### AHURA MAZDA UNTO THEE I PRAY



A pictorial book of daily Zoroastrian prayers in Roman Script, their essence and some topics of religious interest.

Compiled by:

Shernaz D. Talati

### In Loving Memory of My Late Husband



Mr. D. S. Talati (1932-2022)

This little prayer book is dedicated to you dear devotees, who sincerely wish to recite your daily Zoroastrian prayers with understanding and true faith in the God-given Mazdayasni religion in which you are born. Recite your prayers with pride and Ahura Mazda will be your guide.

# This copy of Ahura Mazda Unto Thee I Pray is the precious possession of:

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## SPITAMA ZARATHUSHTRA

Birthday : Khordad Sal

: Roj Khordad Mah Farvardin

Death : Zarthost-No-Diso

Anniversary: Roj Khorshed Mah Dae

Spitama was his family name and Zarathushtra means "He of the Golden Light". He was the founder of the Zoroastrian religion, which is one of the oldest, best and the religion of good life. It is in agreement with the most modern scientific discoveries of the universe.

Prophet Zarathushtra preached his religion in ancient Iran more than three thousand years ago. His simple but effective teachings attracted kings and commoners. Zoroastrianism inspired great Persian Empires.

Towards the close of the seventh century the Muslim Arabs conquered Persia. They persecuted our Zoroastrian ancestors and forced them to convert to Islam or face death. To preserve our faith, these brave Zoroastrians left their homes and fled from Pars and other Iranian provinces. Some of them landed in India and came to be known as Parsis.

Some stayed back for a longer time and came back later. They are known as Irani Zoroastrians.

Today, we, their descendents, are:

The Shahenshahis Those who follow the

traditional royalist

calendar.

**The Kadimis** Mostly Irani Zoroastrians

who follow the ancient

calendar.

**The Faslis** Those who follow the

seasonal calendar.

Let us all pledge
to
follow the teachings
of
Prophet Zarathushtra
and
preserve our Zoroastrian religion

### SHAHENSHAHI PAK KHORDEH AVESTA - What is it?

It is a collection of smaller selected, Avesta prayers in which Ahura Mazda's gifts to us are praised and thanks given to Him.



Good thoughts, Good words, Good deeds.

The essence of our Zoroastrian religion Yazdezardi 1364 1995

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#### **FOREWORD**

In an era where initiation of a Parsi Zoroastrian child into the Zoroastrian Faith has become a matter of routine this book comes as a ray of sunshine on the horizon of the Parsi community.

Having performed the Navjote Ceremony of our offspring, complacency sets in. We believe our duty towards our children and our religion well accomplished. The parents sit back, their duties done. The new initiate moves on, enamoured with the new Kushti and the new Sudreh in the initial stages, till the novelty palls, the prayers so diligently taught and learnt at the time of the Navjote ceremony fade and that perpetual, never failing grouse creeps in "We do not understand what we pray"

This little book by Shernaz D. Talati helps to do just that - "understand what we pray!". Simply, yet beautifully phrased, aided by pictorial illustrations, it triggers, captivates and holds

one's interest from beginning to end. It explains in simple words and in brevity the essence of each prayer, the central thought behind each, without long-winded explanations. Beautifully illustrated, it cajoles the mind and holds it. It quenches our thirst for simplistic knowledge of our prayers and some of our great kings and saints. Hours of work, research and dedication have gone into the making of this book.

A teacher to the very end, the author's immense love for her religion and above all, her desire to share it in the most simplistic yet memorable manner stands out from these pages.

I feel almost humble to have been asked to write the Foreword of this remarkable piece of work. It should adorn every Zoroastrian hearth for whether one is seven, seventeen or seventy, it is sure to enthrall all. It is a legacy one would be proud to leave to its next generation.

Mithoo Jimi Jesia Bombay

# PREFACE TO THE SECOND REVISED EDITION

With the blessings of Ahura Mazda, there was an overwhelming response to the first edition of "Ahura Mazda Unto Thee I Pray": It was published and printed in March 1995 and 1,000 copies were sold out by June 1995, which proved that true Zoroastrians respect and love their religion immensely and want to learn and know more about the message of Lord Zarathushtra. It was very heartening to know that many Zoroastrians in India and abroad have made it their mission in life to keep the Zoroastrian torch ever alight. This little prayer book hopes to generate enlightenment on our everyday prayers and let the Zoroastrians who recite their prayers with immense devotion and understanding experience the tremendous power of our Faith which has stood the test of time

My grateful thanks are due to all the kind hearted people who voluntarily lent a helping hand, thus contributing to the success of the first edition of "Ahura Mazda Unto Thee I Pray". As there is a demand for more copies, its second edition is being published and printed by Mr. Pervez M. Bhada to whom I offer my sincere thanks.

In gratitude I bow my head with reverence to Ahura Mazda for inspiring and guiding me to present this humble work in the service of my Zoroastrian Community.

Shernaz D. Talati
August 1995

# PREFACE TO THE FIRST EDITION

God is Life; God is Truth; Prayers are the pathways to reach Him. So dear Zarthoshti, may this little book inspire you to pray.

A note on the reading and pronunciation of the Avesta and a glossary of important Avesta words have been provided for your benefit. A summary has also been given at the end of each prayer, to help you understand the gist of what you are praying. In the latter part of the book a few topics that would interest every true Zoroastrian have been included.

Our Mazdayasni prayers will add a new meaning to your life and you will rise through them better in mind, body and spirit. Let Zarathushtra's teachings enter your life and Ahura Mazda will shower you with His Good Grace. In conclusion, I offer my sincere and grateful thanks to Ervad Dr. Ramiyar P. Karanjia, Principal, Athornan Madressa, Dadar, Mrs. Mithoo Jesia, Mr. & Mrs. Pravin M. Kochareker and Mr. Pervez M. Bhada for their invaluable assistance in the preparation of this book. I am also deeply indebted to Mr. Marzban J. Giara for lending me several books on Zoroastrian religion. My sincere thanks are also due to the authors of all the books that helped me to compile this little book.

Shernaz D. Talati

Bombay, 21st March 1995

# A note on the reading and the pronunciation of the Avesta

A & a	as	in E	English	but
Ā & ā	"	"	"	father
e	"	,,	,,	mate
ē	"	"	"	mate but somewhat prolonged
i	"	,,	,,	pin
ī	"	"	"	machine but somewhat prolonged

### **GLOSSARY**

Ahura Mazda The name by which God

is known to Mazdayasni

Zoroastrians.

Ameshaspands Spiritual divine beings of

the highest rank, who help Ahura Mazda in his work

Ameshaspentas Spiritual divine beings of

the highest rank, who help Ahura Mazda in his work

Angra Mainyu Evil Spirit

**Asha** The path of progress and

perfection

**Ashoi** Righteousness

**Avesta** An ancient Iranian language

in which Zoroastrian

prayers are composed.

Ba-name Yazade In the name of God

**Doa** Wish

**Druj** Evil

**Fravashi** Guiding Spirits

Furrokh Auspicious

**Geh** A period or time of the

day

Gavashni Words

**Hormuzd** Same as Ahura Mazda

Khshnaothra Ahura-he Mazdā

May it please Ahura

Mazda

**Kunashni** Deeds

Mah Month

Manashni Thoughts

Mazdayasni Worshipper of Mazda

**Mino** Divine being

**Neyāyesh** Short prayer in praise of the

material creation of God and the angels who preside

over them.

**Roj** Day

Spenta Mainyu Good Spirit

**Sraosha** Name of a Yazad

**Urvan** The soul

Ushta-tē May happiness be to you

**Vohu Manah** The Good Mind

Yazads Spiritual divine beings

who help God

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# A Zarathushtrian Pledge

We the Zarathushtrians in every millennium

Vow to pray and preserve our religion

With the Sudreh and Kushti that we wear

Our Zarathushti Faith we truly declare

The path of purity we shall pursue

To be Zarathushtrians torch-bearers true

Humata, Hukhta, Havrashta is our sacred mantra

For we are followers of Spitama Zarathushtra

### 101 NAMES OF AHURA MAZDA

(To be recited everyday to invoke His blessings, and these names when invoked, protect us from harm.)

- **1 Yazad** Worthy of worship
- 2 Harvesp-tavān Having unlimited powers
- 3 Harvesp-āgāh Endless knowledge
- 4 Harvesp-khudā Lord of all
- 5 Abadah Without beginning
- 6 Abi-anjām Without end
- 7 Bune-stih Beginning of Creation

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N	8	Frākhtan-teh	Endless bliss
$\ $	9	Jamaga	Greatest Cause
/	10	Parajatarah	More exalted
	11	Tum-Afik	Most innocent
•	12	Abarvand	Unique
	13	Parvandā	In touch with all
	14	An-aiyāfah	Perfection itself
	15	Ham-aiyafah	Understood by all
	16	Ādaro	Most righteous
	17	Girā	Upholder of all
	18	A-chem	Causeless Cause
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N	19 Chamanā	Cause of all causes					
	20 Safanā	Bringer of prosperity					
/	21 Afzā	Lord of Plenty					
	22 Nāshā	Reaching all equally					
•	23 Parvarā	Nourisher					
	24 Iyānah	Protector of the World					
	25 Āin-āenah	Never changing					
	26 An-ainah	Without physical form					
	27 Khroshid-tum	Firmest					
	28 Minō-tum	Cannot be seen					
•							

	29	Vāsnā	Present everywhere at the same time
//	30	Harvastum	All in all
	31	Hu-sepās	Worthy of thanks
	32	Har-hamid	Of good nature
	33	Har-nek-fareh	The sacred spirit
	34	Besh-taranā	Reliever of pain
	35	Tarōnish	Enemy of all evil
	36	An-aoshak	Lives forever
	<b>37</b>	Farasak	Fulfiller of wishes
	38	Pajoh-dahad	Creator of good nature

0			
V	39	Khvāfar	Supreme Judge
$\ $	40	Afakhshiāeā	Merciful
/	41	Abarzā	Most generous
	42	A-satoh	Unconquerable
•	43	Rakhoh	Independent
	44	Varun	Protector from evil
	45	A-farefah	Never deceiving
	46	Be-farefah	Never deceived
	47	Adui	One without a second
	48	Kāme-rad	Lord of wishes
•			

	49	Farmān-kām	One who commands as He wishes	
	50	Ā ekh-tan	Without body	/
	51	A-faremosh	Unforgetful one	
•	52	Hamārna	Settler of accounts	(
	53	Sanāeā	One who knows everything	(
	54	A-tars	Fearless	
	55	A-bīsh	Without pain	
	56	Afrāzdum	Most praiseworthy	
	57	Ham-chun	Always the same	
•				

	58	Mīnō-stīh-gar	Creator of heavenly peace
/	59	A-Mīnō-gar	Creator of all that is spiritual
	60	Mīnō-nahab	Hidden Spirit
	61	Ā dar-bād-gar	One who can change fire into air
	62	Ā dar-nam-gar	One who can change fire into water
	63	Bād-ādar-gar	One who can change air into fire
	64	Bād-nam-gar	One who can change air into water
	ŢŢ		

	65	Bād-gel-gar	One who can change air into ashes
$/\!\!/$	66	Bād-gerad-tum	One who can change air to dust
	67	Ā dar-kībarīt-tum	One who can change fire into precious stones
	68	Bād-gar-jāe	Producer of fresh air everywhere
	69	Ab-tum	Creator of plentiful water
	70	Gel-ādar-gar	One who can change ashes into fire
	ĬŢ		

71 Gel-vād-gar	One who can change ashes into air
72 Gel-nam-gar	One who can change ashes into water
73 Gar-gar	Master Craftsman
74 Gar-ō-gar	Artisan of all artisans
75 Gar-ā-gar	Artisan before all artisans
76 Gar-ā-gar-gar	Artisan with the greatest workmanship
77 A-gar-ā-gar	None in comparison with the highest artisan

78 A-gar-ā-gar-gar None in comparison

with the highest

artisan with greatest

workmanship.

79 A-gumān Doubtless

80 A-zamān Timeless

81 A-khuān Ever-awake

82 Amasht Ever Alert

83 Fashutanā Ever Protecting

84 Padmāni Lord of Moderation

**85 Firozgar** Victorious



86	Khudāvand	Lord of the Universe
87	Ahurā Mazd	Lord of Life and Wisdom
88	Abarin-kohuntavān	Preserver of the Origin of Creation
89	Abarin-nō-tavān	One that gives fresh life to
90	Vaspān	One who reaches the entire Creation
91	Vaspār	Lord Beneficient
92	Khāvar	Merciful
93	Ahu	Lord of the World

1	94	Avakshīdār	Forgiver of Sins	
	95	Dādār	Just Creator	1
/	96	Rayomand	Full of (rae)-lustre- splendour	,
•	97	Khorehomand	Full of 'Khoreh'-glory	
	98	Dāvar	Just Judge	
	99	Kerfegar	Lord of Just Rewards	
	100	Bokhtār	Saviour	
	101	Frashogar	Restorer from the human to the divine	
•	ijij			

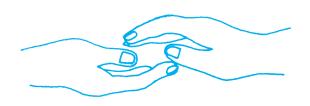


### **ASHEM VOHŪ**

Ashem Vohū Vashistem asti Ushtā astī, Ushtā ahmāi, Hyat ashāi Vahishtāi ashem.

True happiness is Ahura Mazda's finest gift. It comes to those who are truthful and just from within

[Ashem Vohū and Ahunavar are our most important and sacred prayers. They are the words of Ahura Mazda as told to Zarathushtra. When you hear some good news pray two Ahunavars. On hearing some sad news pray one Ashem Vohū].



# **AHUNAVAR** (YATHĀ AHŪ VAIRYŌ)

Yathā Ahu Vairyō athā ratush ashāt chīt hachā, Vanghēush dazdā mananghō shyaothananām anghēush Mazdāi Khshathremchā Ahurāi ā yim dregubyō dadat vāstārem.

As God rules over the world by His powerful will, so does a true religious teacher with his pious teachings. The blessings of a good, loving, peaceful mind comes to those who toil not for themselves but for Ahura Mazda. One who helps the deserving, helps Ahura Mazda to rule over the Universe.



# KEM-NĀ-MAZDĀ

Kem-nā Mazdā, mavaite pāyum dadāt, hyat mā dregvāo didareshatā aenanghe anyem thwahmāt āthraschā mananghaschā, yayāo shyaothnāish ashem thraoshtā Ahurā, tām mōi dāstvām daenayāi frāvaochā. Ke verethrem - Jā thwā pōi senghā yōi henti chithrā mōi dām ahumbish ratum chizhdi, at hōi vohu seraoshō jantu mananghā, Mazdā ahmāi yahmāi vashi kahmāi-chit.

Pāta-nō tbishyantat pairi Mazdāoscha Ārmatishcha spentascha, nase daēvī drukhsh, nase daēvō-chithre, nase daēvō-frakarshte, nase daēvō-fradāite, apa drukhsh nase, apa drukhsh dvāra, apa drukhsh vīnase, apākhedhre apa-nasyehe, mā merenchaīnish gaēthāo astvaitīsh ashahe. Nemaschā yā Ārmaitish izhā-chā.

#### Ashem Vohū 1.

Ahura Mazda, who will protect me from all evil, but Thyself? Show me a spiritual guide, who with the help of prayers will protect me from all enemies. May the wicked be destroyed and may the evil never demolish Your Creation, O Lord! Good thoughts and prosperity, I respect and honour.



