Ervad KAVASJI EDULJI KANGA
Translator of the Vendidad, the Yasna, and
the Visparad, the Yashts and the Gāthās;
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.
KHORDEH AVESTĀ

COMPRISING

Ashem, Yatha, the five Neyāyeshes, the five Gāhs, Vispa Humata, Nāmsetāyeshne, 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.)

FIRST EDITION IN ENGLISH
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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 Panchayet 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 Panchayet Funds and Properties,
Bombay.

Bombay,
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, Visparad, Vendidad and the Yasht Literature. For instance, the Atash Niyāesh is taken from Yasna Chapter 62, and the Āvān Ardivisur Niyāesh 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 Niyāeshes (praise, litany), the Āfringān (benedictions, blessings) containing invocatory prayers and blessings dedicated to Ardāfravash, Dahmān, Sarosh, Gahambar, Gāthā, Rapithwin, etc., besides some prayers in Pāzend.

The ‘Khordeh Avesta,’ intended for the use of the devotees, is a collection of the forms of prayers most required by them at the 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 Ardibeheght Yasht, the Sarosh Yasht Hādokht, the Sarosh 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 Gāthās 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 ‘mānhra’, which means ‘thought (force), word, holy word’. It is similar to the Sanskrit ‘mantra’, and the Sanskrit translation is rendered as ‘mānhravāni’ which is also significantly called ‘ādesha’: ‘Divine Command’.

Among other Avesta words for ‘prayer’, the ‘Mānhrara’ therefore, occupies a very important position. According to the Yasna Chapter 29.7 (Gāthā Ahunavaiti), ‘mānhrara’ is the Holy Word of Divine Origin, and the Holy Word of Ahura Mazda. One of the collections of these ‘mānhras’ is known as ‘Mānhrara 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 ‘Mānhrara Spenta is the soul of Ahura Mazda’.

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

In Siruze Yasht, in the ‘Khshnman’ (propitiatory formula) of the Mānhrara Spenta (Mārespand), it is stated: ‘We revere the much glorious Mānhrara 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, ‘Gāthā-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,  
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 Dustoor 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 Gujerati.* 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 coreligionists 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

* (1) Vendidad translated into Gujerati 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 Akleshvaria.
Gujerati. 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 Gujerati 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 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 othersources. (6) Technical terms of Zoroastrian ceremonials and ethics, such as hom, jeevâm, barsam, zor, chinvat bridge, &c, are fully explained. (7) Passages treating of the excellence and efficacy of the prayers Yathâ and Ashem are culled and fully explained. (8) Pehlvi translation is sometimes indented upon, as in the case of Atash Nyâesh.
(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 Pehlvi 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 coreligionists. 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.)
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A note on the Reading and the Pronunciation of the Avesta

A  as in English  but
Ā  " "  father
a  " "  but
ā  " "  father
e  " "  mate
ē  " "  mate but somewhat prolonged
i  " "  pin
ī  " "  machine but somewhat prolonged
Ashem Vohu

Ashem¹ Vohu² Vahishtem³ asti⁴

Ushta⁵ asti,⁶ Ushta⁷ ahmai,⁸

Hyat⁹ ashah¹⁰ Vahishtai¹¹ ashem.¹²

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

* These two prayers Ashem Vohu and Yathā Ahū Vairyo are pre-Zara-thushtra in age and are the sacred Verses of the Creator Hormazd Himself. (See Yasna Ha 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 Vairyo; 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.
acquired by that reciter of Ashem Vohu Prayer on various occasions sincerely and with proper understanding is found in the first Frakart-chapter of the Hādhokht Nask. 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 Vohu 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.

Ahunavar

(Yathā Ahū Vairyō)

Yathā1 Ahū2 Vairyō3 athā4 ratuṣ4 aṣhaṭ6 chīṭ7 hacḥā8, Vangheuṣ9 dazdā10 mananghō11 shyaothana-nām12 anghēuṣ13 Mazdāi14, Khshathremchā15 Ahurāi16 ā17 yim18 dregubyō19 dadāt20 vāstārem21.

† See my Yasht Bā Maeni. Yasht XXI, pp. 386-393.
‡ As regards Ahunavar it is stated in Yasna IIā XIX that the Creator Hormazd had created the hymn Ahuna Vairya 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
Just as a King acts according to his will, so does the Dasturán Dastur by means of righteousness etc (acts according to his own will). The gift of Vohu-manah (i.e. Good mind) is for those working for Hormazd of this world; he who constitutes himself to the protector (or the nourisher) of the poor accepts the sovereign rule (of the entire world) (as it were) of Hormazd.

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.

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 ‘Vastārem’. 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 Dēnkart 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 Kartak I in this book; for further information see the explanation given under the translation of ‘Ahunem Vairim tanum pāīt’ in Srosh Bāz Prayer.

* Original meaning “The Lord who looks after worldly affairs”

† Original meaning “The Lord who looks after religious affairs”

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

# The Latin and English equivalent for Avesta word Vastār is Pastor.

@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.
Nirang -i-Gomez mālidan

Shekasteh¹ Shekasteh² Sheytān,³ Ahriman⁴ gajasteh⁵ kār o kerdār,⁶ na rasād⁷ gajasteh⁸ kār o kerdār⁹; Si-o-sē¹⁰ Ameshāspand¹¹ dādār Hormazd¹² pirozgar¹³ pāk;¹⁴ ashaone Ashem Vohû 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 Pādyāp-Kusti after completing the Srosh Bāz.

Translation: (May) the Satan³ (be) defeated¹ and destroyed²! (may) the works and workers⁶ of Ahriman⁴ the accursed (be) destroyed⁵! may not⁷ works and workers⁹ of (that) accursed (Ahriman)⁸ reach⁷ (me)! Thirty-three¹⁰ Holy Immortals (Ameshāspands)¹¹ and the Creator Hormazd¹² are victorious¹³ 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 Sitāyishn incorporated in the Dinkard that the Creator Hormazd created six Ameshāspands. In the portion of “Nipāyīsh 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 Adibehesht 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-Mazdā *

Kem⁴-nā² Mazdā,⁴ mavaite⁴ pāyum⁵ dadāt,⁶ hyat⁷ mā⁸ dregvāo⁹ didareshatā¹⁰ aenanghe¹¹ anyem¹² thwahmāt¹³ āthraschā¹⁴ mananghaschā,¹⁵ yayāo¹⁶ shyaothnāish¹⁷ ashem¹⁸ thraoshtā¹⁹ Ahūrā,²⁰ tām²¹ mōi²² dāstvām²³ daenayāi²⁴ frāvaotchā²⁵.

Ke²⁶ verethrem²⁷ - Jā²⁸ thwā²⁹ pōi³⁰ senghā³¹ yōi³² henti³³ chithrā³⁴ mōi³⁵ dām³⁶ ahumbish³⁷ ratum³⁸ chizhdi,³⁹ at⁴⁰ hōi⁴¹ vohu⁴² seraoshō⁴³ jantu⁴⁴ mananghā,⁴⁵ Mazdā⁴⁶ ahmāi⁴⁷ yamāi⁴⁸ vashi⁴⁹ kahmāi-chit.⁵⁰

When⁷ any wicked man⁹ glares¹⁰ at me⁸ for taking revenge¹¹ (or for injuring me¹¹), what¹ man², O Mazdā,† shall grant⁶ protection⁵ unto me and unto my followers⁴? (who other than² Thee¹³ shall grant protection) to the Fire¹⁴ and the Mind¹⁵ (i.e. household happiness and the peace of mind)? Through the action #¹⁷ of which two¹⁶, O⁰ Hormazd²⁰! righteousness¹⁸ increases¹⁹. Do Thou declare²⁵ that²¹ knowledge@²³ of the religion²⁴ to me²² (O Hormazd!).

* 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 frāvaotchā is taken from Gāthā Ushťvaiti-Yasna Hā 46.7 known as 'Kām Nemōi Zām'. (2) The second part commencing from 'Ke 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 tbishyantat' upto the words 'Asvaitish ashahe' is taken from Vendīdād Fragard VIII para 21. (4) The fourth part viz. 'nemaschā yā Armaitish izhāchā' is taken from the Gāthā Spentā Mainyu Hā 49.10.

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

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

@ i.e. on whom Thou art friendly or kind.
Who\(^{26}\) (shall be) the smiter\(^{28}\) of the foe\(^{27}\) by the help of Thy (Avestan) words\(^{31}\) which\(^{32}\) (by reciting at the time of calamity) are\(^{33}\) protecting?\(^{30}\) Do Thou reveal\(^{39}\) clearly\(^{34}\) unto me\(^{35}\) a wise\(^{36}\) leader\(^{37}\) for both the worlds\(^{37*}\) (O Hormazd). Let Sraosha\(^{43}\) (Yazata) approach\(^{44}\) with Good\(^{42}\) Mind\(^{45}\) (or through Vohu Manah) to any\(^{47}\) whom\(^{48}\) Thou doest love\(^{49}*\) .

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.

Pāta\(^{1}\) -nō\(^{2}\) tbishyantat\(^3\) pairi\(^4\) Mazdāoscha\(^5\) Ārmaitishcha\(^6\) spentascha,\(^7\) nase\(^8\) daēvi drukhsh,\(^9\) nase\(^10\) daēvō-chithre,\(^11\) nase\(^12\) daēvō-frakarshte,\(^13\) nase\(^14\) daēvō-fradāite,\(^15\) apa\(^16\) drukhsh\(^17\) nase,\(^18\) apa\(^19\) drukhsh\(^20\) dvāra,\(^21\) apa\(^22\) drukhsh\(^23\) vīnase,\(^24\) apākhedhre\(^25\) apa-nasyhe,\(^26\) mā\(^27\) mer-enchainish\(^28\) gāethāo\(^29\) astvaitīsh\(^30\) ashahe.\(^31\) Nemaschā\(^32\) yā\(^33\) Ārmaitish\(^34\) izhā-chā.\(^35\) Ashem Vohū 1.

O Hormazd\(^{5}\) and Spenta Ārmaiti\(^{6-7!}\) protect\(^1\) us\(^2\) from\(^4\) 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;\(^15\) perish\(^16\) O Druj,\(^17\) disappear\(^19\) utterly,\(^21\) vanish\(^26\) and entirely perish,\(^24\) in the North,\(^25\) O Druj,\(^28\) (so that) corporeal\(^30\) settlements\(^29\) of righteousness\(^31\) (may) not\(^27\) (be) fit to be destroyed.\(^28\) Homage\(^32\) (be) unto right thought\(^34\) and prosperity!\(^35\)

\(^{1}\) i.e. this thought viz. there is no other protector except Thee.

\(^{*}\) i.e. in order to get reward in this life and in the next.

\(^{#}\) i.e. one who points out the path of virtue, the expounder of religious tenets.
Hormazd Khoday

Hormazd\(^1\) Khoday\(^2\) ahereman\(^3\) awádashán\(^4\) dūr aváz-dáshtár;\(^5\) zad\(^6\) shekasteh\(^7\) bád,\(^8\) ahereman,\(^9\) deván\(^10\) daruján,\(^11\) jádúán\(^12\) darvandán\(^13\) kikán\(^14\) karafán\(^15\) sāstārān,\(^16\) gunehgārān\(^17\) āshmoghān\(^18\) darvandán\(^19\) dushmanān\(^20\) fri-yān\(^21\) zad\(^22\) shekasteh\(^23\) bád.\(^24\) Dushpádashāhán\(^25\) awádashán\(^26\) bád;\(^27\) dushmanān\(^28\) satoh\(^29\) bád;\(^30\) dushmanān\(^31\) awádashán\(^32\) bád.\(^33\) Hormazd Khoday\(^34\) az hamā gunāh\(^35\) patet pashemānūm,\(^36\) az\(^37\) harvastin\(^38\) dushmanā\(^39\) duzkhā\(^40\) duzvarshta,\(^41\) mem\(^42\) pa geti\(^43\) manid,\(^44\) oim goft\(^45\) oim kard,\(^46\) oim jast,\(^47\) oim būn būd ested,\(^48\) azān gunāh\(^49\) manashnī\(^50\) gavashnī\(^51\) kunashnī,\(^52\) tani\(^53\) ravānī,\(^54\) geti\(^55\) mīnoānī,\(^56\) okhe\(^57\) awākhsh\(^\dagger\) pashemān\(^58\), pa sē gavashnī\(^59\) patet hom.\(^60\)

Khshnaothra\(^61\) ahurahe mazdāo;\(^62\) tarōidite\(^63\) anghrahe mainyēush.\(^64\) Haithyā varshtām\(^65\) hyat\(^66\) vasnā\(^67\) ferashōtemem;\(^68\) staomi\(^69\) Ashem.\(^70\) Ashem Vohū 1. Yathā Ahū Vairyō 2. Ashem Vohū 1.

Dādār Hormazd\(^1\) (is) the Lord\(^2\) (of the entire Universe) (and) keeps the withholder and keeper at a distance\(^5\) of the wicked and powerless\(^4\) Ahriman,\(^3\) May (that Ahriman) be smitten\(^6\) and defeated\(?\) May\(^24\) (all these) Ahriman,\(^9\) daevas,\(^10\) drajas,\(^22\) sorcerers,\(^12\)

* This prayer from its beginning to the words “Pa sē gavashni pa patet hom” is in Pazand language; the remaining final portion is in Avesta.

\dagger There is a custom amongst some of our Zoroastrians to utter “awākhsh Pashemān” 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 word are of Pazand language.

# The meaning of “awádashān” can be “wicked ruler”
wicked ones, Kiks, *Karaps, *tyrants, sinners, áshmoghés, impious ones, enemies, witches be smitten and defeated! May the wicked rulers cease to exist! May the enemies be confounded! May the enemies be non-existent and perish.

O Lord Hormazd! I am in renunciation of, and desist from, all sins: wicked thoughts which in (this) world I have thought, wicked words which I have spoken, wicked deeds which I have committed, (and) which have occurred through me and which have originated by me - (all these sins mentioned above) relating to thought, relating to word, and relating to deed, pertaining to (my own) body, pertaining to (my own) soul, pertaining to this world, pertaining to the world beyond from all these sins, O Hormazd! I am in renunciation and keep myself away, (and) with the three words (Manashni, Gavashni, Kunashni) I repent.

(May there be) propitiation of Ahura Mazda! (May there be) contempt of Angra Mainyu the Evil Spirit! Whatever is the wish of the doers of righteous deeds, is superior to all other wishes. I praise 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 Proctor! For whatever sins have been committed by me. For whatever wicked thoughts I have harboured for whatever wicked word I have

* Kiks 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 'Kaoym and Karafnamcha; see Hormazd Yasht, para 10.

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

# 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 Spena mino and Angra mino carry out some work pertaining to this world.
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.

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**Jasa me avanghe Mazda**

*Jasa*<sup>1</sup> me<sup>2</sup> avanghe<sup>3</sup> Mazda<sup>4</sup>. Mazdayasno<sup>5</sup> ahmi<sup>6</sup> mazdayasnō<sup>7</sup> Zarathushtrish<sup>8</sup> fravarāne<sup>9</sup> āstūtascā<sup>10</sup> fravaretascā<sup>11</sup>. Āstuyē<sup>12</sup> humatem<sup>13</sup> manō,<sup>14</sup> āstuyē<sup>15</sup> hūkhtem<sup>16</sup> vachō,<sup>17</sup> āstuyē<sup>18</sup> hvarshtem<sup>19</sup> shyaothnem.<sup>20</sup> Āstuyē<sup>21</sup> daēnām<sup>22</sup> vanghuhrīm<sup>23</sup> māzdayasnīm<sup>24</sup> fraspāyaokhedhrām,<sup>25</sup> nīdhasnaithishem,<sup>26</sup> Khavaētvadathām<sup>27</sup> ashaonīm,<sup>28</sup> yā<sup>29</sup> hāitīnāmchā,<sup>30</sup> būshyeintīnāmchā<sup>31</sup> mazishtāchā,<sup>32</sup> vahishtāchā,<sup>33</sup> sraēshtāchā,<sup>34</sup> yā<sup>35</sup> āhuirish<sup>36</sup> zarathushtrish.<sup>37</sup> Ahurāī Mazdāī<sup>38</sup> vīspā<sup>39</sup> vohu<sup>40</sup> chinahmi.<sup>41</sup> Aeshā<sup>42</sup> asti<sup>43</sup> daēnayāo<sup>44</sup> māzdayasnoīsh<sup>45</sup> āstūistish.<sup>46</sup> Ashem Vohū<sup>1</sup>.

Translation: O Creator Hormazd!<sup>4</sup> do Thou come<sup>1</sup> to my<sup>2</sup> help.<sup>3</sup> I am<sup>6</sup> a Mazdā-worshipper;<sup>6</sup> I profess myself<sup>9</sup> (to be) a Mazdā-worshipping<sup>7</sup> follower of Zarathushtra,<sup>8</sup> a devotee<sup>10</sup> and an ardent-believer<sup>11</sup> (in this Mazdā-worshipping Faith). I praise<sup>12</sup> the true-conceived<sup>13</sup> thought,<sup>14</sup> I praise<sup>15</sup> the true-spoken<sup>16</sup> word,<sup>17</sup> I praise<sup>18</sup> the well-done<sup>19</sup> deed.<sup>20</sup> I praise<sup>21</sup> the excellent<sup>23</sup> religion<sup>22</sup> of Mazdā-worship,<sup>24</sup> (which is) quarrel-removing,<sup>25</sup> weapon-lowering,<sup>26</sup> self-dedicating<sup>27</sup> (and) holy,<sup>28</sup> which<sup>29</sup> of those that are<sup>30</sup> and of those shall be<sup>31</sup> (hereafter) (is) the greatest,<sup>32</sup> and the best<sup>33</sup> and the most excellent,<sup>34</sup> which<sup>35</sup> is the religion of Ahura<sup>36</sup> revealed-by-Zarathushtra.<sup>37</sup>

* The entire passage except the words "Jasa me avanghe Mazda" is taken from Yasna Hä XII. This Yasna Hä XII is the Zoroastrian Creed. See the Zoroastrian creed (in Avesta) in this book pp. 369-401. The words "Jasa me avanghe Mazda" occur in Hormazd Yasht, para 27.
I acknowledge all good things which are from Hormazd. Such is the praise of the religion of Mazda-worship.

**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 Visparad as well. In the Vendidad Fragard 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 Hä 44, stanza 10.

**Báz (Prayer) for Saying Grace** *

 Ба нामе yazade, bakhshāyandeh bakhshāyeshgare meherbān Hormazd Khodāy ithā āt Yazamaide Ahurem Mazdām, ye gāmchā ashemchā dāt apaschā dāt urvarāoschā vangūih, raochāoschā dāt būmīmchā, vispāchā vohū 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 fellow)::-


**Translation**: In the Name of God and with His help (I begin to recite this prayer) (who is) the Lord the bestower of all good things, the forgiver of sins and loving. Thus here we revere Ahura Mazda who created the animals.

* The portion of this Báz for saying Grace from the beginning upto Ahura Mazda Khodāe is in Pāzand language and the portion from ‘ithā āt yazamaide’ upto ‘Vispāchā vohū is taken from Yasna Hä 37. para 1.’
and *grain,\textsuperscript{13} who created\textsuperscript{16} water\textsuperscript{15} and good\textsuperscript{18} vegetation\textsuperscript{17} who created\textsuperscript{20} lights\textsuperscript{19} (of the sky) and the earth\textsuperscript{21} and all (other) good things (over and above these).

\textbf{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:)

\textit{# Guneh\textsuperscript{1} Shekasteh\textsuperscript{2} Sad hazār-bār.\textsuperscript{3} Yathā Ahū Vairyōl.}

May sins\textsuperscript{1} be smitten\textsuperscript{2} a hundred thousand times\textsuperscript{3}!

(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'

\textbf{Ashem Vohu 3, @ Humatanām\textsuperscript{1} hūkhtanām\textsuperscript{2} hvarsh-tanām,\textsuperscript{3} yadachā\textsuperscript{4} anyadachā\textsuperscript{5} verezymnanāmchā\textsuperscript{6} vāv-erezanānāmchā,\textsuperscript{7} mahi\textsuperscript{8} aibī-jaretārō\textsuperscript{9} naēnaēstārō,\textsuperscript{10} yathanā,\textsuperscript{11} vohunām\textsuperscript{12} mahī.\textsuperscript{13} (to be recited twice)

Just as\textsuperscript{11} we are\textsuperscript{13} (the praisers and meditators) of good men,\textsuperscript{12} (in the same way) we are\textsuperscript{8} the praisers\textsuperscript{9} and meditators\textsuperscript{10} of the doers\textsuperscript{9} of good thoughts,\textsuperscript{1} good words\textsuperscript{2} and good deeds\textsuperscript{3} for this world\textsuperscript{4} and for the world beyond\textsuperscript{5},

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

\# In the Persian Rivāyets of Darab Hormazdýār these Persian words ‘gunesh shekasteh sad hazār bār’ is not written for recital; but in it is mentioned to recite only one Yathā ahu Vairyo instead, whilst passing urine or answering the call of nature.

@The entire portion of Humatanām occurs in Yasna Há 35 para 2.
and of those who have performed (good deeds) in the past.

* Hukhshathōremāi₁ bāt² khshathrem,₃ ahmat⁴ hyat⁵ aibī-dademahīchā,₆ chishmahīchā,₇ hvānmahīchā₈ hyat⁹ mazdāi¹⁰ ahurāi,¹¹ ashāichā¹² Vahishtāi¹³ (to be recited three times). Yathā Ahū Vairyō 4.

(May there) verily² (he) sovereignty³ for the best ruler⁴ (Hormazd)! We devote our mind to⁶ (or engage ourselves in the service of)⁶ Hormazd¹⁰-¹¹ who⁹ (Himself) is the Best¹³ @Righteousness¹². We acknowledge⁷ (Him) (and) regard (Him) as our own.⁸

#Ahunem Vairim¹ yazamaide,² ashem vahishtem³ Sraēshtem⁴ ameshem spentem⁵ yazamaide,⁶ yenghe⁷ hātām⁸ āat⁹ yesne¹⁰ paiti¹¹ vanghō,¹² Mazdāo Ahurō¹³ vaēthā¹⁴ ashā¹⁵ hachā¹⁶ yāonghāmchā¹⁷ tānschā¹⁸ tāoschā¹⁹ yazamaide.²⁰ Ashem Vohū 1.

We praise² Ahunavar,¹ We praise Ardibeheshť³ (who is) the most surpassing Ameshāspand,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

* The entire portion of Hukhshathrotemāi also occurs in Yasna Hä 35 para 5.

@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 Pazand language and these names are being remembered by the yaozdāthregar priest whilst performing the Yasna ceremony.

# This entire para occurs at the end of Yasna Hä 18 and Yasna Hä 27.
Five Gāhs to be recited separately**

(During Hāvan Gāh)

Hávanēe ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Sāvanghēe Vīsyāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Rapithwan Gāh)

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

(During Uziran Gāh)

Uzyerirināi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Frādat-vīrāi dakhyumāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

(During Aiwisruthrem Gāh)

Aiwisruthremāi aibigayāi ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

** For the meaning see the beginning portion of five Gah.

# Note that from Roz Hormazd Month Awān upto Gāthā 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 upto Roz Anerān 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.
Frādat - vispām hujyāitee zarathushtrotemāicha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

(During Ushahen Gāh)
Ushahināī ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaecha. Berejyāinmān-yaīcha ashaone ashahe rathwe, yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

Srosh Bāz

* Khshnaothra¹ Ahurahe Mazdāo² Ashem Vohu 1.

Pa nāme¹ yazdān² Hormazd³ Khodāe⁴ awazuni,⁵ gorje⁶ khoreh⁷ awazāyād,⁸ Sarosh⁹ ashō,¹⁰ tagi,¹¹ tan-farmān,¹² shekaftzin,¹³ zin-awazār,¹⁴ sālāre dāmāne Ahura Mazda¹⁵ be-rasād.¹⁶ Az hamā gunāh¹⁷ patet pashemānun;¹⁸ az¹⁹ harvastin²⁰ dushmata²¹ duzhukhta²² duzhvarshta,²³ mem²⁴ pa geti²⁵ manid²⁶ oem goft,²⁷ oem kard,²⁸ oem jast²⁹ oem bun bud ested,³⁰ az ān gunāh thirty manashni³³ gavashni³³ kunashni,³⁴ tani ravāni³⁶ geti³⁷ minoāni,³⁸ okhe³⁹ avākhsh³⁹ pashemān⁴⁰ pa se gavshni⁴¹ pa patet* hom.⁴² Yathā Ahu Vairyō ⁵, Ashem Vohu 3.

(May there be) propitiation¹ of (the Creator) Ahura Mazda! (I begin to recite this) with (the help of) the name¹ of (the Creator) Hormazd,² the Lord³ 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

* The portion from ‘pa nāme yazdān’ upto ‘pa patet hom’ is in Pāzand language. Similarly it is to be understood in every Niyāyesh and Yasht.
efficacious weapons (in order to smite the daevas and wicked men), possessed of victorious weapon (and) the chief of the creatures of Hormazd come (to my help)! I renunciate, and desist from all sins; all wicked thoughts which in this world I have thought, wicked words which I have spoken, wicked deeds which I have committed, which have been caused through me (and) which have been originated by me (all these sins mentioned above) relating to thought, relating to word and relating to deed, pertaining to (my own) body, pertaining to (my own) soul, pertaining to this world, pertaining to the world beyond, all these sins, O Hormazd! I discard and keep myself away (and) with the three words (i.e. good thought, good word and good deed) I repent.

Fravarâne Mazdayasnō Zarathushtrish vīdēvō Āhura-tkaeshō (gāh according to the period of the day) frasastayaēcha Sraoshaha ashyehe, takhmahe, tanu mānθrahe, darshi-draosh, āhūiryhe, kshnaothra yasnāicha vahmāicha kshnaothraichā frasastayaēcha, yathā Ahū Vairyō zaotā frā-me mrūte, athā ratush ashāt chit hacha frā ashava vīdhvāo mraotū.

I profess myself to be a worshipper of Hormazd, follower in accordance with the religion revealed by (the prophet) Zarathushtra, abstainer from (the path of) daevas and act according to the Law of Ahura Mazda (Gāh according to the period of the day)

* Fravarâne Mazdayasnō Zarathushtrish Vīdēvō Āhuratkaeshō is the shortest Zoroastrian Creed. This is a sort of a Creed as regards the kind of religion the reciter observes.

@The word 'dev' 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.
for the worship, veneration,\textsuperscript{56} propitiation\textsuperscript{57} and glorification,\textsuperscript{58} with propitiatory formula\textsuperscript{54} (Khshnumān) of Srosh\textsuperscript{43} the holy,\textsuperscript{49} powerful,\textsuperscript{50} word-incarnate,\textsuperscript{51} of infuriate weapon\textsuperscript{52} (for smiting the daevas) and according to the law of Ahura let the Zaotar\textsuperscript{60} (officiating priest\textsuperscript{60}) recite\textsuperscript{62} to me\textsuperscript{61} the (the excellences of the sacred verses of) Yathā Ahū Vairyō for propitiation\textsuperscript{54} (of the Creartor Hormazd) (in so and so Gāh) for the worship\textsuperscript{55} of Srosh yazad\textsuperscript{48} the holy,\textsuperscript{49} the powerful,\textsuperscript{50} word-incarnate\textsuperscript{51} (for smiting the daevas), mighty-speared\textsuperscript{52} (and) acting according to the Law of Ahura Mazda,\textsuperscript{53} for (his) praise,\textsuperscript{56} for (his) propitiation\textsuperscript{54} (and) for (his) glorification.\textsuperscript{57} Let (Rāspi the assistant priest who is) righteous\textsuperscript{64} and learned\textsuperscript{65} recite\textsuperscript{66} (the excellences of such verses) 'athā ratush ashāt-chit hacha.'\textsuperscript{66}

**Explanation:** The words from Yathā Ahū Vairyō Zaotā upto vidhvāo mraotu which are recited in every Niyāyesh, Gāh and Yasht after 'fravarāne mazdayasno' 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.

2. Those who emit diseases and untimely death by whatever means or objects are also called 'daevas,' e.g. a statement is made in Vendīdād 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 Apaoshā prevents rain i.e. the causes responsible for the prevention of rain are known by the name 'apaoshā'. Excessive cold is regarded as the queen of demon. See Sheth K.R. Cama 'Zarhoshht Nāmu' VI... "Who is daeva".

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

We praise Sraosha the Holy, Ashīm the beautiful, verethrājanem the victorious, bringing-prosperity-to-the-world, Ashavanem the Righteous one, ashaha the Lord of Righteousness. Ahunavar protects the body.

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 Vendidād XIX Frakart and from the first Kartak of Sarosh Yasht Hādhokt. In the Vendidād Frakart 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 commenceing any work or during any calamity say, “Athā thy help”, “athā” is originally “Yathā” and “Yathā” is the first word of “Yathā Ahū vairyō”.

*Kēm nā Mazdā (to be recited in full) Yathā Ahū Vairyō 2; yasnemacha vahmemcha ajascha zavarecha  āfrīnāmi, sraoshahe, ashyehe, takhmahe, tanumānθrahe, darshi-draosh, āhūiryhe. Ashem Vohū 1.

I praise and worship according to the law of Ahura Mazda the glory, dexterity and strength of Srosh yazata, the holy, strong, the word-incarnate, possessed of powerful weapon in order to smite the daevas.

* For the Avesta text and translation of Kēm Nā Mazdā, see pages 5-7.
AHMĀI RAĒSHCHA *

Ahmāi¹ raēshcha² khvarenascha,³ ahmāi⁴ tanvō⁵ dravatātem,⁶ ahmāi⁷ tanvō⁸ vazdvare,⁹ ahmāi¹⁰ tanvō¹¹ vere-threm,¹² ahmāi¹³ ishtīm¹⁴ pourush-khvāthrām,¹⁵ ahmāi¹⁶ āsnāmchit¹⁷ frazentīm¹⁸ ahmāi¹⁹ dareghām²⁰ dareghō-jītim,²¹ ahmāi²² vahistem-ahūm²³ ashaonām²⁴ raochanghem,²⁵ vīspō-khvāthrem.²⁶ Atha²⁷ jamyāt,²⁸ yatha²⁹ āfrināmī.³⁰ Ashem Vohū 1.

Translation: *(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 ‘zaotras’,⁸ with excellent ‘zaotras’ and with the ‘zaotras’ 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) heaven²² of the righteous²⁴ bright²⁵ (and) - comfortable²⁶ May it be so as I pray (i.e. may my blessings be fulfilled!)

HAZANGHREM⁺

Hazanghrem¹ baēshazanām,² baēvare³ baēshazanām;⁴ Hazanghrem⁵ baēshazanām,⁶ baēvare⁷ baēshazanām,⁸ Hazanghrem⁹ baēshazanām,¹⁰ baēvare¹¹ baēshazanām.¹² Ashem Vohū 1.

* The portion from the beginning upto ‘vīspō khvāthrem’ of these benedictions is taken from yasna Há 68:11 and the words, ‘atha jamyāt yatha āfrināmī’ are taken from the last part of para 8 of ‘Afrin i Paighāmbar Zarcoşht’.

⁺ Its explanation is given after the translation of the passage ahurānish ahuraha at the end of Khorshed Niıyāyish.

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

= The portion of Hazanghrem is found in yasna Há 68.15.
Translation: (May there be) a thousand of health, ten thousands of health! May there be health a thousand times.

JASA ME AVANGHE MAZDA *

Jasa¹ me² avanghe³ mazda,⁴ jasa⁵ me⁶ avanghe⁷ mazda,⁸ jasa⁹ me¹⁰ avanghe¹¹ mazda,¹² Amahe¹³ hutāshtahe¹⁴ hurəodhahe¹⁵ verethraghahe,¹⁶ ahuradḥātahe,¹⁷ vanaintyāoscha uparatāto¹⁸ rāmanō¹⁹ khvāstrahe,²⁰ vayaosh²¹ uparō-kairyhe²² taradḥātō²³ anyāish²⁴ dāmān,²⁵ āetat²⁶ te²⁷ vayō²⁸ yat²⁹ te³⁰ asti³¹ spentō-mainyaom³² thwāshahe³³ khvadhātahe,³⁴ zrvānahe³⁵ akaranaha,³⁶ zrvānahe³⁷ dareghō-khvdhātahe. Ashem Vohû¹.

Translation: O Hormazd! Come¹ unto my² help.³ Of the well-shapen⁴ (and) beautiful⁵ Ama⁶ (yazata of strength), of Behrām yazad⁷ created by Ahura,⁸ of Vanainty Uparatāt¹⁸ (i.e. the yazata presiding over victorious ascendency), of Mino Rām,¹⁹ giver of taste of food,²⁰ of 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 Vāy yazad!²² (get me the help) of thy²⁰ (wind) which²⁹ is³¹ pertaining to the Beneficent Spirit³². Of the sky³³ taking course according to the Law of nature,³⁴ of the Endless³⁶ Time,³⁷ of the Time³⁷ Ordained for a long period³⁸ (may the help of these all reach me, O! Hormazd).

* ‘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 ‘uparatāto’ 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 Siroza.

# 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 Vendidād ‘Frakart V, paras 8-9.’
KERFEH MOZD *

Kerfeh mozdl gunâh guzâreshnerâ2 kunam,3 ashahi⁵ ravân⁵ dushâramrâ⁵ ham kerfeh⁶ hamâ vehâne⁷ haft-ke-shvar zamâ⁸ zamâ-pahanâ⁹ rud-drânâ¹⁰ khorshid-bâlâ¹¹ bundehâd¹² be-rasâd¹³ asho bed¹⁵ der-zî¹⁶ Atha¹⁷ Jamyât¹⁸ yatha¹⁹ âfrinâmi.²⁰ Ashem Vohû 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! May there be¹⁵ long life¹⁶ of the righteous (man) @ May it be¹⁸ so¹⁷ as¹⁹ I pray²⁰ (i.e. may my greetings be fulfilled!).

HOSHBÂM†

(This prayer is recited only at day-break or dawn)

Atha¹ imân² vachô³ drenjayôish;⁴ yôî⁵ anghen⁶ värethragnyotemachâ⁷ baêshazyotemachâ;⁸ pancha⁹ ahuna vairya¹⁰ frasrâvayôish.¹¹ Yathâ Ahû Vairyô 5: Ahunem vairîm¹² tanûm¹³ pàiti.¹⁴ ahunem-vairîm¹⁵ tanûm¹⁶ pàiti;¹⁷ ahunem-vairîm¹⁸ tanûm¹⁹ pàiti.²⁰ Yathâ Ahu Vairyô 1; Kēm nā Mazdā (to be recited fully); Ashem vohû 1;

* This prayer from the beginning up to “asho bed der-zî” is in Pâzand language. The words, ‘atha jamyât yatha âfrinâmi’ are in Avestan language and as mentioned earlier are taken from ‘Ãfrin i Paighâmbar Zartosht’. para 8.
# Compare Avesta Zem-frâthangha, dânu-drâjangha hvare-barezangha (see yasna Hâ 60 ,para 4).
@ i.e. may the truthful person enjoy his life, with happiness for a long time!
† i.e. prayer at Dawn.
‡ The portion from “Atha imân vachô” up to “tanum pàiti”, is taken from Vendidâd 11, para 3.
Yathā Ahū Vairyō 21, Ashem Vohū 12.

Nemase-te₂¹ hushbāmi;²² nemase-te²³ hushbāmi²⁴ nemase-te²⁵ hushbāmi²⁶ aētat dim²⁸ vispanām²⁹ mazishtem³⁰ dazdyāi,³¹ ahūmcha³² ratūmcha³³ yim³⁴ ahurem mazdām,³⁵ snathāi³⁶ anghrahe mainyēush³⁷ dravatō,³⁸ snathāi³⁹ aēshмаhe⁴⁰ khravidraosh,⁴¹ snathāi⁴² māzainyanām⁴³ daēvanām,⁴⁴ snathāi⁴⁵ vispanām⁴⁶ 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 raēvato⁵⁷ khvarenguhuhatō,⁵⁸ fradathāi⁵⁹ Ameshanām Spentaīnm,⁶⁰ fradathāi⁶¹ tishtryehe⁶² stārō⁶³ raēvato⁶⁴ khvarenguhuhatō,⁶⁵ fradathāi⁶⁶ narsh⁶⁷ ašaonō,⁶⁸ fradathāi⁶⁹ vispanām⁷⁰ Spentahe Mainyēush⁷¹ dāmanām⁷² ašaonām.⁷³ Yathā Ahū Vairyō 2.

Thou shouldst⁴ thus¹ recite² 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 Anghre Mainyu,³⁷ (against the daeva) Aeshma,⁴⁰ of terrible weapon,⁴¹ (against) the Māzanian⁴³ daevas,⁴⁴ and in order to raise weapon⁴⁵ (against) all⁴⁶ the daevas,⁴⁷ (against) the Varenian⁴⁸ wicked ones,⁴⁹ and to dedicate³¹ to Him,²⁸ the greatest⁴⁰ of all²⁹ (our) Ahu (Lord)³² and Ratu (Master)³³ who³⁴ (is) Ahura Mazda.³⁵

* The portion from “aētat dim vispanām” up to “dāmanām ašaonām” is here taken from Yazishn Há 27.
# For explanation, see page 17.
@ 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’.
(May) Ganā Mino\textsuperscript{51} (be) defeated\textsuperscript{50} ! (May there be) impreca\mbox{tions}\textsuperscript{53} upon Ahriman\textsuperscript{52} a hundred thousand time\textsuperscript{54}. (All these are) for the growth\textsuperscript{55} (or glory) of Ahura Mazda\textsuperscript{56}, possessed of treasures\textsuperscript{57} and glorious\textsuperscript{58}; for the increase\textsuperscript{59} of the Ames\shahspots\textsuperscript{60}; for the increase\textsuperscript{61} of star\textsuperscript{63} Tishtrya\textsuperscript{62}, possessed of treasures\textsuperscript{64} and glorious\textsuperscript{65}; for the increase of\textsuperscript{66} the holy\textsuperscript{68} man\textsuperscript{67} (and) for the increase of\textsuperscript{69} all\textsuperscript{70} the holy\textsuperscript{73} creatures\textsuperscript{72} of Spenā Mino\textsuperscript{71}.

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

Vanghucha\textsuperscript{74} vanghuyāoscha\textsuperscript{75} āfrināmi,\textsuperscript{76} vi\mbox{spay}āo\textsuperscript{77} ashaonō\textsuperscript{78} stōish\textsuperscript{79} haithyāicha\textsuperscript{80} bavānithyāicha\textsuperscript{81} būshyānithyāicha,\textsuperscript{82} Ashim\textsuperscript{83} rāsentim\textsuperscript{84} dareghō-vārethmanem,\textsuperscript{85} mishāchim\textsuperscript{86} hvō\textsuperscript{87} aiiwīshāchim\textsuperscript{88} mishāchim\textsuperscript{89} āfrasāonghāitim.\textsuperscript{90} Barentim\textsuperscript{91} vi\mbox{spāo}\textsuperscript{92} baēshazāo,\textsuperscript{93} apāmcha\textsuperscript{94} gavāmcha\textsuperscript{95} urvaranāmcha.\textsuperscript{96} Taurvayeintim\textsuperscript{97} vi\mbox{spāo}\textsuperscript{98} tbaēshāo,\textsuperscript{99} daēvanām\textsuperscript{100} mashyānāmcha.\textsuperscript{1} Areshyantām\textsuperscript{2} ahmāicha\textsuperscript{3} nmānāi\textsuperscript{4} ahmāicha\textsuperscript{5} nmānahe\textsuperscript{6} nmāno-patēe\textsuperscript{7}.

I praise\textsuperscript{76} good men\textsuperscript{74} and women\textsuperscript{75} who are,\textsuperscript{80} who were\textsuperscript{81} and will be,\textsuperscript{82} of the entire\textsuperscript{77} creation\textsuperscript{79} of Holy Hormazd.\textsuperscript{78} I praise Ashis (i.e. yazata named Ashivanguhi having such traits)\textsuperscript{83} who come for help\textsuperscript{84} (and is) the protector for a long time,\textsuperscript{85} the friend\textsuperscript{86} (of good man) and herself the willing follower\textsuperscript{88} (well-)instructing\textsuperscript{90} companion,\textsuperscript{89} and keeper\textsuperscript{91} of all\textsuperscript{92} healing virtues,\textsuperscript{93} for waters,\textsuperscript{94} cattles\textsuperscript{95} and plants\textsuperscript{96} (i.e. for them) and the destroyer\textsuperscript{97} of all\textsuperscript{98} evils\textsuperscript{99} of the daevas,\textsuperscript{100} wicked men\textsuperscript{1}

\textsuperscript{+} Darmesteter. - “are coming into being” (Mille)
(who are) the tormentors of this house and lord of this house.

Vanghūishcha adhāo vanghūishcha ashayō, hupaurvāo vahehīsh, aparāo rāsentic, dareghō vāre thmanō, yatha nō mazishtāoscha vahistāoscha sr-āshtāoscha ashayō ērenvante ameshanāmspantanām yasnāicha vahmāicha khshnaothrāicha frasastayaēcha. Fradathāi ahe nmānahe, fradathāi viṣpayō ashaonō stōish, hamistē viṣpayō dravatō stōish. Stavas ashā ye yē hudāo yoi henti.

(I praise) good charitable works, and righteous deeds (which are) of a very exalted dignity (and) superior (and which) subsequently (i.e. in their results) are attaining to (our help) (and) affording shelter for a long time, so that the greatest, best and excellent righteousness may reach us.

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

For the worship of the Ameshāspands and for (their) adoration, for (their) propitiation and for (their) glorification, (and) prosperity of this house, for the prosperity of the entire creation of righteous (Hormazd), and for the entire antagonism of the entire creation of the wicked (that righteousness may attain to us). On account of truthfulness I sing the glory of Him who (Himself) is of good wisdom (and of those) who are His Ameshāspands - Holy Immortals.

* The portion from “vanghucha vanghuyāoscha” up to “viṣpayō dravato stoish” is here taken from the first four paragraphs of Yasna Hä 52. These Gāthic words “stavas ashā ye hudāo yoi henti” are taken from Yasna Hä 45, known as ‘At Fravakhshyā’, para 6.

# 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 Mazdā.
*Vasascha\(^1\) tū\(^2\) Ahura Mazda\(^3\) ushtācha,\(^4\) khshaēsha\(^5\) havanām\(^6\) dāmanām.\(^7\) Vasō\(^8\) āpō,\(^9\) vasō\(^10\) ur-\varāo,\(^11\) vasō\(^12\) vispa\(^13\) vohu\(^14\) asha-chithra;\(^15\) khshayanim\(^16\) ashavanem\(^17\) dāyata.\(^18\) Akhshayanim\(^19\) dravantem.\(^20\) Vasōkhshathrö\(^21\) khyāt\(^22\) ashava;\(^23\) avasō-khshathrö\(^24\) khyāt\(^25\) dravāo\(^26\) gato\(^27\) hamishtō,\(^28\) nizbereto\(^29\) hacha\(^30\) spentahe mainyēush\(^31\) dāmabyō,\(^32\) varatō\(^33\) avasō-khshathrö.\(^34\)

At Thy will\(^1\) and with happiness\(^4\) Thou, O Ahura Mazda\(^3\) rulest over\(^5\) Thine-own\(^6\) creations;\(^7\) (Thou rulest) at (Thy) will\(^8\) over waters,\(^9\) over trees\(^11\) and over all\(^13\) good things,\(^14\) the seeds of righteousness.\(^15\) Thou appoint\(^18\) the holy (man)\(^17\) a ruler (but) not the infidel (i.e. the sinful man). May the righteous\(^23\) (man) be\(^22\) ruling-at-will\(^21\) (but) may the infidel,\(^26\) fallen\(^27\) into calamity,\(^28\) cast\(^29\) out\(^30\) of the creations\(^32\) of the Holy Spirit,\(^31\) having failed\(^33\) (in his schemes) be\(^25\) not-ruling-at-will.\(^34\)

Hakhshaya\(^35\) azem-chit\(^36\) yō\(^38\) Zarathushtrō\(^39\) fratemān\(^40\) nmānanāmcha,\(^41\) visāmcha,\(^42\) zantunāmcha,\(^43\) dakhyunāmcha,\(^44\) anghāo,\(^45\) daēnayāo,\(^46\) anumatayaēcha,\(^47\) anukhtayaēcha,\(^48\) anvarshtayaēcha,\(^49\) yā\(^50\) āhūirish\(^51\) Zarathushtrish.\(^52\)

\(^*\)Yatha\(^53\) nō\(^54\) āonghām\(^55\) shāto\(^56\) manāo,\(^57\) vahishtō\(^58\) urvānō\(^59\) khvāthra-vaitīś\(^60\) tanvō\(^61\) hento\(^62\) vahishtō\(^63\) anghush;\(^64\) ākāoschōit\(^65\) āhuire Mazda\(^66\) jasentām.\(^67\) Asha\(^68\) vahishta,\(^69\) asha\(^70\) sraēshtō\(^71\) daresāma\(^72\) thwā,\(^73\) pairī\(^74\) thwā\(^75\) jamyāma,\(^76\) hamem\(^77\) thwā,\(^78\) hakhma.\(^79\) Ashem Vohū 1;

* The portion from 'Vasascha tū Ahura Mazda' up to 'Āhurish Zarathushtrish' is taken from Yasna Ha 8, paras 5-6-7.

# The Portion from here up to 'hamem thwā hakhma' is from Yasna Ha 60, paras 11-12.
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.

I36 who am Zarathrushtra39 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) openly165

Through the best69 righteousness,69 excellent71 righteousness,70 (Oh Ahura Mazdā) 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 !)

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

# 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).
Note: This Neyāyesh is enjoined in the Persian Rivāyet to be recited during three Gāh’s daily during the day, i.e. Hávan, Rapithwan and Uziran.

Khshnaothra Ahurahe Mazdā. Ashem Vohū 1; Pa nāme yazdān, *satāyem zabāem dādār Ahura Mazda* rayōmand, khorehmand harvesp-āgāh, kerdegār khodāvand khodāvand pādashāh bar hame pādashāhān, neghdār, khāleke makhluk, ar-razzāk ruzi-dehandeh, kāder o kavi o kadīm; bakhshāyandeh bakhshāyeshgar, meherbān, tavānā o dānā o dādār o pāk parvardegar. Ādel pādashāhi bizavāl bāshad. Hormazd Khodāe awazūni gorje khoreh awazāyād. Khorsched amarg rayōmand aurvad-asp be-rasād.

(May there be) the rejoicing, of Ahura Mazda. (I commence this recital) in the name of the Creator. I praise and invoke Hormazd (who) is the Keeper of treasures, Glorious, Omniscient, the Perfector of all deeds, the Lord of Lords, King over all Kings, the Protector, the Creator of (all), things created, the Giver of the daily bread, the Natural and the Powerful, without beginning or end, the Bestower of good things, the Forgiver of sins, the Loving, Omnipotent, Wise and the Nourisher (of all creations).

* The portion beginning from “satāyem zbāyem” up to “Ādel pādashāhi bizavāl bāshad” appears to be a later addition because in the beginning of every Neyāyesh and Yašt 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 pādashāhi bizvāl bāshad” some Arabic words occur. Such as, khāleke makhluk, ar-ruzzāk kāder, etc., which do not occur in the Pazand introduction of other Avestan texts.
of Hormazd (who is) the Lord and the Producer (Creator of the whole world) be on the increase! May the immortal, brilliant and the swift footed horse Sun (i.e. Khorshed yazata) come (to my help)!

Az hamā gunāh patet pashemānum; az harvastīn 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 geti mīnoānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom.*


@ (May there be) homage unto Thee! Thrice, O Ahura Mazda, prior to (Thy) other creatures! (May there be) homage unto you, O Holy Immortals! (You who are) all of one accord with Khorshed yazata (i.e. co-workers with one will and one accord). May this (homage of mine) reach (the Creator) Hormazd! The Holy Immortals! The Fravashis (the Guardian Spirits) of the righteous! and may this (homage) reach Vayu yazata created of the long period!22

(3) Ferastuye humatói byaschā hukhtōi byaschā hvarshōi byaschā, mānthwōi byaschā vakhedhwōi byaschā

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* For the translation of this paragraph, see Srosh Bāz, pp. 14-15.
# For the translation and explanation of this, see pages 8-9.
@ i.e. O Creator Hormazd I pay homage unto Thy best-created things, (but) prior to that I pay homage unto Thee thrice.
$ Lord of long duration or period (Darmesteter).

(3) I praise (all) good thoughts, good words and good deeds through (my) thoughts, words and deeds. I uphold all good thoughts, good words and good deeds. I renounce all evil thoughts, evil words and evil deeds. (4) I dedicate unto you, ye Holy Immortals, worship and praise (and) with the very life of my own body through thoughts, words and deeds (and) with (my) conscience. I praise righteous. (5) (To recite bowing the head) Nemō Ahurā Mazdā, nemō Ahurā Mazdā, nemō Ahurā Mazdā; nemō Ameshaēbyō Spentāēbyō, nemō Mithrāvourugaoyaoiteitē, nemō Hvare-khsaētār aurvat-aspā, nemō ābyō dōithrābyō, yāo Ahurahe Mazdāo, nemō gēush, nemō gayehe, nemō Zarathushtrahe Spitāmahe ashaonō fravasēē, Nemem vīspayāo ashaonō stōish haughtyāicha bavānithyāicha # bushyānithyāicha.

(5) (May there be) homage unto (the Creator) Ahura Mazda unto the Holy Immortals unto Meher yazata, the lord of wide pastures and the swift-footed horse Khorshed yazata! (May there be) homage unto these two eyes.

* The entire kartak-section of "Ferastuyec" is called, "Avestan Patet". This section is taken from Yasna Ha 11.
# The portion beginning with ‘Nemo Ahurā Mazdā’ up to ‘bushyānithyāicha’ is taken from the Yasna Ha 68, para 22.
@ 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.
that\(^{18}\) (are) of \* Ahurá Mazda!\(^{15}\) Unto the Fravashi\(^{24}\) of the first-created Bull\(^{17}\) (i.e. of Gávyodád)! Unto the Fravashi\(^{24}\) of Gayomard\(^{19}\)! (And) may there be homage\(^{20}\) unto the Fravashi\(^{24}\) of Zarathushtra,\(^{21}\) the Spitamán!\(^{22}\) (May there be) homage\(^{25}\) unto the entire\(^{26}\) creation\(^{28}\) of the righteous\(^{27}\) (Ahurá Mazda)\(^{27}\) that is,\(^{29}\) coming into being\(^{30}\) and\(^{#}\) that will be!\(^{31}\)

(If the Gáh is Hávan, to recite as under):

\[
\text{Vohū }^{32} \text{ ukhshyā }^{33} \text{ mananghā }^{34} \text{ khshathra }^{35} \text{ ashāchā }^{36} \text{ ushtā }^{37} \text{ @tanūm }^{38} \text{ (to be recited three times) Ashem Vohū 3.}
\]

Do Thou strengthen\(^{33}\) (my) body\(^{38}\) (O! Hormazd) through good\(^{32}\) thoughts,\(^{34}\) righteousness,\(^{36}\) strength\(^{35}\) (or power\(^{35}\)) and prosperity.\(^{37}\)

(During the Gáh Rapithwan or Second Hávan, to recite as under):

\[
\text{Imā }^{37} \text{ raochā }^{39} \text{ barezishtem }^{38} \text{ + barezemanām }^{40} \text{ (to be recited three times). Ashem Vohū 3.}
\]

This\(^{37}\) highest\(^{39}\) light\(^{30}\) amongst the high (lights)\(^{40}\) (which is called the Sun; we regard it as Thy most beautiful body, O Hormazd.

(If the Gáh is Uziran, to recite as under):

\[
\text{Yahmī }^{41} \text{ Spentā }^{42} \text{ thwā }^{43} \text{ mainyū }^{44} \text{ urvaēse }^{45} \text{ s Jasō }^{46} \text{ (to be recited three times). Ashem Vohū 3.}
\]

At which\(^{41}\) end\(^{45}\) (O! Hormazd Thou art coming) with Thy\(^{43}\) bountiful\(^{42}\) Spirit\(^{44}\) (i.e. Spena Mino).

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

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

\@This sentence to be recited during the Havan Gáh is taken from Yasna Há 33, Stanza 10 known as ‘Yathā āish’.

\† These words to be recited during Rapithwan Gáh are taken from Yasna Há 36, para 6, known as ‘ahyā thwā āthro’.

\$ These words to be recited during Uziran Gáh are taken from Yasna Há 43, Stanza 6.
(6) Hvare-khshaëtetm¹ ameshem² raëm³ aurvat-as-pem⁴ yazamaide⁵ Mithrem⁶ Vouru-gaoyaitum⁷ yazamaide⁸ arsh-vachanghem⁹ vyakhænam¹⁰ hazanghra-gaoshem¹¹ hutãshetm¹² baëvare-chashmanem¹³ berezantem¹⁴ perethu -vaëdhayanem¹⁵ sûrem¹⁶ akhvañetm¹⁷ jaghaür-vãonghem.¹⁸ (7) Mithrem¹⁹ vîspanâm²⁰ dakhyunâm²¹ danghu-paitim²² yazamaide,²³ yim²⁴ fradathat²⁵ Ahuro Mazdão,²⁶ khvarenanguhañemetm²⁷ mainyavanâm²⁸ yazatanâm,²⁹ Tat³⁰ nÔ³¹ jamyat³² avanghe³³ Mithra³⁴ Ahura³⁵ berezanta.³⁶ Hvarekhshaëtem³⁷ ameshem³⁸ raëm³⁹ aurvat-as-pem⁴⁰ yazamaide.⁴¹

(6) We praise⁵ the immortal,² radiant³ and the swift-footed horse,⁴ the Sun.¹ We praise⁸ Meher yazata⁶ of wide pastures¹ (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 come,³² # here³⁰ for our³¹ help!³³ We praise⁴¹ the immortal,³⁸ radiant³⁹ and the swift-footed horse,⁴⁰ the Sun.³⁷

(8) Tishtrîm⁴² drvô-chashmanem⁴³ yazamaide,⁴⁴ Tishtrim drvô-chashmanem yazamaide, Tishtrim drvô-chashmanem yazamaide. Tishtirim⁴⁶ yazamaide,⁴⁶ Tistryenyô⁴⁷ yazamaide,⁴⁸ Tishtrîô⁴⁹ raëvô⁵⁰ khvarenanguhô⁵¹ yazamaide,⁵² vanantem⁵³ stärem⁵⁴ mazdadhätem⁵⁵ yazamaide,⁵⁶ Tishtrîm⁵⁷ stärem⁵⁸

* 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.

# tat = Sanskrit tad, meaning “here, so, in this way”.
raeśvante. 59 khvarenanguhantem 60 yazamaide, 61 thwāshem 62 khvadhātem 63 yazamaide, 64 zrvānem 65 akaranem 66 yazamaide, 67 zrvānem 68 daregho -khvadhātem 69 yazamaide. 70 Vātem 71 spentem 72 hudhāonghem 73 yazamaide, 74 razishtām 75 chishtām 76 Mazdadhaṭām 77 ashaonīm 78 yazamaide. 79 Daēnām 80 van -guhīm 81 māzdayasnīm 82 yazamaide. 83 Pathām 84 khvāstāiTīm 85 yazamaide, 86 zarenumantem 87 sūrem 88 yazamaide, 89 saokantem 90 gairīm 91 mazdadhaṭām 92 yazamaide 93

(9) Vīspemcha 94 ashavanem 95 mainyaom 96 yazatem 97 yazamaide, 98 Vīspemcha 99 ashavanem 100 gaēthīm 1 yazatem 2 yazamaide, 3 haom 4 urvānem 5 yazamaide, 6 havām 7 fravashīm 8 yazamaide. 9 Jasa 10 me 11 avanghe 12 Mazda. 13 Ashāunām 14 vanguhīsh 15 sūrāo 16 spentāo 17 fravashayō 18 yazamaide. 19 Ḥvare-khshaētem 20 ameshem 21 raēm 22 aurvat -aspem 23 yazamaide. 24 Ashem Vohū 3.

(8) We praise 44 Tishtrya 42 (yazata) * of sound eyes. 43 We praise 46 (the star) #Tishtrya, 45 we praise 46 $ those-belonging-to- Tishtrya. 49 We praise Tishtrya, 50 the radiant (and) glorious. 51 We praise 61 the star 58 @ Vanant, 53 created by Mazda. 55 We praise 61 the star 58 Tishtrya, 57 the radiant 59 (and) glorious. 60 We praise 64 the Sky 62 that follows its own law. 63

* Its meaning can also be ‘giver of sound eyes’.

# Tishtrya is the name of the most brilliant star in the constellation Canis Major in the East. This star is compared to Sirius or Dogstar in English.

@ 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).

$ 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.
We praise the Boundless (eternal) Time, the Time appointed-for-the-long-period, the Wind (or Govād yazata), bountiful (and) of good creation. We praise Wisdom, the most upright, righteous, created by Mazda (i.e. Religious education), the good Mazdayasnic Religion, the chosen path amongst other paths, the terrible weapon, and the Mount, Saokant, created by Mazda.

(9) We praise every righteous spiritual yazata, (and) every righteous yazata pertaining to this world. We praise our own Fravashi. Come to my help, Oh Creator Hormazd. We praise the good, strong, (and) beneficial Fravashis of the righteous (people). We praise the immortal, radiant (and) swift-footed horse, the Sun.

* or steadfast, of straight forward morals (khvā+ stāiti)

# 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 Vendidād 8 Frakart 19th, that Srosh yazata keeps a powerful weapon in his hands for smiting the skulls of demons. The original meaning of ‘Zarenumanatem’ is ‘wrathful’ and I have derived the meaning ‘terrible, horrible’ from it. Avesta word Zarenu = (German) Zorn = wrath, anger.

@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 Hās 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
(10) Fravārāne mazdayasnō zarathushtrishī vīdaēvō ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Hvare-khshaētahe⁷ ameshahē⁸ raēvahe⁹ aurvat-aspahe,¹⁰ khshnaothra¹¹ yasnaīcha¹² vahmaīcha¹³ khshnaothraīcha¹⁴ frasastayaēcha,¹⁵ yathā ahū vairyō¹⁶ zaotā¹⁷ frā me¹⁸ mrūte,¹⁹ athā ratush ashāt-chit hacha,²⁰ frā ashava²¹ vidhvāo²² mraotū.²³

(10) For the propitiation¹¹ (of the Creator Ahura Mazdā) (during such and such Gāh), for the worship¹² of the immortal,¹³ radiant¹⁴ (and) swift-footed horse,¹⁰ the Sun, for (its) veneration,¹⁵ propitiation¹⁶ and glorification,¹⁵ the officiating-priest¹⁷ (Zaotar)¹⁷ may proclaim¹⁹ unto me¹⁸ excellences of the verse ‘Yathā Ahu Vairyō’¹⁶ let (the Rāspi who is) righteous¹¹ (and) learned²¹ * pronounce²³ (the excellences of the verse) ‘Athā ratush ashāt-chit hacha’.²⁰

(11) #Hvare-khshaētem¹ ameshem² raēm³ aurvat-as-pem⁴ yazamaide.⁵ Āat yat⁶ hvare⁷-rao khochn⁸ tāpayeiti,⁹ āat yat¹⁰ hvare-raochō¹¹ tāpyeiti,¹² hishtenti¹³ mainyahvāonghō¹⁴ yazataonghō,¹⁵ satemcha¹⁶ hazangremcha;¹⁷ tat¹⁸ khvarenō¹⁹ hām-hārayeinti,²⁰ tat²¹ khvarenō²² nipārayentei,²³ tat²⁴

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 Há 24, paras 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 Vendidād, Frakart 19, paras 27-32.

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

# The portion from here up to the word, ‘Yasemcha’ 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 Niāesh.
khvarenō₂⁵ bakhshenti,₂⁶ zām²⁷ paiti²⁸ ahuradhātām,²⁹ frādhatichā³⁰ ashahe³¹ gaethāo,³² frādhatichā³³ ashahe³⁴ tanuye,³⁵ frādhatichā³⁶ hvare³⁷ yat³⁸ ameshem³⁹ raēm⁴⁰ aurvat-aspem.⁴¹

(11) We praise⁵ the immortal,² radiant³ (and) swift-footed horse,⁴ the Sun.¹ When⁶ the * light⁸ 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 #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; ‘Ram Khvāstar’ is equivalent to ‘ether’ and ‘Vayu uparō-kairīyō’ 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 yazad. Moreover, there occurs, ‘Rām Khvāstar’ in the ‘Khshnuman’ of Mino Rām. Besides, in the Khshnuman of Mino Rām there occurs ‘Vayu uparo-kairya’ along with ‘Rām Khvāstar’. As per this allegory ‘Rām Khvāstar’ and ‘Vayu uparō-kairya’ 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.

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* Taking hvare-raokhshni as a compound, if the reading according to Geldner, ‘hvare raokhshne’ is taken, it means : - When the Sun warms with its light.

# In the original Avesta this word is found as dative singular (tongue), its original meaning is the body. Darmesteter translates, "germs".
(12) Āat yat¹ hvare² uzukhshyeiti,³ bvat⁴ zâm⁵ Ahuradhātām⁶ yaozdāthrem,⁷ āpem⁸ tachintām⁹ yaozdāthrem,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 destroy⁹ #) all⁸ (things and lives) that¹⁰ are¹¹ in the seven regions *.¹² Then any¹⁴ spiritual¹⁵ yazatas¹⁶ even would not find support¹⁸ in this material world.

* 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-barcahti (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’.

# 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 ‘Sarosh Bāz’, pp. 15-16, should be understood as “foul air, miasma, producing plague, means of disturbing prosperity”.

@or the power of repelling (the daevas) (Sanskrit pratisthāhā). Darmesteter translates the word by, “cannot withstand the daevas and oppose them.”
(14) Yô¹ yazaitê² hvarê³ yat⁴ ameshem⁵ raêm⁶ aurvat-aspe³m,⁷ paitishtâtêë⁸ temanghâm,⁹ paitishtâtêë¹⁰ temashchîrânâm¹¹ daêvanâm,¹² paitishtâtêë¹³ tâyûnâmchâ¹⁴ hazasnâmchâ,¹⁵ paitishtâtêë¹⁶ yâtunamchâ¹⁷ pairikânâmchâ,¹⁸ paitishtâtêë¹⁹ ithyejanghô²⁰ marshaonahe,²¹ yazaitê.²² Ahruem Mazdâm,²³ yazaitê²⁴ Ameshe Spente,²⁵ yazaitê²⁸ haom²⁷ # urvânem,²⁸ khshnâvayeiti²⁹ vîspe³⁰ mainyavachâ³¹ yazata³² gāêthyâcha,³³ yô³⁴ yazaitê³⁵ hvarê³⁶ yat³⁷ ameshem³⁸ raêm³⁹ aurvat-aspe³m.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) Yazâì¹ mithrem² vouru-gaoyaoitî³ hazanghragaoshem,⁴ baêvare-chashmanem,⁵ yazâì⁶ vazrem⁷ hunivikhtem,⁸ kameredhe⁹ paitî¹⁰ daêvanâm,¹¹ mithrahe¹² vouru-gaoyaoitîoiš,¹³ yazâì¹⁴ hakhedhremchâ,¹⁵ yat¹⁶ astî¹⁷ hakhedhranâm¹⁸ vahishtem,¹⁹ antare²⁰ mâônghemchâ²¹ 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 mace⁷ of Mithra,¹² the lord of wide pastures,¹³ sufficiently made ponderous⁸, weighty (for smiting) against¹⁰ the skull⁹ of the Demons.¹¹

# Dr. Geldner from here up to ‘urvânem’ takes as a poem of three lines, each line begins with ‘yazaitê’.

@root vij = to weigh. “Well-struck down” (Prof. Darmesteter), well-aimed (Prof. Harlez), well-utilized (Dr. Spiegel).
I praise the best friendship of friendships which is between the Moon and the Sun.

