of the righteous, the luminous, offering all happy. Thus may it come as I wish. Ashem Vohu....

A thousand remedies, ten thousand remedies (3). Ashem Vohu....

Come to my help, O Mazda (3).

To Ama, well-built, fair of form, Verethraghna, Ahura-created; and to Triumphant Uparatat; and to Raman of good pastures, (and to) Vayu of superior activity, superior to other creatures. That (part) of you, Vayu, which (part) of you belongs to Spenta Mainyu; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.

Ashem Vohu....

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish.

Ashem Vohu...!!



8. avaṭ vyāxnəmca hanjamanəmca yaṭ as aməṣanəm spəntanəm barəṣnvō  
avaṅhe aṣnō ɣəmatəm zaṭtumahe raθwō yasnāica vahmāica,  
zaṭtuməmca aṣavanəm aṣahe ratūm yazamaide.

9. aṣəm vahištəm ātrəmca ahurahe mazdā puθrəm yazamaide.

10. θwəṃ ātrəm ahurahe mazdā puθrəm aṣavanəm aṣahe ratūm yazamaide,  
haða-zaoθrəm haða-aiwyāṅhanəm imaṭ barəsma aṣaya frastarətəm aṣavanəm  
aṣahe ratūm yazamaide.

apəṃ naptārəm yazamaide,  
nairīm saṅhəm yazamaide,  
taxməm dāmōiš upamanəm yazatəm yazamaide,  
iristanəm urvaṅō yazamaide,  
yā aṣaonəm fravaṣayō,

11. ratūm bərəzantəm yazamaide,  
yim ahurəm mazdəm yō aṣahe apanōtəmō yō aṣahe jaɣmūštəmō,  
vīspa sravā zaraθuštri yazamaide,  
vīspaca hvaršta šyaoθna yazamaide varštaca varəšyamnaca.

yerjhē hātəṃ āaṭ yesne paitī vaṅhō mazdā ahurō vaēθā aṣāt hacā yāṅhamcā  
taṣcā tāscā yazamaide.

12. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca afrīnāmi  
aṣahe vahištahe āθrasca ahurahe mazdā.

aṣəm vohū....

ahmāi raēšca x<sup>v</sup>arənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvaro  
ahmāi tanvō vərəθrəm ahmāi īštīm pouruš-x<sup>v</sup>āθraṃ ahmāi āsnəmciṭ frazaṭtīm  
ahmāi darəɣəm darəɣō-jītīm ahmāi vahištəm ahūm aṣaonəm raocaṅhəm vīspō-  
x<sup>v</sup>āθrəm, aθa jamyāt yaθa āfrīnāmi. aṣəm vohū....

hazaṅrəm baēṣazanəm baēvarə baēṣazanəm (3). aṣəm vohū....

jasa-mē avaṅhe mazda (3).

amahe hutāštahe huraodahe vərəθraɣnahe ahuraḍātahe vanaiṅtyāsca  
uparatātō, rāmanasca x<sup>v</sup>āstrahe vayaoš uparō-kairyehe taraḍātō anyāiš dāmaṅ.  
aētaṭ tē vayō yaṭ tē asti spəntō-mainyaom. θwāṣahe x<sup>v</sup>adātahe zrvānahe  
akaranahe zrvānahe darəɣō-x<sup>v</sup>adātahe.

aṣəm vohū....

(kərfeh mozd gunāh guzārašne-rā kunōm,  
aṣahī rvəṅ dušārm-rā, ham kərfeh hamā vaḥə-e haft kəšwar zamīn, zamīn-pahanā rōt-  
drānā x<sup>v</sup>aršōt bālā buṅdehad bē-rasāt, ašō bōt dār zi.)

aθa jamyāt yaθa āfrīnāmi.

aṣəm vohū.....

*Uzerin Gah*

1. Propitiation to Ahura Mazda.

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

To Uzerin, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-Vira and Dakhyuma, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

2. With propitiation of the lofty Ahura Apam Napat, and the waters made by Mazda, for worship, adoration, propitiation and praise.

Yatha Ahu Vairyo, the zaotar should say to me

Atha ratush ashatchit hacha, the knowing Ashavan should say.

3. We worship Ahura Mazda, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the Fravashi of Ashavan Zarathushtra, We worship the Ashavan Amesha Spentas.

4. We worship the good, powerful, holy Fravashis, Ashavan, the material and the spiritual. We worship the most effective of masters, the most active of Yazatas, and the most worthy of the masters of Asha, who is best able to reach his goal of satisfaction, the Ashavan master of Asha!

5. We worship Uzerin, Ashavan, the master of Asha; we worship the Zaotar, Ashavan, the master of Asha; we worship the Havanan, Ashavan, the master of Asha; we worship the Aterevaxsh, Ashavan, the master of Asha; we worship the Fraberetar, Ashavan, the master of Asha; we worship the Aberet, Ashavan, the master of Asha; we worship the Asnatar, Ashavan, the master of Asha; we worship the Rathwishkara, Ashavan, the master of Asha; we worship the Sraoshavarez, Ashavan, the master of Asha;

6. We worship the Fradat-Vira and Dakhyuma, Ashavan, the master(s) of Asha; we worship the stars and the Moon and the Sun, the [celestial] luminosity. We worship Anagra Raochah; and we worship the comfortable abode of the blissful, which is the torment of the druj-followers.

7. We worship those Ashavans who perform their duty, the master(s) of Asha; and we worship the later doctrine. We worship the Asha-believing creation of Asha, performing its duty by day and night with worthy offering of Zaothra, for worship and adoration of the master Dahvyuma; and we worship the Ashavan Dahvyuma, the master of Asha.

***Uzerin Gah - (mid-afternoon to sunset)***

1. xšnaoθra ahurahe mazdā,  
ašəm vohū...(3).  
fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō,  
uzayeirināi ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāica frasastayaēca,  
frādaṭ-vīrāi dāhyumāica ašaone ašahe raθwe  
yasnāica vahmāica xšnaoθrāicā frasastayaēca,
2. bərəzatō ahurahe nafədrō aṗəm apasca mazdaḍātayā  
xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.  
yaθā ahū vairyō, zaotā frā mē mrūtē  
aθā ratuš ašāṭcīṭ haca, frā ašava vīdvā mraotū.
3. ahurəm mazdəm ašavanəm ašahe ratūm yazamaide,  
zaraθuštrəm ašavanəm ašahe ratūm yazamaide,  
zaraθuštrahe ašaonō fravašīm yazamaide,  
aməšō spəntō ašaonəm yazamaide.
4. ašāunəm vaṗuhīš sūrā spəntā fravašayō yazamaide astvatō manahyāca,  
apanōtəməm raθwəm yazamaide yaētūštəməm yazatanəm haṗhanuštəməm  
ašahe raθwəm aiwinašastəməm jaṗmūštəməm ašaonō ašahe raθwō ratufritīm  
yazamaide
5. uzayeirinəm ašavanəm ašahe ratūm yazamaide, zaotārəm ašavanəm  
ašahe ratūm yazamaide, hāvanānəm ašavanəm ašahe ratūm yazamaide,  
ātravaxšəm ašavanəm ašahe ratūm yazamaide, frabərətārəm ašavanəm ašahe  
ratūm yazamaide, ābərətəm ašavanəm ašahe ratūm yazamaide, āsnatārəm  
ašavanəm ašahe ratūm yazamaide, raēθwiškarəm ašavanəm ašahe ratūm  
yazamaide, sraošāvarəzəm ašavanəm ašahe ratūm yazamaide.
6. frādaṭ-vīrəm dāhyuməmca ašavanəm ašahe ratūm yazamaide, strəušca  
māṗhəmca hvarəca raocā yazamaide, anayra raocā yazamaide, afrasaṗhamca  
xʷāθrəm yazamaide, yā narš sādra drəgvatō.
7. haiθyāvarəzəm ašavanəm ašahe ratūm yazamaide, aparəmca ṭkaēšəm  
yazamaide, haiθyāvarəzəm ašavanəm ašaonō stīm yazamaide paiti asni paiti  
xšafne yasō-bərətābyō zaōθrābyō dahyumahe raθwō yasnāica vahmāica,  
dahyuməmca ašavanəm ašahe ratūm yazamaide.

8. We worship the lofty Ahura, the radiant Khshathra, Apam Napat, possessing swift horses; and we worship the Ashavan waters, made by Mazda.

9. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship Apam Napat. We worship Nairyosangha. We worship the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavan.

10. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds (those already) done, and those that will be done.

We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.

11. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for that lofty Ahura Apam Napat, and of the water which Mazda created. Ashem Vohu....

To him splendor and khwarenah; to him health of body; to him toughness of body; to him resistance of body; to him possessions bringing much happiness; to him sturdy offspring; to him lengthy long-life; to him the best existence of the righteous, the luminous, offering all happy.

Thus may it come as I wish. Ashem Vohu....

A thousand remedies, ten thousand remedies (3). Ashem Vohu....

Come to my help, O Mazda (3).

To Ama, well-built, fair of form, Verethraghna, Ahura-created; and to Triumphant Uparatat; and to Raman of good pastures, (and to) Vayu of superior activity, superior to other creatures. That (part) of you, Vayu, which (part) of you belongs to Spenta Mainyu; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion. Ashem Vohu....

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish. Ashem Vohu...!!

8. bərəzantəm ahurəm xšaθrīm xšaētəm apəm napātəm aurvaṭ-aspəm yazamaide, apəmca mazdaḏātəm ašaonīm yazamaide.

9. θwəm ātrəm ahurahe mazdā puθrəm ašavanəm ašahe ratūm yazamaide, haḏa-zaoθrəm haḏa-aiwyāṇhanəm imaṭ barəsma ašaya frastarətəm ašavanəm ašahe ratūm yazamaide. apəm naptārəm yazamaide, nairīm saṇhəm yazamaide, taxməm dāmōiš upamanəm yazatəm yazamaide, iristanəm urvaṇō yazamaide, yā ašaonəm fravašayō,

10. ratūm bərəzantəm yazamaide, yim ahurəm mazdəm yō ašahe apanōtəmō yō ašahe jaṃmūštəmō, vīspa sravā zaraθuštri yazamaide, vīspaca hvaršta šyaoθna yazamaide varštaca varəšyamnaca.

yerjhē hātəm āaṭ yesne paitī vaṇhō mazdā ahurō vaēθā ašāṭ hacā yāṇḥamcā taścā tāscā yazamaide.

11. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca afrīnāmi  
bərəzatō ahurahe nafəḏrō apəm apasca mazdaḏātayā.

ašəm vohū....

ahmāi raēšca xʷarənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə  
ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-xʷāθrəm ahmāi āsnəmciṭ frazaṇtīm  
ahmāi darəṇəm darəṇō-jītīm ahmāi vahištəm ahūm ašaonəm raocaṇhəm vīspō-  
xʷāθrəm, aθa jamyāt yaθa āfrīnāmi. ašəm vohū....

hazaṇrəm baēšazanəm baēvarə baēšazanəm (3). ašəm vohū....

jasa-mē avaṇhe mazda (3).

amahe hutāštahe huraodahe vərəθraynahe ahuraḏātahe vanaiṇtyāsca  
uparatātō, rāmanasca xʷāstrahe vayaoš uparō-kairyehe taradātō anyāiš dāmaṇ.  
aētaṭ tē vayō yaṭ tē asti spəntō-mainyaom. θwāšahe xʷadātahe zrvānahe  
akaranahe zrvānahe darəṇō-xʷadātahe. ašəm vohū....

(kərfəh mozd gunāh guzārašne-rā kunōm,  
ašahī rvaṇ dušārm-rā, ham kərfəh hamā vaḥa-e haft kəšwar zamīn, zamīn-pahanā rōṭ-  
drānā xʷaršōṭ bālā buṇdehad bē-rasāt, ašō bēṭ dər zī.)

aθa jamyāt yaθa āfrīnāmi.

ašəm vohū.....

*Aiwisruthem Gah*

## 1. Propitiation to Ahura Mazda. Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

To Aiwisruthrem that furthers life, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-vispam-hujyaiti and Zarathushtrotema, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

2. With propitiation of the Ashavan Fravashis, and to the women with their troops of heroes, and the Yairya Hushitay and to Ama, well-built, fair of form, Verethraghna, Ahura-created; and to Triumphant Uparatat, for worship, adoration, propitiation and praise.

Yatha Ahu Vairyo, the zaotar should say to me  
Atha ratush ashatchit hacha, the knowing Ashavan should say.

3. We worship Ahura Mazda, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the Fravashi of Ashavan Zarathushtra. We worship the Ashavan Amesha Spentas.

4. We worship the good, powerful, holy Fravashis, Ashavan, the material and the spiritual. We worship the most effective of masters, the most active of Yazatas, and the most worthy of the masters of Asha, who is best able to reach his goal of satisfaction, the Ashavan master of Asha!

5. We worship Aiwisruthrima, Ashavan, the master of Asha. We worship Aibigaya, Ashavan, the master of Asha. We worship you, Atar, the son of Ahura Mazda, Ashavan, the master of Asha. We worship the stone mortar, the master of Asha. We worship the iron mortar, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship the waters (and) plants; we worship the Aourvatam Urunay, Ashavan, the master of Asha.

6. We worship the Fradat-vispam-hujyatay, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the sacred Manthra, Ashavan, the master of Asha. We worship the Geush Urvan, Ashavan, the master of Asha. We worship the Zarathushrotema, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha.

***Aiwisruthrem Gah - (sunset to midnight)***

1. xšnaoθra ahurahe mazdā, ašəm vohū...(3).  
 fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō,  
 aiwisrūθrimāi aibigayāi ašaone ašahe raθwe  
 yasnāica vahmāica xšnaoθrāica frasastayaēca,  
 frādaṭ-vīspəm-hujyāitē zaraθuštrōtmāica ašaone ašahe raθwe  
 yasnāica vahmāica xšnaoθrāicā frasastayaēca,

2. ašāunəm fravašinəm γənaṇəmca vīrō-vaθwanəm yāiryayāsca hušitōiš  
 amaheca hutāštahe huraodahe vərəθraynaheca ahuraḍātahe vanaiṇtyāsca  
 uparatātō  
 xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.

yaθā ahū vairyō, zaotā frā mē mrūtē  
 aθā ratuš ašāṭcīt haca, frā ašava vīdvā mraotū.

3. ahurəm mazdəm ašavanəm ašahe ratūm yazamaide, zaraθuštrəm  
 ašavanəm ašahe ratūm yazamaide, zaraθuštrahe ašaonō fravašim yazamaide,  
 aməšō spəntō ašaonəm yazamaide.

4. ašāunəm vaṇuhīš sūrā spəntā fravašayō yazamaide astvatō manahyāca,  
 apanōtməm raθwəm yazamaide yaētūštəməm yazatanəm haṇhanuštəməm  
 ašahe raθwəm aiwinasəstəməm jaγmūštəməm ašaonō ašahe raθwō ratufritim  
 yazamaide.

5. aiwisrūθriməm ašavanəm ašahe ratūm yazamaide, aibigāim ašavanəm  
 ašahe ratūm yazamaide, θwəm ātrəm ahurahe mazdā puθrəm ašavanəm ašahe  
 ratūm yazamaide, asmāna hāvāna ašahe ratavō yazamaide, ayaṇhaēna hāvāna  
 ašahe ratavō yazamaide, haḍa-zaoθrəm haḍa-aiwyāṇhənəm imaṭ barəsma ašaya  
 frastarətəm ašavanəm ašahe ratūm yazamaide, āpe urvare yazamaide,  
 aourvatəm urune ašavanəm ašahe ratūm yazamaide.

6. frādaṭ-vīspəm-hujyāitīm ašavanəm ašahe ratūm yazamaide, zaraθuštrəm  
 ašavanəm ašahe ratūm yazamaide, maθrəm spəntəm ašavanəm ašahe ratūm  
 yazamaide, gōuš urvānəm ašavanəm ašahe ratūm yazamaide,  
 zaraθuštrōtməmca ašavanəm ašahe ratūm yazamaide, zaraθuštrəm ašavanəm  
 ašahe ratūm yazamaide.

7. We worship the Athravan, Ashavan, the master of Asha. We worship the warrior, Ashavan, the master of Asha. We worship the cattle farmer, Ashavan, the master of Asha. We worship the homes with a house-lord, Ashavan, the master of Asha. We worship the villages with a village-lord, Ashavan, the master of Asha. We worship the provinces with a province-lord, Ashavan, the master of Asha. We worship the countries with a country-lord, Ashavan, the master of Asha.

8. We worship the youth of good thought, good words, good deeds, good Daena, Ashavan, the master of Asha. We worship the youth (who) makes intercession, Ashavan, the master of Asha. We worship the Khvaetvadatha, Ashavan, the master of Asha. We worship the (priest) within the country, Ashavan, the master of Asha. We worship the blessed (priest who) goes about abroad, Ashavan, the master of Asha. We worship the homes with a house-lady, Ashavan, the master of Asha.

9. We also worship the Ashavan woman, predominating in good thoughts, predominating in good words, predominating in good deeds, well instructed, having power over the masters,<sup>94</sup> Ashavan, (as are) Spenta Armaiti and your females, O Ahura Mazda.

We also worship the Ashavan man, predominating in good thoughts, predominating in good words, predominating in good deeds, knowing the creed, not knowing the Kayadha, through whose activity Creation is advanced in Asha, for worship and adoration of the master Zarathushtrotema, and we worship the Ashavan Zarathushtrotema, the master of Asha.

10. We worship the good, powerful, holy Fravashis, Ashavan, the material and the spiritual. We also worship the women with their troops of heroes, and we worship the Yairya Hushitay. And we worship Ama, well-built, fair of form; and we worship Verethraghna, Ahura-created; and we worship Triumphant Uparatat.

11. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaotira and girdle, Ashavan, the master of Asha. We worship Apam Napat. We worship Nairyosangha. We worship the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavan.

12. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds (those already) done, and those that will be done.

We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.

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94 Wolff, p. 150 translates this "dem Ratav untertan (ist)." See also Kanga dct. p. 440.



7. āθravanəm ašavanəm ašahe ratūm yazamaide, raθaeštārəm ašavanəm ašahe ratūm yazamaide, vāstrīm fšuyantəm ašavanəm ašahe ratūm yazamaide, nmānahe nmānō-paitīm ašavanəm ašahe ratūm yazamaide, vīsō vīspaitīm ašavanəm ašahe ratūm yazamaide, zaṇtōuš zaṇtupaitīm ašavanəm ašahe ratūm yazamaide, daijḥōuš daijḥupaitīm ašavanəm ašahe ratūm yazamaide.

8. yvānəm humanəḥəm hvacaḥəm hušyaoθnəm hudaēnəm ašavanəm ašahe ratūm yazamaide, yvānəm uxδō-vacaḥəm ašavanəm ašahe ratūm yazamaide, x'aētvaðaθəm ašavanəm ašahe ratūm yazamaide, daijḥāurvaēsəm ašavanəm ašahe ratūm yazamaide, humāim pairijaθnəm ašavanəm ašahe ratūm yazamaide, nmānahe nmānō-paθnīm ašavanəm ašahe ratūm yazamaide.

9. nāirikəmca ašavanīm yazamaide, frāyō-humatəm frāyō-hūxtəm frāyō-hvarštəm huš-ḥəm-sāstəm ratuxšaθrəm ašaonīm yam ārmaitīm spəntəm yāscatē ḡnā ahura mazda, narəmca ašavanəm yazamaide, frāyō-humatəm frāyō-hūxtəm frāyō-hvarštəm vīstō-fraorəitīm əvistō-kayaðəm yeḡhe šyaoθnāiš gaēθā aša frādante, zaraθuštōtəmahe raθwō yasnāica vahmāica zaraθuštrōtəməmca ašavanəm ašahe ratūm yazamaide.

10. ašāunəm vanuḥiš sūrā spəntā fravašayō yazamaide, ḡnāsca vīrō-vaθwā yazamaide, yāiryəmca hušitīm yazamaide, aməmca hutaštəm huraoðəm yazamaide, vərəθraḡnəmca ahuraðātəm yazamaide, vanaintīmca uparatātəm yazamaide.

11. θwəm ātrəm ahurahe mazdā puθrəm ašavanəm ašahe ratūm yazamaide, haða-zaoθrəm haða-aiwyāḡhanəm imaṭ barəsma ašaya frastarətəm ašavanəm ašahe ratūm yazamaide. aḡəm naptārəm yazamaide, nairīm saḡḥəm yazamaide, taxməm dāmōiš upamanəm yazatəm yazamaide, iristanəm urvanō yazamaide, yā ašaonəm fravašayō,

12. ratūm bərəzantəm yazamaide, yim ahurəm mazdəm yō ašahe apanōtəmō yō ašahe jaḡmūštəmō, vīspa sravā zaraθuštri yazamaide, vīspaca hvaršta šyaoθna yazamaide varštaca varəšyamnaca.

yeḡhē hātəm āaṭ yesne paitī vanḡhō mazdā ahurō vaēθā ašāt hacā yāḡḥəmcā tāscā tāscā yazamaide.

## 13. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for the Ashavan Fravashis, and to the women with their troops of heroes, and the Yairya Hushitay and to Ama, well-built, fair of form, Verethraghna, Ahura-created; and to Triumphant Uparatat. Ashem Vohu....

To him splendor and khwarenah; to him health of body; to him toughness of body; to him resistance of body; to him possessions bringing much happiness; to him sturdy offspring; to him lengthy long-life; to him the best existence of the righteous, the luminous, offering all happy.

Thus may it come as I wish. Ashem Vohu....

A thousand remedies, ten thousand remedies (3). Ashem Vohu....

Come to my help, O Mazda (3).

To Ama, well-built, fair of form, Verethraghna, Ahura-created; and to Triumphant Uparatat; and to Raman of good pastures, (and to) Vayu of superior activity, superior to other creatures. That (part) of you, Vayu, which (part) of you belongs to Spenta Mainyu; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion. Ashem Vohu....

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish.

Ashem Vohu...!!

***Ushahin Gah***

## 1. Propitiation to Ahura Mazda. Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

To Ushahin that furthers life, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Berejya and Nmanya, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

2. With propitiation of Sraosha, companion of Ashi, procuring rewards, victorious, who furthers the world, (and) the very straight Razishta and Arshtad, who further the world, who augment the world, for worship, adoration, propitiation and praise.

13. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca afrīnāmi

ašāunəm fravašīnəm γənənamca vīrō-vaθwanəm yāiryayāsca hušitōiš amaheca hutāštahe huraoðahe vərəθraγnaheca ahuraδātahe vanaiṅtyāsca uparatātō.

ašəm vohū....

ahmāi raēšca xʷarənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-xʷāθraṃ ahmāi āsnəmciṭ frazantīm ahmāi darəγəm darəγō-jītīm ahmāi vahištəm ahūm ašaonəm raocəṅhəm vīspō-xʷāθrəm, aθa jamyāt yaθa afrīnāmi. ašəm vohū....

hazaṅrəm baēšazanəm baēvarə baēšazanəm (3). ašəm vohū....

jasa-mē avəṅhe mazda (3).

amahe hutāštahe huraoðahe vərəθraγnahe ahuraδātahe vanaiṅtyāsca uparatātō, rāmanasca xʷāstrahe vayaoš uparō-kairyehe taraδātō anyāiš dāmaṅ. aētaṭ tē vayō yaṭ tē asti spəntō-mainyaom. θwāšaha xʷadātahe zrvānahe akaranahe zrvānahe darəγō-xʷadātahe. ašəm vohū....

(kərfeh mozd gunāh guzārašne-rā kunōm, ašahī rvəṅ dušārm-rā, ham kərfeh hamā vahə-e haft kəšwar zamīn, zamīn-pahanā rōt-drānā xʷaršēt bālā buṅdehad bē-rasāt, ašō bēt dēr zi.)

aθa jamyāt yaθa afrīnāmi. ašəm vohū.....

### ***Ushahin Gah - (midnight to dawn)***

1. xšnaoθra ahurahe mazdā, ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-tkaēšō,

ušahināi ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca, bərəjyāi nmānyāica ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāicā frasastayaēca,

2. sraošahe ašyehe ašivatō vərəθrājanō frādaṭ-gaēθahe rašnaoš razištahe arštātasca frādaṭ-gaēθayā varədaṭ-gaēθayā xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.

Yatha Ahu Vairyo, the zaotar should say to me  
Atha ratush ashatchit hacha, the knowing Ashavan should say.

3. We worship Ahura Mazda, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the Fravashi of Ashavan Zarathushtra, We worship the Ashavan Amesha Spentas.

4. We worship the good, powerful, holy Fravashis, Ashavan, the material and the spiritual. We worship the most effective of masters, the most active of Yazatas, and the most worthy of the masters of Asha, who is best able to reach his goal of satisfaction, the Ashavan master of Asha!

5. We worship Ushahin, Ashavan, the master of Asha. We worship the beautiful Ushah; we worship the radiant Ushah, with swift horses, the men ..., the insight of men ..., the deceased, together with (?) Nmanya; the swift Ushah, with swift horses, which appear throughout the seven regions of the earth; we worship that Ushah. We worship Ahura Mazda, Ashavan, the master of Asha. We worship Vohu Mano; we worship Asha Vahishta; we worship Khshathra Vairya; we worship the good Spenta Armaiti.

6. We worship Berejya, Ashavan, the master of Asha; for the practice of 1 Asha Vahishta, for the practice of the good Mazdayasnian religion , for worship and adoration of the master Nmanya; and we worship Nmanya, Ashavan, the master of Asha.

7. We worship Sraosha, companion of Ashi, fair of form, victorious, world-promoting, the Ashavan, the master of Asha. We worship the very straight Rashnu; and we worship Arshtad, who further the world, who augment the world!

8. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship Apam Napat. We worship Nairyosangha. We worship the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavan.

9. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds (those already) done, and those that will be done.

We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.

yaθā ahū vairyō, zaotā frā mē mrūtē  
aθā ratuṣ aṣātcīṭ haca, frā aṣava vīdvā mraotū.

3. ahurəm mazdām aṣavanəm aṣahe ratūm yazamaide,  
zaraθuštrəm aṣavanəm aṣahe ratūm yazamaide,  
zaraθuštrahe aṣaonō fravaṣīm yazamaide,  
aməṣō spəntō aṣaonəm yazamaide.

4. aṣāunəm vaṇuhīṣ sūrā spəntā fravaṣayō yazamaide astvatō manahyāca,  
apanōtəməm raθwəm yazamaide yaētūštəməm yazatanəm haṇhanuštəməm  
aṣahe raθwəm aiwinaṣtəməm jaγmūštəməm aṣaonō aṣahe raθwō ratufritīm  
yazamaide.

5. uṣahinəm aṣavanəm aṣahe ratūm yazamaide,  
uṣəm srīrəm yazamaide,  
uṣāṇhəm yazamaide xṣōiθnīm ravaṭ-aspaṇ framən-narəm framən-narō-vīrəm  
yā x'āθravaiti nmānyāiti,  
uṣāṇhəm yazamaide rəvīm ranjaṭ-aspaṇ yā sanaṭ aoi haptō-karṣvairīm zəm,  
avəm uṣəm yazamaide,  
ahurəm mazdām aṣavanəm aṣahe ratūm yazamaide,  
vohu manō yazamaide,  
aṣəm vahištəm yazamaide,  
xṣāθrəm vairīm yazamaide,  
spəntəm vaṇuhīm ārmaitīm yazamaide.

6. bərəjīm aṣavanəm aṣahe ratūm yazamaide,  
bərəja vaṇhōuš aṣahe bərəja daēnayā vaṇhuyā māzdayasnōiṣ nmānyehe raθwō  
yasnāica vahmāica nmānimca aṣavanəm aṣahe ratūm yazamaide.

7. sraoṣəm aṣīm huraodəm vərəθrājanəm frādaṭ-gaēθəm aṣavanəm aṣahe  
ratūm yazamaide,  
raṣnūm razištəm yazamaide,  
arštātəmca frādaṭ-gaēθəm varədaṭ-gaēθəm yazamaide.

8. θwəm ātrəm ahurahe mazdā puθrəm aṣavanəm aṣahe ratūm yazamaide,  
haḍa-zaoθrəm haḍa-aiwyāṇhanəm imaṭ barəsma aṣaya frastarətəm aṣavanəm  
aṣahe ratūm yazamaide.  
apaṇ naptārəm yazamaide,  
nairīm saṇhəm yazamaide,  
taxməm dāmōiṣ upamanəm yazatəm yazamaide,  
iristanəm urvaṇō yazamaide,  
yā aṣaonəm fravaṣayō,

9. ratūm bərəzaṇtəm yazamaide, yim ahurəm mazdām yō aṣahe  
apanōtəmō yō aṣahe jaγmūštəmō, vīspa sraṇā zaraθuštri yazamaide,  
vīspaca hvaršta ṣyaoθna yazamaide varštaca varəṣyamnaca.

yejḥē hātəm āaṭ yesne paitī vaṇhō mazdā ahurō  
vaēθā aṣāṭ hacā yāṇḥamcā taṣcā tāscā yazamaide.

10. Yatha Ahu Vairyō...(2).

I desire worship and adoration and strength and force for Sraosha, companion of Ashi, procuring rewards, victorious, who furthers the world, (and) the very straight Razishta and Arshtad, who further the world, who augment the world. Ashem Vohu....

To him splendor and khwarenah; to him health of body; to him toughness of body; to him resistance of body; to him possessions bringing much happiness; to him sturdy offspring; to him lengthy long-life; to him the best existence of the righteous, the luminous, offering all happy.

Thus may it come as I wish. Ashem Vohu....

A thousand remedies, ten thousand remedies (3). Ashem Vohu....

Come to my help, O Mazda (3).

To Ama, well-built, fair of form, Verethraghna, Ahura-created; and to Triumphant Uparatat; and to Raman of good pastures, (and to) Vayu of superior activity, superior to other creatures. That (part) of you, Vayu, which (part) of you belongs to Spenta Mainyu; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion. Ashem Vohu....

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish. Ashem Vohu...!!

### ***Atash Niyayesh***<sup>95</sup>

o. With propitiation of Ahura Mazda. Homage to you, O Fire of Ahura Mazda, O good created, great Yazata. Ashem Vohu....

In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase.

*(Note: If praying at an Atash Bahram, recite:)*

To the Fire Behram, the great Fire.

*(Note: If praying at an Atash Adaran, recite:)*

To the Fire Adaran, the great Fire.

*(Note: If praying at an Atash Dadgah, recite:)*

To the Fire Dadgah, the great Fire.

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95 Translation follows Dhalla 1908, pp. 134-185, except as noted. This first sentence is omitted by Dhalla. Dhalla translates *yazata* as "angel."

10. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca afrīnāmi  
sraoṣahe aṣyehe aṣivatō vərəθrājanō frādaṭ-gaēθahe raṣnaoṣ razištahe  
arštātasca frādaṭ-gaēθayā varədaṭ-gaēθayā. aṣəm vohū....

ahmāi raēšca xʷarənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə  
ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-xʷāθrəm ahmāi ānəmciṭ  
frazantīm ahmāi darəγəm darəγō-jitīm ahmāi vahištəm ahūm aṣaonəm  
raocəḥəm vīspō-xʷāθrəm, aθa jamyāt yaθa afrīnāmi. aṣəm vohū....

hazaḡrəm baēṣazanəm baēvarə baēṣazanəm (3). aṣəm vohū....

jasa-mē avəḡhe mazda (3).

amahe hutāštahe huraoḍahe vərəθraḡnahe ahuraḍātahe vanaiṅtyāsca  
uparatātō, rāmanasca xʷāstrahe vayaoṣ uparō-kairyeche taradātō anyāiš  
dāmaḡ. aētaṭ tē vayō yaṭ tē asti spəntō-mainyaom. θwāṣahe xʷadātahe  
zrvānahe akaranahe zrvānahe darəγō-xʷadātahe. aṣəm vohū....

(kərfəh mozd gunāh guzārašne-rā kunōm,  
ašahī rvəḡ dušārm-rā, ham kərfəh hamā vahə-e haft kəšvar zamīn, zamīn-pahanā rōṭ-  
drānā xʷaršōṭ bālā buṅdehad bē-rasāt, ašō bōṭ dēr zī.)

aθa jamyāt yaθa afrīnāmi.

aṣəm vohū.....

### ***Atash Niyayesh (Litany to the Fire)***

0. xšnaoθra ahurahe mazdā, nəmasə tē ātarš mazdā ahurahe huḍā mazišta  
yazata,

aṣəm vohū....

(pa nəm i yazdā, hōrməzd i xʷadāe i awazūnī gurz xʷarahe awazāyāt,

*(Note: If praying at an Atash Behram, recite:)*

ātarš i bəhrām ādar i frā,

*(Note: If praying at an Adaran, recite:)*

ātarš i ādarəḡn ādar i frā,

*(Note: If praying at an Atash Dadgah, recite:)*

ātarš i dādgāh ādar i frā,)

I am contrite<sup>96</sup> for all sins and I desist from them, from all bad thoughts, bad words and bad acts which I have thought, spoken or done in the world, or which have happened through me, or have originated with me. For those sins of thinking, speaking and acting, of body and soul, worldly or spiritual, O Ohrmazd! I am contrite, I renounce them. With three words I distance myself (from them).

1. Arise unto me, O Ahura! give vigor through Armaiti,  
Strength by the good reward through Thy Holy Spirit, O Mazda!  
Mighty power through Asha, supremacy through Vohu Manah.

2. For my support, O Far-seeing One, may Ye manifest unto me those incomparable things

Of your Khshathra, O Ahura, which are the reward of Vohu Manah;  
Instruct our consciences, O Holy Armaiti, through Asha.

3. So Zarathushtra gives as an offering even the life of his body,  
And the excellence of Vohu Manah unto Mazda,  
As also obedience and power of deed and word unto Asha.

4. Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Yazata.

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate Gah dedication.)*

Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

5. To Fire, the son of Ahura Mazda; to the good fortune<sup>97</sup> and Prosperity,<sup>98</sup> created by Mazda; to the Aryan good fortune, created by Mazda; to the kingly good fortune, created by Mazda; to Fire, the son of Ahura Mazda; to Kavi Husravah, to the Lake of Husravah; to Mount Asnavant, created by Mazda; to Lake Chaechista, created by Mazda; to the kingly good fortune, created by Mazda.

6. To Fire, the son of Ahura Mazda; to Mount Raevant, created by Mazda, to the kingly good fortune, created by Mazda; to Fire, the son of Ahura Mazda; O Fire! holy warrior, O Yazata full of fortune, O Yazata full of healing; to Fire, the son of Ahura Mazda, with all fires; to the Yazata Nairyosangha, offspring of sovereignty (Khshathra). Propitiation for worship, adoration, propitiation, and praise.

96 This paragraph follows Boyce as above.

97 Dhalla translates this "glory" throughout, but see Bailey.

98 Dhalla: "Weal". See Bailey 1971, p. 11.



əž hamā gunāh patit pašəmanōm, əž haravistīn dušmat dužuxt dužvarəšt mən pa gəθī minīṭ vaem guft vaem kard vaem jast vaem bun būt əstəṭ əž ą gunāhihā manišnī gawəšnī kunišnī tanī rvānī gəθī mainyuānī ōxe awaxš pašəmą pa sə gawəšnī pa patit hōm.)

1. us-mōi uzārəšvā ahurā ārmaitī təvīšīm dasvā spəništā mainyū mazdā vaṅhuyā zavō ādā ašā hazō əmavaṭ vohū manaṅhā fəsəratūm.

2. rafədrāi vourucašānē dōiši-mōi yā-və abifrā tā xšaθrahyā ahurā yā vaṅhəuš ašiš manaṅhō frō spəntā ārmaitē ašā daēnā fradaxšayā.

3. aṭ rāṭam zaraθuštrō tanvascīt x'ahyā uštanəm dadāitī paurvatātəm manaṅhascā vaṅhəuš mazdāi šyaəθanahyā ašāi yācā uxəahyācā səraošəm xšaθrəmcā.

4. xšnaoθra ahurahe mazdā, nəmasə tē ātarš mazdā ahurahe huḍā mazišta yazata, ašəm vohū... (3).

fravarānē mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō,  
*(Here recite the appropriate Gah dedication.)*

āθrō ahurahe mazdā puθra tava ātarš puθra ahurahe mazdā,

5. āθrō ahurahe mazdā puθra  
x'arənaṅhō savaṅhō mazdaḍātahe  
airyanəm x'arənō mazdaḍātanəm  
kāvayehca x'arənaṅhō mazdaḍātahe  
āθrō ahurahe mazdā puθra  
kavōiš haosravaṅhahe varōiš haosravaṅhahe asnvaṅtahe garōiš mazdaḍātahe  
caēcistahe varōiš mazdaḍātahe kāvayehca x'arənaṅhō mazdaḍātahe.

6. āθrō ahurahe mazdā puθra, raēvaṅtahe garōiš mazdaḍātahe kāvayehca  
x'arənaṅhō mazdaḍātahe āθrō ahurahe mazdā puθra, ātarš spənta raəēštāra  
yazata pouru-x'arənaṅha yazata pouru-baēšaza,

āθrō ahurahe mazdā puθra, maṭ vīspaēibyō ātərəbyō xšaθrō-nafədrō nairyō-  
saṅhahe yazatahe xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.

‘Yatha Ahu Vairyo,’ the zaotar should say to me  
 ‘Atha ratush ashatchit hacha,’ the Ashavan, knowing one should say.

7. I bless in reverence and adoration the abiding offering, the joyous offering, and the devotional offering (offered) to you, O Fire! son of Ahura Mazda.<sup>99</sup> Worthy of sacrifice you are, worthy of prayer, worthy of sacrifice may you always be, worthy of prayer, in the dwellings of men. May there be hope to that man who verily shall sacrifice to you with fuel in his hand, with the Baresma in his hand, with milk in his hand, with the mortar in his hand.

8. May you be provided with proper fuel! May you be provided with proper incense! May you be provided with proper nourishment! May you be provided with proper upkeep! May you be maintained by one of full age! May you be maintained by one wise (in religion), O Fire, son of Ahura Mazda.

9. In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time,  
 until the mighty Renovation, including the mighty, good Renovation.

10. Give me, O Fire, son of Ahura Mazda! well-being immediately, sustenance immediately; life immediately, well-being in abundance; sustenance in abundance, life in abundance; knowledge, holiness, a ready tongue, understanding for (my) soul; and afterwards wisdom (which is) comprehensive, great, imperishable.

11. (Give me) then the manly valor, which is ever afoot, sleepless, (for one third of the days and nights), watchful while lying in bed. (Give me) native offspring that give support, ruling over the region, belonging to the assembly, thoroughly developed, possessed of good works, delivering from distress, of good intellect, that may further my house, village, town, country, (and) the renown of the country.

12. Give me, O Fire, son of Ahura Mazda, the Best World of the Asha-sanctified,<sup>100</sup> the shining, the all-happy, so that it may fulfill my wish, now and for ever, so as to attain to good reward, and to good renown, and to long happiness of my soul!

