

101 Names of Dadar Hormuzd With Pure Intonation And Meaning

INTRODUCTION

In the Mazdayasni Zarthoshti Daen, "Stoat Yasna", or 1001 channels which bestow the blessings of Dadar Ahuramazda existed - of which, at present, we have 101 authenticated Names which are saved in Avesta, Pazand, Pahalvi and Asmani languages - for which we thank the Lord. Each one who prays these 101 Names with understanding, knows the benefit he/she derives from it in all respects.

A student of Science understands the laws of vibration, sound and chrome which are effected during recitation. During Prayers, this is more so, based on the subtle laws of Nature. Each "Isam" bears connection with numerology too; the recitation of "Isam" with pure intonation, concentration and Mithra (thought of the explanation of praying "Isam") bears sublime fruit to the reciter. Ustad Sahib Behramshah has also shown the hidden inherent Mithra connotation of "Isam", which brings about highly beneficial result to the reciter, if recited with the above requirement.

Out of these 101 Names, some Names work as medicine, for the illnesses of mind and body, which cures or halt the disease or illness. Some Names work against calamities of Nature, some avoid fights and bickerings. Some Names are for the advancement of spirit and soul, some help procure good worldly things and some Names join you, the reciter, "Yazmayday", with the benefic Roshni - light of Yazats to derive "Minoi knowledge".

Ustad Sahib has also taught us the procedure of praying these "Isams" according to "Tasbih" - one "Tasbih" equals praying certain "Isam" (from these 101 Names) for 101 times. Two "Tasbih" equals praying 202 times, three 303 times and so on. Eleven "Tasbih" will be equal to 1111 times. Maximum, one can go upto 21 "Tasbih", i.e., 2121 times in praying one certain "Isam". But, to perform this, one must observe, as much as possible, the Laws of Ashoi, Pakizee and Truthfulness in all dealings. These "Isams" (101 Names) should always be prayed in "Bista", i.e., whispering tone, but if one is at the top of a mountain or on the sea-shore, where others are not present and silence prevails, then one can pray "Kushaday", i.e., in an open, loud voice.

Our 101 Names ("Isam") of Dadar Ahuramazda are highly potent, having "talismanic" powers of higher order. Hence, it does not behove us to visit or seek help from Bava, Buvas, Tantra, Mantra, String, Taviz or Chithi.

Like "Nirangs", praying of "Isam" has its Law - whose reference appears in Behram Yasht - "Nam-Aj-Biatish", Oop-Stuitish, "Nistuitish". These are explained by our Zarthushti Din.

Whilst doing "Amal" - of "Nirang" or "Isam" - one must bear in mind that it has close connection with "Ilam-e-Aaidad", i.e., science of numbers. Continuous performance of "Nirang" or "Isam" for 40 days requires a high calibre "Tarikat" and the following of the Laws of Ashoi. Unfortunately, in today's highly materialistic world, the advantage and efficacy of these prayers have been forgotten. Needless to say, one must bear in mind that these formulas of "Nirang" and "Isam" are not mere words but highly efficient "Manthra" based on the purest vibrations of fiery "Stota Yasna", which can give the desired effective results, protecting us from all sorts of evils - the dark side of Nature.

In the age of the radio, television, Internet, wireless, one can easily understand that vibrations of different frequencies are easily transferred on land or sea. Similarly, our Avesta prayer vibrations which are purer and of higher grade are bound to spread and reach different spiritual "Markaz" - stations in the universe. One can even understand, how our good thoughts, good words and good deeds form good and beautiful "Kerdar" and how our bad thoughts, bad words and bad deeds form bad and ugly "Kerdar", which meets us after death on certain Nature's

appointed "Markaz" - places. Hence, if we have, whilst living on earth, continuously recited prayers which is our "Barjisi Zarthoshti Avizeh Veh-Dinay-Mazdiyasn an's" true essence, then we will enjoy the Divine music and bliss, when we pass away and reach that Nature's abode where we have to stay.