(16) Ahe raya khvarenanghacha, tem yazāi surunvata yasna, hvare-khšaetem ameshem raēm aurvat-aspe. zothrābyō hvare-khšaetem ameshem raēm aurvat-aspe yazamaide.

On account of his radiance and glory I worship that immortal, radiant (and) swift-footed horse Sun with the #audible or famous) yasna. We worship the immortal, (and) swift-footed horse, Sun, with libations.

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha zothrābyascha arshukhdhāeibyascha vāghzibyō.

(We who are) the performers of Haoma-ceremony (or the acknowledgers of the Haoma-ceremony), (worship the Sun) with milk, Baresman, skill of tongue, with the Holy Spell,

* 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.

# “Traditional” (Prof. Darmesteter)

@Dr. Gelder takes the word ‘Zaothrābyō (with libations) occurring in the para of ‘Ahe raya khvarenanghacha’ of every Niāesh and every yasht with the preceding word “Yazāi” (I worship).

$ 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 words for the ceremonial oblation.
and with (good) word, (good) deed, oblations (offerings) and rightly spoken words.  

**Explanations:** (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 Ha 9 (Havanim) it is stated that Vivanghâne, the father of King Jamshid; Āthawyān, 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 (Hâvanim) 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 found the baresman ceremony, but its ceremony, too, like the cult of Haoma is most ancient and this is ascertained from the Rām Yash. In the second ‘Kartak’ 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 ‘kartak’ of Sarosh 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 Ahuro¹⁸ vaethā¹⁹ ashā²⁰ hachā,²¹ Yāonghāmachā tānschā tāoschā²⁴ yazamaide.²⁵

Among the living beings¹³ whoever¹² (is) better¹⁷ in acts of worship,¹⁵-¹⁶ of which¹² Ahura Mazdā¹⁸ (Himself) is aware,¹⁹ on account²¹ of His holiness²⁰, all such²² men²³ and women²⁴ we revere.²⁵

(To pray in a murmur) *Hormazd¹ Khodāe,² awazūnie³ mardum⁴ mardum⁵ sardagān,⁶ hamā⁷ sardagān,⁸ hambāyaste⁹ vehān,⁹ oem¹⁰ behedin¹¹ māzdayasnān¹² āgāh¹³ āstavān¹⁴ neki¹⁵ rasānād¹⁶ aedūn¹⁷ bād¹⁸ (To recite loudly) 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) species⁸ ! 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!)

* For the explanation of Yenghe Hātām, see note p.1.
# This entire portion to be murmured is in Pazand. The reason being it is the Pazand language, which is different from that of the Avestā. Therefore it cannot be prayed loudly. This is so done as, recitation of a certain portion of the Avesta is left out after reciting the Pāzand portion. Whatever Pāzand passages that occur before the Avestan text or at its end are not to be recited in murmur but are recited loudly.
@The same, ‘Khshnuman’ (or propitiatory formula) which occurs in the Khshnuman ‘Fravārāe Mazadayaasno’ in every Niāesh and every Yasht also occurs in the Khshnumn ‘Yasnemchā’. After giving the translation of ‘Yasnemchā’ here I have not thought it essential to translate it again anywhere.
(17) Yasnemcha¹ vahmemcha² aojascha³ zavarecha áfrinámi⁴, hvare-khshaetahe⁵ ameshahe⁶ raëvahe⁷ aurvat-aspæhe.⁸ Ashem Vohú 3.

"I praise⁰ the worship,¹ glorification,² skill³ (or efficaciousness)⁴ and strength⁵ of the immortal,⁶ radiant⁷ and swift-footed horse,⁸ Sun.⁹

(18) Ahuránîsh¹ ahurahe² vahishtábyô³ zootherábyó⁴ sraështábyô⁵ zootherábyô,⁶ dahmô-pairi-angharshtábyô⁷ zootherábyô.⁸ Ashem Vohú 1. Ahmái⁹ raëshcha¹⁰ khvare-nascha,¹¹ ahmái¹² tanvô¹³ dravatätem,¹⁴ ahmái¹⁵ tanvô¹⁶ vazdvare,¹⁷ ahmái¹⁸ tanvô¹⁹ verethrem,²⁰ ahmái²¹ ishtîm²² pourushkhvâthram,²³ ahmái²⁴ ásnâmchit²⁵ frazantîm,²⁶ ahmái²⁷ dareghâm²⁸ dareghô-jitîm,²⁹ ahmái³⁰ vahishtem ahûm³¹ ashaonâm,³² raocchanghem³³ vîspô-khvâthrem.³⁴ Atha³⁵ jamyât³⁶ yatha³⁷ áfrinámi.³⁸ Ashem Vohú1.

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 best² # oblations,³ with excellent⁴ oblations,⁵ (and) with oblations⁶ filtered by the pious people,⁷ (do, thou, O! Khorshed yazata ! grant) radiance¹⁰ and glory¹¹ unto that man⁹; do thou grant him¹² soundness¹³ of the body¹⁴ (i.e. health), happiness,¹⁵ victory¹⁶ of the body,¹⁷ wealth¹⁸, full of happiness,¹⁹ progeny,²⁰ naturally intelligent,²¹ do thou grant him,²² long life;²³ (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)

* As regards Avestan text and translation of this para, see pp.18-20.

# 'Zor' - libation, i.e. a thing that is offered in sacred religious ceremony; milk, water, food, dry fruits, etc., consecrated ceremonially.
Explanation: Both these passages "Ahurānīsh" and "Ahmāī 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 "Ahurānīsh" the following appropriate words have come; "Yō vō āpō vanguhish yazāîte ahurānīsh ahurahe" etc. "ahmāi raēshcha 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 (Oh! Holy Waters of Ahura Mazda!), etc.

* Roz nek nām, roz pāk nām, roz mubārak (falān)\(^1\) māhe mubārak (falān),\(^2\) gāhe (falān),\(^3\) namāz\(^4\) dādāre\(^5\) gehān\(^6\) *dāmān.\(^7\) Kshnaothra Ahurahe Mazdāo, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi\(^8\) 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!

Gorje\(^1\) khoreh\(^2\) awazāyād\(^3\) khorsheid\(^4\) amarg\(^5\) rayōmand\(^6\) aurvad-asp,\(^7\) be-rasād\(^8\) amāvand\(^9\) pirozgar\(^10\) amāvandīh\(^11\) pirozagari.\(^12\) Dād\(^13\) dīn\(^14\) beh\(^15\) Māzdayasnān\(^16\) āgāhī\(^17\) ravaī\(^18\) goāfrangānī\(^19\) bād\(^20\) hafte keshvar zamin\(^21\) aedūn\(^22\) bād.\(^23\) Man\(^24\) ānō\(^25\) āwāyad\(^26\) *shudan, man ānō āwāyad shudan, man ānō āwāyad Shudan. Ashaone Ashem Vohū 1.

* In every Niaesh and yasht, the portion from "Roz Nek Nām" up to "Gehān dāmān" and the entire para of 'Gorge Khoreh Awazāyād' and 'Dādāre gehān dine Māzdayasni dāde Zarhusti' and the final sentence at the end are in Pāzand.

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

@Whatever 'Khshnuman' that occurs in the introduction of each Niāesh 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 Niāesh and yasht.
May the lustre and glory of the immortal, radiant, swift-footed horse-sun-increase! May (that) courageous (and) victorious (Khorshed yazata) come (to my help) for courage and victory! May there be justice of the good Mazda-worshipping Religion, (its) knowledge, promulgation and fame (or glory) in the seven regions of the earth! May it be so! ought to go there. (To be recited facing the South)


The Mazdayasni religion (and) the law (proclaimed) by the Prophet Zarathushtra (has been received from Ahura Mazda), the Creator of the world. Homage (be) unto thee, O righteous most profitable and undefiled “Ardvī Sura! Homage (be) (unto thee) O good, righteous, Tree created by the (Creator) Ahura Mazda!


We praise the immortal, radiant (and) swift-footed-horse, Sun. May the immortal, radiant and swift-footed horse, Khorshed (yazata) come (to my help).
MEHER Neyāyesh *

(It is enjoined in the Persian Rivayet to recite this Neyāyesh everyday during the day-time in the three Gahs-Havan, Rapithwan and Uzirin).

Pa nāme1 yazdān2 Hormazd3 Khodāe4 awazūnī5 gorjē6 khoreh7 awazāyād;8 Meher9 farāgayaod10 dávare rāst11 be-rasād.12 Az hamā gunāh patet pashemānum; az harvestīn dushmanā duzhukta duzhvarsha. Mem pa getī manīd; oem goft, oem jast, oem būn būdested ; 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 @ 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 Ameshā Spentā vīspe

* 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 Niãesh and Meher Yasht. For further details, see a booklet in English on ‘A Lecture on Mithraic Worship’, by Sheth Khars hedji Rustomji Kama.

@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)


(3) Ferastuye humatōibyaschā hūkhtōibyaschā hvarshtōibyascha, mānthwōibyaschā vakhedhwōibyaschā varshtvōibyaschā. Aibigairyā daithe vīspā humatāchā hūkhtāchā hvarshtāchā. Paitirichyā daithe vīspā dushmatāchā duzhūkhtāchā duzhvarshtāchā.


(5) (To recite bowing the head) * Nemō Ahurāi Mazdāi, nemō Ahurāi mazdāi, nemō Ahurāi Mazdāi; nemō Ameshaēibyo Spentaēibyo, Nemō mithrāi vouru-gaoyotēe, nemō hvare-khsaētāi aurvat-aspāi, nemō ābyō dōithrābyō, yāo Ahurahe Mazdaō, nemō gēush, nemō gayehe, nemō Zarathushtrahe Spitāmahe ashaonō fravashēe nemem vīspayōo ashaonō stōish, haihtyāicha, bavānithyāicha būshyānithyāicha.*

(If the Gah is Havan, recite three times as under):
Vohū ukhshyā mananghā khshathrā ashāchā * ushtā tanūm (to be recited three times). Ashem Vohū 3.

* For its translations, see Khorshed Niaesh page 27.
(If the Gāh is Rapithwan or Second Ḥavān, recite three times as under):

Imā raochsel b·rezishtem * Barezemanām.
Ashem Vohū 3.

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

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

(6) * Mithrem vouru·gaoyaoitām yazamaide, arshvachanghem, vyākhānem hazanghragaoshem, hutāshtem, baēvare·chashmanem, berezantem, perethu-vaēdhayanem sûrem, akhvañem, jaghāurvāoghem. (7) Mithrem vîspanām 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, Tishtrīm drvō·chashmanem yazamaide, Tishtrīm yazamaide, Tishtryenō yazamaide, Tishtryō raē-vāo khvarenanghuḥāo yazamaide, vanantem stārem mazdadḥātem yazamaide, tishtrīm stārem raēvantem khvarenanghuḥantem yazamaide, thwāshem khvadhātem yazamaide, zrvānem akaranem yazamaide, zrvānem dareghō·khvadhātem yazamaide, vātem spentem hudhāonghem yazamaide, razishtām chistām mazdadḥātām ashaonīm yazamaide, daēnām vanghuṁīn māzdayaṁīnīm yazamaide, pathām khvāstāitim yazamaide, zarenumantem sûrem yazamaide, saokantem gairīm mazdadḥātem yazamaide.

* For its translation, see Khoshied Niāesh, page 28-29.

(10) Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Mithrahe vouru-gaoyaoitiōiš hazanghra-gaoshaha baēvare-chashmanō, aokhto-nāmanō yazatahe, rāmnascha khvāstrahe# khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū vairyō zaotā frā me mrūte, athā ratush ashāt-chit hachā frā ashava vīdhvāo mraotū.


$Mithrem aiwi - dakhyūm yazamaide, mithrem antare-dakhyūm yazamaide; mithrem ā-dakhyūm yazamaide, mithrem upairi-dakhyūm yazamaide, mithrem adhairi-dakhyūm yazamaide, mithrem pairi-dakhyūm yazamaide; mithrem aipi-dakhyūm yazamaide. (12) Mithra Ahura berezanta aithyejangha ashavana yazamaide, strēushcha māonghemcha hvarecha, urvarāhu paiti baresmāyāhu, mithrem vispanām dakhyunām danghu-paitīm yazamaide.$

* For the translation of paragraphs 6-9, see Khorshed-Niāesh, pages 30-32.
# 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 Niāesh, p.33)
@ For its translation, see Khorshed Niāesh, page 30.
$ The portion from ‘Mithrem aiwi-dakhyum yazamaide’ up to here occurs in Meher yasht, paras 144-145.
(11) We worship\textsuperscript{16} Meher yazata\textsuperscript{14} of advanced countries;\textsuperscript{15} we worship\textsuperscript{19} Meher yazata\textsuperscript{17} of countries in the interior,\textsuperscript{18} pertaining to the neighbouring country\textsuperscript{21} (or pertaining to this country\textsuperscript{21}); we worship\textsuperscript{25} Meher yazata\textsuperscript{23} pertaining to upper country,\textsuperscript{24} and the lower or nether country.\textsuperscript{27} We worship\textsuperscript{31} Meher yazata\textsuperscript{29} pertaining to the country round about,\textsuperscript{30} and also the country in the rear.\textsuperscript{33} (12) We praise\textsuperscript{40} Meher yazata\textsuperscript{35} (and) Ahura\textsuperscript{36} (i.e. Ahura Mazda) (who are) the exalted,\textsuperscript{37} imperishable\textsuperscript{38} and righteous.\textsuperscript{39} We praise\textsuperscript{51} the stars,\textsuperscript{41} the Moon\textsuperscript{42} and the Sun\textsuperscript{43} and the lord\textsuperscript{50} of all\textsuperscript{48} countries,\textsuperscript{49} Meher yazata.\textsuperscript{47} This we worship in front \textsuperscript{45} of the trees\textsuperscript{44} pertaining to the Baresma.\textsuperscript{46} (13) On account of his\textsuperscript{52} splendour\textsuperscript{53} and glory\textsuperscript{54} I worship\textsuperscript{56} that\textsuperscript{55} Meher Yazata\textsuperscript{59} of wide pastures\textsuperscript{60} with the audible\textsuperscript{57} (or famous) yasna.\textsuperscript{58} We worship\textsuperscript{64} Meher yazata\textsuperscript{62} of wide pastures,\textsuperscript{63} happy\textsuperscript{*} and good dwelling\textsuperscript{66} for the Iranian\textsuperscript{67} countries,\textsuperscript{68} with libations.\textsuperscript{61}

(14) Ācha nō\textsuperscript{1} jamyāt\textsuperscript{2} avanghe,\textsuperscript{3} ācha nō\textsuperscript{4} jamyāt\textsuperscript{5} ravanghe,\textsuperscript{6} ācha nō\textsuperscript{7} jamyāt\textsuperscript{8} rafnanghe,\textsuperscript{9} ācha nō\textsuperscript{10} jamyāt\textsuperscript{11} marzdikāi,\textsuperscript{12} ācha nō\textsuperscript{13} jamyāt\textsuperscript{14} baēshazāi,\textsuperscript{15} ācha nō\textsuperscript{16} jamyāt\textsuperscript{17} verethraghnāi,\textsuperscript{18} ācha nō\textsuperscript{19} jamyāt\textsuperscript{20} havanghāi,\textsuperscript{21} ācha nō\textsuperscript{22} jamyāt\textsuperscript{23} **ashavastāi,\textsuperscript{24} ughrō,\textsuperscript{25} aiwi-thūrō,\textsuperscript{26} yasnyō,\textsuperscript{27} valmyō,\textsuperscript{28} an-aawi-druktō,\textsuperscript{20} vīspemāi,\textsuperscript{30} anguhe,\textsuperscript{31} astvaite,\textsuperscript{32} mithrō,\textsuperscript{33} yō,\textsuperscript{34} vouru\textsuperscript{35} - gaoyaoitish;\textsuperscript{36}

\# 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 Niäesh 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'.

* Or of a happy dwelling or a good dwelling to the Iranian countries.

** 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'. 
(15) Tem⁴⁺³⁷ amavantem³⁸ yazatem³⁹ sūrem⁴⁰ dāmōhu⁴¹ sevishtem⁴² mithrem⁴³ yazāi⁴⁴ zaotrhāyō;⁴⁵ tem⁴⁶ pairi-jaśāi⁴⁷ vantacha⁴⁸ nemanghacha;⁴⁹ tem⁵⁰ yazāi⁵¹ surunvata⁵² yasna⁵³ mithrem⁵⁴ vonru-gaoyaoitīm;⁵⁵ zaotrhāyō⁵⁶ mithrem⁵⁷ vonru-gaoyaoitīm⁵⁸ yazamaide.⁵⁹

(14) And may² Meher yazata³ who³⁴ (is) the lord of wide pastures,⁶ the mighty,²⁵ triumphant,²⁶ worthy of worship,²⁷ adoration,²⁸ the undeceived one²⁹ in the entire³⁰ material³¹ world,³¹ come² to our¹ help!³ May he⁵ come⁵ for our⁴ affluence!⁶ And may he come⁸ for our⁷ joy!⁹ May he come¹¹ for our¹⁰ mercy¹² and health¹³. May he come¹⁷ for our¹⁶ victory¹¹. And may he come²⁰ for the prosperity²¹ of our¹⁹ family!²¹ It would be better if he comes²² for our²² $ sanctification!²⁴ (15) I worship⁴⁴ with oblations⁴⁵ that³⁷ powerful³⁸ (and) strong⁴⁰ Meher³⁹ yazata (who is) most beneficent⁴² amongst (all the) creatures.⁴¹ Him⁴⁶ will I approach⁴⁷ with love⁴⁸ and homage.⁴⁹ I worship⁵¹ Meher yazata⁵² of wide pastures⁵⁵ with the celebrated⁵² (or famous⁵²) yasna.⁵³ We worship⁵⁹ Meher yazata of wide pastures⁵⁸ with libations.⁵⁹

* Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaotnhacha, zaotrhābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paitī vanghō, Mazdaō Ahurō vaēthā ashāt hachā. yāonghāmchā tāoschā tāoschā yazamaide.

(To recite in bāz-low tone) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn mãzdayasnān āghāḥ āstavānī nekī rasānad aedūn bād * (To recite loudly). Yathā Ahū Vairyō 2.

# The portion from ‘Ahe raya khvarenhaghacha’ up to ‘Airyābyō danghubyō’ in para 13 occurs in Meher yasht, paras 4-6.
@ May he come for wiping out (our sins) (Prof. Harlez).
♀ For the peace of our conscience (Professor Darmestater).
$ i.e. for rendering us pure.
* For the translation of this passage, see Khorsheed Niāesh. pp. 37-39.

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, tarōidīte angrāhe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.

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


**VĪSPA HUMATA**

Vīspa¹ humata,² vīspa hūkhta,⁴ vīspa hvarshta,⁶ baodhō-varshta⁷; vīspa⁸ dushmata,⁹ vīspa duzhūkhta,¹¹ vīspa¹² duzhvarshta,¹³ nōit¹⁴ baodhō-varshta,¹⁵ Vīspa¹⁶ humata,¹⁷

* For the translation of this section, see Khorshed Neyāyesh, pp. 41-42.

# Although this prayer is recited only during the Havan Gāh, there is no objection if it is recited in any other Gāhs.
All\(^1\) good thoughts,\(^2\) good words\(^4\) (and) good deeds,\(^6\) (are) *produced with (good) intelligence.*\(^7\) All\(^8\) evil thoughts,\(^9\) evil words\(^11\) (and) evil deeds\(^13\) (are) not\(^14\) *produced with good intelligence.*\(^15\) All\(^16\) good thoughts,\(^17\) good words\(^19\) (and) good deeds\(^21\) lead\(^23\) (the doer) to heaven.\(^22\) All\(^23\) evil thoughts,\(^24\) evil words\(^26\) (and) evil deeds\(^28\) lead\(^31\) (him) to hell.\(^30\) (The result) of all\(^32\) good thoughts\(^33\) good words\(^34\) (and) good deeds\(^35\) \(^8\) (is) heaven.\(^36\) Thus\(^37\) (it is) manifest\(^39\) 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, Fragard II and III of Hadokht Nask).

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* 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)

# 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 Fragard 18th, paras 17 and 25)
**DOĀ NĀM SETĀYESHNE *\1**

Khshnaothra\1 Ahurahe Mazdā.\2 Ashem Vohūl.

Ba nāme\3 yazade\4 bakhshāyendeh\5 bakhshāyeshgare\6 meherbān.\7 Nāmsatāchesh\8 Ahura Mazda,\9 hamābūd\10 hamāhast\11 o hamābed.\12 Nāme\13 yazade\14 Spenā-Mīnō\15 andarach\16 mīnoān\17 mīnō.\18 Azash\19 khudash\20 yak nām\21 Ahuramazdach.\22 Khodāe\23 mehest,\24 o tavānā\25 o dānā\26 o dādār,\27 o parvartār\28 o pānā\29 o khvāvar,\30 o kerfehgar\31 o avakshīdār\32 avīzech\33 veh dādastānī\34 hamā-zōr.\35

(May there be) gratification\1 of (the creator) Hormazd!\2 (I begin this prayer) in the name\3 of God\4 (Who is) bestower of good things,\5 forgiver of sins\6 and merciful\7 (I sing) and praise His name\8, Hormazd\9 (Ahura Mazda), (who) always was\10, is\11 (and) will be.\12 (Whose) name\13 (is) God,\14 the Beneficent Spirit;\15 (and) who (is)\# the Spirit\16 amongst\17 the Spiritual ones.\18 His\19 Own\20 one\21 (special) name\22 (is) Hormazd\22. That Lord\23 (is) the greatest,\24 powerful\25, wise\26, creator\27, nourisher\28, protector\29, care-taker\30, virtuous\31, forgiver of sins\32, dispenser of justice\33 and all powerful\34.

Sepās\1 oe buzorg\2 hastān,\3 ke\4 āfrīd\5 #avanīd,\6 o pa khesh\7 angāmbaṭi\8 zor\9 dānāi,\10 avartar\11 shash\12 amesha-pandān,\13 avad\14 vesh\15 yazdān,\16 @ roshan\17 behesht\18 gārothmān,\19 o gerd āsmān,\20 o khur\21 tāvā\22 o māh\23 bāmī,\24 o satare\25 vash-tokhm,\26 o bād,\27 o andarvāe,\28 o āv,\29 o ātash,\30 o zamīn\31 o orvar,\32 o gospand\33 o ayokhshast,\34 s o mardum.\35

* The entire prayer of this Nām Setaēshne is in Pāzand language. This Doā in the original Pahlavi language is found in the Pahlavi Text known as Dinkard.

\# i.e. most invisible - that can never be seen by anyone. There is no word ‘avanīd’ in the Pahlavi Nām Setaēshne found in Dinkard. Instead of ‘avanīd’, ‘va dād’ (meaning, and gave) is found in the Nām Setaēshne, 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’.

@In this para after ‘roshan behesht gārothmān’ 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).

$ Originally this word is in the imperfect tense.
(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 selfhood,⁸ strength⁹ and wisdom¹⁰ created¹¹ most sublime¹¹ six¹² Amshāspands,¹³ many¹⁵ exalted¹⁶ yazatas,¹⁶ the bright¹⁷ Heaven,¹⁸ Garothon,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 beneficent cattle,³³ the metals³⁴ and mankind.³⁵

Yazishne¹ o niāeshne² az oe Khodāe Kerfehgar³ ke⁴ meh⁵ kard⁶ az⁷ har⁸ getīhā⁹ desheshnān¹⁰ mardum¹¹ pa gavāesh,¹² mādān¹³ dād¹⁴ o sheheriāreshe¹⁵ angām¹⁶ rāenidāreshe¹⁷ dāmān,¹⁸ pa rakhma¹⁹ angezashne²⁰ parhez²¹ dēvān.²²

I worship¹ and pay homage² to that virtuous Lord³ who⁴ made⁵ mankind¹¹ the greatest⁵ among⁷ all¹⁸ worldly⁹ creatures¹⁰ through the faculty of thinking¹² and (by bestowing) intellect¹³ for combating¹⁹ the* demons²² (or wicked lust), for opposing²⁰ them (and even) abstaining away (from them).

Namāž¹ o vīspa-āgāh² ash³ khvāvar,⁴ kesh⁵ farestīd⁶ pa⁷ Zartosht⁸ Spetamān⁹ ash¹⁰ farohar,¹¹ ashtash¹² oe dāmān¹³ dīn-dāneshe¹⁴ varoeshne,¹⁵ āsne-kheradī¹⁶ goshosrūteh-kheradī.¹⁷ Dānāes⁸ o rāenidāreshe,¹⁹ vīspa¹⁰ hastān²¹ o hūdān²² o hedān,²³ farhangān farhang²⁴ mānthra²⁵ Spenta,²⁶ ku²⁷ bed²⁸ ravān²⁹ hu - pul³⁰ bokhtāreshe,³¹ az dozakhv³², vadārdār³³ oe³⁴ āne³⁵ pehelum³⁶ akhvān³⁷ ashoān,³⁸ roshan³⁹ hand⁴⁰ hu-boe⁴¹ hamā-nekash.⁴²

* The Word ‘Dev’ has been explained earlier.
(With a bow I pay) homage unto that Omniscient and Compassionate Lord, who through Spitaman Zartosht of holy Fravashi, sent the trustworthy knowledge of the Religion for the people of the world with a view to attracting friendship (towards Himself), (which can be acquired) by means of innate wisdom, and wisdom acquired through the ears (i.e. learnt). For the knowledge and guidance of all persons who are, were, and will be, (He) sent the Science of Sciences (which is the beneficent Māntha; which is the enabler of the soul helping to cross the *Chinvat Bridge with ease, the deliverer from hell (and) the indicator of the way towards the Best abode (i.e. Heaven) of the righteous, the bright, sweet-smelling and all-good.

Pa to khvāvar, pa farmāne to khvāvar pa farmāne to khvāvar, padīram o mīnām o goyam o varzam dīn avīzeh, āstuān hom pa har kerfeh, awākhsh az vispa bazeh. Avīzeh dār hom khudash āsnīdeh-kunashne, parhezashne, o pāk shash zorāne jān, manashne gavashne kunashne o vīr o hosh o kherad.

O! Merciful and Compassionate Lord! O! Lord, Forgive of sins! I accept, think (i.e. remember every moment), speak (i.e. teach others by proclaiming) and practice the pure religion (of Zartosht sent by you) in accordance with Your Command, Order and bidding. I am steadfast upon performing every meritorious deed and I return having repented from all sinful acts. I keep pure my personal conduct, having abstained (from wicked lusts) the six powers of (my) soul (which are) the power of thought, the power of speech, the power of action, the power of logic (discriminating good and evil), intelligence and wisdom.

Pa kāme to kerfegar tavānam kard āne to parastashne, pa beh-manashne, beh-gavashne, beh-varzashne, vashāem rāhe roshan, ke om na-rasād ġerān pazd dozakh, vadīram pa cheshandarg, rasam āne behesht pur-boe harvesp-pesīdeh hama-khvāresh.

* For the explanation, see note on the words “Sedosh getofarid” given under the meanings in Patet Pashemāni, Karda 12.
O Virtuous One! According to Thy will I can perform Thy worship with good thoughts, good words and good deeds. (And for the sake of my own soul) I keep open the brilliant (righteous) path (i.e. the path of gaining Heaven) so that after my death the grievous punishment of hell may not befall upon my (soul). I shall pass over the Chinvat Bridge and attain the Paradise full of fragrance, all-adorned and all-comfortable.

Setāeshne oe avakhshidār khodāe, ku kāmeh ker-feh pādāeshne kunand farmān-raenidārān, avdum buzed darvandānach az dozakh, o avīzehā vināred vispa.

(I sing the hymn of) praise of that Lord, the Forgiver of Sins, who bestows rewards for meritorious deeds, on those who obey (His) Commands with the will to perform meritorious deeds, and at last (i.e. after the period of Resurrection) will liberate the sinners from hell, and will embellish the entire (world) with purity.

Setāeshne dādār Ahuramazda, harvesp-āgāh, tavānā o tavāngar, haft Ameshaspand Bahrām yazad pirozgar dushman-zadār, amahe hutāshtahae be-rasād. Ashem Vohū 1. (to recite three times).

(I offer) praise unto the Creator Hormazd, the Omniscient (and) Omnipotent, unto the seven powerful Amshspands, unto Behram yazad, the victorious (and) the vanquisher of foes, (and) unto the well-fashioned (shaped) yazad Ama. (May all of them) come (to my help!)

* In the Pahlavi Nām Setāeshne there occurs the word ‘dām’ for the word ‘world’.
# The entire para from “Setāeshne Dādār Ahuramazda” up to “be-rasād” is not found in the Pahlavi Nām Setāeshne, it appears to have been added subsequently.
@ It would be better if the text mentions ‘six’, because prior to it there comes Dādār Ahura Mazda.
HOMAGE FOR THE FOUR DIRECTIONS *

(Note: to be recited during the day after reciting the Doa Nám Setā-eshne)

Az hamá gunáh patet pusheñánum; Ashem Vohū 1.

Nemó¹ áonghám² asanghámcha³ shōithranámcha⁴ gayoaitinámcha⁵ maēthanánámcha⁶ avō-khvarenan-
ámcha⁷ apámcha⁸ zemámcha⁹ urvaranámcha¹⁰ angháoscha¹¹ zemō¹² avanghecha¹³ ashnō¹⁴ vātahecha¹⁵
ashaonō¹⁶ strám¹⁷ māonghō¹⁸ hūrō¹⁹ anaghranám²⁰ raochanghám²¹ khvadhátanám²² vispanámcha²³ spentahe²⁴
mainyēush²⁴ dāmanām²⁵ ashaonām²⁶ ashaoninámcha²⁷ ashahe²⁸ rathwām²⁹ Ashem Vohū 1.

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

Ahmái 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) # waters,⁸ the lands⁹ unto the trees,¹⁰ this¹¹ earth¹² and the yonder¹³ sky;¹⁴ unto 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

* This entire Homage is taken from Yasna Ha I, para 16. Here, instead of the words, ‘Nivaēdhymeni hankārayemi’, the word ‘Nemo’ occurs.

# i.e. unto waters of rivers, streams etc.
MĀH BOKHTĀR NEYĀYESH

(Note: This Neyāyesh 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*. Az hamā gunāh patet pashe mānum, az harvastīn dushmata duzkukhta duzhvarshta, mem pa getī manīd oem goft, oem kard, oem jast, oem būn būd ested, az ān gunāh manashnī gavashnī ḫunashnī, tanī ravānī getī mīnānī, okhe awākhsh pashe mān pa sē gavashnī pa patet hom.


(1) Homage1 (be) unto the Creator Hormazd!2 Homage3 (be) unto Ameshapsands!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) #part!11

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

@This entire Neyāyesh occurs in the Māh yasht except the passage ‘dasta amem’ occurring after ‘Yasnemcha’ at the end of this Niāesh.

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

# “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).
(2) Khshnaothra Ahurahe Mazdáo, Taróidîte ang-rahe mainyêush; haithyávarshtám hyat vasná ferashôtêmem. Staomi Ashem : Ashem Vohû 3.

Fravarâne mazdayasnó Zarthushtish vîdaevô ahuratkaeshô (Gûh according to the period of the day) frasastayaëcha. Máonghahe gao-chithrahe, gêushcha aëvô-dâtayô, gêushcha pouru-saredhayô,* khshnaothra yasnaïicha vahmáïcha khshnaothráïcha frasastayaëcha, yathâ Ahû vairyô zaotâ frâ-me-mrûte, athâ ratush ashát-chit hacha frä ashava vîdhvâo mraotu. (3) Nemô Ahurái Mazdáï, nemô Ameshaëibyo Spentaëibyo, nemô máonghai gao-chithrâi, nemô paiti-dítâi, nemô paiti-dîte.

(4) Kat¹² mão¹³ ukshyeiti,¹⁴ kat¹⁵ mão¹⁶ nerestsaiti¹⁷ Pancha-dasa¹⁸ mão¹⁹ ukkhshyeiti,²⁰ panch-dasa²¹ mão²² nerestsaiti,²³ yâu²⁴ he²⁵ ukshkyãstató,²⁶ tào²⁷ nerfsânstató²⁸ tào²⁸ nerfsânstató,³⁰ yâu³¹ he³² ukkhshyãstatas³³ chit.³⁴ Kê³⁵ yâu³⁶ mão³⁷ ukkhshyeiti³⁸ nerestsaiti³⁹ #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 wax¹⁹, and fifteen²¹ (days) does the Moon²² wane.²³ As long as²⁴ (is) her²⁵ waxing²⁶, so long²⁹ is her³² waning³⁰, the process is cternal.

(Zarhushtra speaks to the Creator Ahura Mazda) : Who³⁵ (else) (is there) other than Thee²⁰ through whom³⁶ the Moon³⁷ waxes³⁸ (or) wanes³⁹? (Reply : - there is none).

(5) Máonghem¹ gao - chithrem² ashavanem³ ashahe⁴ ratûm⁵ yazamaide.⁶ Tat⁷ máonghem⁸ paiti-vaënem,⁹ tat¹⁰ máonghem¹¹ paiti-visem,¹² raokhshñem¹³ máonghem¹⁴ aiwi - vaënem¹⁵ raokhshñem¹⁶ máonghem¹⁷

* 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 Gávyodád), of the Bull, and many other species (see Khorsheed Neyâyêsh, page 33).

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

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

$ Original meaning; from thee, than thee.
aiwi-viśem,18 hishtenti19 Ameshāo Spenta20 khvarenō21 dārayeinti,23 hishtenti23 Ameshāo Spenta24 khvarenō25 bakhshenti,26 zām27 paiti28 Ahuradhātām.29

(5) We praise 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 * 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 #(its) glory25 upon28 the earth27 created by Ahura.29

(6) Āat yat1 māonghāhe raokhshni3 tāpayeiti4 mishti5 urvaranām6 zairi-gaonām7 zaramaēm8 paiti9 zemādha10 uzukhshyeiti.11 Antare-māonghāoscha,12 perenō-māonghāoscha,13 vishaptathāoscha.14 Antare-māonghem15 ashavanem16 ashahe17 ratūm18 yazamaide;19 perenō-māonghem20 ashavanem21 ashahe22 ratūm23 yazamaide;24 vishaptathem25 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

* 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 Darmestater did not translate the word tat’.

# For explanation, see Khorsshed Niāesh, page 34.

@The Full Moon is called ‘Vishaptatha’, 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 ‘Vishaptatha’ can also be explained in another way: vi = two; haptathe = relating to week; vi + haptatha = vishaptatha = relating to two weeks, i.e. relating to a fortnight. The days of the Moon29 (Darmesteter).
We praise the full moon, the righteous (and) the lord of righteousness. We praise (the full moon), the destroyer (of the darkness) of the night, righteous and lord of righteousness.

(7) Yazā'ī māonghem gao-chitrem baghem raēvantem, khvarenanghuhantem afnanghuhantem tafnanghuhantem, varechanghuhantem khshtāvantem ishtivantem, yaokhshtivantem, saokavantem, zairimyāvantem, vohvāvantem, baghem baēshazem.

I Praise Māh yazata that keeps the seed of kine or cattle, (who is) the bestower (or the ordainer), radiant, glorious, possessed of water, warmth, refugent help giving, bestowing riches, powerful, profitable, possessed of verdure, giver of good things (or prosperity) (and) the healing deity.

(8) Ahe raya khvarenanghacha, tem yazā'ī surunvata yasna māonghem gaochithrem. zaotrhābyo māonghem gao-chithrem ashavanem ashahe ratūm yazamaide.

(8) For this splendour and glory, I worship the resonant (or excellent) yasna, that Mah yazata that keeps the seed of kine or cattle. We praise with libations the Moon that keeps the seed of kine or cattle, the righteous (who is) the lord of righteousness.

Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaotrhābysacha arshukhdhaēibyascha väghzibō.

Yenghe hātām āat ysene paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā Yāonghmchā tānschā tāonschā yazamaide
(To recite in bāz) Ahura Mazda Khodāe, awazūnie

* Bringing clouds of water, producer of clouds, laid with water.
# Wisdom-giving (Darmestater); (ever-) moving (Harlez)
@Bagha (Sanskrit bhaga) means ‘Divine power’.
mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānād. *Aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.


(10) *Dasta1 amem2 verethraghnemcha,3 dasta4 gēush5 khvāthrō-nahīm,6 dasta7 narām8 pourutātem,9 stāhyanām10 vyākhnanām,11 vanatām12 avanemnanām13 hthravanatām14 hamerethe15, hthravanatām16 dushmainyush,17 stēraptām18 chithra19-avanghām.20


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), @give4, increase6 (herd) of cattle;5 give7 (me) †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) helping29 openly.19 May the greatness28 be27 manifest25 through you!26 May the good

* For the translation, see Khorsheed Niāesh, page 39.
#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 yashat, paras 6-8.
@give happiness of cattle and livelihood (Pahlavi): give pompous beauty of cattle” (Harlez) “Mear and bread for comfort” (Durmeister)
†Its significance is, many sons, of Atash Niaesh para 5.
derived by invocation\textsuperscript{31} be\textsuperscript{27} manifest\textsuperscript{29} through you\textsuperscript{30} (or advantages obtained through prayers).\textsuperscript{31}

(O yazatas!) give\textsuperscript{38} ye\textsuperscript{34} manifestly\textsuperscript{32} the glory to him who consecrates\textsuperscript{36} *the waters\textsuperscript{37} (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. Khshnāothra Ahurahe Mazdāo, nemō Ahurāi Mazadāi, nemō Ameshaēibyō Spentaēibyō, nemō māonghāi gao-chithrāi, nemō paiti-dītāi, nemō paiti-dīte; Ashem Vohū 1.


Nemō urvaires vanghuhi mazdadhāte ashaone Ashem Vohū 1.

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

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

\textsuperscript{*} 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.
ARDVI SURA NEYĀYESH

(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 Ardvi Sūr Bānu be-rasād.*

Az hamā gunāh patet pashemānum; az harvastin dushmata duzhukhta duzhvarshta, men pa getīmanī, oem goft oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī tanī ravānī getī mīnīānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōīdīte anghrahe manỳeush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrīsh vídaēvō ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha.

Apām vanghuhiām mazdadhātanām, areduyāo āpo anāhitayāo ashaonyāo, vispanāmcha apām mazdadhātanām, vispanāmcha urvanranām *Mazdadhātanām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vidhvāo mraotū. Yathā Ahū Vairyō 10.

(2) Mraot1 Ahurō Mazdāo2 Spitamār3 Zarathushtrāi,4 yazaēsha5 me6 him,7 Spitama8 Zarathushtra,9 yām10 Aredvīm Sūrām11 anāhitām12# perethū-frākām13 baēshazyām,14 vídaēvām15 ahuro-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

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# i.e. may Ardvi Sura Banu come (to my help)
* i.e. for the worship, etc., of the good waters created by Mazda (of the undefiled and righteous water of Ardvi Sura), of all waters created by Mazda (and) of all plants created by Mazda, (see Khorshed Neyāyesh, page 33)

#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 (.)
(2) (The Creator) Ahura Mazda spoke unto @ Spītamān Zartosht:

O Spītamān Zartosht! Mayest thou praise her who is My Ardvī Sura, the undefiled, wide-flowing, health-giving (River), opposed to the *Demons; *acting according to the Law of Ahura Mazda, worthy of worship for the people of the material world, worthy of prayer for the people of the corporeal world, life (or vivacity) increasing, righteous, *herd-increasing, righteous, rendering the world prosperous, holy, wealth-increasing, and rendering the countries prosperous (Ardvī Sura of these characteristics).

**Explanation:** Ardvī 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 Hukairiya is known as the source of Ardvī 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 Anāhita presided over it. As mentioned in the Seventh Fragard of the Vendidad, its original name is ‘Ardvī’. The description of this river, as seen in the Pahlavi Books is derived from the Ardvī Sura (or Āvān) Yash. According to the description in the Pahlavi Book called Dadistan i Denik, this Ardvī Sura River, where the tree called, “Harvisp-Tokhmī” 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 healthy and healing and superior to all other waters. ^ At present

@ ‘Spītama’ 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 Spītama or Spītaman Zartosht. For further explanation concerning this, see Zartosht-Nama by Sheth Khārshedji Rustamji Cama, Chapter 2.

* i.e. removing impurity and plague, (see notes on pp.15-16)
# i.e. fulfilling that which is God’s desire for keeping the world pure.
† increasing the herd of cattle (Prof. Darmesteter and Harlez)
‡ increasing the herd of sheep (Prof. Darmesteter).
$ see Ardvī Sura yasht Bā Māheni, by Ervad T.D. Anklesaria.
our people generally regard the water of all rivers and seas as “Ardvi Sura” or, “Āvān Ardvi Sura”)

(3) Yā¹ vispanāṁ² arshnāṁ³ Khshudrāo⁴ yaozdadhāiti.⁵ Yā⁶ vispanāṁ hāirishināṁ⁸ zānthāi garewān¹⁰ yaozdadhāiti.¹¹ Yā¹² vispāo¹³ hāirishish¹⁴ huzāmito¹⁵ dadhāiti.¹⁶ Yā¹⁷ vispanāṁ¹⁸ hāirishinām¹⁹ dāitīm²⁰ rathwīm²¹ paēma²² ava-baraiti.²³

(3) (Ardvi Sura) who purifies⁵ the sced⁴ 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.

(4) Masitām¹ dūrāt² frasrūtām;³ yā⁴ astī⁵ avavaitī⁶ masā⁷, yatha⁸ vispāo⁹ imāo¹⁰ āpō¹¹ yāo¹¹ zemā¹³ paitī¹⁴ fratachanti;¹⁵ yā¹⁶ amavaitī¹⁷ fratachaiti,¹⁸ hukairyāt¹⁹ hacha²⁰ bareanghti,²¹ avi²² zrāyò²³ vouru-kashem.²⁴

(4) (I praise Ardvi Sura) famed³ in distant (contries),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 *Hukairyā²¹ to²² the Sea²³ # Vouru -kasha.²⁴

* In the Kardā 23 of Meher Yash this mount is called the highest Summit of Albourz.

# ‘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.
(5) Yaozenti¹ vispe² karanō³ zrayā⁴ Vouru-kashayā⁵ ā,⁶ vispō⁷ maidhyō⁸ yaozaiti.⁹ Yat hīsh avi¹⁰ fratchaiti¹¹ yat hīsh avi¹² fra'zgaraiti,¹³ Aredvi Sūra¹⁴ Anāhita.¹⁵ Yenghe¹⁶ hazangrem,¹⁷ vairyanām,¹⁸ hazangrem¹⁹ apaghzāranām.²⁰ Kaschitcha²¹ aēshām²² vairyanām,²³ kaschitcha²⁴ aēshām²⁵ apaghzāranām,²⁶ chathwaresatem²⁷ ayare-baranām²⁸ hvaspāí²⁹ naire³⁰ baremnāi.³¹

(5) All² the *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 Aredvi Sūra¹⁴ (River) flows¹³ she renders¹¹ those parts¹⁰ 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 aēvanghāo³ ápō⁴ apaghzārō⁵ vījasāiti,⁶ vispāish⁷ avi⁸ karshvān⁹ yāish¹⁰ hapta.¹¹ Anghāoscha¹² me¹³ aēvanghāo¹⁴ ápō¹⁵ hamatha¹⁶ avabaraiti¹⁷ hāminemcha¹⁸ zayanemcha.¹⁹ Há²⁰ me²¹ ápō²² yaozadāhiiti,²³ hā arshnām²⁴ khshudrāo,²⁵ hā²⁰ khshathrinām²⁶ garewān,²⁷ hā²⁰ khshathrinām²⁸ paēma.²⁹

(6) (The Creator Ahura Mazda says):- every outlet⁵ of this¹ River⁴ of Mine² penetrates⁶ unto⁸ all⁷ the *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 rivers²³), the seed²⁵ of males,²⁴ the wombs²⁷ of females²⁶ (and) the milk²⁶ of mothers.²⁸

(From here Há or Chapter of ‘Ā Hātam’ begins. If any person desires to recite Ardvi Sura Niāesh without the Há of Ā Hātam, he should leave the portion from here up to ‘kerashotemem’ on page 69, line 16th).

* All the sources (of these rivers) (prof. Harlez)
# For the explanation of the words. ‘Hafte Keswar’, see notes on p.35.
(6) *hātāmcha, anghushāmcha zātanāmcha, ashaonām idha jasentu fravashayō, yōi hīsh bawre nātāyām apāt hachā.

(8) Yō tāyush, yō hazangha, yō gadhō ashavaja, yō yātumāo, yō nasuspāo, yō sperezvāo, yō arāitivāo, yō ashemaōgho an-ashava, yō mashyō drvāo sāsta, tem avi tbaeshāo paityantu ithyejāo isha yō i dadha, ithyejāo yantu yō dādadha.

(6) May the Fravashis of the righteous (people), of those that are, that have been, and of those to be born hereafter, come hither who have made from the nearest river (of Ardvi Sura) flowing forward. (7) (Let) not these efficacious waters of ours for a man of wicked thoughts, wicked words and wicked deeds! (Let) not these efficacious waters of ours for the man of wicked religion. for the tormentors of a friend, a priest and workmen! (Let) not the waters be for one who torments his own kindred! (Let) nor efficacious effective, the best pure waters created by Ahura Mazda (be) profitable to that person, who desires

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* This entire portion of 'Ā Hātāmcha' is taken from Yasna Hā 65, paras 6-14. For further details, see my translation of Yazishna'.

# i.e. We revere the Fravashis of those virtuous persons who have developed canals for fertilizing the earth for agriculture.
to empty out⁵⁰ (destory) our⁴⁸ abundant⁴⁰ settlements⁵¹ (Lct) not⁵² our⁵³ efficacious,⁵⁷ best,⁵⁸ pure⁶⁰ waters⁵⁶ created by Ahura Mazda (be) beneficial⁵⁵ to that (person)⁵⁴ who⁶¹ desires to empty# out⁶⁴ (harm) our⁶² "healthy"⁵³ bodies!⁶₃ (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 @the wicked,⁷⁹ the niggards¹ (or the greedy),¹⁸¹ wicked¹⁸⁴ heretics¹³ (and) the evil,¹⁸⁷ tyrannical¹⁸⁸ persons¹⁸⁶ (may not get the benefit of the efficacious waters of Ardvi Sura). May injuries¹⁹¹ come upon¹⁹² the¹⁸⁹ (persons) mentioned above) May ⁸their evil desires lead them to destruction.⁹⁷

(9) Āpo¹ gātava² rāmōidhwem,³ yavata⁴ zaota⁵ yazāite.⁶ Katha⁷ zaota⁸ khsāt⁹ vacha¹⁰ āpo¹¹ vangushīsh¹² yazāite.¹³ Kuthra¹⁴ bavāt¹⁵ hitō-hizvāo¹⁶ yezi¹⁷ an-arethē¹⁸ yazāite.¹⁹ Kuthra²⁰ vāchō²¹ avi -būta,²² yān²³ he²⁴ chakhse²⁵ aēthra-paitish,²⁶ kuthra²⁷ tāo²⁸ frayo²⁹ bavān ,³⁰ kuthra³¹ tāo³² ishudō³³ bavān.³⁴ Kuthra³⁵ tāo³⁶ rātayō³⁷ bavān,³⁸ yān³⁹ Ahurō Mazdāo⁴⁰ Zarathushtrāi⁴¹ fravavacha,⁴² frā Zarathushtrō⁴³ gaēthābyō⁴³ astvaltibyo.⁴⁴ (10) Avajastīm⁴⁵ paurvām⁴⁶ āpo⁴⁷ jaidhyōish⁴⁸ Zarathushtra,⁴⁹ paschaēta⁵⁰ aiwyō⁵¹ zaothrāo⁵² frabarōish⁵³ yaozdātāo⁵⁴ dahmō-pairish-tāo,⁵⁵ imān⁵⁶ vacho⁵⁷ framrü.⁵⁸ (11) Āpo⁵⁹ yānem⁶⁰ vō⁶¹ yāsāmi⁶² mazāontem⁶³ tem⁶⁴ me⁶⁵ dāyata,⁶⁶ yenghe⁶⁷ dāiti⁶⁸ paitī⁶⁹ vanghō⁷⁰ nisrīta⁷¹ an-aiwi-drukhti.⁷² Āpo⁷³ ishtīm⁷⁴ vō⁷⁵ jaidhyāmi⁷⁶ pouru-saredhām⁷⁷ amavitīm,⁷⁸ frazu-tīmcha⁷⁹ khvāparām⁸⁰ yenghāo⁸¹ paourushcha⁸² berejyān.⁸³ Naēchishcha⁸⁵ anghāo⁸⁶ yāsāiti⁸⁷ jyānāi⁸⁸, nōit⁹⁳ snathāi,⁹⁰ nōit⁹¹ mahrkāi⁹² nōit⁹³ aēnanghe,⁹⁴ nōit⁹⁵ apayateē.⁹⁶

* Original meaning ‘not empty’, i.e not weak or not distressed.
# i.e. a desire to see us in a weak and sickly condition (Harlez).
@ "Enemy" (Spiegel) : "Jealous" (Darmesteter)
$ Spiegel and Justi, this man ; that person (Harlez).
May destruction reach him who attempts to destory us(Darmesteter).
(9) O (pure) waters! as long as the priest invokes, praises (so long as) ye rejoice in (your) place. How shall the priest consecrate (or praise) the good waters with the word taught? If (that officiating priest) consecrates (the waters) contrary to the prescribed rule, how will he be (tongue-fettered) silenced? How will he apply (those) words which the Herbad taught him? How might that prayer (be fulfilled)? In-what-way will that gratefulness be accomplished? How will that gift (or offering) be made? About whom (the creator) Ahura Mazda had spoken to (the prophet) Zarathushtra, (and in turn the Prophet) Zarathushtra proclaimed to the people of the corporeal world? (10) O Zarathushtra! Thou shouldst pray (address) first the petition to the waters; thou shouldst then carry the libation to those waters examined by a pious and wise man (and) pronounce the words (mentioned below).

(11) O ye waters! Ye grant me that great favour! I beseech you. Through the bestowal of which goodness is produced by means of guilelessness. O ye waters! I beseech you for wealth of many kinds, and large and self-supporting progeny. On whom plenty of children * plenty of blessings may spread. None, even amongst that (family), will desire to harm others, to raise arms (against them), to afflict them or to wreak vengeance (and) to destroy.

(12) Imat vō apō jaidhyemi, imat zemō, imat urvarāo, imat Ameshā Spentā hukhshathrā hudhāonghō, vanghascha vanghuischa vohunām dātārō, imat ashāunām vanghuishā travashayō ughrāo aiwithūrāo, imat Mithra Vouru - gaoyaoite, imat Sraosha ashya huraodha imat Rashnavō razishta, imat Ātare Mazdā puthra, imat bereza Ahura,

* i.e. that generation may perform patriotic and benevolent acts so that people will bless them and their parents and guardians.
khshathraya\textsuperscript{36} apām\textsuperscript{37} napō\textsuperscript{38} aurvat-aspa,\textsuperscript{39} imat\textsuperscript{40} \textsuperscript{ī}spe\textsuperscript{41} yazatāongho\textsuperscript{42} yōī\textsuperscript{43} vanghazdāo\textsuperscript{44} ashavanō\textsuperscript{45} (13) Imat\textsuperscript{46} me\textsuperscript{47} āpō\textsuperscript{48} dāyata,\textsuperscript{49} imat\textsuperscript{50} zemō,\textsuperscript{51} imat\textsuperscript{52} urvarāo,\textsuperscript{53} imat\textsuperscript{54} Ameshā Spentā\textsuperscript{55} khuksrathrā\textsuperscript{56} hudāonghō,\textsuperscript{57} vanghavascha\textsuperscript{58} vanguhi\textsuperscript{59} vohunām\textsuperscript{60} dātārō,\textsuperscript{61} imat\textsuperscript{62} ashaonām\textsuperscript{63} vanguhi\textsuperscript{64} fravashayō\textsuperscript{65} ughrāo\textsuperscript{66} aiwithūrao,\textsuperscript{67} imat\textsuperscript{68} Mithra\textsuperscript{69} Vouru - goyaoite,\textsuperscript{70} imat\textsuperscript{71} Sraosha\textsuperscript{72} Ashya\textsuperscript{73} huradha,\textsuperscript{74} imat\textsuperscript{75} Rashnavō\textsuperscript{76} razishta,\textsuperscript{77} imat\textsuperscript{78} Átare\textsuperscript{79} Ahurahe Mazdāo\textsuperscript{80} puthra,\textsuperscript{81} imat\textsuperscript{82} bereza\textsuperscript{83} Ahura\textsuperscript{84} khshathraya\textsuperscript{85} apām\textsuperscript{86} napō\textsuperscript{87} aurvat-aspa,\textsuperscript{88} imat\textsuperscript{89} \textsuperscript{ī}spe\textsuperscript{90} yazatāongho\textsuperscript{91} yōī\textsuperscript{92} vanghazdāo\textsuperscript{93} ashavanō.\textsuperscript{94} (14) Yatcha\textsuperscript{95} ahmāt\textsuperscript{96} asti\textsuperscript{97} mazyō,\textsuperscript{98} yatcha\textsuperscript{99} ahmāt\textsuperscript{100} asti\textsuperscript{101} vanghō,\textsuperscript{102} yatcha\textsuperscript{103} ahmāt\textsuperscript{104} asti\textsuperscript{105} srayō,\textsuperscript{106} yatcha\textsuperscript{107} ahmāt\textsuperscript{108} asti\textsuperscript{109} parō-arejastarem;\textsuperscript{110} tat\textsuperscript{111} nō\textsuperscript{112} dāyata\textsuperscript{113} yūzem,\textsuperscript{114} yazata\textsuperscript{115} ashavanō\textsuperscript{116} khshayamna\textsuperscript{117} isāna,\textsuperscript{118} mōshucha\textsuperscript{119} āsuyācha,\textsuperscript{120} háthra\textsuperscript{121} ana\textsuperscript{122} gāthwa\textsuperscript{123} vacha.\textsuperscript{124} Haithyāvarshtām\textsuperscript{125} hyat\textsuperscript{126} vasnā\textsuperscript{127} ferashōtemem.\textsuperscript{128}

(Hā of Á Hātāmacha ends here).

(12) O waters!\textsuperscript{99} I beseech\textsuperscript{100} of you\textsuperscript{98} this\textsuperscript{97} (favour). O earth!\textsuperscript{12} O plants!\textsuperscript{14} O Bountiful Immortals,\textsuperscript{6} well-ruling,\textsuperscript{7} possessing good sense,\textsuperscript{8} givers\textsuperscript{12} of good things\textsuperscript{11} to good (men)\textsuperscript{9} and good (women)\textsuperscript{110} O good,\textsuperscript{15} mighty\textsuperscript{17} (and) triumphant\textsuperscript{18} Fravashis\textsuperscript{16} of the righteous (persons)\textsuperscript{14} ! O Meher\textsuperscript{20} (yazata) of the wide pastures\textsuperscript{121} O beautiful, holy Srosh (Yazata)! O Rashna, the most just! O Fire\textsuperscript{30} the purifier\textsuperscript{32} (of all things) relating to Ahura Mazada!\textsuperscript{131} o imperial,\textsuperscript{36} swift-footed horse,\textsuperscript{39} exalted\textsuperscript{34} Lord,\textsuperscript{35} Navel\textsuperscript{38} of (centre) of the waters!\textsuperscript{37} (and) O ye all\textsuperscript{41} holy\textsuperscript{45} yazatas,\textsuperscript{42} bestower of better gifts!\textsuperscript{44} (do I beseech\textsuperscript{100} of you\textsuperscript{98} this\textsuperscript{97} (gift). (13) O ye waters! do you grant\textsuperscript{49} me\textsuperscript{47} these\textsuperscript{46} (riches and virtuous progeny). O earth!\textsuperscript{51} plants!\textsuperscript{153} O Bountiful Immortals,\textsuperscript{55} well-ruling,\textsuperscript{56} possessing good sense,\textsuperscript{57} givers\textsuperscript{61} of good things\textsuperscript{60} to good\textsuperscript{58} (men) and (women)!\textsuperscript{159} O good,\textsuperscript{64} mighty\textsuperscript{66} (and) triumphant\textsuperscript{67} Fravashis\textsuperscript{65} of the righteous (persons)!\textsuperscript{63} O Meher\textsuperscript{69} (yazata) of wide pastures,\textsuperscript{70} O beautiful,\textsuperscript{74} holy\textsuperscript{73} Srosh\textsuperscript{72} (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,86 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 * verses.24 Whatever26 is the wish27 of the doers25 of virtuous deeds is much superior28 (to all other wishes)

(7) Yāṁ1 azem2 yō3 Ahurō Mazdāo4 huzvārena5 uzbaire,6 fradathāi7 nmānahecha8 visascha9 zanteushcha10 danghēushcha.11

(8) Yā12 ahmāt13 staota yasnya14 srāvanyeni,15 Ahunemcha Vairīm16 srāvanyeni17 Ashemcha Vahishtem18 husravānī19 apascha20 vanguhīsh21 yaozdathāne;22 hathra23 ana24 gāthwya25 vacha26 garō-nmāne27 Ahurahe Mazdāo28 jasat29 paoiryō.30 Dathat31 ahmāt32 tat avat33 āyaptem.34

(7) I² am Ahura Mazda,⁴ who³ by the powerful # force,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 staota† yasna¹⁴ and Ahunavar¹⁶ with good @ intonation.¹⁷ and I shall chant¹⁷ Asha

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* i.e. by means of hearing Gathic verses chanted by us.
# 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.
† original meaning, in good intonation, (locative singular of husravan
@ 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 171. The literal meaning of “Staota yasnya” is “praise-worthy of Yazishna’.
Vahishta\textsuperscript{18} (i.e. Ashem Vohu) and shall purify\textsuperscript{22} the good\textsuperscript{21} waters.\textsuperscript{20} By means of (reciting)\textsuperscript{23} these\textsuperscript{24} (above-mentioned) Gathic\textsuperscript{25} verse,\textsuperscript{26} (the reciter) first\textsuperscript{30} attains\textsuperscript{29} the Garothon\textsuperscript{27} (Paradise) of the (the Creator) Ahura Mazda. On account of this\textsuperscript{32} (i.e. on account of reciting the sacred verse, the Creator Ahura Mazda) gave\textsuperscript{31} him this\textsuperscript{33} benefit\textsuperscript{34} (to the reciter).

**Explanation:** some reference to which benefits are accrued by reciting with understanding, clearly and with good intonation the sacred verses of Yathā. Ashem and ‘Siaota yasnya’, and by acting according to them, is seen from this para.

(9) Ahe\textsuperscript{1} raya\textsuperscript{2} khvarenanghacha,\textsuperscript{3} tām\textsuperscript{4} yazāi\textsuperscript{5} surunvatas\textsuperscript{6} yasna,\textsuperscript{7} tām\textsuperscript{8} yazāi\textsuperscript{9} hu-yashta\textsuperscript{10} yasna.\textsuperscript{11} Ana\textsuperscript{12} buyāo\textsuperscript{13} zavanō-sāsta,\textsuperscript{14} ana\textsuperscript{15} buyāo\textsuperscript{16} huyashtara.\textsuperscript{17} Aredvīm Sūrām\textsuperscript{18} Ahāhitām\textsuperscript{19} ashaonim,\textsuperscript{20} zaothrābyo\textsuperscript{21} Aredvīm Sūrām\textsuperscript{22} Ahāhitām\textsuperscript{23} ashaonim\textsuperscript{24} ashahe\textsuperscript{25} ratūm\textsuperscript{26} yazamaide.\textsuperscript{27}

(9) On account of the radiance\textsuperscript{2} and glory\textsuperscript{3} of that (Ardvi Sura) I praise her\textsuperscript{4} with the famous\textsuperscript{6} yasna; through this\textsuperscript{12} (i.e with sincere heart) (O undefiled Ardvi Sura !) Mayest thou \textsuperscript{*be\textsuperscript{13}} pleased or honoured with my\textsuperscript{15} invocation,\textsuperscript{14} mayest thou be\textsuperscript{16} most fully worshipped\textsuperscript{17} (i.e pleased)! (I praise) the undefiled\textsuperscript{19} (and) the righteous\textsuperscript{20} Ardvi Sura.\textsuperscript{18} We remember\textsuperscript{27} or revere\textsuperscript{27} with libations\textsuperscript{21} the undefiled\textsuperscript{23} (and) the righteous\textsuperscript{24} Ardvi Sura (who) (is) the Lord of righteousness.

**Haomayō gava baresmana hizvō-danghangha, mānthrachā vachachā shyaothnachā, zaothrābyaschā, arshukhdhaēlbyaschā vāghzibyō.**

Generally this name is applied to the Hā's (or Chapters) of the Five Gathas and Seven Hā's (or Chapters) of the Yasna Hapanchāti.

\* i.e. mayest thou be full of love unto me through this invocation of mine.
Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
Yāonghāmachā tānschā tāoschā yazamaide

(To recite in Baz) Hormazd Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstvānī nekī rasānad aedūn bād. (To recite loudly) Yathā Ahū Vairyo 2.

(10) Yasnemacha vahmemcha aojascha zavarecha āfrīnāmi, apām vanguhinām mazdadhātanām, Areduyāo Āpo Anāhitayāo ashaonyāo, vīspanāmcha apām mazdadhātanām, vīspanāmcha urvaranām mazdadhātanām. 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, tarōidīte anghrahe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem, Ashem Vohū 1.


Nemo urvaire vanguhi mazdadhāte ashaone Ashem Vohu 1.

Aredvīm Sūrām Anāhitām, ashaonīm ashahe ratūm yazamaide . Ashem Vohū 1.

Āvān Ardvi Sur Bānu be-rasād Ashem Vohū 1.
\textbf{ĀTASH NEYĀYESH}

(This Neyāyesh 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).

\textbf{Khshnaothra}¹ Ahurahe Mazdāo.²

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

\textbf{Pa náme}¹ 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 increase¹⁸

(I 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 increase¹⁸

(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 increase¹⁸

\textbf{Az hamā gunāh patet pashemānum; az harvastīn dushmata duzhukhta duzhvarshta, mem pa geti manid, oem goft, oem kard, oem āst, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tanī râvānī geti mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom.}
O Ahura Mazda, the most beneficent spirit and the bestower of good things in return for prayers Do Thou purify me (i.e. keep me away from wicked deeds), owing to (my) gentleness (or humility) do Thou grant me strength, on account of righteousness bestow upon (me) mighty power (and) on account of (my) good thoughts grant me supremacy.

Rafedhrāi vouruchashāne, dōishi mōi yā ve abifrā, tā khshathrahvā Ahurā yā vangheush ashish mananghō; frō Spenta Ārmaite Ashā daēnāō fradakhshayā.

