

**CONGREGATIONAL  
PRAYERS**

*for*

**JASHAN  
CEREMONIES**

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## PREFACE

SEVERAL members of the Zarathushti community, as well as some members of the North American Mobed Council have expressed the view that greater participation of the laity while witnessing communal prayers such as the Jashan ritual would be desirable.

This was a good thought that has been expressed in good words, and has awaited the good action to be put into practice. In the meanwhile some persuasive individuals have taken the bull by the horns, and started practicing the congregational participation during the Jashan ritual, in their own congregations with highly encouraging response from the community.

In 2002, during the XII North American Zoroastrian Congress in Chicago, a session was arranged as a part of the program, to have a demo of a Jashan, with congregational participation in the prayers by community members present. An evaluation sheet distributed during that session, revealed essentially unanimously, a favorable response, to incorporate such congregational prayers at their respective Anjumans or Associations.

There is no question that such participation by the laity, would add markedly to the spiritual component of the ceremonial observance, and provide a welcome educational experience to many in the community. More importantly, it would significantly cut down the excitement and fervor of the stray activities, as well as the idle apathy during the spiritual performance, and focus the mind of those present on the meaning and experience of the ceremonial observance.

In selecting the prayers, we have kept in mind the sentiments and the harmony of the Zarathushti community. We have deliberately selected verses of prayers with their

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interpretations, that would appeal to the sentiments of Zarathushti community and that will promote harmony and oneness in the community.

We sincerely hope this book fills the much-needed void of unity through the spiritual union among the community. The review of the manuscript by Ervads Soli Dastur, Cawas Desai and Nozer Kotwal is gratefully acknowledged. The assistance of Mr. Virasp Mehta for arrangement of the manuscript in a printable format is also deeply appreciated. Finally we are thankful to NAMC for its generous financial support for the publication.

**Ervad Jehan Bagli**  
**Ervad Brigadier Behram M. Panthaki**

# INTRODUCTION AND UNDERSTANDING OF CONGREGATIONAL PRAYERS

Zarathushti religious rituals, starting with the simplest act of P dy b-Kushti, to the most complex liturgy of Yasna, are attempts to commune with the supreme divinity, Ahura Mazda. The most fundamental aspect of any Zarathushtrian ritual is the establishment of connectedness, between the physical and the spiritual existence, to complete or to make perfect the communion with the Divine through worship. Establishment of this oneness with the divinity, starts with the attainment of harmony between the physical and the spiritual self innate within each human being, directing one towards the wholeness or the completeness of one's self to the state of being of *Haurva at.*

Ahura Mazda is that intangible spirit (*Sh yast l Sh yast*, 15.2), that is the absolute **purity**; that is the absolute **truth**, absolute in **unconditional love, compassion, goodness and benevolence**. Human beings are the creatures of His creation, the Lesser Ones who come from the More, the miniscule spark of that Infinite Glow. Consequently, it is obligatory upon us to make every effort to attain the highest level of ritualistic purity of mind and body for a spiritual encounter with that Infinite Wisdom.

We must recognize at the very outset that Spirituality is a reality. It is not an abstraction or an imaginary ideal. It is not something that is attainable only by the select few. Each one of us has the divine immanence which, when acknowledged, activated and synchronized with the physical personality, brings forth the spirituality within the realm of physical reality to experience the phenomenon consciously.

Initially a devotee, whether a performing priest or a member of the laity, customarily performs the physical cleansing

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through ablution. Cleansing and preparing a space for the service, symbolically generates an environment of sacredness. This sacredness of the environment pervades through the location, where the ceremony is held and that constitutes the **sacred space**. For example the sacred space where the inner liturgical ceremonies are performed is known as *P vi* (from the root *p v* meaning clean or pure). In a jashan ritual this sacred space is limited by the boundary of the white ‘ch dar’ (cloth) on which the clergies sit.

For a jashan ceremony, a fire is kindled especially for the devotional purpose, which further helps trigger sentiments of sacredness among those present. The human mind (*Vohu Manah*) conveys a sense of reverence and veneration that expresses the sanctity for the flames. The flames, coupled with the holy incantations bring into focus the very embodiment of the Creator – Ahura Mazda. We thus sense the vision of the Supreme Divinity, in the midst of the sacred space, the very presence of God.

