



ĀFRĪN

ĀFRĪN “blessing,” benedictory prayers said at the conclusion of every Zoroastrian ceremony of blessings (*āfrinagān*). The purpose of these prayers is to invoke the blessings of the *yazads* (benign spirits), Amahraspands (seven Bounteous Immortals), and *frōhars* (guardian spirits) of the departed worthies of ancient Iran. The intended recipients of these blessings are the head of the family that has requested the ceremony and the departed soul in whose memory the ceremony is being performed. A characteristic *āfrīn*, in Pāzand, is as follows: *nar ašō frazand zāyād ke Ērāndārād nām barād dušman zanād u dūd afrōzād u darūd*, “May there be born (unto you) righteous male offspring who will perpetuate Iran, earn fame, smite enemies, and illumine (the name of) the family. Peace (be on you).”

There are, properly speaking, seven *āfrīns*: (1-3) The first three form one unit, as they invoke the blessings of *ardāfrawaš* (the holy guardian spirits), the *buzurgān* (the great ones or ancient heroes), and the seven Amahraspands (together with their co-workers, called *hamkar* or *dahmān*). These *āfrīns* are recited at the conclusion of the ceremonies of blessing performed on the anniversary days of the dead (*rūzgār*), at the conclusion of *jašans* (an “assembly of rejoicing” held when the day name and month name coincide), and ceremonies dedicated to the *fereštas* (righteous spirit beings). (4) The *āfrīn* of *gāhānbār* is invoked only during the six seasonal *gāhānbār* festivals of the year, which commemorate the six acts of creation by Ohrmazd (sky, water, earth, plants, animals, and man). (5) The fifth *āfrīn* is the *āfrīn* of *rapiθwin*, recited only during the period of *rapiθwin* (12 noon to 3 P.M.) in the first seven



months of the year, namely from the month Frawardīn up to Mihr. (6) The *āfrīn* of *myazd* is recited on the five special days of each month when *myazd* is held, i.e., the days of Mihr, Rašn, Wahrām, Arštād, and Anagrān. *Myazd* refers to a form of congregational worship in which all those present at the *āfrīnagān* ceremony participate. (7) The *āfrīn* of Zardošt, which is in Avestan, whereas the others are in Pāzand. According to traditional belief, this *āfrīn* was first recited by Zoroaster while showering blessings on his patron Wištāsp—hence the name. A few priests say this *āfrīn* is an additional one (following the first three cited above) in the *āfrīnagān* of *xordād-sāl*, i.e., the day Xordād of the month Frawardīn, which is Zoroaster’s birthday. See [Āfurišn](#).

BIBLIOGRAPHY

E. K. Antia, *Pazend Texts*, Bombay, 1909, pp. 82-105, 107-10.

Modi, *Ceremonies*, pp. 364-68.