THE AFRINAGAN SERVICE
The Zoroastrian Ritual of Blessing

http://www.avesta.org
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PREFACE

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

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

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

The 2005 edition was changed to use the standard phonetic transcription.
Layout of the Afrinagan ceremony, from the Persian Rivayats.
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**KEY TO PRONUNCIATION**

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Pronunciation</th>
</tr>
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<tbody>
<tr>
<td>a as a in ‘father’</td>
<td>ĕ as nh</td>
</tr>
<tr>
<td>ā as a in ‘father’ only lengthened</td>
<td>o as in German, or o in ‘rope’</td>
</tr>
<tr>
<td>ą as ‘an’ in French enfant, a nasalized ‘a’</td>
<td>ō as o in ‘rope’ only lengthened</td>
</tr>
<tr>
<td>â as aw in ‘saw’</td>
<td>ş as sh in ‘show’ (palatal)</td>
</tr>
<tr>
<td>c as ch in ‘church’</td>
<td>ş as sh in ‘show’ only more retroflex</td>
</tr>
<tr>
<td>ð as th in ‘that’, a voiced th</td>
<td>ş as sh in ‘show’</td>
</tr>
<tr>
<td>œ as u in ‘but’</td>
<td>t as in French ‘tout’ (dental, i.e. with tongue at same position as for English th in ‘thin’)</td>
</tr>
<tr>
<td>ð as u in ‘but’, only lengthened</td>
<td>ţ as t in ‘try’</td>
</tr>
<tr>
<td>e as e in ‘bed’</td>
<td>θ as th in ‘thing’</td>
</tr>
<tr>
<td>ē as a in ‘made’</td>
<td>u as u in ‘put’</td>
</tr>
<tr>
<td>γ voiced x</td>
<td>ū as oo in ‘book’</td>
</tr>
<tr>
<td>ĥ as h, possibly stronger</td>
<td>v as w in Dutch ‘water’ (a bilabial semivowel similar to Engl. v but not a fricative)</td>
</tr>
<tr>
<td>i as i in ‘it’</td>
<td>w as w in English</td>
</tr>
<tr>
<td>ĩ as i in ‘it’ only lengthened</td>
<td>x as German ch, or ch in Scottish ‘loch’</td>
</tr>
<tr>
<td>ńh (gutteral nasal)</td>
<td>x̂ as x (as above) with v immediately following</td>
</tr>
<tr>
<td>Ń as n</td>
<td>ź as z in ‘azure’</td>
</tr>
</tbody>
</table>

All others are pronounced as in English.
INTRODUCTION

1. GENERAL

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

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

Parts of the Afrinagan

The complete service consists of the following parts:

A. Preliminary prayers

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

1 Prominent in the Gathas, Sraosha is a personification of the “readiness to listen.” See Rose 2011 p. 19.
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- Aiwisruthrem (sunset to midnight)
- Ushahin (midnight to sunrise)
  
  • Atash Niyayesh (litany of fire)
  • Nam Stayishn (prayer of praise)

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

C. Afrinagan proper (one or more Avestan Afrinagan prayers):
  
  • Repetitions of the Ahuna Vairya (see Table 1)
  • Ashem Vohu (repeated 3 times)
  • Fravarane....
  • Gah.
  • Khshnuman:
    - Khshnuman nani ("lesser dedication") from Siruza 1
    - Yatha ... mraotu.
    - Khshnuman vadi ("greater dedication") from Siruza 2
  • Karda
  • Asirvad (Afrinami khshathrayan Daughu Paiti)
  • (see Afrinagan of the Gahambars)

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

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

The use of flowers

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

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

\[3 \quad \text{Modi 1937, p. 398.} \]
flora and should be used for all Afrinagans, except “when one Dahman is recited,” when 3 flowers are used. Further, they should be from the “jujube-tree” or the myrtle tree. The flowers should be one span in length. The five flowers are said to symbolize the five periods or Gahs of the day. According to Modi, it was common practice in Iran for the Priests to hold up a finger instead of the flowers.

2. OUTLINE OF SERVICE

Two or more priests perform the preliminary prayers:

- PADYAB-KUSTI,
- SROSH BAJ,
- GAH, (whichever is appropriate for the time of day)
- ATASH NIYAYESH, and
- NAM STAYISHN

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

The Zoti recites the DIBACHE.

The KHSHNUMAN is recited next. This varies according to the

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4 Dhabhar 1932, p. 303 (Dastur Barzoji).
5 Ibid, p. 315.
6 Modi 1937, p. 399.
occasion. (See appendix, table 2.)

Flowers from the small tray are arranged on the myazd tray as follows:  

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   6   5
   7   4
   8   3
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Different numbers of flowers, or no flowers at all, may be used. See the section above on the use of flowers.

One or more Afrinagan is recited through the KARDA section.

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

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

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

A silent or Baj prayer in Pazand is recited.

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

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7 Sethna 1977, p. 178.
8 Dabu 1959, p. 161.
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nine knocks on a water pitcher in this order: E, SW, NW, W, NE, SE, S, N, E.⁹

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

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

hamazor hama asho bet.¹¹
atha jamyat yatha Afrinami.

They recite the HUMATANAM again.
The Zoti recites one or more of the AFRIN prayers.
The following prayers are then recited:
• Yasnemcha vahmemcha aojascha zavarecha afrinami.
• Khshnuman nani
• Ahmai Raeshcha…. Hazangrem…. Jasa-me…. Kerba Mazhd…. Ashem Vohu….
• Tan-dorosti….

3. DISCUSSION

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

Preliminary prayers

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

Dibache

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

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¹⁰ They face each other. Each person holds their hands out parallel with palms facing and thumbs on top. They hold the other’s right hand between their palms. This is then repeated with the left hand. Finally, they lift their hands as if to touch their heads, “which is the usual way of saluting superiors.”
¹¹ Modi 1937, p. 405. According to Boyce 1977, p. 44, the Parsis say “Hamazor bed, hamo asho bed,” whereas the Irani Zoroastrians say “Hamazor bem.”
Afrinagan service. It states at the beginning the number of times the Ahuna Vairya prayer will be recited later on in the Afrinagan prayer (see appendix, table 1), and announces the name of the spiritual being to whom the service is dedicated (see appendix, table 2.) The dedication is known as the “Khshnuman,” which generally follows the formula, “In khshnumain-e N.N.... be-rasat.” The Dibache also lists the names of people to be remembered in a section called the “Yad.”

The fourth verse includes the following text:

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

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

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

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

Afrinagans

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

Afrinagan of Dadar Ohrmazd

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

13 It should be noted that the Avestan Afrinagan prayers contain dedications in the Avestan language which are also called “Khshnumans.”
14 Dhabhar 1932, pp. xlvii, 317.
15 Ibid, pp. xlviii, 316.
16 Modi 1937, pp. 385-386.
17 Dhabhar 1932, p. 314.
Instead.\(^\text{18}\) Both versions are given below.

**Afrinagan of the Fireshtes or the Yazatas**

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

**Afrinagan of the Siruzas**

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

**Afrinagan of Ardafrawash**

Ardafrawash is the middle Persian term for the holy fravashis, or guardian spirits or angels. During the last ten days of the year, the Frawardigan days, the fravashis of the departed are remembered. The 19\(^{\text{th}}\) day of each month, and the first month of the year are also dedicated to the fravashis.

The Afrinagan of Ardafrawash is also known as the Afrinagan-i Ashoan. It may be recited on any day, especially on the Frawardigan days, the anniversary of death, during the day Frawardin, month Adar, and on the day Khwarshed, month Day.\(^\text{22}\)

Some variations in practice are to be noted:

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

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\(^{18}\) Modi 1937, p. 385.

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

\(^{20}\) Ibid, p. 385.

\(^{21}\) Sethna 1977, p. 164.

\(^{22}\) Dhabhar 1963, p. xix.

\(^{23}\) Ibid, pp. xlii, 317.

\(^{24}\) Dhabhar 1963, p. xlii. Modi 1937, p. 385, n. 2. states that the Karda of “Yao Visad” should be used, but he notes that “some recite ‘Tao ahmi nmane,’ restricting ‘Yao Visad’ to the last ten
should be recited on the thirtieth day after death, and on the one year
anniversary: Dahman, Ardafrawash, and Sraosha. These are followed
by Dahman Afrin. It further says that the Afrinagan of Ardafrawash
should be recited every thirty days during the first year after death.
(Also see below, Afrinagan of Dahm Yazata.) According to Sethna, this
Afrinagan is also recited on the tenth day after death.

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

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

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

**Afrinagan Dahman**

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

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25 Dhabhar 1932, pp. 177-178.
26 Sethna 1977, p. 164.
28 Ibid, p. 91.
29 Dhabhar 1932, p. 317.
31 Modi 1937, p. 386.
32 Dhabhar 1932, p. 420.
33 Ibid, p. 422.
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Afrinagan of Sraosha

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

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

Afrinagan of Rapithwin

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

On these occasions the service includes the Afrinagan of Rapithwin prayer followed by the Afrinagan Dahman and the Afrinagan of Sraosha.\(^{39}\)

Afrinagan of the Gahambers

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

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\(^{34}\) Modi 1937, p. 386.

\(^{35}\) Dhabhar 1932, p. 318.

\(^{36}\) Ibid, p. 420.

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

\(^{38}\) Some alternately celebrate this Afrinagan on the sixth day of the year. See Modi 1937, p. 386, and Dhabhar 1932, p. 302.

\(^{39}\) Dhabhar 1932, p. xliv.
on each day of each Gahambar.

On these occasions the service includes the Afrinagan of the Gahambars, the Afrinagan of Dahm, and the Afrinagan of Sraosha, followed by the Afrin of the Gahambars.\(^{40}\)

**Afrinagan of the Gathas**

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

On these occasions the service includes the Afrinagan of the Gahambers, the Afrinagan of the Gathas, the Afrinagan of Sraosha, and the Afrin of Rapithwin.\(^{41}\)

**Afrinagan of Dahm Yazata**

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

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

\(^{41}\) Per Barzu Kamdin’s Rivayat. Kamdin Shapur’s Afrinagan again tells us to recite two Afrinagans of the Gahambers. See Dhabhar 1932, pp. 303, 313-4.

\(^{42}\) Modi 1937, p. 386.

\(^{43}\) Boyce 1977, p. 35.

\(^{44}\) Dhabhar 1932, pp. 168-9, 172, 176-7.

\(^{45}\) Ibid, p. 172.

\(^{46}\) Ibid, pp. 177-178.
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Farokhshi.47

Afrinagan of Mino Nawar

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

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

Afrinagans for each day of the month

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

Afrinagan of Ram Yazad

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

47 Sethna 1977, p. 164.
48 Bulsara 1915, p. 293, n. 7.
50 Dhabhar 1932, p. xviii.
51 Ibid, pp. 421-422.
52 Ibid, pp. 315-316 (Dastur Barzu).
and marriage.  

**Afrinagan of Vanant Yazad**

This Afrinagan is to be recited on the day Ohrmazd of the month Frawardin in the Aiwisruthrem Gah.  

**Afrinagan of Haft Amshaspand**

This Afrinagan is performed on the fourth of the Frawardigan days (the last ten days of the year).  

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

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

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

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

**Afrinagan for Zinda-rawan**

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

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53 Rivayats, Dhabhar 1932, p. xviii.
54 According to the Rivayats, Dhabhar 1932, pp. xlviii, 317. The editor however notes that the practice in India is to perform it in the Hawan Gah.
56 According to the Persian Rivayats. See Dhabhar 1932, pp. 171, 177.
57 Ibid, p. xix.
59 Sethna 1977, p. 163.
60 Dhabhar 1932, p. 317.
**Other Afrinagans**

The following Afrinagans are included in various manuscripts:

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

**Afrins**

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

**Afrin of the Gahambars**

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

**Afrin of Rapithwin**

This Afrin is recited after the Afrinagan of Rapithwin, or after other
Afrinagans. According to the editor of the Persian Rivayats, the Kadimis call the first part of this Afrin the Afrin-i Dahman, and the second part the Afrin-i Frawardigan.\textsuperscript{61} According to Kamdin Shapur’s Rivayat it should be recited after the Afrinagan ceremony on each of the last 5 days of the year, (the Gatha days).\textsuperscript{62}

**Afrin of Ardfrawash**

This is generally recited after the Afrinagan of Ardfrawash.

**Afrin of Buzorgan**

This Afrin is generally recited after the Afrin of Ardfrawash. This Afrin is also recited during the marriage ceremony.\textsuperscript{63}

**Afrin of Myazd**

This Afrin is generally not used any more.

**Afrin of Zardusht**

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

**Afrin of Dahman**

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

**Afrin of Gahambar Chashni**

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

**Doa i Ashoan and Afrin i Ashoan**

This short Afrin is found in Antia and in manuscript R115.\textsuperscript{64} I have

\textsuperscript{61} Ibid, p. xlix.
\textsuperscript{62} Ibid, p. 303.
\textsuperscript{64} Antia 1909, p. 111; R115, pp. 376-7.
not found any references to its use.

**Doa i Behram Varzavand**

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

**4. ABOUT THIS EDITION**

**Materials used**

**Avesta**

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

**Pazand**

For the Nam Stayishn and Tan-Dorosti, Kanga was used.69 For the Afrins and the Dibache, Antia has been the primary source,70 although manuscripts R115 and T371 were also consulted. Although these texts are in various states of corruption, I have not attempted to amend them. Especially common are false word divisions. In a very few cases the Pazand text has been normalized. This was done by utilizing duplicate passages from the most reliable source.

**Transcription**

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

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65 Dhabhar 1932, pp. xix, 318-319.
68 Dhalla 1908. Atash Niyayesh is found on p. 134 ff. Dhalla omits the concluding verses, and does not distinguish some Avestan graphemes.
69 M. F. Kanga 1962, *Part II*.
70 Antia 1909.
71 T3.
72 Bartholomae, 1904.
Zoroastrian technical terms

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

Translations

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

Asha

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

Daena

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

Khwarenah

Bailey has convincingly argued for a translation of “good fortune” or “good things.”

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73 Kotwal and Boyd 1982.
74 Bailey 1971, p. xxx.
75 Wolff uses ašagläubig/ Ašaanhänger/ ašagerecht (Asha-faithful) when used of people, and ašaheilig (Asha-sanctified) when used of divinities, and ašaehrwürdig (Asha-divine) when used of Ahura Mazda.
76 Bailey 1971, pp. xvi-xviii, 1-77.
THE AFRINAGAN SERVICE
PRELIMINARY PRAYERS

Padyab-Kusti

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

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

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

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

Ashem vohu....

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

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

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

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

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

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77 English translation of these two paragraphs is from Boyce 1984, p. 58.
PRELIMINARY PRAYERS

**Padyab-Kusti**

**(Padyab:)**

\[xšnaoθrā ahuraha mazdā, ašəm vohū....\]

\[kōm-nā mazdā mavaîtē pāyūm dādā hyaṭ mā dręgvā didarašṭā aēnāŋhē anyōm ðwahmāt ñōrascā manaŋhāscā yaŋā ſyaŋtanāiš ašəm ſраoštā ahurā tām mōi dāstvām daēnayāi frāvaocā,\]

\[kō varəθom-jā ðwā pōi sōŋgā hōi hοnṭī ciōrā mōi dām ahūmbiš ratūm ciždī aŋ hōi vohū səraošō jaŋtū manaŋhā mazdā ahmāi yahmāi vaši kahmāicīt.\]

\[pāta-nō tbišyɑntɑt pairi mazdāscɑ ārmaitišca spəntasca, nase dāevi druxš nase dævō-ciθre nase dævō-frəkaršte nase dævō-frədɑtiti, apa druxš nase apa druxš dvāra apa druxš vṁnase apāxədəre apa-nasyehe mā mərəncainiš gæθā astvaitiš aʃahe, nomascā yā ārmaitiš iʔɑcā.\]

\[ašəm vohū....\]

**(Nirang-i kusti bastan:)**

\[hōrmzad i x’adāc (3),\]

\[āharmān awādišāhā dūr awāz dāstār zaṭ škasta bāt. āharmān dōwā drūẓā jādvā darvandq kikā karafq sāstār qunahkārā āşmōgā darvandq dušmanq faryq zaṭ škasta bāt. dušpādišāhā awādišāhā bāt, dušmanā stuh bāt, dušmanā awādišāhā bāt.\]

\[hōrmzad i x’adāc,\]

\[až hamā qunah pātī paššosnōm, až haraqvin dušmat dužxut dužvārast mɑn pɑ gə̀t̥ miñi̯t vaem guft vaem jast vaem bǔṇ bǔț aštət až q qunahihā mišnī qawšnī kunišnī tānī rvānī gə̀t̥ mainyuṇī ोxe awaxš paššom pa sə gawšnī pa pātī hōm.\]

1. xšnaoθrā ahuraha mazdā tarōiditi aŋrahe mainyuṇūš, haihyaŋavrɑtqɑm hyaṭ vasnā fəraʃɔtɔmam.

\[staom aʃəm, ašəm vohū....\]

\[yaθā ahu vaityo...(2).\]

\[ašəm vohū....\]

2. jasa-mē avɑŋhe mazdɑ (3).

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78 Geldner indicates that this should be repeated three times. He gives no footnotes to indicate that any of his manuscripts differ here, but most other sources omit the 3.
I profess myself a Mazda-worshipper, a Zoroastrian, having vowed it and professed it. I pledge myself to the well-thought thought, I pledge myself to the well-spoken word, I pledge myself to the well-done action. I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down; <which upholds khvâetvadathâ,>79 Asha-endowed; which of all religions that exist or shall be, is the greatest, the best, and the most beautiful: Ahuric, Zoroastrian. I ascribe all good to Ahura Mazda. This is the creed of the Mazdayasnian religion.

Ashem Vohu...!!

**GAH DEDICATIONS**

**Hawan Gah**

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

**Rapithwin Gah**

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

**Uzerin Gah**

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

**Aiwisruthrem Gah**

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

**Ushahin Gah**

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

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79 According to Mary Boyce, the phrase in [] was likely added much later.
mazdayasnō ahmī mazdayasnō zarathuṣṭriš fravarānēn āstūtascā fravaratascā, āstuyē humatōm manō āstuyē hūxtom vacō āstuyē hvarštōm Šyaoθanōm. āstuyē daēnām vanjuhīm māzdayasnīm fraspāyaoxoṛēm niōśnaiθiśēm <Xaētvadāthaṃ> aṣaōnīm yā āhātināṃcā būṣyeṅtināṃcā māzištācā vahištācā sraēštācā yā āhūriś zarathuṣṭriš, ahurāi mazdāi vispā vohū cinahmi. aēśā astī daēnāyā māzdayasnōiś āstūtišī.

aṣōm vohū....

GAH DEDICATIONS

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

Hawan Gah (sunrise to midday)

hāvanāe aṣaone aṣahe raθwe
yasnāica vahmāica xšnaoθräica frasastayaeca
sāvaŋhāe visyāica aṣaone aṣahe raθwe
yasnāica vahmāica xšnaoθräicā frasastayaeca.

Rapithwin Gah (midday to mid-afternoon)

rapiqBinai aṣaone aṣahe raθwe
yasnāica vahmāica xšnaoθräica frasastayaeca,
frādaŋ-fšave zanṭumāica aṣaone aṣahe raθwe
yasnāica vahmāica xšnaoθräicā frasastayaeca.

Uzerin Gah (mid-afternoon to sunset)

uzayeirinai aṣaone aṣahe raθwe
yasnāica vahmāica xšnaoθräica frasastayaeca,
frādaŋ-virāi dāhyumāica aṣaone aṣahe raθwe
yasnāica vahmāica xšnaoθräicā frasastayaeca.

Aiwisruthrem Gah (sunset to midnight)

aiwisrūθrimai aibigayai aṣaone aṣahe raθwe
yasnāica vahmāica xšnaoθräica frasastayaeca,
frādaŋ-vispaṃ-huŋyāitīe zarāθuṣṭDerivedāica aṣaone aṣahe raθwe
yasnāica vahmāica xšnaoθräicā frasastayaeca.

Ushahin Gah (midnight to dawn)

uṣahininai aṣaone aṣahe raθwe
yasnāica vahmāica xšnaoθräica frasastayaeca,
barajyāi nmānyāica aṣaone aṣahe raθwe
yasnāica vahmāica xšnaoθräicā frasastayaeca.
Srosh Baj

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

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

1. Yatha Ahu Vairyo...(5).
   Ashem Vohu...(3).

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

(Here recite the appropriate Gah dedication.)

   With propitiation of Sraosha, companion of Ashi, the brave, who has the Manthra for body, with bold club, the ahurian, for worship, adoration, propitiation, and praise.

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

2. We worship Sraosha, companion of Ashi, fair of form, victorious, world-promoting, the Ashavan, master of Asha.

The Ahuna Vairya prayer protects the body.

Yatha Ahu Vairyo....

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

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

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80 Translation follows G. Kreyenbroeck 1985, p. 147, except as noted.
81 This paragraph follows Boyce as above.
83 K. p. 35: “Sacred Word.”
84 K: “righteous knowing one.”
85 K: “righteous, master of righteousness.”
Srosh Baj

0. (pa nām i yazdā, hōrmāzd i xᵛadāe awazūnī gurz xᵛarahe awazāyāt, sroš i ašō i tagī i tan farmaš i škaft zīn i zīn awazār i sālār i dāmā i hōrmāzd bō rasāt. āž hamā gunāh patit pašmanāmōm, āž haravīstīn dušmat dužuxt dužvarašt man pa gōthī minīt vaem guf vaem kard vaem jast vaem bun būt ēstāt āž ā gunāhihā manišnī gawāšnī kunišnī tanī rvānī gōthī mainyuṇī ōxe awaxš pašmā pa sō gawāšnī pa patit hūm.)

1. yāthā ahū vairīyō...(5).
ašēm vohū...(3).
frāvārāne mazdayasnū zaraθuštriš vīdāēvō ahūra-ṭkaēšō
(Here recite the appropriate Gah dedication.)
sraošāhe ašyehe taxmāhe tanumāθrahe daršī draoš āhūryehe xšnaōθra yasнаicā vahmāicā xšnaōθrāicā frāsastayaēcā.
yāθā ahū vairīyō, zaotā frā mē mṛūte aθā ratuš ašātciḥ haca, frā ašava vīōvā mraotū.

2. sraošom ašīm huraoōm vərəθrājanom frādaθ-gaθom ašavanom ašahe ratūm yawazamde,
ahunom vairīm tanūm paiṭi,⁸⁶
yāθā ahū vairīyō....
kōm-nā mazdā mavaītē pāyūm dadā hyaṭ mā drīvā didarşatā aṇaṇēḥ
anyśm ɵwhmaθ ɵθrasca manaŋhascā
yayā šyaθāanaiš ašom θraoštā ahūra
tām mōi dāstvām daēnayāi frāvaocā,
kō vərəθrəm-jā ɵwā pōi sōŋghā yōi ḫoŋtī
ciθrā mōi dām ahūmbiš ratūm ciθdi
aṭ hōi vohū səraošō jaŋtū manaŋhā
mazdā ahmāi yahmāi vaʃī kahmāicīt.

⁸⁶ Kanga 1936 p. 17 indicates this sentence should be repeated 3 times, however Geldner and ms. E1 give no indication of that.
3. Keep us from our hater, O Mazda and Armaiti Spenta!

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

Ashem Vohu....

Yatha Ahu Vairyo....(2)

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

Ashem Vohu....

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

Thus may it come as I wish.

Ashem Vohu....

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

Come to my help, O Mazda (3).

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

Ashem Vohu....

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

Ashem Vohu...!!

\textsuperscript{87} This paragraph follows Bailey 1971, p. 10.

\textsuperscript{88} K: “Power of Attack.”

\textsuperscript{89} K: “victorious.”

\textsuperscript{90} K: “Superiority.”

\textsuperscript{91} K: “the Bounteous Spirit.”
3. پتا-نو یتیشاوانتاص pairi mazdāsca ārmaitišca spōntasca, nase daēvī druxš nase daēvō-ciōre nase daēvō-frakaršte nase daēvō-fradāiti, apa druxš nase apa druxš dvāra apa druxš vīnase apāxōdēre apa-nasyehe mā mōraŋcainiš gaēðā astvaitiš ašahe, nomašcā yā ārmaitiš ižācā.

ašom vohu....
yaθā ahū vairiyo...(2).

4. yasnāmcā vahnōmcā aojasca zavarōcā āfrīnāmi sraošahe ašyehe taxmahe tanumōrahe darṣī draoš āhūiryhe. ašom voheu....

ahmāi raēšca x'arōnasca ahmāi tanvō drvatātome ahmāi tanvō vazdvaro ahmāi tanvō vōrōrōm ahmāi ʻištīm pouruš-x'ātōrm ahmāi āsnaṃciʻt frazaṃtīm ahmāi darōγām darōγō-jītīm ahmāi vahištome ahūm ašaonām raocaŋhōm vīspō-x'ātōrm, aθa jamyāt yaθa āfrīnāmi.

ašom voheu....

hazāŋrom bašazanām baēvaro baēšazanām (3).

ašom voheu....

jas-mē avanĉe mazda (3).

amahe hutāštave hurouđahe vōrōrōynahve huruđːātehe vanainyāsca uparatātō, ramanasca x'āstrave vayaōs uparō-kairīyhe tarādātō anyāiś dāmān. aētāt tē vayō yat tē asti spōntō-mainyaom. ŭwāšahe x'ādātehe zrvānahe akaranahve zrvānahe darōγō-x'αdātave.

ašom voheu....

(ḵorēh mozd gunāh guzārašne-rā kunōm, ašahī rvān dušārm-rā, ham korphē hamē vahā-e haft kašwar zamīn, zamīn-pahanā rōt-drānā x'āršat bālā bunjudgeh bō-rasat, ašō bōt dōr zī.) 92

aθa jamyāt yaθa āfrīnāmi.

ašom voheu......

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92 Per Parsi practice, I follow Kanga-Sontakke 1962 p. 246 for this Pazand passage. Geldner seem to represent a slightly older version: karba mažd gunāh guzārašni rā kunōm ašahī rvān dušārm-rā, ham karbēj i hamē vahā-e haft kašwar zamīn, zamīn-pahanā rōt-drānā x'āršat bālā bunjudgeh bō-rasat, ašō bōt dōr zī.)
Hawan Gah

1. Propitiation to Ahura Mazda.
   Ashem Vohu...(3).
   I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daeva, accepting the Ahuric doctrine.

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

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

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

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

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

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

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

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

Hawan Gah - (sunrise to midday)

1. xšnaožra ahurahe mazdâ,
ašom vohû...(3).
fravarâne mazdayasnô zaraðuštriš vídaëvô ahura-ťkaešô,
hâvanô eşâone ašâhe raðwe yasnâica vahmâica xšnaožrâica frasastayaéca sâvânhôe vísyâica eşâone ašâhe raðwe yasnâica vahmâica xšnaožrâica frasastayaéca,

2. mîðrahe vouru-gaoytoštîš hazaňrô-gaôšhe baëvarê-cašmanô aoxtô-nâmânô yazañâhe râmânô x’âstrâhe xšnaožra yasnâica vahmâica xšnaožrâica frasastayaéca.
yaðâ aðû airyô, zaotâ frâ mê mûtê aðô raťuš ašâçît hacâ, frâ ašâvâ vôdva mraotû.

3. ahurêm mazdâm ašâvanôm ašâhe raťûm yazañâïde, zaraðuštôm ašâvanôm ašâhe raťûm yazañâïde, zaraðuštôhe ašaonô frâvašim yazañâïde, amëşô spoštô ašaonâm yazañâïde.

4. ašâuñâm vařuhiš sürû spoštô frâvašyô yazañâïde astvatô manahyôca, apanô tôm raðwâm yazañôïde yaétuštômôm yazañanâm hañhanuštômôm ašâhe raðwâm aiwinañasôtômôm jâymuštômôm ašaonô ašâhe raðwô raťufritîm yazañâïde.

5. hâvanîm ašâvanôm ašâhe raťûm yazañâïde, haurvatâtôm ašâvanôm ašâhe raťûm yazañâïde, amrâtatôtôm ašâvanôm ašâhe raťûm yazañâïde, âhûirôm frañônô ašâvanôm ašâhe raťûm yazañâïde, âhûirôm ŭkaešôm ašâvanôm ašâhe raťûm yazañâïde, yasnôn sûrom haptajñâtîm ašâvanôm ašâhe raťûm yazañâïde.

6. sâvâññhelô višimça ašâvanôm ašâhe raťûm yazañâïde, aiřyanôm išim ašâvanôm ašâhe raťûm yazañâïde, amavànôm vořôřåjanôm viřbaešâñhôm
višpa tbaešâ taurvâyantôm
višpa tbaešâ titarvôtôn yô upômô yô maðêmô
yô frâtomô zàožîzyû yû varômô pänça gâ tô.

7. mîðrômcô vouru-gaoyatoštîm yazañâïde, râmëca x’âstrôm yazañâïde višyêhe raðwô yasnâica vahmâica, višimça ašâvanôm ašâhe raťûm yazañâïde.

8. mîðrôm vouru-gaoyotoštîm hazaňrê-gaôšôm baëvarê-cašmanêm aoxtô-nâmânêm yazañôm yazañâïde, râmê ca’âstrôm yazañâïde.
9. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship Apam Napat, Nairyosangha, and the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavan.

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

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

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

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

Ashem Vohu....

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

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

Come to my help, O Mazda (3).

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

Ashem Vohu....

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

Thus may it come as I wish.

Ashem Vohu...!!
9. θωάμ άτραμ ahurahe mazdá puθrαm аšαvanαm аšahe ratüm yazamaide, 
hađa-zaoθrαm hađa-aiwyάŋhanαm imαt barοσma аša sukaraθrαm аšαvanαm 
ašαhe ratüm yazamaide. аpragma naptαrαm yazamaide, 
naierм saŋhαm yazamaide,

taxrαm дαмοίš upamanαm yazαtαm yazamaide, iristanαm urvanо 
yazamaide, yά аšαonαm frαvašαyο, ratüm бorοzαntοm yazamaide, yim ahurαm 
mazdαm yο аšαhe apanοtοmο yο аšαhe jαyμjspοmο, vispa srαvα zαraθuštɔrι 
yazamaide, vjspαcα hvarοtα šyarοtna yazamaide vαrštαcα vαršyαnmαcα.

yeηhη hαtαm αtα yеsnе paiτi vaŋhο mazdα ahуrο vaθtα аšαt хαcα yαŋjαmcα 
tαscα тαscα yazamaide.

10. yaθα ahу vαiryο...(2).

yasνοmαcα vαhmοmαcα аoajascα zαvarcα аfrιнαmι 
miθrahe vουrу-gαoυαtοiš hαzαŋrο-gαošαhe bαевαrα-cαŋмαnο аoξtο-nαmαnο 
yazαtαhe rαманο x'αstrαhe.

аşem vоhʊ....

ahmαi rαešca x'αrοnαsca ahmαi tαnvο dρvatαtοm ahmαi tαnvο vαzdυαrα 
ahmαi tαnvο vαrθrαm ahmαi ıštım pουrυ-x'αθrαm ahmαi ћήsmαcчт fразαnтım 
ahmαi dαrγαм dαrγο-jiıtım ahmαi vαhištοm ahуm аšαonαm rοcαŋħοм vіspо-
x'αθrαm, aθa jαmyαt yαθa аfrιnαmι.

аşem vоhʊ....

hαzαŋrοm bαęșαzαnαm bαęvαrα bαęșαzαnαm (3).

аşem vоhʊ....

jαsα-mɛ аvαŋhе mazdα (3).

amahe hυταštαhe hυɾαοόαhе vαɾθrαyαhαe аhуrαdαtαhe vagαnчtyαscα 
upαrαtαtο, rαмαnαsca x'αstrαhe vαyαʊɔ upαrо-kαiryehe тαrαdαtɔ anyαiʃ dαмαn. 
аtαt те vαyο yαt те аstι spοntо-mαinyaоm. θwavαhe x'αdαtαhe zrvαnαhe 
akαrαnαhe zrvαnαhe dαrγο-x'αdαtαhe.

аşem vоhʊ....

(kɔrfех mozd gunаh guзаrašе-rα kunоm, 
ašahί rваŋ дušαrm-rα, hαm kɔrfех hαmа vαhα-e hαft kαswα rαмin, rαmin-пαhαnα rọt-
dxranа x'αrɔst bαlα bʊndехad bọ-rαsαt, аşо bọt dọr zи.)

аθa jαmyαt yαθa аfrιnαmι.

аşem vоhʊ....
Rapithwin Gah

1. Propitiation to Ahura Mazda.
   Ashem Vohu...(3).
   I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.
   To Rapithwin, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-Fshu and Zangtuma, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

2. With propitiation of Asha Vahishta and Atar, (son) of Ahura Mazda, for worship, adoration, propitiation and praise.
   Yatha Ahu Vairyo, the zaotar should say to me
   Atha ratush ahsatchit hacha, the knowing Ashavan should say.

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

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

5. We worship Rapithwin, Ashavan, the master of Asha, We worship the Ahunawad Gatha, Ashavan, the master of Asha. We worship the Ushlawad Gatha, Ashavan, the master of Asha. We worship the Spentomad Gatha, Ashavan, the master of Asha. We worship the Wohukshhatra Gatha, Ashavan, the master of Asha. We worship the Wahishtoisht Gatha, Ashavan, the master of Asha.

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

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

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93 Wolff, p. 147: “die größten durch das Verbreiten der mazdayasnischen Religion”. 
**Rapithwin Gah - (midday to mid-afternoon)**

1. xšnaoθra ahurahe mazdâ,
   ašom vohû...(3).
   fravarâne mazdayasnô zarathûstriš vidaëvô ahura-ţkaêşô,
   rapiðwinâi aßaone așahe raðwe
   yasnâica vahmâica xšnaoθràica frasastayaëca,
   frâdañ-fšave zañtumâica aßaone așahe raðwe
   yasnâica vahmâica xšnaoθràică frasastayaëca,

2. așahe vahištâhe âðrasca ahurahe mazdâ
   xšnaoθra yasnâica vahmâica xšnaoθràica frasastayaëca.
   yaðâ ahû vairyo, zaotâ frâ mê mrûtê
   aðâ ratuš așâçîtî haca, frâ așava vidîvâ mraotû.

3. ahurəm mazdəm așavanəm așahe ratûm yazamaide,
   zaraðuṣtram așavanəm așahe ratûm yazamaide,
   zaraðuṣtrahe așaonô fravašîm yazamaide,
   amøšê spøntô așaonam yazamaide.

4. așâunam vaçuhiš sûrâ spøntâ fravašayô yazamaide astvatô manahyâca,
   apanôtəməm raðwəm yazamaide yaेतuṣtəməm yazatanam haŋhuṣtəməm
   așahe raðwəm aiwinəsastəməm jaγmûṣtəməm așaonô așahe raðwə ratufrîtim
   yazamaide.

5. rapiðwinəm așavanəm așahe ratûm yazamaide,
   ahunavatîm gâθəm așaonîm așahe ratûm yazamaide,
   uștavatîm gâθəm așaonîm așahe ratûm yazamaide,
   spøntâ-mainyûm gâθəm așaonîm așahe ratûm yazamaide,
   vołuḫxaðraçm gâθəm așaonîm așahe ratûm yazamaide,
   vahištostîm gâθəm așaonîm așahe ratûm yazamaide.

6. frâdañ-fšaum zañtuməmca așavanəm așahe ratûm yazamaide,
   fšušəmca maθrəm yazamaide,
   aršuxəmca vâçəm yazamaide,
   vaca aršuxôa yazamaide,
   váɾothraņiš daevo-γînîa yazamaide,
   apanca zəmasca yazamaide,
   urvərəsca mainyavaca yazata yazamaide,
   yôj vâŋhazard așavanô,
   aməşasca spøntô așaonam yazamaide.

7. așâunam vaçuhiš sûrâ spøntâ fravašayô yazamaide,
   barəșnușca așahe yaç vahištâhe,
   mazištə maθra mazištə vəɾəzya mazištə urvaitya mazištə haiθyə-vəɾəzya
   mazištə vîndaiyôa daênayâ mazădəyənôiș yazamaide,
8. We worship that assembly and meeting of the Amesha Spentas when they visit the heights of Heaven, to worship and praise the master Zantuma, and the Ashavan Zantuma, the master of Asha.

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

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

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

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


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

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

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

Come to my help, O Mazda (3).

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

Ashem Vohu....

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

Thus may it come as I wish.

Ashem Vohu...!!
8. ازعا نیاه‌نامه‌ها ناشی‌اند و بازنمایی‌بندی‌های بالقوه‌ای ایجاده به‌سازن می‌گردد. آتش‌نگ‌گیری‌ها به‌وجود آمده، راه‌های یاسنا باسته‌ای و مداومی نماید.

9. نماز‌های بیشتری از پیامدهای مزدی در مکاری می‌شود.

10. ازعا برخورد مستقیم و مالکیت‌های اسکای و نیز بسیاری ازجا یافته‌اند. راه‌های مکاری در مکاری علیه این بود.

11. نماز‌های بیشتری از پیامدهای مزدی در مکاری می‌شود. راه‌های یاسنا باسته‌ای و مداومی نماید.

12. یافتن آتش‌نگ‌گیری‌های مستقیم و مالکیت‌های اسکای و نیز بسیاری ازجا یافته‌اند. راه‌های مکاری در مکاری علیه این بود.
**Uzerin Gah**

1. Propitiation to Ahura Mazda.

   Ashem Vohu...(3).

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

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

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

   Yatha Ahu Vairyo, the zaotar should say to me

   Atha ratush ashatchit hacha, the knowing Ashavan should say.