Combination of the sacred space and the devotional fire, together with the presence of all the other elements of creation, thus sets the stage to generate a Spiritual Universe, in which those present can witness a state of the highest order of ritual purity. This permits one to break out of one’s physical shell, to reflect the Divinely ordained self, which in turn can harmonize with Omnipresent Creator. The idea here is to harmonize the Spirit of Fire within each one of us, with the Sacred Fire – that physical incarnation of Mazda – in our midst.

The purpose of the prayers in this booklet goes far beyond bringing the meaning of parts of the jashan prayers. Its objective is to make the congregation a part of the very ritual they are a witness to, to permit the assembly to fully comprehend the significance of the enactments, and to have them experience the communion with the Divine. In doing so we hope to pervade and enlarge the sacred space around the sanctified Fire beyond the limits of the white ‘chādar’ occupied by the performing priests, to fill the entire room that embodies the assembly.

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The book includes selected verses of the prayers chosen for congregational participation. These prayers reflect the spiritual notions of performing priests. Prayers include Din-no-Kalamo, parts of tash Ney yesh, Dib che, fring ns, frins and Tadorosti. The selections are recommended as guidelines. **The final choice and the extent of congregational participation is the prerogative of the officiating priests. The officiating priests may introduce any modification they see fit to suit their specific needs.**

The prayers start with the liturgy of Peym n-e-Deen or Din-no-Kalamo, the prayer of affirmation, in which the devotee asserts the identity of the faith with the true knowledge, which was revealed to Zarathushtra by Ahura Mazda. This is followed by, the Hymn of Divine Enlightenment familiarly known as the tash Ney yesh. This liturgy is generally the preamble for the Jashan ceremony.

During the recital of tash Ney yesh, the priests hold *paiwand* (connection) with the Divine Incarnation – the sacred Fire – before them, on three occasions. During these portions of the prayer, the members of the assembly are requested **to rise, join hands** with the person next to them, to establish their oneness with the Creator and to join in the recitation of the prayers.

This is followed by a section of the Dib che - the initial announcement - that affirms the invoking of all human souls belonging to the Zarathushtrian faith, from the beginning of the mortal life (*Gayomaretan*) to the last savior (*Saoshyant*). This is followed by selections from three Āfringān prayers. During each of these recitals one notices the enactment of the all important flower ceremony. This is the most crucial part of the jashan ceremony.

The critical part of this enactment is carried out during the **Humatanām prayers. This is the climactic moment of the**  
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**Āfringān ceremony.** It is during this prayer that the circuit between the physical and the spiritual domain is completed. The Zaotar symbolizes a representation of the spiritual domain with the Rāspi signifying the physical, and the fire of Ahura Mazda as the bridge, a connecting link between them. The enactment at this point by the performing priests, **through *paiwand* with the sacred fire**, establishes the link between the two (spiritual and the physical) existences. This is the point that demonstrates **the sojourn of the souls** to and from the spiritual domain.

The sentiments of harmonization of the physical with the Divine, surfaces at this juncture, the conscious experience of the spiritual reality. This is the revelation of the experience of harmony between the spiritual and the physical, an expression of the perfect state of being – the wholeness of *Haurvat t*. It radiates righteousness, unconditional love, and the radiant happiness of the highest order. Due to the crucial nature of this prayer, the **Humatan m prayer** is recited three times in the liturgy of each fring n, and also at the end of jashan ritual.

The jashan is terminated with the invocation and praise to the divinity through the prayers of frins (blessings) towards the end. The frin liturgies are concluded with the recital of ***dahm n ke pa in myazd frajrasid hend*** – a short paragraph that expresses the hope that, “May the world improve due to the arrival of the pious ones”. It is desirable for the congregation to join, in this hope of amelioration.

The ceremony is ended by the congregational recital of Tendorosti – the blessings for good health, wealth, and prosperity for the community in particular and humanity in general.

## **DIN-NO-KALAMO**

### **PEYM NE DEEN**

*Direct congregation to join in*

**Razishtay o chistay o**

**Mazdadh tay o ashaony o**

**Daenay o vanghuy o M zdayasnōish**

**Din beh r st va dorost ke khod e**

**Bar khalk ferast deh in hast**

**Ke Zartosht vordeh hast**

**Din din-e Zartosht Din-e Ahura Mazda**

**D deh Zartosht Spitamān**

**Ashaone Ashem vohu 1**

The most holy and truthful knowledge

Created by Ahura Mazda

is the righteous good mazd -worshipping religion.