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99 See Malandra 1983, p. 160.

100 Dhalla: “righteous.”

yaθā ahū vairyō, zaotā frā-mē mrūtē  
aθā ratuš ašātcīṭ haca, frā ašava vīdvā mraotū.

7. yasnəmca vahməmca hubərətīmca ušta-bərətīmca vaṇta-bərətīmca  
āfrīnāmi tava ātarš puθra ahurahe mazdā,  
yesnyō ahi vahmyō  
yesnyō buyā vahmyō  
nmānāhu mašyākanəm,  
ušta buyāt ahmāi naire  
yasə-θwā bāda frāyazāite  
aēsmō-zastō barəsmō-zastō  
gao-zastō hāvanō-zastō.

8. dāityō-aēsmi-buyā dāityō-baoiḍi-buyā dāityō-piθwi-buyā dāityō-  
upasayeni-buyā pərənāyuš-harəθri-buyā dahmāyuš-harəθri-buyā ātarš puθra  
ahurahe mazdā.

9. saoci-buye ahmya nmāne maṭ-saoci-buye ahmya nmāne raocahi-buye  
ahmya nmāne vaḫšaθi-buye ahmya nmāne  
darəγəmcīṭ aipi zrvānəm  
upa sūrəm frašō-kərətīm

haḍa sūrayā vaṇhuyā frašō-kərətōiṭ.

10. dāyā mē ātarš puθra ahurahe mazdā,  
āsu x<sup>v</sup>āθrəm āsu θrāitīm  
āsu jītīm pouru x<sup>v</sup>āθrəm  
pouru θrāitīm pouru jītīm

mastīm spānō xšviwrəm hizvəm urune uši  
xratūm pascaēta masitəm  
mazāntəm apairi-āθrəm.  
nairyəm pascaēta ḥəm-varətīm

11. ərəδwō-zəṅgəm ax<sup>v</sup>afnyəm  
θrišūm asnəmca xšafnəmca  
āsītō-gātūm jayāurūm  
tuθrušəm āsnəm frazaṇtīm  
karšō-rāzəm vyāxanəm

ḥəm-raoḍəm hvāpəm əzō-būjim hvīrəm yā-mē frādayāt nmānəmca vīsəmca  
zaṇtūmca dahyūmca daijhusastīmca.

12. dāyā mē ātarš puθra ahurahe mazdā  
yā mē aṇḥaṭ afrasāṇḥā  
nūrəmca yavaēca-tāite  
vahištəm ahūm ašaonəm  
raocəṇḥəm vīspō-x<sup>v</sup>āθrəm

zazə-buye vaṇhāuca mižde vaṇhāuca sravahi urunaēca darəye havəṇḥe.

13. The Fire of Ahura Mazda  
 Gives command to all  
 For whom he cooks  
 The night and the morning meals.  
 From all he solicits  
 A good offering, and a wished-for offering,  
 And a devotional offering, O Spitama!

14. The Fire looks at the hands of all passers-by – “what does the friend bring to the friend, the one that goes forth to the one that sits still?”

[We sacrifice unto the holy Fire, the bold, good warrior.]<sup>101</sup>

15. Then if that one brings unto him either fuel rightly brought, or Baresma rightly spread, or the plant Hadhanaepata, to him thereupon, in fulfillment of his wish, the Fire of Ahura Mazda, propitiated, unoffended, gives a blessing:

16. 'May a herd of cattle attend you,  
 A multitude of men to you,  
 And may an active mind  
 And an active spirit attend you.  
 May you live with a joyous life  
 The nights which you live!  
 This is the Fire's blessing (on him)  
 Who brings him fuel,  
 Dry, exposed to the light,  
 Purified in accordance with the ritual of Asha.

17. *(Recite silently:)*

Ohrmazd the Lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me (who am) one of the good Mazdayasnians. So be it!

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101 This gloss is found in some manuscripts.

13. vīspaēibyō sastīm baraiti  
 ātarš mazdā ahurahe  
 yaēibyō aēm haṃ-pacāite  
 xšāfnīmca sūirīmca,  
 vīspaēibyō haca izyeite  
 hubərətīm uštā-bərətīmca  
 vaṇtā-bərətīmca spitama.

14. vīspanaṃ para-carəṇtāṃ  
 ātarš zasta ādidaya,  
 cīm haxa hašē baraiti  
 fracarəθwā armaēšāide.

[ātarəṃ spəṇtəṃ yazamaide  
 taxməṃ haṇtəṃ raθaēštārəṃ.]<sup>102</sup>

15. āaṭ yezi-šē aēm baraiti aēsməṃ vā ašaya bərətəṃ barəsmā vā ašaya  
 frastarətəṃ urvarāṃ vā hadānaēpatāṃ

ā-hē pascaēta frīnaiti  
 xšnūtō aṭbištō haγdaṇṇum,

16. upa-θwā haxšōiṭ gəuš vəθwa  
 upa vīranāṃ pourutās  
 upa-θwā vərəzvaṭca manō  
 vərəzvatica haxšōiṭ aṇuha  
 urvāxšāṇṇa gaya jiγaēša  
 tā xšapanō yā jvāhī,  
 imaṭ āθrō āfrivanəṃ  
 yō ahmāi aēsməṃ baraiti  
 hikūš raocas-pairīštā  
 ašahe bərəja yaozdātā.

17. *(Recite silently:)*

(hōrməzd i x'adāe i awazūni mardum mardum sardagaṃ hamā sardagaṃ ham bā yašt i  
 vahā vaem vaho dīn i māzdayasnaṃ āgāhī āstvāni nēkī rasānāt ēduṇ bāt.)

<sup>102</sup> This gloss is found in some manuscripts.

*(Recite aloud:)*

Yatha Ahu Vairyo...(2).

I desire<sup>103</sup> worship and adoration and strength and force for Fire, son of Ahura Mazda. For Fire, son of Ahura Mazda, to the good fortune and prosperity, created by Mazda, to the Aryan good fortune, created by Mazda; to the kingly good fortune, created by Mazda; to Fire, the son of Ahura Mazda; to Kavi Husravah; to the Lake of Husravah, to Mount Asnavant, created by Mazda; to Lake Chaechista, created by Mazda; to the kingly good fortune, created by Mazda. To Fire, the son of Ahura Mazda; to Mount Raevant, created by Mazda; to the kingly good fortune, created by Mazda; to Fire, the son of Ahura Mazda; O Fire! holy warrior, O Yazata full of fortune, O Yazata full of healing; to Fire, the son of Ahura Mazda, with all fires; to the Yazata Nairyosangha, offspring of sovereignty (Khshathra).

Ashem Vohu...(3).

18. Then through Asha, O Ahura! we wish your mighty and powerful Fire, which is taught through Asha, to be a manifest help to the ally, but a visible harm at your beck, O Mazda! to the foe.

Ashem Vohu...

19. To him splendor and khwarenah; to him health of body; to him toughness of body; to him resistance of body; to him possessions bringing much happiness; to him sturdy offspring; to him lengthy long-life; to him the best existence of the righteous, the luminous, offering all happy.

Thus may it come as I wish. Ashem Vohu...

A thousand remedies, ten thousand remedies (3). Ashem Vohu...

Come to my help, O Mazda (3).

To Ama, well-built, fair of form, Verethraghna, Ahura-created; and to Triumphant Uparatat; and to Raman of good pastures, (and to) Vayu of superior activity, superior to other creatures. That (part) of you, Vayu, which (part) of you belongs to Spenta Mainyu; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion. Ashem Vohu....

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103 Translation of this phrase as above.

*(Recite aloud:)*

yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi

āθrō ahurahe mazdā puθra tava ātarš puθra ahurahe mazdā āθrō ahurahe mazdā puθra x<sup>v</sup>arənañhō savañhō mazdaδātahe airyanəm x<sup>v</sup>arəno mazdaδātanəm kāvayehēca x<sup>v</sup>arənañhō mazdaδātahe

āθrō ahurahe mazdā puθra kavōiš haosravañhahe varōiš haosravañhahe asnvañtahe garōiš mazdaδātahe caēcistahe varōiš mazdaδātahe kāvayehēca x<sup>v</sup>arənañhō mazdaδātahe.

āθrō ahurahe mazdā puθra raēvañtahe garōiš mazdaδātahe kāvayehēca x<sup>v</sup>arənañhō mazdaδātahe āθrō ahurahe mazdā puθra ātarš spənta raθaēštāra yazata pouru-x<sup>v</sup>arənañha yazata pouru-baēšaza,

āθrō ahurahe mazdā puθra maṭ vīspaēibyō ātərbəbyō xšaθrō-nafəδrō nairyō-saṅhahe yazatahe.

ašəm vohū...(3).

18. aṭ tōi ātrēm ahurā aojōñhvañtəm ašā usōmahī asištīm əmavañtəm stōi rapantē ciθrā-avañhəm aṭ mazdā daibišyañtē zastāištaiš dərəštā-aēnañhəm.

ašəm vohū....

19. ahmāi raēšca x<sup>v</sup>arənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-x<sup>v</sup>āθrañ ahmāi āsnañmciṭ frazañtīm ahmāi darəγəm darəγō-jītīm ahmāi vahištəm ahūm ašaonəm raocañhəm vīspō-x<sup>v</sup>āθrəm, aθa jamyāṭ yaθa āfrīnāmi. ašəm vohū....

hazañrəm baēšazanəm baēvarə baēšazanəm (3). ašəm vohū....

jasa-mē avañhe mazda (3).

amahe hutāštahe huraodahe vərəθraγnahe ahuraδātahe vanaiñtyāsca uparatātō, rāmanasca x<sup>v</sup>āstrahe vayaoš uparō-kairyehe taraδātō anyāiš dāmañ. aētaṭ tē vayō yaṭ tē asti spəntō-mainyaom. θwāšāhe x<sup>v</sup>aδātahe zrvānahe akaranahe zrvānahe darəγō-x<sup>v</sup>aδātahe. ašəm vohū....

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish. Ashem Vohu...

20. Homage to the creator of the creatures of the world, on the day (*name the day*) of good name, of holy name, of auspicious name, on the month (*name the month*) of auspicious name, of the Gah (*name the Gah*). With propitiation of Ahura Mazda. Homage to you, O Fire of Ahura Mazda, O good created, great Yazata.

Ashem Vohu...

May there be an increase in the luster and fortune.<sup>104</sup>

*(Note: If praying at an Atash Bahram, recite:)*

To the Fire Behram, the great Fire.

*(Note: If praying at an Atash Adaran, recite:)*

To the Fire Adaran, the great Fire.

*(Note: If praying at an Atash Dadgah, recite:)*

To the Fire Dadgah, the great Fire

May the powerful and victorious fires – Adar Gushasp, Adar Khordad and Adar Burzin Meher and other Adaran and Atashan which are established in their proper places (dad-gah) be on the increase. May the greatness and brightness of Menoi Karko which is powerful and victorious be on the increase. May these be on the increase – these fires which possess power and victory. May the knowledge, promulgation, and glory of the Mazdayasnian law and religion be in the seven regions of the earth! So be it!

☞ I must go thither ☞ (3). Ashem Vohu....

*(Recite facing south:)*

To the creator of the world, to the Mazdayasnian religion, the Law of Zarthusht. Homage to you! O Asha-sanctified<sup>105</sup> Ardisura Anahita, most profitable, O righteous one. Ashem Vohu....

Homage to you, O good tree, righteous, created by Mazda. Ashem Vohu....

With propitiation of Ahura Mazda.<sup>106</sup> Homage to you, O Fire of Ahura Mazda, O good created, great Yazata. Ashem Vohu....

<sup>104</sup> Dhalla: "glory."

<sup>105</sup> Dhalla: "righteous."

<sup>106</sup> Dhalla: "May Ahura Mazda be rejoiced."



(kərfeh mozd gunāh guzārašne-rā kunōm,  
ašahī rvān dušārm-rā, ham kərfeh hamā vahə-e haft kəšwar zamīn, zamīn-pahanā rōt-  
drānā xʷaršōt bālā buñdehad bē-rasāt, ašō bēt dēr zī.)

aθa jamyāt yaθa āfrīnāmi. ašəm vohū....

20. ([rōž nək nam rōž pāk nam rōž mubārak] rōž i *(name the day of the month)*, mäh i *(name the month)*, gāh i *(name the Gah)*, namāž i dādār i gēhə dāma,)

xšnaoθra ahurahe mazdā. nəmasə tē ātarš mazdā ahurahe huḍā mazišta yazata. ašəm vohū....

(gurz xʷarahe awazāyāt,

*(Note: If praying at an Atash Behram, recite:)*

ātarš i bəhrām ādar i frā,

*(Note: If praying at an Adaran, recite:)*

ātarš i ādarəñ ādar i frā,

*(Note: If praying at an Atash Dadgah, recite:)*

ātarš i dādgāh ādar i frā,

ādarə šāh i pērōžgar ādar i gušasp ādar i xʷardāt ādar i buržīn mihir awarē  
ādarə u ātaršə kə pa dātgāh nišāst əstənd gurz xʷarahe awazāyāt mainyō karkō  
amāwənd pērōžgar amāwəndi pērōžgarī dāt dīn i vahə i māzdayasna āgāhī  
rawāi vāfrīngānī dāt.

haft kəšwar zamī əduñ bāt,

☞ mən ānō āwāyāt šudan ☜ (3.)

ašəm vohū....

*(Recite facing South:)*

(dādār i gēhə dīn i māzdayasnī dāt i zaraθuštrī.)  
nəmasə tē ašaum səvište arədvī sūre anāhite ašaone,

ašəm vohū....

nəmō urvaite vañuhi mazdaḍāte ašaone,

ašəm vohū....

xšnaoθra ahurahe mazdā,

nəmasə tē ātarš mazdā ahurahe huḍā mazišta yazata.

ašəm vohū.....

*Nam Stajishn*<sup>107</sup>

1. With propitiation of Ahura Mazda. Ashem Vohu....

Praise be to the name of Him Who always was, always is and always will be. (He is), by name, the yazad Spenamino. Even among the spiritual (yazads). He is Menoi (i.e. an invisible spirit). One of His own names is also Ohrmazd. (He is) the greatest Lord, powerful and wise, creator, nourisher, protector, compassionate, virtuous, forgiver, pure, a good dispenser of justice and all powerful.

2. Thanks be to that Great Architect who, with His own unrivaled strength and wisdom, created the sublime world, the six Amahraspands of higher rank, many wonderful Yazads, the bright paradise Garothman, the revolution of the sky, the shining sun, the brilliant moon, stars of different germs, the wind, atmosphere, water, fire, the earth, trees, beneficent cattle, the metals and mankind.

3. Adoration and praise be to the righteous Lord Who made man the greatest of all earthly creatures and through (the gift of) speech and the power of reasoning, created them for the sovereignty of the times and for the management of the creatures through the contest in battles against the daevas.

4. Homage to the Omniscient One, to him who is compassionate, who, through Zartosht Spitaman of holy farohar, sent for the creatures the apostleship (of religion), the knowledge of and the trustworthiness with regard to, the Religion, innate wisdom and wisdom acquired through the ears, and the instruction of, and guidance for all who are, were, and will be, and the science of sciences, viz., the bountiful Manthra, so that the soul at the Chinwad bridge may be released from hell, and may cause them to pass over the Best Existence of the holy, the bright sweet-smelling, and all-beneficent.

5. In obedience to your command, o compassionate one, I accept your pure religion, and think, speak, and practice (in accordance with it). I am steadfast on every meritorious deed and desist from all sins. I keep pure my own personal conduct and completely preserve the six powers of life, viz., first, thought, second, word, third, deed, and again fourth, reasoning, fifth, memory, and sixth, intellect.

6. O righteous one, according to your will, I shall accomplish to the extent of (my) power, your worship with good thoughts, good words, and good deeds. I shall open (for myself) the brilliant way (of paradise) so that the grievous punishment of hell may not be inflicted on me. I shall pass over the Chinwad bridge and attain to the abode of paradise (which is) very fragrant, all-embroidered, and of all happiness.

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107 Translation by B. N. Dhabhar 1963, pp. 44 ff. Spelling has been altered to conform with Kotwal and Boyd 1982.

**Nam Stayishn**

1. xšnaoθra ahurahe mazdā,  
ašəm vohū....

pa nəm i yazad i baxšāyaṇdēh i baxšāyašgar i məhərbən,  
nəm sətāyašnə ōi hōrmazd hamā būt u hamā hast u hamā bēt.  
nəm i yazad i spinā-mīnō aṇdar-ac mīnōyaṇ mīnō awaš xʷūt-aš yak nəm  
hōrmazd-ac xʷōdāy mahēst u tavānā u dānā u dādār u parvartār u pānā u xʷāvar  
u kərfəhgar u awaxšīdār u awižə vəh-dātastānī u hamāzōr.

2. sipās ōi vazōrg ōstīkān kə āfrīt avanīt u pa-xʷəš anhambatīk zōr u dānāi  
awartar šaš amšəspaṇdan avad vəh yazdan u rōšan vahēšt u garōθmən u girj i  
āsmən u gar i tāwā u māh i bəmī u star i vaš-tōxmə u vāt u aṇdar-vāc u āw u  
ātaš u zamīn u urvar u gōspaṇd u ayōxšast u mardūm.

3. yazašn u nyāyašn əž ōi xʷādāy kərfəhgar kə mōh karj əž har getīhā  
dahišnən mardūm pa gavākī mādan dāt u šəharyārī i haṇṇəm u rāinīdārī i  
dāman pa raxma u ayōzišn u parīrə i dəvaṇ.

4. namāz ōi vīspa-āgāh aš-xʷāwar kəš frəstīt yašt-frōhar i zartōšt i spitamən  
ašti ō dāman dīn dānašn u varōišn i āsna-xʷīradī u gušō-srūtə-xʷīradī dānāyī i  
rāinīdārī i vīspa hastən u būdan u bədan frahaṇṅān frahaṇṅ məθra-spəṇta ku  
bēt ravən pūā buxtār i əž dužax u vadārdār ōi aṇ i pahaāum axōaṇ i ašōaṇ rōšan  
hubōi i hamā-xʷārī.

5. pa framān i tō xʷāwar padīram u mīnam u gōyam u varzam dīn i awižə u  
astavaṇ-hōm pa har kərfəh u awāxšam əž vīsp bajə u awižə dāram hūdaš  
āsnīdə kunašnə u parhīzašnəi pāk šaš zōrān i jaṇ manašnə gavašnə u kunašnə u  
vīr u hōš u xʷīrad.

6. pa kəm i tō kərfəhgar tavaṇ sāmānīhā kunam aṇ i tō parastašnə pa vəh-  
manašnə vəh-gavašnə vəh-kunašnə ku vašāyam rāh i rōšan ku ōm na rasad  
gōraṇ pazdi rōžax u vadīram pa cayaṇ-vadarg u rasam ō aṇ mən i vahēšt i pūr-  
bōi harvasp-pəsīdə u hamā-xʷārī.

7. Praise be to the merciful Lord who bestows rewards for meritorious deeds on those who obey his commands according to his will, and at last will liberate even the wicked from (the torture of) hell and will embellish with purity the whole creation.

8. All praise to the creator Ohrmazd the omniscient, omnipotent, and powerful, and to the seven Amahraspands, to the victorious Yazad Warharan, the vanquisher of foes, and to the well-shapen (Yazad) Ama (strength). (May all these) come (to my help). Ashem Vohu ... (3).

### *Dibache*<sup>108</sup>

1. In the name of God, the forgiving, the merciful, the loving.

*(Priest:)*

Yatha ahu vairyo (will be repeated) (N.) (times); Ashem Vohu three times.

2. Profession, Gah (N.). Let the propitiation of the creation and the fravashis of the glorious Ahura Mazda and the Amesha Spentas reach us.

*(Priests and congregation:)*

May there be an increase in the luster and glory.

May *(insert the name of the Yazad)* come to my aid in this Kshnuman (prayer offering)

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108 Translation of verses 3 on is from Bleeck 1864, p. 172, except as noted.

7. sətāyašnə ōi awaxšīdār x'ōdāy kə kəmə kərfəh pāṭadahišnə kunaṇḍ frəmaṇ-rāinīdāraṇ avadūm-ac bījōṭ darvaṇḍaṇ-ac əž dōžax u avīžagihā vinārəṭ vīspa ḍam.<sup>109</sup>

8. sətāišnə i dādār hōrmazd i harvasp-āgāh u tavānā u tavaṇgar, haft amšaspaṇḍ u bōhrəṇ yazadī pīrōzgar dušman-zadār ama hutāštə bə rasāt.<sup>110</sup>

ašəm vohū...(3).

### *Dibache*<sup>111</sup>

*(Priest/Zoti and congregation:)*

1. pa ṇam i yazdā i baxšāiṇḍa i baxšāišgar i mihirbāṇ.

*(Priest)*

yaθā ahū vairyo (--<sup>112</sup>). *(See Table 1)* ašəm vohū se.

2. fravarāne gah i *(Name of Gah)* yasnūman dāmaṇ fravaš yašt hōrmezda aməšāspəṇḍaṇ bə-rasāt.

*(Priest and congregation:)*

gurz x'varahe avazāyāt.

īn xšnūmaine *(See Table 2)* bə-rasāt.<sup>113</sup>

109 The Irani *Khorda Avesta* prepared by Mobed Firouz Azargoshab ends as follows: “ašaone, ašəm vohū.... firuzbād xaruh avicah vahə dīn i māzdayasna (3). ašəm vohū....”

110 Dhabhar continues with: [May the glory of the pure and good religion of the Mazdayasians be triumphant]. (9) Homage to these places and cities [these regions and districts], [know that they are not specially mentioned], pasture lands [i.e., stalls of cattle are so called], houses [i.e., dwellings], drinking places [i.e., fountains of water], to the waters, lands, and trees, to this earth and the yonder sky, and even to the holy wind, to the stars, the moon and the sun, and also to the self-sustained eternal lights, [know that the self-sustainedness is this that every one of them acts for itself] and to all creations of Spena Menoi, males and females, [especially] the lords of holiness.

111 During the first recital only, this prayer is recited aloud. If it is performed again later, it is recited quietly. The text is based on Antia 1909, p. 152, corrected according to Kotwal & Boyd, 1991, p. 149 ff.

112 This is an announcement of how many times the prayer “yatha ahu vairyo...” is to be repeated later in the ceremony. For 10 say “deh”, 7 “hafta”, 8 “hashta”, 2 “do”, 5 “panca”, 12 “davazdeh”, 4 “chehar”. For example, if it is to be repeated ten times, say “yatha ahu vairyo deh”.

113 Antia gives the first two verses as follows:

humata huxta hvarəšta hū-manašne hū-gavašne hū- kunašne īn xšnūmaine (šec tabəc 2) bə-rasāt. ṇamcistī anaošha ravəṇ ravəṇī (fāṇ fāṇ) ēḍar yāt bāt anaošah ruṇ ruṇī hamā fravaš ašavaṇ ēḍar yāt bāt anaošah ruṇ ruṇī hamā fravaš ašavaṇ ēḍar yāt bāt framāišne (fāṇ) bə-rasāt.

T. R. Sethna, in his book *Yasna excluding the Gathas, Visparad, Marriage Blessings, Afrinagans, Afrins*, p. 171, gives verse 2 as follows: fravarāne mazdayasnō zaraθuštriš vīdāēvō ahura-ṭkaēšō. (Here recite the appropriate Gah) yasnūman dāmaṇ fravaš yašt hōrmezda

3. May this Nirang (ceremonial prayer offering) be victorious. May the glory of the good Mazdayasnian religion be spread throughout the seven regions, whatever the name, of the Earth.<sup>114</sup> May our desire and hope be accomplished specially among all the living inhabitants in *(here insert the name of the town)*<sup>115</sup> among all inhabitants thereof, so that the glory of their souls may be abundantly replete with joy, victory and blessings and happiness well spent. And may their glory as well be happiness well spent.

4. In order that *(insert the name of the Yazad)*<sup>116</sup> may come to my aid, through this prayer offering.

In each Gah, day, and year, I myself may solemnize and conclude my Yasna.<sup>117</sup> I may offer Darun and Myazda which I shall accomplish at all times for the treasure-house of the Creator Ahura Mazda, radiant and glorious. May the Amesha Spentas come to my aid.

5. with strength, vigor, power and vitality, for my self-confidence and success.

May *(insert the name of the Yazad)* come to my aid in this Kshnuman (prayer offering)

6. 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 Myazda and a thousand other Myazdas of men (which) we can perform for ourselves, when best performed, once, with ease, it may be one done by us, providing gratification a thousand times.

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aməšāspəndaŋ bə-rasāt.

114 Bleeck: "spread abroad in the seven Keshvares, what may be the name (of the land)."

115 Bleeck: "(this town and)."

116 Bleeck: "the farohars of the Holy."

117 Bleeck: "hymns of praise."

(Priest)

3. nīraṅg pīrōzgar bāt harah i vēh dīn i māzdayasnān raṇā bāt aṇdar haft kešwar ṇamcistīātār aṇdar kām bāt. hast šahirastān aṇdar (*Name of town*) šahirastān pūrī pīrōzī šādī rāmašnī raṇān. xarah i xajaste awzūn bāt awzuntar bāt xarah xajaste bāt

4. īn xšnūmaine (*See Table 2*) bē-rasāt.

kirā gāh rōz šahryārī hīš  
yazašne kart hōm  
darūn yasht hōm  
myazd hamā-rāyīnam<sup>118</sup> yō kardahyā

pa gaṇj i dādār hōrmezd i rayōmaṇd x<sup>v</sup>arehōmaṇd aməššaspaṇḍaṇ bē-rasāt.

5. aōj zōr nīrō tagī amāvaṇḍī pīrōžgarī,  
īn xšnūmaine (*See Table 2*) bē-rasāt.

6. ež hamā padīraftār bāt aēmārā panāī-kirdār nākī-aṇdāxtār anāī patyār dūr avāz-dāštār ayāft-xāh bāt. kirā dīgar myazda hazār mart myazda šāyāṃ sāxt aēmārā kam-raṇjtar āsaṇtar yaōni karṭ yak ez mā hazār padīraftār bāt.

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118 So Dhabhar, op. cit. p. xlvi. Antia has “yezišni karda hōm, drūn yazata hōm, myazda hamō rāinem.”

7. May the living souls (*insert their names*)<sup>119</sup> be respectfully remembered here.

May Zartusht the Spitaman, with pure Farohar and immortal soul<sup>120</sup> be remembered here.

May the immortal soul of Esadvaster Zartusht be remembered here.<sup>121</sup>

May the immortal soul of Gushtaspshah Loraspsah<sup>122</sup> be remembered here.

May the immortal soul of Jamasp Habub be remembered here.

May the immortal soul of Arda Viraf with pure Frohar be remembered here.

May the immortal soul of Adarbad Marespand be remembered here.

May the immortal soul of Mobed Shapur Mobed Shahiryar be remembered here.

May the immortal soul of Mobed Neriosang Daval be remembered here.

May the immortal soul of Mobed Harmazyar Ervad Ramyar be remembered here.

May all the immortal souls with Asha-sanctified Frohars be remembered here.

May the immortal souls with ... be remembered here.

May all the immortal souls with Asha-sanctified Frohars be remembered here.

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119 Bleeck: "blessed souls name by name."

120 Per Modi 1937, p. 383. Bleeck has "blessed soul."

121 Bleeck omits.

122 Bleeck: "Shah Gushtasp and Shah Loraspsah."



*(Priest and congregation:)*

7. *(If the ceremony is dedicated to the entire community, say:)*

naṃcistī zəndaravan hamā anjomān əḍar yāt bāt

*(or,)*

naṃcistī zendaravan hamā anjomān bā-rasāt

*(If the ceremony is dedicated to a person, say: naṃcistī (A.) (Title) (N.) (Title of father) (N. father) (B.)<sup>123</sup> Where:*

A.:	zanda ravan	<i>if person is living</i>
	anaosha ravan ravani	<i>if person is deceased</i>
Title:	Behedin	<i>if person is a layperson</i>
	Ervad	<i>if person is ordained</i>
	Dastur	<i>if person is a Dastur</i>
	Osta	<i>if person is non-ordained male of priestly family</i>
	Osti	<i>if person is non-ordained female of priestly family</i>
N.		<i>name of person service is dedicated to</i>
	Title of father or husband	<i>(See Title above)</i>
	N. father or husband	<i>name of person's father or husband</i>
B.:	bā-rasaṭ	<i>if person's father is living</i>
	əḍar yāt bāt	<i>if person's father is deceased</i>

anaoṣha ravān ravānī zaraθuštra spitamaṇ ashō farōhar əḍar yāt bāt

*(Priest:)*

anaoṣha ravān ravānī īsat-vāstra zaraθuštra əḍar yaṭ bāt  
 anaoṣha ravān ravānī guštasp šāh luhurasp shāh əḍar yāt bāt  
 anaoṣha ravān ravānī jāmāsp habūb əḍar yaṭ bāt  
 anaoṣha ravān ravānī ardāivīrāf ardā fravaš əḍar yaṭ bāt  
 anaoṣha ravān ravānī ādarbāt mihirspeṇt əḍar yaṭ bāt  
 anaoṣha ravān ravānī mōbit šāpūr mōbit šihryār əḍar yāt bāt anaoṣha ravān  
 ravānī mōbit nairyōsaṅg daval əḍar yaṭ bāt  
 anaoṣha ravān ravānī mōbit harmaz yār ərvaṭ rām yār əḍar yāt bāt anaoṣha  
 ravān ravānī hamā fravaš aṣavān əḍar yaṭ bāt  
 anaoṣha ravān ravānī bā fraza ḍaṇ xəšān əḍar yaṭ bāt  
 anaoṣha ravān ravānī hamā fravaš aṣavān əḍar yaṭ bāt

123 As an example, if the service is dedicated to a living layperson whose father is alive, say: naṃcistī zendaravan behedin (N.) behedin (N. father) bā-rasāt

8. May blessings come to the director of this ceremony, (N.) May all Fravashis of the pure, together on the fourth, tenth, thirtieth day, at the anniversary, from Gayomart to Soshos be remembered here!

*(Priest and congregation:)*

May there also be remembered 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, together, from Gayomard until Soshyos.

*(Priest:)*

9. May those who have departed from this home, village, providence, country and region, along with all fravashis of the holy from Gayomart to Soshos be respectfully remembered here.

*(Priest:)*

10. May the fravashis of the holy, the highly exalted, the successful, the victorious, of the Paoiryo-tkaeshas, the nearest relatives, all fravashis of the holy together from Gayomart to Soshos be respectfully remembered here.

11. May all the souls of fathers, mothers, elders, forefathers, children, their relatives, all those who were devoted to the faith, all those who are near and dear to me, all fravashis of the holy together from Gayomart to Soshos be respectfully remembered here.

*(Priest and congregation:)*

12. All priests, all warriors, all husbandmen, all artisans, all fravashis of the pure together from Gayomart to Soshos shall be respectfully remembered here.

*(Priest:)*

13. May all fravashis of the holy in the seven regions<sup>124</sup> of the earth; in Arezahi, Sawahi, Fradadhafshu, Widadhafshu, Wouru-bareshti, Wourujareshti, Xwaniratha, and Kangdez, the pure in the Var which Yima has made, those who have Manthras as treasures; all fravashis of the pure together from Gayomart to Soshos be respectfully remembered here.

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124 Bleeck: "Keshvares."

8. framāyaṣṇi (*Title & N. of person who directs the ceremony.*<sup>125</sup>) bā-rasāt.

hamā fravaṣ aṣōḡan ayōkardahyā  
 cihārum dahum sī-rōz sāā-rōz,  
 eṣ gayōmarṭ aṇḁā saoṣyōṣ ēḁar yaṭ bāt

*(Priest and congregation:)*

hastḡan būḁḡan bēḁḡan zādḡan azādḡan ā-dahī uz-dahī dahma nar nārīk awarnāi  
 p rnāi har-ki avar īn zamīn pairi vāh-dīnī gudārḡan šut hast hamā fravaṣ aṣōḡan  
 ayōkardahyā

eṣ gayōmarṭ aṇḁā saoṣyōṣ ēḁar yaṭ bāt.

*(Priest:)*

9. ki īn maḡn vīs u zaṅt deh u rōstḡ guzašte haṅt hamā fravaṣ aṣōḡan  
 ayōkardahyā eṣ gayōmarṭ aṇḁā saoṣyōṣ ēḁar yaṭ bāt

10. ashavaḡn fravaṣ cīraḡn fravaṣ avar-vīzaḡn fravaṣ pīrōzgarḡn fravaṣ  
 paoiryōtkaēṣḡn fravaṣ nabānazdiṣṭḡn fravaṣ i fravaṣayō hamā ayōkardahyā,  
 eṣ gayōmarṭ aṇḁā saoṣyōṣ ēḁar yāt bāt.

11. ravḡn i pidaraḡn u mādarḡn u jadagaḡn u nyāḡḡn u frazaḡḁan u pa vaḡḁan  
 u parastārḡn u nabānazdiṣṭḡn fravaṣ aṣōḡan ayōkardahyā

eṣ gayōmarṭ aṇḁā saoṣyōṣ ēḁar yāt bāt.

*(Priest and congregation:)*

12. hamā aḁurnḡn hamḡ raḁaeṣṭārḡn hamḡ vāstryōṣḡn hamḡ hutaoxṣḡn  
 hamḡ fravaṣ i aṣōḡan hamā ayōkardahyā

eṣ gayōmarṭ aṇḁā saoṣyōṣ ēḁar yāt bāt.

*(Priest:)*

13. hamḡ fravaṣ aṣōḡan haft-kēṣṣwar-zamīn arəzah šavah fraḁadafṣa  
 vīḁadafṣa vouru-bareṣṭa vouru-zareṣṭa hvanaras-bāmī kaḡḡa-daēz aṣavaḡn var-i-  
 jam- kardḡn gaḡḡ maṭhraḡ hamḡ fravaṣ aṣōḡan hamā ayōkardahyā,

eṣ gayōmarṭ aṇḁā saoṣyōṣ ēḁar yāt bāt.

125 For Title, see above. According to Modi, p.384, “the name of the elder or the head of the family is generally mentioned as the person directing the performance of the ceremony.”

14. May there be an increase in the luster and fortune of (*insert the name*)<sup>126</sup> through this Kshnuman. May the departed souls of N.N. here be remembered by name. May all the fravashis of the holy be mentioned here by name. May all the fravashis of the holy be remembered here at the request of a Mazda worshipper, and may they come to my aid.

15. May there come all the good works of all the good ones of the seven regions of the earth. I have performed this offering, may it be victorious.

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126 Bleeck: "these Farohars."

14. gurz x<sup>v</sup>arahe avazāyāt,  
     īn xšnūmaine (*See Table 2*)-rasāt.  
 naṃcistī anaošha ravān ravānī (*N. N.*) ēḍar yāt bāt,  
 anaošha ravān ravānī haṃaḥ fravaš ašavān ēḍar yāt bāt  
     framāyašni (*N.*) bē-rasāt,  
 15. ham kerbaī i hamā vahā i haft-kešvar-zamī bē-rasāt,  
 kirā gāh rōz šahryārī hīš pōrōž bāt.

## AFRINAGANS

### *Afrinagan of Dadar Ohrmazd (“Tao ahmi nmane” Karda)*

1. Yatha Ahu Vairyo...(10).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate Gah dedication)*

To Ahura Mazda, rich, possessing good things, and the Amesha Spentas, for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me;

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

We worship Ahura Mazda, rich, possessing good things.

We worship the Asha-sanctified, good, powerful, holy fravashis.

*(Karda:)*

2. May these blessings of the Asha-sanctified come into this house, namely, rewards, compensation, and hospitality; and may there now come to this community Asha, possessions, prosperity, good fortune, and easeful life, and the long enduring prominence of this Religion, which is Ahuric, Zarathushtrian.

3. Now in this house may the cattle not be tainted, nor the Asha, nor the strength of Asha-sanctified men, nor the Ahuric doctrine.

4. May the good, prosperity-giving, holy, Asha-sanctified, fravashis come here, accompanied by the healing virtues of Ashi, to the width of the Earth, the length of the rivers, and the height of the sun, to give the possession of good things, for the overthrow of misfortunes, and the advancement of riches and fortunes.<sup>127</sup>

5. May Harkening (Sraosha) overcome disobedience within this house, and may peace overcome discord, generosity overcome greed, reverence overcome rebellion, and honesty overcome falsehood. May Asha conquer the fiend,

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<sup>127</sup> See Bailey 1971, p. 11.

## AFRINAGANS

### *Afrinagan of Dadar Ohrmazd (with "Tao ahmi nmane" Karda)*

*(Priests and congregation:)*

1. yaθā ahū vairyō...(10).

ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ŋkaēšō

*(Here recite the appropriate Gah dedication)*

ahurahe mazdā raēvatō xʷarənaŋuhatō aməšanəm spəntanəm.  
xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.

(zōt,) yaθā ahū vairyō, zaotā frā mē mrūtē,

(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,

(zōt,) aθā ratuš ašātcīŋ haca, frā ašava vīdvā mraotū.

*(Priests and congregation:)*

ahurəm mazdəm raēvaŋtəm xʷarənaŋuhaŋtəm yazamaide  
ašāunəm vaŋuhīš sūrā spəntā fravašayō yazamaide.

*(Priests:)*

*(Karda:)*

2. tā ahmi nmāne jamyārəš yā ašaonəm xšnūtasca ašayasca vyādaibišca  
paiti-zaŋtayasca, us-nū aiŋhāi vīse jamyāt ašəmca xšaθrəmca savasca  
xʷarənasca xʷāθrəmca darəγō-fratəmaθwəmcā aiŋhā daēnayā yaŋ āhurōiš  
zaraθuštrōiš.

3. asista-nū aiŋhaŋ haca vīsaŋ gāuš buyāt asistəm ašəm asistəm narš ašaonō  
aojō asistō āhūiriš ŋkaēšō.

4. jamyān iθra ašāunəm vaŋuhīš sūrā spəntā fravašayō ašōiš baēšaza  
hacimmā zəm-fraθaŋha dānu-drājaŋha hvarə-barəzaŋha ištōe vaŋhaŋhəm  
paitištātəe ātaranəm fraša-vaxšyāi rayəmca xʷarənaŋhəmca.

5. vainīŋ ahmi nmāne sraošō asruštīm āxštīš anāxštīm rāitiš arāitīm ārmaitiš  
tarōmaitīm aršuxdō vāxš miθaoxtəm vācim aša-drujəm.

6. so that, in it the Amesha Spentas may receive, through Sraosha, companion of Ashi, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.<sup>128</sup>

7. Let the comfort-giving<sup>129</sup> good fortune never forsake this house, nor the comfort-giving riches, nor comfort-giving noble offspring,<sup>130</sup> with long lasting company of what bestows paradise and good rewards.<sup>131</sup>

Ashem Vohu...(3)!

*(Asirvad:)*

8. To Ahura Mazda, rich, possessing good things. Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

9. (Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

10. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

11. (Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

12. Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful. Thus may it come as I wish.