O Hormazd for (my) delight (and) for sufficiently acquiring religious lore, do Thou grant me assuredly those gifts which are blessed by Shehrevar and Vohuman. O Spenta Armaiti! instruct (me) the Commandments of the Religion through Asha.

*Us-mōi uzāreshvā Ahurā Armaitei tevishim dasvā Spenishtā Mainyū Mazdā, Vanghuyā zavō ādā, Ashā hazo ēmavat vohū Mananghā feseratūm.

*The portion from ‘Us-mōi uzāreshvā’ to ‘Seraoshem Khshathremchā’ is taken from Yasna Ha 33 called ‘Yathā āish’, stanzas 12-14. For the explanation of the words contained in the stanza, see my Gatha Ba Māeni.

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

† ‘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.

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

‡. Original meaning for ‘tasting widely’, dative singular of vouruchashān; root chash = Persian chashidan = to taste or Snaskrit chakhsh = to see, to examine.

$ Reverend Mills; blessing (see Yasna IX 3, 6, 9, 12); ashish (in the sense of ashish) noun, feminine gender, accusative plural. Sanskrit āshis
At rātām³⁵ Zarathushtrō³⁶ tanvaschīt³⁷ khvakhyāō³⁸ ushtanem³⁹ dadāiti,⁶⁰ paurvatātem⁶¹ mananghasachã⁶² vangheush³³ Mazdāi,⁶⁴ shyaothanahyā⁶⁵ ashāi⁶⁶ yāchā⁶⁷ ukhdhakhyāchā⁶⁸ seroshem⁶⁹ khshathremchā.⁷⁰

(Holy) Zarathushtra⁵-six dedicates as an offering⁵⁵-⁶⁰ even the life⁵-nine of his own⁵-six body⁵-seventy and the excellence⁶-one (or pre-eminence⁶-one) of good mind unto Ahura Mazda.⁶-four The prophet dedicates as an offering⁵-five⁶-six the power⁶-seven of (his own) deed⁶-five and obedience⁶-nine of word⁶-six unto Asha.⁶-six

Khshnaothra Ahurahe Mazdāo. (To recite bowing the head) Nemase-te Ātarsh Mazdāo Ahurahe hudhāomazishta yazata. Ashem Vohū 3. Fravarāne mazdayasnō Zarathushtrish vidaēvo 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 mazdadhatāhe¹³ airyanām¹⁴ khvarenō¹⁵ mazdadhatanām,¹⁶ kāvayehecha¹⁷ khvarenanghō¹⁸ mazdadhatāhe,¹⁹ āthrō²⁰ Ahurahe Mazdāo²¹ puthra.²² Kavoish²³ haosravanghahe,²⁴ varōish²⁵ haosravanghe²⁶ asnavantahe²⁷ garōish²⁸ mazdadhatāhe²⁹ chaēchishtahe³⁰ varōish³¹ mazdadhatāhe,³² kāvayehecha³³ khvarenanghō³⁴ mazdadhatāhe,³⁵ āthrō³⁶ Ahurahe Mazdāo³⁷ puthra.³⁸ Raēvantahe³⁹ garōish⁴⁰ mazdadhatāhe,⁴¹ kāvayehecha⁴² khvarenanghō⁴³ mazdadhatāhe,⁴⁴ āthrō⁴⁵ Ahurahe Mazdāo⁴⁶ puthra.⁴⁷ Ātarsh⁴⁸ spenta⁴⁹ rathaēshtra,⁵₀ yazata⁵¹ pouru-khvarenangha,⁵² yazata⁵-three pouru-baēshaza.⁵⁴ Āthrō⁵-five Ahurahe Mazdāo⁵-six puthra,⁵-seven mat⁵-eight vispaebyo⁵-nine aterebyo,⁶-zero khshathrō-nafedhrō⁶-one
nairyō-sanghahe⁶² yazatahe⁶³ khshnaothra⁶⁴ yasnāicha⁶⁵ vahmāicha⁶⁶ khshnaothrāicha⁶⁷ frasastayaecha,⁶⁸ yathā Ahu vairyō⁶⁹ zaotā⁷⁰ frā me⁷¹ mrute⁷² athā ratush ashāt-chit hacha⁷³ frā ashava vidhvāo⁷⁵ mraotu.⁷⁶

For the propitiation (of the Creator, Ahurā Mazda) in the Gah so and so) of the Fire¹, the purifier² (of all things) pertaining to Ahurā Mazda,³ O Fire⁴ *the purifier⁵ (of all things) pertaining to Ahurā Mazda;⁶ of the Fire⁷ (Ādar Farolaabā⁸), the purifier⁹ (of all things) of Thine¹⁰ pertaining to Ahurā Mazda;¹¹ of the glory¹² (and) lustre¹³ created by Ahurā Mazda;¹⁴ of the Iranian¹⁵ and Kayanian¹⁶ Glory¹⁷ created by Ahurā Mazda;¹⁸ of the Fire¹⁹ (Adar Goshasp²⁰), the purifier (of all things) pertaining of Ahurā Mazda;²¹ of (the King) Kaikhasrou²² of the Kayanian (descent)²³ and of the Lake²⁴ of (the king) Kaikhasrou (situated in the city of Ataropātākān²⁵);

* "Putrā” (Sanskrit ‘putra’) - the ordinary meaning of the word is “son” but the meaning of this word in this Neyāyesh 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.

# The connection of the words of genitive singular in this paragraph should be taken with the words “Yasnāicha vahmāicha, khshnaothrāicha frasastayaecha yathā Ahu Vairyo zaotā frā me mrute” occurring at the end of the same paragraph.

@ 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 ‘Ādar 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 ‘Khvārzm’ on the shores of the River Oxus. After the death of king Jamshe, it was saved from the clutches of Zohāk. During the time of king Gushtāsp it was removed from the Khvārzm, and brought to the Mount, “Roshan” situated in Kabulastan, where this very Fire was existing up to the period of Bundehesh.

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

‡ In the Pahlavi Commentary.

$ i.e. of that lake where king Kaikhusrou prayed standing.
of the *Mount²⁸ Asnavant²⁷ created by Ahura Mazda²⁹ of the @Lake⁳¹ Chaechasta³⁰ created by Ahura Mazda;³² the Fire³⁶ (called #Ādar Burzin) the purifier³⁸ (of all things) pertaining to Ahura Mazda;³⁷ the Mount⁴⁰ #Raevant³⁹ created by Ahura Mazda;⁴¹ the Kayanian⁴² Glory⁴³ created by Ahura Mazda; of the Fire,⁴⁴ the purifier⁴⁷ (of all things) pertaining to Ahura Mazda;⁴⁶ O Ādar⁴⁸ Yazata,⁵¹ the beneficent,⁴⁹ $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

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

@ 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 Ávân Yasht, para 49; Gosh Yasht, para 18, and Ashishvangh Yasht para 38. For both these Avesta words, ‘Vairi’ (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 Napekhut-tawārikh, King Kaikhushrou, till the time he passed away from this material world, was fully engrossed in the prayers of God on the Mount Nihâvand. The Lake Chaechasta is situated in Azarbaizān and at present it is compared with the Lake Urumiyah.

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

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

$ Fire is powerful weapon against the demons, impurity, uncleanness, etc. Besides, the Persian Rivayets we get such writing in the Avesta itself; see Vendidâd, Fargard VIII. para 80.
of the yazata\(^6\) *Nairyosang,\(^6\) residing in the navel (or source) of kings\(^6\) -for the *worship\(^6\) (of all these) for (their) praise,\(^6\) propitiation\(^7\) and glorification, let the officiating priest\(^70\) (zaotar) proclaim\(^72\) to me\(^71\) (the excellences of sacred verses of) Yathā Ahu Vairyo. Let (the Rāspi) (who) (is) righteous\(^74\) and learned\(^75\) pronounce\(^76\) (the excellences of these verses) athā ratush ashāt-chit hacha.\(^73\)

(1) (1) @Yasnemcha\(^1\) vahmemcha\(^2\) huberetīmcha\(^3\) ushta-beretīmcha,\(^4\) vanta-beretīmcha,\(^5\) āfrīnāmi,\(^6\) tava \(\wedge\) Ātarsh\(^8\) puthra\(^9\) Ahurahe Mazdāo,\(^10\) yesnyō\(^11\) ahi\(^12\) vahmyō,\(^13\) yesnyō\(^14\) buyāo\(^15\) vahmyō\(^16\) nmānāhu\(^17\) mashyākanām\(^18\) Ushta\(^19\) buyāt\(^20\) ahmāi\(^21\) naire,\(^22\) yase\(^23\)-thwā\(^24\) bādha\(^25\) frāyazāite,\(^26\) aesmō-zastō,\(^27\) baresmō-zastō,\(^28\) gao-zastō,\(^29\) hāvanō-zastō.\(^30\)

(1) O Fire,\(^8\) the purifier\(^9\) (of all things) pertaining to Ahura Mazda\(^10\) I praise\(^6\) Thy worship,\(^1\) invocation,\(^2\) good\(^3\) health-giving and friendly gift.\(^5\) (O Fire), thou art\(^12\) worthy of worship\(^11\) and invocation,\(^13\) mayest thou be\(^15\) worthy of worship\(^14\) and invocation\(^16\) in the abodes\(^17\) of men\(^18\) May there be\(^20\) greatness\(^19\) (or happiness\(^19\)) unto that\(^21\) man\(^22\) who\(^23\) shall always\(^25\) worship\(^26\) thee\(^24\) with fuel Baresman,\(^28\) milk, and mortar in hand.\(^30\)

(2) Dāityō\(^1\) aēsme\(^2\) buyāo,\(^3\) dāityō\(^4\) boidhi\(^5\) buyāo,\(^6\) dāityō\(^7\) pithwi\(^8\) buyāo,\(^9\) dāityō\(^10\) upasayene\(^11\) buyāo.\(^12\) Perenāyush\(^13\) harethre\(^14\) buyāo,\(^15\) dahmāyush\(^16\) harethre\(^17\) buyāo,\(^18\) ātarsh\(^19\) puthra\(^20\) Ahurahe Mazdāo.\(^21\)

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\* 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.

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

\@ The portion from here up to the words, 'Ashahe bereja yaozdātān' at the end of this Niāesh is taken from Yasna Hā 62.
(2) (O Fire, the purifier of all things pertaining to Ahura Mazda), mayest thou be\textsuperscript{3} proper\textsuperscript{1} in fuel\textsuperscript{2}! incense\textsuperscript{5}! nourishment\textsuperscript{8}! (and) mayest thou be\textsuperscript{12} proper\textsuperscript{12} in logs of wood\textsuperscript{11}! O Fire,\textsuperscript{19} the purifier\textsuperscript{20} (of all things) pertaining to Ahura Mazda! mayest thou be\textsuperscript{15} provided with food\textsuperscript{14} for a long time\textsuperscript{13}!

(3) Saoche\textsuperscript{1} buye\textsuperscript{2} ahmya\textsuperscript{3} nmāne,\textsuperscript{4} mat-saoche\textsuperscript{5} buye\textsuperscript{6} ahmya\textsuperscript{7} nmāne,\textsuperscript{8} raochahi\textsuperscript{9} buye\textsuperscript{10} ahmya\textsuperscript{11} nmāne,\textsuperscript{12} vakhshathe\textsuperscript{13} buye\textsuperscript{14} ahmya\textsuperscript{15} nmāne,\textsuperscript{16} dareghemchit\textsuperscript{17} aipi\textsuperscript{18} zrvānem,\textsuperscript{19} upa\textsuperscript{20} sūrām\textsuperscript{21} frashō-keretim,\textsuperscript{22} hadha\textsuperscript{23} sūrayāo\textsuperscript{24} vanghuyāo\textsuperscript{25} frashō-keretōit.\textsuperscript{26}

(3) (O Fire !) (until\textsuperscript{18}) for a long\textsuperscript{17} time,\textsuperscript{19} up to\textsuperscript{20} (the time of) the mighty\textsuperscript{21} "Renovation,"\textsuperscript{22} mayest thou be\textsuperscript{2} burning\textsuperscript{1} in this\textsuperscript{3} house\textsuperscript{4} (i.e. be ever burning) ! in brilliance\textsuperscript{9} (and) mayest thou be\textsuperscript{14} in increase\textsuperscript{13} in this\textsuperscript{15} house !\textsuperscript{16}

(4) Dāyāo\textsuperscript{1} me\textsuperscript{2} Ātarsh\textsuperscript{3} puthra\textsuperscript{4} Ahurahe Mazdāo,\textsuperscript{5} āsu\textsuperscript{6} khvāthrem,\textsuperscript{7} āsu thrāïtim,\textsuperscript{9} āsu\textsuperscript{10} jītim,\textsuperscript{11} pouru\textsuperscript{12} khvāthrem,\textsuperscript{13} pouru\textsuperscript{14} thrāïtim,\textsuperscript{15} pouru\textsuperscript{16} jītim;\textsuperscript{17} mastīm,\textsuperscript{18} spānō,\textsuperscript{19} khšhviwrem\textsuperscript{20} hizvām\textsuperscript{21} urune\textsuperscript{22} ushi,\textsuperscript{23} khratūm\textsuperscript{24} paschaēta\textsuperscript{25} masita\textsuperscript{26} mazāontem,\textsuperscript{27} apairi-āthrem,\textsuperscript{28} nairyām\textsuperscript{29} paschaēta\textsuperscript{30} hām-varetīm.\textsuperscript{31}

(4) (The person who recites; O Fire, the purifier\textsuperscript{1} (of all things) pertaining to Ahura Mazda!)\textsuperscript{5} grant (thou\textsuperscript{1} unto) me (the things mentioned below):

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

* 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.
are stated in the following lines and in paras 5 and 6):

Immediate\(^6\) (or without delay) comfort,\(^7\) sustenance,\(^9\) (long) life\(^11\), happiness,\(^13\) greatness,\(^18\) wisdom,\(^19\) fluent\(^20\) tongue\(^21\) (and) intelligence\(^23\) for (my) soul\(^22\) and intellect\(^24\) (which may) increase\(^27\) in proportion\(^26\) after\(^25\) (having received it) and (may) not diminish,\(^28\) and (afterwards)\(^30\) strength\(^31\) of manliness\(^29\) (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\(^9\) frazauntīm,\(^10\) karshō-rāzām,\(^11\) vyākhanām,\(^12\) hām-raodhām,\(^13\) hvāpām,\(^14\) ānzō-būzīm\(^15\) hvīrām, yā\(^17\) me frādhayāt\(^19\) nmānemcha\(^20\) vīsemcha\(^21\) zantūmcha, dakhyūmcha\(^23\) dangu-h-sastīmcha.\(^24\)

(5) Strength for standing firm-footed,\(^1\) *wakefulness\(^2\) (during the remaining period) (except) one-third\(^3\) of the days\(^4\) and nights,\(^5\) *steadiness in one’s own duty,\(^6\) watchfulness\(^7\) (and) an offspring\(^10\) (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 my\(^18\) house,\(^20\) (my) clan,\(^21\) (my) town,\(^22\) (my) country\(^23\) and the *religion of (my) country\(^24\) prosperous\(^19\).

(6) Dāyāo\(^1\) me\(^2\) Ātarsh\(^3\) puthra\(^4\) Ahurahe Mazdāo,\(^5\) yā\(^6\) me\(^7\) anghat\(^8\) afrasāonghāo,\(^9\) nūremcha\(^10\) yavaēchatāite,\(^11\)

* 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:

# “Quick to rise up from bed” (Darmesteter):

“Speed in walking “ (Harlez).
vahishtem Ahūm¹² ashaonām¹³ raochanghem¹⁴ vispō-
khvāthrem¹⁵ zaze-buye¹⁶ vanghāucha¹⁷ mīzde,¹⁸
vanghāucha¹⁹ sravahi,²⁰ urunaēcha²¹ dareghe²² havanghe.²³

(6) O Fire, the purifier (of all things) pertaining to Ahura Mazda! Do thou grant¹ me² (that thing) which³ may be⁴ the instructor⁵ for me,⁶ may guide me now⁷ and forever⁸ (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).

(7) Vīspaēbyō¹ sastīm² baraiti³ Ātarsh⁴ Mazdā\nAhurahe⁵ yaēibyō⁶ aēm⁷ hām-pachāite⁸ khshāfnīmcha⁹
sūrīmcha¹⁰ vīspaēbyō hachā¹¹ izyeite¹² huberetīmcha¹³
ushta-beretīmcha¹⁴ vanta-beretīmcha,¹⁵ Spitama.¹⁶

(7) O Spitamān¹⁶ (Zarathushtra)! That Fire⁴ of Ahura Mazda⁵ carries³ admonition² unto all¹ for whom⁶ that⁷ (Fire) cooks⁸ the evening and noon meals⁹-¹⁰ (i.e. gives them good understanding) (and) from all¹¹ he solicits¹² a good, healthful and friendly offering.¹⁵

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

# In Persian the meaning of 'Shām' is both (night and night meal).

@Like Sanskrit Shura = Sun, Persian Shām (night and night meal) or, alternatively, dinner (Persian Sura); Darmesteter gives the meaning of Khshāfnīmcha suirīmcha' as, "lunch and dinner".
(8) Viśpanāmⁱ para-charentām² Ātarsh³ zasta⁴ āḍidhaya.⁵ Chim⁶ hakha⁷ hashe⁸ baraiti⁹ fracharethvāo¹⁰ armaēshāidhe.¹¹ Ātarem¹² Spentem¹³ yazamaide,¹⁴ takhmem¹⁵ hantem¹⁶ rathaēshtārem.¹⁷

(8) The Fire³ looks at⁶ the hands⁴ of all¹ comes² (and says:) What⁶ does the walking¹⁰ friend⁶ bring⁹ to the sitting¹¹ *friend? We praise¹⁴ the Fire,¹² the beneficent,¹³ powerful,¹⁵ shining¹⁶ (or existing¹⁴) (and,) the warrior¹⁷ (against the demons).

(9) Āat¹ yezi²-she³ aēm⁴ baraiti⁵ aēsmem⁶ vā⁷ ashaya⁸ beretem,⁹ baresma¹⁰ vā¹¹ ashaya¹² frastaretem,¹³ urvarām¹⁴ vā¹⁵ hadhānaeptām¹⁶ ā-he¹⁷ paschaēta¹⁸ frī-naiti¹⁹ Ātarsh²⁰ Mazdāo Ahurahe,²¹ khshnūtō²² atbīstō²³ haghdbanghūm.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) Hadhānaepata,¹⁶ unto that (offerer)¹⁷ sanctimoniously, then the Fire²⁰ of Ahura Mazda²¹ being pleased,²² *revered²³ (and) satisfied²⁴ gives a blessing¹⁹ (as follows).

(10) Upa-thwā¹ hakhshōit² gēush³ vānṭhwa,⁴ upa vīranām⁵ pourutas.⁶ Upa-thwā⁷ verezvatcha⁸ manō,⁹ verezvatica¹⁰ hakhshōit¹¹ anguha.¹² Urvākhsh¹³-anguha¹⁴ gaya¹⁵ jighaēsha,¹⁶ tāo¹⁷ khshapanō¹⁸ yāo¹⁹ jvāhi,²⁰ Imat²¹ āthrō²² āfrīvanem,²³ yō²⁴ ahmāi²⁵ aēsmem²⁶ baraiti²⁷ hikush,²⁸ raocas-pairishtān²⁹ ashahe³⁰ bereja³¹ yaozdtān.³²

* Walking friend means the person going near the Fire, and the sitting friend should be understood as Fire¹ which itself cannot walk.
# This last sentence (ātarem......rathaēshtārem) is left out by Geldner.
@ ‘a-tbīstō’ also means ‘unoffended’, ‘not disrespected, not disliked by, not becoming revengeful’.
(10) Unto thee¹ (i.e. in thy family) may the flock² of cattle³ increase !² (Unto thee) may there be² an increase⁶ of heroic *men⁵ ! May thou⁷ @have¹¹ an active⁸ mind !⁹ May (thy) life¹² be¹¹ active !¹⁰ Mayest thou live (thy) a joyous¹⁴ life,¹⁵ those¹⁷ nights¹⁶ that¹⁹ thou livest !²⁰ This²¹ (i.e. mentioned above) (is) the blessing²³ of the Fire²² (for him) who²⁴ brings²⁷ to that (fire)²⁵ dry $fuel,²⁶ examined in the light²⁹ (and) purified with the blessings³¹ of righteousness.³⁰

(To recite in Bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambayaste vehān, oem behedīn mázdayasnān āgāhī āstavānī nekī ra-sānad; aedūn bād. (To recite loudly) Yathā Ahū Vairyō 2.


¹i.e. sons having heroic strength, mighty progeny; see the passage ‘dasta amem’ at the end of Māh Bokhtār Niāeš.
²@i.e. may your mind be thoughtful; mayest thou be clever and intellectual!
³# i.e. mayest thou perform benevolent and virtuous deeds!
⁴$ 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.

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

At¹ tôi² ātarem³ Ahurā⁴ aojonghvantem⁵ Ashā⁶ usemahī⁷ asishtem,⁸ ēmavantem,⁹ stōi-rapentem,¹⁰ chithrā-avanghem;¹¹ At¹² mazdā¹³ daibishyante¹⁴ zastaīshtāish¹⁵ dereshtā¹⁶ #aēnanghem.¹⁷

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

O Ahura Mazdā⁴! 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 (*wonderful) ways.¹¹ O Ahura Mazdā¹³ (the fire) with (its) sufficient vigour¹⁵ (is) holding fast¹⁶ (or chastising) the tormentor¹⁴ or the revengeful person.¹⁷


Gorje Khoreh awazāyād³

* For its translation and full explanation, see pages 75-78.
# This whole stanza is taken from Yasna Hā 34, stanza 4th.
# Sanskrit Clītra = various, different, of various kinds; wonderful.
# Original meaning “wished for strength.”
(If one recites Ātash Niāesh in the Ātash Ādaran, one should recite as):

Ātash⁴ Beherām⁵ Ādar⁶ farāh.⁷

May the lustre¹ (and) glory² of the fire³ of the exalted⁷ Ātash⁴ Behram⁵ increase!³

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

Ātash⁴ Ādarān⁵ Ādar⁶ farāh⁷

May the lustre¹ (and) glory² of the fire⁶ of the exalted⁷ Ātash⁴ Ādarān⁵ increase!³ (If one recites Atash Neyāyesh before the fire in the house, one should recite as):

Ātash⁴ Dādgāh⁵ Ādar⁶ farā⁷

May the lustre¹ (and) glory² of the fire⁶ of the exalted⁷ Ātash⁴ Dādgāh⁵ increase!³

Ādarān⁸ Shāh⁹ pirozgar,¹⁰ Ādar Gushasp¹¹ Ādar Khordād,¹² Ādar Burzin Meher¹³ avare¹⁴ ādarān¹⁵ o ātashān,¹⁶ ke pa dādgāh¹⁷ neshāst ested;¹⁸ gorje¹⁹ khoreh²⁰ awazāyād²¹ mīnōkarko²² amāvand²³ pirozgar²⁴ amāvandīnh²⁵ pirozgarīh.²⁶ Dād Dīn beh Mázdayasnān, 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.

May the lustre¹ (and) glory² (of all these Fire) of the victorious¹⁰ Lord⁹ Ādarān,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!³ May the lustre¹⁹ (and) glory²⁰ (of the Fire called) Mino *Karko²² increase!.

*About this Fire it is stated that it is for ever burning near the Creator Ahura Mazda.
May the powerful (and) victorious (Fire) (come unto my help) for (my) courage and victory!


Nemō urvaire vanguhi mazdadhāte ashaone. Ashem Vohū 1.

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

HĀVAN GĀII

(Note: This same Gāh should be recited during the period of Second Havan as well, i.e. from the Month Āvan, Roz Hormzad up to Vahishtoist Gatha. For further explanation see note given on page 13).

(1) Khshnathra1 Ahurahe Mazdāo.2 Ashem Vohū 3. Fravarāne3 mazdayasnō4 Zarathushtrish5 vīdaēvō6 ahuratkaesbō.7 Hāvane8 ashaone9 ashahe10 rathwe,11 yasnāichā12 vahmāichā13 khshnathrāichā14 frasastayaēcha.15 Sāvanghē16 visyaīchā17 ashaone18 ashahe19 rathwe,20 yasnāichā21 vahmāichā22 khshnathrāichā23 frasastayaēcha.24

(2) Mithrahe25 vouru-gaoyatōish26 hazanghrō-gaoshahē,27 baēvare-chashmanō,28 aokhtō-nāmanō29 yazatahe,30 Rāmanō khvāstrahe,31 khshnathra32 yasnāichā33 vahmāichā34 khshnathrāichā35 *frasastayaēcha,36 yathā Ahū Vairyo37 zaotā38 frāme39 mrūte4 athā ratush ashātchit hachā41 frā ashava42 vīdhvāo43 mraotū.44

* In the beginning of this, as well as other Gāhs, the words, ‘Yasnāichā, vahmāichā, khshnathrāichā frasastayaēcha’ occur more than once, but their meanings are to be taken once.
(1-2) (May there be) propitiation of (the Creator) Ahura Mazda! I * profess myself (to be) a worshipper of Ahura Mazda, a follower in accordance with the Religion proclaimed by the prophet Zarathushtra, the abstainer from (the malpractices of) daevas (and) the follower of the doctrines of Ahura Mazda. During the time of holy and pure Havan in which the work of *Śāvanghi (i.e. business of gaining profit) and of Visya (i.e. lord of the clans) go on for the pleasure of the Creator Ahura Mazda, through the propitiation of Meher Yazata, of wide pastures, of thousand ears, and ten thousand eyes of the spoken name and of Rām Khvāstar, for the worship, for (their) invocation, for (their) propitiation and for (their) glorification, let the officiating priest proclaim to me (the excellences of the verses of) Yathā Ahu Vairyo. Let the Rāspi (who is) righteous (and) learned announce (the excellences of these verses) ‘āthā ratush ashāt-chit hacha’.

(3) *Ahurem Mazdām ashavanem ashahe ratūm yazamaide; zarathushtrem ashavanem ashahe ratūm yazamaide; zarathushtarah ashaonī fravashīm yazamaide; Ameshe Spente ashaonām yazamaide. (4) Ashānāṁ vangushish sūrāṁ spentāō fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētus temem yazatanām hanghanus temem ashahe rathavām aiwinasān temem, jaghmūst temām ashaonō ashāhe ratufrītim yazamaide.

(3) We praise Ahura Mazda the holy Lord of Righteousness. We also praise "Zarathushtra the holy Lord of Righteousness."

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* For its explanation, see first note on page 15.
# Those words associated with each respective Gāh such as, Śāvanghi, visya, frādat-fshu, frādat-vrā, berejya, nmānya, etc.... are generally regarded as the hamkārs', i.e. co-working yazatas.
@ The portion from here up to ‘ratufrītim yazamaide’ is taken from Yasna Ha 71, paras 2-3.
$ From this paragraph the exalted status of Holy Zarathushtra is seen. Moreover in Yasna Ha 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.
We revere the Fravashi of the Holy Zarathushtra. Wm praise the holy Bountiful Immortals. We worship the good, heroic and beneficent Fravashis of the righteous. We praise the highest (lord) amongst the lords of the corporeal (world) and of the spiritual (world). We praise the most helpful of the yazatas (and) the most worthy amongst the lords of righteousness and most reaching, effective for help (and) the well-timed prayer, the most helpful for the holy lord of holiness.

(5) Hāvanīm ashavanem ashahे ratum yazamaide; Haurvatatem ashavanem ashahे ratum yazamaide; Ameretatem ashavanem ashahे ratum yazamaide; Ähūirīm frašnem ashavanem ashahे ratum yazamaide, Ähūirīm tkaēshem ashavanem ashahे ratum yazamaide, yasnem sürem Haptanghāitīm ashavanem ashahे ratum yazamaide.

(5) We praise Hāvani the holy Lord of holiness; we praise Khordād the holy Lord of Holiness; we praise Amardād the holy Lord of holiness; we praise the word to Ahura Mazda, the pious, lord of holiness. We praise the Religion pertaining to Ahura Mazda, the pious, lord of holiness; we praise yasna Haptanghāitī, efficacious (and) holy, Lord of holiness.

(6) Sāvanghaēm visimcha ashavanem ashahे ratum yazamaide, airyamanem ishīm ashavanem

* 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).

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

@ i.e. Haptan Yasht (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).
ashahe₁⁰  ratūm₁¹  yazamaide₁²  amavantem₁³  verethrā- janem,₁⁴  vitbaēshanghem,₁⁵  vispa₁⁶  tbaēshāo,₁⁷
taurvayantem₁⁸  vispa₁⁹  tbaēshāo.₂⁰  titarentem;₂¹  yō₂²  upemō,₂³  yō₂⁴  madhemō,₂⁵  yō₂⁶  fratemō,₂⁷  zaozīuye₂⁸
tarō₂⁹  mānthremp₃⁰  pancha₃¹  gāthāo.₃²

(6) We praise⁶ Sāvanghi¹ and Visya,² the holy³ lords⁵ of holiness;⁴ we praise¹² (the prayer called) *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 Gāthās³² for invoking help,²⁸ (i.e. the Prayer named Airyamana is the best amongst the Holy Spell of five Gathas).

(7) Mithrengcher¹ vouru-gaoyotim² yazamaide;³ Rāmacher⁴ khvāstrem⁴ yazamaide;⁵ vīsyēhe⁶ rathwō⁷ yasnaîcha⁸ valmāicha⁹ visimcha¹⁰ ashavānem¹¹ ashahe¹² ratūm¹³ yazamaide.¹⁴

(8) Mithreng¹⁵ vouru-gaoyotim¹⁶ 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 Rāma Khvāstar.⁴ In order to worship⁸ and praise⁳ 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 *eyes,¹⁸ (and) the Worshipful²⁰ one (yazata) of the renowned name; we worship Rāma Khvāstar.²²

(9) @Thwām¹ atarem² Ahurahe Mazdā³ puthrem⁴

*Prayer ‘Airyaman’ should be understood as Yasna Hā 54, called ‘A Airyemā Ishyvo’, see note on para 5 of Ardibeheshht Yasht.
#For its explanation see note given on page 30.
@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.
ashavanem⁵ ashahe⁶ ratūm⁷ yazamaide⁸ hadha-
zaothrem⁹ hadha-aiwyāonghanem,¹⁰ imat¹¹ baresma¹²
ashaya¹³ frastaretem,¹⁴ ashavanem¹⁵ ashahe¹⁶ ratūm¹⁷
yazamaide;¹⁸ Apām¹⁹ Naptārem²⁰ yazamaide;²¹ Nairīm
Sanghem²² yazamaide;²³ takhem²⁴ 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) *Neryosang.²² We
revere²⁷ the powerful²⁴ yazata²⁶ (named) #Dami Ijapama;²⁵ we
worship³⁰ the souls²⁹ of the departed²⁸ who³¹ are the Fravashis³³ of
the righteous $ (people).³²

(10) Ratūm¹ berezantem² yazamaide³ yim⁴ Ahurem
Mazdām,⁵ yō⁶ ashahe⁷ apanōtemō,⁸ yō⁹ ashahe
jaghmūshtemō;¹¹ vispa¹² sravāo¹³ Zarathushtri¹⁴
yazamaide;¹⁵ vispacha¹⁶ hvarshta¹⁷ shyaothna¹⁸
yazamaide,¹⁹ varshtacha²⁰ vareshyamnacha.²¹

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghamchā 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

* For the explanation of Neryosang, see note on page 78.
# The original meaning of, 'dami upamana' is 'the pictrue of wisdom',
'd the smile of wisdom,' 'symbol of wisdom'. From this he is the presiding Angel
over wisdom.
@ For explanation of the Fravashi and Soul see notes given on pages
32-33.
$ 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).
We revere\textsuperscript{13} all\textsuperscript{12} the sacred verses\textsuperscript{13} of (the Prophet) Zarathushtra,\textsuperscript{14} and all\textsuperscript{16} well-performed\textsuperscript{17} deeds\textsuperscript{18} (religious ceremonies), which have been performed\textsuperscript{20} and shall be performed hereafter.\textsuperscript{21}


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

\textbf{RAPITHWAN GĀH}

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathuhrish vīdaēvō ahuratkaeshō. Rapithwinī\textsuperscript{8} ashaone\textsuperscript{9} ashahe\textsuperscript{10} rathwe,\textsuperscript{11} yasnālcha\textsuperscript{12} vahmālcha\textsuperscript{13} khshnaorthrāicha\textsuperscript{14} frasastayaēcha.\textsuperscript{15} Frādat-fshave zantumāicha\textsuperscript{17} ashaone\textsuperscript{18} ashahe\textsuperscript{19} rathwe,\textsuperscript{20} yasnāicha\textsuperscript{21} vahmāicha\textsuperscript{22} khshnaorthrāicha\textsuperscript{23} frasastayaēcha,\textsuperscript{24} (2) Ashahe vahishtahe\textsuperscript{25} āthracscha\textsuperscript{26} Ahurahe Mazdāo,\textsuperscript{27} khshnaothra\textsuperscript{28} yasnāicha\textsuperscript{29} vahmāicha\textsuperscript{30} khshnaorthrāicha\textsuperscript{31} frasastayaēcha,\textsuperscript{32} yathā Ahū Vairyō\textsuperscript{33} zaotā frā me\textsuperscript{35} mrūte,\textsuperscript{36} athā ratush ashāt-chit hacha\textsuperscript{37} frā ashava\textsuperscript{38} vidhvāo\textsuperscript{39} mraotū.\textsuperscript{40}

(1-2) At the time\textsuperscript{20} of pure\textsuperscript{9} and holy\textsuperscript{10} period\textsuperscript{12} Rapithwan,\textsuperscript{8} when (the functions) of giving rest or relief to beasts,\textsuperscript{16} and the Lord or chieftain of the town\textsuperscript{17} (goes), for the pleasure\textsuperscript{28} (of the Creator Ahura Mazda), for the worship\textsuperscript{29} of Ardibehest,\textsuperscript{25} the Fire\textsuperscript{26} of Ahura Mazda,\textsuperscript{27} for (their) praise, for (their) propitiation\textsuperscript{31} and for (their) glorification,\textsuperscript{32} may the Zaatār\textsuperscript{34} (i.e. the officiating priest)\textsuperscript{34} proclaim\textsuperscript{36} before us\textsuperscript{35} (the excellences of the verses of) Yatha Ahu Vairyo.\textsuperscript{33} May the Raspi (i.e. the assistant Priest) (who is) holy\textsuperscript{38} (and) learned in turn announce\textsuperscript{40} (the excellences of these verses) athā ratush ashāt-chit hacha'.
(3) Ahurem Mazdām ashavanem ashahe ratūm yazamaide; Zarathushtram ashavanem ashahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Spente ashaonām yazamaide.

(4) Ashāunām vanguhišh sūrāo spentō fravashayō yazamaide, astvatō manakhyācha apanōtemem rathwām yazamaide, yaētsushitemem yazatanām, hanghanushitemem ashahe rathwām aiwinasānstemem, jaghmūshtemām ashaonō ashahe rathwō ratufrītim * yazamaide.

(5) Rapithwinem¹ ashavanem² ashahe³ ratūm⁴ yazamaide.⁵ Ahunavaitīm⁶ Gāthām⁷ ashaonīm⁹ ashahe¹⁰ ratūm¹¹ yazamaide.¹⁷ Ushtavaitīm¹² Gāthām¹³ ashaonīm¹⁴ ashahe¹⁵ ratūm¹⁶ yazamaide;¹⁷ Spentā-mainyūm¹⁸ Gāthām¹⁹ ashaonīm²⁰ ashahe²¹ ratūm²² yazamaide,²³ Vohū-khshathrām²⁴ Gāthām²⁵ ashaonīm²⁶ ashahe²⁷ ratūm²⁸ yazamaide;²⁹ Vahishtōisūtīm³⁰ Gāthām³¹ ashaonīm³² ashahe³³ ratūm³⁴ yazamaide.³⁵

(5) We praise⁶ Rapithwān¹ the holy,² Lord⁴ of holiness,³ we praise¹¹ the Gāthā⁷ Ahunavaiti,⁶ we praise¹⁷ the Gātha¹³ Ushtavaiti,¹² we praise²³ the Gāthā¹⁹ Spentā-mainyu,¹⁸ we praise²⁹ the Gāthā²⁵ Vohu-khshathra,²⁴ and we praise³⁵ the Gāthā³¹ Vahishtoisihti,³⁰ the holy,²² Lord³⁴ of holiness.³³

(6) Frādat-fšāum¹ zantumemcha² ashavanem³ ashahe⁴ ratūm⁵ yazamaide;⁶ fshūshemcha⁷ mānthrem⁸ yazamaide;⁹ arshukdhemcha¹⁰ vāchem¹¹ yazamaide;¹² vacha¹³ arshukhdha¹⁴ yazamaide;¹⁵ vārethraghnīsh¹⁶ daevō-ghnīta¹⁷ yazamaide;¹⁸ apascha¹⁹ zemascha²⁰ yazamaide;²¹ urvarāoscha,²² mainyavacha²³ yazata²⁴ yazamaide,²⁵ yōr²⁶ vanghazdāo²⁷ ashavanō;²⁸ Ameshesch Spente²⁹ ashaonām³⁰ yazamaide.³¹

(6) We praise⁶ Fradat-fšhu”¹¹ and Zantuma”,² the holy³ Lord⁴ of Righteousness;⁴ we praise⁹ “Fshusha”⁷ mānthra⁸ (the hymn of prosperity);⁸ we praise¹² the word¹¹ truly - spoken.¹⁰

* For the translation of paragraphs 3 & 4, see Hāvan Gāh, pages 87-88
# Yasna Ha 58 is generally called the Fshusha-mānthra.
We praise the words truly-spoken; we praise the victorious (sacred verses) smiting the daevas; we praise the waters, lands and plants; we worship the heavenly yazatas who are righteous and bestowers of better (things); we worship the Bountiful Immortals.


(7) We worship the excellent, heroic and beneficent Fravashis of the righteous (people). We worship the chief points (the essence) of Asha Vahishta (and) the greatest Holy Spell of the Religion of Mazda-worship, which are the greatest in causing effect, (which are very effective), the greatest in accomplishing (any) work, in performing just actions (and) in acquiring (any want).

(8) Avat vyākhnemcha hanjamanemcha yazamaide, yat asti Ameshanām Spentanām, bareshnavō avanghe ashnō ghimatem zantumāhe rathwō yasnāicha vahmāicha, zantumemcha ashavanem ashahe ratūm yazamaide. (9) Ashem Vahishtem ātaremcha Ahurahe mazdāo puthrem yazamaide.

(8) For the worship of the Lord (i.e. Lord of the town) and for (his) veneration, we worship this meeting and assembly (abode) of the Bountiful Immortals which is situated on the heights of the yonder sky. We praise Zantuma (the Lord of the town), the holy, Lord of Righteousness. (9) We praise Ardibehesh, the Fire, the purifier (of all things) pertaining to Ahura Mazda.
(10) 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. (11) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanōtemo, yō ashahe jaghmūsistemō; viśpa sravāo Zarathushtrī yazamaide; viśpacha hvarshta shyaothna yazamaide, varshchalā vareshyamnachā.

Yenghe hātām āat yesne paīti vanghō.
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghamchā tānschā tāoschā yazamaide.
Yathā Ahū Vairyō 2.

(12) Yasnecha¹ vahmemcha² aōjascha³ zavarecha⁴ āfrīnāmi,⁵ Ashahe Vahishtahe⁶ āthrascha⁷ Ahurahe Mazdāo.⁸ Ashem Vohū I.

Ahmai raeshcha; Hazanghrem; Jasa me Avanghe Mazda; Kerfeh Mozd.

(12) I praise⁵ the worship¹ glory,² vivacity³ and power⁴ of Ardibehesht⁶ the Fire⁷ of Ahura Mazda.⁸

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**UZIRIN GĀH**

(1) Khshnaothra Ahurahe Mazdāo. Ashem Vohū 3. Fravahrāne mazdayasno Zaraṭhushtrish vīdāevō ahuratkaēshō. Uzyeināi⁸ ashaone⁹ ashahe¹⁰ rathwe,¹¹ yasnāichā¹² vahmāichā¹³ khshnaothurāichā¹⁴ frasastayaēchā,¹⁵ frādat-vīrē¹⁶ dakhymāichā¹⁷ ashaone¹⁸ ashahe¹⁹ rathwe,²⁰ yasnāichā²¹ vahmāichā²² khshnaothurāichā²³ frasastayaēchā.²⁴ (2) Berezatō²⁵ Ahurahe²⁶ nafedhrē²⁷ apām²⁸ apaschā²⁹ mazdadhātayāo,³⁰ khshnaothra³¹ yasnāichā³²

* For the translation of paragraphs 10-11, see Hāvan Gāh, pages 89-91.
vahmāicha33 khshnaothraicha34 frasastayačha,35 yathā Ahū Vairyō36 zaotā37 frā me38 mṛute,39 athā ratush ashāt-
chit hacha40 frā ashava41 vidhvāo42 mraotū.43

(1-2) At the time11 of pure9 (and) holy10 period11 Uziran8 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 propitiat34 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 Ahu Vairyo.36 May (the Raspi) (i.e. the assistant Priest) (who is) holy41 (and) learned42 announce43 (the excellences of these verses) athā ratush ashātchit 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 rathwān awinasāntemem, jaghmūshtemām ashaonō ashahe rathwō ratufritēm yazamaide*.

(5) Uzyeirimem1 ashavanem2 ashahe3 ratūm4 yazamaide;5
Zaotārem6 ashavanem ashahe ratūm yazamaide;
Hāvanānem ashavanem ashahe ratūm yazamaide;
Ātarevakhshem ashavanem ashahe ratūm yazamaide;
Frabaretarem ashavanem ashahe ratūm yazamaide;
Āberetem ashavanem ashahe ratūm yazamaide;
Āsnatārem ashavanem ashahe ratūm yazamaide;
Rathwishkarem ashavanem ashahe ratūm yazamaide;
Sraoshāvarezem ashavanem ashahe ratūm yazamaide;

* For the translation of paras 3 and 4, see Hāvan Gāh pp. 87-88.
(5) We praise\(^5\) Uziran,\(^1\) the holy,\(^2\) Lord of Righteousness;\(^3\)
we praise the Zaotar the holy, Lord of Righteousness;
we praise the Hávanán the holy, Lord of Righteousness;
we praise the Atarvakhshi the holy, Lord of Righteousness;
we praise the Frabaretar the holy, Lord of Righteousness;
we praise the Áberetar the holy, Lord of Righteousness;
we praise the Ásnātar the holy, Lord of Righteousness;
we praise the Rathwishkar the holy, Lord of Righteousness;
we praise the Sraoshāvareza the 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:

Zoață, i.e. zoti or the performer of principal ceremony;
Hávană, i.e. the priest who strains the Haoma and performs the ceremony;
Atarvakhsha, 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;
Áberetar (= ḍh + heretar), a man in holy orders, who provides for the sacred water used in religious ceremonies and for purificatory purposes;
Ásnātār, 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 utensils and putting them in proper order.
Sraoshāvareza, i.e. a priest in whose presence a sinner confesses his misdeeds and makes amends for them, and the officer who keeps good discipline

(6) Frādat-vīrem\(^1\) dakhymemcha\(^2\) ashanem\(^3\) ashahe\(^4\) ratūm\(^5\) yazamaide;\(^6\) strēushcha\(^7\) māonghemcha\(^8\) hvarecha\(^9\) raochāo\(^10\) yazamaide;\(^11\) anaghra\(^12\) raochāo\(^13\) yazamaide;\(^14\) afrasanghāmcha\(^15\) khvāthrem\(^16\) yazamaide;\(^17\) yā\(^18\) narsh\(^19\)

* 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 d Mush at the time when the ceremony is being performed*. (Prof. Harlez).
sádrā¹² dregvātō.¹³ (7) Haithyāvarem²² ashavanem²³ ashahe²⁴ ratūm²⁵ yazamaide;²⁶ aparemchā²⁷ tkaēshem²⁸ yazamaide;²⁹ haithyāvarem³⁰ ashavanem³¹ ashaonō³² stūm³³ yazamaide;³⁴ paiti³⁵ asni paiti khshafne,³⁶ yasō-beretābyō³⁷ zaothrábyō,³⁸ dakhyumahe³⁹ rathwō⁴⁰ yasnāichā⁴¹ vahmāicha;⁴² dakhumemcha⁴³ ashavanem⁴⁴ ashahe⁴⁵ ratūm⁴⁶ yazamaide.⁴⁷ (8) Berezantem⁴⁸ ahurem⁴⁹ khshathrim,⁵⁰ khshaētem,⁵¹ apām⁵² napātem⁵³ aurvat - aspem⁵⁴ yazamaide;⁵⁵ apemchā⁵⁶ mazdadhātām⁵⁷ ashaosnīm⁵⁸ yazamaide.⁵⁹

(6) We⁶ praise “Frādāt-vīra” and “Dakhyuma”,² the holy,³ Lord⁴ of Righteousness;⁴ we praise⁵ the stars⁶ and the moon⁷ and the sun⁸ and luminaries;¹⁰ we praise¹¹ the boundless¹² lights;¹³ we praise¹⁴ the *splendour¹⁶ of the doctrines¹⁵ which (are as it were) the *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 @ lore.²⁸ We praise³⁴ the creation³³ of Holy,³² (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 Navel⁵³ of the Waters,⁵² the exalted⁴⁸ Lord,⁴⁹ swift-footed⁵⁴ horse (who is) imperial,⁵⁰ and shining,⁵¹ we praise⁵⁹ the pure⁵⁶ water⁵⁶ created by Ahura Mazda.⁵⁷

(9) Thwām ātarem Ahurahe mazdāo puthrem ashavanem ashahe ratūm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastdaretem, ashavanem ashahe ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide:

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

# The good admonition appears to the wicked person, misery or rather poison. See Visparad 18 Karda, para 2; Yasna ha 45, para 7.

@ 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 Mazdā.

$ 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.
takhmem Īdmōish upamanem yazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashayō. (10)
Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaggmūshtemō; vīspa sravāo Zaraθushtri yazamaide; vīspa cha hvarshta shyaothna yazamaide, varshtacha vareshymnachya.

Yenghe hātmā āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā;
yāonghāmchā tānschā tāoschā yazamaide*.
Yathā Ahū Vairyo 2.

(11) Yasnamcha1 vahmemcha2 aojascha3 zavarecha4 āfrīnāmi,5 berczatō6 ahurahē7 nafedhrō8 apām9 apascha10 mazdadhātayō. Ashem Vohū 1.
Ahmāi raeshcha; Hazanghrem; Jasa me avanghe Mazda; Kerfēh 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) Khshnatothra Ahurahē Mazdāo. Ashem Vohu 3.
Fravaranē mazdayasno Zaraθushtrish viḍaevo
ahuratkaēshō, aiwisrūθremāi8 aibigayāi9 ashaone10
ashahe11 rathwe,12 yasnāicha13 vaṃhāicha14
khshknaothāicha15 frasastayaēcha,16 frādat-vīspām-
hujyāitē17 zarathushtrōtemāicha18 ashaone19 ashahe20
rathwe,21 yasnāicha22 vaṃhāicha23 khshnatothāicha24
frasastayaēcha.25 (2) Ashāunām,26 fravasinhām27 ghenā-
āmcha28 viṛōvānthwanām,29 yāiryōoscha30 hushitōish,31
amahecha32 hutāshteha33 huraodhahe34 veθerθrāghnahecha35
ahura dhātahe,36 vanaintyōoscha uparatāto,37 khshnatothra38
yasnāicha39 vaṃhāicha40 khshnatothāicha41 frasastayaēcha,42
yathā Ahu vairyo43 zaotā44 frā me46 mrūte, athā ratush
ashāt-chit hachā47 frā ashava48 viθhvāo49 mraotū.50

* For the translation of paras 9-10, see Hāvan Gāh, pages 88-91.
(1-2) At the time\(^1\) of the holy\(^{10}\) and pure\(^{11}\) period\(^{12}\) of Aiwisruthrema,\(^8\) the guardian over life\(^9\), when (the act) of giving prosperity to all the living creatures\(^{17}\) and when the power of the Pontiff\(^{18}\) rests, for the pleasure\(^{38}\) (of the Creator Ahura Mazda), for the worship\(^39\) of the Fravashis\(^{27}\) of the righteous (people),\(^{29}\) women with their troops of heroes,\(^{29}\) timely advent\(^{31}\) of the seasons,\(^{30}\) of (the yazata named) Ama,\(^32\) well-made and beautiful,\(^{34}\) Behrām yazata\(^{35}\) created by Ahura Mazda,\(^{36}\) and Vananti Uparatā\(^{37}\) (i.e. of the yazata presiding over the victorious ascendancy), for (their) praise,\(^{40}\) (their) propitiation\(^{41}\) and glorification,\(^{42}\) may the Zaotar\(^{44}\) proclaim\(^{46}\) before me\(^{45}\) (the excellences of the sacred verses of) Yatha Ahu Vairyo.\(^{43}\) May (the Rāspi) (who is) pious\(^{48}\) (and) learned\(^{49}\) announce\(^{50}\) (the excellences of the verse) athā ratush ashāt-chit hachā.\(^{47}\)

(3) Ahurem Mazdām ashavanem āshahe ratūm yazamaide; Zarathushtrem ashavanem āshahe ratūm yazamaide; Zarathushtrahe ashaonō fravashīm yazamaide; Ameshe Špente ashaonām yazamaide. (4) Ašhaonām vanguardīh sūrāo spentō fravashayō yazamaide, astvotō manakhyāchā apanōtemem rathwām yazamaide, yaētushtemem yazatanām, hanghanushtemem ashahe rathwām aiwinasāntemem, jaghmūṣhtemām ashaonō ashahe rathwō ratufritīm yazamaide *.

(5) Aiwisrūthreme\(^1\)m ashavanem\(^3\) āshahe\(^4\) ratūm\(^5\) yazamaide; Aibigāim\(^2\) ashavanem\(^3\) āshahe\(^4\) ratūm\(^5\) yazamaide; thwām\(^7\) ātare\(^8\) Ahuruhe Mazdāō\(^9\) puthrem\(^10\) ashavanem\(^11\) āshahe\(^12\) ratūm\(^13\) yazamaide; asmana\(^15\) hāvana\(^16\) āshahe\(^17\) ratavō\(^18\) yazamaide; ayanghasē\(^20\) hāvana\(^21\) āshahe\(^22\) ratavō\(^23\) yazamaide hadha-zaothrem\(^25\) hadha-aiwyāonghanem\(^26\) imat baresma,\(^28\) ashaya\(^29\) frastatem\(^30\) ashavanem\(^31\) āshahe\(^32\) ratūm\(^33\) yazamaide, āpa urvaire\(^35\) yazamaide; aourvatām\(^37\) urune\(^38\) ashavanem\(^39\) āshahe\(^40\) ratūm\(^41\) yazamaide\(^42\).

* For the translation of 3rd and 4th paragraphs, see Hávan Gāh, pages 87-88.
(5) We praise⁶ 'Aiwisruthrema⁴, the Righteous⁴, the Lord⁵ of Righteousness⁴. We praise⁶ the Righteous⁵ (Aiwisruthrema) the Lord⁵ of Righteousness⁴ (and) the guardian of Life². We praise¹⁴ Thee,⁷ the Righteous Fire⁸, the purifier¹⁰ (of all things) pertaining to Ahura Mazda⁹, the Lord¹³ of Righteousness¹². We praise¹⁹ the stone¹⁵ Mortar¹⁶ (and) things useful in rituals¹²-¹³ or to achieve for Righteousness¹⁷-¹⁸; we praise²⁴ this Baeresman²⁸, which is righteous³¹ spread³⁰ with holiness²⁹, together with the Libation²⁵, and Aiwyagohan²⁶, things useful to be righteous; we worship³⁶ the waters and the trees³⁵; we praise⁴² the "perfection³⁷ of the Soul³⁸, the righteous⁴⁹ soul (and) the Lord⁴¹ of Righteousness⁴⁰.

(6) Frādat-visorīmonhajtūtim¹ ashavanem² ashahe³ ratūm⁴ yazamaide⁵; Zarathushrem⁶ ashavanem⁷ ashahe⁸ ratūm⁹ yazamaide¹⁰; mānthrem¹¹ Spentem¹² ashavanem¹³ ashahe¹⁴ ratūm¹⁵ yazamaide¹⁶; gēsh¹⁷ urvānem¹⁸ ashavanem¹⁹ ashahe²⁰ ratūm²¹ yazamaide²²; Zarathushtrōtememcha²³ ashavanem²⁴ ashahe²⁵ ratūm²⁶ yazamaide²⁷; Zarathushrem²⁸ ashavanem²⁹ ashahe³⁰ ratūm³¹ yazamaide³².

(6) We praise⁵ Frādat-visorīmonhajtūti¹", 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 worship²²' the @High-priest²³, the holy²⁴, the Lord²⁶ of Righteousness²⁵. We worship³² Zarathushtra²⁸, the Righteous²⁹, the Lord³¹ of Righteousness³⁰.

* 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'.

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

@ Zarathushtrōtema, i.e. one strictly following or adherent to the doctrines of Zarathushtra.
(7) Āthravanem¹ ashavanem² ashahe³ ratūm⁴ yazamaide;⁵ rathaśtārem⁶ ashavanem⁷ ashahe⁸ ratūm⁹ yazamaide;¹⁰ vāstrīm¹¹ fshuyantem¹² ashavanem¹³ ashahe¹⁴ ratūm¹⁵ yazamaide;¹⁶ nmānahe¹⁷ nmānō-paitim¹⁸ ashavanem¹⁹ ashahe²⁰ ratūm²¹ yazamaide;²² visō²³ vis-paitim²⁴ ashavanem²⁵ ashahe²⁶ ratūm²⁷ yazamaide;²⁸ zantēush²⁹ zantu-paitim³⁰ ashavanem³¹ ashahe³² ratūm³³ yazamaide;³⁴ dangheush³⁵ danghu-paitim³⁶ 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 khvāetva-dathem¹⁶ ashavanem¹⁷ ashahe¹⁸ ratūm¹⁹ yazamaide;²⁰ danghā-urvaēsem²¹ ashavanem²² ashahe²³ ratūm²⁴ yazamaide;²⁵ humāim²⁶ pairijathnem²⁷ ashavanem²⁸ ashahe²⁹ ratūm³⁰ yazamaide;³¹ nmānahe³² nmānō-pathnim³³ 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 praise¹⁴ the youth,¹⁰ praying of God,¹¹ the righteous,¹² Lord¹⁴ of Righteousness.¹⁴

* 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'.
(9) Nāirikāmcha¹ ashāoṇīm² yazamaide,³ frāyō-
humatām,⁴ frāyō-hūktām,⁵ frāyō-hvarshtām,⁶ hush-hām-
sāstām,⁷ ratukhshathrām,⁸ ashāoṇīm,⁹ yām¹⁰ Ārmaitīm
Spentām,¹¹ yāoscha¹² te¹³ ghenāo,¹⁴ Ahura Mazda.¹⁵
Naremcha¹⁶ ashavaneṁ¹⁷ yazamaide,¹⁸ frāyō-humatem,¹⁹
frāyō-hūkttem,²⁰ frāyō-hvarshtem,²¹ vistō-fraoreitīm,²²
ēvistō-kayadhem,²³ yenghe²⁴ shyaothnāiš²⁵ gaēthō²⁶ aṣha-
frādente,²⁸ Zarathushtrōtemeṁa²⁹ rathwō³⁰ yasnasīcha,³¹
vahmāi̯cha³² Zarathushtrōtememcha³³ ashavaneṁ³⁴ aṣhahe³⁵
rātuṁ³⁶ yazamaide.³⁷ (10) Ashāunām³⁸ vanguhis̄³⁹
sūrāo⁴⁰ spentāo⁴¹ fravashayō⁴² yazamaide;⁴³ ghenāoscha⁴⁴
vīrōvānthvāo⁴⁵ yazamaide;⁴⁶ yāiryāmcha⁴⁷ hushitīm⁴⁸
yazamaide;⁴⁹ amemcha⁵⁰ hutashtem⁵¹ huraodhēm⁵²
yazamaide;⁵³ verethraghmemcha⁵⁴ ahuradhātem⁵⁵
yazamaide;⁵⁶ vanainṭimcha upartātem⁵⁷ yazamaide.⁵⁸

(9) We praise³ the righteous² woman,¹ richest in good
thoughts,⁴ good words⁵ and good deeds,⁶ well and properly in-
structed,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) @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

* ‘the traveller in the land’, (Spiegel, Mills and Darmesteter).
# Its significance seems to be the propagator of the Religion of
Zarathushtra abroad, and the preacher of the doctrines of this good religion.
@ In the Zoroastrian Religion there are two types of angels, male and
female. The feminine angels are, Spandānād, Avān, Din, Ashishvāngh and Astad.
understanding the faith\textsuperscript{22} (i.e. steadfast on the Religion)\textsuperscript{22} (and) ignorant of sins;\textsuperscript{23} through whose\textsuperscript{24} actions\textsuperscript{25} for the worship\textsuperscript{31} of the highest Priest\textsuperscript{29} and for (his) praise,\textsuperscript{32} the world\textsuperscript{26} gets prosperous\textsuperscript{28} by means of Righteousness.\textsuperscript{27} We praise\textsuperscript{37} the highest Priest,\textsuperscript{33} the righteous,\textsuperscript{34} the Lord\textsuperscript{36} of Righteousness.\textsuperscript{35} (10) the excellent,\textsuperscript{39} heroic\textsuperscript{40} and beneficent\textsuperscript{41} Fravashis\textsuperscript{42} of righteous (people);\textsuperscript{38} women\textsuperscript{44} with their troops of heroes;\textsuperscript{45} the timely advent\textsuperscript{48} of the seasons;\textsuperscript{47} and the well-made,\textsuperscript{51} beautiful\textsuperscript{52} Ama (i.e. the yazata presiding over courage);\textsuperscript{50} and we praise\textsuperscript{56} Behram yazata\textsuperscript{54} created by Ahrua Mazda; and we praise Vananti Uparatát.\textsuperscript{57}

(11) Thwām Ātarem Ahurahe Mazdāo puthrem ashavanem ashaha ratūm yazamaide, hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashaha ratūm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghemy yazamaide; takhmem Dāmōish Upamanem yazatem yazamaide, iristanām urvānō yazamaide yāo ashaonām travashayō. (12) Ratūm berezantem yazamaide yim Ahurem Mazdām, yō ashaha apanotemō, yō ashaha jaghmūshtemō; vispa sravāo Zarathushtri yazamaide; vispacha hvarshta shyaothna yazamaide varshtacha vareshyamnacha.*

\begin{quote}
Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaěthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide,
Yathā Ahū Vairyō 2.
\end{quote}

(13) Yasnemcha\textsuperscript{1} vahmemcha\textsuperscript{2} aojascha\textsuperscript{3} zavarecha\textsuperscript{4} āfrīnāmi,\textsuperscript{5} ashāunām\textsuperscript{6} fravashinām\textsuperscript{7} ghenānāmcha\textsuperscript{8} virōvānthwanām,\textsuperscript{9} yāiryāoscha\textsuperscript{10} hushitoish,\textsuperscript{11} amahecha\textsuperscript{12} hutāshtahe\textsuperscript{13} huraodhahe,\textsuperscript{14} verethraghnahecha\textsuperscript{15} ahuradhātahe,\textsuperscript{16} vanaintyāoscha uparatāto. Ashem Vohū 1.

* For the translation of paragraphs 11-12. see Hāvan Gah, pages 88-91.
Ahmāi raēshcha, Hazanγhrem, Jasa me Avanghe Mazda, Kerfeh Mozd.

(13) I extol⁵ the worship,¹ praise² vivacity³ and the power⁴ of the Fravashis⁶ of the righteous (people),⁷ and of the women⁸ with their troops of heroes,⁹ the timely advent¹⁰ of the seasons,¹¹ the shapely,¹² 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. Fravarāne mazdayasnō Zarathushtrish vīdaēvō ahuratkaeshō. Ushahināi⁸ ashaone⁹ ashahe¹⁰ rathwe¹¹ yasnāicha¹² vahmāicha¹³ khshnaothrāicha¹⁴ frasastayaēcha,¹⁵ berejyā¹⁶ nmānyāicha¹⁷ ashaone¹⁸ ashahe¹⁹ rathwe,²⁰ yasnāicha¹¹ vahmāicha²² khshnaothrāicha²³ frasastayaēcha,²⁴ (2) Sraoshaye²⁵ ashyehe²⁶ ashivatō²⁷ verethrājanō²⁸ frādat-gaēthahe,²⁹ Rashnaoš³⁰ Razishtahe,³¹ Arshtātascha³² frādat-gaēthayō³³ varedat-gaēthayō,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 portentous 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 Āstād (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 proclaim⁴² before me⁴² (the excellences of the sacred verses of) Yathā Ahu Vairyo.⁴⁰ May (the Rāspi who is) holy⁴⁵ (and)
learned⁴⁶, announce⁴⁷ (the excellences of these verses) athā ratush ashāt chit hacha’.

(3) Ahurem Mazdām ashavanem ashaha ratūm yazamaide; Zarathushtrem ashavanem ashaha 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 ratufrūtīm yazamaide.*

(5) Ushahinēm¹ ashavanem² ashaha³ ratūm⁴ yazamaide⁵ ushām⁶ srīrām⁷ yazamaide⁸ ushāonghem⁹ yazamaide,¹⁰ khshōthnīm¹¹ raēvat-aspām,¹² framennarām,¹³ framennarō-virām;¹⁴ yā¹⁵ khvāthravaiti¹⁶ nmānavaiti;¹⁷ ushāonghem¹⁸ yazamaide,¹⁹ revīm²⁰ renjat-aspām,²¹ yā²² sanāt²³ avi²⁴ haptō-karshvairīm²⁵ zām,²⁶ avām²⁷ ushām²⁸ yazamaide.²⁹ Ahurem Mazdām³⁰ ashavanem³¹ ashaha³² ratūm³³ yazamaide;³⁴ vohū manō³⁵ yazamaide;³⁶ Ashem Vahishtem³⁷ yazamaide;³⁸ khshathrem vairīm³⁹ yazamaide;⁴⁰ Spentām⁴¹ vanguhīm⁴² Ārmaitīm⁴³ yazamaide.⁴⁴

(5) We praise⁵ Usahahen Gāh¹ 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 Dawn¹⁶ 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) Berejîm¹ ashavanem² ashahe³ ratûm⁴ yazamaide⁵ bereja⁶ vangheush⁷ ashahe⁸ bereja⁹ daēnayāo¹⁰ vanghuyāo¹¹ māzdayasnōish,¹² nmānyehe¹³ rathwō¹⁴ yasnāicha¹⁵ vahmāicha¹⁶ nmānimcha¹⁷ ashavanem¹⁸ ashahe¹⁹ ratûm²⁰ yazamaide.²¹

(7) Sraoshem²² ashīm²³ huraodhem²⁴ verethrājanem²⁵ frādat-gaēthem²⁶ ashavanem²⁷ ashahe²⁸ ratûm²⁹ yazamaide;³⁰ Rashnūm³¹ razistem³² yazamaide,³³ Arshtātem³⁴ 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 ‘Nmānyo’ (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 ratûm yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratûm yazamaide; Apām Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmōish upamanem yazatem yazamaide; iristanām urvānō yazamaide yāo ashaonām fravashayō. (9) Ratûm berezantem yazamaide yim Ahurem Mazdām,
yō ashahe apanotemō, yō ashahe jaghmūshtemō; vipa
sravāo Zarathushtri yazamaide, vipacha hvarshta
shyaothna yazamaide varshtacha vareshyamnacha.*

Yenghe hātām āat yesne paiti vanghō,
Mzdāo Ahurō vaēthā ashāt hachā,
yāonghumchā tānschā tāoschā yazamaide.
Yathā Ahū Vairyō.(2)

(10) Yasnmemcha1 vahmemcha2 aоjascha3 zavarecha4
āfriñami5 Sraoshhahe6 ashyhe7 ashivato8 verethrājanō9
frādat-gaēthahe,10 Rashnaosh11 razishtahe,12 Arshtātascha13
frādat-gaēthayao14 varedat-gaēthayao.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
Astād (yazata),13 the furtherer (promoter)14 and increaser of the
world.15

PATET (AVESTA)

Kshnaothra Ahuruhe Mazdao. Ashem Vohū 1.

