

PESI BEJUNJI CHACHA

A GUIDE TO THE LAST
RITES AND PRAYERS
FOR ZOROASTRIANS ABROAD

Idha irista-nam urvano yazamaide yao ashaonam fravashayo

Why the special prayers after death

GHEH SARNA

According to the Zoroastrian religion, after death the soul here-in referred to as "RAVAN" that is released from the physical body is protected from the evil and is helped to make its journey to its Creator by the most powerful and effective prayer of "GHEH SARNA" which means "Recitation of the GATHAS" and which in fact is essentially the prayer of "Ahunuvaiti Gatha". It is therefore the duty of every Zoroastrian to do his best to offer these essential prayers for the departed soul of a fellow Zoroastrian.

According to one of the religious scholars late Mr Sheryarji Dadabhai Bharucha the soul or "Ravan" of the dead is as delicate and helpless as a new born baby and needs just as much protection and help as a new born baby. "SROSH YAZAD" is the protector of the soul and the Gatha prayers provide the necessary care and the spiritual nourishment. It is for this reason that "GHEH SARNA" is so important to pray. Although the soul ("Ravan") leaves the physical body after death, it remains close to the head part of the body and retains its sense of

vision, hearing and smell. Lighting of an oil lamp, recitation of Gatha prayers and burning of incense therefore comfort its senses of vision, hearing and smell. It is sad that this philosophy does not appeal to many of our modern Zoroastrians who should instead be proud that such thoughtful and powerful prayers ~~prayers~~ are our heritage from a time when a large proportion of human beings on this earth were still barbarians. It is hoped that Zoroastrians abroad will to the best of their abilities continue to perform the "GHEH SARNA" prayers in the event of death of their fellow Zoroastrians and it is in this hope that this book is written to provide the necessary and practical guidance.

The Aim Of This Book

How to perform the last rites and what prayers must be offered for a Zoroastrian who has died has always been a great problem for Parsis living in far off places in India and in the remote parts of the world. When such a sad event occurs amongst a small group of Parsis, there is usually despair and confusion. The first thing that a Parsi thinks of is a "Dasturji" or a Zoroastrian priest if he is not an "Athornan" (one who has been through the ceremonies of being a Zoroastrian priest by family tradition). He therefore feels that he cannot and should not take on the responsibilities of offering the prayers. This thinking is not correct as there is nothing to stop a dedicated Zoroastrian from fulfilling his duties whether he is an "ATHORNAN" or a "BEHDIN" (one who is from a family that by tradition does not carry priesthood). The second major problem one faces nowadays with Parsis abroad is the inability to read Gujarati script in which all our essential GHEH SARNA prayers are written. This problem of language is likely to get worse in future with the children and the grand children of the Parsis abroad and therefore the need to have a book in Roman script. The third great difficulty that one faces is the lack of knowledge of what to pray, what to do with the dead and how to prepare the dead body for the final prayers. However it is presumed that the minimum that any Zoroastrian would know by heart and recite without the help of a book are "YATHA AHU VAIRYO" and "ASHEM VOHU". These are commonly recited in our prayers and therefore their full text is not repeated everytime.

The aim of this book is to serve as a practical guide to the Parsis abroad in the event of death of a Zoroastrian amongst them. The author humbly admits that he is not a religious scholar and asks to be ~~be~~ forgiven if the detailed explanations of certain rituals are omitted. This book is essentially based on a pocket guide on "GHEH SARNA" that was published in Gujarati by M M Karani for Messrs Jehangir B Karani's Sons, Bombay, India in 1944. The author in fact was inspired by his father (a scholar of Zoroastrian religion) who although a "BEHDIN" was called upon to perform "GHEH SARNA" ceremony several times while he was working in one of the towns with a small Parsi community in Northern India for several years. The need to publish the Gujarati pocket guide mentioned above in fact arose out of his experience and in this he was assisted by his ^{older} brother (author's uncle; also a well known religious scholar). The author therefore wishes to dedicate this humble effort to his beloved parents, his beloved wife and his uncle who have silently inspired him to undertake this task.

The language of the book has been intentionally kept very simple. It has also been borne in mind that many of the rituals that are followed by Zoroastrians in India may be impossible to follow abroad. Alternatives as to what to do under different circumstances have been suggested wherever applicable but the author asks to be forgiven if these are not considered acceptable ~~by~~ ^{to} the more Orthodox Zoroastrians. One has to admit that all the Orthodox rituals are impossible to follow while abroad but one can try to stay as close to them as possible depending upon the circumstances and the situations encountered. For this reason it is beyond the scope of this book to comment on any of the controversial issues.

The author asks to be forgiven if romanising of the prayer script in many parts of this book does not conform entirely to that put up by the religious scholars in India and abroad. Only a practical phonetic ^{literation} ~~transcription~~ has been attempted.

THE LAST MOMENTS OF A ZOROASTRIAN'S LIFE

When a Zoroastrian is breathing his last, his soul ("RAVAN") is very restless in preparation to depart from the physical body and needs solace and strength. At such a time the relatives and friends should avoid crying aloud and expressing grief loudly as this puts the soul at further unrest. In "HADOKHTA NUSHKA - YASHTA 21" it is quoted that God Almighty spoke to Zarathustra that "if a Zoroastrian were to pray an ASHEM VOHU with all sincerity in the last moments of his life, it would be equivalent to the greatest KESHVER of all the seven KESHVARS on this earth". However, many a time a dying person is not in his full mental faculties and may not be able to pray himself. Instead, other Zoroastrians by his death bed should pray Ashem Vohu repeatedly into his ear which is a noble Zoroastrian act to ease the departure of the soul ^{peace} ~~respectfully~~.

ASHEM VOHU

Ashem vohu vahishtem ashti; usht^{ta} ~~at~~ ashti; ushta ahmai; hyat Ashai vahishtai Ashem

SACHKAR

Sachkar is basically the preparation of the physical body of the dead for the funeral and final prayers. In India especially in Bombay all the after death ceremonies and prayers can be done in special single storey constructions called "BANGLIES" close to the tower-of-silence. However, in remote parts of India and abroad this is out of question unless such a construction is built by the Parsi community there in the grounds of the burial place. Thus in the large majority of instances this may of necessity have to be done at home. Problems may arise when this has to be done in a high-rise building in an apartment and may well nigh be impossible. Under such circumstances it may be best to make arrangements to do the necessary preparations by the Zoroastrians in a funeral parlour. Zoroastrian religion as far as the author is aware does not permit embalming of the dead body. Disposal of the body as soon after death as possible is considered imperative. If death has occurred in a hospital and if facilities for SACHKAR followed by GHE~~N~~ SARNA are not likely to be available then holding the dead body in a mortuary overnight is the only safe alternative. This may be even mandatory when the law demands autopsy examination before the body could be released for burial as in accidental or unexpected deaths. "SACHKAR" should be done as soon as the dead body is available.

Timing for SACHKAR and GHEH SARNA:

Sachkar can be done at anytime of the day or night that is in any of the five GAHS viz HAVAN GAH (from sunrise to 12.40 p.m.); RAPITHWIN GAH (from 12.40 p.m. to 3.40 p.m.); UZIRIN GAH (from 3.40 p.m. to sunset); AIWISRUTHREM GAH (from sunset to midnight) and USHAHIN GAH (from midnight to sunrise). For Zoroastrians staying abroad especially in Europe, North America and other parts of the world all the five Gahs may be difficult to time according to the above timings depending upon whether it is summer or winter. Common sense and discretion must therefore be used especially for scheduling GHEH SARNA prayers which must be held only between the sunrise and sunset. These prayers are not permitted in the dark after sunset and therefore they must be timed either during HAVAN GAH, RAPITHWIN GAH or UZIRIN GAH.

