THE AFRINAGAN SERVICE
The Zoroastrian Ritual of Blessing

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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

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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
  • Karda²
  • Asirvad (Afrinami khshathrayan Daughu Paiti)
  • (see Afringan of the Gahambars)

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

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

The use of flowers

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

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

³ Modi 1937, p. 398.
flowers should be used for all Afrinagans, except “when one Dahman is recited,” when 3 flowers are used. Further, they should be from the “jujube-tree” or the myrtle tree. 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:

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

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

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

Then the two priests pass their hands into each other’s hands (Hamazor karvi).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 Rapihwin 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. xlviii, 317.
15 Ibid, pp. xlviii, 316.
16 Modi 1937, pp. 385-386.
17 Dhabhar 1932, p. 314.
instead. 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. 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 30th day after death and on the day preceding the first anniversary after death. 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. 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 19th 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.

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. 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. Bahman Punjya’s Rivayat says that three Afrinagans

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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.
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, Ardaflatash, and Sraosha. These are followed by Dahman Afrin. It further says that the Afrinagan of Ardaflatash 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 Ardaflatash 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 (Ardaflatash) should be performed.”

Darab Hormazdiar states that this Afrinagan should be recited on the day Frawardin, month Adar, and on the day Khwarshened, month Day. During the first five Frawardigan days, the service should include first the Afrinagan of Ardaflatash, 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 Ardaflatash (with the Karda of “Yao Visad”) is to be recited after chapter 62 of the Yasna, as part of the Yasna of Ardaflatash. 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. 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. It is especially to be recited on the second day of No-Nawar, i.e., initiation into the priesthood.

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. It should also be celebrated on the last day of the year that Rapithwin is observed, namely, day 29 of month 7.

On these occasions the service includes the Afrinagan of Rapithwin prayer followed by the Afrinagan Dahman and the Afrinagan of Sraosha.

Afrinagan of the Gahambars

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

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34 Modi 1937, p. 386.
35 Dhabhar 1932, p. 318.
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. xlix.
on each day of each Gahambar.

On these occasions the service includes the Afrinagan of the Gahambars, the Afrinagan of Dahm, and the Afrinagan of Sraosha, followed by the Afrin of the Gahambars.  

**Afrinagan of the Gathas**

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

On these occasions the service includes the Afrinagan of the Gahambars, the Afrinagan of the Gathas, the Afrinagan of Sraosha, and the Afrin of Rapithwin.

**Afrinagan of Dahm Yazata**

This Afrinagan may be recited on any day, but especially on the dawn of the 4th day after death. This is also known as Afrinagan-e Do Dahman. 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. On the day before the anniversary of death, and on the anniversary itself, it is again recited. 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. According to Sethna, on this occasion the following prayers are said: Padyab-Kusti, 101 Names of God, Srosh Baj, Hawan Gah, Afrinagan of Dahman, and

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40 This is the Shahanshahi practice, corroborated by Dastur Barzu’s Rivayat. The Kadimis in India recite two Afrinagans of Gahambar. According to Kadm Shapur’s Rivayat, two Afrinagans of Gahambar, one of Dahm, and one of Sraosha should be recited, followed by “Chithrem Buyad,” and the Afrin of the Gahambars. See Dhabhar 1932, pp. xlvi, 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 Kadmín’s Rivayat. Kadm Shapur’s Afrinagan again tells us to recite two Afrinagans of the Gahambars. See Dhabhar 1932, pp. 303, 313-4.

42 Modi 1937, p. 386.

43 Boyce 1977, p. 35.


46 Ibid, pp. 177-178.
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Farokhshi.\textsuperscript{47}

\textbf{Afrinagan of Mino Nawar}

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

The Rivayats mention separate Khshnumans for the first and second days of No-nawar, and one for the third and fourth days.\textsuperscript{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.\textsuperscript{51}

\textbf{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.\textsuperscript{52} The days of the month are listed in appendix, table 2.

\textbf{Afrinagan of Ram Yazad}

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

\textsuperscript{47} Sethna 1977, p. 164.
\textsuperscript{48} Bulsara 1915, p. 293, n. 7.
\textsuperscript{49} Ibid, p. 295, n. 1.
\textsuperscript{50} Dhabhar 1932, p. xviii.
\textsuperscript{51} Ibid, pp. 421-422.
\textsuperscript{52} Ibid, pp. 315-316 (Dastur Barzu).
and marriage.\textsuperscript{53}

\textbf{Afrinagan of Vanant Yazad}

This Afrinagan is to be recited on the day Ohrmazd of the month Frawardin in the Aiwisruthrem Gah.\textsuperscript{54}

\textbf{Afrinagan of Haft Amshaspand}

This Afrinagan is performed on the fourth of the Frawardigan days (the last ten days of the year).\textsuperscript{55}

\textbf{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,\textsuperscript{56} and also on the second day of No-nawar (when a person is initiated an Ervad).\textsuperscript{57}

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].”\textsuperscript{58}

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.\textsuperscript{59}

\textbf{Afrinagan for Zinda-rawan}

This special Khshnuman is to be recited with the Afrinagan of Dahman during the Zinda-rawan (living soul) ceremony.\textsuperscript{60}

\textsuperscript{53} Rivayats, Dhabhar 1932, p. xviii.
\textsuperscript{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.
\textsuperscript{56} According to the Persian Rivayats. See Dhabhar 1932, pp. 171, 177.
\textsuperscript{57} Ibid, p. xix.
\textsuperscript{58} Kotwal & Boyd 1982, p. 93.
\textsuperscript{59} Sethna 1977, p. 163.
\textsuperscript{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. 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).

**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.

**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. I have

61 Ibid, p. xlix.
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. This is to be recited before the Afrin of the Gahambars, but according to the editor it is not used in India.

### 4. ABOUT THIS EDITION

#### Materials used

**Avesta**

Wherever possible Geldner’s standard Vulgate edition of the Avesta has been used. 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.

**Pazand**

For the Nam Stayishn and Tan-Dorosti, Kanga was used. For the Afrins and the Dibache, Antia has been the primary source, although manuscripts R115 and T3 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.
Zoroastrian technical terms

Wherever possible the spellings used by Kotwal and Boyd have been adopted.\textsuperscript{73} 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.”\textsuperscript{74} 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.”\textsuperscript{75}

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.”\textsuperscript{76}

\textsuperscript{73} Kotwal and Boyd 1982.
\textsuperscript{74} Bailey 1971, p. xxx.
\textsuperscript{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.
\textsuperscript{76} Bailey 1971, pp. xvi-xviii, 1-77.
INTRODUCTION
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)

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

Padyab-Kusti

(Padyab:)

xšnaoṯrā ahurahe mazdā, ašʿom vohū....

kām-nā mazdā mavaītē pāyūm dadā
hyaṭ mā drāṃvā dīdaraṯātā aḵnaṯē
anyḵm ṭawḥmāt āṭrāscā manaḵhāscā
yavā ṣyaṣṭanāiš ašʿom ṭraoštā ahurā
tām mōi ḏaṣtvām daḵnayāī frāvaocā,

kō vərərōm-jā ṭwā pōi sāṅghā yōi ḫoṇṭī
ciṭrā mōi ḏaṃ ahūmbiš ratūm cīḏī
dā ḥōi vohū sāraošō jāṇṭū manaḵhā
mazdā ahmāi yahmaī vašī kahmāicīt.

pāta-nō ṭbišʿaṇṭaṭ ṭairī mazdāscā ārmaitišcā spəṇtscā, nase daēvī druxš
nase daēvō-cīṭre nase daēvō-frakarstē nase daēvō-fradaṭī, apa druxš nase apa
druxš dvāra apa druxš vīnase apāxāoḍre apa-nasyēhe mā mərəncainiš gaeθā
astvaitiš ašahe, nomascā yā ārmaitiš ižācā.

ašʿom vohū....

(Nirang-i kusti bastan:)

hōrmzd i xʿaḍāc (3),78

āharman awādišāhā dūr awāž dāštār zaṭ škasta bāṭ. āharman dōwā ḍrūžā jādvā
darvandq kıkā karafq āṯstār ṣaṅṣhā ṣarvandq dušmanq faryq zaṭ škasta bāṭ.
dušpādišāhā awādišāhā bāṭ, dušmanq stuh bāṭ, dušmanq awādišāhā bāṭ.

hōrmzd i xʿaḍāc,

až hamā gunāḥ patīt pašōmānōm, až haravistın dušmat dužūxīt dužvaraṣṭ man pa
gōthi minīt vaem guft vaem jast vaem jast būt būt až až gunāhīhā manišnī
gawāsīn kunišnī tānī rvaṇī gōthi mainyuṇī ōxe awaxš pašōmā pa sə gwawšnī pa patīt
hōm.

1. xšnaoṯrā ahurahe mazdā tarōidīti aṯrahe mainyōuš, haiṭyāvaştirṭam hyaṭ
vasnā fəraʃōtəmm.

staomi ašʿom, ašʿom vohū....

yaṭā ahū vairyo...(2).

ašʿom vohū....

2. jasa-mē avianhe mazda (3).

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; \(<\text{which upholds} \text{ k hvaetvadatha,}\>^{79}\) 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 Nmanya, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

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79 According to Mary Boyce, the phrase in [] was likely added much later.
mazdayasnō ahmī mazdayasnō zarathuštriš fravarānēn āstūtascā fravarātascā, āstuyē humatōm manō āstuyē hūxtom vacō āstuyē hvarštām ṣyaoṭanom. āstuyē daēnum vānuhiṃ māzdayasniṃ fraspāyaoxorām niōsnaithiśem ḥaṭvāṣem aṣāonīṃ yā hācitāmcā ṣuṣyeiṭnāmcā maziiṣṭācā vahiṣṭācā sraeiṣṭācā yā āhūrire zaraṭuṣṭriš, ahurāi mazdāi vispā vohū cinahmi. aēṣā asti daēnum māzdayasnōiš āstūtiši.
aṃ 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)

hāvanāne aṣāone aṣahe raθwe
yasnaica vahmāica xšnaoθrāica frasastayaeca
sāvāṅhāe visyāica aṣāone aṣahe raθwe
yasnaica vahmāica xšnaoθrāicā frasastayaeca.

Rapithwin Gah (midday to mid-afternoon)

rapīθwināi aṣāone aṣahe raθwe
yasnaica vahmāica xšnaoθrāica frasastayaeca,
frādaθ-fṣave zaṇṭumāica aṣāone aṣahe raθwe
yasnaica vahmāica xšnaoθrāicā frasastayaeca.

Uzerin Gah (mid-afternoon to sunset)

uzayεirināi aṣāone aṣahe raθwe
yasnaica vahmāica xšnaoθrāica frasastayaeca,
frādaθ-virāi dāhyumāica aṣāone aṣahe raθwe
yasnaica vahmāica xšnaoθrāicā frasastayaeca.

Aiwisruthrem Gah (sunset to midnight)

aiwisrūθrimāi aibigayāi aṣaone aṣahe raθwe
yasnaica vahmāica xšnaoθrāica frasastayaeca,
frādaθ-vispaṃ-huṣyāitve zaraṭuṣṭrōtāmāica aṣaone aṣahe raθwe
yasnaica vahmāica xšnaoθrāicā frasastayaeca.

Ushahin Gah (midnight to dawn)

uṣḥahināi aṣaone aṣahe raθwe
yasnaica vahmāica xšnaoθrāica frasastayaeca,
barajyāi māṇyāica aṣaone aṣahe raθwe
yasnaica vahmāica xšnaoθrāicā 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, o 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, hōrmozd i x’adāe awazūnī gurz x’arahe awazāyāt, srōš i ašō i tagi i tan fārmān i škāft zīn i zīn awazār i sālār i dāmā i hōrmozd bā rasāt. əz hamā gunāh patīt paštmanom, əz haravistīn dušmat dužuxt dužvarāšt man pa gōthī minīt vaem guft vaem kard vaem jast vaem bun būt əstāt əz ə gunāhihā manišnī gawāšnī kunišnī tanī rvanī gōthī mainyuṇānī ḏexe awaxš pašmān pa sō gawāšnī pa patīt hōm.)

1. yaθā ahū vairyo...(5).
   ašəm vohū...(3).
   fravarāne mazdayasnō zarathuštriš vidaēvō ahura-ṭkaēšō
   (Here recite the appropriate Gah dedication.)
   sraošahe ašyehe taxmahe tanumāṭrahe daršī draoš āhuīryehe xšnāθra yasnāica vaḥmāica xšnāōṛāica frasastayaēca.
   yaθā ahū vairyo, zaotā frā mē mrūtē aθā ratuš ašāṭcit haca, frā aša va vīdva mraotū.

2. sraošom ašīm huraoōom vṛoroṭājanom frādaṭ-gaēθom ašavanom ašahe ratūm yazamade,
   ahunom vairīm tanūm pāīti,86
   yaθā ahū vairyo....
   kōm-nā mazdā mavaitē pāyūm dađā hyaṭ mā drəgva didarṣatā ačnaŋhē
   anyšim ṣwamāt aθrascā manaŋhāscā
   yayā šyaọθanāiš ašom thraoʃtā ahurā
tām mōi đaştvaŋ daenayāi frāvaocā,
   kō vṛoroṭom-jā thwā pōi sōŋghā yōi həŋtī
ciṭrā mōi dām ahūmbiš ratūm ciḍdī
t hōi vohū səraoštō jāntū manaŋhā
   mazdā ahmāi yahmāi vašī kahmāicīt.

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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 Sraoasha, 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.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,88 well-built, fair of form, Verethraghna,89 Ahura-created; and to Triumphant Uparatat;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;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....!!

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87  This paragraph follows Bailey 1971, p. 10.
88  K: “Power of Attack.”
89  K: “victorious.”
90  K: “Superiority.”
91  K: “the Bounteous Spirit.”
3. پاتا-نَگِ ِتُبِی‌یِانَّاتَاتِ پَارِیِ مَزِدَاسکَآ اَرَمَائِتیِشَکا سَپَنَتْاسِکَا، نَاسِ دَاَکِیِ درَخُش نَاسِ دَاَکِیِ-قیَّرَه نَاسِ دَاَکِیِ-فرَکَارِشِتِ نَاسِ دَاَکِیِ-فرَادَائِیِتِ، اَپاِ درَخُشِ نَاسِ اَپاِ درَخُشِ دَوَاراِ اَپاِ درَخُشِ وَینَاسِ اَپا-ناسِیِهِ مَا مَرَائَقِینِیِش گَاَکِثَا اَسْتَوَائْیِش اَیِّشَا، نَمَاسِقاَ یَا اَرَمَائِتیِشِ اِیِزَآْیَا.

اَشَؤمَ وَوْحُ...  
یَاَثَا اَهُّو یَرِیَّو... (۲).

4. یَسْنَوْتْکَا وَانَوْتْکَا اَوَاسِکَا زَاورَوْکا اَفَرَنَامِیِیِمِیِ سَرَوْشَاهِ اَسُیِهِ اَرَمُعَوْهِ ثَانِمْوُرُوْهِ درَوْسِ اَهُّوَرُیِیِهِ.  
اَشَؤمَ وَوْحُ...  
یَاَیِمِیِتُ یَاَتَا یَاَفَرَنَامِیِیِمِیِ.

اَشَؤمَ وَوْحُ...  
هاَزَانْرَوْمَ بَاَوْشَازَانَاِمَ بَآَوْسِکَا بَاَوْشَازَانَاِمَ (۳).

اَشَؤمَ وَوْحُ...  
یَاَوُرِنَمِیِ مَاَشَوْهِ مَئَزِدا (۳).

اماَهِ اِهْتلَوْئَهِ ۴۴رَوْشَاهِ وَارَوْرُوْنَاِمِیِ اَرَوْشَاهِ وَارَوْشَاهِ وَارَوْسُوْنَاِمِیِ وِانَیِّوْنَیِوْنَاِمِیِ عَپَارَتِوْتُوِ، رَعَمَانِسکَا ۴۴واَتْسِکَا وَایَاوُسِ وَارَوُرُوْکا وَکِیِیِهِهِ تَارَوُدَتُوِ اَنَّیِیِشِ دَامَانِ.  
اَتْوَتِ تِرَوُیِ قِیِتِ تِ اِسِتیِ سَپَنْوُرُوْ-مَایِئَنِوْمِ. ۴۴وَوْشَاهِ ۴۴وَادَوْتَاِهِ زَرْوَنَاِهِ اَکْرَرَانَاِهِ زَرْوَنَاِهِ زَرْوَنَاِهِ وَارَوْوُرُوْ-۴۴وَادَوْتَاِهِ.  
اَشَؤمَ وَوْحُ...  
(کُرُفْه كُ وَدَ ۴۴رُوْگَ اَهْدَرْاَنِهِ رَکُوْم،  
اَسَاَئِیِ اَرَوْنَا ۴۴دَوْسُرُمِ-رَک، اَمِ کُرُفْه كُ اَمَامِ وَرُوْقِ-۴۴رُوْتِ اَهْدَرْاَنِهِ ۴۴وَرَوْشَاَتَ بَلْا بَنْدِهِدَ بَوِ-رَاَسَاَتَ، اَوُد ۴۴بَوِ-۴۴رُوْتِ ذِیِ.) ۹۲
اَوُد ۴۴یَاَمِیِتُ یَاَتَا اَفَرَنَامِیِیِمِیِ.  
اَشَؤمَ وَوْحُ...
Hawan Gah

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

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

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

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

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

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

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

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

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

8. We worship Mithra of wide pastures, with a thousand ears, ten thousand eyes, a Yazata who is invoked by name. We worship Raman Khwastra!
Hawan Gah - (sunrise to midday)

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

fravarâne mazdayasnō zaraṯuštriš vīdaēvō ahura-ṯkaēšō,  
hāvanōe ašaone ašahe raθwe yasnāica vahmāica xšnaoṯraicā frasastayaēca  
sāvāŋhōe vīsyāica ašaone ašahe raθwe yasnāica vahmāica xšnaoṯraicā  
frasastayaēca,

2. mīθrahe vouru-gaoyaeotōiš hazaŋrō-gaōšahe baēvarē-cašmanō aōxtō-  
nāmanō yazatahe rāmanō x′āstrāhe xšnaoṯra yasnāica vahmāica xšnaoṯraicā  
frasastayaēca.

yaθā ahū vairyō, zaoṭā frā mē mrūtē  
aθā ratuš aṣẖāciṯ haca, frā ašava vīḏvā mraotū.

3. ahurēm mazdām ašavanōm ašahe raṯum yazamaide, zaraṯuštrēm  
ašavanōm ašahe raṯum yazamaide, zaraṯuštrahe ašaonō fravašīm yazamaide,  
amēšō spōntō ašaonēm yazamaide.

4. ašāuṇaṃ vāraŋhī sūrō spōntā fravašavī yazamaide astvatō manahyāca,  
apaŋtōmēm raḥwāṃ yazamaide yaḥetaŋtōmē yazatanām haŋhaŋetuŋtōmē  
ašahe raḥwām aiwinaŋstōmēm jaŋmuŋstōmēm ašaonō ašahe raθwō raṭufrītīm  
yazamaide.

5. hāvanīm ašavanōm ašahe raṯum yazamaide, haŋraŋtōm ašavanōm  
ašahe raṯum yazamaide, aŋatatōmē ašavanōm ašahe raṯum yazamaide,  
ḥūirim fraŋstōm ašavanōm ašahe raṯum yazamaide, ḥūirim ṭkaēšōm  
ašavanōm ašahe raṯum yazamaide, yasnom sūrēm haptanghaitīm ašavanōm  
ašahe raṯum yazamaide.

6. sāvaŋhaēm viṣīmca ašavanōm ašahe raṯum yazamaide, aiŋaŋtōm iṣīm  
ašavanōm ašahe raṯum yazamaide, amavantōm voraŋrājanōm vībaŋeŋhēm  
viṣpa tbaēšā taurvaŋtōm  
viṣpa tbaēšā titaŋtōm  
yō upōmō yō maḏōmō  
yō fratoŋmō zaŋziyūye  
tarō maṱrōm pānca gāṭā.

7. mīθrēmca vouru-gaoyaeotīm yazamaide,  
rāmaka x′āstrēm yazamaide viṣyehe raθwō yasnāica vahmāica,  
viṣīmca ašavanēm ašahe raṯum yazamaide.

8. mīθrēm vouru-gaoyaeotīm hazaŋra-gaōšēm baēvarē-cašmanēm aōxtō-  
nāmanēm yazatēm yazamaide,  
rāma x′āstrēm yazamaide.
9. We worship you, O Atar, son of Ahura Mazda, Ashavan, the master of Asha. We worship this Baresman spread with Asha and provided with Zaothra and girdle, Ashavan, the master of Asha. We worship Apam Napat, Nairyosangha, and the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavan.

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

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

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

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

Ashem Vohu....

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

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

Come to my help, O Mazda (3).

To Ama, well-built, fair of form, Verethraghna, Ahura-created; and to 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: Hawan Gah

9. өөрөө ахурахе маздаа пуңтрөө ашванөө ашахе раъум yazamaide, hađa-zaотрум ха̀да-а̀йвымнаноо имаъ баърсама ааша фрастаноо ашванөө ашахе раъум yazamaide. апам наМтрум Yazamaide, nairim sа珉hөm yazamaide,

taxmөm dәмөиш upamanөm yazatөm yazamaide, iristanөm urвәnө yazamaide, yә ашооm фраваъsәyө, раъум борөзашөm yazamaide, yим аhuром yә ашахе апамоtөmө yә aшахе яймукшөmө, висха сраъв вараdүүштри yazamaide, виспака ввариста шыаооna yazamaide варстака варәшяманака.

yeњhә hәтам ааъ yәsие pайти ваъhө mаздаа ахурөө вәәта ааъ дәдә yәнхәмтә тәскә тәскә yazamaide.

10. yaәhә аhу вaирөө...(2).

yasнимча vahmәmча aоjasca zavәrәcә aфrинәми митәраhe vouru-goaъотiиш hazaъrә-gaoшаhe baєвәrә-caшәmanө aоxtә-nәманә yazatәhe rәманә xәәстрәhe.

aшөm вohү.....

ahмаи раәскә xәrәнасча aхмаи tанвө dрватәtөм aхмаи tанвө vәәtәrәm aхмаи iшtим pоurү-тәәтәrәm aхмаи аңшәмәிஷ фрастантım aхмаи дарыитәм dарыитә-jитим aхмаи ваъшәtөм aхум ашооm raоcaңhөm виспә-xәәтәrәm, атә jamyаt yaәha aфrинәми.

aшөm вohү....

hazaъrәm баәшәзанәm баєвәrә баәшәзанәm (3).

aшөm вohү....

jәsә-mә avәnәhе mазда (3).

amahe hutaЪhәhe huraoоәhe vәәtәrәyәhәhe аhурадаәтаhe vәнаъiштыәsча uparatәtәө, rәманәsча xәәстәhe vаяoо upәrә-kairyehe тaraәtәө aңяиш dәмән. aетә тә vәموظف yaәt тә asti спәntә-mainyаom. тәәвәhә xeәдәтаhe зrвәnәhe аkәранәhe зrвәnәhe дәrәyә-xәәдәтаhe.

aшөm вohү....

(kәфех moзд gunәh гузәраъәhе-rә kunәм, аәhә рваъ duәаәm-rә, hәm kәфех hamә vahә-e haft kaәwәr zamәn, zamәn-paъaәhә rәt-дurally xәrәәt bәлә bущедaad bә-rәsәt, аәә бәт дәә ri.)

aтә jamyәt yaәha aфrинәми.

aшөm вohү.....
Rapithwin Gah

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

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

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

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

5. We worship Rapithwin, Ashavan, the master of Asha, We worship the Ahunawad Gatha, Ashavan, the master of Asha. We worship the Ushyawad Gatha, Ashavan, the master of Asha. We worship the Spentomad Gatha, Ashavan, the master of Asha. We worship the Wohukshathra Gatha, Ashavan, the master of Asha. We worship the Wahishoist Gatha, Ashavan, the master of Asha.

6. We worship Fradat-Fshu and the Ashavan Zantuma, the master of Asha, and we worship the Fshushe 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\(^93\) the Mazdayasnian religion.

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

1. xšnaoṭra ahurahe mazdā, 
    ašom vohū...(3).
    fravarāne mazdayasnō zarathuṣtriš vidaēvō ahura-ṭkaēšō, 
    rapiθwināi ašaone aṣahe raθwe 
    yasnāica vahmāica xšnaorāica frasastayaēca, 
    frādaṭ-ṛṣave zaṇṭumāica ašaone aṣahe raθwe 
    yasnāica vahmāica xšnaorāicā frasastayaēca, 

2. aṣahe vaiḥīṭahe aṭrasca ahurahe mazdā 
    xšnaoṭra yasnāica vahmāica xšnaorāica frasastayaēca. 
    yaθā ahū vaiṛyō, zaotā frā mē mṛūṭē 
    aθā ratuś aṣāṭcit hacā, frā aṣava viḍvā mraotū. 

3. ahurōm mazdām aṣavaṇom aṣahe ratūm yazamaide, 
    zarathuṣṭram aṣavaṇom aṣahe ratūm yazamaide, 
    zarathuṣṭrahe aṣaonō fravašīṁ yazamaide, 
    amōšō spoṇṭō aṣaonaṁ yazamaide. 

4. aṣāunam vaṭuhiś sūrā spoṇṭā fravaṇayō yazamaide astvātō manahyāca, 
    apanōṭōmōm raθwām yazamaide yaētuṣṭomōm yazatanām haṇhanuṣṭomōm 
    aṣahe raθwām aiwinasastomōm javmūṣṭomām aṣaonō aṣahe raθwō ratufritīm 
    yazamaide. 

5. rapiθwinōm aṣavaṇom aṣahe ratūm yazamaide, 
    ahunavātīṁ gāθam aṣaonīm aṣahe ratūm yazamaide, 
    uṣṭavaṇīṁ gāθam aṣaonīm aṣahe ratūm yazamaide, 
    spoṇṭā-mainyūm gāθam aṣaonīm aṣahe ratūm yazamaide, 
    vohuxṣaṭraṁ gāθam aṣaonīm aṣahe ratūm yazamaide, 
    vahīṣṭōṁīṁ gāθam aṣaonīm aṣahe ratūm yazamaide. 

6. frādaṭ-ṛṣāum zaṇṭumomca aṣavaṇom aṣahe ratūm yazamaide, 
    fṣuṣomca māṭroṁ yazamaide, 
    aruṣuxomca vācom yazamaide, 
    vaca aruṣuxā yazamaide, 
    vāṛṭravniṁ daēvō-ṃṇīṭa yazamaide, 
    apasca zomasca yazamaide, 
    urvarāscā mainyavaca yazata yazamaide, 
    yōi vaḥhazdā aṣavānō, 
    amāṣāscā spoṇṭō aṣaonaṁ yazamaide. 

7. aṣāunam vaṭuhiś sūrā spoṇṭā fravaṇayō yazamaide, 
    barṣuṇūscā aṣahe yat vaiḥīṣtahe, 
    maziṣṭa māṭra maziṣṭa vṛ̣ṣṣyā maziṣṭa urvātya maziṣṭa hāṭyā-vṛ̣ṣyā 
    maziṣṭa vindaiyā daēnayā māḍdayasnōī 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 Thwashta, 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. avaţ vyānxnmcva hanţmanonmcva yaţ as amaşanam spoenčanam baruśnvō avaţhe ašnō γοματομ zanţumahе raţwō yasnāica vahmāica, zanţumonmcva ašavanonm ašahe raţum yazamaide.

9. ašem vahištem atemcmca ahurahe madzā puţorem yazamaide.

10. ṯwam atem ahurahe madzā puţorem ašavanonm ašahe raţum yazamaide, haďa-zaodtem haďa-aiwąţhanonm imat barośma aša yafratarotem ašavanonm ašahe raţum yazamaide.
apam naptaram yazamaide,
nairım saņjam yazamaide,
taxonm dāmōiš upamanonm yazattem yazamaide,
iristanam urvānō yazamaide,
yā ašaonam fravašayō,

11. raţum boťažanum yazamaide,
yim ahurotem mazdām yō ašahe apanoťem yō ašahe yaţmuştom, vispa sravā zarańuştı yazamaide,
vispa hvarştı ṣyaoňna yazamaide varståca varşyamnaca.

eyţhe hāţam aţ yesem paitī vanţō madzā ahurō vačța ašāţ hacā yāŋţača taşcā taşcā yazamaide.

12. yaţa ahū vairyyō...(2).
yasnomcmca vahmnomcmca aojasca zavaroca afrinamīiahe vahišthe aţrasca ahurahe mazdā.

ašem vohū....

ahmāi račsca x'aronsasca ahmāi tanvō drvatatem ahmāi tanvō vazdvarvē
ahmāi tanvō voroţtem ahmāi Ĭştīm pouruś-x'ăţrom ahmāi āşanmecīt frazanţīm
ahmāi daragyam darogyō-jītīm ahmāi vahištem ahüm ašaonam roaçţhem vīspo-
x'ăţrom, aţa jamyāţ yaţa āfrināmi. ašem vohū....

haζaţrom bačζaţanam bačvare bačζaţanam (3). ašem vohū....

jasa-mē avajhe mazel (3).

amahe hutāţthe huráoţthe voroţraγnahe ahuráoţatahe vanainŷasca
uparatō, rāmanasca x'ăstrhe vayaos uparō-kairyehe tarafdāta anyāiš đanmān.
aetàţ źe vayō yaţ źe astī spoţō-mainyaom. ųwāşhe x'addaţhe zrvānahe
akaranahe zrvānahe darɵγ-x'adâţatahe.

ašem vohū....

(korfeh mozd gunąh guzańsk-e rā kunōm,
aşhī źe vân duşarm-rā, ham korfeh hamā vahę-e haft kašwar zamīn, zamīn-pahanā rōt-
drană x'aršat bālā bunđehad bē-rasat, aţo bē dăr zī.)
aţa jamyāţ yaţa āfrinamī.
ašem vohū.....
Uzerin Gah

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

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

2. With propitiation of the lofty Ahura Apam Napat, and the waters made by Mazda, for worship, adoration, propitiation and praise.
   Yatha Ahu Vairyo, the zaotar should say to me
   Atha ratush ashatchit hacha, the knowing Ashavan should say.

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

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

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

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

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

1. xšnaōra ahurahe mazdā, ašom vohū...(3).
   fravarāne mazdayasnō zaraṭuṣṭriš vidaevō ahura-ṭkaeṣō,
   uzayeirināi ašone ašahe raṭwe yasnāica vahmāica xšnaoṛāica frasastayaēca,

2. bārzatō ahurahe nafaōro apām aparca mazdaďatayā
   xšnaōra yasnāica vahmāica xšnaoṛāica frasastayaēca.
   yaōā ahū vairyō, zaotā frā mē mrūtē
   aōā raṭuš aṭačiṭ haca, frā ašava viōvā mraotū.

3. ahurōm mazdām ašavanom ašahe ratūm yazamaide, zaraṭuṣṭrōm ašavanom ašahe ratūm yazamaide, zaraṭuṣṭrahe ašaonō fravašīm yazamaide, amošō spaṇtō ašaonām yazamaide.

