

KHORDEH AVESTĀ

comprising

Ashem, Yatha, the five Nyāyeshes, the five Gāhs,
Vispa Humata, Nām Setāyeshne, Patet Pashemānee,
all the Nirangs, Bājs, and Namaskars,

and sixteen Yashts

TRANSLITERATED

AND

TRANSLATED INTO ENGLISH

With Copious Explanatory Notes

Prepared by

Prof. Ervad MANECK FURDOONJI KANGA M.A.

from the Gujarati original

Khordeh-Avestā-Bā-Māyeni

of

Ervad KAVASJI EDULJI KANGA.

(first Edition published in 1880

and Thirteenth edition in 1976.)

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FOREWORD

The Khordeh-Avesta, with text and translation in Gujarati, had been prepared in the year 1880 A. D. by the celebrated Avesta Scholar, the Late Ervad Kavasji Edulji Kanga. This work is known as *Khordeh Avesta Bā-Māyeni*. The value and the utility of this book could be perceived from the fact that even after more than a century, It has remained a standard work in the Parsi Community for the purpose of prayers, and as well among the scholars as an indispensable reference book. The demand has been such that it has subsequently been, published into thirteen editions.

In recent times, however, it has been noticed that a fairly large number of Zoroastrians have been migrating to the Western countries, and hence have difficulty in following the Gujarati language. Moreover, the younger generation in India are also nowadays not familiar with the Gujarati language. A serious need was felt, therefore, to have a Khordeh-Avesta in English on the lines of the *Khordeh-Avesta Bā-Māyeni* in Gujarati by the late Ervad K. E. Kanga.

The Trustees of the Bombay Parsi Punchayet entrusted the work of rendering the said Gujarati *Khordeh-Avesta Bā-Māyeni* into an English version (Text in Roman Script with English Translation) to the well-known Scholar of Iranology, Prof. Ervad Maneck Furdoonji Kanga who had completed this work diligently, but did not live for his work to see the light of day, as he passed away in October, 1988. For the proof-reading and correction of this publication, thanks are due to Ervad Ratanshah Rustomji Motafram who is the Head-Master of the M. F. Cama Athornan Institute, Andheri, and an erudite scholar of Avesta Pahlavi.

The Trustees of the Bombay Parsi Punchayet have great pleasure in publishing this invaluable book and presenting the same in the service of the Parsi Community.

Dr. Aspi F. Golwalla,
Chairman,
Board of Trustees,
Parsi Punchayet Funds and Properties,
Bombay.

Bombay, 15th January, 1993.

Foreword to 2013 corrected edition.

The English edition of Ervad Kangaji's popular classic was first printed in 1993. Unfortunately, the printed edition has since become very scarce. Ten years later, it was digitised and put on the [avesta.org](http://www.avesta.org) web site through the tireless efforts of Ervad Soli Dastur. It quickly became one of the most viewed and downloaded documents on the website – currently over 170,000 times – a staggering amount in view of the small number of practising Zoroastrians.

In 2011, in view of its popularity, and the fact that “the Parsees look upon Ervad Kanga’s editions as the standard prayer-books in point of pronunciation,” I undertook the task of preparing an ebook version of the classic, which could be viewed on smart phones and tablets. At the same time I took the opportunity to correct the frequent printer’s errors which that edition suffered from. Given the technical difficulties, it has taken nearly two years to complete the task. I am sure the scanning process has introduced new defects, and I welcome all feedback so I can make further corrections.

For those who are interested, a list of the corrections can be found at
http://www.avesta.org/kanga/ka_english_kanga_errata.pdf

JHP, [avesta.org](http://www.avesta.org)
March 7, 2013

Preface to the English Edition of the *Khordeh Avesta-Bā-Māyeni*

The oldest Zoroastrian religious scripture, as preserved at present, is known as the Avesta. A section of this Avesta is known as the “Khordeh-Avesta” which means the “Smaller (i.e. Selected) Avesta”. This is the book of daily prayers of the Zoroastrians. It is a cherished possession of every devoted Zoroastrian household. The Khordeh Avesta is a collection of prayers selected from other major works of extant Avesta literature such as Yasna, Vispered, Vendidad, and the Yasht Literature. For instance, the Atash Nyāyesh is taken from Yasna Chapter 62, and the Āvān Ardisur Nyāyesh is taken from Yasna Chapter 65, and so on.

The book “Khordeh Avesta”, therefore, contains daily prayers including the Kusti prayers, Hoshbam, Five Gāhs, Five Nyāyeshes (praise, litany), the Āfringān (benedictions, blessings) containing invocatory prayers and blessings dedicated to Ardāfravash, Dahmān, Srosh, Gahambar, Gatha, Rapithwin, etc., besides some prayers in Pazend.

The “Khordeh Avesta,” intended for the use of the devotees, is a collection of the forms of prayers most required by them at various seasons and in the various circumstances of their lives. As such, it is not a book of uniform content and fixed arrangement. Thus, all the Yashts are also included in the “Tamām Khordeh Avesta;” but because of the convenience of printing facilities, only a few Yashts, known as the shorter Yashts, and also those which the publisher considers as being necessary or popular, are generally included in the Khordeh Avesta. The Hormazd Yasht, the Ardibehesht Yasht, the Srosh Yasht Hādokht, the Srosh Yasht Vadi, the smaller Hom and Vanant Yashts, Haftan Yasht, and the Bahram Yasht are generally included. However, different editions contain a varying number of Yashts. For the convenience of the devotees, even the Five Gathas of the Holy Prophet Zarathushtra, which form a part of the Yasna section, are included in some of the editions of the Khordeh Avesta.

Zoroastrians recite their prayers in Avesta which is a sacred language. Among several words for “prayers” in Avesta, one is called “mānθra”, which means “thought (force), word, holy word”. It is similar to the Sanskrit “mantra”, and the Sanskrit translation is rendered as “mānthravāni” which is also significantly called “ādesha”: “Divine Command”.

Among other Avesta words for “prayer”, the “Mānθra” therefore, occupies a very important position. According to the Yasna Chapter 29.7 (Gatha Ahunavaiti), “mānθra” is the Holy Word of Divine Origin, and the Holy Word of Ahura Mazda. One of the collections of these “mānθras” is known as “Mānθra Spenta” in Avesta which means “the Holy, beneficent Word”, and which is “effective and full of glory”. It is stated in the Fravardin Yasht (paragraph 81) that “Mānθra Spenta is the soul of Ahura Mazda”.

According to Hormazd Yasht, the Holy Names of Ahura Mazda mentioned therein, form a section of the Māntha Spenta.

In Siruze Yasht, in the “Khshnuman” (propitiatory formula) of the Māntha Spenta (Mārespand), it is stated: “We revere the much glorious Māntha Spenta, we revere the law against the demons, we revere the creed of Zarathushtra, we revere the long-standing traditions, we revere the good Māzdayasni Religion”. These are some of the foundational beliefs of the Zoroastrian religion.

Avesta being a sacred language, it is incumbent upon every Zoroastrian to recite his/her prayers in Avesta. At the same time, any person would like to learn about the general meanings of the prayers which he/she recites. For this, there are several translations available in different languages though very often, such translations do not bring out the spirit of the original.

In the year 1880 A.C. then, a pioneering work in this field was carried out by the celebrated Avesta scholar, the late Ervad Kavasji Edulji Kanga, of revered memory. He brought out a translation of the Khordeh Avesta in Gujarati in a scholarly and systematic manner, transliterating and translating each paragraph simultaneously, and giving a number to each word for the benefit of the readers following the translation with accuracy. He also gave footnotes, wherever necessary, in the light of modern research based on philology. This work is known as the *Khordeh Avesta-Bā-Māyeni*: “Khordeh Avesta with meanings”.

The late Ervad Kavasji Kanga was an inspired soul. Not only did he bring out this translation of the Khordeh Avesta, but he went on to accomplish the monumental task of translating the entire Avesta scriptures available to us at present, besides bringing out an Avesta-English-Gujarati dictionary, and also a treatise on Avesta grammar.

Though a century has now elapsed, this translation of Khordeh Avesta has stood the test of time, and has remained a standard and authentic piece of literary work, both for the scholars and for the laity. As many as thirteen editions of this translation-work have been brought out successively, the last one being in 1976.

The original translation of the Khordeh Avesta by Ervad Kavasji Kanga was in the Gujarati language. Even though there is much demand for work of this kind and utility, readership in the Gujarati language is gradually diminishing in the Parsi community, particularly among the younger generation, as well as among a very large number of those who have migrated to Western Countries in recent years. Though some English translations of the Khordeh Avesta have been attempted, and are available, a great need has been felt for an English version of Kangaji’s classic Gujarati translation of the Khordeh Avesta.

The Trustees of the Parsi Punchayat of Bombay therefore took upon themselves to carry out this fundamental duty, and decided to get the Gujarati translation of *Khordeh Avesta-Bā-Māyeni* of Ervad K. E. Kanga rendered into English. This task they then entrusted to another celebrated scholar of international repute, namely, the late Prof. Ervad Maneck Furdoonji Kanga, who was incidentally a relative of the late Ervad Kavasji Kanga. Prof. M. F. Kanga has written innumerable articles on Iranian subjects for various journals, books, memorial and commemorative volumes throughout the scholarly world.

The terms of reference of this work entrusted to Prof. M. F. Kanga were to carry out a faithful word-by-word translation into English language from the original Gujarati of Ervad K. E. Kanga, and also to include the text in the Roman script, without any alteration. Prof. M. F. Kanga completed the work with meticulous care and brought to bearing on it his vast knowledge and experience. By Divine Grace, Prof. M. F. Kanga not only carried out this work, but also transliterated and translated into English Kavasji Kanga's two other works, namely, *Gātha-Bā-Māyeni* and *Yasht-Bā-Māyeni* before his sad demise in October 1988 at the age of 80 years.

The Trustees of the Parsi Punchayat of Bombay deserve to be complimented for the publication of this work, and it is earnestly hoped that they will also authorise the publication as early as possible, of the two other works, namely, *Gātha-Bā-Māyeni* and *Yasht-Bā-Māyeni*, completed by the late Prof. M. F. Kanga, for the benefit of the Parsi Community.

Ervad Dr. Rooyintan Peshotan Peer
Jt. Principal,
M. F. Cama Athornan Institute,
Andheri

Bombay,
1st January, 1993.

PREFACE TO THE ELEVENTH EDITION.

The last edition of this book was published in January 1926. Since then various small Avesta prayer-books were published by cheap-rate dealers. Nevertheless there was a demand as usual for the present edition make by the co-religionists which proves still the high degree of their zeal and devotion for the recital of Avesta prayers in correct orthography and for understanding the sense thereof.

There may be numerous editions of prayer-books with incorrect pronunciations prevalent among the Parsees, yet the demand for Ervad Kavasji Kanga's publications with correct pronunciation has remained constant, inasmuch as the Parsees look upon Ervad Kanga's editions as the Standard pray-

er-books in point of pronunciation.

The final proofs of the last edition of this book as well as of recent editions of *Yasht Ba Maeni* and *Gatha Ba Maeni* of my late revered grandfather were gone through by our well-known Avesta Pahlavi scholar Ervad Boman Naserwanji Dhabhar, M. A. who has always obliged me by his help. This time he was not able to help me owing to cataracts in his eyes. Another Avesta Pahlavi scholar was approached by me who willingly complying with my request at the sacrifice of his time went through all the final proofs of this edition, for which act of his courtesy and kindness my thanks are due to him.

NAVROJI PESHTONJI KAVASJI KANGA. BOMBAY, August 1936.

PREFACE TO THE FIFTH EDITION.

The first edition of my *Khordeh Avesta* was issued in 1880 and the last in 1896. The rapid sale commanded by those editions is an unmistakable proof of the general desire on the part of my co-religionists to recite their prayers according to the correct and authenticated texts and to know their meaning. In placing this fifth edition before the public, I have thoroughly examined the texts and interpretations given in my former editions, and made alterations and modifications, where necessary, in the light of my continued studies. The present revised edition has been enlarged by the addition of the Sirozāh Yasht, the Afringāns and the Pazend Nirang recited at times after the prayers, and a Monājāt by the late Moolla Feeroz with their translations.

KAVASJI EDALJI KANGA. BOMBAY, February, 1902.

PREFACE TO THE FOURTH EDITION.

This, the fourth edition of my *Khordeh Avesta* has been enlarged by the addition of two new Yashts, viz. Khorshed and Māh and the Avesta and Pazend chapter (Kardēh), recited in memory of departed relatives, has been inserted with its translation. The translation and notes throughout have been carefully revised in the light of further study and research. I have carefully perused the latest edition of Professor Darmesteter's French version of the Avesta, and gleaned from it useful matters and inserted it in this work in the shape of footnotes. The passages of the Gathas, occurring in the Khordeh Avesta, have been reproduced in the form of verse. Besides, many other matters which can suitably find a place in a work of this kind have been added. In short, an earnest endeavour has been made to improve and enlarge the work and bring it up to date. With a view, however, to place it within the reach of all classes of my coreligionists, no increase has been made in the price of the book, which, as in the case of the last two editions, has been fixed at Rs. 2-8 ans, per copy.

I beg to acknowledge the obligation I owe to the esteemed Trustees of the Sir Jamsetjee Jeejeebhoy Translation Fund for their support by subscribing for sixty copies of this Work.

KAVASJI EDALJI KANGA. BOMBAY, March, 1896.

PREFACE TO THE THIRD EDITION.

The rapid sale, in the short space of two years and a half of the second edition revised and enlarged of this Work affords evidence at once satisfactory and gratifying of the utility and appreciation of the book, and of the growing taste for a correct and intelligent reciting of prayers among the Parsi community. In the present edition, two Yashts, viz., Tir and Gosh have been added to the ten given in the second edition; the number of Yashts in this edition being thus *twelve* in all.

I may add that, following the new edition of the Avesta Texts published by Dr. Karl F. Geldner, I have altered, in many places, certain Avestaic words, which appeared to me in the course of my study of that book to admit of corrections; and with the view of affording facility of reference to Avesta students, I have numbered the paragraphs in my text and translation as Dr. Geldner's text. The translation has also, in some places, undergone revisions and improvements, suggested by further study and consideration of the Avesta literature.

KAVASJI EDALJI KANGA. BOMBAY, July, 1890.

PREFACE TO THE SECOND EDITION.

The first edition of this *Khordeh Avesta* was issued in 1880. To judge from the favourable reception accorded to it, (a thousand copies having been sold off and a new issue called for), the work may be assumed to have supplied a want and to be well adapted to the needs of the community for which it was intended. * * * Passages of Avesta and Pazend, which were omitted in the first edition, after they had been once cited, have been repeated in the present issue, on every occasion on which they recur. This and the addition of three Yashts has somewhat increased the bulk of the volume; yet the price has been greatly reduced, in order to place it within the reach of all sections of the community.

KAVASJI EDALJI KANGA. Bombay, December, 1887.

PREFACE TO THE FIRST EDITION.

More than 60 years ago a translation of the *Khordeh Avesta* was for the first time published by the late Dustoor Framji Sorabji Meherji Rana. A few months later on another translation of the same was issued by the late Dus-

toor Edalji Dorabji Sanjana. These translations did not materially differ from each other; but for all practical purposes, the latter, up till now, has been most in use – it having passed in the meantime through several editions with but few important alterations. Thanks, however, to the rapid, but immensely satisfactory, progress made in comparative philology during the last half century by the indefatigable savants of Europe, considerable light has been thrown, not only on the ancient Zoroastrian religion, but on the interpretation of many a difficult passage in the Zend Avesta. Facts unknown before and excellences quite buried in obscurity have, by its aid, been brought to the surface; while some portion of the Zend Avesta, so ambiguous before, has been correctly interpreted and translated into Gujarati.^a These made the want of a translation of the Khordeh Avesta, according to the most correct rules of grammar and philology, keenly felt; and I therefore undertook to supply it, at the suggestion of many educated and intelligent Zoroastrians.

The whole of the translation is based on Professor Westergaard's excellent Zend text. This it was at first intended to publish in Zend characters, but being aware of the inability of a great portion of my co-religionists to peruse it in Zend, I deemed it expedient to abandon the original intention, and make the Work more convenient and accessible by transliterating the original text into correct Gujarati. In so doing, I have had to undergo the trouble and expense of getting cast some letters, the corresponding ones for which were not to be found in the Gujarati alphabet.

The text is divided into a number of convenient paragraphs, and each paragraph has subjoined to it, its translation; and to prevent confusion types in black pica have been throughout employed for the text and ordinary pica for the translation. In the translation the two-fold end is observed of making it useful both to Zend students and to general readers. It is kept, as much as practicable, close to the text, each word of which is distinguished by a number, corresponding with that placed over its translation immediately below. Words not occurring in the original, but necessary to complete the sense of the translation, are placed in parentheses. In many cases the substance of one or more paragraphs is summarized by way of explanation and placed below the literal translation.

Besides the correct text and its translation referred to above, the following important points are attended to:- (1) Careful attention is paid to punctuation, for want of which gross mistakes often arise. (2) Zend text is, in order to avoid confusion, separated and pointed out distinctly from the Pazend text, and the text composed at a later period. (3) Special care is taken to point

a (1) Vendidad translated into Gujarati with explanatory notes, and a complete philological and grammatical glossary of all the words contained in the texts by Kavasji Edalji Kanga (K. R. Cama's Prize Essay). (2) Ten yashts, translated by Dustoor Eruchji Sorabji Meherji Rana and Ervad Muncherji Shapoorji Vachha. (3) Aban Yasht, translated by Ervad Tehmulji Dinshaw Ankleshvaria.

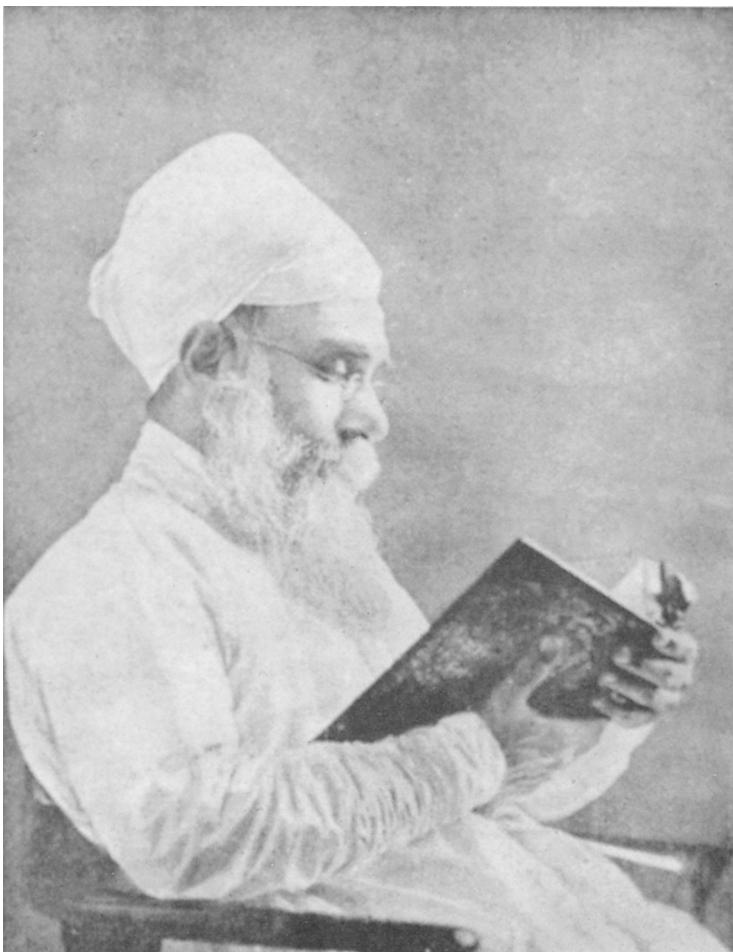
out the passages taken from the Yasna, Vispered and Vendidad. (4) Pazend passages are, as far as practicable, compared with their corresponding Zend passages. (5) Subjects cursorily treated in the Khordeh Avesta, but discussed at great length elsewhere, are here amplified with fuller information from other sources. (6) Technical terms of Zoroastrian ceremonials and ethics, such as hom, jeevām, barsam, zor, chinvat bridge, &c, are fully explained. (7) Passages treating of the excellence and efficacy of the prayers Yathā and Ashem are culled and fully explained. (8) Pahlavi translation is sometimes indented upon, as in the case of Atash Nyāyesh. (9) References to parallel Zend passages, as in the case of the translation of Patet Pashemani which is wholly in Pazend, are given with their meanings and explanations; and in several places, where it was found necessary, additional information from Pahlavi commentators is given in footnotes. (10) Certain ceremonials, required to be observed in several places during prayers, are explained. (11) Requisite information is given about the Gahambars and their proper seasons, on the authority of the Avesta. (12) The Pazend Confession of Faith, which is generally recited at the end of the prayers, is substituted by a far better one, and that too found in Zend, which, I trust, will be appreciated by my co-religionists. This Confession of Faith constitutes the twelfth Hā of Yasna.

In conclusion, I offer my deep and most grateful thanks to Mr. Khurshedjee Rustomjee Cama, our respected citizen and well-known oriental scholar, and my own learned preceptor. With that kindness and good nature which are so characteristic of him, and which have invariably won him the esteem and affection of his private pupils, he has most cordially rendered me, in the preparation of this Work, as in that of my previous ones, very valuable assistance. My obligations are due to him also for his many sensible and practical suggestions for the improvement of this Work.

Lastly, I trust to the indulgence of the reader to overlook any inaccuracies or defects which may have crept in the translation, notwithstanding all the care and attention conscientiously bestowed on it. A list of the several oriental works which proved useful to me during the progress of the Work is given elsewhere.

KAVASJI EDALJI KANGA. BOMBAY, April 1880.

(This preface was written by late Ervad K.E. Kanga for the first Edition Published in Gujarati.)



Ervad KAVASJI EDULJI KANGA

Translator of the Vendidad, the Yasna, and the Vispered, the Yashts and
the Gathas;

Author of

A Practical Avesta Grammar and of
A Complete Dictionary of the Avesta Language
(both Avesta into English and English into Avesta).

*Fellow of the University of Bombay,
Head Master, Mulla Feroze Madressa.*

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A note on the Reading and the Pronunciation of the Avesta

a	as in English	“but”
ā	“ “ “	“father”
e	“ “ “	“mate”
ē	“ “ “	“mate” but somewhat prolonged
i	“ “ “	“pin”
ī	“ “ “	as i in “machine” but somewhat prolonged
o	“ “ “	as o in “rope”
ō	“ “ “	as o in “rope” but somewhat prolonged
u	“ “ “	as u in “put”
ū	“ “ “	as oo in “book”

GLOSSARY

Bāz (baj): Indicates passages which are recited in a low tone or murmur.

falān: Indicates a place-holder in the text where the appropriate name should be inserted.

kīks and karaps: Kīks i.e. those who have eyes but would not see; karaps i.e. those who have ears but would not hear; its significance is, that they are neither paying attention to nor acknowledging the doctrines of the holy Zoroastrian Religion. For them words employed in Avesta are *Kaoyām* and *Karafnāmcha*; see Hormazd Yasht, para 10.

mānθra: Mānθra Spenta, i.e. beneficent or holy spell. The original meaning of *mānθra* (Sanskrit *mantra*) is “secret mysteries of the Zoroastrian Religion”, “mysterious excellences of the Zoroastrian Religion”. A reference about this we find in Vispered Kardāh 13, first paragraph, thus: “Ashem vīspem mānθrem yazamaide: Zarathushtrem hadhamānθrem yazamaide”, i.e. we worship the entire mānθra as holy; we worship Zarathushtra who is one with mānθras or the composer of the mānθras. In several later books it is stated that some writings of the Prophet Zarathushtra were so mysterious that even the great sages could not comprehend their meaning. Moreover, many famous Persian writers call him, “Paegambare Ramz-gu” (i.e. Prophet who reveals the secrets). We have no certain evidence at present as to how many these mānθras were originally given by him. See also preface.

Saoka: The original meaning of the word “Saoka” is sharpness, activity of the mind, brightness of intellect, splendour - brilliance of wisdom (root *such* = Sanskrit *shuch* = to shine): profit, prosperity, happiness (root *su* = Persian *sud* = to profit). Metaphorically it should be understood as the yazata presiding over these virtues.

Vanant: Vanant is, the central star in the West and the most brilliant. This star Fomalhaut are generally regarded as the same. It is called the opponent of the planet Jupiter.

Ashem Vohū

^bAshem¹ Vohū² Vahishtem³ astī⁴
Ushtā⁵ astī,⁶ Ushtā⁷ ahmāi,⁸
Hyat⁹ ashāi¹⁰ Vahishtāi¹¹ ashem.¹²

Translation: Righteousness¹ is⁴ the best³ good² (and it) is⁶ happiness.⁵ Happiness⁷ (is) to him⁸ who⁹ (is) righteous¹² for the sake of the best¹¹ righteousness.¹⁰

Explanation:- The significance of the term “Righteousness” is to be understood as truth, holiness and pristine purity. In our Holy Avesta “Righteousness” is highly praised. For this the words “Staomi ashem”: (i.e., I praise Righteousness) are introduced. Purity of the mind and the body is the most excellent wealth and happiness of this world. That happiness which is highest in the matter of truth is attained to that person. The foremost thing which mankind ought to acquire after having born in this world is Truth, (see Yazishn Hā 48, stanza 5). Some references written in Avesta itself about the amount of meritorious deeds acquired by that reciter of Ashem Vohu Prayer on various occasions sincerely and with proper understanding is found in the first fargard-chapter of the Hādhokht Nask.^c It is mentioned in it that one recital of Ashem Vohu recited with proper comprehension should be truly regarded as worth ten thousand recitals on other occasions, when a person waking up and rising up from sleep recites Ashem Vohu by relinquishing all wicked thoughts from the mind. Its significance is this that in the early morning while getting up from sleep one should acquire truth-Righteousness, and holding fast to it should carry on his daily affairs and business. It is futile to recite Ashem Vohu on one hand and to utter falsehood and deceive on the other hand. One must act according to it after reciting it. Moreover in the very same Nask another fact is mentioned that one recital of Ashem Vohū is worth the entire region Khvaniratha, which is the greatest and most excellent amongst the Seven Regions of the Earth. When a person at the end of life recites one Ashem Vohu prayer sincerely, he forsakes all wicked thoughts from his mind.

b These two prayers Ashem Vohu and Yathā Ahū Vairyō are pre-Zarathushtra in age and are the sacred Verses of the Creator Hormazd Himself. (See Yasna Hā XIX, paras 1-4 and 14; Yasna Hā XX,3). Yenghe Hātām is the sacred Verse of the Prophet Zarathushtra (See Yasna Hā XXI, para 1). These three well-known prayers are adored with their specific names. Yasna Hā XIX is an Avestan commentary on the Yathā Ahu Vairyō; Yasna Hā XX gives the commentary on Ashem Vohu and Yasna Hā XXI gives the commentary of the Yenghe Hātām. These three Hās - chapters are known as Baghān Yasht. These three prayers, specially “Yathā” and “Ashem” are frequently recited in our holy Avestan Scriptures. Those Zoroastrians who do not know any other prayer are enjoined to recite “Yathā” and “Ashem” with a view to gaining a share of meritorious deeds.

c See my *Yasht Bā Maeni*. Yasht XXI, pp. 386-393.

Ahunavar (Yathā Ahū Vairyō)

^dYathā¹ Ahū² Vairyō³
 athā⁴ ratush⁵ ashāt⁶ chīt⁷ hachā⁸,
 Vanghēush⁹ dazdā¹⁰ mananghō¹¹
 shyaothananām¹² anghēush¹³ Mazdāi¹⁴,
 Khshathremchā¹⁵ Ahurāi¹⁶ ā¹⁷
 yim¹⁸ dregubyō¹⁹ dadat²⁰ vāstārem²¹.

Translation: Just as¹ a ^aKing² acts according to his will³, so⁴ does the ^fDasturān Dastur⁵ by means⁸ of righteousness⁶ ^getc.⁷ (acts according to his own will). The gift¹⁰ of Vohu-manah⁹⁻¹¹ (i.e. Good mind) is for those working¹² for Hormazd¹⁴ of this world;¹³ he who¹⁸ ^hconstitutes himself²⁰ to the protector²¹ (or the nourisher)²¹ ⁱof the poor¹⁹ (accepts) the sovereign rule¹⁵ (of the entire world) (as it were) of Hormazd¹⁶.

Explanation:- Both, the Sovereign King ruling over the countries and the Pontiff of the Religion are of the same Status and worthy of respect. Those who are performing good deeds for pleasing Hormazd attain Heaven after death. He who gives help unto the poor virtuous brothers, regards, as it were, Hormazd as the Lord of the entire world.

Nirang-i-Gomez mālidan

**Shekasteh¹ Shekasteh² Sheytān,³ Ahriman⁴ gajasteh⁵ kār o kerdār,⁶
 na rasad⁷ gajasteh⁸ kār o kerdār⁹; Si-o-sē¹⁰ Ameshāspand¹¹ dādār**

d As regards Ahunavar it is stated in Yasna Hā XIX that the Creator Hormazd had created the hymn Ahuna Vairyā prior to the creation of the sky and the world. Moreover, in the very same Hā it is further stated that he who recites the Ahunavar prayer in the proper metre with full comprehension and intoned without interruption and without omission attains to such meritorious deeds equivalent to hundred other holy chants. It is enjoined to chant this most ancient and excellent prayer of the Avesta in the proper metre with proper intonation and for this verb employed is *Srāvaya* (Skt. *Srāvaya*), i.e. to chant. This mantra consists of three lines in poetic form. First line ends at *hachā*, the second at *Mazdā* and the third line ends at *Vāstārem*. Moreover this Ahunavar consists of 21 words corresponding to the 21 Nasks of the original Avesta texts, most of which has been destroyed. We get the contents of each of these twenty-one Nasks from Pahlavi and Persian books. The detailed account of these is given in Pahlavi *Denkārt* Book VIII and IX. In addition to all the matters pertaining to Religion these Nasks contain subject-matters relating to philosophy, medicine, ethics, astronomy, and astrology and all other sciences. For the beauty and excellence of this poetical prayer Ahunavar, see the translation of Srosh Yasht Hādhokht Kardāh I in this book; for further information see the explanation given under the translation of *Ahunem Vairim tanum pātti* in Srosh Bāz Prayer.

e Original meaning “The Lord who looks after worldly affairs.”

f Original meaning “The Lord who looks after religious affairs.”

g Righteousness etc. mean righteousness and other virtues associated with it.

h Original meaning “appoints himself” “settles himself”. The last line of Ahunavar resembles to some extent to the last line of Yasna Hā 53, Stanza 9.

i The Latin and English equivalent for Avesta word *Vāstār* is *pastor*.

Hormazd¹² pirozgar¹³ pāk;¹⁴ ashaone Ashem Vohū 1. (To be recited thrice).

Note: After having recited this Nirang three times one should recite Srosh Bāz, and whilst reciting five Ahunavar one should apply nirang or bull's urine at every Ahunavar to the right and left hand, to the face, to the right and left leg respectively. One should perform then Pādyāb-Kusti after completing the Srosh Bāz.

Translation: (May) the Satan³ (be) defeated¹ and destroyed^{2!} (may) the works and workers⁶ of Ahriman⁴ the accursed (be) destroyed^{5!} may not⁷ works and workers⁹ of (that) accursed (Ahriman)⁸ reach⁷ (me)! Thirty-three¹⁰ Holy Immortals (Ameshaspands)¹¹ and the Creator Hormazd¹² are victorious¹⁸ and holy.¹⁴

Explanation: This Nirang seems to have been composed at a later period, as its language is Persian. Moreover it is surprising that the number of Ameshāspands mentioned in this Nirang is thirty-three. Perhaps the motive of the composer of this Nirang is to regard thirty-three Ameshāspands as thirty-three angels. According to the ancient books of our religion Ameshāspands are six in number and Ahura Mazda is counted as the seventh. It is clearly stated in the Pahlavi Nām Setāyeshne incorporated in the *Denkart* that the Creator Hormazd created six Ameshāspands. In the portion of “Nipāyōish Mashim” occurring in Hormazd Yasht the Creator Hormazd speaks to the prophet Zarathushtra thus: “I created six Ameshāspands from Bahman to Amurdād.” In the introductory portions of the Hormazd Yasht and Ardibehesht Yasht the Creator Hormazd Himself referring to Ameshāspands says thus: “We Ameshāspands”. In the Haftan Yasht (small) para 12 there occurs a reference to “Seven Ameshāspands”.

Kem-nā Mazda

j Kem¹-nā² Mazdā³ mavaitē⁴ pāyūm⁵ dadāt,⁶
 hyat⁷ mā⁸ dregvāo⁹ didareshatā¹⁰ aēnanghē¹¹
 anyem¹² thwahmāt¹³ āthraschā¹⁴ mananghaschā,¹⁵
 yayāo¹⁶ shyaothnāish¹⁷ ashem¹⁸ thraoshtā¹⁹ Ahurā,²⁰
 tām²¹ mōi²² dāstvām²³ daēnayāi²⁴ frāvaochā²⁵.

Kē²⁶ verethrem²⁷-jā²⁸ thwā²⁹ pōi³⁰ senghā³¹ yōi³² henti³³
 chithrā³⁴ mōi³⁵ dām³⁶ ahūmbish³⁷ ratūm³⁸ chizhdī,³⁹

j This entire hymn Kem-nā-Mazdā is made up of four parts. They are as under:- (1) The first portion consisting of lines 1-5 from the beginning to the word *frāvaochā* is taken from Gatha Ushtvaiti-Yasna Hā 46.7 known as “Kām Nemōi Zām”. (2) The second part commencing from Kē verethrem-jā to the words *vashi kahmāi-chit* is borrowed from Yasna Hā 44, Known as *Tat-thwā-peresā* stanza 16, (3) The third part beginning from *pāta-nō tbishyant* up to the words *Astvaitish ashahe* is taken from Vendidad fargard VIII para 21. (4) The fourth part viz. *nemaschā yā Armaitiish izhāchā* is taken from the Gātha Spentā Mainyu Hā 49.10.

at⁴⁰ hōi⁴¹ vohū⁴² seraoshō⁴³ jantū⁴⁴ mananghā,⁴⁵
Mazdā⁴⁶ ahmāi⁴⁷ yahmāi⁴⁸ vashi⁴⁹ kahmāichīt.⁵⁰

Translation: When⁷ any wicked man⁹ glares¹⁰ at me⁸ for taking revenge¹¹ (or for injuring me¹¹), what¹ man², O Mazdā,^{k3} shall grant⁶ protection⁵ unto me and unto my followers^{4?} (who other than¹² Thee¹³ shall grant protection) to the Fire¹⁴ and the Mind¹⁵ (i.e. household happiness and the peace of mind)? Through the action¹¹⁷ of which two¹⁶, O⁹ Hormazd^{20!} righteousness¹⁸ increases¹⁹. Do Thou declare²⁵ that²¹ knowledge^{m23} of the religion²⁴ to me²² (O Hormazd!).

Who²⁶ (shall be) the smiter²⁸ of the foe²⁷ by the help of Thy (Avestan) words³¹ which³² (by reciting at the time of calamity) are³³ protecting?³⁰ Do Thou reveal³⁹ clearly³⁴ unto me³⁵ a wise³⁶ leader³⁷ⁿ for both the worlds^{37o} (O Hormazd). Let Sraosha⁴³ (Yazata) approach⁴⁴ with Good⁴² Mind⁴⁵ (or through Vohu Manah) to any one⁴⁷ whom⁴⁸ Thou doest love⁴⁹.^p

Explanation: O Hormazd! When wicked persons torment me and my followers, who is our protector from such a torment? There is none other than Thee, who will grant family happiness and peace of mind. The possession of body and mind in healthy condition increases righteousness. There is no protector other than Thee, O Hormazd! do Thou evoke, give rise to such a thought in my mind so that I may get courage and strength in executing any work.

Pāta¹-nō² tbishyant³ pairi⁴ Mazdāoscha⁵ Ārmaitishcha⁶ spentascha,⁷ nase⁸ daēvī drukhsh,⁹ nase¹⁰ daēvō-chithre,¹¹ nase¹² daēvō-frakarshte,¹³ nase¹⁴ daēvō-fradāite,¹⁵ apa¹⁶ drukhsh¹⁷ nase,¹⁸ apa¹⁹ drukhsh²⁰ dvāra,²¹ apa²² drukhsh²³ vīnase,²⁴ apākhedhre²⁵ apa-nasyehe,²⁶ mā²⁷ merenchainīsh²⁸ gaēthāo²⁹ astvaitish³⁰ ashahe.³¹ Nemaschā³² yā³³ Ārmaitish³⁴ izhāchā.³⁵ Ashem Vohū 1.

O Hormazd⁵ and Spenta Ārmaiti^{6-7!} protect¹ us² from⁴ the envious ones.³ (from here) Perish thou,⁸ O devilish Druj,⁹ perish thou,¹⁰ O devil's spawn;¹¹ perish thou,¹² O (evil) sown by the daevas,¹³ perish thou,¹⁴ O follower of devil's law;¹⁵ perish¹⁶ O Druj,¹⁷ disappear¹⁹ utterly,²¹ vanish²⁶ and entirely perish,²⁴ in the North,²⁵ O Druj.²⁸ (so that) corporeal³⁰ settlements²⁹ of righteousness³¹ (may) not²⁷ (be) fit to be destroyed.²⁸ Homage³² (be) unto right thought³⁴ and prosperity!³⁵

k For Hormazd the expression Ahura Mazda is generally found in the Avesta, but in some places, especially in the Gāthas the words Ahura or Mazda only for Hormazd is noticed.

l i.e. by the acts which lead to family happiness and to peace of mind.

m i.e. on whom Thou art friendly or kind.

n i.e. this thought viz. there is no other protector except Thee.

o i.e. in order to get reward in this life and in the next.

p i.e. one who points out the path of virtue, the expounder of religious tenets.

Hormazd Khoday

^qHormazd¹ Khodāy² ahereman³ awādashān⁴ dūr avāz-dāshṭār;⁵ zad⁶ shekasteh⁷ bād,⁸ ahereman,⁹ devān¹⁰ darujān,¹¹ jādūān¹² darvandān¹³ kīkān¹⁴ karafān¹⁵ sāstārān,¹⁶ gunehgārān¹⁷ āshmoghān¹⁸ darvandān¹⁹ dushmanān²⁰ friyān²¹ zad²² shekasteh²³ bād.²⁴ Dushpādashāhān²⁵ awādashān²⁶ bād;²⁷ dushmanān²⁸ satoh²⁹ bād;³⁰ dushmanān³¹ awadashan³² bād.³³ Hormazd Khodāy³⁴ az hamā gunāh³⁵ patet pashemānum,³⁶ az³⁷ harvastīn³⁸ dushmanā³⁹ duzukhta⁴⁰ duzvarshta,⁴¹ mem⁴² pa getī⁴³ manid,⁴⁴ oim goft⁴⁵ oim kard,⁴⁶ oim jast,⁴⁷ oim būn būd ested,⁴⁸ az ān gunāh⁴⁹ manashnī⁵⁰ gavashnī⁵¹ kunashnī,⁵² tanī⁵³ ravānī,⁵⁴ getī⁵⁵ mīnoānī,⁵⁶ okhe⁵⁷ awākhsh pashemān⁵⁸, pa sē gavashnī⁵⁹ pa patet hom.⁶⁰

Khshnaothra⁶¹ ahurahe mazdāo;⁶² tarōidīte⁶³ anghrahe mainyēush.⁶⁴ Haithyā varshtām⁶⁵ hyat⁶⁶ vasnā⁶⁷ ferashōtemem;⁶⁸ staomi⁶⁹ Ashem.⁷⁰ Ashem Vohū 1. Yathā Ahū Vairyō 2. Ashem Vohū 1.

Translation: Dādār Hormazd¹ (is) the Lord² (of the entire Universe) (and) keeps the "withholder and keeper at a distance⁵ of the wicked and powerless⁴ Ahriman,³ May (that Ahriman) be smitten⁶ and defeated!⁷ May²⁴ (all these) Ahriman,⁹ daevas,¹⁰ drujas,²² sorcerers,¹² wicked ones,¹³ Kiks,¹⁴ Karaps,¹⁵ tyrants,¹⁶ sinners,¹⁷ "āshmoghs,¹⁸ impious ones,¹⁹ enemies,²⁰ witches²¹ be smitten²² and defeated²³! May³³ the wicked rulers²⁵ cease to exist! May the enemies²⁸ be confounded! May the enemies be non-existent and perish.³²

O Lord Hormazd!³⁴ I am in renunciation³⁶ of, and desist from, all sins: wicked thoughts³⁹ which in (this) world⁴³ I⁴² have thought,⁴⁴ wicked words⁴⁶ which I have spoken,⁴⁸ wicked deeds⁴¹ which I have committed,⁴⁶ (and) which have occurred through me⁴⁷ and which have originated by me⁴⁸ - (all these sins mentioned above) relating to thought,⁵⁰ relating to word,⁵¹ and relating to deed,⁵⁶ pertaining to (my own) body,⁵³ pertaining to (my own)

q This prayer from its beginning to the words "Pa sē gavashni pa patet hom" is in Pazend language; the remaining final portion is in Avesta.

r There is a custom amongst some of our Zoroastrians to utter "awākhsh Pashehān" whilst showing contempt of certain matter or whilst manifesting a thought of such significance as, may God keep one away from such immoral actions, or whilst repenting and atoning for any unworthy and wicked deeds which have been committed. Its meaning is "I return having repented, keep myself away having regretted". These words are of Pazend language.

s The meaning of *awādashān* can be "wicked ruler."

t Kīks i.e. those who have eyes but would not see; karaps i.e. those who have ears but would not hear; its significance is, that they are neither paying attention to nor acknowledging the doctrines of the holy Zoroastrian Religion. For them words employed in Avesta are *Kaoyām* and *Karafnāmcha*; see Hormazd Yasht, para 10.

u Āshmog, i.e. distorters of truth and expounders of falsehood. For it there is an Avesta word *Ashemaogha*; see Ardibehesht Yasht para 7.

soul,⁵⁴ pertaining to this world,⁵⁵ pertaining to the world beyond⁵⁶ from all these sins,⁵⁵ O Hormazd!⁵⁷ I am in renunciation and keep myself away,⁵⁸ (and) with the three words⁵⁹ (Manashni, Gavashni, Kunashni) I repent.⁶⁰

(May there be) propitiation⁶¹ of Ahura Mazda!⁶² (May there be) contempt of ^vAngra Mainyu⁶⁴ the Evil Spirit! Whatever is the wish⁶⁷ of the doers of righteous deeds, is superior⁶⁸ (to all other wishes). I praise⁶⁹ righteousness.

Explanation: Hormazd is the Creator of the entire world and is the ruler over it, there is none equal to Him. May Ahriman and all his daevas, drujas, sorcerers, tyrants, etc., be shattered, smitten and defeated! O Holy Protector! For whatever sins have been committed by me. For whatever wicked thoughts I have harboured for whatever wicked word I have spoken and for whatever wicked actions I have done or have been executed by me unknowingly - for all these types of sins I sincerely repent and atone for.

Jasa me avanghe Mazda

"Jasa¹ me² avanghe³ Mazda⁴ Mazdayasnō⁵ ahmi⁶ mazdayasnō⁷ Zarathushtrish⁸ fravarāne⁹ astūtaschā¹⁰ fravaretaschā.¹¹ Āstuye¹² humatem¹³ manō,¹⁴ āstuye¹⁵ hūkhtem¹⁶ vachō,¹⁷ astuye¹⁸ hvarshtem¹⁹ shyaothnem.²⁰ Āstuye²¹ daēnām²² vanghuhīm²³ māzdayasnīm²⁴ fraspāyaokhedhrām,²⁵ nidhāsnaithishem,²⁶ Khavaētvadathām²⁷ ashaonīm,²⁸ yā²⁹ hāitināmchā,³⁰ būshyeintināmchā³¹ mazishtācha,³² vahishtācha,³³ sraēshtāchā,³⁴ yā³⁵ āhūirish³⁶ zarathushtrish.³⁷ Ahurāi Mazdāi³⁸ vīspā³⁹ vohu⁴⁰ chinahmi.⁴¹ Aeshā⁴² asti⁴³ daēnayāo⁴⁴ māzdayasnōish⁴⁵ āstūistish.⁴⁶ Ashem Vohū 1.

Translation: O Creator Hormazd!⁴ do Thou come¹ to my² help.³ I am⁶ a Mazdā-worshipper,⁵ I profess myself⁹ (to be) a Mazdā-worshipping⁷ follower of Zarathushtra,⁸ a devotee¹⁰ and an ardent-believer¹¹ (in this Mazdā-worshipping Faith). I praise¹² the true-conceived¹³ thought,¹⁴ I praise¹⁵ the true-spoken¹⁶ word,¹⁷ I praise¹⁸ the well-done¹⁹ deed.²⁰ I praise²¹ the excellent²³ religion²² of Mazda-worship,²⁴ (which is) quarrel-removing,²⁵ weapon-lowering,²⁶ self-dedicating²⁷ (and) holy,²⁸ which²⁹ of those that are³⁰ and of those shall be³¹ (hereafter) (is) the greatest,³² and the best³³ and the most excellent,³⁴ which³⁵ is the religion of Ahura³⁶ revealed-by-Zarathushtra.³⁷

I acknowledge⁴¹ all³⁹ good⁴⁰ (things) (which are) from Hormazd.³⁸ Such⁴²

v Here Ahriman stands in opposition to Hormazd. This idea should be understood of later period of Avesta. In the ancient period of the Avesta, i.e. during the period when the Gathas were composed, Hormazd has been regarded as the Creator of the entire world and its destroyer. He has no rival, but under His sovereignty Spenā mino and Angra mino carry out some work pertaining to this world.

w The entire passage except the words *Jasa me avanghe Mazda* is taken from Yasna Hā XII. This Yasna Hā XII is the Zoroastrian Creed. See the Zoroastrian creed (in Avesta) in this book. The words *Jasa me avanghe Mazda* occur in Hormazd Yasht, para 27.

is⁴³ the praise⁴⁶ of the religion⁴⁴ of Mazda-worship.⁴⁵

Explanation: Some essential features of the Mazda-worshipping Religion are noticed from the above passage. Besides this, many other excellent features of this pure religion we find in Vendidad, Yazishna and Vispered as well. In the Vendidad Fargard V paras 22-24 it is stated that just as the sea Vouru-Kasha is greatest of all other seas and just as the great tree overshadows other small plants and just as the sky encompasses the entire earth around, in the same way Zoroastrian Religion in its greatness, goodness and excellence, covers all other religions. See Yasna Hā 44, stanza 10.

Bāz (Prayer) for Saying Grace

^xBa nāme yazade,¹ bakhshāyandeh² bakhshāyeshgare³ meherbān⁴ Hormazd⁵ Khodāy⁶ ithā⁷ āt⁸ Yazamaide⁹ Ahurem¹⁰ Mazdām¹¹, ye¹¹ gāmchā¹² ashemchā¹³ dāt¹⁴ apaschā¹⁵ dāt¹⁶ urvarāoschā¹⁷ vanguhīsh,¹⁸ raochāoschā¹⁹ dāt²⁰ būmīmchā,²¹ vīspāchā²² vohū²³ Ashem Vohū 3.

(After reciting the above prayer the person eats the meals, thanking the Almighty God for all good things and after washing hand and mouth, he prays as follows):-

Ashem Vohū 4. Yathā Ahū Vairyō 2, Ashem Vohū 1. Ahmāi Raēshcha, Hazangrem, Jasa me Avanghe Mazda, Kerfeh mozd.

Translation: In the Name of God¹ and with His help (I begin to recite this prayer) (who is) the Lord⁶ Hormazd⁵ the bestower of all good things,² the forgiver of sins³ and loving.⁴ Thus here⁸ we revere⁹ Ahura Mazda¹⁰ who¹¹ created the animals¹² and ^ygrain,¹³ who created¹⁶ water¹⁵ and good¹⁸ vegetation¹⁷ who created²⁰ lights¹⁹ (of the sky) and the earth²¹ and all (other) good things (over and above these).

Bāz to be recited before passing urine and answering the call of nature

(The person standing three paces from the place of the toilet recites the sentence as below:)

^zGuneh¹ Shekasteh² Sad hazār-bār.³ Yathā Ahū Vairyō 1.

^x The portion of this Bāz for saying Grace from the beginning up to Ahura Mazda Khodāe is in Pazend language and the portion from “ithā āt yazamaide” up to “Vīspāchā vohu” is taken from Yasna Hā 37. para 1.

^y The original meaning of *ashem* is equivalent to Persian *ārd* i.e. flour, powder. In such a meaning this word occurs in Vendidad Fargard V as regards the treatment of a woman who has been delivered of a still-born child.

^z In the Persian Rivayets of Darab Hormazdyār these Persian words “gunesh shekasteh sad hazār bār” is not written for recital; but in it is mentioned to recite only one Yathā ahū Vairyō instead, whilst passing urine or answering the call of nature.

Translation: May sins¹ be smitten² a hundred thousand times³!

(After having passed urine or answered the call of nature, holding the strings or tape of pyjamas, he purifies himself with dry earth, retraces three steps, and recites the following “bāz”.)

Ashem Vohū 3, ^{aa}Humatanām¹ hūkhtanām² hvarshtanām³ yadachā⁴ anyadachā⁵ verezymnanāmchā⁶ vāverezanaāamcha,⁷ mahī⁸ aibī-jaretārō⁹ naēnaēstārō,¹⁰ yathanā,¹¹ vohunām¹² mahī.¹³ (to be recited twice)

Just as¹¹ we are¹³ (the praisers and meditators) of good men,¹² (in the same way) we are⁸ the praisers⁹ and meditators¹⁰ of the doers⁶ of good thoughts,¹ good words² and good deeds³ for this world⁴ and for the world beyond⁵, and of those who have performed (good deeds) in the past.

^{ab}Hukhshathrōtemāi¹ bāt² khshathrem,³ ahmat⁴ hyat⁵ aibī-dademahīchā,⁶ chishmahichā,⁷ hvānmahichā⁸ hyat⁹ mazdāi¹⁰ ahurāi,¹¹ ashāichā¹² Vahishtai¹³ (to be recited three times). Yathā Ahū Vairyō 4.

(May there) verily² (be) sovereignty³ for the best ruler¹ (Hormazd)! We devote our mind to⁶ (or engage ourselves in the service of)⁶ Hormazd¹⁰⁻¹¹ who⁹ (Himself) is the Best¹³ ^{ac}Righteousness¹². We acknowledge⁷ (Him) (and) regard (Him) as our own.⁸

^{ad}Ahunem Vairīm¹ yazamaide,² ashem vahishtem³ Sraēshtem⁴ ameshem spentem⁵ yazamaide,⁶ yenghe⁷ hātām⁸ āat⁹ yesne¹⁰ paitī¹¹ vanghō,¹² Mazdāo Ahurō¹³ vāēthā¹⁴ ashāt¹⁵ hachā¹⁶ yāonghāmchā¹⁷ tānschā¹⁸ tāoschā¹⁹ yazamaide.²⁰ Ashem Vohū 1.

We praise² Ahunavar,¹ We praise Ardibehesht³ (who is) the most surpassing Ameshaspand,⁵ among living beings⁸ who⁷ (is) better¹² in acts of worship,¹⁰ of such Ahura Mazda¹³ (Himself) is aware¹⁴ on account of¹⁶ their holiness¹⁵ - all such,¹⁷ both men¹⁸ and women,¹⁹ do we revere.²⁰

Five Gāhs to be recited separately

^{ac}(During Hāvan Gāh)

Hāvanēe ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Sāvanghēe Visyāicha ashaone ashahe

aa The entire portion of Humatanām occurs in Yasna Hā 35 para 2.

ab The entire portion of Hukhshathrōtemāi also occurs in Yasna Hā 35 para 5.

ac Praiseworthy names of the Creator Hormazd are numerous, of which one name is “Righteousness”. Similar writing is noticed in Hormazd Yasht. In this Yasht the Creator Hormazd is recognised by us by various names, which are approximately seventy. Moreover, at present, we have 101 names of the Creator Hormazd in Pazend language and these names are being remembered by the yaozdāthregar priest whilst performing the Yasna ceremony.

ad This entire para occurs at the end of Yasna Hā 18 and Yasna Hā 27.

ae For the meaning see the beginning portion of five Gāh.

rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

^{af}(During Rapithwan Gāh)

Rapithwināi ashaone ashahe rathwe, yasnāicha, vahmāicha khshnaothrāicha frasastayaēcha. Frādat-fshave zantumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Uzirin Gāh)

Uzyerināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Frādat-vīräi dakhyumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Aiwirsuthrem Gāh)

Aiwirsūthremai aibigayāi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Frādat-vispām hujyāitee zarathushtrotēmāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Ushahen Gāh)

Ushahināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Berejyai nmanyāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

Srosh Bāz

^{ag}Khshnaothra¹ Ahurahe Mazdāo² Ashem Vohū 1.

Pa nāme¹ yazdān² Hormazd³ Khodāe⁴ awazūnī,⁵ gorje⁶ khoreh⁷ awazāyād,⁸ Sarosh⁹ ashō,¹⁰ tagi,¹¹ tan-farmān,¹² shekaftzin,¹³ zinawazār,¹⁴ säläre dämāne Ahura Mazda¹⁵ be-rasād.¹⁶ Az hamā gunāh¹⁷ patet pashemānum,¹⁸ az¹⁹ harvastin²⁰ dushmata²¹ duzhukhta²² duzhuvarshta,²³ mem²⁴ pa geti²⁵ manid²⁶ oem goft,²⁷ oem kard,²⁸ oem jast²⁹ oem bün büb ested,³⁰ az ān gunāh³¹ manashni³³ gavashni³³ kunashni,³⁴ tanj³⁵ ravānj³⁶ geti³⁷ minoāni,³⁸ okhe³⁹ avākhsh³⁹ pashemān⁴⁰ pa sē gavashni⁴¹ pa patet hom.⁴² Yathā Ahū Vairyō 5, Ashem Vohū 3.

Translation: (May there be) propitiation¹ of (the Creator) Ahura Mazda!

af Note that from Roz Hormazd Month Awān up to Gatha Vahishtoisht Rapithwan Gāh is not recited, but in its stead there is Second Hāvan. During this period in the Khshuman of all prayers, Rapithwan Gāh is not recited, but it is enjoined to recite Hāvan Gāh. For the remaining seven months i.e. from Roz Hormazd Māh Fravardin up to Roz Aneran Māh Meher, five Gāhs are recited. The reason is that during these five months (according to original correct calculation) of winter, hours during the day-time are shorter than those of the summer months. Moreover, during winter there is less heat during noon-time. The Gāh pertaining to summer-season (Rapithwan) therefore is discarded. About these winter days in the Persian Rivayets it is figuratively written that heat during those days is buried underneath the earth.

ag The portion from “pa nāme yazdān” up to “pa patet hom” is in Pazend language. Similarly it is to be understood in every Niyāyesh and Yasht.

(I begin to recite this) with (the help of) the name¹ of (the Creator) Hormazd,³ the Lord² and the Lord⁴ (of the whole world) and munificent.⁵ May the splendour⁶ and glory⁷ (of the Creator Hormazd) increase!⁸ May Srosh⁹ (yazad) the holy,¹⁰ strong,¹¹ word-incarnate¹² (i.e. whose body even is the Holy Spell), possessed of efficacious weapons¹³ (in order to smite the daevas and wicked men), possessed of victorious weapon¹⁴ (and) the chief of the creatures of Hormazd¹⁵ come¹⁶ (to my help)! I renounce, and desist¹⁸ from all sins;¹⁷⁻²⁰ all wicked thoughts²¹ which in this world²⁵⁻²⁴ I have thought,²⁶ wicked words²¹ which I have spoken,²⁷ wicked deeds²³ which I have committed²⁸ (and) which have been caused through me²⁹ (and) which have been originated by me³⁰ (all these sins mentioned above) relating to thought,³² relating to word³³ and relating to deed,³⁴ pertaining to (my own) body,³⁶ pertaining to (my own) soul,³⁶ pertaining to this world,³⁷ pertaining to the world beyond,³⁸ all these sins,³¹ O Hormazd! I discard and keep myself away⁴⁰ (and) with the three words⁴¹ (i.e. good thought, good word and good deed) I repent.

^{ah}Fravarāne⁴³ Mazdayasnō⁴⁴ Zarathushtrish⁴⁵ vīdaēvō⁴⁶ Ahura-tkaeshō⁴⁷ (gah according to the period of the day) frasastayaēcha Sraoshahe⁴⁸ ashyehe,⁴⁹ takhmahe,⁵⁰ tanu mānθrahe,⁵¹ darshi-draosh,⁵² āhūiryehē,⁵³ kshnaothra⁵⁴ yasnāicha⁵⁵ vahmāicha⁵⁶ khshnaothrāicha⁵⁷ frasastayāecha,⁵³ Yathā Ahū Vairyō⁵⁹ zaotā⁶⁰ frā-me⁶¹ mrūte,⁶² athā ratush ashāt chit hachā⁶³ frā ashava⁶⁴ vīdhvāo⁶⁵ mraotū.⁶⁶

I profess⁴³ myself to be a worshipper of Hormazd,⁴⁴ follower in accordance with the religion revealed by (the prophet) Zarathushtra,⁴⁵ abstainer from (the path of) ^adaevas⁴⁶ and act according to the Law of Ahura Mazda⁴⁷ (Gāh according to the period of the day) for the worship, veneration,⁵⁶ propitiation⁵⁷ and glorification,⁵⁸ with propitiatory formula⁵⁴ (Khshnumān) of Srosh⁴³ the holy,⁴⁹ powerful,⁵⁰ word-incarnate,⁵¹ of infuriate weapon⁵² (for

ah “Fravarāne Mazdayasnō Zarathushtrish Vidaēvō Ahura-tkaeshō” is the shortest Zoroastrian Creed. This is a sort of a Creed as regards the kind of religion the reciter observes.

ai The word “dey” which is called “daeva” in the Avesta has four different meanings according to the opinion of Sheth Kharshedji Rustomji Cama, or in other words we learn of four types of dev from the Avesta: (1) daevas having the appearance of man; (2) daevas producing diseases; (3) immoral daevas (4) daevas decreasing prosperity: (1). These persons who produce wickedness by increasing diseases or by decreasing prosperity or by ruining morality, are called the daevas having the appearance of men; e.g. Zohak, wicked people of Gilān and Māzandarān, etc. (2). Those who emit diseases and untimely death by whatever means or objects are also called “daevas,” e.g. a statement is made in Vendidad frakart VII about some daevas residing in the tombs. Here the meaning of daeva is to be understood as impure. They produce diseases while coming out of the tombs. (3). Whatever incites us to follow the path of wickedness is also termed “daeva”, e.g., slander, deceit, heresy, evil eye, impurity, etc. (4). Whatever causes disturbance in the spread of prosperity is also known by the term daeva, e.g. the demon Apaasha prevents rain i.e. the causes responsible for the prevention of rain are known by the name “apaasha”. Excessive cold is regarded as the queen of demons. See Sheth K.R. Cama “Zarthosht Nāmu” VI... “Who is daeva”.

smiting the daevas) and according to the law of Ahura let the Zaotar⁶⁰ (officiating priest⁶⁰) recite⁶² to me⁶¹ the (the excellences of the sacred verses of) Yathā Ahū Vairyō for propitiation⁵⁴ (of the Creator Hormazd) (in so and so Gāh) for the worship⁵⁵ of Srosh yazad⁴⁸ the holy,⁴⁹ the powerful,⁵⁰ word-incarnate⁵¹ (for smiting the daevas), mighty-speared⁵² (and) acting according to the Law of Ahura Mazda,⁵³ for (his) praise,⁵⁶ for (his) propitiation⁵⁴ (and) for (his) glorification.⁵⁷ Let (Rāspi the assistant priest who is) righteous⁶⁴ and learned⁶⁵ aj recite⁶⁶ (the excellences of such verses) “athā ratush ashāt-chit hacha.”⁶³

Explanation: The words from “Yathā Ahū Vairyō Zaotā” up to “vidhvāo mraotu” which are recited in every Niyāyesh, Gāh and Yasht after “fravarāne mazdayasnō” are borrowed from the yasna. Rāspi, i.e. the assistant priest sitting opposite the Zaotar, addresses him thus: “Yathā Ahū Vairyō zaotā frā me mrute” implying that Zaotar may explain the excellences of “Yathā Ahū Vairyō” and the Religion of Zarathushtra to him. The Zaotar then replies. The Rāspi after having fully comprehending the excellencies and grasping the essence of the Religion of Zarathushtra would now put them into practice and expound them to others.

Sraoshem,⁶⁶ **Ashīm,**⁶⁷ **huraodhem,**⁶⁸ **vererethrājanem**⁶⁹ **frādat-gaēthem**⁷⁰ **ashavanem**⁷¹ **ashahe**⁷² **ratūm**⁷³ **yazamaide**⁷³ **Ahunem**⁷⁴ **vairīm**⁷⁵ **tanūm**⁷⁶ **pāiti,**⁷⁷ **Ahunem vairīm tanūm paiti,** Ahunem vairīm tanūm pāiti. Yathā Ahū Vairyō 1.

We praise Sraosha⁶⁶ the Holy,⁶⁷ the beautiful,⁶⁸ the victorious,⁶⁹ bringing-prosperity-to the-world,⁷⁰ the Righteous one,⁷¹ the Lord⁷³ of Righteousness.⁷² Ahunavar⁷⁵ protects⁷⁷ the body.⁷⁶

Explanation: The significance of Ahunavar. To understand the verse of Yathā Ahū Vairyō. By remembering the Creator Hormazd, by keeping full faith in the verse of Ahunavar, by chanting and reciting it properly, we become powerful and to some extent we get strength to avoid the difficulty or impending calamity. Regarding the efficacious excellence of Ahunavar we get some explanation from the beginning portion of Vendidad XIX fargard and from the first Kardāh of Srosh Yasht Hādhokt. In the Vendidad fargard XIX it is stated that when Ahriman and the entire army of daevas and drujas came to kill the holy Zarathushtra, amongst the remedies applied by the holy prophet in order to destroy them, the foremost was that he recited and chanted aloud the most powerful verse of Ahunavar. Besides, some Zoroastrians while commencing any work or during any calamity say, “Athā thy help”, “athā” is originally “Yathā” and “Yathā” is the first word of “Yathā Ahū vairyō”.

aj Frā...mrute also means speak loudly, speak in a loud tone.

^{ak}Kēm na Mazdā (to be recited in full) Yathā Ahū Vairyō 2; yasnemacha⁸⁴ vahmemcha⁸⁵ aojascha⁸⁶ zavarecha⁸⁷ āfrīnāmi,⁸⁸ sraosh-ahe,⁸⁹ ashyehe,⁹⁰ takhmahe,⁹¹ tanu-mānthahe,⁹² darshi-draosh,⁹³ ahūiryehē.⁹⁴ Ashem Vohū 1.

I praise⁸⁸ and worship,⁸⁴ according lo the law of Ahura Mazda the glory,⁸⁵ dexterity⁸⁶ and strength⁸⁷ of Srosh yazata,⁸⁹ the holy,⁹⁰ strong,⁹¹ the word-in-carnate,⁹² possessed of powerful weapon⁹³ (in order to smite the daevas).

AHMĀI RAĒSHCHA

^{al}Ahmāi¹ raēshcha² khvarenascha,³ ahmāi⁴ tanvō⁵ dravatātem,⁶ ahmāi⁷ tanvō⁸ vazdvare,⁹ ahmāi¹⁰ tanvō¹¹ verethrem,¹² ahmāi¹³ ishtīm¹⁴ pourush-khvāthram,¹⁵ ahmāi¹⁶ āsnāmchit¹⁷ frazantīm,¹⁸ ahmāi¹⁹ dareghām²⁰ dareghō-jītīm,²¹ ahmāi²² vahistem-ahūm²³ ashaonām²⁴ raochanghem²⁵ vīspō-khvāthrem.²⁶ Atha²⁷ jamyāt,²⁸ yatha²⁹ āfrīnāmī.³⁰

Ashem Vohū 1.

Translation: ^{am}(Do thou) (O Holy Srosh yazad) (grant) lustre² and glory³ unto him¹ (i.e. unto the person) who worships thee (the Holy Srosh yazad) with the best ^{an}“zaothras”, with excellent “zaothras” and with the “zaothras” strained - prepared carefully by good people: (do thou grant) unto him⁴ the soundness⁶ of the body, happiness, victoriousness,¹² wealth¹⁴ with fullness of welfare,¹⁵ and progeny¹⁸ of innate wisdom.¹⁷ (Do thou grant) unto him¹⁹ a long²⁰ life²¹ (and) heaven²³ of the righteous²⁴ bright²⁵ (and) comfortable.²⁶ May it be so as I pray (i.e. may my blessings be fulfilled!)

HAZANGHREM

^{ao}Hazanghrem¹ baēshazanām,² bāevare³ baēshazanām;⁴ Hazanghrem⁵ baēshazanām,⁶ bāvare⁷ baēshazanām,⁸ Hazanghrem⁹ baēshazanām,¹⁰ bāvare¹¹ baēshazanām.¹²

Ashem Vohū 1.

Translation: (May there be) a thousand of health, ten thousands of health! May there be health a thousand times.

ak For the Avesta text and translation of Kēm Nā Mazdā.

al The portion from the beginning up to “vīspō khyāthrem” of these benedictions is taken from yasna Hā 68:11 and the words, “atha jamyāt yatha āfrīnāmī” are taken from the last part of para 8 of “Afrin i Paighāmbar Zartosh”.

am Its explanation is given after the translation of the passage “ahurānish ahurahe” at the end of Khorshed Niyāyish.

an “Zor” i.e. a thing that is offered in sacred service or religious ceremony, an offering, as milk, water, food, fruits, etc.

ao The portion of Hazanghrem is found in yasna Hā 68.15.

JASA ME AVANGHE MAZDA

^{ap}Jasa¹ me² avanghe³ mazda,⁴ jasa⁵ me⁶ avanghe⁷ mazda,⁸ jasa⁹ me¹⁰ avanghe¹¹ mazda,¹² Amahe¹³ hutāshtahe¹⁴ huraodhahē¹⁵ verethraghnāhe,¹⁶ ahuradhbātahe,¹⁷ vanaintyāoscha uparatātō¹⁸ rāmanō¹⁹ khvāstrahe,²⁰ vayaosh²¹ uparō-kairyehē²² taradhātō²³ anyāish²⁴ dāmān,²⁵ aētat²⁶ te²⁷ vayō²⁸ yat²⁹ te³⁰ asti³¹ spentō-mainyaom³² thwāshahe³³ khvadhbātahe,³⁴ zrvānahe³⁵ akaranahe,³⁶ zrvānahe³⁷ dareghō-khvadhbātahe. Ashem Vohū 1.

Translation: O Hormazd! Come¹ unto my² help.³ Of the well-shapen¹⁴ (and) beautiful¹⁵ Ama¹⁶ (yazata of strength), of Behram yazad¹⁶ created by Ahura,¹⁷ of Vanainti Uparatāt¹⁸ (i.e. the yazata presiding over victorious ascendency), of Mino Rām,¹⁹ giver of taste of food,²⁰ of ^{aq}Vāy yazad²¹ working-on-high,²² (who is) created superior to other creations - (may the help of all of them reach me through you, O Hormazd. O Vay yazad!²⁸ (get me the help) of thy³⁰ (wind) which²⁹ is³¹ pertaining to the Beneficent Spirit³². Of the sky³³ taking course according to the Law of nature,³⁴ of the Endless³⁶ Time,³⁵ of the Time³⁷ Ordained for a long period³⁸ (may the help of these all reach me, O! Hormazd).

KERFEH MOZD

^{ar}Kerfeh mozd¹ gunāh guzāreshnerā² kunam,³ ashahī⁴ ravān⁵ dushāramrā⁵ ham kerfeh⁶ hamā vehāne⁷ haft-keshvar zamīn,⁸ zamīnpahanā,⁹ rud-drāna,¹⁰ khorshid-bālā,¹¹ bundehād¹² be-rasād,¹³ asho bed¹⁵ der-zī,¹⁶ Atha¹⁷ Jamyāt¹⁸ yatha¹⁹ āfrīnāmi.²⁰ Ashem Vohū 1.

For the expiation of sins² I obtain³ the reward of meritorious deeds¹, and for the sake of the love of⁵ the soul⁵, may complete¹² righteousness⁴ reach¹³ all the doers of good deeds⁶ and all the faithful⁷ (residing) on the seven regions of the earth⁸, - as wide as the earth⁹, as long as the river¹⁰ and as high as the Sun¹¹ ^{as!} May there be¹⁵ long life¹⁶ of the righteous (man). ^{at} May it be¹⁸

ap "Jasa me Avanghe Mazda" consists of the Avestan texts taken from three different places mentioned-below:- The sentence "Jasa me Avanghe Mazda" is taken from Yasht Hormazd, para 27. The portion from "Amahe hutāshtahe" up to "uparatātō" is taken from the Behram Yazad khshnuman, of the small Sirozā. The portion from "Rāmano khvāstrahe" up to the end is taken from the Khshnuman of Mino Rām of the Small Sirozā.

aq Yazata presiding over pure and health-giving air. In Pahlavi he is called "Vāy i Veh". Its opposite is "Vāy i Saritar" or "Vāy i Vattar" (poisonous-air). See Vendidad fargard V, paras 8-9.

ar This prayer from the beginning up to "asho bed der-zī" is in Pazend language. The words, "atha jamyāt yatha āfrīnāmi" are in Avestan language and as mentioned earlier are taken from "āfrin i Paighāmbar Zartosht". para 8.

as Compare Avesta Zem-frāthangha, dānu-drājangha hvare-barezangha (see yasna Hā 60, para 4).

at i.e. may the truthful person enjoy his life, with happiness for a long time!

so¹⁷ as¹⁹ I pray²⁰ (i.e. may my greetings be fulfilled!).

HOSHBĀM

^{au}(This prayer is recited only at day-break or dawn.)

Atha¹ imān² vachō³ drenjayōish;⁴ yōi⁵ anghen⁶ vārethraghnyōtemacha⁷ baēshazyōtemacha;⁸ pancha⁹ ahuna vairyā¹⁰ frasrāvayōish.¹¹ Yathā Ahū Vairyō 5: Ahunem-vairīm¹² tanūm¹³ ^{av}pāti.¹⁴ ahunem-vairim¹⁵ tanūm¹⁶ pāti;¹⁷ ahunem-vairīm¹⁸ tanūm¹⁹ pāti.²⁰ Yathā Ahū Vairyō 1; Kēm nā Mazdā (to be recited fully); Ashem vohu 1;

Yathā Ahū Vairyō 21, Ashem Vohū 12.

Nemase-te²¹ hushbāmī;²² nemase-te²³ hushbāmī²⁴ nemase-te²⁵ hushbāmī.²⁶ ^{aw}aētat dim²⁸ vīspanām²⁹ mazishtem³⁰ dazdyāi,³¹ ahūmcha³² ratūmcha³³ yim³⁴ ahurem mazdām,³⁵ snathāi³⁶ anghrahe mainyēush³⁷ dravatō,³⁸ snathāi³⁹ aēshmahe⁴⁰ khavidraosh,⁴¹ snathāi⁴² māzainyanām⁴³ daēvanām,⁴⁴ snathāi⁴⁵ vīspanām⁴⁶ daēvanām,⁴⁷ varenyanāmcha⁴⁸ dravatām⁴⁹ (to be recited in bāz or low tone) shekasteh⁵⁰ ghanāmenyo,⁵¹ bar ahreman⁵² leānat⁵³ sad hazār bār.⁵⁴ (to be recited in a loud tone) Fradathāi⁵⁵ Ahurahe Mazdāo⁵⁶ raēvatō⁵⁷ khvarenanghuhatō,⁵⁸ fradathāi⁵⁹ Ameshanām Spentanām,⁶⁰ fradathāi⁶¹ tishtryehe⁶² stārō⁶³ raēvatō⁶⁴ khvarenanghuhatō,⁶⁵ fradathāi⁶⁶ narsh⁶⁷ ashaonō,⁶⁸ fradathāi⁶⁹ vispanām⁷⁰ Spentahe Mainyēush⁷¹ ^{ax}dāmanām⁷² ashaonām.⁷³ Yathā Ahū Vairyō 2.

Translation: Thou shouldst⁴ thus¹ recite⁴ these² (under-mentioned Avesta verses³) which⁵ are⁶ most victorious⁷ - efficacious and healing.⁸ Thou shouldst chant¹¹ five⁹ Ahunavars¹⁰; Ahunavar¹² protects¹⁴ the body.¹³

Homage (be) unto thee,²¹ O Dawn!²² This²⁷ (is) in order to raise weapon³⁶ (against) the wicked³⁸ Angra Mainyu,³⁷ (against the daeva) Aeshma,⁴⁰ of terrible weapon,⁴¹ (against) the Mazanian⁴³ daevas,⁴⁴ and in order to raise weapon⁴⁵ (against) all⁴⁶ the daevas,⁴⁷ (against) the ^{av}Varenian⁴⁸ wicked ones,⁴⁹ and to dedicate³¹ to Him,²⁸ the greatest³⁰ of all²⁹ (our) Ahu (Lord)³² and Ratu (Master)³³ who³⁴ (is) Ahura Mazda.³⁵

(May) Ganā Mino⁵¹ (be) defeated⁵⁰! (May there be) imprecations⁵³ upon Ahriman⁵² a hundred thousand time⁵⁴. (All these are) for the growth⁵⁵ (or

au i.e. prayer at Dawn.

av The portion from “Atha imān vachō” up to “tanum pāti”, is taken from Vendidad 11, para 3.

aw The portion from “aētat dim vīspanām” up to “dāmanām ashaonām” is here taken from Yazishn Hā 27.

ax For explanation, see page 17.

ay If the word “varenya” be compared with the Pahlavi word “varunik” (i.e. revengeful), the meaning of the words “varenyanāmcha dravatām” can be “of the revengeful wicked men”.

glory) of Ahura Mazda⁵⁶, possessed of treasures⁵⁷ and glorious⁵⁸; for the increase⁵⁹ of the Ameshāspands⁶⁰; for the increase⁶¹ of star⁶³ Tishtrya⁶², possessed of treasures⁶⁴ and glorious⁶⁵; for the increase of⁶⁶ the holy⁶⁸ man⁶⁷ (and) for the increase of⁵⁹ all⁷⁰ the holy⁷³ creatures⁷² of Spēnā Mino⁷¹.

Explanation: The passage from “aetāt dim” up to “dāmanām, ashaonām” is here taken from Yasna Hā 27. The reliable explanation of what “all these to dedicate” can be given from Yasna Hā 1 up to the end of Yasna Hā 26; its main aim (of whatever prayers and votive offerings being dedicated) is to please the Creator Ahura Mazda, Ameshāspands - the Holy Immortals and other yazatas - and to sing their glory and to defeat Ahriman and his daevas and drujas.

Vanghucha⁷⁴ vanghuyāoscha⁷⁵ āfrīnāmī,⁷⁶ vīspayāo⁷⁷ ashaonō⁷⁸ stōish⁷⁹ haithyāicha⁸⁰ bavānithyāicha⁸¹ būshyānithyāicha,⁸² Ashīm⁸³ rāsentīm⁸⁴ dareghō-vārethmanem,⁸⁵ mishāchim⁸⁶ hvō⁸⁷ aiwīshāchīm⁸⁸ mishāchīm⁸⁹ āfrasāonghaītim.⁹⁰ Barentīm⁹¹ vīspāo⁹² baēshazāo,⁹³ apāmcha⁹⁴ gavāmcha⁹⁵ urvaranāmcha.⁹⁶ Taurvayeintīm⁹⁷ vīspāo⁹⁸ tbaēshāo,⁹⁹ daēvanām¹⁰⁰ mashyānāmcha.¹ Areshyantām² ahmāicha³ nmānāi⁴ ahmāicha⁵ nmānāhe⁶ nmāno-patēe⁷.

I praise⁷⁶ good men⁷⁴ and women⁷⁵ who are,⁸⁰ who were⁸¹ az and will be,⁸² of the entire⁷⁷ creation⁷⁹ of Holy Hormazd.⁷⁸ I praise Ashis (i.e. yazata named Ashivanguhi having such traits)⁸³ who come for help⁸⁴ (and is) the protector for a long time,⁸⁵ the friend⁸⁶ (of good man) and herself the willing follower⁸⁸ (well-)instructing⁹⁰ companion,⁸⁹ and keeper⁹¹ of all⁹² healing virtues,⁹³ for waters,⁹⁴ cattles⁹⁵ and plants⁹⁶ (i.e. for them) and the destroyer⁹⁷ of all⁹⁸ evils⁹⁹ of the daevas,¹⁰⁰ wicked men¹ (who are) the tormentors² of this³ house⁴ and lord⁷ of this⁵ house.⁶

Vanghūishcha⁸ adhāo⁹ vanghuhīshcha¹⁰ ashayō,¹¹ hupaurvāo¹² vahehīsh,¹³ aparāo¹⁴ rāsentish,¹⁵ dareghō vāre thmanō,¹⁶ yatha¹⁷ nō¹⁸ mazishtāoscha¹⁹ vahistāoscha²⁰ sraēshtāoscha²¹ ashayō²² erenvante²³ ameshanām spentanām²⁴ yasnāicha²⁵ vahmāicha²⁶ khshnaothrāicha²⁷ frasastayaēcha.²⁸ Fradathāi²⁹ ahe³⁰ nmānahe,³¹ fradathāi³² vīspayāo³³ ashaonō³⁴ stōish,³⁵ hamistēe³⁶ vīspayāo³⁷ dravatō³⁸ stōish.³⁹ Stavas⁴⁰ ashā⁴¹ yē⁴² hudāo⁴³ yōi⁴⁴ ba⁴⁵ henti.

(I praise) good charitable works,⁹ and righteous deeds¹¹ (which are) of a very exalted dignity¹² (and) superior¹³ (and which) subsequently¹⁴ (i.e. in their results) (are) attaining to¹⁵ (our help) (and) affording shelter for a long time,¹⁶ so that¹⁷ the greatest,¹⁹ best²⁰ and excellent²¹ righteousness²² may reach²³ us.²⁴

az Darmesteter. - “are coming into being” (Mills)

ba The portion from “vanghucha vanghuyāoscha” up to “vīspayāo dravato stoish” is here taken from the first four paragraphs of Yasna Hā 52. These Gāthic words “stavas ashā yē hudāo yōi henti” are taken from Yasna Hā 45, known as “At Fravakhshyā”, para 6.

Explanation: (as to how we may gain righteousness is mentioned below).

For the worship²⁵ of the Ameshāspands²⁴ and for (their) adoration,²⁶ for (their) propitiation²⁷ and for (their) glorification,²⁸ (and) prosperity of this³⁰ house,³¹ for the prosperity³² of the entire³³ creation³⁵ of righteous³⁴ (Hormazd), and for the entire antagonism³⁶ of the entire³⁷ creation³⁹ of the wicked³⁸ (that righteousness may attain to us). On account of truthfulness⁴¹ I sing^{bb} the glory of Him who (Himself) (is) of good wisdom⁴³ (and of those) who⁴⁴ are His Ameshaspands - Holy Immortals.

^{bc}Vasascha¹ tū² Ahura Mazda³ ushtācha,⁴ khshaēsha⁵ havanām⁶ dāmanām.⁷ Vasō⁸ āpō,⁹ vasō¹⁰ urvarāo,¹¹ vasō¹² vīspa¹³ voḥū¹⁴ asha-chithra;¹⁵ khshayamnem¹⁶ ashavanem¹⁷ dāyata.¹⁸ Akhshayamnem¹⁹ dravantem.²⁰ Vasōkhshathrō²¹ khyāt²² ashava;²³ avasō-khshathrō²⁴ khyāt²⁵ dravāo²⁶ gatō²⁷ hamishtō,²⁸ nizberetō²⁹ hacha³⁰ spentahe mainyēush³¹ dāmabyō,³² varatō³³ avasō-khshathrō.³⁴

At Thy will¹ and with happiness⁴ Thou, O Ahura Mazda!³ rulest over⁵ Thine-own⁶ creations;⁷ (Thou rulest) at (Thy) will⁸ over waters,⁹ over trees¹¹ and over all¹³ good things,¹⁴ the seeds of righteousness.¹⁵ Thou appoint¹⁸ the holy (man)¹⁷ a ruler (but) not the infidel (i.e. the sinful man). May the righteous²³ (man) be²² ruling-at-will²¹ (but) may the infidel,²⁶ fallen²⁷ into calamity,²⁸ cast²⁹ out³⁰ of the creations³² of the Holy Spirit,³¹ having failed³³ (in his schemes) be²⁵ not-ruling-at-will.³⁴

Hakhshaya³⁵ azem-chit³⁶ yō³⁸ Zarathushtō³⁹ fratemān⁴⁰ nmānanāmcha,⁴¹ vīsāmcha,⁴² zantunāmcha⁴³ dakhyunāmcha,⁴⁴ anghāo⁴⁵ daēnayāo⁴⁶ anumatayaēcha⁴⁷ anukhtayaēcha,⁴⁸ anvarshtayaēcha,⁴⁹ yā⁵⁰ āhūirish⁵¹ Zarathushtish.⁵²

^{bd}Yatha⁵³ nō⁵⁴ āonghām⁵⁵ shātō⁵⁶ manāo,⁵⁷ vahishtō⁵⁸ urvānō⁵⁹ khvāthravaitish⁶⁰ tanvō⁶¹ hentō⁶² vahishtō⁶³ anghush;⁶⁴ ākāoschōit⁶⁵ āhuire Mazda⁶⁶ jasentām.⁶⁷ Asha⁶⁸ vahishta,⁶⁹ asha⁷⁰ sraēshta⁷¹ daresāma⁷² thwā,⁷³ pairi⁷⁴ thwā⁷⁵ jamyāma,⁷⁶ hamem⁷⁷ thwā,⁷⁸ hakhma.⁷⁹ Ashem Vohū 1; Asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohū 1; Asha vahishta, asha sraēshta, daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohū 1.

Ahmai raēscha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

bb i.e. for Ahura Mazda being the source of Truthfulness, or in other words: with truthfulness, i.e. with my sincere heart and pure conscience I sing the glory of Ahura Mazda.

bc The portion from “Vasascha tū Ahura Mazda” up to “Āhurish Zarathushtish” is taken from Yasna Hā 8, paras 5-6-7.

bd The portion from here up to “hamem thwā hakhma” is from Yasna Hā 60, paras 11-12.

^{be}I³⁶ who³⁸ am Zarathushtra³⁹ will guide³⁹ the leaders⁴⁰ of the house,⁴¹ of the clans,⁴² towns⁴³ and lands,⁴⁴ to think,⁴⁷ to speak⁴⁸ and to act in conformity with⁴⁹ this⁴⁵ Religion⁴⁶ which⁵⁰ is of Ahura,⁵¹ revealed-by-Zartosht,⁵² so that⁵³ our⁵⁴ minds⁵⁷ (be) full of joy⁵⁶ (and) (our) souls⁵⁹ (attain) the best,⁵⁸ (our) bodies⁶¹ be⁶² full of heavenly glory⁶⁰ (may be fit) for the best⁶³ world⁶⁴ (i.e. Heaven) O Ahura Mazda⁶⁶ may (all these good wishes) reach⁶⁷ (us) ^{bf}openly⁶⁵

Through the best⁶⁹ righteousness,⁶⁹ excellent⁷¹ righteousness,⁷⁰ (O Ahura Mazda) may we catch sight of⁷² Thee⁷³ and may we come⁷⁶ near⁷⁴ Thee⁷⁵ (and) attain to⁷⁶ Thy⁷⁸ eternal⁷⁷ friendship!⁷⁹ (i.e. may we become worthy of Thy friendship!)

KHORSHED NYĀYESH

Note: This Nyāyesh is enjoined in the Persian Rivāyet to be recited during three Gāhs daily during the day, i.e. Hävan, Rapithwan, and Uzirin.

^{bg}Khshnaothra¹ Ahurahe Mazdāo.² Ashem Vohū 1; Pa nāme³ yazdān,⁴ satāyem⁵ zabāem⁶ dādār Ahura Mazda⁷ rayōmand,⁸ khorehmand⁹ harvesp-āgah,¹⁰ kerdegār¹¹ khodāvandān khodāvand¹² pādashāh¹³ bar¹⁴ hame¹⁵ pādashāhān,¹⁶ negehār,¹⁷ khāleke¹⁸ makhluk,¹⁹ ar-razzāk ruzidehandeh,²⁰ kāder²¹ o kavī²² o kadīm;²³ bakhshāyandeh²⁴ bakhshāyeshgar,²⁵ meherbān,²⁶ tavānā²⁷ o dānā²⁸ o dādār²⁹ o pāk parvardegar.³⁰ Ādel pādashāhī³¹ bīzavāl³² bāshad.³³ Hormazd³⁴ Khodāe³⁵ awazūni³⁶ gorje³⁷ khoreh³⁸ awazāyād.³⁹ Khorshed⁴⁰ amarg⁴¹ rayōmand⁴² aurvad-asp⁴³ be-rasād.⁴⁴

(May there be) the rejoicing,¹ of Ahura Mazda.² (I commence this recital) in the name³ of the Creator.⁴ I praise⁵ and invoke⁶ Hormazd⁷ (who) is the Keeper of treasures,⁸ Glorious,¹⁰ Omniscient,⁹ the Perfector of all deeds,¹¹ the Lord of Lords,¹² King over¹⁴ all¹⁵ Kings,¹⁶ the Protector,¹⁷ the Creator¹⁸ of (all), things created,¹⁹ the Giver of the daily bread,²⁰ the Natural²¹ and the Powerful,²² without beginning or end,²³ the Bestower of good things,²⁴ the Forgiver of sins,²⁵ the Loving,²⁶ Omnipotent,²⁷ Wise²⁸ and the Nourisher (of all creations).³⁰ May the Majesty³⁷ (and) Glory³⁸ of Hormazd³⁴ (who is) the

be In Azemchit (i.e. I and others etc.) it appears that the Holy Prophet Zarathushtra intends to even consider highly with himself his learned and well-versed disciples.

^{bf}The entire translation from “ākāoschōit” up to “Jasentām” does not seem to be satisfactory, although every word is easy. With delightful mind and happiness of the Soul. O! Ahura Mazda, we ourselves having come nearer to Thee, shall attain the happiness of Heaven”. (Darmesteter).

^{bg}The portion beginning from “satāyem zbāyem” up to “Ādel pādashāhī bizavāl bāshad” appears to be a later addition because in the beginning of every Nyāyesh and Yasht there occurs in this way “Pa nāme yazdān Hormazd Khodāe awzuni gorje khoreh awazāyād”, but in this place after adding some epithets of the Creator Hormazd there occurs “Hormazd Khodāe Awazūni”, etc. Another reason is that in the portion beginning with “Satāyem zbāyem” up to “Ādel pādashāhī bizavāl bāshad” some Arabic words occur, such as, khāleke makhluk, ar-razzāk kāder, etc., which do not occur in the Pazend introduction of other Avestan texts.

Lord³⁵ and the Producer³⁶ (Creator of the whole world) be on the increase!³⁹
May the immortal,⁴¹ brilliant⁴² and the swift footed horse Sun⁴⁰ (i.e.
Khorshed yazata) come (to my help)!

Az hamā gunāh patet pashemānum; az harvastīn dushmata
duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem
jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī
ravānī getī mīnoānī, okhe awākhsh pashemān, pa sē gavashnī pa patet
hom.^{bh}

(1) (To recite with a bow) Nemase-te¹ Ahura Mazda², nemase-te Ahura
Mazda, nemase-te Ahura Mazda, thrish-chit³ parō⁴ anyāish⁵ dāmān⁶.
Nemō⁷ vē⁸ Amesha Spentā⁹ vīspe¹⁰ hvare-hazaoshāoⁿ. Aētat¹² jahāt¹³
Ahurem Mazdām¹⁴ aētat¹⁵ Ameshe Spente¹⁶, aētat¹⁷ ashaonām¹⁸
Fravashīsh¹⁹, aētat²⁰ vayām²¹ dareghō-khadhātem.²² (2) Khshnaothra
Ahurahe Mazdāo, tarōidite anghrahe mainyēush. Haithyāvarshtām hyat
vasnā ferashōtemem staomi Ashem ^{bi} Ashem Vohū 1.

^{bj}(May there be) homage unto Thee!¹ Thrice³, O Ahura Mazda,² prior to⁴
(Thy) other⁵ creatures!⁶ (May there be) homage⁷ unto you,⁸ O Holy Immor-
tals!⁹ (You who are) all¹⁰ of one accord¹¹ with Khorshed yazata¹¹ (i.e. co-
workers with one will and one accord). May this¹² (homage of mine) reach¹³
(the Creator) Hormazd!¹⁴ The Holy Immortals!¹⁶ The Fravashis¹⁹ (the Guar-
ian Spirits) of the righteous! and ^{bk} may this²⁰ (homage) reach¹³ Vayu yazata²¹
created of the long period!²²

(3) ^{bi}Ferastuye¹ humatōibyaschā² hukhtōibyaschā³ hvarshtōi-
byaschā,⁴ mānthwōibyaschā⁵ vakhedhwōibyaschā⁶ varshtvōibyaschā.⁷
Aibi-gairyā daithe⁸ vīspā⁹ humatāchā¹⁰ hūkhtāchā¹¹ hvarshtāchā.¹² Paiti-
richyā daithe¹³ vīspā¹⁴ dushmatāchā¹⁵ duzhūkhtāchā¹⁶ duzhvarshtāchā.¹⁷
(4) Ferā ve¹⁸ rāhī¹⁹ Amesha Spentā²⁰ yasnemchā²¹ vahmemchā²² ferā
mananghā²³ ferā vachanghā²⁴ ferā shyaothanā²⁵, ferā anghuyā²⁶, ferā
tanvaschīt²⁷ khvakhyāo²⁸ ushtanem.²⁹ Staomi³⁰ Ashem,³¹ Ashem Vohū 1.

(3) I praise¹ (all) good thoughts,² good words³ and good deeds⁴ through
(my) thoughts,⁵ words⁶ and deeds.⁷ I uphold⁸ all⁹ good thoughts,¹⁰ good
words¹¹ and good deeds.¹² I renounce¹³ all¹⁴ evil thoughts,¹⁵ evil words¹⁶ and
evil deeds.¹⁷ (4) I dedicate¹⁸ unto you,¹⁸ ye Holy Immortals,²⁰ worship²¹ and
praise²² (and) with the very life²⁹ of my own²⁸ body²⁷ through thoughts,²³

bh For the translation of this paragraph, see Srosh Bāz above.

bi For the translation and explanation of this, see Hormazd Khoday above.

bj i.e. O Creator Hormazd I pay homage unto Thy best-created things, (but) prior to that I pay
homage unto Thee thrice.

bk Lord of long duration or period (Darmesteter).

bl The entire kardāh-section of “Ferastuye” is called, “Avestan Patet”. This section is taken from
Yasna Hā 11.

words²⁴ and deeds²⁵ (and) with (my) conscience.²⁶ I praise³⁰ righteousness.³¹

(5) (To recite bowing the head) Nemō¹ Ahurāi Mazdāi,² nemō¹ Ahurāi Mazdāi,² nemō¹ Ahurāi Mazdai;² nemō³ Ameshaēibyō Spentaēibyō, nemō⁵ Mithrāi⁶ vourugaoyaoitēe,⁷ nemō⁸ Hvare-khshaētāi⁹ aurvataspāi,¹⁰ nemō¹¹ ābyō¹² dōithrābyō,¹³ yāo¹⁴ Ahurahe Mazdāo;¹⁵ nemō¹⁶ gēush,¹⁷ nemō¹⁸ gayehe,¹⁹ nemō²⁰ Zarathushtrahe²¹ Spitāmahe²² ashaonō²³ fravashēe,²⁴ Nemem²⁵ vīspayāo²⁶ ashaonō²⁷ stoish²⁸ haithyāicha²⁹ bavānithyāicha³⁰ ^{bm} būshyānithyāicha.³¹

(5) (May there be) homage¹ unto (the Creator) Ahura Mazda!² unto the Holy Immortals!⁴ unto Meher yazata,⁶ the lord of wide pastures!⁷ and unto ^{bn} the swift-footed horse¹⁰ Khorshed yazata!⁹ (May there be) homage¹¹ unto these¹² two eyes¹³ that¹⁸ (are) of ^{bo} Ahura Mazda!¹⁵ Unto the Fravashi²⁴ of the first-created Bull¹⁷ (i.e. of Gāvyodād)! Unto the Fravashi²⁴ of Gayomard¹⁹! (And) may there be homage²⁰ unto the Fravashi²⁴ of Zarathushtra,²¹ the Spitamān!²² (May there be) homage²⁵ unto the entire²⁶ creation²⁸ of the righteous²⁷ (Ahura Mazda)²⁷ that is,²⁹ coming into being³⁰ and ^{bp} that will be!³¹

(If the Gāh is Havan, recite as under):

Vohū³² ukhshyā³³ mananghā³⁴ khshathrā³⁵ ashāchā³⁶ ushtā³⁷ ^{bq}tanūm³⁸
(to be recited three times) Ashem Vohū 3.

Do Thou strengthen³³ (my) body³⁸ (O! Hormazd) through good³² thoughts,³⁴ righteousness,³⁶ strength³⁵ (or power³⁵) and prosperity.³⁷

(During the Gāh Rapithwan or Second Hāvan, recite as under):

Imā³⁷ raochāo³⁹ barezishtem³⁸ ^{br}barezemanām⁴⁰ (to be recited three times). Ashem Vohū 3.

This³⁷ highest³⁹ light³⁸ amongst the high (lights)⁴⁰ (which is called the Sun; we regard it as Thy most beautiful body, O Hormazd.

(If the Gāh is Uzirin, recite as under):

Yahmī⁴¹ Spentā⁴² thwā⁴³ mainyū⁴⁴ urvaēse⁴⁵ ^{bs}jasō⁴⁶ (to be recited three times). Ashem Vohū 3.

bm The portion beginning with “Nemo Ahurāi Mazdāi” up to “bushyānithyāicha” is taken from the Yasna Hā 68, para 22.

bn This is described figuratively. In reality there are no horses harnessed, but we notice that the movement of the Sun is faster than the Moon.

bo Sun is considered the eyes of Ahura Mazda, also the moon.

bp The creation which is present, which was beforehand and which will be hereafter (Darmesteter).

bq This sentence to be recited during the Havan Gāh is taken from Yasna Hā 33, Stanza 10 known as “Yathā āish”.

br These words to be recited during Rapithwan Gāh are taken from Yasna Hā 36, para 6, known as “ahyā thwā āthro”.

At which⁴¹ end⁴⁵ (O! Hormazd Thou art coming) with Thy⁴³ bountiful⁴² Spirit⁴⁴ (i.e. Spena Mino).

(6) **Hvare-khshaētem¹** ameshem² raēm³ aurvat-asphem⁴ yazamaide.⁵
Mithrem⁶ Vouru-gaoyaoitīm⁷ yazamaide,⁸ arsh-vachanghem,⁹
 vyākhanem,¹⁰ hazanghra-gaoshem,¹¹ hutāshtem,¹² baēvare-
 chashmanem,¹³erezantem,¹⁴ perethu-vaēdhayanem¹⁵ sūrem¹⁶
 akhvafnem¹⁷ jaghāur-vāonghem.¹⁸ (7) **Mithrem¹⁹** vīspanām²⁰
 dakhyunām²¹ danghu-paitīm²² yazamaide,²³ yim²⁴ fradathat²⁵ Ahurō
 Mazdāo,²⁶ khvarenanguhastemem²⁷ mainyavanām²⁸ yazatanām,²⁹ Tat³⁰
 nō³¹ jamyāt³² avanghe³³ Mithra³⁴ Ahura³⁵erezanta.³⁶ **Hvarekhshaētem³⁷**
 ameshem³⁸ raēm³⁹ aurvat-asphem⁴⁰ yazamaide.⁴¹

(6) We praise⁵ the immortal,² radiant³ and the swift-footed horse,⁴ the Sun.¹ We praise⁸ Meher yazata⁶ of wide pastures⁷ (who is) the speaker of true word,⁹ the sitter in the assembly,¹⁰ of thousand ears,¹¹ well-shaped,¹² ten thousand eyes,¹³ the exalted,¹⁴ surveying from a watch-tower or large fortress,¹⁵ brave,¹⁶ sleepless¹⁷ (and) ever-wakeful.¹⁸ (7) We praise²³ (him) the lord²² of all²⁰ countries²¹ (who is) Meher Yazata,¹⁹ whom²⁴ Ahura Mazda²⁶ created²⁵ the most glorious²⁷ of the spiritual²⁸ yazatas.²⁹ May the exalted³⁶ Meher Yazata³⁴ and Ahura Mazda³⁵ come³² here³⁰ for our³¹ help!³³ We praise⁴¹ the immortal,³⁸ radiant³⁹ and the swift-footed horse,⁴⁰ the Sun.³⁷

(8) **Tishtrīm⁴²** drvō-chashmanem⁴³ yazamaide,⁴⁴ Tishtrīm drvō-
 chashmanem yazamaide, Tishtrīm drvō-chashmanem yazamaide.
 Tistrīm⁴⁵ yazamaide,⁴⁶ Tistryenyō⁴⁷ yazamaide,⁴⁸ Tishtryō⁴⁹ raēvāō⁵⁰
 khvarenanguhāō⁵¹ yazamaide,⁵² vanantem⁵³ stārem⁵⁴ mazdadhatēm⁵⁵
 yazamaide,⁵⁶ Tishtrīm⁵⁷ stārem⁵⁸ raēvantem⁵⁹ khvarenanguhantem⁶⁰
 yazamaide,⁶¹ thwāshem⁶² khvadhātem⁶³ yazamaide,⁶⁴ zrvānem⁶⁵
 akaranem⁶⁶ yazamaide,⁶⁷ zrvānem⁶⁸ dareghō-khvadhātem⁶⁹ yazamaide.⁷⁰
 Vātem⁷¹ spentem⁷² hudhāonghem⁷³ yazamaide,⁷⁴ razishtām⁷⁵ chishtām⁷⁶
 Mazdadhatām⁷⁷ ashaonīm⁷⁸ yazamaide.⁷⁹ Daēnām⁸⁰ vanguhīm⁸¹
 māzdayasnīm⁸² yazamaide.⁸³ Pathām⁸⁴ khvāstātīm⁸⁵ yazamaide,⁸⁶
 zarenumantem⁸⁷ sūrem⁸⁸ yazamaide,⁸⁹ saokantem⁹⁰ gairīm⁹¹
 mazdadhatēm⁹² yazamaide⁹³

(9) **Vīspemcha⁹⁴** ashavanem⁹⁵ mainyaom⁹⁶ yazatem⁹⁷ yazamaide,⁹⁸
 vīspemcha⁹⁹ ashavanem¹⁰⁰ gaēthīm¹ yazatem² yazamaide,³ haom⁴
 urvānem⁵ yazamaide,⁶ havām⁷ fravashīm⁸ yazamaide.⁹ Jasa¹⁰ me¹¹
 avanghe¹² Mazda.¹³ Ashāunām¹⁴ vanguhīsh¹⁵ sūrāō¹⁶ spentāō¹⁷
 fravashayō¹⁸ yazamaide.¹⁹ **Hvare-khshaētem²⁰** ameshem²¹ raēm²² aurvat-

bs These words to be recited during Uzirin Gāh are taken from Yasna Hā 43, Stanza 6.

bt Among the epithets of Meher yazata there occurs “of a thousand ears and ten thousand eyes”; its significance is that his power of hearing is as sharp as or is equal to a thousand ears and his power of vision is as powerful as of ten thousand eyes.

bu tat = Sanskrit tad, meaning “here, so, in this way”.

aspem²³ yazamaide,²⁴ Ashem Vohū 3.

(8) We praise⁴⁴ Tishtrya⁴² (yazata) ^{bv}of sound eyes.⁴³ We praise⁴⁶ (the star) we praise⁴⁸ ^{bw}Tishtrya,⁴⁵ ^{bx} those-belonging-to-Tishtrya.⁴⁹ We praise Tishtrya,⁵⁰ the radiant (and) glorious.⁵¹ We praise⁶¹ the star⁵⁸ ^{by}Vanant,⁵³ created by Mazda.⁵⁵ We praise⁶¹ the star⁵⁸ Tishtrya,⁵⁷ the radiant⁵⁹ (and) glorious.⁶⁰ We praise⁶⁴ the Sky⁶² that follows its own law.⁶³

We praise⁶⁷ the Boundless⁶⁶ (eternal) Time,⁶⁵ the Time⁶⁸ appointed-for-the-long-period,⁶⁹ the Wind⁷¹ (or Govād yazata),⁷¹ bountiful⁷² (and) of good creation.⁷³ We praise⁷⁹ Wisdom,⁷⁶ the most upright,⁷⁵ righteous,⁷⁸ created by Mazda⁷⁷ (i.e. Religious education), the good⁸¹ Mazdayasnian⁸² Religion,⁸⁰ ^{bz}the chosen⁸⁵ (path) amongst other paths,⁸⁴ the terrible⁸⁷ ^{ca}weapon,⁸⁸ and the Mount⁹¹ Saokant,⁹⁰ created by Mazda.⁹²

(9) We praise⁹⁸ every⁹⁴ righteous⁹⁵ spiritual⁹⁶ yazata;⁹⁷ (and) every⁹⁹ righteous¹⁰⁰ yazata² pertaining to this world.¹ We praise⁶ our own⁴ ^{cb}Fravashi⁵. Come¹⁰ to my¹¹ help,¹² O (Creator) Hormazd!³ We praise¹⁹ the good,¹⁵ strong,¹⁶ (and) beneficent¹⁷ Fravashis¹⁸ of the righteous (people).²⁴ We praise the immortal,²¹ radiant²² (and) swift-footed horse,²³ the Sun.²⁰

^{bv} Its meaning can also be “giver of sound eyes”.

^{bw} Tishtar is the name of the most brilliant star in the constellation Canis Major in the East. This star is compared to Sirius or Dog Star in English.

^{bx} The meaning of “those related to star Tishtar” is, other stars associated with Tishtar, i.e. all other stars of the same constellation in which Tishtar (Sirius) comes. This constellation is called Canis Major. “Rains produced by Tishtrya” (Darmesteter).

^{by} Vanant is, the central star in the West and the most brilliant. This star Fomalhaut are generally regarded as the same. It is called the opponent of the planet Jupiter.

^{bz} or steadfast, of straight forward morals (khvā+ stāiti).

^{ca} Avesta word *Sura* as compared with Sanskrit *shula* is translated by me as “weapon”. According to my view, a reference here is made about the weapon of Meher yazad or Srosh yazad. In its corroboration we get actual Avestan writing from other places. In para 96 of the Meher yasht it is stated that, in order to smite the wicked and the sinful persons, Meher yazata keeps a heavy mace in his hand. Moreover, it is stated in karda 12 of Srosh yasht large and in para 15 of Vendidad 8 fargard 19, that Srosh yazata keeps a powerful weapon in his hands for smiting the skulls of demons. The original meaning of *Zarenumantem* is “wrathful” and I have derived the meaning “terrible, horrible” from it. Avesta word *Zarenu* = (German) *Zorn* = wrath, anger.

^{cb} Fravashi and soul are two quite different things, they are not one and the same as most of our Zoroastrians think. This will be clearly seen from this paragraph as well as from para 149 of Fravartin yasht and from yasna Hā 26 and 55 respectively. Fravashi, i.e. a spiritual element showing the path of goodness and heaven to the soul about Fravashi in the Avesta it is mentioned that the Fravashis of all living beings, of those dead and those that shall be born hereafter, are different and varied. In support thereof see yasna Hā 24, para 5. Moreover, another meaning of “Fravashi”, (similar to English Prototype), is also “Original specimen, original form, original root” of anything, e.g. the Fravashi of trees and plants is its root, seed. There is a spiritual element in the body of man which is responsible in the world beyond, for good or bad deeds done by him in this world; its name is “soul”. The soul attains heaven or hell in accordance with the deeds done by it in the world, see my translation of Vendidad, fargard 19, paras 27-32.

(10) Fravarane mazdayasnō zarathushtish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Hvare-khshaētahe⁷ ameshahe⁸ raēvahe⁹ aurvat-aspahe,¹⁰ khshnaothra¹¹ yasnāicha¹² vahmāicha¹³ khshnaothrāicha¹⁴ frasastayaēcha,¹⁵ yathā ahū vairyō¹⁶ zaotā¹⁷ frā me¹⁸ mrūte,¹⁹ athā ratush ashāt-chit hacha,²⁰ frā ashava²¹ vīdhvāo²² mraotū.²³

(10) For the propitiation¹¹ (of the Creator Ahura Mazda) (during such and such Gāh), for the worship¹² of the immortal,⁸ radiant⁹ (and) swift-footed horse,¹⁰ the Sun, for (its) veneration,¹³ propitiation¹⁴ and glorification,¹⁵ the officiating-priest¹⁷ (Zaotar)¹⁷ may proclaim¹⁹ unto me¹⁸ excellences of the verse “Yathā Ahū Vairyō”¹⁶ let (the Raspi who is) righteous²¹ (and) learned² pronounce²³ (the excellences of the verse) “Athā ratush ashāt-chit hacha”.²⁰

(11) ^{cd}Hvare-khshaētem¹ ameshem² raēm³ aurvat-asphem⁴ yazamaide.⁵ Āat yat⁶ hvare⁷-raokhshni⁸ tāpayeiti,⁹ āat yat¹⁰ hvare-raocho¹¹ tāpayeiti,¹² hishtenti¹³ mainyavāonghō¹⁴ yazataonghō,¹⁵ satemcha¹⁶ hazangremcha,¹⁷ tat¹⁸ khvarenō¹⁹ hām-bāraycinti,²⁰ tat²¹ khvarenō²² nipārayeinti,²³ tat²⁴ khvarenō²⁵ bakhshenti,²⁶ zām²⁷ paiti²⁸ ahuradhātām,²⁹ frādhaticha³⁰ ashahe³¹ gaēthāo,³² frādhaticha³³ ashahe³⁴ tanuye,³⁵ frādhaticha³⁶ hvare³⁷ yat³⁸ ameshem³⁹ raēm⁴⁰ aurvat-asphem.⁴¹

(11) We praise⁵ the immortal,² radiant³ (and) swift-footed horse,⁴ the Sun.¹ When⁶ the ^clight⁸ of the Sun⁷ is warmer,⁹ when¹⁰ it¹¹ shines,¹² there stand¹³ hundreds¹⁶ and thousands¹⁷ spiritual¹⁴ yazatas.¹⁵ (These yazats) gather together²⁰ that¹⁸ glory,¹⁹ (and) send it down.²³ (And) distribute²⁶ (or spread)²⁶ that²⁴ glory²⁵ upon²⁸ the earth²⁷ created by Mazda.²⁹ The immortal³⁹ radiant⁴⁰ (and) swift-footed horse, (Sun) increases.³⁰

(What does it increase or make prosperous ?) It increases³³ the world³² of righteousness,³¹ the ^{cf}creation³⁵ of righteousness.³⁴

Explanation: In order to reach the earth the light of the Sun and the Moon it is necessary to have air and “ether”. Without air and ether the light of the Sun and Moon cannot fall on this earth. Mithra, i.e. Meher, means the light; “Rām Khvāstar” is equivalent to “ether” and “Vayu uparō-kairyō” is the wind, air between the sky and the earth. Like the close relationship of light, air and ether, we find in the Avesta, allegorically, yazatas; it is the Khshnuman or propitiatory formula of Mithra, i.e. Meher yazad. “Rām Khvāstar” is associated with Meher

cc For its explanation, see Srosh Bāz, page 16.

cd The portion from here up to the word, “Yasnemcha” is taken from the Khorshed Yasht. It is noticed that this entire Yasht and various paragraphs of Yasna, as mentioned above, are incorporated in the Khorshed Nyāyesh.

ce Taking hvare-raokhshni as a compound, if the reading according to Geldner, “hvare raokh-shne” is taken, it means, “When the Sun warms with its light”.

cf In the original Avesta this word is found as dative singular (tongue), its original meaning is the body. Darmesteter translates, “germs”.

yazad. Moreover, there occurs, “Rām Khvāstar” in the “Khshnuman” of Mino Rām. Besides, in the Khshnuman of Mino Rām there occurs “Vayu uparō-kairyā” along with “Rām Khvāstar”. As per this allegory “Rām Khvāstar” and “Vayu uparō-kairyā” and other yazatas stand to help the light of the Sun and the Moon to reach the earth. Without the help of these angels, natural light cannot fall upon the earth.

(12) Āat yat¹ hvare² uzukhshyeiti,³ bvat⁴ zām⁵ Ahuradhātām⁶ yaozdāthrem,⁷ āpem⁸ tachintām⁹ yaodāthrem,¹⁰ āpem¹¹ khānyām¹² yaozdāthrem,¹³ āpem¹⁴ zrayanām¹⁵ yaozdāthrem,¹⁶ āpem¹⁷ armaēshtām¹⁸ yaozdāthrem,¹⁹ bvat²⁰ dāma ashava²² yaozdāthrem,²³ yāo¹⁴ henti²⁵ spentahe mainyēush.²⁶

When¹ the Sun² rises³ it becomes⁴ the means of purifying⁷ the earth⁵ created by Ahura-Mazda,⁶ (it becomes) the means of purifying¹⁰ flowing⁹ waters,⁸ spring¹²-waters,¹¹ waters¹⁴ of the seas,¹⁵ stagnant¹⁸ waters¹⁷ (and), it becomes²⁰ the means of purifying²³ the righteous²² creation,²¹ which²⁴ is²⁵ of the Holy Spirit.²⁶

(13) Yedhi¹ zī² hvare³ nōit⁴ uz-ukhshyeiti,⁵ adha⁶ daēva⁷ vīspāo⁸ merenchinti⁹ yāo¹⁰ henti,¹¹ haptō-karshvōhva¹² nava¹³ chish¹⁴ mainyava¹⁵ yazata¹⁶ anghava¹⁷ astvaiti¹⁸ paiti-drām¹⁹ nōit²⁰ paitishtām²¹ vidhenti.²²

For¹ if² the Sun³ were not⁴ to rise⁵ the demons⁷ here⁶ would kill⁹ (or ^{eg}destroy⁹) all⁸ (things and lives) that¹⁰ are¹¹ in the seven ^{ch}regions.¹² Then any¹⁴ spiritual¹⁵ yazatas¹⁶ even would not find ^{ci}support in this material world.

(14) Yō¹ yazaite² hvare³ yat⁴ ameshem⁵ raēm⁶ aurvat-aspem,⁷ paitishtātē⁸ temanghām,⁹ paitishtātē¹⁰ temaschithranām¹¹ daēvanām,¹² paitishtātē¹³ tāyunāmcha¹⁴ hazasnāmcha,¹⁵ paitishtātē¹⁶ yātunamcha¹⁷ pairikanāmcha,¹⁸ paitishtātē¹⁹ ithyējanghō²⁰ marshaonahe,²¹ yazaite.²² Ahurem Mazdām,²³ yazaite²⁴ Ameshe Spente,²⁵ yazaite²⁸ haom²⁷ ^{cj}urvānem,²⁸ khshnāvayeiti²⁹ vīspe³⁰ mainyavacha³¹ yazata³² gāthyācha,³³

^{cg} All living things of this world enjoy their existence from the light of the Sun. Without it man, animal, bird, tree, etc., cannot subsist. Here the meaning of the word, “daevas”, as mentioned in the notes is “Srosh Bāz”, pp. 15-16, should be understood as “foul air, miasma, producing plague, means of disturbing prosperity”.

^{ch} According to Avestan writing, the entire Universe is divided into seven regions which are called “Keshvar”. Their names are:- (1) Arezahi (to the West), (2) Savahi (to the East), (3) fradadafshu (to the South-West), (4) vidadafshu, (to the south-east), (5) Vouru-bareshti (to the North-West), (6) Vouru-Jareshti (to the North-East), (7) Khvaniratha (in the centre of the above-mentioned six regions). Moreover, this last region called “Khvaniratha”, is stated to be the largest and most splendid of all other regions. Even at present we call the entire universe as, “Hafte Keshvar Zamin”.

^{ci} or the power of repelling (the daevas) (Sanskrit pratishthā). Darmesteter translates the word by, “cannot withstand the daevas and oppose them.”

^{cj} Dr. Geldner from here up to “urvānem” takes as a poem of three lines, each line begins with “yazaite”.

yō³⁴ yazaite³⁵ hvare³⁶ yat³⁷ ameshem³⁸ rāēm³⁹ aurvat-asphem.⁴⁰

Whosoever¹ worships² (or praises²) the Sun³ that⁴ is immortal,⁵ radiant,⁶ swift-footed horse,⁷ in order to withstand⁸ darkness,⁹ the demons,¹² the brood of darkness,¹¹ the thieves¹⁴ and robbers,¹⁵ the wizards¹⁷ and witches¹⁸ (and) the deadly²¹ destruction,²⁰ he (as it were) worships²² Ahura Mazda,²³ he worships²⁴ the Holy Immortals,²⁵ he worships²⁶ his own²⁷ soul.²⁸ He who³⁴ worships³⁵ the Sun,³⁶ propitiates²⁹ all³⁰ heavenly³¹ and earthly³³ yazatas.³²

(15) Yazāī¹ mithrem² vouru-gaoyaoitīm³ hazanghra-gaoshem,⁴ baēvare-chashmanem,⁵ yazāī⁶ vazrem⁷ hunivikhtem,⁸ kameredhe⁹ paiti¹⁰ daēvanām,¹¹ mithrahe¹² vouru-gaoyaoitōish,¹³ yazāī¹⁴ hakhedhremcha,¹⁵ yat¹⁶ asti¹⁷ hakhedhranām¹⁸ vahishtem,¹⁹ antare²⁰ māonghemcha²¹ hvarecha.²³

I praise¹ Meher yazata,² the lord of wide pastures,³ of a thousand ears⁴ (and) of ten thousand eyes,⁵ I praise⁶ the ^{ck}mace⁷ of Mithra,¹² the lord of wide pastures,¹³ ^{cl}sufficiently made ponderous⁸, weighty (for smiting) against¹⁰ the skull⁹ of the Demons.¹¹

I praise¹⁴ the best¹⁹ friendship¹⁵ of friendships¹⁸ which¹⁶ is¹⁷ between¹⁸ the Moon²¹ and the Sun.²²

(16) Ahe¹ raya² khvarenanghacha,³ tem⁴ yazāī⁵ surunvata⁶ yasna,⁷ hvare-khshaētem⁸ ameshem⁹ rāēm¹⁰ aurvat-asphem.¹¹ zaothrābyō¹² hvare-khshaētem¹³ ameshem¹⁴ rāēm¹⁵ aurvat-asphem¹⁶ yazamaide.¹⁷

On account of his¹ radiance² and glory³ I worship⁵ that⁴ immortal,⁹ radiant¹⁰ (and) swift-footed horse¹¹ Sun⁸ with the ^{cm}audible⁶ (or famous⁶) yasna.⁷ We worship¹⁷ the immortal,¹⁴ radiant¹⁵ (and) swift-footed horse,¹⁶ Sun,¹³ with ^{cn}libations.¹²

Haomayō¹⁸ gava¹⁹ baresmana,²⁰ hizvō-danghangha,¹² mānthracha,²² vachacha²³ shyaothnacha²⁴ zaothrābyascha²⁵ arshukhdhaēbyascha²⁶ vāghzibyō.²⁷

(We who are) the performers of Haoma-ceremony¹ (or the acknowledgers

ck If the meaning of Meher is taken as light, origin of light, body of light, as stated previously the significance of “the ponderous mace of Meher yazata for smiting the skulls of Demons” is to be understood figuratively as sharp rays of the Sun for destroying disease and plague-producing foul air. The meaning of Daeva in this place, as explained in the notes on pages 15-16 can be taken as “foul air”. Whatever foul air is accumulated owing to the absence of the Sun during the whole night, is destroyed by its brilliant light after the sunrise.

cl root vij = to weigh. “Well-struck down” (Prof. Darmesteter), well-aimed (Prof. Harlez), well-utilized (Dr. Spiegel).

cm “Traditional” (Prof. Darmesteter)

cn Dr. Geldner takes the word “Zaothrābyō (with libations) occurring in the para of “Ahe raya khvarenanghacha” of every Nyāyesh and every yasht with the preceding word “Yazāī” (I worship).

of the Haoma-ceremony¹), (“worship the Sun) with milk,² Baresman,³ skill of tongue,⁴ with the Holy Spell,⁵ and with (good) word,⁶ (good) deed,⁷ oblations⁸ (offerings) and rightly spoken⁹ words.¹⁰

Explanation: (From the writings of the Avesta we have seen that the ceremonies of Haoma and Baresman, which are current at present in our holy Religion, were from the very ancient times, even prior to the advent of Zarathushtra. In the yasna Hā 9 (Havanim) it is stated that Vivanghāne, the father of King Jamshid; Āthawyan, the father of Faredoon; Asrat, the father of Keresasp, and Pourushaspa, the father of the Prophet Zarathushtra, performed the Haoma ceremony. Haoma twigs (Sanskrit Soma) are the twigs of a plant. These twigs are brought from Iran where they grow in large quantities. As a rule, fresh and green Haoma twigs should be used in the ceremonial act so that while pounding in the mortar (Hāvanim) juice will come out. These Haoma twigs should be regarded as strength giving and healthy medicine like several tonics used at present. We get the description of its excellence from Yasna Hā 9 and 10. In ancient times, prior to the advent of Zarathushtra, there existed a prophet by name Haoma, the discoverer of the method of extracting the Haoma-juice by pounding the Haoma twigs and of the introduction of the Haoma cult.

Like Haoma, the baresman, too, are the twigs of a certain kind of tree. This tree grows in Iran. Each twig is known as “Tāy”. Nowadays, brass or silver wires are used in place of the original baresman twigs in our ceremonies. The number of these wires is not always used uniformly, but it varies according to the ceremony to be performed. It is not positively known who founded the baresman ceremony, but its ceremony, too, like the cult of Haoma is most ancient and this is ascertained from the Rām Yasht. In the second “kardāh” of this yasht it is stated that King Hoshang of the Pishdadian Dynasty worshipped Mino Rām yazata by means of Baresman on the Mount Alborz. In the first “kardāh” of Srosh Yasht Vadi (Large) it is stated that Srosh yazata was the first to worship the Creator, Ahura Mazda, by means of Baresman.

With some special process and by reciting certain sacred verses of the Avesta, in the yazishn Gāh (Gāh = place), the priest (yaozdāthregar) draws milk from the she-goat in the purified goblet which is called “Jivām”.

“Yenghe¹² hātām¹³ āat¹⁴ yesne¹⁵ paiti¹⁶ vanghō¹⁷ Mazdāo Ahurō¹⁸ vaēthā¹⁹ashāt²⁰ hachā,²¹ Yāonghāmchā tānschā tāoschā²⁴ yazamaide.²⁵

co The above verb, “yazamaide” should be taken here again. “Haomayō” is first person plural of the word “haomi” (the performer of Haoma Ceremony). If the words “haoma yo” are taken separately they can be translated as: (We worship the Sun) with Haoma which is with milk (and) barsam (and that Haoma) which is with the thought, word and deed, with the skill of the tongue, and (with that Haoma which is prepared) with rightly spoken words⁹ for the ceremonial oblation.⁸

cp For the explanation of Yenghe Hātām, see note p. 1.

Among the living beings¹³ whoever¹² (is) better¹⁷ in acts of worship,¹⁵⁻¹⁶ of which¹² Ahura Mazda¹⁸ (Himself) is aware,¹⁹ on account²¹ of His holiness²⁰, all such²² men²³ and women²⁴ we revere.²⁵

(To pray in bāz, i.e. murmur) ^{cq}Hormazd¹ Khodāe,² awazūnī³ mardum⁴ mardum⁵ sardagān,⁶ hamā⁷ sardagān,⁸ hambāyaste⁹ vehān,⁹ oem¹⁰ behedīn¹¹ māzdayasnān¹² āgāhī¹³ āstavānī¹⁴ nekī¹⁵ rasānad¹⁶ aedūn¹⁷ bād¹⁸ (To recite aloud:) Yathā Ahū Vairyō 2.

O Lord² (of the entire world) Hormazd¹ (the Creator)! and the Increaser³ of man⁴ and mankind⁵⁻⁶ (and of the creation) of all⁷ (other) species^{8!} O! Bountiful (Lord) of all the faithful of the good Religion!⁹ May I¹⁰ the faithful¹¹ amongst the Mazda-worshippers¹² (gain) the knowledge¹³ (of the Religion) and may I become steadfast on the Religion¹⁴ and may goodness¹⁵ reach¹⁶ (me)! May it be so! (i.e. may the blessings which I ask be fulfilled!)

(17) Yasnemcha¹ vahmemcha² aojascha³ zavarecha⁴ āfrīnāmi,⁵ hvare-khshaētahe⁶ ameshahe⁷ raēvahe⁸ aurvat-aspae. ⁹ Ashem Vohū 3.

^{cq}I praise⁵ the worship,¹ glorification,² skill³ (or efficaciousness)³ and strength⁴ of the immortal,⁷ radiant⁸ and swift-footed horse,⁹ Sun.⁶

(17) Ahurānīsh¹ ahurahe² vahishtābýō³ zaothrābýō sraēshtābýō⁵ zaothrābýō,⁶ dāhmō-pairi-angharshtābýō⁷ zaothrābýō.⁸ Ashem Vohū 1. Ahmāi⁹ rāeshcha¹⁰ khvarenascha,¹¹ ahmāi¹² tanvō¹³ dravatātem,¹⁴ ahmāi¹⁵ tanvō¹⁶ vazdvare,¹⁷ ahmāi¹⁸ tanvō¹⁹ verethrem,²⁰ ahmāi²¹ ishtīm²² pourushkhvāthrām,²³ ahmāi²⁴ āsnāmchit²⁵ frazantīm,²⁶ ahmāi²⁷ dareghām²⁸ dareghō-jītīm,²⁹ ahmāi³⁰ vahishtem ahūm³¹ ashaonām,³² raochanghem³³ vīspō-khvāthrem.³⁴ Atha³⁵ jamyāt³⁶ yatha³⁷ āfrīnāmi,³⁸ Ashem Vohū 1.

^{cq}Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

(18) (Whoever worships thee, the immortal, radiant and swift-footed horse, the Sun) of Ahura Mazda and pertaining to Ahura¹ Mazda with best³ ^{cq}oblations,⁴ with excellent⁵ oblations,⁶ (and) with oblations⁸ filtered by the pious people,⁷ (do, thou, O! Khorshed yazata! grant) radiance¹⁰ and glory¹¹

^{cq}This entire portion to be murmured is in Pazend. The reason being it is the Pazend language, which is different from that of the Avesta. Therefore it cannot be prayed aloud. This is so done as, recitation of a certain portion of the Avesta is left out after reciting the Pazend portion. Whatever Pazend passages that occur before the Avestan text or at its end are not to be recited in murmur but are recited aloud.

^{cr}The same, “Khshnuman” (or propitiatory formula) which occurs in the Khshnuman “Fravārāne Mazadayasno” in every Nyāyesh and every yasht also occurs in the Khshnuman “Yasnemcha”. After giving the translation of “Yasnemcha” here I have not thought it essential to translate it again anywhere.

^{cs}As regards Avestan text and translation of this para, see above.

^{ct}“Zor” - libation, i.e. a thing that is offered in sacred religious ceremony; milk, water, food, dry fruits, etc., consecrated ceremonially.

unto that man⁹; do thou grant him¹² soundness¹⁴ of the body¹³ (i.e. health), happiness,¹⁷ victory²⁰ of the body,¹⁹ wealth²⁰, full of happiness,²³ progeny,²⁶ naturally intelligent,²⁵ do thou grant him,²⁷ long life;²⁹ (and do thou grant) him³⁰ the bright³³ (and) happy heaven³¹ of the righteous.³² May it be³⁶ so³⁵ as³⁷ I pray³⁸ (i.e. may all the blessings be fulfilled).

Explanation: Both these passages “Ahurānish” and “Ahmāi Raēshcha”, are quoted here from yasna Hā 68, sections 10-11. In the same Hā or chapter some description about water is given, in which prior to “Ahurānish” the following appropriate words have come; “Yō vō āpō vanguhīsh yazāite ahurānish ahurahe” etc. ... “ahmāi raeshcha khvarenascha ... dāyata” i.e. (the consecrator speaks of water.)! “Whosoever worships water, O! Ahura Mazda, and those pertaining to Ahura Mazda, with the most excellent oblations (do grant radiance and glory) to him (O! Holy Waters of Ahura Mazda!), etc.

“Roz nek nām, roz pāk nām, roz mubārak (falān)¹ māhe mubārak (falān),² gāhe (falān),³ namāz⁴ dādāre⁵ gehān⁶ cw dāmān.⁷ Kshnaothra Ahurahe Mazdāo, tarōidite anghrahe mainlyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem ; Ashem Vohū 1.

Homage be unto the Creator of (the entire) universe on the day (N or M) of good and holy auspicious name, in the month (N or M) of the auspicious name, of the period (N or M) of the day!

Gorje¹ khoreh² awazāyād³ khorshed⁴ amarg⁵ rayōmand⁶ aurvadasp,⁷ be-rasād⁸ amāvand⁹ pirozgar¹⁰ amāvandih¹¹ pirozgarī.¹² Dād¹³ dīn¹⁴ beh¹⁵ Māzdayasnān¹⁶ āgāhī¹⁷ ravāi¹⁸ goāfrangānī¹⁹ bād²⁰ hafte keshvar zamīn²¹ aedūn²² bād.²³ Man²⁴ āno²⁵ āwāyad²⁶ shudan, man āno āwāyad shudan, man āno āwāyad Shudan. Ashaone Ashem Vohū 1.

May³ the lustre¹ and glory² of the immortal,⁵ radiant,⁶ swift-footed horse⁷-sun⁴-increase!³ May (that) courageous⁶ (and) victorious¹⁰ cw(Khorshed yazata) come⁸ (to my help) for courage¹¹ and victory¹²! May there be²⁰ justice¹³ of the good¹⁵ Mazda-worshipping¹⁶ Religion,¹⁴ (its) knowledge,¹⁷ promulgation¹⁸ and fame¹⁹ (or glory¹⁹) in the seven regions of the earth!²¹ May it be²³ so!²² I²⁴ ought to go²⁶ there.²⁵ (To be recited facing the South)

Dādāre¹ gehān² dīne Māzdayasnī dāde Zarthushtī Nemase-te ashāum sēvishte Aredvi Sūra Anāhite Ashaone Ashem Vohū 1. Nemō urvaire vanguhi mazdadhāte ashaone Ashem Vohū 1.

cu In every Nyāyesh and yasht, the portion from “Roz Nek Nām” up to “gehan dāmān” and the entire para of “Gorge khoreh awazāyād” and “Dādāre gehān dīne Māzdayasnī dāde Zarthustī” and the final sentence at the end are in Pazend.

cv As regards its translation and explanation, see pp. 7-9.

cw Whatever “Khshnuman” that occurs in the introduction of each Nyāyesh and yasht also occurs in the portion of “Gorje Khoreh” with the same khshnuman. After giving the translation of the portion, there is no need of giving again in every Nyāyesh and yasht.

The Mazdayasnian⁴ religion³ (and) the law⁵ (proclaimed) by the Prophet Zarathushtra (has been received from Ahura Mazda), the Creator¹ of the world². Homage (be) unto thee, O righteous⁸ most profitable⁹ and undefiled “Ardevi Sura¹⁰! Homage¹² (be) (unto thee) O good¹⁴, righteous¹⁶, Tree¹³ created by the (Creator) Ahura Mazda¹⁵!

**Hvare-khshaētem¹ ameshem² raēm³ aurvat-asphem⁴ yazamaide⁵.
Ashem Vohū 1. Khorshed amarg rayōmand aurvad-asp be-rasād.
Ashem Vohū 1.**

We praise²¹ the immortal¹⁸, radiant¹⁹ (and) swift-footed-horse²⁰, Sun¹⁷. May the immortal²³, radiant²⁴ and swift-footed horse²², Khorshed (yazata) come (to my help).

MEHER NYĀYESH

^{cx}(It is enjoined in the Persian Rivayet to recite this Nyāyesh everyday during the day-time in the three Gahs: Havan, Rapithwan, and Uzirin).

Pa nāme¹ yazdān² Hormazd³ Khodāe⁴ awazūnī⁵ gorje⁶ khoreh⁷ awazāyād;⁸ Meher⁹ farāgayaod¹⁰ dāvare rāst¹¹ be-rasād.¹² Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukta duzhvarshta. Mem pa getī manīd; oem goft, oem kard, oem jast. oem būn būd ested ; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.

(I begin to recite this) with¹ (the help of) the name¹ of the Almighty² Hormazd,³ Lord⁴ (of the entire world) and the Increaser.⁵ May His grandeur⁶ and glory⁷ increase!⁸ May Meher yazata,⁹ the Lord of wide pastures,¹⁰ the ^{cy}just Judge¹¹ come¹² (to my help)!

(1) (To recite with a bow) Nemase-te Ahura Mazda, nemase-te Ahura Mazda, nemase-te Ahura Mazda, thrishchit parō anyāish dāmān. Nemō vē Amesā Spentā vīspe hvare-hazaoshāo. Aētat jahāt Ahurem Mazdām, aētat Ameshe Spente, aētat ashaonām fravashīsh, aētat vayām dareghō-khvadhātem.

^{cx} There are various meanings of the word Meher, who is called in Avesta “Mithra” light, origin of light, the harbinger of the Sun, twilight; a contract, promise, an agreement, truth, justice, friendship, love; the yazata presiding over light and truthfulness; the yazata helping the just and virtuous persons and punishing the liar and wicked persons; the judge at the Chinvat Bridge of the souls of the dead. We have the full details about the functions of Meher Yazata and his praise from the Meher Yasht. In former times the worship of Meher Yazata was spread more than that of the other yazatas. Some hint about it is seen from the later portion of Meher Nyāyesh and Meher Yasht. For further details, see a booklet in English on “A Lecture on Mithraic Worship”, by Sheth Kharshedji Rustomji Kama.

^{cy} Meher yazata is called the just Judge. Its reason is that after the passing away of a person he proceeds towards the Chinvat Bridge on the fourth day at dawn, where Meher Yazata, Srosh Yazata and Rashne Yazata, after weighing all the actions committed by him in this world, assign him the proper place (Heaven, purgatory or hell).

(2) Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem ^cAshem Vohū 1.

(3) Ferastuye humatōibyaschā hūkhtōibyaschā hvarshtōibyascha, mānthsōibyaschā vakhedhwōibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā. Paitirichyā daithe vīspā dushmatācha duzhūkhtācha duzhvarshtāchā.

(4) Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothanā, ferā anghuyā ferā tanvaschit khvakhyāo ushtanem. Staomi Ashem. Ashem Vohū 1.

(5) (To recite bowing the head) Nemō Ahurāi Mazdāi, nemō Ahurāi mazdāi, nemō Ahurāi Mazdāi; nemō Ameshaēibyō Spentaēibyō, Nemō mithrāi vouru-gaoyaotēe, nemō hvare-khshaētai aurvat-aspāi, nemō abyō dōithrābyō, yāo Ahurahe Mazdāo, nemō gēush, nemō gayehe, nemō Zarathushtāhe Spitāmahe ashaonō fravashēe nemem vīspayāo ashaonō stōish, haithyāicha, bavānithyāicha būshyānithyāicha.

(If the Gāh is Havan, recite three times as under):

Vohū ukhshyā mananghā khshathra ashāchā ushtā tanūm (to be recited three times). Ashem Vohū 3.

(If the Gāh is Rapithwan or Second Havan, recite three times as under):

Imā raochāo barezishtem Barezemanām. Ashem Vohū 3.

(If the Gāh is Uzirin, recite three times as under):

Yahmī Spentā thwā mainyū urvaēse jasō (to be recited). Ashem Vohū 3.

(6) ^{da}Mithrem vouru-gaoyaotīm yazamaide, arshvachanghem, vyākhanem hazanghraogaoshem, hutāshtem, baēvare-chashmanem, berezantem, perethu-vaēdhayanem sūrem, akhvafnem, jaghāurvāoghem. (7) Mithrem vīspanām dakhyunām danghu-paitīm yazamaide, yim fradathat Ahurō Mazdāo khvarenanguhastemem mainyavanām yazatanām. Tat nō jamyāt avanghe Mithra Ahura berezanta. Hvare-khshaētem ameshem raēm aurvat aspem yazamaide.

(8) Tishtrīm drvō-chashmanem yazamaide, Trishtrīm drvō-chashmanem yazamaide, Tishtryenyō yazamaide, Trishtryō raē vāo khvarenanghuhāo yazamaide, vanantem stārem mazdadhhātem yazamaide, tishtrīm stārem raēvantem khvarenanghuhantem yazamaide, thwāshem khvadhātem yazamaide, zrvānem akaranem

cz For its translations, see Khorshed Nyāyesh above.

da For its translation, see Khorshed Nyāyesh, above.

yazamaide, zrvānem dareghō-khvadhātem yazamaide, vātem spentem hudhāonghem yazamaide, razishtām chistām mazdadītām ashaonīm yazamaide, daēnām vanguhūm māzdayasnīm yazamaide, pathām khvāstāitim yazamaide, zarenumantem sūrem yazamaide, saokantem gairīm mazdadītām yazamaide.

(9) Vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanem gaēthīm yazatem yazamaide, haom urvānem yazamaide havām fravashīm yazamaide. Jasa me avanghe Mazda. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide^{db}. Mithrem vouru-gaoyaoitīm yazamaide. Ashem Vohū 3.

(10) Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Mithrahe vouru-gaoyaoitīsh hazanghra-gaoshāhe baēvare-chashmanō, aokhtō-nāmanō yazatahe, rāmnascha khvāstrahe ^{dc}khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū.

(11) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhnem, hazanghra-gaoshem, hutāshtem, baēvare-chashmanem,erezantem, perethu-vaēdhayanem, sūrem, akhvafnem, ^{dd}jaghāurvāonghem.

Mithrem¹⁴ aiwi-dakhyūm¹⁵ yazamaide,¹⁶ mithrem¹⁷ antare-dakhyūm¹⁸ yazamaide;¹⁹ mithrem²⁰ ā-dakhyūm²¹ yazamaide,²² mithrem²³ upairi-dakhyūm²⁴ yazamaide,²⁵ mithrem²⁶ adhairi-dakhyūm²⁷ yazamaide²⁸ mithrem²⁹ pairi-dakhyūm³⁰ yazamaide;³¹ mithrem³² aipi-dakhyūm³³ yazamaide.³⁴ (12) Mithra³⁵ Ahura³⁶erezanta³⁷ aithyejangha³⁸ ashavana³⁹ yazamaide⁴⁰, strēushcha⁴¹ māonghemcha⁴² hvarecha,⁴³ urvarāhu⁴⁴ paiti⁴⁵ baresman yāhu,⁴⁶ mithrem⁴⁷ vīspanām⁴⁸ dakhyunām⁴⁹ danghu paitīm⁵⁰ ^{de}yazamaide.⁵¹

(13) Ahe⁵² raya⁵³ khvaranenghacha⁵⁴ tem⁵⁵ yazāi⁵⁶ surunvata⁵⁷ yasna⁵⁸ mithrem⁵⁹ vouru-gaoyaotīm.⁶⁰ zaothrābyō⁶¹ mithrem⁶² vouru-gaoyaoitīm⁶³ yazamaide,⁶⁴ rāma-shayanem⁶⁵ hushayanem⁶⁶ airyābyō⁶⁷ danghubyō.⁶⁸

(11) We worship¹⁶ Meher yazata¹⁴ of advanced countries;¹⁵ we worship¹⁹ Meher yazata¹⁷ of countries in the interior,¹⁸ pertaining to the neighbouring country²¹ (or pertaining to this country²¹); we worship²⁵ Meher yazata²³ per-

db For the translation of paragraphs 6-9, see Khorshed Nyāyesh, above.

dc i.e. for the worship, etc. of Meher Yazata of wide pastures, thousand ears, and ten thousand eyes, of the spoken name and of Rām Khvāstar (see Khorshed Nyāyesh, above).

dd For its translation, see Khorshed Nyāyesh, page 30.

de The portion from “Mithremaiwi-dakhyum yazamaide” up to here occurs in Meher yasht, paras 144-145.

taining to upper country,²⁴ and the lower or nether country.²⁷ We worship³¹ Meher yazata²⁹ pertaining to the country round about,³⁰ and also the country in the rear.³³ (12) We praise⁴⁰ Meher yazata³⁵ (and) Ahura³⁶ (i.e. Ahura Mazda) (who are) the exalted,³⁷ imperishable³⁸ and righteous.³⁹ We praise⁵¹ the stars,⁴¹ the Moon⁴² and the Sun⁴³ and the lord⁵⁰ of all⁴⁸ countries,⁴⁹ Meher yazata.⁴⁷ This we worship in front⁴⁵ ^{df}of the trees⁴⁴ pertaining to the Baresma.⁴⁶ (13) On account of his⁵² splendour⁵³ and glory⁵⁴ I worship⁵⁶ that⁵⁵ Meher Yazata⁵⁹ of wide pastures⁶⁰ with the audible⁵⁷ (or famous) yasna.⁵⁸ We worship⁶⁴ Meher yazata⁶² of wide pastures,⁶³ ^{dj}happy⁶⁵ and good dwelling⁶⁶ for the Iranian⁶⁷ countries,⁶⁸ with libations.⁶¹

(14) Ācha nō¹ jamyāt² avanghe,³ ācha nō⁴ jamyāt⁵ ravanghe,⁶ ācha nō⁷ jamyāt⁸ rafnanghe,⁹ ācha nō¹⁰ jamyāt¹¹ marzdikāi,¹² ācha nō¹³ jamyāt¹⁴ bāēshazāi,¹⁵ ācha nō¹⁶ jamyāt¹⁷ verethraghnāi¹⁸ ācha nō¹⁹ jamyāt²⁰ havanghāi,²¹ ācha nō²² jamyāt²³ ^{dh}ashavastāi,²⁴ ughrō,²⁵ aiwithūrō,²⁶ yasnyō²⁷ vahmyō,²⁸ an-aiwi-drukhtō²⁹ vīspemāi³⁰ anguhe³¹ astvaite,³² mithrō³³ yō³⁴ vouru³⁵-gaoyaoitish;³⁶

(15) Tem³⁷ amavantem³⁸ yazatem³⁹ sūrem⁴⁰ dāmōhu⁴¹ sevisitem⁴² mithrem⁴³ yazāi⁴⁴ zaothrābyō;⁴⁵ tem⁴⁶ pairi-jasāi⁴⁷ vantacha⁴⁸ nemanghacha,⁴⁹ tem⁵⁰ yazāi⁵¹ surunvata⁵² yasna⁵³ mithrem⁵⁴ vouru-gaoyaoitim;⁵⁵ zaothrābyō⁵⁶ mithrem⁵⁷ vouru-gaoyaoitim⁵⁸ yazamaide.⁵⁹

(14) And may² Meher yazata³³ who³⁴ (is) the lord of wide pastures,³⁶ the mighty,²⁵ triumphant,²⁶ worthy of worship,²⁷ adoration,²⁸ the undeceived one²⁹ in the entire³⁰ material³² world,³¹ come² to our¹ help!¹³ May he ^{di}come⁵ for our⁴ affluence!¹⁶ And may he come⁸ for our⁷ joy!¹⁹ May he come¹¹ for our¹⁰ mercy¹² and health!¹⁵ May he come¹⁷ for our¹⁶ victory!¹⁸ And may he come²⁰ for the prosperity²¹ of our¹⁹ ^{di}family!²¹ It would be better if he comes²² for our²² ^{dk}sanctification!²⁴ (15) I worship⁴⁴ with oblations⁴⁵ that³⁷ powerful³⁸ (and) strong⁴⁰ Meher⁴³ yazata³⁹ (who is) most beneficent⁴² amongst (all the) creatures.⁴¹ Him⁴⁶ will I approach⁴⁷ with love⁴⁸ and homage.⁴⁹ I worship⁵¹ Meher yazata⁵⁴ of wide pastures⁵⁵ with the celebrated⁵² (or famous⁵²) yasna.⁵³ We worship⁵⁹ Meher yazata of wide pastures⁵⁸ with libations.⁵⁹

^{df} i.e. where the trees of Baresma grow. Its significance is that we revere Meher yazata whose authority and chieftainship is predominant in this, (i.e. Iran) and other surrounding countries. If the meaning of Meher as stated in the beginning of this Nyāyesh be taken as “light”, the significance of this para would be: “We praise the light of the Sun which is pervading in all the countries”.

^{dg} Or of a happy dwelling or a good dwelling to the Iranian countries.

^{dh} Dr. Geldner takes from the beginning of para 14 up to the world, “Ashavastāi” as a poem of eight lines; each line begins with “Ācha nō”.

^{di} May he come for wiping out (our sins) (Prof. Harlez).

^{dj} For the peace of our conscience (Professor Darmesteter).

^{dk} i.e. for rendering us pure.

^{dl}Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hacha, yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz-low tone) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. ^{dm}(To recite aloud). Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Mithrahe Vouru-gaoyaōitōish hazangra-gaoshaha, bāēvare-chashmanō, aokhtō-nāmanō yazatahe, Rāmnascha khvāstrahe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

^{dn}Roz nek nām, roz pāk nām, roz mubārak (**falān**) māhe mubārak (**falān**), gāhe (**falān**), namāz dādāre gehān dāmān, Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe manyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Meher farāgayod dāvare rāst be-rasād amāvand pirozgar amāvandīh pirozgarī Dād dīn beh māzdayasnān, āgāhī ravāi goāfrangānī bād hafte kashvar zamīn, āedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, Man āno āwāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) Dādāre gehān dīne Māzdayasni dāde Zarthushtī. Nemase te ashāum sēvishte Aredvi Sūra anāhite. ^{do} Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1. Mithrem vouru-gaoyaotim yazamaide. Ashem Vohū 1. Meher farāgayod dāvare rāst be-rasād. Ashem Vohū 1.

VĪSPA HUMATA

^{dp}Vīspa¹ humata,² vīspa hūkhta,⁴ vīspa hvarshta,⁶ baodhō-varshta ;⁷

dl The portion from “Ahe raya khvarenanghacha” up to “Airyābyō danghubyō” in para 13 occurs in Meher yasht, paras 4-6.

dm For the translation of this passage, see Khorshed Nyāyesh, above.

dn For the translation of this section, see Khorshed Nyāyesh, above.

do For the translation of this section, see Khorshed Nyāyesh, above.

dp Although this prayer is recited only during the Havan Gāh, there is no objection if it is recited in any other Gahs.

vīspa⁸ dushmata,⁹ vīspa duzhūkhta,¹¹ vīspa¹² duzhvarshta,¹³ nōit¹⁴ baodhō-varshta.¹⁵ Vīspa¹⁶ humata,¹⁷ vīspa¹⁸ hūkhta,¹⁹ vīspa²⁰ hvarshta²¹ vahishtem anghuim²² ashaēta.²³ Vīspa²⁴ dushmata,²⁵ vīspa²⁶ dūzhukhta,²⁷ vīspa²⁸ duzhvarshta,²⁹ achishtem anghuim³⁰ ashaēta.³¹ Vīspanāmcha³² humatanām³³ hūkhtanām³⁴ hvarshtanām³⁵ vahishta anghui;³⁶ āat³⁷ hacha³⁸ chithrem³⁹ashaone.⁴⁰ Ashem Vohū 1. (To recite three times).

All¹ good thoughts,² good words⁴ (and) good deeds,⁶ (are) produced with (good) intelligence.⁷ All⁸ evil thoughts,⁹ evil words¹¹ (and) evil deeds¹³ (are) not¹⁴ dq produced with good intelligence.¹⁵ All¹⁶ good thoughts,¹⁷ good words¹⁹ (and) good deeds²¹ lead²³ (the doer) to heaven.²² All²³ evil thoughts,²⁴ evil words²⁶ (and) evil deeds²⁸ dr lead³¹ (him) to hell.³⁰ (The result) of all³² good thoughts³³ goods words³⁴ (and) good deeds³⁵⁵ (is) heaven.³⁶ Thus³⁷ (it is) manifest³⁹ to the righteous (person).⁴⁰

Explanation: (The purport is that virtuous and benevolent deeds are originated by men of good intelligence, but a man of wicked intelligence performs wicked deeds. The end of a good, virtuous and religious man is good. To such a person, during his own life-time as well as at the time of death, there arises a great satisfaction that he spent his life in causing prosperity to the world, in doing good to his own companions and, in rendering help to the poor and needy persons. On the other hand, he who commits sinful, immoral deeds suffers the punishment of hell, (see my *Yasht Bā Maeni*, fargard II and III of Hadokht Nask).

DOĀ NĀM SETĀYESHNE

^{ds}Khshnaothra¹ Ahurahe Mazdāo.² Ashem Vohū 1.

Ba nāme³ yazade⁴ bakhshāyendehe⁵ bakhshāyeshgare⁶ meherbān.⁷ Nām setāeshne⁸ Ahura Mazda,⁹ hamābūd¹⁰ hamāhast¹¹ o hamābed.¹² Nāme¹³ yazade¹⁴ Spenā-Mīnō¹⁵ andarach¹⁶ mīnoān¹⁷ mīnō.¹⁸ Azash¹⁹ khudash²⁰ yak nām²¹ Ahuramazdach.²² Khodāe²³ mehest,²⁴ o tavānā²⁵ o dānā²⁶ o dādār,²⁷ o parvartār²⁸ o pānā²⁹ o khvāvar,³⁰ o kerfehgar³¹ o avakshidār³² avīzeh³³ veh dādastānī³⁴ hamā-zōr.³⁵

(May there be) gratification¹ of (the creator) Hormazd!² (I begin this prayer) in the name³ of God⁴ (Who is) bestower of good things,⁵ forgiver of sins⁶ and merciful⁷ (I sing) and praise His name⁸, Hormazd⁹ (Ahura Mazda),

dq Original meaning is, “done with knowledge or intelligence” root ash= ar = Sanskrit aj = to lead; or alternatively: good deeds obtain heaven (root Sanskrit ash = to obtain, to get).

dr Never abstain ye from three best things which are well-considered thought, well-spoken word and well-done deed, (i.e. ye acquire them). Abstain ye from three worst things (which are) evil-thoughts, evil-words and evil-deeds i.e. do not acquire them). (See Vendidad fargard 18, paras 17 and 25).

ds The entire prayer of this Nām Setāyeshne is in Pazend language. This Doā in the original Pahlavi language is found in the Pahlavi Text known as Dinkard.

(who) always was¹⁰, is¹¹ (and) will be.¹² (Whose) name¹³ (is) God,¹⁴ the Beneficent Spirit;¹⁵ (and) who (is) the Spirit¹⁸ amongst¹⁶ the Spiritual ones¹⁷. His¹⁹ Own²⁰ one (special) name²¹ (is) Hormazd²². That Lord²³ (is) the greatest²⁴, powerful²⁵, wise²⁶, creator²⁷, nourisher²⁸, protector²⁹, care-taker³⁰, virtuous³¹, forgiver of sins³², dispenser of justice³⁴ and all powerful³⁵.

Sepās¹ oe buzorg² hastīān,³ ke⁴ āfrīd⁵ dīavanīd,⁶ o pa khesh⁷ angāmbati⁸ zor⁹ dānāi,¹⁰ avartar¹¹ shash¹² ameshāspandān,¹³ avad¹⁴ vesh¹⁵ yazdān,¹⁶ dīroshan¹⁷ behesht¹⁸ garothmān,¹⁹ o gerd āsmān,²⁰ o khur²¹ tāvā²² o māh²³ bāmī,²⁴ o satare²⁵ vash-tokhm,²⁶ o bād,²⁷ o andarvāe,²⁸ o āv,²⁹ o ātash,³⁰ o zamīn³¹ o orvar,³² o gospand³³ o ayokhshast,³⁴ dīo mardum.³⁵

(I offer) thanks¹ to that Exalted (Lord)² (amongst the existing ones³) who⁴ is the Creator⁵ (of the entire creation) (and) is the designer of its end;⁶ (and) who⁴ with his own self-hood,⁸ strength⁹ and wisdom¹⁰ created⁵ most sublime¹¹ six¹² Ameshāspand,¹³ many¹⁵ exalted¹⁴ yazatas,¹⁶ the bright¹⁷ Heaven,¹⁸ Garothman,¹⁹ the revolution of the sky,²⁰ the shining²² Sun,²¹ the brilliant²⁴ Moon,²³ Stars²⁵ of many kinds,²⁶ the winds,²⁷ atmosphere,²⁸ water,²⁹ fire,³⁰ the earth,³¹ trees,³² benevolent cattle,³³ the metals³⁴ and mankind.³⁵

Yazishne¹ o niāeshne² az oe Khodāe Kerfehgār³ ke⁴ meh⁵ kard⁶ az⁷ har⁸ getīha⁹ desheshnān¹⁰ mardum¹¹ pa gavāesh,¹² mādān¹³ dād¹⁴ o sheherīareshe¹⁵ angām¹⁶ rāenīdāresh¹⁷ dāmān,¹⁸ pa rakhma¹⁹ angezashne²⁰ parhez²¹ dēvān.²²

I worship¹ and pay homage² to that virtuous Lord³ who⁴ made⁶ mankind¹¹ the greatest⁵ among⁷ all⁸ worldly⁹ creatures¹⁰ through the faculty of thinking¹² and (by bestowing) intellect¹³ for combating¹⁹ the dīw demons²² (or wicked lust), for opposing²⁰ them (and even) abstaining away (from them).

Namāz¹ oe vīspa-āgāh² ash³ khvāvar,⁴ kesh⁵ farestīd⁶ pa⁷ Zartosht⁸ Spetamān⁹ asho¹⁰ farohar,¹¹ ashtash¹² oe dāmān¹³ dīn-dāneshne¹⁴ varoeshne,¹⁵ āsne-kheradī¹⁶ goshosrūteh-kheradī.¹⁷ Dānāesh¹⁸ o rāenīdāresh,¹⁹ vīspa²⁰ hastān²¹ o būdān²² o bedān,²³ farhangān farhang²⁴ mānθra²⁵ Spenta,²⁶ ku²⁷ bed²⁸ ravān²⁹ hu-pul³⁰ bokhtāresh,³¹ az dozakhv³², vadārdar³³ oe³⁴ āne³⁵ pehelum³⁶ akhvān³⁷ ashoān,³⁸ roshan³⁹

dt i.e. most invisible - that can never be seen by anyone. There is no word *avanīd* in the Pahlavi Nām Setāyeshne found in Dinkard. Instead of *avanīd*, va dād (meaning, and gave) is found in the Nām Setāyeshne, in the prayer book of the Kadimi Sect. Having derived the word *avanīd* from *a* = *a*, i.e. to, towards and root *van* = to vanquish and applied to Hormazd, it can mean “destroyer”, “bringer of the end”.

du In this para after “roshan behesht garothmān” every word has “o” and its meaning is “and, as well as”. According to the rule of the Gujarati language, I have not inserted “and” after every word, but I have inserted “and” before the last word (men).

dv Originally this word is in the imperfect tense.

dw The Word “Dey” has been explained earlier.

hand⁴⁰ hu-boe⁴¹ hamā-ne-kash.⁴²

(With a bow I pay) homage¹ unto that³ Omniscient² and Compassionate Lord,⁴ who⁵ through⁷ Spitaman⁹ Zartosht⁸ of holy¹⁰ Fravashi,¹¹ sent⁶ the trustworthy¹⁵ knowledge of the Religion¹⁴ for the people of the world¹³ with a view to attracting friendship¹² (towards Himself), (which can be acquired) by means of innate wisdom, and wisdom acquired through the ears (i.e. learnt). For the knowledge¹⁸ and guidance¹⁹ of all²⁰ persons who are,²¹ were,²³ and will be,²³ (He) sent⁶ the Science of Sciences²⁴ (which is the beneficent²⁶ Mānθra,²⁵ which²⁷ (mānθra) is²⁸ the ennobler of the soul²⁹ helping to cross the ^{dx}Chinvat Bridge with ease,³⁰ the deliverer³¹ from hell³² (and) the indicator of the way³³ towards the Best³⁶ abode³⁷ (i.e. Heaven) of the righteous,³⁸ the bright,³⁹ sweet-smelling⁴¹ and all-good.⁴²

Pa¹ farmāne² to² khvāvar,³ pa⁴ farmāne to⁵ khvāvar⁶ pa⁷ farmāne to⁸ khvāvar,⁹ padīram¹⁰ o minam¹¹ o goyam¹² o varzam¹³ dīn¹⁴ avīzeh,¹⁵ āstuān hom¹⁶ pa har kerfeh,¹⁷ awākhsh¹⁸ az¹⁹ vīspa²⁰ bazeḥ.²¹ Avīzeh dār hom²² khudash²³ āsnīdeh-kunashne,²⁴ parhezashne,²⁵ o pāk²⁶ shash²⁷ zorāne²⁸ jān,²⁹ manashne³⁰ gavashne³¹ kunashne³² o vīr³³ o hosh³⁴ o kherad.³⁵

O! Merciful and Compassionate Lord!¹⁶ O! Lord, Forgiver of sins!¹⁹ I accept,¹⁰ think¹¹ (i.e. remember every moment), speak¹² (i.e. teach others by proclaiming) and practice¹³ the pure¹⁵ religion¹⁶ (of Zartosht sent by you) in accordance with¹ Your Command,² Order⁵ and bidding.⁸ I am steadfast¹⁶ upon performing every meritorious deed¹⁷ and I return having repented¹⁸ from¹⁹ all²⁰ sinful acts.²¹ I keep pure²² my personal conduct,²⁴ having abstained²⁵ (from wicked lusts) the six²⁷ powers²⁸ of (my) soul²⁹ (which are) the power of thought,³⁰ the power of speech,³¹ the power of action,³² the power of logic³³ (discriminating good and evil),³³ intelligence³⁴ and wisdom.³⁵

Pa kāme to¹ kerfehgar² tavānam kard³ āne to parastashne,⁴ pa⁵ beh-manashne,⁶ beh-gavashne,⁷ beh-varzashne,⁸ vashāem⁹ rāhe¹⁰ roshan,¹¹ ke¹² om na-rasād¹³ gerān¹⁴ pazd¹⁵ dozakh,¹⁶ vadīram¹⁷ pa cheshandarg,¹⁸ rasam¹⁹ āne behesht²⁰ pur-boe²¹ harvesp-pesīdeh²² hama-khvāresh.²³

O Virtuous One!² According to Thy will¹¹ I can perform³ Thy worship⁴ with good thoughts,⁶ good words⁷ and good deeds.⁸ (And for the sake of my own soul) I keep open⁹ the brilliant¹¹ (righteous) path¹⁰ (i.e. the path of gaining Heaven) so that¹² (after my death) the grievous¹⁴ punishment¹⁵ of hell¹⁶ may not befall upon my (soul).¹³ I shall pass over¹⁷ the Chinvat Bridge¹⁸ and attain the Paradise²⁰ full of fragrance,²¹ all-adorned²² and all-comfortable.²³

dx For the explanation, see note on the words “Sedosh getofarīd” given under the meanings in Patet Pashemani, Karda 12.

Setāeshne¹ oe avakhshidār² khodāe,³ ku⁴ kāmeh kerfeh⁵ pādāeshne
kunand⁶ farmān-rāenīdārān,⁷ avdum⁸ buzed⁹ darvandānach¹⁰ az
dozakh,¹¹ o¹² avīzehā¹³ vīnāred¹⁴ vīspa.¹⁵

(I sing the hymn of) praise¹ of that Lord,³ the Forgiver of Sins,² who⁴ bestows⁶ rewards for meritorious deeds,⁶ on those who obey (His) Commands⁷ with the will to perform meritorious deeds;⁵ and at last⁸ (i.e. after the period of Resurrection) will liberate⁹ the sinners¹⁰ from hell,¹¹ and¹² will embellish¹⁴ the entire ^{dy}(world)¹⁵ with purity.¹³

Setāeshne¹ dādār Ahuramazda,² harvesp-āgāh,³ tavānā⁴ o tavāngar,⁵
haft Ameshāspand⁶ Bahram yazad⁷ pirozgar⁸ dushman-zadār,⁹ amahe¹⁰
hutāshtahe¹¹ be-rasād.¹² Ashem Vohū 1. (To recite three times).^{dz}

(I offer) praise¹ unto the Creator Hormazd,² the Omniscient³ (and) Omnipotent,⁴ unto the ^{ea}seven powerful⁵ Amshspands,⁶ unto Behram yazad,⁷ the victorious⁸ (and) the vanquisher of foes,⁹ (and) unto the well-fashioned¹¹ (shaped) (yazad) Ama.¹⁰ (May all of them) come¹² (to my help)!

HOMAGE FOR THE FOUR DIRECTIONS

^{eb}(Note: to be recited during the day after reciting the Doā Nām Setāyeshne)

Az hamā gunāh patet pashemānum; Ashem Vohū 1.

Nemō¹ āongham² asanghāmcha,³ shōithranāmcha,⁴ gaoyaoitināmcha⁵
maēthanānāmcha,⁶ avō-khvarenanāmcha,⁷ apāmcha,⁸ zemāmcha,⁹
urvaranāmcha,¹⁰ anghāoscha¹¹ zemō,¹² avanghecha¹³ ashnō¹⁴ vātahecha¹⁵
ashaonō¹⁶ strām,¹⁷ māonghō¹⁸ hūrō,¹⁹ anaghranām²⁰ raochanghām²¹
khvadhātanām,²² vīspanāmcha²³ spentahe²⁴ mainyēush²⁴ dāmanām,²⁵
ashaonām²⁶ ashaonināmcha²⁷ ashahe²⁸ rathwām.²⁹ Ashem Vohū 1.

(Note: To be recited each time, turning to each direction.)

Ahmāi raēshcha; Hazangrem; Jasa me avanghe mazda; Kerfeh Mozd.

Salutation¹ (be) unto (all) these² places,³ the cities,⁴ pasture-lands⁵ dwelling abodes,⁶ unto the fountains of (drinking) water⁷; the (displaced) ^{ea}waters,⁸ the lands⁹ unto the trees,¹⁰ this¹¹ earth¹² and the yonder¹³ sky,¹⁴ unto

dy In the Pahlavi Nām Setāyeshne there occurs the word “dām” for the word “world”.

dz The entire para from “Setāeshne Dādār Ahuramazda” up to “be-rasād” is not found in the Pahlavi Nām Setāyeshne, it appears to have been added subsequently.

ea It would be better if the text mentions “six”, because prior to it there comes Dādār Ahura Mazda.

eb This entire Homage is taken from Yasna Hā I, para 16. Here, instead of the words, “Nivaēd-hyemi hankārayemi”, the word “Nemo” occurs.

ec i.e. unto waters of rivers, streams etc.

the holy¹⁶ wind,¹⁵ the stars,¹⁷ the Moon,¹⁸ the Sun,¹⁹ unto the boundless²⁰ natural²² lights,²¹ unto all²³ the creations²⁵ of Spenta Mainyu,²⁴ the lords²⁹ of holiness²⁸, righteous men²⁶ and righteous women.²⁷

MĀH BOKHTĀR NYĀYESH

^{ed}(Note: This Nyāyesh should be recited every day if possible; it is enjoined otherwise in the Persian Rivāyets to recite it especially on three days every month — the New Moon, Full Moon and the No Moon-Day (the dark half of the month).