Yathā Ahū Vairyō. 5. Yathā Ahū Vairyō panj az
hamā gunāh patet pashemānum, az harvastin
dushmata dushhukha dushhvarshta, mem pa geti
manīd, pishe-shumā vehān, manashni gavashni
kunashni, tanī ravāni geti mīnōāni, okhe awākhsh
pashemān pa sē gavashni pa patet hom. Yathā Ahū
Vairyō. 5. Ashem Vohū 3.

* For the translation of paragraphs8-9, see Hävan Gāh, pages 89-91.
# For the translation of this, see Patet Pashemani, beginning portion, pages
Fravarāne mazdayasnō Zarathushtrish vīāa[v]o ahuratkaeshō (Gāh according to the period of the day) frasastayaēcha. Sraoshahe ashyehe, takhmahe, tanu-māntrahe, darshi-draosh, āhūiryhe, khshnauthra yasnaīicha vahmāicha khshnaothraīicha frasastayaēcha, yathā Ahū Vairyō Zaotā frā me mrute, athā ratush ashtachit hacha frā ashava vidhvāo mraotū. Yathā Ahū Vairyō 1.


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

Yasnemchā vahmemchā aojaschā zavarecha āfrīnāmī, sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhūiryhe. Ashem Vohū 1.

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

**PATET PASHEMANI ✳**

Yathā Ahū Vairyō 1. Yathā Ahū Vairyō¹ panj² az hamā gunāh³ patet pashemānum⁴, az⁵ harvastī⁶ dushmata⁷ duzhukhta⁸ duzhvarshta⁹, mem¹⁰ pa getī¹¹ manīd¹², pishe¹³ shumā¹⁴ vehān¹⁵, manashnī¹⁶ gavashnī¹⁷ kunashnī¹⁸ tani¹⁹ ravānī²⁰ getī²¹ minōānī²², okhe²³ aŭakhsh pashemān²⁴ pa se gavashnī²⁵ pa patet hom²⁶. Yathā Ahū Vairyō 5, Ashem Vohū 3.

* For its translation, see Sarosh Bāz, pages 15-16.
# For the translation of Ferastuye, see Khorshed Nyāesh, pages 27-28.
✳ This whole Patet is in Pāzand language. Of these some subject matters are taken from Avesta and some from Pahlavi Books.
Fravarâne mazdayasnō Zarathushtrish, vîdaēvō ahuratkaēshō (Gāh according to the period of the day) frasastayaēcha. Sraoshaehe ashyehe, takhmahe tanumānthrahe, darshi-draosh, āhūiryehē, khshnaothra yasnāiīcha vahmāichha khshnaothrāīcha frasastayaēcha. Yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vîdhvāo mraotū. Yathā Ahū Vairyo 1.

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

O good15 (religious high-priests!) I, in your14 *presence13 (having recited) five2 Yatha Ahu Vairo6 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 repentence24 (and) with the three words25 (i.e. with thought, word and deed) I repent26.


* 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 Rivâyetts 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-versed person in Religion, in Dastur, of that period.
I praise all good thoughts, good words (and) good deeds through (my) meditation, speech and action. I abhor evil thoughts, evil words and evil deeds by (my) thoughts, words, and deeds. I hold fast (i.e. I acquire) all good thoughts, words and deeds through (my) thoughts, words, and deeds, so that I may perform meritorious deeds. I relinquish all evil thoughts, evil words and evil deeds through (my) thoughts, words and deeds so that I may not commit sin.

Farāz oy shumā rád hom, ke amshāspand hed, yazashne o nyāeshne; farāz pa manashne farāz pa gavashne, farāz pa kunashne, farāz pa ōh, farāz pa tan, farāz pa ānech in khesh jān, tan o jān nām ravān. Būn bar khāstā im hast, pa khesiye yazdān dār hom. Pa khesiye yazdān dáshtan ae bahod ku agar tash azān rasad, ke in tan ravānārā be-āwayad dādan be-deham.

I dedicate unto you (who are) the Amshāspands the Yasna and Nyāesh with (my) thought, word and deed, with (my own) conscience, body, (and) through (this) my own, life and through the body and life i.e. soul. I keep the internal (and) the external treasure which I have, owing to (due to my) kinship with God. Keeping with the kinship of God (is this that), i.e. if any thing happens, I shall give, dedicate, if necessary, this (my) body for the sake of (my) soul.

Explanation: Its significance is, if it is necessary to dedicate my body for the benefits of my soul, I do so.
Setāyem⁹³ asahi⁹⁴ pāhlom⁹⁵, nagunan⁹⁶ devān⁹⁷. Pa nīkīye dādār Hormazd⁹⁸ sepāsdār hom⁹⁹. Pa petyār¹⁰⁰ anāī¹ az² ghanāminī³ 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 Resurrection⁵, # I am* grateful⁹⁹ and contented 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 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.e. I am most grateful to the Creator for whatever excellences reach me every time from Him (Hormazd).
# For full explanation on Ristākhez”, see“Zarhoshi Abhyas” written by Sheth K.R. Cama, pages 288-302.
@ i.e. the believers in one Good, prior to the time of the Prophet
I repent (those) sins\(^{17}\) and I am penitent\(^{16}\) of (these) sins*.

(Kartak 2) Ku\(^{1}\) mardumān\(^{2}\) o būn\(^{3}\) shāyad būdan\(^{4}\) yāo man\(^{5}\) o būn\(^{6}\) būd ested\(^{7}\), pesh\(^{8}\) o yeh cheher andā, pas\(^{10}\) o yeh cheher pesh\(^{11}\), yadshān andar\(^{12}\) jast ested\(^{13}\), az sē sraoshō-charanāṁ gunāh\(^{14}\), az ān nītūm gunāh\(^{15}\), andā hazārān hazār margarzān\(^{16}\) and chand geosh\(^{17}\) hast shāyad būdan\(^{18}\), pa nāme chesht\(^{19}\), harvesp\(^{20}\) dushmata\(^{21}\) duzhūkhtā\(^{22}\) duzhvarshāta\(^{23}\), mem\(^{24}\) parāe kasānrā\(^{25}\), yāv\(^{26}\) kasān\(^{27}\) parāe manra\(^{28}\), yāv\(^{29}\) gunāhkāri\(^{30}\) pa manra\(^{31}\) kāso gunāh\(^{32}\), o būn būd ested\(^{33}\), az\(^{34}\) ān gunāh\(^{35}\) manashnī\(^{36}\) gavashnī\(^{37}\) kunashnī\(^{38}\) tanī\(^{39}\) Ravānī\(^{40}\) Gēti\(^{41}\) minoānī\(^{42}\), okhe\(^{43}\) awākhsh pashemān\(^{44}\) pa sē gavashnī\(^{45}\) pa patet hom\(^{46}\); pa patet hom\(^{47}\) az gunāh\(^{48}\).

(From all sins) which\(^{1}\) might originate\(^{3,4}\) (by) from men\(^{2}\) (from the very birth), (if) such (sins) from the beginning\(^{6}\) have been committed\(^{7}\) by me\(^{5}\) like others, and of these (sins) if there are (in the early life) few\(^{9}\) in the beginning\(^{8}\) (and) had more\(^{11}\) in the end\(^{10}\) (in their life), from the sin\(^{14}\) worthy of punishment with strokes\(^{14}\), (rather) from the sin (even) less than that\(^{15}\) up to one thousand times one thousand of the margarzan\(^{1}\) (sins)\(^{16}\) (and the sin) even more than so much measure\(^{17}\) (if) perchance has been committed (by me)\(^{18}\) - specially,\(^{19}\) all\(^{20}\) evil thoughts\(^{21}\), evil words\(^{22}\) (and) evil deeds\(^{23}\) which I\(^{24}\) (may have committed) for the sake of others\(^{25}\), or\(^{26}\) (may have been committed) by others\(^{27}\) for my sake\(^{28}\), or\(^{29}\) by any sinful person\(^{30}\) for my sake\(^{31}\) some minor sin\(^{32}\) even, may have originated\(^{33}\) - from (all above mentioned) sins\(^{35}\) pertaining to thought\(^{36}\), word\(^{37}\), deed\(^{38}\), (my own) body\(^{39}\), (my own) soul\(^{40}\), -

* The significance of this entire First Kartak - chapter, rather some portion, word by word, agrees with in “Ferastuyë” prayer which is known by “Avestān Patet”. For the text of Ferastuyë and for its translation, see pages 27-28.
pertaining to this world\textsuperscript{41}, or the yonder world\textsuperscript{42}, from\textsuperscript{34} these sins (of all kinds)\textsuperscript{35}, O Hormazd! I abstain from them with renunciation\textsuperscript{44} with three words (i.e. thought, word and deed) and repent\textsuperscript{46} and become penitent\textsuperscript{47} for them.

(Kartak 3) In\textsuperscript{1} and\textsuperscript{2} ákho\textsuperscript{3} páye\textsuperscript{4} gunáh\textsuperscript{5} nám\textsuperscript{6}; chun\textsuperscript{7} handarakht\textsuperscript{8}, mediosást\textsuperscript{9}, andarazfarmán\textsuperscript{10}, boedīozad\textsuperscript{11}, kāedīozad\textsuperscript{12}, āgerept gunáh\textsuperscript{13}, avāvaresht gunáh\textsuperscript{14} aredush gunáh\textsuperscript{15}, khoraehe gunáh\textsuperscript{16}, bāzāe gunáh\textsuperscript{17}, yātu gunáh\textsuperscript{18}, tanvalgān gunáh\textsuperscript{19}, margarzán gunáh\textsuperscript{20}, avasosh gerān gunáh\textsuperscript{21}, jehmarz gunáh\textsuperscript{22}, dashtānmarz gunáh\textsuperscript{23}, kunmarz gunáh\textsuperscript{24}, awārun marzashni\textsuperscript{25}, shoethra gunáh\textsuperscript{26} seshni\textsuperscript{26}, gunāhe ravānī\textsuperscript{27}, gunáh hamīmālān\textsuperscript{28}, gunāhī pulsahahod\textsuperscript{29}, vakhshe vakhshān vakhshīe gunáh\textsuperscript{30}, gunáh az gunáh\textsuperscript{31} avareākho gunáh\textsuperscript{32}, ku mardum\textsuperscript{33} o būn shāyad būdan\textsuperscript{34} gajasteh\textsuperscript{35} ghanāmīnō\textsuperscript{36} darvand\textsuperscript{37} pa petyāre dāmān-e\textsuperscript{38} Hormazd farāz karnīd\textsuperscript{39}.

The sins of worse\textsuperscript{3} degrees (or origin)\textsuperscript{3} are :-

Namely\textsuperscript{7}, to harm someone by (doing) injustice and to interfere in his good work\textsuperscript{8}, to admonish some one falsely, to tell utter lies and to point out a wrong path\textsuperscript{9}; 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,\textsuperscript{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 eatables\textsuperscript{11}, not to nourish the poor and the needy inspite 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,\textsuperscript{12} to hold a weapon in hands in order to smite or wound someone\textsuperscript{13} or to brandish it on the head of a person opposite him\textsuperscript{14}, the sin of inflicting a wound on a person which heals after three\textsuperscript{15} to four days,\textsuperscript{16} the sin of inflicting a wound on hand\textsuperscript{17}, or foot\textsuperscript{18}, the sin of inflicting a wound in such a way as to render the foot lame and
to prevent it from doing work\textsuperscript{19} - the sin deserving the punishment of * death\textsuperscript{20} - the sin of practising derision or mockery of anyone beyond limit\textsuperscript{21} - the sin of having physical relations with a prostitute\textsuperscript{22} or with a woman in menses\textsuperscript{23}, the sin of committing unnatural intercourse with a man, or woman\textsuperscript{24} - the sin of formation with a woman unlawfully\textsuperscript{25} - the sin of destroying sperm by one’s own hands\textsuperscript{26} - the sin of sexual intercourse with a woman of another faith,\textsuperscript{27} the sin of criminal intimacy with another person’s wife and of stealing property of another person\textsuperscript{28} - 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 death\textsuperscript{29}.

* 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 Cretaor Hormazd as peerless: Not to recognise Zartosht as a genuine prophet and the good Mazda-worshipping 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 descendents: 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.

# In the Pahlavi Commentary, five principal duties are mentioned regarding this they are (1) the consecration of Six Gahámbárs of the year, or the participation in them according to one’s own means;

(2) celebration of the Fravartikán;
(3) participation in the celebration of Rapithwan;
(4) Observance of the Rozgár” of one’s dead parents and relatives, i.e. to consecrate yazishna, báz, dron, and Afrinagan in their honour on the day and the month on which they departed; and
(5) to perform daily prayers.
*sin growing and growing more\(^3\) - from one sin to another brought 
into existence\(^3\) (and) other worse sins\(^3\) which can originate\(^3\) with 
men\(^3\) (i.e. from the birth) (and the sins) promised\(^3\) or originated by 
the accursed\(^5\), wicked\(^7\) Ahreman (evil spirit)\(^6\) for\(^9\) (the 
*antagonising\(^8\)) the creatures of the Creator Hormazd (i.e. for 
harming them).

Hormazd Khodâ\(^4\) gunâh andar dîn\(^2\) pedâ 
be kard\(^4\) gohâne poryôtkeshân\(^4\) gunâh dâshteh ested\(^4\). 
Manashnî\(^4\) peshe\(^4\) dàdâr Hormazd\(^4\) mînôyân\(^4\) getiâyân\(^5\) 
mahest\(^5\) peshe\(^5\) Amshâspandân\(^5\), peshe\(^5\) Meher\(^5\) 
Sarosh\(^5\) Rashna\(^5\), peshe\(^5\) átash\(^5\) barsam\(^6\) hom\(^6\), 
peshe\(^6\) dîn\(^6\) ravâne khesh\(^6\), peshe\(^6\) rad\(^6\) dastûre\(^6\) dîn\(^6\), 
peshe\(^6\) oy gaveh\(^7\) mad ested\(^7\), az an gunâh 
manashnî gavashnî kunashnî, tanî ravâni geti minôâni, 
okhe awâkhsh pashmân pa sê gavashnî pa patet hom; 
patet hom az gunâh.

The Lord Hormazd\(^4\) (of the entire world) has manifested\(^4\) 
(all the above mentioned) sins\(^4\) in the Religion\(^4\), and the faithful 
of the Poryôtkaeshas\(^4\) (i.e. the good Poryôtkeshas) (too) have 
acknowledged\(^4\) (them) as sins. (I repent with atonement all those 
above mentioned sins)\(^4\) with (my good) thought\(^4\) before\(^4\), (in the 
presence) of the Creator Hormazd\(^4\), (who is) the greatest\(^5\) of 
the spiritual world\(^4\) (and) of this world\(^5\), before\(^5\) the Amshaspands\(^5\), 
(the Yazatas) Meher\(^5\), Sarosh\(^5\) (and) Rashna\(^5\), before\(^5\) the Fire\(^5\), 
Baresman\(^6\) (and) Hom\(^6\), before\(^6\) the Religion\(^6\) and my (own) 
soul\(^6\), before\(^6\) the leader\(^6\) (and) the Dastur\(^7\) of the Religion\(^6\), 
(and) before\(^6\) any good (i.e. pious) \(^6\)@person\(^7\) (who) (has come)\(^7\) 
is present. (I repent, atone all the above mentioned sins and recite 
patet in humiliation).\(^9\)

\(^*\) i.e. not to atone for the sins after having committed once, rather 
to commit sins continually.

\(^\#\) For its explanation, see note three given on page 8.

\(^\circ\) 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.

\(^\dagger\) See translation at the end of Kartak Second, pages 112-113.
(Kartak 4) Andar¹ ped² mād³ khoḥ⁴ berād⁵, zan⁶ farzand⁷, shōy⁸ sālār⁹, khesht¹⁰ nazdīk¹¹, hamgehāniyān¹², hamkhvāstagān¹³, hamsāyegān¹⁴, hamshahriyān¹⁵, pa irtmānīān¹⁶ jast pa har adādī¹⁷, chun¹⁸ man¹⁹ andar gunehgār būd ested hom²⁰, azān gunāh manāshnī gavashnī kunashnī, tani ravaṇī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

If¹⁸ I¹⁹ have been a sinner²⁰ against (or with¹) (my) father², mother³, sister⁴, brother⁵, with¹ (my) *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 justice¹⁷, (I repent for the sins mentioned above with renunciation).

(Kartak 5) Heher¹ nasā² koreshešnī³, heher⁴ nasā⁵ joeshnī⁶ heher⁷ nasā⁸ oy⁹ āv¹⁰ o¹¹ ātash¹² bordan¹³, yā¹⁴ āv¹⁵ o¹⁶ ātash¹⁷ heher¹⁸ nasā¹⁹ bordan²⁰, avestā²¹ pa chamishnī²² nagoftan²³, mōy²⁴ nākhum²⁵ dandān faresh²⁶, daste shavin²⁷, o²⁸ avare²⁹ harche³⁰ padar heher nasā³¹. chun³² man³³ andar³⁴ gunehgār bud ested hom³⁶, az ān gunāh manāshnī gavashnī kunashnī, tani ravaṇī getī mīnōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

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* It is understood that the reciter of the Patet may be a man or a woman.

@i.e. by treating unlawfully in any way with the above mentioned persons or by exercising oppression on them.

# see the translation at the end of Kartak Second, pages 112-113.
If\(^{31}\) I\(^{33}\) have become\(^{36}\) a sinner\(^{35}\) of eating (or the act of eating) dry or used\(^{2}\) *dead matter, to defiling\(^{6}\) the dry or wet\(^{4}\) dead matters\(^{5}\) carrying\(^{13}\) it to water\(^{10}\) and\(^{11}\) fire\(^{12}\) or\(^{14}\) of carrying the water and fire (near) the dry dead matter\(^{18}\). Not reciting\(^{23}\) (the Holy) Avesta\(^{21}\) not abstaining\(^{24}\) from the hair,\(^{24}\) nails\(^{25}\) and toothpick\(^{26}\), using\(^{27}\) the dirt soiled hands\(^{27}\) (or anything without being cleansed with nirang or with water)\(^{27}\) and\(^{28}\) (by being defiled) by\(^{29}\) other\(^{29}\) (things regarded) as dry dead matter or wet dead matter, \(^{31}\)I repent with contrition.

(Kartak 6) Ku kāme Dādār Hormazd būd\(^{1}\), oyem āwāyast manīdan\(^{2}\), oyem namanīd\(^{3}\); oyem āwāyast goftan\(^{4}\) oyem nagoft\(^{5}\) : oyem āwāyast kardan\(^{6}\), oyem na kard\(^{7}\); az ān gunāh manashnī gavashnī kunashnī.

\(^{*}\) 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).

\(^{#}\) in the Pahlavi commentary: i.e. not to bury lawfully in the earth.

\(^{@}\) in the Pahlavi commentary.

\(^{\$}\) The matter contained in this fifth kartak is also found in Avesta itself. In Vandidad, 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 Vandidad Frakart 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 Vandidad Frakart XVII).
I repent and renounce for not thinking about the wish of the Creator Ahura Mazda, as I ought to have thought, for not speaking about as I ought to have spoken and for not doing as I ought to have done.

(Kartak 7) Ku kāme ahreman bud, oyem na-āvayast manīdan; oyem manīd; oyem na-āwāyast goftan, oyem goft; oyem na-āwāyast kardan, oyem kard: az ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnōānī, okhe awākhsh pasheṁān pa se gavashnī pa patet hom; pa patet hom az gunāh.

I ought not to have thought according to the wish of Ahriman and yet I have thought of: I ought not to have spoken and yet I have spoken and I ought not to have done and yet I have done I repent for all these sins with penitence.

(Kartak 8) Az hamoyin har āyin gunāh, har āyin margarzān, har āyin farod mānd, har āyin mānīd, har āyin gunāh az gunāh, oyem andar, Hormazd mardum, mardum sardagān jast pa patet hom.

I repent for all types of (and) every kind of sins, every kind of Margarzān (i.e. sins worthy of the punishment of death), every kind (of sin) confirmed, every kind of sin left unatoned for (i.e. unexpired) (and) every kind (of sin arising) out of (another) sin which may have been committed by me against the Creator Hormazd (and against) men (and various) kinds of men.

(ii) Az hamoyin har āyin gunāh, har āyin

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* See the translation at the end of kartak second, pages 112-113.
margarzán²⁴, har āyin²⁵ farod mānd²⁶, har āyin²⁷ mānid²⁸, har āyin gunāh az gunāh²⁹, 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 Margarzān²⁴ (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 cattle³³ and (various) kinds of cattle³⁴.

(iii) Az²⁷ hamoyin³⁸ har āyin³⁹ gunāh⁴⁰ har āyin⁴¹ margarzān⁴², har āyin⁴³ farod mānd⁴⁴, har āyin⁴⁵ mānid⁴⁶, har āyin gunāh az gunāh⁴⁷, oyem⁴⁸ andar⁴⁹ Ardibehesht⁵⁰, ātash⁵¹, ātash sardagān⁵² jast⁵³, pa patet hom⁵⁴.

I repent for all types³⁸ of, (and) every kind³⁹ of sins⁴⁰, every kind⁴¹ of Margarzān (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 (Ameshāspand), fire⁵¹ and (various) kinds of fire⁵².

* 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 - fodder and required care.

# 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.
(iv) Az⁵⁵ hamoyin⁵⁶ har āyin⁵⁷ gunāh⁵⁸, har āyin⁵⁹ margarzan⁶⁰ har āyin⁶¹ farod mānd⁶² har āyin mānīd⁶⁴, har āyin gunāh az gunāh⁶⁵, oymē⁶⁶ andar⁶⁷ Sheherevar⁶⁸, ayokhshast⁶⁹, ayokhshast sardaghān⁷⁰ jast⁷¹, pa patet hom⁷².

I repent⁷² for all types⁵⁶ of (and), every kind⁵⁷ of sins⁵⁸, every kind⁵⁹ of Margarzan (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 committed⁷ⁱ by me⁶⁶ against⁶⁷ Sheherevar (Amshāspand)⁶⁸, metal⁶⁹, (and) various kinds of metals⁷⁰.

(v) Az⁷³ hamoyin⁷⁴ har āyin⁷⁵ gunāh⁷⁶, har āyin⁷⁷ margarzan⁷⁸, har āyin⁷⁹ farod mānd⁸⁰, har āyin⁸¹ mānīd⁸², har āyin gunāh az gunāh⁸³, oymē⁸⁴ andar⁸⁵ Sapandārmad⁸⁶ zamīn⁸⁷ zamīn sardaghān⁸⁸ jast⁸⁹ pa patet hom⁹⁰.

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, Fargard VIII, see paragraphs 81-96.

* 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 prosperouse, 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.
I repent\(^9\) for all types\(^7\) of\(^7\) (and)\(^7\) every kind\(^7\) of sins\(^7\), every kind of Margarzān\(^7\) (sin), every kind (of sin) confirmed\(^8\), every kind (of sin) left unatoned for\(^8\) (i.e. unexpiated). (and) every kind (of sin arising) out of (another) sin\(^8\) which may have been committed\(^9\) by me\(^8\) against\(^8\) Sapandarmad (Amshaspand)\(^8\), the earth\(^8\) (and various) kinds of earth\(^8\).

(vi) Az\(^9\) hamoyin\(^9\) har āyin\(^9\) gunāh\(^4\), har āyin\(^9\) margarzān\(^9\) her āyin\(^9\) farod mānd\(^9\), har āyin\(^9\) mānīd\(^10\), har āyin gunāh az gunah\(^1\) oyem\(^2\) andar\(^3\) khordād\(^4\), āv\(^5\), āv tokhmagān\(^6\), jast\(^7\), pa patet hom\(^8\).

I repent for all types\(^9\) of, (and) every kind\(^3\) of sins\(^9\), every kind\(^9\) of Margarzān (sin)\(^9\), every kind\(^9\) (of sin) confirmed\(^8\), every kind\(^9\) (of sin) left\(^10\) unatoned for (i.e. unexpiated), (and) every kind (of sin) arising out of (another) sin\(^1\) which may have been committed\(^7\) by me\(^2\) against\(^3\) Khordād (Amshāspand)\(^4\) the water\(^5\) (and various) kinds of waters\(^6\).

(vii) Az\(^9\) hamoyin\(^10\) har āyin\(^11\) gunāh\(^12\), har āyin\(^13\) margarzān\(^14\), har āyin\(^15\) farod mānd\(^16\), har āyin\(^17\)

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* 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.

# The significance of the sins committed against water is the water is not to be spoiled by throwing into it nasā - 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.
mânîd¹⁸ har āyin gunâh az gunâh¹⁹ oyem²⁰ andar²¹ Amardâd²² orvar²³ orvar sardagân²⁴ jast²⁵, pa petet 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 Amardâd²³ (Amshâspand), trees²³ (and various) kinds of trees²⁴.

(viii) Az²⁷ hamoyin²⁸ har āyin²⁹ gunâh³⁰, har āyin³¹ margarzan³², har āyin³³ farod mân³⁴, har āyin³⁵ mân³⁶, har āyin gunâh az gunâh³⁷, oyem³⁸ andar³⁹ dâme Hormazd⁴⁰ jast⁴¹ chun⁴² satar⁴³, mân⁴⁴ o⁴⁵ khorsod⁴⁶, ātash⁴⁷ sohar⁴⁸ sozâ⁴⁹, sag⁵⁰, vay⁵¹, gospan⁵² panj āyin⁵³, o⁵⁴ avarê⁵⁵ gavahe⁵⁶ deheshnân⁵⁷ in⁵⁸ Hormazd khesht⁵⁹, chun⁶⁰ andarg⁶¹ zamin⁶² o⁶³ āsmân⁶⁴ chun⁶⁵ man⁶⁶ andar⁶⁷ gunehgâr bûd ested hom⁶⁸, az ān gunâh manashnî gavashnî kunashnî, tânî ravâînî getî mînoânî, okhe awâkhsh pashemân pa sê gavashnî pa patet hom; pa patet hom az gunâh.

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) against⁴⁰ the red⁴⁸ (and) burning⁴⁹ fire⁴⁷,

* 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.
against the dogs, birds and animals of five kinds and against other good creatures between the earth and the sky, which (are) Hormazd’s own.

(Kartak 9) Satar shekasni, khaetodath vasovashni, dudae vehan vasovashni, gahambar, Farvardiyân, Hom Darun, hosh farid yazdan nehad o padiraft, rapithwen fardum, roze vadardegan, chun man awayast yashtan oyem na yasht, az an gunah manashni gavashni kunashni, tan ravani getiminoani, okhe awakhsh pashemân pa se gavashni pa patet hom; pa patet hom az gunah.

I repent for destroying adopted sonship (of anyone), disturbing internal relations, destructing a family of the good and not consecrating Gahambar, (on) Fravardegan days, (not offering) Dron (in honour) of Hom yazat, (or other) consecrated (or dedicated) things fixed for the Yazat accepted by me not consecrating the first *Rapithwan, the Rozgar (anniversary) of the departed ones (of the near relatives) as I ought to have consecrated.

(Kartak 10) Avar-manashni, tar-manashni, azuri, pandi, khshmaghanî, arshghanî, vad-chashmi, sur-chashmi, vadanagirashni, khordaknagirashni, nagirai, pandi, khud-shahî, asgehani, sapozgari, varuni, gomani.

* 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.
āshmoi\textsuperscript{18}, zorgavāhi\textsuperscript{19}, darogdāvarī\textsuperscript{20}, ozdíst parasti\textsuperscript{21}, koshād davārashni\textsuperscript{22}, barhen davārashni\textsuperscript{23}, aymuk dvārashni\textsuperscript{24}, drāyan-joyishni\textsuperscript{25}, drāyan-khorishni\textsuperscript{26}, duzdī\textsuperscript{27}, gadahi\textsuperscript{28}, jahī\textsuperscript{29}, jāduri\textsuperscript{30}, jāduparasti\textsuperscript{31}, rospī\textsuperscript{32}, rospī bāragī\textsuperscript{33}, gavahe paeți\textsuperscript{34}, gavahe vanīdī\textsuperscript{35}, shīnmoi\textsuperscript{36}, o\textsuperscript{37} avare\textsuperscript{38} har āyin\textsuperscript{39} gunāh\textsuperscript{40}, o pa in pateṭī\textsuperscript{41} hoshmord\textsuperscript{42}, ān nahoshmord\textsuperscript{43}, ān dānest\textsuperscript{44}, ān nadānest\textsuperscript{45}, ān angard\textsuperscript{46}, ān na-angard\textsuperscript{47}, sraoshadā verezyā\textsuperscript{48} peshe rad dasture dīni\textsuperscript{49} āwāyast garzīdan\textsuperscript{50}, oem na-garzīd\textsuperscript{51} 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 pride\textsuperscript{1}, haughtiness\textsuperscript{2} speaking ill of the dead,\textsuperscript{3} avarice,\textsuperscript{4} getting angry beyond limits,\textsuperscript{5} practising jealousy,\textsuperscript{6} casting an evil eye on anyone,\textsuperscript{7} casting a glance shamelessly,\textsuperscript{8} with evil intention\textsuperscript{9}, casting a glance with contempt\textsuperscript{10}, self-willedness\textsuperscript{11}, being discontented of my own condition\textsuperscript{12}, acting according to my own will @only\textsuperscript{13}, slothfulness\textsuperscript{14}, scandalousness\textsuperscript{15}, revenge\textsuperscript{16}, distrust—doubt\textsuperscript{17}, heresy\textsuperscript{18}, giving false evidence\textsuperscript{19}, delivering false judgment\textsuperscript{20}, idol-worship\textsuperscript{21}, running to and fro without tying kusti - (the sacred girdle on the sacred shirt\textsuperscript{22}), running about naked\textsuperscript{23}, moving with a shoe in one foot and with another foot bare\textsuperscript{24}.

* Casting an evil eye on a woman or wealth, property of another person (in the Pahlavi commentary)

@Causing heart-burning, i.e. to bewail in mind on seeing the good condition of others (in the Pahlavi commentary)

# Not obeying the commands of the teacher, Dastur and parents (in the Pahlavi commentary)

$ to cast a doubt on what one says and does himself (in the Pahlavi commentary).

† 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).
saying grace (big) at the time of meals and thereafter vitiating it by speaking audibly, partaking of the meal without saying grace, theft, robbery, whoredom, magic or uttering spells of the demons, worship of witchcraft, prostitution, whorishness, permitting unnatural intercourse with oneself, performing unnatural intercourse with others, weeping loudly after the departed ones and lamenting beyond limit, and (besides these) other sins of every kind, which have been remembered in this Patet, the sins which are not enumerated, the sins which have been known (by me) (and) the sins which are not known (by me), the sins about which I have thought and the sins about which I have not thought, and have not been expiated by me (with regret) as they ought to have been submissionly with regret (i.e. with confession) before the leader of the religion (and) the Dastur.

(Kartak 11) Ku agar kasān pateti padīrafteh hom, oyem nakardeh hom, ishān ravānrā dushkhārīh mad. Yadshān zādehra, har yak jud judrā, manashnī gavashnī kunashnī, tanī ravānī getī mīnānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom; pa patet hom az gunāh.

If I have accepted (to perform) the Patet for others, (and if) I do not perform it whereby distress (or difficulty) come upon their souls (and) their children, (then) for (the distress or difficulty (caused to) each person, individually, (I repent).


* Of the women who procure abortion (in the Pahlavi commentary).
(I) remain steadfast on the commandments of that Religion, which (the Creator) Hormazd tasted (i.e. taught) to (Holy) Zartosht (and the Holy) Zartosht in turn (taught) (it to King) Gushtāsp. From the families of the Prophet Zartosht and King Gushtāsp, Adarbad Maraspand descended. He embellished and purified (the Religion of Zartosht) (i.e. brought it into original present form).

**Explanation**: (A learned and erudite Dastur, Adarbad Mārāspand flourished during the reign of king Shāpur, 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 Gushtāsp. In order to show the excellence of the good Mazda-worshipping Religion this Dastur poured on his chest nine mounds of molten brass and removed doubts and suspicion from the minds of the people about this true religion.

For the delight of (my own) soul I approve (or I desire) good Righteousness more seemly.

**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 jān āstuān hom humata pa manashne, āstuān hom pa gavashne, āstuān hom hvarshta pa kunashne, āstuān hom pa gavahe dine māzdayasnān, hamā kerfehā hamdāstān hom az hamā gunāhīa jud-dāstān hom. Pa neki sepāsdār hom, az anāi khorsand hom. Pul pādfarāh band e darosh, tojashne tāvān din, padfarāhe sē shab panjāh haft sāl, padash khorsand hamdāstān hom.

I remain steadfast on good thoughts through (my) thinking good (thought) till the existence of (my) * life, I remain steadfast on good words.

* i.e. as long as my life is extant in my body.
through (my) utterance. I remain steadfast on good deeds through (my) action, (and) I remain steadfast on good Religion of Mazda-worship. I am in agreement with all meritorious deeds (or virtuous deeds); (and) I do not agree with all sins.

**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 thankful for the goodness conferred upon me by the Creator Hormazd) (and) I am contented with distress.

**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) am contented and in agreement with (all) these retribution at the (Chinvat) Bridge, severe fetters, atonement (and) fine for the sins (prescribed by) the religion, punishment of the three nights (first after death) (of which every night will be as long as) fifty-seven years.


* For its explanation see page 128, second note.
# i.e. whatever atonement and punishment is to be borne for not acting according to the orders of the Religion.
@In the Pahlavi commentary, for the explanation about this, see my Yasht Bā Māeni, Hādokht Nask, Fargard III.
I say\textsuperscript{61} this\textsuperscript{62} Patet\textsuperscript{63} repent with the hope of gaining Heaven for my meritorious deeds\textsuperscript{64}, (and) am shaken for the sake of the immense dread of hell\textsuperscript{65}, (and) for the *sake of righteousness\textsuperscript{66} (which is) the delight of (my) soul\textsuperscript{67}. With this intent\textsuperscript{68} I have made\textsuperscript{69} (this Patet). Whatever meritorious deeds\textsuperscript{70} I have hitherto\textsuperscript{72} done\textsuperscript{73} (and)\textsuperscript{74} do\textsuperscript{76} at present\textsuperscript{75} (are) for maintaining them permanently and for wiping off of the sins\textsuperscript{79} for the salvation of my soul\textsuperscript{80}. If\textsuperscript{81} any of my sins (remain unatoned)\textsuperscript{82}, (and) if I\textsuperscript{83} am not yet absolved from them\textsuperscript{84}, (then) I am contented\textsuperscript{89} and in agreement\textsuperscript{90} with the punishment\textsuperscript{85} of (the first) three nights (after my death)\textsuperscript{86} for committing them\textsuperscript{87}.

\textbf{Hame farmáem\textsuperscript{91} Ashem Vohu\textsuperscript{92} vegudirashni\textsuperscript{93}, patet\textsuperscript{94} pesh az begudirashni\textsuperscript{95}: pas gudardeh man\textsuperscript{96}, man zádehrá\textsuperscript{97} az gunáh\textsuperscript{98} pa patet bahod\textsuperscript{99}. Sedosh\textsuperscript{100} getofrid\textsuperscript{1} farmáyad\textsuperscript{2} farmudár\textsuperscript{3} khásheshni\textsuperscript{4} hamdástán hom\textsuperscript{5}; Hormazd khesh\textsuperscript{6} hom\textsuperscript{7}, Hormazd dahmáni kunam\textsuperscript{8}, ashahi\textsuperscript{9} satáem\textsuperscript{10}.}

I order\textsuperscript{91} (to recite) Ashem Vohu (for me) at the time of (my) passing away\textsuperscript{93} (and to recite) the Patet\textsuperscript{94} prior to death\textsuperscript{95}, (and) after my demise\textsuperscript{96}, my children\textsuperscript{97} should perform Patet\textsuperscript{99} (repentance) for (my) sins\textsuperscript{98}, and should order\textsuperscript{2} (to perform @Sarosh\textsuperscript{100} (and) Getikharid\textsuperscript{1} (in my name).

\textsuperscript{*} i.e. whereby my life be pleased by doing truthful and virtuous deeds.
\textsuperscript{@} i.e. the yazishn in honour of Sarosh for three days. According to the Religion of Zarathushtra, 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 Sarosh yazata; it is enjoyed: therefore, to consecrate the yasna with the Khshnuman of Sarosh 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. 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
"I am\(^5\) the director\(^3\), the desirer\(^4\) (of it) (and its) approver\(^5\) (for performing that Patet and Sarosh *Getikharid). I am\(^7\) the relative of Hormazd\(^6\) (i.e. through the Creator Hormazd), (and) I regard Hormazd as the Most Pious\(^8\) : I praise\(^10\) righteousness\(^9\).

Oem gerafteh hom\(^11\) harvespa\(^12\) humata\(^13\) hūkht\(^14\) hvarshta\(^15\), pa manashnī\(^16\) gavashnī\(^17\) kunashnī\(^18\). Behelashnī dehom\(^19\) harvespa\(^20\) dushmanata\(^21\) duzhūkht\(^22\) duzhvarshta\(^23\), az manashnī\(^24\) gavashnī\(^25\) kunashnī\(^26\). Oem gerafteh hom harvespa humata hūkht hvarshta, pa manashnī gavashnī kunashnī. Behelashnī dehom harvespa dushmanata duzhūkht duzhvarshta, az manashnī gavashnī kunashnī. Oem gerafteh hom harvespa hūmata hukht hvarshta, pa manashnī gavashnī kunashnī. Behelashnī dehom harvespa dushmanata duzhūkht duzhvarshta, az manashnī gavashnī kunashnī@.

I have taken hold\(^11\) of all\(^12\) good thoughts\(^13\), good words\(^14\) (and) good deeds\(^15\) with (my) thought\(^16\), word\(^17\) and action\(^18\). I renounce\(^19\) all evil thoughts\(^21\), evil words\(^22\) and evil deeds\(^23\) with (my) thought\(^24\), speech\(^25\) and action\(^26\).

Oem gerafteh hom\(^1\) harvespa\(^2\) rāhe\(^3\) rāstī\(^4\) farārun\(^5\);

Further details about this, see my translation of Vendidad 19th fargard, paras 27-32 and its explanation; and my *Yasht Bā Māeni, Yasht 22nd.*

* 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 yaena in honour of the soul of the dead for nine days. Like the Zindeh-raván ceremony this ceremony can also be performed for living persons. We find such a writing in the later books on the Zoroastrian Religion.

# i.e. on these three ceremonies I have my full faith, and I order to perform them in my name after my death.

@If anyone recites the Patet for the dead person, the words falān "jādehrā" may be added after each 'hvarshta' and 'duzhvarshta' 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'.

behelashni dehom\textsuperscript{6} harvespa\textsuperscript{7} rāhe\textsuperscript{8} arāstī\textsuperscript{9} awārun\textsuperscript{10}: 
ghanā\textsuperscript{11} shekast\textsuperscript{12}, Hormazd beh awzūn\textsuperscript{14}; staomi\textsuperscript{15} Ashem\textsuperscript{16}. 
Ashem Vohū 1.

I have taken hold\textsuperscript{1} (followed) of all\textsuperscript{2} just\textsuperscript{4} and virtuous\textsuperscript{5} paths\textsuperscript{3} : I renounce\textsuperscript{6} all\textsuperscript{7} false\textsuperscript{8} and wicked\textsuperscript{10} paths\textsuperscript{8}. (May) Ghanamino\textsuperscript{11} (i.e. Ahreman) (be) annihilated\textsuperscript{12}; (the Creator) Hormazd\textsuperscript{13} (is) the increaser of goodness\textsuperscript{14}; I praise\textsuperscript{15} Righteousness\textsuperscript{16}.

Ferastu ye humatōibyaschā hūkhtōibyaschā
hvarshtōibyaschā, mānthwaibyaschā vakhedwōibyaschā varshtvōibyaschā. Aibigairyā daithe, vīspā humatāchā
hūkhtāchā hvarshtāchā. Paitirichyā daithe, vīspā dush-
matāchā duzhǔkhtāchā duzhvarshtāchā. Ferā ve rāhī,
Ameshā Spentā, yasnemchā vahmemchā, ferā mananghā,
ferā vachanghā, ferā shyaothanā, ferā anghuyā, ferā
tanvaschīt khvakyāo ushtanem; staomi *Ashem. 
Ashem Vohū 1.

Yathā Ahū Vairyō 21: Ashem Vohū 12: Yathā Ahū
Vairyō 2. Yasnemchā vahmemchā aojascha zavarecha āfrīnāmi, Sraoashahe ashyehe, takhmahe, tanu-mānthrahe, 

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

**HOMAGE UNTO LAMP**

Pa nāme yazdān Hormazd Khodāe awazūnī, gorje 
khoreh awazayād; Ātash Dādgāh Ādar farā. Az hamā
gunāh patet pashemānum: az harvāstīn dushmata 
duzhūkhtā, duzvarshta mem pa getī manīd, oem goft, 
oem kard, oem jast, oem būn būd ested. As ān gunāh, 
manashni

* For the translation of this paragraph, see Khorshed Niāesh, pages 27-28.

# This entire Homage is taken from the initial portion of Atash Niāesh: for its translation, see at that place on page 73.
HOMAGE UNTO LAMP

gavashni kunashni, tanī ravānī getī minōānī, okhe awākhsh pashemān pa sē gavashni pa patet hom.

Khshnaothra Ahurahe Mazdao (recite bowing the head) nemase-te Ātarsh Mazdao 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 vanguihish4 sūrāo5 spentāo6 fravahāy7 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.

HOMAGE UNTO DAKHMA-TOWER OF SILENCE

Az hamā gunāh1 patet pashemānum2. *Nemase-te3 idha4 iristanām5 urvānō6 yazamaide7 yāo8 ashāonām9 fravahāyō10. Ashaone Ashem Vohū 1. (to recite three times).

Ahmāi raēshcha: Hazanghrem: Jasa me Avanghe Mazda: Kerjeh Mozd.

Of all sins1 I repent with contrition2.

* 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 “fravahāyō”, then there should occur “nemō ve” instead of “Nemase-te”, because the words “nemase-te” are in singular and “nemō ve” are in plural. Nemō ve = Homage (be) unto you.

# The words, ‘idha iristanām urvānō yazamaide yāo ashāonām fravahāyō’ are taken from yasna Ha 26, para 7.
We here worship the souls of the dead who are the Fravashis of the righteous (people).

HOMAGE UNTO MOUNTAINS

Az hamā gunāh patet pashemānum. *Vispāo garayō asha-khvāthrāo pouru-khvāthrāo mazdadhāta ashavana ashahe ratavō *yazamaide. Ashem Vohū 1. (To recite three times).

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

Of all sins I repent with Patet. We praise all holy mountains created by Hormazd (which are) fully comfortable (spacious) (and) (with fulness) full of welfare (i.e. producers of food) (and) #useful things of righteousness (grow there).

HOMAGE UNTO WATERS

Az hamā gunāh patet pashemānum. (To recite bowing the head). Nemase te ashāum sēvishte Aredvi Sūra Anāhite ashaone. Ashem Vohū 1. (To recite three times).

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

Of all sins I repent with Patet. Homage (be) unto thee, O holy, most beneficent (and) undefiled Ardvi Sura!

HOMAGE UNTO PLANTS

Az hamā gunāh patet pashemānum. (To recite bowing the head). Nemo urvarayāo vanghuyāo Mazدادhātayāo

* This whole sentence is taken from Yasna Há 6, para 13.
# For its explanation, see page 100, note first.
*ashaonyao*. Ashem Vohu 1. (To recite three times)

Ahmâi raêshcha : Hazanghrem: Jasa me Avanghe Mazda: Kerfeh Mozd.

Of all sins¹ I repent with Patet². Homage³ (be) unto the good⁴ (and) holy⁵ plants⁶ created by Hormazd⁷!

**BAZ OF RECITING ASHEM VOHU 1200**

Note: (This Bâz should be recited on the first five days of the Fravartikân, i.e. from Roz 26th Mâh 12 to Roz 30th Mâh 12).

Pa nâmây yazdân Hormazd Khodâe awazûni, gorje khorch awazâyâd; Ardâfravash berasâd. *Az hamâ gunâh patet pashemân; az harvastâr dushmata duzhukhta duzhvârshta; mem pa getî manîd, oem goft, oem kard, oem jast, oem bûn bûd ested. Az ân gunâh manashnî gavashnî kunashnî, tanî ravâni geti mînîánî, okhe awâkhsh pashemân pa se gavashnî pa patet hom. Khshnãothra Ahurahe Mazdaô, tarôidite angrahi mainyêush; haithyavarshtâm hyat vasnâ @ferashôtemem: staomi Ashem. Ashem Vohu 3.*

Fravarâne Mazdaysnô Zarathushtrish vidaëvô ahuratkaeshô (Gâh according to the period of the day) frasastayaêcha. Ahurahe Mazdaô⁶ raêvatô⁷ khvarenanguhatô⁸, Ameshanâm Spentanâm³⁹ ashûunâm⁴⁺.

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¹ Also from the Vendidad Frakart 19, para 18, we get the “Homage unto Plants” of the same signification but written differently from the grammatical formation; it is:- Avesta - Nemô¹ urvair² vanaghi³ mazdadhâe⁴ ashâone⁵; Ashem Vohu 1. Translation. - Homage¹ (be) (unto thee), O good³, holy⁵ plant⁴ created by Hormazd⁷!

² # This portion is wholly taken from the Khshnûman of Ardâfravash Âfringân.

³ # i.e. may the Holy Fravashis come (to this prayer)!

⁴ For its translation, see the translation of Ahura Mazda Khodâe, pp.7-9.
fravashinām¹¹ ughanām¹² aiwithūranām¹³, paoiryōtkāeshanām¹⁴ fravashinām¹⁵, nabānazdishtanām¹⁶ fravashinām¹⁷, khshnaothra¹⁸ yasnāicha¹⁹ vahmāicha²⁰ khshnaothråicha²¹ frasastayaēcha²² yathā Ahū Vairyō²³ zaotā²⁴ frā me²⁵ mrūte²⁶, athā ratush asḥātchit hacha²⁷ frā ashava²⁸ vīdhvāo²⁹ mraotū³⁰. Ahurem Mazdām³¹ raēvantem³² khvarenanguhantem³³ yazamaide³⁴; Ameshā Spentā³⁵ hukhshathrå³⁶ hudhältonghó³⁷ yazamaide³⁸; ashāunām⁹ vanguhish⁴⁰ sūrāo⁴¹ spentāo⁴² fravashayō⁴³ yazamaide⁴⁴.

(Here 1200 Ashem Vohu are to be recited)

(To recite in Bāz) Hormazd Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdayasnān āgāhi āstavāni nekī rasānād; aedun *bād. (recitcm loudly) Yathā Ahū Vairyō 2.

Yasnemcha¹ vahmemcha², aajascha³ zavarecha⁴ āfrīnāmi⁵, Ahurahe Mazdāo⁶ raēvato⁷ khvarenanguhatō⁸, Ameshanām Spentanām⁹, ashāunām¹⁰ fravashinām¹¹ ughanām¹² aiwithūranām¹³; paoiryōtkāeshanām¹⁴ fravashinām¹⁵; nabānazdishtanām¹⁶ fravashinām¹⁷. Ashem Vohū 1.

Ahmāi raeshcha; Hazanghem; Jasa me Avanghe Mazda; Kerfeh Mozd.

I praise⁵, 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.

* For its translation, see Khorshed Niāesh, page 39.
YAZISHN HĀ XX known as FRĀMRAOT*

Note: (This Hā with the Baz” shown below should be recited on the first five days of the Fravartikān, i.e. from the Roz 26th Māh 12 to Roz 30th Māh 12).


Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahuratkaeshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō Ameshanām Spentanām, ashāunām fravashinām ughranām aiwithūranām, paoiryo-tkaēshanām fravashinām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyo zaotā frā me mrūte, athā ratuš ashātchit hacha frā ashava vidhvāo mraotū. Ahurem Mazdām raēvantem

* 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.

# May the Holy Fravashis come up (to this Prayer)!
khvarenanguhantem yazamaide;AMESHĀ SPENTĀ
hukhshathrā hudhāonghō yazamaide; ASHĀUNĀM
vangushī sūrāo spentāo fravashayō "yazamaide.

(1) Frāmraot1 Ahurō Mazdāo2 Ashem Vohū vahishtem
asti3 para ahmāi4 vohū5 vahishtem6 chinasti7, yatha8
khvāeta9 khvātātem10: vohū vahishtem asti11 atha12
tkaēshem13 kārayeiti14. (2) Ushtā astī ushtā ahmāi15
ushtatāiyā16 vipēm17 ashavanem18 vipā19 ashaone20 para-
chinasti21, yathana22 stāitya23 vipēm24 ashavanem25 vipā26
ashaone27 para-chinasti28. (3) Yat ashāi vahishtāi ashem29,
paracinasti30 vipēm31 mānthrem32 vipēm33 mānthrāi34,
yatha35 ashāi36 khshathrem37 chinasti38, yathacha39 zbayente40
ashaone41 ashem42 chinasti43, yathacha44 khshmāvōya45
ashem46 chinasti47 yat saoshyantaēibyō48; thrāyō49 tkaēsha50.
Vipēm51 vacho52 fravākem53 haurūm54, vacho55 Ahurahe
Mazdāo56.

(4) Mazdāo57 frāmraot58: chīm59 frāmraot60,
ashavanem61 mainyaomcha62 gaēthimcha63. chvāns64
frāmraot65 fravākem66, vahishtō67 khshyamnō68.
chvāntem69; ashavanem70 vahishtemcha71 avasō-
khshathremcha72. (5) Baghām73 Ashahe vahishtahe74
yazamaide75, Ashahe vahishtahe76 yazamaide77
frasraothremcha78, framarethremcha79 fragāthremcha80
frāyashtimcha81.

Yenghe hātram āat yesne paiti vanghō
Mazdāo Ahurō vaēthā ashāt hachā,
Yāonghāmchā tānschā tāoschā yazamaide.
Ashem Vohū 1.

(Note : The portion from Frāmraot’ up to Ashem Vohu 1
should be recited seven times. When it is recited the seventh time,
Ashem Vohu need not be recited).

(1) (The Creator) Hormazd2 proclaimed1 (the sacred verse of
Ashem Vohu).

* For its translation, see Baz of reciting Ashem Vohu 1200', page 134.
Ashem Vohu Vahistem asti⁵ - (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 *asti¹¹ - (uttering these words, the worshipper, in a way) puts into practice¹⁴ the laws of the Religion¹³.

(2) Ushtā asti ushtā 'ahmāi¹⁵ (in repeating these words the worshipper) associates²⁸ firmly²³ a²⁶ righteous (man)²⁷ with other²⁴ righteous (men)²⁵, just as²² a¹⁷ righteous (man)¹⁸ accepts²¹ happiness¹⁶ from other¹⁹ righteous (men)²⁰.

(3) Yat ashāi vahishtāi ⁹ashem²⁹ - (in repeating these words the 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 Vohu). 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 Vohu). 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 Vohu)? (Reply): as to the supreme⁷⁰ Rulers⁶ Whom (did He proclaim? (Reply): to the righteous and the best (man)⁷¹ not acting according to his own whims⁷².

(5) We adore the portion of Asha Vahishta@⁷⁴. Of the Asha Vahishta⁷⁶, we adore⁷⁷ its chanting⁷⁸, remembrance⁷⁹, singing-aloud⁸⁰ and glorification⁸¹.

* i.e. Righteousness is the best good (or blessing).
# i.e. it is happiness, happiness is unto (that) man.
† Its significance is that righteous people mutually share each other's happiness.
‡ i.e. (the man) who (is) in the cynosure of righteousness.
$ Original meaning not ruling according to his will'.
@ It appears that there is a reference to the Prophet Holy Zarathushtra.
+ Prayer called Asha Vahishta should be understood as Ashem Vohu'.
(To recite in Bāz) Hormazd Khodāe, awazūnīe mardum mardum sardagān hamā sardagān, hambāyaste vehān oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād. (To recite loudly). Yathā Ahū vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha āfriṇāmi Ahurāhe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashāuām fravashinām ughranām aiwithūranām, paoiryōtkaeshanām fravashinām, nabānazedishtanām fravashinām.* Ashem Vohū 1.

Ahmāi raēshcha; Hazanγhrem; Jasa me Avanghe Mazda: Kerfeh Mozd.

BĀZ OF RECITING YATHĀ AHU VAIRYO 1200#

Note: This Bāz should be recited on the Five Gāthā Gāhmābār days.

Pa nāme yazdān Hormazd Khodāe awazūnī, gorje khoreh awazāyād: Geh Gāthābyō Ahunavad Geh, Ushtavad Geh, Spentomad Geh, Vohūkhshathra Geh, Vahishtoisht Geh, Geh Gāthābyō, ardāfarvash 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. As ān gunāh manashnī gavashnī kunashnī, tanī ravānī getī mīnoānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnathra Ahurāhe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā fershōtemem:

* For the translation of this para, see Bāz of reciting Ashem Vohū 1200".
# The khshnuman - or the propitiatory formula of this “Bāz” is taken from the Khshnuman of Áfrināgān Gāthā.
@i.e. May the Immortal Souls reach (unto my prayers) during (the five days of) the Gāthā Gāhbārs (viz. Ahunavad, Ushtavad, Spentomad, Vohū-khshathra and Vahishtoisht.)
staomi Ashem. Ashem Vohū 3. Fravarāne Mazdayasnō Zarathushtrish vīdāēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha.


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 beneficent¹¹ Gāthā¹⁰ which are the *Lords¹² of truthfulness¹² (and) holy¹³, of the Gāthā Ahunavad¹⁴, the Gāthā Usavād¹⁵, the Gāthā Spentomad¹⁶, the Gāthā Vohūkhshathra¹⁷, the Gāthā Vahishtoisht¹⁸ (and) of the Fravashis²⁰, the powerful²¹ (and) triumphant²², of the righteous (people)¹⁹, the Fravashis²⁴ of the Poryotkaēshas²², (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 Ahū Vairyo³². (The Raspī or the assistant Priest who is) righteous³⁷ (and) learned³⁸ may announce³⁹ (the excellences of the verses) athā ratush asḥātchit hachā³⁶.

Ahurem Mazdām⁴⁰ raēvantem⁴¹ khvarenanguhantem⁴² yazamaide⁴³; Ameshā Spentā⁴⁴ hukhshathrā⁴⁵ hudhāonghō⁴⁶ yazamaide⁴⁷; Gāthāo Spentāo⁴⁸ ratukhshathrāo⁴⁹ ashaonīsh⁵⁰ yazamaide⁵¹; Ahunavaitim Gāthām⁵² ashaonīm⁵³ ashahe⁵⁴ ratūm⁵⁵ yazamaide⁵⁶; Ushtavaityim Gāthām⁵⁷ ashaonīm⁵⁸ ashahe⁵⁹ ratūm⁶⁰ yazamaide⁶¹; Spentāmainyūm Gāthām⁶² ashaonīm⁶³ ashahe ratūm⁶⁴ yazamaide⁶⁵; Vohūkhshathrām Gāthām⁶⁶.

* Its meaning can be, 'ruling over the chieffains', Which rule over the time or period'. (Dr. Spiegel).
ashaonīm67 ashahe ratūm68 yazamaide69; Vahishtōishtīm Gāthām70 ashaonīm71 ashahe72 ratūm73 yazamaide74; ashāunām75 vanguhīsh76 sūrāo77 spentāo78 fnavashayō79 yazamaide80. Ahunem Vairīm81 tanūm82 pāiti83, Ahunem Vairīm tanūm pāiti, Ahunem Vairīm tanūm pāiti.

Note: (In this place 1200 Yathā Ahu Vairyō should be recited).

We praise43 (the Creator) Hormazd40, the keeper of treasures41 (and) glorious42: we praise47 the Bountiful Immortals44 (who are) good discreet46 rulers45; we praise51 the beneficent48 Gāthās47 (which are) the Lords of Truth49 (and) holy50: we praise56 the holy53 Ahunavad Gāthā52; the Ushtavad Gāthā,57 Spentomad Gāthā,62 the holy Vohukshathra Gāthā66 and the Vahishtoish Gāthā70 (which are) the Lords73 of Righteousness72; we worship76 the good76, heroic77 (and) beneficent78 Fravashis79 of the righteous (people)75. Ahunavar81 *protects83 the body82.

(To recite in Bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān, hamā sardagān, hambāyaste vehān, oem behedin māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād. (To recite loudly) Yathā Ahū Vairyō 2.


* For its explanation, see Sarosh Bāz, p.17.
Ahmâi raêshcha; Hâzanghrem; 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*.

Ushtavaitîm¹ gâthâm² srâvayô³ ushtatâtem⁴ nimraomnô⁵. Ushtâ⁶ ahmâi⁷ yahmâi⁸ ushtâ⁹ kahmâicîhî⁰ vase-khshayâns¹¹ Mazdâo¹² dâyât¹³ Ahurô¹⁴.

(The heavenly soul) @chants³ Ushtavad¹ Gâthâ² desiring⁴ happiness⁵ (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 man⁵.

Kimâm¹ gâthvyâm² vachô³ srâvayô⁴; kâm⁵ nemôi⁶ zâm⁷, Ahurâ⁸ Mazdâ⁹, kuthrâ¹⁰ nemôi¹¹ ayenî¹².

The sinful soul *chants⁴ the hymn³ of the Gatha² with sorrow and despondency¹ (and speaks frightfully): ‘O Ahura Mazda⁸-⁹! (now) to what⁵ land⁷ shall I turn⁶? Whither¹⁰ shall I turn¹¹ to go?¹²

# For its detailed description, see my Yasht Bâ Mâeni, Yasht 22nd, Second Fragard of Hadhokht Nask, paras 1-18.
@ This entire paragraph occurs in the Second Frakart of the Hâdokht Nask, para 2. Moreover, the initial portion up to ‘nimraomnô’ occurs also in Yasna Hâ 71, para 16, and the remaining portion from ‘ushtâ’ up to ‘Ahurô’ also occurs in Yasna Hâ 43, Stanza 1st.
$ Original meaning “singer, chanter, (is) singing”. Present participle, parasmalpada, nominative singular; original base ‘sravayant-singing’, sravaya (casual form).
† For its detailed description, see my Yasht Bâ Mâeni, Yasht 22nd, Hâdokht Nask, Frakart third, paras 19-36.
‡ This entire paragraph occurs in Hâdokht Nask, para 20; besides its later portion also occurs in Yasna Hâ 46, stanza first.
NAMES OF THE DAYS AND MONTHS
(Names of Thirty Days)

1. Dādār Hormazd
2. Dehman Ameshāspand
3. Ardibehesht Ameshāspand
4. Sheherevar Ameshāspand
5. Asfandārmad Ameshāspand
6. Khordād Ameshāspand
7. Amardād Ameshāspand
8. Dae pa Ādar Dādār
9. Ādar yazad
10. Āvān Ardvi Sur Bānūo
11. Khorsched yazad
12. Mohor yazad
13. Tir yazad
14. Gosh yazad
15. Dae pa Meher Dādār
16. Meher yazad
17. Sarosh yazad
18. Rashne Rāst yazad
19. Farrokh Farvardin
20. Bahram yazad
21. Mīno Rām
22. Govād yazad
23. Dae pa Din Dādār
24. Dīn yazad
25. Mīno Ashishvangh
26. Āshtād yazad
27. Mīno Āsmān
28. Zamiād yazad
29. Mīno Mārespand
30. Mīno 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 Gāthā-Gāhāmbār
(Note: The under mentioned five Gathas come at the end of Asfandārmad Month).


Note: Five Days of the Gāthās in Roz Nek Nām’ should be recited as Roz under-mentioned.

1. Geh Gāthābyō Geh Ahunavad. Geh (Falān)
2. Geh Gāthābyō Geh Ushtavad, Geh (Falān)
3. Geh Gāthābyō Geh Spentomad, Geh (Falān)
4. Geh Gāthābyō Geh Vohūkhshathra, Geh (Falān)
5. Geh Gāthābyō Geh Vahishtōisht, Geh (Falān)

Explanation :- The above mentioned names of the Five Gāthā-Gāhāmbārs are derived from the names of the Gāthās 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 Gāthās of Zarathushtra, they were assigned to these five days.* Besides, these five Gāthā 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 Gāthās as greater. (3) Panje ashōān, i.e. the last five days of coming of the Fravashis of the righteous people in this world.

* Zartoshti Abhyās, No. 11, pages 200-201.
Explanation Regarding Six Gähāmbārs of the Year.


Note: The explanation of the above mentioned Gähāmbārs and their seasons according to Avesta are to be understood as under:-

1. **Maedíozarem** - This Gähāmbār or Seasonal Festival begins with the Roz Khorsheed 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 Gähāmbār fertility or essence in the trees and plants is on the increase.

2. **Maedīoshahem** - This Gähāmbār or (Seasonal Festival) begins with the Roz Khorsheed 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 Gähāmbār the fields or farms are full of corns.

3. **Paeteshahem** - This Gähāmbār, Seasonal Festival, begins with the Roz Ashtād 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 Gähāmbār’.

4. **Ayāthrem** - This Gahambar 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 Há 1st, 2nd and 3rd as well as in Visparad Kartak 1st and 2nd words like “fraourvaēshtem varshniharshta” occur. Dr. Spiegel translates these words as “increaser (and) strength-giver”. Sheth Kharsheedji 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 Gahambar the Summer would end. And the rutting season of some animals take place.
5. **Mædiãrem** - This Gāhāmbār begins from the Roz Meher of the Month Dæ and ends with the Roz Bahrām. It literally means the period of perfect resting owing to slack business and trade due to excessive cold and heavy rains.

6. **Hamaspahmaedaem** - This Gāhāmbār is the name of the five days of the Gāthā 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 1st Farrokh Farvardin**

- **Roz First Dādār Hormazd** - Naoroz or the New Year’s Day.
- **Roz Third Ardibeheesht** - the Day of Consecration of Rapithwan.
- **Roz Sixth Khordād** - Khordād Sāl Jashan*
- **Roz Nineteenth Farvardin** - Jashan of Farvardegān

**Māh 2nd Ardibeheesht Amsehāspand**

- **Roz Third Ardibeheesht** - Jashan Day of Ardibeheesht Month.

