

PĀZAND SETĀYASHES BĀ MĀENĪ

WITH THEIR MEANING IN ENGLISH

*ASHONĀM VANGH-UHĪSH
SŪRĀŌ SPĒNTĀŌ FERA VASHYŌ YAZAMAIDE*

**February
2023**

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This Book is transliterated in English

By Ervad Jal Noshirvan Panthaky

**from Gujarati book of Setāyashes by Late Ervad FiRoz
Shapoorji Masani.**

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ACKNOWLEDGEMENT

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

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

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

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

Producing this book has truly been my labor of love.

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February. 2023

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**THIS PĀZAND SETĀYASHES BOOK IS
DEDICATED**

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

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

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PREFACE

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

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

Recently I got some inquiries from an interested individual from Mumbai, if I have also transliterated in English the Gujarati Setāyashes. There is no such book in English with meanings of al 36 Setāyashes. This interest of the person has inspired me to make this humble effort to transliterate the Setāyash-Bā-Māeni from Gujarati to English script from the Gujarati Setāyashes book by Late Ervad Firoz Shapoorji Masani. I have made every effort to translate from old Gujarati meanings of Setāyashes in to English to the best of my knowledge and understanding.

I hope that this book will be useful, as there are such no books on Complete 36 Setāyashes in English script are presently available.

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FOREWORD

Daily prayers play an important role in the devotional life of Zoroastrians. Each day of the year is dedicated to a divine being and there are prayers dedicated to divine beings presiding over the days, like the Avestan Yashts and the Pāzand Setāyash.

Among the Pāzand prayers composed by Dastur Adarbad Mārespand during the Sasanian times, the six *Setāyash* in praise of Ahura Mazda and 30 *Setāyash*, one for each day of the month, are very significant.

Ervad Phiroze Shapurji Masani had done yeoman service to the community by translating these Setāyash in Gujarati in “Pāzand Setāyash bā Māeni” in 1920, which was one of his trilogies of translations of various shorter Pāzand prayers.

A limited press-run of these Setāyash in Roman script was published in Mumbai in 2014, being the collective efforts of students of Avestan language. This book is no more in circulation.

Hence this work brought out by Ervad Jal Noshirvan Panthaky is of significant importance. Ervad Jal has prepared the Setāyash in Roman script, along with their translations. This is one more of his service, after transliterating from Gujarati to English several higher liturgical books such as Yazashne-Bā-Nirang, Yazashne-Concise, Yazashne-Rapithvan, Vīspērad and Vandidād, making them very user friendly.

The Pāzand prayers of Setāyash complement the prayers in the Khordeh Avesta. They are generally recited at the end of the daily Farazyāt Prayers. One of the Setāyash, the Doa Nām Setāyash, is part of the daily Farazyāt Bandagi (obligatory prayer) of a Zoroastrian.

May the blessings of Ahura Mazda and all divine beings always descend on Er. Jal Noshirvan Panthaky and his dear ones. May he continue to serve the community and priestly class with such user friendly and valuable works.

Ramiyar P. Karanjia

Dadar, Mumbai.

April 2023.

GUIDANCE FOR PRONUNCIATION

(NOMENCLATURE)

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

a: again, temporary,

ā: char, far, tar

ã: nasal (nasal sound), as in parlance, *enpassant*

i: it, bit, fit.

ī: feet, meet, teeth

u: put, full, pull.

ū: cool, fool, tool.

un (nasal sound) as in under all slanted **n** after any letter is nasal sound

e: lake, make, take.

ē: get, let, met.

o: core, fore, sore.

ō: for, more, shore.

* * * * *

PĀZAND-SETĀYASH-BĀ-MĀENI

INTRODUCTION:

The Pāzand Setāyashes were composed by Dasturāne Dastur Ādarbād Mārespand. The abstract noun **Setāyashna** or **Setāyash** comes from the Persian and Pahlavi word **Satudan** which means to praise.

The Pāzand and Parsian word **Satud** (Staota), comes from the Pahlavi/Persian **Satuadan** means to praise. All the ceremonies related to **Staota** are known as **Staota Yasna**.

The word Setāyash is from the word Satud (Staota), is from the Avesta. the word Staota does not imply mere praise, adoration or propitiation, but it is more than that. The word Staota signifies the fundamental law of unseen colours produced by the vibrations of the Sound; and the entire universe has been manifested in accordance with the Laws of these Vibration-colours (Staota Yasnā). So, when we recite the Avesta Māthravani, with full concentration and devotion, we bring ourself in the harmony to the multitude of Cosmic Forces and Divine Energies.

This concentrated and devotional thought in Pazend is called Setāyem. Therefore, a Setayesh is the form of prayer, which possesses very powerful thought - forces pertaining to the Avesta Staota.

It should be remembered that the "Setāyashes" are not substitutes for the Avesta prayers, but are complementary to them. Only after reciting all the Avesta prayers should any of the "Setayesh" be recited. The real food for the soul is provided by the Staota of Avesta prayers. Almost every Avesta "Yasht" has its corresponding Pazend "Setayesh", except the "Hom Yasht".

Setayesh is that form of prayer, which possesses very powerful thought - forces pertaining to the Avesta Stot. The Manthra recited in Avesta has its corresponding Mithra – potent thought - power in Pāzand.

The Creation begins with the First vibration **Ahunavar (Yathā Ahu Vairyō)** or **Ashem**. It then takes various vibratory forms of Energy from the divine and most subtle to the nonphysical and still coarser.

The physical, like vapour to water and then to snow/ice. The whole world is a play of vibrations, generated and functioning according to the set laws of **Asha**, the Divine Light, Order, Beauty and Truth. The divine Science of these Vibrations is called **Staota Yasna**. The earth with all its four inhabitants, the humans, the animals, the vegetation

and the inert matter, are the varied and various forms grades, levels and stages of vibrations.

The word Staota as seen from the above- quoted references signifies the fundamental law of unseen colours produced by the vibrations of the Sound; and the entire universe has been manifested in accordance with the Laws of these Vibration-colours (Staota Yasna) from the one Primitive Sound of Prime Motion - Ahuna Var - in the Highest Heaven. We can easily see from these quotations also that the unfoldment of the Soul and communion with Ahura Mazda are only possible by means of the attune-meant (mindfulness) with the Highest Staota, and that the Soul requires for its progress the various intensities of these Staota according to its stage of progress in the scale of unfoldment. In order therefore to attain this Summum Bonum (*the highest or ultimate good, the supreme good from which all others are derived*) the soul has to attune itself with the Staota of all the Yazads and other spiritual intelligences, according to the Gatha XXXIII; 5 the greatest of whom on the Earth is Sraosha.

All these Setāyashes were composed by the last Dasturāne Dastur Ādarbād Mārespand, (*from the Sassanian King Shapur II*) created the Saoshyanto Manthra, it means Manthra rearranged by the Saoshyant or Authorised Spiritual Guide of the Prophet. He composed these Setāyashes according to the Stot Yasnā with his great spiritual power.

There were 21 Nasks (*named after each word of the Ahunavar*) or volumes of these "Saoshyanto Manthra" in Avesta. In this treasure-trove was also preserved for the bad times that were to come (the present-day).

When we recite the **Avastā**, we must attune ourself to the multitude of Cosmic Forces and Divine Energies through **Staota**. This attuned thought in Pazend is called **Setāyem**. Hence a **Setāyash** is a form of prayer, containing very powerful thought - forces relating to the Avastā **Staota**. So, when we recite the **Manthra** in Avastā it has its corresponding Mithra, the potent thought - power in Pāzand.

All ceremonies pertaining to **Staota** are known as **Staota-Yasna** in Gāthā, Yazashne, Visperad and Yazashne. Setāyashes are not substitutes for the Avesta prayers, but are complementary to them. Only after reciting all the Avesta prayers should any of the "Setayesh" be recited. The real food for the soul is provided by the **Staota** of Avesta prayers.

All the Setāyashes contain poetic beauty and scientific philosophy. The Divine Technology of the Mystics is, that the Creation begins with the First vibration of

chanting **Ahunavar (Yathā Ahu Vairyō) or Ashem**. It then takes various vibratory forms of Energy from the divine and most subtle to the nonphysical and still coarser.

The whole world is a play of vibrations, generated and functioning according to the set laws of **Asha**, the Divine Light, Order, Beauty and Truth. The divine Science of these Vibrations is called **Staota-Yasna** in the Avastan prayers of Yazashne, Visperad and Gāthās. The earth with all its four inhabitants, the humans, the animals, the vegetation and the inert matter, are the varied and various forms grades, levels and stages of vibrations.

Hence **Staota** signifies the fundamental law of unseen colours produced by the vibrations of the Sound; and the entire universe has been manifested in accordance with the Laws of these Vibration-colours (Staota Yasna) from the one Primitive Sound of Prime Motion - **Ahuna Var** - in the Highest Heaven. the development of the Soul and communion with Ahura Mazda can only be possible by attuned with the Highest Staota. The Soul requires for its progress the various concentrations of these Staota according to its stage of progress in the scale of advancement. In order to attain this state, the soul has to attune itself with the Staota of all the Yazads and other spiritual intelligences.

The Divine Technology of the Mystics is this. The Creation begins with the First vibration **Ahunavar (Yathā Ahu Vairyō) or Ashem**. It then takes various vibratory forms of Energy from the divine and most subtle to the nonphysical and still coarser.

The physical, like vapour to water and then to snow/ice. The whole world is a play of vibrations, generated and functioning according to the set laws of **Asha**, the Divine Light, Order, Beauty and Truth. The divine Science of these Vibrations is called **Staota Yasna**. The earth with all its four inhabitants, the humans, the animals, the vegetation and the inert matter, are the varied and various forms grades, levels and stages of vibrations.

The word "Staota" as seen from the above- quoted references signifies the fundamental law of unseen colours produced by the vibrations of the Sound; and the entire universe has been manifested in accordance with the Laws of these Vibration-colours (Staota Yasna) from the one Primitive Sound of Prime Motion - Ahuna Var - in the Highest Heaven. We can easily see from these quotations also that the unfoldment of the Soul and communion with Ahura Mazda are only possible by being attuned with the Highest Staota, and that the Soul requires for its progress the various intensities of these Staota according to its stage of progress in the scale of unfoldment. In order therefore to attain this Summum Bonum the soul has to attune itself with the Staota

of all the Yazads and other spiritual intelligences, the greatest of whom on the Earth is Sraosha according to the Gatha XXXIII; 5:

Altogether we have 36 Pāzand Setāyashes. 5 Big Setāyashes, 30 Setāyashes for each 30 roj and Doā Nām Setāyashne.

These 36 Setāyashes we have to-day is thanks to Mobedān Mobed Nairyosangh Dhaval who brought them from Kohistan.

* * * * *

WHAT ARE SETĀYASHES:

All Pazend Setāyashes are comprised of praise by hymns, and thanks- giving that creates vibratory invocations to the great unknown divinity, Ahuramazda and the Hierarchy of angels and archangels.

* * * * *

HOW TO RECITE SETĀYASH:

Setāyashes should be recited after the daily obligatory prayers. While reciting these **Setāyashes**, we should concentrate deeply on the noble and lofty thoughts embodied in them. The **Setāyashes** are not substitutes for the Avastā prayers, but are complementary to them. Only after reciting all the Avastā prayers should any of the **Setayesh** be recited. The real food for the soul is provided by the Staota of Avastā prayers.

Almost most of the Avastā **Yasht** have their corresponding Pazend Setayesh, except the **Hom Yasht**. Most of the missing Yashts are not complete, in that, all the functions of the Ameshāspands and Yazads in Nature have not been fully itemized in these Yashts. Furthermore, some of the entire Yashts, like **Shaherevar, Spēndārmard, Amardad, Goād, Āsmān, Mārespand, Anerān, Dae-pa-Adar, Dae-pa-Meher and Dae-pa-Din, Berjo and Daham** Yashts are lost and we don't have them any more.

* * * * *

LIST OF 36 PĀZAND SETĀYASHES:

About 300 years after the great Dasturāne Dastur Ādarbād Mārespand passed away, began the downfall of the Zoroastrian dynasties in Iran, which found its culmination in the death of the last Sassanian Emperor Yazdegerd Shehryar, after which the Zoroastrian Religion began to decline. However, in the province of Kohistan, still ruled

by Zoroastrian Satraps, were well preserved all the Nasks of Saoshyanto Manthra. The 36 Setāyashes that we possess to-day were brought from Kohistan by Mobedān Mubed Nairyosangh Dhaval. It so happened that about nine years before the end of the rule of the Zoroastrian Satraps in Kohistan, Mubed Nairyosangh Dhaval was instructed by the Saheb-Dils of Demāvand-Koh that he along with a chosen few should immediately set sail for India.

Mubed Nairyosangh Dhaval had brought with him to India quite a big share of the religious treasure that was in Kohistan, of which our 36 Setāyashes formed a small part.

1. FIVE BIG SETĀYASHES

- a. **Namāz-E-Dādār Ahuramazd.**
- b. **Banāme-Yazad.**
- c. **Sēpās-E-Akenāreh.**
- d. **Nāme-Khāvar.**
- e. **Chithrem Buyāt**

2. Doā Nām Setāyashne.

3. THIRTY SETĀYASHES PERTAINING TO EACH ROJ.

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THIRTY DAYS NAMES IN PĀZAND AND IN AVASTĀ

PĀZAND	AVASTĀ
Ahuramazda (Amēshāspand)	Ahura Mazda (Amēsh-spēnta)
Vehman (Amēshāspand)	Vōhū-manangah-h (Amēsha-spēnta)
Ardibehesht (Amēshāspand)	Asha Vahishta (Amēsh-spēnta)
Saherivar (Amēshāspand)	Khshathra Vairya (Amēsh-spēnta)
Spandārmad (Amēshāspand)	Spēnta Ārmaiti (Amēsh-spēnta)
Khurdād (Amēshāspand)	Haurvatāt (Amēsh-spēnta)
Amardād (Amēshāspand)	Amērētāt (Amēsh-spēnta)
Dae-pa-Ādar (Dādār)	Dadvanghha-upa-Ātarēm
Ādar (Yazad)	Ātar (Yazata)
Āvān (Yazad)	Āp (Yazata)
Khushed (Yazad)	Havarē-khshaeta (Yazata)
Māh (Yazad)	Māōnghh (Yazata)
Tir (Yazad)	Tīshtra (Yazata)
Gosh Urūn (Yazad)	Geush-urvan (Yazata)
Dae-pa-Maher (Dādār)	Dadvangh-h-upa-Mithrēm
Maher (Yazad)	Mithra (Yazata)
Sarosh (Yazad)	Sraōsh (Yazata)
Rashna-E-rāst (Yazad)	Rashnū (Yazata)
Farrokh Fravardin	Fravashi
Varehrām (Yazad)	Vērēthra-ghna (Yazata)
Mīno Rām	Mainū Rā
Gavād (Yazad)	Vāt (Yazata)
Dae-pa-Din (Dādār)	Dadvanghha-upa-Daenām
Din (Yazad)	Daenā (Yazata)
Mīno Ashīsh-Vangh-h	Mainū Ashīsh-Vanghūhī
Āshtād (Yazad)	Arshtāt (Yazata)
Mīno Āsmān	Mainū Asman
Zamyād (Yazad)	Zēm-Hūdāōngh-h (Yazata)
Mīno Māstra-spēnda	Mainū Māthra-spēnta
Mīno Anerān	Mainū Anghra-raōchangh-h

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TWELVE MONTHS NAMES IN PĀZAND AND IN AVASTĀ

No	PĀZAND	AVASTĀ
1	Farrokh Fravardin	Fravashi
2	Ardibehesht (Amēshāspand)	Asha Vahishta (Amēsh-spēnta)
3	Khurdād (Amēshāspand)	Haurvatāt (Amēsh-spēnta)
4	Teshtar Tir (Yazad)	Tīshtra (Yazata)
5	Amardād (Amēshāspand)	Amērētāt (Amēsh-spēnta)
6	Saherivar (Amēshāspand)	Khshathra Vairya (Amēsh-pēnta)
7	Maher (Yazad)	Mithra (Yazata)
8	Āvān (Yazad)	Āp (Yazata)
9	Ādar (Yazad)	Ātar (Yazata)
10	Dae Dādār	Dadvangh-h
11	Vehman (Amēshāspand)	Vōhū-manangah-h (Amēshaspēnta)
12	Spandārmad (Amēshāspand)	Spēnta Ārmaiti (Amēsh-spēnta)

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RECITING PARAGRAPH OF ROJ NEK NĀM

ROJ PĀK NĀM:

While reciting the Pāzand Roj in Roj nek nām, Roj pāk nām, Māh Mubārak paragraph towards the end of all the Niyāesh and Yashts.

For Roj: Roz nek nām, Roz pāk nām, Roz mubārak, Roz Rozi-dehandeh select the roj from the list bellow.

For Māh Mubārak: Select from the table of Māh (Month) above and for Gāh recite appropriate name of the Gāh.

1 Dehād Daheshnī Dādār Ahuramazda;

May we receive the blessings of Dādār Ahuramazda;

2 Manashnī Manīdan-E-Behman Amēshāspand;

May begin our thoughts with the Mithra of Behman Amēshāspand

3 Hu Goftārī Ardibehesht Amēshāspand;

May Ardibehesht Amēshāspand bless us always to speak truth.

4 Hu Kērdārī Shaherevar Amēshāspand;

May Shaherevar Amēshāspand bless us to do good deeds.

5 Pur manashnī Spandārmad Amēshāspand;

May Spandārmad Amēshāspand bless us with beneficial Mithra

6 Shīrīn-o-charv Khurdād Amēshāspand;

May Khurdād Amēshāspand bless us to be sweet and humble.

7 Baromandī Amardād Amēshāspand;

May Amardād Amēshāspand bless us with productivity.

8 Daheshnī dae Dae-pa-Ādar Dādār;

May we receive the blessings of Dae-pa-Ādar Dādār.