# HORMAZD KHODĀY

Hormazd Khodāy ahereman awādashān dūr avāz-dāshtār; zad shekasteh bād, ahereman, devān darujān, jādūān darvandān kīkān karafān sāstārān, gunehgārān āshmo- ghān darvandān dushmanān frīyān zad shekasteh bād. Dushpādashāhān awādashān bād; dushmanān satoh bād; dushmanān awādashān bād. Hormazd Khodāy az hamā gunāh patet pashemānum, az harvastīn dushmata duzukhta duzvarshta, mem pa getī manid, oim goft oim kard, oim jast, oim būn būd ested, azān gunāh

manashni gavashni kunashnī, tanī ravānī, geti mīnoāni, okhe awākhsh pashemān, pa se gavashnī patet hom.

Khshnaothra ahurahe mazdāo; tarōidīte anghrahe mainyēush. Haithyā varshtām hyat vasnā ferashōtemem; staomi Ashem. Ashem Vohū 1. Yathā Ahū Vairyō 2. Ashem Vohū 1.

May Dadar Hormazd, Who is the Lord of the Universe, destroy all evil. I ask forgiveness for all sins of thought, word or deed. O Dadar Hormazd, I promise to please Thee by disposing all evil and by following the path of righteousness which will bring happiness and glory to Thee.



#### JASA ME AVANGHE MAZDA

Jasa me avanghe Mazda (3) Mazdayasnō ahmi mazdayasnō Zarathushtrish fravarāne āstūtaschā fravaretaschā. Āstuye humatem manō, āstuye hūkhtem vachō, āstuye hvarshtem shyaothnem. Āstuye daēnām vanghuhīm māzdayasnim fras-pāyaokhedhrām, nidhāsnaithishem, Khavaētvadathām ashaonīm, yā hāitināmchā, būshyeintināmchā mazishtāchā, vahishtāchā, sraēshtāchā, yā āhuirish zarathushtrish. Ahurāi Mazdāi vīspā vohu chinahmi. Aeshā asti daēnayāo māzdayasnoish āstūistish. Ashem Vohū 1.

I ask for divine help and proclaim that I belong to the Mazdayasni Zoroastrian religion and have full faith in it only. My religion teaches me to be good in thought, word and deed. I dedicate myself to my faith and firmly believe that all good things come from Ahura Mazda.



**BĀZ** (PRAYER FOR SAYING GRACE)

Ba nāme yazade, bakhshāyandeh bakhshāyeshgare meherbān Hormazd Khodāy ithā āt Yazamaide Ahurem Mazdām, ye gāmchā ashemchā dāt apaschā dāt urvarāoschā vanguhīsh, raochāoschā dāt būmīmchā, vīspāchā vohū Ashem Vohū 3.

Thank-you Ahura Mazda, the Giver of good things. I revere You, the Creator of animals, grain, water, vegetation, the sky, the stars and the planets.

#### PRAYER AFTER A MEAL

Ashem Vohū 4.

Yathā Ahū Vairyō 2,

Ashem Vohū 1.

Ahmāi Raēshcha, Hazangrem, Jasa me Avanghe Mazda, Kerfeh mozd.

# FIVE GEHS TO BE RECITED SEPARATELY

Prayers can be offered at five different times of the day. The five short Gehs cannot be prayed by themselves but form a part of the other prayers according to the period of time, when they are recited. In all the Gehs, we ask for Ahura Mazda's blessings and offer prayers to Him.

> (During Hāvan Gāh) (Sunrise to 12.39 p.m. I.S.T.)

Hāvanēe ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Sāvanghēe Vīsyāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

In Havan Geh I invoke the blessings of "Savangha", the morning energy and revere him

(During Rapithwan Geh) (12.40 p.m. to 3.39 p.m. I.S.T.)

Rapithwināi ashaone ashahe rathwe, yasnāicha, vahmāicha khshnaothrāicha frasastayaēcha. Frādat-fshave zantumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

In Rapithwan Geh I invoke the blessings of "Frādat-Fshu", the increaser of cattle.

[From Hormuzd Roj of Mah Avan till Vahishtoisht Gatha, this Geh is not to be prayed. Instead, Hāvan Gah has to be prayed at this time of the day. The reason is that during this period Ardibehesht Ameshaspand who is the presiding diety over Rapithwan Geh goes underground to give warmth to God's creation there.]

(During Uzirin Geh) (3.40 p.m I.S.T. to sunset)

Uzyerirināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Frādat-vīrāi dakhyumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

In Uzirin Geh, I invoke the blessings of "Frādat Vira", the one who helps in the progress of mankind.

(During Aiwisruthrem Geh) (From Sunset to 12.39 A.M. I.S.T.)

Aiwisrūthremāi aibigayāi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Frādatvispām hujyāitee zarathushtrotemāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

In Aiwisruthrem Geh, I invoke the blessings of "Frādat Vispām Huzyaitish", the one who helps us progress towards good life.

(During Ushahen Geh) (12.40 a.m. I.S.T. to Sunrise)

Ushahināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaecha. Berejyāi nmānyāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

In Ushahen Geh, I invoke the blessings of "Berezya", the exalted Lord.



# **SRAOSH BĀZ**

Khshnaothra Ahurahe Mazdāo Ashem Vohū 1.

Pa nāme yazdān Hormazd Khodāe awazuni, gorje khoreh awazāyād, Sarosh ashō, tagi, tan-farmān, shekaftzin, zin-awazār, sālāre dāmāne Ahura Mazda berasād. Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhuvarshta, mem pa geti manid oem goft, oem kard, oem jast oem bun bud ested, az ān gunāh manashni gavashni kunashni, tani ravāni geti minoāni, okhe

avākhsh pashemān pa se gavshni pa patet hom. Yathā Ahu Vairyō 5, Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaeshō (geh according to the period of the day) frasastayaēcha Sraoshahe ashyehe, takhmahe, tanu mānthrahe, darshi-draosh, āhūiryehe, kshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

Sraoshem, Ashīm, huraodhem, verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide Ahunem vairim tanum pāiti, Ahunem vairīm tanūm pāiti, Ahunem vairim tanum pāiti. Yathā Ahū Vairyō 1.

Kem nā Mazdā (to be recited in full) Yathā Ahū Vairyō 2; yasnemacha vahmemcha aojascha zavarecha āfrīnāmi, sraoshahe, ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryehe. Ashem Vohū 1.

May it please the Almighty! In the name of Ahura Mazda, I start my prayer. May 'Sraosha' the holy, mighty leader of all creations, who protects people, come to my help. I repent for any wrong that I may have done and promise not to do anything that is not right. I am a worshipper of Ahura Mazda and a follower of Zarathushtra. I oppose all evil. I worship the strong victorious "Sraosha".



# AHMĀI RAĒSHCHA

Ahmāi raēshcha khvarenascha, ahmāi tanvō dravatātem, ahmāi tanvō vazdvare, ahmāi tanvō verethrem, ahmāi ishtīm pourush-khvāthrām, ahmāi āsnāmchit frazantim, ahmāi dareghām dareghōjītīm, ahmāi vahistem-ahūm ashaonām raochanghem, vīspō-khvāthrem. Atha jamyāt, yatha āfrināmi. Ashem Vohū 1.

May the Almighty bless a true devotee with health, strength, joy, wise offspring, a long life and the Kingdom of Heaven.



#### HAZANGHREM

Hazanghrem baēshazanām, baēvare baēshazanām; Hazanghrem baēshazanām, baēvare baēshazanām, Hazanghrem baeshazanām, baēvare baeshazanām.

#### Ashem Vohū 1.

May Ahura Mazdā grant good health a thousand times and even ten thousand times, to the one who is truthful.



#### JASA ME AVANGHE MAZDA

Jasa me avanghe mazda, jasa me avanghe mazda, jasa me avanghe mazda, Amahe hutāshtahe huraodhahe verethraghnahe, ahuradhātahe, vanaintyāoscha uparatātō rāmanō khvāstrahe, vayaosh uparō-kairyehe taradhātō anyāish dāmān, aētat te vayō yat te asti spentōmainyaom thwāshahe khvadhātahe, zrvānahe akaranahe, zrvānahe dareghōkhvādhātahe. Ashem Vohū 1.

Come to my aid O Lord and grant me courage, victory, power and the joy of life.



#### **KERFEH MOZD**

Kerfeh mozd gunāh guzāreshnerā kunam, ashahī ravān dushāramrā ham kerfeh hamā vehāne haft-keshvar zamīn, zamīn-pahanā, rud-drānā, khorshid-bālā, bundehād be-rasād; asho bed der-zī, Atha Jamyāt yatha āfrīnāmi. Ashem Vohū 1.

To be able to win forgiveness for my sins may I gain the reward of good deeds. May all the good people be blessed with righteousness as wide as the world, as long as the rivers and as shining as the sun. May it be so, even as I pray.



## HĀVAN GEH

(Sunrise to 12.39 p.m. I.S.T.)

This same Geh should be recited during the period of Second Havan as well, i.e. from the Month Āvan, Roz Hormazd up to Vahishtoisht Gatha. For further explanation see note given on page 47.

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahuratkaeshō. Hāvanēe ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Sāvanghēe visyāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasas-

tayaēcha. Mithrahe vouru-gaoyaotōish hazanghrō-gaoshahe, baēvare-chashmanō, aokhtō-nāmanō yazatahe, Rāmanō khvāstrahe, khashnaothra yasnāicha vahmāicha khshnaothrāicha frasas-tayaēcha, yathā Ahū Vairyō zaotā frāme mrūte athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

Ahurem Mazdām ashavanem ashahe ratūm yazamaide; zarathushtrem ashavanem ashahe ratūm yazamaide; zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. Ashāunām vangushīsh sūrāo spentāo fravashayō yazamaide, astvato manakhyācha apanōtemem rathwām yazamaide yaētushtemem yazatanām hanghanushtemem ashahe rathavām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.

Hāvanim ashavanem ashaheratūm yazamaide; Haurvatātem ashavanem ashahe ratūm yazamaide; Ameretātem ashavanem ashahe ratūm yazamaide; Āhūirīm frashnem ashavanem ashahe ratūm yazamaide, Āhūirīm tkaēshem ashavanem ashahe ratūm yazamaide, yasnem sūrem Haptanghāitīm ashavanem ashahe ratūm yazamaide.

Sāvanghaēm vīsīmcha ashavanem ashahe ratūm yazamaide, airyamanem ishīm ashavanem ashahe ratūm yazamaide amavantem verethrājanem, vitbaēshanghem, vīspa tbaēshāo taurvayantem vīspa tbaēshāo. titarentem; yō upemō, yō madhemō, yō fratemō, zaozīzuye tarō mānthrem pancha gāthāo.

Mithremcha vouru-gaoyaoitim yazamaide; Rāmacha khvāstrem yazamaide; vīsyehe rathwō yasnāicha vahmāicha vīsīmcha ashavanem ashahe ratūm yazamaide. Mithrem vouru-gaoyaoitīm hazangragaoshem, baēvare-chashmanem, aokhtōnāmanem yazatem yazamaide, Rāma khvāstrem yazamaide.

Thwām ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadhaaiwyāonghanem, imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem dāmōish upamanem yazatem, yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashayō.

Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā, yāonghāmchā tānschā tāoschā yazamaide. Yathā Ahu Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Mithrahe Vouru-gaoyaoitōish hazanghrō-gaoshahe, baēvare-chashmanō, aokhtō-nāmanō yazatahe, Rāmanō khvāstrahe. Ashem Vohū 1.

Ahmāi raēscha, Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Hāvan is the time for performing the Haoma Ceremony which stands for man's progress towards oneness with God. I invoke the blessings of Ahura Mazda, Zarathushtra, Fire-the Son of Ahura Mazda and Mithra- the Lord of Light. I revere Savanghi the earner of livelihood and 'Visya', the Lord of the Village. I worship the Urvans of the departed who get united with the Fravashis of the pure.



#### **RAPITHWAN GEH**

(12.40 p.m. to 3.39 p.m. I.S.T.)

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathuhtrish vīdaēvō ahuratkaeshō. Rapithwināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasas-tayaēcha. Frādatfshave zantumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Ashahe vahishtahe āthrascha Ahurahe Mazdāo, khshnaothra yasnāicha vahmāicha khshnaothraicha frasastayaēcha, yathā Ahu Vairyō zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.

Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. Ashāunām vanguhīsh surāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.

Rapithwinem ashavanem ashahe ratūm yazamaide. Ahunavaitīm Gāthām ashaonim ashahe ratūm yazamaide Ushtavaitim Gāthām ashaonīm ashahe ratūm yazamaide; Spentā-mainyūm Gāthām ashaonīm ashahe ratūm yazamaide, Vohū-khshathrām Gāthām ashaonīm ashahe ratūm yazamaide; Vahishtōishtīm Gāthām ashaonīm ashahe ratūm yazamaide.

Frādat-fshāum zantumemcha ashavanem ashahe ratūm yazamaide; fshushemcha mānthrem yazamaide; arshukdhemcha vāchem yazamaide; vacha arshukhudha yazamaide; vārethraghnīsh daevō-ghnīta yazamaide; apascha zemascha yazamaide; urvarāoscha, mainyavacha yazata yazamaide, yōi vanghazdāo ashavanō; Ameshescha Spente ashaonām yazamaide.

Ashāunām vanguhīsh surāo spentāo fravashayō yazamaide. Bareshnūshcha ashahe yat vahishtahe, mazishta mānthra, mazishta verezya, mazishta urvaithya, mazishta haithyā-varezya, mazishta vindaithya daēnayāo māzdayasnōish yazamaide.

Avat vyākhnemcha hanjamanemcha yazamaide, yatasti Ameshanām Spentanām, bareshnavō avanghe ashnō ghimatem

zantumahe rathwō yasnāicha vahmāicha, zantumemcha ashavanem ashahe ratūm yazamaide. Ashem Vahishtem ātaremcha Ahurahe mazdāo puthrem yazamaide.

Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanem yazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashayō.

Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanōtemo, yō ashahe jaghmūshtemō; vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō. Mazdāo Ahurō vaethā ashāt hachā, yāonghamchā tānschā tāoschā yazamaide. Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Ashahe Vahishtahe āthrascha Ahurahe Mazdāo. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

"Rapithwan" means the middle part of the day. It is associated with "Frādat-Fshu" the increaser of cattle and "Zantuma", the Lord of the town. I worship Ahura Mazda, Zarathushtra, the Gathas Ahunavad, Ushtavad, Spentomad, Vohukhshathra and Vahishtoisht. I praise the righteous, the victorious, the waters, the lands, the plants, the heavenly Yazads and the power of Ardibehesht - the Fire of Ahura Mazda.



#### **UZIRIN GEH**

(3.40 p.m. I.S.T. to Sunset)

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vidaēvō ahuratkaēshō. Uzyeirināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, frādat-virāi dakhyumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Berezatō Ahurahe nafedhrō apām apascha mazdadhātayāo, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahu

Vairyō zaotā frā me mrute, athā ratush ashātchit hacha frā ashava vidhvāo mraotū.

Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide; yaētushtemem yazatanām hanghanushtemem ashahe rathwān awinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.

Uzyeirinem ashavanem ashahe ratūm yazamaide; Zaotārem ashavanem ashahe ratūm yazamaide; Hāvanānem ashavanem ashahe ratūm yazamaide; Ātarevakhshem ashavanem ashahe ratūm yazamaide;

Frabaretārem ashavanem ashahe ratūm yazamaide; Āberetem ashavanem ashahe ratūm yazamaide; Āsnatārem ashavanem ashahe ratūm yazamaide; Rathwishkarem ashavanem ashahe ratūm yazamaide; Sraoshāvarezem ashavanem ashahe ratūm yazamaide.