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

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

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

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

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

1. xšnaōra ahurahe mazdā,
ašom vohū...(3).
fravarāne mazdayasnō zaraθuštriš vidaēvō ahura-ţkaēšō,
uzayeirināi ašaone ašahe raθwe
yasnāica vahmāica xšnaōrāica frasastayaēca,
frādaŋ-vīrāi dāhyumāica ašaone ašahe raθwe
yasnāica vahmāica xšnaōrāicā frasastayaēca,
2. bārzatatō ahurahe nafāōro apanā apāsc mazdaēdātāyā
xšnaōra yasnāica vahmāica xšnaōrāica frasastayaēca.
yaθā ahū vairūyō, zaotā frā mē mrūtē
aθā ratuš aşāçīt haca, frā ašava vīōvā mraotū.
3. ahurōm mazdām ašāvanōm ašahe ratūm yazamaide,
zaraθuṣṭrōm ašāvanōm ašahe ratūm yazamaide,
zaraθuṣṭrahe ašaonō fravašīm yazamaide,
amōşī spāntō ašaonām yazamaide.
4. ašāunām vāpūhiš surā spāntā fravašāyō yazamaide astvātō manahyāca,
apanōtōmōm raθwām yazamaide yaētuštōmōm yazatanām haŋhanuštōmōm
ašahe raθwām aiwinasastōmōm jaymūštōmām ašaonō ašahe raθwō ratufritīm
yazamaide
5. uzayeirinōm ašāvanōm ašahe ratūm yazamaide, zaotārm ašāvanōm
ašahe ratūm yazamaide, hāvanānām ašāvanōm ašahe ratūm yazamaide,
ātravaxšōm ašāvanōm ašahe ratūm yazamaide, frabœštārm ašāvanōm ašahe
ratūm yazamaide, ābœštōm ašāvanōm ašahe ratūm yazamaide, āsnatārm
ašāvanōm ašahe ratūm yazamaide, raθwīškārm ašāvanōm ašahe ratūm
yazamaide, sraošāvarāzm ašāvanōm ašahe ratūm yazamaide.
6. frādaŋ-vīrōm dāhyumōmca ašāvānōm ašahe ratūm yazamaide, strūštca
māŋhōmca hvarōca raocā yazamaide, anayra raocā yazamaide, afrasāŋhāmca
x’āθrm yazamaide, yā nariŋ sādrā drōgvātō.
7. haiŷāvārāzm ašāvānōm ašahe ratūm yazamaide, aparōmca ţkaēšōm
yazamaide, haiŷāvārāzem ašāvānōm ašaonō stīm yazamaide paiiti asni paiiti
xšafne yasō-bārōtābyō zaotrábyō dāhyumāhe raθwō yasnāica vahmāica,
dāhyumōmca ašāvanōm ašahe ratūm yazamaide.
8. We worship the lofty Ahura, the radiant Khshathra, Apam Napat, possessing swift horses; and we worship the Ashavan waters, made by Mazda.

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

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

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

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

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

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

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

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

Come to my help, O Mazda (3).

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

For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtue of all good ones of the earth of seven climes reach the width of the earth, the length of the rivers, the height of the sun in their original form. May it be righteous, live long.

Thus may it come as I wish. Ashem Vohu...!!
PRELIMINARY PRAYERS: Uzerín Gah

8. براهانتم اهرام شاوترم شاوتراپام اپام ناقتاپام اوراپا اسبام یازامایده، اپامغا مزاذاکتام ااشاونیم یازامایده.

9. یواحم اطراهم اعوحا مازداپاد پورتراپام اشوانام اشاها راتعم یازامایده، هدا-زاوتروم هدا-ایویباپناهم امت بارسا ماشایا فراستارتم اشوانام اشاها راتعم یازامایده. اپام ناقتارم یازامایده، نایریم ساپهم یازامایده، تاکردو دامویش اپمانام یازاتوم یازامایده، ایستاناتم اوروانو یازامایده، یا اشناونام فراشاوی،

10. راتعم براهانتم یازامایده، یمی اهرام مازدام یو اشاها اپانوتامو یو اشاها یامویشتومنو، وسپا شرافا زاراووشتوی یازامایده، وسپاها حورقسا یسایوتنا یازامایده وارشاتا وارسیماینناکا.

یئیوه حاتام آیت یوسن پاتی وشقو مازدا اهو روایت هاچا یاطهاچا تاسکا تاسیمایده.

11. یافتا اهو وایروی... (2).

یاسنومقا واهوممقا اویدسقا زاراویدقا افرینامی براهباتو اعوها نافسورو اپام اپاسقا مزاذاکتایی.

اوشم ووه....

امایوا راچسا یاروناسقا امایوا تانفو درباتنام امایوا تانفو ووهاوتم امایوا یستیم پورع-خاوترم امایوا اسنمچیت فراوتتیم امایوا داروژام داروژ-جیتیم امایوا فادجسپتم امایوا اشاناونام راکاویتم ویسپو-خاوترام، اتا یامیهت یافتا افرینامی. اوشم ووه....

هزانجام باشازانامبی ایفرزوره باشزازانام (3). اوشم ووه....

یاسام تم اروده مازدا (3).

اماهم حوتاشتاوه هراوداهه ووهاراگناهه اعوهاذاته واناپاویأسقا اپاراوتاتو، راماناسقا یاصرحاوه وایاوه اپارو-کاییره تاراوتاتو اینوییش دامن. اتاتغ یاطی یاط ته استی پوپتو-ماینیاوم. وهاشاهه یاوداتاهه ژرناهه اکارانهاه ژرناهه داروژ-یاوداتاهه. اوشم ووه....

(کرگه مژد گناد گوزارشنه-رنا کعونم، اتساهی روان دیسرم-رنا، هام کرگه همآه واه-ئه هفت کاشو یامین، یامین-پاهانی روی-درانه یاریشت بئلا بوندهد بدو-راست، اسدو بیت دوک زی.)

اوا یامیهت یافتا افرینامی.

اوشم ووه....
Aiwistruthem Gah

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

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

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

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

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

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

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

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

6. We worship the Fradat-vispam-hujyatay, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha. We worship the sacred Manthra, Ashavan, the master of Asha. We worship the Geush Urvan, Ashavan, the master of Asha. We worship the Zarathushrotema, Ashavan, the master of Asha. We worship Zarathushtra, Ashavan, the master of Asha.
Aiwisruthrem Gah - (sunset to midnight)

1. xšnaoðra ahurahe mazdá, aşem vohú ...(3).
fravarâne mazdayasnó zarathùstriš vidaëvõ ahura-ṭkaëšô,
aiwisrûrimâi aibigayâi ašâone aşâhe raðwe
yasñáica vahmáica xšnaoðrâica frasastayaëca,
frádaṭ-vispâm-hujyâitëe zarathùstriômâica ašâone aşâhe raðwe
yasñáica vahmáica xšnaoðrâicâ frasastayaëca,

2. aşânâm fravaðinâm şônaðâmca viððo-vôðwanâm yâiryayâsca huñitóîiš
amaheca hutâštëe hurâðâahe v oralayânahecâ ahuraâââââahe vânaıñtyâsca
uparatâô
xšnaoðra yasñâica vahmáica xšnaoðrâicâ frasastayaëca.

yaðâa ahû vairëõ, zaotá frâ mô mûtûtê
aðâa rauði aðañçît haca, frâ aşava viðvâ mraotû.

3. ahurâm mazdâm aşavanòm aðâhe raðûm yazamaïde, zarathùstrûm
aşavanòm aðâhe raðûm yazamaïde, zarathùstrahe ašaonô fravašim yazamaïde,
amoñô spañô ašaonam yazamaïde.

4. aşânâm vâpiñiš sùrâ spañô fravaðayô yazamaïde astvatô manâhyâca,
apanòtômôm raðwâm yazamaïde yaëtuûtûômôm yazatanam hañjanûstômôm
aðâhe raðwâm aiwinasûtômôm jaûmyûstômam așaonô aðâhe raðwô ratûfrûm
yazamaïde.

5. aiwisrûrimôm aşavanôm aðâhe raðûm yazamaïde, aibigâim aşavanôm
aðâhe raðûm yazamaïde, ðwâm àtrôm ahurahe mazdá puðram aşavanôm aðâhe
raðûm yazamaïde, asmana hâvana aðâhe raðavô yazamaïde, ayañhaena hâvana
aðâhe raðavô yazamaïde, haða-zaoûrôm haða-aiwyàñhanôm imaë barôsa aśaya
frastarûtêm aşavanôm aðâhe raðûm yazamaïde, ëpe urvare yazamaïde,
aourvatam urune aşavanôm aðâhe raðûm yazamaïde.

6. frádaṭ-vispâm-hujyâitêm aşavanôm aðâhe raðûm yazamaïde, zarathùstrûm
aşavanôm aðâhe raðûm yazamaïde, mëzûm spañôm aşavanôm aðâhe raðûm
yazamaïde, goûs urvânôm aşavanôm aðâhe raðûm yazamaïde,
zarathùstriômca aşavanôm aðâhe raðûm yazamaïde, zarathùstrûm aşavanôm
aðâhe raðûm yazamaïde.
7. We worship the Athravan, Ashavan, the master of Asha. We worship the warrior, Ashavan, the master of Asha. We worship the cattle farmer, Ashavan, the master of Asha. We worship the homes with a house-lord, Ashavan, the master of Asha. We worship the villages with a village-lord, Ashavan, the master of Asha. We worship the provinces with a province-lord, Ashavan, the master of Asha. We worship the countries with a country-lord, Ashavan, the master of Asha.

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

9. We also worship the Ashavan woman, predominating in good thoughts, predominating in good words, predominating in good deeds, well instructed, having power over the masters, Spenta Armaiti and your females, O Ahura Mazda.

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

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

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

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

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

94 Wolff, p. 150 translates this “dem Ratav untertan (ist).” See also Kanga dct. p. 440.
7. اذارنام آشاننام آماه راتوم یازامایده، رافعیتاردآ آشاننام آماه راتوم یازامایده، و‌تریم نیوقعونم آشاننام آماه راتوم یازامایده، نم‌نامه نمانه‌پائتم آشاننام آماه راتوم یازامایده، ویسی ویس‌پائتم آشاننام آماه راتوم یازامایده، زان‌تیوژ زانت‌پائتم آشاننام آماه راتوم یازامایده، داییح‌ه‌دیایایه‌پائتم آشاننام آماه راتوم یازامایده.

8. یووی‌نام حمانه‌نام حکاچنام حیش‌یاوننام هداین‌نام آشاننام آماه راتوم یازامایده، یووی‌نام خود‌وابایع‌ئام آشاننام آماه راتوم یازامایده، یووی‌نام خود‌وابایع‌ئام آماه راتوم یازامایده، هم‌ایم پاریچنام آشاننام آماه راتوم یازامایده، نم‌نامه نمانه‌پائتم آشاننام آماه راتوم یازامایده.

9. نایریکنما آشاننام یازامایده، فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا نام‌ئاونیم یام ارمیتیم سپنتام یاسکل‌ئی‌ه اکیار مازدنا، نارنما آشاننام یازامایده، فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا فرایو‌هدم‌سپا خارداتف‌ئیماهه ریونویسیا ایکا‌ی‌خیهه‌مسدری‌یلما‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌ه‌یا‌هو

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

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

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

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

Come to my help, O Mazda (3).

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

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

Thus may it come as I wish.

Ashem Vohu...!!

Ushahin Gah

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

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

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

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

13. yaθā ahū vairyō...(2).

yasṇVmca vahṃśmca aojasca zavarvca afrināmi

ašāunāṃ fravāšināṃ γάνανταṃ vrō-vaθwanāṃ yāiyayāscu huṣitoiś amaheca hutāståhe huraoḍahe vṛṇθṛγyaṇaheca ahuraḍātahe vanāṇtyaścā uparatātō.

ašem vohū....

ahmāi račēśa x'arṇasca ahmāi tanvō drvataṃm ahmāi tanvō vazdvavā
ahmāi tanvō vṛṇθṛṃ ahmāi iṣtīm pouruś-x'āṭrāṃ ahmāi āśnmcit franzaṇṭīm ahmāi darvγaṃ darvγo-jitūm ahmāi vaiṣṭīṃ ahūm aṣaonāṃ raocaṇhēm vīspō-
x'āṭrēṃ, aθa jamyāt yaθa afrināmi. ašem vohū....

hazaṇrōm baēšasanām baēvarv baēšasanām (3). ašem vohū....

jasa-mē avaphe mazda (3).

amahe hutāståhe huraoḍahe vṛṇθṛγyaṇahe ahuraḍātahe vanāṇtyaścā uparatatō, rāmanasca x'āstrāhe vayaos uparō-kairyehe taradatō anyaiś dāmań.
aetaț tē vayō yat tē asti spōntō-mainyaom. ōwāśahe x'aḍātahe zrvānahe akaranahē zrvānahe darvγo-x'āḍātahe. ašem vohū....

(karfeh mozd gunāh guzeašnē-rā kunōm,
aśahī rvān duşārm-rā, ham karfeh hamā vahā-e haft kašwar zamīn, zamīn-pahanā rōt-
drānā x'arvšt bālā bundhehad bō-rasāt, ašō bōt dār zī.)

aθa jamyāt yaθa afrināmi. ašem vohū.....

Ushahin Gah - (midnight to dawn)

1. xšnaoṭra ahurahe mazdā, ašem vohū...(3).

fravārāne mazdayasnō zaraduštṛī dīvāevō ahura-ṭkacēsō,

uṣahināi aṣāone ašāhe raθwe yasnāica vahmāica xšnaoṭraiça frasastayaēca,
boraĮajī mnānyāica aṣāone ašāhe raθwe yasnāica vahmāica xšnaoṭraića
frasastayaēca,

2. sraoṭhe ašyhe aṣivatō vṛṇθṛjano frādaṭ-gaēθahe rašnāos razištāhe
arståtasca frādaṭ-gaēθayā varṇaṭ-gaēθayā
xšnaoṭra yasnāica vahmāica xšnaoṭraića frasastayaēca.
Yatha Ahu Vairyo, the zaotar should say to me
Atha ratush ashatchit hacha, the knowing Ashavan should say.

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

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

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

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

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

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

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

We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.
yaṭa ahū vairyō, zaoṭa frā mē mrūṭa
aṭa ṛautuḥ aṣāṭcīḍ haca, frā aṣāva viūvā mraotu.

3. ahurōm mazدام aṣavanom aṣahē ṛatūm yazamaide,
zaraṭuṣṭram aṣavanom aṣahē ṛatūm yazamaide,
zaraṭuṣṭrahe aṣaṇonō fravaṣām yazamaide,
amoṣaḥ spọṇṭa aṣaṇonm yazamaide.

4. aṣāunm vaṇuhiś sūrā spọṇṭa fravaṣāyō yazamaide astvatō manahyāca,
apaṇōtrom raṭwām yazamaide yaṭuṣṭom yazatanm ḡaṇṭanuṣṭom yazamaide
aṣahē ṛaṭwām aiwinasāṭom yazamaide jaṃmāṭom yazamaide,
aṣahē raṭwō ṛatufrīṭīm yazamaide.

5. uṣahinōm aṣavanom aṣahē ṛatūm yazamaide,
ųṣam sīrīṃm yazamaide,
uṣāṇhom yazamaide xṣōīṇm ravaṭ-aspāṃ framon-narāṃ framon-narō-vīrāṃ
yā xāṭoṛavāti nmāṇẏāti,
uṣāṇhom yazamaide rovim ranjaṭ-aspāṃ yā sanaṭ aoi haptō-kaṛśvairīṃ ṭamt,
vaṃ uṣaṃ yazamaide,
ahurom mazdam aṣavanom aṣahē ṛatūm yazamaide,
ovo manō yazamaide,
aṣōm vahiḥṭom yazamaide,
xṣaṇhom vairīṃ yazamaide,
spọṇṭm vaṇuhiṃ ārmaitīṃ yazamaide.

6. bōrōm aṣavanom aṣahē ṛatūm yazamaide,
bōraja vaṇḥūṣ aṣahē bōraja daēnayā vaṇhuyā māzdayasnōīṣ nmānyehe raṭwō
gosāca vahmāica nmānīmcā aṣavanom aṣahē ṛatūm yazamaide.

7. sraoṃm aṣīṃ huradosm vərōthājanom frādaṭ-gaēṭom aṣavanom aṣahē
ṛatūm yazamaide,
rāṣṇūm razišṭom yazamaide,
arṣṭāṭomca frādaṭ-gaēṭam varṇaṭ-gaēṭam yazamaide.

8. ṛawṃ āṭrōm ahurauhe mzdā puṭrōm aṣavanom aṣahē ṛatūm yazamaide,
haḍa-zaōṭrom haḍa-aiwyāḍhaṇom imaṭ barosma aṣaya frastarōm aṣavanom
aṣahē ṛatūm yazamaide,
apaṃ naptārom yazamaide,
nairīṃm saṇhom yazamaide,
taxmom dāmōīṣ upamanom yazatom yazamaide,
iristanom urvaṇo yazamaide,
yā aṣaṇom fravaṣāyō,

9. ṛatūm bōraṇṭom yazamaide, yīm ahurōm mazdām yō aṣahē
apanōtrom yō aṣahē jaṃmāṭom, vīspa sravā zaraṇṭuṣṭri yazamaide,
vīspaḥca haṛaṣṭa ṣyaōṭha yazamaide vərṣṭca vərṣyamnaca.

yeṭhē hāṭām ḡa ḡeṣne paitī vaṇhō mzdā ṛuṇō
vaṇō aṣāṭ hacā yāṇhāmcā tāscā tāscā yazamaide.
10. Yatha Ahu Vairyo...(2).

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

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

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

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

Come to my help, O Mazda (3).

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

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

Thus may it come as I wish. Ashem Vohu...!!
PRELIMINARY PRAYERS: Atash Niyayesh

10. yaθa ahū vairiyō...(2).

yasnaomca vahməmca aojasca zavarəca afrinəmi

srarəshə ašyehe ašivatə vərəθrəjanə frədət-gaθəhe rašnaoš razištəhe
arštətasca frədət-gaθəhayə vərədaɣ-gaθəhayə. ašəm vohū....

ahməi rəșca xərənasca ahməi tənvə drvatətəm ahməi tənvə vazdarə
ahməi tənvə vərəθəm ahməi istim pouruš-xəθəm ahməi ḥəznəmcīt
frəzanətəm ahməi darəyəm darəyə-giistəm ahməi vaihətəm ahūm ašənəm
raocaŋəm višpö-xəθəm, aθa jamyət yaθa afrinəmi. ašəm vohū....

hazagəm baθəzanəm bəθəvarə baθəzanəm (3). ašəm vohū....

jasa-mə avanəhe mazda (3).

amahe hutəštəhe hurədəhe vərəθəyaŋəhe hurədaŋəhe vanəntəyəsca
uparatətə, rəmanəsca xəstrahe vayaøə uparə-kairyehe taraŋətə anyəiš
dəman. aθtaŋ tə vayə yat tə asti spəntə-mainyaom. thwəsəhe xədaŋəhe
zrvənahe akaranəhe zrvənahe darəyə-xədəŋəhe. ašəm vohū....

(kərəfə mozd gunəh guzəraŋə-rə kənəm,
ašəhi rvan duşərm-rə, ham kərəfə hamə vəhaq-e həft kašwar zəmin, zəmin-pahanə rọt-
drənə xərəșət bəla bəndəhəd bə-sasət, așə bət dər zī.)
aθa jamyət yaθa afrinəmi.
ašəm vohū.....

Atash Niyayesh (Litany to the Fire)

0. xənaθəra hurəhe mazdaŋ, nəmasə tə ətəɾə mazdaŋ hurəhe hūdə maziśta
yazata,
ašəm vohū....

(pa nəm i yazdaŋ, hərməzd i xədəc i awazəni gurz xərahe awazəyət,
(Note: If praying at an Atash Behram, recite:)
ətəɾə i bəhrəm ədər i frə,
(Note: If praying at an Adaran, recite:)
ətəɾə i ədəranə ədər i frə,
(Note: If praying at an Atash Dadghah, recite:)
ətəɾə i dədəghərədər i frə,)

(Note: If praying at an Atash Behram, recite:)
ətəɾə i bəhrəm ədər i frə,
I am contrite for all sins and I desist from them, from all bad thoughts, bad words and bad acts which I have thought, spoken or done in the world, or which have happened through me, or have originated with me. For those sins of thinking, speaking and acting, of body and soul, worldly or spiritual, O Ohmazd! I am contrite, I renounce them. With three words I distance myself (from them).

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

2. For my support, O Far-seeing One, may Ye manifest unto me those incomparable things
   Of your Khshathra, O Ahura, which are the reward of Vohu Manah;
   Instruct our consciences, O Holy Armaiti, through Asha.

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

   Ashem Vohu...(3).

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

(Here recite the appropriate Gah dedication.)

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

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

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

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96 This paragraph follows Boyce as above.
97 Dhalla translates this “glory” throughout, but see Bailey.
PRELIMINARY PRAYERS: Atash Niyayesh

οژ hamâ gunâh patît pašômanôm, əž haravistûn duşmat duţûxt duţvarôšt mân pa gôthi miniţ vaem guft vaem kard vaem jast vaem bun bût âstoţ əž â gunâhîhâ manîshîn gawôšînî kunişînî tanî rvanî gôthi mainyuânî ôxe awwaxš pašômâ pa sô gawôšînî pa patît hôm.)

1. us-môi uzârôşvâ ahurâ ärmaiti tøvişîm dasvâ spôniştâ mainîçû mazdâ vañhûyâ zavô âdâ așâ hazô ûmavât vohû manaŋhâ fësôratûm.

2. rafoilâi vorucașânê doiš-môi yâ-vô abifrâ tâ xšaôrâhâyâ ahurâ yâ vañhûuš așiš mananơô frô spønta ârmaitê așâ daenû fradaxşâyâ.

3. aṯ râtaṃ zarå thuštrô tanvâscît x'âhyâ uštanam dadâtî paurvatâtem mananâhscâ vañhûuš mazdâi Ŝyaôthanahâyâ așâi yâcâ uxdâhyâcâ sørâôsôm xšaôrêmçâ.

4. xšnaoţrâ ahurâhe mazdâ, nomasô tê âtaɾrâ mazdâ ahurâhe huûda mazištâ yazata, așêm vohû...(3).

fravarâne mazdayasné zaratuštriš vidaêvô ahurâ-ţkaêšô,

(Here recite the appropriate Gah dedication.)

âôrô ahurâhe mazdâ puṭra tava âtaɾrâ puṭra ahurâhe mazdâ,

5. âôrô ahurâhe mazdâ puṭra x'arônaŋhô savanţhô mazdaðâtahe airyanam x'arôno mazdaðatânâm kâvayehcea x'arônaŋhô mazdaðâtahe âôrô ahurâhe mazdâ puṭra kavoîš haosravanţhâe varôiš haosravanţhae asnvantahe garoiš mazdaðâtahe caêcistahe varôiš mazdaðâtahe kâvayehcea x'arônaŋhô mazdaðâtahe.

6. âôrô ahurâhe mazdâ puṭra, raêvaŋtahe garoiš mazdaðâtahe kâvayehcea x'arônaŋhô mazdaðâtahe âôrô ahurâhe mazdâ puṭra, âtaɾrâ spønta raðaeštâra yazata pouru-x'arônaŋhâ yazata pouru-baêšaza,

âôrô ahurâhe mazdâ puṭra, maṭ vîspaëibyô âtœbyô xšaôrô-nafoôrô nairyô-saŋhâe yazatahe xšnaoţra yasnaïcâ vahmaïcâ xšnaoţrâica frasastayaëca.
‘Yatha Ahu Vairyo,’ the zaotar should say to me
‘Atha ratush ashatchit hacha,’ the Ashavan, knowing one should say.

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

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

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

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

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

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

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

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100 Dhalla: “righteous.”
yaṭā ahū vairiyō, zaotā frā-mē mṛūtē
aṭā ratuṣ aṣaṭcīt haca, frā aṣava viḍvā mraotū.

7. yasnōmcā vahmōmcā hubhētīmcā uṣṭa-bhētīmcā vaṇṭa-bhētīmcā
āḍhīnāmē tava āṭarś puṭra ahurahe mazdā,
yesnyō ahī vahmyō
yesnyō būyā vahmyō
nmānāhu maśyākanām,
uṣṭa buyāt ahmāi naire
yasō-ḍwā bāōa frāyazāite
aēsmō-zastō barēsmō-zastō
gaō-zastō hävānō-zastō.

8. dāityō-aēsmi-būyā dāityō-baōiōi-būyā dāityō-piṭō-wi-būyā dāityō-
upasayenī-būyā pṛṇānayuś-harḥōri-būyā dāhmānuś-harḥōri-būyā āṭarś puṭra
ahurahe mazdā.

9. saoci-būyē ahmya nmāne maṭ-saoci-būyē ahmya nmāne raocahi-būyē
ahmya nmāne vaxṣathī-būyē ahmya nmāne
darγōnciṭ aiṣi zrvānām
upa sūṛmā fraṣō-kərētīm
haōa sūrāyā vaṇḍhuyā fraṣō-kərētōīt.

10. dāyā mē āṭarś puṭra ahurahe mazdā,
āsu xāṭrōm āsu ṭrāītīm
āsu jītīm puru xāṭrōm
puru ṭrāītīm puru jītīm
mastīm spānō xṣwiwṛōm hizvām urune uṣī
xṛatīm pascaēta masītōm
mazāntōm apairī-āṭrōm.
nairīyām pascaēta ḫm-varōtīm

11. ṭrīṣūm nṣmancā xṣafniṃcā
āṣiṭō-gātīm jayāyūrūm
turṣuṇm nṣman fraζaṇtīm
karḥō-rāzāṃ ṣvāxanām

ẖm-raoḏāṃ ḫvāṃ ḫzo-būjīm ḫvīrām yā-mē ḥrāyayāt nmānṃcā visēmca
zaṇṭūmcā daḥyūmcā daﾚhūstātīmcā.

12. dāyā mē āṭarś puṭra ahurahe mazdā
yā mē ḥṇḥaṭ aﬄasāṃḥā
nūrncā yavaēca-tāīte
vahṣītom ahūm aṣaṇoṃ
raocḥom vispō-xāṭrōm

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

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

[We sacrifice unto the holy Fire, the bold, good warrior.]\(^{101}\)

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

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

17. *(Recite silently:)*

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

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\(^{101}\) This gloss is found in some manuscripts.
13. vīspaēibō sastīm baraiti ātarṣ mazdā ahurāhe yaēibō āem haṃ-pacāite xšāfnīmca sūrīmca, vīspaēibō haca izyeite hubarāṭīm uštā-barāṭīmca vaṇtā-barāṭīmca spitama.

14. vīspanāṃ para-carōṇtām ātarṣ zasta āḍīḍaya, cām haxa hašē baraitī fracaṛōwā armaēšāīde.

[ātarāṃ spoṇṭom yazamaide taxmāṃ haṅṭāṃ raṭāeštārāṃ.] 102

15. ātā yezi-ṣē āem baraiti aēsmāṃ vā aṣāya borōtām barōsma vā aṣāya frastarōtām urvarām vā haḍānaepatāṃ ā-hē pascaēṭa frinaitī xšnūṭō aṭbiṣṭō haγḍāṇhum,

16. upa-θwā haxāśōīg gauś vāθwā upa vīranāṃ pourutās upa-θwā vōrzvāṭca manō vōrzvatica haxōśōīg aṇuha urvāḵšaḥha gaya jīyačśa tā xšapanō vā jvāhī, imaṭ āṭrō āfrivanāṃ yō ahmāi aēsmāṃ baraiti hikűs raocas-paṭiristā aṣāhe bōrōja yaoḍdātā.

17. (Recite silently:)

(hōrmōzd i xadāc i awaẓūnī mardum mardum sardagā hamā sardagā ham bā yaṣṭ i vahā vaem vahō din i māzdayasnā āgāhī āstvānī nākī rasṇāt ṣduḥ bāt.)

102 This gloss is found in some manuscripts.
Yatha Ahu Vairyo...(2).

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

Ashem Vohu...(3).

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

Ashem Vohu....

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

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

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

Come to my help, O Mazda (3).

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

103 Translation of this phrase as above.
(Recite aloud:)

yaθā ahū vairyo...(2).
yasnemca vahmēmca aojasca zavarəca āfrināmi

āθrō ahurahē mazdā puθra tava ātərš puθra ahurahē mazdā āθrō ahurahē mazdā puθra x'arənāŋhō savanŋhō mazdādātahe airyanām x'arənō mazdādātaŋm kāvayehca x'arənāŋhō mazdādātahe

āθrō ahurahē mazdā puθra kavoiś haosravaŋhahe varoiś haosravaŋhahe asnvanṭahe garoiś mazdādātahe cæcistahe varoiś mazdādātahe kāvayehca x'arənāŋhō mazdādātahe.

āθrō ahurahē mazdā puθra raēvantahe garoiś mazdādātahe kāvayehca x'arənāŋhō mazdādātahe āθrō ahurahē mazdā puθra ātərš spoŋta raθaēštāra yazata pouru-x'arənāŋhā yazata pouru-baēšaza,

āθrō ahurahē mazdā puθra maṯ vîspaēibyo ātərəbyo x'aθrō-νafədrō nairyo-sanŋhahe yazatahe.

ašm vohū...(3).

18. aṯ tōi ātrēm ahurā ajoŋ珲vāŋtəm ašā usāmahi asīštīm əmavəŋtəm stōi ranaŋtē ciθrā-avəŋhōm aṯ mazdā daibiʃyāntē zastaištəi̇ dəroštə-aənəŋhōm.
ašm vohū....

19. ahmāi raēšca x'arənasca ahmāi tanvō drvatətōm ahmāi tanvō vazdvare ahmāi tanvō vərəθrəm ahmāi ɨštīm pouruʃ-x'əθrəm ahmāi ānəmehtı̂ fraaznətım ahmāi daɾəɣyəm daɾəɣyō-ʃtım ahmāi vahištəm ahūm aʃəonam rəcaŋhəm vıspō-x'əθrəm, aθa jamyāt yaθa āfrināmi. ašm vohū....

hazaŋrōm bæʃəzanəm bæəvərə bæʃəzanəm (3). ašm vohū....

jasa-mē avəŋhe mazda (3).

amahe hutaŋtəhe huraodoahe vərəθraynəhe ahuradaŋhəe vanaŋtŋasca uparatatō, rəmanasca x'əstrəhe vayaos uparō-kairyehe taraŋtō anyaŋ šaim. aetət tē vayō yath tē astı spoŋtō-mainyaom. əwəṣəhe ʃədātahe zrvənəhe akaranəhe zrvənəhe daɾəɣyō-ʃədətəhe. ašm vohū....
For the reward of virtue and the forgiveness of sins, I do (deeds of) righteousness for the love of my soul. May all virtuousness of all good ones of the earth of seven climes reach the width of the earth, the length of the rivers, the height of the sun in their original form. May it be righteous, live long.

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

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

Ashem Vohu....

May there be an increase in the luster and fortune.\(^{104}\)

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

To the Fire Behram, the great Fire.

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

To the Fire Adaran, the great Fire.

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

To the Fire Dadgah, the great Fire

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

\(\text{☞ I must go thither ☜} (3). \text{ Ashem Vohu.}....\)

(Recite facing south:)

To the creator of the world, to the Mazdayasnian religion, the Law of Zarthusht. Homage to you! O Asha-sanctified\(^{105}\) Ardvisura Anahita, most profitable, O righteous one. Ashem Vohu....

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

With propitiation of Ahura Mazda.\(^{106}\) Homage to you, O Fire of Ahura Mazda, O good created, great Yazata. Ashem Vohu....

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104 Dhalla: “glory.”
105 Dhalla: “righteous.”
106 Dhalla: “May Ahura Mazda be rejoiced.”
PRELIMINARY PRAYERS: Atash Niyayesh

(kərfeh mozd gunâh guzârašne-râ kunöm,
ašâhî rван dušârm-râ, ham kərfeh hamâ vahâ-e haft kašwar zamîn, zamîn-pahanâ rôţ-
drânâ x′arşât bâlâ bundehad bô-rasâţ, ašô bôţ dôr zî.)

aθâ jamyâţ yaθa āfrînâmi. ašôm vohû.....

20. (röz nâm rôţ pâk nâm rôţ mubârak] rôţ i (name the day of the month),
mâh i (name the month), gâh i (name the Gah), namâz i dâdâr i gôhâ damaţ.)
xšnaôhra ahurahe mazdâ. nômasô tê ātarš mazdâ ahurahe huôdâ mazišta
yazata. ašôm vohû....

(gurz x′arahe awazâyât,
(Note: If praying at an Atash Behram, recite:)
ātarš i bohrâm âdar i frâ,
(Note: If praying at an Adaran, recite:)
ātarš i âdaraṇ âdar i frâ,
(Note: If praying at an Atash Dadgah, recite:)
ātarš i dâdgâh âdar i frâ,

ādarâ šâh i pôrôţgar âdar i gušasp âdar i x′ardâţ âdar i buržîn mihir awarš
âdaraţ u ātarâţ kə pa dâtgâh niśâst ostənî gurz x′arahe awazâyât mainyô karkô
amâwaṇd pôrôţgar amâwaṇdi pôrôţgarî dâţ dîn i vahô i mazdayasnî âgâḥî
rawâi vâfrîngâni dâţ.
haust kašwar zamî ṣduṇ bât,

(Recite facing South:)
(dâdâr i gôhâ dîn i mazdayasnî dâţ i zarâdušîrî.)
nômasô tê âşâum savıštê arôdvi sûre anâhîte ašaone,
ašôm vohû....
nômô urvaitê vaţihi mazdaôâte ašaone,
ašôm vohû....
xšnaôhra ahurahe mazdâ,
nômasô tê ātarš mazdâ ahurahe huôdâ mazišta yazata.
ašôm vohû......
Nam Stayishn

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

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

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

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

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

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

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

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

Nam Stayishn

1. xšnaōra ahurahe mazdā,
ašom vohū....

pa nām i yazad i baxšāyanḍāh i baxšāyašgar i māhorbān, nām sātāyašnu ōi hōrmazd hamā būṭ u hamā hast u hamā bōṭ. nām i yazad i spinā-mīnō anđar-ac mīnōyān mīnō awaš x'ūṭ-aš yak nām hōrmazd-ac x'ōdāy mahōst u tavānā u dānā u dādār u parvartār u pānā u x'āvar u kōřfōhgar u awaxšidār u awižŌ vōh-dātastāṇī u hamāzōr.

2. sipās ōi vazoḡ ōstikān kā āfrīt avanī ū pa-x'āš anhambatik zōr ū dānāī awartar šaš amšāspāŋdan avad vōh yazdan ū rōšan vahōšt ū garūḏmān ū gīrt ū āsman ū gar i tāwā ū māḥ i bāmī ū star i vaš-tōxmo ū vāṭ ū anḍar-vāe ū āw ū ātās ū zamīn ū urvar ū gōspāṇ ū ayōxšāst ū mardūm.

3. yazašn ū nyāyašn āž ūi x'ādāy kōřfōhgar kō mōh karṭ āž ū har getihā dahišnaŋ mardūm ūa gavākī māḍan dāṭ ū šōharyāri ū haŋgām ū rāṅīdāri ū dāmān pa raxmā ū ayōzišn ū parīro ū devāŋ.

4. namāz ōi vīspa-āgāh aš-x'āwar kāš frōštīt yaśt-frōhar ī zartōšt ī spitaman ašī ū dāmān dīn dānašn ī varōīšn ī ăsna-x'īrādī ū gušō-srūtō-x'īrādī dānāyī ū rāṅīdārī ī vīspa haṣtān ū būdān ū bōdān frahangān frahang mašrā-špoṇta kū bōṭ ravaŋ pūā būxtār ī āž duţax ū vadārdār ūi ăn ū pāhaŭum axōān ū ašōān rōšan ūubōī ū hamā-x'ārī.

5. pa framān ī tō x'āwar padīrām ū mīnām ū gōyam ū varzam dīn ī awižē ū astavān-hōm ṣā har kōřfōh awāxšam až vīsp bājo ū awižō dáram hūdaš āsnīdo kunașnu ū parhīzașnāi pāk šaš zōrān ī jān manașnu gavașnu ū kunașnu ū vir ū hōš ū x'īrad.

6. pa ḵām ī tō kōřfōhgar tavān sāmāniḥā kunam ăn ī tō parastașnā ūa vōh- manașnu vōh-gavașnu vōh-kunașnu ku vašayām rāh ī rōšaŋ ku ăm na rasad gōrāŋ pazdī rōţax ū vadīrām ūa cayan-vadarg ū rasam ăn mān ū vahōšt ī pūr-bōī harvasp-pōsīdō ū hamā-x'ārī.
7. Praise be to the merciful Lord who bestows rewards for meritorious deeds on those who obey his commands according to his will, and at last will liberate even the wicked from (the torture of) hell and will embellish with purity the whole creation.

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

**Dibache**

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

   *(Priest:)*

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

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

   *(Priests and congregation:)*

   May there be an increase in the luster and glory.

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

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108 Translation of verses 3 on is from Bleeck 1864, p. 172, except as noted.
7. satāyāṇo əi awaxšīdār xʾōdāy kə kəmə kərfəh pətədahišnə kunaŋd əfrəmàn-rənīndərən avadūm-ac būjət darvəndən-ac əz dəžəx u avizəgihá vənərət vəspa dəm. 109

8. satāišnə i dādār hōrmazd i harvəsp-ągāh u tāvənā u təvəngər, haft amšəspanəd u bəhrəm yazədə pırozęgar dušman-əzərən amə hutzət bə-ələsət. 110

əşəm vohū... (3).

**Dibache**

(Priest/Zoti and congregation:)

1. pa nəm i yazda i baxʃən̄da i baxʃəišər i mihirən.

(Priest)
yəθə ahū vairyo (--112). (See Table 1) əşəm vohū se.

2. fravarañə gah i (Name of Gah) yasnəman dəmən fravəs yəšt hōrməzda aməşəspəndən bə-ələsət.

(Priest and congregation:)
gurz xʾvarəhe avazəyət.
in xšnūmaine (See Table 2) bə-ələsət. 113

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109 The Irani Khorda Avesta prepared by Mobed Firouz Azargoshab ends as follows: “ašəone, əşəm vohū... firuzbād xarhəv avicah vah din i mazdəyasən (3). əşəm vohū....”

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

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

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

113 Antia gives the first two verses as follows:

humata huxāsta hū-manașṇe hū-gavașṇe hū- kunașṇe ən xšnūmaine (see tabac 2) bə-ələsət, namcištə anəošə rəvən rəvəni (fəan fəan) ədər yət bət anəošə rəun rəunən həmə fravəs așαvən ədər yət bət anəošə rəun rəunən həmə fravəs așαvən ədər yət bət framəišən (fəan) bə-ələsət.