9 Rae Vakshan Ādar Yazad;

May Ādar Yazad bless us with divine light.

10 Padīāi Āvā Ardvisur bānu;

May Āvān Yazad bless us with purity and refinement.

11 Sāhī safarāzi Khushed Yazad;

May Khushed Yazad bless us greatness of a king.

12 Gao-Chithra-Vakhshān Māh (Mohor) Yazad;

May Mohor Yazad continue to increase the Gao energy.

13 Rādī-ravāi Tir Yazad;

May Tir Yazad bless us to be radiant philanthropist.

14 Parhīkhtār bim Gosh Yazad;

May we keep away from the bad things with the blessings of Gosh Yazad.

15 Daheshnī dae Dae-pa-Meher Dādār;

May we be blessed with the gifts of Dae-pa-Meher Dādār.

16 Dād-Asnavashnī Meher Yazad;

May Meher Yazad bless us the strength to listen impartially (Justly).

17 Farmān-Panāhī Sarosh Yazad;

May Sarosh Yazad grant us the obedience and protection.

18 Rāst-Ravashnī Rashna Rāst Yazad;

May Rashna Yazad bless us to progress in the just path.

19 Nīrū-ravashne Frrokh Fravardīn;

May Farrokh Fravardin bless us to progress in divine energy.

20 FīRozi-Andākhtār Beherām Yazad;

May Behrām Yazad make us victorious.

21 Rāmashne-astuād Mīno Rām;

May Mīno Rām keep us in divine happiness.

22 Aurvand tavānā Guād Yazad;

May Govād Yazad grant us the strength and prosperity.

23 Dehashnī Dae Dae-pa-Din Dādār;

May we always receive the blessings of Dae-pa-Din Dādār.

24 āashna afrūzī Dīn Yazad;

May Din Yazad grant us the wisdom.

25 Khureh-anduzī Mīno Ashīshvangh-h;

May Mīno Ashīshvangh-h increase our aura, (glory, light, halo).

26 Hunnar-ambārashna Āstād Yazad;

May Āstād Yazad grant us with competency in profession.

27 Avīr-tukshāi Mīno Āsmān;

May Mīno Āsmān grant us with successful industry.

28 Gāh Pāyandi jamyād;

May Jamyād Yazad bless us for ever with our land and honor (reputation, prestige).

29 Hu-negīrashna Mīno Mārespand;

May Mīno Mārespand bless us with good looks and vision.

30 Hu-negīrashna Mīno Anerān;

May Mīno Anerān Bless us bodily health.

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FOR GĀTHĀ DAYS RECITE AS FOLLOWS:

Roz nek nām, Roz pāk nām, Roz Mubārak, Roz Rozi-dehandeh:

**Geh gāthābyō, Ahunavad geh, Ūshtavad geh, Spēntomad geh
Vōhūkhshathra geh, Vahishtoisht geh, geh gāthābyō.**

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FOR SEVEN HAMKĀRĀS RECITE AS FOLLOWS:

Roz nek nām, Roz pāk nām, Roz Mubārak, Roz Rozi-dehandeh:

**Ba Khshnudīe Ahura-Mazda, Dae-Pa-Ādar, Dae-Pa-Meher, Dae-Pa-
Din.**

Ba Khshnudīe Bahman, Mohor, Gosh, Rām.

Ba Khshnudīe Ardibehesht, Ādar, Sraosh, Behrām.

Ba Khshnudīe Shaherevar, Khur, Meher, Āsmān, Anerān.

Ba Khshnudīe Spēndārmard, Āvān, Dīn, Arda, Mārespand.

Ba Khshnudīe Khurdād, Tīr, Ardāfravash, Govād.

Ba Khshnudīe Amardād, Rashne, Āstād, Jamyād.

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SETĀYASH-E-NAMĀZ-E-DĀDĀR-AHURAMAZDA

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Namāz oy Dādār Ahuramazda, rayomand khorehmand, hareasp-āgāh, dānā, va tavānā e tavān, kērdār, avakhshidār, avakhyāyasnīgar, harvēsp-nek-Dādār, harvsp-nek-dāshtār, harvsp-anākē awāz dāshtār, varzāvand shāh-e firozgar, pādshāh varzāvand āfringān, avīzeh.

I worship almighty, radiant, with a brilliant halo, is all-knowing, generous, creator, beneficent, forgiver, bestower, eliminator of affliction, creator victorious work, worthy of worship king of kings and pure Dādār Ahuramazda.

(2) Sēpās-dāram, andar toyi Dādār Ahuramazda, sēpās-dāram ba manashne, sēpās-dāram ba gavashne sēpās-dāram ba kunashne. Dādār sēpāse to, ke nek zmān āmad, sēpās-dāram ke anāke zamān na rasīd. sēpās-dāram ke andar āsmān zivā, zamīn pehenā, va rod-darānā, va khurshīd bālā, āvān tazashne, urvarān-vakhshashne, khurshīd tāvashne, māh roshan setāre pa āsmān, az būn-daheshne tā im roz, az im roz tā rastākhez tane pasīn.

I am Grateful to you Dādār Ahuramazda, with all my thoughts (Manashni), with all my words (gavashni) and I express my gratitude with my actions (Kunashni). Dear God, I am grateful for the better times, and Grateful that evil times have not yet arrived. I am so Grateful that from the creation of the universe until now and from now until the resurrection and advancement of the souls, until the end, for maintaining the sky, the Earth, flowing water, Shining of sun, growing of plants and vegetation, light of the shiny moon and glittering stars in the sky. I am thankful for all of these.

(3) Andar toyi, Dādār Ahuramazda, sēpās-dāram ba Manashne, sēpās-dāram ba Gavashne, sēpās-dāram ba kunashne. Dādār sēpāse to ket, hīr va hu-dīn kard hom, ot hosh, va vīr va ārām, va roshnāyi-e chshm, va dast, va pāy, va khurashne khush, va jame nek, va nin hamā nekī pa kāme dād hom. Dādār, sēpāse to manashne, va gavashne, va kunashne har Roz hazār bār hazārān hazār bār.

O, Dādār Ahuramazda I am grateful to you with my Manashni, Grateful with my Gavashni and I am appreciative and grateful with my Kunashni. O, Dādār Ahuramazda I am grateful for giving me birth in Iranian good religion, and as per my wish, bestowing me with wisdom, intelligence, leisure, eyesight, hands and feet, good food and clothing, O, Dādār Ahuramazda I thank Thee and am daily grateful with Manashni, Gavashni, and Kunashni, a thousand and billion times.

(4) Andar toyi, Dādār Ahuramazda, sēpās-dāram ba manashne, sēpās-dāram ba gavashne, sēpās-dāram ba kunashne. Dādār sēpāse to, ket az cheher mardumān āfrid, ot ashnawā va goyā va bīnā dād hom; ot āzād barhenīd hom; ot na bandeh.

(If a man is reciting this prayer recite as) **Ot mard dād hom na zan.**

(If a woman is reciting this prayer recite as) **Ot zan dād hom na mard.**

(Man or woman continue to recite) **Ot wāz khur āfrīd, na darāyān.**

O, Dādār Ahuramazda we are grateful to you with Manashni, Grateful with Gavashni and I am appreciative with Kunashni. Thank you Dādār for creating me as a human and providing me the ability to hear, speak and see, you created me as an independent person, free from slavery, made me a man and not a woman (made me a woman and not a man), created me as one who recite bāj before eating and not speak while eating.

(5) Nyāeshne hom oyi to Dādār ke āne daheshne āshe to vīnam chūn āsmān buland, chūn khurshīd tāvashnemand, chūn māh goshpand-tokhme, chūn Ātashe sorkh sūzāy barehomand, chūn khoreh pādshāh ganj khāste āvādomand, chūn zamīn baromand, chūn āb ravashnumand, chūn urvar va dār-o-darakht va vāstarza arshmand, chūn zan tarsagāh-e hu-chahere khorehomand, chūn peshe anjumanī hu-rost shiva-hizvān pasndashne nyāeshnehumand, chūn dostān va ham-sāygān va berādarān va nabānazdishtān urwākhsh-homand, chūn ramashne khārām. Manashne khīsh āvāyasht farārūn. Harvēspach āne to āvādomand, va sūd-o-khoreh va khāreh nekī ham andar in gehān ashāyi-homand, oysh hādarē padash māmāntar hast.

O Dādār, I recite your Setāyash, because I see your creation of strong huge sky above, the fiery sun, The moon having tokham of Goshpands, red burning light giving

glowing fire, such as rich, prosperous hello of a king, full of wealth and riches, fertile earth, flowing waters, priceless plants and trees, clothes, beautiful face attractive and obedient woman with fine khoreh, popularity with the society with ability of praiseworthy sweet speech, cheerful happy friends, neighbours, acquaintances, brothers and the near ones, like, the joyful vibrations and electro-magnetic emanations of Mīno Raam. My own thoughts should be pure and good every thing of Yours (God's) is full of prosperity and benefit, full of khoreh, happiness and good deeds, in this world, full of righteousness - and, therefore, all these are clearly welcomed.

(6) Oshān behesht-beherē bād, anoshahī shān ba oy ravān rasād, ba oy behesht roshan ba-āsānīd. Pedrān va mādrān va beradarān va khaharān va khudān, va khisān ham-dīnāne man, ke bed and, va ke vadordeh and, hamā shān behesht-beherē bād. Oshān getī-beherē bād. O shān kār va kērfē getī-beherē bād. Hamā az manashne, va gavashne va kunashne pa āne rāst farārūn pa rāhe vehān psandī yazdān bād. Aedūn bād. Aedūn-taraz bād.

Ashēm Vōhū (1).

May they enjoy a share of Heaven! May they become immortal and reach their souls and for ever rest in Heaven with full of brilliant light. Our father, mother, brothers, sisters, our own and our co-religionists, who will exist hereafter and who have already departed from this world, (Asho Ravans) may they all share the happiness of Behesht. May they also enjoy the share of this earth! And with their good deeds, may they enjoy the share of this world through thoughts, words and deeds, may they all reach the path of those souls who were truthful, pure and benevolent, and thereafter, may they become the favourites and the chosen ones of the "Yazads"! Amen! More and More Amen Ashēm Vōhū (1).

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SETĀYASH-E-BA-NĀME-YAZAD

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Ba nāme Ahuramazd veh avazunī; sēpās dāram az Dādāre āsmān va zamīn; sēpās dāram az Dādāre āmorzidār; sēpās dāram az Dādāre kērfē-dost; sēpās dāram az Dādāre nekī kērdār; sēpās dāram az Dādāre hu pādār; sēpās dāram az farārūn kērdār; sēpās dāram az Dādāre avakhshā-yashnīgar; sēpās dāram az Dādāre kērfē-gar; sēpās dāram az Dādāre tawān-kērdār.

Homage to Dādār Ahuramazd. I pray and worship in the Name of the kind creator Ahuramazd, I am Grateful to Dādār Ahuramazd for creating the sky and earth, I am Grateful to forgiving Dādār, I am Grateful to Dādār for creating friendly and good working people, Grateful to Dādār for creating the saviours, I am Grateful to Dādār for the gifts, Grateful to Dādār for creating virtuous, strong and good people. (In short, I am Grateful for his unlimited bounties).

(2) Avī-gumānam pa yake va hastī va budane Dādār Ahuramazd va Amēshāspandān va behesht va dozakh va rīstākhez tane pasīn, az tīzāe āb, vakhshāyasne urvar, avī-gumānam pa avīzeh dasturīe Zarthosht Spitamān.

I am absolutely certain for the existence of only one Dādār Ahuramazd and all Ameshāspands, about Behesht and Dozakh, calamity and resurrection, and for the good health and strength of the physique. I am absolutely certain about the flowing water, growing plants and trees, and I am absolutely certain about the sovereignty and supremacy of Prophet Asho Zarathushtra Spitamān.

(3) Geraftam ba hsrvēsp humata va hūkhta va havraht; va hīshtam ba harvēsp dushmat duzūkht va duzvarsht.

I accept all the good thoughts, good words and good deeds and renounce all bad thoughts, bad words and bad deeds.

(4) Sēpās dāram az Dādāre ehī avazuni ke ir ham, na anir; vehdīn ham, na akdīn. (If man recite as) Mard ham, na zan; (If woman recite as) Zan ham, na mard; (Both man or woman recites) Yashtgar ham, na darāyān vand.

I am grateful to the benevolent creator Dādār to make me of the Iranian lineage, that I am not a non-Iranian, that I belong to the good religion and not an idol worshiper, I am Grateful that I am a man (masculine) and not a woman (Feminine), (I am a woman and not a man) I am a worshiper of the Yashts and not a sinner.

(5) Pa nām va nīrūe Ahuramazd dād dārīm va dīn manīdam pa manashne har Roz; in meh manīd va andīshīd ke im Roz che kērfē kardam. Va chand kērfē tavānam kard; va chand vanāh kardam, va chun az vanāh tavānam pahrikht; che ke kērfē kunam ba getī hamā ranj bed, pa farzām oy nekī pīsh āyad; ke bazeh kunam pa getī hamā ranj bed, pa mīno pādfarāhe gerān āvāyad kashīdan.

Due to the name of Ahuramazd and his help and strength, I practice daily my good thoughts and have faith in my religion. I reflect upon the good thought and what good deeds did I do today and how much more I could do and I could have done. What sin I have committed and how could I have abstained from it. I understand that there are many difficulties and obstacles on earth, so at the end I must only do the good deeds that will keep me pure. If I sin (Bad deeds) on earth I bring retribution for me in the spiritual world.

(6) Man rainam manīd ku ke guyad ke na dāneshtam inam manīd, ku ke guyad ke na dāneshtam inam mamanīd, ku ke guyad ke na dāneshtam hangh-rāyashnī chu dānāyānch gand ke tān gorasnagī bed nān, ke tashnagī bed āb, pas avāraj khurashnīhā khush dānīd khurdan; va inach dāneshtan āvāyad, ke pedarānch hamā harke mordeh-and, chashaj āvādīh khāste avā bordan na tavān.

I must ensure that, I must think on what others say, because the wise ones have said that if you are hungry, have Naan (Bread) and if thirsty, water. If you are not hungry or thirsty stay away from eating or drinking. Also know that all our ancestors were not able to take wealth or property they enjoyed on earth with them, when they passed away.

(7) In chunīn ke na porsīd az dīne dasturān ke behesht pa-che shahīd dīdan? Ravān pa-che shahīd bukhtan? Pa kudām rāh āvāyad shudan? Pa manashne che āvāyad manīdan? Pa gavashne che āvāyad goftan? Ba kunashne che āvāyad kardan? Che vos az gavashne pa nafēhā bed, dustān meh bed, pa ambāre khāste meh, pa tandorost va shād va khurram che ahu-dārashne ravān pa kerdārī pa getī kunand pedā bed ke tan az in kālbud jud be-shavīd, mardum vos khāste pa getī na mānad, agar az anduzashne bad andukht ēstēd, oy farākht ravān na rased, mardumān pa kērfē kardan tokhshā bed, che tān na farmud Yazad vanāh kardan.

Think if you have not asked from Religious Dasturs how to attain behesht, how the soul can achieve salvation, which path I should follow? What to think with good thoughts, what to say with good words and what good actions should be taken so that, with our good words we benefit and make many friends, become prosperous, and regarding good health, happiness, good life soul consciously should follow so, If, at the time of death, one has gathered only evil, then nothing will please the soul. Before death, if one has done all evil deeds and collected all bad karmas, his/her soul will not be pleased and will not reach the better place in heaven. Hence people must always act and stay on the good path because it is a sin to dissatisfy and displease the Yazads.

(8) Kār ba bīme Ahuramazd kunīd, har ke kunīd kāre nek va rāhe rāst ba kardan dārīd, ke tān buzashne-ravān bād; ba har-che rased khush-manashne va sēpāsdār bed; ān-che pa khīsh-tan na shahed bed, pa hīch kas ma-kunīd, umīd dārīd az Dādāre avakhshā-yashnīgar, vasta khan bed, pa ān-ke shumārā āfrīd; Osh āsmān va zamīn dād; Osh āsmān bī-satun avar dāsht; Osh zamīn vashād; va āb-e-sīhā avar zamīn be bord; āb-e roshan khush avar zamīn āvord; va khurshīd va māh ba tāvashne roshnāi oy ma dād, pas mārā pandahāe nek dād.

Always do things to please Ahuramazd, continue to follow the righteous path and spread goodwill and benevolence for the soul to receive salvation, (Ravan Bokhtagi of the soul). Whatever good or bad circumstances has happened always be content and Grateful to God. Do not do unto others what you would not do for yourself. Always have faith and hope in the Dādār the bestower of gifts, regularly recite your Avastan

prayers for the reason that God created us, sky and earth, kept the sky up without any support, enriched the earth and made it fertile, removed the dark harmful (murky) water from the earth and brought sparkling shining clean and joyful water on Earth, and has created for heat and light the Sun and moon, and provided us with good guidance and advise.

(9) Pas mā az keh tā oy meh, har-Roz sad hazār bār, in ba āvāyad andīshīdan ke chun ba nekī tavangarm az Dādāre avkhshā-yasnīgar āmorzīdār, ke mārā ba vos chīsh arjānī kard, pa chashme vīnāi, ba gushe shanvā, pa hīzvāne-guyā, pa daste-gīrāi, pa pāye-robāi, hama andām dorost oy mā dād, amān avīzeh āfrīd ba mardumān ba sēpās-dārī kardan na tokhshīdār and che āne darvīsh oy āne-tavangar vesh khāshte negard va nāsēpās kunand, pa ān āhuk ravāne khīsh rā duzakhī kunand, pas shumā pa kērfē kardan tokhshā bed, tā Ahuramazd avar shumā āmorjashne bed.