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 (2).

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128 Cf. Kreyenbroeck 1985, p. 169 ff.

129 On *xvathra*, see Bailey 1971, p. 11.

130 On *asna*, see Bailey, op. cit., p. 10.

131 Ashi.



**79 AFRINAGANS: Afrinagan of Dadar Ohrmazd (“Tao ahmi nmane” Karda)**

6. yaθa ahmya aməṣā spənta sraoṣāda ašyāda paitiṣan vañhūš yasnašca vahmašca vohū yasnəmca vahməmca hubərətīmca uštəbərətīmca vañtabərətīmca ā-darəγāt xʷā-bairyāt.

7. mā yave imaṭ nmānəm xʷāθravaṭ xʷarənō frazahīt mā xʷāθravaiti īštiš mā xʷāθravaiti āsna frazaiṅtiš xʷāθrō-disyehe paiti ašōišca vañhuyā darəγəm haxma.

ašəm vohū...(3).

*(Asirvad:)*

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

8. (rāspī) ahurahe mazdā raēvatō xʷarənañuhātō

(zōt u rāspī,) āfrīnāmi xšaθrayāne daiñhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmca paiti-astīmca darəγō-xšaθrəm xšaθrahe darəγō-jitīm uštānahe drvatātəm tanubyō,

9. aməm hutaštəm huraodəm vərəθraynəm ahuraδātəm vanaiṅtīmca uparatātəm pouru-spaxštīm t̥bišyañtəm paiti-jaitīm dušmainyunəm haθrānivāitīm hamərəθanəm aurvaθanəm t̥bišyañtəm.

*(Priests and congregation:)*

10. āfrīnāmi vavanvā vanaṭ-pəṣəno buye vīspəm aurvaθəm t̥bišyañtəm vīspəm aγəm t̥bišyañtəm araθwyō-manañhəm araθwyō-vacañhəm araθwyō-šyaoθnəm.

*(Priests:)*

11. vavanə buye raθwya manañha raθwya vacañha raθwya šyaoθna nijanə buye vīspe dušmainyū vīspe daēvayasnə zazə buye vañhāuca mižde vañhāuca srahahe urunaēca darəγe havanñhe.

12. āfrīnāmi,

darəγəm jva ušta jva avanñhe narəm ašaonəm azañhe dužvarštāvarəzəm vahīštəm ahūm ašaonəm raocañhəm vīspō-xʷāθrəm, aθa jamyāt yaθa āfrīnāmi.

*(The priests then exchange their flowers. They touch the ground.)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

*(Priests and Congregation:)*

☞ humatanəm hūxtanəm hvarštānəm yadacā anyadacā vərəzyamnanəmca vāvərəzananəmca mahī aibī-jarətarō naēnaēstārō yaθanā vohunəm mahī ☞  
(2).

I yearn for good mind. May Peshotan son on Vishtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach Ohrmazd the Lord.

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.<sup>132</sup>

Yatha Ahu Vairyo....

Ashem Vohu....

13. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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.

### ***Afrinagan of Dadar Ohrmazd (with “Yao visadha” Karda)***

1. Yatha Ahu Vairyo...(10).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate Gah dedication.)*

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132 Cf. Sethna 1977, p. 191.

## **81 AFRINAGANS: Afrinagan of Dadar Ohrmazd (with “Yao visadha” Karda)**

*(Recite silently:)*

pašūtan guštāspā vohū gūdan hāhem bō-rasāt. bō-paḍirāt daraftāt mahmaḡ bāt agōni ašo bāt dōr zī hāhem bō-rasāt.

īn āfrīngan īn xšnūmaine hōrməzd i x’adāe bō-rasāt.

bō-paḍirāt hizva ruānī hūzōrdāi hūpādašāhī dāt dīn i vahə i māzdayasnaḡ āgahī rawāi vāfrīngānī dāt, haft kəšwar zamī ēdūn bāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting “yatha ahu vairyo...” the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyō....

*(While reciting “ashem vohu...” the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

13. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi xšnaoθra ahurahe mazdā raēvatō x’arənaḡuhātō

ašəm vohū....

*(The priests greet each other with a ritual handshake while quietly reciting.<sup>133</sup>)*

hamāzor hamā ašo bēt.

*(Priests and Congregation recite aloud:)*

aθa jamyāt yaθa āfrīnāmi.

humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzyamnanəmca vāvərəzananəmca mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī.

## **Afrinagan of Dadar Ohrmazd (with “Yao visadha” Karda)**

*(Priests and congregation:)*

1. yaθā ahū vairyō...(10).

ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-tkaēšō

*(Here recite the appropriate Gah dedication.)*

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133 The congregation does likewise.

To Ahura Mazda, rich, possessing good things, and the Amesha Spentas, for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

We worship Ahura Mazda, rich, possessing good things. We worship the Asha-sanctified, good, powerful, holy fravashis,

*(Karda:)*<sup>134</sup>

who fly hither up from the settlement at Hamaspathmaedaya time. Here, then, they move about for ten nights, desiring to learn this:

Who will praise, who will worship, who will laud, who will propitiate, who will welcome us with hands holding meat and clothing, with Asha-attaining reverence? By whom will our names be sung, by whom will your souls be worshipped, to which one of us will this gift be given that he may have inexhaustible food for ever and ever?

Then the man who will worship them with hands holding meat and clothing, with Asha-attaining reverence, the strong fravashis of the Asha-sanctified bless when they are satisfied, not injured, not treated with hostility.

May there be in this house herds of cattle and troops of men, and may there be a swift horse and a sturdy chariot, may the man be steadfast and eloquent who, indeed, will worship us with hands holding meat and clothing, with Asha-attaining reverence.

May those fravashis among the strong, completely victorious, strong, victorious fravashis of the Asha-sanctified, among the fravashis of the first teachers, among the fravashis of the next of kin come into this house, satisfied may they move about in this house.

Satisfied, may they wish upon this house good beneficent Ashi. May they depart from this house satisfied; may they carry with them hymns of praise and prescribed ritual acts to the Creator, Ahura Mazda, and to the Amesha Spentas, may they not by any means go away lamenting from this house and from that of us Mazda-worshippers.

Ashem Vohu...(3).

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134 Cf. Malandra, p. 110.

### 83 AFRINAGANS: Afrinagan of Dadar Ohrmazd (with “Yao visadha” Karda)

ahurahe mazdâ raēvatō xʷarənaŋuhatō aməšnanəm spəntanəm.

xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,

(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,

(zōt) aθā ratuš ašātcīṭ haca, frā ašava viḍvā mraotū.

*(Priests and congregation:)*

ahurəm mazdām raēvaŋtəm xʷarənaŋuhaŋtəm yazamaide ašāunəm vaŋuhīš sūrā spəntā fravašayō yazamaide.

*(Priests:)*

*(Karda:)*

yā vīsāda āvayeṇti hamaspaθmaēdaēm paiti ratūm āaṭ aθra vīcarəṇti dasa pairi xšafnō avat̄ avō zixšnāŋhəmnā,

*(Priests and congregation:)*

kō nō stavāt̄ kō yazāite  
kō ufyāt̄ kō frīnāt̄ kō paiti-zanāt̄ gaomata zasta vastravata aša-nāsa nəmaŋha

kahe nō ida nāma āyairyāt̄  
kahe vō urva frāyezyāt̄  
kahmāi nō taṭ dāθrəm dayāt̄  
yaṭ hē aŋhaṭ xʷairyən ajoyamnəm  
yavaēca yavaētātāēca.

*(Priests:)*

āaṭ yō nā-hīš frāyazāite  
gaomata zasta vastravata aša-nāsa nəmaŋha ahmāi āfrīnəṇti xšnūtā ainitā  
aṭbištā uyrā ašāunəm fravašayō,

buyāt̄ ahmi nmāne gōušca  
vaθwa upa vīranəmca  
buyāt̄ āsušca aspō dərəzrasca vāxšō,  
buyāt̄ nā stāhyō vyāxanō  
yō-nō bāda frāyazāite  
gaomata zasta vastravata aša-nāsa nəmaŋha.

ašāunəm fravašīnəm uyranəm aiwiθūranəm uyranəm vārəθrayninəm  
paoiryō-ṭkaēšānəm fravašīnəm nabānazdištanəm fravašīnəm fravašayō xšnūtā  
ayaŋtu ahmya nmāne  
xšnūtā vīcarəṇtu ahmya nmāne.

xšnūtā āfrīnəṇtu ahmya nmāne vaŋuhīm ašīm xʷāparəm,  
xšnūtā pārayaŋtu haca ahmāt̄ nmānāt̄ staomāca rāzarəca barəṇtu daθušō ahurāi  
mazdāi aməšnanəmca spəntanəm mācim gərəzānā pārayaŋtu haca ahmāt̄ nmānāt̄  
ahmākəmca mazdayasnanəm. ašəm vohū... (3).

*(Asirvad:)*

8. To Ahura Mazda, rich, possessing good things.

Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

9. (Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

10. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

11. (Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

12. Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful.

Thus may it come as I wish.

☞ 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 ☞ (2).

The fravashis of the Asha-sanctified, the fravashis of the powerful, the fravashis of the superior, the fravashis of the victorious, the fravashis of the first teachers, the fravashis of the next of kin, all those fravashis.

May this Afrinagan and this Khshnuman reach Ohrmazd the Lord.

## 85 AFRINAGANS: Afrinagan of Dadar Ohrmazd (with “Yao visadha” Karda)

*(Asirvad:)*

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

8. (*rāspī*)

xšnaoθra ahurahe mazdā raēvatō x<sup>v</sup>arənaṇuhatō

(*zōt u rāspī*)

āfrīnāmi xšaθrayāne daiṅhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmca paiti-astīmca dareγō-xšaθrəm xšaθrahe darəγō-jitīm uštānahe drvatātəm tanubyō,

9. aməm hutaštəm huraodəm vərəθraynəm ahuraδātəm vanaiṅtīmca uparatātəm pouru-spaxštīm tbišyaṅtəm paiti-jaitīm dušmainyunəm haθrāniəaitīm hamərəθanəm aurəaθanəm tbišyaṅtəm.

*(Priests and congregation:)*

10. āfrīnāmi vavanvā vanaṭ-pəžəno buye vīspəm aurəaθəm tbišyaṅtəm vīspəm aγəm tbišyaṅtəm araθwyō-manəṅhəm araθwyō-vacaṅhəm araθwyō-šyaoθnəm.

*(Priests:)*

11. vavanə buye raθwya manəṅha raθwya vacaṅha raθwya šyaoθna nijanə buye vīspe dušmainyū vīspe daēvayasnə zazə buye vaṅhāuca mižde vaṅhāuca sravahe urunaēca darəγhe havaṅhe.

12. āfrīnāmi, darəγəm jva ušta jva avaṅhe narəm ašaonəm azaṅhe dužvarštā-varəzəm vahištəm ahūm ašaonəm raocaṅhəm vīspō-x<sup>v</sup>āθrəm,

aθa jamyāt yaθa āfrīnāmi.

*(The priests then exchange their flowers. They touch the ground.)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

*(Priests and Congregation:)*

☞ humatanəm hūxtanəm hvarštānəm yadacā anyadacā vərəzyamnanəmca vāvərəzananəmca mahī aibī-jarətārō naēnaēštārō yaθanā vohunəm mahī ☞  
(2).

*(Recite silently:)*

ašvaṅ fravaš cəraṅ fravaš awar gwəzaṅ fravaš pərožgarəṅ fravaš paairyō tkaēšəṅ fravaš nabānazdištāṅ fravaš fravašayō.

in āfrīṅaṅ in xšnūmaine hōrməzd i x<sup>v</sup>adāe bə-rasāt.

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!

13. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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.



**87 AFRINAGANS: Afrinagan of Dadar Ohrmazd (with “Yao visadha” Karda)**

bə-paδīrāt hizvā ruānī hūzōrdāi hūpādašāhī dāt dīn i vahə i māzdayasna  
āgahī rawāi vāfrīngānī dāt, haft kəšwar zamī ēdūn bāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting "yatha ahu vairyo..." the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyō....

*(While reciting "ashem vohu..." the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

13. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi xšnaoθra ahurahe mazdā  
rəvātō x<sup>v</sup>arənaṇuhātō

ašəm vohū....

*(The priests greet each other with a ritual handshake while quietly reciting:<sup>135</sup>)*

hamāzor hamā ašō bēt.

*(Priests and Congregation recite aloud:)*

aθa jamyāt yaθa āfrīnāmi.

humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzyamnanəmca  
vāvərəzananəmca mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī.

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135 The congregation does likewise.

*Afrinagan of the Fireshtas or the Yazatas**Afrinagan of the Siruzas*<sup>136</sup>

1. Yatha Ahu Vairyo...(7).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate Gah dedication.)*

2.1 To Ahura Mazda, rich, possessing good things, and the Amesha Spentas, for worship, adoration, propitiation, and praise.

2.2 To Vohu Mano, peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the innate<sup>137</sup> Wisdom, created by Mazda; and to the Wisdom acquired through the ear, created by Mazda.

2.3 To the Highest Asha, the fairest; to the much-desired Airyaman, created by Mazda; to the instrument created by Mazda, and to the good Saoka, with eyes of love, created by Mazda, Asha-sanctified.<sup>138</sup>

2.4 To Khshathra Vairya, to the metals; to Mercy and Charity.

2.5 To the good Holy Armaiti, and to the good Rata, with eyes of love, created by Mazda, Asha-sanctified.

2.6 To Haurvatat the master, to the prosperity of the seasons and to the years, masters of Asha.<sup>139</sup>

2.7 To Ameretat the master, to fatness and flocks, to the plenty of corn, and to the powerful Gaokerena, created by Mazda.

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136 Translation of 2.2 through 2.7, 2.10 through 2.14, 2.22, 2.25, 2.27 through 3.30 follow Darmesteter, SBE II, p. 4 ff.

137 Darmesteter: "heavenly."

138 Darmesteter: "holy."

139 Darmesteter: "holiness."

***Afrinagan of the Fireshtas or the Yazatas***

*(For an Afrinagan of a particular Fireshta, see below, Afrinagan of Siruzas. For the Khshnuman, recite only one of the thirty dedications. For example, for an Afrinagan dedicated to Mihr, recite verse 1, followed by 2.16, followed by:)*

xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,

(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,

(zōt) aθā ratuš ašātcīṭ haca, frā ašava vīdvā mraotū.

*(Then recite verse 3.16, and finish with verse 4 through 15.)*

***Afrinagan of the Siruzas***

*(For the Afrinagan of the Siruzas recite all thirty dedications.)*

*(Priests and congregation:)*

1. yaθā ahū vairyō...(7).

ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō

*(Here recite the appropriate Gah dedication.)*

*(Khshnuman:)*

2.1 ahurahe mazdā raēvatō x'arənaṇuhātō aməṣanəm spəṇtanəm xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.

2.2 vaṇhave manaṇhe āxštōiš ḥəm-vaiṇtyā tarəδātō anyāiš dāmaṇ āsnahe xraθwō mazdaδātahe gaošō-srūtahe xraθwō mazdaδātahe.

2.3 ašahe vahištahe sraēštahe airyamanō išyehe sūrahe mazdaδātahe saokayā vaṇhuyā vouru-dōiθrayā mazdaδātayā ašaonyā.

2.4 xšaθrahe vairyehe ayōxšustahe marəždikāi θrāyō-driyaove.

2.5 spəṇtayā vaṇhuyā ārmatōiš rātayā vaṇhuyā vouru-dōiθrayā mazdaδātayā ašaonyā.

2.6 haurvatātō raθwō yāiryayāsca hušitōiš sarəδaēibyō ašahe ratubyō.

2.7 amərətātātō raθwō fšaonibya vaθwābya aspinibya yaonibya gaokərənahe sūrahe mazdaδātahe,

*(Hawan gah:)*

To Mithra of wide pastures, and Raman Khwastra,

*(Rapithwin gah:)*

To the Highest Asha and the Fire of Ahura Mazda,

*(Uzerin gah:)*

To the lofty Ahura Apam Napat, and the waters created by Mazda,

*(Aiwisruthrem gah:)*

To the Asha-sanctified fravashis, and to the women with their troops of heroes, and the Yairya Hushitay and to Ama, well-built, fair of form, Verethraghna, Ahura-created; and to the Triumphant Uparatat,

*(Ushahin gah:)*

To Sraosha, companion of Ashi, procuring rewards, victorious, who furthers the world, and the very straight Razishta and Arshtad, who further the world, who augment the world,

2.8 To the Creator Ahura Mazda, rich, possessing good things, and the Amesha Spentas, for worship, adoration, propitiation, and praise.

2.9 To Fire,<sup>140</sup> the son of Ahura Mazda; to the good fortune and Prosperity, created by Mazda; to the Aryan good fortune, created by Mazda; to the kingly good fortune, created by Mazda; to Fire, the son of Ahura Mazda; to Kavi Husravah, to the Lake of Husravah; to Mount Asnavant, created by Mazda; to Lake Chaechista, created by Mazda; to the kingly good fortune, created by Mazda.

To Fire, the son of Ahura Mazda; to Mount Raevant, created by Mazda, to the kingly good fortune, created by Mazda; to Fire, the son of Ahura Mazda; O Fire! holy warrior, O Yazata full of fortune, O Yazata full of healing; to Fire, the son of Ahura Mazda, with all fires; to the Yazata Nairyosangha, offspring of sovereignty (Khshathra).

2.10 To the good waters, created by Mazda, to the Asha-sanctified water-spring Ardvi Anahita, to all waters created by Mazda, to all plants created by Mazda.

2.11 To the undying, shining, swift-horsed Sun.

2.12 To the Moon that keeps in it the seed of the Bull, to the only-created Bull, to the Bull of many species.

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140 This par. follows above (Atash Niyayesh).

*(during Hawan gah say,)*

miθrahe vouru-gaoyaoitōiš rāmanasca xʷāstrahe,

*(during Rapithwin gah say,)*

ašahe vahištahe āθrasca ahurahe mazdā,

*(during Uzerin gah say,)*

bərəzatō ahurahe nafədrō apəm apasca mazdaδātayā,

*(during Aiwisruthrem gah say,)*

ašāunəm fravašinəm γənaŋəmca vīrō-vaθwanəm yāiryayāsca hušitōiš amaheca hutāštahe huraodahe vərəθraynaheca ahuraδātahe vanaiŋtyāsca uparatātō,

*(during Ushahin gah say,)*

sraošahe ašyehe ašivatō vərəθrājanō frādaṭ-gaēθahe rašnaoš razištahe arštātasca frādaṭ-gaēθayā varədaṭ-gaēθayā

2.8 daθušō ahurahe mazdā raēvatō xʷarənaŋuhatō aməšanəm spəŋtanəm.

2.9 āθrō ahurahe mazdā puθra xʷarənaŋhō savaŋhō mazdaδātahe airyanəm xʷarənō mazdaδātanəm kāvayeheca xʷarənaŋhō mazdaδātahe, āθrō ahurahe mazdā puθra kavōiš haosravaŋhahe varōiš haosravaŋhahe asnvaŋtahe garōiš mazdaδātahe caēcastahe varōiš mazdaδātahe kāvayeheca xʷarənaŋhō mazdaδātahe,

āθrō ahurahe mazdā puθra raēvaŋtahe garōiš mazdaδātahe kāvayeheca xʷarənaŋhō mazdaδātahe,

āθrō ahurahe mazdā puθra ātarš spəŋta raθaēštāra yazata pouru-xʷarənaŋha yazata pouru-baēšāza,

āθrō ahurahe mazdā puθra maṭ vīspaēibyō ātərabbyō xšaθrō-nafədrō nairyō-saŋhahe yazatahe.

2.10 apəm vaŋuhīnəm mazdaδātanəm arəduyā āpō anāhitayā ašaonyā vīspanəmca apəm mazdaδātanəm vīspanəmca urvaranəm mazdaδātanəm.

2.11 hvarəxšaētahe aməšahe raēvahe aurvaṭ-aspahe.

2.12 māŋhahe gaociθrahe gəušca aēvō-dātayā gəušca pouru-sarədayā.

2.13 To Tishtrya the star, rich, possessing good things, to the powerful Satavaesa created by Mazda, who pushes waters forward, to the stars created by Mazda that have in them the seed of the waters, the seed of the earth, the seed of the plants, to the star Vanant created by Mazda, to those stars that are seven in number, the Haptoiringas created by Mazda, full of good fortune and healing.

2.14 To the Fashioner<sup>141</sup> of the Cow, to the soul of the Cow, to the powerful Asha-sanctified Drvaspa created by Mazda.

2.15 To the Creator Ahura Mazda, rich, possessing good things, and the Amesha Spentas, for worship, adoration, propitiation, and praise.

2.16 To Mithra of wide pastures, with a thousand ears, ten thousand eyes, a Yazata who is invoked by name, and Raman Khwashtra.

2.17 To Sraosha, companion of Ashi, the brave, who has the Manthra for body, with bold club, the ahurian.

2.18 To the very straight Razishta and Arshtad, who further the world, who augment the world, to the true-spoken speech that furthers the world.

2.19 (We worship) the Asha-sanctified Frawashis among the strong.

2.20 To Ama, well-built, fair of form, Verethraghna, created by Ahura; and to Triumphant Uparatat.

2.21 To Raman of good pastures, and to Vayu of superior activity, superior to other creatures. That part of you, Vayu, which belongs to the Holy Spirit; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.

2.22 To the bounteous Wind that blows below, above, before, and behind, and to the manly Courage.

2.23 To the Creator Ahura Mazda, rich, possessing good things, and the Amesha Spentas, for worship, adoration, propitiation, and praise.

2.24 To the most right Asha-sanctified Chista created by Mazda, and to the good religion of Mazda-worshippers.

2.25 To Ashi Vanguhi; to the good Chisti; to the good Erethe; to the good Rasastat; to the good fortune and prosperity, created by Mazda; to Parendi of the chariot of light; to the good fortune of the Aryas, created by Mazda; to the kingly good fortune, created by Mazda; to that fortune that can't be seized by force, created by Mazda; to the good fortune of Zarathushtra, created by Mazda.

2.26 To Ashtad who furthers the world; to Mount Ushidarena, created by Mazda, bringing an easeful life in harmony with Asha.

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141 Darmesteter: "body."

2.13 tištrehe stārō raēvatō xʷarənaŋuhātō satavaēsahe frāpāhe sūrahe mazdaδātahe stārāŋ afšciθranāŋ zomasciθranāŋ urvarō-ciθranāŋ mazdaδātānāŋ vanaŋtō stārō mazdaδātahe aoe stārō yōi haptōiringa mazdaδāta xʷarənaŋhuŋta baēšazya.

2.14 gōuš tašne gōuš urune drvāspayā sūrayā mazdaδātayā ašaonyā.

2.15 daθušō ahurahe mazdā raēvatō xʷarənaŋuhātō aməšanāŋ spəŋtanāŋ.

2.16 miθrahe vouru-gaoyaitōiš hazarō-gaošahe baēvarə-cašmanō aoxtō-nāmanō yazatahe rāmanō xʷāstrahe.

2.17 sraošahe ašyehe taxmahe tanu-məθrahe darši-draos āhūiryehē.

2.18 rašnaoš razištahe arštātasca frādaṭ-gaēθayā varədaṭ-gaēθayā ərəzuxdahe vacaŋhō yaṭ frādaṭ-gaēθahe.

2.19 ašāunāŋ fravašīnāŋ uyrānāŋ uyrānāŋ aiwiθūranāŋ.

2.20 amahe hutāštahe huraodahe vərəθraγnahe ahuraδātahe vanaŋtyāasca uparatātō.

2.21 rāmanō xʷāstrahe vayaoš uparō-kairyehe tarəδātō anyāiš dāmaŋ aētaṭ tē vayō yaṭ tē asti spəŋtō-mainyaom,

θwāšahe xʷadātahe zrvānahe akaranahe zrvānahe darəγō-xʷadātahe.

2.22 vātahe huδāŋhahe adarahe uparahe fratarāhe pascaīθyehe nairyayā haŋm-varətōiš.

2.23 daθušō ahurahe mazdā raēvatō xʷarənaŋuhātō aməšanāŋ spəŋtanāŋ.

2.24 razištayā cistayā mazdaδātayā ašaonyā daēnayā vaŋhuyā māzdayasnōiš.

2.25 ašōiš vaŋhuyā cistōiš vaŋhuyā ərəθō vaŋhuyā rasqstātō vaŋhuyā xʷarənaŋhō savaŋhō mazdaδātahe pārəŋdyā raoraθayā airyanāŋ xʷarəno mazdaδātānāŋ kāvayehēca xʷarənaŋhō mazdaδātahe axʷarətaheca xʷarənaŋhō mazdaδātahe zaraθuštraheca xʷarənaŋhō mazdaδātahe.

2.26 arštātō frādaṭ-gaēθahe garōiš uši-darənahe mazdaδātahe aša-xʷāθrahe.

2.27 To the high, powerful heavens, to the bright, all-happy abode of the Asha-sanctified.<sup>142</sup>

2.28 To the bounteous Earth, to these places, to these fields, to Mount Ushidarena created by Mazda, bringing an easeful life in harmony with Asha; to all the mountains, created by Mazda that bring an easeful life in harmony with Asha, a life full of ease. To the kingly Good Fortune, created by Mazda; to that Good Fortune that cannot be forcibly seized, created by Mazda.

2.29 To the Asha-sanctified righteousness-performing Holy Manthra; to the law opposed to the Daevas, the law of Zarathushtra, to the long-traditional teaching, to the good law of the worshippers of Mazda; to the devotion to the Holy Manthra; to the understanding that keeps the law of the worshippers of Mazda, to the knowledge of the Holy Manthra; to the innate wisdom, created by Mazda; to the wisdom acquired through the ear and created by Mazda.

2.30 To the eternal and sovereign luminous space, to the bright Garo-nmana, to the self-governed place of eternal weal, to the Chinwad bridge created by Mazda, to the lofty Ahura Apam Napat, and the waters created by Mazda, to Haoma of holy birth, to the pious and good blessing, to the awful cursing thought of the wise, and to all the Asha-sanctified Yazatas, celestial and worldly. To the fravashis among the strong, completely victorious, among the fravashis of the first teachers, among the fravashis of the next of kin, to every Yazata invoked by their own name.

For worship, adoration, propitiation and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

3.1 We worship Ahura Mazda, rich, possessing good things; we worship the well ruling, beneficent Amesha Spentas.

3.2 We worship Vohu Mano and the Amesha Spentas. We worship Peace whose breath is friendly, and who is more powerful to destroy than all other creatures. We worship the innate wisdom created by Mazda, and the wisdom acquired through the ear, created by Mazda.

3.3 We worship the Highest, Fairest Asha, the Amesha Spenta; and the much-desired Airyaman, created by Mazda; and the instrument created by Mazda; and the good Saoka, with eyes of love, created by Mazda, Asha-sanctified.

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142 Darmesteter: “holy ones.”



2.27 ašnō bərəzatō sūrahe vahištahe aṅhēuš ašaonam raocanḥō vīspō-xʷāθrō.

2.28 zəmə huḍāṅḥō yazatahe imā asā imā šōiθrā garōiš uši-darənahe mazdaḍātahe aša-xʷāθrahe vīspaēšamca gairinam aša-xʷāθranam pouru-xʷāθranam mazdaḍātanam kāvayeheca xʷarənaṅḥō mazdaḍātahe axʷarətaheca xʷarənaṅḥō mazdaḍātahe.

2.29 maθrahe spəntahe ašaonō vərəzvanḥahe dātahe vīdaēvahe dātahe zaraθuštrōiš darəγayā upayanayā daēnayā vanḥuyā māzdayasnōiš zarazdātōiš maθrahe spəntahe uši-darəθrəm daēnayā māzdayasnōiš vaēdīm maθrahe spəntahe āsnahe xraθwō mazdaḍātahe gaošō-srūtahe xraθwō mazdaḍātahe.

2.30 anayranam raocanḥam xʷadātanam raoxšnahe garō-nmānahe misvānahe gātvahe xʷadātahe cinvaṭ-pərətūm mazdaḍātəm, bərəzatō ahurahe nafəθrō apam aspasca mazdaḍātayā haomahe ašavazanḥō dahmayā vanḥuyā āfritōiš uyrāi dāmōiš upamanāi, vīspaēšam yazatanam ašaonam mainyavanam gaēθyanam ašāunam fravašinam uyranam aiwiθūranam paoiryō-ṭkaēšanam fravašinam nabānazdištanam fravašinam aoxtō-nāmanō yazatahe.

xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,

(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,

(zōt) aθā ratuš ašāṭcīṭ haca, frā ašava vīdvā mraotū.

*(Priests and congregation:)*

3.1. ahurəm mazdəm raēvanṭəm xʷarənaṅḥanṭō yazamaide aməšā spəntā huxšaθrā huḍāṅḥō yazamaide.

3.2 vohu manō aməšəm spəntəm yazamaide āxštīm ḥəm-vaiṅtīm yazamaide tarəḍātəm anyāiš dāman āsnəm xratūm mazdaḍātəm yazamaide gaošō-srūtəm xratūm mazdaḍātəm yazamaide.

3.3 ašəm vahištəm sraēštəm aməšəm spəntəm yazamaide airyamanəm išīm yazamaide sūrəm mazdaḍātəm yazamaide saokəm vanḥīm vouru-dōiθram mazdaḍātəm ašaonīm yazamaide.

3.4 We worship Khshathra Vairya, the Amesha Spenta, and the metals, and Mercy and Charity.

3.5 We worship the good Holy Armaiti, and the good Rata with eyes of love, created by Mazda, Asha-sanctified.

3.6 We worship Haurvatat, the Amesha Spenta, and the prosperity of the seasons. We worship the Asha-sanctified years, masters of Asha.

3.7 We worship Ameretat, the Amesha Spenta, and fatness and flocks, plenty of corn, and the powerful Gaokerena, created by Mazda.

*(Hawan gah:)*

We worship Mithra of wide pastures, and Raman Khwastra.

*(Rapithwin gah:)*

We worship the Highest Asha and the Fire of Ahura Mazda,

*(Uzerin gah:)*

We worship the lofty Ahura Apam Napat, swift horsed, and the waters created by Mazda.

*(Aiwisruthrem gah:)*

We worship the Asha-sanctified, good, powerful, holy fravashis, and the women with their troops of heroes, and the Yairya Hushitay and to Ama, well-built, fair of form, Verethraghna, created by Ahura; and to the Triumphant Uparatat,

*(Ushahin gah:)*

We worship Sraosha, companion of Ashi, procuring rewards, victorious, who furthers the world, and the very straight Razishta and Arshtad, who further the world, who augment the world,

3.8 We worship the creator Ahura Mazda, rich, possessing good things; we worship the well ruling, beneficent Amesha Spentas.

3.9 We worship the Fire, son of Ahura Mazda, the good fortune created by Mazda, the prosperity created by Mazda, the Aryan good fortune, created by Mazda. We worship the kingly good fortune, created by Mazda. We worship the Fire, son of Ahura Mazda, Kavi Husravah, Lake Husravah, Mount Asnavant, created by Mazda, Lake Chaechista, created by Mazda; to the kingly good fortune, created by Mazda.

We worship the Fire, son of Ahura Mazda, Mount Raevant, created by Mazda, the kingly good fortune, created by Mazda. We worship the Fire, son of Ahura Mazda, you, O Fire! holy warrior, Yazata full of fortune, Yazata full of healing. We worship the Fire, son of Ahura Mazda, with all fires. We worship the Yazata Nairyosangha, offspring of sovereignty (Khshathra).

3.4 xšaθrəm vairīm aməšəm spəntəm yazamaide ayōxšustəm yazamaide marždikəm θrāyō-driγūm yazamaide.

3.5 spəntəm vaṇuhīm ārmaitīm yazamaide rātəm vaṇuhīm vouru-dōiθraṃ mazdaδātəm ašaonīm yazamaide.

3.6 haurvatātəm aməšəm spəntəm yazamaide yāiryāṃ hušitīm yazamaide sarəda ašavana ašahe ratavō yazamaide.

3.7 aməratātətəm aməšəm spəntəm yazamaide fšaonīm vaθwāṃ yazamaide aspināca yəvinō yazamaide gaokərənəm sūrəm mazdaδātəm yazamaide,

*(Hawan gah:)*

miθrəm vouru-gaoyaoitīm yazamaide rāma xʷāstrəm yazamaide,

*(Rapithwin gah:)*

ašəm vahistəm ātrəmca ahurahe mazdā puθrəm yazamaide,

*(Uzerin gah:)*

bərəzanətəm ahurəm xšaθrīm xšaētəm aṇəm napātəm aurvaṭ-asṇəm yazamaide apəmca mazdaδātəm ašaonīm yazamaide,

*(Aiwisruthrem gah:)*

ašāunāṃ vaṇuhīš sūrā spəntā fravašayō yazamaide γənāasca vīrō-vaθwā yazamaide yāiryāṃca hušitīm yazamaide aməmca hutaštəm huraoδəm yazamaide vərəθraγnəmca ahuraδātəm yazamaide vanaiṇtīmca uparatātəm yazamaide,

*(Ushahin gah:)*

sraošəm ašīm huraoδəm vərəθrājanəm frādaṭ-gaēθəm ašavanəm ašahe ratīm yazamaide rašnūm razištəm yazamaide arštātəmca frādaṭ-gaēθāṃ varədaṭ-gaēθāṃ yazamaide.

3.8 daδvāṇhəm ahurəm mazdāṃ raēvaṇtəm xʷarənaṇuhaṇtō yazamaide aməšā spəntā huxšaθrā hudāṇhō yazamaide.

3.9 ātrəm ahurahe mazdā puθrəm yazamaide xʷarənō mazdaδātəm yazamaide savō mazdaδātəm yazamaide airyanəm xʷarənō mazdaδātəm yazamaide uγrəm kavaēm xʷarənō mazdaδātəm yazamaide, ātrəm ahurahe mazdā puθrəm yazamaide kavaēm haosravaṇhəm yazamaide vairīm haosravaṇhəm yazamaide asnvaṇtəm gairīm mazdaδātəm yazamaide caēcastəm vairīm mazdaδātəm yazamaide uγrəm kavaēm xʷarənō mazdaδātəm yazamaide,

ātrəm ahurahe mazdā puθrəm yazamaide raēvaṇtəm gairīm mazdaδātəm yazamaide uγrəm kavaēm xʷarənō mazdaδātəm yazamaide, ātrəm ahurahe mazdā puθrəm yazamaide ātarš spənta raθaēštāra yazamaide yazata pouru-xʷarənaṇha yazamaide yazata pouru-baēšaza yazamaide, ātrəm ahurahe mazdā puθrəm yazamaide vīspe ātarō yazamaide xšaθrəm nafəδrəm nairyō-saṇhəm yazatəm yazamaide.

3.10 We worship the good Asha-sanctified waters created by Mazda, the Asha-sanctified waterspring Ardvi Anahita. We worship all waters, created by Mazda, Asha-sanctified. We worship all plants, created by Mazda, Asha-sanctified.

3.11 We worship the bright, undying, shining, swift-horsed Sun.

3.12 We worship the Moon that keeps in it the seed of the Bull. We worship the soul and fravashi of the only-created Bull. We worship the soul and fravashi of the Bull of many species.

3.13 We worship Tishtrya the star, rich, possessing good things, the powerful Satavaesa created by Mazda, who pushes waters forward. We worship all the stars that have in them the seed of the waters, the seed of the earth, and the seed of the plants. We worship the star Vanant created by Mazda, and those stars that are seven in number, the Haptoringas created by Mazda, full of good fortune and healing, in order to oppose the Yatus and Pairikas.

3.14 We worship the soul of the bounteous Cow, and the powerful Asha-sanctified Drvaspa created by Mazda.

3.15 We worship the Creator Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficent Amesha Spentas.

3.16 We worship Mithra of wide pastures, with a thousand ears, ten thousand eyes, a Yazata who is invoked by name, and Raman Khwastra.

3.17 We worship Sraosha, companion of Ashi, fair of form, victorious, world-promoting, Asha-sanctified, the master of Asha.

3.18 We worship the very straight Rashnu and Arshtad, who further the world, who augment the world, and the true-spoken speech that furthers the world.

3.19 We worship the Asha-sanctified, good, powerful, holy fravashis.

3.20 We worship Ama, well-built, fair of form, and Verethraghna, Ahura-created, and the Triumphant Uparatat.

3.21 We worship Raman of good pastures, Asha-sanctified Vayu, Vayu of superior activity, superior to other creatures. We worship that part of you, Vayu, which belongs to the Holy Spirit. We worship self-governed Thwasha, boundless Zurwan, and Zurwan of the long dominion.

3.22 We worship the holy Wind that blows below, above, before, and behind, and the manly Courage.

3.23 We worship the Creator Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficent Amesha Spentas.

3.10 āpō vaṇuhīš mazdadātā ašāoniš yazamaide arədvīm sūrām anāhitām ašāonīm yazamaide vīspā āpō mazdadātā ašāoniš yazamaide vīspā urvarā mazdadātā ašāoniš yazamaide.

3.11 hvarəxšaētəm aməšəm raēm aurvaṭ-aspəm yazamaide.

3.12 māṇhəm gaociθrəm yazamaide gaom aēvō-dātahe urunō fravašīm yazamaide gaom pouru-sarədahe urunō fravašīm yazamaide.

3.13 tištrīm stārəm raēvaṇtəm xʷarənaṇuhaṇtəm yazamaide satavaēsəm frāpəm sūrəm mazdadātəm yazamaide vīspe stārō afšciθra yazamaide vīspe stārō zəmasciθra yazamaide vīspe stārō urvarō-ciθra yazamaide vanaṇtəm stārəm mazdadātəm yazamaide aoe strəuš yazamaide yōi hapta haptōiriṅga mazdadāta xʷarənaṇuhaṇta baēšazya paitištātē yāwəwəm pairikaṇmca.

3.14 gəuš huḍāṇhō urvānəm yazamaide drvāspəm sūrām mazdadātəm ašāonīm yazamaide.

3.15 daḍvāṇhəm ahurəm mazdām raēvaṇtəm xʷarənaṇuhaṇtō yazamaide aməšā spəntā huxšaθrā huḍāṇhō yazamaide.

3.16 miθrəm vouru-gaoyaoitīm hazarə-gaošəm baēvarə-cašmanəm aoxtō-nāmanəm yazata yazamaide rāma xʷāstrəm yazamaide.

3.17 sraošəm ašīm huraoḍəm vərəθrājanəm frādaṭ-gaēθəm ašavanəm ašahe ratūm yazamaide.

3.18 rašnūm razištəm yazamaide arštātəmca frādaṭ-gaēθəm varədaṭ-gaēθəm yazamaide ərəžuxḍəm vācim yaṭ frādaṭ-gaēθəm yazamaide.

3.19 ašāunəm vaṇuhīš sūrā spəntā fravašayō yazamaide.