As we are of the "Jupiter" Jiram, which is connected astrologically with our Religion, it is undesirable for us to seek and follow other "Jiram" rituals and Mantra. "Jiram" is allocated by Nature, according to the classification of souls. In whichever "Jiram" (religion) the Almighty has placed us by birth, that and that alone is the best for us and it behoves us to follow its tenets completely, so we may live happily and peacefully.

For a Barjisi Zarthoshti Mazdiyasnan, Avesta, Pazand and Farsi prayer vibrations are "mubarak" - they protect us, without a doubt, from "Asare-Tarike" - the dark side of Nature which exists.

Based entirely on Ervad Phiroze Shapurji Masani's write-up, "Saruatna-bay-Bole" in Gujarati of this 101 Names book.

Translated by Cursetji M. Patel-ED., Dini-Avaz. (Have endeavored to keep the spirit of Phiroze's writing.)

Part II

Today, with God's Grace, we can still find some of the Names from the old 1001 Avesta names in the existing Hormuzd and Ram Yasht and few others scattered in Fravardin, Behram and Tir Yashts. Similarly, in Pazand literature also, many old Names from the 1001 Names are preserved.

In Farsi "Kadim" prayer books, some "Isam" (Names) are there, whilst some are missing. For example, the 74th number Name, "Gar-o-Gar" is not there, but the 84th number Name is given as "Chir", which is connected with Behram Yazad. "Chir" equivalent "Isam" in Avesta is "Ughra", which is associated with "Ashaunam Fravashi". In Fravardin and Behram Yazad Setayashs, the word "Chir" can be seen prominently. One finds it also in the Pazand Afringan Debachha as "Ashonam Fraversh Chiran" - in the plural.

"Isam" 92 "Khavar" also does not appear in Kadim books, but they have added "Had-Hamehe" as the last Name - the equivalent of which is "Had-Na-Tanasus" found in Rashne Yasht. In this little booklet, you will see the Name, "Had-Hamehe", separately kept after 101 number Names.

"Isam" contained in this booklet have been compared with Avesta and in such a manner that it would give pure and proper intonation, which is required to give proper results. Intonation (ucchar) is important. This should not be lost sight of.

Two "Isam" intonation have been changed - "Yanahe" which is the number 24th "Isam" and "Taronish" which is the number 35th "Isam". In almost all books, you will find it as above. But "Yanaha" has been corrected to read as "Panahe", as shown in Farsi books even today; the Avesta of which is "Paat" which is found in Hormuzd Yasht meaning "Protector". Similarly, "Taronish" has been changed into "Tarobish" which is found in Farsi books and in Avesta Ram Yasht which gives clear proof in the word "Taro-Tabaesho". Also, the number 34th "Isam" previous to this "Isam" is "Bis-Tarna", two-worded "Isam" whose Avesta word "Tabesho-Taurvaau" is found in Hormuzd Yasht. Hence, "Taro-Bish" is the right word to be recited.

How much beneficial it is for one to pray these "Isams", which are the Names of the Lord, will be known to the one who remembers and prays them at all times, without fail. It will be thus beneficial, the confirmation of which is found in Hormuzd Yasht, as well as a few other prayers.

O Holy Spitman Zarthusht! Any individual must pray My Names in the Planes of Nisti either by day or night, with their proper meaning and intonation. Happily he prays it whilst sitting or standing, whilst tying or untying Kushti, whilst leaving his place for other countries, or whilst returning - to that person, the evil Dev of night, "Aeshma" cannot harm by any weapon - of arrow, spear, knife, Guraj, stone, etc. This is my promise, says Dadar Hormuzd.

The above is the meaning of a paragraph from the Avesta scripture; one can come across many paragraphs in Gatha, Vendidad, Yazashne, through which one can easily understand the explanation given in Zarthoshti Din of the Laws of "Staot Yasna", meaning subtle vibrations produced by sound and the unseen colours of it - which are also the scientific laws of today's world. "Bhakti", together with its knowledge, is always desirable.