All young and old must think daily millions of times that, the merciful Dādār the forgiver and bestower of gifts has granted us so many boons so we are successful, rich and noble. For us He has created many things such as eyes to see, ears to listen, tongue to speak, hands to hold, legs to stand and walk and all other necessary bodily parts. If we are ungrateful, and do not give thanks to Him as often as possible. It's a pity that most of us take our the most intricate and delicate and complex bodies - - for granted and are not Grateful to Ahura Mazda. Such souls, according to Setāyash, condemn themselves to purgatory (Hell).

(10) Aedun kunand ke rastākhīz bed, avar shumā āmor-zashne bed. Meh shumā ham-vāre oy khurashne khush negrīd, pa oy kērdāre nek kushīd.

Always do things in such a way that during the time of resurrection (Rastākhez) we receive the forgiveness, always keep our eyes on good food and things (food for the soul) and keep trying for benevolent deeds (Kerdār).

(11) Farmān-bardār bed andar ped va mād, che ke ped va mād na khushnud bed, hargez behesht na vīnēd, pa jāe kērfē bazeh vīnēd. Pa vosh khāste kushesh ma kunīd. Mehān rā ba āzarm va nek dārīd. Kehān rā ba hīch āine ma āzārīd. Az khīshāvande darvīsh nang ma

dārīd. Dād va na dāde Ahuramazd dānā ba-kār dārīd. Che har ke kār padsh kunīd, ravān bukhtārīh khīshrā kunīd. Va har ke pa rāh shavīd toshe āvāyad barīd. Khāreh khish rā be barīd hamā az pa getī, toshe e mīno āvāyad bordan, āvāyad ārāstan ke pa ravān dushvār na bed.

We must be obedient to our fathers and mothers, for if our parents are displeased or unhappy with us, we will never see Behesht, instead we will create bad karma for us. Don't be greedy for collecting wealth, respect elderly and keep them happy, under any circumstances do not trouble those younger than us, do not be ashamed of poor relatives, what ever we have received or not received from Ahura Mazda, utilise it with honesty and wisdom, because whatever we do, it is for the salvation of our soul (release from cycle of reincarnation), whatever good or bad we do on earth, we will receive the reward or retribution in the spiritual world.

(12) Pursīd Asho Zarathushtra az Ahuramazd, ke Dādāre veh, avazunī parvartār, dāshtār hamā kīsh ke kuhī, ke na jumbed? Kudām avādīh, ke na andāzed? Katār chīh ke na zāyad va na mīrad?

Asho Zarathushtra asked Ahuramazd – O, good benefactor, protector and the creator of all creations, which is the mountain that never shakes? Which is the prosperity that cannot be measured? Which is that thing that is never born and never dies?

(13) Ahuramazd pāsokh dād ke kuhī ke na jumbed, garosmān, avādīh ke na andāzed, behesht, chīh ke na zāyad va na mīrad, man ke Ahuramazdam.

Ahuramazd answered, the mountain which never shakes is Garothman, prosperity that can never be measured is Behesht and one that's never born and never dies is I, Hormazd.

(14) Pursīd Asho Zarathushtra az Ahuramazd, ke Dādāre veh, avazunī parvartār, dāshtār hamā kas mardum andar getī kērdār che āine āvāyad kardan? Manrā āgāh kun ke ravānrā pa che shahīd bukhtan?

Asho Zarathushtra asked Ahuramazd – O nek, creator, keeper and protector of all, what should we do on earth? Please inform me how the soul can achieve salvation?

(15) Ahuramazd pāsokh dād ke ae Spitmān Zarthosht har che kērdār pa getī kuned pa mīno oy padīrīh āyad. Pa dīne avanāst avīzeh

māzdayasnān paedā aedun be kardam ke hīch chīh nīst ke pa avastā andar nīst. To-rā āgāh kunam roshnī vīnam va dānam ke nakhost vandād ravashne behesht in ke pa hastīe man Ahuramazd va Amēshāspandān, va behesht va duzakh, va rastā-khiz tane-pasīn, va shumārā ba chīnvad pul, nīstīe ahereman va dīvān va darvand zadeh khurēh duzakhī avī gumān bed. Va dīgar rāhe andujashne rāst. Sedīgar sēpās dārī. Chahārūm bundeh manashne. Panjum ān che ba khīshstan na shahīd bed pa hīch kas ma kunīd. Ashēm Vōhū (1).

*Ahuramazd answered, O Spitamān Zarathushtra, whatever the deeds are done on Earth should be acceptable and approvable in spiritual world. I have created non-destructible holy Māzdayasni religion in such way that there is nothing that can not be found in Avastā. Know it from me that you see me with light, that there are five indispensable things which man should invoke daily **Firstly**, to make every effort to go to Behesht, the existence of I Ahuramazd and Ameshāspands, of Heaven and hell, calamity and final condition of the body, of the reckoning at the Chinvat bridge, and the world of ahereman, evil, destruction of demons punished by Hell. **Secondly** to implement path of righteousness, honesty and truth. **Thirdly** to be Grateful and appreciative, **Fourthly** Having complete thoughts of Humility, devotion, and piety (Ārmaity). **Fifthly**. what is not good for you, do not do it to others (Be considerate of others sentiments).*

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SETĀYASH-E-SĒPĀS-E-AKENĀREH

PRAISE TO THE LIMITLESS FORCE

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Sēpās oy kesh, sēpāse akernāreh, āvādīh kērdārīh, āsmān fardum az farmāne mahest, az mīnoyān farzānagī, harvēspa jān-dāshtār, dāmān āfrīdār, astomandān yak pa yak hastagān, chāre khāstāre achārēgān, avazāinīdār gērftārgān, bujāinīdār har kas az bīme āstāne gerān.

Homage and Praise to boundless creator Dādār Ahuramazda. I am Grateful for your never-ending creationary divine energy force, most powerful order of your will. First you manifested the Sky, with divine energy force, you gave the knowledge, you are the keeper and custodian of all life, creator of all creations, making all troubled corporeal beings suitable to spiritual world, helping the needy, inspiring the discouraged, disappointed, and dejected, you care, save, protect and liberate everyone from their worries, fears and difficulties.

(2) Ayāft khāstār hom ke mān buzin barāzin, va bar zin, bumīn behrīn andar har do akhān, va amān oy tandorost robashne, oy jān der-zivashne, oy hīr āvādīh, oy nām husrubī, oy ravān ashoyī veh.

Amān hu chashma anjumanī be kun. Amān pa har del āvāyashne be-kun. Amān pa hīr tavāngarī mān be-kun, amān negehdār va gushdār, va pādār, va pānā va pāsbān bash.

I wish that in both world (Corporeal and spiritual) I will be liberated from all karmic debts, may we be most glorious, dignified greatest of all to move around and will be

elevated above all, may we enjoy good health, long life, prosperity, fame and blessings and good results for our souls.

Make us respectful in the society, make us beneficial for everyone's so we can win their heart, make us rich and famous. God watch us, hear us, save us, take care of us and protect us.

(3) Az har ayeb-kard paityarīh az kīkān, va karafān va arshkīnān, va kīnevarān, vad khāhān, nao-darāyān, avārūn-kunashān, bazeh-andīshān, aurvand khāheshnān, aoshmārastān, bīdādgarān, mostgarān, ke tane mā āzārand, ravāne mā na marochīnand hīch vazand vazyān va anākī oy mā ma tavān bād.

Keep us away and protect us from all difficulties, affliction and evil effects, keep us away from people who are blind and deaf towards religion, swindlers, deceivers, malicious, vengeful and vindictive, gossipmongers, sinners, calculating and cunning, sneaky, dishonest, and hurtful, please protect us from all these people so they can not harm and trouble us and our souls.

(4) Goftan va kardan va manīdan ān kas vazand zayān anākī osh kāmed budan vatarān ba tane khīsh hamī-dārand, tā pa hangāme maher yazad farākhgayoit rasīdan bād, aedun bād aeduntaraz bād.

Ashēm Vōhū (1).

Those awful adversaries who with their wicked thoughts, words and actions wanting to harm others may keep all that (Their wicked thoughts, words and deeds) within themselves, so that Meher Yazad Lord of Wide Pastures' and a 'Fair Judge' will give out justice, giving them retribution, may it be so, even more than I wish.

Ashēm Vōhū (1).

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SETĀYASH-E-NĀME-KHĀVAR

IN THE NAME OF THE LORD.

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Nāme-khāvar, Dādāre avakhshīdār.

In the name of the obliging, forgiving creator.

(2) FīRoz bād Dādār Ahuramazd, rayomand, khorehomand, hrvasp-āgāh, dānā va tavānā, tavān kērdār, avakhshāyashnīgar, harvēsp nek Dādār, harvēsp nek dāshtār, harvēsp anāki-awāz-dāshtār. Kesh māh pa meh sud dād va āfrid va barhenīd. Ham osh dād havīsp dame vehstar, va māh va khurshīd, va āsmān buland sud, anaghra roshan gāh Khudā, harvēsp spēnamīno-dāmān ashoān, ashahī radān dine veh mādayasnān.

Radiant and glowing, all knowing, Wise, strong, generous, creator of all good things, remover of all bad things, may Dādār Ahuramazd be Victorious. He created us for our benefit, also created all good things, stars, moon, sun, beneficent sky, creation of light, Spēntā Mīno and righteous people, with purity of souls and with Māzdayasni religion.

(3) FīRoz band hamā Amēshāspandān, hamā āyazdāne mīnoyān va getīyān, hamā faroharāne ashoān, meher va sarosh va rashne va khureh avīzeh veh dīne māzdayasnān. Kesh dād pa āwāz-dāshtan vanīdan-e aheraman darvand avā hamā dīvān va darūjān va jaduān, va parīyān va sāstārān va kīkān va karafān va vanāh kārān az veh dame daheshne yazdān.

Victorious all Ameshāspands, all Yazads of the Geti and Mīno (physical and spiritual realms), all Ashofarohar (Departed souls). May the Khoreh of Meher, Sarosh, Rashne,

and the holy and vibrant Māzdayasni religion be victorious to defeat the wicked evil, all bad energy souls, all devas and druj, sorcerers, etc. from the entire creation.

(4) Anosheh ravān bād, Yasht farohare zādān farokhtum mardān, pāshumtum, ashotum farohare Zarthosht Spitamān, rade harvēsp dīnīyān dīn-bordārān andar haft keshvar zamīn.

May the angelic Soul of Zartosht, who among all persons in the seven regions of the Earth, is the leader of all the religions and of those who have brought these religions, He has the most benevolent, the best and the most pious Farohar, be immortal.

(5) Be-rasand ravāne mā ravāne hamā Faroharāne ashaoān az gayomard tā ba soshyos pur-khureh hastān va budān.

Up to Gayomard to Soshyosh with abundant Khoreh, all the souls (Ashofarohars) of departed and the ones will be departing in future in the spiritual world may their blessings be upon our souls.

(6) Chī fīRozgar bād, varzāvand dahyovad.

May Victorious Shahenshāh Varzāvand help us.

(7) Dīne veh māzdayasnān afrūkhteh barāzahā der pāyandeh bād.

May the holy and vibrant Māzdayasni religion shine with brilliance and exist for a very long time

(8) Takht va gāhe Khudā setāyam, osh varaj khureh jāvīdān patāyashne vīrāyashne bād.

I praise His sit and divine existence, may his glory, brilliance and Khoreh remains decorated and for ever.

(9) Hamī-gāh farmāne radāne dīn-bordārān va mubadān robāihe āfrīngān bād. Varz khureh vesh veh avjuntar bād.

Always respectfully maintain the directions and guidance of the religious leaders, the bringers of the Religion and Mobed sahebs their good glory, brilliance and Khoreh continue to flourish. May their splendour and glory increase, grow more and prosper!

Hmā Irān va vehān veh-dīnān baste-kustiyān andar haft-keshvar-zamīn pa dīn robāyinīdārān, āstvān, kērfē-varzīdār, az vanāh parhīkhtār band. O shān bād ba gētī pa kāme tan, mīno pa kāme ravān.

May all the good holy Māzdayasniāns and Baste Kustiān of Iran and all the seven regions of the world, all the good Zoroastrians, continue and allow the good religion to prosper, be of implicit Faith, practise benevolent deeds and avoid all sins. May their material desires be fulfilled in this world and their spiritual desires fulfilled in the spiritual world.

(10) An Irān dush-pādshāhān ham vāre shekasteh harvest-vanīde bād.

May all non-Iranian wicked kings be defeated and severely beaten.

(11) Andar shāhānshāh mardum fashum va ir va huvīnashne-farmān bordārān sāv bāz. Avartār band. Pa kāme farmāne khāvar Dādār dīn robā āfrīngān bād. Dīn bordārān shān az dīn nek rasād.

Ashēm Vōhū (1).

May all population and settlement remain respectful, obedient, towards the Shahenshāh, may they be even more respectful and obedient. May with the blessings and desire of Beneficent Dādār, the good Māzdayasni religion flourish.

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SETĀYASH-E-CHITHRĒM-BUYĀT

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Chithrēm buyūāt ahmi namāne,

In this house, may the seed (heritage) of the father and welfare ever remain active, productive and be preserved.

pithvēm buyāt ahmi namāne,

May this house be productive.

tokhma pithvēm buyāt ahmi namāne.

May seed of the original tokham be productive and continue to procreate in this house.

**Paedāe bād andar in māne vehān ke hamīshe padīkh va ābādān bād,
pa rashasne bād, pa yazdān hādare vehān mehmāne dustān andarash
bād.**

*May the good, noble and honorable angels (Farohars) freely, come in to this house.
So, there may always be everlasting productivity and prosperity. All Yazads are
welcome and respected. May the friends always be the guests in this home.*

**(2) Fravashayo khshnūtāō ayantu ahmya namāne, khshnūtāō
vīcharēntu ahmya namāne, khshnūtāō āfrīnēntu ahmya namāne,
vangh-uhīm ashīm khāparām. Khshnūtāō pārayantu hach nmānāt
nmānāt. Staōmācha rāzrēcha barēntu dathusho Ahurahe Mazdāō
amēshanām spēntanām, mā chim gērēzānāō pārayantu hach ahmāt
nmānāt ahmākēmcha māzdayasnanām.**

*The Fravashis of the departed ones are welcomed in the house and a wish is
expressed that they may move about freely with joy. May they happily shower their*

good and benevolent blessings for prosperity. May they leave the home with satisfaction and they may carry our prayers and offerings to the creator Ahuramazd and Ameshāspands. They may depart happily. They may never leave this Māzdayasni home broken-hearted.

Ba khshnūdī āyand Amēshāspandān va faroharān andar in mān. Ba khshnūdī āyand va ravand andar in mān. Ba khshnūdī āfrīn kunand andar in mān. Ba khshnūdī farāz be-ravand az in mān. Yazashne va Setāyashne va zabāyasne ashāi kāre kērfē barand az in mān oy Dādār Ahuramazd va Amēshāspandān. Ma pa chīshaz garzashne be ravand az in mān hmā ke māzdayasnīm.

The Ameshāspands and Asho Farohars happily come in the house and they may move about freely with joy, they happily give their blessings in this house. They may depart happily from this house. They may take the righteous work and benefits to Ahuramazd and Ameshāspands and they may not depart lamenting from all Māzdayasni's houses.

(3) Shumā ke myazda-homandān ain yak yak tan-tan jud jud ke ba dīn Yazashne va darūn va āfringān avā hamā ham-kērfē bed ēsted, har ke rā zan va frazand hast der-zīwād, der-patāe māhmān bād. Har ke rā nist, yazdān barhenād osh dehād, tā sad-o-panjāh sālān pas az sad-o-panjāh sālān pasvande saoshyos fiRozgar padvand yād.

Those who with their holiness achieved through the practices of the religious ceremonies of Yazashne, Darūn and Āfringāns. Those who do not have wife and children, may the Divine blessings grant him spouse and progeny may they bless the married couple with children with very long life, bless those married couple without

children with noble progeny so they may live together 150 years and after 150 years in forthcoming life.

(4) Shumā vehāne ke hamīshe andar shādī va bazam bed, otān varas avar sar, otān mae va zām ba dast, otān sparm andar bāju, otān khunīyā ba gush otān dustān shād pa ham-neshast. Shumā vehān pa kāme khīsh rāmashne patāyashne vīrāyashne bād, ke har-che zud tar shāyad bed, tā be-rasād, āne madan mardāne dād-ārāstār, gehān vīrāstār, ashāi-varzīdār mard, hushīdare Zarethushtān, va pashutane vīstāspān, va vehrāme amāvand zud oy paedāe dīn āyand va rasand dāde, dīn-veh avā āne Ahuramazda dīn pad-vandyād, hu-dīn hu-farmān andar Iran gehān ravā kunād, jud-din jud-farmān andar Iran gehān ba-avsahīnād.

All the good people, who are always engaged in spiritual and joyous works, may you get hair on your head, sherbet in a cup in your hand, Spermā flower beside you, rings in your ears; may you always be happy with your friends. May all your good wish be quickly fulfilled, may you all be always restful and happy. May all the erroneous, conflicting and opposite religion be destroyed.

(5) Dīn bordārāne sān az dīn nek rasād, tā āne madan mardārne dād-ārāstār, gehān-vīrāstār, ashāi-varzī-dār mard, hushīdar Zarthushtān, va peshutane vīstāshpān, va vehrāme amāvand dīn farrokh Pādshāhe zamāne avā, avar hamā vehān veh-dīnān baste-kusītāne haft keshvar-zamīn, hu-chashma hu-negrīdār kiunād.

May the provider of good religion bestow the prosperity, so the Law-Reformer, world-preserver, and coming of super practitioner of Ashoi like The Hosheder of Zarthusht, immortal Peshotan of Gushtasp and Valiant Behrām may come for the prosperity of

the Religion. May they continue the connection between the Zoroastrian Law and the Religion of Ahuramazd. May they begin the Good Māzdayasni Religion and the noble commandments in the land of Iran; and may he destroy the anti-religion and the erroneous and immoral commands! May they keep an eye on all seven regions of the worlds, followers of Māzdayasni religion.