WHO CAN DO THE SACHKAR

Only in a few towns in India SACHKAR is done by a group of Zoroastrians specially employed for this work by the community. How such a system evolved in the past is not relevant to the theme of this book. In most other parts of India and abroad SACHKAR has to be done by at least two members of the Zoroastrian community. Generally speaking the persons who are supposed to recite the final GHEH SARNA prayers do not do the SACHKAR but when a Zoroastrian community abroad is small, this may not be possible and persons who are supposed to recite GHEH SARNA prayers may assist. They should then take bath, perform Kusti and then do GHEH SARNA.

In case of a male, SACHKAR should be done by two male Zoroastrians and in case of a female it should if possible be done by two Zoroastrians and in case of a female it should if possible be done by two Zoroastrian ladies. The latter in situations abroad may not be possible in which case two male Zoroastrians can do the SACHKAR of a female.

SACHKAR PROCEDURE

As mentioned earlier, SACHKAR should be done as soon as possible. Although two Zoroastrians can do SACHKAR, help of at least another two or three Zoroastrians is needed to prepare and dress the body. SACHKAR should be done in a room where the body can be laid on the floor and cleaned.

1. Cleaning the body:

Firstly the clothes and the "Sudreh-Kusti" worn by the person before death have to be removed. One of the Zoroastrians prays the "KUSTI BASTAN PRAYER" as follows:

KEM NA MAZDA

Kem na mazda, mavaite payum dadat,
Hyat ma dregvao didareshata aenanghe
Anyem Thiwahmat athraseha Mananghascha
Yayao Shyaothnaish Ashem thraoshta Ahura,
Tam moi dastvam daenyai fravaocha

Ke varethrem-ja Thwa poi sengha yoi henti
Chithra moi dam ahumbish ratum chizdi
At hoi vohu Sraosho jantu manangha
Mazda ahmai yahmai vashi kahmaichit
Pata-no tabishyantat pairi
Mazdao-scha Armaitishcha Spentascha
Nase daevi druksh, nase daevochithre,
Nase daevo frakarashte, nase ~~dae~~vo fradaite
Apa druksh nase, apa druksh dvara, apa druksh vinase
Apakhedhre, apa-nasyahe
Ma merenchainish gaethao astavaitish ashahe
Nemascha ~~ya~~ Armaitish izacha
Ashem Vohu vahisthem asti
Ushta ^{Ute} ~~as~~, Ushta ahmai
Hyat Ashai vahishtai Ashem

AHURAMAZDA KHODAE

Ahuramazda Khodae
Ahreman awadashan dur awazdashitar
Zad shekashteh bad
Ahreman devan, drujan,
Jaduan, darvandan, Kikan, Karafan
Sastaran gunehgaran, ashmogon
Darvandan dushmana frian Zad
Shekashteh bad
Dush-padshahan awadashan bad
Dushmana stoh bad

Dushmana awadashan bad
Ahuramazda Khodae
Az hama gunah patet pashemanum
Az harvastin dushmat, duzukht, duzvarsht
Mem pa geti manid
Oem goft, oem kard
Oem jast oem bud ested
Az an gunah, manashni, gavashni, kunashni
Tani ravani, getti minoani
Okhe awaksh pasheman
Pa se gavashni pa patet hom

KHRISHNAOTHRA AHURAHE MAZDAO

Khohnaothra Ahurahe Mazda
Taroidite Anghraihe Mainyeush
Haithya varshitam hyat vasna fershotemem
Staomi Ashem

Asham Vohu, vahishtem asti,
Ushta asti, ushta ahmai,
Hyat Ashai vahistai Ashem

After praying this the Kushti is unwrapped from the body and the clothes are removed. It is almost certain that "Nirang" (known as "Taro" in Gujarati) will not be available abroad and therefore cleaning of the body with a wet cloth is the only alternative.

To prevent any natural secretions from oozing out it is important to stuff the nostrils and apply a thick diaper made out of several layers of an old used but laundered white cloth to the perineal region (private area).

2. Draping the body:

It is important to have at least two plain white, clean (not necessarily new; preferably used) laundered sheets (like large bed sheets), a white pair of trousers or pyjamas, a clean, washed "Sudreh" and a "Kusti". In India where it is possible the body is finally clad in a "JAMA" (long white gown worn by Zoroastrian priests) or a "DAGLI" (a similar but shorter gown worn both by the "Athornans" as well as the "Behdins" at Zoroastrian ceremonies). The author presumes that these will not be available to Zoroastrians abroad.

After the body is cleaned and dried with the help of two or three persons the "Sudreh" and the white pyjamas are draped. A square piece of white cloth from one of the white sheets is then torn and folded into a triangle and tied over the head like a cap to cover all hair but leaving the ears uncovered.

The Zoroastrians who had untied the "Kusti" from the body at the start of the "SACHKAR" now prays again "KEMNA MAZDA", "AHURAMAZDA KHODAE", "KSHNAOETHRA AHURAHE MAZDAO" upto "ASHEM VOHU" and then with the help of others props up the body to semisitting position and ties the "Kusti" standing behind the body while praying as

follows:-

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YATHA AHU VAIRYO

Yatha Ahu vairyo, atha ratush, ashratchit hacha,
Vangheush dazda manangho, shyaothinanam angheush Mazdai
Kshathremcha Ahurai a yim dregubyo dadat vastarem
(Pray twice)

ASHEM VOHU
(Pray once)

JASA ME AVANGHE MAZDA

Jasa me avanghe Mazda (repeat three times)
Mazdayasno ahmi, Mazdayasno Zarathushtrish,
Fravarane astuetascha fravaretascha
Astuye humatem mano, astuye hukhatem vacho
Astuye Daenam Vanghuhim Mazdayasnim
Fraspayokhedihram, nidhas nai-thishem
Khaetvadatham ashonim
Ya haiti namcha, bushyeinti namcha
Ahurai Mazdai vispa vohu chinahimi
Aesha asti Daenayao Mazadayashnoish, astuitish

ASHEM VOHU
(Pray once)

The body is now placed on a white sheet on the floor in the room where the final "GHEH SARNA" prayers are intended to be recited. After this the Zoroastrian who has done the "SACHKAR", himself prays the "SROSH BAJ" as follows upto "astavaitish ashahe" while keeping his hand on the dead body. At the same time two more Zoroastrians should do

"KUSTI" by reciting "Kusti Bastan Prayers" and then pray the "Srosh Baj" upto "astavaitish ashahe" as follows so that they can then take over at this stage further draping of the body from the Zoroastrian who started the "SACHKAR".

SROSH BAJ

·Khshnaothra Ahurahe Mazdao, Ashem Vohu (pray once)

Pa name Yazdan Ahuramazda Khodae

Awazuni gorge khoreh awazayad

Sraosh asho tagi tan-farman,

Shekaft zin, zin-awazar, salare damane Ahurmazda berasad

Az hama gunah patet pashemanum

Az harvastin dushmat duzukht duzubarst

Mem pa geti manid oem goft, oem kard

Oem jast, oem bun bud ested

Az an gunah manashni, gavashni,

Kunashni tani ravani, geti minoani

Okhe awakhsh pasheman, pase gavashni pa patet hom

Yatha Ahu Vairyo (pray five times)

Asham Vohu (pray three times)

Fravarane Mazdayasno Zarathushtrish

Vidaevo Ahura tkaesho

(here pray one of the following five "Gahs" according to the time)

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- 1) FOR HAVAN GAH FROM SUNRISE TO 12.40 P.M.