3.20 aməm hutaštəm huraoḍəm yazamaide vərəθraṇəm ahuraḍātəm yazamaide vanaiṇtīmca uparatātəm yazamaide.

3.21 rāma xʷāstrəm yazamaide vaēm ašavanəm yazamaide vaēm uparō-kairīm yazamaide tarəḍātəm anyāiš dāmaṇ aētaṭ tē vayō yazamaide yaṭ tē asti spəntō-mainyaom,

θwāšəm xʷadātəm yazamaide zrvānəm akaranəm yazamaide zrvānəm darəγō-xʷadātəm yazamaide.

3.22 vātəm spəntəm huḍāṇhəm yazamaide aḍarəm yazamaide uparəm yazamaide fratarəm yazamaide pascaitīm yazamaide nairyəm ḥəm-varəitīm yazamaide.

3.23 daḍvāṇhəm ahurəm mazdām raēvaṇtəm xʷarənaṇuhaṇtəm yazamaide aməšā spəntā huxšaθrā huḍāṇhō yazamaide.

3.24 We worship the most right Asha-sanctified Chista created by Mazda, and the good religion of Mazda-worshippers.

3.25 We worship Ashi Vanguhi, the bright, high, strong, tall-formed, and merciful. We worship the Prosperity and Good Fortune, created by Mazda, Parendi of the chariot of light, the Aryan good fortune created by Mazda, the kingly good fortune created by Mazda, that good fortune that cannot be forcibly seized, created by Mazda. We worship the good fortune of Zarathushtra, created by Mazda.

3.26 We worship Ashtad who furthers the world, to Mount Ushidarena created by Mazda, the Yazata that brings an easeful life in harmony with Asha.

3.27 We worship the high, powerful heavens, and the bright, all-happy abode of the Asha-sanctified.

3.28 We worship the Earth, a bounteous Yazata, and these places, and fields. We worship Mount Ushidarena created by Mazda, the Yazata who brings an easeful life in harmony with Asha, and all the mountains created by Mazda that bring an easeful life in harmony with Asha, a life full of ease, Asha-sanctified, masters of Asha. We worship the kingly Good Fortune, created by Mazda, and that Good Fortune that cannot be forcibly seized, created by Mazda.

3.29 We worship the Holy Manthra of high good fortune, and the law opposed to the Daevas, the law of Zarathushtra. We worship the long-traditional teaching, the good law of the worshippers of Mazda, the devotion to the Holy Manthra, the understanding that keeps the religion of the worshippers of Mazda, the knowledge of the Holy Manthra, the innate wisdom created by Mazda, and the wisdom acquired through the ear, created by Mazda.

3.30 We worship the eternal and sovereign luminous space, the bright Garo-nmana, the sovereign place of eternal weal, the Chinwad bridge created by Mazda, the lofty Ahura Apam Napat, swift-horsed, who has many wives. We worship the Asha-sanctified waters created by Mazda, and the golden, lofty Haoma, the vitalizing Haoma that furthers the world, Haoma that keeps death far away. We worship the pious and good blessing, the awful cursing thought of the wise, and all the Asha-sanctified Yazatas, celestial and worldly.

*(Karda:)*

4. May these blessings of the Asha-sanctified come into this house, namely, rewards, compensation, and hospitality; and may there now come to this community Asha, possessions, prosperity, good fortune, and easeful life, and the long enduring prominence of this Religion, which is Ahuric, Zarathushtrian.

3.24 razištəm cistəm mazdadātəm ašəonīm yazamaide daēnəm vaṇuhīm māzdayasnīm yazamaide.

3.25 ašīm vaṇuhīm yazamaide xšōiθnīm bərəzaitīm amavaitīm huraoḍəm xʷāparəm xʷarənō mazdadātəm yazamaide savō mazdadātəm yazamaide pārəndīm raoraθəm yazamaide airyanəm xʷarənō mazdadātəm yazamaide uyrəm kavaēm xʷarənō mazdadātəm yazamaide uyrəm axʷarətəm xʷarənō mazdadātəm yazamaide zaraθuštrahe xʷarənō mazdadātəm yazamaide.

3.26 arštātəm frādaṭ-gaēθəm yazamaide gairīm uši-darənəm mazdadātəm aša-xʷāθrəm yazatəm yazamaide.

3.27 asmanəm xʷanvaṇtəm yazamaide vahistəm ahūm ašəonəm yazamaide raocəṇhəm vīspō-xʷāθrəm.

3.28 zəm huḍāṇhəm yazatəm yazamaide imā asā imā šōiθrā yazamaide gairīm uši-darənəm mazdadātəm aša-xʷāθrəm yazatəm yazamaide vīspā garayō aša-xʷāθrā pouru-xʷāθrā mazdadāta ašavana ašahe ratavō yazamaide uyrəm kavaēm xʷarənō mazdadātəm yazamaide uyrəm axʷarətəm xʷarənō mazdadātəm yazamaide.

3.29 məθrəm spəntəm ašxʷarəṇəṇhəm yazamaide dātəm vīdōyūm yazamaide dātəm zaraθuštri yazamaide darəγəm upayanəm yazamaide daēnəm vaṇuhīm māzdayesnīm yazamaide zarzdāitīm məθrəm spəntəm yazamaide uši-darəθrəm daēnəm māzdayesnīm yazamaide vaēḍīm məθrəm spəntəm yazamaide āsnəm xratūm mazdadātəm yazamaide gaošō-srūtəm xratūm mazdadātəm yazamaide.

3.30 anayra raocā xʷadātā yazamaide raoxšnəm garō nmānəm yazamaide misvānəm gātūm xʷadātəm yazamaide cinvaṭ-pərətūm mazdadātəm ašəonīm yazamaide bərəzaṇtəm ahurəm xšaθrīm xšaētəm arəm napātəm aurvaṭ-aspəm yazamaide arəmca mazdadātəm ašəonīm yazamaide haoməm zāirīm bərəzaṇtəm yazamaide haoməm frāšmīm frādaṭ-gaēθəm yazamaide haoməm dūraošəm yazamaide dahməm vaṇuhīm āfritīm yazamaide uyrəm taxməm dāmōiš upamanəm yazatəm yazamaide, vīspəmca ašavanəm mainyaom yazatəm yazamaide vīspəmca ašavanəm gaēθīm yazatəm yazamaide.

*(Priests:)*

*(Karda:)*

4. tā ahmi nmāne jamyārəš yā ašəonəm xšnūtasca ašayasca vyādaibišca paiti-zantayasca, us-nū aiṇhāi vīse jamyāt ašəmca xšaθrəmca savasca xʷarənasca xʷāθrəmca darəγō-fratəmaθwəmca aiṇhā daēnayā yaṭ āhurōiš zaraθuštrōiš.

5. Now in this house may the cattle not be tainted, nor the Asha, nor the strength of Asha-sanctified men, nor the Ahuric doctrine.

6. May the good, prosperity-giving, holy, Asha-sanctified, fravashis come here, accompanied by the healing virtues of Ashi, to the width of the Earth, the length of the rivers, and the height of the sun, to give the possession of good things, for the overthrow of misfortunes, and the advancement of riches and fortunes.

7. May Harkening (Sraosha) overcome disobedience within this house, and may peace overcome discord, generosity overcome greed, reverence overcome rebellion, and honesty overcome falsehood. May Asha conquer the fiend,

8. so that, in it the Amesha Spentas may receive, through Sraosha, companion of Ashi, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.

9. Let the comfort-giving good fortune never forsake this house, nor the comfort-giving riches, nor comfort-giving noble offspring, with long lasting company of what bestows paradise and good rewards.

Ashem Vohu...(3)!

*(Asirvad:)*

10. To Ahura Mazda, rich, possessing good things. Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

11. (Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

12. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

13. (Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

14. Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful.

Thus may it come as I wish.



5. asista-nū aiŋhaṭ haca vīsaṭ gāuš buyāt asistəm ašəm asistəm narš ašəonō aojō asistō āhūiriš ṭkaēšō.

6. jamyān iθra ašāunām vaŋuhīš sūrā spəntā fravašayō ašōiš bačšaza hacimnā zəm-fraθaŋha dānu-drājaŋha hvarə-barəzaŋha ištōe vaŋhaŋhām paitištātōe ātaranām fraša-vaxšyāi rayāmca xʼarənaŋhāmca.

7. vainīt ahmi nmāne sraošō asruštīm āxštiš anāxštīm rāitiš arāitīm ārmaitiš tarōmaitīm aršuxdō vāxš miθaoxtəm vācim aša-drujəm.

8. yaθa ahmya aməšā spənta sraošāda ašyāda paitišān vaŋhūš yasnašca vahmašca vohū yasnəmca vahməmca hubərətīmca uštəbərətīmca vaŋtabərətīmca ā-darəγāt xʼā-bairyāt.

9. mā yave imaṭ nmānəm xʼāθravaṭ xʼarənō frazahīt mā xʼāθravaiti ištīš mā xʼāθravaiti āsna frazaiŋtiš xʼāθrō-disyehe paiti ašōišca vaŋhuyā darəγəm haxma.

ašəm vohū...(3).

*(Asirvad:)*

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

10. (rāspī)

ahurahe mazdā raēvatō xʼarənaŋuhātō

*(zōt u rāspī)*

āfrīnāmi xšaθrayāne daiŋhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmca paiti-astīmca dareγō-xšaθrəm xšaθrahe darəγō-jitīm uštānahe drvatātəm tanubyō,

11. aməm hutaštəm huraodəm vərəθraynəm ahuraδātəm vanaiŋtīmca uparatātəm pouru-spaxštīm tbišyaŋtām paiti-jaitīm dušmainyunām haθrāniəitīm hamərəθanām aurəaθanām tbišyaŋtām.

*(Priests and congregation:)*

12. āfrīnāmi vavanvā vanaṭ-pəšəonə buye vīspəm aurəaθəm tbišyaŋtəm vīspəm aγəm tbišyaŋtəm araθwyō-manaŋhəm araθwyō-vacaŋhəm araθwyō-šyaoθnəm.

*(Priests:)*

13. wawanə buye raθwya manaŋha raθwya vacaŋha raθwya šyaoθna nijanə buye vīspe dušmainyū vīspe daēvayasnə zazə buye vaŋhāuca mižde vaŋhāuca sravahe urunaēca darəγhe havaŋhe.

14. āfrīnāmi, darəγəm jva ušta jva avanhe narām ašəonām azaŋhe dužvarštā-varəzām vahištəm ahūm ašəonām raocaŋhəm vīspō-xʼaθrəm,

aθa jamyāt yaθa āfrīnāmi.

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 (2).

I yearn for good mind. May Peshotan son on Vishtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach (N.).

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!

15. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for the Creator Ahura Mazda, rich, possessing good things.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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.

*(The priests then exchange their flowers. They touch the ground)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

*(Priests and congregation:)*

☞ humatanam hūxtanam hvarštanam yadacā anyadacā vərəzjamnanamcā  
vāvərəzananamcā mahī aibi-jarətārō naēnaēstārō yaθanā vohunam mahī ☞  
(2).

*(Recite silently:)*

pašūtan guštāspā vohū gūdan hāhəm bō-rasāt. bō-paḍīrāt daraftāt mahma  
bāt agoni ašo bāt dēr zī hāhəm bō-rasāt.

in āfrīngan in xšnūmaine (see table 2) bō-rasāt.

bō-paḍīrāt hizva ruānī hūzōrdāi hūpādašāhī dāt dīn i vahō i māzdayasna  
agahī rawāi vāfrīngānī dāt, haft košwar zamī ēdūn bāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting “yatha ahu vairyo...” the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyō....

*(While reciting “ashem vohu...” the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

15. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi

ahurahe mazdā raēvatō xʷarənaṇuhātō...

ašəm vohū....

*(The priests greet each other with a ritual handshake while quietly reciting.<sup>143</sup>)*

hamāzor hamā ašo bēt.

*(Priests and congregation recite aloud:)*

aθa jamyāt yaθa āfrīnāmi.

humatanam hūxtanam hvarštanam yadacā anyadacā vərəzjamnanamcā  
vāvərəzananamcā mahī aibi-jarətārō naēnaēstārō yaθanā vohunam mahī.

143 The congregation does likewise.

*Afrinagan of Ardafravash (with “Yao Visad” Karda)*

1. Yatha Ahu Vairyo ...(8).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

To the Creator Ahura Mazda, rich, possessing good things, and the Amesha Spentas, and to the Asha-sanctified fravashis among the strong, completely victorious, among the fravashis of the first teachers, among the fravashis of the next of kin, for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

We worship Ahura Mazda, rich, possessing good things; we worship the well ruling, beneficent Amesha Spentas, and the Asha-sanctified, good, powerful, holy fravashis,

*(Karda:)*

2. who fly hither up from the settlement at Hamaspathmaedaya time. Here, then, they move about for ten nights, desiring to learn this:

Who will praise, who will worship, who will laud, who will propitiate, who will welcome us with hands holding meat and clothing, with Asha-attaining reverence? By whom will our names be sung, by whom will your souls be worshipped, to which one of us will this gift be given that he may have inexhaustible food for ever and ever?

3. Then the man who will worship them with hands holding meat and clothing, with Asha-attaining reverence, the strong fravashis of the Asha-sanctified bless when they are satisfied, not injured, not treated with hostility.

May there be in this house herds of cattle and troops of men, and may there be a swift horse and a sturdy chariot, may the man be steadfast and eloquent who, indeed, will worship us with hands holding meat and clothing, with Asha-attaining reverence.

***Afrinagan of Ardafrawash (with "Yao Visad" Karda)****(Priests and congregation:)*

1. yaθā ahū vairyō ... (8).

ašəm vohū... (3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō

*(Here recite the appropriate Gah dedication.)*

ahurahe mazdā raēvatō x<sup>v</sup>arənaŋuhatō aməšanəm spəntanəm.  
 ašāunəm fravašinəm uγranəm aiwiθūranəm paoiryō-ṭkaēšanəm fravašinəm  
 nabānazdištanəm fravašinəm

xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca,

*(zōt)* yaθā ahū vairyō, zaotā frā mē mrūtē,*(rāspī)* yaθā ahū vairyō, yō zaotā frā mē mrūtē,*(zōt)* aθā ratuš ašātcīṭ haca, frā ašava vīdvā mraotū.*(Priests and congregation:)*

ahurəm mazdəm raēvaŋtəm x<sup>v</sup>arənaŋuhaŋtəm yazamaide aməšā spəntā  
 huxšaθrā huðāŋhō yazamaide, ašāunəm vaŋuhīš sūrā spəntā fravašayō  
 yazamaide

*(Priests:)**(Karda:)*

2. yā vīsāda āvayeinti hamaspaθmaēdaēm paiti ratūm āaṭ aθra vīcarənti  
 dasa pairi xšafnō avat avō zixšnāŋhəmna,

*(Priests and congregation:)*

kō nō stavāt kō yazāite kō ufyāt kō frīnāt kō paiti-zanāt gaomata zasta  
 vastravata aša-nāsa nəmaŋha kahe nō ida nāma āγairyāt kahe vō urva frāyezyāt  
 kahmāi nō taṭ dāθrəm dayāt yaṭ hē aŋhaṭ x<sup>v</sup>airyən aɣyamnəm yavaēca  
 yavaētātaēca.

*(Priests:)*

3. āaṭ yō nā-hīš frāyazāite gaomata zasta vastravata aša-nāsa nəmaŋha  
 ahmāi āfrīnənti xšnūtā ainitā aṭbištā uγrā ašāunəm fravašayō,

buyāt ahmi nmāne gəušca

vaθwa upa vīranəmca

buyāt āsušca aspō dərəzrasca vāxšō,

buyāt nā stāhyō vyāxanō

yō-nō bāda frāyazāite

gaomata zasta vastravata aša-nāsa nəmaŋha.

4. May those fravashis among the strong, completely victorious, strong, victorious fravashis of the Asha-sanctified, among the fravashis of the first teachers, among the fravashis of the next of kin come into this house, satisfied may they move about in this house.

Satisfied, may they wish upon this house good beneficent Ashi. May they depart from this house satisfied; may they carry with them hymns of praise and prescribed ritual acts to the Creator, Ahura Mazda, and to the Amesha Spentas, may they not by any means go away lamenting from this house and from that of us Mazda-worshippers.

Ashem Vohu...(3).

*(Asirvad:)*

5. To Ahura Mazda, rich, possessing good things,

Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

(Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

(Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful.

Thus may it come as I wish.

4. ašāunam fravašinam uγranam aiwiθūranam uγranam vāreθrayninam paoriyō-ṭkaēšanam fravašinam nabānazdištanam fravašinam fravašayō xšnūtā ayaṅtu ahmya nmāne

xšnūtā vīcarəntu ahmya nmāne. xšnūtā āfrīnəntu ahmya nmāne vaṅuhim ašīm x<sup>v</sup>āparam, xšnūtā pārayaṅtu haca ahmāt nmānāt stamāca rāzarəca barəntu daθušō ahurāi mazdāi aməšanamca spəntanəm mācim gərəzānā pārayaṅtu haca ahmāt nmānāt ahmākəmcā mazdayasnanam.

ašəm vohū...(3).

*(Asirvad:)*

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

5. (rāspī)

ahurahe mazdā raēvatō x<sup>v</sup>arənanuhatō

*(zōt u rāspī)*

āfrīnāmi xšaθrayāne daiṅhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmcā paiti-astīmca dareγō-xšaθrəm xšaθrahe darəγō-jitīm uštānahe drvatātəm tanubyō,

aməm hutaštəm huraodəm vərəθraynəm ahuraδātəm vanaiṅtīmca uparatātəm pouru-spaxštīm tbišyaṅtəm paiti-jaitīm dušmainyunam haθrāniəaitīm hamərəθanəm aurəaθanəm tbišyaṅtəm.

*(Priests and congregation:)*

āfrīnāmi vavanvā vanaṅ-pəšənə buye vīspəm aurvaθəm tbišyaṅtəm vīspəm aγəm tbišyaṅtəm araθwyō-manəṅhəm araθwyō-vacəṅhəm araθwyō-šyaoθnəm.

*(Priests:)*

vavanə buye raθwya manəṅha raθwya vacəṅha raθwya šyaoθna nijanə buye vīspe dušmainyū vīspe daēvayasnə zazə buye vaṅhāuca mižde vaṅhāuca sravahe urunaēca darəγhe havaṅhe.

āfrīnāmi,

darəγəm jva ušta jva avəṅhe narəm ašaonəm azaṅhe dužvarštā-varəzəm vahištəm ahūm ašaonəm raocəṅhəm vīspō-x<sup>v</sup>āθrəm,

aθa jamyāt yaθa āfrīnāmi.

*(The priests then exchange their flowers. They touch the ground)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

☞ 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 ☞ (2).

The fravashis of the Asha-sanctified, the fravashis of the powerful, the fravashis of the superior, the fravashis of the victorious, the fravashis of the first teachers, the fravashis of the next of kin, all those fravashis.

May this Afrinagan and Khshnuman reach the blessed fravashis.

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!

6. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things, and the Amesha Spentas, and to the Asha-sanctified fravashis among the strong, completely victorious, among the fravashis of the first teachers, among the fravashis of the next of kin.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

☞ 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 ☞ (2)



*(Priests and Congregation:)*

☞ humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzjamnanəmcā  
vāvərəzananəmcā mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī ☞  
(2).

*(Recite silently:)*

ašvaṇ fravaš cōraṇ fravaš awar gwōzaṇ fravaš pērōžgarṇ fravaš paoiryō  
tkaēṣṇ fravaš nabānazdištṇ fravaš fravašayō.

īn āfrīṇṇṇ īn xšnūmaine ardā fravaš bō-rasāt.

bō-paḍīrāt hizva ruāni hūzōrdāi hūpādašāhi dāt dīn i vahē i māzdayasṇ  
āgahī rawāi vāfrīṇṇāni dāt, haft kəšwar zamī ēdūn bāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting “yatha ahu vairyo...” the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyō....

*(While reciting “ashem vohu...” the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

6. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi xšnaoθra ahurahe mazdā  
raēvatō xʿarənaṇuhatō aməṣanəm spəntanəm. ašāunəm fravašīnəm uyranəm  
aiviθūranəm paoiryō-tkaēṣanəm fravašīnəm nabānazdištānəm fravašīnəm

ašəm vohū....

*(The priests greet each other with a ritual handshake while quietly reciting.<sup>144</sup>)*

hamāzor hamā ašō bēt.

*(Priests and congregation recite aloud:)*

aθa jamyāt yaθa āfrīnāmi,

☞ humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzjamnanəmcā  
vāvərəzananəmcā mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī ☞  
(2).

144 The congregation does likewise.

Yatha Ahu Vairyo...(21).

Ashem Vohu...(12).

Bestow on him riches and good things; bestow health of body, toughness of body, and resistance of body; bestow on him possessions giving abundant ease, future noble offspring, and a lengthy long life; bestow on him the best existence of the Asha-sanctified, the luminous, offering all happy.

Thus may it come as I wish.

Ashem Vohu....

A thousand remedies, ten thousand remedies (3).

Ashem Vohu....

Come to my help, O Mazda (3).

To Ama, well-built, fair of form, Verethraghna, created by Ahura; and to Triumphant Uparatat; and to Raman of good pastures, and to Vayu of superior activity, superior to other creatures. That part of you, Vayu, which belongs to the Holy Spirit; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.

Ashem Vohu....

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish. Ashem Vohu...!!

yaθā ahū vairyō...(21).

ašəm vohū...(12).

ahmāi raēšca xʳarənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə  
ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-xʳāθraṃ ahmāi āsnəmcit̄ frazaṇtīm  
ahmāi darəḡaṃ darəḡō-jitīm ahmāi vahištəm ahūm ašaonəṃ raocaṇhəm višpō-  
xʳāθrəm, aθa jamyāt̄ yaθa āfrīnāmi.

ašəm vohū....

hazaṇrəm baēšazanəṃ baēvarə baēšazanəṃ (3).

ašəm vohū....

jasa-mē avəṇhe mazda (3).

amahe hutāštahe huraodahe vərəθraṇahe ahuraḍātahe vanaiṇtyāasca  
uparatātō, rāmanasca xʳāstrahe vayaoš uparō-kairyehe taraḍātō anyāiš dāmaṇ.  
aētaṭ̄ tē vayō yaṭ̄ tē asti spəṇtō-mainyaom. θwāšahe xʳadātahe zrvānahe  
akaranahe zrvānahe darəḡō-xʳadātahe.

ašəm vohū....

(kərfeh mozd gunāh guzārašne-rā kunōm, ašahī rvəṇ dušārm-rā, ham kərfeh hamā  
vaha-e haft kəšwar zamīn, zamīn-pahanā rōṭ-drānā xʳaršəṭ̄ bālā buṇdehad bē-rasāt̄, ašō  
bəṭ̄ dər zi.)

aθa jamyāt̄ yaθa āfrīnāmi.

ašəm vohū....

*Afrinagan of Ardafrawash (“Tao ahmi nmane” Karda)*

Yatha Ahu Vairyo ...(8).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate Gah dedication.)*

To Ahura Mazda, rich, possessing good things, and the Amesha Spentas, and to the Asha-sanctified fravashis among strong, completely victorious, among the fravashis of the first teachers, among the fravashis of the next of kin, for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

We worship Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficent Amesha Spentas, and the Asha-sanctified, good, powerful, holy fravashis.

*(Karda:)*

2. May these blessings of the Asha-sanctified come into this house, namely, rewards, compensation, and hospitality; and may there now come to this community Asha, possessions, prosperity, good fortune, and easeful life, and the long enduring prominence of this Religion, which is Ahuric, Zarathushtrian.

3. Now in this house may the cattle not be tainted, nor the Asha, nor the strength of Asha-sanctified men, nor the Ahuric doctrine.

4. May the good, prosperity-giving, holy, Asha-sanctified, fravashis come here, accompanied by the healing virtues of Ashi, to the width of the Earth, the length of the rivers, and the height of the sun, to give the possession of good things, for the overthrow of misfortunes, and the advancement of riches and fortunes.

5. May Harkening (Sraosha) overcome disobedience within this house, and may peace overcome discord, generosity overcome greed, reverence overcome rebellion, and honesty overcome falsehood. May Asha conquer the fiend,

6. so that, in it the Amesha Spentas may receive, through Sraosha, companion of Ashi, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.

***Afrinagan of Ardafrawash (with "Tao ahmi nmane" Karda)***

*(Priests and congregation:)*

yaθā ahū vairyō ... (8).

ašəm vohū... (3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō

*(Here recite the appropriate Gah dedication.)*

ahurahe mazdā raēvatō xʷarənaṇuhātō aməšānaṃ spəntanaṃ. ašāunaṃ  
fravašīnaṃ uγraṇaṃ aiwiθūraṇaṃ paoiryō-ṭkaēšānaṃ fravašīnaṃ  
nabānazdištanāṃ fravašīnaṃ xšnaoθra yasnāica vahmāica xšnaoθraīca  
frasastayaēca,

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,

(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,

(zōt) aθā ratuš ašāṭcīṭ haca, frā ašava vīdvā mraotū.

*(Priests and congregation:)*

ahurəm mazdāṃ raēvaṇtəm xʷarənaṇuhantəm yazamaide, aməšā spəntā  
huxšaθrā huđāṇhō yazamaide, ašāunaṃ vaṇuhīš sūrā spəntā fravašayō  
yazamaide

*(Priests:)*

*(Karda:)*

2. tā ahmi nmāne jamyārəš yā ašaonaṃ xšnūtasca ašayasca vyādaibišca  
paiti-zaṇtayasca, us-nū aiṇhāi vīse jamyāt ašəmcā xšaθrəmcā savasca  
xʷarənasca xʷāθrəmcā darəγō-fratəmaθwəmcā aiṇhā daēnayā yaṭ āhurōiš  
zaraθuštrōiš.

3. asista-nū aiṇhaṭ haca vīsaṭ gāuš buyāt asistəm ašəm asistəm narš ašaonō  
aojō asistō āhūiriš ṭkaēšō.

4. jamyān iθra ašāunaṃ vaṇuhīš sūrā spəntā fravašayō ašōiš baēšaza  
hacimnā zəm-fraθaṇha dānu-drājaṇha hvarə-barəzaṇha ištōe vaṇhaṇḥaṃ  
paitištātēe ātaraṇaṃ fraša-vaxšyāi rayāmcā xʷarənaṇḥaṃca.

5. vainīṭ ahmi nmāne sraošō asruštīm āxštīš anāxštīm rāitiš arāitīm ārmaitīš  
tarōmaitīm aršuxdō vāxš miθaoxtəm vācim aša-drujəṃ.

6. yaθa ahmya aməšā spənta sraošāda ašyāda paitiṣaṇ vaṇhūš yasnašca  
vahmašca vohū yasnəmcā vahməmcā hubərətīmca uštəbərətīmca  
vaṇtabərətīmca ā-darəγāt xʷā-bairyāt.

7. Let the comfort-giving good fortune never forsake this house, nor the comfort-giving riches, nor comfort-giving noble offspring, with long lasting company of what bestows paradise and good rewards.

Ashem Vohu...(3)!

8. To Ahura Mazda, rich, possessing good things.

Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

(Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

(Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful.

Thus may it come as I wish.

☞ 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. ☞ (2)

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7. mā yave imaṭ nmānəm xʷāθravat xʷarənō frazahīṭ mā xʷāθravaiti īstiš mā xʷāθravaiti āsna frazaiṇtiš xʷāθrō-disyehe paiti ašōišca vaṇhuyā darəγəm haxma.

ašəm vohū...(3).

*(Asirvad:)*

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

8. (rāspī)

ahurahe mazdā raēvatō xʷarənaṇuhato

*(zōt u rāspī)*

āfrīnāmi xšaθrayāne daiṇhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmca paiti-astīmca dareγō-xšaθrəm xšaθrahe darəγō-jīfīm uštāne drvatātəm tanubyō,

aməm hutaštəm huraodəm vərəθraynəm ahuraδātəm vanaiṇtīmca uparatātəm pouru-spaxštīm tbišyaṇtəm paiti-jaitīm dušmainyunəm haθrāniōāitīm hamərəθanəm aurəaθanəm tbišyaṇtəm.

*(Priests and congregation:)*

āfrīnāmi vavanvā vanaṭ-pəšənə buye vīspəm aurəaθəm tbišyaṇtəm vīspəm aγəm tbišyaṇtəm araθwyō-manəṇhəm araθwyō-vacaṇhəm araθwyō-šyaoθnəm.

*(Priests:)*

vavanə buye raθwya manəṇha raθwya vacaṇha raθwya šyaoθna nijanə buye vīspe dušmainyū vīspe daēvayasnō zazə buye vaṇhāuca mižde vaṇhāuca srahahe urunaēca darəγhe havaṇhe.

āfrīnāmi,

darəγəm jva ušta jva avaṇhe narəm ašaonəm azaṇhe dužvarštā-varəzəm vahištəm ahūm ašaonəm raocaṇhəm vīspō-xʷāθrəm,

aθa jamyāt yaθa āfrīnāmi.

*(The priests then exchange their flowers. They touch the ground.)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

*(Priests and Congregation:)*

☞ humanəm hūxtanəm hvarštānəm yadacā anyadacā vərəzyamnanəmca vāvərəzananəmca mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī ☞  
(2).

The fravashis of the Asha-sanctified, the fravashis of the powerful, the fravashis of the superior, the fravashis of the victorious, the fravashis of the first teachers, the fravashis of the next of kin, all those fravashis.

May this Afrinagan and Khshnuman reach the blessed fravashis.

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!

9. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things, and the Amesha Spentas, and for the Asha-sanctified fravashis among the strong, completely victorious, among the fravashis of the first teachers, among the fravashis of the next of kin.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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. (2)

Yatha Ahu Vairyo...(21).

Ashem Vohu...(12).

Bestow on him riches and good things; bestow health of body, toughness of body, and resistance of body; bestow on him possessions giving abundant ease, future noble offspring, and a lengthy long life; bestow on him the best existence of the Asha-sanctified, the luminous, offering all happy.

Thus may it come as I wish.

Ashem Vohu....



*(Recite silently:)*

pašūtan guštāspā vohū gūdan hāhəm bō-rasāt. bō-paḍirāt daraftāt mahmaḡ bāt agoni ašo bāt dōr zī hāhəm bō-rasāt.

in āfrīngan in xšnūmaine ardā fravaš bō-rasāt.

bō-paḍirāt hizva ruānī hūzōrdāi hūpādašāhī dāt dīn i vahē i māzdayasnaḡ āgahī rawāi vāfrīngānī dāt, haft kəšwar zamī ēdūn bāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting “yatha ahu vairyo...” the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyo....

*(While reciting “ashem vohu...” the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

9. yaθā ahū vairyo...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi

ahurahe mazdā raēvatō xʷarənaḡuhātō aməšanəm spəntanəm.

ašāunəm fravašinəm uḡranəm aiwiθūranəm paoiryo-tkaēšanəm fravašinəm nabānazdištanəm fravašinəm

ašəm vohū....

*(The priests greet each other with a ritual handshake while quietly reciting:<sup>145</sup>)*

hamāzor hamā ašo bēt.

*(Priests and Congregation recite aloud:)*

aθa jamyāt yaθa āfrīnāmi,

humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzyamnanəmca vāvərəzananəmca mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī (2).

yaθā ahū vairyo...(21).

ašəm vohū...(12).

ahmāi raēšca xʷarənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-xʷāθrəm ahmāi āsnəmciḡ frazaḡtīm ahmāi darəḡəm darəḡō-jītīm ahmāi vahištəm ahūm ašaonəm raocaḡhəm vispō-xʷaθrəm,

aθa jamyāt yaθa āfrīnāmi.

ašəm vohū....

145 The congregation does likewise.

A thousand remedies, ten thousand remedies (3).

Ashem Vohu....

Come to my help, o Mazda (3).

To Ama, well-built, fair of form, Verethraghna, created by Ahura; and to Triumphant Uparatat; and to Raman of good pastures, and to Vayu of superior activity, superior to other creatures. That part of you, Vayu, which belongs to the Holy Spirit; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.

Ashem Vohu....

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, the height of the sun in their original form.

May it be righteous, live long.

Thus may it come as I wish.

Ashem Vohu...!!

### ***Afrinagan Dahman***

1. Yatha Ahu Vairyo...(2). Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate gah dedication.)*

With propitiation of the Dahman Afrin of the good ones and the strong wise one with higher intellect, for worship, adoration, propitiation, and praise.

'Yatha Ahu Vairyo', the zaotar should say to me

'Yatha Ahu Vairyo', he who is the zaotar should say to me

'Atha ratush ashatchit hacha', the Asha-sanctified knowing one should say.

*(Karda:)*

2. May these blessings of the Asha-sanctified come into this house, namely, rewards, compensation, and hospitality; and may there now come to this community Asha, possessions, prosperity, good fortune, and easeful life, and the long enduring prominence of this Religion, which is Ahuric, Zarathushtrian.

3. Now in this house may the cattle not be tainted, nor the Asha, nor the strength of Asha-sanctified men, nor the Ahuric doctrine.

hazaŋrəm baēšazanəm baēvarə baēšazanəm (3).

ašəm vohū....

jasa-mē avaŋhe mazda (3).

amahe hutāštahe huraodahe vərəθraŋnahe ahuraδātahe vanaiŋtyāasca uparatātō, rāmanasca x<sup>v</sup>āstrahe vayaoš uparō-kairyehe taraδātō anyāiš dāmən. aētaŋ tē vayō yaŋ tē asti spəntō-mainyaom. θwāšhahe x<sup>v</sup>adātahe zrvānahe akaranahe zrvānahe darəγō-x<sup>v</sup>adātahe.

ašəm vohū....

(kərfeh mozd gunāh guzārašne-rā kunōm, ašahī rvən dušārm-rā, ham kərfeh hamā vaḡe-e haft kəšwar zamīn, zamīn-pahanā rōŋ-drānā x<sup>v</sup>aršēt bālā buŋdehad bō-rasāt, ašō bāt dər zī.)

aθa jamyāt yaθa āfrīnāmi.

ašəm vohū....

### *Afrinagan Dahman*<sup>146</sup>

*(Priests and congregation:)*

1. yaθā ahū vairyō...(2).

ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ŋkaēšō

*(Here recite the appropriate Gah dedication.)*

dahmayā vaŋhuyā āfritōiš uŋrāi dāmōiš upamanāi xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca,

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,

(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,

(zōt) aθā ratuš ašātçīŋ haca, frā ašava vīdvā mraotū.

*(Priests:)*

*(Karda:)*

2. tā ahmi nmāne jamyārəš yā ašaonəm xšnūtasca ašayasca vyādaibišca paiti-zaŋtayasca, us-nū aiŋhāi vīse jamyāt ašəmca xšaθrəmca savasca x<sup>v</sup>arənasca x<sup>v</sup>āθrəmca darəγō-fratəmaθwəmcā aiŋhā daēnayā yaŋ āhurōiš zaraθuštrōiš.

3. asista-nū aiŋhaŋ haca vīsaŋ gāuš buyāt asistəm ašəm asistəm narš ašaonō aojō asistō āhūiriš ŋkaēšō.

146 Text follows Geldner 1989, Vol. II, p. 268.

4. May the good, prosperity-giving, holy, Asha-sanctified, fravashis come here, accompanied by the healing virtues of Ashi, to the width of the Earth, the length of the rivers, and the height of the sun, to give the possession of good things, for the overthrow of misfortunes, and the advancement of riches and fortunes.

5. May Harkening (Sraosha) overcome disobedience within this house, and may peace overcome discord, generosity overcome greed, reverence overcome rebellion, and honesty overcome falsehood. May Asha conquer the fiend,

6. so that, in it the Amesha Spentas may receive, through Sraosha, companion of Ashi, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.

7. Let the comfort-giving good fortune never forsake this house, nor the comfort-giving riches, nor comfort-giving noble offspring, with long lasting company of what bestows paradise and good rewards.

Ashem Vohu...(3)!

8. To Ahura Mazda, rich, possessing good things.

Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

9. (Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

10. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

11. (Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

12. Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful.

Thus may it come as I wish.

4. jamyān iθra aṣāunāṃ vaṇuhiṣ sūrā spəntā fravaṣayō aṣōiṣ baēṣaza hacimmā zəm-fraθaṇha dānu-drājanha hvarə-barəzanha ištōe vaṇhanḥam paitištātōe ātaranāṃ fraṣa-vaxṣyāi rayamca xʻarənanḥamca.

5. vainiṭ ahmi nmāne sraoṣō asruštīm āxštiṣ anāxštīm rāitiṣ arāitīm ārmaitiṣ tarōmaitiṃ arṣuxdō vāxṣ miθaoxtəm vācim aṣa-drujəm.

6. yaθa ahmya aməṣā spənta sraoṣāda aṣyāda paitiṣṇ vaṇhūṣ yasnaṣca vahmaṣca vohū yasnəmca vahməmca hubərətīmca uštəbərətīmca vaṇtabərətīmca ā-darəγāt xʻā-bairyāt.

7. mā yave imaṭ nmānəm xʻāθravaṭ xʻarənō frazahit mā xʻāθravaiti iṣtiṣ mā xʻāθravaiti āsna frazaintiṣ xʻāθrō-disyehē paiti aṣōiṣca vaṇhuyā darəγəm haxma.

aṣəm vohū...(3).

*(Asirvad:)*

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

8. (rāspi)

ahurahe mazdā raēvatō xʻarənanuhatō

(zōt u rāspi)

āfrīnāmi xṣaθrayāne daijhu-paiti uparāi amāi uparāi vərəθrāi uparāi xṣaθrāi xṣaθrəmca paiti-astīmca dareγō-xṣaθrəm xṣaθrahe darəγō-jitīm uštānahe drvatātəm tanubyō,

9. aməm hutaštəm huraodəm vərəθraynəm ahuraδātəm vanaiṭīmca uparatātəm pouru-spaxštīm tbiṣyaṇtəm paiti-jaitīm dušmainyunāṃ haθrāniāitīm hamərəθanāṃ aurəaθanāṃ tbiṣyaṇtəm.

*(Priests and congregation:)*

10. āfrīnāmi vavanvā vanaṭ-pəṣəno buye vīspəm aurəaθəm tbiṣyaṇtəm vīspəm aγəm tbiṣyaṇtəm arathvy - mananghem arathvy -əacanghem arathvy -shyaothnem.

*(Priests:)*

11. vavanə buye raθwya mananḥa raθwya vacanḥa raθwya ṣyaoθna nijanə buye vīspe dušmainyū vīspe daēvayasnə zazə buye vaṇhāuca mižde vaṇhāuca sravahe urunaēca darəγhe havaṇhe.

12. āfrīnāmi,

darəγəm jva ušta jva avanḥe narāṃ aṣaonāṃ aṣanḥe dužvarštā-varəzāṃ vahīštəm ahūm aṣaonāṃ raocanḥəm vīspō-xʻāθrəm,

aθa jamyāt yaθa āfrīnāmi.

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 (2).