(6) Vehān avar dast oy dāshtār va parvartār band. Vatrān avar dast oy zadār avsaḥīnīdār band, tā vehān oy kām rasand. Har-che dahmān vehān āfrn paedāe yazad, yakī rā deh, deh rā sad, sad rā hazār hazār tā baevarān baevare zud rasād. Der patāe māhmān bād.

May he protect and nurture the nobles, and defeat and destroy all evil doers so the noble ones may fulfill their desire. Those who have praised and prayed for the Yazads their one wish may convert to ten, ten wish may convert to hundred, hundred to thousand, thousand to ten thousand and to hundred thousand. May they live long everlasting life.

(7) Āne yazdān oy yazdān rasād. Āne vehān oy vehān rasād. Har chiz aedun bād. Aeduntarz bād. Ham chunīn ke Ahuramazd va Amēshāspandān kāme bād. Ashēn Vōhū (1).

Yazads may receive everything pertaining to Yazads, everything pertaining to noble people may they receive goodness, may it be so. May it be so even more according to the wish of Ahuramazd and Ameshāspands.

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DOĀ-NĀM-SETĀYASNE

Of the 36 Pāzand Setāyashes, the "Doā Nām Setāyash" contains some of the wonderful thought-forces (Mithra). That is why our daily obligatory prayers are not complete until we recite this beautiful Setāyash.

Khshnaōthra Ahuraheh Mazdāo. Ashēm Vōhū (1).

Homage and praise to Dādār Ahuramazd.

(1) Ba nāme Yazade, bakhshāyendehe bakhshāyashgare meherbān.

(I begin this prayer) in the name of God, bestower of good things, forgiver of sins and merciful.

(2) Nām setāeshne Ahuramazda, hamā būd hamā-hasht, va hamā bed.

(I, sing) and praise His name, Ahura Mazda, (Who) always was, is (and) will be.

(3) Nām Yazade spenā-mīno, andarach mīnoān mīno, azash khūdash yak nām Ahuramazdach. Khodāe mehest, o tavānā, o dānā, o Dādār, o parvartār, o pānā, o khvāvar, o kērfehgar, o avakhshīdār. Avīzeh veh, dādastānī hamā-zor.

(Whose) name (is) God, the Beneficent Spirit; (and) who (is) the Spirit amongst the Spiritual ones, most invisible His Own, one (special) name (is) Hormazd. That Lord (is) the greatest, powerful, wise, creator, nourisher, protector, care-taker, virtuous, forgiver of sins, dispenser of justice and all powerful.

(4) Sēpās oy burzorg hastiān, ke āfrid avanīd, o pa khīsh anhgām-batī zor dānāi, avartar shesh Amēshāspandān, avad vesh yazdān, va roshan behesht, garothmān, o gerd āsmān, o khur tāvā, o māv bāmi, o satare vash-tokhm, bād, andar-vāe, o āv, o ātash, o zamīn, o urvar, o gospand, o ayokhshast, o mardum.

(I offer) thanks to that Illustrious (Lord) (amongst the existing ones) who is the Creator (of the entire creation) (and) is the designer of its end; (and) who with his own selfhood, strength and wisdom created most sublime six Ameshāspands, many glorious yazatas, the bright Heaven, Garothmān, and the revolution of the sky, the shining Sun, the brilliant Moon, Stars of many kinds, the winds, atmosphere, water, fire, the earth, trees, beneficent cattle, the metals and the mankind.

(5) Yazashne va nyāehshne az oy Khodāe kērfegar, ke meh kard az har getihā dahehshnān, mardum pa gavāesh, mādān-dād o sheheriārehe hangām rāenidāreh dāmān, pa rakhma angejashne parhez devān.

I worship and pay homage to the virtuous Lord who made the greatest among all worldly creatures, mankind, through the faculty of thinking and (by bestowing) intellect, for opposing the demons (or wicked lust), for opposing them and abstaining away (from them)

(6) Namāz oy vīspa-āgāh ash khāvar, kesh farestid pa Zarthōsht Spitamān, asho Farohar, ashtash oy dāmān, dīn dāneshne, varoyashne, āsn-khēradī gosho-srūteh-kheradī, dānāesh o rāenidāresh, vīspa hastān o būdān o bedān farhangān farahng māthra spēnta, ku bēd ravān hu-pul bokhtāresh, ēz duzakh, vadārdār oy āne pehelum akhān ashoān roshan, hand hu-boy hamā-nekash.

(With a bow I pay) homage unto that Omniscient and Compassionate Lord, who through Spitamān Zartosht of holy Fravashi, sent he trustworthy knowledge of the Religion for the people of the world with a view to attracting friendship (towards Himself), (which can be acquired) by means of innate wisdom, and wisdom acquired through the ears (ie learnt) For the knowledge and guidance of all persons who are, were, and will be, (He) sent the Science of Sciences (which is the beneficent Manthrā; which (Manthrā;) is the ennobler of the soul helping to cross the Chinvat Bridge with ease, the deliverer from hell (and) the indicator of the way towards the Best abode (i.e. Heaven) of the righteous, the bright, sweet-smelling and all-good.

(7) Pa framāne to khvāvar. Pa framāne to khvāvar. Pa framāne to khvāvar padīram o mīnam, o goyam, o varzam dīn avīzeh, āstuān-hom pa har kērfeg, avākhsh az vīsp bazeh, avīzeh dār hom khdash āsnīdeh-kunashne, pārhezashne, o pāk shesh zorāne jān, manashnē gavashnē kunashnē, o vīr o hosh, o khērad.

O! Merciful and Compassionate Lord! O! Lord, Forgiver of sins! I accept, think (i.e., invoke every moment), speak (i.e., teach others by proclaiming) and practice the pure religion (of Zartosht sent by you) in accordance with Your Command, Order and bidding. I am steadfast upon performing every meritorious deed and I return having

repented from all sinful acts. I keep pure my personal conduct, having abstained (from wicked lusts) the six powers of (my) soul (which are) the power of thought, the power of speech, the power of action, the power of logic (discriminating good and evil), intelligence and wisdom.

(8) Pa kāme to kērfehgar, tavānam kard āne to parastashnē, pa beh-manashnē, beh-gavashnē, beh-varzashnē, vashāēm rāhe roshan, ke om na-rasād gerān pazd dozakh, vadīram pa cheshandarg, rasam āne behesht pur-boy harvēsp-pesīdeh hama-khvāresh.

According to Thy will O Virtuous One! I can perform Thy worship with good thoughts, good words and good deeds. (And for the sake of my own soul) I keep open the brilliant (righteous) path (i.e., the path of gaining Heaven) so that (after my death) the grievous punishment of hell may not befall upon my (soul). I shall pass over¹ the Chinvat Bridge and attain¹⁹ the Paradise full of fragrance, all-adorned and all-comfortable.

(9) Setāyashne oy avakhshīdār khodāe, ku kāmeh kērfē pād-daheshnē kunand farmān-rāenīdārān, avadūm buzed darvandānach az duzakh, o avīzhehā vīnāred vīspa.

I sing the hymn of) praise of that Lord, the Forgiver of Sins, who bestows rewards for meritorious deeds, on those who obey (His) Commands with the will to perform meritorious deeds, and) at last (i.e., after the period of Resurrection) will liberate the sinners from hell and will embellish the entire world with purity.

(10) Setāeshne Dādār Ahurmazda, harvēsp-āgāh, tavānā, o tavāngar, haft Ameshāspand Beherām Yazad, piRozgar dushman-zadār, amahe hutāshtahe, bērasād. Ashem Vohū. (1). (Recite this paragraph 3 times).

I offer praise unto the Creator Hormuzd the omniscient (and) omnipotent powerful unto the seven Ameshāspands unto Behram Yazad the victorious and the vanquisher of foys and unto the well fashioned (shaped) (Yazad) ama may all of them come to my help.

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SETĀYASHES-E-30-ROJ

1-SETĀYASH-E-ROJ-E-AHURMAZD

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Dādāre veh, avazunī, takhmanā khudāemehest, dānā, Ahuramazd, vīsp-tavān, vīsp-āgāh, āfrīdār va dāshtāre hamā dāme getī va mīno.

O the creator, nek, increaser, bestower, creator of all, most wise, most powerful, Omniscience, creator of the physical and spiritual world, the protector of all Dādār Ahuramazd.

(2) Avat setāyam va zabāyam va khīshīnam pa har gāh va zamān. Sēpās dāra hom az to Dādāre rayomand khorehmand ke farāz-barhenīd avam, dehīd getīhā dorostīe tan.

O nurmand khorehmand Dādār Ahuramazd, every moment and every place, I invoke and pray to you, I shall remain in touch with you. O glorious and radiant, I am thankful to you to create me. You are the only bestowers of the good health to me.

Pa ha air kāme anjāmīh, pa hamā kāre dādastāne farārūn patukīh va khojasteh khub morvāk va khub frjāmīh bād. Ashēm Vōhū (1).

May all the good wish be fulfilled and result in good and noble work. Ashēm Vōhū (1).

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2-SETĀYASH-E-ROJ-BEHMAN

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādāre rayomand khurehemand va Amēshāspandān.

I praise and invoke the glorious and radiant creator and the Ameshāspands.

(2) Sēpās-dār hom az Dādār Ahuramazd mīno avazunī khudāe-khāvar kērfegar nekī Dādār kesh farāz-barhenīd to vehman mīnōy ākhshti veh- manashnī va airī az aiyārīe dāmāne Ahuramazd andar varzashnīe veh dīnīh adādīhā na tapāhayā, age dāme ganāmīno azash būdan na tavān, sūdmandī pa avazūnī bed. Burdih nehānīh akīne va akhashmī va farārūn kāme.

I pray and am Grateful to the Dadar Ahuramazd who is divine, the increaser, giver of gift, goodness and honesty, for creating Bahman Amēshāspand, who is divine and kind natured and is the guardian of Ahura Mazda's Good Creations. Due to his path of righteousness benefits the growth, and absence of anger and vengeance.

(3) Avat gētī hast gōspand pur-sardeh va hu-deh ke har kas osh zīvashne dārashne ānche khub farāz-vastard vastarg va sāzīk avad pesīd, ke ābādān padash gasht-hend pa anjuman, awāz dārēd sarmā va garmā apadmān.

In this earthly world you are the guardian of Ahura Mazda's Good Creation of Animals and Goshpands. All humans must also take good care of them. For the benefits of entire mankind, they must be protected from the extreme heat and cold.

(4) Az har kas ke to vehman pa vārūm gāh-gīrēd, aghesh dobārīd āzvarīh aēsham va dobārīd āzvarīh va dobārīd harvast āne dīvān kāme kunashnī va varzashnī.

All those who seeks the protection from Bahman gets the shelter against the evil, anger, greed and all bad elements.

(5) Padhash ashao bed, ke to vehman khīshīned, mīnoy āsna-kherad va gusho-srūd-khērad pa tan māhmān tar, ku adādīhā na zaned āne orvand asp va āne hu-farākht gāve pur sardeh az aiyārīe dāmāne Ahuramazd, azash ku ke farārūnīhā andar varzashna dāred va adādīhā na tabāhīnā agīn.

Ashēm Vōhū (1).

Those who respect Bahman are Asho people. Those who out respect of Bahman take good care of the swift-horses and all other animals and Goshpands and does not wrongfully harm them and treats them with kindness in this world, receives wisdom and greater intelligence by listening through ears.

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3 SETĀYASH-E-ROJ-E-ARDĪBEHESHT-AMĒSHĀSPAND

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand Amēshāspandān.

I praise and worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Sēpās-dār hom az Dādār Ahuramazd mīno avazunī khodāe mīnōyān va getīyān mehest, kesh farāz barhenīd to ardīdbehesht mīnoy ashāi, khoreh, roshnī, bīsh Zanashne, ket hast andar getī Ātashe sokh suzāy āvāyashne, va har dām va daheshne Ahuramazd, andar īn gehān hu-zīvashn har getīyān avash rā.

I praise and worship, supreme Dādār Ahuramazd who is the creator and keeper of both the physical and the spiritual worlds. You have created the Ardibehesht Amēshāspand who is the light, and Ashoi, and to destroyer of the pain and suffering in the earthly world. Your glowing burning red fire which is most important for the Gods creations, and for the survival and goodness of the worldly people.

(3) Ahuramazd khuda farākhīhā andar har chīsh farāz dād. Sokh suzāy Ātashe roshn hu-cheher vīnashna, tārīkī sapūazān che va chun tārīkīe shab az pīshe khurshed shak dāshtan apaedā bed, aedun az pīshe to ardīdbehesht tārīkī varzashnī.

Dādār Ahuramazd created the fire red, burning, bright, beautiful, fire which is remover of darkness, just as the sun removes the night darkness, same way o Ardibehesht you remove the darkness and destroy all bad things.

(4) Aiyārīe har kas pa sud khāstārī va har kār va dādastān, bīshazanīdār hast har dard va bīshashn, batashāe kut āb andar na avāyad pa ānche khīsh nīrūe garmī tāwā vard va gel mas gune va sang va gohar pa to robāy bud, va dīne Ahuramazd pa to ba robāy.

The worshipers of Ardibehesht Amēshāspand, receives the blessings to fulfill their wish, removes all their illness and worries. In the dry earth where there is no water, with his heat, changes take place and water starts flowing, converts different types of earth, stones and minerals and metals. Because of your efforts the Ahuramazda's religion continues.

(5) Āne az vard va gel va sang va gohar va ayokhshast āinīne kuniād, aedun ku hich zarnavar az to judāi hanā pa oy chāreh nīst ham āne sākhtan āvāyad, ham āne khurdan, pa ba gokārdan awadach homnā īn hamā avazār Ahuramazd avade tach, īn roshnī to Ahuramazd dād. Va setāyīdār hom Ahuramazd va spāsdār hom az Ahuramazd hamī ke āne to raoshan vīnam. Ashēm Vōhū (1).

Just as with your heat the soil, stones, minerals and metals are created, the jeweler without your heat is helpless and can not make any new or repair any jewelry. All these demonstrates effects of your light and heat which is created by Ahuramazd. I praise and worship, Dādār Ahuramazd for creating you, so I am able to see everything only because of your light.

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4 SETĀYASH-E-ROJ-E-SHAHREVAR

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Sēpās-dār hom az Dādār veh avazūni, khodāe khāvar nekī Dādār kesh farāz barhenīd to shahrīvar mīnoy khāste va sus veh zīvishna, ket getī hast ayokhshast va āne arzhomand zar va sīm va dārashnae mardumān ke getī padash varzand ān che tz avar kār āsīn kesh padash varzand dushman, padash harvastīn gohar ayokhshast ōy kār yāitīunād. Zar va sīm hu-chehar vīnashanapa shaheṛīvar āvāyashna farākhnīdār ke afzāyashna ku.

I grateful to you Dādār for all your creations and for creating Sharevar who resides over the metals, provides the prosperity and good life on earth. From you, in the spirit world there is cheerful and happy life, on earth your creation of various metals, such as precious gold, silver. The creation of iron helps making tools to till the land, weapons to fend of enemies for all these creations we are grateful to you Sharevar.

(3) Kesh hast āshkāre dādastān pa dast veh raved. Kesh pa ferārūnīh tokhshash nīh pa vesh oy khīsh kardan āne osh khīshīnīd behare tan va behare ravān oy ravā dehīd, ku khishtan vehān arzānīyān padash beharevar kunand, agīnash geraftan kām Ahuramazd va Amēshāspandān, osh khīshīned hu-srūbī pa getī va ashāī pa mīno

hom kame, ku-m farārūnī afzāyashna bed. Der patā khāste āne zarrīn va āne āsīmīn, avānīch khāte sapurīk be-rasād. Pa veh-jivashna har vehān va arzaānīyān az man jāvīdān.

You maintain the law and order, help and give good health to ones who are industrious, helps the deserving souls. Benefits and blesses the nobles as planned by Ahuramazd and Ameshāspands. You grant the success on earth and Ashoi in the spirit world to last for a long time to all good and noble people.

(4) Sēpās-dār hom az to shaharīver mīno khāste che sud va khārī robāk farmānī va āfrīngānī andar shaher oy vīs ke khāste tobān- gartar pavn-ch khērd va hīm va hunar va har chīz oy vesh khāst-tar va goftār-tar va kāme ravā tar bed.

O Shaherevar, I am Grateful to you for granting me divine goodness, happiness, fame, and success in the physical world similar to the spirit world. Provide rich people with your guidance to be wise, humble, and respectful of others.

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5 SETĀYASH-E-ROJ-E-SPANDĀRMAD

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Sēpās-dār hom az Dādāre Ahuramazd mīno veh awazūnī khodāe khāvar kērfegar nekī Dādār bandegān panāh, kesh farāz barhenīd to spandārmad mīnoy avazunī va bundeh manashnī ket getī hast zamīn hu deh pur bare va pur aiyārōmand va harvest gētīyān ashaō va durvand avar mānand, va pa bundeh manashnī ba barād āne bār avat na gerān avar āne bulandtum koh va ānche zāyōmandtum dār, va ānche rūdān avar tajashna va darīyāe farāt va ābe vesh sarde, va vad tan dām hast ku spēnāmīno va hast ku ganāmīno dām hand. O shān avar to farāz robashne ānche bārān vārashne bumīk va vāstar va urvar vesh-gune vesh-rang, āne buzorg sūd zurdāk, barōmand darakht o paraj daheshne va dārashne hareasp dāmān avar to farāz-ravand, az-ham to myāne mān aēdun avat arzhomand vādunīyād.

I am Grateful to Devine, beneficent, protector of good people and kind, Dādār Ahuramazd who has created the Spandārmard. It is the perfect creation in the spirit world and the fertile and helpful soil on earth upon which the good and not so good people can stay and walk around, you don't feel the weight of the tall mountains, huge trees, flowing rivers, seas and oceans and other waters. On this earth rain falls all the crops' fruits and vegetables grows for the benefit of people hence it is very precious. It protects people from the various bad ailments that spreads heat and cold. For the virtuous, pious rulers (Spēnta-Mīno) and the sinful ruler of evil religion (Ganā-Mīno). The falling of rain, grass, colorful plants and flowers, grains and fruit bearing trees etc., all grows because of you valuable Spendārmard.