One who prays the 101 Names of Dadar Ahuramazda given in this booklet, with true heart, peace of mind, very slowly, and with as much Pakizee as possible in all the five Gehs, especially early in the morning just before sunrise, then he/she will surely realize the beneficial change coming unto him/her.

Yak-Sed-Au-Yak-Isam

101 Names of Dadar

In the Yazasney Ceremoney "Varas" or the hair of Varasiaji is tied with the 'Hastah' meaning eight metal ring popularly known as "Vares-ni Viti" which is dipped in the vessel of water, time and again by the Priest, whilst reciting in soft tones the 101 names of the Dadar Ahuramazd, those names are as under :

Before all Names apply Prefix "ya" and pray with clear intonation and positive pure wish.

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|-----|---------------|---------------|--|
| 1. | ઈજદ | Yazad | – One who is Worthy of worship to attune with |
| 2. | હરવેસ્પ-તવાન | Harvesp-tavān | – All-Powerful, The Omnipotent |
| 3. | હરવેસ્પ-આગાહ | Harvesp-āgāh | – All-Knowing, The Omniscient |
| 4. | હરવેસ્પ-ખુદા | Harvesp-Khuda | – Lord of all |
| 5. | અબદહ | Abadah | – Without beginning |
| 6. | અબી-અંજામ | Abi-anjām | – Without end |
| 7. | બુને-સ્તીહ | Būneshtiēh | – The root of Cosmogeneses, Source of all Creation |
| 8. | ફ્રાખ્તાન-તેહ | Frākhtan-tēh | – Vast end of all things, Final end |
| 9. | જમગ | Jemag | – Oldess Cause, The Primal Cause |
| 10. | પરજતારહ | Parjatarah | – More Stronger, The Exalted |
| 11. | તુમ્-અફીક્ | Tum-afik | – Most Innocent |
| 12. | અબરવંદ | Abarvand | – Separate from all, unique |
| 13. | પરવંદા | Parvandā | – Connected with everybody, In tune with all |
| 14. | અન્-અઈયાફાહ | An-aiyāfahe | – Nobody can fathom |
| 15. | હમ-અઈયાફાહ | Ham-aiyāfahe | – Attainer of all |
| 16. | આદરો | Āadaro | – Starter of the start; Just of just |
| 17. | ગીરા | Girā | – Takes care of everything |
| 18. | અ-ચેમ્ | A-Chem | – Without Cause, The Causeless Cause |

19.	ચમના	Chamnā	– Cause of all Causes
20.	સફના	Safnā	– Worth reverencing, The Bountiful one
21.	અફઝા	Afzā	– Helps in progress
22.	નાશા	Nāshā	– Can reach everybody equally
23.	પરવરા	Parvarā	– Nourisher, Sustainer
24.	પાનહ	Paānah	– Divine Protector
25.	આઈન્-આએનહ	Aayin-āenah	– One and the same all the time, Never changing.
26.	અન્-અઈનહ	An-ainah	– Without Shape, Having no form
27.	ખ્રોશીદ-તુમ	Khroshidtum	– The firmest of the firm
28.	મીનો-તુમ	Minōtum	– Absolute unseen, The most Invisible
29.	વાસ્ના	Vāsnā	– Ever present, omnipresent
30.	હર્વસ્તુમ	Harvastum	– Complete of complete. All in all
31.	હુ-સેપાસ	Hu-sepās	– Worthy of being praised and worshiped
32.	હર્-હમીદ	Har-hamîd	– Completely good natured
33.	હર્-નેક-ફરેહ	Har-nek-farēh	– Complete kind worthy light, Blessed haloed light
34.	બીશ-તરના	Bish-tarnā	– Vanquisher of all kinds of afflictions and diseases
35.	તરોબીશ	Taro-bish	– Victory over all evil
36.	અન-અઓશક	An-aoshak	– Everlasting, Immortal
37.	ફરસક	Farsak	– Complier of wish, Fulfiller of desires
38.	પજોહ-દહદ	Pajoh-dehad	– Producer of Divine characteristics
39.	ખ્વાફર	Khvāfar	– The Supreme Judge
40.	અફ્ખશીઆએઆ	Avakshiaeya	– Forgiver and Giver of all good Inclinations. Merciful and compassionate Bestower
41.	અબરજા	Abarja	– Bountiful Bestower