This is the religion

the good, just and perfect religion,

which Ahura Mazda has sent for the people of this world,

And has been brought by prophet Zarathushtra.

This is the religion of Zarathushtra,

The religion of Ahura Mazda,

The creator (Ahura Mazda) gave to Zarathushtra.

## TASH NEY YESH

travakshi 1 - *Make paiwand by joining hands with persons next to you and join in recital*

**Khshnaothra Ahurahe Mazd o!**

**Nemase-te, tarsh Mazd o**

**ahurahe hudh o mazishta yazata.**

**Ashem vohu...1**

**Pa n me yazdān Ahuramazda Khod e**

**awazuni, gorje khoreh awaz y d.**

**tash D dg h dar far ,**

Glory unto Ahura Mazda

Homage unto the Light divine of Ahura Mazda

Supremely created, Majestic Yazata

Ashem vohu...1

In the name of the Lord, may the Power and  
Radiance of benevolent Ahura Mazda increase.

To the Glorious Fire, the Fire of D d-g h.

**Az hamā gunāh patet pashēmānum,  
az haravastîn dushmata duzhûkhta duzhvarshta  
mem pa gêtî manîd oem gôft oem kard  
oem jast oem bun bûd ested  
az ân gunāh manashnî gavashnî kunashnî  
tanî ravānî gêtî minôānî ôkhe avākhsh  
pashēmān pa se gavashnî pa patet hôm.**

*(Break Paiwand)*

I turn back from all my errors,  
I repent for every evil thought, word, and deed  
which I may have thought, uttered, or committed  
Or may have originated from me.  
From all these errors of thought, word and deed  
pertaining to my body of the physical or  
to my soul of the spiritual domain,  
I conscientiously express repentance with triple pledge.

*travakshi 2* - *Make paiwand by joining hands with persons next to you and join in recital*

**Ashem vohu...3**

**At toi tarem Ahur  
aojonghvantem ash usemahi.  
asishtem emavantem  
stoi-rapentem chithr -avanghem.  
At Mazd daibishyante  
zast -isht ish deresht aenanghem.**

**Ashem vohu...1**

*(Break Paiwand)*

Lord, we yearn for thy fire  
which is mighty through Righteousness,  
is swiftest, forceful  
and of clear help to the devout follower.  
But to the deceitful; Wise one, it has the  
power in its hands to arrest him.

**travakshi 3** - *Make paiwand by joining hands with persons next to you and join in recital*

**Khshnaothra Ahurahe Mazd o!**

**Nemase-te tarsh Mazd o.**

**Ahurahe hudh o mazishta yazata.**

**Ashem vohu...1**

*(Break Paiwand)*

Glory unto Ahura Mazda!

Homage unto the Light divine of Ahura Mazda.

Supremely created, Majestic Yazata.

Ashem vohu-1

*At the end of Ashem vohu prayer, individuals perform the ritual handshake with the person next to them*

**Ham zor ham asho bed.**

May we be united, in righteousness!

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## **DIB CHE**

*Direct congregation to join in*

**Nirang pirozgar b d**  
**khoreh beh din-e m zdayasnān rav b d,**  
**andar hafte keshvar**  
**N m cheshû h tar andar k m b d,**  
**hast shaherastān andar (*name of the town*)**  
**shaherastān.**

**Pori firozi sh di o r mashni**  
**ravān, khoreh khojasteh avazun b d**  
**avazuntar b d, khoreh khojasteh b d.**

May this prayer be successful!  
May the glory of the Mazdayasni religion  
remain spread in the seven regions.  
May the residents of the town, (name of town)  
have victory, happiness and joy:  
May the glory increase!  
May it increase more!  
May their glory be blessed!



*Direct congregation to join in*

**Hastān budān bedān,  
z dān az dān,  
dehi, uzdehi  
dahme nar n rik  
avarn e purn e,  
har ke avar in zamin  
peri behdini, gud rān shud hast  
ham fravash ashoān, yo kardeh  
az gayomard and soshyos,  
aedar y d b d.**

The Fravashis of the living, of those departed,  
of those yet to be born, of those born,  
of those yet unborn, of this region, of other region,  
of the pious men and women, infants, and adolescents  
All who died upon this earth in the good religion,  
along with the fravashis  
from Gayomard to Soshyant are invoked here.