T. R. Sethna, in his book Yasna excluding the Gathas, Visparad, Marriage Blessings, Afrinagans, Afrins, p. 171, gives verse 2 as follows: fravarañə mazdayasnə zaraḫuštriš vidadəvə ahura-ıkaēš. (Here recite the appropriate Gah) yasnəman dəmən fravəs yəšt hōrməzda
3. May this Nirang (ceremonial prayer offering) be victorious. May the glory of the good Mazdayasnian religion be spread throughout the seven regions, whatever the name, of the Earth.\(^{114}\) May our desire and hope be accomplished specially among all the living inhabitants in (here insert the name of the town)\(^ {115}\) among all inhabitants thereof, so that the glory of their souls may be abundantly replete with joy, victory and blessings and happiness well spent. And may their glory as well be happiness well spent.

4. In order that (insert the name of the Yazad)\(^ {116}\) may come to my aid, through this prayer offering.

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

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

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

6. and from all this gratifying may there be protection of the Doer and the Giver of righteousness. May inhumanity and perversity be kept far away (from us). In order that we may accomplish this Myazda and a thousand other Myazdas of men (which) we can perform for ourselves, when best performed, once, with ease, it may be one done by us, providing gratification a thousand times.

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\(^ {114}\) Bleeck: “spread abroad in the seven Keshvares, what may be the name (of the land).”

\(^ {115}\) Bleeck: “(this town and).”

\(^ {116}\) Bleeck: “the farohars of the Holy.”

\(^ {117}\) Bleeck: “hymns of praise.”
3. نیرانگ پیروزگار بات حاره ای وحود دین در مازداپرستی‌نام‌های راون بات اندار حفظ کرده‌اند. حاره‌ای وحود از دروازه همت. حائرستان پوری پیرزی شادی راه‌اندازی راون. حاره ای وحود بات ازون بات حاره‌ای وحود بات

4. در خشون ماین (سی‌های تبلیغات) بُرس‌ات.
کریه غرح روز شاهراهی حیش
یازده کارت هم
در این یاسه هم
میازد حمای رایی‌نام۱۱۸ یو کاردایه
پا گانج در دادار هومزد در ریوماند یاره‌یم‌اند ام‌شیاپاند بُرس‌ات.
5. ادویژر نیره‌یی نگاری پیرزگاری
در خشون ماین (سی‌های تبلیغات) بُرس‌ات.
6. اوز همای پادراختار بات ام‌مارا پانایی‌کردار ناگی‌اندختار نانی پاتیار دیر ایواز‌داستار ایفت‌خاه بات. کریه دیگر میازد حمزه مارت میازد شیالم سخت ام‌مارا کام‌راستار اسان‌تر یا‌نی کارت یک از ماه حزار پادراختار بات.

۱۱۸ سو دبئبار، از. هی. ص. پ. xlviii. آنتیا به‌عنوان “یزی‌نی کردار هم، درون یازده‌ها و میازد حمای رایی‌نام.”
7. May the living souls (*insert their names*)\textsuperscript{119} be respectfully remembered here.

May Zartusht the Spitaman, with pure Farohar and immortal soul\textsuperscript{120} be remembered here.

May the immortal soul of Esadvaster Zartusht be remembered here.\textsuperscript{121}

May the immortal soul of Gushtaspshah Loraspshah\textsuperscript{122} be remembered here.

May the immortal soul of Jamasp Habub be remembered here.

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

May the immortal soul of Adarbad Marespand be remembered here.

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

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

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

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

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

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

\begin{flushright}
\textsuperscript{119} Bleeck: “blessed souls name by name.”
\textsuperscript{120} Per Modi 1937, p. 383. Bleeck has “blessed soul.”
\textsuperscript{121} Bleeck omits.
\textsuperscript{122} Bleeck: “Shah Gushtasp and Shah Lorasp.”
\end{flushright}
7. (If the ceremony is dedicated to the entire community, say:)

nāmcísti zondarāvan hamā anjomān ədār əyāt bāt

(or,)

nāmcísti zenderāvan hamā anjomān bō-rasāt

(If the ceremony is dedicated to a person, say: nāmcísti (A.) (Title) (N.)
(Title of father) (N. father) (B.) Where:

A.: zanda ravan
     anaosha ravan ravanī if person is living
     if person is deceased

Title: Behedin if person is a layperson
       Ervad if person is ordained
       Dastur if person is a Dastur
       Ostā if person is non-ordained male of priestly family
       Ostī if person is non-ordained female of priestly family

N. name of person service is dedicated to
     (See Title above)
     Title of father or husband name of person's father or husband

B.: bō-rasāt if person's father is living
     ədār əyāt bāt if person's father is deceased

anaosha ravan ravanī zaraθuśtra spitamaṇ ashō farōhar ədār əyāt bāt

(Priest:)

anaosha ravan ravanī īsat-vāstra zaraθuśtra ədār əyāt bāt
anaosha ravan ravanī guśtasṇ šāh āhuṛasp šāh ədār əyāt bāt
anaosha ravan ravanī jāmāsp habūb ədār əyāt bāt
anaosha ravan ravanī ardaivīraś ardā fravaš ədār əyāt bāt
anaosha ravan ravanī ādarbāt mihīrsepent ədār əyāt bāt
anaosha ravan ravanī mōbit šāpūr mōbit šīhryār ədār əyāt bāt anaosha ravan ravanī mōbit
nairīōsang davaa ədār əyāt bāt
anaosha ravan ravanī mōbit harmaz yār ūrvaṭ rām yār ədār əyāt bāt anaosha ravan ravanī
hamā fravaš aṣavān ədār əyāt bāt
anaosha ravan ravanī bā fraza dān xāṣən ədār əyāt bāt
anaosha ravan ravanī hamā fravaš aṣavān ədār əyāt bāt

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123 As an example, if the service is dedicated to a living layperson whose father is alive, say: nāmcísti zendarāvan behedin (N.) behedin (N. father) bō-rasāt
8. May blessings come to the director of this ceremony, (N.) May all Fravashis of the pure, together on the fourth, tenth, thirtieth day, at the anniversary, from Gayomart to Soshos be remembered here!

(Priest and congregation:)

May there also be remembered here the fravashis of all those now living, of those who existed in the past, and of all those who will be born hereafter, of all those that are already born and those not yet born, in this region or any other region, of all religious men, women and children, adolescents, and all who are in high state on this earth, and of those of the Good Religion who have departed, and all fravashis of the holy, together, from Gayomard until Soshyos.

(Priest:)

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

(Priest:)

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

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

(Priest and congregation:)

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

(Priest:)

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

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\(^{124}\) Bleeck: “Keshvares.”
8. fraṃāyaṃni (Title & N. of person who directs the ceremony.)  bō-rasāt.

hamā fravaš ašoān ayıkardahyā
cihārum dahum sī-rŏz sāā-rŏz,
ež gayōmārt anāā saošyōš ēdār yať bāt

(Priest and congregation:)
hastān būdān bōdān zādān ādahī uz-dahī dahma nar nārik awarnāi
p ṛān ār-ki avar īn zamīn pairī vēh-dinī gudārān šuṭ hast hamā fravaš ašoān
ayıkardahyā
ež gayōmārt anāā saošyōš ēdār yať bāt.

(Priest:)
9. ki īn mān vīs ī zānt deh ī rōstā guzašte haṃt hamā fravaš ašoān
ayıkardahyā ež gayōmārt anāā saošyōš ēdār yať bāt

10. ashavaṇ fravaš cīrān fravaš avar-vīzān fravaš pīroẓgarān fravaš
paorīyōtkacēṇ fravaš nābānāzdištān fravaš i fravašayō hamā ayıkardahyā,
ež gayōmārt anāā saošyōš ēdār yať bāt.

11. ravān ī pidarān ī mādarān ī jadagān ī nyāgan ī frazanādān ī pa vāndān ī
parastārān ī nābānāzdištān fravaš ašoān ayıkardahyā
ež gayōmārt anāā saošyōš ēdār yať bāt.

(Priest and congregation:)
12. hamā aṭurān hamā rashaeštārān hamā vāstryōšān hamā hutaoxšān
hamā fravaš i ašoān hamā ayıkardahyā
ež gayōmārt anāā saošyōš ēdār yať bāt.

(Priest:)
13. hamā fravaš ašoān haft-kāšwar-zāmīn arəzah šavah fraḍadafša
vīḍadafša vouru-bareštā vouru-zareštā hvanaras-bāmī kanga-daēz ašavān var-i-
jam- kardān gānī māθrā hamā fravaš ašoān hamā ayıkardahyā,
ež gayōmārt anāā saošyōš ēdār yať bāt.

125 For Title, see above. According to Modi, p.384, “the name of the elder or the head of
the family is generally mentioned as the person directing the performance of the
ceremony.”
14. May there be an increase in the luster and fortune of (insert the name)\textsuperscript{126} through this Kshnuman. May the departed souls of N.N. here be remembered by name. May all the fravashis of the holy be mentioned here by name. May all the fravashis of the holy be remembered here at the request of a Mazda worshipper, and may they come to my aid.

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

\textsuperscript{126} Bleeck: “these Farohars.”
14. gurz x’arahe avazāyāt,
   în xšnūmaine (See Table 2)-rasāt.

nāmcístī anaošha ravan ravanī (N. N.) ṣōar yāt bāt,
anaošha ravan ravanī hamā fravaš ašavān ṣōar yāt bāt
   framāyašīni (N.) bō-rasāt,

15. ham kerbaī i hamā vahā i haft-kešvar-zamī bō-rasāt,
kirā gāh rōz šahryāri hīš pērōz bāt.
AFRINAGANS

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

1. Yatha Ahu Vairyo...(10).
   Ashem Vohu...(3).
   I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

   *(Here recite the appropriate Gah dedication)*

   To Ahura Mazda, rich, possessing good things, and the Amesha Spentas, for worship, adoration, propitiation, and praise.
   ‘Yatha Ahu Vairyo,’ the zaotar should say to me;
   ‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me
   ‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

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

   *(Karda:)*

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

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

4. May the good, prosperity-giving, holy, Asha-sanctified, fravashis come here, accompanied by the healing virtues of Ashi, to the width of the Earth, the length of the rivers, and the height of the sun, to give the possession of good things, for the overthrow of misfortunes, and the advancement of riches and fortunes.\(^{127}\)

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

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\(^{127}\) See Bailey 1971, p. 11.
AFRINAGANS

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

(Priests and congregation:)

1. yaθā ahū vairyō...(10).
   aṯom vohū...(3).
   fravarāne mazdayasnō zarathuštriš vidaevō ahura-ṭkaēšō
   (Here recite the appropriate Gah dedication)
   ahurahe mazdā raēvātō x'arənaŋuhatō aməšanām spoŋtānām.
   xšnaothra yasnāica vahmāica xšnaothrāica frasastayaēca.
   (zōt,) yaθā ahū vairyō, zaotā frā mē mrūtē,
   (rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,
   (zōt,) aθā rātuš ašaṭcīt haca, frā ašava viḍvā mraotū.

(Priests and congregation:)

ahuroṃ mazdāṃ raēvāntōṃ x'arənaŋuhaṇtōṃ yazamaide
aṣaunāṃ vaṇjuhiš sūrā spoṇṭā fravaṣayō yazamaide.

(Priests:)

(Karda:)

2. tá ahmi nmāne jamyāroš yā aṣaonām xšnūtasca aṣayasca vyādaibišca
   paiti-zāntayasca, us-nū aihilā vīse jamyāt aṣomca xšaθromca savasca
   x'arənasca x'əθromca darəγ-θraθmaθwəmca ainhā daenaya yāt ahuroiš
   zarathuštrioš.

3. asista-nū aujaht haca vīsaṭ gauṣ buyaṭ asitōm aṣom asitōm narš aṣaonō
   aojō asitō ahūriš ūkaešō.

4. jamyan iθra aṣaunāṃ vaṇjuhiš sūrā spoṇṭā fravaṣayō ašoiš bačsaza
   hacimnā zom-θraθaṇha dānu-drajaṇha hvaro-θraθaṇha īstōe vaṇhaṇham
   paitištātē ātaranam fraša-vaxṣyāi rayāmca x'arənaŋhaṃca.

5. vainiṭ ahmi nmāne sraošō asruṭīṃ āxštiš anāxštīm rāiṭīm āruṃtīm
   tarōmintīm aršuxōū vāxš mīθaōxtom vācim aşa-drujōm.
6. so that, in it the Amesha Spentas may receive, through Sraosha, companion of Ashi, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.\textsuperscript{128}

7. Let the comfort-giving\textsuperscript{129} good fortune never forsake this house, nor the comfort-giving riches, nor comfort-giving noble offspring,\textsuperscript{130} with long lasting company of what bestows paradise and good rewards.\textsuperscript{131}

Ashem Vohu...(3)!

\textit{(Asirvad:)}

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

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

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

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

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

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

\textsuperscript{129} On xvathra, see Bailey 1971, p. 11.
\textsuperscript{130} On asna, see Bailey, op. cit., p. 10.
\textsuperscript{131} Ashi.
6. yaθa ahmya amoθâ spônta sraoθâda aśyâda paitiθân vaŋhûš yasaθasca vahmaθâca voθū yasntamca vahmamca hubāroθâmca uštaborotimca vāntaborotîmca ā-darγâθ x'a-bairîθ.

7. mā yave imaθ ñmâne x'āθravâθ x'arñô frazaθîθ mā x'āθravaiti išθiθ mā x'āθravaiti āsna frazaθîθi x'āθro-disyθe paiti ašōiθca vaŋhûyâ darγəm haxma.

aθom voθū ...(3).

(Asirvad:)

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

8. (râspî:) ahurahe maθdâ raθvetô x'arñâŋ̃uθahatô

(zît u râspî,) āfînâmî vîθâθrayâîn āiθhu-paiti uparâi amâi uparâi vîθûrâi uparâi x'âθrâi x'âθrûmcî paiti-astîmîcâ darγô-x'âθûmr x'âθrâhe darγô-jîtîm ustânahe drvâtâmân tanûbôy,

9. amâm hutaθâm huraθdôm vîθûrûgînôm ahuraθûtôm vanaθîtîmca uparâtûm pûmr-pasxâtîm țiθyãtâmâm paiti-jîtîm duθûmrûmâm hamûrûnâm aûrvâθâmêm țiθyãtâmâm.

(Priests and congregation:)


(Priests:)

11. vavanv buye raθwya manûphâ raθwîa vacanha raθwîa şyûdûn nijâm buye vîspêm duθûmrûmvê vîspêm dêvâyasmô zazô buye vaŋhûûca miθde vaŋhûûca sravahe urûnaecâ darγê havanâe.

12. āfînâmî,

darγəm jva uštô jva avânghe narnâm așa加盖 açnate duʒvâɾtâvarzazm vahštôm âhûm așa加盖 raocanêm vîspô-x'âθôrm, âθa jamyât yaθa āfînâmî.

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

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

(Priests and Congregation:)

hûmtanâm hûxtanâm hvarštanaŋ yadâcâ anyadâcâ vɔrɔzyamanɔmcâ vâvɔrozanɔmçâ mahî aib⁻jaroŋtô naēnaŋstôŋ yâθanû vohumû mahî ≈ (2).
I yearn for good mind. May Peshotan son on Vishtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach Ohrmazd the Lord.

May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.\(^{132}\)

Yatha Ahu Vairyo....

Ashem Vohu....


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

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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

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

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

Ashem Vohu...(3).

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

*(Here recite the appropriate Gah dedication.)*

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

(Recite silently:)


in āfrīṅgān in xšnumaine ḫormāzd i x'adāe bō-rasāt.
bō-pađirāt hizvā ruṇī hūzőrdāhī hū getpidāhī dāt din i vahō i māḏdayasnā āḡahī rawāi vāfrīṅgānī dāt, hāft košwar zamī ēdūn bāt.

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

yaṭā ahu vairyo....

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

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

13. yaṭā ahu vairyo...(2).

yasnēmca vahmēmca aojasca zavarēca āfrīnāmi xšnaōтра ahurahe mazdā raēvatō x'arānānuhatō

ašom vohū....

(The priests greet each other with a ritual handshake while quietly reciting:)  

hamāzor hamā ašō bēt.

(Priests and Congregation recite aloud:)
aṭa jamyāt yaṭa āfrīnāmi.

humatanam hūuxtām hvarštātam yadacā anyadacā vorazyamanāmcā vávōrozananāmcā mahī aibī-jartārō naēnaēstārō yaṭanā vohunām mahī.

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

(Priests and congregation:)

1. yaṭā ahu vairyo... (10).
ašom vohū...(3).

fravarāne mazdayasnō zaraθuştiriš vidaēvō ahura-ţkaēşō

(Here recite the appropriate Gah dedication.)
To Ahura Mazda, rich, possessing good things, and the Amesha Spentas, for worship, adoration, propitiation, and praise.

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

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

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

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

(Karda:)\textsuperscript{134}

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

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

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

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

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

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

Ashem Vohu...(3).

\textsuperscript{134} Cf. Malandra, p. 110.
AFRINAGANS: Afrinagan of Dadar Ohrmazd (with “Yao visadha” Karda)

ahurahe mazdâ râevatâ x'arənaŋunhatô aməšənəm spəŋtanəm.
xšnaoθra yasnaica vahmâica xšnaoθrâica frasastayaēca.

(zot) yaθâ ahû vairyô, zaotâ frâ mî mrûte,
(râspî) yaθâ ahû vairyô, yô zaotâ frâ mî mrûte,
(zot) aθâ ratuš ašṭcît haca, frâ ašava viôvâ mraotû.

(Priests and congregation:)

ahurôm mazdâm râevantôm x'arənaŋunhantôm yazamaide aşənəm vaŋuhîš sûrâ spəŋtâ fravaşâyô yazamaide.

(Priests:)

(Karda:)
yâ vîsôda âvayeıntı hamsapaθmaēdaēm paiti ratûm âaŋt aθra vîcaraŋtî dasa pairi xšafnô avât avô zixšnâŋhomnî,

(Priests and congregation:)
kô nô stavât kô yazâite
kô ufyât kô frînât kô paiti-zanât gaomata zasta vastravata aşa-nása nəmənîha

kahe nô iôa nama ąŋairîγâ
kahe vô urva frâyezyât
kahmâi nô tat dâôrêm dayât
yat he âŋhât x'airîyan ajyamnôm
yavaēca yavaētâtaēca.

(Priests:)

aad yô nô-hîš frâyazâite
gaomata zasta vastravata aşa-nása nəmənîha ahmâi âfrînîŋtî xšnûtô aînitô
aṭbîštâ uŷrâ aşənəm fravaşâyô,

buyât ahmi nmâne gôušca
vâōwa upa vîranaŋmc
buyât âsûsça âspô dərôzrasca vâxśô,
buyât nâ stâhyô vûxanô
yô-nô bâôa frâyazâite
gaomata zasta vastravata aşa-nása nəmənîha.

aşənəm fravaşînəm uŋranaŋ aiwîthûranəm uŋranaŋ vârəraynînəm
paoîrîęų-ṭkaēcînəm fravaşînəm nəbânazędîstənəm fravaşînəm fravaşâyô xšnûtô
aŋhûtu ahmya nmâne
xšnûtô vicaraŋtû ahmya nmâne.

xšnûtô âfrînîŋtû ahmya nmâne vaŋuhîm ašîm x'âparaŋ,
xšnûtô pârayântu haca ahmât nmânît stamôaca râzərəca baraŋtû daθuśô ahûrâî
mazdâi aməʃənəmca spəŋtanəm məcîm gəɾzənâ pârayântu haca ahmât nmânît
ahmâkəmca mazdayasnanəm. aŋhôm vohû…(3).
(Asirvad:)

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

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

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

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

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

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

Thus may it come as I wish.

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

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

May this Afrinagan and this Khshnuman reach Ohrmazd the Lord.
AFRINAGANS: Afrinagan of Dadar Ohrmazd (with “Yao visadha” Karda)

(Asirvad:)

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

8. (rāspī)

xšnaoθra ahurahe mazdā raēvato x'arənaŋuhatō
(zōt u rāspī)

āfrīnāmi xšaθrayāne daijhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmcə paiti-astimcə daraγō-xšaθrəm xšaθrahe daraγō-jitim uštānahe drvatātəm tanubyō,

9. aməm hustəm huraodəm vərəθraγəm ahurədətəm vanaințimcə uparətətəm pouru-spaxștım tbiśmyəntəm paiti-jaitım dușhmainyunəm haθrənixaitım hamərəθənəm aurosəθənəm tbiśmyəntəm.

(Priests and congregation:)

10. afrinami vananv vanat-pəšən buye vispəm aurəəθəm tbiśmyəntəm vispəm aγəm tbiśmyəntəm araθwyə-manəŋəm araθwyə-vacəŋəm araθwyə-şyaθənəm.

(Priests:)

11. vanan buye raθwyə manəŋə raθwyə vacəŋə raθwyə şyaθənə nijanə buye vispe dușmainyũ vispe daēvayasən zazə buye vaŋhauca mižde vaŋhauca sravah urunaēca darəγhe havanjhe.

12. āfrīnāmi, darəγəm jva ušta jva avanjhe naranə aʃaonəm azaŋhe duʒvarəštə-varəzent vahištəm ahūm aʃaonəm raocaŋəm vispə-x'āθəm,
aθa jamyāt yəτa āfrīnāmi.

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

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

(Priests and Congregation:)

 hômətəm huxtətəm hvarštətəm yadacə anyadacə vərəzəmmanəncə vəvərəzəmanəncə mahi aibį-jarətərō naēnaéstərō yaθənə volənən mahi
(2).

(Recite silently:)

ašvən fravaš cərən fravaš awar gwəzən fravaš pəɾoʒgarən fravaš pəo窘ō tʃkəʃən fravaš nabənəzdiʃən fravaš fravašayō.

in āfrīŋən in xšnūmaine hōrməzd i x'adāe bō-rasāt.
May the knowledge, promulgation, and glory of the good Mazdayasnian religion spread throughout the seven regions of the world, through speech, righteous persuasion, the good kingly authority and justice. So be it.

Yatha Ahu Vairyo....
Ashem Vohu...!

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

Ashem Vohu....
May we all be one in Asha.
Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good.
87  AFRINAGANS: Afrinagan of Dadar Ohrmazd (with “Yao visadha” Karda)

bō-paōīrāt hīzvā ruṇni hūzōrdāī hūpādaśāhī dāt dīn i vahō i māzdayasna ḍagāhī rawāi vāfrīṅānī dāt, haft kəšwar zamī ēdūn bāṭ.

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

yaṭā ahū vairyo....

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

aṣōm vohū....

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

13. yaṭā ahū vairyo...(2).

yasnaṃca vahṃṃca aοjoṣca zavərəcə əfɾinâmi xṣnaoθra ahurahe mazdā raēvatō x’arəṇaṇuhatō

aṣōm vohū....

(The priests greet each other with a ritual handshake while quietly reciting:135)

hamâzor hamâ aṣō bēṭ.

(Priests and Congregation recite aloud:)

aṭha jamyaṭ yaṭa əfɾinâmi.

humatanm húxтанm hvarštanaṃ yadacā anyadacā vəɾəzyamnanāmcā vəɾəzananāmcā mahī aibi-jarətərə naenāeṭərə yaṭanə vohunəm mahī.

135 The congregation does likewise.
Afrinagan of the Siruzas

1. Yatha Ahu Vairyo...(7).
   Ashem Vohu...(3).

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

   (Here recite the appropriate Gah dedication.)

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

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

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

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

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

2.6 To Haurvatat the master, to the prosperity of the seasons and to the years, masters of Asha.

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

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

137 Darmesteter: “heavenly.”

138 Darmesteter: “holy.”

139 Darmesteter: “holiness.”
AFRINAGANS: Afrinagan of the Siruzas

Afrinagan of the Fireshtas or the Yazatas

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

xšnaôthra yasnaîca vahmâica xšnaôthraîca frasastayaêca.
(zôt) yaðâ ahû vairýô, zaotá frâ më mrûtê,
(râspî) yaðâ ahû vairýô, yô zaotâ frâ më mrûtê,
(zôt) aðâ ratuš așâççîç haca, frâ așâva vîdvâ mraotû.

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

Afrinagan of the Siruzas

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

(Priests and congregation:)
1. yaðâ ahû vairýô...(7).
    așôm vohû...(3).
    fravarâne mazdayasnô zarâthûstriš vîdaëvô ahura-țkaêșô
    (Here recite the appropriate Gah dedication.)

(Khshnuman:)
2.1 ahurâhe mazdâ raëvató x’arənañuható aməșanam spəntanam xšnaôthra yasnaîca vahmâica xšnaôthraîca frasastayaêca.
2.2 vaŋhave manañhe âxšîoiš ɦam-vaintyâ taraðâtô anyâîš dâmân āsnahe xraôvô mazdâdâtâhe gaoşô-srûtahe xraôvô mazdâdâtâhe.
2.3 așâhe vahištâhe sraêštâhe airyanamô išyêhe sûrâhe mazdâdâtâhe saokâyâ vaŋhuyâ vouru-dôîrâyâ mazdâdâtayâ așaonyâ.
2.4 xşaôrahe vairyehe ayôxştâhe marôdikâi ɵîrayô-drişâove.
2.5 spəntayâ vaŋhuyâ ârmatoîš râtayâ vaŋhuyâ vouru-dôîrâyayâ mazdâdâtayâ așaonyâ.
2.6 haurvatató raôvô yâîryyasça hușitôiš sarôdaîibôyô așâhe ratubyô.
2.7 amôrâtâtató raôvô fșaonibya vâôwâbya aspînibya yaonibya gaokôrənahe sûrâhe mazdâdâtâhe,
(Hawan gah:)
To Mithra of wide pastures, and Raman Khwastra,

(Rapithwin gah:)
To the Highest Asha and the Fire of Ahura Mazda,

(Uzerin gah:)
To the lofty Ahura Apam Napat, and the waters created by Mazda,

(Aiwisruthrem gah:)
To the Asha-sanctified fravashis, and to the women with their troops of heroes, and the Yairya Hushitay and to Ama, well-built, fair of form, Verethraghna, Ahura-created; and to the Triumphing Uparatat,

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

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

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

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

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

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

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

140 This par. follows above (Atash Niyayesh).
AFRINAGANS: Afrinagan of the Siruzas

(during Hawan gah say,) miθrahe vouru-gaoyaitoiš rámanasca x'äästrahe,
(during Rapïthwin gah say,) ašahe vahistahe afšasca ahurahe mazdá,
(during Uzerin gah say,) böreżato ahurahe nafo dés apam apasca mazdaḏaṭayá,
(during Aiwisruthrem gah say,) ašaunam fravašinam yonašnamca vīrō-vāθawanam yāiryāyasca hušitoiš amaheca hutástahae huraoḏahe vəroθraynaheca ahuraḏaṭahe vanaṁtyāsca uparatatō,
(during Ushahin gah say,) sraošahe ašyehe ašivato vəroθrājanō frādaṯ-gaeθahe rašnaoš razistahe arštātasca frādaṯ-gaeθayā vərodaṯ-gaeθayā

2.8 daθušo ahurahe mazdá raevatō x'arənaŋuhatō aməšanam spoŋtanəm.  
2.9 aθrō ahurahe mazdá puθra x'arənaŋho savanhō mazdaḏaṭahe airyanaṃ x'arōno mazdaḏaṭaŋam kāvayeheca x'arənaŋho mazdaḏaṭahe,  
aθrō ahurahe mazdá puθra kavoiš haoşravanţhahe varoiš haoşravanţhahe asnvanţahe garoiš mazdaḏaṭahe caecastahe varoiš mazdaḏaṭahe kāvayeheca x'arənaŋho mazdaḏaṭahe, 
aθrō ahurahe mazdá puθra raevantahe garoiš mazdaḏaṭahe kāvayeheca x'arənaŋho mazdaḏaṭahe,  
aθrō ahurahe mazdá puθra atarš spoŋta raθaeštāra yazata pouru-x'arənaŋha yazata pouru-bačēzza,  
aθrō ahurahe mazdá puθra maţ vispačibyō atərəbyō xšaθrō-nafoœrô nairyō-saŋhahe yazatahe. 

2.10 apam vaŋuhiṇam mazdaḏaṭanam arəduyâ āpō anāhitayâ ašaonyâ vispaŋaṃca apam mazdaḏaṭanam vispaŋaṃca urvaranam mazdaḏaṭanam. 
2.11 hvarəxšaētahe aməšahe rəevahe aurvaṯ-aspahi. 
2.12 məŋhahe gacoiθrahe gōušca aēvo-datayâ gōušca pouru-sarəḍayâ.
2.13 To Tishtrya the star, rich, possessing good things, to the powerful Satavaesa created by Mazda, who pushes waters forward, to the stars created by Mazda that have in them the seed of the waters, the seed of the earth, the seed of the plants, to the star Vanant created by Mazda, to those stars that are seven in number, the Haptoiringas created by Mazda, full of good fortune and healing.

2.14 To the Fashioner\textsuperscript{141} of the Cow, to the soul of the Cow, to the powerful Asha-sanctified Drvaspa created by Mazda.

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

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

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

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

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

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

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

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

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

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

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

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

\textsuperscript{141} Darmesteter: “body.”
2.13 tištrehe stärö raëvatö x'arənaŋuhatö satavaësahe frãpahi súrahe mazdaďatahe stäräm afšciťranäm zəmascićťranäm urvarô-ciťranäm mazdaďatanäm vanaňtö stärö mazdaďatahe aoe stärö yö haptöiringa mazdaďata x'arənaŋhuňta baęşazyə.

2.14 gōuš tâšne gōuš urune drvâspâyâ sûrâyâ mazdaďâtayâ aşaonyâ.

2.15 daθušə ahurahe mazda raëvatö x'arənaŋuhatö amoşanäm spoñtanäm.

2.16 miθrahe vouru-gaoyaîtoîš hašaŋrō-gaoşâhe baëvara-caşmanô aoxto-nâmanô yazatahe râmanô x'âstrâhe.

2.17 sraoşâhe ašyehe taxmahe tanu-maθrahe darši-draoš âhûîryehe.

2.18 rašnaoš razištähe aršâtascâ frâdať-gaëθayâ varâdať-gaëθayâ œražuxdahe vacaňhô yať frâdať-gaëθahe.

2.19 așāunäm fravašînäm uyranäm uyranäm aiwiθûranäm.

2.20 amahe hutâštahe huraoďahe vəœθraynahe ahuraďâtahe vanaiñtyâsca uparatô.

2.21 râmanô x'âstrâhe vayaôş uparô-kairyehe tarśôô to anyâiš dâman aëtät té vâyô yať té astî spoñto-mainyaom, òwašâhe x'âdâtahe zrvânahe akaranahe zrvânahe darœỳô-x'âdâtahe.

2.22 vâtahe huðâŋhahe aœarahe uparahe fratarâhe pascañïyehe nairyayâ hãm-varôtoîš.

2.23 daθušə ahurahe mazda raëvatö x'arənaŋuhatö amoşanäm spoñtanäm.

2.24 raziştayâ cistayâ mazdaďâtayâ aşaonyâ daënayâ vaŋhuyâ mázdayasnoîš.

2.25 așōiš vaŋhuyâ cistoiš vaŋhuyâ œraðô vaŋhuyâ raștaštô vaŋhuyâ x'arənaŋô savâŋô mazdaďatahe pârəndyô raorâñayâ aîranyâm x'arənô mazdaďatanâm kävayeheca x'arənaŋhô mazdaďatahe ax'arətaheca x'arənaŋhô mazdaďatahe zaratũśтраheca x'arənaŋhô mazdaďaťahe.

2.26 arštâtó frâdať-gaëθahe garoiš uși-darənahe mazdaďatahe aşa-x'âðrahe.
2.27 To the high, powerful heavens, to the bright, all-happy abode of the Asha-sanctified.\textsuperscript{142}

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

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

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

For worship, adoration, propitiation and praise.

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

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

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

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

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

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

\textsuperscript{142} Darmesteter: “holy ones.”
2.27 աշնո բորզատո սուրհա վահիստահե անհութ աշաոնակ ռադարկող վիսպո- աթռո.

2.28 զոմո հուձահո յազատահե իմա ասա իմա շուրջ գառուի տու-դարոնահե մազդադատահե առա-աթռահե վիսպաշարակ գարինամ առա-աթռանամ դուր- աթռանամ մազդադատանամ կահայեղենա արուանյան մազդադատահե ախ-արոտահե արուանյան մազդադատա.

2.29 մարահե սուրորե ասաոնո վորածանահե դատահե վիդաևահե դատահե զարաւուժուրիուի դարոգայա պուղանայա դանիայա վարխույթ մազդայանութ զարզատունու մարահե սուրորե տու-դարոտում դանիայա մազդայանութ վաւեւ մարահե սուրորե անահե խռաթվո մազդադատահե գաու-սրտահե խռաթվո մազդադատա.

2.30 այարանամ ռադարկող առա-ադատանամ ռաուսուհե գառո-ռմանահե միսվանահե գատվահե առա-ադատահե ցինաա-պուռտում մազդադատամ, բորզատո անահե նայիրո ապամ տուպսա մազդադատայա հաումահե ասավանյահ դահնայա վարխույթ առիտուի ուրար դամուրս պումանահ, վիսպաշար պատանամ ասաոնամ մանյանամ գահունամ աշանամ բավատանամ ուրանամ ավիտունանամ պաորիշ-ուկաշանամ բավատանամ անուանահե նաբաւածձիսհամ բավատանամ աուկտ-ռամանո յազատահ.

xšnaohra yasnaiica vahmaiça xšnaoĥraica frasastayæca.

(zot) yaťa ahu vairyo, zaot fră më mrüte,
(raspi) yaťa ahu vairyo, yo zaot fră më mrüte,
(zot) aħa ratuș aťæçiț haca, fră așava vióva mrøtů.

(Priests and congregation:)

3.1. ahurom mazdəm raevəntəm xaronaŋuŋənto yazamaide amoša soŋte huxšafrə huşahpə yazamaide.

3.2 vuho mano amə焯m spəŋəm yazamaide axštım həm-vainšım yazamaide tarədaʔtəm anyásıš damaŋ əsnəm xratəm mazdaðatəm yazamaide gaošo-srûməm xratəm mazdaðatəm yazamaide.

3.3 ašon vahishtəm sraeʃtəm aməŋəm spəŋəm yazamaide airyamanəm isɨm yazamaide sùrom mazdaðatəm yazamaide səkəm vənuhım vouru-döörəm mazdaðatəm așəonim yazamaide.
3.4 We worship Khshathra Vairya, the Amesha Spenta, and the metals, and Mercy and Charity.

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

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

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

(Hawan gah:)
We worship Mithra of wide pastures, and Raman Khwastra.

(Rapithwin gah:)
We worship the Highest Asha and the Fire of Ahura Mazda,

(Uzerin gah:)
We worship the lofty Ahura Apam Napat, swift horsed, and the waters created by Mazda.

(Aiwisruthrem gah:)
We worship the Asha-sanctified, good, powerful, holy fravashis, and the women with their troops of heroes, and the Yairya Hushitay and to Ama, well-built, fair of form, Verethragha, created by Ahura; and to the Triumphing Uparatat,

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

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

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

We worship the Fire, son of Ahura Mazda, Mount Raevant, created by Mazda, the kingly good fortune, created by Mazda. We worship the Fire, son of Ahura Mazda, you, O Fire! holy warrior, Yazata full of fortune, Yazata full of healing. We worship the Fire, son of Ahura Mazda, with all fires. We worship the Yazata Nairyosangha, offspring of sovereignty (Khshathra).
3.4 Խաղոռք վարիմ ամաթում ժառանգ զարգացնեի ինքնակերտ այսօրը զարգացնել ինքնակերտ զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգացնել զարգաց

3.5 ժառանգ վարռակ առավույթ ինքնակերտ զարգացնել զարգաց

3.6 հարվարդավանդ ամաթում ժառանգ զարգացնել զարգաց

3.7 ամուռանդավանդ ամաթում ժառանգ զարգաց

(Havan gah:)

մոհուր վուրու-գայուրատու ինքնակերտ րամա խաղաղ ինք

(Rapithwin gah:)

աշում վահիստ ատրունց ահարաք մազդա պուտր ինք

(Uzerin gah:)

բրանցանց ահարմ խաղոռք խաղաղ ապա նապատ առուագ-ասպում ինք

(Aiwisruthrem gah:)

աշանամ վարջ սարա ժառանգ բարակ-գեղյա աշավանց աշա նահար ինք

(Ushahin gah:)

սրամ աշում հարուդում վերջերակնում գիրք-գեղյա աշավանց աշա հռոմ ինք

3.8 դատվապահում ահարմ մազդա րավանում խաղաղ արկայաստու ինք

3.9 ատրում ահարաք մազդա պուտր ինքնակերտ արկայաստու ինք

Աֆրինագան: Afrinagan of the Siruzas
3.10 We worship the good Asha-sanctified waters created by Mazda, the Asha-sanctified waterspring Ardvi Anahita. We worship all waters, created by Mazda, Asha-sanctified. We worship all plants, created by Mazda, Asha-sanctified.

3.11 We worship the bright, undying, shining, swift-horsed Sun.

3.12 We worship the Moon that keeps in it the seed of the Bull. We worship the soul and fravashi of the only-created Bull. We worship the soul and fravashi of the Bull of many species.

3.13 We worship Tishtrya the star, rich, possessing good things, the powerful Satavaesa created by Mazda, who pushes waters forward. We worship all the stars that have in them the seed of the waters, the seed of the earth, and the seed of the plants. We worship the star Vanant created by Mazda, and those stars that are seven in number, the Haptoiringas created by Mazda, full of good fortune and healing, in order to oppose the Yatus and Pairikas.

3.14 We worship the soul of the bounteous Cow, and the powerful Asha-sanctified Drvaspa created by Mazda.

3.15 We worship the Creator Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficient Amesha Spentas.

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

3.17 We worship Sraosha, companion of Ashi, fair of form, victorious, world-promoting, Asha-sanctified, the master of Asha.

3.18 We worship the very straight Rashnu and Arshtad, who further the world, who augment the world, and the true-spoken speech that furthers the world.

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

3.20 We worship Ama, well-built, fair of form, and Verethraghna, Ahura-created, and the Triumphing Uparatat.

3.21 We worship Raman of good pastures, Asha-sanctified Vayu, Vayu of superior activity, superior to other creatures. We worship that part of you, Vayu, which belongs to the Holy Spirit. We worship self-governed Thwasha, boundless Zurwan, and Zurwan of the long dominion.