Pa nāme yazdān Ahuramazda Khodāe awazūnī gorje khoreh awāzayād. Māh Bokhtār Māh yazad be-rasād^{ee}. Az hamā gunāh patet pashemānum, az harvastīn dushmata duzukhta duzhvarshta, mem pa getī manīd oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōāni, okhe awākhsh pashemān pa sē gavashni pa patet hom.

(1) (To recite bowing the head): Nemō¹ Ahurāi Mazdāi², nemō Ahurāi Mazdāi, nemō Ahurāi Mazdāi, nemō³ Ameshaēibyō Spentaeibyō,⁴ nemō⁵ māonghāi⁶ gaochithrāi,⁷ nemō⁸ paiti-dītāi,⁹ nemō¹⁰ paiti-dīte;¹¹ nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaeibyō nemō māonghai gaochithrāi, nemō paiti-dītāi, nemō paiti-dīte; nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaeibyō, nemō maonghāi gaochithrāi, nemō paiti-dītāi, nemō paiti-dīte.

(1) Homage¹ (be)-unto (the Creator) Hormazd!² Homage³ (be) unto Ameshaspands!⁴ having the seed of the cattle!⁷ Homage⁸ (be) unto the visible (or resplendent) side of the Moon (And)! homage¹⁰ (be) unto the visible (or bright) ^{ef}part!¹¹

Explanation: (Its significance is that homage be unto both the sides of the Moon, bright as well as the Dark.)

(2) Khshnaothra Ahurahe Mazdāo, Tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem: Ashem Vohū 3.

Fravarānē mazdayasnō Zarthushtrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Māonghahe gao-

ed This entire Nyāyesh occurs in the Māh yasht except the passage “dasta amem” occurring after “Yasnemcha” at the end of this Nyāyesh.

ee i.e. may māh yazata the purifier (or salvation-giver) come (to my help)! Bestower, distributor (Professor Darmesteter)

ef “Hail to thee when we look at thee! Hail to thee when thou lookest at us” (Professor Darmesteter). “When the moon is visible, homage be unto it, when one thinks of the moon, homage be unto it” (Professor Harlez).

chithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo,^{eg} khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū vairyō zaotā frā-me-mrūte, athā ratush ashāt-chit hacha frā ashava vidhvāo mraotu. (3) Nemō Ahurāi Mazdāi, nemō Ameshaēibyo Spentaeibyō, nemō māonghai gao-chithrāi, nemō paiti-ditāi, nemō paiti-dīte.

(4) Kat¹² māo¹³ ukshyeiti,¹⁴ kat¹⁵ māo¹⁶ nerefsaiti¹⁷ Pancha-dasa¹⁸ māo¹⁹ ukhshyeiti,²⁰ pancha-dasa²¹ māo²² nerefsaiti,²³ yāo²⁴ he²⁵ ukshkyāstāto,²⁶ tāo²⁷ nerfsānstātō²⁸ tāo²⁹ nerefsānstātō,³⁰ yāo³¹ he³² ukhshyānstātas³³ chit.³⁴ Kē³⁵ yā³⁶ māo³⁷ ukhshyeiti³⁸ nerfsaiti³⁹ eh⁴⁰ thwat.⁴⁰

(4) For how many¹² (days) does the Moon¹³ wax¹⁴? For how many¹⁵ (days) does the moon¹⁶ wane¹⁷? Reply:- for fifteen¹⁸ (days) does the Moon wax²⁰, and fifteen²¹ (days) does the Moon²² wane.²³ As long as²⁴ (is) her²⁵ waxing²⁶, so long²⁹ is her³² waning³⁰, the process is eternal.^{ei}

(Zarathushtra speaks to the Creator Ahura Mazda): Who³⁵ (else) (is there) other than ^{ej}Thee⁴⁰ through whom³⁶ the Moon³⁷ waxes³⁸ (or) wanes³⁹? (Reply:- there is none).

(4) Māonghem¹ gao-chithrem² ashavanem³ ashahe⁴ ratūm⁵ yazamaide.⁶ Tat⁷ māonghem⁸ paiti-vaēnem,⁹ tat¹⁰ māonghem¹¹ paiti-vīsem,¹² raokhshnem¹³ māonghem¹⁴ aiwi-vaēnem¹⁵ raokhshnem¹⁶ māonghem¹⁷ aiwi-vīsem,¹⁸ hishtenti¹⁹ Ameshāo Spenta²⁰ khvarenō²¹ dārayeinti,²³ hishtenti²³ Ameshāo Spenta²⁴ khvarenō²⁵ bakhshenti,²⁶ zām²⁷ paiti²⁸ Ahuradhātām.²⁹

(5) We praise⁶ the Moon¹ that keeps the seed of kine or cattle,² the righteous³ and the Lord⁵ of righteousness.⁴ (When) I look at⁹ (that) Moon⁸ of the dark half⁷ ^{ek}I accept¹² it (that Moon¹¹ of darkness),¹⁰ (when) I behold¹⁵ the Moon of the bright half (that brilliant¹³ Moon)¹⁴ I accept it to (that brilliant¹⁶ Moon)¹⁷ the Holy Immortals²⁰ then stand up¹⁹ and behold²² (its) glory;²¹ (and) they spread²⁶ ^{el}(its) glory²⁵ upon²⁸ the earth²⁷ created by Ahura.²⁹

(5) Āat yati¹ māonghahe raokhshni³ tāpayeiti⁴ mishti⁵ urvaranām⁶ zairi-gaonanām⁷ zaramāēm⁸ paiti⁹ zemādha¹⁰ uzukhshyeiti.¹¹ Antare-māonghāoscha,¹² perenō-māonghāoscha,¹³ vīshaptathāoscha.¹⁴ Antare-

eg i.e. for the worship, etc., of the Moon that keeps the seed of kine or cattle, of the sole-created Bull (i.e. of Gāvyodād), of the Bull, and many other species (see Khorshed Nyāyesh).

eh The same sentence occurs also in Yasna Hā 44 Stanza 3.

ei i.e. as long as the Moon waxes, so long does it wane.

ej Original meaning: from thee, than thee.

ek Perhaps the word “tat” may be the abbreviation of the word “temanghuhantem” the meaning of which would be “pertaining to darkness”; besides tat = Sanskrit tad = for this, thus. Professor Darmesteter did not translate the word tat”.

el For explanation, see Khorshed Nyāyesh, page 34.

māonghem¹⁵ ashavanem¹⁶ ashahe¹⁷ ratūm¹⁸ yazamaide;¹⁹ perenō-māonghem²⁰ ashavanem²¹ ashahe²² ratūm²³ yazamaide;²⁴ vīshap-tathem²⁵ ashavanem²⁶ ashahe²⁷ ratūm²⁸ yazamaide.²⁹

(6) When¹ the light³ of the Moon² shines⁴, the green-coloured⁷ plants⁶ grow¹¹ on⁹ the earth¹⁰ through the mist.⁵ We praise¹⁹ the days after the new moon¹² and the days after the full moon,¹³ the destroyer (of the darkness) of the night.¹⁴ We praise¹⁹ the new moon.¹⁵

We praise²⁴ the full moon,²⁰ the righteous²¹ (and) the lord²³ of righteousness.²¹ We praise²⁹ (the full moon), the destroyer (of the darkness) of the night,²⁵ righteous²⁶ and lord²⁸ of righteousness.²⁷

(5) Yazāi¹ māonghem² gao-chitrem³ baghem⁴ raēvantem,⁵ khvarenanghuhantem⁶ afnanghuhantem tafnanghuhantem,⁸ vare-changhuhantem⁹ khshtāvantem¹⁰ ishtivantem,¹¹ yaokhshtivantem,¹² saokavantem,¹³ zairimyāvantem,¹⁴ vohvāvantem,¹⁵ baghem¹⁶ baēshazem.¹⁷

I Praise¹ Māh yazata² that keeps the seed of kine or cattle,³ (who is) the bestower⁴ (or the ordainer⁴), radiant,⁵ glorious,⁶ possessed of ^{en}water,⁷ warmth,⁸ ^{eo}refulgent⁹ help giving,¹⁰ bestowing riches,¹¹ powerful,¹² profitable,¹³ possessed of verdure,¹⁴ giver of good things (or prosperity)¹⁵ (and) the healing ^{ep}deity¹⁶

(8) Ahe¹⁷ raya¹⁸ khvarenanghacha,¹⁹ tem²⁰ yazāi²¹ surunvata²² yasna²³ māonghem²⁴ gaochithrem.²⁵ zaothrābyo²⁶ māonghem²⁷ gao-chitrem²⁸ ashavanem²⁹ ashahe³⁰ ratūm³¹ yazamaide.³²

(8) For this¹⁷ splendour¹⁸ and glory,¹⁹ I worship²¹ the resonant²² (or excellent) yasna,²³ that²⁰ Mah yazata²⁴ that keeps the seed of kine or cattle.²⁵ We praise³² with libations²⁶ the Moon²⁷ that keeps the seed of kine or cattle,²⁸ the righteous²⁹ (who is) the lord³¹ of righteousness.³⁰

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaothrābysacha arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat ysene paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā
Yāonghāmchā tānschā tāoschā yazamaide**

em The Full Moon is called “Vīshaptatha”, i.e. destroyer of the darkness of night; the reason is that on the Full Moon day there is no darkness at all the whole night; moreover, the word “Vīshaptatha” can also be explained in another way: vī = two; haptathe = relating to week; vī + haptatha = vīshaptatha = relating to two weeks, i.e. relating to a fortnight. The days of the Moon” (Darmesteter).

en Bringing clouds of water, producer of clouds, laid with water.

eo Wisdom-giving (Darmesteter); (ever-) moving (Harlez)

ep Bagha (Sanskrit bhaga) means “Divine power”.

(To recite in bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad. ^{eq}Aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

(9) Yasnemcha vahmemcha aojaseha zavarecha āfrīnāmi, māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha pourusaredhayāo. Ashem Vohū 3.

(10) ^{er}Dasta¹ amem² verethraghnemcha,³ dasta⁴ gēush⁵ khvāthrō-nahīm,⁶ dasta⁷ narām⁸ pourutātem,⁹ stāhyānām¹⁰ vyākhnanām,¹¹ vanatām¹² avanemnanām¹³ hathravanatām¹⁴ hamerethe¹⁵, hathravanatām¹⁶ dushmainyush,¹⁷ steraptām¹⁸ chithra¹⁹-avanghām.²⁰

(11) Yazata²¹ pouru-khvarenangha,²² yazata²³ pouru-baeshaza,²⁴ chithra²⁵ vō²⁶ buyāresh²⁷ masānāo,²⁸ chithra²⁹ vō³⁰ zavanōsavō³¹ chithrem³² bōit³³ yūzemchit³⁴ khvarenō,³⁵ yazemnāi³⁶ āpō³⁷ dāyata.³⁸ Ashem Vohū 1.

Ahmāi raēshcha, Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

(10-11) Ye yazatas²¹ full of glory!²² Ye yazatas²³ full of healing power!²⁴ give¹ strength² and victory³ (unto me), ^{es}give⁴, increase⁶ (herd) of cattle;⁵ give⁷ (me) ^{et}a multitude⁹ of strong¹⁰ men,⁸ sitting in the assembly,¹¹ vanquishing¹² (wicked creation), unconquerable,¹² vanquishing¹⁴ the adversaries¹⁵ and enemies at-one-stroke,¹⁴ ever bestowing gladness²⁸ (and) helping²⁰ openly.¹⁹ May the greatness²⁸ be²⁷ manifest²⁵ through you!²⁶ May the good derived by invocation³¹ be²⁷ manifest²⁹ through you³⁰(or advantages obtained through prayers).³¹

(O yazatas!) give³⁸ ye³⁴ manifestly³² the glory to him who consecrates³⁶ ^{eu}the waters³⁷ (i.e. to him who realises the excellence of the waters).

Roz nek nām, roz pāk nām, roz mubārak (**falān**) māhe mubārak (**falān**), gāhe (**falān**) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, nemō Ahurai Mazdāi, nemō Ameshaēibyō Spentaēibyō, nemō māonghāi gao-chithrāi, nemō paiti-dītāi, nemō paiti-dīte; Ashem Vohū 1.

eq For the translation, see Khorshed Nyāyesh, above.

er Dr. Geldner takes entire paras 10-11 of “Dasta Amem” in verse form of 14 lines. Every line stops at Coma (,) and full point (.). The entire portion occurs in Vishtāsp yasht, paras 6-8.

es Give happiness of cattle and livelihood (Pahlavi): “give pompous beauty of cattle” (Harlez) “Meat and bread for comfort” (Darmesteter)

et Its significance is, many sons, of Atash Nyāyesh para 5.

eu If the word, “āpo” is taken in the vocative plural instead of in the accusative plural, this sentence can be translated as under:- O waters! give glory manifestly (and) indeed to the consecrator.

Gorje Khoreh awazāyād Māh Bokhtār Māh yazad berasād amāvand pirozgar amāvandih pirozgarī. Dād dīn beh Māzdayasnān āgāhī ravāi goāfrangāni bād hafte keshvar zamin; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) Dādāre gehān dīne Māzdayasnī dāde Zarthushtī. Nemase-te ashāum sēvishte Ardvī Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanghuhi mazdadhhāte ashaone Ashem Vohū 1.

Māonghem gao-chithrem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Māh Bokhtār Māh yazad be-rasād. Ashem Vohū 1.

ARDVI SURA NYĀYESH

(This should be recited everyday if possible, otherwise it is enjoined to be recited on five days of every month, viz Asfandarmad, Avan, Din, Ashisvangh and Marespand).

(1) Khshnaothra Ahurahe Mazdāo; Ashem Vohū 1. Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Āvān Ardvī Sūr Bānu be-rasād.^{ev}

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, men pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravānī getī mīnōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush; haithyāvarshtām hyat vasnā ferašōtemem. Staomi Ashem; Ashem Vohū 3. Fravarānē mazdayasnō Zarathushtish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha.

Apām vanguhīnām mazdadhhātanām, areduyāo āpo anāhitayāo ashaonyāo, vīspanāmcha apām mazdadhhātanām, vīspanāmcha urvanranām ^{ew}Mazdadhhātanām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Yathā Ahū Vairyō 10.

(2) Mraot¹ Ahurō Mazdāo² Spitamāi³ Zarathushtāi,⁴ yazaēsha⁵ me⁶

ev i.e. may Ardvī Sura Banu come (to my help).

ew i.e. for the worship, etc., of the good waters created by Mazda (of the undefiled and righteous water of Ardvī Sura), of all waters created by Mazda (and) of all plants created by Mazda, (see Khorshed Nyāyesh, above).

him,⁷ Spitama⁸ Zarathushtra,⁹ yām¹⁰ Aredvīm Sūrām¹¹ anāhitām¹²
 ex perethū-frākām¹³ baēshazyām,¹⁴ vīdaēvām¹⁵ ahurō-tkaeshām,¹⁶
 yesnyām¹⁷ anghuhe¹⁸ astvaite,¹⁹ vahmyām²⁰ anghuhe²¹ astvaite.²² Ādhū-
 frādhanām²³ ashonīm,²⁴ vānthvō-frādhanām²⁵ ashaonīm,²⁶ gaēthō-
 frādhanām²⁷ ashaonīm²⁸ shaētō-frādhanām²⁹ ashaonīm,³⁰ danghu-
 frādhanām³¹ ashaonīm.³²

(2) (The Creator) Ahura Mazda² spoke¹ unto eySpitamān³ Zartosht⁴:

O Spitamān⁸ Zartosht!¹⁹ Mayest thou praise⁵ her⁷ who¹⁰ is My⁶ Ardvi
 Sura¹¹ the undefiled,¹² wide-flowing,¹³ health-giving¹⁴ (River), opposed¹⁵ to
 the exDemons; faacting¹⁶ according to the Law of Ahura Mazda, worthy of
 worship¹⁷ for the people¹⁸ of the material¹⁹ world, worthy of prayer²⁰ for the
 people²¹ of the corporeal²² world, life (or vivacity) increasing,²³ righteous,²⁴
 fbherd-increasing,²⁵ righteous,²⁶ fcrendering the world prosperous,²⁷ holy,²⁸
 wealth-increasing,²⁹ and rendering the countries prosperous,³¹ the righteous³²
 (Ardvi Sura of these characteristics).

Explanation:- Ardvi Sura is the name of the river flowing from certain quarters of the provinces of Ancient Iran. This river was longer and broader than all other rivers known at that period. It is compared with the River Āmu or the Oxus. The source of the present Oxus River is from the Pamir mountains. The Mount Hukairyā is known as the source of Ardvi Sura. This river was not only praised in the whole of Iran from very ancient times, but was well known in certain parts of Europe and many other places. In later times it was recognised widely, and the angel Anahita presided over it. As mentioned in the Seventh fargard of the Vendidad, its original name is "Ardvi". The description of this river, as seen in the Pahlavi Books is derived from the Ardvi Sura (or Āvān) Yasht. According to the description in the Pahlavi Book called *Dadistan i Denik*, this Ardvi Sura River, where the tree called, "Harvisp-Tokhmi" is situated, and where all kinds of trees and various medicinal plants are found, mingled with the source of the trees mentioned above and, with the fallen branches etc., spreads her water to all other places. On account of this, too, the water of this river is considered

ex Dr. Geldner takes the portion from perethu-frākām up to end of the paragraph - (ashaonīm) in verse form of nine lines: every line has comma (,) and ends with a full-stop (.).

ey "Spitama" was the illustrious name of the ancestor of the ninth generation of the Prophet Zarathushtra. From this, Holy Zarathushtra is known as pertaining to the family of Spitama or Spitaman Zartosht. For further explanation concering this, see *Zartosht-Nama* by Sheth Kharshedji Rustamji Cama, Chapter 2.

ez i.e. removing impurity and plague, (see notes on Srosh Baj).

fa i.e. fulfilling that which is God's desire for keeping the world pure.

fb increasing the herd of cattle (Prof. Darmesteter and Harlez)

fc increasing the herd of sheep (Prof. Darmesteter).

healthy and healing and superior to all other waters”^{fd} At present our people generally regard the water of all rivers and seas as “Ardvi Sura” or, “Āvān Ardvi Sura”).

(3) Yā¹ vīspanām² arshnām³ Khshudrāo⁴ yaozdadadhāiti.⁵ Yā⁶ vīspanām hāirishinām⁸ zānthāi garewān¹⁰ yaozdadadhāiti.¹¹ Yā¹² vīspāo¹³ hāirishīsh¹⁴ huzāmito¹⁵ dadhāiti.¹⁶ Yā¹⁷ vīspanām¹⁸ hāirishinām¹⁹ dāitīm²⁰ rathwīm²¹ paēma²² ava-baraiti.²³

(3) (Ardvi Sura) who purifies⁵ the seed⁴ of all⁷ males,³ who⁶ (Ardvi Sura) purifies¹¹ the wombs¹⁰ of all⁷ pregnant mothers⁸ for giving birth⁹ (Ardvi Sura) grants¹⁶ easy childbirth¹⁵ to all¹³ females¹⁴, (and) who¹⁷ (Ardvi Sura) bestows upon²³ all¹⁸ females¹⁹ proper²⁰ (and) timely²¹ milk.²²

Explanation:- (in this paragraph some excellent properties of the water of Ardvi Sura are mentioned). Its original significance is, that in the waters of this river there was the quality of purifying the blood, and of giving strength to the body, like a tonic, for digesting the food easily. For older people fresh air and pure water are very important, to obtain sound health and good digestion.

(3) Masitām¹ dūrāt² frasrūtām;³ yā⁴ asti⁵ avavaiti⁶ masō⁷, yatha⁸ vīspāo⁹ imāo¹⁰ āpō¹¹ yāo¹² zemā¹³ paiti¹⁴ fratachanti;¹⁵ yā¹⁶ amavaiti¹⁷ fratachaiti,¹⁸ hukairyāt¹⁹ hacha²⁰ bareanghat,²¹ avi²² zrayō²³ vouru-kashem.²⁴

(4) (I praise Ardvi Sura) famed³ in distant (countries),² which⁴ (alone) is⁵ as great⁷ as all⁹ the other¹⁰ rivers¹¹ that¹² flow¹⁵ on¹⁴ (this) earth.¹³ Who,¹⁶ (the great¹⁷ River) flows forth¹⁸ (originating) from²⁰ the Mount²¹ feHukairyā¹⁹ to²² the Sea²³ ffVouru-kasha.²⁴

(5) Yaozenti¹ vīspe² karanō³ zrayā⁴ Vouru-kashayā⁵ ā,⁶ vīspō⁷ maidhyō⁸ yaozaiti.⁹ Yat hīsh avi¹⁰ fratachaiti¹¹ yat hīsh avi¹² frazgaraiti,¹³ Aredvī Sūra¹⁴ Anāhita.¹⁵ Yenghe¹⁶ hazangrem,¹⁷ vairyānām,¹⁸ hazangrem¹⁹ apaghzāranām.²⁰ Kaschitcha²¹ aēshām²² vairyānām,²³ kaschitcha²⁴ aēshām²⁵ apaghzāranām,²⁶ chathwaresatem²⁷ ayarebaranām²⁸ hvaspāi²⁹ naire³⁰ baremnāi.³¹

(5) All² the ^{fe}shores³ (of these rivers) unite¹ with⁶ the Sea⁴ Vouru-kasha⁵ (and) every⁷ (river) unites⁹ with the middle part⁸ (of that sea). To whatever parts¹² the undefiled¹⁵ Ardvi Sura¹⁴ (River) flows¹³ she renders¹¹ those parts¹⁰

fd See Ardvi Sura yasht Bā Māheni, by Ervad T. D. Anklesaria.

fe In the Karda 23 of Meher Yasht this mount is called the highest summit of Albourz.

ff “Vouru-Kasha” whose original meaning is (the sea) with wide-shores, was called the sea situated in the southern direction of Iran. In Pahlavi it is known by the name “Frakhant”. This sea has been compared with the modern “Caspian Sea”. See my Avesta dictionary, p. 509

fg All the sources (of these rivers) (prof. Harlez)

prosperous.¹¹ To whom¹⁶ (belong) a thousand¹⁷ (rivers) amongst the rivers¹⁸ (and) a thousand¹⁹ (outlets) amongst the outlets.²⁰ (For crossing) any²¹ of these²² rivers²³ (or) any²⁴ of these²⁵ outlets²⁶ of forty²⁷ days ride²⁸ mounted³¹ on a swift horse²⁹ is required for a man.³⁰

(6) *Anghāoscha¹ me² aēvāngħāo³ āpō⁴ apaghāzārō⁵ vījāsāiti,⁶ vīspāish⁷ avi⁸ karshvān⁹ yāish¹⁰ haptā.¹¹ Anghāoscha¹² me¹³ aēvāngħāo¹⁴ āpō¹⁵ hamatha¹⁶ avabaraiti¹⁷ hāminemcha¹⁸ zayanemcha.¹⁹ Hā²⁰ me²¹ āpō²² yaozdadhāiti,²³ hā arshnām²⁴ khshudrāo,²⁵ hā²⁰ khshathrinām²⁶ garewān,²⁷ hā²⁰ khshathrinām²⁸ paēma.²⁹*

(6) (The Creator Ahura Mazdā says):- every outlet⁵ of this¹ River⁴ of Mine² penetrates⁶ unto⁸ all⁷ the ^{fh}seven¹¹ regions.⁹ (The water) of this¹² one¹⁴ River¹⁵ of Mine¹³ is uniformly¹⁶ sufficient in summer¹⁸ as well as winter.¹⁹ She²⁰ (i.e. Ardvi Sura) purifies²³ My²¹ waters²² (or rivers²²), the seed²⁵ of males,²⁴ the wombs²⁷ of females²⁶ (and) the milk²⁶ of mothers.²⁸

(From here Hā or Chapter of “Ā Hātām” begins. If any person desires to recite Ardvi Sura Nyāyesh without the Hā of Ā Hātām, he should leave the portion from here up to “ferashotemem” on page 69, line 16).

(6) *Ā ^{fh}hātāmcha,¹ anghushāmcha² zātanāmacha³ azātanāmcha,⁴ ashaonām⁵ idha⁶ jasentu⁷ fravashayō,⁸ yōi⁹ hīsh¹⁰ bawrare¹¹ paityāpem,¹² nazdishtayāt¹³ apat¹⁴ hacha.¹⁵ (7) Mā¹⁶ nō¹⁷ āpō¹⁸ dushmananghe,¹⁹ mā²⁰ nō²¹ āpō²² duzvachanghe,²³ mā²⁴ nō²⁵ āpō²⁶ dushshyaothanāi,²⁷ mā²³ duzdaēnāi,²⁹ mā³⁰ hashi-tbishe,³¹ mā³² mōghu-tbishe,³³ mā³⁴ varezānō-tbishe,³⁵ mā³⁶ nāfyō-tbishe.³⁷ Mādha³⁸ nō³⁹ ahmi⁴⁰ frādhāiti⁴¹ āpō⁴² vanguhīsh,⁴³ vahishtāo⁴⁴ mazdadhātāo⁴⁵ ashaonish,⁴⁶ yō⁴⁷ nō⁴⁸ airirichinām⁴⁹ irirkshāiti⁵⁰ gaēthanām.⁵¹ Mādha⁵² nō⁵³ ahmi⁵⁴ frādhāiti⁵⁵ āpō⁵⁶ vanguhīsh⁵⁷ vahishtāo⁵⁸ mazdadhātāo⁵⁹ ashaonish,⁶⁰ yō⁶¹ nō⁶² airirichinām⁶³ iririkhshāiti⁶⁴ tanunām.⁶⁵*

(8) *Yō⁶⁶ tāyush,⁶⁷ yō⁶⁸ hazangha,⁶⁹ yō⁷⁰ gadhō⁷¹ yō⁷² ashavaja,⁷³ yō⁷⁴ yōtumāo,⁷⁵ yō⁷⁶ nasuspāo,⁷⁷ yō⁷⁸ sperezvāo,⁷⁹ yō⁸⁰ arāitivāo,⁸¹ yō⁸² ashemaoghō⁸³ an-ashava,⁸⁴ yō⁸⁵ mashyō⁸⁶ drvāo⁸⁷ sāsta;⁸⁸ tem⁸⁹ avi⁹⁰ tbaeshāo⁹¹ paityantu⁹² ithyejāo⁹³ isha⁹⁴ yō⁹⁵ i dadha,⁹⁶ ithyejāo⁹⁷ yantu⁹⁸ yō⁹⁹ dī dadha.¹⁰⁰*

(6) May the Fravashis⁸ of the righteous (people)⁵, of those that are,¹ that have been,² and of those to be born hereafter⁴, come hither⁶ who⁹ have made¹¹ those (waters)¹⁰ from¹⁵ the nearest¹³ river¹⁴ (of Ardvi Sura) flowing ^{fh}forward.¹² (7) (Let) not¹⁶ (these efficacious) waters¹⁸ of ours¹⁷ (be) for a man

^{fh} For the explanation of the words. “Hafte Keswar”, see notes on p.35.

^{fi} This entire portion of “Ā hātāmchā” is taken from Yasna Hā 65, paras 6-14. For further details, see my translation of Yazishna.

^{fj} i.e. We revere the Fravashis of those virtuous persons who have developed canals for fertilizing the earth for agriculture.

of wicked thoughts¹⁹, wicked words²³ and wicked deeds^{23!} (Let) not²⁴ (these efficacious) waters²⁶ of ours²⁸ (be) for the man of wicked religion.²⁹ for the tormentors of a friend,³¹ a priest³³ and workmen!³⁵ (Let) not³⁶ (the waters be) for one who torments his own kindred!³⁷ (Let) not³⁸ our³⁹ efficacious⁴³ effective,⁴³ best pure⁴⁶ waters⁴² created by Ahura Mazda⁴⁵ (be) profitable⁴¹ to that (person),⁴⁰ who⁴⁷ desires to empty out⁵⁰ (destroy) our⁴⁸ abundant⁴⁹ settlements.⁵¹ (Let) not⁵² our⁵³ efficacious,⁵⁷ best,⁵⁸ pure⁶⁰ waters⁵⁶ created by Ahura Mazda (be) beneficial⁵⁵ to that (person)⁵⁴ who⁶¹ desires to ^{fk}empty out⁶⁴ (harm) our⁶² ^{fk}healthy⁶³ bodies!⁶⁵ (8) (And all those) who⁶⁶ (are) thieves⁶⁷ robbers,⁶⁹ murderers.⁷¹ killers of righteous persons,⁷³ addicted to sorcery,⁷⁵ buriers of dead bodies,⁷⁷ ^{fm}the wicked,⁷⁹ the niggards⁸¹ (or the greedy),⁸¹ wicked⁸⁴ heretics⁸³ (and) the evil,⁸⁷ tyrannical⁸⁸ persons⁸⁶ (may not get the benefit of the efficacious waters of Ardvi Sura). May injuries⁹¹ come upon⁹² the⁸⁹ (persons) mentioned above) May ^{fn}their evil desires lead them to destruction.⁹⁷

(9) Āpo¹ gātava² rāmōidhwem,³ yavata⁴ zaota⁵ yazāite.⁶ Katha⁷ zaota⁸ khsāta⁹ vacha¹⁰ āpō¹¹ vangushīsh¹² yazāite.¹³ Kuthra¹⁴ bavāt¹⁵ hitō-hizvāo¹⁶ yezi¹⁷ an-arethe¹⁸ yazāite.¹⁹ Kuthra²⁰ vāchō²¹ avi-būta,²² yān²³ he²⁴ chakhse²⁵ aēthra-paitish,²⁶ kuthra²⁷ tāo²⁸ frayō²⁹ bavān,³⁰ kuthra³¹ tāo³² ishudō³³ bavān.³⁴ Kuthra³⁵ tāo³⁶ rātayō³⁷ bavān,³⁸ yān³⁹ Ahurō Mazdāo⁴⁰ Zarathushtāi⁴¹ fravavacha,⁴² frā Zarathushtrō⁴³ gaēthābyō⁴³ astvaitibyō.⁴⁴ (10) Avajastūm⁴⁵ paurvām⁴⁶ āpō⁴⁷ jaidhyōish⁴⁸ Zarathushtra,⁴⁹ paschaēta⁵⁰ aiwyō⁵¹ zaothrāo⁵² frabarōish⁵³ yaozdātāo⁵⁴ dahmō-pairish-tāo,⁵⁵ imān⁵⁶ vachō⁵⁷ framrū.⁵⁸ (11) Āpō⁵⁹ yānem⁶⁰ vō⁶¹ yāsāmi⁶² mazāontem⁶³ tem⁶⁴ me⁶⁵ dāyata,⁶⁶ yenghe⁶⁷ dāiti⁶⁸ paiti⁶⁹ vanghō⁷⁰ nisrīta⁷¹ an-aiwi-drukhti.⁷² Āpō⁷³ ishtīm⁷⁴ vō⁷⁵ jaidhyāmi⁷⁶ pouru-saredhām⁷⁷ amavitim,⁷⁸ frazantīmcha⁷⁹ khvāparām⁸⁰ yenghāo⁸¹ paourushcha⁸² berejyān.⁸³ Naēchishcha⁸⁵ anghāo⁸⁶ yāsāiti⁸⁷ jyānāi⁸⁸, nōit⁹³ snathāi,⁹⁰ nōit⁹¹ mahrkāi⁹² nōit⁹³ aēnanghe,⁹⁴ nōit⁹⁵ apayatēe.⁹⁶

(9) O (pure) waters!¹ as long as⁴ the priest⁵ invokes, praises⁶ (so long as) ye³ rejoice in (your) place.² How⁷ shall the priest⁸ consecrate¹³ (or praise)¹³ the good¹² waters¹¹ with the word¹⁰ taught?⁹ If¹⁷ (that officiating-priest) consecrates¹⁹ (the waters) contrary to the prescribed rule,¹⁸ how¹⁴ will he be¹⁵ (tongue-fettered)¹⁶ silenced? How²⁰ will he apply²² (those) words²¹ which²³ the Herbad²⁶ taught²⁵ him?²⁴ How²⁷ might³⁰ that²⁸ prayer²⁹ (be fulfilled)?³⁰ In-what-way³¹ will that³² gratefulness³³ be accomplished?³⁴ How³⁵ will that³⁶ gift³⁷ (or offering)³⁷ be³⁸ made? About whom³⁹ (the creator) Ahura Mazda⁴⁰

fk i.e. a desire to see us in a weak and sickly condition (Harlez).

fl Original meaning “not empty”, i.e. not weak or not distressed.

fm “Enemy” (Spiegel); “Jealous” (Darmesteter).

fn Spiegel and Justi, this man ; that person (Harlez). May destruction reach him who attempts to destroy us (Darmesteter).

had spoken⁴² to (the prophet) Zarathushtra,⁴¹ (and in turn the Prophet) Zarathushtra⁴³ proclaimed⁴² to the people⁴³ of the corporeal world?⁴⁴ (10) O Zarathushtra! Thou shouldst pray⁴⁸ (address) first⁴⁶ the petition⁴⁵ to the waters;⁴⁷ thou shouldst then⁵⁰ carry⁵³ the libation⁵² to those waters⁵¹ examined by a pious⁵⁴ and wise man.⁵⁵ (and) pronounce the words⁵⁷ (mentioned below).

(11) O ye waters! Ye⁶⁶ grant me⁶⁵ that⁶⁴ great⁶³ favour,⁶⁰ I beseech⁶² you.⁶¹ Through the bestowal⁶⁸ of which⁶⁷ (favour) goodness⁷⁰ is produced⁷¹ by means of guilelessness.⁷² O ye waters! I beseech you⁷⁵ for wealth⁷⁴ of many kinds,⁷⁷ and large⁷⁸ and self-supporting⁸⁰ progeny.⁷⁹ On whom⁸¹ plenty⁸² of children^{fo} plenty of blessings may spread. None, even⁸⁵ amongst that (family),⁸⁶ will desire⁸⁷ to harm⁸⁸ (others), to raise arms⁹⁰ (against them), to afflict⁹² (them) or to wreak vengeance⁹⁴ (and) to destory.⁹⁶

(12) **Imat**⁹⁷ vō⁹⁸ āpō⁹⁹ jaidhyemi,¹⁰⁰ imat¹ zemō,² imat urvarāo, imat Ameshā Spentā⁶ hukhshathrā⁷ hudhāonghō,⁸ vanghavascha⁹ vanguhīscha¹⁰ vohunām¹¹ dātārō,¹² imat¹³ ashāunām¹⁴ vanguhīsh¹⁵ fravashayō¹⁶ ughrāo¹⁷ aiwithūrāo,¹⁸ imat¹⁹ Mithra²⁰ Vouru-gaoyaoite,²¹ imat²² Sraosha²³ ashya²⁴ horaodha²⁵ imat²⁶ Rashnavō²⁷ razishta,²⁸ imat²⁹ Ātare³⁰ Mazdāo³¹ puthra,³² imat³³ bereza³⁴ Ahura,³⁵ khshathraya³⁶ apām³⁷ napō³⁸ aurvat-aspa,³⁹ imat⁴⁰ vīspe⁴¹ yazatāonghō⁴² yōi⁴³ vanghazdāo⁴⁴ ashavano.⁴⁵ (13) Imat⁴⁶ me⁴⁷ āpō⁴⁸ dāyata,⁴⁹ imat⁵⁰ zemō,⁵¹ imat⁵² urvarāo,⁵³ imat⁵⁴ Ameshā Spentā⁵⁵ hukhshathrā⁵⁶ hudhāonghō,⁵⁷ vanghavascha⁵⁸ vanguhīshcha⁵⁹ vohunām⁶⁰ dātārō,⁶¹ imat⁶² ashaonām⁶³ vanguhīsh⁶⁴ fravashayō⁶⁵ ughrāo⁶⁶ aiwithūrāo,⁶⁷ imat⁶⁸ Mithra⁶⁹ Vouru-gaoyaoite,⁷⁰ imat⁷¹ Sraosha⁷² Ashya⁷³ horaodha,⁷⁴ imat⁷⁵ Rashnavō⁷⁶ razishta,⁷⁷ imat⁷⁸ Ātare⁷⁹ Ahurahe Mazdāo⁸⁰ puthra,⁸¹ imat⁸² bereza⁸³ Ahura⁸⁴ khshathraya⁸⁵ apām⁸⁶ napō⁸⁷ aurvat-aspa,⁸⁸ imat⁸⁹ vīspe⁹⁰ yazatāonghō⁹¹ yōi⁹² vanghazdāo⁹³ ashavanō.⁹⁴ (14) Yatcha⁹⁵ ahmāt⁹⁶ asti⁹⁷ mazyō,⁹⁸ yatcha⁹⁹ ahmāt¹⁰⁰ asti¹⁰¹ vanghō,¹⁰² yatcha¹⁰³ ahmāt¹⁰⁴ asti¹⁰⁵ srayō,¹⁰⁶ yatcha¹⁰⁷ ahmāt¹⁰⁸ asti¹⁰⁹ parō-arecastarem;¹¹⁰ tat¹¹¹ nō¹¹² dāyata¹¹³ yūzem¹¹⁴, yzata¹¹⁵ ashavanō¹¹⁶ khshayamna¹¹⁷ isāna,¹¹⁸ mōshucha¹¹⁹ āsuyācha,¹²⁰ hathra¹²¹ ana¹²² gāthwya¹²³ vacha.¹²⁴ Haithyāvarshtām¹²⁵ hyat¹²⁶ vasnā¹²⁷ ferashōtemem.¹²⁸

(Hā of Ā Hātāmacha ends here).

(12) O waters!⁹⁹ I beseech¹⁰⁰ of you⁹⁸ this⁹⁷ (favour). O earth!² O plants!⁴ O Bountiful Immortals,⁶ well-ruling,⁷ possessing good sense,⁸ givers¹² of good things¹¹ to good (men)⁹ and good (women)!¹⁰ O good,¹⁵ mighty¹⁷ (and) triumphant¹⁸ Fravashis¹⁶ of the righteous (persons)¹⁴! O Meher²⁰ (yazata) of the wide pastures!²¹ O beautiful, holy Srosh (Yazata)! O Rashna, the most just! O Fire³⁰ the purifier¹² (of all things) relating to Ahura Mazda!³¹ O imperial,³⁶ swift-footed horse,³⁹ exalted³⁴ Lord,³⁵ Navel³⁸ of (centre) of the

fo i.e. that generation may perform patriotic and benevolent acts so that people will bless them and their parents and guardians.

waters!¹³⁷ (and) O ye all⁴¹ holy⁴⁵ yazatas,⁴² bestower of better gifts!⁴⁴ (do I beseech¹⁰⁰ of you⁹⁸ this⁹⁷ (gift). (13) O ye waters! do you grant⁴⁹ me⁴⁷ these⁴⁶ (riches and virtuous progeny). O earth!⁵¹ plants!⁵³ O Bountiful Immortals,⁵⁵ well-ruling,⁵⁶ possessing good sense,⁵⁷ givers⁶¹ of good things⁶⁰ to good⁵⁸ (men) and (women)!⁵⁹ O good,⁶⁴ mighty⁶⁶ (and) triumphant⁶⁷ Fravashis⁶⁵ of the righteous (persons)⁶³ O Meher⁶⁹ (yazata) of wide pastures,⁷⁰ O beautiful,⁷⁴ holy⁷³ Srosh⁷² (yazata)! O Rashna,⁷⁶ the most just!⁷⁷ O Fire,⁷⁹ the purifier⁸¹ (of all things) relating to Ahura Mazda!⁸⁰ O Royal,⁸⁵ swift-footed horse,⁸⁸ exalted⁸³ Lord,⁸⁴ Navel⁸⁷ (centre) of the Waters!⁸⁶ And O ye all⁹⁰ holy⁹⁴ yazatas,⁹¹ bestowers of better gifts!⁹³ You grant me⁴⁷ these⁴⁶ (riches and virtuous progeny). (14) (O yazatas! Ye grant me that which⁹⁵ is⁹⁷ greater⁹⁸ than this,⁹⁶ and that which⁹⁹ is¹ better² than this,¹⁰⁰ and that which³ is⁵ more beautiful⁶ than this⁴ and that which⁷ is⁹ more precious¹⁰ than this.⁸ O ye¹⁴ ruling¹⁷ and with desires fulfilled,¹⁸ righteous¹⁶ yazatas!¹⁵ You grant¹³ unto us¹² (above mentioned) that (wish) quickly¹⁹ and swiftly²⁰ by means of these²² Gathic²³ fpverses.²⁴ Whatever²⁶ is the wish²⁷ of the doers²⁵ of virtuous deeds is much superior²⁸ (to all other wishes)

(3) Yām¹ azem² yō³ Ahurō Mazdāō⁴ huzvārena⁵ uzbaire,⁶ fradathāī⁷ nmānahecha⁸ vīsascha⁹ zan-tēushcha¹⁰ danghēushcha.¹¹

(4) Yā¹² ahmāt¹³ staota yasnya¹⁴ srāvayeni,¹⁵ Ahunemcha Vairīm¹⁶ srāvayeni¹⁷ Ashemcha Vahishtem¹⁸ husrvāni¹⁹ apascha²⁰ vanguhīsh²¹ yaodzathāne,²² hathra²³ ana²⁴ gāthwya²⁵ vacha²⁶ garō-nmāne²⁷ Ahurahe Mazdāō²⁸ jasat²⁹ paoiryō.³⁰ Dathat³¹ ahmāt³² tat avat³³ āyaptem.³⁴

(7) I² am Ahura Mazda,⁴ who³ by the powerful fqforce,⁵ produced⁶ Ardvi sura for the prosperity⁷ of the house,⁸ clans,⁹ town¹⁰ and country.¹¹ (8) (The reciter speaks):- For whom (Ardvi Sura)¹²⁻¹³ (or inasmuch as¹²⁻¹³) I shall chant¹⁵ the frstaota yasna¹⁴ and Ahunavar¹⁶ with good fsintonation¹⁷ and I shall chant¹⁷ Asha Vahishta¹⁸ (i.e Ashem Vohū) and shall purify²² the good²¹ waters.²⁰ By means of (reciting)²³ these²⁴ (above-mentioned) Gathic²⁵ verse,²⁶ (the reciter) first³⁰ attains²⁹ the Garothman²⁷ (Paradise) of the (the Creator) Ahura Mazda. On account of this³² (i.e. on account of reciting the sacred verse, the Creator Ahura Mazda) gave³¹ him this³³ benefit³⁴ (to the reciter).

Explanation:- (Some reference to which benefits are accrued by reciting

fp i.e. by means of hearing Gathic verses chanted by us.

fq If we take the reading, “hizvārena” according to Dr. Geldner, the word means, “with the movement of the tongue”, i.e. with the strength of the tongue, derived form “hizva”, tongue and “arena”, motion, movement.

fr Staota yasnya - is the Avestan name of one of the 21 Nasks of our Holy religion. In Pahlavi it is called “Satud yasht”. Its praise is mentioned in Yazishna hā 71. The literal meaning of “Staota yasnya” is “praise-worthy of Yazishna”. Generally this name is applied to the Hās (or Chapters) of the Five Gathas and Seven Hās (or Chapters) of the Yasna Haptanghāiti.

fs Original meaning, “in good intonation,” (locative singular of husravan.)

with understanding, clearly and with good intonation the sacred verses of Yathā, Ashem and “Staota yasnya”, and by acting according to them, is seen from this para.)

(9) Ahe¹ raya² khvarenanghacha,³ tām⁴ yazāi⁵ surunvata⁶ yasna,⁷ tām⁸ yazāi⁹ hu-yashta¹⁰ yasna.¹¹ Ana¹² buyāo¹³ zavanō-sāsta,¹⁴ ana¹⁵ buyāo¹⁶ huyashtara.¹⁷ Aredvīm Sūrām¹⁸ Anāhitām¹⁹ ashaonīm;²⁰ zaothrābyō²¹ Aredvīm Sūrām²² Anāhitām²³ ashaonīm²⁴ ashahe²⁵ ratūm²⁶ yazamaide.²⁷

(9) On account of the radiance² and glory³ of that (Ardvi Sura¹) I praise her⁴ with the famous⁶ yasna; through this¹² (i.e with sincere heart) (0 undefined Ardvi Sura!) Mayest thou ^{ft}be¹³ pleased or honoured with my¹⁵ invocation,¹⁴ mayest thou be¹⁶ most fully worshipped¹⁷ (i.e pleased)! (I praise) the undefined¹⁹ (and) the righteous²⁰ Ardvi Sura.¹⁸ We remember²⁷ or revere²⁷ with libations²¹ the undefined²³ (and) the righteous²⁴ Ardvi Sura (who) (is) the Lord of righteousness.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha, arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
Yāonghāmachā tānschā tāoschā yazamaide.**

(To recite in bāz) Hormazd Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhi āstvānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

(10) Yasnemacha vahmemcha aojascha zavarecha āfrināmi, apām vanguhinām mazdadātanām, Areduyāo Āpo Anāhitayāo ashaonyāo, vīspanāmcha apām mazdadātanām, vīspanāmcha urvaranām mazdadātanām. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (**falān**), māhe mubārak (**falān**), gāhe (**falān**), namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem, Ashem Vohū 1.

Gorje khoreh awzāyād Āvān Ardvī Sūr Bānu berasād amāvand pirozgar amāvandī pirozgarīh. Dād Dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn, aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

ft i.e. mayest thou be full of love unto me through this invocation of mine.

(Recite facing the south) Dādāre gehān dīne Māzdayasnī dāde Zarthushtī. Nemasete ashāum sēvishte Aredvi Sūra Anāhite Ashaone Ashem Vohū 1.

Nemo urvaire vanguhi mazdadahāte ashaone Ashem Vohū 1.

Aredvīm Sūrām Anāhitām, ashaonīm ashahe ratūm yazamaide. Ashem Vohū h

Āvān Ardvī Sur Bānu be-rasād Ashem Vohū 1.

ĀTASH NYĀYESH

(This Nyāyesh should be recited every day, if possible; it is enjoined otherwise in the Persian Rivāyets to recite it specially on five days every month – Hormazd, Ardibehesht, Ādar, Srosh and Beherām).

Khshnaothra¹ Ahurahe Mazdāo.²

(To recite bowing the head): Nemase³-te,⁴ Ātarsh⁵ Mazdāo Ahurahe⁶ hudhāo⁷ mazishta⁸ yazata⁹. Ashem Vohū 1.

(May there be) the propitiation or pleasure of Ahura Mazdā!

Homage (be) unto thee, O Fire⁵ of Hormazd,⁶ bestowing good⁷ (or beneficent),⁷ the Greatest Yazata!

Pa nāme¹ yazdān² Ahura Mazda³ Khodāe⁴ awazūnī⁵ gorje⁶ khoreh⁷ awazāyād.⁸

(To recite as follows before Ātash Behrām)

Ātash⁹ Beherām¹⁰ Ādar¹¹ farā.¹²

(I begin to recite this) in the name¹ of God,² Creator Hormazd³ (and) the Lord⁴ (of the entire world) (and) beneficent. May the lustre⁶ and glory⁷ of Ātash⁹ (angel of Fire)⁹ Behram,¹⁰ the exalted¹² Fire⁹ increase!⁸

(To recite as under before Ātash Ādarān)

Ātash¹³ Ādarān¹⁴ Ādar¹⁵ farā.¹⁶

May the lustre⁶ and glory⁷ of Ātash¹³ Ādarān,¹⁴ the great¹⁶ Fire,¹³ increase!

⁸

(To recite as under before the fire in the house)

Ātash¹⁷ dādgāh¹⁸ Ādar¹⁹ farā.²⁰

May the lustre⁶ and glory⁷ of ātash¹⁷ Dādgāh,¹⁸ the great²⁰ Fire¹⁷ increase!⁸

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravāni getī mīnōānī, okhe awākhsh pashemān pa se gavashnī pa patet

hom.

^{fu}Us-mōi¹⁸ uzāreshvā¹⁹ Ahurā²⁰
 Ārmaiti²¹ tevishīm²² dasvā²³
 Spenishtā²⁴ Mainyū²⁵ Mazdā,²⁶
 Vanghuyā²⁷ zavō²⁸ ādā,²⁹
 Ashā³⁰ hazō³¹ ēmavat³²
 Vohū³³ Mananghā³⁴ feseratūm.³⁵

O Ahura Mazda, the most beneficent spirit and the ^{fv}bestower of good things²⁷ in return²⁹ for prayers!²⁸ Do Thou ^{fw}purify¹⁹ me¹⁷ (i.e keep me away from wicked deeds), owing to (my) gentleness (or humility)²¹ do Thou grant²³ me¹⁸ strength,²²on account of righteousness³⁰ bestow upon²³ (me) mighty³² power³¹ (and) on account of (my) good thoughts grant²³ me¹⁸ ^{fx}supremacy.³⁵

Rafedhrāi³⁶ vouruchashānē,³⁷
 dōishi³⁸-mōi³⁹ yā⁴⁰ ve⁴¹ abifrā,⁴²
 tā⁴³ khshathrahyā⁴⁴ Ahurā⁴⁵
 yā⁴⁶ vanghēush⁴⁷ ashish⁴⁸ mananghō,⁴⁹
 frō Spenta⁵⁰ Ārmaiti⁵¹
 Ashā⁵² daēnāo⁵³ fradakhshayā.⁵⁴

O Hormazd!⁴⁵ for (my) delight³⁶ (and) for sufficiently ^{fv}acquiring religious lore,³⁷ do Thou ^{fz}grant me assuredly those⁴³ gifts⁴⁸ which⁴⁶ (are) blessed by Shehrevar⁴⁴ and Vohuman.⁴⁷⁻⁴⁹ O Spenta Armaiti!⁵⁰⁻⁵¹ instruct⁵⁴ (me) the Commandments of the Religion⁵³ through Asha.⁵²

At rātām⁵⁵ Zarathushtrō⁵⁶
 tanvaschit⁵⁷ khvakhyāo⁵⁸ ushtanem⁵⁹
 dadāiti,⁶⁰ paurvatātem⁶¹
 mananghaschā⁶² vanghēush⁶³ Mazdāi,⁶⁴
 shyaothanahyā⁶⁵ ashā⁶⁶ yāchā⁶⁷
 ukhdhakhyāchā⁶⁸ seroshem⁶⁹ khshathremchā.⁷⁰

fu The portion from “Us-mōi uzareshvā” to “Seraoshem Khshathremchā” is taken from Yasna Hā 33 called “Yathā āish”, stanzas 12-14. For the explanation of the words contained in the stanza, see my *Gatha Ba Mäeni*.

fv Originally bestower of reward of prayers in good things: Zava=Sanskrit hava= prayer, invocation, supplication”.

fw “Uzāreshvā” imperative second person singular Atmanepada: root uz-arez = Sanskrit Arz = to purify, to render white; Arise for me” i.e. “help me” (Spiegel, Harlez and Mills): “deliver me from” (Darmesteter) based on Pahlavi version.

fx Original meaning “chieftainship over cattle”, see Yasna 51,4.

fy Original meaning for “tasting widely”, dative singular of vouru-chashān; root chash = Persian chashidan = to taste or Sanskrit chakhsh = to see, to examine.

fz Reverend Mills; blessing (see Yasna IX 3, 6, 9, 12); ashish (in the sense of ashish) noun, feminine gender, accusative plural. Sanskrit āshis.

(Holy) Zarathushtra⁵⁶ dedicates as an offering⁵⁵⁻⁶⁰ even the life⁵⁹ of his own⁵⁸ body⁵⁷ and the excellence⁶¹ (or pre-eminence⁶¹) of good mind unto Ahura Mazda.⁶⁴ The prophet dedicates as an offering⁵⁵⁻⁶⁰ the power⁷⁰ of (his own) deed⁶⁵ and obedience⁶⁹ of word⁶⁸ unto Asha.⁶⁶

Khshnaothra Ahurahe Mazdāo. (To recite bowing the head) Nemaste Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 3. Fravarānē mazdayasnō Zarathushtish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha.

Āthro¹ Ahurahe Mazdāo² puthra,³ tava⁴ ātarsh⁵ puthra⁶ Ahurahe Mazdāo.⁷ Āthro⁸ Ahurahe Mazdāo⁹ puthra,¹⁰ khvarenanghō¹¹ savanghō¹² mazdadadhātahe¹³ airyānām¹⁴ khvarenō¹⁵ mazdadadhātanām,¹⁶ kavayehecha¹⁷ khvarenanghō¹⁸ mazdadadhātahe,¹⁹ āthrō²⁰ Ahurahe Mazdāo²¹ puthra.²² Kavōish²³ haosravanghahe,²⁴ varōish²⁵ haosravanghe²⁶ asnavantahe²⁷ garōish²⁸ mazdadadhātahe²⁹ chaēchishtahe³⁰ varōish³¹ mazdadadhātahe,³² kāvayehecha³³ khvarenanghō³⁴ mazdadadhātahe,³⁵ āthrō³⁶ Ahurahe Mazdāo³⁷ puthra.³⁸ Raēvantāhe³⁹ garōish⁴⁰ mazdadadhātahe,⁴¹ kāvayehecha⁴² khvarenanghō⁴³ mazdadadhātahe,⁴⁴ āthrō⁴⁵ Ahurahe Mazdāo⁴⁶ puthra.⁴⁷ Ātarsh⁴⁸ spenta⁴⁹ rathaēstāra,⁵⁰ yazata⁵¹ pourukhvarenangha,⁵² yazata⁵³ pouru-bāēshaza.⁵⁴ Āthrō⁵⁵ Ahurahe Mazdāo⁵⁶ puthra,⁵⁷ mat⁵⁸ vīspacibyo⁵⁹ āterebyō,⁶⁰ khshathrō-nafedhrō⁶¹ nairyō-sanghahe⁶² yazatahe⁶³ khshnaothra⁶⁴ yasnāicha⁶⁵ vahmāicha⁶⁶ khshnaothrāicha⁶⁷ frasastayaēcha,⁶⁸ yathā Ahu vairyō⁶⁹ zaotā⁷⁰ frā-me⁷¹ mrūte⁷² atha ratush ashāt-chit hacha⁷³ frā ashava vidhvāo⁷⁵ mraotu.⁷⁶

For the propitiation (of the Creator, Ahura Mazda) in the Gāh so and so) of the Fire¹, the purifier³ (of all things) pertaining to Ahura Mazda,² O Fire⁵ ga the purifier⁶ (of all things) pertaining to Ahura Mazda;⁷ of the Fire⁸ (Ādar gb Farohabā), the purifier¹⁰ (of all things) of gc Thine⁴ pertaining to Ahura Mazda;⁹ of the glory¹¹ (and) lustre¹² created by Ahura Mazda;¹³ of the Iranian¹⁴ and Kayanian¹⁷ Glory¹⁸ created by Ahura Mazda;¹⁹ of the Fire²⁰

ga “Puthra” (Sanskrit “putra”) - the ordinary meaning of the word is “son” but the meaning of this word in this Nyāyesh everywhere derived from the Sanskrit root pu- (= to purify, to render pure) is “source of purifying, cleaning” and I have thought it proper to translate “purifier” deriving from it.

gb About this Fire it is stated in the commentary of the Pahlavi version that it presides over the Mobeds, Dastoors and saintly persons. It is also called “Adar Farāh”. In the Pahlavi Book *Bundahishn* it is stated that this Fire was first enthroned on the Mount, “Gadman-Homand” situated in the province of “Khvārzam” on the shores of the River Oxus. After the death of king Jamshid, it was saved from the clutches of Zohāk. During the time of king Gushtāsp it was removed from the Khvārzam, and brought to the Mount, “Roshan” situated in Kabulastan, where this very Fire was existing up to the period of *Bundahishn*.

gc The connection of the words of genitive singular in this paragraph should be taken with the words “Yasnāicha vahmāicha, khshnaothrāicha frasastayaēcha yathā Ahu Vairyō zaotā frā-me mrūte” occurring at the end of the same paragraph.

(Ādar ^{gd}Goshasp), the purifier (of all things) pertaining of Ahura Mazda;²¹ of (the King) Kaikhasrou²⁴ of the Kayanian (descent)²³ and of the ^{ge}Lake of (the king) Kaikhasrou (situated in the city of ^{gf}Ataropātākan); of the ^{gg}Mount²⁸ Asnavant²⁷ created by Ahura Mazda²⁹ of the ^{gh}Lake³¹ Chaechasta³⁰ created by Ahura Mazda,³² the Fire³⁶ (called ^{gi}Ādar Burzin) the purifier³⁸ (of all things) pertaining to Ahura Mazda;³⁷ the Mount⁴⁰ ^{gi}Raevant³⁹ created by Ahura Mazda;⁴¹ the Kayanian⁴² Glory⁴³ created by Ahura Mazda; of the Fire,⁴⁵ the purifier⁴⁷ (of all things) pertaining to Ahura Mazda;⁴⁶ O Adar⁴⁸ Yazata,⁵¹ the beneficent,⁴⁹ ^{gk}warrior⁵⁰ (against the demons), full of glory,⁵² healing virtues!⁵⁴ of the Fire,⁵⁵ the purifier (of all things) pertaining to Ahura Mazda⁵⁶ – together with⁵⁸ of all⁵⁹ the Fires;⁶⁰ of the yazata⁶³ ^{gi}Nairyosang,⁶² residing in the navel (or source) of kings⁶¹ – for the ^{gm}worship⁶⁵ (of all these) for (their) praise,⁶⁶ propitiation⁶⁷ and glorification, let the officiating priest⁷⁰ (zaotar) proclaim⁷² to me⁷¹ (the excellences of sacred verses of) Yathā Ahū Vairyō. Let (the Raspi) (who) (is) righteous⁷⁴ and learned⁷⁵ pronounce⁷⁶ (the excellences of these verses) athā ratush ashāt-chit hacha.⁷³

gd In the Pahlavi Commentary the King Kaikhusrō, after conquering “Beheman Diz” enthroned this Fire. It presides over the heroes and soldiers. It is also known as the Fire of Lighting.

ge In the Pahlavi Commentary.

gf i.e., of that lake where king Kaikhusrō prayed standing.

gg It was the abode of the Fire, Ādar Gushasp enthroned by king Kaikhusrō on the Mount situated near the Lake Chaechast.

gh Some of our Dasturs have understood the “Chaechasta” as the name of the Cave, but it is the name of a lake, and not a cave. This fact is clearly seen from the Āvan Yasht, para 49; Gosh Yasht, para 18, and Ashishvāng Yasht para 38. For both these Avesta words, “Vairī” (i.e. lake) and “vara” (i.e. enclosure, cave) there is only one and the same equivalent “var” in Pahlavi; hence this seems to have been mistaken. According to the statement in Napekh-ut-tawārikh, King Kaikhushrō, till the time he passed away from this material world, was fully engrossed in the prayers of God on the Mount Nihāvand. The Lake Chaechasta is situated in Azarbaizān and at present it is compared with the Lake Urumiyah.

gi In the Pahlavi Commentary this Fire presides over Vāstryosh, i.e. agriculturists, and “Adar Burzin Meher” is also known as “Adar Meher Burzin”. About this Fire it is stated in the Pahlavi *Bundahishn* and Persian Rivayets that Holy Zarathushta brought this Fire in the court of King Gushtasp, and its excellence was that the Fire was always kept buring bright without fuel, sandalwood and frankincense, incense, and was not extinguished by anything.

gj There was the place for the Fire “Ādar Burzin” on this Mount.

gk Fire is powerful weapon against the demons, impurity, uncleanness, etc. Besides, the persian Rivayets we get such writing in the Avesta itself; see Vendidad, Fargard VIII. para 80.

gl Neryosang is the name of the Fire as well as an Angel. As Fire, it resides in the heart of kings and assists them in the management of their state. As an Angel, he is the Messenger of the Creator, Ahura Mazda.

gm From the beginning of this paragraph up to this place the connection of all the words that occur in genitive singular ends here.

(1) ^{gn}**Yasnemcha¹ vahmemcha² huberetīmcha³ ushta-beretīmcha,⁴** vanta-beretīmcha,⁵ afrīnāmi,⁶ tava⁷ Ātarsh⁸ puthra⁹ Ahurahe Mazdāo,¹⁰ yesnyō¹¹ ahi¹² vahmyō,¹³ yesnyō¹⁴ buyāo¹⁵ vahmyō¹⁶ nmānāhu¹⁷ mashyākanām¹⁸ Ushta¹⁹ buyāt²⁰ ahmāi²¹ naire,²² yase²³-thwā²⁴ bādha²⁵ frāyazāite,²⁶ aesmō-zastō,²⁷ baresmō-zastō,²⁸ gao-zastō,²⁹ hāvanō-zastō.³⁰

(1) O Fire,⁸ the purifier⁹ (of all things) pertaining to Ahura Mazda!¹⁰ I praise⁶ Thy worship,¹ invocation,² good³ health-giving and friendly gift.⁵ (O Fire), thou art¹² worthy of worship¹¹ and invocation;¹³ mayest thou be¹⁵ worthy of worship¹⁴ and invocation¹⁶ in the abodes¹⁷ of men!¹⁸ May there be²⁰ greatness¹⁹ (or happiness¹⁹) unto that²¹ man²² who²³ shall always²⁵ worship²⁶ thee²⁴ with fuel Baresman,²⁸ milk, and mortar in hand.³⁰

(1) **Dāityō¹ aēsme² buyāo,³ dāityō⁴ baoidhi⁵ buyāo,⁶ dāityō⁷ pithwi⁸ buyāo,⁹ dāityō¹⁰ upasayene¹¹ buyāo.¹² Perenāyush¹³ harethre¹⁴ buyāo,¹⁵ dahmāyush¹⁶ harethre¹⁷ buyāo,¹⁸ ātarsh¹⁹ puthra²⁰ Ahurahe Mazdāo.²¹**

(2) (O Fire, the purifier of all things pertaining to Ahura Mazda), mayest thou be³ proper¹ in fuel!² incense⁵! nourishment⁸! (and) mayest thou be¹² proper¹² in logs of wood¹¹! O Fire,¹⁹ the purifier²⁰ (of all things) pertaining to Ahura Mazda! mayest thou be¹⁵ provided with food¹⁴ for a long time¹³!

(3) **Saoche¹ buye² ahmya³ nmāne,⁴ mat-saoche⁵ buye⁶ ahmya⁷ nmāne,⁸ raochahi⁹ buye¹⁰ ahmya¹¹ nmāne,¹² vakhshathe¹³ buye¹⁴ ahmya¹⁵ nmāne,¹⁶ dareghemchit¹⁷ aipi¹⁸ zrvānem,¹⁹ upa²⁰ sūram²¹ frashō-keretīm,²² hadha²³ sūrayāo²⁴ vanghuyāo²⁵ frashō-keretōit.²⁶**

(3) (O Fire!) (until¹⁸) for a long¹⁷ time,¹⁹ up to²⁰ (the time of) the mighty²¹ goRenovation,²² mayest thou be² burning¹ in this³ house⁴ (i.e. be ever burning)! in brilliance⁹ (and) mayest thou be¹⁴ in increase¹³ in this¹⁵ house!¹⁶

(1) **Dāyāo¹ me² Ātarsh³ puthra⁴ Ahurahe Mazdāo,⁵ āsu⁶ khvāthrem,⁷ āsu thrāitim,⁹ āsu¹⁰ jītim,¹¹ pouru¹² khvāthrem,¹³ pouru¹⁴ thrāitim,¹⁵ pouru¹⁶ jītim;¹⁷ mastīm,¹⁸ spānō,¹⁹ khshviwrem²⁰ hizvām²¹ urune²² ushi,²³ khratūm²⁴ paschaēta²⁵ masita²⁶ mazāontem,²⁷ apairi-āthrem,²⁸ nairyām²⁹ paschaēta³⁰ hām-varetīm.³¹**

(4) (The person who recites; O Fire, the purifier⁴ (of all things) pertaining to Ahura Mazda!¹⁵ grant (thou¹ unto) me (the things mentioned below):

Explanation:- (As to what things the reciter of this Nyāyesh asks through the Fire or as to what wishes he desires to get fulfilled are stated in

gn The portion from here up to the words, “Ashāhe bereja yaozdātān” at the end of this Nyāyesh is taken from Yasna Hā 62.

go The original meaning of “hadha” (comparing to Sanskrit saha) is, “together with, accompanied by”:- e.g. “hadha-aesma”, i.e. together with esam – fuel.” # These words, “hadha sūrayāo vanghuyāo frashō keretōit” according to my opinion are the commentary of, “upa sūrām frashō-keretim”, although there is a difference in cases of both. Pahlavi translator has also regarded this similarly. Harlez, Mills and Darmesteter have also translated in the same way.

the following lines and in paras 5 and 6):

Immediate⁶ (or without delay) comfort,⁷ sustenance,⁹ (long) life¹¹, happiness,¹³ greatness,¹⁸ wisdom,¹⁹ fluent²⁰ tongue²¹ (and) intelligence²³ for (my) soul²² and intellect²⁴ (which may) increase²⁷ in proportion²⁶ after²⁵ (having received it) and (may) not diminish,²⁸ and (afterwards)³⁰ strength³¹ of manliness²⁹ (all these, O Fire, do thou grant me).

(5) **Eredhvō-zangām,**¹ **akhvafnyām**² **thrishūm**³ **asnāmcha**⁴ **khshafnāmcha**⁵ **āsitō-gātūm**,⁶ **jaghāurum**,⁷ **tuthrushām**,⁸ **āsnām**⁹ **frazaintīm**,¹⁰ **karshō-rāzām**,¹¹ **vyākhanām**,¹² **hām-raodhām**,¹³ **hvāpām**,¹⁴ **ānzō-būzīm**¹⁵ **hvīram**, **yā**¹⁷ **me frādhayāt**¹⁹ **nmānemcha**²⁰ **vīsemcha**²¹ **zantūmcha**, **dakhyūmcha**²³ **danghu-sastīmcha.**²⁴

(5) Strength for standing firm-footed,¹ ^{gP}wakefulness² (during the remaining period) (except) one-third³ of the days⁴ and nights,⁵ ^{gq}steadiness in one's own duty,⁶ watchfulness⁷ (and) an offspring¹⁰ (that is) nourishing,⁸ of innate wisdom,⁹ ruling over the region,¹¹ sitting in the assembly,¹² thoroughly developed,¹³ possessed of good respect,¹⁴ delivering from distress,¹⁵ as powerful as a hero,¹⁶ (such an offspring, O Fire of Ahura Mazda! do thou grant me): Who i.e. (the offspring) may render my¹⁸ house²⁰, (my) clan,²¹ (my) town,²² (my) country²³ and the ^{gr}religion of (my) country²⁴ prosperous¹⁹.

(6) **Dāyāo**¹ **me**² **Ātarsh**³ **puthra**⁴ **Ahurahe Mazdāo**,⁵ **yā**⁶ **me**⁷ **anghat**⁸ **afrasāonghāo**,⁹ **nūremcha**¹⁰ **yavaēchātaite**,¹¹ **vahishtem** **Ahūm**¹² **ashaonām**¹³ **raochanghem**¹⁴ **vīspō-khvāthrem**¹⁵ **zaze-buye**¹⁶ **vanghāucha**¹⁷ **mīzde**,¹⁸ **vanghāucha**¹⁹ **srvahi**,²⁰ **urunaēcha**²¹ **dareghe**²² **havanghe.**²³

(6) O Fire, the purifier (of all things) pertaining to Ahura Mazda! Do thou grant¹ me² (that thing) which⁶ may be⁸ the instructor⁹ for me,⁷ may guide me now¹⁰ and for ever¹¹ (i.e up to the end of my life), about the best world (i.e. Paradise)¹² of the righteous (people),¹³ bright¹⁴ (and) all-comfortable.¹⁵ (And) may I obtain¹⁶ that paradise in good¹⁷ rewards,¹⁸ in (return for the good¹⁹ homage²⁰ and in (exchange of) holiness²³ of (my) soul²¹ for a long duration.²²

Explanation:- (O Fire of Ahura Mazda! Do thou grant me such knowledge and point out such a course so that I may perform virtuous deeds, I may pay homage to Ahura Mazda and lead my soul to goodness, so that after my passing away I may obtain for my good deeds the exalted place of Heaven in return).

gp It is noticed from this that except in the case of sickness or uneasiness more than eight hours should not be employed in sleep. The words “thrishum asnāmcha khshafnāmcha” seems to be a commentary of “akhvafnyām”. Watergaard has inserted these words in () and Geldner has taken them in footnotes.

gq “Quick to rise up from bed” (Darmesteter): “ Speed in walking “ (Harlez).

gr Sovereignty, Empire (Prof. Darmesteter); one's own country (Dr. Harlez)

(6) Vīspaēibyō¹ sastīm² baraiti³ Ātarsh⁴ Mazdāo Ahurahe⁵ yaēibyō⁶ aēm⁷ hām-pachāite⁸ khshāfnīmcha⁹ sūrīmcha¹⁰ vīspaēibyō hacha¹¹ izyeite¹² huberetīmcha¹³ ushta-beretimcha¹⁴ vanta-berefīmcha,¹⁵ Spitama.¹⁶

(7) O Spitaman¹⁶ (Zarathushtra)! That Fire⁴ of Ahura Mazda⁵ carries³ admonition² unto all¹ for whom⁶ that⁷ (fire) cooks⁸ the ^{gs}evening and ^{gt}noon meals⁹⁻¹⁰ (i.e. gives them good understanding) (and) from all¹¹ he solicits¹² a good, healthful and friendly offering.¹⁵

(8) Vīspanām¹ para-charentām² Ātarsh³ zasta⁴ ādidhaya,⁵ Chim⁶ hakha⁷ hashe⁸ baraiti⁹ fraeharethvāo¹⁰ armaēshāidhe.¹¹ Ātarem¹² Spentem¹³ yazamaide,¹⁴ takhmem¹⁵ hantem¹⁶ rathaēshtārem.¹⁷

(8) The Fire³ looks at⁵ the hands⁴ of all¹ comers² (and says:) What⁶ does the walking¹⁰ friend⁷ bring⁹ to the sitting¹¹ ^{gu}friend? ^{gv}We praise¹⁴ the Fire,¹² the beneficent,¹³ powerful,¹⁵ shining¹⁶ (or existing¹⁶) (and) the warrior¹⁷ (against the demons).

(9) Āat¹ yezi²-she³ aēm⁴ baraiti⁵ aēsmem⁶ vā⁷ ashaya⁸ beretem,⁹ baresma¹⁰ vā¹¹ ashaya¹² frastaretem,¹³ urvarām¹⁴ vā¹⁵ hadhānaepatām¹⁶ ā-he¹⁷ paschaēta¹⁸ frinaiti¹⁹ Ātarsh²⁰ Mazdāo Ahurahe,²¹ khshnūto²² atbishtō²³ haghdhanghūm.²⁴

(9) But¹ if² any person⁴ brings⁵ unto that (fire)³ either fuel⁶ religiously⁸, (with sincere heart) or⁷ Baresman¹⁰ spread,¹³ or¹⁵ the (fragrant) plant¹⁴ (called) Hadhanaepata,¹⁶ unto that (offerer)¹⁷ sanctimoniously, then the Fire²⁰ of Ahura Mazda²¹ being pleased,²² ^{gw}revered²³ (and) satisfied²⁴ gives a blessing¹⁹ (as follows).

Upa-thwā¹ hakhshōit² gēush³ vānthwa,⁴ upa vīranām⁵ pourutās.⁶ Upa-thwā⁷ verezvatcha⁸ manō,⁹ verezvaticha¹⁰ hakhshōit¹¹ anguha.¹² Urvākhsh¹³-anguha¹⁴ gaya¹⁵ jighaēsha,¹⁶ tāo¹⁷ khshapanō¹⁸ yāo¹⁹ jvāhī,²⁰ Imat²¹ āthrō²² āfrīvanem,²³ yō²⁴ ahmāi²⁵ aēsmem²⁶ baraiti²⁷ hikush,²⁸ raochas-pairishtān²⁹ ashahe³⁰ bereja³¹ yaozdātān.³²

(10) Unto thee¹ (i.e. in thy family) may the flock⁴ of cattle³ increase!²

gs In Persian the meaning of “Shām” is both (night and night meal).

gt Like Sanskrit Shura = Sun, Persian Shām (night and night meal) or, alternatively, dinner (Persian Sura); Darmesteter gives the meaning of Khshāfnīmcha sūrīmcha” as, “lunch and dinner”.

gu Walking friend means the person going near the Fire, and the sitting friend should be understood as Fire, which itself cannot walk.

gv This last sentence (ātarem rathaēshtārem) is left out by Geldner.

gw “a-tbishtō” also means “unoffended”, “not disrespected, not disliked by, not becoming revengeful”.

(Unto thee) may there be² an increase⁶ of heroic ^{gx}men⁵! May thou⁷ ^{gy}have¹¹ an active⁸ mind!⁹ May (thy) ^{gz}life¹² be¹¹ active!¹⁰ Mayest thou live (thy) a joyous¹⁴ life,¹⁵ those¹⁷ nights¹⁸ that¹⁹ thou livest!²⁰ This²¹ (i.e. mentioned above) (is) the blessing²³ of the Fire²² (for him) who²⁴ brings²⁷ to that (fire)²⁵ dry ^{ha}fuel,²⁶ examined in the light²⁹ (and) purified with the blessings³¹ of righteousness.³⁰

(To recite in bāz) Ahura Mazda Khodāe, awazūnī mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād. **(To recite aloud)** Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi āthrō Ahurahe Mazdāo puthra, tava ātarsh puthra Ahurahe Mazdāo, āthrō Ahurahe Mazdāo puthra. Khvarenanghō savanghō mazdadhātahe, airyanām khvarenō mazdadhātanām, kāvayehēcha khavarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Kavōish Haosravanghahe, varōish Haosravanghahe, Asnavantahe garōish mazdadhātahe, Chaēchistahe varōish mazdadhātahe, kāvayehēcha khvarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra. Raēvantahe garōish mazdadhātahe, kāvayehēcha khvarenanghō mazdadhātahe, āthrō Ahurahe Mazdāo puthra.

Ātarsh Spenta rathaēshtāra, yazata pouru-khvarenangha, yazata pouru-baēshaza, āthrō Ahurahe Mazdāo puthra, mat vīspaēibyō āterebyō khshathrō-nafedhrō nairyō-sanghahe yazatahe. Ashem Vohū 3.

I praise, ^{hb}worship with veneration, vivacity and strength of the Fire, etc., the purifier (of all things) pertaining to Ahura Mazda.

At¹ tōi² ātarem³ Ahurā⁴
 aojonghvantem⁵ Ashā⁶ usemahī⁷
 asishtem,⁸ ēmavantem, ⁹stōi-
 rapentem,¹⁰ chithrā-avanghem;¹¹
 At¹² mazdā¹³ daibishyante¹⁴ zastāishtāish¹⁵
 dereshtā¹⁶ ^{hc}aēnanghem.¹⁷

gx i.e. sons having heroic strength, mighty progeny; see the passage “dasta amem” at the end of Māh Bokhtār Nyāyesh.

gy i.e. may your mind be thoughtful; mayest thou be clever and intellectual!

gz i.e. mayest thou perform benevolent and virtuous deeds!

ha The significance of the sentence “fuel examined in the light and purified” is that the fuel is selected after examining in the light and after removing the bark wherein small insects and polluted things may not be covered. The fuel, sandalwood and any other incense which may be put on fire should be absolutely dry and cleansed. Any kind of wet and dirty fuel should never be put on the fire. A strict order about this is enjoined in our religious books and Persian Rivayets.

hb For its translation and full explanation, see introductory verses above.

Ashem Vohū 1. Ahmāi raēshacha: Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

O Ahura Mazda⁴! through Asha (i.e. Holy immortal Ardibehesht),⁶ we wish⁷ (or approve) thy² mighty,⁵ swiftest,⁸ powerful,⁹ ever bestowing delight,¹⁰ help the Fire³ in various (^{hd}wonderful) ways.¹¹ O Ahura Mazdā!¹³ (the fire) with (its) sufficient ^{hc}vigour¹⁵ (is) holding fast¹⁶ (or chastising) the tormentor¹⁴ or the revengeful person.¹⁷

^{hf}Roz nek nām, roz pāk nām, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khashnaothra Ahurahe Mazdāo, nemase-te ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.

Gorje Khoreh awazāyād³

(If one recites Ātash Nyāyesh in the Ātash Ādaran, one should recite as below):

Ātash⁴ Beherām⁵ Ādar⁶ farā.⁷

May the lustre¹ (and) glory² of the fire³ of the exalted⁷ Atash⁴ Behram⁵ increase!³

(If one recites Ātash Nyāyesh in the Ātash Ādaran, one should recite as below):

Ātash⁴ Ādarān⁵ Ādar⁶ farā⁷

May the lustre¹ (and) glory² of the fire⁶ of the exalted⁷ Atash⁴ Adaran⁵ increase!³

(If one recites Ātash Nyāyesh before the fire in the house, one should recite as below):

Ātash⁴ Dādgah⁵ Ādar⁶ farā⁷

May the lustre¹ (and) glory² of the fire⁶ of the exalted⁷ Atash⁴ Dadgah⁵ increase!³

Ādarān⁸ Shāh⁹ pirozgar,¹⁰ Ādar Gushasp¹¹ Ādar Khordād,¹² Ādar Burzīn Meher¹³ avare¹⁴ ādarān¹⁵ o ātashān,¹⁶ ke pa dādgāh¹⁷ neshāst ested;¹⁸ gorje¹⁹ khoreh²⁰ awazāyād²¹ mīnōkarko²² amāvand²³ pirozgar²⁴ amāvandīh²⁵ pirozgarīh.²⁶ Dād Dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād, man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan. Ashaone Ashem Vohū 1.

hc This whole stanza is taken from Yasna Hā 34, stanza 4.

hd Sanskrit Chitra = various, different, of various kinds; wonderful.

he Original meaning “wished for strength”.

hf For translation, see above.

May the lustre¹ (and) glory² (of all these Fire) of the victorious¹⁰ Lord⁹ Ādaran,⁸ Ādar Gushasp,¹¹ Ādar Khordād,¹² Ādar Burzin Meher¹³ (and) other¹⁴ Ādarān¹⁵ and Fires¹⁶ which are installed in the Dādgāh¹⁷ (i.e in their proper places) increase!¹³ May the lustre¹⁹ (and) glory²⁰ (of the Fire called) Mino ^{hg}Karko²² increase!

May the powerful²³ (and) victorious²⁴ (Fire) (come unto my help) for (my) courage²⁵ and victory!²⁶

(Recite facing the south): Dādāre gehān dīne māzdayasnī dāde Zarthushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvare vanguhi mazdadhatē ashaone. Ashem Vohū 1.

Khshnaothra Ahurahe Mazdāo (recite bowing the head downward) nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1.

HĀVAN GĀH

(Note: This same Gāh should be recited during the period of Second Havan as well, i.e. from the Month Āvan, Roz Hormazd up to Vahishtoisht Gatha. For further explanation see note given to “the five gāhs to be recited separately”).

(1) Khshnaothra¹ Ahurahe Mazdāo.² Ashem Vohū 3. Fravarāne³ mazdayasnō⁴ Zarathushtrish⁵ vīdaēvō⁶ Ahura-tkaeshō.⁷ Havanēe⁸ ashaone⁹ ashahe¹⁰ rathwe,¹¹ yasnāicha¹² vahmāicha¹³ khshnaothrāicha¹⁴ frasastayaēcha.¹⁵ Sāvāngheē¹⁶ vīsyāicha¹⁷ ashaone¹⁸ ashahe¹⁹ rathwe,²⁰ yasnāicha²² vahmāicha²² khshnaothrāicha²³ frasastayaēcha.²⁴

(2) Mithrahe²⁵ vouru-gaoyaotōish²⁶ hazanghrō-gaoshaha,²⁷ bāvare-chashmanō,²⁸ aokhtō-nāmanō²⁹ yazatahe,³⁰ Rāmanō khvāstrahe,³¹ khshnaothra³² yasnāicha³³ vahmāicha³⁴ khshnaothrāicha³⁵ ^{hh}frasastayaēcha,³⁶ yathā Ahū Vairyō³⁷ zaotā³⁸ frā me³⁹ mrūte⁴ athā ratush ashātchit hacha⁴¹ frā ashava⁴² vīdhvāo⁴³ mraotū.⁴⁴

(1-2) (May there be) propitiation¹ of (the Creator) Ahura Mazda!² I ^{hi}profess myself (to be) a worshipper of Ahura Mazda,⁴ a follower in accordance with the Religion proclaimed by the prophet Zarathushtra,⁵ the abstainer from (the malpractices of) daevas⁶ (and) the follower of the doctrines of Ahura Mazda.⁷ During the time of holy and pure Havan⁸ in

^{hg} About this Fire it is stated that it is forever burning near the Creator Ahura Mazda.

^{hh} In the beginning of this, as well as other Gāhs, the words, “Yasnāicha, vahmāicha, khshnaothrāicha frasastayaēcha” occur more than once, but their meanings are to be taken once.

^{hi} For its explanation, see note on Srosh Baj.

which the work of ^{hi}Savanghi (i.e. business of gaining profit) and of Visya (i.e. lord of the clans) go on for the pleasure³² of the Creator Ahura Mazda, through the propitiation³² of Meher Yazata,³⁰ of wide pastures,²⁶ of thousand ears,²⁷ and ten thousand eyes²⁸ (and) of the spoken name²⁹ and of Ram Khvastar, for the worship,³³ for (their) invocation,³⁴ for (their) propitiation³⁵ and for (their) glorification,³⁶ let the officiating priest³⁸ proclaim⁴⁰ to me³⁹ (the excellences of the verses of) Yathā Ahū Vairyō.³⁷ Let the Raspi (who is) righteous⁴² (and) learned⁴³ announce⁴⁴ (the excellences of these verses) “athā ratush ashāt-chit hacha”.

(3) ^{hk}Ahurem Mazdām¹ ashavanem² ashahe³ ratūm⁴ yazamaide;⁵ zarathushtrem⁶ ashavanem⁷ ashahe⁸ ratūm⁹ yazamaide;¹⁰ zarathushtrahe¹¹ ashaonō¹² fravashīm¹³ yazamaide;¹⁴ Ameshe Spente¹⁵ ashaonām¹⁶ yazamaide.¹⁷ (4) Ashānām¹⁸ vangushīsh¹⁹ sūrāo²⁰ spentāo²¹ fravashayō²² yazamaide,²³ astvatō²⁴ manakhyācha²⁵ apanōtemem²⁶ rathwām²⁷ yazamaide²⁸ yaētushtemem²⁹ yazatanām³⁰ hanghanushtemem³¹ ashahe³² rathavām³³ aiwinasānstemem,³⁴ jaghmūshtemem³⁵ ashaonō³⁶ ashahe³⁷ rathwō³⁸ ratufritīm³⁹ yazamaide.⁴⁰

(3) We praise⁵ Ahura Mazda¹ the holy² Lord⁴ of Righteousness.³ We also praise¹⁰ ^{hl}Zarathushtra⁶ the holy⁷ Lord⁹ of Righteousness.⁸

We revere¹⁴ the Fravashi¹⁴ of the Holy¹² Zarathushtra.¹¹ We praise¹⁷ the ^{hm}holy¹⁶⁻¹⁸ Bountiful Immortals.¹⁵ We worship²³ the good,¹⁹ heroic²⁰ and beneficent²¹ Fravashis²² of the righteous.¹⁸ We praise²⁸ the highest²⁶ (lord) amongst the lords²⁷ of the corporeal (world)²⁴ and of the spiritual (world).²⁵ We praise⁴⁰ the most helpful²⁹ of the yazatas³⁰ (and) the most worthy³¹ amongst the lords³³ of righteousness³² and most reaching, effective for help³⁴ (and) the well-timed prayer,³⁹ the most helpful³⁵ for the holy³⁶ lord³⁸ of holiness.³⁷

(5) Hāvanīm ashavanem² ashahe³ ratūm⁴ yazamaide;⁵ Haurvatātem⁶ ashavanem⁷ ashahe⁸ ratūm⁹ yazamaide;¹⁰ Ameretātem¹¹ ashavanem¹² ashahe¹³ ratūm¹⁴ yazamaide;¹⁵ āhūrīm¹⁶ frashnem¹⁷ ashavanem¹⁸ ashahe¹⁹ ratūm²⁰ yazamaide,²¹ Āhūrīm²² tkaēshem²³ ashavanem²⁴ ashahe²⁵ ratūm²⁶ yazamaide,²⁷ yasnem²⁸ sūrem²⁹ Haptanghātīm³⁰

hj Those words associated with each respective Gāh- such as Sāvanghi, visya, frādat-fshu, frādat-vīra, berejya, nmānya, etc.... are generally regarded as the hamkārs”. i.e. co-working yazatas.

hk The portion from here up to “ratufritim yazamaide”. is taken from Yasna Hā 71, paras 2-3.

hl From this paragraph the exalted status of Holy Zarathushtra is seen. Moreover in Yasna Hā 16 the Holy Prophet is regarded as a “Yazata” of this world. On this subject, for further details, see “Zartosht Namu” written by Sheth K.R. Cama, Chapter 12.

hm In the original formation the word “asho” is in the genitive plural. Spiegel and Darmesteter also have translated accordingly. Unto the Bountiful Immortals of the righteous people, i.e. the Bountiful Immortals whom the righteous people worship (Harlez); the Bountiful Immortals (who) are the protectors of the righteous people (Mills).

ashavanem³¹ ashahe³² ratūm³³ yazamaide.³⁴

(5) We praise⁵ Hāvani¹ the holy² Lord⁴ of holiness;³ we praise¹⁰ Khordād⁶ the holy⁷ Lord⁹ of Holiness;⁸ we praise¹⁵ Amardād¹¹ the holy¹² Lord¹⁴ of holiness;¹³ we praise²¹ the ^{hn}word to Ahura Mazda,¹⁶ the pious,¹⁸ lord²⁰ of holiness.¹⁹ We praise²⁷ the Religion²³ pertaining to Ahura Mazda,²² the pious,²⁴ lord²⁶ of holiness;²⁵ we praise³⁴ yasna²⁸ ^{ho}Haptanghāiti,³⁰ efficacious²⁹ (and) holy,³¹ Lord of³³ holiness.³²

(6) **Sāvangaḥāēm¹ vīśīmcha² ashavanem³ ashahe⁴ ratūm⁵ yazamaide,⁶ airyamanem⁷ išīm⁸ ashavanem⁹ ashahe¹⁰ ratūm¹¹ yazamaide¹² amavantem¹³ verethrājanem,¹⁴ vitbaēshanghem,¹⁵ vīspa¹⁶ tbaēshāo¹⁷ taurvayantem¹⁸ vīspa¹⁹ tbaēshāo.²⁰ titarentem;²¹ yō²² upemō²³ yō²⁴ madhemō²⁵ yō²⁶ fratemō,²⁷ zaozīzuye²⁸ tarō²⁹ mānthrenem³⁰ pancha³¹ gāthāo.³²**

(6) We praise⁶ Savanghi¹ and Visya,² the holy³ lords⁵ of holiness;⁴ we praise¹² (the prayer called) ^{hp}Airyamana,⁷ the liked,⁸ (lovable) the holy Lord¹¹ of holiness,¹⁰ (which prayer is) powerful,¹³ victorious,¹⁴ keeping away from hatred,¹⁵ (and) overcoming,¹⁸ removing²¹ all afflictions. Which²³ (i.e. Prayer called Airyamana) is the uppermost²³ (beginning), the middle²⁵ (and) the concluding (portion) on the Holy Spell²⁹ of Five³¹ Gathas³² for invoking help,²⁸ (i.e. the Prayer named Airyamana is the best amongst the Holy Spell of five Gathas).

(6) **Mithremcha¹ vouru-gaoyaoitīm² yazamaide;³ Rāmacha khvāstrem⁴ yazamaide;⁵ vīsyehē⁶ rathwō⁷ yasnāicha⁸ vahmāicha⁹ vīśīmcha¹⁰ ashavanem¹¹ ashahe¹² ratūm¹³ yazamaide.¹⁴ (8) Mithrem¹⁵ vouru-gaoyaoitīm¹⁶ hazangra-gaoshem,¹⁷ baēvare-chashmanem,¹⁸ aokhtōnāmanem¹⁹ yazatem²⁰ yazamaide,²¹ Rāma khvāstrem²² yazamaide.²³**

(7) We worship³ Meher yazata¹ of the wide pastures;² we worship⁵ Rama Khvastar.⁴ In order to worship⁸ and praise⁹ the Lord⁷ Visya⁶ (i.e. pertaining to clan) we revere¹⁴ the Holy¹¹ Visya,¹⁰ the lord¹³ of Righteousness.¹² (8) We worship²¹ Meher yazata¹⁵ of the wide pastures¹⁶ (who is) of a thousand ears¹⁷ and ten thousand ^{hd}eyes,¹⁸ (and) the Worshipful²⁰ one (yazata) of the renowned name ; we worship Rama Khvastar.²²

hn i.e. we praise those Questions and Answers exchanged between the Creator Ahura Mazda and the prophet Zarathushtra.

ho i.e. HaptanYasht (Vadi) Large, where in the description of the Seven Bountiful Immortals is given. For further details, see note on the first paragraph of Haptan Yasht (Large).

hp Prayer “Airyaman” should be understood as Yasna Hā 54, called “A Airyemā Ishyo”, see note on para 5 of Ardibehesht Yasht.

hq For its explanation see note given on page 30.

(9) ^{hr}Thwām¹ ātarem² Ahurahe Mazdāo³ puthrem⁴ ashavanem⁵ ashahe⁶ ratūm⁷ yazamaide;⁸ hadha-zaothrem⁹ hadha-aiwyāonghanem,¹⁰ imat¹¹ baresma¹² ashaya¹³ frastaretem,¹⁴ ashavanem¹⁵ ashahe¹⁶ ratūm¹⁷ yazamaide;¹⁸ Apām¹⁹ Naptārem²⁰ yazamaide;²¹ Nairīm Sanghem²² yazamaide;²³ takhmem²⁴ dāmōish upamanem²⁵ yazatem,²⁶ yazamaide;²⁷ iristanām²⁸ urvānō²⁹ yazamaide³⁰ yāo³¹ ashaonām³² fravashayō.³³

(9) We revere⁸ thee,¹ O Holy⁵ Fire,² the purifier⁴ (of all things) pertaining to Ahura Mazda,³ the lord⁷ of righteousness.⁶ We revere this¹¹ Baresman¹² (which) together with the Libation⁹ (and) together with the Aiwyāonghana¹⁰ (is) spread¹⁴ with holiness¹³; We also revere the Lord¹⁷ of Righteousness.¹⁶ We revere²¹ the Navel²⁰ of waters¹⁹; we revere²³ (the Fire named)^{hs}Neryosang.²² We revere²⁷ the powerful²⁴ yazata²⁶ (named)^{ht}Dami Upamana,²⁵ we worship³⁰ the souls²⁹ of the departed²⁸ who³¹ are the ^{hu}Fravashis³³ of the righteous ^{hv}(people).³²

(10) Ratūm¹ berezantem² yazamaide³ yim⁴ Ahurem Mazdām,⁵ yō⁶ ashahe⁷ apanōtemō,⁸ yō⁹ ashahe jaghmūshtemō.¹¹ vīspa¹² sravāo¹³ Zarathushtri¹⁴ yazamaide;¹⁵ vīspacha¹⁶ hvarshta¹⁷ shyaothna¹⁸ yazamaide,¹⁹ varshtacha²⁰ vareshyamnacha.²¹

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

Yathā Ahū Vairyō 2.

(10) We worship³ the exalted² Lord¹ who⁴ (is) Ahura Mazda,⁵ who (i.e. Ahura Mazda) is the highest⁸ in holiness (and) who⁹ is most helpful¹¹ in Righteousness.¹⁰

We revere¹⁵ all¹² the sacred verses¹³ of (the Prophet) Zarathushtra,¹⁴ and all¹⁶ well-performed¹⁷ deeds¹⁸ (religious ceremonies), which have been performed²⁰ and shall be performed hereafter.²¹

(11) Yasnemcha vahmemcha aojascha zavarecha afrinami, Mithrahe Vouru-gaoyaoitōish hazanghrō-gaoshaha, baēvare-chashmanō, aokhtō-nāmanō yazatahe, Rāmanō khvāstrahe. Ashem Vohū 1.

hr The portion from here up to the end (tānschā tāoschā yazamaide) occurs in Yasna Hā 71, paras 23-24. The initial word in it “Thwām” is appended.

hs For the explanation of Neryosang, see note at the end of the introductory verses above.

ht The original meaning of “dami upamana” is “the picture of wisdom”, “the smile of wisdom,” “symbol of wisdom”. From this he is the presiding Angel over wisdom.

hu For explanation of the Fravashi and Soul see notes given on Khorshed Nyāyesh verse 9 above.

hv We revere the souls of the dead who are the Fravashis of the righteous (Spiegel, Harlez, and Mills) We worship the souls of the departed and the Fravashis of the righteous people (Darmesteter).

Ahmāi raescha, Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

RAPITHWAN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathuhtrish vīdaēvō Ahura-tkaeshō. Rapithwināi⁸ ashaone⁹ ashahe¹⁰ rathwe,¹¹ yasnāicha¹² vahmāicha¹³ khshnaothrāicha¹⁴ frasastayaēcha.¹⁵ Frādat-fshave zantumāicha¹⁷ ashaone¹⁸ ashahe¹⁹ rathwe,²⁰ yasnāicha²¹ vahmāicha²² khshnaothrāicha²³ frasastayaēcha,²⁴ (2) Ashahe vahishtahe²⁵ āthrascha²⁶ Ahurahe Mazdāo,²⁷ khshnaothra²⁸ yasnāicha²⁹ vahmāicha³⁰ khshnaothrāicha³¹ frasastayaēcha,³² yathā Ahū Vairyō³³ zaotā frā me³⁵ mrūte,³⁶ athā ratush ashāt-chit hacha³⁷ frā ashava³⁸ vīdhvāo³⁹ mraotū.⁴⁰

(1-2) At the time²⁰ of pure⁹ and holy¹⁰ period¹² Rapithwan,⁸ when (the functions) of giving rest or relief to beasts,¹⁶ and the Lord or chieftain of the town¹⁷ (goes), for the pleasure²⁸ (of the Creator Ahura Mazda), for the worship²⁹ of Ardibehest,²⁵ the Fire²⁶ of Ahura Mazda,²⁷ for (their) praise, for (their) propitiation³¹ and for (their) glorification,³² may the Zaotar³⁴ (i.e. the officiating priest)³⁴ proclaim³⁶ before us³⁵ (the excellences of the verses of) Yathā Ahū Vairyō.³³ May the Raspi (i.e. the assistant Priest) (who is) holy³⁸ (and) learned in turn announce⁴⁰ (the excellances of these verses) athā ratush ashāt-chit hacha”.

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide.

(4) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm ^{hw}yazamaide.

(5) Rapithwinem¹ ashavanem² ashahe³ ratūm⁴ yazamaide.⁵ Ahunavaitīm⁶ Gāthām⁷ ashaonīm⁹ ashahe¹⁰ ratūm¹¹ yazamaide¹⁷ Ushtavaitīm¹² Gāthām¹³ ashaonīm¹⁴ ashahe¹⁵ ratūm¹⁶ yazamaide;¹⁷ Spentā-mainyūm¹⁸ Gāthām¹⁹ ashaonīm²⁰ ashahe²¹ ratūm²² yazamaide,²³ Vohū-khshathrām²⁴ Gāthām²⁵ ashaonīm²⁶ ashahe²⁷ ratūm²⁸ yazamaide;²⁹ Vahishtōishtīm³⁰ Gāthām³¹ ashaonīm³² ashahe³³ ratūm³⁴ yazamaide.³⁵

(5) We praise⁵ Rapithwan¹ the holy,² Lord⁴ of holiness,³ we praise¹¹ the Gatha⁷ Ahunavaiti,⁶ we praise¹⁷ the Gatha¹³ Ushtavaiti,¹² we praise²³ the Gatha¹⁹ Spentā-mainyū,¹⁸ we praise²⁹ the Gatha²⁵ Vohū-khshathra,²⁴ and we praise³⁵ the Gatha³¹ Vahishtōishti,³⁰ the holy,³² Lord³⁴ of holiness.³³

hw For the translation of paragraphs 3 and 4, see Havan Gāh, above.

(6) Frādat-fshāum¹ zantumemcha² ashavanem³ ashahe⁴ ratūm⁵ yazamaide;⁶ fshushemcha⁷ māntherem⁸ yazamaide;⁹ arshukdhemcha¹⁰ vāchem¹¹ yazamaide;¹² vacha¹³ arshukhudha¹⁴ yazamaide;¹⁵ vārethragnīsh¹⁶ daevō-ghnīta¹⁷ yazamaide;¹⁸ apascha¹⁹ zemascha²⁰ yazamaide²¹; urvarāoscha,²² mainyavacha²³ yazata²⁴ yazamaide,²⁵ yōl²⁶ vanghazdāo²⁷ ashavanō;²⁸ Ameshescha Spente²⁹ ashaonām³⁰ yazamaide.³¹

(6) We praise⁶ Fradat-fshu”¹ and Zantuma”,² the holy³ Lord⁵ of Righteousness;⁴ we praise⁹ hxFshusha⁷ māntha⁸ (the hymn of prosperity);⁸ we praise¹² the word¹¹ truly-spoken.¹⁰

We praise¹⁵ the words¹³ truly-spoken;¹⁴ we praise¹⁸ the victorious¹⁶ (sacred verses) smiting the daevas;¹⁷ we praise²¹ the waters,¹⁹ lands²⁰ and plants;²² we worship²⁵ the heavenly²³ yazatas²⁴ who²⁶ (are) righteous²⁸ and bestowers of better (things);²⁷ we worship³¹ the hxrighteous³⁰ Bountiful Immortals.²⁹

(7) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide.⁶ Bareshnūshcha⁷ ashahe⁸ yat⁹ vahishtahe¹⁰, mazishta¹¹ mānthera,¹² mazishta¹³ verezya,¹⁴ mazishta¹⁵ urvaithya,¹⁶ mazishta¹⁷ haithyā-varezya,¹⁸ mazishta¹⁹ vindaithya²⁰ daēnayāo²¹ māzdayasnōish²² yazamaide.²³

(7) We worship⁶ the excellent,² heroic³ and beneficent⁵ Fravashis⁶ of the righteous (people).¹ We worship²³ the chief points⁷ (the essence) of Asha⁸ Vahishta¹⁰ (and) the greatest¹¹ Holy Spell¹² of the Religion²¹ of Mazda-worship,²² which are the greatest¹³ in causing effect,¹⁴ (which are very effective), the greatest¹⁵ in accomplishing (any) work,¹⁶ in performing just actions¹⁸ (and) in acquiring (any want).

(8) Avat¹ vyākhnemcha² hanjamanemcha³ yazamaide,⁴ yat⁵ asti⁶ Ameshanām Spentanām,⁷ bareshnavō⁸ avanghe⁹ ashnō¹⁰ ghimatem¹¹ zantumahe¹² rathwō¹³ yasnāicha¹⁴ vahmāicha,¹⁵ zantumemcha¹⁶ ashavanem¹⁷ ashahe¹⁸ ratūm¹⁹ yazamaide.²⁰ (9) Ashem Vahishtem²¹ ātaremcha²² Ahurahe²³ mazda²⁴ puthrem²⁵ yazamaide.²⁶

(8) For the worship¹⁴ of the Lord¹³ Zantuma¹² (i.e. Lord of the town) and for (his) veneration,¹⁵ we worship⁴ this¹ meeting² and assembly³ (abode) of the Bountiful Immortals⁷ which⁵ is⁶ situated¹¹ on the heights⁸ of the yonder⁹ sky.¹⁰ We praise²⁰ Zantuma¹⁶ (the Lord of the town), the holy,¹⁷ Lord¹⁹ of Righteousness.¹⁸ (9) We praise²⁶ Ardibehesht,²¹ the Fire,²² the purifier²⁵ (of all things) pertaining to Ahura Mazda.²³⁻²⁴

(10) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide;

hx Yasna Hā 58 is generally called the Fshusha-mānthera.

hy In the original formation this word is in genitive plural. See note to verse 4 above for further details about it.

Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanemyazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām ^{hz}fravashayō. (11) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanōtemo, yō ashahe jaghmūshemō; vīspa sravāo Zarathushtri yazamaide; vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō.

Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō 2.

(12) Yasnemcha¹ vahmemcha² aojascha³ zavarecha⁴ āfrīnāmi,⁵ Ashahe Vahishtahe⁶ āthrascha⁷ Ahurahe Mazdāo.⁸ Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

(12) I praise⁵ the worship,¹ glory,² vivacity³ and power⁴ of Ardibehesht⁶ the Fire⁷ of Ahura Mazda.⁸

UZIRIN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēsho. Uzyeināi⁸ ashaone⁹ ashahe¹⁰ rathwe,¹¹ yasnāicha¹² vahmāicha¹³ khshnaothrāicha¹⁴ frasastayaēcha,¹⁵ frādat-vīrāi¹⁶ dakhymāicha¹⁷ ashaone¹⁸ ashahe¹⁹ rathwe,²⁰ yasnāicha²¹ vahmāicha²² khshnaothrāicha²³ frasastayaēcha.²⁴ (2) Berezatō²⁵ Ahurahe²⁶ nafedhrō²⁷ apām²⁸ apascha²⁹ mazdadhātayāo,³⁰ khshnaothra³² yasnāicha³² vahmāicha³³ khshnaothrāicha³⁴ frasasta-yaēcha,³⁵ Yathā Ahū Vairyō³⁶ zaotā³⁷ frā me³⁸ mrūte,³⁹ athā ratush ashāt-chit hacha⁴⁰ frā ashava⁴¹ vīdhvao⁴² mraotū.⁴³

(1-2) At the time¹¹ of pure⁹ (and) holy¹⁰ period¹¹ Uzirin⁸ when it is time to rest men from the work,¹⁶ and when the Lord or sovereign of the country¹⁷ (goes) to worship the Creator Ahura Mazda,³¹ and to praise,³³ propitiate³⁴ and glorify³⁵ the (very source of)²⁷ water,²⁸ may the Zaotar³⁷ (i.e. the officiating priest) proclaim³⁹ before me³⁸ (the excellences of the verses of) Yathā Ahū Vairyō.³⁶ May (the Raspi) (i.e. the assistant Priest) (who is) holy⁴¹ (and) learned⁴² announce⁴³ (the excellences of these verses) athā ratush ashāt-chit hacha”.

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō

hz For the translation of paragraphs 10-11, see Havan Gāh, above.

manakhyācha apanōtemem rathwām yazamaide; yaētushtemem
yazatanām hanghamishtemem ashahe rathwām awinasānstemem,
jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.^{ia}

(5) Uzeirinem¹ ashavanem² ashahe³ ratūm⁴ yazamaide;⁵
Zaotārem⁶ ashavanem ashahe ratūm yazamaide;
Hāvanānem ashavanem ashahe ratūm yazamaide;
Ātarvakhsheṁ ashavanem ashahe ratūm yazamaide;
Frabaretārem ashavanem ashahe ratūm yazamaide;
Āberetem ashavanem ashahe ratūm yazamaide;
Āsnatārem ashavanem ashahe ratūm yazamaide;
Rathwishkarem ashavanem ashahe ratūm yazamaide;
Sraoshāvarezem ashavanem ashahe ratūm yazamaide;

(5) We praise⁵ Uzirin,¹ the holy,² Lord of Righteousness;³
we praise the Zaotar the holy, Lord of Righteousness;
we praise the Hāvanān the holy, Lord of Righteousness;
we praise the Ātarvakhshi the holy, Lord of Righteousness;
we praise the Frabaretar the holy, Lord of Righteousness;
we praise the Āberetar the holy, Lord of Righteousness;
we praise the Āsnātar the holy, Lord of Righteousness;
we praise the Rathwishkar the holy, Lord of Righteousness;
we praise the Sraoshāvarezathe holy, Lord of Righteousness;

Explanation: In the above paragraphs various classes of Herbad, the practising priests, are remembered with due respect. Moreover, from these names, we (come to know) what function each type of priest performs:

Zaotā, i.e. zoti or the performer of principal ceremony;
Hāvanān, i.e. the priest who strains the Haoma and performs the ceremony;

Ātarvakhsha, i.e. Atarvakhshi, whose function is to keep the fire burning;
Frabaretar, i.e. the priest who brings to the Zaotar all the implements and other things (articles) required for the ceremonies;

Ābereta (= āp + beretar), a man in holy orders, who provides for the sacred water used in religious ceremonies and for purificatory purposes;

Āsnātar, i.e. the priest in holy orders who purifies defiled persons, as well as, the utensils used for ceremonial purposes;

Rawthwishkara, i.e. a priest who performs all the accessory services, such as adjusting the ceremonial utnesils and putting them in proper order;

Sraoshāvarezza, i.e. a priest in whose presence a sinner confesses his misdeeds and makes amends for them, and the officer who keeps good

ia For the translation of paras 3 and 4, see Hāvan Gāh above.

discipline.^{ib}

(6) Frādat-vīrem¹ dakhymemcha² ashavanem³ ashahe⁴ ratūm⁵ yazamaide;⁶ strēushcha⁷ māonghemcha⁸ hvarecha⁹ raochāo¹⁰ yazamaide;¹¹ anaghra¹² raochāo¹³ yazamaide;¹⁴ afrasanghāmcha¹⁵ khvāthrem¹⁶ yazamaide;¹⁷ yā¹⁸ narsh¹⁹ sādra²⁰ dregvatō.²¹ (7) Haithyāvarezem²² ashavanem²³ ashahe²⁴ ratūm²⁵ yazamaide;²⁶ aparemcha²⁷ tkaēshem²⁸ yazamaide;²⁹ haithyāvarezem³⁰ ashavanem³¹ ashaonō³² stīm³³ yazamaide;³⁴ paiti³⁵ asni paiti khshafne,³⁶ yaśō-beretābyō³⁷ zaothrābyō,³⁸ dakhymahe³⁹ rathwō⁴⁰ yasnāicha⁴¹ vahmāicha;⁴² dakhumemcha⁴³ ashavanem⁴⁴ ashahe⁴⁵ ratūm⁴⁶ yazamaide.⁴⁷ (8) Berezantem⁴⁸ ahurem⁴⁹ khshathrīm,⁵⁰ khshaētem,⁵¹ apām⁵² napātem⁵³ aurvat-asphem⁵⁴ yazamaide;⁵⁵ apemcha⁵⁶ Mazdadhātām⁵⁷ ashaonīm⁵⁸ yazamaide.⁵⁹

(6) We⁶ praise “Fradāt-vīra” and “Dakhyma”,² the holy,³ Lord⁵ of Righteousness;⁴ we praise¹¹ the stars⁷ and the moon⁸ and the sun⁹ and luminaries;¹⁰ we praise¹⁴ the boundless¹² lights,¹³ we praise¹⁴ the ^{ic}splendour¹⁶ of the doctrines¹⁵ which (are as it were) the ^{id}woes²⁰ of the sinful²¹ person.¹⁹ (7) We praise²⁶ the Lord²⁵ of Righteousness²⁴ (who is) holy²³ and practising righteous or virtuous deeds;²² we praise²⁹ the later²⁷ ^{ie}lore.²⁸ We praise³⁴ the creation³³ of Holy³² (Ahura Mazda), the Lord⁴⁰ of the country³⁹ with libations³⁸ brought for the yasna;³⁷ we praise⁴⁷ day³⁶ and night³⁷ the Lord⁴¹ of righteousness⁴⁵ (who is the chieftain) (pertaining) to the holy⁴⁴ country.⁴³ (8) We praise⁵⁵ the ^{if}Navel⁵³ of the Waters,⁵² the exalted⁴⁸ Lord,⁴⁹ swift-footed⁵⁴ horse (who is) imperial,⁵⁰ and shinning,⁵¹ we praise⁵⁹ the pure⁵⁸ water⁵⁶ created by Ahura Mazda.⁵⁷

(9) Thwām ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide: takhmem Dāmōish upamanem yazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashayō. (10) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshemō; vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna

ib “Sraoshāvareza - a priest in whose presence a sinner confesses his misdeeds and atones for them. A keeper of a weapon in hand to drive away demons and drujas at the time when the ceremony is being performed”. (Prof. Harlez).

ic The lustre of the divine songs (Professor Harlez). afrasanghā = Sanskrit prashansā, prashasti = praise, fame.

id The good admonition appears to the wicked person, misery or rather poison. See Vispered 18 Karda, para 2; Yasna Hā 45, para 7.

ie Its purport is that the comparison of the Religion of the Poryotkeshas, flourished prior to Holy Zarathushtra may be applied to the Religion of Zarathushtra revealed by Ahura Mazda.

if Generally he is regarded as a Yazata and he keeps connection with the watery clouds, lightning and rain. Its equivalent in Sanskrit is, Apām Napāt.

yazamaide, varshtacha vareshymnachya.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā;
yāonghāmcha tānschā tāoschā yazamaide.^{ig}

Yathā Ahū Vairyō 2.

(11) Yasnemcha¹ vahmemcha² aojascha³ zavarecha⁴ afrīnami,⁵
berezatō⁶ ahurahe⁷ nafedhrō⁸ apām⁹ apascha¹⁰ mazdadhātayāo. Ashem
Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh
Mozd.

(11) I praise,⁵ worship,¹ with veneration,² vivacity³ and power⁴ of the
Navel⁸ of the waters⁹ the exalted⁶ Lord⁷ of the waters¹⁰ created by Ahura
Mazda.¹¹

AIWISRUTHREM GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarānē
mazdayasnō Zarathushtish vīdaēvō Ahura-tkaēshō, aiwīsrūthremai⁸
aibigayāi⁹ ashaone¹⁰ ashahe¹¹ rathwe,¹² yasnāicha¹³ vahmāicha¹⁴
khshknaothraicha¹⁵ frasastayaēcha,¹⁶ frādat-vīspām-hujyāitē¹⁷
zarathushtrōtemāicha¹⁸ ashaone¹⁹ ashahe²⁰ rathwe,²¹ yasnāicha²²
vahmāicha²³ khshnaothrāicha²⁴ frasastayaēcha.²⁵ (2) Ashāunām,²⁶
fravashinām²⁷ ghenānāmcha²⁸ vīrōvānthwanām,²⁹ yāiryāoscha³⁰
hushitōish,³¹ amahecha³² hutāshtahe³³ huraodhāhe³⁴
verethraghnahecha³⁵ ahuradhātāhe,³⁶ vanaintyāoscha uparatātō,³⁷
khshnaothra³⁸ yasnāicha³⁹ vahmāicha⁴⁰ khshnaothrāicha⁴¹
frasastayaēcha,⁴² yathā Ahu vairyō⁴³ zaotā⁴⁴ frā mē⁴⁶ mrūte, athā ratush
ashāt-chit hacha⁴⁷ frā ashava⁴⁸ vīdhvāo⁴⁹ mraotī.⁵⁰

(1-2) At the time¹ of the holy¹⁰ and pure¹¹ period¹² of Aiwīsruthrema,⁸ the
guardian over life⁹, when (the act) of giving prosperity to all the living
creatures¹⁷ and when the power of the Pontiff¹⁸ rests, for the pleasure³⁸ (of the
Creator Ahura Mazda), for the worship³⁹ of the Fravashis²⁷ of the righteous
(people),²⁹ women with their troops of heroes,²⁹ timely advent³¹ of the
seasons,³⁰ of (the yazata named) Ama,³² well-made and beautiful,³⁴ Behrām
yazata³⁵ created by Ahura Mazda,³⁶ and Vananti Uparatāt³⁷ (i.e. of the yazata
presiding over the victorious ascendency), for (their) praise,⁴⁰ (their)
propitiation⁴¹ and glorification,⁴² may the Zaotar⁴⁴ proclaim⁴⁶ before me⁴⁵ (the
excellences of the sacred verses of) Yathā Ahū Vairyō.⁴³ May (the Rāspi)
(who is) pious⁴⁸ (and) learned⁴⁹ announce⁵⁰ (the excellences of the verse) athā
ratush ashāt-chit hachā.⁴⁷

ig For the translation of paras 9-10, see Havan Gāh.

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashaonām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.^{ih}

(5) Aiwisrūthremem¹ ashavanem³ ashahe⁴ ratūm⁵ yazamaide;⁶ Aibigāim² ashavanem³ ashahe⁴ ratūm⁵ yazamaide;⁶ thwām⁷ ātarem⁸ Ahurahe Mazdāo⁹ puthrem¹⁰ ashavanem¹¹ ashahe¹² ratūm¹³ yazamaide;¹⁴ asmana¹⁵ hāvana¹⁶ ashahe¹⁷ ratavō¹⁸ yazamaide;¹⁹ ayanghaēna²⁰ hāvana²¹ ashahe²² ratavō²³ yazamaide²⁴ hadha-zaothrem²⁵ hadha-aiwyāong-hanem²⁶ imat²⁷ baresma,²⁸ ashaya²⁹ frastaretem³⁰ ashavanem³¹ ashahe³² ratūm³³ yazamaide;³⁴ āpa urvaires³⁵ yazamaide;³⁶ aourvatām³⁷ urune³⁸ ashavanem³⁹ ashahe⁴⁰ ratūm⁴¹ yazamaide⁴².

(5) We praise⁶ “Aiwisruthrema”¹, the Righteous³, the Lord⁵ of Righteousness⁴. We praise⁶ the Righteous³ (Aiwisruthrema) the Lord⁵ of Righteousness⁴ (and) the guardian of Life². We praise¹⁴ Thee⁷, the Righteous Fire⁸, the purifier¹⁰ (of all things) pertaining to Ahura Mazda⁹, the Lord¹³ of Righteousness¹². We praise¹⁹ the stone¹⁵ Mortar¹⁶ (and) things ⁱⁱuseful in rituals²⁰⁻²¹ or to achieve for Righteousness¹⁷⁻¹⁸; we praise²⁴ this Baresman²³, which is righteous³¹ spread³⁰ with holiness²⁹, together with the Libation²⁵, and Aiwyāonghan²⁶, things useful to be righteous; we worship³⁶ the waters and the trees³⁵; we praise⁴² the ^{ij}perfection³⁷ of the Soul³⁸, the righteous³⁹ soul (and) the Lord⁴¹ of Righteousness⁴⁰.

(6) Frādat-vīspam-hujyāitīm¹ ashavanem² ashahe³ ratūm⁴ yazamaide⁵; Zarathushtrem⁶ ashavanem⁷ ashahe⁸ ratūm⁹ yazamaide¹⁰; mānthrem¹¹ Spentem¹² ashavanem¹³ ashahe¹⁴ ratūm¹⁵ yazamaide¹⁶; gēush¹⁷ urvānem¹⁸ ashavanem¹⁹ ashahe²⁰ ratūm²¹ yazamaide²²; Zarathushtrōtememcha²³ ashavanem²⁴ ashahe²⁵ ratūm²⁶ yazamaide²⁷; Zarathushtrem²⁸ ashavanem²⁹ ashahe³⁰ ratūm³¹ yazamaide³².

(6) We praise⁵ “Frādat-vīspām-hujyāiti”¹, the Righteous², the Lord of Righteousness³; We praise¹⁰ Zarathushtra⁶, the Righteous⁷, the Lord⁹ of Righteousness⁸; we worship¹⁶ the Beneficent¹² Holy Spell¹¹, the righteous¹³, the Lord¹⁵ of Righteousness¹⁴; we worship²² the Soul¹⁸ of the Universe¹⁷, the righteous¹⁹, Lord²¹ of Righteousness²⁰; we worship²⁷ the ^{ik}High-priest²³, the

ih For the translation of 3rd and 4th paragraphs, see Havan Gāh.

ii The meaning of the word “ratu” when applied to intimate objects can be taken as “useful - practical or worthy thing.” Moreover, its usual meaning is, “Lord, time, season”.

ij Justi; kindness, favour, good wishes (Harlez); sacred vows (Mills)

ik Zarathushtrotēma, i.e. one strictly following or adherent to the doctrines of Zarathushtra.

holy²⁴, the Lord²⁶ of Righteousness²⁵. We worship³² Zarathushtā²⁸, the Righteous²⁹, the Lord³¹ of Righteousness³⁰.

(7) Āthravanem¹ ashavanem² ashahe³ ratūm⁴ yazamaide;⁵
 rathaēshṭārem⁶ ashavanem⁷ ashahe⁸ ratūm⁹ yazamaide;¹⁰ vāstrīm¹¹
 fshuyantem¹² ashavanejn¹³ ashahe¹⁴ ratūm¹⁵ yazamaide;¹⁶ nmānahe¹⁷
 nmānō-paitīm¹⁸ ashavanem¹⁹ ashahe²⁰ ratūm²¹ yazamaide;²² vīsō²³ vīs-
 paitīm²⁴ ashavanem²⁵ ashahe²⁶ ratūm²⁷ yazamaide;²⁸ zantēush²⁹ zantu-
 paitīm³⁰ ashavanem³¹ ashahe³² ratūm³³ yazamaide;³⁴ danghēush³⁵
 danghu-paitīm³⁶ ashavanem³⁷ ashahe³⁸ ratūm³⁹ yazamaide.⁴⁰

(7) We praise⁵ the Priest (i.e. Dastur-Mobed),¹ the righteous, the Lord of Righteousness; we praise¹⁰ the Warrior⁶ (i.e. Royal Hero),⁶ the righteous,⁷ the Lord of Righteousness;⁸ we praise¹⁶ the bringing of prosperity to the Agriculturist,¹¹ the righteous,¹³ the Lord¹⁵ of Righteousness,¹⁴ we praise²² the Lord of the House,¹⁸ the righteous, the Lord of Righteousness; we praise²⁸ the Lord²⁴ of the Clans,²³ the righteous,²⁵ the Lord of Righteousness;²⁶ we praise³⁴ the Lord³⁰ of the Town,²⁹ the righteous,³¹ the Lord³³ of Righteousness;³² we praise⁴⁰ the Lord³⁶ of the Country,³⁵ the righteous,³⁷ Lord³⁹ of Righteousness.³⁸

(8) Yavānem¹ humananghem² huvachanghem³ hushyaothnem⁴
 hudaēnem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide;⁹ yavānem¹⁰ ukhdhō-
 vachanghem¹¹ ashavanem¹² ashahe¹³ ratūm¹⁴ yazamaide;¹⁵ khvāētva-
 dathem¹⁶ ashavanem¹⁷ ashahe¹⁸ ratūm¹⁹ yazamaide;²⁰ dangha-urvaesem²¹
 ashavanem²² ashahe²³ ratūm²⁴ yazamaide;²⁵ humāim²⁶ pairyathnem²⁷
 ashavanem²⁸ ashahe²⁹ ratūm³⁰ yazamaide;³¹ nmānahe³² nmānō-pathnīm³³
 ashavanem³⁴ ashahe³⁵ ratūm³⁶ yazamaide.³⁷

(8) We praise⁹ the youth¹ of good thoughts,² good words,³ good deeds⁴ and good faith,⁵ the righteous,⁶ Lord⁸ of Righteousness.⁷ We praise¹⁵ the youth,¹⁰ praying of God,¹¹ the righteous,¹² Lord¹⁴ of Righteousness.¹⁴ We praise²⁰ the patriotic person,¹⁶ the righteous,¹⁷ Lord¹⁹ of Righteousness;¹⁸ the righteous (man)²² imcoming from the land,²¹ the Lord of Righteousness; the immissionary²⁷ of good wisdom,²⁶ the righteous,²⁸ lord³⁰ of Righteousness,²⁹ and we revere³⁷ the Lady of the House,³³ the righteous,³⁴ the Mistress³⁶ of Righteousness.³⁵

(9) Nārikāmcha¹ ashaonīm² yazamaide,³ frāyō-humatām,⁴ frāyō-
 hūkhtām,⁵ frāyō-hvarshātām,⁶ hush-hām-sāstām,⁷ ratukhshatrām,⁸
 ashaonīm,⁹ yām¹⁰ Ārmaitīm Spentām,¹¹ yāoscha¹² te¹³ ghenāo,¹⁴ Ahura

il Original meaning of, “vis-paitim” is, “the master of the clans”; original meaning of, “Zantu-paitim” is, “the master of the town”; original meaning of, “danghu-paitim” is “the master of the country”.

im “the traveller in the land”, (Spiegel, Mills and Darmesteter).

in Its significance seems to be the propagator of the Religion of Zarathushtā abroad, and the preacher of the doctrines of this good religion.

Mazda.¹⁵ Naremcha¹⁶ ashavanem¹⁷ yazamaide,¹⁸ frāyō-humatem,¹⁹ frāyō-hūkhtem,²⁰ frāyō-hvarshtem,²¹ vistō-fraoreitīm,²² ēvistō-kayadhem,²³ yenghe²⁴ shyaothnāish²⁵ gaēthāo²⁶ asha²⁷ frādente,²⁸ Zarathushtō-temahe²⁹ rathwō³⁰ yasnāicha,³¹ vahmāicha³² Zarathushtōtememcha³³ ashavanem³⁴ ashahe³⁵ ratūm³⁶ yazamaide.³⁷ (10) Ashāunām³⁸ vanguhīsh³⁹ sūrāo⁴⁰ spentāo⁴¹ fravashayō⁴² yazamaide;⁴³ ghenāoscha⁴⁴ vīrōvānthvāo⁴⁵ yazamaide;⁴⁶ yāiryāmcha⁴⁷ hushitīm⁴⁸ yazamaide;⁴⁹ amemcha⁵⁰ hutashitem⁵¹ huraothem⁵² yazamaide;⁵³ verethraghnemcha⁵⁴ ahura-dhātem⁵⁵ yazamaide;⁵⁶ vanaintīmcha upartātem⁵⁷ yazamaide.⁵⁸

(9) We praise³ the righteous² woman,¹ richest in good thoughts,⁴ good words⁵ and good deeds,⁶ well and properly instructed,⁷ obedient to her husband⁸ (and) truthful⁹ (and) who¹¹ (i.e. the woman) (is) like Spenta Armaiti (Bountiful Immortal)¹¹ and, O Hormazd,¹⁵ like (other) ^{io}Feminine Powers¹⁴ created by you. (We praise such women having the qualities mentioned above). We praise¹⁸ the righteous¹⁷ man,¹⁶ richest in good thoughts,¹⁹ richest in good words²⁰ and richest in good deeds.²¹ understanding the faith²² (i.e. steadfast on the Religion)²² (and) ignorant of sins,²³ through whose²⁴ actions²⁵ for the worship³¹ of the highest Priest²⁹ and for (his) praise,³² the world²⁶ gets prosperous²⁸ by means of Righteousness.²⁷ We praise³⁷ the highest Priest,³³ the righteous,³⁴ the Lord³⁶ of Righteousness.³⁵ (10) the excellent,³⁹ heroic⁴⁰ and beneficent⁴¹ Fravashis⁴² of righteous (people).³⁸ women⁴⁴ with their troops of heroes,⁴⁵ the timely advent⁴⁸ of the seasons;⁴⁷ and the well-made,⁵¹ beautiful⁵² Ama (i.e. the yazata presiding over courage);⁵⁰ and we praise⁵⁶ Behram yazata⁵⁴ created by Ahura Mazda; and we praise Vananti Uparat.⁵⁷

(11) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide, hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish Upamanem yazatem yazamaide, iristanām urvānō yazamaide yāo ashaonām fravashayō. (12) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshemō; vīspa sravāo Zarathushtri yazamaide; vīspacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.^{ip}

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide,

Yathā Ahū Vairyō 2.

(13) Yasnemcha¹ vahmemcha² aojascha³ zavarecha⁴ āfrīnami,⁵

io In the Zoroastrian Religion there are two types of angels, male and female. The feminine angels are, Spandārmad, Avān, Din, Ashishvāng and Astad.

ip For the translation of paragraphs 11-12, see Havan Gāh, above.

ashāunām⁶ fravashinām⁷ ghenānāmcha⁸ vīrōvānthwanām,⁹ yāiryāoscha¹⁰ hushitoish,¹¹ amahecha¹² hutāshtahe¹³ horaodhahe,¹⁴ verethraghnahecha¹⁵ ahuradħatahe,¹⁶ vanaintyāoscha uparatātō. Ashem Vohū 1.

Ahmāi raēshcha, Hazanghrem, Jasa me Avanghe Mazda, Kerfeh Mozd.

(13) I extol⁵ the worship,¹ praise² vivacity³ and the power⁴ of the Fravashis⁷ of the righteous (people),⁶ and of the women⁸ with their troops of heroes,⁹ the timely advent¹¹ of the seasons,¹⁰ the shapely,¹³ beautiful¹⁴ Ama (i.e. yazata presiding over courage), Behram yazata,¹⁶ created by Ahura Mazda and Vananti Uparatāt¹⁷.

USHAHEN GĀH

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarānē mazdayasnō Zarathushtish vīdaēvō Ahura-tkaeshō. Ushahināi⁸ ashaone⁹ ashahe¹⁰ rathwe¹¹ yasnāicha¹² vahmāicha¹³ khshnaothrāicha¹⁴ frasastayaēcha.¹⁵ berejyāi¹⁶ nmānyāicha¹⁷ ashaone¹⁸ ashahe¹⁹ rathwe,²⁰ yasnāicha²¹ vahmāicha²² khshnaothrāicha²³ frasastayaēcha,²⁴ (2) Sraoshahe²⁵ ashyehe²⁶ ashivatō²⁷ verethrājanō²⁸ frādat-gaēthahe,²⁹ Rashnaosh³⁰ Razishtahe,³¹ Arshtātascha³² frādat-gaēthayāo³³ varedat-gaēthayāo,³⁴ khshnaothra³⁵ yasnāicha³⁶ vahmāicha³⁷ khshnaothrāicha³⁸ frasastayaēcha,³⁹ yathā Ahū Vairyō⁴⁰ zaotā⁴¹ frā me⁴² mrūte,⁴³ athā ratush ashāt-chit hacha⁴⁴ frā ashava⁴⁵ vīdhvāo⁴⁶ mraotū.⁴⁷

(1-2) At the time²⁰ of the pure⁹ and holy¹⁰ period¹¹ Ushahen⁸ when it is propitious to ask for one's wishes¹⁶ to be fulfilled and when the authority, the master of the house¹⁷ (prays the creator Ahura Mazda),³⁵ through propitiation³⁵ of Sraosha (yazata),²⁵ the pure,²⁶ holy,²⁷ victorious,²⁸ bringing prosperity to the world,²⁹ the Most Just³¹ Rashna (yazata),³⁰ and Astad (yazata),³² the promoter and the increaser of the world,³⁴ for the worship (of them all),³⁶ praise³⁷, propitiation³⁸ and for (their) glorification³⁹ may the Zaotar⁴¹ proclaim⁴³ before me⁴² (the excellences of the sacred verses of) Yathā Ahū Vairyō.⁴⁰ May (the Raspi who is) holy⁴⁵ (and) learned⁴⁶, announce⁴⁷ (the excellences of these verses) athā ratush ashāt chit hacha.

(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtrem ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufritīm yazamaide.^{1q}

(5) Ushahinem¹ ashavanem² ashahe³ ratūm⁴ yazamaide;⁵ ushām⁶

^{1q} For the translation, see Havan Gāh, above.

srīrām⁷ yazamaide;⁸ ushāonghem⁹ yazamaide,¹⁰ khshōithnīm¹¹ raēvat-aspām,¹² framen-narām,¹⁵ framen-narō-vīrām;¹⁴ yā¹⁵ khvāthravaiti¹⁶ nmānavaiti;¹⁷ ushāonghem¹⁸ yazamaide,¹⁹ revīm²⁰ renyat-aspām,²¹ yā²² sanat²³ avi²⁴ haptō-karshvairīm²⁵ zām;²⁶ avām²⁷ ushām²⁸ yazamaide.²⁹ Ahurem Mazdām³⁰ ashavanem³¹ ashahe³² ratūm³³ yazamaide;³⁴ vohū manō³⁵ yazamaide;³⁶ Ashem Vahishtem³⁷ yazamaide;³⁸ khshathrem vairīm³⁹ yazamaide;⁴⁰ Spentām⁴¹ vanguhīm⁴² Ārmaitīm⁴³ yazamaide.⁴⁴

(5) We praise⁵ Usahahen Gah¹ the righteous,² the Lord of righteousness;³ we praise⁸ the beautiful⁷ Dawn,⁶ the light of the Dawn,⁹ shining¹¹ with the radiant horses,¹² agreeable or pleasing to men,¹⁵ heroic men¹⁴ which¹⁵ (light) (is) giving comfort and ease¹⁶ and belongs to the house and family.¹⁷ We praise¹⁹ the light of the Dawn,¹⁸ agile²⁰ (and) of nimble-paced horses²¹, which²² is spread²³ upon²⁴ the seven regions of the earth.²⁵ We praise²⁹ this²⁷ Dawn.²⁸ We worship³⁴ Ahura Mazda,³⁰ Righteous,³¹ Lord³³ of Righteousness.³² We worship³⁶ (the Holy Immortal) Vohu Manah;³⁵ we worship³⁸ (the Bountiful Immortal) Asha Vahishta;³⁷ we worship⁴⁰ (the Bountiful Immortal) Sheherevar;³⁹ we worship⁴⁴ the good⁴² Spandarmad (Bountiful Immortal).⁴³

(6) Berejīm¹ ashavanem² ashahe³ ratūm⁴ yazamaide,⁵ bereja⁶ vanghēush⁷ ashahe,⁸ bereja⁹ daēnayāo¹⁰ vanghuyāo¹¹ māzdayasnōish,¹² nmānyehe¹³ rathwō¹⁴ yasnāicha¹⁵ vahmāicha¹⁶ nmānimcha¹⁷ ashavanem¹⁸ ashahe¹⁹ ratūm²⁰ yazamaide.²¹

(7) Sraoshem²² ashīm²³ huraothem²⁴ verethrājanem²⁵ frādat-gaēthem²⁶ ashavanem²⁷ ashahe²⁸ ratūm²⁹ yazamaide;³⁰ Rashnūm³¹ razistem³² yazamaide,³³ Arshṭātem³⁴ frādat-gaēthām³⁵ varedat-gaēthām³⁶ yazamaide.³⁷

(6) We praise⁵ Berejya¹ the righteous,² Lord⁴ of righteousness,³ with the blessing⁶ of the good⁷ righteousness,⁸ (and) with the blessing⁹ of the good¹¹ Mazda-worshipping¹² Religion,¹⁰ for the worship¹⁵ of Nmānya¹³ Ratu¹⁴ (i.e. principal master of the house) and for (his) praise.¹⁶ We praise²¹ “Nmānya” (i.e. the chief Lord of the house)¹⁷ the holy,¹⁹ Lord²⁰ of holiness.¹⁹

(7) We worship³⁰ Sraosha (yazata)²² the holy,²³ the Lord²⁹ of righteousness,²⁸ (who is) of good appearance,²⁴ victorious,²⁵ bringing prosperity to the world²⁶ (and) righteousness.²⁷ We worship³³ the just³² Rashnu (yazata).³¹ We worship³⁷ Astad (yazata),³⁴ the promoter and the increaser of the world.³⁶

(8) Thwām ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanem yazatem yazamaide; iristanām urvānō yazamaide

yāo ashaonām fravashayō. (9) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshemō; vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.^{ir}

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hathā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō.(2)

(10) Yasnemcha¹ vahmemcha² aojascha³ zavarecha⁴ āfrīnāmi⁵ Sraoshaha⁶ ashyehe⁷ ashivatō⁸ verethrājano⁹ frādat-gaēthahe,¹⁰ Rashnaosh¹¹ razishtahe,¹² Arshtātascha¹³ frādat-gaēthayāo¹⁴ varedat-gaēthayāo.¹⁵ Ashem Vohū 1.

Ahmāi raēshcha, Hazanghrem, Jasa me avangha Mazda, Kerfeh Mozd.

(10) I praise,⁵ worship,¹ the Srosh (Yazata), glory,² vivacity³ and strength⁴ of the holy,⁷ righteous and victorious⁹ Srosh (Yazata) bringing prosperity to the world,¹⁰ of the just;¹² Rashna (yazata)¹¹ and Astad (yazata),¹³ the furtherer (promoter)¹⁴ and increaser of the world.¹⁵

PATET (AVESTA)

Kshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Yathā Ahū Vairyō. 5. Yathā Ahū Vairyō panj Az hamā gunāh patet pashemānum, az harvastīn dushmanata dushukhta duzhvarshta, mem pa getī manīd, pishe-shumā vehān, manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.^{is} Yathā Ahū Vairyō. 5. Ashem Vohū 3.

Fravarāne mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Sraoshaha ashyehe, takhmahe, tanu-mānθrahe, darshi-draosh, āhūiryeh, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Yathā Ahū Vairyō Zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Yathā Ahu Vairyō 1.^{it}

Frastuye humatōibyaschā hūkhtoibyaschā hvarshtōibyaschā mānθwōibyaschā vakhedhvōibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā. Paitirichyā daithe vīspā dushmatāchā dushūkhtāchā duzhvarshtāchā. Ferā ve rāhi,

ir For the translation of paragraphs 8-9, see Havan Gāh, above.

is For its translation, see beginning part of Srosh Bāz, above.

it For its translation, see Srosh Bāz, above.

Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaothnā, ferā anghuyā, ferā tanvaschīt, khvakhyāo ⁱⁿushtanem. Staomi Ashem. Ashem Vohū 1.

Yathā Ahu Vairyō 21, Ashem Vohū 12, Yathā Ahu Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryeh. Ashem Vohū 1.

Ahmāi raēshcha: Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

PATET PASHEMANI

^{iv}Yathā Ahu Vairyō 1. Yathā Ahu Vairyō¹ panj² az hamā gunāh³ patet pashemānum⁴, az⁵ harvastīn⁶ dushmata⁷ duzhukhta⁸ duzhvarshta⁹, mem¹⁰ pa getī¹¹ manīd¹², pishe¹³ shumā¹⁴ vehān¹⁵, manashnī¹⁶ gavashnī¹⁷ kunashnī¹⁸ tanī¹⁹ ravānī²⁰ getī²¹ minōānī²², okhe²³ awākhsh pashemān²⁴ pa se gavashnī²⁵ pa patet hom²⁶. Yathā Ahu Vairyō 5, Ashem Vohū 3.

Fravarane mazdayasnō Zarathushtrish, vīdaēvō Ahura-tkaesho (*Gāh according to the period of the day*) frasastayaēcha. Sraoshahe ashyehe, takhmahe tanu-mānthrahe, darshi-draosh, āhūiryeh, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvao mraotu. Yathā Ahū Vairyō 1.

(The person who atones for his sins speaks):-

O good¹⁵ (religious high-priests!) I, in your¹⁴ ^{iv}presence¹³ (having recited) five² Yathā Ahū Vairyō¹ repent⁴ (of all sins) by means of Patet⁴. From⁵ all⁶ wicked thoughts⁷, words⁸ (and) deeds⁹ which I¹⁰ have thought in my mind¹² in this world¹¹ (and) from all kinds of sins³, pertaining to thought¹⁶, word¹⁷, and deed¹⁸, pertaining to (my own) body¹⁹, and soul²⁰, pertaining to this world²¹, and the world beyond²², O Hormazd²³! I abstain from them with repentance²⁴ (and) with the three words²⁵ (i.e. with thought, word, and deed) I repent²⁶.

(Kardāh 1) Farāz setāem¹ harvespa² humata³ hukhta⁴ hvarshta⁵, pa⁶ manashne⁷ gavashne⁸, kunashne⁹. Awāz setāem¹⁰ harvespa¹¹ dushmata¹²

iu For the translation of Ferastuye, see Khorshed Nyāyesh, pages above.

iv This whole Patet is in Pazend language. Of these some subject matters are taken from Avesta and some from Pahlavi Books.

iw From this it appears that the sinner confesses his own sins and makes suitable atonement in the presence of the High-priests fully-versed in the Zoroastrian Religion. After the composition of this Patet even from the Persian Rivayets written in later times similar writing is found, that a sinful person should confess his sins and atone in presence of the just, learned, well-verses person in Religion, in Dastur, of that period.

duzhukhta¹³ duzhvarshta¹⁴, az¹⁵ manashne¹⁶ gavashne¹⁷ kunashne¹⁸. Avargīrashnī dehom¹⁹ harvespa²⁰ humata²¹ hukhta²² hvarshta²³, pa²⁴ manashne²⁵ gavashne²⁶ kunashne²⁷ ku²⁸ kerfeh²⁹ kunam³⁰, Behelashnī dehom³¹ harvespa³² dushmata³³ duzhukhta³⁴ duzhvarshta³⁵ az³⁶ manashne³⁷ gavashne³⁸ kunashne³⁹, ku⁴⁰ gunah⁴¹ nakunam⁴².

I praise¹ all² good thoughts³, good words⁴ (and) good deeds⁵ through (my) meditation⁷, speech⁸ and action⁹. I abhor¹⁰ all¹¹ evil thoughts¹², evil words¹³ and evil deeds¹⁴ by¹⁵ (my) thoughts¹⁶, words¹⁷, and deeds¹⁸. I hold fast¹⁹ (i.e. I acquire) all²⁰ good thoughts²¹, words²² and deeds²³ through²⁴ (my) thoughts²⁵, words²⁶, and deeds²⁷, so that²⁸ (I) may perform³⁰ meritorious deeds²⁹. I relinquish³¹ all³² evil thoughts³³ evil words³⁴ and evil deeds³⁵ through³⁶ (my) thoughts³⁷, words³⁸ and deeds³⁹ so that⁴⁰ (I) may not commit⁴² sin⁴¹.

Farāz⁴³ oy shumā⁴⁴ rād hom⁴⁵, ke⁴⁶ amshāspand⁴⁷ hed⁴⁸, yazashne⁴⁹ o⁵⁰ nyāeshne⁵¹; farāz⁴³ pa⁵² manashne⁵³ farāz⁴³ pa⁵⁴ gavashne⁵⁵, farāz⁴³ pa⁵⁶ kunashne⁵⁷, farāz⁴³ pa⁵⁸ ōh⁵⁹, farāz⁴³ pa⁶⁰ tan⁶¹, farāz⁴³ pa⁶² ānech⁶³ in⁶⁴ khesh⁶⁵ jān⁶⁶, tan⁶⁷ o⁶⁸ jān⁶⁹ nām⁷⁰ ravān⁷¹. Būn⁷² bar⁷³ khāsta⁷⁴ im hast⁷⁵, pa⁷⁶ kheshīye⁷⁷ yazdān⁷⁸ dār hom.⁷⁹ Pa⁸⁰ kheshīye⁸¹ yazdān⁸² dāshṭan ae bahod⁸⁴ ku⁸⁵ agar⁸⁶ tash⁸⁷ azān rasad⁸⁸, ke in tan⁸⁹ ravānṛā⁹⁰ be-āwāyad dādan⁹¹ be-deham⁹².

I dedicate⁴⁵ unto you⁴⁴ (who⁴⁶ are⁴⁸) the Ameshāspand⁴⁷ the Yasna⁴⁹ and⁵⁰ Nyāyesh⁵¹ with⁵²(my) thought⁵³, word⁵⁵, and deed⁵⁷, with⁵⁸ (my own) conscience⁵⁹, body⁶¹, (and) through⁶² (this⁶⁴ which⁶³ is) my own⁶⁵, life⁶⁶ and through⁶² the body⁶⁷ and life⁶⁹ i.e. soul⁷¹. I keep⁷⁹ the internal⁷² (and) the external⁷³ treasure⁷⁴ which I have⁷⁵, owing to⁷⁶ (due to my) kinship⁷⁷ with God⁷⁸. Keeping⁸³ with⁸⁰ the kinship⁸¹ of God⁸² (is this⁸⁴ that⁸⁵.) i.e.⁸⁵ if⁸⁶ any thing⁸⁷ happens⁸⁸, I shall give⁹², dedicate⁹¹, if necessary, this (my) body⁸⁹ for the sake of (my) soul⁹⁰.

Explanation:- (Its significance is, if it is necessary to dedicate my body for the benefits of my soul, I do so.)

Setāyem⁹³ ashahi⁹⁴ pāhlom⁹⁵, nagunam⁹⁶ devān⁹⁷. Pa nīkīye dādār Hormazd⁹⁸ sepāsdār hom⁹⁹. Pa petyār¹⁰⁰ anāi¹ az² ghanāminō³ awar mad⁴, umede rastākhizrā⁵ padash⁶ khorsand⁷ hamdāstān⁸ hom⁹. Dīne Hormazd¹⁰ dādē Zartosht¹¹, rastae farārun¹², kard poryōdakeshān¹³ pa dastūr¹⁴ dār hom¹⁵. Ān jādehrā¹⁶ az gunāh¹⁷ pa patet hom¹⁸ pa patet hom¹⁹ az gunāh²⁰.

I praise⁹³ the best⁹⁵ righteousness⁹⁴ (and) I smite⁹⁶ the demons⁹⁷ for the sake of or in the hope of the ^{ix}Resurrection⁵, I am ^{iy}grateful⁹⁹ and contented

^{ix} For full explanation on “Ristākhez”, see “Zarthoshti Abhyas” written by Sheth K.R. Cama, pages 288-302.

^{iy} i.e. I am most grateful to the Creator for whatever excellences reach me every time from Him (Hormazd).

with the goodness of the creator Hormazd⁹⁸, and harm (and unanimous of) the antagonism¹⁰⁰ and harm¹ which have come⁴ (upon me) from² Ahriman.³

Explanation:- (As regards the last sentence mentioned above in the Pahlavi commentary it is stated that on the day of Resurrection the power of the Ahriman, and his associates the devs and drujas, will be annihilated and they cannot bring any kind of harm.)

I keep¹⁵ (I observe) the Religion of Hormazd¹⁰, the Law of Zartosht¹¹, (good) truthfulness¹² (and the excellent) deeds of the ^{iz}Poryotkaeshas¹³ in accordance with the commandments of the Religion¹⁴.

Explanation:- (I will live my life according to the Religion of Hormazd, all the commandments of the Holy Zartosht and the virtuous acts of the Poryotkaeshas, i.e. the believers in one God, prior to the time of that Prophet.)

For that way¹⁶ (i.e. if I have deviated from the above mentioned commandments) I repent (those) sins¹⁷ and I am penitent¹⁹ of (these) sins.^{ja}

(Kardāh 2) Ku¹ mardumān² o būn³ shāyad būdan⁴ yāo man⁵ o būn⁶ būd ested⁷, pesh⁸ oy cheher andā, pas¹⁰ oy cheher pesh¹¹, yadshān andar¹² jast ested¹³, az sē sraoshō-charanām gunāh¹⁴, az ān nītūm gunāh¹⁵, andā hazārān hazār margarzān¹⁶ and chand geosh¹⁷ hast shāyad būdan¹⁸, pa nāme chesht¹⁹, harvespa²⁰ dushmata²¹ duzhūkhta²² duzhvarshta²³, mem²⁴ parāe kasānrā²⁵, yāv²⁶ kasān²⁷ parāe manra²⁸, yāv²⁹ gunāhkārī³⁰ pa manrā³¹ kasō gunāh³², o būn būd ested³³, az³⁴ ān gunāh³⁵ manashni³⁶ gavashni³⁷ kunashni³⁸ tanī³⁹ ravanī⁴⁰ getī⁴¹ mīnoānī⁴², okhe⁴³ awākhsh pashemān⁴⁴ pa sē gavashni⁴⁵ pa patet hom⁴⁶; pa patet hom⁴⁷ az gunāh⁴⁸.

(From all sins) which¹ might originate³⁴ (by) from men² (from the very birth), (if) such (sins) from the beginning⁶ have been committed⁷ by me⁵ like others, and of these (sins) if there are (in the early life) few⁹ in the beginning⁸ (and) had more¹¹ in the end¹⁰ (in their life), from the sin¹⁴ worthy of punishment with strokes¹⁴, (rather) from the sin (even) less than that¹⁵ up to one thousand times one thousand of the “margarzān” (sins)¹⁶ (and the sin) even more than so much measure¹⁷ (if) perchance has been committed (by me)¹⁸ - specially,¹⁹ all²⁰ evil thoughts²¹, evil words²² (and) evil deeds²³ which I²⁴ (may have committed) for the sake of others²⁵, or²⁶ (may have been committed) by others²⁷ for my sake²⁸, or²⁹ by any sinful person³⁰ for my sake³¹ some minor sin³² even, may have originated³³ - from (all above mentioned) sins³⁵ pertaining to thought³⁶, word³⁷, deed³⁸, (my own) body³⁹, (my own) soul⁴⁰, - pertaining to this world⁴¹, or the yonder world⁴², - from³⁴

iz i.e. the believers in one Good, prior to the time of the Prophet.

ja The significance of this entire first Kardāh - chapter, rather some portion, word by word, agrees with in “Ferastuye” prayer which is known by “Avestan Patet”. For the text of Ferastuye and for its translation, see pages 27-28.

these sins (of all kinds)³⁵, O Hormazd! I abstain from them with renunciation⁴⁴ with three words (i.e. thought, word and deed) and repent⁴⁶ and become penitent⁴⁷ for them.

(Kardāh 3) In¹ and² ākho³ pāye⁴ gunāh⁵ nām⁶; chun⁷ handarakht⁸, mediosāst⁹, andarazfarmān¹⁰, boedīozad¹¹, kāedīozad¹², āgerept gunāh¹³, avāvaresht gunāh¹⁴ aredush gunāh¹⁵, khorahe gunāh¹⁶, bāzāe gunāh¹⁷, yātu gunāh¹⁸, tanvalgān gunāh¹⁹, margarzān gunāh²⁰, avasosh gerān gunāh²¹, jehmarz gunāh²², dashtānmarz gunāh²³, kunmarz gunāh²⁴, awārun marzashnī²⁵, shoethra gunāh²⁶ seshnī²⁶, gunāhe ravānī²⁷, gunāh hamīmālān²⁸, gunāhīo pulshahod²⁹, vakhshe vakhshān vakhshe gunāh³⁰, gunāh az gunāh³¹ avareākho gunāh³², ku mardum³³ o būn shāyad būdan³⁴ gajasteh³⁵ ghanāmīnō³⁶ darvand³⁷ pa petyare dāmān-e³⁸ Hormazd farāz karnīd³⁹.

The sins of worse³ degrees (or origin)⁴ are:-

Namely⁷, to harm someone by (doing) injustice and to interfere in his good work⁸, to admonish some one falsely, to tell utter lies and to point out a wrong path⁹; - not to act or to act contrary to the will made by any person at the time of his death or while going on a journey to a foreign country, in favour of his children or some other persons,¹⁰ - to steal human beings or cattle and to sell them, to spoil a set of good clothes and to spoil purposely pure and tasty edibles¹¹, not to nourish the poor and the needy in spite of being rich and prosperous, instead cause affliction and harm them and to keep the beneficent animals under his control hungry and to strike them,¹² – to hold a weapon in hands in order to smite or wound someone¹³ – or to brandish it on the head of a person opposite him¹⁴, the sin of inflicting a wound on a person which heals after three¹⁵ to four days,¹⁶ the sin of inflicting a wound on hand¹⁷, – or foot¹⁸, – the sin of inflicting a wound in such a way as to render the foot lame and to prevent it from doing work¹⁹ – the sin deserving the punishment of ^{jb}death²⁰ - the sin of practising derision or mockery of anyone beyond limit²¹ - the sin of having physical relations with a prostitute²² or with a woman in menses²³, the sin of committing unnatural intercourse with a man, or woman²⁴ - the sin of formation with a

jb A long commentary in Pahlavi is given about the sins. A list of various types of sins which come within the purview of this greatest punishment, is given as follows:- Not to regard the Creator Hormazd as peerless: Not to recognise Zartosht as a genuine prophet and the good Mazdaworshipping Religion as true: Not to obey the commands of father, mother and teacher, but on the contrary, to inflict pain on them: To learn witchcraft: to practise heresy: to throw nasa (dead matter) in water and fire and to bury nasa under the earth: to extinguish the Fire Varharan: to deprive possessions and property of any person, deposited for safety with a lawyer and to consume them after the death of the person, instead of giving to his progeny and descendants: to behave immorally with a strange woman: to accept the religion of the wicked (or wicked person); for inflicting false accusation on a holy and pious man or a Dastur, or a chief to give false evidence against them; to procure abortion; to eat dead matter with drugs and medicine or to cause them to be consumed by others: to practise heretical deeds being a dastur or a mobed.

woman unlawfully²⁵ - the sin of destroying sperm by one's own hands²⁶ - the sin of sexual intercourse with a woman of another faith,²⁷ the sin of criminal intimacy with another person's wife and of stealing property of another person²⁸ - and such other sins as not performing the compulsory meritorious deeds enjoined in the Zoroastrian Religion, which cause difficulty in crossing the Chinvat Bridge after death²⁹.^{jc}

^{jd}sin growing and growing more³ – from one sin to another brought into existence³¹ – (and) other worse sins³² which can originate³⁴ with men³³ (i.e. from the birth) (and the sins) promised³⁴ or originated by the accused³⁵, wicked³⁷ Ahreman (evil spirit)³⁶ for³⁹ (the ^{je}antagonising³⁸) the creatures of the Creator Hormazd (i.e. for harming them).

Hormazd Khodāe⁴⁰ gunāh andar dīn⁴² pedā bekard⁴³, gohāne poryōtkeshān⁴⁴ gunāh dāshteh ested⁴⁵. Manashnī⁴⁶ peshe⁴⁷ dādār Hormazd⁴⁸ mīnōyān⁴⁹ getiyān⁵⁰ mahest⁵¹ peshe⁵² Amshāspandān⁵³, peshe⁵⁴ Meher⁵⁵ Sarosh⁵⁶ Rashna⁵⁷, peshe⁵⁸ ātash⁵⁹ barsam⁶⁰ hom⁶¹, peshe⁶² dīn⁶³ ravānē khesh⁶⁴, peshe⁶⁵ rad⁶⁶ dastūre⁶⁷ dīni⁶⁸, peshe⁶⁹ oy gaveh⁷⁰ mad ested⁷¹, az an gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

The Lord Hormazd⁴⁰ (of the entire world) has manifested⁴³ (all the above mentioned) sins⁴¹ in the Religion⁴², and the faithful of the Poryotkeshas⁴⁴ (i.e. the good Poryotkeshas) (too) have acknowledged⁴⁵ (them) as sins. (I repent with atonement all those above mentioned sins)⁴¹ with (my good) thought⁴⁶ before⁴⁷, (in the presence) of the Creator Hormazd⁴⁸, (who is) the greatest⁵¹ of the spiritual world⁴⁹ (and) of this world⁵⁰, before⁵² the Ameshāspand⁵³, (the Yazatas) Meher⁵⁵, Srosh⁵⁶ (and) Rashna⁵⁷, before⁵⁸ the Fire⁵⁹, Baresman⁶⁰ (and) Hom⁶¹, before⁶² the Religion⁶³ and my (own) soul⁶⁴, before⁶⁵ the leader⁶⁶ (and) the Dastur⁶⁷ of the Religion⁶⁸, (and) before⁶⁹ any good (i.e. pious) ^{if}person⁷⁰ (who) (has come)⁷¹ is present. (I repent, atone all the above mentioned sins and recite patet in humiliation).^{ig}

(Kardāh 4) Andar¹ ped² mād³ khoh⁴ berād⁵, zan⁶ farzand⁷, shōy⁸

^{jc} In the Pahlavi Commentary, five principal duties are mentioned regarding this they are (1) the consecration of Six Gahāmbārs of the year, or the participation in them according to one's own means; (2) celebration of the Fravartikan; (3) participation in the celebration of Rapithwan; (4) Observance of the Rozgār^z of one's dead parents and relatives, i.e. to consecrate yazishna, bāz, dron, and Afrinagan in their honour on the day and the month on which they departed; and (5) to perform daily prayers.

^{jd} i.e. not to atone for the sins after having committed once, rather to commit sins continually.

^{je} For its explanation, see note given on Hormuzd Khoday prayer above.

^{jf} i.e. in the absence of the Religious Leader or Dastur, the confession of sins can be made also in the presence of any person righteous and well-versed in the Zoroastrian Religion.

^{jk} See translation at the end of the second Kardāh above.

sālār⁹, khesh¹⁰ nazdīk¹¹, hamgehāniyān¹², hamkhvāstagān¹³, hamsāyegān¹⁴, hamshahrīyān¹⁵, pa irmāniān¹⁶ jast pa har adādīa¹⁷, chun¹⁸ man¹⁹ andar gunehgār būd ested hom²⁰, az ān gunāh manashnī gavashnī kunashnī, tanī ravāni getī minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hōm; pa patet hom az gunāh.

If¹⁸ I¹⁹ have been a sinner²⁰ against (or with¹) (my) father², mother³, sister⁴, brother⁵, with¹ (my) ^{jh}wife⁶(or) husband⁸, with¹ (my) children⁷ (and) leader⁹ (i.e. leader of the Religion), with the relatives¹⁰ and near ones¹¹, or with¹ those living in one and the same place¹², with¹ the partners¹³, neighbours¹⁴, inhabitants of the same city¹⁵, use (my) servitors¹⁶ - through deviation (negligence) of ^{ji}justice¹⁷, (I repent for the sins mentioned above with renunciation).

(Kardāh 5) Heher¹ nasā² khoreshnī³, heher⁴ nasā⁵ joeshnī⁶ heher⁷ nasā⁸ oy⁹ āv¹⁰ o¹¹ ātash¹² bordan¹³, yā¹⁴ āv¹⁵ o¹⁶ ātash¹⁷ heher¹⁸ nasā¹⁹ bordan²⁰, avestā²¹ pa chamishn²² nagoftan²³, mōy²⁴ nākhun²⁵ dandān faresh²⁶, daste shavīn²⁷, o²⁸ avare²⁹ harche³⁰ padar heher nasā³¹. chun³² man³³ andar³⁴ gunehgār bud ested hom³⁶, az ān gunāh manashnī gavashnī kunashnī, tanī ravāni getī minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.^{jj}

If³¹ I³³ have become³⁶ a sinner³⁵ of eating (or the act of eating) dry or used² ^{jk}dead matter, to defiling⁶ the dry or wet⁴ dead matters⁵ carrying¹³ it to water¹⁰ and¹¹ fire¹² or¹⁴ of carrying the water and fire (near) the dry dead matter¹⁸. Not reciting²³ (the Holy) Avesta²¹ not ^{jl}abstaining from the hair,²⁴ nails²⁵ and toothpick²⁶, ^{jm}using the dirt soiled hands²⁷ (or anything without being cleansed with nirang or with water)²⁷ and²⁸ (by being defiled) by³⁴ other²⁹ (things regarded) as dry dead matter or wet dead matter, ^{ji}I repent

jh It is understood that the reciter of the Patet may be a man or a woman.

ji i.e. by treating unlawfully in any way with the above mentioned persons or by exercising oppression on them.

jj See the translation at the end of the second Kardāh above.

jk Hair and nails removed from the body of a living person are called “heher” or dry dead matter. In Avesta it is called “hikhra”. The entire body of the dead or any part of it is called “dead matter” or “wet dead matter”. The original meaning of “Nasā” is “corpse”, “carrion”, “contaminated thing.” The word is derived from root nas (Sanskrit nash - to destroy).

jl In the Pahlavi commentary.

jm In the Pahlavi commentary: i.e. not to bury lawfully in the earth.

jn The matter contained in this fifth kardāh is also found in Avesta itself. In Vendidad, to eat dead matter or to throw it in water or in fire is strictly forbidden. The person performing such an act is regarded as impure till the end of his life. Never throw dry dead matter (nasā) in water or in fire: not only that but if we notice it fallen in water or in fire, it should be taken out immediately, (see Vendidad fargard VI, paras 26-29; frakart VII, paras 23-27; frakart VIII, paras 73-82). After removing hair or nail from the body, they are not to be scattered but they are to be buried in a separate place after digging a pit. (For further details, see Vendidad fargard XVII).

with contrition.

(Kardāh 6) Ku kāme Dādār Hormazd būd¹, oyem āwāyast manīdan², oyem namanīd³; oyem āwāyast goftan⁴ oyem nagoft⁵: oyem āwāyast kardan⁶, oyem na kard⁷; az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī minōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.^{jo}

I repent and renounce for not thinking about the wish of the Creator Ahura Mazda¹, as I ought to have thought², for not speaking about⁴ as I ought to have spoken⁵ and for not doing⁶ as I ought to have done⁷.

(Kardāh 7) Ku kāme ahreman bud¹, oyem na-āvayast manīdan², oyem manīd³; oyem na-āwāyast goftan⁴, oyem goft⁵; oyem na-āwāyast kardan⁶, oyem kard⁷: az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I ought not to have thought according to² the wish of Ahriman and yet I have thought of³: I ought not to have spoken⁴ and yet I have spoken⁵ and I ought not to have done⁶ and yet I have done⁷! repent for all these sins with penitence.

(Kardāh 8) Az¹ hamoyin² har āyin³ gunāh⁴, har āyin⁵ margarzān⁶, har āyin⁷ farod mānd⁸, har āyin⁹ mānid¹⁰, har āyin gunāh az gunāh¹¹, oyem¹² andar¹³, Hormazd¹⁴ mardum¹⁵, mardum sardagān¹⁶ jast¹⁷ pa patet hom¹⁸.

I repent for¹⁸ all types of (and) every kind³ of sins⁴, every kind⁵ of Margarzān⁶ (i.e. sins worthy of the punishment of death), every kind⁷ (of sin) confirmed⁸, every kind⁹ of sin left unatoned for¹⁰ (i.e. unexpiated) (and) every kind (of sin arising) out of (another) sin¹¹ which may have been committed¹⁷ by me¹² against¹³ (the Creator) Hormazd¹⁴ (and against) men¹⁵ (and various) kinds of men¹⁶.

(ii) Az¹⁹ hamoyin²⁰ har āyin²¹ gunāh²², har āyin²³ margarzān²⁴, har āyin²⁵ farod mānd²⁶, har āyin²⁷ mānid²⁸, har āyin gunāh az gunah²⁹, oyem³⁰ andar Bahman³² gāo gospand³³, gospand sardagān³⁴ jast³⁵ pa patet hom³⁶.

I repent for²⁶ all types²⁰ of (and) every kind²¹ of sins²², every kind²³ of Margarzan²⁴ (sin), every kind²⁵ of sin confirmed²⁶, every kind of sin²⁷ left²⁸ unatoned for (i.e. unexpiated), (and) every kind (of sin arising) out of (another) sin²⁹ which may have been committed³⁵ by me³⁰ against³¹ Behman³² (Amshāspand)³², the j̄p cattle³³ and (various) kinds of cattle³⁴.

jo See the translation at the end of the second kardāh.

jp The significance of the sins committed against cattle is that they have been treated with cruelty. And when they were under our control, they were not treated properly with nourishment

(iii) Az³⁷ hamoyin³⁸ har āyin³⁹ gunāh⁴⁰ har āyin⁴¹ margarzān⁴², har āyin⁴³ farod mānd⁴⁴, har āyin⁴⁵ mānīd⁴⁶, har āyin gunāh az gunah⁴⁷, oyem⁴⁸ andar⁴⁹ Ardibehesht⁵⁰, ātash⁵¹, ātash sardagān⁵² jast⁵³, pa patet hom⁵⁴.

I repent for all types³⁸ of, (and) every kind³⁹ of sins⁴⁰, every kind⁴¹ of Margarzan (sin)⁴², every kind⁴³ (of sin) confirmed⁴⁴, (and) every kind⁴⁵ (of sin arising) out of (another) sin⁴⁷ left unatoned⁴⁶ (i.e. unexpiated), which may have been committed⁵³ by me⁴⁸ against⁴⁹ Ardibehesht⁵⁰ (Ameshaspand), jq fire⁵¹ and (various) kinds of fire⁵².