* 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 Mashyāna.
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 Fareduon distributed his sovereignty amongst his three sons.
6. Sām Narimān killed a most powerful demon.
7. King Kaikhosrou killed Afrāsiāb.
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.
Roz Eleventh Khorsheed to Roz fifteenth Dae Pa Meher - Five Days of Maedfozarem Gâhâmbâr.

Mâh 3rd Khordâd Ameshâspand.
Roz Sixth Khordâd - Jashan Day of Khordâd Month.

Mâh 4th Teshtar Tir.
From Roz Eleventh Khorsheed to Roz Fifteenth Dae Pa Meher - Five Days of Maediosahem Gâhambâr.
Roz 13th Tir - Jashan Day of Tir Month
- Tiryân Jashan.

Mâh 5th Amardâd Ameshâspand
Roz Seventh Amardâd - Jashan of Amardâd Month

Mâh 6th Sheherevar Ameshâspand
Roz Fourth Sheherevar - Jashan of Sheherevar Month.
From Roz 26th Ashtâd to Roz 30th Anerân
- Five Days of the Paeteshahem Gâhâmbâr.

Mâh 7th Meher Yazad.
Roz Sixteenth Meher - Jashan of Meher Month.
From Roz 26th Ashtâd to Roz 30th Anerân
- Five days of the Ayâthrem Gâhâmbâr.

Mâh 8th Avân Ardvi Sur Bânu.
Roz Tenth Avân - Jashan of Avân Month

Mâh 9th Adar Yazad
Roz Ninth Ādar - Jashan of Ādar Month
Roz Nineteenth Farvardin - Fravartikân Jashan*

* 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.
**Māh 10th 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*
(Zartosht-no-Diso).
Roz Fifteenth Dae Pa Meher Dādār
- Third Jashan of Month Dae.
From Roz 16th Meher to - Five days of Maediārem
Roz 20th Bahram Gāhāmbār.
Roz 23rd Dae Pa Din Dādār
- Fourth Jashan of Month Dae.

**Māh 11th Bahman Amashāspand.**

Roz Second Bahman - Jashan of Month Bahman.

**Māh 12th Asfandārmad Ameshāspand.**

Roz Fifth Asfandārmad - Jashan of Asfandārmad Month.
Roz Sixth Khordād - *Jashan of Avardād Sālgāh.

* i.e. the day of the death of the Prophet Zarathushtra.

# 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 is of 365 1/4 days. (If calculated accurately, it is 365 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 Sālgāh’, 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 ‘Gah’ 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.
From Roz 26th Āṣṭād - 10 days of Fravartikān-Muktād”.
Roz 29th Mārespand - Mino Mārespand Jashan.*

Names of SEVEN HAMKĀRS - COLLABORATEURS.

1. Hormazd - Dae Pa Ādar, Dae Pa Meher, Dae Pa Din.
2. Bahman - Mohor, Gosh, Rām.
3. Ardibehesht - Ādar, Sarosh, Bahrām
5. Asfandārmad - Āvān, Din @Ard, Mārespand.
7. Amardād - Rashne, Āṣhtād, Zamyād.

Names of 12 YAZATAS OF HAMĀYASHT

1. Dādār Hormazd
2. Teshtar Tir yazad.
4. Mohor yazad.
5. Ādar yazad.
6. Āvan ardvi Sur Bānnoo.
7. Asfandārmad Ameshaspānd.
8. Govād yazad.
10. Amardād Ameshaspānd.
11. Sarosh yazad.
12. Farrokh Farvardin.

* 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.

# “Khur” should be understood as “Khorsched”.

@“Ard” should be understood as Ashish, i.e. “Ashishvangh”.

† Ardāfravash should be understood as “Farvardin (the day of the holy Fravashis).
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
15. Niyāram 16. Dvāsrujad or dvāsraub
17. Aspāram 18. Askāram
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 Niāesh.
Recite Yathā Ahū Vairyō 65 for Meher Niāesh.
Recite Yathā Ahū Vairyō 65 for Māh Bokhtār Niāesh.
Recite Yathā Ahū Vairyō 65 for Ardvi Sura Niāesh.
Recite Yathā Ahū Vairyō 65 for Ātash Niāesh
Recite Yathā Ahū Vairyō 121 and Ashem Vohū 12 for Patet.
Recite Yathā Ahū Vairyō 103 and Ashem Vohū 12 for Hormazdyasht.
Recite Yathā Ahū Vairyō 65 for Ardebesht yasht.
Recite Yathā Ahū Vairyō 75 for Sarosh Yashh Hādokht.
Recite Yathā Ahū Vairyō 103 for Sarosh Yashht Large.
Recite Yathā Ahū Vairyō 121 and Ashem Vohū 12 for Áfringān.

Pa nāme yazdān Hormazd Khodāe awazūnī gorje khoreh awazāyād; Dādār Hormazd rayōmand khorehmand mīnōān mīnō beretum berasād∗.


Fravarāne Mazdayasnō Zarathushtrish vīdaēvō ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhato @khshnaothra yasnāicha vahmāicha

∗ 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)!
# For the translation of this para, see Khorshed Niāesh, pages 27-28.
@i.e. for the worship of (the Creator) Hormazd, the keeper of treasures and glorious, etc. (see Khorshed Niāesh, p.33).
khshnathrala cha frasastayaacha, yathÄ Ahū Vairyō zaotā frā me mrute, athā ratush ashtchit hacha frā ashava vidhvāo mraotū.

(1) Peresat1 Zarathushtrō2 Ahurem Mazdām3 Ahura Mazda4 mainyo6 spenishta6 dātare7 gaēthanäm8 astvaitinäm9 ashāum10, misvānahe gātvō11 khvadhātahe12. Kat13 asti14 mānтраhe spentahe15 amavastem16, kat17 verethravastem18, "kat khvarenanguhastemem19 kat20 yāskerestemem21, (2) kat22 vārethraghyōtemem23, kat24 baeshazyōtemem25, kat26 tbaēshō-taurvayānstemem27 daēvanām28 mashyānāmcha29; kat30 vīspahe31 anghēush32 astvātō33 mana34 asti35 vijaghmishtem36; "kat37 vīspahe38 anghēush39 astvātō40 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 "Hameshtagehān11 ! Which13 (part) of the Holy "Spell15 is most courageous16, victorious18, glorious19, efficacious21, fiend-smiting23, most health-giving25, and destroying effectively (best)27 the malice

* In this paragraph the word 'Kat' is employed before every adjective, but I have translated it only once.

# 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, 'hameshtagehān'. According to the suggestion of Dr. Roth (as communicated by Darmesteter) reference to Hameshtagehān is found in the Gāthās (in Yasna Há 33.1), see my Gāthā Bā Māeni, yazishn Há 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 Vendiddā Frakart 19th, 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, 'misvanāne 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.
of the daevas\textsuperscript{28} and (wicked) men\textsuperscript{29}. Which\textsuperscript{30} (part) (of the Holy Spell) is most reaching\textsuperscript{36} (helping) the mind\textsuperscript{34}, (and) purifying\textsuperscript{43} the soul\textsuperscript{41} in the entire corporeal world?

(3) Āat\textsuperscript{1} mraot\textsuperscript{2} Ahurō Mazda\textsuperscript{3} ahmākem\textsuperscript{4} nāma\textsuperscript{5}, Spitama\textsuperscript{6} Zarathushtra\textsuperscript{7}, yat\textsuperscript{8} Ameshanām Spentanām\textsuperscript{9}. Tat\textsuperscript{10} ast\textsuperscript{11} māntrahe\textsuperscript{12} spentahe\textsuperscript{13} amavastem\textsuperscript{14}, tat\textsuperscript{15} verethravastamem\textsuperscript{16}, tat\textsuperscript{17} khvarenanguhastem\textsuperscript{18}, #tat\textsuperscript{19} yāskerestem\textsuperscript{20}, (4) tat\textsuperscript{21} vārethraghyōtemem\textsuperscript{22}, tat\textsuperscript{23} baeshazyōtemem\textsuperscript{24}, tat\textsuperscript{25} tbaēshō-taurvayănstem\textsuperscript{26}, daēvanām\textsuperscript{27} mashyānāmcha\textsuperscript{28}, tat\textsuperscript{29} vispahe\textsuperscript{30} anghēush\textsuperscript{31} astvatō mana ast\textsuperscript{34} vijaghmishtem\textsuperscript{35}, #tat\textsuperscript{36} vispahe\textsuperscript{37} anghēush\textsuperscript{38} astvatō\textsuperscript{39} anghvām\textsuperscript{40} ast\textsuperscript{41} vimarezishtem\textsuperscript{42}.

(3) The\textsuperscript{1} (the Creator) Hormazd\textsuperscript{3} then replied: O,! Spitaman Zarathushtra\textsuperscript{7}! the names\textsuperscript{5} of us\textsuperscript{4}, (our names) the Bountiful Immortals\textsuperscript{9}.

**Explanation:** (According to the above sentence, the Creator Hormazd Himself is considered as an Amshaspand: see p.4 for further explanation).

That\textsuperscript{10} (part) of the Holy\textsuperscript{13} Spell\textsuperscript{12} is\textsuperscript{11} most courageous\textsuperscript{14}, victorious\textsuperscript{16}, glorious\textsuperscript{18}, efficacious\textsuperscript{20}, (4) most fiend-smiting\textsuperscript{22}, most health-giving\textsuperscript{24} (and) effectively destroying the malice\textsuperscript{26} of the daevas\textsuperscript{27} and (wicked) men\textsuperscript{28}; that\textsuperscript{29} (part of the Holy Spell) is\textsuperscript{41} most reaching\textsuperscript{35} (i.e. helping) the mind\textsuperscript{33} in the entire\textsuperscript{30} corporeal\textsuperscript{32} world\textsuperscript{31} (and) most purifying\textsuperscript{42} the soul\textsuperscript{40}.

**Explanation:** Māntha Spenta, i.e. beneficent or holy spell. The original meaning of māntha (Sanskrit mantra) is ‘secret mysteries of the Zoroastrian Religion’, mysterious excellences of the Zoroastrian Religion’. A reference about this we find in Visparad Kartak 13th, first paragraph, thus: \textsuperscript{4}Ashem vispem

\* Removing or dismissing (the wicked) thought, (Darmesteter).

\# In this paragraph the word tat occurs before every adjective, but I have translated it only once.
mānthren yazamaide : Zarathushtrem hadhamānthrem 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.

(5) Āat¹ aokhta² Zarathushtrō³ frōit⁴ me⁵ tat⁶ nāma⁷ framruidhi⁸, ashāum⁹ Ahura Mazda¹⁰, yat¹¹ te¹² asti¹³ mazishtemcha¹⁴, vahishtemcha¹⁵ sraēshtemcha¹⁶, yāskerestememcha¹⁷, vārethrughnyōtememcha¹⁸, baēsha-zyotememcha¹⁹, tbaēshō-taurvayānstememcha²⁰, daēvanām²¹ mashyānāmcha²². (6) ’Yatha²³ azem²⁴ taurvayeni²⁵ viōpe²⁶ daēva²⁷ mashyānsccha²⁸, yathα²⁹ azem³⁰ taurvayeni³¹ viōpe³² yātavō³³ pairikāoscha³⁴, yat mām³⁵ naē³⁶ chish³⁷ taurvayāt³⁸, nōit³⁹ daēvō⁴⁰, naēdha⁴¹ mashyō⁴², nōit⁴³ yātavō⁴⁴ naēdha⁴⁵ ’pairikāo⁴⁶.

(5) Zarathushtra³ then¹ said²: O Holy⁹ Ahura Mazda¹⁰! tell⁸ me⁵ indeed⁶ that⁷ name⁸ of Thine¹² which¹¹ is¹³ the greatest¹⁴, best¹⁵, excellent¹⁶, most efficacious¹⁷, fiend-smiting¹⁸ the most healing¹⁹ (and) destroying the malice²⁰ of the daēvas²¹ and men²² positively; (6) so that²³ (i.e. with the help of that name) I²⁴ may overcome²⁵ all²⁶ the daēvas²⁷ and (wicked) men²⁸ : so that²⁹ I³⁰ may overcome³¹ all³² wizards³³ and witches³⁴ : that³⁵ no³⁶ one³⁷, neither³⁹ the daēvas⁴⁰ nor⁴¹ men⁴², neither⁴³ the wizards⁴⁴ nor⁴⁵ the witches⁴⁶, may afflict³⁸ me³⁵.

(7) Āat¹ mraot² Ahūro Mazdaō³, frakhshtya⁴ nāma⁵ ahmi⁶, ashāum⁷ Zarathushtra⁸ : hityō⁹ vānθvyō¹⁰, thrityō¹¹ avityō¹², tūrya¹³ Asha¹⁴ Vahishta¹⁵, pukhdha¹⁶ viōpa¹⁷ vohū¹⁸ Mazda-dhāt¹⁹ asha-chithra¹⁰, khstvō¹¹ yat²² ahmi²³ khratush²⁴, haptathō²⁵ khramumāo²⁶ ashtemō²⁷ yat²⁸ ahmi²⁹ chistish³⁰, nāumō³¹ chistivāo³². (8) Dasemō³³ yat³⁴ ahmi³⁵

* Dr. Geldner takes this para sixth as a verse of seven lines: every line ends at comma (,)
spánō36; aēvandasō37 spananguhāo38; dvadasō39 Ahuɾō40; thridasō41 sēvishtō42; chathrudasō43 imat44 vīdvāṣhtvō45; panchadasa46 avanemna47; khshvash-dasa48 hāta49 marenish50; haptadasa51 vīspa52 hīhas53; ashtadasa54 baēshazyā55; navadasa56 yat57 ahmi58 dātō59; vīsāṃtemō60 ahmi61 yat62 ahmi63 Mazdāō64 nāma65.

(7) Ahura Mazda3 then1 replied2: (My) first6 name5, O Holy Zarathushtra8! is I1 exist7; (My) second9 (name) is pertaining to herd10 (or protecting herds of cattle and multitudes of men): (My) third11 (name) the *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 Increaser28; (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 @Invincible47; (My) sixteenth48 (name) the One Who maintains account50 of (the deeds of) *men49; (My) seventeenth51 (name) the All52-Seeing53; (My) eighteenth54 (name) the Healer55; (My) nineteenth56 (name) (I) am58 the Creator59; twentieth60 Omnipotent64.

* i.e. I am ever (and always existing living). But if we take the meaning of ‘frakhshita’ from the root ‘peres’ (= to ask), then the meaning of frakhshita4 nāma5 ahmi6 can alternatively be: (my first) name5, (I am5 worthy of being asked or inquired4 (i.e. every one desires to ask or inquire 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 great divine sages: see Vendidad 18.60; Vendidad 22.19; Yazishna Ha 43.10.

# Powerful” (Darmesteter): A constitutor of beings” (Harles).
@Original meaning “not smitten”.
† 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 Ha 32. stanza 6).
(9) Yazaēsha¹ mām² Zarathushtra³ paiti asni⁴ paiti khshafne⁵ yasō-beretābyō⁶ zaothrábyō⁷. Jasāni⁸ te⁹ avanghaēcha¹⁰ rafnanghaēcha¹¹ Azem¹² yō¹³ Ahurō Mazdā¹⁴; jasāiti¹⁵ te¹⁶ avanghaēcha rafnanghaēcha¹⁸ yō¹⁹ vanghush²⁰ Sraoshō²¹ Ashyō²²; jasāonti²³ te²⁴ avanghaēcha²⁵ rafnanghaēcha²⁶ yāo²⁷ āpō²⁸, yāoscha²⁹ urvarāo³⁰, 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 Sarosh (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) *Yezi¹ vashi² Zarathushtra³, avāo⁴ tbaeshāo⁵ taurvayō⁶, daēvanām mashyānāmcha⁸, yāthvām⁹ pairikanāmcha¹⁰, sāthrām¹¹ kaoyām¹² karafnāmcha¹³, mairyanāmcha¹⁴ bizangranām¹⁵, ashemaoghanāmcha¹⁶ bizangranām¹⁷, vehrkanāmcha¹⁸, chathvare-zangranām¹⁹.

(11) Haēnayōscha²⁰ perethu-ainikayō²¹, perethudrafshayāo²², eredhvō-drafshayāo²³, uzgereptōdrafshayāo²⁴, khrūrem²⁵ drafshem²⁶ barentayāo²⁷, atha²⁸ imāo²⁹ nāmenish³⁰ drenjayō³¹, framrava³², vispāish³³ ayāncha³⁴ khshafnascha³⁵.

(10) If¹ thou wistest², Zarathushtra³! to destroy⁶ this⁴ malice⁵ (which is) of the daevas⁷, (wicked) men⁸, the wizards⁹, witches¹⁰, of the tyrants¹¹, the kiks¹², the karaps¹³, of the bipeds¹⁵ @serpents¹⁶, (i.e. men having nature of a serpent).

* Dr. Geldner takes the entire tenth paragraph as a verse of 8 lines: each line ends at Comma (,).

# Kiks, 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 unheedful to the commandments of the Zoroastrian Religion and do not approve them.

@or of the sinners, of the thieves, (Darmesteter).
the two-legged, the four-footed wolves, (11) (and) of the armies, in wide battle array, @with broad banners, uplifted banners, banners raised on high, (and) banners (bearing) cruel weapons, then shouldst thou recite aloud these names every day, every night.

(12) Pâyushcha, dâtácha, thrâtácha, ahmi, znâtácha, mainyushcha, ahmi spentótemo, baêshazaya, náma, ahmi12, baêshazayôtema, náma, ahmi15, áthrava, náma, ahmi18, áthravatema, náma, ahmi21; Ahura, náma, ahmi, Mazdâ, náma, ahmi27; ashava, náma, ahmi, ashavastema, náma, ahmi, khvarenangha, náma, ahmi, khvarenanguhastema, náma, ahmi, pourudarshta, náma, ahmi, pourudarshtema, náma, ahmi, dûrae-darshhta, náma, ahmi, dûrae-darshtema, náma, ahmi.

(12) (The Creator Hormazd says): I am the Protector, I am the Creator and the Nourisher, I am the Discerner (or prognosticator) and the Most Beneficent Spirit. I am the Healer, the Best Healer (i.e. Mobed-Dastur), the Best Athravan19; I am Ahura (i.e. Giver of Life) : I am the Most Mazda (i.e. Omniscient); I am the Righteous, the Most Righteous; I am the Glory by name, I am the Most Glorious: I am the All Seeing omniscient.

* Ashmog, i.e. distorter of truth, heretic.

* Of the hordes with the wide front’, (Harlez and Darmesteter).

@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.’
(13) Spashta¹ nāma² ahmi³, viṭa⁴ nāma⁵ ahmi⁶; dāta⁷ nāma⁸ ahmi⁹, pāta¹⁰ nāma¹¹ ahmi¹², thrāta¹³ nāma¹⁴ ahmi¹⁵; znāta¹⁶ nāma¹⁷ ahmi¹⁸, znōishta¹⁹ nāma²⁰ ahmi²¹; fshumāo²² nāma²³ ahmi²⁴; fshushōmānthra²⁵ nāma²⁶ ahmi²⁷; ise-khshathrō²⁸ nāma²⁹ ahmi³⁰; ise-khshathryōtema³¹ nāma³² ahmi³³; nāmōkhshathrō³⁴ nāma³⁵ ahmi³⁶; nāmō-khshathryōtemo³⁷ nāma³⁸ ahmi³⁹.

(13) I am³ the Watcher¹ and the * All-Pervading⁴ by name⁵: I am⁶ the Bestower⁹; I am¹² the Protector¹⁰; I am¹⁵ the Nourisher¹³ and the Discerner¹⁶ (i.e. Omniscient); I am²¹ the Most-Discerning¹⁹; I am²⁴ the Increaser²², I am²⁷ the Hymn of *Prosperity²⁵ and the Ruler at Will²⁸ by name²⁹: I am³³ the Most Ruling at Will³¹; I am³⁶ the most renowned @Ruler by name³⁵.


(14) I am⁴² the Non-deceiver⁴⁰, I am⁴³ *Far from the Deceiver⁴³: I am⁴⁸ the $Equable Protector⁴⁶.

* Or lover, doer of good, friend (root vi = to love).

# The Fshushō-mānthra is also the name of Yazishn Ha 58.

@Or famous King, ruler with glory.

† Or one who cannot be deceived by anyone;"Smasher of deceit", (Harlez).

$ 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’.
I am the Destroyer of Malice: I am the *Smiter at one stroke: I am One who smites everybody every wrong door: I am the Modeller of all. I am All -Light (or Comfort): I am Full -Light (or Comfort-happiness): I am One Possessing Light by name.

(15) Verezi-saoka näma ahmi, verezi-savão näma ahmi; sevī næma ahmi, surao næma ahmi, sevishta næma ahmi; ashsa næma ahmi, bereza næma ahmi: khshathraya näma ahmi; khshathrayötemö näma ahmi; hudhänush næma ahmi; hudhanushtemö näma ahmi: dūrae-sūka næma ahmi. Tāoscha imao nāmenish.

(15) I am Brilliant in Work by name, I am Useful-in-Work: I am the Beneficent: I am the Valiant, I am the Most Profitable by name: I am Righteousness, I am the Exalter, I am the Sovereign by name: I am the Greatest Sovereign; I am Possessed of Good Wisdom: I am Possessed of Best Wisdom by name: I am Having-a-piercing-Look. Such are these Names (of mine).

(16) Yascha me aētahmi anghavō yat astvainti, Spitama Zarathushtra, imāo nāmenish drenjayō framrava, paiti vā asni paiti vā khshafne; (17) framrava us vā hishtō, nī vā paidhyamnō; nī vā paidhyammo, us vā hishtō; aiwyōnghanem vā ainyōnghayamnō, aiwyōnghanem vā būjyamno; fra vā shūsa hacha gātaot frā vā shūsa.

* or subjugator - conqueror at one stroke.

# i.e. active in work. "He who can benefit at His Wish" (Darmesteter); producer of every benefit" (Harles); profitable or beneficial (Justi).

@"He who does good for a long time," (Darmesteter).
vā38 shūsa39 hacha zantaot40, frā41 vā42 shūsa43 hacha
danghaot44, ava-jasa45 dakhyūm ā46. (18) Nōit47 dim48
nara49 anghe50 ayān51, noīt52 anghāo53 khshapō54,
aēshmō55 drūtahe56 druksh57 mananghō58 avasyāt59.
Nōit60 akavō61, nōit62 chakavō63, nōit64 ishavō65, nōit66
kareta67, nōit68 vazrā69, 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 up23 or sitting down24, sitting down25 or getting up26,
while girding29 the Sacred Girdle27 or28-31 *ungirding32, 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 #Druj57 (called) Eshma55 shall not47
harm59; neither60 hooks61 (or piercing weapon61) nor62 *slings63,
neither64 arrows66 nor swords67, neither clubs69 nor70 stones72 will
strike71 and harm73 (the person).

(19) Visānstacha1 imāo2 nāmenish3 parshtasca4 pairi-
vārascha5 viṣente6, pairi7 mainyaōyāt8 drujat9,
varenyayātcha10 dravānityāt11, ziziyūshatcha12 kayadhat13
vispō-mahrkāatcha14 pairi15 drvāt16 yat17 angrāt
mainyaot18, mānayen ahe yatha19 hazangrem nārām21 ōyum22
narem23 aiwyākhshayōit24.

* Its meaning can be tying the girdle or untying the girdle'.
# If we take 'aēshmō-drūtahe' as a compound word according to Dr.
Geldner's Edition, then it would mean the Druj rushing with the angry thought
† quoits (Darmesteter)
‡ 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).
(19) Just as a thousand men keep watch over one man, (in the same way) these names (of the Creator Hormazd mentioned above) serve as admonition and support (for the reciter) against the invisible Druj and the Varenian, wicked and the sinful person, bent on destruction, and against the wicked fiend, full of plagues, Angra Mainyu.

(20) Kē verethrem-jā thāwā pōi senghā yoi henti; Chithrā mói dām ahumbish ratūm chizdi, At hōi vohū Seraoshō jantū mananghā, Mazdā ahmāi yahmāi vashi kahmāichīt.*


(21) *Homage to the Kayanian Glory, Homage (be) unto the Iran-Vej, Homage (be) unto Saoka created by Hormazd, Homage (be) unto the River Vehdāiti, Homage (be) unto the River Ardvi Sura, the Undefiled, Homage (be) unto the entire Creation of Holy (Hormazd).


* For the explanation, see the translation of ‘Kem nā Mazdā’, page 5-6.

# ‘Nemem’ instead of ‘nemō’ seems to be the case attraction owing to Kavaem (Darmesteter).

@i.e. the foremost abode of the Aryan people; the province situated in the North of the Mountain Balurtag, between the rivers Oxus and Zekzartis.

† 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.

$ The meaning of the Avesta word ‘Áp’ like Persian ‘Āb’ is also river, in addition to ‘water’. About the River Vehdāiti, see Vendidad, Frakart I, para 3rd.
Yenghe hatām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
Yāonghāmchā tānschā tāoscha yazamaide.

(22) We praise²¹ Ahunavar²⁰; we praise²⁵ Ardibehesht²² (who is) the fairest²³ Amshaspand²⁴ (or Holy Immortal); we praise° 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, avazūnīe mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdayasnān āgāhi āstavāni neki rasānad; aedūn bād. (Recite loudly) Yathā Ahu Vairyo 2.

(23) Yasnemcha vahmemcha aajascha zavarecha āfrināmi, Ahurahe Mazdāo raēvato khvarenanguhatō. Ashem Vohū 1.

(24) *Nipāyōish¹ mashīm² urvathem³ yavaetaīte⁴ Zarathushtra⁵ aurvathāt⁶ parō⁷ dushmainyaot⁸. Mā⁹ tem¹⁰ urvathem¹¹ frāyavayōish¹² snathāi¹³, mā¹⁴ duzberetē¹⁵ zyānām¹⁶ apayatē¹⁷ : mā¹⁸ yasōish¹⁹ aom²⁰ narem²¹ dāītim²², yō²³ nā²⁴ mazishtem²⁵ yasnem²⁶ yazāite²⁷ kasishtem²⁸ yasnāt²⁹ frāyatāt³⁰ ahmā³¹ yān³² Ameshe Spente³³.

(24) (The Creator Hormazd speaks to the Prophet Holy Zarathushtra⁵! Thou shouldst always¹ 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 injury

* 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 Bundehesh in 1880 A. D. Dr. Spiegel had published the German translation of a few passages of the Pahlavi Bahman Yasht.
(O Zarathushtra) do not bring harm unto that religious man who out of the fixed yazishna consecrates (i.e. performs the yasna) with the shorter (or) longer yazishna in honour of us who are the Amshaspands (i.e. Holy Immortals).


(25) @Here¹ (or this¹) Behman² (Amshaspand), O Zarathushtra⁶! is² My⁴ Creation⁵⁺; O Zarathushtra¹¹! Ardibehešt⁸ (Ameshāspand) (is) My⁹ Creation¹⁰ : O Zarathushtra¹⁶! here¹² Sheherevar¹³ (Ameshāspand) (is) My¹⁴ Creation¹⁵; O Zarathushtra²¹! Aspandarmad¹⁸ (Ameshāspand) (is) My¹⁹ Creation²⁰; Khordad²³ and Amardad²⁴ (Ameshāspands) who²⁵ are the reward of the righteous people whilst going to the Spiritual World²⁹, (are also) My³¹ Creations³², O Zarathushtra³³! (26) O Holy Zarathushtra!

* Or alternatively: (Do) not¹⁴ (allow that friend to remain) in calamity,¹⁷ of harm¹⁶ which is difficulty to bear¹⁹.

# Dr. Geldner takes the whole 25th paragraph in verse form of 12 lines. Every line ends at comma (,) and full-stop (.)

@In the sense of English, ‘here’. French Voici and Persian ‘inak’.

† As the meaning of creation, the word dāmi also occurs in the Gathas; see yāsna 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; Ashishvangh Yasht, para 69)

† Its significance seems to be; to the souls of the righteous people Khordad and Amardad Amshaspānds render assistance in giving happiness in Heaven, see Hās of the Gathas-yasna Hā 32.15; yasna Hā 45.5.
Know thou now that (it is through My Sense and Wisdom the world was (created in the) beginning, will remain up to the end 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 baēshazanām. Jasa me avanghe Mazda, jasa me avanghe Mazda, jasa me avanghe Mazda, Amāhe hutāshtae huradhahe, verethraghahe ahura-dhātahe, vanaintyāoscha uparatāto, Spentahecha Ārmatoish.

(28) Ārmaiticha Spentaya aēshām tbaēshō schindayadhwem; pairi ushi vārayadhwem; hām gava nidarezayadhwem; hām zanva zembayadhwem; aipi derezvanem darezavayadhwem. Kat ashava Mazda vanat drvantem. Ashava vanat drujim, ashava vanat drvantem.

(28) Through Spandārmad you cut asunder their (i.e. of wicked men) malice, cover all around (their) minds (i.e. darken), bind ye together both the hands, bruise ye (their) knees (and) fetter (them) with fetters.

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 Hormazd will the righteous (man) smite the follower of untruth (i.e. wicked and sinful man)? The answer: (Yes) the righteous (man) shall smite the Druj; the righteous (man) shall smite the follower-of-untruth (i.e. wicked-sinful man).

Ushi Ahurahe Mazdā yazamaidie, darethrāi mānthrahe spentahe; khratūm Ahurahe Mazdā yazamaide, marethrāi mānthrahe spentahe; hizvām

* For comparison, see Yazishna Hā 28.11; yazishna Hā 30.4.
# For the translation of this para, see page 19 and (do thou cause me to reach the help) of Spandarmad (Spentahecha Ārmatoish).
@Bind or seal their tongues (Prof. Darmesteter). This savant compares the word ‘derezvan’ with Pahlavi ‘huzvān’ (Zabān).
† This sentence is quoted here in the Later Avesta form from the Gathas (yasna Hā 48.2).
Ahurahe Mazdāo°F yazamaide°F, fravákāl°F mānthrahe spentahe°F; aom°F gairím°F yazamaide°F, yim°F ushi-dām°F ushi-daranem°F, paitı°F asni°F paitı°F kshafne°F, yasō-beretābyō°F zaothrābyō°F.

We praise°F the Divine-Intelligence°F of the Creator Ahura-Mazda°F for comprehending°F the Holy Word°F. We praise°F the Divine-Wisdom°F of Ahura Mazda°F for remembering°F the Holy Word°F. We praise°F the Divine-tongue°F of Ahura Mazda°F for reciting°F the Holy Word°F. We praise°F this°F Mountain°F which°F is "Ushi-Darena", the giver of intelligence°F, every°F day°F (and) every°F night°F, with libations°F brought for the Consecration of the yazishn°F.

(29) Āat°F aokht°F Zarathushtrō°F, upa°F thvā azem°F maire°F anudadhayāt°F, Spentayāo Ārmatōish°F dōithrābya°F avāstrayat°F mairyō°F. (30) Hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām; hazangrem baēshazanām, baēvare baēshazanām.

Ahe°F narsh°F ashaono°F fravashim°F yazamaide°F, yö°F Asmō-khvanvāo°F nāma°F. Adhāt°F anyaēshām°F ashaonām°F

* Or for keeping in mind; original meaning for grasping.

# The Mount "Ushi-Darena" is situated in the province of 'Sajistan' 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-dāshīr". 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 Yazishha Há First the Holy Scriptures of the Zoroastrian Religion are revered with this Mount.

@This paragraph is complicated. Instead of "upa thvā azem maire anudadhayāt", Prof. Darmesteter approving the reading "Zamerena duyçe" given in the footnote translates as under; "Oh sinner! (i.e. O Ahriman!) I will throw thee back into the earth". *By means of the two eyes°F of Spenta°F Ārmaiti°F.
frakhshi 36 yazāi 37, fravareta 38 gaokerenahe 39 sūrahe 40 Mazda-dhātahe 41. Gaokerenem 42 sûrem 43 Mazda-dhātem 44 yazamaide 45. (31) Usi Ahurahe Mazda yazamaide, darethrāi māntrahae spentahe; khretūm Ahurahe Mazda yazamaide, marethrāi māntrahae spentahe; hizvām Ahurahe Mazda yazamaide, fravākāi māntrahae spentahe; aom gairām yazamaide, yim ushi-dām ushi-darenem, paiti asni pahti khshafne, yasō-beretābyāzothrābyō*. Ashem Vohū 1. (re奇特 three times).

(30) We worship 29 the Fravashi 28 of that 25 righteous 27 man 26, who 30 (was) #Asmo-khvanvant 31 by name 32. I worship 37 (the Fravashi of that person called Asmo-khvanvant) more than other righteous (persons) as a lover of the powerful 40 @Gaokeren (i.e. White Haoma). We praise 45 the powerful Gaokerena 42 created by Hormazd 44.

(32) Dāmim 1 yazamaide 2 yām 3 Ārmaimit spentām 4. Yehe 6 dāthre 7 ashahecha 8, ashaonām 9, asha-paointyanāmcha 10 dāmanām 11.

(32) We praise 2 wisdom 1 which 3 is the bountiful 5 perfect (mentality) 4 whose 6 mental endowment creation 7 of (Hormazd/is creation 11 of righteousness 8) and of the righteous 9 (people) who (are) most righteous 10.

* For its translation, see this Yasht, pages 163-164.
# 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.
@For the explanation of ‘Gaokerena’ see the notes given in my translation of the Vendidad, Frakart XX, para 4.
§ Words from ‘Dāmim yazamaide’ up to ‘asha-paointyanāmcha dāmanām’ also occur in Visparad Kardā XIX para 2.
† Or alternatively: We praise 2 the bountiful 5 perfect mentality 4 (or politeness) which 3 (is) the creation 1 (of Hormazd).
♀ The reason for praising wisdom and perfect mindedness is, that its origin arises from righteousness itself, and from the people who are most righteous. The meaning of ‘ārmaimit’ is also virtuous thought, humility. Sanskrit āramati’.
Aētat dim vīspanām mazishtem dazdyāl, ahūmcha
ratūmcha yim Ahurem Mazdām, snathāi angrāhe
mainyēush drvatō, snathāi aēshmahe khravi-draosh, snathāi
māzainyanām daēvanām, snathāi vīspanām daēvanām,
varenyanāmeha drvatām. (To recite in Bazz) Shekasteh
ghanāmenyō, bar ahereman leānat sad hazār bār. (To
recite aloud:) Fradathāi Ahurahe Mazdāo raēvato
khvarenanguhatō, fradathāi Ameshanām Spentanām.
Fradathāi Tishtryehe stārō raēvato khvarenanguhatō,
fradathāi narsh ashaonō, fradathāi vīspanām spentahe
mainyeush dāmanām *ashaonām. 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. Khshnāothra Ahurana Mazdāo, tarōidīte angrāhe
mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem.

Gorje khoreh awzāyād Dādār Ahura Mazda rayomand
khorehmand mīnōān mīnō beretūm, berasād amāvand
pirōzgar amāvandi pirozgarīh. Dād din beh māzdayasnān,
āgāhi ravi goāfarangānī bād hafteh 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 Zarathushti. Nemase-te ashāum sevishte Aredvi Sura
Anāhite ashaone. Ashem Vohū 1.

Nemō urvaire vanguhi mazardhāte ashaone. Ashem
Vohū 1.

Ahurem Mazdām raēvantem khvarenanguhantem
yazamaide. Ashem Vohū 1.

Dādār Ahura Mazda rayomand khorehmand
mīnōān mīnō beretūm berasād. Ashem Vohū 1.

* For the translation of this paragraph, see Hoshbām, page 21-22.
NIRANG OF HORMAZD YASHT.*

Note: This Nirang should be recited three times after the recital of Hormazd Yasht.

Yā1 Dādār Ahura Mazda2, ahereman3 marochnīdār4 negunam5 dīvān6; bar7 būdane8 rastākhiz9 tan pasīn10 bígumānam. Ashem Vohū 1. (recite three times).

O1 Creator Hormazd2! I overthrow Ahriman3, the destroyer4 of righteousness (and) the demons5; I am absolutely, without doubt6, on the (path of) Rastākhez (i.e. Resurrection of the Dead) (and) Tan-pasin (i.e. the final existence).

HAFTAN YASHT LARGE


Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād, Haft Amashaspand 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 minōānī, okhe awākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahuraho Mazdao, tarōidīte angrahē mainyēush; haithyāvarshtām hyat vasnā ferashōtemem; staomi Ashem. Ashem Vohū 3.

Fravaranē mazdayasnō Zarathushtrish vīdaēvo Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. (1) Ahuraho Mazdāo6 raēvato7 khvarenanguhatō8, Ameshanām Spentanām9, Vanghaive Mananghe10 ākhshtiō11 hām-vāintyāō12, taradhātō13 anyāihī14 dāmān15, āsnahe khrathvō16 Mazdadḥātahe17, gaoshō-srūtahe khrathvō18 Mazdadḥātahe19. (2) Ashahe Vahishtahe20 sraēshtahe21, Airyamanō Ishyēhe22 sūrahe23 Mazda-dhātahe24 Saokayō25 vanghuyāō26

* This nirang as well as ‘nirangs’ of other yashts are in Pzand.
# i.e. may the Seven Amashaspands (Bountiful Immortals) come (unto my help)!
vouru-dōithrayāo\textsuperscript{27} Mazda-dhātayāo\textsuperscript{28} ashaonyāo\textsuperscript{29}, Khshathrahe vairyehe\textsuperscript{30} ayokshustahe\textsuperscript{31} marezdikāi\textsuperscript{32} thrāyō drigaove\textsuperscript{33}. (3) Spentayāo vanghuyāo Ārmatōish\textsuperscript{34}, rātayāo\textsuperscript{35} vanghuyāo\textsuperscript{36} vouru-dōithrayāo\textsuperscript{37} Mazda-dhātayāo\textsuperscript{38} ashaonyāo\textsuperscript{39}, Haurvatātō\textsuperscript{40} rathvō\textsuperscript{41} yāiryayāo\textsuperscript{42} hustōiish\textsuperscript{43}, saredhaēibyo\textsuperscript{44} ashahe\textsuperscript{45} ratubyō\textsuperscript{46}, Ameretāto\textsuperscript{47} rathvō\textsuperscript{48} fsaonibya\textsuperscript{49} vāthvābya\textsuperscript{50}. aspinibya\textsuperscript{51} yaonibya\textsuperscript{52} gaokerenahe\textsuperscript{53} sūrahe\textsuperscript{54} Mazdadhātahe\textsuperscript{55}.

(Recite during Hävan Gāh as well as Second Hävan Gāh as under):-

(4) Mithrahe\textsuperscript{56} vouru-gaoyaotōish\textsuperscript{57}, Rāmanascha khvāstrahe\textsuperscript{58}.

(If Gāh be Rapithwan, recite as under):-
Ashahe vahishtahe\textsuperscript{59} Āthrascha\textsuperscript{60} Ahurahe Mazdaō\textsuperscript{61}.

(If Gāh be Uziran, recite as under):-
Berezatō\textsuperscript{62} Ahurahe\textsuperscript{63} nafedhrō\textsuperscript{64} apām\textsuperscript{65} apascha\textsuperscript{66} Mazdadhātayāo\textsuperscript{67}.

(If Gah be Aiwisruthrem, recite as under):-
(5) Ashāunām\textsuperscript{68} fravashinām\textsuperscript{69} ghenānāmcha\textsuperscript{70} virō-
vāthwanām\textsuperscript{71} yāiryayāoscha\textsuperscript{72} hustōiish\textsuperscript{73}, amahecha\textsuperscript{74} hūtāshtahe\textsuperscript{75} huraodhahe\textsuperscript{76}, verethragnahecha\textsuperscript{77} Ahura-
dhātahe\textsuperscript{78}, vanaintyāoscha uparatatō\textsuperscript{79}.

(If Gāh be Ushahen, recite as under):-
Sraoshahe\textsuperscript{80} ashyehe\textsuperscript{81} ashivatō\textsuperscript{82}, verethrājanō\textsuperscript{83} frādat-gaēthahe\textsuperscript{84}, Rashnaosh\textsuperscript{85} razishtahe\textsuperscript{86}, Arsštātascha\textsuperscript{87} frādat-gaethayāo\textsuperscript{88} varedat-gaethayāo\textsuperscript{89}.

Khshnaothra\textsuperscript{90} yasnāicha\textsuperscript{91} vahmāicha\textsuperscript{92} khshnaothrāicha\textsuperscript{93} frasastayāēcha\textsuperscript{94}; yathā Ahū Vairyo\textsuperscript{95} zaotā\textsuperscript{96} frā me\textsuperscript{97} mrūte\textsuperscript{98}, athā ratush ashātchit hachā\textsuperscript{99} frā ashavā\textsuperscript{100} vīdhvā\textsuperscript{101} mraotū\textsuperscript{102}.

(1) For the pleasure\textsuperscript{90} (of the Creator Ahura Mazda) (during so and so Gāh), keeper of the treasures\textsuperscript{7} (and) Glorious\textsuperscript{8}, of the Amashāspands\textsuperscript{9} (Bountiful Immortals\textsuperscript{9}), of the victorious\textsuperscript{12} friendship\textsuperscript{11} (or of peace\textsuperscript{11} full of love\textsuperscript{12}) of Bahman\textsuperscript{10} (Amashāspand)
(who is) superior\textsuperscript{13} to other\textsuperscript{14} creatures\textsuperscript{15} (and who is the lord) of the innate wisdom\textsuperscript{16} (and) of the wisdom\textsuperscript{16} acquired through the ear\textsuperscript{18} created by Ahura Mazda\textsuperscript{17}, (2) of the fairest\textsuperscript{21} Ardibehesht (Amashāspand)\textsuperscript{20}, of the mighty\textsuperscript{23} (and) beloved Airyaman (yazata)\textsuperscript{22} created by Ahura Mazda\textsuperscript{24}, of the righteous\textsuperscript{29} (and) *large-eyed\textsuperscript{27} (and) the good Saoka (yazata)\textsuperscript{25}, created by Ahura Mazda\textsuperscript{28}; of Sheherevar (Amashāspand)\textsuperscript{30} (ruling over) the pure metal\textsuperscript{31}, who is merciful\textsuperscript{32} (and) the nourisher of the poor\textsuperscript{33}; (3) of the good Spandārmad (Amashāspand)\textsuperscript{34} (who is) righteous\textsuperscript{39} large-eyed\textsuperscript{37} (and) the good\textsuperscript{36} bestower\textsuperscript{35}, of Khordā\textsuperscript{40} (who is) the lord of the coming of the season\textsuperscript{42} at its proper time\textsuperscript{43} from amongst the Saredha (i.e. years) which are the periods\textsuperscript{46} of holiness\textsuperscript{45}; and of Amardād (Amashāspand)\textsuperscript{47} (who is) the lord over the prosperity\textsuperscript{49} of the flocks\textsuperscript{50} (of cattle) and over the increase\textsuperscript{51} of corns\textsuperscript{52} (and) over the efficacious\textsuperscript{54} Gaokerena (i.e. White Hom) created by Ahura Mazda\textsuperscript{55}, (4) (during Hávan Gāh) of Meher (yazata)\textsuperscript{56} of wide pastures\textsuperscript{57} and of Rāma Khvāstar\textsuperscript{58}, (during Rapithvan Gāh) of Ardibehesht Amashāspand\textsuperscript{59} and of the Fire\textsuperscript{60} of Ahura Mazda\textsuperscript{61}, (during Úziran Gāh): of the Navel\textsuperscript{64} of waters\textsuperscript{65} (who is) the exalted\textsuperscript{62} lord\textsuperscript{63} and of the waters\textsuperscript{66} created by Ahura Mazda\textsuperscript{67}, (during Aiwisru-threma Gāh); of the Fravashis\textsuperscript{69} of the righteous (people)\textsuperscript{68} and of women\textsuperscript{70} with their troops of horses\textsuperscript{71}, and of the coming of the season\textsuperscript{72} at its proper time\textsuperscript{73}, of (the yazata) Ama\textsuperscript{74}, well-shaped\textsuperscript{75} and beautiful\textsuperscript{76}, of Beheram (yazata) created by Ahura Mazda\textsuperscript{78}, and of (the yazata named) Vananti Uperatat; (during Ushahen Gāh); of Sarosh (yazata)\textsuperscript{80}, the righteous\textsuperscript{81} possessed of righteousness\textsuperscript{82}, victorious\textsuperscript{83} and bringing prosperity to the world\textsuperscript{84}, of the most just\textsuperscript{86} Rashnc (yazata)\textsuperscript{85}, and of Ashtād (yazata)\textsuperscript{87}, the increaser of the world\textsuperscript{88} and prosperity-bringer of the world\textsuperscript{89} for the worship (of these all), for (their) praise\textsuperscript{92}, for (their) propitiation\textsuperscript{93} (and) glorification\textsuperscript{94} may the Zaotor\textsuperscript{96} (i.e. officiating priest)\textsuperscript{96} proclaim\textsuperscript{98} before me\textsuperscript{97} (the excellences of the verses of) Yathā Ahu Vairyo\textsuperscript{95}; (the Rāspi who is) righteous\textsuperscript{100} and learned\textsuperscript{101} may proclaim\textsuperscript{102} (the excellences of these verses) athā ratuṣh ashāt-chit hacha\textsuperscript{99}.

\* i.e. with eyes of love; original meaning of 'large eyes'.

\# This yazata-angel is presiding over atmosphere and over (pleasure) the days of merriment, feasts.
(6) Ahurem Mazda⁴ raēvantem⁵ khvarenanguhantem⁷ yazamaide⁸; Ameshā Spentā⁹ hukhxhathrā⁶ hudhāonghō⁷ yazamaide⁸; Vohu Manō⁹ Ameshem Spentem¹⁰ yazamaide¹¹; ākhshīm¹² hām-vaintīm¹³ yazamaide¹⁴, tāradhātem¹⁵ anyāish¹⁶ dāmān¹⁷; āsnem khratūm¹⁸ Mazdadḥātem¹⁹ yazamaide²⁰; gaoshō-srūtem khratūm²¹ Mazdadḥātem²² yazamaide²³. (7) Ashem Vahishtem²⁴ sraēshtem²⁵ Ameshem Spentem²⁶ yazamaide²⁷; Airyamanem Ishīm²⁸ yazamaide²⁹; sūrem³⁰ Mazdadḥātem³¹ yazamaide³²; Saokām³³ vanguhiṃ³⁴ vourudōithrām³⁵ Mazdadḥātām³⁶ ashaōnīm³⁷ yazamaide³⁸; Khshathrem Vairīm³⁹ Ameshem Spentem⁴⁰ yazamaide⁴¹; ayokhshustem⁴² yazamaide⁴³; marezdīkem⁴⁴ thrāyōdrīgūm⁴⁵ yazamaide⁴⁶. (8) Spentām Vanguhiṃ Ārmaitīm⁴⁷ yazamaide⁴⁸; rātānṃ⁴⁹ vanguhiṃ⁵⁰ vouru-dōithrām⁵¹ Mazdadḥātām⁵² ashaōnīm⁵³ yazamaide⁵⁴; Haurvatātem⁵⁵ Ameshem Spentem⁵⁶ yazamaide⁵⁷; yāiryām⁵⁸ hushītīm⁵⁹ yazamaide⁶⁰; saredha⁶¹ ashavāna⁶² ashāhe⁶³ ratavō⁶⁴ yazamaide⁶⁵; Ameretātem⁶⁶ Ameshem Spentem⁶⁷ yazamaide⁶⁸; fshaōnīm⁶⁹ váthwām⁷⁰ yazamaide⁷¹; aspinācha⁷² yeṣīnō⁷³ yazamaide⁷⁴; Gaokerenem⁷⁵ sūrem⁷⁶ Mazdadḥātem⁷⁷ yazamaide⁷⁸.

(6) We Praise⁴ (the Creator) Ahura Mazda⁴, keeper of the treasures² (and) glorious; we praise⁸ Amashāspands⁵, benevolent (good-ruling)⁶ (and) possessing good faculty⁷; we praise¹¹ Bahman⁹ Amashāspand¹⁰; we praise¹⁴ the victorious¹¹ 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 Amashāspand²⁶; 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 Amashasand⁴⁰,
we praise (presiding over) the pure metal; (Sheherevar) the merciful (and) the nourisher of the poor.

(8) We praise the good Spandarmad (Amashaspand) the righteous, large-eyed bestower, created by Ahura Mazda; we praise Khordad Amashaspand; we praise the timely advent of the season, the holy Saredha (i.e. years) (which are) the periods of holiness; we praise Amardad Amashaspand; we praise the prosperity of the flocks (of cattle); and the abundance of corns; and also the efficacious Gaorkhana (i.e. the White Hom) created by Ahura Mazda.

(During Hävan Gäh as well as Second Hävan, recite as under):

(9) Mithrem vouru-gaoyaoitim yazamaide; Rāma khvāstrem yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayo yazamaide.*

(If Gäh be Rapithwana, then recite as under):- Ashem vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide. Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.*

(If Gäh be Uzirin, then recite as under):- Berezantem ahurem khshathrīm khshaētem apām napātem aurvataspem yazamaide; apēmcha Mazdadhātam ashaonīm yazamaide. Ashāunām vanguhish surāo spentāo fravashayō yazamaide.*

* 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.

# For its translation, see Uziran Gāh, page 97.
(10) Ashūnām vanguhish surāo spentāo fravashayō yazamaide; ghenāoscha virō-vānthwāo yazamaide; yāiryāmcha hushitim yazamaide; amemcha hutashtem huraodhem yazamaide; verethraghnemcha Ahuradhātem yazamaide; vanaintimcha uparatātem yazamaide.* Ashūnām vanguhish surāo spentāo fravashayō yazamaide.

(If Gāh be Ushahen, recite as under):-

Sraoshem ashīm huraodhem verethrājanem frādat-gaēthem ashavanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshātemcha frādat-gaēthām varedat-gaēthām yazamaide#. Ashūnum vanguhish surāo spentāo fravashayō yazamaide.


* For its translation, see Aiwisruthrema Gah, pages 102-103.
# For its translation, see Ushahen Gah, page 106.
@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.
Note:— (If Small Haftan yasht be recited, kardā of “Yātu Zi Zarathushtra” up to the end Ashem Vohu 1 inclusive should be recited seven times and then having recited in “Bāz” the entire portion of “Ahura Mazda Khodāe awazunie mardum .... aedun bād” and Yathā Ahu Vairyyō 2, one must recite the remaining portion of this yasht from the portion Yasnemcha up to the end (Haft Amashāspand berasād. Ashem Vohu 1). But if one wants to recite Haftan Yasht Large, the Kardā of “Yātu Zi Zarathushtra” up to Ashem Vohu 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 temperment 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 attacks thy body and smites thy priest - and the warrior. The man who keeps a shield against his enemies the Amashāspands, the (benevolent) possessing good sense (is fully capable) @ to oppose the 6drujas by means of his strength. We praise the Mazdā-worshipping Religion and the *swiftly-flowing undefiled water created by Ahura-Mazdā*.

†(Kardā 1) (1) Ahurem Mazdām¹ ashavanem² ashahe³

* The root of aoi dadhāiti is avi-dā = Sanskrit abhi-dhā, to attack.
@ The original meaning of ‘nāshātanām’ is, of those fit to be destroyed’ (nash-ata).
$ The original meaning of ‘asrushtēe’ is ‘for not hearing, for not obeying’.
# The original meaning of ‘aspō kehrperm’ is the ‘shape of a horse’, see Tir yasht, karda 5, para 8.
♀ The translation of this entire Kardā does not seem to me to be satisfactory. A better translation than this should be made. I could not translate the portion from atāre vitare’ up to aojhangha’ of paras 13-14.
† Eight kardas of this yasht are taken from yasna Há 35 to Há 42. This part is called Yasna Haptanghāiti’; 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 ‘haptanghāiti’ is seven Háṣ ( haptan + hāiti). Há 42nd. seems to have been added as an appendix.
ratūm yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide; vispām ashaon stīm yazamaide maniyevīṃchā gaēthyāṃchā berejā vanghēush ashahe berejā daēnayāō vanghuyāō māzdayasnōish.

(2) *humatanām hūkhtanāṃ hvarshtanāṃ, yadachā anyadachā verezyamnanāṃchā váverezananāṃchā mahī aibi-jaretārō naēnaēstārō yathanā vohunām mahī. (Recite twice).

(3) Tat vairīmaidī, Ahūrā Mazdā ashā srīrā hyat i mainimadichā vaochōīmāchā verezimāchā yā hātām shyaothananām vahishtā khyāt ubōibyā ahubyā. (4) *Gavōi adāish tāish shyaothanāish yāish vahishtāis *fraēshtyāmahī rāmāchā vástremhā dádyāi surunvatashā asurunvatashcā khshayantaschā akhsayantaschā.

(1) We praise Ahura Mazda the Lord of Righteousness; we praise Amashāspands (who are) good-ruling, possessing good sense; with the wish of good righteousness and good Mazda-worshiping Religion, we praise the entire worldly and spiritual creations of the Righteous (Ahura Mazda).

* As it occurs in every Gāthā, this paragraph of ‘humatanām’ comes at the end of Kardā 7th of the same yasht (which in fact should be at the end of this yasht); from this Prof. Darmesteter (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 Frakart X. 3-4.

# As regards purifying the cattle, words from ‘gavōi’ up to fraēshtyāmahī is quoted in Vendidad XI, para 6.

† i.e. owing to the immense love of truth and religion.
(in the same way) we are the glorifiers and meditators of the doers of good thoughts, good words and good deeds and of those who have performed (good deeds) for this world and for the yonder world. (3) O Righteous and fair Ahura Mazda! We choose those which are the best of the deeds amongst the deeds of the existing ones for both the worlds (i.e. for gaining happiness of both the worlds), we ponder over our minds, we speak (in conformity with them) and act (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 religion and the *unlearners, the potent and the impotent (powerful and powerless) wish to give happiness to ourselves (and) the pastures for (our) cattle through charity and best deeds.

(5) @Hukhshathrotamā bāt khshathrem, ahmat hyat aibī-dademahichā, chishmahichā, havānmahichā hyat Mazdai Ahurāi, ashāichā vahishtā (Recite three times).

(6) Yathā āt utā nā vā nārī vā vaedā haithim athā hat vohū tat č-eādū, verezytuchā, īt ahmār frachā vātoyotū it aēibyō yōl īt athā verezyān, yathā īt astī.

(7) Ahurahyā zi at vē Mazdāo yasnemchā vahmemchā vahishtem amehmaī gēushchā

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* Original meaning: ‘listeners as well as non listeners’, root sru = Sanskrit sru.
# 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.
@This para is called thrishámrūta (thrish + āmrūta), i.e. verses recited three times; for the explanation, see Vendidad Frakart X. paras 7-8.
vāstrem\textsuperscript{16}. Tat at\textsuperscript{17} vē\textsuperscript{18} verezyāmahī\textsuperscript{19}, frachā vāteyāmahī\textsuperscript{20} yā\textsuperscript{21} te\textsuperscript{22} isāmaide\textsuperscript{23}.

(8) Ashayā\textsuperscript{24} āat\textsuperscript{25} sairī\textsuperscript{26}, ashahyā\textsuperscript{27} verezenē\textsuperscript{28}, kahmāichtit\textsuperscript{29} hättem\textsuperscript{30} jījishām\textsuperscript{31} vahishtām\textsuperscript{32} ādā\textsuperscript{33} ubōlbyā\textsuperscript{34} ahubyā\textsuperscript{35}. (Recite twice).

(9) Imā\textsuperscript{36} āt\textsuperscript{37} ukhdhā\textsuperscript{38} vachāo\textsuperscript{39}, Ahūrā Mazdā\textsuperscript{40}, ashem\textsuperscript{41} manayā\textsuperscript{42} vahehyā\textsuperscript{43} fravaochāmā\textsuperscript{44} : thwām\textsuperscript{45} at\textsuperscript{46} aēshām\textsuperscript{47} paityāstāremchā\textsuperscript{48} fradakhshtāremchā\textsuperscript{49} dademaide\textsuperscript{50}.

(10) Ashāatchā hachā vanghēushchā mananghō, vanghēushchā khshathrāt, staotāish thwāt Ahūrā staotōibyō, aibi ukhdhā thwāt ukhdhōibyō, yasnā thwāt yasnōibyō.

Yenghe hätām āat yesne paiti vanghō,
Mazdāo Ahūrō vaēthā ashāt hachā,
yāonghāmchā tāschā tāoschā yazamaide.

(5) (May there) verily\textsuperscript{70} be the kingdom\textsuperscript{71} to the best Ruler\textsuperscript{69} (i.e. to Ahura Mazda)! We dedicate our mind\textsuperscript{74} to Ahura Mazda\textsuperscript{78} Who\textsuperscript{77} (Himself) is\textsuperscript{80} supreme Righteousness\textsuperscript{79}, we acknowledge (Him)\textsuperscript{75} and regard (Him) as our own\textsuperscript{76}.

(6) Also\textsuperscript{83} if\textsuperscript{82} (any) man\textsuperscript{84} or\textsuperscript{85} woman\textsuperscript{86} really\textsuperscript{89} knows\textsuperscript{88} some good things\textsuperscript{90-92}, *let him declare\textsuperscript{94} them\textsuperscript{93}, let him practise them, (and) inculcate\textsuperscript{98} them\textsuperscript{96} upon (those)\textsuperscript{97} others\textsuperscript{100} who wish to act\textsuperscript{4} properly\textsuperscript{5} in that manner\textsuperscript{3} (accordingly).

(7) We regard\textsuperscript{14} as best\textsuperscript{13} (O man and woman!) for you\textsuperscript{9} the worship\textsuperscript{11} and praise\textsuperscript{12} of (the Creator) Ahura Mazda\textsuperscript{6-10}, and the nurture\textsuperscript{16} of the cattle\textsuperscript{15}. According to our wish\textsuperscript{21-23} we (ourselves) practise\textsuperscript{19} this\textsuperscript{17} (matter) verily\textsuperscript{18} and inculcate them upon\textsuperscript{20} (others).

* Original meaning, `let him speak orally'. For its explanation, see my Avesta Dictionary p. 118 under the word ē-eādu'.
# Or as it is (Yathā it asti)
Original meaning : `that\textsuperscript{22} which\textsuperscript{21} we wish\textsuperscript{23} (ve = vā = Sanskrit vā, indeed, verily). To me the translation of the last sentence (tat at ...... isāmaide) does not seem to be satisfactory.
(8) (Remaining) in the chieftainship or in the *practice of righteousness if any person, amongst the existing ones, desires to live the best life in both the worlds, (he should then be) generous.

**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) *in mind the righteousness, we proclaim these praise-worthy verses in (the better) suitable manner; we appoint Thee as the listener and as the teacher of these (verses).

(10) “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.”

(Kardá II) (1) ʰAhyā₁ thwā² áthrō³ verezenā⁴ paouruye⁵ pairi-jasāmaide⁶, Mazdā Ahurā⁷ thwā⁸ thwā⁹ mainyū¹⁰ spēnishtā¹¹, yē¹² á¹³ akhtish¹⁴ ahmā¹⁵ yēm¹⁶ akhtōyō¹⁷ dāonglie¹⁸.

(2) Urvāzishtō¹⁸ hvō¹⁹ nā²⁰ yātāyā²¹; paiti-jamyāo²² átare²³ Mazdāo²⁴ Ahurahyā²⁵, urvāzishtahyā²⁶ urvāzayā²⁷ nāmishtahyā²⁸ nemanghā²⁹ nāo³⁰, mazishtār³¹ yāonghām³² paiti³³ jamyāo³⁴. (3) Ātarsh³⁵ vō³⁶ Mazdāo

* English meaning of the word ‘verezen’ is ‘practice’ and is akin to Persian ‘varzesh’.

# The locativie singular of the word ‘mana’ becomes manaya, manayā (Gathic form).

@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.

† This paragraph is quoted in Vendidad Fraktart 11, para 4.
Ahurahyā²⁷ ahī³⁸, mainyēush³⁹ vōi⁴⁰ ahī⁴¹ spēnlshtō⁴² ahī⁴³, hyat⁴⁴ vā⁴⁵ tōi⁴⁶ nāmanām⁴⁷ vāzishtem⁴⁸, ātare⁴⁹ Mazdāo Ahurahyā⁵⁰, tā⁵¹ thwā⁵² pairi-jasāmaide⁵³.

(1) (The reciter says;) Through (the *agency⁴ of this ñire³, O most Beneficent¹¹ Spirit¹⁰ Ahura Mazdā?! We first approach⁶ Thee⁸ and *Thee⁹ only. Thou @takest away¹³-¹⁶ (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 direved from Sanskrit root pu=to purify).

(2) (That) man²⁰ himself¹⁹ (is) most pleased¹⁸A 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 $reach³⁴ (us) for the greatest (work)³¹ of the works³². (O Fire !) thou art⁴³ the most bountiful⁴² *emblem⁴⁰ of that⁴¹ Spirit³⁹ (i.e. the Creator Ahura Mazda). O Fire⁴⁹ of Ahura Mazda⁵⁰! thy⁴⁶ (one name) amongst the names⁴⁷ (is) *Vāzishta⁴⁸. Through the agency of that (name)⁵¹ we may reach⁵³ Thee⁵², (O Ahura Mazda!)

* "Through the service of the fire", (Spiegel and Harlez)
# 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.
@Sanskrit root då 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 'akhtōyōi' instead of akhtōyōi".
$ i.e. O Fire of Ahura Mazda! do Thou help us fulfilling whatever desires we have.
† 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.
† The original meaning of Vāzishta 'is'swiftest'. see yasna Há 17th.
(4) Vohu⁵⁴ thwā⁵⁵ mananghā⁵⁶, vohu⁵⁷ thwā⁵⁸ ashā⁵⁹, vanghuyāo⁶⁰ thwā⁶¹ chistōish⁶² shyaothanāishchā⁶³ vachebīshchā⁶⁴ pairi-jasāmaide⁶⁵. Nemakhyāmahi⁶⁶, ishuidyāmahi⁶⁷, thwā⁶⁸ Mazdā Ahurā⁶⁹: vīspāish⁷⁰ thwā⁷¹ humataīsh⁷², vīspāish⁷³ hūkhtaiš⁷⁴ vīspāish⁷⁵ hvarshtaiš⁷⁶ pairi-jasāmaide⁷⁷. (6) Sraēshtām⁷⁸ at⁷⁹ tōi⁸⁰ kehrpem⁸¹ kehrpām⁸² āvaēdayamahi⁸³, Mazdā Ahurā⁸⁴, imā⁸⁵ raochāo⁸⁶ barezishtem⁸⁷ barezemanām⁸⁸ avat⁸⁹ yāt⁹⁰ hvare⁹¹ avāchī⁹².

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

4. (O Ahura Mazda!) we apporach⁶⁵ Thee⁵⁵ with good⁵⁴ mind⁵⁶ with righteousness⁵⁸ with the deeds⁶⁳ 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! *We declare⁸⁳ this⁷⁹ Thy⁸⁰ body⁸¹, (i.e. Sun) the fairest⁷⁸ of all bodies⁸²: this⁸⁵ light⁸⁶ amongst the highest (lights)⁸⁸ which⁹⁰ is called⁹² the sun⁹¹.