3.22 We worship the holy Wind that blows below, above, before, and behind, and the manly Courage.

3.23 We worship the Creator Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficient Amesha Spentas.
3.10 āpō vañjuhiś mazdaďātā ašaonīś yazamaide arūdvīm sūrām anāhitam ašaonīm yazamaide vispā āpō mazdaďātā ašaonīś yazamaide vispā urvarā mazdaďātā ašaonīś yazamaide.

3.11 hvaroxšaētōm amoṣem raēm aurvaṭ-aspēm yazamaide.

3.12 māṇhōm gociōrōm yazamaide gaom aevo-dātahe urunō fravašīm yazamaide gaom pouru-sarōdahe urunō fravašīm yazamaide.

3.13 tištīm stārom raēvaṇtōm x'araṇaṇuhaṇṭōm yazamaide satavaēsōm frāpoṃ sūrōm mazdaďātōm yazamaide vispē stārō afsciōra yazamaide vispē stārō zamasciōra yazamaide vispē stārō urvarō-ciōra yazamaide vanaṇtōm stārom mazdaďātōm yazamaide aoe strūš yazamaide yōi haptā haptōiringa mazdaďāta x'araṇaṇuhaṇṭa baēsazyā paitištātē yeāwam pairikanāmca.

3.14 gōu hūdāṭhō urvāṇōm yazamaide drvāspām sūrām mazdaďātām ašaonīm yazamaide.

3.15 daśvāḥōm ahurōm mazdām raēvaṇtōm x'araṇaṇuhaṇṭō yazamaide amoṣā spēntā huxṣaṭrā hūdāṭhō yazamaide.

3.16 mīṭrōm vouuru-gaiyōaitīm hazonra-gaōsōm baēvara-cašmanōm aoxtō-nāmanōm yazata yazamaide rāma x'āstro yazamaide.

3.17 sraōsēm aṣēm hurodōṃ vētōrājanāṃ frādat-gaeōṃ aṣavanāṃ aṣahe ratūm yazamaide.

3.18 raśnūm raziştōm yazamaide arštātōmca frādat-gaeōṃ varoḍat-gaeōṃ yazamaide gōruxōṃ vācim yaṭ frādat-gaeōṃ yazamaide.

3.19 aṣaunām vañjuhiś sūrā spāntē fravāṣayō yazamaide.

3.20 amōṃ hutaštōm hurodōṃ yazamaide vētōrāγyēṃ ahuraďātōm yazamaide vanaṇtīmca uparatātōm yazamaide.

3.21 rāma x'āstro yazamaide vaem aṣavanām yazamaide vaem uparō-kairīm yazamaide tarādatōm anyāiś dāman āētaṭ tē vayō yazamaide yaṭ tē asti spēntō-mainyaom,

ōwāśōm x'āḍātōm yazamaide zrvānōm akaranām yazamaide zrvānōm darāyō-x'āḍātōm yazamaide.

3.22 vātōm spōntōm hūdāţhōm yazamaide aṣarōṃ yazamaide uparōm yazamaide frataram yazamaide pascqiōtīm yazamaide nairyaṃ hām-varētīm yazamaide.

3.23 daśvāḥōm ahurōm mazdām raēvaṇtōm x'araṇaṇuhaṇṭōm yazamaide amoṣā spēntā huxṣaṭrā hūdāṭhō yazamaide.
3.24 We worship the most right Asha-sanctified Chista created by Mazda, and the good religion of Mazda-worshippers.

3.25 We worship Ashi Vanguhi, the bright, high, strong, tall-formed, and merciful. We worship the Prosperity and Good Fortune, created by Mazda, Parendi of the chariot of light, the Aryan good fortune created by Mazda, the kingly good fortune created by Mazda, that good fortune that cannot be forcibly seized, created by Mazda. We worship the good fortune of Zarathushtra, created by Mazda.

3.26 We worship Ashtad who furthers the world, to Mount Ushidarena created by Mazda, the Yazata that brings an easeful life in harmony with Asha.

3.27 We worship the high, powerful heavens, and the bright, all-happy abode of the Asha-sanctified.

3.28 We worship the Earth, a bounteous Yazata, and these places, and fields. We worship Mount Ushidarena created by Mazda, the Yazata who brings an easeful life in harmony with Asha, and all the mountains created by Mazda that bring an easeful life in harmony with Asha, a life full of ease, Asha-sanctified, masters of Asha. We worship the kingly Good Fortune, created by Mazda, and that Good Fortune that cannot be forcibly seized, created by Mazda.

3.29 We worship the Holy Manthra of high good fortune, and the law opposed to the Daevas, the law of Zarathushtra. We worship the long-traditional teaching, the good law of the worshippers of Mazda, the devotion to the Holy Manthra, the understanding that keeps the religion of the worshippers of Mazda, the knowledge of the Holy Manthra, the innate wisdom created by Mazda, and the wisdom acquired through the ear, created by Mazda.

3.30 We worship the eternal and sovereign luminous space, the bright Garo-nmana, the sovereign place of eternal weal, the Chinwad bridge created by Mazda, the lofty Ahura Apam Napat, swift-horsed, who has many wives. We worship the Asha-sanctified waters created by Mazda, and the golden, lofty Haoma, the vitalizing Haoma that furthers the world, Haoma that keeps death far away. We worship the pious and good blessing, the awful cursing thought of the wise, and all the Asha-sanctified Yazatas, celestial and worldly.

(Karda:)

4. May these blessings of the Asha-sanctified come into this house, namely, rewards, compensation, and hospitality; and may there now come to this community Asha, possessions, prosperity, good fortune, and easeful life, and the long enduring prominence of this Religion, which is Ahuric, Zarathushtrian.
3.24 رازیشتم چستلم مزداوادتم اشاونم یازامایده داژنم وانیهیم مزدیاوسینم یازامایده.

3.25 اشم وانیهیم یازامایده خشیئینم بورژزیتم اماواتیتم هراوادم یاراپرم یارننی مزداوادتم یازامایده ساعی مزداوادتم یازامایده پارندیتم روراژتم یازامایده ایریانوم یارننی مزداوادتم یازامایده یژرهم کاوئنم یارننی مزداوادتم یازامایده یژرهم آخآرتم یارننی مزداوادتم یازامایده زارژوشتراهم یارننی مزداوادتم یازامایده.

3.26 ارشتتم فرادت-گادتم یازامایده گاریم یو-داروئیم مزداوادتم اسا-ییاثرم یازاتم یازامایده.

3.27 اسمنم یانوانتتم یازامایده وانیوئیم اهیم اشاونم یازامایده روکارپهم بیسپو-ییاثرم.

3.28 زم هدادهم یازاتم یازامایده امی اسی امی سویترای یازامایده گاریم یو-داروئیم مزداوادتم اسا-ییاثرم یازاتم یازامایده بیسپا گاراوی یارننی یاراپرمیل شوو-ییاثرم مزداوادتم اشاوانا اشاوه یزاندیتایم مزداوادتم یازامایده وانیوئیم یارننی مزداوادتم یازامایده.

3.29 مارددم یشنمارم اسکارنایهم یازامایده داتم ویدوییم یازامایده داتم زارژوشتری یازامایده داروگم یپاوانیم یازامایده داژنم وانیهیم مزدیاوسینم یازامایده داژندیتم مارددم یشنمارم یازامایده یو-دارددرتم داژنم مزدیاوسینم یازامایده وادهیم مارددم یشنمارم یازامایده اسنوم یخرتئم مزداوادتم یازامایده گاوشوسرتئم یخرتئم مزداوادتم یازامایده.

3.30 آناپه نیزو نیزو نامه داره داروه نزام یازامایده مسیوئم گادتم یشادتایم یازامایده چیناتپورئتم مزداوادتم اشاونم یازامایده بورژاناهم آعبرئم یشایفیم یشایفوئم اپارم نوپاتئم اورفتآپسپم یازامایده آپسپم مزداوادتم اشاونم یازامایده هاموئم زایرم بورژاناهم یازامایده هاموئم فرستیتم فرادت-گادتم یازامایده هاموئم دورادشوم یازامایده داهمت وانیهیم افرتئم یازامایده یژرهم یارنام داموهیپر پیماننوم یازاتم یازامایده، بیسپسپم اشاوانئم ماییئم یازاتم یازامایده بیسپسپم اشاوانم یگادهئم یازاتم یازامایده.

(Priests:)

(Karda:)

4. تا اهیم نمانه جامیارهس یا اشاونم خشنوتاسا اشیاسنا وییداوییشا پاییزیانسنا، اسی-نیی اییهی ویی جامیارهس اشاومکا یشاقرومکا ساسیا یارنناسنا یشاقرومکا داربییفرتئماومکا اییهایا داژنایه یاچ اهروئیش زارژوشتروییش.
5. Now in this house may the cattle not be tainted, nor the Asha, nor the strength of Asha-sanctified men, nor the Ahuric doctrine.

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

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

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

9. Let the comfort-giving good fortune never forsake this house, nor the comfort-giving riches, nor comfort-giving noble offspring, with long lasting company of what bestows paradise and good rewards.

   Ashem Vohu...(3)!

   (Asirvad:)

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

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

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

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

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

Thus may it come as I wish.
AFRINAGANS: Afrinagan of the Siruzas

5. asista-nū ainhoṭ haca visaț gauš buyaṭ asistəm aṣom asistəm narš ašaonō aojo asistō āhūiriš ḳaḵešō.

6. jamyan iṭra aṣaunam vaṇhūṣiś sūra spoṇṭa fravašyō aṣoiś bačza hacinma zom-fraṭaṇha dānu-drājaṇha hvaro-barzaṇha iṣṭōe vaṇhāṇhām paitištātōe ātaraṇam frāṣa-vaxṣyāi rayamca x’arṣeṇaṇhaṃca.

7. vaiṇṭ ahmi nmāne sraoṣō asruṣṭim āxštiś anāxštim rāiitiś arāiṭim ārmaitiś taromaitim aršuxō vāxš miθaṅtəm vācim aša-drjuṭam.

8. yaṭa ahmya amōṣṭa spoṇṭa sraoṣāda aṣyāda paitišaṇa vaṇhūṣ yasnasca vaṃnasca vohū yasnumca vaṃnumca hubaṃṭimca uṣtabaṃṭimca vaṃtabaṃṭimca a-daṛyāṭ x’-bairyaṭ.

9. mā yave imat nmāṃṃ x’āṭravaṭ x’arṇō fraζaḥiṣ mā x’āṭravaiti īṣṭiś mā x’āṭravaiti āsna fraζaṇtiṣi x’āṭrō-disyehe paiti aṣoiśca vaṇhuyā darγəm haxma.

aṣom vohū... (3).

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

10. (rāṣpī)

ahurahe mazdā raēvətō x’arṇanuḥaṭō

(zōṭ u rāṣpī)

āfrināmi xšaθrayāne daiṭhu-paiti uparāi amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrmsca paiti-aṃṭimca darγō-xšaθrēm xšaθrahe darγō-jīṭim uṣtānahe drvāṭatōm tanubyo,

11. amōm hutaṭtōm hurauōm vərəθraγəm ahuraḍātōm vaṇaṃṭtimca uparatatōm pouru-spaxštim tbiṣyaṇtam paiti-jātīm dušhmainyunam ḥaθraṇiājītīm haṃraṇaṇam auṛaṇaṇam tbiṣyaṇtam.

(Priests and congregation:)

12. āfrināmi vavanvā vanat-poṣēm buye vîspəm auṛaθəm tbiṣyaṇtəm vîspəm ayəm tbiṣyaṇtəm araθwyo-manaθəm araθwyo-vacanθəm araθwyo-ṣyaθnəm.

(Priests:)

13. wawanə buye raθwyo manaθha raθwya vacanθa raθwya ʂyaoθnə niŋənə buye vîspə dušmainyʊ vîspə daēvayasnə zass buye vaŋhəuca mižde vaŋhəuca sravahe urunaēca daṛγhe havaŋhe.

14. āfrināmī, daṛγəm jva uṣṭa jva vaŋhəe naraṃ aṣaṇaṃ açaŋhe dužvərštā-vaṛəzəm vahištəm ahūm aṣaṇaṃ raocaθəm vîspə-x’əθrəm, aṭa jamyaṭ yaṭa āfrināmī.
We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

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

May this Afrinagan and Khshnuman reach (N.).

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

Yatha Ahu Vairyo....
Ashem Vohu...!

15. Yatha Ahu Vairyo...(2).

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

Ashem Vohu....
May we all be one in Asha.

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good.
(The priests then exchange their flowers. They touch the ground)

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

(Priests and congregation:)

 невозможно

ens

(Recite silently:)
past\n

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

ya\n

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

as\n

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

15. y\n

(The priests greet each other with a ritual handshake while quietly reciting:)

ham\n
(Priests and congregation recite aloud:)

afa\n
humatanam h\n

(2)

The congregation does likewise.
Afrinagan of Ardafrawash (with “Yao Visad” Karda)

1. Yatha Ahu Vairyo ...(8).
   Ashem Vohu...(3).

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

   To the Creator Ahura Mazda, rich, possessing good things, and the Amesha Spentas, and to the Asha-sanctified fravashis among the strong, completely victorious, among the fravashis of the first teachers, among the fravashis of the next of kin, for worship, adoration, propitiation, and praise.

   ‘Yatha Ahu Vairyo,’ the zaotar should say to me
   ‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me
   ‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

   We worship Ahura Mazda, rich, possessing good things; we worship the well ruling, beneficient Amesha Spentas, and the Asha-sanctified, good, powerful, holy fravashis,

   (Karda:)

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

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

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

   May there be in this house herds of cattle and troops of men, and may there be a swift horse and a sturdy chariot, may the man be steadfast and eloquent who, indeed, will worship us with hands holding meat and clothing, with Asha-attaining reverence.
AFRINAGANS: Afrinagan of Ardafrawash (with “Yao Visad” Karda)

Afrinagan of Ardafrawash (with "Yao Visad" Karda)

(Priests and congregation:)

1. yaǝ̄a ahü vairyō ...(8).
aǝ̄m vohü...(3).
fravarǝ̄nǝ̄ mazdayasnǝ̄ zarǝ̄nuštrǝ̄ vidaevǝ̄ ahura-ǝ̄kaǝ̄šō

(Here recite the appropriate Gah dedication.)
ahurahe mzdǝ̄ raǝ̄vǝ̄tǝ̄ xǝ̄'arǝ̄nuːhahtǝ̄ amǝ̄šanǝ̄m spǝ̄ntǝ̄nǝ̄m.
ašaunǝ̄m fravašınǝ̄m uyraṇǝ̄nǝ̄m aiwiθurǝ̄nǝ̄m paoiyō-ǝ̄kačǝ̄nǝ̄m fravašınǝ̄m

nabânażdıstǝ̄nǝ̄m fravašınǝ̄m
xšnaothra yasnăica vahmăica xšnaothraica frasastayaėca,
(zōt) yaǝ̄a ahü vairyō, zaotā frā mē mrūtē,
(rāspi) yaǝ̄a ahü vairyō, yō zaotā frā mē mrūtē,
(zōt) aða ratuš ašātćiť haca, frā ašava viōvā mraotū.

(Priests and congregation:)
ahurom mzdǝ̄m raǝ̄vǝ̄ntǝ̄m xǝ̄'arǝ̄nuːhańtǝ̄m yazamaide amǝ̄šǝ̄ spǝ̄ntǝ̄
huxsǝ̄thra huǝ̄n:jhǝ̄ yazamaide, ašaunǝ̄m vaŋuiš súrǝ̄ spǝ̄ntǝ̄ fravašayō
yazamaide

(Priests:)
(Karda:)
2. yǝ̄ visāda āvayeıntı hamaspaθmaeqdaemm paiti ratūm āaṭ aθra vicaɾoʊnti
dasai pairi xšafnō avǝ̄t avō zixšnăŋhǝmǝ̄nǝ̄,

(Priests and congregation:)
kǝ̄ nō stavǝ̄t kō yazaite kō ufyaṭ kō frinâṭ kō paiti-zanâṭ gaomata zasta
vastravata aša-nāsa nemanja kahe nō ida nama āgairyāt kahe vō urva frayezyât
kahmāi nō tâ tâṙom dayât yât hē anhaṭ xairyâŋ ajamǝ̄nǝ̄m yavaēca
yavaetēača.

(Priests:)
3. āaṭ yō nā-hiš frâyazâite gaomata zasta vastravata aša-nāsa nomanja
ahmâi afrišonći xšnūtâ ainitâ atbištâ uūrâ ašaunam fravašayô,

buyât ahmi nmâne gšušca
vąθwa upa viɾanǝ̄nca
buyât āsusuca aspō dǝɾǝzrasca vâxšō,
buyât ná stâhyō vâxǝ̄nanō
yō-nō bâdâ frâyazâite
galomata zasta vastravata aša-nâsa nomanja.
4. May those fravashis among the strong, completely victorious, strong, victorious fravashis of the Asha-sanctified, among the fravashis of the first teachers, among the fravashis of the next of kin come into this house, satisfied may they move about in this house.

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

Ashem Vohu...(3).

(Asirvad:)

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

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

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

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

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

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

Thus may it come as I wish.
4. ašaunām fravašinām ūprāhām aiviθaunām ūprāhām ṣārēθrayninām paioiyō-ṭkaēšanām fravašinām nabānādzīštānan fravašinām fravašayō xšnūtā ayaṇtu ahmya nmāne

xšnūtā vīcaraṇtu ahmya nmāne. xšnūtā āfrinānu ahmya nmāne vaŋhūm ašīm xāparaṃ, xšnūtā pāraṇatu haca ahmāt nmānāt stamoāca rāzarāca bāraṇtu dāthuṣō ahūrāi mazdāi amoṣānaṃca spōṇaṇām mācim gōzānā pāraṇatu haca ahmāt nmānāt ahmākōmca mazdayaṃnaṃ.

ašūm vohū...(3).

(Asirvad:)

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

5. (rāspi)

ahurahe mazdā raēvato x’arōnaṇuhatō

(zōt u rāspi)

āfrīnāmi xšaθrayāne daṅjhu-paiti uparaī amāi uparaī vərəthrai uparaī xšaθrāi xšaθrāmca paiti-astīmcə dareγō-xšaθrəm xšaθrahe dareγo-jitīm uṣṭānahe drvātātəm τaṇuβyo,

aṃem hutaṭam huraθətəm vərəθrayəm ahurodətam vanaīntīmcə uparatātəm pouru-spaxstīm tbiṣyaṇṭəm paiti-jaitīm dušhmaiṇyuŋəm hathrāntītmcə hamoθəanəm urəaθəanəm tbiṣyaṇṭəm.

(Priests and congregation:)

āfrīnāmi vavanv vanaṭ-pəšəna buye vispəm aʊrəvəθəm tbiṣyaŋtəm vispəm aγəm tbiṣyaŋtəm araθvyō-manaŋhəm araθvyō-vacaŋhəm araθvyō-šyaθənəm.

(Priests:)

vavan buye raθwəya manaŋhə raθwəya vacaŋhə raθwəya šyaθəna nijana buye vispə dušmaiṇə vispə daēvayasnə zəzə buye vaŋhəuca mīzde vaŋhəuca sravahe urunaēca daɾəγhe havaŋhe.

āfrīnəm,

daɾəγəm jva uṣta jva ayaŋhe naraŋ ašaonəm azaŋhe dužvarštə-varəzəm vahiṣṭəm ahum ašaonəm raocaŋhəm vispō-xəθəm,

aŋa jamyāt yaŋa āfrīnəmī.

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

(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)
We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

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

May this Afrinagan and Khshnuman reach the blessed fravashis.

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

Yatha Ahu Vairyo....
Ashem Vohu...!


I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things, and the Amesha Spentas, and to the Asha-sanctified fravashis among the strong, completely victorious, among the fravashis of the first teachers, among the fravashis of the next of kin.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2)
AFRINAGANS: Afrinagan of Ardfrawash (with “Yao Visad” Karda)

(Priests and Congregation:)

humatanam huxtanaam hvarstanaam yadaca anyadaaca vorezyamananamcaca vavorezanamanacca mahi aibi-jarotaro naenaestaro yatanah vohunam mahi (2).

(Recite silently:)

asvan frava coren frava awar gwosan frava porozgaran frava paoiryoy tkaesran frava nabanzidistan frava fravaayoy.

in afrinan in xshumaine arda frava bo-rasat.

bopoizira hizva ruqni huzordai hupadaahi dat din i vaho i mazdayasnagaghawal rawi vairgani dat, haft koqwar zam ein bun bat.

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

yata ahu vairyo....

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

asam vohu....

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

6. yata ahu vairyo...(2).

yasmovca vahmovca aojisca zavaroca afrinami xshaotra ahurahe mazda raevato xoranahe tana amicesanam spastanam. asamunam fravasinam uyraanam aiviirtanam paoiryoy-tkaesranam fravasinam nabanzidistananfravasinam

asam vohu....

(The priests greet each other with a ritual handshake while quietly reciting:144)

hamazor hamae aso beth.

(Priests and congregation recite aloud:)

atha jamyat yata afriniami,

humatanam huxtanaam hvarstanaam yadaca anyadaaca vorezyamananamcaca vavorezanamanacca mahi aibi-jarotaro naenaestaro yatanah vohunam mahi (2).

144 The congregation does likewise.
Yatha Ahu Vairyo...(21).
AHSVehU...(12).

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

Thus may it come as I wish.

AHSVehU....

A thousand remedies, ten thousand remedies (3).

AHSVehU....

Come to my help, O Mazda (3).

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

AHSVehU....

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

Thus may it come as I wish. AHSVehU...!!
AFRINAGANS: Afrinagan of Ardafrawash (with “Yao Visad” Karda)

yaθā ahū vairyo...(21).
āṣom vohū...(12).

ahmāi raēšca x'arōnasca ahmāi tanvō drvatātam ahmāi tanvō vazdvarō ahmāi tanvō vəraθrəm ahmāi Ĭṣtim pouruš-x'āθrəm ahmāi āsnāmcīt frazāntīm ahmāi darγām darγō-jītīm ahmāi vahištəm ahūm āṣaonəm raocaŋhəm vıspō-x'āθrəm, aθa jamyāt yaθa āfrīnəmī.

āṣom vohū....

hazaŋrəm baēšazanəm baēvarə baēšazanəm (3).
āṣom vohū....

hazaŋrəm baēšazanəm baēvarə baēšazanəm (3).

amahe hutāštəhe huraoōha vəraθrayənahe ahuradātahe vanaṁtyəsca uparatatō, rāmanasca x'āstrahe vayaō uparō-kairyehe taraṅtō anyāiš dāman. āetāt tē vayō yat tē asti spūntō-mainyaom. ḥwāsəhe x’aḍātahe zrvānahe akaranəhe zrvānahe darγō-x’aḍātahe.

āṣom vohū....

(kərfeh mozd gunäh guzārašne-rā kunōm, ašahī rvaŋ dušārm-rā, ham kərfeh hamā vaha-c haft kašwar zamīn, zamīn-pahanā rōt-drānā x’aršṭ bālā bundehad bā-rasāt, ašō bāt dār zī.)

aθa jamyāt yaθa āfrīnəmī.

āṣom vohū....
Afrinagan of Ardafrawash (“Tao ahmi nmane” Karda)

Yatha Ahu Vairyo ...(8).

Ashem Vohu...(3).

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

(Here recite the appropriate Gah dedication.)

To Ahura Mazda, rich, possessing good things, and the Amesha Spentas, and to the Asha-sanctified fravashis among strong, completely victorious, among the fravashis of the first teachers, among the fravashis of the next of kin, for worship, adoration, propitiation, and praise.

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

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

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

We worship Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficient Amesha Spentas, and the Asha-sanctified, good, powerful, holy fravashis.

(Karda:)

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

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

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

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

6. so that, in it the Amesha Spentas may receive, through Sraosha, companion of Ashi, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.
AFRINAGANS: Afrinagan of Ardafrawash ("Tao ahmi nmane" Karda)

Afrinagan of Ardafrawash (with "Tao ahmi nmane" Karda)

(Priests and congregation:)

yaθā ahu vairyō ...(8).

ašōm vohū ...(3).

fravaranė mazdayasnō zarathuṣtriš vīdaēvō ahura-ṭkaēšō

(Here recite the appropriate Gah dedication.)

ahurahe mazdā raēvatō x’arōnaṇuhatō amošanām spoṭantanām. ašāunām fravaśinām uyraṇām aiwiθūraṇām poaiyō-ṭkaēšanām fravašinām nabānāzdištanām fravašinām xšnaōra yasnāica vahnāica xšnaθrāica frasastayaēca,

(zōt) yaθā ahu vairyō, zaotā frā mē mrūtē,
(rāspī) yaθā ahu vairyō, yō zaotā frā mē mrūtē,
(zōt) aθā ratuš āṣāṭcīt haca, frā aṣava vīdvā mraotū.

(Priests and congregation:)

ahurom mazdaṁ raēvaṇom x’arōnaṇuhaṇtōm yazamaide, amošā spoṭtā huxṣaṭrā huḍānḥō yazamaide, ašāunām vahuhiś sūrā spoṭtā fravašayō yazamaide

(Priests:)

(Karda:)

2. tä ahmi nmāne jamyārōṣ yā aśaṇām xšnūtasca ašayasca vyādaibiśca paiti-zantayasca, us-nū aijhāi vīse jamyāt aṣēmca xšaθrōmca savasca x’arōnasca x’āθrōmca darēγō-fratōmaθwōmca aijhā daēnayā yat āhurōiš zarathuṣṭrōiš.

3. asista-nū aijhaṭ haca vīsā ṣauḥ buyāṭ asistōm aṣōm asistōm narś aṣaṇō ajoj astoś āhūriš tkaēšō.

4. jamyaṇ iθra ašaṇām vahuhiś sūrā spoṭtā fravašayō aṣōiš baηṣaṇa hacinnā zom-fraṭaṇhā dānu-drājanhā hvarō-barōzaṇhā īstōe vahnāhṇhām paitiśtātē ātaranām fraṣa-vaxṣyāi rayāmca x’arōṇaṇhaṃcma.

5. vaṇiṇī ahmi nmāne sraoṣō asruṣṭīm āxṣīṭiś anāxṭīm rāiṭiś arāiṭiś ārmaitiś tarōmaitīm arṣūxō vāxś mīṭaṅtōm vācim aṣa-duṛjōṃ.

6. yaθa ahmya amošā spoṭtā sraoṣāda aṣyāda paitiśān vahuhiś yasnāsc ca vahnīca vohū yasnōmca vahnōmca hubaṛōtīmca uṣṭaraṛōtīmca vaṇṭaṃbṛōtīmca ā-darēγāṭ x’ā-bairyāṭ.
7. Let the comfort-giving good fortune never forsake this house, nor the comfort-giving riches, nor comfort-giving noble offspring, with long lasting company of what bestows paradise and good rewards.

Ashem Vohu...(3)!

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

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

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

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

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

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

Thus may it come as I wish.

☞ We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good. ☞ (2)
AFRINAGANS: Afrinagan of Ardafrawash (“Tao ahmi nmane” Karda)

7. mä yave imañ nmänom x'āthravat x'arənö frazańiț fåx'āthravaiti ściśiș mà x'āthravaiti äsña frazańițiąi x'āthrö-disyehe paiti aşișiça vañhuyà darəγəm haxma.

așom vohū…(3).

(Asirvad:)

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

8. (răspī)

ahurahe mazdă raēvatö x'arənanañhatö

(zöt u răspī)

äfrînämî x'səravayàe daïjhu-paiti uparäi amäi uparäi vəərəræi uparäi x'səræi x'səramca paiti-astimca darəγö-x'sərəm x'sərahe darəγö-jıtım uštänahə drvatätəm tanubyö,

aməm hutaštəm hurañdəm vəərərayəm ahuradäätəm vanaiştıمكان uparatätəm pouru-spaxstäm tbišyan întam paiti-jaitıim dušhmainyımäm haθrəniäätımäm hamərəθənäm amaraθanäm tbišyan intam.

(Priests and congregation:)

äfrînämî vavanvà vanaŋ-pəsənə buye vɨsəm amaraθənäm tbišyanəm vɨsəm aγəm tbišyanəm araθwyö-manaŋhəm araθwyö-vacaŋhəm araθwyö-ʃəəθənəm.

(Priests:)

vavan buye raθwya manaŋha raθwya vacaŋha raθwya ʃəəθənə nijanə buye vɨsə dušhmainyüm vɨsə daēvayasnə zazə buye vaŋhauca mižde vaŋhauca svravhe urunaēca darəγhe havahnə.

äfrînəmi,

darəγəm jva uṣta jva avaŋhe narəm aṣəonəm aṣəŋhe duʒvəɾə-th-vaɾəəm vahištəm ahûm aṣəonəm raocaŋhəm vɨsɨ-ʃəərəm,

aθa jamyât yaθa äfrînəmi.

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

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

(Priests and Congregation:)

<humatanäm huxtanäm hvarštanäm yadacâ anyadacâ vəərəyamnanəməcə vəərəozalanəməcə maḥi aibi-jarətərə nañənəstərə yaθənə vohunəm maḥi  (2).
The fravashis of the Asha-sanctified, the fravashis of the powerful, the fravashis of the superior, the fravashis of the victorious, the fravashis of the first teachers, the fravashis of the next of kin, all those fravashis.

May this Afrinagan and Khshnuman reach the blessed fravashis.

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

Yatha Ahu Vairyo....
Aashem Vohu...!

I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things, and the Amesha Spentas, and for the Asha-sanctified fravashis among the strong, completely victorious, among the fravashis of the first teachers, among the fravashis of the next of kin.

Aashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good. (2)

Yatha Ahu Vairyo...(21).
Aashem Vohu...(12).

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

Thus may it come as I wish.

Aashem Vohu....
AFRINAGANS: Afrinagan of Ardafrawash (“Tao ahmi nmane” Karda)

(Recite silently:)

pașütan guştâspä vohu gûdan hàhêm bô-rasâť. bô-paôîrät daraftät mahmâ bät agôni așô bêt dâr zî hàhêm bô-rasâť.

in âfrîngân in xânûmaine ardâ fravaş bô-rasâť.

bô-paôîrät hizvâ ruqni hûzôrdâî hûpâdâshâhi dât dîn i vahô i mäzdayasnâ āgâhî rawâî vâfrîngânî dât, haft koşwar zami êdûn bât.

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

ya tô ahu vairyo....

(While reciting "asheh vouh..." the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)

așôm vohû....

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

9. yathâ ahu vairyo...(2).

yasnûmcâ vahmûmcâ aojasca zavarçca âfrînâmî ahurahê mazdâ râévâtô x’arônañuhatô amôșanâm spôñtanâm.

așâunâm fravaşinâm uyranâm aiwidûranâm paoiyô-tkâešanâm fravaşinâm nabânazDISTanâm fravaşinâm

așôm vohû....

(The priests greet each other with a ritual handshake while quietly reciting.145)

hamázor hamâ așô bêt.

(Priests and Congregation recite aloud:)

aṭa jamyât yatha âfrînâmî,

humatanâm hûxtañâm hvarñtanâm yadacâ anyadacâ vârâyamnanamcâ vâvôrâzanamcâ mahî aibî-jarôtârô naênaêtârô yaðânâ vohunâm mahî (2).

ya tô ahu vairyo...(21).

așôm vohû...(12).

ahmâi râešca x’arônsca ahmâi tanvô drvatâtêm ahmâi tanvô vazdvâr adhâmâi tanvô vorâtêm ahmâi îștûm pourûşt-x’â tôrêm ahmâi âşãmcît frazañtîm ahmâi darô¿am darô¿-jiêm ahmâi vahiştêm ahûm așaonâm raocañhâm vîspô-x’â tôrêm,

aṭa jamyât yatha âfrînâmî.

așôm vohû....

145 The congregation does likewise.
A thousand remedies, ten thousand remedies (3).
Ashem Vohu....

Come to my help, o Mazda (3).

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

Ashem Vohu....

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

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

**Afrinagan Dahman**


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

*(Here recite the appropriate gah dedication.)*

With propitiation of the Dahman Afrin of the good ones and the strong wise one with higher intellect, for worship, adoration, propitiation, and praise.

'Yatha Ahu Vairyo', the zaotar should say to me

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

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

*(Karda:)*

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

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

hazaŋrm baेšazanm baेvarva baेšazanm (3).

aŋm vohu....

jasa-ṁ aviŋh mazda (3).

amahe hutāštahe huraoðahe vərəθraγnahe ahuraðātahe vanainṭṣaṣca uparatāṭo, rāmanasca xʼāstrahe vayaos uparō-kairyhe tara०āṭo anyāiś damaṇ. aetät tē vaya yat tē asti spōnto-mainyaom. thwaśahe xʼaōātahe zrvaṇahe akaranahē zrvaṇahe darγγo-xʼaōātahe.

aŋm vohu....

(kə̀refh mozd gunāh guzāraṣne-rā kunōm, aṣahí rvaŋ duśārm-rā, ham kə̀refh hamā vaha-c haft kaśwar zamīn, zamīn-pahanā rōṭ-drānā xʼarśāt bālā būndehad bō-rasāt, aṣō bōt dār zī.)

aθa jamyāt yatha āfrināmī.

aŋm vohu....

Afrinagan Dahman

(Priests and congregation:)

1. yathā aḥū vairīyō...(2).

aŋm vohu...(3).

fravarāne mazdayasnō zaraṇuṣṭriṣ vidaevō ahura-ṭkaēṣō

(Here recite the appropriate Gah dedication.)

dahmayā vahpyā āfritōiś ०yrāi dāmōiś upamanāi xšnāoṭra yasnāica vahmaica xšnāoṭrāica frasastayaecā,

(zōt) yathā aḥū vairīyō, zaotā frā mē mrūtē,

(rāspī) yathā aḥū vairīyō, yō zaotā frā mē mrūtē,

(zōt) aṭhā ratuś aṣāṭcīt haca, frā aṣava viōvā mraotū.

(Priests:)

(Kardā:)

2. tā ahmi nmane jamyārōṛ yā aṣaṇam xšnūtasca aṣayasca vyādaibisca paiti-zantayascā, us-nū aijhāi vīse jamyāt aṣemca xšaṭromca savasca xʼarōnasca xʼaṭromca darγγo-fratomaṭwomca aijhā daēnayā yaṭ āhuruīś zaraṇuṣṭroīś.

3. asista-nū aijhāt haca visat gauś buyāt aṣim aŋm asim narś aṣaṇō ajoj aṣistō āhūriś Ůkaēṣō.

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

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

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

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

Ashem Vohu...(3)!

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

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

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

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

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

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

Thus may it come as I wish.
AFRINAGANS: Afrinagan Dahman

4. jamyān ʾiṭra ašāʿunām vaŋhūšī sūrā spōntā fravašayō ašōiš baḵšaza hācīnmā zam-frāḥaṅha dānu-drājaṅha ẖvar-ḵarzaṅha ʾīstē vaŋhaŋhaṃ paitišṭāṭē ātāraṃṇaṃ fraša-vaxšyāi rayṃca ʾaḵrānaḵhaṃca.

5. vaiṁįt ahmi nmaṅe sa骧ōšo arṣuṭīm āxšīš anāḵštīm rāiṭīm ārmaṭīš tarōmaitīm aršuxūdō vāxš mīthāoxtōm vācim aḵa-druǰmōm.

6. yaṯa ahmya amāšā spōntā sraḵsāda ašyāda paitišān vaŋhūš yasaṅscā vahnmaṣca vohū yasnṃca vahnṃca hubarṣṭīmca ustāｂarṣṭīmca vaṇṭarṣṭīmca ā-daʁyāṯ ʾxā-bairyāṯ.

7. mā yave imaṭ nmaṅnṃ ʾxāʾravāt ʾxārənə fʁažahīṯ mā ʾxāʾravaiti īštīs mā ʾxāʾravaiti āsa fʁaʃaṁtiš ʾxāʾrō-ḍiṣyehe paiti ašōišca vaŋhuyā darγōm haxma.

aʃom vohū...(3).

(Aṣirvād:)

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

8. (rāspi)

ahurahe mazdā raɛvató ʾxarənaŋuhatō

(zōt u rāspi)

āfrīnāmi ʾxšəɾrayāne daŋhu-paiti uparāi amāi uparāi ʿəɾthrāi uparāi ʾxšəɾrāi ʾxšəɾrəmcə paiti-astīmca daraγō-ʾxšəɾrəm ʾxšəɾrahe daraγō-jītīm uṣṭānahe drvatātōm tānubyyō,

9. amōm hutaṣṭām hurādōm ʿəɾtəɾraynəm ahuraḏātōm vanaiṇṭīmca uparātātōm pouru-spaxšīm ʾbiʃyaŋtām paiti-jītīm dušmainyūnəm haṭrāniātītīm hamarəθənəm auroθənəm ʾbiʃyaŋtəm.

(Priests and congregation:)

10. āfrīnāmi vavanvā vaŋat-repidō buye vispəm aurəθəm ʾbiʃyaŋtəm vispəm ʾagəm ʾbiʃyaŋtəm aɾathvy - mananghem arathvy -əcanghem arathvy -shyaōthnem.

(Priests:)

11. vavanv buye raṭwyə maŋaŋha raṭowyə vacaŋha raṭowyə ʿyəoθə niŋaŋ buye viʃpe dušmainyū viʃpe ʿaŋvaynasŋ zazə buye vaŋhāuca mižde vaŋhāuca srawahe urunača daɾγe havaŋhe.

12. āfrīnəmi,
daɾγəm jva uʃta jva vaŋhe naraṃ aʃəŋaṃ ᵢzaŋhe dužvɑɾʃtā-vaɾəxəm vahiʃtəm ahûm aʃənaṃ raocəŋhəm vispô-ʿxəɾəm,
aθa jamyāt yaθa āfrīnəmi.
We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

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

May this Afrinagan and Khshnuman reach the Yazad Dahman.

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

Yatha Ahu Vairyo....

Ashem Vohu...!


I desire worship and adoration and strength and force for the Dahman Afrin of the good ones and the valiant wise one with higher intellect.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good.
(The priests then exchange their flowers. They touch the ground)

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

(Priests and congregation:)

� humatanam huxtanam hvarstanam yadacan anyadacan vorezyamananamcamavnorezanamanamca mahih aibijartaro naenaestaroyathanavohunam mahi

(2).

(Recite silently:)

paštutan guştaspahvuhugdo̱hm hâhôm bô-rasât. bô-paďirât daraťâť mahmû bâť ašgî ašbût dâr zî hâhêm bô-rasât.