Az⁵⁵ hamoyin⁵⁶ har āyin⁵⁷ gunāh⁵⁸, har āyin⁵⁹ margarzān⁶⁰ har āyin⁶¹ farod mānd⁶² har āyin mānīd⁶⁴, har āyin gunāh az gunah⁶⁵, oyem⁶⁶ andar⁶⁷ Shehrevar⁶⁸, ayokhshast⁶⁹, ayokhshast sardagān⁷⁰ jast⁷¹, pa patet hom⁷².

I repent⁷² for all types⁵⁶ of (and), every kind⁵⁷ of sins⁵⁸, every kind⁵⁹ of Margarzān (sin)⁶⁰, every kind⁶¹ (of sin) confirmed⁶², every kind⁶³ (of sin) left unatoned for, (i.e. unexpiated)⁶⁴, (and) every kind (of sin arising) out of (another) sin⁶⁵ which may have been committed⁷¹ by me⁶⁶ against⁶⁷ Sheherevar (Amshaspand)⁶⁸, jr metal⁶⁹, (and) various kinds of metals⁷⁰.

(iv) Az⁷³ hamoyin⁷⁴ har āyin⁷⁵ gunāh⁷⁶, har āyin⁷⁷ margarzān⁷⁸, har āyin⁷⁹ farod mānd⁸⁰, har āyin⁸¹ mānīd⁸², har āyin gunāh az gunah⁸³, oyem⁸⁴ andar⁸⁵ Spandārmad⁸⁶ zamīn⁸⁷ zamīn sardagān⁸⁸ jast⁸⁹ pa patet hom⁹⁰.

I repent⁹⁰ for all types⁷⁴ of⁷⁸ (and)⁷⁹ every kind⁷⁵ of sins⁷⁶, every kind of Margarzan⁷⁸ (sin), every kind (of sin) confirmed⁸⁰, every kind (of sin) left una toned for⁸² (i.e. unexpiated). (and) every kind (of sin arising) out of (another) sin⁸³ which may have been committed⁸⁹ by me⁸⁴ against³⁵ Spandarmad (Amshaspand)⁸⁶, the js earth⁸⁷ (and various) kinds of earth⁸

– fodder and required care.

jq The significance of sins committed against Fire is that it was not kept burning by feeding fuel, sandalwood, incense from time to time, with care and precaution, but was allowed to extinguish or was placed on a dirty and defiled place, or some dry dead matter (nasa) was thrown on it. A strict prohibitive order as regards this is enjoined in our holy Avesta. Various kinds of Fires are referred to here, and its significance seems to be an indication about various professional fires, e.g., fire of the blacksmith, fire of the potter, fire of the factory, fire of the bakers, etc. The writing about this is given in Vendidad, Fargad VIII, see paragraphs 81-96.

jr The import of the sins committed against metals is this: metallic utensils have to be kept clean, and not allowed to remain dirty or rusty. Health is spoiled by eating the food kept in dirty and rusty utensils. If we examine minutely the commandments of the Zoroastrian Religion, its original aim is to make the world prosperous, by means producing diseases and plagues and taking care of the health. It is enjoined to keep the health free from unhealthy and to apply suitable remedies before and after the deterioration takes place. This is ordained to be the most important duty amongst other duties. By not fulfilling this we stand as sinners in the eyes of the Creator, Hormazd.

(vi) Az⁹¹ hamoyin⁹² har āyin⁹³ gunāh⁹⁴, har āyin⁹⁵ margarzān⁹⁶ har āyin⁹⁷ farod mānd⁹⁸, har āyin⁹⁹ mānīd¹⁰⁰, har āyin gunāh az gunah¹ oyem² andar³ khordād⁴, āv⁵, āv tokhmagān⁶, jast⁷, pa patet hom⁸.

I repent for all types⁹² of, (and) every kind⁹³ of sins⁹⁴, every kind⁹⁵ of Margarzan (sin)⁹⁶, every kind⁹⁷ (of sin) confirmed⁹⁸, every kind⁹⁹ (of sin) left¹⁰⁰ unatoned for (i.e. unexpiated), (and) every kind (of sin) arising out of (another) sin¹ which may have been committed⁷ by me² against³ Khordad (Amshaspand)⁴ the ^jwater⁵ (and various) kinds of waters⁶.

(vii) Az⁹ hamoyin¹⁰ har āyin¹¹ gunāh¹², har āyin¹³ margarzān¹⁴, har āyin¹⁵ farod mānd¹⁶, har āyin¹⁷ mānīd¹⁸ har āyin gunāh az gunah¹⁹ oyem²⁰ andar²¹ Amardād²² orvar²³ orvar sardagān²⁴ jast²⁵, pa patet hom²⁶.

I repent²⁶ for all types of¹⁰ (and) every kind¹¹ of sins¹², every kind¹³ of Margarzan (sin)¹⁴, every kind¹⁵ (of sin) confirmed¹⁶, every kind¹⁷ (of sin) left¹⁸ unatoned for (i.e. unexpiated), (and) every kind (of sin arising) out of (another) sin¹⁹, which may have been committed²⁵ by me²⁰ against²¹ Amardad²³ (Amshaspand), ^{ju}trees²³ (and various) kinds of trees²⁴.

(viii) Az²⁷ hamoyin²⁸ har āyin²⁹ gunah³⁰, har āyin³¹ margarzān³², har āyin³³ farod mānd³⁴, har āyin³⁵ mānīd³⁶, har āyin gunāh az gunāh³⁷, oyem³⁸ andar³⁹ dāme Hormazd⁴⁰ jast⁴¹ chun⁴² satar⁴³, māh⁴⁴ o⁴⁵ khorshed⁴⁶, ātash⁴⁷ sohar⁴⁸ sozā⁴⁹, sag⁵⁰, vay⁵¹, gospand⁵² panj āyin⁵³, o⁵⁴ avare⁵⁵ gavahe⁵⁶ deheshnān⁵⁷ in⁵⁸ Hormazd khesh⁵⁹, chun⁶⁰ andarg⁶¹ zamīn⁶² o⁶³ āsmān⁶⁴ chun⁶⁵ man⁶⁶ andar⁶⁷ gunehgār būd ested hom⁶⁸, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for all types of²⁸, (and) every kind²⁹ of sins³⁰, every kind³¹ of Margarzan (sin)³², every kind³³ (of sin) confirmed³⁴, every kind³⁵ (of sin) left unatoned for³⁶ (i.e. unexpiated), (and) against³⁹ the creatures of Ahura Mazda⁴⁰, such as⁴² stars⁴³, the Moon⁴⁴ and the Sun⁴⁵ (and) against³⁹ the red⁴⁸

js The significance of sins committed against the earth is that it is not tilled after developing it and kept uncultivated and desolate. By keeping residential place wet and dirty instead of maintaining it dry and clean as it would lead to deterioration of health. Holes of harmful animals and noxious creatures should be closed - Because, by keeping the earth within ten single, carelessly, it (metaphorically) gets annoyed and curses the owner.

jt The significance of the sins committed against water is the water is not to be spoiled by throwing into it nasa - dry dead matter or any other polluted thing, or to remove the nasa - dry dead matter if fallen in it, or in any way, the water is not to be kept unclean so that by drinking it health is spoiled. Various kinds of waters are referred to here and its meaning should be understood as the waters of the spring, waters of the rivers, waters of the well, etc.

ju The significance of the sins committed against trees is: that the trees should not be destroyed carelessly, they should be allowed to grow with care and labour. So that they produce fruits and flowers.

(and) burning⁴⁹ fire⁴⁷, against³⁹ the dogs⁵⁰, birds⁵¹ and animals⁵² of five kinds⁵³ and⁵⁴ against³⁹ other⁵⁵ good⁵⁶ creatures⁵⁷ between⁶¹ the earth⁶² and⁶³ the sky⁶⁴, which⁵⁸ (are) Hormazd's own⁵⁹.

(Kardāh 9) Satarshekasnī¹, khaetodath vasovashnī², dūdae vehān vasovashnī³, gāhāmbār⁴, Farvardiyān⁵, Hom Darun⁶, hosh farīd⁷ yazdān⁸ nehād⁹ o¹⁰ padīraft¹¹, rapithwen fardum¹², roze vadardegān¹³, chun¹⁴ man āwāyast yashtan¹⁵ oyem na yasht¹⁶, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for destroying adopted sonship (of anyone)¹, disturbing internal relations², destructing a family of the good³ and not consecrating¹⁶ Gāhāmbār⁴, (on) Fravardegān days⁵, (not offering) Dron (in honour) of Hom yazat⁶, (or other) consecrated (or dedicated) things⁷ fixed⁹ for the Yazat accepted by me¹¹ not consecrating the first jwRapithwan¹², the Rozgar (anniversary) of the departed ones (of the near relatives)¹³ as¹⁴ I ought to have consecrated¹⁵.

(Kardāh 10) Avar-manashnī¹, tar-manashnī², āzurī³, pandī⁴, khshmaghanī⁵, arshghanī⁶, vad-chashmī⁷, sūr-chashmī⁸ vadnagirashnī⁹, khordaknagirashnī¹⁰, nagirāī¹¹, pandī¹², khud-shahī¹³, asgehānī¹⁴, sapozgarī¹⁵, varunī¹⁶, gomānī¹⁷ āshmoi¹⁸, zorgavāhī¹⁹, darogdāvārī²⁰, ozdīst parastī²¹, koshād davārashnī²², barhen davārashnī²³, aymuk dvārashnī²⁴, drāyān-joyishnī²⁵, drāyān-khorishnī²⁶, duzdi²⁷, gadahī²⁸, jahī²⁹, jādūi³⁰, jādūparastī³¹, rospī³², rospī bāragī³³, gavahe paetī³⁴, gavahe vanīdī³⁵ shīnmoi³⁶, o³⁷ avare³⁸ har āyin³⁹ gunāh⁴⁰, o pa in patetī⁴¹ hoshmord⁴², ān nahoshmord⁴³, ān dānest⁴⁴, ān nadānest⁴⁵, ān angard⁴⁶, ān na-angard⁴⁷, sraoshādā verezyā⁴⁸ peshe rad dasture dīnī⁴⁹ āwāyast garzīdan⁵⁰, oem na-garzīd⁵¹ az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

I repent for the pride¹, haughtiness² speaking ill of the dead,³ avarice,⁴ getting angry beyond limits,⁵ practising jealousy,⁶ casting an evil eye on anyone,⁷ casting a glance shamelessly,⁸ with jwevil intention⁹, casting a glance with contempt¹⁰, self-willedness¹¹, being discontented of my own

jv i.e. the first day of Rapithwan, which falls in the month Farvardin and roz Hormazd. But our people have kept the day of consecrating Rapithwan in the month Farvardin, roz Ardibehesht, because its propitiatory formula - khshnuman - is similar to that of Ardibehesht Roz. The meaning of "Rapithwan" is heat, summer season, middle of the day, noon. The significance of the Rapithwan Jashan is that the Jashan is performed in honour of the commencement of the Summer season.

jw Casting an evil eye on a woman or wealth, property of another person (in the Pahlavi commentary).

^{jx}condition¹², acting according to my own will ^{jy}only¹³, slothfulness¹⁴, scandalousness¹⁵, revenge¹⁶, ^{jz}distrust—doubt¹⁷, ^{ka}heresy¹⁸, giving false evidence¹⁹, delivering false judgement²⁰, idol-worship²¹, running to and fro without tying kusti - (the sacred girdle on the sacred shirt²²), running about naked²³, moving with a shoe in one foot and with another foot bare²⁴, saying grace (big) at the time of meals and thereafter vitiating it by speaking audibly²⁵, partaking of the meal without saying grace²⁶, theft²⁷, ^{kb}robbery²⁸, whoredom²⁹, magic or uttering spells of the demons³⁰, worship of witchcraft³¹, prostitution³², whorishness³³, permitting unnatural intercourse with oneself³⁴, performing unnatural intercourse with others³⁵, weeping loudly after the departed ones and lamenting beyond limit³⁶, and³⁷ (besides these) other³⁸ sins⁴⁰ of every kind³⁹, which have been remembered⁴² in this Patet⁴¹, the sins which are not enumerated⁴³, the sins which have been known⁴⁴ (by me) (and) the sins which are not known (by me)⁴⁵, the sins about which I have thought⁴⁶ and the sins about which I have not thought⁴⁷, and have not been atoned (expiated)⁵¹ by me (with regret) as they ought to have been (atoned) with submission and regret (i.e. with confession)⁵⁰ before the leader of the religion (and) the Dastur⁴⁹.

(Kardāh 11) Ku agar¹ kasān² patet³ padīrafteh hom⁴, oyem nakardeh hom⁵, ishān ravānrā dushkhārīh⁷ mad. Yadshan⁸ zādehrā⁹, har yak¹⁰ jud judrā¹¹, manashnī gavashnī kunashnī, tanī ravānī geti minoanī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

If¹ I have accepted⁴ (to perform) the Patet³ for others², (and if) I do not perform it⁵ whereby distress⁷ (or difficulty⁷) come upon⁸ their souls⁶ (and) their children⁹, (then) for (the distress or difficulty (caused to) each person¹⁰, individually¹¹, (I repent).

(Kardāh 12) Pa¹ ān² dīn³ dastūr⁴ est hom⁵, īn⁶ Hormazd⁷ Zartosht⁸ chāshīt⁹, Zartosht¹⁰ oy Goshtāsp¹¹. Pa payvand¹² Ādarbād Mārāspandān¹³ mad¹⁴. Padash¹⁵ pasākht¹⁶ kard bokht¹⁷. Ashahī¹⁸ veh¹⁹ ravāne²⁰ dushāramrā²¹ āwāyeshnītar²² veheshnī hom²³.

(I) remain steadfast⁵ on¹ the commandments⁴ of that² Religion³, which⁶ (the Creator) Hormazd⁷ tasted⁹ (i.e. taught) to (Holy) Zartosht⁸ (and the Holy) Zartosht¹⁰ in turn (taught) (it to King) Gushtasp¹¹. From the families¹²

jx Not obeying the commands of the teacher, Dastur and parents (in the Pahlavi commentary).

jy Causing heart-burning, i.e. to bewail in mind on seeing the good condition of others (in the Pahlavi commentary).

jz to cast a doubt on what one says and does himself (in the Pahlavi commentary).

ka To blaspheme the Creator Hormazd, the Prophet Holy Zartosht and the good Mazda-worshipping Zoroastrian Religion and to wish ill of them, to cause discord amongst men and to interpret falsely the meaning of Avesta intentionally (in the Pahlavi commentary).

kb Of the women who procure abortion (in the Pahlavi commentary).

(of the Prophet Zartosht and King Gushtasp), Adarbad Maraspand¹³ descended¹⁴. He¹⁵ embellished¹⁶ and purified¹⁷ (the Religion of Zartosht) (i.e. brought it into original present form.

Explanation: (A learned and erudite Dastur, Adarbad Maraspand flourished during the reign of king Shapur, son of Hormazd. It is so stated about him in the Pahlavi commentary that his father had descended from the family of the Holy Prophet Zartosht and his mother from the family of King Gushtasp. In order to show the excellence of the good Mazda-worshipping Religion this Dastur poured on his chest nine maunds of molten brass and removed doubts and suspicion from the minds of the people about this true religion.

For the delight²¹ of (my own) soul²⁰ I approve²³ (or I desire) good¹⁹ Righteousness¹⁸ more seemly²².

Explanation: (I aspire to acquire righteousness and truthfulness more than other things as an excellent thing with the purpose that my soul may achieve salvation after my death, and attain to its delight.)

Pa zīvandie jān²⁴ āstuān hom²⁵ humata²⁶ pa manashne²⁷, āstuān hom²⁸ hukhta²⁹ pa gavashne³⁰, āstuān hom³¹ hvarshta³² pakunashne³³, āstuān hom³⁴ pa³⁵ gavahe³⁶ dīne māzdayasnān³⁷, hamā³⁸ kerfehā³⁹ hamdāstān hom⁴⁰ az⁴¹ hamā⁴² gunāhiā⁴³ jud-dāstān hom⁴⁴. Pa nekī⁴⁵ sepāsdār hom⁴⁶; az anāi⁴⁷ khorsand hom⁴⁸. Pul pādfarāh⁴⁹ band e darosh⁵⁰, tojashne⁵¹ tāvān⁵² dīn⁵³, padfarāhe⁵⁴ sē shab⁵⁵ panjāh haft sāl⁵⁶, padash⁵⁷ khorsand⁵⁸ hamdāstān hom⁶⁰.

I remain steadfast²⁵ on good thoughts²⁶ through (my) thinking good (thought)²⁷ till the existence of (my) kc life²⁴, I remain steadfast²⁸ on good words²⁹, through (ray) utterance. I remain steadfast³¹ on good deeds³² through (ray) action³³, (and) I remain steadfast³⁴ on³⁵ good³⁶ Religion³⁷ of Mazda-worship³⁷. I am in agreement⁴⁰ with all³⁸ meritorious deeds (or virtuous deeds)³⁹; (and) I do not agree⁴⁴ with⁴¹ all⁴² sins⁴³.

Explanation: (I agree with and accept all meritorious deeds, truthfulness, morality, etc.; and I do not agree with, but hate all wicked deeds, falsehood, immorality, etc.)

I am thankful⁴⁶ for the goodness⁴⁵ (conferred upon me by the Creator Hormazd) (and) I am contented⁴⁸ with distress⁴⁷.

Explanation: (I am extremely grateful to the Creator Hormazd, for whatever happiness and good things have reached me through Him and I am not displeased or grumble for any calamity or distress that may befall me, but I keep my mind at ease and contented).

(I) am⁶⁰ contented⁵⁸ and in agreement⁵⁹ with (all) these⁵⁷ - retribution at

kc i.e. as long as my life is extant in my body.

the (Chinvat) ^{kd}Bridge⁴⁹, severe fetters⁵⁰, atonement⁵¹ (and) fine for the ^{ke}sins⁵²(prescribed by) the religion⁵³, punishment⁵⁴ of the three nights⁵⁵ (first after death) (of which every night will be ^{kf}as long as) fifty-seven years⁵⁷.

Oem kardeh hom⁶¹ in⁶² pateti⁶³, guzarg umede kerfehrā⁶⁴, gerān bīme duzakhrā⁶⁵. Ashahī veh⁶⁶ ravān dushāramrā⁶⁷: pa īn manashne⁶⁸ kardeh hom⁶⁹. Ku kār kerfeh⁷⁰ man⁷¹ andā nū⁷² kard⁷³, anche⁷⁴ nū⁷⁵ kunam⁷⁶, hamā⁷⁷ estashne kerfehrā⁷⁸, guzārashne gunāhrā⁷⁹, bokhta ravānra⁸⁰. Agar⁸¹ māndeh bahod⁸², ku gunāhe man⁸³ tokht nabahod⁸⁴, pādfarāh⁸⁵ e sē shab⁸⁶ ānahā⁸⁷ padash⁸⁸ khorsand⁸⁹ hamdāstān hom⁹⁰.

I say⁶¹ this⁶² Patet⁶³ repent with the hope of gaining Heaven for ray meritorious deeds⁶⁴, (and) am shaken for the sake of the immense dread of hell⁶⁵, (and) for the ^{kg}sake of righteousness⁶⁶ (which is) the delight of (my) soul⁶⁷. With this intent⁶⁸ I have made⁶⁹ (this Patet). Whatever meritorious deeds⁷⁰ I have hitherto⁷² done⁷³ (and)⁷⁴ do⁷⁶ at present⁷⁵ (are) for maintaining them permanently and for wiping off of the sins⁷⁹ for the salvation of my soul⁸⁰. If⁸¹ any of my sins (remain unatoned)⁸², (and) if I⁸³ am not yet absolved from them⁸⁴, (then) I am contented⁸⁹ and in agreement⁹⁰ with the punishment⁸⁵ of (the first) three nights (after my death)⁸⁶ for committing them⁸⁷.

Hame farmāem⁹¹ Ashem Vohū⁹² vegudirashni⁹³, pateti⁹⁴ pesh az begudirashni⁹⁵: pas gudardeh man⁹⁶, man zādehrā⁹⁷ az gunāh⁹⁸ pa patet bahod⁹⁹. Sedosh¹⁰⁰ getofrīd¹ farmāyad² farmudār³ khāheshni⁴ hamdāstān hom⁵; Hormazd khesh⁶ hom⁷, Hormazd dahmānī kunam⁸, ashahī⁹ satāem¹⁰.

I order⁹¹ (to recite) Ashem Vohū (for me) at the time of (my) passing away⁹³ (and to recite) the Patet⁹⁴ prior to death⁹⁵, (and) after my demise⁹⁶; my children⁹⁷ should perform Patet⁹⁹ (repentance) for (my) sins⁹⁸, and should order² (to perform ^{kh}Srosh¹⁰⁰ (and) Getikharid¹ (in my name).

kd For its explanation see below, note on Sedosh.

ke i.e. whatever atonement and punishment is to be borne for not acting according to the orders of the Religion.

kf In the Pahlavi commentary, for the explanation about this, see my *Yasht Bā Māeni*, Hādokht Nask, Fargard III.

kg i.e. whereby my life be pleased by doing truthful and virtuous deeds.

kh i.e. the yazishn in honour of Srosh for three days. According to the Religion of Zarathushtia, for three days after the death of a person, the soul hovers about the same place where the body was laid after necessary ceremonies and on the dawn of the fourth day after death, it goes towards the Chinvat Bridge. For these three days the soul remains under the protection of Holy Srosh yazata it is enjoyed: therefore, to consecrate the yasna with the Khshnuwan of Srosh for the dead person. For these three days the soul remembers all good or wicked deeds performed during his lifetime, and thinks of the place he will get in the next world. To the soul of the righteous man immense joy arises in the hope of gaining the reward of his goodness during that period and the soul of the wicked gets frightened with fear of being punished for his wicked actions.

^{ki}I am⁵ the director³, the desirer⁴ (of it) (and its) approver⁵ (for performing that Patet and Srosh ^{kj}Getikharid). I am⁷ the relative of Hormazd⁶ (i.e. through the Creator Hormazd), (and) I regard Hormazd as the Most Pious⁸: I praise¹⁰ righteousness⁹.

Oem geraftek hom¹¹ harvespa¹² humata¹³ hūkhta¹⁴ hvarshta¹⁵, pa manashnī¹⁶ gavashnī¹⁷ kunashnī¹⁸. Be-helashnī dehom¹⁹ harvespa²⁰ dushmata²¹ duzhūkhta²² duzhvarshta²³, az manashnī²⁴ gavashnī²⁵ kunashnī²⁶. Oem geraftek hom harvespa humata hūkhta hvarshta, pa manashnī gavashnī kunashnī. Behelashnī dehom harvespa dushmata dūzhukhta duzhvarshta, az manashnī gavashnī kunashnī. Oem geraftek hom harvespa humata hūkhta hvarshta, pa manashnī gavashnī kunashnī. Behelashni dehom harvespa dushmata duzhūkhta duzhvarshta, az manashnī gavashnī kunashnī.^{kk}

I have taken hold[”] of all¹² good thoughts¹³, good words¹⁴ (and) good deeds¹⁵ with (my) thought¹⁶, word¹⁷ and action¹⁸. I renounce¹⁹ all evil thoughts²¹, evil words²² and evil deeds²³ with (my) thought²⁴, speech²⁵ and action²⁶.

Oem geraftek hom¹ harvespa² rāhe³ rāstī⁴ farārun⁵; behelashni dehom⁶ harvespa⁷ rāhe⁸ arāstī⁹ awārun¹⁰: ghanā¹¹ shekast¹², Hormazd behawzūn¹⁴; staomi¹⁵ Ashem¹⁶. Ashem Vohū 1.

I have taken hold¹ (followed) of all² just⁴ and virtuous⁵ paths³: I renounce⁶ all⁷ false⁹ and wicked¹⁰ paths⁸. (May) Ghanamino¹¹ (i.e. Ahreman) (be) annihilated¹²; (the Creator) Hormazd¹³ (is) the increaser of goodness¹⁴; I praise¹⁵ Righteousness¹⁶.

Ferastuye humatōibyascha hūkhtōibyaschā hvarshtōibyaschā, mānthsōibyaschā vakhedwōibyaschā varshtvōibyaschā. Aibigairyā

On the dawn of the fourth day the soul goes towards the Chinvat Bridge, where Meher yazata, Srosh yazata and Rashna yazata, the most just, assign to him the proper place (Heaven, Purgatory or Hell) after weighing all the deeds done in this world. For further details about this, see my translation of Vendidad 19 fargard, paras 27-32 and its explanation; and my *Yasht Bā Māeni*, Yasht 22.

ki i.e. on these three ceremonies I have my full faith, and I order to perform them in my name after my death.

^{kj} Getikharid. The original meaning of the word getikharid is “to purchase this world”, i.e. to acquire meritorious deeds from this world, so that after death the soul may get happiness and comfort. But generally to have performed this act of getikharid, means to consecrate the yasna in honour of the soul of the dead for nine days. Like the Zinneh-ravān ceremony this ceremony can also be performed for living persons. We find such a writing in the later books on the Zoroastrian Religion.

^{kk} If anyone recites the Patet for the dead person, the words falān “jādehrā” may be added after each “hvarsht” and “duzhvarsht” words: i.e. the name of the person in whose honour the Patet is performed should be uttered with “jādehrā”. The original meaning of the word “jādeh” is “open road” and from that it means “salvation, release”.

daithe, vīspā humatāchā hūkhtācha hvarshtāchā. Paitirichyā daithe, vīspā dushmatāchā duzhūkhtāchā duzvarshtāchā. Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaohanā, ferā anghuyā, ferā tanvaschit khvakhyāo ushtanem; staomi Ashem. Ashem Vohū 1.^{kl}

Yathā Ahū Vairyō 21: Ashem Vohū 12: Yathā Ahū Vairyō 2. Yasnemcha vahmemcha aojascha zavarecha āfrīnami, Sraoshae ashyehe, takhmahe, tanu-mānthahe, darshi-draosh, āhūryehe. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

HOMAGE UNTO A LAMP

^{km}Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khoreh awazāyād; Ātash Dādgāh Ādar farā. Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhūkhta, duzvarshta mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh, manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo (recite bowing the head) nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohū 1. (recite three times).

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

HOMAGE UNTO FRAVARTIKĀN

Az hamā gunāh¹ patet pashemānum². Ashāunām³ vanguhīsh⁴ sūrāo⁵ spentāo⁶ fravashayō⁷ yazamaide⁸. Ashaone Ashem Vohū 1. (to recite three times).

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins¹ I repent through penitence². We worship⁸ (or remember) the good⁴, heroic⁵ (and) prosperity-increasing⁶ Fravashis⁷ of the righteous (people)³.

kl For the translation of this paragraph, see Khorshed Nyāyesh, above.

km This entire Homage is taken from the initial portion of Atash Nyāyesh: for its translation, see at that place.

HOMAGE UNTO DAKHMA – TOWER OF SILENCE

Az hamā gunāh¹ patet pashemānum². ^{kn}Nemase-te³ idha⁴ iristanām⁵ urvānō⁶ yazamaide⁷ yāo⁸ ashaonām⁹ ^{ko}fravashayō¹⁰. Ashaone Ashem Vohū 1. (to recite three times).

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins¹ I repent with contrition². We here⁴ worship⁷ the souls⁶ of the dead⁵ who⁸ are the Fravashis¹⁰ of the righteous (people).

HOMAGE UNTO MOUNTAINS

Az hamā gunāh¹ patet pashemānum². ^{kp}Vīspāo³ garayō⁴ asha-khvāthrāo⁵ pouru-khvāthrāo⁶ mazdadhāta⁷ ashavana⁸ ashahe⁹ ratavō¹⁰ yazamaide. Ashem Vohū 1. (To recite three times).

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Of all sins¹ I repent with Patet². We praise¹¹ all holy⁸ mountains⁴ created by Hormazd⁷ (which are) fully comfortable⁵ (spacious) (and) (with fullness) full of welfare⁶ (i.e. producers of food) (and) ^{kq}useful things¹⁰ of righteousness⁹ (grow there).

HOMAGE UNTO WATERS

Az hamā gunāh¹ patet pashemānum². (To recite bowing the head). Nemase³-te⁴ ashāum⁵ sēvishte⁶ Aredvi Sūra⁷ Anāhite⁸ ashaone. Ashem Vohū 1. (To recite three times).

Ahmāi raēshcha: Hazanghrem: Jasa me avanghe Mazda: Kerfeh Mozd.

Of all sins¹ I repent with Patet². Homage³ (be) unto thee⁴, O holy⁵, most beneficent⁶ (and) undefiled⁸ Ardvi Sura⁷!

HOMAGE UNTO PLANTS

Az hamā gunāh¹ patet pashemānum². (To recite bowing the head).

^{kn} There does not seem to be the necessity of the words, “nemase-te” in this place; if by retaining these words on the one hand we attach to “urvānō” or “fravashayō”, then there should occur “nemō ve” instead of “Nemase-te”, because the words “nemase-te” are in singular and “nemo ve” are in plural. Nemō ve = Homage (be) unto you.

^{ko} The words, “idha iristanām urvānō yazamaide yāo ashaonām fravashayō” are taken from Yasna Hā 26, para 7.

^{kp} This whole sentence is taken from Yasna Hā 6, para 13.

^{kq} For its explanation, see note to Aiwistrhrem Gah verse 5.

Nemo³ urvarayāo⁴ vanghuyāo⁵ Mazdadadhātayāo⁶ krashaonyāo⁷. Ashem Vohū 1. (To recite three times)

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins¹ I repent with Patet². Homage³ (be) unto the good⁵ (and) holy⁷ plants⁴ created by Hormazd⁶!

BĀZ OF RECITING ASHEM VOHU 1200

(Note: This bāz should be recited on the first five days of the Fravartikān, i.e. from Roz 26 Māh 12 to Roz 30 Māh 12).

Pa nāme yazdān Hormazd Khodāe awazūni, gorje khoreh awazāyād; Ardāfravash berasād. ^{ks}Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta; mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe manyēush; haithyāvarshtām hyat vasnā ^{kt}ferashōtemem: staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo⁶ raēvatō⁷ khvarenanguhatō⁸, Ameshanām Spentanām⁹ ashāunām¹⁰ fravashinām¹¹ ughranām¹² aiwithūranām¹³, paoiryōtkaēshanām¹⁴ fravashinām¹⁵, nabānazdishtanām¹⁶ fravashinām¹⁷, khshnaothra¹⁸ yasnāicha¹⁹ vahmāicha²⁰ khshnaothrāicha²¹ frasastayaēcha²² yathā Ahū Vairyō²³ zaotā²⁴ frā me²⁵ mrūte²⁶, athā ratush ashātchit hacha²⁷ frā ashava²⁸ vidhvāo²⁹ mraotū³⁰. Ahurem Mazdām³¹ raēvantem³² khvarenanguhan-tem³³ yazamaide³⁴; Ameshā Spentā³⁵ hukhshathrā³⁶ hudhāonghō³⁷ yazamaide³⁸; ashāunām³⁹ vanguhīsh⁴⁰ sūrāo⁴¹ spentāo⁴² fravashyō⁴³ yazamaide⁴⁴.

(Here 1200 Ashem Vohū are to be recited)

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedun ^{ku}bād. (Recite aloud)

kr Also from the Vendidad fargard 19, para 18, we get the “Homage unto Plants” of the same signification but written differently from the grammatical formation; it is:- Avesta - Nemō¹ urvare² vanagahi³ mazdadhātē⁴ ashaone⁵; Ashem Vohū 1. Translation. - Homage¹ (be) (unto thee), O good³, holy⁵ plant² created by Hormazd⁴!

ks i.e. may the Holy Fravashis come (to this prayer)! This portion is wholly taken from the Khshnuman of Ardāfravash Āfringān.

kt For its translation, see the translation of Ahura Mazda Khodāe, above.

ku For its translation, see Khorshed Nyāyesh, page 39.

Yathā Ahu Vairyō 2.

Yasnemcha¹ vahmemcha², aojascha³ zavarecha⁴ āfrīnāmi⁵, Ahurahe Mazdāo⁶ rāevato⁷ khvarenanguhatō⁸, Ameshanām Spentanām⁹, ashā-unām¹⁰ fravashinām¹¹ ughranām¹² aiwithūranām¹³; paoiryōtkaēshanām¹⁴ fravashinām¹⁵, nabānazdishtanām¹⁶ fravashinām¹⁷. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

I praise^s, worship¹, adoration², efficacy³ and strength of (the Creator) Hormazd⁶, keeper of treasure⁷ (and) glorious⁸ the Bountiful Immortals⁹, the heroic¹² (and) triumphant¹³ Fravashis¹¹ of the righteous (people)¹⁰, the Fravashis of the Poryotkaeshas¹⁴, (and) the Fravashis¹⁷ of the next of kin¹⁶.

YAZISHN HĀ XX known as FRĀMRAOT

^{kw}(Note: This Hā with the bāz shown below should be recited on the first five days of the Fravartikān, i.e. from the Roz 26 Māh 12 to Roz 30 Māh 12).

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1. Pa nāme yazdān Hormazd Khodāe awazūni gorje khoreh awazāyād; Ardāfravash berasād.^{kw} Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta; mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe manyēush: haithyāvarshtām hyat vasnā ferashōtemem; staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raevatō khvarenanguhatō Ameshanām Spentanām, ashāunām fravashinām ughranām aiwithūranām, paoiryōtkaēshanām fravashinām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāi-cha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām rāevantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide; Ashāunām vanguhīsh sūrāo spentāo fravashayō ^{kw}yazamaide.

^{kv} In this Hā there occurs the commentary of Ashem Vohū. About this, see pages 1-2; by reciting this well-known prayer called Ashem Vohū at a certain time separately, how much merit that reciter gains; about this, see my *Yasht Bā Māeni*, 21st Yasht.

^{kw} May the Holy Fravashis come up (to this Prayer)!

^{kx} For its translation, see Baz of reciting Ashem Vohū 1200, above.

(1) Frāmraot¹ Ahurō Mazdāo² Ashem Vohū vahishtem asti³, para ahmāi⁴ vohū⁵ vahishtem⁶ chinasti⁷, yatha⁸ khvaētave⁹ khvaētātem¹⁰: vohū vahishtem asti¹¹ atha¹² tkaēshem¹³ kārayeiti¹⁴. (2) Ushtā asti ushtā ahmāi¹⁵ ushtatāitya¹⁶ vīspem¹⁷ ashavanem¹⁸ vīspāi¹⁹ ashaone²⁰ para-chinasti²¹, yathanā²² stāitya²³ vīspem²⁴ ashavanem²⁵ vīspāi²⁶ ashaone²⁷ para-chinasti²⁸ (3) Yat ashāi vahishtāi ashem²⁹, parachinasti³⁰ vīspem³¹ mānθrem³² vīspem³³ mānθrāi³⁴, yatha³⁵ ashāi³⁶ khshathrem³⁷ chinasti³⁸, yathacha³⁹ zbayente⁴⁰ ashaone⁴¹ ashem⁴² chinasti⁴³, yathacha⁴⁴ khshmāvōya⁴⁵ ashem⁴⁶ chinasti⁴⁷ yat saoshyantaēibyō⁴⁸; thrāyō⁴⁹ tkaēsha⁵⁰. Vīspem⁵¹ vachō⁵² fravākem⁵³ haurūm⁵⁴, vachō⁵⁵ Ahurahe Mazdāo⁵⁶.

(4) Mazdāo⁵⁷ frāmraot⁵⁸: chīm⁵⁹ frāmraōt⁶⁰; ashavanem⁶¹ mainyaomcha⁶² gaēthīmcha⁶³. chvāns⁶⁴ frāmraot⁶⁵ fravākem⁶⁶, vahishtō⁶⁷ khshayamnō⁶⁸. chvantem⁶⁹; ashavanem⁷⁰ vahishtemcha⁷¹ avasō-khshathremcha⁷². (5) Baghām⁷³ Ashahe vahishtahē⁷⁴ yazamaide⁷⁵; Ashahe vahishtahē⁷⁶ yazamaide⁷⁷ frasraothremcha⁷⁸, framarethremcha⁷⁹ fragāthremcha⁸⁰ frāyashtimcha⁸¹.

Yenghe hātām āat yesne paiti vanghō
Mazdāo Ahurō vaēthā ashāt hachā,
Yāonghāmchā tānschā tāoschā yazamaide.

Ashem Vohū 1.

(Note: The portion from “Frāmraot” up to Ashem Vohū 1 should be recited seven times. When it is recited the seventh time, Ashem Vohū need not be recited).

(1) (The Creator) Hormazdⁱ proclaimed¹ (the sacred verse of Ashem Vohū).

Ashem Vohū Vahistem asti³ - (uttering these words, the worshipper) acknowledges⁷ for Him⁴ (i.e. Hormazd) the highest⁶ good⁵, as if⁸ he were accepting⁷ the kinship¹⁰ of his kindred⁹. Vohu vahishtem ^{ky}asti¹¹ - (uttering these words, the worshipper, in a way) puts into practice¹⁴ the laws of the Religion¹³.

(2) **Ushtā asti ushtā ^{ky}ahmāi¹⁵** (in repeating these words the worshipper) associates²⁸ firmly²³ a²⁶ righteous (man)²⁷ with other²⁴ righteous (men)²⁵, just as²² a¹⁷ righteous (man)¹⁸ ^{la}accepts²¹ happiness¹⁶ from other¹⁹ righteous (men)²⁰.

(3) **Yat ashāi vahishtāi ^{lb}ashem²⁹** - (in repeating these words the

ky i.e. Righteousness is the best good (or blessing).

kz i.e. it is happiness, happiness is unto (that) man.

la Its significance is that righteous people mutually share each other's happiness.

lb i.e. (the man) who (is) in the cynosure of righteousness.

worshipper, as it were) accepts³⁰ all³¹ the Holy Spells³² for every³³ (knower) intelligent person of the Holy Spells³⁴, just as³⁹ he accepts³⁸ sovereignty³⁷ of (that) righteousness³⁶, just as³⁹ he accepts⁴³ truthfulness⁴² from the righteous (man)⁴¹, and for you⁴⁵, the benefactors⁴⁸. (As stated above) (there are) three⁴⁹ divisions⁵⁰ (of Ashem Vohū). Every⁵¹ hymn⁵² verse (which is) complete in itself (the whole⁵⁴ hymn⁵³) (is) the hymn⁵⁵ of (the Creator) Hormazd.

(4) (The Creator) Hormazd⁵⁷ proclaimed⁵⁸ (the hymn of Ashem Vohū. Whom⁵⁹ did he proclaim⁶⁰? (Reply): to the righteous (man)⁶¹ belonging to the spiritual⁶² and the material world⁶³. In what capacity⁶⁴ did He proclaim⁶⁵ the hymn⁶⁶ (of that Ashem Vohū)? (Reply): as to the supreme⁷⁰ Rulers^{lc} Whom (did He proclaim? (Reply): to the righteous and the best^{ld}(man)⁷¹ not acting according to his own whims⁷².

(5) We adore the portion of ^{le}Asha Vahishta⁷⁴. Of the Asha Vahishta⁷⁶; we adore⁷⁷ its chanting⁷⁸, remembrance⁷⁹, singing-aloud⁸⁰ and glorification⁸¹.

(To recite in bāz) Hormazd Khodāe, awazūnī mardum mardum sardagān hamā sardagān, hambāyaste vehān oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād. **(To recite aloud)**. Yathā Ahū vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashāunām fravashinām ughranām aiwithūranām, paoiryōtkaeshanām fravashinām, nabānazdishtanām fravashinām.^{lf} Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda: Kerfeh Mozd.

BĀZ OF RECITING YATHĀ AHU VAIRYO 1200

^{lg}(Note: This bāz should be recited on the Five Gatha Gāhāmbār days.)

Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khoreh awazāyād: Geh Gāthābyō Ahunavad Geh, Ushtavad Geh, Spentomad Geh, Vohūkhshathra Geh, Vahishtōisht Geh, Geh Gāthābyō, ardāfarvash berasād^{lh}. Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem

lc Original meaning “not ruling according to his will”.

ld It appears that there is a reference to the Prophet Holy Zarathushtra.

le Prayer called Asha Vahishta should be understood as Ashem Vohū.

lf For the translation of this para, see “Bāz of reciting Ashem Vohū 1200”.

lg The khshnuman - or the propitiatory formula of this “Bāz” is taken from the Khshnuman of Āfrinagān Gāthā.

lh i.e. May the Immortal Souls reach (unto my prayers) during (the five days of) the Gatha Gāhāmbārs (viz. Ahunavad, Ushtavad, Spentomad, Vohukhshathra, and Vahishtoisht).

jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem: staomi Ashem. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēsnō (Gāh according to the period of the day) frasastayaēcha.

Ahurahe Mazdāo⁶ rāevatō⁷ khvarenanguhatō⁸, Ameshanām Spenta-nām⁹, gāthābýō¹⁰ spentābýō¹¹ ratukhshathrābýō¹² ashaonibýō¹³, Ahuna-vaitāyāo Gāthayāo¹⁴, Ushtavaityāo Gāthayāo¹⁵, Spentāmainyēush Gāthayāo¹⁶, Vohūkhshathrayāo Gāthayāo¹⁷. Vahishtoishtōish Gāthayāo¹⁸, ashāunām¹⁹ fravashinām²⁰ ughranām²¹ aiwithūranām²², paoiryotkaēsha-nām²³, fravashinām²⁴, nabānazdishtanām²⁵ fravashinām²⁶, khshnaothra²⁷ yasnāicha²⁸ vahmāicha²⁹ khshnaothrāicha³⁰ frasastayaēcha³¹, Yathā Ahū Vairyō³² zaotā³³ frā me³⁴ mrūte³⁵, athā ratush ashātchit hacha³⁶, frā ashava³⁷ vīdhvāo³⁸ mraotū³⁹.

For the pleasure²⁷ (of the Creator Hormazd), for the worship²⁸ (of all these) - of (the Creator) Hormazd⁶, the keeper of treasures⁷, glorious⁸, of the Bountiful Immortals⁹, (amongst) the beneficent¹⁰ Gathas¹⁰ which are the liLords¹² of truthfulness¹² (and) holy¹³, of the Gatha Ahunavad¹⁴, the Gatha Ushtavad¹⁵, the Gatha Spentomad¹⁶, the Gatha Vohukhshathra¹⁷, the Gatha Vahishtoisht¹⁸ (and) of the Fravashis²⁰, the powerful²¹ (and) triumphant²², of the righteous (people)¹⁹, the Fravashis²⁴ of the Poryotkaeshas²³, (and) the Fravashis of the next of kin²⁵, - for (their) praise²⁹, propitiation³⁰, and glorification³¹, let the Zaotar - the officiating priest³³ - proclaim before me³⁴ (the excellences of the verses of) Yathā Ahu Vairyō³². (The Raspi or the assistant Priest who is) righteous³⁷ (and) learned³⁸ may announce³⁹ (the excellences of the verses) athā ratush ashātchit hacha³⁶.

Ahurem Mazdām⁴⁰ rāevantem⁴¹ khvarenanguhantem⁴² yazamaide⁴³; Ameshā Spentā⁴⁴ hukhshathrā⁴⁵ hudhāonghō⁴⁶ yazamaide⁴⁷; Gāthāo Spentāo⁴⁸ ratukhshathrāo⁴⁹ ashaonīsh⁵⁰ yazamaide⁵¹; Ahunavaitīm Gāthām⁵² ashaonīm⁵³ ashahe⁵⁴ ratūm⁵⁵ yazamaide⁵⁶; Ushtavaitīm Gāthām⁵⁷ ashaonīm⁵⁸ ashahe⁵⁹ ratūm⁶⁰ yazamaide⁶¹; Spentāmainyūm Gāthām⁶² ashaonīm⁶³ ashahe ratūm⁶⁴ yazamaide⁶⁵; Vohūkhshathrām Gāthām⁶⁶ ashaonīm⁶⁷ ashahe ratūm⁶⁸ yazamaide⁶⁹; Vahishtoishtīm Gāthām⁷⁰ ashaonīm⁷¹ ashahe⁷² ratūm⁷³ yazamaide⁷⁴; ashāunām⁷⁵ vanguhish⁷⁶ sūrāo⁷⁷ spentāo⁷⁸ fravashayō⁷⁹ yazamaide⁸⁰. Ahunem Vairīm⁸¹ tanūm⁸² pāiti⁸³, Ahunem Vairīm tanūm pāiti, Ahunem Vairīm tanūm pāiti.

Note: (In this place 1200 Yathā Ahū Vairyō should be recited).

We praise⁴³ (the Creator) Hormazd⁴⁰, the keeper of treasures⁴¹ (and)

li Its meaning can be, “ruling over the chieftains”, Which rule over the time or period”. (Dr. Spiegel).

glorious⁴²: we praise⁴⁷ the Bountiful Immortals⁴⁴ (who are) good discreet⁴⁶ rulers⁴⁵; we praise⁵¹ the beneficent⁴⁸ Gathas⁴⁷ (which are) the Lords of Truth⁴⁹ (and) holy⁵⁰: we praise⁵⁶ the holy⁵³ Ahunavad Gatha⁵²; the Ushtavad Gatha,⁵⁷ Spentomad Gatha,⁶² the holy Vohukhshathra Gatha⁶⁶ and the Vahishtoisht Gatha⁷⁰ (which are) the Lords⁷³ of Righteousness⁷²; we worship⁸⁰ the good⁷⁶, heroic⁷⁷ (and) beneficent⁷⁸ Fravashis⁷⁹ of the righteous (people)⁷⁵. Ahunavar⁸¹ lj protects⁸³ the body⁸².

(To recite in bāz) **Ahura Mazdāo Khodāe, awazūnī mardum, mardum sardagān, hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād.** (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām. Gāthābýō spentābýō ratukhshathrābýō ashaonibýō, Ahunavaityāo Gāthayāo, Ushtavaityāo Gāthayāo, Spentāmainyēush Gāthayāo, Vohūkhshathrāyāo Gāthayāo, Vohishtoishtōish Gāthayāo, ashāunām fravashinām ughranām aiwithūranām paoiryō-tkaēshanām fravashinām, nabānaz-dishtanām fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avangahe Mazda; Kerfeh Mozd.

Avesta concerning the immense joy which the Soul experiences in the hope of getting Heaven after the passing away of a virtuous and pious man.^{lk}

Ushtavaitīm¹ gāthām² srāvayō³ ushtatātem⁴ nimraomnō⁵. Ushtā⁶ ahmāi⁷ yahmāi⁸ ushtā⁹ kahmāichīt¹⁰ vase-khshayāns¹¹ Mazdāo¹² dāyat¹³ Ahurō¹⁴.

(The heavenly soul) ^{ll}chants³ Ushtavad¹ Gatha² desiring⁵ happiness⁴ (for himself), (and speaks): “Happiness⁶ (be) unto (the) man⁷, from whom⁸ happiness⁹ (reaches) others¹⁰! May Ahura Mazda¹²⁻¹⁴ ruling at His Own Will¹¹ grant¹³ (happiness) (to that benevolent person)!”

Avesta concerning the dejection and terror which the Soul experiences owing to the fear of the punishment of hell, after the death of the wicked and sinful man^{lm}.

Kimām¹ gāthvyām² vachō³ srāvayō⁴; kām⁵ nemōi⁶ zām⁷, Ahura⁸

lj For its explanation, see Srosh Baz.

lk For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Second fargard of Hādhokht Nask, paras 1-18.

ll This entire paragraph occurs in the Second fargard of the Hādhokht Nask, para 2. Moreover, the initial portion up to *nimraomnō* occurs also in Yasna Hā 71, para 16, and the remaining portion from *ushtā* up to *Ahurō* also occurs in Yasna Hā 43, Stanza 1.

lm Original meaning “singer, chanter, (is) singing”. Present participle, parasmaipada, nominative singular; original base *srāvayant* - singing”, *srāvaya* (casual form).

Mazda⁹, kuthrā¹⁰ nemōī¹¹ ayenī^{12, ln}

The sinful soul ^{lo}chants⁴ the hymn³ of the Gatha² with sorrow and despondency¹ (and speaks frightfully): “O Ahura Mazda^{8-9!}! (now) to what⁵ land⁷ shall I turn⁶? Whither¹⁰ shall I turn¹¹ to go?”¹²

NAMES OF THE DAYS AND MONTHS**(Names of Thirty Days)**

- | | |
|----------------------------|-----------------------|
| 1. Dādār Hormazd | 16. Meher yazad |
| 2. Behman Ameshāspand | 17. Srosh yazad |
| 3. Ardibehesht Ameshāspand | 18. Rashne Rāst yazad |
| 4. Sheherevar Ameshāspand | 19. Farrokh Farvardin |
| 5. Asfandārmad Ameshāspand | 20. Bahram yazad |
| 6. Khordād Ameshāspand | 21. Mīnō Rām |
| 7. Amardād Ameshāspand | 22. Govād yazad |
| 8. Dae pa Ādar Dādār | 23. Dae pa Din Dādār |
| 9. Ādar yazad | 24. Dīn yazad |
| 10. Āvān Ardvi Sur Bānoo | 25. Mīnō Ashishvangh |
| 11. Khorshed yazad | 26. Āshtād yazad |
| 12. Mohor yazad | 27. Mīnō Āsmān |
| 13. Tir yazad | 28. Zamiād yazad |
| 14. Gosh yazad | 29. Mīnō Mārespand |
| 15. Dae pa Meher Dādār | 30. Mīnō Anerān |

(Names of Twelve Months)

1. Farrokh Farvardin
2. Ardibehesht Ameshāspand
3. Khordād Ameshāspand
4. Teshtar Tir yazad
5. Amardād Ameshāspand
6. Sheherevar Ameshāspand
7. Meher yazad
8. Āvān yazad
9. Ādar yazad
10. Dae Dādār
11. Bahman Ameshāspand
12. Asfandārmad Ameshāspand

Explanation Regarding Five days of Gatha-Gāhāmbār

(Note: The under mentioned five Gathas come at the end of Asfandārmad

In For its detailed description, see my *Yasht Bā Māeni*, Yasht 22, Hadokht Nask, fargard third, paras 19-36.

lo This entire paragraph occurs in Hādokht Nask, para 20; besides its later portion also occurs in Yasna Hā 46, stanza first.

Month).

1. Ahunavad- 2. Ushtavad- 3. Spentomad. 4. Vohūkhshathra- 5. Vahishtōisht.

(Note: Five Days of the Gathas in “Roz Nek Nām” should be recited as Roz under-mentioned.)

Geh Gāthābyō Geh Ahunavad, Geh (**falān**)

Geh Gāthābyō Geh Ushtavad, Geh (**falān**)

Geh Gāthābyō Geh Spentomad, Geh (**falān**)

Geh Gāthābyō Geh Vohūkhshathra, Geh (**falān**)

Geh Gāthābyō Geh Vahishtōisht, Geh (**falān**)

Explanation:- The above-mentioned names of the Five Gatha-Gahambars are derived from the names of the Gathas of Zarathushtra. When five days were added to 360 days of the year, names of any five best things from amongst the Zoroastrians were discovered which could only be applied to these additional five days. As they could not find more revered names except the names of the Five Gathas of Zarathushtra, they were assigned to these five days.^{lp} Besides, these five Gatha Gāhāmbārs are known by more names than one:-(1) Panje Andarangān, i.e. five intermediate days, i.e. five days between the last month of a year and the first month of the year after that. (2) Panje Meh, i.e. understood as five big days. Out of the ten days of the Fravartikān the first five days are regarded as Panje Keh, and the other five days, i.e. five days of the Gathas as greater. (3) Panje ashoān, i.e. the last five days of coming of the Fravashis of the righteous people in this world.

Explanation Regarding Six Gāhāmbārs of the Year.

1. Maediozarem. 2. Maedioshahem 3. Paeteshahem. 4. Ayāthrem. 5. Maediārem. 6. Hamaspathermaedaem.

(Note: The explanation of the above mentioned Gāhāmbārs and their seasons according to Avesta are to be understood as under:-)

1. Maediozarem - This Gāhāmbār or Seasonal Festival begins with the Roz Khorshed of the Month Ardibehesht and ends with the Roz Dae Pa Meher. The meaning of this word is “full verdure” or “the period of mid-spring”. On the occasion of this Gāhāmbār fertility or essence in the trees and plants is on the increase.

2. Maedioshahem - This Gāhāmbār or (Seasonal Festival) begins with the Roz Khorshed of the Month Tir and ends with the Roz Dae Pa Meher. The meaning of this word is “the period of Mid-Summer”. On the occasion of this Gāhāmbār the fields or farms are full of corns.

3. Paeteshahem - This Gāhāmbār, Seasonal Festival, begins with the Roz

lp Zartoshti Abhyās, No. 11, pages 200-201.

Ashtad of the Month Sheherevar and ends with the Roz Anerān. The meaning of this word is “the harvest-season” During the departing summer corns and fruits are ripe and the period of gathering the harvest approaches. This period is called “Paeteshahem Gāhāmbār”.

4. Ayāthrem - This Gāhāmbār begins with the Roz Ashtād of the Month Meher and ends with the Roz Aneran. The exact meaning of this word has not been still ascertained. In its context in Yasna Hā 1, 2, and 3, as well as in Vispered Kardāh 1 and 2, words like “fraourvaēshtrem varshniharshta” occur. Dr. Spiegel translates these words as “increaser (and) strength-giver”. Sheth Kharshedji Rustamji Kamaji translated it, “bringing to an end (of summer), and the spender of the seed of males of the rutting season”, when the male animals are in heat; i.e. on the occasion of this Gāhāmbār the Summer would end. And the rutting season of some animals take place.

5. Maediārem - This Gāhāmbār begins from the Roz Meher of the Month Dae and ends with the Roz Bahrām. It literally means the period of perfect rest owing to slack business and trade due to excessive cold and heavy rains.

6. Hamaspathermaedaem - This Gāhāmbār is the name of the five days of the Gatha Gāhāmbār immediately following the completion of the month Asfandārmad. The meaning of the word is “the equal proportion of heat and cold, and the division of 24 hours of the day into two equal parts of 12 hours.”

Description of the Jashans of Twelve Months.

Māh 1 Farrokh Farvardin

- Roz First Dādār Hormazd - Naoroz or the New Year’s Day.
- Roz Third Ardibehesht - the Day of Consecration of Rapithwan.
- Roz Sixth Khordād - Khordād Sāl Jashan^{lq}
- Roz Nineteenth Farvardin - Jashan of Farvardegān

Māh 2 Ardibehesht Amsehāspand

- Roz Third Ardibehesht - Jashan Day of Ardibehesht Month.
- Roz Eleventh Khorshed to Roz fifteenth Dae Pa Meher - Five Days

^{lq} This day has been regarded as the greatest day in later Books pertaining to our Religion, because on that day many important events concerning the Ancient Iranian History took place. Of them the principal events are: (1) (The Creator) Hormazd created the first pair on this world called Mashya and Mashyana. (2) The first King of Ancient Iran Gayomard was born. (3) King Hoshang established the Peshdadian Dynasty. (4) Tehemuras who was called “Devband” defeated Ahreman and the divs. (5) King Faredun distributed his sovereignty amongst his three sons. (6) Sam Narimān killed a most powerful demon. (7) King Kaikhosrou killed Afrasiāb. (8) King Kaikhosrou left his throne (became a resident in the Mountain) and went into seclusion. (9) Prophet Holy Zartosht was born. (10) Holy Zarathushtra was blessed with (received) the knowledge of the religion by Hormazd and (Prophetship from the Creator Hormazd) emerged as a prophet.

of Maedīozarem Gāhāmbār.

Māh 3 Khordād Ameshāspand.

- Roz Sixth Khordād - Jashan Day of Khordād Month.

Māh 4 Teshtar Tir.

- From Roz Eleventh Khorshed to Roz Fifteenth Dae Pa Meher - Five Days of Maedioshahem Gāhāmbār.
- Roz 13th Tir - Jashan Day of Tir Month - Tiryān Jashan.

Māh 5 Amardād Ameshāspand

- Roz Seventh Amardād - Jashan of Amardād Month

Māh 6 Sheherevar Ameshāspand

- Roz Fourth Sheherevar - Jashan of Sheherevar Month.
- From Roz 26 Ashtād to Roz 30 Anerān - Five Days of the Paeteshahem Gāhāmbār.

Māh 7 Meher Yazad.

- Roz Sixteenth Meher - Jashan of Meher Month.
- From Roz 26 Ashtād to Roz 30 Anerān - Five days of the Ayāthrem Gāhāmbār.

Māh 8 Avān Ardvī Sur Bānu.

- Roz Tenth Avān - Jashan of Avān Month

Māh 9 Ādar Yazad

- Roz Ninth Ādar - Jashan of Ādar Month
- Roz Nineteenth Farvardin- Fravartikān Jashan^{lr}

Māh 10 Dae Dādār

- Roz First Dādār Hormazd - First Jashan of the Month Dae.
- Roz eighth Dae Pa ādar Dādār - Second Jashan of Month Dae.
- Roz Eleventh Khorshed - the Anniversary of the death of the Prophet Zarathushtra^{ls} (Zartosht-no-Diso).
- Roz Fifteenth Dae Pa Meher Dādār - Third Jashan of Month Dae.
- From Roz 16 Meher to - Five days of Maedīārem

lr If a person dies either during the sea voyage or a journey by land or under any other difficulties (calamities), and if the day of his death could not be ascertained, the Fravartikan Jashan day is applied as of his death.

ls i.e. the day of the death of the Prophet Zarathushtra.

- Roz 20 Bahrām Gāhāmbār.
- Roz 23 Dae Pa Din Dādār - Fourth Jashan of Month Dae.

Māh 11th Bahman Ameshāspand.

- Roz Second Bahman - Jashan of Month Bahman.

Māh 12th Asfandārmad Ameshāspand.

- Roz Fifth Asfandārmad - Jashan of Asfandārmad Month.
- Roz Sixth Khordād - ^{lv}Jashan of Avardād Sālgāh.
- From Roz 26 Āshtād – 10 days of Fravartikān-Muktād. Roz 29 Mārespand - Mino Mārespand Jashan.^{lw}

Names of SEVEN HAMKĀRS - COLABORATEURS.

1. Hormazd - Dae Pa Ādar, Dae Pa Meher, Dae Pa Din.
2. Bahman - Mohor, Gosh, Rām.
3. Ardibehesht - Ādar, Srosh, Bahrām
4. Sheherevar - ^{lv}Khur, Meher, Āsmān, Anerān.
5. Asfandārmad - Āvān, Din, ^{lw}Ard, Mārespand.
6. Khordād - Tir, ^{lx}Ardā-Fravash, Govād.
7. Amardād - Rashne, Āshtād, Zamyād.

Names of 12 YAZATAS OF HAMĀYASHT

- | | |
|------------------|-----------------------|
| 1. Dādār Hormazd | 2. Teshtar Tir yazad. |
|------------------|-----------------------|

It This Jashan was performed every four year with great pomp and splendour during the times of our Iranian Kings. According to the movement of the Sun, generally every year isof 365 1/4 days. (If calculated accurately, it is365 days, 5 hours, 48 minutes and 49 seconds). For filling the gap owing to the diminution of 1/4 day every year, which comes to one full day at four years, our Zoroastrian ancestors used to add one day every four years after the completion of Five days of Gatha. The additional day was called “Avardād Sāl gāh”, on which one big Jashan ceremony was performed. Besides, in the Khshnuman, or propitiatory formula of this Jashan any special yazata was not worshipped, but, especially, all the divisions of the year used to be remembered. The significance of this Jashan can easily be noticed thereby, and its importance as the “Gatha of the year” gets fixed more and more. The meaning of “Gāh” in addition to “Gatha” is “time, period”, too). Owing to the discontinuance of the usage of adding the additional day at every four years, the Jashan is at present performed on the Roz Khordad of the Month Asfandārmad. For further details, see *Zarthoshti Abhyas* by Sheth K.R. Cama, pp. 523-528.

^{lu} On this day, Holy Zarathushtra, in order to convince the truth of His Prophetship, demonstrated to King Gushtasp the validity of his Religion by performing miracles.

^{lv} “Khur” should be understood as “Khorshed”.

^{lw} “Ard” should be understood as Ashish, i.e. “Ashishvangh”.

^{lx} Ardāfravash should be understood as “Farvardin (the day of the holy Fravashis).

- | | |
|-----------------------------|--------------------------|
| 3. Khorshed yazad. | 4. Mohor yazad. |
| 5. Ādar yazad. | 6. Āvan ardvī Sur Bānōo. |
| 7. Asfandārmad Ameshaspānd. | 8. Govad yazad. |
| 9. Khordād Ameshaspānd. | 10. Amardād Ameshaspānd. |
| 11. Srosh yazad. | 12. Farrokh Farvardin. |

Names of 21 NASKS.

- | | |
|-----------------|--------------------------------|
| 1. Satudgar | 2. Vahishta Mānsar |
| 3. Bagh | 4. Dāmdād or Dvāzdah Hamāst |
| 5. Nādur | 6. Pājeh or Pājam |
| 7. Ratoshtāi | 8. Barash |
| 9. Kashasrub | 10. Vishtāspashāh or Vishtāsp. |
| 11. Khesht | 12. Jerasht |
| 13. Safand | 14. Baghān yasht |
| 15. Niyāram | 16. Dvāsrujad or dvāsraub |
| 17. Aspāram | 18. Askāram |
| 19. Jud-dev-dād | 20. Hādokht |
| 21. Satud yasht | |

The 21 Nasks mentioned above were written in Avesta language, and besides all the Avestan texts of the Religion and all the Commandments and Laws of the Religion concerning this world, the spiritual world, Behest (Paradise), Dozakh (Hell), instructions about Justice, Ethics, Philosophy, Medicine, Astrology and all other kinds of sciences have been incorporated in them.

For those who can neither read nor recite by heart the Avesta, it is enjoined in the Persian Rivayets to recite Yatha - Ashem as under:-

Recite Yathā Ahū Vairyō:

- 103 for Khorshed Nyāyesh.
- 65 for Meher Nyāyesh.
- 65 for Māh Bokhtār Nyāyesh.
- 65 for Ardvi Sura Nyāyesh.
- 65 for Ātash Nyāyesh
- 121 and Ashem Vohū 12 for Patet.
- 103 and Ashem Vohū 12 for Hormazd yasht
- 65 for Ardibehesht yasht.
- 75 for Srosh Yasht Hādokht.
- 103 for Srosh Yasht Large.
- 121 and Ashem Vohū 12 for Āfringān.



Y A S H T S

HORMAZD YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Hormazd Khodāe awazūni gorje khoreh awazāyād; Dādār Hormazd rayōmand khorehmand mīnōān mīnō beretum berasād.^{ly}

Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhukhta duzhvarshta, men pa getī manīd, oem goft, oem kard, oem jast oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush: haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem: Ashem Vohū 1.

Ferastuye humatōibyaschā hukhtoibyaschā hvarshtōibyaschā, mānthyōibyaschā vakhedhvōibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā. Paitirichyā daithe vīspā dashmatāchā duzhūkhtāchā duzhvarshtāchā. Ferā ve rāhī, Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā, ferā vachanghā, ferā shyaohanā, ferā anghuyā, ferā tanvaschit khvakhyāo ushtanem. ^{bz}Staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaevō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raevatō khvarenanguhato ^{ma}khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(1) Peresat¹ Zarathushtrō² Ahurem Mazdām³ Ahura Mazda⁴ mainyō⁵ spēnishta⁶ dātare⁷ gaēthanām⁸ astvaitinām⁹ ashāum¹⁰, misvānahe gātvō¹¹ khvadhātahe¹². Kat¹³ asti¹⁴ māntherahe spentahe¹⁵ amavastemem¹⁶, kat¹⁷ verethravastemem¹⁸, ^{mb}kat khvarenanguhastemem¹⁹ kat²⁰ yāskeres-temem²¹, (2) kat²² vārethraghnyōtemem²³, kat²⁴ baeshazyōtemem²⁵, kat²⁶ tbaēshō-taurvayānstemem²⁷ daēvanām²⁸ mashyānāmcha²⁹; kat³⁰ vīspahe³¹ anghēush³² astvatō³³ mana³⁴ asti³⁵ vijaghmistem³⁶; kat³⁷

ly i.e. may the Creator Hormazd (who is) the keeper of treasures, (and) glorious, the Spirit amongst the Spirits and the most exalted come (to my help)!

Iz For the translation of this para, see Khorshed Nyāyesh.

ma i.e. for the worship of (the Creator) Hormazd, the keeper of treasures and glorious, etc. (see Khorshed Nyāyesh, above).

mb In this paragraph the word “Kat” is employed before every adjective, but I have translated it only once.

vīspahe³⁸ anghēush³⁹ astvatō⁴⁰ anghvām⁴¹ asti⁴² vimarezishtem⁴³.

(1) (The Prophet) Zarathushtra² asked¹ (the Creator) Hormazd³, O, Most Beneficent⁶ Spirit⁵, Righteous¹⁰ Creator⁷ Ahura Mazda⁴ of the corporeal⁹ world⁸ (and) of the natural¹² mcHameshtagehān¹¹! Which¹³ (part) of the Holy “Spell¹⁵ is most courageous¹⁶, victorious¹⁸, glorious¹⁹, efficacious²¹, fiend-smiting²³, most health-giving²⁵, and destroying effectively (best)²⁷ the malice of the daevas²⁸ and (wicked) men²⁹?nd Which³⁰ (part) (of the Holy Spell) is most reaching³⁶ (helping) the mind³⁴, (and) purifying⁴³ the soul⁴¹ in the entire corporeal world?

(3) Āat¹ mraot² Ahurō Mazdāo³ ahmākem⁴ nāma⁵, Spitama⁶ Zarathushtra⁷, yat⁸ Ameshanām Spentanām⁹. Tat¹⁰ asti¹¹ mānthrahe¹² spentahe¹³ amavastemem¹⁴, tat¹⁵ verethravastamem¹⁶, tat¹⁷ khvarenangu-hastemem¹⁸, #tat¹⁹ yāskerestemem²⁰, (4) tat²¹ vārethrāghnyōtemem²², tat²³ baeshazyōtemem²⁴, tat²⁵ tbaēshō-taurvayānstemem²⁶, daēvanām²⁷ mashyānāmcha²⁸; tat²⁹ vīspahe³⁰ anghēush³¹ astvatō mana asti³⁴ vyaghmishtem³⁵, mc tat³⁶ vīspahe³⁷ anghēush³⁸ astvatō³⁹ anghvām⁴⁰ asti⁴¹ vimarezishtem⁴².

(3) The¹ (the Creator) Hormazd³ then replied: O,! Spitaman Zarathushtra⁷! the names⁵ of us⁴, (our names) the Bountiful Immortals⁹.

Explanation: (According to the above sentence, the Creator Hormazd Himself is considered as an Amshaspand: see p. 4 for further explanation).

That¹⁰ (part) of the Holy¹³ Spell¹² is¹¹ most courageous¹⁴, victorious¹⁶, glorious¹⁸, efficacious²⁰, (4) most fiend-smiting²², most health-giving²⁴ (and) effectively destroying the malice²⁶ of the daevas²⁷ and (wicked) men²⁸, that²⁹ (part of the Holy Spell) is⁴¹ most reaching³⁵ (i.e. helping) the mind³³ in the entire³⁰ corporeal³² world³¹ (and) most purifying⁴² the soul⁴⁰.

Explanation: Mānthra Spenta, i.e. beneficent or holy spell. The original meaning of *mānthra* (Sanskrit *mantra*) is “secret mysteries of the Zoroastrian

mc “Hameshtagehān” is known as a place between heaven and hell. For those persons whose good deeds and sins are equal, the fixed place in that world beyond is called, “hameshtagtehān”. According to the suggestion of Dr. Roth (as communicated by Darmesteter) reference to Hameshtagehān is found in the Gathas (in Yasna Hā 33.1), see my *Gāthā Bā Māeni*, yazishn Hā 33, Stanza 1 and its explanation. The original meaning of Hameshtagehān, which is called in Avesta “misvāna gātū” is the place of “mediocre profit”. These words occur in Vendidad fargard 19, para 36, and in the khshnuman of Mino Anerān. In this khshnuman, the word “Hameshtagehān” occurs along with “Endless Lights”, Garothmān Heaven and the Chinvat Bridge. Here the words, “misvānāne gātvo khvadhātahe” presumably seems to have been added later on. Prof. Westergaard and Dr. Geldner have not given these words in the text in their Avestan Editions, but have taken them in the footnotes: Drs. Spiegel, Harlez and Darmesteter have therefore left these words untranslated.

md Removing or dismissing (the wicked) thought, (Darmesteter).

me In this paragraph the word tat occurs before every adjective, but I have translated it only once.

Religion”, “mysterious excellences of the Zoroastrian Religion”. A reference about this we find in Vispered Kardāh 13, first paragraph, thus: “Ashem vīspem mānþrem yazamaide: Zarathushtrem hadhamānþrem yazamaide”, i.e. we worship the entire mānþra as holy; we worship Zarathushtra who is one with mānþras or the composer of the mānþras. In several later books it is stated that some writings of the Prophet Zarathushtra were so mysterious that even the great sages could not comprehend their meaning. Moreover, many famous Persian writers call him, “Paegambare Ramz-gu” (i.e. Prophet who reveals the secrets). We have no certain evidence at present as to how many these mānþras were originally given by him.

(5) Āat¹ aokhta² Zarathushtrō³ frōit⁴ me⁵ tat⁶ nāma⁷ framrūidhi⁸, ashāum⁹ Ahura Mazda¹⁰, yat¹¹ te¹² asti¹³ mazishtemcha¹⁴, vahishtemcha¹⁵ sraēshtemcha¹⁶, yāskerestememcha¹⁷, vārethrāghnyōtememcha¹⁸, baēshazyōtememcha¹⁹, tbaēshō-taurvayānstememcha²⁰, daēvanām²¹ mashyānāmcha²². (6) ^{mf}Yatha²³ azem²⁴ taurvayeni²⁵ vīspe²⁶ daēva²⁷ mashyānscha²⁸, yatha²⁹ azem³⁰ taurvayeni³¹ vīspe³² yātavō³³ pairikāoscha³⁴, yat mām³⁵ naē³⁶ chish³⁷ taurvayāt³⁸, nōit³⁹ daēvō⁴⁰, naēdha⁴¹ mashyo⁴², nōit⁴³ yātavō⁴⁴ naēdha⁴⁵ pairikāo⁴⁶.

(5) Zarathushtra³ then¹ said²: O Holy⁹ Ahura Mazda¹⁰! tell⁸ me⁵ indeed⁴ that⁶ name⁷ of Thine¹² which¹¹ is¹³ the greatest¹⁴, best¹⁵, excellent¹⁶, most efficacious¹⁷, fiend-smiting¹⁸ the most healing¹⁹ (and) destroying the malice²⁰ of the daevas²¹ and men²² positively; (6) so that²³ (i.e. with the help of that name) I²⁴ may overcome²⁵ all²⁶ the daevas²⁷ and (wicked) men²⁸: so that²⁹ I³⁰ may overcome³¹ all³² wizards³³ and witches³⁴: that³⁵ no³⁶ one³⁷, neither³⁹ the daevas⁴⁰ nor⁴¹ men⁴², neither⁴³ the wizards⁴⁴ nor⁴⁵ the witches⁴⁶, may afflict³⁸ me³⁵.

(7) Āat¹ mraot² Ahurō Mazdāo³, frakhshtya⁴ nāma⁵ ahmi⁶, ashāum⁷ Zarathushtra⁸: bityō⁹ vānthvyo¹⁰; thrityō¹¹ avitanyō¹²; tūrya¹³ Asha¹⁴ Vahishta¹⁵; pukhdha¹⁶ vīspa¹⁷ vohū¹⁸ Mazda-dhāta¹⁹ asha-chithra²⁰; khshtvō²¹ yat²² ahmi²³ khratush²⁴; haptathō²⁵ khratumāo²⁶ ashtemō²⁷ yat²⁸ ahmi²⁹ chistish³⁰; nāumō³¹ chistivāo³². (8) Dasemō³³ yat³⁴ ahmi³⁵ spānō³⁶; aēvandasō³⁷ spananguhāo³⁸; dvadasō³⁹ Ahurō⁴⁰; thridasō⁴¹ sēvishtō⁴²; chathradasō⁴³ imat⁴⁴ vīdvaēshtvō⁴⁵; panchadasa⁴⁶ avanemna⁴⁷; khshvash-dasa⁴⁸ hāta⁴⁹ marenish⁵⁰; haptadasō⁵¹ vīspa⁵² hishas⁵³; ashtadasō⁵⁴ baēshazyā⁵⁵; navadasō⁵⁶ yat⁵⁷ ahmi⁵⁸ dātō⁵⁹; vīsānstemō⁶⁰ ahmi⁶¹ yat⁶² ahmi⁶³ Mazdāo⁶⁴ nāma⁶⁵.

(7) Ahura Mazda³ then¹ replied²: (My) first⁶ name⁵, O Holy Zarathushtra⁸! is ^{mg}“I exist”⁴; (My) second⁹ (name) is pertaining to herd¹⁰ (or protecting

mf Dr. Geldner takes this para sixth as a verse of seven lines: every line ends at comma.

mg i.e. I am ever (and always existing living). But if we take the meaning of “frakhshtya” from the root “peres” (= to ask), then the meaning of frakhshtya⁴ nāma⁵ ahmi⁶ can alternatively be: (my first) name⁵, (I) am⁶ worthy of being asked or inquired⁴ (i.e. every one desires to ask or in-

herds of cattle and multitudes of men): (My) third¹¹ (name) the ^mh All-Pervading¹²; (My) fourth¹³ (name) Supreme¹⁵ Righteousness¹⁴; (My) fifth¹⁶ (name) All Good Things¹⁸ created by Mazda¹⁹, containing the seed of righteousness²⁰; (My) sixth²¹ (name) is that²² (I) Myself am²³ Wisdom²⁴; (My) seventh²⁵ (name) Endowed with Wisdom²⁶; (My) eighth²⁷ (I Myself) am²⁹ Knowledge³⁰; (My) ninth³¹ (name) Endowed with Knowledge³²;

(8) (My) tenth³³ (name) is (I myself) am³⁵ Increase³⁶ (growth) (or Prosperity)³⁶; (My) eleventh³⁷ (name) the Increaser³⁸; (My) twelfth³⁹ (name) Ahura⁴⁰ (i.e. the bestower of life); (My) thirteenth⁴¹ (name) the most Beneficent⁴²; (My) fourteenth⁴³ (name) without Opponent⁴⁵; (My) fifteenth⁴⁶ (name) the ^mi Invincible⁴⁷; (My) sixteenth⁴⁸ (name) the One Who maintains account⁵⁰ of (the deeds of) ^mmen⁴⁹; (My) seventeenth⁵¹ (name) the All⁵²-Seeing⁵³; (My) eighteenth⁵⁴ (name) the Healer⁵⁵; (My) nineteenth⁵⁶ (name) (I) am⁵⁸ the Creator⁵⁹; twentieth⁶⁰ Omniscient⁶⁴.

(9) Yazaēsha¹ mām² Zarathushtra³ paiti asni⁴ paiti khshafne⁵ yasō-beretābyō⁶ zaothrābyō⁷. Jasāni⁸ te⁹ avanghaēcha¹⁰ rafnanghaēcha¹¹ Azem¹² yō¹³ Ahurō Mazdāō¹⁴; jasāiti¹⁵ te¹⁶ avanghaēcha rafnanghaēcha¹⁸ yō¹⁹ vanghush²⁰ Sraoshō²¹ Ashyō²²; jasāonti²³ te²⁴ avanghaēcha²⁵ rafnanghaēcha²⁶ yāo²⁷ āpō²⁸, yāoscha²⁹ urvarāō³⁰, yāoscha³¹ ashāunām³² fravashayō³³.

(9) O Zarathushtra³! thou shouldst worship¹ Me² by day⁴ and by night⁵ (i.e. every time) with libations⁷ brought for yasna⁶. I¹² who¹³ am Ahura Mazda¹⁴ will come⁸ for thy⁹ help¹⁰ and joy¹¹; He who¹⁹ is good²⁰ and holy Srosh (yazata) will come for thy¹⁶ help¹⁷ and joy¹⁸; the waters²⁸ and the plants³⁰ and the Fravashis³³ of the righteous (people)³² will come²³ for thy²⁴ help²⁵ and joy²⁶.

(10) ^mkYezi¹ vashi² Zarathushtra³, avāo⁴ tbaeshāō⁵ taurvayō⁶, daēva-nām mashyānāmcha⁸, yāthvām⁹ pairikanāmcha¹⁰, sāthrām¹¹ kaoyām¹² karafnāmcha¹³, mairyānāmcha¹⁴ bizangranām¹⁵, ashemaoghanāmcha¹⁶ bizangranām¹⁷, vehrkanāmcha¹⁸, chathvare-zangranām¹⁹.

(11) Haēnayāoscha²⁰ perethu-ainikayāō²¹, perethu-drafshayāō²², eredhvō-drafshayāō²³, uzgereptōdrafshayāō²⁴, khrūrem²⁵ drafshem²⁶

quire about Me) or taking it in other way - the One of whom the questions pertaining the religion, are asked, i.e. by the Prophet and greatdivine sages: see Vendidad 18.60; Vendidad 22.19; Yazishna Hā 43.10.

mh “Powerful” (Darmesteter): “A constitutor of beings” (Harlez).

mi Original meaning “not smitten”.

mj The giver of reward or punishment in that world in accordance with the good or wicked deeds performed in this world after weighing in the balance, cf. hātā-marāne (Yazishn Hā 32. stanza 6).

mk Dr. Geldner takes the entire tenth paragraph as a verse of 8 lines: each line ends at Comma (,).

barentayāo²⁷, atha²⁸ imāo²⁹ nāmenish³⁰ drenjayō³¹, framrava³², vīspāish³³ ayāncha³⁴ khshafnascha³⁵.

(10) If¹ thou wishest², Zarathushtā³! to destroy⁶ this⁴ malice⁵ (which is) of the daevas⁷, (wicked) men⁸, the wizards⁹, witches¹⁰, of the tyrants¹¹, the mlkiks¹², the karaps¹³, of the biped¹⁵ mnserpents¹⁶, (i.e. men having nature of a serpent), the two-legged¹⁷ mnAshmogs¹⁶, the four-footed¹⁹ wolves¹⁸, (11) (and) of the moarmies²⁰ in wide battle array²¹, mpwith broad banners²², uplifted banners²³, banners raised on high²⁴, (and) banners (bearing)²⁷ cruel²⁵ weapons, then²⁸ shouldst thou recite aloud³² these²⁹ names³⁰ every³³ day³⁴, every night³⁵.

(12) Pāyushcha¹ ahmi², dātācha³ thrātācha⁴ ahmi⁵, znātācha⁶ mainyushcha⁷ ahmi⁸ spentōtemō⁹; baēshazaya¹⁰ nāma¹¹ ahmi¹², baēshazayōtema¹³ nāma¹⁴ ahmi¹⁵; āthrava¹⁶ nāma¹⁷ ahmi¹⁸, āthra-vatema¹⁹ nāma²⁰ ahmi²¹; Ahura²² nāma²³ ahmi²⁴, Mazdāo²⁵ nāma²⁶ ahmi²⁷; ashava²⁸ nāma²⁹ ahmi³⁰, ashavastema³¹ nāma³² ahmi³³; khvarenangha³⁴ nāma³⁵ ahmi³⁶; khvarenanguhastema³⁷ nāma³⁸ ahmi³⁹; pourudarshta⁴⁰ nāma⁴¹ ahmi⁴², pourudarshtema⁴³ nāma⁴⁴ ahmi⁴⁵; dūraē-darsha⁴⁶ nāma⁴⁷ ahmi⁴⁸, dūraē-darshtema⁴⁹ nāma⁵⁰ ahmi⁵¹.

(12) (The Creator Hormazd says): I am² the Protector¹, I am⁵ the Creator³ and the Nourished, I am⁸ the Discerner (or prognosticator) and the Most Beneficent⁹ Spirit⁷. I am¹² the Healer¹⁰, the Best Healer¹³, I am¹⁸ Athravan¹⁶ (i.e. Mobed-Dastur), the Best Athravan¹⁹; I am²⁴ Ahura²² (i.e. Giver of Life); I am²⁷ Mazda²⁵ (i.e. Omniscient); I am³⁰ the Righteous²⁸, the Most Righteous³¹; I am³⁶ the Glory³⁴ by name³⁵, I am³⁹ the Most Glorious³⁷; I am⁴² the All Seeing⁴⁰ omniscient.

(13) Spashta¹ nāma² ahmi³, vīta⁴ nāma⁵ ahmi⁶; dāta⁷ nāma⁸ ahmi⁹, pāta¹⁰ nama¹¹ ahmi¹², thrāta¹³ nāma¹⁴ ahmi¹⁵; znāta¹⁶ nāma¹⁷ ahmi¹⁸, znōishta¹⁹ nāma²⁰ ahmi²¹; fshumāo²² nāma²³ ahmi²⁴; fshushōmānthra²⁵ nāma²⁶ ahmi²⁷; ise-khshathrō²⁸ nāma²⁹ ahmi³⁰; ise-khshathryōtema³¹ nāma³² ahmi³³; nāmōkhshathro³⁴ nāma³⁵ ahmi³⁶; nāmō-khshathryō-temō³⁷ nāma³⁸ ahmi³⁹.

(13) I am³ the Watcher¹ and the mqAll-Pervading⁴ by name⁵; I am⁶ the Bestower⁹; I am¹² the Protector¹⁰; I am¹⁵ the Nourisher¹³ and the Discerner¹⁶

ml Kiks and karaps: See glossary.

mm or “of the sinners, of the thieves”, (Darmesteter).

mn Ashmog, i.e. distorter of truth, heretic.

mo “Of the hordes with the wide front”, (Harlez and Darmesteter).

mp The Persian equivalent of the word “drafsh” is “derafsh”, the meanings of which are flag and a piercing weapon”: from this in some place the meaning of “drafsh” can be “spear: bannered spear”.

mq Or lover, doer of good, friend (root vi = to love).

(i.e. Omniscient); I am²¹ the Most-Discerning¹⁹; I am²⁴ the Increaser²², I am²⁷ the Hymn of ^{mr}Prosperity²⁵ and the Ruler at Will²⁸ by name²⁹: I am³³ the Most Ruling at Will³¹; I am³⁶ the most renowned ^{ms}Ruler by name³⁵.

(14) Adhavish⁴⁰ nāma⁴¹ ahmi⁴², vīdhavish⁴³ nāma⁴⁴ ahmi⁴⁵: paiti-pāyush⁴⁶ nāma⁴⁷ ahmi⁴⁸, tbaēshō-taurvāo⁴⁹ nāma⁵⁰ ahmi⁵¹: hathravana⁵² nāma⁵³ ahmi⁵⁴, vīspavana⁵⁵ nāma⁵⁶ ahmi⁵⁷: vīspatash⁵⁸ nāma⁵⁹ ahmi⁶⁰, vīspa-khvāthra⁶² nāma⁶³ ahmi⁶⁴: pouru⁶⁵-khvāthra⁶⁶ nāma⁶⁷ ahmi⁶⁸, khvāthravāo⁶⁹ nāma⁷⁰ ahmi⁷¹.

(14) I am⁴² the Non-deceiver⁴⁰, I am⁴⁵ ^{mt}Far from the Deceiver⁴³: I am⁴⁸ the ^{mw}Equable Protector⁴⁶. I am⁵¹ the Destroyer of Malice⁴⁹: I am⁵⁴ the ^{mv}Smiter at one stroke⁵²: I am⁵⁷ One who smites everybody⁵⁵ every wrong door: I am⁶⁰ the Modeller of all⁵⁸. I am⁶⁴ All⁶¹-Light⁶² (or Comfort⁶²): I am⁶⁸ Full⁶⁵-Light⁶⁰ (or Comfort-happiness)⁶⁶: I am⁷¹ One Possessing Light⁶⁹ by name⁷⁰.

(15) Verezi-saoka⁷² nāma⁷³ ahmi⁷⁴, verezi-savāo⁷⁵ nāma⁷⁶ ahmi⁷⁷; sēvī⁷⁸ nāma⁷⁹ ahmi⁸⁰, sūrāo⁸¹ nāma⁸² ahmi⁸³, sēvishta⁸⁴ nāma⁸⁵ ahmi⁸⁶; asha⁸⁷ nāma⁸⁸ ahmi⁸⁹, bereza⁹⁰ nāma⁹¹ ahmi⁹²: khshathraya⁹³ nāma⁹⁴ ahmi⁹⁵; khshathrayōtemō⁹⁶ nāma⁹⁷ ahmi⁹⁸: hudhānush⁹⁹ nāma¹⁰⁰ ahmi¹, hudhānusitemō² nāma³ ahmi⁴; dūraē-sūka⁵ nāma⁶ ahmi⁷. Tāoscha⁸ imao⁹ nāmenish¹⁰.

(13) I am⁷⁴ ^{mw}Brilliant in Work⁷² by name⁷³, I am⁷⁷ Useful-in-Work⁷⁵: I am⁸⁰ the Beneficent⁷⁸: I am⁸³ the Valiant⁸¹, I am⁸⁶ the Most Profitable⁸⁴ by name⁸⁵: I am⁸⁹ Righteousness⁸⁷, I am⁹² the Exalter⁹⁰, I am⁹⁵ the Sovereign⁹³ by name⁹⁴, I am⁹⁸ the Greatest Sovereign⁹⁶; I am¹ Possessed of Good Wisdom⁹⁹; I am⁴ Possessed of Best Wisdom² by name³: I am⁷ ^{mx}Having-a-piercing-Look⁵. Such⁹ (are) these⁸ Names¹⁰ (of mine).

(16) Yascha⁴ me⁵ aētahmi⁶ anghavō⁷ yat⁸ astvainti⁹, Spitama¹⁰ Zarathushtra¹¹, imāo¹² nāmenish¹³ drenjayō¹⁴ framrava¹⁵, paiti¹⁶ vā¹⁷ asni¹⁸ paiti¹⁹ vā²⁰ khshafne²¹; (17) framrava²² us vā hishtō²³, nī vā¹ paidhyamnō²⁴; nī vā paidhyamno²⁵, us vā hishtō²⁶; aiwyāonghanem²⁷ vā²⁸ aimyāonghayamnō²⁹, aiwyāonghanem³⁰ vā³¹ būjyamno³²; frā³³ vā³⁴ shūsa³⁵ hacha³⁶ gātaot³⁶ frā³⁷ vā³⁸ shūsa³⁹ vā³⁸ shūsa³⁹ hacha zantaot⁴⁰,

mr The Fshushō-mānthra is also the name of Yazishn Hā 58.

ms Or famous King, ruler with glory.

mt Or one who cannot be deceived by anyone; “Smasher of deceit”, (Harlez).

mu Sanskrit prati = equally. Besides, if we take “paiti” equivalent to Sanskrit prati, meaning, “lord, husband, master” in the paiti-pāyush, then it can mean “protector of the master or chiefs”.

mv or subjugator - conqueror at one stroke.

mw i.e. active in work “He who can benefit at His Wish” (Darmesteter); “producer of every benefit” (Harlez); “profitable or beneficial” (Justi).

mx “He who does good for a long time,” (Darmesteter).

frā⁴¹ vā⁴² shūsa⁴³ hacha danghaot⁴⁴, ava-jasa⁴⁵ dakhyūm ā⁴⁶. (18) Nōit⁴⁷ dim⁴⁸ nara⁴⁹ anghe⁵⁰ ayān⁵¹, noit⁵² anghāo⁵³ khshapō⁵⁴, aēshmō⁵⁵ drūtahe⁵⁶ drukhsh⁵⁷ mananghō⁵⁸ avasyāt⁵⁹. Nōit⁶⁰ akavō⁶¹, nōit⁶² chakavō⁶³, nōit⁶⁴ ishavō⁶⁵, nōit⁶⁶ kareta⁶⁷, nōit⁶⁸ vazra⁶⁹, nōit⁷⁰ visenti⁷¹ asāno⁷² avasyāt⁷³.

(16) O Spitama¹⁰ Zarathushtra¹¹! Whoever⁴ in this⁶ corporeal⁷ world⁸ (having) remembered¹⁴ these¹² Names¹³ of Mine⁵ doth recite aloud¹⁵ every¹⁶ day¹⁸ or²⁰ every¹⁹ night²¹.

Explanation: (At what time one should recite aloud, is stated below).

(17) (Whoever) may recite aloud²² (these Names of Mine) whether getting up²¹ or sitting down²⁴, sitting down²⁵ or getting up²⁶, while girding²⁹ the Sacred Girdle²⁷ or²⁸⁻³¹ myungirding³², whether going³⁵ out³³ from (his own) place³⁶, or the village⁴⁰, or the country⁴⁴ (and) arriving⁴⁵ at (some other) country⁴⁶, (18) unto that⁴⁸ person⁴⁹ during that⁵⁰ day⁵¹ (and) during that⁵³ night⁵⁴ (i.e. at whatever time he prays), the cruel⁵⁶-minded⁵⁸ mzDruj⁵⁷ (called) Eshma⁵⁵ shall not⁴⁷ harm⁵⁹; neither⁶⁰ hooks⁶¹ (or piercing weapon⁶¹) nor⁶² na slings⁶³, neither⁶⁴ arrows⁶⁶ nor swords⁶⁷, neither clubs⁶⁹ nor⁷⁰ stones⁷² will nb strike⁷¹ and harm⁷³ (the person).

(19) Vīsanstacha¹ imāo² nāmenīsh³ parshtascha⁴ pairi-vārascha⁵ vīsentē⁶, pairi⁷ mainyaoyāt⁸ drujat⁹, varenyatēha¹⁰ dravānithyāt¹¹, ziziyūshatcha¹² kayadhāt¹³ vispō-mahrkāatcha¹⁴ pairi¹⁵ drvata¹⁶ yat¹⁷ angrāt mainyaot¹⁸; mānayen ahe yatha¹⁹ hazangrem narām²¹ ḥyum²² narem²³ aiwyākhshayōit²⁴.

Just as¹⁹ a thousand men keep watch²⁴ over one²² man²³, (in the same way) these² names³ (of the Creator Hormazd mentioned above) serve⁶ as admonition¹ and support⁴ and protection⁵ (for the reciter) against⁷ the invisible⁸ Druj⁹ and the Varenian¹⁰, wicked¹¹ and the sinful person¹³, bent on destruction¹², and against¹⁵ the wicked¹⁶ fiend, full of plagues, Angra Mainyu¹⁸.

(19) Kē verethrem-jā thwā pōi senghā yoī henti;
Chithrā mōi dām ahumbish ratūm chīzdi,
At hōi vohū Seraoshō jantū mananghā,
Mazdā ahmāi yahmāi vashī kahmāichīt.^{nc}

my Its meaning can be “tying the girdle” or “untying the girdle”.

mz If we take “aēshmō-drutahe” as a compound word according to Dr. Geldner’s Edition, then it would mean the Druj rushing with the angry thought.

na quoits (Darmesteter)

nb Original meaning by “piercing”. If we consider the word “visenti” as an irregular adjective of the word “asāno”, the meaning of “visenti asāno” can be “piercing stones” “sling-stones” (Darmesteter).

nc For the explanation, see the translation of “Kem nā Mazdā”.

(20) Nemem¹ kavaēm² khvarenō³, nemō⁴ airyene vaejahi⁵, nemō⁶ saoke⁷ Mazdadħāite⁸, nemō⁹ ape¹⁰ dāityayaō¹¹, nemō¹² Areduyāō¹³ āpō¹⁴ anāhitayāō¹⁵, nemem¹⁶ višpayāō¹⁷ ashaonō¹⁸ stōish¹⁹. Yathā Ahū Vairyō 10. Ashem Vohū 10.

(21) ndHomage¹ to the Kayanian² Glory³, Homage⁴ (be) unto ^{ne}the Iran-Vej⁵, Homage (be) unto ^{nf}Saoka⁷ created by Hormazd⁸, Homage⁹ (be) unto the ^{ng}River¹⁰ Vehdāiti¹¹, Homage¹² (be) unto the River¹⁴ Ardvi Sura¹³, the Undefined¹⁵, Homage¹⁶ (be) unto the entire¹⁷ Creation¹⁹ of Holy (Hormazd)¹⁸.

(22) Ahunem Vairīm²⁰ yazamaide²¹: Ashem Vahishtem²² sraēshtem²³ Ameshem Spentem²⁴ yazamaide²⁵. Amemcha²⁶ thrimemeha²⁷ aojascha²⁸ verethremcha²⁹, khvarenascha³⁰ zavarecha³¹ yazamaide³². Ahurem Mazdām³³ raēvantem³⁴ khvarenanguhantem³⁵ yazamaide³⁶.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(22) We praise²¹ Ahunavar²⁰; we praise²⁵ Ardibehesht²² (who is) the fairest²³ Amshaspand²⁴ (or Holy Immortal); we praise³² courage²⁶ and prosperity²⁷, activity²⁸ (or efficacy) and victory²⁹, glory³⁰ and strength³¹. We worship³⁶ the Glorious³⁵ Hormazd³³, Keeper of the Treasures³⁴.

(To recite in bāz) Ahura Mazda Khodāe, avazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād. (Recite aloud) Yathā Ahū Vairyō 2.

(24) Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Ahurahe Mazdāo raēvato khvarenanguhatō. Ashem Vohū 1.

(24) ^{nb}Nipāyōish¹ mashīm² urvathem³ yavaetāite⁴ Zarathushtra⁵ aurvathāt⁶ parō⁷ dushmainyaot⁸. Mā⁹ tem¹⁰ urvathem¹¹ frāyavayōish¹² snathāi¹³, mā¹⁴ duz-beretē¹⁵ zyānām¹⁶ apayatē¹⁷: mā¹⁸ yasōish¹⁹ aom²⁰ narem²¹ dāitīm²², yō²³ nā²⁴ mazishtem²⁵ yasnem²⁶ yazaite²⁷ kasishtem²⁸

nd “Neme,” instead of “nemo” seems to be the case attraction owing to Kavaem (Darmesteter).

^{ne} i.e. the foremost abode of the Aryan people; the province situated in the North of the Mountain Balurtag, between the rivers Oxus and Zekartzis.

^{nf} The original meaning of the word “Saoka” is sharpness, activity of the mind, brightness of intellect, splendour - brilliance of wisdom (root such = Sanskrit shuch = to shine): profit, prosperity, happiness (root su = Persian sud = to profit). Metaphorically it should be understood as the yazata presiding over these virtues.

^{ng} The meaning of the Avesta word “Āp” like Persian “Āb” is also river, in addition to “water”. About the River Vehdāiti, see Vendidad, fargard I, para 3.

^{nh} The portion from “Nipāyōish mashīm” up to the end of this yasht is known as the remaining paragraphs of the Bahman yasht. Dr. West published the English translation of the entire Pahlavi Bahman Yasht along with the translation of Bundelesh in 1880 A. D. Dr. Spiegel had published the German translation of a few passages of the Pahlavi Bahman Yasht.

yasnāt²⁹ frāyatāt³⁰ ahma³¹ yān³² Ameshe Spente³³.

(24) (The Creator Hormazd speaks to the Prophet Holy Zarathushtra): O Zarathushtra⁵! Thou shouldst always⁴ protect¹ the man² friendly³ (with you) from⁷ evil-minded⁸ enemy⁶. Do not⁹ let that¹⁰ friend¹¹ remain any longer¹², for the stroke¹³ (of the enemy): (do) not¹⁴ (deliver him) to suffering pain¹⁵ from the injuryⁿⁱ (O Zarathushtra) do not¹⁸ bring harm¹⁹ unto that²⁰ religious²² man²¹ who²³ out of the fixed³⁰ yazishna consecrates (i.e. performs the yasna) with the shorter²⁸ (or) longer²⁵ yazishna²⁶ in honour of us³¹ who³² (are) the Ameshāspand³³ (i.e. Holy Immortals).

(25) ^{nj}**Idha¹ asti² Vohu Manō³, mana⁴ dāmi⁵ Zarathushtra⁶. Idha⁷ Ashem Vahishtem⁸, mana⁹ dāmi¹⁰ Zarathushtra¹¹. Idha¹² Khshathrem Vairīm¹³, mana dāmi¹⁴ Zarathushtra¹⁶. Idha¹⁷ Spenta Ārmaitish¹⁸, mana¹⁹ dāmi²⁰ Zarathushtra²¹, idha²² Haurvata²³ Ameretāta²⁴, yōi²⁵ stō²⁶ mizdem²⁷ ashāunām²⁸, parō-asti²⁹ jasentām³⁰, mana³¹ dāmi³² Zarathushtra³³. (26) Vaēthācha³⁴ tat-cha³⁵ kathacha³⁶, āi³⁷ Ashāum³⁸ Zarathushtra³⁹: mana⁴⁰ khrathwācha⁴¹ chisticha⁴² yāish⁴³ ā anghush⁴⁴ paouruyō⁴⁵ bavat⁴⁶, yathācha⁴⁷ anghat⁴⁸ apemem⁴⁹ anghush⁵⁰.**

(25) ^{nk}Here¹ (or this¹) Behman³ (Amshaspand), O Zarathushtra⁶! is² My⁴ Creation^{5,nl} O Zarathushtra¹¹! Ardibehesht⁸ (Amshaspand) (is) My⁹ Creation¹⁰: O Zarathushtra¹⁶! here¹² Sheherevar¹³ (Amshaspand) (is) My¹⁴ Creation¹⁵; O Zarathushtra²¹! Aspandarmad¹⁸ (Amshaspand) (is) My¹⁹ Creation²⁰; Khordad²³ and Amardad²⁴ (Ameshāspand) who²⁵ ^{nm}are²⁶ the reward²⁷ of the righteous²⁸ (people) whilst going³⁰ to the Spiritual World²⁹, (are also) My³¹ Creations³², O Zarathushtra³³! (26) O Holy Zarathushtra! Know thou³⁴ now³⁶ that³⁵ (it is through My⁴⁰ Sense⁴¹ and Wisdom⁴² the world⁴⁴ was (created in the) beginning⁴⁵, will ^{nm}remain⁴⁸ up to the end⁴⁹ in the same way i.e. the world has the beginning and the end.

(27) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare

ni Or alternatively: (Do) not¹⁴ (allow that friend to remain) in calamity,¹⁷ of harm¹⁶ which is difficult to bear.¹⁵

nj Dr. Geldner takes the whole 25th paragraph in verse form of 12 lines. Every line ends at comma (.) and full-stop (.).

nk In the sense of English, “here”. French Voici and Persian “inak”.

nl As the meaning of creation, the word dāmi also occurs in the Gathas; see yasna 43.5; yasna 51.1. Also in the same meaning there occurs “dām”; see yasna 71.6; yasht VI.2; the meaning of dāmi also means “wisdom” (see paragraph 36 of this yasht) and dāmi-dāta (Behram yasht, para 54; Ashishvagh Yasht, para 60).

nm Its significance seems to be; to the souls of the righteous people Khordād and Amardād Amshaspānds render assistance in giving happiness in Heaven, see Hā of the Gāthas-yasna Hā 32.15; yasna Hā 45.5.

nn For comparison, see Yazishna Hā 28.11; yazishna Hā 30.4.

baēshazanām. Jasa me avanghe Mazda, jasa me avanghe Mazda, jasa me avanghe Mazda, Amahe hutāshtahe huraudhahe, verethraghnahe ahura-dhātahe, vanaintyāoscha uparatāto, Spentahecha Ārmatoish.^{no}

(28) Ārmaiticha Spentaya²⁰ aēshām²¹ tbaēshō²² schindayadhwem²³; pairi²⁴ ushi²⁵ vārayadhwem²⁶; hām²⁷ gava²⁸ nidarezayadhwem²⁹; hām³⁰ zanva³¹ zem-bayadhwem³²; aipi³³ derezvanem³⁴ darezavayadhwem³⁵. Kat³⁶ ashava³⁷ Mazda³⁸ vanat³⁹ drvantem⁴⁰. Ashava⁴¹ vanat⁴² drujīm⁴³, ashava⁴⁴ vanat⁴⁵ drvantem⁴⁶.

(28) Through Spandarmad²⁰ you cut asunder²³ their²¹ (i.e. of wicked men) malice²², cover²⁶ all around²⁴ (their) minds²⁵ (i.e. darken), bind ye²⁹ together²⁷ (their) both the hands²⁸, bruise ye³² (their) knees³¹ (and) npfetter³⁵ (them) with fetters³⁴.

Explanation:- (Here it is not known as to who speaks in this way and to whom he speaks, but it appears that the Prophet Zarathushtra addresses his disciples).

O Hormazd³⁸! will the righteous³⁷ (man) nqsmite³⁹ the follower of untruth⁴⁰ (i.e. wicked and sinful man)? The answer:- (Yes) the righteous⁴¹ (man) shall smite⁴² the Druj⁴³; the righteous⁴⁴ (man) shall smite⁴⁵ the follower-of-untruth⁴⁶ (i.e. wicked-sinful man).

Ushi¹ Ahurahe Mazdāo² yazamайдie³, darethrāi⁴ mānθrahe spentahe⁵; khratūm⁶ Ahurahe Mazdāo⁷ yazamaide⁸, marethrāi⁹ mānθrahe spentahe¹⁰; hizvām¹¹ Ahurahe Mazdāo¹² yazamaide¹³, fravākāi¹⁴ mānθrahe spentahe¹⁵; aom¹⁶ gairīm¹⁷ yazamaide¹⁸, yim¹⁹ ushi-dām²⁰ ushi-daranem²¹, paiti²² asni²³ paiti²⁴ kshafne²⁵, yasō-beretābyo²⁶ zaothrābyo²⁷.

We praise³ the Divine-Intelligence¹ of (the Creator) Ahura-Mazda² nr for comprehending⁴ the Holy Word⁵. We praise⁸ the Divine-Wisdom⁶ of Ahura Mazda⁷ for remembering⁹ the Holy Word¹⁰. We praise¹³ the Divine-tongue¹¹ of Ahura Mazda¹² for reciting¹⁴ the Holy Word¹⁵. We praise¹⁸ this¹⁶ Mountain¹⁷ which¹⁹ is ns Ushi-Darena, the giver of intelligence²⁰, every²² day²³

no For the translation of this para, see page 19 and (do thou cause me to reach the help) of Spandarmad (Spentahecha Ārmatoish).

np Bind or seal their tongues (Prof. Darmesteter). This savant compares the word “derezvan” with Pahlavi “huzvan” (Zabān).

nq This sentence is quoted here in the Later Avesta form from the Gathas (yasna Hā 48.2).

nr Or for keeping in mind; original meaning for grasping.

ns The Mount “Ushi-Darena” is situated in the province of “Sajestan” in the Eastern direction of Iran, which is called in Avesta “Vaekereta”, and it was called by the ancient Greek people as “Drangiana”. In Pahlavi this Mount is known as “Hush-dāشتār”. The original meaning of this word is “keeper of intelligence”. This name was given for the reason that from that Mountain Holy Zarathushtra received the Divine intelligence; on that mountain the Holy Prophet conversed with Ahura Mazda as regards religious matters. In the Yazisha Hā First the Holy Scrip-

(and) every²⁴ night²⁵, with libations²⁷ brought for the Consecration of the yazishn²⁶.

(29) Āat¹ aokhta² Zarathushtō³, upa⁴ thwā azem⁶ maire⁷ anudadhayāt⁸, Spentayāo Ārmatōish¹⁰ dōithrābya¹¹ avāstrayat¹² n^mairyō¹³. (30) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām.

Ahe²⁵ narshō²⁶ ashaonō²⁷ fravashīm²⁸ yazamaide²⁹, yō³⁰ Asmō-khvanvāo³¹ nāma³². Adhāt³³ anyaēsham³⁴ ashaonām³⁵ frakhshti³⁶ yazāi³⁷, fravareta³⁸ gaokerenahe³⁹ sūrahe⁴⁰ Mazda-dhatahe⁴¹. Gaokerenem⁴² sūrem⁴³ Mazda-dhātem⁴⁴ yazamaide⁴⁵. (31) Ushi Ahurahe Mazdāo yazamaide, darethrāi mānthrahe spentahe; khratūm Ahurahe Mazdāo yazamaide, marethrāi mānthrahe spentahe; hizvām Ahurahe Mazdāo yazamaide, fravākāi mānthrahe spentahe; aom gairīm yazamaide, yim ushi-dām ushi-darenem, paiti asni paiti khshafne, yasō-beretābyō zaothrābyō.^{nu} Ashem Vohū 1. (Recite three times).

(30) We worship²⁹ the Fravashi²⁸ of that²⁵ righteous²⁷ man²⁶, who³⁰ (was) Asmo-khvanvant³¹ by name³². I worship³⁷ (the Fravashi of that person called Asmo-khvanvant) more than other righteous (persons) as a lover of the powerful⁴⁰ nwGaokerena (i.e. White Haoma). We praise⁴⁵ the powerful Gaokerena⁴² created by Hormazd⁴⁴.

(32) Dāmim¹ yazamaide² yām³ Ārmaitim spentām⁵. Yehe⁶ dāthre⁷ ashahecha⁸, ashaonām⁹, asha-paoiryanāmcha¹⁰ nx dāmanām¹¹.

(32) nyWe praise² wisdom¹ which³ is the bountiful⁵ perfect (mentality)⁴ whose⁶ mental endowment creation⁷ of (Hormazd/is creation¹¹ of righteousness⁸) and of the righteous⁹ (people) who (are) most righteous¹⁰. nz

tures of the Zoroastrian Religion are revered with this Mount.

nt This paragraph is complicated. Instead of “upa thwā azem anudadhayāt”, Prof. Darmesteter approving the reading “Zamerena duye” given in the footnote translates as under; “O sinner! (i.e. O Ahriman!) I will throw thee back into the earth”. “By means of the two eyes¹¹ of Spenta⁹ Armaiti¹⁰.”

nu For its translation, see this Yasht, verse 28.

nv The name of “Asmo-khvanvant” comes first amongst those famous men and women whose Fravashis are revered in the Fravartin yasht, kardas 25-27. Prof. Darmesteter regards this personage as one of the first disciples of the Prophet Zarathushtra.

nw For the explanation of “Gaokerena” see the notes given in my translation of the Vendidad, fargard XX, para 4.

nx Words from “Dāmīm yazamaide” up to “asha-paoiryanāmcha dāmanām” also occur in Vispered Kardah XIX para 2.

ny Or alternately:- We praise² the bountiful⁵ perfect mentality⁴ (or politeness) which³ (is) the creation¹ (of Hormazd).

nz The reason for praising wisdom and perfect mindedness is, that its origin arises from right-

Aētat dim vīspanām mazishtem dazdyāi, ahūmcha ratūmcha yim Ahurem Mazdām, snathāi angrahe mainyēush drvatō, snathāi aēshmahe khraivi-draosh, snathāi māzainyanām daevanām, snathāi vīspanām daēvanām, varenyanāmcha drvatām. (To recite in bāz:) Shekasteh ghanāmenyō, bar ahereman leānat sad hazār bār. (To recite aloud:) Fradathāi Ahurahe Mazdāo raēvatō khvarenanguhatō, fradathāi Ameshanām Spentanām. Fradathāi Tishtryehe stārō raēvatō khvarenanguhatō, fradathāi narsh ashaonō, fradathāi vīspanām spentahe mainyeush dāmanām ^oashaonām. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem: Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, Roz pāk nām, Roz mubārak (**falān**) māhe mubārak (**falān**), gāhe (**falān**), namāz Dādāre gehān dāmān. Khshnaothra Ahurana Mazdāo, tarōidite angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem. Ashem Vohū 1.

Gorje khoreh awzāyād Dādār Ahura Mazda rayōmand khorehmand mīnōān mīnō beretūm, berasād amāvand pirozgar amāvandī pirozgarīh. Dād dīn beh māzdayasnān, āgāhi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Facing the South) Dādāre gehān dīne māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sura Anāhite ashaone. Ashem Vohū 1.

Nemō urvaire vanguhi mazdadħāte ashaone. Ashem Vohū 1.

Ahurem Mazdām raēvantem khvarenanguhantem yazamaide. Ashem Vohū 1.

Dādār Ahura Mazda rayōmand khorehmand mīnōān mīnō beretūm berasād. Ashem Vohū 1.

NIRANG OF HORMAZD YASHT.

(Note: This Nirang should be recited three times after the recital of Hormazd Yasht.)

^{ob}Yā¹ Dādār Ahura Mazda², ahereman³ marochīnīdār⁴ negunam⁵ dīvān⁶; bar⁷ būdane⁸ rastākhiz⁹ tan pasīn¹⁰ bīgumānam. Ashem Vohū 1. (recite three times).

eousness itself, and from the people who are most righteous. The meaning of *ārmaiti* is also “virtuous thought, humility”. Sanskrit *āramati*.

oa For the translation of this paragraph, see Hoshbam, page 21-22.

ob This nirang as well as “nirangs” of other yashts are in Pazend.

O¹ Creator Hormazd²! I overthrow Ahriman³, the destroyer⁴ of righteousness (and) the demons⁶; I am absolutely, without doubt¹¹, on the (path of) Rastākhez (i.e. Resurrection of the Dead) (and) Tanpasin (i.e. the final existence).

HAFTAN YASHT LARGE

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād, Haft Ameshāspand berasād.^{oc}

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravāni geti minōāni, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem; staomi Ashem. Ashem Vohū 3.

Fravarāne mazdayasnō Zarathushtish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. (1) Ahurahe Mazdāo⁶ raēvato⁷ khvarenanguhatō⁸, Ameshanām Spentanām⁹, Vanghave Mananghe¹⁰ ākhshtōish¹¹ hām-vaintyāō¹², taradħātō¹³ anyāish¹⁴ dāmān¹⁵, āsnahe khrathvō¹⁶ Mazdadħātahe¹⁷, gaoshō-srūtahe khrathvō¹⁸ Mazdadħātahe¹⁹. (2) Ashahe Vahishtahe²⁰ sraēshtahe²¹, Airyamanō Ishye²² sūrahe²³ Mazdadħātahe²⁴ Saokayāō²⁵ vanghuyāō²⁶ vouru-dōithrayāō²⁷ Mazda-dhātayāō²⁸ ashaonyāō²⁹, Khshathrahe vairyehē³⁰ ayokhshustahe³¹ marezdikāi³² thrāyō drigaove³³. (3) Spentayāō vanghuyāō Ārmatōish³⁴, rātayāō³⁵ vanghuyāō³⁶ vouru-dōithrayāō³⁷ Mazda-dhātayāō³⁸ ashaonyāō³⁹, Haurvatātō⁴⁰ rathvō⁴¹ yāiryayāō⁴² hushitōish⁴³, saredhaēibyo⁴⁴ ashahe⁴⁵ ratubyō⁴⁶, Ameretātō⁴⁷ rathvō⁴⁸ fshaonibya⁴⁹ vāthvābya⁵⁰. aspinibya⁵¹ yaonibya⁵² gaokerenahe⁵³ sūrahe⁵⁴ Mazdadħātahe⁵⁵.

(Recite during Hāvan Gāh as well as Second Hāvan Gāh as under):-

(4) Mithrahe⁵⁶ vouru-gaoyaotoish⁵⁷, Rāmanascha khvāstrahe⁵⁸.

(If Gāh be Rapithwan, recite as under):-

Ashahe vahishtahe⁵⁹ Āthrascha⁶⁰ Ahurahe Mazdāo⁶¹.

(If Gāh be Uzirin, recite as under):-

Berezatō⁶² Ahurahe⁶³ nafedhrō⁶⁴ apām⁶⁵ apascha⁶⁶ Mazdadħātayāō⁶⁷.

(If Gāh be Aiwisruthrem, recite as under):-

oc i.e. may the Seven Ameshāspands (Bountiful Immortals) come (unto my help)!

(5) Ashāunām⁶⁸ fravashinām⁶⁹ ghenānāmcha⁷⁰ virōvāthwanām⁷¹ yāiryayāoscha⁷² hushitōish⁷³, amachecha⁷⁴ hutāshtahe⁷⁵ horaodhahe⁷⁶, verethraghnahecha⁷⁷ Ahuradhbātahe⁷⁸, vanaintyāoscha uparatātō⁷⁹.

(If Gāh be Ushahen, recite as under):-

Sraoshaha⁸⁰ ashyehe⁸¹ ashivatō⁸², verethrājanō⁸³ frādat-gaēthahe⁸⁴, Rashnaosh⁸⁵ razishtahe⁸⁶, Arshtātascha⁸⁷ frādat-gaethayāo⁸⁸ varedat-gaethayāo⁸⁹.

Khshnaothra⁹⁰ yasnāicha⁹¹ vahmāicha⁹² khshnao thrāicha⁹³ frasastayaēcha⁹⁴; yathā Ahū Vairyō⁹⁵ zaotā⁹⁶ frā-me⁹⁷ mrūte⁹⁸, athā ratush ashātchit hacha⁹⁹ frā ashava¹⁰⁰ vīdhvāo¹⁰¹ mraotū¹⁰².

(1) For the pleasure⁹⁰ (of the Creator Ahura Mazda) (during so and so Gāh), keeper of the treasures⁷ (and) Glorious⁸, of the Ameshāspands⁹ (Bountiful Immortals⁹), of the victorious¹² friendship¹¹ (or of peace¹¹ full of love¹²) of Bahman¹⁰ (Ameshāspand) (who is) superior¹³ to other¹⁴ creatures¹⁵ (and. who is the lord) of the innate wisdom¹⁶ (and) of the wisdom¹⁶ acquired through the ear¹⁸ created by Ahura Mazda¹⁷, (2) of the fairest²¹ Ardibehesht (Ameshāspand)²⁰, of the mighty²³ (and) beloved Airyaman (yazata)²² created by Ahura Mazda²⁴, of the righteous²⁹ (and) °large-eyed²⁷ (and) the good Saoka (yazata)²⁵, created by Ahura Mazda²⁸; of Sheherevar (Ameshāspand)³⁰ (ruling over) the pure metal³¹, who is merciful³² (and) the nourisher of the poor³³, (3) of the good Spandārmad (Ameshāspand)³⁴ (who is) righteous³⁹ large-eyed³⁷ (and) the good³⁶ bestower³⁵, of Khordād⁴⁰ (who is) the lord of the coming of the season⁴² at its proper time⁴³ from amongst the Saredha (i.e. years) which are the periods⁴⁶ of holiness⁴⁵; and of Amardād (Ameshāspand)⁴⁷ (who is) the lord over the prosperity⁴⁹ of the flocks⁵⁰ (of cattle) and over the increase⁵¹ of corns⁵² (and) over the efficacious⁵⁴ Gaokerena (i.e. White Hom) created by Ahura Mazda⁵⁵, (4) (during Hāvan Gāh) of Meher (yazata)⁵⁶ of wide pastures⁵⁷ and of °Rāma Khvāstar⁵⁸, (during Rapithwan Gāh) of Ardibehesht Ameshāspand⁵⁹ and of the Fire⁶⁰ of Ahura Mazda⁶¹, (during Uzirin Gāh); of the Navel⁶⁴ of waters⁶⁵ (who is) the exalted⁶² lord⁶³ and of the waters⁶⁶ created by Ahura Mazda⁶⁷, (during Aiwirsuthrema Gāh); of the Fravashis⁶⁹ of the righteous (people)⁶⁸ and of women⁷⁰ with their troops of horses⁷¹, and of the coming of the season⁷² at its proper time⁷³, of (the yazata) Ama⁷⁴, well-shaped⁷⁵ and beautiful⁷⁶, of Beheram (yazata) created by Ahura Mazda⁷⁸, and of (the yazata named) Vananti Uperatat; (during Ushahen Gāh); of Srosh (yazata)⁸⁰, the righteous⁸¹ possessed of righteousness⁸², victorious⁸³ and bringing prosperity to the world⁸⁴, of the most just⁸⁶ Rashne (yazata)⁸⁵, and of Ashtād (yazata)⁸⁷, the increaser of the world⁸⁸ and prosperity-bringer of the world⁸⁹- for the

od i.e. with eyes of love; original meaning of “large eyes”.

oe This yazata-angel is presiding over atmosphere and over (pleasure) the days of merriment, feasts.

worship (of these all), for (their) praise⁹², for (their) propitiation⁹³ (and) glorification⁹⁴ may the Zaotar⁹⁶ (i.e. officiating priest)⁹⁶ proclaim⁹⁸ before me⁹⁷ (the excellences of the verses of) Yathā Ahū Vairyō⁹⁵; (the Rāspi who is) righteous¹⁰⁰ and learned¹⁰¹ may proclaim¹⁰² (the excellences of these verses) athā ratush ashāt-chit hacha⁹⁹.

(6) Ahurem Mazdām¹ raēvantem² khvarenan guhantem³ yazamaide⁴; Ameshā Spentā⁵ hukhshathrā⁶ hudhāonghō⁷ yazamaide⁸; Vohu Manō⁹ Ameshem Spentem¹⁰ yazamaide¹¹; ākhshtīm¹² hām-vaintīm¹³ yazamaide¹⁴, taradhātem¹⁵ anyāish¹⁶ dāmān¹⁷; āsnem khratūm¹⁸ Mazdadhātem¹⁹ yazamaide²⁰; gaoshō-srūtem khratūm²¹ Mazdadhātem²² yazamaide²³. (7) Ashem Vahishtem²⁴ sraēshtem²⁵ Ameshem Spentem²⁶ yazamaide²⁷; Airyamanem Ishīm²⁸ yazamaide²⁹; sūrem³⁰ Mazdadhātem³¹ yazamaide³²; Saokām³³ vanguhīm³⁴ vourudōithrām³⁵ Mazdadhātām³⁶ ashaonīm³⁷ yazamaide³⁸; Khshathrem Vairīm³⁹ Ameshem Spentem⁴⁰ yazamaide⁴¹; ayokhshustem⁴² yazamaide⁴³; marezdikem⁴⁴ thrāyō-drigūm⁴⁵ yazamaide⁴⁶. (8) Spentām Vanguhīm Ārmaitīm⁴⁷ yazamaide⁴⁸; rātānm⁴⁹ vanguhīm⁵⁰ vouru-dōithrām⁵¹ Mazdadhātām⁵² ashaonīm⁵³ yazamaide⁵⁴; Haurvatātem⁵⁵ Ameshem Spentem⁵⁶ yazamaide⁵⁷; yāiryām⁵⁸ hushitīm⁵⁹ yazamaide⁶⁰; saretha⁶¹ ashavana⁶² ashahe⁶³ ratavō⁶⁴ yazamaide⁶⁵; Ameretātem⁶⁶ Ameshem Spentem⁶⁷ yazamaide⁶⁸; fshaonīm⁶⁹ vāthwām⁷⁰ yazamaide⁷¹; aspinācha⁷² yevīnō⁷³ yazamaide⁷⁴; Gaokerenem⁷⁵ sūrem⁷⁶ Mazdadhātem⁷⁷ yazamaide⁷⁸.

(6) We Praise⁴ (the Creator) Ahura Mazda¹, keeper of the treasures² (and) glorious; we praise⁸ Ameshāspands⁵, benevolent (good-ruling)⁶ (and) possessing good faculty⁷; we praise¹¹ Bahman⁹ Ameshāspand¹⁰; we praise¹⁴ the victorious¹³ friendship¹² (or peace¹² full of love¹³) which is superior¹⁵ to other¹⁶ creatures¹⁷; we praise²⁰ the innate wisdom¹⁸ created by Ahura Mazda¹⁹; we praise²³ the wisdom acquired through the ear²¹, created by Ahura Mazda²². (7) We praise²⁷ the fairest²⁵ Ardibehesht²⁴ Ameshāspand²⁶; we praise²⁹ the beloved Airyaman (yazata)²⁸; we praise²⁹ the mighty (Airyaman yazata)³⁰ created by Ahura Mazda³¹; we praise³⁸ the righteous³⁷ (and) large-eyed³⁵ (and) the good³⁴ Saoka (yazata)³³, created by Ahura Mazda³⁶; we praise Sheherevar³⁹ Ameshāspand⁴⁰; we praise⁴³ (presiding over) the pure metal⁴²; (Sheherevar) the merciful⁴⁴ (and) the nourisher of the poor⁴⁵.

(8) We praise⁴⁸ the good Spandarmad (Ameshāspand)⁴⁷ the righteous⁵³, large-eyed⁵¹ bestower⁴⁹, created by Ahura Mazda⁵²; we praise⁵⁷ Khordād⁵⁵ Ameshāspand⁵⁶; we praise⁶⁰ the timely advent⁵⁹ of the season⁵⁸; the holy⁶² Saretha⁶¹ (i.e. years) (which are) the periods⁶⁴ of holiness⁶³; we praise⁶⁸ Amardād⁶⁶ Ameshāspand⁶⁷; we praise⁷¹ the prosperity⁶⁹ of the flocks⁷⁰ (of cattle); and the abundance⁷² of corns⁷³; and also the efficacious⁷⁶ Gaokerena (i.e. the White Hom)⁷⁵ created by Ahura Mazda⁷⁷.

(During Hāvan Gāh as well as Second Hāvan, recite as under):-

(9) Mithrem vouru-gaoyaoitīm yazamaide; Rāma khvāstrem yaza-maide. Ashāunām vanguhish sūrāo spentāo fravashayō yazamaide.^{of}

(If Gāh be Rapithwan, then recite as under):-

Ashem vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide. Ashāunām vanguhish sūrāo spentāo fravashayō yazamaide.

(If Gāh be Uzirin, then recite as under):-

Berezantem ahurem khshathrīm khshaētem apām napātem aurvat-asphem yazamaide; apemcha Mazdadhātam ashaonīm yazamaide.^{og} Ashāunām vanguhish surāo spentāo fravashayō yazamaide.

(If Gāh be Aiwistruthrema, recite as under):-

(10) Ashāunām vanguhish sūrāo spentāo fravashayō yazamaide; ghenāoscha virō-vānthwāo yazamaide; yāiryāmcha hushītīm yazamaide; amemcha hutashem horaodhem yazamaide; yerethraghnemcha Ahuradhātem yazamaide; vanaintimcha uparatātem yazamaide.^{oh} Ashāunām vanguhish sūrāo spentāo fravashayō yazamaide.

(If Gāh be Ushahen, recite as under):-

Sraoshem ashīm horaodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshṭātemcha frādat-gaēthām varedat-gaēthām yazamaide.^{oi} Ashāunām vanguhish sūrāo spentāo fravashayō yazamaide.

(11) ^{oj}Yātu zī Zarathushtra vanat daēvō mashyō. Kō nmānahe bādha Spitama Zarathushtra, vīspa drukhsh janāiti, vīspa drukhsh nāshāiti, yatha haonaoiti aēshām vachām. **(12)** Aoi te aoi tanvō dadhāiti, aoi te athaurunem janāiti, athaurunem yatha rathaēshtārem, vīspanō asrushtee nāshātānām aojangha. yō hīm daste dāranem, yōi hapta Ameshāo Spenta hukhshathra hudhāonghō hamarethanāmchit. Daēnām māzdayasnīm, aspō-kehrpem āpem Mazdadhātām ashaonīm yazamaidie. **(13)** Ātare vitare maibyā vitare maibyā vīmraot Zarathushtra. Ātare vitare maibyaschit vitare maibyaschit vīmraot

of In this yasht the last sentence recited in all the Gāhs is not given in the Avesta Editions of Prof. Westergaard and Dr. Geldner, but it is in the Parsee prayer-books.

og For its translation, see Uzirin Gāh.

oh For its translation, see Aiwistruthrema Gāh, pages 102-103.

oi For its translation, see Ushahen Gāh, page 106.

oj I could not give the authentic translation of the Avesta passages (11-14) of this Small Haftan yasht, being (corrupt) not genuine. Translations of European scholars are also not satisfactory, but I have attempted to give some synopsis of passages 11-12.

Zarathushtra; yat vanghēush mananghō, yat aithyejanghem vachām, fraspāvaresh frācha framerethwacha frajāthwacha. (14) Satavata sate-vata utavate ute-vata uta apa-barentu yatha bastem fravashnām daēnām māzdayasnīm nāshātānām aojangha. Ashem Vohū 1.

Note:- (If Small Haftan yasht be recited, kardāh of “Yātu Zi Zarathushtra” up to the end Ashem Vohū 1 inclusive should be recited seven times and then having recited in “bāz” the entire portion of “Ahura Mazda Khodāe awazūnī mardum aedūn bād” and Yathā Ahū Vairyō 2, one must recite the remaining portion of this yasht from the portion Yasnemcha up to the end (Haft Amesheaspand berasād. Ashem Vohū 1). But if one wants to recite Haftan Yasht Large, the Kardāh of “Yātu Zi Zarathushtra” up to Ashem Vohū 1, should be recited only once and then one should recite the below-mentioned 8 Kardās).

(11) O Zarathushtra! It would be better if the sorcerer and man of devilish temperament be really smitten and broken! O Spitaman Zarathushtra! Who (is) that man when he recites these sacred verses (of Avesta), every druj from his house is indeed smitten and destroyed? (12) The druj ^{ok}attacks thy body and smites thy priest-and the warrior. The man who keeps a shield against his enemies the Amesheaspands, the (benevolent) possessing good sense (is fully capable) ^oto oppose the ^{om}drujas by means of his strength. We praise the Mazda-worshipping Religion and the ^{on}swiftly-flowing undefiled water created by Ahura-Mazda.^{oo}

^{op}(Kardāh 1) (1) Ahurem Mazdām¹ ashavanem² ashahe³ ratūm⁴ yaza-maide⁵; Amesha Spentā⁶ hukhshathrā⁷ hudhāonghō⁸ yazamaide⁹; vī-spām¹⁰ ashaonō¹¹ stīm¹² yazamaide¹³ mainyevīmchā¹⁴ gaēthyāmchā¹⁵, berejā¹⁶ vanghēush¹⁷ ashahe¹⁸, berejā¹⁹ daēnayāo²⁰ vanghuyāo²¹ māzda-yasnōish²².

(2) ^{oq}humatanām²³ hūkhtanām²⁴ hvarshtanām²⁵, yadachā²⁶

ok The root of aoi dadhāiti is avi-dā = Sanskrit abhi-dhā, to attack.

ol The original meaning of “nāshātānām” is, “of those fit to be destroyed” (nash-ata).

om The original meaning of “asrushtē” is “for not hearing, for not obeying”.

on The original meaning of “aspō kehrpem” is the “shape of a horse”, see Tir yasht, karda 5, para 8.

oo The translation of this entire Karda does not seem to me to be satisfactory. A better translation than this should be made. I could not translate the portion from “ātare vitare” up to “aojangha” of paras 13-14.

op Eight kardas of this yasht are taken from yasna Hā 35 to Hā 42. This part is called “Yasna Haptanghāti”; and it is believed that this part is written between the age of the Gathas and the yasna. Its composition is poetic prose. The meaning of “haptanghāti” is seven Hās (haptan + hāti). Hā 42 seems to have been added as an appendix.

oq As it occurs in every Gatha, this paragraph of “humatanām” comes at the end of Kardāh 7 of the same yasht (which in fact should be at the end of this yasht); from this Prof. Darmesteter

anyadachā²⁷, verezyamnanāmchā²⁸ vāverezananāmchā²⁹ mahī³⁰ aibī-jaretārō³¹ naēnaēstārō³², yathana³³ vohunām³⁴ mahī³⁵. (Recite twice).

(3) Tat³⁶ at³⁷ vairīmaidi³⁸ Ahurā Mazdā³⁹ ashā⁴⁰ srīrā⁴¹ hyat⁴² i⁴³ mainimadichā⁴⁴, vaochōimāchā⁴⁶, verezimāchā⁴⁷, yā⁴⁸ hātām⁴⁹ shyaothanānām⁵⁰ vahishtā khyāt⁵¹ ubōibya⁵² ahubyā⁵³. (4) Gavōi⁵⁴ adāish⁵⁵ tāish⁵⁶ shyaothanāish⁵⁷ yāish⁵⁸ vahishtāish⁵⁹ orfraēshyāmahi⁶⁰ rāmāchā⁶¹ vāstremchā⁶² dazdyāi⁶³, surunvataschā⁶⁴ asurunvataschā⁶⁵ khshayantaschā⁶⁶ akhshayantaschā⁶⁷.

(1) We praise⁵ Ahura Mazda¹ the Lord of Righteousness³; we praise⁹ Ameshāspands⁶ (who are) good-ruling⁷, possessing good sense⁸; with the wish¹⁶ of good¹⁷ righteousness¹⁸ os and good Mazdā-worshipping²² Religion²⁰, we praise¹³ the entire¹⁰ worldly¹⁵ and spiritual¹⁴ creations¹² of the Righteous¹¹ (Ahura Mazda), (in the same way) we are³⁰ the glorifiers³¹ and meditators³² of the doers²⁸ of good thoughts²³, good words²⁴ and good deeds²⁵ and of those who have performed²⁹ (good deeds) for this world²⁶ and for the yonder world²⁷. (3) O Righteous⁴⁰ and fair⁴¹ Ahura Mazda! We choose³⁸ those⁴³ which⁴⁷ are⁵¹ the best⁵⁰ (deeds) amongst the deeds⁴⁹ of the existing ones⁴⁸ for both⁵² the worlds⁵³ (i.e. for gaining happiness of both the worlds), we ponder over our minds⁴⁴, we speak⁴⁵ (in conformity with them) and act⁴⁶ (in accordance with them).

Explanation:- Having chosen the best deeds, and the virtuous path (followed by) righteous men and having applied our full mind to them, we (wish to) keep our thoughts, words and deeds in conformity with them.

(4) We who are the learners of the knowledge of the religion⁶⁴ and the "unlearners"⁶⁵, the potent⁶⁶ and the impotent⁶⁷ (powerful and powerless) wish⁶⁰ to give⁶³ happiness⁶¹ (to ourselves) (and) the "pastures"⁶² for (our) cattle⁵⁴ through charity⁵⁵ and best⁵⁹ deeds⁵⁷.

(5) ^{ov}Hukhshathrōtemāi⁶⁹ bāt⁷⁰ khshathrem⁷¹, ahmat⁷² hyat⁷³ aibī-dademahichā⁷⁴, chīshmahicha⁷⁵, havānmahicha⁷⁶ hyat⁷⁷ Mazdāi Ahurāi⁷⁸,

(considering the prefatory portion of the first para beginning with “Ahurem Mazdām as Khshnuman”) wants to regard the beginning of this Hā from “Humatanām”, i.e. as the first para. Moreover, this and other verses recited twice in this yasht are called “bishāmruta” - bish (twice) + āmruta = recited, spoken. As regards those verses which are recited twice, see Vendidad fargard X. 3-4.

or As regards purifying the cattle, words from “gavōi” up to “fraeshyāmahi” is quoted in Vendidad XI, para 6.

os i.e. owing to the immense love of truth and religion.

ot Original meaning; “listeners as well as non listeners”, root sru = Sanskrit sru.

ou In the olden times of the Avesta, wealth of men was counted from the number of cattle, and for their safety, pasture is the most essential item.

ov This para is called thrishāmrūta (thrish + āmrūta), i.e. verses recited three times; for the explanation, see Vendidad fargard X, paras 7-8.

ashaichā⁷⁹ vahishtāi⁸⁰ (Recite three times).

(6) *Yathā⁸¹ āt⁸² utā⁸³ nā⁸⁴ vā⁸⁵ nāirī⁸⁶ vā⁸⁷ vaēdā⁸⁸ haithīm⁸⁹ athā⁹⁰ hat⁹¹ vohū⁹² tat⁹³ ē-eādū⁹⁴, verezyōtūchā⁹³, īt⁹⁶ ahmāi⁹⁷ frachā vātōyotū⁹⁸ it⁹⁹ aēibyō¹⁰⁰ yōi¹ īt² athā³ verezyān⁴, yathā īt asti⁵.*

(7) *Ahurahyā⁶ zī⁷ at⁸ vē⁹ Mazdāo¹⁰ yasnemchā¹¹ vahmemchā¹² vahishtem¹³ amehmaidi¹⁴ gēushchā¹⁵ vāstrem¹⁶. Tat at¹⁷ vē¹⁸ verezyā-mahī¹⁹, frachā vāteyāmahi²⁰ yā²¹ te²² isāmaide²³.*

(8) *Ashayā²⁴ āat²⁵ sairī²⁶, ashahyā²⁷ verezene²⁸, kahmāichīt²⁹ hātām³⁰ jījishām³¹ vahishtām³² ādā³³ ubōibyā³⁴ ahubyā³⁵.* (Recite twice).

(9) *Imā³⁶ āt³⁷ ukhdhā³⁸ vachāo³⁹, Ahurā Mazdā⁴⁰, ashem⁴¹ manayā⁴² vahehyā⁴³ fravaochāmā⁴⁴: thwām⁴⁵ at⁴⁶ aēshām⁴⁷ paityāstāremchā⁴⁸ fradakhshtāremchā⁴⁹ dademaide⁵⁰.*

(10) *Ashāatchā hachā vanghēushchā mananghō, vanghēushchā khshatrāt, staotāish thwāt Ahurā staotōibyō, aibī ukhdhā thwāt ukhdhōibyō, yasnā thwāt yasnōibyō.*

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmcha tāschā tāoschā yazamaide.**

(5) (May there) verily⁷⁰ be the kingdom⁷¹ to the best Ruler⁶⁹ (i.e. to Ahura Mazda)! We dedicate our mind⁷⁴ to Ahura Mazda⁷⁸ Who⁷⁷ (Himself) is⁸⁰ supreme Righteousness⁷⁹, we acknowledge (Him)⁷⁵ and regard (Him) as our own⁷⁶.

(6) Also⁸³ if⁸² (any) man⁸⁴ or⁸⁵ woman⁸⁶ really⁸⁹ knows⁸⁸ some good things⁹⁰⁻⁹², ^{ow}let him declare⁹⁴ them⁹³, let him practise them, (and) inculcate⁹⁸ them⁹⁶ upon (those)⁹⁷ others¹⁰⁰ who wish to act⁴ properly⁵ in that manner³ (accordingly).

(7) We regard¹⁴ as best¹³ (O man and woman!) for you⁹ the worship¹¹ and praise¹² of (the Creator) Ahura Mazda⁶⁻¹⁰, and the nurture¹⁶ of the cattle¹⁵. According to our wish²¹⁻²³ we (ourselves) practise¹⁹ this¹⁷ (matter) verily¹⁸ and inculcate them upon²⁰ (others). ^{ox}

(8) (Remaining) in the chieftainship²⁶ or in the ^{oy}practice²⁸ of righteousness if any person²⁹, amongst the existing ones³⁰, desires to live the best³² life in both³⁴ the worlds³⁵, (he should then be) generous³³.

^{ow} Original meaning, “let him speak orally”. For its explanation, see my Avesta dictionary p. 118 under the word “ē-eādu”.

^{ox} Or “as it is” (Yathā it asti). Original meaning: “that²² which²¹ we wish²³” (ve = vā = Sanskrit vā, indeed, verily). To me the translation of the last sentence (tat at isāmaide) does not seem to be satisfactory.

^{oy} English meaning of the word “verezene” is “practice” and is akin to Persian “varzesh”.

Explanation By remaining in the chieftainship of righteousness and by leading the life in accordance with (the principles of) righteousness, the person who gives help to the poor people according to his own capacity will enjoy the happiness of both the worlds.

(9) O Ahura Mazda! (Keeping) ^{oz}in mind⁴² the righteousness, we proclaim⁴⁴ these³⁶ praise-worthy³⁸ verses³⁹ in (the better) suitable manner⁴³; we appoint⁵⁰ Thee⁴⁵ as the listener⁴⁸ and as the teacher of these (verses)⁴⁷.

(9) “O Ahura Mazda! On account of Thy righteousness, good mind and good sovereignty, Thy praise is superior to all other praises, hymns of Thy glory are superior to all other hymns of glory, and Thy adoration is superior to all other adorations”^{pa}

(Kardāh II) (1) ^{pb}Ahyā¹ thwā² āthrō³ verezenā⁴ paouruye⁵ pairi-jasāmaide⁶, Mazdā Ahurā⁷ thwā⁸ thwā⁹ mainyū¹⁰ spēnishtā¹¹, yē¹² ā¹³ akhtish¹⁴ ahmāi¹⁵ yēm¹⁶ akhtōyō¹⁷ dāonghe¹⁸.

(2) Urvāzishtō¹⁸ hvō¹⁹ nā²⁰ yātāyā²¹; paiti-jamyāo²² ātare²³ Mazdāo²⁴ Ahurahyā²⁵, urvāzishtahyā²⁶ urvāzayā²⁷ nāmishtahyā²⁸ nemanghā²⁹ nāo³⁰; mazishtāi³¹ yāonghām³² paiti³³ jamyāo³⁴. (3) Ātarsh³⁵ vōi³⁶ Mazdāo Ahurahyā³⁷ ahi³⁸, mainyēush³⁹ vōi⁴⁰ ahya⁴¹ spēnishtō⁴² ahi⁴³, hyat⁴⁴ vā⁴⁵ tōi⁴⁶ nāmanām⁴⁷ vāzishtem⁴⁸, ātare⁴⁹ Mazdāo Ahurahyā⁵⁰, tā⁵¹ thwā⁵² pairi-jasāmaide⁵³.

(1) (The reciter says:) Through (the ^{pe}agency⁴ of this¹ fire³, O most beneficent¹¹ Spirit¹⁰ Ahura Mazda!) We first approach⁶ Thee⁸ and ^{pd}Thee⁹ only. Thou ^{pe}takest away¹³⁻¹⁸ (O Fire!) (that) filthiness¹⁴ to whom¹⁶ the filthiness¹⁷ (is attached) i.e. You are the purifier of all evils.

Explanation: (Like the wind and the water, the fire also is a source of purification. Besides, the words “Fire” in English and, *Pur* in the Greek Language are derived from Sanskrit root *pu*=to purify).

oz The locative singular of the word *mana* becomes *manaya*, *manayā* (Gathic form).

pa Spiegel; Harlez also has translated more or less similarly. Prof. Darmesteter translates this para as:- O Ahura Mazda! Thy praise is superior to the praises of Asha. Vohu Manah and the Good Khshathra, rather superior to every (other) praise. The sacred verses which are addressed to Thee as an appeal are superior to all other sacred verses, and the gift which is dedicated to Thee is superior to all other gifts.

pb This paragraph is quoted in Vendidad fargard 11, para 4.

pc “Through the service of the fire”, (Spiegel and Harlez)

pd For better impression, the word “thee” seems to occur twice. Professor Darmesteter has referred the First “thee” to the visible Fire and the second “thee” to the spiritual fire in the proximity of the Creator Hormazd on the basis of the Pahlavi translation.

pe Sanskrit root *dā* means “to give”: Sanskrit *ā-dā* means “to take away, to remove”. “Thou (O Fire!) ill-treats him who ill treats the Fire”. (Darmesteter), “Who brings pollution to this (Thy flame) wilt Thou cover him with pollution (in your turn).” Dr. Geldner has taken “akhtōyō” instead of “akhtōyō”.

(2) (That) man²⁰ himself¹⁹ (is) most pleased^{18A} of the power²¹ of this means (fire) (i.e. the Worship of Fire²³ is the means of (reaching) Ahura Mazda. O Fire²³ of Ahura Mazda²⁴⁻²⁵! mayest thou reach (us) with the joy²⁷ of the most joyous²⁶ (and) with the homage²⁹ of the most glorious²⁸: mayest thou ^{pf}reach³⁴ (us) for the greatest (work)³¹ of the works³². (O Fire!) thou art⁴³ the most bountiful⁴² ^{pg}Emblem⁴⁰ of that⁴¹ Spirit³⁹ (i.e. the Creator Ahura Mazda). O Fire⁴⁹ of Ahura Mazda⁵⁰! thy⁴⁶ (one name) amongst the names⁴⁷ (is) ^{ph}Vāzishta⁴⁸. Through the agency of that (name)⁵¹ we may reach⁵³ Thee⁵², (O Ahura Mazda!)

(4) *Vohu⁵⁴ thwā⁵⁵ mananghā⁵⁶, vohu⁵⁷ thwā⁵⁸ ashā⁵⁹, vanghuyāō⁶⁰ thwā⁶¹ chistōish⁶² shyaothanāishchā⁶³ vachebīshchā⁶⁴ pairi-jasāmaide⁶⁵. Nemakhyāmahī⁶⁶, ishuidyāmahī⁶⁷, thwā⁶⁸ Mazdā Ahurā⁶⁹: vīspāish⁷⁰ thwā⁷¹ humataish⁷², vīspāish⁷³ hūkhtāish⁷⁴ vīspāish⁷⁵ hvarshtāish⁷⁶ pairi-jasāmaide⁷⁷. (6) Sraēshtām⁷⁸ at⁷⁹ tōi⁸⁰ kehrpem⁸¹ kehrpām⁸² āvāēdayamahī⁸³, Mazdā Ahurā⁸⁴, imā⁸⁵ raochāo⁸⁶ barezishtem⁸⁷ barezemanām⁸⁸ avat⁸⁹ yāt⁹⁰ hvare⁹¹ avāchi⁹².*

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.**

4. (O Ahura Mazda!) we approach⁶⁵ Thee⁵⁵ with good⁵⁴ mind⁵⁶ with righteousness⁵⁸ with the deeds⁶³ and words⁶⁴ of good⁶⁰ wisdom⁶². O Ahura Mazda! we bow to Thee⁶⁸, we are indebted⁶⁷ (to Thee). We may approach⁷⁷ Thee⁷¹ with all⁷⁰ good thoughts⁷², good words⁷⁴, (and) good deeds⁷⁶. O Ahura Mazda! ^{pi}We declare⁸³ this⁷⁹ Thy⁸⁰ body⁸¹, (i.e. Sun) the fairest⁷⁸ of all bodies⁸²: this⁸⁵ light⁸⁶ amongst the highest (lights)⁸⁸ which⁹⁰ is called⁹² the sun⁹¹.

(Kardāh III) (I) ^{pi}Ithā¹ āt² yazamaide³ Ahurem Mazdām⁴, yē⁵ gāmchā⁶ ashemchā⁷ dāt⁸, apaschā⁹ dāt¹⁰ urvarāoschā¹¹ vanguhish¹², raochāoschā¹³ dāt¹⁴ būmīmchā¹⁵ vīspāchā¹⁶ #vohū¹⁷. (2) Ahyā¹⁸ khshathrāchā¹⁹ mazēnāchā²⁰ hvapanghāishchā²¹ tem²² at²³ yasnanām²⁴ paurvatātā²⁵ yazamaide²⁶; yōr²⁷ gēush²⁸ hachā²⁹ shyeinti³⁰. (3) Tem³¹ at³² āhuiryā³³ nāmenī³⁴ mazdāvarā³⁵ spentōtemā³⁶ yazamaide³⁷, tem³⁸ ahmākāish³⁹ azdibīshchā⁴⁰ ushtānāischā⁴¹ yazamaide⁴², tem⁴³ ashāunām⁴⁴ fravashīsh⁴⁵ narāmchā⁴⁶ nārirināmchā⁴⁷ yazamaide⁴⁸.

pf i.e. O Fire of Ahura Mazda! do Thou help us fulfilling whatever desires we have.

pg If we take the word “vōi” as equivalent of Sanskrit “vai” = indeed, then, O Fire! thou art verily of Ahura Mazda, i.e. of the creation of Ahura Mazda.

ph The original meaning of “Vāzishta” is “swiftest”. see yasna Hā 17.

pi Metaphorically the body of Ahura Mazda is given an analogy with the sun. In later books Ahura Mazda is called the Light of Lights.

pj The first paragraph of this Hā is recited as the Bāz or grace before the meals.

(4) Ashem at vahishtem⁴⁹ yazamaide⁵⁰, hyat⁵¹ sraēshtem⁵², hyat spentem ameshem⁵⁴ hyat raochōnghvat⁵⁶, hyat⁵⁷ vīspā⁵⁸ vohō⁵⁹. (5) Vohūchā⁶⁰ manō⁶¹ yazamaide⁶²: vohūchā⁶³ khshathrem⁶⁴ vanguhīmchā⁶⁵ daēnām⁶⁶, vanguhīmchā⁶⁷ fseratūm⁶⁸, vanguhīmcha⁶⁹ ārmaitīm⁷⁰.

Yenghe hātām āat yesne paiti vanghō,
Mazdāō Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(1) We worship³ here² in this way¹ (the Creator) Ahura Mazda⁴ who⁵ created⁸ the cattle⁶ and corn⁷, water⁹ and trees¹¹, the lights¹³ (of the sky) and the earth¹⁵ and (above all these) all¹⁶(other) good things¹⁷. (2) On account of this (i.e. Ahura Mazda's) sovereignty¹⁹, greatness²⁰ and intrinsic-merit²¹ do we worship²⁶ Him²² with the pre-eminence²⁵ of the ^{pk}yasnas²⁴. (3) We worship³⁷ Him (Ahura Mazda)³¹ with (such) ^pnames³⁴ - Ahurian³³, pleasing the Mazda³⁵ (and) most bountiful³⁶. We worship⁴² Him with our own³⁹ bodies⁴⁰ and life⁴¹ (i.e. with heart and soul). We worship⁴⁸ Him (and) the Fravashis⁴⁵ of righteous⁴⁴ men⁴⁶ and women⁴⁷. (4) We worship⁵⁰ Ardibehesht⁴⁹ who⁵¹ is the fairest⁵² (and) brilliant⁵⁶ Ameshāspand⁵⁴ (and) all⁵⁸ good things⁵⁹ (of the Creator Ahura Mazda). We praise⁶² good⁶⁰ thought⁶¹, good⁶³ Sovereignty⁶⁴, good⁶⁵ Religion⁶⁶, good⁶⁷ ^{pm}Fseratu⁶⁸ and good⁶⁹ humility⁷⁰.

(Kardāh IV) (I) ^{pn}Imām¹ āat² zām³ gēnābīsh⁴ hathrā⁵ yazamaide⁶, yā⁷ nāo⁸ baraiti⁹: yāoschā¹⁰ tōi¹¹ gēnāo¹² Ahurā Mazdā¹³, ashāt hachā¹⁴ vairyāo¹⁵, tāo¹⁶ yazamaide¹⁷. (2) Izāo¹⁸, yaoshtayō¹⁹, ferashtayō²⁰, ārmatayō²¹, vanguhīm²² abīsh²³ ashīm²⁴, vanguhīm²⁵ ishem²⁶, vanguhīm²⁷ āzūtīm²⁸, vanguhīm²⁹ frasastīm³⁰, vanguhīm³¹ parendīm³² yazamaide³³.

(1) We praise⁶ this¹ earth³ which⁷ nourishes⁹ us⁸ (and) Feminine Powers and Moral Virtues⁴ along with it⁵; O Ahura Mazda¹³! We praise¹⁷ Feminine Powers and Moral Virtues¹² of Thine¹¹ which¹⁰ (are) agreeable¹⁵ on account of righteousness¹⁴.

(2) We praise³³ (all these) - comfort¹⁸, purity¹⁹, increase²⁰, perfect mindedness²¹, along with good²² humility²⁴, wish²⁶, prosperity²⁸, precept³⁰, (and) good³¹ ^{po}Parendī³².

(3) Apō³⁴ at³⁵ yazamaide³⁶, maēkaintishchā³⁷, hēbvaintishchā³⁸

^{pk} I cannot translate these words; yōi¹ gēush² hacha³ shyeinti⁴ satisfactorily. Who abide beside the "Kine", (Mills): "Who dwell with the cattle", (Darmesteter).

^{pl} The details of these names are given in Hormazd yasht, paras 7-8 and 12-15.

^{pm} i.e. Control or sovereignty over the cattle: and Khordād and Amardād.

^{pn} This sentence is quoted in Vendidad fargard XI. 5

^{po} Parendī is the angel presiding over riches - wealth, and is generally associated with Ashi Vanghuhi. Similar to this word there is the Vedic "purandhi", the meaning of which is "wisdom, dexterity".

fravazanghō³⁸, Ahurānish⁴⁰ Ahurahyā⁴¹, hvapanghāo⁴², huperethwāoschā⁴³ vāo⁴⁴, hvōghzathāoschā⁴⁵, hushnāthrāoschā⁴⁶, ubōibyā⁴⁷ ahubyā⁴⁸ chagemā⁴⁹.

(4) Uiti⁵⁰ yā⁵¹ vē⁵² vanguhīsh⁵³ Ahurō Mazdāo⁵⁴ nāmān⁵⁵ dadāt⁵⁶; vanghudāo⁵⁷ hyat⁵⁸ vāo⁵⁹ dadāt⁶⁰; tāish⁶¹ vāo⁶² yazamaide⁶³, tāish⁶⁴ frayānmahi⁶⁵, tāish⁶⁶ nemakhyāmahi⁶⁷, tāish⁶⁸ ishuidyāmahi⁶⁹.

(5) Apaschā vāo azishchā vāo mātarāschā vāo, agenyāo dregudāyanghō vīspō-paitish āvaochāmā, vahishtāo sraēshtāo avā vē vanguhīsh rātōish daregōbāzāush nāshū paiti-vyādāo paiti-sendāo mātarō jitayō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahuro vaēthā ashāt hacha,
yāonghāmchā tānschā tāoschā yazamaide.**

(3) We praise³⁶ the waters³⁴ that are showered down³⁷, (gathered together)³⁸ collected and flowed forward³⁹. (O Waters) of Ahura Mazda (pertaining to Ahura Mazda!) We ^{pp}regard⁴⁹ you⁴⁴ possessing intrinsic merit⁴², wide⁴³, well-flowing⁴⁵ (and) the purifiers⁴⁶ of both⁴⁷ the worlds⁴⁸.

(4) (Speaks to the waters): Thus⁵⁰ good⁵³ names⁵⁵ (mentioned above) which⁵¹ (the Creator) Ahura Mazda⁵⁴ gave⁵⁶ you⁵². He who⁵⁸ is the Giver of good⁵⁷ (the Creator Ahura Mazda) fixed⁶⁰ these⁵⁸ (names) for you⁵⁹. (O Ahura Mazda!) through the agency of these (names)⁶¹ we worship⁶³ ^{pq}Thee⁶². With these (names)⁶⁴ we praise⁶⁵ (Thee). We bow down⁶⁷ (to Thee) (and) with these (names)⁶⁸ we are indebted (to Thee).^{pr}

(Kardāh V) (1) Itha¹ āt² yazamaide³ gēush⁴ urvānechā⁵ tashānemcha⁶, ahmākēng⁷ āat⁸ urunō⁹ pasukanāmchā¹⁰, yōi¹¹ nāo¹² jījishenti¹³, yaēibyaschā¹⁴ tōi¹⁵ ā¹⁶ yaēchā¹⁷ aēibyō ā¹⁸ anghen¹⁹. (2) Daitikanāmchā²⁰ āidyunām²¹ hyat²² urunō²³ yazamaide²⁴; ashāunām²⁵ āat²⁶ urunō²⁷ yazamaide²⁸, kudō-zātanāmchīt²⁹ narāmchā³⁰ nāirināmchā³¹

pp By praising water and singing its excellence we acquire many advantages; for all living creatures water is the most essential thing. Reverend Mills has translated the various types of waters occurring in the third paragraph as under:- You that are showered down, you that stand in pools and vats³⁸, you that bear forth (our loaded vessels)³⁹, you that serve us all in helpful ways⁴², well-forded⁴³, full flowing⁴⁵, effective or effective for bathing". For further details, see the note at the end of the translation of the fourth paragraph.

pq Sometimes in the Gathas as an honorific the pronoun for Ahura Mazda comes in plural instead of in singular. Dr. Spiegel and Prof. Harlez apply the word "vao" (= you) to the water.

pr I do not understand the portion from "apaschā vāo azishchā vāo" up to "mātarō jitayō". Translation by others do not seem to me to be satisfactory. Prof. Darmesteter on the basis of the Pahlavi Bundahishn and from the standpoint of its translation given considers some words occurring in the third and fifth paragraphs of this Hā as seventeen kinds of waters and fluids in all; such as maēkaintishcha = waters or juices that are in the plants; hebavaintischa = water that flows from the mountains; fravazahghō = rain water; ahuranish = well water and still water, etc. The above meanings are not derived from Avestan words.

yaēshām³² vahēshīsh³³ daēnāo³⁴ vanaintī³⁵ vā³⁶, venghen³⁷ vā³⁸, vaonare³⁹ vā⁴⁰. (3) Āt⁴¹ ithā⁴² yazamaide⁴³ vanghūshchā⁴⁴ īt⁴⁵ vanguhīshchā⁴⁶ īt⁴⁷; spentēng ameshēng⁴⁸ yevaējyō⁴⁹ yavaēsvō⁵⁰, yōi⁵¹ vanghēush ā mananghō⁵² shyeinti⁵³, yāoschā⁵⁴ ūiti⁵⁵.

(1) Thus here we worship the ^{ps}soul⁵ of the universe⁴ and (its) fashioner⁶, (and) the souls⁹ of the cattle¹⁰ as well¹⁸, who¹¹ (the cattle) desire to ^{pt}live¹³ for us¹²; for (us)¹⁴ they¹⁵, and (we)¹⁷ are¹⁹ for them¹⁸.

Explanation:- (For the sake of man, the care of cattle is taken; and through cattle men get nourishment. Both of them are useful to each other).

(2) ^{pu}We worship²⁴ the souls²³ of the travellers and²⁰ the cavaliers²¹. Here²⁶ we worship²⁸ the souls²⁷ of the righteous²⁵ men³⁰ and women³² born at any time²⁹ who revere³⁵, or³⁶ will revere³⁷ or³⁸ have revered³⁹ the better laws³⁴. (3) Thus⁴² we praise here⁴¹ good men⁴⁴ and women⁴⁶ (and) the Ameshāspands⁴⁸, ever-living⁴⁹ (and) ever-profitting⁵⁰, who⁵¹ (i.e. the male Ameshāspands) as well as⁵⁵ ^{pv}(Female Ameshāspands) dwell⁵³ in the good mind⁵². ^{pw}

(4) ^{px}Yathā tū-i Ahurā Mazdā mēnghāchā, vaochaschā, dāoschā, vareshchā, yā vohū Athā tōi dademahī, athā chīshmahī, athā thwā āish yazamaide; athā nemakhyāmahī, athā ishūidyāmahī thwā Mazdā Ahurā. (Recite twice).

(5) ^{py}Vanghēush⁸¹ khvaētēush⁸² khvaētātā⁸³, vanghēush⁸⁴ ashahya⁸⁵, thwā⁸⁶ pairi-jasāmaide⁸⁷, vanghuyāo⁸⁸ feseratvō⁸⁹, vanghuyāo⁹⁰ Ārmatōish⁹¹.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.**

(4) Just as⁵⁶ Thou. O Ahura Mazda⁵⁹, hast thought⁶⁰, spoken⁶¹, created⁶² and worked⁶³ what⁶⁴ (is) good⁶⁵, in the same way⁶⁶ we regard⁶⁸ Thee⁶⁷, (so⁶⁹ do) we recognise Thy excellence⁷⁰, (so⁷¹ do we) and worship⁷⁴ Thee⁷². O Ahura Mazda⁸⁰! thus⁷⁵ we bow to Thee⁷⁹, thus⁷⁷ we are indebted (to Thee)⁷⁸.

(5) (O Ahura Mazda!) we may come near⁸⁷ Thee⁸⁶ through the relationship⁸³ of good⁸¹ kinship⁸², Righteousness⁸⁵, good⁸⁸ Feseratu⁸⁹ (and)

ps For comparison see Ahunavad Gatha, Kardāh II (Yasna Hā 29).

pt i.e. pass the lives for our nourishment.

pu For the explanation of this word, see note in my translation of Yasna Hā 39, para 2.

pv Only from the form of the words; Bahman; Ardibehesht and Sheherevar are male Ameshāspands, and Aspandarmad, Khordād and Amaradād are female Ameshāspands.

pw i.e. in the hearts of men of good (pious) thoughts.

px Paras 4 and 5 are quoted in the yasna Hā 13, paras 5-6.

py In Dr. Geldner's Edition this entire para 5 including Yenghe hātām is written with the note to recite twice, although in none of our prayer books is mention made to recite it twice.

Spandarmad⁹¹.

(Kardāh VI) (1) Āhu¹ at² paiti³ adāhū⁴, Mazdā Ahurā⁵, mazdāmchā⁶ būrichā⁷ kereshvā⁸; rāiti⁹ tōi¹⁰ khrapaiti¹¹ ahmat hyat aibī¹², hyat mīzdem¹³ mavaēthem¹⁴ fradadāthā¹⁵ daēnābyō¹⁶, Mazdā Ahurā¹⁷. (2) Ahyā¹⁸ hvō¹⁹ nē²⁰ dāidi²¹, ahmāichā²² ahuye²³ manakhyāichā²⁴ tat ahyā²⁵ yā tat²⁶ upā-jamyāmā²⁷, tavachā²⁸ hakhemā²⁹ ashakhyāchā³⁰ vīspāi yave³¹. (3) ^{pz}Dāidr³² at³³ nerāsh³⁴ Mazdā Ahurā³⁵, ashāunō³⁶ asha-chinanghō³⁷, aidyūsh³⁸ vāstrayēng³⁹ deregāi⁴⁰ izāi⁴¹ bēzvaite⁴² hakhmaine⁴³, ahmaibyāchā⁴⁴ ahmā⁴⁵ rafnanghō⁴⁶. (4) Athā⁴⁷ khvaētūsh⁴⁸ athā⁴⁹ verezenā⁵⁰, athā⁵¹ hakhemā⁵² khyāt⁵³ yāish⁵⁴ hishchamaide⁵⁵ athā⁵⁶ ve⁵⁷ utā⁵⁸ khyāmā⁵⁹ Mazdā Ahurā⁶⁰ ashavanō⁶¹ ereshyā⁶², ishtem⁶³ rāiti⁶⁴.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaethā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(1) O Ahura Mazda! do Thou create⁸ great wisdom⁶ and ^{qa}abundance⁷ in these creatures⁴. O Lord of Wisdom¹¹ (do Thou grant us) as much¹² reward¹³ as Thou hast given¹⁵ to the religionists¹⁶, like myself¹⁴ by means of Thy¹⁰ Charity⁹, O Ahura Mazda¹⁷! (2) Do thou Thyself¹⁹ grant²¹ ^{qb}us²⁰ (that gift) (O Ahura Mazda!) for this²² and for the spiritual²⁴ world; thereby²⁵ we may attain²⁷ Thy friendship²⁹ and Righteousness³⁰ for ever³¹. (3) Do Thou grant³² us⁴⁴ the bestowers of joy⁴¹, truthful³⁶ men³⁴, desirous of righteousness³⁷, dexterous³⁸ and ^{qc}diligent³⁹, long enduring⁴⁰ prosperity⁴¹ (and) powerful⁴² friendship⁴³. (4) (May it ^{qd}be⁵³so⁴⁷) to (our) kinsmen⁴⁸, and⁴⁹ workers⁵⁰, as well as⁵¹, to (our) friends⁵². O Ahura Mazda⁶⁰! (all) these⁵⁴ we ask for⁵⁵ from ^{qe}Thee⁵⁷. Moreover⁵⁸ may we become⁵⁹ truthful⁶¹ and pure⁶² and through charity⁶⁴ (may we become) endeared⁶³ (to Thee).

(Kardāh VII): (1) Stūtō garō vahmēng¹ Ahurāi Mazdāi², Ashāicha Vahishtāi³, dademahichā⁴, chīshmahichā⁵, āchā āvaēdayamahī⁶. (2) Vohū⁷ khshathrem⁸ tōi⁹ Mazdā Ahurā¹⁰ apaēmā¹¹ vīspāi yave¹²; hukhshathrastū¹³ nē¹⁴ nā¹⁵ vā nāirī¹⁶ vā, khshaētā¹⁷ ubōyō¹⁸ anghvō¹⁹ hātām²⁰ hudāstemā²¹.