Havane-e-ashaone Ashahe rathwe yasnaicha
vahmaicha khshnaothraicha, frasastayaecha
Savanghe-e-visyaicha ashaone Ashahe rathave
Yasnaicha vahmaicha, khshnaothraicha
frasastayaecha

- 2) FOR RAPITHWIN GAH FROM 12.40 P.M. TO 3.40 P.M.

Rapithwinai ashaone Ashahe rathwe yasnaicha
Vahmaicha khohnaothraicha frasastayaecha
Fradat-fashave zantu maicha ashaone ashahe
Ashahe rathwe, yasnaicha, vahmaicha, Khshnaothraicha,
frasastayaecha

(From the 1st day of "AVAN" month to Vahistoist Gatha day instead of
Rapithwin Gah, Havan Gah is recited)

- 3) FOR UZIRIN GAH FROM 3.40 P.M. TO SUNSET

Uzeirina ashane Ashahe rathwe yasnaicha,
Vahmaicha khshnaothraicha frasastayaecha Fradat-virai
Dakhyumaicha ashane Ashahe rathwe yasnaicha
Vahmaicha khshnaothraicha frasastayaecha

- 4) FOR AIWISRUTHREM GAH FROM SUNSET TO MIDNIGHT

Aiwisruthremai aibigayai ashane Ashahe rathwe
Yasnaicha vahmaicha khshnaothraicha frasastayaecha
Fradet-vispam hujyaite-e Zarthustro-temaicha
Ashaone Ashahe rathwe yasnaicha vahmaicha

Khshnaothraicha frastastayaecha

5) FOR USHAHIN GAH FROM MIDNIGHT TO SUNRISE
Ushahirai ashaone Ashahe rathwe yasnaicha
Vahmaicha khshnaothraicha frastastayaecha
Berejyai nmanyaicha ashaone Ashahe rathwe
Yasnaicha vahmaicha khshnaothraicha
Frasastayaecha

Sraoshe ashyehe takmahe tamomathrahe darshi-draosh
Ahuiryeha Khshnaothra yasnaich vahmaicha
Khshnaothraicha frastastayaecha

Yatha ahu vairyo zaota fra me mrute atha ratush
Ashatchit hacha fra ashava vidhvao mraotum

Sraoshim ashim huraodhem, verethrajanem,
Fradat-gaethem ashavanem, ashahe ratum yazamaide

Ahunem vairim tanum paiti (pray three times)
Yatha Ahu Vairyo (pray once)

Kem na mazda mavaite payum dadat
Hyat ma dregvao didareshata aenanghe
Anyem Thwahmat athrascha Mananghascha
Yayao shyaothnaish Ashem thraoshta Ahura
Tam moi dastvam daenyai fravaocha
Ke verethrem-ja Thwa poi sengha yoi henti

Chithra moi dam ahumbish ratum chizdi
At hoi vohu sraosho jantu manangha
Mazda ahmai yahmai vashi kahmaichit
Patano tbishyantat pairi
Mazdaoscha Armaitishcha Spentascha
Nase daevi drukshsh, nase daevochithre
Nase daevo-frakarshte, nase daevo fradaite
Apa druksh nase, apa druksh dvara apa
druksh vinase
Apakhedhre, apa-nasyehe
Ma merenchainish gaethao astavaitish ashahe

At this stage the two Zoroastrians who have also done "Kusti" and prayed "SROSH BAJ" upto "astavaitish ashahe" drape the body with a "JAMA" or "DAGLI" if available or otherwise use a white sheet and drape like a long gown. The arms of the body are then folded and tied with a ribbon cut from a white sheet or a cloth to hold them in that position. One "Yatha Ahu Vairyo" should be prayed while tying the arms with the ribbon. Similarly the big toes of the two feet should be tied with a ribbon while praying one "Yatha Ahu Vairyo".

Now a white sheet is laid on the floor where the body will be finally placed and kept there until the start of the "GHEH SARNA" prayers. Five fairly long ribbons are cut from another white cloth or sheet and laid across this white sheet spread out on the floor. The first one should be where the neck of the body will lie when laid on the white sheet, the second should be at the level where the arms will be,

the third should be at the level where the waist will be, the fourth should be at the level where the thighs will be and the fifth should be at the level where the ankles will be. The draped body with tied folded hands and tied two big toes is then carefully lifted and placed on this white sheet and over the ribbons placed across the sheet at the levels indicated. Each ribbon is then tied over the body while praying one "Yatha Ahu Vairyo". From a few pieces of white cloths, a small pillow is made and placed under the head. After this an iron nail is passed round the body three times while praying slowly "YATHA AHU VAIRYO" three times. The iron nail is then placed on the white sheet near the head of the body and a pet dog is then brought in to cast its eyes on the body. After this the body should not be touched or moved by anyone. All the persons who had prayed "SROSH BAJ" upto "ashtavaitish ashabe" while doing the "Sachkar" pray the following to complete the "SROSH BAJ".

Nemescha ya Armaitish izacha

Ashem Vohu (pray once)

Yatha Ahu Vairyo (pray twice)

Yasnemcha vahmemch asjascha

Zavarecha afrinami sraoshahe

Ashyehe takhmahe tanumathrahe

Darshi draosh ahuiryehe

Ashem vohu (pray once)

HAZANGHREM

Hazanghrem, baeshazanam, baezare baeshazanam

(pray three times)

Ashem Vohu (pray once)

JASA ME AVANGHE MAZDA

Jasa me avanghe mazda (pray three times)

Amahe hutashtahe huraodhahe

Verethraghahe Ahuradhatahe Vanaintyaoscha

Uparatato

Thwashahe Khadhatahe, Zravanhe Akarnahe

Zravanhe Daregho-Khadhe tahe

Ashem Vohu (pray once)

About three feet away from the head of the body an oil lamp is lit and kept alight all the time. If available, Sandlewood chips and "Loban" (incense) is burnt on red hot coal in a couldron ("Afargan").

Zoroastrians by turns should sit in front of the body and pray until the time of "GHEH SARNA". Even if "YATHA AHU VAIRYO" and "ASHEM VOHU" are recited repeatedly it is quite sufficient.

Unusual Circumstances for "SACHKAR"

There are times when one may face unusual situations regarding "SACHKAR" for example a child who has not had Navjote done before death or when a pregnant female has died.

In case of a child who has not had Navjote before death, instead of draping a "Sudreh" and "Kusti" only a white singlet is draped. However, if a child at the time of older than six years and three months, at the time of "Sachkar" a "Sudreh" and "Kusti" can be draped on the child's body even though Navjote had not been performed. This is in accordance with "Rivayat" (the book of Zoroastrian rituals).

In the unfortunate event of death of a pregnant female it is advised that if possible "SACHKAR" should be done by four Zoroastrians, the body must be viewed by two dogs and four Zoroastrians should pray "GHEH SARNA". Although these points are made in reference to what is recorded in the "Rivayat" it may or may not be possible to follow it strictly and the author has made these comments only for the information of the readers.

"SAGDID" or Viewing of the Body by a Dog

The reader may wonder about the significance of the viewing of the body by a dog which is explained briefly here.

The word "Sagdid" means "viewed by a dog". "Sag" means dog and "did" means seen. According to the explanation in "Vandidad", evil spirits which spread decay and tend to attack a dead body can be nullified by the "Sagdid" procedure. It is suggested that "sagdid" should be done at least four to five times before the body is disposed. The first time should be immediately after death but is often not possible and therefore not done. The second time is after the "SACHKAR" is finished. The third time is during "GHEH SARNA" "HA" 31 and para 4 when the two Zoroastrians reciting the prayers stop after praying "Yehya vereda vana-aema darujem". At this stage they turn their faces away from the body and the other Zoroastrians lift the body from the floor and lower it in the coffin. After this the dog is led to the coffin to view the dead. The fourth time is at the end of "GHEH SARNA" prayers and the last time is just prior to closing the lid of the coffin for the burial.