4. ašaunām vaquhīš sûrā spaṇtā fravaṣāyō yazamaide astvatō manahyāca, apaṇōtōm raṭwam yazamaide yaṭuṣṭomōm yazatanām haṇhanuṣṭomōm ašahe raṭwam aśinasatōmōm jaṃmuṣṭomām ašaonō ašahe raṭwō ratufrītīm yazamaide

5. uzayeirinām ašavanom ašahe ratūm yazamaide, zaotārōm ašavanom ašahe ratūm yazamaide, haṇvanām ašavanom ašahe ratūm yazamaide, āṭravaļṣōm ašavanom ašahe ratūm yazamaide, frabāṛatrōm ašavanom ašahe ratūm yazamaide, abhrōtm ašavanom ašahe ratūm yazamaide, āṃnatārōm ašavanom ašahe ratūm yazamaide, raṭwīṣkārum ašavanom ašahe ratūm yazamaide, sraoṣāvarōzōm ašavanom ašahe ratūm yazamaide.

6. frādaṭ-vīram dāḥyūmōmca ašavanom ašahe ratūm yazamaide, strūṣca māṇhōmca hvarōca raocā yazamaide, anaγra raocā yazamaide, aフラṣaŋhamca xāṭōm yazamaide, yā narś sādra dṛgovatō.

7. haiṭyāvarōzōm ašavanom ašahe ratūm yazamaide, aparōmca ṭkaeṣōm yazamaide, haiṭyāvarōzōm ašavanom ašaonō stīm yazamaide paitī asni paitī xṣafne yasō-baṛatābyō zaoṛābyō dāḥyumehe raṭwō yasnāica vahmāica, dāḥyūmōmca ašavanom 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 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. بوزانتم آهurons اکثرین ایساتون اپن نفتن اوروان-اسپون یازدامایده، اپومقا مازدا داتما آسئونیم یازداما یده.

9. ثمین اطرین اهوراه مازدا پورنم ایسانون ایساهه رتیم یازداما یده، هاذا-زاوتروم هاذا-ایویا همانیم ایات باروسما ایسایا فراتارتو م ایسانون ایساهه رتیم یازداما یده، اپن نفتن یازداما یده، نارین سانهم یازداما یده، تخیم دامویی ایسانون یازتون یازداما یده، ارستانم اوروان یازداما یده، یادونی فرافسایری،

10. رتیم بوزانتم یازداما یده، یم اپن مازدام یو ایساهه اپانوتنم یو ایساهه یاپوشیتمندو، ویسپا سراف زاراویش سی یازداما یده، ویسپا یهاریتا شیواویا یازداما یوهارشیا یاریشیئن نما یا.

یعیشه هاتم کاح یدنین پایتی وارفی مازدا اهور دون یاشت هاکا یانمهیمی تیس یاردیم یازداما یده.

11. یاثه احیا واریوپه (2).

یئسومقا وایمومقا یواستیاکا یازاریاکا ایفرینیما بوزانتو مادوریه مازدامیا اپن اپسکا مازدا داتایی.

اشهم یوهی....

احمیب راچسقا یاروسناشقا احیمی اضحیو درباتیس احیبی اضحیو وکوریهم احیبی ایستیم پوروس-کیوریام احیبی ایسنمنیتو درازانتیم احیبی درارویام دراروی-جویتیم احیبی واریستهم احیمین ایسیانون راولینهیم ویسپو-کیوریام، ادیا یامیتی یاذا ایفرینیمی. اشهم یوهی....

هایزاننام باهشازاننام باهیواری باهشازاننام (3). اشهم یوهی....

یاسا میو ایفانه مازدا (3).

اماکه هاتیشا واهرواذاهی وکوریریا یاهورادیتاویهیه واناینییاسقا ایپاراتییتو، راماناسقا کیواستهی واریو-کایریهه تارادیتو ایفاییه دامان. ایتپای یادون یادی ایستی سپنیتی-ماییناهم. یویسیهه کیواستیه یارونهیه اکارانهیه یارونهیه داراروی-کیواستیه. اشهم یوهی....

(کرطف مودغیا خویا ناشبیز نیدریم، اساهی نفام دوشرم نیدا، هام کرطف هامای واهی-هه حفتك ناشار زامین، زامین پاننادی ایشدرانیه کیواستهی بیا پنسواهید بز راژت، ادیا بز دپ دری.)

ادیا یامیتی یاذا ایفرینیمی.

اشهم یوهی.....
Aiwisruthem Gah

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

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

To Aiwisruthrem that furthers life, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-vispam-hujyaiti and Zarathushrotema, 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.
AIWISTRUTHREM GAH - (sunset to midnight)

1. xšnaošra ahurahe mazdā, aşem vohū ...(3).
fravarāne mazdayasnō zarathuštriš vidaēvō ahura-tkaēšō,
aiwisūṯrimāi a-bigayāi ašāone aşahe raθwe
yasnaic xšnaošriaica frasastayeča,
fradaṯ-vispam-hujyišē zarathuštrötmaic ašaone aşahe raθwe
yasnaic xšnaošriacic frasastayeča,

2. ašaunam fravashinām yananaicmā vīrō-vəθwanām yāiryayāsca hušitoiš
amaheca hutāšahe huraođahe vərəθraynaheca ahurađātahe vanainyāsca
uparatātō
xšnaošra yasnāica vahmāica xšnaošriacic frasastayeča.

yaθā ahū vairyō, zaotā frā mē mrūtē
āθā ratuš ašātcīt haca, frā aşava viōvā mraotū.

3. ahurum mazdām aşavanōm aşahe ratūm yazamaide, zarathuštrōm
aşavanōm aşahe ratūm yazamaide, zarathuštrahe aşaone fravashīm yazamaide,
amošō spοntō aşaonōm yazamaide.

4. ašaunam vāpuhiš sūrā spantā fravashayō yazamaide astvatō manahyāca,
apanōtōm om raθwam yazamaide yaētuštomom yazatanām hāŋhunushtomom
ašahe raθvam aiwinaștomom jaymūstomom aşaonō aşahe raθwō ratufrītim
yazamaide.

5. aiwisūṯrimom aşavanōm aşahe ratūm yazamaide, aibigāim aşavanōm
ašahe ratūm yazamaide, ʰwam aytrām ahurahe mazdā puθrām aşavanōm aşahe
ratūm yazamaide, asmāna hāvana aşahe ratavō yazamaide, ayaŋhaēna hāvana
ašahe ratavō yazamaide, haŋa-zaoθrōm haŋa-aiwyāŋhaŋom imat barɑsma aşaya
frarastomom aşavanom aşahe ratūm yazamaide, āpe urvare yazamaide,
aourvatam urune aşavanom aşahe ratūm yazamaide.

6. fradaṯ-vispam-hujyišīm aşavanōm aşahe ratūm yazamaide, zarathuštrōm
aşavanōm aşahe ratūm yazamaide, maθrōm spοntōm aşavanōm aşahe ratūm
yazamaide, gǒuṣ urvāŋom aşavanām aşahe ratūm yazamaide,
zarathuštrötamaca aşavanōm aşahe ratūm yazamaide, zarathuštrōm aşavanōm
ašahe ratūm yazamaide.
7. We worship the Athravan, Ashavan, the master of Asha. We worship the warrior, Ashavan, the master of Asha. We worship the cattle farmer, Ashavan, the master of Asha. We worship the homes with a house-lord, Ashavan, the master of Asha. We worship the villages with a village-lord, Ashavan, the master of Asha. We worship the provinces with a province-lord, Ashavan, the master of Asha. We worship the countries with a country-lord, Ashavan, the master of Asha.

8. We worship the youth of good thought, good words, good deeds, good Daena, Ashavan, the master of Asha. We worship the youth (who) makes intercession, Ashavan, the master of Asha. We worship the Kхаvætвadathа, 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, Ashavan, (as are) Spenta Armaiti and your females, O Ahura Mazda.

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

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

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

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

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

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94 Wolff, p. 150 translates this “dem Ratav untertan (ist).” See also Kanga dct. p. 440.
7. اثران‌نام اشنام اساه راتوم یازمایده، راثاچتاره آسان‌نام اساه راتوم یازمایده، واسرم ی‌سوانتوم اشنام‌نام اساه راتوم یازمایده، نمانه نمان‌پائتیم اشنام‌نام اساه راتوم یازمایده، ویسو وی‌سپائتیم اشنام‌نام اساه راتوم یازمایده، زانتووش زانئپائتیم اشنام‌نام اساه راتوم یازمایده، داییجهوش داییپائتیم اشنام‌نام اساه راتوم یازمایده.

8. یوان‌نام همانانحه‌نام هعاقتاره‌نام یاردوخ‌نام اشنام‌نام اساه راتوم یازمایده، یوان‌نام ی‌سوزب‌واچتاره اشنام‌نام اساه راتوم یازمایده، یاچ‌یاکوانتاره‌نام اشنام‌نام اساه راتوم یازمایده، داییخوورفایه‌نام اشنام‌نام اساه راتوم یازمایده، همایم پریجا‌نام اشنام‌نام اساه راتوم یازمایده، نمانه نمان‌پائنیم اشنام‌نام اساه راتوم یازمایده.

9. نیریکا‌نام اشنام‌نام یازمایده، فرایو‌خومئم فرایو‌ه‌خوتام فرایو‌ه‌وارستام هی‌ه‌ساستام راتوی‌ئاوتم اشناون‌نام یام ارمائیم سپنتام یاصت‌تا یان‌ا یارودا، نرونم اشنام‌نام یازمایده، فرایو‌ه‌خومئم فرایو‌ه‌خوتام فرایو‌ه‌وارستام ویستو‌فراسرتیم ایستو‌کایاده‌نام یەقیه یاوودنیش گئثا اس اریدانه، زارتوئیرسیماه راتوی‌وا نسانی‌نام یاهیما‌یا زارتودرتیم‌نام اشنام‌نام اساه راتوم یازمایده.

10. اشناون‌نام یاووی‌سیرا سپنتا فراشامی یازمایده، یاناسکا ویرو‌یژی‌کوا یازمایده، یاییرمکا هی‌سیتیم یازمایده، انهمکا هیتام‌نام یویرو‌دئوم یازمایده، وینودراینیمکا اهراداتوم یازمایده، ونانینشیما یماراتابتوم یازمایده.

11. یوان‌نام ادریم یارودا ی‌سارد ویزاسوره‌نام اشنام‌نام اساه راتوم یازمایده، یاچ‌یاکوئیم یایو‌دئیپانکه‌نام یاچ‌یاکوئیم یازمایده، واچ‌یاکنیم کرسان‌نام یازداشوم یازمایده، وینام سپنوه یازمایده، تامم داموئیش اپامان‌نام یازداشوم یازمایده، ویرعانم ویزرانو یازمایده، یان اشنامه‌نام فراشامی،

12. راتوم بورانینتوم یازمایده، یون ایروهن مزدام یو اساه اپانوئتمو یو اساه یاچ‌یاکوئیم‌نام، ویسا سراوا زارتوئیستی یازمایده، ویسپا هیوارستا یاوودنی یازمایده وارشتا یارسویامنکا.

یئیجه‌ه حاتم ایات یسپنی فارکه‌نام مزدای ایروهن‌نام اساه اسایه‌یاکی یارسما‌نا. تاسق‌س یارسما‌نا یازمایده.

I desire worship and adoration and strength and force for the Ashavan Fravashis, and to the women with their troops of heroes, and the Yairya Hushitay and to Ama, well-built, fair of form, Verethraghna, Ahura-created; and to 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 Arshatad, who further the world, who augment the world, for worship, adoration, propitiation and praise.
13. yaθə aθu vaiɾyô... (2).

yasnəmca vahməncə aojasca zavarəca aθrinəmi

aʃəunəm fravəʃənəm ɣənənəmca vɨɾo-vaθənəm yaiɾyayəscə huʃɨtɔiʃ

amaheca huɾəθəənaheca ahuraθəətahe vəɾəθəγənaheca ahuraθəahe vənənθəysəca

uparatətə.

aθəm vohu....

aθməi raʃəca ʃəɾənasca aθməi tanvə drvatətəm aθməi tanvə vazdəvarə

aθməi tanvə vəɾəθəəm aθməi ɨʃtɨm pəɾuʃ-ʃəθəəm aθməi ɨʃnəmcɨt frazaŋtɨm

aθməi darəɣəm darəɣə-jɨtɨm aθməi vəhɨstəm aθum aθəonəm raocəŋhəm vɨspə-

xəθəəm, aθa jamyət yaθa aθrinəmi. aθəm vohu....

hazaŋəm baʃəʒənanəm baəvərə baʃəʒənanəm (3). aθəm vohu....

jasə-mɛ avəŋə mazda (3).

amahe huɾəθəəhe huɾəəθəənaheca ahuraθəətahe vənənθəysəca

uparatətə, rəmənasca ʃəɾəstrahe vayaο uparo-kaiɾyehe taraʃətə anyaɨiʃ dəmən.

əətət tə vəyə ɣa tə asti sɬəntəo-mainyəm. ɔwəʃəhe xəɾəθəətahe zrovənahe

akaranəhe zrovənahe darəɣə-xəɾəθəətahe. aθəm vohu....

(kəɾfeh mozd gunəh guzəɾəʃənə-rə kunəm,

aθəhi rəʃəl dəɾəm-rə, həm kəɾfeh hamə vahə-e haft kəʃwar zamən, zamən-ənənə rət-

drənə ʃəɾəʃəl bələ bəɾədədə bə-rəsəl, aʃo bət dəɾ ɨ.)

aθa jamyət yaθa aθrinəmi. aθəm vohu.....

Ushahin Gah - (midnight to dawn)

1. xʃnaʃəra ahurə saθmə, aθəm vohu... (3).

frəvəɾənəe məzəduŋənə zaraθəuʃəɾə vɨdəevə ahura-ʃkəɾəʃə,

uʃənina aʃəne aʃəhe raθwe yənəncə vəhmənəca xʃnəoθɾənəca frəsəstanəəcə,

bəɾəjəi mənənəncə aʃəne aʃəhe raθwe yənəncə vəhmənəca xʃnəoθɾənəcə

frəsəstanəəcə,

2. səɾəsəhə aʃɪvətə vəɾəθəəjarənə fɾədət-gəθəahe raʃnəo sərəʃətahe

arʃtətasca fɾədət-gəθəəyə vəɾədət-gəθəəyə

xʃnəoθəa yənəncə vəhmənəca xʃnəoθɾənəca frəsəstanəəcə.
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 1 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 Zaotra and girdle, Ashavan, the master of Asha. We worship Apam Napat. We worship Nairyosangha. We worship the brave Yazata Damoish Upamana. We worship the souls of the deceased, they, the Fravashis of the Ashavan.

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

We worship all those Beings whom Ahura Mazda knows to be best for worship according to Asha, male and female.
yaθā ahū vairyō, zaoṭā frā mēmrūṭē
aθā ruṭuś aṣāṭcīṭ haca, frā aṣava viōvā mraotū.

3. ahurōṃ mazdaṃ aṣavanom aṣahe ratūm yazamaide,
zaraθuṣṭrōṃ aṣavanom aṣahe ratūm yazamaide,
zaraθuṣṭrahe aṣaonō fravaṣīm yazamaide,
amošō spōṃtō aṣaonam yazamaide.

4. aṣāunam vaṇjuhiṣ sūrā spōṃtā fravaṣāyō yazamaide astvatō manahyāca,
apanōtamom raṭwaṃ yazamaide yaṭuṣṭomom yazatanām hājanuṣṭomom
aṣahe raṭwaṃ aiwinasatomom jaṃmuṣṭomam aṣaonō aṣahe raṭwō raṭufrītim
yazamaide.

5. uṣahinom aṣavanom aṣahe ratūm yazamaide,
uṣam srimam yazamaide,
uṣāŋhom yazamaide ʂoiθnīṃ ravaṭ-aspāṃ framōn-naraṃ framōn-narō-vīrāṃ
yā xːaθravaiti nmānyātī,
uṣāŋhom yazamaide rovīm ranjaṭ-aspāṃ yā sanaṭ aoi haptō-kaṛṣvairīm zāṃ,
avāṃ uṣāṃ yazamaide,
ahrōṃ mazdaṃ aṣavanom aṣahe ratūm yazamaide,
vo hu manō yazamaide,
aṣom vahiṣṭom yazamaide,
xšaθrōṃ vairīṃ yazamaide,
spōṃtām vaṇjuhīm ārmaitīm yazamaide.

6. bōrōjīṃ aṣavanom aṣahe ratūm yazamaide,
bōrōja vaŋhōuś aṣahe bōrōja daēnayā vaŋhuyā māzdayasnōiš nmānyēhe raṭwō
yasnāīca vahmāica nmānīmca aṣavanom aṣahe ratūm yazamaide.

7. sraoṃsm aṣīm huraoōom vərəθrājanom frādaṭ-gaēθom aṣavanom aṣahe
ratūm yazamaide,
raṇnūm razišṭom yazamaide,
arštātmca frādaṭ-gaēθam varədaṭ-gaēθam yazamaide.

8. ṭwāṃ āṭrōṃ ahurāhe mazdā puṭrōṃ aṣavanom aṣahe ratūm yazamaide,
hađa-zaoθrōṃ hađa-aiwyąhhanom imaṭ bārōsm aṣaṭa frastarōṃ aṣavanom
aṣahe ratūm yazamaide,
apāṃ naptārōm yazamaide,
nairīṃ saŋhom yazamaide,
taxmōm dāmōiš upamanom yazatōm yazamaide,
iristānām urvaṇō yazamaide,
yā aṣaonām fravaṣāyō,

9. ratūm boraṣaŋtōm yazamaide, yim ahrōṃ mazdaṃ yō aṣahe
aparōtemō yō aṣahe jaṃmuṣṭomō, vīspa sraṇa zaraθuṣṭri yazamaide,
vīspaça hvarṣṭa śyaṇtōha yazamaide varṣtaca varaśyananaca.

yejhē hāṭam āṭt yēsne paitī vaŋhō mazdā ahuṛō
vaēθā aṣaṭ hacā yāŋhāmcā ūscā ṭascā 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...!!

**Atash Niyayesh**

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

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

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

To the Fire Behram, the great Fire.

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

To the Fire Adaran, the great Fire.

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

To the Fire Dadgah, the great Fire.

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95 Translation follows Dhalla 1908, pp. 134-185, except as noted. This first sentence is omitted by Dhalla. Dhalla translates yazata as “angel.”
10. yāthā ahū vairīyō...(2).

yasnomca vahmomca aojasca zavaroca afrināmi
sraošahe ašyehe ašivato vərəθrəjanə frədať-ga拇指he rašnaoš razištahe
arštātasca frədať-ga拇指hayə vərədať-ga拇指hayə. ašom vohū....

ahmāi raęšca ərənəscə ahmāi tənvō drvaťtəm ahmāi tənvō vazdvərə
ahmāi tənvō vərəθrəm ahmāi əstım puruš-xəṭrahm ahmāi āsnəmcıť
frəzańtım ahmāi darṣəṣm darṣəʃ-jițım ahmāi vahisțəm ahům așəonəm
raocəphaltəm vǐs pó-xəṭrəm, aθa jamyāt yaθa āfrināmi. ašom vohū....

hazaŋrəm baęšazanəm baęvərə baęšazanəm (3). ašom vohū....

jasa-méваняhe mazda (3).

amahe hugaștəhe huraođahe vərəθrahnahe ahurađațahe vanäńtyəsca
uparatətə, rəmanasca xəstrəhe vayașə uparō-kairycə tarađəțə anyâiš
dămən. aętət tə vəyō yat tə asti spęntə-mainyəm. əwəșəhe xəđașațahe
zrvənahe akaranəhe zrvənahe darṣəș-xəđașațahe. așom vohū....

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

atərəș i bƏhrəm ădər ə fră, (Note: If praying at an Adaran, recite:)

atərəș i ādaraŋ ădər ə fră, (Note: If praying at an Atash Dadgah, recite:)

atərəș i dădəğəğ ădər ə fră,)
I am contrite\textsuperscript{96} 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...\textsuperscript{(3)}.

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

\textit{(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\textsuperscript{97} and Prosperity,\textsuperscript{98} 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.

\textsuperscript{96} This paragraph follows Boyce as above.
\textsuperscript{97} Dhalla translates this “glory” throughout, but see Bailey.
\textsuperscript{98} Dhalla: “Weal”. See Bailey 1971, p. 11.
PRELIMINARY PRAYERS: Atash Niyayesh

оз حامان مانه تهیت پاشمانم، ۹ز حاروکیتی دیشمات دژخت دژوارشت مان با گذر مینیت یا مان گفت یا مان یارت یا گذامیه مانشی مان دانشی کان کیانی گارانی گذامی مانیکانی یخه اواکش پاشمانی مان پاتیت هوم.

1. us-moi uzaresva ahurah armaite tovisim dasva sparsi maniyu mazda vamuyay zavo ada aša hazo smavat vohu manasht fasaratum.

2. rafodrai vourucašane doiš-moi yavõ abifrā tā xšāțrāhyay ahurah yā vajhshuš aṣiš mananjo frō spenta armaite aša daenì fradaxšayā.

3. aṯ rātam zaraουštro tanvasciṯ x‘ahyā uštanam dadaiti pauvoratātam mananjasca vajhsuš mazdai šyaothanahyay aṣai yacā uxdahyacā soraosom xšaoromcā.

4. xšnaoṭra ahurah mazdā, nomaso tē ātarš mazdā ahurah huđa mazišta yazata, ašem vohu…(3).

fravarāne mazdayasnu zaraουštriš vidaēvo ahurah-ţkaešō,

(Here recite the appropriate Gah dedication.)

āthrō ahurah mazdā puṭra tava ātarš puṭra ahurah mazdā,

5. āthrō ahurah mazdā puṭra x‘arōṇahš savanjō mazdaḏatehe aironam x‘arōṇo mazdaḏatanam kāvayeheca x‘arōṇahš mazdaḏatehe āthrō ahurah mazdā puṭra kavоiš haostravanghahe varоiš haostravanghahe asvantahe garоiš mazdaḏatehe caecistahe varоiš mazdaḏatehe kāvayeheca x‘arōṇahš mazdaḏatehe.

6. āthrō ahurah mazdā puṭra, raevanṭahe garoīš mazdaḏatehe kāvayeheca x‘arōṇahš mazdaḏatehe āthrō ahurah mazdā puṭra, ātarš spenta raθaestarā yazata pouru-x‘arōṇahṣ yazata pouru-baēṣa, āthrō ahurah mazdā puṭra, maṭ višpaēibyō āṭeṇobyō xšaṭrō-nafoṭrō nairyōsaŋhahe yazatahe xšnaoṭra yasnāica vahmāica xšnaoṭraica frasastayaēca.
'Yatha Ahu Vairyo,' the zaotar should say to me
'Atha ratush ashatchit hacha,' the Ashavan, knowing one should say.

7. I bless in reverence and adoration the abiding offering, the joyous offering, and the devotional offering (offered) to you, O Fire! son of Ahura Mazda.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!

100 Dhalla: “righteous.”
PRELIMINARY PRAYERS: Atash Niyayesh

yaθa ahu vairyo, zaotα frα-mε mrυtε aθa ratuś ašαĉiť haca, frα ašava vιdɔv mraotu.

7. yasνomca vahmνomca huboĉtimca ušta-boĉtimca vańta-boĉtimca āfrināmi tava ātarś puθra ahurαhe mazḍα, yεsnyō ahι vahmyō yεsnyō buvα vahmyō nmānαhu mašyākanαm, ušta buvαt ahmαi naire yαsα-θwα bαḍa frαyαzαite aεsmō-zastō barεsmō-zastō gao-zastō hαvanō-zastō.


9. saoci-buśe ahmya nmαne mαt-saoci-buśe ahmya nmαne raocahi-buśe ahmya nmαne vαxναθi-buśe ahmya nmαne darεγςmεt aiρι zrvαnmεm upα sυρmα fɾαʃɔ-kεrεtīm haďa sʊrযm vαṅhυm fɾαʃɔ-tεrεtīt.

10. dαyα mε ātarś puθra ahurαhe mazḍα, āsu x’αθrεm āsu θrαίtιm āsu jίtιm pουru x’αθrεm pουru θrαίtιm pουru jίtιm mαstιm spαnо xψviwɾm hizvαm urυnε uɕi xɾατιm pαscaętα mαsitιm mазαntιm pαpairi-ȧθrεm. nαiryαm pαscaętα ɦαm-varwεtιm

11. əɾεðwο-ζwŋαm aξαfιnυm əɾιśűm aɾʂαmca xψafιmca āsιtо-ɡαtυm jαγαurυm tʊθruʂαm əɾʂαm fɾαzaŋtιm kαɾশ-ɾαζαm vɣαxαnαm hαm-raoόm hɣαpм aζɔ-bυįm hvɣm yα-mε frαdαyαt nmαnαmca vιsωmca zαŋtυmca dαiɣγυmca dαiǐhυsastιmα.

12. dαyα mε ātarś puθra ahurαhe mazḍα yα mε ɑŋhαt αfɾaşαŋhα nυɾmca yαvαɛcα-tαtе vαhιʃtοm aɾʉm aʃaonαm raocαŋhοm vιspι-x’αθrεm zazʊ-buśe vαŋhαuca mιzhde vαŋhαuca srαvαh urυnaɛcα dαɾγε hαvaŋhе.
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.]

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!

101 This gloss is found in some manuscripts.
13. ویسپاچیبیو استیم بارایتی
آتارش مزدآ احراه
یاچیبیو ایم هام-پاچیت
خشینیمکا سعیریمکا,
ویسپاچیبیو داها تیزیت
هوبارتیم یستا-باروتیمکا
وانتا-بارفیمکا سپتام.

14. ویسپانام پارا-کاروکتام
آتارش زاستا ادیوآیا,
چیم هاها هاشب بارایتی
فرکاروشوا ارماکساییده.

[آتاروش پرانتوم یازامایده
taxموم هنپوم راگهشتام.] ۱۰۲

15. ات پیزی-سی ایم بارایتی ایسموم و اجاپا بارتمب باروما و اناپا
فراروتوم عوارام و هادانایپتام
ا-هی پاسکدتا فرینایتی
خشتوتی نیبیستو هایوغامه،

16. عاپا-چو ناخشویت گدوش واقوا
عاپا ویرانام پورعتاس
عاپا-چو وراؤزفاتخا منو
وراؤزفیتی ناخشویت اطعا
عاوخشافها گوا گیحاشیا
تا خشاپناو یا یواهی,
یماط ایرو نیرافیتام
یو اهمی ایسموم بارایتی
هکیش راکسپاریتی
اکوه بیروجا یاودداتا.

17. (Recite silently:)

(هرمازد ای ناداک ای اوازینی ماردوم ماردوم سرادگا هام نارادگا هام با یاوتی
واهوا واهم واهو درینی مازداپنآ نگه رسپنات یدوش بات.)

۱۰۲ یکی از ترجمهایان موجود در برخی نسخ‌ها.
**AFRINAGAN SERVICE**

*(Recite aloud:)*

Yatha Ahu Vairyo...(2).

I desire\textsuperscript{103} 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....

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\textsuperscript{103} Translation of this phrase as above.
PRELIMINARY PRAYERS: Atash Niyayesh

(Recite aloud:)

yaθā ahū vairyo...(2).
yasnemca vahememca aojasca zavarca āfrīnāmi

āθrō ahurahe mazdā puθra tava ātars puθra ahurahe mazdā āθrō ahurahe mazdā puθra x'arṇañjho savanżho mazdađatehe airyanam x'arṇo mazdađatanam kāvayeheca x'arṇañjho mazdađatehe

āθrō ahurahe mazdā puθra kavōiš haosravañheha vərōiš haosravañheha asnvantahe vərōiš mazdađatehe caecistahe vərōiš mazdađatehe kāvayeheca x'arṇañjho mazdađatehe.

āθrō ahurahe mazdā puθra raεvantahe vərōiš mazdađatehe kāvayeheca x'arṇañjho mazdađatehe āθrō ahurahe mazdā puθra ātars spōnta rəθaεštāra yazata pouru-x'arṇañjha yazata pouru-baεšaza,

āθrō ahurahe mazdā puθra mət vıspačibyo ātərobyo x'əθrō-nafəərō nairyo-sañheha yazatateh.

aşəm vohu...(3).

18. aṯ tōi āтроm ahurā ajoθhwantom aşā usəmahī asıštım əmvantıṃ stōi rampətę ciθăr-aθawhom aṯ mazdă daibişyantę zastaiştaiś dəroštă-aennessee.

aşəm vohu....

19. ahmāi raεsca x'arənasca ahmāi tanvō drvawtōm ahmāi tanvō vəzdwarə ahmāi tanvō vəraθrəm ahmāi īštım pourυ-x'əθrəm ahmāi əsnəmcıt frzaņtım ahmāi darγəm darγə-jıtım ahmāi vahıstım ahmam aşaonam raocəẖom vıspo-x'əθrəm, aθa jamyat yaθa āfrīnami. aşəm vohu....

hazaŋrom baεsəzanəm baεvərə baεsəzanəm (3). aşəm vohu....

jasa-mē avanthe mazda (3).

amahe hutaištəhe huraadəhe vəroθraynahe ahuradətahe vanaıntyəsca uparatatı, rəmanasca x'əstrahe vayaos uparo-kəryehe taradətō anıyiś dəmaṇ. aεtət tē vayə yat tē astı spəntō-mainyaom. əwəşhe x'adətahe zrvənəhe akaranəhe zrvənəhe darγə-x'adətahe. aşəm 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...

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.\textsuperscript{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!

I must go thither \textsuperscript{(3)}. Ashem Vohu....

(Recite facing south:)

To the creator of the world, to the Mazdayasnian religion, the Law of Zarthusht. Homage to you! O Asha-sanctified\textsuperscript{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.\textsuperscript{106} Homage to you, O Fire of Ahura Mazda, O good created, great Yazata. Ashem Vohu....

\textsuperscript{104} Dhalla: “glory.”

\textsuperscript{105} Dhalla: “righteous.”

\textsuperscript{106} Dhalla: “May Ahura Mazda be rejoiced.”
PRELIMINARY PRAYERS: Atash Niyayesh

(ḵərfeh mozd gunāh guzārašne-rā kunōm, ašāhī ḫᵛān ḫuṣārm-rā, ham ḵərfeh hamā vahā-e haft ᱠaḵwār zamīn, zamīn-pahanā rōt-drānā x’aršāt bālā bundehad bō-rasāt, ašō bāt dār zī.)

aθa jamyāt yaθa āfrīnāmī. ašom vohū.....

20. ([rōz nək nəm rōz pāk nəm rōz mubārak] rōz i (name the day of the month), māh i (name the month), gāh i (name the Gah), namāz i dādār i gōhā dāmā,)

xšnaoθra ahurahē mazdā. nəməsə tē ātārš mazdā ahurahē huōdā mazišta yazata. ašom vohū....

(gurz x’arahe awazāyāt,)

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

ātārš i bōhrām ādār i frā,

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

ātārš i ādārān ādār i frā,

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

ātārš i dādghā ādār i frā,

ādārāg šāh i pōrōzgar ādār i gušasp ādār i x’ardāt ādār i burzhīn mihir awarō ādārą u ātārāg kū pā dātghāh nišāst əstənd gurz x’arahe awazāyāt mainyō karkō amāwānd pōrōzgar amāwāndī pōrōzgarī dāt dīn i vahō i māzdayasnā āgāhī rawāī vāfrīngānī dāt.

haft kəšwar zamī ᱠduŋ bāt,

man ānō āwāyašt šudan (3.)

ašom vohū....

(Recite facing South:)

(dādār i gōhā dīn i māzdayasnī dāt i zaraθuštrī.) nəməsə tē āšāum səvište arədvī sūrē anāhite ašaone,

ašom vohū....

nəmō urvaite vaŋuhi mazdaḏāte ašaone,

ašom vohū....

xšnaoθra ahurahē mazdā,

nəməsə tē ātārš mazdā ahurahē huōdā mazišta yazata.

ašom vohū......
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.