42.	अ-सतोह	A-Satoh	– Unconquerable
43.	रखोह	Rakhoh	– Independent. All free
44.	वरुण	Varun	– Deliverer from evil
45.	अ-इरेइह	A-faréfah	– Never Deceiving
46.	बे-इरेइह	Be-faréfah	– Never Deceived
47.	अ-दुई	A-dui	– One without duality
48.	कामे-रद	Kame-rad	– Lord of wishes
49.	इरमान-काम	Farman-Kām	– His will is Law
50.	आअेज-तन	Aekh-tan	– Without body
51.	अ-इरेमोश	A-farmosh	– Never forgetting
52.	हमारना	Hamārna	– All encompassing Accountant
53.	अनाअेआ	Sanaeaa	– Worthy to know, knower
54.	अ-तर्श	A-tarsh	– Without Fear
55.	अ-बीश	A-bish	– Devoid of Pain-sufferings
56.	अङ्गजुदुम	Afrajdum	– The most exalted one
57.	हम-चुन्	Ham-Chun	– Always the same
58.	मीनो-स्तीह-गर	Mino-stih-gar	– Possessor of the key to all the mysteries of the Cosmos.
59.	अ-मीनो-गर	A-mino-gar	– Creator of all spiritual Elements
60.	मीनो-नहब	Mino-nahab	– Hidden Invisible Spirit in Minoi
61.	आदर-बाद-गर	Adar-bad-gar	– Transmuter of Fire into Air
62.	आदर-नम-गर	Adar-nam-gar	– Transmuter of Fire into Water
63.	बाद-आदर-गर	Bad-adar-gar	– Transmuter of Air into Fire
64.	बाद-नम-गर	Bad-nam-gar	– Transmuter of Air into Water
65.	बाद-गेल-गर	Bad-gel-gar	– Transmuter of Air into Earth
66.	बाद-गेरद-तुम	Bad-gerad-tum	– Changer of Fire into Precious Stone

67.	આદર-કીબરીત્-તુમ	Adar-kibrit-tum	– Changer of Fire into Precious Stone
68.	બાદ્-ગર-જાએ	Bad-gar-jae	– Creator of Air everywhere
69.	આબ્-તુમ	Aab-tum	– Creator of abundance water
70.	ગેલ-આદર્-ગર્	Gel-adar-gar	– Transmuter of Earth into Fire
71.	ગેલ-વાદ-ગર્	Gel-vad-gar	– Transmuter of Earth into Air
72.	ગેલ-નમ્-ગર્	Gel-nam-gar	– Transmuter of Earth into Water
73.	ગર્-ગર્	Gar-gar	– Master Craftsmen
74.	ગર્-ઓ-ગર્	Gar-ō-gar	– Master Craftsmen
75.	ગર્-આ-ગર્	Gar-ā-gar	– Master Craftsmen
76.	ગર્-આ-ગર્-ગર્	Gar-ā-gar-gar	– Master Craftsmen
77.	આ-ગર્-આ-ગર્	Ā-Gar-ā-gar	– Master Craftsmen
78.	અ-ગર્-આ-ગર્-ગર્	A-Gar-ā-gar-gar	– Master Craftsmen
(For explanation of names from 74 to 78 – See the last page)			
79.	અ-ગુમાંન	A-guman	– Undoubted - Above doubt
80.	અ-જમાન	A-jaman	– Ageless - Timeless
81.	અ-ખુઆંન	A-Khuan	– Without Sleep
82.	આમશ્ત	Amasht	– Ever-intelligent
83.	ફશ્તના	Fashatana	– Ever protecting
84.	પદમાની	Padmani	– Balancer-Moderator of all things
85.	ફીરોજ્ગર	Firozgar	– Ever Triumphant
86.	ખુદાવંદ	Khudavand	– Lord of the Universe
87.	અહુર-મજ્દ	Ahura-mazd	– Lord of Knowledge and Wisdom
88.	અબરીન-કોહુન-તવાંન	Abarin-kuhan-tavān	– Best preserver of the original (Seed) of the Universe
89.	અબરીન-નો-તવાંન	Abarin-no-tavān	– Best creator in creating new origin
90.	વસ્પાંન	Vaspān	– Can reach all creation