(3) Humāim²² thwā²³ izem²⁴, yazatem²⁵ ashanghāchim²⁶ dademaide²⁷. Athā²⁸ tū²⁹ ne³⁰ gayaschā³¹ astentāoschā³² khyāo³³, ubōyō³⁴ anghvō³⁵ hātām³⁶ hudāstemā³⁷.

pz Dr. Geldner takes para 3 in verse form of Five lines; each line ends at comma (,).

qa The original meaning of “būri” (Sanskrit bhūri) is increase, abundance.

qb Probably, Prophet Zarathushtra speaks for Himself and for his helpers.

qc Harlez. “Brave workers”, (Darmesteter). “Warriors and agriculturists” (Spiegel).

qd i.e. they also may obtain the means of securing prosperity and welfare.

qe Some times, specially in the Gathas pronoun for Ahura Mazda stands in plural; see yasna Hā 28.2; Hā 32.9; Hā 34.14; Hā 46.18.

(1) We offer⁴, acknowledge⁵ and proclaim⁶ qf adorations together with praises and reverence¹ unto (the creator) Ahura Mazda² and unto Asha Vahishta³. (2) O Ahura Mazda^{10!} may we attain Thy⁹ Good⁷ Kingdom⁸ forever and ever¹². O Wisest²¹ Ruler¹⁷, amongst the existing ones²⁰, in both¹⁸ the worlds^{19!} (Thou art) the Good Ruler¹³ for us¹⁴, man¹⁵ or woman^{16. qg} (3) (Speaks to the Creator Ahura Mazda): “We dedicate²⁷ (an offering) to Thee²³ the Lord²⁴ of good wisdom²², worthy of adoration²⁵, follower of righteousness²⁶; so²⁸ mayest Thou²⁹ be³³ to us³⁰ the limbs of life and body, O Wisest One³⁷, amongst the existing ones³⁶, in both the worlds^{35!}”

(4) Hanaēmāchā³⁸ zaēmāchā³⁹ Mazdā Ahurā⁴⁰, thwahmī⁴¹ rafnahī⁴² daregāyū⁴³ aēshāchā⁴⁴ thwā⁴⁵ ēmavantaschā⁴⁶ buyama⁴⁷; rapōishchā⁴⁸ tū nē⁴⁹ daregemchā⁵⁰ ushtāchā⁵¹, hātām⁵² hudāstemā⁵³.

(5) Thwōi⁵⁴ staotaraschā⁵⁵, mānθranaschā⁵⁶, Ahurā Mazdā⁵⁷, qh aogemadaēchā⁵⁸, usmahichā⁵⁹, vīsamadaechā⁶⁰; hyat⁶¹ mīzdem⁶² mavaēthem⁶³ fradadāthā⁶⁴ daēnābyō⁶⁵ Mazdā ^{qj}Ahura⁶⁶. (To recite twice).

(6) ^{qj}Ahyā⁶⁷ hvō⁶⁸ nē dāidī⁶⁹, ahmāichā⁷⁰ ahuye⁷¹ manakhyāichā⁷²; tat ahyā⁷³ yā tat⁷⁴ upā-jamyāmā⁷⁵ tavachā⁷⁶ sarem⁷⁷ ashakhyācha⁷⁸ vīspāi yave⁷⁹.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.**

Humatanām hūkhtanām hvarshtanām, yadachā anyadachā, verezyamnanāmchā vāverezananāmchā, mahī aibī-jaretārō, naēnaēstārō, yathanā vohunām mahī. (To recite twice). Yathā Ahū Vairyō4; Ashem Vohū 3. Yasnem sūrem Haptanghaitīm ashavanem ashahe ratūm yazamaide.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.**

qf For the explanation of “Stutō garō vahmeng” see my translation of Yasna Hā 41, note of the first paragraph.

qg “Let each man of us and so each woman thus abide” Mills); “a good sovereign, man or woman, may rule over us” (Darmesteter).

qh Aogemadaēcha usmahichā vīsamadaēchā - From these three verbs the treatise with Avesta and Pahlavi versions called “Aogemaide” is originated, whose initial words are “aogemadaēchā usmahichā vīsamadaechā”. The meaning of these three verbs is generally rendered as under:- “I come into the world (aogemadaēchā). I accept (the calamity or evil of the world) (vīsamadaēchā). I resign myself to death” (Darmesteter).

qi Paras 5 and 6 occur in yasna Hā VII, paras 24-25.

qj i.e. we praise the holy (and) efficacious Yasna Haptanghaiti which is the Lord of Righteousness.

(4) O Ahura Mazda⁴⁰! May we become worthy³⁸ of long life⁴³ in gaining joy⁴² in Thy (remembrance)⁴¹, and may we succeed³⁹ (in this good wish)! May we be⁴⁷ lovers⁴⁴ of Thine⁴⁵ and, of Thou mighty⁴⁶, Wisest One⁵³ amongst the existing ones⁵², Thou shouldst rejoice⁴⁸ us⁴⁹ with prosperity⁵¹ for a long time⁵⁰. (5-6) O Ahura Mazda⁵⁷! We call ourselves⁵⁸ (we cry aloud), we accept⁵⁹ and agree⁶⁰ to be Thy praisers⁶⁵ and reciters of Holy Spells (mānθra)⁵⁶. O Ahura Mazda⁶⁶! Do Thou Thyself⁶⁸ grant us⁶⁹ for this⁷⁰ and the spiritual⁷² world⁷¹ (as much) reward⁶² as⁶¹ Thou has given to the religionist⁶⁵ like myself⁵³ whereby⁷³ we may reach⁷⁵ the chieftainship⁷⁷ and Righteousness⁷⁸ of Thine⁷⁶ for eternity.

(Kardāh VIII) (1) *Yazamaide¹ vē² Ameshā Spentā³ yasnahe⁴ Haptanghātōish⁴ handatā⁵; apāmchā⁶ khāo⁷ yazamaide⁸; apāmchā⁹ peretūsh¹⁰ yazamaide¹¹; pathāmchā¹² vīcharanāo¹³ yazamaide¹⁴; pathāmchā¹⁵ hanjamanāo¹⁶ yazamaide¹⁷.* (2) *Gairishchā¹⁸ afshtachinō¹⁹ yazamaide²⁰; vairishchā²¹ avezdānāonghō²² yazamaide²³; aspenāchā²⁴ yevīnō²⁵ yazamaide²⁶; pāyuchā²⁷ thwōreshtārā²⁸ yazamaide²⁹; Mazdāmchā³⁰ Zarathushtremchā³¹ yazamaide³².* (3) *Zāmchā³³ asmanemchā³⁴ yazamaide³⁵; vātemchā³⁶ dareshīm³⁷ Mazdadhātem³⁸ yazamaide³⁹; taēremchā⁴⁰ Haraithyāo Berezō⁴¹ yazamaide⁴²; būmīmchā⁴³ vīspāchā⁴⁴ vohū⁴⁵ yazamaide⁴⁶.*

(1) O Ameshāspands³! We worship¹ you² through the Prayer⁵ of Yasna Haptanghāiti⁴. We praise⁸ the springs⁷ of water⁶; the bridges¹⁰ over the waters⁹; the forkings¹³ qk of the highways¹²; the ql meetings¹⁶ of the roads¹⁵. (2) We praise²⁰ the mountains¹⁸ from which the waters flow¹⁹; the lakes²¹ brimming with the waters²²; qm the heaps²⁴ of corns²⁵; we praise²⁹ both the protectors²⁷ (guardians) and qm the modellers²⁸; (the creators or the artisans) we praise³² (the Creator) Ahura Mazda³⁰ and (the Prophet) Zarathushtra³¹. (3) We praise³⁵ the earth³³ and the sky³⁴; the stormy³⁷ wind³⁶ created by Ahura Mazda³⁸; (the peak) Taera⁴⁰ of (the Mount) Albourz⁴¹; and, all⁴⁴ good things⁴⁵.

(4) *Mano vohū⁴⁷ urunaschā⁴⁸ ashāunām⁴⁹ yazamaide⁵⁰; vāsimchā⁵¹ yām⁵² panchāsadvarām⁵³ yazamaide⁵⁴; kharemchā yim ashavanem⁵⁵ yazamaide⁵⁶, yō⁵⁷ hishtaite⁵⁸ maidim⁵⁹ zrayanghō⁶⁰ vouru-kashahe⁶¹; zrayō⁶² vouru-kashem⁶³ yazamaide⁶⁴.* (5) *Haomemchā⁶⁵ zāirīm⁶⁶ berezantem⁶⁷ yazamaide⁶⁸; Haomem⁶⁹ frāshmīm⁷⁰ frādat-gaēthem⁷¹ yazamaide⁷²; Haomem⁷³ dūraoshem⁷⁴ yazaimeide⁷⁵.* (6) *Apāmchā⁷⁶ ferakhshaostrem⁷⁷ yazamaide⁷⁸; vayāmchā⁷⁹ ferafraothrem⁸⁰ yazamaide⁸¹; athaurunāmchā⁸² paiti-ajānθrem⁸³ yazamaide⁸⁴, yōi⁸⁵ yeȳā⁸⁶ dūrāt⁸⁷ ashō-īshō⁸⁸ dakhyunām⁸⁹.* **Vīspānschā⁹⁰ Ameshā Spentā⁹¹**

qk i.e. dividing into branches, the separating of the ways.

ql i.e. that place where three or more roads meet together.

qm Darmesteter: “growing corn” (Harlez); race-course of horses (Justi).

qn This seems to refer to Spenta Mainyu and Angra Mainyu.

yazamaide⁹².

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(4) We worship⁵⁰ the good mind⁴⁷ and the souls⁴⁸ of the righteous (people)⁴⁹. We praise⁵⁴ (the place called) ⁴⁰Vasi⁵¹ with fifty gates⁵³. We praise⁵⁶ (that) righteous “khar”⁵⁵ which⁵⁷ stands⁵⁸ in the midst⁵⁹ of the sea⁶⁰, Vouru-kasha⁶¹, and the Sea⁶² Vouru-kasha⁶³. (5) We praise⁶⁸ the green⁶⁶ (and) exalted⁶⁷ Haoma⁶⁵; we praise⁷² Haoma⁶⁹, the increaser of the world⁷⁶ and the promoter⁷⁰; we praise⁷⁵ Haoma⁷³, warding off sickness⁷⁴ (i.e. the withholders of diseases). (6) We praise⁷⁸ the flowing⁷⁷ of the waters⁷⁶; the flight⁸⁰ of the birds⁷⁹; the advent⁸³ of the priests⁸², who⁸⁵ ⁴⁹go⁸⁶ to distant places⁸⁷ desiring (to promote) purity⁸⁸ of the countries⁸⁹. We worship⁹² all the Ameshāspands⁹¹.

(To recite in bāz) Ahura Mazda Khodāe, awazūnī mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavāni nekī rasānad; aedūn bād. **(To recite aloud).** Yathā Ahū Vairyō 2. Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Ahurahe Mazdāo rāevato khvarenanguhatō. Ameshanām Spentanām, vanghave mananghe ākhshtōish hām-vantyāo, taradhātō anyāish dāmān, āsnahe khrathwō mazdadhātahe, gaoshō-srūtahe khrathwō mazdadhātahe, ashahe vahishtahe sraeshtahe, Airyamanō ishyehe sūrahe mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo mazdadhātayāo ashaonyāo, khshathrahe vairyeh ayokhshustahē marezdikai thrāyōdrigaove, Spentayāo vanghuyāo Ārmatōish, rātayāo, vanghuyāo vouru-dōithrayāo mazdadhātayāo ashaonyāo, haurvatātō rathwō yāiryayāo hushitōish, saredhaēibyō ashahe ratubyō. Ameretātō rathwō fshaonibya vāthwābya, aspinibya yaonibya, gaokerenahe sūrahe mazdadhātahe.

(During Havan Gāh as well as Second Havan Gāh, recite as under):

Mithrahe vouru gaoyaōtoish. Rāmanascha khvāstrahe. Ashem Vohū 1.

(If Gāh be Rapithwan, recite as under):-

Ashahe Vahishtahe āthrascha Ahurahe Mazdāo Ashem Vohū 1.

(If Gāh be Uzirin, recite as under):-

qo Vāsimchā yām panchāsadvārām - In the Pahlavi book Bundehesh this is regarded as a fish of a huge size and is the protector of all fish. Harlez and Darmesteter have translated this name according to Bundehesh; “the fish of fifty fins” (Mills); Spiegel takes it as “a dwelling-place having fifty fountains”.

qp Its significance appears to be that those priests who go to other countries for the propagation of the holy Zoroastrian Religion may return safe after being fully successful in their own good mission.

Berezatō ahurahe nafedrō apām apascha mazdadhātayāo. Ashem Vohū 1.

(If Gāh be Aiwsruthrem, recite as under):-

Ashāunām fravashinām ghenānāmcha vīrō-vāthwanām yāiryāoscha hushitōish, amahecha hutāshtahe huraodhahahe, verethraghnahecha ahuradhātahe vanaintyāoscha uperatāto. Ashem Vohū 1.

(If Gāh be Ushahen recite as under):-

Sraoshaha ashyehe ashivatō, verethrājanō frādat-gaethahe, Rashnaosh razishtahe, Arshatascha frādat-gaethayāo varedat-gaethayāo. Ashem Vohū 1.

Ahmāi raēshcha: Hazangrem: Jasa me avanghe Mazda: Kerfeh Mozd.

I praise the worship, veneration, efficacy and power of Ahura Mazda, keeper of treasures and glorious and of the Ameshāspands.^{qq}

Roz nek nām, roz pāk nām, roz mubārak (falān). Māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīne angrahe manyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem: Ashem Vohū 1.

Gorje koreh awazāyād haft Amashāspand berasād amāvand pirozgar amāvandī pirozgarī. Dād Dīn beh māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn: aedūn bād. Man āno āwāyad shudan. Man āno āwāyad shudan, man āno āwāyad shudan ashaone. Ashem Vohū 1.

(Facing the South): Dādāre gehān Dīne Māzdayasnī, Dāde Zarathushtī: namase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi mazdadħāte ashaone Ashem Vohū 1.

Ahurem Mazdām rāevantem khvarenanguhantem yazamaide, Ameshā Spentā hukshathrā hudhāongho yazamaide: Ashem Vohū 1.

Haft Amashāspand berasād. Ashem Vohū 1.

ARDIBEHESHT YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura mazda Khodāe Awazūnī, gorje khoreh awazāyād; Ardibehesht Amashāspand berasād.^{qr}

qq For its entire translation see beginning of the same yasht.)

qr i.e. May Ardibehesht Ameshāspand come (to my help).

Az hamā gunāh patet pashemānum: az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravāni getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush: haithyāvarashtām hyat vasnā ferashōtemem, staomi ashem. Ashem Vohū 3.

Fravaranē mazdayasnō Zaruthushtish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ashahe vahishtahe sraēshtahe, Airyamanaō ishyehe sūrahe mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo mazdadhātayāo ashaonyāo, ⁹Khshnaothra yasnāicha vahmāicha khshnaothraicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ashem Vahishtem sraēshtem ameshem spentem yazamaide; Airyamanem ishīm yazamaide, sūrem Mazdadhātem yazamaide: saokām vanguhīm vouru-dōithrām Mazdadhātām ashaonīm yazamaide.

1. Mraot¹ Ahurō Mazdāo² Spitamāi³ Zarathushtāi⁴ āat yat⁵ Asha Vahishta fradaithīsha⁷ Spitama⁸ Zarathushtra⁹, staotarecha¹⁰, zaotarecha¹¹ zbātarecha¹² māthrancha¹³, yashtarecha¹⁴, āfrītarecha¹⁵, aibyaretarecha¹⁶, vanghān¹⁷ khshaēta¹⁸ raochāo¹⁹, khvanvaitishcha²⁰ verezō²¹, ahmākem²² yasnāicha²³ vahmāicha²⁴ yat²⁵ ameshanām spantanām²⁶.

1. (The Creator) Ahura Mazda² spoke¹ unto Spitaman³ Zarathushtra⁴: O Spitaman⁸ Zarathushtra⁹! for the worship²³ and for the invocation²⁴ of us²², the Ameshāspands²⁶ mayest Thou appoint⁷ (or mayest Thou regard⁷) Ardibehesht (Ameshāspand) as the praiser¹⁰ the invoker¹¹ the extoller¹², the glorifier¹⁶ of the good¹⁷ shining lights¹⁹ and brilliant²⁰ (or marvellous²⁰) works the revealer¹³, the worshipper¹⁴ and the eulogiser¹⁵.^{qt}

2. Āat²⁷ aokhta²⁸ Zarathushtō²⁹ mrūidhi bā³¹ vachō³² arsh-vachō³³ Ahura Mazdā³⁴, yatha³⁵ te³⁶ anghen³⁷ Asha Vahishta³⁸ fradāhisha³⁹ staotarecha⁴⁰ zaotarecha⁴¹, zbātarecha⁴² māntrancha⁴³, yashtarecha⁴⁴, āfrītarecha⁴⁵ aibi-jaretarecha⁴⁶, vanghān⁴⁷ khshaēta⁴⁸ raochāo⁴⁹, khvanvaitishcha⁵⁰ verezō⁵¹, yūshmākem⁵² yasnāicha⁵³ vahmāicha⁵⁴ yat⁵⁵ Ameshanām Spantanām⁵⁶.

2. Then²⁷ Zarathushtra said: O Ahura Mazda! Speak Thou³⁰ (unto me) verily³¹ (that) word³², (that) true word³³, so that³⁵ for the worship⁵³ and for the

qs i.e. for the worship, etc., of the fairest Ardibehesht, of the yazata named Airyamana, the beloved, the brave, of Saoka, the good, of large eyes, righteous created by Ahura Mazda (of all these virtues.) (See Khorshed Nyāyesh). For the explanation of the word “Saoka” see glossary.

qt I myself do not think the translation of this and the second paragraph to be correct; a better translation than this should be made.

invocation⁵⁴ of you⁵², the Ameshāspands⁵⁶, Thou mayest desire to appoint³⁹ (or Thou mayest want to appoint) Ardibehesht (Ameshāspand)³⁸ as the praiser⁴⁰, the invoker⁴¹, the extoller⁴², the revealer⁴³, the worshipper⁴⁴, the eulogizer⁴⁵ and the glorifier⁴⁶ of the good⁴⁷ (and) shining⁴⁸ lights⁴⁹ (and) brilliant⁵⁰ (or marvellous)⁵⁰ works⁵¹.

3. Ādim¹ framraomi² Ashem Vahishtem³; yezi⁴ framraomi⁵ Ashem Vahishtem⁶, āat⁷ anyaēsham⁸ Ameshanām Spentanām⁹ hvāyaonem¹⁰; yim¹¹ pāiti¹² Mazdāo¹³ humatāish¹⁴, yim¹⁵ pāiti¹⁶ Mazdāo¹⁷ hūkhtaish¹⁸, yim¹⁹ pāiti²⁰ Mazdāo²¹ hvarshtaish²². Garō-nmānem²³ Ahurahe²⁴ hvāyaonem²⁵. Garō-nmānem²⁶ nereyō²⁷ asti²⁸ ashāvaoyō²⁹. Naēchish³⁰ dravatām³¹ ayene³² paitish³³ garō-nmanem³⁴, ravohu³⁵ ashāyonem³⁶ chithrem³⁷ Ahurem Mazdām³⁸.

3. I like² him¹ (i.e.) Ardibehesht³; when⁴ I like⁵ Ardibehesht⁶, then⁷ (he) of (all) other⁸ Ameshāspands⁹ (becomes) a helper¹⁰, whom¹¹ (the Creator) Ahura Mazda¹³ nourishes¹² with good thoughts¹⁴, and good words¹⁸, and good ^{qu}actions. The Garothmān (Paradise) is Ahura Mazda's own abode.

4. The Garothmān²⁶ (Paradise) is²⁸ for righteous²⁹ persons²⁷. None³⁰ of the wicked (person)³¹ or affluent going³² towards³³ the abode of the righteous³⁶ (which is) the Garothmān³⁴ (and) towards (the Creator) Ahura Mazda³⁸.

Explanation: (Any wicked person cannot go to the Garothmān, Paradise or in the presence of Ahura Mazda. After passing away the soul of the righteous man gets the place of paradise and the soul of the wicked goes to hell. We find the statement concerning this in the Hādokht Nask fargard II and III and in the Vendidad fargard XIX paras 27-32).

(5) Janaiti¹ vīspaēshām² angrō-mainyaosh³, ahmāi⁴ yāthwām⁵ pairikanāmcha⁶, Airyamanem⁷ mānθranām⁸, mazishtem⁹ mānθranām¹⁰, vahishtem¹¹ mānθranām¹² vahishtōtemem¹³ mānθranām¹⁴, sraēshtem¹⁵ mānθranām¹⁶ sraēshtotemem¹⁷ mānθranām¹⁸, ughrem¹⁹ mānθranām²⁰, ughrōtemem²¹ mānθranām²², derezrem²³ mānθranām²⁴, derezrōtemem²⁵ mānθranām²⁶, vārethragnīm²⁷ mānθranām²⁸, vārethraghnyōtemem²⁹ mānθranām³⁰, baēshazem³¹ mānθranām³², baēshazyōtemem³³ mānθranām³⁴.

(5) The prayer, ^{qv}Airyamana⁷ is the greatest⁹ of the Holy Spells¹⁰, best¹¹ exceedingly best¹³, fairest¹⁵, most fair¹⁷, powerful¹⁹ and most powerful²¹ of

qu Professor Darmesteter takes the words "humatāish, hukhtaish, hvarshtaish" as an allusion to the three grades of heaven, viz. star-pāya, māh-pāya and khorshed-pāya, through which the souls of the righteous persons pass to Garothmān: see Yasht XXII para 15.

qv This prayer, Airyamana should be understood as the fifty-fourth Hā of the Yasna called "Ā Airyema Ishyō". When it is recited as a benediction to the married couple, only half the portion of the Hā is recited. Moreover, Airyamana is the name of the yazata too: and he is the angel presiding over peace, happiness and comradeship, and is the yazata giving ease and comfort by driving away the false notions from the mind regarding magic and witchcraft.

the Holy Spells²², firm²³, firmest²⁵, victorious²⁷ and healing³¹ and the most healing³³ of ^{qw}the Holy Spells³⁴ (the prayer, Airyamana having all these qualities) ^{qx}smites¹ all² the wizards⁵ and witches⁶ of Angra Mainyu³ for him⁴ who worships Asha Vahishta and recites the Hā (or chapter) of Ā Airyemā Ishyō⁹)

6. *Ashō-baēshazō³³, dātō-baēshazō³⁶, karetō-baēshazō³⁷, urvarō-baēshazō³⁸, mānthrō-baēshazō³⁹; baēshazanām⁴⁰ baēshazyōtemō⁴¹ yat⁴² mānthrem-spentem-baēshazyō⁴³; yō⁴⁴ narsh⁴⁵ ashaonō⁴⁶ hacha⁴⁷ uruthwān⁴⁸ baēshzyāt⁴⁹, aeshō⁵⁰ zī⁵¹ asti⁵² baēshazanām⁵³ baēshazyōtemō⁵⁴.*

6. One who heals by means of purificatory rites³⁵ (or restores to health³⁵), one who cures by law and justice³⁶, a surgeon³⁷ (or one who heals with the knife³⁷) one who restores to health by means of vegetable drugs³⁸, (herbal medicines) (and) one who heals by means of reciting the māntha³⁹ (thus there are various doctors of five kinds). (But) he who heals by means of reciting the māntha³³ (is) the best amongst (all) the healers⁴⁰, (because) from the inner part of that⁴⁴ righteous⁴⁶ man⁴⁵ he cures⁴⁹ (him). Amongst (all) the physicians⁵³ he⁵⁰ indeed⁵¹ is⁵² the best healer⁵⁴.

Explanation:- The meanings of the word *baēshaza* occurring in this paragraph are “healer, curer, restorer to healthy condition by purifying the body and mind”. Such five types of healers are mentioned. First - one who heals by means of purificatory rites. He is to be regarded as the purifying priest, giving ablution to polluted persons and the giver of Barashnum, whose function is to give purification by driving away the pollution of the person. Second - one who heals by law and justice should be regarded as the Judge, whose function is to give justice as he deems fit, for both the plaintiff and the defendant, by giving proper decision to the matters in dispute. Third - the surgeon is the doctor who knows the work of surgery.

Fourth - one who restores to health by means of herbal medicines should be regarded as a physician, who by means of herbs or by means of drugs derived from various kinds of plants cures the ailing person. Fifth - one who heals by recitation of māntha should be regarded as the physician giving peace and ease to the mind by certain fixed sacred verses of the Holy Avesta and giving comfort to the body. Moreover, of all the physicians, he who gives relief and peace of mind to the ailing person by reciting the holy spells is regarded as the greatest healer. The reason stated to be is that the person who purifies the inner part of the righteous man, brings comfort to his body and mind, and gives happiness by reciting near him, and explaining the

^{qw} For the explanation of the word “māntha”, see glossary.

^{qx} Here, the object of the verb “janaiti” is in the genitive plural. For destroying the malice of Angra Mainyu the prayer named Airyaman is the most effective weapon; so also the yazata called Airyaman. We find a reference about this in the Vendidad fargard XXII.

efficacious and sacred verses of the Good Mazda Worshipping Religion.

7. Yaska¹ apa-dvarata²; mahrka³ apa-dvarata⁴; daēva⁵ apa-dvarata⁶; paityāra⁷ apa-dvarata⁸; ashemaoghō⁹ anashava¹⁰ apa-dvarata¹¹; mashyō-sāsta¹² apa-dvarata¹³, (8) Azi-chithra¹⁴ apa-dvarata¹⁵, vehrkō chithra¹⁶ apa-dvarata¹⁷; bizangrō-chithra¹⁸ apa-dvarata¹⁹; tarō-mata²⁰ apa-dvarata²¹; pairimata²² apa-dvarata²³; tafnu²⁴ apa-dvarata²⁵; spazga²⁶ apa-dvarata²⁷; anākhshhta²⁸ apa-dvarata²⁹; duzdōithra³⁰ apa-dvarata³¹; (9) Draoghō-vākhsh-draojishta³² apa-dvarata³³; jahi³⁴ yātumaiti³⁵ apa-dvarata³⁶; jahi³⁷ kakhvaredhaine³⁸ apa-dvarata³⁹; vātō⁴⁰ pourvō-apākhtara⁴¹ apa-dvarata⁴²; vātō⁴³ pourvō-apakhtara⁴⁴ apa-nasyata⁴⁵.

7. (The reciter speaks):- O Sickness¹, do you ^{qy}perish²; O (untimely) death³! O demons⁵!; O opponents⁷! O Wicked¹⁰ heretics⁹!; O oppressor of men¹²! (8) O brood of the snake¹⁴! and the brood of the wolf¹⁵! perish¹⁷; O the brood of (wicked man)¹⁸! do you perish¹⁹; O ye refractory²⁰; O proud men²²!; O ye ^{qy}hot-tempered²⁴!; O ye slanderous (or calumnious!)²⁶ O ye inimical²⁸!

O evil-eyed³⁰! and (9) O ye liars³²! you perish³³; O wicked woman³⁴ addicted to sorcery³⁵! you perish³⁶; O wicked woman³⁷ of evil lustre³⁸ and O wind⁴⁰ blowing straight from the north! vanish⁴⁵.

10. Yascha¹ me² aētaēshām³ yat⁴ azi-chithranām⁵, yō⁶ janat⁷ aeshām⁸ daevanām⁹, hazanghrāi¹⁰ hazanghrō¹¹ pairi¹², baēvarai¹³ baēvanō¹⁴ paiti¹⁵. Yaska¹⁶ jainti¹⁷; mahrka¹⁸ jainti¹⁹; daeva²⁰ jainti²¹ paityāra²² jainti²³, ashemaoghō²⁴ anashava²⁵ jainti²⁶; mashyō-sāsta²⁷ jainti²⁸. 11. Azhi-chithra²⁹ jainti³⁰; vehrkō-chithra³¹ jainti³²; bizangrō-chithra³³ jainti³⁴; tarō-mata³⁵ jainti³⁶; pairi-mata³⁷ jainti³⁸; tafnu³⁹ jainti⁴⁰; spazga⁴¹ jainti⁴²; anākhsh ta⁴³ jainti⁴⁴; dush-dōithra⁴⁵ jainti⁴⁶.

10. Who¹ (i.e. Asha Vahishta) smites⁷ for me² a thousand¹⁰ times¹² (and) ten thousand¹³ times¹⁵ thousands¹¹ and thousands¹⁴ of those³ broods of the snakes⁵ (and) demons⁹. (That Asha Vahishta) smites¹⁷ sickness¹⁶, (untimely) death¹⁸; the daevas²⁰, and the opponents²² smites²⁶ the impious²⁵ heretic²⁴, (and) the oppressors of men²⁷. (11) Smites³⁰ the broods of snake²⁹, and the broods of wolf³¹, smites³⁴ (wicked men)³³, the refractory men³⁵ (obstinate or perverse men), proud and hot-tempered men³⁹, smites⁴² the slanderous men⁴¹, inimical men⁴³ (and) the evil-eyed⁴⁵.

12. Draoghō-vākhsh-draojishta¹ jainti²; jahi³ yātumaiti⁴ jainti⁵; jahi⁶ kakhvaredhaine⁷ jainti⁸; vātō⁹ pourvō-apakhtara¹⁰ jainti¹¹; vātō¹² pourvō-apākhtara¹³ apa-nasyata¹⁴. (13) Yascha¹⁵ me¹⁶ aētaēshām¹⁷ yat¹⁸ bizangrō-chithranām¹⁹ yō²⁰ janat²¹ aēshām²² daēvanām²³, hazanghrāi²⁴

qy “Apa-dvarata” - imperative second person plural of the root dvar - Professor Spiegel, Justi, Harlez and Darmesteter, taking this verb in imperfect tense consider the names preceding them as subjects the sickness fled away, etc.

qz Ordinary meaning of “tafnu” is heat, fever.

hazanghrō²⁵ pairi²⁶ baēvarāi²⁷ baēvanō²⁸ paiti²⁹. Paurva-naēmāt³⁰ patat³¹ dyaosh³² daēvanām³³ draojishtō³⁴ angrō-mainyush³⁵ pouru-mahrkō³⁶.

12. (Asha Vahishta) smites² the liars¹; smites⁵ the wicked women³ addicted to sorcery⁴; and of evil lustre⁷ (or cruel), smites⁹ the wind blowing straight from the north¹⁰ (and) vanishes¹⁴ the wind¹² blowing directly from the north¹³. (13) Who¹⁵ (i.e. Asha Vahishta) smites²¹ forme¹⁶ a thousand²⁴ times²⁶, thousand²⁵ (and) ten thousand²⁷ times²⁹, ten thousand²⁸ of those¹⁷ broods¹⁹ (wicked men)¹⁹ (and) the demons²³.

The daeva³³ of deceit³², Angra Mainyu³⁵, full of death³⁶ ran away³¹ from the front (of Asha Vahishta).

14. Adavata¹ angrō mainyush² pouru-mahrkō³, āvōya⁴ me⁵ bagha⁶ Asha Vahishta⁷ yaskanām⁸ yasko-tema⁹ janāt¹⁰, yaskanām¹¹ yashkōtema¹² tbaēshayāt¹³, Mahrkanām¹⁴ mahrkōtema¹⁵ janāt¹⁶ mahrkanām¹⁷ mahrkōtema¹⁸ tbaēshayāt¹⁹. Daēvanām²⁰ daēvōtema²¹ janāt²², daēvanām²³ daēvōtema²⁴ tbaēshayāt²⁵. Paityāranām²⁶ paityārōtema²⁷ janāt²⁸, paityāranām²⁹ paityārōtema³⁰ tbaēshayāt³¹. Ashemaoghō³² anashava³³ janāt³⁴ ashemaoghō³⁵ anashava³⁶ tbaēshayāt³⁷. Mashyō-sāsta³⁸ sāstōtema³⁹ janāt⁴⁰, mashyō-sāsta⁴¹ sāstōtema⁴² tbaēshayāt⁴³.

14. Angra Mainyu,² full of death,³ howled out¹:- Woe⁴! the part⁶ (or the sacred verse) of (the prayer) ^{ra}Asha Vahishta will smite¹⁰ and vanquish (or will kill¹⁰) the sickliest⁹ of the sicknesses⁸ of mine⁵, he will smite¹⁶ and vanquish the deadliest¹⁵ of the deadly¹⁴, he will smite²² the foremost daevas²¹ amongst the daevas²⁰, and will vanquish²⁵ them, he will smite²⁸ and vanquish the most counter-working²⁷ of the counter-workers²⁶, he will smite the unholy³³ apostates³² (and) will vanquish³⁷ them; he will smite⁴⁰ and vanquish the most oppressive³⁹ of the oppressors of men³⁸.

15. Azichithra¹-Azichithrōtema² janāt³, azichithra⁴-azichithrōtema⁵ tbaēshayāt⁶. Vehrkō-chithra⁷-vehrkōchithrōtema⁸ janāt⁹, vehrkō-

ra The prayer called “Asha Vahishta” should be regarded as Ashem Vohu. Through the charm of these prayers - Ashem Vohū, Yathā Ahū Vairyō and Yenghe hātām, i.e. by the recitation of these prayers with proper understanding sincere heart, the influence of Ahriman, daevas-demons, drujas and wicked men will vanish from the presence of the reciter. We find the writing of similar significance in yasna Hā 61 known as Ahunem Vairim. “Bagha Ashahe Vahishtahe” instead of “bagha Asha Vahishta” which is given by Prof. Westergaard in the footnote seems to be better. The meaning of “bagha” equivalent to Sanskrit “bhaga” is “divine power”: e.g. *stārām baghō dātanām*, i.e. of the stars created by the divine power (see Vendidad fargard XIX para 23). But in this place I have thought it proper to take the word “bagha” equivalent to Sanskrit bhāga meaning “portion” share, fortune. Similarly, for the piece of Ahunavar, the words “bagha Ahunahe Vairyehē” occur (see Yasna Hā XIX para 23). Moreover, the meaning of the phrase “āvōya me bagha” (which Ahriman speaks) can also be this: Woe unto my luck! In conformity with this the subject of the verbs “Janāt” and “Tbaēshayāt” can be “Asha Vahishta”. In lieu of “Āvōya me bagha” if we take “āvōya me bāvōya”, according to Dr. Geldner, its meaning than can be Woe unto me! Asha Vahista will smite the bringers of illness. Bāvoya, i.e. Woe!

chithra¹⁰ ve hrkō-chithrōtema¹¹ tbaēshayāt¹². Bizangrō-chithra¹³-bizangrō-chithrōtema¹⁴ janāt¹⁵, bizangrō-chithra¹⁶-bizangrō-chithrōtema¹⁷ tbaēshayāt¹⁸. Tarō-mata¹⁹ janāt²⁰, tarō-mata²¹ tbaēshayāt²². Pairi-mata²³ janāt²⁴, pairi-mata²⁵ tbaēshayāt²⁶. Tafnu²⁷-tafnōtema²⁸ janāt²⁹, tafnu³⁰-tafnōtema³¹ tbaēshayāt³². Spazga³³-spazgōtema³⁴ janāt³⁵, spazga³⁶-spazgōtema³⁷ tbaēshayāt³⁸. Anākhshta³⁹-anākhshṭōtema⁴⁰ janāt⁴¹, anākhshta⁴²-anākhshṭōtema⁴³ tbaēshayāt⁴⁴. Duzdōithra⁴⁵-duzdōithrotēma⁴⁶ janāt⁴⁷, duzdōithra⁴⁸-duzdōithrotēma⁴⁹ tbaēshayāt⁵⁰. (16) Draoghō-vākhsh-draojishta⁵¹ janāt⁵², draoghō-vākhsh-draojishta⁵³ tbaēshayāt⁵⁴. Jahi⁵⁵ yātumaiti⁵⁶ janāt⁵⁷, jahi⁵⁸ yātumaiti⁵⁹ tbaēshayāt⁶⁰. Jahi⁶¹ kakhvaredhaine⁶² janāt⁶³, jahi⁶⁴ kakvaredhaine⁶⁵ tbaēshayāt⁶⁶. Vātō⁶⁷ pourvō-apākhtara⁶⁸ janāt⁶⁹, vātō⁷⁰ pourvō-apākhtara⁷¹ tbaēshayāt⁷².

(15) (The part of the prayer, Asha Vahishta) will smite³ and vanquish the snakiest² of the snake's broods¹ (i.e. many such persons having the worst traits of snakes) will smite⁹ and vanquish the most wolfish⁸ of the wolf's brood⁷, will smite¹⁵ and vanquish the worst¹⁴ of the (worst man's) brood (and) will smite²⁰ and vanquish refractory persons¹⁹ will smite²⁴ and vanquish haughty persons²³, will smite²⁹ and vanquish the fieriest²⁸ of the fiery²⁷ (and) will smite³⁵ and vanquish the most slanderous persons³⁴ amongst the slanderous³³; will smite⁴¹ the most inimical persons⁴⁰ of the inimical³⁹ (and) will vanquish⁴⁴ them, will smite⁴⁷ and vanquish the most evil-eyed persons⁴⁶. (16) (The part of the prayer called Asha Vahishta) will smite⁵² the liars⁵¹ and will vanquish⁵⁴ them will smite the bad woman⁵⁵ addicted to sorcery⁵⁶ and will vanquish⁶⁰ her will smite⁶³ and vanquish the wicked woman⁶¹ of evil lustre⁶⁵ (cruel) will smite⁶⁹ the wind⁶⁷ blowing straight from the north⁶⁸ (and) will vanquish it⁷².

(17) Apa-nasyāt¹ drukhsh², nasyāt³ drukhsh⁴, dvarāt⁵ drukhsh⁶ vīnasyāt⁷; apākhedhre⁸ apa-nasyehe⁹, mā¹⁰ merenchainīsh¹¹ gaēthāo¹² astvaitīsh¹³ ashahe¹⁴. (18) Ahe¹⁵ raya¹⁶ khvarenanghacha¹⁷, tem¹⁸ yazāi¹⁹ surunvata²⁰ yasna²¹ Ashem Vahishtem²² sraēshtem²³ Ameshem Spentem²⁴; zaothrābyō²⁵ Ashem Vahishtem²⁶ sraēshtem²⁷ Ameshem Spentem²⁸ yazamaide²⁹.

(17) (The reciter wishes): May the druj² perish^{1!} may he disappear^{3!} may the druj⁶ run away⁵ (and) perish^{7!} (O druj!) do thou vanish⁹ to the North (so that) the corporeal¹³ worlds¹² of righteousness¹⁴ (may) not¹⁰ (be) destroyed¹¹. (18) On account of his¹⁵ lustre¹⁶ and glory¹⁷ I worship¹⁹ that¹⁸ Asha Vahishta²² (who is) the fairest²³ Ameshāspand²⁴ with the audible²⁰ (or famous)²⁰ yasna²¹; we worship²⁹ Asha Vahishta²⁶ (who is) the fairest²⁷ Ameshāspand²⁸ with libations²⁵.

Haomayō gava baresmana, hizvō-danghangha, mānthracha,
vachacha shyaothnacha, zaothrābyascha, arshukhdhaēibyascha

vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud): Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha afrinami, Ashahe Vahishtahe Sraēshtahe, Airyamanō Ishyehe sūrahe Mazdadātahe, Saokayāo vanghuyāo vouru-dōithrayāo Mazdadātāyāo ashaonyāo. Ashem Vohū 1.

Ahmāi raescha; Hazangrem; Jasame avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nam, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.

Gorje khoreh avazāyād Ardibehesht Ameshāspand berasād amāvand pirozgar amāvandih pirozgari. Dād Din beh Māzdayasnān, āgāhi ravāi goāfrangānl bād hafte keshvar zamin; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite while facing the South): Dādāre gehān dine Māzdayani dāde Zarathushti. Nemase-te ashāum sevishte Aredvi Sūra Anāhite ashaone. Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadātāe ashaone. Ashem Vohū 1.

Ashem Vahishtem sraēshtem Ameshem Spentem yazamaide. Ashem Vohū 1.

Ardibehesht Ameshāspand berasād. Ashem Vohū 1.

NIRANG OF ARDIBEHESHT YASHT

(Note: This nirang should be recited three times after the recitation of Ardibehesht yasht).

Dādāre¹ jehādār² tavānā³ O dānā⁴, O parvartār⁵ O āfarīdegār⁶, O kerfehgar⁷, O avakhshīdār⁸. Ahereman⁹ hīch¹⁰, nādān¹¹, O natavānād¹² ba hīch chīz¹³ nashahed¹⁴. Ahura Mazda¹⁵ dādārī¹⁶, ahereman¹⁷ marochinīdārī¹⁸. Dādār¹⁹ pāk²⁰, ahereman²¹ nāpāk²²; ahereman²³ khāk shavad²⁴, ahereman²⁵ dūr shavad²⁶, ahereman²⁷ dafe shavad²⁸, ahereman²⁹ shekasteh shavad³⁰, ahereman³¹ halāk shavad³². Avval³³ dīn³⁴

Zarathushtī³⁵ pāk³⁶; Ahura Mazda³⁷ buland³⁸ kavī³⁹, beh⁴⁰, awazūnī⁴¹. Ashaone Ashem Vohū 1. (To recite three times).

The Creator¹, the keeper of the world², (is) omnipotent³ and omniscient⁴, and the Nourisher of all, and the producer⁶, and the Doer of meritorious deeds and overseer⁵. Ahriman⁹ is nothing whatsoever¹⁰ (and is) ignorant¹¹, and cannot do¹²⁻¹⁴ anything¹³. Hormazd¹⁴ (is) the Creator¹⁶ (and) ^{rb}Ahriman¹⁷ the destroyer¹⁸. The Creator¹⁹ (is) Holy²⁰ and Ahriman²¹ (is) wicked²². May Ahriman²³ be perished²⁴, may Ahriman²⁵ be far away²⁶, may Ahriman²⁷ be vanished²⁸, may Ahriman²⁹ be defeated³⁰, may Ahriman³¹ be overcome³². The foremost³³ Religion³⁴ (is the) pure³⁶ Zoroastrian³⁵ (Religion); Hormazd³⁷ (is) Exalted³⁸, Powerful³⁹, Good⁴⁰ (and) the Increaser⁴¹.

KHORDĀD YASHT

^{rc}Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Khordād Ameshāspand berasād.rd

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarsta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe manyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Haurvatātō⁷ rathvō⁸ yāiryayāō⁹ hushitōish¹⁰, saredhaēibyō¹¹ ashahe¹² ratubyō¹³, khshnaothra¹⁴ yasnāicha¹⁵ vahmāicha¹⁶ khshnaothrāicha¹⁷ frasastayaēcha¹⁸, Yathā Ahū Vairyō¹⁹ zaotā²⁰ frā me²¹ mrūte²². Athā ratush ashātchit hacha²³ frā ashava²⁴ vidhvāō²⁵ mraotū²⁶. Haurvatātēm²⁷ Ameshem Spentem²⁸ yazamaide²⁹; yāiryām³⁰ hushitīm³¹ yazamaide,³² saredha³³ ashavana³⁴ ashahe³⁵ ratavō³⁶ yazamaide³⁷.

For the propitiation¹⁴ (of the Creator Ahura Mazda) (during Gāh so and so), for the worship¹⁵ of Khordād⁷ the Lord⁸ of the coming of the season⁹ at its proper time¹⁰ from the Saredha¹¹ (i.e. years), the periods¹³ of holiness¹²,

^{rb} For the explanation of Hormazd and Ahriman, see note to Jasa me avanghe Mazda.

^{rc} Dr. Geldner has given the name of this yasht as “Avardad Yasht”, and in the introductory Pazend portion has taken “Avardād Ameshāspand berasād”, although in the passages of “fravarāne” and “yasnemcha” he taking thus “Haurvatātō rathvō yāiryayāō hushitōish saredhaeibyo ashahe ratubyō” has accepted the “khshnuman” of Khordād Ameshāspand. Avesta text of this yasht is in an ambiguous state.

rd i.e. may Khordād Ameshāspand come (unto my help)!

for (his) invocation¹⁶, pleasure¹⁷ (and) glorification¹⁸, the Zaotar²⁰ (i.e. the Officiating priest)²⁰ may proclaim²² before me²¹ (the excellences of the sacred verses of) Yathā Ahū Vairyo,¹⁹ and (the Rāspi (i.e. the assistant priest) (who is) pious²⁴ (and) learned²⁵ may proclaim²⁶ (the excellences of these verses) athā ratush ashāt-chit hacha²³. We praise²⁹ Khordād²⁷ Ameshāspand;²⁸ we praise³² the coming of the season³⁰ at its proper time;³¹ we praise the holy³⁴ Saredha³³ (the years) which are the periods³⁶ of holiness³⁵.

(1) **Mraot¹ Ahurō Mazdāō² Spitamāi³ Zarathushtāi⁴ azem⁵ dadhām⁶ Haurvatātō⁷ narām⁸ ashaonām⁹ avāoscha¹⁰, rafnāoscha¹¹ baoshanāoscha¹², khvītāoscha¹³; avōi¹⁴ fracha¹⁵ yaokhmaide¹⁶, yō¹⁷ te¹⁸ jasāiti¹⁹ ameshanām spentanām²⁰, yatha²¹ jasāiti²² ameshanām spentanām²³ vohū manō²⁴, ashem vahishtem²⁵, khshathrem vairīm²⁶, spentām ārmaitīm²⁷, haurvatāoscha²⁸ ameretatāoscha²⁹.**

(2) **Yō³⁰ aēshām³¹ daēvanām³² hazanghrāi³³ hazanghrō³⁴ paitish³⁵, baēvarāi³⁶ baēvanō³⁷; ahānkhshtāi³⁸ ahānkhshtayō³⁹ paitish⁴⁰, nāmeni⁴¹ ameshanām spentanām⁴² Haurvatātō zbayōit⁴⁴, nasūm⁴⁵ janat⁴⁶, hashi⁴⁷ janat⁴⁸, ghashi⁴⁹ janat⁵⁰, saēne⁵¹ janat⁵² būzi⁵³ janat⁵⁴.**

(1) (The Creator) Ahura Mazdā² spoke¹ unto Spitamān³ Zarathushtā⁴: I created⁶ (the Holy-Immortal) Khordād⁷ for⁹ happiness¹² and pleasure¹³ to help righteous men⁸. Just as²¹ (any one through the yasna) would come up²² (for help) to Bahman²⁴, Ardibehesht²⁵, Sheherevar²⁶, Spandārmad²⁷, Khordād²⁸ and Amardād from amongst the Ameshā Spentas²³, (in the same way) we are repleased¹⁵⁻¹⁶ upon¹⁴ a person¹⁷ who may come up¹⁹ to thee¹⁸.

(2) He who³⁰ would invoke⁴⁴ the name⁴¹ of Khordād⁴³ from amongst the Ameshāspands⁴² (in order to withstand the attacks) of (the)³¹ demons³², thousand³³, ten thousand³⁶ or innumerable³⁸ times⁴⁰, would smite⁴⁶ the (daeva) nasush hashi⁴⁷ ghasi r̄saeni and buzi⁵³.

(3) **Āat⁵⁵ paoirīm⁵⁶ framraomi⁵⁷ narem⁵⁸ ashavanem⁵⁹; yezi⁶⁰ paoirīm⁶¹ framraomi⁶² narem⁶³ ashavanem⁶⁴ imat⁶⁵ Rashnavō⁶⁶ razishta⁶⁷; imat⁶⁸ ameshāeibyō spentaebyō⁶⁹, yō⁷⁰ asti⁷¹ manyavanām⁷² yazatanām⁷³, nairyō-nāmanāo⁷⁴ tāo⁷⁵ būjat⁷⁶ narem⁷⁷ ashavanem⁷⁸. Hacha⁷⁹ nasūm⁸⁰, hacha⁸¹ hashi⁸², hacha⁸³ ghashi⁸⁴, hacha⁸⁵ saēne⁸⁶, hacha⁸⁷ būzi⁸⁸, hacha⁸⁹ haēnayāo perethu-ainikayāo⁹¹, hacha⁹² drafshayāo⁹³ perethu-uzgerptayāo⁹⁴, hacha⁹⁵ mashyāi⁹⁶, dravaityāi⁹⁷ sāstayāi⁹⁸, hacha⁹⁹ starāi¹⁰⁰ vairyāi¹, hacha² narō³ sāstayāi⁴, hacha⁵ yātāi⁶, hacha⁷ pairikāi⁸, hacha⁹ urvista¹⁰.**

(3) First of all⁵⁶ I choose⁵⁷ the righteous⁵⁹ man⁵⁸; (because) for this

re Or we keep friendship with him. Original meaning “we unite”. Sanskrit root pra-yuj = to unite; to keep friendship.

rf Satisfactory explanation of this word is not known; these must be the names of certain types of demons producing evil.

reason⁶⁰ that⁶⁵ the (most) just⁶⁷ Rashna yazata⁶⁶ and (those)⁷⁵ Ameshāspands⁶⁹ who⁷⁰ are⁷¹ amongst the heavenly⁷² yazatas⁷³ of the male species⁷⁴, ^{rg}protect⁷⁶ that righteous⁷⁸ man⁷⁷. (**Explanation:** The matter as to how they protect that righteous man is stated below):

From⁷⁹ nasush (daeva)⁸⁰, hashi⁸² ghashi⁸⁴, saeni buzi (and) from the army⁸⁹⁻⁹⁰ with the wide battle array⁹¹, the banner⁹³ (or ^{rh}spear)⁹³ broad⁹⁴ and uplifted⁹⁴, the wicked⁹⁷ (and) tyrannical⁹⁸ person⁹⁶, the ^{ri}dagger¹⁰⁰ made of metal¹, oppressive⁴ men³, the wizard⁶, the witch⁸ (and) from⁹ the ^{ri}straying way¹⁰.

(3) **Kutha**¹¹ **para**¹² **ashaonām**¹³ **patha**¹⁴ **urvaēsaiti**¹⁵, **kutha**¹⁶ **dravatām**¹⁷. **Āat**¹⁸ **mraot**¹⁹ **Ahurō Mazdāo**²⁰, **yezi**²¹ **me**²² **mānthrem**²³ **framrava**²⁴, **marāo**²⁵ **vā**²⁶, **drepjayaō**²⁷ **vā**²⁸, **frā** **vā**²⁹ **mrava**³⁰ **karshāim**³¹ **kārayeiti**³², **haom**³³ **tanūm**³⁴ **gaozaiti**³⁵.

(4) **Kāmchit**³⁶ **thwāmcha**³⁷ **drujemcha**³⁸ **haithyō-ayanām**³⁹ **hentūm**⁴⁰ ^{rk}**kāmchit**⁴¹ **vā**⁴² **aipyāēnām**⁴³ **hentūm**⁴⁴, **kāmchit**⁴⁵ **vā**⁴⁶ **raēthwanām**⁴⁷. **Kāmchit**⁴⁸ **thwāmcha**⁴⁹ **drujemcha**⁵⁰ **airyābyō**⁵¹ **pādhāēibyō**⁵² **janāni**⁵³, **thwāmcha**⁵⁴ **drujemcha**⁵⁵ **bandāmi**⁵⁶, **thwāmcha**⁵⁷ **drujemcha**⁵⁸ **nighne**⁵⁹, **thwāmcha**⁶⁰ **drujemcha**⁶¹ **nizbarem**⁶² **drujemcha**⁶³.

(1) In what way¹¹ do the paths¹⁴ of the righteous and wicked (people)¹⁷ part as under¹²⁻¹⁵(differ) (from each other)?

Explanation:- (Its significance is, what is the difference between the paths of the virtuous, religious people and the sinful people?)

Then¹⁸ (the Creator) Ahura Mazda²⁰ spoke¹⁹: If²¹ (any person) recites aloud²⁴ My²³ holy spell²³ (and becomes) the memorizer²⁵ or²⁶ the reciter²⁷ (of that Holy Spell), or²⁸ whilst reciting³⁰ draws³² “Kash”³¹ (or furrows)³¹, (that person) protects³⁵ his own³³ body³⁴ (from the attacks of the demons and drujas and from the path of wickedness).

(5) (For inducing men to deceit) I will smite⁵³ (thee)³⁷ away from the locations⁵² of the Aryan (people)⁵¹ any druj³⁸ whatsoever³⁶ or (the drujas)

rg As some words cannot be translated grammatically, the translation of this paragraph word by word could not be done. Better translation than this should be done.

rh For the meaning of the word perethu-drafshayāo, see Hormazd Yasht, para 10.

ri Professor Justi; from the sword (Prof. Harlez); from the naked dagger (Dr. Spiegel); from the wilful sinner (Professor Darmesteter).

rij Darmesteter's English translation; distress, calamity (Darmesteter's French translation); from the demon called urvista (Justi); from every attack (Harlez).

rk Instead of the words from “Kāmchit” up to “airyābyō pādhāēibyō” in some former prayer books the text runs as under:- “hatarem haenem kāmchit thwāmcha drujemcha nōit vaināne humatem kāmchit thwāmcha drujemcha arethaēibyō perethaēibyō”. This text Professor Westergaard and Dr. Geldner have given in the footnotes. The text which I have given above comes out quite similar in the modern prayer books.

coming openly³⁹, secretly⁴³, and causing pollution⁴⁷; I will bind⁵⁶ thee⁵⁷, (the druj⁵⁸) with fetters⁵⁶, I will smite⁵⁹ thee⁶⁰, and (I) ^{rl}will drive⁶² (thee) out.

(6) **Thri-karshem⁶⁴ frakāraveiti⁶⁵ frā-mraomi⁶⁶ narem⁶⁷ ashavanem⁶⁸;**
khshvash⁶⁹-karshem⁷⁰ frakāraveiti⁷¹ khshvash⁷² frāmraomi⁷³ narem⁷⁴
ashavanem⁷⁵; **nava-karshem⁷⁶ frakāraveiti⁷⁷,** **nava⁷⁸ frāmraomi⁷⁹ narem⁸⁰**
ashavanem⁸¹.

(6) (The Creator Ahura Mazda speaks): I accept⁶⁶ (the man who) draws⁶⁵ three “Kash” (or furrows)⁶⁴ as the righteous⁶⁸ man⁶⁷; I accept⁷³ (the man who) draws⁷¹ six⁶⁹ furrows⁷⁰ as the righteous⁷⁵ man⁷⁴; I accept⁷⁹ (the man who) draws⁷⁷ nine furrows⁷⁶ as ^{rm}the perfectly⁷⁸ righteous⁸¹ man⁸⁰.

Explanation:- In this paragraph there occurs a subject regarding the drawing of “Kash” (the furrows). One should understand that he should not remain at ease after drawing the furrows only, but after this, certain ceremonies are enjoined to be performed, the details of which are not given here i.e. the act of operating the ceremony by drawing these furrows. Prior to performing the “Pav Mehel” ceremonies of the Zoroastrian Religion, a “Kash” or a circle is drawn round the place where that ceremony is performed; its significance is that during the performance of the ceremony no pollution, impurity or filth can exercise its evil influence over the place.

(7) **Nāmeni⁸² aēshām⁸³ drujiṇām⁸⁴ nasūm⁸⁵ kereta⁸⁶ paiti⁸⁷ janaiti⁸⁸**
jata⁸⁹ karapanō⁹⁰ chithrīm⁹¹, jāmācha⁹² meretō⁹³ saocha⁹⁴, yē⁹⁵ zaota⁹⁶
Zarathushtro⁹⁷, ereghat⁹⁸ hacha daozavat⁹⁹ havām¹⁰⁰ anu ushtīm¹
zaoshemcha², yatha³ kathacha⁴ he⁵ zaoshō⁶. (8) **Pascha⁷ hu-frāshmō-**
dātīm⁸, apākhedhra-naēmem⁹ janaiti¹⁰ pascha¹¹ hvō¹² nōit¹³
uzukhshyamnō¹⁴ nasūm¹⁵ sterethwata¹⁶ snaithisha¹⁷ vikhrūmantem¹⁸
marem nāshaiti¹⁹, manyavanām²⁰ yazatanām²¹ khshnaothrāicha²²
frasastayaēcha²³.

(7) Whilst uttering the names⁸² of the⁸³ drujas⁸⁴ the (righteous) smite⁸⁷⁻⁸⁸ the **nasush⁸⁵** with the sword;⁸⁶ the ^{rm}**karapans⁹⁰** are (rooted out) and, their origin⁹² is destroyed.⁸⁹ That Zaotar⁹⁶ (i.e. the officiating priest) who is (the representative) of Zarathushtra,⁹⁷ acting according to³ his own will¹ and wish² becomes pure⁹⁸ from every evil and from every type of ^{ro}misdoing”.

(8) For the propitiation²² of the Spiritual²⁰ yazatas²¹ and for (their) glorification²⁴ from⁷ the (time of the shining) dawn⁷ (i.e. before the sun) has arisen¹⁴, (that righteous man) drives the nasu¹⁵ away by means of the broad¹⁶

^{rl} For escaping from the attacks of the druj, the Holy Spell which is enjoined to be recited in the preceding paragraph should be understood as the Avesta of this paragraph.

^{rm} The original meaning of nava (= Sanskrit nava) is “fresh, new”.

^{rn} i.e. those who do not accept the commandments of the Zoroastrian Religion.

^{ro} Professor Harlez.

weapon¹⁷ towards⁴ the **avākhtar** (i.e. north)⁹ (and) ^mdestroys the plague strongly¹⁸.

(9) **Zarathushtra**²⁴ aētem²⁵ mānthrem²⁶ mā²⁷ fradakhshayō²⁸, anyāt²⁹ pithre³⁰ vā³¹ puthrāi³², brāthre³³ vā³⁴ hadhō-zātāi³⁵, āthravanāi³⁶ vā³⁷ thrāyaone³⁸ haosrō-gaonō³⁹, hudaēnō⁴⁰; yō⁴¹ hudaēnō⁴², ashava⁴³ aurvō⁴⁴ vīspō⁴⁵-drujem⁴⁶ rāmayehe⁴⁷.^{rq}

(9) (The Creator Ahura Mazda says):- O Zarathushtra²⁴! Thou shouldest not²⁷ teach²⁸ Holy Spell²⁶ other than²⁹ the father¹⁰ having sons³², or³¹ a brother¹³ born from the same womb³⁵,^{rr} or³⁷ the athravan³⁶ of three religious orders³⁸ possessing qualities adopted for gaining renown³⁹,^{rs}

Explanation:- (The other characteristics of what an Athravan should be are stated below).

The athravan who is of good religion⁴⁰, (being) of good religion⁴², righteous⁴³ (and) renowned⁴⁴ (becomes) the ^rvanquisher⁴⁷ of all⁴⁵ drujas⁴⁶, (i.e. destroys every kind of falsehood).

Ahe⁴⁸ raya⁴⁹ khvarenanghacha⁵⁰, tem⁵¹ yazāi⁵² surunvata⁵³ yasna⁵⁴ Haurvatātem⁵⁵ Ameshem Spentem⁵⁶; zaothrābyō⁵⁷ Haurvatātem⁵⁸ Ameshem Spentem⁵⁹ yazamaide⁶⁰.

On account of his⁴⁸ splendour⁴⁹ and glory⁵⁰ I worship⁵² that⁵¹ Khordad⁵⁵ Ameshaspand⁵⁶ with (or famous) yasna⁵⁴, and worship⁶⁰ him with libations⁵⁷.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahuro vaethā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(To recite in bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdayas-nān āgāhi āstavāni neki rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, haurvatātō

rp Instead of “Maremñashaiti” I have kept the reading “marem nāshaiti” taking two words separately like Professor Justi. Mara + Sanskrit maraka - plague; Sanskrit nash = to perish.

rq For further explanation see Beherām yasht, para 46 and its footnote. The sentence from “Zarathushtra” up to “thrāyaona” also occurs in Beherām Yasht, Kardāh XVI.

rr i.e. a boy having a brother or sister.

rs Perhaps “haosra” may be an abbreviation of “haosravangha” (= good renown). Possessing suitable qualities” (Professor Harlez); Professor Justi has not translated the word haosrō-gaonō”.

rt Persian word similar to “rāmaya” is “ram kardan” (i.e. to subdue). Taking “vīspa kareshō rādhayeiti” according to Dr. Geldner’s text, Professor Darmesteter translates “they spread peace and happiness in all the councils or assemblies”.

rathwō yāiryayāo hushitōish saredhaēibyō ashahe ratubyō. Ashem Vohū 1.

Ahmāi raēshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak, (*falān*) māhe mubārak (*falān*), gāhe (*falān*), namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1. Gorje khoreh awazāyād Khordād Ameshāspand, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh māzdayasnān, āgāhi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan, ashaone Ashem Vohū 1.

(Facing the South recite): Dādāre gehān dīnē Māzdayasni dāde Zarathushtī. Nemasete ashāum sevishte Aredvi Sūra Anāhite ashaone Ashem Vohū 1. Nemō urvaire vanguhi Mazdadāhāte ashaone, Ashem Vohū 1. Haurvatātem Ameshem Spentem yazamaide. Ashem Vohū 1. Khordād Amashāspand berasād. Ashem Vohū 1.

KHORSHED YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1. Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Khorshed amarg rayōmand aurvad-asp "berasād. Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (*Gāh according to the period of the day*) frasastayaēcha. Hvare-khshaētahe^{rv} ameshhahe raēvahē aurvat-aspahē, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(1) Hvare-khshaētem ameshem raēm aurvat-aspem yazamaide. Āat yat hvare-raokhshni tāpayeiti, āat yathvare-raochō tāpayeiti, hishtenti mainyavāonghō yazatāonghō satemcha hazanghremcha; tat khvarenō hām-bārayeinti, tat khvarenō nipārayeinti, tat khvarenō bakhshenti

ru i.e. May Khorshed (yazata) the immortal, radiant (and) swift footed horse come (unto my help)!

rv For the translation, notes and explanation of the Avesta and Pazend from here up to the end of this yasht, see Khorshed Nyāyesh.

zām paiti Ahuradħātām, frādhaticha ashahe gaēthāo, frādhaticha ashahe tanuye, frādhaticha hvare yat ameshem raēm aurvat-aspem.

(2) Āat yat hvare uzukhshyeiti, bvat zām Ahuradħātām yaozdāthrem, āpem tachintām yaozdāthrem, āpem khānyām yaozdāthrem, āpem zrayanām yaozdāthrem, āpem armaeshtām yaozdāthrem, bvat dāma ashava yaozdāthrem, yāo henti spentahe manyēush. (3) Yedhi zī hvare nōit uzukhshyeiti, adha daēva vīspāo merenchinti, yāo henti haptō-karshvōhva nava chish manyava yazata, anghava astvaiti paitidrām, nōit paitishtām vidhenti.

(4) Yō yazaite hvare yat ameshem raēm aurvat-aspem, paitishtātē temangħām, paitishtātē temaschitħranām daēvanām, paitishtātē tāyunāmcha hazajnāmcha, paitishtātē yātunāmcha pairikanāmcha, paitishtātē ithyejħangħō marshaonahe, yazaite Ahurem Mazdām, yazaite Ameshe Spente, yazaite haom urvānem, khshnāvayeiti vīspe manyavacha yazata gaēthyācha, yō yazaite hvare yat ameshem raēm aurvat-aspem.

Yazāi Mithrem vouru-gaoyaoitīm hazanghra-gaoshem, baēvare-chashmanem; yazāi vazrem huniviktem kameredhe paiti daēvanām Mithrahe vouru-gaoyaoitōish, yazāi hakhedħremcha yat asti hakhedħranām vahishtem antare māongħemħa hvarecha. (6) Ahe raya khvarenangħacha, tem yazāi surunvata yasna hvare-khshaētem ameshem raēm aurvat-aspem zaothrābyō hvare-khshaētem ameshem raēm aurvat-aspem yazamaide.

Haomayō gava baresmana, hizvō-danghangha,
Mānthracha vachacha shyaothnacha,
Zaothrābyascha arshukħħaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vangħō¹
Mazdāo Ahurō vaethā ashāt hachā,
yāongħāmchā tānschā tāoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yaśnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2. Yaśnemħa vahmemħa aojascha zavarecha afrinami, hvare-khshaetahe ameshaha raevahe aurvat-aspahe. Ashem Vohū 1.

Ahmāi raēscha; Hazangħrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe manyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Khorshed amarg rayōmand aurvat-asp, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the South) Dādāre gehān dīne Māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sura Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadähate. Ashaone Ashem Vohū 1.

Hvare-khshaētem ameshem raēm aurvat-aspem yazamaide. Ashem Vohū 1.

Khorshed amarg rayōmand aurvat-asp berasad. Ashem Vohū 1.

MAH YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Mah Bokhtar Mah yazad berasad.^{rw} Az hamā gunāh patet pashemānum, az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom, Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtish vīdaēvō Ahura-tkaēshō (the Gāh according to the period of the day) frasastayaēcha. Maonghae ^{rx}gaochithrahe gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrüte, athā ratush ashātchit hacha frā ashava vidhvao mraotu.

(1) Nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyo, nemō māonghāi gaochithrāi, nemō paiti-dītāi, nemō paiti-dīte. (2) Kat māo ukhshyeiti, kat māo nerefsaiti. Pancha-dasa māo ukhshyeiti, pancha-dasa māo nerefsaiti, yāo he ukhshyāstāto, tāo nerefsāstātō; tāo nerefsāstātō, yāo he ukhshyāstātaschit. Ke yā māo ukhshyeiti nerefsaiti thwat.

(3) Māonghem gaochithrem ashavanem ashahe ratūm yazamaide.

^{rw} i.e. May Mah yazata, the bestower of purity (or salvation), come (unto my help)! “The be-stower - distributor Mah yazata” (Darmesteter).

^{rx} For the translation, its notes and explanation of the Avesta and Pazend from here up to the end of the yasht, see Mah Bokhtar Nyāyesh, above.

Tat māonghem paiti-vaēnem, tat māonghem paiti-vīsem, raokhshnem māonghem aivi-vaēnem, raokhshnem māonghem aivi-vīsem, hishtenti Ameshāo Spenta khvarenō dārayeinti, hishtenti Ameshāo Spenta khvarenō bakhshenti, zām paiti Ahuradħātām. (4) Āat yat māonghahe raokhshni tāpayeiti, mishti urvaranām zairi-gaonanām zaramāem paiti zemādha uzukhshyeiti. Antare-māonghāoscha, perenō-māonghaoscha vīshaptathāoscha. Antare-māonghem ashavanem ashahe ratūm yazamaide; perenō-māonghem ashavanem ashahe ratūm yazamaide; vīshaptathem ashavanem ashahe ratūm yazamaide.

(5) Yazāi māonghem, gaochithrem, baghem, raēvantem, khvare-nanguhantem, afnanguhantem, tafnanguhantem, varechanguhantem, khstāvantem, ishtivantem, yaokhshtivantem, saokavantem, zairimyā-vantem, vohvāvantem, baghem baēshazem.

(6) Ahe raya khvarenanghacha, tem yazāi surunvata yasna māong-hem gaochithrem; zaothrābyō māonghem gaochithrem ashavanem ashahe ratūm yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vacha-cha shyaothnacha, zaothrābyascha, arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

(7) Yasnemcha vahememcha aojascha zavarecha āfrināmi, māonghahe gaochithrahe gēushcha aēvōdātayāo, gēushcha pourusaredhayāo. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān), māhe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, nemō Ahurāi Mazdāi, nemō Ameshāēibyō Spentaēibyō, nemō māonghai gao-chithrāi, nemō paitiditāi, nemō paitidite; Ashem Vohū 1.

Gorje khoreh awazāyād Māh bokhtār Māh yazad berasād amāvand pirozgar amāvandih pirozgari. Dād din ben Māzdayasnān āgāhi ravāi goāfarangāni bād hafte keshvar zamin; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Facing the South, recite) Dādāre gehān dine Māzdayasni dāde

Zarathushti. Nemase-te ashāum sevishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadħāte. Ashaone Ashem Vohū 1.

Māonghem gaochithrem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Māh bokhtār Māh yazad berasād. Ashem Vohū 1.

TIR YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Teshtar Tīr rayōmand khorehmand^{rz} berasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēshcha. Tishtryehe stārō raēvatō khvarenanguhatō, satavaēsahe frāpahe sūrahe ^{rz}Mazdadħātahe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vidhvao mraotu.

(Kardāh 1) (1) Mraot¹ Ahurō Mazdāo² Spitamāi³ Zarathushtrāi⁴, pāonghe⁵ anghuthwemcha⁶ ratuthwemcha⁷, māonghemcha⁸ maēthanemcha⁹, myazdemcha¹⁰ frā-yazamaide¹¹. Yat¹² me¹³ stārō¹⁴ khvarenanguhatō¹⁵ hachāonte¹⁶, paracha¹⁷ māo¹⁸ nerebyō¹⁹ khvarenō²⁰ bakhshenti²¹. Yazāi²² shōithrahe²³ bakhtārem²⁴ Tishtrīm²⁵ stārem²⁶ zaothrābyō²⁷.

(2) ^{sa}Tishtrīm²⁸ stārem²⁹ raēvantem³⁰, khvarenangu-hantem³¹ yazamaide³² rāma-shayanem³³ hushayanem³⁴ aurushem³⁵ raokhshnem³⁶ frāderesrem³⁷, vyāvantem³⁸ baēshazīm³⁹, ravō-fraothmanem⁴¹erezantem⁴², dūrāt⁴³ vyāvantem⁴⁴ bānubyō⁴⁵, raokhshnibyō⁴⁶ anāhita-

ry i.e. May the radian t and glorious Teshtar Tir yazata come (unto my help)!

^{rz} i.e. For the worship and for the praise of the radiant and glorious Star Teshtar (and) of Satavaēsa, the distributor of (rain-) water (to different places), powerful and created by Ahura Mazda, etc., (see Khorshed Nyāyesh, above).

sa Dr. Geldner takes this second paragraph in verse form of 14 lines. Every line stops at comma (,) and full point (.).

ēibyō⁴⁷. Apemcha⁴⁸ perethu-zrayanghem⁴⁹, vanguhīmcha⁵⁰ dūrāt⁵¹ frasrūtām⁵², gēushcha⁵³ nām⁵⁴ mazdadhātem⁵⁵, ughremcha⁵⁶ kavaēm⁵⁷ khvarenō⁵⁸, fravashīmcha⁵⁹ Spitāmahe⁶⁰, ashaonō⁶¹ Zarathushtrahe⁶².

(1) (The Creator) Ahura Mazdā² spoke¹ unto Spitaman³ Zarathushtra⁴: “I sb will protect⁵ the mastery⁶ and the chieftainship⁷ (of Teshtar), the Moon⁸ and (Her) abode⁹, the votive offering¹⁰, so that¹² My (other) glorious¹⁵ Stars¹⁴ may move properly¹⁶ (and) the Moon¹⁸ may bestow²¹ glory²⁰ upon men¹⁹.” (The reciter says):- I worship²² with libations²⁷ the star²⁶ Tishtrya²⁵, the sg bestower²⁴ (of rains) in the sd field²³.

(2) se We worship³² the radiant³⁰, glorious³¹, of a happy and good³⁴ dwelling³³, red³⁵ (or crimson)³⁵, shining³⁶, beautiful³⁷, helpful³⁸, health-giving³⁹, sf wide⁴⁰-stepping⁴¹, exalted⁴², star²⁹ Tishtrya²⁸ from afar⁴³ helpful⁴⁴ (unto men) with (his) shining⁴⁶ and pure⁴⁷ rays⁴⁵. We worship³² the sg water⁴⁸ of the wide sea⁴⁹, the famed⁵² sh (Ardvi Sura), spread over distant (lands)⁵¹, and beneficial⁵⁰, the name of Gavyodad⁵³, created by Ahura Mazda⁵⁵, the powerful⁵⁶ Kayanian⁵⁷ Glory⁵⁸ (and) the Fravashi⁵⁹ of the Holy⁶¹ Spitaman⁶⁰ Zarathushtra⁶².

(3) Ahe⁶³ raya⁶⁴ khvarenanghacha⁶⁵, tem⁶⁶ yazāi⁶⁷ surunvata⁶⁸ yasna⁶⁹, Tishtrīm⁷⁰ stārem⁷¹ zaothrābyō⁷²; Tishtrīm⁷³ stārem⁷⁴ rāevantem⁷⁵, khvarenanguhantem⁷⁶ yazamaide⁷⁷.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(3) I worship⁶⁷ the splendour⁶⁴ and glory⁶⁵ of (Tishtrya), with the audible⁶⁸ (or famous)⁶⁸ yasna⁶⁹ with libations⁷². We worship⁷⁷ the Star⁷⁴ Tishtrya⁷³, the

sb “paonge” - future tense, first person singular atmanepada; original form pa + h + e; root pa = Sanskrit pa = to protect. Future termination h is added.

sc i.e. Producer of fertility by means of timely rains. Know that the yazata Tishtrya is presiding over rains. His opponent is the demon Apaosha (the demon of drought); see paras 20-21 of this yasht. Moreover, as a star he is compared with the Dog Star or Sirius. This entire paragraph is rather complicated.

sd Shōithra = Skt. khshetra; any place. Its meaning is country also.

se This word “aurushā” means also “white” and it comes as an epithet of the horse of Sraosha yasata; vide Srosh yasht (large) Karda 11.

sf Or loud-snorting (like the horse); “bestowing joy or spreading joy” (Spiegel and Harlez). Tishtrya comes in the shape of a horse; We find a reference right this in the Sixth Karda of the same yasht.

sg The reference may be about the sea called Vouru-kasha.

sh The same words “durat frasrutam” also occur in the Ardvī Sura Nyāyesh, and from this some support is sent to take as Ardvī Sura.

radiant⁷⁵ (and) glorious⁷⁶.

(Kardāh 2) (4) *si*Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; afsh-chithrem⁶, sūrem⁷, berezantem amavantem⁹, dūraē-sükem¹⁰, berezantem¹¹, uparō-kairīm¹²; yahmāt¹³ hacha¹⁴ berezāt¹⁵ haosravanghem¹⁶, apām nafedhrat¹⁷ hacha¹⁸ chithrem¹⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem, zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha zaothrābyascha arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(4) We worship⁵ the Star² Tishtrya¹ (with such epithets as) the radiant³, glorious⁴, having the seed of the waters⁶, efficacious⁷ the *si*exalted⁸, powerful⁹, whose light goes afar¹⁰, lofty¹¹, working surpassingly¹². Whose¹³ renown¹⁶ is owing to¹⁴ greatness¹⁵ (and whose) origin¹⁹ is owing to¹⁸ *sk*Apam Napat (i.e. the Navel of the waters)¹⁷.

(Kardāh 3) (5) Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yim⁶ paitish-marente⁷ pasvascha⁸ staorācha⁹ mashyācha¹⁰ parō-deresvānō¹¹, kaētacha¹² parō-druzinto¹³, kadha-nō¹⁴⁻¹⁵ avi¹⁶ uzyarāt¹⁷ Tishtryō¹⁸ raēvāo¹⁹ khvarenanguhāo²⁰; kadha²¹ khāo²² aspō-staoyehīsh²³ apām²⁴ tachāonti²⁵ nava²⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem, zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(5) We worship^s the Star² Tishtrya¹, the radiant³ and glorious⁴, whom⁷ the cattle⁸, the beasts of burden⁹ and men¹⁰ eagerly¹¹ remember⁷ (when they) *sl*are

si Dr. Geldner takes these five words occurring in the beginning of each para in the verse form of two lines (Tishtrīm stārem ... yazamaide).

sj Its meaning can also be “situated on the top of the sky”.

sk As regards the explanation of “Apām Napāt”, see my Avesta dictionary under the word “Napāt.”

sl i.e. They desire for the timely shower of rains, but by not being recipients unit they are deceived.

deceived¹³ in (their) ^{sm-}wishes¹².

When¹⁴ will (the Star) Tishtrya¹⁸, radiant¹⁹ and glorious²⁰, arise¹⁷ to¹⁶ us^{15?}
When²¹ will the springs²² of waters²⁴ bigger than the size of a horse²³ flow²⁵
anew^{21?}

(Kardāh 4) (6) **Tishtrīm¹ stārem² rāvantem³ khvarenanguhantem⁴**
**yazamaide⁵; yo⁶ avavat⁷ khshvaevo⁸ vazaite⁹, avi¹⁰ zrayo¹¹ Vouru-
kashem¹², yatha¹³ tighris¹⁴ manyavasao¹⁵; yim¹⁶ anghat¹⁷ Erekhshe¹⁸
khshvivi-ishush¹⁹ khshvivi-ishvatemo²⁰, airyānām²¹ airyō²², khshuthat²³
hacha²⁴ garoit²⁵ khvanvantem²⁶ avi²⁷ gairim²⁸.**

(6) We worship⁵ the radiant³ and glorious⁴ Star² Tishtrya¹, which⁶ flies⁹
^{sn}swifly¹⁵ towards¹⁰ the Sea¹¹ Vouru-kasha¹² as⁷ swiftly⁸ as an arrow¹⁴.

Explanation:- (The author then describes the speed of the arrow).

(Such as) amongst (all) the Iranians²¹ there was¹⁷ the best¹⁹ Iranian²²
archer¹⁹ ^{so}Erekhshe¹⁸, the swiftest-archer²⁰. From the Mount²⁵ Khshutha²³ (he
shot an arrow) to the Mount ^{sp}Khvanvant.

(7) **Tadha²⁹ dim³⁰ Ahurō Mazdāo³¹ avān³² dāt³³, tat³⁴ āpō³⁵,**
urvarāoscha³⁶, pairi-she³⁷ vouru-gaoyaoitish³⁸ Mithrō³⁹ frādhayat⁴⁰
pantām.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm
stārem, zaothrābyō Tishtrīm stārem rāvantem hvarenanguhantem
yazamaide.

**Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-
cha shyaothnacha, zaothrābyascha arshuhdhaēbyascha vāghzibyō.**

sm *Kaeta* = Vedic *keta* = wish; Besides if we compare *kaeta* with Sanskrit *kita* (=insects, worms), it can be translated as under: for whom (i.e. for the coming of the rains) insects become grieved (root *drush*) (because they will be destroyed).

sn Original meaning “going with anger” (Sanskrit *Manyu* “through the heavenly space” (Darmesteter).

so Professor Darmesteter gives the following explanation about the archer named Erekhshe: This person is known in the Pahlavi books as “Aresh Shivātir”. The Pahlavi word *Eresh* is of the Avesta, “Erekhshe”. *Shivātir* (or *Shipāktir*) is the Pahlavi translation of the Avesta *Khshviwi-ishu* (the swift archer). This person was the best archer in the Iranian army. When the Emperor Minocheher and Afrāsyāb determined to make peace and fix the boundary between Iran and Turan, it was stipulated that Erekhshe should ascend the Mount Khshutha (i.e. Damavand), and discharge an arrow towards the East; the place where the arrow would fall should form the boundary between the two kingdoms (Iran and Turān). Erekhshe shot an arrow accordingly the flight continued from dawn to noon, when the arrow fell on the Mount Khvanvant (i.e. Bāmyān), from where a branch of the River Jihun (the River Balkha) starts. Later, the word *Aresh* was applied to the best archer. The meaning of “Tire Areshi” hence became, i.e. the best arrow.

sp Professor Darmesteter regards Khshutha as a part of the Mount Damāvand and supposes the Mount Khvanvant the same as the Mount Bāmyān.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

Moreover²⁹ the Creator³³ Ahura Mazda³¹ sqas well as³⁴, the waters³⁵ and the plants³⁶ helped (Tishtrya). Meher (yazata)³⁹, the Lord of wide pastures³⁸ opened⁴⁰ a wide way⁴¹ unto him³⁷.

(Kardāh 5) (8) Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yō⁶ pairikāo⁷ taurvayeiti⁸, yō⁹ pairikāo¹⁰ titārayeiti¹¹, yāo¹² stārō¹³ keremāo¹⁴ patanti¹⁵, antare¹⁶ zām¹⁷ asmanemcha¹⁸, zraya¹⁹ Vourukashaya²⁰ amavatō²¹ huraodhahē²² zafrahe²³ uruyāpahē²⁴. Bādha²⁵ vairīm²⁶ ācharaiti²⁷ aspō-kehrpām²⁸ ashaonīm²⁹ upācha³⁰ tāo³¹ āpō³² yaozyeiti³³, aiwicha³⁴ vāta³⁵ vāonti³⁶ yaokhshtivantō³⁷.

(7) We worship⁵ the radiant³ and glorious⁴ Star² Tishtrya¹, who⁶ repels¹¹ and puts to flight the witches⁷, who¹² flying between¹⁶ the earth¹⁷ and the sky¹⁸ in ^{sr}worm-shaped¹⁴ stars¹³ fall¹⁵ in the powerful²¹, ^{ss}well-known²², deep²³ (and) broad-watered²⁴ stsea¹⁹ Vouru-kasha²⁰. Tishtrya then enters the Sea Vouru-kasha in the shape²⁸ of a pure²⁹ ^{su}horse²⁸, stirs³⁰⁻³³ the³¹ waters³² violently and strong³⁷ winds³⁵ blow³⁶ all around³⁴.

(8) Āat³⁸ tāo³⁹ āpō⁴⁰ frashāvayeiti⁴¹ Satavaēso⁴² avi⁴³ haptō-karsh-vairīsh⁴⁴, vī⁴⁵ āhva⁴⁶ yat jasaiti⁴⁷, srīro⁴⁸ hishtaiti⁴⁹ rāmainivāo⁵⁰ huyāiryāo⁵¹ avi⁵² danghush⁵³. Kadha⁵⁴ airyāo⁵⁵ danghāvō⁵⁶ huyāiryāo⁵⁷ bavāonti⁵⁸.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēbyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

sq Compare tat with Latin “idem” = similarly, also.

sr i.e. in the shape of shooting stars; there seems to be a reference about the shooting stars.

ss huraodhah = Sanskrit suruh = well-known, famous, seemly. “Large-sized” (Darmesteter).

st “Of salt waters” (Darmesteter).

su The significance of the shape of a horse is meant to show his excitement.

(9) (The Star) ^{sv}Satavaesa⁴² then ^{sw}causes⁴¹ the³⁹ waters⁴⁰ to flow towards⁴³ the seven regions⁴⁴ (of the earth). (And Tishtrya) spreads all over⁴⁵⁻⁴⁷ (those) regions⁴⁶, (and) stands⁴⁹ bestowing joy⁵⁰ and ^{sx}prosperity⁴⁸ upon ^{sy}the fertile⁵¹ countries⁵³ (and speaks)When⁵⁴ will the Iranian⁵⁵ countries⁵⁶ become⁵⁸ fertile⁵⁷!

(Kardāh 6) (10) Tishtrīm¹ stārem² rāevantem³ khvarenanguhantem⁴ yazamaide⁵; yō⁶ aokhta⁷ Ahurāi Mazdāi⁸ uityaojanō⁹. Ahura Mazda¹⁰ Mainyō¹¹ Spēniṣhta¹², Dātare¹³ gaēthanām¹⁴ astvaitinām¹⁵ Ashāum¹⁶, (11) ^{sz}Yedhi¹⁷ zī¹⁸ mā¹⁹ mashyāka²⁰ aokhtō-nāmana²¹ yasna²² yazayanta²³ yatha²⁴ anye²⁵ yazatāonghō²⁶ aokhtō-nāmana²⁷ yasna²⁸ yazente²⁹ frā nuroyō³⁰ ashavaoyō³¹ thwarshtahe³² zruāyat³³ shushuyām³⁴, khvahe³⁵ gayehe³⁶ khvanvatō³⁷ ameshahē³⁸ upa-thwarshtahe³⁹ jaghmyām⁴⁰; aēvām⁴¹ vā avi khshapanem⁴², duye⁴³ vā, panchāsatem⁴⁴ vā, satem⁴⁵ vā⁴⁶.

(10) We worship⁵ the Star² Tishtrya¹, radiant³ and glorious⁴. Who⁶ spoke⁷ unto Ahura Mazda⁸. O! Ahura Mazda¹⁰, the Creator¹³ of the corporeal¹⁵ world¹⁴, Most beneficent¹² Spirit¹¹, Holy¹⁶! (11) If¹⁷ men²⁰ would worship²³ me¹⁹ ^{ta}with the famous²¹ yasna²², as²⁴ they ^{tb}worship²⁹ the other²⁵ yazatas²⁶, I would then certainly¹⁸ go³⁴ at the appointed³² time²³ (to help) the righteous³¹. I would (certainly) go⁴⁰ at the appointed³⁹ (time) of my own³⁵ beautiful³⁷ (and) immortal³⁸ life³⁶, (one⁴¹ night⁴², two⁴³ (nights), fifty⁴⁴ (nights) or⁴⁶ hundred⁴⁵ (nights) as many times as necessary.

Explanation:- (Tishtrya yazata says: If men would worship me with the yasna in which my own name is invoked, then I would render the world prosperous and fertile by showering rain).

(12) Tishtrīmcha⁴⁷ yazamaide⁴⁸, Tishtryaēnyascha⁴⁹ yazamaide⁵⁰, upa-paorīmcha⁵¹ yazamaide⁵², paoiryāē-nyascha⁵³ yazamaide⁵⁴; yazāi⁵⁵ ave⁵⁶ strēush⁵⁷ yāa⁵⁸ Haptōiringa⁵⁹, paitishtätē⁶⁰ yāthwām⁶¹ pairika-

sv According to Bundahishn this star was considered as the leader of the western stars. Similarly, the Star Tishtrya, the Star Vanant and Haptoiranga were regarded as the chieftains of the eastern, southern and northern stars, respectively. As regards these four stars, see my *Complete Dictionary of the Avesta language*.

sw The star Satavaesa helps Tishtrya in distributing the rain waters in different directions. From this he has got the epithet *frāpa* = (*fra-ap*), i.e. distributor of water, (see the beginning portion of this yasht, note).

sx i.e. producing fertility on account of the gift of the rain, but due to the absence of rain remained barren and desolate.

sy Sanskrit *sri* = prosperity, success, happiness, wealth, fortune.

sz The portion from “Yedhi zī” to “Jaghmyām” is also contained in the 13th Kardāh of Behram yasht.

ta Or by means of the yazishn wherein their own names are invoked, i.e. by means of the yazishn with the khshnuman of their names.

tb Or by means of the yazishn invoked by my own name, i.e. by means of the yazishn with the khshnuman of my name.

nāmcha⁶². Vanantem⁶³ stārem⁶⁴ Mazdadhātem⁶⁵ yazamaide⁶⁶, amahecha⁶⁷ paiti⁶⁸ hutāshtahe⁶⁹ verethraghnahecha⁷⁰ paiti⁷¹ Ahuradhāatahe⁷², vanaintyāoscha⁷³ paiti⁷⁴ uparatātō⁷⁵ vītare-ānzahyehe⁷⁶, paiti⁷⁷ vītare-tbaēshahyehecha⁷⁸. Tishtrīm⁷⁹ dravōchashmanem⁸⁰ yazamaide⁸¹.

(12) We worship⁴⁸ Tishtrya⁴⁷ and worship ^{tc}the satellites pertaining to Tishtrya⁴⁹. We worship⁵² (that) ^{td}foremost in rank⁵¹. ^{te}We worship⁵⁵ the stars⁵⁷ which⁵⁸ (are) ^{tf}Haptōiringa⁵⁹ to withstand⁶⁰ the wizards⁶¹ and witches⁶². We worship⁶⁶ the Star⁶⁴ ^{tg}Vanant⁶³ created by Ahura Mazda⁶⁵ for (obtaining)⁶⁸ (the well-shapen⁶⁹) strength⁶⁷, (gaining) victory⁷⁰, (getting) excellent⁷⁵ superiority⁷³, removing affliction⁷⁶, and malice⁷⁸. We worship⁸¹ Tishtrya⁷⁹ of healthy eyes, shedding light afar.th

(13) Paoiryā⁸² dasa⁸³ khshapanō⁸⁴ Spitama⁸⁵ Zarathushtra⁸⁶, Tishtryō⁸⁷ rāēvāo⁸⁸ khvarenanguhāo⁸⁹ kehrpem⁹⁰ rāēthwayeiti⁹¹ raokhsh-nushva⁹² vazemnō⁹³, ^{ti}narsh⁹⁴ kehrpa⁹⁵ pancha-dasanghō⁹⁶, khshaētahe⁹⁷ spiti-dōithrahe⁹⁸ berezatō⁹⁹ avi-amahe¹⁰⁰ amavatō¹ hunairyāonchō².

(13) O Spitaman⁸⁵ Zarathushtra⁸⁶! the first⁸² ten⁸³ nights⁸⁴ (of the month) the radiant⁸⁸ (and) glorious⁸⁹ Tishtrya⁸⁷ assumes the form of the body⁹⁰⁻⁹¹ (and) is moving⁹³ ^{tj}amidst the luminaries⁹² in the shape⁹⁵ of a ^{tk}man⁹⁴ fifteen years of age⁹⁶, beautiful⁹⁷, of bright eyes⁹⁸, lofty size⁹⁹, full of strength¹⁰⁰, powerful¹ and manly⁹⁴.^{tl}

Explanation:- (It is stated below as to what sort of fifteen years of age is.)

(14) Tat³ ayaosh⁴, yatha⁵ paoirīm⁶ vīrem⁷ avi-yāo⁸ bavaiti⁹. Tat¹⁰ ayaosh¹¹, yatha¹² paoirīm¹³ vīrem¹⁴ avi-amō¹⁵ aēiti¹⁶. Tat¹⁷ ayaosh¹⁸,

tc i.e. a satellite in the constellation Canis Major; the good or the benefits derived from Tishtrya” (Harlez); the rains of Tishtrya” (Darmesteter).

td i.e. The Star Tishtrya, in the 49th chapter of Menok-i Kherad, Tishtrya is regarded as the first (see English translation of Dr. West p. 90). If this word is compared to Persian “Parvin”, then its meaning can be “pleiades”.

te i.e. Satellites in the constellation of Tishtrya.

tf “Haptōiringa” which is the chief of the stars of the North is compared with Ursa Major. It is regarded as an opponent of the star (planet) Mars. For further details, see my Avesta dictionary, p. 578.

tg Vanant: For its explanation, see glossary.

th i.e. Sharp-eyed, giving light afar.

ti These words, “narsh kehrpa pancha-dasanghō khshaētahe spiti-dōithrahe” occur in the Kardāh 6 of Beheram yasht in the description of one of the incarnations of Beheram yazata.

tj i.e. amidst the endless lights of the stars of the sky.

tk Or moving with good behaviour, “virtuous; brave” (Darmesteter).

tl Tishtrya assumes three forms - man, bull and horse, one after another, (see paragraphs 16 and 18 of this yasht). The astrologers say that every constellation assumes a form (Darmesteter).

yatha¹⁹ paoirīm²⁰ vīrem²¹ erezushām²² adaste²³.

(14) tmOf that³ age⁴ when⁵ a man⁷ first⁶ becomes⁹ (active⁸); when¹² a man¹⁴ first¹³ ^{tn}moves¹⁶ with courage¹⁵; and when¹⁹ he²¹ first²⁰ ^{to}attains youthful vigour²² (or manliness²²).

(15) Hō²⁴ ithra²⁵ vyākhmanyeiti²⁶, hō²⁷ ithra²⁸ peresanyeiti²⁹, kō³⁰ mām³¹ nūrām³² frāyazāite³³ gaomavaitibyō³⁴ haomavaitibyō³⁵ zaothrā-
byō³⁶; kahmāi³⁷ azem³⁸ dadhām³⁹ vīryām⁴⁰ ishtīm⁴¹ vīryām⁴² vāthwām⁴³
havahecha⁴⁴ urunō⁴⁵ yaozdāthrem⁴⁶. Nūrām⁴⁷ ahmi⁴⁸ yesnyascha⁴⁹
vahmyascha⁵⁰ anguhe⁵¹ astvaite⁵², ashāt hacha⁵³ yat vahishtāt⁵⁴.

(15) Here²⁵ the²⁴ (Tishtrya) convenes an assembly²⁶ (and) asks²⁹ (the members of the assembly); Now³² who³⁰ will worship³³ me³¹ with libations³⁶ provided with milk³⁴ and haoma³⁵? Unto whom³⁷ shall I³⁸ grant³⁹ heroic⁴⁰ ^{tp}wealth⁴¹ (of sons) (and) heroic⁴² multitude⁴³ (children) (and) purification⁴⁶ of his own⁴⁴ soul⁴⁵? Now⁴⁷ I am⁴⁸ worthy of worship⁴⁹ and adoration⁵⁰ in the corporeal⁵² world⁵¹ on account of⁵³ righteousness⁵³.

(16) Bityāo⁵⁵ dasa⁵⁶ khshapano⁵⁷, Spitama⁵⁸ Zarathushtra⁵⁹, Tishtryō⁶⁰
raēvāo⁶¹ khvarenanguhāo⁶² kehrpem⁶³ raēthwayeiti⁶⁴, raokhshnushva⁶⁵
vazemnō⁶⁶, gēush⁶⁷ kehrpa⁶⁸ zaranyō-sravahe⁶⁹.

(16) O Spitaman⁵⁸ Zarathushtra⁵⁹! the second⁵⁵ ten⁵⁶ nights⁵⁷ (of the month) the radiant⁶¹ and glorious⁶² Tishtrya⁶⁰ assumes the form of the body⁶³⁻⁶⁴ (and) moves amidst the luminaries⁶⁵ in the shape⁶⁸ of a golden-horned⁶⁹ bull⁶⁷.

(17) Hō⁷⁰ ithra⁷¹ vyākhmanyeiti⁷², hō⁷³ ithra⁷⁴ peresanyeiti⁷⁵. Kō⁷⁶
mām⁷⁷ nūrām⁷⁸ frāyazāite⁷⁹, gaomavaitibyō⁸⁰ haomavaitibyō⁸¹ zaothrā-
byō⁸². Kahmāi⁸³ azem⁸⁴ dadhām⁸⁵ gaoyām⁸⁶ ishtīm⁸⁷, gaoyām⁸⁸
vāthwām⁸⁹, havaēcha⁹⁰ urunō⁹¹ yaozdāthrem⁹². Nūrām⁹³ ahmi⁹⁴
yesnyascha⁹⁵ vahmyascha⁹⁶ anguhe⁹⁷ astvaite⁹⁸, ashāt⁹⁹ hacha¹⁰⁰ yat
vahishtāt¹.

(17) Here⁷¹ that⁷⁰ (Tishtrya) convenes an assembly⁷² (and) here⁷⁴ he⁷³ asks⁷⁵ (the members of the assembly);

Now⁷⁸ who⁷⁶ will worship⁷⁹ me⁷⁷ with libations⁸² provided with milk⁸⁰ and Haoma⁸¹? Unto whom⁸³ shall I⁸⁴ grant⁸⁵ the bovine⁸⁶ wealth⁸⁷, herd⁸⁹ (and) purification⁹² of his own⁹⁰ soul⁹¹? Now⁹³ I am⁹⁴ worthy of worship⁹⁵ and adoration⁹⁶ in the corporeal⁹⁸ world⁹⁷ on account of¹⁰⁰ extreme

tm If the word “tadha” instead of “tat” according to Dr. Geldner’s text is accepted, the meaning of “tadha ayaosh” can be “that period of age, that time of life”; tadha = Sanskrit tada = then, at that time.

tn Original meaning (is) moving or the mover. (Present participle).

to Attain manliness; adaste = ā + dath + te; Sanskrit root ā - dā = to obtain; to get.

tp i.e. Valiant or heroic sons.

righteousness⁹⁹.

(18) **Thrityā² dasa³ khshapanō⁴, Spitama⁵ Zarathushtra⁶, Tishtryō⁷ raēvāo⁸ khvarenanguhāo⁹ kehrpem¹⁰ rāēthwayeiti¹¹, raokhshnushva¹² vazemnō¹³, tāaspahe¹⁴ kehrpa¹⁵ aurushahe¹⁶, srīrahe¹⁷ zairi-gaoshahe¹⁸, zaranyō-aiwi-dānahe¹⁹.**

(18) O Spitaman⁵ Zarathushtra⁶! the third² ten³ nights⁴ (of the month) the radiant⁸ (and) glorious⁹ Tishtrya⁷ assumes the form of the body¹⁰⁻¹¹ (and goes) amidst the luminaries¹² in the shape¹⁵ of a horse¹⁴, crimson¹⁶, beautiful¹⁷, with yellow ears¹⁸ (and) trgolden caparison¹⁹.

(19) **Hō²⁰ ithra²¹ vyākhmanyeiti²², hō²³ ithra²⁴ peresanyeiti²⁵, kō²⁶ mām²⁷ nūrām²⁸ frāyazāite²⁹, gaomavaitibyō³⁰ haomavaitibyō³¹ zaothrā-byō³². Kahmāi³³ azem³⁴ dadhām³⁵ aspyām³⁶ ishtīm³⁷, aspyām³⁸ vāth-wām³⁹, havahēcha⁴⁰ urunō⁴¹ yaozdāthrem⁴². Nūrām⁴³ ahmi⁴⁴ yasnyascha⁴⁵ vahmyascha⁴⁶ anguhe⁴⁷ astvaite⁴⁸, ashāt⁴⁹ hacha⁵⁰ yat vahishtat⁵¹.**

(19) Here²¹ (the Teshtrya) convenes an assembly²², (and) asks²⁵ (the members of the assembly):-

Now²⁸ who²⁶ will worship²⁹ me²⁷ with libations³² provided with milk³⁰ and Haoma³¹? To whom³³ shall I³⁴ grant³⁵ wealth³⁷ relating to a horse³⁶ a troop³⁹ of horses³⁸ (and) purification⁴² of his own⁴⁰ soul⁴¹? I am⁴⁴ worthy now⁴³ of worship⁴⁵ and adoration⁴⁶ in the corporeal⁴⁸ world⁴⁹ on account of⁵⁰ righteousness⁴⁹.

(20) **Āat⁵² paiti avāiti⁵³, Spitama⁵⁴ Zarathushtra⁵⁵. Tishtryō⁵⁶ raēvāo⁵⁷ khvarenanguhāo⁵⁸ avi⁵⁹ zrayō⁶⁰ Vouru-kashem⁶¹, aspahe⁶² kehrpa⁶³ aurushahe⁶⁴ srīrahe⁶⁵, zairi-gaoshahe⁶⁶ zaranyō-aiwi-dānahe⁶⁷.**

(20) Then⁵², O Spitaman⁵⁴ Zarathushtra⁵⁵! the radiant⁵⁷ (and) glorious⁵⁸ Tishtrya⁵⁶ goes⁵³ to⁵⁹ the "Sea⁶⁰ Vouru-kasha⁶¹ in the shape⁶³ of a horse⁶², crimson⁶⁴, beautiful⁶⁵, with yellow ears⁶⁶ (and) golden caparison⁶⁷.

(21) **tu Ādim⁶⁸ paiti-yāsh⁶⁹ nizdvaraiti⁷⁰ daēvō⁷¹ yō⁷² Apaoshō⁷³, aspahe⁷⁴ kehrpa⁷⁵ sāmahe⁷⁶, kaurvahe⁷⁷ kaurva-gaoshahe⁷⁸, kaurvahe⁷⁹ kaurvō-bareshahe⁸⁰, kaurvahe⁸¹ kaurvō-dūmahe⁸², daghahe⁸³, aiwidato-tarshtōish⁸⁴.**

tq From here up to "zaranyō-aiwi-dānahe" Dr. Geldner takes as a verse of three lines; each line ends at the comma (,).

tr With a golden collar, with a golden necklace (Harlez); with a golden caparison (Darmesteter), cf. para 46 of this yasht.

ts Whatever form Tishtrya assumes, he grants to his invoker the same kind of gift, (see paras 13-19 of this yasht).

tt In order to render prosperity on the earth by causing rains after taking waters from it.

tu Dr. Geldner takes the entire para 21 in verse form of seven lines; each line ends at a comma (,).

(21) (But in the meantime) the counter-fiend⁶⁹ (of Tishtrya) the demon⁷¹ tv Apaosha⁷³, rushes down⁷⁰ to him⁶⁸ in the shape⁷⁵ of a horse⁷⁴, black⁷⁶, tw speckled⁷⁷, with spotted ears⁷⁸, spotted back⁸⁰, tail⁸² and terrific⁸⁴ brand (or a scar)⁸³.^{tx}

(22) Hām-tāchit-bāzush⁸⁵ baratō⁸⁶, Spitama⁸⁷ Zarathushtra⁸⁸ Tishtryascha⁸⁹ raēvāo⁹⁰ khvarenanguhāo⁹¹ daēvascha⁹² yō⁹³ Apaoshō⁹⁴. Tāo⁹⁵ yūidhyathō⁹¹, Spitama⁹⁷ Zarathushtra⁹⁸, thri-ayarem⁹⁹, thrikhshaparem¹⁰⁰. Ādim¹ bavati² aiwi-aojāo³, ādim⁴ bavaiti⁵ aiwi-vanyāo⁶ daēvō⁷ yō⁸ Apaoshō⁹ Tishtrīm¹⁰ raēvantem¹¹ khvarenanguhantem¹². Apa¹³ dim¹⁴ adhāt¹⁵ vyeiti¹⁶ zrayanghat¹⁷ hacha¹⁸ vouru-kashāt¹⁹, hāthrō-masanghem²⁰ adhvanem²¹.

(22) (Then) O Spitaman⁸⁷ Zarathushtra⁸⁸! the radiant⁹⁰ (and) glorious⁹¹ Tishtrya⁸⁹ and the demon⁹² Apaosha⁹⁴ ty seize⁸⁶ or grasp each other, they fight⁹⁶ for three days⁹⁹ and three nights¹⁰⁰; the demon⁷, Apaosha⁹ having succeeded³ over the radiant⁷ and glorious¹² Tishtrya¹⁰, tz becomes victorious⁶, (and) from there¹⁵, the sea¹⁷⁻¹⁸ Vouru-kasha¹⁹ drives him¹⁴ away¹³⁻¹⁶ one farsang²⁰ along the course²¹.

(23) Sādrem²² urvishtremcha²³ nimrūite²⁴ Tishtryō²⁵ raēvāo²⁶ khvare-nanguhāo²⁷. Sādrem²⁸ me²⁹ Ahura Mazda³⁰, urvishtrem³¹ āpō³² urvar-āoscha³³, bakhtem³⁴ daēne³⁵ Māzdayesne³⁶. Nōit³⁷ mām³⁸ nūrām³⁹ mash-yāka⁴⁰ aokhtō-nāmana⁴¹ yasna⁴² yazente⁴³, yatha⁴⁴ anye⁴⁵ yazatāonghō⁴⁶ aokhtō-nāmana⁴⁷ yasna⁴⁸ yazente⁴⁹.

(23) (Then the radiant²⁶ (and) glorious²⁷ Tishtrya²⁵ speaks with humility²⁴ about his ua woe²² and defeat²³:-

O Ahura Mazda³⁰! Woe²⁸ unto me²⁹! O Waters³² and plants³³! (there is my) defeat³¹! O Mazda-worshipping³⁶ Religion³⁵! (my) fate³⁴ (or misfortune³⁴)! Men⁴⁰ do not³⁷ worship⁴³ me³⁸ now³⁹ with the famous⁴¹ yasna⁴² as⁴⁴ they worship⁴⁹ other⁴⁵ yazatas⁴⁶.^{ub}

(24) Yeidhi⁵⁰ zī⁵¹ mā⁵² mashyāka⁵³ aokhtō-nāmana⁵⁴ yasna⁵⁵ yaza-

tv Original meaning - he who burns the watery or rainy clouds; the demon of drought; the demon doing quite the opposite from Tishtrya; root ush = Sanskrit ush = to burn.

tw Sanskrit Karvu, karvura; “bald” (Spiegel). I have not translated the word Kaurvahe which is repeated twice.

tx Original meaning whereby the terror is struck”, dreadful.

ty Or adhere. Original meaning “seizes” (Sans, root *bhru*).

tz In the original sense becomes smitten and becomes triumphant.

ua Just as from the Persian word “dard” (pain) the meaning of “darda” becomes “woe”, in the same way, there occurred the meaning of “sadrem”.

ub Or by means of the yasna in which their own names are invoked, i.e. by means of the yasna with the “khshnuman” of their names.

yanta⁵⁶, yatha⁵⁷ anye⁵⁸ yazataonghō⁵⁹ aokhtō-nāmana⁶⁰ yasna⁶¹ yazente⁶², ^{ue}avi⁶³ mām⁶⁴ avi-bavrayām⁶⁵, dasanām⁶⁶ aspanām⁶⁷ aojō⁶⁸, dasanām⁶⁹ ushtranām⁷⁰ aojō⁷¹, dasanām⁷² gavām⁷³ aojō⁷⁴, dasanām⁷⁵ gairinām⁷⁶ aojō⁷⁷, dasanām⁷⁸ apām⁷⁹ nāvayanām⁸⁰ aojō⁸¹.

(24) For⁵¹, if⁵⁰ men⁵³ would worship⁵⁶ me⁵² with the famous⁵⁴ yasna⁵⁵ as⁵⁷ they worship⁶² other⁵⁸ yazatas⁵⁹, I^{ud} should have brought⁶⁵ to⁶³ me⁶⁴ the strength⁶⁸ of ten⁷² horses⁶⁷, ten⁶⁹ camels⁷⁰, the strength⁷⁴ of ten⁷² oxen⁷³, ten mountains⁷⁶, and (and) the strength⁸¹ of ^{ue}the waters⁷⁹ of ten⁷⁸ canals (or rivers)⁸⁰.

(25) Azem⁸² yō⁸³ Ahurō⁸⁴ Mazdāō⁸⁵ Tishtrīm⁸⁶ rāēvantem⁸⁷ khvare-nanguhantem⁸⁸ aokhtō-nāmana⁸⁹ yasna⁹⁰ yaze⁹¹ avi⁹² dim⁹³ avi-barāmī⁹⁴ dasanām⁹⁵ aspanām⁹⁶ aojō⁹⁷, dasanām⁹⁸ ushtranām⁹⁹ aojō¹⁰⁰, dasanām¹ gavām² aojō³, dasanām⁴ gairinām⁵ aojō⁶, dasanām⁷ apām⁸ nāvayanām⁹ aojō¹⁰.

(25) (Ahura Mazda speaks):- I ^{uf}Ahura Mazda⁸⁴⁻⁸⁵ (Having learnt the wish from Tishtrya), the radiant⁸⁷ and glorious⁸⁸, and ^{ug}worshipped⁹¹ with the famous⁸⁹ yasna⁹⁰, carried⁹⁴ for him⁹²⁻⁹³ (i.e. gave him) the strength⁹⁷ of ten⁹⁵ horses⁹⁶, camels⁹⁹, ten¹ oxen², ten⁴ mountains⁵ (and) waters⁸ of ten⁷ canals (or rivers)⁹.

(26) ^{uh}Āat paiti avāiti, Spitama Zarathushtra, Tishtryō rāevāo khvarenanguhāo, avi zrayō Vouru-kashem, aspahe kehrpa aurushahe srīrahe, zairi-gaoshahahe zaranyō-aiwi-dānahe. (27) ādim paiti-yāsh nizd-varaiti daēvō yō Apaoshō, aspahe kehrpa sāmahe, kaurvahe kaurvō-gaoshahahe, kaurvahe kaurvō-bareshahe, kaurvahe kaurvō-dūmahe, daghahe aiwidātō-tarshtōish.

(28) Hām-tāchit-bāzush¹ baratō², Spitama Zarathushtra³, Tishtryascha⁴ rāevāo⁵ khvarenanguhāo⁶ daēvascha⁷ yō⁸ Apaoshō⁹. Tāo¹⁰ yūidhyathō¹¹ Zarathushtra¹², ā¹³ rapithwinem¹⁴ zrvānem¹⁵. Ādim¹⁶ bavaiti¹⁷ aiwi-aojāo¹⁸, ādim¹⁹ bavaiti²⁰ aiwi-vanyāo²¹ Tishtryō²² rāevāo²³ khvarenanguhāo²⁴ daēum²⁵ yim²⁶ apaoshem²⁷ Apa²⁸ dim²⁹ adhāt³⁰ vyeiti³¹

uc Dr. Geldner from here up to the end of this paragraph takes the verse of six lines; each line ends with a comma (,).

ud Or the strength of the navigable (Sans. Navya) waters.

ue i.e. I would have got the strength of ten horses, camels, etc., and on account of that strength I would have defeated the demon Apaasha.

uf For its explanation, see Zartosht-namun, written by Sheth Kh. R. Cama, Second Edition, pages 155-158.

ug In original form these two verbs are in the present tense; for its explanation, see my Avesta Grammar, p. 304. Besides, “yaze” can be imperfect tense first person singular ātmanepada as well.

uh As regards the translation of paragraphs 26-27, see paragraphs 20-21 of this same yasht.

zrayanghat³² hacha³³ Vouru-kashāt³⁴, hāthrō-masanghem³⁵ adhvanem³⁶.

(28) (Then) O Spitaman Zarathushtra³¹! the radiant⁵ (and) glorious⁶ Tishtrya⁴ (and) the demon⁷ Apaosha⁹ grapple each other by the arm¹ and fight¹¹ till¹³ noon¹⁴. The radiant²³ and glorious²⁴ Tishtrya²² having succeeded¹⁸ over²⁵ the demon, Apaosha²⁷ becomes²⁰ victorious²¹, (and) from the sea³²⁻³³ Vouru-kasha³⁴ drives^{28 31} him²⁹ away one farsang³⁵ along the course³⁶.

(29) **“Ushtatātem³⁷ nimrūite³⁸, Tishtryō³⁹ rāevāo⁴⁰ khvarenanguhāo⁴¹. Ushta⁴² me⁴³ Ahura Mazda⁴⁴, ushta⁴⁵ āpō⁴⁶ urvarāoscha⁴⁷, ushta⁴⁸ daene⁴⁹ Māzdayesne⁵⁰, ushta⁵¹ vō⁵² ābabāt⁵³ danghavō⁵⁴, us⁵⁵ vō⁵⁶ apām⁵⁷ adhavō⁵⁸ apaitieretāo⁵⁹ jasāonti⁶⁰, ash-dānunāmcha⁶¹ yavanām⁶², kasu-dānu-nāmcha⁶³ vastranām⁶⁴, gaēthanāmcha⁶⁵ astavaitinām⁶⁶.**

(29) Then the radiant⁴⁰ and glorious⁴¹ Tishtrya³⁹ proclaims³⁸ ^{uj}the victory³⁷ gained by him³⁷. O Ahura Mazda⁴⁴! Hail⁴² (be) unto me⁴³! O Waters⁴⁶ and plants⁴⁷! Hail⁴⁵ (unto me)! O Religion⁴⁹ of Mazda-worship⁵⁰! (there arose my) victory⁴⁸! O Countries⁵⁴! (now) there will be⁵³ prosperity⁵¹ unto you⁵²!
^{uk}Hereafter⁵⁷ the ^{ul}food⁵⁸, corns⁶² grown through abundant water⁶¹, green vegetables⁶⁴ (or herbaceous plants) grown through little water⁶³ and (the entire) corporeal⁶⁶ settlements⁶⁵ will grow ^{um}up⁵⁵⁻⁶⁰ without difficulty⁶⁹.

Explanation:- Its significance is that owing to the victory of Tishtrya over Apaosha, the demon of drought, there will be abundant growth of corns, vegetables, etc., through the assurance of sufficient rains and thereby people and cattle will enjoy complete happiness.

(30) **Āat⁶⁷ paiti⁶⁸ avāiti⁶⁹, Spitama⁷⁰ Zarathushtra⁷¹, Tishtryō⁷² rāevāo⁷³ khvarenanguhāo⁷⁴ avi⁷⁵ zrayō Vouru-kashem⁷⁶, aspahe⁷⁸ kehrpa⁷⁹ aurushahe⁸⁰ srīrahe⁸¹, zairi-gaoshaha⁸² zaranyō-aiwi-dānahe⁸³.**

(30) Then⁶⁷, O Spitamān⁷⁰ Zarathushtra⁷¹! the radiant⁷³ and glorious⁷⁴ Tishtrya⁷² goes⁶⁹⁻⁷⁵ to the sea⁷⁶ Vouru-kasha⁷⁷ in the shape⁷⁹ of a horse⁷⁸, crimson⁸⁰, beautiful⁸¹, with yellow ears⁸² (and) golden caparison⁸³.

ui Dr. Geldner takes the entire paragraph 29 in verse form of 11 lines; each line ends with in comma (,) and full-stop (.).

uj The meaning of “ushtatat” is happiness, prosperity, congratulation”.

uk This word (apam) occurs in the yasna Ha 9, para 24, and Ha 10, para 1, in the same sense. As a noun its meaning is “of the waters”.

ul “Adhavo” - root adh, ad = Sanskrit ad = Lat. Ed-ere = to eat.

um The gift of the waters (apam adhavo) will flow down unrestrained to the big-seeded corn-fields, to the small-seeded pasture-fields and to the whole of the material world” (Darmesteter). Dr. Spiegel and Professor Harlez also have translated generally in the similar sense as under: “The streams of the waters will flow towards the field, etc.” Ash-danu yava” = corns grown by means of abundant water, or the corns for the ripening of which abundant waters are required. Danu = Sanskrit danu = river, (see danu-drajangha, yasna Ha 60, para 4).

(31) ^{un}^o⁸⁴ zrayō⁸⁵ ā-yaozayeiti⁸⁶, hō⁸⁷ zrayō⁸⁸ vi-vaozayeiti⁸⁹, hō⁹⁰ zrayō⁹¹ āghzrādhayeiti⁹², hō⁹³ zrayō⁹⁴ vīghzrādhayeiti⁹⁵, hō⁹⁶ zrayō⁹⁷ āghzārayeiti⁹⁸, hō⁹⁹ zrayō¹⁰⁰ vīghzārayeiti¹, yaozentī² vīspe³ karanō⁴, zrayāī⁵ Vouru-kashaya⁶, ā⁷ vīspo⁸ maidhyō⁹ yaozaiti¹⁰.

(31) He⁸⁴ (i.e. Tishtrya) causes the sea⁸⁵ (Vouru-kasha) ^{uo}to be agitated⁸⁶, to ^{up}surge exceedingly⁸⁹, he⁹⁰ causes (the waters of) the sea⁹⁴ to overflow⁹⁵; ^{uq}exceedingly¹, the flowing waters then unite together² with all³ the shores⁴ of the sea⁵ Vouru-kasha⁶. The entire⁸ middle part⁹ too ^wunites (with waters).

(32) Us¹¹ paitī¹² adhāt¹³ hishtaitī¹⁴, Spitama¹⁵ Zarathushtra¹⁶, Tishtryō¹⁷ raēvāō¹⁸ khvarenanguhāō¹⁹, zrayanghat²⁰ hacha²¹ Vouru-kashāt²². Us²³ adhāt²⁴ hishtāt²⁵ Satavaēso²⁶ raēvāō²⁷ khvarenanguhāō²⁸, zrayanghat²⁹ hacha³⁰ Vouru-kashāt³¹. Āat³² tat³³ dunmān³⁴ hām-hishtenti³⁵ us³⁶ hindavat³⁷ paitī³⁸ garōit³⁹, yō⁴⁰ hishtaite⁴¹ maidhīm⁴² zrayanghō⁴³ Vouru-kashahe⁴⁴.

(32) Then¹³, O Spitaman¹⁵ Zarathushtra¹⁶! the radiant¹⁸ (and) glorious¹⁹ Tishtrya¹⁷ rises up¹¹⁻¹⁴ from the sea²⁰⁻²¹ Vouru-kasha²², and the radiant²⁷ (and) glorious²⁸ (Star) ^wSatavaesa²⁶ (too) rises up²³⁻²⁵ from the Sea²⁹⁻³⁰ Vouru-kasha³¹; then³² vapours³⁴ (or mists)³⁴ having gathered arise³⁵ from the Mount³⁹ ^{ut}Us-hindava³⁶⁻³⁷ which⁴⁰ stands⁴¹ in the middle⁴² of the sea⁴³ Vouru-kasha⁴⁴.

(33) Āat⁴⁵ tat⁴⁶ dunmān⁴⁷ frashāupayeiti⁴⁸ maēghō⁴⁹-kara⁵⁰ ashavanō⁵¹, frā⁵² pourvō⁵³ vātām⁵⁴ vazaiti⁵⁵, yā⁵⁶ pathō⁵⁷ āti⁵⁸ Haomō⁵⁹ frāshmish⁶⁰ frādhat-gaēthō⁶¹. Athra⁶² paschaēta⁶³ vazaite⁶⁴ vātō⁶⁵ darshish⁶⁶ Mazdadāhātō⁶⁷, vāremcha⁶⁸ maēghemcha⁶⁹ fyanghumcha⁷⁰, avi⁷¹ asāo⁷², avi⁷³ shōithrāo⁷⁴ avi⁷⁵ karshvān⁷⁶ yāish⁷⁷ haptā⁷⁸.

(33) (Tishtrya) then⁴⁵ (arranges) ^wthe cloud⁴⁹-forming⁵⁰ pure⁵¹ vapours⁴⁷ ^wto push forward⁴⁸. Tishtrya brings⁵⁵ first⁵³ the wind⁵⁴ which (the yazata)

un Dr. Geldner takes the entire para 31 in the verse form of mine lines: each line ends at the comma (,).

uo i.e. causes the tide in the sea Vouru-kasha.

up Vivaozayeiti = vi-yaozayeiti; or causes to ebb or to recede.

uq Ghz.: (khshar = Sanskrit khshar = to flow), ghzar by adding d at the end of the root; became “ghzard”. In the meaning of both these there must be slight difference.

ur Its significance appears to be that at the time of tide the Sea Vouru-kasha becomes full of water from all sides.

us According to the writing of the Bundehesh, Satavaesa is the principal star of the West.

ut Dr. Haug supposes this Mount Hindava to be Hindu Kush. In the twelfth chapter of the Bundehesh there occurs a name of the mountain “ Us-hindum” similar to this. In Avesta, adverb Us is prefixed to the word “Hindava”, and taking “us” with the Hindava, European scholars have regarded it as one name “Us-hindum”.

uu The exact Sanskrit equivalent of the Avesta “maeghokara” is “meghakara”.

uv “Frashaupayeiti” - present causal third person singular parasmaipada; root shu = to go; its

Haoma⁵⁹, the prosperity-bringer⁶⁰ (and) the increaser of the world⁶¹ traverses⁵⁸. Afterwards⁶³ the strong⁶⁶ wind⁶⁵ created by Ahura Mazda⁶⁷ causes to reach the rain⁶⁸, the clouds⁶⁹ and sleet⁷⁰ to⁷¹ (various) places⁷², to⁷³ the cities⁷⁴ (and) to⁷⁵ (the entire) seven⁷⁸ regions of the earth⁷⁶.

(34) Apām⁷⁹ Napāose⁸⁰ tāo⁸¹ āpō⁸², Spitama⁸³ Zarathushtra⁸⁴, anguhe⁸⁵ astvaite⁸⁶ shōithrō-bakhtāo⁸⁷ vībakshaiti⁸⁸, vātascha⁸⁹ yō⁹⁰ darshish⁹¹, awzdātemcha⁹² khvarenō⁹³ ashaonāmcha⁹⁴ fravashayō⁹⁵.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(34) O Spitaman⁸³ Zarathushtra⁸⁴! Apara⁷⁹ uwNapat⁸⁰ divides all around⁸⁸ those⁸¹ waters⁸² which are to be distributed in (each) city⁸⁷ in (the entire) corporeal⁸⁶ world⁸⁵; the strong⁹¹ wind⁸⁹, the uxGlory⁹³ created from the waters⁹² and uythe Fravashis⁹⁵ of the righteous (people)⁹⁴ (as well).

(Kardāh 7) (35) Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yō⁶ avadhat⁷ fravazāite⁸ khshōithnyāt⁹ hish¹⁰ ushayāt¹¹ dūraē-urvaēsem¹² paiti¹³ pantām¹⁴, baghō-bakhtem¹⁵ paiti¹⁶ yaonem¹⁷ frathvarshtem¹⁸ paiti¹⁹ āfentem²⁰, zaoshāi²¹ Ahurahe Mazdāo,²² zaoshāi²³ Ameshanām Spentanām²⁴.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(35) We worship⁵ the radiant³ (and) glorious⁴ Star² Tishtrya¹, who⁶ for the causal form “shaupaya” (to drive away, to push forward). For its explanation, see my Avesta Grammar, pages 250-251.

uw Apam Napat (Sanskrit apam napat), i.e. the navel of waters or the source of waters. For its explanation, see my Avesta dictionary, under the word napat”.

ux i.e. Kayanian Glory, whose location is in the sea Vouru-kasha (see Zamyat yasht, paragraphs 56-64).

uy Amongst the co-workers of Tir there come Ardafravash and Govad, its reference can be seen from this paragraph. For comparison, see Farvardin yasht, para 66.

joy²¹ of (the Creator) Ahura Mazda²² (and) ^{uz}for the joy²³ of the Ameshaspands²⁴, goes from the shining⁹ Eastern ^{va}direction¹¹ to¹³ the distantended¹² path¹⁴, up to¹⁶ the aerial space¹⁷ bestowed by God¹⁵ (and) up to¹⁹ the fixed place²⁰ appointed¹⁸ ^{vb}.

(Kardāh 8) (36) Tishtrīm¹ stārem² rāevantem³ khvarenanguhantem⁴ yazamaide⁵; yim⁶ yāre-chareshō⁷ mashyahe⁸ ahuracha⁹ khratugūtō¹⁰ aurunacha¹¹ gairishāo¹² sizdracha¹³ ravašcharātō¹⁴ uzyōrentem¹⁵ hispōsentem¹⁶; huyāiryācha¹⁷ dainghave¹⁸ uz-jasentem¹⁹ duzyāiryācha²⁰. Kadha²¹ airyāo²² dainghāvō²³ huyāiryāo²⁴ bavāonti²⁵.

We worship⁵ the radiant³ and glorious⁴ Star² Tishtrya¹. For whose⁶ rising,¹⁵ men⁸ ^{vc}who live in the fruits of the year⁷, and the chiefs⁹ ^{vd}of deep understanding¹⁰, the wild beasts¹¹ wandering on the mountains¹², the hedgehogs¹³, and the animals that wander wild at large¹⁴ ^{ve}desire eagerly¹⁶. Because, the way it rises¹⁹, (it becomes) the year of fertility¹⁷ (or) the year of famine²⁰ for the country¹⁸. Besides, they wish that²¹ the Iranian²² countries²³ may ^{vf}become²⁵ fertile²⁴ (or prosperous)!

Ahe raya khvarenanghacha tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem rāevantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 9) (37) Tishtrīm¹ stārem² rāevantem³ khvarenanguhantem⁴ yazamaide⁵. Āsu-khshvāēvem⁶ khshvivi-vāzem⁷, yō avavat khshvāēvō vazaite, avi zrayō Vouru-kashem, yatha tighrish mainivasāo, yim anghat Erekhsō khshvivi-ishush khshvivi-ishvatemō airyanām airyō, khshu-that hacha garōit khvantem avi gairīm.

(37) We worship⁵ the Star² Tishtrya¹, radiant³, glorious⁴, swift-flying⁶

uz i.e. At the will of the Creator Ahura Mazda and the Ameshāspand and by obeying their command.

va As regards the explanation of the word “afentem” see my translation of the Vendidad, fargard 21st para 5 note.

vb Professors Spiegel and Harlez affixing the word “hish” to the water translate thus: “Tishtrya brings the water”.

vc Original meaning those who go by the season (lit. the year); root char = to go; nominative plural of yare-charesh.

vd Or wisdom-increasing.

ve Or “await eagerly”; original “(are) desiring”.

vf I have translated this paragraph generally based on Professor Darmesteter’s translation.

(and) swift-moving⁷.^{vg}

(38) Avi³¹ dim³² Ahurō Mazdāo³³ avān³⁴, Ameshāo Spenta³⁵, vouru-gaoyaotish³⁶ he³⁷ Mithrō³⁸ pouru-pantām³⁹ frachaēshaētem⁴⁰. Ādim⁴¹ paskāt⁴² anu-marezatem⁴³ Ashishcha⁴⁴ Vanguhi⁴⁵erezaiti⁴⁶, Pārendicha⁴⁷ raoratha⁴⁸, vīspem ā ahmāt⁴⁹ yat⁵⁰ amem⁵¹ paiti-apayat⁵² vazemnō⁵³ khvanvantem⁵⁴ avi⁵⁵ gairīm⁵⁶ khvanvata⁵⁷ paiti⁵⁸ nirat⁵⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(38) The Creator Ahura Mazda³³ helped³⁴ (Tishtrya) him³¹⁻³²; the Ameshaspentas³⁵ (i.e. the Bountiful Immortals)³⁵ and Meher³⁸ (yazata) the Lord of wide pastures³⁶ ^{vh}prepared⁴⁰ (or opened) for him³⁷ the sufficient way³⁹; the good⁴⁵ (and) exalted⁴⁶ Ashishvāng⁴⁴⁻⁴⁵ (and) Parendi⁴⁷ (or light) chariot⁴⁸ ^{vi}cleaned or wiped off⁴³ (the path) for him⁴¹ until⁴⁹ he came up⁵² running⁵³ up to⁵⁵ the Mount⁵⁶ Khvanvant⁵⁷.

(Kardāh 10) (39) Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yō⁶ pairikāo⁷ taurvayeiti⁸, yō⁹ paitrikāo¹⁰ titārayeiti¹¹ yāo¹² uzāonghat¹³ Angrō Mainyush¹⁴, mamanush¹⁵, stārām¹⁶ afsh-chithranām¹⁷ vīspanām¹⁸ paiti-eretē¹⁹.

(39) We worship⁵ the Star² Tishtrya¹, radiant³ and glorious⁴; who⁶ afflicts⁸ and ^{vj}destroys¹¹ the pairikas⁷ (or drives out¹¹), whom¹² (i.e. the pairikas) the Angra Mainyu - the Evil Spirit caused to stand up¹³ in order to oppose¹⁹ all¹⁸ the Stars¹⁶ containing the seed of waters¹⁷ ^{vk}intentionally¹⁵.

(40) ^{vh}Tāo²⁰ Tishtryō²¹ taurvayeiti²², vīvaiti²³ hīsh²⁴ zrayanghat²⁵ hacha²⁶ Voura-kashāt²⁷. Āat²⁸ maēgha²⁹ us-fravāonte³⁰ huyāiryāo³¹ āpō³² barentish³³, yāhva³⁴ urvātish³⁵ awrāo³⁶ perethu³⁷ aipi³⁸ vyasaitish³⁹, avō-

^{vg} For the translation of the remaining portion, see Karda 4 of this yasht above.

^{vh} “frachaēshaētem” and “anu-marezatem”, these two verbs are in parasmaipada dual; the first in potential mood and the second in imperfect tense.

^{vi} Behind him went “Ashishvāng and Pārendi”, (Darmesteter). I have not understood the entire meaning of “Khvanvata paiti nirat”. “On the shining waters” (Darmesteter): “at the brilliant place of its setting” (Harlez). Sanskrit nira = water.

^{vj} See Karda 5, para 8 of this yasht.

^{vk} “Mamanush” - root man = Sanskrit man = to know, to think; derived from “mamanvāng”.

^{vl} Dr. Geldner takes the entire 40th paragraph in the verse form of seven lines; each line ends with comma (,) and full-stop (.).

urvaitish⁴⁰ haptā⁴¹ karshvān⁴².

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēbyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(40) Tishtrya²¹ afflicts²² them²⁰ (i.e. pairikās) and ^{vn}blows²³ them²⁴ away²⁵ from the Sea²⁵⁻²⁶ Vourukasha²⁷. The clouds²⁹ of the fertile year³¹ (and) the waters³² producing³³ (fruits and corns) gather them²⁸ on high³⁰, from which³⁴ prosperity-bestowing³⁵ and ^{vn}happiness-bringing⁴⁰ abundant³⁷ rain-showers³⁶ spread ^{vo}wide³⁹ over the seven⁴¹ regions⁴² (i.e. over the entire earth).

(Kardāh 11th) (41) Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yim⁶ āpō⁷ paitish-marente⁸ armaēshtāo⁹, frātat-charatascha¹⁰, khānyāo¹¹ thraotō-stātascha¹², parshuyāo¹³ vairyāoscha¹⁴.

(41) We worship⁵ the radiant³ and glorious⁴ Star¹ Tishtrya², whom⁶ the stagnant⁹ waters⁷, running and flowing¹⁰ waters⁷, the well” waters⁷, the spring¹² waters⁷, the waters⁷ of running stream¹², dew-dripping¹³ waters⁷ and the ^{vn}rain¹⁴ waters⁷ remember⁸ eagerly.

(42) ^{vn}Kadha¹⁵-nō¹⁶ avi¹⁷ uzayarāt¹⁸, Tishtryō¹⁹ raēvāo²⁰ khvarenanguhāo²¹. Kadha²² khāo²³ aspō-staoyehīsh²⁴, apām²⁵ ghzārām²⁶ aiwighzārem²⁷, srīraoscha²⁸ asō-shōithrāoscha²⁹ gaoyaoitishcha³⁰ ātachintīsh³¹, ā vareshajīsh³² urvaranām³³, sūra³⁴ vakhshyente³⁵ vakhsha³⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēbyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

vm i.e. scatters away (in the sense of English blows away).

vn Original meaning “help-bringing, help-giving”.

vo In the original form this word (vijasāitīsh) is in the present participle first person plural feminine and qualifies “awrāo” (spreading wide).

vp For comparison, see yasna Hā 68, para 6.

vq Dr. Geldner takes the entire para 42 in the verse form of eight lines; each line ends at comma (,) and full-stop (.).

(42) When¹⁵ will the radiant²⁰ (and) glorious²¹ Tishtrya¹⁹ rise¹⁸ for us¹⁶? When²² will the springs²³ with a flow²⁶ (and) overflow²⁷ of waters²⁵ bigger than the horse²⁴ run³¹ to the beautiful²⁸ places and cities²⁹? (so that) the trunks³² of the trees³³ may grow³⁵ with (a powerful)³⁴ intense growth³⁶.

(Kardāh 12th) (43) Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yō⁶ vīspāish⁷ naēnizaiti⁸ simāo⁹ apaya¹⁰; vazedhrish¹¹ ukhshyeiti¹² vīspāose¹³-tāo¹⁴ dāmān¹⁵ bāeshzyaticha¹⁶sēvishtō¹⁷; yezi¹⁸ aēm¹⁹ bavaiti²⁰ yashtō²¹ khshnūtō²² frithō²³ paiti-zantō²⁴.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(43) We worship⁵ the Star¹ Tishtrya², radiant³ (and) glorious⁴, who⁶ vr cleanses⁸ all⁷ dreadful things⁹ (contained) in water¹⁰, when¹⁸ he¹⁹ (i.e. Tishtrya) is²⁰ worshipped²¹, pleased²², loved²³ (and) honoured²⁴, the vs powerful¹¹ (and) most beneficent¹⁷ (Tishtrya) then renders¹² this¹⁴ entire¹³ creation¹⁵ prosperous¹², and vt revives¹⁶ (it).

(Kardāh 13th) (44) vūTishtrīm¹ stārem² raēvantem³ khvare-nanguhantem⁴ yazamaide⁵, yim⁶ ratūm⁷ paiti-daēmcha⁸, vīspaēshām⁹ stārām¹⁰, fradathat¹¹ Ahurō Mazdāo¹², yatha¹³ narām¹⁴ zarathushtrem¹⁵ yim¹⁶ nōit¹⁷ mereghente¹⁸ angrō mainyush¹⁹, nōit²⁰ yātavō²¹ pairikāoscha²², nōit²³ yātavō²⁴ mashyānām²⁵ naēdha²⁶ vīspe²⁷ hathra²⁸ daēva²⁹ mahrkathāi³⁰ upa-dareznvanti³¹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

vr i.e. renders it quite undefiled by removing the dirt, filth and impurities from the water, root niz = Sanskrit “nij” = to cleanse.

vs Vazedrish - root Sanskrit vaj = “to be powerful, to strengthen; industrious” (Justi); “health-giving” (Spiegel).

vt Original meaning “bestows health” (baēshazyaticha); denominative verb.

vu Dr. Geldner takes the entire 44th para in verse form of eleven lines; each line ends with comma (,) and full stop (.).

yāonghāmcha tānschā tāoschā yazamaide.

(44) We worship⁵ the radiant³ and glorious⁴ Star² Tishtrya¹. Just as¹³ (the Creator) Ahura Mazda¹² established¹¹ (the Prophet) Zarathushtra¹⁵ (as a Lord) over men¹⁴ (and the overseer above them), the same way He has established¹¹ ^{vw}Tishtrya⁶ as the Lord⁷ and overseer⁸ above all the stars¹⁰. **Explanation:** (As regards the Holy Zarathushtra a further explanation is made below):-

Whom¹⁶ (i.e. the Prophet Zarathushtra) the Angra Mainyu¹⁹ (or) ^{vw}bewitching²¹ sorceresses²² (or) “bewitching²⁴ men²⁵ together²⁸ with all²⁷ the daevas²⁹ could not¹⁷ kill¹⁸ (or) ^{vx}dare³¹ to kill³⁰.

(Kardāh 14) (45) Tishtrīm¹ stārem² rāēvantem³ khvarenanguhantem⁴ yazamaide⁵; yahmai⁶ hazangrem⁷ yaokhshtinam⁸, fradathat⁹ Ahurō Mazdaō¹⁰, afshchithraeshva¹¹ sevishtai¹², yo¹³ afsh-chithraeibyo¹⁴ aiti¹⁵ raokhshnushva¹⁶ vazemno¹⁷.

(45) We worship⁵ the radiant³ and glorious⁴ star² Tishtrya¹, to whom⁶ the most beneficent¹², (the Creator) Ahura Mazda¹⁰ gave a thousand-fold⁷ ^{vy}strength ^{vz}amongst those having the seed of water¹¹ who¹³ (i.e. Tishtrya) moving¹⁷ amongst the luminaries¹⁶ (of the sky) goes¹⁵ towards the stars containing the seed of waters¹⁴.

(46) ^{wa}Hō¹⁸ zrayanghō¹⁹ Vouru-kashahe²⁰, amavatō²¹ huraodhahe²², jafrahe²³ uruyāpahe²⁴, vīspe²⁵ vairish²⁶ ā-charaiti²⁷, vīspescha²⁸ srīre²⁹ ni-mraoke³⁰, vīspescha³¹ srīre³² apaghzāra³³, aspahe³⁴ kehrpa³⁵ aurushahe³⁶, srīrahe³⁷ zairi-gaishahe³⁸, zaranyō-aiwi-dānahe³⁹.

(46) He¹⁸ (i.e. Tishtrya) goes²⁷ to all²⁵ ^{wb}the waters²⁶ and to the entire²⁸ magnificent²⁹ (or splendid) ^{wc}water-fall³⁰ and to all³¹ the beautiful³² channels³³ of the powerful²¹, famed²², deep²³ (and) broad-watered²⁴ Vouru-kasha²⁰, in the shape³⁵ of a horse³⁴, crimson³⁶, beautiful³⁷, with golden ears³⁸ (and) golden caparison³⁹.

(47) Āat⁴⁰ āpō⁴¹ ava-barente⁴², Spitama⁴³ Zarathushtra⁴⁴, zrayang-

^{vv} Original meaning “whom,” i.e. Tishtrya.

^{vw} i.e. Deceiver, entrapper into temptation.

^{vx} Sanskrit root drush = to dare, “dursa”, its English equivalent to dare. For further explanation see Vendidad Fargard IX, paras 1-9 and paras 43-47.

^{vy} i.e. Amongst the stars. For its explanation see paras 4 and 39 of this yasht and para 13th of Vendidad fargard XXI.

^{vz} Original meaning “fixed a thousand of strengths”.

^{wa} Dr. Geldner takes para 46 in the verse-form of 9 lines and para 47 in the verse-form of 8 lines; each line ends with comma (,).

^{wb} i.e. On the entire surface of the sea Vouru-kasha, vairi = Sanskrit “vārī” = water.

^{wc} Nimraoka - Sanskrit root ni-mruch = to go down, to flow down. “Caves” (Darmesteter); “channels” (Spiegel); “flowing outside”, “canal of waters” (Justi).

hat⁴⁵ hacha⁴⁶ Voura-kashāt⁴⁷, tātāo⁴⁸ urvāthrāo⁴⁹ baēshazayāo⁵⁰, tāo⁵¹ avadha⁵² vībakshaiti⁵³ ābyō⁵⁴ danghubyō⁵⁵ sēvishtō⁵⁶, yatha⁵⁷ aēm⁵⁸ bavaiti⁵⁹ yashtō⁶⁰, khshnūto⁶¹ frithō⁶² paiti-zantō⁶³.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(47) O Spitaman⁴³ Zarathushtra⁴⁴! when⁵⁷ he⁵⁸ (i.e. Tishtrya) (is)⁵⁹ worshipped⁶⁰, pleased⁶¹, loved⁶² (and) welcomed⁶³, (he), the most beneficent⁵⁶ having brought⁴² the flowing⁴⁸, efficacious⁴⁹ (and) healing⁵⁰ waters⁴¹ from the Sea⁴⁵⁻⁴⁶, Vouru-kasha⁴⁷, distributes the water⁵¹ hither⁵² thither and, every where⁶³ in the countries.

(Kardāh 15) (48) Tishtrīm¹ stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yim⁶ vīspāish⁷ paitish-marente⁸ yāish⁹ Spentahe Mainyēush¹⁰ dāmān¹¹, adhairi-zemāishcha¹², upairi-zemāishcha¹³, yācha upapa¹⁴, yācha upasma¹⁵, yācha frapterejān¹⁶, yācha ravašcharān¹⁷, yācha upairi¹⁸ tāo¹⁹ akarana²⁰ anaghra²¹ ashaonō²² stish²³ āidhi²⁴.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(48) We worship⁵ the radiant³ (and) glorious⁴ Star¹ Tishtrya². Whom⁶ all⁷ the creations¹¹ of the Beneficent Spirit¹⁷ (such as), those that live under the ground¹², and those that live above the ground¹³, ^{wd}those that live in the waters¹⁴, those that fly in ^{we}the air¹⁵, (or winged birds¹⁶), those that wander wild at large¹⁷ and^{wf} ^{wg}other²⁴ innumerable²⁰ ^{wh}endless²¹ creations²³ of Holy

^{wd} Yācha upāpa - its original meaning is “and those that live in waters”.

we i.e. “those living away from the ground”, “those that remain in the air”. The meaning of “upasma” (deriving from Upa + zema) can be “living on the ground”.

wf Upairi - Sanskrit Upari - besides, in addition to.

wg Āidhi = Sanskrit ādi = other, etc.

wh Akarana = endless, without an end; anaghra = without a beginning.

(Ahura Mazda), remember eagerly⁸.

(Kardāh 16) (49) *wi Tishtrīm¹ Stārem² raēvantem³ khvarenangu-hantem⁴ yazamaide⁵, thamananguhantem⁶, varechanguhantem⁷, yaokhshtivantem⁸ hshayamnem⁹, isānem¹⁰ hazangrāi¹¹ āyaptanām¹². Yō¹³ dadhātī¹⁴ kukhshnavānāi¹⁵, pourush¹⁶ ayaptāo¹⁷ jaidhyantāi¹⁸, ajaidhyamnāi¹⁹ mashyāi²⁰.*

(49) We worship⁵ the Star² Tishtrya¹, the radiant³, the glorious⁴, health-giving⁶, pompous⁷, powerful⁸, ruling⁹, predominant over a thousand gifts¹², who¹³ grants¹⁴ many¹⁶ boons¹⁷ prayed for or not prayed for^{wj} to that man²⁰ wk who has pleased him¹⁵.

(50) Azem²¹ dadhām²², Spitama²³ Zarathushtra²⁴, aom²⁵ stārem²⁶ yim²⁸ Tishtrīm²⁹ avāontem³⁰ yesnyata³¹, avāontem³² vahmyata³³, avāon-tem³⁴ khshnaothvata³⁵, avāontem³⁶ frasastata³⁷, yatha³⁸ māmchit³⁹ yim⁴⁰ Ahurem Mazdām⁴¹.

(50) O Spitamān²³ Zarathushtra²⁴! I²¹ wl have created²² this²⁵ star²⁶ Tishtrya²⁹ as³⁰ worthy of worship³¹, adoration³³, propitiation³⁵, and glorification³⁷ wma³⁸ Myself⁹ – Ahura Mazda⁴¹.

Explanation:- (Why Tishtrya was created so great, is mentioned below).

(51) Avanghāo⁴² pairikayāo⁴³ paitishtātayaēcha⁴⁴, paitischaptayaē-cha⁴⁵ paititaretayaēcha⁴⁶, paityaoget⁴⁷-tbaēshahyāicha⁴⁸, yā⁴⁹ duzyāiryā⁵⁰, yām⁵¹ mashyāka⁵² avi duzvachanghō⁵³ huyāiryām⁵⁴ nāma⁵⁵ ajoaitē⁵⁶.

(51) (I have created the Star Tishtrya as worthy of worship and adoration like Myself) in order to withstand⁴⁴, destroy⁴⁵ and drive out⁴⁶ this⁴² Pairikā⁴³ wn Duz yāiryā⁵⁰ whom^{wo} wicked⁵³ persons⁵² call by the name⁵⁵ Huyāiryā⁵⁴, and^{wp} to prevent malice⁴⁸.

wi Dr. Geldner takes this whole paragraph in the verse form of 8 lines.

wj Original meaning “unto one who asks for, unto one who does not ask for”.

wk The reduplicated form of the root khshnu (=to please) became “kukhshnu”.

wl i.e. as I who am Ahura Mazda, like Myself too.

wm Similar statement occurs for Meher yazata, too, with slight difference (see Meher yasht, para 1).

wn i.e. Famine-producing; original meaning “pertaining to bad year”. After the Avesta, during the period of Cuneiform Inscriptions, the Emperor Darius wishing prosperity for his own kingdom from the Creator Ahura Mazda prays May the Lord protect my kingdom from the hostile army and from the famine (hachā dushiyār)! That inscription is as follows: Utā imām dahyāum Aura Mazdā pātuva hachā haināyā, hachā dushiyār, hachā draugā (see the writing numbered H of Persepolis). Meaning:- (The Emperor Darius prays:) Also may Ahura Mazda protect this kingdom (of mine) from the hostile army, from famine and from falsehood- deceit.

wo Original meaning “evil speaking”, from it “speaking quite contrary”.

wp Original meaning in order to withstand the malice, (root paiti-vaz).

(52) **Yedhi⁵⁷ zi⁵⁸ azem⁵⁹ nōit⁶⁰ daidhyām⁶¹, Spitama⁶² Zarathushtra⁶³, aom⁶⁴ stārem⁶⁵ yim⁶⁶ Tishtrīm⁶⁷, avāontem⁶⁸ yesnyata⁶⁹ avāontem⁷⁰ vahmyata⁷¹ avāontem⁷² khshnaothvata⁷³, avāontem⁷⁴ frasastata⁷⁵, yatha⁷⁶ māmchit⁷⁷ yim⁷⁸ Ahurem Mazdām⁷⁹.**

(53) **Avanghāo⁸⁰ pairikayāo⁸¹ paitishtātayaēcha⁸², paitischapta-yaēcha⁸³; paititaretayaēcha⁸⁴, paityaoget⁸⁵-tbaēshahyāicha⁸⁶, yā⁸⁷ duz-yāiryā⁸⁸; yām⁸⁹ mashyāka⁹⁰ avi duzvachanghō⁹¹ huyāiryam^{v2} nāma⁹³ ajojaite⁹⁴.**

(54) **Hamahe⁹⁵ zi⁹⁶ me⁹⁷ idha⁹⁸ ayān⁹⁹ hamayāo¹⁰⁰ vā¹ khshapō², hāo³ pairika⁴ yā⁵ duzyāiryā⁶ vīspahē⁷ anghēush⁸ astvatō⁹ parōit¹⁰ pairithnem¹¹, anghvām¹² ava-hisidhyāt¹³ ācha pairicha¹⁴ dvaraiti¹⁵.**

(52-53) For⁵⁸ if⁵⁷ 1⁵⁹, O Spitaman⁶² Zarathushtra⁶³! had not⁶⁰ created⁶¹ this⁶⁴ Star⁶⁵ Tishtrya⁶⁷ as⁶⁸ worthy of worship⁶⁹ as⁷⁰ worthy of praise⁷¹, as⁷² worthy of propitiation⁷³, as⁷⁴ worthy of glorification⁷⁵ as⁷⁶ Myself⁷ - Ahura Mazda⁷⁹, in order to withstand⁸² this⁸⁰ Pairika⁸¹ (named) Duzyairyā⁸⁸, whom⁸⁹ wicked⁹¹ persons⁹⁰ call⁹⁴, Huyairyā⁹², in order to destroy⁸³ drive (her) out⁸⁴, and prevent⁸⁵ her malice⁸⁶, (54) then indeed⁹⁶ every⁹⁵ day⁹⁹ (and) every¹⁰⁰ night² (i.e. always) ^{wq}that³ pairikā⁴ (named) Duzyairyā⁶ would wage¹⁰ war¹¹ (or strife) here⁹⁸ (i.e.) in the entire⁷ corporeal⁹ world⁸ of Mine⁹⁷, and ^{wr}would injure¹³ the life¹² ^{ws}everywhere.

(55) **Tishtryō¹⁶ zi¹⁷ raēvāo¹⁸ khvarenanghāo¹⁹ avām²⁰ pairikām²¹ ādarezayeiti²², bibdāishcha²³, thribdāishcha²⁴, avanemnāishcha²⁶ vīspab-dāishcha²⁶, mānayen ahe yatha²⁷ hazangrem²⁸ narām²⁹ ūim³⁰ narem³¹ ādarezayōit³²; yōi³³ hyān³⁴ asti³⁵ aojangha³⁶ aojishta³⁷.**

(55) ^{wt}But¹⁷ the radiant¹⁸ (and) glorious¹⁹ Tishtrya¹⁶ binds²² that²⁰ pairikā²¹ (named Duzyairyā) with double²³ and treble fetters²⁴, and with invincible²⁶ ^{wu}fetters²⁶. **Explanation:-** (How he binds the fetters is stated below.)

Just as²⁷ a thousand²⁸ men²⁹ who³³ are³⁴ the strongest³⁷ in physical³⁵ strength³⁶ would fetter³² one³⁰ man³¹; (the same way Tishtrya binds stoutly that pairikā so that she can be prevented from doing any harm).

(56) **Yat³⁸ zi³⁹ Spitama⁴⁰ Zarathushtra⁴¹, airyāo⁴² danghāvo⁴³ Tishtryehe⁴⁴ raēvātō⁴⁵ khvarenanguhatō⁴⁶ aiwi-sachyāresh⁴⁷ dāitīm⁴⁸ yas nemcha⁴⁹ vahmemcha⁵⁰ yatha⁵¹ he⁵² asti⁵³ dāityōtemō⁵⁴ yas nascha⁵⁵**

^{wq} Professors Spiegel and Harlez. Taking “khao” instead of “hao” according to Geldner would “drain out the springs of water (khao)” (Darmesteter).

^{wr} hisidhyat (potential mood) root sad = Sanskrit Shadh = to smite, to destroy; “sad” is changed into “sid”; being an Intensive verb, the root is reduplicated.

^{ws} Original meaning “near and roundabout” (acha pairicha); dvaraiti present participle locative singular, original base dvarat; (root dvar = to run).

^{wt} zi = Sanskrit hi = but, because, indeed, verily.

^{wu} Root van = Winnan (Saxon) = to win, to conquer.

vahmascha⁵⁶, ashāt⁵⁷ hacha⁵⁸ yat⁵⁹ vahishtāt⁶⁰, nōit⁶⁷ ithra⁶² airyāo⁵³ danghāvo⁶⁴ frāsh⁶⁵ hyāt⁶⁶ haēna⁶⁷, nōit⁶⁸ vōighna⁶⁹, nōit⁷⁰ pāma⁷¹ nōit⁷² kapastish⁷³, nōit⁷⁴ haēnyō⁷⁵ rathō⁷⁶, nōit⁷⁷ uzgerepto⁷⁸ drafshō⁷⁹.

(56) O Spitamān⁴⁰ Zarathushtra⁴¹! If³⁸ the Iranian⁴² wv countries⁴³ ww would perform⁴⁷ verily³⁹ the proper⁴⁸ worship⁴⁹ and adoration⁵⁰ in honour of the radiant⁴⁵ (and) glorious⁴⁶ Star Tishtrya⁴⁴ just as⁵¹ the most proper⁵⁴ worship⁵⁵ and adoration⁵⁶ performed with the best⁶⁰ righteousness⁵⁷⁻⁵⁸ is⁵³ (worthy) for him⁵² (i.e. Tishtrya), then neither⁶¹ the hostile army⁶⁷ nor⁶⁸ calamity⁶⁹, neither⁷⁰ wx sickness⁷¹ nor⁷² vengeance⁷³, neither the chariot⁷⁶ of the hostile army⁷⁵ nor the uplifted⁷⁸ banner⁷⁹ (of the enemy) can rush forward⁶⁵⁻⁶⁵ to the Iranian countries⁶⁴.

(57) "wv Paiti dim peresat Zarathushtrō, kat zī asti; Ahura Mazda, Tishtryehe raēvatō khvarenanguhatō dāityōtemō yasnascha vahmascha, ashāt hacha yat vahishtāt. (58) Āat mraot Ahurō Mazdāo, zaothrāo he uzbārayen airyāo danghāvō, baresma he sterenayen airyāo danghāvō; pasūm he pachayen airyāo danghāvō; aurushem vā voihu-gaonem vā, kāchit vā gaonanām hamō-gaonem.

(59) Mā he mairyō gēurvayōit, mā jahika, mā ashāvō asrāvayat-gāthō, ahumerekhsh, paityārenō imām-daēnām yām āhūirīm Zarathushtīm (60) Yezi-she mairyō gēurvayāt, jahika vā, ashāvō vā asrāvayat-gāthō, ahumerekhsh, paityārenō imām daēnām yām āhūirīm Zarathushtīm, para baēshaza hachaite Tishtryō raēvāo khvare-nanguhāo. (61) Hamatha airyābyō danghubyō vōighnāo jasāonti; hamatha airyābyō danghubyō haēna frapatāonti; hamatha airyābyō danghubyō janyāonte, panchasaghnāi sataghnāishcha, sataghnāi hazangraghnāishcha, hazangraghnāi baēvareghnāishcha, baēvareghnāi ahākhshtaghnāishcha."wz

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm stārem. zaothrābyō Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshuhdhaeibyascha vāghzibyō.

wv I.e. People of the countries under the suzerainty of the Sovereigns of Iran.

ww Original meaning “give, offer” (Sanskrit root ā-shak).

wx The meaning of pāman (Sanskrit pāman) is skin-disease; scab (Darmesteter compares this word with Afghan “pam” (leprosy) and “pam-an” (a leper). In Behram yasht Dr. Geldner has taken the same word “pāma”.

wy For comparison, see Behram yasht, para 48. For the translation of paras 57-61, see Behram yasht, karda XVII, paras 49-53. The difference is, in this yasht the name of Tir, and in the other yasht the name of Behram occurs.

wz For the translation of paragraphs 57-61, see Beheram yasht, paragraphs 49-53.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Tishtryehe stārō raēvatō khvarenanguhatō satavaēsahe frāpahe sūrahe Mazdadāhtahe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (**falān**) māhe mubārak (**falān**), gāhe (**falān**) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, taroidfte angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1. Gorje khoreh awazāyād Teshtar Tir rayōmand khorehmand berasad amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing South) dādāre gehān dīne Mazdayasni dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadāhta. Ashaone Ashem Vohū 1. Tishtrīm stārem raēvantem khvarenanguhantem yazamaide. Ashem Vohū 1. Teshtar Tir rayōmand khorehmand berasad. Ashem Vohū 1.

GOSH YASHT

^{xa}**Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.**

Pa nāme yazdān Ahura Mazda khodāe awazūnī gorje khoreh awazāyād; Gēush urva Dravāspa sūrahe khoreh berasād.^{xb}

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet

^{xa} This yasht is also known by the name “Dravāspa yasht”. As regards the explanation of “Dravāspa”, see the last note of paragraph 1 of this yasht.

^{xb} i.e. May the powerful and glorious Goshuruna Dravāspa come (unto my help)! For its explanation, see the last note of paragraph 1 of this yasht.

hom. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem Vohū 3.

Fravaranē mazdayasnō Zarathushtish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Dravāspayao sūrayāo Mazdadhatayāo ashaonyāo,^{xc} khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(Kardāh 1) (1) Dravāspām¹ sūrām² Mazdadhatām³ ashaonīm⁴ yazamaide⁵; drvō-pasvām⁶, drvō-staorām⁷, drvō-urvathām⁸, drvō-apere-nāyukām⁹ pouru-spakhshtīm¹⁰ dūrāt¹¹ pathana¹² khvāthravana¹³ dareghō-hakhedhrayana¹⁴.

(1) We worship⁵ the powerful² (and) holy⁴ ^{xd}Dravāspa¹, possessed of long-standing friendship¹⁴ created by Ahura Mazda³, giving health to cattle⁶, or drought animals⁷, to ^{xe}friends⁸, and children⁹, keeping watchfully¹⁰ from afar¹¹, giving happiness¹³ widely¹² ^{xf}.

(2) Yukhta aspām¹⁵ varetō-rathām¹⁶, khvanat-chakhrām¹⁷, fshao-nīm¹⁸, marezām¹⁹, amavaitīm²⁰, huraodhām²¹, khvāsaokām²² baēshaz-yām²³ drvō-stātīm²⁴, drvō-varetām²⁵ avanghe²⁶ narām²⁷ ashaonām²⁸.

(2) (^{dg}We worship Dravāspa) who yokes teams of horses¹⁵, keeps the fast-moving chariot¹⁶, with resounding (or shining) wheels¹⁷, prosperity-giving¹⁸, pure¹⁹, powerful²⁰, beautiful²¹, conferring benefit on one's self²², healing²³, ^{xh}standing firm²⁴, giving powerful support²⁵ for the help²⁶ of the righteous²⁸ men²⁷.

^{xc} i.e. For the worship, etc., of the powerful and holy Dravāspa created by Ahura Mazda (see Khorshed Nyāyesh).

^{xd} The original meaning of drvāspa (= drva + aspa) is “giving health to the horse”, hence the yazata giving health to all the animals; as his collaborator there occurs “Gēush urvan”, the meaning of which is the soul of the cattle, source, the “soul of the universe”. Moreover, the yazata Dravāspa is in the feminine gender like Āvan, Din, Ashishvagh. Dr. Haug from the last part of this paragraph compares “Dravāspa” with the Milky-way, thus: with many eyes (pouru-spakhshtīm); with distant roads (durāt pathana), self-shining (khvāthravana) and with long constellation or with the cluster of stars (dareghō-hakhedh-rayana).

^{xe} If we derive the word “urvathām” from the Sanskrit root vardh = to grow, then the meaning of “dryō urvathām” having followed by “r” and preceded by the redundant “u” becomes “urvadh” = urvath.

^{xf} Or guarding fully from afar the roads, with comfortable, long-standing friendship. If we take this word “pouru-spakhshti” instead of “pouru-spakhshtīm” according to Geldner’s text and the last three words in the instrumental singular, then it can be translated as:- We worship Dravāspa giving health to children, who guards fully¹⁰ from afar¹¹ with wide¹², long-standing friendship¹⁴ accompanied by happiness¹³. Original meaning is “with full watch”.

^{xg} Here “yazamaide” occurring in the first para is to be employed.

^{xh} From “drvō-stātī” the Persian word “dorosta” (sound) is derived

(3) ^{xi}Tām²⁹ yazata³⁰ Haoshyanghō³¹ Paradhātō³² upa³³ upabde³⁴ Harayāo³⁵ Berezō³⁶ Srīrayāo³⁷ Mazdadhātayāo³⁸, satem³⁹ aspanām⁴⁰ hazangrem⁴¹ gavām⁴², baēvare⁴³ anumayanām⁴⁴ uta⁴⁵ zaothrām⁴⁶ frabarō⁴⁷.

(3) Also⁴⁵ the bearer⁴⁷ of libations⁴⁶ (King) Haoshyangha³¹ of the Pishdadian (Dynasty) worshipped³⁰ her²⁹ (i.e. Dravāspa) near³³ the foot³⁴ of the beautiful³⁷ Mount Alborz³⁵⁻³⁶, created by Ahura Mazda³⁸, with a hundred³⁹ horses⁴⁰¹, a thousand⁴¹ ^{xj}oxen⁴² (and) ten thousand⁴³ small ^{xk}animals⁴⁴ (and prayed for the boon).

(4) Dazdi⁴⁸ me⁴⁹ vanguhi⁵⁰ sēvishte⁵¹ Dravāspe⁵², tat⁵³ āyaptem⁵⁴, yat⁵⁵ bavāni⁵⁶ aiwi-vanyāo⁵⁷ vīspe⁵⁸ daēva⁵⁹ māzainya⁶⁰, yatha⁶¹ azem⁶² nōit⁶³ tarshṭō⁶⁴ frānemāne⁶⁵ thvaēshāt⁶⁶ parō⁶⁷ daēvaēibyō⁶⁸, frā ahmāt⁶⁹ parō⁷⁰ vīspe⁷¹ daēva⁷² anusō⁷³ tarshta⁷⁴ nemāonte⁷⁵, tarshta⁷⁶ temanghō⁷⁷ dvarāonte⁷⁸.

(4) O good⁵⁰ and most beneficent⁵¹ Dravāspa⁵²! grant thou⁴⁸ unto me⁴⁹ this⁵³ boon⁵⁴ that I may overcome⁵⁶⁻⁵⁷ all⁵⁸ the daevas⁵⁹ of Māzandarān⁶⁰, also⁶¹ that I⁶² (am) never⁶³ striken with terror⁶⁴, bow down⁶⁵ through fear⁶⁶ before⁶⁷ the daevas⁶⁸, (but) on the contrary⁶⁹⁻⁷⁰ all⁷¹ the daevas⁷² striken with terror⁷⁴ bow down⁷⁵ (before me) against their will⁷³ (and) terror-striken⁷⁶ run away⁷⁴ into darkness⁷⁷.

(5) Dathat⁷⁸ ahmāi⁷⁹ tat⁸⁰ avat⁸¹ āyaptem⁸² drvāspa⁸³ sūra⁸⁴ Mazdadhāta⁸⁵ ashaoni⁸⁶ thrāthri⁸⁷ zaothrō-barāi⁸⁸ aredhṛāi⁸⁹ yazemnāi⁹⁰ jaidhyantāi⁹¹, dāthrish⁹² āyaptem⁹³.

(5) The heroic⁸⁴, holy⁸⁶ Dravāspa⁸³ created by Ahura Mazda⁸⁵, the nourishing (and) the bestower⁹² of boons⁹³ granted⁷⁸ (the boon mentioned in the fourth paragraph above) to that⁷⁹ bearer of libations⁸⁸, the dedicator⁸⁹, the worshipper⁹⁰ a and the beseecher⁹¹ (i.e. to the King Hoshang of the Pishdadian Dynasty).

(6) Ahe⁹⁴ raya⁹⁵ khvarenanghacha⁹⁶, tām⁹⁷ yazāi⁹⁸ surunvata⁹⁹ yasna¹⁰⁰, tām¹ yazāi² huyashta³ yasna⁴, Dravāspām⁵ sūrām⁶ Mazdadhātam⁷ ashaonīm⁸, zaothrābyō⁹ Dravāspām¹⁰ sūrām¹¹ Mazdadhātam¹² ashaonīm¹³ yazamaide¹⁴.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha syaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,**

xi Except the last three words this para occurs in Avān yasht, para 21.

xj In the literal sense these are translated as: “a hundred of horses, a thousand oxen and ten thousand small animals”.

xk The final portion of this paragraph occurs in the seventh karda of the Srosh yasht Vadi.

yāonghāmcha tānschā tāoschā yazamaide.