în âfrîngân in xșnûmaine dahman yazat bô-rasât.

bô-paďirât hizvâ ruqni hûzûrdâî hûpâdašâhi dâť din i vahu i mázdayasnâ āgahî rawâi vâfrîngâni dâť, haft kșwar zami ędûn bâť.

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

yaðã ahû vairyo....

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

ašôm vohû....

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

13. yathã ahû vairyo...(2).

yasnomcamahomcamaojasca zavaroscâ afrinami
dahmayavaŋhûya afrîtioiš uŋräi dâmöiš upamanâi.

ašôm vohû....

(The priests greet each other with a ritual handshake while quietly reciting:147)

hamâzor hamâ ašô bêť.

(Priests and congregation recite aloud:)

aða jaamyâť yaða afrînami.

humatanam huxtanam hvarstanam yadacan anyadacan vorezyamananamcamavnorezanamanamcamahih aibijartaronaenaestaroyathanavohunam mahi.

147 The congregation does likewise.
Afrinagan of Sraosha

1. Yatha Ahu Vairyo...(5).
   Ashem Vohu...(3).

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

(Here recite the appropriate Gah dedication.)

With propitiation of Sraosha, companion of Ashi, the brave, who has the Manthra for body, with bold club, the ahurian, for worship, adoration, propitiation, and praise.

‘Yatha Ahu Vairyo,’ the zaotar should say to me
‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me
‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

We worship Sraosha, companion of Ashi, fair of form, victorious, world-promoting, the Asha-sanctified, the master of Asha,

(Karda:)\footnote{148  Translation of the Karda follows Malandra 1983, p. 137 ff.}

2. who as the first in the creation of Mazda, at the spread baresman worshipped Ahura Mazda, worshipped the Amesha Spentas, worshipped the Protector and Creator who created all the creatures.

3. For his riches and good things, for his power and victoriousness, for his worship of the Yazatas, I shall worship him, Sraosha, the companion of Ashi, with libations, and I shall also worship good lofty Ashi and handsome Nairya Sangha.

May victorious Sraosha the companion of Ashi come to help us!

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

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

5. We worship Sraosha, handsome, victorious, world-promoting, Asha-sanctified, the master of Asha,

6. who first strewed baresman – three sticks and five sticks and seven sticks and nine sticks – up to the knees, [up to the middle of the legs,] for worship, adoration, propitiation, and praise of the Amesha Spentas.
Afrinagan of Sraosha

(Priests and congregation:)

1. yaθā ahū vairyō...(5).
ašūm vohū...(3).

fravarāne mazdayasnō zaraθuštrīš vīdaēvō ahura-θkaēšō

(Here recite the appropriate Gah dedication.)

sraošaθe ašyeθe taxmaθe tanumāθeθeθe darši-draoš ahūiryeθe. xšnaθra yasnāicca xšnaθrāicca frasastayaēcθa,

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,
(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,
(zōt) aθā ratuš ašācit haca, frā aṣava vīdvā mraotū.

(Priests and congregation:)

sraošōm ašīm huraθdōm vōrōθrājanōm frādaθ-gaθōm aṣəvanōm aṣaθe ratūm yazamaθe.

(Kardo)249

2. yō paoiryō mazdā dāmān frastōrōt paitī barōsmōn yazata ahurōm mazdām yazata amēśō spēntō yazata pāyū ṭwōrēstāra yā vīspa ṭwərēsatō dāmān.

(Priests:)

3. ahe rayā x'arōnāŋhaca aitθhe ama vōrōθrāγncaca ahe yasna yazatanām tōm yazāi surunvaya yasna sraošōm ašīm zaθrābyō ašīmca vaθuθim bōrəzaitīm nairīmca saŋhām huraθdōm, āca-nō jamyāt avanže vōrōθrājā sraośō aṣyō.

4. sraošōm ašīm yazamaθe, ratūm bōrəzanōm yazamaθe yīm ahurōm mazdām yō aṣaθe apanōθmō yō aṣaθe jaymūstōmō, vīspa sraθv zaraθuštrī yazamaθe, vīspaθa hvarstā ōyaθnō yazamaθe varstāca varșyammnaca.

yeθhē hātām āt θesnē paiti vaŋhō mazdā ahurō vaeθā aṣāt haca yāŋhāmcā tāscā tāscā yazamaθe.

(Priests and congregation:)

5. sraošōm ašīm huraθdōm vōrōθrājanōm frādaθ-gaθōm aṣəvanōm aṣaθe ratūm yazamaθe.

6. yō paoiryō barōsmā frastōnāta thryaθstitśca pāŋca-yaxstitśca haptaxaθstitśca nava-yaxstitśca āxšnūścθa maθdōyōi-paitištānācθa amōsånām spōntanām yasnāicca xšnaθrāicca frasastayaēcθa.
For his riches and good things, for his power and victoriousness, for his worship of the Yazatas, I shall worship him, Sraosha, the companion of Ashi, with libations, and I shall also worship good lofty Ashi and handsome Nairya Sangha.

May victorious Sraosha the companion of Ashi come to help us!

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

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

7. We worship Sraosha, handsome, victorious, world-promoting, Asha-sanctified, the master of Asha.

8. who first recited the five Gathas of Asha-sanctified Spitama Zarathushtra, line by line, stanza by stanza, together with commentary, together with the interpretation, for worship, adoration, propitiation, and praise of the Amesha Spentas.

For his riches and good things, for his power and victoriousness, for his worship of the Yazatas, I shall worship him, Sraosha, the companion of Ashi, with libations, and I shall also worship good lofty Ashi and handsome Nairya Sangha.

May victorious Sraosha the companion of Ashi come to help us!

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

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

Ashem Vohu .... (3)

Asirvad:

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

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

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

*(Priests:)*

اه را یا هر ایجه اما و رو درا یا ناکا ایه یاسنا یازتان ام توی یازائی سرینوا وسنا سراو ام اسم زان‌رای بی‌وی اشیمکا واحشیم برخوئیت نئیریمکا سان‌هم هرائو، ایشانو جامی‌اوت افانجاه و رو درا یا ناکا ایه.

سراوش ام اسم یازائه، مرتم برناستون یازائه ییم اهریم مازدام یو اساهه اپنوتون وی او اساهه یازشیم، وسپا سرافا زاراقورتی یازائه، وسپاکا هبارشا یسوا‌نا یازائه یارشکا وارشیا وسیامن‌ناکا.

یئیف‌هه هوتام اوت یسنی پائیت وارف‌و مزدآ اهرود اسات اساتی نا هقا یابو ایه.

*(Priests and congregation:)*

7. سراوش ام اسم هرائوشی و رو درا یا ناکا مرتم درافدی‌گاید و تو افراسن و هرائوشی وارشکا.

8. وی پائوری‌و دنا فراش‌رای دنی پانکا سپتام‌هه اشانی‌و زاراقورتی افسمانی‌دانه دشک‌سایش رئگیه ایسکا ایسکا اسیم وسیان اسیم‌تان‌نام یاسن‌نیا کا ونما‌یکا نذنی‌یکا وسیامن‌ناکا.

*(Priests:)*

اه را یا هر ایجه اما و رو درا یا ناکا ایه یاسنا یازتان ام توی یازائی سرینوا وسنا سراو ام اسم زان‌رای بی‌وی اشیمکا واحشیم برخوئیت نئیریمکا سان‌هم هرائو، ایشانو جامی‌اوت افانجاه و رو درا یا ناکا ایه.

سراوش ام اسم یازائه، مرتم برناستون یازائه ییم اهریم مازدام یو اساهه اپنوتون وی او اساهه یازشیم، وسپا سرافا زاراقورتی یازائه، وسپاکا هبارشا یسوا‌نا یازائه یارشکا وارشیا وسیامن‌ناکا.

یئیف‌هه هوتام اوت یسنی پائیت وارف‌و مزدآ اهرود اسات اساتی نا هقا یابو ایه.

اسام بوه‌و ...(3).

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

*(Asirvad:)*

9. (راسپی)

خشناویرا هارواهه مزدآ را‌واتو دنی‌ارو‌ناکا‌ناکاوی‌و

(زوت ن راسپی)

افرنامی خشاوراینه دنی‌حاو پایه یپاری امی اپاری و رو درا یاروی اپاری خشاورای خشاورمکا پایی‌اشیرمکا دنی‌یگو‌دنا خشاورهه دنی‌یگو‌پتیم وشکیا وارشکا درفاوتامئا وشکیا،

10. اسوم هتناوی هرائوشی و رو درا یا ناکا مرتم وانسیمکا اپارامنیا مورشریوادیم پایی‌پتیم پدی‌پتیم شیمانی‌ویم هاوشینی‌ویاهم وروئنی‌ویام اوروشیامن وشینی‌ویام.
11. Blessings so that he may be winner of the battle, victorious over every malicious adversary, over every evil adversary, faulty in thoughts, words and deeds.

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

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

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

May this prayer reach Srosh, the righteous, the vigorous, whose body is the command, having a hard weapon, powerful of weapon, the lord of the creations of Ohrmazd.

Yatha Ahu Vairyo....

Ashem Vohu...!


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

Ashem Vohu....
AFRINAGANS: Afrinagan of Sraosha

(Priests and congregation:)

11. āfrīnāmī vavanvā vanaṭ-pāṣeṇo buye vīspōṃ aurāṭhōṃ ṭībīṣyaṇṭōṃ vīspōṃ āyōṃ ṭībīṣyaṇṭōṃ arāthy - mananghem arāthy -ācanghem arāthvī -shyaothnem.

(Priests:)

12. vavanvā buye raṭhvya manapha raṭhvya vacaṇṭha raṭhvya šyaṇḍhna nījanvī buye vīspē duṣmaiṃyū vīspē daēvayasṇī zazō buye vāṇhāuca mīzde vāṇhāuca srawahe urunaēca darōṇhe havaṇhe.

13. āfrīnāmī,

darōṇm jva uṣṭa jva avāṇhe nāraṃ āṣaōṇām qazanhe dužvaršṭāvarvēzaṃ vahīṣṭom ahūṃ āṣaōṇām rāocaṇṭhōṃ vīspō-ṭōṭhōṃ,

aṭa jamyāṭ jātha āfrīnāmī.

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

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

(Priests and congregation:)

<humatanmē hūxṭanmē hvarśṭanmē yadacā anyadacā vṛṣaṇyamnaṇamcā vāvṛṣaṇaṇamcā maḥī aibī-jarṣṭārō naēṇaēstārō yaṭānā vohunām maḥī> (2).

(Recite silently:)

srōś i aṣō i tagī i tan faramṇ i ṣkaft zīn i zīn awazār ī sālār i damā i hōrmzd bō rasāṭ.

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

yaṭā ahu vairyo....

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

aṣōṃ vohū....

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

14. yaṭā ahu vairyo...(2).

yasṇōmca vahṃōmca aojasca zavarṣcā āfrīnāmī

sraoṣahe āṣyehe taxmahē tanumāṭhrahe darṣi-draoṣ āhūiryehe.

aṣōṃ vohū....
May we all be one in Asha.
Thus may it come as I wish.

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

Yatha Ahu Vairyo...(21).
Aham Vohu...(12).

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

Thus may it come as I wish.
Aham Vohu....
A thousand remedies, ten thousand remedies (3).
Aham Vohu....
Come to my help, o Mazda (3).

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

Aham Vohu....

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

Thus may it come as I wish.
Aham Vohu...!
AFRINAGANS: Afrinagan of Sraosha

(The priests greet each other with a ritual handshake while quietly reciting:150)

hamāzor hamā aşō bēṭ.

(Priests and congregation recite aloud:)
ağa jamyāṯ yaṯa afriṇāmi,

humatanām hūxtaṇām yadaṯa ṣadāṯa anyadaṯa vārāḥyananāṃca vāvārāḥyananāṃca mahī aiḥi-yarṣātō naēnaēstārō yaṭanā vohunāṃ mahī.

yaṯa āhū vaḥyō...(21).
aṯom vohū...(12).

ahmāi raṣaḥca xʿarṇaḥca ahmāi tanvō ḍrvaṭāṭom ahmāi tanvō vāzdvavā ahmāi tanvō vṛṣṭrōm ahmāi iṣṭim pōruś-xʿāḥrāṃ ahmāi ṣaṃmeṣṭi fraṃṣṭiṃ ahmāi daṭgaṃ daṭgaḥ-jiṃ ahmāi vaḥṣṭom ahūṃ aşaṇāṃ raconaḥḥom vispō-xʿāḥrōṃ, aṯa jamyāṯ yaṯa afriṇāmi.

aṯom vohū....

hazāṛom bāṛṣaṇāṃ bāēvavā bāṛṣaṇāṃ (3).
aṯom vohū....

jasa-mē avaṇ̄he mazda (3).

amaḥ hutaṭṭaḥe huṇādaḥhe vṛṣṭrāṇaḥhe ahuraḥṭaḥe vaṇaiṇṭyāscca uparaṭṭō, rāmanasca xʿaṭrāhe vayaḥ uparō-kaṅrehe taradāṭō anyāiś dāmaṇ. aṭṭāṭ tē vayō yāt tē asti spoṃṭō-mainyaom. ṭwāṣaḥe xʿaṭaṭaḥe zrvānaḥe akaraṇaḥe zrvānaḥe daṛγō-xʿaṭaṭaḥe.

aṯom vohū....

(kṛvṛfeḥ mozh gunāḥ guṇāraṇe-ṛa kunōm, aṣāḥi ṛvaṇ ḍuṣāṃ-ṛa, ham kṛvṛfeḥ hamā vahā-ṛe ḍaṅwār zamṁ, zamṁ-pahanā rōṭ- drāṇā xʿarṣāṭ bāḷā buṇḍehad bō-ṛasāṭ, aṣō bēṭ dōr zi.)
aṯa jamyāṯ yaṯa afriṇāmi. aṯom vohū....

150 The congregation does likewise.
Afrinagan of Rapithwin

1. Yatha Ahu Vairyo...(12).
   Ashem Vohu...(3).
   I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

   To Rapithwin, Asha-sanctified, the master of Asha, for worship, adoration, propitiation, and praise. To Fradat-Fshu and Zangtuma, Asha-sanctified, the masters of Asha, for worship, adoration, propitiation, and praise.

2. To Ahura Mazda, rich, possessing good things, and the Amesha Spentas; to the Highest Asha and Fire, son of Ahura Mazda; To all celestial and terrestrial Yazatas, Asha-sanctified; to the fravashis among the strong, completely victorious, strong, victorious fravashis of the Asha-sanctified, among the fravashis of the first teachers, among the fravashis of the next of kin – for worship, adoration, propitiation, and praise.

   ‘Yatha Ahu Vairyo,’ the zaotar should say to me
   ‘Yatha Ahu Vairyo,’ he who is the zaotar should say to me
   ‘Atha ratush ashatchit hacha,’ the Asha-sanctified knowing one should say.

(Karda:)

3. So thus did Ahura Mazda speak to Spitama Zarathushtra the word for the Rapithwin office: Ask what you have to ask of us, o Asha-sanctified Zarathushtra. A question from you is mightier because it is able to fulfill the mighty wish.

4. Then Zarathushtra asked Ahura Mazda: o Ahura Mazda, most Holy Spirit, Creator of the material world, Asha-sanctified! what does that man acquire, what does he merit, what reward shall there be for that man

5. who recites the Rapithwin office with the Rapithwin prayer for blessing, and who sacrifices with the Rapithwin office with washed hands and washed mortars, with the Baresman spread, and with Haoma high uplifted, and with brightly burning fire, with Ahuna-vairya loudly uttered, with Haoma-moistened tongue, and with a body Manthra-bound?

6. Ahura Mazda answered: o Spitama, as the southern wind causes the entire material world to advance and increase, blessing and rejoicing it, and causing it to progress, a similar reward will that man receive,
Afrinagan of Rapithwin

aCvm WohU...(3).
frawarAne mazdayasnO zaraquStriS wIdaEwO ahura-TkaECO rapiqBinAi aCaone aCahe raqBe YasnAica WahmAica xCnaoqrAica frasastayaEca.

frädať-fšave zañtumäica ašaone ašahe raðwe yasnäica vahmäica xśnaothräica frasastayaëca.

2. ahurahe mazdä raévatō x’arόnänuhatō amόšanäm spōntanäm ašahe vahiśtahe áfrasca ahurahe mazdā puθra viśpaēšam yazatanäm ašaonäm mainyavanäm gaēōyanäm, aşaunäm fraväšinäm urγanäm aiwīōuranäm paorīyō-ťkaēśanäm fraväšinäm nābānāzdiśtanäm fraväšinäm xśnaothra yasnäica vahmäica xśnaothräica frasastayaëca.

(zōt) yaðā ahū vairyo, zaotā frā mē mrűtē,
(rāspī) yaðā ahū vairyo, yō zaotā frā mē mrűtē,
(zōt) aðā ratuś aşācčiť haca, frā aşava viōvā mraotū.

(Priests:)

(Kardā:)

3. aða-zī mraoṭ ahūrō mazdā spitamāi zaraðuśtrāi rapiðwinahē raðwō uxdōm vacō, pōrāscana-nā aśāum zaraðuśtra yā té ahmāi parśta parštōm zī ōwā yaðanā tāṭ amavaṇṭaṃ yat ōwā xśayās aēśōm dayāṭ amavaṇṭaṃ.

4. pōrāṣṭ zaraðuśtṛō ahuraṃ mazḍaṃ, ahura mazdā mainyō spēniśta dātarā gaēōhaṃ astvätiṇāṃ aśāum cvāt hō-nā aŋhuyāite cvāt hō-nā ašayeiti cvāt ahmāi nairo miždōm aŋhat

5. yō rapiðwinahe ratufrīta rapiðwinaṃ ratūm framarāite rapiðwinōm ratūm frāyažaite frasnātiēbīya zastaēbīya frasnātiēbīya hāvāniēbīya frastaṛataṭ paithi barosmaṇ uzdaṭaṭ paithi haomāṭ raociṇtāṭ paithi aṭrāṭ srāvayamnāṭ paithi ahunāṭ vairīyaṭ haomō-āŋhārṣṭahe hizvō māṭrō-hiṭahe tanvō.

6. paithi-śe aoxta ahūrō mazdā, yaðā vātō rapiðwēnatarāṭ naēmāṭ spitama zaraðuśtra vispoṃ ahūm astvaṇṭam frādātīca varaōtīca sāōśyantīca awiązan ašaite jāmayāiti avaṭ hō-nā aŋhuyete avaṭ ahmāi nairo miždōm aŋhaṭ

7. who recites the Rapithwin office with the Rapithwin blessing, and sacrifices with it with washed hands and mortars, with Baresman spread, and Haoma lifted, with brightly burning fire, with Ahuna-vairya loud uttered, and with Haoma-moistened tongue, and a body Manthra-bound!

8. So did Ahura Mazda declare to Spitama Zarathushtra the word which should be spoken at Rapithwin.

Ashem Vohu...(3).

(Asirvad:)

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

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

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

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

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

Thus may it come as I wish.
AFRINAGANS: Afrinagan of Rapithwin

7. yō rapiθwinahe ratufrita rapiθwinəm ratūm framaraïte rapiθwinəm ratūm frāyazaïte frasnaïcieiba zastaïcieiba frasnaïcieiba hāivanaïcieiba frastoraïte paiti barasəmən uzdaïte paiti haomət raocintaïte paiti aθrət sravayaṃnət paiti ahunət vairyaït haomə-əŋharaʃtahe hizvo maŋrə-hitahe tanvə.

8. fravaocaθ ahūro mazdā spitamāi zarathuṣṭrāi rapiθwinahe raθwō uxəəm vacō.

aşəm vohū...(3).

(Asirvad:)

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

9. (rāspi) ahurahe mazdā raēvātō x'arənaŋihatō

(zōt u rāspi)

āfrənəmi x'əθorayāne daijhu-paiti uparāi amāi uparāi vəəθrāi uparāi x'əθrāi x'əθromca paiti-asfimca daretō-x'əθom x'əθrahe daretō-jitim uštānahe drvatətən tanubyō,

aməm ḫutaštəm huraədəm vəəθrayəm ahurədətəm vanaʃtəmca uparatatəm pourum-spaxtəm tbiʃyanəm paiti-jitim dušmaŋyunəm haθrəniʃətəm hameʃənaŋm aurəθənaŋm tbiʃyəntəm.

(Priests and congregation:)

āfrənəmi vavanv vanaŋ-pəʃənə buve višəm aurəəm tbiʃyəntəm višəm aγəm tbiʃyəntəm araθwyō-manaŋhəm araθwyō-vacəŋhəm araθwyō-ʃyəoŋəm.

(Priests:)

vavan buve raθwya manaŋha raθwya vacəŋha raθwya ʃyəoŋna nijaŋ buve viʃpe dušmaŋyū viʃpe dəvəyəsən zəz buve vaŋhāuca mižde vaŋhāuca sravahe urunaəca darpəŋ havəŋhe.

āfrənəmi,

darəγəm jva uʃta jva avaŋhe naɾəm aʃaŋəm aŋəŋ hoʒəɾstə-vaɾəzəm vahiʃtəm ahūm aʃaŋəm raocaŋhəm viʃpō-ʃ'əθəm,
aθə jamyət yaθə āfrənəmi.

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

(During the first recital of the following verse, the Zoti picks up the three flowers from the right side, one by one, beginning from above and hands them to the Raspi who stands to the right of the Zoti. During the second recital, the Zoti picks up the three flowers from the left hand side beginning from below and hands them to the Raspi who stands to the left of the Zoti.)
We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

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

May this Afrinagan and Khshnuman reach the Highest Asha, the Amesha Spenta, and all the fravashis of the Asha-sanctified.

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

Yatha Ahu Vairyo....

Ashem Vohu....!

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

I desire worship and adoration and strength and force for the Creator Ahura Mazda, rich, possessing good things, and the Amesha Spentas; to the Highest Asha and Fire, son of Ahura Mazda; to all celestial and terrestrial Yazatas, Asha-sanctified; to the fravashis of the strong, completely victorious, strong, victorious fravashis of the Asha-sanctified, among the fravashis of the first teachers, among the fravashis of the next of kin.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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

(Priests and congregation:)

humatanam huxtanam hvarstanam yadacā anyadacā voroxyamnanamcā vāvoroxzanamcā mahī aibī-jarētārō naēnaēstārō yaṭānā vohunām mahī

(Recite silently:)

pāsuṭan guštāspā vohū guḍan hāhēm bō-rasāṭ. bō-paḍīrāṭ daraftāṭ mahmā bāṭ agānī aṣō bāṭ dār zī hāhēm bō-rasāṭ.

In āfringān īn xšīnumain arḏibihīṣṭ amoṣ spəṇṭ vīspa sā ardā fravaš bō-rasāṭ.

bō-paḍīrāṭ hīzvā ruṇī hūzōrdāī hūpādāsāhī dāṭ dīn i vahō i māzdayasnā āgāhī rawāī vāfringānī dāṭ, haft kōsvar zamī ēdūn bāṭ.

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

yaṭā aḥu vairyō....

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

aṣōm vohū....

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

10. yaṭā aḥu vairyō...(2).

yasvōmcā vahmōmcā aojasca zavarsca āfrīnāmi

ahurahe mazdā raevaṭō xarōnahnatō amoṣanam spəntanam aṣahe vahištahē aōrasca xṇaōθra ahurahe mazdā puθra vispačaṃ yazatanam aṣaonam mainyavanam gaēθyanam, aṣaunam fravasīnām urytanam aiviθūratanam pooiryō-ṭkaēṣanam fravasīnām nabānaxdištānām fravasīnām.

aṣōm vohū....

(The priests greet each other with a ritual handshake while quietly reciting.)

hamāzor hamā aṣō bēṭ.

(Priests and congregation recite aloud:)

aṭa jamyāṭ yaṭa āfrīnāmi.

humatanam huxtanam hvarstanam yadacā anyadacā voroxyamnanamcā vāvoroxzanamcā mahī aibī-jarētārō naēnaēstārō yaṭānā vohunām mahī.

152 The congregation does likewise.
Yatha Ahu Vairyo...(21).
Ashem Vohu...(12).

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

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

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

Come to my help, o Mazda (3).

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

Ashem Vohu....

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

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

Afrinagan of the Gahambers
1. Yatha Ahu Vairyo...(4).
Ashem Vohu...(3).

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

*(Here recite the appropriate Gah dedication.)*

For worship, adoration, propitiation and praise of the masters of the daylight, and the day, and the months, and the seasons, and the years.

To that lofty master who is Asha, the masters of the daylight, and the day, and the months, and the seasons, and the years, the greatest of all masters, those who are the masters of Asha, at the time when the Haoma is prepared.
AFRINAGANS: Afrinagan of the Gahambars

yaθā ahū vairyo...(21).
ašωm vohū...(12).

ahmāi raēšca ḫ’arānasca ahmāi tanvō drvatātām ahmāi tanvō vazdvartām ahmāi tanvō vرأس这座城市 ahmāi īṣṭām pourush-x’āơrm ahmāi āsnāmečī frazaṇṭīm ahmāi daragyaṃ daragō-ǰītīṃ ahmāi vahištāṃ ahūm aṣaṃṇām raocaṇḥṃ vispō-x’āơrm, aṭha jamyāṭ yaθa āfrīṇāmī.
ašωm vohū....

hazaṇrṃ baēṣazanṭṃ baēvarc baēṣazanṭṃ (3).
ašωm vohū....

jasa-mē avanḍhe mazda (3).

amahe hutāštāhe huraoḍahe vرأسfrayaṇahe ahura-dātahe vanāntyāscā uparatātō, rāmanasca x’āстраhe vayaṇo uparo-kairyehe taraṇtō anyāīś dāmān. aetāt tē vayō yāṭ tē astī spṇtō-mainyaom. ṛvaśahe x’aḍaṭahe zrvānahe akaranāhe zrvānahe daragō-x’aḍaṭahe.
ašωm vohū....

(kərfeh mozd gunāh guzārašne-rā kunōm, aṣahi rvaṇ dušārm-rā, ham kərfeh hamā vahq-e haft kašwar zamīn, zamīn-pahanā rōt-trānā x’aršat bālā bunṣhad bō-raṣat, aṣō bōt dār zī.)

aṭha jamyāṭ yaθa āfrīṇāmī.
ašωm vohū....

Afrinagan of the Gahambars

(Priests and congregation:)

1. yaθā ahū vairyo...(4).
ašωm vohū...(3).

fravarāne mazdayasnō zaraṭušriś vidaēvō ahura-ʔkaēṣō

(Here recite the appropriate Gah dedication.)

raθwāṃ ayaranāṃca asnyanāṃca māhyaranāṃca yāiryanāṃca sarōdanāṃca yasnaicā vaḥmāica xṣnaoğrāica frasastayeča raθwō bəɾezatō yō aṣahe raθwāṃ ayaranāṃca asnyanāṃca māhyaranāṃca yāiryanāṃca sarōdanāṃca raθwāṃ visp-mazištanṭṃ yōi hōnti aṣahe ratavō ħavanim paiti ratūm.
2. With propitiation of the master Maidyozarem (or, Maidyoshahem, or Paitishahem, or Ayathrem, or Maidyarem, or Hamaspashmaidaya), for worship, adoration, propitiation, and praise.

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

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

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

3. Offer, o Mazdayasnians, for these masters and all their Myazda offerings, the Maidyozarem, a young cow, the smallest, not yet with milk. Otherwise, if this is not possible,

4. give a sufficient amount of liquor, to be drank by those who are best instructed by Sraosha, whose words are most rightly spoken, most Asha-sanctified as to Asha,154 best ruling with respect to dominion (Khshathra), most generous in giving support, and alms, the best protection of the poor, with best understanding of the observance of Asha, ... bringing. And if this is not possible,

5. loads of firewood should be brought to the master’s house, well dried and prepared. If this is not possible, wood should be carried to the master’s house on the shoulders, under the arms, or in the hand according to one’s ability. If this too is not possible,

6. let the best ruling with respect to dominion (Khshathra) be ascribed to him, Ahura Mazda. We certainly ascribe dominion (Khshathra) to Mazda Ahura and the Highest Asha, and strive for appropriate offerings to them. So an agreeable Myazda can be offered by the master.

7. Forty-five days for the Maidyozarem, in the month of Highest Asha (Ardibehest), on the day of the Creator (Day-pa-Mihr). Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away a thousand ewes with their lambs to Asha-sanctified men, in harmony with the Highest Asha.

When someone does not bring the first Myazda, that of Maidyozarem, o Spitama Zarathushtra, the master who has to make that Myazda offering, should declare that person unfit to take part in the worship services of the Mazdayasnians.

154 See Kreyenbroeck 1985, p. 172.
2. (Name whichever Gahambar it is:)
   - maiðyöï-zaramayehe raðwö
   - maiðyöïšəmahe raðwö
   - paitišlahyëhe raðwö
   - ayäðrimahe raðwö
   - maiðyäiryëhe raðwö
   - hamaspaømaëdayëhe raðwö

xšnaøhra yasnäica vahmäica xšnaøthräica frasastayaëca,

(zöt)      yaðä aðu vaiɾyo, zaødä frä më mruøtë,
(räspi)    yaðä aðu vaiɾyo, yö zaødä frä më mruøtë,
(zöt)      aðu raðuš aṣaṭçiṭ haca, frä aʃava viova mraotu.

(Karda:)

(zöt u räspi)

3. dätäca aete mazdayasna aetäm raṭumca myazdömca yim maiðyöizaromämäm pasüš garbëuş yöištahe frä-uruzda-payaŋhö yezi taṭ yawata

   navät taṭ yawata,

4. hurayäsçiṭ aða aëtavatö dadïatät ä-dit fraŋhäratö sраsäṯ ädhišta aṛš-

   vacastöma aṣam aʃavastöma xšaørem huxšaørötöma anazavxtöma voru-

   rañöstöma marždikavastöma ʰɾ√yō-ḍriγutöma sašūtöma aʃahe ʰɾøjō stroj

   mäyä pàrøndiś upaväzo yezi taṭ yawata navät taṭ yawata,

5. aëmsañmäciṭ aṭt huṣatäm paiɾištänäm vazyäïś stäišca staovyäbiś ratōuš

   nmämön frä다가yata yezi taṭ yawata navät taṭ yawata,

   aëmsañmäciṭ aṭt huṣatäm paiɾištänäm a-gaošō-masōbiś √مخ̣-frañō-

   masōbiś zasto-fraŋō-ṃasōbiś ratōuš nmämön frä다가yata yezi tütäva navät

   tütata,

6. huxšaørötəmäiciṭ aṭ xšaørem cišyäṭ yaṭ ahuräi mazdäi,

   huxšaørötämäi bät xšaørem aḥmat hwat aibī dadomahicä cišmahicä

   hṿämahicä hwat mazdäi ahuräi ašäicä vahisitätäi,

   dätō hë myazdö ratufrisi.ä

7. pançäca caðwarəsatomca maiðyöï-zaramayehe aʃahe vahisitahe daðušö,

   disyät hë aŋhe avaṭ miždöm parō-as่นäi aŋuhe yaða aetähmi aŋhvö yaṭ

   astväinti hazaŋräm maŋšinäm daënunäm paiti-puθranäm naräm aŋsonäm aʃaya

   vahhyua urune para-daiθyäṭ aēvahi hâtaṃ cinmänahi yaṭ aʃahe vahisitahe.

paoriryeheca-nä myazdahe aðäiṭi spitama zaraðuṭstra yaṭ maiðyöï-

zaramayehe myazdvä ratuš amyazdavanäm ratunaëm ayasnäm daste aŋtarə

mazdayasnäiš.
8. Sixty days for the Maidyoshahem, in the month Tishtrya (Tir), on the day of the Creator (Day-pa-mihr). Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away a thousand cows with their calves to Asha-sanctified men, in harmony with the Highest Asha. When someone does not bring the second Myazda, that of Maidyoshahem, o Spitama Zarathushtra, the master who has to make that Myazda offering, should declare that person unfit to take the pledge of the Mazdayasnians.

9. Seventy-five days for the Paitishahem, in the month Xshathra Vairya (Shahrewar), on the day of Anagran (Aneran). Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away a thousand mares with their colts to Asha-sanctified men, in harmony with the Highest Asha. When someone does not bring the third Myazda, that of Paitishahem, o Spitama Zarathushtra, the master who has to make that Myazda offering, should declare that person unfit to take part in the fiery ordeal of the Mazdayasnians. 155

10. Thirty days for the Ayathrem, in the month Mithra (Mihr), on the day Anagran (Aneran). Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away a thousand camels with their young to Asha-sanctified men, in harmony with the Highest Asha. When someone does not bring the fourth Myazda, that of Ayathrem, o Spitama Zarathushtra, the master who has to make that Myazda offering, should condemn that person to lose his choice portion of beast which is owed the Mazdayasnians.

11. Eighty days for the Maidyarem, in the month of the Creator (Day-pa-Mihr), on the day of Verethraghna (Bahram). Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away a thousand head of every sort of livestock to Asha-sanctified men, in harmony with the Highest Asha. When someone does not bring the fifth Myazda, that of Maidyarem, o Spitama Zarathushtra, the master who has to make that Myazda offering, should condemn that person to lose his share of property and goods which are owed the Mazdayasnians.

12. Seventy-five days for the Hamaspathmaidaya, on the Wahishtoish Gatha day. Thus he secures a greater merit for his soul in the future life, than if in the physical world he had given away all sorts of food and drink to Asha-sanctified men, in harmony with the Highest Asha. When someone does not bring the sixth Myazda, that of Hamaspathmaidaya, o Spitama Zarathushtra, the master who has to make that Myazda offering, should condemn that person to lose (the protection of) the Ahuric doctrine of the Mazdayasnians.

155 Or possibly, “that person should submit to the fiery ordeal.”
8. xšvaštım maiöyöi-šomehe tištryehe daθuqš, 
disyät hē aşhe avat miždēm parō-asnāi aşuhe yaθa aētaθmi aŋhvo yaŋ astvainiθi hazaŋrām gavām dañnuñām paiti-puθranām naraŋ aşaonām aşaya vaŋhuya urune para-daiθyyāt aēvahe hātāmcin∧nāhe yaŋ aşahe vahištāhe.

bityeheca-nā myazdahe aðāiθi spitama zaraθuštra yaŋ maiöyöi-šomehe myazdavā ratuš amyazdavanōm ratunaēm avacō-urvaitim daste antarō mazdayasnāiš.

9. pañcāca haptāiθīm paitištahyehe xšōθrahe vaiθr̥hehā anayr̥anām, 
disyät hē aşhe avat miždēm parō-asnāi aşuhe yaθa aētaθmi aŋhvo yaŋ astvainiθi hazaŋrōm aspānām dañnuñām paiti-puθranām naraŋ aşaonām aşaya vaŋhuya urune para-daiθyyāt aēvahe hātāmcin∧nāhe yaŋ aşahe vahištāhe. 

qrityeheca-nā myazdahe aðāiθi spitama zaraθuštra yaŋ paitištahyehe myazdavā ratuš amyazdavanōm ratunaēm garmō-varaŋrōm daste antarō mazdayasnāiš.

10. thrisatōm ayaθrimāhe miθr̥hehā anayr̥anām, 
disyät hē aşhe avat miždēm parō-asnāi aşuhe yaθa aētaθmi aŋhvo yaŋ astvainiθi hazaŋrōm uθstəŋnām dañnuñām paiti-puθranām naraŋ aşaonām aşaya vaŋhuya urune para-daiθyyāt aēvahe hātāmcin∧nāhe yaŋ aşahe vahištāhe.

tūryeheca-nā myazdahe aðāiθi spitama zaraθuštra yaŋ ayaθrimāhe myazdavā ratuš amyazdavanōm ratunaēm værmōm stəorōm frapərṇaoiθi antarō mazdayasnāiš.

11. aštāiθim maiöyāiθr̥yehe daθuqš vōrōθr̥yānahe, 
disyät hē aşhe avat miždēm parō-asnāi aşuhe yaθa aētaθmi aŋhvo yaŋ astvainiθi hazaŋrōm daŋhāscit vəθwaŋnām naraŋ aşaonām aşaya vaŋhuya urune para-daiθyyāt aēvahe hātāmcin∧nāhe yaŋ aşahe vahištāhe.

pxuxhaheca-nā myazdahe aðāiθi spitama zaraθuštra yaŋ maiöyāiθr̥yehe myazdavā ratuš amyazdavanōm ratunaēm yatōm gaθənām frapərṇaoiθi antarō mazdayasnāiš.

12. pañcāca haptāiθīm hamaspaθmaēdayehe vahištōištōiš gāθayā, 
disyät hē aşhe avat miždēm parō-asnāi aşuhe yaθa aētaθmi aŋhavō yaŋ astvainiθi vispa taršuca xšudraca masanaca vaŋhanaca srayanaca naraŋ aşaonām aşaya vaŋhuya urune para-daiθyyāt aēvahe hātāmcin∧nāhe yaŋ aşahe vahištāhe.

xštvheca-nā myazdahe aðāiθi spitama zaraθuštra yaŋ hamaspaθmaēdayehe myazdavā ratuš amyazdavanōm ratunaēm āθuθr̥im ŋkañśom frapərṇaoiθi antarō mazdayasnāiš.
13. And thereafter let the blameless shout out his disrepute, and declare his deeds criminal: the master of the layman, likewise the layman of the master.

Ashem Vohu...(3).

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

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

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

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

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

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

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

ašom vohū…(3).

(Asīrvad:)

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

14. (rāspi,)

ahurahe mzdā raēvātō x’arōṇanuhatō

(zōt u rāspi,)

āfrīṇāmī xśaṭrayāne daiṇhupai uparāi amāi uparāi vṛṇṭthāī uparāi xśaṭraī xśaṭrāncma paiti-astimca darṣγ-śaṭrām xśaṭrahe darṣγ-jiṭim uṣṭānāhe drvṭātēṃ tanubyō,

15. amōṃ hutaṭtōṃ huraōdoṃ vṛṇṭthṛṇōṃ ahuraṭātōṃ vanaiṇṭimca uparatātōṃ pouru-spaxṣtīṃ ṭhiṣṭyātṃ paiti-jaṇim duṣmānyunāṃ haṭrāniyātīṃ hāmṛṭaṭanāṃ auroṭānāṃ ṭbiṣṭyātṃ.

(Priests and congregation:)

16. āfrīṇāmī vavanvā vanaṭ-pṛśṣṇa buye vispōṃ aurvāṭṅṃ ṭbiṣṭyātṃ vispōṃ aγṃ ṭbiṣṭyātṃm araṅvīyō-manaṇṅm araṅvīyō-vacānṅm araṅvīyō-śyaotṇāṃ.