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

1. xšnaihra ahurahe mazdá,
ašom vohú....

pa nám i yazad i baxšáyanḵādāh i baxšáyašgar i mahrbaḵan, nám sotāyašn̄o āh hórmazd hamā bùt u hamā hast u hamā bōt. nám i yazad i spinā-mínō andaḵ-ac minōyaḵ mínō awaš xūt-aš yak nám hórmazd-ac xšópezdā mahšōt u tavānah dānā u dādār u parvārtaḵ u pānā u xšāvaḵ u korfēhgar u awaxšēdaḵ u awiżē voh-dātastanī u hamāzōr.

2. sipās āh vāžōrg ōstikān ko āfrēt avanīţ u pa-xšāš anhambatik zōr u dānāḵ awartār šāḵ amšaḵpandān avad voh yazdān u rōšān vahšōt u garōḏman u girt i āsmaḵ u gar i tāwā u māh i bāmī u star i vaš-tōxē u vāt u andaḵ-vāe u āw u ātāš u zamīn u urvar u gōšpand u ayōxšast u mardūm.

3. yazaḵn u nyāyašn ɵz āh xšādāy korfēhgar ko mūh kart ɵz har getīhā dahišnān mardūm pa gavāḵī māḏān dāţ u šoḵaryāri i hangām u rānīndāri i dāmaḵ pa raḵma u ayōzišn u parīrī u ḍevaḵ.

4. namāz āh vīspa-āgāh aš-xšāwaḵ kāš frōštīt yaḵt-frōhār i zartōśt i spitamān ašī ō dāmaḵ din dānaḵn u varōḵīn i āsna-xšīradī u gušō-srūtō-xšīradī dānīyī i rānīndāri i vīspa haštaḵ u būdaḵ u bēdaḵ frāhangān frāhang mārā-spēnta ku bōt ravaḵ pūa buxtār i ɵz duḵaḵ u vadārdār an i pāhāḵūm axḵān i ašoḵan rōšān hubōi i hamā-xšāri.

5. pa frāmān i tō xšāwār padīrām u mīnām u gōyām u varzām din i awiżē u astavān-hōm pa har korfēh u awāḵšām ɵz vīsp baḵo u awiżē đārām hūdaḵ āsniḏ kunaḵnaḵ u parhīzaḵnaḵ pāk šaḵ zōrān i jān manaḵnaḵ gavaḵnāḵ u kunaḵnāḵ u vīr u hōš u xšīrad.

6. pa kām i tō korfēhgar tavaḵ sāmānīhā runān an i tō parastaḵnaḵ pa voh-manaḵnaḵ voh-gavaḵnaḵ voh-kunaḵnaḵ ku vašayam rāh i rōšān ku ɵm na rasad gōraḵ paḵdī rōṣāḵ u vadīrām pa caḵaḵ-vaḵarg u rasam ɵ an mān i vahšōt i pūr-bōi harvasp-pōsidē u hamā-xšāri.
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 fravashis of the glorious Ahura Mazda and the Amesha Spentas reach us.

(Priests and congregation:)

May there be an increase in the luster and glory.

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

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

7. satāyašνā ői awaxšīdār xʾōdāy kə qaṃa kərfəh päťadahišnə kunaṇḍ frōmān-rānidārān avadūm-ac būjēt darvāṇḍ-āc əz dōžax u avižagīhā vīnārōt vispa dām.109

8. satāšnə i dādār hōrmazd i harvasp-āgāh u tāvānā u tāvāngar, haft amšāspand u bōhrām yazadi pīrzəgar dušman-zadār ama hūtāštō bō rasāt.110

ašom vohū... (3).

**Dibache**111

*(Priest/Zoti and congregation:)*

1. pa nām i yazdā i bāxšāṇda i bāxšāišgar i mihirbān.

*(Priest)*

yaṭā ahū vairyo (--112). *(See Table 1)* ašom vohū se.

2. fravārāne gah i *(Name of Gah)* yasnūmān dāmān fravaš yašt hōrmezdā amošaspøndān bō-rasāt.

*(Priest and congregation:)*

gurz xʾvarahē avazāyāt.

īn xšnūmaine *(See Table 2)* bō-rasāt.113

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109 The Iranī Khorda Avesta prepared by Mobed Firouz Azargoshab ends as follows: “aṣaone, aṣom vohū.... firuzbād xaruh avicah vahō din i māzdayasnā (3). aṣom 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 Spena Menoi, males and females, [especially] the lords of holiness.

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

112 This is an announcement of how many times the prayer “yatha ahu vairo...” 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 vairo deh”.

113 Antia gives the first two verses as follows:

humata huxta hwarvStā hU-manaSne hU-gawaSne hU-kunaSne In xSnUmaine *(See table 2)* bE-rasAT. nLmcistI anaoSha rawLn rawLnI (f LLn f LLn) EDar yAT bAT anaoSah ruLn ruLnI hamA frawaS aCawLn EDar yAT bAT framAiSne (f LLn) bE-rasAT.

T. R. Sethna, in his book *Yasna excluding the Gathas, Visparad, Marriage Blessings, Afrinagans, Afrins*, p. 171, gives verse 2 as follows: fravārāne mazdayasnō zarābuštrīš vīdēvō ahūra-īkaēšo. *(Here recite the appropriate Gah)* yasnūman dāmān fravaš yašt hōrmezdā
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.

\(^{114}\) 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. نِرْاَنگ پِرْوُزگار به‌اَت حَرَاه اِیْه دِنِ درِن مَازِدَی‌اسْنَان راَوَان به‌اَت اَندَار حَائِط کِئشْوار نِامْقیشتَی‌اتار اَندَار کَم به‌اَت. حَائِط شَهیرَانْ ضِنَان اَندَار (نام‌یِیَنگ شهر) شَرْهِرَانْ ضِنِی پِرْوُژی شَدیِی راَمَاشَنِی راَوَان. حَرَاه اِیْه اَوازْن به‌اَت اَوازْنَان به‌اَت خَرَاه خَجَاسِت به‌اَت

4. درِن شَنَوْمَانِه (دِنِ تَبلُه‌یِی١) به‌رَاسِت.

کِیِرَا گَاه رَوْز شَهَری‌یِی هیِش
یِازِدْ کَارِت هَوُم
دارِنِ یاسِت هُوُم
مِیاَزد هَم‌دَرِای‌یناَم١١٨ یُو کَرداَی‌یَه

پا گَنِی درِن هُرمِزدِی درِنِمَانَد یَاهَرَهَمَانَد اَمِو‌شَاسَپَانَان به‌رَاسِت.

5. اوُژ تُرِ نِرُو تَگِی اَمَوَانِدی پِرْوُژگاری،

درِن شَنَوْمَانِه (دِنِ تَبلُه‌یِی١) به‌رَاسِت.

6. یِژ هَم‌دَرِدِیراَت به‌اَت اَمِمَارَا پَانَی‌یِی کَیرِدَار نَکِی‌اَندَاستَر اَنَاَی پَتْیَار دِر اَوْازِدَرِشتَر اَیَافی‌یِی هَآَه به‌اَت. کِیِرَا دِیگُر مِیاَزدَا هَازَار مَارت مِیاَزدَا یَاهَمَ سَاخت اَمِمَارَا کَرِم‌رانِجِتار اَسَاَنْتار یَاهَنی کارِت یاَک یِژ مَا هَازَارِ پَدِیراَتَر به‌اَت.

١١٨ سو دِبیْه، اَپ. دِیت. یِی١٨٨. آنتِیاً دِنِ "یِزِیِشَنی کَارِت هَوُم، دِرِنِ یِازِتَا هَوُم، مِیاَزدَا هَم‌دَرِای‌یناَم. "
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 Loraspsalah\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 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.

\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.”
PRELIMINARY PRAYERS: Dibache

(Priest and congregation:)

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

nāmcisti zondaravan hamā anjomān  šōar yāţ bāţ

(or,

nāmcisti zendaravan hamā anjomān bō-rasāţ

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

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

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

N.: name of person service is dedicated to

Title of father or husband (See Title above)
N. father or husband name of person's father or husband

B.: bō-rasaţ if person's father is living
    ʃōar yāţ bāţ if person's father is deceased

anaosha ravan ravanī zaraṭuṣṭra spitamaṇ ashō farōhar ʃōar yāţ bāţ

(Priest:)

anaosha ravan ravanī īṣat-vāstra zaraṭuṣṭra ʃōar yāţ bāţ
anaosha ravan ravanī guṣṭasp ṣāḥ luhrasp śāḥ ʃōar yāţ bāţ
anaosha ravan ravanī jāmāsp habūb ʃōar yāţ bāţ
anaosha ravan ravanī ardāivīrāf ardā fravaš ʃōar yāţ bāţ
anaosha ravan ravanī ādarbāt mihirspent ʃōar yāţ bāţ
anaosha ravan ravanī mōbit šāpur mōbit śihryār ʃōar yāţ bāţ anaosha ravan ravanī mōbit nairyōsang daval ʃōar yāţ bāţ
anaosha ravan ravanī mōbit harmaz yār ērvat rām yār ʃōar yāţ bāţ anaosha ravan ravanī hamā fravaš āsavān ʃōar yāţ bāţ
anaosha ravan ravanī bā fraza daṇ xāšan ʃōar yāţ bāţ
anaosha ravan ravanī hamā fravaš āsavān ʃōar yāţ bāţ

123 As an example, if the service is dedicated to a living layperson whose father is alive, say: nāmcisti zendaravan behedin (N.) behedin (N. father) bō-rasāţ
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 regions¹² 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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¹² Bleeck: “Keshvares.”
8. framāyašni (Title & N. of person who directs the ceremony.) bō-rasāt.

hamā fravaš aşōan ayıkardahyā
cihārum dahum sā-rōz saā-rōz,
eţ gayŏmaţ anţā saoşyŏş ḑōar yat bāt

(Priest and congregation:)
hastān būdān bōdān zādaţān ȧ-даhī uz-dahī dahma nar nārik awarnāi
p rnlā har-ki avar īn zamūn pairī vāh-dīnī gudāraň īn hast hamā fravaš aşōan
ayıkardahyā
eţ gayŏmaţ anţā saoşyŏş ḑōar yat bāt.

(Priest:)
9. ki īn mān īs ī zant deh ī rōstā guzaštē haňt hamā fravaš aşōan
ayıkardahyā ēţ gayŏmaţ anţā saoşyŏş ḑōar yat bāt

10. ashavan fravaš cīrān fravaš avar-vīzān fravaš pīrōzgarān fravaš
paoīyōčkaēşān fravaš nabānāzdiştān fravaš ī fravašayō hamā ayıkardahyā,
eţ gayŏmaţ anţā saoşyŏş ḑōar yat bāt.

11. ravan ī pidarān ī mādārān ī jadagan ī nyāgan ī frazāndoň ī pa vaňdaň
u parastārān ī nabānāzdiştān fravaš aşōan ayıkardahyā
eţ gayŏmaţ anţā saoşyŏş ḑōar yat bāt.

(Priest and congregation:)
12. hamā aţurān hamā raľačēştārān hamā vāstryŏşān hamā hutaŏxšān
hamā fravaš ī ašoān hamā ayıkardahyā
eţ gayŏmaţ anţā saoşyŏş ḑōar yat bāt.

(Priest:)
13. hamā fravaš aşōan haft-kŏšwar-zamūn arazah šavah fraôadaľšā
viōadaľša vouru-bareştā vouru-zareştā hvanaras-bāmī kēga-daēz aşavan var-i-
jam- kardān gān jāthṛā hamā fravaš aşōan hamā ayıkardahyā,
eţ gayŏmaţ anţā saoşyŏş ḑōar yat bāt.

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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) 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.

126 Bleeck: “these Farohars.”
14. گرز خِڑاها آوازی‌یات,

În xšnúmaine (See Table 2)-rasāt.

نام‌کُشت اناوش ِ‌رavan را‌نی (N. N.) ٽ‌دار یافت بَت،

اناوش را‌نی‌َه َهَما فرا‌س اش‌اَس‌ را‌نی ٽ‌دار یافت بَت

framāyaší (N.) بَ‌‌rasāt,

15. هام کرباری‌ی هام‌ا وَه‌ا حافت‌کَ‌س‌وار‌-زامی بَ‌‌rasāt،

کرَا گاه رَز شه‌ری‌اری‌یه‌ی ش‌ره‌ز بَت.
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 (“Tao ahmi nmane” Karda)

AFRINAGANS

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

(Priests and congregation:)

1. yaṭā ahū vairyo...(10).
aṭom vohū...(3).
fravaranē mazdayasnō zaraϑuṣṭriś vidaēvō ahura-ṭkaēṣō

(Here recite the appropriate Gah dedication)

ahurahe mazdā raēvatō x'arōna̱ṇuḥatō amōṣanāṃ spoṇṭanāṃ.
xnāθrā yasnāica vaḥmāica xnāθrāica frasastayaēca.

(zōt.) yaṭā ahū vairyo, zaotā frā mē mṛūṭe,
(rāspi) yaṭā ahū vairyo, yō zaotā frā mē mṛūṭe,
(zōt.) aṭā ratuś aṣaṭciṭ hacca, frā aṣava viḍvā mraotū.

(Priests and congregation:)

ahurōṃ mazdāṃ raēvantōṃ x'arōnaṇuḥaṇtōṃ yazamaide
aṣāunāṃ vanuhiś sūrā spoṇṭa fravaśayō yazamaide.

(Priests:)

(Karda:)

2. tä ahmi nmāne jmēaōrō śā aṣāonāṃ xnūtasca aṣayasca vyādaibīśca
paiti-zaŋtayasca, us-nū aïihāi vīse jmēaśa aṣōṃca x'athōmca savasca
x'arōnasca x'āθoṃca darōγ-ṛatōmaṃvōṃca aïiḥa daēnāyā yat āhuṛōīš
zaraϑuṣṭroīš.

3. asista-nū aïjaṭ haca vīṣaṭ gauṣ̱ buyāṭ asistōṃ aṣōṃ asistōṃ narś aṣaonō
ajoji asistō āḥūriś ōṇājō.

4. jmēaṇ iōra aṣāunāṃ vanuhiś sūrā spoṇṭa fravaśayō aṣōiś baēšaza
hacimnā zom-ṛatāṇha dānuďrajaŋha ḫvārō-ldrōzaŋha īṭōe vanhaŋham
paitištāṭe ātaraṇāṃ fraśa-vaxšyāi rayaṃca x'arōnaŋhamca.

5. vainīṭ ahmi nmāne sraōṣō arṣūṭim āxštiś anāxstitim rāiṭiś arāiṭim ārmatiś
tarōmaitim arshūxō vāxš miθāoxtōm vācim aṣa-drųṃ.
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 \textit{xvathra}, see Bailey 1971, p. 11.
\textsuperscript{130} On \textit{asna}, see Bailey, op. cit., p. 10.
\textsuperscript{131} Ashi.
AFRINAGANS: Afrinagan of Dadar Ohrmazd (“Tao ahmi nmane” Karda)

6. yaṭa ahmya amọṣa spọnta sraọṣọda aṣyọda paitiṣan vaŋhūṣ yasnacca vaḥmṣca vohū yasnaṃca vaḥmṃca huboroṭīṃca uṣṭaboroṭīṃca vaṇṭaboroṭīṃca ā-daroṣi t xā-baiyāṭ.

7. mā yave imaṭ māmṃṇṃ xāṭarvaṭ x’arṇo frazaiḥ mā x’āṭarvaṭi iṣṭiṣi mā x’āṭarvaṭi āsna frazaiṇṭiṣi x’āṭrō-disyhe paiti aṣoīṣca vaṅhuyā daroṃṃ haxma.
aṣōṃ vohū...(3).

(Asirvad:)

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

8. (rāspi:) ahurahe mazdā raevatō x’arṇaṇaḥuhatō

(zōṭ u rāspi,) afrinami xṣāṭrayāne daīṭhu-paiti uparaī amai uparaī vārṭrāi uparaī xṣāṭraī xṣāṭraṃca paiti-astimca daroṃ-ṣxaṭroṃ xṣāṭrahe daroṃ-jítim uṣṭānahe drvattām tanubōy,)

9. amṃ hutaṣṭaṃ huraoḍṃ vārṭraṇyom ahuraḍātām vanaiṇṭimca uparatātāṃ pouru-spaxṣṭim ṭbiṣyaṇtaṃ paiti-jitam duṃmainyam hāṭrānivāṭīṃm haroṃṭanam āurvaṭanam ṭbiṣyaṇtaṃ.

(Priests and Congregation:)

10. afrinami vavanv vanaṭ-paṣṇe buye vispem aurvaṭem ṭbiṣyaṇtaṃ vispem aṃṣem ṭbiṣyaṇtaṃ araṭwyō-ṃanahem araṭwyō-vacahem araṭwyō-ṣyaoṭem.

(Priests:)

11. vavanv buye raṭwyā manahpha raṭwyha raṭwyā ṣyaọṭna nijanv buye vispē duṃmainyū vispē daevayasṇē zazē buye vaṅhauca miḍe vāṅhauca sraṇhe urunaēca darōgē hanahe.

12. afrinami,

daroṃṃ jva uṣṭa jva avarhe naraṃ aṣaṇoṃ azaṇhe duẓvaṛṭāvārṣaṃ vahiṣṭom ahūm aṣaṇoṃ raocahem vispō-x’āṭroṃ, aṭa jamyāṭ yaṭa afrinami.

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

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

(Priests and Congregation:)

humatanam hūxtanam hvarštanam yadaçā anyadaca voraṃyananamo vāvoraṃyananamo mahi aib-i-jarōṭārō naenāestārō yaṭanā vohunaṃ mahi ṛ (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.

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:)


īn āfrīngān īn xāśnuāme hōrmāzdī xā’dāē bō-rasāt.

bō-paōūrāt hizvā ruqānī hūzrückāhī dātī dīnī i vahō i māzdayasnā āgāhī rawāi vāfrīngānī dātī, hafī košwar zamī ēdūn bāt.

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

yaṭā ahu vairyo....

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

aʃem vohū....

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

13. yaṭā ahu vairyo...(2).

yasnōmca vahmōmca aojasca zavarōca āfrīnāmī xšnaōtra ahurahe mazdā raēvātō xårānānāhatō

aʃem vohū....

(The priests greet each other with a ritual handshake while quietly reciting: 133)

hamāzor hamā ašō bēṭ.

(Priests and Congregation recite aloud:)

aṭha jamyāt yəṭa āfrīnāmī.

humatanam hūxtanam hvarštanam yadacā anyadanā vōrāzyamnanāmcā vāvōrazananāmcā mahī aibī-jarētārō naēnāēstārō yəṭanā vohunam mahī.

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

(Priests and congregation:)

1. yaṭā ahu vairyo...(10).

aʃem vohū...(3).

frvārāne mazdayasnō zarauštriš vidaēvō ahura-ṭkaēšō

(Here recite the appropriate Gah dedication.)

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133 The congregation does likewise.
To Ahura Mazda, rich, possessing good things, and the Amesha Spentas, for worship, adoration, propitiation, and praise.

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

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

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

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

(Karda:)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).

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

ahurahe mazdā raēvatō x'arənaṇuhatō amoṣānām spōṇtanām.
xšnaoṭra yasnāica vahmāica xšnaoṭraica frasastayaēca.

(zōt) yaṭā ahū vairyō, zaotā frā mē mṛūṭe,
(rāspī) yaṭā ahū vairyō, yō zaotā frā mē mṛūṭe,
(zōt) aṭā raṭuś aśāṭciṭ hacā, frā aṣava viṭvā mraotū.

(Priests and congregation:)

ahurōṃ mazdām raēvaṇṭom x'arənaṇuhaṇṭom yazamaide aṣāunām vaṛuhiṣ sūrā spōṇṭa fravaṣāyō yazamaide.

(Priests:)
(Karda:)

yā vīṣāḍa āvayeintā hamaspaṭmaēdaēṃ paiṭi ratūṃ aāṭ aṭra vīcaraṇṭi dasa pairi xšaṭnō avaṭ avō xizšnāḥhomnā,

(Priests and congregation:)

kō nō stavāṭ kō yazaite
kō ufyaṭ kō frināṭ kō paiṭi-zaṇāṭ gaomata zasta vastravata aṣā-nāṣa nōmaṇja

kahe nō iōa nāma āṭairiyāṭ
kahe vō urva frāyezyāṭ
kahmāi nō tāt dāṁrōm dayāṭ
yaṭ hē ḏṛhaṭ x'airyiṇ ajamnōm
yavaēca yavaētāteēca.

(Priests:)

aāṭ yō nā-hiṣ frāyazāite
gaomata zasta vastravata aṣā-nāṣa nōmaṇja ahmāi āfrinōṇti xšnūṭa ainitā
aṭbiṣṭa uṛā aṣāunāṃ fravaṣāyō,

buyāṭ ahmi nmāne gūṣaṣca
vāṭwa upa vīraṇāṃca
buyāṭ ąsuṣca aspō dāṛerzasca vāxšō,
buyāṭ nā stāḥyō vyāxanō
yō-nō bāḍa frāyazāite
gaomata zasta vastravata aṣā-nāṣa nōmaṇja.

aṣāunāṃ fravaṣāṇām uyṛanāṃ aʼiwiṭurāṇāṃ uyṛanāṃ vāṛoṛayōṇināṃ
paoiṛyō-ṭkaeṣanāṃ fravaṣāṇām nābānaziṣṭāṇāṃ fravaṣāṇām fravaṣāyō xšnūṭā
eyantu ahmya nmāne
xšnūṭa vīcaraṇṭu ahmya nmāne.

xšnūṭā āfrinōṇtu ahmya nmāne vaṛuhiṃ aṣīm x'āparaṃ,
xšnūṭā pāraṇyṇtu hacā ahmāṭ nmānāṭ stəmača rāzarəca barəṇtu daṭuṣō ahurāī
mazdāi amoṣānāṃca spōṇtanām mācīm əṛoẓənā pāraṇyṇtu hacā ahmāṭ nmānāṭ
ahmākəmca mazdayasnanāṃ. aṣom vohū...(3).

(Asirvad:)

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

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

9. (Blessings) to Ama, well-built, fair of form, to Verethraghna, made by Ahura, and to the triumphing Zuparata, 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.
(Asirvad):
(The Zoti picks up two flowers from the base of the fire urn. He holds the flower from the left side in his right hand and passes the other to the Raspi who also holds it in his right hand.)

8. (rāspi)
xšnaoθra ahurahe mazdā rāevatō x'arəṇəniuhatō
(zōt u rāspi)
āfriṇāmi xšaθrayāne daijhu-paiti uparāī amāi uparāi vərəθrāi uparāi xšaθrāi xšaθrəmca paiti-astimca dareγō-xšaθrəm xšaθrahe darəγō-jitim uštānahe drvatātəm tanubyō,

9. aməm hutaštəm huraoðəm vərəθrəγəm ahuraḏatəm vanaiṇtɨmca uparataṭəm pouru-spaχştəm tbišyaṇṭəm paiti-jiatim dušhmainyņəm haθrəniąiıtɨm haməraθənəm auracyənəm tbišyaṇṭəm.

(Priests and congregation:)


(Priests:)

11. vavanə buye rəθwya manəŋə raθwya vacahanə raθwya şyaθna nijanə buye vişpe dušmainyņ vişpe daēvayasnə zazə buye vaŋhəucə mižde vaŋhəucə sravəhe urunaęca daɾəγhe havəŋhe.

12. afrināmi, daɾəγəm jva uʃta jva vaŋhe naraŋə aṣəonəm azaŋhe duəʒvarštə-varəŋəm vahistəm ahum aṣəonəm raocaŋəm vişpə-ʃəθəm,
   aθə jamyət yaθə afrināmi.

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

(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 hũxtanəm hvarštanəm yadaça anyadaca vəɾəzyamnanəmcə vəɾəɂənənəmcə maħi aibɨ-jəɾətəɾə naเ̃naeśtəɾə yaθənə vohunəm maħi
(2).

(Recite silently:)

ašvən fravaš cəɾən fravaš awar gwəzan fravaš pəɾəʐgarən fravaš pəoiɾų təkaɕən fravaš nəɓænədziʃən fravaš fravaʃəyō.

in afrinən in xšnümənaię hőrməzd 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.
AFRINAGANS: Afrinagan of Dadar Ohrmazd (with “Yao visadha” Karda)

bō-paḏīrāt ḥizvā ῥuṇī ḥūzōrdāī ḥūpādašāhī ḏāt ḍīn i vahō i māzdayasnā ḥāgalī ῥavāī vāfrīngānī ḏāt, ḥaft kāšwar zamī ḍēdūn 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 ahū vairyō....

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

aṣṭam vohū....

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

13. yaṭā ahū vairyō...(2).

yasṇoṃca vahṃoṃca aοjasca zavarca āfrīnāmi xšnaoṭra ahurahe mazdā raēvato x’aranaṇuhato

aṣṭam vohū....

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

hamāzor hamā aṣṭō bēṭ.

(Priests and Congregation recite aloud:)

aṭa jamyāṭ yaṭa āfrīnāmi.

humatanām hūxatanām hvarštanām yadacā anyadacā vōɾɔyamnananmcā vāvōɾɔsananmcā mahī aibī-jarotārō naēnaēstārō yaṭanā vohunaṃ 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.”
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:)

\[
\begin{align*}
\text{(zót)} & \quad \text{yaŧā āhū vairyo, zaotā frā mē mṛūtē,} \\
\text{(rāspī)} & \quad \text{yaŧā āhū vairyo, yō zaotā frā mē mṛūtē,} \\
\text{(zōt)} & \quad \text{aŧā rauś ašāṭcīt haca, frā așava vīḍā vṛmaotū.}
\end{align*}
\]

(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. yaaŧā āhū vairyo...(7).
2. așoṃ vohū...(3).
3. fravarāne mazdayasnō zaraṇuštriš vidaevō ahura-ṭkaēšō

(Here recite the appropriate Gah dedication.)

(Khshnuman:)

2.1 ahurahē mazdā raevaṭō x’arōṇanuhaṭō amoṇaṇam spōṇanam xšnaoṭra yasnāica vahmāica xšnaoṭraica fraasastayaēca.
2.2 vaṇhave manaṣṭhe āxšōiš hāṃ-vainṭyā ṭarēḍāṭō anṛaśiś dāṃṇ ādnahe xraṅwō mazdāṭaṭhe gaoṅo-srūṭaṭhe xraṅwō mazdāṭaṭhe.
2.3 așaheimer vahṣṭaṭhe srēṣṭaṭhe airyamaṇō iṣyehe sūrahe mazdāṭaṭhe saokayā vaṇhuyā vouṛu-dōiṛraya mazdāṭaṭayā aṣaṇoṃyā.
2.4 xšaṭrahe vairyehe ayōxṣusthe marṣādikai ṭrāyō-driṅaṃyove.
2.5 spōṇtayā vaṇhuyā āṛmatōiś rāṭatayā vaṇhuyā vouṛu-dōiṛraya mazdāṭaṭayā aṣaṇoṃyā.
2.6 haurvatāṭō raṅwō yāiṛyayāscca huṣītiś sarṛaṇaḥibyo așaheimer ratubyō.
2.7 amṛṛatatāṭō raṅwō fṣaṇiḥbya vāṭwābya aspiniḥbya yaṇiḥbya gaokṛṣṇaḥe sūrahe mazdāṭaṭhe,
(Hawan gah:)
To Mithra of wide pastures, and Raman Khwastra,

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

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

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

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

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

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

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

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

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

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

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140 This par. follows above (Atash Niyayesh).
(during Hawan gah say,)
miðrahe vouru-gaoyaitōiš rāmanasca x'āstrahe,
(during Rapithwin gah say,)
ašahe vahištahe ābrasca ahurahae mazdā,
(during Uzerin gah say,)
bərəzatō ahurahae nafo'rō apām apasca mazdaḏātayā,
(during Aiwisruthrem gah say,)
āšāsunām fravašinām gōnašināmca vīrō-vaṭhwanām yāiriyāsca hušītōiš
amaheca hutāštāhe hurāoḏahe voreṛghanoheca ahurāḏātaye vanainyāsca
uparataītō,
(during Ushahin gah say,)
sraošahe ašyehe ašivatō voreṛḡājanō frādaṭ-gaēthahe rašnaoš razištahe
arštātasca frādaṭ-gaēthayā varēdaṭ-gaēthayā

2.8 daṇuṣō ahurahae mazdā raṇvātō x'arōnaṇuhatō amōšanām spoṇtananām.
2.9 aṯrō ahurahae mazdā puṭra x'arōnaṇhō savāṇhō mazdaḏātayē
airyanām x'arōnō mazdaḏātanām kāvayeheca x'arōnaṇhō mazdaḏātahe,
aṯrō ahurahae mazdā puṭra kavočiš haosravānayhece varōiš haosravānayhe
asnvāntahe garōiš mazdaḏātayē caečcastahe varōiš mazdaḏātahe kāvayeheca
x'arōnaṇhō mazdaḏātahe,
aṯrō ahurahae mazdā puṭra raṇvāntahe garōiš mazdaḏātayē kāvayeheca
x'arōnaṇhō mazdaḏātahe,
aṯrō ahurahae mazdā puṭra aṭarī spoṇta raṭaṇaṭāra yazata pouru-x'arōnaṇha
yazata pouru-baṅhāza,
aṯrō ahurahae mazdā puṭra maṭ višpāeibyō aṭeṛebyō xṣaṯrō-nafo'rō nairyō-
sanheca yazatahe.

2.10 apām vaṇuhyānām mazdaḏātanām arāduyā āpo anāhitayē ašaonyā
vispanāmca apām mazdaḏātanām vispanāmca urvānānām mazdaḏātanām.
2.11 hvarāxšaētaye amōšahe raṇvāhe aurvaṭ-aspaehe.
2.12 maŋhahe gacīṭhrahe gūšaṣca aēvō-dātayē gūšaṣca
pouru-sarōḍayā.
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 Arshtad, who further the world, who augment the world, to the true-spoken speech that furthers the world.

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

2.20 To Ama, well-built, fair of form, Verethraghna, created by Ahura; and to 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 Erethe; to the good Rasastat; to the good fortune and prosperity, created by Mazda; to Parendi of the chariot of light; to the good fortune of the Aryas, created by Mazda; to the kingly good fortune, created by Mazda; to that fortune that can't be seized by force, created by Mazda; to the good fortune of Zarathushtra, created by Mazda.

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

\textsuperscript{141} Darmesteter: “body.”
2.13 تیشره سپه پرده‌بله‌ای سرافراش دیگر مازدا‌گذاره سپه‌بان افصیرانه‌ها در مرزهای مزداگذارانه شکنجه‌بان آنها، یکی‌دانه، مرز خرم‌‌زاده‌ها به‌صورت طرفداری می‌گردد. 2.14 گوش‌سپه نصیری ورنی در دو مثبت سپه مازدا‌گذاره‌ها اشاونه‌ای آمیخته می‌شود.

2.15 داشت‌شکه احوره مازدا پرده‌بله‌ای مزداگذاره‌ای آمیخته می‌شود.

2.16 میثراهه فورع‌گاوی‌دی‌یه فراغ‌یاره سبزه‌بارا-کاش‌مانه و به‌صورتی نماینده در مازدا‌گذاره‌ها داری‌دانه‌ای شدیداً می‌گردد.

2.17 سروشانه اشیاهه تسمیه‌برداره‌ای تانو‌مانع‌ره دارشی‌دانه‌ای احیائیه.