Frādat-virēm dakhymemcha ashavanem ashahe ratūm yazamaide; strēushcha māonghemcha hvarecha raochāo yazamaide; anaghra raochāo yazamaide; afrasanghāmcha khvāthrem yazamaide; yā narsh sādrā dregvato. Haithyāvarezem ashavanem ashahe ratūm yazamaide; aparemcha tkaēshem yazamaide; haithyāvarezem ashavanem ashaonō stīm yazamaide; paiti asni paiti khshafne, yasō-beretābyō zaothrābyō, dakhyumahe rathwō yasnāicha vahmāicha;

dakhumemcha ashavanem ashahe ratūm yazamaide. Berezantem ahurem khshathrīm, khshaētem, apām napātem aurvat - aspem yazamaide; apemcha mazdadhātām ashaonīm yazamaide.

Thwam atarem Ahurahe mazdao puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide: takhmem Dāmōish upamanem vazatem vazamaide; iristanām urvānō yazamaide yāo ashaonām fravashayō. Ratūm berezantem yazamaide vim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmushtemō; vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna yazamaide, varshtacha vareshymnachya.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā; yāonghāmchā tānschā tāoschā yazamaide. Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, berezatō ahurahe nafedhrō apām apascha mazdadhātayāo. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Uzirin marks the close of the day. It is associated with "Frādat-Vira", the progress of mankind and "Dakhyuma", The Lord of the Land. I worship Ahura Mazda, Zarathushtra, the Amesh Spentas, the Fravashis, the good priests, the Divine Fire, the flowing waters, the sun, the moon, the stars and all the elements of nature. I revere Ahura Mazda's true devotees.



## **AIWISRUTHREM GEH**

(sunset to 12.39 a.m. I.S.T.)

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne mazdayasno Zarathushtrish vīdaēvō ahuratkaēsho, aiwisrūthremāi aibigayāi ashaone ashahe rathwe, yasnāicha vahmāicha khshknaothrāicha frasastayaēcha, frādat-vīspāmhujyāitēe zarathushtrōtemāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Ashāunām, fravashinām ghenānāmcha virōvānthwanām, yāiryāoscha hushitōish, amahecha hutāshtahe huraodhahe verethraghnahecha ahura

dhātahe, vanaintyāoscha uparatāto, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyo zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vidhvāo mraotū.

Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratum yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide.

Ashaonām vanguhīsh sūrāo spentāo fravashayo yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.

Aiwisrūthremem ashavanem ashahe ratūm yazamaide; Aibigāim ashavanem ashahe ratūm yazamaide; thwām ātarem

Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; asmana hāvana ashahe ratavō yazamaide; ayanghaēna hāvana ashahe ratavō yazamaide hadhazaothrem hadha-aiwyāonghanem imat baresma, ashaya frastaretem ashavanem ashahe ratūm yazamaide; āpa urvaire yazamaide; aourvatām urune ashavanem ashahe ratūm yazamaide.

Frādat-vīspām-hujyāitīm ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; mānthrem Spentem ashavanem ashahe ratūm yazamaide; gēush urvānem ashavanem ashahe ratūm yazamaide; Zarathushtrōtememcha ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide.

Äthravanem ashavanem ashahe ratūm yazamaide; rathaēshtārem ashavanem

ashahe ratūm yazamaide; vāstrīm fshuyantem ashavanem ashahe ratūm yazamaide; nmānahe nmānō-paitim ashavanem ashahe ratūm yazamaide; vīsō vis-paitīm ashavanem ashahe ratūm yazamaide; zantēush zantu-paitīm ashavanem ashahe ratūm yazamaide; danghēush danghu-paitīm ashavanem ashahe ratūm yazamaide.

Yavānem humananghem huvachanghem hushyaothnem hudaenem ashavanem ashahe ratūm yazamaide; yavānem ukhdhō-vachanghem ashavanem ashahe ratum yazamaide; khvaētva-dathem ashavanem ashahe ratūm yazamaide; danghā-urvaēsem ashavanem ashahe ratūm yazamaide; humāim pairijathnem ashavanem ashahe ratūm yazamaide; nmānahe nmānō-pathnim ashavanem ashahe ratūm yazamaide.

Nāirikāmcha ashaonīm yazamaide, frāyō-humatām, frāyō-hūkhtām, frāyō-hvarshtām, hush-hām-sāstām, ratukhsha-thrām, ashaonim, yām Ārmaitīm Spentām, yāoscha te ghenāo, Ahura Mazda, Naremcha ashayanem yazamaide, frāyō-humatem, frāyōhūkhtem, frāyō-hvarshtem, vistōfraoreitīm, ēvistō kayadhem, yenghe shvaothnāish gaēthāo asha frādente, Zarathushtrōtemahe rathwō vasnāicha, vahmāicha Zarathushtrōtememcha ashavanem ashahe ratūm yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; ghenāoscha vīrovānthvāo yazamaide; yāiryāmcha hushitīm yazamaide; amemcha hutashtem huraodhem yazamaide; verethraghnemcha ahuradhātem yazamaide; vanaintīmcha upartātem vazamaide.

Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide, hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish Upamanem yazatem yazamaide, iristanām urvānō yazamaide yāo ashaonām fravashayō. Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmushtemō; vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaethā ashāt hachā, yāonghāmchā tānschā tāoschā yazamaide, Yathā Ahū Vairyō 2. Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, ashāunām fravashinām ghenānāmcha virōvānthwanām, yāiryāoscha hushitōish, amahecha hutāshtahe huraodhahe, verethraghnahecha ahuradhātahe, vanaintyāoscha uparatāto. Ashem Vohu 1.

### Ahmāi raēshcha, Hazanghrem, Jasa me Avanghe Mazda, Kerfeh Mozd.

Aiwisruthrem is associated with evening time and with "Fradat Vispam Hujyaiti", the progress towards good life and also the holiest priest of the times. I worship Ahura Mazda, Zarathushtra, Behram Yazad (The Lord of Victory), the good spiritual beings who bring in the different seasons of the year, the Amesha Spentas, the Fravashis and the Fire that purifies everything. I revere the righteous leaders, righteous women who obey their husbands and Ahura Mazda's true devotees.



#### **USHAHEN GEH**

(12.40 a.m. I.S.T. to Sunrise)

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahuratkaeshō. Ushahināi ashaone ashahe rathwe yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, berejyāi nmānyāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Sraoshahe ashyehe ashivatō verethrājanō frādat-gaēthahe, Rashnaosh Razishtahe, Arshtātascha frādat-gaethayāo varēdat-gaethayāo, khshnaothra yasnāicha vahmāicha khshnaothrāicha

frasastayaēcha, yathā Ahu Vairyō zaotā frā me mrute, athā ratush ashāt-chit hacha frā ashaya yidhyāo mraotū.

Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētush-temem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshteām ashaonō ashahe rathwō ratufritīm yazamaide.

Ushahinem ashavanem ashahe ratūm yazamaide; ushām srīrām yazamaide; ushāonghem yazamaide, khshōithnim raēvat-aspām, framen-narām, framennarō-vīrām; yā khvāthravaiti nmānavaiti;

ushāonghem yazamaide, revīm renjataspām, yā sanat avi haptō-karshvairīm zām; avām ushām yazamaide. Ahurem Mazdām ashavanem ashahe ratūm yazamaide; vohū manō yazamaide; Ashem Vahishtem yazamaide; khshathrem vairīm yazamaide; Spentām vanguhim ārmaitim yazamaide.

Berejīm ashavanem ashahe ratūm yazamaide, bereja vangheush ashahe, bereja daēnayāo vanghuyāo māzdayasnōish, nmānyehe rathwō yasnāicha vahmāicha nmānimcha ashavanem ashahe ratūm yazamaide. Sraoshem ashīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnūm razistem yazamaide, Arshtātem frādat-gaēthām varedat-gaēthām yazamaide.

Thwām ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm

yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanem yazatem yazamaide yāo ashaonām fravashayō. Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō; vispa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā, yāonghāmchā tānschā tāoschā yazamaide. Yathā Ahu Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Sraoshahe ashyehe

ashivatō verethrājanō frādat-gaēthahe, Rashnaosh razishtahe, Arshtātascha frādat-gaēthayāo varedat-gaēthayāo. Ashem Vohū 1.

## Ahmāi raēshcha, Hazanghrem, Jasa me avangha Mazda, Kerfeh Mozd.

Ushahin means belonging to the dawn. It is associated with "Berezya Nmanya", welcoming the Lord of the House. I worship Ahura Mazda, Zarathushtra, the Yazads-Sroash, Rashna and Astād. I praise the beautiful dawn and all that is righteous.

[Ushahen Geh marks the change from darkness to light, when nature is at its best. Prayers offered to Ahura Mazda in this Geh with the Hoshbam prayer is very effective. The devotee begins the new day with His blessings.]



#### **HOSHBĀM**

(This prayer is recited only at dawn)

Atha imān vachō drenjayōish; yōi anghen vārethraghnyōtemacha baēshazyōtemacha; pancha ahuna vairya frasrāvayōish. Yathā Ahū Vairyō 5. Ahunem vairīm tanūm pāiti. ahunem-vairīm tanūm pāiti; ahunem-vairim tanum pāiti. Yathā Ahū Vairyō; Kēm nā Mazdā (to be recited fully); Ashem vohū 1; Yathā Ahū Vairyō 21, Ashem Vohū 12.

Nemase-te hushbāmī; nemase-te hushbāmī nemase-te hushbāmī, aētat dim vīspanām mazishtem dazdyāi, ahumcha ratumcha vim ahurem mazdām, snathāi anghrahe mainyeush dravatō, snathāi aeshmahe khravidraosh, snathāi māzainyanām daevanām, snathāi vispanām daevanām, varenyanāmcha dravatām (to be recited in bāz or low tone) shekasteh ghanāmenyo, bar ahreman leānat sad hazār bār (to be recited in a loud tone) Fradathāi Ahurahe Mazdāo raevatō khvarenan-ghuhatō, fradathāi Ameshanām Spentanām, fradathāi tishtryehe stārō raevatō khvarenanghuhatō, fradathāi narsh ashaonō, fradathāi vispanām Spentahe Mainyeush dāmanām ashaonām. Yathā Ahu Vairvō 2.

Vanghucha vanghuyāoscha āfrināmi, vispayāo ashaonō stōish haithyāicha bavānithyāicha bushyānithyāicha, Ashim rāsentim dareghō-vārethmanem,

mishāchim hvō aiwishāchim mishāchim āfrasāonghaitīm. Barentīm vīspāo baēshazāo, apāmcha gavāmcha urvaranāmcha. Taurvayeintīm vīspāo tbaēshāo, daēvanām mashyānāmcha. Areshyantām ahmāicha nmānai ahmāicha nmānahe nmāno-patēe.

Vanghūishcha adhāo vanghūhishcha ashayō, hupaurvāo vahehīsh, aparāo rāsentish, dareghō vāre thmanō, yatha nō mazishtāoscha vahistāoscha sraēshtāoscha ashayō erenvante ameshanām spentanām yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Fradathāi ahe nmānahe, fradathāi vīspayāo ashaonō stōish, hamistēe vīspayāo dravatō stōish. Stavas ashā yē hudāo yōi henti.

Vasascha tū Ahura Mazda ushtācha, khshaēsha havanām dāmanām. Vasō āpō, vasō urvarāo, vasō vīspa vohū asha-chithra; khshayamnem ashavanem dāyata. Akhshayamnem dravantem. Vasōkhshathrō khyāt ashava; avavōkhshathrō khyāt dravāo gatō hamishtō, nizberetō hacha spentahe mainyēush dāmabyō, varatō avasō- khshathrō.

Hakhshaya azem-chit yō Zarathushtrō fratemān nmānanāmcha, vīsāmcha, zantunāmcha dakhyunāmcha, anghāo daēnayāo anumatayaēcha anukhtayaecha, anvarshtayaēcha, yāāhuirish Zarathushtrish.

Yatha nō āonghām shāto manāo, vahishtō urvānō khvāthravaitish tanvō hentō vahishtō anghush; ākāoschōit āhuire Mazda jasentām. Asha vahishta, asha sraēshta daresāma thwā, pairi thwā jamyāma, hamem thwā, hakhma. Ashem

Vohū 1; Asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohū 1; Asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohū 1.

# Ahmāi raēscha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Hoshbam is a homage to day-break. I pray to Ahura Mazda to destroy all evil and help protect the people, cattle, water and vegetation. May the good religion of Zarathushtra spread in every home, village, city and country. May the Ameshaspands and Yazads work for the prosperity of God's creation. May my soul progress and be happy to gain peace through righteousness. May I be worthy of Thy everlasting friendship.



### KHORSHED NEYĀYESH

**Note:** This Neyāyesh is to be recited daily during the three Gehs - Hāvan, Rapithwan and Uzirin.

Khshnaothra Ahurahe Mazdāo. Ashem Vohū; Pa nāme yazdān, satāyem zabāem dādār Ahura Mazda rayōmand, khorehmand harvesp-āgāh, kerdegār khodāvandān khodāvand pādashāh bar hame pādashāhān, negehdār, khāleke makhluk, ar-razzāk ruzi-dehandeh, kāder o kavī o kadīm; bakhshā-yandeh bakhshāyeshgar, meherbān, tavānā o dānā o dādār o pāk parvardegār. Ādel pādashāhī

bīzavāl bāshad. Hormazd Khodāe awazūni gorje khoreh awazāyād. Khorshed amarg rayōmand aurvad-asp be-rasād.

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoānī, okhe awākhsh pashemān, pa sē gavashnē pa patet hom.

(To recite with a bow) Nemase-te Ahura Mazda, nemase-te Ahura Mazda, nemase-te Ahura Mazda, nemase-te Ahura Mazda, thrish-chit parō anyāish dāmān. Nemō vē Ameshā Spentā vīspe hvare-hazaoshāo. Aētat jahāt Ahurem Mazdām aētat Ameshe Spente, aētat ashaonām Fravashīsh, aētat vayām dareghōkhadhātem. Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyā-

varshtām hyat vasnā ferashōtemem staomi Ashem; Ashem Vohū 1.

Ferastuye humatōibyaschā hukhtōibyaschā hvarshtōibyaschā, mānthwōibyaschā vakhedhwōibyaschā varshtvōibyaschā. Aibi-gairyā daithe vispā humatāchā hukhtāchā hvarshtāchā. Paiti-richyā daithe vispā dushmatāchā duzhukhtāchā duzhvarshtāchā. Ferā ve rāhi Ameshā Spentā yasnemchā vahmemchā ferā mananghā ferā vachanghā ferā shyaothanā, ferā anghuyā, ferā tanvaschit khvakhyāo ushtanem. Staomi Ashem; Ashem Vohū 1.

(To recite bowing the head) Nemō Ahurāi Mazdāi, nemō Ahurāi Mazdāi; nemō Ahurāi Mazdāi; nemō Ameshaeibyō Spentaeibyō, nemō Mithrāi vourugaoyaoitee, nemō Hvare-khshaetāi aurvat-aspāi, nemō ābyō dōithrābyō, yāo Ahurahe Mazdāo; nemō geush, nemō

gayehe, nemō Zarathushtrahe Spitāmahe ashaonō fravashee, Nemem vīspayāo ashaonō stōish haithyāicha bavānithyāicha būshyānithyāicha.

(If the Geh is Hāvan, to recite as under):

Vohu ukhshyā mananghā khshathrā ashāchā ushtā tanūm (to be recited three times) Ashem Vohū 3.

(During the Geh Rapithwan or Second Hāvan, to recite as under):

Imā raochāo barezishtem barezemanām (to be recited three times). Ashem Vohū 3.