(Priests:)

17. vavanv buye raṅwya manaṇṅra raṅwya vacāṅha raṅwya śyaotna nījāṅ buye vispe duṣmānyuṃ vispe daēvayasnā zazb buye vṛṅṭhāuka mīḍe vṛṅṭhāuka sravahe urūnācā daṛṛge ṭhavāhe.

18. āfrīṇāmī,

darṣγṃ jva uṣṭa jva avaṅhe nārāṃ aśaṇaṃ ṭzanhe dużvarstāvvarṣāṃ vahiṣtāṃ ahūṃ aśaṇaṃ racaṇṅhāṃ vispō-ṛṭhrāṃ,

aθa jamyāt yaθa āfrīṇāmī.

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

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

(Priests and congregation:)

humatanāṃ hūxtaṇāṃ hvarstāṇaṃ yadacā anyadacā vṛṇṭyamnaṇaṃcā vāvṛṇozanaṇaṃcā mahī aibī-jarṭārō naēnāstārō yaθanā vohunām mahī
I yearn for good mind. May Peshotan son on Gushtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach the spirits of the masters, at the time of the lofty Gahambar Maidyozarem (or, Maidyoshahem, Paitishahem, Ayathrem, Maidyarem, or Hamaspathmaidaya).

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

So be it.

Yatha Ahu Vairyo....

Ashem Vohu...!


I desire worship and adoration and strength and force for the masters of the daylight, and the day, and the months, and the seasons, and the years, and for that lofty master who is of Asha, the masters of the daylight, and the day, and the months, and the seasons, and the years, the greatest of all masters, those who are the masters of Asha, at the time when the Haoma is prepared, and to the master Maidyozarem (or, Maidyoshahem, or Paitishahem, or Ayathrem, or Maidyarem, or Hamaspathmaidaya).

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good.
paṣūtan guṣṭāspā hizvā mahmā bāt. aśo bāṭ dār żī hāḥom bō-raseṭ. in afrīṅgan in xšnūmāine mainyō raṭwō bō-raseṭ.
bulōṭ gāḥo gahānbār maiḍyōzarōṃ (or, maiḍyōšahōṃ, paitišahōṃ, ayaṭḥrōṃ, maiḍyārōṃ, or hamaspaṭmaiḍōṃ.) bō-raseṭ.
ham korbāi i hamā vaḥā i haft koṣwar zamī bō-raseṭ. bō-paḍīrāt hizvā ruṣāni hūzōrādāī ṭūṭ din i vaho i māzdayasṇā āghāi rawāi vāfrīṅgānī ṭūṭ, haft koṣwar zamī ēḏūn bāṭ.

(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting "yatha ahu vairyo..." the Zoti touches the water vessel at the North, South, East, and West, respectively.)
yaṭā aḥū vairyo....
(While reciting "ashem vohū..." the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)
aṣṃ vohū....
(The Raspi returns all flowers to the Zoti who places them on one side in the tray.)
19. yaṭā aḥū vairyo... (2).
yasnāmca vahmāmca aojasca zawarōca āfrīṇāmī,
raṭwām ayaranāmca asnyanāmca māhyanāmca yāiryanāmca sarōdanāmca yasnāica vahmāica xšnaotrāica frasastayaēca raṭwō bōrēzaṭō yō aṣahe raṭwām ayaranāmca asnyanāmca māhyanāmca yāiryanāmca sarōdanāmca raṭwām vispe-mazištanāṃ yōi ḫoṭi aṣahe ratavō hāvanīm paiti ratūṃ.

(Name whichever Gahambar it is:)  
- maiḍyōi-zarōmayehe raṭwō / - maiḍyōišōmahce raṭwō / - paitišhahyhe raṭwō / - ayaṭhrīmahce raṭwō / - maiḍyāiryehe raṭwō / (or) - hamaspaṭmaēdayehe raṭwō.
aṣṃ vohū....
(The priests greet each other with a ritual handshake while quietly reciting.)

hamāzor hamā aṣō bēṭ.

(Recite aloud:)  
aṭā jaṃyāṭ yaṭā āfrīṇāmī.
humatāmn hūxstanām hvarštanām yadacā anyadacā vōrōyamnanāmca vāvōrozananāmca mahī aibī-jarōṭārō naēnaēstārō yaṭānā vohunām mahī.

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156 The congregation does likewise.
Yatha Ahu Vairyo...(21).
Ashem Vohu...(12).

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

Thus may it come as I wish.

Ashem Vohu....

A thousand remedies, ten thousand remedies (3).

Ashem Vohu....

Come to my help, o Mazda (3).

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

Ashem Vohu....

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

Thus may it come as I wish.

Ashem Vohu...!!

**Afrinagan of the Gathas**

1. Yatha Ahu Vairyo...(8).

Ashem Vohu...(3).

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

*(Here recite the appropriate Gah dedication.)*

To Ahura Mazda, rich, possessing good things, and to the Amesha Spentas, and to the holy, Asha-sanctified Gathas, masters of Khshathra. To the Ahunawad Gatha, the Ushtawad Gatha, the Spentomad Gatha, the Wohukshathra Gatha, and the Wahishtoisht Gatha.
AFRINAGANS: Afrinagan of the Gathas

yaθā ahū vairyo...(21).
āṣom vohū...(12).

ahmāï raēsca xʻarənasca ahmāi tanvō drvātām ahmāi tanvō vazdvārāc
ahmāi tanvō vərəθrəm ahmāi īšīm pouruš-xʻāthram ahmāi āsnāmcīt frazaṇtīm
ahmāi daragām daragō-jiṭīm ahmāi vahīstōm ahūm aṣaṇōm raocāṇham vispō-

xʻāθrəm, aθa jamyāt yaθa āfrīnāmī.
āṣom vohū....

hazanrəm baēṣazanəm baēvarə baēṣazanəm (3).
āṣom vohū....

jasa-mē avanhe mazda (3).

amahe hutāštaha huraoōhəe vərəθraynahe ahurādātahevanaintyāsca
uparattō, rāmanasca xʻāstrahəe vayaōv uparō-kairyhe taraḍattō anyāiś dāmān.
aētāt tē vayo yat tē asti spōntō-mainyaom. thwaśhe xʻaōdātahe zrvānahe
akaranaha zrvānahe daragō-xʻaōdātahe.
āṣom vohū....

(kərfeh mozd gunāh guzārašne-rā kunōm, aṣahī rvaŋ dušārm-rā, ham kərfeh hamā
vah-e haft kəswar zamīn, zamīn-pahană rōt-drānā xʻarśāŋ bālā bunched bā-rasāŋ, aṣō
bāt dār zi.)
aθa jamyāt yaθa āfrīnāmī.
āṣom vohū....

Afrinagan of the Gathas

(Priests and congregation:)

1. yaθā ahū vairyo...(8).
āṣom vohū...(3).

fravarāne mazdayasnō zaraθuṣtriš vidaēvō ahura-ṭkaēsō
(Here recite the appropriate Gah dedication.)
ahurāhe mazdā raēvatō xʻarənaŋuhatō amōṣanam spōntanam
gāθayō spōntābyō ratuxšaθrābyō aṣəonibyō ahunavaityā gāθayā uṣtavaityā
gāθayā spōntāmainyūṣī gāθayō vohu-xʻaθrāyā gāθayā vahīstōiṣtōiṣ gāθayā,

2. With propitiation of the Asha-sanctified fravashis of the strong, the fravashis of the first teachers, and the fravashis of the next of kin, for worship, adoration, propitiation, and praise.

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

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

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

3. We worship Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficient Amesha Spentas. We worship the holy, Asha-sanctified Gathas, masters of Khshathra. We worship the Ahunawad Gatha, Asha-sanctified, the master of Asha. We worship the Ushtawad Gatha, Asha-sanctified, the master of Asha. We worship the Spentomad Gatha, Asha-sanctified, the master of Asha. We worship the Wohukhshathra Gatha, Asha-sanctified, the master of Asha. We worship the Wahishtoisht Gatha, Asha-sanctified, the master of Asha.

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

(Karda:)

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

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

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

2. aşāunām fravašinām uyranām aiwiθūranām paoiryō-ṭkaēšanām fravašinām nabānazdištanām fravašinām xšnaothra yasnaicā vahmāica xšnaothraica frasastayaēca,

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,
(rāspi) yaθā ahū vairyō, yō zaotā frā mē mrūtē,
(zōt) aθā ratuš ašācīt ḫaca, frā ašava vīdvā mraotū.

(Priests:)

3. ahurȳm mazdām raēvaṇtam x’arənaqjuhanṭam yazamaide, amoṣā spoṇṭā huxšaθrā huθaŋhō yazamaide, gāθā spoṇṭā ratuxšaθrā aşəonīš yazamaide, ahunavaitim gāθam aşəonim aşahe ratūm yazamaide, uṣtavaitim gāθam aşəonim aşahe ratūm yazamaide, spoṇṭā-mainyūm gāθam aşəonim aşahe ratūm yazamaide, vohu-xšaθrām gāθam aşəonim aşahe ratūm yazamaide, vahiśtīśitim gāθam aşəonim aşahe ratūm yazamaide.

4. aşāunām vaṇuhiš sūrā spoṇṭā fravašayō yazamaide

(Priests:)

(Karda:)

yā visāda āvayeinti hamaspaθmaedāem paiti ratūm āat aθra vīcaraṇtī dasa pairi xšafnō avat avō zixšnāŋhēmnā,

(Priests and congregation:)

kō nō stavat kō yazāite
kō uyvāt kō frīnāt
kō paiti-zanat gaomata zasta vastravata aşa-nāsa nemanja

kahē nō iōa nāma āgairvāt
kahē vō urva frāyezyāt
kahmāi nō tāt dārōm dayāt
yāt hē aŋhāt x’airvān ajyānmēm
yavaēça yavaetātēca.

(Priests:)

āat yō nā-hiš frāyazāite
gaomata zasta vastravata aşa-nāsa nemanja ahmāi āfrīn̄oṇtī xšnūtā ainitā aṭbištā uyṛa aşāunām fravašayō,

buyāt ahmi nmaēne gōuśca
vāθwa upa vīranaṃca
buyāt āsuśca aspō ḍərzrasca vāxṣō,
buyāt nā stāhyō vyāxanō
yō-nō bādā frāyazāite
gaomata zasta vastravata aşa-nāsa nemanja.
May there be in this house herds of cattle and troops of men, and may there be a swift horse and a sturdy chariot, may the man be steadfast and eloquent who, indeed, will worship us with hands holding meat and clothing, with Asha-attaining reverence.

May those fravashis among the strong, completely victorious, strong, victorious fravashis of the Asha-sanctified, among the fravashis of the first teachers, among the fravashis of the next of kin come into this house, satisfied may they move about in this house. Satisfied, may they wish upon this house good beneficial Ashi. May they depart from this house satisfied; may they carry with them hymns of praise and prescribed ritual acts to the Creator, Ahura Mazda, and to the Amesha Spentas, may they not by any means go away lamenting from this house and from that of us Mazda-worshippers.

Ashem Vohu...(3).

(Asirvad:)

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

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

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

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

Blessings for long life, for the desired life, for the service of Asha-sanctified people, and for the disservice of ill done deeds – the best existence of the Asha-sanctified, the luminous, offering all blissful. Thus may it come as I wish.
ašāunam fravašinam uryanam aiwiθūranam uryanam vāroθrayininam paoiroy-θkaeθanam fravašinam nabānaziθtanaθm fravašinam fravašayō xšnūtā ayanθu ahmya mnāne
xšnūtā vicarōntu ahmya mnāne.
xšnūtā afrinōntu ahmya mnāne vaŋūhīm ašim x'aparam,
xšnūtā pāravyāntu haca ahmāt mnānāt staomāca rāzarca barāntu daθuθō ahurāi mazdāi ameθanāmca spōntanaθm mācim geroθānā pāravyāntu haca ahmāt mnānāt ahmākōmca mazdayasnanāmaθm.
ašom vohū...(3).

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

5. (rāsī)
ahurāhe mazdā raēvatō x'arēnaθuhatō
(zōt u rāsī)
afrināmi xθaθrayāne daijhu-paiti uparāi amāi uparāi voreθrāi uparāi xθaθrāi xθaθramca paiti-astīmca dareγō-xθaθrām xθaθrahe darēγō-jītīm uṣtānahe drvātātōm tanubyō,
amām hutaθtōm huraθhōm voreθrayamḥ ahurādātōm vanaiṇtīmca uparatātōm pouru-spaxītīm tbiθiṣantam paiti-jaitīm duśmainyuṇam haθhrāniāïtīm hamoreθanām auroθanām tbiθiṣantam.
(Priests and congregation:)
afrināmi vavanv vanaθ-poʃōna buye vispōm aurāθtōm tbiθiṣantōm vispōm aγōm tbiθiṣantōm aroθuno- manaθhōm aroθuno-aceanθōm aroθuno-ʃyaθtōm.
(Priests:)
vavanv buye raθwya manaθhā raθwya vacaθhā raθwya ʃyaθhōna nijanv buye vispē duθmaiyū vispē daθvavaθnō zazv buye vaŋhāucə miθdə vaŋhāucə sravahe urunaēcə darēγhe havajhe.
afrināmi,
darēγōm jva uʃta jva avajhe narām aʃaonam aşajhe duʒvartē-varēzam vahiṣtōm ahūm aʃaonam roaθcōm vispō-x'āθrōm,
aθa jamyaθ yaθa afrināmi.
We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

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

May this Afrinagan and Khshnuman reach the holy Frawashis at the time of the Gatha days, at the time of Ahunawad, at the time of Ushtawad, at the time of Spentomad, at the time of Wohukhshathra, and at the time of Wahishtoisht.

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

Yatha Ahu Vairyo....

Ashem Vohu...!


I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things, and for the Amesha Spentas, and for the holy, Asha-sanctified Gathas, masters of Khshathra: for the Ahunawad Gatha, the Ushtawad Gatha, the Spentomad Gatha, the Wohukhshathra Gatha, and the Wahishtoisht Gatha, and for the Asha-sanctified fravashis of the strong, the fravashis of the first teachers, and the fravashis of the next of kin.

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

(Priests and congregation:)

humatañam hūxtanam yadacā anyadacā vṛṇyamnañamcā vāvṛṇyamanañmca mahē aibī-jaratāro naēnaēstāro yaṭanā vohunam mahī

(2).

(Recite silently:)

aśvān fravaš cērān fravaš arwar gūōzan fravaš pōrōžgarān fravaš paohiyō tūkaesān fravaš nabānàzdiṣṭān fravaš fravašayō.

in āfrīngān in xūnumaine gōhā gāthābūyō ahunavat gōhā uštavat gōhā spōntmatāt gōhā vōhūxśāṭhrā gōhā vahīštōiśōiś gōhā, gōhā gāthābūyō ardāfravaš bō-ṛasat.

bō-paōīrāt hizvā ruanī hūzōrdāī hūpādāsāhī
dāṭ din i vahō i māzdayasnā āgahī rawāī vāfrīngānī dāṭ, haft kāšwar zamī ēdūn bāt.

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

yaṭā ahu vairyō....

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

aś̄om vohū....

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

6. yathā ahu vairyo...(2).

ysēnaṃca vahmōṃca aojasca zavaracca āfrīnāmi
xśnāothra ahuraha mazdā raēvatō xśarōnaṇuhatō amōṣanām spōṇtanām,
gāthābūyō spōṇtābūyō ratūxšāṭrēbūyō aśoṇibyō ahunavaityā gāthāyā uṣtavaityā gāthāyā spōṇtāmiṇyūṣu gāthāyā vohu-xšaṭrayā gāthāyā vahīštōiśōiś gāthāyā
aś̄unāṃ fravaṣināṃ uṃraṇāṃ aiwīṭhuraṇāṃ paoiyō-ṭkaēśanāṃ fravaṣināṃ nabānāzdiṣṭāṇāṃ fravaṣināṃ
aś̄om vohū....
May we all be one in Asha.
Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

Yatha Ahu Vairyo...(21).
Ashem Vohu...(12).

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

Thus may it come as I wish.

Ashem Vohu....

A thousand remedies, ten thousand remedies (3).

Ashem Vohu....

Come to my help, o Mazda (3).

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

Ashem Vohu....

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

Thus may it come as I wish.

Ashem Vohu...!!
AFRINAGANS: Afrinagan of the Gathas

(The priests greet each other with a ritual handshake while quietly reciting:

hamāzor hamā ašō bēt.

(Priests and congregation recite aloud:)

aṭa jamyāt yaṭa āfrināmi.

priest and congregation recite aloud:

hamatanām huxtanām yadacā anyadacā vərəzyamnanamcā
vāvərəzanamcā mahī aibī-jarətāro naēnaēstāro yaθanā vohunam mahī

yaθā ahū vairyo...(21).
aṣom vohū...(12).

ahmāi raēšca xərənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvərə
ahmāi tanvō vərəθərm ahmāi əstīm pouruš-xaθərm ahmāi āsnəmcīt frazanətīm
ahmāi darγəm darγə-jiṭīm ahmāi vahiʃtəm ahūm aʃaonəm raocaŋəm víspō-
xəθərm,

aṭa jamyāt yaṭa āfrināmi.
aṣom vohū....
hazaŋrom baēșazanam baēvarə baēșazanam (3).
aṣom vohū....

amahe mē avaŋhe mazda (3).

amahe hutāʃtahe huraoɗahe vərəθəɾyaŋəhe ahuraɗatahe vanainyəsca
uparatatə, ramanasca xəstrəhe vayaos uparo-kairyehe tarəätə anyaiʃ damaŋ.
aetaʃ tē vayō yaʃ tē asti spəntə-mainyaom. ṣwāʃəhe xədaŋatahe zrvənahe
akaranahe zrvənahe darγə-xaɗatahe.
aṣom vohū....

(kərfeh mozd gunəh guzəraʃne-rə kunŏm, aṣahī rvaŋ duśərm-rə, ham kərfeh hamə
vahə-e haft kaʃwar zamīn, zamīn-pahanə rōt-drənə xərəʃə bələ bəndəd bə-rasət, aṣo
bēt dər zi.)

aṭa jamyāt yaṭa āfrināmi.
aṣom vohū....
Afrinagan of Dahm Yazata

Yatha Ahu Vairyo ...(7).

Ashem Vohu...(3).

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

To Ahura Mazda, rich, possessing good things, and to the Amesha Spentas, to the pious and good blessing, to the awful cursing thought of the wise, and to all the Asha-sanctified Yazatas celestial and worldly. To the fravashis of the strong, completely victorious, the fravashis of the first teachers, the fravashis of the next of kin, [and to every Yazata invoked by their own name] for worship, adoration, propitiation, and praise.

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

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

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

We worship Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficient Amesha Spentas. We worship the pious and good blessing, the awful cursing thought of the wise, and all the Asha-sanctified Yazatas celestial and worldly. We worship the Asha-sanctified, good, powerful, holy fravashis.

(Karda:)

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

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

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

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

(Priests and congregation:)

yaðå ahú vairyó ...(7).

ašəm vohú ...(3).

fravārāne mazdayasnō zaraθuṣtriš vīdaēvō ahura-ŋkaēšō

(Here recite the appropriate Gah dedication.)

ahurahe mazdā raēvātō x'arənaŋuhatō aməšənām spoŋtanām.

dahmaya vaŋhuyā āfrītōiš uyrai dāmoiš upamanāi,

vīspaēšəm yazatanām ašaonām mainyavanām gāθyavanām ašāunām
fravašinām uyranām aiwiθūranām paoiryō-ŋkaēšanām fravašinām

nabānázdistanām fravašinām [aοxtō-nāmanō yazatahe]

xšnaoθra yasnāica vahmaica xšnaōtrāica frasastayaeča,

(zōt) yaθa ahú vairyó, zaotā frā mē mrūtē,
(rāspī) yaθa ahú vairyó, yō zaotā frā mē mrūtē,
(zōt) aθa ratuš ašācīt haca, frā așava vī{//}dvā mraotū.

(Priests:)

ahurōm mazdām raēvāntōm x'arənaŋuhaŋtōm yazamaide

aməšə spoŋtā huxšaθrā huθāŋhō yazamaide.

dahmām vaŋhūm āfrītīm yazamaide uyrmōm taxmōm dāmoiš upamanōm

yazatom Yazamaide, vīspemca așavanom mainyaom yazatom Yazamaide
vīspemca așavanom gaeθīm yazatom Yazamaide.

ašāunām vauŋhīhō surā spoŋtā fravašayō yazamaide.

(Karda:)

2. tá ahmi nmāne jamyaṛōs yā ašaonām xšnūtasca așayasca vyādaibišca
paiti-zaŋtayasca,

us-nū aįiŋhāi više jamyaṭ așəmca xšaθūmca savasca x'arənasca x'āθūmca
darγō-θatoθwōmca aįiŋhā daēnāyā yaŋ āhūrōiš zaraθuṣtrōiš.

3. asista-nū aįiŋhā haca vīsaŋ gauš buyaŋ aṣiṭom așəm asistom naŋš așaonō
aojō aṣiṭō aįhūriš ŋkaēšō.

4. jamyaŋ iθra ašaunām vauŋhīhō surā spoŋtā fravašayō aŋoiš baęsaza
hacīnna zam-fratāŋha dānu-drāŋjaŋha hvarō-barəzaŋha īstōe vaŋhōŋham
paitīštōte ātaranām fraŋa-vaxšyāi rayaŋmca x'arənaŋhāmca.

5. vainiţi ahmi nmāne sraoŋō asrūṭīm āxšṭiš anāxštīm rāiśīm ārmaitīş
tarōmaitīm aršuxōgō vāxš miθaoxtōm vācim aṣa-drjuŋm.
6. so that, in it the Amesha Spentas may receive, through Sraosha, companion of Ashi, good acts of worship and prayers of praise; good in reverence and adoration, the abiding offering, the joyous offering, and the devotional offering, until the time of the final harvest.

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

Ashem Vohu...(3)!

(Asirvad:)

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

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

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

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

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

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).
6. yaθa ahmya amoʃa spɔnta srəoaʃda aʃyədə paitiʃən vaŋhʊʃ yasnaʃca vaŋmaʃca voḥu yasnaʃca vaŋmaʃca huberotimca uʃtaborotimca vaŋṭaborotimca a-daɾɣət x'á-baityət.

7. mə yave imαt mənəmən x'áθrapaṭ x'arənə frəzəhət mə x'áθrapaṭtə iʃtis mə x'áθrapaṭtə əsna frəzənɪtʃə x'áθrə-diʃəhə paött aʃəiʃca vaŋhʊʃə daɾɣəm haʌma. əʃəm voḥu...(3).

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

(Aisirvad:)

8. (ɾaspi) ahurahe mazdə raɛvatə x'arənaŋuhatə

(zot u rəspi) afriŋəmi xʃəθrayəne daijhu-paṭi upaɾai aməi upaɾai voɾəɾıai upaɾai xʃəθrəmcə paṭi-astimca daɾgyə-ʃəθrəm xʃəθrahe daɾgyə-ʃimim uʃtənəhe drvətətəm τaŋby whereas.

(Priests and congregation:)

9. aməm hutaʃtəm huraədəm voɾəθraysəm ahuradətəm vaŋnəʃtəmca uparaʃtəm pouru-ʃpəɔxtim tbiʃyəntəm paött-ʃəiʃtəm duʃhaimunəm haθrəniətətim haɾəθəŋəm aməm ahuraθəŋəm tbiʃyəntəm.

(Priests and congregation:)

10. afriŋəmi vavanə vaŋa-raʃənə buye ʋisəm aɾəəθəm ʃbiʃyəntəm ʋisəm ayəm ʃbiʃyəntəm araθwyo-avanaθəm araθwyo-vaŋaθənəm.

(Priests:)

11. vavanə buye raθwya maŋaθa raθwya vaŋaθa raθwya ʃyəθna niŋə buye ʋispe duʃhaimunə ʋispe dəçəvəysənə əzə buye vaŋhəuca miθə vaŋhəuca sravahe urunaɛca daɾɣəhə havaŋhe.

12. afriŋəmi,

darɣəm jva uʃta jva vaŋəhe naraŋ aʃaŋəm əzanə duʒvarʃtə-ʋəɾətsəm həviʃtəm ahum aʃaŋəm raəcaŋəm ʋispo-x'əθəm,
aθa jamyaŋ yaθa afriŋəmə.

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

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

(Priests and congregation:)

humatanəm hixtanəm hvarʃtanəm yadacə anyadacə woɾəzyəmanəncə vəŋəɾəzanənaŋəmə məhə aibə-jarətəɾə naənəstəɾə yaθanə voθunəm məhə əə (2).
I yearn for good mind. May Peshotan son on Gushtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach Dahm Yazat and all the fravashis of the holy.

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

Yatha Ahu Vairyo....
Ashem Vohu...!


I desire worship and adoration and strength and force for Ahura Mazda, rich, possessing good things, for the Amesha Spentas, for the pious and good blessing, for the awful cursing thought of the wise, for all the Asha-sanctified Yazatas celestial and worldly, for the fravashis of the strong, completely victorious, the fravashis of the first teachers, the fravashis of the next of kin, [and for every Yazata invoked by their own name].

Ashem Vohu....
May we all be one in Asha.

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good.
AFRINAGANS: Afrinagan of Dahm Yazata

(Recite silently:)

paštútan guštás̄pā vohū gū̄dan hāḥêm bō̄-rasât. bō̄-paȫrāt daraftāt mahmā bāt agonī ašō bō̄t dār zī hāḥêm bō̄-rasât.

In āfrīngān in xšnūmaine dahmān yazaṭ vīspa sā ardā fravaš bō̄- rasaṭ.

bō̄-paȫrāt ḥizvā ruṇī hūzdōrdāī hūpādašāḥī dāt dīn i vahō i māzdayasṇā āgahī rawāi vāfrīngānī dāt, haft kō̄šwar zamī ēdūn bāt.

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

yaṭā ahu vairyo....

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

ašom vohū....

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

13. yaṭā ahu vairyo...(2).

yasṇōmca vahmōmca aojasca zavarōca āfrīnāmi
xšnāoṭra ahurahē mazdā raēvatō xčaraṇuṇuhatō amošanām spōṭanām.
dahmayā vaŋhuyā āfrītōiš uṛtai dāmōiš upamanāi,

vīspačām yazatanām ašonām mainyavānām gaēṭyanām, ašāunām fravaśinām uɣranām aiwiθūranām paοiryo-ṭkaēšanām fravaśinām nabānazdištanām fravaśinām [aοxtō- namanō azatahe]

ašom vohū....

(The priests greet each other with a ritual handshake while quietly reciting.)

hamāzor hamā ašō bēt.

(Priests and congregation recite together:)

aθa jamyāṭ yaθa āfrīnāmi,

humatanām hūxtanām hvarštanām yadacā anyadacā vəθasyamnanāmcā vāvəθazanānāmcā mahī aibī-jarēṭārō naēnaēstārō yaθanā voḥunām mahī.

159 The congregation does likewise.
Ahriman.

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

Ashem Vohu ...(3).

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

(Here recite the appropriate Gah dedication:)

[For worship, adoration, propitiation and praise of the masters of the daylight, and the day, and the months, and the seasons, and the years.]

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

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

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

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

2. We worship Ahura Mazda, Asha-sanctified, the master of Asha, well perceiving, the greatest Yazata, who is also the most beneficent, world-promoting, the creator of good creatures; we worship him with these offered Zaotras, and with these rightly spoken prayers; and we worship all Asha-sanctified spiritual Yazatas.

3. We worship Zarathushtra, Asha-sanctified, the master of Asha; we worship him with these offered Zaotras, and with these rightly spoken prayers; and we worship all Asha-sanctified Yazatas of the world. We worship the Asha-sanctified fravashi of Zarathushtra. We worship the words of Zarathushtra. We worship the religion of Zarathushtra. We worship the beliefs and the doctrines of Zarathushtra.

4. We worship the Asha-sanctified creation which was the first created. We worship the creator Ahura Mazda, rich, possessing good things. We worship Vohu Manah. We worship the Highest Asha. We worship Khshathra Vairya. We worship the good Holy Armaiti. We worship Haurvatat. We worship Ameretat.
AFRINAGANS: Afrinagan of Mino Nawar

**Afrinagan of Mino Nawar**

1. yaθā ahū vairyō ...(7).
ašom vohū ...(3).

fravarāne mazdayasnō zarathuštriš vidaēvō ahura-ţkaēšō

*(Here recite the appropriate Gah dedication.)*

[raθwām ayaranāmca asyanāmca māhyanāmca yāiryānāmca sarōdamāmca yasnāica vahmāica xšnaoθrāica frasastayaēca.]*¹⁶⁰*

ahurahe mazdā raēvatō x'arōnaṇuhatō amōšanām spōntanām.

xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca,

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

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

(zōt) aθā ratuš aşātēt haca, frā ašava viōvā mraotū.

*(Both priests:)*

2. ahurōm mazdām aşvanām ašehe ratūm yazamaide

huɗājhem mazištɛm yazatem yim sąvištêm frādaʃ- gaēθem dātārem

vohunām dāmanām,

ābyō rātābyō zaothrābyō arşuxōaēibyasca vāyţibyō vispōmca așavanəm

mainyəom yazatęm yazamaide.

3. zaraθuštrom aşvanəm ašehe ratum yazamaide,

ābyō rātābyō zaothrābyō arşuxōaēibyasca vāyţibyō vispōmca așavanəm

gaēθim yazatęm yazamaide,

zaraθuștrahe așaonō fravași̇m yazamaide,

zaraθuștrahe sraəa yazamaide,

zaraθuștrahe daēnäm yazamaide,

zaraθuștrahe varṇənəmca țkaēʃəmca yazamaide.

4. aİhuyəo așacinaŋhō paurə dātə dāmaʃ așaonı̇ş,

daθușō ahurahe mazdā raēvatō x'arōnaṇuhatō yazamaide,

vohu manō yazamaide,

așom vahištêm yazamaide,

xšaθrom vairim yazamaide,

spōntəm vaŋųhım ārmaitım yazamaide,

haurvatatöm yazamaide,

aṃorâtatətöm yazamaide.

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¹⁶⁰ This verse is added in Nirangistan.
5. We worship the creator Ahura Mazda. We worship Fire, the son of Ahura Mazda. We worship the good Asha-sanctified waters made by Mazda. We worship the swift-horsed Sun. We worship the Moon which contains the seed of the bull. We worship Tishtrya, the star, rich, possessing good things. We worship the soul of the bounteous Cow.

6. We worship the creator Ahura Mazda. We worship Mithra of wide pastures. We worship Sraosha, companion of Ashi. We worship the straightest Rashnu. We worship the Asha-sanctified, good, powerful, holy fravashis. We worship Verethraghna, created by Ahura. We worship Raman of good pastures. We worship the beneficent wind, fair of form.

7. We worship the creator Ahura Mazda. We worship the good religion of Mazda-worshippers. We worship Ashi Vanguhi. We worship Ashtad. We worship Asman. We worship the bounteous Earth. We worship the Holy Manthra. We worship the self-governed, endless Lights.

8. We worship the sunny dwelling of Asha in which the souls of the dead rest, who are the fravashis of the Asha-sanctified, the best existence of the Asha-sanctified, shining, and all-blissful.

9. We worship the two, the milk and the oil, which make the waters flow, and the plants grow, suppressing the Daeva-made Azi; overcoming and suppressing the Mush, the witch, and subduing and turning back the fiendish heretic, full of malice, and the tyrant, void of Asha, and full of death.

10. We worship all waters, all plants, all good men and women, all celestial and terrestrial Yazatas, who bestow goodness, and who are Asha-sanctified.

11. We worship you, o Holy Armaiti, (the earth) where we dwell. We pray to you, o Asha-sanctified Ahura Mazda, in these dwellings of healthy livestock and people, the offspring of Asha, namely, in these same dwellings of every person, staying as much as possible both in summer and in the winter.

Ashem Vohu ....
5. 

6. 

7. 

8. 

9. 

10. 

11. 

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

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

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

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

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

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).

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

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

(Aspirad:)

12. (rāspi) xšnaostra ahurahe mazdā raēvatō x'arōnānuhatō

(zōt u rāspi) afrīnāmi xšaθrayäsne dahju-paite uparāi amāi uparāi vərərāi uparāi xšaθrāmca paiti-astimca dařeγō-usahaan xšaθrahe dařeγō-jišim uštānāhe drvatātom tanubō,

13. amām hutaštōm huraoōm vərəθrayōm ahuraštōm vanānītaimca uparatātom pouru-spaxštām tbišyantām paiti-jaitām dušhmainyunām hafrōnišatīm hamārōtānām aurāθtānām tbišyantām.


15. vavanvā buye raθwyā manahē raθwa vacahē raθwyā šyaθtā nijānē buye vise dušmainyu vise daēvayasnē zaze buye vahhāuca mižde vahhāuca sravah ērūnaēca darψhe havaŋhe.

16. afrīnāni, darψtām jva uʃta jva avaŋhe narām aʃaonām ḡaŋhe dužvarštā-varoztām vahištēm ahūm aʃaonām raocahēm vispō-x'āθrōm,

aθa jamyāt yaθa afrīnāni.

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

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

(Priests:)

CDF humatānām hūxтанām hvarštānām yadacā anyadacā vərəzyamanāncā vāvərzamanāncā mahī aibih-jartārō naēnaēstārō yaθanā vohnuñā mahī

(2).

(Recite silently:)


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

yaθa ahu vairyo....
Ashem Vohu...!

Yatha Ahu Vairyo...(2).

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

Ashem Vohu ....

May we all be one in Asha.

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good.
(While reciting "ashem vohu..." the Zoti touches the water vessel at the Northeast, Southeast, Southwest, and Northwest, respectively.)

aşom vohu....

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

yaţa ahu vairyő...(2).

yasnamca vahmamca aojasca zavareca afринами xšnaroa ahurae mazdâ raêvatô x'arənaňuhatô aməšanəm spəntanəm.

aşom vohu ....

hamázor hamá ašô bêt.

aţa jamyêt yaţa afринами,

humatanəm hűxtanəm hvarştanəm yadacə anyadacə vorəzyamnanəmcə vəvorəzanənəmcə mahi aibi-jarətərə naênaestərə yaθanə vohnanə mahi.
AFRINS

Afrin of the Gahambars

1. May we be united with the righteous coreligionists! May we be united with holy coreligionists! May we be united with glorious and full of luster Dadaar Ahura Mazda and Amesha Spentas!

2. May we be united with Atash Dadgahs and Atash Adarans. May we be united with the fravashis of righteous coreligionists! May we be united with Good Religion of Mazdayasni!

3. May we be united with all the good coreligionists of the seven regions of the world, who are the followers of the laws of the Good Religion and who are the believers in the Holy Mazdayasni Good Religion! Let us help one another, we with them and they with us, to be united and working together!

4. May we be united with the victorious Arda-Fravash, because I have performed the correct Yazashne ceremony, I have consecrated drons, and I always perform myazd, which all together may reach the treasure of the glorious and full of luster Dadaar Ahura Mazda and the Amesha Spentas!

May strength, might, firmness, activity, victoriousness, come to all Fravashis of the righteous. May all fravashis of the righteous be mentioned here.

5. I am wishing that meritorious deeds through ceremonies I have performed for sure, such as Yazashne, drons, myazd, gift of Ashodaad, good charities, carrying “Zohr” in Yazashne ceremony and rejoicing the righteous coreligionists – which are all good deeds in this world, and myself performed all these meritorious deeds in this world and helped them to progress, and the choice of righteous Fravashis and their happiness – all these reach the treasure of glorious and full of luster Dadaar Ahura Mazda and Amesha Spentas.

6. May the happy consequences of the souls, who offer intelligent worship of God and dedicated fellowship of man, be (a) Better Light, (b) Spiritual Growth, (c) Stability on the Right Path and (d) Permanence thereon! O Most Adorable Supreme Being (Yazdaan)! may the souls and the holy fravashis of (a) those in existence, (b) those that have passed away, (c) those who will be in existence, (d) those born, (e) those yet to be born, (f) those of this country, (g) those of any other country in...
AFRINS: Afrin of the Gahambars

Afrin of the Gahambars

1. hamā-zor hamā ašō bāt! hamā-zor hamā nākī bāt! hamā-zor bāt dādār hōrmōzd i rayōmānd i x‘arahemaṃd, amāsāspanḍān!

2. hamā-zor bāt ādārān ātāšān! hamā-zor bāt fravaš ašoqn! hamā-zor bāt din i vih i māzdayasnān!

3. hamā-zor bāt vahā-e haft kāšwar zamīn, kē pa dāt veh-dēn i pairyō- tkāešān, kē pa awīžā veh-dēn i māzdayasnān astoṇān ānūd!

emā avā Āshan, Āshan avā emā, hamā-zor ham-baher ham-yaret!

4. hamā-zor bāt ardā-fravaš pērōzgar,

kō rāt yazišni kart-hōm, darun yašt-hōm, myyazd hamā rāinām, ayō-kardahyā, pa ganj i dādār hōrmōzd i rayōmānd i x‘arahemaṃd, amāsāspanḍān bā-rasāt.

aoj u zōr mīrō tagī, ḍmāvandī pērōzgārī, hamā fravaš ašoqn bā-rasāt. hamā fravaš ašoqn Āshan ḍdar yāt bāt.

5. ayāft-hastār-hom, ku kār i kūrfe, yazišni drūn va myyazd, dahišni va ašō-dāt, rādī va zor-baršnī, va ašōqn snāišnīdār, awarō hamā kār i kūrfeh, andar dām hamā kunom nāmcīstī hātār ravaṇ i ēmā, ḍādar pa ham-kūrfe vahā kārt, va rānīd pa hišī-pāširāsī, va snāišne-i fravaš i ašoqn, pa ganj i dādār hōrmōzd i rayōmānd i x‘arahemaṃd, amāsāspanḍān bā-rasāt!

6. pād-daišni rāinidārān, raxāšān, vaxāšān, estānān, va patāišni bāt.

yazdān i mainvān, yazdān i gāthān, mainyō rōzgār fravaš i ašoqn. ež gayomār, andā sūmanṭ pērōzgar pur-harāhe saosyōš; hastān, būdan, bōdan, zadān, azādan, ā-dāhi, uz-dāhi, dahmā, nar nātīrīk, awarnāi, purnāi, har-ki avar in zamīn, pairi veh-dini gudārān šuṭ hast;

hamā fravaš ašoqn, ravaṇ i Āshan pa yāt kārt. arzānī ānūd, hamā fravaš va ravaṇ i Āshan pa yāt kārt. ēmā ōmāt-dār, Āshan pa yāt kārt; āshan kūrfe-taromanṭ tarom; hamā fravaš va ravaṇ i Āshan, vehdīn yazišni kōrādārī, myyazd rānīdār ḍādar yāt bāt!