I yearn for good mind. May Peshotan son on Gushtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach the Yazad Dahman.

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!

13. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for the Dahman Afrin of the good ones and the valiant wise one with higher intellect.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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.

*(The priests then exchange their flowers. They touch the ground)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

*(Priests and congregation:)*

☞ humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzyamnanəmçā  
vāvərəzananəmçā mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī ☞  
(2).

*(Recite silently:)*

pašūtan guštāspā vohū gūdan hāhəm bō-rasāt. bō-paḍirāt daraftāt mahma  
bāt agoni ašo bāt dēr zī hāhem bō-rasāt.

in āfrīngan in xšnūmaine dahman yazat bō-rasāt.

bō-paḍirāt hizva ruānī hūzōrdāi hūpādašāhī dāt dīn i vahē i māzdayasna  
agahī rawāi vāfrīngānī dāt, haft kəšwar zamī ēdūn bāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting "yatha ahu vairyo..." the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyō....

*(While reciting "ashem vohu..." the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

13. yaθā ahū vairyō... (2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi  
dahmayā vanhuyā āfritōiš uyrāi dāmōiš upamanāi.

ašəm vohū....

*(The priests greet each other with a ritual handshake while quietly reciting.<sup>147</sup>)*

hamāzor hamā ašo bēt.

*(Priests and congregation recite aloud:)*

aθa jamyāt yaθa āfrīnāmi.

humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzyamnanəmçā  
vāvərəzananəmçā mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī.

147 The congregation does likewise.

*Afrinagan of Sraosha*

1. Yatha Ahu Vairyo...(5).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate Gah dedication.)*

With propitiation of Sraosha, companion of Ashi, the brave, who has the Manthra for body, with bold club, the ahurian, for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

We worship Sraosha, companion of Ashi, fair of form, victorious, world-promoting, the Asha-sanctified, the master of Asha,

*(Karda:)*<sup>148</sup>

2. who as the first in the creation of Mazda, at the spread baresman worshipped Ahura Mazda, worshipped the Amesha Spentas, worshipped the Protector and Creator who created all the creatures.

3. For his riches and good things, for his power and victoriousness, for his worship of the Yazatas, I shall worship him, Sraosha, the companion of Ashi, with libations, and I shall also worship good lofty Ashi and handsome Nairyā Sangha.

May victorious Sraosha the companion of Ashi come to help us!

4. We worship Sraosha, companion of Ashi. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds those already done, and those that will be done.

We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.

5. We worship Sraosha, handsome, victorious, world-promoting, Asha-sanctified, the master of Asha,

6. who first strewed baresman – three sticks and five sticks and seven sticks and nine sticks – up to the knees, [up to the middle of the legs,] for worship, adoration, propitiation, and praise of the Amesha Spentas.

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148 Translation of the Karda follows Malandra 1983, p. 137 ff.



**Afrinagan of Sraosha***(Priests and congregation:)*

1. yaθā ahū vairyō...(5).

ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō

*(Here recite the appropriate Gah dedication.)*

sraošahe ašyehe taxmahe tanumaθrahe darši-draoš āhūiryehē. xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca,

*(zōt)* yaθā ahū vairyō, zaotā frā mē mrūtē,*(rāspī)* yaθā ahū vairyō, yō zaotā frā mē mrūtē,*(zōt)* aθā ratuš ašātcīṭ haca, frā ašava vīdvā mraotū.*(Priests and congregation:)*

sraošəm ašīm huraoðəm vərəθrājanəm frādaṭ-gaēθəm ašavanəm ašahe ratūm yazamaide.

*(Karda)*<sup>2149</sup>

2. yō paoiryō mazdā dāmaṇ frastərətāt paiti barəsmən yazata ahurəm mazdām yazata aməššə spəntə yazata pāyū θwōrəštāra yā vīspa θwərəsatō dāmaṇ.

*(Priests:)*

3. ahe rāya xʳarənaṇhaca aiṇhe ama vərəθraṇnaca ahe yasna yazatanəm təm yazāi surunvata yasna sraošəm ašīm zaoθrābyō ašīmca vaṇuhīm bərəzaitīm nairīmca saṇhəm huraoðəm, āca-nō jamyāt avaṇhe vərəθrajā sraošō ašyō.

4. sraošəm ašīm yazamaide, ratūm bərəzantəm yazamaide yim ahurəm mazdām yō ašahe apanōtəmō yō ašahe jaṇmūštəmō, vīspa sravā zaraθuštri yazamaide, vīspaca hvaršta šyaoθna yazamaide varštaca varəšyamnaca.

yeṇhē hātəm āaṭ yesnē paiti vaṇhō mazdā ahurō vaēθā ašāṭ hacā yāṇḥamcā ṭascā ṭāscā yazamaide.

*(Priests and congregation:)*

5. sraošəm ašīm huraoðəm vərəθrājanəm frādaṭ-gaēθəm ašavanəm ašahe ratūm yazamaide.

6. yō paoiryō barəsma frastərənata θryaxštīšca paṇca-yaxštīšca haptayaxštīšca nava-yaxštīšca āxšnūšca maiḍyōi-paitištānašca aməšanəm spəntanəm yasnāica vahmāica xšnaoθrāica frasastayaēca.

For his riches and good things, for his power and victoriousness, for his worship of the Yazatas, I shall worship him, Sraosha, the companion of Ashi, with libations, and I shall also worship good lofty Ashi and handsome Nairyā Sangha.

May victorious Sraosha the companion of Ashi come to help us!

We worship Sraosha, companion of Ashi. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds those already done, and those that will be done.

We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.

7. We worship Sraosha, handsome, victorious, world-promoting, Asha-sanctified, the master of Asha.

8. who first recited the five Gathas of Asha-sanctified Spitama Zarathushtra, line by line, stanza by stanza, together with commentary, together with the interpretation, for worship, adoration, propitiation, and praise of the Amesha Spentas.

For his riches and good things, for his power and victoriousness, for his worship of the Yazatas, I shall worship him, Sraosha, the companion of Ashi, with libations, and I shall also worship good lofty Ashi and handsome Nairyā Sangha.

May victorious Sraosha the companion of Ashi come to help us!

We worship Sraosha, companion of Ashi. We worship the exalted master who is Ahura Mazda, who is highest in Asha, who is furthest going in Asha. We worship all the teachings of Zarathushtra. We worship all well done deeds, those already done, and those that will be done.

We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.

Ashem Vohu .... (3)

*(Asirvad:)*

9. To Ahura Mazda, rich, possessing good things.

Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

10. (Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

*(Priests:)*

ahe raya x'arənaŋhaca aiŋhe ama vərəθraγnaca ahe yasna yazatanəm təm yazāi surunvata yasna sraoşəm ašim zaoθrābyō ašimca vaŋuhim bərəzaitim nairimca saŋhəm huraoðəm, āca-nō jamyāt avaŋhe vərəθraja sraoşō ašyō.

sraoşəm ašim yazamaide, ratüm bərəzantəm yazamaide yim ahurəm mazdām yō ašahe apanōtəmō yō ašahe jaγmūštəmō, vīspa sravā zaraθuštri yazamaide, vīspaca hvaršta šyaoθna yazamaide varštaca varəšyamnaca.

yerhē hātəm āt yesnē paiti vaŋhō mazdā ahurō vaēθā ašāt hacā yāŋhamcā taścā tāscā yazamaide.

*(Priests and congregation:)*

7. sraoşəm ašim huraoðəm vərəθrājanəm frādaγ-gaēθəm ašavanəm ašahe ratüm yazamaide.

8. yō paairyō gāθā frasrāvayaγ yā paŋca spitāmahe ašaonō zaraθuštrahe afsmanivaŋ vacastaštivaγ maγ-āzaiŋtiš maγ-paiti-frasā aməšanəm spəŋtanəm yasnāica vahmāica xšnaoθrāica frasastayaēca.

*(Priests:)*

ahe raya x'arənaŋhaca aiŋhe ama vərəθraγnaca ahe yasna yazatanəm təm yazāi surunvata yasna sraoşəm ašim zaoθrābyō ašimca vaŋuhim bərəzaitim nairimca saŋhəm huraoðəm, āca-nō jamyāt avaŋhe vərəθraja sraoşō ašyō. sraoşəm ašim yazamaide, ratüm bərəzantəm yazamaide yim ahurəm mazdām yō ašahe apanōtəmō yō ašahe jaγmūštəmō, vīspa sravā zaraθuštri yazamaide, vīspaca hvaršta šyaoθna yazamaide varštaca varəšyamnaca.

yerhē hātəm āt yesnē paiti vaŋhō mazdā ahurō vaēθā ašāt hacā yāŋhamcā taścā tāscā yazamaide.

ašəm vohū ... (3).

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

*(Asirvad:)*

9. (rāspi)

xšnaoθra ahurahe mazdā raēvatō x'arənaŋhatō

(zōt u rāspi)

āfrināmi xšaθrayāne daiŋhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmca paiti-aštīmca dareγō-xšaθrəm xšaθrahe darəγō-jitīm uštānahe drvatātəm tanubyō,

10. aməm hutaštəm huraoðəm vərəθraγnəm ahuraδātəm vanaiŋtīmca uparatātəm pouru-spaxštīm tbišyaŋtəm paiti-jaitīm dušmainyunəm haθrānivāitīm hamərəθanəm aurəəθanəm tbišyaŋtəm.

11. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

12. (Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

13. Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful. Thus may it come as I wish.

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 (2).

May this prayer reach Srosh, the righteous, the vigorous, whose body is the command, having a hard weapon, powerful of weapon, the lord of the creations of Ohrmazd.

Yatha Ahu Vairyo....

Ashem Vohu...!

14. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for Sraosha, companion of Ashi, the brave, who has the Manthra for body, with bold club, the ahurian.

Ashem Vohu....

*(Priests and congregation:)*

11. āfrīnāmi vavanvā vanaṭ-pəšəno buye vīspəm aurəaθəm t̥bišyaṇtəm vīspəm aγəm t̥bišyaṇtəm arathvy - mananghem arathvy -əacanghem arathvy -shyaothnem.

*(Priests:)*

12. vavanə buye raθwya manaṅha raθwya vacaṅha raθwya šyaoθna nijano buye vīspe dušmainyū vīspe daēvayasnə zazə buye vaṅhāuca mižde vaṅhāuca sravahe urunaēca darəγhe havaṅhe.

13. āfrīnāmi,

darəγəm jva ušta jva avanṅhe narəṅ ašaonəṅ azaṅhe dužvarštāvarəzəṅ vahištəm ahūm ašaonəṅ raocaṅhəm vīspō-x<sup>v</sup>āθrəm,

aθa jamyāt yaθa āfrīnāmi.

*(The priests then exchange their flowers. They touch the ground)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

*(Priests and congregation:)*

☞ humatanəṅ hūxtanəṅ hvarštənəṅ yadacā anyadacā vərəzyamnanəṅmcā vāvərəzananəṅmcā mahī aibī-jarətārō naēnaēstārō yaθanā vohunəṅ mahī ☜  
(2).

*(Recite silently:)*

srōš i ašō i tagī i tan farmən i škaft zīn i zīn awazār ī sālār i dāmaṅ i hōrməzd bə rasāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting "yatha ahu vairyo..." the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyō....

*(While reciting "ashem vohu..." the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

14. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi

sraošahe ašyehe taxmahe tanumaθrahe darši-draoš āhūiryehē.

ašəm vohū....

May we all be one in Asha.

Thus may it come as I wish.

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

Yatha Ahu Vairyo...(21).

Ashem Vohu...(12).

Bestow on him riches and good things; bestow health of body, toughness of body, and resistance of body; bestow on him possessions giving abundant ease, future noble offspring, and a lengthy long life; bestow on him the best existence of the Asha-sanctified, the luminous, offering all happy.

Thus may it come as I wish.

Ashem Vohu....

A thousand remedies, ten thousand remedies (3).

Ashem Vohu....

Come to my help, o Mazda (3).

To Ama, well-built, fair of form, Verethraghna, created by Ahura; and to Triumphant Uparatat; and to Raman of good pastures, and to Vayu of superior activity, superior to other creatures. That part of you, Vayu, which belongs to the Holy Spirit; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.

Ashem Vohu....

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish.

Ashem Vohu...!

*(The priests greet each other with a ritual handshake while quietly reciting:<sup>150</sup>)*

hamāzor hamā ašō bēt.

*(Priests and congregation recite aloud:)*

aθa jamyāt yaθa āfrīnāmi,

humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzjamnanəmcā  
vāvərəzananəmcā mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī.

yaθā ahū vairyō...(21).

ašəm vohū...(12).

ahmāi raēšca x<sup>v</sup>arənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə  
ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-x<sup>v</sup>āθrəm ahmāi āsnəmcit frazantīm  
ahmāi darəγəm darəγō-jitīm ahmāi vahištəm ahūm ašaonəm raocəhəm vīspō-  
x<sup>v</sup>āθrəm, aθa jamyāt yaθa āfrīnāmi.

ašəm vohū....

hazaṅrəm baēšazanəm baēvarə baēšazanəm (3).

ašəm vohū....

jasa-mē avəṅhe mazda (3).

amahe hutāštahe huraodahe vərəθraṅnahe ahurađatahe vanaiṅtyāsca  
uparatātō, rāmanasca x<sup>v</sup>āstrahe vayaoš uparō-kairyeche tarađātō anyāiš dāmaṅ.  
aētaṭ tē vayō yaṭ tē asti spəntō-mainyaom. θwāšhahe x<sup>v</sup>ađatahe zrvānahe  
akaranahe zrvānahe darəγō-x<sup>v</sup>ađatahe.

ašəm vohū....

(kərfəh mozd gunāh guzārašne-rā kunōm,  
ašahī rvaṅ dušārm-rā, ham kərfəh hamā vahə-e haft kəšwar zamīn, zamīn-pahanā rōt-  
drānā x<sup>v</sup>aršōt bālā buṅdehad bə-rasāt, ašō bēt dər zi.)

aθa jamyāt yaθa āfrīnāmi. ašəm vohū....

<sup>150</sup> The congregation does likewise.

*Afrinagan of Rapithwin*

1. Yatha Ahu Vairyo...(12).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

To Rapithwin, Asha-sanctified, the master of Asha, for worship, adoration, propitiation, and praise. To Fradat-Fshu and Zangtuma, Asha-sanctified, the masters of Asha, for worship, adoration, propitiation, and praise.

2. To Ahura Mazda, rich, possessing good things, and the Amesha Spentas; to the Highest Asha and Fire, son of Ahura Mazda; To all celestial and terrestrial Yazatas, Asha-sanctified; to the fravashis among the strong, completely victorious, strong, victorious fravashis of the Asha-sanctified, among the fravashis of the first teachers, among the fravashis of the next of kin – for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

*(Karda:)*

3. So thus did Ahura Mazda speak to Spitama Zarathushtra the word for the Rapithwin office: Ask what you have to ask of us, o Asha-sanctified Zarathushtra. A question from you is mightier because it is able to fulfill the mighty wish.

4. Then Zarathushtra asked Ahura Mazda: o Ahura Mazda, most Holy Spirit, Creator of the material world, Asha-sanctified! what does that man acquire, what does he merit, what reward shall there be for that man

5. who recites the Rapithwin office with the Rapithwin prayer for blessing, and who sacrifices with the Rapithwin office with washed hands and washed mortars, with the Baresman spread, and with Haoma high uplifted, and with brightly burning fire, with Ahuna-vairya loudly uttered, with Haoma-moistened tongue, and with a body Manthra-bound?

6. Ahura Mazda answered: o Spitama, as the southern wind causes the entire material world to advance and increase, blessing and rejoicing it, and causing it to progress, a similar reward will that man receive,



*Afrinagan of Rapithwin*<sup>151</sup>

1. yaθā ahū vairyō...(12).

ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō

rapiθwināi ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica  
frastastayaēca

frādaṭ-fšave zaṇtumāica ašaone ašahe raθwe yasnāica vahmāica  
xšnaoθrāica frastastayaēca.

2. ahurahe mazdā raēvatō x'arənaṇuhātō aməšanəm spəntanəm ašahe  
vahištahe āθrasca ahurahe mazdā puθra vīspaēšəm yazatanəm ašaonəm  
mainyavanəm gaēθyanəm, ašāunəm fravašinəm uyranəm aiwiθūranəm  
paoiryō-ṭkaēšanəm fravašinəm nabānazdištanəm fravašinəm xšnaoθra yasnāica  
vahmāica xšnaoθrāica frastastayaēca.

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,

(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,

(zōt) aθā ratuš ašāṭcīṭ haca, frā ašava vīdvā mraotū.

(Priests:)

(Karda:)

3. aθa-zī mraot ahurō mazdā spitamāi zaraθuštrāi rapiθwinahe raθwō  
uxdəm vacō, pərəsaca-nā ašāum zaraθuštra yā tē ahmāi paršta parštəm zī θwā  
yaθanā taṭ amavaṇṭəm yaṭ θwā xšayəs aēšəm dayāt amavaṇṭəm.

4. pərəsaṭ zaraθuštrō ahurəm mazdəm, ahura mazda mainyō spəništa dātara  
gaēθanəm astvaitinəm ašāum cvaṭ hō-nā aṇhuyāite cvaṭ hō-nā ašayeiti cvaṭ  
ahmāi naire miždəm aṇhaṭ

5. yō rapiθwinahe ratufrita rapiθwinəm ratūm framarāite rapiθwinəm ratūm  
frāyazāite frasnātaēibya zastaēibya frasnātaēibya hāvanaēibya frastərotāt paiti  
barəsmən uzdatāt paiti haomāt raociṇtāt paiti āθrāt srāvayamnāt paiti ahunāt  
vairyāt haomō-aṇharštahe hizvō maθrō-hitahe tanvō.

6. paiti-šē aoxta ahurō mazdā,

yaθa vātō rapiθwənataraṭ naēmāt spitama zaraθuštra vīspəm ahūm  
astvaṇṭəm frādatīca varədatīca saošyaṇṭīca aiwīca ašāite jāmayāiti avāṭ hō-nā  
aṇhuyete avāṭ ahmāi naire miždəm aṇhaṭ

151 Text follows Geldner, vol. II, p. 275.

7. who recites the Rapithwin office with the Rapithwin blessing, and sacrifices with it with washed hands and mortars, with Baresman spread, and Haoma lifted, with brightly burning fire, with Ahuna-vairya loud uttered, and with Haoma-moistened tongue, and a body Manthra-bound!

8. So did Ahura Mazda declare to Spitama Zarathushtra the word which should be spoken at Rapithwin.

Ashem Vohu...(3).

*(Asirvad:)*

9. To Ahura Mazda, rich, possessing good things. Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

(Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

(Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful.

Thus may it come as I wish.

7. yō rapiθwinahe ratufrita rapiθwinəm ratūm framarāite rapiθwinəm ratūm frāyazāite frasnātaēibya zastaēibya frasnātaēibya hāvanaēibya frastōrētāt paiti barəsmən uzdatāt paiti haomāt raociņtāt paiti āθrāt srāvayamnāt paiti ahunāt vairyāt haomō-aņharštahe hizvō maθrō-hitahe tanvō.

8. fravaocať ahurō mazdā spitamāi zaraθuštrāi rapiθwinahe raθwō uxōəm vacō.

ašəm vohū...(3).

*(Asirvad:)*

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

9. (rāspi) ahurahe mazdā raēvatō x<sup>v</sup>arənaņuhatō

(zōt u rāspi)

āfrīnāmi xšaθrayāne daiņhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmca paiti-astīmca dareγō-xšaθrəm xšaθrahe darəγō-jitīm uštānahe drvatātəm tanubyō,

aməm hutaštəm huraodəm vərəθraynəm ahuraδātəm vanaiņtīmca uparatātəm pouru-spaxštīm tbišyaņtəm paiti-jaitīm dušmainyunəm haθrāniəaitīm hamərəθaņəm aurəaθaņəm tbišyaņtəm.

*(Priests and congregation:)*

āfrīnāmi vavanvā vanať-pəšəne buye vīspəm aurəaθəm tbišyaņtəm vīspəm aγəm tbišyaņtəm araθwyō-maņaņhəm araθwyō-vacaņhəm araθwyō-šyaoθnəm.

*(Priests:)*

vavanə buye raθwya maņaņha raθwya vacaņha raθwya šyaoθna nijanə buye vīspe dušmainyū vīspe daēvayasnə zazə buye vaņhāuca mižde vaņhāuca sravahe urunaēca darəγhe havaņhe.

āfrīnāmi,

darəγəm jva ušta jva avaņhe narəm ašaonəm azaņhe dužvarštā-varəzəm vahištəm ahūm ašaonəm raocaņhəm vīspō-x<sup>v</sup>āθrəm,

aθa jamyāt yaθa āfrīnāmi.

*(The priests then exchange their flowers. They touch the ground)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

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 (2).

I yearn for good mind. May Peshotan son on Gushtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach the Highest Asha, the Amesha Spenta, and all the fravashis of the Asha-sanctified.

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!

10. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for the Creator Ahura Mazda, rich, possessing good things, and the Amesha Spentas; to the Highest Asha and Fire, son of Ahura Mazda; to all celestial and terrestrial Yazatas, Asha-sanctified; to the fravashis of the strong, completely victorious, strong, victorious fravashis of the Asha-sanctified, among the fravashis of the first teachers, among the fravashis of the next of kin.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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.

*(Priests and congregation:)*

☞ humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzjamnanəmcā  
vāvərəzananəmcā mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī ☞  
(2).

*(Recite silently:)*

pašūtan guštāspā vohū gūdan lihəəm bə-rasāt. bə-paḍirāt daraftāt mahmə  
bāt agəni ašo bāt dər zī lihəəm bə-rasāt.

īn āfrīŋaŋ īn xšnūmaine ardībibišt aməš spənd vīspa sā ardā fravaš bə-  
rasāt.

bə-paḍirāt hizva ruānī hūzōrdāi hūpādašāhī dāt dīn i vahə i māzdayasna  
āgahī rawāi vāfrīŋānī dāt, haft kəšwar zamī ēdūn bāt.

*(The Raspi hands the ladle to the Zoti. Both priests recite aloud. While  
reciting "yatha ahu vairyo..." the Zoti touches the water vessel at the North,  
South, East, and West, respectively.)*

yaθā ahū vairyo....

*(While reciting "ashem vohu..." the Zoti touches the water vessel at the  
Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in  
the tray.)*

10. yaθā ahū vairyo... (2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi

ahurahe mazdā raēvatō x<sup>v</sup>arənaḥatō aməšanəm spəntanəm ašahe  
vahištahe āθrasca xšnaoθra ahurahe mazdā puθra vīspaēšəm yazatanəm  
ašaonəm mainyavanəm gaēθyanəm, ašāunəm fravašinəm uγranəm  
aiwiθūranəm paairyō-ṭkaēšanəm fravašinəm nabānazdištanəm fravašinəm.

ašəm vohū....

*(The priests greet each other with a ritual handshake while quietly  
reciting:<sup>152</sup>)*

hamāzor hamā ašo bēt.

*(Priests and congregation recite aloud:)*

aθa jamyāt yaθa āfrīnāmi.

humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzjamnanəmcā  
vāvərəzananəmcā mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī.

<sup>152</sup> The congregation does likewise.

Yatha Ahu Vairyo...(21).

Ashem Vohu...(12).

Bestow on him riches and good things; bestow health of body, toughness of body, and resistance of body; bestow on him possessions giving abundant ease, future noble offspring, and a lengthy long life; bestow on him the best existence of the Asha-sanctified, the luminous, offering all happy.

Thus may it come as I wish.

Ashem Vohu....

A thousand remedies, ten thousand remedies (3).

Ashem Vohu....

Come to my help, o Mazda (3).

To Ama, well-built, fair of form, Verethraghna, created by Ahura; and to Triumphant Uparatat; and to Raman of good pastures, and to Vayu of superior activity, superior to other creatures. That part of you, Vayu, which belongs to the Holy Spirit; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.

Ashem Vohu....

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish.

Ashem Vohu...!!

### ***Afrinagan of the Gahambars***

1. Yatha Ahu Vairyo...(4).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate Gah dedication.)*

For worship, adoration, propitiation and praise of the masters of the daylight, and the day, and the months, and the seasons, and the years.

To that lofty master who is Asha, the masters of the daylight, and the day, and the months, and the seasons, and the years, the greatest of all masters, those who are the masters of Asha, at the time when the Haoma is prepared.

yaθā ahū vairyō...(21).

ašəm vohū...(12).

ahmāi raēšca xʳarənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə  
ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-xʳāθraṃ ahmāi āsnənciṭ frazaṇtim  
ahmāi darəḡaṃ darəḡō-jītim ahmāi vahištəm ahūm ašaonəṃ raocaṇhəm vīspō-  
xʳāθrəm, aθa jamyāt yaθa āfrīnāmi.

ašəm vohū....

hazaṇrəm baēšazanəṃ baēvarə baēšazanəṃ (3).

ašəm vohū....

jasa-mē avaṇhe mazda (3).

amahe hutāštahe huraodahe vərəθraṇahe ahuraḏātahe vanaiṇtyāasca  
uparatātō, rāmanasca xʳāstrahe vayaoš uparō-kairyehe taraḏātō anyāiš dāmaṇ.  
aētaṭ tē vayō yaṭ tē asti spəntō-mainyaom. θwāšahe xʳadātahe zrvānahe  
akaranahe zrvānahe darəḡō-xʳadātahe.

ašəm vohū....

(kərfeh mozd gunāh guzārašne-rā kunōm, ašahī rvəṇ dušārm-rā, ham kərfeh hamā  
vaḡ-e haft kəšwar zamīn, zamīn-pahanā rōṭ-drānā xʳaršōṭ bālā buṇdehad bē-rasāt, ašō  
bōṭ dōr zi.)

aθa jamyāt yaθa āfrīnāmi.

ašəm vohū....

### ***Afrinagan of the Gahambars***<sup>153</sup>

*(Priests and congregation:)*

1. yaθā ahū vairyō...(4).

ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō

*(Here recite the appropriate Gah dedication.)*

raθwəṃ ayaranəṃca asnyanəṃca māhyanəṃca yāiryanəṃca sarəḏanəṃca  
yasnāica vahmāica xšnaoθrāica frasastayaēca raθwō bərəzatō yō ašahe raθwəṃ  
ayaranəṃca asnyanəṃca māhyanəṃca yāiryanəṃca sarəḏanəṃca raθwəṃ  
vīspe-mazištanəṃ yōi həṇti ašahe ratavō həvanīm paiti ratūm.

<sup>153</sup> Text follows Geldner, Vol. II, p. 270.

2. With propitiation of the master Maidyozaem (or, Maidyoshahem, or Paitishahem, or Ayathrem, or Maidyarem, or Hamaspathmaidaya), for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

3. Offer, o Mazdayasnians, for these masters and all their Myazda offerings, the Maidyozaem, a young cow, the smallest, not yet with milk. Otherwise, if this is not possible,

4. give a sufficient amount of liquor, to be drank by those who are best instructed by Sraosha, whose words are most rightly spoken, most Asha-sanctified as to Asha,<sup>154</sup> best ruling with respect to dominion (Khshathra), most generous in giving support, and alms, the best protection of the poor, with best understanding of the observance of Asha, ... bringing. And if this is not possible,

5. loads of firewood should be brought to the master’s house, well dried and prepared. If this is not possible, wood should be carried to the master’s house on the shoulders, under the arms, or in the hand according to one’s ability. If this too is not possible,

6. let the best ruling with respect to dominion (Khshathra) be ascribed to him, Ahura Mazda. We certainly ascribe dominion (Khshathra) to Mazda Ahura and the Highest Asha, and strive for appropriate offerings to them. So an agreeable Myazda can be offered by the master.

7. Forty-five days for the Maidyozaem, in the month of Highest Asha (Ardibehest), on the day of the Creator (Day-pa-Mihr). Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away a thousand ewes with their lambs to Asha-sanctified men, in harmony with the Highest Asha.

When someone does not bring the first Myazda, that of Maidyozaem, o Spitama Zarathushtra, the master who has to make that Myazda offering, should declare that person unfit to take part in the worship services of the Mazdayasnians.

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154 See Kreyenbroeck 1985, p. 172.



## 2. (Name whichever Gahambar it is:)

- maiḍyōi-zarəmayehe raθwō
- maiḍyōiṣəmahe raθwō
- paitiṣhahyehe raθwō
- ayāθrimahe raθwō
- maiḍyāiryehē raθwō
- hamaspaθmaēdayehe raθwō

xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca,

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,

(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,

(zōt) aθā ratuš ašātcīṭ haca, frā ašava vīdvā mraotū.

(Karda:)

(zōt u rāspī)

3. dātāca aēte mazdayasna aētəm ratūmca myazdəmca yim maiḍyōizarəmaēm pasəuš garəbuš yōiṣtahe frā-uruzda-payanḥō yezi taṭ yayata navāt taṭ yayata,

4. hurayāsciṭ aḍa aētavatō daidyat ā-diṭ fraṅhārayat sraoṣāt ḍahiṣta arš-vacastəma ašəm ašavastəma xšaθrəm huxšaθrōtəma anazavaxtəma vouru-rāfnōstəma marždikavastəma θrāyō-driṅutəma sašuštəma ašahe bərəjō sryō mayā pārəndīš upavāzō yezi taṭ yayata navāt taṭ yayata,

5. aēsmanəmcīṭ āat hušatəm pairiṣtanəṃ vazyāiṣ stāiṣca staoyōbiṣ ratəuš nmānəm frānāšayata yezi taṭ yayata navāt taṭ yayata,

aēsmanəmcīṭ āat hušatəm pairiṣtanəṃ ā-gaoṣō-masəbiṣ aḅmō-frānō-masəbiṣ zastō-frānō-masəbiṣ ratəuš nmānəm frānāšayata yezi tūtava navāt tūtava,

6. huxšaθrōtəmāiciṭ aṭ xšaθrəm cīšyāt yaṭ ahurāi mazdāi,

huxšaθrōtəmāi bāat xšaθrəm ahmat hyaṭ aibi dadəmahicā cīšmahicā hvənmahicā hyaṭ mazdāi ahurāi ašāicā vahiṣtāi,

dātō hē myazdō ratufriṣ.

7. paṅcāca caθwarəsətəmca maiḍyōi-zarəmayehe ašahe vahiṣtahe daθuṣō,

disyāt hē aṅhe avat miždəm parō-asnāi aṅuhe yaθa aētahmi aṅhvō yaṭ astvaiṅti hazanrəm maēṣinəṃ daēnunəṃ paiti-puθranəṃ narəṃ ašaonəṃ ašaya vaṅhuya urune para-daiṅyāt aēvahe hātəm cinmānahe yaṭ ašahe vahiṣtahe.

paoiryehēca-nā myazdahe adāiti spitama zaraθuštra yaṭ maiḍyōi-zarəmayehe myazdavā ratuš amyazdavanəm ratunaēm ayasnīm daste aṅtarə mazdayasnāiṣ.

8. Sixty days for the Maidyoshahem, in the month Tishtrya (Tir), on the day of the Creator (Day-pa-mihr). Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away a thousand cows with their calves to Asha-sanctified men, in harmony with the Highest Asha. When someone does not bring the second Myazda, that of Maidyoshahem, o Spitama Zarathushtra, the master who has to make that Myazda offering, should declare that person unfit to take the pledge of the Mazdayasnians.

9. Seventy-five days for the Paitishahem, in the month Xshathra Vairya (Shahrewar), on the day of Anagran (Aneran). Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away a thousand mares with their colts to Asha-sanctified men, in harmony with the Highest Asha. When someone does not bring the third Myazda, that of Paitishahem, o Spitama Zarathushtra, the master who has to make that Myazda offering, should declare that person unfit to take part in the fiery ordeal of the Mazdayasnians.<sup>155</sup>

10. Thirty days for the Ayathrem, in the month Mithra (Mihr), on the day Anagran (Aneran). Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away a thousand camels with their young to Asha-sanctified men, in harmony with the Highest Asha. When someone does not bring the fourth Myazda, that of Ayathrem, o Spitama Zarathushtra, the master who has to make that Myazda offering, should condemn that person to lose his choice portion of beast which is owed the Mazdayasnians.

11. Eighty days for the Maidyarem, in the month of the Creator (Day-pa-Mihr), on the day of Verethraghna (Bahram). Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away a thousand head of every sort of livestock to Asha-sanctified men, in harmony with the Highest Asha. When someone does not bring the fifth Myazda, that of Maidyarem, o Spitama Zarathushtra, the master who has to make that Myazda offering, should condemn that person to lose his share of property and goods which are owed the Mazdayasnians.

12. Seventy-five days for the Hamaspathmaidaya, on the Wahishtoish Gatha day. Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away all sorts of food and drink to Asha-sanctified men, in harmony with the Highest Asha. When someone does not bring the sixth Myazda, that of Hamaspathmaidaya, o Spitama Zarathushtra, the master who has to make that Myazda offering, should condemn that person to lose (the protection of) the Ahuric doctrine of the Mazdayasnians.

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155 Or possibly, "that person should submit to the fiery ordeal."

8. xšvaštīm maiḍyōi-šəmahe tištryehe daθužō,

disyāt hē aṅhe avaṭ miždəm parō-asnāi aṅuhe yaθa aētahmi aṅhvō yaṭ astvaiṅti hazarəm gavəm daēnunəm paiti-puθranəm narəm ašaonəm ašaya vaṅhuya urune para-daiθyāt aēvahe hātəm cinmānahe yaṭ ašahe vahištahe.

bityeheca-nā myazdahe adāiti spitama zaraθuštra yaṭ maiḍyōi-šəmahe myazdavā ratuš amyazdavanəm ratunaēm avacō-urvaitīm daste aṅtarə mazdayasnāiš.

9. paṅcāca haptāitīm paitiṣhahyehe xšaθrahe vairyehe anayranəm, disyāt hē aṅhe avaṭ miždəm parō-asnāi aṅuhe yaθa aētahmi aṅhvō yaṭ astvaiṅti hazarəm aspanəm daēnunəm paiti-puθranəm narəm ašaonəm ašaya vaṅhuya urune para-daiθyāt aēvahe hātəm cinmānahe yaṭ ašahe vahištahe. θrityeheca-nā myazdahe adāiti spitama zaraθuštra yaṭ paitiṣhahyehe myazdavā ratuš amyazdavanəm ratunaēm garəmō-varaṅhəm daste aṅtarə mazdayasnāiš.

10. θrisatəm ayāθrimahe miθrahe anayranəm, disyāt hē aṅhe avaṭ miždəm parō-asnāi aṅuhe yaθa aētahmi aṅhvō yaṭ astvaiṅti hazarəm uštranəm daēnunəm paiti-puθranəm narəm ašaonəm ašaya vaṅhuya urune para-daiθyāt aēvahe hātəm cinmānahe yaṭ ašahe vahištahe.

tūryeheca-nā myazdahe adāiti spitama zaraθuštra yaṭ ayāθrimahe myazdavā ratuš amyazdavanəm ratunaēm vārəmnəm staorəm frapərənaoiti aṅtarə mazdayasnāiš.

11. aštāitīm maiḍyāiryehē daθužō vərəθraynahe,

disyāt hē aṅhe avaṭ miždəm parō-asnāi aṅuhe yaθa aētahmi aṅhvō yaṭ astvaiṅti hazarəm daṅhāsciṭ vəθwanəm narəm ašaonəm ašaya vaṅhuya urune para-daiθyāt aēvahe hātəm cinmānahe yaṭ ašahe vahištahe.

puxdaheca-nā myazdahe adāiti spitama zaraθuštra yaṭ maiḍyāiryehē myazdavā ratuš amyazdavanəm ratunaēm yātəm gaēθanəm frapərənaoiti aṅtarə mazdayasnāiš.

12. paṅcāca haptāitīm hamaspaθmaēdayehē vahištōištōiš gāθayā, disyāt hē aṅhe avaṭ miždəm parō-asnāi aṅuhe yaθa aētahmi aṅhvō yaṭ astvaiṅti vīspa taršuca xšudraca masanaca vaṅhanaca srayanaca narəm ašaonəm ašaya vaṅhuya urune para-daiθyāt aēvahe hātəm cinmānahe yaṭ ašahe vahištahe.

xštvaheca-nā myazdahe adāiti spitama zaraθuštra yaṭ hamaspaθmaēdayehē myazdavā ratuš amyazdavanəm ratunaēm āhūirīm tkaēšəm frapərənaoiti aṅtarə mazdayasnāiš.

13. And thereafter let the blameless shout out his disrepute, and declare his deeds criminal: the master of the layman, likewise the layman of the master.

Ashem Vohu...(3).

14. To Ahura Mazda, rich, possessing good things.

Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

15. (Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

16. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

17. (Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

18. Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful.

Thus may it come as I wish.

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 (2).

13. avaēzō-dəm pascaēta fracā xraosyōiṭ fracā syazjayōiṭ avaēzō-dəm pascaēta nāršni šyaoθna aiwi-daiθīta ratuš ratunaēm aθa ratunayō ratūm.

ašəm vohū...(3).

*(Asirvad:)*

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

14. (rāspī,

ahurahe mazdā raēvatō xʿarənaṇuhatō

(zōṭ u rāspī,

āfrīnāmi xšaθrayāne daiṅhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmca paiti-astīmca darəγō-xšaθrəm xšaθrahe darəγō-jitīm uštānahe drvatātəm tanubyō,

15. aməm hutaštəm huraodəm vərəθraynəm ahuraδātəm vanaiṅtīmca uparatātəm pouru-spaxštīm t̃bišyaṅtəm paiti-jaitīm dušmainyunəm haθrānivāitīm hamərəθanəm aurvaθanəm t̃bišyaṅtəm.

*(Priests and congregation:)*

16. āfrīnāmi vavanvā vanaṭ-pəšəne buye vīspəm aurvaθəm t̃bišyaṅtəm vīspəm aγəm t̃bišyaṅtəm araθwyō-manaṅhəm araθwyō-vacaṅhəm araθwyō-šyaoθnəm.

*(Priests:)*

17. vavanə buye raθwya manaṅha raθwya vacaṅha raθwya šyaoθna nijanə buye vīspe dušmainyū vīspe daēvayasnə zazə buye vaṅhāuca mižde vaṅhāuca srahahe urunaēca darəγe havanṅhe.

18. āfrīnāmi,

darəγəm jva ušta jva avanṅhe narəm ašaonəm azaṅhe dužvarštāvarəzəm vahištəm ahūm ašaonəm raocaṅhəm vīspō-xʿāθrəm,

aθa jamyāt yaθa āfrīnāmi.

*(The priests then exchange their flowers. They touch the ground)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

*(Priests and congregation:)*

☞ humatanəm hūxtanəm hvarštānəm yadacā anyadacā vərəzyamnanəmca vāvərəzananəmca mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī ☞  
(2).

I yearn for good mind. May Peshotan son on Gushtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach the spirits of the masters, at the time of the lofty Gahambar Maidyozarem (or, Maidyoshahem, Paitishahem, Ayathrem, Maidyarem, or Hamaspathmaidaya).