(6) On account of her⁹⁴ (i.e. Dravāspa's) splendour⁹⁵ and glory⁹⁶ her⁹⁷ do I worship⁹⁸ with the famous⁹⁹ yasna¹⁰⁰ (and) do I worship her (i.e.) the heroic⁶ and holy⁸ Dravāspa⁵ created by Ahura Mazda⁷ with the well-consecrated³ yasna⁴. We worship¹⁴ the heroic¹¹ (and) holy¹³ Dravāspa¹⁰ created by Ahura Mazda¹² with libations⁹.

(Kardāh 2) (7) ⁴Dravāspām sūrām Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām drvō-apere-nāyukām, pouru-spakhshātīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana. Yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitim huraodhām, khvāsaokām, baēshazyām,drvō-stātīm, drvō-varetām avanghe narām ashaonām.

(8) Tām¹ yazata² yō³ yimō⁴ khshaēto⁵ hvāthwō⁶ Hukairyāt⁷ hacha⁸ berezanghat⁹, satem¹⁰ aspanām¹¹ hazangrem¹² gavām¹³ baēvare¹⁴ anumayanām¹⁵, uta¹⁶ zaothrām¹⁷ frabarō¹⁸.

(8) Jamshed⁴ the King⁵, bearer¹⁸ of the libations¹⁷ and the protector of the subjects also¹⁶ worshipped² her (i.e. Dravāspa) from⁸ the Mount⁹ Hukara⁷ with hundred¹⁰ horses¹¹ thousand¹² oxen¹³ (and) ten thousand¹⁴ small animals¹⁵ (and asked for the boon):

(9) ^{xm}Dazdi¹⁹ me²⁰ vanguhi²¹ sēvishte²², Dravāspe²³ tat²⁴ āyaptem²⁵, yatha²⁶ azem²⁷ fshaoni²⁸ vāthwa²⁹, avabarāni³⁰ avi³¹ Mazdāo³² dāmabyo³³, yatha³⁴ azem³⁵ amerekhtīm³⁶, avabarāni³⁷ avi³⁸ Mazdāo³⁹ dāmabyo⁴⁰.

(9) O good²¹ (and) most beneficent²² Dravāspa²³! do thou grant¹⁹ me²⁰ this²⁴ boon²⁵ that I may bring³⁰ prosperity²⁸ unto³¹ the creatures³³ of Ahura Mazda³² (and) ^{xn}the increase of cattle²⁹ xo and immortality³⁶ unto³⁸ the creatures⁴⁰ of Ahura Mazda³⁹.

(10) ^{xp}Uta⁴¹ azem⁴² apa-barāni⁴³, va⁴⁴ shudhemcha⁴⁵ tarshnemcha⁴⁶ hacha⁴⁷ Mazdāo⁴⁸ dāmabyo⁴⁹, uta⁵⁰ azem⁵¹ apa-barāni⁵², va⁵³ zaurvāmcha⁵⁴, merethyūmcha⁵⁵ hacha⁵⁶ mazdāo⁵⁷ dāmabyo⁵⁸, uta⁵⁹ azem⁶⁰ apa-barāni⁶¹, va⁶² gerememcha⁶³ vātem⁶⁴ aotemcha⁶⁵ hacha⁶⁶ Mazdāo⁶⁷ dāmabyo⁶⁸, hazangrem⁶⁹ aiwi-gāmanām⁷⁰.

(10) Also⁴¹ I⁴² may take away⁴³ (or remove) both⁴⁴ hunger⁴⁵ and thirst⁴⁶ from⁴⁷ the creatures⁴⁹ of Ahura Mazda⁴⁸; Also⁵⁰ I may take away⁵²

xl For its translation, see paragraphs First and second of this yasht.

xm Dr. Geldner takes this paragraph in the verse form of six lines.

xn I have taken the words "fshaoni vāthwa" as nouns in the Dvandva Compound. Also the word "fshaoni" occurs as an adjective, meaning prosperous, "fat".

xo For comparison, see Āvān yasht para 26 where the King Jamshed prays for destroying the power and the prosperity of the daevas.

xp Dr. Geldner takes this paragraph in the verse form of 10 lines.

decrepitude⁵⁴ and death⁵⁵ from⁵⁶ the creatures⁵⁸ of Ahura Mazda⁵⁷; I⁶⁰ may (cast out) from⁶⁶ the creatures⁶⁸ of Ahura Mazda⁶⁷ the hot⁶³ and the cold⁶⁵ wind⁶⁴.

(11) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish xqāyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazai huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 3) **(12) Dravāspām surāam Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām,drvō-urvathām,drvō-apere-nāyukām, pouru-spakhshtīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana, yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, merezām, amavaitīm, huraodhām khvāsaokām, baēshazayām,drvō-stātitim,drvō-varetām avanghe narām xrashaonām.**

(13) Tām¹ yazata² Visō³ puthrō⁴ Āthwyānōish⁵, visō⁶ sūrayāo⁷ Thraētaonō⁸, upa⁹ varenem¹⁰ chathru-gaoshem¹¹, satem¹² aspanām¹³ hazangrem¹⁴ gavām¹⁵ baēvare¹⁶ anumayanām¹⁷, uta¹⁸ zaothrāo¹⁹ frabarō²⁰.

(13) Thraetaona, the son⁴ of Athwya⁵ family³ of the valiant⁷ race⁶ who is the bearer of libations, worshipped² her¹ (i.e. Dravāspa) in the ^xfour-cornered¹¹ Varena-Gilan)¹⁰, city with hundred¹² horses¹³, thousand¹⁴ oxen¹⁵ and ten thousand¹⁶ small animals¹⁷ (and prayed for the boon as).

(14) Dazdi²¹ me²² vanguhi²³ sēvishte²⁴ Dravāspe²⁵ tat²⁶ āyaptem²⁷, yat²⁸ bavāni²⁹ aiwi-vanyāo³⁰ azīm³¹ Dahākem³² thri-zafanem³³, thri-kamere-dhem³⁴, khshvash-ashīm³⁵, hazangra-yaokhshtīm³⁶, ash-aojanghem³⁷, daēvīm³⁸ drujem³⁹, aghem⁴⁰ gaēthāvyō⁴¹ drvantem⁴², yām⁴³ ashaojas-temām⁴⁴ drujem⁴⁵ fracha kerentat⁴⁶ angrō mainyush⁴⁷ avi⁴⁸ yām⁴⁹ astvaitīm⁵⁰ gaēthām⁵¹, mahrkāi⁵² ashahe⁵³ gaēthanām⁵⁴. Uta⁵⁵ he⁵⁶ vanta⁵⁷ azāni⁵⁸ Savanghavāchi⁵⁹ arenavāchi⁶⁰, yōi⁶¹ hen⁶² kehrpa⁶³ sraēshta⁶⁴ zazātēe⁶⁵ gaēthyāicha⁶⁶, yōi⁶⁷ abdōteme⁶⁸.

(14) O good²³ (and) most beneficent²⁴ Dravāspa²⁵! grant me thou²¹ this²⁶

xq i.e. Dravāspa yazata granted the boon asked by the King Jamshed; For its translation see paras 5-6 of this yasht.

xr For its translation, see paragraphs First and second of this yasht.

xs Or of four parts or four-gated; see Vendidad fārgard 1.18.

boon²⁷ that²⁸ I may overcome³⁰ (subdue) the Azi-Dahak³¹⁻³², three-jawed³³, three-skulled³⁴, six-orbed³⁵, of a thousand wiles³⁶, very strong³⁷ devilish³⁸ Druj³⁹, who is harmful⁴⁰, wicked⁴² for (these) countries⁴¹. Whom⁴³ Angra Mainyu⁴⁷ created⁴⁶ as by far the strongest⁴⁴ Druj⁴⁵ on⁴⁸ (this) material⁵⁰ world⁵¹ for the destruction⁵² of the worlds⁵⁴ of righteousness⁵³. Moreover⁵⁵ I ^xmay release (or give salvation⁵⁸) to his⁵⁶ two wives⁵⁷ Shehernaz⁵⁹ and ^{xu}Aranvaz⁶⁰ who⁶¹ are⁶² the fairest⁶⁴ of the bodies⁶³ amongst the women⁶⁵ of (this) world⁶⁶, (and) who⁶⁷ (are fallen) in the deepest cavern⁶⁸.

(15) Dathat ahmāi tat avat āyaptem Dravāspa Sūra Mazdadīhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthris āyaptem.

Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadīhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadīhātām ashaonīm ^{xw}yazamaide.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vacha-cha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 4) (16) Dravāspām sūrām Mazdadīhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām, drvō-apere-nāyukām, pouru-spakhshātīm dūrāt, pathana khvāthravana dareghō-hakhedhrayana, yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, mārezām, amavaitīm, huraodhām, khvā-saokām, baēshaza-yām,drvō-stātīm,drvō-varetām avanghe narām ^{xw}ashaonām.

(17) Tām¹ yazata² Haomō³ Frāshmish⁴ baēshazyō⁵, srīrō⁶, khshath-ryō⁷, zairi-dōithrō⁸, barezishte⁹ paiti¹⁰ barezahi¹¹ Hairaithyō¹² paiti¹³ Barezayāo¹⁴; āat¹⁵ him¹⁶ jaidhyat¹⁷ avat¹⁸ āyaptem¹⁹.

(17) Haoma³, the prosperity-bringer⁴, the healing⁵, the beautiful⁶, the royal⁷ (and) golden-eyed⁸, worshipped² her¹ (i.e. Dravāspa) upon¹¹ the highest⁹ height¹¹ of (the Mount) Alborz¹²⁻¹⁴, and asked of¹⁷ her¹⁶ this¹⁸ boon¹⁹,

(18) Dazdi²⁰ me²¹ vanguhi²² sēvishte²³ Dravāspe²⁴ tat²⁵ āyaptem²⁶, yatha²⁷ azem²⁹ bandayeni²⁹ mairīm³⁰ Tūrīm³¹ Frangrasyānem³², uta³³

^{xt} For comparison of paras 13-14, see Āvān yasht, paras 33-34.

^{xu} Shehernaz and Aranvaz were both most beautiful and handsome Iranian ladies. In the Shahnama they are said to be the sisters of King Jamshed. Professor Mohl and Professor Darmesteter have regarded them as the daughters of King Jamshed.

^{xv} i.e. Dravāspa yazata granted the boon asked for by King Faredoon. For its translation, see paras 5-6 of this same yasht.

^{xw} For its translation, see para first and second of this yasht.

bastem³⁴ vādhayeni³⁵, uta³⁶ bastem³⁷ upanayeni³⁸ bastem³⁹ Kavōish⁴⁰ Haosravanghahe⁴¹, janāt⁴² tem⁴³ Kava Haosrava⁴⁴, pasne⁴⁵ varōish⁴⁶ Chaēchistahe⁴⁷ jafrahe⁴⁸ urvyāpahe⁴⁹, puthrō⁵⁰ kaēna⁵¹ syāvarshānāi⁵² zurō-jatahe⁵³, narahe⁵⁴, Aghraērathahecha⁵⁵ Naravahe⁵⁶.

(18) O good²² (and) most beneficent²³ Dravāspa²⁴! do thou grant²⁰ me²¹ this²⁵ boon²⁶, that²⁷ I²⁸ may bind²⁹ the murderous³⁰ (or cruel) Turanian Afrasyab³², and³³ may drag³⁵ (him) bound³⁴, and³⁶ bring³⁸ him before (the King) Kaikhousrou⁴⁰⁻⁴¹, (so that) he may kill⁴² him⁴³ (i.e. Afrasyab) on the other side⁴⁵ of the lake⁴⁶, Chaechasta⁴⁷, broad-watered⁴⁹ and deep⁴⁸.^{xx}

Explanation:- (As to why he kills him a note is given below.)

The son⁵⁰ (i.e. Kaikhousrou) (may kill Afrāsyāb) in revenge⁵¹ of Syavākhsh⁵² killed by violence⁵³ and in revenge⁵¹ of the hero⁵⁴ Aghraeras⁵⁵ of ^{xy}Naru race⁵⁶.

(19) Dathat ahmāi tat avat āyaptem Dravāspa Sūra Mazdadhāta ashaoni thrāthri, zaothrō-barai aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām surām Mazdadhātām ashaonīm ^{xz}yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
^{yā}onghāmcha tānschā tāoschā yazamaide.

(Kardāh 5) (20) Dravāspām surām Mazdadhātām ashaonīm yazamaide; drvō-pasvām,drvō-staorām,drvō-urvathām,drvō-aperenā-yukām, pouru-spakhshtim dūrāt, pathana khvāthravana dareghō-hakhedhrayana. Yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm; marcəām, amavaitīm, huraodhām, khvāsaokām, baēshazyām,drvō-stāitim,drvō-varetām avanghe narām ^{ya}ashaonām.

(21) Tām¹ yazata² arsha³ airyanām⁴ dakhyunām⁵ khshathrāi⁶ han-keremō⁷ Haosrava⁸, pasne⁹ varōish¹⁰ Chaēchistahe¹¹ jafrahe¹² urvyā-

xx This fact agrees to a greater extent with the matter occurring in the Shahnama. It is written there that when a saintly man, Haoma was offering prayer on the mountain, having seen Afrāsyāb hidden there, carried him bound to King Kaikhousrou.

xy Although Aghareras was of Turanian descent and brother of Afrāsyāb, yet he himself being virtuous and just, and having his regards for the Iranians saved the lives of many Iranians from dangers; hence Afrāsyāb killed him.

xz i.e. Dravāspa yazata granted the boon asked for by Haoma. For its translation, see paras 5-6 of this yasht.

ya For its translation see first and second paragraphs of this yasht.

pahe¹³, satem¹⁴ aspanām¹⁵, hazangrem¹⁶ gavām¹⁷, baēvare¹⁸, ^{yb}anumaya-nām¹⁹ uta²⁰ zaothram²¹ frabaro²².

(21) The bearer²² of libations²¹ the manly³ (King) Kaikhosrou⁸, ^{yc}the consolidator⁷ of the Kingdom⁶ of Iranian⁴ countries⁵, also worshipped² her¹ (i.e. Dravāspa) with hundred¹⁴ horses¹⁵, thousand¹⁶ oxen¹⁷ (and) ten thousand¹⁸ small animals¹⁹ on the other side⁹ of the lake¹⁰ Chaechasta¹¹, (and) broad-watered¹³ and deep¹².

(22) ^{yd}Dazdi²³-me²⁴ vanguhi²⁵ sevishte²⁶, Dravāspe²⁷ tat²⁸ āyaptem²⁹ yatha³⁰ azem³¹ nijanāni³² mairīm³³ Tūirīm³⁴ Frahgrasyānem³⁵ pasne³⁶ varōish³⁷ Chaēchistahe³⁸ jafrahe³⁹ urvayāpahe⁴⁰, puthrō⁴¹ kaēna⁴² Syāvarshānāi⁴³, zurō-jatahe⁴⁴ narahe⁴⁵, aghraērathahecha⁴⁶ naravahē⁴⁷.

(22) O good²⁵ (and) most beneficent²⁶ Dravāspa²⁷! grant me thou²³ this²⁸ boon²⁹ that³⁰ I may kill³² the murderous³³ Turānian³⁴ Afrāsyāb³⁵ on the other side³⁶ of the lake³⁷ Chaechasta³⁸, broad-watered⁴⁰ ^{ye}and deep³⁹

Explanation:- (As to the matter why I kill him is stated below.)

(I who am) the ^{yf}son⁴¹ (of Syavakhsh) may kill that murderous Afrāsyāb in revenge⁴² of Syavakhsh⁴³ killed by violence⁴⁴ (and) in revenge⁴² of hero⁴⁵ Aghreras⁴⁶ of Naru race⁴⁷.

(23) **Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem.**^{yg}

Ahe raya khvarenanghacha, tām yazai surunvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhhātām ashaonīm yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 6) (24) Dravāspām sūrām Mazdadhhātām ashonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām,drvō-aperenāyukām, pouru-spakhshtīm dūrāt, pathana, khvāthravana

^{yb} Except the last three words this para occurs in para 49 of Āvān yasht.

^{yc} i.e. the merger of all countries under the control of Iran into one sovereignty.

^{yd} Dr. Geldner takes this paragraph into verse form of 9 lines.

^{ye} Darmesteter translates “urvāpa, uruyāpa” by “of salt waters”.

^{yf} For the explanation of this paragraph, see Karda 4 of this yasht.

^{yg} i.e. Dravāspa yazata granted the boon asked by King Kaikhousrou. For its translation, see paras 5-6 of this yasht.

dareghō-hakhedhrayana. Yukhta-aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitīm, huraodhām, khvāsaokām, baēshazyām,drvō-stāitīm,drvō-varetām avanghe narām ^{yh}ashaonām.

(25) Tām¹ yazata² yō³ ashava⁴ Zarathushtrō⁵, Airyene⁶ Vaējahi⁷ vanghuyāo⁸ Dāityayāo⁹ ^{yi}Haoma¹⁰ yō¹¹ gava¹² baresmana¹³ hizvō-danghangha¹⁴, mānthracha¹⁵ vachacha¹⁶ shyaothnacha¹⁷ zaothrā-byascha¹⁸ arshukhdhaēibyascha¹⁹ vāghzibyō²⁰; āat²¹ hīm²² jaidhyat²³ avat²⁴ āyaptem²⁵.

(25) (Prophet) Holy⁴ Zarathushtra⁵ worshipped² her¹ (i.e. Dravāspa) in the Airyan Vaeja⁶⁻⁷ (on the banks) of the River Veh Dāitya⁸⁻⁹ with Haoma¹⁰ mixed with the milk¹² (and) Baresman¹³, and with the wisdom of the tongue¹⁴ coupled with thought¹⁵, word¹⁶ and deed¹⁷ and with truthful¹⁹ utterances²⁰ for libations¹⁸; and asked of²³ her²² this²⁴ boon²⁵.

(26) ^{yi}Dazdi²⁶ me²⁷ vanguhi²⁸ sēvishte²⁹, Dravāspē³⁰ tat³¹ āyaptem³², yatha³³ azem³⁴ hāchayene³⁵, vanguhīm³⁶ āzātām³⁷ Hutaosām³⁸, anumatēc³⁹ daēayāo⁴⁰ anukhtēc⁴¹ daēnayāo⁴², anvarshtēc⁴³ daēnayāo⁴⁴, yā⁴⁵ me⁴⁶ daēnām⁴⁷ Māzdayasnīm⁴⁸, zarascha⁴⁹ dāt⁵⁰ apaēcha⁵¹ aotāt⁵² yā⁵³ me⁵⁴ varezanāi⁵⁵ vanguhīm⁵⁶ dāt⁵⁷ frasastīm⁵⁸.

(26) O good²⁸ (and) most beneficent²⁹ Dravāspa^{30!} do thou grant²⁶ me²⁷ this boon³² that³³ may lead³⁵ the good³⁶ (and) nobly born³⁷ ^{yk}Hutaosa³⁸ to think³⁹ speak⁴¹ and act⁴³ in conformity with³⁹ the Religion⁴⁰. (And) (who)⁴⁵ (i.e. Hutaosa) ^{yl}may set⁵⁰(her) heart⁴⁹ upon my⁴⁶ Mazda-worshipping⁴⁸ Religion⁴⁷ (and) ^{ym}may make known⁵² her ^{yn}wish⁵¹; besides she may (i.e. Hutaosa) ^{yo}admonish⁵⁸ me⁵⁴ for (my prophetic) work.

(27) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khvarenanghacha, tām yazāi suruvata yasna, tām yazāi huyashta yasna, Dravāspām sūrām Mazdadhātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdadhātām ashaonīm ^{yp}yazamaide.

yh For its translation, see first and second paragraphs of this yasht.

yi Here Dr. Geldner has adopted the reading “haomayō”, but it is not correct.

yz Dr. Geldner takes this para in verse-form of 10 lines; each line ends with comma (,).

yk Hutaosa is the wife of King Gushtasp. In the Shah Nama she is called “Ketayun”.

yl Or may keep love-sympathy upon my religion; in para 105 of Āvān yasht, Prophet Zarathushtra prays for the boon that he may attract the King Gushtasp to his Religion and may keep sufficient faith on that religion.

ym Apaēcha - root up = Sanskrit ap = to wish, to desire.

yn “Aotāt” - root vat = Sanskrit vad = to speak, to announce; imperfect subjunctive.

yo Or he may give⁵⁷ good⁵⁶ renown⁵⁸ to my⁵⁴ (prophetic) work⁵⁵. For comparison, see stanza 7 of yasna Hā 49.

yp i.e. Dravāspa yazata granted the boon asked by the Prophet Zarathushtra. For its translation,

Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh 7) (28) Dravāspām sūrām Mazdadātām ashaonīm yazamaide; drvō-aspām, drvō-staorām, drvō-urvathām, drvō-apere-nāyukām, pouru-spakhshātīm dūrāt, pathana khvāthravana dareghō hakhedhrayana. Yukhta-aspām varetō-rathām, khvanat-chakhrām, fshaonīm, marezām, amavaitīm, horaodhām, khvāsaokām, baēshazyām, drvō-stāitīm, drvō-varetām avanghe narām ^{yā}ashaonām.

(29) Tām¹ yazata² berezaidhish³ Kava⁴ Vishtāspō⁵ pasne⁶ āpō⁷ Dāityayāo⁸, satem⁹ aspanām¹⁰, hazangrem¹¹ gavām¹², baēvare¹³ anumayanām¹⁴, uta¹⁵ zaothrām¹⁶ frabarō¹⁷.

(29) The bearer¹⁷ of libations¹⁸ Kay⁴ Vishtaspa⁵ of exalted ^{yā}vision³ also¹⁵ worshipped² her¹ (i.e. Dravāspa) on the other side⁷ of the river⁷ Veh-Dāityā⁸ with hundred⁹ horses¹⁰, thousand¹¹ oxen¹² (and) ten thousand¹³ small animals¹⁴, (and asked for the boon;).

(30) Dazdi¹⁸ me¹⁹ vanguhi²⁰ sēvishte²¹ Dravāspe²² tat²³ āyaptem²⁴ yatha²⁵ azāni²⁶ peshane²⁷ ashta²⁸ aurvantō²⁹, vīspa-thaurvo-astōish³¹, puthrō³² vīspa³³-thaurvō³⁴, urvi³⁵-khaodhō³⁶, urvi³⁷-varethrō³⁸, stvī³⁹-manōthrī⁴⁰, yenghe⁴¹ hapta⁴² sata⁴³ ushtranām⁴⁴ jainyāvarat⁴⁵, pascha⁴⁶ khvīdhāhe⁴⁷ yatha⁴⁸ azāni⁴⁹ peshane⁵⁰ mairyhe⁵¹ Khyonahe⁵² Arejat-aspāhe⁵³, yatha⁵⁴ azāni⁵⁵ peshane⁵⁶ darshinikahe⁵⁷ daēvayasnahe⁵⁸.

O good²⁰ (and) most beneficent²¹ Dravāspa²²! do thou grant¹⁸ me¹⁹ this²³ boon²⁴ that²⁵ I may drive away the eight²⁸ warriors²⁹ in the battle:- (1) Vispa-thaurvo-asti³⁰⁻³¹, (2) the son³² of Vispa-thaurva³³⁻³⁴, (3) Urvi-khaodha³⁵⁻³⁶, (4) Urvi-verethra³⁷⁻³⁸, (5) Stvī-manothri³⁹⁻⁴⁰, whose⁴¹ seven⁴² hundred⁴³ camels⁴⁴ follow⁴⁵ ^{yā}him; I may drive him away⁴⁹ in battle⁵⁰, (6) the ^{yā}excited⁴⁷ (and)

see paras 5-6 of this yasht.

yq For its translation, see first and second paras of this yasht.

yr i.e. Liberal-hearted; or far-sighted, far-seeing, noble. “Of noble lineage” (Harlez). “tall” (Darmesteter).

ys Professor Harlez.

yt Root khvidh = Sanskrit svid = to perspire, to sweat, to excite. This passage is rather obscure. I do not regard this translation quite satisfactory. European scholars having taken “ashta-aurvanta” as proper name have considered urvi-khaodho, urvi-varethra, stvī-manothri as epithets and have translated them as “having a projecting helmet”, having a projected shield and of thick neck or of big head. It is true that these words have these meanings. Prof. Darmesteter translates as follows:- “O Dravāspa! grant me this boon that I may put to flight Ashta-aurvant, the son of Vispa-thaurvō-asti, the all-afflicting, and the attacks of those seven hundred camels with plundered goods behind him”.

murderous⁵¹ Khyona⁵² (as well as) (7) Arjāspa⁵³, also⁵⁴ I may drive away⁴⁸ (8) the idol-worshipper⁵⁸ Darshinika⁵⁷.

(31) Uta⁶⁰ azem⁶¹ nyanāni⁶² Tāthravantem⁶³ duz-daēnem⁶⁴, uta⁶⁵ azem⁶⁶ nijanāni⁶⁷ Spinjaurushkem⁶⁸ daēvayasnam⁶⁹, uta⁷⁰ azem⁷¹ frao-urvaēsayeni⁷² Humaya⁷³ Varedhakanāmcha⁷⁴, Khvyaconyehucha⁷⁵ dang-hāvō⁷⁶, uta⁷⁷ azem⁷⁸ nijanāni⁷⁹ Khvyaconinām⁸⁰ dakhyunām⁸¹, panchasaghnaī⁸² sataghnaīishcha⁸³, sataghnaī⁸⁴ hazanghraghnaīishcha⁸⁵, ha-zanghraghnaī⁸⁶ baēvareghnāishcha⁸⁷ baēvareghnāi⁸⁸ ahākhshtagh-naīishcha⁸⁹.

(31) I⁶¹ may smite⁶² also Tāthravantem⁶³ of the wicked faith⁶⁴ and the daeva-worshipper⁶⁹ Spinjaurushka⁶⁸; and⁷⁰ may introduce⁷² good laws⁷³ (or wise code of laws⁷³) into the countries⁷⁶ of Varedhaka⁷⁴ and of *yu*Khvyaconya⁷⁵. Moreover⁷⁷, I⁷⁸ may *yv*smite⁷⁹ (the people) of the Khvyaconian⁸⁰ countries⁸¹, fifties⁸² and hundreds⁸³, hundreds⁸⁴ and thousands⁸⁵, thousands⁸⁶ and ten thousands times⁸⁷ ten thousands⁸⁸ and innumerable⁸⁹.

(32) Dathat ahmāi tat avat āyaptem Dravāspa sūra Mazdadhbātha ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspām surām Mazdadhbātām ashaonīm. zaothrābyō Dravāspām surām Mazdadhbātām ashaonīm *yv*yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha afrīnami, Dravāspayao Sūrayāo Mazdadhbātayāo *yv*ashaonyāo. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

yu Prof. Darmesteter gives some explanation about this:- The Khvyonas seem to have been the Chionitae, a bellicose tribe near the land of Gilan, often at war with the first Sassanides.

yv The name of the Varedhakas reminds one of the Vertae who are mentioned once in company with the Chionitae; but their geographical situation is not ascertained. In any case the proximity of the Daitya shows that both the people must have inhabited the Western Coast of the Caspian Sea.

yw i.e. Dravāspa yazata granted the boon asked by the King Gushtasp. This Seventh Kardāh except slight difference corresponds to the 9th Kardāh of Arshisvāngh yasht.

yx For its translation, see paras 5-6 of this yasht.

Mozd.

Roz nek nām, roz pāk nām, roz mubārak (**falān**) māhe mubārak (**falān**), gāhe (**falān**) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyeush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Gēush Urva Dravāspa sūrahe khoreh berasād amāvand pirozgar amāvandīh pirozgari Dād dīn beh Māzdayasnān, āgāhi ravai goāfrangāni bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Facing the South, recite) Dādāre gehān dine Māzdayasni dāde Zarthushti. Nemase-te ashāum sēvishte Areḍvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadāhāte shaone Ashem Vohū 1.

Dravāspām surām Mazdadāhātām shaonīm yazamaide. Ashem Vohū 1. Geush urva Dravāspa surahe khoreh berasād. Ashem Vohū 1.

SROSH YASHT HĀDOKHT

^{yy}Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Sarosh asho, tagi, tan-farmān, shekafta-zīn, zīn-avzār, sālāre dāmāne Ahura Mazda berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmanata duzhukhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravānī getī minōāni, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (**Gāh according to the period of the day**) frasastayaēcha. Sraoshahe ashyehe, takhmahe, tanu-mānθrahe, darshi-draosh, āhuiryeh, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchithacha frā ashava vīdhvāo ^{yz}mraotū.

(Kardāh 1) (1) Sraoshem¹ ashīm² huraođhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Nemō¹⁰ vohū¹¹, nemō¹² vahishtem¹³, Zarathushtra¹⁴, gaēthābyō¹⁵. (2) Tat¹⁶ dravatō¹⁷

yy i.e. Srosh yasht given in the twentieth Nask called Hādokht

yz For the translation and explanation, see Srosh Bāz, above.

drvatām¹⁸ urvatō¹⁹ paiti-dāreshta²⁰; tat²¹ dravatō²² dravaityāoscha²³ ashi²⁴, ushi²⁵ karena²⁶, gava²⁷, dvarethra²⁸, jafare derezvān³⁰ pairi-urvaeshtem³¹. Yat³² nemō³³ vohū³⁴ adhavīm³⁵ atbaēshem³⁶ naire³⁷ hām-varetish³⁸, drujo³⁹ vārethma⁴⁰ dāreshta⁴¹.

(1) We praise⁹ the holy⁶ Srosh¹ beautiful³, victorious⁴, bringing-prosperity to the world⁵ (and) righteous², (who is) the lord⁸ of righteousness⁷. O Zarathushtra¹⁴! prayer¹⁰ (is) good¹¹ for the people of the world¹⁵ (i.e. for the benefit of the people of the world), it (is) best¹³.

Explanation:- (The reason of the fact that prayer is most excellent is mentioned below).

(2) It¹⁶ (i.e. the prayer) (is) a shield²⁰ against the powerful¹⁹ and wicked¹⁷ that²¹ (prayer) (is) covering all around³¹ the eyes²⁴, intelligence²⁵ (and) the ears²⁶ of the wicked male²² and female²³ (and) acts as a fetter³⁰ for (their) hands²⁷, feet²⁸ (and) mouths²⁹. The prayer³³ which³² is perfect³⁴, performed with the conscience and ^{2a}far away from wicked intention³⁶ (is) a protection³⁸, a shield⁴⁰ against the druj³⁹, (and) the repeller (of that druj).

Explanation:- (The prayer performed with sincere heart and pure intention serves for us a very powerful weapon against the wicked, and against superstitious and frightful thoughts. True prayer produces in us a sort of heroism and thereby we become powerful to prevent, to a great extent, hardships arisen against us. When all the daevas and drujas came to kill the Holy Zarathushtra, with an evil intent, the greatest remedy which was applied by the Holy Prophet at the time was to recite and chant aloud the efficacious hymn, “Yathā Ahū Vairyō”).

(3) Sraoshō¹ ashyo² drighūm³ thrātōtemō⁴; hō⁵ verethraja⁶ drujem⁷ jaghnishtō⁸. Nā⁹ ashava¹⁰ āfrivachastemō¹¹, hō¹² verethra¹³ verethravastemō¹⁴. Manthrō¹⁵ Spentō¹⁶ mainyavīm¹⁷ drujem¹⁸ nizbairishtō¹⁹. Ahunō Vairyō²⁰ vachām verethrajāstemō²². Arshukhdhō²³ vākhsh²⁴ yāhi²⁵ verethrajāstemō²⁶. Daēna²⁷ Māzdayasnish²⁸ vīspaēshu²⁹ vanghushu³⁰ vīspaēshu³¹ ashō-chithraēshu³², haithyadātem³³ atha³⁴ dātem³⁵ Zarathushtri³⁶.

(3) The holy Srosh (yazata)¹ (is) the nourisher⁴ of the poor¹, and (is) victorious⁶ smiting⁸ the druj⁷; He¹² (who) is the most righteous¹⁰ man⁹ pronouncing words of blessing¹¹ (or the Holy¹⁶ Spell¹⁵) (is) driving away the most¹⁹ the invisible¹⁷ ^{zb}druj¹⁸. Amongst (all) prayers²¹ (the prayer called)

za Original meaning is “Benevolent” and not “malevolent” or away from prejudices.

zb If the druj has entered into the mind of someone, i.e. if restlessness of mind or calamity of heart has occurred, it is removed by means of the recitation of “Māntha Spenta”; “Māntha Spenta” is, as it were, a good weapon of driving away the thought of ghost, witches, magic, etc., from the body. For further details, see Ardibehesht yasht, pars. 6-7.

Ahunavar²⁰ (is) the most victorious²² ^{zc}(very efficacious) word²⁴ (i.e. the Hymn of Ahuna Vairya). The Religion²⁷ of Mazda-worship²⁶ as well as³⁴ the Law³⁵ of Zarathushtra³⁶ in all²⁹ good things³⁰, and in all³¹ things containing the seed of righteousness³² (is) supporting the most³³ righteousness-truth.

(4) **Yascha¹, Zarathushtra², imat³ ukhdhem⁴ vachō⁵ fravaochāt⁶, nā⁷ vā⁸ nāiri⁹ vā¹⁰, asha-sara¹¹ manangha¹², asha-sara¹³ vachangha¹⁴, asha-sara¹⁵ shyaothna¹⁶; masō¹⁷ vā¹⁸ āpō¹⁹ masō²⁰ vā²¹ thwaēshō²² khshapō²³ vā²⁴ tāthryayāo²⁵ aipi-dvānarayāo²⁶, apām²⁷ vā²⁸ nāvayanām²⁹ paiti³⁰ peretūsh³¹, pathām³² vā³³ paiti³⁴ vīcharanāo³⁵, narām³⁶ vā³⁷ ashaonām³⁸ hanjamanāish³⁹, drvatām⁴⁰ vā⁴¹ daēvayasnanām⁴² handhvaranāish⁴³, (5) kahmi kahmichit⁴⁴ vā⁴⁵ aipyānām⁴⁶, kahmi kahmichit⁴⁷ vā⁴⁸ arathyanām⁴⁹ thwaēshō⁵⁰ bivivā⁵¹; nōit⁵² dim⁵³ yava⁵⁴ anghe⁵⁵ ayān⁵⁶, nōit⁵⁷ anghāo⁵⁸ khshapō⁵⁹, dravāo⁶⁰ zaretō⁶¹ zaranumanō⁶² zazarānō⁶³, ashibya⁶⁴ ava-spashtichina⁶⁵ avi⁶⁶ ava-spashnaot⁶⁷; nōit⁶⁸ gadhahē⁶⁹ vazō-vānthvyehē⁷⁰ tbaēsho⁷¹ frāshtichina⁷² frashnuyāt⁷³.**

(4) O Zarathushtra^{2!} Whoso ever¹, a man⁷ or⁸ a woman⁹ should pronounce⁶ this³ hymn⁵ of prayer⁴ (i.e. Ahunavar) with holy thought¹², word¹⁴ (and) extremely holy¹⁵ deed¹⁶.

Explanation:- (On what occasion should he recite is stated below).

Either¹⁸ on high¹⁷ waters¹⁹ or²¹ in great²⁰ fear²² (or ^{zd}in terror²²) or²⁴ in the dark²⁵ night²³ overcast with mist²⁶, on³⁰ the bridge³¹ of canal (or river)²⁹ waters²⁷, over³⁴ the zigzag paths³⁵ of the roads³², or³⁷ in the assemblies³⁹ of the holy³⁸ men³⁶, or⁴¹ in the ^{ze}gatherings⁴³ of wicked persons⁴⁰, demon worshippers⁴², (5) or⁴⁵ at any⁴⁷ (calamity), at any (bad period), ^{zf} if anyone (would have fallen) into dangers⁵⁰ (or get) terrified⁵¹, (and if he would recite Ahunavar with true faith), on that⁵⁵ day⁵⁶ (or) on that⁵⁸ night⁵⁹ (i.e. at the time when he recites) (any) wicked⁶⁰, oppressor⁶¹, tormentor⁶² (or) doer of injury⁶³

^{zc} If we take the word yahi as locative singular of yah instead of taking as an adjective nominative singular of yahin, its meaning can be “in the work”, “in the enterprise”. Taking in this sense, the translation of the sentence is (That) truthful word (i.e. the Hymn of Ahuna Vairya) (is) “most victorious in every enterprise.” The root of the word yahi is yah = Sanskrit yas = to try, to endeavour.

^{zd} If we take *thwaeshō* equivalent to the Sanskrit *tvisha* (i.e. to shine, to glitter), the meaning of *masō vā thwaeshō* will be or “at the time of great brilliance”, i.e. to say, when streaks of lightning take place.

^{ze} In Avesta a double vocabulary has been developed and a distinct set of terms is employed for the good and wicked beings, and for daevas:- e.g. hanjamana, i.e. an assembly of good and virtuous men; “handvarana”, i.e. gathering of the daevas and of wicked men; zasta, i.e. the hand of good man; *gava* i.e. the hand the demon or wicked man *vaghdhana*, i.e. the head of the good man; *kameredha* i.e. the head of the demon or wicked man; *pādha*, i.e. the foot of a good man; *zangra*, i.e. foot of the demon or wicked man; *vach*, i.e. to speak (of a good man); *du*, i.e. to howl (of the demon).

^{zf} *Arathya* = bad event or ill-ominous event (Prof. Justi and Harlez); Prof. Darmesteter translates it, “by law, commandment of the religion, doctrine”.

cannot⁵² see him⁵³ with his two eyes⁶⁴; (and) the malice⁷¹ of the robbers⁶⁹ of a strong ^{zg}clique cannot⁶⁸ reach⁷³ him (that reciter of Ahunavar).

(6) **I**matcha¹, Zarathushtra², imat³ ukhdhem⁴ vachō⁵ framrūyāō⁶, yat⁷ ājasāt⁸, keresascha⁹, gadhōtūshcha¹⁰, daēveshcha¹¹ handvaremna¹²; āat¹³ dravatam¹⁴ daēvayasnanām¹⁵, yātushcha¹⁶ yātumatām¹⁷; pairikāoscha¹⁸ pairikavatām¹⁹ tbaēsho²⁰ frateresān²¹ fradvārān²² nyāonchō²³ daēva²⁴ nyāonchō²⁵ daēvayāzō²⁶, zafare²⁷ ava-gēurvayān²⁸ atha²⁹ rāreshyantō³⁰.

(7) **Y**athacha³¹ pasush-haurvāonghō³², aētat³³ sraoshem³⁴ ashīm³⁵ pairi-barāmaide³⁶, yim³⁷ ashavanem³⁸ verethrājanem³⁹, aētat⁴⁰ Sraoshem⁴¹ ashīm⁴² frā-yazāmaide⁴³, yim⁴⁴ ashavanem⁴⁵ verethrajānem⁴⁶ humatāishcha⁴⁷ hukhtāishcha⁴⁸ hvarshtāishcha⁴⁹.

(6) O Zarathushtra^{2!} thou shouldst recite this¹ (hymn) too, nay this³ song of praise (i.e. Ahunavar), (so that) when enemies of the religion⁹ the gang of brigands¹⁰ and demons¹¹ come up⁸ rushing together¹², (and) when¹³ malice²⁰ of the wicked ones¹⁴ and the daeva-worshippers¹⁵, the wizards¹⁶, those addicted to sorcery¹⁷, the witches¹⁸ (or anyone) of the adherents of the pairikas¹⁹ frighten²¹ (thee, O Zarathushtra!) rush forward²² (to thee), (then by reciting that hymn) the demons²⁴ demon-worshippers²⁶(are) destroyed²⁵ and the mouths²⁷ of those who inflict wounds³⁰ zh^{get closed}²⁸, thus²⁹.

(7) Just as³¹ we ^{zi}keep around³⁶ the Pasush-harun³² (i.e. the dogs that protect the cattle), the same way³³ We praise⁴³ (or we worship⁴³) Srosh⁴¹ (yazata) the holy⁴² who⁴⁴ is righteous⁴⁵ (and) victorious⁴⁶, with good thoughts⁴⁷, good words⁴⁸ and good deeds⁴⁹.

(8) ^{zj}Ahe¹ raya² khvarenanghacha³, anghe⁴ ama⁵ verethraghnacha⁶, ahe⁷ yasna⁸ yazatanām⁹, tem¹⁰ yazāi¹¹ suruvata¹² yasna¹³ Sraoshem¹⁴ ashīm¹⁵ zaothrābyō¹⁶, ashīmcha¹⁷ vanguhīm¹⁸ berezaitīm¹⁹, nairīmcha²⁰ sanghem²¹ huraothem²². Ācha²³ nō²⁴ jamyat²⁵ avanghe²⁶, verethrajāo²⁷ Sraoshō²⁸ ashyō²⁹.

(9) Sraoshem³⁰ ashīm³¹ yazamaide³²; ratūm³³ berezantem³⁴ yaza-maide³⁵, yim³⁶ Ahurem Mazdām³⁷, yō³⁸ ashahe³⁹ apanōtemō⁴⁰, yō⁴¹ asha-he⁴² jaghmūshemō⁴³. Vīspa⁴⁴ sravāō⁴⁵ Zarathushtri⁴⁶ yazamaide⁴⁷. Vīspa-chā⁴⁸ hvarshta⁴⁹ shyaothna⁵⁰ yazamaide⁵¹, varshtacha⁵² vareshyam-nacha⁵³.

Yenghe hātām āat yesne paiti vanghō,

^{zg} The thief who carries away the herd of cattle. (Prof. Harlez and Darmesteter).

^{zh} i.e. wicked men cannot succeed in their wicked motives.

^{zi} i.e. Just as the shepherd's dog (pasush-harun) keep watch over the cattle from wolves and thieves, the same way we count upon Srosha yazata for our care.

^{zj} Dr. Geldner takes the entire paragraph 8 in verse form of nine lines. Every line ends with comma (,) and full-stop (.).

**Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(8) On account of his⁴ (Srosh's) splendour² and glory³, on account of his⁴ courage⁵ and victory⁶, on account of his⁷ fame⁸ I worship¹¹ him with the famous¹² yasna¹³ amongst the yazatas⁹. (We worship) Srosh (yazata) the holy¹⁵, and the exalted¹⁹ Ashi-Vanguhi¹⁷⁻¹⁸ and the beautiful¹⁶ (messenger called) zkNeryosangha²⁰⁻²¹ with libations¹⁶. May the victorious²⁷ Srosh²⁸ (yazata) the Holy²⁹ come²⁵ unto²³ us²⁴ for help²⁶! (9) We worship³⁵ the exalted³⁴ Lord³³ who³⁶ (is) Ahura Mazda³⁷, who³⁸ (is) the highest⁴⁰ in holiness³⁹ and who⁴¹ (is) most helpful⁴³ in holiness⁴². We praise⁴⁷ all⁴⁴ the sacred verses⁴⁵ of (the Prophet) Zarathushtra⁴⁶. We praise⁵¹ all⁴⁸ well-performed⁴⁹ deeds⁵⁰ (which) have been performed⁵² and (which) shall be performed hereafter¹³.

(Kardāh II) (10) Sraoshem¹ ashīm² huraothem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. ²¹Yō¹⁰ vananō¹¹ kayadhahe¹², yō¹³ vananō¹⁴ kāidhyehe¹⁵, yō¹⁶ janta¹⁷ daēvayāo¹⁸ drujo¹⁹, ash-aojanghō²⁰ ahūm-merenchō²¹; yō²² haretā²³ aiwyākhshtacha²⁴, vīspāyāo²⁵ fravōish²⁶ gaēthayāo²⁷, (11) Yō²⁸ anavanghabdemnō²⁹ jaēnangha³⁰, nipāiti³¹ Mazdāo³² dāmān³³; yō³⁴ anavanghabdemnō³⁵ jaēnangha³⁶, nish-haurvaiti³⁷ Mazdāo³⁸ dāmān³⁹. Yō⁴⁰ vīspem⁴¹ ahūm⁴² astvantem⁴³, eredhwa⁴⁴ snaithisha⁴⁵ nipāiti⁴⁶, pascha hū frāshmod-āitīm⁴⁷. (12) Yō⁴⁸ nōit⁴⁹ paschaēta⁵⁰ hushkhvafa⁵¹, yat⁵² mainyū⁵³ dāmān⁵⁴ daidhītem⁵⁵, yascha⁵⁶ Spentō Mainyush⁵⁷ yasha⁵⁸ angrō⁵⁹; hishārō⁶⁰ ashahe⁶¹ gaēthāo⁶². Yō⁶³ vīspāish⁶⁴ ayāncha⁶⁵ khshafnascha⁶⁶ yūidhyeiti⁶⁷ māzanyaēibyō⁶⁸ hadha⁶⁹ daēvaēibyō⁷⁰. (13) Hō⁷¹ nōit⁷² tarshtō⁷³ frānāmaite⁷⁴ thwaēshāt⁷⁵ parō⁷⁶ daēvaēibyō⁷⁷ frā ahmāt⁷⁸ parō⁷⁹ vīspe⁸⁰ daēva⁸¹ anusō⁸² tarshta⁸³ nemente⁸⁴, tarshta⁸⁵ temanghō⁸⁶ dvarente⁸⁷

(10) We praise⁹ Srosh (yazata) the holy², beautiful³, the victorious⁴ bringing-prosperity to the world⁵ and righteous⁶, (who is) the Lord⁸ of righteousness⁷. Who¹⁰ (is) the smiter¹¹ of wicked man¹², who¹⁶ (Srosh yazata) is the smiter¹⁷ of the devilish¹⁸ drujo¹⁹, extremely strong²⁰ (and) destroyer of the world²¹, (and) who²² (is) the thriver²³ and watcher²⁴ of the entire²⁵ zmprogress²⁶ of the world²⁷. (11) Who²⁸ never falling asleep²⁹ guards³¹ with vigilance³⁰ the creatures³³ of Ahura Mazda³²; who⁴⁰ guards⁴⁶ the entire⁴¹ corporeal⁴³ world⁴² with weapon⁴⁵ uplifted⁴⁴ (i.e. held in hand)^{zn} after the setting of the sun⁴⁷. (12) Who⁴⁸ (i.e. Srosh yazata) is never sleeping⁵¹ ever

zk Ashishvagh is the yazata presiding over truthfulness, piety and wealth; Neryosang is, like Sraosha, the Messenger of the Creator Ahura Mazda.

zl Dr. Geldner takes the portion from here up to gaēthayāo in verse-form of six lines and the para eleventh in the verse form of seven lines.

zm If we consider the word "fravoish" as an adjective of "gaēthayāo" the meaning of this sentence can be:- "Who (i.e. Sraosha yazata) is the warden and watcher of all the moving world;" root fru-Sanskrit pru = to move, to run.

since the day when⁵² the two Spirits⁵³ - the Spena-Mino⁵⁷ and the ^{zo}Angra-Mino⁵⁹ - created⁵⁵ (all) creations⁵⁴. (Who is) the protector⁶⁰ of the world⁶² of righteousness⁶¹. Who⁶³ fights⁶⁷ against⁶⁹ the demons⁷⁰ of Mazandaran⁶⁸ every⁶⁴ day⁶⁵ and every night⁶⁶. (13) He⁷¹ never stricken with terror⁷³ bows down⁷⁴ (to them) the demons through⁷⁶ fright⁷⁵; but on the contrary⁷⁸⁻⁷⁹, all⁸⁰ the demons⁸¹ strucken with terror⁸³ bow down⁸⁴ (to him) against their will⁸², (and) terror-stricken⁸⁵ run away⁸⁷ into darkness⁸⁶.

Ahe raya khvarenanghacha, anghe ama verethraghanacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshatāchā ^{zp}vareshymnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh III) (14) Yathā Ahū Vairyō 1. Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yaza-maide⁹. Yō¹⁰ ākhshtishcha¹¹ urvaitishcha¹² drujō¹³ spasyō¹⁴; spēnishtahe¹⁵ avān¹⁶ Ameshāo Spenta¹⁷ avi¹⁸ haptō-karshvairīm¹⁹ zām²⁰. Yō daēno-disō²² daēnayāo²³ ahmāi²⁴ daēnām²⁵ daēsayāt²⁶ Ahurō Mazdāo²⁷ ashava²⁸.

(14) We praise⁹ the beautiful³, the victorious⁴ bringing-prosperity to the world⁵ and holy⁶, Srosh (Yazata) the righteous², (who is) the Lord⁸ of righteousness⁷, and (is) the ^{zo}watcher¹⁴ (from the onslights and from the malice) of the druj¹³ with friendship¹¹ and advice¹². The Bountiful Immortals¹⁷ (created) by the Most Beneficent One¹⁵ (i.e. Ahura Mazda) ^{zr}afford protection on¹⁸ the seven regions¹⁹ of the earth²⁰. Who²¹ (is) ^{zo}the teacher of the religion²² for the Faith²³, (and) Holy²⁸ Ahura Mazda²⁷ taught²⁶ the religion²⁵ to him²⁴.

Ahe raya khvarenanghacha, anghe ama varethraghnacha, ahe yasna

zn after midnight (Darmesteter).

zo Under the chieftainship of the Creator Ahura Mazda, and by His command the two spirits, Spēna-Mino and Angra-Mino carry on some work pertaining to this world. For further details, see *Zartosh Nāmun*, Chapter 4, published by Sheth K.R. Camaji.

zp For the translation of this entire paragraph, see paragraphs 8-9 of this yasht.

zq Or alternately:- Who (i.e. Sraosha yazata) (having opposed) the druj is the protector of friendship and peace.

zr Originally this verb is imperfect subjunctive.

zs Hoshedarbāmi, Hoshedarmāh and Soshyos (Pahlavi) Darmesteter.

yazatanām tem yazāi surunvata yasna; . Sraoshem ashīm zaothrābyō. Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha ^{zt}vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IV) (15) Yathā Ahū Vairyō 1. Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yaza-maide⁹. Yim¹⁰ dathat¹¹ Ahurō Mazdāo¹² ashava¹³ aēshmahe¹⁴ khravī-draosh¹⁵ hamaēstārem¹⁶ ākhshṭīm¹⁷ hāmvaintīm¹⁸ yazamaide¹⁹, paresh-tascha²⁰ mrvayāoscha²¹ hamaēstāra²².

(16) Hakhaya²³ Sraoshahe²⁴ ashyehe²⁵, hakhaya²⁶ Rashnaosh²⁷ razish-tahe²⁸, hakhaya²⁹ Mithrahe³⁰ vouru-gaoyaoitōish³¹, hakhaya³² Vātahe³³ ashaonō³⁴, hakhaya³⁵ Daēnayāo³⁶ vanghuyāo³⁷ Māzdayasnoish³⁸, hakhaya³⁹ Arshṭāto⁴⁰ frādat-gaēthayāo⁴¹ varedat-gaēthayāo⁴² savō-gaēthayāo⁴³, hakhaya⁴⁴ Ashōish⁴⁵ vanghuyāo⁴⁶, hakhaya⁴⁷ Chistōish⁴⁸ vanghuyāo⁴⁹, hakhaya⁵⁰ razishtayāo⁵¹ Chistayāo⁵², (17) Hakhaya⁵³ vīspaēshām⁵⁴ yazatanām⁵⁵, hakhaya⁵⁶ Mānθrahe Spentahe⁵⁷, hakhaya⁵⁸ dātahe⁵⁹ vīdaēvahē⁶⁰, hakhaya⁶¹ dareghayāo⁶² upayanayāo⁶³, hakhaya⁶⁴ Ameshanām Spentanām⁶⁵, hakhaya⁶⁶ ahmākem⁶⁷ saoshyantām⁶⁸ yat⁶⁹ bipaitishtanām⁷⁰ ashaonām⁷¹, hakhaya⁷² vīspayāo⁷³ ashaonō⁷⁴ stōish⁷⁵.

(15) We praise⁹ the beautiful³, victorious⁴, bringing-prosperity to the world⁵, holy⁶, Srosh (yazata)¹ the righteous² (who is) the Lord⁸ of righteousness⁷ whom¹⁰ Holy¹³ Ahura Mazda¹² created¹¹ as an opponent¹⁶ (or rival¹⁶) of (the demon) Aēshma¹⁴ (armed with) terrible weapon¹⁵. We praise¹⁹ peace¹⁷ (and) victorious strength¹⁹ (which are) the two enemies²² of war²⁰ and ^{zu}enmity²¹. (16) (We praise all of them, viz.) the friends²⁶ of Srosh (yazata)²⁴ the holy²⁵ the friends²⁶ of the Most Just²⁸ Rashna²⁷ (yazata), the friends³² of Meher (yazata)³⁰ of-wide-pastures³¹, the friends³² of the holy³⁴ Govād³³ (yazata), the friends³⁵ of the good³⁷ Mazda-worshipping³⁸ Religion³⁶, the friends³⁹ of Arshṭāt⁴⁰ (yazata), causing the world to increase⁴¹ (prosper) and rendering it benefit, the friends⁴⁴ of Ashi-Vanguhi⁴⁵ ⁴⁶, the friends⁵⁰ of the most truthful⁵¹ knowledge⁵² (i.e. of the religious instruction). (17) (We praise or we worship) the friends⁵³ of all⁵⁴ the yazatas⁵⁵, the friends⁵⁶ of ^{zu}Mānθra

^{zt} For the translation of this paragraph, see paragraphs 8-9 of this yasht.

^{zu} Professor Darmesteter. The meaning of this word has not been ascertained.

^{zv} i.e. Sacred verses of Avesta. See Ardibehesht yasht, para 6.

Spenta⁵⁷, the friends⁵⁸ of anti-demoniac⁶⁰ laws⁵⁹, the friends⁶¹ of ^{zw}old traditions⁶³ of long duration⁶², the friends⁶⁴ of the Amesha Spentas⁶⁵ - the Bountiful Immortals⁶⁵ the friends⁶⁶, of us⁶⁷ the benefactors⁶⁸ amongst the righteous⁷¹ men⁷⁰, (and) the ^{zx}friends⁷² of the entire⁷³ creation⁷⁵ of Holy⁷⁴ (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna, Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.^{zy}

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (18) Yathā Ahū Vairyō 1. Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yaza-maide⁹, paoirīmcha¹⁰ upememchaⁿ madhememcha¹² fratememcha¹³ paoiryācha¹⁴ yasna¹⁵ upamacha¹⁶ madhemacha¹⁷ fratemacha¹⁸.

(18) We worship⁹ the beautiful³, victorious⁴, bringing-prosperity to the world⁵, (and) holy⁶, Srosh¹ (yazata) the righteous² (who is) the Lord⁸ of righteousness⁷ and (who is) the foremost¹⁰, highest¹¹ and supreme, yasna¹⁵.

Explanation:- (In the above sentence same adjectives which are applied to the yasna in honour of the holy Srosh yazata hold good for him. As regards the various kinds of yasna, the following explanation is offered in the Pahlavi version:- the foremost yasna is the yasna of Navar: the highest yasna is that of Vispered; the middle-most yasna is that of Hādokht of one Hamāyast. His position is to be considered in accordance with the type of yasna to be consecrated in honour of Srosh yazata).

(19) Vīspāo¹⁹ Sraoshahē²⁰ ashyehe²¹ takhmahe²² tanu-mānθrahe²³, takhmahe²⁴ hām-varetivatō²⁵ bāzush-aojanghō²⁶ rathaēshtāo²⁷ kamaredhō-janō²⁸ daēvanām²⁹; vanatō³⁰ vanaitīsh³¹ vanaitivatō³²,

^{zw} Religious education, Religious studies, instruction (Spiegel and Justi); the long-traditional teaching (Darmesteter).

^{zx} In this paragraph are mentioned the friends of several abstract nouns; its significance should be understood as other qualities having relation with those virtues; e.g. the friends of wisdom, i.e. other qualities holding with wisdom, such as politeness, far-sightedness; common sense, sharp intellect, etc. The significance of the friends of the good Mazda-worshipping Religion and of wisdom can also be this - the choosers of the good Mazda-worshipping Religion and of wisdom.

^{zy} For the translation of this paragraph, see paragraphs 8-9 of this yasht.

ashaonō³³ vanatō³⁴ vanaitīsh³⁵ vanaintīmcha³⁶ uparatātem³⁷ yazamaide³⁸; yāmcha³⁹ sraoshahe⁴⁰ ashyehe⁴¹, yāmcha⁴² Arshṭōish⁴³ yazatahe⁴⁴. (20) Vīspa⁴⁵ nmāna⁴⁶ Sraoshō-pāta⁴⁷ yazamaide⁴⁸, yenghādha⁴⁹ Sraoshō⁵⁰ ashyō⁵¹ frāyō⁵², fritō⁵³, paiti-zantō⁵⁴; nācha⁵⁵ ashava⁵⁶, frāyō-humatō⁵⁷, frāyō-hūkhtō⁵⁸, frāyō-hvarshtō⁵⁹.

(19) (We extol) all¹⁹ (the triumphs) of Srosh²⁰ (yazata) the holy²¹, the brave²², the word-incarnate²³ (i.e. whose body even is the Holy Māntha), the powerful²⁴ protector²⁵ mighty-armed²⁶, the warrior²⁷ (and) the smiter of the skulls²⁸ of the daevas²⁹; (we extol) the victories³¹ (of Srosh yazata) the holy³³, the smiter³⁰, the smiter with success³². We extol³⁸ the greatest³⁷ victory³⁶ which³⁹ is of the holy⁴¹ Srosh (yazata)⁴⁰ and which⁴² (is) of "Arshṭāt"⁴³ yazata⁴⁴. (20) We praise⁴⁸ all⁴⁵ the dwellings⁴⁶ guarded by him⁴⁷, wherein⁴⁹ the holy⁵¹ (yazata)⁵⁰ (is) friendly⁵², loved⁵³ (and) respected⁵⁴ (and in which houses) the holy⁵⁶ man⁵⁵ (is) richer in good thoughts⁵⁷, in good words⁵⁸, and good deeds⁵⁹.

(21) Kehrpm⁶⁰ Sraoshahe⁶¹ ashyehe⁶² yazamaide⁶³; kehrpm⁶⁴ Rashnaosh⁶⁵ razishtahe⁶⁶ yazamaide⁶⁷; kehrpm⁶⁸ Mithrahe⁶⁹ vourugaoyaoitōish⁷⁰ yazamaide⁷¹; kehrpm⁷² Vātahe⁷³ ashaonō⁷⁴ yazamaide⁷⁵; kehrpm⁷⁶ daēnayāo⁷⁷ vanghuyāo⁷⁸ Māzdayasnōish⁷⁹ yazamaide⁸⁰; kehrpm⁸¹ Arshṭātō⁸² frādat-gaēthayāo⁸³ varedat-gaēthayāo⁸⁴ savōgaēthayāo⁸⁵ yazamaide⁸⁶; kehrpm⁸⁷ Ashōish⁸⁸ vanghuyāo⁸⁹ yazamaide⁹⁰; kehrpm⁹¹ Chistōish⁹² vanghuyāo⁹³ yazamaide⁹⁴; kehrpm⁹⁵ razishtayāo⁹⁶ Chistayāo⁹⁷ yazamaide⁹⁸; (22) kehrpm⁹⁹ vīspaēsham¹⁰⁰ yazatanām¹ yazamaide² kehrpm³ Mānthahe Spentāhe⁴ yazamaide⁵; kehrpm⁶ dātahe⁷ vīdaēvāhe⁸ yazamaide⁹ kehrpm¹⁰ dareghayāo¹¹ upayanayāo¹² yazamaide¹³; kehrpm¹⁴ Ameshanām Spentanām¹⁵ yazamaide¹⁶; kehrpm¹⁷ ahmākem¹⁸ Saoshyantām¹⁹ yat²⁰ bipaitishtanām²¹ ashaonām²² yazamaide²³; kehrpm²⁴ vīspayāo²⁵ ashaonō²⁶ stōish²⁷ yazamaide²⁸.

(21) We praise⁶³ the body⁶⁰ of the holy⁶² Srosh (yazata)⁶¹; we praise⁶⁷ the body⁶⁴ of the most just⁶⁶ Rashna (yazata)⁶⁵; we praise⁷¹ the body⁶⁸ of Meher (yazata)⁶⁹, the Lord of wide pastures⁷⁰; we praise⁷⁵ the body⁷² of the holy⁷⁴ Govād (yazata)⁷³ we praise⁷⁵ the principal matters⁷⁶ of good⁷⁸ Mazdaworshipping⁷⁹ Religion⁷⁷; we praise⁸⁶ the body⁸¹ of Āstād (yazata)⁸², causing the world to increase⁸³, to prosper⁸⁴ and rendering it benefit; we praise⁹⁰ the body⁸⁷ of Ashi⁸⁸ Vanguhi⁸⁹; we praise⁹⁴ the aaa principal matters⁹¹ of good⁹³ knowledge⁹² (or wisdom⁹²); we praise⁹⁸ the principal matters⁹⁵ of the most truthful⁹⁶ knowledge⁹⁷ (or religious education). (22) We praise² the body⁹⁹ of all¹⁰⁰ yazatas¹ - the Worshipful Ones; we praise⁵ the principal matters³ of

zz For Astād generally the word "Ārshtāt" occurs.

aaa The original meaning of the word "kehrpm" is "body"; but just as in English language, the word body is used for the principal part of anything besides "body", in the same way, the meaning of "Kehrpm" should be understood here.

Mānθra Spenta⁴; we praise⁹ the principal matters⁶ of the anti-demoniac⁸ Laws⁷ (i.e. of Vendidad) we praise¹³ the principal matters¹⁰ of old traditions¹² of long duration¹¹; we praise¹⁶ the body¹⁴ of the Amesha Spentas¹⁵ - the Bountiful Immortals; we praise²³ the body¹⁷ of righteous²² men²¹, our benefactors¹⁹; we praise²⁸ the principal matters²⁴ of the entire²⁵ creation²⁷ of Holy²⁶ (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaifim, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaothna yazamaide, varshtacha ^{aab}vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite to bāz) Sarosh asho, tagī, tan-farman, shekaft-zīn, zīn-avzār, sālāre dāmāne Ahura Mazda berasād; aedūn bād. (To recite aloud); Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Sraoshahe ashyehe, takhmahe tanu-mānθrahe, darshi-draosh āhūryehe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (**falān**) māhe mubārak (**falān**), gāhe (**falān**) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe manyēush. Haithyāvarshtām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Sarosh asho, tagī, tan-farmān, shekaft-zīn, zīn-avzār, sālāre dāmāne Ahura Mazda, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) Dādāre gehān dīnē Māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

^{aab} For the translation of this paragraph, see paragraphs 8-9 of this yasht.

Sraoshem ashīm huraothem verethrājanem frādat-gaēthem
ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Sarosh ashō, tagī, tan-farmān, shekaft-zīn, zīn-awazār, sālāre
damane Ahura Mazda berasād. Ashem Vohū 1.

NIRANG OF SROSH YASHT HĀDOKHT.

(Note: This nirang should be recited three times after the recital of Srosh yasht Hādokht).

Gorje¹⁸ khoreh¹⁹ awazāyād²⁰ Sarosh²¹ ashō, tagī²³, tan-farmān²⁴,
shekaft-zīn²⁵, zīn-awazār²⁶, sālāre dāmāne Ahura Mazda²⁷ berasād²⁸;
aedūn²⁹ bād³⁰. Ashem Vohū 1.

May the splendour¹⁸ and glory¹⁹ of Srosh²¹ (yazata) who is righteous²²,
powerful²³, the word-incarnate²⁴ (i.e. whose body is Māntha-Holy Spell),
possessed of efficacious, victorious weapon²⁶ (and) the Lord of the creatures
of Ahura Mazda²⁷! (May Srosh yazata with the above-mentioned epithets)
come²⁸ (unto my help)! May it be³⁰ so²⁹! (i.e. may the blessings I asked be
fulfilled unto me!)

SROSH YASHT YADI

^{aac}Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh
awazāyād; Sarosh ashō, tagī, tan-farman, shekaft-zīn, zīn-avazār, sālāre
dāmāne Ahura Mazda berasād. Az hamā gunāh patet pashemānum; az
harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem
goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī
gavashnī kunashni, tanī ravānī getī mīnōānī, okhe avākhsh pashemān,
pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte
angrahe manyēush; Haithyāvarshtām hyat vasnā ferashōtemem.
Staomi ashem; Ashem Vohū 3.

^{aac} This yasht is taken from yasna Hā 57, and like other yashts the origin is not different. In this entire ha, matter pertaining to Sraosha yazata has occurred. From this its name “Srosh yasht Vadi” is kept by separating this Hā like other yashts and by adding in it the initial and final Pazend passages. In the Darab Hormazdyar Persian Rivayets, in some places the name “Sarosha yashte yazashne” (i.e. Srosh yasht of the yazashne or occurring in the yazashne) to this yasht is given. Since it is recited for the first three nights in honour of the departed ones, this yasht is also known by the name “yashta se shab” (i.e. yasht of the three nights) from that. Amongst our Zoroastrians there is a custom of reciting this yasht only at night. The import of reciting this yasht at night is that Sraosha yazata protects that reciter in sleep from the attacks of demons, drujas or other wicked creations. Truly speaking there is no objection whatever if the yasht is recited at any time. During the day-time when yozdathragar Mobed performs the yazashna, he does not leave off that entire Srosh yasht (which as stated above is yasna ha 57 but recites the entire yasht. As regards the explanation and notes of this entire Srosh yasht, see my translation of Yazishn and Vispered”, Ha 57.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. (1) Sraoshahe ashyehe, takhmahe, tanu-mānθrahe, darshi-draosh āhūiryeh, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo ^{aad}mraotū.

(Kardāh I) (2) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yō¹⁰ paoiryō¹¹ Mazdāo¹² dāmān¹³, frasteretāt¹⁴ paiti¹⁵ baresman¹⁶, yazata¹⁷ Ahurem Mazdām¹⁸, yazata¹⁹ Ameshe Spente²⁰, yazata²¹ pāyū²² thwōreshtāra²³, yā²⁴ vīspa²⁵ thweresatō²⁶ dāmān²⁷.

(2) We worship⁹ the beautiful³, victorious⁴, bringing prosperity to the world⁵, holy⁶ Srosh (yazata) the righteous², the Lord⁸ of righteousness⁷; who¹⁰ first¹¹ worshipped¹⁷ (the Creator) Ahura Mazda¹⁸ with ^{aae}the Barsam¹⁶ spread out¹⁴ amongst (all the) creatures¹³ of (the Creator) Ahura Mazda¹² (who) worshipped the Amesha Spentas²⁰ - the Bountiful Immortals²⁰, - (and who) ^{aaf}worshipped both the protector²² (and) the fashioner²³, of the entire²⁵ creation²⁷.

(3) Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashīyō. (4) Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmusitemō. Vīspa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha ^{aag}vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh II) (5) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. (6) Yō¹⁰ paoiryō¹¹ baresma¹² frasterenata¹³ thrayakhshtīshcha¹⁴, panchayakhshtīshcha¹⁵, hapta-yakhshtīshcha¹⁶, nava-yakhshtīsheha¹⁷ ākhsh-nūshcha¹⁸ maidhyō-paitishtānascha¹⁹, Ameshanām Spentanām²⁰ yas-

^{aad} For the translation of this paragraph, see Srosh Bāz.

^{aae} Having tied the bundles of “Barsam” (Darmesteter). For Barsam, see explanation to Khorshed Nyāyesh, par. 16.

^{aaf} This seems to refer to the two spirits under the control of the Creator Ahura Mazda, Spenta Mainyu and Angra Mainyu. For its explanation, see page 8, note 3. Protector and the judge, i.e. Meher yazata and the Most Just Rashna, the Judge at the Chinvat Bridge (Professor Jackson).

^{aag} For its translation, see Srosh yasht Hādokht First Karda.

nāicha²¹ vahmāicha²² khshnaothrāicha²³ frasastayaēcha²⁴.

(5) We worship⁹ the beautiful³, victorious⁴, bringing prosperity to the world⁵ (and) holy⁶, Srosh¹ (yazata) the righteous², (who is) the Lord⁸ of Righteousness⁷. (6) Who¹⁰ first¹¹ spread¹³ the Baresman¹² of three-twigs¹⁴, five-twigs¹⁵, seven-twigs¹⁶ and nine-twigs¹⁷, as high as the knee¹⁸ and ^{aah}as high as the middle of the leg¹⁹, for the worship²¹ of Amesha Spentas²⁰ for (their) praise²² propitiation²³ and glorification²⁴.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaftim, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide. yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha ^{aai}vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh III) (7) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. (8) Yō paoiryō gāthāo frasrāvayat, yāo pancha Spitāmahe ashaonō Zarathushtrahe, afsmanivān vachastashtivat, mat-āzaintīsh, mat-paiti-frasāo, Amesha-nām Spentanām yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(7) We worship⁹ the beautiful³, victorious⁴ bringing-prosperity to the world⁵ and holy⁶, Srosh¹ (yazata) the righteous² (who is) the Lord⁸ of righteousness⁷. (8) Who¹⁰ first¹¹ chanted aloud¹³ the five¹⁵ Gathas¹² of (the Lord) Holy¹⁷ Spitaman¹⁶ Zarathushtra¹⁸, together with the verses¹⁹, strophes properly arranged²⁰, with commentaries²¹ and ^{aai}catechism²², for the worship²⁴ of the Amesha Spentas²³, for (their) praise²⁵, propitiation²⁶ and glorification²⁷.

Explanation:- (Nowhere the verb “recite” occurs for the Gathas and Ahunavar, but the verb “srāvaya” Sanskrit *sravaya* i.e. to chant occurs. It will be clearly seen from this that the Gathas as well as the Ahunavar prayer should not be recited as we Zoroastrians recite other Avesta at present, but they should be chanted like songs. The meaning of the word *Gāthā* is equivalent to Sanskrit *Gāthā* “Holy Song”).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō,

aah It seems to signify the length of the twig.

aai For its translation, see Karda First of Srosh yasht Hādokht.

aaj For its comparison, see Vispered, Karda XIV, para 1.

Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem.

Ācha nō jamyāt avanghe verethrajō sraoshō ashyō. Sraoshem ashīm yazamaide; ratūmerezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.^{aak}

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh IV) (9) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶, ashahe⁷ ratūm⁸ yazamaide⁹. (10) Yō¹⁰ drīghaoscha¹¹ drīvīyāoscha¹² amavat¹³ nmānem¹⁴ hām-tāshtem¹⁵. Pascha hū frāshmō-daitīm¹⁶, yō¹⁷ aēshmem¹⁸ sterethwata¹⁹ snāithisha²⁰ vīkhrūmantem²¹ khvarem²² jainti²³, atcha²⁴ he²⁵ bādha²⁶ kameredhem²⁷ jaghnāvāo²⁸ paiti²⁹ khvānghayeiti³⁰, yatha³¹ aojāo³² nāidhyāonghem³³.

(9) We worship⁹ the beautiful³, victorious⁴, bringing-prosperity to the world⁵ holy⁶ Srosh (yazata) the righteous² (who is) the Lord⁸ of righteousness⁷. (10) Who¹⁰ (is) strong¹³, built¹⁵ house¹⁴ of ^{aal}needy man¹¹ and woman¹². Also who¹⁷ from the time of the twilight of the dawn¹⁶ smites²³ a mighty²¹ blow²² to (the demon) Aeshma with ^{aam}levelled¹⁹ weapon²⁰; and having smitten²⁸ it he assuredly ^{aar}breaks to pieces³⁰ (that skull), as he scorns²³ the power³² of Srosh Yazata.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajō Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūmerezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha ^{aao}vareshyamnacha.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,**

aak For its translation, see Karda I of Srosh yasht Hādokht.

aal i.e. Srosha yazata protects poor man and woman.

aam In the sense of English “levelled”; aimed at an object by bringing it up to the level of the eyes. Its analogy is *arethwa* (uplifted), see para 16 of this yasht.

aan Or alternately; Just as³¹ a strong man³² (crushes) the oppressor³³; (in the same way Srosha yazata) having smitten²⁸ on his³⁵ (i.e. the demon Aeshma’s) head²⁷ assuredly breaks (it) to pieces³⁰. Taking in this way the root of the word “nāidhyāonghem” is Sanskrit nadh, nath = to oppress, to request, to appeal.

aao For its translation, see Kardāh 1 of Srosha Yasht Hādokht.

yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh V) (11) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yezamaide⁹, takhmem¹⁰ āsum¹¹ aojanghvantem¹², dareshatem¹³, sūrem¹⁴ berezaidhfm¹⁵. (12) Yō¹⁶ vīspaēibyo¹⁷ hacha¹⁸ arezaēibyo¹⁸ vavanvāo¹⁰ paiti-jasaiti²⁰ vyākhma²¹ Ameshanām Spentanām²².

(11) We worship⁹ the righteous² and holy⁸ Srosh yazata beautiful³, victorious⁴, bringing-prosperity to the world⁵ (who is) the Lord⁸ of righteousness⁷, brave¹⁰, swift¹¹, possessed of strength¹², terrible¹³ (to the daevas), valiant¹⁴ (and) observing from a high stand point¹⁵. (12) Who¹⁶ from all¹⁷ battles¹⁸ (with the daevas) goes²⁰ as a victor (with victoriousness¹⁹) to the assembly²¹ (i.e. in the assembly) of the Amesha Spentas²².

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām, tem yazai surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm, berezaitim, nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspachā sravāo Zarathushtri yazamaide. Vīspachā hvarshta shyaothna yazamaide, varshtacha ^{aap}vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VI) (13) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe ratūm⁷ yazamaide⁸; yūnām⁹ aojishtem¹⁰, yūnām¹¹ tanjishtem¹², yūnām¹³ thwakhshishtem¹⁴, yūnām¹⁵ āsishtem¹⁶, yūnām¹⁷ parōkatarshtemem¹⁸. Paitishata¹⁹ Mazdayasna²⁰ Sraoshahe²¹ ashyehe²² yasnem²³. (14) Dūrāt²⁴ hacha ahmāt nmānāt²⁵, dūrāt²⁴ hacha anghāt vīsat²⁶, dūrāt²⁴ hacha ahmāt zantaot²⁷, dūrāt²⁴ hacha anghāt danghaot²⁸, aghāo²⁹, ithyejāo³⁰ vōighnāō³¹ yeinti³²; yenghe³³ nmānya³⁴ Sraoshō³⁵ ashyō³⁶ verethrahjāo³⁷, thrāfedhō³⁸ asti³⁹ paitizantō⁴⁰; nācha⁴¹ ashava⁴², frāyō-humatō⁴³, frāyō-hūkhtō⁴⁴, frāyō-hvarshtō⁴⁵.

(13) We worship⁸ the righteous² and holy Srosh¹ (yazata), beautiful³, victorious⁴, bringing-prosperity to the world⁵, Lord of righteousness⁷, strongest¹⁰, firmest¹², most active¹⁴ swiftest¹⁶ and ^{aap}desirous¹⁸ among the youths¹⁷. O worshippers of Mazda²⁰! you desire eagerly¹⁹ the yasna²³ of Sraosha (yazata)²¹ the Holy²² (i.e. you wish to consecrate the yazishn in

^{aap} For its translation, see Karda 1 of Sraosh Yasht Hādokht.

^{aaq} Paro = before; root kam = Sanskrit kam = to wish; kam + tar + tema, sh in the middle is superficial. "Most adventurous, undertaker of most risky works" (Harlez).

honour of the Holy Srosh so that he may come to your help). (14) Far away²⁴ from that house²⁵, from that town²⁷ (and) country²⁸, the evil²⁹ (and) destructive³⁰ troubles³¹ aar go (disappear) in whose³³ house³⁴ the holy³⁶, victorious³⁷ and satisfied³⁸ (yazata) is³⁹ honoured⁴⁰ and (in whose house) the holy⁴² man⁴¹ is richer in good thoughts⁴³, good words⁴⁴ and good deeds⁴⁵.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratumerezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmuhtemō. Vispa sravāo Zarathushtrī yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha ^{aas}vareshyamnacha.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh VII) (15) Sraoshem ashīm huraodhem verethrajanem frādat-gaethem ashavanem ashahe ratūm yazamaide. yō vananō kayadhahe, yō vananō kāidhyehe, yō janta daevayāo drujō ashaojanghō ahum-merenchō; yō hareta aiwyākhshtacha vispayāo fravōish gaethayāo. (16) Yō anavanghabdemnō zaenangha nipāiti Mazdāo dāmān; yō anavanghabdemnō zaenangha nish-haurvaiti Mazdāo dāmān. Yō vispem ahum astvantem eredhwā snaithisha nipāiti pascha hu frāshmō-dāitim. (17) Yō nōit paschaeta hushkhvafa, yat mainyu dāmān daidhitem, yascha Spentō Mainyush yascha angrō hishārō ashahe gaethāo. Yō vispāish ayāncha khshafnascha yuidhyeiti māzanyaeibyō hadha daevaeibyō.^{aat} (18) Hō nōit tarshtō frānāmaite thwaeshāt parō daevaeibyō; frā ahmāt parō vispe daeva anusō tarshta nemente, tarshta temanghō dvarente.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo sraoshō ashyō. Sraoshem ashīm yazamaide; ratumerezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmuhtemō. Vispa sravāo Zarathushtrī yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,

aar From that country calamity²⁸, destruction³⁰ and plague vanish” (Darmesteter).

aas For its translation, see first Kardāh of Sraosha Yasht Hādokht.

aat As regards the translation of Kardāh VII, see Kardāh Second of Sraosha yasht Hādokht.

**Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh VIII) (19) Sraoshem¹ ashīm² huraodhem³ verethrajanem⁴, frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yim¹⁰ yazata¹¹ Haomō¹² Frāshmish¹³, baēshazyo¹⁴, srīro¹⁵, khshathrayō¹⁶, zairi-dōithrō¹⁷, barezishte¹⁸ paiti¹⁹ barezahi²⁰ Haraithyō paiti Berezayāo²¹. (20) Hvachāo²² pāpō-vachāo²³, pairi-gāo vachāo²⁴, paithimnō²⁵ vīspō-pāsim²⁶ mastim²⁷ yām²⁸ pouru-āzaintīm²⁹ māntrahēcha³⁰ paurvātātem³¹.

(19) We worship⁹ the righteous² and holy⁶ Srosh¹ (yazata), beautiful³, victorious⁴, bringing-prosperity to the world⁵, (and) the Lord⁸ of righteousness⁷; whom¹⁰ Haoma¹², prosperity-bringer¹³, healing¹⁴, beautiful¹⁵, kingly¹⁶ (and) golden-eyed¹⁷ worshipped¹¹ upon¹⁹ the highest¹⁸ peak²⁰ of the Mount Albourz²¹. (20) (It is Haoma who is) the speaker of good words²², the reciter of the words of (the Nask) ^{aau}“Pāpō”²³ and the reciter of the words of the Nask “Pairi-gā”; (and it is Haoma who is) going on the path²⁵ of the excellence³¹ of Māntra (i.e. the mysterious verses of the Zoroastrian Religion)³⁰ and of the greatness²⁷ (or wisdom) of that Māntra, all-adorned²⁶ with full commentaries²⁹ ^{aav}.

**Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna
yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō,
Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha
nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm
yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō
ashahe apanōtemō yō ashahe jaghmüshtemō. Vīspa sravāo Zarathushtri
yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha
^{aaw}vareshyamnacha.**

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh IX) (21) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yenghe¹⁰ nmānem¹¹ vārethraghni¹², hazangrōstūnem¹³, vīdhātem¹⁴ barezishte¹⁵ paiti¹⁶ barezahi¹⁷ Haraithyō paiti Barezayāo¹⁸, khvāraokhshnem¹⁹

aau Nasks called Pāpō and Pairi-gā should be understood as “Pājeh” (Pājam) and “Barash” occurring in Pahlavi language. The word “Pājeh” can also be read as “Pāpe”; similarly the word “barash” can be read “barega” (whose Avesta equivalent is pairigā) (Ervad S.D. Bharucha). Taking this into account “Pāpō” and “Pairiga” can be included in 21Nasks. For the explanation of 21 Nasks see page 149”. “Sacred verse that protects”, “timely (or appropriate) verse” (Darmesteter); “the warning or guarding words” (Mills).

aav Haoma who possesses all wisdom replete with knowledge and chieftainship over holy word. (Darmesteter).

aaw For its translation, see first Kardāh of Srosh Yasht Hādokht.

antaranaēmāt²⁰ stehrpaēsem²¹ nishtara-naēmāt²². (22) Yenghe²³ Ahunō Yairyō²⁴ snaithish²⁵ vīsata²⁶ verethrajāo²⁷, yasnascha²⁸ Haptanghāitish²⁹, Fshushascha Mānthrō³¹ yō³² vārethraghnish³³, vīspāoscha³⁴ yasnō-karetayō³⁵.

(21) We worship⁹ the righteous² and holy⁶ Srosh¹ (yazata) beautiful³, victorious⁴, bringing-prosperity to the world⁵, (and) Lord⁸ of Righteousness⁷. Whose¹⁰ a thousand pillared¹³ strong¹⁴ house¹¹, victorious¹², self-shining¹⁹ from the inside²⁰ (and) star-bedecked²¹ from the outside²² (is situated) on the highest¹⁵ peak¹⁷ of the Mount Albourz¹⁸. (22) (Whose²³) (i.e. Srosh yazata's) victorious²⁷ weapon²⁵ Ahunavar²⁴ and ^{aax}Haptan²⁹ yasht²⁸ and victorious³³ ^{aay}Fshusha³⁰ Māntha³¹ and all³⁴ ^{aaz}the sections of yasna³⁵ have agreed²⁶ (to serve).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaítīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshemō. Vīspa sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha ^{aba}vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh X) (23) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yenghe¹⁰ amacha¹¹ verethraghnacha¹², haozāthwacha¹³ vaēdhyācha¹⁴ avān¹⁵ Ameshāo Spenta¹⁶ avi¹⁷ haptō-karshvairīm¹⁸ zām¹⁹. (24) Yō²⁰ daēnō-disō²¹ daēnayāo²² vasō-khshathrō²³ fracharāiti²⁴, avi²⁵ yām²⁶ astvaitīm²⁷ gaēthām²⁸. Aya²⁹ daēnaya³⁰ fraorenta³¹ Ahurō Mazdāo³² ashava³³, frā Vohu Manō³⁴, frā Ashem Vahishtem³⁵, frā Khshathrem Vairīm³⁶, frā Spenta Ārmaitish³⁷, frā Haurvatās³⁸, frā Ameretatas³⁹, frā Āhūrirish⁴⁰ frashnō⁴¹ frā Āhūrirish⁴² tkaēshō⁴³.

(23) We worship⁹ the righteous² and holy⁶ Srosh¹ (yazata) the beautiful³, victorious⁴, bringing-prosperity to the world⁵, (and) Lord⁸ of righteousness⁷. Through whose¹⁰ courage¹¹, victory¹², good wisdom¹³ and knowledge¹⁴, the

^{aax} For its explanation, see Haptan Yasht Large, Kardāh 1, first note.

^{aay} i.e. the Hymn of Prosperity. This is the special name given to the 58th Hā of the yasna.

^{aaz} Or acts of worship. According to Nirangastan the hymn of Yenghe hātām is meant. (Darmesteter).

^{aba} For its translation, see first Karda of Sraosha yasht Hādokht.

Amesha Spentas - the Bountiful Immortals - ^{abb}protect¹⁵ upon¹⁷ the seven regions¹⁸ of the earth¹⁹. (24) Who (i.e. Srosh yazata) as the religious teacher²¹ (i.e. Dastur) of the Religion²² moves about²⁴ ruling-at-will²³ upon²⁵ the corporeal²⁷ world²⁸.

Hormazd³² the Holy³³, Bahman³⁴, Ardibehesht³⁵ Shehervar³⁶, Spandarmad³⁷, Khordad³⁸, Amardad³⁹(and) he who questions⁴¹ (regarding the faith) of Ahura Mazda⁴² (and) ^{abc}the teacher⁴³ of the path and mode of Ahura Mazda⁴² - (all these) were pleased³¹ by this²⁹ Religion³⁰.

(25) ^{abd}Frā adha⁴⁴ vaēibya⁴⁵ ahubya⁴⁶, vaēibya⁴⁷ nō⁴⁸ ahubya⁴⁹ nipayāō⁵⁰, āī⁵¹ Sraosha⁵² ashya⁵³ huraodha⁵⁴, ahecha⁵⁵ anghēush⁵⁶ yō⁵⁷ astvatā⁵⁸ yascha⁵⁹ asti⁶⁰ manahyō⁶¹. Pairi⁶² dravatat⁶³ mahrakāt⁶⁴, pairi⁶⁵ dravatat⁶⁶ aēshmāt⁶⁷, pairi⁶⁸ dravaitibyō⁶⁹ haēnebyō⁷⁰, yāo⁷¹ us⁷² khrūrem⁷³ drafshem⁷⁴ gerewanān⁷⁵, aēshmahe⁷⁶ paro⁷⁷ draomebyō⁷⁸, yāo⁷⁹ aēshmō⁸⁰ duzdāō⁸¹ drāvayāt⁸², mat⁸³ vidātaot⁸⁴ daēvō-dātāt⁸⁵. (26) Adha⁸⁶ nō⁸⁷ tūm⁸⁸ Sraosha⁸⁹ ashya⁹⁰ huraodha⁹¹, zāvare⁹² dayāō⁹³ hitaēibyō⁹⁴ dravatātem⁹⁵ tanubyō⁹⁶, pouru-spakshtīm⁶⁷ tbishayantām⁹⁸, paiti-jaitīm⁹⁹ dushmainunām¹⁰⁰, hathrānivātīm¹ hamerethanām² aurvathanām³ tbishayantām⁴.

(25) O⁵¹ beautiful⁵⁴ and holy⁵³ Srosh⁵² (yazata)! here⁴⁴ during both⁴⁵ the lives⁴⁶ (and) during both⁴⁷ the worlds⁴⁹ thou must protect⁵⁰ us⁴⁸.

Explanation:- (As to which are the two worlds is stated as under.)

This⁵⁵ world⁵⁶ which⁵⁷ is corporeal and (the yonder world) which⁵⁹ is⁶⁰ spiritual⁶¹ (thou mayest protect us there)

Explanation:- (From what protection can be given is stated below.)

Against⁶² the on-rushing⁶³ death⁶⁴, demon of wrath⁶⁷, and against⁶⁸ the onrushing⁶⁹ ^{abe}armies⁷⁰, (O holy Srosh yazata! do thou protect us); who⁷¹ (i.e. armies) have raised⁷⁵ aloft⁷² the bloody⁷³ standard⁷⁴. (Do thou protect us) against⁷⁷ the onslaughts⁷⁸ of Eshma demon⁷⁶; caused to run⁸² along with⁸³ ^{abf}death⁸⁴. (26) O beautiful⁹¹, holy⁹⁰ Srosh (yazata)⁸⁹! grant thou⁹³ strength⁹² unto our⁸⁷ teams of horses⁹⁴ soundness⁹⁵ of the bodies⁹⁶, ^{abg}complete subjugation⁹⁷ of the envious people⁹⁸, smiting down⁹⁹ the enemies¹⁰⁰ and

^{abb} Originally this word avān is imperfect subjunctive third person plural; root av = Sanskrit av = to protect. If we accept the reading “avāin” according to Geldner, it means “come, descend;” root ava-i.

^{abc} Revelation of Ahura Mazda and Law of Ahura Mazda (Darmesteter).

^{abd} Dr. Geldner takes para 25 in the verse-form of 12 lines and para 26 in the verse-form of 7 lines. Every line ends with full stop.

^{abe} i.e. The wandering and plundering tribes of Turan and other countries (Darmesteter).

^{abf} If we consider the word “vidātaot” derived form “vidhotu”, it can mean (the demon called) vidhotu of the “demonic law”.

^{abg} Good protection against our “tormentors” (Darmesteter).

strength to overthrow¹ the envious⁴, co-fighting² enemies³.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanghīm berezaītīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūmerezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtī yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha ^{abhb}vareshyamnacha.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh XI) (27) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yim¹⁰ chathwārō¹¹ aurvantō¹² aurusha¹³ raokhshna¹⁴, fraderesra¹⁵, spenta¹⁶ vīdhvāonghō¹⁷, asaya¹⁸ mainivasanghō¹⁹ vazenti²⁰ sravaēna²¹ aeshām²² safāonghō²³ zaranya²⁴ paiti²⁵ thwarshtāonghō²⁶. (28) Āsyangha²⁷ aspaēibya²⁸, āsyangha²⁹ vātaēibya³⁰, āsyangha³¹ vāraēibya³² āsyangha³³ maēghaēibya³⁴ āsyangha³⁵ vayaēibya³⁶, hvapataretaēibya³⁷, āsyangha³⁸ hvastayāo³⁹ ainghimanayāo⁴⁰, (29) Yōi⁴¹ vīspe⁴² te⁴³ apayeinti⁴⁴ yōi⁴⁵ ave⁴⁶ paskāt⁴⁷ vyeinti⁴⁸, nōit⁴⁹ ave⁵⁰ paskāt⁵¹ āfente⁵². Yōi⁵³ vaēibya⁵⁴ snaithizibya⁵⁵ frāyatayeinti⁵⁶ vazemna⁵⁷ yim⁵⁸ vohūm⁵⁹

**Sraoshem⁶⁰ ashīm⁶¹. Yatchit⁶² ushastarire⁶³ hindvō⁶⁴ āgēurvayeite⁶⁵
yatchit⁶⁶ daoshataire⁶⁷ nighne⁶.**

(27) We worship⁰ the righteous² and the holy⁶ Srosh Yazata the beautiful¹³, victorious⁴, bringing-prosperity to the world⁵ and Lord⁸ of righteousness⁷. Whom¹⁰ four¹¹ white¹³ steeds¹² ^{abi}brilliant¹⁴, beautiful¹⁵, divine¹⁶, wise¹⁷ (and) ^{abi}shadowless¹⁸ carry in the wagon²⁰ in the ^{abk}heavenly spaces¹⁹. The hoofs²³ of those (horses) are laden²¹ and gilt²⁶ with gold²⁴. (28) They are swifter²⁷ than (other) horses²⁸, swifter²⁹ than winds³⁰, rains³², clouds³⁴, birds³⁶ well-winged³⁷ (and) swifter³⁸ than arrows⁴⁰ well-aimed³⁹. (29) They (horses) ^{abl}can overtake⁴⁴ all⁴² those⁴³ who go in pursuit of them. The pursuers can never⁴⁹ overtake⁵² those (horses). Who⁵³ (horses) speed on⁵⁶ (while) carrying⁵⁷ in the chariot⁵⁷ the good⁵⁹ holy⁶¹ (Sraosha yazata) (when he) takes his course⁶⁵ in

abh For its translation see 1st karda of Sraosha yasht Hādokht.

abi The meaning of “aurusha” is also “crimson”. See Tir yashta, 1st Kardāh.

abj i.e. (Steeds) who do not cast any shadow; a=not; saya=Persian sāyeh=shadow. Dr. Mills taking the word as “āsava” translates it as “swift”.

abk Or moving in accord with the divine will (mainyava + vasangha)

abl i.e. the speed of the horses of the holy Sraosha yazata as mentioned in this paragraph is swifter than wind, bird, arrow, etc.

the eastern-most⁶³ Hind⁶⁴ and ^{abm}alights down⁶⁸ in the West⁶⁷, (i.e. starting from the Keshvar-region called Savahi he goes to the Keshvar-region called Arezahi.)

Ahe raya khvarenanghacha, anghe ama veretharaghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūmerezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jagmūshitemō. Vīspa sravāo Zarathushtri yazamaide. Vīspachā hvarshta shyaothna yazamaide, varshtacha ^{abn}vareshyamnacha.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh XII) (30) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ Yazamaide⁹. Yō¹⁰ berezō¹¹, berezi-yāsto¹², Mazdāo¹³ dāmān¹⁴ nishanghasti¹⁵. (31) Yō¹⁶ āthritīm¹⁷ hamāhe¹⁸ ayān¹⁹, hamayāo²⁰ vā²¹ khshapō²², imat²³ karshvare²⁴ avazāiti²⁵ yat²⁶ khvanirathem²⁷ bāmīm²⁸ snaithish²⁹ zastaya³⁰ drazemnō³¹, barōithrō-taēzem³², hvā-vaēghem³³ kameredhe³⁴ paiti³⁵ daēvanām³⁶ (32) snathāi³⁷ angrahe mainyēush³⁸ drayatō³⁹, snathāi⁴⁰ aēshmahe⁴¹ khravī-draosh⁴², snathāi⁴³ māzainyanām⁴⁴ daēvanām⁴⁵, snathai⁴⁶ vīspanām⁴⁷ daēvanām⁴⁸.

(30) We worship⁹ the righteous² and holy⁶ Srosh yazata, the beautiful³, victorious⁴, bringing-prosperity to the world⁵, and Lord⁸ of Righteousness⁷. (He) Who¹⁰ is tall (of form¹¹) sits¹⁵ among creations¹⁴ of Ahura Mazda¹³. (31-32) Who¹⁶ comes down²⁵ thrice¹⁷ every¹⁸ day¹⁹ and night²² to this²³ region²⁴ which²⁶ is the shining²⁸ ^{abo}Khvaniratha²⁷, holding³¹ in (his) hands³⁰ the sharpened weapon²⁹ capable of cutting³² (and) sufficiently smiting³³ the skulls³⁴ of the demon³⁶, in order to strike³⁷ the wicked³⁹ Angra Mainyu³⁸, in order to strike⁴⁰ the Eshma demon⁴¹ - the demon of wrath⁴¹ - of terrible weapon⁴², in order to strike⁴³ the demons⁴⁵ of Māzandarān⁴⁴ and in order to strike⁴⁶ all⁴⁷ the demons⁴⁸.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sangem huraodhem. Ācha

abm Sraosha yazata starts from the river in the East and alights at the river in the West (Darmesteter). The river in the East is Indus and the river in the West is Tigris.

abn For its translation see 1st Karda of Srosh yasht Hādokht.

abo For the explanation of the word “Khvaniratha”, see note given to Khorshed Nyāyesh para. 13.

nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm Yazamaide; ratūmerezantem Yazamaide, yim Ahurem Mazdām. yō ashahe apanōtemō, yō ashahe jaghmüshtemō. Vīspa sravāo zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha abp vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIII) (33) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ fradat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Idhatcha¹⁰, ainidhathca¹¹, idhatcha¹² vīshpamcha¹³ aipi¹⁴ imām¹⁵ zām¹⁶, vīspāo¹⁸ Sraoshahe¹⁸ ashyehe¹⁹ takhmahe²⁰ tanu-mānthrahe²¹, takhmahe²² hām-varetitavatō²³ bāzush-aojanghō²⁴, rathaēshtāo²⁵ kamaredhō-janō²⁶ daēvanām²⁷. Vanatō vanaitish vanaitivatō, ashaonō vanatō vanaitish vanaintīmcha uparatātem yazamaide, yāmcha Sraoshahe ashyehe, yāmcha Arshātōish yazatahe. Vīspa nmāna Sraoshōpāta yazamaide, yenghādha Sraoshō ashyō frayō, fritō, paiti-zantō; nācha ashava, frāyō-humatō frāyō-hükhtō frāyō-hvarshtō.^{abq}

(33) We worship ⁹the righteous² and holy⁶ Srosh¹ yazata, the beautiful³, victorious⁴, bringing-prosperity to the world⁵, and Lord⁸ of Righteousness⁷. Here¹⁰ or at any other place¹¹, over¹⁴ this¹⁵ entire¹³ earth¹⁶, (we extol) all the deeds and victories¹⁷ of Srosh¹⁸ yazata the holy¹⁹ the word-incarnate²¹, powerful²², protector²³, mighty armed²⁴ warrior²⁵, and the cleaver of skulls²⁶ of the demons²⁷.

Ahe raya khvarengnghacha anghe ama verethraghanacha, ahe yasna yazatanām tem yazāi surunvata yasna; Sraoshem ashīm zaothrābyō, Ashīmcha Vanguhīmerezantem, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūmerezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemo, yō ashahe jaghmüshtemō. Vīspa sravāo zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtacha abr vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Sarosh asho, tagī, tan-farmān, shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda berasād; aedūn bād. (Recite aloud) Yatha Ahū Vairyō 2.

abp For its translation, see 1st Karda of Srosh Yasht Hādokht.

abq For the translation of this paragraph see Karda 5 of Srosh Yasht Hādokht.

abr For its translation, see kardāh 1 of Srosh Yasht Hādokht.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Sraoshahe ashyehe, takhmahe, tanu-mānthahe, darshi-draosh, āhūiryeh. Ashem Vohū 1.

Ahmai raēshcha; Hazangrem; jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pak nām, roz mubārak (**falān**) Māhe mubārak (**falān**), gāhe (**falān**), namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe manyēush, haithyāvarshtam hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Sarosh asho tagī, tan-farmān, shekaft-zīn zīn-awazār, sālāre dāmāne Ahura Mazda berasād amāvand pirozgar, amāvandīh pirozgarī, Dād dīn beh Māzdayasnān, āgāhi ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem voju 1.

(Recite facing the South:) Dādāre gehān dīne Māzdayasni dāde Zarathushti. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadīhāte ashaone Ashem Vohū 1.

Sraoshem ashīm hurāodhem verethrājanem frādat-gaethem ashavanem ashahe ratūm yazamaide. Ashem Vohū 1.

Sraosh asho, tagī, tan-farman, shekaft-zīn, zīn-awazār, sālāre dāmāne Ahura Mazda berasād. Ashem Vohū 1.

NIRANG OF SROSH YASHT YADI

(This Nirang should be recited three times after the recitation of Srosh Yasht Vadi.)

Gorje¹ Khoreh² awazāyād³ Sarosh⁴ asho⁵, tagī⁶, pirozgar⁷ bād⁸, dastagīre ravān⁹, hamā¹⁰ tan¹¹ pāsbān¹² ashoān¹³ asho¹⁴ negehār¹⁵; roz¹⁶ māh¹⁷ o shabān¹⁸, hame¹⁹ Iraniān²⁰, o²¹ paoiryō-dakeshān²² gehān²³ dāmān²⁴, behedīnān, tāzīāne bastekushtīān²⁶, Zarathushtiān²⁷ nikān²⁸ o²⁹ pākānē³⁰ haft keshvar zamīn³¹, Sarosh yazad³² panāh³³ bād³⁴. Ashaone Ashem Vohū 1. (Recite three times)

May the splendour¹ and glory² of the holy⁵ Srosh (yazad) increase³! (And) may he be⁸ strong⁶, (and) victorious⁷! (Srosh yazad is) the helper of the souls⁹, protector¹² of all¹⁰ men¹¹ and the pious¹⁴ guardian¹⁵ of righteous men¹³; may there be³⁴ protection³³ of Srosh yazad³² during day¹⁶ and night¹⁸ and months¹⁷ (i.e. forever): unto all¹⁹ the Iranians²⁰ of the creatures²⁴ of the world²³, unto the Poryodakeshas²², unto the faithful²⁵, unto the Arabs girding the sacred thread²⁶ (i.e. those Arabs who have accepted the Zoroastrian

Religion), unto the Zoroastrians²⁷, and unto good²⁸ and holy men³⁰ of the seven regions of the earth³¹!

FARVARDIN YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardafravash berasad.^{abs}

Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōnī, okhe avākhsh pashemān pa sē gavashnī pa patet hom.

Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe manyēush; haith-yāvarshtām hyat vasnā ferashōtemem. Staomi ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha, ashāunām fravashinam ughranām aiwi-thuranām paoiryo-tkaeshanām fravashinam nabānaz-dishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrüte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(Kardāh 1) (1) Mraot¹ Ahurō Mazda² Spitamāi³ Zarathushtrāi⁴, aēva⁵ te⁶ zāvare⁷ aojascha⁸ khvarenō⁹ avascha¹⁰ rafnascha¹¹ framrava¹², erezvō¹³ Spitama¹⁴, yat ashaonām¹⁵ fravashinām¹⁶ ughranām¹⁷ aiwithūranām¹⁸, yatha¹⁹ me²⁰ jasen²¹ avanghe²², yatha²³ me²⁴ baren²⁵ upastām²⁶, ughrāo²⁷ ashaonām²⁸ fravashayō²⁹.

(2) Āonghām³⁰ raya³¹ khvarenanghacha³², vīdhāraēm³³ Zarathushtra³⁴ aom³⁵ asmanem³⁶, yō³⁷ uscha³⁸ raokhshnō³⁹ frāderesrō⁴⁰, yō⁴¹ imām⁴² zām⁴³ ācha⁴⁴ pairicha⁴⁵ bavāvā⁴⁶, Mānayen ahe yatha⁴⁷ vish⁴⁸, aem⁴⁹ yō⁵⁰ hishtaite⁵¹ manyu-stātō⁵² handrakhtō⁵³ dūraēkaranō⁵⁴, ayanghō⁵⁵ kehrpa⁵⁶ khvāēnahe⁵⁷ raochahinō⁵⁸ avi⁵⁹ thrishva⁶⁰.

(3) Yim⁶¹ Mazdāo⁶² vaste⁶³ vanghanem⁶⁴ stehrpaēsanghem⁶⁵ manyutāshtem⁶⁶, hachimnō⁶⁷ Mithrō⁶⁸ Rashnucha⁶⁹ Ārmaiticha⁷⁰ Spentaya⁷¹, yahmāi⁷² nōit⁷³ chahmāi⁷⁴ naēmanām⁷⁵ karana⁷⁶ pairi-vaēnōithe⁷⁷.

(1) (The Creator) Ahura Mazda² spoke¹ unto Spitaman³ Zarathushtra⁴: O true¹³ (truthful) Spitaman¹⁴ (Zarathushtra)! ^{abt}I proclaim¹² thee⁶ (^{abu}in this

abs i.e. May the holy Fravashis come (to my help)!

abt Considering that the termination *mi* of the present tense first person singular parasmaipada is dropped.

abu e.g. *Kva aēva*, i.e. in what way? In this way (see Vendidad III.40); Sanskrit *eva* = in this way, or adverb indicating "indeed verily". Sanskrit *eva*.

way⁵) the vigour⁷, strength⁸, glory⁹, help¹⁰ and joy¹¹ of the powerful¹⁷ (and) triumphant¹⁸ Fravashis¹⁶ of the righteous (people¹⁵); just as¹⁹ the powerful²⁷ Fravashis²⁹ of the righteous (people)²⁸ come²¹ to my²⁰ help²² (and) just as²³ (they) (gave)²⁵ support²⁶ unto me²⁴.

(2) On account of the brightness³¹ and glory³² of those (Fravashis)³⁰, O Zarathushtra³⁴! I maintain³³ this³⁵ sky³⁶ which³⁷ (is) ^{abv}lofty³⁸, shining³⁹ (and) beautiful⁴⁰ and which⁴¹ (i.e. sky) encompasses⁴⁵⁻⁴⁶ this⁴² earth⁴³ and around⁴⁵. (That sky) (is) like⁴⁷ ^{abw}a palace⁴⁸.

Explanation:- (The description of the sky resembling a palace is stated below).

Which⁵⁰ is⁵¹ on⁵⁹ this ^{abx}earth⁶⁰ ^{aby}built up by the Spiritual (yazatas)⁵², ^{abz}firmly established⁵³, with ends that lie afar⁵⁴, ^{aca}made of shining⁵⁸ diamonds⁵⁵⁻⁵⁷.

(3) Which (i.e. the sky)⁶¹ ^{ach}associated with⁶⁷ Meher yazata⁶⁸, Rashna yazata⁶⁹ and Spenta Ārmaitī⁷⁰⁻⁷¹, Ahura Mazda has put on⁶³ as a star-bedecked⁶⁵ garment⁶⁴ woven by the Spiritual (yazatas)⁶⁶. Its two ends⁷⁶ ^{acc}cannot be perceived⁷⁷ by any person.

(4) Āonghām raya khvarenanghacha, vīdhāraēm Zarathushtra ^{acd}Aredvīm Sūrām Anāhitām, perethu-frākām, baēshazyām, vīdaēvām, Ahuro-tkaēshām, yesnyām anguhe astvaite, vahmyām anguhe astvaite. Ādhū-frādhanām ashaonīm, vāthwō-frādhanām ashaonīm, gaēthō-frādhanām ashaonīm, shaētō-frādhanām ashaonīm, danghu-frādhanām ashaonīm.

abv The original meaning as adverb is “above”, “up there”.

abw Darmesteter. “Woven cloth” derived from Sanskrit root *ve* “to weave” (Harlez). Its ordinary meaning is “bird”.

abx Darmesteter. Original meaning “in the three-thirds”. In the matter of dimensions this earth is stated to be divided in seven regions, according to Avesta; besides this, the three equal parts of thickness or density of the earth are mentioned. First one-third is the surface of the earth; second one-third is the portion of the interior of the surface of the earth; the third one-third is the lowest, i.e. bottom portion. The significance of the word *thrishva* occurring in this para seems to be the first one-third, i.e. the surface portion.

aby Root *stā* = Sanskrit *sthā* = to be, to exist, to remain.

abz Root *han-derez* = to lighten, to bind.

aca Darmesteter. Original meaning “made⁵⁶ of pure⁵⁷ iron⁵⁸”.

acb Original meaning “following” (Ahura Mazda). Its significance seems to be that the above mentioned three yazatas were also associated with this task.

acc *Pari-vaēnōithe* - potential mood third person dual parasmaipada.

acd Meaning: On account of the brilliance and glory of those (Fravashis) I maintain the Aredvi Sura, the undefiled. For the translation of the remaining portion, see first five paragraphs of Āvān yasht.

(5) Yā vīspanām arshnām khshudhrāo yaozdadħāiti. Yā vīspanām hāirishinām zāthāi garewān yaozdadħāiti. Yā vispāo hāirishīsh huzāmito dadħāiti. Yā vīspanām hāirishinām dāitīm rathwīm paēma ava-baraiti.

(6) Masitām dūrāt frasrūtām; yā asti avavaiti masō, yatha vīspāo imāo āpō yāo zemā paiti fratachinti, yā amavaiti fratachaiti. Hukairyāt hacha barezanghat avi zrayō Vouru-kashem.

(7) Yaozentī vīspe karanō zrayā Vouru-Kashayā, ā vīspō maidhyō yaozaiti. Yat hīsh avi fratachaiti; yat hīsh avi frazgaraiti Aredvi Sūra Anāhita. Yenghe hazangrem vairyanām, hazangrem apaghzāranām kaschitcha aēshām vairyanām kaschitcha aēshām apaghzāranām, chathvaresatem ayarebaranām hvaspāi naire baremnāi.^{ace}

(8) Anghāoscha me aēvanghāo āpō apaghzārō vījasāiti, vīspāish avi karshvān yāis hapta. Anghāoscha me aēvanghāo āpō hamatha ava-baraiti hāminemcha zayanemcha. Hā me āpō yaozdadħaiti, hā arshnām khshudhrāo, hā khshathrinām garewān, hā khshathrinām paēma.

(9) Āonghām¹ raya² khvarenanghacha³, vīdhāraēm⁴ Zarathushtra⁵ zām⁶ perethwīm⁷ Ahuradħātām⁸, yām⁹ masīmcha¹⁰ pathanāmcha¹¹, yā¹² barethri¹³ paraosh¹⁴ srīrahe¹⁵, yā¹⁶ vīspem¹⁷ ahūm¹⁸ astvantem¹⁹ baraiti²⁰, jumcha²¹ tristemcha²² garayascha²³ yōi²⁴erezantō²⁵ pouru-vāstrā-ongho²⁶ āfentō²⁷.

(9) On account of the brilliance² and glory³ of those (Fravashis)¹, O Zarathushtra! I maintain⁴ (this) wide⁷, large¹⁰ (and) broad¹¹ earth⁶ created by Ahura Mazda⁸; which¹² (is) the mother¹³ of (all) good¹⁵ things¹⁴; (and) bears on herself²⁰ (or maintains²⁰) (the people) of the entire¹⁷ corporeal¹⁹ world¹⁸ - the living²¹ as well as the dead²² - and lofty mountains²³, rich in pastures²⁶ acf fertile with water²⁷.

(10) Yengħāo²⁸ paiti²⁹ thraotō-stāchō³⁰ āpō³¹ tachinti³² nāvayāo³³; yengħāo³⁴ paiti³⁵ pourusaredħāo³⁶ zemādha³⁷ uzukhshyeinti³⁸ urvarāo³⁹, thrāthrāi⁴⁰ pasvāo⁴¹ vīrayāo⁴², thrāthrāi⁴³ Airyanām⁴⁴ dakhyunām⁴⁵, thrāthrāi⁴⁶ gēush⁴⁷ panchō-hayāo⁴⁸, avanghe⁴⁹ narām⁵⁰ ashaonām⁵¹.

(10) Upon²⁹ which²⁸ (earth) waters³¹ of running stream³⁰ (and) river³³ flow³²; upon³⁵ which³⁴ plants³⁹ of many kinds³⁶ grow from the ground³⁷, for the nourishment⁴⁰ of both cattle⁴¹ and men⁴² of the Iranian⁴⁴ countries⁴⁵, acg five kinds⁴⁸ of animals⁴⁷ (and) for the help⁴⁹ of righteous⁵¹ men⁵⁰.

ace For the translation of paras 4-8 the beginning portion of Aredvi Sura Nyāyesh. For comparison, see Āvān yasht, first Five paragraphs.

acf Original meaning “of the beautiful prosperity or abundance”.

acg As regards five kinds of animals there is a reference in the first paragraph of the First Kardāh of Vispered: (1) those living in waters. (2) those living under the ground. (3) the flying ones or winged ones, (4) animals that wander wild at large, and (5) the grazing ones.

(11) Āonghām⁵² raya⁵³ khvarenanghacha⁵⁴, vīdhāraēm⁵⁵ Zarathush-trā⁵⁶ azem⁵⁷ barethrishva⁵⁸ putre⁵⁹ paiti-verete⁶⁰ aparairithintō⁶¹ ādātāt⁶² vīdhātaot⁶³, vyāhva⁶⁴ urvatchaēm⁶⁵ asticha⁶⁶ gaonacha⁶⁷, drevdacha⁶⁸ uruthwāscha⁶⁹, paidhyāoscha⁷⁰, fravākhshascha⁷¹.

(12) Yeidhi⁷² zī⁷³ me⁷⁴ nōit⁷⁵ daidhīt⁷⁶ upastām⁷⁷ ughrāo⁷⁸ ashāunām⁷⁹ fravashayo⁸⁰, nōit⁸¹ me⁸² idha⁸³ āonghātem⁸⁴ pasvīra⁸⁵, yā⁸⁶ stō⁸⁷ saredhanām⁸⁸ vahishta⁸⁹ Drujō⁹⁰ aogare⁹¹, drujo⁹² khshathrem⁹³, drujo⁹⁴ astvāo⁹⁵ anghush⁹⁶ āonghāt⁹⁷.

(13) Ni⁹⁸ antare⁹⁹ zām¹⁰⁰ asmanemcha¹, drujo² manivāo³ hazdyāt⁴; nī⁵ antare⁶ zām⁷ asmanemcha⁸, drujo⁹ manivāo¹⁰ vaonyāt¹¹; nōit¹² paschaēta¹³ vanō¹⁴ vantāi¹⁵ upadayāt¹⁶ angrō mainlyush¹⁷ spentāi mainlyave¹⁸.

(11) (The Creator Ahura Mazda says): On account of the lustre⁵³ and glory⁵⁴ of those (Fravashis)⁵² I⁵⁷ maintain⁵⁵ children⁵⁷ in (the wombs of) the mothers⁵⁸, saved⁶⁰ and undying⁶¹ from the assaults⁶² of (the demon) Vidhotu⁶³. (Besides)^{ach} in it (i.e. in the wombs of the mothers) I aci form⁶⁵ the bones⁶⁶, the model⁶⁷, acj sinew⁶⁸, intestines⁶⁹, feet⁷⁰ and genital organs⁷¹.

(12) For⁷³ if⁷² the powerful⁷⁸ Fravashis⁸⁰ of the righteous people⁷⁹, would not⁷⁵ have given⁷⁶ help⁷⁷ unto Me⁷⁴, animals and men⁸⁵ of Mine⁸² who⁸⁶ ack are the best⁸⁹ of the species⁸⁸ would not⁸¹ have acl subsisted⁸⁴ here⁸³ (i.e. in this world); (but instead there would have been the strength of the Druj, the dominion of the Druj and the corporeal world of the Druj.)

(13) Between” the earth¹⁰⁰ and the sky¹ (the Dominion) of the Druj¹ and (the evil) spirits³ acm would continue”, between⁶ the earth⁷ and the sky⁸ (the power) of the Druj⁹ and (the evil) spirits¹⁰ would succeed¹¹; and never¹² afterwards¹³ would Angra Mainyu¹⁷ subdue¹⁶ the victorious¹⁴ and loving¹⁵ Spenta Mainyu¹⁸.

(14) Āonghām¹⁹ raya²⁰ khvarenanghacha²¹, āpō²² tachinti²³ frātat-chareto²⁴, khāo²⁵ paiti²⁶ afrazyamnāo²⁷; āonghām²⁸ raya²⁹ khvarenang-

ach The exact meaning of vyāhva has not been ascertained. It seems to be the locative plural of the word vyā (see yasna Hā 48.7). Here this word can perhaps be vī + āhva; vī (prefix); āhva = demonstrative prounoun locative plural feminine; meaning “in them”.

aci Or to flourish; to nourish; to rear.

acj Based upon Bundahishn; “skin” (Darmesteter).

ack Stō (= Sanskrit stah) - present tense third person dual parasmaipada; root ah.

acl Āonghātem - Perfect Tense subjunctive third person dual parasmaipada (Justi); āonghāt - Perfect tense subjunctive third person singular parasmaipada; root ah = Sanskrit as.

acm Darmesteter. Drujō manivāo - dvanya compound genitive dual; hazdyāt - its meaning is also “would snatch away, would seize away”; from the same root, words hazō, hazasnām are derived. The first ni - prefix occurring in this para should be taken with hazdyāt and the second ni with the word vaonyāt.

hacha³⁰, zemādha³¹ uzukhshyeinti³² urvarāo³³, khāo³⁴ paiti³⁵ afrazyam-nāo³⁶; āonghām³⁷ raya³⁸ khvarenanghacha³⁹; vātō⁴⁰ vāonti⁴¹ dunmō-frutō⁴², khāo⁴³ paiti⁴⁴ afrazyamnāo⁴⁵.

(15) Āonghām⁴⁶ raya⁴⁷ khvarenanghacha⁴⁸, hāirishīsh⁴⁹ puthre⁵⁰ verenvainti⁵¹; āonghām⁵² raya⁵³ khvarenanghacha⁵⁴, huzāmitō⁵⁵ zizanenti⁵⁶; āonghām⁵⁷ raya⁵⁸ khvarenanghacha⁵⁹, yat⁶⁰ bavainti⁶¹ hachat-puthrāo⁶².

(16) Āonghām⁶³ raya⁶⁴ khvarenanghacha⁶⁵, us⁶⁶ nā⁶⁷ zayeiti⁶⁸ vyākhanō⁶⁹ vyākhmōhu⁷⁰ gūshayat-ukhdho⁷¹, yō⁷² bavaiti⁷³ khratukātō⁷⁴; yō⁷⁵ nāidyāonghō⁷⁶, gaotemahe⁷⁷ parō-yāo⁷⁸ parshtōit⁷⁹ avāiti⁸⁰. Āonghām⁸¹ raya⁸² khvarenanghacha⁸³, hvare⁸⁴ ava⁸⁵ patha⁸⁶ aēiti⁸⁷; āongham⁸⁸ raya⁸⁹ khvarenanghacha⁹⁰, māo⁹¹ ava⁹² patha⁹³ aēiti⁹⁴; āongham⁹⁵ raya⁹⁶ khvarenanghacha⁹⁷ stārā⁹⁸ ava⁹⁹ patha¹⁰⁰ yeinti¹.

(14) On account of the lustre²⁰ and glory²¹ of those (Fravashis)¹⁹ the running and flowing²⁴ waters²² flow²³ towards²⁶ inexhaustible²⁷ springs²⁵; on account of their²⁸ lustre²⁹ and glory³⁰ the plants²³ acn grow from the earth³¹ through³⁵ inexhaustible³⁶ springs³⁴; on account of their³⁷ lustre³⁸ and glory³⁹ the wind⁴⁰ driving down the clouds⁴² blow⁴¹ towards⁴⁴ the inexhaustible⁴⁵ springs⁴³.

(15) On account of the lustre⁴⁷ and glory⁴⁵ of those (Fravashis)⁴⁶ the bearing mothers aco become pregnant; on account of their⁵² lustre⁵³ and glory⁵⁴ (the bearing mothers) acp give birth to children⁵⁶ with ease⁵⁵; on account of their⁵⁷ lustre⁵⁸ and glory⁵⁹ (the bearing mothers) become⁶¹ rich in children⁶².

(16) On account of the lustre⁴⁷ and glory⁴⁸ of those (Fravashis)⁴⁶ acq the head of an assembly and acr the interpreter of religious verses⁷¹ in assemblies⁷⁰ is born⁶⁸ with greatness⁶⁶; who⁷² is acs the lover of wisdom⁷⁴; (and) who⁷⁵ act has come out⁸⁰ victorious⁷⁸ from the controversy⁷⁹ (about the religion with Nodhas, (the son) of acu Gaotema. On account of their⁵¹ lustre⁸² and glory⁸³ the

acn i.e. from under the ground, freshness and wetness ever continue to get; the plants grow thereby.

aco Original meaning is: females bringing forth offspring⁴⁹ keep⁵¹ pregnancy⁵⁰.

acp Original meaning is: they give birth⁵⁶ with easy delivery⁵⁵

acq i.e. the chairman, the conductor of the assembly.

acr Original meaning: the interpreter of sacred verses of the religion; preacher.

acs Compare Khratu-chinanghō; see Vendidad fargard IV, 44th paragraph.

act Original meaning: "Comes proceeding from the arguments or becoming victorious" (*parō-yāo*).

acu Dastur Darab. Avesta *gaotema* can be the exact Sanskrit equivalent *Gotama*. According to the English booklet published in the year 1898 A.D. entitled, *The Reference to Gaotema in the Avesta*, by Shams-ul-Ulema Dastur Darab: There were many Gotama's; of them two persons attract our attention a good deal: 1. Rushi Gaotama; 2. Gotama Buddha, (the Founder of

Sun⁸⁴, the Moon⁹¹, and the stars⁹⁸ go¹ towards⁹⁹ (their own) path¹⁰⁰.

(17) Tāo² ughrāhu³ peshanāhu⁴ upastām⁵ henti⁶ dāhishtāo⁷, yāo⁸ fravashayō⁹ ashaonām¹⁰; tāo¹¹ fravashayō¹² ashaonām¹³ aojishtāo¹⁴ henti¹⁵ Spitama¹⁶, yāo¹⁷ paoiryanām¹⁸ tkaēshanām¹⁹, yāo²⁰ vā²¹ narām²² azātanām²³ frashō-charethrām²⁴ saoshyantām²⁵. Āat²⁶ anyaēshām²⁷ fravashayō²⁸ jvanām²⁹ narām³⁰ ashaonām³¹ aojyehish³² Zarathushtra³³, yatha³⁴ iristanām³⁵ Spitama³⁶.

(18) Āat³⁷ yō³⁸ nā³⁹ hīsh⁴⁰ huberetāo⁴¹ barāt⁴² jva⁴³, ashaonām⁴⁴ fravashayō⁴⁵ sāsta⁴⁶ dainghēush⁴⁷ hamō-khshathrō⁴⁸, hō⁴⁹ anghāiti⁵⁰ zazushtemō⁵¹ khshayō⁵² kaschit⁵³ mashyānāma⁵⁴; yō⁵⁵ vohu-beretām⁵⁶ baraitē⁵⁷ Mithrem⁵⁸ yim⁵⁹ vouru-gaoyaoitīm⁶⁰, Arshtātemcha⁶¹ frādat-gaēthām⁶² varedat-gaēthām⁶³.

(19) Itha⁶⁴ te⁶⁵ zāvare⁶⁶ aojascha⁶⁷ khvarenō⁶⁸ avascha⁶⁹ rafnascha⁷⁰ framraomi⁷¹, erezvō⁷² Spitama⁷³, yat⁷⁴ ashaonām⁷⁵ fravashinām⁷⁶ ughranām⁷⁷ aiwithūranām⁷⁸; yatha⁷⁹ me⁸⁰ jasen⁸¹ avanghe⁸², yatha⁸³ me⁸⁴ baren⁸⁵ upastām⁸⁶ ughrāo⁸⁷ ashaonām⁸⁸ fravashayō⁸⁹.

(17) In fearful³ battles⁴ the fravashis⁹ of the righteous (people)¹⁰ acv. are⁶ the wisest⁷ for help⁵. O Spitaman¹⁶ (Zarathushtra)! Those¹¹ which²⁰ (are) the fravashis¹² of the righteous¹³ Poryotkaeshas¹⁸⁻¹⁹ or²¹ of men²² yet unborn²³ or of the Saoshyants²⁵ who prepare the world for renovation²⁴ are¹⁵ most powerful¹⁴ (or most efficacious¹⁴). Moreover²⁶, amongst other fravashis²⁷, the fravashis²⁸ of the living²⁹ righteous³¹ men³⁰, O Spitaman³⁶ Zarathushtra³³! (are) more powerful³² than³⁴ (those) of the dead.

(18) If acw the ruler of any country with full power might carry⁴² good presents⁴¹ for acx these⁴⁰ fravashis of the righteous (people) whilst living⁴³, he⁴⁹ becomes⁵⁰ a most acy powerful⁵¹ ruler¹² amongst men⁵⁴. (In the same way) (the king) who⁵⁵ carries⁵⁷ good gift⁵⁶ to Meher yazad, the Lord of wide pastures and to Āshtād yazad⁶¹ the increaser of the world and the furtherer of the world⁶³ (becomes the powerful ruler as well).

(19) O righteous⁷² Spitaman⁷³ (Zarathushtra)! about the vigour⁶⁶,

Buddhism). The first Gotama was the fifth Rishi. References about this Rishi Gotama as well as his son Nodhasare from Rigveda. Moreover, in 1887 A.D., Rev. Windischmann stated that the word *nāidyāongho* which is associated with *Gaotemahe* is proper name. From this Dastur Darab concludes that “Nāidyāongha Gaotema” of Avesta is the same as “Gaotama Nodhas” of the Rig Veda. Besides Professor Max Muller fixes the age of Rushis to 1500 B.C.; from this the age of the Farvardin yaشت can also be estimated. Also the meaning of *nāidyāongh* becomes “weaker, more needy” and “treated with contempt” (see yasna Hā 34.8, Hā 57.10.)

acv i.e. “Grant help wherever deserving; in other words, exercise perfect wisdom in granting help; are most helpful” (Darmester).

acw Originally, “a person³⁹ who³⁸ (is) the ruler with full power¹⁶ of the country⁴⁷”.

acx Pronoun *hish* can be applied to *Fravashayō* - fravashis as well as to *huveretāo* (gifts).

acy Root zu = Sanskrit ju = to be strong; original form *zazvangh + temā*.

strength⁶⁷, glory⁶⁸, acz help⁶⁹ and joy⁷⁰ of the powerful⁷⁷ (and) triumphant⁷⁸ fravashis⁷⁶ of the righteous (people)⁷⁵, I ^{ada} proclaim⁷¹ to thee⁶⁵ thus⁶⁴ (i.e. as stated above) (and) just as⁷⁹ (those) powerful⁸⁷ fravashis⁸⁹ of the righteous (people)⁸⁸ came up⁸¹ to my⁸⁰ help⁸² (and) just as⁸³ they ^{adb} granted⁸⁵ me⁸⁴ authority⁸⁶.

(Kardāh II) (20) Mraot¹ Ahurō Mazdaō² Spitamāi³ Zarathushtrāi⁴, āat⁵ yase⁶-thwā⁷ aētahmi⁸ anghvō⁹ yat¹⁰ astvainti¹¹, Spitama¹² Zarathushtra¹³, pathām¹⁴ jasāiti¹⁵ vithwaēso¹⁶ bōiwrānām¹⁷ duzitanāmcha¹⁸ thwaynguhatām¹⁹ Zarathushtra²⁰, yezicha²¹ thwaēshāo²² tanvō²³, atha²⁴ imā²⁵ vachō²⁶ dreiyayōish²⁷, atha²⁸ imā²⁹ vachō³⁰ framruyāo³¹ vārethragnīsh³² Zarathushtra³³.

(21) Ashāunām³⁴ vanguhīsh³⁵ sūrāo³⁶ spentāo³⁷ fravashayō³⁸ staomi³⁹ zbayemi⁴⁰ ufyemi⁴¹. Yazamaide⁴² nmānyāo⁴³ vīsyāo⁴⁴ zantumāo⁴⁵ dakhyumāo⁴⁶ Zarathushtōtemāo⁴⁷. Hāitish⁴⁸ hātām⁴⁹, hāitish⁵⁰ āonghushām⁵¹, hāitish⁵² būshyantam⁵³ ashaonām⁵⁴, vīspāo⁵⁵ vīspanām⁵⁶ dakhyunām⁵⁷, zēvishtayāo⁵⁸ zēvishtyanām⁵⁹ dakhyunām⁶⁰.

(20) Ahura Mazda² spoke¹ unto Spitaman³ Zarathushtra⁴: O Spitaman¹² Zarathushtra¹³! if⁵ in this⁸ corporeal¹¹ world⁹ the terror¹⁶ of the dangerous¹⁷, zigzag¹⁸ and terrible¹⁹ paths¹⁴ comes¹⁵ upon thee⁷, and if²¹, O Zarathushtra²⁰! (there be) fear²² of (thy) body²³ (i.e. if thou hast fear of coming upon any injury), then²⁴ recite thou²⁷ ^{adc}these²⁵ sacred verses²⁶ (of Avesta mentioned below), Zarathushtra³³! Do thou recite aloud³¹ these²⁹ victorious³² (i.e. obstacles removing) sacred verses³⁰ (of Avesta).

(21) I praise³⁹, I remember⁴⁰ (or I invoke⁴⁰) the excellent³⁵, heroic³⁶ and beneficent³⁷ Fravashis³⁸ of the righteous³⁴ (people)³⁴ and sing (their) glory. We worship⁴² (those Fravashis) belonging to the house⁴³, to the clan⁴⁴, to the town⁴⁵ to the country⁴⁶ (and) belonging to the highest priest⁴⁷. We worship⁴² the existing (Fravashis)⁵⁰ of the righteous (men)⁵⁴ that have been⁵¹, and that will be hereafter⁵³. We worship⁵² (the Fravashis⁵⁵) of (the people of) all countries⁵⁷ (and) the (Fravashis⁵⁸) of (the people of) friendly⁵⁹ countries⁶⁰.

(22) Yāo⁶¹ asmanem⁶² vīdhārayen⁶³, yāo⁶⁴ āpem⁶⁵ vīdhārayen⁶⁶, yāo⁶⁷ zām⁶⁸ vīdhārayen⁶⁹, yāo⁷⁰ gām⁷¹ vīdhārayen⁷², yāo⁷³ barethrishva⁷⁴ puthre⁷⁵ vīdhārayen⁷⁶ paiti-verete⁷⁷ apara-irithentō⁷⁸ ādātāt⁷⁹ vīdhātaot⁸⁰. Vyāhva⁸¹ urvat-chayen⁸² asticha⁸³ gaonacha⁸⁴ drevdacha⁸⁵ uruthwāscha⁸⁶ paidhyāoscha⁸⁷ fravākhshascha⁸⁸.

acz i.e. As regards help and joy derived from them.

ada Present tense used in the sense of the Past tense; see my *Avesta Grammar*, paragraph 637.

adb Originally, “brought⁸⁵ authority⁵⁶ for me⁸⁴”.

adc i.e. Avestan sacred verses from para 21 up to the end of para 25. By reciting the sacred verses occurring in these paragraphs courage comes to the reciter, having got rid of fear and dread of the road. For comparison, see Srosh yasht Hādokht, Kardāh 1, paras 4-7.

(23) Yāo⁸⁹ ash-beretō⁹⁰, yāo⁹¹ ughrāretō⁹², yāo⁹³ hvāretō⁹⁴, yāo⁹⁵ vazāreto⁹⁶, yāo⁹⁷ takhmāretō⁹⁸, yāo⁹⁹ zaoyāretō¹⁰⁰; yāo¹ zaoyāo² vanghuthwaēshu³, yāo⁴ zaoyāo⁵ verethraghnyaēshu⁶; yāo⁷ zaoyāo⁸ peshanāhu⁹.

(22) Who⁶¹ (i.e. Fravashis) maintain⁶³ the sky⁶², water⁶⁵, the earth⁶⁸, the cattle⁷¹, (and) children⁷⁵ in the wombs of the mothers⁷⁴, saved⁷⁷ and undying⁷⁸ from the assaults⁷⁹ of (the demon) Vidhotu⁸⁰. (Besides, those Fravashis) ^{adē}form⁸² the bones⁸³, the model⁸⁴, sinew⁸⁵, intestines⁸⁶, feet⁸⁷ and the genital organs⁸⁸ (of the children).

(23) Who⁸⁹ (i.e. Fravashis) are well-supporting⁹⁰, rushing-forth-steadily⁹², ^{adē}rushing on one's self⁹⁴, rushing forth vigorously⁹⁶ with courage⁹⁸, who⁹⁹ (are) rushing forth when invoked¹⁰⁰, and (are) worthy of invocation² in goodness³ (i.e. in matters of goodness); who⁴ (are) worthy of invocation⁵ in victories⁶, (are) worthy of invocation⁸ in battles⁹.

(24) Yāo¹⁰ dāthrīsh¹¹ verethrem¹² zbayante¹³, dāthrīsh¹⁴ āyaptem¹⁵ chakushe¹⁶, dāthrīsh¹⁷ bantāi¹⁸ drvatātem¹⁹, dāthrīsh²⁰ ahmāi²¹ vohū²² khvareno²³, yo²⁴ hīsh²⁵ yazānō kukhshnvānō²⁷ zbayeiti²⁸ barō-zaothrō²⁹ ashava³⁰.

(25) Yāo³¹ avadha³² para³³ fraoirisishtāo³⁴, yathra³⁵ narō³⁶ ashavanō³⁷ ashem³⁸ henti³⁹ zarazdātema⁴⁰, yathracha⁴¹ mazishtāo⁴² frēretāo⁴³ ^{adg}[yathracha⁴⁴ khshnūtō⁴⁵ ashava⁴⁶] yathracha⁴⁷ atbishtō⁴⁸ ashava⁴⁹.

(24) Who¹⁰ (i.e. Fravashis) (are) the givers¹¹ of victory¹² to the ^{adh}invoker¹³, bestowers¹⁴ of boon¹⁵ to (their) lover¹⁶, (and) giver¹⁷ of health¹⁹ to the ^{adi}sick man. (Besides they are) the bestowers²⁰ of good²² glory²³ unto him²¹ who²⁴ (is) their²⁵ worshipper²⁶, propitiator²⁷, invoker²⁸, offerer of libations²⁹ (and) holy³⁰.

(25) ^{adj}The Fravashis (of the righteous people) (are) visiting most³⁴ (or incline most) to that side³⁵ where the righteous³⁷ men³⁶ are³⁹ ^{adk}most devoted⁴⁰

^{add} For comparison see yasna Hā 23, para 1.

^{ade} For comparison see para 11 of the same yasht.

^{adf} Or “on-rushing”; present participle feminine first person plural; original form *ughra + aret*; *aret* = going (present participle); root *ere* = Sanskrit *ar* = to go. Similarly, it should be considered in the case of words following it (*hvāretō*, *vazāreto*, *takhmāretō*, *zaoyāretō*).

^{adg} In the original text this sentence is left out (see Prof. Geldner *Avesta, II*, Stuttgart, 1889, page 173, note 4).

^{adh} Present participle dative singular masculine; root *zba* = Sanskrit *hva*, *hve* = to invoke, to call on for assistance, to praise, to remember.

^{adi} Professors Harlez and Darmesteter.

^{adj} The word *yaō* (who) at the beginning of paragraphs 22-25 applies to “ashāunām fravashayō” occurring in para 21.

^{adk} Original meaning dedicators, i.e. devoted to righteousness.

to righteousness³⁸, where⁴¹ there are³⁹ ^{adj}most⁴² revered⁴³ (men), ^{adm}[where⁴⁴ the righteous⁴⁶ (man) (becomes) satisfied⁴⁵] (i.e. pleased) and where⁴⁷ the righteous⁴⁹ (man) (is) ^{adn}pleased⁴⁸.

(Kardāh III) (26) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ aojishtāo⁸ vazentām⁹, renjishtāo¹⁰ fravazemnanām¹¹, afrakavastemāo¹² apa-srayamnanām¹³ anvarshtavastemāo¹⁴ fraschin-bananām¹⁵, apairi-vastemāo¹⁶ snaithishāmcha¹⁷ varethanāmcha¹⁸; yāo¹⁹ afraourvisvat²⁰ kerenvainti²¹ irem²² yahmya²³ jasenti²⁴.

(27) Tāo²⁵ vanguhīsh²⁶, tāo²⁷ vahishtāo²⁸ yazamaide²⁹, yāo³⁰ ashāunām³¹ vanguhīsh³² sūrāo³³ spentāo³⁴ fravashayō³⁵. Tāo³⁶ zī³⁷ staretaēshu³⁸ baresmōhu³⁹ zaoyāo⁴⁰, tāo⁴¹ verethraghnyaeshu⁴², tāo⁴³ peshanāhu⁴⁴, tāo⁴⁵ idha⁴⁶ yat⁴⁷ narō⁴⁸ takhma⁴⁹ peretente⁵⁰ verethraghnyaeshu⁵¹.

(26) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹; who⁷ (are) the strongest⁸ of those that drive in a carriage, ^{ado}most agile¹⁰ of those marching forwards¹¹, ^{adp}least noisy of the retreating ones¹³, ^{adq}most powerful of the supporters¹⁵, most invincible¹⁶ of the possessor of offensive weapons¹⁷ and of the defensive weapons¹⁸. (Moreover) in whatever place²³ they¹⁹ go²⁴ they never let go²¹ happiness (or ^{adr}good fortune²²) (from that place).

(27) We worship²⁹ the excellent³², heroic³³ (and) beneficent³⁴ Fravashis³⁵ of the righteous (people)³¹ who³⁰ (are) good²⁶ and the best²⁸. They (are) indeed³⁷ worthy to be invoked⁴⁰ on the spread out³⁸ baresman³⁹ (i.e. in the functions of Yazishna, Vendidad, etc., pertaining to purifying priests), in the matters of victoriousness⁴², in battles⁴⁴ and there⁴⁶ (where) the gallant⁴⁹ heroes⁴⁸ fight⁵⁰ ^{ads}for (gaining) victory⁵¹.

(28) Tāo⁵² Mazdāo⁵³ zbat⁵⁴ avanghe⁵⁵, avanghecha⁵⁶ ashnō⁵⁷ vīdidhāra⁵⁸ apascha⁵⁹ zemascha⁶⁰ urvarayāoscha⁶¹. Yat⁶² Spentō Mainyush⁶³ vīdhārayat⁶⁴ asmanem⁶⁵ yat āpem⁶⁶ yat zām⁶⁷ yat gām⁶⁸ yat urvarām⁶⁹ yat berethrishva⁷⁰ puthre⁷¹ vīdhāray at⁷² paiti-verete⁷³ apararithentō⁷⁴, ādātāt⁷⁵ vīdhātaot⁷⁶. Vyāhva⁷⁷ urvat-chayat⁷⁸ asticha⁷⁹

adl Or pious - religious men (see yasna Hā 8 para 2); very charitable (Darmesteter).

adm In the original text this sentence is left out (see note above.)

adn Original meaning “untormented”, i.e. not ill-treated. (See yasna Hā 62-9).

ado “Most powerful in drawing (the carriage); the lightest amongst the occupants in the carriage” (Darmesteter).

adp Professor Harlez. The meaning of this word has not been fixed with certainty.

adq Original meanings “effective, efficacious, bearable”.

adr Professor Darmesteter.

ads Locative singular used in the sense of dative singular (vide yasht X.82).

gaonacha⁸⁰ drevdacha⁸¹ uruthwāscha⁸² paidhyāoscha⁸³ fravākhshascha⁸⁴.

(29) Vīdhārayat⁸⁵ Spentō Mainyush⁸⁶, yāo⁸⁷ amavaitīsh⁸⁸ tushnishādho⁸⁹ hudoithrīsh⁹⁰ verezi-chashmanō⁹¹ sraoithrīsh⁹² dareghō- rārōmanō⁹³; yāo⁹⁴ berezaitīsh⁹⁵ berezyāstāo⁹⁶, yāo⁹⁷ huyaonāo⁹⁸ perethuyaonāo⁹⁹, ravō-fraothmanō¹⁰⁰ dasathavaitīsh¹ frasrutāo² upadārayen³ asmanem⁴.

(28) (The Creator) Ahura Mazda⁵³ ^{adt}called⁵⁴ them⁵² (i. e. the Fravashis) for the assistance⁵⁵ of the yonder⁵⁶ ^{adu}sky⁵⁷, waters⁵⁹, the earth⁶⁰ and the plants⁶¹. ^{adv}Whereby⁶² (i.e. by the assistance of the Fravashis)⁶² the Spenta Mainyu⁶³ maintains⁷² the sky⁶⁵, water⁶⁶, the earth⁶⁷, the cattle⁶⁸, the plants⁶⁹ and children⁷¹ in the wombs of the mothers⁷⁰, saved⁷³ and undying⁷⁴, from the assaults⁷⁵ of (the demon) Vidhotu⁷⁶. (Besides, those Fravashis) ^{adw}form⁷⁸ the bones⁷⁹, the model⁸⁰, sinew⁸¹, intestines⁸², feet⁸³ and the genital organs⁸⁴.

(29) Spenta Mainyu⁸⁶ maintains⁸⁵ the sky⁴ (and) ^{adx}the Fravashis⁸⁷ ^{ady}assist in maintaining it³.

Explanation:- (The detailed characteristics of Fravashis are now stated below).

Who⁸⁷ (i.e. the Fravashis) are courageous⁸⁸, sitting at ease⁸⁹, possessing good eyes⁹⁰, of effective glance⁹¹, ^{adz}having a keen sense of hearing⁹², giving excessive joy⁹³, exalted⁹⁵, high-girded⁹⁶ having a good, spacious residence⁹⁹, wide-stepping¹⁰⁰, health-giving¹ (and) renowned². (They assist in maintaining the sky).

(Kardāh IV) (30) Ashāunām¹ vanguhīsh² surāo³ spentāo⁴ fravashaō⁵ yazamaide⁶. Hush-hakhmanō⁷ hvarezānāo⁸, dareghāēibyō⁹ hakhedraēibyō¹⁰; upa-shitē¹¹ vahishtāo¹² anāzaretāo¹³ aēibyō¹⁴ nerebyō¹⁵; vanguhīsh¹⁶ yōi¹⁷ vō¹⁸ vanghush¹⁹; gufrāo²⁰ dūraēsükāo²¹ baēshazyāo²² frasrūtāo²³ vanat-peshanāo²⁴; nōit²⁵ paurvāo²⁶ āzārayeinte²⁷.

(30) We worship the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the

adt In English used in the sense of “The Heaven above”.

adu In this sentence the meaning of the predicate *vīdidhāra* (=supported, maintained) does not suit the context. According to the opinion of Dr. Geldner, there does not seem any necessity of this word.

adv This word (*yat*) is not in the instrumental singular, but it is in the accusative singular.

adw See paragraphs 11 and 22 of this yasht.

adx I have translated the word *yāo* by “Fravashis” which stood for the noun *fravashayō*.

ady Original meaning “those who hear”. The feminine gender of *Sraotar* (= Sanskrit *Srotrū* = hearer, listener) became *sraothri*.

adz If we take the meaning of *yaona* as “help”, the word would mean “giving good help”, “giving sufficient help”.

righteous (people)¹. Who (i.e. the Fravashis) (are) possessed of good friendship⁷; (and who are) ^{aea}benefiting³ on account of their friendship¹⁰ for a long time⁹; (they are) best¹² ^{aeb}to live with¹¹ (if) not offended¹³ by these¹⁴ men¹⁵. (They are) ^{acc}good¹⁶ (for those) who¹⁷ (are) good¹⁹ amongst you¹⁸. (Besides those Fravashis are) ^{aed}not obvious²⁰, far-glancing²¹, healing²², renowned²³ (and) winning in battle²⁴; (they do ^{ae}e not harm²⁷ (anyone else) first²⁶.

(Kardāh V) (31) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Ughra-zaoshāo⁷ tbishyanbyō⁸, upairi-kairyāo⁹ sēvishtāo¹⁰, yāo¹¹ upairi¹² hamarenādhā¹³ aurvathanām¹⁴ tbishyantām¹⁵ ughrāo¹⁶ bāzūsh¹⁷ schindayeinti¹⁸.

(31) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. (Who, i.e. the Fravashis) (are) strong-willed against the tormentors⁸, doing excessive work (and) most beneficent¹⁰. (Moreover) who¹¹ break to pieces¹⁸ strong¹⁶ arms¹⁷ of the tormenting¹⁵ opponents¹⁴.

(Kardāh VI) (32) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶; aredrāo⁷ takhmāo⁸ aojanghuhaitish⁹ anāmāthwāo¹⁰ khvāthravaitish¹¹ khvāparāo¹² baēshazayāo¹³, ashōish¹⁴ baēshaza¹⁵ hachimnāo¹⁶, zem-frathangha¹⁷ dānu-drājangha¹⁸ hvare-barezangha¹⁹.

(32) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹ (Who, the Fravashis are) the bestowers⁷, strong⁸, powerful⁹, inconceivable¹⁰, giving comfort and ease¹¹, self-supporting¹² (and) healing¹³. (Moreover, who are) ^{aef}bringing with them¹⁶ the means¹⁵ of righteousness¹⁴ as wide as the earth¹⁷, as long as the river¹⁸, and as exalted as the sun¹⁹.

(Kardāh VII) (33) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ takhmāo⁸ hām-vareitivaitish⁹ arezyeintish¹⁹ khrvishyantish¹¹ urvinaitish¹²; fraschindayeintish¹³ vīspanām¹⁴ tbaēshavatām¹⁹ tbaēshāo¹⁶ daēvanām¹⁷ mashyānāmcha¹⁸; amaē-nijanō¹⁹ hamerethe²⁰ havāi²¹ kāmāicha²² zaoshāicha²³.

(34) Yūzem²⁴ vanguhi²⁵ nisrinaota” verethraghnemcha²⁷ Ahuradhamet²⁸ vanaintimcha²⁹ uparatātem³⁰, ābyō³¹ danghubyō³² sēvishtāo³³, yatha³⁴ vanguhīsh³⁵ anāzaretāo³⁶ khshnūtāo³⁷ ainitāo³⁸ atbishtāo³⁹,

aea i.e. Fravashis are worthy of friendship and by keeping friendship with them continuously numerous advantages are obtained.

aeb i.e. by remaining in their relation as a friend much benefit is arisen.

acc With the good the Fravashis do goodness.

aed Original meaning “mysterious”. The meaning of *gufra* is “deep” see Yasht XIX.51).

ace i.e. They do not harm anyone without any reason.

aef For comparison, see Yasna Hā 60, paragraph 4.

yūzem⁴⁰ yesnyāo⁴¹ vahmyāo⁴² vasō-yaonāo⁴³ frachrathwe⁴⁴.

(33) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people¹). Who⁷ (are) strong⁸, protective, fighting (for the good cause)¹⁰, cruel (towards the wicked)¹¹, ^{aeg}observing to a great distance¹². (Besides they are) the destroyers¹³ of the malice¹⁶ of all¹⁴ the envious persons¹⁵, of the daevas¹⁷ (and) of men¹⁸ and courageous¹⁹ smiters of the enemies²⁰ according to their own²¹ wish²² and will²³.

(34) O ye good²⁵ (and) most beneficent³³ (Fravashis) when³⁴ you are unoffended³⁶, pleased³⁷, unoppressed³⁸ (and) untormented³⁹ (by the Iranian countries), you²⁴ good²⁵ (Fravashis) grant²⁶ victory²⁷ created by Ahura Mazda²⁸ and conquering²⁹ superiority³⁰ unto those³¹ countries³². You (who are) worthy of worship⁴¹ (and) worthy of adoration⁴² ^{aeh}move about⁴⁴ ^{aei}exercising authority over the aerial space according to your will⁴³.

(Kardāh VIII) (35) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶; frasrūtāo⁷ vanat-peshanāo⁸ avi-amāo⁹ spāro-dāshtāo¹⁰ amuyumnāo¹¹ razishtanām¹²; yāo¹³ ava-zbayatō¹⁴ avanghe¹⁵ vyāscha¹⁶ vyānascha¹⁷ apatēe¹⁸ zbayeiti¹⁹ vyās²⁰, apa-gatēe²¹ vyānō²².

(36) Yāo avadha para fraoirishtāo, yathra narō ashavanō ashem henti zrazdātema, yathracha mazishtāo freretāo, ^{aej}[yathracha khshnutō ashava], yathracha atbishtō ^{ack}ashava.

(35) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people¹). (Who are) renowned⁷, winning in battle⁸, courageous⁹, shield-bearing¹⁰ and ^{ael}firm¹¹ amongst the most just¹². (Moreover) whom¹³ both the pursuer¹⁶ and ^{aem}the pursued¹⁷ ^{aen}invoke¹⁴ for help¹⁵. The pursuer²⁰ ^{aeo}[for catching¹⁸ (the pursued) and the ^{aep}pursued²²] for escaping²¹ (from the pursuer) (invoke the Fravashis for help).

aeg Original form *uru + vaēnant*; *uru* = wide; root *vin* = to see.

aeh *frachrathwe* - present tense second person plural atmanepada; root *char* = Sanskrit *char*.

aei In English, “space”. The meaning of *vasō-yaonāo* can also be, “assisting at will”.

aej This sentence is left out in the original text (see Prof. Geldner, *Avesta II* Stuttgart, 1889, page 175, 36, line 5).

ak For its translation, see para 25 of this yasht.

ael Original meaning “not moving” (root *mu* = to move), i.e. immovable in any way in the matter of justice.

aem *Jyāscha* - present participle parasmaipada first person singular masculine; *vyānascha* - present participle atmanepada; root *vī* = Sanskrit *vī*; *vī + ant + s*; *vī + ān + s*.

aen *Ava-zbayatō* - present tense third person dual parasmaipada; root *zbāi*. *apatēe* - noun dative singular; root *up* = to reach; *ap + ati*.

aoe This sentence is left out in the original text. See above.

aep *apa-gatēe* - noun dative singular; *apa-gati* = running away; *apa* = away; root *gam*; *gam+ti* = *gati* = Sanskrit *gati* = going; movement; motion.

(Kardāh IX) (37) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Pouru-spādhāo⁷ yasto-zayāo⁸ uzgereptō-drafshāo⁹ bāmyāo¹⁰. Yāo¹¹ ughrāhu¹² peshanāhū¹³ tadha¹⁴ nijasen¹⁵ khshtevivyō¹⁶, tadha¹⁷ yōi¹⁸ takhma¹⁹ khshtāvayō²⁰ dānubyō²¹ azen²² peshanāo²³.

(38) Yūzem²⁴ tadha²⁵ taurvayata²⁶ verethrem²⁷ dānunām²⁸ Tūranām²⁹, yuzem³⁰ tadha³¹ taurvayata³² tbaēshāo³³ dānunām³⁴ Tūranām³⁵, Yūshmaoyō³⁶ parō³⁷ kershnezō³⁸ hvīra³⁹ baon⁴⁰ sēvishta⁴¹, yōi⁴² takhma⁴³ khshtāvayō⁴⁴, yōi⁴⁵ takhma⁴⁶ saoshyantō⁴⁷, yōi⁴⁸ takhma⁴⁹ verethrājanō⁵⁰. Khrūmāo⁵¹ asebish⁵² frazinta⁵³ dānunām⁵⁴ baēvare-paitinām⁵⁵.

(37) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. (Who are) possessing many armies⁷, ^{aeq}girded with weapons⁸, having uplifted radiant banners⁹. (The Fravashis) rush¹⁵ there¹⁴ in fearful¹² battles¹³ for (the help of) those heroes¹⁶, where those gallant¹⁹ heroes²⁰ offer²² battles²³ against the Danus²¹ (i.e. enemies of the Religion).

(38) There²⁵ (i.e. in the battles) you²⁴, (O Fravashis!) overcome²⁶ the victorious strength²⁷ of the Turanian²⁹ Danus²⁸, there³¹ you³⁰ ^{aer}overcome³² the malice³³ of the Turanian³⁵ Danus³⁴. Owing to³⁷ you³⁶ ^{aes}the chiefs of assembly²⁸, the mighty⁴³ heroes⁴⁴, the powerful⁴⁶ ^{aet}Saoshyants⁴⁷ (and) the strong⁴⁹ conquerors⁵⁰ ^{aeu}become⁴⁰ possessed of heroic strength³⁹ and most beneficent⁴¹.

(Kardāh X) (39) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ rasmanō⁸ hām-stātēe⁹ frakarana¹⁰ schindayeinti¹¹, vī¹² maidhyānem¹³ nāmayeinti¹⁴; thwāshem¹⁵ paskāt¹⁶ fravazente¹⁷, avanghe¹⁸ narām¹⁹ ashaonām²⁰, āzanghe²¹ duzhvarshtāvarezām²².

(39) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ break asunder¹¹ the two wings¹⁰ of an army⁸ standing together in battle array⁹, and ^{aev}cause the centre¹³ (of that army) to scatter¹²⁻¹⁴, they go¹⁷ then¹⁶ swiftly¹⁵ for the help¹⁸ of the righteous²⁰ men¹⁹ (and) for the distress²¹ of the evil-doers²² (i.e. for bringing them into affliction).

(Kardāh XI) (40) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵

^{aeq} Original form is *yāstō-zayāo*; root *yāongh* = Sans, *yās* = to put on, to gird.

^{aer} i.e. The Fravashis do not allow the Turanian heretics to succeed in the battle; they prevent the evils caused by them by destroying their strength.

^{aes} *karshan + az* = “the conductor of the council - assembly; chief” (Darmesteter).

^{aet} i.e. those who throw light of the religion; the pointers of the true path of the religion.

^{aeu} I do not understand the meaning of the last sentence (from the word *Khrumāo* up to *baēvare-paitinām*). The places desolated by the chiefs of innumerable *Dānus* are miserable or inauspicious (Darmesteter).

^{aev} Original meaning “twists”, “bends”; root *nam* = Sanskrit *nam*.

yazamaide⁶. Yāo⁷ ughrāo⁸ aiwithūrāo⁹ vārethragnīsh¹⁰, vanat-peshanāo¹¹ rāremāo¹² vivātish¹³ vīchirāo¹⁴, sravashemnāo¹⁵ sraotanvō¹⁶ āsnō-urvānō¹⁷ ashaonīsh¹⁸. Yāo¹⁹ dāthrīsh²⁰ verethrem²¹ zbayente²², dāthrīsh²³ āyaptem²⁴ chakushe²⁵, dāthrīsh²⁶ bantāi²⁷ drvatātem²⁸.

(41) Dāthrīsh²⁹ ahmāi³⁰ vohū³¹ khvarenō³², yō³³ hīsh³⁴ atha³⁵ frāyazaite³⁶, yatha³⁷ hīsh³⁸ hō-nā³⁹ yazata⁴⁰, yō⁴¹ ashava⁴² Zarathushtrō⁴³, ratush⁴⁴ astvaithyō⁴⁵ gaēthayāo⁴⁶, bareshnush⁴⁷ bipaitishtanayāo⁴⁸, kahmāichit⁴⁹ yāonghām⁵⁰ jasō⁵¹, kahmāichit⁵² āzanghām⁵³ biwivāo⁵⁴.

(40) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ (are) strong⁸, triumphant⁹, victorious¹⁰, winning in battle¹¹, giving excessive joy¹², ^{aew}blowing away (the enemies)¹³, ^{aex}discriminating (good and evil)¹⁴, ^{aey}obedient¹⁵, of renowned body¹⁶, having souls of higher intelligence¹⁷ (and) righteous¹⁸. Who¹⁹ (are) givers²⁰ of victory²¹ to the invoker²², givers²⁶ of boon²⁴ to (their) lover²⁵ (and) givers²⁶ of health²⁸ to the sick person²⁷.

(41) Whilst ^{aez}undertaking⁵¹ any work whatever⁴⁹ of enterprises⁵⁰ (or whilst) frightened⁵⁴ in any (difficulty) whatever⁵² of the calamities⁵² just as³⁷ that (great) man³⁹, i.e.⁴¹ (the Prophet) Holy⁴² Zarathushtra⁴³ who is the Lord⁴⁴ of (this) corporeal⁴⁵ world⁴⁶ and the chief⁴⁷ of (all) ^{afa}mortals⁴⁸ worshipped⁴⁰ those (Fravashis)³⁸, in the same manner³⁵ (they are) the givers²⁹ of good³¹ glory³² to him³⁰ who³³ worship³⁶ them³⁴.

(42) ^{afb}[Yāo⁵⁵ huzbātāo⁵⁶] mainyu-vahishtāo yāo huzbātāo mainyu-shūtāo⁵⁷ frashūsente⁵⁸ bareshnavō⁵⁹ avanghe⁶⁰ ashnō⁶¹, amem⁶² paidhimnāo⁶³ hutāshitem⁶⁴, verethraghnemcha⁶⁵ Ahuradhātem⁶⁶, vanintīmcha⁶⁷ uparatātem⁶⁸, saokāmcha⁶⁹ barat-avaretām⁷⁰ barat-āyaptām⁷¹, ashaonīm⁷² thrāfedhām⁷³ yesnyām⁷⁴ vahmyām⁷⁵, ashāt⁷⁶ hacha⁷⁷ yat⁷⁸ vahishtāt⁷⁹.

(42) Who⁵⁵ (i.e. the Fravashis) (when they are) well-invoked⁵⁶ go⁵⁸ on the top⁵⁹ of the yonder⁶⁰ sky, having come from the ^{afc}heavenly (space).

Explanation:- (As regards the Fravashis who bring with them the yazatas, it is stated below).

The well-shapen⁶⁴ (i.e. of beautiful shape) Ama (courage-giving) yazata⁶²,

aew Root *vī-vā* = Sanskrit *vī-vā*, = blowing away.

aex See yasna Hā 29.4; Hā 46.5; root *vi-chi* = Persian *guzidan*.

aey Of wide renown; very famous (Darmesteter).

aez Original meaning: Whilst going for any work whatever.

afa Original meaning: “biped”.

afb This sentence is left out in the original text (see Prof. Geldner, *Avesta II* Stuttgart, 1889, page 177, note 1).

afc In the sense of the expression “Ethereal Space, Heavenly Space”.

Behram yazata⁶⁵ created by Ahura Mazda⁶⁶, Vanainti⁶⁷ Uparatāt⁶⁸ (i.e. yazata bestowing victorious superiority), (and) Saoka yazata⁶⁹ (i.e. bestower of happiness) wealth-bringing⁷⁰, fulfilling desires⁷¹, righteous⁷², satisfied⁷³, worthy of worship⁷⁴ and praise⁷⁵ on account of ⁷⁷ the best⁷⁹ righteousness ⁷⁶⁻ (these are the Fravashis) bringing with them (all these blessings).

(43) Tāo⁸⁰ herezenti⁸¹ Satavaēsem⁸² antare⁸³ zām⁸⁴ asmanemcha⁸⁵, tachat-āpem⁸⁶, zavanō-srūtem⁸⁷, tachat-āpem⁸⁸ ukhshyat-urvarem⁸⁹, thrāthrāi⁹⁰ pasvāo⁹¹ vīrayāo⁹², thrāthrāi⁹³ Airyanām⁹⁴ dakhyunām⁹⁵, thrāthrāi⁹⁶ gēush⁹⁷ panchō-hayāo⁹⁸, avanghe⁹⁹ narām¹⁰⁰ ashaonām¹.

(44) Vī antare² zām³ asmanemcha⁴ Satavaēsō⁵ vījasāiti⁶, tachat-āpō⁷ zavanō-srūtō⁸ kachat āpō⁹ ukhshyat-urvarō¹⁰ srīrō¹¹ bānvāo¹² raokhshnemāo¹³, thrāthrāi¹⁴ pasvāo¹⁵ vīrayāo¹⁶, thrāthrāi¹⁷ Airyanām¹⁸ dakhyunām¹⁹ thrāthrāi²⁰ gēush²¹ panchō-hayāo²², avanghe²³ narām²⁴ ashaonām²⁵.

(43) They⁸⁰ (Fravashis) send out⁶ (the Star) ^{afd}Satavaesa⁸² between⁸³ the earth⁸⁴ and the sky⁸⁵, ^{afe}causing the water to flow⁸⁶, listening to appeals or supplicatory prayers⁸⁷, causing the water to reach all around⁸⁸ and the plants to grow⁸⁹, for nourishment⁹⁰ of cattle⁹¹ and men⁹², for the maintenance⁹³ of Iranian⁹⁴ Provinces⁹⁵, for the thriving⁹⁶ of five kinds⁹⁸ of animals⁹⁷ (and) ^{aff}for the help⁹⁹ of righteous¹ men¹⁰⁰.

(44) (The Star named) Satavaesa⁵, causing the water to flow⁷, listening to appeals or supplicatory prayers⁸, causing the water to reach all around⁹, (and) the plants to grow¹⁰, beautiful¹¹, shining¹² (and) brilliant¹³ comes up⁶ between² the earth³ and the sky⁴, for the nourishment of cattle¹⁵ and men¹⁶, for the maintenance¹⁷ of Iranian¹⁸ Provinces¹⁹, for the thriving²⁰ of the five kinds²² of animals²¹ (and) for the help²³ of righteous²⁵ men²⁴.

(Kardāh XII) (45) Ashāunām¹ vanguhish² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Ayō-khaodhāo⁷ ayō-zayāo⁸ ayō-verethrāo⁹, yāo¹⁰ peretente¹¹ verethraghnyaēshu¹² raokhshni-aiwidhātāeshu¹³ thakhtāo¹⁴ arezazhish¹⁵ barentish¹⁶, hazangraghnyāi¹⁷daēvanām¹⁸.

(46) Yat¹⁹ hīsh²⁰ antare²¹ vātō²² fravāiti²³ barō-baodhō²⁴ mashyānām²⁵, te²⁶ narō²⁷ paiti-zānenti²⁸ yāhva²⁹ verethra-baodhō³⁰ te³¹ ābyō³² freretāo³³ frerenvainti³⁴ ashaonām³⁵ vanguhibyō³⁶ sūrāibyō³⁷ spentāibyō³⁸ fravashibyō³⁹, thakhtayāt⁴⁰ parō⁴¹ anghuyāt⁴² uzgerewyāt⁴³ parō⁴⁴ bāzuve⁴⁵

(45) We worship⁶ the good², heroic³ (and) beneficent⁴, Fravashis⁵ of the righteous (people)¹. Who (are) possessing iron helmets⁷, iron weapons⁸ (and)

^{afd} Like the star Tishtrya, the star Satavaesa is useful in the act of prosperity of the world. The Stars Vanant and Haptoiranga are regarded as his companions.