(3) Awāz dārīd az mardumān sarmā va garmā va ānche vad mardum pa duzī āvārī dobārand dazdach dām kharfastare vesh gune pur, ba harche homand getīyān az āne to aiyārī va pur khāhrī homnā.

Keep people away from extreme cold and heat, keep them away from bad people and harmful animals, it is because of you only the people on physical world can survive.

(4) az āne avazunīe pāk baherān ān ānat Ahuramazd avar-chīz farāz barhenīd pa to Spandārmad kame Ahuramazd ku ham chīz to varzashne bād pa farārūnī, āne farāz tajasnae ābe rūdān va khānīkān va katīkān, pa frayāde ānche vehāne arzānīān, ādarān va ātashān va janvarāne khāne, va mān va myān der patāyashne az farārūni kardan.

For the benefit of deserving people and within the plan of Ahuramazda, through Spendārmard, the earth is created so that everything can work as planned. It is due to you (Spendārmard) the flowing waters of springs and rivers, fires, households and useful animals are created for benefits of people.

(5) Va āne vehān va hudīnān āh rubān ān khud va dude hamīshe robāktar va ārāyashne va der patāyashne, ānche vesharam-e vesh avazār gōspande panj āin va avānīch dāme Ahuramazd va ānche farāz rōyashne vāstar jurdāk va dār va darakht pa vesh oy aiyārīe īn dām va daheshne, Ahuramazd, pa to avazunī bed, īn hamā och goft.

Ashēm Vōhū (1).

I must say that it is due to you that for the growth, advancement, and survival of people, with all the tools and arms, many different animals and five kinds of useful animals to support the creations of Ahuramazd you grow crops, grains, grass, plants and trees etc., are all because of you Spēndārmard.

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6 SETĀYASH-E-ROJ-E-KHORDĀD

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Sēpās-dār hom az Dādāre veh avazunī mīnoyān va getīyān mehest, ke farāz-barhenīd to Khurdād, ket getīyān hast ābe tazāy pāk yaōzhdāsar az har rīmanī va dush keredārī, kush dīv patyāre avar-bordan na tavān, ke az vesh bundeh va ābe andar haft keshvar, ku pa har keshvar sapurīk va arza-homand va jān dāshtār āb ke hīch jān-homandān avash jud īn zamān patvastan na tobān, chūn Ahuramazd pa to khurdād avar negared, ku hich jānhomandān kārach pādīyāv az to joz na shāyad būdan.

I am Grateful to Devine, beneficent, protector of the Mino and Geti, and kind, Dādār Ahuramazd who has created the Khordād Ameshāspand residing over water, he purifies the unclean water on the earth, the evil can not succeed over it, in all the seven regions there is enough pure water upon which all lives are dependent and can not live without it. Ahuramazd assists Khordad, as no one can perform the holly things without clean water.

(3) Agīnash vesh farāz dād avar īn bum avash yaōzdās-rīnīd va az har rīmanī, ku na māned pa ābe rūbāk rīmanī, che har rīmanī to janād, va tan pāki homnād, pa ābādān spandārmad pa to ābādī-homand,

**amerdād getī-dakhshe pa to vakhshīnad urvar tochrā ābādānī
khānīyād.**

You have produced the abundance of water and made it pure from all unclean things, as no unclean thing remains in the flowing water, you remove all filth to keep the body clean. Because of you Spandārmad prospers and flourishes and Amardād grows the plants and trees.

**(4) Andar gehān har ke to homanā ābādānī, ānjā ābe roshan tajāy pāk
Ahuramazd dād aredvīsūr hu-tan roshan bāmī.**

Everyone in this world who considers you as the benefactor of prosperity and success, in their house is the creation of Ahuramazd the beautiful, pure, shiny and life preserving water of the Ardivisur.

**(5) Īn dīn va dāme Ahuramazd pa to robāktar va hamīshe avzāyashne
bed, va ine to fraitar pa kām va avjunī az Ahuramazd avamān bundeh.**

May the Māzdayasni din and creations of Ahuramazd grow in abundance and continues grow as per the design and wish of Ahuramazd and may it help us to advance in life.

**(6) Spās az Ahuramazd avar mān, ke dāme Ahuramazd hom, ku mān
arzānīned beharevarī az to khurdād hu-deh. Ashēm Vōhū (1).**

We are blessed by Ahuramazd and are Grateful that we are worthy of his creations and beneficent Khordad.

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7 SETĀYASH-E ROJ-E AMARDĀD

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Sēpās-dār hom az Dādāre veh avazunī mīnoyān va getīyān mehest, kesh farāz-barhenīd to amardād, ket getī hast urvar khvarīr, vesh tokhme, vesh khārūm vesh-gune shekufe dārashne parvarashne getīyān umīde har getīyān, dāmān, va zor va nīrūe Dādār o dānashne-homandān ku shān avash dārashne, avashān padash patāyashne jān ham āne bāhārān bar, ham āne zameshtān bar, hamach az āne hāmīn va pādīz bar, vesh-āyine pur-sūd vesh nekī, ke hamagad ham dariyush avash zīvishne, va dārashne va harche dām va dehashne getī avash behrevarī az avjunī āfrīn avat az Ahuramazd.

I am Grateful to you, O kind, compassionate, creator of the physical and spiritual world to create the Amardād who is responsible in the world for all kinds of the fruits bearing trees and plants, flowers and vegetation of all four seasons', summer, winter, fall and spring that supports livelihood of all rich and poor on earth. Also, for the growth of all the harvest of the world you (Amardād) praise Ahuramazd.

(3) Avar hamīshe yazashne va stāyashne Dādār Ahuramazd ke āne az to aiyārī o stāyeshna vīnīyād pa farārūnī dārīd.

Those takes care and maintains the creations of Amardād worships Ahuramazda.

(4) In to amardād getī dakshe, kush kas vanāh tapāh padash na kuned che Ahuramazd kāme ānjā ku az farārūnī anbār āne to Amardād che ke az farārūnī anbār kuned, oy robāne khīsh andar īn gehān be-dehad, agīn mīnoch rādī obash aiyār bed, aedun ke farākhī va padīkhī bed anbār kuned.

No one hurts or damages the creations of Amardād as required by Ahuramazd, because the efforts of Amardād is good and noble. Those in this world (Geti) have done good, accordingly helps their ravān, to receive the reward of happiness in the Spiritual (Mino).

(5) Pa tan tagi ba oy darvīshān dehad, agīnash arzānīe ravāne, kish pa madane oy āne pahelum akhān har do behare pa to shāyad, va khīshīnīdan ham husrobī va ham ashoi az āne to behare pa farārūnī varzashne.

By giving through the body “Tagi” to Needy and holy (Darvish), they advance their soul to be worthy for both the world, and by applying the good virtues they receive the good status and Ashoyī.

(6) Az farārūn khāhed va farārūnīhā avash vehān va arzānīyān beherevar oy kuned, agīnash kard kāme Ahuramazd, avash kard kāme Amēshāspandān, avash khāst rāhe khīsh, ravān pa madane oy āne asar roshnī andar garōsmān hamā-khāhreh. Ashēm Vōhū (1).

Those by always staying on good path, following always the virtuous path, and helping other worthy people on good path, fulfills the wish of Ahuramazd and Ameshāspands, their soul achieves the bright and relaxing Garohtmān behesht.

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8 SETĀYASH-E ROJ-E-DAE-PA-ĀDAR

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd veh avazunī.

I praise and worship the kind creator Dādār Ahuramazd.

(2) Burzim pa hamā rūz va shab bordane shanvar homnam, az khāvar Dādār Ahuramazd pavanach kardane man, kesh man az chīhrobe mardumān barhenīd, avash vīnā va guyā robā dād, va arzānī kard hom pa tandorosti, ku setāyam rūz va shab, oy to Dādār nām baram.

Dādār Ahuramazd created me as human being, who gave me the gift of site and ability to talk, gave me good health, hence day and night I am grateful to you and worship and prayers (Setāyashes) in your name.

(3) Sēpās-dār hom az to Dādāre vehe avjunī, ke kerdāre to vīnam chun āsmān avar kard va zamīne hu-deh, va satare hu-chashma, va māhe bāmī, khurshed roshan robākrā, va āve tajāy pāk har jānvarān zīvashne, va avash ātash sorkh suzāy buzorg, va aiyārīe getīyān avash urvar khvarīr vesh gunē tar zarrīn.

I am Grateful to you O, kind creator Dādār, when I see your creation of the wonderful sky, beautiful fertile land, twinkling stars, shiny moon, and glorious sun, flowing water red burning fire, the fruit bearing green trees and plants for the help and life of all the animals and living things on the earth.

(4) Har getīyān avash dārashne, va zīvashne, va khureh va khārīh va khāste va pādhashāhī va avānīch nekī, to dād hand ke kanīk vīnam,

va nārīke hu-tan, va hu-cehere vaxshe patāyashna, ke pus vīnam āsnīdeh, hu dīn, hu ravān, va robāk goftār anjumanī, ke ham-tokhmagān khīsh vīnam veh farārūn.

You make the life comfortable, successful, rich, great, gorgeous and beautiful ladies, I see my intelligent and wise, religious sons with good soul, mixing with community, and I see my own good and noble family all including other things that only you have created.

(5) Setāyam to Dādāre akenāreh nīrū va jāvēdān zamān, avakhshā, pa man hu-manashnaīe sālārān va pādshāhān deh, pa man nekī va āsānī kardan anjām budane har nekī, om khīeshrā az to kāme farārūnīhā andar avazunī dar, Dādāre veh che avazunī der patāy hast nekī az to, avash nīst om panāh om avastām, va umīd ba oy khāvare to. Ashēm Vōhū (1).

I praise and worship, The Omnipotent and Beneficent Dādār. Please grant me good leaders and rulers, grant me good thoughts, good actions and happiness, so that I always follow the good path as per your wish, O kind creator all your creations are everlasting, I am only depending on you and no one else, for the help and kindness to me. Ashēm Vōhū (1).

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9 SETĀYASH-E ROJ-E-ĀDAR

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Sēpās-dār hom az Dādār veh avazunī, ket farāz barhenīd dād ādar khureh ādar gushāsp va ādar burzīn meher, va pa pānegī va pāsbāniē īrān vehān ādar khureh pur khureh va vesh-varz dād.

I am Grateful to Devine, beneficent, protector of good people, kind Dādār Ahuramazd who has created the Ādar Yazad and Ādar-Khoreh, Ādar-Gusahasp, and Ādar-Burzin meher to protect and defend the good people of Iran, you created radiant Ādar-Khoreh with very speedy energy and strength.

(3) Ayāft bemtār pa har zamān o aiyārī va avākī avānīk ādarān va ātashān pa zadane har aiba-gad darūj, o Ahuramazd dāmān patyāre ādar gushasp tīz va tagī rathēshtār fīrōzgar, va ba zadan va nahoftan va vānīdane har ayib-gad patyāre padash āne avad fīRoze ān vehān va āvānīk dāme Ahuramazd, va meher va ādar-burzzin-meher arz-hōmand darūj jadār andar vīnārtār va robāinīdār va āwāz dāshtār kun az spēnā-mīno dām az avazunī, ba gehān khureh zōr avashān az Ahuramazd farmān avash gomīkht ested.

In all the eras, to fulfil the desire of help and protection, from among all the other Ādars (Fires), to terminate the evil causing damage to Ahuramazda's creation, you have

created the strong and victorious soldier Ādar-Gusahasp, and he is a champion in removing and destroying all the bad and wicked from amongst the people and other creations of Ahuramazd. Make the Meher and treasured Ādar-Burzin-Meher a destructor from the growth of creations of Spēnāmino. The Universe, the divinity and strength is gifted to them only by the order of Ahuramazd.

(4) Avashān setāyam mā che ke Ahuramazd dād-ham ku hamā va hamā robshan hamīshe sud va pur vakhsh va tagī va amāvnd va chīhar va fīRozgar bavand pa zadan va vānīdan avasahīnīdan oy gnāhmīno dām.

Ashēm Vōhū (1).

For our benefit, I am praying and praising all the Ādars, may it be so for the advancement, benefit, overall growth, strength and energy, bravery, success for the removal and destruction of Ganā-Mīno.

Ashēm Vōhū (1).

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10 SETĀYASH-E ROJ-E-ĀVĀN

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam avakhshāynd āmorzidār Dādār Ahuramazd mīnoyān va getiyān mehest.

I praise, worship and invoke the generous and forgiver Dādār Ahuramazd who is the creator of the both spiritual (Mīno) and Physical (Geti) worlds.

(2) Stāyeshn oy to va spāse to dāram, ket farāz barhenīd āwān khureh ardvīsūr hu rost bāmī hu-chehar roshanī khurehemand varzashnehomand āvādīhomand yōzhdāsare avazunī pa āne Ahuramazd kāme, ket āmīze narān va vaktān dorost va pākdārī, kesh khun va rīman-gomīkhted, kesh farzand jāyashna azash bed.

I am praying your Setāyashes and am Grateful for creating the radiant, Āvān-Ardvīsūr, who is beautiful, bright, divine, intellectual, benevolent, increaser in accordance with Ahuramazda's plan, contributor of purity. You are the cleanser of the blood and fertility of men's and women, so the progeny can be born.

(3) Az vīnashae-homandāne to hu chehartar va bāmīktar va dāde hu farrokhtum homnād, pa chāvukī va hu chehrī behare khurehemandān avat Ahuramazd arzānīned, homanā pa īn avadum khureh va behare hu cheharī, avash beharevar budan narān va nāirīkān ast homandān gehān az āne to khurehemandī pa kāme Ahuramazd

People taking care of you, be very clean, bright, great and lawful, Ahuramazd has provided you speed beauty and divinity. We praise you for the cleanliness and brightness of men and women in this difficult world is only due to you.

(4) Āfrīn az mā getiyān ke hamā az to khureh va kharī hu deheshne, Ahuramazd avazūnī nakhost be-rasād. Ashēm Vōhū (1).

We the people of the world (Getiyāns) are Grateful to you so that due to your gift all Ahuramazda's creations with ease becomes pure and clean. Ashēm Vōhū (1).

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11 SETĀYASH-ROJ-E KHURSHED

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Sēpās-dār hom az Dādāre avazunī khureh va khārī va āsānīe Dādār, kesh farāz barhenīd to khurshed o getiyān roshan-tum robāk aorvand asp ket tagi homanā, va varzāvandhā va shaherīyārān homanā, va rūz roshnāyie getiyān, ke āne to khureh farāz-vakhshed.

I am grateful to the creator and benefactor of happiness for creating Khurshed (Sun) with abundance of brightness and speed of a swift horse for the people of the world (Geti). May you shine for ever for them, because of you they continue to exist.

(3) Ku bāla āyīd, bed hareasp dāme Ahuramazd-dād pāk va yaōzhdāsar, az āne āhu-kīnashne ānash dīvān pa shab avar-barand, umīdvār bed va āne Ahuramazd dām pa bukhtashne az tamtum-gān dīvān va drujān va jādhūān va gorgān va khrafstarān, az duzakh, va kīk va rāhdārān mardum.

When the Sun rises in the morning, it purifies and liberates all Ahuramazda's creations that were infected and polluted by evil during the night. All Ahuramazda's creations are liberated from the evil, sorcerers, coyotes, infectious creatures', evil people and robbers of darkness.

(4) Avad rā homanā avad khureh tīzrubashne ba tāwā az bālest avar bulnd, o īn zamīn Ahuramazd dād pa to hast ke īn dām va dehashne Ahuramazd andar getī pa sarmāe a-padmān bār na vanāsad va bare urvarāne to rā avīrtar pajāmed, avash bazeh va khārum khushtar bed. Va pa gāhe oy jīvashn va farāz-dehashne va dārashne va aiyārīe getīyān rased, va robāk kār va pur-khureh va roshn barzāy homanā avar īn bum Ahuramazd dād, va az Ahuramazd khāvare āne asar roshanī pa to avazunītar va māhmāntar paydāk.

May your brightness and light continue to shine from above. The earth, creation of Ahuramazd survives due to you, during the winter season and does not get damaged or destroyed, all the trees, plants and vegetations are protected, and flourishes, you are always there for the protection and survival energy. May you always shine on the earth created by Ahuramazd and may you be blessed to continue to glow.

(5) Setāyashne va spās oy Ahuramazd, kesh arzānīnīd hamā getīyān pa in umīde roshan vīnashne to. Ashēm Vōhū (1).

I praise, pray Setāyashes and worship Ahuramazd for making the people of the earth worthy of your brightness. Ashēm Vōhū (1).

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12 SETĀYASH-E-ROJ-E-MĀH (MOHOR)

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd mīno avazunī khudhāi khāvar nek kerdārī va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Sēpās-dār hom az Dādāre veh, kesh farāz barhenīd to māh hu-ceher va bāmī o roshnīe shab farāz-robashn homanā az bundehashne tā oy frash-gard kērdārī, pa vakhshashne va narafshashne andar māh darānā pāz-deh rūz va shabān vakhshāy, pāz-deh narafsāy.

I am grateful to the creator and benefactor of happiness for creating the beautiful and glittery Moon, that wanes for 15 days and waxes for fifteen days, may its light in the night, always remain from the beginning of the world until the resurrection (Frashogard).

(3) Ke vakhshā hamā dāmāne Ahuramazd-dād afzāy va āne paydāyītar zarehā va darīyāhā āb va ānche rūdān va khānīyān va urvarach vesh āinetar va zarrīntar va har dāme veh nek bīsh bed, ayedunch pa har kār va dādastān hu dehashnetar che avar pa avzāyashne khureh pedīrad az mīnoyān ke narafsed.

Due to the Waxing of the Moon all Ahuramazda's creations seas, oceans, rivers, streams and springs, water and all the trees, plants and greeneries grows, so is due to waning helps all work and order gets goodness, the souls of the spiritual world prefer the growth of Aura.