## FRINGĀN-E-D D R HORMAZD

*As Zaotar ends Dib che with words ‘  
‘Khash pirojgar b d’*

*R spi and congregation responds*

**Khash pirojgar b d**

May it be victorious!

*Congregation recites with the priests*

**Yath ahu vairyo...10, Ashem vohu...3**

*At the words ‘Yath ahu vairyo zaot fr me mrute’*

*R spi and congregation responds*

**Yath ahu vairyo yo zaot fr me mrute.**

Zaotar should lead me to the right choice of existence.

**FRINGĀN-E-D D R HORMAZD**  
**OR**  
**FRINGĀN-E-ARD FRAVASH**

*Direct congregation to join in*

**at yo n hish fr yaz ite**  
**Gaomata zasta vastravata**  
**Asha-n sa nemanghha**  
**Ahm i frinenti**  
**Khshnut o ainit o atbisht o**  
**Ughr o ashaonām fravashayo.**

The person who worships those Fravashis  
With pure hands and respect.  
And through the prayer  
which takes one to righteousness.  
The Fravashis of the righteous people pleased  
and un-offended bless that person.

*At the end of the kard of fringān  
congregation joins in recital of Ashem vohu*  
**Ashem vohu...3**

**AHURAHE MAZD O**  
**RAEVATO KHARENANGHATO**

*Direct congregation to join in*

**Ahurahe Mazd o Raevato Kharenanghato**  
**frin mi khshathrayān danghupaiti**  
**upar i am i, upar i verethr i,**  
**upar i khshathr i, khshathremcha**  
**Paiti-astimcha,**  
**daregho-khshathrem khshathrahe,**  
**daregho-jitim usht nahe,**  
**drvat tem tanubyo.**

Ahura Mazda, the brilliant and the glorious.  
We bless the kingdom and the ruler of the country  
to be with greater courage,  
greater strength of gaining victory,  
higher sovereign power, long duration of reign,  
long vitality of life and soundness of body.

# HUMATANĀM HUKHTANĀM

## HVARSHATANĀM

*Direct congregation to join in*

**Humatanām hukhtanām hvarshtanām  
yadachā anyadachā verezyamnanāmchā  
vāverezananāmchā mahi aibi-jaretāro  
naenaestāro,yathanā vohunām mahi.**

*(Recite Twice)*

Good thoughts, good words and good deeds  
here and elsewhere,  
of those who are performing them  
and those who have performed them,  
we are glorifiers and meditators.  
And by doing so we shall redeem ourselves

*congregation joins in the recital of*

**Yath ahu vairyo...1, Ashem vohu...1**

*At the end of Yasnemcha prayer, individuals perform the  
ritual handshake with the person next to them*

**Ham zor ham asho bed.**

May we be united, in righteousness!

**FRINGĀN-E-DAHMĀN**

**(T o ahmi nm ne)**

*As Zaotar ends Dib che with the words  
'Khesh pirojgar b d'*

*R spi and congregation responds*

**Khesh pirojgar b d**

May it be victorious!

*Congregation recites with the priests*

**Yath ahu vairyo...2, Ashem vohu...3**

*At the words 'Yath ahu vairyo zaot fr me mrute'*

*R spi and congregation responds*

**Yath ahu vairyo yo zaot fr me mrute.**

Zaotar should lead me to the right choice of existence.

*Direct congregation to join in*

**Vainit ahmi nm ne,  
sraosho asrushtim,  
khshtish an khshtim,  
r itish ar itim,  
rmaitish taro-maitim,  
arshukhdho v khsh  
mithaokhtem  
v chim, asha-drujem.**

In this house  
May obedience prevail upon disobedience!  
May peace prevail over discord!  
May generosity prevail upon miserliness!  
May reverence prevail upon pride!  
May truthfulness prevail over falsehood!

*At the end of the kard of fringān  
congregation joins in recital of Ashem vohu  
Ashem vohu...3*

**AHURAHE MAZD O**  
**RAEVATO KHARENANGHATO**

*Direct congregation to join in*

**frin mi vavanv o vanat-peshene buye,  
vispem aurvathem tbishyantem,  
vispem aghem tbishyantem,  
arathwyo-mananghem,  
arathwyo-vachanghem,  
arathwyo-shyaothnem.**

I pray that our King may be victorious  
over all those  
who are revengeful enemies.  
and malicious persons,  
and who entertain evil thoughts,  
utter evil words,  
and do evil deeds.