^{afe} See yasht 5.15 (tātāo āpō); yasht 8,47 (āpō tātāo).

^{aff} For comparison, see para 10 of the same yasht.

iron armour⁹; and who¹⁰ ^{afg}in the garments of light¹³ fight¹¹, bringing with them¹⁶ stretched¹⁴ battle-array¹⁵, (for gaining) victory¹², smiting thousands¹⁷ of daevas¹⁸.

(46) When¹⁹ the wind²² blows among²¹ those (Fravashis)²⁰ carrying the scent²⁴ of men²⁵, these²⁶ men²⁷ recognise²⁸ the scent of victory³⁰ amongst them²⁹.

Explanation:- (Its significance seems to be that in the war or in times of difficulties, when men call Fravashis for help, by burning fragrant wood or frankincense and by invoking in a suitable manner, they fulfil their wishes by granting victory).

(Also) those³¹ (men) ^{afh}offer³⁴ Offerings³³ unto these³² good³⁶, heroic³⁷ (and) beneficent³⁸ Fravashis³⁹ with (their) ^{afi}sincere⁴⁰ heart⁴¹⁻⁴² (and) ^{afj}with arms⁴⁵⁻⁴⁶ uplifted⁴³ (by way of supplication).

(47) Yatāra⁴⁶ vā⁴⁷ dīsh⁴⁸ paurva⁴⁹ frā-yazente⁵⁰, fraoret⁵¹ frakhshni⁵² avi⁵³ manō⁵⁴ zarazdātōit⁵⁵ anghuyat⁵⁶ hacha⁵⁷, ātarathra⁵⁸ fraorisinti⁵⁹ ughrāo⁶⁰ ashāunām⁶¹ fravashayō⁶², hathra⁶³ Mithrācha⁶⁴ Rashnucha⁶⁵ ughracha⁶⁶ Dāmōish⁶⁷ Upamana⁶⁸ hathra⁶⁹ vāta⁷⁰ verethrājana⁷¹.

(48) Tāo⁷² danghāvō⁷³ hathra⁷⁴ jatāo⁷⁵ nijaghnen⁷⁶, panchsaghñāi⁷⁷ satathanāishcha⁷⁸, sataghñāi⁷⁹ hazangrghnāishcha⁸⁰, hazangraghnāi⁸¹ baēvareghnāishcha⁸², baēvareghnāi⁸³ ahākhshtaghnāishcha⁸⁴, yathra⁸⁵ fraorisinti⁸⁶ ughrāo⁸⁷ ashāunām⁸⁸ fravashayō⁸⁹ hathra⁹⁰ Mithrācha⁹¹ Rashnucha⁹² ughracha⁹³ Dāmoish⁹⁴ Upamanō⁹⁵ hathra⁹⁶ vāta⁹⁷ verethrajānō⁹⁸.

(47) From amongst (the armies of) both the sides whichever⁴⁶ (army) will first⁴⁹ worship⁴⁸ those (Fravashis)⁴⁸ with ^{afk}perfect faith⁵¹, devoted heart⁵⁴, to that ^{afh}direction⁵⁸ the triumphant⁶⁰ Fravashis⁶² of the righteous (people)⁶¹, along with⁶³ Meher⁶⁴ (yazata), Rashna⁶⁵ yazata (the just), powerful⁶⁶ Dāmi ^{afm}Upamana⁶⁸ (yazata) and the victorious Govad (Yazata) go⁵⁹ (for the help of that army).

(48) Moreover, those⁷² countries⁷³ are at once⁷⁴ defeated⁷⁶ having smitten⁷⁵ from fifty⁷⁷ to hundred times⁷⁸, from hundred⁷⁹ to thousand times⁸⁰, from thousand⁸¹ to ten thousand times⁸², innumerable times⁸⁴, against which

afg i.e. whose garment is light only; or in brilliant dress.

afh *Freretāo, frerenvainti* - the root of these two words is one and the same root:- *fra-ar* = to offer, to grant.

afi Original meanings, “strong, Firmly stretched, drawn”.

afj For comparison, see yasna 28.1 (*ustānō-zastō*).

afk Or with sympathetic thought and devoted conscience.

afl Original meaning, “to that side of the two”.

afm Its original meaning, “the symbol of wisdom - the simile of wisdom”.

(countries)⁸⁵ the triumphant⁸⁷ Fravashis⁸⁹ of the righteous (people)⁸⁸ along with⁹⁰ Meher⁹¹ (yazata), Rashna⁹² yazata (the just yazata) powerful⁹³ Dāmi⁹⁴ Upamana⁹⁵ (yazata) and the victorious⁹⁸ Govād⁹⁷ (yazata) go⁸⁶.

(Kardāh XIII) (49) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ vīsādha⁸ āvayeinti⁹ Hamaspathermaēdaēm¹⁰ paiti¹¹ ratūm¹², āat¹³ athra¹⁴ vīcharenti¹⁵ dasa¹⁶ pairi khshafnō¹⁷, avat¹⁸ avō¹⁹ zikhshnāonghemnāo²⁰.

(50) Kō²¹ nō²² stavāt²³, kō²⁴ yazaite²⁵, kō²⁶ ufyāt²⁷, kō²⁸ frīnāt²⁹, kō³⁰ paiti-zanāt³¹; gaomata³² zasta³³ vastravata³⁴ asha-nāsa³⁵ nemangha³⁶. Kahe³⁷ nō³⁸ idha³⁹ nāma⁴⁰ āghairyāt⁴¹, kahe⁴² vō⁴³ urvō⁴⁴ frayezyāt⁴⁵, kahmāi⁴⁶ nō⁴⁷ tat⁴⁸ dāthrem⁴⁹ dayāt⁵⁰, yat⁵¹ he⁵² anghat⁵³ khvairyān⁵⁴ khvarethem ajyamnem⁵⁵ yavaēcha⁵⁶ yavaētāēcha⁵⁷.

(49) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ on¹¹ the occasion¹² of Hamaspathermaēdem (Season-Festival) come⁹ to the afn streets⁸, and move about¹⁵ for afō ten¹⁶ nights¹⁷ towards those desiring²⁰ help¹⁹ (as below).

(50) Who²¹ will praise²³ us²²? Who²⁴ will worship²⁵ (us)? Who²⁶ will sing our glory²⁷? And who²⁸ will keep love²⁹ (for us)? (Besides) who³⁰ will afp welcome³¹ (us) with the hand³³ containing afq food³², clothings³⁴ (and) with a prayer³⁶ causing to reach righteousness³⁵? Whose³⁷ name⁴⁰ of us³⁸ will be remembered⁴¹ here³⁹? Whose⁴² soul⁴⁴ of you⁴³ will worship⁴⁵ (us)? To whom⁴⁶ of us⁴⁷ will that⁴⁸ gift⁴⁹ be given⁵⁰? Which⁵¹ will (become) (as) fresh⁵⁵ forever, for eternity.

(51) Āat⁵⁸ yo⁵⁹ na⁶⁰ hish⁶¹ fra-yazaite⁶², gaomata⁶³ zasta⁶⁴ vastravata⁶⁵ asha-nasa⁶⁶ nemangha⁶⁷, ahmāi⁶⁸ afrinenti⁶⁹ khshnutao⁷⁰ ainitao⁷¹ atbishtao⁷² ughrao⁷³ ashāunām⁷⁴ fravashayō⁷⁵.

(52) Buyat⁷⁶ ahmi⁷⁷ nmane⁷⁸ geushcha⁷⁹ vathwa⁸⁰ upa⁸¹ viranāmcha⁸⁷, buyat⁸³ asushcha⁸⁴ aspo⁸⁵ derezrascha⁸⁶ vakhsho⁸⁷, buyat⁸⁸ na⁸⁹ stahyo⁹⁰ vyakhano⁹¹, yo⁹² no⁹³ badha⁹⁴ fra-yazaite⁹⁵, gaoamata⁹⁶ zasta⁹⁷ vastravata⁹⁸ asha-nasa⁹⁹ nemangha¹⁰⁰.

(51) Moreover⁵¹, the person⁶⁰ who⁵⁹ worships⁶² those (Fravashis)⁶¹ with the hand⁶⁴ containing food⁶³ (and) clothing⁶⁵ and with the prayer⁶⁷ causing to reach righteousness⁶⁶, the Fravashis⁷⁵ of the righteous (people)⁷⁴, pleased⁷⁰, undistressed⁷¹ and unoffended⁷² bless⁶⁹ that (person)⁶⁸ (as stated below):-

afn The meaning of *visa* is also, “family, clan” (see *yasna Hā 9.7*).

afō i.e. Ten nights inclusive of days, i.e. ten full days.

afp In English, “to welcome”. Its meaning is also “will know”. Sanskrit root *gnya* = to know. Its significance is that who will welcome us by invoking us with good food and with the gift of clothing? Moreover, the Fravashis are pleased by presenting those consecrated things to the just and worthy men.

afq Original meaning, “having meat”.

(52) (The Fravashis bless the worshippers):- May there be⁷⁶ in this⁷⁷ ^{afr}house⁷⁸ the increase⁸⁰ of cattle⁷⁹ and men⁸²! May there be a swift⁸⁴ horse⁸⁵ and ^{afr}a solid⁸⁶ chariot⁸⁷! The man⁸⁹, the chieftain of the assembly⁹¹ who⁹² will verily⁹⁴ worship⁹⁵ us⁹³ with the hand⁹⁷ containing food⁹⁶ and clothing⁹⁸ (and) with the prayer¹⁰⁰ causing to reach righteousness⁹⁹, may become⁸⁸ ^{afr}powerful⁹⁰.

(Kardah XIV) (53) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ apām⁸ Mazda-dhātanām⁹ srīrāo¹⁰ pathō¹¹ daēsayeinti¹², yāo¹³ para¹⁴ ahmāt¹⁵ hishtenta¹⁶ fradhātāo¹⁷ afratatkushīsh¹⁸, hamaya¹⁹ gātvō²⁰ dareghemchit²¹ pairi²² zrvānem²³.

(54) Āat²⁴ tāo²⁵ nūrām²⁶ fratachinti²⁷, Mazdadhātem²⁸ paiti²⁹ pantām³⁰, baghō-bakhtem³¹ paiti³² yaonem³³, frāthwarshtem³⁴ paiti³⁵ āfentem³⁶, zaoshāi³⁷ Ahurahe Mazdāo³⁸, zaoshāi³⁹ Ameshanām Spentanām⁴⁰.

(53) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ point out¹² the good¹⁰ paths¹¹ to the ^{afr}waters⁸ created by Ahura Mazda; which¹³ ^{afv}stood¹⁶ ^{afv}still¹⁷, ^{afx}without flowing out from the springs¹⁸, for a long²¹ time²³, prior to¹⁴ this¹⁵ (pointing out the paths by the Fravashis).

(54) But²⁴ now²⁶, ^{afy}for the wish³⁷ of Ahura Mazda³⁸ (and) for the wish³⁹ of the Bountiful Immortals⁴⁰, those²⁵ (waters) ^{afz}flow²⁷ along²⁹ the path³⁰ created by Ahura Mazda²⁸, bestowed by God³¹ (and) along³⁵ the water way³⁶ fixed³⁴ (for them).

(Kardah XV) (55) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ urvaranām⁸ khvawrīranām⁹ srīrāo¹⁰ uruthmīsh¹¹ daēsayeinti¹², yāo¹³ para¹⁴ ahmāt¹⁵ hishtenta¹⁶ fradhātāo¹⁷ afraokhshyeintīsh¹⁸, hamaya¹⁹ gātvō²⁰ dareghemchit²¹ pairi²² zrvānem²³.

(56) Āat²⁴ tāo²⁵ nūrām²⁶ fravakhshyeinti²⁷, Mazdadhātem²⁸ paiti²⁹ pantām³⁰, baghō-bakhtem³¹ paiti³² yaonem³³, frāthwarshtem³⁴ paiti³⁵ zrvānem³⁶, zaoshāi³⁷ Ahurahe Mazdāo³⁸, zaoshāi³⁹ Ameshanām

afr i.e. In that family where the worship of the Fravashis with libations is performed.

afs If it is understood in the sense of *frāderesa*, it would be, “beautiful, fair”.

aft “The praiser (of God)”, derived from the root *stu*. (Darmesteter).

afu The word is genitive plural in the original sense:- “Of the waters”.

afv Original meaning “fixed, settled”; root *fra-dā* = Sanskrit *dhā*.

afw *Afratat-kushi* - *a* = not; *fra* = forward, *kushi* = Sanskrit *kukhshi* = pit, cave, stream.

afx In winter on the earth and in the dripping of water in the air (Darmesteter).

afy i.e. at the will of the Creator Ahura Mazda and of the Bountiful Immortals, by subjugating to their command.

afz For comparison of this para, see Tir yasht, para 35.

Spentanām⁴⁰.

(55) We worship⁶ the good², heroic³ and beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who ^{aga}maintain¹² beautiful¹⁰ growths¹¹ of the trees⁸ ^{agb}self-bearing as fruits⁹; which¹³ stood¹⁶ still¹⁷ without growing¹⁸ on one and the same¹⁹ place²⁰ for²² a long²¹ time²³ prior to²⁴ (help)¹⁵.

(56) But²⁴ now²⁶ those²⁵ (trees) grow up²⁷ in the path³⁰ created by Ahura Mazda²⁸, in³² the path³³ bestowed by God³¹ (and) at the appointed³⁴ time³⁶, for the wish³⁷ of Ahura Mazda (and) for the wish³⁹ of the Bountiful Immortals⁴⁰.

(Kardāh XVI) (57) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ strām⁸ māonghō⁹ hūrō¹⁰ anaghranām¹¹ raochanghām¹² pathō¹³ daēsayen¹⁴ ashaonish¹⁵, yōi¹⁶ para¹⁷ ahmāt¹⁸ hame¹⁹ gātvō²⁰ dareghem²¹ hishtenta²² afrashīmantō²³, daēvanām²⁴ parō²⁵ tbaēshanghat²⁶, daēvanām²⁷ parō²⁸ draomōhu²⁹.

(58) Āat³⁰ te³¹ nūrām³¹ fravazenti³³ dūraēurvaēsem³⁴ adhvano³⁵, urvaēsem³⁶ nāshemna³⁷ yim³⁸ frashōkeretōit³⁹ vanghuyāo⁴⁰.

(57) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ ^{agc}opened¹⁴ the right¹⁵ paths¹³ of the stars⁸, the Moon⁹, the Sun¹⁰ (and) of the Endless¹¹ Lights¹² (of the sky). Which¹⁶ (i.e. the Stars, the Moon, the Sun, etc.) stood²² ^{agd}without revolving²³ for a long time²¹ ere¹⁷ this¹⁸ (i.e. up to the time Fravashis did not help) on account of²⁵ the evil²⁶ assaults²⁴ of the demons²⁴.

(58) But³⁰ now³² they³¹ proceed further¹³ towards distant³⁴ ^{age}paths³⁵, desiring ^{agf}the advent³⁷ of the good⁴⁰ Renovation³⁹.

(Kardāh XVII) (59) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ avat⁸ zrayō⁹ aiwyākhshayeinti¹⁰ yat¹¹ Vouru-kashem¹² bāmīm¹³, navacha¹⁴ navaitīshcha¹⁵ navacha sata¹⁶ navacha hazangra¹⁷ navasescha baēvān¹⁸.

(59) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who are ninety-nine thousand ¹⁷⁻¹⁸ nine hundred¹⁶ and ^{agg}ninety-nine¹⁴⁻¹⁵ in number keep watch over this⁸ shining¹³ sea⁹ Vouru-

aga Original meaning “shows”; i.e. help for the good growth of the trees.

agb khawrira = khva + ira (suffix); root bar = to bear = to produce, hu + awra + ira = made fresh well with watery clouds.

agc Original meaning “showed”.

agd Original meaning “without moving forward”; frashi = fra+anch+shi. root fra-anch = to move forward.

age Its significance is to be understood as in English “Infinite or Measureless Space”.

agf Here the word *urvaēsa* is used in the sense of the English word “point” (i.e. fixed period). Its meaning is “end, final change” also.

agg In the original text the figure is thus: “ninety-thousand¹⁸ and nine thousand¹⁷ and nine hun-

kasha¹² agh

(Kardāh XVIII) (60) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ ave⁸ strēush⁹ aiwyākhshayeinti¹⁰ yā¹¹ Haptōiringe¹², navacha¹³ navaítishcha¹⁴ navacha sata¹⁵ navacha hazangra¹⁶ navasescha baēvān¹⁷.

(60) We worship⁶ the good⁷, heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ are ninety-nine thousand¹⁶⁻¹⁷, nine hundred¹⁵ and ninety-nine¹³⁻¹⁴ in number keep watch over¹⁰ these⁸ stars⁹ (called) agi Haptoringa¹².

(Kardāh XIX) (61) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ avām⁸ kehrpem⁹ aiwyākhshayeinti¹⁰, yām¹¹ Sāmahe¹² Keresāspahe¹³ yat¹⁴ Gaēsāus¹⁵ gadhavaraha¹⁶, navacha¹⁷ navaítishcha¹⁸ navacha sata¹⁹ navacha hazangra²⁰ navasescha baēvān²¹.

(61) We worship⁶ the good², heroic³ and beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ are ninety-nine thousand²⁰⁻²¹, nine hundred¹⁹ and ninety-nine¹⁷⁻¹⁸, in number agi keep watch over¹⁰ this⁸ body⁹ of Kersaspa¹³ of the Sāma family¹², the curly-haired¹⁵ and the mace-wielder¹⁶.

(Kardāh XX) (62) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ avām⁸ khshudrem⁹ aiwyākhshayeinti¹⁰, yām¹¹ Spitāmahe¹² ashaonō¹³ Zarathushtrahe¹⁴, navacha¹⁵ navaítishcha¹⁶ navacha sata¹⁷ navacha hazangra¹⁸ navasescha baēvān¹⁹.

(62) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ are ninety-nine thousand¹⁸⁻¹⁹, nine hundred¹⁷ and ninety-nine¹⁵⁻¹⁶, in number agi keep watch over¹⁰ this⁸ seed⁹ of the Holy¹³

dred¹⁶ and ninety¹⁵ and nine¹⁴. For its comparison, see Vendidad fargard XXII, para 2. In the matter of numbers in Avesta there comes first the lower followed by higher denomination; e.g. panchāchā haptātti = five and seventy, i.e. seventy five.

agh The reason of keeping watch over the Sea called, Vouru-kasha is that Gaokerena or White Haoma grows in it, which is used for drinking on the Day of Resurrection, in order to be immortal. For further details, see my translation of the Vendidad, fargard XX, para 4, note.

agi Haptoringa is the chief of the stars of the north. It is compared with Ursa Major. This star along with its companions, guards the gate and passage of hell, in order to prevent 99,999 demons, drujas, fairies, etc., coming out from hell, and for its authority 99,999 Fravashis come for help (See English translation of Minok i Kherad by Dr. West, Chapter 49, para 15).

agj The hero Keresaspa is one amongst the famous personages mentioned in later books of the Zoroastrian Religion. According to Bundelesh he lies in the plain of Peshyansai. The glory of heaven guards him, because when Zohak will be unfettered, he will rise and slay him. Moreover, innumerable Fravashis of the righteous people also guard him. According to *Minok i Kherad*, near the Mount Damavand where Zohak is bound with a chain, the hero Keresāspa lies asleep in the place called *Poshta Gushṭāspān* (see English Translation of Dr. West).

agk Because from that seed Saoshyant - the future Benefactor will be born. According to later books, from the seed of the Prophet Zarathushtra, Hoshedar, Hoshedar-Māh and Soshyosh will be born from the wombs of Srutat-Fedhri, Vanghu-Fedhri and Eredat-Fedhri, respectively.

Spitama¹² Zarathushtra¹⁴.

(Kardāh XXI) (63) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ Ahurahe⁸ khshayatō⁹ dashinām¹⁰ upa¹¹ yūidhyeinti¹², yezi¹³ aēm¹⁴ bavati¹⁵ ashava¹⁶-khshnūsh¹⁷, yezi¹⁸-she¹⁹ bavainti²⁰ anazaretāo²¹ khshnutāo²² ainitāo²³, atbishtāo²⁴ ughrāo²⁵ ashāunām²⁶ fravashayō²⁷.

(63) We worship⁶ the good², heroic³ and beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ ^{agl}fight¹² at¹¹ the right side¹⁰ of the ruling⁹ lord⁸ (i.e. the ruling Sovereign of the period).

Explanation:- (As regards the qualities of that sovereign, it is stated).

If¹³ that¹⁴ (Sovereign) is¹⁵ ^{agm}rejoicing¹⁷ the righteous (person)¹⁶, (and) if⁸ the triumphant²⁵ Fravashis²⁷ of the righteous (people)²⁶ are²⁰ not-harmed²¹, not oppressed²³ and not offended²⁴ by him¹⁹ (but) are²⁰ pleased²² (then they fight for the help of that Sovereign).

(Kardāh XXII) (64) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ masyehīsh⁸ ahmāt⁹, yāo¹⁰ aojyehīsh ahmāt, yāo tāshyehīsh¹⁴ ahmāt, yāo amavastarāo ahmāt, yāo verethravastarāo²⁰ ahmāt²¹, yāo²² baēshazyōtarāo²³ ahmāt²⁴, yāo²⁵ yāskerestarāo²⁶ ahmāt²⁷, yatha²⁸ vacha²⁹ framravāire³⁰; yāo³¹ madhememchit³² myazdanām³³ baēvāne³⁴ upavazente³⁵.

(65) Āat yat³⁶ āpō³⁷ uzbarente³⁸, Spitama³⁹ Zarathushtra⁴⁰, zra- yanghat⁴¹ hacha⁴² Vouru-Kashāt⁴³ khvarenascha⁴⁴ yat Mazdadāhātem⁴⁵. Āat⁴⁶ frashūsentī⁴⁷ ughrāo⁴⁸ ashāunām⁴⁹ fravashayō⁵⁰, paoirīsh⁵¹ pouru-satāo⁵², paoirīsh⁵³ pouru-hazangrāo⁵⁴, paoirīsh⁵⁵ pouru-baēvānō⁵⁶.

(64) We worship⁶ the good², heroic³, (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ are greater⁸, stronger¹¹, firmer¹⁴, more powerful¹⁷, victorious²⁰, healing²³ and more effective²⁶ ^{agn}than²⁸ ^{ago}can be expressed³⁰ in words²⁹, (and) who³¹ come³⁵ ^{agp}by thousands into the midst³² of the libations³³ (i.e. of the gifts dedicated in ceremonies).

agl i.e. by thrusting aside the enemy at the time of defeating, the Fravashis fight for the help of that sovereign so that he may become victorious.

agm i.e. the rejoicer of the righteous man by offering the required help and the supporter of his creed.

agn Original meaning, “by it” (demonstrative pronoun ablative singular); According to the idiom I have translated “once”, yāo ahmāt which comes with every adjective and have left off after that.

ago i.e. become so indescribably powerful and victorious. *Framravāire* - Perfect tense third person plural atmanepada; Duplicated form is dropped. In the same way it occurs in “nighrāire” (root *jan* = to smite); see yasht 10.40.

agp Original meaning is. “ten thousand”, i.e. they come in large numbers for participating in ceremonial offerings dedicated to them.

(65) When³⁶ (the Fravashis) ^{agol}bring³⁸ waters³⁷ (and) ^{agr}(the Iranian) Glory⁴⁴ created by Ahura Mazda⁴⁵ from the sea Vouru-kasha⁴¹⁻⁴²⁻⁴³ (then) O Spitama³⁹ Zarathushtra⁴⁰! the strong⁴⁸ Fravashis of the righteous (people) (who are) countless, proceed further⁴⁷ (to them).

(66) Āpem⁵⁷ aēshemnāō⁵⁸ havāī⁵⁹ kāchit⁶⁰ nāfyāī⁶¹, havayāī⁶² vīse⁶³, havāī⁶⁴ zantave⁶⁵, havayāī⁶⁶ dainghave⁶⁷ uityaojanāō⁶⁸, khvāēpaithe⁶⁹ nō⁷⁰ dainghush⁷¹ nidhātaēcha⁶² haoshātaēcha⁷³.

(67) Tāo¹ yūidhyeinti² peshanāhu³ have⁴ asahi⁵ shōithraēcha⁶, yatha⁷ asō⁸ maēthanemcha⁹ aiwihitēē¹⁰ dadhārā¹¹. Mānayen ahe yathanā¹² takhmō¹³ rathaēshtāō¹⁴ hush-hāmberetat¹⁵ hacha¹⁶ shaētāt¹⁷ yastō-zaēnish¹⁸ paiti-ghnīta¹⁹.

(68) Āat²⁰ yāoscha²¹ aonghām²² nivānente²³, tāo²⁴ āpem²⁵ parāzentī²⁶, havāī²⁷ kāchit²⁸ nāfyāī²⁹, havayāī³⁰ vīse³¹, havāī³² zantave³³, havayāī³⁴ dainghave³⁵ uityaojanāō³⁶, khvāēpaithe³⁷ nō³⁸ dainghush³⁹ fradhātaēcha⁴⁰ varedhātaēcha⁴².

(66) And every⁶⁰ (Fravashi) wishing⁵⁸ water⁵⁷ for his own⁵⁹ kindred⁶¹, clan⁶³, town⁶⁵ (and) country⁶⁷, ^{ags}speak as under⁶⁸:-

Our⁷⁰ own⁶⁹ country⁷¹ is in calamity⁷² and ^{agt}drought.

(67) Just as a warrior¹⁴, gallant¹³ and ^{agu}girded with weapons¹⁸, fight¹⁹ against (the enemy) for the sake of his well-horded¹⁵ ^{agv}fortune¹⁷, (the same way) they¹ (i.e. the Fravashis) fight² in battles³ at their own⁴ place⁵ and in their own country⁶; which⁷ each (Fravashi) has fixed¹¹ for watch¹⁰.

(68) Moreover²⁰ those²⁴ (Fravashis) who²¹ gain victory²³ (in securing water) carry it away²⁶ for his own²⁷ kindred²⁹, clan³¹, town³³ (and) country³⁵ (and) speak as under³⁶:-

“Our³⁸ own³⁷ country³⁹ (will now emerge) into abundance and ^{agw}prosperity.”

(69) Āat yat⁴² bavaiti⁴³ avi-spashtō⁴⁴ sāsta danghēush⁴⁶ hamō-

agg The water having gone up in the form of vapour rained, raising the prosperity of the country, (see Tir yasht, paras 32-34).

agr See beginning portion of Āash Nyāyesh.

ags Original meaning, “speaking thus” (present participle feminine nominative plural).

agt Darmesteter. *Haoshāt* - root *hush* = to dry up; locative singular of *haosha*—; Also *nidhāt*, taking in the sense of *zakhireh* (stored up provision) corresponding to Persian *nehādeh*, means, “prosperity, abundant food”; and *haoshāt* - *hao-hu* = sufficient, full; *shātā* = joy. Thus it can be translated: “may our own country have prosperity and joy!”

agu *Yasta* = *yāsta*; root *yāh* = Sanskrit *yās* = to put on; *zaēni* = weapon.

agv Or treasures, wealth; if the word, *khshaētāt* is taken, it would mean sovereignty, i.e. kingdom of his own country.

agw For its comparison, see para 66 of the same yasht.

khshathrō⁴⁷, aurvathaēibyō⁴⁸ parō⁴⁹ tbishyanbyō⁵⁰, tāo⁵¹ haschit⁵² upazbayeite⁵³ ughrāo⁵⁴ ashāunām⁵⁵ fravashayō⁵⁶.

(70) Tāo⁵⁷ he⁵⁸ jasāonti⁵⁹ avanghe⁶⁰, yezi⁶¹-she⁶² bavainti⁶³ anāzaretāo⁶⁴ khshnūtāo⁶⁵ ainitāo⁶⁶, at-bishtāo⁶⁷ ughrāo⁶⁸ ashāunām⁶⁹ fravashayō⁷⁰. Tāo⁷¹ dim⁷² ava⁷³ nifrāvayente⁷⁴, mānayen ahe yatha⁷⁵ nā⁷⁶ mereghō⁷⁷ huparenō⁷⁸.

(69) When^{42 agx} an absolute⁴⁷ king⁴⁵ of any country⁴⁶ is^{agy} taken unawares⁴³⁻⁴⁴ by the inimical opponents⁴⁸⁻⁴⁹, he invokes for help⁵³ those⁵¹ triumphant⁵⁴ Fravashis⁵⁶ of the righteous (people)⁵⁵.

(70) If⁶¹ the triumphant⁶⁸ Fravashis⁷⁰ of the righteous (people)⁶⁹ are⁶³ not harmed⁶⁴ oppressed⁶⁶ or offended⁶⁷ by him⁶² (but) are⁶³ pleased, they go⁵⁹ for the help⁶⁰ of that (Sovereign)^{58 agz} (in the shape of) well-winged⁷⁸ bird⁷⁷. They⁷¹ fly⁷⁴ towards him⁷³ (for help).

(71) Tāo⁷⁹ he⁸⁰ snaithishcha⁸¹ varethascha⁸² parshtascha⁸³ pairivār-ascha⁸⁴ vīsente⁸⁵, pairi⁸⁶ mainyaoyāt⁸⁷ drujat⁸⁸, varenyayātcha⁸⁹ drvāithyāt⁹⁰, ziziyūshatcha⁹¹ kayadhāt⁹², vīspō-mahrkāatcha⁹³ pairi⁹⁴ drvatat⁹⁵ yat⁹⁶ angrāt mainyaot⁹⁷, mānayen ahe hatha⁹⁸ nā⁹⁹ satemcha¹⁰⁰ hazangremcha¹ baēvarecha² pairishtanām³ nijathem⁴ hyāt⁵.

(72) Yatha⁶ nōit⁷ tat⁸ paiti⁹ karetō¹⁰ hufrangharshtō¹¹, nōit¹² vazrō¹³ hunivikhtō¹⁴, nōit¹⁵ ishush¹⁶ khvāthakhtō¹⁷, nōit¹⁸ arshtish¹⁹ hvaivyāsta²⁰, nōit²¹ asānō²² aremōshutō²³ avasyāt²⁴.

(71) Those⁷⁹ (Fravashis) serve⁸⁵ as⁸⁴ weapon⁸¹, a shield⁸², support⁸³ and defence^{84 aha} for him⁸⁰ against the invisible⁸⁷ druj,⁸⁸ and the Varenian⁸⁹ wicked⁹⁰ and the tormenting⁹¹ sinful man⁹² and against (him) who⁹⁶ is the wicked⁹⁵ Angra Mainyu⁹⁷, full of (infested with) death⁹³.

Explanation:- (How do they serve as defence, etc., is stated below).

Just as⁹⁸ one man^{99 abh}would be^{5 abc}equal to a hundred¹⁰⁰, thousand¹ or ten thousand² (men) from amongst the tested (men)³.

(72) So that⁶ neither⁷ the sword¹⁰ well-thrust¹¹, nor¹² the club¹³ sufficiently made ponderous¹⁴, neither¹⁵ the arrow¹⁶ well-aimed¹⁷, nor¹⁸ the spear¹⁹ well-

agx Original meaning, “possessing full power”; from it, “most powerful”.

agy In the sense of “has been surprised”.

agz Dr. Geldner regards the word *nā* as doubtful and says: “it would be better if it were not there”.

aha i.e. as stated in para 69, “for the sovereign terrified by the enemy”.

abh If the meaning of the *nijathem* deriving from the Sanskrit *ni-han* = “to disregard, to take no heed of” is taken, its translation would be “Just as one man does not care for a thousand men”, i.e. owing to the power of those Fravashis that man gets extraordinary strength (Darmesteter).

abc In a manner that a hundred, a thousand, ten thousand warriors are fighting (to help him) Darmesteter.

darted²⁰, nor²¹ the stones²² hurled by force of arms²³ (i.e. sling-stones) ^{ahd}shall hit (him guarded by the Fravashis).

(73) **V**isente²⁵ **a**vat²⁶ **vī** **s**entaēcha²⁷ **m**azdayaschit²⁸ **a**irime-anghadhō²⁹ **a**shāunām³⁰ **v**anguhīsh³¹ **s**ūrāo³² **s**pentāo³³ **f**ravashayō³⁴, **a**vat³⁵ **a**vō³⁶ **z**ikhshnāonghemnāo³⁷. **K**ō³⁸ **n**ō³⁹ **s**tavāt⁴⁰, **k**ō⁴¹ **y**azāite⁴², **k**ō⁴³ **u**fyāt⁴⁴, **k**ō⁴⁵ **f**rīnāt⁴⁶, **k**ō⁴⁷ **p**ait-zanāt⁴⁸, **g**aomata⁴⁹ **z**asta⁵⁰ **v**astravata⁵¹ **a**sha-nāsā⁵² **n**emangha⁵³. **K**ahe **n**ō **i**dha **n**āma **ā**ghairyāt, **k**ahe **v**ō **u**rva **frāyezyāt, **k**ahmāi **n**ō **t**at **d**āthrem **d**ayāt, **y**at **h**e **a**ngħat **k**hväryān **k**hvarethem **a**jyamnem **y**avaēcha **y**avaētāēcha.**

(73) The excellent³¹, heroic³² (and) beneficent Fravashis³⁴ of the righteous (people)³⁰, sitting not at ease²⁹ go²⁵ from one place²⁶ to ^{ahē}another²⁸ (i.e. are always moving), (to help the sovereign) desiring³⁷ this³⁵ (i.e. stated as under) help³⁶.

Who³⁸ will praise⁴⁰ us³⁹? Who⁴¹ will worship⁴²(us)? Who⁴³ will sing our⁴⁴ glory? (And) who⁴⁵ will love⁴⁶ (us). (Besides) who⁴⁷ will welcome⁴⁸ (us) with the hand⁵⁰ containing food⁴⁹ (and) clothings⁵¹ (and) a prayer⁵³ causing ^{ahf}to reach righteousness⁵²?

(74) **Ā**snāo¹ **y**azamaide², **m**anāo³ **y**azamaide⁴, **d**aēnāo⁵ **y**azamaide⁶, **S**aoshvantām⁷ **y**azamaide. **U**runō⁸ **y**azamaide⁹. **P**asukanām¹⁰ **y**azamaide¹¹, **d**aitikanām¹² **y**azamaide¹³, **u**pāpanām¹⁴ **y**azamaide¹⁵, **u**pasma-nām¹⁶ **y**azamaide¹⁷, **f**rapterejātām¹⁸ **y**azamaide¹⁹, **r**avascharātām²⁰ **y**azamaide²¹, **c**hang-rangħāchām²² **y**azamaide²³, **f**ravashayō²⁴ **y**azamaide²⁵.

(75) **F**ravashīs²⁶ **y**azamaide²⁷, **a**redrāo²⁸ **y**azamaide²⁹, **t**akhmāo³⁰ **y**azamaide³¹, **t**anchishtāo³² **y**azamaide³³, **s**pentāo³³ **y**azamaide³⁵, **s**pēnishtāo³⁶ **y**azamaide³⁷, **s**ūrāo³⁸ **y**azamaide³⁹, **s**ēvishtāo⁴⁰ **y**azamaide⁴¹ **d**erezrāo⁴² **y**azamaide⁴³, **a**iwithūrāo⁴⁴ **y**azamaide⁴⁵, **u**ghrāo⁴⁶ **y**azamaide⁴⁷, **a**ojishtāo⁴⁸ **y**azamaide⁴⁹, **r**ēvish⁵⁰ **y**azamaide⁵¹, **r**enjishtāo⁵² **y**azamaide⁵³, **y**āskeretō⁵⁴ **y**azamaide⁵⁵, **y**āskerestemāo⁵⁶ **y**azamaide⁵⁷.

(74) We ^{ahg}worship⁹ ^{ahb}the innate wisdom¹ of the ^{ahi}Saoshants⁷, (their) mental power³, commandments of the religion⁵ (and their) souls⁸. Amongst

ahd For its comparison, see Hormazd yasht, para 18.

ahē The word *mazdayaschit* is not understood, Darmesteter taking the letter “d” as superfluous and regarding it as comparative degree of *maz*, translates “and even more”. Westergaard has changed the word into *anyaschit* (other side).

ahf For the translation of the remaining portion, see para 50 of this yasht.

ahg In this para there comes “yazamaide” after every word. I have translated it only twice.

ahh There is also the word *āsna khratu* - (see yasna Hā 22, para 25, Sirozā, Khshnuman of Bahman).

ahi The meaning of Saoshants (in plural) is, persons who guided the religion prior to the advent of the Prophet Zarathushtra, the indicators of the divine-moral path, the benefactors of the world.

the animals¹⁰ we worship²⁵ the Fravashis²⁴ of wild animals¹², of the animals living in water¹⁴, animals living on the ground¹⁶, ahj the winged creatures¹⁸, the animals that wander wild at large²⁰ and of +the grazing animals²².

(75) We worship ahk the Fravashis²⁶ that bestow²⁸, the valiant³⁰ Fravashis²⁶, most valiant³² Fravashis²⁶, beneficent³⁴ Fravashis²⁶, heroic³⁸ Fravashis²⁶ profitable⁴⁰ Fravashis²⁶, the steadfast⁴² (i.e. firm in their work) Fravashis²⁶, triumphant⁴⁴ (i.e. victorious in the work) Fravashis²⁶ powerful⁴⁶ and most powerful⁴⁸, agile⁵⁰ Fravashis²⁶, and the effective (or efficacious⁵⁴) Fravashis²⁵.

(76) Tāo⁵⁸ zī⁵⁹ henti⁶⁰ yāskerestemāo⁶¹ vayāo⁶² manivāo⁶³ dāmān⁶⁴, yāo⁶⁵ ashāunām⁶⁶ vanguhish⁶⁷ sūrāo⁶⁸ spentāo⁶⁹ fravashayō⁷⁰, yāo⁷¹ tadha⁷² eredhwāo⁷³ hishtenta⁷⁴, yat⁷⁵ mainyū⁷⁶ dāmān⁷⁷ daidhītem⁷⁸, yascha⁷⁹ Spentō Mainyush⁸⁰, yascha⁸¹ angrō⁸².

(77) Yat⁸³ titarat⁸⁴ angrō mainyush⁸⁵ dāhīm⁸⁶ ashahe⁸⁷ vanghēush⁸⁸, antare⁸⁹ pairi-avāitem⁹⁰ Vohūcha Manō⁹¹ Ātarshcha⁹².

(78) Tāo⁹³ he⁹⁴ taurvayatem⁹⁵ tbaēshāo⁹⁶ angrahe mainyēush⁹⁷ drvatō⁹⁸, yat⁹⁹ nōit¹⁰⁰ āpō¹ takāish² stayat³, nōit⁴ urvarāo⁵ uruthmaibyō⁶ hakat⁷ sūrahe⁸ dathushō⁹ khshayatō¹⁰ Ahurahe Mazdāo¹¹ fratachin¹² āpō¹³ sēvishtāo¹⁴, uzukhshyāncha¹⁵ urvarāo¹⁶.

(76) They⁵⁸, i.e.⁶⁵ the good⁶⁷ heroic⁶⁸, (and) beneficent⁶⁹ Fravashis⁷⁰ of the righteous (people)⁶⁶ are⁶⁰ indeed⁵⁹ ahl most effective⁶¹ among the creatures⁶⁴ of the two⁶² Spirits⁶³.

Explanation:- (Its reason is stated as under).

When⁷⁵ the two Spirits⁷⁶ - Spenāk Menok⁸⁰ and the Angra Mainyu⁸² - created⁷⁸ the creation⁷⁷, they⁷¹ (i.e. the Fravashis) ahm stood⁷⁴ firm⁷³ thither⁷¹ (for granting help).

(77) (Moreover) when⁸³ Angra Mainyu ahn rushed with violence⁸⁴ in the creation⁸⁶ of good righteousness⁸⁷ Vohu Manah (Amshāspand) and ādar (yazata) aho went⁹⁰ between them⁸⁹.

(78) ahp They⁹³ ahq destroyed⁹⁵ the evils⁹⁶ of the wicked⁹⁸ Angra Mainyu⁹⁷, so

ahj i.e. the creatures that fly in the air.

ahk t For its explanation, see Vispered Karda 1, para 1.

ahl i.e. Possessing excellent qualities.

ahm From this it is seen that the Fravashis existed, prior to the creation of the creatures.

ahn With the intention of defiling creations of Nature.

aho i.e. Between righteous creatures and *angra mainyeush*. *Pairi-avāitem* - potential mood third person dual parasmaipada; root *pairiava* = to meddle; to come in across.

ahp i.e. the Fravashis; *Tāo* being the pronoun in feminine gender applies to *fravashayō* (Fravashis).

ahq *Taurvayatem* - imperfect third person dual parasmaipada from the root *taury* = Sanskrit *tary*

that⁹⁰ (he) ^{ahr}could³ not¹⁰⁰ stop³ the waters¹ from flowing² (and) the trees⁵ from growing⁶. (Its result was that) ^{ahs}the most beneficent¹⁴ waters¹³ of the omnipotent⁸ Creator⁹ (and) the Ruler¹⁰ (over all the creations) began to flow¹² at once⁷, and the trees¹⁰ began to sprout¹⁵.

(79) *Vīspāo āpō¹⁸ yazamaide¹⁹; vīspāo²⁰ urvarāo²¹ yazamaide²²; vīspāo²³ ashāunām²⁴ vanguhīsh²⁵ sūrāo²⁶ spentāo²⁷ fravashayō²⁸ yaza-maide²⁹. Nāmeni³⁰ āpō³¹ yazamaide³²; nāmeni³³ urvarāo³⁴ yazamaide³⁵; nāmeni³⁶ ashāunām³⁷ vanguhīsh³⁸ sūrāo³⁹ spentāo⁴⁰ fravashayō⁴¹ yazamaide⁴².*

(79) We praise¹⁹ all¹⁷ the ^{aht}waters¹⁸; we praise²² all²⁰ the trees²¹. We worship²⁹ all²³ the good²⁵, heroic²⁶ (and) beneficent²⁷ Fravashis²⁸ of the righteous (people)²⁴. We praise³² the waters³¹, and the trees³⁴ by (their special) ^{ahu}names³³. We worship⁴² the good³⁸, heroic³⁹ (and) beneficent⁴⁰ Fravashis⁴¹ of the righteous (people)³⁷ with (their special) names³⁶.

(80) *Vīspanāmcha āonghām paoiryanām fravashinām idha yaza-maide fravashīm, avām yām Ahurahe Mazdāo, mazishtāmcha vahish-tāmcha sraēshtamcha, khraozdishtāmcha khrathwishtāmcha hukerep-temāmcha, ashāt apanōtemāmcha.*^{3hv}

(81) *Yenghe⁶¹ urva⁶² mānthrō⁶³ Spentō⁶⁴, aurushō⁶⁵ raokhshnō⁶⁶ frāderesrō⁶⁷. Kehrpascha⁶⁸ yāo⁶⁹ raēthwayeiti⁷⁰ srīrāo⁷¹ Ameshanām Spantanām⁷², verezdāo⁷³ Ameshanām Spantanām⁷⁴; hvare-khshaētem⁷⁵ aurvat-asphem⁷⁶ yazamaide⁷⁷.*

(80) And the first among all these Fravashis, do we worship here the Fravashi, of Ahura Mazda, (which is) the greatest, the best, fairest, firmest, wisest, most gracious, which hath reached the highest (stage) through Asha.

(81) Whose⁶¹ ^{ahw}soul⁶² (is) the beneficent⁶⁴ (or holy⁶⁴) mānтра, white⁶⁵, brilliant⁶⁶ (and) beautiful⁶⁷

= to break, to destroy.

ahr *Statyat* – Imperfect causal third person singular; root *sta* = to stand; *stayā* = to cause to stand, to stop (causal).

ahs Original meaning, “brave, heroic”.

aht i.e. to the waters of various kinds; such as of the springs, of the rivers, of the wells, of rains, etc. whose description occurs at the end of Khorshed Nyāyesh, in yasna Hā 38, paras 3-5. yasna Hā 68, para 6.

ahu i.e. trees of various kinds. We do not find any reference about this in the Avesta; but it is found in the Pahlavi Bundehesh, Chapter 27. See English translation by Dr. West in S.B.E. Vol. V.

ahv For the translation of this para, see yasna Hā 26, para 2.

ahw i.e. The Soul of the Creator Ahura Mazda; pronoun *yenghe* occurring in the preceding para applies to *Ahurahe Mazdāo*.

We praise the beautiful⁷¹ (and) ^{ahx}efficacious⁷³ form⁶⁸ of Ameshāspand⁷² the swift-footed horse⁷⁶, Sun⁷⁵ which⁶⁹ (Ahura Mazda) ^{ahy}has given allegorically⁷⁰ to the Ameshāspand⁷⁴.

(Kardāh XXIII) (82) **Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.** Yāo Ameshanām Spentanām, khshaētanām verezidōithranāmerezatām aiwyāmananām, takhmanām āhūryanām, yōi aithye-janghō ashavanō.^{ahz}

(83) Yōi¹ haptā² hamō-mananghō³, yōi⁴ haptā⁵ hamō-vachanghō⁶, yōi⁷ haptā⁸ hamō-shyaothnāonghō⁹. Yaēshām¹⁰ asti¹¹ hamem¹² manō¹³, hamem¹⁴ vachō¹⁵, hamem¹⁶ shyaothnem¹⁷, hamō¹⁸ patacha¹⁹ frasāstacha²⁰, yō²¹ dadhvā²² Ahurō Mazdaō²³.

(84) Yaēshām²⁴ anyō²⁵ anyehe²⁶ urvānem²⁷ aiwi-vaēnaiti²⁸, merethwentem²⁹ humataēshu³⁰, merethwentem³¹ hukhtaēshu³², merethwentem³³ hvarshtaēshu³⁴, merethwentem³⁵ garōnmānem³⁶; yaēshām³⁷ raokhshnāonghō³⁸ pantānō³⁹ āvayatām⁴⁰ avi⁴¹ zaothrāo⁴².

(83) (There) (are) seven² (Ameshāspand) of one thought³, one word⁶, and one deed⁹. Whose¹⁰ thought¹³, word¹⁵ (and) deed¹⁷ ^{aia}is the same¹⁶. Whose¹⁰ father¹⁹ and teacher²⁰ (is) the same¹⁸, i.e.²¹ the Creator²² Ahura Mazda²³.

(84) (Moreover) of whom²⁴ one²⁵ sees²⁸ the soul²⁷ of the other²⁶ (i.e. Ameshāspand can see the souls of one another).

Explanation:- (As regards the state of that soul it is explained below).

Applying his mind²⁹ in good thoughts³⁰, (mind³¹) good ^{aib}words³², and good deeds³⁴, applying his mind to (the Heaven) Garothmān³⁶. (Also) Whose³⁷ paths are illuminated³⁸, while coming⁴⁰ to⁴¹ the votive offerings⁴².

(Kardāh XXIV) (85) **Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶.** Yāmcha⁷ āthrō⁸ urvāzishtahē⁹ spentahe¹⁰ vyākhnahe¹¹, yāmcha¹² Sraoshahē¹³ ashyehe¹⁴ takhmahe¹⁵ tanumānthrahe¹⁶ darshi-draosh¹⁷ Āhūiryehē¹⁸, yāmcha¹⁹ Nairyehē Sanghahe²⁰.

(86) Yāmcha²¹ Rashnaosh²² razishtahē²³, yāmcha²⁴ Mithrahe²⁵ vourugaoyaōitōish²⁶, yāmcha²⁷ mānthrahe²⁸ spentahe²⁹, yāmcha³⁰ ashnō³¹,

ahx See yasna Hā 46.3; or increasing; root veredh = Sanskrit vridh + da (ta).

ahy Original meaning, “gives the form”. Raēthwayeiti - denominative verb causal. For its explanation, see my *Avesta Grammar*, page 248.

ahz For the translation of this para, see yasna Hā 26, para 3, *Yasna Bā Maeni*.

aia i.e. thoughts, words and deeds of the Seven Ameshāspand are one and the same, without the slightest difference.

aib Or in such state of concentrating his mind in good thoughts, good words and good deeds; merethwant = mere + ta + vant), Past Participle Active. Root mere = Sanskrit smri = to remember, See my *Avesta Grammar*, page 266.

yāmcha³² āpō³³, yāmcha³⁴ zemō³⁵, yāmcha³⁶ urvarayāo³⁷, yāmcha³⁸ gēush³⁹, yāmcha⁴⁰ gayehe⁴¹, yāmcha⁴² staoyō⁴³ ashāvaoyō⁴⁴.

(86) We worship⁶ the good² heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹.

We worship⁶ the ^{aic}Fravashi⁷ of the Fire⁸ (called) ^{aid}Urvāzishta⁹, the beneficent¹⁰ and the ^{aie}sitter (leader) in the assembly¹¹, the Fravashi¹² of the holy¹⁴ Srosh¹⁵ (yazata) who is strong¹⁵, word-incarnate¹⁶, possessed of terrible weapon (for smiting the demons)¹⁷ (and) acting according to the Law of Ahura Mazda¹⁸ as well as the Fravashi¹⁹ of ^{aif}Neryosang (yazata)²⁰.

(86) ^{(aig}We worship) the Fravashi²¹ of the Just Rashna (yazata), the Fravashi²⁴ of Mithra (yazata)²⁵ of wide pastures²⁶, the Fravashi²⁷ of the beneficent²⁹ (or holy²⁹) ^{aih}Holy Spell²⁸ the Fravashi³⁰ of the sky³¹, and water¹³, the Fravashi³⁴ of the earth³⁵, and the trees³⁷, the Fravashi³⁸ of the cattle³⁹, the Fravashis⁴⁰ of ^{aii}the life⁴¹ and ^{aij}Creation⁴³.

(87) Gayehe⁴⁵ Marethnō⁴⁶ ashaonō⁴⁷ fravashīm⁴⁸ yazamaide⁴⁹; yō⁵⁰ paoiryō⁵¹ Ahurāi⁵² Mazdāi⁵³ manascha⁵⁴ gūshta⁵⁵ sāsnāoscha⁵⁶, yahmat⁵⁷ hacha⁵⁸ frāthweresat⁵⁹ nāfō⁶⁰ Airyanām⁶¹ dakhyunām⁶², chithrem⁶³ Airyanām⁶⁴ dakhyunām⁶⁵.

Zarathushtrahe⁶⁶ Spītāmahe⁶⁷ idha⁶⁸ ashaonō⁶⁹ ashīmcha⁷⁰ fravashīmcha⁷¹ yazamaide⁷².

(88) Paoiryāi⁷³ vohū⁷⁴ mamañāi⁷⁵, paoiryāi⁷⁶ vohū⁷⁷ vaokushe⁷⁸, paoiryāi⁷⁹ vohū⁸⁰ vāverezushe⁸¹, paoiryāi⁸² athaurune⁸³, paoiryāi⁸⁴ rathaēstai⁸⁵, paoiryāi⁸⁶ vāstryāi⁸⁷ fshuyante⁸⁸, paoiryāi⁸⁹ fravaēdhāi⁹⁰, paoiryāi⁹¹ fravaēdhayamnāi⁹², paoiryāi⁹³ hanghananāi⁹⁴, paoiryāi⁹⁵ hanghanushe⁹⁶, gāmcha⁹⁷ ashemcha⁹⁸ ukhdemcha⁹⁹ ukhdhakhyācha¹⁰⁰ sraoshem¹ khshathremcha², vīspacha³ vohū⁴ Mazdadhāta⁵ ashachithra⁶.

(87) We worship⁴⁹ the Fravashi⁴⁸ of the righteous⁴⁷ Gayomard⁴⁵⁻⁴⁶. Who⁵⁰ first⁵¹ listened to⁵⁶ the thought⁵⁴ of (the Creator) Ahura⁵² Mazda⁵³ and (His) teachings⁵⁶; from which⁵⁷⁻⁵⁸ (the Creator Ahura Mazda) ^{aik}created⁵⁹ the

aic The pronoun, *yāmcha* occurring in this and the following para stands for *Fravashīm*. The original meaning of *yamcha* is, “and whom”.

aid The fire within the plants which renders help for their growth (see yasna H3 17.11). Also its meaning is, “most joy-giving, most joyous”.

aie Or the convener of the assembly, the head of an assembly or the President of the assembly.

aif The Messenger of Ahura Mazda (see Vendidad fargard 19, 34; fargard 22,7).

aig The word, *yazamaide* occurring in the beginning of para 85 is to be taken here.

aih Its meaning is, “Mārespond yazata” also.

aii Its meaning would seem to be for (the benefit of) man.

aij *Staoyō ashāvaoyō*.

aik i.e. the entire Iranian race originated from the descent of Gayomard.

lineage⁶⁰ of (the people of) Iranian⁶¹ countries⁶², the origin⁶³ of (the people of) Iranian⁶⁴ countries⁶⁵. We worship⁷² here⁶⁸ the holiness⁷⁰ of the holy⁶⁹ Spitaman⁶⁷ Zarathushtra⁶⁸ and (his) Fravashi⁷¹.

(88) (Who, i.e. the Prophet Zarathushtra) first⁷³ thought⁷⁶ good⁷⁴ ^{ail}thought (according to the law of the Religion of Ahura Mazda), spoke⁷⁸ good word⁷⁷ (and) first⁷⁹ did⁸¹ the good action⁸⁰. Also, who was the first⁸² Athravan⁸³ (= priest), Rathaeshtār⁸⁵ (= warrior) and the (prosperity-bringing⁸⁸) agriculturist⁸⁷ (of the country). (Who) first⁸⁹ gained the knowledge of the religion⁹⁰, and taught⁹² (it) first⁹¹ (to others). Moreover, who was the first⁹³ ^{aim}chooser⁹⁴ (thought of the welfare) of the ^{ain}cattle⁹⁷, righteousness⁹⁸, the Word of the religion⁹⁹, obedience¹ to the Word of the religion¹⁰⁰, the sovereignty² (of King Gushtāsp) (and) of all³ the good things⁴ having the seed of righteousness⁶, created by Ahura Mazda⁵.

(89) Yō⁷ paoiryō⁸ āthrava⁹, yō¹⁰ paoiryō¹¹ rathaēshtāo¹², yō¹³ paoiryō¹⁴ vāstryō¹⁵ fshuyās¹⁶. Yō¹⁷ paoiryō¹⁸ chakhrem¹⁹ urvaēsayat²⁰ daēvāatcha²¹ haotāt²² mashyāatcha²³, yō²⁴ paoiryō²⁵ stōish²⁶ astvaithyāo²⁷, staot²⁸ ashem²⁹ nāist³⁰ daēvō³¹, fraorenata³² Mazdayasno³³ Zarathushtish³⁴ vīdaēvō³⁵ Ahura-tkaēshō³⁶.

(90) Yō³⁷ paoiryō³⁸ stōish³⁹ astvaithyāo⁴⁰ vāchīm⁴¹ aokhta⁴² vīdōyūm⁴³ Ahurō-tkaēshem⁴⁴. Yō⁴⁵ paoiryō⁴⁶ stōish⁴⁷ astvaithyāo⁴⁸ vāchīm⁴⁹ framraot⁵⁰ vīdōyūm⁵¹ Ahurō-tkaēshem⁵². Yō⁵³ paoiryō⁵⁴ stōish⁵⁵ astvaithyāo⁵⁶ vīspām⁵⁷ daēvō-dātem⁵⁸ vavacha⁵⁹ ayesnyām⁶⁰ avahmyām⁶¹. Yō⁶² sūrō⁶³ vīspō-huhyāitish⁶⁴ paoiryō-tkaēshō⁶⁵ dakhyunām⁶⁶.

(89) Who⁷ (i.e. the Prophet Zarathushtra) (was) the first⁸ priest⁹, warrior¹² and (the prosperity-bringing¹⁶) agriculturist¹⁵. Who¹⁷ first¹⁸ ^{ail}turned²⁰ the wheel¹⁹ of the daevas²¹ and (the wicked) men²³ ^{aip}like²² (the daevas). Who²⁴ first²⁵ in the corporeal²⁷ world²⁶ praised²⁸ righteousness²⁹ and ^{aiq}caused the daevas³¹ to perish³⁰; (also who) confessed himself² a Mazda-worshipper¹³, and a follower of the Religion proclaimed by Zarathushtra (i.e. his own)³⁴, an estranger from the doctrines of the daevas³⁵ and the follower of the law of Ahura Mazda³⁶.

ail *Mamanāi, vaokushe, vāvarezushe* - Perfect participle dative singular, First atmanepanda, and the last two parasmaipada; root *man, vach, vez*. For its explanation, see my *Avesta Grammar*, page 261-262.

aim *Haghananāi hanghanushe* - Perfect participle dative singular; former atmanepada and the latter parasmaipada; root *han*; "to desire, to possess, to gain" (Darmesteter).

ain Or to Gāvyodād, i.e. first-created bull.

aio i.e. by eradicating wickedness and irreligiousness, led men to the path of morality and according to the dictates of the religion.

aip *Haotāt* (resembling to it, like it) ablative singular of *havant* (Darmesteter); or if, *aotāt* is taken, it would mean, "cold-hearted, merciless, or without feelings, cruel".

aiq Who recited, "Ashem Vohū" and "Naismi daēvō" (Darmesteter).

(90) Who³⁷ (i.e. the Prophet Zarathushtra) first³⁸ in the corporeal⁴⁰ world³⁹ pronounced⁴² the Word⁴¹, opposed to the daevas⁴³ (and) acting according to the Law of Ahura Mazda. Who⁴⁵ first⁴⁶ in the corporeal⁴⁸ world⁴⁷ proclaimed⁵⁰ the Word⁴⁹ opposed to the daevas⁵¹ (and) acting according to the Law of Ahura Mazda⁵². (Besides) who⁵³ first⁵⁴ in the corporeal⁵⁶ world⁵⁵ air declared every⁵⁷ (creation) of the daevas⁵⁸ as unworthy of worship⁶⁰ (and) adoration⁶¹. Who⁶² in (all) the countries⁶⁶ (is) the mighty⁶³ *aispaoiryo-kaesha*⁶⁵, the giver of all comforts of life⁶⁴.

(91) *Yahmi*⁶⁷ *paiti*⁶⁸ *vīspem*⁶⁹ *mānθrem*⁷⁰ *ashem*⁷¹ *sravō*⁷² *vīsruyata*⁷³. *Ahu*⁷⁴ *ratushcha*⁷⁵ *gaēthanām*⁷⁶; *staota*⁷⁷ *ashahe*⁷⁸ *yat*⁷⁹ *mazishtahecha*⁸⁰ *vahishtahecha*⁸¹ *sraēshtahecha*⁸²; *paiti-frakhshtacha*⁸³ *daenayāo*⁸⁴ *yat*⁸⁵ *haitinām*⁸⁶ *vahishtayāo*⁸⁷.

(92) *Yim*⁸⁸ *isen*⁸⁹ *Ameshāo*⁹⁰ *Spenta*⁹⁰ *vīspe*⁹¹ *hvare-hazaosha*⁹², *fraoret*⁹³ *frakhsjni*⁹⁴ *avi*⁹⁵ *manō*⁹⁶ *zarzdātōit*⁹⁷ *anghuyat*⁹⁸ *hacha*⁹⁹, *ahūm*¹⁰⁰ *ratūmcha*¹ *gaēthanām*², *staotārem*³ *ashahe*⁴ *yat*⁵ *mazishtahecha*⁶ *vahishtahecha*⁷ *sraēshtahecha*⁸ *paiti-frakhshtāremcha*⁹ *daēnayāo*¹⁰ *yat*¹¹ *haitinām*¹² *vahishtayāo*¹³.

(91) *ait* To whom⁶⁷ (i.e. to Prophet Zarathushtra⁶⁷) *aiw* was caused to be heard⁷³ the entire⁶⁹ Holy Spell⁷⁰ (and) the sacred⁷¹ verse⁷² (of the Religion). Who was the *aiw Ahu*⁷⁴ and the *Ratu*⁷⁵ of (all the) countries⁷⁶. (Also who was) the praiser⁷⁷ of the greatest⁸⁰, best⁸¹, and excellent⁸² righteousness⁷⁸; (and) was the expounder⁸³ of the best⁸⁷ religion⁸⁴ of (all) the existing⁸⁶ (religions).

(92) Whom⁸⁸ (i.e. the Prophet Zarathushtra) all⁹¹ the *Ameshāspand*⁹⁰, chose⁸⁹ of one accord with Khorshed *yazata*⁹², (i.e. co-workers with one heart), with full faith and devoted heart⁹³⁻⁹⁹, as the *Ahu*¹⁰⁰ and *Ratu*¹ of (all) countries², as the praiser³ of the greatest⁶, best⁷, and excellent⁸ righteousness⁴, and as the expounder⁹ of the religion¹⁰ (which is) the best¹³ of (all) the existing (religions)¹².

(93) *Yehe*¹⁴ *zāthaēcha*¹⁵ *vakhshaēcha*¹⁶, *urvāsen*¹⁷ *āpō*¹⁸ *urvarāoscha*¹⁹; *yehe*²⁰ *zāthaēcha*²¹ *vakhshaēcha*²², *ukhshin*²³ *āpō*²⁴ *urvarāoscha*²⁵; *yehe*²⁶ *zāthaēcha*²⁷ *vakhshaēcha*²⁸ *ushtatātem*²⁹ *nimravanta*³⁰ *vīspāo*³¹ *spentō-dātāo*³² *dāmān*³³.

air Original meaning, “spoke”; *vavacha* - Perfect Tense third person singular parasmaipada; root *vach* - Sanskrit *vach*.

ais The original meaning: Of the primeval law - faith. This word is used for the Mazda-worshippers prior to the Prophet Zarathushtra. Prophet Zarathushtra himself was the first *paoiryo-kaesha*. Its analogy is, *nabānazzdishta*.

ait Original meaning: “in whom” (locative singular) = *yahmi paiti*.

aiw i.e. the Prophet was full versed in all the holy and mysterious verses of the Religion and was perfect in matters of religion.

aiw *Ahu*, i.e. the temporal lord; *ratu*, i.e. the high priest; the spiritual leader.

(94) Ushta³⁴ nō³⁵ zātō³⁶ āthrava³⁷ yō³⁸ Spitāmō³⁹ Zarathushtō⁴⁰ frā-nō⁴¹ yazāite⁴² zaothrābyō⁴³ steretō-baresma⁴⁴ zarathushtō⁴⁵. Idha⁴⁶ apām⁴⁷ vījasāiti⁴⁸ vanguhi⁴⁹ daēna⁵⁰ Māzdayasnish⁵¹ vīspāish⁵² avi⁵³ karshvān⁵⁴ yāish⁵⁵ hafta⁵⁶.

(93) In whose¹⁴ birth¹⁵ (i.e. in the birth of the Prophet Zarathushtra) and growth¹⁶ waters¹⁸ and plants¹⁹ rejoiced¹⁷; in whose²⁰ birth²¹ and growth²² waters²⁴ and plants²⁵ increased²³ in whose²⁶ birth²⁷ and growth²⁸ all³¹ the creations³³ created by Spenta Mainyu³² cried out³⁰, “Hail”²⁹.

Explanation:- On account of being noticed the laws of increasing and prospering the natural creations of waters, plants, etc., by Lord Zarathushtra, the entire nature rejoiced.

(94) (The entire nature uttered with joy):-

Hail^{34!} born³⁶ for us³⁵ (is) one priest³⁷ Spitaman Zarathushtra. Zarathushtra⁴⁵, the spreader of Baresman⁴⁴ (in the ceremonies) will now worship⁴² us⁴¹ with libations⁴³. Hereafter⁴⁷, the good⁴⁹ Mazda-worshipping⁵¹ Religion⁵⁰ will spread⁴⁸ over⁵³ all⁵² the seven⁵⁶ regions of the earth⁵⁴ (i.e. in the entire world).

(95) Idha⁵⁷ apām⁵⁸ Mithrō⁵⁹ yō⁶⁰ vouru-gaoyaotish⁶¹ fradhāt⁶² vīspāo⁶³ fratematātō⁶⁴ dakhvyunām⁶⁵ yaozaintishcha⁶⁶ rāmayeitti⁶⁷. Idha⁶⁸ Apām Napāo⁶⁹ sūrō⁷⁰ fradhāt⁷¹ vīspāo⁷² fratematātō⁷³ dakhvyunām⁷⁴ yaozaintishcha⁷⁵ nyāsāite⁷⁶.

Maidyōi-māonghahe⁷⁷ Ārāstayehe⁷⁸ idha⁷⁹ ashaonō⁸⁰ ashīmcha⁸¹ fravashīmcha⁸² yazamaide⁸³; yō⁸⁴ paoiryō⁸⁵ Zarathushtrāi⁸⁶ mānthremcha⁸⁷ gūshtha⁸⁸ sāsnāoscha⁸⁹.

(95) Hereafter⁵⁸ Mithra yazata⁵⁹, the lord of wide pastures⁶¹, will increase⁶² the entire⁶³ excellence⁶⁴ of (our) countries⁶⁵, and will tranquillize⁶⁷ the aiw revolts⁶⁶. (Hereafter) the powerful⁷⁰ Apām Napāt⁶⁰ will increase⁷¹ the entire⁷² excellence⁷³ of (our) countries⁷⁴ and will quell⁷⁶ the revolts⁷⁵.

We worship⁸³ the holiness⁸¹ of the holy⁸⁰ aixMaidhyo-māongha⁷⁷, the son of Ārāsti⁷⁸ and (his) Fravashi⁸²; who⁸⁴ first⁸⁵ listened with attention to⁸⁸ the Holy Spell⁸⁷ of (the Prophet) Zarathushtra⁸⁶ and to the commandments of the religion⁸⁹.

(Kardah XXV) (96) Asmō-khvanvatō¹ ashaonō² fravashīm³ yazamaide⁴; Ashnō-khvanvatō⁵ ashaonō⁶ fravashīm⁷ yazamaide⁸;

aiw Or in the sense “excitement, agitation”. Originally this word is present participle feminine:- provoking (things).

aix The cousin of Holy Zarathushtra, who had become the great helper of the Prophet in the work of propagating the Zoroastrian Religion. From here up to 110 paras, the names of the helpful disciples of the Prophet Zarathushtra occur. Most of these names belong to the age of King Gushtāspa.

Gavayānō⁹ ashaonō¹⁰ fravashīm¹¹ yazamaide¹²; Parshatgēush¹³
 Parātahe¹⁴ ashaonō¹⁵ fravashīm¹⁶ yazamaide¹⁷; Vohvastoish¹⁸ Snaoyehe¹⁹
 ashaonō²⁰ fravashīm²¹ yazamaide²²; Isvatō²³ Varāzahe²⁴ ashaonō²⁵
 fravashīm²⁶ yazamaide²⁷.

(97) Saēnahe²⁸ Ahūm-stūtō²⁹ ashaonō³⁰ fravashīm³¹ yazamaide³²; yō³³
 paoiryō³⁴ satō-aēthryō³⁵ frakhshtata³⁶ paiti³⁷ āya³⁸ zemā³⁹.
 Pereididhayehe⁴⁰ ashaonō⁴¹ fravashīm⁴² yazamaide⁴³; Usmānarahe⁴⁴
 Paēshatahe⁴⁵ ashaonō⁴⁶ fravashīm⁴⁷ yazamaide⁴⁸; Vohu-raochanghō⁴⁹
 Frānyehe⁵⁰ ashaonō⁵¹ fravashīm⁵² yazamaide⁵³; Ashō-raochanghō⁵⁴
 Frānyehe⁵⁵ ashaonō⁵⁶ fravashīm⁵⁷ yazamaide⁵⁸; Varesmō-raochanghō⁵⁹
 Frānyehe⁶⁰ ashaonō⁶¹ fravashīm⁶² yazamaide⁶³.

(98) Isat-vāstrahe⁶⁴ Zarathushtōish⁶⁵ ashaonō⁶⁶ fravashīm⁶⁷
 yazamaide⁶⁸; Urvatat-narahe⁶⁹ Zarathushtōish⁷⁰ ashaonō⁷¹ fravashīm⁷²
 yazamaide⁷³; Hvare-chithrahe⁷⁴ Zarathushtōish⁷⁵ ashaonō⁷⁶ fravashīm⁷⁷
 yazamaide⁷⁸; Daēva-tbōish⁷⁹ takhmahe⁸⁰ ashaonō⁸¹ fravashīm⁸²
 yazamaide⁸³; Thrimithwatō⁸⁴ Spitamahe⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷
 yazamaide⁸⁸; Dāonghahe⁸⁹ Zairitahe⁹⁰ ashaonō⁹¹ fravashīm⁹²
 yazamaide⁹³.

(96) We worship⁴ the Fravashi³ of the righteous² Asma khvanvant¹; and
 the Fravashi⁷ of the righteous⁶ Ashan-khvanvant⁵; we worship¹² the
 Fravashis¹¹ of the righteous¹⁰ Gavayan⁹ and Parshat-gao¹³, (the son) of
 Parāta¹⁴; we worship²² the Fravashis²¹ of the righteous²⁰ Vohvasti¹⁸, (the son)
 of Snaoya¹⁹, and Isvant²³, (the son) of Varaza²⁴.

(97) We worship³² the Fravashi³¹ of the righteous³⁰ Saena²⁸, (the son) of
 Ahum-stuta²⁹; who³³ first³⁴ came into prominence³⁶ as the possessor of one
 hundred disciples³⁵ on³⁷ this³⁸ earth³⁹. We worship⁴³ the Fravashis⁴² of the
 righteous⁴¹ Pereididhaya⁴⁰, and Usmanara⁴⁴, (the son) of Paeshata⁴⁵; we also
 worship⁵³ the Fravashis⁵² of the righteous⁵¹ Vohu-raochangh⁴⁹, Asho-
 raochangh⁵⁴, and Varesmo-raochangh⁵⁹, (the sons) of Frānya⁶⁰.

(98) We worship⁶⁸ the Fravashi of the righteous⁶⁶ Isat-vāstra⁶⁴, and the
 Fravashi⁷² of the righteous⁷¹ Urvatat-nara⁶⁹, with the Fravashi⁷⁷ of the
 righteous⁷⁶ Hvare-chithra⁷⁴ (or Khorshed-cheher⁷⁴), (the sons) of (the
 Prophet) Zarathusht⁷⁵; we worship⁸³ the Fravashi⁸² of the righteous⁸¹
 Daeva-tbish⁷⁹, (the son) of Takhma⁸⁰ with the Fravashi⁸⁷ of the righteous⁸⁶
 Thrimithwant⁸⁴, of the family of Spitamān⁸⁵; and we worship⁹³ the Fravashi⁹²
 of the righteous⁹¹ Dāongha⁸⁹, (the son) of Zairita⁹⁰.

(99) Kavōish⁹⁴ Vīshṭāspahe⁹⁵ ashaonō⁹⁶ fravashīm⁹⁷ yazamaide⁹⁸,
 takhmahe⁹⁹ tanu-mānthahe¹⁰⁰ darshi-draosh¹ Āhūiryehē² yō³ drucha⁴
 paurvāncha⁵ ashāi⁶ ravō⁷ yaēsha⁸; yō⁹ drucha¹⁰ paurvāncha¹¹ ashāi¹²
 ravō¹³ vivaēdha¹⁴. Yō¹⁵ bāzushcha¹⁶ upastacha¹⁷ vīsata¹⁸ ainghāo¹⁹
 daēnayāo²⁰ yat²¹ Āhurōish²² Zarathushtōish²³.

(100) **Yō²⁴ hīm²⁵ stātām²⁶ hitām²⁷ haitīm²⁸ uzvazat²⁹ hacha³⁰ hūnuiwyō³¹, nī³² hīm³³ dasta³⁴ maidyoishādhem³⁵ berezi-rāzem³⁶ afrakadhabavaitīm³⁷ ashaonīm³⁸ thrāfdhām³⁹ gēushcha⁴⁰ vāstrahecha⁴¹, frithām⁴² gēushcha⁴³ vāstrahecha⁴⁴.**

(99) We worship⁹⁸ the Fravashi of the righteous (King) Vishtāspa⁹⁵ of the Kayanian family⁹⁴, the mighty⁹⁹, aiyWord-incarnate¹⁰⁰, and acting according to the Laws of Ahura Mazda. Who⁹ showed¹⁴ openly the (path) of righteousness¹² with (his) aizstunning¹¹ spear¹⁰.

Explanation:- Its significance is, that King Vishtāspa on account of the authority of his sovereignty, made the path wide open for the increase of righteousness, by destroying wickedness, and showed the people what could be achieved thereby.

(Moreover) who¹⁵ (i.e. King Vishtāspa) became¹⁸ the arm¹⁶ and the support¹⁷ of this¹⁹ religion²⁰ (which is) of Ahura Mazda²² as revealed by Zarathushtra²³.

(100) Who²⁴-(i.e. King Vishtāspa) ajaseparated²⁹ that steadfast²⁶, extant²⁸, ajbholy²⁷ ajcreligion ajdfrom wicked men³⁰⁻³¹ and fixed³²⁻³⁴ her³³ ruling³⁶ high, aje promulgated (it) all around³⁹, possessed of moral commandments³⁸, sitting in the middle³⁵ (i.e. honoured in the assembly of the people), fostered³⁹ and beloved by cattle⁴⁰ and pastures⁴¹ ajf

(101) Zairivarōish⁴⁵ ashaonō⁴⁶ fravashīm⁴⁷ yazamaide⁴⁸; Yukhtavarōish⁴⁹ ashaonō⁵⁰ fravashīm⁵¹ yazamaide⁵²; Srīraokhshnō⁵³ ashaonō⁵⁴ fravashīm⁵⁵ yazamaide⁵⁶; Keresaokhshnō⁵⁷ ashaonō⁵⁸ fravashīm⁵⁹ yazamaide⁶⁰; Vanārahe⁶¹ ashaonō⁶² fravashīm⁶³ yazamaide⁶⁴; Virāzahe⁶⁵ ashaonō⁶⁶ fravashīm⁶⁷ yazamaide⁶⁸; Nijsarahe⁵⁹ Savanghō⁷⁰ ashaonō⁷¹ fravashīm⁷² yazamaide⁷³; Bujasravanghō⁷⁴ ashaonō⁷⁵ fravashīm⁷⁶ yazamaide⁷⁷; Berezyarshtōish⁷⁸ ashaonō⁷⁹ fravashīm⁸⁰ yazamaide⁸¹; Tizyarshtōish⁸² ashaonō⁸³ fravashīm⁸⁴ yazamaide⁸⁵; Perethwarshtōish⁸⁶ ashaonō⁸⁷ fravashīm⁸⁸ yazamaide⁸⁹; Vaēzyarshtōish⁹⁰ ashaonō⁹¹ fravashīm⁹² yazamaide⁹³.

aiy i.e. Whose body is Holy Spell; or whose body is subject to Mānthra - Holy Spell.

aiz Original meaning, “rushing forth, advancing forth”.

aja Original meaning, “took away after driven out” (root *uz-vaz*).

ajb Original meaning, “white” (Sanskrit *sita*): or “strengthened”, “bound”, root *hi* = Sanskrit *si* = to bind.

ajc In the original text, “her” (him), i.e. religion.

ajd *Hunu* = the brood of evil creation; son of wicked descent, *hinuiwyō* (Geldner).

aje Darmesteter, Original meaning, “doing no harm”.

ajf i.e. the religion which gives the best commandment for the increase (prosperity) of cattle and agriculture.

(101) We worship⁴⁸ the Fravashi⁴⁷ of the righteous⁴⁶ Zairi-vairi⁴⁵ (the brother of King Vishtāspa); We worship⁵² the Fravashi⁵¹ of the righteous⁵⁰ Yukhta-vairi⁴⁹; we worship⁵⁶ the Fravashis⁵⁵ of the righteous⁵⁴ Sriraokhshna⁵³, and Keresaokhshna⁵⁷; we worship⁶⁴ the Fravashis⁶³ of the righteous⁶² Vanāra⁶¹, Virāza⁶⁵, and Nijara⁶⁹, (the son) of Savangh⁷⁰; we also worship⁷⁷ the Fravashis⁷⁶ of the righteous⁷⁵ Bujasravangh⁷⁴, Berezyarshti⁷⁸ and Tizyarshti³²; we worship⁸⁹ the Fravashi⁸⁸ of the righteous⁸⁷ Perethvarshti⁸⁶ with the Fravashi⁹² of the righteous⁹¹ Vaezyarshti⁹⁰.

(102) Naptyehe⁹⁴ ashaonō⁹⁵ fravashīm⁹⁶ yazamaide⁹⁷; Vazāspahe⁹⁸ ashaonō⁹⁹ fravashīm¹⁰⁰ yazamaide¹; Habāspahe² ashaonō³ fravashīm⁴ yazamaide⁵; Vistaraosh⁶ Naotairyānahe⁷ ashaonō⁸ fravashīm⁹ yazamaide¹⁰; Frash-hām-varetahe¹¹ ashaonō¹² fravashīm¹⁻³ yazamaide¹⁴; Frashō-karahe¹⁵ ashaonō¹⁶ fravashīm¹⁷ yazamaide¹⁸; Āterevanaosh¹⁹ ashaonō²⁰ fravashīm²¹ yazamaide²²; Ātere-pātahe²³ ashaonō²⁴ fravashīm²⁵ yazamaide²⁶; Āteredātahe²⁷ ashaonō²⁸ fravashīm²⁹ yazamaide³⁰; Āterekhvarenanghō³¹ ashaonō³² fravashīm³³ yazamaide³⁴; Āteresavanghō³⁵ ashaonō³⁶ fravashīm³⁷ yazamaide³⁸; Āterezantēush³⁹ ashaonō⁴⁰ fravashīm⁴¹ yazamaide⁴²; Āteredainghēush⁴⁷ ashaonō⁴⁸ fravashīm⁴⁹ yazamaide⁵⁰.

(102) We worship⁹⁷ the Fravashi⁹⁶ of the righteous⁹⁵ Naptya⁹⁴ with the Fravashi¹⁰⁰ of the righteous⁹⁹ Vazāspa⁹⁸; we worship⁵ the Fravashi⁴ of the righteous³ Habāspa², and Gustehem⁶, (son) of Nodar⁷, we worship¹⁴ the Fravashis¹³ of the righteous¹² Frashhām-vareta¹¹, Frasho-kara¹⁵, Āterevanu¹⁹, and Ātere-pāta²³; we worship³⁰ the Fravashi²⁹ of the righteous²⁸ Āteredāta²⁷, with the Fravashi³³ of the righteous³² Āterechithra³¹, and Āterekhvarenangh³⁵; we worship⁴² the Fravashi⁴¹ of the righteous⁴⁰ Āteresavangh³⁹, Ātere-zantu⁴³, and ajg Ātere-danghu⁴⁷.

(103) Hushyaothnahe⁵¹ ashaonō⁵² fravashīm⁵³ yazamaide⁵⁴; Pishishyaothnahe⁵⁵ ashaonō⁵⁶ fravashīm⁵⁷ yazamaide⁵⁸; Takhmahe⁵⁹ Spento-dātahe⁶⁰ ashaonō⁶¹ fravashīm⁶² yazamaide⁶³; Bastavarōish⁶⁴ ashaonō⁶⁵ fravashīm⁶⁶ yazamaide⁶⁷; Kavārasmō⁶⁸ ashaonō⁶⁹ fravashīm⁷⁰ yazamaide⁷¹; Frashaoshtrahe⁷² Hvōvahe⁷³ ashaonō⁷⁴ fravashīm⁷⁵ yazamaide⁷⁶; Jāmāspahe⁷⁷ Hvōvahe⁷⁸ ashaonō⁷⁹ fravashīm⁸⁰ yazamaide⁸¹; Avārashtrōish⁸² ashaonō⁸³ fravashīm⁸⁴ yazamaide⁸⁵.

(103) We worship⁵⁴ the Fravashi⁵³ of the righteous⁵² Hushyaothna⁵¹; we worship⁵⁸ the Fravashi⁵⁷ of the righteous⁵⁶ Pishishyaothna⁵⁵, we worship⁶³ the Fravashi⁶² of the brave⁵⁹ (and) righteous⁶¹ Spento-dāta⁶⁰ (Aspandyar⁶⁰) (the son of King Vistāspa); we worship⁶⁷ the Fravashis⁶⁶ of the righteous⁶⁵

ajg Shams-ul-Ulema Dr. Jivanji Jamshedji Modi regards the names derived from Atere occurring in this para 102 as the sons or grandsons of King Vishtāsp or of his nearest descendants.

ajh Bastavairi,⁶⁴ aji Gorazam⁶⁸, aji Frashoshtra⁷², and Jāmāspa⁷⁸⁷ of the family of Hvova⁷⁸; we worship⁸⁵ the Fravashi⁸⁴ of the righteous⁸³ ajk Avāraoshtri⁸².

(104) **Hushyaothnahe⁸⁶ Frāshaoshtrayanahe⁸⁷ ashaonō⁸⁸ fravashīm⁸⁹ yazamaide⁹⁰; Khvādaēnahē⁹¹ Frāshaoshtrayanahe⁹². ashaonō⁹³ fravashīm⁹⁴ yazamaide⁹⁵; Hanghaurushō⁹⁶ Jāmāspanahe⁹⁷ ashaonō⁹⁸ fravashīm⁹⁹ yazamaide¹⁰⁰; Varshnahe¹ Hanghaurushōish² ashaonō³ fravashīm⁴ yazamaide⁵; Vohu-nemanghō⁶ Avāraoshtrōish⁷ ashaonō⁸ fravashīm⁹ yazamaide¹⁰; paitishtātē¹¹ aghanāmcha¹² khafnanām¹³, aghanāmcha¹⁴ daēsanām¹⁵, aghanāmcha¹⁶ aoifranām¹⁷, aghanāmcha¹⁸ pairikanām¹⁹.**

(104) We worship⁹⁰ the Fravashi⁸⁹ of the righteous⁸⁸ Hushyaothna⁸⁶ and the Fravashi⁹⁴, of the righteous⁹³ Khvādaena⁹¹, of the family of Frashaostara⁹²; we worship¹⁰⁰ the Fravashi⁹⁹ of the righteous⁹⁸ Hangha-urvanga⁹⁶ (son) of Jāmāspa⁹⁷; we worship⁵ the Fravashi⁴ of the righteous³ Varshna¹ (the son) of Hanghaurushi²; in order to withstand¹¹ evil-producing¹² sleep¹³ (i.e.) evil¹⁴ dreams¹⁵ aji apparitions and pairikas¹⁷; we worship¹⁰ the Fravashi⁹ of the righteous⁸ Vohu-nemangh⁶ (the son) of Avāraoshtri⁷.

(105) **Mānthravākahe²⁰ Sāimuoiš²¹ aēthrapatōish²² hamidhpatōish²³ ashaonō²⁴ fravashīm²⁵ yazamaide²⁶. Yō²⁷ fraēshtem²⁸ usaghanām²⁹ gāthrō-rayantām³⁰ ashemaoghanām³¹ anashaonām³² anahunām³³ aratunām³⁴ simanām³⁵ avaschastō-fravashinām³⁶ ava-jaghnat³⁷, paitishtātē³⁸ ashava-karshtahe³⁹ tbaēshanghō⁴⁰.**

(105) We worship²⁶ the Fravashi²⁵ of the righteous²⁴ ajm Mānthravāka²⁰ (the son) of Sāimuzi²¹, the religious teacher²² and the placer of the log of wood or the sacred fire²³ (i.e. the priest whose function is to tend the fire in the Sanctum Sanctorum of the Fire-temple). Who²⁷ (Mānthravāka) in order to withstand³⁸ the evil⁴¹ created⁴⁰ against righteous man³⁹ intensely smote the exceedingly wicked heretics²⁹ (possessed of these evil traits), desecrating the Gathas³⁰, impious³², having no master³³, having no religious leader³⁴,

ajh Son of Zarir, the brother of King Vishtāspa; according to *Shāh-Nāmeh* Nastur; the name should be Bastur; it became Nastur instead of Bastur probably because of one (dot) over, the Persian letter “be”.

aji Brother of Aspandyār, whom on account of jealousy and enmity, slandered, and caused Aspandyār to be thrown into prison (Burhāne qāte); Firdausi regards him as the relative of Vishtāspa.

ajj Frashaoshtra was the father-in-law of the Prophet Zarathushtra, and was his disciple and a staunch helper. Jāmaspa was the brother of Frashaoshtra and the prime-minister of King Vishtāspa. For his wisdom, foresight and prescience he was called, “Jāmaspa Hakim”.

ajk Name of an illustrious personage married to the daughter of Hvova family.

ajl Harlez. In the sense of the English word, “apparitions”. Professor Westergaard has given in his Avesta book the word *aoivranām* whose meaning is not settled. Darmesteter has derived this word from root *par* (Sanskrit *par* = to fill) and translated, “gluttony” or “indigestion”.

ajm Original meaning of *mānthravāka* is the reciter of *māntha* + *vāka*; root *vach* = Sanskrit *vach* = to speak.

dreadful³⁵ and whose fravashis are to be destroyed³⁶.

(106) Ashastvō⁴¹ Maidhyōī-māonghōish⁴²⁻³ ashaonō⁴⁴ fravashīm yazamaide⁴⁶; Avarethrabanghō⁴⁷ Rāshture-vaghentōish⁴⁸ ashaonō⁴⁹ fravashīm⁵⁰ yazamaide⁵¹; Budhrahe⁵² Dāzgrāspōish⁵³ ashaonō⁵⁴ fravashīm⁵⁵ yazamaide⁵⁶; zbaurvato⁵⁷ ashaonō⁵⁸ fravashīm⁵⁹ yazamaide⁶⁰; Karshnahe⁶¹ zbaurvaitinahe⁶² ashaonō⁶³ fravashīm⁶⁴ yazamaide⁶⁵; takhmahe⁶⁶ tanu-mānthahe⁶⁷ darshi-draosh⁶⁸ Āhūiryehē⁶⁹.

(106) We worship⁴⁶ the Fravashi⁴⁵ of the righteous⁴⁴ Ashastu⁴¹, (the son) of ^{ajn}Maidhyo-māongha⁴³; and Avarethrabangh⁴⁷, (the son) of Rāshture-vaghenta⁴⁸; we worship⁵⁶ the Fravashi⁵⁵ of the righteous⁵⁴ Budhra,⁵² (the son) of Dāzgraspa⁵³, and the righteous⁵⁸ Zbaurvant⁵⁷; we worship⁶⁵ the Fravashi⁶⁴ of the righteous⁶³ Karasna⁶¹, (the son) of Zbaurvant⁶², (who was) strong⁶⁶, Word-incarnate⁶⁷, mighty-speared⁶⁸ (and) acting according to the doctrine of Ahura Mazda⁶⁹.

(107) Yenghe⁷⁰ nmāne⁷¹ Ashis Vanguhi⁷² srīra⁷³ khshōithni⁷⁴ fracharaēta⁷⁵, kainīnō⁷⁶ kehrpa⁷⁷ srīrayāo⁷⁸ ash-amayāo⁷⁹ huraodhayāo⁸⁰, uskāt⁸¹ yāstayāo⁸² erezvaithyō⁸³ raēvat⁸⁴ chithrem⁸⁵ āzātayāo⁸⁶. Yō⁸⁷ azgatō⁸⁸ arezayāo⁸⁹ havaēibya⁹⁰ bāzubya⁹¹, tanuye⁹² ravō⁹³ aēshishhtō⁹⁴; yō⁹⁵ azgatō⁹⁶ arezayāo⁹⁷ havaēibya⁹⁸ bāzubya⁹⁹, hamerethem¹⁰⁰ paiti¹ yūidhishtō².

(107) In whose⁷⁰ (i.e. Karasana's) house⁷¹ entered⁷⁵ (or moved about) the beautiful⁷³ (and) shining⁷⁴ Ashishvagh⁷² in the shape⁷⁷ of a maiden⁷⁶ (having) beautiful⁷⁸, exceedingly courageous⁷⁹ good appearance⁸⁰, high⁸¹ girt⁸², straight⁸³, brilliant⁸⁴ face⁸⁵, and ^{ajo}noble⁸⁶. Who⁸⁷ (i.e. Karasana Hero) having rushed forward⁸⁸ (in the field) of battle⁸⁹ (was) wishing happiness⁹³ for his (own) body⁹², and who⁹⁵ having rushed forward⁹⁶ (in the field) of battle⁹⁷ (was) fighting heroically² with (the vigour of) both his arms⁹⁹ against the opponent¹⁰⁰.

(108) Vīrāspahe³ Karsnayaanahe⁴ ashaonō⁵ fravashīm⁶ yazamaide⁷; Āzātāhe⁸ Karsnayaanahe⁹ ashaonō¹⁰ fravashīm¹¹ yazamaide¹²; Frāyaodhahe¹³ Karsnayaanahe¹⁴ ashaonō¹⁵ fravashīm¹⁶ yazamaide¹⁷; Vanghēush¹⁸ Arshyehe¹⁹ ashaonō²⁰ fravashīm²¹ yazamaide²²; Arshyehe²³ vyākhnahe²⁴ yāskerestemahe²⁵ Mazdayasanām²⁶. Dārayat-rathahe²⁸ ashaonō²⁸ fravashīm²⁹ yazamaide³⁰; Frāyat-rathahe³¹ ashaonō³² fravashīm³³ yazamaide³⁴; Skārayat-rathahe³⁵ ashaonō³⁶ fravashīm³⁷ yazamaide³⁸.

(108) We worship⁷ the Fravashis of the righteous⁵ Virāspa³ Āzātā⁸ and Frāyaodha¹³, (the sons) of Karsnaya¹⁴; we also worship²² the Fravashi²¹ of the good¹⁸ (and) righteous²⁰ Arshya¹⁹,

^{ajn} For the explanation of the word *Maidhyō-māongha*, see paragraph 95 of the same yasht.

^{ajo} For its comparison, see Āvān yasht, para 64.

Explanation: (In the excellence of him who is Arshya it is stated that):

We worship²² the Fravashi²¹ of the righteous²⁰ Arshya¹⁹, most dexterous²⁵ amongst (all) Mazda-worshippers²⁶ (and) the leader of the assembly²⁴. We worship³⁰ the Fravashis²⁹ of the righteous²⁸ Dārayatratha²⁷, Frāyat-ratha³¹, Skārayat-ratha³⁵.

(109) Arshavatō³⁹ ashaonō⁴⁰ fravashīm⁴¹ yazamaide⁴²; Vyarshavatō⁴³ ashaonō⁴⁴ fravashīm⁴⁵ yazamaide⁴⁶; Paityarshavatō⁴⁷ ashaonō⁴⁸ fravashīm⁴⁹ yazamaide⁵⁰; Amraosh⁵¹ ashaonō⁵² fravashīm⁵³ yazamaide⁵⁴; Chamraosh⁵⁵ ashaonō⁵⁶ fravashīm⁵⁷ yazamaide⁵⁸; Drāthahe⁵⁹ ashaonō⁶⁰ fravashīm⁶¹ yazamaide⁶²; Paiti-drāthahe⁶³ ashaonō⁶⁴ fravashīm⁶⁵ yazamaide⁶⁶; Paiti-vanghahe⁶⁷ ashaonō⁶⁸ fravashīm⁶⁹ yazamaide⁷⁰; Frashāvakhshahe⁷¹ ashaonō⁷² fravashīm⁷³ yazamaide⁷⁴; Nemō-vanghēush⁷⁵ Vāedhayanghae⁷⁶ ashaonō⁷⁷ fravashīm⁷⁸ yazamaide⁷⁹.

(109) We worship⁴² the Fravashi⁴¹ of the righteous⁴⁰ Arshavant³⁹, with the Fravashi⁴⁵ of the righteous⁴⁴ Vyarshavant⁴³, and Paityarshavant⁴⁷; we worship⁵⁴ the Fravashis⁵³ of the righteous⁵² Amru⁵¹, Chamru⁵⁵, and Drātha⁵⁹; we worship⁶⁶ the Fravashis⁶⁵ of the righteous⁶⁴ Paiti-drātha⁶³ and Paitivangha⁶⁷; we worship⁷⁴ the Fravashi⁷³ of the righteous⁷² Frashāvakhsha⁷¹, and also the the Fravashi⁷⁸ of the righteous⁷⁷ Nemo-vanghu⁷⁵, (the son) of Vaedhayangha⁷⁶.

(110) Vāesadhahe⁸⁰ ashaonō⁸¹ fravashīm⁸² yazamaide⁸³; Ashāvaghēush⁸⁴ Bivandanghahe⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷ yazamaide⁸⁸; Jarō-danghēush⁸⁹ Pairishtūrahe⁹⁰ ashaonō⁹¹ fravashīm⁹² yazamaide⁹³; Neremyazdanahe⁹⁴ Āithwyao⁹⁵ ashaonō⁹⁶ fravashīm⁹⁷ yazamaide⁹⁸; Berezhishnao⁹⁹Arahe¹⁰⁰ ashaonō¹ fravashīm² yazamaide³; Kasupitēush⁴ Arahe⁵ ashaonō⁶ fravashīm⁷ yazamaide⁸; Frayehe⁹ ashaonō¹⁰ fravashīm¹¹ yazamaide¹²; Astvat-eretahe¹³ ashaonō¹⁴ fravashīm¹⁵ yazamaide¹⁶.

(110) We worship⁸³ the Fravashi⁸² of the righteous⁸¹ Vāesadha⁸⁰; we worship⁸⁸ the Fravashi⁸⁷ of the righteous⁸⁶ ajp Ashāvanghu⁸⁴, (the son) of Bivandangha⁸⁵; we worship⁹³ the Fravashi⁹² of the righteous⁹¹ ajq Jarodanghu⁸⁹, (the son) of Pairishtura⁹⁰, Neremyazda⁹⁴, (the son) of Āithyu⁹⁶, and Berezhishnu⁹⁹, (the son) of Ara¹⁰⁰; we worship⁸ the Fravashi⁷ of the righteous⁶ Kasupitu⁴, (the son) of Ara⁵, the Fravashi¹¹ of the righteous¹⁰ Fraya⁹; and the Fravashi¹⁵ of the righteous¹⁴ ajr Astvat-ereta¹³ (i.e. Soshyosh)¹³.

(Kardāh XXVI) (111) Gaopivanghēush¹ ashaonō² fravashīm³ yazamaide⁴; Hām-barethrovanghvām⁵ takhmahe⁶ ashaonō⁷ fravashīm⁸ yazamaide⁹; Staothrō-Vahishtahe-Ashahe¹⁰ ashaonō¹¹ fravashīm¹² yazamaide¹³; Pouru-dhākhshtōish¹⁴ Khshtāvāēnyehe¹⁵ ashaonō¹⁶

ajp High priest of the region called Arezahi (Dr. West).

ajq High priest of the region, called Savahi (Dr. West).

ajr Soshyosh is worshipped in three places (paras 110, 117, 128).

fravashīm¹⁷ yazamaide¹⁸; khshviwrāspanahe¹⁹ Khshtāvaēnyehe²⁰
ashonō²¹ fravashīm²² yazamaide²³.

(111) We worship⁴ the Fravashis³ of the righteous² Gaopivanghu¹, and Hām-baretar-vanghvām⁵, the valiant⁶; we worship¹³ the Fravashis¹² of the righteous¹¹ ^{ajs}Staotar-Vahishtahe-Ashahe¹⁰, Pourudhākhshti¹⁴, (the son) of Khshtāvaena¹⁵, with the Fravashi²² of the righteous²¹ Khshviwrāspa¹⁹, (the son) of Khshtāvaena²⁰.

(112) **Ayō-astōish²⁴ Pourudhākhshtayahe²⁵ ashaonō²⁶ fravashīm²⁷**
yazamaide²⁸; Vohvastōish²⁹ Pourudhākhshtayahe³⁰ ashaonō³¹
fravashīm³² yazamaide³³; Gayadhāstōish³⁴ Pourudhākhshtayahe³⁵
ashaonō³⁶ fravashīm³⁷ yazamaide³⁸; Ashsavazadanghō³⁹ Pourudhākhsh-
tayahe⁴⁰ ashaonō⁴¹ fravashīm⁴² yazamaide⁴³; Urudhaosh⁴⁴ Pouru-
dhākhshtayahe⁴⁵ ashaonō⁴⁶ fravashīm⁴⁷ yazamaide⁴⁸; khshathrō-
chinanghō⁴⁹ khshōiwrāspanahe⁵⁰ ashaonō⁵¹ fravashīm⁵² yazamaide⁵³.

(112) We worship²⁸ the Fravashi²⁷ of the righteous²⁶ Ayo-asti²⁴ we worship³³ the Fravashi³² of the righteous³¹ Vohvasti²⁹, (the son) of Pourudhākhshti³⁰; we worship³⁸ the Fravashis³⁷ of the righteous³⁶ Gayadhāsti³⁴, ^{ajt}Ashavazdangh³⁹, along with the Fravashi⁴⁷ of the righteous⁴⁶ Urudhu⁴⁴, (the sons) of Pourudhākhshti⁴⁵; we worship⁵³ the Fravashi⁵² of the righteous⁵¹ Khshathro-chinangh⁴⁹, (the son) of Khshoiwrāspa⁵⁰.

(113) **Ashāhurahe⁵⁴ Jishtayahe⁵⁵ ashaonō⁵⁶ fravashīm⁵⁷**
yazamaide⁵⁸; Frāyazentahe⁵⁹ ashaonō⁶⁰ fravashīm⁶¹ yazamaide⁶²;
Frenanghō⁶³ Frāyazentanahe⁶⁴ ashaonō⁶⁵ fravashīm⁶⁶ yazamaide⁶⁷; Jarō-
vanghēush⁶⁸ Frāyazentahe⁶⁹ ashaonō⁷⁰ fravashīm⁷¹ yazamaide⁷²;
Ashavazdanghō⁷³ Thritahe⁷⁴ Sāizdrōish⁷⁵ ashaonō⁷⁶ fravashīm⁷⁷
yazamaide⁷⁸; Vohu-raochanghō⁷⁹ Varakasānahe⁸⁰ ashaonō⁸¹ fravashīm⁸²
yazamaide⁸³; Arezanguhatō⁸⁴ Tūrahe⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷
yazamaide⁸⁸; Usinemanghō⁸⁹ ashaonō⁹⁰ fravashīm⁹¹ yazamaide⁷².

(113) We worship⁵⁸ the Fravashi⁵⁷ of the righteous⁵⁶ Ashāhura⁵⁴, (the son) of Jishta⁵⁵, with the Fravashi⁶¹ of the righteous⁶⁰ Frāyazenta⁵⁹; we worship⁶⁷ the Fravashis⁶⁶ of the righteous⁶⁵ Frenangh⁶³, and, Jiro-vanghu⁶⁸, (the sons) of Frayazenta⁶⁹; we also worship⁷⁸ the Fravashis⁷⁷ of the righteous⁷⁶ ^{ajt}Ashavazdangh⁷³ (and) ^{ajt}Thrita⁷⁴ (the two sons) of Sāizdri⁷⁵; we worship⁸³ the Fravashi⁸² of the righteous⁸¹ Vohu-raochangh⁷⁹ (the son) of Varakasāna⁸⁰;

ajs This distinguished personage became the husband of the well-known woman, *Ukhshenti* (See para 140); the verbatim meaning of this name is, “the Praiser of the Best Righteousness”, the Reciter of “Ashem Vohū”.

ajt See Āvān yasht, paras 72-73.

aju See Āvān yasht, paras 72-73.

ajv he victorious of the pretentious Turanian tribe called Dānu fighting against the ancient Iranians, see Āvān yasht, paras 72-73. It would be better if these two proper names and the word, “Fravashi” were in dual gender according to the rules of grammar.

we worship⁸⁸ the Fravashi⁸⁷ of the righteous⁸⁶ Arezanghvant⁸⁴, (the son) of Tura⁸⁵; and the Fravashi⁹¹ of the righteous⁹⁰ Usiraemangh⁸⁹.

(114) Yukhtāspahe⁹³ ashaonō⁹⁴ fravashīm⁹⁵ yazamaide⁹⁶; Asha-shyaothnahe⁹⁷ Gayadhāstayaanahe⁹⁸ ashaonō⁹⁹ fravashīm¹⁰⁰ yazamaide¹; Vohu-nemanghō² Katēush³ ashaonō⁴ fravashīm⁵ yazamaide⁶; Vohvazdanghō⁷ Katēush⁸ ashaonō⁹ fravashīm¹⁰ yazamaide¹¹; Ashasaredhae¹² Ashasairyās¹³ ashaonō¹⁴ fravashīm¹⁵ yazamaide¹⁶; Ashasaredhae¹⁷ Jairyās¹⁸ ashaonō¹⁹ fravashīm²⁰ yazamaide²¹; Chākhshnōish²² ashaonō²³ fravashīm²⁴ yazamaide²⁵; Syāvaspōish²⁶ ashaonō²⁷ fravashīm²⁸ yazamaide²⁹; Pourushtōish³⁰ Kavōish³¹ ashaonō³² fravashīm³³ yazamaide³⁴.

(114) We worship⁹⁶ the Fravashis⁹⁵ of the righteous⁹⁴ Yukhtāspa⁹³, the righteous⁹⁹ Asha-shyaothna⁹⁷, (the son) of Gayadhāsta⁹⁸, and Vohu-nemangh², (the son) of Katu³; we worship¹¹ the Fravashi¹⁰ of the righteous⁹ Vohvazdangh⁷, (the son) of Katu⁸; we worship¹⁶ the Fravashi¹⁵ of the righteous¹⁴ Ashasaredha¹², (the son) of Ashasairyash¹³; we also worship²¹ the Fravashis²⁰ of the righteous¹⁹ Ashasaredha¹⁷ (the son) of Jairyāsh¹⁸; Chākhshni²²; Syavaspi²⁶, and Pourushti³⁰, (the son) of Kavi³¹.

(114) Varesmapahe³⁵ Janarahe³⁶ ashaonō³⁷ fravashīm³⁸ yazamaide³⁹; Nanarāstōish⁴⁰ Paēshatanghō⁴¹ ashaonō⁴² fravashīm⁴³ yazamaide⁴⁴; Zarazdātōish⁴⁵ Paēshatanghō⁴⁶ ashaonō⁴⁷ fravashīm⁴⁸ yazamaide⁴⁹; Gaēvanōish⁵⁰ Vohu-nemanghō⁵¹ ashaonō⁵² fravashīm⁵³ yazamaide⁵⁴; Erezvāo⁵⁵ Srūto-spādāo⁵⁶ ashaonō⁵⁷ fravashīm⁵⁸ yazamaide⁵⁹; Zrayanghāo⁶⁰ Spentō-Khratvāo⁶¹ ashaonō⁶² fravashīm⁶³ yazamaide⁶⁴; Varshnōish⁶⁵ Vāgerezape⁶⁶ ashaonō⁶⁷ fravashīm⁶⁸ yazamaide⁶⁹; Frāchyehē⁷⁰ Taurvaētōish⁷¹ ashaonō⁷² fravashīm⁷³ yazamaide⁷⁴; Vahmaēdhātahe⁷⁵ Mānthravākahe⁷⁶ ashaonō⁷⁷ fravashīm⁷⁸ yazamaide⁷⁹; Ushtrahe⁸⁰ Sadhananghō⁸¹ ashaonō⁸² fravashīm⁸³ yazamaide⁸⁴.

(115) We worship³⁹ the Fravashi³⁸ of the righteous³⁷ Varesmapa³⁵ (the son) of Janara³⁶; we worship⁴⁴ the Fravashi⁴³ of the righteous Nanarāsti⁴⁰, (the son) of Paeshatangh⁴¹, and we worship⁴⁹ the Fravashi⁴⁸ of the righteous⁴⁷ Zarazdāiti⁴⁵, (the son) of Paeshatangh⁴⁶. We worship⁵⁴ the Fravashis⁵³ of the righteous⁵² Gaevani⁵⁰, (the son) of Vohu-nemangh⁵¹, Erezva⁵⁵ (and) Sruto-spāda⁵⁶; we worship⁶⁴ the Fravashis⁶³ of the righteous⁶² Zrayangh⁶⁰ (and) Spento-Khratu⁶¹; we worship⁶⁹ the Fravashi⁶⁸ of the righteous⁶⁷ Vershni⁶⁵, (the son) of Vāgerezape⁶⁶; with the Fravashi⁷³ of the righteous⁷² Frāchyehē⁷⁰, (the son) of Taurvaeti⁷¹; we worship⁷⁹ the Fravashis⁷⁸ of the righteous⁰⁷⁷ Vahmaedhāta⁷⁵, (the son) of Mānthravāka⁷⁶, and Ushtra⁸⁰, (the son) of Sadhanangh⁸¹.

(116) Danghu-srūtahe⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷ yazamaide⁸⁸; Danghu-frādanghō⁸⁹ ashaonō⁹⁰ fravashīm⁹¹ yazamaide⁹²; Spōpadhō⁹³ Makhshtōish⁹³ ashaonō⁹⁴ fravashīm⁹⁵ yazamaide⁹⁶; Payangharō

Makhshtōish⁹⁷ ashaonō⁹⁸ fravashīm⁹⁹ yazamaide¹⁰⁰; **Ushtāzantahe¹** ashaonō² fravashīm³ yazamaide⁴; **Ashasavanghō⁵** ashaonō⁶ fravashīm⁷ yazamaide⁸; **Ashāurvathahe⁹** ashaonō¹⁰ fravashīm¹¹ yazamaide¹²; **Haomō-khvarenanghō¹³** ashaonō¹⁴ fravashīm¹⁵ yazamaide¹⁶; **Varshnahe¹⁷** ashaonō¹⁸ fravashīm¹⁹ yazamaide²⁰.

(116) We worship⁸⁸ the Fravashis⁸⁷ of the righteous⁸⁶ Dangu-Sruta⁸⁵, and Danghu-Frādangh⁸⁹; we worship⁹⁶ the Fravashi⁹⁵ of the righteous⁹⁴ Spopadho-raakhshti⁹³; we worship¹⁰⁰ the Fravashi⁹⁹ of the righteous⁹⁸ Payangharo-makhshti⁹⁷; we worship⁴ the Fravashis³ of the righteous² Ushtāzanta¹, Ashasavangh⁵, and Ashāurvatha⁹; we worship¹⁶ the Fravashi¹⁵ of the righteous¹⁴ Haomo-Kharenangh¹³, with the Fravashi¹⁹ of the righteous¹⁸ Varshna¹⁷.

(117) **Fravahe²¹** ashaonō²² fravashīm²³ yazamaide²⁴; **Usnākahe²⁵** ashaonō²⁶ fravashīm²⁷ yazamaide²⁸; **Khvanvatō²⁹** ashaonō³⁰ fravashīm³¹ yazamaide³²; **Daēnāvazanghō³³** ashaonō³⁴ fravashīm³⁵ yazamaide³⁶; **Arejaonahe³⁷** ashaonō³⁸ fravashīm³⁹ yazamaide⁴⁰; **Aiwi-khvarenanghō⁴¹** ashaonō⁴² fravashīm⁴³ yazamaide⁴⁴; **Huyazatahe** ashaonō fravashīm yazamaide⁴⁸; **Haredhāspahe⁴⁹** ashaonō⁵⁰ fravashīm⁵¹ yazamaide⁵²; **Pāzinaghō⁵³** ashaonō⁵⁴ fravashīm⁵⁵ yazamaide⁵⁶; **Khvākhshathrahe⁵⁷** ashaonō⁵⁸ fravashīm⁵⁹ yazamaide⁶⁰; **Ashō-paoiryehē⁶¹** ashaonō⁶² fravashīm⁶³ yazamaide⁶⁴; **Astvat-eretahe⁶⁵** ashaonō⁶⁶ fravashīm⁶⁷ yazamaide⁶⁸.

(117) We worship²⁴ the Fravashi²³ of the righteous²² Frava²¹; we worship²⁸ the Fravashi²⁷ of the righteous²⁶ Usnāka²⁵; we worship³² the Fravashi³¹ of the righteous³⁰ Khvanvant²⁹, Daenavazangh³³, Arejaona³⁷, and Aiwi-khvarenangh⁴¹; we worship⁴⁸ the Fravashi⁴⁷ of the righteous⁴⁶ Huyazata⁴⁵; we worship⁵² the Fravashi⁵¹ of the righteous⁵⁰ Haredhāspa⁴⁹; we worship⁵⁶ the Fravashi⁵⁵ of the righteous⁵⁴ Pāzinangh⁵³; we also worship⁶⁰ the Fravashis⁵⁹ of the righteous⁵⁸ Khvākhshathra⁵⁷, Asho-paoiryā⁶¹ and Astvat-ereta⁶⁵ (i.e. Saoshyant).

(Kardāh XXVII) (118) **Hugēush¹** ashaonō² fravashīm³ yazamaide⁴; **Anghuyaosh⁵** ashaonō⁶ fravashīm⁷ yazamaide⁸; **Gāurōish⁹** ashaonō¹⁰ fravashīm¹¹ yazamaide¹²; **Yushtahe¹³** **Gāurvayanahe¹⁴** ashaonō¹⁵ fravashīm¹⁶ yazamaide¹⁷; **Mānzdrāvanghēush¹⁸** ashaonō¹⁹ fravashīm²⁰ yazamaide²¹; **Srirāvānghēush²²** ashaonō²³ fravashīm²⁴ yazamaide²⁵; **Āyutahe²⁶** ashaonō²⁷ fravashīm²⁸ yazamaide²⁹; **Sūrō-yazatahe³⁰** ashaonō³¹ fravashīm³² yazamaide³³.

(118) We worship⁴ the Fravashi³ of the righteous² Hugao¹, with the Fravashi⁷ of the righteous⁶ Anghuyū⁵; we worship¹² the Fravashis¹¹ of the righteous¹⁰ Gāuri⁹, Yushta¹³, (the son) of Gāurva¹⁴, Mānzdrāvanghu¹⁸ and, Srirāvānghu²²; we worship²⁹ the Fravashi²⁸ of the righteous²⁷ Ayuta²⁶, along with the Fravashi³² of the righteous³¹ Suro-yazata³⁰.

(119) Eredhwahē³⁴ ashaonō³⁵ fravashīm³⁶ yazamaide³⁷; Kavōish³⁸ ashaonō³⁹ fravashīm⁴⁰ yazamaide⁴¹; Ukhshānō⁴² Vīdhisravanghō⁴³ dūraē-srūtahe⁴⁴ berezvatō⁴⁵ ashaonō⁴⁶ fravashīm⁴⁷ yazamaide⁴⁸; Vanghudhātahe⁴⁹ Khvadhātahe⁵⁰ ashaonō⁵¹ fravashīm⁵² yazamaide⁵³; Uzyehe⁵⁴ Vanghudhātayaanahe⁵⁵ ashaonō⁵⁶ fravashīm⁵⁷ yazamaide⁵⁸; Frayehe⁵⁹ ashaonō⁶⁰ fravashīm⁶¹ yazamaide⁶².

(119) We worship³⁷ the Fravashi³⁶ of the righteous³⁵ Eredhwā³⁴ and we worship⁴¹ the Fravashi⁴⁰ of the righteous³⁹ Kavi³⁸; we worship⁴⁸ the Fravashis⁴⁷ of the righteous⁴⁶ Ukhshāna⁴², the son of Vidhisravargh⁴³ far-famed⁴⁴ (or renowned from a long period⁴⁴) and ^{ajw}exalted⁴⁵, Vanghudhāta⁴⁹, (the son) the Khvadhāta⁵⁰, we worship⁵⁸ the Fravashi⁵⁷ of the righteous⁵⁶ Uzyā⁵⁴, (the son) of Vanghudhāta⁵⁵, together with the Fravashi⁶¹ of the righteous⁶⁰ Fraya⁵⁹.

(120) Ashem-yenghe-raochāo⁶³ nāma⁶⁴ ashaonō⁶⁵ fravashīm⁶⁶ yazamaide⁶⁷; Ashem-yenghe-vareza⁶⁸ nāma⁶⁹ ashaonō⁷⁰ fravashīm⁷¹ yazamaide⁷²; Ashem-yahmāi-Ushta⁷³ nāma⁷⁴ ashaonō⁷⁵ fravashīm⁷⁶ yazamaide⁷⁷; Yōishtahe⁷⁸ Frayananām⁷⁹ ashaonō⁸⁰ fravashīm⁸¹ yazamaide⁸²; Usmānaraha⁸³ Paēshatanghō⁸⁴ Paiti-srīrahe⁸⁵, paitishtātē⁸⁶ nāfyō-karshthahe⁸⁷ tbaēshanghō⁸⁸.

(120) We worship⁶⁷ the Fravashis⁶⁶ of the righteous (men)⁶⁵ ^{ajx}Ashem-yenghe-raochangh⁶³, ^{ajy}Ashem-yenghe-vareza⁶⁸, and ^{ajz}Ashem-yahmāi-ushta⁷³; we worship⁸² the Fravashi⁸¹ of the righteous⁸⁰ Goshta Fryān⁷⁸⁻⁷⁹, (we worship the Fravashi) of (the ^{aka}righteous) Usmānarā⁸³, (the son) of Paeshatangh⁸⁴ ^{akb}Paiti-srīra⁸⁵ in order to withstand⁸⁶ the evils⁸⁸ caused by near relatives⁸⁷.

(121) Spitōish⁸⁹ Uspāsnaosh⁹⁰ ashaonō⁹¹ fravashīm⁹² yazamaide⁹³; Erezrāspahe⁹⁴ Uspāsnaosh ⁹⁵ashaonō⁹⁶ fravashīm⁹⁷ yazamaide⁹⁸; Usadhānō⁹⁹ Mazdayasnahe¹⁰⁰ ashaonō¹ fravashīm² yazamaide³; Frādat-vanghēush⁴ Stivato⁵ ashaonō⁶ fravashīm⁷ yazamaide⁸; Raocaschaēshmanō⁹ ashaonō¹⁰ fravashīm¹¹ yazamaide¹²; Hvare-chaēshmanō¹³ ashaonō¹⁴ fravashīm¹⁵ yazamaide¹⁶; Frasrūtārahe¹⁷ ashaonō¹⁸ fravashīm¹⁹ yazamaide²⁰; Visrūtārahe²¹ ashaonō²² fravashīm²³

ajw "We worship the Fravashi of Duraēsruta, the son of Berezvant." (Darmesteter)

ajx Its verbatim meaning is "righteousness is his light".

ajy Its verbatim meaning is "righteousness is his work".

ajz Its verbatim meaning is "righteousness is his prosperity, welfare."

aka In the original text these usual words, "ashaonō fravashīm yazamaide" are omitted. It would be better to insert them.

akb This personage is different from Paeshatangh, occurring in para 115; the name Paiti-srīra (his father's name or, literally, "more handsome") is given in order to distinguish him from that. Usmānarā, the son of this Paeshatangh, must have been a well-known personage for his acts of compromise in resolving private family discussions or domestic feuds.

yazamaide²⁴; Beremnahe²⁵ ashaonō²⁶ fravashīm²⁷ yazamaide²⁸;
Vīsrūtahe²⁹ ashaonō³⁰ fravashīm³¹ yazamaide³².

(121) We worship⁹³ the Fravashi⁹² of the righteous⁹¹ Spiti⁸⁹, we worship⁹⁸ the Fravashi⁹⁷ of the righteous⁹⁶ Erezrāspa⁹⁴, (the sons) of Uspasnu⁹⁵, and we worship³ the Fravashi² of the righteous¹ Usadhāna⁹⁹, (the son) of Mazdayasna¹⁰⁰; we worship⁸ the Fravashis⁷ of the righteous⁶ Frādatvānghu⁴, (the son) of Stivat⁵, Raociao-chaeshman⁹, Hvarechaeshman¹³ and Frasrutara¹⁷; we worship²⁴ the Fravashi²³ of the righteous²² Visrutāra²¹, Baremma²⁵, and Visruta²⁹.

(122) Hvaspahe³³ ashaonō³⁴ fravashīm³⁵ yazamaide³⁶; Chathware-spahe³⁷ ashaonō³⁸ fravashīm³⁹ yazamaide⁴⁰; Dawrāmaēshōish⁴¹ ashaonō⁴² fravashīm⁴³ yazamaide⁴⁴; Fraoraosahe⁴⁵ Kaoshahe⁴⁶ ashaonō⁴⁷ fravashīm⁴⁸ yazamaide⁴⁹; Frināspahe⁵⁰ Kāevahe⁵¹ ashaonō⁵² fravashīm⁵³ yazamaide⁵⁴; Frādat-narahe⁵⁵ Gravāratēush⁵⁶ ashaonō⁵⁷ fravashīm⁵⁸ yazamaide⁵⁹; Vohushtrahe⁶⁰ Ākhnanghahe⁶¹ ashaonō⁶² fravashīm⁶³ yazamaide⁶⁴; Vīvāreshvah⁶⁵ Ainyāvahe⁶⁶ ashaonō⁶⁷ fravashīm⁶⁸ yazamaide⁶⁹.

(122) We worship³⁶ the Fravashi³⁵ of the righteous³⁴ Hvaspa³³; we worship⁴⁰ the Fravashi³⁹ of the righteous³⁸ Chathwarespa³⁷; we worship⁴⁴ the Fravashis⁴³ of the righteous⁴² Dawrāmaeshi⁴¹, Fraoraosa⁴⁵, the (son of) Kaosha⁴⁶, Frināspa⁵⁰, (the son) of Kāeva⁵¹, and the Fravashi⁵⁸ of the righteous⁵⁷ Frādat-nara⁵⁵, (the son) of Gravāratu⁵⁶; we also worship⁶⁴ the Fravashi⁶³ of the righteous⁶² Vohushtra⁶⁰, (the son) of Ākhnangh⁶¹; with the Fravashi⁶⁸ of the righteous⁶⁷ Vivāreshva⁶⁵, (the son) of Ainyāva⁶⁶.

(122) Frārāzōish⁷⁰ Tūrahe⁷¹ ashaonō⁷² fravashīm⁷³ yazamaide⁷⁴; Stipōish⁷⁵ Ravatō⁷⁶ ashaonō⁷⁷ fravashīm⁷⁸ yazamaide⁷⁹; Parshintahe⁸⁰ Gandrewahe⁸¹ ashaonō⁸² fravashīm⁸³ yazamaide⁸⁴; Avayehe⁸⁵ Spenghahe⁸⁶ ashaonō⁸⁷ fravashīm⁸⁸ yazamaide⁸⁹; Aētavahe⁹⁰ Māyavahe⁹¹ ashaonō⁹² fravashīm⁹³ yazamaide⁹⁴; Yaētushgēush⁹⁵ Vyātanahe⁹⁶, ashaonō⁹⁷ fravashīm⁹⁸ yazamaide⁹⁹; Garshtahe¹⁰⁰ Kavōish¹ ashaonō² fravashīm³ yazamaide⁴.

(123) We worship⁷⁴ the Fravashis⁷³ of the righteous⁷² Frārāzi⁷⁰, (the son) of Tura⁷¹, Stipi⁷⁵ (the son) of Raevant⁷⁶, Parshinta⁸⁰, (the son) of Gandrewa⁸¹, and the Fravashi⁸⁸ of the righteous⁸⁷ Avaya⁸⁵ (the son of) Spengha⁸⁶; together, we worship⁹⁴ the Fravashis⁹³ of the righteous⁹² Aetava⁹⁰ (the son) of Māyava⁹¹, Yaetush-gao⁹⁵, (the son) of Vyāta⁹⁶, and (the son) of Kavi¹.

(124) Pouru-banghahe⁵ Zaoshahahe⁶ ashaonō⁷ fravashīm⁸ yazamaide⁹; Vohu-dātahe¹⁰ Kātahe¹¹ ashaonō¹² fravashīm¹³ yazamaide¹⁴; Bāonghahe¹⁵ Sāonghanghahe¹⁶. ashaonō¹⁷ fravashīm¹⁸ yazamaide¹⁹; Hvarezāo²⁰ Ankasayāo²¹ ashaonāo²² fravashīm²³ yazamaide²⁴; Aravaoshtrahe²⁵ Erezavatō dainghēush²⁶ ashaonō²⁷ fravashīm²⁸ yazamaide²⁹;

Frāchithrahe³⁰ Berezavatō³¹ ashaonō³² fravashīm³³ yazamaide³⁴; Vohu-peresahe³⁵ Ainyāvahe³⁶ ashaonō³⁷ fravashīm³⁸ yazamaide³⁹.

(124) We worship⁹ the Fravashi⁸ of the righteous⁷ Pouru-bangha⁵, the son of Zaosha⁶; we worship¹⁴ the Fravashi¹³ of the righteous¹² Vohu-dātē¹⁰, (the son) of Katā¹¹; we worship the Fravashi¹⁸ of the righteous¹⁷ Bāongha¹⁵ (the son) of Sāongha¹⁶; we worship²⁴ the Fravashis²³ of the righteous²² akc Hvarez²⁰ and Ankasa²¹, Aravaoshtra²⁵, (the son) of Erezvat-dainghu²⁶, Frāchithra³⁰, (the son) of Berezavant³¹; also we worship³⁹ the Fravashi³⁸ of the righteous³⁷ Vohu-perese³⁵, (the son) of Ainyu³⁶.

(125) **Parō-dasmahe⁴⁰ Dāshṭāghnoish⁴¹ Muza⁴² Muzayāo⁴³ dainghēush⁴⁴ ashaonō⁴⁵ fravashīm⁴⁶ yazamaide⁴⁷; Fraturāo⁴⁸ Asrutāo⁴⁹ Baēshatasturāo⁵⁰ ashaonāo⁵¹ fravashīm⁵² yazamaide⁵³; Avaregēush⁵⁴ erezavato⁵⁵ Aoighmatasturahe⁵⁶ ashaonō⁵⁷ fravashīm⁵⁸ yazamaide⁵⁹; Gaomatō⁶⁰ Zavanō⁶¹ Raozdyaha⁶² Raozdyayāo⁶³ dainghēush⁶⁴ ashaonō⁶⁵ fravashīm⁶⁶ yazamaide⁶⁷; Thritō⁶⁸ Aēvo-saredhō-fyushtahe⁶⁹ Tanyche⁷⁰ Tanyayāo⁷¹ dainghēush⁷² ashaonō⁷³ fravashīm⁷⁴ yazamaide⁷⁵.**

(125) We worship⁴⁷ the Fravashis⁴⁶ of the righteous⁴⁵ Parodasma⁴⁰, (the son) of Dāshṭāghna⁴¹, (who is) the inhabitant of Muza⁴³ country⁴⁴, Fratura⁴⁸ (and) Asruta⁴⁹, (the sons) of Baeshatastura⁵⁰, with the Fravashi⁵⁸ of the pure⁵⁵ and righteous⁵⁷ Avaregao⁵⁴, (the son) of Aoighmatastura⁵⁶; we worship⁶⁷ the Fravashi⁶⁶ of the righteous⁶⁵ Gaomant⁶⁰, (the son) of Zavana⁶¹, the akd inhabitant of the Raozdyha⁶³ country⁶⁴, and the Fravashi⁷⁴ of Thrita⁶⁸, (the son) of Aeo-saredho-fyushta⁶⁹, the inhabitant of the Tanya⁷¹ country⁷².

(126) **Tirō-nakathwahē⁷⁶ Uspaēshatanām⁷⁷ Saēnanām⁷⁸ ashaonō⁷⁹ fravashīm⁸⁰ yazamaide⁸¹; Utayutōish⁸² Vitkavōish⁸³ Zighrōish⁸⁴ Saēnahe⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷ yazamaide⁸⁸; Frohakafrahe⁸⁹ Marezhishmye⁹⁰ Saēnanām⁹¹ ashaonō⁹² fravashīm⁹³ yazamaide⁹⁴; Varemō-raochāo⁹⁵ Perethwafsmō⁹⁶ ashaonō⁹⁷ fravashīm⁹⁸ yazamaide⁹⁹.**

(126) We worship⁸¹ the Fravashis⁸⁰ of the righteous⁷⁹ Tiro-nakathwa⁷⁶ of the family of Uspaeshata-Saena⁷⁷⁻⁷⁸, Utayuti⁸², the son of Vitkavi⁸³ (and) Zighni⁸⁴, (the son) of Saena⁸⁵; we also worship⁹⁴ the Fravashi⁹³ of the righteous⁹² Fro-hakafra⁸⁹, (the son) of Marezhishmya⁹⁰ of the family of Saena⁹¹, with the Fravashi⁹⁸ of the righteous Varesmo-raochangh⁹⁵, the son of Perethwafsma⁹⁶.

(127) **Asha-nemanghāo¹⁰⁰ Vīdat-gavāo¹ Anghuyāo² dainghēush³ ashaonāo⁴ fravashīm⁵ yazamaide⁶; Parshat-gavāo⁷ Dāzgrō-gavāo⁸**

akc These two words are dvandva compound genitive dual; the original forms are Hvareza and Ankasa.

akd In the original text:- Muzi of the Muza country; Raozdi of the Raozdyha country and Tani of the Tanya country (just as the inhabitant of Surat is called Surti). Muza, Raozdyha and Tanya are likely to be different from some countries under the Iranian subjugation. Nothing is definitely ascertained about them.

Apakhshīrayao⁹ daingheush¹⁰ ashaonāo¹¹ fravashīm¹² yazamaide¹³;
Hufravākhsh¹⁴ Kahrkananām¹⁵ ashaonō¹⁶ fravashīm¹⁷ yazamaide¹⁸;
Akayadhahe¹⁹ Pudhanām²⁰ ashaonō²¹ fravashīm²² yazamaide²³;
Jāmāspahe²⁴ Aparazātahe²⁵ ashaonō²⁶ fravashīm²⁷ yazamaide²⁸;
Maidhyō-māonghahe²⁹ aparazātahe³⁰ ashaonō³¹ fravashīm³² yazamaide³³;
Urvatat-narahe³⁴ aparazātahe³⁵ ashaonō³⁶ fravashīm³⁷ yazamaide³⁸.

(127) We worship⁶ the Fravashis⁵ of the righteous⁴ Asha-nemangh¹⁰⁰ (and) Vidat-gao¹ of the country³ (called) ake Anghu²; we worship¹³ the Fravashis¹² of the righteous¹¹ Parshat-gao⁷ (and) Dāzgro-gao⁸ of Apakhshira⁹; we worship¹⁸ the Fravashi¹⁷ of the righteous¹⁶ akf Hufravākhsh¹⁴ of the family of Kahrka¹⁵, and we worship²³ the Fravashi²² of the righteous²¹ Akayadha¹⁹ of the Pudha family²⁰; we worship²⁸ the Fravashis²⁷ of the righteous²⁶ akg Jāmāspa²⁴, Maidhyo-māh²⁹, and Urvatat-nara³⁴ (bora later on³⁵) of later period.

(128) **Raochas-chaēshmano³⁹** ashaonō⁴⁰ fravashīm⁴¹ yazamaide⁴²;
Hvare-chaēshmano⁴³ ashaonō⁴⁴ fravashīm⁴⁵ yazamaide⁴⁶;
Frādat-khvarenanghō⁴⁷ ashaonō⁴⁸ fravashīm⁴⁹ yazamaide⁵⁰;
Vidat-khvarenanghō⁵¹ ashaonō⁵² fravashīm⁵³ yazamaide⁵⁴;
Vouru-nemanghō⁵⁵ ashaonō⁵⁶ fravashīm⁵⁷ yazamaide⁵⁸;
Vouru-Savanghō⁵⁹ ashaonō⁶⁰ fravashīm⁶¹ yazamaide⁶²;
Ukhshyat-eretahe⁶³ ashaonō⁶⁴ fravashīm⁶⁵ yazamaide⁶⁶;
Ukhshyat-nemanghō⁶⁷ ashaonō⁶⁸ fravashīm⁶⁹ yazamaide⁷⁰;
Astvat-eretahe⁷¹ ashaonō⁷² fravashīm⁷³ yazamaide⁷⁴.

(128) We worship⁴² the Fravashis⁴¹ of the righteous⁴⁰ akh Raochas-chaeshman³⁹, and Hvare-chaeshman⁴³; we worship⁵⁰ the Fravashi⁴⁹ of the righteous⁴⁸ Frādat-khvarenangh⁴⁷, together with the Fravashis⁵³ of Vidat-khvarenangh⁵¹, Vouru-nemangh⁵⁵ and Vouru-savangh⁵⁹ we also worship⁶⁶ the Fravashis⁶⁵ of the righteous⁶⁴ aki Hoshedarbāmi⁶³, akj Hoshedarmāh⁶⁷, and akk Soshyosh⁷¹.

ake Darmesteter; if we take the text, “anghāo danghēush” according to Westergaard, it would mean, “of this country”.

akf Or of Hufravāch; only *sh* of the genitive singular termination is added like *narsh*.

akg i.e. The grandson of Jāmāspa or one descended from his family; his lineage. When the word, *aparazata* comes with other names, it is to be understood this way. About the first Jāmāsp, Mediomāh and Urvatat-nara, see paras 95, 98, and 103 of this yasht.

akh During the period of last 57 years of Resurrection, the names of those six great men who are taking part with Soshyosh are stated in this paragraph from “Raochas-chaeshman” up to “Vouru-savangh”. For further details, see my Avesta dictionary.

aki The future prophet, son of Zarathushtra to be born of Srutat-fedhri at the time of Resurrection.

akj The future prophet, son of Zarathushtra to be born of Vanghu-fedhri at the time of Resurrection.

(Kardāh XXVIII) (129) Yō¹ anghat² Saoshyās³ verethraja⁴ nāma⁹ Astvat-eretascha⁶ nāma⁷. Avatha⁸ Saoshyās⁹, yatha¹⁰ vīspem¹¹ ahūm¹² astvantem¹³ sāvayāt¹⁴; avatha, Astvat-eretō, yatha astvāo hān¹⁹ ushtanavāo²⁰ astvat-aithyejanghem²² paitishtāt²³, paitishtātēe²⁴ bizangrō-chithrayāo²⁵ drujo²⁶, paitishtātēe²⁷ ashava-karshtahe²⁸ tbaēshanghō²⁹.

(129) Who¹ (i.e. the prophet born of the mother called Eredat-Fedhri mentioned above) will be revealed (manifest²) as the victorious⁹ Saoshyant by name⁵, as well as Astvat-ereta⁶ by name⁷. (His name) Saoshyant⁹ is for this reason⁸ that he ^{akl}will benefit¹⁴ the whole¹¹ corporeal¹³ world¹². (His name) Astvat-ereta¹⁶ (is) for this reason⁸ that ^{akm}he¹⁹ will ^{akn}resuscitate (revive) the corporeal²¹ (world) which is perishable²².

Explanation:- (The reason of resuscitation is mentioned below).

In order to withstand²⁴ ^{ako}wicked men²⁵ of druj-like nature²⁶, and in order to withstand the evil²⁹ created (in the opposition of) against righteous man²⁸ (i. e. in order to suppress the evils of the demons, drujas and wicked men) (that future Prophet Saoshyant will revive the dead in this world).

(Kardāh XXIX) (130) Yimahe¹ Vivanghanahe² ashaonō³ fravashīm⁴ yazamaide⁵ sūrahe⁶ pouro-vāthwahē⁷, paitishtātēe⁸ ainishtōish⁹ daevō-frakarshtayāo¹⁰, haēchanghascha¹¹ avāstrahe¹², ithyejanghascha¹³ marshaonahe¹⁴.

(131) Thraētaonahe¹⁵ Āthuyānōish¹⁶ ashaonō¹⁷ fravashīm¹⁸ yaza-maide¹⁹, paitishtātēe²⁰ garenāushcha²¹ tafnaoshcha²² naēzahecha²³ sāras-tōishcha²⁴ vāvarshyāoscha²⁵, paitishtātēe²⁶ Azi-karshtahe²⁷ tbaēsh-anghō²⁸. Aoshnarahe²⁹ pouru-jirahe³⁰ ashaonō³¹ fravashīm³² yazamaide³³; Uzvahē³⁴ Tumāspanahe³⁵ ashaonō³⁶ fravashīm³⁷ yazamaide³⁸; Aghraērathahe³⁹ naravahē⁴⁰ ashaonō⁴¹ fravashīm⁴² yazamaide⁴³; Manushchithrahe⁴⁴ Airyāvahē⁴⁵ ashaonō⁴⁶ fravashīm⁴⁷ yazamaide⁴⁸.

(130) We worship⁵ the Fravashi⁴ of the righteous³ (King) Yima¹, the valiant⁶, having a large retinue⁷, the son of Vivanghana², for withstanding draught or currents of air of deadly destruction¹³, created by the Daevas¹⁰. Which destroy pastures¹² (and) means of subsistence⁹.

akk The son of Holy Zarathushtra and the future prophet, to be born of the mother Eredat-fedhri at the time of Resurrection. The original meaning of, “astvat-ereta” is, “one who makes the bodily creatures rise up”, i.e. the maker of Resurrection.

akl The original meaning of “Saoshyant” is, “he who will benefit in future”, “the future benefactor”, derived from the root *su* = to benefit. *Sāvayāt* = Casual.

akm *Hā*-present participle masculine nominative singular; original form *hant + s*; root *ah* = Sanskrit *as-*, to be-.

akn Original meaning, “will raise up²³ the bodily¹⁸ and living creatures”. Geldner gives the text *paitishāt*.

ako Original meaning, “the druj of the brood of the biped”.

(131) We worship¹⁹ the Fravashi¹⁸ of the righteous¹⁷ akp Faredun¹⁵, the son of Athawyan¹⁶, in order to withstand²⁰ itch²¹, fever²², akq debility²³,ague-fever²⁴, free indulgence of lust²⁵, and the evil²⁸ akr caused by snake²⁷. We worship³³ the Fravashi³² of the righteous³¹ aks Aoshnara²⁹, full of intelligence³⁰; we worship³⁸ the Fravashi³⁷ of the righteous³⁶ Uzava³⁴, the son of akt Tehemaspa³⁵, and the Fravashi⁴² of the righteous⁴⁶ Aghraeratha³⁹, the aku brave⁴⁰, with the Fravashi⁴⁷ of the righteous⁴⁶ Minocheher⁴⁴, the son of akv Erach⁴⁵.

(132) Kavōish⁴⁹ Kavātahe⁵⁰ ashaonō⁵¹ fravashīm⁵² yazamaide⁵³; Kavōish⁵⁴ Aipivanghēush⁵⁵ ashaonō⁵⁶ fravashīm⁵⁷ yazamaide⁵⁸; Kavōish⁵⁹ Usadhanō⁶⁰ ashaonō⁶¹ fravashīm⁶² yazamaide⁶³; Kavōish⁶⁴ Arshnō⁶⁵ ashaonō⁶⁶ fravashīm⁶⁷ yazamaide⁶⁸; Kavōish⁶⁹ Pisinanghō⁷⁰ ashaonō⁷¹ fravashīm⁷² yazamaide⁷³; Kavōish⁷⁴ Byarshānō⁷⁵ ashaonō⁷⁶ fravashīm⁷⁷ yazamaide⁷⁸; Kavōish⁷⁹ Syāvarshānō⁸⁰ ashaonō⁸¹ fravashīm⁸² yazamaide⁸³; Kavōish⁸⁴ Haosravanghō⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷ yazamaide⁸⁸.

(133) Amahecha⁸⁹ paiti⁹⁰ hutāshtahe⁹¹, verethraghnahecha⁹² paiti⁹³ Ahuradhātahe⁹⁴, vanaintyāoscha⁹⁵ paiti⁹⁶ uparatātō⁹⁷, sanguhascha⁹⁸ paiti⁹⁹ husastayāo¹⁰⁰, sanguhascha¹ paiti² amuyamnayāo³, sanguhascha⁴ paiti⁵ avanemnayāo⁶, hathra vatahecha⁷ paiti⁸ hamerethanām⁹.

(132) We worship⁵³ the Fravashi⁵² of the righteous⁵¹ Kay⁴⁹ Kobad⁵⁰; we worship⁵⁸ the Fravashi⁵⁷ of the righteous⁵⁶ Kay⁵⁴ akv Aipivanghu⁵⁵ (the son of Kay Kobad), and the Fravashi⁶² of the righteous⁶¹ Kay⁵⁹ Usadhana⁶⁰; we worship⁶⁸ the Fravashi⁶⁷ of the righteous⁶⁶ Kay⁶⁴ Arshan⁶⁵, together with the Fravashis⁷² of the righteous⁷¹ Kay⁶⁹ Pisinang⁷⁰ and Kay⁷⁴ akv Byarshan⁷⁵; we

akp Here Faredun appears to have been remembered as a physician removing diseases; for further details, see notes on the Pazend portion of Vanant yasht, in my *Khordeh Avesta Bā Maeni*.

akq Other meanings of the word *naēza* are: filthiness, impurity, the point of a needle.

akr Its significance is, evil caused by Zohak (Azi-Dahāka). After coming to the sovereignty by defeating Zohak, King Faredun destroyed all his wicked doctrines.

aks The Counsellor of Kavi Usa-King Kaikaus, who was eventually killed by the Daevas (Darmesteter); *Jira* = Persian *zirak* = wise, intelligent.

akt The son of Nodar and grandson of King Minocheher.

aku Or possessed of special qualities of humanity (derived from *nar*). Compare Persian words *insāniyat*, *mardumi*. Know that although Agreras was the brother of Afrasyab was Turanian, he kept good feelings towards the Iranians. He was the holy and religious person.

akov The youngest son of King Faredun; the names of the remaining two sons Salam and Tura.

akw Son of Kay Kobād (Darmesteter).

akx Four sons of Kay Aipivanghu:- (1) Kay Usadhana (or Kay Usa, i.e. Kay Kāus); (2) Kay Arshan (Kay Arasha); (3) Kay Pisinangh (Kay Pasina); (4) Kay Byarshan = Kay Vyārash (Bundehesh) = Kay Armin. Out of them, only Kai Kāus came to the throne of Iran.

also worship⁸³ the Fravashi⁸² of the righteous⁸¹ Kay⁷⁹ aka Siavakhsh⁸⁰, and Kay⁸⁴ Khosravah⁸⁵, (the son of Kay Siavakhsh).

(133) (We worship the Fravashis of the above-mentioned great men) for⁹⁰ (gaining) the well-shapen⁹¹ courage⁸⁹, victory⁹² created by Ahura Mazda⁹⁴, for⁹⁶ conquering⁹⁵ superiority⁹⁷, for⁹⁹ (acquiring) well-taught¹⁰⁰, steadfast³, and invincible⁶ admonition⁴ (in any matter whatever), (and) for⁸ (acquiring) strength for smiting the enemies⁹ at one stroke⁷.

Explanation:- Its significance is, that in this yasht, the Fravashis of well-known men and women are worshipped for one to take a lesson from the virtues of these men and women, such as their goodness, righteousness, heroism, altruism and patriotism, and one should try to acquire zealously their virtues by acting in accordance with them.

(134) Drvahecha¹⁰ paiti¹¹ aojanghō¹², khvarenanghascha¹³ paiti¹⁴ Mazdadhātahe¹⁵, tanuyāoscha¹⁶ paiti¹⁷ drvatātō¹⁸, āsnayāoscha¹⁹ paiti²⁰ vanghuyāo²¹ frazantōish²² dangrayāo²³ vyākhanayāo²⁴ khshōithnyāo²⁵, spiti-dōithrayāo²⁶ ānzō-būjō²⁷ hvīrayāo²⁸, huzantēush²⁹ paiti³⁰ aparayāo³¹ vyarethyayāo³² vahishtahe³³ anghēush³⁴.

(135) Khshathrahecha³⁵ paiti³⁶ bānumatō³⁷, daregha-yāoscha³⁸ paiti³⁹ dareghō-jitōish⁴⁰, vīspanāmcha⁴¹ paiti⁴² ayaptanām⁴³, vispanāmcha⁴⁴ paiti⁴⁵ baēshazanām⁴⁶, paitishtātēe⁴⁷ yāthwām⁴⁸ pairikanāmcha⁴⁹, sāthrām⁵⁰ kaoyām⁵¹ karafnāmcha⁵², paitishtātēe⁵³ sāstō-karshtahe⁵⁴ tbaēshanghō⁵⁵.

(134) (We worship the Fravashis of the above-mentioned great men) for¹¹ (acquiring) sound¹⁰ strength¹², glory¹³ created by Ahura Mazda¹⁵; soundness (of health)¹⁸, for²⁰ (acquiring) the offspring²² having innate wisdom¹⁹, good²¹, wise²³, a chief in the assembly²⁴, shining²⁵, brilliant-eyed²⁶ (i.e. of sharp intelligence), relieving from distress²⁷ and powerful as a hero²⁸, man of good intellect²⁹ keeping afar³¹ from irreligiousness³² (and) for³⁰ acquiring the heaven³³⁻³⁴ fixed for the religious and well-intelligent person).

(135) (We worship the Fravashis of the above mentioned great men) for³⁶ (acquiring) the brilliant³⁷ (or majestic³⁷) sovereignty, for³⁹ a long³⁸ enduring life⁴⁰, for⁴² (acquiring) all⁴¹ boons⁴³, all⁴⁴ healing-virtues⁴⁶, for withstanding⁴⁷ wizards⁴⁸, witches⁴⁹, tyrants⁵⁰, the Kiks⁵¹ and the Karapans⁵² (and) for withstanding⁵³ evil⁵⁵ caused by the tyrants⁵⁴.

(136) Sāmahe⁵⁶ Keresāspahe⁵⁷ gaesaosh⁵⁸ gadhavaraha⁵⁹ ashaonō⁶⁰ fravashīm⁶¹ yazamaide⁶²; paitishtātēe⁶³ ughrahe⁶⁴ bāzāush⁶⁵ haena-yāoscha⁶⁶ perethu ainikayāo⁶⁷ perethu-drafhayāo⁶⁸, eredhwō-drafshayāo⁶⁹ uzgerēptō-drafshayāo⁷⁰ khrurem⁷¹ drafshem⁷² barentayāo⁷³; paitishtātēe⁷⁴ gadhahe⁷⁵ frakerestō-frasānahe⁷⁶ simahe⁷⁷ virenjanō⁷⁸

aky The son of King Kay Kāus and the father of King Kay Khoushou; Afrāsyāb being excited on account of the plottings of his brother Karasivaz, killed him.

anāmarezdikahe⁷⁹, paitishtātē⁸⁰ gadhō-karshtahe⁸¹ tbaeshanghō⁸².

(136) We worship⁶² the Fravashi⁶¹ of the righteous⁶⁰ Keresaspa⁵⁷, the curly-haired⁵⁸ mace-bearer⁵⁹, of the (well-known) Sama family⁵⁶, in order to withstand⁶³ the army⁶⁶, of the powerful⁶⁴ arms⁶⁵, wide-fronted⁶⁷, with wide raised up banners⁶⁹, with uplifted cruel banners⁷⁰, in order to withstand⁷⁴ the brigand⁷⁵, who works destruction⁷⁶, (and who is) dreadful⁷⁷, man-slaying⁷⁸ and unmerciful⁷⁹. Also, in order to withstand⁸⁰ the evil⁸² caused by the brigands⁸¹.

Explanation:- We worship the Fravashi of the hero Keresaspa in order that by commemorating his heroic exploits and welfare works we may get enthusiasm and we may thereby get sufficient courage and strength for withstanding the destruction rushed forward in the country, or for combating against the attacks of thieves and robbers.

(137) Ākhrūrahe⁸³ Haosravanghanahe⁸⁴ ashaonō⁸³ fravashīm⁸⁶ yazamaide⁸⁷; paitishtātē⁸⁸ hashidavahe⁸⁹ drvatō⁹⁰ arātōishcha⁹¹ gaētho-merenchyānahe⁹²; Haoshyanghae⁹³ takhmahe⁹⁴ ashaonō⁹⁵ fravashīm',¹⁹⁶ yazamaide⁹⁷; paitishtātē⁹⁸ Māzainyanām⁹⁹ daēvanām¹⁰⁰, varenya-nāmcha¹ drvatām², paitishtātē³ daēvo-karshtahe⁴ tbaēshanghō⁵.

(138) Fradhākhshtōish⁶ Khunbyehe⁷ ashaonō⁸ fravashīm⁹ yaza-maide¹⁰, paitishtātē¹¹ aēshmahe¹² khrvī-draosh¹³ aēshmō-varedha-nāmcha¹⁴ drvatām¹⁵, paitishtātē¹⁶ aēshmō-karshtahe¹⁷ tbaēshanghō¹⁸.

(137) We worship⁸⁷ the Fravashi⁸⁶ of the righteous⁸⁵ akz Akhrura⁸³, the son of Haosravangh⁸⁴, in order to withstand⁸⁸ ala⁸⁹ stinginess⁹¹ that deceives the friend⁸⁹, wicked⁹⁰ and world-destroying⁹². We worship⁹⁷ the Fravashi⁹⁶ of the valiant⁹⁴, righteous⁹⁵ Haoshyangha⁹³ in order to withstand⁹⁸ the daevas¹⁰⁰ of Māzandrān⁹⁹, and the wicked people² of Gilān¹, also in order to withstand³ the evil⁵ produced by the daevas⁴.

(138) We worship¹⁰ the Fravashi⁹ of the righteous⁸ Fradhākhshti⁶, the son of Khunbya⁷, in order to withstand¹¹ the daeva Aeshma¹² of cruel weapon¹³ and wrath-inciting¹⁴ wicked persons¹⁵, and in order to withstand¹⁶ the evil¹⁸ caused by anger (or by the Aeshma daeva)¹⁷.

(Kardāh XXX) (139) Hvōvyāo¹ ashaonyāo² fravashīm³ yazamaide⁴, Frenyāo⁵ ashaonyāo⁶ fravashīm⁷ yazamaide⁸; Thrityāo⁹ ashaonyāo¹⁰ fravashīm¹¹ yazamaide¹²; Pouruchistayāo¹³ ashaonyāo¹⁴ fravashīm¹⁵ yazamaide¹⁶; Hutaosayāo¹⁷ ashaonyāo¹⁸ fravashīm¹⁹ yazamaide²⁰; Humāyāo²¹ ashaonyāo²² fravashīm²³ yazamaide²⁴; Zairichyāo²⁵ ashaonyāo²⁶ fravashīm²⁷ yazamaide²⁸; Vīspa-taurushyāo²⁹ ashaonyāo³⁰ fravashīm³¹ yazamaide³²; Ushtavaityāo³³ ashaonyāo³⁴ fravashīm³⁵

akz The friend helping in the heroic adventures of the hero Keresāspa; probably the descendant of the Sāma family.

ala Or excessive greed.

yazamaide³⁶; Tushnāmaityāo³⁷ ashaonyāo³⁸ fravashīm³⁹ yazamaide⁴⁰.

(139) We worship⁴ the Fravashi³ of the righteous² ^{alb}Hvovi¹; we worship⁸ the Fravashi⁷ of the righteous⁶ ^{alc}Freni⁵, and we worship¹² the Fravashi¹¹ of the righteous¹⁰ Thriti⁹; we worship¹⁶ the Fravashis¹⁵ of the righteous¹⁴ Pouruchisti¹³, ^{ald}Hutaosa¹⁷ and ^{ale}Humaya²¹; we also worship²⁸ the Fravashis²⁷ of the righteous²⁶ Zairichi²⁵, Vispa-taurushi²⁹, Ushtavaiti³³; ^{alf}and Tushnāmaiti³⁷.

(140) Frenyāo⁴¹ nāiryāo⁴² Usinemanghō⁴³ ashaonyāo⁴⁴ ashaonō⁴⁵ fravashīm⁴⁶ yazamaide⁴⁷; Frenyāo⁴⁸ nāiryāo⁴⁹ Frāyazantanahe⁵⁰ ashaonyāo⁵¹ ashaonō⁵² fravashīm⁵³ yazamaide⁵⁴; Frenyāo⁵⁵ nāiryāo⁵⁶ Khshōiwrāpanahe⁵⁷ ashaonyāo⁵⁸ ashaonō⁵⁹ fravashīm⁶⁰ yazamaide⁶¹; Frenyāo⁶² nāiryāo⁶³ Gayadhāstōish⁶⁴ ashaonyāo⁶⁵ ashaonō⁶⁶ fravashīm⁶⁷ yazamaide⁶⁸; Asabanayāo⁶⁹ nāiryāo⁷⁰ Pourudhākhshētōish⁷¹ ashaonyāo⁷² ashaonō⁷³ fravashīm⁷⁴ yazamaide⁷⁵; Ukhshentyāo⁷⁶ nāiryāo⁷⁷ Staothrō Vahishtahe Ashahe⁷⁸ ashaonyāo⁷⁹ ashaonō⁸⁰ fravashīm⁸¹ yazamaide⁸².

(140) We worship⁴⁷ the Fravashis⁴⁶ of the righteous Freni⁴¹, the wife⁴² of the righteous⁴⁵ ^{alg}Usinemangh⁴³, Freni⁴⁸, the wife⁴⁹ of the righteous⁵² ^{alb}Frayazentanahe⁵⁰, Freni⁵⁵, the wife⁵⁶ of the righteous⁵⁹ ^{ali}Khshoiwrāpanahe⁵⁷, and ^{ali}Freni⁶², the wife⁶³ of the righteous⁶⁶ Gayadhāsta⁶⁴. We worship⁷⁵ the Fravashi⁷⁴ of the righteous⁷² Asabana⁶⁹, the wife⁷⁰ of the righteous⁷³ ^{alk}Pourudhākhshētōish⁷¹, with the Fravashi⁸¹ of the righteous⁷⁹ Ukhshentyāo⁷⁶, the wife of the righteous⁷⁹ ^{all}Staotar-vahishtahe-ashahe⁷⁸.

(141) Kanyāo⁸³ Vadhuṭō⁸⁴ ashaonyāo⁸⁵ ashaonō⁸⁶ fravashīm⁸⁷

alb Wife of the Prophet Zarathushtra and the daughter of Frashaoshtra.

alc Note that Freni, Thriti and Pouruchisti are the names of the daughters of the Prophet Holy Zarathushtra.

ald Hutaosa is the wife of King Vishtaspa. In the *Shāh Nāmeh* she is known by the name Ketāyun.

ale Humāya is the name of the daughter of King Vishtaspa.

alf The original meaning of Tushnāmaiti is “contented thought”. The same word occurs in yasna Hā 43, stanza 15 as two separate words, *Tushnā maiti*, (= contented thought). In the Kardāh XXX, i.e. in paras 139-142 the Fravashis of the illustrious wives and girls are worshipped.

alg His Fravashi is worshipped in para 113 of this yasht.

alh Or the wife of the son of Frāyazēn to;” Wife of Frāyazēnta”. (Darmesteter).

ali Or the wife of the son of Khshōiwrāspa; “wife of Khshoiwraspā”. (Darmesteter).

alj In this para the Fravashis of four different illustrious ladies by name Freni, are worshipped. Besides, the Fravashis of the husbands of the wives mentioned in this para, being renowned in acts of the Zoroastrian Religion, are also worshipped, (see paras 111-113 of the yasht).

alk Note that there were five sons of Pourudhākhshētōish born of the wife Asabana: (1) Ayo-asti; (2) Vohu-vasti; (3) Gayadhākshti; (4) Ashavazdangha; (5) Urudhu, (see para 112 of this yasht).

all Original meaning is, “Praiser of the Best Righteousness”.

yazamaide⁸⁸ Kanyāo⁸⁹ Jaghrūdho⁹⁰ ashaonyāo⁹¹ ashaonō⁹² fravashīm⁹³ yazamaide⁹⁴; Kanyāo⁹⁵ Franghādhō⁹⁶ ashaonyāo⁹⁷ ashaonō⁹⁸ fravashīm yazamaide¹⁰⁰; Kanyāo¹ Urodhayantō² ashaonyāo³ ashaonō⁴ fravashīm⁵ yazamaide⁶; Kanyāo⁷ Paēsanghanva⁸ ashaonyāo⁹ ashaonō¹⁰ fravashīm¹¹ yazamaide¹²; Hvaredhyāo¹³ ashaonyāo¹⁴ fravashīm¹⁵ yazamaide¹⁶; Huchithrayāo¹⁷ ashaonyāo¹⁸ fravashīm¹⁹ yazamaide²⁰; Kanukayāo²¹ ashaonyāo²² fravashīm²³ yazamaide²⁴; Kanyāo²⁵ Srūtat-Fedhryō²⁶ ashaonyāo²⁷ fravashīm²⁸ yazamaide²⁹.

(141) We worship⁸⁸ the Fravashis⁸⁷ of righteous⁸⁵ maids⁸³, ^{alm}Vadhuta⁸⁴, Jaghrudha⁹⁰, Franghādhā⁹⁶, ^{alm}Urudhayant², and Paesanghanva⁸; we worship¹⁶ the Fravashi¹⁵ of the righteous¹⁴ ^{alo}Hvaredhi¹³; we worship²⁰ the Fravashi¹⁹ of the righteous¹⁸ Huchithra¹⁷, with the Fravashis²³ of Kanuka²¹, and the righteous²⁷ maid²⁵ ^{alp}Srutat-Fedhri²⁶.

(142) Kanyāo³⁰ Vanghu-Fedhryāo³¹ ashaonyāo³² fravashīm³³ yazamaide³⁴; Kanyāo³⁵ Eredat-Fedhryāo³⁶ ashaonyāo³⁷ fravashīm³⁸ yazamaide³⁹; yā⁴⁰ vīspa-taurvairicha⁴¹ nāma⁴², avatha⁴³ Vīspa-taurvairi⁴⁴, yatha⁴⁵ hā⁴⁶ tem⁴⁷ zīzanāt⁴⁸, yō⁴⁹ vīspe⁵⁰ taurvayāt⁵¹ daēvāatcha⁵² tbaēshāo⁵³ mashyā-atcha⁵⁴, paitishtātēe⁵⁵ jahi-karshtahe⁵⁶ tbaēshanghō⁵⁷.

(142) We worship³⁴ the Fravashi³³ of the righteous³² maid³⁰, ^{alq}Vanghu-Fedhri³¹; we worship³⁹ the Fravashi³⁸ of the righteous³⁷ maid³⁵, ^{alr}Eredat-Fedhri³⁶, (who name is) ^{als}Vispo-taurvairi⁴⁴ for (this reason⁴³ that⁴⁵) she⁴⁶ will give birth⁴⁸ to that (man)⁴⁷, who⁴⁹ in order to withstand⁵⁵ the evil⁵⁷ caused⁵⁶ by Jahi (i.e. evil of the female counterpart) will destroy⁵¹ all the malice⁵³ (caused) by the daevas⁵², and by (wicked) men⁵⁴.

(Kardāh XXXI) (143) Airyanām¹ dakhyunām² naram³ ashaonām⁴ fravashayō⁵ yazamaide⁶; Airyanām⁷ dakhyunām⁸ nāirinām⁹ ashaoninām¹⁰ fravashayō¹¹ yazamaide¹²; Tūiryānām¹³ dakhyunām¹⁴ narām¹⁵ ashaonām¹⁶ fravashayō¹⁷ yazamaide¹⁸; Tūiryānām¹⁹ dakhyunām²⁰ nāirinām²¹ ashaoninām²² fravashayō²³ yazamaide²⁴;

^{alm} There was no need of the word *ashaonō* associated with this name. The word, *ashaonyāo* is enough.

^{aln} Grammatically, this word is in masculine gender; it would be better if it would be, *Urudhayantyāo* like the word *Ukhshentyāo* occurring in the preceding paragraph. Also there is no need of the word occurring in the preceding paragraph.

^{alo} It is not definitely ascertained whether this lady and the two following were unmarried or married like the names occurring in the preceding paragraph.

^{alp} The name of the mother of the Prophet Hoshedar Bāmi, to be born at the time of Resurrection.

^{alq} The name of the mother of the Prophet Hoshedar Māh, to be born at the time of Resurrection.

^{alr} The name of the mother of the Prophet Soshyos, to be born at the time of the Resurrection.

^{als} The original meaning of this word is, “the mother destroying all malice”.

Sairimanām²⁵ dakhyunām²⁶ narām²⁷ ashaonām²⁹ fravashayō²⁹ yazamaide³⁰; Sairimanām³¹ dakhyunām³² nāirinām³³ ashaoninām³⁴ fravashayō³⁵ yazamaide³⁶.

(143) We worship⁶ the Fravashis⁵ of the righteous⁴ men³ and women of the Iranian¹ Countries²; we worship¹⁸ the Fravashis¹⁷ of the righteous¹⁶ men¹⁵ and women of ^{alt}Turanian¹³ Countries¹⁴; and we worship²⁰ the Fravashis²⁹ of the righteous²⁸ men²⁷ and women of the ^{alu}Sairima²⁵ Countries²⁶.

(144) Saininam³⁷ dakhyunam³⁸ naram³⁹ ashaonām⁴⁰ fravashayō⁴¹ yazamaide⁴²; Saininam⁴³ dakhyunam⁴⁴ nairinam⁴⁵ ashaoninam⁴⁶ fravashayō⁴⁷ yazamaide⁴⁸; Dahinam⁴⁹ dakhyunam⁵⁰ naram⁵¹ ashaonām⁵² fravashayō⁵³ yazamaide⁵⁴; Dahinam⁵⁵ dakhyunam⁵⁶ nairinam⁵⁷ ashaoninam⁵⁸ fravashayō⁵⁹ yazamaide⁶⁰.

Vispanām⁶¹ dakhyunam⁶² naram⁶³ ashaonām⁶⁴ fravashayō⁶⁵ yazamaide⁶⁶; vispanām⁶⁷ dakhyunam⁶⁸ nairinam⁶⁹ ashaoninam⁷⁰ fravashayō⁷¹ yazamaide⁷²; vīspāo⁷³ ashāunām⁷⁴ vanguhish⁷⁵ sūrāo⁷⁶ spentāo⁷⁷ fravashayō⁷⁸ yazamaide⁷⁹ yāo⁸⁰ hacha⁸¹ Gayāt⁸² Marethnat⁸³ ā-Saoshyantāt⁸⁴ verethraghnat⁸⁵.

(144) We worship⁴² the Fravashis⁴¹ of the righteous⁴⁰ men³⁹ and women of ^{alv}Sāini³⁷ Countries³⁸, we worship⁵⁴ the Fravashis⁵³ of the righteous⁵² men⁵¹ and women of ^{alw}Dāhi⁴⁹ Countries⁵⁰.

(145) We worship⁶⁶ the Fravashis⁶⁵ of the righteous⁶⁴ men⁶³ and women of all⁶¹ countries⁶²; we worship⁷⁹ all⁷³ the good⁷⁵, heroic (and) benevolent⁷⁷ Fravashis⁷⁸ of the righteous (people)⁷⁴ from⁸¹ Gayomard⁸²⁻⁸³ to⁸⁴ the victorious⁸⁵ Saoshyant⁸⁴.

(146) Upa⁸⁶-tū⁸⁷-nō⁸⁸ idha⁸⁹ yāo⁹⁰ ashaonām⁹¹ mōshu⁹² isentu⁹³ fravashayō⁹⁴, tāo⁹⁵ nō⁹⁶ jasentu⁹⁷ avanghe⁹⁸, tāo⁹⁹ nō¹⁰⁰ āzahuchit¹ hatō² thrāyente³ aiwi-dereshtāish⁴ avebish⁵; aomna⁶ Ahura Mazda⁷, Sraoshacha⁸ ashya⁹ sūra¹⁰ mānthracha spenta¹¹ vīdusha¹²; yō¹³ vīdaēvō¹⁴ vīdaēvahē¹⁵ ashtō¹⁶ Mazdāo Ahurahe¹⁷; yim¹⁸ Zarathushtō¹⁹ frerenaot²⁰ hvāvantem²¹ anghve²² astvaite²³.