(Kardā III) (I) *Ithā¹ āt² yazamaide³ Ahurem Mazdām⁴, ye⁵ gāmchā⁶ ashemchā⁷ dāt⁸, apaschā⁹ dāt¹⁰ urvarāošchā¹¹ vanguhīš¹², raochāošchā¹³ dāt¹⁴ būmīmchā¹⁵ vīspāchā¹⁶ vohū¹⁷. (2) Ahyā¹⁸ khshathračhā¹⁹ mazēnāchā²⁰ hvapanghāishchā²¹ tem²² at²³ yasanām²⁴ pauvatāt²⁵ yazamaide²⁶; yōi²⁷ gēush²⁸ hachā²⁹ shyēinti³⁰. (3) Tem³¹ at³² āhuriyā³³ nāmen³⁴ mazdāvarā³⁵ spentōtema³⁶ yazamaide³⁷, tem³⁸ ahmākāish³⁹ azdibīshchā⁴⁰ ushtānāischā⁴¹ yazamaide⁴², tem⁴³ ashāunām⁴⁴ fravashīsh⁴⁵ narāmchā⁴⁶ nārināmchā⁴⁷ yazamaide⁴⁸.

* Metaphorically the body of Ahura Mazda is given an analogy with the sun. In later books Ahura Mazda is called the Light of Lights.
# The first paragraph of this Hā is recited as the Bāz or grace before the meals.
(4) Ashem at vahishtem⁴⁹ yazamaide⁵⁰, hyat⁶¹ sraēshtem⁵², hyat spentem ameshem⁵⁴ hyat raochōṅghvat⁵⁶, hyat⁵⁷ vīspā⁵⁸ vohū⁵⁹. (5) Vohūchā⁶⁰ manō⁶¹ yazamaide⁶²: vohūchā⁶³ khshathrem⁶⁴ vanguhīmchā⁶⁵ daēnām⁶⁶, vanguhīmchā⁶⁷ fseratūm⁶⁸, vanguhīmchā⁶⁹ ārmaitim⁷⁰.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā 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 worship²² Him²² with the pre-eminence²⁵ of the *yasnas²⁴. (3) We worship³⁷ Him (Ahura Mazda)³¹ with (such) ⁴names³⁴ - 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 Amashaspa³⁴ (and) all⁵⁸ good things⁵⁹ (of the Creator Ahura Mazda). We praise⁶² good⁶⁰ thought⁶¹, good⁶³ Sovereignty⁶⁴, good⁶⁵ Religion⁶⁶, good⁶⁷ Fseratu⁶⁸ and good⁶⁹ humility⁷⁰.

(Kardā IV) (I) ⁴Imām¹ āat² zām³ gēnābīsh⁴ hathrā⁵ yazamaide⁶, yā⁷ nā⁸ baraiti⁹: yāoschā¹⁰ tōi¹¹

* I cannot translate these words; yōi¹ gēush² hachā³ shyěint⁴ satisfactorily. Who abide beside the “Kine”. (Mills). Who dwell with the cattle”, (Darmesteter).
# The details of these names are given in Hormazd yasht, paras 7-8 and 12-15.
@i.e. Control or sovereignty over the cattle: and Khordād and Amardād.
$ This sentence is quoted in Vendidad Frakart XI, 5
gēnāo\textsuperscript{12} Ahūrā Mazdā\textsuperscript{13}, ashāt hachā\textsuperscript{14} vairyo\textsuperscript{15}, tāo\textsuperscript{16} yazamaide\textsuperscript{17}. (2) Izāo\textsuperscript{18}, yaoshtayō\textsuperscript{19}, ferashtayō\textsuperscript{20}, ārmatayō\textsuperscript{21}, vanguhim\textsuperscript{22} ābīsh\textsuperscript{23} ashim\textsuperscript{24}, vanguhim\textsuperscript{25} ishem\textsuperscript{26}, vanguhim\textsuperscript{27} āzūtim\textsuperscript{28}, vanguhim\textsuperscript{29} frasastim\textsuperscript{30}, vanguhim\textsuperscript{31} parendim\textsuperscript{32} yazamaide\textsuperscript{33}.

(1) We praise\textsuperscript{6} this\textsuperscript{1} earth\textsuperscript{3} which\textsuperscript{7} nourishes\textsuperscript{9} us\textsuperscript{8} (and) Feminine Powers and Moral Virtues\textsuperscript{4} along with it\textsuperscript{5}; O Ahura Mazda\textsuperscript{13}! We praise\textsuperscript{17} Feminine Powers and Moral Virtues\textsuperscript{12} of Thine\textsuperscript{11} which\textsuperscript{10} (are) agreeable\textsuperscript{15} on account of righteousness\textsuperscript{14}.

(2) We praise\textsuperscript{33} (all these) - comfort\textsuperscript{18}, purity\textsuperscript{19}, increase\textsuperscript{20}, perfect mindedness\textsuperscript{21}, along with good\textsuperscript{22} humility\textsuperscript{24}, wish\textsuperscript{26}, prosperity\textsuperscript{28}, precept\textsuperscript{30}, (and) good\textsuperscript{31} 'Parendi'\textsuperscript{32}.

(3) Apō\textsuperscript{34} at\textsuperscript{35} yazamaide\textsuperscript{36}, maēkaintishchā\textsuperscript{37}, hēbvaintishchā\textsuperscript{38} fravazanghā\textsuperscript{38}, Ahurānish\textsuperscript{40} Ahurahyā\textsuperscript{41}, hvapanghā\textsuperscript{42}, huperethwāoschā\textsuperscript{43} vāo\textsuperscript{44}, hvōghzathāoschā\textsuperscript{45}, hushnāthrāoschā\textsuperscript{46}, ubōibyā\textsuperscript{47} ahubyā\textsuperscript{48} chagemā\textsuperscript{49}.

(4) Uitti\textsuperscript{50} yā\textsuperscript{51} vē\textsuperscript{52} vanguhiš\textsuperscript{53} Ahūrō Mazdāo\textsuperscript{54} nāmān\textsuperscript{55} dadāt\textsuperscript{56}; vanghudāo\textsuperscript{57} hyat\textsuperscript{58} vāo\textsuperscript{59} dadāt\textsuperscript{60}; tāish\textsuperscript{61} vāo\textsuperscript{62} yazamaide\textsuperscript{63}, tāish\textsuperscript{64} frayānmahī\textsuperscript{65}, tāish\textsuperscript{66} nemakhyāmahī\textsuperscript{67}, tāish\textsuperscript{68} ishuidyāmahī\textsuperscript{69}.

(5) Apaschā vāo azishchā vāo mātarāschā vāo, agenyāo dregudāyanghō vispō-paitish āvaōchāmā, vahishtāo sraēshtāo avā vē vanguhiš rātōish daregōbāzāush nāshū paiti-yyādāo paiti-sendāo mātārō jītāyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahūrō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

* Parendi is the angel presiding over riches - wealth, and is generally associated with Ashl Vanghuhi. Similar to this word there is the Vedic 'purandhi', the meaning of which is 'wisdom, dexterity'.
(3) We praise the waters that are showered down, (gathered together) collected and flowed forward. (O Waters) of Ahura Mazda (pertaining to Ahura Mazda) We regard you possessing intrinsic merit, wide, well-flowing (and) the purifiers of both the worlds.

(4) (Speaks to the waters): Thus good names (mentioned above) which the Creator Ahura Mazda gave you. He who is the Giver of good (the Creator Ahura Mazda) fixed these (names) for you. (O Ahura Mazda!) through the agency of these (names) we worship #Thee. With these (names) we praise (Thee). We bow down (to Thee) (and) with these (names) we are indebted (to Thee).

(Kardá V) (1) Ithā āt yazamaide ġēush urvānecha tashānemcha, ahmākēng āat urunō pasukanāmchā, yōi nāo jijishenti, yaēibyaschā tōi ālī yāēchā āēibyō ā anghen. (2) Daitikanāmchā āidyunām hyat urunō yazamaide; ashāunām

* 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 vats, you that bear forth (our loaded vessels), you that serve us all in helpful ways, well-forced, full flowing, effective or effective for bathing”. For further details, see the note at the end of the translation of the fourth paragraph.

# 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 ‘vāo’ (= you) to the water.

@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; fravazaghō = rain water; ahuranish = well water and still water, etc.

The above meanings are not derived from Avestan words.
āat₂⁶ urunō₂⁷ yazamaide²⁸, kudō-zātanāmchīt²⁹ nāramchā³⁰ nāirināmchā³¹ yačshām³² vahehīsh³³ daēnāo³⁴ vanaintī³⁵ vā³⁶, venghen³⁷ vā³⁸, vaonare³⁹ vā⁴⁰. (3) Āt⁴¹ ithā⁴² yazamaide⁴³ vanghūshchā⁴⁴ it⁴⁵ vanghūshchā⁴⁶ it⁴⁷; spentēng ameshēng⁴⁸ yevaējyō⁴⁹ yavaēsvō⁵⁰, yōi⁵¹ vanghēush ā mananḡō⁵² shyeintī⁵³, yāoschā⁵⁴ uīti⁵⁵.

(1) Thus here we worship the *soul⁵ of the universe⁴ and (its) fashioner⁶, (and) the souls⁹ of the cattle¹⁰ as well⁸, who¹¹ (the cattle) desire to 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) @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 Amashaspandas⁴⁸, ever-living⁴⁹ (and) ever-profitting⁵⁰, who⁵¹ (i.e. the male Amashaspandas) as well as⁵⁵ †(Female Amashaspandas) dwell⁵³ in the good mind⁵².

(4) Ṭhāḥā tuṁ i Ahurā Mazdā mēnghāchā, vaochaschā, dāoschā, vareshchā, yā vohū Athā tōi dademahī, athā chishmahī, athā thwā āish yazamaide; athā nemakhyaṃahī, athā ishūidyamahī thwā Mazdā Ahurā. (Recite twice).

* For comparison see Ahunavad Gāthā, Kardā II (Yasna Hā 29).
# i.e. pass the lives for our nourishment.
@ For the explanation of this word, see note in my translation of Yasna Hā 39, para 2.
† Only from the form of the words; Bahman; Ardibeheşht and Sheherevar are male Amashaspandas, and Aspandarmad, Khordād and Amaranād are female Amashaspandas.
$ i.e. in the hearts of men of good (pious) thoughts.
†† Paras 4 and 5 are quoted in the yasna Hā 13, paras 5-6.
(5) * Vangheush⁸¹ khvaetēush⁸² khvaetātā⁸³, 
vangheush⁸⁴ ashahyā⁸⁵, thwā⁸⁶ pairi-jasāmaide⁸⁷, vanghuyāo⁸⁸ 
feratvō⁹⁹, vanghuyāo⁹⁰ Ārmatōish⁹¹.

Yenghe hātam āat yesne paiti vanghō, 
Mazdāo Ahurō vaēthā ashēt 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) Spandārmad⁹¹.

(Kardā VI) (1) Āhu¹ at² paiti³ adāhū⁴, Mazdā Ahurā⁵, 
mazdāmchā⁶ buīrichā⁷ kereshvā⁸; rāiti⁹ tōi¹⁰ khrapaiti¹¹ 
ahmat hyat aibi¹², hyat nīzdem¹³ mavaēthem¹⁴ fraddāthā¹⁵ 
daēnābyō¹⁶, Mazdā Ahurā¹⁷. (2) Ahyā¹⁸ hvō¹⁹ nē²⁰ dāidi²¹, 
ahmāichā²² ahuye²³ manakhvāichā²⁴ tat ahyā²⁵ yā tat²⁶ 
upā-jamyāmā²⁷, tavachā²⁸ hakhemā²⁹ ashakhyāchā³⁰ vispāi 
yave³¹. (3) *Dāidi³² at³³ nerāsh³⁴ Mazdā Ahurā³⁵, ashāunō³⁶ 
asha-chinanaghō³⁷, aidyūsh³⁸ vāstrayēng³⁹ deregāi⁴⁰ izai⁴¹ 
bēzvai⁴² hakhmaine⁴³, ahmaiβvāchā⁴⁴ ahmā⁴⁵ rafnanghō⁴⁶. 
(4) Athā⁴⁷ khvaetūsh⁴⁸ athā⁴⁹ verezenā⁵⁰, athā⁵¹ hakhemā⁵² 
khyāt⁵³ yāish⁵⁴ hishchamaide⁵⁵ athā⁵⁶ ve⁵⁷ utā⁵⁸ khyāmā⁵⁹ 
Mazdā Ahurā⁶⁰ ashavanō⁶¹ ereshyā⁶², ishtem⁶³ rāiti⁶⁴.

* In Dr. Geldner's Edition this entire para 5 including Yenghe hātam is 
written with the note to recite twice, although in none of our prayer books no 
mention is made to recite it twice.

# Dr. Geldner takes para 3rd in verse form of five lines; each line ends at 
comma (,).
Yenghe hātām āat yesne paiti vangō,  
Mazdāo Ahurō vaēthā ashāt hachā,  
yāonghāmchā tānschā tāoschā yazamaide.

(1) O Ahura Mazda! do Thou create⁸ great wisdom⁶ and *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 *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, truthful⁶ men³⁴, desirous of righteousness³⁷, dexterous³⁸ and @diligent³⁹, long enduring⁴⁰ prosperity⁴¹ (and) powerful⁴² friendship⁴³. (4) (May it $be⁵³ so⁴⁷) to (our) kinsmen⁴⁸, and⁴⁹ workers⁵⁰, as well as⁵¹, to (our) friends⁵². O Ahura Mazda⁶⁰! (all) these⁵⁴ we ask for⁵⁵ from *Thee⁵⁷. Moreover⁵⁸ may we become⁵⁹ truthful⁶¹ and pure⁶² and through charity⁶⁴ (may we become) endeared⁶³ (to Thee).

(Kardā VII): (1) Stūtō garō vahmēn¹ Ahurāi  
Mazdāi², Ashāichā Vahishtāi³, dademahichā⁴,  
chīshmahichā⁵, āchā ávaēdayamahī⁶. (2) Vohū⁷  
khsathrem⁸ tōi⁹ Mazdā Ahurā¹⁰ apaēmā¹¹ vispāi yave¹²;  
hukshathrastū¹³ ne¹⁴ nā¹⁵ vā nāirī¹⁶ vā, khshaētā¹⁷  
ubōyō¹⁸ anghvō¹⁹ hātām²⁰ hudāstemā²¹.

(3) Humālm²² thwā²³ izem²⁴, yazatem²⁶ ashanghāchīm²⁶

* The original meaning of ‘būiri’ (Sanskrit bhūri) is increase, abundance.
# Probably, Prophet Zarathushtra speaks for Himself and for his helpers.
@Harlez. “Brave workers”, (Darmesteter).†Warriors and agriculturists” (Splegel).
$ i.e. they also may obtain the means of securing prosperity and welfare.
† Some times, specially in the Gāthās pronoun for Ahura Mazda stands in plural; see yasna Hā 28.2; Hā 32.9; Hā 34.14; Hā 46.18.
dademaide. Athā tū nē gayaschā astentūoschā khyāo ubōyō anghvō hātām hudāstemā.

(1) We offer, acknowledge and proclaim *adorations together with praises and reverence unto (the creator) Ahura Mazda and unto Asha Vahishta. (2) O Ahura Mazda! may we attain Thy Good Kingdom for ever and ever. O Wisest Ruler, amongst the existing ones, in both the worlds! (Thou art) the Good Ruler for us, man or woman. (3) (Speaks to the Creator Ahura Mazda) : We dedicate (an offering) to Thee the Lord of good wisdom, worthy of adoration, follower of righteousness, so mayest Thou be to us the limbs of life and body, O Wisest One, amongst the existing ones, in both the worlds!

(4) Hanaēmáchā zaēmáchā Mazda Ahurā thwahmi rafnāhi daregāyu aēshāchā thwā emavantaschā buyamā; rapōishchā tū nē daregemchā ushtāchā, hātām hudāstemā.

(5) Thwōi staotaraschā, mānthranaschā, Ahurā Mazdā, usmahichā, visāmadaēchā, hyat mīzdem mavaēthem fradadāthā daēnabyō Mazdā 'Ahurā. (To recite twice).

* For the explanation of ‘Stutō garō vahmeng’ see my translation of Yasna Hā 41, note of the first paragraph.

# “Let each man of us and so each woman thus abide (Mills); a good sovereign, man or woman, may rule over us” (Darmesteter).

Aogemadaēchā usmahichā visāmadaēchā - From these three verbs the treatise with Avesta and Pahlavi versions called Aogemaide is originated, whose initial words are aogemadaēchā usmahichā visāmadaēchā. 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) (visāmadaēchā). I resign myself to death” (Darmesteter).

† Paras 5 and 6 occur in Yasna Hā VII, paras 24-25.
(6) *Ahyāḥ 67 hvō 68 nē dāidī 69, ahmāichă 70 ahuye 71 manakhyāichă 72; tat ahyā 73 yā tat 74 upā-jamyāmā 75 tavachă 76 sarem 77 ashakhyāchă 78 vispāi yave 79.

Yenghe hâtām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānchā tāoschā yazamaide.

Humatanām hūkhtanām hvarshtanām, yadachā anyadachā, verezyammanāmchā váverezanānāmchā, mahī aibī-jaretārō, naēnaēstārō, yathana vohnunā mahī. (To recite twice). Yathā Ahū Vairyō 4; Ashem Vohū 3. Yasnem sūrem Haptanghāitīm ashavanem ashahe ratūm yazamaide.

Yenghe hâtām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānchā tāoschā yazamaide.

(4) O Ahura Mazda 60! May we become worthy 38 of long life 43 in gaining joy 42 in Thy (remembrance) 41, and may we succeed 39 (in this good wish)! May we be 47 lovers 44 of Thine 45 and, of Thou mighty 46, Wisest One 53 amongst the existing ones 52, Thou shouldst rejoice 48 us 49 with prosperity 51 for a long time 50. (5-6) O Ahura Mazda 57! We call ourselves 58 (we cry aloud), we accept 59 and agree 60 to be Thy praisers 65 and reciters of Holy Spells (mānθra) 56. O Ahura Mazda 66! Do Thou Thyself 68 grant us 69 for this 70 and the spiritual 72 world 71 (as much) reward 62 as 61 Thou has given to the religionist 65 like myself 83 whereby 73 we may reach 75 the chieftainship 77 and Righteousness 78 of Thine 76 for eternity.

(Kardā VIII) (1) Yazamaide 1 vē 2 Ameshā Spentā 3 yasnaha 4 Haptanghātōish 4 handātā 5; apāmchā 6 khāo 7 yazamaide 8; apāmchā 9 peretūsh 10 yazamaide 11; pathāmchā 12 vīcharanāo 13 yazamaide 14; pathāmchā 15 hanjanānāo 16 yazamaide 17. (2) Gairishchā 18 afshtacinō 19 yazamaide 20;

# i.e. we praise the holy (and) efficacious Yasna Haptanghāitī which is the Lord of Righteousness.
vairīshchā 21 aavezdānāonghō 22 yazamaide 23; aspenāchā 24 yevinō 25 yazamaide 26; pāyuchā 27 thwōreshtarā 28 yazamaide 29; Mazdāmchā 30 Zarathushtramchā 31 yazamaide 32. (3) Zāmchā 33 asmanemchā 34 yazamaide 35; vātemchā 36 dareshīm 37 Mazdadḥātem 38 yazamaide 39; tāreemchā 40 Haraixyāo Berezō 41 yazamaide 42; būmīmchā 43 vispačchā 44 vohū 45 yazamaide 46.

(1) O Ameshāspands! We worship1 you2 through the Prayer5 of Yasna Haptanghāiti4. We praise8 the springs’ of water6; the bridges10 over the waters9; the forking13 of the highways12; the meetings16 of the roads15. (2) We praise20 the mountains18 from which the waters flow19; the lakes21 brimming with the waters22; @the heaps24 of corns25; we praise29 both the protectors27 (guardians) and $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 vohū 47 urunaschā 48 ashāunām 49 yazamaide 50; vāsimchā 51 yām 52 panchāsadvarām 53 yazamaide 54; kharemchā yim ashavanem 55 yazamaide 56; yō 57 hishtaite 58 maidim 59 zrayanghō 60 vouru-kashahe 61; zrayō 62 vouru-kashem 63 yazamaide 64. (5) Haomemchā 65 zāirīm 66 berezantem 67 yazamaide 68; Haomem 69 frāshmīm 70 frādat-gaṭthem 71 yazamaide 72; Haomem 73 dūraoshem 74 yazamaide 75. (6) Apāmchā 76 ferakhshaostrem 77 yazamaide 78; vayāmchā 79 ferafraothrem 80 yazamaide 81; athaurunāmchā 82 paiti-ajānthrem 83 yazamaide 84; yō 85 yeysā 86 dūrāt 87 ashō-ishō 88 dakhyunām 89. Vīspānschā 90 Ameshā Spenta 91 yazamaide 92.

* i.e. dividing into branches, the separating of the ways.
# i.e. that place where three or more roads meet together.
@Darmeeteter: “growing corn” (Harlez); race-course of horses (Justi).
$ This seems to refer to Spenta Mainyu and Angra Mainyu.
Yenghe hātām āat yasne palti vanghō,  
Mazdāo Ahūrō vaēthā ashāt hachā,  
yāonghamchā tankchā tāoschā yazamaide.

(4) We worship50 the good mind47 and the souls48 of the righteous (people)49. We praise54 (the place called) * Vāsi51 with fifty gates52. We praise56 (that) righteous ‘khar55 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 withholder of diseases). (6) We praise78 the flowing77 of the waters76, the flight80 of the birds79, the advent83 of the priests82, who85 #go86 to distant places87 desiring (to promote) purity88 of the countries89. We worship92 all the Amashāspands91.

(To recite in Bāz) Ahura Mazda Khodāe, awazūne mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavāni nekī rasānad; aedūn bād. (To recite loudly). Yathā Ahū Vairyō 2. Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi Ahurahe Mazdāo rāvato khvarenanguhatō. Ameshanām Spentanām, vanghave mananghe ākhshtoish hām-vantyāo, taradhātō anyāish domān, āsnahe khrathwō mazdadḥātahe, gaoshō-srūtahe khrathwō mazdadḥātahe, ashahe vahishtahe sraeshtahe, Airyamanō ishyehe sūrahe mazdadḥātahe, Saokayāo vanghuyāo vouru-dōithrayāo mazdadḥātahe ashaonyāo, khshathrahe vairyehe

* Vāsimchā yām panchāsadvarām - 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”.

# 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.
ayokhshustahe marezdikái thráyódriğago, Spentayáo vanghuyáo Ārmatóish, rátayáo, vanghuyáo vouru-dóithrayáo mazdadhátayáo ashaonyáo, haurvatató rathwó yáiryayáo hushítóish, saredhaēibyó ashahe ratubyó. Ameretató rathwó fshaonibya váthwábya, aspinibya yaonibya, gaokerenahe sūrahe mazdadhātahe.

(During Hāvān Gāh as well as Second Hāvān Gāh, recite as under):


(If Gāh be Rapithwan, recite as under):-

Ashahe Valishtahe áthrascha Ahurahe Mazdáo Ashem Vohū 1.

(If Gāh be Uzirin, recite as under):-

Berezatő ahurahe nafedrő apám apascha mazdadhátayáo. Ashem Vohū 1.

(If Gāh be Aiwisruthrem, recite as under):-


(If Gāh be Ushahen recite as under):-


Ahmái 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 Amashaspánds.*

* For its entire translation see pages 167-168 of the same yasht.)


Nemô urvaire vanguhi mazdadhâte ashaone Ashem Vohu 1.

Ahurem Mazdâm raëvantem khvarenanguhantem yazamaide, Ameshâ Spentâ hukshathrâ hudhâongho yazamaide: Ashem Vohû 1.

Haft Amashâspand berasâd. Ashem Vohû 1.

**ARDIBEHESHT YASHT**


Pa nâmê yazdân Ahura mazda Khodâe Awazûîî, gorje khoreh awazâyâd; Ardibehesht Amashâspand berasâd.*

Az hamâ gunânâ patet pashemânûm: az harvastîn dushmotu duzhûkhtâ duzhvarshta, mem pa getî manîd, oem goft, oem kard, oem jast, oem bûn bûd ested. Az ân gunân manashnî gavashnî kunashnî tanî ravâni

* i.e. May Ardibehesht Amashâspand come (to my help).

Frvavānē mazdayasnō Zaruthushtrish vīdaēvō Ahura-tkaeshō (Gāh according to the period of the day) frasastayaēcha. Ashahe vahishtahe sraēshtahe, Airyamanāō ishyehe sūrahe mazdadhātahe, Saokayāō vanghuyāō vouru-dōithrayāō mazdadhātayāō ashaonyāō, *Khshnaothra yasnāichā vahmāichā khshnaothrāichā frasastayaēcha, Yathā Ahū Vairyō zaotā frā me mrute, athā ratush asḥāchit hacha frā ashava vīdhvāō mraotū. Ashem Vahishtem sraēshtem ameshem spentem yazamaide; Airyamanem ishīm yazamaide, sūrem Mazdadhātem yazamaide: saokām vanguhīm vouru-dōithrām Mazdadhātām ashaonīm yazamaide.


1. (The Creator) Ahura Mazda2 spoke1 unto Spitaman3 Zarathushtra4: O Spitaman8 Zarathushtra9! for the worship23 and for the invocation24 of us22, the Amashāspānds26 mayest Thou appoint7 (or mayest Thou regard7) Ardibehesht (Amashāspand) as the praiser10 the invoker11 the extroller12, the glorifier16 of the good17 shining lights19 and brilliant20 (or marvellous20) works

* 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 Niaesh, p. 33). For the explanation of the word ‘Saoka’ see note No. 4 given on p. 160.
the revealer\textsuperscript{13}, the worshipper\textsuperscript{14} and the eulogiser\textsuperscript{15}.

2. Āat\textsuperscript{27} aokhta\textsuperscript{28} Zarathushtrō\textsuperscript{29} mṛūidhi bā\textsuperscript{31} vachō\textsuperscript{32} arsh-vachō\textsuperscript{33} Ahura Mazda\textsuperscript{34}, yatha\textsuperscript{35} te\textsuperscript{36} anghen\textsuperscript{37} Asha Vahishta\textsuperscript{38} fradāhisha\textsuperscript{39} staotarecha\textsuperscript{40} zaotarecha\textsuperscript{41}, zbātarecha\textsuperscript{42} māṇthranacha\textsuperscript{43}, yashitarecha\textsuperscript{44}, āfrītarecha\textsuperscript{45} aibi-jaretarecha\textsuperscript{46}, vanghān\textsuperscript{47} khshaēta\textsuperscript{48} raochāo\textsuperscript{49}, khvāvaitishcha\textsuperscript{50} verező\textsuperscript{51}, yūshmākem\textsuperscript{52} yasnāicha\textsuperscript{53} vahmāicha\textsuperscript{54} yat\textsuperscript{55} Ameshanām Spentanām\textsuperscript{56}.

2. Then\textsuperscript{27} Zarathushtra said: O Ahura Mazda ! Speak Thou\textsuperscript{30} (unto me) verily\textsuperscript{31} (that) word\textsuperscript{32}, (that) true word\textsuperscript{33}, so that\textsuperscript{35} for the worship\textsuperscript{53} and for the invocation\textsuperscript{54} of you\textsuperscript{52}, the Amashaspands\textsuperscript{56}, Thou mayest desire to appoint\textsuperscript{49} (or Thou mayest want to appoint) Ardibehesht (Amashaspand)\textsuperscript{48} as the praiser\textsuperscript{40}, the invoker\textsuperscript{41}, the extoller\textsuperscript{42}, the revealer\textsuperscript{43}, the worshipper\textsuperscript{44}, the eulogizer\textsuperscript{45} and the glorifier\textsuperscript{46} of the good\textsuperscript{47} (and) shining\textsuperscript{48} lights\textsuperscript{49} (and) brilliant\textsuperscript{50} (or marvellous)\textsuperscript{50} works\textsuperscript{51}.

3. Ādim\textsuperscript{1} framraomi\textsuperscript{2} Ashem Vahishtem\textsuperscript{3}; yezi\textsuperscript{4} framraomi\textsuperscript{5} Ashem Vahishtem\textsuperscript{6}, āat\textsuperscript{7} anyaēshām\textsuperscript{8} Ameshanām Spentanām\textsuperscript{9} hvāyaonem\textsuperscript{10}, yim\textsuperscript{11} paīti\textsuperscript{12} Mazdāo\textsuperscript{13} humatāiśh\textsuperscript{14}, yim\textsuperscript{15} paīti\textsuperscript{16} Mazdāo\textsuperscript{17} hūkhtāiśh\textsuperscript{18}, yim\textsuperscript{19} paīti\textsuperscript{20} Mazdāo\textsuperscript{21} hvarshtāiśh\textsuperscript{22}. Garō-nmānem\textsuperscript{23} Ahurahe\textsuperscript{24} hvāyaonem\textsuperscript{25}. Garō-nmānem\textsuperscript{26} nereyō\textsuperscript{27} astī\textsuperscript{28} ashāvaoyō\textsuperscript{29}. Naēchish\textsuperscript{30} dravatām\textsuperscript{31} ayene\textsuperscript{32} paitish\textsuperscript{33} garō-nmānem\textsuperscript{34}, ravohu\textsuperscript{35} ashāyonem\textsuperscript{36} chithrem\textsuperscript{37} Ahurem Mazda\textsuperscript{38}.

3. I like\textsuperscript{2} him\textsuperscript{1} (i.e.) Ardibehesht\textsuperscript{3}; when\textsuperscript{4} I like\textsuperscript{5} Ardibehesht\textsuperscript{6}, then\textsuperscript{7} (he) of (all) other\textsuperscript{8} Amashāspands\textsuperscript{9} (becomes) a helper\textsuperscript{10}, whom\textsuperscript{11} (the Creator) Ahura Mazda\textsuperscript{13} nourishes\textsuperscript{12} with good thoughts\textsuperscript{14}, and good words\textsuperscript{18}.

* I myself do not think the translation of this and the second paragraph to be correct; a better translation than this should be made.
and good 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 Hádokht Nask Fragard II and III and in the Vendidad Fragard XIX paras 27-32).

5. Janaiti¹ vīspāšhām² angrō-mainyaosh³, ahmāi⁴ yāthwām⁵ pairikanāmcha⁶, Airyamanem⁷ mānthranām⁸, mazishtem⁹ mānthranām¹⁰, vahishtem¹¹ mānthranām¹² vahishtotemem¹³ mānthranām¹⁴, sraēshtem¹⁵ mānthranām¹⁶ sraēshtotemem¹⁷ mānthranām¹⁸, ughrem¹⁹ mānthranām²⁰, ughrōtemem²¹ mānthranām²², derezrem²³ mānthranām²⁴, derezrōtemem²⁵ mānthranām²⁶, vārehraghnīm²⁷ mānthranām²⁸, vārehraghnyōtemem²⁹ mānthranām³⁰, baēshazem³¹ mānthranām³², baēshazyōtemem³³ mānthranām³⁴.

5. The prayer, "Airyamana" is the greatest⁹ of the Holy Spells¹⁰, best¹¹ exceedingly best¹³, fairest¹⁵, most fair¹⁷, powerful¹⁹ and most powerful²¹ of the Holy Spells²², firm²³, firmest²⁵, victorious²⁷ and

* Professor Darmesteter takes the words humatāish, hukhtāish, hvarshtāish as an illusion to the three grades of heaven, viz. star-pāya, māh-pāya and khorsheed-pāya, through which the souls of the righteous persons pass to Garothmān: see yasht XXII para 15.

# This prayer, Airyamana should be understood as the fifty-fourth Há of the yasna called “Ā Airyema Ishyō”. When it is recited as a benediction to the married couple, only half the portion of the Há 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.
healing\textsuperscript{31} and the most healing\textsuperscript{33} of *the Holy Spells\textsuperscript{34} (the prayer, Airyamana having all these qualities) #smites\textsuperscript{1} all the wizards\textsuperscript{5} and witches\textsuperscript{6} of Angra Mainyu\textsuperscript{3} for him\textsuperscript{4} who worships Asha Vahishta and recites the Hā (or chapter) of Ā Airyemā Ishyō”)

6. Ashō-bāēshazō\textsuperscript{35}, dātō-baēshazō\textsuperscript{36}, kareto-baēshazō\textsuperscript{37}, urvarō-baēshazō\textsuperscript{38}, mānthrō-baēshazō\textsuperscript{39}, baēshazerām\textsuperscript{40} baēshazyōtemō\textsuperscript{41} yat\textsuperscript{42} mānthrem-spentem-baēshazō\textsuperscript{43}, yō\textsuperscript{44} narsh\textsuperscript{45} ashaonō\textsuperscript{46} hacha\textsuperscript{47} uruthwān\textsuperscript{48} baēshzyāt\textsuperscript{49}, ashō\textsuperscript{50} zī\textsuperscript{51} asti\textsuperscript{52} baēshazerām\textsuperscript{53} baēshazyōtemō\textsuperscript{54}.

6. One who heals by means of purificatory rites\textsuperscript{35} (or restores to health\textsuperscript{35}), one who cures by law and justice\textsuperscript{36}, a surgeon\textsuperscript{37} (or one who heals with the knife\textsuperscript{37}) one who restores to health by means of vegetable drugs\textsuperscript{38}, (herbal medicines) (and) one who heals by means of reciting the mānthra\textsuperscript{39} (thus there are various doctors of five kinds). (But) he who heals by means of reciting the mānthra\textsuperscript{33} (is) the best amongst (all) the healers\textsuperscript{40}, (because) from the inner part of that\textsuperscript{44} righteous\textsuperscript{48} man\textsuperscript{45} he cures\textsuperscript{49} (him). Amongst (all) the physicians\textsuperscript{53} he\textsuperscript{50} indeed\textsuperscript{51} is\textsuperscript{52} the best healer\textsuperscript{54}.

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.

\* For the explanation of the word ‘mānthra’, see pp. 152-153.

\# 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 Fragard XXII.
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 mānthra 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 efficacious and sacred verses of the Good Mazda Worshipping Religion.

7. Yaska\textsuperscript{1} apa-dvarata\textsuperscript{2}; mahrka\textsuperscript{3} apa-dvarata\textsuperscript{4}; daēva\textsuperscript{5} apa-dvarata\textsuperscript{6}; paityāra\textsuperscript{7} apa-dvarata\textsuperscript{8}; ashemaoghō\textsuperscript{9} anashava\textsuperscript{10} apa-dvarata\textsuperscript{11}; mashyō-sāsta\textsuperscript{12} apa-dvarata\textsuperscript{13}; (8) Azi-chithra\textsuperscript{14} apa-dvarata\textsuperscript{15}; vehrkō chithra\textsuperscript{16} apa-dvarata\textsuperscript{17}; bizangrō-chithra\textsuperscript{18} apa-dvarata\textsuperscript{19}; tarō-mata\textsuperscript{20} apa-dvarata\textsuperscript{21}; pairimata\textsuperscript{22} apa-dvarata\textsuperscript{23}; tafnu\textsuperscript{24} apa-dvarata\textsuperscript{25}; spazga\textsuperscript{26} apa-dvarata\textsuperscript{27}; anākhsha\textsuperscript{28} apa-dvarata\textsuperscript{29}; duzdōithra\textsuperscript{30} apa-dvarata\textsuperscript{31}; (9) Draoghō-vākhsh-draojishta\textsuperscript{32} apa-dvarata\textsuperscript{33}; jahi\textsuperscript{34} yātumaiti\textsuperscript{35} apa-dvarata\textsuperscript{36}; jahi\textsuperscript{37} kakhvedhaine\textsuperscript{38} apa-dvarata\textsuperscript{39}; vātō\textsuperscript{40} pourvō-apākhtara\textsuperscript{41} apa-dvarata\textsuperscript{42}; vātō\textsuperscript{43} pourvō-apakhtara\textsuperscript{44} apanasya\textsuperscript{45}.

7. (The reciter speaks):- O Sickness\textsuperscript{1}, do you *perish\textsuperscript{2}; O (untimely) death\textsuperscript{3}; O demons\textsuperscript{5}; O opponents\textsuperscript{7}; O Wicked\textsuperscript{10} heretics\textsuperscript{9}; O oppressor of men\textsuperscript{12}; (8) O brood of the snake\textsuperscript{14}! and the brood of the wolf\textsuperscript{15}! perish\textsuperscript{17}; O the brood of (wicked man)\textsuperscript{18}! do you perish\textsuperscript{19}; O ye refractory\textsuperscript{20}; O proud men\textsuperscript{22}; O ye *hot-tempered\textsuperscript{24}; O ye slanderous (or calumnious)!\textsuperscript{26} O ye inimical\textsuperscript{28}!

\* '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.
O evil-eyed! and (9) O ye liars! you perish; O wicked woman addicted to sorcery! you perish; O wicked woman of evil lustre and O wind blowing straight form the north! vanish.

10. Yascha me āētaēshām yat azi-chithranām, yō janat aeshām, hazanghrāī hazanghrō pairī, baēvarāī baēvanō paiti. Yaska jaintī; mahrka jaintī; daeva jaintī; paityāra jaintī; ashmaoghō anashava jaintī; mashyō-sāsta jaintī.

11. Azhi-chithra jaintī; vehrō-chithra jaintī; bizangrō-chithra jaintī; tarō-mata jaintī; pairi-mata jaintī; tafnu jaintī; spazga jaintī; anākhṣhta jaintī; dush-dōithra jaintī.

10. Who (i.e. Asha Vahishta) smites for me a thousand times (and) ten thousand times thousands of those broods of the snakes (and) demons. (That Asha Vahishta) smites sickness, (untimely) death; the daevas, and the opponents smites the impious heretic, (and) the oppressors of men. (11) Smites the broods of snake, and the broods of wolf, smites (wicked men), the refractory men (obstinate or perverse men), proud and hot-tempered men, smites the slanderous men, inimical men (and) the evil-eyed.

* Ordinary meaning of 'tafnu' is heat, fever.
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, hažanghrāl²⁴ hažanghrō²⁵ pairī²⁶ baēvarāi²⁷ baēvanō²⁸ paiti²⁹. Paurva-naēmāt³⁰ patat³¹ dyahō³² 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), smites¹¹ the wind blowing straight from the north¹⁰ (and) vanishes¹⁴ the wind¹² blowing directly form the north¹³. (13) Who¹⁵ (i.e. Asha Vahishta) smites²¹ for mc¹⁶ a thousand²⁴ times²⁶, thousand²⁵ (and) ten thousand²⁵ times²⁸, 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).

and howled out: Woe! the part (or the sacred verse) of (the prayer) *Asha Vahishta will smite and vanquish (or will kill) the sickliest of the sicknesses of mine, he will smite and vanquish the deadliest of the deadly, he will smite the foremost daevas amongst the daevas, and will vanquish them, he will smite and vanquish the most counter-working of the counter-workers, he will smite the unholy apostates (and) will vanquish them; he will smite and vanquish the most oppressive of the oppressors of men.

15. Azichithra-Azichithrōtema janāt, azichithra-

* The prayer called “Asha Vahishta” should be regarded as Ashem Vohu. Through the charm of these prayers - Ashem Vohu, Yathā Ahū Vairya 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 Há 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 baghā dātanām’, i.e. of the stars created by the divine power (see Vendidād Fragard 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 Ahunavart, the words ‘bagha..... Ahunave Vairyehe’ occur (see Yasna Há 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 ‘Tvaēshyāt’ 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. Bāvōya, i.e. Woe!
azichithrōtema⁵ tbaēshayāt⁶. Vehrkı-chithra⁷
vehrkı-chithrōtema⁸ janāt⁹, vehrkı-chithra¹⁰ vehrkı-
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. Anākhsha³⁹-
anākhshōtema⁴⁰ janāt⁴¹, anākhsha⁴²-anākhshōtema⁴³
tbaēshayāt⁴⁴. Duzuōithra⁴⁵-duzuōithrotema⁴⁶ janāt⁴⁷,
duzuōithra⁴⁸-duzuōithrotema⁴⁹ tbaēshayāt⁵⁰. (16) Draoghō-
vākhsh-draojishta⁵¹ janāt⁵², draoghō-vākhsh-draojishta⁵³
tbaēshayāt⁵⁴. Jahi⁵⁵ yātumaiti⁵⁶ janāt⁵⁷, jahi⁵⁸ yātumaiti⁵⁹
tbaēshayāt⁶⁰. Jahi⁶¹ kakhvaredhaine⁶² janāt⁶³, jahi⁶⁴
kakhvaredhaine⁶⁵ 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 druks̄h², nasyāt³ druks̄h⁴, dvarāt⁵ druks̄h⁶ vīnasyāt⁷; apākhd̄re⁸ apa-nasye⁹, mā¹⁰ merenchainiṣh¹¹ gaēthāo¹² astvaitiṣh¹³ ashahe¹⁴. (18) Ahe¹⁵ raya¹⁶ khvarenanghacha¹⁷, tem¹⁸ yazā¹⁹ suruvata²⁰ yasna²¹ Ashem Vahishtem²² sraēshtem²³ Ameshem Spentem²⁴; zaothrābyō²⁵ Ashem Vahishtem²⁶ sraēshtem²⁷ Ameshem Spentem²⁸ yazamaide²⁹.

(17) (The reciter wishes): May the dru² perish¹! may he disappear³! may the dru⁶ run away⁵ (and) perish⁷! (O dru!) 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 Amashaspand²⁴ with the audible²⁰ (or famous)²⁰ yasna²¹; we worship²⁹ Asha Vahishta²⁶ (who is) the fairest²⁷ Amashaspand²⁸ with libations²⁵.

Haomayo gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha, arshukhdhaēibyascha vāghzibyo.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahuro vaēthā ashēt hachā,
yāonghāmcha tānschā tāoschā yazamaide.

(To recite in Bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardāgan, hamā sardāgan, hambāyaste vehān, oem behedīn māzdayasnān āgāhī āstavānī nekī rasānad; aedūn bād. (To recite loud) : Yathā Ahū Vairyō 2.

Ahrmāi rašscha; Hazangrem; Jasame 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. Haithyāvarshtam hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1.


Nemō urvairē vanguhi Mazdadhāte ashaone. Ashem Vohū 1.


Ardībehesht 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 marochnīdārī¹⁸. Dādār¹⁹ pāk²⁰, ahereman²¹ nāpāk²²; ahereman²³ khāk shavad²⁴, ahereman²⁵ dūr shavad²⁶, ahereman²⁷ dafe shavad²⁸, ahereman²⁹ shekasteh shavad³⁰, ahereman³¹ halāk shavad³². Avval³³ dī³⁴ Zarathushti³⁵ 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 overseer⁸. Ahriman⁹ is nothing whatsoever¹⁰ (and is) ignorant¹¹, and cannot do¹²-¹⁴ anything¹³. Hormazd¹⁴ (is) the Creator¹⁶ (and) *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*

Khshnaothra Ahurahe Mazdaō. Ashem Vohū ¹.

Pa nāmē yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād. Khordād Ameshāspand berasād®.

Az hamā gunāh patet pashemānum; az harvastān

* For the explanation of Hormazd and Ahriman, see page 8, note 3.

# Dr. Geldner has given the name of this yasht as "Avardād Yasht," and in the introductory Pāzand portion has taken "Avardād Amashāspand berasād," although in the passages of 'fravarāne' and 'yasnemacha' he taking thus "Haurvatāto ratvō yāiryayāo hushitōish saredhaibyō ashahe ratubyō" has accepted the 'khshnuman' of Khordad Amashāspand. Avesta text of this yasht is in an ambiguous state.

@i.e. may Khordād Amashāspand come (unto my help)!
dushmata duzhukhta duzhvarsta, mem pa geti manid, oem goft, oem kard, oem jast, oem bun bjud ested, az an gunah manashni gavashni kunashni, tani ravani geti minoani, okhe avakhsh pasheman pa se gavashni pa patet hom.


For the propitiation14 (of the Creator Ahura Mazdâ) (during Gâh so and so), for the worship15 of Khordâd7 the Lord8 of the coming of the season9 at its proper time10 from the Saredha11 (i.e. years), the periods13 of holiness12, 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) Yathâ Ahû Vairyô,19 and (the Râspi (i.e. the assistant priest) (who is) pious24 (and) learned25 may proclaim26 (the excellences of these verses) athâ ratush ashât-chit hacha'23. We praise29 Khordâd27 Ameshâspand;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 Ahuro Mazdô2 Spitami3 Zarathushraî4 azem5 dadham6 Haurvatâto7 naram8 ashonam9 avâoscha10, rafnâoscha11 baoshanâoscha12, khvitascha13; avoi14 fracha15 yaokhmaide16, yô17 te18 jasâiti19 ameshanam spentanâm20, yatha21 jasâiti22 ameshanam spentanâm23
vohtu manô, ashem vahishtem, khshathrem vairím, spentâm ārmaitîm, haurvatâoscha, ameretâaoscha.

(2) Yô aēshâm daēvanâm hazanghrâi hazanghrâ paitish haēvarâi baēvanô; ahânkshtâi ahânkshtayô paitish nāmeni ameshanâm spentanâm Haurvatató zbayôit, nasüm janat, hashi janat, ghashi janat, saēne janat bûzi bûzi janat.

(1) (The Creator) Ahura Mazda spoke unto Spitaman Zarathushtra: I created the Holy-Immortal) Khordad for happiness and pleasure to help righteous men. Just as any one through the yasna would come up (for help) to Bahman, Ardibehesht, Sheherevar, Spandarmaud, Khordad and Amardad from amongst the Amesâ Spentas, (in the same way) we are pleased upon a person who may come up to thee.

(2) He who would invoke the name of Khordad from amongst the Amesâspands (in order to withstand the attacks) of the demons, thousand or innumerable times, would smite the (daeva) nasush' hashi ghasi "saeni and buzi".

(3) Āat paoirîn framraomi narem ashavanem; yezi paoirîn framraomi narem ashavanem imat Rashnavô razishta; imat ameshaēibyō spentaebiyô yô asti mainyavanâm yazatanâm, nairyō-nāmanâo tāo bûjat narem ashavanem. Hacha nasûm, hacha hashi, hacha ghashi, hacha saēne, hacha bûzi, hacha haēnayão

* Or we keep friendship with him. Original meaning we unite'. Sanskrit root pra-yuj = to unite; to keep friendship.

# Satisfactory explanation of this word is not known; these must be the names of certain types of demons producing evil.
perethu-ainikayāo\(^91\), hacha\(^92\) drafshayāo\(^93\) perethu-
uzgerptayāo\(^94\), hacha\(^95\) mashyāi\(^96\), dravaityāi\(^97\) sāstayāi\(^98\),
hacha\(^99\) starāi\(^100\) vairyāi\(^1\), hacha\(^2\) narō\(^3\) sāstayāi\(^4\), hacha\(^5\)
yātāi\(^6\), hacha\(^7\) pairikāi\(^8\), hacha\(^9\) urvista\(^10\).

(3) First of all\(^56\) I choose\(^57\) the righteous\(^59\) man\(^58\); (because) for
this reason\(^60\) that\(^65\) the (most) just\(^67\) Rashna yazata\(^66\) and (those)\(^75\)
Ameshāspands\(^69\) who\(^70\) are\(^71\) amongst the heavenly\(^72\) yazatas\(^73\) of the
male species\(^74\), *protect*\(^76\) that righteous\(^78\) man\(^77\). (Explanation: The
matter as to how they protect that righteous man is stated below):

From\(^79\) nasush (daeva)\(^80\), hashi\(^82\) ghashi\(^84\), saeni buzi (and) from
the army\(^89\)-\(^90\) with the wide battle array\(^91\), the banner\(^93\) (or *spear*\(^93\)
bad\(^94\) and uplifted\(^94\), the wicked\(^97\) (and) tyrannical\(^98\) person\(^96\), the
*dagger*\(^100\) made of metal\(^1\), oppressive\(^4\) men\(^3\), the wizard\(^6\), the witch\(^8\)
(and) from\(^9\) the *straying way*\(^10\).

(4) 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\(^26\), drenjayāo\(^27\)
vā\(^28\), frā vā\(^29\) mrava\(^30\) karshāim\(^31\) kārayeiti\(^32\), haom\(^33\)
tanūm\(^34\) gaozaiti\(^35\).

(5) Kāmchit\(^36\) thwāmcha\(^37\) drujemcha\(^38\) haithyō-
ayanām\(^39\) hentūm\(^40\) $kāmchit\(^41\) vā\(^42\) aipyaēnām\(^43\) hentūm\(^44\),

* 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.

† For the meaning of the word perethu-drafshayāo, see Hormazd Yasht, para
10.

@ Professor Justi; from the sword (Prof. Harlez); from the naked dagger
(Dr. Spiegel); from the wilful sinner (Professor Darmesteter).

# Darmesteter's English translation; distress, calamity (Darmesteter's
French translation); from the demon called urvista (Justi); from every attack
(Harlez).

$ Instead of the words from "Kāmchit" up to "airyābyō pādhāēībyō" in
some former prayer books the text runs as under:-

hatarem haenem kāmchit thwāmcha drujemcha nōit vaināne humatem
kāmchit
kāmchīt⁴⁵ vā⁴⁶ raēθwanām⁴⁷. Kāmchīt⁴⁸ thwāmcha⁴⁹ drujemcha⁵⁰ airyābyō⁵¹ pādhaēibyō⁵² janāni⁵³, thwāmcha⁵⁴ drujemcha⁵⁵ bandāmi⁵⁶, thwāmcha⁵⁷ drujemcha⁵⁸ nīghne⁵⁹, thwāmcha⁶⁰ drujemcha⁶¹ nizbarem⁶² drujemcha⁶³.

(4) 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 Mazdā²⁰ spoke¹⁹. If²¹ (any person) recites aloud²⁴ My²³ holy spell²³ (and becomes) the memorizer²⁵ or²⁶ the reciter²⁷ (of that Holy Spell), or²⁶ 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 dru⁵⁸ whatsoever⁵⁶ or (the drujas) coming openly⁵⁹, secretly⁴³, and causing pollution⁴⁷; I will bind⁵⁶ thee⁵⁷, (the dru⁵⁸) with fetters⁵⁶, I will smite⁵⁹ thee⁶⁰, and (I) *will drive⁶² (thee) out.

(6) Thri-karshem⁶⁴ frakārayeiti⁶⁵ frā-mraomi⁶⁶ narem⁶⁷ ashavanem⁶⁸; khshvash⁶⁹-karshem⁷⁰ frakārayeiti⁷¹ khshvash⁷² frāmraomi⁷³ narem⁷⁴ ashavanem⁷⁵; nava-karshem⁷⁶ frakārayeiti⁷⁷, nava⁷⁸ frāmraomi⁷⁹ narem⁸⁰ ashavanem⁸¹.

(6) (The Creator Ahura Mazdā speaks): I accept⁶⁶ (the man who) draws⁶⁵ three 'Kash' (or furrows)⁶⁴ as the righteous⁶⁸ man⁶⁷;

"thwāmcha drujemcha arethaēibyō perethaēibyō 5". 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.

* For escaping from the attacks of the dru, the Holy Spell which is enjoined to be recited in the preceding paragraph should be understood as the Avesta of this paragraph.
I accept⁷³ (the man who) draws⁷¹ six⁶⁹ furrows⁷⁰ as the righteous⁷⁵ man⁷⁴; I accept⁷⁹ (the man who) draws⁷⁷ nine furrows⁷⁶ as *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 “Pāv 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 drujiñām⁸⁴ nasūm⁸⁵ kereta⁸⁶ paiti⁸⁷ janaiti⁸⁸ jata⁸⁹ karapano⁹⁰ chithrim⁹¹, jāmāchā⁹² mereto⁹³ saocho⁹⁴; yē⁹⁵ zaota⁹⁶ Zarathushtrō⁹⁷, ereghatat⁹⁸ hacha daoazavāt⁹⁹ havām¹⁰⁰ anu ushtō¹ zaoshemcho², yatha³ kathachā⁴ he⁵ zaoshō⁶. (8) Pascha⁷ hu-frāshmōdātīm⁸, apākhedhra-naēmem⁹ janaiti¹⁰ pascha¹¹ hvō¹² nōit¹³ uzukhshyamnō¹⁴ nasūm¹⁵ sterethwata¹⁶ snathisha¹⁷ vikhrūmantem¹⁸ marem nāshaiti¹⁹, mainyavanām²⁰ yazatanām²¹ khshnaothrāicha²² frasastayaēcha²³.

(7) Whilst uttering the names of the drujas the (righteous smite the nasush with the sword; the karapans are (rooted out) and, their origin is destroyed. That Zaatar (i.e. the officiating priest) who is (the representative) of Zarathushtra, acting according to his own will and wish becomes pure from every evil and from every type of 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

* The original meaning of nava (= Sanskrit nava) is ‘fresh, new’.
# i.e. those who do not accept the commandments of the Zoroastrian Religion.
# Professor Harlez.
means of the broad weapon towards the avâkhtar (i.e. north) (and) * destroys the plague strongly.

(9) Zarathushtra aētem mānthrem má frada-
khshayō, anyāt pithre vā puthrāi, brāthre vā hadhō-zātāi, āthravanāi vā thrāyaone haosrō-gaono, hudaēnō; yō hudaēnō, ashava aurvo vispō drujem rāmayehe.

(9) (The Creator Ahura Mazda says):- O Zarathushtra! Thou shouldst teach Holy Spell other than the father having sons, or a brother born from the same womb, or the āthravan of three religious orders possessing qualities adopted for gaining renown.

Explanation: - The other characteristics of what an Athravan should be are stated below).

The ahravan who is of good religion, (being) of good religion, righteous (and) renowned (becomes) the vanquisher of all drujas, (i.e. destroys every kind of falsehood).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Haurvatātem Ameshem Spentem; zaothrābyō Haurvatātem Ameshem Spentem yazamaide.

On account of his splendour and glory I worship that Khordā Ameshaspand with (or famous) yasna, and worship him with libations.

* Instead of ‘Maremnhāhait’ I have kept the reading ‘marem nāshait’ taking two words separately like Professor Justi. Mara + Sanskrit maraka - plague; Sanskrit nash = to perish.

@ i.e. a boy having a brother or sister.

# Perhaps ‘haosra’ may be an abbreviation of ‘haosravangha’ (= good renown). Possessing suitable qualities (Professor Harlez); Professor Justi has not translated the word haosrō-gaono’.

† For further explanation see Beherām yasht, para 46 and its footnote. The sentence from Zarathushtra up to ‘thrāyaona’ also occurs in Beherām Yashht, Kardā XVI.

$ Persian word similar to ‘rāmaya’ is ‘ram kardan’ (i.e. to subdue). Taking “vispā kareshō rādhayeiti” according to Dr. Geldner’s text, Professor Darmesteter translates “they spread peace and happiness in all the councils or assemblies”.
Haomayə gava haresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshughdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahuro vaēthā ashāt hachā, yāonghāmchā tānschā táoschā yazamaide.

(To recite in Bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin māzdayasnān āgāhi āstavānī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemchā aojascha zavarecha āfrīnāmi, haurvatātō rathwō yāiryayāo hushitīosh saredhaēibyō ashahe ratubyō. Ashem Vohū 1.

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


KHORSHEDE YASHT


Fravāraṇe Mazdayasnī Zarathushtrish vīdaēvō Ahuratkaēshō (Gāh according to the period of the day) frasastayaēcha. Hvare-khshaētahe# ameshhahe raēvahe aurvat-aspahe, khshnaothra yasnāīcha vahmāīcha khshnaothrāīcha frasastayaēcha, yathā Ahu Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vidhvāo mraotū.

(1) Hvare-khshaētem ameshem raēm aurvat-asphem yazamaide. Āatyath hvare-raokhshnītāpayeiti, āatyathhvare-raochō tāpayeiti, hishtenti mainyavāonghō yazataōonghō satemcha hazanghremcha; tat khvarenō hām-bārayeinti, tat khvarenō nipārayeinti, tat khvarenō bakhshenti zām paiti Ahuradhātām, frādhatichā ashahe gaēthāo, frādhatichā ashahe tanuye, frādhatichā hvare yat ameshem raēm aurvat-asphem.

* i.e. May Khorshed (yazata) the immortal, radiant (and) swift footed horse come (unto my help)!
# For the translation, notes and explanation of the Avesta and Pāzand from here up to the end of this yasht see Khorshed Niāesh, pages 33-42.
(2) آت یات هوائه یوزکھشیئیئی، بیات زام آهورادھاتم یاوژذکھرم، آپم تاشیئتام یاوژذکھرم، آپم خانیام یاوژذکھرم، آپم زرایانام یاوژذکھرم، آپم ارمیئسیئتام یاوژذکھرم، بیات دامآ اسها یاوژذکھرم، یانو هنیئ شپنتاهی مایینیئش. (3) یئدی یی ات هوائه نوئت یوزکھشیئیئی، آدحا داوا یسپام میرنچیئیئی، یانو هنیئ هپتو-کارسهدوھیئا نامآ چیئش مایینیئا یازئتا، ایگھا یاستیئتی پائیئدرام، نوئت پائیئشکتابیم ویدنیئیئتی.

(4) یور یازئیئه هوائه یات آمشنیم رئم اوروئت-اسپم، پائیئشکتیئیئه تمانگھاحم، پائیئشکتیئیئیه تامسچیئزکھرم داواویئمئام، پائیئشکتیئیئیئیه تایئوئنامچا حازناممچا، پائیئشکتیئیئی یاتوئنامچا پاریکاناممچا، پائیئشکتیئیئیه ایئیئیناجوھو مارشاوناھم، یازئیئه آهورم مازدام، یازئیئه آمشیئن سپنئم، یازئیئه هاوم اویئنام، خہشناویئیئی ئیسپم مایینیئاچا یازئتا یاھثیئاچا، یور یازئیئه هوائه یات آمشنیم رئم اوروئت-اسپم.

(5) یازئی میئثرم یورو-گاوئیئوتیئم حازنگھرا-گاوشھم، بیئویئار-چخسیئمانئم; یازئی وازرم هنیئییکھتم کامروئردھم پائیئی داواویئمئام میئثرم یورو-گاوئیئوتیئیئش، یازئی هکھدھکھرمچا یات استی هکھدھکھرمچا وازیئسیئم امئرے مائونگھمچا هوارئچا. (6) اوه راھم خوارئناغھرمچا، تام یازئی سروئنیئتا یاسنآ هوار-کوئسیئئم امئرے رئم اوروئت-اسپم زاوثرایئیئو هوار-کوئسیئئم امئرے رئم اوروئت-اسپم یازئامائید.

Haomalya gava baresmarna, hizvī-danghangha, Mānthracha vachacha shyaothnacha, Zaonthrābyascha arshukhdhaēibyascha vāghzhībyō.

Yenghe hátām āat yesne paiti vanghō Mazdāo Ahurō vaēṭhā ashāṭ hachā, yāonghāmchā tānschā tāoschā yazamaide.

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


MĀH YASHT


Pa nāme yazdān Ahura Mazda Khodāe awazūni, gorje khoreh awazāyād. Māh Bokhtār Māh yazad 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 avāksh sh pashemān pa sē gavashnī pa patet hom, Khshnaothra Ahurahe Mazdāo, tarōidī te angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdāēvō Ahura-tkaēshō (the Gāh according to the period of the day) frasastayaēcha. Māonghahe "gaochithrahe gēushcha āēvō- dātayāo, gēushcha pouru-saredhayāo, khshnaothra yasnāīcha vahmāīcha khshnaothrāīcha frasastayaēcha, yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(1) Nemō Ahurāi Mazdāi, nemō Ameshaēibyō Spentaēibyo, nemō māonghāi gaochithrāi, nemō paiti-
dītāi, nemō paiti-dītc. (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.

* i.e. May Mah yazata, the bestower of purity (or salvation), come (unto my help)! “The bestower - distributor Mah yazata” (Darmesteter).
* # For the translation, its notes and explanation of the Avesta and Pazand from here up to the end of the yasht, see Mah Bokhtar Niaesh, pages 57-61.
(3) مانگهم گاوشتم اشحاننم اشهاه راتم یازمایده. تی مانگهم پائتی-وئنم، تی مانگهم پائتی-ویست، راوشکشم مانگهم ایتی-وئنم، راوشکشم مانگهم ایتی-ویست، میشتنتی آمشهآو سپنتا خوارنی داریئینتی، میشتنتی آمشهآو سپنتا خوارنی بکششنتی، زام پائتی آهرادهاتم. (4) ات یت مانگهایه راوشکشی تیپاییتی، میسیتی عوورانام زاری-گونمانام زارامهیم پائتی زمارداه اووکششیتی. آنتار-مانگهایوشنا، پرنی-مانگهایوشنا ویشپتائتشوشنا. آنتار-مانگهایم اشحاننم اشهاه راتم یازمایده؛ پرنی-مانگهایم اشحاننم اشهاه راتم یازمایده؛ ویشپتائتم اشحاننم اشهاه راتم یازمایده.

(5) یازای مانگهم، گاوشتم، باگههم، ریویانتم، خوارننامگهاینام، افاننامگهاینام، تافننامگهاینام، وارکانگهاینام، خشیویانتم، عسیویانتم، یاوکهسیویانتم، ساوکاویانتم، زاریمییویانتم، ووهیویانتم، باگههم بیهیازهم.

(6) اهه ریا خوارننامگهایناما، تی یازای سوریونو یاسنا مانگهم گاوشتم؛ زاوتروییم مانگهم گاوشتم اشحاننم اشهاه راتم یازمایده.

هاومایو گاوا بارسماهنا، هیژیو-دانگنگهایناما، مینتروکها، یاچها یاوثننامها، زاوتروییسها، ارشوکهیهاییسها ویغزیبو.

یانگهه هیتام آت یستن پائتی وانگر،
مادیوآو آهروآویاتی ایسات هاچها،
یانگهیمچه تانسها تایوسها یازمایده.

(To recite in Baz) آهورا مادیوآو خوداهه، اوازاویئهی ماردنام، ماردنام سارتاگاهن هاما سارتاگاهن، هامباویهست ویهان، اوم بههیدین مازدیاسنام ایگاری ایستاووریه نکی راساناد ایدیون باد. (To recite aloud) یاثاه آهو وایریو 2.
(7) یاسنمه یا یاسنمه اوقت یا منطقه ای‌رینمی، مانه‌هاه گاوچیتره‌ه گیوش‌هاه ای‌آویداده‌یایو، گیوش‌هاه پورسادره‌هایایو. آشم ویهو ۱.

آه‌مای رایش‌حا؛ هزاعرم؛ جسا مه افن‌هه مازدا؛ کره‌ه موزد.

روزنک‌نام، روپکنام، روزمبآرک (فالان)، ماه ممبآرک (فالان)، گاه (فالان)، ناماز داده‌ه ره‌ه یا دامان. خشناوثرآ آهراه مژداو، نمود آهرا مزدا، نمود آمیشایبیو شپتا‌ییبیو، نمود مانه‌هاه گاو‌چی‌ترهایی، نمود پائیدی‌ای، نمود پائیدی‌دیه؛ آشم ویهو ۱.

گورجه کهره‌ه آواز‌یاد ماه بیکتار ماه یازاد برساد ادبمول پیروزگار امام‌دقیق یا پیروزگاری. داد دین به مزدا‌یان نا اغلی رواه گاوفاراهانی باد هافتکه شه‌هار زاهین؛ ادین باد. مان ایو آوایه‌د شودان، مان ایو آوایه‌د شودان، مان ایو آوایه‌د شودان. آشاون آشم ویهو ۱.