# HUMATANĀM HUKHTANĀM

## HVARSHATANĀM

*Direct congregation to join in*

**Humatanām hukhtanām hvarshtanām  
yadachā anyadachā verezyamnanāmchā  
vāverezananāmchā mahi aibi-jaretāro  
naenaestāro, yathanā vohunām mahi**

*(Recite Twice)*

Good thoughts, good words and good deeds  
here and elsewhere,  
of those who are performing them,  
and those who have performed them,  
we are glorifiers and meditators.  
And by doing so we shall redeem ourselves.

*congregation joins in the recital of*

**Yath ahu vairyo...1, Ashem vohu...1**

*At the end of Yasnemcha prayer, individuals perform the  
ritual handshake with the person next to them*

**Ham zor ham asho bed.**

May we be united, in righteousness!

## FRINGĀN-E-SAROSH

*As Zaotar ends Dib che with the words  
‘‘Khesh pirojgar b d’’*

*R spi and congregation responds*

**Khesh pirojgar b d**

May it be victorious!

*Congregation recites with the priests*

**Yath ahu vairyo...5, Ashem vohu...3**

*At the words ‘Yath ahu vairyo zaot fr me mrute’*

*R spi and congregation responds*

**Yath ahu vairyo yo zaot fr me mrute.**

Zaotar should lead me to the right choice of existence.

# SRAOSHEM ASHÎM

*Direct congregation to join in  
At the beginning of each of the three kard s.*

**Sraoshem ashîm  
huraodhem  
verethr janem  
fr dat-gaêthem  
ashavanem ashahe ratûm  
yazamaide.**

We worship the beautiful, victorious,  
bringing prosperity to the world,  
Holy Sarosh (yazata),  
the righteous,  
the Lord of righteousness.

## YENGHÊ H TÂM

*Direct congregation to join in  
At the end of each of the three kard s*

**Yenghê h tâm  
at yesnê paitî vanghô,  
mazd o ahurô  
vaêth ash t hach ,  
y onghãmch  
tãnsch t osch yazamaide.**

We praise those men and women  
from amongst the living,  
whose actions are good,  
and whose goodness is judged by  
righteous Ahura Mazda.

*After the third recital of Yenghe H tâm*

**Ashem vohu...3**

**AHURAHE MAZD O**  
**RAEVATO KHARENANGHATO**

*Direct congregation to join in*

**Vavane buye**

**rathwya manangha,**

**rathwya vachangha,**

**rathwya shyaothna.**

**Nijane buye vispe dushmainyu**

**vispe daevayasna;**

**zaze buye vangh ucha mizde,**

**vangh ucha sravahi,**

**urunaecha dareghe havanghe.**

I pray that our king may be victorious through his  
good thoughts, good words and good deeds.

May he smite all the enemies, all the evil-doers!

May he be gifted with all these boons  
in return for his good life!

May that bring all glory to him and  
may all that enhance the piety of his soul.

# HUMATANĀM HUKHTANĀM

## HVARSHATANĀM

*Direct congregation to join in*

**Humatanām hukhtanām hvarshtanām  
yadachā anyadachā verezyamnanāmchā  
vāverezananāmchā mahi aibi-jaretāro  
naenaestāro, yathanā vohunām mahi**

*(Recite Twice)*

Good thoughts, good words and good deeds  
here and elsewhere,  
of those who are performing them,  
and those who have performed them.  
we are glorifiers and meditators.  
And by doing so we shall redeem ourselves.

*Congregation joins in the recital of*

**Yath ahu vairyo...1, Ashem vohu...1**

*At the end of Yasnemcha prayer, individuals perform the  
ritual handshake with the person next to them*

**Ham zor ham asho bed.**

May we be united, in righteousness!

## FRIN-E-ARD FRAVASH

*Direct congregation to join in*

**Bunde m n-e Ahuramazda  
va Amesh spandān,  
aigh g h zarin rawān or baher,  
chun undar avast  
garo-nmānem,  
maethanem Ahurahe mazd o,  
maethanem Ameshanām spentanām,  
maethanem anyaeshām ashaonām beras d.  
Rawān-e anaoshah rawān  
pa garothmān, pa mān-i-Ahuramazda  
va Amesh spandān,  
pa mān-i-aware-i-fravash rawān.**

May the soul get its share in the golden place  
of the entire house of Ahura Mazda.  
And the eternal Amesha Spenta in the manner  
as said in Avesta.