2.18 رشناش شکی‌زده‌اره رسالت‌اسه برداش‌تگ‌های وارداش‌تگ‌های گزشام‌ده‌های ورک‌مانه‌ها یافت برداش‌تگ‌های تسمیه‌برداره‌ها.

2.19 اش‌بناهانه فرایان‌مانه‌ی یگان‌رده یگان‌رده‌ای احیائیه‌مانه‌ی.

2.20 اماهه حتی‌زده‌اره حوراده‌های وارث‌رگنه‌های احوراده‌های ونانی‌تاسه‌ها توراده‌مانه‌ی.

2.21 وتنانه‌های وی‌‌آستره‌های وی‌کاراهه‌های تقاضا به‌دست‌مانه‌ی امتدادی‌شده‌های وی‌کاره‌دانه‌های وی‌کاره‌دانه‌های وی‌کاره‌دانه‌های وی‌کاره‌دانه‌های وی‌کاره‌دانه‌های وی‌کاره‌دانه‌ها.

2.22 وی‌‌آستره‌های وی‌کاراهه‌های تقاضا به‌دست‌مانه‌ی امتدادی‌شده‌های وی‌کاره‌دانه‌های وی‌کاره‌دانه‌های وی‌کاره‌دانه‌های وی‌کاره‌دانه‌های وی‌کاره‌دانه‌ها.

2.23 داشت‌شکه احوره مازدا پرده‌بله‌ای مزداگذاره‌ای آمیخته می‌شود.

2.24 زرتشتی‌ای گستره‌ای مازداگذاره‌ای اشاونه‌ای دادنایه واقف‌های مکان‌سازنده‌ای.

2.25 رضوی‌های واقف‌های گستره‌ای مزداگذاره‌ای مازداگذاره‌ای پارس‌دی‌های رازسانه‌ای ایران‌های واقف‌های مزداگذارانه کی‌خواه‌های واقف‌های مزداگذاره‌ای خارج‌رگنه‌های واقف‌های مزداگذاره‌ای واقف‌های مزداگذاره‌ها.

2.26 رزش‌تگ‌های فرداش‌تگ‌های تسمیه‌برداره‌ای وشی‌دار‌رگنه‌های مازداگذاره‌ها اشا-خ‌‌اردراهه.
2.27 To the high, powerful heavens, to the bright, all-happy abode of the Asha-sanctified.\footnote{Darmesteter: “holy ones.”}

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, beneficient 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.
2.27 ašnõ bõrõzatõ sûrahe vahîštahe ânhõuš ašaonõm raocaŋhõ vîspõ-x'åthõrõ.

2.28 zômõ huðâŋhõ yazatahe imâ asâ imâ şoîthõr grossiõ uši-darõnahe mazdaðâtahe aša-x'åthrahe vîspaçosâncâ gairînañm aša-x'åðranõm poursu-x'åðranõm mazdaðâtanm kâvayehecâ x'arõnañhõ mazdaðâtahe ax'arâteheca x'arõnañhõ mazdaðâtahe.

2.29 mâṯrahe spoñtahe ašaonõ vârâzyaŋhaha dâtahe vîdaéâvhe dâtahe zaraðùštroiõ dârõgyâyâ upayanâyâ daênayâ vâphuyâ màzdayasnõiõ zarazdâtôiõ mâṯrahe spoñtahe uši-darõthõm daênayâ màzdayasnõiõ vâêõim mâṯrahe spoñtahe âsnahe xraðwõ mazdaðâtahe gaðõ-srûtahe xraðwõ mazdaðâtahe.

2.30 anaɣranõm raocaŋhõm mazdõ-rmânahe mîsvânahe gâtiâhe x'âdâtahe cînvaç-payrõtõm mazdaðâtâm, bõrõzatõ ahûrahe naðõrõ âpaçm aspasca mazdaðâtaÿâ haomahe ašavazanõhõ dahmayâ vâphuyâ afritiõi uýrâi dâmôiõ upamanâi, vîspaçoõm yazatañm ašaonõm mainyavanõm gaëðõyanõm âšâunõm frawašiñm âyranõm aiwîðûranañpâoîryø-škaëõnanm frawašiñm nabânadîiztâm frawašiñm naôtÔ-îmânõhõ yazatahe.

xšnaotch yaðmäca vahmaicâ xšnaoðrâica frasastayaçca.

(zot) yaðâ ahû vairyo, zaotâ frâ mê mrûtê, (råspî) yaðâ ahû vairyo, yû zaotê frâ mê mrûtê,
(zot) aðã râtuš ašâççtîç haca, frâ ašava vîðva mraotû.

(Priests and congregation:)

3.1. ahûrm mazdam râvântom x'arõnañhuñntõ yazamaide amošâ spoñtâ huxšaðrâ huðâŋhõ yazamaide.

3.2 vohu manô amosõm spoñtõm yazamaide âxîtîm hâm-vaiñtîm yazamaide tarodâtõm anyâiõ dàmstân âsnõm xratûm mazdaðâtom yazamaide gaðõ-srûtõm xratûm mazdaðâtom yazamaide.

3.3 aśõm vahîštîm saëštêm amosõm spoñtõm yazamaide aiyamanõm işim yazamaide sûrmõ mazdaðâtom yazamaide saokõm vârûvim vouru-duîðrõm mazdaðâtom aśaonîm 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 bravashis, and the women with their troops of heroes, and the Yairya Hushitay and to Ama, well-built, fair of form, Verethraghna, created by Ahura; and to the Triumphant Uparatat,

(Ushahin gah:)
We worship Sraosha, companion of Ashi, procuring rewards, victorious, who furthers the world, and the very straight Razishta and Arshatad, 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).
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3.4 ҳаﻥ тўрм ваъғим амъёъом сроътмъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъъ‌
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 Triumphant Uparatat.

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

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

3.23 We worship the Creator Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficient Amesha Spentas.
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3.10 āpō vaŋuhiš mazdaďātā ašaoniš yazamaide arēdvīm sūrām anāhitām ašaoniš yazamaide vīspā āpō mazdaďātā ašaoniš yazamaide vīspā urvarā mazdaďātā ašaoniš yazamaide.

3.11 hvarōxšaētōm amošōm raēm aurvat-aspōm yazamaide.

3.12 māŋhōm gaciōrōm yazamaide gaom aēvō-dātāhe urunō fravašīm yazamaide gaom pouru-sarēdahe urunō fravašīm yazamaide.

3.13 tištrim stārōm raēvaŋtōm x'arōnaŋuhaŋtōm yazamaide sattavaēsōm frāpōm sūrēm mazdaďātom yazamaide vīspē stārō afšiōtāra yazamaide vīspē stārō zomascītōra yazamaide vīspē stārō urvarō-ciōtra yazamaide vanatōm stārōm mazdaďātom yazamaide aoē strūšū yazamaide yōi haptā haptōiringa mazdaďāta x'arōnaŋuhaŋta baēšazyā paitištātōē yeōwām pairikanāmca.

3.14 gūš hūdāŋhō urvānōm yazamaide drvāspām sūrām mazdaďātām ašaoniš yazamaide.

3.15 daśvāŋhōm ahurōm mazdām raēvaŋtōm x'arōnaŋuhaŋtō yazamaide amošā spēntā huxšaθrā hūdāŋhō yazamaide.

3.16 mīθrōm vouur-gaojōitīm hazanja-gaōšōm baēvāro-cašmanōm aōhtō-nāmanōm yazatā yazamaide rāmā x'āstrōm yazamaide.

3.17 sraōšōm ašīm huraoōdōm vərəθrājanōm frādať-gaēōm ašavanōm ašahe ratūm yazamaide.

3.18 raštūm raziştōm yazamaide arštātomca frādať-gaēōm varōdať-gaēōm yazamaide şeğuxōōm vācim yat frādať-gaēōm yazamaide.

3.19 ašāuŋnīm vaŋuhiš sūrā spēntā fravāʃaṿoyō yazamaide.

3.20 amōm hutaštōm huraoōdōm yazamaide vərəθrāyōnēm ahuradaťōm yazamaide vanāintīmca uparatātōm yazamaide.

3.21 rāmā x'āstrōm yazamaide vaēm ašavanōm yazamaide vaēm uparō-kairīm yazamaide tarađōtōm anyāiš dámaŋ āetàt tē vāyō yazamaide yat tē astī spēntō-mainyaom,

əwāšōm x'ādātōm yazamaide zrvānōm akaranōm yazamaide zrvānōm dargō-yx'ādātōm yazamaide.

3.22 vətnōm spōntōm hūdāŋhōm yazamaide a Đarōm yazamaide uparōm yazamaide fratarōm yazamaide pascaqīṭīm yazamaide nārīyaŋ hām-varētīm yazamaide.

3.23 daśvāŋhōm ahurōm mazdām raēvaŋtōm x'arōnaŋuhaŋtōm yazamaide amošā spēntā huxšaθrā hūdāŋhō 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 raziştam cistam mazdaåtâm ašaonîm yazamaide daënâm vâjûhim mçdzadaysûm yazamaide.

3.25 ašîm vâjûhim yazamaide xšôînîm bûrzaitîm amavaitûm huraoûm x’âparâm x’âronô mazdaåtâm yazamaide savô mazdaåtâm yazamaide pârândîm raoraqâm yazamaide aîryanêm x’âronô mazdaåtâm yazamaide u’rôm kavaëm x’âronô mazdaåtâm yazamaide u’rôm ax’arotêm x’âronô mazdaåtâm yazamaide zaradûštrahe x’âronô mazdaåtâm yazamaide.

3.26 arštâm frâdat-gaê&m yazamaide gairîm uși-darwôn mazdaåtâm aša-x’âthêm yazatôm yazamaide.

3.27 asmanêm x’anvantam yazamaide vâhištêm ahûm ašaonêm yazamaide raocâphôm vîspô-x’âthêm.

3.28 zâm huďâghêm yazatôm yazamaide îmä asî imâ šôîrâ yazamaide gairîm uși-darwôn mazdaåtâm aša-x’âthêm yazatôm yazamaide vîspâ garayô aša-x’âthâm pouru-x’âthrô mazdaåtâa așâvana așâhe ratavô yazamaide u’rôm kavaëm x’âronô mazdaåtâm yazamaide u’rôm ax’arotêm x’âronô mazdaåtâm yazamaide.

3.29 mâthêm spônêm așx’âroñphêm yazamaide dâtêm vîdûyûm yazamaide dâtêm zaradûstri yazamaide dargayâm upayanêm yazamaide daënâm vâjûhim mçdzadaysûm yazamaide zaradûstîm maṭrêm spônêm yazamaide uși-darwônica daënâm mçdzadaysûm yazamaide vâcôm maṭrêm spônêm yazamaide âsnêm xratûm mazdaåtôm yazamaide gaoșô-srûtêm xratûm mazdaåtôm yazamaide.

3.30 ana’ya raocâ x’âdâtâ yazamaide raosñem garô nmânêm yazamaide misvûnam gûtâm x’âdâtôm yazamaide cinvât-porâtûm mazdaåtâtâm ašaonîm yazamaide bûrazantâm ahûrom xšaôîrûm x’âxetûm apâm napâtôm aurvat-aspêm yazamaide apêmca mazdaåt tôm ašaonîm yazamaide haomêm zôirêm bûrazantêm yazamaide haomêm frâsûm frâdat-gaê&m yazamaide haomêm dûruoçêm yazamaide daûnâm vâjûhim âfrîtûm yazamaide u’rôm taxêm dâmûiš upamanêm yazatôm yazamaide, vîspêmca așavanêm mainyaôm yazatôm yazamaide vîspêmca așavanêm gaê&m yazatôm yazamaide.

(Priests:)

(Karda:)

4. tá ahmi nmânê jamyâroš yâ ašaonêm xšnûtasca așâyasca vîydaëbîšça paiti-zantayasca, us-nû aîijhài vîse jamyâť așêmca xšârômcça savasca x’âronasça x’âthêmca darâ-yôfratêmawêmca aîijhôme daënâm yât âhûrôiš zaradûstriš.
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)!

(Asurvad:)

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.
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5. asista-nú aîñhaṭ haca víṣaṭ gāuṣ buyāṭ asistēm aṣōm asistēm narṣ aṣaono aṣo j asistō ahūrīṛ ṭkāeśō.


7. vairīṭḥ ahmi nmāne ṛaṇoṣo ṛasruṣṭīṃ āxśṭiś anāxśtīṃ rāṣṭīṃ arāṣṭīṃ ṭarūmaitīṃ arśuṣdō ṭaṃṣ mīṭaṃcaṃ vācīṃ aṣa-drūṃ.

8. yaṭa ahmya amāṣā spōṇta ṛaṇoṣo daṇḍa paitiṣṭaṇ vaṇṇaḥīṛ yaṃnaṃca vaḥmaṣca vohū yasṇaṃca vahmaṃca ṭuṣṭaṃca uḷṣaṭhaṃca vaṇṭabhaṃca ṭa-ṛaṛgāṭ ṭa-bairyaṭ.

9. mā yaṃ imaṭ nmāṇaṃ ḫaṛṇaṇa ṭaṛvaṇaḥ ḫaṛṇaṇaṃ ṭaṛvaṇaḥ āṣṭaṇiś maṃ ḫaṛṇaṇaḥ āṣṭaṇiś ḫaṛṇaṇaḥ āṣṭaṇiś ḫaṛṇaṇaḥ āṣṭaṇiś ḫaṛṇaṇaḥ āṣṭaṇiś vahμuṣa ḫaṛṇaṇaḥ.

aṣoṃ vohū...(3).

(Asirvad:)

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

10. (ṛaṃpi)

ahurahe mazḍā raेvaṭo ḫaṛṇaṇaḥaṭo

(zōt u ṭaṃpi)

āfrināmi ḫaṛṇaṇaṃ daṃīhu-paiti uparaṃ amāi uparaṃ ṭaṛvṛāi uparaṃ ḫaṛṇaṃca paiti-astāmca ṭaṛvṛō-ṛaṛvṛēm ḫaṛṇahe ṭaṛvṛō-ṛiṭim uṣṭānahe ḫrvaṭatōṃ ṭanubŏṃ,

11. amēṃ ṭutaṃṣa ṭuraṇōṃ ṭaṛvṛatēṃ ahuraṇāṭōṃ vanaṇiṃca ṭuraṇatēṃ puru-spacāṃ ṭiṣṭyaṃ paiti-jaṭīṃ ṭuṣmaṇyaṃ ṭaḥraṇnāṭiṃ haṃraṇaṃaṃ auroṇaṇaṃ ṭaṣṭyaṃ.

(Priests and congregation:)

12. āfrināmi vanavan vanaṇṭ-ṛaṇṭeṃ buye vīṣeṃ auroṇaṇaṃ ṭiṣṭyaṃ vīṣeṃ aṣyāṃ ṭiṣṭyaṃ araṇīya-ṛaṇaṇaṃ araṇīya-ṛaṇaṇaṃ araṇīya-ṛaṇaṇaṃ.

(Priests:)

13. wavanč buye raṇīya maṇaṇa raṇīya vaṇaṇa raṇīya ṭyaoṇa niṇaṃ buye vīṣe duṃmaṃva vīṣe daṃvyaṃva zazo buye vaṃṇaḥa ṭuṣe vaṃṇaḥa muḍe vaṃṇaḥa sravate uṣṭeṇca ṭaṛve ṭaṇaḥhe.

14. āfrināmi, darvγem jva uṣṭa jva vaṇeṣe nāṃṣe aṣaṇeṣe ḫaṇe ṭuṣvṛṣṭa-ṛaṇeṣm vahṣṭom ahūṃ aṣṇoṃ raṇoṇaṃ vīṣe-ṛaṛθem, aṭa jamyāṭ yaṭa āfrināmi.
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:)

\[\text{humatanam huxtanam hvarstanaam yadaca anyadaca varazyamananancma va\v{v}or\v{r}ozananancma mahi aibi-jarotaro naenaestaro ya\d{a}nan vohonam mahi} \]

(2).

(Recite silently:)

pa\d{u}tan gu\d{u}sp\d{a} vohu gu\d{u}han haham b\d{a}-ras\d{a}t. b\d{a}-pa\d{o}r\d{a}t daraft\d{a}t mahma b\d{a}t ag\d{o}ni a\d{g}o b\d{a}t d\d{e}r z\d{i} hahem b\d{a}-ras\d{a}t.

in afringan in x\d{n}umaine (see table 2) b\d{a}-ras\d{a}t.

b\d{a}-pa\d{o}r\d{a}t hizv\d{a} ru\d{n}\d{a} huzordai hupaida\d{a}h\d{i} d\d{a}t di n vha i m\d{a}zdayasna \d{a}gah\d{i} rawa\d{i} \d{a}fringani\d{a} d\d{a}t, haft ko\d{a}war zam\d{i}\d{e}d\d{u}n b\d{a}t.

(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.)

ya\d{a} ahu vairyo....

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

a\d{a}m vohu....

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

15. ya\d{a} ahu vairyo...(2).

yas\d{n}omca vah\d{m}omca aojasca zavar\d{o}ca a\d{r}finami

ahurahe mazda ra\d{e}vato x\'ar\d{e}na\d{n}uhato...

a\d{a}m vohu....

(The priests greet each other with a ritual handshake while quietly reciting: 143)

hamazor ham\d{a} a\d{g}o b\d{e}t.

(Priests and congregation recite aloud:)

a\d{a}ja jamyat ya\d{a} a\d{r}finami.

humatanam huxtanam hvarstanaam yadaca anyadaca varazyamananancma va\v{v}or\v{r}ozananancma mahi aibi-jarotaro naenaestaro ya\d{a}nan vohonam mahi.

143 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. yaθã ahû vairyô ...(8).

ašm vohû ...(3).

fravarâne mazdayasnô zarãthuštriš vídaëvô ahura-ṭkaēšô

(Here recite the appropriate Gah dedication.)

ahurâhe mazdâ raēvatô x’arœnaṇụhâtô amœšanâm spœntanâm.
ašâunâm fravašinâm uyraṇâm aiwîðuraṇâm paoîryô-ṭkaēšanâm fravašinâm

nabânazdiştanâm fravašinâm

xšnaoθra yasñâica vahmâica xšnaoθraïca frasastayaēca,

(zot) yaθã ahû vairyô, zaotâ frâ më mrûtê,

(râspî) yaθã ahû vairyô, yô zaotâ frâ më mrûtê,

(zot) aðâ raṭuš ašâçîṭ hacâ, frâ aṣava viôvâ mraotû.

(Priests and congregation:)

ahurâm mazdâm raēvantôm x’arœnaṇuhaṇtom yazamaide amœšâ spœntâ

hxšâθrå huââθhô yazamaide, ašâunâm vañuhiś sûra spœntâ fravašayô

yazamaide

(Priests:)

(Karda:)

2. yâ visâôa āvayeîntî hamaspaθmaêdaēm paiti ratûm āaṭ aθra vîcaroṇtî
dasa pairi xšañoô avat avô zixšnâŋhêmna,

(Priests and congregation:)

kô nó stavât kô yazaîte kô ufyoṭ kô frînâṭ kô paiti-zanâṭ gaomata zasta

vastravata așâ-nâsa nemanja kahe nó iôa nâmâ āγairîâṭ kahe vô urva frâyezyîâṭ

khamî nó taṭ dâθrêm dayâṭ yat hê âŋhâṭ x’aireîy anjyamnom yavaēca

yavaētâṭaēca.

(Priests:)

3. āaṭ yô ná-hîś frâyazaîte gaomata zasta vastravata așâ-nâsa nêmanja

ahmâî âfrînôntî xšnûṭî aînitî aṭbîštâ uγrâ ašâunâm fravašayô,

buyâṭ ahmi nmâne gšušca

vâqwa upa vîranâmca

buyâṭ âsûsha aspô dorâzrasca vâxšô,

buyâṭ ná stâhyô vyâxanô

yô-nô bâôa frâyazaîte
galomata zasta vastravata așâ-nâsa nêmanja.
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.
AFRINAGANS: Afrinagan of Ardafrawash (with “Yao Visad” Karda)

4.  ašaunam fravašinam uɣranam aiwiθuɾanam uɣranam vāreθraɣinam poaθiɾyο-θkaeʃanam fravašinam nabânazdiʃtanam fravašinam fravaʃayo χšnūta ayaŋtu ahmya nmāne

χšnūta vicaraŋtu ahmya nmāne. χšnūta ăfrinapu ahmya nmāne vaŋuθim aŋtām x’āparaŋ, χšnūta pāraŋtu haca ahmāt nmānāt staomāca rāzarəca baringu daθuŋo ahurāi mazdāi amoʃanamca spətanam màcim gəɾzānā pāraŋtu haca ahmāt nmānāt ahmākəmcma mazdayasnəm.

ašam voʰu...(3).

(Asirvad:)

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

5. (rāspi)

ahurāhe mazdā raēvato x’arənaŋuŋatu

(zōt u rāspi)

āfriŋāmi xʃaθrayāne dairju-paiti uparāi amāi uparāi vəθrāi uparāi xʃərāi xʃəɾoŋmaca paiti-astıŋmaca dareγo-xʃəɾəm xʃəɾarhe darəγo-jitim uʃtānahe drvatatəm tənubɵy, aməm hutaŋtəm huraoðəm vəθrəŋəm ahuradətəm vanaŋtəmca uparatatəm pouru-spaxştim tbiʃyantəm paiti-jitıŋm duʃhmainyʊnəm haθrānιətıŋm hamaɾəθanəm aurəθanəm tbiʃyantəm.

(Priests and congregation:)

āfriŋāmi vavanv vanaŋ-əŋənə buye vïspəm aurvaθəm tbiʃyantəm vïsəm aγəm tbiʃyantəm araθwyo-manaŋılm araθwyo-vacaŋəm araθwyo-ʃyaoŋəm.

(Priests:)

vavanv buye raθwya manaŋhə raθwya vacaŋhə raθwya ʃyaoŋna nijana buye vïsə duʃmainyʊ vïsə daθvaysnə zazə buye vaŋhauca miʒde vaŋhauca sravahe urunəcəc daθəc he həŋəhe.

āfriŋāmi,
darəγəm jva uʃta jva avapaŋ naraŋ məŋəŋə əŋəŋə duθvaɾʃtə-varəŋam vahiʃtəm ahım məŋəŋə raocaŋəm vïspə-ʃ açoŋm,
aθa jamyəŋ yəθa āfriŋəmi.

(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 Mazdayasian 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 Ardafrawash (with “Yao Visad” Karda)

(Priests and Congregation:)

humatanam h´uxtanam hvarstanam yadacä anyadacä wərəzyamanmahmca vəwərəzyamanmahmca mahi aibi-jarətårö naənaestårö yaθanã vohunam mahi (2).

(Recite silently:)

ašvān fravaš cōrān fravaš awar gwōzan fravaš pərōžgaran fravaš paoiryō tkaešan fravaš nabānаздиštam fravaš fravašayō.

in afriŋaŋ in xšnûmaine ardā fravaš bō-rasāţ.

bō-paōirāţ hizvā ru≪nī hùzōrdāţ hūpādadāhī dāţ ët in di vahō i mazdayasnā āgahī rawā vāfringāni dāţ, haft kośwar zamī ēḑun bāt.

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

yaθā ahu vairyō....

(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.)

6. yaθā ahu vairyo...(2).

yasnəmca vahməmca aojisca zavarəca āfrīnəmi xšnaoθra ahurahe mazdā raēvatō x’aranaŋuhatō aməšanəm spəntanəm. ašənum fravašınəm urγənum aiviθuraŋa paoiryō–tkaešanəm fravašınəm nabənəzdištənəm fravašınəm aşom vohu....

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

hamāzor hamā aşi bër.

(Priests and congregation recite aloud:)

aθa jamyāt yaθa āfrınəmi,

humatanam huxtanam hvarstanam yadacä anyadacä wərəzyamanmahmca vəwərəzyamanmahmca mahi aibi-jarətårö naənaestårö yaθanã vohunam mahi (2).

144 The congregation does likewise.
Yatha Ahu Vairyo...(21).
Ashem Vohu...(12).

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

Thus may it come as I wish.

Ashem Vohu....

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

Come to my help, O Mazda (3).

To Ama, well-built, fair of form, Verethraghna, created by Ahura; and to 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 Ardafrash (with “Yao Visad” Karda)

yaθā aḥū vaīryō...(21).

aṣəm vohū...(12).

aḥmāi raēšca x'arənasca aḥmāi tanvō drvatātəm aḥmāi tanvō vazdvarə aḥmāi tanvō vəɾəθəṃ aḥmāi ištīm pouruš-x'āθrəṃ aḥmāi āsāmcıt frazaṇṭīm aḥmāi darəγəm darəγō-jıṭīm aḥmāi vahištəm aḥūm aṣaonəm raocəŋəm vispō-x'āθrəṃ, aṭa jamyāt yaθa āfrīnāmī.

aṣəm vohū....

hazaṇəm baešazənəm baevarə baešazənəm (3).

aṣəm vohū....

jasa-mē avanhe mzada (3).

amahe hutāštəhe huraoḍahe vəɾəθəγənahe ahuraḍətahe vanaiṇṭyaśca uparatātō, rāmanasca x'əstrahe vayaḍe uparo-kairyehe taraḍātō anyāiś dāmaṇ. aētāt tē vayō yat tē asti spenṭə-mainyaom. thwāṣahe x'ədətahe zrvānahe akaranəhe zrvānahe darəγō-x'ədətahe.

aṣəm vohū....

(kərfeh mozd gunāh gužāraṇe-rā kunōm, aṣahī rvən duṣārm-rā, ham kərfeh hamā vah-e haft kəšwar zamīn, zamīn-pahanə rōṭ-drānə x'arṣət bālā bundehad bā-rasāt, aṣō bət dər zī.)

aṭa jamyāt yaθa āfrīnāmī.

aṣəm vohū....
Afrinagan of Ardafravash (“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:)

yaṭā ahū vairyō ...(8).

aṣōṃ vohū...(3).

fravarāne mazdayasnō zarāthuṭriṃ vídaēvō ahura-ṭkaešō

(Here recite the appropriate Gah dedication.)

ahurahe mazdā raēvatō x'arōṇaṇuhatō amoṣṭanam spoṇṭanam. aṣāunam fravaṣinam uyraṇam aiwiθuranaṃ paοiryo-ṭkaeṣanam fravaṣinam nabānazdiṭanam fravaṣinam xṣnaorā yasnāica vahmāica xṣnaorāica frasastayēca,

(zōt) yaṭā ahū vairyō, zaotā frā mē mrūte,

(rāspi) yaṭā ahū vairyō, yō zaotā frā mē mrūte,

(zōt) aṭā ratuš aşaṭčiṭ haca, frā aṣava viḍvā mraotū.

(Priests and congregation:)

ahurum mazdām raēvāntōm x'arōṇaṇuhaṇtōm yazamaide, amoṣṭa spoṇṭa huxšaṭrā huḍāṇhō yazamaide, aṣāunam vaṇuḥīṣ sūrā spoṇṭā fravaṣayō yazamaide

(Priests:)

(Karda:)

2. tà ahmi nmāne jamyāraṣ yā aṣaṇaṃ xṣṇūtasca aṣayasca vyādaibisca paiti-zantayasca, us-nū aijhāi vīse jamyaṭ aṣōṃca xṣaṭrōṃca savasca x'arōnasca x'āṭrōṃca darγō-fratōmaθwōṃca aijhā daēnayā yat āhuroiś zarāṭuṣṭrōiś.

3. asista-nū aijhāṭ haca viṣā gāuṣ buṣyāt asistēm aṣōṃ asistēm narś aṣaṇo ajoyo asistō ahūriiś ṭkaešō.

4. jamyaṇ iθra aṣāuṇaṃ vaṇuḥiṣ sūrā spoṇṭā fravaṣayō aṣōiś baēṣaza hacimnā zom-fraṭaṇaḥa dānu-drajanaḥa hvaro-paraṇaḥa īstōe vaṇhaṇṭaḥ paitiṣṭāṭē ātaranam fraṣa-vaxṣyāi rayaṃca x'arōṇaṇaṃca.

5. vainiṭ ahmi nmāne sraoṣō asruṣṭim āxṣiṭiṃ rāiṭiṃ arāiṭiṃ ārmaitiś tarōmaitiṃ arṣuṣō vāxś mithaṃtōṃ vācim aṣa-druṭōṃ.

6. yaṭa ahmya amoṣṭa spoṇta sraoṣāda aṣyāda paitiṣan vaṇuḥiṣ yasnāscca vahmāscca vohū yasnoṃca vahmōṃca huboṃṭiṃca uṣṭbōṃṭiṃca vaṇṭabōṃṭiṃca ā-darγāt x'ā-bairyāt.
7. Let the comfort-giving good fortune never forsake this house, nor the comfort-giving riches, nor comfort-giving noble offspring, with long lasting company of what bestows paradise and good rewards.

Ashem Vohu...(3)!

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

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

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

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

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

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

Thus may it come as I wish.

ира 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. "ира (2)
AFRINAGANS: Afrinagan of Ardafrawash (“Tao ahmi nmane” Karda)

7. mā yave imaṭ nmāṇum xāṭravaṭ x’arənō frazahīṭ mā x’āṭravaiti iṣṭiṣ mā x’āṭravaiti āśa frazaiṇṭiṣ x’āṭrō-disyēhe paiti aṣōiśca vāṇhuyā darēγōm haxma.

aṣōm vohū...(3).

(Asirvad:)

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

8. (rāspi)

ahurahe mazdā raēvatō x’arəṇaṇuhatō

(zöt u rāspi)

āfrīnāmi x’saṭravāye daīṇju-paiti uparāī amāi uparāi vərərāi uparāi x’saṭrāi x’saṭramca paiti-astīmcī dareγō-x’saṭrəm x’saṭrəhe darēγō-jītīm uṣṭānahe drvatātəm tanubyō,

aməm hutaštəm huraōdəm vərərəγəm ahuraδətəm vanaṇtīmcə uparātətəm pouru-spaxštəm tbiṣyaṇtəm paiti-jaiṭīm duśhmənynəm haθrənaićətəm hamaṛəθənəm auɾəθənəm tbiṣyaṇtəm.

(Priests and congregation:)

āfrīnāmi vavanvə vanaṭ-pəsənə buye vispəm aurəθəm tbiṣyaṇtəm vispəm aγəm tbiṣyaṇtəm aṟəθəyō-maṇaŋəm aṟəθəyō-vacaŋəm aṟəθəyō-şəaθənəm.

(Priests:)

vavan buye raōvya maṇaŋa raṉhya vacaŋha raōvya šəaṭhna ni瘢a buye vispe duśmənyō vispe daēvayaṃṇō zazə buye vāŋhauca miḏde vāŋhauca sravah urunaēca darēγhe havanhe.

āfrīnāmi,

darēγəm jva uṣṭa jva avaŋhe naraṃ aṣaonəm aṣaŋhe duṣvarštā-vaɾəqəm vahiṣṭəm ahūṃ aṣaonəm raọcəŋəm vispō-x’āṭrəm,

aṭa jamyāt yaṭa 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:)

humaṭanən huxtanən hvarstantəm yadacā anyadacā vərəzyamnanəmcə vāvərozənanəmcə maḥi aibi-jarətərō naēnaēstərō yaṭanə vohunəm maḥi  ᴡ (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 for the Asha-sanctified fravashis among the strong, completely victorious, among the fravashis of the first teachers, among the fravashis of the next of kin.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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

Yatha Ahu Vairyo...(21).
Ashem Vohu...(12).