163 Pazand/Avestan text from Kanga loc. cit. Compare Antia, Pazand Texts, pp. 91 ff. See also ms. E1 ff. 124v-136r in Kotwal & Hintze 2008; Anklesaria 1883, pp. 195-216. Note ezafe in oldest mss. is transcribed as “i”.
the world, (h) holy men & women, (i) the children and (j) the grown-ups, - from the first Mortal Man (Gaya Maretan) to the glorious, triumphant Saoshyant - all these (do we remember) who have passed away from this world!

All their souls are remembered through the righteous fravashis. All their fravashis and souls are worthy of praise and are remembered here. I have thought of those who hoped to be remembered. They are more righteous than me. May the fravashis and souls of them be remembered here through the ceremonies of Yazashne and myazd of our Good Religion.

7. “On the 45th day (from the Navroze Day in the Seasonal calendar), of Ardwahisht Mah and Dae-pa-Mihr Roj is the Maidyozarem Gahambar”:

On this 45th day, I Ahura Mazda with the Amesha. Spentas named this Gahambar Maidyozarem and created the Asman – sky.

8. We consecrated this Gahambar and gave the name Maidyozarem of this period in Ardwahisht Mah (for five days) up to its Dae-pa-Mihr Roj. We started it on Khwarshed Roj and ended it on Dae-pa-Mihr Roj, which we called it Maidyozarem Gahambar, during which we created Asman -- sky – and A big feast (myazd) was performed by Me with the Amesha Spentas.

And all the human beings should also perform such a feast!

9. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

10. In this skeletal world, it is equivalent to receiving meritorious reward for giving Aashodaad (donating in righteousness) to a righteous person for the love of advancing righteousness of your own soul in form of one thousand ewes with their lambs and may that person receive good rewards in righteousness and betterment for this good deed of him.

Moreover, he achieves righteousness and betterment for the love of his soul and achieves a higher level among all living coreligionists. In Avesta, for such a reward, there is written testimony in Hadokht Nask:

“For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand ewes with their lambs to a very righteous person of this world as Ashodad”.

7. "پانچا کثوارکشما مائدهی‌زارم‌معه، ای‌هیه‌ه زاهی‌یه‌ه داعوده"؛

پای چه‌لا پنج روز، می‌هومند اوا امان‌سرپان‌دان، فرسن‌دائیت هان‌ه که اسانان دات.

8. گاهان‌بار یا است، و مائدهی‌زارم‌قاه نام نی‌ه‌ت، اردو‌هی‌ست ماه داپام‌می‌ه‌ر دی‌رچ و زاهی‌ه‌ه‌ه، داپام‌می‌ه‌ر دی‌رچ سار بان‌ه‌ت، مائدهی‌زارم‌معه بی‌ت، که وینارا شیه اسانان اندار چ‌زام پائیده بی کارت. اوا امان‌سرپان‌دان می‌ازد کارت.

مان‌مان‌ه که هام‌رعش‌ه‌ه‌ه یاق‌یایت کارت.

9. هار کی ظ‌ا گاهان‌بار یازئ، ای‌هیه‌ه سازئ، ای‌هیه‌ه هرانئ، ای‌هیه‌ه داوانئ.

10. اس‌کری‌ه‌ه یوه‌بئ، کهن کیش اندار یوج اس‌مان، هزار گاردِت۱۶۴ داینوت اوا واده، پا اشی‌دئ ای‌هیه‌ه‌ه وئه واران دوشی‌رئ رئ، یئیه می‌دانش‌گان ای‌هوان دئدات هئئ.

او‌وئز ظ‌ای‌هیه‌ه‌ه وئه واران دوشی‌رئ رئ، که یئیه هستان پاهیم یئد اندار یئیه می‌دانش‌گان.

هست اهست‌گی گواوه‌ه په هایدوئت ظ‌ا جا پئئا:

"هزاون‌رئ ماه‌شنام دا‌من‌نام پائیت‌پوثرنام، نارام اس‌اونام اس‌اها وارنجوئا عرنه‌ه واردان دایی‌یئ، ای‌واه‌ه هاتان مان‌انه‌ه‌ه یاچ ای‌هیه‌ه زاهی‌یه‌ه."
11. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share,

“then among the Mazdayasnan coreligionists,”

he is unfit to perform a Yazashneh. Among the Mazdayasnan coreligionists, he is regarded as not fit to perform a Yazashneh because the Yazads will not accept his Yazashneh and so he cannot perform a Yazashneh. From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

12. “On the 60\textsuperscript{th} day (from the 15\textsuperscript{th} Day Dae-pa-Mihr Roj, Ardwahisht Mah of the last Gahambar Maidhyozarem in the Seasonal calendar), of Tir Mah and Dae-pa-Mihr Roj is the Maidyoshahem Gahambar”: On this 60\textsuperscript{th} day, I Ahura Mazda with the Amesha Spentas named this Gahambar Maidyoshahem and created the Aav - water.

13. We consecrated this Gahambar and gave the name Maidyoshahem of this period in Tir Mah (for five days) up to its Dae-pa-Mihr Roj. We started it on Khwarshed Roj and ended it on Dae-pa-Mihr Roj, which includes Tiragan, which we called it Maidyoshahem Gahambar, during which we created Aav – water – and a big feast (myazd) was performed by Me with Amesha Spentas, and all human beings should also perform such a feast!

14. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

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

“For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand cows with their calves to a very righteous person of this world as Ashodad.”

16. The one who does not pray, does not do work, does not partake Chaashneee, or does not give his share, “then among the Mazdayasnan coreligionists, he is regarded as the one who does not keep his word”. Among the Mazdayasnan coreligionists, he is not regarded as a leader who keeps his word because among the Mazdayasnan Humdins, he is regarded as the one who speaks lies and whatever he says, the coreligionists should not listen to him. From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).
11. har ki na yazat, na sazaat, na hurat, na dahaat,
“ayasanim daste antare mazdayasna’iš.” — a-ya'asani dahis andar mazdayasnan;
kū yazdan yazašni oğ na padiraț, ki kunaț na šāyaț.
viš az a ghahaŋbār andā ghahaŋbār, har-rōz šať-va-haštāğ, stōr gunāh oğ būn bahūt.
12. “xšvaštīm maišyōi-šəmahe tištryehe daθušō’’;
apa šəst rōz man hōrməzdə awa aməšāspaṇḍan, frāj tāšišt hanṭ ku āw dāṭ.
13. ghahaŋbār yašt maišyōšam-gāh nam nihāṭ, tir-māh dae-pa-mihir-rōz;
hūr-rōz gāh gīrət, dae-pa-mihir-roz sar bahūt, maišyō-šəmaye būt; āw tīra būt rōšn ba-kart.
awa aməšāspaṇḍan myazd kart; mardumamnac pa ham angōšite āvāyaṭ kart.
14. har ki oğ a ghahaŋbār yazaṭ, ayāw sazaṭ, ayāw hurat, ayāw dahaṭ.
15. aš kəɾəfəh eōun bāt, cun kiš andar aoxi astumənt, hazār gawehe daenūte
awa gusālah, pa așō-dāt așahī vahi ruan dušārm rā, pa oğ mardan i așoqan dāṭ hōṭ.
avāž oğ așahī vahi ruan dušārm rā, ki az hastan e pāhlom in andar oğ
mardumamn.
hast avastā gawāhō pa hādxoț eţ a já peđa;
“hazaŋrəm gavam daēnunam paiti-puḥranam narəm așaonam așaya
vaŋjhuya urune para-daiθyāt āeваhe hātəm cinmānahe yat așahe vahištəhe.”
16. har-ki na yazaṭ, na sazaṭ, na hurat, na dahaṭ,
“avacō-urvaitīm daste aŋtarə mazdayasna’iš.’’
a-vaecə-radı daheș andar mazdayasnaŋ, ku andar mazdayasnaŋ, gawašni oğ
pa draŋy dārōt,165 ku göįt na nyōišōt.
viš az a ghahaŋbār andā ghahaŋbār, har rōz šať-va-haštāğ sōr gunāh oğ būn
bahūt.

165 Antia: kārōt.
17. “On the 75th day (from the 15th day Dae-pa-Mihr Roj, Tir Mah of the last Gahambar Maidyoshahem in the Seasonal calendar), of Shahrewar Mah and Anagran Roj is the Paitishahem Gahambar”:

On this 75th day, I Ahura Mazda with the Amesha Spentas named this Gahambar Paitishahem and created the Zamin – the earth.

18. We consecrated this Gahambar and gave the name Paitishahem of this period in Shahrewar Mah (for five days) up to its Anagran Roj. We started it on Ashtad Roj and ended it on Anagran Roj, which we called it Paitishahem Gahambar, during which we created Zamin – the earth – and a big feast (myazd) was performed by Me with Amesha Spentas, And all human beings should also perform such a feast!

19. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

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

“For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand mares with their colts to a very righteous person of this world as Ashodad”.

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

22. “On the 30th day (from the 30th day of Shahrewar Mah and Anagran Roj of the last Gahambar Paitishahem in the Seasonal calendar), of Mihr Mah and Anagran Roj is the Ayathrem Gahambar”:

On this 30th day, I Ahura Mazda with the Amesha Spentas named this Gahambar Ayathrem and created the Vegetation.
AFRINS: Afrin of the Gahambers

17. “پانچاها هپتاپیم پاپیشاهیه خشاوه‌هاه فایره‌هاه اناپرانام”;

پا هفت‌و‌پنج روز مان هرمزدا اوا آموزساندان، فرایت‌تاشت هانش، که زامین دیت.

18. گاهانب‌ار یاشت پاپیشاه‌هم‌گاه‌عنام نیبات، شاریو‌فرح مان اوران ماه اوران‌رزو؛ عشت‌رزو گاه خیرت، اوران‌رزو سار بانوت، پاپیشاه‌هیمی بوت، که یستاوشی زمین او اندار یا زامی پایدا بکارش. اوا آموزساندان میاژد کارت، ماردومناک که هم اکچیتیه می‌ایاها کارت.

19. گاهانب‌ار یازات، یاوا ساژت، یاوا هرات، یاوا داها.

20. اش کارفه بدن بیت، کن کش اندار قیا استمانت، هزار اسپ اه دانیتو گاه کوره، با اش‌داتیه اسحیبیی دو اوران درارم‌ر، پا‌ی او ماردنی ای آسوان دیت حیت.

اوهازی اش اسحیبیی دو اوران درارم‌ر، کی از هستان اه پاهلو نا انداری او ماردومن.

هست اهستا گاوهدی پا هادوخت اش یا جا پودا:

“هزانورام اسپانام داونام پاپیپورانام ناران اسنام اساییا یانجیه عرنه پارا‌دایویت ایوه له راتام نینمانه‌هاه یاوت اساهیه واییته.”

21. گاه‌کی نا یازات، نا ساژت، نا هرات، نا داها،

“گارمول‌وارانهوم داست اندار مازداه‌سانیس” —

گارمول‌ وایریم داهیس اندار مازداه‌سانن، که اندار مازداه‌سانن، گاه‌یی پا وافقان۱۶۶ دارات، گه داهات نا پادیرت.

یسی ای گاهانب‌ار انده گاهانب‌ار هار روز صالح و هاشتیت استر گناب اوی بون بانوت.

22. “هروساتوم اویریماهی میوراهی اناپرانام,”

پا سی‌رژ مان هرمزدا اوا آموزساندان، فرایت‌تاشت هانش، که اورفار دیت.

۱۶۶‌ آنتیا پ. ۹۵ لینه ۱: ای اویابان.
23. We consecrated this Gahambar and gave the name Ayathrem of this period in Mihr Mah (for five days) up to its Anagran Roj. We started it on Ashtad Roj and ended it on Anagran Roj, which we called Ayathrem Gahambar, during which we created fresh colorful and of various kind vegetation. And a big feast (myazd) was performed by Me with Amesha Spentas, and all the human beings should also perform such a feast!

24. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

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

“For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand camels with their calves to a very righteous person of this world as Ashodad”.

26. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share,

“then all the Mazdayasnan coreligionists will take away all his cattle”. All the Mazdayasnan coreligionists will definitely take away all his cattle because he cannot ride his cattle among the Mazdayasnan coreligionists, and he is not allowed to ride his cattle.

From this Gahambar to the next one, he will each day commit sins amounting to 180 “stehhr” (type of sin).

27. “On the 80th day (from the 30th day Anagran Roj, Mihr Mah of the last Gahambar Ayathrem in the Seasonal calendar), of Daeh Mah and Warharan Roj is the Maidyarem Gahambar”: 

On this 80th day, I Ahura Mazda with the Amesha Spentas named this Gahambar Maidyarem, and created the animals.

28. We consecrated this Gahambar and gave the name Maidyarem of this period in Daeh Mah (for five days) up to its Warharan Roj. We started it on Mihr Roj and ended it on Warharan Roj, Which we called it Maidyarem Gahambar, during which we created animals – and a big feast (myazd) was performed by Me with Amesha Spentas. And all the human beings should also perform such a feast!
23. գահանբար յաշ այաթրեմ գահ նամ նեհատ, միհիք-մահ, անորան-րոզ; աստատ-րոզ գահ գիրշ, անորա-րոզ սար բահուտ।

այաթրեմյեհե բյութ, կու մոճ վա րանգ վա գնահ գուն վրարան անդ ա զամա պայաբ բա-կարթ。

ավա ամութքասպանդան մյազդ կարթ.

մարդումանակ չա հանգուղե ավայաթ կարթ.

24. հար կու եզ ա գահանբար յազաթ, այավ սազաթ, այավ հուրաթ, այավ դահաթ।

25. առ կորեք ջուն բյութ, կուն ես անդար օքի աստումանթ, հազար ուշտրա եւ դանուտո ավա կվադ պա աշու-դաթ ասահի վո րվան դուշարմ-ռա, պա ու մարդան ի աշուն դաթ հոթ।

աեվազ եզ ասահի վո րվան դուշարմ-ռա կի ազ հաստան եւ պահլում ին անդար ու մարդումանջ

իես ավաստա գավահու չա հադոււտ եզ ա յա պոճ:

“հազարեր ուշարդանա դանուտնակ պանի-պողարդանա նարամ աշարնամ աշայա վանջյուա մունեպարա դայուղատ աեվահե հատամ կինմանահե յաթ ասահե վահիշահե。”

26. հար կու նա յազաթ, նա սազաթ, նա հուրաթ, նա դահաթ;

“վարսերեմ ստարեր կոնում էռա ումարարա անտար մածդայանանշիս”;

քահ ստեր ազիս ֆրայ-ապար; անդար մազդայանան, կու անդար մազդայանան, ավար ստեր նո նանան, կու նանան նա սայաթ. վիշ ազ ա գահանբար անդա գահանբար, հար-րոզ սատ վա հաստատ, ստեր գնահ օւ բուն բահութ.

27. “աստատիմ մաիությարյեհե դաթուշ վարտուրգանահե”;

պա հաստատ վոզ ման հորմաձա ավա ամութքասպանդան, ֆրայ-տասիտ հանթ, կու գուսիունան դաթ।

28. գահանբար յաշտ, մայտայուր-գահ նամ նեհադ, դեհ-մահ բահերամ-րոզ; միհիք-րոզ

գահ գիրշ, բահերամ-րոզ սար բահութ. մայտայությարյեհե բյութ. կու գուսունան պանջ-ային անդար ա զամա պայաբ բո-կարթ. ավա ամութքասպանդան մյազդ կարթ. մարդումանակ չա հանգուղե ավայաթ կարթ.
29. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

30. in this skeletal world, it is equivalent to receiving meritorious reward for giving Ashodad (donating in righteousness) to a righteous person for the love of advancing righteousness of your own soul in form of one thousand any kind of animals and may that person receive good rewards in righteousness and betterment for this good deed of him. Moreover, he achieves righteousness and betterment for the love of his soul and achieves a higher level among all living coreligionists. In Avesta, for such a reward, there is written testimony in Haadokht Nask:

“For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand any kind of domestic animals to a very righteous person of this world as Ashodad.”

31. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share,

“then among the Mazdayasnan coreligionists all his worldly wealth is taken away”.

Among the Mazdayasnan coreligionists, all his worldly riches are taken away because all his worldly riches will get away from him because he cannot keep them with him. From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

32. On the 75th day (from the 20th day of Daeh Mah and Warharan Roj of the last 5th Gahambar Maidhyare), during the (five) Gathas Days of Spendarmad Mah – The Hamaspathmaidyem Gahambar: On this 75th day, I Ahura Mazda with the Amesha Spentas named this Gahambar and created the human beings.

33. We consecrated this Gahambar and up to the last Gatha Wahishtoisht of Spandarmad Mah (month), we named it Hamaspathmaidyem Gahambar. It starts with Ahunawad Gatha and ends with Wahishtoisht Gatha, which is the Hamaspathmaidyem Gahambar. During which human beings were created and all the whole world with all its creations was started. A big feast was performed by Me with Ameshaaspands, and all the human beings should also perform such feast!

34. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,
29. har ki əzh a gahānbār yazaţ, ayāw sāżat, ayāw huraţ, ayāw dahaţ.

30. aš kərfeh ədūn bət, cən keş əndər əxii astūman, hazar katərəc rami əin, pa aşo-dāt ašahi və rvaŋ duşārm-ră, pa əi mardən i aʃoŋ dāt hət. aevəz ež ašahi və rvaŋ duşārm-ră, ki az hastən eh pəhlom in əndər əi mardumən.

hast avastə gawəhə pa hədoxt ež ə já podə:

"hazaŋrəm kajəhəsciţ, vaţəwanəm narəm aşəonəm, aʃaya vaŋhuya urune para-daiəyət, aevinə hətəm cinmənahe yaţ aŞahe vəhiştəhe."

31. har ki na yazaţ, na səzaţ, na huraţ, na dahaţ;

"yətəm gaəθənaŋəm frəpəɾənaoiti, aŋtəɾə məzdayəsnəiš";

daθrəm pa jəhən ezaş fraj əpər əndər mazdayəsnən, ku hamə həste i gəði, əz əi əpər bahuţ, ki dərət na şayaţ.

viş aţ şə gahənbər əndə gahənbər, zdər rəz şət və həstət, stər gunəh əi bün bahuţ.

32. "pəncəca haptətɨm həmaspaθmaɛdayehe vəhiştəşişɨş gəθayaţ";167

pa haftət və pənəj rəz man hərməzdə awə aməsəspaɲdən, fraj-təşiş hənt, ku mardəm dət.

33. gahənbər yaşt həmaspaθmaɛdəm-gəh nəm ənhət. spəndərəmaɭ-məh vəhiştəşiş-gəh; ahu naveət-gəh gəh gəɾt, vəhisətoisht-gəh sar bahuţ. həmaspaθmaɭyehe bət.

ku mardəm dət, və har daʃəne dət. awə aməsəspaɲdən myazd karţ, marduməncə pa ham anqəʃite avəyaɭ karţ.

34. har ki əzh a gahənbər yazaţ, ayāw səzaţ, ayāw huraţ, ayāw dahaţ.

167 Soli: Panchəcha haptətɨm Hamaspaθmaɛdayehe Spentavəo Vanghuyəo gəθəbyo.
35. In this skeletal world, it is equivalent to receiving meritorious reward for giving Ashodad (donating in righteousness) to a righteous person, for the love of advancing righteousness of your own soul, warm Naans for the whole year together with wine from good grapes and may that person receive good rewards in righteousness and betterment for this good deed of him. Moreover, he achieves righteousness and betterment for the love of his soul and achieves a higher level among all living coreligionists. In Avesta, for such a reward, there is written testimony in the Hadokht Nask:

“For the best righteous good wishes and good blessings for his soul, the person as if gives all greater, more excellent and more beautiful articles of victuals and drinks to a very righteous person of this world as Ashodad”.

36. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share,

“then among the Mazdayasnan coreligionists, he should be isolated from the laws of Ahura Mazda”. Among the Mazdayasnan coreligionists, the laws of Ahura Mazda are far away from him, because among them he is not regarded as a great leader and he is not given the benefit of accepted laws. From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

37. After that, the good coreligionists will keep scolding him and make him feel bad. Just like a Dasturan- Dastur keeps a young Mobed away from a wrong deed, similarly the good coreligionists after that will keep him away from wrong deeds, and keep chiding him, because if upto the next Gahambar, that person keeps doing things as his wishes, that means if he keeps doing things as before upto the next Gahambar and he does not participate in any Gahambars of that year, then he commits the sin which is named as Tanvalgaan and Margarzaan.

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

Hundred times, thousand times, hundred-thousand times, may the width of the earth, the length of the river and height of the sun expand with excellence.
35. aş kərfeh şöün bəq, cün keş aŋdar öxi astumənt, hamə in jəhən səl pa ə gərm nən, pas dar məc i hübü yək duşərm-rə, pa aşö-dət aşahı və rvən duşərm-rə, pa əi mardən eh aşən dət hət.

eaevəz eə așahı və rvən duşərm-rə, ki az hastən eh pəhlom in aŋdar əi mardumən.

hast avastə gəwahə pə hədəxt eə ə jə pədə:

“vispa taršuca, xədraca, masanaca, vaŋhanaca, srayanca, nəram aşənəm, aşaya vaŋhuya urune para-daiyət, äəvahe hətəm cınənəhe yat așəhə vəhişəhe.”

36. har ki na yazaț, na sənət, na luraț, na dahaț;

“ahuirim ṭkačəm fraporanəiti, aŋtər məzdaynasəis”;

hərməzda dədəstən eəaş frəj-apər, aŋdər məzdaynasən, ku pa pəşəməln awar nə-kunaț, pa pasmələn dədəstənə na dahaț.

viş az ə gənənbər aŋdə gənənbər, har-roz şatt va haştət, stər gunah əi bən bəhuț.

37. “avaez-dəm pascaəta, fraca xraosyoit fraca syazjəyoit, avaez-dəm pascaəta, nəɾnini şyaəna aiwi-daiyiəta, rətuŞ rətunaəm, aţa rətunayo rətüm”.

frəjaç xraəʃət, ku kəm əz pas kunaț aŋdə gənənbər, yaιə-ca kəm kunət aŋdə gənənbər, yaιə-ca kə səl gənənbər, nə yazaț, əni nəm gunah əi bən bəhuț, tanvəlgən va margərən dərənəh.


zəmən-pahanə rət-drənə x’arəșt bəla bundeəd bə-rəsət!
39. May the Manthra of this Afrin reach the souls of charitable and righteous coreligionists.

For the help and success of this sublime and divine Gahambar

*(Name the appropriate Gahambar – Maidyozarem / Maidyoshahem / Paitishahem / Ayathrem / Maidyarem / Hamaspathmaedem)*

and this sublime Gahambar season, via righteous Fravashis, may the Manthra of this Afrin reach the immortal soul of righteous Zarathushtra Spitamaan who accepted with truthfulness this good and simple Mazdayasni Religion from Ahura Mazda and brought it for the Paoryotkaesha coreligionists.

*(Both recite)*

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

41. In my proper approach to the sacraments, may my merits multiply, and on my taking leave from it, may my weaknesses disappear! May the physical life grow in moral good! May the spiritual life gather strength in the Excellence of Spirit! May the sum-total of all my endeavours culminate in the gradual growth of goodness!

May the departed and the living endeavouring souls become worthy of, “the symphony of the ‘Heaven’ - the Garothman!

May the Good person be a long-lived one!

May it be so, as I pray for!

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

Yatha Ahu Vairyo.... (21) Ashem Vohu...! (12)

*(recite fully)*

Bestow on him ... A thousand remedies.... Come to my help, O Mazda .... For the reward of virtue ... Ashem Vohu...!!
39. \(\text{ën āfrīn\ pā ravaŋe rādān\ vā\ rāstān\ bō\ rasaṭ!}\)
\(\text{pā yārī\ vā\ pōrzargī\ i\ mainyō\ raθwō\ bʊrɔzaτ\ bulaŋt\ geh\ gahānbār}\)
\(\text{(recite the name of the appropriate gāhambār – māidyozarem / māidyoshahem / paitishahem / ayāthrem / māidyārem / hamaspathmaedem)}\)
\(\text{bā\ ravaŋ\ anaōš\ ravaŋ\ e\ zarθošte\ spītamaŋ\ ašō\ farohar\ rasaṭ,\ kē\ īn\ dīn\ e\ vō\ awize\ i\ māzdayaʃnāŋ,\ rāstīhā\ až\ hōrmozda\ padiraft,\ paoīryō-škāešā\ āndar\ āvart!}\)
\(\text{(both recite)}\)
40. \(\text{dahman\ kō\ pā\ īn\ myazd\ frāj-rasīt\ hōŋt.}\)
\(\text{až\ īn\ myazd\ bahar\ āmadan\ bahor\ gərōftan,\ har\ gāmō-ɾā\ hazār\ vā\ duisat\ gām\ vahiʃt\ rōʃan\ gərōmānī\ bō-padirāt.}\)
41. \(\text{pā\ frāj-āmadan\ kərfeh\ bō\ awazəyāt,\ pā\ avāz\ šudan\ gunāh\ ōi\ bun\ bōʃvāt.\ vā\ gəʃətī\ nāk\ bāt!\ vā\ mēnō\ veh\ bāt,\ sar-frajam\ aʃaḥi\ bō\ awazəyāt.}\)
\(\text{ravaŋ\ gərōmənī\ bāt,\ ravaŋ\ gərōmənī\ bāt,\ ravaŋ\ gərōmənī\ bāt,}\)
\(\text{aʃō\ bāt\ dōɾ\ zi,\ aʃa\ jamyət\ yaʃa\ āfrīnəmī!}\)
\(\text{humeštanm\ huxtanm\ hvarştanm\ yadacā\ anyadacā\ vəɾəzyamnanmca\ vəvəɾəzananmca\ mahi\ aibi-jarətəɾo\ naʃaɾəɾo\ yaʃanə\ vohunam\ mahi.}\)
\(\text{yaʃa\ ahoot\ vairyō….21. aʃəm\ vohu….12.}\)
\(\text{(recite fully)}\)
\(\text{ahmāi\ raʃca\ …\ hazantoʃm\ …\ kərfeh\ mozd….\ aʃəm\ vohu….}\)
Afrin of Rapithwin

[Translation not available]

Afrin of Rapithwin (Pazand)

hamāzōr\textsuperscript{168} bāt hamāzōr ašō bāt,
hamāzōr ō frux bāt,
hamāzōr hamā nākī bāt,
hamāzōr hamīšah šāt u x uram, u fīrōzgar bāt, hamāzōr kim vanāh bāt,
hamāzōr vāš kārōfā bāt hamāzōr dādār hōrmāzد đ rāyōmān đ x’arahemānđ
i awā hamā amōšāspŏndān đ u hamā mainui vahe kiš hōrmāzda āmūrziŏār
usāmūrziŏārī īn ki hair ki āndar dādār hōrmāzda pa paṭīt bāt,
ūspā tani pasīn rast awāj virāuṇt.

hamāzōr vahman amōšāspŏnt vih manašna bāt, āxšītī [hamāvānt] đ tarvīōār
tum ajō vihān dōstān āsīn xīrāt hōrmāz dāt, u gōsō srita xīr hōrmāz dāt,
asāmī bāt, uš hast āndar gōtī, gōspŏnt pur sarāhah kar has azā, ānī frāj vastarg, đ
visāt āvāt bāšīt.\textsuperscript{169}

hamāzōr ardibāhōšt amōšāspŏnt, mīnō i āsāi harahi rōśī u baešazašanišnī
kiš āndar gōtī ātaś surux sōzā đ awāišnī djī har dāmī dīhišī āmōzīd kiš in
gōtī āzaš bun vō zī rāštī.

hamāzōr šihirośvar amōšāspŏnt, kēš hast harahi huďaīān mīnō hāštah sūt, vhi
zīvišī kiš hast āndar gōtī ayōxšast arjanmānt v zar usim, dārō\textsuperscript{170} mardumān kiš
āžātān gōtī āndaš warzanmānt.

hamāzōr spŏndārmānt amōšāspŏnt vihī bunṭ manašnī djī hū dānā urādaṭhica
hūvīhi kāmā dōsra hū cašnī āmōzādā dāṭ, ašāī bāt u ūsh hast āndar gōtī zamīn
hūdāhī u pur barōmānt, pur hayārōmānt, vōs harvispa aśōn u drāndan avar
mānānt.

hamāzōr hurdāt amōšāspŏnt raṭ i sāṭā u māḥā u rōṣā u zarnā u hū
tanašnāyān mīnō, ku mardum barāsāl ba frārūn u frux, vihī šahōt zīvištān u
barnāī sāl ašōī ašāī [raṭ] bāt, u ūsh hast āndar gōtī ābitajāi pāk, yaozdāsr kišī hōt
[riṃan] dāw u patyār avar burdān ma tuq bāt.

hamāzōr anmorādāt amōšāspŏnt paşāshānī paśāšānī ramahī avzūnī jōrdāīa
gukarnī dār u daraxt āmōzādā dāṭ, hīm spāṭ ašōī zami bāt,
ūs hast āndar gōtī urvār u vash tuxmī tuxmāv vash gūnahī u vash hārān vash vōs
kōf dārōsīnī u parorang rvarišnī gōṭīan.

hamāzōr dādār āmōzādā rāyōmānt i harahāmānt bāt đ hamā amōšāspŏndān
djī hamā mainui vah.

hamāzōr mihīr yazaṭ i frāj i gayōṭ i rāmišī hārām bāt.

hamāzōr gāh i āhavān u rapiṭvan u uzirōn u aivisrōṭrām uṣaḥōn gāh bāt.

hamāzōr gāh gāhanbār maiōyō-zarwān gāh đ maiōyōśōm gāh đ paitisahem

\textsuperscript{168} Text follows T3, p. 5. Compare Kanga Guj. \textit{Khordeh Avesta} pp. 460-473

\textsuperscript{169} Antia omits the last word; T.D. adds ùs zīvašnā u dārašnā parvaršnā gāctīyān ùz ānañ frāj-
vastarta vastarg vasyāj āvaj poṣīt

\textsuperscript{170} Antia, R115 dārīštī; T.D. adds u parāarašnā
gāh u ayāthre gāh u maiūyāre gāh u hamaspaθmaiūdē gāh bāt.
hamāzōr i gāhī frōvārdaigen panjīai vahe spītamān zarathūstor ahunvat gāh u uštavat gāh u spēntōmaat gāh u vōhu-xūhra gāh u vahištōīst gāh bāt.
hamāzōr haft kešwāre arzah u savah u fradāda<f sup>ā</sup>š u viūudaʃ u vouru-bareʃt u vouru-jarōstu ki in kišvar kunarahe bāmī [bāt].
hamāzōr ādār hārī ādar gušasp ādār būrzīn mihir awā hamā ḏāران ātaʃan kīšan bi varahraʃnin bi ῑ dāt gāhī naʃastīt ῑ kūbāt.
hamāzōr kuḏiz pasiaoʃtan vahī bāmī bāt.
hamāzōr āhī pa gaštī aʃoʃh pa mainyū bāt.

[hamāzōr<sup>171</sup> āndar māh pūr māh viʃaptaθ māh bāt
hamāzōr yazaʃnā darūn u myazd u afriŋan hvarʃt-varziōdaʃan kār u karʃu u dahīʃnā aʃ-ddie kī anonymous haft kešwār zamī karōhaht u kunād awā ῑ yazdān ayōkardagi bāt ...
apa ayōkardagi bāt pa aoʃt u zōr u nīroi varz pīroẓgar dādār ahuramazd rāyomandi hārehemandi ...
bō awawziyāt pa ῑn i mahist stāiʃnā azbāyaʃnā afriŋ kirdār ...
pati i mà šūmā hamā pīroẓgaran hamīʃe vaxʌaht barāzyjāt ...
hamīʃe šaʃṯ barāzyjāt burzaʃnā burz awrāz aoraŋg barāzyjāt har ῑ rāmaʃnā awzūd awzūni frōx bāt ...
andāzan ek bālist hamā rōʃanān ki ῑn hemvāt bāt ...
andar in māŋ i vēhāŋ pūr-urwaxm rāmaʃanε u bazm u tan āsāŋ zīvaʃnε u manōʃ liūʃ u ravan şaʃt u frōx māhman bāt ...
ek étais nāk vāraʃ ɷz zamīn nāk rōyāt marōmūm i vēh rād ɷzʃaʃ bahra bāt ...
vataran šan matvān bāt būdān täki ῑ vēh varzaŋd ...
agar ῑ vēh na varzaŋd ɷsan mihir yazaʃ frāx-gaoʃaŋ pa hāŋga ɠ i hīʃ vajar pāaʃk kunāt ...
hāmīn pīroẓgartar hāreh awawzīnī myazd hāaŋ ῑn 闲置 ῑmroz  نهائي dādār ahuramazda rāyomandi hārehemandi ...
awā hamā amọʃąspendan pīroẓgar ravan i yaʃta frōh i zarathūst i spītamān awā hamā ravanαn u frōharaŋ i aʃoʃn kiʃan bō-ʃnāniʃt ɷsan bō-urvāxmīniʃt ...
agiʃ tān yazdαn daŋhtat pa gaʃtī tan-duroʃt-ravαsno ɷi hīr awaŋi i in kuʃe ῑn dōraŋ ḏaŋ ῑn ravan bōxtagi ...
har dormī u dāŋgī māk kiʃan ŋm rōz pa in kār i karʃu hvarʃt kār i karʃu ŋiʃno karōhaht u kunαd yazdαn u amọʃąspendan ɷz ḏanji hamīʃe-sūt ݴn i pūr u frāxe u paʃıxe ŋk u vēh 璠 oʃ daŋhtand andązang ...
har ki har rōz mayazd pa hār bārd mard i vēh aʃo arzαnī bō-saʃzaʃ ोς pāaʃ aʃduŋ subuk u hār u ƙan bαt ɹn 闲置 끈 mroz pa yazaʃnα framuʃ ोς pa mayzd șaŋt ोς pa aʃo-dät ोς dēhaht hameɾaɾ ोς vēh arzαnī bαt ...
əla jamyat yaʃa afriŋamī ...]
hamázør ufrawarč ki vistáspi sāhān-šāhā bāt awā hamā fravahr hahrēdyān u dahyō waḍan u sahīryāran u mówōgan mōwašic bāt.
hamázør fravarč u jamāsp bāt awā hamā fravarč rāinašdārān hūrdō-mandān u rāst dāvarān [u] dastūran din bāt.
hamázør fravarč frašōstra bāt awā hamā fravarč rādān nyaki kərədārān vispīdārān u vahan frārūnān bāt.
hamázør fravahrč sīni hamistīḏān bāt awā hamā fravahrč hūrwaḏān hāvastān din cašīdārān din ūmōxtārān man waḍān viswaḏān zandwaḏān dah-waḏān zarāṯuštrōtōmā bāt.
hamázør fravahrč yal spəṇḏyārā bāt awā hamā fravahrč araθaštārān u təγnaŋ u tayən u zōrmoṇdaŋ u din sti dārān pairti-raftārān [i din] bāt.
hamázør fravahrč kâyān tiştar vahmən spəṇḏyārān bāt awā hamā fravahrč yal ŋn pašān mardān bāt.
hamázør fravahrč maiḏyō rāstyaŋ bāt awā hamā fravahrč məhra baran din uš mardarān bāt.
hamázør fravahrč vəɾe Şaŋaŋorōsân bāt awā hamā fravahrč hūrmozda yaštārān u gāhān srdārān mahistān bāt.
hamázør fravahrč ardasīr bābakan bāt awā hamā fravahrč ārāstārān vī rāstārān vī nāstārān din haḏā bāt.
hamázør fravahrč āḏar bāt məṯraspəndān bāt awā hamā fravahrč pəoīryō- ṭkəesān mainyāŋ hamā haçeḏānī din bāt.
hamázør fravahrč āḏār bāt zaraθūštān bāt awā hamā fravahrč mō̩čādan dāvarān u dastūrān din bāt.
hamázør fravahrč anōsa rvaŋ hasrvi kubādaŋ bāt awā hamā fravahrč ūrvandaŋ dāōstān dāšāraŋ din ūvdāθrōnīdārān u hāhašāhī pīrāstārān bāt.
hamázør fravahrč ašōŋan ārvaŋan pərōḏgarān pəoīryō-ṭkəesān fravahrč nəbān̄aʐzdiʃtām fravahrč ašōŋa bānda.
hamázør fravahrč ašōŋan hastān būdaŋ hu dahyan uzdaŋan pəroŋayūkanam apəroŋayūkanam bānda.

ahmāi raœšca x’arañacsac 172 utaŋ hamibät rayoœməŋ harīhōməŋ kitān hiš kār i taxāi ryābaŋt
ahmāi tanvō drvātātōm utaŋ hamibät tan drvādaŋvin kətān aŋdar aṕā [ŋ] diŋaŋ rvaŋ aŋdar ašōiš bāt
ahmāi tanvō vazdvārə utaŋ hamibät tan vazdvārə kətān par vyaŋt tan mihi u vahi
ahmāi tanvō vəɾəθrōm utaŋ hamīt tan pərōḏgarə tan kitān kəm kunaŋ frərūn varziŋt
ahmāi iʃtəm pəoʊɾuš ḥaθrm
utaŋ hamibät anī ʃti puru hiru hāst kitān az frārūn aŋdōxtʃitʃt
ahmāi əɾʃnamːitʃ frazantiŋm
utaŋ hamibät anī əɾʃnita paraŋa[ndi kǐʃ vərīr ai aŋajamani kǐʃ pa ajaŋamani

172 Antia does not write this out in full with its Pahlavi translation, but T.D., M.U., M.U1 do.
vahian fräjastayand
ahmäi dargom dargö jítim
utan hamibat ane dîr u bary zivšn pakam frârûn
ahmäi vahîštem ahûm ašaonam raocanghêm vîspö haðrêm
utan hamibat ane pašêm aﺧan ašoan raosôn garôtomân hamâ härô
aθa jamyåt yaθa âfrînâmi.
Afrin of Ardafrawash

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

2. May we be united with the creator Ahura Mazda the brilliant and glorious,

3. with the Amesha Spentas,

4. and with the glory of the good and righteous Mazdayasnian religion.