May the soul reach the House of Songs,  
the residence of Ahura Mazda,  
the residence of the eternal Amesha Spenta,  
the residence of other righteous people in general!

## CONCLUSION : JASHAN CEREMONY

*Direct congregation to join in*

**Dahmān ke pa in myazd fr j-rasid hend.**

**Ez in myazd baher madan baher gereftan,**

**har g mi r haz r va dwisad gām vahisht**

**roshan garohtmāni be-padir d.**

**Pa fr j- madan kerfe be-awaz y d,**

**pa aw z shudan gun h oy bun beshw d,**

**va geti nek b d! va mino veh b d,**

**sar-frajām ashahi be-awaz y d.**

**Ravān garosmāni b d. Ravān garosmāni b d**

**Ravān garosmāni b d**

**Asho bed der-zi, atha jamy t yatha frin mi!**

May the righteous, who met in this assembly, be rewarded with goodness! May their righteousness increase manifold. May their sins dissipate. May this world be happy for them! May the next world be good for them! May their righteousness increase immensely! May their souls see the bliss of Heaven! May God grant further righteousness and long life to them Amen!

May it be so as I pray!



# HUMATANĀM HUKHTANĀM

## HVARSHANĀM

**Humatanām hukhtanām hvarshatanām  
yadachā anyadachā verezyamnanāmchā  
vāverezananāmchā mahi aibi-jaretāro  
naenaestāro, yathanā vohunām mahi.**

Good thoughts, good words and good deeds  
here and elsewhere,  
of those who are performing them,  
and those who have performed them,  
we are glorifiers and meditators.  
And by doing so we shall redeem ourselves.

## **TANDOROSTI (PAZEND)**

*Direct congregation to join in*

**Ba n me Yazad-e bakhsh yandehe**

**Bakhsh yashgare meherb n.**

**Yath ahu vairyo...2**

**Tan-dorosti der-zivashni w yad;**

**khoreh anghad ashahid r;**

**yazdāne minoān, yazdāne getiān,**

**haft Amesh shpandān,**

**myazda roshan hame beres d.**

**In do yān b d, in kho hān b d,**

**hame andar kasānr ,**

**Zarathushti din sh d b d,**

**aedun b d**

In the name of God, the benevolent, the giver and the

bestower. Yath ahu vairyo...2

May there be health and long life.

May the divine glory pervade through Righteousness.

May the celestial and terrestrial Yazata, with  
the seven Amesha Spent s come to this radiant offering.

May this wish and hope be fulfilled!

May the religion of Zarathusht  
bring happiness to all mankind!

May it be so!

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**y b ri Khod ,  
Khod vande lamr ,  
hame Anjuman-r ,  
b farzandān, haz r s l der bed r,  
sh d bed r, tandorost bed r,  
aedun bed r, bar sare arz niyān,  
s lh e besy r va karanh e bishum r,  
b ki va p yandeh d r;  
haz rān haz r frin b d,**

O God, the Creator, may you grant unto Righteous Ruler,  
the members of the Anjuman and their progeny  
longest of long life, health, and happiness  
for thousands of years.

May they so live, caring for the needy!

May you keep them abiding for  
a long period of many years.

May there be thousands of blessings upon them.

**s l khojasteh b d;  
roz farrokh b d, m h mub rak b d.  
Chand s l, chand roz,  
chand m h, besy r s l arz nid r,  
yazashne va ny yeshne, va r di va zor barashne.  
Ashahid r awar-e ham k ro kerfeh ,  
tan-dorosti b d, neki b d, khub b d,  
aedun b d, aeduntaraz b d.  
Pa Yazdān va Amesh shpandān k m-e b d.**

**Ashem vohu...1**

May their years, days and months be  
happy, peaceful, joyful and auspicious.

May their years, days and months  
for many years be devoted  
to offer of worship, communion,  
charity, and ceremonial offerings.

May they be righteous and just in all their deeds.  
May there be good health, purity, virtue and excellence.

May it be so and be so in greater measure  
in consonance with the will of Yazatas  
and Amesh Spent .

Ashem vohu...1