(Facing the South, recite) داده‌ه ره‌ه دینه مزدا‌یان نا داده زراه‌‌وشی. نماسیکن آسکاب سیفیت‌ه آردی سیرا اناهیت. آشاون آشم ویهو ۱.

نمود یوره‌ه خالی مزداده‌تیه. آشاون آشم ویهو ۱.

مانه‌هاه گاوچی‌تره ره‌ه مانه‌هاه ای‌آویده راتیم یازامایده. آشم ویهو ۱.

ماه بیکتار ماه یازاد برساد. آشم ویهو ۱.

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**TIR YASHT**

خشناوثرآ آهراه مژداو. آشم ویهو ۱.

پا نامه‌د یازدآن آهرا مازدا که‌ساییه‌د آواز‌یونی گورجه کهره‌ه آواز‌یاد؛ تسختر تیر رادوماند کهره‌نهماند* برساد.

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* i.e. May the radiant and glorious Teshtar Tir yazata come (unto my help)!
Az hamā gunāh patet pashmānum; az harvastīn
dushmata duzhukhta duzhvarshta, mem pa getī manid,
oem goft, oem kard, oem jast, oem būn būd ested. Az ān
gunāh manashnī gavashnī kunashnī, tanī ravānī getī
mināānī, okhe awākhsh pashemān pa sē gavashnī pa
patet hom. Khshnaortha Ahurahe Mazdāo, tarōidite
angrahe mainyēush; haithyāvarshtām hyat vasnā
ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarānē Mazdayasnō Zarathushtrish vīdaēvō
Ahura-tkaeshō (Gāh according to the period of the day)
frasastayaēshchā. Tishtryehe stārō raēvatō
khvarenanguhatō, satavaēsahē frāpahe sūrahe *Mazda-
dhātahe, khshnaortha yasnāichā vahmāichā hshnaorthā-
ichā frasastayaēchā, Yathā Ahū Vairyō zaotā frā me mrūte,
athā ratush ashāchit hachā frā ashava vidhvāo mraotū.

(Kardā 1st) (1) Mraot1 Ahurō Mazdāo2 Spītamāi3
Zarathushtrāi4, pāonghe5 anghuthwemchā6 ratuthwemchā7,
māonghemchā8 maēthanemchā9, myazdemchā10 frā-
yazamaide11. Yat12 me13 stārō14 khvarenanguhatō15
hachāōntē16, parachā17 māō18 nerebyō19 khvarenō20
bakhshenti21. Yazā22 shōithrahe23 bakhtāre24 Tishtrīm25
stārem26 zaotīrābyō27.

(2) *Tishtrīm28 stārem29 raēvaṃtem30, khvarenangu-
hantem31 yazamaide32 rāma-shayanem33 hushayanem34
aurushem35 roakhshnem36 frāderesrem37, vyāvaṃtem38
baēshazīm39, ravo-fraothmanem41 berezantem42, dūrāt43
vyāvaṃtem44 bānubyo45, roakhshnyō46 anāītaēbyō47.
Apemchā48 perethu-zrayanatham49, vanguhīmchā50 dūrāt51
frasrūtām52, gēushchā53 nām54 mazdadhātem55,
ughermchā56 kavaēm57 khvarenī58, fravashīmchā59
Spitāmahi60, ashaonī61 Zarathushtrahe62.

* i.e. For the worship and for the praise of the radiant and glorious Star
Teshtar (and) of Satavāša, the distributor of (rain-) water (to different places),
powerful and created by Ahura Mazda, etc., (see Khorshed Niaesh, page 33).

# Dr. Geldner takes this second paragraph in verse form of 14 lines. Every
line stops at comma ($) and full point (.).
(1) (The Creator) Ahura Mazda spoke unto Spitaman Zarathushtra: 'I will protect the mastery and the chieftainship of (Teshtar), the Moon and (Her) abode, the votive offering, so that My (other) glorious Stars may move properly (and) the Moon may bestow glory upon men. (The reciter says): I worship with libations the star Tishtrya, the bestower of rains in the field.

(2) We worship the raidant, glorious, of a happy and good dwelling, red (or crimson), shining, beautiful, helpful, health-giving, wide-stepping, exalted, star Tishtrya from afar helpful (unto men) with (his) shining and pure rays. We worship the water of the wide sea, the famed (Ardvi Sura), spread over distant (lands), and beneficial, the name of Gāvyodā, created by Ahura Mazda, the powerful Kayanian Glory (and) the Fravashi of the Holy Spitaman Zarathushtra.

(3) Ahe raya khvarenanghacha, tem yazái surunvata yazna, Tishtrim stārem zaothrābyo; Tishtrim stārem raēvāntem, khvarenanguhantem yazamaide.

* 'pəonghe' - future tense, first person singular atmanepada; original form pə + h + e; root pə = Sanskrit pə = to protect. Future termination h is added.
# Shōithra = Skt. khshetra; any place. Its meaning is country also.
@i.e. Producer of fertility by means of timely rains. Know that the yazata Tishtrya is presiding over rains. His opponent is the demon Apaoshā (the demon of drought); see paras 20-21 of this yasht. Moreover, as a star he is compared with the Dogstar or Sirius. This entire paragraph is rather complicated.
$ This word 'auruša' means also 'white' and it comes as an epithet of the horse of Sraoshā yazata; vide Sarosh yasht (large) Karda 11.
† 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 Kardā of the same yasht.
The reference may be about the sea called Vouru-kasha.
** The same words āurat frasrutam also occur in the Ardvi Sura Niñesh, and from this some support is sent to take as Aredvi Sura.
Haomayô gava baresmana, hizvô-danghangha, mânthracha vachacha shyaothnacha, zaothrâbyascha arshukhdhaêibyascha vâghzibyô.

Yenghe hâtâm āat yesne paiti vanghô, 
Mzdâo Ahurô vaêthâ ashât hachâ, 
yâonghâmchâ tânscâ táoschâ yazamaide.

(3) I worship the splendour of (Tishtrya), with the audible (or famous) yasna with libations. We worship the Star Tishtrya, the raidant (and) glorious.

(Kardâ 2nd) (4) *Tishtrîm Stârem raèveantem khvarenanguhantem yazamaide; afsh-chithrem, sûrem, berezantem amavantem, dûraêsükem, berezantem, uparô-kairîm; yahmât hacha berezât haosravanghem, apâm nafedhrat hacha chithrem.

Ahe raya khvarenanghacha, tem yazâi surunvata yasna Tishtrîm Stârem, zaothrâbyô Tishtrîm Stârem raèveantem khvarenanguhantem yazamaide.

Haomayô gava baresmana, hizvô-danghangha, mânthracha vachacha shyaothnacha zaothrâbyascha arshukhdhaêibyascha vâghzibyô.

Yenghe hâtâm āat yesne paiti vanghô, 
Mzdâo Ahurô vaêthâ ashât hachâ, 
yâonghâmchâ tânscâ táoschâ yazamaide.

(4) We worship the Star Tishtrya (with such epithets as) the radiant, glorious, having the seed of the waters, efficacious, the exalted, powerful, whose light goes afar, lofty, working surpassingly. Whose renown is owing to greatness (and whose) origin is owing to Apam Napat (i.e. the Navel of the waters).

* Dr. Geldner takes these five words occurring in the beginning of each para in the verse form of two lines (Tishtrîm stârem yazamaide).
# Its meaning can also be “situated on the top of the sky”.
@As regards the explanation of “Apâm Napât”, see my Avesta Dictionary under the word ‘Napát’.
(Kardā 3rd) (5) Tishtrīm₁ Stārem² raēvantem⁴ khvarenanguhantem⁴ yazamaide⁵; yim⁶ paitish-marente⁷ pasvascha⁸ staorācha⁹ mashyācha¹⁰ parō-deresvānō¹¹, kaētacha¹² parō-druzintō¹³, kadha-nō¹⁴-¹⁵ avī¹⁶ uzyarāv¹⁷ Tishtryö¹⁸ raēvao¹⁹ khvarenanguhāo²⁰; kadha²¹ khāo²² apō-staoyēhish²³ 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 shyaothnachha, zaothrābyascha arshukhdhaēchbyascha vāghzibyō.

Yenghe hätām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yōonghāmchā tānschā táoschā yazamaide.

(5) We worship⁵ the Star² Tishtrya¹, the radiant³ and glorious⁴, whom⁷ the cattle⁸, the beasts of burden⁹ and men¹⁰ eagerly¹¹ remember⁷ (when they) # are deceived¹³ in (their) *wishes¹².

When¹⁴ will (the Star) Tishtrya¹⁸, radiant¹⁹ and glorious²⁰, arise¹⁷ to¹⁶ us¹⁵? When²¹ will the springs²² of waters²⁴ bigger than the size of a horse²³ flow²⁵ anew²¹?

(Kardā 4th) (6) Tishtrīm₁ Stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yō⁶ avavat⁷ khshvāēvō⁸ vazāite⁹, avī¹⁰ zrayō¹¹ Vourukashem¹², yatha¹³ tighris¹⁴ mainyavasāo¹⁵; yim¹⁶ anghat¹⁷ Erekhshō¹⁸ khshvivi-ishush¹⁹ khshvivi-ishvatemō²⁰, airyanām²¹ airyo²², khshuthat²³ hachā²⁴ garōit²⁵ khvanvantem²⁶ avī²⁷ gairīm²⁸.

(6) We worship⁵ the radiant³ Star² Tishtrya¹,

* 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).
# i.e. They desire for the timely shower of rains, but by not being recipients unit they are deceived.
which flies towards the Sea Vouru-kasha as swiftly as an arrow.

Explanation: - (The author then describes the speed of the arrow).

(Such as) amongst (all) the Iranians there was the best Iranian Archer, the swiftest-archer. From the Mount @Khshutha (he shot an arrow) to the Mount @Khvanvant.

(7) Tadha dim Ahurô Mazdào avân dât, tat, urvarâoscha, pairi-she vouru-gaoyaoitish Mithrô frâdhayat pantâm.

Ahe raya khvarenanghacha, tem yazái surunvata yasna Tishtrîm Stärem, zaothrâbyô Tishtrîm Stärem raëvantem hvarenanguhantem yazamaide.

Haomayô gava baresmana, hizvô-danghangha, mânthrachâ vachacha shyaothnacha, zaothrâbyascha arshuhdhaêibyascha vâghzibyô.

Yenghe hätâm áat yesne paiti vanghô, Mazdão Ahurô vaêthâ ashât hachá, yâonghâmchá tânschá tâoschá yazamaide.

* Original meaning ‘going with anger’ (Sanskrit ‘Manyu’ “through the heavenly space” (Darmesteter).

# Professor Darmesteter gives the following explanation about the archer named Erekhsa: - This person is known in the Pahlavi books as Aresh Shivatiir. The Pahlavi word ‘Eresh’ is of the Avesta, ‘Erekhsho’. Shivatir (or Shipáktir) is the Pahlavi translation of the Avesta Khshhiwi-ishu (the swift archer). This person was the best archer in the Iranian army. When the Emperor Minocheren and Afrasyâb determined to make peace and fix the boundary between Iran and Turân, it was stipulated that Erekhsa should ascend the Mount Khshutha (i.e. Damâvand), and discharge an arrow towards the East; the place where the arrow would fall should form the boundary between the two kingdoms (Iran and Turân). Erekhsa shot an arrow accordingly the flight continued from dawn to noon, when the arrow fell on the Mount Khvanvant (i.e. Bâmyâna), 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.

@ Professor Darmesteter regards Khshutha as a part of the Mount Damâvand and supposes the Mount Khvanvant the same as the Mount Bâmyâna.
(7) Moreover29 the Creator30 Ahura Mazda31 *as well as34, the waters35 and the plants36 helped (Tishtrya). Meher (yazata)39, the Lord of wide pastures38 opened40 a wide way41 unto him37.

(Kardá 5th) (8) Tishtrīm1 Stārem2 raēvantem3 khvarenanguhantem4 yazamaide5; yō6 pairikāo7 taurvayeiti8, yō9 pairikāo10 titārayeiti11, yāo12 stārō13 keremāo14 patanti15, antare16 zām17 asmanemcha18, zraya19 Vouru-kashaya20 amavatō21 huraodhahe22 zafrahe23 uruyāpahē24. Bādha25 vairīm26 ācharaiti27 aspō-kehṛpām28 ashonīm29 upācha30 tāo31 āpō32 yaozeiti33, aiwicha34 vāta35 vāonti36 yaoachtsivantō37.

(8) 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 *worm-shaped14 stars13 fall15 in the powerful21, @well-known22, deep23 (and) broad-watered24 $sea19 Vourukash20. Tishtrya then enters the Sea Vouru-kasha in the shape28 of a pure29 horse28, stirs30-33 the31 waters32 violently and strong37 winds35 blow36 all around34.

(9) Āat38 tāo39 āpō40 frashāvayeti41 Satavaēsō42 avi43 haptō-karshvairish44, vi45 āhva46 yat jasaiti47, srīrō48 hishtaiti49 rāmainivāo50 huyāiryāo51 avi52 danghush53. Kadha54 airyāo55 danghāvō56 huyāiryāo57 bavāonti58.

* Compare tat with Latin ‘idem’ = similarly, also.
# i.e. in the shape of shooting stars; there seems to be a reference about the shooting stars.
@ huraodha = Sanskrit suruh = well-known, famous, seemly. “Large-sized” (Darmesteter).
$ “Of salt waters” (Darmesteter).
† The significance of the shape of a horse is meant to show his excitement.
Alihe raya khvareanghacha, tem yazai surunvata yasna Tishtrīm Stārem. zaothrābyō Tishtrīm Stārem raēvantem khvareanguhantem yazamaide.

Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaonthacha, zaothrāyascha arshukhdhaēībyascha vāghzibyō.

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

(9) (The Star) *Satavaesa then *causes* the^{39} waters^{40} to flow towards^{43} the seven regions^{44} (of the earth). (And Tishtrya) spreads all over^{45-47} (those) regions^{46}, (and) stands^{49} bestowing joy^{50} and @prosperity^{48} upon ^{51}the fertile^{51} countries^{53} (and speaks) :- When^{54} will the Iranian^{55} countries^{56} become^{58} fertile^{57}!

(Kardā 6th) (10) Tishtrīm^{1} stārem^{2} raēvantem^{3} khvareanguhantem^{4} yazamaide^{5}; yō^{6} aokhtā{7} Ahurāi Mazdāi^{8} uityaojanō^{9}. Ahura Mazda^{10} Mainyō^{11} Spēnishta^{12}, Dātare^{13} gaēthanām^{14} astvaitinām^{15} Ashāum^{16}, (11) ^{17}Yedhi^{17} zī^{18} mā^{19} mashyāka^{20} aokhtō-nāmana^{21} yasna^{22} yazayanta^{23}.

* 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 Dictionary of the Avesta language.

# The star Satavaesa helps Tishtrya in distributing the rain waters in different directions. From this he has got the epithet frāpā = (fra-ap), i.e. distributor of water, (see the beginning portion of this yasht, first note on page 217).

@ i.e. producing fertility on account of the gift of the rain, but due to the absence of rain remained barren and desolate.

$ Sanskrit sri = prosperity, success, happiness, wealth, fortune.

† The portion from ‘Yedhi zī’ to ‘Jaghmyām’ is also contained in the 13th Kardā of Behram yasht.
yatha\textsuperscript{24} anye\textsuperscript{25} yazatāonghō\textsuperscript{26} aokhtō-nāmana\textsuperscript{27} yasna\textsuperscript{28} yazente\textsuperscript{29} frā nuruyō\textsuperscript{30} ashavaoyē\textsuperscript{31} thwarshtahe\textsuperscript{32} zruāyat\textsuperscript{33} shushuyām\textsuperscript{34} khvae\textsuperscript{35} gayehe\textsuperscript{36} khvanvato\textsuperscript{37} ameshahe\textsuperscript{38} upa-thwarshtahe\textsuperscript{39} jaghmyām\textsuperscript{40}; aēvām\textsuperscript{41} vā avi khshapanem\textsuperscript{42}, duye\textsuperscript{43} vā, panchāsatem\textsuperscript{44} vā, satem\textsuperscript{45} vā\textsuperscript{46}.

(10) We worship\textsuperscript{5} the Star\textsuperscript{2} Tishtrya\textsuperscript{4}, radiant\textsuperscript{3} and glorious\textsuperscript{4}. Who\textsuperscript{6} spoke\textsuperscript{7} unto Ahura Mazda\textsuperscript{8}. O! Ahura Mazda\textsuperscript{9}, the Creator\textsuperscript{13} of the corporeal\textsuperscript{15} world\textsuperscript{14}, Most Beneficent\textsuperscript{12} Spirit\textsuperscript{11}, Holy\textsuperscript{16}! (11) If\textsuperscript{17} men\textsuperscript{20} would worship\textsuperscript{23} me\textsuperscript{19} *with the famous\textsuperscript{21} yasna\textsuperscript{22}, as\textsuperscript{24} they worship\textsuperscript{29} the other\textsuperscript{25} yazatas\textsuperscript{26}, I would then certainly\textsuperscript{18} go\textsuperscript{34} at the appointed\textsuperscript{32} time\textsuperscript{23} (to help) the righteous\textsuperscript{31}. I would (certainly) go\textsuperscript{40} at the appointed\textsuperscript{39} (time) of my own\textsuperscript{35} beautiful\textsuperscript{37} (and) immortal\textsuperscript{38} life\textsuperscript{36}. (one\textsuperscript{41} night\textsuperscript{42}, two\textsuperscript{43} (nights), fifty\textsuperscript{44} (nights) or\textsuperscript{45} hundred\textsuperscript{46} (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) Tishtrīmcha\textsuperscript{47} yazamaide\textsuperscript{48}, Tishtryaēnyascha\textsuperscript{49} yazamaide\textsuperscript{50}, upa-paorīmcha\textsuperscript{51} yazamaide\textsuperscript{52}, paoiryaē-
nyascha\textsuperscript{53} yazamaide\textsuperscript{54}; yazāi\textsuperscript{55} ave\textsuperscript{56} strēush\textsuperscript{57} yā\textsuperscript{58} Haptōiringa\textsuperscript{59}, paitishtātēc\textsuperscript{60} yāthwām\textsuperscript{61} pairikanāmcha\textsuperscript{62}. Vanantem\textsuperscript{63} Stārem\textsuperscript{64} Mazdadhātem\textsuperscript{65} yazamaide\textsuperscript{66}, amahecha\textsuperscript{67} paiti\textsuperscript{68} hutāshtahe\textsuperscript{69} verethraghahecha\textsuperscript{70} paiti\textsuperscript{71} Ahuradhātahe\textsuperscript{72}, vanaintyāoscha\textsuperscript{73}

\textsuperscript{*} Or by means of the yazishn wherein their own names are invoked, i.e. by means of the yazishn with the khshunman of their names.

\textsuperscript{#} Or by means of the yazishn invoked by my own name, i.e. by means of the yazishn with the khshunman of my name.
paiti\textsuperscript{74} uparat\textsuperscript{75} tāō\textsuperscript{76}, paiti\textsuperscript{77} vitare-
baēshahyehecha\textsuperscript{78}. Tishtrīm\textsuperscript{79} dravōchashmanem\textsuperscript{80}
yazamaide\textsuperscript{81}.

(12) We worship\textsuperscript{48} Tishtrya\textsuperscript{47} and worship the satellites pertaining

to Tishtrya\textsuperscript{49}. We worship\textsuperscript{52} (that) foremost in rank\textsuperscript{51}. @We
worship\textsuperscript{55} the\textsuperscript{56} stars\textsuperscript{57} which\textsuperscript{58} (are) Haptopiringa\textsuperscript{59} to withstand the

wizards\textsuperscript{61} and witches\textsuperscript{62}. We worship\textsuperscript{66} the Star\textsuperscript{64} Vanan\textsuperscript{63} created

by Ahura Mazdā\textsuperscript{65} for (obtaining) the well-shapen\textsuperscript{69} strength, (gaining)

victory\textsuperscript{70}, (getting) excellent\textsuperscript{75} superiority, removing affliction\textsuperscript{76}, and malice\textsuperscript{78}. We worship\textsuperscript{81} Tishtrya\textsuperscript{79} of healthy eyes, shedding light afar\textsuperscript{89}.

(13) Paolryā\textsuperscript{82} dasa\textsuperscript{83} khshapanō\textsuperscript{84} Spitama\textsuperscript{85}

Zarathushtra\textsuperscript{86}, Tishtryō\textsuperscript{87} raēvāo\textsuperscript{88} khvarenanguhāo\textsuperscript{89}

kehrpem\textsuperscript{90} raēthwayeiti\textsuperscript{91} raokhshnushvā\textsuperscript{92} vazemnō\textsuperscript{93},

**narsh\textsuperscript{94} kehrpa\textsuperscript{95} pancha-dasanghō\textsuperscript{96}, khshaētahe\textsuperscript{97} spiti-

dōithrahe\textsuperscript{98} berezato\textsuperscript{99} avi-amahe\textsuperscript{100} amavatō\textsuperscript{1} hunairyaōonchō\textsuperscript{2}.

(13) O Spitaman\textsuperscript{85} Zarathushtra\textsuperscript{86}! the first\textsuperscript{82}
ten$^{83}$ nights$^{84}$ (of the month) the radiant$^{88}$ (and) glorious$^{89}$ Tishtrya$^{87}$ assumes the form of the body$^{90-91}$ (and) is moving$^{93}$ *amidst the luminaries$^{92}$ in the shape$^{95}$ of a $^@$man$^{94}$ fifteen years of age$^{96}$, beautiful$^{97}$, of bright eyes$^{98}$, lofty size$^{99}$, full of strength$^{100}$, powerful$^{1}$ and manly$^{94}$.

Explanation:– It is stated below as to what sort of fifteen years of age is.

(14) Tat$^{3}$ ayaosh$^{4}$, yatha$^{5}$ paoirīm$^{6}$ vīrem$^{7}$ avi-yāo$^{8}$ bavaiti$^{9}$. Tat$^{10}$ ayaosh$^{11}$, yatha$^{12}$ paoirīm$^{13}$ vīrem$^{14}$ avi-amō$^{15}$ aēiti$^{16}$. Tat$^{17}$ ayaosh$^{18}$, yatha$^{19}$ paoirīm$^{20}$ vīrem$^{21}$ erezushām$^{22}$ adaste$^{23}$.

(14) Of $^@$that$^{3}$ age$^{4}$ when$^{5}$ a man$^{6}$ first$^{7}$ becomes$^{8}$ (active$^{9}$); when$^{10}$ a man$^{11}$ first$^{12}$ moves$^{13}$ with courage$^{14}$; and when$^{15}$ he$^{16}$ first$^{17}$ $^@$attains youthful vigour$^{18}$ (or manliness$^{19}$).

(15) Hō$^{24}$ ithra$^{25}$ vyākhamanyeiti$^{26}$, hō$^{27}$ ithra$^{28}$ peresanyeiti$^{29}$, kō$^{30}$ mām$^{31}$ nūrām$^{32}$ frāyazāite$^{33}$ gaomavaitybō$^{34}$ haomavaitybō$^{35}$ zaothrābyō$^{36}$; kahmāi$^{37}$ azem$^{38}$ dadhām$^{39}$ vīryām$^{40}$ ishtiṁ$^{41}$ vīryām$^{42}$ vāthwām$^{43}$ havahecha$^{44}$ urunō$^{45}$ yaozdāthrem$^{46}$. Nūrūm$^{47}$ ahmi$^{48}$ yesnyascha$^{49}$ vahmyascha$^{50}$ anguhe$^{51}$ astvaite$^{52}$, ashāt hacha$^{53}$ yat vahishtāt$^{54}$.

(15) Here$^{25}$ the$^{26}$ (Tishtrya) convenes an assembly$^{27}$ (and) asks$^{28}$ (the members of the assembly); Now$^{29}$ who$^{30}$ will worship$^{31}$

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* i.e. amidst the endless lights of the stars of the sky.
@ Or moving with good behaviour, “virtuous; brave” (Darmesteter).
# 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).
% Original meaning (is) moving or the mover. (Present participle).
# 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.
$ $ Attain manliness; adaste = ā + dath + ie; Sanskrit root ā - dā = to obtain; to get.
mc with libations provided with milk and haoma? Unto whom shall I grant heroic wealth (of sons) (and) heroic multitude (children) (and) purification of his own soul? Now I am worthy of worship and adoration in the corporeal world on account of righteousness.

(16) Bityāo dasa khshapanō, Spitama Zarathushtra, Tishtryo raevāo khvarenanguhāo kehrpem raēthwayeiti, raokhshnushvā vazemnō, gēush kehrpa zaranyō-sravahe.

(16) O Spitaman! the second ten nights (of the month) the radiant and glorious Tishtrya assumes the form of the body (and) moves amidst the luminaries in the shape of a golden-horned bull.


(17) Here that (Tishtrya) convenes an assembly (and) here he asks (the members of the assembly);

Now who will worship me with libations provided with milk and Haoma? Unto whom shall I grant the bovine wealth, herd (and) purification of his own soul? Now I am worthy of worship and adoration in the corporeal world on account of extreme righteousness.

(18) Thrityāo dasa khshapanō, Spitama Zarathushtra, Tishtryo raevāo khvarenanguhāo kehrpem raēthwayeiti, raokhshnushvā vazemnō.

* i.e. Valiant or heroic sons.
*aspahe₁⁴ kehrpa₁⁵ aurushahe₁⁶, srīrahe₁⁷ zairi-gaoshahi₁⁸, zaranyō-aiwi-dānahe₁⁹.

(18) O Spitamān⁵ 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 shape¹³ of a horse¹⁴, crimson¹⁶, beautiful¹⁷, with yellow ears¹⁸ (and) golden caparison¹⁹.


(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 avāiti³, Spitama⁵⁴ Zarathushtra⁵⁵. Tishtryō⁵⁶ raēvāo⁵⁷ khvarenanguhō⁵⁸ avi⁵⁹ zrayō⁶⁰ Vourukashem⁶¹, aspahe⁶² kehrpa⁶³ aurushahe⁶⁴ srīrahe⁶⁵, zairi-gaoshahi⁶⁶ zaranyō-aiwi-dānahe⁶⁷.

(20) Then²¹, O Spitamān⁵⁴ Zarathushtra⁵⁵! the radiant⁵⁷ (and) glorious⁵⁸ Tishtrya⁵⁹ goes⁵³ to⁵⁹ the $Sea⁶⁰ Vouru-kasha⁶¹ in the shape⁶³ of a horse⁶², crimson⁶⁴, beautiful⁶⁵, with yellow ears⁶⁶ (and) golden caparison⁶⁷.

* From here up to ‘zaranyō-aiwi-dānahe’ Dr. Geldner takes as a verse of three lines; each line ends at the comma (,).
# With a golden collar, with a golden necklace (Harlez); with a golden caparison (Darmesteter), cf. para 46th of this yasht.
@ Whatever form Tishtrya assumes, he grants to his invoker the same kind of gift, (see paras 13-19 of this yasht).
$ In order to render prosperity on the earth by causing rains after taking waters from it.
(21) *Ādim⁶⁸ paiti-yāsh⁶⁹ nizdvaraiti⁷⁰ daēvō⁷¹ yō⁷² Apaoshō⁷³ aspahe⁷⁴ kehrpa⁷⁵ sāmahe⁷⁶, kaurvahe⁷⁷ kaurvagaoshaha⁷⁸, kaurvahe⁷⁹ kaurvō-baresha⁸⁰, kaurvahe⁸¹ kaurvō-dūmahe⁸², daghahe⁸³, aiwidātō-tarshtōish⁸⁴.

(21) (But in the meantime) the counter-fiend⁶⁹ (of Tishtrya) the demon⁷¹ #Apaosha⁷³, rushes down⁷⁰ to him⁶⁸ in the shape⁷⁵ of a horse⁷⁴, black⁷⁶, @speckled⁷⁷, with spotted ears⁷⁸, spotted back⁸⁰, tail⁸² and terrific⁸⁴ brand (or a scar)⁸³ $.

(22) Hām-tāchit-bāzush⁸⁵ baratō⁸⁶, Spitama⁸⁷ Zarathushtra⁸⁸ Tishtryascha⁸⁹ raēvāo⁹⁰ khvarenanguhāo⁹¹ daēvascha⁹² yo⁹³ Apaoshō⁹⁴. Tāo⁹⁵ yūidhyathō⁹¹, Spitama⁹⁷ Zarathushtra⁹⁸, thri-ayarem⁹⁹, thrikhshaparem¹⁰⁰. Ādim¹ bavati² aiwi-aōjāo³, ādim⁴ bavaiti⁵ aiwi-vanyāo⁶ daēvō⁷ yō⁸ Apaoshō⁹ Tishtrim¹⁰ raēvantem¹¹ khvarenanguhantem¹². Apa¹⁳ dim¹⁴ adhāt¹⁵ vyēiti¹⁶ zrayanghat¹⁷ hacha¹⁸ vourukashā†¹⁹, hāthrō-masanghem²⁰ adhvanem²¹.

(22) (Then) O Spitaman⁸⁷ Zarathushtra⁸⁸! the radiant⁹⁰ (and) glorious⁹¹ Tishtrya⁸⁹ and the demon⁹² Apaoshā⁹⁴ seize⁸⁶ or grasp each other, they fight⁹⁶ for three days⁹⁹ and three nights¹⁰⁰; the demon⁷, Apaoshā⁹ having succeeded³ over the radiant¹¹ and glorious¹² Tishtrya¹⁰, becomes victorious⁶, (and) from there¹⁵, the sea¹⁷-¹⁸ Vouru-kasha¹⁹ drives him¹⁴ away¹³-¹⁶ one farsang²⁰ along the course²¹,

* Dr. Geldner takes the entire para 21 in verse form of seven lines; each line ends at a comma (,).
# 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.
@Sanskrit Karvu, karvura; “bald” (Spiegel). I have not translated the word Kaurvahe which is repeated twice.
$ Original meaning whereby the terror is struck", dreadful.
† Or adhere. Original meaning seizes¹ (Sansk. root bhr).  
‡ In the original sense becomes smitten and becomes triumphant.

(23) (Then the radiant and) glorious Tishrya speaks with humility about his woe and defeat:

O Ahura Mazda! Woe unto me! O Waters and plants! (there is my) defeat! O Mazda-worshipping Religion! (my) fate! Men do not worship me now with the famous yasna as they worship other yazatas.

(24) Yeidhi zi mā mashyāka aokhtō-nāmana yasna yazayanta, yatha anye yazataonghō aokhtō-nāmana yasna yazente, avi mām avi-havrayām dasanām aspanām aojō, dasanām ushtranām aojō, dasanām gavām aojō, dasanām gairinām aojō, dasanām apām nāvayanām aojō.

(24) For, if men would worship with the famous yasna as they worship other yazatas, I should have brought the strength of ten horses, ten camels, the strength of ten oxen, ten mountains, and (and) the strength of the waters of ten canals (or rivers).

* Just as from the Persian word 'dard' (pain) the meaning of 'dardā' becomes 'woe', in the same way, there occurred the meaning of 'sādrem'.

# Or by means of the yasna in which their own names are invoked, i.e. by means of the yasna with the 'kshnman' of their names.

@ Dr. Geldner from here up to the end of this paragraph takes the verse of six lines; each line ends with a comma (,).

$ Or the strength of the navigable (Sansk. Nāvya) waters.

= 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 Apaosha.
(25) Azem⁸² yō⁸³ Ahurō⁸⁴ Mazdāo⁸⁵ Tishtrīm⁸⁶ raēvantem⁸⁷ khvarenanguhantem⁸⁸ aokhtō-nāmana⁸⁹ yasna⁹⁰ yaze⁹¹ avi⁹² dim⁹³ avi-barāmi⁹⁴ dasanām⁹⁵ aspanām⁹⁶ aojō⁹⁷, dasanām⁹⁸ ushtranām⁹⁹ aojō¹⁰⁰, dasanām¹ gavām² aojō³, dasanām⁴ gairinām⁵ aojō⁶, dasanām⁷ apām⁸ nāvayanām⁹ aojō¹⁰.

(25) (Ahura Mazdā speaks) :- I Ahura Mazdā⁸⁴-⁸⁵ (Having learnt the wish from Tishtrya), the radiant⁸⁷ and glorious⁸⁸, and worshipped⁹¹ with the famous⁹² 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) @Āat paiti avāiti, Spitama Zarathushtra, Tishtryō raēvāo khvarenanguhāo, avi zrayō Vourukashem, aspahe kehrpa aurushahe srīrāhe, zairigaoshaha zaranyō-aiwi-dānahe. (27) Ádim paiti-yāsh nizdvaraiti daēvō yō Apaoshō, aspahe kehrpa sāmahe, kaourvahe kaourvō-gaoshaha, kaourvahe kaourvō-bareshaha, kaourvahe kaourvō-duimahe, daghahe aiwidāto-tarshtōish.

(28) Hām-tāchit-bāzush¹ baratō², Spitama Zarathushtra³, Tishtryascha⁴ raēvāo⁵ khvarenanguhāo⁶ daēvascha⁷ yō⁸ Apaoshō⁹. Tāo¹⁰ yūidhyathō¹¹ Zarathushtra¹², ā¹³ rapithwinem¹⁴ zrvānem¹⁵. Ádim¹⁶ bavaiti¹⁷ aiwi-ajojī¹⁸, ādim¹⁹ bavaiti²⁰ aiwi-vanyāo²¹ Tishtryō²² raēvāo²³ khvarenanguhāo²⁴ daēum²⁵ ylm²⁶

* For its explanation, see Zartosht-nāmun, written by Sheth Kh. R. Cama, Second Edition, pages 155-158.

# 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.

@As regards the translation of paragraphs 26-27, see paragraphs 20-21 of this same yasht.
apaoshem²⁷ Apa²⁸ dim²⁹ adhāt³⁰ vyeiti³¹ zrayanvhat³² hacha³³ Vouru-kashāt³⁴, hāthrō-masanghem³⁵ adhvanem³⁶.

(28) (Then) O Spitamān Zarathushtra³⁷ the radiant⁵ (and) glorious⁶ Tishtrya⁴ (and) the demon⁷ Apoasha⁹ grapple each other by the arm¹ and fight¹¹ till¹³ noon¹⁴. The radiant²³ and glorious²⁴ Tishtrya²² having succeeded¹⁸ over²⁵ the demon, Apoasha²⁷ becomes²⁰ victorious²¹, (and) from the sea³²-³³ Vouru-kashā⁴ drives²⁸-³¹ him²⁹ away one farsang³⁵ along the course³⁶.

(29) *Ushtatātem³⁷ nimrūte³⁸, Tishtryō³⁹ raēvāo⁴⁰ khvarenanguhāo⁴¹. Ushta⁴² me⁴³ Ahura Mazda⁴⁴, ushta⁴⁵ āpō⁴⁶ urvarāoscha⁴⁷, ushta⁴⁸ daene⁴⁹ Māzdayesne⁵⁰, ushta⁵¹ vō⁵² ābavāt⁵³ danghavō⁵⁴, us⁵⁵ vō⁵⁶ apām⁵⁷ adhāvō⁵⁸ apaitieretāo⁵⁹ jasāunti⁶⁰, as-pānānāmchā⁶¹ yavanām⁶², kasu-dānunāmchā⁶³ vāstranām⁶⁴, gaēthanāmchā⁶⁵ *astavaitinām⁶⁶.

(29) Then the radiant⁴⁰ and glorious⁴¹ Tishtrya⁴³ proclaims³⁸ "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 Countries⁵¹! (now) there will be⁵³ prosperity⁵¹ unto you⁵²! @Hereafter⁵⁷ the $food⁵⁸, corns⁶² grown through abundant water⁶¹, green vegetables⁶⁴ (or herba-cous plants) grown through little water⁶³ and (the entire) corporeal⁶⁶ settlements⁶⁵ will grow †up⁵⁵-⁶⁰ without difficulty⁶⁹.

* Dr. Geldner takes the entire paragraph 29 in verse form of 11 lines; each line ends with in comma (,) and full-stop (.).
# The meaning of ‘ushtatā’ is happiness, prosperity, congratulation’.
@This word (apām) occurs in the yasna Hā 9, para 24, and Hā 10, para 1, in the same sense. As a noun its meaning is ‘of the waters’.
$ Adhāvō’ - root adh, ad = Sanskrit ad = Lat. Ed-ere = to eat.
† The gift of the waters (apām adhavō) 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-dānu yava’ = corns grown by means of abundant water, or the corns for the ripening of which abundant waters are required. Dānu = Sanskrit dānu = river, (see dānu-drājangha, yasna Hā 60, para 4).
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) Āat$^{67}$ paiti$^{68}$ avāiti$^{69}$, Spitama$^{70}$ Zarathushtra$^{71}$, Tishtryō$^{72}$ raēvāo$^{73}$ khvarenanguhāo$^{74}$ avi$^{75}$ zrayō Vouru-kashem$^{76}$, asphae$^{78}$ kehrpa$^{79}$ aurushahe$^{80}$ srīrahe$^{81}$, zairigaoshaha$^{82}$ zaranyō-aiwi-dānahe$^{83}$.

(30) Then$^{67}$, O Spitamān$^{70}$ Zarathushtra$^{71}$! the radiant$^{73}$ and glorious$^{74}$ Tishtrya$^{72}$ goes$^{69-75}$ to the sea$^{76}$ Vouru-kasha$^{77}$ in the shape$^{79}$ of a horse$^{78}$, crimson$^{80}$, beautiful$^{81}$, with yellow ears$^{82}$ (and) golden caparison$^{83}$.

(31) *Ho$^{84}$ zrayō$^{85}$ ā-yaozayeiti$^{86}$, hō$^{87}$ zrayō$^{88}$ vī-vaozayeiti$^{89}$, hō$^{90}$ zrayō$^{91}$ āghzrādhayeiti$^{92}$, hō$^{93}$ zrayō$^{94}$ vīghzrādhayeiti$^{95}$, hō$^{96}$ zrayō$^{97}$ āghzārayeiti$^{98}$, hō$^{99}$ zrayō$^{100}$ vīghzārayeiti$^{1}$, yaozenti$^{2}$ vispe$^{3}$ karanō$^{4}$, zrayā?$^{5}$ Vouru-kashaya$^{6}$, ā$^{7}$ vispō$^{8}$ maidhyō$^{9}$ yaozaiti$^{10}$.

(31) He$^{84}$ (i.e. Tishtrya) causes the sea$^{85}$ (Vouru-kasha) *to be agitated$^{86}$, to @ Surge exceedingly$^{89}$, he$^{90}$ causes (the waters of) the sea$^{94}$ to overflow$^{95};$ *exceedingly$^{1}$,

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* Dr. Geldner takes the entire para 31 in the verse form of mine lines: each line ends at the comma (,).
# i.e. causes the tide in the sea Vouru-kasha.
@Vīvaozayeiti = vī-yaozayeiti; or causes to ebb or to recede.
$ 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.
the flowing waters then unite together with all the shores of the sea. The entire middle part too unites (with waters).


(32) Then, O Spitamān Zarathushtra! the radiant (and) glorious Tishryā rises up from the sea Vouru-kashā, and the radiant (and) glorious Star Satavaesā (too) rises up from the Sea Vouru-kashā; then vapours (or mists) having gathered arise from the Mount Us-hindava which stands in the middle of the sea Vouru-kashā.

(33) Āat tat dunmān frashāupayetī maēghō-kara ashavanō, frā pourvō vātām vazaiti, yā pathō āiti Haomō frāshmish frādhat-gaēthō. Athra paschaēta vazaitē vātō darshish Mazdadhātō, vāremcha maēghemcha fyanghumcha, avi asāo, avi shōithrāō avi karshvān yāish haptā.

(33) (Tishryā) then (arranges) the cloud forming pure vapours.

* Its significance appears to be that at the time of tide the Sea Vouru-kasha becomes full of water from all sides.

# According to the writing of the Bundeshesh Satavaesā is the principal star of the West.

@Dr. Haug supposes this Mount Hindava to be Hindu Kush. In the twelfth chapter of the Bundeshesh 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’.

$ The exact Sanskrit equivalent of the Avesta ‘maēghōkara’ is ‘meghakara’.
to push forward thy. Tishtrya brings first the wind which (the yazata) Haoma, the prosperity-bringer (and) the increaser of the world traverses. Afterwards the strong wind created by Ahura Mazda causes to reach the rain, the clouds and sleet to (various) places, to the cities (and) to (the entire) seven regions of the earth.

(34) Apām Napāse tāo āpō, Spitama Zarathushtra, anguhe astvaite shōthrō-bakhtāo vībakhsaitī vātascha yō darshish, awzdātemcha khvarenō ashaonāmcha fravashayō.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm Stārem. zaothrábyō Tishtrīm Stārem raēvantem khvarenanguhanttem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrábyascha arshukhdhāēibyascha vāghzibyō.

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

(34) O Spitamān Zarathushtra Apām Napāt divides all those waters which are to be distributed in (each) city in (the entire)corporeal world; the strong wind, the Glory created from the waters and the Fravashis of the righteous (people) (as well).

*Frashāupayeiti* - present causal third person singular parasmaipada; root shu = to go; its causal form ‘shāupaya’ (to drive away, to push forward). For its explanation, see my Avesta Grammar, pages 250-251.

# Apām Napāt (Sanskrit apām napāt), i.e. the navel of waters or the source of waters. For its explanation, see my Avesta Dictionary, under the word napāt.

@i.e. Kayanian Glory, whose location is in the sea Vouru-kasha (see Zamyat yasht, paragraphs 56-64).

$ Amongst the co-workers of Tir there come Ardāfravash and Govād, its reference can be seen from this paragraph. For comparison, see Farvardīn yasht, para 66.
(Kardā 7th) (35) Tishtrim发展壮大 Ārvantem发展壮大 khvarenanguhantem发展壮大 yazamaide发展壮大; yō发展壮大 avadhat发展壮大 fravazāite发展壮大 khshōithnyā发展壮大 hish发展壮大 ushayā发展壮大 dūrā发展壮大-urvaēsem发展壮大 paiti发展壮大 pantā发展壮大, baghō发展壮大-bakhtem发展壮大 paiti发展壮大 yaonem发展壮大 frathvarshtem发展壮大 paiti发展壮大 āfentem发展壮大, zaoshā发展壮大 Ahurahe Mazdā发展壮大, zaoshā发展壮大 Ameshanām发展壮大 Spentanām发展壮大.

Ahe raya khvarenanghachā, tem yazāi发展壮大 surunvata yasna Tishtrim发展壮大 Stārem发展壮大, zaothrbāyō发展壮大 Tishtrim发展壮大 Stārem发展壮大 Ārvantem发展壮大 khvarenanguhantem发展壮大 yazamadie发展壮大. Haomayō发展壮大 gava发展壮大 baresmana发展壮大, hizvō发展壮大-danghangha发展壮大, mānthracha发展壮大 vachacha发展壮大 shyaothnachā发展壮大, zaothrbāyascha发展壮大 arshukhdhaēibyascha发展壮大 vāghzibyō发展壮大.

Yenghe hátām āat发展壮大 yesne发展壮大 paiti发展壮大 vanghō发展壮大, Mazdā发展壮大 Ahurō发展壮大 vaētha发展壮大 ashā发展壮大 hachā发展壮大, yāonghāṃchā发展壮大 tānschā发展壮大 tāoschā发展壮大 yazamaide发展壮大.

(35) We worship发展壮大 the radiant发展壮大 (and) glorious发展壮大 Star发展壮大 Tishtrya发展壮大, who发展壮大 for the joy发展壮大 of (the Creator) Ahura Mazda发展壮大 (and)发展壮大 for the joy发展壮大 of the Ameshaspands发展壮大, goes from the shining发展壮大 Eastern direction发展壮大 to发展壮大 the distantended发展壮大 path发展壮大, up to发展壮大 the aerial space发展壮大 bestowed by God发展壮大 (and) up to发展壮大 the fixed place发展壮大 appointed发展壮大.

(Kardā 8th) (36) Tishtrim发展壮大 Stārem发展壮大 Ārvantem发展壮大 khvarenanguhantem发展壮大 yazamaide发展壮大; yim发展壮大 yāre发展壮大-chareshō发展壮大 mashyahe发展壮大 ahurachā发展壮大 khratugūtō发展壮大 aurunachā发展壮大 gairishā发展壮大 sizdrachā发展壮大 rasvascharā发展壮大 uzvōrendem发展壮大 hispōsentem发展壮大; huyāiryācha发展壮大 dainghave发展壮大 uz发展壮大-jasentem发展壮大 duzyāiryācha发展壮大. Kadha发展壮大 airyā发展壮大 dainghā发展壮大 huyāiryā发展壮大 bavāonṭi发展壮大.

* i.e. At the will of the Creator Ahura Mazda and the Ameshaspands and by obeying their command.
# As regards the explanation of the word ‘āfentem’ see my translation of the Vendidad, Frakart 21st para 5 note.
@ Professors Spiegel and Harlez affixing the word ‘hish’ to the water translate thus: “Tishtrya brings the water”. 
(36) We worship\(^5\) the radiant\(^3\) and glorious\(^4\) Star\(^2\) Tishtrya\(^1\). For whose\(^6\) rising\(^1\) men\(^8\) *who live in the fruits of the year\(^7\), and the chiefs\(^9\) *of deep understanding\(^10\), the wild beasts\(^11\) wandering on the mountains\(^12\); the hedgehogs\(^13\), and the animals that wander wild at large\(^14\) @desire eagerly\(^16\). Because, the way it rises\(^19\), (it becomes) the year of fertility\(^17\) (or) the year of famine\(^20\) for the country\(^18\). Besides, they wish that\(^21\) the Iranian\(^22\) countries\(^23\) may \(^5\) become\(^25\) fertile\(^24\) (or prosperous)!

Ahe raya khvarenanghacha tem yazai surunvata yasna Tishtrīm Stārem. zaothābyō Tishtrīm Stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava bareshmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothābyascha arshukhdhaēibyascha vāghzibyō.

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

(Kardā 9th) (37) Tishtrīm\(^1\) Stārem\(^2\) raēvantem\(^3\) khvarenanguhantem\(^4\) yazamaide\(^5\). Āsu-khshvaēvem\(^6\) kkhshvīvī-vāzem\(^7\), yō avavat khshvaēvō vazait, avi zrayō Vourū-kashem, yatha tighrish mainivasāo, yim anghat Erkhshō khshvīvī-ishush khshvīvī-ishvatemō airyanām airyō, khshuthat hacha garōit khvantem avi gairīm.

(37) We worship\(^5\) the Star\(^2\) Tishtrya\(^1\), radiant\(^3\), glorious\(^4\), swift-flying\(^6\) (and) swift-moving\(^7\).*

(38) Avī\(^31\) dim\(^32\) Ahurō Mazdāo\(^33\) avān\(^34\), Ameshāo Spenta\(^35\), vouru-gaoyaitish\(^36\) he\(^37\) Mithrō\(^38\)

* Original meaning those who go by the season (lit. the year); root char = to go; nominative plural of yare-charesh.
# Or wishdom-increasing.
@ Or await eagerly; original (are) desiring'.
$ I have translated this paragraph generally based on Professor Darmesteter’s translation.
† For the translation of the remaining portion, see Kardā 4th of this yasht p. 220.
pouru-pantām⁴⁰ frachaēshaētem⁴¹. Ādim⁴¹ paskāt⁴² anumarezatem⁴³ Ashishcha⁴⁴ Vanguh⁴⁵ berezaiti⁴⁶, Pārendicha⁴⁷ raoratha⁴⁸, vīspem ā ahmāt⁴⁹ yat⁵⁰ amem⁵¹ paiti-apayat⁵² vazemnō⁵³ khvanvantem⁵⁴ avī⁵⁵ gairīm⁵⁶ khvanvata⁵⁷ paiti⁵⁸ nirat⁵⁹.

Ahe raya khvarenanghacha, tem yazai surunvata yasna Tishtrīm Stārem. zaothrabyō Tishtrīm Stārem raēvantem khvarenanghantem yazamaide. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrabyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahūrō vaēthā ashāt hachā,
yāonghāmchā 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 *prepared⁴⁰ (or opened) for him³⁷ the sufficient way³⁹, the good⁴⁵ (and) exalted⁴⁶ Ashishvang⁴⁴-⁴⁵ (and) Pārendi⁴⁷ (or light) chariot⁴⁸ #cleaned or wiped off⁴³ (the path) for him⁴¹ until⁴⁹ he came up⁵² running⁵³ up to⁵⁵ the Mount⁶ Khvanvant⁵⁷.

(Kardā 10th) (39) Tishtrīm¹ Stārem² raēvantem³ khvarenanghantem⁴ yazamaide⁵; yō⁶ pairikāo⁷ taurvayeiti⁸, yō⁹ paitrikāo¹⁰ titārayeiti¹¹ yāo¹² uzāonghat¹³ Angrō Mainyush¹⁴, mamanush¹⁵, stārām¹⁶ afsh-chithranām¹⁷ vīspanām¹⁸ paiti-eretēe¹⁹.

* “frachaēshaētem” and ‘anu-marezatem’, these two verbs are in parasmaipada dual; the first in potential mood and the second in imperfect tense.
# Behind him went “Ashishvangh 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 nir = water.
(39) We worship the Star Tishtrya, radiant and glorious, who afflicts and destroys the pairikas (or drives out), whom (i.e. the pairikas) the Angra Mainyu - the Evil Spirit caused to stand up in order to oppose all the Stars containing the seed of waters, intentionally.

(40) @Tāo Tishtryō taurvayeiti, vivāiti hīsh zrayanghat hacha Vouru-kashāt. Āat maēgha us-fravāonte huyāiryāo āpō barentšīsh, yāhva urvāitīsh awrāo perethu aipi vijāsāitīsh, avō-urvaitiš haptā karshvān.

Ahe raya khvarenanghacha, tem yazái surunvata yasna Tishtrīm Stārem. zaothrābyō Tishtrīm Stārem raēvāntem khvarenanguhan tem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthrach a vachacha shyaothnachacha, zaothrābyascha arshukhduēhibyascha vāghzibyō.

Yenghe hätām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā, yāonghamchā tānschā tāoschā yazamaide.

(40) Tishtrya afflicts them (i.e. pairikas) and 'blows' away from the Sea Vourukasha. The clouds of the fertile year (and) the waters producing (fruits and corns) gather them on high, from which prosperity-bestowing and 'happiness-bringing' abundant rain-showers spread wide over the seven regions (i.e. over the entire earth).

* See Kardā 5th, para 8 of this yasht.
# ‘Mamanush’ - root man = Sanskrit man = to know, to think; derived from ‘mamanvāngh’.
@Dr. Geldner takes the entire 40th paragraph in the verse form of seven lines; each line ends with comma (,) and full-stop (.).
$ i.e. Scatters away (in the sense of English blows away).
† Original meaning help-bringing, help-giving’.
‡ In the original form this word (vijāsāitīsh) is in the present participle first person plural feminine and qualifies ‘awrāo’ (spreading wide).
(Kardā 11th) (41) Tishtrīm¹ Stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yim⁶ āpō⁷ paitishmarente⁸ armaēshťao⁹, frātat-charatascha¹⁰, khānyāo¹¹ thraotō-stātascha¹², parshuyāo¹³ vairyōscha¹⁴.

(41) We worship⁵ the radiant⁶ and glorious⁷ Star¹ Tishtrya², whom⁵ the stagnant⁶ waters⁷, running and flowing¹⁰ waters⁶, the well¹¹ waters⁷, the spring¹² waters⁷, the waters⁷ of running stream¹², dew-dripping¹³ waters⁷ and the *rain¹⁴ waters⁷ remember⁸ eagerly.

(42) "Kadha¹⁶ - nō¹⁶ avi¹⁷ uzayarāt¹⁸, Tishtryō¹⁹ raēvāo²⁰ khvarenangūhāo²¹. Kadha²² khāo²³ aspōstaoyēhīsh²⁴, apām²⁵ ghāzārām²⁶ aïwighzārem²⁷, sūraoscha²⁸ asō-shōīthrāoscha²⁹ gaọyoitishcha³⁰ ātachintīš³¹, a vareshajīš³² urvaranām³³, sūra³⁴ vahkshyente³⁵ vakhsha³⁶.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm Stārem. zaothrābyō Tishtrīm Stārem raēvantem khvarenanghantem yazamaide. Haomayō gava barcsmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahuro vaēthā ashāt lachā, yāonghāmchā tānschā tāoschā yazamaide.

(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 beautiful²⁰ places and cities²⁹? (so that) the trunks³² of the trees³³ may grow³⁵ with (a powerful)³⁴ intense growth³⁶.

(Kardā 12th) (43) Tishtrīm¹ Stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵; yō⁶ viṣpāish⁷ naēnizaiti⁸ simō⁹ apaya¹⁰, vazedhrish¹¹ ukhshyeiti¹² viṣpāose¹³.

* For comparison, see yasna Ḥā 68th, para 6th.
# Dr. Geldner takes the entire para 42 in the verse form of eight lines; each line ends at comma (,) and full-stop (.)
táo¹⁴ dámán¹⁵ baēshzyaticha¹⁶ sēvishtō¹⁷; yezi¹⁸ aēm¹⁹ bavaiti²⁰ yashtō²¹ khshnūtō²² frithō²³ paiti-zantō²⁴.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm Stārem. zaotrāhyō Tishtrīm Stārem raēvantem khvarenanguhantem yazmaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha, shyaothnacha, zaotrābyascha arshukhdhaēibyascha vāghzībyō.

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

(43) We worship⁵ the Star¹ Tishtrya², radiant³ (and) glorious⁴, who⁶ *cleanses⁸ all⁷ dreadful things⁹ (contained) in water¹⁰; when¹¹ he¹² (i.e. Tishtrya) is¹³ worshipped¹⁴, pleased¹⁵ loved¹⁶ (and) honoured¹⁷, the powerful¹⁸ (and) most beneficent¹⁹ (Tishtrya) then renders²⁰ this²¹ entire²² creation²³ prosperous²⁴, and revives²⁵ (it)²⁶.

(Kardā 13th) (44) Tishtrīm¹ Stārem² raēvantem³ khvarenanguhantem⁴ yazamaide⁵, yim⁶ ratūm⁷ paiti-daēmcha⁸, vispaēshām⁹ stārām¹⁰, fradathat¹¹ Ahurō Mazdāo¹², yatha¹³ nārām¹⁴ zarathushtram¹⁵ yim¹⁶ nōit¹⁷ mereghente¹⁸ angrō mainyush¹⁹, nōit²⁰ yātavō²¹ pairi-kārscha²², nōit²³ yātavō²⁴ mashyānām²⁵ naēdhā²⁶ vispe²⁷ hathra²⁸ daēva²⁹ mahrkathāi³⁰ upa-dareznvanti³¹.

* i.e. renders it quite undefiled by removing the dirt, filth and impurities from the water; root niz = Sanskrit ‘nī’ = to cleanse.
# Vazēdīrīsh - root Sanskrit vaj = “to be powerful, to strengthen; industrious” (Justi); “health-giving” (Spiegel).
@Original meaning “bestows health” (baēshzyaticha); denominative verb.
$ Dr. Geldner takes the entire 44th para in verse form of eleven lines; each line ends with comma (,) and full stop (.).
Yenghe hâtâm áat yesne paiti vanghô,  
Mazdâo Ahurô vaëthã ashât hachã,  
yâonghâmchã tânschã tâoschã yazamaide.

(44) We worship the radiant and glorious Star Tishtrya. Just as (the Creator) Ahura Mazda established (the Prophet) Zarathushtra (as a Lord) over men (and the overseer above them), the same way He has established Tishtrya as the Lord and overseer above all the stars. Explanation: (As regards the Holy Zarathushtra a further explanation is made below):

Whom (i.e. the Prophet Zarathushtra) the Angra Mainyu (or) bewitching sorceresses (or) bewitching men together with all the daevas could not kill (or) dare to kill.

(Kardá 14th) (45) Tishtrîm Stàrem raëvantem khvarenanguhantem yazamaide; yahmâî hazangrem yaokhshtinâm, fradathat Ahurô Mazdâo, afshchithraëshva sëvishtai, yô afsh-chithraëibyô āiti raokhshnushva vazernô.

(45) We worship the radiant and glorious star Tishtrya, to whom the most beneficent, (the Creator) Ahura Mazda gave a thousand-fold strength amongst those having the seed of water.

* Original meaning 'whom', i.e. Tishtrya.
# i.e. Deceiver, entrapper into temptation.
@ 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.
$ i.e. Amongst the stars. For its explanation see paras 4th and 39th of this yasht and para 13th of Vendidad Fargard XXI.
† Original meaning 'fixed a thousand of strengths'.
who (i.e. Tishtrya) moving amongst the luminaries of the sky) goes towards the stars containing the seed of waters.


(46) He (i.e. Tishtrya) goes to all the waters and to the entire magnificent (or splendid) water-fall and to all the beautiful channels of the powerful, famed, deep (and) broad-watered Vouru-kasha, in the shape of a horse, crimson, beautiful, with golden ears (and) golden caparison.

(47) *Āat40 āpō41 ava-barente42, Spitama43 Zarathushtra44, zryanghan45 hachā46 Vouru-kashā47, tātāo48 urvāthrāo49 baēshazayāo50, tāo51 avadha52 vībakhshaiti53 ābyō54 danghuppyō55 sēvishtō56, yatha57 aēm58 bavaiiti59 yashtō60, khshnūtō61 frithō62 paiti-zantō63.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrim Stārem. zaothrābyō Tishtrim Stārem raēvantem khvarenanguhan tem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthrachva vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

* 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 (,).
# i.e. On the entire surface of the sea Vouru-kasha, vairi = Sanskrit ‘vārī’ = water.
@Nimraoka - Sanskrit root ni-mruch = to go down, to flow down. “Caves” (Darmesteter); channels” (Spiegel); “flowing outside”, “canal of waters” ( Justi).
(47) O Spitaman42 Zarathushtra44 ! when57 he58 (i.e. Tishrya) (is)59 worshipped60, pleased61, loved62 (and) wel-comed63, (he), the most beneficent66 having brought42 the flowing48, efficacious49 (and) healing50 waters41 from the Sea45-46, Vouru=kasha47, destributes the water51 hither52 thither and, every where63 in the countries.

(Kardā 15th) (48) Tishtrīm1 Stārem2 raēvantem3 khvarenanguhantem4 yazamaide5; yim6 vīpāish7 paitishmarente8 yāish9 Spentahe Mainyēush10 dāmān11, adhairizemāishcha12, upairi-zemāishcha13, yācha upāpa14, yācha upasma15, yācha frapterejān16, yācha rvascharān17, yācha upairi18 tāo19 akarana20 anaghra21 ashaonō22 stīsh23 āidhi24.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtriṃ Stārem. zaothrābyō Tishtriṃ Stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha, vachacha shyaothnacha, zaothrābyascha arshukhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mazdāo Ahūro vaēthā ashāt hachā, yāonghamchā 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, *those that live in the waters14, those that fly in # the air15, (or winged birds16), those that wander wild at large17, and@ $ other24 innumerable20 †endless21 creations23 of Holy (Ahura Mazda), remember eagerly8.

* Yācha upāpa - its original meaning is “and those that live in waters”.
# i.e. “those living away from the ground”, 4those that remain in the air’.
The meaning of ‘upasma’ (deriving from Upa + zema) can be ‘living on the ground’.
@ Upairi - Sanskrit Upari - besides, in addition to.
$ Āidhi = Sanskrit ādi = other, etc.
† Akarana = endless, without an end; anaghra = without a beginning.
(Kardā 16th) (49) *Tishtrīm1 Stārem2 raēvantem3 khvarenanguhantem4 yazamaide5, thamananguhantem6, varechanguhantem7, yaokhshtivantem8 hshayamnem9, isānem10 hazangrāī11 āyaptanām12. Yō13 dadhāiti14 kukhshnavānnāī15, pourush16 ayaptāo17 jaidhyantāī18, ajaidhyamnāī19 mashyāī20.

(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) to that man20 #who has pleased him15.

(50) Azem21 dadhām22, Spitama23 Zaraθushtra24, aom25 stārem26 yim25 Tishtrīm29 avāontem30 yesnyata31, avāontem32 vahmyata33, avāontem34 khshnaonthvata35, avāontem36 frasastata37, yatha38 māmchit39 yim40 Ahurem Mazdām41.

(50) O Spitāmān23 Zaraθushtra24! I21 $have created22 this25 star26 Tishtrya29 as30 worthy of worship31, adoration33, propitiatiion35, and glorification37 tās38 Myself39-Ahura Mazda41.

Explanation :- (Why Tishtrya was created so great, is mentioned below).

(51) Avanghāo42 pairikayāo43 paitishtātayaēcha44, paitischaptayaēcha45 paititaretayaēcha46, paityaoget47 - tbaēshahyāich48, yā49 duzyārya50, yām51 mashyāka52 av duzvachanghō53 huyāryām54 nāma55 aojaitē56.

* Dr. Geldner takes this whole paragraph in the verse form of 8 lines.
# The reduplicated form of the root kshnu (=to please) became 'kukshnu'.
@Original meaning 'unto one who asks for, unto one who does not ask for'.
$ i.e. as I who am Ahura Mazda, like Myself too.
† Similar statement occurs for Meher yazata, too, with slight difference (see Meher yasht, para 1st).
(51) (I have created the Star Tishtraya as worthy of worship and adoration like Myself) in order to withstand, destroy and drive out this Pairikā. Duz yairyā whom wicked persons call by the name, Huyairyā, and to prevent malice.

(52) Yedhi azem nōit daidhyām, Spitama Zarathushtra, aom stārem yim Tishtrim, avāontem yesnyata avāontem vahmyata avāontem khshnaothvata, avāontem frasastata, yatha māmchit yim Ahurem Mazda.

(53) Avanghao pairikayāo paitishtātayaēcha, paitischaptayaēcha; paititaretayaēcha, paityaoget tbaēshahyāicha, yā duzyāiryā; yā mashyāka avi duzvachanghoh núyāiryam nám ajoait.

(54) Hamaha idha ayān hamayāo khshapō, háo pairika yā duzyāiryā vispahe anghēush astvatō parōit pairithnem, anghvām ava hisidhyāt ācha pairicha dvaraith.

(52-53) For, O Spiitaman Zarathushtra! had not created this Star Tishtra as worthy of worship, as worthy of praise, as worthy of propitiation, as worthy of glorification - Ahura Mazda, in order to withstand this Pairika (named) Duzyairya, whom wicked persons call, Huyairyā, in order to destroy (her) out, and

* 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 dushiyā). The inscription is as follows: Utā imām dahyāam Aura Mazdā pātuva hachā hairāyā, hachā dushiyā, 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.

# Original meaning 'evil speaking', from it speaking quite contrary'.

@Original meaning in order to withstand the malice. (root paiti-vaz).
prevent her malice, (54) then indeed every day (and) every night (i.e. always) that pairika (named Duzyairya would wage war (or strife) here (i.e.) in the entire corporeal world of Mine, and would injure the life everywhere.

(55) Tishtryō zi raēvāo khvarenanghāo avām pairikām ādarezayeiti, bibdāishcha, thribdāishcha, avanemnāishcha, vispabdāishcha, mānayen ahe yatha hazangrem narām nīm narem ādarezayōit; yōi hyān asti aojangha aojishta.