GHEH SARNA PRAYERS

"Gheh Sarna" can only be recited between sunrise and sunset and therefore it should be scheduled for any one of the three "Gahs" viz Havan (Sunrise to 12.40 p.m.) Rapithwin (12.40 p.m. to 3.40 p.m.) or Uzirin (3.40 p.m. to sunset). As mentioned earlier summer and winter conditions abroad considerably alter these timings and a lot is left to the discretion and common sense of the Zoroastrians in a particular place.

Preferably two "Athornans" (who have been through Zoroastrian priesthood ceremony) or one "Athornan" and one "Behdin" (non-priest Zoroastrian) or where there is no "Athornan" in the community, two "Behdins" can recite the "GHEH SARNA" prayers after a bath and doing the "Kusti Bastan" prayers (For "Kusti Bastan" prayers see page 5). It is preferable that white clothes be worn.

It is presumed that a cap will be worn as is done for any Zoroastrian prayers. Before starting the prayers the two Zoroastrians should unfold a white handkerchief and each one should hold a corner in one hand thus linking each other throughout the whole "GHEH SARNA" prayers. They should face the dead body placed on the floor. The empty coffin should be laid beside the body in such a way that when the time comes during the prayers for the body to be lowered into the coffin this could be done easily. It is important that the body should be lifted and lowered in the coffin by Zoroastrians only and the two Zoroastrians who are reciting the prayers should NEVER touch the body and try to give a helping hand. According to the Zoroastrian customs, flowers and wreaths should not be laid on the body itself but they can be laid on the grave after the burial. Several informed Zoroastrians have often asked whether a pregnant lady can attend "GHEH SARNA" ceremony or not. The author is not able to answer with any authenticity but can only record the opinion of the religious scholars. It is believed that the "GHEH SARNA" prayer which is very powerful and is aimed to liberate the soul, perhaps should not be recited in presence of a pregnant woman who is carrying a freshly conceived new and delicate "life" in her womb. There is no restriction for a child of the age of understanding to attend this solemn ceremony.

The actual prayer of "GHEH SARNA" should start as follows:

Khashnaothra Ahurahe Mazdao

Ashem Vohu vahistem asti

Ushta asti, ushta ah mai

Hyat Ashai vahishtai Ashem

Yatha Ahu vairyo

Yatha rathush, ashatchit hacha

Vangheush dazda manangho

Shyaothranam angheush Mazdai

Kshathremcha Ahurai

A-Yim dregubyo dadat vastarem (Pray five times)

Ashem vohu (Pray three times)

Fravarane Mazdayasno Zarathushtrish Vidaevo

Ahura tkaesho

(If it is Havah Gah pray as follows)

Havane-e-ashaone Ashahe rathwe yasnaicha

vahmaicha khshnaothraicha frasastayacha

Savanghe-e-visyaicha ashaone Ashahe

rathwe yasnaicha vahmaicha, khshnaothraicha

frasastayaecha

(If it is Rapithwin Gah pray as follows)

Rapithwinai ashaone Achahe rathwe
Yasnaicha vahmaicha Khshnaothraicha
frasastayaecha
Fradat-fshave Zantumaicha ashaone
Ashahe rathwe yasnaicha vahmaicha
Khshnaothraicha frasastayaecha

(If it is Uzirin Gah pray as follows)

Uzveirinaï ashaone Ashahe rathwe yashnaicha
Vahmaicha, khshnaothraicha, frasastayaecha
Fradat-virai dakhyumaicha ashaone Ashahe
rahtwe yasnaicha vahmaicha khshnaothraicha
frasastayaecha

Sraoshahe ashyehe takmahe tanumathrahe
darshi-draosh Ahuiryehe, khshnaothra, yasnaicha
vahmaicha khshnaothraicha frasastayaecha

Yatha ahu vairyo zaota fra me mrute,
Atha ratush Ashatchit hacha fra ashava
vidhwao mraotu

Sraoshem ashim huraodhem verethrajanem
fradat-gaethem ashavanem Ashahe ratum
yazamaide

Ahunem vairim tanum paiti (pray three times)

Yatha Ahu Vairio (pray once)

Kemna mazda mavaite payum dadat
Hyat ma dregvao didareshata aenanghe
Anyem Thwahmat athrascha Mananghascha
Yayao shyaothnaish Ashem thraoshta Ahura
Tam moi dastvam daenyai fravaocha
Ke verethrem-ja Thwe poi sengha yoi henti
Chithra moi dam ahumbish ratum chizdi
At hoi vohu Sraosho jantu manangha
Mazda ahmai yahmai vashi kahmaichit
Pata-no tbishyantat pairi
Mazdaoscha Armaitishcha Spentascha
Nase daevi druksh, nase daevochithre
Nase daevo-frakarshte, nase daevo fradaite
Apa druksh nase, apa druksh dvara
Apa druksh vinase
Apakhedhre, apa-nasyehe
Ma merenchainish gaethao astavaitish ashaha

(YAJASHNE HA 28)

Yanim mano, Yanim vacho, Yanim
Khshothnem, ashaono Zarathushtarhe
Fera amesha spenta
Gathao Gevurvayin
Nemo ve gathao ashaonish

1. Ahya yasa nemanghaha
ustanajasto rafaethrhaehya
Mainveush mazda pavuravim
Spenthaeya asha vispeng khshothna
Vanghaeush Khartum mananghaho
Ya Khshnaevisha gaevuschoha urvanem (pray twice)
2. Ye vao mazda ahura
Pairi-jasai vaho manangha
Mayaebio davoyi ah-vao
Astavatsacha hyatcha mananghaho
Ayapta ashat hacha
Yaish rapanto daidit Khathre
3. Ye vas asha ufyani
Manas-cha vohu up-ovurvim
Mazdamcha ahurem
Ye-yibio Khshthremcha agha-jaonavam-nem
Varedaiti armaitish
aa-moi rafethrai javeng jasta

4. Ye urvanem me ga-yi-re
Vohu dade hathra mananghaha
Ashishcha shyaothnam
Vidush mazdao ahuraehya
Yavat yisai tavacha
Avat Khasai a-ae-shae ashahya

5. Asha kat thwa daresani
Mansacha vohu vaedemno
Gatumcha ahurai
Sevishtai sroashem mazdai
Ana manthra majishtem
Vaouroi-maidi Kharfastara hijva

6. Vohu gaidi mananghaha
Daidi asha-dao dargavu
Aereshvaish tu ukhdhaish mazda
Zarathushtarai a-o-jong-hawat rafeno
Ahmai-byacha ahura
Ya daibishvato davaeshao tavor-vyama

7. Daidi asha tam ashim
Vangheush ayapta mananghaho
Daidi tu armajtae
Vishtaspai ishem maibyacha
Daotu mazda khshyacha
Ya ve manthra sarevim aradao

8. Vahisstem thwa vahishta
Yem asha vahishta haj-o-shem
Ahurem yasa va-ou-nush
Naroi fershaoshtarai maibyacha
Ye-yi byashcha it raongh-hungh-hoi
Vispai yave vangheush mananghaho
9. Anayish vao no-it ahura mazda
Ashemcha yanaish jarnaema
Manascha hyat vahistem
Yai ve yoithema dasem stutam
Yujem jevishtyaonghaho
Isho khshthremcha savanghaham
10. At Yeng asha-atacha voista
Vangheushacha datheng mananghaho
Aerethveng mazda ahura
A-ae-byo perena apnaish kamem
Aat ve khsh-mai-bya asuna
Vaeda kharaithaya vaintya sarvao
11. Ye aish ashem nipaonghahe
Manascha vohu yavaetaite
Tvem mazda ahura
Faro-ma sisha thwahmat vaschanghahe
Mainyaeush hacha thwa ae-ae-aonghaha
Yaish aa anghahush pouruyo bavat