91.	વસ્પાર	Vaspār	– Bringer of All things
92.	ખાવરુ	Khawar	– Most Merciful
93.	અહુ	Ahu	– Lord of Existence
94.	અવખ્શીદારુ	Awakhshidar	– Just Bestower
95.	દાદારુ	Dadar	– Divine creator of justice
96.	રયોમંદ	Rayomand	– Full of lusterous splendour
97.	ખોરેહોમંદ	Khorehomand	– Full of Light abundant
98.	દાવર	Davar	– The Lord of justice
99.	કેરફેગર	Kerfegar	– Master of Righteousness, Virtues
100.	બોખ્તારુ	Bokhtar	– The Liberator
101.	ફ્રશ-ગર	Frashogar	– Divine Renovator, Awakener of Eternity
	હદ-હમેહ	Hud-Haemay	– Limit of all limits

Ashem-vohu (1)

I have endeavored not to do free translation of this small booklet, but have stuck to the word utilized by Ervad P. Masani.

The taste of the pudding is in the eating. Similarly, the reciter of these names is bound to receive the beneficial blessings of Dadar Ahuramazda. His names appear at different places in Avesta Scriptures. Many reciter of Hormuzd Yasht knows that there are 72 names of Dadar Hormuzd in it, and so it is in other Yashts also.

If even one good Soul truly gets involved in praying His names, and rise high spiritually, then the "Maksad" - intention of publishing this booklet will be served.

- Cursetji M. Patel.

ABOUT THIS BOOKLET

This small booklet of 101 Names of Dadar Hormuzd with pure intonation and meaning, written by Ervad Phiroze Shapurji Masani was printed by Parsee Vegetarian and Temperance Society - Bombay in 1935. The tiny booklet written in Gujarati is translated into English by the undersigned. The aim of doing so and publishing is two fold. (1) The present generation, and even not so old Parsees are hardly conversant with Gujarati language and they are unable to read the same. (2) In the present era of "No Time", for prayers individuals who sometimes pray or do not pray Niayesh, Yasht, if they atleast pray these beautiful and beneficial 101 Names of Daadar or do 'Tasbih' of any name they like, where not much time is consumed, they will do their little bit in Nature, and help themselves from its benevolent blessings.

One can carry this small booklet wherever one goes and can easily repeat the names or a name in one's mind throughout the day. Let us hope that as a Zarathoshti you keep your head covered during recitation.

May Ahura Mazda be with you!

- Cursetji M. Patel.

Explanation of Names of Number 74 to 78.

Phiroze Masani boldly writes that the meaning of this names is not satisfactorily understood. Hence, in this booklet its meaning is not given. The word "Gar" which appears more than once in these names indicates "Karigari" - Workmanship or "Strength to Create-" - "Paeda Karvani Sakti".

In other books we find the meaning as follows:

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|---|--------------------------------|
| 74. Murad Bakshnar | - Fulfiller of wish. |
| 75. Insan-no-Paeda Karnar | - Creator of men |
| 76. Tamam Paidaaesh
Paeda Kamar | - Creator of
all that is. |
| 77. Char Anasar-O-
ney Paeda Karnar | - Creator of four
elements. |
| 78. Setarona Aarkan-
no Paeda Karnar | - Creator of Stars. |

- Cursetji M. Patel.