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

Thus may it come as I wish.

Ashem Vohu....
AFRINAGANS: Afrinagan of Ardafrawash (“Tao ahmi nmane” Karda)

(Recite silently:)


iṅ āfrīṅaṅṅ īṅ xĒnumainā ardā fravaš bō-rasāt.

bō-paōīrāt hīzā ruثنī hūzőrdaīī hūpādašāhī dāt dīn i vahō i māzdayasnā āgahī rawāī vāfrīṅānī dāt, haft kōswār 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 ahū vairyo....

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

aṣhōm vohū....

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

9. yaṭā ahū vairyo... (2).

yasnōmca vahmōmca aojisca zavarōca āfrīnāmi
ahurahē mazdā rāēvatō xārēnāṇuhatō amōsanaṃ spōnṭanaṃ.
aṣūṇaṃ fravaśīṇaṃ uyraṇaṃ aiwīṭūraṇaṃ paōīrō-ṭkaēsanaṃ fravaśīṇaṃ nabānatzidīṭanaṃ fravaśīṇaṃ
aṣhōm vohū....

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

hamāzōr hamā aṣō bēt.

(Priests and Congregation recite aloud:)

aṭa jamyāṭ yaṭa āfrīnāmi,
humantaṃ hūxtaṇaṃ hvarṣtaṇaṃ yadacā anyadacā vōrōyamnanūmcā vāvōrōzanānūmcā mahī aibī-jarotārō naēnaēstārō yaṭanū vohūnām mahī (2).

yaṭā ahū vairyo... (21).

aṣhōm vohū... (12).

ahmāī raēsca xārōnasca ahmāī tanvō drvaṭṭaṃ ahmāī tanvō vazdvārc
ahmāī tanvō vōraṭṭaṃ ahmāī īṣṭīm pourūṣ-x̣āṭṛaṃ ahmāī āsnāmcīt frazaṇṭīm
ahmāī darōγaṃ darōγō-jiṭīm ahmāī vahiṣṭaṃ ahūm aṣāonam raocaṭṭhaṃ vispō-
x̣āṭṛaṃ,

aṭa jamyāṭ yaṭa āfrīnāmi.

aṣhōm vohū....

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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

hazanom baeszazanam baevvarom baeszazanam (3).
aom vohu.

tasa-mew avanghe mazda (3).

amahe hutashtah hurauoahae vazhrahayahe ahurauatateh vanaintyasca uparatatto, ramanasca x‘astrahay vayaosh uparoh-kairyehe taraatoto anyaiish daaman. aetaat te vayo yat te asti spoentoh-mainyaom. thwasahex‘aoatahe zrvanahe akaranahay zrvanahe darog0-x‘adaha.
aom vohu.

(korfheh mozd gunah guzaraoshena-radh kunom, asehri van duasam-radh, ham korfheh hamah vaha-ehahta kaswar zamin, zamin-pahanah r0t-drannah x‘areshet bala budahed bag-rasat, eosh bat dahr zi.)
atha jamyath yatha afrinami.
aom vohu.

Afrinagan Dahman

(Priests and congregation:)

1. yatha ahuh vairy0...(2).
aom vohu...(3).

fravarah meaadayos no zaraanthrii shidaevow ahura-tkaesho

(Here recite the appropriate Gah dedication.)

dahmayah vanhuwah afritoi shyrai damoish upamanah xshnathra yasnaiicah vahtmica xshnathraica frasastayaeca,

(z0t) yathah ahuh vairy0, zaotath rafa m0 mrumto,

(raspi) yathah ahuh vairy0, y0 zaotath rafa m0 mrumto,

(z0t) aotha ratush a’atcit haca, rafa asava vidvwa mraotu.

(Priests:)

(Karda:)

2. tahmamn mane jamyaro yah asaonah xshnutasca asayasca vyadaibiisca paite-zantayascas, us-nu aishhahi viise jamyath asomca xathromca savasca x‘arotacsa x‘aorthromca darog0-fratomaowomca aishhadaenayat yath ahuroish zarauthstrois.

3. asista-nu aijhat haca visha gauh buyath asistam aom asistam narsh asaono aojio asist0 ahuiishi tkaesho.

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.
4. jamyăn iðra aşăunam vañùhîş sûrà spŏntâ fravaşayî̄ aşoiî̄ bâeşaza hacinmâ zam-frañha şu-dûnü-drâjañha hvarô-barzañha istîe vañhañham paitištàtê ätaranam fraśa-vaxšyâi rayamca xărâñuşamca.

5. vainît ahmi nmânè sرا 소개 asruştîm âxştîs anâxştirî arâitîm ârmaitiś tarómaitîm arăuxô vâxš miâoxtôm vâcim aśa-drûjôm.

6. yaña ahmya amosâ sponta sraosăda aşyâda paitișan vañhûş yasnasça vahmşca vohu yasnemca vahnumca huberôtimca ustahterôtimca vântabôtimca â-darğayâ xâ-bairyât.

7. mû yave imaṭ nmânom x'ârôvavă x'arênô frazañhî mû x'ârôvavaitî istîs mû x'ârôvavaiti âsna frazañtîs x'ârô-disyehe paiti așoiîșca vañhûyâ darğyom haxma.

așom vohu...(3).

(Asîrvad:)

(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. (râspi)

ahurahe mazdâ raëvatô x'arênanyató

(zût u râspi)

âfrînâmi xšaôrayâne daîju-paiti uparâi amâi uparâi vəroîrâi uparâi xşôrôi xšôrêmca paiti-astêmca dareyô-xšaôrôô xšôrahe darêyô-jîtim ustânâhe drvataîm tanubyô,

9. amêm hutâstêm huraođôm vəroîravêm hurađâtêm vanaiîtimca uparatâtêm pouru-spaxštêm ibîytañtêm paiti-jaitêm dușmainyusm haṭrânîaîtim hamoâoanêm aurâoanêm ibîytañtêm.

(Priests and congregation:)

10. âfrînâmi vavanv vanaț-roșonê buye vîspôm aurâoêm ibîytañtêm vîspôm agôme ibîytañtêm arathv - mananghem arathv -acakghem arathv -shyaothnem.

(Priests:)

11. vavanê buye raôwya manașha raôwya vankahta raôwya şyaodha nîjanê buye vîsp dușmainyû vîsp daîvayasnû zazu buye vañhûca mižde vañhûca sravahe urunaêca darğhe havanţhe.

12. âfrînâmi,

darçyom jva usta jva avâneh naram așaonêm âzanêm dužvarştă-varəzəm vahišțêm ahûm așaonêm raocâhêm vîspô-x'ârôêm,

a̧ta jamyât yağa âfrînâmi.
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.

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 huvantanam hvarstanam yadacac anyadacac varazyananamcaca vavvozyananamcaca mahi aibi-jarotaro naenaestaro yaQM anah voahunam mahi

(2).

(Recite silently:)

paSTM guSTMsp vohu gudan hahem b- rasat. b- paSTMrat daraftat mahmabat agoni aso bset dar zi hahem b- rasat.

in afringan in xNUMaine dahman yazaat b- rasat.

b- paSTMrat hiss ruqini huzordai hupadaahi dat din i vahoe i mazdayasna laghi rawai afringani dat, haft kaswar zamid edun bset.

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

yaQM ahu vairyo....

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

asom vohu....

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

13. yaQM ahu vairyo...(2).

yasnumca vahnumca aojisca zavarca afrinami dahmaya vahnuyi afritiis uyrai damois upamanai.

asom vohu....

(The priests greet each other with a ritual handshake while quietly reciting:147)

hamazor hamah aso bet.

(Priests and congregation recite aloud:)

aQM yaM y jamyiQM yaQM afrinami.

humatanam huvantanam hvarstanam yadacac anyadacac varazyananamcaca vavvozyananamcaca mahi aibi-jarotaro naenaestaro yaQM anah voahunam 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:)*

   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.

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AFRINAGANS: Afrinagan of Sraosha

Afrinagan of Sraosha

(Priests and congregation:)

1. yathā ahū airyō...(5).
   aṣhm voḥu...(3).

fravarāne mazdayasnō zarathuṣtriḥ vídaēvō ahura-ṭkaeṣō

(Here recite the appropriate Gah dedication.)

sraoṣahe aṣyehe taxmahe tanumāθrahe darṣi-draoṣ āhūiryhe. xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca,

(zōt) yathā ahū airyō, zaotā frā mē mrūte,
(rāspī) yathā ahū airyō, yō zaotā frā mē mrūte,
(zōt) aṭā ratuṣ aṣaṭciṭ hac, frā aşava viōvā mraotū.

(Priests and congregation:)

sraoṣem aṣīm huraoḍōm voraθrājanom fradaṭ-gaēθom aşavanom aṣahe ratūm yazamaide.

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2. yō paoiryō mazdā dāman frastoraṭāt paiti barosmōn yazata ahurōn mazdām yazata amōgī spenṭō yazata pāyū ṣwörṣṭāra yā vispa ṣworeṣatō dāman.

(Priests:)

3. ahe raya x‘aranaṇhaca aihhe ama voraθraṇaca ahe yasna yazatanām tōm yazāi surunvata yasna sraoṣem aṣīm zaothrābyō aṣīmca voruḥim boražaitīm nairīmca saṇhōm huraoḍōm, aca-nō jamyāṭ avanhe voraθrajā sraoṣō aṣyō.

4. sraoṣem aṣīm yazamaide, ratūm boraṇḍantōm yazamaide yim ahurōn mazdām yō aṣahe apanōṭomō yō aṣahe jaymūṣṭomō, vispa savrā zarāthuṣtri yazamaide, vispaca hvarṣṭā ṣyaṇḍōna yazamaide varṣtaca varṇyaṇnaca.

yejhe hāṭam aṭat yesṇē paiti vaṇhō mazdā ahurō vaṇhā aṣat hacā yahḥemcā tascā tascā yazamaide.

(Priests and congregation:)

5. sraoṣem aṣīm huraoḍōm voraθrājanom fradaṭ-gaēθom aşavanom aṣahe ratūm yazamaide.

6. yō paoiryō barosma frastaṇnata thyaṃṣtiṣca paṇca-yaxṣtiṣca haptayaxṣtiṣca nava-yaxṣtiṣca axṣnūṣca maiyōi-paṭištāṇaṣca amōṣanam spenṭanam yasnāica vahmāica xšnaoθrāica frasastayaēca.

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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: Afrinagan of Sraosha

(Priests:)

ahkan x'aronanţhaca aịjhe ama vəɾθəraγnaca ahe yasna yazatanam təm yazai surunvata yasna sraoqem aṣim zaotrabयो aṣimca vəɾθəraγnaca ahe yasna yazatanam təm yazai surunvata yasna sraoqem yəşəhə apanotəmə yə aṣahe jayməstəmə, vəspa rəwa zaraθuştəri yazamaide, vəspa hvarsta šyaonə yazamaide varståca varəşyəmnaca.

yeįţhe hətəm aţat yəsne pətəi vəɾθə o məzədə aḥurə vəətə haa yəŋəhməcə təscə təscə yazamaide.

(Priests and congregation:)

7. sraoqem aṣim hurədoqəm vəɾθəraγnəm frədaq-gədevəm aʃavanəm aṣahe ratəm yazamaide.

8. yə pəoiryə gəda frəravaγayaγ yə pəncə xətəmə aṣaonə zaraθuştərəhe afımaninən vəcəstəvətə maț-əzənətɨs maț-pətəi-frəsə aməşənmə spoŋənəm yənəcəcə vaḥəməcə xənaθərəcə frəstəstəcə.

(Priests:)

ahkan x'aronanţhaca aịjhe ama vəɾθəraγnaca ahe yasna yazatanam təm yazai surunvata yasna sraoqem aṣim zaotrabयो aṣimca vəɾθəraγnaca ahe yasna yazatanam təm yazai surunvata yasna sraoqem yəşəhə apanotəmə yə aṣahe jayməstəmə, vəspa rəwa zaraθuştəri yazamaide, vəspa hvarsta šyaonə yazamaide varståca varəşyəmnaca.

yeįţhe hətəm aţat yəsne pətəi vəɾθə o məzədə aḥurə vəətə haa yəŋəhməcə təscə təscə yazamaide.

aṣəm vəhù ... (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. (rəspi)

xənaθərə ahurahe məzədə rəevatə x'aronanţuhatəō

(zət u rəspi)

afrinami xəaθərayəne datajhu-pətai unparai amai unpara vəɾθərəi unpara xəaθrəi xəaθərmə pətai-əstɨmə daɾəγə-xəaθəm xəaθrahe daɾəγə-jɨtɨm uštənahe drvətətəm tənubəyə,

10. aməm hutaştem hurədoqəm vəɾθəraγnəm ahurədətem vənəntəmca uparaşətem pətai-jətɨm duşmainənəm haərənɨvɨtɨm haɾəθənənəm aɾəθənənəm təišyaŋaŋəm.
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....
(Priests and congregation:)  
11. āfrīnāmi vavanvā vanaṭ-poṣṇa buye vispōm aurṇaṭom ḏiṇyaṇṭom vispōm ṣaṇom ḏiṇyaṇṭom arathy - mananghem arathy -vcaṅghem arathy -ṣyaṭoṁhem.

(Priests:)  
12. vavanvē buye raṭwyā manaṇha raṭwyā vacaṅha raṭwyā ṣyaṭona nijanvē buye vispē duṣmainyū vispē daēvaysnō zazō buye vāṇhāuca mīžde vāṇhāuca srauha urunaēca darṣṛye havaṇje.

13. āfrīnāmi,

darṣṛye jva uṣṭa jva awaṇje naraṁ āṣaṇaṁ ṣaṇaḥ duṇiaraṛtāvaṛzām vahīśtām ahūm āṣaṇaṁ raocaṅhōm vispō-ʿāṭrōṁ,

aṭa jamyāṭ yaṭa 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:)

$\frac{\text{Recite silently:}}{\text{(2).}}$

srōṣ i aṣō i tāṭi i tanفارمان i šaṅk i zīn i zīn awazār i sālār i dāṃ i hōṃzēd bō rasāṭ.

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

yaṭa ṣaṇu vairyo....

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

aṣōṃ vohu....

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

14. yaṭa ṣaṇu vairyo...(2).

yasnaṃca vahṃaṃca ajoasca zavarṣa āfrīnāmi

sraoʃahe aʃyehe taxmahe tanumāṭrahe darṣi-draoʃ āhūiryhe.

aṣōṃ 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.

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 Sraosha

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

hamâzor hamâ ašô bêt.

(Priests and congregation recite aloud:)

aṭa jamyāṭ yaṭa āfrînâmi,

humatañam huxtañam yadaçâ anyadacâ vərəzyamananamcâ vəvərozananamcâ mahî āibî-jarətərə naēnaəstərə yaθanə vohunaŋ mahî.

yaθâ ahû vaɾiyô... (21).

aṣom vohû... (12).

ahmâi račeça x'ärənasca ahmâi tanvô drvâtətəm ahmâi tanvô vazdvəɾ ahmâi tanvô vərəṯərəm ahmâi īṣṭîm pouruš-x'āṯrəm ahmâi ḍənəmciṯ frazanṭîm ahmâi darəɣəm darəɣō-ţiṯîm ahmâi vahiştəm ahûm aṣəənəm raocaŋhəm vîspō-x'āṯrəm, aṭa jamyāṭ yaṭa āfrînâmi.

aṣom vohû....

hazaɾərm baēşəzanəm baēvəɾə baēşəzanəm (3).

aṣom vohû....

jasa-mē avaŋhe mazda (3).

amahe hutaštahe hurəədəhe vərəθəɾəyaŋnahe ahuraədətahe vanainyəscə uparatətô, rəmanasca x'əstrahe vayaŋ uparō-kaiṛyehe taraətô anyaiš dâmana. aētaṭ tê vayô yat tê asti spəntō-mainyaom. əwəşahe x'ədətahe zrvânahe akaranahe zrvənahe darəγō-x'ədətahe.

aṣom vohû....

(korfeh mozd gunəh guzərašə-ne-rə kunōm, ašahī rvaŋ duṣārm-rə, ham korfeh hamə vaha̱-e haft kəswar zamin, zamīn-pahanā rōt-drâna x'arəštə bâla buŋdehad bə-ɾasət, ašō bət dər zi.)

aṭa jamyāṭ yaṭa āfrînâmi. aṣom vohû....
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,
AFRINAGANS: Afrinagan of Rapithwin

   aštım vohı...(3).
   fravarâne mazdayasné zarâtuštîrîş vídâévî ahura-ţkaēşö
   rapiţwînâî aśaone aśahe raîwe yasnâîca vahmâîca xšnâoţrâîca frasastayaêcê
   frâdaţ-fêave zaţntumâîca ašaone ašahe raîwe yasnâîca vahmâîca xšnâoţrâîca frasastayaêcê.
2. ahurahe mazdâ raēvâtî x'arânuĥhatî amošânam spôştanâm aśahe vahîştahe âôrasca ahurahe mazdâ puîra vîspaêşîm yazatanâm aŝaonâm mainyavanâm gaêîyanâm, âşiânâm fravaşînâm uŷranâm aiwîĎûranâm paorîyô-ţkaēşânâm fravaşînâm nabânazdîstânâm fravaşînâm xšnâoţra yasnâîca vahmâîca xšnâoţrâîca frasastayaêcê.
   (zôt)   yaqâ ahû vairyô, zaotâ frâ mê marûtê,
   (raşpî) yaqâ ahû vairyô, yô zaotâ frâ mê marûtê,
   (zôt)   aţâ ratuš ašâcîţî haca, frâ aşava vîôv mraotû.
   (Priests:)
   (Karda:)
3. aţa-ţî mraot ahûrî mazdâ spîtamâî zarâtuştîrî rapiţwînâhe raţwîî uxdôm vâcê, pêrasaca-nâ aśaum zaratuştîra yâ té ahmâî paršta parštêm zî tîwâ yaðnânî tâţ amavaştanâm yaţ tîwâ xşâyas ačšêm dayâtî amavaştêm.
4. pêraşat zarâtuştîrî ahuram mazdâm, ahura mazda mainyô spôništâ dâtarçî gaêîyanâm astvaitinâm aśaum çvâţ hô-nâ aţhûyâtî çvâţ hô-nâ ašayeiti çvâţ ahmâî naire mîzdoêm aňhaţ
5. yô rapiţwînâhe ratufîrta rapiţwînâm ratûm framarîte rapiţwînâm ratûm frâyazaîte frasnâtaêibîya zastaêibîya frasnâtaêibîya hâvânaêibîya frastoratât paitî barasman uzdâtât paitî haomât raocîntât paitî âţrât sîrâvaymannât paitî ahunât vairîţh haomô-âňharstâhe hîzvô maţrô-hîtahe tânvô.
6. paitî-şê aoxta ahurî mazdâ,
   yâtha vâ tô rapiţwînatařît naêmât spîtâmâ zarâtuştîra vîspîm ahûm astvanûm frâōdîtica varôdîtica saôşyantica aiwîca ašâите jâmâyîtî avat hô-nâm aţhûyêtê avat ahmâî naire mîzdoêm aňhaţ

7. who recites the Rapithwin office with the Rapithwin blessing, and sacrifices with it with washed hands and mortars, with Baresman spread, and Haoma lifted, with brightly burning fire, with Ahuna-vairya loud uttered, and with Haoma-moistened tongue, and a body Manthra-bound!

8. So did Ahura Mazda declare to Spitama Zarathushtra the word which should be spoken at Rapithwin.

Ashem Vohu...(3).

(Asirvad:)

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

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

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

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

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

Thus may it come as I wish.
7. yō rapiθwinahe ratufrita rapiθwinom ratūm framarāite rapiθwinom ratūm frāyayaite frasnātāeibya zastaēibya frasnātāeibya ḥāvanaēibya frastoratāt paiti barasmen uzdātāt paiti haomāt raocīntāt paiti āthrāt śrāvayannāt paiti ahunāt vairyaṭ haomō-āṇharṭahe hizvō māṭrō-hitāhe tanvō.

8. fravaocaṭ ahūrō mazdā spitamāi zarāduṣṭrāi rapiθwinahe raṭwō uxōem vacō.

aṣōem 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) ahurāhe mazdā raēvatō x’arōṇaṇuhatō

(zōt u rāspi)

āfrināmi xšaθrayāne daiḥu-paiti uparāi amāi uparāi vērōrāi uparāi xšaθrāi xšaθrōmcā paiti-asīmcā dārēγō-xšaθrēm xšaθrahe dārēγō-jītim uṣtānahe dṛvatātōm tanubōy,

amōm hutaśtām huraōdōm vērōθrayōm ahuraśātōm vanaṇītimcā uparatātōm pouru-spacśtim tibīṣyaṇtām paiti-jaitītim duśhmainyunām haṭrānīaśātītim haṃrāṇoṇām auroṇāṇām tibīṣyaṇtām.

(Priests and congregation:)

āfrināmi vavanvā vanaṭ-paṣōnō buye vīspōm auroṇām tibīṣyaṇtōm vīspōm aγom tibīṣyaṇtōm araṭhwyō-manaṅhōm araṭhwyō-vacāṅhōm araṭhwyō-śyaṅhōm.

(Priests:)

vavanv buye raṭwya manaṅha raṭwya vacaṅha raṭwya śyaṅhōnā nijānā buye vīspe duśhmainyu vīspe daevayansō zaṣō buye vaṇhāuca miḍe vaṇhāuca sravahe urunaēca darāγhe havanhe.

āfrināmi,

darāγhām jva uṣṭa jva avaṇhe naraṃ aṣaṇōn ḍaṇhē duṇvarstā-varōṇaṃ vahiştōm ahūm aṣaṇōn raoṇāṅhōm vīspō-ṛāṛthōm,

aṭā jamyāṭ yaṭa afrināmi.

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

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

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

May this Afrinagan and Khshnuman reach the Highest Asha, the Amesha Spenta, and all the fravashis of the Asha-sanctified.

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

Yatha Ahu Vairyo....

Ashem Vohu...!

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

I desire worship and adoration and strength and force for the Creator Ahura Mazda, rich, possessing good things, and the Amesha Spentas; to the Highest Asha and Fire, son of Ahura Mazda; to all celestial and terrestrial Yazatas, Asha-sanctified; to the fravashis of the strong, completely victorious, strong, victorious fravashis of the Asha-sanctified, among the fravashis of the first teachers, among the fravashis of the next of kin.

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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

humatanam huxtanam hvarstanam yadacah yadacah vəɾəzəyanmanəmcə vəvəɾəzəyanmanəmcə mahi aib-jaɾəɾəɾə naençaêstəɾo yaθanə vohunəm mahi

(2).

(Recite silently:)

paʃūtan guʃtaspə vohu gůdo han həhəm bō-ɾasăt. bō-paðiɾət daraftət mahmə bət aŋən aʃo bət dər zî həhəm bō-ɾasăt.

in aʃrīngan in xšnūmaine ardihiʃt amoʃ spənd vɨspa sə ardə fravaʃ bō-ɾasăt.

bō-paðiɾət hizvə ruŋi hūzördäi hūpādaʃāhi dət dîn i vəhə i mázdayəsanə āgahi rawāi vəɾfringănı dət, haft koʃwar zami ēdən bət.

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

yaθa ahu vairyo....

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

aʃəm vohu....

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

10. yəθa ahu vairyo...(2).

yaʃtanəmca vaḥməmca aojaʃca zavarəca aʃrīnəmī
ahurahe mazdə raʃətə x'arənaʃuhatə aməʃanəm spəɾtəɾəm aʃəhe vahıştəhe aʃərəca xšnəʊəra ahurahe mazdə puθra vıspaʃeʃam yazatanəm aʃəonəm mainyavanəm gaθəyanəm, aʃəunəm fravaʃınam uyranəm awiθtəɾənam paoiyō-ʈkaeʃənam fravaʃınam nabənazdiʃtəɾəm fravaʃınam.

aʃəm vohu....

(The priests greet each other with a ritual handshake while quietly reciting.\textsuperscript{152})

haməzər hamə aʃo bət.

(Priests and congregation recite aloud:)

aθə jaʃmyət yaθa aʃrīnəmī.

humatanam huxtanam hvarstanam yadacah anyadacah vəɾəzyamnanəmcə vəvəɾəzyamnanəmcə mahi aib-jaɾəɾəɾə naençaêstəɾo yaθanə vohunəm mahi.

\textsuperscript{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.
yaθā ahū vairyō...(21).

aşom vohū...(12).

ahmāi raēšcā x’arənasca ahmāi tanvō drvatātām ahmāi tanvō vazdvārə
ahmāi tanvō vərəθrən ahmāi īštīm pourũš-x’āθrəm ahmāi āşnəṃct əraznətām
ahmāi darəγām darəγō-jītām ahmāi vahištām ahūm ašaonəm raocaŋəm vispō-
x’āθrəm, aθa jamyāt yaθa āfrīnāmī.

aşom vohū....

hazaŋrəm baēšazanəm baēvarə baēšazanəm (3).

aşəm vohū....

jasa-mē avanŋhe mazda (3).

amahe hutaštəhe hurəōdəhe vərəθrəγənahe ahuraədətahe vanaiŋtyəscə
uparatətō, rəmanasca x’əstrahe vayaōə uparō-kairoyhe taraətət anəyəiš dəmən.
aetət tē vayō yaa tē asti spəntə-mainyaom. əwəsəhe x’ədətahe zrvənəhe
akaranəhe zrvənəhe darəγō-əxədətahe.

aşom vohū....

(kərfeh mozd gunən guzərašne-rə kunəm, aşahi rəvən dušərm-rə, ham kərfeh hamə
vahə-ə haft kəšwar zəmın, zəmın-pəhanə rōt-drənə x’ərəştə bələ bəndəhəd bə-rəsət, ašə
bət dər zı.)

aθa jamyāt yaθa āfrīnāmī.

aşom vohū....

Afrinagan of the Gahambars

(Priests and congregation:)

1. yaθā ahū vairyō...(4).

aşəm vohū...(3).

fravərənəx məzdəxənəx zaraθuʃtəriš vidaevəx ahura-ʃkəʃəx
(Here recite the appropriate Gah dedication.)

raθwəm ayaranəmca asnyanəmca məhyaŋəmca yāiryanəmca saroŋənəmca
yasnəxca vərmənəx x’ənəθrəxəca frasəstəyəxəca raθwəx bəɾəzətəx yə ašahe raθwəm
ayaranəmca asnyanəmca məhyaŋəmca yāiryanəmca saroŋənəmca raθwəm
vispə-məziʃtanəm yöi hənti ašahe ratəvə həvanəm paiti rətüm.

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2. With propitiation of the master Maidyozarem (or, Maidyoshahem, or Paitishahem, or Ayathrem, or Maidyreem, or Hamaspathmaidaya), for worship, adoration, propitiation, and praise.

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

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

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

3. Offer, o Mazdayasnians, for these masters and all their Myazda offerings, the 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.
AFRINAGANS: Afrinagan of the Gahambers

2. (Name whichever Gahambar it is:)
- maiøyöi-zaramayehe raòwö
- maiøyöišômehe raòwö
- paitišhahyehe raòwö
- ayāthrimehe raòwö
- maiøyāirhehe raòwö
- hamaspā thromsādayhe raòwö

xšnaothra yasñāica vahnāica xšnaothrāica frasastayaēca,

(zōt) yaðā ahū vairyo, zaotā frā mē mrūte,
(rāspī) yaðā ahū vairyo, yō zaotā frā mē mrūte,
(zōt) aðā ratūs așācīt haca, frā așava vīōvā mraotū.

(Karda:)

(zōt u rāspī)

3. dātāca aète mazdayasna aètōm ratūmca myaŋdāmca yīm maiøyöizārumaēm pasōuś garēbuś yōiśtahe frā-uruzda-paŋhehō yezī tāt yayaːta

4. hurayācīti aðā aètavatō daidīta ź-dīta fraŋhārayat sraosat at dāhiṣṭa arș-vacastōmā aṣom așavastōmā xšaṭrām huxšaṭrōtɕmā anazavaxtōmā vouru-rafnōstōmā marʿdikavastōmā ʿrāyō-driʿyutōmā saʿṣūtōmā așade borojō stryō mayā pārđūdīš upavāzō yezī tāt yayaːta navāt tāt yayaːta,

5. aēsmanāmcīti aṭ hūṣatām pairištānām vazyāiš stāišca staoypēbiś ratōuš nmānōm frānāšyatā yezī tāt yayaːta navāt tāt yayaːta,

    aēsmanāmcīti aṭ hūṣatām pairištānām ā-gaōšō-masōbīś ḥxmō-frănō-
     masōbīś zastō-frănō-masōbīś ratōuš nmānōm frānāšyatā yezī tūtāvā navāt tūtāvā,

6. huxšałrōtṃācīcīt āt xšaṭrām cişyāt yat ahurāi mazdaǐ,

    huxšałrōtṃaǐ bāat xšaṭrām ahmat hyaṭ aibī dādōmahīcā cişmahīcā ḥvāmahīcā hyaṭ mazdaǐ ahurāi ašāicā vahiṣṭāi,

    dātō hē myaŋdō ratufriś.

7. paṅcāca caṭwarəsətəmcə maiøyöi-zaramayehe așahe vahiṣtha rahōușō,

    disyāt hē aŋhe avaṭ miżdōm parō-ASNāi aŋhe yātha aṃtāmī aŋhrvū yat astvāinīt hazaŋrəm maŋešinəm daŋunəm paiṭī-puṭrənəm naɾəm aṣaonəm așaya vaŋhmya urune para-daiñyāt aevhr hātəŋ cinmənahe yaṭ așahe vahiṣthahe.

    poāiryecena-nā myaŋdahe aďāiti spitəma zaraṭhuṣtə yaṭ maiøyöi-
     zaramayehe myaŋdəvə ratuș amyazdavanəm ratunaēm ayasnəm dəste anṭarə
daŋdaŋnasniiš.
8. Sixty days for the Maidyošahem, 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 Maidyošahem, 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.  

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. اخساشتیم مائیدویی-شهماه پیشینه دا تو اصح،

دیسیاکه از اکه ایها میژدم پارو-اسنا اوله یاکا ایتاهمی ایحبدو یاک استوارثی هازاریم گذارن داپنارم پاتی-پتوانام نارم اشاونام اشیا وانهیا وارنه Па-داپیوم ایوهعیه ایقیا هاتامنینهياه یاک ایشهه خویشتمه.

بیتیهها نا میزدهه ادائیتی طیب مهنازه نا یاک مائیدویی-شهماه میزدادویا رئیس امیزداننام رئیسیم ایکیرو-یمرتیتی داستانی مازداستاسی.

9. پانچاها هابتیتیم پاییشههیه والیههه متابعانام،

دیسیاکه از اکه ایها ایکه میژدم پارو-اسنا اوله یاکا ایتاهمی ایحبدو یاک استوارثی هازاریم استان پاتی-پتوانام نارم اشاونام اشیا وانهیا وارنه Па-داپیوم ایوهعیه ایقیا هاتامنینهياه یاک ایشهه خویشتمه.

تییریهها نا میزدهه ادائیتی طیب مهنازه نا پانچاها ادائیتی طیب مهنازه نا یاک ایشهه خویشتمه میزدادویا رئیس امیزداننام رئیسیم وارنه پانچاها ایشهه خویشتمه.

10. نیریماهم ایییرومایه میتروهه متابعانام،

دیسیاکه از اکه ایها میژدم پارو-اسنا اوله یاکا ایتاهمی ایحبدو یاک استوارثی هازاریم وسط پاتی-پتوانام نارم اشاونام اشیا وانهیا وارنه Па-داپیوم ایوهعیه ایقیا هاتامنینهياه یاک ایشهه خویشتمه.