12. Ahya yasa nemanghaha

Ustanajasto rafaethrahaehya

Mainyeush mazda pavuravim

Spenthaeya asha vispeng khshothna

Vangheush Khartum mananghaho

Ya khshnaevisha gaevushcha urvanem (pray twice)

Yatha Ahu Vairyo (pray four times)

Ashem Vohu (pray three times)

Ahyasam haitim yazamaide

Yengheh hatam aa-ata yesne

Paiti vanghaho

Mazdao ahuro va-e-tha

Ashat hacha

Yaongh-hamcha tascha taoscha

Yazamaide

(YAJASHNE HA 29)

1. Khashmaibya gaeush urva gerejda

Kahamai ma thwarojdooom ke-ma tashat

Aa-ma a-ae-shemo hajasacha

Aa-hishaya dereshcha tevishcha

No-it moi vasta khshmat anio
Atha moi sansta vohu vasterya

2. Ada tasha gaeush peresat
Ashem katha toi gavoï ratush
Hyat him data khshyanto
Hada vastara gaodayo thwakhsho
Kem hoi ushta ahurem
Ye daregwo-debish a-ae-shemen vadayait

3. Ahmai asha no-it sareja
Advaesho gavoï paiti-mervat
Ava-ae-sham no-it viduye
Ya shavaite adareng acreshyaonghaho
Hatam havo aojishto
Yahmai javeng jima keredusha

4. Mazdao sakhare mairishto
Ya-jee vaverejoi pairi-chithit
Daevaishcha mashaishcha
Yacha vereshaite aipi-chithit
Havo vichiro ahuro
Atha-ne ahunghat yatha havo vasat

5. Aat vao ustanayish ahava
Jastaish frenemna ahurai-aa
Me urva gaevushcha ajyao
Hyat mazdam davaidi fresabyo
No-it aerejejayoi faraj-yaitish
No-it fashuyente dareg-vasu pairi

6. At ae vaschat ahuro
Mazdao vidvao vafush vyan-ya
No-it a-ae-va visto
Na-ae-da ratush ashatchit hacha
At jee thwa fashuyantecha
Vasteryaicha thworeshta tatasha

7. Tem ajutoish ahuro
Mathrem tashat asha haja-o-sho
Mazdao gavoï khshvidemcha
Havourushaebyo spento sasanya
Kaste vohu mananghaha
Ye-yi dayat a-ae-ava meretaeyibio

8. A-aem moi ida visto
Ye-ne a-aevo sasnao gushta
Zarathustero spitamo
Havo ne mazda vashti ashaicha
Charekerethra sraovyenghahe
Hayat hoi hudemem dayai vakhedhraehya

9. Atacha gaevush urva raosta
Ye ana-ae-shem Khshan-men radem
Vachem neresh asuryah
Yem aa vasemi isha kshthrim
Kada yava havo anghat
Ye hoi dadat jas-tavat avo
10. Yujem a-aiby ahura
a-o-go data asha kshthremcha
Avat vohu mananghaha
Ya husheitish remamcha dat
Ajemchit ah-ya mazda
Thwam menghahi pavurvim va-ae-dem
11. Kuda ashem vohucha
Mano kshthremcha aat ma masha
Yujem mazda frakhshnene
Majoi magai aa paiti-janta
Ahura nu-nao avere
Ae-hama ratoish yushmavatam
12. Ahya yasa nemanghaha
Ustanajasto rafaethrhaehya
Mainyeush mazda pavuravim
Spenthaeya asha vispeng khshotma
Vanghaeush Khartum mangahaho
Ya kshnaevisha gaevushcha urvanem (pray twice)

Yatha Ahu Vairyo (pray four times)

Ashem Vohu (pray three times)

Khshnavaye-gaevush-urvam haitim yazamaide

Yengheh hatam aa-a-ta yesne

Paiti vanghaho

Mazdao ahuro va-ae-tha

Ashat hacha

Yaongh-hamcha tascha taoscha

Yazamaide

(YAJASHNE HA 30)

1. At ta vakshya yishento

Ya mazdatha hyatchit vidushe

Staotacha ahurai

Yeonayacha vangheush mananghaho

Humajdara asha yecha

Ya raochebish daresta urvaja

2. Saraota gaevushaish vahishta

Ava-ae-nata sucha mananghaha

Aa-varenao vichith-haya

Narem narem kh-khyayi tanuye

Para maje yaonghaho

Ah mai ne sajdayai baodanto paiti

3. At ta mainyu povurye
Ya yema khjena asarvatem
Manhicha-vachahicha
Shyaothnoi hi vahayo akemcha
Ao-o-shcha hudaonghaho
Aeresh vishyata no-it dujdaonghaho

4. Atacha hyat ta hem mainyu
Jasa-ae-tem paovurvim dajade
Gayemcha ajayaitimcha
Yathacha anghat apemem anghahush
Achishto deregvatam
At ashaune vahishtem mano

5. Aa-yao manivao vareta
Ye daregvao achishta verejayo
Ashem mainyush spenishto
Ye khraojadishteng aseno vaste
Ya-ae-cha khshnaoshen ahurem
Haithyaish shyaothnaish faraoret mazdam

6. Aa-yao no-it ae-resh vishyata
Da-e-vachina hyat ish aa-debaoma
Peresmaneng upa-jasat
Hyat verenata achieshtem mano
At a ae-shemem hand-varenta
Ya banyen ahum maretano

7. Ahmicha kshthra jasat
Mananghaha vohu ashacha
At Keherpem utayuitish
Dadat armaitish aa-nma
ae-sham toi aa anghahat
Yatha ayanghaha adanaish povuryo

8. Attacha yada ae-sham
Ka-ae-na jamaiti ae-nanghaham
At mazda taiby kshthrem
Vohu mananghaha voividaiti
Aa-ae-byo saste ahura
Yoi ashai daden jastayo darujem

9. Atacha toi vayem khyama
Yoi im fershem kerenaum ahum
Mazdaoscha ahuraongha-ho
Aa moystara barena ashacha
Hyat hathra manao bavat
Yathra chistish anghahat ma-ae-tha

10. Adajee ava darujo
Avo baviti sakendo sapyathraehya
At asishta yaojante
Aa-hushitoish vangheush mananghaho
Mazdao ashkhyacha
Yoi jajenti vanghavu sarvahi

11. Hyat ta urvata sashtha

Ya mazdao dadat mashyaonghaho
Khiticha ae-ne-iti
Hyatcha daregem dereg vodebio rasho
Savacha ashavabio
At aipitaish anghahyaiti ushta

12. Ahya yasa nemanghaha

Ustanajasto rafaethrhaeya
Mainyeush mazda pavuravim
Spenthaeya asha vispeng khshothna
Vanghaeush khartum mananghaho
Ya Khshnaevisha gaevushcha urvanem (pray twice)

Yatha Ahu Vairyo (pray four times)

Ashem Vohu (pray three times)

At-ta-vakhshyam haitim yazamaide

Yengheh hatam aa-ata yasne

Paiti vanghaho

Mazdao ahuro va-ae-tha

Ashat hacha

Yaongh-hamcha tascha taoscha

Yazamaide

(YAJASHNE HA 31)