(If the Geh is Uzirin, to recite as under):

Yahmī Spentā thwā mainyū urvaēse jasō (to be recited three times) Ashem Vohū 3.

Hvare-khshaëtem ameshem raëm aurvataspem yazamaide. Mithrem Vourugaoyaoitim yazamaide, arsh-vachanghem, vyākhanem, hazanghra-gaoshem, hutāshtem, baēvare-chashmanem, berezantem, perethu -vaēdhayanem sūrem akhvafnem jaghāurvāonghem. Mithrem vīspanām dakhyunām danghu-paitīm yazamaide, yim fradathat Ahurō Mazdāo, khvarenanguhastemem mainyavanām yazatanām, Tat nō jamyāt avanghe Mithra Ahura berezanta. Hvarekhshaētem ameshem raēm aurvat-aspem yazamaide.

Tishtrīm drvō-chashmanem yazamaide, Tishtrīm drvō-chashmanem yazamaide, Tishtrīm drvō-chashmanem yazamaide. Tistrīm yazamaide, Tistryenyō yazamaide, Tishtryō raēvāo khvarenanguhāo yazamaide, vanantem stārem mazdadhātem yazamaide, Tishtrīm stārem raēvantem. khvarenanguhantem yazamaide, thwāshem khvadhātem yazamaide, zrvānem akaranem yazamaide, zrvānem dareghō - khvadhātem yazamaide. Vātem spentem hudhāonghem yazamaide, razishtām chishtām Mazdadhātām ashaonīm yazamaide. Daenām vanguhīm māzdayas-nīm yazamaide. Pathām khvāstāitīm yazamaide, zarenumantem sūrem yazamaide, saokantem gairīm mazdadhātem yazamaide.

Vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanem gaēthīm yazatem yazamaide, haom urvānem yazamaide, havām fravashīm yazamaide. Jasa me avanghe Mazda. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Hvare-khshaētem ameshem raēm aurvat-aspem yazamaide. Ashem Vohū 3.

Fravarāne mazdayasnō zarathushtrish vīdaēvō ahura-tkaēshō (Geh according to

the period of the day) frasastayaēcha. Hvarekhshaētahe ameshahe raēvahe aurvataspahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā ahū vairyō zaotā frā me mrūte, athā ratush ashātchit hacha, frā ashava vīdhvāo mraotū.

Hvare-khshaētem ameshem raēm aurvataspem yazamaide. Āat yat hvare-raokhshni tāpayeiti, āat yat hvare-raochō tāpyeiti, hishtenti mainyavāonghō yazataonghō, satemcha hazangremcha; tat khvareō hām-bārayeinti, tat khvarenō nipārayeinti, tat khvarenō bakhshenti, zām paiti ahuradhātām, frādhaticha ashahe gaēthāo, frādhaticha ashahe tanuye, frādhaticha hvare yat ameshem raēm aurvat-aspem.

Āat yat hvare uzukhshyeiti, bvat zām Ahuradhātām yaozdāthrem, āpem tachintām yaodāthrem, āpem khānyām yaozdāthrem, āpem zrayanām yaozdāthrem, āpem armaēshtām yaozdāthrem, bvat dāma ashava yaozdāthrem, yāo henti spentahe mainyēush.

Yedhi zi hvare nõit uz-ukhshyeiti, adha daēva vīspāo merenchinti yāo henti, haptō - karshvōhva nava chish mainyava yazata anghava astvaiti paiti-drām noit paitishtām vidhenti.

Yō yazaite hvare yat ameshem raēm aurvataspem, paitishtātēe temanghām, paitishtātēe temas-chithranām daēvanām, paitishtātēe tāyunāmcha hazasnāmcha, paitishtātēe yātunamcha pairikanāmcha, paitishtātēe ithyejanghō marshaonahe, yazaite. Ahruem Mazdām, yazaite Ameshe Spente, yazaite haom urvānem, khshnāvayeiti vīspe mainyavacha yazata gaethyācha, yō yazaite hvare yat ameshem raēm aurvat-aspem.

Yazāi mithrem vouru - gaoyaoitīm hazanghragaoshem, baēvare-chashmanem, yazāi vazrem hunivikhtem, kameredhe paiti daēvanām, mithrahe voru-gaoyaoitōish, yazāi hakhedhremcha, yat asti hakhedh-ranām vahishtem, antare māonghemcha hvarecha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, hvare-khshaetem ameshem raem aurvat-aspem. zaothrābyō hvare-khshaētem ameshem raēm aurvat-aspem yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha zaothrā-byascha arshukhdh-aēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō Mazdāo Ahuro vaēthā ashāt hachā, Yāonghāmachā tānschā tāoschā yazamaide.

(To pray in a murmur) Hormazd Khodāe, awazūnie mardum mardum sardagān, hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī neki rasānad aedūn bād (To recite loudly) Yathā Ahū Vairyō 3.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, hvare-khshaētahe ameshahe raēvahe aurvat-aspahe. Ashem Vohū 3.

Ahurānīsh ahurahe vahishtābyō zaothrābyō sraēshtābyō zaothrābyō, dahmo-pairi-angharshtābyo zaothrābyo. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān),

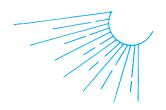
namāz dādāre gehān dāmān. Kshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.

Gorje khoreh awazāyād khorshed amarg rayōmand aurvad-asp, be-rasād amāvand pirozgar amāvandīh pirozgari. Dād dīn beh Māzdayasnān āgāhi ravāi goāfrangānī bād hafte keshvar zamīn aēdun bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad Shudan. Ashaone Ashem Vohū 1.

(To be recited facing the south) Dādāre gehān dīne Māzdayasnī dāde Zarthushtī Nemase-te ashāum sēvishte Aredvi Sūra Anāhite Ashaone Ashem Vohū 1. Nemō urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

Hvare-khshaetem amēshem raēm aurvataspem yazamaide. Ashem Vohū 1. Khorshed amarg rayōmand aurvad-asp be-rasād. Ashem Vohū 1.

Khorshed Neyāyesh is dedicated to the bright and powerful sun, which gives light. Its rays purify Ahura Mazda's creation and help destroy all evil. I worship the Almighty, the glory and power of Khorshed Yazad, the divinity who presides over the Sun and pray that its power may increase. I repent for all the wrong I've done and promise to do what is good and righteous. I revere all the Amesha Spentas and the Yazads, the brilliant star Sirius, the flowing waters, the plant world and all God's creation. I admire Zarathushtra. May the fame of the Mazdayasni religion spread everywhere. May Khorshed Yazad help me.



#### MEHER NEYĀYESH

**Note**: Recite this Neyāyesh everyday during the day-time in the three Gehs - Hāvan, Rapithwan and Uzirin.

Pa nāme yazdān Hormazd Khodāe awazunī gorje khoreh awazāyād; Meher farāgayaod dāvare rāst be-rasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukta duzhvarshta. Mem pa getī manīd; oem goft, oem kard, oem jast. oem būn būd ested; az ān gunāh manashnī gavashnī kunashni, tanī ravānī geti minōānī, okhe awākhsh pashemān pa se gavashnī pa patet hom.

(To recite with a bow) Nemase-te Ahura Mazda, nemase-te Ahura mazda, nemase-te Ahura mazda, nemase-te Ahura Mazda, thrish-chit parō anyāish dāmān. Nemō vē Ameshā Spentā vīspe hvare-hazaoshāo. Aētat jahāt Ahurem Mazdām, aētat Ameshe Spente, aētat ashaonām fravashīsh, aētat vayām dareghō-khvadhātem. Khshnaothra Ahurahe Mazdāo, tarōidite anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashotemem. Staomi ashem Ashem Vohū 1.

Ferastuye humatōibyaschā hūkhtōibyaschā hvarshtōibyascha, mānthwōibyaschā vakhedhwōibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā. Paitirichyā daithe vīspā dushmatāchā duzhūkhtāchā duzhvarshtāchā. Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothanā,

ferā anghuyā ferā tanvaschit khvakhyāo ushtanem. Staomi Ashem. Ashem Vohū 1.

(To recite bowing the head) Nemō Ahurāi Mazdāi, nemō Ahurāi mazdāi, nemō Ahurāi Mazdāi; nemō Ameshaeibyō Spentaēibyō, Nemō mithrāi vourugaoyaotēe, nemō hvare-khshaētāi aurvat-aspāi, nemō ābyō doithrābyō, yāo Ahurahe Mazdāo, nemō gēush, nemō gayehe, nemō Zarathushtrahe Spitāmahe ashaonō fravashēe nemem vīspayāo ashaonō stōish, haithyāicha, bavānithyāicha būshyānithyāicha.

(If the Geh is Havan, recite three times as under):

Vohū ukhshyā mananghā khshathrā ashāchā ushtā tanūm Ashem Vohū 3.

(If the Geh is Rapithwan or Second Hāvan, recite three times as under):

Imā raochāo barezishtem Barezemanām. Ashem Vohū 3.

(If the Geh is Uzirin, recite three times as under):

Yahmi Spentā thwā mainyu urvaese jasō Ashem Vohū 3.

Mithrem vouru-gaoyaoitīm yazamaide, arshvachanghem, vyākhanem hazanghragaoshem, hutāshtem, baēvare-chashmanem, berezantem, perethu-vaēdhayanem sūrem, akhvafnem, jaghāurvāoghem. Mithrem vīspanām dakhyunām danghu-paitīm yazamaide, yim fradathat Ahurō Mazdāo khvarenanguhastemem mainyavanām yazatanām. Tat nō jamyāt avanghe Mithra berezanta. Hvare-khshaētem ameshem raēm aurvat aspem yazamaide. Tishtrīm drvō-chashmanem yazamaide, Trishtrīm drvō-chashmanem yazamaide, Tishtrīm drvō-chashmanem yazamaide. Tishtrīm yazamaide, Tishtryenyō yazamaide, Trishtryō raēvāo khvarenan-ghuhāo yazamaide, vanantem stārem mazdadhātem

vazamaide, tishtrīm stārem raēvantem khvarenanghuhantem yazamaide, thwāshem khvadhātem yazamaide, zrvānem akaranem yazamaide, zrvānem dareghōō-khvadhātem yazamaide, vātem spentem hudhāonghem yazamaide, razishtām chistām mazdadhātām ashaonīm yazamaide, daēnām vanghuhīm māzda-yasnīm yazamaide, pathām khvāstāitim yazamaide, zarenumantem sūrem yazamaide, saokantem gairīm mazdadhātem yazamaide. Vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanem gaēthīm yazatem yazamaide, haom urvānem yazamaide havām fravashīm yazamaide. Jasa me avanghe Mazda. Ashāunām vanghuhīsh sūrāo spentāo fravashayō yazamaide. Mithrem vourugaoyaoitīm yazamaide. Ashem Vohū 3.

Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahura-tkaeshō (Geh according

to the period of the day) frasastayaēcha. Mithrahe vouru-gaoyaoitiōish hazanghragaoshahe baēvare-chashmanō, aokhtōnāmanō yazatahe, rāmnascha khvāstrahe khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairvo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū. Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhnem, hazanghra-gaoshem, hutāshtem, baēvarechashmanem, berezantem, perethuvaēdhayanem, sūrem, akhvafnem, jaghāurvāonghem.

Mithrem aiwi-dakhyūm yazamaide, mithrem antare-dakhyūm yazamaide; mithrem ā-dakhyūm yazamaide, mithrem upairi-dakhyūm yazamaide, mithrem adhairi-dakhyūm yazamaide mithrem pairi-dakhyūm yazamaide; mithrem

aipi-dakhyūm yazamaide. Mithra Ahura berezanta aithyejangha ashavana yazamaide, strēushcha māonghemcha hvarecha, urvarāhu paiti baresmanyāhu, mithrem vīspanām dakhyunām danghu-paitīm yazamaide. Ahe raya khvaranen-ghacha tem yazāi surunvata yasna mithrem vourugaoyaotīm. zaothrābyō mithrem vourugaoyaoitīm yazamaide, rāma-shayanem hushayanem airyābō danghubyō.

Ācha nō jamyāt avanghe, ācha nō jamyāt ravanghe, ācha nō jamyāt rafnanghe, ācha nō jamyāt marzdikāi, ācha nō jamyāt baēshazāi, ācha no jamyāt verethraghnāi ācha nō jamyāt havanghāi, ācha nō jamyāt ashavastāi, ughrō, aiwi-thūrō, yasnyō vahmyō, an-aiwi-drukhtō vīspemāi anguhe astvaite, mithrō yō vouru - gaoyaoitish; Tem amavantem yazatem sūrem dāmōhu sevishtem mithrem yazāi zaothrābō; tem

pairi-jasāi vantacha nemanghacha; tem yazāi surunvata yasna mithrem vouru-gaoyaoitīm; zaothrābyō mithrem vouru-gaoyaoitīm yazamaide.

Haomayō gava baresmana, hizvōdangh-angha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō. Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā. yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz-low tone) Hormazd Khodāe awazunie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdayasnān āgāhi āstavāni neki rasānad aedun bād (To recite loudly). Yathā Ahu Vairyo 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Mithrahe Vouru-

gaoyaōitoish hazangra-gaoshahe, baevarechashmanō, aokhtō-nāmanō yazatahe, Rāmnascha khvāstrahe, Ashem Vohū 1.

Ahmāi raeshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Rozneknām, rozpāknām, rozmubārak (falān) māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān, Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Meher farāgayod dāvare rāst be-rasād amāvand pirozgar amāvandih pirozgari Dād din beh māzdayasnān, āgāhi ravāi goāfrangāni bād hafte kashvar zamin, āedun bād. Man āno āwāyad shudan, man āno āwāyad shudan, Man āno āwāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the South) Dādāre gehān dine Māzdayasni dāde Zarthushti. Nemasete ashāum sevishte Aredvi Sura anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1. Mithrem vourugaoyaoitim yazamaide. Ashem Vohū 1. Meher farāgayod dāvare rāst be-rasād. Ashem Vohū 1.

May Meher Yazad-Mithra the Lord of Cosmic Light, the Just Judge, the Angel of Truth help me. I repent for any wrong thought, word or deed and promise never to do so again. I praise Ahura Mazda, the Amesha Spentas, the Yazads, the Endless Time, the brilliant star Sirius and the winds that sweep over God's creation. I admire true knowledge, my Mazdayasni religion and the Fravashis. May the holy, all knowing Meher Yazad help me to gain good health, success, happiness and purity in mind and body and may it always come to my aid.



#### **VŪSPA HUMATA**

Vīspa humata, vīspa hukhta, vīspa hvarshta, baodhō-varshta; vīspa dushmata, vīspa duzhukhta, vīspa duzhvarshta, nōit baodhō-varshta. Vīspa humata, vīspa hukhta, vīspa hvarshta vahishtem anghuim ashaēta. Vīspa dushmata, vīspa duzhukhta, vīspa duzhvarshta, achishtem anghuim ashaēta. Vīspanāmcha humatanām hūkhtanām hvarshtanām vahishta anghui; āat hacha chithrem ashaone. Ashem Vohū 1. (To recite three times).

All good thoughts, words and deeds come from a wise mind and lead one to heaven. All evil thoughts, words and deeds lead to hell, so believe the people who follow the righteous path.



## DOĀ NĀM SETĀYESHNE

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Ba nāme yazade bakhshāyendehe bakhshāyesh- gare meherbān. Nām setāeshne Ahura Mazda, hamābūd hamāhast o hamābed. Nāme yazade Spenā-Minō andarach mīnoān mīnō. Azash khudash yak nām Ahuramazdach. Khodāe mehest, o tavānā o dānā o dādār, o parvartār o pānā o khvāvar, o kerfehgar o avakshīdār avīzeh veh dādastāni hamā-zōr.