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice.

So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!

19. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for the masters of the daylight, and the day, and the months, and the seasons, and the years, and for that lofty master who is of Asha, the masters of the daylight, and the day, and the months, and the seasons, and the years, the greatest of all masters, those who are the masters of Asha, at the time when the Haoma is prepared, and to the master Maidyozarem (or, Maidyoshahem, or Paitishahem, or Ayathrem, or Maidyarem, or Hamaspathmaidaya).

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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.

*(Recite silently:)*

pašūtan guštāspā hizvā mahmā bāt. ašo bēt dār ži  
hāhəm bē-rasaṭ. īn āfrīngan īn xšnūmaine mainyō raθwō bē-rasaṭ.

bulənt gəhə gahaṅbār maiḍyōzarəm (or, maiḍyōšahəm, paitišahəm,  
ayāθrəm, maiḍyārəm, or hamaspaθmaīdəm.) bē-rasaṭ.

ham kərbaī i hamā vahā i haft kəšwar zamī bē-rasaṭ. bē-paḍīrāt hizvā ruānī  
hūzōrdāi hūpādašāhī dāt dīn i vahə i māzdayasna āgahī rawāi vāfrīngānī dāt,  
haft kəšwar zamī ēdūn bāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting "yatha ahu vairyo..." the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyō....

*(While reciting "ashem vohu..." the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

19. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi,

raθwəm ayaranəmca asnyanəmca māhyanəmca yāiryanəmca sarədanəmca  
yasnāica vahmāica xšnaoθrāica frasastayaēca raθwō bərəzatō yō ašahe raθwəm  
ayaranəmca asnyanəmca māhyanəmca yāiryanəmca sarədanəmca raθwəm  
vīspe-mazištanəm yōi hənti ašahe ratavō hāvanīm paiti ratūm.

*(Name whichever Gahambar it is:)*

- maiḍyōi-zarəmayeche raθwō / - maiḍyōišəmahe raθwō / - paitišahyeche  
raθwō / - ayāθrimahe raθwō / - maiḍyāiryēche raθwō / (or) -  
hamaspaθmaēdayeche raθwō.

ašəm vohū....

*(The priests greet each other with a ritual handshake while quietly reciting:<sup>156</sup>)*

hamāzor hamā ašō bēt.

*(Recite aloud:)*

aθa jamyāt yaθa āfrīnāmi.

humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzymnanəmca  
vāvərəzanənəmca mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī.

<sup>156</sup> The congregation does likewise.

Yatha Ahu Vairyo...(21).

Ashem Vohu...(12).

Bestow on him riches and good things; bestow health of body, toughness of body, and resistance of body; bestow on him possessions giving abundant ease, future noble offspring, and a lengthy long life; bestow on him the best existence of the Asha-sanctified, the luminous, offering all happy.

Thus may it come as I wish.

Ashem Vohu....

A thousand remedies, ten thousand remedies (3).

Ashem Vohu....

Come to my help, o Mazda (3).

To Ama, well-built, fair of form, Verethraghna, created by Ahura; and to Triumphant Uparatat; and to Raman of good pastures, and to Vayu of superior activity, superior to other creatures. That part of you, Vayu, which belongs to the Holy Spirit; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.

Ashem Vohu....

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish.

Ashem Vohu...!!

### ***Afrinagan of the Gathas***

1. Yatha Ahu Vairyo...(8).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate Gah dedication.)*

To Ahura Mazda, rich, possessing good things, and to the Amesha Spentas, and to the holy, Asha-sanctified Gathas, masters of Khshathra. To the Ahunawad Gatha, the Ushtawad Gatha, the Spentomad Gatha, the Wohukhshathra Gatha, and the Wahishtoisht Gatha.



yaθā ahū vairyō...(21).

ašəm vohū...(12).

ahmāi raēšca xʳarənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə  
ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-xʳāθraṃ ahmāi āsnəmcit̄ frazantīm  
ahmāi darəḡaṃ darəḡō-jitīm ahmāi vahištəm ahūm ašaonəṃ raocəḡhəm višpō-  
xʳāθrəm, aθa jamyāt̄ yaθa āfrīnāmi.

ašəm vohū....

hazaṅrəm baēšazanəṃ baēvarə baēšazanəṃ (3).

ašəm vohū....

jasa-mē avəḡhe mazda (3).

amahe hutāštahe huraodahe vərəθraṅnahe ahuraḡātahe vanaiṅtyāasca  
uparatātō, rāmanasca xʳāstrahe vayaoš uparō-kairyehe taraḡātō anyāiš dāmaṅ.  
aētaṭ̄ tē vayō yaṭ̄ tē asti spəntō-mainyaom. θwāšahe xʳadātahe zrvānahe  
akaranahe zrvānahe darəḡō-xʳadātahe.

ašəm vohū....

(kərfeh mozd gunāh guzārašne-rā kunōm, ašahī rvəṅ dušārm-rā, ham kərfeh hamā  
vahə-e haft kəšwar zamīn, zamīn-pahanā rōṭ-drānā xʳaršēt̄ bālā buṅdehad bē-rasāt̄, ašō  
bēt̄ dēr zi.)

aθa jamyāt̄ yaθa āfrīnāmi.

ašəm vohū....

### *Afrinagan of the Gathas*<sup>157</sup>

*(Priests and congregation:)*

1. yaθā ahū vairyō...(8).

ašəm vohū...(3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō

*(Here recite the appropriate Gah dedication.)*

ahurahe mazdā raēvatō xʳarənaṅhatō aməšaṅaṃ spəntaṅaṃ

gāθabyō spəntābyō ratuxšaθrābyō ašaonibyō ahunavaityā gāθayā uštavaityā  
gāθayā spəntāmainyōuš gāθayā vohu-xšaθrayā gāθayā vahištōištōiš gāθayā,

157 Text follows Geldner, vol. II, p. 269.

2. With propitiation of the Asha-sanctified fravashis of the strong, the fravashis of the first teachers, and the fravashis of the next of kin, for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

3. We worship Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficent Amesha Spentas. We worship the holy, Asha-sanctified Gathas, masters of Khshathra. We worship the Ahunawad Gatha, Asha-sanctified, the master of Asha. We worship the Ushtawad Gatha, Asha-sanctified, the master of Asha. We worship the Spentomad Gatha, Asha-sanctified, the master of Asha. We worship the Wohukhshathra Gatha, Asha-sanctified, the master of Asha. We worship the Wahishtoisht Gatha, Asha-sanctified, the master of Asha.

4. We worship the Asha-sanctified, good, powerful, holy fravashis,

*(Karda:)*

who fly hither up from the settlement at Hamaspathmaedaya time. Here, then, they move about for ten nights, desiring to learn this:

Who will praise, who will worship, who will laud, who will propitiate, who will welcome us with hands holding meat and clothing, with Asha-attaining reverence? By whom will our names be sung, by whom will your souls be worshipped, to which one of us will this gift be given that he may have inexhaustible food for ever and ever?

Then the man who will worship them with hands holding meat and clothing, with Asha-attaining reverence, the strong fravashis of the Asha-sanctified bless when they are satisfied, not injured, not treated with hostility.

2. ašāunam fravašinam uγranam aiwiθūranam paoiryō-ṭkaēšanam  
fravašinam nabānazdištanam fravašinam xšnaoθra yasnāica vahmāica  
xšnaoθrāica frasastayaēca,

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,

(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,

(zōt) aθā ratuš ašāṭcīṭ haca, frā ašava viḍvā mraotū.

(Priests:)

3. ahurəm mazdām raēvaṇtəm xʼarənaγuhanṭəm yazamaide, aməšā spəntā  
huxšaθrā huḍāṅhō yazamaide, gāθā spəntā ratuxšaθrā ašaonīš yazamaide,  
ahunavaitīm gāθam ašaonīm ašahe ratūm yazamaide, uštavaitīm gāθam  
ašaonīm ašahe ratūm yazamaide, spəntā-mainyūm gāθam ašaonīm ašahe ratūm  
yazamaide, vohu-xšaθram gāθam ašaonīm ašahe ratūm yazamaide,  
vahištōištīm gāθam ašaonīm ašahe ratūm yazamaide.

4. ašāunam vaγuhīš sūrā spəntā fravašayō yazamaide

(Priests:)

(Karda:)

yā viśāda āvayeṇti  
hamaspaθmaēdaēm paiti ratūm  
āaṭ aθra vīcarəṇti dasa pairi xšafnō  
avaṭ avō zixšnāṅhəmnā,

(Priests and congregation:)

kō nō stavāt kō yazāite  
kō ufyāt kō frīnāt  
kō paiti-zanāt gaomata zasta vastravata aša-nāsa nemaṅha

kahe nō ida nāma āgairyāt  
kahe vō urva frāyezyāt  
kahmāi nō taṭ dāθrəm dayāt  
yaṭ hē aṅhaṭ xʼairyaṅ aɣyamnəm  
yavaēca yavaētātaēca.

(Priests:)

āaṭ yō nā-hīš frāyazāite

gaomata zasta vastravata aša-nāsa nomaṅha ahmāi āfrīnəṇti xšnūtā ainitā  
aṭbištā uγrā ašāunam fravašayō,

buyāt ahmi nmāne gəušca  
vaθwa upa vīranamca  
buyāt āsušca aspō dərəzrasca vāxšō,  
buyāt nā stāhyō vyāxanō  
yō-nō bāda frāyazāite

gaomata zasta vastravata aša-nāsa nomaṅha.

May there be in this house herds of cattle and troops of men, and may there be a swift horse and a sturdy chariot, may the man be steadfast and eloquent who, indeed, will worship us with hands holding meat and clothing, with Asha-attaining reverence.

May those fravashis among the strong, completely victorious, strong, victorious fravashis of the Asha-sanctified, among the fravashis of the first teachers, among the fravashis of the next of kin come into this house, satisfied may they move about in this house. Satisfied, may they wish upon this house good beneficent Ashi. May they depart from this house satisfied; may they carry with them hymns of praise and prescribed ritual acts to the Creator, Ahura Mazda, and to the Amesha Spentas, may they not by any means go away lamenting from this house and from that of us Mazda-worshippers.

Ashem Vohu...(3).

*(Asirvad:)*

5. To Ahura Mazda, rich, possessing good things. Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

(Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

(Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful. Thus may it come as I wish.

ašāunam fravašinam uγranam aiwiθūranam uγranam vārəθrayninam  
paoiryō-ṭkaēšanam fravašinam nabānazdištanam fravašinam fravašayō xšnūtā  
ayaṇtu ahmya nmāne

xšnūtā vīcarəṇtu ahmya nmāne.

xšnūtā āfrīnəṇtu ahmya nmāne vaṇuhīm ašim x<sup>v</sup>aparəm,

xšnūtā pārayaṇtu haca ahmāt nmānāt staomāca rāzarəca barəṇtu daθušō  
ahurāi mazdāi aməšānamca spəṇtanam mācim gərəzānā pārayaṇtu haca ahmāt  
nmānāt ahmākəmca mazdayasnanəmašəm.

ašəm vohū...(3).

*(Asirvad:)*

*(The Zoti picks up two flowers from the base of the fire urn. He holds the  
flower from the left side in his right hand and passes the other to the Raspi  
who also holds it in his right hand.)*

5. (rāspī)

ahurahe mazdā raēvatō x<sup>v</sup>arənaṇuhatō

*(zōt u rāspī)*

āfrīnāmi xšaθrayāne daijhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi  
xšaθrəmca paiti-astīmca dareγō-xšaθrəm xšaθrahe darəγō-jitīm uštāne  
drvatātəm tanubyō,

aməm hutaštəm huraodəm vərəθraynəm ahuraδātəm vanaiṇtīmca  
uparatātəm pouru-spaxštīm tbišyaṇtəm paiti-jaitīm dušmainyunam  
haθrāniəaitīm hamərəθanəm aurəaθanəm tbišyaṇtəm.

*(Priests and congregation:)*

āfrīnāmi vavanvā vanaṭ-pəšənə buye vīspəm aurəaθəm tbišyaṇtəm vīspəm  
aγəm tbišyaṇtəm araθvyō- manaṇhəm araθvyō-əacaṇhəm araθvyō-šyaoθnəm.

*(Priests:)*

vavanə buye raθwya manaṇha raθwya vacaṇha raθwya šyaoθna nijanə buye  
vīspe dušmainyū vīspe daēvayasnē zazə buye vaṇhāuca mižde vaṇhāuca  
sravahe urunaēca darəγhe havaṇhe.

āfrīnāmi,

darəγəm jva ušta jva avanhe narəm ašaonəm azaṇhe dužvarštā-varəzəm  
vahištəm ahūm ašaonəm raocaṇhəm vīspō-x<sup>v</sup>āθrəm,

aθa jamyāt yaθa āfrīnāmi.

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 (2).

The fravashis of the Asha-sanctified, the fravashis of the powerful, the fravashis of the superior, the fravashis of the victorious, the fravashis of the first teachers, the fravashis of the next of kin, all those fravashis.

May this Afrinagan and Khshnuman reach the holy Fravashis at the time of the Gatha days, at the time of Ahunawad, at the time of Ushtawad, at the time of Spentomad, at the time of Wohukhshathra, and at the time of Wahishtoisht.

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!

6. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things, and for the Amesha Spentas, and for the holy, Asha-sanctified Gathas, masters of Khshathra: for the Ahunawad Gatha, the Ushtawad Gatha, the Spentomad Gatha, the Wohukhshathra Gatha, and the Wahishtoisht Gatha, and for the Asha-sanctified fravashis of the strong, the fravashis of the first teachers, and the fravashis of the next of kin.

Ashem Vohu....

*(The priests then exchange their flowers. They touch the ground)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

*(Priests and congregation:)*

☞ humatanam hūxtanam hvarštanam yadacā anyadacā vərəzjamnanamcā  
vāvərəzananamcā mahī aibi-jarətārō naēnaēstārō yaθanā vohunam mahī ☞  
(2).

*(Recite silently:)*

ašvan fravaš cōraṇ fravaš awar gwōzaṇ fravaš pōrōžgarāṇ fravaš paairyō  
tkaēšaṇ fravaš nabānazdištaṇ fravaš fravašayō.

īn āfrīṅgaṇ īn xšnūmaine gəhə gāθābyō ahunavaṭ gəhə uštavaṭ gəhə  
spəntamaṭ gəhə vōhūxšaθra gəhə vahištōištōiš gəhə, gəhə gāθābyō ardāfravaš  
bē-rasaṭ.

bē-paḍīrāt hizvā ruānī hūzōrdāī hūpādašāhī

dāt dīn i vahə i māzdayasna āgahī rawāī vāfrīṅgānī dāt, haft kəšwar zamī  
ēdūn bāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting "yatha ahu vairyo..." the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyō....

*(While reciting "ashem vohu..." the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

6. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi

xšnaoθra ahurahe mazdā raēvatō x'arənaṇuhātō aməšaṇam spəntanam,

gāθābyō spəntābyō ratuxšaθrābyō ašaonibyō ahunavaityā gāθayā uštavaityā  
gāθayā spəntāmainyēuš gāθayā vohu-xšaθrayā gāθayā vahištōištōiš gāθayā

ašāunam fravašinaṇam uṅranam aiwiθūranam paairyō-tkaēšaṇam fravašinaṇam  
nabānazdištaṇam fravašinaṇam

ašəm vohū....

May we all be one in Asha.

Thus may it come as I wish.

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 (2).

Yatha Ahu Vairyo...(21).

Ashem Vohu...(12).

Bestow on him riches and good things; bestow health of body, toughness of body, and resistance of body; bestow on him possessions giving abundant ease, future noble offspring, and a lengthy long life; bestow on him the best existence of the Asha-sanctified, the luminous, offering all happy.

Thus may it come as I wish.

Ashem Vohu...

A thousand remedies, ten thousand remedies (3).

Ashem Vohu...

Come to my help, o Mazda (3).

To Ama, well-built, fair of form, Verethraghna, created by Ahura; and to Triumphant Uparatat; and to Raman of good pastures, and to Vayu of superior activity, superior to other creatures. That part of you, Vayu, which belongs to the Holy Spirit; to self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.

Ashem Vohu...

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, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish.

Ashem Vohu...!!



*(The priests greet each other with a ritual handshake while quietly reciting:<sup>158</sup>)*

hamāzor hamā ašō bāt.

*(Priests and congregation recite aloud:)*

aθa jamyāt yaθa āfrīnāmi.

☞ humatanəm hūxtanəm hvarštānəm yadacā anyadacā vərəzymnanəm cā  
vāvərəzananəm cā mahī aibi-jarētārō naēnaēstārō yaθanā vohunəm mahī ☞  
(2).

yaθā ahū vairyō...(21).

ašəm vohū...(12).

ahmāi raēšca x<sup>v</sup>arənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə  
ahmāi tanvō vərəθrəm ahmāi ištīm pouruš-x<sup>v</sup>āθrəm ahmāi āsnəmciṭ frazaṇtīm  
ahmāi darəγəm darəγō-jītīm ahmāi vahištəm ahūm ašaonəm raocaṇhəm vīspō-  
x<sup>v</sup>āθrəm,

aθa jamyāt yaθa āfrīnāmi.

ašəm vohū....

hazaṇrəm baēšazanəm baēvarə baēšazanəm (3).

ašəm vohū....

jasa-mē avaṇhe mazda (3).

amahe hutāštahe huraodahe vərəθraṇahe ahurađātahe vanaiṇtyāasca  
uparatātō, rāmanasca x<sup>v</sup>āstrahe vayaoš uparō-kairyehe tarađātō anyāiš dāmaṇ.  
aētaṭ tē vayō yaṭ tē asti spəṇtō-mainyaom. θwāšahe x<sup>v</sup>adātahe zrvānahe  
akaranahe zrvānahe darəγō-x<sup>v</sup>adātahe.

ašəm vohū....

(kərfeh mozd gunāh guzārašne-rā kunōm, ašahī rvaṇ dušārm-rā, ham kərfeh hamā  
vaha-e haft kəšwar zamīn, zamīn-pahanā rōt-drānā x<sup>v</sup>aršōt bālā buṇdehad bē-rasāt, ašō  
bāt dār zi.)

aθa jamyāt yaθa āfrīnāmi.

ašəm vohū....

158 The congregation does likewise.

*Afrinagan of Dahm Yazata*

Yatha Ahu Vairyo ...(7).

Ashem Vohu...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

To Ahura Mazda, rich, possessing good things, and to the Amesha Spentas, to the pious and good blessing, to the awful cursing thought of the wise, and to all the Asha-sanctified Yazatas celestial and worldly. To the fravashis of the strong, completely victorious, the fravashis of the first teachers, the fravashis of the next of kin, [and to every Yazata invoked by their own name] for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

We worship Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficent Amesha Spentas. We worship the pious and good blessing, the awful cursing thought of the wise, and all the Asha-sanctified Yazatas celestial and worldly. We worship the Asha-sanctified, good, powerful, holy fravashis.

*(Karda:)*

2. May these blessings of the Asha-sanctified come into this house, namely, rewards, compensation, and hospitality; and may there now come to this community Asha, possessions, prosperity, good fortune, and easeful life, and the long enduring prominence of this Religion, which is Ahuric, Zarathushtrian.

3. Now in this house may the cattle not be tainted, nor the Asha, nor the strength of Asha-sanctified men, nor the Ahuric doctrine.

4. May the good, prosperity-giving, holy, Asha-sanctified, fravashis come here, accompanied by the healing virtues of Ashi, to the width of the Earth, the length of the rivers, and the height of the sun, to give the possession of good things, for the overthrow of misfortunes, and the advancement of riches and fortunes.

5. May Harkening (Sraosha) overcome disobedience within this house, and may peace overcome discord, generosity overcome greed, reverence overcome rebellion, and honesty overcome falsehood. May Asha conquer the fiend,

**Afrinagan of Dahm Yazata***(Priests and congregation:)*

yaθā ahū vairyō ... (7).

ašəm vohū... (3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō

*(Here recite the appropriate Gah dedication.)*

ahurahe mazdā raēvatō xʷarənaŋuhātō aməšanəm spəntanəm.

dahmayā vaŋhuyā āfritōiš uyrāi dāmōiš upamanāi,

vīspaēšəm yazatanəm ašəonəm mainyavanəm gaēθyanəm ašāunəm  
fravašinəm uyranəm aiwiθūranəm paoiryō-ṭkaēšanəm fravašinəm  
nabānazdištanəm fravašinəm [aoxtō-nāmanō yazatahe]

xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca,

*(zōt)* yaθā ahū vairyō, zaotā frā mē mrūtē,*(rāspī)* yaθā ahū vairyō, yō zaotā frā mē mrūtē,*(zōt)* aθā ratuš ašāṭcīt haca, frā ašava vīdvā mraotū.*(Priests:)*

ahurəm mazdəm raēvaŋtəm xʷarənaŋuhaŋtəm yazamaide

aməšā spəntā huxšaθrā huđāŋhō yazamaide.

dahməm vaŋuhīm āfritīm yazamaide uyrəm taxməm dāmōiš upamanəm  
yazatəm yazamaide, vīspəmca ašavanəm mainyaom yazatəm yazamaide  
vīspəmca ašavanəm gaēθīm yazatəm yazamaide.

ašāunəm vaŋuhīš sūrā spəntā fravašayō yazamaide.

*(Karda:)*2. tā ahmi nmāne jamyārəš yā ašəonəm xšnūtasca ašayasca vyādaibišca  
paiti-zantayasca,us-nū aiŋhāi vīse jamyāt ašəmca xšaθrəmca savasca xʷarənasca xʷāθrəmca  
darəγō-fratəmaθwəmca aiŋhā daēnayā yaṭ āhurōiš zaraθuštrōiš.3. asista-nū aiŋhaṭ haca vīsaṭ gāuš buyāt asistəm ašəm asistəm narš ašəonō  
aojō asistō āhūiriš ṭkaēšō.4. jamyan iθra ašāunəm vaŋuhīš sūrā spəntā fravašayō ašōiš baēšaza  
hacimnā zəm-fraθaŋha dānu-drājaŋha hvarə-barəzaŋha ištēe vaŋhaŋhəm  
paitištātēe ātaranəm fraša-vaxšyāi rayəmca xʷarənaŋhəmca.5. vainīt ahmi nmāne sraošō asruštīm āxštīš anāxštīm rāitiš arāitīm ārmaitiš  
tarōmaitīm aršuxdō vāxš miθaoxtəm vācim aša-drujəm.

6. so that, in it the Amesha Spentas may receive, through Sraosha, companion of Ashi, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.

7. Let the comfort-giving good fortune never forsake this house, nor the comfort-giving riches, nor comfort-giving noble offspring, with long lasting company of what bestows paradise and good rewards.

Ashem Vohu...(3)!

*(Asirvad:)*

8. To Ahura Mazda, rich, possessing good things. Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

9. (Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

10. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

11. (Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

12. Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful.

Thus may it come as I wish.

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 (2).

6. yaθa ahmya aməṣṣā spənta sraoṣṣāda aṣyāda paitiṣṣaṇ vaṇhūš yasnaṣca vahmaṣca vohū yasnəmca vahməmca hubəreṭimca uštəbərəṭimca vaṇtabərəṭimca ā-darəγāt xʷā-bairyāt.

7. mā yave imaṭ nmānəm xʷāθravaṭ xʷarənō frazahīt mā xʷāθravaiti īštiš mā xʷāθravaiti āsna frazaiṇtiš xʷāθrō-disyehe paiti aṣōišca vaṇhuyā darəγəm haxma. aṣəm vohū...(3).

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

*(Asirvad:)*

8. (rāspi) ahurahe mazdā raēvatō xʷarənaṇuhatō

(zōt u rāspi) āfrīnāmi xṣaθrayāne daiṇhu-paiti uparāi amāi uparāi vərəθrāi uparāi xṣaθrāi xṣaθrəmca paiti-astīmca dareγō-xṣaθrəm xṣaθrahe darəγō-jīṭim uštānahe drvatātəm tanubyō,

9. aməm hutaštəm huraodəm vərəθraynəm ahuraḍātəm vanaiṇṭimca uparatātəm pouru-spaxštīm tbiṣyaṇṭəm paiti-jaiṭim dušmainyunəm haθrāniāitīm hamərəθanəm aurəaθanəm tbiṣyaṇṭəm.

*(Priests and congregation:)*

10. āfrīnāmi vavanvā vanaṭ-pəṣṣənə buye vīspəm aurəaθəm tbiṣyaṇṭəm vīspəm aγəm tbiṣyaṇṭəm araθwyō-manəṇhəm araθwyō-vacaṇhəm araθwyō-šyaoθnəm.

*(Priests:)*

11. vavanə buye raθwya manəṇha raθwya vacaṇha raθwya šyaoθna nijanə buye vīspe dušmainyū vīspe daēvayasnə zazə buye vaṇhāuca mižde vaṇhāuca sravahe urunaēca darəγhe havaṇhe.

12. āfrīnāmi,

darəγəm jva ušta jva avaṇhe narəm aṣaonəm azaṇhe dužvarštā-varəzəm vahištəm ahūm aṣaonəm raocaṇhəm vīspō-xʷāθrəm,

aθa jamyāt yaθa āfrīnāmi.

*(The priests then exchange their flowers. They touch the ground)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

*(Priests and congregation:)*

☞ humatanəm hūxtanəm hvarštānəm yadacā anyadacā vərəzyamnanəmcā vāvərəzananəmcā mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī ☞  
(2).

I yearn for good mind. May Peshotan son on Gushtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach Dahm Yazat and all the fravashis of the holy.

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!

13. Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things, for the Amesha Spentas, for the pious and good blessing, for the awful cursing thought of the wise, for all the Asha-sanctified Yazatas celestial and worldly, for the fravashis of the strong, completely victorious, the fravashis of the first teachers, the fravashis of the next of kin, [and for every Yazata invoked by their own name].

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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.

*(Recite silently:)*

pašūtan guštāspā vohū gūdan hāhəm bō-rasāt. bō-paḍirāt daraftāt mahmaḡ  
bāt agəni ašo bāt dōr zī hāhəm bō-rasāt.

īn āfrīngan īn xšnūmaine dahmaḡ yazat vīspa sā ardā fravaš bō- rasat.

bō-paḍirāt hizva ruānī hūzōrdāi hūpādašāhī dāt dīn i vahə i māzdayasna  
āgahī rawāi vāfrīngānī dāt, haft kəšwar zamī ēdūn bāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting "yatha ahu vairyo..." the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyō....

*(While reciting "ashem vohu..." the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

13. yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi

xšnaoθra ahurahe mazdā raēvatō x<sup>v</sup>arənaḡuhatō aməšanəm spəntanəm.

dahmayā vaḡhuyā āfritōiš uyrāi dāmōiš upamanāi,

vīspaēšəm yazatanəm ašaonəm mainyavanəm gaēθyanəm, ašāunəm  
fravašinəm uyranəm aiwiθūranəm paoiryō-ṭkaēšanəm fravašinəm  
nabānazdištanəm fravašinəm [aoxtō- nāmanō azatahe]

ašəm vohū....

*(The priests greet each other with a ritual handshake while quietly reciting.<sup>159</sup>)*

hamāzor hamā ašo bēt.

*(Priests and congregation recite together:)*

aθa jamyāt yaθa āfrīnāmi,

humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzyamnanəmca  
vāvərəzananəmca mahi aibi-jarətārō naēnaēstārō yaθanā vohunəm mahi.

<sup>159</sup> The congregation does likewise.

*Afrinagan of Mino Nawar*

1. Yatha Ahu Vairyo ...(7).

Ashem Vohu ...(3).

I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

*(Here recite the appropriate Gah dedication:)*

[For worship, adoration, propitiation and praise of the masters of the daylight, and the day, and the months, and the seasons, and the years.]

With propitiation of Ahura Mazda, rich, possessing good things, and the Amesha Spentas, for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me

‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me

‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

2. We worship Ahura Mazda, Asha-sanctified, the master of Asha, well perceiving, the greatest Yazata, who is also the most beneficent, world-promoting, the creator of good creatures; we worship him with these offered Zaothras, and with these rightly spoken prayers; and we worship all Asha-sanctified spiritual Yazatas.

3. We worship Zarathushtra, Asha-sanctified, the master of Asha; we worship him with these offered Zaothras, and with these rightly spoken prayers; and we worship all Asha-sanctified Yazatas of the world. We worship the Asha-sanctified fravashi of Zarathushtra. We worship the words of Zarathushtra. We worship the religion of Zarathushtra. We worship the beliefs and the doctrines of Zarathushtra.

4. We worship the Asha-sanctified creation which was the first created. We worship the creator Ahura Mazda, rich, possessing good things. We worship Vohu Manah. We worship the Highest Asha. We worship Khshathra Vairya. We worship the good Holy Armaiti. We worship Haurvatat. We worship Ameretat.



*Afrinagan of Mino Nawar*

1. yaθā ahū vairyō ... (7).

ašəm vohū ... (3).

fravarāne mazdayasnō zaraθuštriš vīdaēvō ahura-ṭkaēšō

*(Here recite the appropriate Gah dedication.)*

[raθwəṃ ayaranəṃca asnyanəṃca māhyanəṃca yāiryanəṃca sarədaməṃca  
yasnāica vahmāica xšnaoθrāica frasastayaēca.]<sup>160</sup>

ahurahe mazdā raēvatō xʷarənaṇuhatō aməšanəṃ spəntanəṃ.

xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca,

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,

(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,

(zōt) aθā ratuš ašəṭcīṭ haca, frā ašava vīdvā mraotū.

*(Both priests:)*

2. ahurəm mazdəṃ ašavanəm ašahe ratūm yazamaide

huđāṅhəm mazištəm yazatəm yim səvištəm frādaṭ- gaēθəm dātārəm  
vohunəṃ dāmanəṃ,

ābyō rātābyō zaoθrābyō aršuxdaēibyasca vāγžibyō vīspəṃca ašavanəm  
mainyaom yazatəm yazamaide.

3. zaraθuštrəm ašavanəm ašahe ratūm yazamaide,  
ābyō rātābyō zaoθrābyō aršuxdaēibyasca vāγžibyō vīspəṃca ašavanəm  
gaēθim yazatəm yazamaide,  
zaraθuštrahe ašaonō fravašim yazamaide,  
zaraθuštrahe sraəā yazamaide,  
zaraθuštrahe daēnəṃ yazamaide,  
zaraθuštrahe varənəṃca ṭkaēšəṃca yazamaide.

4. aṇhuyaoš ašacinaṅhō paureā dātā dāman ašaonīš,  
daθušō ahurahe mazdā raēvatō xʷarənaṇuhatō yazamaide,  
vohu manō yazamaide,  
ašəm vahištəm yazamaide,  
xšaθrəm vairīm yazamaide,  
spəntəṃ vaṇuhim ārmaitim yazamaide,  
haurvatātəm yazamaide,  
amərətātātəm yazamaide.

160 This verse is added in Nirangistan.

5. We worship the creator Ahura Mazda. We worship Fire, the son of Ahura Mazda. We worship the good Asha-sanctified waters made by Mazda. We worship the swift-horsed Sun. We worship the Moon which contains the seed of the bull. We worship Tishtrya, the star, rich, possessing good things. We worship the soul of the bounteous Cow.

6. We worship the creator Ahura Mazda. We worship Mithra of wide pastures. We worship Sraosha, companion of Ashi. We worship the straightest Rashnu. We worship the Asha-sanctified, good, powerful, holy fravashis. We worship Verethraghna, created by Ahura. We worship Raman of good pastures. We worship the beneficent wind, fair of form.

7. We worship the creator Ahura Mazda. We worship the good religion of Mazda-worshippers. We worship Ashi Vanguhi. We worship Ashtad. We worship Asman. We worship the bounteous Earth. We worship the Holy Manthra. We worship the self-governed, endless Lights.

8. We worship the sunny dwelling of Asha in which the souls of the dead rest, who are the fravashis of the Asha-sanctified, the best existence of the Asha-sanctified, shining, and all-blissful.

9. We worship the two, the milk and the oil, which make the waters flow, and the plants grow, suppressing the Daeva-made Azi; overcoming and suppressing the Mush, the witch, and subduing and turning back the fiendish heretic, full of malice, and the tyrant, void of Asha, and full of death.

10. We worship all waters, all plants, all good men and women, all celestial and terrestrial Yazatas, who bestow goodness, and who are Asha-sanctified.

11. We worship you, o Holy Armaiti, (the earth) where we dwell. We pray to you, o Asha-sanctified Ahura Mazda, in these dwellings of healthy livestock and people, the offspring of Asha, namely, in these same dwellings of every person, staying as much as possible both in summer and in the winter.

Ashem Vohu ....

5. daðvâñhəm ahurəm mazdąm yazamaide,  
 ātrəm ahurahe mazdā puθrəm yazamaide,  
 āpō vañuhīš mazdaðātā ašaonīš yazamaide,  
 hvarəxšētəm aurvaṭ-aspəm yazamaide,  
 mâñhəm gaociθrəm yazamaide,  
 tištrīm stārəm raēvañtəm xʷarənañuhantəm yazamaide,  
 gəuš huðâñhō urvānəm yazamaide.

6. daðvâñhəm ahurəm mazdąm yazamaide,  
 miθrəm vouru-gaoyaoitīm yazamaide,  
 sraoşəm ašīm yazamaide,  
 rašnūm razištəm yazamaide,  
 ašāunąm vañuhīš sūrā spəñtā fravaşayō yazamaide,  
 vərəθraγnəm ahuraðātəm yazamaide,  
 rāma xʷāstrəm yazamaide,  
 vātəm spəñtəm huðâñhəm yazamaide.

7. daðvâñhəm ahurəm mazdąm yazamaide,  
 daēnąm vañuhīm mązdayasnīm yazamaide,  
 ašīm vañuhīm yazamaide,  
 arštātəm yazamaide,  
 asmanəm yazamaide,  
 ząm huðâñhəm yazamaide,  
 maθrəm spəñtəm yazamaide,  
 anaγra raocā xʷadātā yazamaide.

8. xʷanvaitīš ašahe vərəzō yazamaide yāhu iristanąm urvañō šāyenti yā  
 ašāunąm fravaşayō,  
 vahištəm ahūm ašaonąm yazamaide raocəñhəm vīspō-xʷāθrəm.

9. xšvīða āzūiti yazamaide tacaṭ-āpa uxšyaṭ-urvara āzōiš daēvō-dātahe  
 hamōistri avaiñhā mūš avaiñhā pairikayāi paitištātayaēca paitiscaptayaēca  
 paititarətayaēca paityaogəṭ-tbaēšahyāica ašəmaoγaheca anašaonō sāstraheca  
 pouru-mahrkahe.

10. yazamaide vīspā āpō yazamaide vīspā urvarā,  
 yazamaide vīspā vañhavō yazamaide vīspā vañuhīš,  
 yazamaide vīspā mainyavaca yazata gaēθyāica yōi vañhuðâñhō ašavanō.

11. yazamaide θwąm maēθanəm yąm ārmaitīm spəñtąm,  
 yazamaide θwąm maēθanahe paiti ašāum ahura mazda drəafšaoš drvō-vīrahe  
 drva-ašaciθrahe  
 yahmi zī kâciṭ tanunąm  
 drājištəm hāme maēθaine  
 miθnāṭ aṭ hama aṭ zayene.

ašəm vohū ....

12. To Ahura Mazda, rich, possessing good things. Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

13. (Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Uparatat, completely repelling malice, completely conquering the hostile malicious adversary with a blow.

14. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

15. (Blessings) that he may be victorious through timely thoughts, words, and deeds; to suppress all the evil-minded, and all Daeva-worshippers, so as to attain to good reward, and to good renown, and to long happiness of my soul.

16. Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful. Thus may it come as I wish.

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 (2).

I yearn for good mind. May Peshotan son on Gushtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

Yatha Ahu Vairyo....

*(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)*

*(Asirvad:)*

12. (rāspī) xšnaoθra ahurahe mazdā raēvatō xʼarənaṇuhatō

(zōt u rāspī) āfrīnāmi xšaθrayāne daiṅhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmca paiti-astīmca dareγō-xšaθrəm xšaθrahe darəγō-jītim uštānahe drvatātəm tanubyō,

13. aməm hutaštəm huraodəm vərəθraynəm ahuraḍātəm vanaiṅtīmca uparatātəm pouru-spaxštīm tbišyaṅtəm paiti-jaitīm dušmainyunəm haθrāniəaitīm hamərəθanəm aurəəθanəm tbišyaṅtəm.

14. āfrīnāmi vavanvā vanaṭ-pəšənə buye vīspəm aurəəθəm tbišyaṅtəm vīspəm aγəm tbišyaṅtəm araθwyō-manaṅhəm araθwyō-vacaṅhəm araθwyō-šyaoθnəm.

15. vavanə buye raθwya manaṅha raθwya vacaṅha raθwya šyaoθna nijanə buye vīspe dušmainyū vīspe daēvayasnə zazə buye vaṅhāuca mižde vaṅhāuca sravahe urunaēca darəγhe havaṅhe.

16. āfrīnāmi, darəγəm jva ušta jva avaṅhe narəm ašaonəm azaṅhe dužvarštā-varəzəm vahištəm ahūm ašaonəm raocəṅhəm vīspō-xʼāθrəm,

aθa jamyāt yaθa āfrīnāmi.

*(The priests then exchange their flowers. They touch the ground)*

*(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)*

*(Priests:)*

☞ humatanəm hūxtanəm hvarštānəm yadacā anyadacā vərəzyamnanəmca vāvərəzananəmca mahī aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī ☞  
(2).

*(Recite silently:)*

pašūtan guštāspā vohū gūdan hāhəm bə-rasāt. bə-paḍirāt daraftāt mahmā bāt aḡəni ašo bāt dər zī hāhem bə-rasāt.

*(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting "yatha ahu vairyō..." the Zoti touches the water vessel at the North, South, East, and West, respectively.)*

yaθā ahū vairyō....

Ashem Vohu...!

Yatha Ahu Vairyo...(2).

I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things, and for the Amesha Spentas.

Ashem Vohu ....

May we all be one in Asha.

Thus may it come as I wish.

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.

*(While reciting "ashem vohu..." the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)*

ašəm vohū....

*(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)*

yaθā ahū vairyō...(2).

yasnəmca vahməmca aojasca zavarəca āfrīnāmi xšnaoθra ahurahe mazdā  
raēvatō xʷarənaṇuhātō aməššanəm spəntanəm.

ašəm vohū ....

hamāzor hamā ašō bēt.

aθa jamyāt yaθa āfrīnāmi,

humatanəm hūxtanəm hvarštanəm yadacā anyadacā vərəzyamnanəmcā  
vāvərəzananəmcā mahi aibi-jarətārō naēnaēstārō yaθanā vohunəm mahī.

## AFRINS

*Afrin of the Gahambars*<sup>161</sup>

1. May we be united with the righteous coreligionists!<sup>162</sup> May we be united with holy coreligionists! May we be united with glorious and full of luster Dadaar Ahura Mazda and Amesha Spentas!