1. Ta ve urvata marento
Agushta vachao sengahamahi
A-ae-bio yoi urvatayish darujo
Ashahya ga-ae-thao vimeren-chaiti
Atachjt a-ae-bio vahishta
Yoijarjadoo anghehen mazdai

2. Yeji aa-yish no-it urvane
Adavao ayibi-deneshta vakhyao
At vao vispeng aa-yoi
Yatha ratum abhuro va-ae-da
Mazdao ayao ansyao
Ya ashat hacha javamahi

3. Yam dao mainyu aa-thracha
Astacha choyish ramoyibia khashnutem
Hyat unvatem chajdongaha-vadebiyo
Tat ne mazda vidvanoī vaocha
Hijva thwa-haya aa-onghaho
Ya javanto vispeng vaourya

4. Yada ashem jevim
Anghahen mazdaoscha ahuraonghaho
Ashicha armaiti
Vahishta yishsa mananghaha
Maibiyo Khashthrem a-o-jonghvat
Yehya vereda vanaaema darujem

(At this stage the two Zoroastrians who are reciting the "GHEH SARNA" prayer turn around and face away from the dead. Four or five Zoroastrians from the gathering now lift the body along with the white sheet on which it is laid on the floor and carefully lay it in the coffin. The steel nail laid beside the head is also placed in the coffin beside the head of the dead. A pet dog is then led near to the coffin to let it view the body ("SAGDID"). The two Zoroastrians who are reciting the prayers now turn around and face the coffin again, bow to the dead and continue the prayer).

5. Tat moi vichidayai vaocha

Hyat moi asha data vahayo

Viduye vohu mananghaha

Mencha dai-dayai yehya-ma aeresish

Tachit mazda ahura

Ya no-it va anghat angha-iti va

6. Ahami anghat vahisstem

Ye moi vidvao vaochat haithim

Mathrem yim havuravtato

Ashahya ameretatascha

Mzdai avat khashthrem

Hyat hoi vohu vakhshat mananghaha

7. Yasta manta povuruyo

Raochebish roithven khathra

Havo kharthwa damish ashem

Ya daryat vahisstem mano

Ta mazda mainyu ukhshyo

Ya no-nunamchit abusa homo

8. At thwa manghi povurvim
Mazda yejim stoi mananghaha
Vanghaeush patrem mananghaho
Hyat thwa hem chashmaini hengarbem
Haithim ashahya damin
Anghaeush ahurem shyaothnaeshu
9. Thwoi as armaitish
Thwe aa-geoush tasha as khartush
Main-yeush mazda ahura
Hyat akhyai dadao patham
Vastaryat va aite
Ye va no-it anghat vasteryo
10. At hi ayao fervareta
Vasterim akhyai fashuyantem
Ahurem ashavnem
Vangheush fashengahim mananghaho
No-it mazda avasteryo
Davaschina humeretoish bakhshta
11. Hyat ne mazda pavurvim
Gayethaoscha tasho daenaoscha
Thwa mananghaha khartushcha
Hyat astavantem dadao ushtanem
Hyat shyaothnacha senanghanscha
Yathara vareneng vasao dayete

12. Athara vachem baraiti
Mithhavchao va aereshvachao va
Viduo va ae-vidvao va
Ah-haya jeredacha mananghahacha
Aa-nush-hakhsh armaitish
Mainyu peresaite yathra mayetha
13. Ya farsa aa-vishya
Ya ve mazda peresaite taya
Ye va kasae-ush a-ae-nanghaho
Ae majishtam ayamaite bujem
Ta chashmeng thawisara haro
Aibi asha aibi va-ae-nahi vispa
14. Ta thwa peresa ahura
Ya-jee aa-yiti jenangh-ticha
Yao ishudo dadete
Datharnam hacha ashaouno
Yaosacha mazda daregavodebiyo
Yatha tao anghahen hen-kereta hyat
15. Peresa avat ya mainish
Ye daregavaite khashthrem hunaiti
Dush-shyaothnai ahura
Ye no-it jyotum hanare vinasti
Vasteryehya a-ae-nanghaho
Pase-oush vira-atacha adarujayanto

16. Peresa avat yatha havo
Ye hudanush demanhaya khashathrem
Shoitharahya va dakhyaeush va
Asha fardathai asperejata
Thwawans mazda ahura
Yada havo anghaht ya shyaothnascha

17. Katarem ashava va
Deregavao va verenavaite majyo
Vidvao vidushe maraotu
Ma aevidavao aipi-debavayat
Jadi-ne-mazda ahura
Vanghaeush fardakhshta manangaho

18. Ma-chish aat ve daregvato
Manthranscha gushta sasnaoscha
Aa-ju demanem visem
Va shoithrem va dukhyum va aa-dat
Dushitacha marak-ae-cha
Atha yish sajdum sanaithisha

19. Gushta ye manto ashem
Ahumbish vidvao ahura
Aerejukhadhai vachangham
Khshyamano hijavo vaso
Thwa athra sukhra mazda
Vanghaou vidata rangyao

20. Ye aa-yat ashavnem
Divumanem hoi aparem khshyo
Daregem aa-yu tenanghaho
Dushkharethem ava-ae-tas vacho
Tem va ahum daregvanto
Shyaothnaish khaish dayena na-ae-shut
21. Mazdao dadat ahuro
Havurvato ameretatascha
Buroish aa ashkhyacha
Khapa-ae-thyata khashtherahya saro
Vanghaeush vajdevare mananghaho
Ye hoi mainyu shyasthnaishcha urvatho
22. Chithra yi hudaonghahe
Yathna va-ae-demnai mananghaha
Vohu havo khshathra ashem
Vachanghaha shyaothnacha hapti
Havo toi mazda ahura
Vajisto anghaiti astish
23. Ahya yasa nemanghaha
Ustanajasto rafaethrhaehya
Mainyeush mazda pavuravim
Spenthaeya asha vispeng khshothna
Vanghaeush Khartum mananghaho
Ya khshnaevisha gaevushcha urvanem (pray twice)

Yatha Ahu Vairyo (pray four times)

Ashem Vohu (pray three times)

Ta-ve urvatam haitim yazamaide

Yengheh hatam aa-a-ta-yesne

Paiti vanghaho

Mazdao ahuro va-e-tha

Ashat hacha

Yaongh-hamneha tanscha taoscha

Yazamaide

(YAJASHNE HA 32)

1. Akhyacha kha-ae-tush yasat

Ahaya verejenem mut air-yamna

Ahaya da-ae-va mahami manoi

Ahurya urvajema mazdao

Thwoi dutaonghaho aa-onghahama

Teng da riyo yoi vao daibishenti

2. A-ae-biyo mazdao ahuro

Saremno vohu mananghaha

Khashtharat hacha paiti-maraot

Asha hush-hakha khenvata

Spentam re armaitim

Vanghavuhim varemaidi ha-ne-anghahat

3. At yush daeva vispaonghaho
Akat mananghaho sata chithrem
Yascha vao mach yajaite
Darujayascha pairimatoyishcha
Shyaomam aipi daibitana
Yaish asrudem bumyao haptaithe

4. Yat yushta fermimatha
Ya mashya achishta danto
Vakshente daevo-jooshta
Vanghaeush sijdayamana mananghaho
Mazdao ahurya
Khartaesh nasyanto asha-atacha

5. Ta debenaota mashim
Hajyatoish ameretatascha
Hyat vao aka mananghaha
Yeng daeveng akascha mainush
Aka shyaothnem vachanghaha
Ya farchinash daregvantem khshyo

6. Povuru-a-ae-nao ae-nakhshta
Yayish saravahyaiti yeji taish atha
Hata-marane ahura
Vahishta voista mananghaha
Thwahmi ve mazda khshthroi
Ashaicha sengha-hovidam