Sepās oe buzorg hasīān, ke āfrid avanīd, o pa khesh angāmbati zor dānāi, avartar shash ameshāspandān, avad vesh yazdān, roshan behesht garothmān, o gerd āsmān, o khur tāvā o māh bāmī, o satare vash-tokhm, o bād, o andarvāe, o āv, o ātash, o zamīn o orvar, o gospand o ayokhshast, o mardum.

Yazishneoniāeshneaz oe Khodāe Kerfehgar ke meh kard az har getīhā desheshnān mardum pa gavāesh, mādān dād o sheherīāreshe angām rāenīdāresh dāmān, pa rakhma angezashne parhez devān.

Namāz oe vīspa-āgāh ash khvāvar, kesh farestīd pa Zartosht Spetamān asho

farohar, ashtash oe dāmān din-dāneshne varoeshne, āsne-kheradī gosho-sruteh-kheradī. Dānāesh o rāenīdāresh, vīspa hastān o būdān o bedān, farhangān farhang mānthra Spenta, ku bed ravān hu-pul bokhtāresh, az dozakhv, vadārdār oe āne pehelum akhvān ashoān, roshan hand hu-boe hamā-nekash.

Pa farmāne to khvāvar, pa farmāne to khvāvar pa farmāne to khvāvar, padīram o mīnam o goyam o varzam dīn avīzeh, āstuān hom pa har kerfeh, awākhsh az vīspa bazeh. Avīzeh dār hom khudash āsnīdeh-kunashne, parhezashne, o pāk shash zorāne jān, manashne gavashne kunashne o vīr o hosh o kherad.

Pa kāme to kerfehgar tavānam kard āne to parastashne, pa beh-manashne, beh-gavashne, beh-varzashne, vashāem rāhe roshan, ke om na-rasād gerān pazd dozakh, vadīram pa cheshandarg, rasam āne behesht pur-boe harvesp-pesīdeh hama-khvāresh.

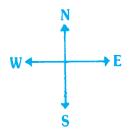
Setāeshne oe avakhshidār khodāe, ku kāmeh kerfeh pādāeshne kunand farmānrāenīdārān, avdum buzed darvandānach az dozakh, o avīzehā vīnāred vīspa.

<sup>®</sup> Setāeshne dādār Ahuramazda, harvespāgāh, tavānā o tavāngar, haft Ameshāspand Bahrām yazad pirozgar dushman-zadār, amahe hutāshtahe be-rasād. Ashem Vohū

 (to recite three times).

I praise Ahura Mazda who is the greatest, all powerful, all knowing, the bestower of good things, the forgiver of sins and the giver of justice. I thank Him gratefully for creating the Ameshaspands, the Yazads, Heaven, the stars, the moon, the winds, the water, fire, trees, cattle, metals and mankind. I pay homage to Him through Spitama Zarathushtra whose holy prayers will help me to cross the Bridge of

Separation (Chinvat). I promise to do good and keep away from all evil. I respect Ahura Mazda, the Amesha Spentas, Behram Yazad and the angel Ama who instils courage. May all of them come to my aid.



#### CHAR - DISHA NO NAMASKAR

(Homage Unto the Four Directions) (Note: to be recited during the day after reciting the Doā Nām Setā-eshne)

Az hamā gunāh patet pashemānum; Ashem Vohū 1.

Nemō āonghām asanghāmcha, shōithranāmcha, gayoaoitināmcha maēthananāmcha, avō-khvarenanāmcha, apāmcha, zemāmcha, urvaranāmcha, anghāoscha zemō, avanghecha ashnō vātahecha ashaonō strām, māonghō hūrō, anaghranām raochanghām khvadhātanām, vīspanāmcha spentahe mainyēush dāmanām, ashaonām ashaonināmcha ashahe rathwām. Ashem Vohū 1.

(Note: To be recited each time, turning to each direction)

# Ahmāi raēshcha; Hazangrem; Jasa me avanghe mazda Kerfeh Mozd.

I repent for all my sins. I humbly bow my head to all the cities, open fields, the earth, the flowing waters, the sky, the trees, the sun, the moon, the stars and to all the people who follow the path of righteousness.



## MĀH BOKHTĀR NEYĀYESH

This Neyāyesh should be recited every day if possible, and especially on the New Moon, Full Moon and No Moon-Day of every month.

Pa nāme yazdān Ahuramazda Khodāe awazūnī gorje khoreh awāzayād. Māh Bokhtār Māh yazad be-rasād. Az hamā gunāh patet pashemānum, az harvastīn dushmata duzkukhta duzhvarshta, mem pa getī manīd oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī

getī mīnōānī, okhe awākhsh pashemān pa sē gavashni pa patet hom.

(To recite bowing the head): Nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyō, nemō māonghāi gaochithrāi, nemō paiti-ditāi, nemō Ameshaēibyō Spentaēibyō nemō māonghai gao-chithrāi, nemō paiti-ditāi, nemō paiti-dite; nemō Ahurāi Mazdāi, nemō paiti-dite; nemō Spentaēibyō, nemō maonghāi gaochithrāi, nemō paiti-dītāi, nemō paiti-dīte.

Khshnaothra Ahurahe Mazdāo, Tarōidite ang-rahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem: Ashem Vohū 3.

Fravarāne mazdayasnō Zarthushtrish vidaevō ahura-tkaeshō (Geh according to the

period of the day) frasastayaēcha. Māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā frā-me-mrūte, athā ratush ashāt-chit hacha frā ashaya vīdhyāo mraotū.

Nemō Ahurāi Mazdāi, nemō Ameshaēibyo Spentaēibyō, nemō māonghāi gao-chithrāi, nemō paiti-dītāi, nemō paiti-dīte.

Kat māo ukshyeiti, kat māo nerefsaiti Pancha-dasa māo ukhshyeiti, panch-dasa māo nerefsaiti, yāo he ukshkyāstātō, tāo nerfsānstāō tāo nerefsānstātō, yāo he ukhshyānstātas chit. Kē yā māo ukhshyeiti nerfsaiti thwat.

Māonghem gao - chithrem ashavanem ashahe ratūm yazamaide. Tat māonghem paiti-vaēnem, tat māonghem paitī - vīsem,

raokhshnem mäonghem aiwi - vaēnem raokhshnem mäonghem aiwi-vīsem, hishtenti Ameshāo Spenta khvarenō dārayeinti, hishtenti Ameshāo Spenta khvarenō bakhshenti, zām paiti Ahuradhātām.

Āat yat māonghahe raokhshni tāpayeiti mishti urvaranām zairi-gaonanām zaramaēm paiti zemādha uzukhshyeiti. Antare-māonghāoscha, perenō-māonghāoscha, vīshaptathāoscha. Antare-māonghem ashavanem ashahe ratūm yazamaide; perenō-māonghem ashavanem ashahe ratūm yazamaide; vīshaptathem ashavanem ashahe ratūm yazamaide.

Yazāi māonghem gao-chitrem baghem raēvantem, khvarenanghuhantem afnanghuhantem tafnanghuhantem, varechanghuhantem khshtāvantem ishtivantem, yaokhshtivantem,

saokavantem, zairimyāvantem, vohvāvantem, baghem baēshazem.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna māonghem gao-chithrem. zaothrābyo māonghem gao-chithrem ashavanem ashahe ratūm yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaothrābysacha arshukh-dhaeibyascha vāghzibyō.

Yenghe hātām āatysene paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā Yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad. Aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, māonghahe gao-chithrahe, geushcha aēvo-dātayāo, gēushcha pourusaredhayāo. Ashem Vohū 3.

Dasta amem verethraghnemcha, dasta gēush khvāthrõōnahīm, dasta narām pourutātem, stāhyanām vyākhnanām, vanatām avanemnanām hathravanatām hamerethe, hathravanatām dushmainyush, steraptām chithraavanghām. Yazata pouru-khvarenangha, yazata pouru-baeshaza, chithra vō buyāresh masānāo, chithra vō zavanōsavō chithrem bōit yūzemchit khvarenō, yazemnāi āpō dāyata. Ashem Vohū 1.

Ahmāi raēshcha, Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra

Ahurahe Mazdāo, nemō Ahurāi Mazadāi, nemō Amēshaeibyō Spēntaeibyō, nemō māonghāi gao-chithrāi, nemō paiti-dītāi, nemō paiti-dītai, nemō paiti-dīte; Ashem Vohū 1.

Gorje Khoreh awazāyād Māh Bokhtār Māh yazad berasād amāvand pirozgar amāvandih pirozgari. Dād dīn beh Māzdayasnān āgāhi ravāi goāfrangāni bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the South) Dādāre gehān dīne Māzdayasnī dāde Zarthushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanghuhi mazdadhāte ashaone Ashem Vohū 1.

Māonghem gao-chithrem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

## Māh Bokhtār Māh yazad be-rasād. Ashem Vohū 1.

May Mah Yazad, the liberator of the soul come to my aid and relieve me of all my troubles. I truly repent for every bad thought that may have crossed my mind, every bad word I may have spoken and every bad deed I may have done. I promise never to do so again. I pay homage to Ahura Mazda, the Amesha Spentas, the visible and invisible part of the moon and the protector of cattle and sheep with due ceremonies, prayers, offerings, good words and good deeds. As the moon rises hundreds of Yazads pour forth their light on the earth, banishing darkness and bringing prosperity, health and plenty. I praise the New Moon, the Full Moon and the days that follow each of them. May the power of Mah Yazad and its brilliant light increase. O holy Yazads grant me courage, success, wealth in cattle and a following of good, strong, brave men. May the knowledge and fame of our excellent Mazdayasni religion given to us by Ahura Mazda through Zarathushtra, spread all over the world.



#### ARDVĪ SŪRA NEYĀYESH

(This Neyāyesh should be recited everyday if possible and especially on the following five days of every month, viz Spandarmad, Avan, Din, Ashisvangh and Marespand).

Khshnaothra Ahurahe Mazdāo; Ashem Vohū 1. Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Āvān Ardvi Sūr Bānu be-rasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, men pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh

manashnī gavashnī kunashnī tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vīdaevō ahura-tkaēshō (Geh according to the period of the day) frasastayaēcha.

Apām vanghuhēnām mazdadhātanām, areduyāo āpo anāhitayāo ashaonyāo, vīspanāmcha apām mazdadhātanām, v i s p a n ā m c h a u r v a n r a n ā m Mazdadhātanām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Yathā Ahu Vairyō 10.

Mraot Ahurō Mazdāo Spitamāi Zarathushtrāi, yazaēsha me him, Spitama Zarathushtra, yām Aredvīm Sūrām anāhitām perethū-frākām baēshazyām, vīdaevām ahurō-tkaeshām, yesnyām anghuhe astvaite, vahmyām anghuhe astvaite. Ādhuū-frādhanām ashonim, vānthvō-frādhanām ashaonīm, gaēthō-frādhanām ashaonīm, danghu-frādhanām ashaonīm.

Yā vīspanām arshnām Khshudrāo yaozdadhāiti. Yā vīspanām hāirishinām zānthāi garewān yaozdadhāiti. Yā vīspāo hāirishish huzāmito dadhāiti. Yā vīspanām hāirishinām dāitim rathwim paēma avabaraiti.

Masitām dūrāt frasrūtām; yā asti avavaiti masō, yatha vīspāo imāo āpō yāo zemā paiti fratachanti; yā amavaiti fratachaiti, hukairyāt hacha bareanghat, avi zrayō vouru-kashem.

Yaozenti vīspe karanō zrayā Vourukashayā ā, vīspō maidhyō yaozaiti. Yat hīsh avi fratachaiti yat hīsh avi frazgaraiti, Aredvi Sūra Anāhita. Yenghe hazangrem, vairyanām, hazangrem apaghzāranām. Kaschitcha aēshām vairyanām, kaschitcha aēshām apaghzāranām, chathwaresatem ayare-baranām hvaspāi naire baremnāi.

Anghāoscha me aēvanghāo āpō apaghzārō vījasāiti, vīspāish avi karshvān yāish hapta. Anghāoscha me aēvanghāo āpō hamatha avabaraiti hāminemcha zayanemcha. Hā me āpō yaozdadhāiti, hā arshnām khshudrāo, hā khshathrinām garewān, hā khshathrinām paēma.

(From here Hā or Chapter of "Ā Hātām" begins. If any person desires to recite Ardvi Sura Niāesh without the Hā of Ā Hātām, one should leave the portion from here up to ferashotemem' on page 133, line 4th).

FĀ hātāmcha, anghushāmcha zātanāmacha azātanāmcha, ashaonām idha jasentu fravashayō, yōi hīsh bawrare paityāpem, nazdishtayāt apat hacha. Mā nō āpō dushmananghe, mā nō āpō duzvachanghe, mā nō āpō dushshyaothanāi, mā duzdaēnāi, mā hashi-tbishe, mā mōghu-tbishe, mā varezānō-tbishe, mā nāfyō-tbishe. Mādha nō ahmi frādhāiti āpō vangushish, vahishtāo mazdadhātāo ashaonish, yō nō airirichinām irirkshāiti gaēthanām. Mādha nō ahmi frādhāiti āpō vanghuhīsh vahishtāo mazdadhātāo ashaonish, yō nō airirichinām iririkhshāiti tanunām. Yō tāyush, yō hazangha, yō gadhō yō shavaja, yō yātumāo, yō nasuspāo, yō sperezvāo, yō arāitivāo, yō ashemaoghō an-ashava, yō mashyō drvāo sāsta; tem avi tbaeshāo paityantu ithyejāo isha yō i dadha, ithyejāo yantu yō di dadha. Āpo gātava rāmōdhwem, yavata zaota yazāite. Katha zaota khsāta vacha āpō

vangushīsh yazāite. Kuthra bavāt hitō-hizvāo yezi an-arethe yazāite. Kuthra vāchō avi -būta, yān he chakhse aēthra-paitish, kuthra tāo frayō bayān, kuthra tāo ishudō bayān. Kuthra tāo rātayō bavān, yān Ahurō Mazdāo Zarathushtrāi fravavacha, frā Zarathushtrō gaēthābyō astvaitibyō. Avajastim paurvām āpō jaidhyōish Zarathushtra, paschaēta aiwyō zaothrāo frabarōish yaozdātāo dahmō-pairishtāo, imān vachō framrū. Āpō yānem vō yāsāmi mazāontem tem me dāyata, yenghe dāiti paiti vanghō nisrīta an-aiwi-drukhti. Āpo ishtīm vō jaidhyāmi pouru-saredhām amavitīm, frazantīmcha khvāparām yenghāo paourushcha berejyān. Naēchishcha anghāo vāsāiti jyānāi, nōit snathāi, nōit mahrkāi nõit aēnanghe, nōit apayatēe.

