

101 Names of Dadar Hormuzd With Pure Intonation And Meaning

Below is given the introduction to the book “**101 Names of Dadar Hormuzd With Pure Intonation And Meaning**” - By **Ervad Phiroze Shapurji Masani** (in Gujarati).

(Translated by Cursetji Maneckji Patel)

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The attachment can be viewed after reading the 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 "talismatic" 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 Mazdiyasn, 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 Zartusht! 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.

Courtesy : Neville Joshi