7. A-ae-sham a-ae nanghaham
Na-ae-chit vidvao a-o-joi hadroya
Ya joya sengah-yite
Yayish saravi kha-ae-na ayanghaha
Ya-ae-sham tu ahura
Irikhtem mazda vaidishto ahi

8. A-ae-sham a-ae naughaham
Vivangha-husho saravi yimsachit
Ye masyeng chikhshusho
Ah makeng gavush бага kharemno
A-a shimchit aa ahmi
Thwahmi mazda vichithoi aipi

9. Dush-sastish sarvao morendat
Havo jayataeush senghnayish khartsum
Apo ma yishtim apyanta
Berekhdham haitim vanghaeush mananghaho
Ta ukhtha mainyeush mahaya
Mazda ashaicha yushmaibaya gereje

10. Havo mana sarvao marendat
Ye achisthtem va-ae-nanghahe a-o-geda
Gam ashibaya havarecha
Yasacha datheng daregavato dadat
Yasacha vastara vivapat
Yasacha vadare voijadat ashavune

11. Tayechit ma morenden jyotoom
Yoi dereg-vato majibish chikoyiteresh
Anghuhishcha Anghavasacha
Apayaiti ra-ae-khenanghaho vaedem
Yoi vahishtat ashavuno
Mazda rareshyan mananghaho

12. Ya raonghahayen saravanghaha
Vahistat shasthnat meretano
A-ae-biyo mazdao aka maraot
Yoi gevush morenden urvakhsh-ukhti jyotoom
Yayish gerehma ashat vareta
Karpa Khashtremcha yishram derujem

13. Ya Khshthra gerehmo hishasat
Achishtahya demane mananghaho
Anghaeush marekhtaro ahahya
Ya-ae-cha mazda jigerejut kame
Thwahya manthrano dutim
Ye-yish pat daresat ashahya

14. Ahaya gerehmo aa-hoithoi
Nee kavayaschit khartush nee dadat
Varechao hicha faraidiva
Hyat visenta daregavantem avo
Hyati cha gavush jaidayai maroi
Ye duraoshem saochyat avo

15. Anayish aa vi-nenasa
Ya kerpotaoscha kevitaoscha
Avayish aibi yeng dainti
No-it jayataeush Khashyamanengvaso
Toi abaya bairayaonte
Vanghaeush aa-demane mananghaho
16. Hamem tat vahishtachit
Ye Ushuruye sayaschit dahamahya
Khshyano mazda ahura
Yehya-ma aithishchit dav-ae-tha
Hyat a-ae-nanghahe dareg-vato
A-ae-aanu yishyeng anghahya
17. Ahya yasa nemanghaha
Ustanajusto rafaedhrhaehya
Mainyeush mazda pavuravim
Spenthaeya asha vispeng khshothna
Vanghaeush khartum mananghaho
Ya khshnaevisha gaevushcha urvanem (pray twice)
- Yatha Ahu Vairyo (pray four times)
- Ashem Vohu (pray three times)
- Khaitumaithyem haitim yazamaide

Yengheh hatam aa-a-ta yasne
Paiti vanghaho
Mazdao ahuro va-e-tha
Ashat hacha
Yaongh-hamncha tanscha taoscha
Yagamaide

(YAJASHNE HA 33)

1. Yathayish yitha vareshaiti
Ya data anghaesh pa-o-vruehya
Ratush shyaothna rajista
Daregavataecha hyatcha ashavune
Yekhyacha hemem-yasaite
Mith-haya yacha hoi aa-rejva

2. At ye akem daregavaite
Vachangha va at va mananghaha
Jastoibya va vareshvaiti
Venghavu va choithaite astim
Toi varai radenti
Ahurahya ja-o-she mazdao


3. Ye ashavune vahishto
Kh-ae-tu va at va verejeniyo
Airayamna va ahura
Vidans va thwakh-shanghaha gavo
At havo ashahya anghahat
Vanghaeushcha vastare mananghaho

4. Ye thwat mazda asrushtim
Akemcha mano ajai apa
Khaetevushcha tare maitim
Verejen khyacha najadishtam darujem
Airya-manascha nadento
Gaevushcha vastarat achishtem mantoom

5. Yaste vispe-majishtem
Seraoshem jabya avanghahane
Apano darego-jayaitim
Aa khshathrem vanghaeush mananghaho
Ashat aa aerejush patho
Ya-ae-shu mazdao ahuro sha-ae-ti

6. Ye jasta asha aerejush
Havo mainyeush aa vahishtat kaya
Ahmat ava manangaha
Ya vereja-yae-dayai manta vasteraya
Ta-toi yijyai ahura
Mazda darashtoishcha hem-parashtoishcha

7. Aa-mam aidoom vahishta
Aa kh-yi-thyacha mazda dareshtacha
Asha vohu mananghaha
Ya saruye pare magavuno
Aavish-nao antare hentu
Nemkhaitish chithrao ratyo

8. Faro-moi farvoijadoom aretha
Ta ya vohu shayavai mananghaha
Yasnem mazda khshmvato
Aat vao asha sataomaya aa vacha
Data re ameretaoscha
Uta-yuiti havurvatash daraono
9. At toi mazda tem mainyum
Ashaokhshyantao sared-ya-yao
Khathra ma-ae-tha maya
Vahishta bartu mananghaha
Ayao aa-roi hakurenem
Yayao hachainte urvano
10. Vispao-stoi hujitayo
Yao-jee aa-onghahare yaosacha henti
Yaosacha mazda bavainti
Thwahmi hish jaoshe aa-bakhshohava
Vohu ukhshya mananghaha
Khshathra ashacha ushta tanum

(Not to be prayed loudly)
Shekeshteh ganamino bur
Ahreman lianat sad hajar bar

11. (Pray aloud)

Ye sevishto ahuro
Maz daoscha armaithishcha
Ashemcha faradat-gayethem
Manascha vohu Khashathremcha
Sara-o-ta-moi merejdata-moi
Adai kahyai chit paiti
(pray three times)

12. Us-moi ujareshva ahura

Armaitim tevishim dasva
Spennishta mainyu mazda
Vangha-huya javoi aa-da
Asha hajo aemvat
Vohu mananghaha fescertoom

13. Rafaedhrai vouruchasha-ne

Doshi-moi ya-ve abifra
Ta khshthraehya ahura
Ya vanghaeush ashish manangaho
Fro spenta armaite
Asha daenao fardakhshya

14. At ratam zarathushtro

Tanvaschit khakhayao ushtanem
Dadaiti povuray-tatem
Mananghascha vanghaeush mazdai
Shyaothnaehya ashai yacha

15. Ahya yasa nemanghaha

Ustanajasto rafaedhrhaehya

Mainyeush mazda pavuravim

Spenthaeya asha vispeng khshothna

Vanghaeush Khartum mananghaho

Ya khshnaevisha gaevushcha urvanem

(pray twice)

Yatha Ahu Vairyo (pray four times)

Ashem vohu (pray three times)

Yathayish-yitham haitim yazamaide

Yengheh hatam aa-a-ta-yesne

Paiti vanghaho

Mazdao ahuro va-e-tha

Ashat hacha

Yaongh-hamncha tanscho taoscha

Yazamaide

(YAJASHNE HA 34)

1. Ya Shyaothna ya vachanghaha

Ya yasna ameretatatem

A-ae-shemcha taiby daonghaha

Mazda khshthremcha havuravtato

A-ae-sham toi ahura

Aehma povurutemaish daste

2. Atacha ye-toi manangaha
Mainyushcha vanghahush vispa data
Spentakhya chaneresh shyaothna
Yehya urva asha hachaite
Pai-ri-gayethe khsh mavato
Vahme mazda garobish stutam