تییریهها نا میزدهه ادائیتی طیب مهنازه رئیسیم وارنه پانچاها ادائیتی طیب مهنازه نا یاک ایشهه خویشتمه میزدادویا رئیس امیزداننام رئیسیم وارنه پانچاها ایشهه خویشتمه.

11. اشتیتیم مائیدویییهیه دا تووشو ورثراوناهه،

دیسیاکه از اکه ایها میژدم پارو-اسنا اوله یاکا ایتاهمی ایحبدو یاک استوارثی هازاریم داینهاکیتی وارنه پانارم اشاونام اشیا وانهیا وارنه Па-داپیوم ایوهعیه ایقیا هاتامنینهياه یاک ایشهه خویشتمه.

بیکنوها نا میزدهه ادائیتی طیب مهنازه نا یاک ایشهه خویشتمه میزدادویا رئیس امیزداننام رئیسیم وارنه پانچاها ادائیتی طیب مهنازه نا یاک ایشهه خویشتمه میزدادویا رئیسیم وارنه پانچاها ادائیتی طیب مهنازه نا یاک ایشهه خویشتمه.

12. پانچاها هابتیتیم هامساپماهداهیه خویشییستییییش گایوایا،

دیسیاکه از اکه ایها میژدم پارو-اسنا اوله یاکا ایتاهمی ایحبدو یاک استوارثی ویسپا تارشیکا کسپداقنا ماسانا وانهیا واپنیکا سرونانام نارم اشاونام اشیا وانهیا وارنه Па-داپیوم ایوهعیه ایقیا هاتامنینهياه یاک ایشهه خویشتمه.

خستفاها نا میزدهه ادائیتی طیب مهنازه نا یاک هامساپماهداهیه میزدادویا رئیس امیزداننام رئیسیم انحلیرم یکییومی پریماونییی ایهانه مازداستاسی.

AFRINAGANS: Afrinagan of the Gahambars
13. And thereafter let the blameless shout out his disrepute, and declare his deeds criminal: the master of the layman, likewise the layman of the master.

Ashem Vohu...(3).

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

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

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

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

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

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

Thus may it come as I wish.

We praise good thoughts, good words, and good deeds, performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is good (2).
13. avalzō-dēm pascaēta fraca xraosyōiṭ fraca syazjayaōiṭ avalzō-dēm pascaēta nārēni ūyaōtēna aiwi-daiōtēta ratuś ratunaēm ausaha ratunayō ratūm.
aōm vohū…(3).

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

14. (rāspī,)
ahuarahe mazdā raēvatō x'arōnaṇjuhatō
(zōt u rāspī,)
afrīnāmi xšaūrayāne daiēhu-paiti uparāi amāi uparāi vērārāi uparāi xšaūrāi xšaūramca paiti-astimca darāγō-xšārām xšaūrāhe darāγō-jitīm uštānāhe dvratātm tanubōy,

15. amōm hutāstom huraōdōm vērārayēm ahuraōdōm vanaiṇtīmca uparatātm pouru-spaxstīm ṭišyantōm paiti-jitīm duśmainyunām haṭrānivāītīm hāmarōthānām aurvāthānām ṭišyantām.

(Priests and congregation:)

16. afrīnāmi vavānāv vanaṭ-paśōna buye vispōm aurvāthōm ṭišyantōm vispōm aγōm ṭišyantōm araōvyō-manāhōm araōvyō-vacāhōm araōvyō-śyaōtēm.

(Priests:)

17. vavānā buye raōwya manāhā raōwya vacāhā raōwya ūyaōtēna nijānā buye vispe duśmainyū vispe daēvayasē zāzē buye vaṇhāūca miḏde vaṇhāūca svraīhē urunaēca daēγē havaēhē.

18. afrīnāmi,
darāγōm ḫvā uṣṭā ḫvā avāḥē naram aṣaṇōm aṣaṇō mēḏvaṛūstāvvarōzōm vahištōm ahiṣm aṣaṇōm raocaḥōm vispō-ṣāṭrōm,

ausaha jaṁyāṭ yaiṣa afrīnāmi.

(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:)

humaṇatām huxtanaṃ hvarstanaṃ yadača anyadacā vēraṇyamnamcā vāvēraṇyamnamcā mahā aibi-jarāṭārō naēnēstārō yātanā vohuṇām mahī  (2).
I yearn for good mind. May Peshotan son on Gushtasp come to my aid, may he accept my prayers, may he shine for me. Thus may the holy attain long life and may their desires be fulfilled.

May this Afrinagan and Khshnuman reach the spirits of the masters, at the time of the lofty Gahambar Maidyozarem (or, Maidyoshahem, Paitishahem, Ayathrem, Maidyarem, or Hamaspathmaidaya).

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

So be it.

Yatha Ahu Vairyo....

Ashem Vohu....!


I desire worship and adoration and strength and force for the masters of the daylight, and the day, and the months, and the seasons, and the years, and for that lofty master who is of Asha, the masters of the daylight, and the day, and the months, and the seasons, and the years, the greatest of all masters, those who are the masters of Asha, at the time when the Haoma is prepared, and to the master Maidyozarem (or, Maidyoshahem, or Paitishahem, or Ayathrem, or Maidyarem, or Hamaspathmaidaya).

Ashem Vohu....

May we all be one in Asha.

Thus may it come as I wish.

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

pašūtan guštāspā hīzvā mahmā bāt. ašo bāt dōr ū hi hāhōm bō-raṣāt. īn āfīṅgan īn xšnumāine mainyō raṭwō bō-raṣāt.

bulōnt gōhō gahanbār maiōyōzarōm (or, maiōyōšahōm, paiṭišahōm, ayāṭrōm, maiōyārōm, or hamaspāṭmaīdōm.) bō-raṣāt.

ham kārbāi ī hamā vahā ī haft kōśwar zamī bō-raṣāt. bō-pādīrāt hīzvā ruṇī hūzőrāī hūpādaśāhī dāt īn ī vaho ī māzdayānā āgahī rawāī vāfīṅgānī dāt, haft kōśwar zamī ēdūn bāt.

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

yaṭā aḥū vairyō....

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

aṣṭm vohū....

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

19. yaṭā aḥū vairyō...(2).

yasnōmcā vahmōmcā aojasca zavaroča āfrīnmāi,

raṭwām ayaranmācā asnyanmācā māhyanmācā yāīryanmācā sarōdanmācā yasnāicā vahmāicā xśnaorāica frasastayaēca raṭwō bērṣzatō yō aşahe raṭwām ayaranmācā asnyanmācā māhyanmācā yāīryanmācā sarōdanmācā raṭwām vispe-mazīstanmā yōi hōnti aşahe ratavo hāvanim paiti ratūm.

(Name whichever Gahambar it is:)

- maiōyōi-zaroṃayehe raṭwō / - maiōyōišōmahe raṭwō / - paiṭišhahyehe raṭwō / - ayāḍrīmahe raṭwō / - maiōyāirhehe raṭwō / (or) - hamaspāṭmaēdayehe raṭwō.

aṣṭm vohū....

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

hamāzor hamā aṣō bēṭ.

(Recite aloud:)

aṭā jamyāṭ yaṭa āfrīnmāi.

humatanmā hūxtanmā hvarśtanmā yadacā anyadacā vṝṣyamnanmācā vāvṝṣyamnanmācā mahī aībī-jaraṭārō naēnaēstārō yaṭānā vohunmā mahī.

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* The congregation does likewise.

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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 Wohishtoisht Gatha.
yaθā ahū vairyo...(21).
ašom vohu...(12).

ahmāi raēṣca x'arōṇasca ahmāi tanvo drvatātām ahmāi tanvo vazdvāro
ahmāi tanvo vāṣōthmām ahmāī īṣṭīm pouruš-x'āṭrāṃ ahmāī āṁṣāmcīt frazanṭīṁ
ahmāi darāγāṃ darāγō-jiṭāṁ ahmāi vahiṣṭām ahūm ašaonāṃ rocaṇīḥom vīspō-
x'āṭrāṃ, aθa jamyāṭ yaθa āfrīṇāmī.
ašom vohu....

hazanṭom baēṣazanṭam baēvaɾa baēṣazanṭam (3).
ašom vohu....

jasa-mē avaŋhe mazda (3).

amahe hutāṣṭahe huraoḍāhe vāṣōtraṃnahe ahuraōḍāthahe vanaiṇṭyāsca
uparatātō, rāmanasca x'āsrahe vayaōṣ uparo-kairyehe taraṇātō anyāiś dāmaṇ.
aetāt tē vayō yat tē asti ṣpontō-mainyaom. ōwāṣhe x'āōḍāthahe zrvānahe
akaranāhe zrvānahe darāγō-x'āōḍāthahe.
ašom vohu....

(kəřfeh mozd gunāḥ guzāraṇe-rā kunōm, ašahī rvan dušārm-rā, ham kəřfeh hamā
vah-e haft kəšwar zamīn, zamīn-pahanā rōt-drānā x'arōstō bālā bunchehad bā-rasāt,
ašō būt dār zī.)
aθa jamyāṭ yaθa āfrīṇāmī.
ašom vohu....

Afrinagan of the Gathas

Priests and congregation:

1. yaθā ahū vairyo...(8).
ašom vohu...(3).

fravarāne mazdayasnō zarathuṣtriś vidaēvō ahura-ṭkaēṣō
(Here recite the appropriate Gah dedication.)

ahurahe mazdā raēvātō x'arōṇaŋhuhatō amōšanām spōntanām
gāθābyō spōntābyō ratuxšaṭrābyō ašaonībyō ahunavaityā gāθāyā uṣtavaityā
gāθāyā spōntāmainyūṣū gāθāyā vohu-x'ṣaṛrayā gāθāyā vahiṣṭōiśtōiś gāθāyā,
2. With propitiation of the Asha-sanctified fravashis of the strong, the fravashis of the first teachers, and the fravashis of the next of kin, for worship, adoration, propitiation, and praise.

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

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

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

3. We worship Ahura Mazda, rich, possessing good things. We worship the well ruling, beneficent Amesha Spentas. We worship the holy, Asha-sanctified Gathas, masters of Khshathra. We worship the Ahunawad Gatha, Asha-sanctified, the master of Asha. We worship the Ushtawad Gatha, Asha-sanctified, the master of Asha. We worship the Spentomad Gatha, Asha-sanctified, the master of Asha. We worship the Wohukhshathra Gatha, Asha-sanctified, the master of Asha. We worship the Wahishtoisht Gatha, Asha-sanctified, the master of Asha.

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

(Karda:)

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

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

Then the man who will worship them with hands holding meat and clothing, with Asha-attaining reverence, the strong fravashis of the Asha-sanctified bless when they are satisfied, not injured, not treated with hostility.
2. اشانام فراشینام یورانام ایویثورانام پاویریو-تکاچانام
فراشینام نابانداریشانام فراشینام چشناویا یاسنیاکا فاهما کا
چشناویکا فراساستایکا،
(zot) یاها اهу وایروی، زاوتا فرا مه مرت،
(rasp) یاها اهع وایروی، یو زاوتا فرا مه مرت،
(zot) ادا رتیش اشاچیت هاکا، فرا اساوا ویووا مروتی.

(Priests:)
3. اهرینام مزلام یارونان چارمانا یازامایی، اموش اسپنکا
هخشاورا خوداهویی یازامایی، گاها سپنکا راتنوشآورا اساینیش یازامایی،
اهناتهاییم گاپام اساینیم اشا هژ تام یازامایی، عشتایتیم گاپام
اساینیم اشا هژ تام یازامایی، سپنکا-ماینیم گاپام اساینیم اشا هژ تام
یازامایی، ووو-خشاورام گاپام اساینیم اشا هژ تام یازامایی،
واسبیشیتیم گاپام اساینیم اشا هژ تام یازامایی.

4. اشانام واروییش سریا سپنکا فراشیوی یازامایی

(Priests:)

(Karda:)

(ya) ویساوی ایوایینتی
هاماسپماهداکیم پایی هژ تام
اها اهرایایرا ویکارسانتی داس پایری خساوی
اواه ایو زیخسناهنمیا،

(Priests and congregation:)

یو نوی میاهی کی یازیتی
یو میاهی نوی میاهی کی یازیتی
کوی پایی-زااتی گومز تازا فاستراواتی اشا-ناشا ونمانجا

kahe یو نوی انا نامای ایگاییرای
kahe یو نوی انرا فرایینژیرای
kahمایی نوی یز داهرام دیاییر
یاها یه آها یشایریان ایجاکمنام
yavaچا yavaچتایاچا.

(Priests:)

اها یو نا-هیش فرایایزیتی

گومز تازا فاستراواتی اشا-ناشا ونمانجا اهیمی افرینوںی یشیتیانیتی
اچبیتیا یپرا اشانام فرایاییوی،

buyایت اهمی نماینگ سواشقا
vaوها وپا ویرانامیکا
buyایت یسواشقا اسپو یبرزیسکا والییو،
buyایت نا ساییو ویکیاناوی
یو-نی نبایا فرایایزیتی
گومز تازا فاستراواتی اشا-ناشا ونمانجا.
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).

(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.
asānuṁ fravaṁṇaṁ ugraṁṇaṁ aiviθuṁṇaṁ ugraṁṇaṁ vāṛθrayaṁṇaṁ paoiroy-θkaeṣaṁṇaṁ fravaṁṇaṁ nabānaḍiśṭaṁṇaṁ fravaṁṇaṁ fravaṣaṁṇaḥ xṣnūṭa ṣaṇṭu ahmya nmāne

xṣnūṭa vicaṣaṇṭu ahmya nmāne.

xṣnūṭa āfrināntu ahmya nmāne vaṇjuhim aṣim x'aparaṃ,

xṣnūṭa pāravaṇṭu haca ahmāṭ nmāṇaṭ staomāca rāzarca barāṇṭu daθuṣō
ahurāi mazdāi amoṣanāmcma spōṇtaśaṁ māṃcim gōreṣāṇa pāravaṇṭu haca ahmāṭ
nmāṇaṭ ahmākōmcma mazdayasnaṇaṃmaṣom.

aṣom vohu...(3).

(Aisivad:)

(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)

ahurāhe mazdā raēvato x'arēnaṇuhatō

(zōt u rāspi)

āfrināmi xṣaθrayāne daiṁhupaiti uparaṁi amāi uparaṁi vərθrai uparaṁi xṣaθrai
xṣaθramca paiti-astimca darenō-θaθraen xṣaθrahe darenō-jitim uṣṭanahe

*dravaṭatom* tanubyō,

amam hutaśtōm hurāōōm vərθrayaṃṇaḥ ahurādātōm vanaiṇtiṃca
uparātōm pouru-spaxtīm tiṣiṣyaṇṭam paiti-jaitīm duṣmainyunam
haṭraniḥaṇīṃ haṃṣaṇaṃ auraṭhanam tiṣiṣyaṇtam.

(Priests and congregation:)

āfrināmi vavanvā vanaṭ-θəṇo buye vispam aurāθtem tiṣiṣyaṇtem vispem
agam tiṣiṣyaṇtem arāṇvyō- manaṇhem arāṇvyō-ecanhem arāṇvyō-ṣyaθheṃ.

(Priests:)

vavan buye raθwyā manaṇha raθwyā vacaṇha raθwyā śyaṇa nijana buye
visp duṣmainyō vispe daēvayasnō zazō buye vaṇhāuca miḍde vaṇhāuca
sravahe urunaēca darāge havājhe.

āfrināmi,

darāγem jva uṣṭa jva avaṇge naraṁ aṣaṇaṁ aṣaṇhe dužvameṣa-vaṇeṣam
vahiṣṭem ahūm aṣaṇaṁ raocaṇhem vispō-θaθram,
aθa jamyāṭ yaθa āfrināmi.
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....
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 huxtana am hwarstan am yadac a anyadac a vorzyamnanac a vavvorzananac am mahi aibi-jaraturo naenaestaro yaathan vohunam mahi (2).

(Recite silently:)

aśva frawaś cōraṇa frawaś avar g̣wōzaṇa frawaś pōroḍgaran frawaś paoiryō ṭkaešaṇa frawaś nabanadistiṣaṇa frawaś frawaśayō.

in afrinaga in x̣nūmaine g̣oḥa g̣āthabyo ahunavata g̣oḥa uṣṭavata g̣oḥa spoṇtamaṇa g̣oḥa vohux̣ṣaṭra g̣oḥa vahiṣṭōiṣṭoīṣ g̣oḥa, g̣oḥa g̣āthabyo ardāfrawaś bō-rasaṭ.

bō-paḍīrāṭ hizvā ruṇi hūzōrdāi hūpādaśāhī
dāṭ dīn i vaḥo i māzdayasnaś āgahī rawāi vāfriṅgānī dāṭ, haft kōśvar zamī ēdūn 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 ahu vairyo.....

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

aśom vohū.....

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

6. yathā ahu vairyo... (2).

yasnoṃca vahṃoṃca ajoṣaṇa zavaroṇa aṭfrināmi
x̣naroṭra ahurahoe mazdā raēvatō x̣arṇanaṇuhatō amoṇanam spoṇtanam,
gāthabyo spoṇtabyo ratux̣ṣaṭrābyo aṣaonibyo ahunavaitya gāthaya uṣṭavaitya gāthaya spoṇtāmainingśuṣ gāthaya vohu-x̣ṣaṭraya gāthaya vahiṣṭōiṣṭoīṣ gāthaya
aṣaṇum frawaśiṇam uyṛṇam aiviṭṭuranam paoiryō-ṭkaešaṇaṃ frawaśiṇaṃ nabanadistiṣaṇaṃ frawaśiṇaṃ
aṭom 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:158)

hamāzor hamā ašō bēıt.

Priests and congregation recite aloud:

aθa jamyāt yaθa āfrīnāmī.

humatanām huxtānām yadacā anyadacā vərəzyamananacā vāvərəzanakanacā mahī aib-i-jarətārō naënəstārō yaθanā vohunām mahī (2).

yaθā ahū vairyō...(21).

aşom vohū...(12).

ahmāi raēscā xərənasca ahmāi tanvō drvatətəm ahmāi tanvō vazdvarə ahmāi tanvō vərəθrəm ahmāi īstīm pörưş-xəərəm ahmāi āsnəmcīt frazanțīm ahmāi darəγəm darəγō-jıtīm ahmāi vahištəm ahūm așənəm raocəhəm vîspō-xəərəm,

aθa jamyāt yaθa āfrīnāmī.

aşom vohū....

hazaŋrəm baēșazənəm baēvarə baēșazənəm (3).

aşom vohū....

jasa-mē avaŋhe mazdə (3).

amahe hutāštəhe huraəðəhe vərəθraŋəhe ahuraədətahe vanainytəscə uparatətō, rəmanəscə xəastrəhe vayaos uparō-kairyehe tarədətō anyāiš dāmən. aētət tē vəyō yaț tē asti spoŋtō-mainyəom. əwāsəhe xəədətahe zrvānahe akaranəhe zrvānahe darəγō-xəadətahe.

aşom vohū....

(kərfeh mozd gunəh guzərañe-rə kunəm, aṣahī rvan duşərm-rə, ham kərfeh hamə vaŋ-e haft kəşwar zamən, zamən-pahanə rōt-drənə xərəşt bələ buŋəhad bə-rasət, așō bōt dər zi.)

aθa jamyāt yaθa āfrīnāmī.

aşom vohū....

158 The congregation does likewise.
**Afrinagan of Dahm Yazata**

Yatha Ahu Vairyo ...(7).

Ashem Vohu...(3).

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

To Ahura Mazda, rich, possessing good things, and to the Amesha Spentas, to the pious and good blessing, to the awful cursing thought of the wise, and to all the Asha-sanctified Yazatas celestial and worldly. To the fravashis of the strong, completely victorious, the fravashis of the first teachers, the fravashis of the next of kin, [and to every Yazata invoked by their own name] for worship, adoration, propitiation, and praise.

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

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

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

We worship Ahura Mazda, rich, possessing good things. We worship the well ruling, 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:)

yaţă āhu vairyo ...(7).

aşem vohú ...(3).

fravarâne mazdayansô zarâthuštriš vídaēvó ahura-ţkaēšô

(Here recite the appropriate Gah dedication.)

ahurâhe mazdâ raēvatô x'arōṇanuhatô amọšanam spoṇtanam.

dahmayâ vaṇhuyâ āfrîtōiš uyrtâ dâmōiš upamanâi,

vîspaēšam yazatanam ašaonam mainyavanam gaēţyanam aślünam fravašînâm uyranam aiwîţûranam paorîyô-ţkaēşanam fravašînâm nabânaezdiştanam fravašînâm [aọxtô-nâmanô yazatahe]

xşnâoţra yasnāica vaĥmāica xşnâoţraic frasastayaēca,

(zôţ) yaţă āhu vairyo, zaotâ frâ mē mṟûtê,

(râspî) yaţă āhu vairyo, yô zaotâ frâ mē mṟûtê,

(zôţ) aţâ raţuš ašāčiţ haca, frâ ašava vîôvā mraotû.

(Priests:)

ahurōm mazdâm raēvaṇtôm x'arōṇanuhaṇtôm yazamaide

amọšā spoṇţâ huxśaôrâ huđâţho yazamaide.

dahmâm vaṇhû̆m āfrîťîm yazamaide uyûm tâxmâm dâmōîš upamanâm yazatôm yazamaide, vîspômca așaavanôm mainyaom yazatôm yazamaide vîspômca așaavanôm gaê̆îm yazatôm yazamaide.

aślûnâm vaṇuhiśı sûrâ spoṇţâ fravašayô yazamaide.

(Karda:)

2. tá ahmi nmâne jamyârōš yâ ašaonam xšnûtasca așayasca vyâdaibiśca paiti-zaṇta-addonsca,

us-nû aîîhâi vîse jamyâţ așêmca xšârômca savasca x'arōnasca x'ârômca darγô-fratomaţwômca aîîhâ daênâyâ yâţ âhûrûiš zaraîuštrîiš.

3. asista-nû aîîhât haca vîsaţ gâuš buyâţ asistêm așêm asistêm narş așaonô aojô asistô âhûrûiš țkaēšô.

4. jamyân iôra așâunâm vaṇuhiśı sûrâ spoṇţâ fravašayô așöîiš baēšaza hacîmnâ zom-frâthaṇha dânu-drâjaṇha hvarô-barăzaṇha îstôe vaṇhānham paitiştâtôe ātaranâm fraṣa-vaxśyâi rayâmca x'arôṇaţhamca.

5. vâiniţ ahmi nmâne sraôśô asruśîm âxšiţî anâxšîm râiîm ârâîtîm ârmaitîs tarômaîtîm aršuxô vâxş miţaôtôm vâcîm așa-drujôm.
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 spọnta sraoʃa da aʃyda da pitiiʃan vaŋhʊʃ yasanʃca vaŋmʃca vohʊ yasanʃca vaŋmʃca huborotimca ustaborotimca vaŋtabarotimca ə-daɾəyəʃt ʃ'-a-bairəyət.

7. mə yave imat nməməm ʃ'-aθrəvət ʃ'-ərəonə frazaʃiʃ mə ʃ'-aθrəvaiti iʃtiʃ mə ʃ'-aθrəvaiti əshna frazaʃiʃiʃ ʃ'-aθɾə-ðisyehe paiti aʃoiʃca vaŋhuvə darəyəm haʃma. aʃom vohu...(3).

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

(Asirvad:)

8. (ɾəspi) ahurahe mazda raevatə ʃ'-arənaʃuhatə

(zot u ɾəspi) afrinami ʃʃaθrəyənə daipə-paieti uparəi aməi uparəi ʃərərəi uparəi ʃʃaθrəmca paieti-astimca darəyə-ʃʃaθrəm ʃʃaθrəe darəyə-ʃiʃim ustənəhe drvatətəm tanəbyə,

9. aməm hutaʃtəm huraodəm ʃərəθrayəməm ahuraəətəm vanəiʃimca uparatətəm pouɾ-ʃpaxştim tbiʃyanṭəm paieti-jaitim duʃhmainyunəm haθraniaʃim hamaʃθanəm auraθanəm tbiʃyanṭəm.

(Priests and congregation:)

10. afriniʃi vavanv vanaθ-pəʃənə buiʃəm aurəθəm tbiʃyanṭəm viʃəm ayəm tbiʃyanṭəm araθwyo-manaθəhm araθwyo-vacanθəm araθwyo-ʃyaθənəm.

(Priests:)

11. vavanə buie raθwya manaθəh raθwya vacanθə raθwya ʃyaθənə nijano buie viʃpe duʃhmainyu viʃpe daecvayasnə zao buie vaŋhauca miʃde vaŋhauca surahe urunaʃca daɾəyə he havənhe.

12. afriniʃi,

darəyəm jva uʃta jva vaŋəhe naraŋ aʃaonəm əzanə duʃvaɾʃtə-vaɾəzəm vaiʃtəm ahəm aʃəonəm raɔcaθəm viʃp-ʃ'-əθəm,

aʃa jamyəʃt yaθa afriniʃi.

(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 huxtənəm hvarʃtanəm yadacə anyadaʃəcə ʃəɾəzyamanəʃəmca vəɾəɾəzanənəʃəmca maʃi aiʃi-jarətəɾə naənaəʃtəɾə yaθanə vohunəm maʃi (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.
(Recite silently:)


āfīṅgān īn xšůmāine dāhman yazaṭ wīspa sā ārdā fravašt bō- rasaṭ.

bō-paōīrāt hizvā ruqānī hūzōrdāī hūpādāsāhī dāt īn ī vahō ī māzdayasnā āgahī ārwāī wāfīṅgānī dāt, haft kōsvar zamī ēdūn bāt.

(The Raspi hands the ladle to the Zoti. Both Priests recite aloud. While reciting "yāṭha 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).

yasnōmca vahmōmca aojascā zavarōca āfrīnāmi
xšnaqţra ahurahī mazdā raēvatō xērāṇaṇuhatō amoṣanām spōntanām.
dāmahā vaŋhuyā āfrītōiš uṛrāi dāmōiš upamanāi,

vispaēśam yazatanām ašaōnām mainyavanām gaē thyānām, ašaūnām fravašīnām uγranām aiwiθurānām paōiyō-ṭkaēṣanām fravašīnām nabānāzdiśtanām fravašīnām [aōxtō- nāmanō azatāhe]

ašom vohū....

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

hamāzor hamā ašō bēt.

(Priests and congregation recite together:)

aṭa jamyāṭ yaṭa āfrīnāmi,

humatanām hūxtanām hvarštanām yadasācā anyadācā vōrāyamnanāmcā vāvōrāzananāmcā mahī aibī-jarētārō naēnāěstārō yaṭānā vohunām mahī.

159 The congregation does likewise.
Afrinagan of Mino Nawar

1. Yatha Ahu Vairyo ...(7).
   Ashem Vohu ...(3).
   I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.

   (Here recite the appropriate Gah dedication:)

   [For worship, adoration, propitiation and praise of the masters of the daylight, and the day, and the months, and the seasons, and the years.]

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

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

2. We worship Ahura Mazda, Asha-sanctified, the master of Asha, well perceiving, the greatest Yazata, who is also the most beneficent, world-promoting, the creator of good creatures; we worship him with these offered Zaothras, and with these rightly spoken prayers; and we worship all Asha-sanctified spiritual Yazatas.

3. We worship Zarathushtra, Asha-sanctified, the master of Asha; we worship him with these offered Zaothras, and with these rightly spoken prayers; and we worship all Asha-sanctified Yazatas of the world. We worship the Asha-sanctified fravashi of Zarathushtra. We worship the words of Zarathushtra. We worship the religion of Zarathushtra. We worship the beliefs and the doctrines of Zarathushtra.

4. We worship the Asha-sanctified creation which was the first created. We worship the creator Ahura Mazda, rich, possessing good things. We worship Vohu Manah. We worship the Highest Asha. We worship Khshathra Vairya. We worship the good Holy Armaiti. We worship Haurvatat. We worship Ameretat.
Afrinagan of Mino Nawar

1. yaθā ahū vairyō ...(7).
asθom vohū ...(3).
fravarāne mazdayasñō zaraθuṣtriś vidaēvō ahura-τ̣kaēšō

(Here recite the appropriate Gah dedication.)

[raθwam ayaranamrqamca asnyamanmcma yaiyamanmcma sarədaməmcma
yasnaica vahmica xšnaθraica frasastayaēcə.]

ahurahe mazdā raēvatō x'ərənənuhatō aməšanam spəntanam.
xšnaθra yasnaica vahmica xšnaθraica frasastayaēcə,

(zōt) yaθā ahū vairyō, zaotā frā mē mrūtē,
(rāspī) yaθā ahū vairyō, yō zaotā frā mē mrūtē,
(zōt) aθā ratur ašātcēt haca, frā așava viōvā mraotū.

(Both priests:)

2. ahurəm mazdəm așavanəm așahe ratūm yazamaide
huθaθtəm mazīstəm yizəm yim səvištəm frādāθ gaθəm dətərəm
voθunaŋ dəmanaŋ,

abyō rātabyō zaoθrābyō arənxōaēībyasa vəγɨbyō vispəmcma așavanəm
mainyaom yazatəm yazamaide.

3. zaraθuṣtəm așavanəm așahe ratūm yazamaide,
abyō rātabyō zaoθrābyō arənxōaēībyasa vəγɨbyō vispəmcma așavanəm
gaeθim yazatəm yazamaide,
zaraθuṣtrahe așaonə fravašim yazamaide,
zaraθuṣtrahe sraθə yazamaide,
zaraθuṣtrahe daēnəm yazamaide,
zaraθuṣtrahe vaɾəmcma τ̣kaēšəmcma yazamaide.

4. aŋhuəaθ așacinyaŋhó paʊədā dətə damaŋ așaoniš,
daθuŋhō ahurahe mazdā raēvatō x'arənənuhatō yazamaide,
voθu maŋə yazamaide,
așθem vahištəm yazamaide,
xšaθrm vairım yazamaide,
spəntəm vaŋuhiṃ ārmaitım yazamaide,
hauvratəm yazamaide,
amərətətəm yazamaide.

160 This verse is added in Nirangistan.
5. We worship the creator Ahura Mazda. We worship Fire, the son of Ahura Mazda. We worship the good Asha-sanctified waters made by Mazda. We worship the swift-horsed Sun. We worship the Moon which contains the seed of the bull. We worship Tishtrya, the star, rich, possessing good things. We worship the soul of the bounteous Cow.

6. We worship the creator Ahura Mazda. We worship Mithra of wide pastures. We worship Sraosha, companion of Ashi. We worship the straightest Rashnu. We worship the Asha-sanctified, good, powerful, holy fravashis. We worship Verethraghna, created by Ahura. We worship Raman of good pastures. We worship the beneficent wind, fair of form.

7. We worship the creator Ahura Mazda. We worship the good religion of Mazda-worshippers. We worship Ashi Vanguhi. We worship Ashtad. We worship Asman. We worship the bounteous Earth. We worship the Holy Manthra. We worship the self-governed, endless Lights.

8. We worship the sunny dwelling of Asha in which the souls of the dead rest, who are the fravashis of the Asha-sanctified, the best existence of the Asha-sanctified, shining, and all-blissful.

9. We worship the two, the milk and the oil, which make the waters flow, and the plants grow, suppressing the Daeva-made Azi; overcoming and suppressing the Mush, the witch, and subduing and turning back the fiendish heretic, full of malice, and the tyrant, void of Asha, and full of death.