2. May we be united with Atash Dadgahs and Atash Adarans. May we be united with the fravashis of righteous coreligionists! May we be united with Good Religion of Mazdayasni!

3. May we be united with all the good coreligionists of the seven regions of the world, who are the followers of the laws of the Good Religion and who are the believers in the Holy Mazdayasni Good Religion! Let us help one another, we with them and they with us, to be united and working together!

4. May we be united with the victorious Arda-Fravash, because I have performed the correct Yazashne ceremony, I have consecrated drons, and I always perform myazd, which all together may reach the treasure of the glorious and full of luster Dadaar Ahura Mazda and the Amesha Spentas!

May strength, might, firmness, activity, victoriousness, come to all Fravashis of the righteous. May all fravashis of the righteous be mentioned here.

5. I am wishing that meritorious deeds through ceremonies I have performed for sure, such as Yazashne, drons, myazd, gift of Ashodaad, good charities, carrying "Zohr" in Yazashne ceremony and rejoicing the righteous coreligionists – which are all good deeds in this world, and myself performed all these meritorious deeds in this world and helped them to progress, and the choice of righteous Fravashis and their happiness – all these reach the treasure of glorious and full of luster Dadaar Ahura Mazda and Amesha Spentas.

6. May the happy consequences of the souls, who offer intelligent worship of God and dedicated fellowship of man, be (a) Better Light, (b) Spiritual Growth, (c) Stability on the Right Path and (d) Permanence thereon! O Most Adorable Supreme Being (Yazdaan)! may the souls and the holy fravashis of (a) those in existence, (b) those that have passed away, (c) those who will be in existence, (d) those born, (e) those yet to be born, (f) those of this country, (g) those of any other country in

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161 Translation from Kanga's Gujarati *Khordeh Avesta*, pp. 444 ff, Gujarati translated into English by Soli Dastur (hereafter "SD"), except as noted. See also Bleeck 1864, pp. 179-185.

162 SD: Humdins.



## AFRINS

*Afrin of the Gahambars*<sup>163</sup>

1. hamā-zor hamā ašō bāt! hamā-zor hamā nōkī bāt! hamā-zor bāt dādār  
hōrməzd i rayōmaṇd i x<sup>v</sup>arahemaṇd, aməšāspaṇdan!

2. hamā-zor bāt ādarān ātašān! hamā-zor bāt fravaš ašoan! hamā-zor\_bāt  
dīn i vih i māzdayasnaṇ!

3. hamā-zor bāt vahā-e haft kəšwar zamīn, kē pa dāt veh-dēn i pairyō-  
tkaešān, kē pa awīžə veh-dēn i māzdayasnaṇ astovaṇ heṇd!

ema avā ēšān, ēšān avā ema, hamā-zor ham-baher ham-yareṭ!

4. hamā-zor bāt ardā-fravaš pērōzgar,

kō rāt yazišni karṭ-hōm, darun yašt-hōm, myazd hamō rāinəm, ayō-  
kardahyā, pa gaṇj i dādār hōrməzd i rayōmaṇd i x<sup>v</sup>arahemaṇd, aməšāspaṇdan  
bē-rasāt.

aoj u zōr mīrō tagī, ēmāvaṇdi pērōzgarī, hamā fravaš ašoan bē-rasāt. hamā  
fravaš ašoan ēšān ēdar yāt bāt.

5. ayāft-hastār-hom, ku kār i kərfe, yazišni drūn va myazd, dahišni va ašō-  
dāt, rādī va zor-baršnī, va ašōan snāišnīdār, awarē hamā kār i kərfeh, aṇdar  
dām hamā kunəm naṃcistī hātarə ravān i ēmā, ēdar pa ham-kərfe vahā karṭ, va  
rāinīd pa hišī-paḍirašni, va snāišne-i fravaš i ašoan, pa gaṇj i dādār hōrməzd i  
rayōmaṇd i x<sup>v</sup>arahemaṇd, aməšāspaṇdan bē-rasāt!

6. pād-dāišnī rāinidāraṇ, raxšasni, vaxāšasni, estašni, va patāišni bāt.

yazdan i mainvaṇ, yazdan i gəθyaṇ, mainyō rōzgār fravaš i ašoan. ež  
gayōmarṭ, aṇdā sūtmaṇṭ pērōzgar pur-harahe saosyōš; hastān, būdan, bēdan,  
zadān, azādān, ā-dahī, uz-dahī, dahma, nar nāirik, awarnāi, purnāi, har-ki awar  
in zamīn, pairi veh-dini gudāraṇ šuṭ hast;

hamā fravaš ašoan, ravān i ēšān pa yāt karṭ. arzāni heṇd, hamā fravaš va  
ravān i ēšān pa yāt karṭ. ēmā omēt-dār, ēšān pa yāt karṭ; ēšān kərfe-taromaṇṭ  
tarəm; hamā fravaš va ravān i ēšān, vehdīn yazišni kərədārī, myazd rāinidār  
ēdar yāt bāt!

163 Pazand/Avestan text from Kanga loc. cit. Compare Antia, *Pazand Texts*, pp. 91 ff. See also ms. E1 ff. 124v-136r in Kotwal & Hintze 2008; Anklesaria 1883, pp. 195-216. Note ezafe in oldest mss. is transcribed as "i".

the world, (h) holy men & women, (i) the children and (j) the grown-ups, - from the first Mortal Man (Gaya Maretan) to the glorious, triumphant Saoshyant - all these (do we remember) who have passed away from this world!

All their souls are remembered through the righteous fravashis. All their fravashis and souls are worthy of praise and are remembered here. I have thought of those who hoped to be remembered. They are more righteous than me. May the fravashis and souls of them be remembered here through the ceremonies of Yazashne and myazd of our Good Religion.

7. “On the 45<sup>th</sup> day (from the Navroze Day in the Seasonal calendar), of Ardwhisht Mah and Dae-pa-Mihr Roj is the Maidyozaem Gahambar”:

On this 45<sup>th</sup> day, I Ahura Mazda with the Amesha. Spentas named this Gahambar Maidyozaem and created the Asman – sky.

8. We consecrated this Gahambar and gave the name Maidyozaem of this period in Ardwhisht Mah (for five days) up to its Dae-pa-Mihr Roj. We started it on Khwarshed Roj and ended it on Dae-pa-Mihr Roj, which we called it Maidyozaem Gahambar, during which we created Asman -- sky – and A big feast (myazd) was performed by Me with the Amesha Spentas.

And all the human beings should also perform such a feast!

9. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

10. In this skeletal world, it is equivalent to receiving meritorious reward for giving Aashodaad (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 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 ewes with their lambs to a very righteous person of this world as Ashodad”.

7. "pañcāca caθwarəsātəmca maiḍyōi-zarəmayehe, aṣahe vahištahe daθušō";

pa cihil-va-pañj rōz, mən hōrməzd awā aməšāsparaḍan, fraj-tāšit hañt ku āsmañ dāt.

8. gahañbār yašt, va maiḍyōi-zarəm-gāh nam nihāt, ardwhišt māh dae-pa-mihir-rōz hūr-rōz gāh girēt, dae-pa-mihir-rōz sar bahuñ, maiḍyōi-zarəmayehe būt, ku vīnārašne āsmañ aḍdar a zamañ paiḍā be kart. awā aməšāsparaḍan myazd kart.

mardumaç pa ham-aṅušōte āvāyañ kart.

9. har ki əž a gahañbār yazañ, ayāw sāzañ, ayāw hurañ, ayāw dahañ.

10. aš-kərfeh əḍūn bēt, cūn kiš aḍdar ōxi astūmañt, hazār gave<sup>164</sup> daenute awā varəh, pa ašō-dāt ašahī veh ravān dušārəm rā, ōi mardañ i ašoan dāt hēt.

aevāz ež ašahī veh rawān dušārəm rā, ki az hastañ pāhlom in aḍdar ōi mardumañ.

hast avastā gawāhē pa hādoxt ež a jā pōdā:

"hazañrəm maēšinam daēnunam paiti-puθranam, naram ašaonam ašaya vañhuya urune para-daiθyāt, aōvahe hātam cinmānahe yañ aṣahe vahištahe."

164 Antia p. 92 line 27: mās (𐬨𐬀𐬎𐬌).

11. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share,

“then among the Mazdayasnan coreligionists,”

he is unfit to perform a Yazashneh. Among the Mazdayasnan coreligionists, he is regarded as not fit to perform a Yazashneh because the Yazads will not accept his Yazashneh and so he cannot perform a Yazashneh. From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

12.. “On the 60<sup>th</sup> day (from the 15<sup>th</sup> Day Dae-pa-Mihr Roj, Ardwhisht Mah of the last Gahambar Maidhyozarem in the Seasonal calendar), of Tir Mah and Dae-pa-Mihr Roj is the Maidyoshahem Gahambar”: On this 60<sup>th</sup> day, I Ahura Mazda with the Amesha Spentas named this Gahambar Maidyoshahem and created the Aav - water.

13. We consecrated this Gahambar and gave the name Maidyoshahem of this period in Tir Mah (for five days) up to its Dae-pa-Mihr Roj. We started it on Khwarshed Roj and ended it on Dae-pa-Mihr Roj, which includes Tiragan, which we called it Maidyoshahem Gahambar, during which we created Aav -- water – and a big feast (myazd) was performed by Me with Amesha Spentas, and all human beings should also perform such a feast!

14. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

15. In this skeletal world, it is equivalent to receiving meritorious reward for giving Ashodad (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 Ashodad.”

16. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share, “then among the Mazdayasnan coreligionists, he is regarded as the one who does not keep his word”. Among the Mazdayasnan coreligionists, he is not regarded as a leader who keeps his word because among the Mazdayasnan Humdins, he is regarded as the one who speaks lies and whatever he says, the coreligionists should not listen to him. From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

11. har ki na yazaṭ, na sāzaṭ, na hurāṭ, na dahaṭ,  
 “ayasnīm daste aṅtarə mazdayasnāiš.” — a-yazašni dahiš aṅdar  
 mazdayasnaṅ;

kū yazdaṅ yazašni ōi na padiraṭ, ki kunaṭ na šāyaṭ.

viš az a gahaṅbār aṅdā gahaṅbār, har-rōz saṭ-va-haštāṭ, stēr gunāh ōi būn  
 bahuṭ.

12. “xšvaštīm maiḍyōi-šəmahe tištryeche daṭušō”;

pa šast rōz mən hōrməzda awā aməšāspaṅdaṅ, frāj tāšit haṅṭ ku āw dāt.

13. gahaṅbār yašt maiḍyōšəm-gāh naṃ nihāt, tīr-māh dae-pa-mihir-rōz;  
 hūr-rōz gāh girāṭ, daē-pa-mihir-roz sar bahuṭ, maiḍyō-šəmaye būṭ; āw tīra būṭ  
 rōšn ba-karṭ.

awā aməšāspaṅdaṅ myazd karṭ; mardumaṅac pa ham aṅgōšite āvāyaṭ karṭ.

14. har ki əž a gahaṅbār yazaṭ, ayāw sāzaṭ, ayāw hurāṭ, ayāw dahaṭ.

15. aš kərəfah eḍūn bōṭ, cūn kiš aṅdar aoxi astūmant, hazār gāweh daenūtə  
 awā gusālah, pa ašō-dāt ašahī vahi ruṅ dušārm rā, pa ōi mardaṅ i ašoṅ dāt  
 hāt.

avāž əž ašahī vahi ruṅ dušārm rā, ki az hastān e pāhlom in aṅdar ōi  
 mardumaṅ.

hast avastā gawāhō pa hādoxt ež a jā pōdā;

“hazaṅrəm gavam daēnunaṃ paiti-puθraṅam naraṃ ašaonaṃ ašaya  
 vaṅhuya urune para-daiṭyāt aēvahe hātam cinmānahe yaṭ ašahe vahištahe.”

16. har-ki na yazaṭ, na sāzaṭ, na hurāṭ, na dahaṭ,

“avacō-urvaitīm daste aṅtarə mazdayasnāiš.”

a-vaeca-radi daheš aṅdar māzdayasnaṅ, ku aṅdar mazdayasnaṅ, gawašni ōi  
 pa draōy dārōṭ,<sup>165</sup> ku gōiṭ na nyōišōṭ.

viš az a gahaṅbār aṅdā gahaṅbār, har rōz saṭ-va-haštāṭ stēr gunāh ōi būn  
 bahuṭ.

165 Antia: kārōṭ.

17. “On the 75<sup>th</sup> day (from the 15<sup>th</sup> day Dae-pa-Mihr Roj, Tir Mah of the last Gahambar Maidyoshahem in the Seasonal calendar), of Shahrewar Mah and Anagran Roj is the Paitishahem Gahambar”:

On this 75<sup>th</sup> day, I Ahura Mazda with the Amesha Spentas named this Gahambar Paitishahem and created the Zamin – the earth.

18. We consecrated this Gahambar and gave the name Paitishahem of this period in Shahrewar Mah (for five days) up to its Anagran Roj. We started it on Ashtad Roj and ended it on Anagran Roj, which we called it Paitishahem Gahambar, during which we created Zamin – the earth – and a big feast (myazd) was performed by Me with Amesha Spentas, And all human beings should also perform such a feast!

19. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

20. In this skeletal world, it is equivalent to receiving meritorious reward for giving Ashodad (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 Ashodad”.

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

22. “On the 30<sup>th</sup> day (from the 30<sup>th</sup> day of Shahrewar Mah and Anagran Roj of the last Gahambar Paitishahem in the Seasonal calendar), of Mihr Mah and Anagran Roj is the Ayathrem Gahambar”:

On this 30<sup>th</sup> day, I Ahura Mazda with the Amesha Spentas named this Gahambar Ayathrem and created the Vegetation.

17. “pañcāca haptāitīm paitiśhahyehe xšaθrahe vairyehe anayranam”;  
pa haftāt-u-panj rōz man hōrmazda awā aməšāspanđan, frāj-tāšit hañt, ku zamīn dāt.

18. gahañbār yašt paitiśhahem-gāh nam nihāt, šarōvar mäh anōrañ mäh anōrañ-rōz; āštāt-rōz gāh girēt, anōrañ-rōz sar bahut, paitiśhahemie buñt, ku əstašni zamī āw aņdar a zamā paidā be-kart. awā aməšāspanđan myazd kart. mardumañnac pa ham aņgōšite āvāyañt kart.

19. har ki ež a gahañbār yazañt, ayāw sāzañt, ayāw hurañt, ayāw dahañt.

20. aš kərfeh ədūn bēt, cūn keš aņdar ōxi astūmañt, hazār asp eh daenūtə awā kurəh, pa ašō-dāt ašahī və rvāñ dušārm-rā, pa ōi mardāñ i ašoāñ dāt hēt.

aevāz ež ašahī və rvāñ dušārm-rā, ki az hastāñ eh pāhlom in aņdar ōi mardumañ.

hast avastā gawāhō pa hādoxt ež a jā pōdā:

“hazañrəm aspanam daēnunam paiti-puθranam naram ašaonam ašaya vañhuya urune para-daiθyāt aēvahe hātəm cinmānahe yañt ašahe vahištahe.”

21. har-ki na yazañt, na sāzañt, na hurañt, na dahañt,

“garəmō-varañhəm daste aņtarə mazdayasnāiš”; —

garəmō- vairīm daheš aņdar mazdayasnañ, ku aņdar mazdayasnañ, gāh ōi pa vāfringāñ<sup>166</sup> dārət, ku dahañt nō padirēt.

viš az a gahañbār aņdā gahañbār har rōz sañt va haštāt stēr gunāh ōi būn bahuñt.

22. “θrisatəm ayāθrimahe miθrahe anayranam,”

pa sī-rōz man hōrmazda awā aməšāspanđan, frāj-tāšit hañt, ku urvar-dāt.

166 Antia p. 95 line 1: ay āfrəngāñ.

23. We consecrated this Gahambar and gave the name Ayathrem of this period in Mihr Mah (for five days) up to its Anagran Roj. We started it on Ashtad Roj and ended it on Anagran Roj, which we called Ayathrem Gahambar, during which we created fresh colorful and of various kind vegetation. And a big feast (myazd) was performed by Me with Amesha Spentas, and all the human beings should also perform such a feast!

24. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

25. in this skeletal world, it is equivalent to receiving meritorious reward for giving Ashodad (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 Ashodad”.

26. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share,

“then all the Mazdayasnan coreligionists will take away all his cattle”. All the Mazdayasnan coreligionists will definitely take away all his cattle because he cannot ride his cattle among the Mazdayasnan coreligionists, and he is not allowed to ride his cattle.

From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

27. “On the 80<sup>th</sup> day (from the 30<sup>th</sup> day Anagran Roj, Mihr Mah of the last Gahambar Ayathrem in the Seasonal calendar), of Daeh Mah and Warharan Roj is the Mailyarem Gahambar”:

On this 80<sup>th</sup> day, I Ahura Mazda with the Amesha Spentas named this Gahambar Mailyarem, and created the animals.

28. We consecrated this Gahambar and gave the name Mailyarem of this period in Daeh Mah (for five days) up to its Warharan Roj. We started it on Mihr Roj and ended it on Warharan Roj, Which we called it Mailyarem Gahambar, during which we created animals – and a big feast (myazd) was performed by Me with Amesha Spentas. And all the human beings should also perform such a feast!



23. gahaṇbār yašt ayāθrəm gāh nām nehāt, mihir-māh, anōraṇ-rōz; āstāt-rōz gāh girēt, anōra-rōz sar bahuṭ.

ayāθrəmyeche būt, ku mēž va raṅg va gunah gūn urvaraṇ aṇdar a zamaṅ paidā ba-karṭ.

awā aməšāspaṇḍan myazd karṭ.

mardumaṇac pa ham aṅgōšite āvāyaṭ karṭ.

24. har ki əž a gahaṇbār yazaṭ, ayāw sāzaṭ, ayāw hurat, ayāw dahaṭ.

25. aš kərfeh ədūn bət, cūn keš aṇdar ōxi astumaṅt, hazār uštra eh daenūtə awā kvād pa ašō-dāt ašahī və rvaṇ dušārm-rā, pa ōi mardan i ašoan dāt hət. aevāz ež ašahī və rvaṇ dušārm-rā ki az hastan eh pāhlom in aṇdar ōi mardumaṇ.

hast avastā gawāhə pa hādoxt ež a jā pədā:

“hazaṅrəm uštranam daēnunam paiti-puθranam naram ašaonam ašaya vaṅhuya urunepara-daiθyāt aēvahe hātam cinmānahe yaṭ ašahe vahištahe.”

26. har ki na yazaṭ, na sāzaṭ, na hurat, na dahaṭ;

“vārəmnəm staorəm frapərənaoiti aṅtarə mazdayasnāiš”;

aḅār stōr aziš frāj-apār; aṇdar māzdayasnaṅ, ku aṇdar māzdayasnaṅ, awar stōr nə našīnaṭ, ku našīnaṭ na šāyaṭ. viš az a gahaṇbār aṇdā gahaṇbār, har-rōz saṭ va haštāt, stōr gunāh ōi būn bahuṭ.

27. “aštāitīm maiḍyāiryehē daθušō vərəθraṅnahe”;

pa haštāt rōz man hōrmazda awā aməšāspaṇḍan, frāj-tāšit hānt, ku gōspəṅṭan dāt.

28. gahaṇbār yašt, maiḍyārəm-gāh nām nehād, deh-māh baherām-rōz; mihir-rōz

gāh girēt, baherəm-rōz sar bahuṭ. maiḍyāiryehē būt. ku gōspəṅṭan paṅj-āin aṇdar a zamaṅ paidā bə-karṭ. awā aməšāspaṇḍan myazd karṭ. mardumaṇac pa ham aṅgōšite āvāyaṭ karṭ.

29. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

30. in this skeletal world, it is equivalent to receiving meritorious reward for giving Ashodad (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 Haadokht 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 Ashodad.”

31. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share,

“then among the Mazdayasnan coreligionists all his worldly wealth is taken away”.

Among the Mazdayasnan coreligionists, all his worldly riches are taken away because all his worldly riches will get away from him because he cannot keep them with him. From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

32. On the 75<sup>th</sup> day (from the 20<sup>th</sup> day of Daeh Mah and Warharan Roj of the last 5<sup>th</sup> Gahambar Maidhyarem), during the (five) Gathas Days of Spendarmad Mah – The Hamaspathmaidyem Gahambar: On this 75<sup>th</sup> day, I Ahura Mazda with the Amesha Spentas named this Gahambar and created the human beings.

33. We consecrated this Gahambar and up to the last Gatha Wahishtoisht of Spandarmad Mah (month), we named it Hamaspathmaidyem Gahambar. It starts with Ahunawad Gatha and ends with Wahishtoisht Gatha, which is the Hamaspathmaidyem Gahambar. 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 Ameshaaspands, and all the human beings should also perform such feast!

34. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

29. har ki əž ą gahaṇbār yazat, ayāw sāzat, ayāw liurat, ayāw dahaṭ.

30. aš kərfeh ēdūn bēt, cūn keš aṇdar ōxi astūmaṇṭ, hazār katārac rami āin, pa ašō-dāt ašahī vē rvān dušārm-rā, pa ōi mardān i ašoān dāt hēt. aevāz ež ašahī vē rvān dušārm-rā, ki az hastān eh pāhlom in aṇdar ōi mardumaṇ.

hast avastā gawāhē pa hādoxt ež ą jā pōdā:

“hazaṇrēm kaṇhāsciṭ, vaθwanam narām ašaonam, ašaya vanhuya urune para-daiθyāt, aēvahe hātām cinmānahe yaṭ ašahe vahištahe.”

31. har ki na yazat, na sāzat, na liurat, na dahaṭ;

“yātəm gaēθanām frapərənaoiti, aṇtarə mazdayasnāiš”;

dāθrēm pa jəhān ezaš frāj apār aṇdar mazdayasnaṇ, ku hamā hāsteh i gōθī, əž ōi apār bahuṭ, ki dāṭ na šāyaṭ.

viš āž ā gahaṇbār aṇdā gahaṇbār, zdāṭ rōz saṭ vā haštāt, stēr gunāh ōi būn bahuṭ.

32. “paṇcāca haptāitīm hamaspaθmaēdayehe vahištōištoiš gāθayā”;<sup>167</sup>

pa haftāt va paṇj rōz man hōrmazda awā aməšāsparaṇḍān, frāj-tāšit haṇṭ, ku mardum dāt.

33. gahaṇbār yašt hamaspaθmaēdēm-gāh nām nəhāt. spəṇdārmaṭ-māh vahištōiš-gāh; ahunavaṭ-gāh gāh girēt, vahishtoisht-gāh sar bahuṭ. hamaspaθmaiḍyehe būṭ.

ku mardum dāt, va har dahəšne dāt. awā aməšāsparaṇḍān myazd karṭ, mardumaṇac pa ham aṇgōšite āvayaṭ karṭ.

34. har ki əž ą gahaṇbār yazat, ayāw sāzat, ayāw liurat, ayāw dahaṭ.

167 Soli: Panchācha haptāitīm Hamaspathmaedyehēh Spentayāo Vanghuyāo gāthābyo.

35. in this skeletal world, it is equivalent to receiving meritorious reward for giving Ashodad (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 Ashodad”.

36. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share,

“then among the Mazdayasnan coreligionists, he should be isolated from the laws of Ahura Mazda”. Among the Mazdayasnan coreligionists, the laws of Ahura Mazda are far away from him, because among them he is not regarded as a great leader and he is not given the benefit of accepted laws. From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

37. After that, the good coreligionists will keep scolding him and make him feel bad. Just like a Dasturan- 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 upto the next Gahambar, that person keeps doing things as his wishes, that means if he keeps doing things as before upto the next Gahambar and he does not participate in any Gahambars of that year, then he commits the sin which is named as Tanvalgaan and Margarzaan.

38. “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.

35. aš kərfeh əδūn bəṭ, cūn keš aṇdar ōxi astūmaṇṭ, hamā īn jəḥaṇ sāl pa ą garm ṇaṇ, pas dar mae i hūb yak dušārm-rā, pa ašō-dāṭ ašahī vō rvāṇ dušārm-rā, pa ōi mardāṇ eh ašōaṇ dāṭ hōṭ.

aevāz ež ašahī vō rvāṇ dušārm-rā, ki az hastāṇ eh pāhlom in aṇdar ōi mardumaṇ.

hast avastā gawāhō pa hādoxt ež ą jā pōdā:

“vīspa taršuca, xšudraca, masanaca, vaṇḥanaca, srayanaca, narąm ašāonaṇ, ašaya vaṇhuya urune para-daiθyāṭ, aēvahe hātąm cinmānahe yaṭ ašahe vahištahe.”

36. har ki na yazat, na sāzat, na hurat, na dahaṭ;

“āhūirīm ṭkaēšəm frapərənaoiti, aṇtarə mazdayasnāiš”;

hōrmazda dādaštāni ezaš frāj-apār, aṇdar māzdayasnaṇ, ku pa pōšmālīn awar nō-kunaṭ, pa pasmālīn dādaštāni na dahaṭ.

viš az ą gahaṇbār aṇdā gahaṇbār, har-rōz saṭ va haštāt, stēr gunāh ōi būn bahuṭ.

37. “avaēzō-dəm pascaēta, fracā xraosyōiṭ fracā syazjayōiṭ, avaēzō-dəm pascaēta, nāršni šyaoθna aiwi-daiθīta, ratuš ratunaēm, aθa ratunayō ratūm”.

frajac xraōšōṭ, ku kām əž pas kunaṭ aṇdā gahaṇbār, yāiš-ca kām kunōṭ aṇdā gahaṇbār, yāiš-ca kō sāl gahaṇbār, nō yazat, ąni ṇaṇ gunāh ōi būn bahuṭ, tanvalgaṇ va margarzaṇ dāršneh.

38. "satavaitiṇaṇ hazaravaitiṇaṇ baēvarə-baevarənaṇ. zəm-fradaṇḥa, dānu-drāzaṇḥa hvarə-bərəzaṇḥa." saṭ āim hazār-āim baēvarə-āim.

zamīn-pahanā rōṭ-drānā x'aršōṭ bālā buṇdehad bō-rasāt!

39. May the Manthra of this Afrin reach the souls of charitable and righteous coreligionists.

For the help and success of this sublime and divine Gahambar

*(Name the appropriate Gahambar – Maidyozaem / Maidyoshahem / Paitishahem / Ajathrem / Maidyarem / Hamaspathmaedem)*

and this sublime Gahambar season, via righteous Fravashis, may the Manthra of this Afrin reach the immortal soul of righteous Zarathushtra Spitamaan who accepted with truthfulness this good and simple Mazdayasni Religion from Ahura Mazda and brought it for the Paoryotkaesha coreligionists.

*(Both recite)*

40. May the Good People and I, one of them 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!

41. 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!

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.

Yatha Ahu Vairyo.... (21) Ashem Vohu...! (12)

*(recite fully)*

Bestow on him ... A thousand remedies.... Come to my help, O Mazda .... For the reward of virtue ... Ashem Vohu...!!

39. īn āfrīn pa ravāne rādān va rāstān bē rasāt!

pa yārī va pārōzgarī i mainyō raθwō bērezaṭ bulanṭ geh gahanbār

*(recite the name of the appropriate gāhambār – maidyozarem / maidyoshahem / paitishahem / ayāthrem / maidyārem / hamaspathmaedem)*

ba ravān anaōš ravān e zarθošte spitamañ ašō farohar rasaṭ, ke īn dīn e vō awize i māzdayasnañ, rāstihā əž hōrməzda padiraft, paoiryō-ṭkaešā aṇdar āvart!

*(both recite)*

40. dahmañ kē pa īn myazd frāj-rasīt hənṭ.

əž iñ myazd bahar āmadan bahər gərəftan, har gāmō-rā hazār va duisaṭ gaṃ vahišt rōšan garōθmañī bē-padirāt.

41. pa frāj-āmadan kərfeh bē awazāyāt, pa avāz šudan gunāh ōi bun bōšwāt. va gaθōī nək bāt! va mēnō veh bāt, sar-frajaṃ ašahī bē awazāyāt.

ravān garōθmañī bāt, ravān garōθmañī bāt, ravān garōθmañī bāt,

ašō bōṭ dōr zī, aθa jamyāt yaθa āfrīnāmi!

humatanaṃ hūxtanaṃ hvarštanāṃ yadacā anyadacā vərəzyamnanāmcā vāvərəzananāmcā mahī aibi-jarētārō naēnaēstārō yaθanā vohunaṃ mahī.

yaθā ahū vairyō....21. ašəm vohū....12.

*(recite fully)*

ahmāi rašša ... hazarəm ... kərfeh mozd.... ašəm vohū....

*Afrin of Rapithwin*

[Translation not available]

*Afrin of Rapithwin (Pazand)*hamāzōr<sup>168</sup> bāt hamāzōr ašō bōt,

hamāzōr ōi frux bōt,

hamāzōr hamā nōkī bōt,

hamāzōr hamīšah šāt ux uram, u firōzgar bāt, hamāzōr kim vanāh bōt,

hamāzōr vōš kərəfa bāt hamāzōr dādār hōrməzd i rayōmaṇd i x'arahemaṇd  
i awā hamā aməšāspəṇdan u hamā mainui vahe kiš hōrməzda āmurzīdār  
ušāmurzīdārī īn ki hair ki aṇdar dādār hōrməzda pa patit bōt,

ušpa tani pasīn rast awāj vīrāuṇt.

hamāzōr vahman aməšāspəṇt vih manašna bāt, āxštī [hamāvāṇt] u tarvīdār  
tum ajō vihaṇ dōstaṇ āsnī xiraṭ hōrməzd dāt, u gōšō srīta xirt hōrməzd dāt,  
ašāni bāt, uš hast aṇdar gētī, gōspəṇt pur sarḏah har kas aza, aṇi frāj vastarg, u  
visyāt avat bōšīt.<sup>169</sup>

hamāzōr ardībēhēšt aməšāspəṇt, mīnō i ašāi harahi rōšni u baešazašanišni  
kiš hast aṇdar gētī ātaš surux sōzā u awāišni u har dāmi dihišni ōrməzd kiš īn  
gētī azaš bun vō zī raši.

hamāzōr šihirēvar aməšāspəṇt, kəš hast harahi hūdāiān mīnō hāstah sūt, vhi  
zīvišni kiš hast aṇdar gētī ayōxšast arjmaṇt v zar usim, dārəš<sup>170</sup> mardumaṇ kiš  
āzātāṇ gētī padaš varzaṇt.

hamāzōr spəṇdārmaṇt aməšāspəṇt vihi bunṭ manašni u hū dānā urādahica  
hūvihi kāma dōsra hū cašmi ōrməzda dāt, ašāi bāt u šhast aṇdar gētī zamīn  
hūdahi u pur barōmaṇt, pur hayārōmaṇt, vōš harvispa ašōṇ u draṇṇan avar  
mānaṇt.

hamāzōr hūrdāt aməšāspəṇt raṭ i sālā u māhā u rōzā u zamaṇ u hū  
manašnyān mīnō, ku mardum barāisāl ba frārūn u frux, vihi šahēt zīvištan u  
barnāi sāl ašōi ašāi [raṭ] bāt, u šhast aṇdar gētī ābitajāi pāk, yaozdāsr kiški hēt  
[rīman] dōw u patyār avar burdan ma tuā bāt.

hamāzōr amərədāt aməšāspəṇt pazōšašni pazāišni ramahi avzūnī jōrdāiā  
gukarnī dār u daraxt ōrməzda dāt, hīm spēt ašōi zami bāt,

uš hast aṇdar gētī urvar u vas tuxmi tuxam vas gūnahi u vas hārān vas vōš  
kōf dārəšni u parərəsn rvarišni gētīān.

hamāzōr dādār ōrməzda rayōmaṇt i harahəmaṇt bāt u hamā aməšāspəṇdan  
u hamā mainui vah.

hamāzōr mihir yazaṭ i frāj i gayōt u rāmiši hārāṇ bāt.

hamāzōr gāh i hāvan u rapīθvan u uzīrəṇ u aiwisrūθrəm ušahən gāh bāt.

hamāzōr gāh gāhaṇbār maiḏyō-zarəm gāh u maiḏyōšəm gāh u paitišahem

168 Text follows T3, p. 5. Compare Kanga Guj. *Khordeh Avesta* pp. 460-473169 Antia omits the last word; T.D. adds ōš zīvašnə u dārašnə parvaršnə gaeθyaṇ əž aṇaṇ frāj-  
vastartə vastarg vasyāj avaj pōšīt

170 Antia, R115 dāriši; T.D. adds u parərašnə



gāh u ayāθrēm gāh u maiḍyārēm gāh u hamaspaθmaidēm gāh bāt.

hamāzōr i gāhi frōvardaiḡan pañjai vahe spitamañ zaraθuštər ahunvaṭ gāh u uštavaṭ gāh u spəntōmaṭ gāh u vōhu-xšaθra gāh u vahištōišt gāh bāt.

hamāzōr haft kešvarə arəzah u savah u fradaḍafš u vīḍudafš u vouru-barešt u vouru-jarəštu ki in kišvar xunarahe bāmī [bāt].

hamāzōr ādar haru ādar gūšasp ādar bürzīn mihir awā hamā ādarəñ ātašəñ kišəñ bi varahrəmin bi ōi dāt gāhi našastīst ą kubāt.

hamāzōr kuḍiz pasiaoitən vahi bāmī bāt.

hamāzōr əāhi pa gaḍtī ašōih pa mainyū bāt.

[hamāzōr<sup>171</sup> aṇdar mäh pūr mäh vīšaptaθ mäh bāt

hamāzōr yazašnə darūn u myazd u āfrīṅəñ hvaršt-varzīḍārəñ kār u kərfə u dahišnə ašō-dāt kiš əñ aṇdar haft kəšvar zamī karḍahāt u kunaṇḍ awā əñ yazdəñ ayōkardagī bāt ...

pa ayōkardagī bāj pa aot u zōr u nīrōi varz pīrozgar dādār ahuramazda rayōmaṇḍ harəhemaṇḍ ...

bə awazāyāt pa əñ i mahist stāišnə azbāyašnə āfrīn kirḍārə ...

pa tan i mā šūmā hamā pīrozgarəñ hamīšə vaxšāt barāzyāt ...

hamīšə šāt barāzyāt burzašnə burz awrāz aoraṅ barāzyāt har ci rāmašnə awzūd awzūnī frōx bēt ...

aṇdāzəñ ež bālist hamā rōšanəñ ki tən hamvārə bāt ...

aṇdar in maṇ i vəḡəñ pūr-urwāxm rāmašanə u bazm u tan āsəñ zīvašnə u manəš hūš u ravəñ šāt u frōx mähmaṇ bāt ...

ež āsmaṇ nək vārāt əž zamin nək rōyāt marḍūm i vəḡ rād əžaš bahrə bāt ...

vatarəñ šəñ matvaṇ bāt būḍan tāki ōi vəḡ varzaṇḍ ...

agar ōi vəḡ na varzaṇḍ ošəñ mihir yazaṭ frāx-gaoyaoṭ pa haṅgam i hiš vajar paḍaš kunāt ...

hamin pīrozgartar harəḡ awazūnī myazd haḍāi əñ i kiš imrōz pa dādār ahuramazda rayōmaṇḍ harehəmaṇḍ ...

awā hamā aməšəspəṇḍəñ pīrozgar ravəñ i yaštə frōhar i zaraθušt i spitamaṇ awā hamā ravəṇəñ u frōharəñ i ašōəñ kišəñ bə-šnāinīṭ ošəñ bə-urvāxmīnīṭ ...

agiš tən yazdəñ dahāt pa gaḍθī tan-durōst-ravašnə ōi hir āwāḍi i in kuḍə tā əñ dēraṅ zamaṇ ōi ravəñ bōxtagī ...

har dēramī u daṅgī māk kišəñ im rōz pa in kār i kərfə hvaršt kār i kərfə ōjinə karḍahāt u kunaṇḍ yazdəñ u aməšəspəṇḍəñ əž ganji hamīšə-sūt əñ i pūr u frāxə u paḍixə nək u vəḡ oš dahəṇḍ aṇdāzəñə ...

har ki har rōz mayazd pa hazār mard i vəḡ ašō arzaṇī bə-sāzāt oš paḍaš aḍdūn subuk u hār u āsəñ bāt əñ kiš imrōz pa yazašnə framūt oš pa myazd sāxt oš pa ašō-dāt oš dēhāt haməārəḡ oš vəḡ arzaṇī bāt ...

aθa jamyāt yaθa āfrīnāmī.]

hamāzōr fravahrə zaraθūst spitamaṭ bāt awā hamā fravarə ašōəñ araθiəštārəñ u vāstryōšəñ u hatuxšəñ kišəñ az yastən fravahrə zaratūst spitamaṇ

171 This section is added by T.D.

dīn padīraft ušān pagihān ruq̄ bāt̄ kird.

hamāzōr ufravarə ki vīstāspi šāhān-šāhā bāt̄ awā hamā fravahə hahrədyān u dahyō wadān u šahiryārān u mōwδān mōwadīc bāt̄.

hamāzōr fravarə u jāmāsp bāt̄ awā hamā fravarə rāinaōdārān hurdō-maṇḍān u rāst dāvarān [u] dastūrān dīn bāt̄.

hamāzōr fravarə frašōstra bāt̄ awā hamā fravarə rādān nyaki kərədārān vīspīdārān u vahān frārūnān bāt̄.

hamāzōr fravahrə sini hamīstīdān bāt̄ awā hamā fravahrə hōrwardān hāvaīstān dīn cašīdārān dīn amōxtārān maṇ wadān vīswadān zandwadān dah-wadān zaraθuštrōtmā bāt̄.

hamāzōr fravahrə yal spəṇdyārā bāt̄ awā hamā fravahrə araθaōstārān u təyṇān u tayān u zōrməṇḍān u dīn stī dārān paiti-raftārān [i dīn] bāt̄.

hamāzōr fravahrə kayān tištar vahmən spəṇdyārān bāt̄ awā hamā fravahrə yal ān pašān mardān bāt̄.

hamāzōr fravahrə maiḍyō rāstyān bāt̄ awā hamā fravahrə maθra barān dīn uš mardārān bāt̄.

hamāzōr fravahrə varə šaṅgaorōšān bāt̄ awā hamā fravahrə hōrməzda yastārān u gāhān srīdārān mahīstān bāt̄.

hamāzōr fravahrə ardasīr bābakān bāt̄ awā hamā fravahrə ārāstārān vī rāstārān vī nāstārān dīn haḍāi bāt̄.

hamāzōr fravahrə ādarbāt̄ maθraspəṇḍān bāt̄ awā hamā fravahrə paoiryō-ṭkaešān mainyān hamā haēḍāni dīn bāt̄.

hamāzōr fravahrə ādar bāt̄ zaraθušān bāt̄ awā hamā fravahrə mōēadān dāvarān u dastūrān dīn bāt̄.

hamāzōr fravahrə anōša rvān hasrvi kubādān bāt̄ awā hamā fravahrə ūrvandān dādīstān dādārān dīn yōzḍāθranīdārān u hahadāhī pīrāstārān<sup>83</sup> bāt̄.

hamāzōr fravahrə ašōān cīranān avarvīān pīrōzgarān paoiryō-ṭkaešān fravahrə nabānazdištān fravahrə ašōān bānda.

hamāzōr fravahrə ašōān hastān būdān hu dahyān uzdahyān pərənayūkanān apərənāyūkanān bānda.

ahmāi raēšca x<sup>v</sup>arənasca<sup>172</sup>

uṭān hamībāt̄ rayōməṇḍ harihōmēnd kitān hīš kār i taxšāi ryābāt̄

ahmāi tanvō drvatātəm

uṭān hamībāt̄ tan drvsadrvisn kəṭān aṇḍar āθā [ṅ] ditān rvān aṇḍar ašōiš bāt̄

ahmāi tanvō vazdvarə

uṭān hamībāt̄ tan vazdvarə kəṭān par vyāt̄ tan mihi u vahi

ahmāi tanvō vərəθrəm

uṭān hamīt̄ tan pīrōzgarə tan kitān kunašn frārūn varzīt̄

ahmāi īštəm paouruš haθrəm

uṭān hamībāt̄ āni štī puru hīru hāst kitān az frārūni aṇḍōxtīstīt̄

ahmāi āsnaṃciṭ frazaṇtīm

uṭān hamībāt̄ āni āsnīta parazaṇdi kiš var vīrāi aṇjamanī kiš pa ajamanī

172 Antia does not write this out in full with its Pahlavi translation, but T.D., M.U., M.U1 do.

vahiān frājastayaṇḍ

ahmāi darəgəṃ darəgō jītīm

utaṇ hamībāt ʔni dīr u bary zīvšn pakəṃ frārūn

ahmāi vahištem ahūm ašaonəṃ raocanghəṃ vīspō haθrəṃ

utaṇ hamībāt ʔni pašəṃ axʷəṇ ašōəṇ raošəṇ garōtəṃṇ hamā hāre

aθa jamyāt yaθa āfrīnāmi.