Imat võ āpõ jaidhyemi, imat zemõ, imat urvarāo, imat Ameshā Spentā hukhshathrā

hudh-āonghō, vanghavascha vanguhīscha vohunām dātārō, imat ashāunām vanguhīsh fravashayō ughrāo aiwithūrāo, imat Mithra Vouru - gaoyaoite, imat Sraosha ashya huraodha imat Rashnavō razishta, imat Ātare Mazdāo puthra, imat bereza Ahura, khshathraya apām napō aurvat-aspa, imat vīspe yazatā onghō yōi vanghazdā o ashavano. Imat me āpō dāyata, imat zemō, imat urvarāo, imat Ameshā Spentā hukhshathrā hudhāonghō, vanghavascha vanguhishcha vohunām dātārō imat ashaonām vanguhish fravashayō ughrāo aiwithūrāo, imat Mithra Vouru - gaoyaoite, imat Sraosha Ashya huraodha, imat Rashnavō razishta, imat Ātare Ahurahe Mazdāo puthra, imat bereza Ahura khshathraya apām napō aurvat-aspa, imat vīspe yazatāongho yōi vanghazdāo ashavanō. Yatcha ahmāt asti mazyō, yatcha ahmāt asti vanghō, yatcha ahmāt asti srayō, yatcha ahmāt asti paō-arejastarem; tat nō

dāyata yūzem, yazata ashavanō khshayamna isāna, mōhucha āsuyācha, hathra ana gāthwya vacha. Haithyāvarshtām hyat vasnā ferashōtemem.

(Hā of ā Hātāmacha ends here)

Yām azem yō Ahurō Mazdāo huzvārena uzbaire, fradathāi nmānahecha vīsascha zantēushcha danghēushcha.

Yā ahmāt staota yasnya srāvayeni, Ahunemcha Vairīm srāvayeni Ashemcha Vahishtem husravāni apascha vanguhīs yaozdathāne; hathra ana gāthwya vacha garō-nmāne Ahurahe Mazdāo jasat paoiryō. Dathat ahmāt tat avat āyaptem.

Ahe raya khvarenanghacha, tā yazāi surunvata yasna, tām yazāi hu-yashta yasna. Ana buyāo zavanō-sāsta, ana buyāo huyashtara. Aredvīm Sūrām Ahāhitām

ashaonīm; zaothrābyō Aredvīm Sūrām Ahāhitām ashaonīm ashahe ratūm yazamaide.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha, arshukhdh-aēibyascha vāghzibyō.

Yenghe hātām āatyesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā, Yāonghāmachā tānschā tāoschā yazamaide

(To recite in Baz) Hormazd Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdayasnān āgāhī āstvānī nekī rasānad aēdun bād. (To recite loudly) Yathā Ahu Vairyō 2.

Yasnemacha vahmemcha aojascha zavarecha āfrīnāmi, apām vanguhinām

mazdadhātanām, Areduyāo Āpo Anāhitayāo ashaonyāo, vīspanāmcha apām mazda-dhātanām, vīspanāmcha urvaranām mazdadhātanām. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān, khshnaothra Ahurahe Mazdāo, tarōidite anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem, Ashem Vohō 1.

Gorje khoreh awzāyād Āvān Ardvī Sūr Bānu berasād amāvand pirozgar amāvandī pirozgarīh. Dād Dīn beh Māzdayasnān, āgāhi ravāi goāfarangānī bād hafte keshvar zamīn, aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan,

man āno āwāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) Dādāre gehān dīne Māzdayasni dāde Zarthushtī. Nemasete ashāum sēvishte Aredvi Sūra Anāhite Ashaone Ashem Vohū 1.

Nemo urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

Aredvīm Sūrām Anāhitām, ashaonīm ashahe ratūm yazamaide. Ashem Vohū 1. Āvān Ardvī Sūr Bānu be-rasād Ashem Vohū 1.

May Avan Ardvisur Banu come to my help. If I have been a wrong doer in thought, word or deed I repent and promise never to do so again for I despise evil and praise righteousness. Ahura Mazda has said that the mighty flowing waters - Ardvisur will spread around the earth

in plenty throughout the year. Avan Ardvisur also purifies the reproductive organs of men and women as well as mother's milk. The flowing waters will bring prosperity to all homes, towns, cities, and the whole country. May the flowing waters, the earth, the plants, the Amesha Spentas, the Yazads, the Fravashis and the Fire grant me offsprings that are good, self-supporting and those that would never harm anyone in the whole world. I praise the glory and the power of the clear, clean, flowing waters and worship them with due ceremonies, prayers, good words, deeds and offerings. May, the knowledge of Zarathushtra's Mazdayasni religion spread all over the world. May the splendid Avan Ardvisur Banu help me.



#### **ĀTASH NEYĀYESH**

This Neyāyesh should be recited every day if possible, and especially on the following five days of every month - Hormazd, Ardibehesht, Ādar, Sroash and Beherām.

Khshnaothra Ahurahe Mazdāo.

(To recite bowing the head):

Nemase-te, ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād.

(To recite as follows before Ātash Behrām) Ātash Beherām Ādar farā.

(To recite as under before Ātash Ādarān) Ātash ādarān Ādar farā.

(To recite as under before the fire in the house) **Ātash dādgāh Ādar farā.** 

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.

Us-mōi uzāreshvā Ahurā Ārmaiti tevishim dasvā Spenishtā Mainyu Mazdā, Vanghuyā zaō ādā, Ashā hazō ēmavat vohū Mananghā feseratūm.

Rafedhrāi vouruchashāne, dōishī- mōi yā ve abifrā, tā khshathrahyā Ahurā yā

vanghēush ashish mananghō; frō Spentā Ārmaite Ashā daēnāo fradakhshayā.

At rātām Zarathushtrō tanvaschīt khvakhyāo ushtanem dadāiti, paurvatātem mananghaschā vanghēush Mazdāi, shyaothanahyā ashāi yāchā ukhdhakhyāchā seroshem khshathremchā.

Khshnaothra Ahurahe Mazdāo. (To recite bowing the head) Nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vīdaevo ahura-tkaeshō (Geh according to the period of the day) frasastayaēcha.

Āthro Ahurahe Mazdāo puthra, tava ātarsh puthra Ahurahe Mazdāo. Āthro Ahurahe Mazdāo puthra, khvarenanghō savanghō mazdadhātahe airyanām khvarenō mazdadhātanām, kāvayehecha

khvarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Kavōish haosravanghahe, varōish haosravanghe asnavantahe garōish mazdadhātahe chaēchishtahe varōish mazdadhātahe, kāvayehecha khvarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Raēvantahe garōish mazdadhātahe, kāvayehecha khvarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Ātarsh spenta rathaēshtāra, yazata pouru-khvarenangha, yazata pouru-baēshaza. Āthrō Ahurahe Mazdāo puthra, mat vīspaeibyo āterebyō, khshathrō-nafedhrō nairyō-sanghahe yazatahe khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā frā me mrūte athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

Yasnemcha vahmemcha huberetīmcha ushta-beretīmcha, vanta-beretīmcha,

āfrīnāmi, tava Ātarsh puthra Ahurahe Mazdāo, yesnyō ahi vahmyō, yesnyō buyāo vahmyō nmānāhu mashyākanām Ushta buyāt ahmāi naire, yase-thwā bādha frāyazāite, aesmō-zastō, baresmō-zastō, gao-zastō, hāvanō-zastō.

Dāityō aēsme buyāo, dāityō baoidhi buyāo, dāityo pithwi buyāo, dāityo upasayene buyāo. Perenāyush harethre buyāo, dahmāyush harethre buyāo, ātarsh puthra Ahurahe Mazdāo.

Saoche buye ahmya nmāne, mat-saoche buye ahmya nmāne, raochahi buye ahmya nmāne, vakhshathe buye ahmya nmāne, dareghemchit aipi zrvānem, upa sūrām frashō-keretīm, hadha sūrayāo vanghuyāo frashō-keretōit.

Dāyāo me Ātarsh puthra Ahurahe Mazdāo, āsu khvāthrem, āsu thrāitīm, āsu jītīm, pouru khvāthrem, pouru thrāitīm, pouru jītīm; mastīm, spānō, khshviwrem hizvām urune ushi, khratūm paschaēta masita mazāontem, apairi-āthrem, nairyām paschaeta hām-varetīm.

Eredhvō-zangām, akhvafnyām thrishūm asnāmcha khshafnāmcha āsitō-gātūm, jaghāurum, tuthrushām, āsnām frazaintim, karshō-rāzām, vyākhanām, hām-raodhām, hvāpām, ānzō-būzim hvīrām, yā me frādhayāt nmānemcha vīsemcha zantūmcha, dakhyūmcha danghu-sastīmcha.

Dāyāo me Ātarsh puthra Ahurahe Mazdāo, yā me anghat afrasāonghāo, nūremcha yavaēchatāite, ahishtem Ahūm ashaonām raochanghem vīspō-khvāthrem zaze-buye vanghāucha mīzde, vanghāucha sravahi, urunaēcha dareghe havanghe.

Vīspaeibyō sastīm baraiti Ātarsh Mazdāo Ahurahe yaēibyō aēm hām-pachāite khshāfnīmcha sūirīmcha vīspaēibyō hacha izyeite huberetimcha ushta-beretīmcha vanta-beretīmcha, Spitama.

Vīspanām para-charentām Ātarsh zasta ādidhaya. Chim hakha hashe baraiti fracharethvāo armaēshāidhe. Ātarem Spentem yazamaide, takhmem hantem rathaēshtārem.

Āat yezi-she aēm baraiti aēsmem vā ashaya beretem, baresma vā ashaya frastaretem, urvarām vā hadhānaepatām ā-he paschaēta frīnaiti Ātarsh Mazdāo Ahurahe, khshnūtō atbishtō haghdhang-hūm.

Upa-thwā hakhshōit geush vānthwa, upa vīranām pourutās. Upa-thwā verezvatcha manō, verezvaticha hakhshōit anguha. Urvākhsh-anguha gaya jighaēsha, tāo khshapanō yāo jvāhī, Imatāthrō āfrīvanem, yō ahmāi aēsmem baraiti hikush, raochaspairishtān ashahe bereja yaozdātān.

(To recite in Bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī ra- sānad; aēdun bād. (To recite loudly) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi āthrō Ahurahe mazdāo puthra, tava ātarsh puthra Ahurahe Mazdāo, āthrō Ahurahe Mazdāo puthra. Khvarenanghō savanghō mazdadhātahe, airvanām khvarenō mazdadhātanām, kāvayehecha khavarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Kavoish Haosravanghahe, varōish Haosravanghahe, Asnavantahe gaōish mazda-dhātahe, Chaēchistahe varōsh mazda-dhātahe, kāvayehecha khvarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Raēvantahe

garōish mazda-dhātahe, kāvayehecha khvarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Ātarsh Spenta rathaēshtāra, yazata pouru-khvarenangha, yazata pouru-baeshaza, āthrō Ahurahe Mazdāo puthra, mat vīspaeibyō āterebyō khshathrō-nafedhrō nairyō-sanghahe yazatahe. Ashem Vohu 3.

At tōi ātarem Ahurā aojonghvantem Ashā usemahi asishtem, ēmavantem, stō- rapentem, chithrā-avanghem; At mazdā daibishyante zastāishtāish dereshtā aenanghem. Ashem Vohū 1.

Ahmāi raēshacha: Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khashnaothra Ahurahe Mazdāo, nemase-

te ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.

## Gorje Khoreh awazāyād

(to recite as follows before Ātash Behrām) Ātash Beherām ādar farāh.

(to recite as follows before Ātash ādarān) Ātash Adarān ādar farāh

(to recite as follows before the fire in the house) Ātash Dādgāh ādar farā.

Ādarān Shāh pirozgar, Ādar Gushasp Ādar Khordād, Ādar Burzīn Meher avare ādarān o ātashān, ke pa dādgāh neshāst ested; gorje khoreh awazāyād mīnōkarko amāvand pirozgar amāvandih pirozgarīh. Dād Dīn beh Māzdayasnān, āgāhi ravāi goāfarangāni bād hafte keshvar zamin; aedūn bād, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the South): Dādāre gehān dīne māzdayasnī dāde Zarthushtī. Nemase-te ashāum sevishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi mazdadhāte ashaone. Ashem Vohū 1.

(recite bowing the head downward): Khshnaothra Ahurahe Mazdāo nemase-te ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.

I revere and worship Fire, the greatest Yazad. In the name of Ahura Mazda I start this prayer to the glory of the Fire of the Atash Behram (The Fire of the highest grade) Atash Adaran (The Fire of the second grade) Atash Dadgah (The household fire)

If I have wronged in thought, word or deed, I repent and promise never to do so again. Grant me O Lord the purity that comes from prayer, the strength that comes from being true and just

and the success that comes from good thoughts and show me the precious truths of our religion. O Fire, the son of Ahura Mazda, may thou blaze forever and be worshipped forever. May happiness, wealth in cattle, brave sons and every joy be bestowed on the one who worships thee. May you be nourished and tended by devotees with due ceremonies and with incense and fuel. clean and dry. O Fire, the Universal purifier grant me a full happy life, wisdom, courage, energy and the will to work. Grant me offspring that will bring honour to my house, family, town, country and my religion. Show me the path to lead a good life that will take me to the abode of righteousness. O Ahura Mazda, may the radiance and power of Fire in the various Fire Temples increase and keep burning forever. May the Fire help me. May the knowledge and fame of my Mazdayasni religion, as revealed to Zarathushtra by Ahura Mazda, spread all over the world and may I always be faithful to my religion. I have to attain divinity and realize God. I bow respectfully to the beneficent Fire, the greatest among the Yazads.



#### CHERAG - NO NAMASKAR

## Homage Unto Light

Pa nāme yazdān Hormazd Khodāe awazūni, gorje khoreh awazāyād; Ātash Dādgāh Ādar farā. Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhūkhta, duzvarshta mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. As ān gunāh, manashnī gavashnī kunashnī, tanī ravānī getī minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.

(To recite bowing the head): Khshnaothra Ahurahe Mazdāo nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1. (recite three times)

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

In the name of Ahura Mazda I begin this prayer. May His brilliant light enhance the power of the Fire dedicated to the Dadgah, the household fire. If I have wronged anyone or anything in thought, word or deed I repent and promise never to do so again. May it please the Almighty. I pay homage to and worship thee, O good kindly Fire, the highest amongst the Yazads.



#### **DIN-NO KALAMO**

#### THE ZOROASTRIAN CREED

Ba name yazade bakhshayandehe bakhshayashgare meherban razishtayāo chistayāo Mazdadhātayāo ashaonyāo daēnayāo vanghuyāo Māzdayasnōish. Dīn beh rāst va dorost, ke khodāe bar khalk ferastādeh in hast ke Zartosht āvordeh hast; dīn dīne Zartosht, dīne Ahura Mazda dādeh Zartosht Spitaman ashaone Ashem Vohū 1.

(This Zoroastrian Creed should be recited thrice).

In the name of the good, kind, all-forgiving, all-loving Ahura Mazda, do I start this prayer. Glory be to our great noble Mazdayasni religion sent to us by Ahura Mazda through Zarathushtra for the benefit of the world.



#### DOĀ TANDAROSTI

(IN PAZAND)

Ba nāme yazade bakhshāyandehe bakhshāyashgare meherbān. Yathā Ahū Vairyō 2.

Tan-dorostī der-zīvashnī āvāyad; khoreh anghad ashahīdār; yazdāne mīnōān,

vazdāne getīān, haft Ameshāspandān myazda roshan hame berasād. In doāyā bād, in khoāhā bād; hame andar kasārā Zarathushtī dīn shād bād; aedūn bād. Yā bārī khodā! Khodāvande ālamrā, hame anjumanrā (here take the name of a person in whose behest the tandarosti is recited). Bā farzandān, hazār sāl dēr bedār, shād bedār, tan-dorost bedār; aedūn bedār. Bar sare arzānīā, sālhāe besyār va karanhāe bīshumār bāki va pāyandeh dār; hazārān hazār āfrīn bād, sāl-khozasteh bād, roz farrokh bād, māh mubārak bād. Chand sāl, chand roz, chand māh, besyār sāl arzānīdār, yazashne va nīāeshne va rādi va zõr barashne. Ashahīdār avare hamā kāro kerfehā; tandorostī bād, nekī bād, khūb bād; aedūn bād, aedūntaraz bād, pa yazdān va Ameshāspandān kāme bād. Ashem Vohū 1.