10. We worship all waters, all plants, all good men and women, all celestial and terrestrial Yazatas, who bestow goodness, and who are Asha-sanctified.

11. We worship you, o Holy Armaiti, (the earth) where we dwell. We pray to you, o Asha-sanctified Ahura Mazda, in these dwellings of healthy livestock and people, the offspring of Asha, namely, in these same dwellings of every person, staying as much as possible both in summer and in the winter.

Ashem Vohu ....
5. dadvâŋhôm ahurôm mazdâm yazamaide,
ātṛom ahurahe mazdâ puθrôm yazamaide,
apô vaŋuhiš mazdâdâtâ ašaoniš yazamaide,
hvarəxšêtâm auruvaŋ-aspôm yazamaide,
mâŋhôm gaocîôfrôm yazamaide,
tiṣṭrîm stârôm raĕvaŋtôm x'arânaŋhuaŋtôm yazamaide,
gūš huďâŋhô urvâŋm yazamaide.
6. dadvâŋhôm ahurôm mazdâm yazamaide,
mîrôm vorû-gaoyaitîm yazamaide,
sraoôfêm ašîm yazamaide,
rašnûm razištâm yazamaide,
ašâuănôm vaŋuhiš sûrä spəntâ fravaŋayô yazamaide,
vorûthaŋnom ahuradâtom yazamaide,
râma x'âstrêm yazamaide,
vîtom spəntôm huďâŋhôm yazamaide.
7. dadvâŋhôm ahurêm mazdâm yazamaide,
daēôm vaŋuhihîn mazdayasnîm yazamaide,
ašîm vaŋuhihm yazamaide,
arståtem yazamaide,
asmanêm yazamaide,
žâm huďâŋhôm yazamaide,
mâôrôm spəntâm yazamaide,
anâ'ra raocâ x'âoštâ yazamaide.
8. x'ânvaitiš ašahe vorozô yazamaide yâhu iristanâm urvâño šáyentî yâ,
ašâuânôm fravaŋayô,
vahîštôm aûâm ašaonâm yazamaide raocoñhôm vîspô-x'âôrum.
9. xšviôa âzûti yazamaide taçať-âpa uxšyaŋ-urvara âzoîš daēvô-dâtâhe
hamôistri avâiňhâ múš avaiňhâ pairikâyâi paitishtâtayaěca paitiscaptayaěca
paititarôtayaěca paityaogôť-tbaëšahyâica ašômaøyâheca anašaonô sâstraheca
pouru-mahrkahe.
10. yazamaide vîspô âpô yazamaide vîspô urvarâ,
yazamaide vîspâ vaŋhavô yazamaide vîspâ vaŋuhiš,
yazamaide vîspâ mainyavaca yazata gaṭhyâica yôî vaŋhuďâŋhô ašavano.
11. yazamaide ōwaŋ maṭhônôm yâm ârmaitîm spəntâm,
yazamaide ōwaŋ maṭhânahe paiî ašâum ahura mazda draafśaôš drvô-vîrahe
drva-âšaciôrahe
yahmi zî kâciṭ tanunâm
drâjištôm hâmê maṭhâine
miñoat at hama at zâyene.
ašôm vohû ....
12. To Ahura Mazda, rich, possessing good things. Blessings on the rulers of the land, for greater strength, greater victory, greater rule, greater sovereignty, compassion, long rule, enduring physical vitality, and health.

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

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

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

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

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

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

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

(Asirvad:)

12. (rāspi) xṣnaqra ahurahe mazdā raēvato x’arǝnaṇuḥatoton

(zōt u rāspi) afrināmi xṣaθrayāne daijhu-paiti uparāi amāi uparāi vəvəthrai
uparāi xṣaθrāmsca paiti-astimca dareγo-xšaθrəms xšaθrahe dareγo-jiτim
uštānahe drvatātam tanubō,

13. amwṃ hutaštāṃ huraὸdmen vəvəθrayam ahuraḏātāṃ vanainṭimca
uparatāṃc pouru-spaxštim tbišyantam paiti-jaitim dušhmainyunam
haṭrāniśātim haməroθanām auɾəθanām tbišyantām.

14. afrināmi vavanv vanaṭ-paʃeqe buye vispem auɾəθem tbišyantem
vispem aɣem tbišyantem araθwyō-mananəm araθwyō-vacanəm araθwyō-
ṣyaθoṃ.

15. vavanə buye raθwya mananp raθwya vacanha raθwya ṣyaθna nijanə
buve viśpe dušmainyū viśpe daēvayasnə zaso buye vaŋhauca mižde vaŋhauca
sravahe urunaēca darγhe havaŋhe.

16. afrināmi, darəγem jva ušta jva vaŋhe naran ašaonəm aziŋhe
dužvəštā-varəzqam vahištəm ahım ašaonəm raocaŋəm višpo-x’əθrəm,
aθa jamyiṭa yaθa afrināmi.

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

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

(Priests:)

humatanəm huxtanəm hvarestanəm yadacə anyadacə vərəzyamananəmcə
vəvərəzamanəmcə maḥi aibį-jarətəro nənəəstərō jaθanə vohunəm maḥi
(2).

(Recite silently:)

pašūtan guštaspə vohu gūdan hāhow bō-raphəṭ, bō-paδirəṭ darafṭət mahmə
bət aqonə aṣo bət dər zī hāhow bō-raphəṭ.

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

yaθa ahu vaiyō....
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.
AFRINAGANS: Afrinagan of Mino Nawar

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

ašom vohu....

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

yaθā ahū vairyō...(2).

yasnɔmca vahmɔmca aojasca zararɔca ᾳfrinəmi xšnaoθra ahurahe mazdɑ raēvatō x’arənaŋuhatō aməšanam spəntanam.

ašom vohu ....

hamázor hamā ašo bēt.

aθa jamyāt yaθa ᾳfrinami,

humatanam hŭxtanam hvarštanam yadacă anyadacă wərəzyamnanəmcă wəvərəzanənanəmcă mahi aibi-jarətārō naēnaēstārō yaθanā vohunam mahi.
AFRINS

*Afrin of the Gahambars*¹⁶¹

1. May we be united with the righteous coreligionists!¹⁶² 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

¹⁶¹ Translation from Kanga’s Gujarati *Khordeh Avesta*, pp. 444 ff, Gujarati translated into English by Soli Dastur (hereafter “SD”), except as noted. See also Bleeck 1864, pp. 179-185.

¹⁶² SD: Humdins.
AFRINS

Afrin of the Gahambars

1. hamā-zor hamā aşō bāt! hamā-zor hamā nākī bāt! hamā-zor bāt dādār ḥōrmōzd i rayōmānd i x’ārahēmaṇḍ, amēṣāspāndān!

2. hamā-zor bāt āḏārān āṭārān! hamā-zor bāt fravaš aşoqn! hamā-zor bāt din i vih i māzdāyasnān!

3. hamā-zor bāt vaha-e haft kāšwar zamīn, kē pa dāt veh-dēn i pairyō-ṭkāeṣān, kē pa awīžo veh-dēn i māzdāyasnān astovān ēnd!

emā avā āshān, āshān avā emaq, hamā-zor ham-baher ham-yarēt!

4. hamā-zor bāt ardā-fravaš pārōzgar,

kō rāt yaziṣni kart-hōm, darun yašt-hōm, myazd hamā rāinām, ayō-kardāhīyā, pa ganj i dādār ḥōrmōzd i rayōmānd i x’ārahēmaṇḍ, amēṣāspāndān bō-rāsāt.

aoj u zōr mīrō tagī, ṣmāvāndī pārōzgarī, hamā fravaš aşoqn bō-rāsāt. hamā fravaš aşoqn bō-rāsāt.

5. ayāft-hastār-hom, ku kār i kōrfe, yaziṣni drūn va myazd, dāhiṣni va aşō-dāt, rūdī va zor-barṣnī, va aşoqn snāiṣnīdār, awarū hamā kār i kōrfeh, andar dām hamā kunom nāmcīstī ḥātār ravaṇ i ōmā, ōdār pa ham-kōrfe vaha kart, va rāinīd pa hiṣī-pādīrāsī, va snāiṣnī-e fravaš i aşoqn, pa ganj i dādār ḥōrmōzd i rayōmānd i x’ārahēmaṇḍ, amēṣāspāndān bō-rāsāt!

6. pād-dāiṣni rāinīdārān, raxāṣnasī, vaxāṣnasī, estāsī, va patāiṣni bāt.

yazdān i mainvān, yazdān i gūhyān, mainyō rōzgār fravaš i aşoqn. ež gayomārzt, andā sūṯmānṯ pārōzgār pur-ḥarahe saosyōs; hastān, būdān, bōdān, zadān, azādān, ā-dāḥi, uz-dāḥi, dahma, nar nātīrīk, awarnāī, purnāī, har-ki awar in zamīn, pairī veh-dīnī gudārān ūṭ hast;

hamā fravaš aşoqn, ravaṇ i āshān pa yāt kart. arzānī ēnd, hamā fravaš va ravaṇ i āshān pa yāt kart. ōmā ōmāt-dār, āshān pa yāt kart; āshān kōrfe-tarōmanṭ taram; hamā fravaš va ravaṇ i āshān, vehdīn yaziṣni korādārī, myazd rāinīdār ōdār 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، کاتوارساتمکا ماییوی-زارمایه، اشاهاه، فاخته داعویش"; 

پا چیل-وا-پانج روز، مون هرمنژد اوا اماشاسپاندان، فری-تاشا هانت کو اشمان دات.

8. گاهانبکریبا، و ماییوی-زارم-گاه نام نیهات، اردواهیشت ماه دای-پاميحریار-رژه هر-رژه گاه گیرت، دای-پامیحریار-رژه سار باهویت، ماییوی-زارمایه، بعون، کو ویناراشن اشمان اندار چ زامبا پاپدیا به کارت. اوا اماشاسپاندان میازد کارت.

مادومانک پا هام-انگوشته ابایاکئه کارت.

9. حکی اما گاهانبکریبا یازات، یاوی واقعیت، یاوی لفظیت، یاوی داهات.

10. اس-کوراخ ودین بات، کین کیش اندار اوستمان، حازار گوانه، دای-دات اشاهاه، وکه روان دوشرم راه، اوی ماردان و اماان دات هات.

اواتز او اشاهاه، وکه روان دوشرم راه، کی از هاتان پاهلوم در اندار اوی مادومانک.

هات اواستاگ میماحیه پا هادوخت او اجا پودا:

"حازارم مایشیمن داننامن پایت-پرفتانمن، نارام اماونام اماونا مانیم مانیحیتیه ارن پارادیا، اویماه، هاتام مینامیه، یاوش اشاهاه، فاخته."
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 60th day (from the 15th Day Dae-pa-Mihr Roj, Ardwhaishht Mah of the last Gahambar Maidhyozarem in the Seasonal calendar), of Tir Mah and Dae-pa-Mihr Roj is the Maidyoshahem Gahambar”: On this 60th day, I Ahura Mazda with the Amesha Spentas named this Gahambar Maidyoshahem and created the Aav - water.

13. We consecrated this Gahambar and gave the name Maidyoshahem of this period in Tir Mah (for five days) up to its Dae-pa-Mihr Roj. We started it on Khwarshed Roj and ended it on Dae-pa-Mihr Roj, which includes Tiragan, which we called it Maidyoshahem Gahambar, during which we created Aav — water — and a big feast (myazd) was performed by Me with Amesha Spentas, and all human beings should also perform such a feast!

14. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

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

“For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand cows with their calves to a very righteous person of this world as Ashodad.”

16. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share, “then among the Mazdayasnan coreligionists, he is regarded as the one who does not keep his word”. Among the Mazdayasnan coreligionists, he is not regarded as a leader who keeps his word because among the Mazdayasnan Humdins, he is regarded as the one who speaks lies and whatever he says, the coreligionists should not listen to him. From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).
11. har ki na yazaţ, na sâzaţ, na huraţ, na dahaţ,
“ayasnîm daste aţtarâ mazdayasnâîš.” — a-yazašnî dahiš ańdar mazdayasnân;
kü yazdan yazašnî òi na padíraţ, ki kunat na şayaţ.
viš az ã gahânbâr ândâ gahânbâr, har-röz saţ-va-haštät, stôr gunâh òi bûn bahût.
12. “xšvaštîm maiîyō-šêmahe tištryehe daðuŝô”;
apâ şast rôz mon hôrmôzda awâ amôšâspanân, frâj tâšît hanţ ku ãw dât.
13. gahânbâr yâst maiîyôšam-gâh nam nihâţ, tir-mâh dae-pa-mihir-rözh;
hûr-röz gâh gûrê, daê-pa-mihir-roz sar bahût, maiîyô-šêmaye bût; ãw tíra bût
röșn ba-kart.
awâ amôšâspanân myazd kart; mardumânac pa ham angôšîte âvâyat kart.
14. har ki òţ ã gahânbâr yazaţ, ayâw sâzaţ, ayâw hurat, ayâw dahaţ.
15. aš karâfâh eðûn bûţ, cûn kiş ańdar aoxî astûmanşt, hazâr gâweh daenûţê
awâ gusâlah, pa așô-dât așahi vahi ruț dușârm râ, pa òi mardan i așoânt dât
 hôţ.
avâţ òţ așahi vahi ruț dușârm râ, ki az hastan e pâhlom in āńdar òi
mardumân.
hast avastâ gawâhê pa hádoxt eţ ã já pêdâ;
“hazanrêm gavam daênunam paîti-pûrânâm narám așaonam așaya
vanjhuva urune para-daiîyêt aëvâhe hätâm cinnmânîhe yat așahe vahiştahahe.”
16. har-ki na yazaţ, na sâzaţ, na huraţ, na dahaţ,
“avacô-urvaitîm daste aťtarâ mazdayasnâîš.”
a-vaeca-radî daheş āńdar mazdayasnân, ku āńdar mazdayasnân, gawaşni òi
pa draîy dârôt, 165 ku góît na nyôîıšôt.
viș az ã gahânbâr ândâ gahânbâr, har röz saţ-va-haštät stôr gunâh òi bûn
bahût.
17. “On the 75th day (from the 15th day Dae-pa-Mihr Roj, Tir Mah of the last Gahambar Māidyoshahem 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.
17. “pañcāca haptāītīm paitišhahyehe xšaθrahe vairyhehe anayranam”; pa haftāt-u-panj rōz man hōrmaza awā amošāspandañ, frāj-tāšīt haŋt, ku zāmīn dāt.

18. gahañbār yašt paitišahem-gāh nam nihāt, šarōvar māh anōran māh anōran-rōz; āštāt-rōz gāh girōt, anōran-rōz sar bahuŋ, paitišahemīe buṯ. ku ēstaṇī zamī āw andār ā zamā paidā be-kart. awā amošāspandañ myazd kart. mardumanaq pa ham angošīte āvāyaŋ kart.

19. har ki ež ā gahañbār yazaŋ, ayāw sāzaŋ, ayāw huraŋ, ayāw dahaŋ.

20. aš kōrēh ńdūn bōt, cūn keš andār āxi astūmaŋt, hazār āsp eh daenūtō awā kurēh, pa ašō-dāt ašahī vō rvān duŋšarm-rā, pa āi mardān i ašōn dāt hōt. aevāz ež ašahī vō rvān duŋšarm-rā, ki az hastān eh pāhlom in andār āi mardumān.

hast avastā gawāhō pa hādoxt ež ā jā pōdā:
“hazanrām aspanām daēnunām paiti-puθranām naraŋ aśaonām ašaya vāŋhuya urune para-daiθyāt aevahē hātām cinnānāhe yaŋ aśaha vaθiṣtahe.”

21. har-ki na yazaŋ, na sāzaŋ, na huraŋ, na dahaŋ,
“garomō-varaŋhēm daste antaŋ mazdayasnāiś”; —

garomō- vairim daheš andar mazdayasnān, ān andar mazdayasnān, gāh āi pa vāfrinān166 dārēt, ku dāhāt nā padīrōt.

viš az ā gahañbār andā gahañbār har rōz saŋ va haśtāt stōr gunāh āi būn bahuŋ.


166 Antia p. 95 line 1: ay āfrōŋan.
23. We consecrated this Gahambar and gave the name Ayathrem of this period in Mihr Mah (for five days) up to its Anagran Roj. We started it on Ashtad Roj and ended it on Anagran Roj, which we called Ayathrem Gahambar, during which we created fresh colorful and of various kind vegetation. And a big feast (myazd) was performed by Me with Amesha Spentas, and all the human beings should also perform such a feast!

24. If anyone pray, perform, partake the Chashni (communal feast) or donate during this Gahambar,

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

“For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand camels with their calves to a very righteous person of this world as Ashodad”.

26. The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share,

“then all the Mazdayasnan coreligionists will take away all his cattle”. All the Mazdayasnan coreligionists will definitely take away all his cattle because he cannot ride his cattle among the Mazdayasnan coreligionists, and he is not allowed to ride his cattle.

From this Gahambar to the next one, he will each day commit sins amounting to 180 “steehr” (type of sin).

27. “On the 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. gahanbār yašt ayāθrōm gāh nām nehāt, mihir-māh, anūrān-rōz; āstāt-rōz gāh girīt, anūrā-rōz sar bahuṯ.

ayāθrōmyehe būt, ku mōz va raŋg va gunah gün urvaran āndar ą zamā paiōa ba-kart.

awā amosāspāndan myazd kart.
mardumānac pa ham angōšiṭe āvāyaṭ kart.
24. har ki əţ ą gahanbār yazaṭ, ayāw sāzaṭ, ayāw huraṭ, ayāw dāhāt.
25. aš kōřfeh sōūn bōt, cūn keš āndar ōxī astūmanṭ, hazār uṣṭra eh daenūṭa awā kvād pa ašō-dāt aşāhi vō ravān dušārm-rā, pa ŏi mardān i ašoṇ dāt hōt.

evāz eţ aşāhi vō ravān dušārm-rā ki az hastān eh pāhlom in āndar ŏi mardumān.
hast avastā gawāhō pa hādoxt eţ a já podā:

“hazārōm uṣṭranām daēnunām paiti-pūrānām naraṃ aşaonām aşāya vanjhuya urunepara-daīthyāṭ aēvāhe hāṭtam cinmānahe yaṭ aşahe vahištāhe.”

26. har ki na yazaṭ, na sāzaṭ, na huraṭ, na dāhāt;

“vārēmānām stārām frapērōnāoītī antārō māzdāsnaīś”;

ābār stōr azīš frāj-apār; āndar māzdāsnaṇ, ku āndar māzdāsnaṇ, awar stōr nō naśināt, ku naśināt na šāyaṭ. viš az ą gahanbār āndā gahanbār, har-rōz sāṭ va haštāt, stōr gunāh ŏi būn bahuṭ.

27. “aštātīm maiōyāryehe daθuʃō vəroθraγnahe”;

pa haštāt rōz man hōrmazda awā amosāspāndan, frāj-tāšīṭ hānṭ, ku gós泼ŋān dāṭ.

28. gahanbār yašt, maiōyārom-gāh nām nehād, deh-māh baherām-rōz; mihir-rōz
gāh girīt, baherām-rōz sar bahuṭ. maiōyāiryeye būt. ku gós泼ŋān panj-aīn āndar ą zamā paidā bō-kart. awā amosāspāndan myazd kart. mardumānac pa ham angōšiṭe āvāyaṭ kart.
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 Maidhyarem), during the (five) Gathas Days of Spandarmad Mah – The Hamaspathmaidym 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 Hamaspathmaidym Gahambar. It starts with Ahunawad Gatha and ends with Wahishtoisht Gatha, which is the Hamaspathmaidym 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. حارکی و گاهنبار یازات، آیاوا ساژات، آیاوا هرات، آیاوا داهات.

30. امکراله صدیع بخت، کن کش اندار اخی استمان، هزار کتاراق رامی این، با اسوداد اساهی و بر زمان دوئرد، با ای مدردان ای اسخند داده. ایفاز از اساهی و بر زمان دوئرد، کی از حاقدان یه پاهم ل ماندار ای مدرمان.

��.exists گواهیه با داده از یا یا پذیرا:

"هزانریم کاجشک، واقوی نرام اشونام، اشیا واقه مهراهه یرونهPara-دیویا، ایفاهه حاتام چینماناهه یاژ ایاهه واریشتاهه."

31. حارکی و نیزات، نی ساژات، نی هرات، نی داهات;

"یاتم گاهتانم فرامودنایتیت، انتر مازداستانیه";

دادرون ما جهان ازه اسای فرای اندار مازداستانن، کی هماه حسته له گدی، از ای اسپار باهد، کی داراد نا شیت.

یی از ای گاهنبار اندار گاهنبار، زدادر روز ساژ و حاشیت، ستار گنهه وی بون باهد.

32. "پانچاها هپتاپیم هامساپمایدیههه واریشتویشتویش گاهایا";167

با حفث و پانی وارز مان هرمازدا اوا آمداژاپندان، فرای-تاشیت حانه، کی مدرمان داد.

33. گاهنبار یاست هامساپمایدوم-گاه نام نکاتی، سپندرمات-ماده واریشتویش-گاه؛ ابناواژ-گاه گاه گردیت، واریشتویش-گاه سار باهوت. هامساپمایویههه بخت.

کی مدرمان داد، و هار داهسنه داده، اوا آمداژاپندان میازد کرت، مدرماننایه پا هام انگویهیت ایواژه کرت.

34. حارکی و یا گاهنبار یازات، آیاوا ساژات، آیاوا هرات، آیاوا داهات.
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. اش کارفه ئیین بیت، چین کهش اندار ئیکیت استیماننت، هماناً تین جهان سال پا ای گرم نان، پاس دار مائی هب یاه دوشارم-ری، پا ایض-دات اشاهی وی روان دوشارم-ری، پا یی مردانه ای اشون دات هیت.

اژارا ای اشاهی وی روان دوشارم-ری، کی از حستانه تین پاهلوم تین اندار یی مردامان.

هستان ایستیت گاهیبه پا هادوخت ای ای جا پادا:

"ویسپا تارشیکا، وحدریکا، مسانداکا، ونانخانکا، سریاناکا، وارم ایسانام، اشیا وانهیجا ویره پرادیثیتکا، ایواهه هاتامیم قیمانهی یاچ ایه وقتی خیشتیهه.

36. هار کی نا یازات، نا سازات، نا هرات، نا دهات;

"اوبییرم یکدیچیم فرپرونانویته، ائنتر مزادیانساییس";

هورماژدا دادستانی ایسکه فراییپار، اندار مازداویسی، کی پا پویمالین ایوار نکونات، پا پسمازلین دادستانی نا دهات.

ویش ای یا گاهانبار اندگا گاهانبار، هار-روز سات تا هوستات، ستور گونهی یی بیون باهوت.

37. "ایواهید-دام پاسچتیا، فراکه کروییت فراکه سیاییویت، ایواهید-دام پاسچتیا، نارشی ییاوینا آیی-داییتیتا، راتیش راتونام، ایضا راتونایو راچم".

فرایکه کروییت، کی کام ایج پاس کونات اندگا گاهانبار، یاش-یا کام کونات اندگا گاهانبار، یاش-یا کی سال گاهانبار، نی یازات، این نالم گونهی یی بیون باهوت، تانوالگن و مارگارزان دارسنه.


زمین پاناما ریت-دریانی یهاریسات بلالا بوندهاد بو-راسات!
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. یعنی افرین پا روانه راهان و راستان بُر راضیت!
پا یاری و پرورزگاری امیلیویه را برخورد راست، به گاهان‌بار

(Recite the name of the appropriate gāhambār – maidyożarem / maidyoşahem / paitishahem / ayāthrem / maidyuārem / hamaspaspathmaedem)

با روانه اناشی روانه و بارفروش اشو برخاریت که این دین وی اوی
اویه وی مزدیاسن، راستیاه او هورمزدا پادیرا، پاییزوه-تکاکه‌ها وندار

(Both recite)

40. دامن که پا امیلیویه برای راًست هفت.
اویه امیلیویه بهار امادان باهَر گورفتان، حار گامه راهار و دوساًت گام
هماشت روشان گاروْمَنی به‌ پادِران.

41. پا برای امادان کُرفه به اوآزییاًت، پا اوژ سدان وانهَی اوی بن
بَسواًت، وگاًی نَک بات! و ما نَه واه بات، سار برایاًت اشَهی به اوآزییاًت.
راوانت گاروْمَنی بات، راوان گاروْمَنی بات، راوان گاروْمَنی بات،
اشَهِ بات، دَر زی، اویا چاميًت یافا افرنامی!

همكانام یوختاًم هوارَستاًم یاداًتی اکیاداًتی وورِزیامنَانِمکا
وْورِزیانَانِمکا ماهی ایبي-جارتارَو ناَناَسْتارُو یافانَا ووهُنَانِماهی.

یافا اوُی وایریو....21. اشَم ووهُ....12.

(Recite fully)

اهمای راَسْهَا... یوختاًم... کُرفه موْزد.... اشَم ووهُ....
Afrin of Rapithwin

[Translation not available]

Afrin of Rapithwin (Pazand)

hamazor168 bât hamâzor aşo bêt,
hamazor oî frux bêt,
hamazor hamâ nûki bêt,
hamazor hamisah şat ûx ûram, u ûfrôzgar bêt, hamazor kim vanâh bêt,
hamazor vâs kôrêfa bêt hamazor dâôdar hûrmazd i rayômand i x'arahemand i avâ hamâ amôşaspanân u hamâ mainui vahe kiš hûrmazda amûrziôdâr usâmûrziôdarîn û ki hair ki anûdar dâôdar hûrmazda pa pâtît bêt,
ûspa tani pasin rast avaj virûun.

hamazor vahman amôşaspanî vih manašna bêt, âxštî [hamâvanî] u tarviôdar tum ajô vîhan dostân âsnî xîrât hûrmazd dât, u gosî srita xîrî hûrmazd dât, ašâmî bêt, uș hast anûdar gôtî, gôsponî pur sarôhah kar kas azâ, âni fräj vastarg, u visyâz avaj bûstî.169

hamazor ardibôhôst amôşaspanî, mînô i ašaî harahi rûšî u baçeșazašanišîni kiš hast anûdar gôtî âtaš surux sôzû u avawašînî u har dâmî dihîšînî ôrmazd kiš in gôtî azaš bun vû zî rašî.

hamazor shîhirôvar amôşaspanî, kês hast harahi hu'daînîn mînô hûstah sût, vih zîvišînî kiš hast anûdar gôtî ayoşxast arjmanî v zar usîm, dâros170 mardumânî kiš âzâçân gôtî pâdas warzanî.

hamazor spûndârmânt amôşaspanî vihî bunût manašnî u hû dânâ uradahîca hûvîhî kâma dôsra hû cašmi ôrmazd dât, ašâî bêt u shtast anûdar gôtî zamîn hûdahi u pur barômanî, pur hayarômanî, vûs harvispa ašoân u dранdan avar mânanî.

hamazor hurdât amôşaspanî râ'î i sâlq u mähq u rôzq u zumq u hû manaşnîn mînô, ku mardum barâisâl bâ frûrûn u frux, vihî şahôt zivištân u barnâî sâl ašôi ašâî [râ'î] bêt, u shtast anûdar gôtî âbitajâi pák, yaozôdår kiški hôt [rîman] dôw u patyâr avar burûdan ma tuq bêt.

hamazor amôrôdât amôşaspanî pâzásašîni pâzásâšîni ramahi avzûnî jûrdâïa gutarnî dûr u daraxt ôrmazd dât, hîm spât ašôi zami bêt,

uș hast anûdar gôtî urvar u vas tuxmî tuxam vas gunûhi u vas hûran vas vûs kôf dûroshîni u parârasnî rvarišîni gôtîan.

hamazor dâôdar ôrmazdî rayômanî i harahamânî bêt u hamâ amôşaspanân u hamâ mainui vah.

hamazor mîhîr yazaïî fräj i gayôt u râmîshî hûrâm bêt.

hamazor gâh i hâyân u rapiôvan u uzîrôn u aiwristôram ușahôn gân bêt.

hamazor gâh gâhanbâr maiôyô-zarâm gân u maiôyôshâm gân u patîshâm

169  Antia omits the last word; T.D. adds ûş zîvašâ u dârâšâ parvaršâna gaeštanân až anân fräj-

vastarta vastarg vasyâj avaj posîšt
170  Antia, R115 dârišî; T.D. adds u parârasanâ
gāh u ayāthām gāh u maiyārām gāh u hamaspāthmāidām gāh bāt.

hamāzōr i gāhī frōvardaigan panjai vahe spitaman zaraštōst ahunvat gāh u uštavat gāh u spəntomāt gāh u vôhu-xşaṭra gāh u vahištōist gāh bāt.

hamāzōr haft keśvarə arzah u savah u fradaqafš u viōudaqš u vouru-barešt u vouru-jarostu ki īn kišvar kunarahe bāmi [bāt].

hamāzōr ādar hari ādar gūšasp ādar būrzīn mihir awā hamā ādaran ātašan kīšān bi varaḥraṃmin bi īi dáh gāhī našastīst ā kūbāṭ.

hamāzōr kuūī pasiaoitən vahi bāmī bāt.

hamāzōr sāhī pa gāštī ašōil pa mainyū bāt.

[hamāzōr171 āndar māh pūr māh višaptaθ māh bāt
hamāzōr yazaṃšə darūn u myazd u āfriŋan hvaršt-varzīdārən kār u kəɾfə u dahišnə ašō-dāt kīš āndar haft kīšwar zami karōhāṭ u kūnəd awā ān yazdən ayōkardagī bāt ...]

pa ayōkardagī bāt pa aoṭ u zōr u nīrīīi varz pīroẓgarp dādār ahuramazda rayomand həɾhəmənd ...

bō awawzāyət pa an i mahist stāišnə azbāyənə āfriṇ kirdārə ... pa tan i mā šūmə hamā pīroẓgarən hamišə vaxsāt barāzyət ... hamiišə šātə barāzyət burzənən burz awrāz aoraŋg barāzyət har ci rāmašnə awzūd awzūnī frōx bāt ...

aṃdāzən eż bālist hamā rōsənaŋ ki tən hamvərə bāt ...

āndar īn məl i véhən pūr-urwəxmin rāmašanə u bazm u tan āsən zīvašnə u manōš liūs u ravan šət u frōx məhəmən bāt ... 

ež āsmən nək vərət ož zəmin nək rōyət marōḏəm i véh rād ožəš bahrə bāt ... vatarən ʃən matvən bāt būdən təkī ož vēh varzənd ... agar ož vēh na varzənd əšən mihir yazaŋ frāx-gaoyəoτ pa hangam i liś vajar paōaš kunət ... 
hamïn pīroʒgərtar həɾəw awawzənī myazd hiədəi ən i kī əmrəz pa dādər ahuramazda rayomand həɾhəmənd ... 

awə hamə amoʃəspədanə pīroẓgarp ravan i yaʃtə frōhar i zaraʔuʃt i spitamən awə hamə ravanən i frōharən i aʃən kīʃən bō-ʃənənɨt əʃən bō-urvəxəmɨnɨt ... 

agiš tən yazdən dəhąt pa gəʃəi tan-durōst-ravənən ož hīr awədəi i īn kúdə tə ən dərəŋ zəman i əʃən bōxətəgi ... 

har dərəmī u daŋqī māk kīʃən īm rōz pa īn kār i kəɾfə hvaršt kār i kəɾfə oʃən karōhāṭ u kūnəd yazdən u amoʃəspədanə ož ganji hamišə-sūtə ən i pūr u frāxə u paʃtəxə nək u véh ož daŋqānd anədəζnə ... 

har kī har rōz mayazd pa hazər mard i véh aʃə arzənī bō-səzət ož paʃəs aʃən subuk u hār u āsən bāt ən kī əmrəz pa yazaŋən frəmɨt ož pa myazd səxt ož pa aʃə-dāṭ ož dəhət hamərəhə ož véh arzənī bāt ... 