(4) Khureh bakhsh-yī avar dāme Ahuramazd pa in zamīne Ahuramazd dād va ham pa vakhshashne sūd-homand va farākhtashne homanā, va ham pa narafsashne hu pānī va dād ayāft va tiz matār homanā, oy aiyārīe spēnāmīno dām az khureh va khārīe nek avazunī va varzāvandī zi-at Ahuramazd avar barhenīd.

Be the provider of radiance and beneficial of growth on land of Ahuramazda. Due to your waning, be the saviour of goodness, upholder of the laws and provider of the rapid justice. For the development of radiance, light and intelligence, to help the creations of divine beings Ahuramazd has created you.

(5) Bukhtārī va bīshīdārī zi-at obash dād ested manach az avazunī der patā, nekī az Ahuramazd behrevar va arzānī dār, om avībīm kun, az har anāki, pa āne farārūn kāme, kām anjām kun, va pa bukhtagīe az har bad andar getī avam aedar der va dorost tan urvākhma va hu-zīvashne kun kāme Ahuramazd.

Ashēm Vōhū (1).

The freedom and wellness that is provided to you by Ahuramazd, with the help of it, you keep providing me the wellness and growth. Make me a partner and worthy in virtues and goodness of Ahuramazd, make me brave to face all difficulties, make me the recipient of virtuous desires, for the release of all evilness and immorality in this physical world, as per the divine plan of Ahuramazd, grant me good health, happiness, and noble life.

Ashēm Vōhū (1).

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13 SETĀYASH-E ROJ-E TISHTAR

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rāyōmand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Sēpās-dār hom az Dādāre veh avazunī nekī-kerdār, kesh farāz barhenīd to tishtar rād khureh-mand sūd-mand vārān kerdār ābādī Dādār, pa awākīe satvesh va vanant va haftōirang va hareasp setare āb-tokhme va zamin-tokhme va Urvar-tokhme, ke robāinend dāme Ahuramazd.

I am grateful to the creator, righteous and virtues Ahuramazd who has created satvas, Vanant, and haftoyirang, the stars belonging to water, land, trees and plants family that maintains Ahuramazda's creations, to help all of them you created Teshtar-Tir who is holy, radiant, beneficent, producer of rain and prosperity.

(3) To tishtar az Ahuramazd dehashn hand aoz va nīrū va amāvandī va rayomand va fīRozgar va sūd-mand hast, ku ke pa to avar oy ham-dobāred ganāmīno avā harvīsp āne khīsh dām kotāham bād, āne sūd-mand-tum vārān avar īn zamīne Ahuramazd dād pur vakhshashne avar oy āne rasand avā to tishtar avar āne zarhubār.

From the creations of Ahuramazd, very brave, radiant, successful and beneficent Teshtar, when the destructive spirit attacks with very little wind, you Teshtar brings the beneficent rain on earth to bring the growth and prosperity.

(4) Agīna-ch to pauk homana, pur tagī va aōj-homand pa vānīdārī va āvāz dārashne ganāmīno avā harvast āne māznīkān dīv va avānīkch darūjān va jādhūān va pariān, ke pa avārunī va an-aiyārīe dāmān va jīnākān va rostāyān va zarehān va rudān va khānīyān vanāsand va

kukhshind, kunā āne sud-mand dām farākht bārān pa harvast keshvar ke haft avāhīnā va zamin Ahuramazd dād, afzāi zarehān va rudān va khānīyān, vakhshīnā urvarān tar, zarrīn, hu-bar, kunā, va sarāinā va parvarā harvest āne veh dām pa kāme aiyārīe Dādār Ahuramazd Ameshāspandān, va rāmashne khārūm va urvākhmane vehān afzāyad, ke to tishtar avazunīhā pa kāme Ahuramazd.

You Teshtar than gets happy when you defeat and remove the evil, bad and destructive spirits, sorcerers and wicked who are unjustly detrimental to and want to harm the good creations, villages, seas, rives, and springs. Please bring abundance of rain for the benefit of all the creations upon the seven regions of the earth, expand seas, rives, and springs, make all trees, plants and vegetations productive, support and protect all the good creations as per the wish and help of Ahuramazd and Ameshāspands, may the happiness continue to increase for Rām and all the good people because as per the wish of the Ahuramazd you Teshtar are the provider of growth and progress.

(5) Az āne getī ābe bālā yadrūnā, oy bālest pa mīno astashne va har avarān ān-jā, ku kāme farāz vārīnā sud-mandīhā avar īn dām va dehashne va bume Ahuramazd-dād, ānche charv va sūd-mand ābādī-homand bārāne pur sūd arzmand ke pa getīyān vārēd, arzamand dānestan na shāyad, che vanach va dār va gīyāh ābe āne baromand darakht avar bāre āb ke hamīshe āb avar vadīrashne, ke avar na vāred, āne sud-mand bārān az to tishtar rādihā avar vārashne, agīn-shān na zarrīn bed tāk va varg va gashe nach bare tamām khārūm sazāvār va khush mazeh ba kesh āfrīd, charv, va sud-mandī bārān pa āne az to tishtar aiyārī rādhā avar farāz vāred.

For making lots of clouds, you take the water from the earth high enough, to bring the beneficent rain upon the Ahuramazd creations and earth. Just because as much as the good, beneficent and valuable rain that comes down on earth, it is only good for the earth is not proper, because all the trees, plants, grass etc., also needs the water to thrive and survive. If you will not bring the rain upon them, then their branches and leaves will not be green. All beneficial, nutritional, full of energy bearing fruits grows is because of you Teshtar, regularly bring the rain.

(6) Har ku kāma vārīnā avat parvarashne, ān jā kāmetar, ku pādshāh dādastānītar va dāme dost-tar va mardum ashāi kāmetar va kērfē varzīdārtar, avashān hu-chashmī pādshāhān āne mehast shādī va sud va khureh va khāreh rased.

Fulfil the wish of ones, who wants your rain, provide them more for their growth and survival. When a monarch is just, friendly with his citizens, when people are wishful and are followers of Ashoyī and their just king, they receive great pleasure, benefit, divinity and happiness,

(7) Sēpās-dār hom az to Ahuramazd, nav nav khāvrihā avā getiyān arzānīned ham pa āne ku tishtar rādī va avjunīe nekī.

Ashēm Vōhū (1).

I praise, and worship Ahuramazd for the way you progress the virtues of Teshtar, same way also you make the people of the earth, worthy of your blessings.

Ashēm Vōhū (1).

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14 SETĀYASH-E-ROJ-E-GOSH-URUN

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd, khāvar āmorzīdār nek-bokhtāre dām sarāinīdār.

I worship, and pray Setāyashes and invoke the generous, forgiver, kind, liberator and maintainer of the universe Ahuramazd.

(2) Sēpās-dār hom az to Dādār, bun yashte pur khureh, pur fīRozgar pur khārī khāvare kērfegar to homanā, Ahuramazd mīno avazunī Dādār āne veh dām va dehashn oy getī va mīno dām sarāinīdār.

I am Grateful to you Dādār, radiant, victorious, modest, generous, heavenly, creator, architect of good world, maintainer of the physical and spiritual world is you O, Ahuramazd.

(3) Sēpās-dār hom az to Dādāre veh khāvar spēnā-mīno, ket farāz barhenīd gōsh-urun mīnoy darvāsp avzād Ahuramazd dād khureh hu farākht aiyār-homand, ke oy hareasp āne to Ahuramazd dāmān, āne aorvand asp, gāvyodād guspand sardeh oy āne ashō mardum sarāyashne va aiyārī, ke avash gāve varzā oy ābādhānī dārīe gehān, asp tīz aorvand oy zanashne anīrashne vanāhkārān, panj āine guspand, kesh padash do-vīst-o hashtād-o-do sarde, ke avashān vesh-gune padikhī va nekī va hu zīvishne oy dāmāne Ahuramazd rasashne, va az khureh avazunīe avat Ahuramazd padash hast andar getī dārashne va parvarashne mardumāne sud-mand va ābādānīe, keshān hast pa rāhe to avīrtar.

I am Grateful to kind, generous, increaser, divine creator for creating the Gosh-Urun. The weapon created by Ahuramazd of the strength of Darvāsp in divine world, the kind and helpful Khoreh, your help to God's creation, to the Shetāb horse, to all the Goshpands (useful animals) and help and lively hood to Asho people, the helpful hardworking bull, speedy Shetāb horse, five kinds of Goshpands are all there to destruct and remove the evil and sinful. The 22 to 82 kinds of helping creations are to protect and provide goodness, and prosperity to the community, you Gosh-Urun with the help of Ahuramazd provide the protection nourishment and prosperity to the people on earth because they are following your path.

(4) Chun Ahuramazd kāme ash pa afzāinīdārī va pur-barīe dāmāne khīshrā az to vesh sardeh avzāre nekī farāz-barhenīd, aedunach hamīshe pa avzun sud-mand va vesh pur-behare va pur khārī bād, āne az to gosh-urun aiyārī va avash bundeh nīrūy va zōr bād o mā ke Ahuramazd dād hom.

Ashēm Vōhū (1).

Just as Ahuramazd has created you for the protection, growth and help to his creations. Same way for the growth of the world, always be helpful, protective make their life easy. Gosh-Urun may you help me (as Gods creation) to be strong and healthy.

Ashēm Vōhū (1).

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15 SETĀYASH-E ROJ-E-DAE-PA-MAHER

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) setāyam va zabāyam oy to Dādāre veh avazunī

I pray and worship, and invoke the creator Ahuramazd.

(2) Az kanu tā jāvēdānhae zamān-hā ke bun yashte har nekī Ahuramazd homanā, va hamā khureh va khārī va roshnī bun az to vīnārashne.

From now till the eternity for the existence of every good and noble things are only due to you O Ahuramazda. It is because of you only that the root of all the purity, happiness and brightness exists.

(3) Pa to khud a-kenāre zamān homanā, va Dādāre dāshtār va pānākīnīdāre bīsh dāmān yaozdāsrnīdār az har ahuke paityār homadī pa khīsh khāvāri avakhshā-yashne mand va harvest bālā hu stīnā, ke ashō kech darvand, va kasach az khīsh dāmān andar dām vandae daruj na ahelā oshān hamā pāk va yaozdāsar kunā, avashān jāvedān pur urvākhma vānashne dārā, avashān kunashne pasejgīhā az khīsh ganj hamīshe sūt pād dehashn, āne veh āwādīkīhā obash navīkīhā.

Dear Ahuramazd due to you the universe is endless, you are the creator, protector, savior, and purifier from opposing blemishes, keeping all happy, the goodness in this noble world is only through you. In your universe all Asho and evil, impure and damaged, wrong doors all of them you purify them, keep them with love and happy for ever, reward them properly according to their deeds, and from your goodness assist them to be on right path.

(4) Pa har gāh setāyam to, che pa kāme va farmāne to vīnārad ested āsmān va zamīn va har dām va dehashne getī va mīno, va bukhtār mān bavī to khāvāri khudā az dast kushashne, vatrān moshtagarān, che mān nīst aiyārīe pāne avastām ba oy to Ahuramazde vaspān faryād, bavī chāre khāstāre achāregān avīchārnīdār gereftārān bujīnīdāre har kas az bīm va āstāne sāstārān va kikān va karfān, ke pa dāme veh vanāskār dobārand.

I will always worship you, because of your design and wish the sky, earth, all the creations and creations of physical and spiritual worlds are created, O the kind Lord, save us from sinful and evil people who try to harm us, provide us your help and protection O helpful and just Ahuramazd. Be helpful to helpless, For the ones in difficulties make it easy for them, save and free us all from the dangers and fears of evil, wicked and tyrants who are freely roaming around in your creations.

(5) Avakhshā khāvar, avakhshā Dādār, avakhshā dānāk, avakhshā kērfegar, avakhshā vīsp avazunīe nek mīno, avar mā avakhshāy homandān oy mīnashne pādshāhān deh, ke mān avar sālāre va pātakhshā homand nekī kāme hu chashma budan.

Forgiver kind and loving, forgiver creator, forgiver wise, forgiver helpful and creator of the world beyond (Mīno), bestow upon us the noble thoughts so that we become good leaders, with noble thoughts and characters.

(6) Aedunch oy mīnashnae hamā sālārān va pādshāhān ke andar getī avar dāme to pādshāh va robāk farmānā homand, ku tā avazunītar bed āne to dām va dehashne hamā avar spandomad bume pur bar mānand, che ke mardumān āsānī va khārī bed, hamāch dām va dehashne to oy hu varzashne mardumān, pardāzashne patukī, oshān pa har farārūnī avmāne har hīr avastām oy to Dādāre veh vīspa tavān.

Ashēm Vōhū (1).

Similarly, all the leaders, and kings who are ruling this world, make them fair and just so that until the world flourish and progress further, your creations upon the Earth of Spendārmard remains fertile, when people live simply and happily your creations also remains in balance, all the help and wealth is from you O almighty creator. Ashēm Vōhū (1).

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16 SETĀYASH-E-ROJ-E-MEHER

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Spāsdār hom az Ahuramazd mīno avazunī khudāe khāvar kērfegar Dādāre vīsp dām va dehashne mīno va getī khureh Dādār, kesh farāz barhenīd to kērfegar meher farākh gayod, ke rāst dāvar avash mānand homanā ku pa mīnoyān va getīyān dāvarī va myānji-e rāst kunād farākh-gayaod, ku dast va jāy avi-bim dārad.

I am Grateful to kind, generous, increaser, radiant divine creator of all this world (Geti) and the world beyond (Mīno) for creating the Meher Yazad, the gift giver with enormous pastures, who is just and sincere to keep and maintain all the physical and spiritual world pastures, and preserves all the forest and places without any distress.

(3) Va yaozh-dāsrīnī-dār mardum az dushmat va duzūkht va duzvarsht, ke pa to na darujed, agīnash tīz-aspī dehī, va avash numāi āne avīzeh rāh ba oy vahisht graōsmāne Ahuramazd, pa ātashe Ahuramazd aiyārī dehad pa rvān va fraohar āne āsudgīe farzand.

The pious who does not deceive you with wicked thoughts, wicked words and wicked deeds, you gift them with the speed of a swift horse and guides them towards the righteous path of the Garothmān, assists the sacred Fire of Ahuramazd and for the souls and Farohars provides the happiness of the progeny.

(4) Pa to meher yārī andar getī va mīnoe farrokhtar ke pa hīch āine kas meher na darūjed na avā khīsh dīnān vanach avā dravandān avā oy kas kas az meher darokhtan zyān kam homand, avar har do meher hast ashoān va dravandānch.

Whoever does not deceive Meher Yazad, people of his religion or other religion, including not so bad all of them receives the happiness in both corporal and spiritual world, because Meher is of both categories, the noble Mehr with who are Asho type or with those who are not Asho type.

(5) Pa to meher vīnārad-ested tokhme mardumān pa getiyān, ku padvand getiyān pa rāhe to be-raved, to homanī az tīzān tīstar, az rādān rādtum, az tagiyān tagītum, az aoj-homandān aoj-homandtum rame Dādār va jāne Dādār pus Dādār va homanā ashoe Dādār va to meher rāy, ke in hamā chīsh andar getī vīnārashne.

Human seeds on the corporal world (Geti), are assigned to Meher Yazad, because the growth of the population on earth, is as per directives of Meher Yazad, you are the faster than the fastest, brighter than the brightest, Stronger (powerful) than the strongest, provider of life, protection and Ashoyī and due to you O Meher Yazad, all these things advances and grows in the corporal world.

(6) Pa to meher āb robāk avzāyashne ke vakhshashne urvarān azash bed, pa khānashne sud-mand homanā, ku ke khāndeh sud kunīd, hamā jāme zin avazār ba shāyad nehādan pa rāhe to, kech stor va pāh va guspand pa che to ba shāyad heshtan, va kech shavīk va kustī va padmoje chāvuk shāyad dāshtan, pa kame ava zanān va pesarān va dokhtarān khush ba shāyad neshastan pa rāhe to.

Through Meher, you increase the flowing water, so the trees and plants can grow, you benefit the one who invokes your name, with your order all the weapons should be abandoned (Discarded), so that all the animals and Goshpands can freely move around, must wear the Sudreh and Kusti and cover the head and feet, may all boys, girls and women as per your wish remain happy.

(7) Ke meher khub dārashne fardum na darūjed, agīnash āne getī sud va āvādānī va yārīe dustān va āne mīnoy nek beher chun bukhtagī az duzakh, va rasashnae ravān oy āne pāshum akhān roshan garosmān khīshīned bed.

Whoever worships meher, and does not pollute, receives benefit on Earth, help of friends, progress of the soul towards the divine life in radiant heaven and freedom from the hell.

(8) Farāz vas-hud az kanu, shād rān avam kāme in, kum pa āne to avazunīe man va farzandāne man va berādarān va vehān andar haft keshvar arjānīyān, ku andar kasach, na andar getī varzashnān, na andar mīnoyān ravāne khīsh ayarakhtagī na bed. Pa āne Ahuramazd kāme āvāstan āvākīe to, agīnam ravaān āne asar roshnīe garosmān be-rasād. Ashēm Vōhū (1).

Help me to spiritually advance from where presently I am, keep me blissful in my wish to progress, for my progenies, brothers and everyone in seven regions make them all worthy so that in all their actions in corporal and in spiritual world they may never be separated. With your help I have to be and act as per the plan of Ahuramazd so that you assist my soul towards the radiant Heaven. Ashēm Vōhū (1).

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17 SETĀYASH-E-ROJ-E-SAROSH

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Spās dār hom az Ahuramazd veh avazunī khudāe khāvar kērfegar mīnoyān va getiyān mehest, kesh farāz barhenīd pa āne avazunī aoj va nīrūe farrokh khudāe to sarosh tagī fīRozgar oy pānegīe getī dām avash khud farāz dād.