In the name of the good, kind, forgiving, all-loving Ahura Mazda I begin this prayer. Good health is necessary for a long life. May my prayers be accepted and wishes be fulfilled. May the religion of Zarathushtra prosper. O Lord, the Creator of the Universe may You grant the ruler of the country and all the people and their offspring a thousand years full of blessings, joy, good health, righteousness and all that is best. May the year be promising and the day be auspicious. May all the wishes be as true and just as the will of the Amesha Spentas and the Yazads.



## Incense (Loban) Placing Prayer

Eshan behesht behereh bād! Anosheh shān ba oe ravan rasād, ba oe behesht roshan ba asayad. Pedarān va mādarān; va berādarān va khāharān va khudān va khishān ham dīnāne man ke bed, ūnd, va ke vadordeh ūnd, hama shān behesht behereh bād! o shan geti behereh bād! Hamā az manashne, va gavashne, va kunashne, pa āne rāst frāroon pa rāhe vehān pasande Yazdān bād! Aēdun bād! Aeduntaraj bād! Ashem Vohū 1.

May the Fravashis of the departed souls reach Heaven and experience divine happiness and rest in eternal peace. May all my kith and kin who shall be born in the future and those who have departed get the blessings for their good and righteous acts. May all of them through good thoughts, words and deeds be blessed by the Yazads.

## Special Prayer of Behram Yazad (For success and victory)

Khshnaothra ahurahe Mazdao Ashem Vohū 3.

Fravarāne mazdayasno zarathushtrish vīdaevo ahura tkaēsho (Recite the appropriate Geh) Ahurahe mazdāo raēvato kharenanghato ameshanām spentanām; amahe hutāshtahe huraodhahe, verethraghnahe ahuradhātahe, vanain-

tyāoscha uparatāto, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā ahu vairyo zaotā frā me mrute athā ratush ashatchit hacha frā ashaya vīdhwāo mraotu.

Ahurem mazdām raevantem kharenanghantem yazamaide, amesha spenta hukhshathrā hudhāongho yazamaide. Amem hutashtem huraodhem yazamaide verethraghnem ahuradhātem yazamaide, vanaintimcha uparatātem yazamaide.

Amemcha verethraghnemcha āfrināmi, dva pātār, dva nipātār, dva nipātār, dva nish-haretār dva adhvaozen, dva vidhvaozen, dva fradhvaozen dva amarezen, dva vimarezen, dva framarezen. Yathā ahū vairyō (1) (Please Recite 7 times)

## Yathā ahū vairyō (2)

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, ahurahe mazdāo raevato kharenanghato ameshanām spentanām, amahe hutāshtahe huraodhahe verethraghnahe ahuradhātahe, vanaintyāoscha uparatāto. Ashem Vohū 1.

## Ahmāi raeshcha - Hazanghrem - Jasa me avanghe - Kerfeh Mozd. Ashem Vohū (1)

We remember and ask the help of Behram Yazad and Ama Yazad, who are the saviours and protectors of men.

They help us fight the enemy, they keep the enemy away, they hold the enemy back, they destroy the enemy.

We thank and revere these two - Behram Yazad and Ama Yazad.

## Afsune - Shahe-Faredun's Prayer

(For divine help in health, wealth, fulfilment of wishes and to ward off planetary afflictions.)

## Yathā ahū vairyō (5) Ashem vohū (3)

Fravarāne māzdayasno zarathushtrish vīdaēvo ahura-tkaēsho (recite the appropriate Geh) thraetonahe āthwyāno ashaono fravashee, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, yathā ahu vairyo zaotā frā me mrute athā ratush ashātchit hacha frā ashava vidhvāo mraotu.

Thraetonahe āthavyāno ashaono fravashim yazamaide. Thraetonahe athawyānahe ashaono fravashee khshnaothra thraetonem āthawyanem ashavanem ashahe ratum yazamaide.

Gadava kuro kuro taurunahe karapano raethwyanām bukhta mahi.

Nām-i yazad nām-i niv khureh-i faredun faredun āthawyān. Bast hom dām dehān in hanāi az ghanā mino va divān va drujan va jāduān va frayān va khrafastrān, ba jor ādar mino-karko ba jor ādarān ātashān ba jor akhtarān avākhtarān, tan darosti bād, neki bād, khub bād, aedun bād.

Yathā ahū vairyō 5 Ashem vohū 3 Yathā Ahū vairyō 2

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, thraetonahe āthawyāno ashaono fravashee. Ashem Vohū 1.

Ahmāi raeshcha-Hazanghrem-Jasa me avanghe-Kerfeh Mozd. Ashem Vohū 1.

We remember and revere Faredun, son of Athawyan and his Fravashi. By the name and glory of Faredun, may all noxious animals and creatures be destroyed. May we be liberated from evil men. May we, make ineffective the Evil Spirit, demons, liars and sorcerors by the help of this prayer, the holy fires, planets and constellations.

#### Setayash -i-Shaherevar

Prayer to Shaherevar Ameshaspand

(This prayer was specially recommended by Dasturji Kukadaru, to be prayed after one's daily prayers).

## Khshnaothra ahurahe mazdao Ashem vohū (1)

Pa nāme yazdān ahuramazd khodāe awazuni gurze khoreh awazayād, shaherevar ameshāspand beresād. Az hamā gunāh patet pashemanom az harvastin dushmata duzukhta duzvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem bun bud ested, azān gunāh, manashni gavashni kunashni, tani ravani geti minoāni, okhe awākhsh pashemān pa se gavashni pa patet hom. Khshnaothra ahurahe mazdāo, taroidite anghrahe mainyeush, haithyāvarshtām hyat vasnā frasho temem staomi ashem. Ashem vohū (3).

Fravarāne mazdayasno zarathushtrish vidaevo ahura-tkaesho (Recite the appropriate Geh) Khshathrahe vairyehe ayokhshustahe marezdikāi thrāyo drigaove, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, yathā ahu vairyo zaotā frā me mrute athā ratush ashātchit hacha frā ashava vidhvāo mraotu. Khshathrem

vairim ameshem spentem yazamaide, ayokhshustem yazamaide, marezdikem, thrāyo drighum yazamaide.

Setayam va zabāyam dādār ahuramazd rayomand khorehmand va ameshāspandan sepāsdār hom az dādāre veh awazuni khodāe khāvar neki dādār kash frāz barhenid to shaheri var minoe khāste va sud veh-jivashne keta geti hasta ayokhshast āne arjomand jar va sim va dārashne mardumān ke geti padash varjand anche tij avarkar asin kesh padash varjand jamin, va padash janand doshman va padash harvastin gohar va avokhshast o kār avorihed zar va sin hucheher vinashne pa sheher āwāyashni frākhnidār ke afzāyashni hu kera nast āshkār va dādastān pa dasta veh raved kesh pa frārune tokhshashni pa vish o

khesh kardan va āne osh khishinidan bahere tan ya bahere tan ya bahere rayan o ravān dehid. Ku kheshtan rā vehān va arzāniān padash shaherevar kunand agesh kard kāme ahuramazd va ameshā - spandān, osh kheshinid husraove va geti va ashāi pa minoe om kāme kum frārune afzāvashni bed der patāe khāste āne zarin va ānach simin āvāris khāste sepori berasad pa veh jivashne har rehān vā arjanian az man jāvidān sepāsdar hom az to sheheriyar minoe khāsteh che sud va khoreh va khārih va robāe farmāne va afrigāni andar sheher o vish ke khāsteh tawāngar-tar va paj kherad va him va him va hunar va har chish oe vish khāstetar va goftārtar va kāme ravātar bād.

Haomayo gava baresmana, hizvo danghangha, māthracha vachacha

shyaothanacha zaothrābyascha arshukhdh-aeibyascha vāghzibyo.

Yenghe hātam āat yesne paiti vangho mazdāo ahuro vaethā ashāt hacha yāonghāmcha tāschā taoschā yazamaide.

(Pray in silence) Ahura-mazda Khodāy awazunie mardum mardum sardagān hamā-sardagān, ham bāyaste vehān, oem behdin māzdayasnān āgāhi āstavāni neki resānad aedun bād.

(Pray aloud) Yatha ahu vairyo (2)

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, khshathrahe vairyehe ayokhsh-ustahe marezdi kāi thrāyo drighaove. Ashem Vohū (1)

Ahmāi raeshcha-Hazanghrem-Jasa me avanghe-Kerfeh Mozd.

Roj nek nām, roj pāk nām, roj mubārak [], mahe mubarak [], gāhe [] namāz dādāre gehān dāmān. Khshnaothra ahurahe mazdāo taroidite angrahe mainyeush, haithyavarshtām hyat vasnā ferashotemem. staomi ashem. Ashem vohū (1).

Gorje khoreh awazāyād Shaherevar ameshāspand beresād, amāvand pirojgar, amāvandi pirojgari, dād din beh māzdayasnān, āgāhi ravāi goafringāni bād, haft keshvar zamin aedun bād. Man āno āwāyad shudān, man āno āwāyad shudān, man āno āwāyad shudan. Ashem Vohū 1.

Dādāre gehān dine Māzdayasni dāde zarthosti nemasete ashāum sevishte ardvi sura anāhite Ashaone ashem Vohū 1.

Nemo urvaire vanguhi mazdadhāte. Ashem Vohū 1.

Khshathrem Vairim ameshem spentem yazamaide. Ashem Vohū 1.

Shaherevar ameshāspand beresad Ashem Vohū 1.

We pray to Shaherevar Ameshaspand who is the Lord of spiritual authority.

Shaherevar Ameshaspand, Lord of metals and minerals, bestows man with gold and silver, which brings prosperity and is the basis of economy.

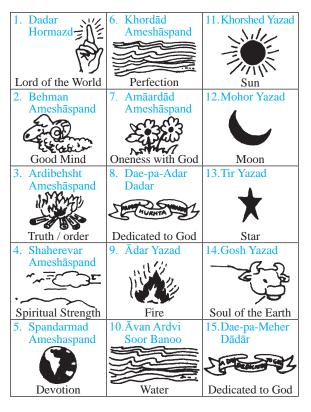
Shaherevar Ameshaspand helps the soul of a righteous person to get the rightful reward.

May our prayers reach Shaherevar Ameshaspand, and may he come to our help.

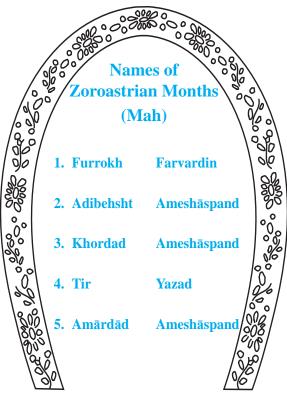
#### THE ZOROASTRIAN CALENDAR

The Zoroastrian Calendar is of 365 days, with 12 months of 30 days each + the 5 Gathas. The days and months are named after Ahura Mazda and His Ameshaspands and the Yazads, who look after their own special spheres and hence they are addressed with a special title e.g. **Dadar Hormuzd**, **Behman Ameshspand**, **Adar Yazd**, **Mino Ram** etc. We can worship Ahura Mazda through them. The last 10 days of the year are the Farvardegan (Muktad) days when special prayers are said for the dear departed.

The days in a Zoroastrian month with their literal meanings and pictures of their special domain have been provided on the following pages.



16.Meher Yazad	21.Mīno Rām	26. Āshtād Yazad
		_
- brief		$\Lambda^{-1}\Lambda$
-990g-J		<b>4</b>
Friendship	Peace, Joy	Justice
17.Saroash Yazad	22.Govād Yazad	27.Mino Āsmān
45		~=C3E
	-(2)	
Obedience	Wind	Sky
18.Rashne	23.Dae-pa-Din	28.Zamyād Yazad
_		
$\Lambda$	S MAN HUKHTA STORY	
<b>-</b>	3 0	
Judge	Dedicated to God	Earth
19.Furrokh	24.Din Yazad	29.Mino
Farvardin		Mārespand
	JAUM HUKHTA TURENT	
3		
Guardian Spirit	Religion	Holy words
20.Behrām	25.Mino	30.Mino Anerān
Yazad	Ashishvangh	
(3/)		
L 3	وه الم	
Victory _	Wealth	Endless Light





#### **HAMKARS**

Hamkars are the Co-workers of the seven Ameshaspands

1 Hormuzd Dae Pa Adar,

Dae Pa Meher, Dae Pa Din.

Look after mankind.

**2** Bahman Mohor, Gosh, Ram

Look after animals and so it is customary to eat vegetarian food on those

days.

3 Ardibehesht Adar, Sarosh, Behram.

Preside over Fire so it is customary to visit a Fire-Temple for prayers particularly on those days.

4 Shaherevar Khorshed, Meher, Asman, Aneran.
Pertain to minerals.

5 Spandarmad Avan, Din, Ashishvangh, Marespand.

Pertain to the earth in the sense of the world as a whole.

**6 Khordad** Tir, Farvardin, Govad. Pertain to water.

7 Amardad Rashne, Ashtad, Zamyad. Pertain to plant creation.

## THE FIVE GĀTHĀS

- 1. Ahunavad
- 2. Ushtavad
- 3. Spentomad
- 4. Vohukhshathra
- 5. Vahishtōisht

The last five days in the Zoroastrian calendar after the twelve months of the year are named after the Five Gathas - the Divine Songs (hymns) of Spitama Zarathushtra. The Gathas are holy and the best teachings of Zarathushtra in which there is true wisdom which benefits mankind. They are in the form of poetry and preach peace, progress and perfection. Though they were spoken by Zarathushtra over 3,000 years ago their message is alive even today. They praise Ahura Mazda and also deal with the dual principles of good and evil.

They are the foundation of our Faith. There are special prayers for each of the five Gatha days. In Roj Nek Nam the following should be said on the five Gatha days.

- 1. Geh Gāthābyo Geh Ahunavad (The Holy Word)
- 2. Geh Gāthābyo Geh Ushtavad (Way to happiness)
- 3. Geh Gāthābyo Geh Spentomad (The Holy Spirit)
- 4. Geh Gāthābyo Geh Vohukhshathra (Good Power)
- 5. Geh Gāthābyo Geh Vahishtoisht (Divine Will)

This day is for personal repentance and since the Pazand word for repentance is "Patet" this day is known as "Pateti"

# SOME TOPICS OF RELIGIOUS INTEREST



#### FRAVASHI / FAROHAR

Every human being has a Fravashi or Guardian spirit. It is a divine spark of God within us, which guides us to follow the path of righteousness. It lives with one while one is alive and continues to do so even after death. The Fravashis of the dear departed like to be remembered.

The figure of the Fravashi is depicted as a bird and is seen in ancient Iranian architecture. The head part is of King Lohrasp, who is regarded as a saint. The tail of the Fravashi has three layers of feathers depiciting good thoughts, good words and good deeds. On its wings there are five layers of feathers that represent the five stages of evolution through which a soul has to pass before it becomes perfect. The Fravashi of every person is a spiritual force made by God to protect the individual. It is said to possess rapid movement and is capable of giving blessings of good health and good fortune.



#### THE DIVINE FIRE

The holy Fire is a divine symbol of God, an emblem of the Zoroastrian Faith. It is called the son of Ahura Mazda as it is His best creation - the source of all energies. Fire is bright, always points upwards and is a living symbol of truth. The Sacred Fire burns in our Fire Temples, which have a distinctive architecture. There are bulls on the pillars and winged lions at the entrance. The lions stand for royalty and strength and these virtues must be used for higher spiritual progress. The animals depict the development of human beings from the animal stage to divinity.

