



FARŌḶŠI

FARŌḶŠI, the name of a Zoroastrian ceremony for departed souls (Av. *fravaši-*, q.v.), also called *Farošīn* (Av. genitive plural *fravašīnqm-*), in Irani Zoroastrian dialect *Parošīn*. The text of the ceremony consists of the recital of *Farvardīn yašt* (q.v.), whereby the souls of the just are revered and offerings consecrated for their enjoyment. It is first mentioned, with other traditional ceremonies, in *Saddar Bondaheš* (chaps. 49, 53). In chapter 53 (ed. Dhabhar, p. 126; *Persian Rivayats*, tr. Dhabhar, p. 543) it is enjoined that *Farošīn* should be performed on the memorial days of the departed (*rōzgār ī widardagān*), with every kind of food to be had—meat, eggs, fish, sweetmeats, fruits, and herbs—so that the *fravašis* might find what pleased them. In the *Rivāyat* of Kama Bohra, 896 Yazdegerdi/1526 C.E. (*Persian Rivayats*, ed. Unvala, I, p. 502.1-4; tr. Dhabhar, p. 337) it is enjoined that on the anniversary days of parents and close relatives, “at their (former) home” (*dar kāna-ye īšān*), a *Drōn* (service; q.v.) and *Parošīn* are to be consecrated, and an *Āfrīnagān* (q.v.) is to be recited. If the *Drōn* (see Boyce and Kotwal, pp. 62-66) cannot be consecrated (presumably, that is, if no priest were available) the *behdīns* (q.v.) are to put incense on the fire, “renew” the sacred girdle (*kūstī*), and recite *Yasna* 26, that is the *Staomi* or *Satūm* (see DEATH). According to the *Rivāyat* of Bahman Punja, 996 Yazdegerdi/1626 C.E. (*Persian Rivayats*, ed. Unvala, II, p. 12.8-10, tr. Dhabhar, pp. 400-1) the greatest merit was from a recital of *FarōḶšī* “with *zōr* and *barsom*,” that is, with animal sacrifice (on *zōr* in this sense see Boyce, 1966, pp. 100-2) and the *Drōn* service. This service, which may be performed by a single priest for *FarōḶšī*, then has a *barsom* of seven twigs and is dedicated to *ardā fravaš*, that is, the *fravašis* of the just. After it the celebrant



recites through closed lips (*basta*) the following words in Pazand: “Praise to the Creator Ohrmazd and the immaterial and material Yazads. With good omen and augury I recite the Avesta of *Farvardīn yašt* (*vastā ī frōharə yašt*). May there be good health and good omen through the contentment of the *fravašis* of the just, on such-and-such a day, month and watch (*gāh*).” These same words are said if the recital of the *yašt* is preceded by that of Staomi (as is now the general custom). If there is only one priest, he recites an *āfrīnagān* of *ardā fravaš* as a separate service, usually first; if there are two priests, one may recite this while the other recites the Staomi and Farōkši.

In living traditional usage, during the first year after a death Farōkši is regularly performed on the fourth day, the memorial days, and during Farvardīgān. Some very pious families used to have it performed daily, others still have it on the 19th day of each month (dedicated to the Fravašis), and on all feast days. Thereafter it is performed on the anniversary day for thirty years. It may be solemnized in any watch (*gāh*), but morning and afternoon are preferred. Nowadays among the Parsis only *drōn* and fruits are consecrated as offerings.

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(MARY BOYCE and FIROZE KOTWAL)