Kind, evolutionary Creator, I am Grateful to you Ahuramazd for creating the corporal (Geti) and spiritual (Mīno) world and the Asho, strong and victorious Asho Sarosh Yazad for the progress and for the safety of the corporal and spiritual world.

(3) Pa āne mehest amāvandī va fīRozgarī va varzāvandī, avat hand tagīe ku na kas az spenāmīno dām ayotāk, va tagī ba to avash farāz-barhenīd pa to tan farmānī ku na az harvesp dām Ahuramazd kas ayotāk, va tan farmān ba to ke homanā pa tagī va tan-farmānī ku tan pa farmāne Ahuramazd dārī, o kadārchāy kustī ket kame ba madār va tan-farmān homanī, ku hamā tan pa farmāne Ahuramazd dārī, pa harvesp dāme Ahuramazd avar in zamīn ayotāk pa āne homanī.

Strongest and successful with lot of power, to no one can compare in the creation of Spēnāmīno, you are endowed with strength immortality that no one can match in Ahuramazda's creation. You maintain your energy as per the order of Ahuramazd, including all forms and all to unite all earthly creations.

(4) Pa āne she-goft zin avazār to be-zanī aeshmae khravī draosh dravand va hareasp drujān va jadukān va parīkān va darvandān vaspanhā avā aeshma khravī draosh har dīv vanast o ham az zanashne ganāmīno dām, va har a-srūshtī va a-dādī ba bandād az dāme spenāmīno, avaz farāz barhenīd homanā Ahuramazd tagītum

chīhartum darūjān vānīdārtum pa hmā gehān vīnārashnae khudāi, pa varz va khureh va aoj va nīrūe to sarosh asho, ke tan va ravāne mardumān pāneh homanā.

Defeat the cruel and sinful with your mighty armament, may all wicked minded, wicked spirits, wicked people, practicing (black) magic, evil, and harmful be vanquished, may all the vicious creations (ganāmino) be destroyed, and may the disobedience and injustice be ceased from the divine creative spirit (Spēnāmino). Ahuramazd has created you with Mighty strength, the glorious Asho Sarosh to spread the righteousness and to destroy the evil. Due to your Majesty, Brilliance and glory and unmatched strength, you protect the people and their souls.

(5) Pa az har rūz va shab haft bād pa haft keshvar zamīn avar harvesp ahue ast-homand be-rasī. Va avashāne nav nav pānegī va pāsbānī kunī va anākī avashān awāzdārī, va nekī va āsānī va urvākhma va avjun-vīnārashne kunī hamīshe jāvedān vakhshīned, pāyashne bavī. Aoz va nīrū va amāvandī va hamā firozgarīe to sarosh asho pa awāz dārashne vanāstār hom az dāme Ahuramazd.

Ashēm Vōhū (1).

Reach out seven times, every day and night, upon the seven regions of the world to take care and protection of the people, eliminate their difficulties, and bestow the goodness, happiness and progress that for ever continues to flourish. May remain for ever O Asho Sarosh, for the protection, and success, Ahuramazd is there to remove all damaging, and evil from his creations.

Ashēm Vōhū (1).

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18 SETĀYASH-E-ROJ-E-RASHNA-E-RĀST

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam khāvre āmorjidār Dādār Ahuramazd rayomand khurehemand kesh farāz-barhenīd to rashnae rāst oy rāst dāvarīe getīyān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd for creating the good and sincere Rashne to give justice to the people of the world (Geti).

(2) Khud tane rāstī homanā, pa kērfē va bazeh shumār kunī, va az āne rāst pand hīch āine, nach pīsh na pa mīnoyān na pa getīyān.

With you righteousness, provide your proper justice for both corporal and spiritual for their goodness and sins.

(3) Pa hu-chshmī mar pa kasch na darujān va myānji va dāvarī pa rāstī kunī, va dīvān va darūjān pa rāstī vānā, va darūji az dāmāne Ahura- mazd pa rāstī ba-barī.

Always give your Justise to anyone accept the bad and evil ones. Defeat the bad and evil with your righteousness, and eliminate all the evil and wickedness from Ahuramazda's creations.

(4) Avat kāme in ku hamā mardume asho bavī. va kas avash shān oy duzakh va anākīe dīvān na rasand, va khāham pa avakhshā-yasne az to vīspān hu-faryād, kum arzānī pa āne veh kunashne.

You wish to be there for all the Asho ones, so that non of them follows the immoral path and go towards evil and hell. O Rashne the listener of everyone's wishes, with humble apology I request you to make me worthy of the righteous path.

(5) Andar getī varjashnae tān arzānī bād, pa bukhtagī az shegoft shumār to rashnae buland pa mīnoyān, āne man ravān aedun chun to rashne rāst kāme pa farārūnī va ashoi manach ham āine bād, oy āne fashum akhānān rasād.

Ashēm Vōhū (1).

May you all be worthy of the admiration in the corporal world and be freed from the strict judgement of Rashne in the spirit world. May my soul become pure, righteous and Asho like you the righteous and just Rashne, and guide me towards good path. so my soul reach the Garohtmān behesht.

Ashēm Vōhū (1).

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19 SETĀYASH-E-ROJ-E-FRROKH-FRAVADĪN

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Spās dār hom az Ahuramazd Dādāre khāvar avakhshāi-nīdār. Āmorjidār kesh farāz barhenid āne ashoān farohar.

Kind, forgiver, and overlooking Creator Ahuramazd, I am Grateful to you for creating the Asho Farohars.

(3) Andar āne roshan garosmān aedun aoj-mand va pur-nīrūe va aurvand zor, pa āne oshān rā khureh vinārad ested āsmān va āb va urvar va guspande panj āine andar bordār pus avar nehofar na bavardan, khurshed va māh va starān pa ashāi ashoān farohar va yārīe pa āne khīsh rāh ravand, va avargāh dārad zareh frākard, avash aoz stare haft-rang, va, tane sāmān-kersāsp, shosare Zarthosht ke hushedar-mah va soshyās azash bed, robākīe Ahuramazd dāmān andar geti bukhtashnach, anoshān az dīvān va darūjān va avakhshāyashne ehareman va dīvān pa nīrū va yārīe ashoān farohare avīrtar va tīz-madārtar hand, oy āne mardumān pānegī va yārī, va keshān pa āne frfārūn khub nīrangh-hāe yazashne setāyand shanāyand va khānand va tīzhā rasand va vadīrand āne veh pād-dehashne kunand.

Ashofarohars, with their dynamism, power and unmatched strength along with their glory and brilliance resides in the Garothmān. Provides protection to the sky, water, trees, plants, five kinds of animals (Goshpands) and the unborn children in the womb. Because of the Asho Farohars, the sun, moon, and stars orbit around in their trajectory, and upon the frākard see shimmering of seven colored (rainbow colors) brilliant stares, the form of Sām-Kersāsp, Hosheder-Māh and Soshyosh will be born from Zarathushtra, also protects the corporal world and its growth. For the strength and power of the Asho Farohars, all are spared from the wicked and evil, those who performs and worships them with Nirang of the Yazashne, are accepted by the Ashofarohars and are quickly rewarded.

(4)Az aoz va zor va nīrū va rae va khureh va vasp tavān Dādār Ahuramazd obash shān dād ested vesh bordār-homand nekī, ke chīhare kerdār hand andar kārizār, ke khārī Dādār hand āsānī pa tan, ke vāzashnae kerdār hand ho tagī, ke khānashne kerdār hand, ku ke Yazad o yārīe shāyand khāndeh pa rahe oshān, ke khānashne hand pa vehī ku tā mān veh bād, ke khānashne hand, pa firozgarī, ke Dādār hand firozgarī ke shān khanande Dādār hand ābādī oy ke shān kāme, Dādār hand o-oy bīmār dorost robashn.

Omnipotent Dādār Ahuramazd have bestowed them (Farohars) having more boons, due to their might, strength, power, beauty and Khoreh (Brilliance) with righteousness and goodness because of their warrior prowess, they are the essence of the Kerdār (karma), anyone worships them and requests helps from them they provide them the comfort and happiness, gives victory in a conquest. Bestows success and helps cure the people from sickness when worshiped, because they (Farohars) are in harmony with Dādār,

(5) Dādār hand āne veh khureh o-oy ke shān pa yazashne shanāined, oshān pa khānashane bared, zor dehad az khudāyie avar madāiyān, ānche āsnīdeh farzand dānāe anjumanī, ānche guspandāne rame, ānche vīrān pur robashne, ke shān andar yazashne nām barand, oshān oy yazashne khānand, padash āne meh pād-dahesn, oshān yashtārān va sākhtarān va stāinidārān nagīdārān dehand.

Those who makes Farohars happy through Yazashne, includes them in their prayers and worship, from the divinity of the higher Farohars gives the khoreh (Brilliance) and strength, Farohars Blesses them with obedient child with good health, bestows them with the herd of Goshpands (Animals), provides braves with power and strength. Those who invokes them with Yazashne, considers them as the noble, and worthy of worship, worthy of praise and consider them as the observer of everyone, receives the great reward and wise and obedient progeny.

(6) Inach khāham az khāvarīe Ahuramazd Dādāre har neki, ku mān āne yārīe az ashoān vehān avazārān avajuniyān farohar bundehiā o-bash rasād, ve ravān pa āne mīnoyān akhānān andar roshan garosmān avā avartar ashoān jāy gāh bād. Ashēm Vōhū (1).

I am only asking The Kind and Noble creator Ahuramazd, to provide me with the blessings of the Asho, kind-hearted, mystic, and provider of the progress Farohars, so that my soul with evolved ashoyī reach the luminous Garothmān in spiritual world.

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20 SETĀYASH-E-ROJ-E-BEHRĀM

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Spās dār hom az khāvar Ahuramazd kērfegar, kesh farāz-barhenīd to vareharām firozgar darfsh-dār, firozgar gehān dāshtār, pur-fīRozgarī dushmanān va divān va vatarān jadār, ke pa aoz va nīrū va amāvandī firozgarī Dādāre veh dād-hand.

Kind, and forgiver Creator Ahuramazd, I am Grateful to you for creating the Behrām Yazad with vigour, courage, victorious, flag keeper, protector of the world, successfully defeating all enemies, devās, (evil) and wicked people.

(3) Va natarunie harvesp rāh az kikān va karafān va duzdān va gorgān va khrafstarān va rāh zanān va sāstārān va dīvān va darūjān va jadukān va prikān va avarie sāstārān va vanāhkārān va zandīnīdārān, ke māndeh pa kadeh va dast va koh va bīyābān va rūd va dariyā va andar vāy andar surākh shekaste jāy homanā, tīj va tagī avar vez va firozgar andar artīk va razam va kārizār tagān padmukht zinān ke pa chīharān tīz be kushand, va va ham āne vehān va vatarān fīRozgarī pa avākī va yārīe to vareharām fīRozgare ratheshtārān kea var har kas be-rasī.

You are the saviour and protector from the wicked thinkers, wicked doers, thieves, robbers, bandits, tyrants, devas, evils, sorcerers, witches, tormenters, sinners, and murderers' unsafe animals, who are living in houses, forests, mountains, wilderness, in rivers and oceans, in the air or underground, protect us and defeat them. May you support all the warriors so they be victorious in fights and wars with force, vigour, and weapons, who are fighting with all evils. All the success and victory for the good people by the soldiers are only because of your help Behrām because you reach out to everyone.

(4) Che āne vatarān mrh-sudī vīsp-āgāh Ahuramazd dāned, kesh aedun aoj fīRozgar farāz-barhenīd Ahuramazd, ku kesh do sepāh avar sheharī oy ham-kushand va vesh mar be-janand dushdīn o vatar din, agīnach fīRozgarī va chīharī oy āne getī dehad pa shehar sudīmandtar.

All knowing Ahuramazd is aware of the wicked hence He has created you with strength, vigor, and victorious. When the wicked ones are fighting with wicked ones and when the bad religious people fight with other worst religious people, you help them with your strength to win for the benefit of the people of the town,

(5) Va kāham az khvar Dādār Ahuramazd kom pa avākī amāvandī hutāshīd, harvesp fīRozgar Ahuramazd dād pa āne rāst robashne ānche artīk va kārizār va ānche shomār-homand dādastān patkār avā kase man padash chīharī avar-vezi va firozgarī bād. Ashēm Vōhū (1).

I am asking from kind Dādār Ahuramazd to, grant me the courage and strength, to follow the righteous path, law and order, I get victory over my enemies with the help of the victorious Behram created by Ahuramazd.

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21 SETĀYASH-E-ROJ-E-MĪNO-RĀM

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Spās dār hom az dādāre veh avazunī rayomand khurehemand mīnoyān va getiyān mahest, kesh farāz-barhenīd to rām mīnoy rāmashna khārūm, ku ke mardumn maze khurashn rāmashna-ch az chīish dānand pa rāhe to, vāy āvar-kār tarvīnīdārtum az āne tu dāmān thwāshe khu-dād, zarvān zamāne a-kenāre, zarvān zamāne derang khu-dād, ke damāne Ahuramazd hu-pānīhā va dorost dārashnihā o frash-kard zamān āsāned.

I am Grateful to kind, generous, increaser, radiant, divine I, greatest of all in this world (Geti) and the world beyond (Mīno) for creating the Joyous Mīno Rām, through Mīno Rām people receives good food and happiness from everything. In the good creation the efficiently working, eminent Air, self created rotating Āsmān (sky), endless time period, self created very long endless era, that up to the time of Frashogard cares and protects the creations of Ahuramazda.

(3) Khāham az Dādāre khāvare avazunī, kum avajuned pa hareasp nekī az rām, kesh avā homanam dām homand az yazdān ku bundehiā rasād pa che dorostīe tan, va zivandagie derang, va farārūn pādashāhī avar sheher va rostāk va deh va dude khīsh va derang mehī andar āne khīsh va pīsh va robāy padvand tā frash-kard zamān.

I am asking from the generous and increaser Dādār to grant me through Mino Rām to increase my virtue, good health, long life, ruling over the village, city, country and my family, and up to the time of Frashogard continuously growing progeny.

(4) Ān-che az farārūn karde avad-peshid myāne buzorg vesh avazār tubāngarī az farārūnī, va ānche zarrīn va sīmīn dārīn vastargīn vastarg

va jāme va chāvuk avānīch chehare, ānche spandomad chehere hu-
hīm nāyirīk hutan hu chehere patāyashne tarsgāhe khub hamyāre yak
hamkhāh, ānche āsudgīe frazandān hudīn hurobān dānak rāst-
goftāre anjumanī, khishkarī dude vīnārtār ānche aurvand asp va
ānche guspandān pur sardeh rame, va āvach zamīn purvāstar pur-
jurdāk purdār purdarakht huvarzīd avam īnach deh.

I may also receive wealth, gold and silver clothing, attractive faced like Spendārmard, good natured, beautiful wife, noble natured, wise, intelligent, and truthful progeny, swift horse, many kinds of flock of Goshpands, water, grass and grains, trees, plants and fertile land.

**(5) Āvāyashnīhā pa manashnīe har kas va robāyīe har kāre dādastān
avībīmī az har vazand va āstāne, kāme jīvashnīha va kame anjāmīha
pa har fararūnī āvāyasht chūn farrokhīhātum berasād pa getī va ānche
mīno, chun buzorgīhātum pur ashoyihātum o bokhadagī va rasashne
o roshan garosmān farakhtashnītum berasad.**

Ashēm Vōhū (1).

Based on one's thoughts (Manashni) and actions (Kunashni) may be free from all difficulties, worries and concerns, in the corporal and spiritual world may fulfill his/her desires and aspirations, may they receive great prosperity, and may they reach the luminous and gradient Garohtmān behesht.

Ashēm Vōhū (1).

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22 SETĀYASH-E-ROJ-E-(GO)VĀD

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Spās dār hom az dādāre veh avazunī, kesh farāz-barhenīd to vād hu-dāk purnīrūe kesh avā āne mardān ham mardājuki, jīvandeh hamā jānvarān padash vīnārad ested.

Kind, and forgiver Creator Ahuramazd, I am Grateful to you for creating the strong and powerful Govād Yazad, he maintains bravery of men and all kinds of animals.

(3) Ke har jānvarān andar getī jīvandeh robā kār va kerdār va nīruk-homand pa rāhe (go)vād, asp aurvand hutag mard, tagīe aojhomandī va patukī andar karījār, va ayāftārī oy dushmanān, awāzdārī va sapukhtārī va nehoftārīe dushmanān pa āne vād nīrūe va yārīe oy hamā razam artik berasād.

In the corporal world (Geti), with the blessing of Govād, all animals are able to survive, move around, continue to work, able to see, strength to tolerate and are able to speak. With blessings of Govād Yazad may we receive strength and power in the war, be able to defeat and get victory over the enemy.

(4) Har kesh vād pa posht ested, agīnash fīruzī avā hamā pa āvorashne, fīruzī avartar pa shudane anākī sapukhtār, va vīn

āvorashane va barashne jānvarāne gobashne hamā jānvarān getiyān az andrūn va bīrūn.

With the help of Govād, we are able to succeed in squashing the tyrants, all animals moving or hiding in the Geti receives the ability to see, speak and strength.

(5) Pa vād hast yārimandtum va farākhmandtum getie dāmān pa jivandeh dāshtārī va patuki va aoz va nirūye avazunīdārī kāme kārtum.

The creation of Geti gains the most beneficial, productive, protection of life and success, the strength and growth, fulfilment of wish are all due to the power of Govād.

(6) Setayām Dādāre veh, khāham, ku hamā sud yārī va nekī az vād (Govād) hu-dāk pur-nīrūe o avākī man rasād, ku farākhtaram puraozhā har dushmanān zadan va awāz-dāshtan tavān bād.

I praise and worship Dādār Ahuramazd and I ask that through powerful and strong Govād Yazad, I receive complete benefit, help, nobility, and strength so that I am able and successful to destroy all enemy.

(7) Har ku bavam va mānam āne ayir āne avar āne pīsīhā va āne pasīhā vār, chunam āvāyashnītar o sud va yārī va anākīe man tīz pe takht berasād. Ashēm Vōhū (1).