*Afrin of Ardafravash*

1. May we be united. May we be united 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 united with the religion of Zarathushtra, and attain salvation through righteousness. May we attain correct knowledge of the Mazdayasnian religion.

2. May we be united with the creator Ahura Mazda the brilliant and glorious,

3. with the Amesha Spentas,

4. and with the glory of the good and righteous Mazdayasnian religion.

5. May we be united with the Adarans and the Atashans, with Adar Goshasp, Adar Khordad, Adar Burzin Mihir, Atash Bereza Shavangha, Atash Vohu Friyan, Atash Urvajist, Atash Vajist, Atash Spenisht and with Atash Nairyō-sangha.

6. May we be united with the five gahs professed during the day and night, under whose care we do all good deeds; which are Havan, Rapithwin, Uzirin, Aiwisruthrem and Ushahin.

7. May we be united with the six Gahambaras in the year, which are Maidyozarem, Maidyoshahem, Paitishahem, Ayathrem, Maidyarem and Hamaspathmaidhem.

8. May we be united with the five Gatha festivals which are the five great, which are Ahunawad Gatha, Ushtawad Gatha, Spentomad Gatha, Wohukhshathra Gatha and Wahishtoish Gatha.

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

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

11. May we be united 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 Amesha Spentas.

*Afrin of Ardafrawash*<sup>173</sup>

1. hamāzōr bāt,  
 hamāzōr hamā ašō bāt,  
 hamāzōr hamā nēkī bāt,  
 hamāzōr hamā haurahe bāt,  
 hamāzōr bāš kərəfah bāt,  
 hamāzōr kam vināh bāt,  
 hamāzōr bāt zaraθuštra dīn rāstihā buxtār bāt,  
 dīn māzdayasnī hamīkata darust bāt.

2. hamāzōr bāt dādār hōrməzda rayō-manṭ harahe-manṭ.

3. hamāzōr bāt aməšāspəndan.

4. hamāzōr bāt harahe gwahe ba āvəž bihdīn māzdayasnan.

5. hamāzōr bāt ādaran ātašan,

ādar gušaspa ādar hardāt ādar burzīn mihir ātaš bərəza šavaṅha ātaš vōhū fryan ātaš urvājista ātaš vājista ātaš spənista ātaš nairyōsanḡa.

6. hamāzōr bāt paṅj gāh fravarāne ki andar šabā rōz ki sipārš hamā kərəfahā bidišanasta hāvana gāh rapīθwan gāh uzīrən gāh aiwisruθrəm gāh ušahin gāh.

7. hamāzōr bāt ō šaš gāh gahaṅbār andar sāl maiḍyō-zarm gāh maiḍyō-šəm gāh paitišəm gāh ayāθrəm gāh maiḍyārəm gāh hamaspəθamaiḍəm gāh.

8. hamāzōr bāt paṅj gāh gāθānī andar paṅj mihi ahunvaṭ gāh uštvaṭ gāh spəntamaṭ gāh vohū-xšaθra gāh vahištō-yašt gāh.

9. hamāzōr bāt vihan anjamanan zaraθuštryan bihidīnan pāk dīnan haft kəšwar zamī ku pa dāt vihidīn paōiryōtkaešī bi āvəž bihidīn māzdayasnan āstvānəṅt əšən awā əmā əmā əšən hamā hamakār ham kərəfah.

10. hamāzōr bāt ham yazišni ham bihir niāišni u ham yār ham.

11. hamāzōr bāt ardā-fravaš pōrōzgar ki ōrā yazišni kart hōm darūn yašt hōm myazda hamə rāinəm pa yāt kardahā pa ganj dādār hōrməzd i rayōmanḍ i xʷarahemaṅd awā aməšāspəndan bə-rasāt.

<sup>173</sup> The text follows Antia, p. 82 ff. The division of this text into sentences and paragraphs follows Dastur N. D. Minochehr-Homji, *My Prayer Guide* No. 2.

12. 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 rojgar (monthly anniversary) ceremonies of the fravashis of the holy from Gayomart up to the beneficent and victorious Soshyos, 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 remembered.

13. We have remembered 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.

14. 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 Daevas and the Druj.

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

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

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

18. 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.

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

20. 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.

12. pādāišnī rāinidārān raxšašnī vaxšašnī ēštašnī<sup>86</sup> bāt yazdān mainvaṇ yazdān gəθyaṇ mainyō rōzgar fravaš ašvaṇ əž gayō-marṭ andā sūt maṇṭ pur harahe saosyoš hastān būdān bahidān zādān azādān ādahī aozdahī dahma nar nārik avarnāi purnāi har ki awar īn zamīn pairi bihidīnī gudārā šuṭ hašt hamā fravaš ašvaṇ ruān ēšān ēdar yāt bāt.

13. ō az zōr nīrō tagī ēmāwāndī pērōzgarī hamā fravaš ašvaṇ bē-rasāt. naṃ cistī fravaš ruān anōš ruān ki īm rōz hast myazda bināmi aknīn ōi hamē kunəm awazūnī hātar ə bē-rasāt.

14. ayāfta hāstār ham kō ruān ōrā ōrā azīn kār kərəfah ōi hamē kunim awartar gāh awazāyāt u piḍirāftārī bāt bihišt jāigāh nyak bāt az dast dēwaṇ u drujān rastī buxtī bāt.

15. bunaṇṭ mānī hōrməzda aməšāspəndān aga gāh zarīn ruān ōrā ba har cūn aṇdar awastā garō-namānəm maiθinəm ahurahe mazdā maiθinəm aməšanəm spəntanəm maiθinəm anyešəm ašaonəm bē-rasāt.

ruān ōi anōš ruān ba garōθamān ba mihīn horməzda u aməšāspəndān ba mahīn awarə fravaš ruān.

16. uš hastāt vōhū manō haca gātvō zaryō kərətō aval ast vahman aməšāspənt vastarg dēbā u zarīn pēšīt ba ruān ōi anōš ruān dihāt.

17. āhārəman dēvaṇ mardumaṇ ōi anōš ruān hēc guzaṇdē u ziānai matuaṇ bāt kardan

"yaθa maiši vaherkavaiti vaharkāt haca frataršīnti"

cūn miš guraṇ hēšīt ki az būi gurg frāj tarəsaṇṭ ēšān ci ki dēwaṇ darūj ham cūnaṇ u az būi ruān ōi anōš frāj tarsaṇṭ ci.

18. fruxī hātar ruān ōi anōš ki azīn gəθī sēž maṇṭ vas darṭ anyār mainvaṇ avān asēz apatyār frata rfta.

19. ōi anōš ruān rā vahišt jāigāh bihar ōi garōθmaṇ pāt dāišni bāt.

20. ayāft hāstār ham ki har kār kərəfa ki ōi anōš ruān pa gəθī kart āci pas vadarṭ ōi hamē kunəm hamā ōrā ba ašahī ruān bē-rasāt.

21. 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 remembered by worship and keeping alive the dedications.

22. 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.

[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. Yatha ahu vairyo...(21). Ashem vohu...(12). Bestow on him riches.... A thousand remedies..... (For the reward...) Ashem vohu!]

### *Afrin of the Bozorgs*<sup>174</sup>

1. In the name of the creator Ormazd, blessings! I shall pronounce the blessings concisely, just as the Chief Mobed did, in the city of [*here insert the name of the city*] in Iran.<sup>175</sup>

2. May your wishes be fulfilled like those of Lord Ormazd with regard to his own creation. Be fortunate and more excellent like Kaikhusro. Be more friendly like Mihir Yazata. Be a smiter of enemies like Zarir. Be handsome like Syavakhsh. Be illustrious like Vijan. Be righteous like King Vishtasp. Be robust like Sam Nariman. Be equipped with arms like Rustam. Be a lancer like Aspendyar, the prop of religion. Be a wise man like the valiant Jamasp, the chief of the realm.

3. Be overpowering like the holy fravashis. Be charitable like Tishtar. Be sweet like rain-water. Be clear-sighted like the sun. Be a practiser of many meritorious deeds like Zarathushtra. Be long-lived like the powerful Zurvan (Time). Be fertile like the earth Spendarmat.

4. Be widely connected like a navigable river. Be profusely stored up just as in winter. Be blooming like the spring. Be sweet-scented like the musk. Be desired like gold. Be current like a Deram (*the Iranian silver coin*). Be occupied like the Lord Ormazd in his own creation.

5-6. 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 the mouse-ear, 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 enemies and may be a multiplier of (his family). Peace.

174 Translation follows Dhabhar 1963, p. 408 ff.

175 Dhabhar: "such and such a city of Iran."



21. par gasta gunāh ayaōv frōt vāj māṇḍi jasta büt ki pa gēθi pa vazārašne cūn ki āwāyast kardan ō ašni kafa im myazda rōšasni dār yazašni kərədāri myazda rāini dār ēdar yāt bāt.

22. ayāft hāstār ham bi har zaṇdigaṇi ki ōrā dādār aōrməzda bar hinī dāstār. ašō bēt dār zī. aθa jamyāt yaθa afrīnāmi.

[humatanəm hūxtanəm hvarštānəm yadacā anyadacā vərəzyamnanəmcā vāvərəzananəmcā mahī aibī-jaretārō naēnaēstārō yaθanā vohunəm mahī. yaθā ahū vairyō...(21). ašəm vohū...(12). ahmāi rašša ... hazarəm ... kərfeh mozd... ašəm vohū....]<sup>176</sup>

### *Afrin of the Bozorgs*<sup>177</sup>

1. pa nəm i dādār hōrməzda afrīn cūn pšgāh haḍāšā afrīn pa aṅarṭ tō bun pa ēraṇ šhir (fraṇ).

2. kaṃ anjaṇ bēt cūn hōrməzda haḍāi pa dāmaṇ hōš paraṇ pašvaṇtar bēt cūn kaixasrō xūb mihir bēt cūn mihir yazit dušman zadār bēt cūn zirər hūdit bēt cūn syāvaxš bāmī bēt cūn bižan ašō bēt cūn guštāsp šāh zōr maṇṭ bēt cūn sām niryman u juṇ var bēt cūn rōstam nōzah var bēt cūn aspəndyār dīn yāvar bēt cūn jāmāsp batāš zīc.

3. awar vəzā bēt cūn ardā-fravaš rāt bēt cūn tištari carə bēt cūn vāraṇ vīna bēt cūn haršēt vaš kərəfa bēt cūn zaraθuštra dər zīvešni bēt cūn zar ravā pādašāh barō maṇṭ bēt cūn spəndārmaṭ zamīn.

4. vaš paivaṇṭ bēt cūn rōt nāvadā vašhaṇbār bēt cūn kae mastān xūram bēt cūn bahār ham būi bēt cūn mušk,

avāyašn bēt cūn zar,

ravā bēt cūn diram,

kirdār bēt cūn hōrməzda haḍāi pa dāmaṇ hōš.

5. in afrīn ōi tan šumā ēdūn bāt cūn māh u harašēt u āw u ātaš u mae u mart u mušk u doāišin gar u marzngōš yak.

6. hamā anjaman rā (fraṇ) rā hazār sāl zaṇdigaṇi ūmar darāz bāt,

ež a būyagān xušpa mastaš kunaṭ pa hazašn.

u pāk asparəm aṇbari vāzanēt hōš vīn ahyā.

nar ašō frazaṇṭ zāit ki ēraṇ darāt nāma barāt dušman zadār u dūdah afrōzāt u darūt.<sup>178</sup>

176 This clause is omitted in E.K.A, M.U., T.D.

177 The text follows Antia, p. 85 ff. The division of this text into sentences and paragraphs follows Dastur N. D. Minochehr-Homji, *My Prayer Guide* No. 2.

178 T.D. adds: aθa jamyāt yaθa afrīnāmi.

*Afrin of Myazd*[*Translation not available*]*Afrin of Myazd*<sup>179</sup>

1. hamazōr ašō bēt, hamāzōr hamā nōkī bēt,  
 hamāzōr hōrməzda<sup>180</sup> aməšāspəndan,  
 hamāzōr harahe dīn i māzdayasna, hamāzōr ādar frōbāi u ādar gušaspa u  
 ādar i burzīn mihir  
 hamāzōr hamā mainyō i vahi yašti hōrməzda u aməšāspəndan  
 hamāzōr harahe dīn māzdayasna u yasti āvaṇ u ātašān u yasti hamā mainyō  
 i vahi pērōzgar bēt  
 [hōrməzda u aməšāspəndan] vīspān yazdan [awā harašēt u mäh az dāmaṇ  
 hōrməzda] awā dāmaṇ [i gəθī əž hamā hašnūt bāt āfrīn] ō dāmaṇ gəθī kunāt ku  
 haṇḡam u zamaṇa nōka bāt  
 kunaṇda u spāi irān šahir pa hīraš u frārūniš pa marṭ upāt kūš ku jāi āiṇda  
 [šavaṇṭ u biwaṇṭ] pa pērōzaspa frārūn kāṇ rasnada kāma za<sup>181</sup> u škast u vanīt  
 bāt [dušmani] irān šahir hīt u və vāz avə vīrōiša avə vāz<sup>182</sup> ftara<sup>183</sup> nōkaš bēt  
 šumā vahihān rāmašni u awōnī maš u nōkaš pa irān šahir awazāyāt mākāhāt  
 pardəm u dahišni dāmi hōrməzda [pa kāmai hōrməzda u] aməšāspəndan bē-  
 rasāt  
 in āfrīn ōitan šumā vahihān frārūn kunašāni ašahe vazī-dārān<sup>184</sup> šumā nōk  
 zīvaši u dēr zīvašni bēt awā narāṇ u nāirikāṇ u puš zādan  
 hēš vazāyāt āfrīt bēt cūn jamšēt varzāvaṇda bēt cūn kai syāvaxš dīn bēt cūn  
 gūštāsp šāh pērōzgar bēt cūn frēdūn zī-vīnā vaṇda bēt cūn tahmūraš pura  
 harahe bēt cūn kae hasarava pūr nar bēt cūn hōšvar pur gāu bēt cūn āθvyaṇ  
 frēdūn bēt u purasaspa bēt cūn purasaspa zaraθuštra [pida] ašō bēt cūn  
 zaraθuštra ku dāt bēt cūn jāmāspa badāniš dēr zīvasni bēt cūn zara ravā  
 pādašāh vaš paevaṇṭ bēt cūn rōdan āwādan v sumār bēt cūn dahumastān hurəm  
 bēt cūn mäh tēza itadī bēt cūn mihir rōšn bēt cūn ātaš āwāišni bēt cūn zara  
 rāzā<sup>185</sup> bēt cūn darəm kərədār bēt cūn hōrməzda haḏāi paḏqmaṇ hēš šāt u  
 hurəm pura nōkaš bēt u ašō šumā vahihān kē ḏdarmaṭ ḏstēt awāci maṇašā  
 pādašāh<sup>186</sup> vahihā dušarmarā kaṭ haḏāi huspirihā dāsta hōm ci sūr stawar

179 Text follows T3, p. 27. Words in brackets are found in Antia, p. 103, but omitted in T3 and R115.

180 T3 omits.

181 R115: jaṭ.

182 R115 adds: avə.

183 R115 adds: upar.

184 R115: varazīdārān.

185 R115: ravā.

186 R115 adds: u.

harašni pāk u maihuš sparhəma hōbōi u manašni āwāsūr u kaṭ haḍāi hama vīsni parastyān tarasca gāh u manasn avanāha gār hūfrāxta hōrməzda kunāt ku aṇdar īn šahir īn dēhi īn maṇ mihān awāiṭ arāši hušrō va u hamaṭ ašō bāt ōi šumā ōi rai<sup>187</sup> hurahe pērōzagaraš u āvānī hara nōkaš raxšašniš patāisnī mi hamaṭ bāt šumā pērōzgarā anōš bāt u xūš-kərfəgar bāt cūn ardāfravaš u rāt rāst bāt cūn tištar hurəm anōša bāt cūn bāhān vas ṇbār bāt cūn jimastān ēdūn šumā vahān frux bāt u gəhān biranda hēt ku kōh zufra hēt ku daryāw huzīr hēt ku varkastar hēt ku vahar šam barīt arāhēt ku yākūt maravāri hubanda hēt ku marūi māh vaṇḍān marūi hutāširā zaṭ škasta vanīt bāt kušmen ḍraṇ šihir umān šumā pahar frārūn ōi kānastēt u rasāt bāt cūn maṇ āfrīnaṭ ci ež avastāi pēdā ku āfrīn ḍamaṇ zamī panāi u rōṭ drānā harašēt bālā pa hamaṭ gəhā bē-rasāt<sup>188</sup> u hurəm u pūr nōkaš u ašō bāt.

aθa jamyāt yaθa āfrīnāmī.

[yaθā ahū vairyō...(12).

ašəm vohū...(21).

ahmāi rašša ... hazaṇrəm ... kərfeh mozd... ašəm vohū.....]

187 R115: šumā nō nōiri.

188 R115 adds: šāt.

***Afrin of Dahman (Afrin of the seven Amesha Spentas)***

1. May we be one with Lord Ahura Mazda. May his glory and radiance increase, and also with all three who work united with him, labor united with him, united with him to smite the cursed Ganamainyu the wicked, together with all Daevas and fiends which he has brought forth to smite the creation of Ahura Mazda.

2. May we be one with Vohu Mano, the Amesha Spenta of great majesty. May he increase together with the Moon, the Ox and Ram who are united and move about freely to smite the Ashmoga with fearful weapon, the fiend Akomano and the fiend Tarumano.

3. May we be one with the Highest Asha, the Amesha Spenta of great majesty. May he increase together with the Aderans, Sraosha, and Verethraghna, who work united with him, labor united with him, smite the fiend of winter with his thirty kinds of unfruitfulness, thirty kinds of weakness.

4. May we be one with Khshathra Vairya, the Amesha Spenta of great majesty. May he increase together with the Sun, Mithra, the Sky and Aneran who work united with him, labor united with him, united with him smite the fiend Bushyasp the long handed, the fiend of decay, the fiend of laziness.

5. May we be one with Holy Armaiti, the Amesha Spenta of great majesty. May it increase together with Aban (water), Din (religion), Ard, and the Holy Mathra, who work united with it, labor united with it, united with it smite Asto Vidat of evil character. May we be one with Haurvatat, the Amesha Spenta of great majesty. May it increase together with Tishtrya, Vayu and the holy Fravashis, who work united with it, labor united with it, united with it smite Az created by the Daevas, and the Daevas Tarik and Zarik.

6. May we be one with Ameretat, the Amesha Spenta of great majesty. May it increase together with Rashnu, Ashtat, and Zamyat who work united with him, labor united with him, united with him smite Tusush, the first created opposition which Angra Mainyu brought forth. May the creation of Ahura Mazda increase. May the creation of Angra Mainyu decrease. May we be one with the heights and mountains with pure brightness, much brightness, created by Ahura Mazda, together with the timber, the fruit trees, the golden trees.

*Afrin of Dahman (Afrin of the seven Amesha Spentas)*<sup>189</sup>

1. hamāzōr bāt  
 hōrməzd x<sup>v</sup>aḏāē  
 gurz x<sup>v</sup>arahe avazāyāt  
 awā sadae vīspaešam ki ham kār<sup>190</sup> ham jihišni ham yār.

pa zanišni gajist ganā mainyō ki darəaṅt awā harvispa dōw drūj pa zadārəš dāmaṅ hōrməzd frāj karnīt.

2. hamāzōr bāt bahman aməšāspənt  
 gurz x<sup>v</sup>arahe awazāyāt  
 awā māh gōš rām ki ham kār ham jihišni ham yār.

pa zanišni āsmōy xravī daroxš drūj akōmani drūj tarū mati.

3. hamāzōr bāt arda gwahišt aməšāspənt  
 gurz x<sup>v</sup>arahe awazāyāt  
 awā āḏaraṅ srōš bahiraṅ ki ham kar ham jihišni ham yār.

pa zanišni drūj zimastaṅ sīzat vāxš sīzaṅ spōz gar.

4. hamāzōr bāt šaherəvar aməšāspənt  
 gurz x<sup>v</sup>arahe awazāyāt  
 awā hūr mihir āsmaṅ anōraṅ ki ham kār ham jihišni ham yār.

pa zanišni būšyāspa sarš aōki drūj ašgāniš drūj āsāniš drūj.

5. hamāzōr bāt spəndār mat aməšāspənt  
 gurz x<sup>v</sup>arahe awazāyāt  
 awā ābaṅ dīn arṭ mārspənt ki ham kār ham jihišni ham yār.

pa zanišni ast guāt dušāim.

hamāzōr bāt hardāt aməšāspənt  
 gurz x<sup>v</sup>arahe awazāyāt  
 awā taštr vāt  
 ardā fravhar ki ham kār ham jihišni ham yār.

pa zanišni āz dōwəṅ dāt tārik zārik dōw.

6. hamāzōr bāt amərədāt aməšāspənt  
 gurz x<sup>v</sup>arahe awazāyāt  
 awā rašna āstāt zamyāt ki ham kār ham jihišni ham yār.

pa zanišni tusyūš patyār frdum va sūt āhārəman frāj karanīt.

awazāyāt dāmi hōrməzda.

awasīnāt dāmi āhārəman hamāzōr giraṅ kōhaṅ ašahī hārəš pōuru hārəš hōrməzda dāt awā dāraṅ karxtaṅ harašni barā u zarīn urvarəṅ.

<sup>189</sup> Text follows Antia, p. 86 ff.

<sup>190</sup> Antia: ki har kār; R115: kōham kār.

7. May we be one with Mount Arvant, Mount Raevant, Mount Arparsin, and Mount Damawand in which the wicked Baevarasp is bound. May we be one with the mountain Hos-dastar which possesses pure brilliance, possesses much brilliance, which is made by Ahura Mazda. May we be one with the fountains, the fountains of the waters, the rivers. May we be one with the river Urvant, the river Veh, the sea Rakhsahe, the sea Ferahkant, the sea Puitik and the sea Kyansis. May we be one with the praiseworthy souls, who believing to the last in righteousness and well doing have spread abroad law and equity.

8. May we be one with the King of Kings, and with the great commander. May we be one with the seven regions of the earth: Arzahe, Shavahe, Fradadhafs, Vidadhafs, Vouru-barest, Vouru-jarest, Qanirashbami which lies in the midst, and with the most fortunate of the born, the purest, best, the praised by the Yazatas: Spitama Zarathushtra of holy fravashi. May we be one with the highest Athurnan, the victorious lord, the fire Adar-fra, firm created. May we be one with the leader of the warriors, the firm created, desired Adar-gushasp.

9. May we be one with the victorious lord of the husbandmen, the ruler who performs good deeds, the victorious Adar-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 Gayomart, Hoshang, Tehmurasp, Jamshed, Faridun, Minochehr-bami, Huzub the son of Tehmasp, Kai Kobad, Kai Kaus, Kai Syavakhsh, Kai Khosru, Kai Lohrasp, Kai Vishtasp and Behmen son of Aspendyār.

10. Blessed be the soul of Spitama Zarathushtra 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. The good shall be rulers; the bad shall not be rulers. They shall pray for pardon for their evil deeds and be repentant. May our thoughts, words and deeds continue in righteousness.

11. 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 Anghra Mainyu remain afar from life and work, and may each one of the next of kin increase a hundred-fold.

7. hamāzōr arvaṇṭ kōh hamāzōr raevaṭ kōh hamāzōr mihi pārsīn kōh  
hamāzōr dimāvaṇṭ kōh ki darvaṇṭ baevarāsp aṇḍar basta ēstēt  
hamāzōr gərašdāštār ašahī hārəš paouru hārəš hōrməzda dāt.

hamāzōr cašmaḡan bun hānī āwaṇ rōdān.

hamāzōr arvaṇṭ rōt hamāzōr vahe rōt hamāzōr frāt rōt hamāzōr zarahe  
varkiš hamāzōr zarahe paraṭ kart hamāzōr zarahe paitī hamāzōr zarahe kašus  
hamāzōr ruṇ burzīt ki avataṇ avatəm pa rāstiš u vahiš vazidārəš dīn vādār  
dādstaṇ vazār būt haṇṭ.

8. hamāzōr dihidāin vaṭ šāhaṇ šāh hamāzōr buzarak fraṃaṭ dār.

hamāzōr hafta kəšvar zamīn arzahe šavahe fradadafš vīt dafš vōuru barəsta  
vōuru zarəsta hanaras bāmī pa myaṇ zādān fruxtum ašōtum pašūm yašt yazdān  
zaraθuštra spəṇtamān ašō fraohar.

hamāzōr aθurnaṇ sipāh vaṭ pērōzgar āḍaraṇ šāh takī dāt āḍar frā hamāzōr  
raθaestāraṇ sipāh vaṭ takī dāt yāfta āḍar gušaspa.

9. hamāzōr pērōzgar vāstaryōšān sipāh vaṭ hadāi kərəfa gar āḍar burzīn  
pērōzgar anōš ruṇ bāt.

ruṇ rakān dastūrān mōbadān hōrvadaṇ bihidīnaṇ cāšidāraṇ hāvistaṇ ki  
awar pa īn zamīn tanō maṇṭ ba varaṭ haṇṭ. anōš ruṇ bāt ruṇ gayōmarṭ u  
hōšaṇha u tahmūr p jim fruḍūn manōcihir bāmī hazūba tahmāspaṇ kaekubāt  
kaekāvs kaesyāvaxš kae hasrō kae lauhurāsp kae guštāsp bahman aspəṇdyāraṇ  
anōš ruṇ bāt.

10. ruṇ zaraθuštra spəṇtamān ašō frahvar awā hamā aθuranaṇ raθaestāraṇ  
vāstryōšān hutaxšān dahmaṇ ki pa ašōiš yazaṇṭ nyekaš arzaṇī haṇṭ rāmašne  
vašādaš v padagāniš u nyekiš az sūi nīm rōz aṇḍar āyāt darṭ vīmārəš duš hārəš  
vanā kiš v štā kiš harvisp patyār az sūi avāxtar bi kvārāt vihaṇ pādašāh biṇṭ  
θaranaṇ awāštān biṇṭ az kart kunišni hōš awāxš pašōmaṇ mh əmš cirā manašni  
gawašni kunašni

11. aṇḍar frārūnaš bāt hēc kas az myaṇ pa dōvyāz kardan ki pa tan ayaov pa  
hāsta ayaov pa ruṇ zyā bāt kərā veš āwāyat vəš bāt kərā vahi āwāyat vahi bāt  
kərā zan āwāyat zan bāt kərā frazaṇṭ āwāyat frazaṇṭ bāt gəθihā əḍūn bāt cūn  
tan kām aṇḍar frārūnaš mainyō hā əḍūn bāt cūn ruṇ kām aṇḍar ašahī bərəsāt  
īn āfrīn ōi tan šumā vihaṇ aṇjamaṇaṇ bihidīnaṇ afzūni hātar pa kām bāt ayāfta  
hāstār ham ba har zaṇḍigaṇī ki ōrā dādār hōrməzda biharnī dēstār āhārəman  
darvaṇṭ azyō və avarzīt nabānazdištaṇam ō yak sar pa afzūn bāt

12. I desire that the chief may be prosperous, the righteousness be famed. The wise be rulers. May the Mazdayasnian 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 until the end may be reward giving for the people, so that in this world and the spiritual realm may be fully remembered by us as a reward.

13. May the immortal soul of Spitama Zarathushtra of holy fravashi, as well as the souls of Athravans, warriors, farmers, and artisans be immortal. 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.

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

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.

Yatha ahu vairyo...(21).

Ashem vohu...(12).

Bestow on him riches.... A thousand remedies.... (For the reward....)

Ashem vohu!

### *Afrin of Gahambar Chashni*

[Translation not available]



12. ayāfta hāstār ham ki rāt āvāt bāt rāst gō āfrəŋgan bāt dānā pādašahān bāt duzdānā awādašā bāt dīn guhi māzdayasnaŋ haft kəšwar zamī ruān zīn bāt awātuzišni urvarəŋm vaxšašni zōr dāom pacā manašni ōmāi cirā manašni gawašni kunišni rāst frāhrūn bāt kəŋan bahir aŋdā sar bih mardān rā pādāišni dōstār tā ōmā pādāišna hātar būt daihātar yāt bāt ayō pa gəθī ašō pa mainyō anōš ruān bāt

13. ruān zaraθuštra spəntamaŋ ašō fruhar awā hamā aθuranān raθaeštārān vāstryošaŋ hutaxšaŋ dahmaŋ ki pa īn myazda frāj rasīdahaŋt az īn myazda ba har āmadaŋt ba har gərəftaŋt hazār gāmi rā hazār dōist gām bihišt rōšn garōθamaŋi ba ōi pađyrāt pa frāj āmaŋt kərəfa ba awazāyāt pa vāj šudan gunāhyō bun bəš bāt u gəθī nək bāt u mainyō vihi bāt sar frajəŋm ašahī bi awazāyāt ruān garōθamaŋi bāt.

14. ašō bəšt dōr zī.

aθa jamyāt yaθa āfrīnāmi.

humatanaŋm hūxtanaŋm hvarštaŋam yadacā anyadacā vərəzymannaŋmcā vāvərəzannaŋmcā mahī aibi-jarətārō naənaəstārō yaθanā vohunaŋm mahī.

yaθā ahū vairyō...(21).

ašəŋm vohū...(12).

ahmāi raəšca ... hazarəŋm ... (kərfeh mozd ...) ašəŋm vohū....

### *Afrin of Gahambar Chashni*<sup>191</sup>

yazdān dāh vihaŋ framūt parastntgān sāxt arzaŋya hurāt yazdān hamō dihāt vihaŋ hamō framāyāt parastntgān hamō sāzāt arazaŋya hamō hurāt ədar ōmā pa šādī u rāmišni saŋt u paŋjāh sāl yazdān hamō ba awzāyāt āwī rōdān bar urvarān šir cihār pāiaŋ u zōr zōr maŋdān āwāđān bāt awarə īn maŋ mahīn īmaŋ awarə maŋ mahīn māzdayasnaŋ yazdān hamō bə awazāyāt har rōz pa awazūni bāt ədūn bāt

dīn i vahe i māzdayasnaŋ āgāhī rawāi vāfrīngāni dāt

haft kəšwar zamī əduŋ bāt

[humata hūxtahe hvarəštahe hūmanasne hūgawašni hūkunašni]<sup>192</sup>

gurz x<sup>v</sup>arahe awazāyāt

īn xšnūmaine mainyō raθvō bə-rasāt bulant gahe gahaŋbār.

har gahbār ki bāšaŋt nəmaš ba xaŋaŋt.

ham kerbaī i hamā vahā i haft kešwar zamī bə-rasāt,

gurz x<sup>v</sup>arahe awazāyāt

īn xšnūmaine (see table 2) bə-rasāt.

191 Text follows Antia, p. 105 ff.

192 Added in R115.

kə rā gāh rōz šahiryārī hēš yazišni karṭ hōm drūn yazata hōm myazda hamō  
rāinəm yō karḍyā

pa gaṇj i dāḍār hōrməzd i rayōmaṇd i xʷarahemaṇd aməšāspəṇḍan bē-rasāt.  
avaz zōr nīrō tagī əmāvəṇdī pīrōzgarī,  
in xšnūmaine mainyō raθwō bē-rasāt  
bulanṭ gahe gahaṇbār.

har gahmbār ki bāšad nəmaš ba xənaṭ.  
ham kerbaī i hamā vahaṭ i haft kešwar zamī bē-rasāt,  
gurz xʷarahe awazāyāt.

in xšnūmaine (see table 2) bē-rasāt.

az əmā paḍīraftār bāt əmārā pānāī kirdār nōkī aṇdāxtār anāī pitīār dūr awāj  
dāštār....

biāyaṇd agar niāyṇt guzarg mihir frāgayō dāvar rāst zūt tar pōštar bē-rasāt,  
ež hamā gunāh pa patit pašəmaṇōm.

tan-darōstī dēr-zīvašnī āwāyaṭ xʷarəh ...  
nōkī bāt hub bāt əḍūn bāt.

***Doa Tan-Dorosti***<sup>193</sup>

In the name of God, the bestower, the giver, the benevolent!

Yatha ahu vairyo ....(2)

May there be health and long life, complete Glory giving righteousness! May the visible yazads and the invisible yazads and the seven Amashaspands come to this fair offering.

May this household be happy, may there be blessing! May there be happiness among the people of the religion of Zartosht! We beseech you, Lord, to grant to the present ruler, to all the community, and to all those of the Good Religion, health and fair repute.

May *so-and-so*, [and his wife (or, her husband), and children] live for a thousand years! Keep them long happy, long healthy, long just! Keep them thus, keep them caring for the deserving! Keep them living and abiding for many years and countless hours! A hundred thousand thousand blessings upon them!

May the year be auspicious, the day fortunate, the month propitious in all these years and days and months!

For many years keep them worthy to perform worship and utter prayers, to give charity and offerings, being just. May they have health to fulfill all their duties! May they be liberal, kind and good!

May it be so, may it be more so, may it be according to the wish of the Yazads and the Ameshaspands! Ashem vohu....

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193 Translation from Boyce 1984, pp. 59-60.

**Doa Tan-Dorosti**

ba nam i yazad i baxšāyaṇdēh i baxšāyašgar i mōhərbaṇ.

yaθā ahū vairyō...(2).

tan-darōstī dēr-zīvašnī āvāyaṭ xʷarəh haṅgaṭ ašahīdār yazdān i mīnōyaṇ yazdān i geṭhyaṇ haft amšāsparaṇdan myazd rōšan hamē bē-rasāṭ.

īn dōāyaṇ bāṭ, īn xʷahāyaṇ bāṭ, hamə aṇdar kašan ra zartōstī dīn šāṭ bāṭ, ēdūn bāṭ.

yābārī xʷadā xʷadā-vaṇd i ālam rā hamā haṅjamaṇ rā

*(Insert title: Behdin/Ervad/Osta/Osti N.<sup>194</sup> -rā)*

bā farzaṇdan<sup>195</sup> hazār sāl dēr bē-dār u šāṭ bē-dār u tan-darost bē-dār u ēdūn bē dār bar sar i arzānyaṇ sālḥā i bīsyār u karanḥā i bīšumār bākī u pāyaṇdē dār sat<sup>196</sup> hazāraṇ hazār āfrīn bāṭ.

sāl xʷacasta bāṭ. rōz farrox<sup>v</sup> bāṭ māh mubāarak<sup>197</sup> bāṭ.

caṇdin sāl caṇdin rōz caṇdin māh bīsyār sāl arzaṇīdār yazašnə u nyāišnə u rādī u zōr barašnə ašahīdār awarə hamā kār u kərfəhā tan-darōstī bāṭ nākī bāṭ ḥub bāṭ. ēdūn bāṭ.<sup>198</sup>

ēdūntarac bāṭ.

pa yazdān u amšāsparaṇdan kəmə bāṭ.

ašəm vohū....

194 Here name the person or persons to be blessed. "If the recital is for a Behdin, prefix the word Behdin before the name of both man and woman; if a member of the priestly class use the word 'Ervad' before his name if he has gone through the Navar ceremony, otherwise prefix the word 'Osta' to his name. Before the name of a woman from a priestly class use the word 'Osti'." *Khordeh Avesta (in Roman script)* 9 Yasht, Union Press, Bombay, 1982 - p. 321.

195 The last two words are omitted in Antia.

196 Kanga & Sontakke, p. 324.

197 Moberd Firouz Azargoshab's *Khordah Avesta*, p. 22 reads "farhkondah."

198 Antia ends at this point.

## APPENDIX

**TABLE 1: Number of repetitions of Ahuna Vairya to be recited during the Dibache.**

<b>For Afrinagan</b>	<b>Number of Ahuna Vairyas to recite:</b>
Afrinagan Dahman	2
Afrinagans of Gatha	8
Afrinagan of Gahambar	4
Afrinagan of Rapithwin	12
Afrinagan of Dadar Ohrmazd	10
Afrinagan of the Fireshtes or the Yazatas	7
Afrinagan of the Sirozas <sup>199</sup>	2
Afrinagan of Ardafrawash	8
Afrinagan of Sraosha	5
Afrinagan of Dahm Yazata	7
Afrinagan of Mino Nawar	7

<b>For Afrinagan of the day of the Month</b>	<b>Number of Ahuna Vairyas to recite:</b>
1. OHRMAZD	10
2. VOHUMAN, BAHMAN	7
3. ARDWAHISHT, ARDIBEHESHT	7
4. SHAHREWAR	7
5. SPANDARMAD, ASFANDARMAD	7
6. HORDAD, KHORDAD	7
7. AMURDAD	7
8. DAY-PA-ADAR	7
9. ADAR	7
10. ABAN	7
11. KHWARSHED, KHORSHED	7
12. MAH	7
13. TISHTAR, TIR	7
14. GOSHORUN, GOSH	7
15. DAY-PA-MIHR	7
16. MIHR	7

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199 Modi, p. 385 has 7.

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