ədə jamyət yaʃə āfriṃəmī.]}

hamāzōr fravahərə zarəhust spitaman bāt awā hamā fravərə aʃəq arəθišṭarən u vəstəryoʃən u hərtəʃən kīʃən az yastən fravəhərə zarəhust spitaman

171 This section is added by T.D.
hamazor ufravaro ki vistasp sihan-seehan bât avâ hamâ fravahro hahrodyân u
dahyeo wadan u sahiryaran u mowdan mówadîc bât.

hamazor fravaro u jamasp bât avâ hamâ fravaro ráinaâdûran hurdû-mandân u
rast dâvaran [u] dastûran din bât.

hamazor fravaro frahstra bât avâ hamâ fravaro râdan nyaki kerdâran
vispidûran u vahân frârûnan bât.

hamazor fravahro sin hamistidân bât avâ hamâ fravahro hûrwaðan
hâvastân din çâsidûran din âmûxtûran man wadan wistavan zandwadan dah-
wadân zaraduštrotâm bât.

hamazor fravahro yal spoñdyârû bât avâ hamâ fravahro araðaštûran u
tûyan u tayân u zôrnêdân u din sti dûran paît-raftûran [i din] bât.

hamazor fravahro kâyân tîstvar vahâmân spoñdyûran bât avâ hamâ fravahro
yal an pañân mardân bât.

hamazor fravahro mainydô rûstyan bât avâ hamâ fravahro màhra bûran din
usû mardûran bât.

hamazor fravahro baro şangaurôsân bât avâ hamâ fravahro hûrmazda
yastûran u gâhân sridûran mahistân bât.

hamazor fravahro ardasîr bâbakan bât avâ hamâ fravahro ârastûran vi
rastûran vi nástûran din haðâi bât.

hamazor fravahro âdarbât màfhraspondân bât avâ hamâ fravahro paioiryô-
tkäesan mainyân hamà hêcânì din bât.

hamazor fravahro âdar bât zaraðuštân bât avâ hamâ fravahro môsadân
dûrûran u dastûran din bât.

hamazor fravahro anôsa rvân hasrvi kubûddân bût avâ hamâ fravahro
ûrvandân dâdestân dâsûran din yûzdâtoranîdûran u Hàhašâhi pîrâstûran bût.

hamazor fravahro âşoân câranan avarvian pîrôzgaran paioiryô-tkäesan
fravahro nabânazdûstân fravahro âşoân bûnda.

hamazor fravahro âşoân hastân bûtân hu dâhyân uzdahyan pêrênyûkanan
apêrênyûkanan bûnda.

ahmaj raosca x'aransenca172
utân hamibât rayomand harihômend kitân hisî kîr i taxsâi ryabât
ahmaj tanvô drvâtâm
utân hamibât tan drvsadrvins kiteân andar âôa [tî] ditân rvân andar aösîs bût
ahmaj tanvô vazdvare
utân hamibât tan vazdvare kiteân par vyût tan mihi u vahi
ahmaj tanvô voreorom
utân hamît tan pîrôzgaro tan kitân kâm kunañ frûrûn varzît
ahmaj istêm paouriõ hartoñ
utân hamibât anî şti puru hiru hást kitan az frûrûni ândôxtstît
ahmaj äsnaçûç frazañtîm
utân hamibât anî äsîta parazandi isi var virîi anjamani isi pa ajamani

172 Antia does not write this out in full with its Pahlavi translation, but T.D., M.U., M.U1
do.
فهیان فریجاستاوند
    اهمی داروگم داروغو یتیم
عتان هامباغ انی دیر و بارگ زیوشن پکام فریرون
    اهمی واهیشتیم اهوم اشاونام راونگامه رییسپو هایروهم
عتان هامباغ انی پاوشم اخآن اشوآن راویون گروتومن هامه هارو
    اثا جمییت یاثا ایرینمی.
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 Berezsha Shavangha, Atash Vohu Friyan, Atash Urvajist, Atash Vajist, Atash Spenisht and with Atash Nairyosangha.

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, Aiwiisruthrem 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, Wohukhshatsha 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-tkaesha) faith are constant in the good Mazdayasnian religion. They with us and we with them are co-workers and doers of all good deeds.

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

11. May we be united with the victorious fravashis for whom I have offered praise, I have offered the darun and I begin the myazd which together may reach the treasure-house of the brilliant and glorious lord Ahura Mazda and the Amesha Spentas.
AFRINS: Afrin of Ardafrawash

Afrin of Ardafrawash\(^\text{173}\)

1. hamāzōr bāt,
   hamāzōr hamā aşō bāt,
   hamāzōr hamā nākī bāt,
   hamāzōr hamā haurae bāt,
   hamāzōr bōš kərəfah bāt,
   hamāzōr kam vināh bāt,
   hamāzōr bāt zaraθuštra dīn rāstihā buxtār bāt,
   dīn māzdāyasnī hamikata darust bāt.

2. hamāzōr bāt dādār hörmozda rayō-maṇṭ harahe-maṇṭ.

3. hamāzōr bāt amaʃāspəndən.

4. hamāzōr bāt harahe gwahe ba āvāẓ bihđīn māzdāyasnān.

5. hamāzōr bāt ādārān ātašān,
   ādār gušaspa ādār hārdāt ādār burzin mihir ātaš bārəza šavanjha ātaš vōhū froyān ātaš urvājista ātaš vājista ātaš spōnista ātaš nairyōsanjha.

6. hamāzōr bāt pānj gāh fravārāne ki āndar səbā rōz ki sipārš hamā kərəfahā bīdišanasta hāvana gāh rapiθwan gāh uzirōn gāh aivisruθrōm gāh ušahin gāh.

7. hamāzōr bāt ō šaš gāh gahanbār āndar sāl məišyō-zərm gāh məišyō-šəm gāh paitišəm gāh ayəθrōm gāh məišyərəm gāh həmaspəθamaišəm gāh.

8. hamāzōr bāt pānj gāh gəθānī āndar pānj mihi ahunvāt gāh uştvāt gāh spəntəmət gāh vohū-xšəhra gāh vahishṭo-yəšt gāh.

9. hamāzōr bāt vəihān anjamanən zaraθuštryən bihīdīnən pāk dīnən haft kəʃwər zəmī ku pə dāt vəihīdīn pəoiryōtkəesī bi āvāẓ bihīdīn māzdāyasnən āstvānənt šənən awā šəma šəma awā šənən həmā həmakər həm kərəfah.

10. hamāzōr bāt haziši həm hihir nişišnī u həm yər həm.

11. hamāzōr bāt ardā-fravaš pəroẓgər ki ərə yazišni kəɾt həm darun əyəšt həm myazda həmən rəinəm pə yət kərdəhə pə gənj dədār hörmezdi rayōmanaŋ i xəraheməŋəd awā aməʃəspəndən β-ɾasāt.

\(^{173}\) 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 beneficient 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. پادایشی راینیداران رخساشی خویشاشی یستاشی بات یازدان منیوان یازدان گودان ماینویی روژگار فراوان ای گایو-مارت وندآ سوت منش پر هاراه ساویوش هاستن بودان باهیسان زادان آزادان آدلش اوژداهی داهما نار نارک ایمانی پرمای هار کی اوار هن زامین پاری بیهیدی گداغاش شش حاش همای فراوان روان شش آدار یالش بات.

13. او از زور نیرگ تاغی یمناوندی پورژگاری همای فراوان اشنان بی-راسات. نامم کیستی فراوان روان آنیش روان کی ام روز هست میاژدا بینامی اکنین اوی هامک کوشا اوان آچوی ماخت هاتار اوی بی-راسات.

14. ایفیت هاستار هام کی روین نر آرآ ایدن کار کاروفه اوی همای کوینی ایمارت وارد جیگنجری یکب ای مید رون ای دشت و دوان و دروان راستی بخشی بات.

15. بونات منیی هرمودزا اموشاسبندان اگاه گارین روان نرآ با هار کون اوو یاواسته مارو-نمیانوم ماینیوم حیراه مازدای یاریبینوم اموسانام شوشنام ماینیوم ایسیشام اماشانم بی-راسات.

روین اوی اوشت روان با گارودمانی با میشون هرمودزا ای اموشاسبندان با میهین اواره فراوان روین.

16. عش هستات ویه منو هاکا گیتو یارانودی کاروتی اوال ایزه وراده اموشاسبندوی استار دابآ و گارن پوشیت با روان اوی اوشت روان درهات.

17. اهدارمان دوان مارداونی اوی اوشت روان هدز گویشندگی و زیانی مادوان بات کردن

"یاها میشی واهرکوانتی واهرکانتی هاکا فراراتنشتی" یمن کین خرگان هوشیت کی از بیوه گرفس تارسانتش شیشیت کی کی دوان دارعی هام کنعان و از بیوه روان اوی اوشت فراد تارسانش کی.

18. فرخی هاتار روین اوی اوشت کی ازین گویی سوز منش وارد یارهی مادوان آوان آنچه ایشدری فراتفا ری.

19. اوی اوشت روان را واریشت جیگنجری بیمار اوی گارودمانی پت داپشینی بات.

20. ایفیت هاستار هام کی حار کاروفه کی اوی اوشت روان پا گویی کارتی ایزه پاس واردت اوی هامک کوشا همای نرآ با ایشی روان بی-راسات.
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 Kaikhusro. 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 gusta gunāh ayaōv frōt vāj mānōdī jasta būt ki pa gōthī pa vazārašne cūn ki āwāyast kardan ṧ ašnī kafa ṣ m yayasī rūsāsī dār yazašī kūrūdārī myayda rānīnī dār šoār yāt bāt.

22. āyaft hāstār ham bi har zāndīgānī ki ārā dādār aūrmōzda bar hini dōstār. 
ašō bōšt dār zi. aṯa jamyāt yaṯa afrīnāmī.

[humatan&m hūxtan&m hvarštan&m yadacā anyadaacā vərəzyamnanmāmcā vəvərəxanmāmcā māhī aibī-jaretārō našnaṇtārō yaθanā vohunmā māhī. yaθa ahū vairyo...(21). ašm vohū...(12). ahmā rašca ... hazañrəm ... kərfeh mozd... ašm vohū....] 176

**Afrin of the Bozorgs**

1. pa nam i dādār hōrmōzda āfrīn cūn pōṣgāh haḍḍāq āfrīn pa angaṛt tō bun pa ṣrān ṣhir (frān).

2. kām anjan bōšt cūn hōrmōzda haḍāi pa dāmān hāš ṭār paṣvaṇтар bōšt cūn kaixasrō xūb mīhīr bōšt cūn mīhir yaziṭ dušman zadār bōšt cūn zirār hūdīt bōšt cūn syavaxs bāmī bōšt cūn bīzan ašō bōšt cūn guṣṭāsp sāh zōr manṭ bōšt cūn sām nīrymān u jūn vār bōšt cūn rōstām nāzah vār bōšt cūn aspoṇḍyār dīn yāvar bōšt cūn jāmāsp batāš zīc.

3. awar vōzā bōšt cūn ardā-fravaṣ rāṭ bōšt cūn tiṣṭārī caro bōšt cūn vārān vīṇā bōšt cūn liarshāt vaṣ kərəfə bōšt cūn zarəuṣṭā dār zīveṣnī bōšt cūn zar rava pādaṣāh baro manṭ bōšt cūn spoṇḍārmat zamīn.

4. vaṣ paivanṭ bōšt cūn rōṭ nāvadā vaṣhaṇbār bōšt cūn kae mastān xūram bōšt cūn bahār ham būi bōšt cūn muṣk,
avāyān bōšt cūn zar,
ravā bōšt cūn dirām,
kīrdār bōšt cūn hōrmōzda haḍāi pa dāmān hāš.

5. īn āfrīn Ļī tan ūṃā dōūn bōšt cūn māh u haraṣṭū u āw u ātaṣ u mae u maṛṭ u muṣk u dōaīṣīn gar u marzŋgoṣ yak.

6. hamā anjamān rā (frān) rā hazār sāl zāndīgānī ūmar darāz bāt, 
ež ā buyagān xuṣpā mastās kunaṭ pa hazaṣn. 
̐u pāk aspaʁom anɾarnī vāzanōt hōš vīn ahyā. 
nar ašō frazaṇṭ zāiṭ ki ṣrān darāṭ nāma barāt duṣman zaḍār u dūdāh afrōzāṭ u darūt. 178

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: aṯa jamyāt yaṯa afrīnāmī.
Afrin of Myazd
[Translation not available]

Afrin of Myazd

1. hamazör ašo bōt, hamazör hamā nākī bōt,

hamazör hōrmēzdā Ṙamēšaspōndān,

hamazör harahe dīn i māzdayasṇā, hamazör ādar frōbāi u ādar gušaspa u ādar i burzūn mīhīr

hamazör hamā mainyō i vahi yaštī hōrmēzdā u amēšaspōndān

hamazör harahe dīn māzdayasṇā u yasti āvan u ātaṣān u yasti hamā mainyō i vahi pārōzgar bōt

[hōrmēzdā u amēšaspōndān] vīspān yazdān [awā hīrašṭ u māh az dāmān hōrmēzdā] awā dāmān [i gōthī až hamā hašnūt bōt Afrīn] ò dāmān gōthi kunāt ku hangām u zāmāna nōka bōt

kunānda u spāi īrān šahīr pa hīrās u fārūnīš pa maṭ upāt kūs ku jāi āīnda [śavaṇṭ u biwanṭ] pa pārōzaspa fārūn kān rasnāda kāma zat 180 u škast u vanīt bōt [dušmanī] īrān šahīr hīt u vō vāz āvā virāīša avō vāz 181 ītā 182 nākaš bōt šumā vahiṇān rāmāṣṇī u avōnī maš u nōkaš pa īrān šahīr awazāyāt mākāhāt padom u dahiṇī dāmi hōrmēzdā [pa kāmāi hōrmēzdā u] amēšaspōndān bōrāsāt

īn Afrīn ōītan šumā vahiṇ frārūn kunaṣṇī aṣāhe vazi-dāraṇ 184 šumā nōk zīvaṣī u dār zīvaṣni bōt awā naraṃ u nāirīkaṃ u puś zādān

hōš vazāyāt āfrīt bōt cūn jamšōt varzāvāṇa bōt cūn kai sēvāxš dīn bōt cūn gūštāsp sāh pārōzgar bōt cūn frōdūn zī-vīnā vāṇḍa bōt cūn tāhmūraš pura harahe bōt cūn kāc āhara ṣava īrān par gū bōt cūn hōšvar pur gāu bōt cūn āʿvīyaṃ frōdūn bōt u purasaspa bōt cūn purasaspa zaraṭūṣṭra [pirā] ašō bōt cūn zaraṭūṣṭra ku dāt bōt cūn jāmāspa bādānīš dār zīvaṣni bōt cūn zārava pādaṣāh vaš paevanṭ bōt cūn rōdaṇ awādān v sumār bōt cūn dāhubuṣṭan hurūm bōt cūn māh tāza itaḍi bōt cūn mīhir rošn bōt cūn ātaṣ āwaśiṇi bōt cūn zārā rāzā 185 bōt cūn darōm kārāḍār bōt cūn hōrmēzdā hādāī paḏaṃnā hāš šāt u hurūm pura nākaš bōt u ašō šumā wahiṇān kā ṣdāmaṭ ṣṭāt awācī maṇaṣṇa pādaṣāhā 186 vahiṇa dušārmarā kāṭ hādāī huspīrīhā dāsta hōm ci sūr stawar

179 Text follows T3, p. 27. Words in brackets are found in Antia, p. 103, but omitted in T3 and R115.
180 T3 omits.
181 R115: jāṭ.
182 R115 adds: avā.
183 R115 adds: upar.
184 R115: varazīdāraṇ.
185 R115: ravā.
186 R115 adds: u.
haraşıni pâk u maihuş sparhəma hâbî u manâshi āwâsûr u kâş hâdâi hama vîsnî paraşța tarasça gâh u manasn avanâha gâr hûfrâxta hörmażda kûnât kû anđar īn šahîr īn dîhi īn mân mihânn awâišt arâšt hușrû va u hamâ așû bût ôi šumâ ôi rai¹⁸⁷ liurâhe pûrozgerašt u āvânî hara nûkašt raxâsništ patâišnî mi hamâ bût šumâ pûrozgrar anûšt bût u xûş-kôrônagar bût cûn ardâfravašt u râšt râşt bût cûn tîštar hûrôm anûša bût çûn bâhan vas ûbûr bût cûn jimaštan ûdûn šumâ vâhan frûx bût u göhân bîranda hût ku koh zufrâ hût ku daryûw hûzûr hût ku vârkastar hût ku vahar šâm barišt ārâhût ku yûkût maravâris hûxt ku marûni mâh wân-dan marûni hutâšîrça zat şkasta vânît bût kušmen ārân šihîr umân šumâ pahar frîrûn ôi kânastäšt u rasâšt bût cûn mân âfrînânt xî cê avastai pûdû ku âfrîn dâmîn zamî panâi u rût drânâm haraššt bâlû pa hamâ göhâ bût-rasâšt¹⁸⁸ u hûrôm u pûr nûkašt u așû bût.

aθâ ajamît yaθâ aθrînâmî.
[yâθâ ahû vairûo... (12).
aṣom vohû... (21).
ahmâi rašca ... hazâŋrôm ... kûrfeh mozd... aṣom vohû.....]

¹⁸⁷  R115: šumâ nô nôrî.
¹⁸⁸  R115 adds: šât.
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.

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)\textsuperscript{189}

1. hamāzōr bāt
hōrmōzd x’ašāš

gurz x’arahe awazāyāt
awā sadae vispaēšam ki ham kār\textsuperscript{190} ham jihišni ham yār.

    pa zanišni gajist ganā mainyō ki darwačt awā harvispa dōw drūj pa zadāraš
dāmañ hōrmōzd frāj karnīt.

2. hamāzōr bāt bahman amōšāspēnt

    gurz x’arahe awazāyāt
awā māh gōš rām ki ham kār ham jihišni ham yār.

    pa zanišni āsmōy xrvā daroxš drūj akōmani drūj tārū mati.

3. hamāzōr bāt arda gwahišt amōšāspēnt

    gurz x’arahe awazāyāt
awā ādārañ sroš bahiraṃ ki ham kar ham jihišni ham yār.

    pa zanišni drūj zimastān sīzat vāxš sīzāt spōz gar.

4. hamāzōr bāt šaherōvar amōšāspēnt

    gurz x’arahe awazāyāt
awā hūr mihīr āsmān anōrañ ki ham kār ham jihišni ham yār.

    pa zanišni bušyāspa sarś aōki drūj ašgāniš drūj āsāniš drūj.

5. hamāzōr bāt spoṅdār mat amōšāspēnt

    gurz x’arahe awazāyāt
awā ābañ dīn arṯ mārspec ki ham kār ham jihišni ham yār.

    pa zanišni ast guāt dušāim.

    hamāzōr bāt hardāt amōšāspēnt

    gurz x’arahe awazāyāt
awā taštr vāt
ardā fravhar ki ham kār ham jihišni ham yār.

    pa zanišni āz dōwañ dāt tārīk zārīk dōw.

6. hamāzōr bāt amōrōdañ amōšāspēnt

    gurz x’arahe awazāyāt
awā rašna āstāt zamyañt ki ham kār ham jihišni ham yār.

    pa zanišni tusyūš patyār frdum va sūt āhārōman frāj karanīt.

    awazāyāt dāmi hōrmōzda.

    awasēñāt dāmi āhārōman hamāzōr girā kōhā ašāhī hārōš pōuru hārōš
hōrmōzda dāt awā dārañ karxtān harašni baru u zarīn urvarān.

\textsuperscript{189} Text follows Antia, p. 86 ff.

\textsuperscript{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 Baevarasp is bound. May we be one with the mountain Hos-dastar which possesses pure brilliance, possesses much brilliance, which is made by Ahura Mazda. May we be one with the fountains, the fountains of the waters, the rivers. May we be one with the river Urvant, the river Veh, the sea Rakhsahe, the sea Ferahkant, the sea Puitik and the sea Kyansis. May we be one with the praiseworthy souls, who believing to the last in righteousness and well doing have spread abroad law and equity.

8. May we be one with the King of Kings, and with the great commander. May we be one with the seven regions of the earth: Arzahe, Shavahe, Fradadhafs, Vidadhafs, Vouru-barest, Vouru-jarest, Qanirashbami which lies in the midst, and with the most fortunate of the born, the purest, best, the praised by the Yazatas: Spitama Zarathushtra of holy fravashi. May we be one with the highest Athurnan, the victorious lord, the fire Adar-fra, firm created. May we be one with the leader of the warriors, the firm created, desired Adar-gushasp.

9. May we be one with the victorious lord of the husbandmen, the ruler who performs good deeds, the victorious Adar-burzin. Blessed be the souls of the lords, Dasturs, Mobeds, Ervads, the faithful, those who propagate the faith, and the disciples who have died on this corporeal world. Blessed be the soul of Gayomart, Hoshang, Tehmurasp, Jamshed, Faridun, Minochehr-bami, Huzub the son of Tehmasp, Kai Kobad, Kai Kaus, Kai Syavakhsh, Kai Khosru, Kai Lohrasp, Kai Vishtasp and Behmen son of 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.
7. همآذر ارنگ کوه همآذر راواج کوه همآذر می‌پرسرین کوه همآذر دیماونگ کوه کی دراونگ بکی‌واراپس اندار باستا یستّ همآذر گرئشداشتار اساهی هارس پاوره هارس هرموزدا دات.

همآذر کسماقان بون هانی اوان رودان.

همآذر ارنگ روت همآذر رهت روت همآذر زارهه وارکی همآذر زارهه پارا کارت همآذر زارهه پاتی همآذر زارهه کشوس همآذر روان بزریت کی اوتان اوتام پا راستی و وابی وازداهه رس دین وادار دادستان وزارب یتعیت هانه.

8. همآذر دهیداین یات شاهن شاه همآذر بزراح فرامادا دار.

همآذر هاتفا کشفا مامین زارهه شاههاه بلمی پا مین زادان فرختم آوتام پاگت یائدبان زاراوتوطریا سپنتامان اشو فراور.

همآذر اوتراوان سیپاه یات پرچوژگار ادویان شاه تکی دات ادیه فرآ همآذر رفتهاکتران سیپاه یات تکی دات یافتا ادیه غوشا.

9. همآذر پرچوژگار والساری‌سیح یات هادای کورفا گار ادیه بزرن پرچوژگار انوش روان بات.

روان راکن داستاران موبادان هروردان بیهیدانه کسیداران هاپنتان کی اوار پا ین مامین تانو مانه بی فارته هانه انوش روان بات روآن حیمارت و هوهاهجا و تاهمرپ جین فرووون مانی‌تیهی بلمی هازوبا تاهماونه کاکوبات کاکیویس کسی‌واکس کیه لاسک هیه لاعهراسب کیه گوشتاسب بیهپمان فشوده‌یاکتران انوش دادمان بات.

10. روان زاردیوطریا سپنتامان اشو فراوراوا یاه اندار اوتراوانه رفتهاکتران والساری‌سیح کی پا اشویش یازانه نیکاهی شاهه رماونه وساهد اچ پداغانی و نیکی وس سیی نیم روز اندار ایاچ درت ویماره دوش هارس وانی کیش ین هارمبیس پاتیر از سیی اوتار ایه کوارات ویه لاداسه بهنیت یلانک اوتادانه بینت اکارت کونیشنی هیش واویس پاپمانن مه ؛میس ییره ماناشفی گواشنی کوناشنی

11. اندار فارنونا بات هچک کی وشان پا دیشیاز کردان کی پا ین ایاوه پا هستا ایاوه پا روآن یزات بات کورا یکش ایاه ایاههای فاده بات کورا یاداکت یادکت کورا فزانکت ایاههای فرانکت بات طویه‌یا شودن بات چین تان کام اندار فارنونا نیایه هی شودن بات چین روآن کام اندار اساهی فریساد این ادرین او ین شمای ویهان انیمانه بیهیدانه افزونه هاتار پا کام بات ایاها فاستار هام بی هار زندگانی کی ئرا دادن هرموژدا بیهارینی دستار احراومان دارنگ ایزیوه یو اداریت نابانازدیستانم او یاک سار پا افزون بات
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]
AFRINS:

12. ayāfta hāstār ham ki rāt āvāt bāt rāst gō āfrōngan bāt dānā pādasāhān bāt duzdānā awādašā bāt din guhi māzdayasnān haft kōšwar zamī ruān zīn bāt awātuzišni urvarāṃ vaxšašni zōr dām pacā manašni šmāi cirā manašni gawāšni kunišni rāst frāhrūn bāt kēn bāhir āndā sar bīh mardān rā pādāišni dāstār tā ōmā pādāišna hātār būt dāihātār yāt bāt ayō pa gōthī ašō pa mainyō anōś ruān bāt

13. ruān zaraqūštāra spoqatmanā ašō fruhr awāv hāmā aθūranān rāθesṭārān væstrovān hutaxšān dahmān kī pa in myāzda frāj rāṣīdahānt az in myāzda ba har āmādanṭ ba har gōrštaṭ hāzār gāmī rā hāzār dōīst gām bihišt ōršn garōθamanānī ba oī pāθyṛāt pa frāj āmat kārōfā ba awazāytī pa vāj šudān gūnāḥyō bun bās bāt u gōthī nōk bāt u mainyō vihi bāt sar frāṭām aṣṭāhī bi awazāiyāt ruān garōθamanī bāt.

14. ašō bāt dār zī.

aθa jamyāṭ yāθa āfrīnāmī.

humatanāṃ hūxtanāṃ hvarštanāṃ yadacā anyadacā vōrōyamanāṁcē vævōrōzanānāmcē mahī aibī-jarēṭārō naṇaṇāṭārō yādānā vohunām mahī.

yaţā ahū vairyō... (21).

aṣōm vohū... (12).

ahmāi raścā ... hazaṃrōm ... (kērfeh mozd ...) aṣoṃ vohū....

Afrin of Gahambar Chashni

yazdān dāh viḥān framūt paraqṣtīnān săxt arzanāqā hurāt yazdān hamā dīhāt viḥān hamī framāyāt paraqṣtīnān hamī sāzāt arazānāqā hamī hurāt Ődar ēmā pa šādī u rāmišnī saṭ u panjāh sāl yazdān hamā ba awazāyāt āwī rōqān bar urvarāṃ šīr cihār pāqān u zōr zōr māntān āhwādān bāt awaro in mān mahīn īmān awaro mān mahīn māzdayasnaṇ yazdān hamī bō awazāyāt har rōz pa awazūni bāt Șōnūn bāt
din i vahe i māzdayasnaṇ āghāhī rawāī vāfrīngānī dāt haft kōšwar zamī Șdūn bāt [humata hūxtahē hvarāṣṭahē hūnānasne hūgawāšnī hūkunāšnī]192
gurz x’arahe awazāyāt

in xš númaṇe mainyō raθvō bō-råsāt bulānt gahe gahānbar.

har gahbār ki bāštā nāmaš ba xāntāt.

ham kerbāi i hamā vahā i haft keśwar zamī bō-råsāt,
gurz x’arahe awazāyāt

in xš númaṇe (see table 2) bō-råsāt.

191 Text follows Antia, p. 105 ff.
192 Added in R115.
کو را گاه روز شاهیری‌ری هش یازینی کارت هوم درن یازات هوم میازدا هام راينم یو کاریا
پا گانجی داده هرمزدی رئیماندی عیارههامند امگشاسبندان بوسط
اوکاز زور نیرو تاگی می‌افندی پرژگاری,
ین خشنويمةه ماینیو راهوی بوسط
بیلان نیاگه گاهنابار.

هر گاهبار کی باشد ناماس با خوان.
هم کریبی در هماد وحی ای حفظ وزارامی بوسط,
گرژ عیاره اوازیا.

ین خشنويمة (دیده جدول 2) بوسط.

از املی پادیاپت بات یم‌ارا پنده کردار نیکی اندختر ائل پیترای دیر عواج داسه.

بیانند اگر نیاپت گذار می‌طور فرگیو دادر راست زوت تار پستار بوسط,
ئژ هم گنای پا پلاتی پاسمانوم.

تن دارکینی دار-زیاشنی اوایات عیاره ... نیکی بات هب بات یدوون بات.
Doa Tan-Dorosti

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....

---

193 Translation from Boyce 1984, pp. 59-60.
Doa Tan-Dorosti

ba nām i yazad i baxšāyaνdoh i baxšāyaνšgar i mohorban.

yaνa ahū vairyō... (2).

tan-darōstī dār-zīvaνnī āνvāνt x'arōh hangāt aνshahīdār yazdāν i minōyān yazdāν i geνtīν haνt amshāspāνdān myazd rōsān hamā bō-rasāt.

īn dōayıν bāt, īn x'ahuνyāν bāt, hamā āνdār kāsān ra zartōstī dīn šāt bāt, šdūn bāt.

yābārī x'adā x'adā-vāνd ī ālām rā hamā hāνjaman rā

(Insert title: Behdin/Ervad/Osta/Osti N.194 -rā)

bā farzanāν195 hazār sāl dār bō-dār u šāt bō-dār u tan-darōst bō-dār u šdūn bō dār bar sar ī arzāνyāν sālīhā ī bīsīyār u karanhā ī bišūmār bākī ī pāyaνdō ī dār sāt196 hazārāν hazār āfrīν bāt.

sāl x'acastā bāt. rōz farroux bāt māh mubārak197 bāt.

cāνdīn sāl cāνdīn rōz cāνdīn māh bīsīyār sāl arzāνīdār yazaνnā ī νyāνsā ν u νārīsīν u rādī ν zōr bārāsīν aνshahīdār aνwarī hamā kār u kofēhā tan-darōstī bāt nākī bāt liub bāt. šdūn bāt.198

šdūntarac bāt.

pa yazdāν u amshāspāνdāν kāmā bāt.

āşm vohū....

---

194 Here name the person or persons to be blessed. "If the recital is for a Behdin, prefix the word Behdin before the name of both man and woman; if a member of the priestly class use the word 'Ervad' before his name if he has gone through the Navar ceremony, otherwise prefix the word 'Osta' to his name. Before the name of a woman from a priestly class use the word 'Osti'." Khordeh Avesta (in Roman script) 9 Yasht, Union Press, Bombay, 1982 - p. 321.

195 The last two words are omitted in Antia.

196 Kanga & Sontakke, p. 324.

197 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&lt;sup&gt;199&lt;/sup&gt;</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>
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<td>2. VOHUMAN, BAHMAN</td>
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<td>3. ARDWASHT, ARDIBEHESHT</td>
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<td>4. SHAHREWAR</td>
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<td>5. SPANDARMAD, ASFANDARMAD</td>
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<td>6. HORDAD, KHORDAD</td>
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<td>7. AMURDAD</td>
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<td>8. DAY-PA-ADAR</td>
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<td>9. ADAR</td>
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<td>10. ABAN</td>
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<td>11. KHWARSHEDE, KHOUSHED</td>
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<td>12. MAH</td>
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<td>13. TISHTAR, TIR</td>
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<td>15. DAY-PA-MIHR</td>
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<td>16. MIHR</td>
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<sup>199</sup> Modi, p. 385 has 7.
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