3. At toi myajdem ahura
Nemanghaha ashaicha dama
Gayethao vispao aa-khashthro
Yao vohu tharaoshta mananghaha
Aa-roi jee hudaonghaho
Vispaish mazda khsh mayasu savo

4. At toi atrem ahura
A-o-jonghahavantem asha ousemahi
Asishtim aemvantem
Stoi rapante chithra-avanghahem
At mazda daibishiyante
Jastaishtaish dareshta a-ae-nanghahem

5. Kat va khshathrem ka yishtish
Shyaothnayish mazda yatha vao hakhmi
Asha vohu mananghaha
Tharayoiday ai darigoom yushmakem
Pare-vao vispayish pare vaokhema
Daevayishcha kharfasteraish mashaishcha

6. Yeji atha sata haithim
Mazda asha vohu managhaha
at TAT MOI DAKHSHEM DATA
Ahaya anghaeush vispa mayetha
Yatha vao yajem-nascha
Urvai-dayai satvas ayaini paiti

7. Khthra toi araedara mazda
Yoi vanghaeush vaedemma mananghaho
Seng-hush ra-ae-khenao aspenchit
Sadrachit chakharyo ushe-uru
Na-aechim tem anyem yushmat
Va-ae-da asha atha-nao tharajdoom

8. Ta-yish jee-nao shyaothnayish bayente
Ya-ae-shu aas pairi povurubio yithyejo
Hyat ash a-o-jayao naidayaonghahem
Thwa-haya mazda ansta urvatahya
Yoi no-it ashem mainyanta
A-ae-bio duyirae vohu aas mano

9. Yoi spentam armaitim
Thwahya mazda berekhdham vidusho
Dush-shyaothna avajajat
Vanghaeush aevisti mananghaho
A-ae-bio mash asha sayaj-dat
Yavat ahmat avuruna kharyastara

10. Ahaya vanghaeush mananghaho
Shyaothna vaochat gerebam hukhratush
Spentamcha armaitim
Damin vidvao hitham ashahya
Tacha vispa ahura
Thwahmi mazda khshathroi aa-voi-thara
11. At toi ube haurvaoscha
Kharethai aa ameretataoscha
Vanghheush khashathra mananghhao
Asha mat armaithish vakshat
Utuuiti tevishi
Taish aa-mazda vidvaesham thavoiahi
12. Kat toi rajare kat vashi
Kat va stuto kat va yasnahya
Saru-yi-dayai mazda fara-vaocha
Ya vidayat ashish rashnam
Si sha-nao asha patho
Vanghaeush kh-ae-teng mananghaho
13. Tem advanem ahura
Yem moi mara-o-sh vanghaeush mananghaho
Daenao saoshyantam
Ya hu-kareta ashatchit urvakshat
Hyat chivishta hudabyo
Mijdem mazda yehya tu dathrem

14. Tat jee mazda vairim
Astavaiti ushtanai data
Venghaeush shyaothna mananghaho
Yoi jee gaevush verejene ajayao
Khashmakam huchistim ahura
Khartaeush asha farado verejena

15. Mazda at moi vahishta
Sarvaoscha shyaothnaeha vaocha
Ta-tu vohu mananghaha
Ashacha yishudem stuto
Khashmaka khashthara ahura
Fershem vasna haithyem dao ahum
(Pray four times)

16. Ahya yasa nemanghaha
Ustanajasto rafaedhraehya
Maimyeush mazda prvuruvim
Spent-haeya asha vispeng shyaothna
vanghaeush khartum mananghaho
ya khashanevisha gaevushcha urvanem
(pray twice)

Yatha Ahu Vairyo (pray four times)

Ashem Vohu (pray three times)

Ya-shyaothnam haitim yazamaide

Ahunuvaítim gatham ashaonim ashahe ratum yazamaide

Ahunuvaítayao gathayao handata yazamaide

Yengheh hatam aa-a-ta yesne

Paiti vanghaho

Mazdao ahuro va-e-tha

Ashat hacha

Yaongh-hamcha tanscha taoscha

Yazamaide

Nemascha ya Armaítish izacha (pray three times)

Yatha Ahu Vairyo (pray five times)

Idha iristanam urvano yazamaide

Yao ashaonam fravashayo (pray three times)

Yatha Ahu Vairyo (pray twice)

Yasnemcha vahmemcha aojascha

Zavarecha afrinami Sraoshahe

Ashyehe takhmahe tanumathrahe

Darshi draosh ahuiryehe

Ashem vohu (pray once)

Hazanghrem baeshazanam, baevare baeshazanam (pray three times)

Ashem Vohu (pray once)

Jase me avanghe mazda (pray three times)

Amahe hutashtahe huraodhahe verethraghnahe

Ahuradhatahe vanaintyaoscha uparatato

Thwashahe khadhatahe zravanahe akarnahe

Zravanahe daregho-khadhatahe

Ashem Vohu (pray once)

(The following is not prayed aloud)

Satvaran avar vejan jadan ajadan

az gayomerd anda soshyosha humbast

veh-dinam vaheshte bahar bad

After the "GHEH SARNA" prayers are finished the two Zoroastrians who have recited the prayers then bow to the dead and stand aside still holding the white cloth or handkerchief that links them together. A dog is once again led to the coffin to view the dead and then those who have come to attend the funeral are allowed to bow and pay their last respects. If the prayers have been recited at home and the coffin is to be carried to the place of burial by a hearse many a time the coffin lid is closed and further viewing of the dead is not made possible at the burial ground.

In any case before the coffin lid is closed for the final time a dog is led to the coffin to view the dead for the last time. The coffin should preferably be carried by the Zoroastrians.

This may be difficult especially when help of enough number of young Zoroastrians cannot be enlisted. In order to avoid any accident there are instances of help rendered by the grave-diggers out of necessity.

It is a good practice for all Zoroastrians who have attended the funeral ceremony including the Zoroastrians who have recited the "GHEH SARNA" to do KUSTI prayers (see pages 7 to 11) and then recite the whole of SROSH BAJ (see pages 12 to 18) after the burial is completed and then complete the prayers by reciting the following facing the graveyard.

Az hama gunah patet pashenanum
Nemase-te idha iristanam urvano yazamaide
Yao ashaonam fravashyo
Ashem vohu (pray once)

Ahmai raescha kharenascha, ahmai tanvo
Dravatatem, ahmai tanvo vazdvare
Ahami tanvo verethrem ahmai ishtime
Paourush-khathram ahmai asnamchit
Frazantim, ahmai daregham dareghjitim,
Ahmai vdishtem ahum ashaonam, raochanghem
Vispokhathrem
Atha jamyat yatha afrinami
Ashem vohu (pray once)

Jasa me avanghe mazda (pray three times)
Amahe hutashtahe huraodhahe verethraghnahe
Ahuradhatahe vanintyaoscha uparatato ramno
Khastrahe vayaosh uparo-Kairyehe, taradhato
Anyaish daman aetat te vayo yat te asti
Spento-mainyaom thwashahe Khadhatahe
Zarvanahe akarnahe zarvanahe daregho-Khadhate
Ashem vohu (pray once)

Hazanghrem baeshzaram, baevare baeshzanam (pray three times)

Ashem Vohu (pray once)

Kerfeh mazd gunah guzareshnera kunam
Ashahi ravan dusharamra ham kerfeh
hama vehane haft keshwar zamin
Zamin-pehna rud-darana khorshid-bala
bunde had berasad asho bed derzi
Atha jamyat yatha afrinami

Ashem Vohu (pray once)