(146) May (they) who⁹⁰ (are) the Fravashis⁹⁴ of the righteous (people)⁹¹ keep love⁹³ over⁸⁶ us⁸⁸ here⁸⁹ (i.e. in this world) quickly⁹² and verily^{87!} (and) may they⁹⁵ come⁹⁷ to our⁹⁶ help^{98!} (Also) may those⁹⁹ (Fravashis) save³ us¹⁰⁰,

alt The countries allotted to Tura, the son of Faredun.

alu The countries allotted to Selam the son of Faredun. According to FirDAUSI these countries were situated in the West of Iran.

alv i.e. China and the provinces under the subjugation of China.

alw The countries inhabited by nomadic brave people situated in the Eastern direction of Caspian Sea. For its explanation, see my Avesta dictionary.

the living ones² with (their) powerful⁴ help⁵ ^{alx}at the time of calamity^{1!} (Besides, may those Fravashis be) (our) ^{aly}helpers⁶ through Ahura Mazda⁷, through the brave¹⁰ righteous⁹ Sraosha yazata⁸, and through the learned¹² ^{alz}Mānθra Spenta^{11!} Which¹³ (Mānθra Spenta) is opposed to the doctrines of daevas¹⁴ and the messenger¹⁶ of ^{ama}Ahura Mazda¹⁷, whom¹⁸ (the Prophet) Zarathushtra¹⁹ ^{amb}saw with the sincerest vision²⁰⁻²¹ in the corporeal²³ world²².

(147) *Aora²⁴ vanguhīsh²⁵ upa-shaeta²⁶ yāo²⁷ āpō²⁸, yāoscha²⁹ urvarāo³⁰, yāoscha³¹ ashaonām³² fravashayō³³ Idha³⁴ frithāo³⁵ paiti-zantāo³⁶ buyata³⁷; ahmya³⁸ nmāne³⁹ idha⁴⁰ āthravanō⁴¹ dakhyunām⁴² manyente⁴³ vanghēush⁴⁴ ashahe⁴⁵ uzgēurvayente⁴⁶ jaste⁴⁷ ahmākem⁴⁸ avanghe⁴⁹ sūrāo⁵⁰ yūshmākem⁵¹ yasnahe⁵² sēvishṭāo⁵³.*

(148) *Vīspanāmcha⁵⁴ āonghām⁵⁵ ashaonām⁵⁶ ashaonināmcha⁵⁷ idha⁵⁸ yazamaide⁵⁹ fravashīm⁶⁰, yaēshām⁶¹ yashethwatcha⁶² urvānō⁶³ zaoyāoscha⁶⁴ fravashayō⁶⁵. Vīspanāmcha⁶⁷ āonghām⁶⁸ ashaonām⁶⁹ ashaonināmcha⁷⁰ idha⁷¹ yazamaide⁷² fravashīm⁷³, yaēshām⁷⁴ nō⁷⁵ Ahurō Mazdāo⁷⁶ ashava⁷⁷ yesne⁷⁸ paiti⁷⁹ vanghō⁸⁰ vaēdha⁸¹. Vīspanāmcha⁸² aēshām⁸³ Zarathushtrem⁸⁴ paoirīm⁸⁵ vahishtem⁸⁶ Āhūirīm⁸⁷ sūsrūma⁸⁸ tkaēshem⁸⁹.*

(147) O ye good²⁵ ^{amc}waters²⁸, trees³⁰, and the Fravashis³³ of the righteous (people)^{32!} May you ^{amd}abide ^{ame}down here^{24!} May you be loved³⁵ and welcomed³⁶ here³⁴ (i.e.) in this³⁸ house³⁹. (O Fravashis!), Here⁴⁰, (i.e. in this house) the priests⁴¹ of (various) countries⁴² ^{amf}think⁴³ of the good⁴⁴

alx Original meaning, “in calamities”; *āzahu* is the locative plural of the word *āzangh*.

aly *Aomna* - present participle nominative plural; root *av* = Sanskrit *av* = to help.

alz As an abstract noun, the meaning of “mānθra spenta” is, “Holy Spell”, “sacred verses of the religion”; as a genitive noun its meaning is, “the yazata Mārespand”, who is the transmitter of the sacred verses of the religion from the Creator Ahura Mazda to the Prophet Zarathushtra. Holy Zarathushtra had reverence for him for this reason.

ama If we consider the word *vidaēvahē* as an epithet of *Mazdāo Ahurāhe*, it would mean “opponent of the daeva”.

amb The original meaning is: Whom¹⁸ Zarathushtra¹⁹ considered worthy of respect²⁰ like Himself²¹.

amc Before these words *yāo*, *yāoscha* occur and the meaning is, “who, and who”, respectively. If we take the meaning, word by word, it is translated thus:- (you) who (are) waters, and (you) who (are) trees and (you) who (are) Fravashis.

amd Fravashis in this world are pleased to remain amidst water and fragrant flowers, and for this reason during the holy Fravartikān days, fresh water and flowers are kept in a sanctified place.

ame i.e. in this house. Original meaning is, “lower, nether”; it is the comparative degree of *ava* - *avara* = *aora* (by dropping the middle *a*).

amf i.e. Except goodness and righteousness no other thoughts are brought in the mind. The significance of this sentence seems to be, that religious teachers of various Iranian countries, and virtuous priests who had come out for propagating the religion of Zarathushtra, have stayed in this house after their return.

righteousness⁴⁵.

O heroic⁵⁰ (and) most beneficent⁵³ (Fravashis)! for your⁵¹ help⁴⁹ (i.e. for seeking your help) (and) for (your) worship⁵², our⁴⁸ hands⁴⁷ amg are lifted up⁴⁶ (with entreaty).

(148) We worship⁵⁹ here⁵⁸ every Fravashi⁶⁰ amongst the amh Fravashis⁵⁵ of all⁵⁴ righteous (men)⁵⁶ and women⁵⁷. Whose⁶¹ souls⁶³ (and) Fravashis⁶⁵ amj being worthy of praise⁶² (are) worthy of reverence⁶⁴ (or worthy of invocation⁶⁴). We worship⁷² here⁷¹ every Fravashi⁷³ amongst the Fravashis⁶⁸ of all righteous (men)⁶⁹ and righteous (women)⁷⁰. In the invocation⁷⁸ of whom (i.e. Fravashi)⁷⁴ Holy⁷⁷ Ahura Mazda⁷⁶ amj hath recognised⁸¹ us⁷⁵ as better⁸⁰. Amongst all⁸² these⁸³ (righteous men and women) we have heard⁸⁸, (the Prophet) Zarathushtra⁸⁴ (to be) the foremost⁸⁵ and the best⁸⁶ follower of the doctrine⁸⁹ of Ahura Mazda⁸⁷.

(149) Paoiryanām⁹⁰ tkaēshanām⁹¹ paoiryānām⁹² sāsnō-gūshām⁹³, idha⁹⁴ ashaonām⁹⁵ ashaonināmcha⁹⁶, ahūmcha⁹⁷ daēnāmcha⁹⁸ baodhascha⁹⁹ urvānemcha¹⁰⁰ fravashīmcha¹ yazamaide², yōi³ ashāi⁴ vaonare⁵. Nabānazdishtanām⁶ idha⁷ ashaonām⁸ ashaonināmcha⁹, ahūmcha¹⁰ daēnāmcha¹¹ baodhascha¹² urvānemcha¹³ fravashīmcha¹⁴ yazamaide¹⁵, yōi¹⁶ ashāi¹⁷ vaonare¹⁸.

(149) We worship² here⁹⁴ the life⁹⁷, intelligence⁹⁹, soul¹⁰⁰ and Fravashi¹ of righteous⁹⁵ (men) and righteous⁹⁶ (women) of amk the paoiryo-tkaeshas⁹⁰⁻⁹¹, (and) of the first⁹² aml acceptors of the religion⁹³, who³ fought with triumph⁵ for righteousness⁴. We worship¹⁵ here⁷ the life¹⁰, conscience¹¹, intelligence¹², soul¹³ and Fravashi¹⁴ of righteousness⁸. Also, we worship (men) and (women) of amm Nabānazdishta⁶ who¹⁶ fought with triumph¹⁸ for righteousness¹⁷.

(150) Paoiryān¹⁹ tkaēshe²⁰ yazamaide²¹, nmānanāmcha²², vīsāmcha²³, zantunāmcha²⁴ dakhunāmcha²⁵, yōi²⁶ āonghare²⁷ Paoiryān²⁸ tkaēshe²⁹ yazamaide³⁰, nmānanāmcha³¹ vīsāmcha³² zantunāmcha³³ dakhyu-

amg In the sense of *ustānazasta* occurring in the yasna Hā 28.1 and yasna Hā 29.5.

amh The pronoun *āonghām* (of these) refers to Fravashis.

ami *Yashethwat* is ablative singular of *yashtva* - worthy of worship; root *yaz* = Sanskrit *yaj*.

amj i.e. as the invocation of the Fravashis was approved by the Creator Ahura Mazda, their invokers are regarded as better in the eyes of the Creator. If the word *vanghō* is taken as a noun, it is translated thus: in the invocation⁷⁸ of whom (Fravashi)⁷⁴ Holy⁷⁷ Ahura Mazda⁷⁶ knows⁸¹ happiness⁸⁰ (or goodness⁸⁰) for us; i.e. in the invocation of the Fravashis Ahura Mazda regards our happiness as included.

amk i.e. Mazda-worshippers of the age prior to the Prophet Zarathushtra.

aml Original meaning is those who paid attention to righteous education, those who first listened to the commandments of the religion. *Sasna* = Sans, *shasan* = religious education.

amm i.e. Those who have accepted the Religion of the Prophet Zarathushtra, persons born in the Religion of Zarathushtra; original meaning is, “nearest the navel”; from this it means, “next of kin”, “nearest relatives” (see Vendidad fargard IV, paras 5-10).

nāmcha³⁴, yōi³⁵ bāvare³⁶; Paoiryān³⁷ tkaēshe³⁸ yazamaide³⁹ nmāna-nāmcha⁴⁰ vīsāmcha⁴¹ zantunāmcha⁴² dakhyunāmcha⁴³, yōi⁴⁴ henti⁴⁵.

(151) Paoiryān⁴⁶ tkaēshe⁴⁷ yazamaide⁴⁸, nmānanāmcha⁴⁹ vīsāmcha⁵⁰ zantunāmcha⁵¹ dakhyunāmcha⁵², nmānanghānō⁵³, vīshānō⁵⁴ zantushānō⁵⁵ dainghushānō⁵⁶ ashō-anghānō⁵⁷ mānthrō-anghāno⁵⁸ urvō-anghānō⁵⁹ vīspāishcha⁶⁰ vanghūsh⁶¹ vanghushānō⁶².

(150) We worship²¹ the paoiryo-tkaeshas¹⁹⁻²⁰ of (these) houses²², streets²³, towns²⁴ and ^{amn}countries²⁵, who²⁶ had been²⁷, who³⁵ will be hereafter³⁶, and who⁴⁴ exist at present⁴⁵.

(151) We worship⁴⁸ the paoiryo-tkaeshas⁴⁶⁻⁴⁷ of (these) houses⁴⁹, streets⁵⁰, towns⁵¹ and countries⁵² (with all such characteristics as) ^{amo}worthy of the town⁵⁵, the country⁵⁶, righteousness⁵⁷ (or possessed of love of righteousness), ^{amp}possessed of love for the Holy Spell (i.e. sacred verses of the religion)⁵⁸, possessed of love for his own soul⁵⁹ and regarded as worthy⁶² of all⁶⁰ goodness⁶¹ in all respects⁶².

(152) Zarathushtrem⁶² vīspahe⁶³ anghēush⁶⁴ astvatō⁶⁵ ahūmcha⁶⁶ ratūmcha⁶⁷ paoirimcha⁶⁸ tkaēshem⁶⁹ yazamaide⁷⁰; hātām⁷¹ hudāsthemem⁷², hātām⁷³ hukhshathrōtemem⁷⁴, hātām⁷⁵ raēvastemem⁷⁶, hātām⁷⁷ khvarenanguhastemem⁷⁸, hātām⁷⁹ yesnyōtemera⁸⁰, hātām⁸¹ vahmyō-temem⁸², hātām⁸³ khshnaōthwotemem⁸⁴, hātām⁸⁵ frasastōtemem⁸⁶. Yō⁸⁷ nā⁸⁸ ishtascha⁸⁹ yesnyascha⁹⁰ vahmyascha⁹¹ vaoche⁹², yathana⁹³ kahmāchit⁹⁴ hātām⁹⁵, ashāt⁹⁶ hacha⁹⁷ yat⁹⁸ vahishtāt⁹⁹.

(153) Imāmcha¹⁰⁰ zām¹ y azamaide², aomcha³ asmanem⁴ yazamaide⁵; tācha⁶ vohū⁷ yazamaide⁸, yā⁹ antarestā¹⁰ yesnyācha¹¹ vahmyācha¹² frāyashtva¹³ naire¹⁴ ashaone¹⁵.

(152) We worship⁷⁰ (the Holy Prophet) Zarathushtra⁶² (who is) the lord⁶⁶ and the leader⁶⁷ of the entire⁶³ corporeal⁶⁵ world⁶⁴ and the ^{amq}paoiryo-tkaesha⁶⁸⁻⁶⁹.

Explanation:- (Qualities of the Prophet Zarathushtra are stated below):-

Holy Zarathushtra is the wisest⁷² of (all) living beings⁷¹, the best ruler⁷⁴ of living beings⁷³, the brightest⁷⁶ and most glorious⁷⁸ of living beings⁷⁷, most worthy of worship⁸⁰, of adoration⁸², propitiation⁸⁴, (and) glorification⁸⁶ of the

amn i.e. The inhabitants in the houses, streets, towns and countries.

amo i.e. Those who add lustre to houses, streets, towns and countries, etc., root han = san. to be worthy; to have love, to like; vīshānō = vīs + hānō; zantushānō = zantu + hānō, etc.

amp By means of virtuous and righteous deeds. To have love for his own soul means, to render his own soul worthy of heaven after death.

amq i.e. Of the ancient faith. Lord Zarathushtra was himself a paoiryo-tkaesha; at the age of 40 he attained the status of the Prophet.

living beings⁸⁵. (Holy Lord ^{amr}Zarathushtra ^{ams}is known⁹² to us⁸⁸ as beloved⁸⁹, worthy of worship⁹⁰ and adoration⁹¹ just as⁹³ (this can be said) of any man⁹⁴ (too) amongst the living beings⁹⁵ on account of the best⁹⁹ righteousness⁹⁶⁻⁹⁷.

(153) We worship² this¹⁰⁰ earth¹; we worship⁵ the yonder³ sky⁴; and we worship⁸ (all) these⁶ ^{amt}good creations⁷, standing between (the earth and the sky), worthy of worship¹¹ and adoration¹² (which are) worthy of worship¹³ for the righteous¹⁵ men¹⁴.

(154) Daitikanāmcha aidyunām yat urunō yazamaide, ashaonām āat urunō yazamaide, kudō-zātanāmchit narāmcha nāirināmcha; yaēshām vahehish daēnāo vanaintī vā, venghen vā, vaonare ^{amu}vā.

(155) Vanentām³⁷ vanghentām³⁸ vaonushām³⁹ daēnosāchām⁴⁰, idha⁴¹ ashaonām⁴² ashaonināmcha⁴³ ahūmcha⁴⁴ daēnāmcha⁴⁵ baodhascha⁴⁶ urvānemcha⁴⁷ fravashīmcha⁴⁸ yazamaide⁴⁹, yōi⁵⁰ ashāi⁵¹ vaonare⁵².

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

Yathā Ahū Vairyō 8.

(155) Here⁴¹ do we worship⁴⁹ the life⁴⁴, conscience⁴⁵, intelligence⁴⁶, soul⁴⁷ and Fravashi⁴⁸ of those who revere³⁷, of those who will revere hereafter³⁸ and of those who ^{amv}have revered (^{amw}the laws of the Religion) as well as righteous⁴² (men) and (women) who have studied religious doctrines⁴⁰ (and of all those) who⁵⁰ fought⁵² with triumph⁵² for righteousness⁵¹.

(156) Ashāunām¹ fravashinām² ughranām³ aiwithūranām⁴, ughranām⁵ vārethraghniñām⁶, Paoiryō-tkaēshanām⁷ fravashinām⁸, nabānazdishtanām⁹ fravashinām¹⁰, fravashayō¹¹ khshnūtāo¹² ayantu¹³ ahmya¹⁴ nmāne¹⁵, khshnūtāo¹⁶ vicharentu¹⁷ ahmya¹⁸ nmāne¹⁹.

(157) Khshnūtāo²⁰ āfrīnentu²¹ ahmya²² nmāne²³ vanguhīm²⁴ Ashīm²⁵ khvāparām²⁶; Khshnūtāo²⁷ pārayantu²⁸ hacha²⁹ ahmāt³⁰ nmānāt³¹; staomācha³² rāzarecha³³ barentu³⁴ dathushō³⁵ Ahurahe Mazdāo³⁶ Ameshanām Spentanām³⁷; māchim³⁸ gerezānāo³⁹ pārayantu⁴⁰, hacha⁴¹ ahmāt⁴² nmānāt⁴³ ahmākemcha⁴⁴ Mazdayasnanām⁴⁵.

amr Taking connection with the preceding words, the word *yō* refers to Zarathushtra.

ams *Vaoche-* Perfect Tense third person singular, root *vach* = Sanskrit *vach* - to speak.

amt Original meaning, “things”, “good things”. Compare Sanskrit *vasu*.

amu For the translation of this para, see Haftan yasht Large, Kardāh V, para 2.

amv Know that in para 154 above, verbs *vanainti*, *venghen*, and *vaonare* have occurred; the same verbs have occurred in this para in present, future and perfect tense, respectively.

amw The word *daēnāo* occurring in the para 154 above should be taken here.

(156) May the strong³, triumphant⁴, and victorious^{6 amx} Fravashis¹¹ of the righteous (people)¹ amongst the paoiryo-tkaeshas⁷ and Nabānazdishta⁹ come¹³ (and) being pleased¹⁶ may move about in this¹⁸ house¹⁹!

(157) May those Fravashis mentioned above ^{amy}being pleased^{20 amz} ask the blessings²¹ for self-supporting²⁶ Ashishvagh²⁴⁻²⁵ in this²² house²³. (Moreover) may (those Fravashis) being pleased²⁷ depart²⁸ from²⁹ this³⁰ house³¹! and may they carry³⁴ (our) hymns of praise³² and worship³³ (in presence) of the Creator³⁵ Ahura Mazda³⁶ (and) the Amesha Spentas³⁷! May they ^{ana}not³⁸ depart⁴⁰ complaining³⁹ (i.e. displeased) from⁴¹ this⁴² house⁴³ of us⁴⁴, the Mazda-worshippers⁴⁵.

(To recite in a low tone) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. **(To recite aloud)** Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi ashāunām fravashinām ughranām aiwithūranām Paoiryōtkaēshanām fravashinām nabānazdishtanām fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (**falān**) māhe mubārak (**falān**), gāhe (**falān**) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem, Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Ardāfravash beresād, amāvand pirozgar amāvandī pirozgarī. Dād dīn beh Māzdayasnān āgāhi ravāi goāfrangāni bād hafte keshvar zamīn; aedūn bād. Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan; ashaone Ashem Vohū 1.

(Facing the South:) Dādāre gehān dine Māzdayasnī dāde Zarathushti. Nemase-te ashāum sēvishte Aredvi Sūra Anahite ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem Vohū 1.

Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Ashem Vohū 1.

Ardāfravash beresād. Ashem Vohū 1.

amx In the original text there is, “the Fravashis amongst of the righteous (people)”.

amy Or above-mentioned those Fravashis being pleased.

amz i.e. Shower such blessings that this house may be full of righteousness, happiness and riches. Note that Ashishvagh is the yazata presiding over wealth and happiness.

ana The original meaning of *māchim* is, “not anyone”.

BEHERAM YASHT

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād. Beherām yazad pirozgar dushman-zadār, amahe hutāshtahe berasād.^{anb}

Az hamā gunāh patet pashemānum az harvastin dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunshanī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem Ashem Vohū 3.^{anc}

Fravarāne Mazdayasnō Zarathushtish vīdaēvō Ahura-tkaesho (*Gāh according to the period of the day*) frasastayaēcha. Verethraghnahe Ahuradhātahe vanaintyāoscha uparatātō, ^{and}khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(Kardāh I) (1) Verethraghnem¹ Ahuradhātem² yazamaide³, Peresat⁴ Zarathushtō⁵ Ahurem Mazdām⁶, Ahura Mazda⁷, mainyō⁸ spēnishta⁹, dātare¹⁰ gaēthenām¹¹ astvaitinām¹² ashāum¹³. Kō¹⁴ asti¹⁵ mainyavanām¹⁶ yazatanām¹⁷ zayōtemō¹⁸. Āat¹⁹ mraot²⁰ Ahurō Mazdāo²¹ Verethraghnō²² Ahuradhāto²³ Spitama²⁴ Zarathushtra²⁵. (2) ^{anc}Ahmāi²⁶ paoiryō²⁷ ājasat²⁸ vazemnō²⁹, Verethraghnō³⁰ Ahuradhāto³¹, vātahe³² kehrpa³³ dareshōish³⁴, srīrahe³⁵ Mazdadadhātahe³⁶, vohū³⁷ khvarenō³⁸ Mazdadadhātem³⁹, barat⁴⁰, khvarenō⁴¹ Mazdadadhātem⁴², baēshazem⁴³ uta amemcha⁴⁵.

(1) We praise³ Beheram yazata¹ created by Ahura Mazda². (The Prophet) Zarathushtra⁵ asked⁴ Ahura Mazda⁶; O Ahura Mazda⁷, Most Beneficent⁹ Spirit⁸, Creator¹⁰ of Corporeal¹² world¹¹ and righteous¹³! Who¹⁴ is¹⁵ the ^{anf}most victorious¹⁸ amongst the Spiritual¹⁶ yazatas¹⁷?" Ahura Mazda said²⁰: O Spitaman²⁴ Zarathushtra²⁵! (it is) Beheram²² (yazata) created by Ahura Mazda."

anb i.e. May the victorious and the smiter of enemy Beheram yazad and well-made Ama (i.e. Yazata presiding over courage) come (unto my help)!

anc For its translation see Ahura Mazda Khodāe.

and i.e. For the worship of Beheram yazad created by Ahura Mazda and Vananti Uparatāt, (i.e. yazata presiding over victorious ascendency) pre-eminent Yazata, and for his praise, etc. (see Khorshed Nyāyesh, para. 10.)

ane Dr. Geldner takes this second paragraph in verse form of 7 lines.

anf "Best-armed" (Spiegel, Harlez and Darmesteter).

(2) Unto him²⁶ (who worships and ask for his help). Beheram³⁰ (yazata) ^{ang}goes²⁸ for the first time²⁷ in the ^{anh}shape³³ of a strong³⁴ and beautiful³⁵ wind, and bears⁴⁰ the good³⁷ light³⁸, glory⁴¹, the healing remedy⁴³, and⁴⁴ courage⁴⁵.

(3) Āat⁴⁶ ahmāī⁴⁷ amavastemō⁴⁸, ama⁴⁹ ahmi⁵⁰ amavastemō⁵¹, verethra⁵² ahmi⁵³ verethravastemō⁵⁴; khvarenangha⁵⁵ ahmi⁵⁶ khvare-nanguhastemō⁵⁷, yāna⁵⁸ ahmi⁵⁹ yānavastemō⁶⁰, saoka⁶¹ ahmi⁶² saokavas-temō⁶³, bāeshaza⁶⁴ ahmi⁶⁵ bāeshazyōtemō⁶⁶. (4) Āat⁶⁷ tbaēshaō⁶⁸ taurva-yeni⁶⁹ vīspanām⁷⁰ tbaēshavatām⁷¹, tbaēshāō⁷² daēvanām⁷³ mashyānām-cha⁷⁴, yāthwām⁷⁵ pairikanāmcha⁷⁶, sāthrām⁷⁷ kaoyām⁷⁸ karafnāmcha⁷⁹.

(3) (the) Most courageous⁴⁸ (Beheram yazata) then⁴⁶ (speaks) unto him (i.e. seeker for help)⁴⁷. I am⁵⁰ the most courageous⁵¹ in courage⁴⁹, I am⁵⁶ the most victorious⁵⁴ in victory⁵², I am⁵⁶ the most glorious⁵⁷ in glory⁵⁵; I am⁵⁹ the most favouring⁶⁰ in favour⁵⁸, I am⁶² the most profitable⁶³ in profit⁶¹, I am⁶⁵ the most health-giving⁶⁶ in health⁶⁴.

(4) Then I will destroy⁶⁹ the evils⁶⁸ of all⁷⁰ the tormentors⁷¹, (and) demons⁷³, men⁷⁴, of the wizards⁷⁵, the witches⁷⁶, the tyrants⁷⁷, the Kiks and the ^{ani}Karaps.

(5) Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem. zaothrābyō Verethraghnem Ahura-dhātem yazamaide, ^{ani}yāish dātāish paoiryāish Ahurahe. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāō Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(5) On account of his¹ splendour² and glory³ I worship⁵ that⁴ Behram (yazata)⁹ created by Ahura Mazda⁸ with the audible⁶ (or famous) yasna⁷. We worship¹³ with libations¹⁰ Behram (yazata)¹¹ created by Ahura Mazda¹² according to the first¹⁶ laws¹⁵ of Ahura Mazda¹⁷.

(Kardāh II) (6) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtō Ahurem Mazdām, Ahura Mazda Mainyō Spēnishta, dātare gaēthnam astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāō, Verethraghnō Ahuradhāto

ang Imperfect tense in the sense of the present tense, see *Avesta Grammar*, page 305.

anh To the man who worships Beheram yazata with a sincere heart and asks his help in times of difficulties, Behram yazata goes in different shapes on different occasions for giving him victory by casting away his difficulty. These different forms are described in the first ten kardās of this yasht.

ani For the explanation of the words Kik and Karapa, see glossary.

anj Yāish dātāish paoiryāish Ahurahe - these words occur in yasna Hā 46.15 in the Gathic form:- yāish dātāish paoruyāish Ahurahyā.

Spitama ^{ank}Zarathushtra. (7) Ahmāi²⁶ bityō²⁷ ājasat²⁸ vazemnō²⁹ Verethraghnō³⁰ Ahuradhātō³¹ gēush³² kehrpa³³ arshānahe³⁴ srīrahe³⁵, zairi-gaoshahē³⁶, zaranyō-sravahe³⁷, yim³⁸ upairi³⁹ sruye⁴⁰ sinat⁴¹ amō⁴² hutashṭō⁴³ horaodhō⁴⁴. Verethraghnō⁴⁵ Ahuradhātō⁴⁶. Avatha⁴⁷ ājasat⁴⁸ vohū⁴⁹ khvarenō⁵⁰ Mazdadāhātem⁵¹, barat⁵² khvarenō⁵³ Mazdadāhātem⁵⁴, baēshazem⁵⁵ uta⁵⁶ amemcha⁵⁷.

(7) Unto him²⁶ (who worships Beheram yazata and asks for his help) Beheram³⁰ (yazata) created by Ahura Mazda³¹ goes²⁸ running²⁹ for the second time²⁷ in the shape³³ of a beautiful³⁵ bull³²⁻³⁴ with yellow ears³⁸ and golden horns³⁷. Upon³⁹ those horns⁴⁰ has sat⁴¹ the well-shapen⁴³ (and) beautiful⁴⁴ Ama⁴² (i.e. courage). In this way⁴⁷ (i.e. in the shape of a beautiful bull) Beheram⁴⁵ (yazata) created by Ahura Mazda⁴⁶ (who) bears⁵⁰ the good⁴⁹ light⁵⁰, the glory⁵³ and the healing remedy⁵⁵, also courage,⁵⁷ comes up⁴⁸ (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{anl}Ahurahe. Haomayō gava bares-mana, hizvō danghangha, māntrachā vachacha shyaothnacha, zaothrā-byascha arshukhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardā III) (8) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda Mainyō Spēnishta dātare gaethanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhātō Spitama Zarathushtra. (9) Ahmāi²⁶ thrityō²⁷ ājasat²⁸ vazemnō²⁹ Verethraghnō³⁰ Ahuradhātō³¹ aspahe³² kehrpa³³ aurushahe³⁴, srīrahe³⁵, zairi-gaoshahē³⁶, zaranyō-aiwidānahe³⁷ yim³⁸ upairi³⁹ ainikem⁴⁰ sinat⁴¹, amō⁴² hutashṭō⁴³ horaodhō⁴⁴, Verethraghnō⁴⁵ ^{anm}Ahuradhātō⁴⁶. Avatha⁴⁷ ājasat⁴⁸ vohū⁴⁹ khvarenō⁵⁰ Mazdadāhātem⁵¹, barat⁵² khvarenō⁵³ Mazdadāhātem⁵⁴, baēshazem⁵⁵ uta⁵⁶ amemcha⁵⁷.

ank For its translation, see Karda 1 of this yasht.

anl For its translation, see Karda 1 of this yasht.

anm Dr. Geldner takes paragraph 9 up to here in the verse-form of 8 lines.

(9) Unto him²⁶ (who worships Beheram yazata and asks for his help) Beheram³⁰ (yazata) created by Ahura Mazda³¹ goes²⁸ for the third time²⁷ running²⁹ in the shape³³ of a white (or crimson)³⁴ beautiful³⁵ horse³², with yellow ears³⁶ and ^{ann}a golden caparison³⁷. Upon³⁹ the ^{ano}edge⁴⁰ of which has sat⁴¹ the well-shapen⁴³ (and) beautiful⁴⁴ Ama⁴² (i.e. courage). In this way⁴⁷ Beheram⁴⁵ (yazata) created by Ahura Mazda⁴⁶ (who) beans⁵² good⁴⁹ lustre⁵⁰, glory⁵³, healing remedy⁵⁵, and courage⁵⁷, comes up⁴⁸ (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{anp}Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthrachā vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IV) (10) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtō Ahurem Mazdām, Ahura Mazda, Mainyō Spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdao, Verethraghnō Ahuradhāto Spitama ^{anq}Zarathushtra. (11) ^{anr}Ahmāi²⁶ tūiryō²⁷ ājasat²⁸ vazemnō²⁹, Verethraghnō³⁰ Ahuradhāto³¹, ushtrahe³² kehrpa³³ adhairyaosh³⁴, dadānsaosh³⁵ aiwi-tachinahe³⁶, urvatō³⁷ frasparanahe³⁸ gaēthāush³⁹ mashyō-vanghahe⁴⁰.

(11) (Unto him who worships Beheram yazata and asks for his help), Beheram³⁰ yazata created by Ahura Mazda³¹ goes³⁸ for the fourth time²⁷ in the shape³³ of a camel³² burden-bearing³⁴, tameable³⁵, swiftly-running³⁶,

^{ann} With a golden caparison (Darmesteter). For its analogy, see Tir yasht paragraphs 18 and 46.

^{ano} Or upon the forehead or face of which (horse). Sanskrit *anika*.

^{anp} For its translation, see Karda 1 of this yasht.

^{anq} For its translation, see Karda 1 of Beheram yasht.

^{anr} Dr. Geldner takes this para 11 in the verse form of six lines.

^{ans}strong³⁷, stamping forwards³⁸ (or having strong steps³⁸), ^{ant}carrying the goods of men⁴⁰.

(12) *Yō⁴¹ arshnām⁴² frangharezantām⁴³ mazishtem⁴⁴ aojō⁴⁵ ābaraiti⁴⁶, mazishtemcha⁴⁷ āmananghem⁴⁸. Yō⁴⁹ khshathrishva⁵⁰ avāiti⁵¹ avāo⁵² zi⁵³ khshathrīsh⁵⁴ hupātōtemāo⁵⁵, yāo⁵⁶ ushtrō⁵⁷ pāiti⁵⁸ vadhairish⁵⁹, ash-bāzāush⁶⁰, stvi-kaofō⁶¹, smarshnō⁶²-daēma⁶³ jīrōsārō⁶⁴ raēva⁶⁵, berezō⁶⁶, amavāo⁶⁷. (13) *Yām⁶⁸ he⁶⁹ dūraē-sūkem⁷⁰ dūire⁷¹ frazavaiti⁷² hitahe⁷³, tāthryām⁷⁴ aipi khshapanem⁷⁵, yō⁷⁶ kafem⁷⁹ aipi-spayeiti⁷⁸ spaētitem⁷⁹, upa vaghdhanem⁸⁰ hukhshnaothre⁸¹ hupaitishtāne⁸². Yō⁸³ hishtaiti⁸⁴ vididhavāo⁸⁵, yatha⁸⁶ sāsta⁸⁷ hamōkhshathrō⁸⁸. Avatha⁸⁹ ājasat⁹⁰ vohū⁹¹ khvarenō⁹² Mazdadħātem⁹³ barat⁹⁴ khvarenō⁹⁵ Mazdadħātem⁹⁶, baēshazem⁹⁷ uta⁹⁸ amemcha⁹⁹.**

(12) Who⁴¹ (i.e. Beheram yazata coming in the shape of a camel) maintains⁴⁶ the greatest⁴⁴ strength⁴⁵ and excitement⁴⁸ amongst the strong⁴³ male (animals)⁴². When he helps those ^{anu}females⁵⁰, they are best-protected⁵⁸.

(13) (It is) the burden-bearing⁵⁹, possessed of powerful shoulders⁶⁰, large-humped⁶¹, ^{anv}quick⁶²-eyed⁶³, intelligent-headed⁶⁴ (or sharp-witted⁶⁴), handsome⁶⁵, tall⁶⁶ and courageous⁶⁷ camel⁵⁷ (i.e. Beheram yazata) whom (i.e. female camel) he protects⁵⁸. His⁶⁹ ^{anw}piercing look⁷⁰ ^{anx}goes⁷² afar⁷¹ (like that) of a horse⁷³ in the dark⁷⁴ night⁷⁵. And who⁷⁶ standing upon his strong ^{any}knees⁸¹ and stout legs⁸² throws⁷⁸ white⁷⁹ foam⁷⁷ on his head⁸⁰. In this way⁸⁹ (i.e. in the shape of a camel) (Beheram yazata created by Ahura Mazda who) bears⁹⁴ good⁹¹ lustre⁹² glory⁹⁵, healing remedy⁹⁷, and⁹⁸ courage⁹⁹, comes up⁹⁰ (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām

ans Professor Darmesteter translates it “long-haired”.

ant Or residing with man, social (root vas = to dwell). “Domesticated, of the house” (Professor Harlez). Taking the word as “gaēsāush” instead of “gaēthāush”.

anu An indirect suggestion may be taken as Female Camel.

anv Professor Darmesteter. “Bearded” (Professor Harlez); Sanskrit *shmasru* = beard.

anw i.e. Just as a horse can see afar in the dark night (see Karda 12 of this yasht).

anx Root fra-ju = Skt. pra-ju = to go forward, to hasten. If we take “aētahe” like Dr. Geldner instead of “hitahe”, it can be translated as:- He has the piercing look which can penetrate afar in the dark night.

any The meaning of “hu-khshnaothra” is also “very pleased”. But in the third kardāh of Srosh yasht Vadi the word ākhshnushcha in the sense of “knee” has occurred. I have felt it proper to take that meaning here. In these two places “khshnu” and “khshnao” instead of “znu” have occurred. Amongst the characteristics of a good camel the strong knee and stout legs are very essential.

mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradħātem; zaothrābyō vererethraghnem Ahuradħātem yazamaide, yāish dātāish paoiryāish ^{anz}Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vangħō,
Mazdāo Ahurō vaētha ashāt hachā,
yāongħāmcha tānschā tāoschā yazamaide.

(Kardāh V) (14) Vererethraghnem Ahuradħātem yazamaide. Peresat Zarathusħtrō Ahurem Mazdām, Ahura Mazda mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Vererethraghnō Ahuradħāto Spitama ^{aoa}Zarathusħtra. (15) Ahmāi²⁶ pukhdhō²⁷ ājasat²⁸ vazemnō²⁹, Vererethraghnō³⁰ Ahuradħāto³¹, hukehrpa³² varāzahe³³, paiti-erenō³⁴ tizi-dānstrahe³⁵, arshnō³⁶ tizi-asurahe³⁷, hakerat-jano³⁸ varāzahe, anupoithwahe⁴⁰ grantahe⁴¹, parshvanikahe⁴² takhmahe⁴³, yūkhdahe⁴⁴ ^{aob}pāri-vāzahe⁴⁵. Avatha⁴⁶ ājasat⁴⁷ voħū⁴⁸ khvarenō⁴⁹ Mazdadħātem⁵⁰, barat⁵¹ khvarenō⁵² Mazdadħātem⁵³, baēshazem⁵⁴ uta⁵⁵ amemcha⁵⁶.

(15) Unto him²⁶ (who worships Beheram yazata and asks for his help) for the fifth time²⁷, Beheram³⁰ (yazata) created by Ahura Mazda³¹ goes²⁸ moving²⁹ in the ^{aoc}good shape³² of a ^{aod}boar³³ opposing³⁴ (or attacking³⁴), sharp-toothed³⁵, valiant³⁶, with sharp-hoofs³⁷, smiting at once³⁸, being moderately fat⁴⁰, wrathful⁴¹, smiting the rows of the army⁴², strong⁴³, strong-bodied⁴⁴, rushing all around⁵? In this way⁴⁶ (i.e. in the shape of a boar) (Beheram yazata created by Ahura Mazda who) bears⁵¹ good⁴⁸ lustre⁴⁹, glory⁵² healing remedy⁵⁴, also⁵⁵ courage⁵⁶, comes up⁴⁷ (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām

anz For its translation, see Karda 1 of this yasht.

aoa For its translation, see Karda 1 of this yasht.

aob Dr. Geldner takes para 15 up to here in the verse-form of nine lines.

aoc In the original text this word occurs twice (vide 39th word).

aod Taking “hu kehrpa” according to Geldner if we compare hu (Sanskrit *shu, su*) meaning “a swine”, the meaning of “hu....varāzahe” then would be “wild bear, boar- pig”. For its analogy, see Meher yasht, para 70.

karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{aoc}Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VI) (16) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhāto Spitama ^{aof}Zarathushtra. (17) Ahmāi²⁶ khshtvō²⁷ ājasat²⁸ vazemnō²⁹, Verethraghnō³⁰ Ahuradhāto³¹ narsh³² kehrpa³³ pancha-dasanghō³⁴ khshaētahe³⁵ spiti-dōithrahe³⁶, kasu-pāshnahe³⁷ ^{aog}srīrahe³⁸. Avatha³⁹ ājasat⁴⁰ vohū⁴¹ khvarenō⁴² Mazdadāhem⁴³, barat⁴⁴ khvarenō⁴⁵ Mazdadāhem⁴⁶, baēshazem⁴⁷ uta⁴⁸ amemcha⁴⁹.

(17) Unto him²⁶ (who worships Beheram yazata and asks for his help), for the sixth time²⁷ he goes²⁸ running²⁹ in the shape³³ of a beautiful³⁸ man³² of ^{aoh}fifteen (years of age), handsome³⁵, with shining eyes³⁶, small heels³⁷. In this way³⁹ (i.e. in the shape of a beautiful man), (Beheram yazata created by Ahura Mazda who) bears⁴⁴ good⁴¹ lustre⁴², glory⁴⁵ healing remedy⁴⁷, and⁴⁶ courage⁴⁹, comes up⁴⁰ (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{aoi}Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-

aoe For its translation, see Karda 1 of this yasht.

aof For its translation, see Karda 1 of this yasht.

aog Dr. Geldner takes para 17 up to here in the verse form of five lines.

aoh In the age of the Avesta, the age of 15 was considered to be the age of the blossoming of youth; see yasna Hā IX para 5; Tir yasht para 13.

aoi For its translation, see Karda 1 of this yasht.

byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VII) (18) Verethraghnem Ahuradħātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda manyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti manyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradħāto Spitama Zarathushtra. (19) Ahmāi²⁶ haptathō²⁷ ājasat²⁸ vazemnō²⁹, Verethraghnō³⁰ Ahuradħāto³¹, mereghahe³² kehrpa³³ vāregħnahe³⁴ urvatō³⁵ adhara-naēmāt³⁶. Pishatō³⁷ upara-naēmāt³⁸. Yō³⁹ vayām⁴⁰ asti⁴¹ āsishtō⁴², renjishtō⁴³ fravazemnanām⁴⁴. (20) Hō⁴⁵ aēvo⁴⁶ ushtanavatām⁴⁷, ishva⁴⁸ vasma⁴⁹ apayeiti⁵⁰; haschit⁵¹ vā nōit⁵² vā⁵³ yatchit⁵⁴ vazaiti⁵⁵ hvastem⁵⁶, yō⁵⁷ vazaiti⁵⁸ zarshyamnō⁵⁹; agrām⁶⁰ usaitim⁶¹ ushāonghem⁶², akhshafni⁶³ khshafnīm⁶⁴ isemnō⁶⁵, asūri⁶⁶ sairīm ishemnō⁶⁸. (21) Vīgāthō⁶⁹ marezat⁷⁰ kaofanām⁷¹, bareshnavō marezat⁷³ gairinām⁷⁴, jāfnavō⁷⁵ marezat⁷⁶ raonām⁷⁷, saēnish⁷⁸ marezat⁷⁹ urvaranām⁸⁰, vayām⁸¹ vāchīm⁸² aoj⁸³ susrushemnō⁸³. Avatha⁸⁴ ājasat⁸⁵ vohū⁸⁶ khvarenō⁸⁷ Mazdadħātem⁸⁸, barat⁸⁹ khvarenō⁹⁰ Mazdadħātem⁹¹, baēshazem⁹² uta⁹³ amemcha⁹⁴.

(19) Unto him²⁶ (who worships Beheram yazata and asks for his help) for the seventh time²⁷ goes²⁸ flying²⁹ in the shape²³ of a bird,³² aok fluttering the wings³⁴, stout³⁵ in the lower part³⁶ and ^{aok}wounding³⁷ in the upper part³⁸. Who³⁹ (i.e. the bird) is swifter⁴² than (all other) birds⁴⁰ and is lightest⁴³ amongst the flying ones⁴⁴. (20) He⁴⁵ aom^{alone}⁴⁶ amongst the living creatures⁴⁷ goes⁵⁰ quickly⁴⁹ like an arrow⁴⁸. None other⁵², but only that⁵⁴ bird goes quickly⁵⁵ at the time of first⁶⁰ glittering⁶¹ dawn⁶², wishing⁶⁵ darkness⁶⁴ to be no more dark⁶³ and wishing⁶⁸ aon⁶⁷ weapon⁶⁷ for those without weapons⁶⁶.

(21) (That bird) desiring to hear⁸³ the sweet voice⁸² of (other) birds⁸¹ ^{aoo}goes⁷⁰ ^{aop}up to the tops⁶⁹ of the hills⁷¹, to the summits⁷² of the mountains⁷⁴,

aoj Dr. Geldner takes para 19 in the verse-form of seven lines, para 20 in the verse form of 8 lines and para 21 up to the word Susrushemnō in the verse- form of 5 lines respectively.

aok It's another form is vārenjanāhe (See para 35 of this yasht). In the shape of a bird (called) Vāragħna (Harlez and Darmeseter); vāragħana = valāk (Pahlavi) = Kolāg (Persian)=crow, raven.

aol Expanded from below and contracted from upward (Darmesteter).

aom i.e. Beherām yazata in the shape of a bird mentioned in this paragraph.

aon Sura = Sanskrit shula = weapon. If we compare the word *sura* with the Sanskrit *shura* (=Sun), its translation can be “he goes wishing the twilight before dawn full brilliance”.

ao The English meaning of *marezat* should be taken in the sense of touch; Sanskrit root *marz*.

aop Side, flank” (Harlez; lonely place (Darmesteter). Possibly the word *vīgāthō* may be the abbreviated form of *vīgātawō* or *vīgāthwō* (Second person plural of *vīgātu*).

into the depths⁷⁵ of the valleys⁷⁷, (and) up to the tops⁷⁸ of the trees⁸⁰. In this way⁸⁴ (Beheram Yazata created by Ahura Mazda who) bears⁸⁹ good⁸⁶ lustre⁸⁷ glory⁹⁰, healing remedy⁹², and⁹³ courage, comes up⁸⁵ (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{aoq}Ahurahe. Haomayō gava baresmana, hizvō danghangha, māntracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh VIII) (22) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhāto, Spitama Zarathushtra. (23) Ahmāi²⁷ ashtemō²⁸ ājasat²⁹ vazemnō³⁰, Verethraghnō³¹ Ahuradhāto³² maēshahe³³ kehrpa³⁴ aurunahe³⁵, srīrahe³⁶ ^{aor}nivashtakō-sravahe³⁷. Avatha³⁸ ājasat³⁹ vohū khvarenō⁴¹ Mazdadhhātem⁴², barat⁴³ khvarenō⁴⁴ Mazdadhhātem⁴⁵, baēshazem⁴⁶ uta⁴⁷ amemcha⁴⁸.

(23) Unto him²⁷ (who worships Beheram yazata and asks for his help) for the eighth time²⁸ goes²⁹ moving³⁰ in the shape of a wild ram, beautiful, ^{aos}with horns bent downwards³⁷. In this way (i.e. Beheram yazata created by Ahura Mazda who) bears⁴³ good⁴⁰ lustre⁴¹ glory⁴⁴, healing remedy⁴⁶, also⁴⁷ courage, comes up (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām

aoq For its translation, see Karda 1 of this yasht.

aor Dr. Geldner takes para 23 up to this in the verse form of four lines.

aos Nivashtaka-ni=down; vashta-gashteh, gardideh (Persian)=turned, bent, root varet = Lat. *Vertere* = to turn; another form of varet is vash; “t” is changed to “sh”; e.g. peretu = peshu= bridge; yash + ta = yashta.

mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{aot}Ahurahe. Haomayō gava baresmana, hizvō danghangha, māntrachā vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh IX) (24) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashaum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdaō, Verethraghnō Ahuradhāto, Spitama Zarathushtra, (25) ^{aou}Ahmāi²⁶ naomō²⁷ ājasat²⁸ vazemnō²⁹, Verethraghnō³⁰ Ahuradhāto³¹, buzahe³² kehrpa³³ renahe³⁴, srīrahe³⁵ tizi-sravahe³⁶. Avatha³⁷ ājasat³⁸ vohū³⁹ khvarenō⁴⁰ Mazdadāhem⁴¹, barat⁴² khvarenō⁴³ Mazdadāhem⁴⁴, baēshazem⁴⁵ ut⁴⁶ amemcha⁴⁷.

(25) Unto him²⁶ (who worships Beheram yazata and asks for his help) for the ninth time²⁷ goes²⁸ moving²⁹ in the shape³³ of a beautiful³⁵ buck³² fighting³⁴ with sharp horns³⁶. In this way (Beheram yazata created Ahura Mazda who) bears⁴² good³⁹ lustre⁴⁰ glory⁴³, healing remedy⁴⁵ also⁴⁶ courage, comes up³⁸ (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{aov}Ahurahe. Haomayō gava baresmana, hizvō danghangha, māntrachā vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,

aot For its translation, see Karda 1 of this yasht.

aou Dr. Geldner takes para 25 (up to *tizi-sravahe*) in the verse-form of 4 lines.

aov For its translation, see Karda 1 of this yasht.

yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh X) (26) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtō Ahurem Mazdām, Ahura Mazda, mainyō spēnishta, dātare gaēthanām astvaitinām ashaum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō Ahuradhātō Spitama Zarathushtra. (27) Ahmāi²⁶ dasemō²⁷ ājasat²⁸ vazemnō²⁹ Verethraghnō³⁰ Ahuradhātō³¹ vīrahe³² kehrpa³³ raēvatō³⁴ srīrahe³⁵ Mazdadhātahe³⁶, barat³⁷ karetem³⁸ zaranyō-saorem³⁹ frapi-khshtem⁴⁰ aoxvīspō-paēsanghem⁴¹. Avatha⁴² ājasat⁴³ vohū⁴⁴ khvarenō⁴⁵ Mazdadhātem⁴⁶ barat⁴⁷ khvarenō⁴⁸ Mazdadhātem⁴⁹, baēshazem⁵⁰ uta⁵¹ amemcha⁵².

(27) Unto him²⁶ (who worships Beheram yazata and asks for his help) for the tenth time²⁷ goes²⁸ moving²⁹ in the shape³³ of a radiant³⁴ hero³² aoxpossessed³⁷ of a sword³⁸ with a golden hilt³⁹, twisted by bending⁴⁰ (and) all-adorned⁴¹, created by Ahura Mazda. In this way⁴² (Beheram Yazata created by Ahura Mazda) who bears⁴⁷ good⁴⁴ lustre⁴⁵, glory⁴⁸ healing remedy⁵⁰, also⁵¹ courage⁵², comes up⁴³ (for he help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaeshāo taurvayeni vīspanām tbaeshavatām, tbaeshāo daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish aoxAhurahe. Haomayō gava bares-mana, hizvō danghangha, māntrachā vachacha shyaothnacha, zaothrā-byascha arshukhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XI) (28) Verethraghnem¹ Ahruradhātem² yazamaide³, arshō-karem⁴, marshō-karem⁵, frashō-karem⁶, hvākhshtem⁷, hvāyaonem⁸, Tem⁹ yazata¹⁰ yō¹¹ ashava¹² Zarathushtō¹³, Verethraghnahe¹⁴ paiti manahi¹⁵, Verethraghnahe¹⁶ paiti vachahi¹⁷, Verethraghnahe¹⁸ paiti shyaothne¹⁹, Verethraghnahe²⁰ paiti fravāke²¹,

aow Dr. Geldner takes para 27 up to here in the verse form of 6 lines.

aox I have translated in this way, taking *barat-keretem* as a compound; but if we consider a separate sentence from the word *barat*, it can then be translated as (Beheram Yazata in the shape of a hero) keeps (with himself) a sword with a golden hilt, twisted by bending and all-adorned.”

aox For its translation, see Karda 1 of this yasht.

Verethraghnahe²² paiti pāitivāke²³. (29) Ahmāi²⁴ dathat²⁵ Verehraghno²⁶ Ahuradhāto²⁷, erezōish²⁸ khāo²⁹, bāzvāo³⁰ aojō³¹, tanvō³² vīspayāo³³ dravatātem³⁴, tanvō³⁵ vīspayāo³⁶ vazdvare³⁷, aomcha³⁸ sūkem³⁹ yim⁴⁰ baraiti⁴¹ Karō⁴² Masyō⁴³ upāpō⁴⁴ Yō⁴⁵ Ranghayāo⁴⁶ dūraēparayāo⁴⁷, jafrayāo⁴⁸ hazangrō-vīrayāo⁴⁹, varesōstavanghem⁵⁰ āpō⁵¹ urvaēsem⁵² mārayeite⁵³.

(28) We worship³ Beheram¹ (yazata) created by Ahura Mazda² (who is) yielding virility⁴, death bringing⁵, one who promotes⁶ (or who helps to progress⁶), standing steadily⁷ (or firm-footed⁷) ^{aoz}possessing sufficient vigour⁸. Him⁹ ^{apa}worshipped¹⁰ Holy¹² Zarathushtra¹³ in thought¹⁵, word¹⁷, deed¹⁹, admonition²¹, and answer²³ of Beheram (yazata)²². (29) Unto him²⁴ (i.e. unto Holy Prophet Zarathushtra) Beheram²⁶ (yazata) created by Ahura Mazda gave²⁵ ^{apb}the fountain²⁹ of truth²⁸, strength³¹ of both the arms³⁰, health³⁴ of the entire³³ body³², happiness³⁷ and that³⁸ eye-sight³⁹ which⁴⁰ the fish⁴³ (called) ^{ape}Kara⁴² living in water⁴⁴ possesses⁴¹. **Explanation:-** (As regards the eye-sight of Kara Fish it is stated),

That⁴⁵ (fish called kara) can see⁵³ ^{apd}a thing of the size of the hair in the waters⁵¹ of (the River called) ^{ape}Rangha⁴⁶ whose ends lie afar⁴⁷ (and whose depth is a thousand times the height of a man⁴⁹.

Ahe raya khvarenanghacha, tem yazai surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{apf}Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XII) (30) Verethraghnem Ahuradhātem yazamaide, arshō-karem, marshō-karem, frashō-karem, hvākhshtem, hvāyonem, Tem

aoz Keeping advice (and) who has a free way (Darmesteter).

apa i.e. The Prophet Zarathushtra remembered all the good thoughts, good words, good deeds and admonitions of Beheram yazata. The Holy Zarathushtra worshipped Beherām yazata for gaining success in thought, word, deed, in conversation and prompt answering. (Darmesteter).

apb Similar to this *Ashahe Khāo* (source of righteousness); see Yasna Hā X.4.

apc As regards to the explanation of Kara Fish, see my translation of Vendidad fargard XIX, 42nd para and fargard XX, 4th para.

apd “Can see a rippling of water not thicker than a hair” (Harlez and Darmesteter). The meaning of *Urvaēsa* is also “end, extremity”, (see yasna hā 71, para 14).

ape Rangha was the greatest river amongst the ancient Iranians. The Xaxartes river (Spiegel, Justi and Geiger); the River Oxus (Harlez) the River Tigris (Darmesteter).

apf For its translation, see Karda 1 of this yasht.

yazata yō ashava Zarahushtō, Verethraghnahe paiti manahi, Verethraghnahe paiti vachahi, Verethraghnahe paiti shyaothne, Verethraghnahe paiti fravāke, Verethraghnahe paiti ^{apg}pātitivāke. (31) Ahmāī ²⁴dathat²⁵ Verethraghnō²⁶ Ahuradhāto²⁷, erezōish²⁸ khāo²⁹, bāzvāo³⁰ aojō³¹, tanvō³² vīspayāo³³ dravatātem³⁴, tanvō³⁵ vīspayāo³⁶ vazdvare³⁷, aomcha³⁸ sūkem³⁹ yim⁴⁰ baraiti⁴¹ aspō arsha⁴²; yō⁴³ tānthrayaschit⁴⁴ hacha khshafnō⁴⁵ avakhshaityāo⁴⁶ aiwi-awrayāo⁴⁷, aspaēm⁴⁸ varesem⁴⁹ zemādha⁵⁰ sayanem⁵¹ vaēnaiti⁵², katāro⁵³ aghravō⁵⁴ vā būnavō⁵⁵ vā⁵⁶.

(31) Unto him²⁴ (i.e. unto the Holy Prophet Zarathushtra) Beheram²⁶ (yazata) created by Ahura Mazda²⁷ gave²⁶, the fountain²⁹ of truth²⁸, strength³¹ of both arms³⁰, health³⁴ of the entire³³ body³⁵, happiness³⁷ of the entire³⁶ body³⁵, and that³⁸ eye sight³⁹ which⁴⁰ a horse possesses⁴¹.

Explanation:- (As regards the sharp eye-sight of the horse it is stated as under.)

Who⁴³ (i.e. the horse) in the dark⁴⁴ night⁴⁵, ^{aph}perfectly-stilled and silent⁴⁶ (and) overcast with clouds⁴⁷ sees⁵² a horse's⁴⁸ hair⁴⁹ lying⁵¹ on the ground⁵⁰ (and ^{api}can recognise⁵² whether⁵³ it is the head⁵⁴ or⁵⁶ the tail⁵⁵).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{apj}Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XIII) (32) Verethraghnem Ahuradhātem yazamaide, arshō-karem, marshō-karem, frashō-karem, hvākhshtem, hvāyaonem, Tem yazata yō ashava Zarahushtō, Verethraghnahe paiti manahi, Verethraghne paiti vachahi, Verethraghnahe paiti shyaothne, Verethraghnahe paiti fravāke, Verethraghnahe paiti ^{apk}pātitivake. (33) Ahmāī²⁴ dathat²⁵ Verethraghnō²⁶ Ahuradhāto²⁷, erezōish²⁸ khāo²⁹, bāzvāo³⁰ aojō³¹, tanvō³² vīspayāo³³ dravatātem³⁴, tanvō³⁵ vīspayāo³⁶

apg For its translation see Karda XI, para 28 of the yasht.

aph “Dark and without any light whatever” (Speigel and Harlez); “obscure and dark, totally dark” (Darmesteter). It is said about the Arabian horses that they can see a hair lying on the ground in the darkest night. See English translation of Bundehesh by Professor West.

api We find in the Pahlavi Bundahesh Chapter 19 para 31, writing similar to that given in Kardas XII and XIII.

apj For its translation, see Karda 1 of this yasht.

apk For its translation see Karda XI, para 28 of this yasht.

vazdvare³⁷, aomcha³⁸ sūkem³⁹ yim⁴⁰ baraiti⁴¹ kahrkāsō⁴² zarenumainish⁴³. Yō⁴⁴ naomyāchit⁴⁵ hacha danghaot⁴⁶ mushti-masanghem⁴⁷ khrūm⁴⁸ aiwi-vaēnaiti⁴⁹, avavatchit⁵⁰ yatha⁵¹ sūkayāō⁵² brāzayāō⁵³ brāzem⁵⁴, avavatchit⁵⁵ yatha⁵⁶ sukayāō⁵⁷ naēzem⁵⁸.

(33) Unto him²⁴ (i.e. unto the Holy Prophet Zarathushtra) Beheram²⁶ (yazata) created by Ahura mazda²⁷ gave²⁵, the fountain²⁹ of truth²⁸, the strength³¹ of both the arms³⁰, health³⁴ of the entire³³ body³², and that³⁸ eye sight³⁹ which⁴⁰ the vulture⁴² with a golden collar⁴³ possesses⁴¹.

Explanation: (As regards the sharp eye-sight of the vulture it is stated:)

That (vulture) ^{apl}sees⁴⁹ from the country⁴⁶ up to nine times the distance a piece of flesh⁴⁸ as thick as a fist⁴⁷, the brilliance⁵⁴ of a shining⁵³ needle⁵² as well as its⁵⁷ point⁵⁸.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradħātem; zaothrābō verethraghnem Ahuradħātem yazamaide, yāish dātāish paoiryāish ^{apm}Ahurahe. Haomayō gava baresmana, hizvō danghangha, māntrachā vachacha shyaothnacha, zaothrābyascha arshukhdhaēbyascha vāghzibō.

Yenghe hātām āat yesne paiti vangħō,
Mazdāo Ahurō vaētha ashāt hachā,
yāongħāmcha tānschā tāoschā yazamaide.

(Kardah XIV) (34) Verethraghnem¹ Ahuradħātem² yazamaide³. Peresat⁴ Zarathusħtrō⁵ Ahurem Mazdām⁶, Ahura Mazda⁷ mainyō⁸ Spēnishta⁹, dātare¹⁰ gaēthanām¹¹ astvaitinām¹² ashāum¹³. Yat¹⁴ bavāni¹⁵ aiwi-sastō¹⁶ aiwi-shmaretō¹⁷ pouru-narām¹⁸ tbishayantām¹⁹, chish²⁰ anghe²¹ asti²² baēshazo²³. (35) Āat²⁴ mraot²⁵ Ahurō Mazdāo²⁶, mereghahe²⁷ peshō-parenahe²⁸ vāreiyanahē²⁹ perenem³⁰ ayasaēsha³¹, Spitama³² Zarathushtra³³. Ana³⁴ parena³⁵ tanūm³⁶ aiwi-sifōish³⁷, ana³⁸ parena³⁹ hamerethem⁴⁰paiti-sangħaēsha⁴¹. (36) Yānāo⁴² baraiti⁴³ astavō⁴⁴ vā⁴⁵ takhmahe⁴⁶, mereghahe⁴⁶, parenavō⁴⁷ vā⁴⁸ takhmahe⁴⁹ maereghahe⁵⁰. Naēdha⁵¹ chish⁵² raēva⁵³mashya⁵⁴ jainti⁵⁵ naēdha fraēshyeiti⁵⁶. Paurvahē⁵⁷ nemō⁵⁸ baraiti⁵⁸, paurva⁶⁰ khvrenāo⁶¹ vidhārayeiti⁶², upastām⁶³ mereghahe⁶⁴ parenō⁶⁵ mereghanām⁶⁶. (37) ^{apn}Tāo⁶⁷ Ahurō⁶⁸ sāstranām⁶⁹ danghu-paitish⁷⁰, nōit⁷¹ satem⁷² jainti⁷³ viraja⁷⁴, nōit⁷⁵ hakeret⁷⁶ jainti⁷⁷ vaēsaēpa⁷⁸, ōim⁷⁹ jainti⁸⁰ frasha aēiti⁸¹.

(34) We praise³ Beheram (yazata¹) created by Ahura Mazda². (Prophet) Zarathushtra⁶ asked⁴ (the Creator): O Ahura mazda⁷ most beneficent⁹ Spirit⁸,

apl i.e. from the highest height, about the vulture it is said that it sees a piece of flesh as thick as a fist fallen upon the ground from the highest height. See English translation of Professor West's Bundeshesh, Chapter 19.

apm For its translation, see Karda 1 of this yasht.

apn Dr. Geldner takes para 37 in the verse form of 4 lines.

Creator¹⁰ of the corporeal¹² world¹¹, (and) righteous^{13!}

When¹⁴ I am¹⁵ apo injured¹⁶, harmed and app cast by incantation¹⁷ amongst many tormenting¹⁹ persons¹⁸, am under the use of spells, what²⁰ is²² the remedy²³ then²¹? (i.e. how can I heal the wound?)

(35) Then²⁴ spoke²⁵ Ahura Mazda²⁶: O Spitaman³² Zarathushtra^{33!} apq thou shouldst seek³¹ the apr feathers³⁰ of the bird²⁷ (called) aps Peshō-parena²⁸ fluttering the wings²⁷. With that³⁴ feather³⁵ thou shouldst rub³⁷ (thy) body³⁶ (and) shouldst drive away thy enemy⁴⁰ by curses⁴¹. (36) No⁵¹ one⁵² can smite⁵⁵ (that) fortunate⁵³ man⁵⁴ (or) can harass⁵⁶ (him) who⁴² holds⁴³ bones⁴⁴ of (that) strong⁴⁵ bird⁴⁶ or⁴⁶ feathers⁴⁷ of (that) bird⁵⁰. (The person who keeps it) bears⁵⁹ first respect⁵⁸ for him⁵⁷ (because) (on account of it he) maintains⁶² glory⁶¹. The feather⁶⁵ of (that) bird⁶⁴ amongst the birds⁶⁶ (brings) help⁶³ apt(unto the keeper.)

(37) The Lord⁶⁸ of the rulers⁶⁹ (or) the master⁷⁰ of the land⁷⁰ or the killer of hundred⁷² heroes⁷⁴ (as well) cannot⁷¹ smite⁷³ at one stroke⁷⁶ (rather) that (bird) alone⁷⁹ can smite⁸⁰ all of them⁷⁸ and apu exercise superiority⁸¹ (over them).

(38) apv Vispe⁸² teresenti⁸³ perenine⁸⁴, avatha⁸⁵ māvayachit⁸⁶ tanuye⁸⁷, vīspe⁸⁸ teresenti⁸⁹ aurvatha⁹⁰, vīspe⁹¹ teresenti⁹² dushmainyush⁹³, amemcha⁹⁴ verethraghnemcha⁹⁵, nidhātemcha⁹⁶ tanuye⁹⁷ manō⁹⁸. (39) Yim⁹⁹ vashāonte¹⁰⁰ ahurāonghō¹, vashāonte² āhuiryāonghō³, vashāonte⁴ haosravanghanō⁵; tem⁶ vashata⁷ Kava Usa⁸. Yim⁹ aspō arsha¹⁰ baraiti¹¹, yim¹² ushtro¹³ vadhairish¹⁴ baraiti¹⁵, yim¹⁶ āfsh¹⁷ nāvaya¹⁸ baraiti¹⁹. (40) Yim²⁰ Thraētaonō²¹ takhmō²² barat²³, yō²⁴ janat²⁵ Azīm Dahākem²⁶, thrizafanem²⁷, thri-kameredhem²⁸, khshvash-ashīm²⁹, hazangra-yaoxhshtīm³⁰, ash-aojanghem³¹, daēvīm³² drujem³³, aghem³⁴ gaēthābyō³⁵

apo Root *aiwi sangh* = Sanskrit *abhi-shans* = to injure or to curse.

app i.e. anyone has cast spell upon me; original meaning having remembered (the spell), (root, Sanskrit *smar* = to remember).

apq Take thou a feather of that bird called “Vārenjana” having big wings.

apr Bird, feather or wing symbolises for fravashi or guardian angel of an individual.

aps Ordinary meaning of *Peshō-parena* is “Owl-feathered (bird).”

apt Based upon the translation of Prof. Darmesteter. Taking *yā nāo* as two words separately, the translation of this para can be: The bones⁴⁴ of the strong⁴⁵ bird⁴⁶ (called peshōparena mentioned above) or⁴⁸ the feathers⁴⁷ of (that) strong⁴⁹ bird⁵⁰ give support⁴³ unto us⁴²; (for this reason) any⁵² sensible⁵³ person does not⁵¹ smite⁵⁵ or does not drive away⁵⁶ (that bird), (but) first he keeps⁵⁹ respect⁵⁸ for him⁵⁷, (because) the feather⁶⁵ of that bird⁶⁴ amongst the birds⁶⁶ gives⁶² (us) first⁶⁶ glory⁶¹ (and) help⁶³. This story resembles to some extent with he Simurgh’s feather in the *Shāh Nāmah* in the narration of Zāle Sām.

apu Original meaning, “goes forwards”.

apv Dr. Geldner takes para 38 in the verse form of 6 lines and para 39 in the verse form of 7 lines; each line ends at the stop (.).

dravantem³⁶, yām ash-aojastemām³⁸ drujem³⁹ fracha kerentat⁴⁰ Angrō Mainyush⁴¹, avi⁴² yām⁴³ astvaitīm⁴⁴ gaēthām⁴⁵ mahrkai⁴⁶ ashahe⁴⁷ gaēthanām⁴⁸.

(38) Just as⁸⁵ (they are afraid) ^{apw}of me⁸⁶⁻⁸⁷, (in the same way) all⁸² are afraid⁸³ of the keeper of (that) feather⁸⁴. (On account of the possession of that feather) (by means of) the courage⁹⁴, victory⁹⁵ (which are) established⁹⁶(in him) and (by means of) the mental faculty (which is) engrafted (in his) body⁹⁷ all⁸⁸ opponents⁹⁰ and enemies are afraid of him⁸⁹.

(39) Whom⁹⁹ (i.e. that efficacious bird or the possessor of the feather of that bird) the lords¹ ^{apx}call for assistance¹⁰⁰, or those pertaining to the lords³ call for assistance²; (and whom) ^{apy}the members of the family of King Haosravangh⁵ called the bird for assistance⁴; (King) Kai Kaus⁸ called it for assistance⁷.

Explanation:- (Its significance is that these great persons also obtained benefit by means of the efficacious feather of that bird).

Whom (i.e. the bird)⁹ the horse¹⁰, the burden-bearing¹⁴ camel¹³ (and) the navigable¹⁸ water¹⁷ ^{apz}bear¹⁹ (support). (40) Whom⁴⁰ (i.e. that bird) the gallant²² (King) Faredun²¹ bore²³, who²⁴ killed²⁵ three-jawed²⁷, three-skulled²⁸, six-eyed²⁹, ^{aqa}of a thousand wiles³⁰, exceedingly-strong³¹, devilish³² Zohak²⁶, Druj³³ who was harmful³⁴, unbeliever³⁶ for (these) settlements; whom³⁷ as the most powerful³⁸ Druj³⁹ (i.e. Zohak) Angra Mainyu⁴¹ ^{aqb}created⁴⁰ on⁴² this corporeal⁴⁴ world⁴⁵ for the destruction⁴⁶ of righteousness⁴⁷.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābýō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{aqc}Ahurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh XV) (41) Verethraghnem¹ Ahuradhātem² yazamaide³,

apw Original meaning “for my⁸⁶ body⁸⁷.”

apx Desire eagerly; root *vas* = Sanskrit *vas* = to wish (Darmesteter).

apy Its meaning can also be men of “good reason”.

apz On account of the excellence of the feather of the bird called Peshō-parena, that bird was kept on the journey by land or in sea-voyage. We get such a hint from this paragraph.

aqa Crafty. Its meaning can also be “possessed of strength”.

aqb This para occurs in yasna Hā IX (Hāvanim) para.

aqc For its translation, see Karda 1 of this yasht.

Verethraghnō⁴ avi imat nmānem⁵ gaosurābýō⁶ khvarenō⁷ pairi-verenavaiti⁸, yatha⁹ hāu¹⁰ mazaⁿ mereghō saēnō¹², yatha¹³ ave¹⁴ awrāo¹⁵ upāpāo¹⁶ masitō¹⁷ gairish¹⁸ nivānenti¹⁹.

(41) We worship³ Beheram (yazata¹) created by Ahura Mazda, just as⁹ that¹⁰ big¹¹ bird¹² (called) Simurgh¹² (with its wings) and these¹⁴ big¹⁷ clouds¹³ full of water¹⁶ aqd cover¹⁹ the mountains¹⁸ (with their shadow); (in the same way) Beheram (yazata)⁴ surrounds⁸ this house (i.e. aqe world⁵) with glory⁷ through (his) aqf weapons.

Ahe raya khvarenanghacha, tem yazai surunvata yasna, verethraghnem Ahuradħātem; zaothrābýō verethraghnem Ahuradħātem yazamaide, yāish dātāish paoiryāish aqgAhurahe. Haomayō gava bares-mana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrā-byascha arshukhdhaeibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vangħō,
Mazdāo Ahurō vaētha ashāt hachā,
yāongħāmcha tānschā tāoschā yazamaide.

(Kardāh XVI) (42) Verethraghnem¹ Ahuradħātem² yazamaide³. Peresat⁴ Zarathusħtrō⁵ Ahurem Mazdām⁶, Ahura Mazda⁷, mainyō⁸ spēnishta⁹, dātare¹⁰ gaēthanām¹¹ astvaitinām¹² ashaum¹³. Kva¹⁴ asti¹⁵ Verethraghnahe¹⁶ Ahuradħātahe¹⁷ nāma-azbāitish¹⁸, kva¹⁹ upastūtish²⁰, kva²¹ nistūtish²².

(42) We worship³ Beheram (yazata¹) created by Ahura Mazda. (The Prophet) Zarathusħtra⁵ asked⁶ (the Creator). O Ahura Mazda⁷, most beneficent⁹ Spirit⁸ of the Corporeal¹² world¹¹, holy Creator¹⁰! Where¹⁴ is¹⁵ the invocation of the name¹⁸ of Beheram (yazata)¹⁶ created by Ahura Mazda? Where¹⁹ is¹⁵ (his) praise²⁰? (And) where²¹ is¹⁵ (his) aqh commendation²²?

(43) Āat²³ mraot²⁴ Ahurō Mazdaō²⁵, yat²⁶ spādha²⁷ hanjasāonte²⁸, Spitama²⁹ Zarathusħtra³⁰, rashtem³¹ rasma³². Kataraschit³³ vishtāongħō³⁴ ahmya³⁵ nōit³⁶ vanyāonte³⁷, jatāongħō³⁸ ahmya³⁹ nōit⁴⁰ janyāonte⁴¹.

(44) Chatangħrō⁴² perenāo⁴³ vīdhārayōish⁴⁴ avi pathām⁴⁵ kataras-chit⁴⁶ yatārō⁴⁷ pourvō⁴⁸ frāyazāite⁴⁹ amō⁵⁰ hutashṭō⁵¹ huraodħō⁵², Verethraghnō⁵³ Ahuradħāto⁵⁴, atārō⁵⁵ verethra⁵⁶ hachate⁵⁷. (45) Amem-cha⁵⁸ Verethraghnemcha⁵⁹ āfrīnāmi⁶⁰, dva pātāra⁶¹, dva nipātāra⁶², dva

aqd Or beat the mountains or touch the mountains (root *ni-van*).

aqe See my translation of Vendidad fargard 22, para 1.

aqf *Gao* = Sanskrit *go*=cow; *sura* = Sanskrit *shula* = weapon; *gaosura* = mace having the shape of a cow (original meaning); javelin (Justi); flag (Harlez); “Beheram yazata covers that house with the glory and (brings there) the increase (prosperity) of the cattle” (Darmesteter).

aqg For its translation, see Karda 1 of this yasht.

aqh i.e. Where is Beheram yazata invoked with his name and where are his praises sung?

nish-haretāra⁶³, dva⁶⁴ adhvaozen⁶⁵, dva⁶⁶ vidhvaozen⁶⁷, dva⁶⁸ fradh-vaozen⁶⁹, dva⁷⁰ amerezen⁷¹, dva⁷² vimarezen⁷³, dva⁷⁴ framerezen⁷⁴.

(43) Ahura Mazda²⁵ then²³ replied²⁴; O Spitaman²⁹ Zarathushtra^{30!} (Beheram yazata is worshipped and his praise is sung) where²⁶ armies²⁷ meet²⁸ with one another²⁸ with properly arrayed lines³². A warrior³⁴ (who)³³ is not³⁶ smitten³⁷ (and) the smiters³⁸ (too) (who) are not⁴⁰ smitten⁴¹ in this (battle)³⁹. (44) Thou ^{aqi}shouldst hold⁴² in hand (that efficacious) feather⁴³ on the way⁴⁵. Whoever, out of the two (armies)⁴⁶⁻⁴⁷ worships⁴⁹ Beheram yazata first⁴⁸, the well-shapen⁵¹ (and) beautiful⁵² Ama⁵⁰ (i.e. yazata presiding over courage) and Beheram (yazata)⁵³ created by Ahura Mazda follow⁵⁷ him⁵⁵ with triumph⁵⁶ (45) I praise⁶⁰ Ama⁵⁸ (yazata) and Beheram (Yazata)⁵⁹ (who are) the protectors⁶¹, preservers⁶² and guardians⁶³. (They) both⁶⁴ (i.e. Ama yazata and Beheram yazata) ^{aqi}force (the enemies) to retreat⁶⁵; (then) both⁶⁶ (the yazatas) drive (the enemies) for away⁶⁷; they⁶⁸ drive (the enemies) forward⁶⁹; both (the yazatas)⁷⁰ wipe off (the enemies) exceedingly⁷¹; both⁷⁴ (the yazatas) destroy⁷⁵ (the enemies) (i.e. yazata named Ama and Beheram destroy utterly the enemies coming from all sides).

(46) ^{aqk}Zarathushtra⁷⁶, aētem⁷⁷ mānθrem⁷⁸ mā fradaēsayōish⁷⁹, anyat⁸⁰ pithre⁸¹ vā⁸² puthrāi⁸³, brāthre⁸⁴ vā⁸⁵ hadhō-zātāi⁸⁶, āthravanāi⁸⁷ vā⁸⁸ thrāyaone⁸⁹. Aētaēcha⁹⁰ te⁹¹ vāchō⁹² yōi⁹³ ughra⁹⁴ ās⁹⁵, derezra⁹⁶ ās⁹⁷ ughra⁹⁸ ās⁹⁹ vyākhaine¹⁰⁰ ās¹, ughra² ās³, verethraghne⁴ ās⁵, ughra⁶ ās⁷, baēshazyā⁸ ās⁹. Aētaēcha¹⁰ te¹¹ vāchō¹² yōi¹³ peshemchit¹⁴ sārem¹⁵ bunjainti¹⁶, uzgereptemchit¹⁷ snathem¹⁸ apasha¹⁹ apa-khvanvainti²⁰.

(46) (The Creator Ahura Mazda says):- Thou, O Zarathushtra! ^{aqi}shouldst not teach this⁷⁷ Holy Spell to (anyone) except (these three) a father⁸¹ having sons⁸³ or⁸² a brother⁸⁴ born from the ^{aqm}same womb⁸⁶ or⁸² a priest⁸⁷ of ^{aqn}three

aqi *Chatangrō* - the exact meaning of this word is not settled; two, both (Harlez); four (Darmesteter). “Do thou spread that feather on the way of both (the armies)” (Harlez); “do thou throw four feathers on the way” (Darmesteter). In the text of Westergaard there is *jatangrō* instead of *chatangrō*. Spiegel has left out the meaning of this word.

aqj “Drive away to the right flank, to the left flank from all directions”. (Darmesteter). Dr. Geldner has taken the reading “adhvōzen, vidhvōzen, fradhvōzen”.

aqk The sentence from “Zarathushtra” up to “thrāyaone” (except the word *anyat*) of para 46 also occurs in the 9th para of Khordād yasht.

aql “Let not this Holy Spell be taught to anyone, except by the father to his son, or by the brother to his brother from the same womb, or by the Athravan to his pupil” (Prof. Darmesteter). This Holy Spell should not be taught to anyone except to his father, to his son, to his own another brother from the same womb, or to the appointed priest of his own house (i.e. unto that appointed priest getting remuneration from the house).

aqm i.e. a brother who has another brother or sister.

aqn The significance of “three religious orders” can be Herbad, Mobed, and Dastur. If the word *thrāyaone* be derived from the root *thrā* (to nourish) instead of taking *thrāya*, meaning “three”, then the meaning of “āthravanāi thrāyaone” can thus be “the priest nourish (the poor)”.

religious orders⁸⁹.

(O Zarathushtra!) these⁹⁰ words⁹² (i.e. the words of Holy Spell mentioned in the above paragraph) (are) for thee⁹¹.

Explanation:- (Its description as to what sort of these Holy Spells are is stated as follows).

Which⁹³ (Spells) ^{aqo}are efficacious⁹⁴ (and) courageous⁹⁶; (those Spells) are⁹⁹ efficacious⁹⁸ for a person sitting in the assembly¹⁰⁰, for victory⁴, are powerful¹⁶ (and) healing⁸. (O Zarathushtra!) those¹⁰ words¹² (are) for thee¹¹, which¹³ purify¹⁶ the sinful¹⁴ ^{aqp}head¹⁵ and renders the uplifted¹⁶ weapon¹⁸ ineffective²⁰.

Ahe raya khvarenanghacha, tem yazai surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{aqq}Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhāeibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāō Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XVII) (47) Verethraghnem¹ Ahuradhātem² yazamaide³. Yō⁴ vīrāzaiti⁵ antare⁶ rāshta⁷ rasmana⁸ ācha paracha peresaite⁹ hadha Mithra¹⁰ hadha Rashnavō¹¹, kō¹² Mithrem¹³ aiwi-druzaiti¹⁴, kō¹⁵ Rashnūm¹⁶ paiti-irinakhti¹⁷, kahmāi¹⁸ yaskemcha¹⁹ mahrkemcha²⁰ azem²¹ bakhshāni²² khshayamnō²³. (48) Āat²⁴ mraot²⁵ Ahurō Mazdaō²⁶, yim²⁷ mashyāka²⁸ frāyazāonte²⁹ Verethraghnō³⁰ Ahuradhāto³¹, data-he³² yim³³ shyeiti³⁴ dāityōtemō³⁵ yasnascha³⁶ vahmascha³⁷, ashāt hacha yat vahishtāt³⁸. ^{aqr}Nōit³⁹ ithra⁴⁰ Airyāo danghāvō⁴¹ frāsh hyat⁴² haēna⁴³, nōit⁴⁴ vōighna⁴⁵, nōit⁴⁶ pāma⁴⁷, nōit⁴⁸ kapastish⁴⁹, nōit⁵⁰ haēnyō⁵¹ rathō⁵², nōit⁵³ uzgereptō⁵⁴ drafshō⁵⁵.

(47) We praise³ Beheram (yazata)¹ created by Ahura Mazda²; who⁴ goes along to issue a command⁵ between⁶ the lines of army⁸ well-arrayed⁷, (and) along with Meher¹⁰ (and) Rashne (yazata)¹¹ asks⁹ (men of that army):-

Who¹² deceives¹⁴ Meher (yazata)? Who¹⁵ ^{aqs}offends¹⁷ Rashna yazata?

aqo Originally this verb (*ās*) is in the imperfect tense. For its explanation see my *Avesta Grammar, Syntax*, page 305.

aqp Or improves the sinful or depraved chief (see yasna Hā 11, para 3).

aqq For its translation, see Karda 1 of this yasht.

aqr From here, i.e. from “nōit ithra Airyāo danghāvō” up to “baēvareghnāi ahākhsh-taghnāishcha” at the end of para 53 of this yasht, occurs also in paras 56-61 of Tir yasht.

aqs Original meaning; “pours out”. The significance of it is, “man who breaks his given promise and destroys truth?”

Unto whom¹⁸ shall I²¹ who am powerful²³ (or the ruler)²³ grant²² disease¹⁹ and death²⁰?

(48) Thereupon²⁴ Ahura Mazda²⁶ replied²⁵: If²⁷ men²⁸ worship²⁹ Beheram (yazata)³⁰ created by Ahura Mazda³¹ and if³³ they ^{aqt}continue³⁴ to perform properly for him³² the most proper³⁵ worship³⁶ and invocation³⁷ with the best righteousness, (then) here⁴⁰ (i.e.) unto the Iranian Countries ^{aqu}can come up⁴² neither³⁹ the hostile army⁴³ nor⁴⁴ calamity⁴⁵ (or obstacles), neither⁴⁶ ^{aqv}disease⁴⁷ nor⁴⁸ ^{aqw}fraud⁴⁹, neither⁵⁰ chariots⁵² of the hostile army⁵¹ nor the uplifted⁵⁴ banner⁵⁵ (of the enemy).

(49) Paiti dim⁵⁶ peresat⁵⁷ Zarathushtrō⁵⁸, kat⁵⁹ zī⁶⁰ asti⁶¹ Ahura Mazda⁶², Verethraghnahe⁶³ Ahuradhātahe⁶⁴ dāityōtemō⁶⁵ yasnascha⁶⁷ vahmascha ashāt hacha yat vahishtāt⁶⁸. (50) Āat⁶⁹ mraot⁷⁰ Ahurō Mazdaō⁷¹, zaothrāō⁷² he⁷³ uzbārayen⁷⁴ Airyāō danghāvō⁷⁵; baresma⁷⁶ he⁷⁷ starenayen⁷⁸ Airyāō danghāvō⁷⁹; pasūm⁸⁰ he⁸¹ pachayen⁸² Airyāō danghāvō⁸³; aurushem⁸⁴ vā⁸⁵, vohū-gaonem⁸⁶ vā⁸⁷ kāchit⁸⁸ vā⁸⁹ gaonanām⁹⁰ hamō-gaonem⁹¹.

(49) (The Prophet) Zarathushtra⁵⁸ asked⁵⁷ Him (i.e. the Creator Ahura Mazda); O Ahura Mazda⁶²! which⁵⁹ is⁶¹ the most proper⁶⁵⁴ worship⁶⁶ and invocation⁶⁷ indeed⁶⁰ of Beheram (yazata)⁶³ created by (you) and (performed) with the best righteousness⁶⁸?

(50) Thereupon⁶⁹ (the Creator) Ahura Mazda⁷¹ replied⁷⁹: (The people of) Iranian countries⁷⁵ may bring⁷⁴ libations⁷² for him⁷³ (i.e. for Beheram yazata), ^{aqx}may spread the Baresman⁷⁶ for him⁷⁷, ^{aqv}may cook⁸² for him⁸¹ the cattle⁸⁰ of white colour⁸⁴ or⁸⁵ of ^{aqz}good colour⁸⁶ or of one and the same colour⁹¹ whatever⁸⁸ the colour⁹⁰.

(51) Mā⁹² he⁹³ mairyō⁹⁴ gēurvayōit⁹⁵, mā⁹⁶ jahika⁹⁷ mā⁹⁸ ashāvō⁹⁹ asrāvayat-gāthō¹⁰⁰, ashumerekhsh¹, paityārenō² imām³ daēnām⁴ yām⁵ Āhūrirīm⁶ Zarathushtrīm⁷. (52) Yezishe⁸ mairyō⁹ gēurvayāt¹⁰, jahika¹¹ vā¹², ashāvō¹³ vā¹⁴ asrāvayat-gāthō¹⁵ ahumerekhsh¹⁶, paityārenō¹⁷ imām¹⁸ daēnām¹⁹ yām²⁰ Āhūrirīm²¹ Zarathushtrīm²², para baēshaza²³ hachaite²⁴

aqt Original meaning “dwell, abide”; i.e. when the yasna worthy of Beheram yazata is performed with guileless and sincere heart.

agu The original meaning of the very *hyāt* is “can be”. This verb is potential mood third person singular parasmaipada of root *ah* to be; Sanskrit *syāt*.

aqv *Pāman* - Sanskrit *pāman* - its original meaning is “scale, skin-disease”; “leprosy” (Harlez and Darmesteter).

aqw Poison produced by “magic” (Harlez); “a poisonous herb” (Darmesteter).

aqx Let tie the bundles of baresma (Darmesteter).

aqy i.e. any consecrate the meal in honour of Beheram yazata after cooking with purity.

aqz “Of golden colour” (Harlez); *vohu* = Sanskrit *vasu* = gold, fire (Harlez), of black colour (Darmesteter).

Verethraghnō²⁵ Ahuradħātō²⁶. (53) Hamatha²⁷ Airyābyō danghubyō²⁸ vōighnāo²⁹ jasāonti³⁰; hamatha³¹ Airyābyō danghubyō³² haēna³³ frapāt-aonti³⁴; hamatha³⁵ Airyābyō danghubyō³⁶ janyāonte³⁷ panchasaghñāi³⁸ sataghñāishcha³⁹, sataghñāi⁴⁰ hazanghraghñāishcha⁴¹, hazangraghnāi⁴² baēvareghnāishcha⁴³, baēvareghnāi⁴⁴ ahākhshtaghnāishcha⁴⁵. (54)
ara Adħāt⁴⁶ uiti⁴⁷ fravashata⁴⁸, Verethraghnō⁴⁹ Ahuradħātō⁵⁰, nōit⁵¹ narō⁵² yesnyō⁵³ vahmyō⁵⁴ gēush⁵⁵ urva⁵⁶ dāmi-dāto⁵⁷, yat⁵⁸ nūrem⁵⁹ vyāmbura⁶⁰ daēva⁶¹ mashyāka⁶² daēvayāzō⁶³, vohunīm⁶⁴ vā⁶⁵ tāchayeinti⁶⁶, frashaēkem⁵⁷ vā⁶⁸ frashichanti⁶⁹.

Explanation:- (The libations consecrated in the honour of Beheram yazata should not be taken or eaten by the persons mentioned below).

(51) Let not⁹² the sinful person⁹⁴ hold in hand⁹⁵ that (consecrated thing) nor⁹⁶ (let) the courtesan⁹⁷ (hold it in hand) or the violator of righteousness⁹⁹, one who recites the Gathas without chanting¹⁰⁰, the destroyer of the world¹ (or) the opponent² of this³ religion⁴ which⁵ is of Ahura Mazda⁶ revealed by Zarathushtra⁷ (i.e. the enemy of the religion) - (all of them need) not⁹⁸ (hold in hands that consecrated thing). (52) But if the sinful person⁹ or¹² the courtesan¹¹ or¹⁴ the violator of righteousness¹³, one who recites the Gathas without chanting¹⁵, the destroyer of the world¹⁶, (or) the opponent¹⁷ of this¹⁸ religion¹⁹ which²⁰ is of Ahura Mazda²¹ revealed by Zarathushtra²² holds it in hand¹⁰, Beheram yazata²⁵ created by Ahura Mazda²⁶ then arb^{snatches away}²⁴ the healing virtues²³. (53) (Hence) equally²⁷ (or ever) calamities²⁹ will come³⁰ upon the Iranian countries²⁸, (people) of the Iranian countries³⁶ will be smitten³⁷ from fifties³⁸ to hundred-fold³⁹, from hundred fold⁴⁰ to thousand fold⁴¹, from thousand fold⁴² to ten thousand fold⁴³, for innumerable⁴⁵ times. (54) Then⁴⁶ Beheram (yazata)⁴⁴ created by Ahura Mazda⁵⁰ said⁴⁸ thus⁴⁷:-

O men^{52!} arc the soul⁵⁶ of the Universe⁵⁵ created by wisdom⁵⁷ (i.e. the entire world) is not⁵¹ worthy of worship⁵³ (and) worthy of invocation⁵⁴, because⁵⁸ now⁵⁹ the demons⁶¹ (called ard^{Vyāmbura}⁶⁰ and men worshipping⁶³ the demons⁶³ cause the blood⁶⁴ to flow⁶⁶ or⁶⁸ are spread the practice of evil⁶⁷⁻⁶⁹.

(55) Yat nūrem¹ vyāmbura² daēva³, mashyāka⁴ daēvayāzo⁵ avi⁶ ātarem⁷ ābarenti⁸ aētayāo⁹ urvarayāo¹⁰, yā¹¹ vaoche¹² haperesi¹³ nāma¹⁴ aētem¹⁵ aēsmem¹⁶ yō¹⁷ vaoche¹⁸ nemetka¹⁹ nāma²⁰.

ara Dr. Geldner takes para 54 in the verse form of 8 lines.

arb i.e. deprives of the means of prosperity and welfare of the country; *para-hachait* means “deprives of”; *hachait* means “follows”.

arc For its analogy see yasna Hā 29, stanza 1.

ard “tearing off, lacerating” (Spiegel); “violent, insulting, ridiculing” derived from Sanskrit root *ambh* (Harlez)

are Original meaning “spill the pouring” root *shik*, *shich*, Persian *shinjidan* = to pour.

(56) ^{arf}Yat nūrem²¹ vyāmbura²² daēva²³, mashyāka²⁴ daēvayāzō²⁵, frā parshtīm²⁶ nāmayeinti²⁷, vī maidhyānem²⁸ fshānayeinti²⁹, vīspe³⁰ handāma³¹ rāzayeinti³², jana³³ hō³⁴ saidhin³⁵ nōit³⁶ janen³⁷, hadha³⁸ hō³⁹ saidhin⁴⁰ nōit⁴¹ hadhen⁴² yat nūrem⁴³ vyāmbura⁴⁴ daēva⁴⁵, mashyāka⁴⁶ daēvayāzo⁴⁷, ushi⁴⁸ pairi-dārayerinti⁴⁹, daēma⁵⁰ hō⁵¹ pairi-urvaēsayeiti⁵².

(55) Now¹ demons³ (called) Vyāmbura² and men⁴ worshipping the demons⁵ carry⁸ near⁶ the fire⁷ (for burning) this⁹ tree¹⁰ which is called¹² *arghaperesi* (and) this¹⁵ fuel¹⁶ which¹⁷ is called¹⁸ *nemetka*. (56) Now²¹ the demons²³ called Vyāmbura²² and men²⁴ worshipping the demons²⁵ bend²⁷ (their) backs, stretch²⁹ (their) waists²⁸ (and) adjust³² all³⁰ the limbs³¹ (of their body). Here³⁴ (those demons) who smite³³ arh attack³⁵ (but) could not³⁶ arī kill⁴² (i.e. they could not succeed in their wicked motives). Now⁴³ the demons⁴⁵ (called) Vyāmbura⁴⁴ and demon worshipping⁴⁷ men⁴⁶ cover the intellects⁴⁸ (of others) and arī also their eye-sight⁵⁰.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradħātem; zaothrābyō verethraghnem Ahuradħātem yazamaide, yāish dātāish paoiryāish ^{ark}Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthrachā vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XVIII) (57) Verethraghnem¹ Ahuradħātem² yazamaide³. Haomem⁴ baire⁵ sāiri-baoghem⁶, Haomem⁷ verethrājanem⁸ baire⁹, nipātarem¹⁰ vohū¹¹ baire¹² pātārem¹³ tanuye¹⁴ baire¹⁵; Haomem¹⁶ yim nivazaiti¹⁷ nivandāt¹⁸ apayeti¹⁹ dushmainyaot²⁰ ā peshana²¹ hacha²². (58) Yatha²³ azem²⁴ aom²⁵ spādhem²⁶ vanāni²⁷, yatha²⁸ azem²⁹ aom³⁰ spādhem³¹ nivanāni³², yatha⁵⁵ azem³⁴ aom³⁵ spādhem³⁶ nijanāni³⁷, yō³⁸ me paskāt³⁹ vazaiti⁴⁰.

(57) We praise³ Beheram (Yazata)¹ created by Ahura Mazda². I keep with

arf Dr. Geldner takes para 56 in the verse-form of 11 lines.

arg *Haperesi* and *nemetka* should be some kind of green and bad wood unfit for bringing into use for burning on the fire. The meaning of the word *nemetka* is seen from its root *nam* (Persian *nam* = wet). According to Zoroastrian religion the fuel for burning should be quite dry and well-examined in the light (see Atash Nyāyesh).

arh Root *sad* = Sanskrit *shad* = to attack.

ari Root *hadh* = Sanskrit *sadh* = to kill.

arj This entire paragraph is complicated; I myself am not sure of this translation, more accurate translation than this should be done. Professor Darmesteter translates the last sentence as follows:- “The intellect of Vyāmbura demons is weakened and the eye sight is spoiled.”

ark For its translation, see Karda 1 of this yasht.

me⁵ Haoma⁴ (which is) purifying impurity; I keep with me⁹ Haoma⁷ (which is) victorious⁸; I keep with me¹² Haoma¹⁶ (which is) the protector of ^{arl}good (thing)¹¹ and I keep with me¹⁵ (Haoma which is) the protector¹³ of the body¹⁴; whosoever drinks¹⁷ Haoma¹⁶ (by consecration) will secure escape¹⁸ from the enemy²⁰⁻²¹ in the battle²¹ (and) ^{arm}will gain success over him¹⁹ (58) so that²³⁻²⁴ I may smite²⁷ this²⁵ army²⁶ (of the enemy), so that²⁸ I²⁹ may throw down³² this³⁰ army³¹ (of the enemy) by smiting³², I may subjugate³⁷ the (army) which comes⁴⁰ behind me³⁹.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{arn}Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh XIX) (59) Verethraghnem¹ Ahuradhātem² yazamaide³. Asānem⁴ sighuire⁵ chithrem⁶ abare⁷ Ahuro⁸ puthro⁹ puthrāonghō¹⁰ baēvare-patayō¹¹ amava¹² ās¹³ verethrava¹⁴ nāma¹⁵, verethrava¹⁶ ās¹⁷ amava¹⁸ nāma¹⁹. (60) Yatha²⁰ azem²¹ avata²² verethra²³ hachāne²⁴ yatha²⁵ vīspe²⁶ anye²⁷ aire²⁸. Yatha²⁹ azem³⁰ aom³¹ spādhem³² vanāni³³, yatha³⁴ azem³⁵ aom³⁶ spādhem³⁷ nivanāni³⁸, yatha³⁹ azem⁴⁰ aom⁴¹ spādhem⁴² nijanāni⁴³, yō⁴⁴ me paskāt⁴⁵ vazaiti⁴⁶.

(60) ^{aro}So that²⁰⁻²¹ may move about²⁴ with such²² victory²³ as²⁵ all²⁶ other²⁷ Iranians²⁸ (do), so that²⁹ I³⁰ may smite³³ and throw down³⁸ this³⁶ army³⁷ (of the enemy), so that³⁹ I⁴⁰ may subjugate⁴³ this⁴¹ army⁴² (of the enemy) which⁴⁴ comes⁴⁶ behind me⁴⁵.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{arp}Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,

^{arl} Meaning “vohu” is also a good thing, happiness, goodness.

^{arm} “Whoso protects the Haoma from the blow (or trouble) saves himself from the enemy in that battle” (Professor Harlez). Supposedly the portion from “haomem yim niv azaiti” up to “a peshana hacha” appears to be parenthetical, i.e. a commentary.

^{arn} For its translation, see Karda 1 of this yasht.

^{aro} I do not understand the translation of the entire paragraph 59 from “asānem sighuire” to “amava nāma.”

^{arp} For its translation, see Karda 1 of this yasht.

**Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh XX) (61) Verethraghnem¹ Ahuradhātem² yazamaide³. Yathā Ahū Vairyō 1; gave⁴ amem⁵, gave⁶ nemem⁷, gave⁸ ukhdhem⁹, gave¹⁰ verethrem¹¹, gave¹² khvarethem¹³, gave¹⁴ vastrem¹⁵, gave¹⁶ verezyātām¹⁷ tām¹⁸ ne¹⁹ khvarethāi²⁰ fshuyō²¹.

(61) We praise³ Beheram (yazata)¹ created by Ahura Mazda. (May there be) courage⁵ for the cattle⁴! praise⁷ for the cattle⁶! (good) words⁹ for the cattle⁸! (May there be) victory¹¹ for the cattle¹⁰! fodder¹³ for the cattle¹²! (May there be) clothing¹⁵ for the cattle¹⁴! (Men) should not be hard¹⁷ to the cattle¹⁶ (because) they are ^{ars}prosperity-bringing our¹⁹ food²⁰.

Explanation: Its significance is, men should protect the cattle, should give them sufficient food, take care of them at the time of extreme cold and extreme heat, and they should not be made to work with cruelty; because they are very useful for our happiness and benefit. The ox serves us in the work of tilling the fields and in carrying heavy burden; the cow gives milk from which several things are prepared for our food. It is written in yasna Hā XI that the cattle curse the master who does not take care of his cattle and does not give them sufficient food.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{arr}Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(Kardāh XXI) (62) Verethraghnem¹ Ahuradhātem² yazamaide³. Yō⁴ rasmanō⁵ schindayeiti⁶, yō⁷ rasmanō⁸ kerentayeiti⁹, yō¹⁰ rasmanō¹¹ khvanghayeiti¹², yō¹³ rasmanō¹⁴ yaozayeiti¹⁵. Avi rasmanō¹⁶ schindayeiti¹⁷, avi rasmanō¹⁸ kerentayeiti¹⁹, avi rasmanō²⁰ khvanghayeiti²¹, avi rasmanō²² yaozayeiti²³, Verethraghnō²⁴ Ahuradhāto²⁵ daēvanām²⁶ mashyānāmcha²⁷, yāthwām²⁸ pairikanāmcha²⁹ sāthrām³⁰ kaoyām³¹ karafnāmcha³².

(62) We praise³ Beheram (yazata)¹ created by Ahura Mazda, who⁴ i.e. Beheram (yazata) ^{ars}breaks as under⁶ the columns⁵ (of the army of the enemy), cuts to pieces⁹ the columns⁸ wounds¹² the columns¹¹ causes to

arq For comparison see yasna Hā X.20 and yasna Hā 48, 5th stanza.

arr For its translation, see Karda 1 of this yasht.

ars Makes (the columns) “unsteady or shaky” (Professor Darmesteter).

mingle¹⁵ the columns¹⁴ (of the army of the enemy) (and that) Beheram (yazata)²⁴ created by Ahura mazda²⁵ breaks asunder¹⁷ the columns¹⁶ (of the army) of the daevas²⁶ and (wicked) mortals²⁷, of wizards²⁸ and witches²⁹, of the tyrants³⁰, of the ^{art}kiks and karaps, cuts to pieces¹⁹ (those) columns¹⁸, wounds²¹ and causes them to mingle²³. aru

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{arw}Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(Kardāh XXII) (63) Verethraghnem¹ Ahuradhātem² yazamaide³. Āat yat⁴ Verethraghnō⁵ Ahuradhāto⁶, thakhtanām rasmanām⁸ yükhtanām⁹ shōithranām¹⁰ mithrō-drujām¹¹ mashyānām¹², apāsh¹³ gavō¹⁴ darezyeiti¹⁵, pairi¹⁶ daēma¹⁷ vārayeiti¹⁸, apa¹⁹ gaosha²⁰ gaoshayeiti²¹, nōit²² pādha²³ vidhārayeiti²⁴, nōit²⁵ paiti-tavāo²⁶ bavaiti²⁷.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna, verethraghnem Ahuradhātem; zaothrābyō verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish ^{arw}Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(63) We praise³ Beheram (yazata)¹ created by Ahura Mazda². When⁴ Beheram (yazata)⁵ created by Ahura Mazda⁶ binds¹⁵ behind¹³ the hands of the promise-breaking¹¹ persons¹² of the columns⁸ of the serried⁷ and yoked⁹ (army) of the cities¹⁰, covers¹⁸ (their) eyes¹⁷ all around¹⁶ (i.e. makes them blind), keeps their ears²⁰ afar from hearing¹⁹⁻²⁰ (i.e. renders them deaf) and does not²² lend support²⁴ to (their) feet²³, and they become²⁷ (quite) powerless²⁵⁻²⁶.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-

art kiks and karaps: See glossary.

aru Professor Darmesteter translates the sentence “avi rasmanō schindayeiti” etc., thus: “breaks the columns asunder, cuts the columns to pieces, wounds the columns”, etc.

arv For its translation, see Karda 1 of this yasht.

arw For its translation, see Karda 1 of this yasht.

yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemhca vahmemcha aojascha zavarecha āfrīnāmi, Verethraghnahe Ahuradhātahe vanaintyāoscha uparatātō. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem, Jasa me avanghe mazda; Kerfeh Mozda.

Roz nek nām, roz pāk nām, roz mubārak (*falān*) māhe mubārak (*falān*), gāhe (*falān*) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Beheram yazad pirozgar dushman-zadār amahe hutāshtahe, berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south) dādāre gehan dine Mazdayasni dade Zarathushtī. Namse-te ashaum sēvishte Aredvi Sura Anahite ashaone. Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadāhāte ashaone. Ashem Vohū 1.

Verethraghnem Ahuradhātem yazamaide. Ashem Vohū 1.

Beherām Yazad pirozgar dushman-zadār, Amahe hutāshtahe berasād. Ashem Vohū 1.

HOM YASHT LARGE

^{arx}Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda khodae awazūnī gorje khoreh awazāyād; Hom yazad berasad.^{ary}

Az hamā gunāh patet pashemānum; az harvastin dushmanata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. As an gunah manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarodidte angrahe mainyeush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

arx Hom yasht vadi (Large) consists of yasna Hās 9 and 10. For full explanations and notes of the translations of both these Hās, see my translation of Yasna. Even in yasna Hā 11th there occurs some description about Hom Yasht. Moreover, Dr. Geldner considers these three Hās as poetical compositions.

ary i.e. may Hom yazata come (to my help)!

Fravarāne Mazdayasnō Zarathushtish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Haomahe ^{arz}ashavazanghō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotī. ^{asa}Haomem zāirimerezantem yazamaide; Haomem frāshmīm frādat-gāethem yazamaide; Haomem dūraoshem yazamaide.

(Kardāh I) (1) Havanīm¹ ā² ratūm³ ā⁴, Haomō⁵ upāit⁶ Zarathushtrem⁷ ātarem⁸ pairi-yaozdathentem⁹, gāthāoscha¹⁰ srāvayantem¹¹; ādim¹² peresat¹³ Zarathushtō¹⁴, kō¹⁵ nare¹⁶ ahi¹⁷, yim¹⁸ azem¹⁹ vīspahe²⁰ anghēush²¹ astvato²² sraēshtem²³ dādaresa²⁴ khvahē²⁵ gayehe²⁶ khvanvatō²⁷ ameshaha²⁸. (2) Āat²⁹ me³⁰ aēm³¹ paiti-aokhta³² Haomō³³ ashava³⁴ dūraoshō³⁵, azem³⁶ ahmi³⁷ Zarathushtra³⁸ Haomō³⁹ ashava⁴⁰ duraoshō⁴¹, āmām⁴² yāsanguha⁴³ Spitama⁴⁴, frāmām⁴⁵ hunvanguha⁴⁶ khvaretē⁴⁷; avi mām⁴⁸ staomaine⁴⁹ stūidhi⁵⁰, yatha⁵¹ mā⁵² aparachit⁵³ Saoshyantō⁵⁴ stavān⁵⁵.

(1) During² the Hāvan¹ Gāh³ Hom⁵ (yazata) came to⁴ (the Prophet) Zarathushtra⁷ (who was) purifying⁹ ^{asb}the fire⁸ and (was) chanting¹¹ the Gathas¹⁰. (The Prophet) Zarathushtra¹⁴ asked¹³ him¹²: O man!¹⁶ Who¹⁵ art thou¹⁷?

Whom¹⁸ do I¹⁹ see²⁴, the most excellent²³ (and) beautiful²⁷ and of immortal²⁸ life²⁶ in the entire²⁰ corporeal²² world²¹. (2) Thereupon²⁹ that³¹ Hom³³, the righteous³⁴, warding off sickness³⁵ replied³² unto me³⁰: O Zarathushtra³⁸! I³⁶ am³⁷ Hom³⁹, the righteous⁴⁰, warding off sickness⁴¹. Seek⁴³ me⁴² (i.e. desire earnestly for me) and, O Spitaman⁴⁴ (Zarathushtra)! ^{asc}Pound⁴⁶ me⁴⁵ out for drinking⁴⁷ and do thou praise⁵⁰ me⁴⁸ in a hymn of praise⁴⁹ as⁵¹ other⁵³ ^{asd}benefactors⁵⁴ (of the world) have praised⁵⁵ me⁵².

(3) Āat⁵⁶ aokhta⁵⁷ Zarathushtō⁵⁸, nemō⁵⁹ Haomāi⁶⁰. Kase⁶¹-thwām⁶² paoiryō⁶³ Haoma⁶⁴ mashyō⁶⁵ astvaithyāi⁶⁶ hunūta⁶⁷ gaēthayāi⁶⁸; kā⁶⁹

^{arz} i.e. for the worship etc., of Hom yazata, giving strength of righteousness (see Khorshed Nyāyesh). Spiegel, Darmesteter and Justi translate this word *ashavazanghō* by the “holy origin, born pure” deriving it from *ashavan* and *zangha* =root *zan*. Harlez gives three different meanings of this word (1) of holy knowledge; (2) bom holy; (3) originator - bringer of righteousness. But I have thought it proper to translate this word by “giving strength of righteousness”, deriving it from *asha* =righteousness and *vazangh* = strength.

^{asa} For its translation, see para 21 of this yasht.

^{asb} i.e. was purifying the throne of the fire vase.

^{asc} i.e. take out the juice for drinking by pounding then Hom twigs.

^{asd} The meaning of “Saoshyantō” is giving light to the world, indicators of the path of morality, piety and divine worship to the people, persons well-versed in the precepts of religion, the restorer of the religion in its original pure state by wiping off impurities. In the singular case its meaning is the prophet who will be born of the mother Eredat-fedhri at the time of Resurrection-Ristākhiz.

ahmāī⁷⁰ ashish⁷¹ erenāvi⁷² chit⁷³ ahmāī⁷⁴ jasat⁷⁵ āyaptem⁷⁶. (4) Āat⁷⁷ me⁷⁸ aēm⁷⁹ paiti-aokhta⁸⁰ Haomō⁸¹ ashava⁸² dūraoshō⁸³, Vivanghāo⁸⁴ mām⁸⁵ paoiryō⁸⁶ mashyō⁸⁷ astvaithyāī⁸⁸ hunūta⁸⁹ gaēthayāī⁹⁰; hā⁹¹ ahmāī⁹² ashish⁹³ erenāvi⁹⁴, tat⁹⁵ ahmāī⁹⁶ jasat⁹⁷ āyaptem⁹⁸; yat⁹⁹ he¹⁰⁰ puthrō¹ us-zayata², yō³ yimō⁴ khshaēto⁵ hvāthwō⁶, khvarenanguhastemō⁷ zātanām⁸, hvare-daresō⁹ mashyānām¹⁰ yat¹¹ kerenaot¹² anghe¹³ khshathrādha¹⁴ amareshinta¹⁵ pasu vīra¹⁶, anghaoshemne¹⁷ āpa urvai¹⁸; khvairyān¹⁹ khvarethem²⁰ ajyamnem²¹. (5) Yimahe²² khshathre²³ aurvahe²⁴, nōit²⁵ aotem²⁶ āongha²⁷, nōit²⁸ garemē²⁹ nōit³⁰ zaurva³¹ āongha³², nōit³³ merethyush³⁴, nōit³⁵ araskō³⁶ daēvō-dātō³⁷. Pancha-dasa³⁸ fracharōithe³⁹ pita⁴⁰ puthrascha⁴¹ raodhaēshva⁴² kataraschit⁴³, yavata⁴⁴ khshayōit⁴⁵ hvāthwō⁴⁶ yimō⁴⁷ Vivanguhatō⁴⁸ puthrō⁴⁹.

(3) Then⁵⁶ said⁵⁷ Zarathushtra⁵⁸: Salvation⁵⁹ (be) unto Hom⁶⁰! Which⁶¹ man⁶⁵, O Hom⁶⁴! (was) the first⁶³ (who) pressed out⁶⁷ thee⁶² in the corporeal⁶⁶ world⁶⁸ (for dedication in the ceremonial rite)? What⁶⁹ blessing⁷¹ unto him⁷⁰ was granted⁷²? What⁷³ profit⁷⁶ unto him⁷⁴ accrued⁷⁵? (4) Thereupon⁷⁷ Hom⁸¹, the righteous⁸², warding off sickness⁸³ replied⁸⁰ unto me⁷⁸: Vivanghan⁸⁴ (was) the first⁸⁶ man⁸⁷ (who) pressed me⁸⁵ in (this) corporeal⁸⁸ world⁹⁰ (for dedication in the ceremonial rite): this⁹¹ blessing⁹³ unto him⁹² was granted⁹⁴, this⁹⁵ profit unto him⁹⁶ accrued⁹⁷: that⁹⁹ for him¹⁰⁰ a son¹ ^{ase}were born with greatness², who³ was Jamshed⁴ the King⁵, the most glorious⁷ amongst those born⁸, ^{asf} beholding the sun⁹ amongst men¹⁰ (and) good protector of the subjects⁶. Who¹¹ in this (world)¹³ on account of (his) sovereignty¹⁴ made¹² cattle and men¹⁶ immortal¹⁵, made¹² waters and vegetation¹⁸ not drying up¹⁷, (i.e. ever fresh); (people) ^{asg}were eating¹⁹ fresh²¹ food²⁰.

(5) During the rule²³ of the illustrious²⁴ Jamshed²² there was¹⁷ neither²⁵ (excessive) cold²⁶ nor²⁸ heat²⁹, neither³⁰ was there³² old age³¹ nor³³ death³⁴, nor³⁵ was there³² envy³⁶ following the doctrines of the daevas³⁷. As long as⁴⁴ Jamshed⁴⁷, the son⁴⁹ of Vivanghan⁴⁸, the good protector of the subjects⁴⁶ reigned⁴⁵, (so long) both⁴³ the father⁴⁰ and the son⁴¹ moved about³⁹ fifteen ^{ash}years of age in appearance⁴².

(6) Kase⁵⁰-thwām⁵¹ bityō⁵² Haoma⁵³ mashyō⁵⁴ astvaithyāī⁵⁵ hunūta⁵⁶ gaēthayāī⁵⁷; kā⁵⁸ ahmāī⁵⁹ ashish⁶⁰ erenāvi⁶¹, chit⁶² ahmāī⁶³ jasat⁶⁴ āyaptem⁶⁵. (7) Āat⁶⁶ me⁶⁷ aēm⁶⁸ paiti-aokhta⁶⁹ Haomō⁷⁰ ashava⁷¹ dūraoshō⁷², Āthwyō⁷³ mām⁷⁴ bityō⁷⁵ mashyō⁷⁶ astvaithyāī⁷⁷ hunūta⁷⁸

^{ase} i.e. in his house a son was born.

^{asf} Or having the appearance of the Sun, sun-like in appearance, i.e. most resplendent. Sanskrit, svardrash.

^{asg} Men could eat imperishable food (Dr. Mills); Jamshed made food inexhaustible (Professor Darmesteter); people were eating inexhaustible food (Professor Harlez).

^{ash} Amongst the ancient Iranians the age of fifteen was considered to be the age of the blossoming of youth and the age of maturity; see Tir yasht, paras 13-14; Beheram yasht, para 17.

gaēthayāī⁷⁹; hā⁸⁰ ahmāī⁸¹ ashish⁸² erenāvī⁸³, tat⁸⁴ ahmāī⁸⁵ jasat⁸⁶ āyaptem⁸⁷; yat⁸⁸ he⁸⁹ puthrō⁹⁰ us zayata⁹¹ vīsō⁹² sūrayāō⁹³ Thraētaonō⁹⁴. (8) ^{asi}Yō⁹⁵ janat⁹⁶ azīm dahākem⁹⁷ thri-zafanem⁹⁸, thri-kameredhem⁹⁹, khshvash-ashīm¹⁰⁰, hazangra-yaokhshtīm¹, ash-aojanghem², daēvīm³ drujem⁴, aghem⁵ gaēthāvīō⁶ drvantem⁷; yām⁸ ash-aojastemām⁹ drujem¹⁰ fracha kerentat¹¹ angrō mainlyush¹² avi¹³ yām¹⁴ astvaitīm¹⁵ gaētham¹⁶, mahrkāī¹⁷ ashahe¹⁸ gaēthānām¹⁹.

(6) O Hom⁵³! Which⁵⁰ was⁵⁴ the second man who pressed⁵⁶ out thee⁵¹ in the corporeal⁵⁵ world⁵⁷ (for dedication in the ceremonial rite)? What⁵⁸ blessing⁶⁰ unto him⁵⁹ was granted⁶¹? What⁶² profit⁶⁵ unto him⁶³ accrued⁶⁴? (7) Thereupon⁶⁶ Hom⁷⁰, the righteous⁷¹ warding off sickness⁷² replied⁶⁹ unto me⁶⁷: Athawyān⁷³ (was) the second⁷⁵ man⁷⁶ (who) pressed me⁷⁴ out⁷⁸ in (this) corporeal world (for dedication in the ceremonial rite); this⁸⁰ blessing⁸² unto him⁸¹ was granted⁸³, this⁸⁴ profit⁸⁷ unto him⁸⁵ accrued⁸⁶: that⁸⁸ for him⁸⁹ (i.e. in his house) a son⁹⁰ (named) Faredun⁹⁴ of the valiant⁹³ race⁹² was born with greatness⁹¹. (8) Who⁹⁵ (i.e. Faredun) slew⁹⁶ three-jawed⁹⁸, three-skulled⁹⁹, six-orbed¹⁰⁰, of a thousand wiles¹, excessively strong², devilish³ druj⁴ Zohak⁹⁷, (and) who was harmful⁵, infidel⁷ for settlements⁶; whom⁸ Angra-mainyu¹² created¹¹ by far the strongest⁹ druj¹⁰ upon¹³ (this) corporeal¹⁵ world¹⁶ for the destruction¹⁷ of the settlements¹⁹ of righteousness¹⁸.

(9) Kase²⁰-thwām²¹ thrityō²² Haoma²³ mashyō²⁴ astvaithyāī²⁵ hunūta²⁶ gaēthayāī²⁷, kā²⁸ ahmāī²⁹ ashish³⁰ erenāvī³¹, chīt³² ahmāī³³ jasat³⁴ āyaptem³⁵. (10) Āat³⁶ me³⁷ aēm³⁸ paiti-aokhta³⁹ Haomō⁴⁰ ashava⁴¹ dūraoshō⁴², Thritō⁴³ Sāmanām⁴⁴ sēvishtō⁴⁵ thrityō⁴⁶ mām⁴⁷ mashyō⁴⁸ astvaithyāī⁴⁹ hunūta⁵⁰ gaēthayāī⁵¹; hā⁵² ahmāī⁵³ ashish⁵⁴ erenāvī⁵⁵, tat⁵⁶ ahmāī⁵⁷ jasat⁵⁸ āyaptem⁵⁹; yat⁶⁰ he⁶¹ puthra⁶² us-zayōithe⁶³ Urvākhshayō⁶⁴ kerēsāspascha⁶⁵. Tkaēsho⁶⁶ anyō⁶⁷ dātō-rāzō⁶⁸, āat⁶⁹ anyō⁷⁰ uparō-kairyō⁷¹, yava⁷² gaēsush⁷³ gadhavarō⁷⁴. (11) Yō⁷⁵ janat⁷⁶ azīm⁷⁷ sravarem⁷⁸, yim⁷⁹ aspō-garem⁸⁰ nare-garem⁸¹, yim⁸² vishavantem⁸³ zairitem⁸⁴; yim⁸⁵ upairi⁸⁶ vīsh⁸⁷ raodhat⁸⁸ āreshtyō⁸⁹ bareza⁹⁰ zairitem⁹¹. yim⁹² upairi⁹³ Keresāspō⁹⁴ ayangha⁹⁵ pitūm⁹⁶ pachata⁹⁷. Ā rapithwinem⁹⁸ zrvānem⁹⁹, tafsatcha¹⁰⁰ hō¹ mairyō² khvīsatcha³; frāsh⁴ ayanghō⁵ frasparat⁶ yeshyantīm⁷ āpem⁸ parāonghāt⁹, parāsh¹⁰ tarshītō¹¹ apa-tachat¹² nare-manāo¹³ Keresāspō¹⁴.

(9) O Hom²³! Which²⁰ was the third²² man²⁴ who pressed thee²ⁱ out²⁶ in the corporeal²⁵ world²⁷ (for dedication in the ceremonial rite)? What²⁸ blessing³⁰ unto him²⁹ was granted³¹? What³² profit³⁵ unto him³³ accrued³⁴ ? (10) Thereupon³⁶ Hom⁴⁰, the righteous⁴¹, warding off sickness⁴² replied³⁹ unto me³⁷: ^{asi}Thrita the most beneficent⁴⁵ of the Sama family⁴⁴ (was) the third⁴⁶

asi The portion from “yō janat” up to “ashahe gaēthanām” at the end of this para occurs also in Beheram yasht, para 40 and Gosh yasht, para 14 respectively.

asj “Thrita” is called in Pahlavi “Sarita” and in Persian “Asrat”.

man⁴⁸ (who) pressed me⁴⁷ out⁵⁰ in (this) corporeal⁴⁹ world⁵¹ (for dedication in the ceremonial rite); this⁵² blessing⁵⁴ unto him⁵³ was granted⁵⁵, this⁵⁶ profit⁵⁹ unto him⁵⁷ accrued⁵⁸: that⁶⁰ for him⁶¹ (i.e. in his house) two sons⁶² Urvākhshaya⁶⁴ and Keresāspa⁶⁵ were born with greatness⁶³. (Of them) one⁶⁷ (i.e. Urvākhshaya) was the ^{ask}religious-minded⁶⁶, one who points out the path of justice, whilst⁶⁹ the other⁷⁰ (i.e. Keresāspa) was a supremely energetic⁷¹ youth⁷² (i.e. of youthful vigour), curly-haired⁷³ (and) a mace-bearer⁷⁴. (11) Who⁷⁵ (i.e. Keresāspa) killed⁷⁶ the serpent⁷⁷ ^{asl}Saravara, who⁷⁹ (the serpent) (was) horse-devouring⁸⁰, man-devouring⁸¹ (and) upon⁸⁶ whose⁸⁵ (body) the green⁹¹ poison⁸⁷ rose⁸⁸ to the depth⁹⁰ of a thumb⁸⁹. Upon⁹³ whom⁹² Keresāspa cooked⁹⁷ the food⁹⁶ in an iron pot⁹⁵ at the time⁹ of noon⁹⁸. That¹ serpent² grew hot¹⁰⁰ and began to hiss³, and forth from the iron pot⁵ sprang away⁶ ^{asn}that he might run away towards⁸ the flowing water⁷. ^{asn}The brave¹³ Keresāspa¹⁴, being frightened¹¹, ^{aso}fled away¹² from behind¹⁰.

(12) *Kase¹⁵-thwām¹⁶ tūryo¹⁷ Haoma¹⁸ mashyō¹⁹ astvaithyāī²⁰ hunūta²¹ gaēthayāī²²; kā²³ ahmāī²⁴ ashish²⁵ erenāvī²⁶, chit²⁷ ahmāī²⁸ jasat²⁹ āyaptem³⁰. (13) Āat³¹ me³² aēm³³ paiti-aokhta³⁴ Haomō³⁵ ashava³⁶ dūraoshō³⁷, Pourushaspō³⁸ mām³⁹ tūryo⁴⁰ mashyō⁴¹ astvaithyāī⁴² hunūta⁴³ gaēthayāī⁴⁴; hā⁴⁵ ahmāī⁴⁶ ashish⁴⁷ erenāvī⁴⁸, tat⁴⁹ ahmāī⁵⁰ jasat⁵¹ āyaptem⁵² yat⁵³ he⁵⁴ tūm⁵⁵ us-zayangha⁵⁶ tūm⁵⁷erezvō⁵⁸ Zarathushtra⁵⁹, nmānahe⁶⁰ Pourushaspāhe⁶¹ vīdaēvō⁶² Ahura-tkaēshō⁶³. (14) Srūtō⁶⁴ Airyene Vaējahi⁶⁵ tūm⁶⁶ paoiryō⁶⁷ Zarathushtra⁶⁸ Ahunem Vairīm⁶⁹ frasrāvayō⁷⁰, vīberethvantem⁷¹ ākhtūrīm⁷² aparem⁷³ khraozdyehya⁷⁴ frasrūiti⁷⁵. (15) Tūm⁷⁶ zemar-güzō⁷⁷ ākerenavō⁷⁸ vīspe⁷⁹ daēva⁸⁰ Zarathushtra⁸¹, yō⁸² para ahmāt⁸³ vīro-raodha⁸⁴ apatayen⁸⁵, paiti⁸⁶ āya⁸⁷ zemā⁸⁸; yō⁸⁹ aojishtō⁹⁰, yō⁹¹ tanjishtō⁹², yō⁹³ thwakhshishtō⁹⁴, yō⁹⁵ āsishtō⁹⁶, yō⁹⁷ ash-verethrajāstēmō⁹⁸ abavat⁹⁹ mainivā¹⁰⁰ dāmān¹.*

(12) O Hom¹⁸! Which¹⁷ man¹⁹ (was) the fourth¹⁷ man (who) pressed thee¹⁶ out²¹ in the corporeal²⁰ world²² (for dedication in the ceremonial rite)? What²³ blessing²⁵ unto him²⁴ was granted²⁶? What²⁷ profit³⁰ unto him²⁸ accrued²⁹? (13) Thereupon³¹ Hom³⁵, the righteous³⁶, warding off sickness³⁷ replied³⁴ unto me³²: Pourushaspā³⁸ (was) the fourth⁴⁰ man⁴¹ (who) pressed me³⁹ out⁴³ in (this) corporeal⁴² world⁴⁴ (for dedication in the ceremonial rite). This⁴⁵ blessing⁴⁷ unto him⁴⁶ was granted⁴⁸, this⁴⁹ profit⁵² unto him⁵⁰ accrued⁵¹ that⁵³

ask Or “the one who points out the path of the religion (i.e. Dastoor) and organiser of laws (i.e. framer of good laws); an upright judge” (Mills).

asl Horned (Darmesteter and Mills); derived from *srava* = horn.

asm Having come out upset the boiling water (Mills).

asn The original meaning of *nare-manāo* is of manly heart-mind; Narimān (the later meaning); according to *Shah Nameh*, he is the father of the hero Sam.

aso Although Keresāspa at first started by the giant-like serpent, but eventually he killed him. About the heroism of the hero Keresāspa, his adventurous deeds and acts of bravery, see Zamyat yasht, paras 41-44.

for him⁵⁴ (i.e. in his house) thou wast born with greatness⁵⁶. O righteous⁵⁸ Zarathushtra⁵⁹! thou⁵⁷ art of the house⁶⁰ of Pourushaspa⁶¹, estranged (from the doctrines of) the daevas⁶², (and) follower of the Law of Ahura Mazda⁶³.

(14) O Zarathushtra⁶⁸! famed⁶⁴ in Airyana Vaejah⁶⁵ thou⁶⁶ (was) the first⁶⁷ (who) recited aloud⁷⁰ the ^{asp}Ahuna Vairyā⁶⁹, spread⁷² abroad⁷¹ chanted ^{aso}four times⁷² (and) then⁷³ he chanted⁷⁰ with a louder⁷⁴ voice. (15) Thou⁷⁶, O Zarathushtra⁸¹! who⁸⁹ among the creatures¹ of the two spirits¹⁰⁰ was ^{asi}created⁹⁹ the strongest⁹⁰, who⁹¹ (was created) the most firm⁹², most active⁹⁴, the swiftest⁹⁶ and who⁹⁷ (was) exceedingly victorious⁹⁸ (or excessive smiter of the enemy) ^{ass}caused⁷⁸ all⁷⁹ the demons⁸⁰ to hide under the earth⁷⁷ who⁸² up to now⁸³ ran about⁸⁵ upon⁸⁶ this⁸⁷ earth⁸⁸ in human shape⁸⁴.

(16) Āat² aokhta³ Zarathushtro⁴, nemō⁵ Haomāi⁶, Vanghush⁷ Haomō⁸ hudhātō⁹; Haomō¹⁰ arshdātō¹¹, vanghush¹² dātō³, baēshazyō¹⁴, hukerefsh¹⁵, hvaresh¹⁶ verethrajāo¹⁷, zairi-gaonō, nāmyāsush. Yatha²⁰ khvarente²¹ vahishtō²², urunaēcha²³ pāthmainyōtemō²⁴. (17) Nī²⁵ te²⁶ zāire²⁷ madhem²⁸ mrūye²⁹, nī amem³⁰, nī verethraghnem³¹; nī dasvare³², nī baēshazem³³, nī fradathem³⁴, nī varedathem³⁵, nī aojō³⁶ vīspōtanum³⁷, nī mastīm³⁸ vīspō-paēsanghem³⁹; nī tat⁴⁰ yatha⁴¹ gaethāhvā⁴² vasō-khshathrō⁴³ fracharānē⁴⁴, tbaēshō-taurvāo⁴⁵ drujemvanō⁴⁶. (18) Nī tat⁴⁷, yatha⁴⁸ taurvayeni⁴⁹ vīspanām⁵⁰ tbaēshavatām⁵¹ tbaēshāo⁵², daēvanām⁵³ mashyānāmcha⁵⁴, yāthwām⁵⁵ pairikanāmcha⁵⁶, sāthrām⁵⁷ kaoyām⁵⁸ karafnāmcha⁵⁹, mairyānāmcha⁶⁰ bizangranām⁶¹, ashemaoghanāmcha⁶² bizangranām⁶³, vehrkanāmcha⁶⁴ chathwarezangranām⁶⁵, haēnayāoscha⁶⁶ perethu-ainikayāo⁶⁷, davāithyāo⁶⁸ patāithyāo⁶⁷.

(16) Thereupon (the Prophet) Zarathushtra⁴ said³: Salutations⁵ (be) upon Hom⁶! Hom is excellent⁷ (and) well-created⁹: Hom¹⁰ (is) truth-created¹¹, health-giving¹⁴, well-shaped¹⁵, working for good¹⁶, victorious¹⁷ (or smiter of the enemy¹⁷), golden-hued¹⁸ (or of green colour)¹⁸, with bending twigs¹⁹. Just as²⁰ (he is) best²² for the drinker²¹, so also (he is) leading most to heavenly path²⁴ for the soul²³. (17) O green-hued²⁷ (Hom)! I ^{ast}request²⁵⁻²⁹ (ask a favour of) (all) these⁴⁰ - thy²⁶ wisdom²⁸, courage³⁰, victory³¹, health³², means of gaining health³³, prosperity³⁴, increase³⁵, strength³⁶ of the entire body³⁷ (and)

asp About the explanation and excellence of Ahunavar, see Ahunavar translation and explanation, and also Srosh Yasht Hādokht paras. 3-6.

aso The meaning of *ākhtūrim* can be, that which is to be chanted four times, based upon Vendidad fargard X, para 12, where Ahunavar is included among the class of hymns to be recited four times, and upon yasna H5 XXVII during the pounding of Haoma when Ahunavar is recited four times. "Reciting four times with musical tone". (Mills)

asr In original form this verb (*abavat*) is in third person.

ass i.e. Thou didst open the way for the prosperity of the world by destroying the demons and their evil, see Fravardin yasht, paras 87-95.

ast Or alternatively: O green-hued (HOM)! I ask of thee wisdom, courage, victory, health, prosperity, etc. It is understood that after every *nī*, adverb *mrūye* is required.

greatness³⁸ possessing all kinds of ^{asu}brilliance³⁹, so that⁴¹ I may move about⁴⁴ (or I may rule⁴⁴) like an independent Sovereign⁴³, destroyer of malice⁴⁵ (and) vanquisher of the druj⁴⁶, in (all) lands⁴². (18) (I ask for all) these⁴⁷ (i.e. wisdom, courage, victory, health, greatness, etc.) so that⁴⁸ I may overcome⁴⁹ malice⁵² - of all⁵⁰ enemies⁵¹, demons⁵³, mortals⁵⁴, wizards⁵⁵, witches⁵⁶, tyrants⁵⁷, the Kiks⁵⁸, and ^{asv}Karaps⁵⁹, ^{asw}of men⁶¹ ^{ax}having the nature of serpents⁶⁰, heretical⁶² persons⁶³, four-legged⁶⁵ wolves⁶⁴, (and) of the army⁶⁶ with an extensive battle-array⁶⁷, deceiving⁶⁸ (and) rushing onwards⁶⁹.

(19) Imem⁷⁰ thwām⁷¹ paoirīm⁷² yānem⁷³ Haoma⁷⁴ jaidhyemi⁷⁵ dūraosha⁷⁶, vahishtem ahūm⁷⁷ ashaonām⁷⁸ raochanghem⁷⁹ vīspō-khvāthrem⁸⁰. Imem⁸¹ thwām⁸² bitīm⁸³ yānem⁸⁴ Haoma⁸⁵ jaidhyemi⁸⁶ dūraosha⁸⁷, drvatātem⁸⁸ anghāose⁸⁹ tanvō⁹⁰. Imem⁹¹ thwām⁹² thritīm⁹³ yānem⁹⁴ Haoma⁹⁵ jaidhyemi⁹⁶ dūraosha⁹⁷, dareghō-jitīm⁹⁸ ushtānahe⁹⁹. (20) Imem¹⁰⁰ thwām¹ tūirīm² yānem³ Haoma⁴ jaidhyemi⁵ dūraosha⁶, yatha aēshō⁷ amavāo⁸ thrāfedhō⁹, frakhshtāne¹⁰ zemā¹¹ paitī¹², tbaēshō-taurvāo¹³ drujem-vanō¹⁴. Imem¹⁵ thwām¹⁶ pukhdehm¹⁷ yānem¹⁸ Haoma¹⁹ jaidhyemi²⁰ dūraosha²¹, yatha²² verethrajāo²³ vanat-pishanō²⁴, frakhsh-tāne²⁵ zemā²⁶ paitī²⁷ tbaēshō-taurvāo²⁸ drujem-vanō²⁹. (21) Imem³⁰ thwām³¹ khshtūm³² yānem³³ Haoma³⁴ jaidhyemi³⁵ dūraosha³⁶, paurva³⁷ tāyūm³⁸ paurva³⁹ gadhem⁴⁰ paurva⁴¹ vehrkem⁴² būidhyōimaide⁴³; mā chish⁴⁴ pourvō⁴⁵ būidhyaēta⁴⁶ nō⁴⁷, vīspe⁴⁸ paurva⁴⁹ būidhyaōimaide⁵⁰.

(19) O Hom⁷⁴, warding off sickness⁷⁶! this⁷⁰ (is) the first⁷² gift⁷³ (that) I request⁷⁵ of thee⁷¹: heaven⁷⁷ of the righteous (people)⁷⁸ bright⁷⁹ (and) all comfortable⁸⁰. O Hom⁸⁵, warding off sickness⁸⁷! this⁸¹ (is) the second⁸³ gift⁸⁴ (that) I request⁸⁶ of thee⁸²: health⁸⁸ of this⁸⁹ body⁹⁰. O Hom⁹⁵, warding off sickness⁹⁷! this⁹¹ (is) the third⁹³ gift⁹⁴ (that) I request⁹⁶ of thee⁹² long existence⁹⁹ of life⁹⁸. (20) O Hom⁴ warding off sickness⁹⁷! this¹⁰⁰ (is) the fourth² gift³ (that) I request⁶ of thee¹¹! I may move about¹⁰ (or I may rule¹⁰) on¹² (this) earth¹¹ as ^{asy}having fulfilled my desires⁷, courageous⁸, satisfied⁹, the destroyer of malice¹³ (and) the sraiter of falsehood¹⁴. O Hom¹⁹, warding off sickness²¹! this¹⁵ (is) the fifth¹⁷ gift¹⁸ (that) I request²⁰ of thee¹⁶: I may move about²⁵ (or I may rule²⁵) on²⁷ (this) earth²⁶ as victorious²³, (or smiting the enemy²³), conqueror in the battle²⁴, the destroyer of malice²⁸ (and) the smiter of falsehood²⁹. (21) O Hom³⁴, warding off sickness³⁶! this³⁰ (is) the sixth³² gift³³ (that) I request³⁵ of thee³¹: may we become aware⁴³ beforehand³⁷

asu “Understanding of each adorning kind” (Mills); “Knowledge of all types” (Darmesteter).

asv For its explanation, see Hormazd yasht, para 10 notes.

aw Murderers (Mills); thieves, robbers (Darmesteter); sinner (Harlez).

ax The Original meaning of *bizangra* is biped. Perhaps its significance may be biped animal (man).

asy *Yatha aēshō* = Sanskrit *yathā-ishtam* = according to one’s own wish; root *ish* = Sanskrit *ish* = to wish.

of the thief³⁸, the murderer⁴⁰ (and) of the wolf⁴². Let not any⁴⁴ (other) become aware⁴⁶ beforehand⁴⁵ of us⁴⁷; may we become aware⁵⁰ beforehand⁴⁹ of all⁴⁸.

(22) **Haomō⁵¹** aēibish⁵², yōi⁵³ urvantō⁵⁴ hita⁵⁵ takhshenti⁵⁶ erenāum⁵⁷ zāvare⁵⁸ aojāoscha⁵⁹ bakhshaiti⁶⁰. **Haomō⁶¹** āzizanāitibish⁶² dadhāiti⁶³ khshaētō-puthrīm⁶⁴, uta⁶⁵ ashava-frazaintīm⁶⁶. **Haomō⁶⁷** taēchit⁶⁸, yōi⁶⁹ katayō⁷⁰ naskō-frasāonghō⁷¹ āonghenti⁷², spānō⁷³ mastīmcha⁷⁴ bakhshaiti⁷⁵. (23) **Haomō⁷⁶** tāoschit⁷⁷, yāo⁷⁸ kainīnō⁷⁹ āonghare⁸⁰ dareghem⁸¹ aghravō⁸², haithīm⁸³ rādhemcha⁸⁴ bakhshaiti⁸⁵ mōshu⁸⁶ jaidhyamnō⁸⁷ hukhratush⁸⁸. (24) **Haomō⁸⁹** temchit⁹⁰ yim⁹¹ keresānīm⁹² apakhshathrem⁹³ nishādhayai⁹⁴, yō⁹⁵ raosta⁹⁶ khshathrō-kāmaya⁹⁷. Yō⁹⁸ davata⁹⁹ nōit¹⁰⁰ me¹ apām² āthrava³ aiwishtish⁴ veredhye⁵ danghava⁶ charāt⁷, hō⁸ vīspe⁹ varedhanām¹⁰ vanāt¹¹, nī¹² vīspe¹³ varedhanām¹⁴ janāt¹⁵.

(22) Hom⁵¹ grants⁶⁰ strength⁵⁸ and power⁵⁹ unto those⁵² who⁵³ cause the steeds⁵⁴ restrained with reins⁵⁵ run⁵⁶ in the race-course⁵⁷. Hom⁶¹ asz¹ bestows⁶³ on ^{ata}women who are bearing⁶² brilliant sons⁶⁴ (and) also⁶⁵ righteous progeny⁶⁶. Hom⁶⁷ granteth⁷⁵ wisdom⁷³ and greatness⁷⁴ unto those⁶⁸ householders⁷⁰ who⁶⁹ sit⁷² ^{atb}studying the scriptures⁷¹. (23) Hom⁷⁶ of good wisdom⁸⁸, being entreated⁸⁷ doth grant⁸⁵ quickly⁸⁶ the true⁸³ (or honest⁸³) husband⁸⁴ unto those⁷⁷ who⁷⁸ have remained⁸⁰ virgins⁷⁹ for a long time⁸¹.

(24) Hom⁸⁹ dethroned⁹⁴ him⁹⁰ who⁹¹ (was) ^{atc}Keresani⁹² by removing from sovereignty⁹³, who⁹⁵ was swelled⁹⁶ up in (his) ambition for sovereign power⁹⁷. Who⁹⁸ (Keresani) (during the period of his sovereignty) bragged⁹⁹ (with pride): Never¹⁰⁰ henceforth² in my¹ land⁶ shall any priest³, teacher⁴ move about⁷ for propagating⁵ (Zoroastrian Religion), (because) he⁸ will destroy¹¹ the whole⁹ of (my) increase¹⁰, and will ruin¹²⁻¹⁵ the whole¹³ of (my) prosperity¹⁴.

(25) **Ushta¹⁶** te¹⁷, yō¹⁸ khvā¹⁹ aojangha²⁰ vasōkhshathrō²¹ ahi²² Haoma²³. Ushta²⁴ te²⁵, apivatahe²⁶ pouru-vachām²⁷erezūkhdhanām²⁸. Ushta²⁹ te³⁰, nōit³¹ pairi-frāsa³²erezūkhdhem³³ peresahi³⁴ vāchem³⁵. (26) Frā te³⁶ Mazdāo³⁷ barat³⁸ paurvanīm³⁹, aiwyāonghanem⁴⁰ stehrāpaēsanghēm⁴¹ mainyutāshtem⁴², vanguhīm⁴³ daēnām⁴⁴ Māzda-
yasnīm⁴⁵. Āat⁴⁶ anghe⁴⁷ ahi⁴⁸ aiwyāstō⁴⁹ bareshnush⁵⁰ paiti⁵¹ gairinām⁵², drājanghe⁵³ aiwidhāitishcha” gravascha⁵⁵ mānthrahe⁵⁶. (27) **Haoma⁵⁷** nmānō-paiti⁵⁸ vīspaiti⁵⁹, zantu-paiti⁶⁰ danghu-paiti⁶¹, spanangha⁶² vaēdhya-paiti⁶³, amāicha⁶⁴ thwā⁶⁵ verethraghnāicha⁶⁶, māvōya⁶⁷ upa-

asz For its opposite see yasna Hā X, para 15.

ata Or women desiring to beget children; root *zan* = Sanskrit *jan*.

atb *Nuska*, i.e. books written in holy Avesta scriptures. Its total number was 21. For its explanation, see “Names of the 21 Nasks” above.

atc According to Professor Darmesteter, he could be compared to Alexander (Sikandar).

mruye⁶⁸ tanuye⁶⁹ thrlmāicha⁷⁰ yat⁷¹ pouru-baokhshnahe⁷². (28) Vī⁷³-nō⁷⁴ tbaēshavatām⁷⁵ tbaēshebīsh⁷⁶ vī⁷⁷ manō⁷⁸ bara⁷⁹ garamantām⁸⁰. Yō⁸¹ chishcha⁸² ahmi⁸³ nmāne,⁸⁴ yō⁸⁵ anghe⁸⁶ vīsi⁸⁷, yō⁸⁸ ahmi⁸⁹ zantvō⁹⁰, yō⁹¹ anghe⁹² danghvō⁹³ aēnanghāo⁹⁴ asti⁹⁵ mashyō⁹⁶ gēurvaya⁹⁷ he⁹⁸ pādhave⁹⁹ zāvare¹⁰⁰ pairi¹-she² ushi³ verenūidhi⁴, skendem⁵ she⁶ manō⁷ kerēnūidhi⁸. (29) Mā⁹ zbarellaibya¹⁰ fratuyāo¹¹, mā¹² gavaēibya¹³ aiwi-tūtuyāo¹⁴, mā¹⁵ zām¹⁶ vaēnōit¹⁷ ashibya¹⁸, mā¹⁹ gām²⁰ vaēnōit²¹ ashibya²², yō²³ aēnanghaiti²⁴ nō²⁵ manō²⁶ yō²⁷ aēnanghaiti²⁸ nō²⁹ kehrpem³⁰.

(25) O Hom²³! Greatness¹⁶ (or hail¹⁶) (be) unto thee¹⁷! (Thou) who¹⁸ art²² ruling at will²¹ by thine own¹⁹ power²⁰. (O Hom!) greatness²⁴ (be) unto thee²⁵! Thou dost understand²⁶ truthfully spoken²⁸ full words²⁷. (O Hom!) greatness²⁹ (be) unto thee³⁰! Thou ^{atd}dost not³¹ question³⁴ the word³⁵ truly uttered³³ by cross (or round-about) questioning³². (26) (O Hom!) (the Creator) Ahura Mazda³⁷ brought³⁸ for thee³⁶ the sacred-girdle⁴⁰ star-adorned⁴¹ (and) fashioned by the Spirits⁴² (and) the good⁴³ Mazda-worshipping⁴⁵ religion⁴⁴. Invested with the girdle⁴⁹ thou hast made thy abode⁴⁸ then⁴⁶ on⁵¹ the tops⁵⁰ of the mountains⁵² (for chanting) the commandments⁵⁴ of the Holy Spell⁵⁶ for a long time⁵³. (27) O Hom⁵⁷, Lord of the house⁵⁸, street⁵⁹, town⁶⁰, country⁶¹ (and) through wisdom⁶² Lord of knowledge⁶³! I think⁶⁸ of thee⁶⁵ for courage⁶⁴ and victory⁶⁶, and for (gaining) happiness⁷⁰ full of enjoyments⁷² for my⁶⁷ body⁶⁹. (28) (O Hom!) do thou carry us⁷⁴ away⁷³⁻⁷⁹ from the wickedness⁷⁶ of wicked (men)⁷⁵. Do thou carry away far⁷³⁻⁷⁹ (my) thought⁷⁸ (from the wickedness) of ^{ate}poisonous (men)⁸⁰. And any⁸² vindictive⁹⁴ man⁹⁶ whatever⁸² may be⁹⁵ in this⁸³ house⁸⁴, street⁸⁷, town⁹⁰ (and) country⁹³, do thou take away⁹⁷ strength¹⁰⁰ from his⁹⁶ legs⁹⁹, do thou ^{atf}cover⁴ his² intellect³ and do thou render⁸ his⁶ mental faculty⁷ broken to pieces⁵. (29) (O Hom!) do not⁹ grant¹¹ to both the legs (of that person) nor¹² bestow power¹⁴ to both the hands (of that person) who²³ injures²⁴ our²⁵ mind²⁶, harms our²⁹ body³⁰; (that person) cannot¹⁵ see¹⁷ the earth¹⁶ with (his two eyes¹⁸); (that person) cannot¹⁹ see ^{atg}the world²⁰ with (his) two eyes²².

(30) Paiti³¹ azōish³² zairitahe³³ simahe³⁴ vīshōvaēpahe³⁵ kehrpem³⁶ nāshemnāi³⁷ ashaone³⁸, Haoma³⁹ zaire⁴⁰, vadare⁴¹ jaidhi⁴². Paiti⁴³ gadhahe⁴⁴ vīvarezdavatō⁴⁵ khrvīshyatō⁴⁶ zazarānō⁴⁷, kehrpem⁴⁸ nāshemnāi⁴⁹ ashaone⁵⁰, Haoma⁵² zāire⁵², vadare⁵³ jaidhi⁵⁴. (31) Paiti⁵⁵ mashyehe⁵⁶ drvatō⁵⁷ sāstarsh⁵⁸ aiwi-vōizdayantahe⁵⁹ kameredhem⁶⁰, kehrpem⁶¹ nāshemnāi⁶² ashaone⁶³, Haoma⁶⁴ zāire⁶⁵, vadare⁶⁶ jaidhi⁶⁷. Paiti⁶⁸ ashemaoghahe⁶⁹ anashaonō⁷⁰ ahūm-merenchō⁷¹, anghāo⁷² daēnayāō⁷³ mās-vacha⁷⁵ dathānahe⁷⁶, nōit⁷⁷ shyaothnāish⁷⁸ apayantahe⁷⁹,

atd i.e. Thou dost not doubt truthfulness.

ate Taking *gramentām*, Mills translates, “angry enemies”; “infuriated” (Darmesteter).

atf i.e. render his intellect dim or faint.

atg i.e. the entire creation. The meaning of *gam* is also “cattle”.

kehrpem⁸⁰ nāshemnai⁸¹ ashaone⁸², Haoma⁸³ zāire⁸⁴ vadare⁸⁵ jaidhi⁸⁶. (32) Paiti⁸⁷ jahikayāī⁸⁸ yātu maityāī⁸⁹, maodhanō-kairyai⁹⁰ upashtā-bairyāī⁹¹, yenghe⁹² fra-fravaiti⁹³ manō⁹⁴, yatha⁹⁵ awrem⁹⁶ vātō-shūtem⁹⁷, kehrpem⁹⁸ nāshemnāī⁹⁹ ashaone¹⁰⁰ Haoma¹ zāire² vadare³ jaidhi⁴. Yat⁵ he⁶ kehrpem⁷ nāshemnai⁸ ashaone⁹, Haoma¹⁰ zāire¹¹ vadare¹² jaidhi¹³.

(30) Against³¹ the green³³, dreadful³⁴, (and) poison-producing³⁵ serpent³² do thou smite⁴² the weapon⁴¹ O green⁴⁰ Hom³⁹! ^{ati}for protecting³⁷ the body³⁶ of righteous (men). Against⁴³ the robber⁴⁴, acting contrary (to the Law)⁴⁵, bloodthirsty⁴⁶ (and) tormenting⁴⁷ do thou smite⁵⁴, O green⁵² Hom⁵¹! the weapon⁵³ for protecting⁴⁹ the body⁴⁸ of righteous (men)⁵⁰. (31) Against⁵⁵ the head⁶⁰ of the man⁵⁶ unbelieving⁵⁷ (i.e. wicked), the oppressor⁵⁸, (and) injurious⁵⁹, do thou smite⁶⁷ the weapon⁶⁶, O green⁶⁵ Hom⁶⁴! for protecting⁶² the body⁶¹ of righteous⁶³ (men). Against⁶⁸ the heretic⁶⁹, unrighteous⁷⁰, world-destroying⁷¹ (who though) ^{ati}bearing⁷⁶ in mind⁷⁴ the commandments⁷⁵ of this religion (of Hormazd and revealed by Zarathushtra) (Yet) never⁷⁷ ^{ati}applying⁷⁹ through actions⁷⁸, do thou smite⁵⁶, O green⁸⁴ Hom⁸³! the weapon⁸⁵ for protecting⁸¹ the body⁸⁰ of righteous (men)⁸². (32) Against the wicked woman⁸⁸, full of magic⁸⁹, delighting in lusty desires⁹⁰, lustful⁹¹, whose⁹² mind⁹⁴ tosses about⁹³ like⁹⁵ the wind-driven⁹⁷ clouds⁹⁶, do thou smite⁴, O green² Hom¹! the weapon³. Do thou smite¹³ her¹³ the weapon¹², O green¹¹ Hom¹⁰! for protecting⁸ the body⁷ of righteous (men).

(Kardah II) (1) Vish¹ apām² idha³ patentu⁴ vī⁵ daēvāonghō⁶ vī⁷ daēvayō⁸; vanghush⁹ Sraoshō¹⁰ mitayatu¹¹, Ashish Vanguhi¹² idha¹³ mithnatu¹⁴; Ashish Vanguhi¹⁵ rāmayat¹⁶ idha¹⁷ upa¹⁸ imat¹⁹ nmānem²⁰, yat²¹ Āhūri²² yat²³ Haomahe²⁴ ashavazanghō²⁵. (2) Frataremchit²⁶ te²⁷ havanem²⁸ vacha²⁹ upa-staomi³⁰ hukhratvō³¹, yo³² āsush³³ hangēurvayeiti³⁴; uparemchit³⁵ te³⁶ havanem³⁷ vacha³⁸ upa-staomi³⁹ hukhratvō⁴⁰ yahmi⁴¹ nighne⁴² narsh⁴³ aojangha⁴⁴. (3) Staomi⁴⁵ maēghemcha⁴⁶ vāremcha⁴⁷, yā⁴⁸ te⁴⁹ kehrpem⁵⁰ vakhshayatō⁵¹, bareshnush⁵² paiti⁵³ gairinām⁵⁴; staomi⁵⁵ garayō⁵⁶ berezantō⁵⁷ yathra⁵⁸ Haoma⁵⁹ ururudhusha⁶⁰. (4) Staomi⁶¹ zām⁶² perethwīm⁶³ pathanām⁶⁴ verezyahghām⁶⁵, khvāparām⁶⁶ barethrīm⁶⁷ te⁶⁸ Haoma⁶⁹ ashāum⁷⁰; staomi⁷¹ zemō⁷² yatha⁷³ raodhahe⁷⁴ hubaoidhish⁷⁵ aurvō⁷⁶ charānem⁷⁷. Uta⁷⁸ Mazdāo⁷⁹ huruthma⁷⁹ Haoma⁸⁰ raose⁸¹ gara⁸² paiti⁸³; uta⁸⁴ frādhaēsha⁸⁵ vish-patha⁸⁶; haithīmcha⁸⁷ ashahe⁸⁸ khāo⁸⁹ ahi⁹⁰. (5) Veredhyanguha⁹¹ mana⁹² vacha⁹³, vīspescha⁹⁴ paiti⁹⁵ vareshajish⁹⁶, vīspescha⁹⁷ paiti⁹⁸ frasparesghe⁹⁹, vīspescha¹⁰⁰ paiti¹ fravākhshe². Mana vacha vīspescha paiti vareshajish, vīspescha paiti frasparesghe, vīspescha paiti fravākhshe.

ath Original meaning: “for the righteous (man) in order to protect (his) body”. Nāshemnāī: The root of the word nāshemnāī is Sanskrit *nash* = to render free from danger-anxiety.

ati Or remembering the thought and the verse of the religion (dvandva compound).

atj Original meaning “not attaining to actions”, root *ap* = Sanskrit *ap* = to reach.

(1) Hereafter² may the demons⁶ (and) ^{atk}demonesses⁷ run away ^{atl}afar⁷! May the good⁹ obedience¹⁰ (or the good⁹ Sraosha yazata¹⁰) stay¹¹ (here)! May (the yazata) Ashishvangh¹² stay¹⁴ here¹³! May ^{atm}Ashishvangh¹⁵ bestow joy (or happiness)¹⁶ upon this¹⁹ house²⁰ which²¹ (is) of Ahura²² (and) of Hom²⁴, giving ^{atn}strength of righteousness²⁵. (2) O (Hom) of good wisdom³¹! I praise³⁰ with the word²⁹ (of prayer) the first³³ act of thy²⁷ ^{ato}first²⁶ pressing²⁸ sprout³³ when³² is held³⁴. O (Hom) of good wisdom⁴⁰! I praise³⁹ with the word³⁸ (of prayer) the second³⁵ act of thy³⁶ pressing³⁷ by which (work)⁴¹ I smite⁴² (the demons) with manly⁴³ strength⁴⁴! (3) I praise⁴⁵ the cloud⁴⁶ and the rain⁴⁷ which⁴⁸ make thy⁴⁹ body⁵⁰ increase⁵¹ on⁵³ the tops⁵² of the mountains⁵⁶ where⁵⁸ thou, O Hom! hast grown up⁶⁰.

(4) O righteous⁷⁰ Hom⁶⁹! I praise⁶¹ thy⁶⁸ self-supporting⁶⁶ mother⁶⁷ (which is) extensive⁶³, broadband fertile⁶⁵ earth⁶². I praise⁷¹ different portions of the earth⁷², where⁷³ thou growest⁷⁴ spreading (thy) renowned⁷⁶ fragrance⁷⁵ on the fields⁷⁷. Also⁷⁸ as the good creation of Ahura Mazda⁷⁹, O Hom! Thou growest⁸¹ on⁸³ the mountains⁸². (O Hom!) mayest thou flourish⁸⁵ also⁸⁴ towards the pathways of birds⁸⁶. Verily⁸⁷ thou art⁹⁰ the ^{atp}source of righteousness⁸⁸. (5) (O Hom!) with (the power of) the word (of) my⁹² (prayer)⁹³ increase thou⁹¹ in⁹⁵ all⁹⁴ (thy) stalks⁹⁶, in⁹⁸ all⁹⁷ branches⁹⁹ and in¹ all¹⁰⁰ twigs².

(6) **Haomo**³ ukhshyeiti⁴ stavanō⁵, atha⁶ nā⁷ yō⁸ dim⁹ staoiti¹⁰ verethrajāstarō¹¹ bavaiti¹². Nitemachit¹³ Haoma¹⁴ hūtish¹⁵, nitemachit¹⁶ Haoma¹⁷ stūtish¹⁸, nitemachit¹⁹ Haoma²⁰ khvareti²¹, hazangraghnyai²² asti²³ daēvanām²⁴. (7) Nasyeiti²⁵ hathra²⁶ frākeresta²⁷ ahmat²⁸ hacha²⁹ nmānāt³⁰ āhitish³¹, yathra³² bādha³³ upāzaiti³⁴, yathra³⁵ bādha³⁶ upastaoiti³⁷, Haomahe³⁸ baēshazyeh³⁹ chithrem⁴⁰, dasvare⁴¹ baēshazem⁴² ahe⁴³ vīse⁴⁴ uta⁴⁵ maēthanem⁴⁶. (8) Vīspe zi anye madhāonghō aēshma hachinte⁵² khrvī-drvō; āat hō yō Haomahe madhō asha⁵⁹ hachaite urvāsmana. Renjaiti Haomahe madho. Yō yatha puthrem taurunem Haomem vandaēta mashyō, frā ābyō tanubyo Haomō vīsaite baēshazāi.

(6) (When Hom is) praised, Hom³ grows, for this reason⁶; the man⁷, who⁸ praises¹⁰ him⁹ becomes¹² most victorious¹¹. O Hom¹⁴! (thy) least act of pressing the juice¹⁵, O Hom¹⁷! (thy) least¹⁶ praise¹⁸, O Hom²⁰! (thy) least¹⁹

atk Demon-worshipper (Darmesteter); associates of the demons (Pahlavi).

atl The word *vish* in the beginning of this paragraph is another form of *vi* too.

atm Yazata Ashishvang is the yazata presiding over riches, happiness and piety.

atn For the explanation of the word *ashavazanghō*, see note to Hom Yash Large, introductory paragraph.

ato From Pahlavi. Hāvanim, i.e. the mortar and the pestle for pounding Haoma. Taking both these as two different things Prof. Darmesteter translates *frataremchit havanem* as the “lower hāvana” i.e. *hāvanīm* = mortar and *uparemchit hāvanem* as the “upper hāvana” i.e. the pestle.

atp Vedic *rtasya khā* (Darmesteter). “Fountains of truth” (Mills). For comparison, see Beheram yasht, Karda 11 (erezoish khāo).

drinking²¹ atq^{are}²³ a thousand-fold destruction²² of the demons²⁴. (7) To whatever places³² (one) carries³⁴ assuredly³³ the health-giving³⁹ Hom³⁸ and to whatever places³⁵ (one) verily³⁶ praises³⁷ (him), from²⁹ that²⁸ house³⁰ (all) contamination³¹ created²⁷ (by the demons) disappears²⁵ at once²⁶, (and) in his⁴³ family⁴⁴ as⁴⁵ in (his) residence⁴⁶ (come) happiness⁴¹ (and) health⁴² openly⁴⁰. (8) For⁴⁸ intoxications⁵⁰ (of) all⁴⁷ other⁴⁹ (kinds) lead⁵² to (demon) Aeshma⁵¹ of infuriate weapon⁵³; but⁵⁴ that⁵⁵ which⁵⁶ is the intoxication⁵⁸ of Hom⁵⁷ leads⁶⁰ to delight⁶¹ (and) righteousness⁵⁹. The intoxication⁶⁴ of Hom⁶³ makes (us) agile⁶².

Explanation:- (By taking all kinds of liquors and intoxicating substances the mind is excited and thereby fury and wrath are produced, by which destruction arises, but the intoxication produced by drinking the juice of Haoma prepared through ceremony is most pleasant and in its joy and delight a man is incited to perform virtuous and good deeds).

To (that) man⁷¹ who⁶⁵ atr^{praises}⁷⁰ Hom⁶⁹ like⁶⁶ (his) young⁶⁸ son⁶⁷ Hom⁷⁴ enters⁷⁵ into his⁷² body⁷³ for giving health⁷⁶.

(9) **Haoma**⁷⁷ dazdi⁷⁸ me⁷⁹ baēshazanām⁸⁰, yābyō⁸¹ ahi⁸² baēshazadāo⁸³; Haoma⁸⁴ dazdi⁸⁵ me⁸⁶ vārethragninām⁸⁷, yābyō⁸⁸ ahi⁸⁹ verethra-taurvāo⁹⁰. Frā te⁹¹ vīsāi⁹² urvathō⁹³ staota⁹⁴, urvathem⁹⁵ staotārem⁹⁶ vanghanghem⁹⁷ dadhō⁹⁸ aokhta⁹⁹ Ahurō Mazdāo¹⁰⁰ yatha¹ Ashe² yat³ Vahishtem⁴. (10) **Aurvantem**⁵ thwā⁶ dāmidhātem⁷ baghō⁸ tatashat⁹ hvāpāo¹⁰; **aurvantem**¹¹ thwā¹² dāmidhātem¹³ baghō¹⁴ midathat¹⁵ hvāpāo¹⁶, Harathyō¹⁷ paiti¹⁸ barezayāo¹⁹. (11) Āat²⁰ thwā²¹ athra²² spenta fradakhshta²³ meregha²⁴ vīzvancha²⁵ vībare²⁶; avi²⁷ ishkata²⁸ upairisaēna²⁹, avi³⁰ staēra³¹ starōsāra³² avi³³ kusrāt³⁴ kusrō-patāt³⁵, avi³⁶ pawrāna³⁷ vish-patha³⁸, avi³⁹ spita-gaona⁴⁰ gairi⁴¹.

(9) O Hom⁷⁷! do thou grant⁷⁸ me⁷⁹ means of gaining health⁸⁰ for which⁸¹ thou art⁸² (known) as the giver of health⁸³, O Hom⁸⁴! do thou grant⁸⁵ me⁸⁶ means of gaining victory⁸⁷ for which⁸⁸ thou art⁸⁹ (known) as the smiter of the enemy⁹⁰. (O Hom!) I shall become⁹² thy⁸¹ friendly⁹³ (or devoted⁹³) praiser⁹⁴, (for) Ahura Mazda¹⁰⁰ has called⁹⁹ the friendly⁹⁵ praiser⁹⁶ as the better⁹⁷ creation⁹⁸ than¹ Asha Vahishta²⁻⁴. (10) The Lord⁸ practising good deeds¹⁰ has fashioned⁹ thee⁶ agile⁵ and wise⁷; the Lord¹⁴ practising good deeds¹⁶ has appointed¹⁵ thee¹² on¹⁸ the (Mount) Alburz¹⁷⁻¹⁹ as agile¹¹ (and) bestower of wisdom¹³. (11) From there²² the birds²⁴ ats^{bring}ing good omen²³ carried²⁶ thee²¹ then²⁰ away, (O Hom!) to all directions²⁵.

Explanation:- (About which places they are it is mentioned below:-)

atq i.e. preparing Hom by pounding and squeezing in accordance with the ritual methods, by singing the hymn of praise in his honour and drinking it, sickness, etc., are vanished.

atr Shows caress - love (Mills); behaves, regards (Prof. Darmesteter).

ats Or bringing pleasant news, having holy or divine characteristics (original meaning).

(O Hom!) The birds²⁴ bringing good omen²³ carried²⁶ thee away²⁶ to²⁷ Ishkata²⁸ (and) to the mountain (Mehe-) Parsin²⁹, to³⁰ (the mountain) Staera³¹ as high as the star³², to³³ Kusra³⁴ or to³³ the paths of (the mountain) Kusra³⁵, to (the mountain) Pawrana with such narrow paths where birds alone can go³⁷, and to³⁹ the att³⁹mountain⁴¹ Spita-gaona⁴⁰.