The Fire which we Zoroastrians revere is of three grades:-

1 The Atash Behram which is of the highest grade, having been installed after many ceremonies in which the consecrated fire is taken from sixteen different sources. It has to be attended by a priest who is duly ordained. The Fire must never be allowed to extinguish.

Our forefathers for the sake of our religion left Iran and after many hardships landed on the west coast of India. To express their gratitude to Behram Yezad the Angel of Victory they consecrated sacred fires to establish the first Atash Behram in India. Thereafter too they had to face many difficulties. Finally the Holy Fire was established at Udwada and named "Iran Shah". King of Iran, which to this day is held in special reverence by the Parsi and Irani Zoroastrians all over the world.

2 The Atash Adaran is the Fire we find in our Agiaries. It is taken from different sources and consecrated. It also has to be attended by a priest and should never be allowed to extinguish.

3 The Atash Dadgah is the household Fire and can be attended to by any lay Parsi Zoroastrian.

In the five different Gehs, the attending priest in an Atash Behram or Atash Adaran offers prayers, sandalwood and incense to invoke blessings and to symbolically drive away all bad thoughts, bad words and bad deeds. This ritual is called the Bōy ritual. The priest strikes a bell and the change of the Geh is announced. It is not obligatory to stand when the bell is struck.

While offering sandalwood at the Altar of the Fire we recite prayers, bow down our heads and think good thoughts. The ash or rakhya that we put on our forehead teaches us to be humble like the great Fire, which turns to ashes when it cools down. Just as the Sandalwood gives light

and spreads fragrance before it turns to ashes in the same way we should spread the light of knowledge and the fragrance of good deeds, and experience the pious feelings of having been blessed by the Alimighty as long as we live.

Fire gives light and dispels darkness. It helps us to be one with God. In our own homes it is customary to have a household fire (dadgah) and offer sandalwood and incense at least in the morning and evening. The Fire will invoke Ahura Mazda's blessings and divine help will descend on the household. If it is not possible to keep fire, at least a diva (oil-lamp) shouldbe kept burning in one's house.

## **BEHRAM YAZAD**

Behram Yazad is a very well-known and popular Zoroastrian divinity. He stands for victory and so he is invoked for the completion of one's work and for success.

Behram Yazad also presides over journeys and hence is invoked while travelling. When our ancestors were coming to Sanjan by sea, their ship was caught in a storm. They prayed to Behram Yazad for help. Very soon the storm subsided and their ship reached the shore safely.

The highest form of consecrated Fire is dedicated to Behram Yazad and so it is called the Atash-Behram Fire.



# SUDREH KUSHTI AND PRAYERS

On your Navjote Day you were admitted into the Zoroastrian Faith and were given the Sudreh and Kushti, the spiritual armour which protects you against all evil influences. Your Sudreh-Kushti also act as spiritual implements for drawing good spiritual currents towards yourself. So, always wear your Sudreh and Kushti and be clean in mind, body and spirit.

Whenever possible and especially while praying, cover your head with a cap or scarf to show respect to Ahura Mazda. The top of the head is the most powerful spiritual centre in the body. Covering of the head prevents friction between the spiritual currents developing within the body and the currents in the atmosphere. From the hygienic point of view also it is best to cover the head so that no hair which is considered "Naso" in our religion falls anywhere around.

Before saying your prayers always perform "Padyab" meaning washing of face, hands and

feet with water. After the Kushti prayer one should not put one's bare feet on the ground unless one has worn socks or is walking on a carpet as the Kushti prayer becomes null & void because the contact of bare feet with the ground nullifies the power of Kushti. Our prayers are in the Avesta language, so they are not easy for us to understand, but we can read the translations or summary or gist which are now available. Pray just loud enough to be heard by yourself. Prayers create vibrations which have a good effect on yourself and your surroundings. Whilst praying face east, where the sun rises in the morning, south at noon and west in the evening. After sunset face any source of light. Do not face the north while praying. When visiting a Fire-Temple or attending a religious ceremony one should wear neat clean and simple clothes that do not attract undesirable attention. Prayers help to co-ordinate the head, the heart and the hand for a sound all round development. Recite your prayers with faith, for a prayer is the root of all blessings and will bring the best results for you.

# ZOROASTRIAN KINGS AND SAINTS

Over the centuries, great kings and saintly souls have been born in our Mazdayasni Zoroastrian religion, who are remembered even today after hundreds of years. They lived God-fearing lives and followed the path of righteousness. They understood human failings and worked hard to uplift mankind. They spread the message of Spitama Zarathushtra, defended our faith and lived and died for our religion.

It is our duty to revere these great souls. They are capable of blessing us if we invoke their help. There are special Nirangs (Prayers), which if prayed faithfully and sincerely, bring success in whatever we do. (Refer pages 155-167 of this book)



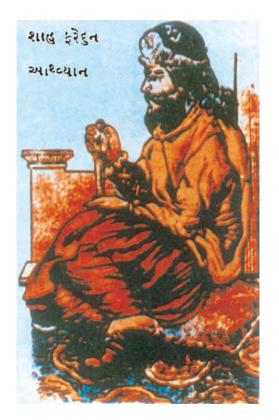
#### JAMSHED PADSHAH

In very ancient times, before prophet Zarathushtra, there lived in Iran a wise King named Jamshed. He had a lot of spiritual wisdom. He was instructed by Ahura Mazda to introduce Kushti among the Mazdayasnis.

Jamshed was crowned king on Roj Hormuzd of the first month Farvardin which fell on spring equinox. He celebrated this day as Navroz, the festival of Spring and so Jamshedi Navroz is named after him.

During his reign there was health and happiness in his country. The people were very proud of their king. Even today devout Zoroastrians recite special prayers to invoke his blessings.

King Jamshed's noble reign ended under tragic circumstances and he was followed by the evil Babylonian King Zohak.



## SHAH FAREDOON

Shah Faredoon was a descendant of Shah Jamshed. His parents were Franak and Athvyan. The evil Arab King Zohak killed Athvyan and tried to kill Faredoon too. His mother Franak managed to escape to a field and left baby Faredoon in the care of a farmer whose cow named Poormay nurtured him with her own milk.

From childhood, Faredoon was a symbol of great strength and valour who could do away with all evil. When he was very young, Franak put him in the care of an Abed - a spiritual man, as she was worried about his safety. The Abed educated him, trained him in administration, martial arts and even taught him medicine. Faredoon was the one who fought the evil tyrant King Zohak, and made the people happy. Shah Faredoon was very famous for his powerful Nirangs, and was given the title of "Shaheb-e-Nirang".



## LOHRASP SHAH

Lohrasp Shah was a very pious king of the Kyanian dynasty. He was the son of a nobleman Auryand

He ruled for some years and then gave up his throne to his son Shah Gustasp and devoted his time in prayers at the Nav-behar Atash Behram along with prophet Spitama Zarathushtra.

Due to his spiritual powers he was able to project himself anywhere he desired and so he is also known as "Mithra-na-Saheb" which means Lord of Thoughts.

If evil thoughts harass us and if we want to get rid of them, we should sincerely think of Shah Lohrasp and bring his picture in our mind and he will surely help us in driving evil thoughts away.

## DASTUR NAIRYOSANG DHAWAL

Dastur Nairyosang Dhawal was the Head Priest and leader of the group of Zoroastrians who had fled from Iran. They first landed at Diu and later shifted to Sanjan which was then ruled by the Hindu King Jadi Rana.

The Iranians asked permission to settle down in Sanjan. At first Jadi Rana refused. He ordered for a pot of milk filled to the brim. He showed it to Nairyosang. The other people were perplexed but Nairyosang understood that the king wanted them to know that his land was full and there was no place for them. Nairyosang was very clever. He removed his ring from his finger and dropped it carefully into the milk pot signifying that just as the ring has not disturbed the milk pot, similarly the Zoroastrians will live in peace and harmony as his subjects. Jadi Rana was very pleased and granted them permission to settle in Sanjan. The Parsis to this day have kept their promise and lived happily and peacefully in India.

## **HOMAJI**

Homaji Jamshed Zahiaa was the son of a well-known citizen of Broach. He was a devout Zarthoshti who earned his living as a weaver.

Homaji was wrongly punished for a crime he did not commit. Before his tragic death, he had publicly declared that he was innocent and that the wicked persons who had falsely involved him would die exactly on the fourth day after his death. His words came true and the people were convinced of Homaji's innocence and piety.

Many devout Zoroastrians remember him and have a Baj performed on his death anniversary, which falls on Roj Govad, Mah Dae. He truly assists those who seek his help. His name is invoked as "Behdin Homa, Behdin Jamshed" in Afringan, Stoom, Uthamna and in many other important prayers. His sacred memory is thus kept alive for all times.



## DASTURJI KOOKADARU SAHEB

Dasturji Jamshed Sohrab Kookadaru was a very devout priest who lived about a hundred years ago. He was born on Shahenshahi Roj Jamyad, Mah Avan. He had a lot of wisdom, vast knowledge and led a very pious life, so he was given the title of "Dastur". People valued his opinion on matters connected with ceremonies, customs and traditions of the Zoroastrian religion. By means of his prayers and piety, he had accumulated spiritual strength with which he helped others. He is known to have cured many illnesses through prayers. He had immense power even to foretell future events. By his divine powers, he helped the people to collect funds for the Anjuman Atash Behram, Bombay, by directing them to a place, where gold worth the deficit amount was unearthed. When people are in trouble, they remember him and seek his divine help.



## A ZOROASTRIAN WEDDING

A Zoroastrian marriage is a pious duty and a married life is preferable to an unmarried life. A happy wedded life depends on the virtues of duty and devotion to each other for all times.

A beautifully adorned Sēs with a pretty garland of flowers is carried by the ladies of the respective families of the bride and the bridegroom at the venue of the wedding ceremony. The first step of the marriage ceremony is the "Nāhn" or sacred bath that the bride and the bridegroom have to undergo in order to cleanse and prepare themselves to receive the blessings of Ahura Mazda. Then the couple and their respective priests perform the Kushti prayers to confirm their faith in the Zoroastrian religion and rituals. Then they sign the marriage contract with the approval of their respective witnesses.

First the bridegroom and then the bride is welcomed with an "Achu Michu" ritual by their respective mothers-in-law to the place where the actual ceremony is to take place. The bride is made to sit opposite the bridegroom for the "Hathevaro" ritual in the presence of the priests and their near and dear ones. A white sheet in put vertically between the couple and they clasp their right hand and the officiating priest recites a prayer and winds a cotton thread three times around the clasped hands which symbolizes a pledge and commitment. The couple is given some grains of rice in their left hand. The thread that is tied around the clasped hands is now wound around clockwise seven times to the chanting of the Ahunavar prayer by the priests and family members present. On the seventh Ahunavar the sheet is removed and the rice held by the couple are thrown at each other. The priest then gathers the seven threads and ties a knot. The 'Loban' (smouldering sandalwood sprinkled with frankincense) is brought to the couple to involve divine blessings of their ancestors.

The bride is now made to sit next to the bridegroom and the important "Ashirwad" ceremony begins.

Two officiating priests stand in front of the couple and invoke Ahura Mazdas blessings. May He grant them children and grandchildren everlasting love, strength of mind and body and a long and happy married life. Whilst the prayers are chanted the priests ask the couple and their respective witnesses if this union is taking place with their free will and consent. The couple is showered with rice as a symbolic gesture to enhance health wealth and harmony between the couple and they are urged to lead a righteous life in order to be happy forever. Finally the priests recite the Dōa-Tan-Dōrōsti prayer wishing the couple good health and a long and happy married life with all its bliss. Wedding rings are exchanged. The newly weds visit a Fire-Temple to offer thanks to the Almighty and ask for His blessings on this first wonderful day of their wedded life. Relatives, friends and well-wishers shower the couple with good wishes and gifts. Music, merry making and a sumptuous feast complete a Zoroastrian wedding.



#### JASHAN CEREMONY

A Jashan Ceremony is performed to worship, praise and offer thanksgiving to Ahura Mazda for His bountiful blessings. It can be performed in any clean place in any Geh and on happy or sad occasions.

At the Jashan Ceremony the seven Ameshaspands are represented in their symbolic form by fire, fruits, flowers, milk, water, utensils and "zamin" on which the priest sits for the ceremony.

The priest leading the prayers is known as the "zaotar". He dedicates prayers to Ahura Mazda, the Amesha Spentas, the Yazads, prophet Zarathushtra, the holy saints, mighty kings, and the brave heroes. The righteous Farohars of the departed souls are invited through prayers and rituals to grace the Jashan and bless mankind.

Finally the Tandorosti prayer is recited for the health and well being of the people who have arranged the Jashan Ceremony.

# A MESSAGE TO FELLOW ZOROASTRIANS

Ahura Mazda the Master Architect of our Universe, created each religion like a precious jewel with its own beauty and quality. Together they form an exquisite crown to adorn mankind. Hence let us respect the greatness of all religions, but be loyal and have the fullest faith and the highest admiration for our own Mazdayasni Zarathushtrian religion which is given to us by the Almighty Himself. So dear Zoroastrians, if you want the world to heed, put your deed into your creed. Prayer is the golden key which when turned with the hand of Faith, will unlock God's Gifts.

May happiness, peace, contentment and good health be yours forever.

Atha Jamyat Yatha Aafrinami! (May it be so, as I pray)

# **Points to Ponder**

- Ahura Mazda is the Lord of life and Wisdom. Live in His blessed company everyday and not think of Him only on some important days like festivals or when one is in trouble. Pray to Him everyday for guidance and thank Him for the blessings He has bestowed on you.
- All nature bears witness to the existence of Ahura Mazda, so do not pollute or destroy His creations like the earth, air, water, plants, birds, animals and human beings.
- In every sphere of life there are two paths good or bad, positive or negative, constructive or destructive. Ahura Mazda has endowed us with a good mind "Vohu Mano". So let us follow the good positive, constructive path.

- To guide humanity on the path of divinity God sent his special messengers prophets from time to time. Our Prophet Zarathushtra is a first known monotheist (Worshipper of one God) in the recorded history of the world.
- Ahura Mazda has ordained that we are born in the Zoroastrian faith in accordance with His divine plan, so it is our duty to live according to His wish and fulfil our duty towards our faith, family, community and country.
- Young children of our community will determine the destiny of our religion, culture and traditions. So let us keep them aware of the same.



**A S...s** 

On all auspicious occasions in every Parsi home there is tradition of having a beautifully decorated Sés (a Silver Salver) which contains different items which symbolise good qualities with which the householders are blessed.

A Sés contains a "Soparo" (Silver cone) filled with "batasa" (Sugar biscuits) representing good spirits sloping down from a mountain to offer blessings of sweetness. There is a "golabdān" (Sprinkler) of rose water which

radiates fragrance and happiness. The "pigani" (a container of vermillion powder) symbolises holiness. A coconut marked with vermillion powder is symbolic of a useful life in the inner and outer worlds. A glass of water represents a cool, calm, pure and perfect life.

The other items put in a sēs are "paan" (betel leaf) and "Sopari" (arecanut) for suppleness and strength. "Badam" (unshelled almond) for virtue, "Kharadi" (dried date) for resilience "Sakar" (sugar crystals) for sweetness and "Chokha" (dry rice) for plenty and prosperity. A "diva" (oil lamp) is lit, symbolic of an ever shining light in one's life. The Sēs is adorned with a beautiful garland of flowers which spreads beauty and joy all around.

# "Ushta te"

(May Happiness Be To You)