5. May we be united with the Adarans and the Atashans, with Adar Goshasp, Adar Khordad, Adar Burzin Mihir, Atash Bereza Shavangha, Atash Vohu Friyan, Atash Urvajist, Atash Vajist, Atash Spenisht and with Atash Nairyo-sangha.

6. May we be united with the five gahs professed during the day and night, under whose care we do all good deeds; which are Havan, Rapithwin, Uzirin, Aiwisruthrem and Ushahin.

7. May we be united with the six Gahambars in the year, which are Maidyozarem, Maidyoshahem, Paitishahem, Ayathrem, Maidyarem and Hamaspathmaidhem.

8. May we be united with the five Gatha festivals which are the five great, which are Ahunawad Gatha, Ushtawad Gatha, Spentomad Gatha, Wohukhshathra Gatha and Wahishtoish Gatha.

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

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

11. May we be united with the victorious fravashis for whom I have offered praise, I have offered the darun and I begin the myazd which together may reach the treasure-house of the brilliant and glorious lord Ahura Mazda and the Amesha Spentas.
Afrin of Ardafrawash

1. hamāzūr bāt, hamāzūr hamā ašō bāt, hamāzūr hamā nākī bāt, hamāzūr hamā liaurahe bāt, hamāzūr bōš kərwafah bāt, hamāzūr kam vināh bāt, hamāzūr bāt zaraθuṣṭra dīn rāstihā buxtār bāt, dīn māzdayasnī hamikata darust bāt.

2. hamāzūr bāt dādār hərmoadza rayō-maṇṭ harahe-maṇṭ.

3. hamāzūr bāt amašāspōndan.

4. hamāzūr bāt harahe gwahe ba āvāz bihdīn māzdayasnān.

5. hamāzūr bāt ṣdāraṇ ātaśaṇ,

ādār gušaspa ādār liardāt ādār burzin mihir ātaś bərəza šavaŋha ātaś vôhū fryan ātaś urvājista ātaś vājista ātaś spōnistā ātaś nairyośaŋha.

6. hamāzūr bāt pān jāg hərvarāne ki āndar šābā rōz ki sipārš hamā kərwafah bidišanasta hāvana gāh rapiθwan gāh uziron gāh aiwīsruθom gāh uṣaḥin gāh.

7. hamāzūr bāt ō šaś gāh gahānbdār āndar sāl məiəyō-zarm gāh məiəyō-šəm gāh paitišom gāh ayaθrəm gāh məiəyərəm gāh hamasprəməsišom gāh.

8. hamāzūr bāt pān jāg gāθānī āndar pān jīh mihar uνvāta gāh uṣtvāt gāh spōntamāt gāh vohū-xšāθra gāh vahīstō-yašt gāh.

9. hamāzūr bāt viḥan anjamanān zaraθuṣṭryαn bihindinān pāk dīṇān haf t kəšwar zamā ki pā dāt vihindin paωiyōtkaeśī bi āvāz bihindin māzdayasnān āstvānọnt ōšaŋ awa ōmā ōmā awa ōšm həmā həmakār həm kərwafah.

10. hamāzūr bāt hām zaiishi hām bihīr niāiši həm yār həm.

11. hamāzūr bāt ardā-fravaš pərōzgar ki ōrā zaiishi kərt hōm dārūn yāst hōm myazda həmū raiŋom pā yāt kardahā pā gəŋ dādār hərməzd i rayōmānd ḡ xəraheavyaŋ awa aṃəšaspəndət bə-rasāṭ.

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173 The text follows Antia, p. 82 ff. The division of this text into sentences and paragraphs follows Dastur N. D. Minochehr-Homji, My Prayer Guide No. 2.
12. May there be increase, constancy and stability in the attainment of the reward of the celebrators, the celestial Yazads, the terrestrial Yazads and the spirit of the rojgar (monthly anniversary) ceremonies of the fravashis of the holy from Gayomart up to the beneficent and victorious Soshyos, full of glory. Of the existing ones, of those who have existed and of those who will be, of those born and of those unborn, of those belonging to the country and to a foreign country, and the pious males and females, of children and of adults of anyone who has departed from this earth as one of the Good Religion – all these fravashis and their souls are worthy of being remembered.

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

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

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

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

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

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

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

20. I desire that every good work which that immortal soul did in this world and which after his death I myself am doing (in his name and memory) may all reach him due to the righteousness of that soul.
12. پاداشی‌نی راینداران راکشانی‌ها راکشانی‌ها نشانی‌های باید یازدان میناوان یازدان گذشته‌ای مانی‌پسی گذر ایوان از گیوآرساز و بانک بسیاری از یازدان داده‌ی آوژاده‌ی دامنی درامه‌ی ناراک اموینی پورایی با که یازدان نی بی‌درمانی ندارد. 

13. یازدین نیز نیچه‌ی اهمیت‌زناحی پرورزگاری هم‌اکنون ایوان ایوان از ایوان به‌عنوان که یازدان و اکنون باهمی باعثی به‌عنوان به‌عنوان می‌باشد. 

14. ایفایی حضور دارای که‌ی ارکتیvé یازدان انوشیروان یازدان که‌ی هم‌اکنون با‌همی باعثی به‌عنوان می‌باشد. 

15. بی‌نان نامه‌ی هرم‌ورزدا اموی‌سدان‌ده‌اگاه یازدان که‌ی هم‌اکنون با‌همی باعثی به‌عنوان می‌باشد. 

16. هی‌ضام‌ی برورد که‌ی هم‌اکنون با‌همی باعثی به‌عنوان می‌باشد. 

17. آهاری‌مان دووان ماردی‌انه‌ای انوشیروان یازدان که‌ی هم‌اکنون با‌همی باعثی به‌عنوان می‌باشد.
21. For remission of small or big sins or those that have come up by force of circumstances in this corporeal world as for example the necessary ceremony which is of keeping alive the dedications. May this be remembered by worship and keeping alive the dedications.

22. I wish for him the blessings of the share of life which the creator Ahura Mazda has settled for him.

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

[We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good. Yatha ahu vairyo...(21). Ashem vohu...(12). Bestow on him riches.... A thousand remedies..... (For the reward...) Ashem vohu!]

Afrin of the Bozorgs

1. In the name of the creator Ormazd, blessings! I shall pronounce the blessings concisely, just as the Chief Mobed did, in the city of [here insert the name of the city] in Iran.

2. May your wishes be fulfilled like those of Lord Ormazd with regard to his own creation. Be fortunate and more excellent like Kaikhushro. Be more friendly like Mihir Yazata. Be a smiter of enemies like Zarir. Be handsome like Syavakhsh. Be illustrious like Vijn. Be righteous like King Vishtasp. Be robust like Sam Nariman. Be equipped with arms like Rustam. Be a lancer like Aspendyar, the prop of religion. Be a wise man like the valiant Jamasp, the chief of the realm.

3. Be overpowering like the holy fravashis. Be charitable like Tishtar. Be sweet like rain-water. Be clear-sighted like the sun. Be a practiser of many meritorious deeds like Zarathushtra. Be long-lived like the powerful Zurvan (Time). Be fertile like the earth Spendarmat.

4. Be widely connected like a navigable river. Be profusely stored up just as in winter. Be blooming like the spring. Be sweet-scented like the musk. Be desired like gold. Be current like a Deram (the Iranian silver coin). Be occupied like the Lord Ormazd in his own creation.

5-6. May these blessings be so as the moon, the sun, waters, and the fire and just like wine, the myrtle, musk, the jasmine, the rose and the mouse-ear, and for a thousand years may their various perfumes be charming and exhilarating, together with pure food, pleasant wine and the sweet-scented basil, and with a wife having the same vision as yourself, may there be born a righteous offspring to you who may protect his community, who may desire name and fame, who may smite the enemies and may be a multiplier of (his family). Peace.

174 Translation follows Dhabhar 1963, p. 408 ff.
175 Dhabhar: “such and such a city of Iran.”
21. par gasta gunāh ayaōv frōt vāy mānōi jasta būt ki pa gōthī pa vazāraśne cūn ki āwāyast kardan ō ašnī kafa ūm myazda rōšasni dār yazaśni kōrōdārī myazda rāinī dār sōdar yāt bāt.

22. ayāft hāstār ham bi har zāndigāṇī ki ārā dādār aōrmōzdā bar hini dōstār. ašō bōt dār zī. aṭāa jamyāt yāta afrīnāmī.

[humatanām hūxтанām hvarštānam yadacā anyadacā vōrōzyamnamāncā vāvērozanāmāncā mahī abī-jaretārō naśnaōstārō yaṭanā vohunām mahī. yaṭā ahū vairyō...(21). ašōm vohū...(12). ahmāī rašca ... hazaṛrōm ... kōṛfēh mozd... ašōm vohū....]

Afrin of the Bozorgs

1. pa nāmī i dādār hōrmōzdā āfrīn cūn pōśgāh haḍāaā āfrīn pa āngārṭ tō būn pa ṣrān ṣhīr (frān).

2. kām anjān bōt cūn hōrmōzdā haḍāī pa dāmān hōš pa raṣ paśvāntar bōt cūn kaixasrō xūb mihir bōt cūn mihir yazīt duśman zadār bōt cūn zīrār hūdīt bōt cūn sīvavaxs bāmī bōt cūn bīzān ašō bōt cūn guśtāsp sāh zōr maṇṭ bōt cūn sām nīrīmān u juān vār bōt cūn rōstām nāzāh vār bōt cūn āspōndyār dīn yāvār bōt cūn jāmāsp batās zīc.

3. awar vōza bōt cūn ardā-fravāsa rāt bōt cūn tištāri carō bōt cūn vārān viṇā bōt cūn liāršāt vaś kōṛfā bōt cūn zaraθuṣṭrā dār zīveşnī bōt cūn zar rāvā pādašāh barō maṇṭ bōt cūn spoṃdāraṇī zamīn.

4. vaś pāvaṇṭ bōt cūn rōt nāvādā vašhaṇbār bōt cūn kae maṣṭān xūram bōt cūn bahār ham būi bōt cūn muṣk, avāyaśn bōt cūn zar,

ravā bōt cūn diram,

kirdār bōt cūn hōrmōzdā haḍāī pa dāmān hōš.

5. īn āfrīn īī tan šumā dōsūn bōt cūn maḥ u ḫarašṭī u āw u ātaś u maæ u maṛt u muṣk u doāisīn gar u marzŋōsī yak.

6. haṃā anjāman rā (frān) rā hazār sāl zāndigāṇī ūmar darāz bāt, eẓ q būyagān xušpā maṣṭaš kunaṭ pā ḫaṣaṇā.

u pāk asparōm aṇbārī vāzanāt hōš vīn aḥyāa.

nar ašō frazanṭ zāiṭ ki āṛan darāṭ nāma barāṭ dušman zaḍār u dūdah afrōzāt u darūṭ.

176 This clause is omitted in E.K.A, M.U., T.D.

177 The text follows Antia, p. 85 ff. The division of this text into sentences and paragraphs follows Dastur N. D. Minochehr-Homji, My Prayer Guide No. 2.

178 T.D. adds: aṭāa jamyāt yāta afrīnāmī.
Afrin of Myazd

[Translation not available]

Afrin of Myazd

1. hamazôr ašô bôt, hamazôr hamâ nêkî bôt,

hamazôr hûrmêzda\textsuperscript{180} amôşâşspêndan, 
hamazôr harhe dîn i mâzdayasnâ, hamazôr âdar frôbâi u âdar guşaspa u 
âdar i burzîn mihir 

hamazôr hamâ mainyô i vahi yaštî hûrmêzda u amôşâşspêndan 
hamazôr harhe dîn mâzdayasnâ u yasti âvan u âtašan u yasti hamâ mainyô 
i vahi pêrözgar bôt

[hûrmêzda u amôşâşspêndan] vîspân yazdân [awâ hîrashî u mâh az damañ hûrmêzda] awâ damañ [i goôî až hamâ hašnût bôt afîrin] o damañ goôî kunât ku 
hangam u zamana naka bôt

kunanda u spâi iран šahîr pa hîrash u frârûniš pa marţ upât kûš ku jâi âînda 
[șavanți u bîwanti] pa pêrözaspâ frârûn kân rasnada kâma zat\textsuperscript{181} u škast u vanîţ 
bôt [duşmanî] iран šahîr hîş u vů vâz âvô vîrûša avô vâz\textsuperscript{182} fiara\textsuperscript{183} nêkâş bôt 
şumâ vahîhan râmašni u awûnî maş u nêkâş pa iран šahîr awazâyât màkähât 
pardom u dahišni dâmi hûrmêzda [pa kâmî hûrmêzda u] amôşâşspêndan bô-
rasât

în afîrin òîtan şumâ vahîhan frûrûn kunaşâni aşahe vazi-dâran\textsuperscript{184} şumâ nêk 
zîvašî u dâr zîvašni bôt awâ narám u nârikam u puš zâdan

hôş vazâyât afîřit bôt cûn jamâšôt varzâvandâ bôt cûn kai syâvaxš dîn bôt cûn 
gûštâsp šâh pêrözgar bôt cûn frôdûn zî-vînâ vanda bôt cûn tâhmûraš pura 
harhe bôt cûn kae harsarava pûr nar bôt cûn hoşvar pur gau bôt cûn aôvyan 
frôdûn bôt u purasaspâ bôt cûn purasaspâ zaraštûsha [pida] ašô bôt cûn 
zaraštûsha ku dât bôt cûn jâmâspa bâdaniš dâr zîvasni bôt cûn zara râvâ 
pâdašâh vaş paevanţ bôt cûn rôdân awâdân v sumâr bôt cûn dahumastan hurûm 
bôt cûn mâh têza itadî bôt cûn mihir rôšn bôt cûn âtaš âwašnî bôt cûn zara 
râzâ\textsuperscript{185} bôt cûn darêm kâradar bôt cûn hûrmêzda haďài paçaman hâş šât u 
hirom pura nêkaš bôt u ašô şumâ wahîhan kô šdarmaş šstôt awâci mašâsa 
pâdašâhâ\textsuperscript{186} vahîha duştârmarâ kať haďài hûspîrihâ dâsta hôm ci sûr stawar

\textsuperscript{179} Text follows T3, p. 27. Words in brackets are found in Antia, p. 103, but omitted in 
T3 and R115.

\textsuperscript{180} T3 omits.

\textsuperscript{181} R115: jât.

\textsuperscript{182} R115 adds: avâ.

\textsuperscript{183} R115 adds: upar.

\textsuperscript{184} R115: varazîdân.

\textsuperscript{185} R115: ravâ.

\textsuperscript{186} R115 adds: u.
AFRINS: Afrin of Myazd

harašni pāk u maihuš sparḥoma hōbōi u manašni āwāsūr u kaṭ haḍāi hama vīsnī parastyaŋ tarasca gāh u manasn avanāha gār hūfrāxta hōrmāzda kunāt ku āndar īn šahir īn dāhi īn mān miḥaŋ awātī arāši hušrō va u hamā ašō bōt ōi šumā ōi rai¹⁸⁷ liurāhe pūrōzagarāš u āvənī hara nōkaš raxšašniš patāštī mi hamā bāt šumā pūrōzgarā anōš bōt u xūš-kōrōfagar bōt cūn ardāfravaš u rāt rāst bōt cūn tīštar hūrm anōša bōt cūn bāhaŋ vas Ņbār bōt cūn jīmastaŋ Ņdūn šumā vahāŋ frux bōt u gōraŋ bīranda hōt ku kōh zufra hōt ku daryāw huzīr hōt ku varkastar hōt ku vahar šam bārišt ārāḥōt ku yākūṭ maravāri ĥubanda hōt ku marūi māh vanḍan marūi hutāšīra zat škasta vanīt bāt kušmen ārānū šihir umān šumā pahar frārūn ōi kānastēt u rasāt bāt cūn mān āfrīnaŋt ci ēz avastāi pōdā ku āfrīn āmān zamī pānāi u rōt drānā haraščēt bālā pa hamā gōhā bō-rasāt¹⁸⁸ u hūrm u pūr nōkaš u ašō bāt.

aθa jamyāt yaθa āfrīnāmī.
[yαθā ahū vairyo...(12).
aʃom vohū...(21).
ahmāi raʃšca ... hazanʃrem ... kərfeh mozd... aʃom vohū.....]

¹⁸⁷ R115: šumā nō nōiri.
¹⁸⁸ R115 adds: šāt.
Afrin of Dahman (Afrin of the seven Amesha Spentas)

1. May we be one with Lord Ahura Mazda. May his glory and radiance increase, and also with all three who work united with him, labor united with him, united with him to smite the cursed Ganamainyu the wicked, together with all Daevas and fiends which he has brought forth to smite the creation of Ahura Mazda.

2. May we be one with Vohu Mano, the Amesha Spenta of great majesty. May he increase together with the Moon, the Ox and Ram who are united and move about freely to smite the Ashmoga with fearful weapon, the fiend Akomano and the fiend Tarumano.

3. May we be one with the Highest Asha, the Amesha Spenta of great majesty. May he increase together with the Aderans, Sraosha, and Verethraghna, who work united with him, labor united with him, smite the fiend of winter with his thirty kinds of unfruitfulness, thirty kinds of weakness.

4. May we be one with Khshathra Vairya, the Amesha Spenta of great majesty. May he increase together with the Sun, Mithra, the Sky and Aneran who work united with him, labor united with him, united with him smite the fiend Bushyasp the long handed, the fiend of decay, the fiend of laziness.

5. May we be one with Holy Armaiti, the Amesha Spenta of great majesty. May it increase together with Aban (water), Din (religion), Ard, and the Holy Mathra, who work united with it, labor united with it, united with it smite Asto Vidat of evil character. May we be one with Haurvatat, the Amesha Spenta of great majesty. May it increase together with Tishtrya, Vayu and the holy Fravashis, who work united with it, labor united with it, united with it smite Az created by the Daevas, and the Daevas Tarik and Zarik.

6. May we be one with Ameretat, the Amesha Spenta of great majesty. May it increase together with Rashnu, Ashtat, and Zamyat who work united with him, labor united with him, united with him smite Tusush, the first created opposition which Angra Mainyu brought forth. May the creation of Ahura Mazda increase. May the creation of Angra Mainyu decrease. May we be one with the heights and mountains with pure brightness, much brightness, created by Ahura Mazda, together with the timber, the fruit trees, the golden trees.
AFRINS: Afrin of Dahman (Afrin of the seven Amesha Spentas)

Afrin of Dahman (Afrin of the seven Amesha Spentas)\(^{189}\)

1. hamāzōr bāt  
hoరmōzd x̱ašāš  
gurz x̱’arahe awazāyāṯ  
avā sadae vispaēšam ki ham kār\(^{190}\) ham jihišni ham yār.  
   pa zanišni gajist ganā mainyō ki darōanṯ awā harvispa dāw drūj pa zadārāš  
dāmān hoɾmozd frāj karnīṭ.  

2. hamāzōr bāt bahman amōšāspōnṯ  
gurz x̱’arahe awazāyāṯ  
avā māḥ gōs rām ki ham kār ham jihišni ham yār.  
   pa zanišni āsmōy̱ xravi daroxš drūj akōmani drūj tarū mati.  

3. hamāzōr bāt arda gwahišt amōšāspōnṯ  
gurz x̱’arahe awazāyāṯ  
avā āḍaraṇ sroš bahīrām ki ham kar ham jihišni ham yār.  
   pa zanišni drūj zimastān sīzāt vāxš sīzāt spōz gar.  

4. hamāzōr bāt šaherōvar amōšāspōnṯ  
gurz x̱’arahe awazāyāṯ  
avā liūr mihir āsmān anūrāṇ ki ham kār ham jihišni ham yār.  
   pa zanišni būšyāspā sarš aōkī drūj ašgānīš drūj āsānīš drūj.  

5. hamāzōr bāt spōndār mat amōšāspōnṯ  
gurz x̱’arahe awazāyāṯ  
avā ābān ḏīn ārṯ mārspōnṯ ki ham kār ham jihišni ham yār.  
   pa zanišni āst guāṯ dušāim.  
   hamāzōr bāt hardāṯ amōšāspōnṯ  
gurz x̱’arahe awazāyāṯ  
avā taštīr vāt  
ardā fravhar ki ham kār ham jihišni ham yār.  
   pa zanišni āz dōwān ḏāt tārīk zārīk dōw.  

6. hamāzōr bāt amōrōdāṯ amōšāspōnṯ  
gurz x̱’arahe awazāyāṯ  
avā rašna āštāt zamīyāṯ ki ham kār ham jihišni ham yār.  
   pa zanišni tūsūyš patyār frdūm va sūṯ ahārōman frāj karanīṯ.  
awazāyāṯ dāmī hoɾmozda.  
awasīnāṯ dāmī ahārōman hamāzōr girā kōhā ašahī hārōš pōuru hārōš  
hoɾmozda dāt awā dārān karxtān harašni barā u zarīn urvarān.  

\(^{189}\) Text follows Antia, p. 86 ff.  
\(^{190}\) Antia: ki har kār; R115: kāham kār.
7. May we be one with Mount Arvant, Mount Raevant, Mount Arparsin, and Mount Damawand in which the wicked Baevarsp is bound. May we be one with the mountain Hos-dastar which possesses pure brilliance, possesses much brilliance, which is made by Ahura Mazda. May we be one with the fountains, the fountains of the waters, the rivers. May we be one with the river Urvant, the river Veh, the sea Rakhsahe, the sea Ferahkant, the sea Puitik and the sea Kyansis. May we be one with the praiseworthy souls, who believing to the last in righteousness and well doing have spread abroad law and equity.

8. May we be one with the King of Kings, and with the great commander. May we be one with the seven regions of the earth: Arzahe, Shavahe, Fradadhafs, Vidadhafs, Vouru-barest, Vouru-jarest, Qanirash-bami which lies in the midst, and with the most fortunate of the born, the purest, best, the praised by the Yazatas: Spitama Zarathushtra of holy fravashi. May we be one with the highest Athurnan, the victorious lord, the fire Adar-fra, firm created. May we be one with the leader of the warriors, the firm created, desired Adar-gushasp.

9. May we be one with the victorious lord of the husbandmen, the ruler who performs good deeds, the victorious Adar-burzin. Blessed be the souls of the lords, Dasturs, Mobeds, Ervads, the faithful, those who propagate the faith, and the disciples who have died on this corporeal world. Blessed be the soul of Gayomart, Hoshang, Tehmurasp, Jamshed, Faridun, Minochehr-bami, Huzub the son of Tehmasp, Kai Kobad, Kai Kaus, Kai Syavakhsh, Kai Khosru, Kai Lohrasp, Kai Vishtasp and Behmen son of Aspendyar.

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

11. Anyone from amongst the evil workers who desire riches for their bodies, their souls are harmed. Anyone who needs more, may he have more. Anyone who needs goodness, a wife, or a son, may he have goodness, a wife or a son. May it be so in the world whose body works for progress. May it be so in the spiritual realm whose soul works for righteousness. May these blessings reach your body and to good people of good religion in the assembly. May the work be more progressive. I desire the blessings of the share of life which the creator Ahura Mazda has settled for him. May the wicked Anghra Mainyu remain afar from life and work, and may each one of the next of kin increase a hundred-fold.
AFRINS: Afrin of Dahman (Afrin of the seven Amesha Spentas)

7. hamāzōr arvanṭ kōh hamāzōr raevat kōh hamāzōr mihi pārsīn kōh hamāzōr dimāvanṭ kōh ki darvanṭ baecvarāsp anḍar basta āstōṭ hamāzōr gōraśdāśtār aṣahī ḥārās paouru ḥārās ḥōrmāzda dāt.

hamāzōr cašmagan bun hānī āwan rōdān.

hamāzōr arvanṭ rōṭ hamāzōr vahe rōṭ hamāzōr frāṭ rōṭ hamāzōr zarahe varkiš hamāzōr zarahe parā karṭ hamāzōr zarahe paitī hamāzōr zarahe kāṣuš hamāzōr ruān burzūṭ ki avatāṇ avatām pa rāstiš u vahiš vazādāṛāś dīn vādār dādān vāzār būṭ hānṭ.

8. hamāzōr dihidāin vaṭ šāhān šāh hamāzōr buzarak framtā dār.

hamāzōr hafa kāšvar zamīn arzāhe šāvahē fradadaftā vīt dafē vōuru barōsta vōuru zarasta hanaras bāmī pa myān zādān fruxtum aṣōṭum paṣūm yāṣt yazdān zaraṭuṣṭra spoṇṭamanās aṣō fraohār.

hamāzōr aṭurnān sipāh vaṭ pōrōzgar ṣādārān šāh tākī dāt āḍār frā hamāzōr raṭhāṭnārān sipāh vaṭ tākī dāt yāfta āḍār gušaspā.

9. hamāzōr pōrōzgar vāstāyōšān sipāh vaṭ ḥaḍāī kōrēfā gar āḍār burzūn pōrōzgar anōṣ ruān bāṭ.

ruān rakaṭ dāstūṛan mōbadān ḫōrvadān bihīṇān cāsīdārān ḥāvistān kī awar pa īn zamīn tanō maṇṭ ba varaṭ hānṭ. anōṣ ruān bāṭ ruān gāyōmārṭ u hōṣāḏa u tahmūrīp jīm frūōn manōcīhīr bāmī ḥażūbā tahmāspān kaekubāt kaekāvīs kaesyāvaxē kae hāṣrō kae lāuhrās pāk gūstās pahān āspṇḍyārān anōṣ ruān bāṭ.

10. ruān zaraṭuṣṭra spoṇṭamanās aṣō frahvar awā hamā aṭurnān raṭhāstārān vāstīyōšān ḥutaxāṇ dāhman kī pa aṣōīsh yazaṇā ryeṣkaḥ arzanī hānṭ rāmāšne vaṣādaḥ v padagānīs u nyekīṣ az sūī nīm rōz anḍār āyāt darṭ vīmārās duṣ ḥāraṣ vanā kiṣ v štā kiṣ hārvin pāṭyār az sūī avāxṭar bi kṛvāt vīḥān pādašāh bīnṭ ṭarāṇān awāṭṣān bīnṭ az karṭ kuniṣṇī hōṣ awāxē pā[of man] mh ōmš cirā manaṇī gawānsī kunaṇī

11. anḍār frāṛunās bāṭ hōc kas az myān pa dā́vyāz kardan ki pa tan ayaḥv pa hàstā ayaḥv pa ruān ṣāy bāṭ kōrā vēš āwāyaṭ vōṣ bāṭ kōrā vahi āwāyaṭ vahi bāṭ kōrā zan āwāyaṭ zan bāṭ kōrā frazaṇṭ āwāyaṭ frazaṇṭ bāṭ gōṭihā ṣōūn bāṭ cūn tan kām anḍār frāṛunās mainyō ḥā ṣōūn bāṭ cūn ruān kām anḍār aṣāhī bērōṣāt in āfrīn ōi tan šumā vīḥān anjamanān bīhīṇān afzūnā hāṭar pa kām bāṭ ayāfīa āstār ham ba har zanḍīqānī ki ʿūrā dāḍār hōrmāzda bīhārnī āstār āḥārōmān darvanṭ aṣyaō vō avarṇūt nābānādīṭanām ʿō yak sar pa afzūn bāṭ
12. I desire that the chief may be prosperous, the righteousness be famed. The wise be rulers. May the Mazdayasnian religion spread and be ever living in the seven regions of the earth. The flowing of water, the growth of plants, the swinging of the corn may for us be in goodness with good thoughts, words and deeds, so that this share until the end may be reward giving for the people, so that in this world and the spiritual realm may be fully remembered by us as a reward.

13. May the immortal soul of Spitama Zarathushtra of holy fravashi, as well as the souls of Athravans, warriors, farmers, and artisans be immortal. May merit increase due to your arrival and may sins be eradicated on your departure. May the terrestrial world be good and the spiritual world excellent. Finally may righteousness increase and may the souls be fit for paradise.

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

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

Yatha ahu vairyo...(21).
Ashem vohu...(12).
Bestow on him riches.... A thousand remedies.... (For the reward....)
Ashem vohu!

_Afrin of Gahambar Chashni_

[Translation not available]
12. ayāfta hāstār ham ki rāt āvāt bāt rāst gō āfrōngān bāt dānā pādāshāhān bāt duzdānā awādāsā bāt dīān guhī māzdayasnaṇ haft kōšwar zamī ruān zīn bāt awātuṣiṇī urvāraṃ vaxṣaṇī zōr dāmī pacā manaṣīnī ōmī cīrā manaṣīnī gawanṣī kunīṣī rāst ḍhraṅūn bāt kōn bāhir āndā sar bīh mardān rā pādāiṣīnī dāstār tā ōmā pādāiṣnā hāṭār bāt dāīhāṭār yāt bāt ayō pā gōṭī aṣō pā mainyō anōś ruān bāt

13. ruān zarāthustrā spōṃtāmān aṣō fruha awāvī hamā ādūranṣān raṭeṣṭātān vāṣtyoṣṇān hutaxṣān dahānī kī pā iṇī myazdā frāj rāṣīdāhānṣ az iṇī myazdā bā har āmādanaṇ bā har gōṛēṣṭān ḍhāzār gāmī rā ḍhāzār dōīst gām bīhiṣ tīrōṣn garōṭāmāṇī bā oī paḍyṛāt pā frāj āmāṭ kārēṇā bā awazāyāt pā vāj šudān ṣunāhyō bun bās bāt u gōṭī nōk bāt u mainyō vihī bāt sār frājaṃ aṣāhī bi awazāyāt ruān garōṭāmāṇī bāt.

14. aṣō bōt dār zī.

āṭa jamyāṭ yaṭā āfrīnāmī.

humataṃṇā hūxtaṃṇā hvarštaṃṇā yadača anyadačā vāṛōyaṇanāṃca vāvōṛōyaṇanāṃca mahī aibī-jaṛēṭārō naōnaōṭārō yaṭanā vohunāṃ mahī.

yaṭā ahū vairīyō... (21).

aṣōṃ vohū... (12).

ahmāī raōṣca... hazaṇrōm... (kōṛēf mozd...) aṣēṃ vohū....

**Afrin of Gahambar Chashni**

yazdāṇ dāh vihān frāmut parastāntgān sāxt arzāṇyā hurāt yazdāṇ hamā dīhāt vihān hamā frāmut parastāntgān hamā sāzāt arzāṇyā hamā hurāt ōḍar ōmā pā ṣāḥī u rāmīṇī sāt u paṇjāh sāl yazdāṇ hamā bā awazāyāt āwī ārōḍān bār urvāraṇ śīr cīhār pāīṇān u zōr zōr māṇḍān awādān bāt awārō īmān mān mahī mān mahī māzdayaṇaṇ yazdāṇ hamā bō awazāyāt har rōz pā awazūnī bāt ōṣīn bāt

dīn i vahe i māzdāyasnā āgāḥī rawāi vāftīṅgānī dāt haft kōšwar zamī ōḍūn bāt [humata hūxtahe hvarṣṭhe hūnāsne hūgāwaṇī hūkūnaṇī]192
gurz x’arāhe awazāyāt

īn xšnūmāine mainyō raṛvō bō-rasāṭ bulaṇt gahe gahanbār.

har gahbār ki bāṣāt nāmāš bā xāṇat,

ham kerbaī i hamā vahā i haft keśwar zamī bō-rasāṭ,


gurz x’arāhe awazāyāt

īn xšnūmāine (see table 2) bō-rasāṭ.
کو را گاه روز شاهیرایری هوش یازی‌شنی کارت هومن درن یازت هومن هومن هومن یم کرده‌یا
پا گنجی داده هورمزدی ریهاماندی خراهماند اماسپندان بدو-راست.
avaz زر نیرو تابی سم‌واندی پرژگاری،
ین خشنویماهین رهیو رادهو بدو-راست
буلانچ گاهه گاهنبر.
har گاهنبر سی بیشاد نامش با خاناچ.
ham کربری ی هم‌هاه خا هاف کیشوار زامی بدو-راست،
gurz خراهی آوازیات.

ین خشنویماهین (بیش از جدول ۲) بدو-راست.
az شما پادیرفاوت بات سم‌راه پانایی کردار نکی انداختار اناه پیط‌ار دور ایاع دادیار....
بیاپ کار نیاین رگ بیچ ویاگر دادرز دادرز زوت تار پوش‌ار بدو-راست،
ez هم‌هاه گن‌اه پات پاتی پاشمانوم.
tan-دارستی دارزیفاشنی ایواط خر‌لوه ...
nکی بات لیب بات شدوون بات.
In the name of God, the bestower, the giver, the benevolent!

Yatha ahu vairyo ....(2)

May there be health and long life, complete Glory giving righteousness! May the visible yazads and the invisible yazads and the seven Amashaspands come to this fair offering.

May this household be happy, may there be blessing! May there be happiness among the people of the religion of Zartosht! We beseech you, Lord, to grant to the present ruler, to all the community, and to all those of the Good Religion, health and fair repute.

May so-and-so, [and his wife (or, her husband), and children] live for a thousand years! Keep them long happy, long healthy, long just! Keep them thus, keep them caring for the deserving! Keep them living and abiding for many years and countless hours! A hundred thousand thousand blessings upon them!

May the year be auspicious, the day fortunate, the month propitious in all these years and days and months!

For many years keep them worthy to perform worship and utter prayers, to give charity and offerings, being just. May they have health to fulfill all their duties! May they be liberal, kind and good!

May it be so, may it be more so, may it be according to the wish of the Yazads and the Ameshaspands! Ashem vohu....
Doa Tan-Dorosti

ba nām i yazad i baxšāyaṇdūh i baxšāyašgar i mohorbān.
yafā ahū vairyō... (2).
tan-darōstī dūr-zīvašnī āvāyaṭ x'arōh hangaṭ ašahīdār yazdān i mīnōyān yazdān i ġeṭyān haft amshāspanḍān myazd rōšān hamō bō-rasāṭ.
in dōāyān bāt, in x'ahāyān bāt, hamō āndar kāsān ra zartošṭī din šāt bāt, ūdūn bāt.
yābārī x'adā x'adā-vašad i ālam rā hamā haņjaman rā

(Insert title: Behdin/Ervad/Osta/Osti N.194 -rā)
bā farzāndān195 hazār sāl dūr bō-dār u šaṭ bō-dār u tan-darost bō-dār u ūdūn bō dār bar sar i arzāyaṇ sāl hā i bīyār u karanhā i bīšūmār bākī u pāyaṇdā dār sat196 hazārān hazār āfrīn bāt.
sāl x'acasta bāt. rōz farrokh bāt māh mubārak197 bāt.
candin sāl candin rōz candin māh bīyār sāl arzānīdār yazašnā u nyāīšnā u rādī u zōr barašnā ašahīdār awarū hamā kār u kōfēhā tan-darōstī bāt nōkī bāt īub bāt. ūdūn bāt.198
ūdūntarac bāt.
pa yazdān u amshāspanḍān kāmā bāt.
ašōm vohū....

194 Here name the person or persons to be blessed. "If the recital is for a Behdin, prefix the word Behdin before the name of both man and woman; if a member of the priestly class use the word 'Ervad' before his name if he has gone through the Navar ceremony, otherwise prefix the word 'Osta' to his name. Before the name of a woman from a priestly class use the word 'Osti'.” Khordah Avesta (in Roman script) 9 Yasht, Union Press, Bombay, 1982 - p. 321.

195 The last two words are omitted in Antia.

196 Kanga & Sontakke, p. 324.

197 Mobed Firouz Azargoshab’s Khordah Avesta, p. 22 reads “farhkondah.”

198 Antia ends at this point.
## APPENDIX

*TABLE 1: Number of repetitions of Ahuna Vairyas to be recited during the Dibache.*

<table>
<thead>
<tr>
<th>For Afrinagan</th>
<th>Number of Ahuna Vairyas to recite:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Afrinagan Dahman</td>
<td>2</td>
</tr>
<tr>
<td>Afrinagans of Gatha</td>
<td>8</td>
</tr>
<tr>
<td>Afrinagan of Gahambar</td>
<td>4</td>
</tr>
<tr>
<td>Afrinagan of Rapithwin</td>
<td>12</td>
</tr>
<tr>
<td>Afrinagan of Dadar Ohrmazd</td>
<td>10</td>
</tr>
<tr>
<td>Afrinagan of the Fireshtes or the Yazatas</td>
<td>7</td>
</tr>
<tr>
<td>Afrinagan of the Sirozas(^{199})</td>
<td>2</td>
</tr>
<tr>
<td>Afrinagan of Ardafrawash</td>
<td>8</td>
</tr>
<tr>
<td>Afrinagan of Sraosha</td>
<td>5</td>
</tr>
<tr>
<td>Afrinagan of Dahm Yazata</td>
<td>7</td>
</tr>
<tr>
<td>Afrinagan of Mino Nawar</td>
<td>7</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>For Afrinagan of the day of the Month</th>
<th>Number of Ahuna Vairyas to recite:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. OHRMAZD</td>
<td>10</td>
</tr>
<tr>
<td>2. VOHUMAN, BAHMAN</td>
<td>7</td>
</tr>
<tr>
<td>3. ARDWAHISHT, ARDIBEHESHT</td>
<td>7</td>
</tr>
<tr>
<td>4. SHAHREWAR</td>
<td>7</td>
</tr>
<tr>
<td>5. SPANDARMAD, ASFANDARMAD</td>
<td>7</td>
</tr>
<tr>
<td>6. HORDAD, KHORDAD</td>
<td>7</td>
</tr>
<tr>
<td>7. AMURDAD</td>
<td>7</td>
</tr>
<tr>
<td>8. DAY-PA-ADAR</td>
<td>7</td>
</tr>
<tr>
<td>9. ADAR</td>
<td>7</td>
</tr>
<tr>
<td>10. ABAN</td>
<td>7</td>
</tr>
<tr>
<td>11. KHWARSHEDE, KHORSHEDE</td>
<td>7</td>
</tr>
<tr>
<td>12. MAH</td>
<td>7</td>
</tr>
<tr>
<td>13. TISHTAR, TIR</td>
<td>7</td>
</tr>
<tr>
<td>14. GOSHORUN, GOSH</td>
<td>7</td>
</tr>
<tr>
<td>15. DAY-PA-MIHR</td>
<td>7</td>
</tr>
<tr>
<td>16. MIHR</td>
<td>7</td>
</tr>
</tbody>
</table>

\(^{199}\) Modi, p. 385 has 7.
REFERENCES


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