(12) Āat³⁷ āhva³⁸ paurvatahva³⁹ pouru-saredhō⁴⁰ vīraodhahe⁴¹, Haomō⁴² gaoma⁴³ zairi-gaonō⁴⁴; āte⁴⁵ baēshaza⁴⁶ irirīthare⁴⁷ Vanghēush Mananghō⁴⁸ mayābyō⁴⁹. Āat⁵⁰ me⁵¹ ahe⁵² dush-sanghahe⁵³ parācha vaēpaya⁵⁴ manō⁵⁵; āat⁵⁶ ahe⁵⁷ nī⁵⁸ manō⁵⁹ manō⁶⁰, yō⁶¹ me⁶² dush-sanghō⁶³ hishtaite⁶⁴.

(12) O ^{atu}savoury⁴³ and golden-hued⁴⁴ Hom⁴²! then³⁷ thou growest⁴¹ on these³⁸ lofty places³⁹ in various kinds⁴⁰; through the virtues (or the wondrous powers⁴⁹) of Vohu Manah⁴⁸ health-giving characteristics⁴⁶ ^{atv}are produced⁴⁷ from thee⁴⁵. Then⁵⁰ ^{atw}destroy thou⁵⁴ that⁵² slandering⁵³ thought⁵⁵ of mine⁵¹; (and) do thou ^{atx}subjugate the thought of "him" who⁶¹ stands⁶⁴ as my⁶² slanderer⁶³ (i.e. makes calumny of me).

(13) Nemō⁶⁵ Haomāi⁶⁶ yat⁶⁷ kerenaoti⁶⁸ drighaosh⁶⁹ hvat-masō⁷⁰ manō⁷¹, yatha⁷² rāvastemahechit⁷³; nemō⁷⁴ Haomāi⁷⁵, yat⁷⁶ kerenaoti⁷⁷ drighaosh⁷⁸ hvat-masō⁷⁹ manō⁸⁰, yat⁸¹ usnām⁸² aēiti⁸³ vaēdhya⁸⁴. Pourunarem⁸⁵ tūm⁸⁶ kerenuishi⁸⁷ spanyanghem⁸⁸ chistivastarem⁸⁹, yase⁹⁰-te⁹¹ bādha⁹², Haoma⁹³ zāire⁹⁴, gava⁹⁵ iristahe⁹⁶ bakhshaiti⁹⁷. (14) Mā⁹⁸ me⁹⁹ yatha¹⁰⁰ gāush¹ drafshō² āsito³ vārem⁴ achaire⁵. Frasha⁶ frayantu⁷ te⁸ madhō⁹, verezyanghāonghō¹⁰ jasentu¹¹. Pairi¹²-te¹³ Haoma¹⁴ ashāum¹⁵ ashavāzo¹⁶, dadhāmi¹⁷ imām¹⁸ tanūm¹⁹, yā²⁰ me²¹ vaēnaite²² huraodha²³. (15) Avanghare-zāmi²⁴ janyōish²⁵ ūnam²⁶ mairyayāo²⁷ ēvitō-kharedhayāo²⁸, yā²⁹ mainyeinti³⁰ davayeinti³¹ āthravanemcha³² Haomemcha³³ hā³⁴ yā³⁵ dapta³⁶ apanasyeiti³⁷. Yā³⁸ tat³⁹ yat⁴⁰ Haomahe⁴¹ draonō⁴² nigāonghenti⁴³ nishhidhaiti⁴⁴, nōit⁴⁵ tām⁴⁶ āthravō-puthrīm⁴⁷ naēdha⁴⁸ dasti⁴⁹ huputhrīm⁵⁰.

(13) Homage⁶⁵ (be) unto Haoma⁶⁶! who⁶⁷ makes⁶⁸ the mind⁷¹ of the poor man⁶⁹ equally great⁷⁰ as that of the richest (man)⁷³. Homage⁷⁴ (be) unto

att According to Professors Harlez and Darmesteter, Dr. Spiegel and Reverend Mills have translated these words as:- *ishkata* = top of a mountain; *upairi-saēna* = higher than the flight of the eagle; *staēra* = hill; *kusra* = the gorge of a mountain; *pawrāna* = lofty place. *Spita gaona gairi* = the white-coloured mountain, the mountain covered with mist and clouds. See *Spitavarenāoscha* (Zamyād yasht, para 6).

atu Darmesteter; white as milk (Rev. Mills); sweet (Dr. Spiegel); full of juice (Professor Harlez).

atv For the inspiration of religious-minded men health-giving fluid is oozing out from thee (Rev. Mills)

atw Original meaning "take off the roots" (root *para-vip*).

atx Professor Harlez: This scholar deems it proper to take the reading *vī nama manō* instead of *nī manō manō*, *vī-nama*. i.e. do thou turn down - subdue (imperative); root *nam*.

Haoma⁷⁵! who makes⁷⁷ the mind⁸⁰ of the poor man⁷⁸ so great⁷⁹ that⁸¹ it soars⁸³ high⁸² (i.e. thinks highly) owing to knowledge⁸⁴. O yellow⁹⁴ Hom⁹³! thou⁸⁶ makest⁸⁷ him rich⁸⁵, wise⁸⁸ and intelligent⁸⁹ who⁹⁰ indeed⁹² aty dedicates⁹⁷ a product produced⁹⁶ from the cow⁹⁵ (i.e. milk).

(14) O! Hom Mayest thou not disappear from me suddenly like the drops of milk in ^{at}rain¹¹. May thy⁸ healing remedies⁹ proceed⁷ further⁶ and may reach (us) effectively¹⁰! O Hom, holy¹⁵ and giving strength or righteousness¹⁶! I dedicate¹²⁻¹⁷ to thee¹³ this¹⁸ (my) body¹⁹ which²⁰ appears²² beautiful²³ to me²¹. (15) I throw away²⁴ the ^{aua}insufficiency²⁶ of an evil female spirit²⁵ of serpentine nature²⁷ (and) wicked senses²⁸, who²⁹ (i.e. the evil female spirit) ^{aub}intends³⁰ to deceive³¹ the athravan - (priest)³² and Hom³³, and having deceived³⁶ (them) she³⁴ vanishes³⁷. (Hom) does ^{auc}not grant (priestly) children⁴⁷ and virtuous progeny⁵⁰ to her⁴⁶ who³⁸ sits down⁴⁴ to eat irreligiously⁴³ the sacred cake⁴² of Hom⁴¹ (i.e. sacred cake consecrated in honour of Hom).

(16) **Panchanām⁵¹ ahmi⁵², panchanām⁵³ nōit⁵⁴ ahmi⁵⁵.** Humatahe⁵⁶ ahmi⁵⁷, dushmatahe⁵⁸ nōit⁵⁹ ahmi⁶⁰. Hūkhtahe⁶¹ ahmi⁶², duzhūkhtahe⁶³ nōit⁶⁴ ahmi⁶⁵. Hvarshtahe⁶⁶ ahmi⁶⁷, duzhvarshtahe⁶⁸ nōit⁶⁹ ahmi⁷⁰. Sraoshahē⁷¹ ahmi⁷², asrushtōish⁷³ nōit⁷⁴ ahmi⁷⁵. Ashaonō⁷⁶ ahmi⁷⁷, drvato⁷⁸ nōit⁷⁹ ahmi⁸⁰. Atchit ahmāt⁸¹ yatha⁸² apemem⁸³ manivāo⁸⁴ anghat⁸⁵ nivātit⁸⁶.

(16) Of the five matters⁵¹ I am⁵² (in agreement); of the five matters⁵³ I am not⁵⁴ (in agreement)⁵⁵. I am⁵⁷ (in agreement) with good thought⁵⁶, I am⁶⁰ not⁵⁹ (in agreement) with wicked thought⁵⁸. I am⁶² (in agreement) with good word⁶¹, I am⁶⁵ not⁶⁴ (in agreement) with wicked word⁶³. I am⁶⁷ (in agreement) with obedience⁷¹ (to the Religion); I am⁷⁵ not⁷⁴ (in agreement) with disobedience⁷³ (to the Religion). I am⁷⁷ (in agreement) with a righteous (person)⁷⁶; I am⁸⁰ not⁷⁹ (in agreement) with a wicked person (i.e. sinful person)⁷⁸. As long as⁸² the most ultimate⁸³ rivalry⁸⁶ of (these) two spirits⁸⁴ (Spenā Mino and Angra Mino) will end⁸⁵, so long⁸¹ (I will remain as stated above).

aty Prof. Harlez and Dr. Mills, - by taking *bakhshāti* from root *bakhsh* = Sanskrit *bhakhsh* = to eat, to swallow, - translates this way: "Whoso drinks thee mixed with milk".

atz Professor Harlez and Dr. Mills. "Mayest thou not become like the banner (made) from the leather of the ox; mayest thou not separate quickly from me" (Prof. Darmesteter). Its significance is interpreted in such a way that O Hom! may thy invigorating influence remain permanently in my body by drinking in accordance with the rite and may it not depart. There is a reference to the above mentioned flag which was the leather apron of the blacksmith, Kāveh occurring in the *Shah Nameh* which was subsequently converted into the flag, remarks Darmesteter.

aua i.e. indigence produced by the wicked female spirit.

aub Original meaning "thinks and deceives".

auc For its opposite, see yasna Hā IX, para 22.

(17) Āat⁸⁷ aokhta⁸⁸ Zarathushtē⁸⁹, nemō⁹⁰ Haomāi⁹¹ Mazdadhdātai⁹². Vanghush⁹³ Haomō⁹⁴ Mazdadhdātō⁹⁵. Nemō⁹⁶ Haomāi⁹⁷. Vīspe⁹⁸ Haoma⁹⁹ upa-staomi¹⁰⁰, yatchit¹ bareshnushva² gairinām³, yatchit⁴ jāfnushva⁵ raonām⁶, yaēchit⁷ ānzahu⁸ deretāonghō⁹ Jaininām¹⁰ upa derezāhu¹¹. Erezataēna¹² hacha¹³ tashta¹⁴ zaranaēnem¹⁵ avi¹⁶ takhshe¹⁷; mā¹⁸ te¹⁹ nīre²⁰ zemi²¹ paiti²², itha²³ raēvantō²⁴ arejahe²⁵. (18) Imāose^{26-te²⁷ Haoma²⁸ gāthāo²⁹, imāo³⁰ henti³¹ staomāyō³², imāo³³ henti³⁴ chīchashānāo³⁵ imē³⁶ henti³⁷ arshūkheda³⁸ vāchō³⁹. Dāsmainish⁴⁰ vārethragnish⁴¹, paiti-bishish⁴², baēshazyā⁴³.}

(19) Imāose⁴⁴ tūmchit⁴⁵ māvoya⁴⁶. Frasha⁴⁷ frayantu⁴⁸ te⁴⁹ madhō⁵⁰, raokhshna⁵¹ frayantu⁵² te⁵³ madhō⁵⁴; renjyō⁵⁵ vazaite⁵⁶ madhō⁵⁷. Vārethragnish⁵⁸ hentem⁵⁹ āstaoite⁶⁰, hathra⁶¹ ana⁶² gāthwya⁶³ vacha⁶⁴. (20) Gave⁶⁵ nemō⁶⁶, gave⁶⁷ nemō⁶⁸, gave⁶⁹ ukhdhem⁷⁰, gave⁷¹ verehrem⁷², gave⁷³ khvaretem⁷⁴, gave⁷⁵ vastrem⁷⁶, gave⁷⁷ verezyātām⁷⁸ tām⁷⁹ nē⁸⁰ khvarethāi⁸¹ fshuyō⁸². (21) Haomem⁸³ zāirīm⁸⁴ berezantem⁸⁵ yazamaide⁸⁶; Haomem⁸⁷ frāshmīm⁸⁸ frādat-gaēthem⁸⁹ yazamaide⁹⁰; Haomem⁹¹ dūrashem⁹² yazamaide⁹³; vīspe⁹⁴ Haoma⁹⁵ yazamaide⁹⁶; Zarathushtrahe⁹⁷ Spitāmahe⁹⁸ idha⁹⁹ ashaonō¹⁰⁰ ashimcha¹ fravashīmcha² yazamaide³.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(17) Thereupon⁸⁷ spoke⁸⁸ Zarathushtra⁸⁹: Obeisance⁹⁰ (be) unto Hom⁹¹ created by Ahura Mazda⁹²! Hom⁹⁴ created by Ahura Mazda⁹⁵ (is) good⁹³. Homage⁹⁶ (be) unto Hom⁹⁷! I praise¹⁰⁰ Hom⁹⁹, and all kinds⁹⁸ which¹ (grow) on the tops² of the mountains³, in the depths⁵ of the valleys⁶, in the narrow places⁸ of the gorge of the hills⁹, (situated) in the fetters¹¹ of ^{and}the wicked female spirits¹⁰. (O Hom!) I pour¹⁷ (thee) (or I filter thee¹⁷) from¹³ the silver¹² saucer¹⁴ to the golden one¹⁵⁻¹⁷. (O Hom!) I do not¹⁸ pour²⁰ thee¹⁹ on²² ground²¹ because²³ (thou art) precious²⁴.

(18) O Hom²⁸! these²⁶ are³¹ Gathas²⁹ for thee²⁷; these³⁰ hymns of praise³² and these tasty ^{aye}meals³⁵ are³¹ (for thee); (and) these³⁶ truly-spoken³⁸ (prayers) are³⁷ (for thee).

Explanation:- (We dedicate unto thee; the hymns of praise, the prayer performed with a sincere heart and tasty meals, O Hom!)

(O Hom! thou art) comfort giving⁴⁰, the giver of victory⁴¹ (or the strength of smiting the enemy)⁴¹, fighting against malice⁴² and healing⁴³.

aud *Jaini* means wicked female spirit, “a woman of devilish nature; the adversary of Haoma” (Justi); “the feminine incarnation of vice and disease” (Darmesteter).

aye Root *chash* = Persian *chasidan* = to taste; or teachings, matters of admonition; root *chash* = Sanskrit *chaksh* = to teach.

(19) “All these are pertaining to me, so also thou”^{auf.} (O Hom!) it would be better if thy⁴⁹ ^{aug}means of removing diseases⁵⁰ proceed⁴⁸ further⁴⁷! It would be better¹² if thy⁵³ means of removing diseases⁵⁴ spread⁵² with brilliance⁵¹! (Thy) means of removing the diseases⁵⁷ are easily⁵⁵ available⁵⁶. (Any one who) praises⁶⁰ (Hom) along with⁶¹ these⁶² hymns⁶⁴ of the Gathas⁶³ ^{aub}(becomes) victorious⁵⁸, and ^{auj}agile⁵⁹. (20) Homage⁶⁶ (be) unto the cattle⁶⁵! (Good) words⁷⁰, Victory⁷² Food⁷⁴ and Clothing⁷⁶ (be) unto the cattle⁷⁵! We ^{auj}must strive⁷⁸ hard for the cattle⁷⁷ (because) they⁷⁹ are fostering⁸² (promoting) our⁸⁰ food⁸¹.

(21) We praise⁸⁶ the green⁸⁴ (and) exalted⁸⁵ Hom⁸³; we praise⁹⁰ Hom⁸⁷, the prosperity-bringer⁸⁸ (and) the promoter of the world⁸⁹. We praise⁹³ Hom⁶ warding off sickness⁹². We praise⁹⁶ all⁹⁴ Homs⁹⁵ (i.e. Hom of different kinds). We worship with reverence³ here⁹⁹ the holiness¹ of the Holy¹⁰⁰ Zarathushtra⁹⁷ Spitama⁹⁸ and (his) Fravashi².

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. **(To recite aloud)** Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha afrinami, Haomahe ashavazanghō. Ashem Vohū 1. Ahmāi rāeshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (*falān*) māhe mubārak (*falān*), gāhe (*falān*) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū. 1.

Gorje khoreh awazāyād Hom yazad berasad amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goafarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing the south): Dādāre gehān dīne Māzdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhhāte ashaone Ashem Vohū 1.

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-

auf Mills. Do thou grant me thy intoxication as reward (Darmesteter).

aug Or healing remedies. The meaning of *madhō* is also wisdom.

auh The person who praises Hom becomes very victorious (see para 6).

auj Meaning of *hentem* may be taken as the adjective “live”.

auj For its explanation, see Beheram yasht, Karda 20.

gaēthem yazamaide; Haomem dūraoshem yazamaide. Ashem Vohū 1.
Hom yazad berasād. Ashem Vohū 1.

HOM YASHT SMALL

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Hom yazad berasad.

Az hamā gunāh patet pashemānum; az harvastln dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōnī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe manyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Haomahe^{aul}ashavazanghō, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāt-chit hacha frā ashava vīdhvāo mraotū. Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide.

^{aum}Nī te¹² zāire¹³ madhem¹⁴ mruye¹⁵. ^{aum}Nī amem¹⁶, nī verethraghne¹⁷, nī dasvare¹⁸, nī baēshazem¹⁹; nī fradathem²⁰, nī varedathem²¹, nī aojō²² vīspōtanūm²³, nī mastīm²⁴ vīspō-paēsanghem²⁵, nī tat²⁶, yatha²⁷ gaēthāhva²⁸ vasō-khshathrō²⁹ fracharāne³⁰, tbaēshō-taurvāo³¹ drujem-vanō³². Nī³³ tat³⁴ yatha³⁵ ^{aun}taurvayeni³⁶.

aul For its translation and explanation, see first note to Hom Yasht Large introductory paragraph.

aul The words from here up to drujem-vanō occurring in the same para are taken here from yasna Hā 9, para 17, and the words nī tat yatha taurvayeni are taken from para 18 of the same Hā.

aum The prefix nī which has occurred in this para repeatedly is to be understood as nī mruye; nī mruye, "I request".

aun nī tat yatha taurvayeni - this sentence is taken here incomplete from the Large Hom Yasht; the sense cannot be made out fully without taking the undermentioned words (which are found in the Large Hom yasht) after it. There is no object of the verb taurvayeni (I may overcome), without taking it the sentence remains incomplete -vispanām tbaeshavatām tbaeshāo, daevanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha mairyanāmcha, bizangranām ashemaogha nāmcha bizangranām, vehrkanāmcha chathware-zangranām, haēnayāoscha perethu-ainikayāo davāithyō patāithyō. The translation of the this entire sentence:- "I ask for (all) that (i.e. strength, health, greatness, wisdom, courage, etc., mentioned in this paragraph) so that I may overcome the malice of all enemies, demons, mortals, wizards and witches, of tyrants, the kiks, the karaps, men having the nature of serpents, heretical persons,

O green-hued¹³ (Hom!) I request¹⁵ (pray for) all these (or) ^{auo}of thee¹²: wisdom¹⁴, courage¹⁶, victory¹⁷, ^{aup}health¹⁸, means of gaining health¹⁹, prosperity²⁰, increase²¹, strength²² of the entire body²³ (and) greatness²⁴ possessing all kinds of brilliance²⁵, so that²⁷ (i.e. by gaining them) I may move about³⁰ (or I may rule³⁰) like an independent Sovereign²⁹, the destroyer of malice³¹ (and) the vanquisher of the druj, in (all) lands²⁸. I ask for³³ (all) that³⁴ (i.e. strength, health, greatness, wisdom, etc., so that³⁵ I may overcome³⁶ (the malice of all the demons, wizards, tyrants, etc.)

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide; vīspe Haoma yazamaide; Zarathushtrahe Spitamahe idha ashaonō ashīmcha fravashīmcha yazamaide.^{auq}

**Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.**

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud): Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi Haomahe ashavazanghō. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh mozd.

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Hom yazad berasād, amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite, facing the southern direction): **dādāre gehan dīne Māzdayasnī**

four-legged wolves (and) of the army with an extensive battle-array, deceiving and rushing onwards." I think that it would be better if the above-mentioned suitable Avestan words of the Large Hom yasht be recited after reciting *nī tat yatha taurvayeni*, whilst reciting this Small Hom yasht; otherwise the sentence would be incomplete with-the object.

auo From para 17 of the First Kardāh of Large Hom yasht it may be taken as such.

aup i.e. the health gained by drinking the Hom juice.

auq For its translation, see the last part of the Large Hom yasht.

dāde Zarathushtī. Nemase-te ashāum sēvishte Areḍvi Sūra Anāhite ashaone. Ashem Vohū 1.

Nemō urvare vanguhi Mazdadħāte ashaone. Ashem Vohū 1.

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide. Ashem Vohū 1. Hom yazad berasād. Ashem Vohū 1.

NIRANG OF HOM YASHT

(This Nirang may be recited three times after reciting Large or Small Hom Yasht).

Ku shekanam, O vāenum, O nezār kunam kālbude⁷ shumā dīvān, O¹⁰ darujān O jāduān O pariān¹⁵, pa Hom va barsam, va dīne rāst va dorost veh, ke Dādār Ahura Mazda oe man chāshīd ashaone Ashem Vohū 1. (To recite three times).

I break, I smite and I render powerless⁶ the body⁷ of you⁸, demons⁹, and¹⁰ drujas¹¹, the wizards¹³ and¹⁴ witches¹⁵ by means of¹⁶ Hom¹⁷ and Barsam¹⁹ and²⁰ by means of¹⁶ the true²² and²³ perfect²⁴ good²⁵ religion²¹ which the Creator Ahura Mazda (through the agency of the Prophet Zarathushtra) taught²⁹ me²⁸.

VANANT YASHT

^{aur} Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād; Vanant Star Ahura Mazda datha ashava ashahe rad berasād.^{aus} Az hamā gunāh patet pashemānum; az harvastīn dushmata dūzhukhta duzhvarshta. Mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day), frasastayaēcha. Vanantō Stārō

aur In the Small and Large Sirozā yashts are incorporated the “Khshnumans” of Vanant, Satavaesa and Haptoiranga; on the basis of this Professor Darmesteter has regarded this yasht as an appendage of Tir yasht. Looking to its contents this yasht can be considered as a “nirang” (i.e. an incantation) of driving away the noxious creatures and harmful animals.

aus i.e. may the holy star Vanant, created by Ahura Mazda, (who is) the Lord of righteousness, come (unto my help)! For the explanation of the Star Vanant, see note to Khorshed yasht paragraph 8.

Mazdad^{hātahe}^{aut} khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaota frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

Vanantem¹ stārem² Mazdad^{hātem}³ ashavanem⁴ ashahe⁵ ratūm⁶ yazamaide⁷. Yazāi⁸ Vanantem⁹ amavantem¹⁰ aokhtō-nāmanem¹¹ baēshazim¹² paitishtātēe¹³ ajastacha¹⁴ zōizdishtacha¹⁵ apayantamahecha¹⁶ angrahe manyēush¹⁷ khrafastra¹⁸. (Clap Once). Vanantem stārem² Mazdad^{hātem}³ ashavanem⁴ ashahe⁵ ratūm⁶ yazamaide⁷. Yazāi⁸ Vanantem⁹ amavantem¹⁰ aokhtō nāmanem¹¹, baēshazim¹² paitishtātēe¹³ ajastacha¹⁴ zōizdishtacha¹⁵, apayantamahecha¹⁶ angrahe manyēush¹⁷ khrafastra¹⁸. (Clap Twice). Vanantem¹ stārem² Mazdad^{hātem}³ ashavanem⁴ ashahe⁵ ratūm⁶ yazamaide⁷. Yazāi⁸ Vanantem⁹ amavantem¹⁰ aokhtō nāmanem¹¹ baēshazim¹² paitishtātēe¹³ ajastacha¹⁴ zōisdishtacha¹⁵, apayantamahecha¹⁶ angrahe manyēush¹⁷ khrafastra¹⁸. (Clap Thrice).

We praise⁷ the Star^{2 auw} Vanant¹, created by Ahura Mazda³, holy⁴, Lord⁶ of holiness⁵. I praise⁸ (the Star) Vanant⁹, courageous¹⁰, ^{auw}of the famous name¹¹ (and) health-giving¹², for withstanding¹³ the accursed¹⁴ and worst¹⁵ noxious creatures¹⁸ of the most repulsive¹⁶ Angra Mainyu¹⁷ (i.e. of the creation of Angra Mainyu).

(To recite in bāz) ^{auw}Basta hom¹ dām² dehan³ mushak⁴ kul⁵ gurbēh⁶, ku⁷ pa khān⁸ gunāh⁹ nakunand¹⁰. Baēshaza¹¹ goāfrangān¹² bād¹³. Nāme Ahura Mazda¹⁴, pa nāme¹⁵ nīv¹⁶ khoreh¹⁷ Farīdun¹⁸, Farīdun¹⁹ Āthavyān. (Clap Thrice). Basta hom²¹ dām²² dehan²³ mārān²⁴ mār²⁵ sardagān²⁶, ku²⁷ pa khān²⁸ gunāh²⁹ nakunand³⁰. Baēshaza goāfarangān bād. Nāme Ahura Mazda, pa nāme nīv khoreh Farīdun, Farīdun Āthavyān. (Clap Thrice). Basta hom⁴¹ dām⁴² dehan⁴³ gorgān⁴⁴ gorg⁴⁵ sardagān⁴⁶, nām cheshtī⁴⁷ gorg⁴⁸ kul⁴⁹ gorbeh⁵⁰, ku⁵¹ pa khān⁵² gunāh⁵³ nakunand⁵⁴ baēshaza goāfrangān bād. Nāme Ahura Mazda, pa nāme nīv khoreh Farīdun, Farīdun Āthavyān. (Clap Thrice). Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud): Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Vananto Stāro Mazdad^{hātahe}. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

aut i.e. For the worship of Star Vanant, created by Ahura Mazda, for his praise, etc. (see Khorshed Nyāyesh).

auw For the explanation of the Star Vanant, see glossary.

auv Or invoked by his special name.

auw The portion of reciting in bāz from here up to the words “aedūn bād” coming at the end of this paragraph is in Pazend.

Mozd.

I bind¹ the mouths³ (of the animals); creatures² of all⁵ (kinds) mice⁴ and cats⁶ so that they⁷ do not create¹⁰ harm⁹ in the house⁸. May there be¹³ (unto me) health¹¹ (and) fame^{12!} Through the name of the (Creator) Ahura Mazda¹⁴ and through the name¹⁵ of the power¹⁶ and glory¹⁷ of Faridun¹⁸, (the son) of Athawayan²⁰ (I bind^{aux} the mouths of all mice and cats).

I bind²¹ the mouths²³ of serpents²⁴ and species²⁶ of serpents²⁵, (of animals) and creatures²², so that they²⁷ do not create³⁰ harm³⁹ in the house²⁸. I bind⁴¹ the mouths⁴³ of wolves⁴⁴ and species⁴⁶ of wolves⁴⁵, specially⁴⁷ of all⁴⁹ wolves⁴⁸ (and) cats⁵⁰, so that they⁵¹ do not ^{ayu}create⁵⁴ harm⁵³ in the house⁵².

Roz nek nām, roz pāk nām, roz mubārak (falān) māhe mubārak (falān), gāhe (falān) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Vanant Star Ahura Mazda datha ashava ashahē rad berasād amāvand pirozgar amāvandih pirozgarī. Dād dīn beh Māzdayasnān, āgāhi ravāi goāfrangāni bād hafte keshvar zamīn aedūn bād. Man āno āvāyad shudan; man āno āvāyad shudan, man āno āvāyad shudan, ashaone Ashem Vohū 1.

(Facing the southern direction, recite:) Dādāre gehān dine Māzdayasni dāde Zarathushti, nemase-te ashāum sēvishte Aredvi Sura Anāhite ashaone. Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadħātē ashaone. Ashem Vohū 1.

Vanantem Stārem Mazdadħātēm ashavanem ashahe ratūm yazamaide. Ashem Vohū 1. Vanant Star Ahura Mazda datha ashava ashahe rad berasād. Ashem Vohū 1.

NIRANG OF VANANT YASHT

^{auz}(This Nirang should be recited three times after the recitation of Vanant Yasht).

Kul balā dafe shavad, O dīv O daruj O parī O kaftār O seherān, O

aux According to later books King Faridun was an erudite teacher of all kinds of nirangs, through the help of which, i.e. through the recitation of those nirangs he could prevent any difficulty whatever coming upon him, and did not allow the evils of the demons and drujas to succeed over him. Moreover, in some books, he is even designated as a prophet.

ayu I have not given again the translation of the portion from “baēshaza goāfrangān bad” up to “Faridun āthavyān” having given above.

auz This entire Nirang appears to have been composed at a very later period; its wording is rather complicated. Also Arabic words, are employed in it along with Pazend words:- e.g. Kul, bala, dafe, seheran, shaitan, etc.

bād akhtahed akhi darde shekam haft andām, khalale Shaitān O khātar parīshān, O khalale demāgh shaitān khātar parīshān bād; O dar nazar barvīzan tā dīdane navasht O mānand hamchunīn balā dafe shavad.
Ashaone Ashem Vohū 1. (To recite three times).

All the calamities, the demons, drujas, fairies, witches,wizards, bad wind, pain, stomach pain and pain of the seven limbs of the body, evil produced by the Evil Spirit, woes of the heart and sickness of the brain, bad wind producing uneasiness of the mind, evil eye and evil resulted by seeing wicked men, and such other similar calamities may vanish and disappear!

SIROZĀ YASHT

Explanation: In the Sirozā yasht the remaining 28 small and large Khshnumans - propitiatory formulas are included - except the Khshnumans of Srosh and Farvardin and the small and large Khshnumans of Barjo, Hom and Dahan, as Khshnumans as well as the Chapter of Stoom to be recited in honour of the departed souls (yasna Hā 26). The reason for dropping out the Khshnumans of Srosh and Farvardin:-

The Bāz of Sirozā can be consecrated by 4 drons - sacred unleavened bread made of wheat flour - whilst in the Bāz of Srosh 6 drons are required. For this reason from the Bāz of Sirozā the Khshnuman of Srosh is dropped out. The Khshnuman of Srosh from the Sirozā yasht is also dropped out. Besides, after the recitation of the Khshnuman of Dahan there comes at the end the Khshnuman of Farvardin (ashaunām fravashinām nabānazdishtanām fravashinām); the Khshnuman of Farvardin is therefore, not recited in the middle.

Moreover, it is necessary to note that the translation of the Khshnumans which has occurred in various yashts of this book, was not given again, but references to the pages of that Khshnuman as well as its translation are mentioned. The translation of the rest of the Khshnumans is given.

Khshnaothra Ahurahe Mazdāo. Ashem Vohū 1.

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Sirozā Ameshāspand Vīspaēshā ardāfravash berasād.

Az hamā gunāh patet pashemānum az harvastin dushmata duzh-ukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī. Okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush, haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtish vīdaēvō Ahura tkaēshō (Gāh

according to the period of the day) frasastayaēcha. (1) Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām. (2) Vanghave Mananghe ākhshṭoish hāmvaintyāo, taradhātō anyāish dāmān, āsnahe khrathwō Mazdadhātahe, gaoshō-srūtahe khrathwō Mazdadhātahe. (3) Ashahe Vahishtahe sraēshtahe, Airyamanō ishyehe sūrahe Mazdadhātahe, Saokayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashonyāo. (4) Khshathrahe Vairyehē ayōkhshustahe marezdikāi thrāyō-drīgaove. (5) Spentayāo vanghuyāo Ārmatōish rātayāo vanghuyāo vouru-dōithrayāo Mazdadhātayāo ashaonyāo. (6) Haurvatātō rathwō yāiryayāo hushitōish, saredhaēibyo ashahe ratubyō. (7) Ameretātō rathwō fshaonibya vāthvābya, aspinibya yaonibya gaokerenahe sūrahe Mazdadhātahe.

(During the Hāvan Gāh as well as during the Second Hāvan, recite as under):-

Mithrahe Vouru-gaoyaoitōish, Rāmanascha khvastrahe.

(During the Gāh of Rapithwan, recite as under):-

Ashahe Vahishtahe Āthrascha Ahurahe Mazdāo.

(If the Gāh be Uzirin, recite as under):-

Berezatō Ahurahe nafedhrō apām apascha Mazdadhātayāo.

(If the Gāh be Aiwisruthrem, recite as under):-

Ashāunām fravashinām ghenānāmcha vīrō-vānthwanām yāiryayāoscha hushitōish, amahecha hutāshtahe huraudhahe Verethraghnachecha Ahuradhātahe, vanaintyāoscha uparatātō.

(If the Gāh be Ushaben, recite as under):-

Sraoshahe ashyehe ashivatō, verethrājanō frādat-gaēthahe, Rashnaosh razishtahe, Arshatātascha frādat-gaethayāo ^{ava}varedat-gaēthayāo.

(8) **Dathushō¹ Ahurahe Mazdāo² raēvato³ khvarenanguhatō⁴ Ameshanām ^{avb}Spentanām⁵.** (9) **Āthrō Ahurahe Mazdāo puthra, khvare-nanghō savanghō Mazdadhātahe.** Airyanām khvarenō Mazdadhātanām, kāvayehēcha khvarenanghō Mazdadhātahe, **Āthrō Ahurahe Mazdāo**

ava For the translation of the Khshnumans from Hormazd up to Amardad, see Haptan yasht Large.

avb For the worship of the Creator¹ Ahura Mazda², the keeper of the treasures³ and glorious⁴ and of the Ameshāspand, for (His) praise, for (His) pleasure and for (His) glorification, let the Zaotar - the officiating priest - proclaim before me Yathā Ahū Vairyō (i.e. the excellences of the sacred verse of "Yathā Ahū Vairyō". (Raspi) (who is) righteous and learned may proclaim (the excellences of these verses) athā ratush ashātchit hacha", see Khorshed Nyāyesh. Know that the connection of the words occurring in the genitive case of each Khshnuman may be taken as shown above.

puthra. Kavōish Haosravanghahe, varōish Haosravanghahe, Asnavantahe garōish Mazdadhātahe, Chaēchistahe varōish Mazdadhātahe, kāvayehecha khvarenanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Raēvantahe garōish Mazdadhātahe, kāvayehecha khvarenanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Ātarsh spenta rathaēshtāra yazata pouru-khvarenangha yazata pouru-bāēshaza. Āthrō Ahurahe Mazdāo puthra, mat vīspaēibyo, āterebŷō, khshathrō-nafedhrō Nairyō-sanghahe ^{avc}yazatahe.

(10) Apām vanguhinām Mazdadhātanām, Areduyāo āpō Anāhitayāo ashaonyāo, vīspanāmcha apām Mazdadhātanām, vīspanāmcha urvaranām ^{avd}Mazdadhātanām.

(11) Hvare-khshaētahe ameshahe raēvahē ^{ave}aurvat aspahe. (12) Māonghahe gao-chithrahe, gēushcha aēvō-dātayāo, gēushcha ^{avf}pouru-saredhayāo. (13) Tishtryehe Stārō raēvato khvarenanguhatō, Satavaēsahe frāpahē sūrahe Mazdadhātahe; stāram afsh-chithranām zemas-chithranām urvarō-chithranām Mazdadhātanām; Vanantō Stārō Mazdadhātahe, ave stārō yōi Haptōiringa Mazdadhāta khvarenanguhanta ^{avg}bāēshazyā. (14) Gēush Tashne Gēush Urune Dravāspayāo Sūrayāo Mazdadhātayāo ashaonyāo.

(15) Dathushō Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (16) Mithrahe Vouru-gaoyaoitōish hazangrō-gaoshaha baēvare-chashmanō aokhtō-nāmanō yazatahe, ^{avh}Rāmanō khvāstrahe. (18) ^{avi}Rashnaosh¹ razishtahe², Arshṭātascha³ frādat-gaēthayāo⁴ varedat-gaēthayāo⁵, erezukhdhahe⁶ vachanghō⁷ yat ^{avj}frādat-gaēthahe⁹. (20) Amahe hutāshtahe, huraodhahe Verethraghnahe

avc For the translation of the Khshnuman of Adar yazata, see Atash Nyāyesh.

avd For the translation of the Khshnuman of Avan yazata, see note 1 on Ardvi Sura Nyāyesh.

ave i.e. For the worship of the immortal, radiant and swift footed horse Sun, and for his praise, etc. (See Khorshed Nyāyesh).

avf For the translation of the Khshnuman of Māh yazata, see Māh Bokhtār Nyāyesh, first note.

avg For the praise, etc., of the radiant and glorious Star Tishtrya, of (the Star named) Satavaesa, powerful (and) the distributor of (rain) waters (to various places), created by Ahura Mazda, of the Stars created by Ahura Mazda, containing the seed of water, the seed of the earth and the seed of the plants (i.e. having the characteristics of increasing and prospering them), of the star Vanant, created by Ahura Mazda, and of those stars (named) Haptoringa, glorious and health-giving, (see Khorshed Nyāyesh).

avh For the praise, etc., of the Fashioner of the world, of the soul of the Universe (or of the creation of the cattle, the soul of the cattle) and of Dravāspa created by Ahura Mazda, powerful and holy, (see Khorshed Nyāyesh para 10).

avi For the translation of the Khshnuman of Meher yazata, see Meher Nyāyesh.

avj For the praise, etc., of the just² Rashne yazata¹, Ashtad yazata³, making the world prosperous⁴ and causing the world to flourish⁵, (and) of the truthfully-spoken⁶ word⁷, making the world prosperous (see Khorshed Nyāyesh).

Ahuradhad̄tahe, vanaintyāoscha ^{avk}uparatātō. (21) Rāmanō khvāstrahe, Vayaosh uparō-kairyehē taradhātō anyāish dāmān; aētat te vayō yat te asti spentō-mainyaom; thwāshahe khvadhātahe zravānahe akaranahe zrvānahe dareghō-khvadhātahe. (22) Vātahe¹ hudhāonghō² adharahe³ uparahe⁴ frataraha⁵ paschāithyehe⁶, nairyayāo⁷ ^{avl}hām-varetōish⁸.

(23) Dathushō¹ Ahurahe Mazdāo² raēvatō³ khvarenanguhatō⁴ Ameshanām Spentanām⁵. (24) Razishtayāo⁶ chistayāo Mazdadhātayāo⁸ ashaonyāo⁹ daēnayāo¹⁰ vanghuyāo¹¹ Māzdayasnōish¹². (25) Ashōish¹³ vanghuyāo¹⁴ chistōish¹⁵ vanghuyāo¹⁶ erethe¹⁷ vanghuyāo¹⁸, rasāstātō¹⁹ vanghuyāo²⁰ khvarenanghō²¹ savanghō²² Mazdadhad̄tahe²³. Pārendyāo²⁴ raorathayāo²⁵, airyanām²⁶ khvarenō²⁷ Mazdadhad̄tanām²⁸, kāvayehecha²⁹ khvarenanghō³⁰ Mazdadhad̄tahe³¹, akhvaretahecha³² khvarenanghō³³ Mazdadhad̄tahe³⁴, Zarathushtrahecha³⁵ khvarenanghō³⁶ Mazdadhad̄tahe³⁷. (26) Arshtātō³⁸ frādat-gaēthahe³⁹, garōish⁴⁰ ushidarenahe⁴¹ Mazdadhad̄tahe⁴² asha-khvāthrahe⁴³.

(23) Of the Creator¹ Ahura Mazda², the keeper of treasures³ (and) glorious⁴ (and) of the ^{avm}Ameshāspand⁵ (Bountiful Immortals) (24) of the truthful⁶ (and) holy⁹ knowledge⁷ (i.e. religious education), created by Ahura Mazda⁸, the good¹¹ Mazda-Worshipping¹² Religion¹⁰, (25) righteousness¹³ (or of Ashishvagh) good¹⁶ wisdom¹⁵, truthfulness¹⁷, good²⁰ justice¹⁹, glory²¹ (and) prosperity²², created by Ahura Mazda²³, of Pārendi²⁴ of the quick-moving (or light) chariot²⁵, Iranian²⁶ glory²⁷, the Kayanian²⁹ glory³⁰, the unconsumed³² glory³³ (and) of the glory³⁶ of (the Prophet) Zarathushtra³⁵, created by Ahura Mazda³⁷, (26) of Āstād yazata³⁸, making the world prosperous³⁹, (and) the mountain⁴⁰ (called) Ushi-darena⁴¹, created by Ahura Mazda⁴², of holy splendour⁴³ (or of holy felicity⁴³) (for the worship, etc., of all these let the Zaotar - the officiating priest - proclaim before me the excellences of the sacred verses of Yathā Ahū Vairyō). ^{avn}

(27) Ashnō⁴⁴ berezatō⁴⁵ sūrahe⁴⁶, vahishtahe⁴⁷ anghēush⁴⁸ ashaonām⁴⁹ raochanghō⁵⁰ vīspō-khvāthrō⁵¹. (28) Zemō⁵² hudhāonghō⁵³ yazatahe⁵⁴; imāo⁵⁵ asāo⁵⁶, imāo⁵⁷ shōithrāo⁵⁸ garōish⁵⁹ ushi-darenahe⁶⁰ Mazdadhad̄tahe⁶¹ asha-khvāthrahe⁶² vīspaēshāmcha⁶³ gairinām⁶⁴ asha-khvāthranām⁶⁵ pourou-khvāthranām⁶⁶ Mazdadhad̄tanām⁶⁷; kāvayehecha⁶⁸ khvarenanghō⁶⁹ Mazdadhad̄tahe⁷⁰ akhvaretahecha⁷¹ khvarenanghō⁷² Mazdadhad̄tahe⁷³. (29) Mānthrahe⁷⁴ spentahe⁷⁵ ashaonō⁷⁶ verezyanghahe⁷⁷, dātahe⁷⁸ vīdaēvahe⁷⁹, dātahe⁸⁰ Zarathushtōish⁸¹; dareghayāo⁸²

avk For the translation of the Khshnumans of Beheram yazata and Mino Ram, see the translation of “Jasa Me avanghe Mazda”.

avl For the praise, etc., of the wind¹ of good creation², that blows below³, forward⁵ (and) backward⁶ and of Nairyā⁷ hām-vareti⁸ (i.e. of manly protection) (see Khorshed Nyāyesh).

avm For the praise, etc. (see Khorshed Nyāyesh).

avn For its comparison, see yasna Hā 1, para 14.

upayanayāo⁸³, daēnayāo⁸⁴ vanghuyāo⁸⁵ Māzdayasnōish⁸⁶, zarzdātōish⁸⁷ mānθrahe⁸⁸ spentahe⁸⁹ ushi-darethrem⁹⁰, daēnayāo⁹¹ Māzdayasnōish⁹², vaēdhīm⁹³ mānθrahe⁹⁴ spentahe⁹⁵, āsnahe⁹⁶ khrathwō⁹⁷ Mazdadhātahe⁹⁸, gaoshō-srūtahe⁹⁹ khrathwō¹⁰⁰ Mazdadhātahe¹.

(27) Of the lofty⁴⁵ and majestic⁴⁶ sky⁴⁴, of the heaven⁴⁷⁻⁴⁸ righteous (people)⁴⁹, bright⁵⁰ (and) all-comfortable⁵¹, (28) of Zamyāt⁵² yazata⁵⁴ of good creation⁵³, of these⁵⁵ places⁵⁶ (and) cities⁵⁸, of the mountain⁵⁹ (named) Ushidarena⁶⁰, avo created by Ahura Mazda⁶¹, of all⁶³ the mountains⁶⁴ created by Ahura Mazda⁶⁷, of holy felicity⁶⁵ and full happiness⁶⁶, of the Kayanian⁶⁸ Glory⁶⁹ created by Ahura Mazda⁷⁰ (and) the unconsumed⁷¹ glory⁷² created by Him⁷³, (29) the efficacious⁷⁷, holy⁷⁶ (and) beneficent⁷⁵ Mānθra⁷⁴, the anti-demonic⁷⁹ Law⁷⁸, the Law⁸⁰ of Zarathushtra⁸¹, the old custom⁸³ of long ages⁸² and the good⁸⁵ Mazda-worshipping⁸⁶ Religion⁸⁴, of the devotion⁸⁷ to the prosperity-bringing⁸⁹ mānθra⁸⁸, holding in mind⁹⁰ of the Religion⁹¹ of Mazda-Worship⁹², knowledge⁹³ of the prosperity-bringing⁹⁵ mānθra⁹⁴, innate⁹⁶ wisdom⁹⁷ given by Ahura Mazda⁹⁸, and wisdom¹⁰⁰ acquired through the ears⁹⁹ (i.e. learnt) given by Ahura Mazda¹. (For the praise, etc., of all these let the Zaotor proclaim before me the excellences of the verses of Yathā Ahū Vairyō).

(30) Anaghranām² raochanghām³ khvadhātanām⁴, raokhshnahe⁵ garō-nmānahe⁶, misvānahe⁷ gātvahē⁸ khvadhātahe⁹, chinvat-peretūm¹⁰ Mazdadhātām¹¹. (31) Berezatō¹² Ahurahē¹³ nafedhrō¹⁴ apām¹⁵ apascha¹⁶ Mazdadhātayāo¹⁷. (32) Haomahe¹⁸ ashavazanghō¹⁹. (33) Dahmayāo²⁰ vanghuyāo²¹ āfritōish²², ughrāi²³ dāmōish²⁴ upamanāi²⁵. Vīspaēshām²⁶ yazatanām²⁷ ashaonām²⁸ mainyavanām²⁹ gaēthyānām³⁰. Ashāunām³¹ fravashinām³² ughranām³³ aiwithuranām³⁴ paoiryō-tkaēshanām³⁵ fravashinām³⁶, nabānazdishtanām³⁷ fravashinām³⁸.

Khshnaothra³⁹ yasnāicha⁴⁰ vahmāicha⁴¹ khshnaothrāicha⁴² frasasta-yaēcha⁴³, Yathā Ahū Vairyō⁴⁴ zaota⁴⁵ frā-me⁴⁶ mrūte⁴⁷, athā ratush ashātchit hacha⁴⁸ frā ashava⁴⁹ vidhvao⁵⁰ mraotū⁵¹.

(30) For the worship⁴⁰ of the boundless² natural⁴ lights, of the shining⁵ (heaven) Garothmān⁶, natural⁹ Hamistagān⁷⁻⁸, the Chinvat Bridge¹⁰ reated by Ahura Mazda¹ (31) the navel¹⁴ of waters¹⁵ (which is) the ^{avp}exalted¹² Lord¹³ (and) the waters¹⁶ created by Ahura Mazda¹⁷, (32) of Haoma¹⁸ giving the strength of righteousness¹⁹, (33) the pious²⁰ and good²¹ Benediction²², the powerful²³ Dāmi Upamana (i.e. the Symbol of Wisdom)²⁴⁻²⁵, (and) of all²⁶ the holy²⁸ yazatas²⁷ pertaining to the Spiritual (and) Material world³⁰, (and) of the powerful³³ (and) triumphant³⁴ Fravashis³² of the righteous (people)³¹, the

avo For its comparison see yasna Hā 1, para 14.

avp Or of the yazata Barjo; later on the qualitative epithet (berezat) of Apām Napāt (or Apām Naptar) was used as "Barjo". In the same way, the name "anaghra raochāo" became Anerān later on; the name "Vahishta Ahu" became "Behesht".

Fravashis of the Poryotkaeshas³⁵, the Fravashis³⁸ of the next of the kin³⁷, for (their) praise⁴¹, propitiation⁴² and glorification⁴³, let the Zaotar⁴⁵ proclaim⁴⁷ before me⁴⁶ “Yathā Ahū Vairyō⁴⁴” (i.e. the excellences of the sacred verses of Yathā Ahū Vairyō); let (the (Raspi) who is righteous⁴⁹ (and) learned⁵⁰ avq proclaim⁵¹ athā ratush ashātchit hacha⁴⁸ (the excellences of these verses).

(1) **Ahurem Mazdām raēvantem khvarenanguhantem yazamaide;**
Ameshā spentā hukhshathrā hudhāonghō yazamaide. (2) **Vohu Manō Ameshem spentem yazamaide;** ākhshtīm hāmvaintīm yazamaide,
taradhātem anyāish dāmān; āsnem khratūm Mazdadāhātem yazamaide;
gaōshosrūtem khratūm Mazdadāhātem yazamaide. (3) **Ashem Vahishtem sraēshtem Ameshem spentem yazamaide;** Airyamanem ishīm
yazamaide; sūrem Mazdadāhātem yazamaide; saokām vanguhīm vouru-dōithrām Mazdadāhātām ashaonīm yazamaide. (4) **Khshathrem Vairīm Ameshem spentem yazamaide;** ayokhshustem yazamaide; marezdikem
thrāyō-drighūm yazamaide. (5) **Spentām vanguhīm Ārmaitīm yazamaide;** rātām vanguhīm vouru-dōithrām Mazdadāhātām ashaonīm
yazamaide. (6) **Haurvatātem Ameshem Spentem yazamaide;** yāiryām hushitīm
yazamaide; saretha ashavana ashahe ratavō yazamaide. (7) **Ameretātem Ameshem spentem yazamaide;** fshaonīm vāthwām
yazamaide; aspinācha yevīnō yazamaide; gaokerenem sūrem
Mazdadāhātem yazamaide.

(During the Hāvan Gāh as well as the Second Hāvan, recite as under):-

Mithrem vouru-gaoyaoitīm yazamaide; Rāma khvāstrem yazamaide.

(During Rapithwan Gāh, recite as under):-

Ashem Vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide.

(During Uzirin Gāh, recite as under):-

Berezantem Ahurem khshathrīm khshaētem Apām Napātem aurvat-aspem yazamaide; apemcha Mazdadāhātām ashaonīm yazamaide.

(During Aiwirsruthrem Gāh, recite as under):-

Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide;
ghenāoscha vīrō-vāthwāo yazamaide; yāiryāmcha hushitīm
yazamaide; amemcha hutashem huraothem yazamaide; verethraghnemcha
Ahuradāhātem yazamaide; Vanaintīmcha uparatātem yazamaide.

(During Ushahen Gāh, recite as under):-

**Sraoshem ashīm huraothem verethrājanem frādat-gaēthem
 ashavanem ashahe ratūm yazamaide;** Rashnūm razishtem
yazamaide; Arshātātemcha frādat-gaētham avr varedat-gaēthām
 yazamaide.

avq For its explanation, see Srosh Bāz.

avr For the translation of the Khshnumans from Hormazd up to Amardad, see Haftan yasht

(8) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide, Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (9) Ātarem Ahurahe Mazdāo puthrem yazamaide; khvarenō Mazdadhbātem yazamaide, Savo Mazdadhbātem yazamaide; Airyanem khvarenō Mazdadhbātem yazamaide; ughrem kavaēm khvarenō Mazdadhbātem yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; kavaēm Haosravanghem yazamaide; Vairīm Haosravanghem yazamaide; Asnavantem gairīm Mazdadhbātem yazamaide, Chaēchistem vairīm Mazdadhbātem yazamaide; ughrem Kavaēm khvarenō Mazdadhbātem yazamaide, Ātarem Ahurahe Mazdāo puthrem yazamaide. Ātarsh Spenta rathaēstāra yazamaide, yazata pourukhvarenangha yazamaide; yazata pouru-baēshaza yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; vīspe ātarō yazamaide. Khshathrem nafedhrem Nairyosanghem yazatem yazamaide.

(10) Āpo vanguhīsh Mazdadhbātāo ashaonīsh yazamaide. Aredvīm Sūrām Anāhitām ashaonīm yazamaide; vīspāo āpō Mazdadhbātāo ashaonīsh yazamaide, vīspāo urvarāo Mazdadhbātāo ashaonīsh yazamaide. (11) Hvarekhshaētem ameshem raēm aurvat-aspem yazamaide. (12) Māonghem gaochithrem yazamaide, gaom aēvo-dātahe urunō fravashīm yazamaide, gaom pouru-saredhahe urunō fravashīm yazamaide. (13) Tishtrīm Stārem raēvantem khvarenanguhantem yazamaide; satavaēsem frāpem sūrem Mazdadhbātem yazamaide; vīspe stārō afshchithra yazamaide, vīspe stārō zemaschithra yazamaide, vīspe stārō urvarō-chithra yazamaide. Vanantem Stārem Mazdadhbātem yazamaide, ave strēush yazamaide, yōi hapta Haptōiringa Mazdadhbāta khvarenanguhanta baēshazya, paitishtātē yāthwām pairikanāmcha. (14) Gēush hudhāonghō urvānem yazamaide, Dravāspām sūrām Mazdadhbātam ashaonīm yazamaide.

(15) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (16) Mithrem Vouru-gaoyaoitim hazangra-gaoshem baēvare-chashmanem aokhtō-nāmanem yazatem yazamaide; Rāma Khvāstrem yazamaide. ^{avs}(18) Rashnūm razishtem yazamaide, Arshṭātemcha frādat-gaēthām varedat-gaēthām yazamaide. (20) Amem hutashem huradhem yazamaide. Verethraghnem Ahuradhātem yazamaide; Vanaintīmcha uparatātem yazamaide. (21) Rāma khvāstrem yazamaide, vaēm ashavanem yazamaide, vaēm uparō-kairīm yazamaide, taradhātem anyāish dāmān, aētat te vayō yazamaide, yat te asti spentō-mainyaom. Thwāshem khvadhātem yazamaide, zrvānem

Large.

avs The Khshnumans of Roz 17 Srosh and of Roz 19 Farvardin are not recited. Refer to the explanation given at the beginning of this yasht.

akaranem yazamaide, zrvānem dareghō-khvadhātem yazamaide. (22) Vātem spentem hudhāonghem yazamaide, adharem yazamaide, uparem yazamaide, fratarem yazamaide, paschāithīm yazamaide; nairyām hāmvaretīm yazamaide.

(23) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (24) Razishtām chistām Mazdadāhātām ashonīm yazamaide; daēnām vanguhīm Māzdayasnīm yazamaide. (25) Ashim Vanguhīm yazamaide, khshōithnīm berezaītīm amavaītīm hurāodhām khvāparām; khvarenō Mazdadāhātem yazamaide, savō Mazdadāhātem yazamaide, Pārendīm raorathām yazamaide; Airyanem khvarenō Mazdadāhātem yazamaide. Ughrem kavaēm khvarenō Mazdadāhātem yazamaide; ughrem akhvaretem khvarenō Mazdadāhātem yazamaide; Zarthushtrahe khvarenō Mazdadāhātem yazamaide. (26) Arshtātem frādat gaēthem yazamaide, gairīm ushidarenem Mazdadāhātem ashakhvāthrem yazatem yazamaide.

(27) Asmanem khvanvantem yazamaide, vahishtem ahūm ashaonām yazamaide, raochanghem vīspō-khvathrem. (28) Zām hudhāonghem yazatem yazamaide, imāo asāo imāo shōithrāo yazamaide; gairīm Ushidaranem Mazdadāhātem asha-khvāthrem yazatem yazamaide; vīspō garayō asha-khvāthrāo pouru-khvāthrāo Mazdadāhāta ashavana ashahe ratavō yazamaide; ughrem kavaēm khvarenō Mazdadāhātem yazamaide, ughrem akhvaretem khvarenō Mazdadāhātem yazamaide. (29) Mānthrem spentem ash-khvarenanghem yazamaide, dātem vidōyūm yazamaide, dātem Zarathushtri yazamaide; dareghām upayanām yazamaide, daēnām vanguhīm Māzdayasnīm yazamaide; zarazdāitīm mānthrem spentem yazamaide, ushi-darethrem daēnām Māzdayasnīm yazamaide, vaēdhīm mānthrem spentem yazamaide, āsnem khratūm Mazdadāhātem yazamaide, gaoshō-srūtem khratūm Mazdadāhātem yazamaide.

(30) Anaghra raochāo khvadhātāo yazamaide, raokhshnem garō-nmānem yazamaide, misvānem gātūm khvadhātem yazamaide, Chinvat-peretūm Mazdadāhātām yazamaide. (31) Berezantem Ahurem khshathrīm khshaētem Apām Napātem aurvat-asphem yazamaide, apemcha Mazdadāhātām ashaonīm yazamaide. (32) Haomem zāirīm berezantem yazamaide. Haomem frāshmīm frādat-gaēthem yazamaide, Haomem dūraoshem yazamaide.

(33) Dahmām vanguhīm āfrītīm yazamaide, ughrem takhmem dāmōish upamanem yazatem yazamaide; vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanem gaēthīm yazatem yazamaide.

(1) ^{avt}Ashāunām vanguhīsh sūrāo spentāo fravavashayo staomi zbayemi ufyemi. Yazamaide nmānyāo vīsyāo zantumāo dakhymāo Zarathushtōtemāo. (2) Vīspanāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha, sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptamāmcha, ashāt apanōtemāmcha.

(3) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; yāo Ameshanām Spentanām, khshaētanām verezi-dōithranām, berezatām aiwyāmanām takhmanām āhūiryānām, yōi aithyejanghō ashavanō. (4) Paoiryanām tkaēshanām paoiryanām sāsnō-gushām, idha ashaonām ashaonināmcha ahūmcha daenāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare, Gēush hudhāonghō urvānem yazamaide.

(5) Yōi ashāi vaonare. Gayehe marethnō ashaonō fravashīm yazamaide. Zarathushtrahe Spītāmahe idha ashaonō ashīmcha fravashīmcha yazamaide. Kavōish Vishtāspahe ashaonō fravashīm yazamaide. Isat vāstrahe Zarathushtōish ashaonō fravashīm yazamaide. (6) Nabānazdishtanām idha ashaonām ashaonināmcha ahūmcha daenāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare; mat vīspābyō ashaonibyō fravashibyō, yāo iririthushām ashaonām, yāoscha jvantām ashaonām, yāoscha narām azātanām frashō-charethrām Saoshyantām.

(7) Idha iristanām urvānō yazamaide, yāo ashaonām fravashayō. Vīspanām ahmya nmāne nabānazdishtanām para-iristanām aēthrapaitinām aēthryānām narām nāirinām idha ashaonām ashaoninām fravashayō yazamaide. (8) Vīspanām aēthrapaitinām ashaonām fravashayō yazamaide. Vīspanām aēthryānām ashaonām fravashayō yazamaide. Vīspanām narām ashaonām fravashyō yazamaide. Vīspanām nāirinām ashaoninām fravashayō yazamaide.

(9) Vīspanām aperenāyukanām dahmō-keretanām ashaonām fravashayō yazamaide. Ādakhyunāmcha ashaonām fravashayō yazamaide. Uzdakhyunāmcha ashaonām fravashayō yazamaide. (10) Narāmcha ashaonām fravashayō yazamaide. Nāirināmcha ashaoninām fravashayō yazamaide. Vīspāo ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide, yāo hacha gayāt marethnat ā-saoshyantāt verethraghnat.

Vīspāo fravashayō ashāunām yazamaide; ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Vīspe ashavanō yazata yazamaide.

(During Havan Gāh or during the Second Havan, recite as under):-

^{avt} For the translation of the Karda of Saturn, see the Karda to be recited in memory of the departed ones, given after the end of Sirozā yasht.

Hāvanīm paiti ratūm, sāvanghaēm Vīsīmcha paiti ratūm.

(During Rapithwan Gāh, recite as under):-

Rapithwinem paiti ratūm, frādat-fshāum zantumemcha paiti ratūm.

(During Uzirin Gāh, recite as under):-

Uzyeinrem paiti ratūm, frādat-vīrem dahyumemcha paiti ratum.

(During Aiwirsuthrem Gāh, recite as under):-

Aiwisrūthremem aibigaim paiti ratūm, frādat-vīspām-hujyaitīm Zarathushtōtememcha paiti ratūm.

(During Ushahen Gāh, recite as under):-

Ushahinem paiti ratūm, Berezīm nmānīmcha paiti ratūm.

Yenghe hātām āat yesne paiti vanghō,

Mazdāo Ahurō vaētha ashāt hachā,

yāonghāmcha tānschā tāoschā yazamaide.

(Recite in bāz): Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. (Recite aloud) Yathā Ahū Vairyū 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, (1) Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (2) Vanghave Mananghe ākhshtōish hām-vaintyāo, taradhātō anyāish dāmān, āsnahe khrathwō Mazdadātahe, gaoshō-srūtahe khrathwō Mazdadātahe. (3) Ashahe Vahishtahe sraēshtahe, Airyamanō ishyehe sūrahe Mazdadātahe, saokayāo vanghuyāo vouru-dōithrayāo Mazdadātayāo ashaonyāo. (4) Khshathrahe Vairyhe ayōkhshustahe marezdikāi thrāyodrigaove. (5) Spentayāo vanghuyāo Ārmatoish rātayāo vanghuyāo vouru-dōithrayāo Mazdadātayāo ashaonyāo. (6) Haurvatātō rathwō yāiryayāo hushitōish, saredhāēibyō ashahe ratubyō. (7) Ameretātō rathwō fshaonibya vāthwābya, aspinibya yaonibya, gaokerenahe sūrahe Mazdadātahe.

(During Hāvan Gāh as well as during the second Havan, recite as under):-

Mithrahe vouru-gaoyaoitōish, Rāmanascha Khvāstrahe.

(During Rapithwan Gāh, recite as under):-

Ashahe Vahishtahe āthrascha Ahurahe Mazdāo.

(During Uzirin Gāh, recite as under):-

Berzatō Ahurahe nafedhrō āpam apascha Mazdadātayāo.

(During Aiwirsruthrem Gāh, recite as under):-

Ashāunām fravashinām ghenānāmcha virō-vānthwanām yāiryayāoscha hashitōish, amahecha hutāshtahe huraodhaha, Verethraghnahecha Ahuradhātahe, Vanaintyāoscha uparatātō.

(During Ushahen Gāh, recite as under):-

Sraoshaha ashyehe ashivatō, verethrājanō frādat gaēthahe, Rashnaosh razishtahe, Arshṭātascha frādat gaēthayāo varedat-gaēthayāo.

(8) Dathushō Ahurahe Mazdāo raevatō khvarenanguhatō Ameshanām Spentanām. (9) Āthrō Ahurahe Mazdāo puthra, khvarenanghō savanghō Mazdadhātahe, Airyanām khvarenō Mazdadhātanām, kāvayehecha khvarenanghō Mazdadhātahe, Āthrō Ahurahe Mazdāo puthra. Kavōish Haosravanghahe, Varōish Haosravanghahe, Asnavantahe garōish Mazdadhātahe, Chaēchistahe varōish Mazdadhātahe, Kāvayehecha khvarenanghō Mazdadhātahe. Āthrō Ahurahe Mazdāo puthra. Raēvantahe garōish Mazdadhātahe, Kāvayehecha khvarenanghō Mazdadhātahe, Āthrō Ahurahe Mazdāo puthra. Ātarsh spenta rathaēshtara, yazata pouru-khvarenangha yazata pourubaēshaza. Āthrō Ahurahe Mazdāo puthra, mat vīspaēibyō āterebyō, khshathrō-nafedhrō Nairyosanghahe yazatahe.

(10) Apām vanguhinām Mazdadhātanām, Areduyāo āpo Anāhitayāo ashaonyāo, vīspanāmcha apām Mazdadhātanām vīspanāmcha urvaranām Mazdadhātanām. (11) Hvare khshaētahe ameshahe raēvahé aurvat-aspahe. (12) Māonghahe gaochithrahe, gēushcha aēvō-dātayāo, gēushcha pouru-saredhayāo. (13) Tishtryehe stārō raēvatō khvarenanguhatō, satavaēsahe frāpahē sūrahe Mazdadhātahe; stāram afshchithranām zemas-chithranām urvarō-chithranām Mazdadhātanām; Vanantō stārō Mazdadhātahe, ave stārō yōi Haptōiringa Mazdadhāta khvarenanguhanta baēshazyā. (14) Gēush tashne gēush urune Dravāspayāo sūrayāo Mazdadhātayāo ashaonyāo.

(15) Dathushō Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām. (16) Mithrahe vouru-gaoyaoitōish hazangrō-gaoshaha baēvare-chashmanō aokhtō nāmanō yazatahe, Rāmanō khvāstrahe. (^{avu}18) Rashnaosh razishtahe, Arshṭātascha frādat-gaēthayāo varedat-gaēthayāo, erezukhdahahe vachanghō yat frādat-gaēthahe. (20) Amahe hutāshtahe, huraodhaha Verethraghnahe Ahuradhātahe, Vanaintyāoscha uparatātō. (21) Rāmanō khvāstrahe, vayaosh uparō-kairyehē taradhhāto anyāish dāmān; aētat te vayō yat te asti spentō-mainyaom; thwāshahe khvadhhātahe zrvānahe akarnahe zrvānahe daregō-khvadhhātahe. (22) Vātahe hudhāonghō

^{avu} Refer to the explanation given in the beginning of this yasht.

adharahē uparahe fratarahē paschāithyēhe, nairyayāō hāmvare-toish.

(23) Dathushō Ahurahe Mazdāō rāēvatō khvarenanguhatō Ameshanām Spentanām. (24) Razishtayāō Chistayo Mazdādhātayāō ashaonyāō daenayāō vanghuyāō Māzdayasnōish. (25) Ashōish vanghuyāō, chistōish vanghuyāō, erethe vanghuyāō, rasāstātō vanghuyāō, khvarenanghō savanghō Mazdadāhātahe. Pārendyāō raorathayāō, Airyanām khvarenō Mazdadāhātanām, Kāvayehecha khvarenanghō Mazdadāhātahe, akhvaretahecha khvarenanghō Mazdadāhātahe, Zarathustrahecha khvarenanghō Mazdadāhātahe. (26) Arshtātō frādat-gaēthahe, garōish ushi-darenahe Mazdadāhātahe asha-khvāthrahe.

(27) Ashnō berezatō sūrahe vahishtahe anghēush ashaonām raochanghō vīspō-kavāthrō. (28) Zemō hudhāonghō yazatahe; imāo asāo, imāo shōithrāo, garōish ushi-darenahe Mazdadāhātahe asha-khvāthrahe vīspaeshāmcha gairinām asha-khvāthranām pouru-khvāthranām Mazdadāhātanām; kāvayehecha khvare-nanghō Mazdadāhātahe, akhvaretahecha khvarenanghō Mazdadāhātahe.

Mānthrahe spentahe ashaonō verezyanghahe, dātahe vīdaēvahe, dātahe Zarathushtrōish; dareghayāō upayanayāō, daēnayāō vanghuyāō Māzdayasnōish, zarazdātōish mānthrahe spentahe ushi-darethrem, daēnayāō Māzdayasnōish, vaēdhīm mānthrahe spentahe, āsnahe khrathwō Mazdadāhātahe, gaoshō-srūtahe khrathwō Mazdadāhātahe.

Anaghranām raochanghām khvadāhātanām, raokhshnahe garō-nmānahe, misvānahe gātvahe khvadāhātahe, chinvat-peretūm Mazdadāhātām.

(31) Berezatō Ahurahe nafedhrō apām apascha Mazdadāhātaya. (32) Haomahe ashavazanghō. (33) Dahmayāō vanghuyāō āfrītoish, ughrāi dāmōish upamanāi. Vīspaeshām yazatanām ashaonām mainyavanām gaēthyanām. Ashāunām fravashinām ughranām aiwithūranām paoiryotkaēshanām fravashinām, nabānazdishtanām ^{avv}fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh

avv Know that the Khshnumans of the yazatas given here are similar to the Khshnumans given at the beginning of Siroza yasht, beginning with fravarane Mazdayasno Zarathushtish; there is no difference at all. Hence for the translation, refer to these pages.

Mozd.

Roz nek nām, roz pāk nām, roz mubārak (*falān*) māhe mubārak (*falān*), gāhe (*falān*) namāz dādāre gehān dāmān. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.

Gorje Khoreh awazāyād Sirozā Ameshāspand vīspaēshā Ardāfarvash berasād amāvand pirozgar amāvandīh pirozgarī. Dād dīn beh Māzdayasnān, āgāhī ravāi goāfarangānī bād hafte keshvar zamīn; aedūn bād. Man āno āvāyad shudan, man āno āvāyad shudan, man āno āvāyad shudan. Ashaone Ashem Vohū 1.

(Recite facing South:) Dādāre gehān dīne Mazdayasnī dāde Zarathushtī. Nemase-te ashāum sēvishte Aredvi Sūra Anāhite ashaone. Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadāhāte ashaone Ashem Vohū 1. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide. Ameshā Spentā hukhshatrā hudhāonghō yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Ashem Vohū 1. Sirozā Ameshāspand vīspaēshā Ardāfarvash berasād. Ashem Vohū 1.



KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardāfravash ^{avw}berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhūkhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidite angrahe mainyēush; Haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtish vīdaēvō Ahura-tkaēshō (*Gāh according to the period of the day*) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām

^{avw} i.e. may the Holy Fravashis come (to this recital)! Know that the initial and the final khshnuman of this Kardāh to be recited in memory of the departed ones, is similar to that of the Afrinagan Ardafravash.

fravashinām ughranām aiwithuranām paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khavarenanghuhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide.

(1) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ staomi⁶ zbayemi⁷ ufyemi⁸. Yazamaide⁹ nmānyāo¹⁰ vīsyāo¹¹ zantumāo¹² dakhyumāo¹³ Zarathushtrōtemāo¹⁴. (2) Vīspanāmcha¹⁵ āonghām¹⁶ paoiryanām¹⁷ fravashinām¹⁸ idha¹⁹ yazamaide²⁰ fravashīm²¹ avām²² yām²³ Ahurahe²⁴ Mazdāo²⁵, mazishtāmcha²⁶ vahishtāmcha²⁷ sraēsh-tāmcha²⁸ khraozdishtāmcha²⁹ khrathwishtāmcha³⁰ hukereptemāmcha³¹, ashāt³² apanōtemāmcha³³.

(1) I praise⁶, remember⁷ (or invoke) the good², heroic³ (and) the beneficent⁴ Fravashis⁵ of the righteous (people)¹ (and) ^{avx}I sing their glory. We worship⁹ (those Fravashis) belonging to the house¹⁰, to the street¹¹, to the town¹², belonging to the province¹³ (and) the highest priests¹⁴. (2) ^{avy}First¹⁷ among all¹⁵ these¹⁶ Fravashis¹⁸ we worship²⁹ here¹⁹ that²² Fravashi²¹ of (the Creator) Ahura Mazda²⁴⁻²⁵ which²³ is of high degree or excellence, fairest²⁸, ^{avz}courage-giving²⁹, wisest³⁰, practising good deeds of the highest degree³¹ and supreme³³ in holiness³² (i.e. best).

(3) Ashāunām³⁴ vanguhīsh³⁵ sūrāo³⁶ spentāo³⁷ fravashayō³⁸ yazamaide³⁹; yāo⁴⁰ Ameshanām⁴¹ Spentanām⁴², khshaētanām⁴³ verezidōithranām⁴⁴,erezatām⁴⁵ aiwyamanām⁴⁶, takhmanām⁴⁷ āhūiryānām⁴⁸, yōi⁴⁹ aithyajanghō⁵⁰ ashavanō⁵¹. (4) Paoiryanām⁵² tkaēshanām⁵³, paoiryanām⁵⁴ sāsnō-gūshām⁵⁵, idha⁵⁶ ashaonām⁵⁷ ashaonināmcha⁵⁸ ahūmcha⁵⁹ daēnāmcha⁶⁰ baodhascha⁶¹ urvānemcha⁶² fravashīmcha⁶³ yazamaide⁶⁴, yōi⁶⁵ ashāi⁶⁶ vaonare⁶⁷. Gēush⁶⁸ hudhāonghō⁶⁹ urvānem⁷⁰ yazamaide⁷¹.

(3) We worship³⁹ the good³⁵, heroic³⁶ (and) beneficent³⁷ Fravashis of the righteous (people)³⁴. We worship ^{awx}the fravashis⁴⁰ of the Holy Immortals⁴¹⁻⁴², ^{awb}the rulers⁴³, ^{awc}effective glance⁴⁴, exalted⁴⁵, coming for help⁴⁶, the mighty⁴⁷,

^{avx} Based on the Pahlavi version “I make my own” (Spiegel and Darmesteter); i.e. I make them pleased or to love me (Darmesteter). “I offer myself to” (Harlez). If the root *vap* of “ufyemi” be compared with Sanskrit *nis vap*, its meaning then can be “I dedicate something as gift”.

^{avy} Or if it is taken as an adjective of “Fravashinām”, its meaning may be among the most ancient or the “first Fravashis”.

^{avz} Most firm-solid (Mills and Darmesteter); strongest (Spiegel).

^{awa} The word *yāo* applies to *fravashayō*. The original meaning of *yāo* is “who”.

^{awb} Devoted, anxious (Mills); eager (for good works) (Darmesteter).

^{awc} Good-eyed, i.e. by whose glance good effect can be produced; opposite of evil-eye (Darmesteter).

acting according to the laws of Ahura Mazda⁴⁸, who⁴⁹ (are) immortal⁵⁰ (and) righteous⁵¹. (4) Here⁵⁶ we worship⁶⁴ the life⁵⁹ conscience⁶⁰, intelligence⁶¹, soul⁶² and fravashi⁶³ of righteous⁵⁷ (men) and (women) of the awd Poryotkaeshas⁵²⁻⁵³ (and) of the first⁵⁴ awe acceptors of the religion⁵⁵, who⁶⁵ awf fought with success⁶⁷ for righteousness⁶⁶. We worship⁷¹ the soul⁷⁰ of the awg bull⁶⁸ of good creation⁶⁹ (i.e. of Gāvyodād).

(5) Yōi⁷² ashāi⁷³ vaonare⁷⁴. Gayehe⁷⁵ Marethnō⁷⁶ ashaonō⁷⁷ fravashīm⁷⁸ yazamaide⁷⁹. Zarathushtrahe⁸⁰ Spītāmahe⁸¹ idha⁸² ashaonō⁸³ ashīmcha⁸⁴ fravashīmcha⁸⁵ yazamaide⁸⁶. Kavōish⁸⁷ Vishtāspahe⁸⁸ ashaonō⁸⁹ fravashīm⁹⁰ yazamaide⁹¹. Isat-vāstrahe⁹² Zarathushtrōish⁹³ ashaonō⁹⁴ fravashīm⁹⁵ yazamaide⁹⁶. (6) Nabānazdishtanām⁹⁷ idha⁹⁸ ashaonām⁹⁹ ashaonināmcha¹⁰⁰ ahūmcha¹ daēnāmcha² baodhascha³ urvānemcha⁴ fravashīmcha⁵ yazamaide⁶, yōi⁷ ashāi⁸ vaonare⁹; mat¹⁰ vīspābyō¹¹ ashaonibyō¹² fravashibyō¹³, yāo¹⁴ iririthushām¹⁵, ashaonām¹⁶ yāoscha¹⁷ jvantām¹⁸ ashaonām¹⁹, yāoscha²⁰ narām²¹ azātanām²² rashō-charethrām²³ saoshyantām²⁴.

(5) We worship⁷⁹ the Fravashi⁷⁸ of the righteous⁷⁷ awb Gayomard⁷⁵⁻⁷⁶. We worship here⁸² the holiness⁸⁴ of the Holy⁸³ Spītāmahe⁸¹ Zarathushtra⁸⁰ and (his) awi Fravashi⁸⁵. We worship⁹¹ the Fravashi⁹⁰ of the righteous⁸⁹ Kava⁸⁷ Vishtāspa⁸⁸. We worship⁹⁶ the Fravashi⁹⁵ of the righteous⁹⁴ Isat-vastra⁹² (the eldest son) of (the Prophet) Zarathushtra⁹³, who⁷² awj fought with triumph⁷⁴ for righteousness⁷³. (6) Here⁹⁸ we worship⁶ the life¹, conscience², intelligence³, soul⁴ and the fravashi⁵ of the righteous⁹⁹ (men) and (women) amongst the awk Nabānazdishtas⁹⁷ who⁷ fought with triumph⁹ for righteousness⁸, along with¹⁰ all^u holy¹² fravashis¹³ of the righteous (men)¹⁶ (who are) departed¹⁵, of

awd i.e. Mazda-worshippers of the age prior to the Prophet Holy Zarathushtra.

awe Original meaning is “meditators upon religious education”, listeners to the commandments of the religion. Sāsna = Sanskrit shāsan = religious education, religious book.

awf Vaonare - past perfect third person singular parasmaipada of root van = to win.

awg It's another form of gēush aēvō-dātayāo (see Māh Bokhtār Nyāyesh) in the passage of “fravarāne Mazdayasnō”.

awh Gayomard was the First and foremost person of the Iranian race. Its original meaning is “mortal life”, “life subject to destruction”.

awi Professor Darmesteter has not translated this sentence - Zarathushtrahe Spītāmahe idha ashaonō ashīmcha fravashīmcha yazamaide.

awj Reverend Mills has not translated yōi ashāi vaonare.

awk i.e. the acceptors of the religion of the Prophet Zarathushtra, the persons born in the Religion of Zarathushtra; its analogy is Paoiryō-tkaesha, i.e. those of the ancient faith. The original meaning of “habānazdishta” is “nearest the navel”; from this it means closely connected, “next of kin”.

the righteous¹⁸ living (men)¹⁹ (and) of the ^{awl}progressive²³ ^{awm}Saoshyants²⁴ who will be born hereafter²¹⁻²².

(7) **Idha**²⁵ **iristanām**²⁶ **urvānō**²⁷ **yazamaide**²⁸ **yāo**²⁹ **ashaonām**³⁰ **fravashayō**³¹. **Vīspanām**³² **ahmya**³³ **nmāne**³⁴ **nabānazdishtanām**³⁵ **para-irista-nām**³⁶ **aēthrapaitinām**³⁷ **aēthryanām**³⁸ **narām**³⁹ **nāirinām**⁴⁰ **idha**⁴¹ **ashonām**⁴² **ashaoninām**⁴³ **fravashayō**⁴⁴ **yazamaide**⁴⁵. (8) **Vīspanām**⁴⁶ **aēthra-paitinām**⁴⁷ **ashaonām**⁴⁸ **fravashayō**⁴⁹ **yazamaide**⁵⁰, **vīspanām**⁵¹ **aēthrya-nām**⁵² **ashaonām**⁵³ **fravashayō**⁵⁴ **yazamaide**⁵⁵. **Vīspanām**⁵⁶ **narām**⁵⁷ **asha-onām**⁵⁸ **fravashayō**⁵⁹ **yazamaide**⁶⁰. **Vīspanām**⁶¹ **nāirinām**⁶² **ashaoninām**⁶³ **fravashayō**⁶⁴ **yazamaide**⁶⁵.

(7) We worship²⁸ here²⁵ these souls²⁷ of the departed ones²⁶ who²⁹ belong to the Fravashis³¹ of the holy ^{awn}ones³⁰. Here⁴¹ in this³³ house³⁴ we worship⁴⁵ those fravashis⁴⁴ of the righteous⁴² (men)³⁹ and (women) amongst all³² the departed³⁶, next of kin³⁵, ^{awo}teachers³⁷, disciples³⁸, men³⁹ or women⁴⁰. (8) ^{awp}We worship⁵⁰ the fravashis⁴⁹ of righteous (teachers)⁴⁸ amongst all⁴⁶ teachers⁴⁷. We worship⁵⁵ the fravashis⁵⁴ of righteous (disciples)⁵³ amongst all⁵¹ disciples⁵². We worship⁶⁰ the fravashis⁵⁹ of righteous (men)⁵⁸ amongst all⁵⁶ men⁵⁷. We worship⁶⁵ the fravashis⁶⁴ of righteous (women)⁶³ amongst all⁶¹ women⁶².

(9) **Vīspanām**⁶⁶ **aperenāyukanām**⁶⁷ **dahmō-keretanām**⁶⁸ **ashaonām**⁶⁹ **fravashayō**⁷⁰ **yazamaide**⁷¹. **Ādakhyunāmcha**⁷² **ashaonām**⁶³ **fravashayō**⁷⁴ **yazamaide**⁷⁵. **Uz-dakhyunāmcha**⁷⁶ **ashaonām**⁷⁷ **fravashayō**⁷⁸ **yazamaide**⁷⁹. (10) **Narāmcha**⁸⁰ **ashaonām**⁸¹ **fravashayō**⁸² **yazamaide**⁸³. **Nāirināmcha**⁸⁴ **ashaoninām**⁸⁵ **fravashayō**⁸⁶ **yazamaide**⁸⁷. **Vīspāo**⁸⁸ **ashāunām**⁸⁹ **vanguhish**⁹⁰ **sūrāo**⁹¹ **spentāo**⁹² **fravashayō**⁹³ **yazamaide**⁹⁴, **yāo**⁹⁵ **hacha**⁹⁶ **gayāt**⁹⁷ **marethnat**⁹⁸ **ā**⁹⁹ **saoshyantāt**¹⁰⁰ **verethraghnat**¹.

(9) We worship⁷¹ the fravashis⁷⁰ of all⁶⁶ holy ^{awq}young ones⁶⁷, ^{awr}doing pious deeds⁶⁸. We worship⁷⁵ the fravashis⁷⁴ of the righteous (people)⁷³ among those (who) inhabited in this land⁷², and outside the land (i.e. in other

awl Or the promoters (of the world), performers of resurrection, the renovators of the world (Professor Harlez, Mills and Darmesteter).

awm For the explanation of “Saoshyants”, see Hom yasht Large, note on paragraph 2.

awn Here we worship the souls of the dead and the Fravashis of the righteous people (Professor Harlez). We worship the souls of the dead which are the fravashis of the righteous (Dr. Spiegel and Reverend Mills). We worship the souls of the dead, the Fravashis of the righteous ones (Professor Darmesteter).

awo Herbad, ervad, i.e. learned or well-versed in the education of the Zoroastrian religion, master of knowledge, teacher of the knowledge of religion, religious teacher.

awp Or alternately:- We worship the fravashis of all righteous teachers. The following sentences may also be translated the same way.

awq Or of children, of infants - minor ones; its antonym is *perenayu* = of full age.

awr Begotten of pious parents (Darmesteter).

countries). (10) ^{aws}We worship⁸³ the fravashis⁸² of righteous⁸¹ men⁸⁰, and women⁸⁴. We worship⁹⁴ all⁸⁸ the excellent⁹⁰, heroic⁹¹, (and) beneficent⁹² fravashis⁹³ of the righteous (people)⁸⁹ which⁹⁵ (are) from Gayomard⁹⁷⁻⁹⁸ up to⁹⁹ the victorious¹ Saoshyan¹⁰⁰.

(To recite in bāz): ^{awt}Humata hūkhta hvarshta; humanashnī, hugavashnī, hukunashnī, in khshnuman ardāfravash bē-rasād, nīrang pīrozgar bād; khoreh beh dīne Māzdayasnān ravā bād andar hafte keshvar. Nām cheshtī ādar andar kām bād; hasta sheherastān andar (the name of the country in which this Karda is recited should be named) sheherestān porī firozī shādī o rāmashnī, ravān khoreh khojasteh avazūn bād avazuntar bād khoreh khojasteh bād; in khshnuman Ardāfravash be-rasād, kerā gāh roz sheheriārī khesh yazashne karde hom, darun yashte hom, myazda hamīrāenem yō kardehā pa ganje Dādār Ahura Mazda rayōmand khorehmand Ameshāspandān be-rasād. Aoj zor nīru tagī amāvandī pirozgarī in khshnuman Ardāfravash berasād. Az hamā padraftār bād. Emārā panāhī kerdār nīkī andākhtār, anāi petyār dūr avāzdāshātār, ayāfta khāh bād. Kerā digar myazd hazār mard myazd shāyam sākht emārā kam-ranjtar āsāntar ainī kard yak az mā hazār padraftār bād. Nām cheshtī anusheh ravān ravānī (the name of the person in whose memory this karda is recited should be taken here) aedar yād bād anusheh ravān ravānī.

Zartosht Spitamān asho farohar aedar yād bād anusheh ravān ravānī. Gushtāspa Shāh Lohorāspa Shāh aedar yād bād anusheh ravān ravānī. Jāmāspa Habub aedar yād bād anusheh ravān ravānī. Ardāe Virāf Ardāfravash aedar yād bād anusheh ravān ravānī. Adarbād Mārāspand aedar yād bād anusheh ravān ravānī. Mubed Shāpur Mubed Sheheriār aedar yād bād anusheh ravān ravānī. Mubed Hormazdiār Ervad Rāmyār aedar yād bād anusheh ravān ravānī. Mubed Neryosang Dhaval aedar yād bād anusheh ravān ravānī. Hamā fravash ashoān aedar yād bād anusheh ravān ravānī. Nām cheshtī anusheh ravān ravānī (the name of the person in whose memory this Karda is recited should be taken here) Hamā fravash ashoān aedar yād bād; farmāeshne (the name of the person who had ordered this recitation of the Kardāh should be taken) Māzdayasnī berasād.

Hamāfravash ashoān yō kardehā chehārum dehum sīroz sāl roz, az Gayomard andā Soshyos aedar yād bād. Hastān būdān bedān zādān azādān, ādehī uzdehī, dahme nar nārīk avarnāe purnāe, har ke avar in zamīn perī behedīnī gudārān shud ast, hamāfravash ashoān, yō kardehā

^{aws} Its significance is, that we remember with reverence, i.e. worship the Fravashis of righteous persons inhabited in the Iranian city as well as in countries outside Iran.

^{awt} Know that the portion from here up to the rubric “Recite aloud”, being in Pazend, should be recited in bāz - in low tone. For its explanation, see Khorshed Nyāyesh para. 16, end.

az Gayomard andā Soshyos aedar yād bād. Ke immān vīs zand deh rustā guzasteh and, hamā fravash ashōan yō kardeha az Gayomard andā Soshyos aedar yād bād. Ashoān fravash, chīrān fravash, avar vīzān fravash, pīrozgarān fravash, poryōdakeshān fravash, nabānazdeshtān fravash, fravashayō hamāyō kardehā az Gayomard andā Soshyos aedar yād bād. Ravāne pedarān mādarān jadagān, nyāgan farzāndān paevandān parastārān nabānazdeshtān, fravash ashōān, yō kardehā az Gayomard andā Soshyos aedar yād bād. Hamā athonnān, hama rathēstārān, hamā vāstryōshan, hamā hutōkhshān, hamā fravash ashōān, hamā yō kardehā az Gayomard andā Soshyos aedar yād bād; hamā fravash ashōān hafte keshvar zamīn, arzahe savāhe, fradadafsh, vīdadafsh, vourubarasht, vouru-zaresht, khanaras bāmī, kangdez ashōān varjam kardān ganjamāthrā, hamā fravash ashōān hamā yō kardehā az Gayomard andā Soshyos aedar yād bād. Gorje khoreh awazāyād in khshnuman Ardāfravash berasād. Nām cheshti naosheh ravān ravānī (the name of the person in whose memory this Kardāh is recited should be taken here) aedar yād bād anosheh ravān ravānī; hamā fravash ashōān aedar yād bād; farmāeshne (the name of the person who had ordered this recitation of the Kardāh should be taken) Māzdayasnī berasād. Hamkerfeh hamā vehāne hafte keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.

(Recite aloud): Vispāo fravashayō ashāunām yazamaide; Ashāunām vanguhish sūrāo spentāo fravashayō yazamaide. Vīspe ashavanō yazamaide.

(One should recite in Hāvan Gāh or in the Second Hāvan as under):-

Hāvanim paiti ratūm, Sāvangaḥāem vīsimcha paiti ratūm.

(If the Gāh be Rapithwan, recite as under):-

Rapithwinem paiti ratūm, frādat-fshāum zantumemcha paiti ratūm.

(If the Gāh be Uzirin, recite as under):-

Uzyeirinem paiti ratūm, frādat-vīrem dakhyumemcha paiti ratūm.

(If the Gāh be Aiwirsuthrem, recite as under):-

Aiwisrūthremem aibigāim paiti ratūm, frādat-vīspām hujuyāitim Zarathushtrōtememcha paiti ratūm.

(If the Gāh be Ushahen, recite as under):-

Ushahinem paiti ratūm, berejīm nmānimcha paiti ratūm.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz): Hormazd Khodāe awazūnie mardum, mardum

sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzda-
yasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā
Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Ahurahe
Mazdāo raēvato khvarenanguhatō Ameshanām Spentanām, ashaonām
fravashinām ughranām aiwithūranam, paoiryō-tkaēshanām fravashi-
nām, nabānazdishtanām ^{awu}fravashinām. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh
Mozd.

A BRIEF AND INFORMATIVE SYNOPSIS OF THE ABOVE MENTIONED PAZEND PORTION TO BE RECITED IN BĀZ — LOW TONE

May this khshnuman (i.e. the ceremonial propitiation) performed with my good thought, good word and good deed reach the Holy Fravashis! (i.e. may this work of invoking the Holy Fravashis be completed properly!) May the glory of the good Mazda-worshipping Religion be current in all the seven regions of the earth! May the victory and happiness attain to the people of this city! And may their souls be pleased! May the pleasure of this ceremony reach the Holy Fravashis! and may it be approved in presence of the Creator Ahura Mazda! May we acquire happiness and peace of life!

May the soul of ^{awv}so and so departed person be remembered here! May the Holy Fravashi of Zarathushtra Spitaman and his revered soul be remembered here! May the revered soul of Isat vāstra, the son of the Prophet Zarathushtra be remembered here! May the revered soul of King Gustāspa, the son of King Lohrāspa be remembered here! May the revered souls of all these, viz. Jāmāspa Habub, Ardaēvirāf of Holy Fravashi, Ādarbad Mārespand, Mobed Shāpur Mobed Sheheriār, Mobed Hormazdiār, Ervad Rāmyār, Mobed Neryosang Dhaval, be remembered here! May the soul of so and so departed person be remembered here! May all the Holy Fravashis be remembered here! May the share of meritorious deeds reach so and so, who orders the performance of this ceremony! May the souls of the mother, father, ancestors, children, relatives, etc., be remembered here! May the revered soul of so and so person be remembered here! The work of the ceremony is performed by the order of so and so hence may the share of meritorious deeds reach him! May the orderer of that ceremonial work be co-operator in the meritorious deeds of all the faithful ones in the seven regions of the earth! May the day of the ceremony of this soul be happy to the order

^{awu} For its translation, see Bāz of reciting Ashem Vohu.

^{awv} Names of persons who have departed and in whose memory the ceremony is performed are taken here - are remembered here.

of that ceremony!

^{aww}In the Gāh (so and so) we worship all the Fravashis of the righteous (people). We worship the good, heroic and beneficent Fravashis of the righteous (people). We worship all the Holy yazatas.

DOĀ TANDAROSTI (IN AVESTA)

^{awx}(1) Tāo¹ ahmi² nmāne³ jamyāresh⁴, yāo⁵ ashaonām⁶ khshnūtascha⁷, ashayascha⁸, vyādaibishcha⁹, paiti-zantayascha¹⁰; us^u nū¹² anghāi¹³ vīse¹⁴ jamyāt¹⁵ ashemcha¹⁶, khshathremcha¹⁷, savascha¹⁸, khvarenascha¹⁹, khvāthremcha²⁰. Dareghō-fratemathwemcha²¹ anghāo²² daēnayāo²³ yat²⁴ Ahurōish²⁵ Zarathushtōish²⁶. (2) Asishta²⁷ nū²⁸ anghat²⁹ hacha³⁰ vīsat³¹ gāush³² buyāt³³; asishtem³⁴ ashem³⁵, asishtem³⁶ narsh³⁷ ashaonō³⁸ aojō³⁹, asishtō⁴⁰ Ahuirish⁴¹ tkaēshō⁴². (3) Jamyān⁴³ ithra⁴⁴ ashāunām⁴⁵ vanguhish⁴⁶ sūrāo⁴⁷ spentāo⁴⁸ fravashayō⁴⁹, ashōish⁵⁰ baēshaza⁵¹ hachimnāo⁵² zem-frathangha⁵³ dānu-dra-jangha⁵⁴, hvare-barezangha⁵⁵; ishtēe⁵⁶ vanghanghām⁵⁷, paitishtātēe⁵⁸ ātaranām⁵⁹, frasha-vakhshyāi⁶⁰ rayāmcha⁶¹ khvarenanghāmcha⁶².

(1) May these¹ (virtues mentioned) which⁵ (are) the satisfaction⁷ of the righteous⁶ (people), (their) blessings⁸, guileless nature⁹ and thanksgiving¹⁰ come⁴ in to this² ^{awy}house³! Now¹² for this¹³ village¹⁴ may there arise¹¹⁻¹⁵ righteousness¹⁶, sovereignty¹⁷, ^{awz}prosperity¹⁸, glory¹⁹ and ^{axa}happiness²⁰! (May there be) long enduring predominance²¹ (or excellence) of this Religion²³ of Ahura²⁵ revealed by Zarathushtra⁸⁶! (2) Now²⁸ from³⁰ this²⁹ clan³¹ may there arise³³ ^{axb}always²⁷ cattle³²! righteousness³⁵, power³⁹ of holy³⁸ man³⁷ and the Law⁴² of Ahura⁴¹.

Explanation:- (May there be eternal increase of cattle in this clan! And may righteousness and strength for performing righteous acts and the Law of Ahura be always current and there may not be disturbance of any kind in them!)

^{aww} The name of the Gāh during which the ceremony is performed is to be taken; e.g. Hāvan, Rapithwan, etc. After the recital is finished in bāz - (in low tone) - the translation occurring in the para of these four lines is to be recited aloud.

^{awx} The entire portion of this Doa Tandarosti (paras 2-7) is taken from yasna HS 60. Moreover the same Avesta is recited also as Āfrinagan Dahmān.

^{awy} i.e. in order to give proper protection of wealth, etc., to virtuous and just persons, and in order to defeat wicked persons by destroying them.

^{awz} The meaning of savascha is benefit, profit and prolific as well.

^{axa} The meanings of khvarenascha khvāthremcha are “glory and splendour”.

^{axb} The original meaning of asishta is “rapid of all”; its another form is āsishta, (see Hom yasht Large, karda 1, para 15). Prof. Darmesteter explains this word as:- Without name (*a + sishta*); root *syanh*. From this root Prof. Darmesteter takes *paiti syōdūm* as “you cut it” (see yasna Hā 48, para 7).

(3) May the good⁴⁶, heroic⁴⁷ and beneficent⁴⁸ Fravashis of the righteous (people)⁴⁵ bringing with them⁵² the means⁵¹ of holiness⁵⁰, as wide as the earth⁵³, as extensive as river⁵⁴ (and) as exalted as the sun⁵⁵, ^{axc}come⁴³ in this ^{axd}abode⁴⁴. **Explanation:-** (As to why do the Fravashis come is stated as follows).

For the fulfilment of desires⁵⁶ of better (men)⁵⁷, for notwithstanding⁵⁸ wicked (men)⁵⁹ and for the greater increase of wealth⁶¹ and ^{axe}fame⁶², may the Fravashis⁴⁹ come⁴³ in this abode⁴⁴!

(4) Vainīt⁶³ ahmi⁶⁴ nmāne⁶⁵ Sraoshō⁶⁶ asrushtīn⁶⁷, ākhshtish⁶⁸ anākhshṭīm⁶⁹, rātish⁷⁰ arātīm⁷¹, ārmaitish⁷² taromaitīm⁷³, arshukhdhō⁷⁴ vākhsh⁷⁵ mithaokhtem⁷⁶ vāchīm⁷⁷, asha drujem⁷⁸. (5) Yatha⁷⁹ ahmya⁸⁰ Ameshāo⁸¹ Spenta⁸² Sraoshādhā⁸³ ashyādhā⁸⁴ paitishān⁸⁵ vanghūsh⁸⁶ yasnāscha⁸⁷ vahmāscha⁸⁸, vohū⁸⁹ yasnemcha⁹⁰ vahmemcha⁹¹, huberetīm-cha⁹², ushta-beretīmcha⁹³, vanta-bererīmcha⁹⁴ ādareghāt⁹⁵ khvābairyāt⁹⁶. (6) Mā⁹⁷ yave⁹⁸ imat⁹⁹ nmānem¹⁰⁰ khvāthravat¹ khvareno² frazahīt³; mā⁴ khvāthravaiti⁵ ishtish⁶, mā⁷ khvāthravaiti⁸ āsna⁹ frazaintish¹⁰; khvāthrō¹¹-disyehe¹¹ paiti¹² ashōishcha¹³ vanghuyāo¹⁴ dareghem¹⁵ hakhma¹⁶.

(4) In this⁶⁴ house⁶⁵ may obedience⁶⁶ smite⁶³ disobedience⁶⁷! May peace⁶⁸ smite⁶³ discord⁶⁹! May generosity⁷⁰ smite⁶³ nigardliness⁷¹ (or avarice for wealth⁷¹)! May reverence⁷² smite⁶³ pride⁷³! May truth (the true-spoken word)⁷⁵ ^{axf}smite⁶³ (the word⁷⁷ false-spoken⁷⁶) falsehood ^{axg}distorting truth⁷⁸! (5) So that⁷⁹ in this (abode)⁸⁰ through the Holy⁸⁴Sraosha (yazata)⁸³ the Bountiful Immortals⁸¹⁻⁸² (Ameshaspands) desire eagerly⁸⁵ (or expect eagerly) good⁸⁶ yasnas⁸⁷ and invocations⁸⁸, good⁸⁹ yazishna⁹⁰ and invocation⁹¹, good gift⁹², health-giving gift⁹³ and friendly offering⁹⁴. May (this clan) protect itself⁹⁶ for a long time⁹⁵! (6) May the glory² giving comfort and ease¹, happiness⁶, offspring, (and) innate wisdom never⁹⁷⁻⁹⁸ leave this⁹⁹ house¹⁰⁰! May the long¹⁵ friendship of Ashishvagh which gives ^{axh}comfort and ease¹¹ never⁹⁷⁻⁹⁸ leave³ this⁹⁹ house¹⁰⁰!^{axi}

^{axc} Its significance seems to be that the Fravashis of the righteous people come in the house, and bring happiness of the entire world with them.

^{axd} i.e. in this clan; original meaning is “hither” (*ithra*).

^{axe} The meaning *rayāmcha khvarenanghāmcha* is also “glory and splendour”.

^{axf} i.e. May the virtues, such as obedience, unity, liberality, politeness, truthfulness, remain permanent amongst men of this clan and they may live always in peace and friendship with one another.

^{axg} Instead of considering *asha-drujem* as an adjective of *vāchim*, *asha drujem* are taken separately, the meaning could be “may truthfulness smite falsehood”.

^{axh} The original meaning of *khvāthrō-disyehe* is directing to ease-happiness.

^{axi} For further details, see my translation of Yasna, Hā 60.

DOĀ TANDAROSTI (IN PAZEND)

Ba nāme yazade bakhshāyandehe bakhshāyashgare meherbān.
Yathā Ahū Vairyō 2.

Tan-dorostī¹ dēr-zīvashnī² āvāyad³; khoreh⁴ anghad⁵ ashahīdar⁶;
yazdāne mīnōān⁷, yazdāne getiān⁸, haft Ameshāspandān⁹ myazda
roshan¹⁰ hame¹¹ berasad¹². In doāyā¹³ bād¹⁴, in khoāhā¹⁵ bād¹⁶; hame¹⁷
andar kasārā¹⁸ Zarathushtrī dīn¹⁹ shād bād²⁰; aedūn bād²¹. Yā bārī
khodā²²! Khodāvande ālamrā²³, hame anjumanrā²⁴ (*here take the name of
a person in whose behest the tандарости is recited*). Bā farzandān²⁴, hazār
sāl²⁶ dēr bedār²⁷, shād bedār²⁸, tan-dorost bedār²⁹; aedūn bedār³⁰. Bar
sare³¹ arzānīā, sālhāe besyār³³ va karanhāe bishumār³⁴ bākī va pāyandeh
dār³⁵; hazārān hazār³⁶ afrīn bād³⁷, sāl-khozasteh bād³⁸, roz farrokh
bād³⁹, māh mubārak bād⁴⁰. Chand sāl⁴¹, chand roz⁴², chand mah⁴³,
besyār sāl⁴⁴ arzānidār⁴⁵, yazashne⁴⁶ va nīāeshne⁴⁹ va rādī⁴⁸ va zōr
barashne⁴⁹. Ashahīdar⁵⁰ avare⁵¹ hamā kāro kerfehā⁵²; tандорости bād⁵³,
neki bād⁵⁴, khūb bād⁵⁵; aedūn bād⁵⁶, aedūntaraz bād⁵⁷, pa yazdān va
Ameshāspandān⁵⁸ kāme⁵⁹ bād⁶⁰. Ashem Vohū 1.

In order to live for a long time², health of the body¹ is necessary³. May
the glory⁴ remain permanent⁵ in association with righteousness! May all
these¹¹ heavenly yazatas⁷ (and) the yazatas of this world⁸ (and) the seven
Ameshāspand⁹ come¹² to this excellent votive offering¹⁰! May this
benediction¹³ (of mine) be¹⁴ (approved)! May this wish (of mine)¹⁵ be
fulfilled¹⁶! May the Religion of Zarathushtra¹⁹ be pleased²⁰ (liked or chosen)
amongst all¹⁷ men¹⁸! May it be axj so²¹!

O God! the Creator! May you keep forever²⁷, cheerful, healthy the axk Lord
of this world²³, all the assemblies²⁴ (axl so and so) together with (his)
descendants²⁵; axm may you keep (them) thus³⁰. Over the chieftainship³¹ of the
good (or worthy) men³² may you keep permanent and Lord for many years³³
and for boundless axn period³⁴. May there be a thousand³⁶ blessings³⁷! May the
year be auspicious³⁸! May the day be fortunate³⁹ (And) may the month be
auspicious⁴⁰! May you keep us worthy⁴⁵ (in performing) the worship⁴⁶ and
invocation⁴⁷ and charity⁴⁸ and in offering libations⁴⁹ for several years⁴¹,
several days⁴², and several months⁴³; for many years⁴⁴! May you keep
righteousness over all actions and meritorious deeds! May there be health
and goodness (unto thee)⁵⁴! May there be excellence (unto thee)⁵⁵! May it be

axj i.e. May it be so as I pray! Amen!

axk i.e. him who rules over us at present; our King.

axl The name of the person in whose honour the prayer is made should be taken here.

axm i.e. Keep in the manner I bless.

axn The meaning of “karan” is age, a decade, century; it may mean 120 years also.

so⁵⁶! May it be ^{axo}more so⁵⁷! May (thy) wish⁵⁹ be⁶⁰ in accordance with⁵⁸ (the wish of) the yazatas and the Ameshāspand⁵⁸!

DĪN-NO KALAMO (in Avesta) - THE ZOROASTRIAN CREED (Yasna Hā 12)

(1) Nāismī¹ daēvō²; fravārane³ Mazdayasnō⁴ Zarathushtrish⁵ vīdaēvō⁶ Ahura-tkaēshō⁷ staotā⁸ Ameshānam Spentanām⁹, yashtā¹⁰ Ameshānam Spentanām¹¹. Ahurāi Mazdāi¹² vanghave¹³ vohumaite¹⁴, vīspā¹⁵ vohū¹⁶ chinahmi¹⁷, ashāune¹⁸ rāevaite¹⁹ khvarenanguhaitē²⁰. Yā²¹ zī²² chīchā²³ vahishta²⁴; yenghe²⁵ gāush²⁶, yenghe²⁷ ashem²⁸, yenghe²⁹ raochāo³⁰, yenghe³¹ raochebīsh³² rōithwen³³ khvāthrā³⁴.

(1) I cause¹ the daevas² to perish¹. I confess myself (to be³) a worshipper of (the Creator) Ahura Mazda⁴, a follower of the religion revealed by the Prophet Zarathushtra⁵, inimical to (the doctrines of) the daevas⁶, acting according to the Law of Ahura Mazda⁷, a praiser of the Holy Immortals⁹ (and) a worshipper¹⁰ of the Holy Immortals¹¹. Unto Ahura Mazda¹², the Good¹³, possessed of goodness¹⁴, the Holy¹⁸, possessing riches¹⁹ (and) Glorious²⁰ do I attribute¹⁷ all¹⁵ things¹⁶ (of the world); because²² whatsoever²¹ things²³ (are) best²⁴ (are all His). Whose²⁵ (i.e. the Creator Ahura Mazda's) ^{axp}universe²⁶, Righteousness²⁸, the lights (of the sky), splendour³⁴ ^{axq}have blended³³ with (the infinite) lights (in the sky)³².

(2) Spentām³⁵ Ārmaitīm³⁶ vanguhīm³⁷ verene³⁸; hā³⁹ moi⁴⁰ astū⁴¹. Us gēush⁴² stuye⁴³ tāyāatchā⁴⁴ hazang-hatchā⁴⁵ us mazdayasnānām⁴⁶ vīsām⁴⁷, zyānayaēchā⁴⁸ vīvāpatchā⁴⁹. (3) Frā manyaēibyō⁵⁰ rāonghe⁵¹ vase-yāitīm⁵² vase-sheitīm⁵³, yāish⁵⁴ upairl āya zemā⁵⁵ gaobīsh⁵⁶ shyeinti⁵⁷. Nemanghā⁵⁸ ashāi⁵⁹ uzdātā⁶⁰ paiti avat⁶¹ stuye⁶², noit⁶³ ahmāt⁶⁴ āzyāonīm⁶⁵, nōit⁶⁶ vīvāpem⁶⁷ khshtā⁶⁸ Māzdayasnīsh⁶⁹ aoi⁷⁰ vīsō⁷¹; nōit⁷² astō⁷³, nōit⁷⁴ ushtānahe⁷⁵ chinmāni⁷⁶.

(2) I choose³⁸ the good³⁷ (and) beneficent³⁵ ^{axr}Ārmaiti³⁶; may she³⁹ be⁴¹ mine⁴⁰! (i.e. I wish that I may get her blessings). I protect by performing prayer (of Ahura Mazda)⁴³ the cattle⁴² from the thief⁴⁴ and the robber⁴⁵ and the villages⁴⁷ of Mazda-worshippers⁴⁶ from the damage⁴³ caused by drought⁴⁹.

(3) I shall praise⁶² (Ahura Mazda) with ^{axs}fervent⁶⁰ hymns⁵⁸ through the ^{axo}i.e. May my wishes be fulfilled, rather may my wishes be fulfilled more!

^{axp} In Avesta common meaning of *gaush*, *geush* is cattle, “beneficent animal”, but elsewhere corresponding to the Sanskrit equivalent *go* its meaning is “earth”, as well.

^{axq} For its analogy, see yasna Hā 31, stanza 7.

^{axr} The meaning of *Ārmaiti* (= Sanskrit *Ārmati*) is contemplative *manashni*, good thought, wisdom, amiable manners and self-restraint or abstinence from sins.

^{axs} The word *uzdāta* is derived from the root *us-dā*. Its meaning is to effervesce, to boil; then its

Spiritual Lords⁵⁰ in order to grant⁵¹ unto those⁵⁴ who live⁵⁷ upon this earth⁵⁵ ax^t possessing property⁵⁶ power of moving about at will⁵² and the power of ruling at will⁵³; (and) for the sake of righteousness⁵⁹ (i.e. in order that they may live righteously) (so that) hereafter⁶⁴ I shall not⁶³ stand⁶⁸ (i.e. I shall not be responsible) (for bringing) damage⁶⁵ (and) drought⁶⁷ to the villages⁷¹ of the Mazda-worshippers⁶⁹, neither ^{axu}for the love⁷⁶ of (my) body⁷³ nor⁷⁴ for the love of (my) life⁷⁵.

(4) **Vī daēvaish⁷⁷ aghāish⁷⁸, avanghūsh⁷⁹, anaretāish⁸⁰, akōdābish⁸¹ sarem⁸² mruye⁸³; hātām⁸⁴ draojishtāish⁸⁵, hātām⁸⁶ paoshishtāish⁸⁷, hātām⁸⁸ avanghutemāish⁸⁹. Vī daēvāish⁹⁰, vī daēvavatbish⁹¹, vī yātush⁹², vī yātumatbish⁹³, vī kahyāchit⁹⁴ hātām⁹⁵ ātarāish⁹⁶, vī manebish⁹⁷, vī vachebish⁹⁸, vī shyaothanāish⁹⁹; vī chithrāish¹⁰⁰. Vī zīl¹ anā² sarem³ mruye⁴, yathanā⁵ dregyatā⁶ rākhshayantā⁷.**

(4) I do not accept⁸³ (or I hate⁸³) the chieftainship⁸² of the daevas⁷⁷, wicked⁷⁸, without goodness⁷⁹, not going in the straight path⁸⁰, (and) evil-knowing⁸¹ (who are) most untruthful⁸⁵, filthy⁸⁷ (or polluted)⁸⁷ (and) wicked⁸⁹ among the existing ones⁸⁸.

Just as⁵ I ^{axv}hate⁴ the chieftainship³ of the false⁶ (and) tormenting (persons)⁷, ^{axw}in the same manner²¹ verily¹ hate⁴ openly¹⁰⁰ through (my) thought⁹⁷, word⁹⁸ and actions⁹⁹ the chieftainship³ of the daevas¹⁰ and of those belonging to the daevas⁹¹ (i.e. of those going on the path of the daevas), the wizards⁹² and belonging to the wizards⁹³, of any⁹⁴ wicked⁹⁶ (man) whatsoever⁹⁴ among the existing ones⁹⁵.

(5) **Athā athā⁸ chōit⁹ Ahurō Mazdaō¹⁰ Zarathushtrem¹¹ adhā¹² khshayaētā¹³, vispaēshū¹⁴ frashnaēshū¹⁵ vispaeshū¹⁶ hanjamanaēshū¹⁷, yāish¹⁸ aperesaētem¹⁹ Mazdāoscha²⁰ Zarathushtraschā²¹. (6) Athā athā²² chōit²³ Zarathushtrō daēvaish²⁵ sarem²⁶ vyāmravītā²⁷ vispaēshū¹⁴ frashnaēshū¹⁵, vispaēshū¹⁶ hanjamanaēshū¹⁷, yāish¹⁸ aperesaētem¹⁹ Mazdāoscha²⁰ Zarathushtraschā²¹; athā²⁸ azemchit²⁹ yō³⁰ Mazdayasnō³¹**

religious sense can be like the word in English, “fervent” (the original meaning according to the root of which is “to effervesce, to boil”).

axt Original meaning “with the cattle”. In ancient times the property of the people was in terms of cattle. The word for “money” in English is derived from the word *pashu*: Pecuniary, Fee.

axu i.e. Even though harm may reach my body or my life be forfeited, I will not cause damage of any kind whatsoever to the Mazda-worshippers.

axv For its comparison, see *yasna Hā 49*, Stanza 3. The meaning of Avesta *mru* (Sanskrit *bru*) is to “speak”; but when this root is used with different prefixes, its meaning is changed:- e.g. *nī-mrū* means “to request”, “to demand”; *paiti-mrū* means “to answer”; “to reply”; *ā-mrū* means “to call, to invoke”; *vī-mrū*, *antare-mrū* means “to abjure, to deny, to forsake, not to accept, to renounce”.

axw The meaning of the word *anā* which is derived from the Sanskrit *e*, resembles to Latin *idem* (= likewise) as an adverb. Generally, *ana*, *anā* (Sanskrit *anen*) is demonstrative pronoun masculine and/or neuter third person singular.

Zarathushtrish³² daēvāish³³ sarem³⁴ vīmruye³⁵ yathā³⁶ axxanāish³⁷ vyā-mravīta³⁸ ye³⁹ ashavā⁴⁰ Zarathushtō⁴¹.

(5-6) When¹⁸ during all¹⁹ the questions and answers¹⁵, during all¹⁶ the meetings¹⁷ (the Creator) Ahura Mazda¹⁰ ^{axy}ordered¹³ (the Prophet) Zarathushtra¹¹ by way of injunction⁹ (to relinquish the chieftainship of the daevas); (based upon this) the Holy⁴⁰ Zarathushtra⁴¹ assuredly²³ renounced²⁷ the chieftainship²⁶ of the daevas²⁵, in the same way²⁸ I²⁹ who³⁰ (am) the Mazda-worshipping³¹ follower of Zarathushtra³² ^{axz}renounce³⁵ their chieftainship³⁴.

(7) Yāvaranāo⁴¹ āpō⁴², yāvaranāo⁴⁴ urvarāo⁴⁵, yāvaranā⁴⁶ gāush⁴⁷ hudāo⁴⁸, yāvaranō⁴⁹ Ahurō Mazdaō⁵⁰, yē⁵¹ gām⁵² dadā⁵³, yē⁵⁴ narem⁵⁵ ashavanem⁵⁶; yāvaranō⁵⁷ as⁵⁸ Zarathushtō⁵⁹, yāvaranō⁶⁰ kavā Vishtāspō⁶¹, yāvaranā⁶² Frashaoshtā⁶³ Jāmāspā⁶⁴; yāvaranō⁶⁵ kashchit⁶⁶ saoshyantām⁶⁷ haithyāvarezām⁶⁸ ashāunām⁶⁹, tā varenāchā⁷⁰ tkaēshācha⁷¹.

(7) Of what faith⁴² (are) the waters⁴³, of what⁴⁶ faith (are) well-created⁴⁸ cattle⁴⁷; of what faith⁴⁹ (is) Ahura Mazda⁵⁰, who⁵¹ created⁵³ (this) world⁵² (and) who⁵⁴ created⁵³ the holy⁵⁶ man⁵⁵, ^{aya}of what faith⁵⁷ was⁵⁸ Zarathushtra (the Prophet)⁵⁹, of what faith⁶⁰ (was) Kava Vishtaspa⁶¹, of what faith (were) ^{ayb}Farashostara⁶³ and ^{ayc}Jamaspa⁶⁴, (and) of what faith⁶⁵ (has been) any person⁶⁶ amongst the holy⁶⁹, truth-working⁶⁸ (and) beneficent (men); of what faith⁷⁰ and of that Law⁷¹ (am I).

(8) Mazdayasnō ahmi; Mazdayasnō Zarathushtrish fravarāne āstū-taschā fravaretaschā. Āstuye humatem manō, āstuye hūkhtem vachō, āstute hvarshtem shyaothnem. (9) Āstuye daēnām vanguhīm Māzdayasnīm, fraspāyaokhedhrām, nidhāsnaithishem, khvaētvadathām, asha-

axx Anāish is a pronoun standing for the noun daēvāish.

axy The root *khshi* = Sanskrit *khshi* = to order, to command. If we follow the reading *adhakhshayaeta* according to Dr. Geldner's Avestan edition, it would mean then "instructed"; root *dakhsh*, *ā-dakhsh* = Sanskrit *ā-dish*, *upa-dish* = to instruct.

axz In the original Avesta some words of this paragraph are repeated twice (to be more effective):- e.g. "vīpaēshū frashaēshū; vīspaēshū hanjamanaēshū, yāish aperesaētem Māzdāoschā Zarathushtraschā," however I have translated these words *Zarathushtō ryamravītā* only once.

aya Yā = Sanskrit *yā* = what; *varana*, *varena* = faith, belief, creed, a religious doctrine or custom; besides *varana* = Sanskrit *varana* = choice, desire; the original meaning of *yavaranao* is, "of what choice".

ayb *Saoshyantām* - the meaning of this word is, "beneficent to the world" and, "givers of light to men", i.e. bringing the people from darkness into light and pointing out the divine, moral path. When this word comes in the plural, it is used for the prophets prior to the advent of the Prophet Zarathushtra (viz. Gayamard, Hoshang, Tehmurasp, Faridoon, Kai Khaosrau, etc.) and when employed in the singular number, it stands for the Saoshyant - the future benefactor.

ayc Farashostara and Jāmāspā were two brothers of the family of Hvova; for further details see my translation of Yasna and Vispered, Hā 12th, para 7, and my Avesta dictionary.

onīm; yā hāitināmchā, būshyeintināmchā mazishtāchā vanishtāchā sraēshtāchā, yā ahūirish Zarathushtrish; Ahurāi Mazdāi vīspā vohū chinahmi. Aēshā asti daēnayāo Māzdayasnōish āstūtitish.^{ayd} Ashem Vohū 1.

A SHORT SYNOPSIS OF DĪN-NO KALAMO (i.e. THE ZOROASTRIAN CREED).

I am the hater and destroyer of all the daevas, and idol-worship. I am the praiser of the Amesha Spands or Holy Immortals and their glorifier. I am the worshipper of the Creator of the entire world who is Omnipotent and Omniscient, Ahura Mazda. I accept to remove the distress and difficulty from the houses of the Mazda-worshipping people and to protect the cattle and beneficent animals from thieves and robbers. I hate to live under the authority of lying and wicked men, and of the sorcerers. I aspire to act in accordance with the religion and custom which the Prophet Holy Zarathushtra, Kava Vishtāspa, Farashostara and Jāmāsp followed, and which other truth-speaking (truthful) righteous men have acted upon. I am a Mazda-worshipper. As a Mazda-worshipping follower of Zarathushtra I like to be the praiser of the Zoroastrian Religion and to keep full faith on that good Religion. I praise good thought, good word and good deed. I praise the good Mazda-worshipping Religion which is, promoting peace and concord, fostering brotherhood and just. The religion of Ahura Mazda revealed by Zarathushtra is the best amongst those religions that are, that shall be hereafter, and I accept it with sincere heart.

DĪN-NO KALAMO, THE ZOROASTRIAN CREED

Razishtayāo¹ chistayāo² Mazdadhātayāo³ ashaonyāo⁴ daenayāo⁵ vanghuyāo⁶ Māzdayasnoish⁷.

Dīn⁸ beh⁹ rāst¹⁰ va dorost¹¹, ke khodāe¹² bar khalk¹³ ferastādeh¹⁴ in¹⁵ hast¹⁶ kē¹⁷ Zartosht¹⁸ āvordeh hast¹⁹; dīn²⁰ dīne²¹ Zartosht²², dīne²³ Ahura Mazda²⁴ dādeh²⁵ Zartosht²⁶ ashaone²⁷ Ashem Vohū 1.

(This Zoroastrian Creed should be recited thrice).

(May there be propitiation) of the just¹ and holy⁴ knowledge² created by Ahura Mazda³ (i.e. of Religious Education) and of the good⁶ Mazda-worshipping⁷ Religion⁵!

This¹⁵ is¹⁶ (the Religion) - the good⁹, the just¹⁰ and the perfect¹¹ religion⁸ which the Creator Hormazd¹² sent¹⁴ for the people of this world¹³ and which¹⁷ (the Prophet) Zarathushtra¹⁸ (Himself) brought¹⁹. (That) Religion²⁰ is the Religion²¹ of Zarathushtra²² (and) the Religion²³ of Hormazd²⁴, which (the

ayd For the translation of this paragraph, see Jasa Me Avanghe Mazda.

Creator Hormazd) gave²⁵ to Holy²⁷ Zarathushtra²⁶ (for propagating in this world).

Explanation:- (The portion from “razishtayāo” up to “Mazdayasnoish” is taken from the “khshnuman” - propitiatory formula - of Dīn yazata, and it is in Avestan language. The remaining portion from “Dīn beh rāst” up to “Dādeh Zartosht” is in Persian. The Zoroastrian Creed is written in the Avesta Language itself. Better than this is yasna Hā 12; see previous pages).

NIRANG TO BE RECITED AFTER THE RECITATION OF NYĀYESH AND YASHT

Dāēnayāo¹ vanghuyāo² Māzdayasnōish³.

Dīn⁴ beh⁵ rāst⁶ va⁷ dorost⁸, ke⁹ khodāe¹⁰ bar¹¹ khalk¹² ferastādeh¹³, in¹⁴ hast¹⁵ kē¹⁶ Zartosht¹⁷ āvordeh¹⁸ hast¹⁹; Dīn¹⁹ dīne²⁰ Zartosht²¹, dīne²² Ahura Mazda²³, dādeh²⁴ Zartosht²⁵, bishak²⁶ va²⁷ bīgumān²⁸, rāst²⁹ Dīne³⁰ Zartosht³¹ Spītamān³². Ae yazdān³³ badargāhe tō³⁴ hazārān hazār³⁵, bivār hazārān hazār³⁶ sepās³⁷ mīkunam³⁸, ke³⁹ dar⁴⁰ dīne⁴¹ Zartosht⁴² marā⁴³ pedā⁴⁴ bekard⁴⁵; az⁴⁶ barkate⁴⁷ dine u⁴⁸ man⁴⁹ dar garothmān⁵⁰ yakīn⁵¹ khāham shud⁵². Yakīn⁵³ khāham⁵⁴ ke, jumlē⁵⁵ baste-kushtiāne⁵⁶ nīku-kerdārāne⁵⁷ haft keshvar zamīn⁵⁸, bā mā⁵⁹ hamā-zōr⁶⁰ bād⁶¹. Yak⁶² az mā⁶³ shomordan⁶⁴ hazār⁶⁵ bād⁶⁶.

Kabūlat⁶⁷ bād⁶⁸ yaksar⁶⁹ puzeshe mā⁷⁰,
 Ba dargāhat⁷¹ rasād⁷² āmorzeshe mā⁷³.
 Gunāh guzārashne⁷⁴, kerfeh afzāyashne⁷⁵. Ashem Vohū 1.

(This entire Nirang should be recited thrice.)

(May there be the propitiation) of the good², Mazda-worshipping³ Religion¹!

This¹⁴ is¹⁵ (the religion) - good⁵, true⁶ and⁷ perfect⁸ which⁹ the Creator Hormazd¹⁰ sent¹³ for the people of this world¹¹⁻¹², and which¹⁶ (the Prophet) Zartosht (himself) brought¹⁸. (That) Religion¹⁹ is the Religion²⁰ of Zartosht²¹ (and the Religion²² of Hormazd²³; gave²⁴ unto (Holy) Zartosht²⁵ (that Religion) (for propagating into this world); (this fact is) without doubt²⁶ and²⁷ (unquestionable)²⁸. The Religion³⁰ of Spītamān³² Zartosht³¹ (is) truthful²⁹. O God³³! I offer³⁸ millions³⁵ and aye crores³⁶ of thanks³⁷ to Thy doorway³⁴ that³⁹ you gave birth⁴⁰⁻⁴⁵ to me⁴³ in the Religion⁴⁰⁻⁴¹ of Zartosht⁴². By means of the blessings⁴⁶⁻⁴⁷ of his (i.e. Zartosht's) Religion⁴⁸ (i.e. by enjoying the life in accordance with the best commandments of this truthful religion) I will assuredly⁵¹ go⁵² to the Garōthmān Heaven⁵⁰. Moreover, I sincerely⁵³ wish⁵⁴ that all⁵⁵ true and virtuous⁵⁷ Zoroastrians⁵⁶ of the Seven regions of the Earth⁵⁸ may be⁶¹ co-operators⁶⁰ with me⁵⁹ (or the receivers of the shares of

aye Crore = ten million.

meritorious deeds⁶⁰). The appealing⁶⁴ once⁶² from us⁶³ may be equivalent⁶⁶ to a thousand-fold⁶⁵!

(O Holy Creator!) our earnest prayer⁷⁰ (performed for the sake of sin) may be⁶⁸ fully⁶⁹ accepted⁶⁷ by you! (And) may our apology⁷³ reach⁷² you in your doorway⁷¹!

May our sins be forgiven⁷⁴! May our meritorious deeds be on the increase⁷⁵!

101 NAMES

During the yasna ceremony, at the time of continuous sprinkling of water in the utensil by means of the silver ring covered with the hair of the holy White bull, 101 efficacious names of the Holy Lord which are remembered in a whisper or low tone are as follows:-

1. ^{ayf}Yazad	= Worthy of worship.
2. ^{ayg}Harvesp-tavān	= Omnipotent.
3. ^{ayh}Harvesp-āgāh	= Omniscient.
4. Harvesp-khudā	= The Lord of all.
5. Abadah	= Without beginning.
6. Abī-anjām	= Without end.
7. Bune-stih	= The origin of the formation of the world
8. Frākhtan-teh	= Broad end of all.
9. Jamaga	= Greatest Cause.
10. Parjatarah	= More exalted.
11. Tum-afik	= Most innocent.
12. Abarvand	= Apart from everyone.
13. Parvandā	= Relation with all.
14. An-aiyāfah	= Incomprehensible by anyone.
15. Ham-aiyāfah	= Comprehensible of all.
16. Ādarō	= Most straight, most just.
17. Gīrā	= Holding fast all.
18. A-chem	= Without reason.
19. Chamanā	= Reason of reasons.
20. ^{ayi}Safanā	= Increaser.
21. Afzā	= Causer of increase. (The Lord of Purity)
22. Nāshā	= Reaching all equally.
23. ^{ayj}Parvarā	= Nourisher.
24. Iyānah	= Protector of the world.
25. Ain-āenah	= Not of various kinds.

ayf See yasna Hā 16.1 “Mazishtem yazatem”

ayg See Gatha Hā 51.17 “Khshayās”

ayh See Vendidad 19; 20. “Vispō-vidvāo”; Gatha Hā 45.3 “Vīdvāo”; Gatha Hā 46.19 “Vaēdishtō”

ayi See Hormazd yasht para 8 “Dasemō yat ahmi spānō”.

ayj See Hormazd yasht para 13 “Thrāta nāma ahmi”.

26. An-ainah	= Without form.
27. ^{ayk} Khroshīd-tum	= Firmest.
28. ^{ayl} Mīnō-tum	= Most invisible.
29. Vāsnā	= Omnipresent.
30. ^{aym} Harvastum	= All in all.
31. Hu-sepās	= Worthy of thanks.
32. Har-hamīd	= All good-natured.
33. ^{ayn} Har-nek-fareh	= All good auspicious-glory.
34. ^{ayv} Besh-tarānā	= Remover of affliction.
35. Tarōnīsh	= The triumphant
36. An-aoshak	= Immortal.
37. Farasak	= Fulfiller of wishes.
38. Pajoh-dahad	= Creator of good nature.
39. ^{ayp} Khvāfar	= Beneficent.
40. Afakhshīāeā	= Bestower of Love.
41. Abarzā	= Excessive bringer.
42. A-satoh	= Undefeated, undistressed.
43. Rakhoh	= Independent, carefree.
44. Varun	= Protector from evil.
45. ^{ayq} A-farefah	= Undeceivable.
46. ^{ayr} Be-farefah	= Undeceived.
47. A-dui	= Unparalleled.
48. ^{ayv} Kāme-rad	= Lord of wishes.
49. Farmān-kām	= Only Wish is His Command.
50. Āekh-tan	= Without body.
51. ^{ayt} A-faremosh	= Unforgettable.
52. ^{ayv} Hamārnā	= Taker of accounts.
53. ^{ayv} Sanāeā	= Recognizable, worth recognition.
54. A-tars	= Fearless.
55. ^{ayw} A-Bish	= Without affliction or torment.

ayk See yasna Hā 1 “Khraozdishtahecha”.

ayl See Hormazd yasht para 12 “Mainyushcha ahmi spentōtemō”. AJso Vispered 2, para 4 “Āyese yeshti yim Ahurem Mazdām mainyavañām”.

aym See Hormazd yasht para 7 “Pukhdha vispa vohū Mazdadhāta asha-chitra”.

ayn See Hormazd yasht para 14 “Vīspa-khvāthra nāma ahmi”.

ayo See Hormazd yasht para 14 “Tbaēshō-taurvāo nāma ahmi”.

ayp See Gatha Hā 44, Stanza 5 “Hvāpāo”.

ayq See Hormazd yasht para 14 “Vīdavish nāma ahmi”.

ayr See Hormazd yasht para 14 “Adavish nāma ahmi”.

ays See Hormazd yasht para 13 “Ise-khshathrō nāma ahmi”.

ayt See Gatha Hā 29.4 “Mazdāo sakħāre mairishtō”.

ayu See Hormazd Yasht para 8 “Khshvash-dasa hātamarenish” and Gatha Hā 32.6 “hātā-marāne”.

ayv See Hormazd yasht para 13 “Znāta nāma ahmi”.

ayw See Fravardin yasht para 34 “Atbishtāo” and Gatha Hā 29.3 “A-dvaēshō”. Rām yasht para

56. Afrāzdum	= Most exalted.
57. ^{ayy} Ham-chun	= Always uniform.
58. ^{ayy} Mīnō-stīh-gar	= Creator of the Universe spiritually.
59. A-Mīnō-gar	= Creator of much spirituality.
60. Mīnō-nahab	= Hidden in the Spirits.
61. Ādar-bād-gar	= Air of fire, i.e. transformer into air.
62. Ādar-nam-gar	= Water of fire, i.e. transformer into water.
63. Bād-ādar-gar	= “Bād”, i.e. transformer of air into fire.
64. Bād-nam-gar	= “Bād”, i.e. transformer of air into water.
65. Bād-gel-gar	= “Bād”, i.e. transformer of air into earth.
66. Bād-gerad-tum	= “Bād”, i.e. transformer of air into Girad”, i.e. gathered.
67. Ādar-kībarīt-tum	= Transformer of fire into jewels.
68. Bād-gar-jāe	= Doer of “Bād” everywhere.
69. Āb-tum	= Creator of most excessive water.
70. Gel-ādar-gar	= Transformer of the earth into fire.
71. Gel-vād-gar	= Transformer of the earth into air.
72. Gel-nam-gar	= Transformer of the earth into water.
73. Gar-gar	= The artisan of artisans.
74. Gar-ō-gar	= * * * ^{ayz}
75. Gar-ā-gar	= * * *
76. Gar-ā-gar-gar	= * * *
77. A-gar-ā-gar	= * * *
78. A-gar-ā-gar-gar	= * * *
79. ^{aza} A-gumān	= Without doubt.
80. A-zamān	= Without time.
81. ^{azb} A-khuān	= Without sleep.
82. Āmasht	= Intelligent.
83. ^{azc} Fshutanā	= Eternal protector-increaser.
84. Padmānī	= Maintainer of “padmān”, i.e. the golden mean.
85. Fīrozgar	= Victorious.
86. Khudāvand	= The Lord-Master of the Universe.
87. ^{azd} Ahur-Mazd	= Lord Omnipotent.
88. Abarīn-kohun-tavān	= Of the most exalted rank in the power of maintaining the origin of the creations.

47 “tbaeshō-tarō”.

ayx See Gatha Hā 31.7 “nuremchit Ahurā hāmō”.

ayy See Vispered 2 para 4 “Mainyayā stōish ahūmcha ratūmcha”.

ayz The meanings of 74-78 are not satisfactorily explained on the basis of philology, hence are not given here. These names should be from the word “gar”, which occurs more than once differently, meaning, “workmanship” or the “power of creatorship”. In other books meanings are found in this way: 74 The bestower of wishes; 75 The creator of man; 76 The creator of the entire creation; 77 The creator of four elements 78 The creator of clusters of the stars.

aza See Gatha Hā 31.2 “Adhvāo.”

azb See Vendidad 19, para 20 “Akhvafnō ahi abahghō tūm yō Ahurō Mazdaō”.

azc See Hormazd yasht para 13 “fshumān nāma ahmi”.

azd See Hormazd yasht para 1 “Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda”.

89. Abarīn-nō-tavān	= Of the most exalted rank in the power of rendering the creations anew
90. Vaspān	= Attainer to all the creations.
91. Vaspār	= Bringer of and attainer to all.
92. ^{aze} Khāvar	= Merciful.
93. ^{azf} Ahu	= The Lord of the world.
94. ^{azg} Avakhshidār	= The forgiver.
95. ^{azh} Dādār	= The just creator.
96. ^{azi} Rayōmand	= Full of <i>rae</i> – lustre-splendour.
97. ^{azj} Khorehōmand	= Full of <i>khoreh</i> i.e. glory.
98. Dāvar	= The just judge.
99. Kerfegar	= The Lord of meritorious deeds.
100. ^{azk} Bokhtār	= The redeemer, Saviour.
101. ^{azl} Frash-gar	= Frashogard”, i.e. the Restorer through the increase of the soul.



MONĀJĀT to be recited any time.

(Composed by Dastur Mullan Feroze, son of Mullan Kaus).

- (1) **Bar āvor delā daste hājat darāz,
Ba dargāhe bīhājate chāreh-sāz.**
- (1) O heart! do thou raise thy needy hands with homage at the doorway of (the Almighty Lord) who is without want and the healer (of all difficulties).
- (2) **Do dastī bar āvor ze jānō ze del,
Ke kārī bīrun nāyad az dastē gel.**
- (2) Do thou raise both thy hands in humility by means of thy life and heart (i.e. by means of pure mind and conscience), because no work

aze See Fravardin yasht para 32 “Khvāparāo”.

azf See Vispered 2 para 7 “Hvō zī asti Ahumacha ratūmacha yō Ahurō Mazdāo.”

azg See Gatha Hā 31, Stanza 10 “Bakhshtā”.

azh See Hormazd yasht para 1 “Dātare gaethanām astvaitinām.”

azi See Hormazd yasht para 22 “Raēvantem”.

azj See Hormazd yasht para 22 “Khvarenanguhantem”.

azk See Rām yasht para 47 “Bukhtish nāma ahmi” and Vispered 7 para 3 “Tanjō-baokhtārem”.

azl See Beherām yasht para 28 “Frashōkare”.

- can be accomplished by means of the material hands.
- (3) **Sare gel makun sūye haq bar farāz,
Sare del bokun tā shavī sar-farāz.**
- (3) Raise not thy material head but thy head of conscience towards God, so that thou mayest be of exalted rank.
- (4) **Do dastē del ay abde umīdvār,
Chū shākhe khezān bar dare haq bar ār.**
- (4) O man hoping to fulfil the wishes! like the branch of a tree of the season of Autumn, do thou raise both thy hands of conscience at the doorway of God with entreaty.
- (5) **Ba fasle khezān barg rīzad darakht,
Bemānad kuru māndeh bībarg sakht.**
- (5) During the autumn season the leaves of trees wither; hence without leaves the tree as it were becomes feeble and distressed.
- (6) **Bar ārad dō dast az paye barge khīsh,
Khodāyash bahār āvorad nav bapīsh.**
- (6) For the sake of leaves the tree raises both its hands with humility, the Almighty Lord creates the Spring Season full of verdure from that.
- (7) **Dīger reh dehad sāzo barge navash,
Dehad jāmeh chū tāzeh kay Khosrovash.**
- (7) That Lord bestows upon that tree new leaves and freshness anew and bestows new dress like the King Kaikhosrou.
- (8) **Pas ay bandeh gāfel nishastan cherāst,
Gushādēh ze har sūye bābe doāst.**
- (8) Therefore, O man! why dost thou sit indifferently as the gate of blessings is open from all sides, (i.e. if thou wilt perform homage with sincere heart, thy wishes will be fulfilled).
- (9) **Khodāyā! ba lotfo ba enāme khīsh
Marān īn gunehgāre āsī ze pīsh.**
- (9) O God! do not drive away from Thee this Thy sinful person by way of love and grace.
- (10) **Keh khānad ba pīsham chū tō rānīam,
Keh rānad ze pīsham chū tō khānīam.**
- (10) When Thou (O Lord of the Universe!) wilt drive me away from Thee, who will call me? Moreover, when Thou wilt call me before Thee, who will drive me away?
- (11) **Umīdam ba joz tō nabāshad ze kas,**

Ba to dāram umīde enāmō bas.

- (11) Except Thee (O Lord of gifts) I do not from any man keep the hope; only have hopes of obtaining gifts from Thee alone.
- (12) Ze tō jumleh khūbī ba man baratāst,
Ze man āncheh āyad sarāsar khatāst.**
- (12) From Thee there is the gift of entire goodness on me; but from me there is (nothing) to (offer to) Thee except sin and transgression.
- (13) Nagūyam khodāyā zaram bakhshō sīm,
Gunāham babakhshā ke hastam asīm.**
- (13) O Almighty Lord! I do not say that Thou dost grant me gold and silver (i.e. do Thou enrich me with wealth); only this much I ask of Thee: forgive my sins, because I am a sinner.
- (14) To gar befganī dast keh gīradam,
To ham gar berānī keh bepzīradam.**
- (14) If Thou wilt deprive me, who will grant me support? If Thou wilt drive me out, who will accept me?
- (15) Ketābe siyeh kāriām dar baghal,
Furu māndeam hamchū khar dar vahal.**
- (15) Having the book with notes of my wicked deeds under the arm-pit, I repent like an ass plunged in the mire.
- (16) Keh juz tō bar ārad marā zābō gel,
Ba ābō gelam dast gīrō mahel.**
- (16) From the water and the mud, (i.e. from ignorance) who will draw me out (O Merciful Lord!) save Thee? Be Thou Helper unto me for drawing me out of it and do not let me remain therein.
- (17) Agar pur-gunāham mane sharmasār,
Ze ehsān baram ābe rehmat bebār.**
- (17) If shamefully I am replete with sins, do Thou (O God!) sprinkle upon me water of mercy through Thy grace (i.e. have mercy on me).
- (18) Agar nātavānī fetad zīre pāy,
Chū girand dastash behkīzad ze jāy.**
- (18) If any weak person would fall down and if anyone would help him holding his hands, that person would stand up again.
- (19) Man ān nā-tavānam fetādeh asīr,
Khodāyā! se rehamt marā dast gīr.**
- (19) I am that weak, fallen captive of Thine. Therefore, O Lord! mayest Thou be my helper by showing mercy on me!

MONĀJĀT IN PRAISE OF THE HOLY CREATOR.

- (1) **azm***Chu āmad ba jumbesh nakhostīn kalam,
Ba nāme jehān-āfrin zad rakam.*
- (1) At first when the pen began to shake (i.e. began to write), it wrote the name of the Creator of the World.
- (2) **Khodāvande jānō khodāye ravān,
Khodāvande hastī-dehō meherbān.**
- (2) (The Almighty Lord is) the bestower of life and soul, and the Lord of the giver of existence and love.
- (3) **Khodāvande būdo khodāvande jūd,
Ze Ketme adam kard paidā vojūd.**
- (3) (Moreover He is) the Lord of Life and Charity, who in the guise of non-Life created existence.
- (4) **Karīmo rahīmo tavānā o hai,
Alīm astō ālem alā kul shai.**
- (4) (That Lord is) Charitable, Merciful, Omnipotent and ever-existing, (moreover He is) Omniscient and fully cognisant of all creations.
- (5) **Khabīr astō dānandeh—ē rāze ghayb,
Basir astō sattāre har guneh ayb.**
- (5) (The Lord is) the Keeper of news (of all matters) and the Knower of every secret mystery; (He is) the Seer with minuteness and the Concealer (Keeper) of every kind of sin - fault.
- (6) **Jehāno zamāno makān jumleh zūst,
Vojūde hamah mumken az fayzē ūst.**
- (6) The world, the epoch, the building - all these are owing to Him; the being of the entire creation is His gift.
- (7) **Falak hamchū khālist zāsāre ū,
Buvad shams yak zarreh zanavāre ū.**
- (7) In all the creations of that Lord the sky is something like a mole and amongst all the luminaries created by Him the Sun is like an atom.
- (8) **Ze hekmat hamahrā padīdār kard,
Bāsī kudrate khīsh ezhār kard.**
- (8) He created the entire world by His Wisdom and thus made known His Endless Power.
- (9) **Ba barrō ba bahar ānche gardad padīd,**

azm This Monājāt and the Persian couplets in the following Monājāt I have taken from the book entitled *Pand-Nāmeh e Mulla Firuz* published in the year 1834 A.D.

Ba Frayze khodāvand dārad umīd.

- (9) Anything whatever that exists on the land, and in the sea, hopes for the gift of the Almighty.
- (10) **Ravanāo tano jesmō jān āfrīd,
Kherad dar tane mardumān āfrīd.**
- (10) He created the soul, the body, the mind, and the life, and created wisdom in the bodies of men.
- (11) **Kherad dādo aklo hūsho rāyo dīn,
Khodāvande bā dānesho bīkarīn,**
- (11) The Almighty Lord who is Omniscent and unequalled granted man wisdom, knowledge, intelligence, faculty of thinking and religion.
- (12) **Shahe bīchegūn dāvare bīhamāl,
Bapayrāmane ū nagardad zavāl.**
- (12) (That Lord is) the Sovereign without comparison and the unparalleled judge; around Him destruction never turns up, i.e. He will be for ever till eternity.

MONĀJĀT IN PRAISE OF THE HOLY PROPHET ZARTOSHT

- (1) **Nabiē bahaq Morsele bā ketāb,
Keh dīnash buvad raushan az āftāb.**
- (1) A true Prophet whose religion is brighter than the Sun was sent by God, with the Book of Religion.
- (2) **Rasūle Khodāvande jān-āfrīn,
Khodāvande ejāzo borhāno dīn.**
- (2) (He is) the Prophet sent by God, the Creator of Life, and the Lord of the miracles, proofs, and Religion.
- (3) **Shahe aūlīā akmale ambīā,
Hamah gumrehānrā ba dīn rehnumā.**
- (3) He is the best among the Saints (i.e. among the friends) of God and the most perfect amongst all the prophets and the indicator of the path of religion to all deviating people.
- (4) **Khodāvande farahango dīne behī,
Azū tāzeh shud dar jehān farrehī.**
- (4) He is the Lord of Wisdom and of the good religion, by whom the grandeur enlivened in (the whole) world.
- (5) **Zarātosht Asafantamāne guzīn,
Keh bādā ba ruhash hazār āfrīn.**

- (5) Spitaman Zartosht is approved by God, let there be a thousand praises on his soul.
- (6) **Fedāyash hamah jāne mā bandegān,
Ke ālam tano ū buvad hamchū jān.**
- (6) May there be a dedication of the lives of all our devotees to him! As the entire world is like the body, and he (i.e. Holy Zartosht), is like the soul.
- (7) **Ba duniā ze ū raushanī shud padīd,
Akdhāe makūdra shud kelīd.**
- (7) Light was created by him in the world and the key to the closed (or confused) knots was found; (i.e. through the proclamation of his Religion the explanation of all the difficult matters was gained).
- (8) **Hamah rīmanī az jehān dūr kard,
Chū khurshīd ālam por az nūr kard.**
- (8) The Prophet Zartosht removed from the world all pollution (and evils of the daevas and drujas) and made the world brilliant like the sun.
- (9) **Rahe dīne Dādāre Parvardegār,
Namūd ū ba khalkāno shud āshkār.**
- (9) By showing the path of the Religion of the Creator and the Nourisher to the people of the world, his Religion was made known everywhere.
- (10) **Ze kofro zalālat hedāyat namūd,
Ba yazdān-parastī badāyat namūd.**
- (10) The Prophet Zaratosht by getting rid of irreligiousness, deviation from the right path, showed the path of Righteousness and commenced the belief in one God only.
- (11) **Harān kas buvad bar rehash bīgumān,
Nabīnad ghamī-ū-ba hardo jehān.**
- (11) That person who abides by the path shown by the Prophet without doubt, will never suffer grief in both the worlds.
- (12) **Ba dunyā o okbā shavad ru sufīd,
Bar āyad ba del harcheh dārad umīd.**
- (12) That person will go with (the white mouth) bright, cheerful face in this world and in the world beyond, and whatever wishes of the heart he will have will be fulfilled.
- (13) **Ba gītī hamīsheh ziyad bā farīn
Ba mīnō ravad dar beheshte barīn.**
- (13) Moreover, that person will lead his life with glory in this world, and will attain the highest Heaven in the Spiritual World.

- (14) **Hazārān salāmo hazārān sanaā,**
Ze mā bād bar ān shahe asfiā.
- (14) May there be a thousand salutations and thousand praises from us to the Sovereign of the Righteous (i.e. to the Holy Prophet Zartosht)!

**FARVARDIN YASHT TO BE RECITED ALONG WITH THE KARDĀH OF
“STUM” IN THE SACRED MEMORY OF THE SOULS OF THE DEPARTED
ONES.**

Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardāfravash berasād. Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe avākhsh pashemān pasē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe manyēush; Haithyāvarshtām hyat vasnā ferashōtemem; staomi ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashinām, ughranām aiwthuranām, paoiryō-tkaēshanām fravashinām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū. Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide.

^{azn} Ashāunām vanguhīsh sūrāo spentāo fravashayō staomi zbayemi ufyemi. Yazamaide nmānyāo vīsyāo zantumāo dakhyumāo Zarathushtrōtemāo. (2) Vispanāmcha āonghām paoiryanām fravashinām idha yazamaide fravashīm avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptemāmcha, ashāt apanotemāmcha.

(3) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide; yāo Ameshanām Spentanām, khshaetanām verezidōithranām, berezatām aiwyāmanām takhmanām Āhūryanām, yōi aithyejanghō ashavanō. (4) Paoiryanām tkaēshanām paoiryanām sāsnō-gūshām, idha ashaonām ashaonināmcha ahūmcha daēnāmcha baodhascha urvānemcha fravashīmcha yazamaide, yoi ashāi vaonare. Gēush hudhāonghō urvānem yazamaide.

(5) Yōi ashāi vaonare. Gayehe Marethnō ashaonō fravashīm yazamaide. Zarathushtrahe Spītāmahe idha ashaonō ashīmcha

fravashīmcha yazamaide. Kavōish Vishtāspahe ashaonō fravashīm yazamaide. Isatvāstrahe Zarathushtrōish ashaonō fravashīm yazamaide. (6) Nabānazdishtanām idha ashaonām ashaonināmcha ahūmcha daēnāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare, mat vīspābyō ashaonibyō fravashibyō, yāo iririthushām ashaonām, yāoscha jvantām ashaonām, yāoscha narām azātanām frashō-charethrām Saoshantām.

(7) Idha iristanām urvānō yazamaide yāo ashaonām fravashayō. Vīspanām ahmya nmāne nabānazdishtanām para-iristanām aēthrapaitinām aēthryanām narām nāirinām idha ashaonām ashaoninām fravashayō yazamaide. (8) Vīspanām aēthrapaitinām-ashaonām fravashayō yazamaide. Vīspanām aēthryanām ashaonām fravashayō yazamaide. Vīspanām narām ashaonām fravashayō yazamaide. Vīspanām nāirinām ashaoninām fravashayō yazamaide.

(9) Vīspanām aperenāyukanām dahmō-keretanām ashaonām fravashayō yazamaide. Ādakhyunāmcha ashaonām fravashayō yazamaide. Uzdakhyunāmcha ashaonām fravashayō yazamaide. (10) Narāmcha ashaonām fravashayō yazamaide. Nāirināmcha ashaoninām fravashayō yazamaide. Vīspāo ashāunām vanguīsh sūrāo spentāo fravashayō yazamaide, yāo hacha Gayāt Marethnat ā-saoshantāt verethraghnat.

(To recite in bāz) ^{azō}Humata hūkhta hvarshta; humanashnī, hugavashnī, hukunashnī, in khshnuman Ardāfravash berasād, nirang pirozgar bād; khoreh beh dīne Māzdayasnān ravā bād andar haft keshvar. Nām Cheshtīhātar andar kām bād; hast sheherastān andar (the name of the country in which the Kardāh is recited should be named) Sheherastān, pori firozi shādi o rāmashni, ravān khoreh khojasteh avazūn bād, avazūntar bād khoreh khojasteh bād; in khshnuman Ardāfravash berasād, kerā gāh roz sheherīāri khesh yazashne karde hom, darun yashte hom, myazda hamīrānenem yō kardehā pa ganje Dādār Ahura Mazda rayōmand khorehmand Ameshāspandān berasād. Aoj zor nīru tagī amāvandīh pirozgarī in khshnuman Ardāfravash berasād. Az hamā padīraftār bād. Emārā panāhī keredār nīkī andākhtār, anāi petyār dūr avāz-dāshtār, ayāfta khvāh bād. Kerā digar myazda hazār mard myazda shāyam sākht ēmārā kam-ranjtar āsāntar ainī kard yak az mā hazār padīraftār bād. Nām Cheshtī anusheh ravān ravānī (the name of the person in whose memory the kardāh is recited should be taken here) aedar yād bād anusheh ravān ravānī.

Zartosht Spitamān asho farohar aedar yād bād anusheh ravān ravānī. Gushtāspa Shāh Lohorāspa Shāh aedar yād bād anusheh ravān

azō The portion from here up to “(Recite aloud)” being in Pazend should be recited in bāz (murmur).

ravānī. Jāmāspa Habub aedar yād bād anusheh ravān ravānī. Ardāe Virāf Ardāfravash aedar yād bād anusheh ravān ravānī. Mubed Shapur Mubed Sheherīār aedar yād bād anusheh ravān ravānī. Mubed Hormazdīār Ervad Rāmyār aedar yād bād anusheh ravān ravānī. Mubed Neryosang Dhaval aedar yād bād anusheh ravān ravānī. Hamā fravash ashoān aedar yād bād anusheh ravān ravānī. Nām Cheshtī anusheh ravān ravānī (*the name of the person in whose memory the kardāh is recited should be taken here*). Hama fravash ashoan aedar yād bād: farmaeshne (*the name of the person who orders to recite the kardāh should be taken*) Mazdayasnī berasād.

Hamāfravash ashoān yō kardehā chehārum dehum sīroz sāl roz, az Gayomard andā Soshyosh aedar yād bād. Hastān būdān bedān zādān azādān, ādehī uzdehī, dahme nar nārīk avarnāe purnāe, har ke avar in zamīn pairi behedīnī gudārān shud ast, hamāfravash ashoān yō kardehā az Gayomard andā Soshuos aedar yād bād. Ashoān fravash chīrān, fravash avarvīzān, fravash pīrozgarān, fravash poryodakeshān, fravash nabānazdeshtān, fravashe fravashayō, hamā yō kardehā az Gayomard andā Soshuos aedar yād bād. Ravāne pedarān mādarān jadagān nyāgān, farzandān paevandān parastārān nabānazdeshtān, fravash ashoān yō kardehā az Gayomard andā Soshuos aedar yād bād. Hamā athornān, hamā rathēshtrān, hamā vāstryōshān, hamā hutokhshān, hamā fravash ashoān, hamā yō kardehā az Gayomard andā Soshuos aedar yād bād; hamā fravash ashoān hafte keshvar zamīn, arzahe savahē, fradadafsh vidadafsh, vourubaresht vouruzaresht, khanīrathabāmī, kangadez ashoān varjam kardān ganjmānthrā fravash ashoān hamā yō kardehā az Gayomard andā Soshyas aedar yād bād. Gorje khoreh awazāyād in khshnuman Ardāfravash berasād. Nām cheshtī anusheh ravān ravānī. (*Name of the person in whose memory the kardāh is recited should be taken here*) aedar yād bād anusheh ravān ravānī; hamāfravash ashoān aedar yād bād; farmāeshne (*the name of the person who orders the recitation of the kardāh should be taken*) Māzdayasni berasād. Hamkerfeh hamā vehāne haft keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.

(Recite aloud) Vispāo fravashayō ashāunām yazamaide; ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Vīspe ashavana yazata yazamaide.

(If the Gāh be Hāvan, recite as under):

Hāvanīm paiti ratūm; Sāvangaḥāem vīśīmcha paiti ratūm.

(If the Gāh be Rapithwan or Second Hāvan, recite as under):

Rapīthwanem paiti ratūm; frādat-fshāum zantumemcha paiti ratūm.

(If the Gāh be Uzirin, recite as under):

Uzayeirinem paiti ratūm; frādat-vīrem dakhyumemcha paiti ratūm.

(If the Gāh be Aiwisruthrem, recite as under):

Aiweisruthremem aibigāim paiti ratūm; frādat-vīspām hujuyāitim Zarathushtōtememcha paiti ratūm.

(If the Gāh be Ushahen, recite as under):

Ushahinem paiti ratūm; berejīm nmānīmcha paiti ratūm.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyā 2.

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashinām ughranām aiwithūranām, paoiryō-tkaeshanām fravashinām, nabānazdishtanām fravashinām. Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vidaevō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ashāunam fravashinām ughranām aiwithūranām paoiryō-tkaeshanām fravashinām nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frāme mrūte, athā ratush ashātchit hacha frā ashava vidhvāo mraotu.

(The entire portion from the first kardāh of the Fravardin yasht, i.e. from *mraot Ahurō Mazdāo Spitamāi Zarathushtrāi*, up to the end of kardāh 31 of the same yasht, i.e. up to *hacha ahmāt-nmānāt ahmākemcha Mazdayasnānām*) should be recited in full; then recite:-)

Yathā Ahū Vairyō 2; yasnemcha vahmemcha aojascha zavarecha āfrināmi ashaonām fravashinām ughranām aiwithūranām paoiryō-tkaeshanām fravashinām, nabānazdishtanām fravashinām; Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozda.

THE FAMOUS KARDĀH OF YĀTU ZĪ ZARATHUSHTRA OF THE HAFTAN YASHT.

^{azp}(The word by word translation of the famous passage which begins

^{azp}Translator's Note: The rest of the text were not translated and explained by Ervad Kavasji E. Kanga. These are translated by Ervad Phiroze Masani.

with the words, “Yātu zī Zarathushtra” in the Large Haftan yasht and Small Haftan Yasht, was not given up to now in this book. It is now given below along with the Avestan text:-)

(11) Yātu¹ zī² Zarathushtra³ vanat⁴ daēvō⁵ mashyō⁶. Kō⁷ nmānahe⁸ bādha⁹ Spitama¹⁰ Zarathushtra¹¹, vīspa¹² drukhsh¹³ janāiti¹⁴, vīspa¹⁵ drukhsh¹⁶ nāshāiti¹⁷ yatha¹⁸ haonaoiti¹⁹ aēshām²⁰ vachām²¹. (12) Aoi²² te²³ aoi²⁴ tanvō²⁵ dadhāiti²⁶, aoi²⁷ te²⁸ athaurunem²⁹ janāiti³⁰, athaurunem³¹ yatha³² rathaēshtarem³³, vīspanō³⁴ asrushtēe³⁵ nāshātanām³⁶ aojangha³⁷. Yō³⁸ hīm³⁹ daste⁴⁰ dārānem⁴¹, yōi⁴² hapta⁴³ Ameshā⁴⁴ Spentā⁴⁵ hukhshathra⁴⁶ hudhāonghō⁴⁷ hamerethanāmchit⁴⁸. Daēnām⁴⁹ Māzdayasnīm⁵⁰, aspō-kehrpem⁵¹ āpem⁵² Mazdadāhātām⁵³ ashaonīm⁵⁴ yazamaide⁵⁵. (13) Ātare⁵⁶ vītare⁵⁷ maibyā⁵⁸ vītare⁵⁹ maibyā⁶⁰ vīmraot⁶¹ Zarathushtra⁶², ātare⁶³ vītare⁶⁴ maibyaschit⁶⁵ vītare⁶⁶ maibyaschit⁶⁷ vīmraot⁶⁸ Zarathushtra⁶⁹; yat⁷⁰ vanghēush⁷¹ mananghō⁷²; yat⁷³ aithye-janghem⁷⁴ vachām⁷⁵, fraspāvaresh⁷⁶ frācha⁷⁷ framerethwacha⁷⁸ frazāthwacha⁷⁹. (14) Satavata⁸⁰ satevata⁸¹ utavata⁸² utevata⁸³ uta⁸⁴ apabarentu⁸⁵ yatha⁸⁶ bastem⁸⁷ fravashanām⁸⁸ daēnām⁸⁹ Māzdayasnīm⁹⁰ nāshātanām⁹¹ aojangha⁹². Ashem Vohū 1.

(11) O Zarathushtra¹! the wizard¹ resembling a daeva-like⁵ man⁶ should indeed² be smitten⁴. O Spitama¹⁰ Zarathushtra¹¹! Just as¹⁸ one would succeed in the power¹⁹ of these²⁰ sacred-verses²¹, (in the same way) one would surely⁹ kill¹⁴ all¹² the drujas¹³ of the house⁸, nay would destroy¹⁷ them all¹⁵. Who⁷ (is such)?

(12) This²², (druj) takes the control²⁶ of thy²³ body²⁵; and owing to total³⁴ disobedience³⁵ smites³⁰ thy²⁸ āthravan-priest²⁹ - as well as the warrior³³, through the agency of the force³⁷ of the destroyers³⁶.

(He is the man desired in the above-mentioned paragraph 11) who²⁸ against anyone whatsoever of the enemies⁴⁸ (acts) as a shield⁴¹ for them³⁹ (i.e. for the priest and the warrior) - (it is they) who⁴² (are) the seven⁴³ Ameshāspand⁴⁴⁻⁴⁵ wise and true rulers (good-ruling⁴⁶ and good wisdom⁴⁷) (who) afford⁴⁰ (protection of their influences). We are in tune⁵⁵ with the Mazda-worshipping⁵⁰ Religion⁴⁹ and with the holy⁵⁴ water⁵² created by Mazda³ like the shape of a horse⁵¹.

(13) For my sake⁵⁸ Zarathushtra condemned⁶¹ “ātare⁵⁶-gunāh” (sins of commission) and “vītare⁵⁷- gunāh” (sins of omission), (nay for my sake⁶⁰ vītare-guṇāh⁵⁹) (sins of omission); on account of me too⁶⁵ Zarathushtra⁶⁹ condemned⁶⁸ “ātare-guṇāh⁶³” (sins of omission), and “vītare-guṇāh⁶⁴” (sins of omission), nay for my sake alone⁶⁷ – “vītare-guṇāh⁶⁶” (sins of omission); which⁷⁰ (sins) (are) pertaining to Vohu-Manangh⁷¹⁻⁷², which⁷³ (sins) (are) indestructible⁷⁴ amongst the sacred verses⁷⁵ -

(14) (A person like “yātu” and “daēvō-mashyō”) through the power⁹² of

the destroyers⁹¹ carries far away⁸⁵ as if⁸⁶ bound⁸⁷ the Mazda-worshipping⁹⁰ religion⁸⁹ related to increases⁸⁸ hundredfold⁸⁰ and hundred times⁸¹, continuously⁸² and even⁸⁴ continuously^{83 azq}.

(In the same way, word by word translation of Kardāh 19, paragraph 59, of Behram yasht is given below.)

(59) Verethraghnem¹ Ahuradħātem² yazamaide³. Asānem⁴ sighūire⁵ chithrem⁶ abare⁷ Ahurō⁸ puthrō⁹ puthrāongħō¹⁰ baēvare-patayō¹¹, amava¹² ās¹³ verethrava¹⁴ nāma¹⁵, verethrava¹⁶ ās¹⁷ amava¹⁸ nāma¹⁹.

(59) We praise³ Beheram¹ (yazata) created by Ahura Mazda². May Ahura Mazda⁸ grant⁷ (me) a sharp⁵ *Chithra*⁶, i.e. the seed weapon⁴ - (so that) there may arise progeny⁹ and children¹⁰ possessed of ten thousand times authority¹¹, - (who) must be¹³ courageous¹² and victorious¹⁶.

azq JHP note: Masani was a proponent of the “Khshnoomist” movement, considered heterodox by many. His explanation reflects those teachings: (Explanation of Ervad Masani as regards the above-mentioned *Kardāh*). This *Kardāh* which is known as “Yātu zi Zarthushtra” should be recited seven times. In the Zoroastrian Religion is explained the Law of Vibrations producing efficacious effects of the recital of the Holy Spells and according to this Law of Vibrations the effect of this *Kardāh* is most powerful and beneficial. Specifically, this *Kardāh* is regarded as most efficacious for resisting against the magic of any person like “yātu”, “black magician”. Owing to the entire “Fshushō-māñthra” embodied in it, a lucid interpretation cannot be easily comprehended by us by translating it word by word. But the explanation of this *Kardāh* in short is this: When the force of wickedness comes against that person who is most advanced in spirituality, and who belongs to the position of either “āthrvan” or “Rathaeshṭār”, owing to the law of dualism, then, the “Stot” pertaining to seven Amesha Spand within the “Kehrpa” or the astral body provide protection against it; i.e. If the Holy Spells which have been included into this *Kardāh* are recited continuously, there will be the defence of the “Kehrpa” of the person highly advanced in spirituality. Many mysterious matters, especially “ā-tare” are embodied in this *Karda*; i.e. an attitude inclining more to sins of commission, known as “freh-büttħ” in Pahlavi, and “vī-tare” i.e. an attitude which keeps continuously further away from divine influences, i.e. sins of omission, known as “aibi-büttħ” in Pahlavi. These spells are given to save continuously from two types of sins, which cause disturbance in the development of the soul in accordance with the law of “mithra”. Remember that as a shield of powerful defence against the sins of “mithra” possessed of magical effect and “ā-tare” - excess and “vī-tare” - deficiency pertaining to “māñthra”, as well as for keeping continuously in the “kehrpa” vibrations, (i.e. vibration-colours), this “*Kardāh*” is most exalted and excellent. It will be helpful in maintaining the proportion of righteousness within the reciter.