In the previous life whoever and whatever I was, whoever and whatever I would be in the next life whether I am an Iranian heritage or any other heritage, Govād Yazad please come to my help.

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23 SETĀYASH-E-ROJ-E-DAE-PA-DĪN

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam to Dādāre veh avazunī ke kadar va āvāstan kame va farmān vinam, aedun arzmand va timāsp va getīyān dānashne yāftan ūdāneshtan va na ba awāz pa harvespa āgāh khērde avā to avazunī Ahuramazd dāneshtan shāyad.

I praise, worship and invoke the creator Dādār Ahuramazd, I recognise his power, good desires, law and order. Same way to receive and know the rich knowledge and wisdom related to corporal world (Getī) from you the creator Ahuramazd.

(2) Chand vīsh vīned to padash setāyashnītar homanā, ket āsmān vīnārd a-satun, kesh hīch satun vinārashne oy getīyān na paedā, avat zamīn vīnārad ham a-satunashne farākh-vastrashne, ket avar farāz dād rūde a-utāk va kuhe buland pur-vāstar āvomand va gohar-homand, va dāre buzorg, tāke farākh va gashak va zofar va rīshe va ātashe sohar suzā, va mardum vesh-āyine, guspand panj-āyine vesh-āyine vesh sardeh.

The more we observe you, more you become worthy of Setāyash, you have decorated the Sky without any support, on Earth you have created tall mountains, plants, trees, grass, water, deep dark valleys and gorges, red burning fire, many kinds of people, and animals five kinds of useful Goshpands, and many and various kinds of Goshpands.

(3) Avat andarg zamīn va āsmān farāz-robashne dād, āne hu cheher va bāmī khurehemand, setāreh va māh va khurshīd va speher va

haftān va dvāzdehān, mīnoyī abar va sudīmand bārān va vādach shegoft, nīrūke hīch jānvar jud azash patavastan na tavān, rāyīnāk hast, har che andarg zamīn va āsmān.

You have created swiftness between the Earth and the sky, beautiful, luminous, and full of Khoreh the stars, moon, sun, seven planets, Zodiac signs, unseen clouds, beneficent rain, and wonderful wind, without all of them no one can survive and move around. Every thing is between the Earth and sky is surviving due to you.

(4) Setayām oy to Dādār veh, ket man farāz kard hom, dorost anadām, va farārūn rāyīnashne om pa har ayir avastām o to hast.

Ashēm Vōhū (1).

I praise and worship you Dādār for giving me healthy body and long life, with prayers and worship my growth is towards you only.

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24 SETĀYASH-E-ROJ-E-DĪN

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd khāvar nīk-kerdār, kesh farāz-barhenīd to dīn veh, namudār rāhe oy āne fashum-akhānān.

Kind, and forgiver Creator Dādār Ahuramazd I worship you, I am Grateful to you for creating the Din Yazad who shows the way to heaven.

(2) Avash pato farāz-dād vīnākī va farazāngī va ravān-shnāsgī, va mīno varoyashnī va tan dādīhā-dārashnī va avī-gumānī pa Dādār Ahuramazd, va mehi kerdārī va aoz va nīrūy Amēshāspandān āvānī yazdān, kērfē va mozd, va bajeh va pazad, va dāde rastākhīz tan-pasīn avadī chīnvad puhal, va basīmī va urvākhma va āsānīe āne fashum akhānān, pur daradi va pur-bīshī va vesh-gune anākī āne vadtum-akhānān, ke mardum andar gatī yazdān pa āne farārūn nīrang yazinad va shnāyinad.

Through Din we are able to see, have knowledge, to be able to recognise the soul, to maintain the body, and for Dādār Ahuramazd to be humble, strength to perform big rituals, Ameshāspands and Yazatas blessings, sins and punishments, the law of Rastākhez and tanpasin, surprising Chinvat bridge, happiness of the Behesht, pain and sufferings of Hell (Dozakh), and many kinds of difficulties, so that mankind through the good Nirang become one with Yazatas and keep their acquaintance.

(3) Va rāstīe dīn va padmān andar gehān robāk pa rāhe dīne māzdayasnān, ke mardum dānāk hunarmand va rād va vazidār daheshne farārūn-manashne farārūn-gavashne farārūn-kunashne

bavand, az astobānī pa vehdīn, ke ravān az duzak buzend, va oy āne pāshum akhānān rasand, az bundeh āgāhī kerdārī pa veh-dīn hu-hīmī va hu-srubī mardum pa getī az ostīgān astashnīe pa vehdīn.

As per the Māzdayasni religion there is obedience to the law and the balance in the world, so that the human beings are good, intelligent, happy, industrious, likable with good thoughts, words and deeds, be loyal to the religion, so the soul becomes free from the hell (Dozakh) and progress towards heaven, having acquired complete knowledge of the religion, following upon its teachings, and having full faith they get the admiration.

(4) Sēpāsdār hom az Dādār Ahuramazd khāvare āmorjidār, ke astobān hom pa dīne veh avīzeh, avam ayāft ested pa āsne-khērd va gosho srud-khērd nīruy.

Kind, and forgiver Creator Dādār Ahuramazd I worship you and am Thankful to you that I am truthful to the holy religion and I obtain the wisdom through what I see and hear.

(5) Āne veh-dīn āgāhī khāham, az vehdīn pānagī om tan va ravān, kum getīhā tan padīkhun va pur-rāmashn, va mīnoyīhā ravān ashoān avartar gāh andar roshan garosmān bād, pa āvāyast kāme Dādār Ahuramazd. Ashēm Vōhū (1).

I am requesting to receive the knowledge of the holy religion, and through the good religion I am requesting the protection of my body and soul, so that my soul may reach the luminous Garothmān Behesht in the spiritual realm.

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25 SETĀYASH-E-ROJ-E-ASHISH-VANGH-HA

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Sēpās dār hom az to Dādāre khāvar, kesh farāz-barhenīd ashīsh-vangh mīnoy khurehemand, har getīyān khureh va farrokhī va afarāz va avazunīe har nekī az ashīsh-vangh va yārī.

I am grateful to Kind Dādār Ahuramazd for creating glorious and radiant Ashīshvangh, from him all earthly people get the glory, nobility, blessings and progress because of Ashīshvangh.

(3) Va har mān va vīs, ke ashish-vangh padash jāy geraftār, hamīshe sud va rāmashnī va āsānī va hu-jīvashnī ānjā māhmān, ke to ashīsh-vangh avākīnā avash hamīshe aoz dehī, agīnash khīshīnā va padas kāmgār kunī, vesh zar va sīm va morvārīd va gohare barāzahā, va guspande pursardeh az hame rame, zamīn ābādān, urvare khvarīr az har gune, mān va myān, avad vīrāyashnī farākh hu cheher va vastarīk va vastarge jāme chāvuk, zane kanīke hudīde nektan hukarp, chun dīd hudost-tum, asp nek va pādshāhī avar mardumān madāyi-yān tākht-homandi, va dīd asp-homandī va paerāyik-homandī, va huboy va avanast khāstehā.

In any street, house or family Ashīshvangh resides, there is happiness, benefits and ease, convenience, and good life, whoever Ashīshvangh assist and help, they receive the strength and courage, bless me with wealth, gold, silver, Jewels, many kinds of Goshpands, fertile land, crops trees and plants, nice house, fancy clothes, beautiful, shapely, attractive, wife, swift horse, authority, fragrance, and grant me endless fulfilment of the wish.

(4) Khāham az Dādāre veh avazunī, kum vandīnād khīshīnād vīsp āvādīe nekī va sud va rāmashne pa to ashīshvangh farāz dār ested, ku bavam andar getī khurehe-mand-tum kerdārtum va mīnoyān ashotum va avargāhtum.

Ashēm Vōhū (1).

I am requesting kind Dādār to bless me through Ashīshvangh, grant me abundance of prosperity, benefit, and happiness so that I become a hardworking and honest person in corporal world (Geti) and receive most prominent place in the spiritual (Mīno) realm.

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26 SETĀYASH-E-ROJ-E-ĀSHTĀD

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Spās dār hom az Ahuramazd avazunī Dādāre mīnoyān va getiyān, har nekī azash, va har umīd obash kesh farāz-barhenīd āshtāde farāh Dādāre gehān, vārashne Dādāre gehān, amāvandī fīRozgarī, ke padash har farākhī va pur behare afzāyashne homandī va pīshe-homandīe in zamīn va har dām va dehashane Ahuramazd, ke dāmāne Ahuramazd farākh va padīkhe va pur sud va avazunī va nekī hand pa yarīe to vohuman.

I am grateful to Dādār Ahuramazd, the creator of the everything in the Mīno and Geti (Corporal and Spiritual) who also to created the progressor and protector of the world, Āstād Yazad, from whom all have expectations, for happiness, advancement, courage, success and nobility, for all creation of Ahuramazd and fertility and advancement of the land,

(3) Setāyam Ahuramazd va khāham, kum āne az to āshtād āvādī va avazunī va sud va rāmashne va khārī va pur behere farākhīhā rasād va jāvedānīhā padash patāyad.

Ashēm Vōhū (1).

I praise Ahuramazd and wish that through Āstād, success, growth, advancement, and happiness for the rest of my life. May it always remain for ever.

Ashēm Vōhū (1).

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27 SETĀYASH-E-ROJ-E-ĀSMĀN

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd hamā nekī hamā.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd

(2) Spās dār hom az Ahuramazd avazunī, khāvare avakhshāyash-homand, kesh farāz barhenīd āsmāne nek karde roshnī, avadgohar avadpesīd pur-payrāyi mīnoyān tāshīd, ke ested pa mīno-astashne, asatun va khāvare dāshtār va dur kenare ham dāsht pa farmāne Ahuramazd ham-chun vīnārad ested, na oy ayir āyad na oy ao-jased payarāmūne zamīn.

I am grateful to glorious, radiant, forgiver creator Dādār Ahuramazd for creating the kind, luminous, decorative and standing up without any support, created in Minoi, the wonderful sky, it is created in such a way that it is neither here or there on the Earth.

(3) Ayir va avar hamā kushte ham-bud ke dūrī ānash az zamīn pa hamā kushte ayotum hast, pur-sud pur-yārīe oy zamīn Ahuramazd rād, avamān avazāyashne roshnīe chashmān vīnashane az to chūn kadeh khureh az ashku pa aedunach hamā dām dehashne Ahuramazd avar in spandomad zamīne purbar pa to payrāyashnītar va khurehe-mandtar va urvākh-mandtar homand.

It is completely separate from Earth. It is equally stretched in all sides, it beneficial for Zamin, It increases our ability to see, because of you, all the creations of Ahuramazd remains beautiful, radiant, decorated and happy on the fertile earth of Spendārmard,

(4) Sēpās-dār hom kesh arzānīned hamā gehān pa āne hu-cheher vīnashne oy pa kāme Ahuramazd āne to hu-cheher va roshnī hamā avazunītar bād. Ashēm Vōhū (1).

I am grateful to sky who made the entire world as per Ahuramazda's wish beautiful to see, may āsmān's beauty and brightness ever increase. Ashēm Vōhū (1).

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28 SETĀYASH-E-ROJ-E-JAMYĀD

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyashne hamā Ahuramazd khīsh va sēpās hamā nekī kerdārān āne Ahuramazd dārshne, che hareasp nekī bālestān pa har chīsh getī dāmān padash kunanad.

I am grateful and worship all helpers of Dādār Ahuramazda, and praise and worship all the righteous under his protection, he created the fertile land on earth that takes care and nourishes the creation.

(2) To zamīn hu-dād ke dāmān dāshtār va parvartār homanī, hamā yazashne va shnāyashne dāram, ku mām sud farākhtashne va nekīe to arzānīhā khīsh va parvar bād.

I pray, worship and I am grateful to the fertile land (Zamin) that takes care and nourishes the entire creation so that we benefit, and receive nourishment and happiness.

(3) Khāham ku mām pa Dādāre veh kāme āvāyasht va mām dāshtār va parvartār bavī, va dūr andar nekī va rāmashnī patāyashnī dārī, andar in zamīne Ahuramazd dād getī va mīno az Ahuramazd tā hamā va hamā-robashnī.

I wish that, through the bestower of all good desires Dādār, you protect, nourish and keep us happy for ever in the creation of Dādār Ahuramazd in Geti and Mino.

(4) Kesh farāz dād va barhenīd zamīne hu-deh, ke barshned harvast akhāne ast-homand āne jivande va ān-che vadard. Garach pur-vāstare

āv-homand buland, avash avā kyān-khureh va ayirpad-khureh pa
yārie Dādār veh, va aoz va niruy in do khureh, ānash avā ham-vāz
harvasht dām dāshtār, va parvartā va oy frash-kard zamān patvastār
bavand manashnīhā pur-khārī.

Ashēm Vōhū (1).

*Ahuramazd created the good fertile land, that protects and supports the difficult and
problematic world, supports living and the deceased, supports and maintains the tall
mountains with grass and trees, with the help of Dādār, with your khoreh, strength and
light you continue to keep happy and maintain the creation until the time of Frashogard.
Ashēm Vōhū (1).*

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29 SETĀYASH-E-ROJ-E-MĀRESPAND

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam Dādār Ahuramazd rayomand khurehemand va Amēshāspandān.

I praise, worship and invoke the glorious and radiant Dādār Ahuramazd and Ameshāspands.

(2) Spās-dār hom az Dādāre veh avazunī, kesh farāz-barhenīd mārespand asho kāme akhāne pur-farzāne parvast andar āsne-khērd va gosho-srud-khērd khīshkārī, va rāhnumāiye farārūn manashni farārūn gavashni farārūn kunashni. Andar ham mardum dorost dāshtār ān chīz, tan padash khub-dāshtār-tum, ravān padash buzāk-tum, oy āne fashum-akhān rasīnād-tum, oy mardumān bundeh negīrīdār-tum.

I praise and worship Dādār who created the pure, holy and knowledgeable Mārespand, who maintains relations with knowledge that was heard, guides towards the good thoughts, words and deeds, maintains the Manashni, Gavashni and Kunashni of everyone, maintain and care for the body, provides the finest liberation to the soul, guides towards the beautiful and glorious Behesht, he is a perfect guardian to mankind.

(3) Ke mārespand khīshīned, pa tan māmān dāred, aginash ravān oy garosmān hamā khārī rased, veh dīn andar gehān payrāyī va robāyī mārespand va sud nekī, az veh-dīn Ahuramazd pa mārespand oy khīsh shāyad kardam.

Those who keep relations with Mārespand, their soul reaches the Garothmān Behesht, due to the propagation of the good religion and due to Mārespand I can happily live with Ahuramazd.

(4) Setāyam va zabāyam Dādār Ahuramazd, va khāham, ku hamā mārespand chāyasnī va khāheshnī va farākhtashnī va yazashnī veh dīne māzdayasnān under getī robāk āfrīngān va dīn-bordārān va māsar-barān pa avjun va padīrānī va farākh-jivashnī va kame anjāmī vesh bād, chūn akhānān kāme, chūn Ahuramazd kāme.

Ashēm Vōhū (1).

I praise, worship, and wish that the wisdom of good Mārespand spreads, and worship of the good Māzdayasni religion continues to grow and become prominent in the world, follower of the Manthra, may the follower of the religion, receive the happy prosperous long life.

Ashēm Vōhū (1).

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30 SETĀYASH-E-ROJ-E-ANERĀN

Khshnaōthra Ahurahe Mazdāō. Ashēm Vōhū (1).

Homage to Dādār Ahuramazd. Ashēm Vōhū (1).

(1) Setāyam va zabāyam āne asar roshnī, āne roshn garosmān, hamīshe sud gāh, hu-dād az hamīshe, ke hamīshe hamākhārī padash.

I praise and worship the endless, light, the Roshan Garohtmān with brilliant light, which is the permanent place of the benefits and happiness.

(2) Avash oy getīyān rasashne va ānche rāst rāhe chinvad-pul, ke oy ashoān ba farākhīned, noh nize-darānā ke darvand, īnach oy darvandān chun astare tīz bed, oy duzakh ofted, va ashoān ravānān vadargīhā farākh rāh va āsānīhā ou āne fashum akhān farūptan rased tavān.

Due to Anerān, the Earthly people reaches to the right path of the Chinvat bridge. The bridge widens for the Asho people so they can effortlessly reach the Behesht, for the sinners the bridge becomes long, very narrow like a sharp edge of a razer, so they fall in to the hell (Dozakh).

(3) Hamvār setāyam va yazam khāvare Dādār ahuramazd va Amēshāspandān, hamā yazdān khāham kum arzānīnand ravān andar āne fashum akhān ham zamāne Ahuramazd va Amēshāspandān, om nakīzed oy akhāne pāhlum, ku hamā jivande va darānā khāstār va patuk bavam, pa khīshīnīdane ān rāh, va pande padash oy āne fashum akhānān hamā-khārī garosmān rasid shāyad.

I praise and worship the merciful Ahuramazd, Ameshāspands and yazatas, and I request them to make my soul worthy of the Behesht, teach me with the knowledge for the Behesht, so that I can follow that path for the rest of my life.

(4) Farāz mǎn hareaspach khāri va nekīe dām az to, chūn mǎn hareasp nekī az to aedunach mǎn pa āne vesh nekī va sud va khureh va kharī arzānī kun.

All the good life and happiness to us is due to you Anerān, please make us worthy of that good life and happiness.

(5) FiRoz bād khureh avīzeh veh dīne māzdayasnān. FiRoz bād khureh avīzeh veh dīne māzdayasnān. FiRoz bād khureh avīzeh veh dīne māzdayasnān. Ashēm Vōhū (1).

May the Khoreh of the good Māzdayasni religion thrive and be prosperous, May the Khoreh of the good Māzdayasni religion thrive and be prosperous, May the Khoreh of the good Māzdayasni religion thrive and be prosperous. Ashēm Vōhū (1).

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