(55) But the radiant (and) glorious Tishtrya binds that pairika (named Duzyairya) with double and treble fetters, and with invincible fetters. Explanation: - How he binds the fetters is stated below).

Just as a thousand men who are the strongest in physical strength would fetter one man; (the same way Tishtrya binds stoutly that pairika so that she can be prevented from doing any harm).

(56) Yat zi Spitama Zarathushtra, airyāo danghāvo Tishtryehe raēvatō khvarenanguhatō aivi-sachyāresh dāitīm yasнемcha vahmemcha yatha.

* Professors Spiegel and Harlez. Taking 'khāo' instead of 'hāo' according to Geldner would 'drain out the springs of water (khao)' (Darmesteter).

# Original meaning 'near and roundabout' (ācha pairicha); dvaraiti present participle locative singular; original base dvarat; (root dvar = to run).

@hisidhyāt (potential mood) root sad = Sanskrit Shādh = to smite, to destroy; sad' is changed into sid'; being an Intensive verb, the root is reduplicated.

$ zi = Sanskrit hi = but, because, indeed, verily.

† Root van = Winnan (Saxon) = to win, to conquer.
he\(^{52}\) asti\(^{53}\) dāityōtemō\(^{54}\) yasnascha\(^{55}\) vahmascha\(^{56}\),
asḥāt\(^{57}\) hacha\(^{58}\) yat\(^{59}\) vahishtat\(^{60}\), nōit\(^{67}\) ithra\(^{62}\) airyaō\(^{53}\)
danghāvō\(^{64}\) frāsh\(^{65}\) hyāt\(^{66}\) haēna\(^{67}\), nōit\(^{68}\) vōighna\(^{69}\),
nōit\(^{70}\) pāma\(^{71}\) nōit\(^{72}\) kapastish\(^{73}\), nōit\(^{74}\) haēnyō\(^{75}\) rathō\(^{76}\),
nōit\(^{77}\) uzgerēptō\(^{78}\) drafshō\(^{79}\).

(56) O Spitamān\(^{40}\) Zarathushtra\(^{41}\)! If\(^{38}\) the Iranian\(^{42}\) *countries\(^{43}\)
#would perform\(^{47}\) verily\(^{39}\) the proper\(^{48}\) worship\(^{49}\) and adoration\(^{50}\) in
honour of the radiant\(^{45}\) (and) glorious\(^{46}\) Star Tishtrya\(^{44}\) just as\(^{51}\) the
most proper\(^{54}\) worship\(^{55}\) and adoration\(^{56}\) performed with the best\(^{60}\)
righteousness\(^{57-58}\) is\(^{53}\) (worthy) for him\(^{52}\) (i.e. Tishtrya), then neither\(^{61}\)
the hostile army\(^{67}\) nor\(^{68}\) calamity\(^{69}\), neither\(^{70}\) @sickness\(^{71}\) nor\(^{72}\)
vengeance\(^{73}\), neither the chariot\(^{76}\) of the hostile army\(^{75}\) nor the
uplifted\(^{78}\) banner\(^{79}\) (of the enemy) can rush forward\(^{65-65}\) to the Iranian
countries\(^{64}\).

(57) Paiti dim peresat Zarathushtrō, kāt zī asti; Ahura Mazda, Tishtryehe raēvatō khvarenanguhatō
dāityōtemō yasnascha vahmascha, ashāt hacha yat
vahishtat. (58) Āat mraot Ahurō Mazdaō, zaothrāō he
uzbārayen airyaō danghāvō, baresma he sterenayen
airyaō danghāvō; pasūm he pachayen airyaō danghāvō;
aurushem vā vohu-gaonem vā, kāchit vā gaonanām $hamō-
gaonem.

(59) Mā he mairyō gēurvayōit, mā jahika, mā ashāvō
asrāvayat-gāthō, ahumerekhs, paityārenō imām-daēnām

* I.e. People of the countries under the suzerainty of the Sovereigns of Iran.
# Original meaning “give, offer” (Sanskrit root ā-shak)
@ 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’.
$ For comparison, see Behram yasht, para 48th.
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.
yām āhūirīm Zarathushtrīm (60) Yezi-she mairyō gēurvayāt, jahika vā, ashāvō vā asrāvayat-gāthō, ahumerekhsh, paityārenō imām daēnām yām āhūirīm Zarathushtrīm, para baēshaza hachaite Tishtrōyō raēvāo khvarenanguhāo. (61) Hamatha airyābyō danghūbyō vōlīghnāo jasāonti; hamatha airyābyō danghubyō haēna frapatāonti; hamatha airyābyō danghubyō janyāonte, panchesaghnāi sataghnaīshcha, sataghnaī hazangraghnāishcha, hazangraghnāi baēvareghnāishcha, baēvareghnāi ahakhshtaghnaīshcha*.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Tishtrīm Stārem. zaotrābyō Tishtrīm Stārem raēvantem khvarenanguhantem yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaotrābyascha arshuhdhaēbyascha vāghzibyō.

Yenghe hātām āat yesne paiṭi vanghō,
Mazdāo Ahurō vaētha ashāt hachā,
yāonghāmchā tānscā tāoschā yazamaide.

(To recite in Bāz) Ahura Mazda khodāe, awazūnīe mardum, mardum sardagān hamā sardagān, hambāyaste vehāu, ven beheidū Māzdāyasnān āgāhī āstavānī nekī rasānād; aedūn bād. (To recite aloud) Yathā Ahū Vairvō 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Tishtryehe stārō raēvātō khvarenanguhatō satavaēsahe frāpahe sūrahe Mazdadhātahc. Ashem Vohū 1.

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

Roz nek nām, roz pāk nām, roz mubārak (falān), mahe mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān. Khshnaothroh Ahurahe Mazdāo, tarōidīte angrāhe mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem; Ashem Vohū 1. Gørjē khoreh awazāyād Teshtar Tūr rayōmand khorehmand berasād amāvand pirozgar amāvandē
d

* For the translation of paragraphs 57-61, see Beheram Yasht, paragraphs 49-53.


**GOSH YASHT**


Pa nāme yazdān Ahura Mazda khodāe awazūni gorje khoreh awazāyād; Gēush urva Dravāspa sūrahe khoreh 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 ravanī getī mīnūnī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angraha mainyeush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi Ashem Vohū 3.

Frawarāne mazdayasnū Zarathushtrish vīdāēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Dravāspayao sūrayāo Mazdadhātayāo ashaonyāo®, khshnaothra yasnāichā vahmāicha

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* 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.
# 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.
@i.e. For the worship, etc., of the powerful and holy Dravāspa created by Ahura Mazda (see Khorsheed Niaesh, page 33rd).
khshnaotrāīcha frasastayaēcha yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchit hacha frā ashava vīdhvāo mraotū.

(Kardā 1st) (1) Dravāspām1 sūrām2 Mazdadhātām3 ashaonīm4 yazamaide5 drvō-pasvām6, drvō-staorām7, drvō-urvathām8, drvō-aperenāyukām9 pouru-spakhshitām10 dūrāt11 pathana12 khvāhravana13 dareghō-hakhedhrayana14.

(1) We worship5 the powerful2 (and) holy4 @Dravaspā1, possessed of long-standing friendship14 created by Ahura Mazda3, giving health to cattle6, or drought animals7, to *friends8, and children9, keeping watchfully10 from afar11, giving happiness13 widely12.

(2) Yukhta aspām15 varetō-rathām16, khvāhat-chakhrām17, fshaonīm18, marezām19, amavaitīm20, huraodhām21,

* If we derive the word 'urvathām' from the Sanskrit root vardh = to grow, then the meaning of 'drvō urvathām' having followed by 'r' and preceded by the redundant 'u' becomes 'urvadh' = urvath.

# Or guarding fully from afar the roads, with comfortable, long-standing friendship. If we take this word 'pouru-spakhshitā' instead of 'pouru-spakhshitām' 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'.

@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 Āvān, Din, Ashishvahng. Dr. Haug from the last part of this paragraph compares 'Dravāspa' with the Milky-way, thus : with many eyes (pouru-spakhshitām); with distant roads (dūrāt pathana), self-shining (khvāhravana) and with long constellation or with the cluster of stars (dareghō-hakhedh-rayana).
khvāsaokām\textsuperscript{22} baēshazyām\textsuperscript{23} drvō-stāitīm\textsuperscript{24}, drvō-varetām\textsuperscript{25} avanghe\textsuperscript{26} narām\textsuperscript{27} ashaonām\textsuperscript{28}.

(2) (**We worship Dravāspa) who yokes teams of horses\textsuperscript{15}, keeps the fast-moving chariot\textsuperscript{16}, with resounding (or shining) wheels\textsuperscript{17}, prosperity-giving\textsuperscript{18}, pure\textsuperscript{19}, powerful\textsuperscript{20}, beautiful\textsuperscript{21}, conferring benefit on one’s self\textsuperscript{22}, healing\textsuperscript{23}, *standing firm\textsuperscript{24}, giving powerful support\textsuperscript{25} for the help\textsuperscript{26} of the righteous\textsuperscript{26} men\textsuperscript{27}.

(3) Tām\textsuperscript{29} yazata\textsuperscript{30} Haoshyanghō\textsuperscript{31} Paradhātō\textsuperscript{32} upa\textsuperscript{33} upabde\textsuperscript{34} Harayāō\textsuperscript{35} Berezō\textsuperscript{36} Srīrayāō\textsuperscript{37} Mazdadhātayāō\textsuperscript{38}, satem\textsuperscript{39} aspanām\textsuperscript{40} hazangrem\textsuperscript{41} gavām\textsuperscript{42}, baēvare\textsuperscript{43} anumayanām\textsuperscript{44} uta\textsuperscript{45} zaothrām\textsuperscript{46} $frabarō\textsuperscript{47}.$

(3) Also\textsuperscript{45} the bearer\textsuperscript{47} of libations\textsuperscript{46} (King) Haoshyangha\textsuperscript{31} of the Pishdadian (Dynasty) worshipped\textsuperscript{30} her\textsuperscript{29} (i.e. Dravāspa) near\textsuperscript{33} the foot\textsuperscript{34} of the beautiful\textsuperscript{37} Mount Alborz\textsuperscript{35-36}, created by Ahura Mazda\textsuperscript{38}, with a hundred\textsuperscript{39} horses\textsuperscript{405}, a thousand\textsuperscript{41} $oxen\textsuperscript{42}$ (and) ten thousand\textsuperscript{43} small *animals\textsuperscript{44} (and prayed for the boon).

(4) Dazdi\textsuperscript{48} me\textsuperscript{49} vanghu\textsuperscript{50} sēvishte\textsuperscript{51} Dravāspe\textsuperscript{52}, tat\textsuperscript{53} āyaptem\textsuperscript{54}, yat\textsuperscript{55} bavānī\textsuperscript{56} aiwi-vanyāō\textsuperscript{57} vispe\textsuperscript{58} daēva\textsuperscript{59} māzainya\textsuperscript{60}, yatha\textsuperscript{61} azem\textsuperscript{62} nōit\textsuperscript{63} tarshtō\textsuperscript{64} frānemāne\textsuperscript{65} thvaēshāt\textsuperscript{66} parō\textsuperscript{67} daēvaēibyō\textsuperscript{68}, frā ahmāt\textsuperscript{69} parō\textsuperscript{70} vispe\textsuperscript{71} daēva\textsuperscript{72} anusō\textsuperscript{73} tarshta\textsuperscript{74} nemāonte\textsuperscript{75}, tarshta\textsuperscript{76} temanghō\textsuperscript{77} $dvarāonte\textsuperscript{78}.$

(4) O good\textsuperscript{50} and most beneficent\textsuperscript{51} Dravāspa\textsuperscript{52}! grant thou\textsuperscript{48} unto me\textsuperscript{49} this\textsuperscript{53} boon\textsuperscript{54} that I may overcome\textsuperscript{56-57} all\textsuperscript{58} the daevas\textsuperscript{59} of Māzandarān\textsuperscript{60}, also\textsuperscript{61} that

\* From *drvō-stāitī* the Persian word *dorosta* (sound) is derived.
\# Here *yazamaide* occurring in the first para is to be employed.
\@Except the last three words this para occurs in Āvān yasht, para 21.
\$ In the literal sense these are translated as *a hundred of horses, a thousand oxen and ten thousand small animals*.
\† The final portion of this paragraph occurs in the seventh karda of the Srosh yasht Vadi.
I62 (am) never63 stricken with terror64, bow down65 through fear66 before67 the daevas68, (but) on the contrary69-70 all71 the daevas72 stricken 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 ashaonī86 thrāthri87 zaothrō-barāi88 aredhrāi89 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 dedicant99, the worshipper90 and the begetter21 (i.e. to the King Hoshang of the Pishdadian Dynasty).

(6) Ahe94 raya95 khvarenanghacha96, tām97 yazāi98 suruvvata99 yasna100, tām1 yazāi1 huyashta3 yasna4, Dravāspām5 sūrām6 Mazdadhātām7 ashaonīm8, zaothrābyō9 Dravāspām10 sūrām11 Mazdadhātām12 ashaonīm13 yazamaide14.

Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha syaothnacha, zaothrabyāscha arshukhdhāeibyascha vāghzibyō.

Yenghe hātām āat yeṣne paīti vanghō, Mazdāo Ahurō vaethā ashāt hachā, yāonghāmchā tānschā tāoschā yazamaide.

(6) On account of her94 (i.e. Dravāspa’s) splendor95 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 Mazdā12 with libations9.

(Kardā 2nd) (7) *Dravāspām sūrām Mazdadhātām ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-urvathām dvṛō-aperenāyukām, pouru-spakhşthin dūrāt, pathana khvāthravana dareghō-hakhedhrayan. Yukhta-aspām, varetō-rathām, khvanat-chakhrām, fsaonīm, marezām, amavaitīm

* For its translation, see paragraphs first and second of this yasht.
huraodhám, khvásaokám, baēshazyám, drvō-stāitīm, drvō-
varetám avanghe narām ashaonām.

(8) Tām¹ yazata² yō³ yimō⁴ khshaētō⁵ hvāthwō⁶ Hukairyāt⁷ hacha⁸ berezanghat⁹, satem¹⁰ aspanām¹¹ hazangrem¹² gavām¹³ baēvare¹⁴ anumayanām¹⁶, 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) *Dazdi¹⁹ me²⁰ vanguhi²¹ sēvishte²² Dravāspe²³ tat²⁴
āyaptem²⁵, yatha²⁶ azem²⁷ fshaoni²⁸ vāthwa²⁹, avabarāni³⁰
avi³¹ Mazdāo³² dāmabyō³³, yatha³⁴ azem³⁵ amerekhtīm³⁶,
avabarāni³⁷ avi³⁸ Mazdāo³⁹ dāmabyō⁴⁰.

(9) O good²¹ (and) most beneficent²² Dravāspa²³! do thou
grant¹⁹ me²⁰ this²⁴ boon²⁵ that I may bring²⁶ prosperity²⁸ unto³¹ the
creatures³³ of Ahura Mazda³⁲ (and) #the increase of cattle²⁹ @and
immortality³⁶ unto³⁸ the creatures⁴⁰ of Ahura Mazda³⁹.

(10) $Uta⁴¹ azem⁴² apa-barāni⁴³, va⁴⁴ shudhemcha⁴⁵
tarshnemcha⁴⁶ hacha⁴⁷ Mazdāo⁴⁸ dāmabyō⁴⁹, uta⁵⁰ azem⁵¹
apa-barāni⁵², va⁵² zaurvāmcha⁵⁴, merethyūmcha⁵⁵ hacha⁵⁶
mazdāo dāmabyō⁵⁸, uta⁵⁹ azem⁶⁰ apa-barāni⁶¹, va⁶²
gerememcha⁶³ vātem⁶⁴ aotemcha⁶⁵ hacha⁶⁶ Mazdāo⁶⁷
dāmabyō⁶⁸, hazangrem⁶⁹ aiwi-gāmanām⁷⁰.

(10) Also⁴¹ I⁴² may take away⁴³ (or remove) both⁴⁴ hunger⁴⁵ and

* Dr. Geldner takes this paragraph in the verse form of six lines.
# I have taken the words 'fshaoni vāthwa' as nouns in the Dvandva
Compound. Also the word 'fshaoni' occurs as an adjective, meaning prosperous,
'fat'.
@ For comparison, see Āvān yasht para 26th where the King Jamshed prays
for destroying the power and the prosperity of the daevas.
$ Dr. Geldner takes this paragraph in the verse form of 10 lines.
thirst⁴⁶ from⁴⁷ the creatures⁴⁹ of Ahura Mazda⁴⁸; Also⁵⁰ I may take away⁵² 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.


Yenghe hátām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā, yāonghāmchā tánschā táoschā yazamaide.


(13) Tām¹ yazata² Vīśō³ puthrō⁴ Āthwyānōish⁵, vīśō⁶ sūrayāo⁷ Thraētaono⁸, upa⁹ varenem¹⁰ chathru-gaoshem¹¹, satem¹² aspanām¹³ hazangrem¹⁴ gavām¹⁵ baēvare¹⁶ anumayanām¹⁷, uta¹⁸ zaothrāo¹⁹ frabarō²⁰.

(13) Thraētaona, the son⁴ of Athwya⁵ family³ of the valiant⁷ race⁶

* i.e. Dravāspa yazata granted the boon asked by the King Jamshed; For its translation see paras 5-6 of this yasht.

# For its translation, see paragraphs first and second of this yasht.
who is the bearer of libations, worshipped her (i.e. Dravāspa) in the four *cornered* Varena-Gilan, city with hundred horses, thousand oxen and ten thousand small animals (and prayed for the boon as).

(14) Dazdi me vanguhi sēvishte Dravāspe tat āyaptem, yat bavāni aiwi-vanyāo azīm Dahākem thri-zafanem, thri-kameredhem, khshvash-ashīm, hazangra-yakhshtīm, ash-aojanghem, daēvīm drjēm, aghem gaēthāvyō drvantem, yām ash-aojastemām drujem fracha kerentat angrō manyu yām astvātīm gaēthām, mahrkāi ashahe gaēthanām. Uta he vanta azāni Savanghavāchi arenavāchi, yōi hcn kehrpa sraēshtā zazātēe gaēthāichā, yōi abdōteme.

(14) O good! (and) most beneficent Dravāspa! grant me thou this boon that I may overcome (subdue) the Azi-Dahak, three-jawed, three-skulled, six-orbed, of a thousand wiles, very strong devillish Druj, who is harmful, wicked for (these) countries. Whom Angra Mainyu created as by far the strongest Druj on (this) material world for the destruction of the worlds of righteousness. Moreover I may release (or give salvation) to his two wives Shehernaz and Aranvāz who are the fairest of the bodies amongst the women of (this) world, (and) who (are fallen) in the deepest cavern.

(15) Dathat ahmāi tat avat āyaptem Dravāspa Sūra Mazdadhāta ashaoni thrāthri, zaothrō-barāi aredhrāi yazemnāi

* Or of four parts or four-gated; see Vendidad Fargard I. 18.
# Shehernaz and Aranvāz 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 Darmasteter have regarded them as the daughters of King Jamshed.
@ For comparison of paras 13-14, see Āvān yasht, paras 33-34.
jaldhyantāī, dāthris āyaptem. Ahe raya khvarenahghachā, tām yazāī surunvata yasna, tām yazāī huyashta yasna, Dravāspām sūrām Mazdaḥātām ashaonīm. zaothrābyō Dravāspām sūrām Mazdaḥātām ashaonīm *yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēi-
byascha vāghzibyō.

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

(Kardā 4th) (16) Dravāspām sūrām Mazdaḥātām 
ashaonīm yazamaide; drvō-pasvām, drvō-staorām, drvō-
urvathām, drvō-aperenāyukām, pouru-spakhstīm dūrāt, 
pathana khvāthrvana dareghō-hakhedhrayana, yukhta-
aspām, varetō-rathām, khvanat-chakhrām, fshaonīm, 
marezām, amavaitīm, huradhām, khvā-saokām, 
bāeshazayām, drvō-stāītīm, drvō-varetām avanghe narām 
ashaonām.

(17) Tām¹ yazata² Haomō³ Frāshmish⁴ baēshazyo⁵, 
srīrō⁶, khshathryō⁷, zairi-dōithrō⁸, barezishte⁹ paiti¹⁰ 
barezahi¹¹ Haairaihyo¹² paiti¹³ Barezayāo¹⁴, āt¹⁵ hīm¹⁶ 
jaidhyat¹⁷ avat¹⁸ āyaptem¹⁹.

(17) Haomā³, the prosperity-bringer⁴, the healing⁵, the beau-
tiful⁶, 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 Dravāspē²⁴ tat²⁵ 
āyaptem²⁶, yatha²⁷ azem²⁹ bandayeni²⁹ mairīm³⁰ Tūrīm³¹ 
Frangrasyānem³², uta³³ bastem³⁴ vādhayeni³⁵, uta³⁶ bastem³⁷ 
upanayeni³⁸ bastem³⁹ Kavōish⁴⁰ Haosravanghahe⁴¹, janāt⁴² 
tem⁴³ Kava Haosrava⁴⁴, pasne⁴⁵ varōish⁴⁶ Chaēchistahe⁴⁷

* i.e. Dravāspa yazata granted the boon asked for by King Faredoon. For 
its translation, see paras 5-6 of this same yasht.
# For its translation, see para first and second of this yasht.
(jafrahe\textsuperscript{48} urvyāpāhe\textsuperscript{49}, puthrō\textsuperscript{50} kaēna\textsuperscript{51} syāvarshānāi\textsuperscript{52} zurō-jatahe\textsuperscript{53}, narahe\textsuperscript{54}, Aghraērathahecha\textsuperscript{55} Naravahe\textsuperscript{56}.

(18) O good\textsuperscript{22} (and) most beneficent\textsuperscript{23} Dravāspa\textsuperscript{24}! do thou grant\textsuperscript{20} me\textsuperscript{21} this\textsuperscript{25} boon\textsuperscript{26}, that\textsuperscript{27} I\textsuperscript{28} may bind\textsuperscript{29} the murderous\textsuperscript{30} (or cruel) Turānian Afrāsyāb\textsuperscript{32}, and\textsuperscript{33} may drag\textsuperscript{35} (him) bound\textsuperscript{34}, and\textsuperscript{36} bring\textsuperscript{38} him before (the King) Kaikhousrou\textsuperscript{40-41}, (so that) he may kill\textsuperscript{42} him\textsuperscript{43} (i.e. Afrasyab) on the other side\textsuperscript{45} of the lake\textsuperscript{46}, Chaechasta\textsuperscript{47}, broad-watered\textsuperscript{49} and deep\textsuperscript{48}.

Explanation :- As to why he kills him a note is given below).

The son\textsuperscript{50} (i.e. Kaikhousrou) (may kill Afrāsyāb) in revenge\textsuperscript{51} of Syāvakshsh\textsuperscript{52} killed by violence\textsuperscript{53} and in revenge\textsuperscript{51} of the hero\textsuperscript{54} Aghracras\textsuperscript{55} of "Naru race\textsuperscript{56}.

(19) Dathat ahmāi tat avat āyaptem Dravāspa Sūra Mazdadhatā ashaoni thrāthri, zaothrō-barāi aredhṛāi yazemnāi jaidhyantāi, dāthrish āyaptem. Ahe raya khvarenanghacha, tām yazāi surunvata yasna, tām yazāi huyashta yasna, Dravāspám sūrām Mazdadhatām ashaonīm. zaothrābyō Dravāspám Surām Mazdadhatām ahaonīm @yazamaide. Haomayō gava baresmana, hizvō-danghangha, mānthrachā vachacha shyaothnachā, zaothrābyascha arshukhđhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, 
Mazdāo Ahūrō vaēthā ashāt hachā, 
yāonghmēchā tānschā tāoschā yazamaide.

* This fact agrees to a greater extent with the matter occurring in the Shāhnāmā. It is written there that when a cainting man, Haoma was offering prayer on the mountain, having seen Afrāsyāb hidden there, carried him bound to King Kaikhousrou.

# 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.

@i.e. Dravāspa yazata granted the boon asked for by Haoma. For its translation. see paras 5-6 of this yasht.

(21) Tām1 yazata2 arsha3 airyanām4 dakhyunām5 khshathrāi6 hankeremo7 Haosrava8, pasne9 varōish10 Chaēchistahe11 jafrahe12 urvyāpahe13, satem14 aspanām15, hazangrem16 gavām17, baēvare18, "anumayanām19 uta20 zaothrām21 frabarō22.

(21) The bearer22 of libations21 the manly3 (King) Kaikhosrou8, @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 lake16 Chaēchasta11, (and) broad-watered13 and deep17.

(22) Dazdi23 -me24 vanguhi25 ūvishte26 Dravāspe27 tat28 āyapetu29, yatha30 azēm31 nijnāni32 mairīm33 Tūrīm34 Frahgrasyānem35 pasne36 varōish37 Chaēchistahe38 jafrahe39 urvyāpahe40, puthre41 kaēna42 Syāvarshānāt43, zurō-jatahe44 narahe45, aghraērathāheche46 naravahe47.

(22) O good25 (and) most beneficent26 Dravāspa27! grant me thou23 this28 boon29 that30 I may kill32 the murderous33 Turānian34 Afrāṣyāb35 on the other side36 of the lake37 Chaēchasta38, broad-watered40 and deep39

Explanation: - As to the matter why I kill him is stated below).

* For its translation see first and second paragraphs of this yasht.
# Except the last three words this para occurs in para 49 of Āvān yasht.
@i.e. the merger of all countries under the control of Iran into one sovereignty.
$ Dr. Geldner takes this paragraph into verse form of 9 lines.
† Darmesteter translates ‘urvyāpa, uruyāpa’ by “of salt waters”.
(I who am) the son\(^1\) (of Syavakhshi) may kill that murderous Afrasyab in revenge\(^2\) of Syavakhsh\(^3\) killed by violence\(^4\) (and) in revenge\(^2\) of hero\(^5\) Aghrerash\(^6\) of Naru race\(^7\).


Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahuro vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.


(25) Tām\(^1\) yazata\(^2\) yō\(^3\) ashava\(^4\) Zarathushtrō\(^5\), Airyene\(^6\) Vaējahi\(^7\) vanghuyāo\(^8\) Dāityayāo\(^9\) Haoma\(^10\) yō\(^11\) gava\(^12\) baresmana\(^13\) hizvō-danghangha\(^14\), mānthracha\(^15\) vachacha\(^16\) shyaothnacha\(^17\) zaothrābyascha arshukhdhaēbiyascha vāghzibyō\(^20\), āat\(^21\) hīm\(^22\) jaidhyat\(^23\) avat\(^24\) āyaptem\(^25\).

(25) (Prophet) Holy\(^4\) Zarathushtra\(^5\) worshipped\(^2\) her\(^1\) (i.e. Dravāspa) in the Airyan Vaēja\(^6\) (on the banks) of the River Veh Dāitya\(^8\) with Haoma\(^10\) mixed with the milk\(^12\) (and) Baresman\(^13\),

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* For the explanation of this paragraph, see Karda 4th of this yasht.
# i.e. Dravāspa yazata granted the boon asked by King Kaikhousrou. For its translation, see paras 5-6 of this yasht.
@For its translation, see first and second paragraphs of this yasht.
$ Here Dr. Geldner has adopted the reading “haomayō”, but it is not correct.
and with the wisdom of the tongue coupled with thought, word and deed and with truthful utterances for libations, and asked of this boon.

(26) Dazd瑞 me vangušē sēvishtē Dravāșpe tat āyaptem, yatha azem hāchayene, vanguhim āzātām Hutaosām, anumatē daēayāo anukhtē daēnayāo, anvarshtē daēnayāo, yā me daēnām Mazdayasnīm, zarascha dāt apāecha aotāt yā varezānāi vanguhim dāt frasastīm.

(26) O good (and) most beneficent Dravāspa! do thou grant this boon that I may lead the good nobly born Hutaosa to think speak and act in conformity with the Religion. (And) (who) (i.e. Hutaosa) may set (her) heart upon my Mazda-worshipping Religion and may make known her wish; besides she may (i.e. Hutaosa) admonish 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 surunvata yasna, tām yazāi huyashta yasna, Dravāspām

* Dr. Geldner takes this para in verse-form of 10 lines; each line ends with comma (,).

# Hutaosa is the wife of King Gushtasp. In the Shah Nama she is called ‘Ketayun’.

@ 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.

$ Apāecha’ - root up = Sanskrit ap = to wish, to desire.

† ‘Aotāt’ - root vat = Sanskrit vad = to speak, to announce; imperfect subjunctive.

♀ Or he may give good renown to my (prophetic) work. For comparison, see stanza 7 of yasna Há 49.
sūrām Mazdadhātām ashaonīṁ. zaothrābyō Dravāspāṁ surām Mazdadhātām ashaonīṁ *yazamaide. Haomayō
gava baresmana, hizvō-danghangha, mānthracha vachacha
shyaothnacha, zaothrābyascha arshukhdhaēibyascha
vāghzhīyō.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahūrō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(Kardā 7th) (28) Dravāspāṁ sūrām Mazdadhātām
ashaonīṁ yazamaide; drvō-aspām, drvō-staurām, drvō-
urvathām, drvō-apernāyukām, pouru-spakhśhtim dūrāt,
pathana kḥvāthravana dareghō hakhedhrayana. Yuktha-
aspām vareṭō-rathām, khvanat-chakhrām, fshaonīm,
marezām, amavaitīm, huraodhām, khvāsaokām,
bāshhazyām, drvō-stāitīm, drvō-varetām avanghe narah
*ashaonām.

(29) Tāmī yazata2 bereazedhish3 Kava4 Vishtāspō5
pasne6 āpō7 Dāityayāo8, satem9 aspanām10, hazangrem11
gavām12, baēvare13 anumayanām14, uta15 zaothrām16
frabarō17.

(29) The bearer17 of libations16 Kay4 Vishtaspa5 of exalted
@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 azānī26 peshane27 ashta28
aurvanto29, viśpa-thaurvō-astōish31, puthrō32 viśpa33 -
thaurvō34, urvi35-khaodhō36, urvi37 - varethrō38, stvi39-
manōthris39, yenghe41 haptcha42 sata43 ushtranām44
jainyāvarat45, pascha46 khvīdhahe47 yatha48 azānī49
peshane50 mairyehe51 Khyoanahē52 Arejat-aspahe53,
yatha54 azānī55 peshane56 darshinikahe57 daēvayasnahe58.

* i.e. Dravāspa yazata granted the boon asked by the Prophet
Zarathushtra. For its translation, see paras 5-6 of this yasht.
# For its translation, see first and second paras of this yasht.
@i.e. Liberal-hearted; or far-sighted, far-seeing, noble“Of noble lineage”
(Harlez). “tall” (Darmesteter).
(30) O good\(^{20}\) (and) most beneficent\(^{21}\) Dravāspa\(^{22}\) do thou grant\(^{18}\) me\(^{19}\) this\(^{23}\) boon\(^{24}\) that\(^{25}\) I may drive away the eight\(^{28}\) warriors\(^{29}\) in the battle: (1) Vispa-thaurvo-asti\(^{30-31}\), (2) the son\(^{32}\) of Vispa-thaurva\(^{33-34}\), (3) Urvī-khaodha\(^{35-36}\), (4) Urvī-verethra\(^{37-38}\), (5) Stvi-manothri\(^{39-40}\), whose\(^{41}\) seven\(^{42}\) hundred\(^{43}\) camels\(^{44}\) follow\(^{45}\) him; I may drive him away\(^{49}\) in battle\(^{50}\), (6) the excited\(^{47}\) (and) murderous\(^{51}\) Khyagon\(^{52}\) (as well as) (7) Arjāspa\(^{53}\); also\(^{54}\) I may drive away\(^{48}\) # (8) the idol-worshipper\(^{48}\) Darshinika\(^{57}\).

(31) Uta\(^{60}\) azem\(^{61}\) nijanāni\(^{62}\) Tāthravantem\(^{63}\) duz-dāenem\(^{64}\), uta\(^{65}\) azem\(^{66}\) nijanāni\(^{67}\) Spinjaurushkem\(^{68}\) daēvayasnam\(^{69}\), uta\(^{70}\) azem\(^{71}\) fraourvaēsayeni\(^{72}\) Humaya\(^{73}\) Varedhakānāmcha\(^{74}\), Khvyaonyehecha\(^{75}\) danghāvō\(^{76}\), uta\(^{77}\) azem\(^{78}\) nijanāni\(^{79}\) Khvyaoninām\(^{80}\) dakhyunām\(^{81}\), panchasaghñāi\(^{82}\) sataghñāishcha\(^{83}\), sataghñāi\(^{84}\) hazanghragnāishcha\(^{85}\), hazanghragnāi\(^{86}\) baēvareghnāishcha\(^{87}\) baēvaregnāi\(^{88}\) ahākhshtaghnāishcha\(^{89}\).

(31) I\(^{61}\) may smite\(^{62}\) also Tāthravant\(^{63}\) of the wicked faith\(^{64}\) and the daeva-worshipper\(^{69}\) Spinjaurushka\(^{68}\), and\(^{70}\) may introduce\(^{72}\) good laws\(^{73}\) (or wise code of laws\(^{73}\)) into the countries\(^{76}\) of Varedhaka\(^{74}\) and of Khvyaonya\(^{75}\).

* Professor Harlez.

# 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-khaodha, urvi-varethra, stvi-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-aurvanta, the son of Vispa-thaurvō-asti, the all-afflicting, .... and the attacks of those seven hundred camels with plundered goods behind him".

@Prof. Darmesteter gives some explanation about this: - The Khvyaonas seem to have been the Chionites, a bellicose tribe near the land of Gilan, often at war with the first Sassanides.
Moreover⁷⁷, ¹⁷⁸ may *smite⁷⁹ (the people) of the Khvyaonian⁸⁰ countries⁸¹, fifties⁸² and hundreds⁸³, hundreds⁸⁴ and thousands⁸⁵, thousands⁸⁶ and ten thousands times⁸⁷ ten thousands⁸⁸ and innumerable⁸⁹.


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

(To recite in Bāz) Ahura Mazda Khodāe awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste sehān, oem behedīn māzdayasnān āgāhī āstavāni nekī rasānād; sedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemchā vahmemchā aojascha zavarecha afrīnami, Dravāspayao Sūrayāo Mazdadhātayāo ashaonyāo®. Ashem Vohū 1.

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.

* This Seventh Kardā except slight difference corresponds to the 9th Kardā of Arshisvangh yasht.

# i.e. Dravāspa yazata granted the boon asked by the King Gushtasp; for its translation, see paras 5-6 of this yasht.
Ahmáí raēsheha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.


(Facing the south, recite) Dādāre gehān dīne Māzdayasnī dāde Zarthsushtī. Nemase-te ashāum sēvishte Aredvi Sīra Anāhīte.ashaone Ashem Vohū 1.

Nemō urvair vanguhi Mazdadhāte ashaone Ashem Vohū 1.


**SAROSH YASHT HĀDOKHT** *


Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Sarosh asho, tagī, tan-farmān, shekaftāzīn, zīn-avzār, sālāre dāmāne Ahura Mazda berasād. Az hamā gunāh patet pashmānānum; az harvastān dushmāta duzhukhta duzhvarshta, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravāni geti minōānī, okhe avākhsh pashmān pa sē gavashnī pa patet hom. Khshnaothra

* i.e. Sarosh yasht given in the twentieth Nask called Hādokht.
Ahurahe Mazdāo, tarōidēte angrahe mainyēush; haithyā-varshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohû 3. Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Sraoshahe ashyehe, takhmahe, tanu-mānthrahe, darshi-draosh, āhuiyēhe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashātchith hacha frā ashava vīdhvāo * mraotū.

(Kardā 1st) (1) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Nemō¹⁰ vohū¹¹, nemō¹² vahishtem¹³, Zarathushtra¹⁴, gaēthābyō¹⁵. (2) Tat¹⁶ dravatō¹⁷ drvatām¹⁸ urvatō¹⁹ paiti-dāreshta²⁰; tat²¹ dravatō²² dravaityaōscha²³ ashi²⁴, ushi²⁵ karena²⁶, gava²⁷, dvarethra²⁸, jafare derezvān³⁰ pairi-urvaeshtem³¹. Yat³² nemō³³ vohū³⁴ adhavim³⁵ atbaēshem³⁶ naire³⁷ hām-varetish³⁸, drujō³⁹ vārethma⁴⁰ dāreshta⁴¹.

(1) We praise⁹ the holy⁶ Sarosh¹ 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 ° far away from wicked intention³⁶ (is) a protection³⁸, a shield⁴⁰ against the druj³⁹.

* For the translation and explanation, see Sarosh Bāz, pages 14-16-
# Original meaning is “Benevolent” and not “malevolent” or away from prejudices.
(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) The holy Sarosh (yazata)¹ (is) the nourisher⁴ of the poor³, and (is) victorious⁶ smiting⁸ the druj⁷; He¹² (who) is the most righteous¹⁰ man⁹ pronouncing⁸ words of blessing¹¹ (or the Holy¹⁶ Spell¹⁵) (is) driving away the most¹⁹ the invisible¹⁷ *druj¹⁸. Amongst (all) prayers²¹ (the prayer called) Ahunavar²⁰ (is) the most victorious²²# (very efficacious) word²⁴ (i.e. the Hymn of Ahuna Vairyta)

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* 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 Ardibeheesht yasht, pages 195-196.

# If we take the word yāhi as locative singular of yāh instead of taking as an adjective nominative singular of yāhin, its meaning can be “in the work”.
The Religion\textsuperscript{27} of Mazda-worship\textsuperscript{26} as well as\textsuperscript{34} the Law\textsuperscript{35} of Zarathushtra\textsuperscript{36} in all\textsuperscript{29} good things\textsuperscript{30}, and in all\textsuperscript{31} things containing the seed of righteousness\textsuperscript{32} (is) supporting the most\textsuperscript{33} righteousness-truth.

(4) Yascha\textsuperscript{1}, Zarathushtra\textsuperscript{2}, imat\textsuperscript{3} ukhdhem\textsuperscript{4} vachō\textsuperscript{5} fravaochāt\textsuperscript{6}, nā\textsuperscript{7} vā\textsuperscript{8} nāiri\textsuperscript{9} vā\textsuperscript{10}, asha-sara\textsuperscript{11} manangha\textsuperscript{12}, asha-sara\textsuperscript{13} vachangha\textsuperscript{14}, asha-sara\textsuperscript{15} shyaothna\textsuperscript{16}, masō\textsuperscript{17} vā\textsuperscript{18} āpō\textsuperscript{19} masō\textsuperscript{20} vā\textsuperscript{21} thwaēshō\textsuperscript{22} khshapō\textsuperscript{23} vā\textsuperscript{24} tāṭhrayāo\textsuperscript{25} aipi-dvānarayāo\textsuperscript{26}, apām\textsuperscript{27} vā\textsuperscript{28} nāvayanām\textsuperscript{29} paltī\textsuperscript{30} peretūsh\textsuperscript{31}, pathām\textsuperscript{32} vā\textsuperscript{33} paitī\textsuperscript{34} vicharanāo\textsuperscript{35}, narām\textsuperscript{36} vā\textsuperscript{37} ashaonām\textsuperscript{38} hanjamanāish\textsuperscript{39}, drvatām\textsuperscript{40} vā\textsuperscript{41} dāvyayasanām\textsuperscript{42} handhvaranāish\textsuperscript{43}, (5) kahmi kahmichit\textsuperscript{44} vā\textsuperscript{45} aipyanām\textsuperscript{46}, kahmi kahmichit\textsuperscript{47} vā\textsuperscript{48} arathyanām\textsuperscript{49} thwaēshō\textsuperscript{50} bivivāo\textsuperscript{51}; nōit\textsuperscript{52} dim\textsuperscript{53} yava\textsuperscript{54} anghe\textsuperscript{55} ayān\textsuperscript{56}, nōit\textsuperscript{57} angho\textsuperscript{58} khshapō\textsuperscript{59}, dravāo\textsuperscript{60} zaretō\textsuperscript{61} zaranumanō\textsuperscript{62} zazarānō\textsuperscript{63}, ashibya\textsuperscript{64} ava-spashtichina\textsuperscript{65} avī\textsuperscript{66} ava-spashnao\textsuperscript{67}; nōit\textsuperscript{68} gadhahe\textsuperscript{69} vazō-vānthvyehe\textsuperscript{70} tbaēshō\textsuperscript{71} frāshtichina\textsuperscript{72} frashnuyāt\textsuperscript{73}.

(4) O Zarathushtra\textsuperscript{2}! Whoso ever\textsuperscript{1}, a man\textsuperscript{7} or\textsuperscript{8} a woman\textsuperscript{9} should pronounce\textsuperscript{6} this\textsuperscript{3} hymn\textsuperscript{5} of prayer\textsuperscript{4} (i.e. Ahunavar) with holy thought\textsuperscript{12}, word\textsuperscript{14} (and) extremely holy\textsuperscript{15} deed\textsuperscript{16}.

Explanation :- (On what occasion should he recite is stated below).

Either\textsuperscript{16} on high\textsuperscript{17} waters\textsuperscript{19} or\textsuperscript{21} in great\textsuperscript{20} fear\textsuperscript{22} (or *in terror\textsuperscript{27}).

* In the enterprise’. Taking in this sense, the translation of the sentence is (That) truthful word (i.e. the Hymn of Ahuna Vairya) (is)\textsuperscript{9} most victorious in every enterprise.” The root of the word yahi is yah = Sanskrit yas = to try, to endeavour.

* If we take ‘thwaēshō’ equivalent to the Sanskrit tvisha (i.e. to shine, to glitter), the meaning of ‘masō vā thwaēshō’ will be or “at the time of great brilliance”, i.e. to say, when streaks of lightning take place.
or in the dark night overcast with mist, on the bridge of canal (or river) waters, over the zigzag paths of the roads, or in the assemblies of the holy men, or in the gatherings of wicked persons, demon worshippers, (5) or at any (calamity), at any (bad period)*, if anyone (would have fallen) into dangers (or get) terrified, (and if he would recite Ahunavar with true faith), on that day (or) on that night (i.e. at the time when he recites) (any) wicked, oppressor, tormentor (or) doer of injury cannot see him with his two eyes; (and) the malice of the robbers of a strong clique cannot reach him (that reciter of Ahunavar).

(6) Imatcha, Zarathushtra, imat ukhdhem vachō framrūyāo, yat ājasāt, keresascha, gadhōtūshcha, daēvēshcha handvaremna; āat dravatām daēvayasnanām, yātushchā yātumātām; pairikāoscha pairikavatām tbaēshō frateresān fradvarān nyāonchō daēva nyāonchō daēvayāzō, zafare ava-gēurvayān atha ráreshyantō.

(7) Yathacha pasush-haurvāonghō, aētat sraoshem ashīm pairi-barāmaide, yim ashavanem

* 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).

# ‘Arathya’ = bad event or ill-omenous event (Prof. Justi and Harlez); Prof. Darmesteter translates it, “by law, commandment of the religion, doctrine”.

@ the thief who carries away the herd of cattle. (Prof. Harlez and Darmesteter).
verethrajānem, aētat Sraoshem ashīm fra-yazāmaide, yim ashavanem verethrajānem humatāishcha hükhtāishcha hvarshtāishcha.

(6) O Zarathushtra! thou shouldst recite this (hymn) too, nay this song of praise (i.e. Ahunavar), (so that) when enemies of the religion, the gang of brigands and demons come up rushing together, (and) when malice of the wicked ones and the daeva-worshippers, the wizards, those addicted to sorcery, the witches (or anyone) of the adherents of the pairikas frighten (thee, O Zarathushtra!) rush forward to thee, (then by reciting that hymn) the demons demon-worshippers are destroyed and the mouths of those who inflict wounds get closed, thus.

(7) Just as we keep around the Pasush-harun (i.e. the dogs that protect the cattle), the same way We praise (or we worship) Sarosh (yazata) the holy who is righteous (and) victorious, with good thoughts, good words and good deeds.

(8) @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, verethrajāv Sraoshō ashyō.

(9) Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūstemō. Vispa sravāo Zarathushtri yazamaide. Vīspacha hvarshta.

* i.e. wicked men cannot succeed in their wicked motives.
# 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 Sraosa yazata for our care.
@ Dr. Geldner takes the entire paragraph 8th in verse form of nine lines. Every line ends with comma (,) and full-stop (.).
shyaontha\textsuperscript{50} yazamaide\textsuperscript{51}, varshtacha\textsuperscript{52} vareshyamnacha\textsuperscript{53}.

Yenghe hātām āat yesne paiti vanghō,
Mzdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(8) On account of his\textsuperscript{4} (Sarosh’s) splendid\textsuperscript{2} and glory\textsuperscript{3}, on account of his\textsuperscript{4} courage\textsuperscript{5} and victory\textsuperscript{6}, on account of his\textsuperscript{7} fame\textsuperscript{8} I worship\textsuperscript{11} him with the famous\textsuperscript{12} yasna\textsuperscript{13} amongst the yazatas\textsuperscript{9}. (We worship) Sarosh (yazata) the holy\textsuperscript{15}, and the exalted\textsuperscript{19} *Ashi-Vangui\textsuperscript{17-18} and the beautiful\textsuperscript{16} (messenger called) *Neryosangha\textsuperscript{20-21} with libations\textsuperscript{16}. May the victorious\textsuperscript{27} Sarosh\textsuperscript{28} (yazata) the Holy\textsuperscript{29} come\textsuperscript{25} unto\textsuperscript{23} us\textsuperscript{24} for help\textsuperscript{26}! (9) We worship\textsuperscript{35} the exalted\textsuperscript{34} Lord\textsuperscript{33} who\textsuperscript{26} (is) Ahura Mazda\textsuperscript{37}, who\textsuperscript{38} (is) the highest\textsuperscript{40} in holiness\textsuperscript{39} and who\textsuperscript{41} (is) most helpful\textsuperscript{43} in holiness\textsuperscript{42}. We praise\textsuperscript{47} all\textsuperscript{44} the sacred verses\textsuperscript{45} of (the Prophet) Zarathushtra\textsuperscript{46}. We praise\textsuperscript{51} all\textsuperscript{48} well-performed\textsuperscript{49} deeds\textsuperscript{50} (which) have been performed\textsuperscript{52} and (which) shall be performed hereafter\textsuperscript{53}.

(Kardā II) (10) Sraoshem\textsuperscript{1} ashīm\textsuperscript{2} huraodhem\textsuperscript{3} vere-thrājanem\textsuperscript{4} frādat-gaēthem\textsuperscript{5} ashavanem\textsuperscript{6} ashahe\textsuperscript{7} ratūm\textsuperscript{8} yazamaide\textsuperscript{9}. *Yō\textsuperscript{10} vananō\textsuperscript{11} kayadhahe\textsuperscript{12}, yō\textsuperscript{13} vananō\textsuperscript{14} kāidhyehe\textsuperscript{15}, yō\textsuperscript{16} janta\textsuperscript{17} daēvayāo\textsuperscript{18} drujō\textsuperscript{19}, asha-ojānghō\textsuperscript{20} ahūm-merenchō\textsuperscript{21}; yō\textsuperscript{22} hareta\textsuperscript{23} aiwyākhshtachā\textsuperscript{24}, vīspayāo\textsuperscript{25} fravōish\textsuperscript{26} gaēthayāo\textsuperscript{27}, (11) Yō\textsuperscript{28} anavanghabdennō\textsuperscript{29} jaēnangha\textsuperscript{30}, nipāiti\textsuperscript{31} Mazdāo\textsuperscript{32} dāmān\textsuperscript{33}; yō\textsuperscript{34} anavanghabdennō\textsuperscript{35} jaēnangha\textsuperscript{36}, nish-haurvaiti\textsuperscript{37} Mazdāo\textsuperscript{38} dāmān\textsuperscript{39}. Yō\textsuperscript{40} vīspem\textsuperscript{41} ahūm\textsuperscript{42} astvantem\textsuperscript{43}, eredhwa\textsuperscript{44} snaiithisha\textsuperscript{45} nipāiti\textsuperscript{46}, pascha hū frāshmod-ātīm\textsuperscript{47}. (12) Yō\textsuperscript{48} nōit\textsuperscript{49} paschaēta\textsuperscript{50} hushkhvafa\textsuperscript{51}, yat\textsuperscript{52} mainyū\textsuperscript{53} dāmān\textsuperscript{54} daidhiṭem\textsuperscript{55},

* Ashishvangh is the yazata presiding over truthfulness, piety and wealth; Neryosangh is, like Sraoasha, the Messenger of the Creator Ahura Mazda.

# Dr. Gelner 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.
yascha⁵⁶ Spentō Mainyunsh⁵⁷ yasha⁵⁸ angrō⁵⁹; hishārō⁶⁰ ashahe⁶¹ gaēthāo⁶². Yō⁶³ víspāish⁶⁴ ayāncha⁶⁵ khshafnascha⁶⁶ yūidhyeti⁶⁷ māzaneyaēibys⁶⁸ hadha⁶⁹ daēvaēibyō⁷⁰ (13) Hō⁷¹ nōit⁷² tarshto⁷³ frānāmaite⁷⁴ thwaēshāt⁷⁵ parō⁷⁶ daēvaēibyō⁷⁷ frā ahmāt⁷⁸ parō⁷⁹ vispe⁸⁰ daēva⁸¹ anusō⁸² tarshta⁸³ nemente⁸⁴, tarshta⁸⁵ temanghō⁸⁶ dvarente⁸⁷

(10) We praise⁹ Sarosh (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 (Sarosh yazata) is the smiter¹⁷ of the devilish¹⁸ druj¹⁹, extremely strong²⁰ (and) destroyer of the world²¹; (and) who²² (is) the thriver²³ and watcher²⁴ of the entire²⁵ * progress²⁶ of the world²⁷. (11) Who²⁸ never falling asleep²⁹ guards³⁰ with vigilance³¹ the creatures³² of Ahura Mazda³³; who⁴⁰ guards⁴⁶ the entire⁴¹ corporeal⁴² world⁴³ with weapon⁴⁵ uplifted⁴⁶ (i.e. held in hand)⁹ after the setting of the sun⁴⁷. (12) Who⁴⁸ (i.e. Sarosh yazata) is never sleeping⁵¹ ever since the day when⁵² the two Spirits⁵³ - the Spenā-Mino⁵⁷ and the Āŋgra-Mino⁵⁹ - created⁵⁵ (all) creations⁵⁴. (Who is) the protector⁶⁰ of the world⁶² of righteousness⁶¹. Who⁶³ fights⁶⁷ against⁶⁹ the demons⁷⁰ of Māzandarān⁶⁸ 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 stricken with terror⁸³ bow down⁸⁴ (to him) against their will⁸², (and) terror-stricken⁸⁵ run away⁸⁷ into darkness⁸⁶.

* If we consider the word 'fravolsh' 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.

# after midnight (Darmesteter).

@Under the chieftainship of the Creator Ahura Mazda, and by His command the two spirits, Spenā-Mino and Āŋgra-Mino carry on some work pertaining to this world. For further details, see Zartosht Nāmun, Chapter 4, published by Sheth K.R. Camaji.
Ahe raya khvarenanghacha, anghe ama verethraghanacha, ahe yasna yazatanāṃ tem yazāī surunvata yasna; Sraoshem ashīm zaothrabyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashīyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashāhe apanōtemō, yō ashāhe jaghmūśtemō. Vispa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha *vareshynmacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahūrō vaēthā ashāt hachā,
yāonghamchā tānschā tāoschā yazamaide.


(14) We praise⁹ the beautiful⁵, the victorious⁴ bringing-prosperity to the world⁸ and holy⁶, Sarosh (Yazata) the righteous², (who is) the Lord⁸ of righteousness⁷, and (is) the *watcher¹⁴ (from the onslaughts and from the malice) of the drujo¹³ with friendship¹¹ and advice¹². The Bountiful Immortals¹⁷ (created) by the Most Beneficent One¹⁵ (i.e. Ahura Mazda) @afford protection on¹⁸ the seven regions¹⁹ of the earth²⁰. Who²¹ (is) the teacher of the religion²² for the Faith²³, (and) Holy²⁸ Ahura Mazda²⁷ taught²⁶ the religion²⁵ to him²⁴.

* For the translation of this entire paragraph, see pages 270-271 of this yasht.

# Or alternately:- Who (i.e. Sraoshayazata) (having opposed) the druji is the protector of friendship and peace.

@Originally this verb is imperfect subjunctive.

$ Hoshedarbāmī, Hoshedarmāh and Soshyos (Pahlavi) Darmesteter.

Yenghe hätām āat yesne paiti vanghō, Mazdāo Ahurō vaṃthā ashat hachā, yāonghāmchā tānschā tāoschā Yazamaide.

(Kardā IV) (15) Yathā Ahū Vairī 1. Sraoshem¹ ashīm² huraodhem³ verethrajānem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yim¹⁰ dathat¹¹ Ahurō Mazdāo¹² ashava¹³ aēshmahe¹⁴ khravī-draosh¹⁵ hamaēstärem¹⁶ ākhshētīm¹⁷ hāmvāintīm¹⁸ yazamaide¹⁹, pareshtascha²⁰ mravāyāoscha²¹ hamaēstärā²².

(16) Hakhyā²³ Sraoshəhe²⁴ ashyehe²⁵, hakhyā²⁶ Rashnaosh²⁷ razishtahe²⁸, hakhyā²⁹ Mithrahe³⁰ vourugøyanoitīših³¹, hakhyā³² Vātahe³³ ashaonō³⁴, hakhyā³⁵ Daēnayā³⁶ vanghvā³⁷ Māzdayasñoīših³⁸, hakhyā³⁹ Arshētō⁴⁰ frādat-gaēthāyō⁴¹ varedat-gaēthayō⁴² savōgaēthayō⁴³, hakhyā⁴⁴ Ashōiš⁴⁵ vanghvā⁴⁶, hakhyā⁴⁷ Chistōish⁴⁸ vanghvā⁴⁹, hakhyā⁵⁰ razishtayō⁵¹ Chistayā⁵², (17) Hakhyā⁵³ vīspaeshām⁵⁴ yazatanām⁵⁵, hakhyā⁵⁶ Māntrāhe Spentahe⁵⁷, hakhyā⁵⁸ dātahe⁵⁹ vidaēvahe⁶⁰, hakhyā⁶¹ dareghayā⁶² upayanayā⁶³, hakhyā⁶⁴ Ameshānām Spentaṇām⁶⁵, hakhyā⁶⁶ ahmākem⁶⁷ saoshyanām⁶⁸ yat⁶⁹ bipaitīṣhtanām⁷⁰ ashaonām⁷¹, hakhyā⁷² vīsplayō⁷³ ashaono⁷⁴ stōish⁷⁵.

(15) We praise⁹ the beautiful¹, victorious⁴, bringing-prosperity to the world⁵, holy⁶, Sarosh (yazata)⁴ the righteous² (who is) the Lord⁸ of righteousness⁷.

* For the translation of this paragraph, see pages 270-271 of this yasht.
whom 10 Holy 13 Ahura Mazda 12 created 11 as an opponent 16 (or rival 16) of (the demon) Aēsha 14 (armed with) terrible weapon 15. We praise 19 peace 17 (and) victorious strength 19 (which are) the two enemies 22 of war 20 and *enmity 21. (16) (We praise all of them, viz.) the friends 26 of Sarosh (yazata) 24 the holy 25 the friends 26 of the Most Just 28 Rashna 27 (yazata), the friends 32 of Meher (yazata) 30 of-wide-pastures 31, the friends 32 of the holy 34 Govād 33 (yazata), the friends 35 of the good 37 Mazda-worshipping 38 Religion 36, the friends 39 of Arshāt 40 (yazata), causing the world to increase 41 (prosper) and rendering it benefit, the friends 44 of Ashi-Vanguhi 45-46, the friends 50 of the most truthful 51 knowledge 52 (i.e. of the religious instruction). (17) (We praise or we worship) the friends 53 of all 54 the yazatas 55, the friends 56 of "Māntha Spenta 57, the friends 58 of anti-demonic 59 laws 59, the friends 61 of old traditions 63 of long duration 62, the friends 64 of the Amesa Spentas 65 - the Bountiful Immortals 65 the friends 66, of us 67 the benefactors 68 amongst the righteous 71 men 70, (and) the friends 72 of the entire 73 creation 75 of Holy 74 (Ahura Mazda).

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāi surunvata yasna, Sraoshem ashīm zaotrbābyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nā jamyāt avanghe verethrajāo Sraoshō

* Professor Darmesteter. The meaning of this word has not been ascertained.

# i.e. Sacred verses of Avesta. See Ardibehesht yasht, para 6th.

@Religious education, Religious studies, instruction (Spiegel and Justi);

the long- traditional teaching (Darmesteter).

$ 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; commonsense, 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.

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

(Kardā V) (18) Yathā Ahū Vairyō 1. Sraoshem1 ashīm2 huraodhem3 verethrājanem4 frādat-gaēthem5 ashvanem6 ashahe7 ratūm8 yazamaide9, paoirīmcha10 upememcha11 madhememcha12 fratememcha13 paoiryācha14 yasnā15 upamachā16 madhemachā17 fratemachā18.

(18) We worship⁹ the beautiful³, victorious⁴, bringing-prosper-
ity to the world⁵, (and) holy⁶, Sarosh¹ (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 Sarosh yazata hold good for
him. As regards the various kinds of yasna, the following explanation
is offered in the Pallavi version :- the foremost yasna is the yasna of
Navar : the highest yasna is that of Visparad; the middlemost 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
Sarosh yazata).

(19) Vīspāo¹⁹ Sraoshahe²⁰ ashyehe²¹ takhmahe²² tanu-
mānthrahe²³, takhmahe²⁴ hām-varetivatō²⁵ bāzush-
aojanghō²⁶ rathaēshētāo²⁷ kamaredhō-janō²⁸ daēvanām²⁹;
vanatō³⁰ vanaitišh³¹ vanaitivatō³², ashaonō³³ vanatō³⁴
vanaitiš³⁵ vanaintimcha³⁶ uparatātem³⁷ yazamaide³⁸;
yēmcha³⁹ sraoshahe⁴⁰ ashyehe⁴¹, yēmcha⁴² Arshōišh⁴³
yazatahe⁴⁴. (20) Vīspa⁴⁵

* For the translation of this paragraph, see pages 270 271 of this yasht.
nmána⁴⁶ Sraoshō-pāta⁴⁷ yazamaide⁴⁸, yenghādha⁴⁹
Sraoshō⁵⁰ ashyō⁵¹ frāyō⁵², fritō⁵³, paiti-zantō⁵⁴; nācha⁵⁵
ashava⁵⁶, frāyō-humato⁵⁷, frāyō-hūkhtō⁵⁸, frāyō-hvarshtō⁵⁹.

(19) (We extol) all¹⁹ (the triumphs) of Sarosh²⁰ (yazata) the
holy²¹, the brave²², the word-incarnate²³ (i.e. whose body even is the
Holy Māṇtha), the powerful²⁴ protector²⁵ mighty-armed²⁶, the
warrior²⁷ (and) the smiter of the skulls²⁸ of the daevas²⁹; (we extol) the
victories³¹ of (Sarosh yazata) the holy³³, the smiter³⁰, the smiter with
success³². We extol³⁸ the greatest³⁷ victory³⁶ which³⁹ is of the holy⁴¹
Sarosh (yazata)⁴⁰ and which⁴² (is) of *Arshtāt⁴³ 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) Kehrpes⁶⁰ Sraoshate⁶¹ ashyehe⁶² yazamaide⁶³;
kehrpes⁶⁴ Rashnaosh⁶⁵ razishtahe⁶⁶ yazamaide⁶⁷; kahrpes⁶⁸
Mithrahe⁶⁹ vouru-gaoyaoitōish⁷⁰ yazamaide⁷¹; kahrpes⁷²
Vātahē⁷³ ashaonō⁷⁴ yazamaide⁷⁵; kahrpes⁷⁶ daēnayāō⁷⁷
vanghuyāo⁷⁸ Māzdayasnōish⁷⁹ yazamaide⁸⁰, kahrpes⁸¹
Arshtātō⁸² frādat-gaēthayāō⁸³ varedat-gaēthayāō⁸⁴ savō-
gaēthayāō⁸⁵ yazamaide⁸⁶; kahrpes⁸⁷ Ashōish⁸⁸ vanghuyāo⁸⁹
yazamaide⁹⁰; kahrpes⁹¹ Chistōish⁹² vanghuyāo⁹³
yazamaide⁹⁴; kahrpes⁹⁵ razishtāyāō @ Chistayāō⁹⁷
yazamaide⁹⁸; (22) kahrpes⁹⁹ vispaēshām¹⁰⁰ yazatanām¹
yazamaide² kahrpes³ Māṇthrahe Spenahe⁴ yazamaide⁵;
kahrpes⁶ dātahe⁷ vidaēvahe⁸ yazamaide⁹ kahrpes¹⁰
dareghayāō¹¹ upayanayāō¹² yazamaide¹³; kahrpes¹⁴
Ameshanām Spenanām¹⁵ yazamaide¹⁶; kahrpes¹⁷
ahmākem¹⁸ Saoshyantām¹⁹

* For Astād generally the word ‘Ārshtāt’ occurs.
yat₂⁰ bipaitishtanām²¹ ashaonām²² yazamaide²³; kehrpem²⁴ vispayāo²⁵ ashaonō²⁶ stōish²⁷ yazamaide²⁸.

(21) We praise⁶³ the body⁶⁰ of the holy⁶² Sarosh (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 principal matters⁷⁶ of good⁷⁸ Mazda-worshippers⁷⁹ Religion⁸⁷; we praise⁸⁶ the body⁸¹ of Astād (yazata)⁸², causing the world to increase³, to prosper⁸⁴ and rendering it benefit; we praise⁹⁰ the body⁸⁷ of Ashi⁸⁸ Vanguhi⁸⁹; we praise⁹⁴ the *principal matters⁹¹ of good⁹³ knowledge⁹² (or wisdom⁹²); we praise⁹⁸ the *principal matters⁹⁵ of the most truthful⁹⁶ knowledge⁹⁷ (or religious education). (22) We praise² the body¹⁰⁰ of all¹¹⁰ yazatas¹ - the Worshipful Ones; we praise³ the principal matters³ of Māntha Spenta⁴; we praise⁹ the principal matters⁶ of the anti-demoniac⁸ Laws⁷ (i.e. of Venddād) we praise¹³ the principal matters¹⁰ of old traditions¹² of long duration¹¹; we praise¹⁶ the body¹⁴ of the Amesha Spentas¹⁵ - the Bountiful Immortals; we praise²² 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 berezaitīm, Nairīmcha Sanghem huroadhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yö ashahe apanōtemō, yö ashahe jaghmūshtemō. Viṣpa sravāo Zarathushtri yazamaide.

* The original meaning of the word ‘kehrpem’ 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 ‘Kehrpe’ should be understood here.
vīśpacha hvarshta shyoarthna yazamaide, varshtacha *vareshyamnacha.

Yenghe hātām āat yesne paiti vanghō,
Mzūzdāo Ahūrō vaēthā ashāt hachā,
yāounghāmchā tānschā tāoschā yazamaide.

(To recite to Bāz) Sarosh asho, tagī, tan-farmān, shekaft-
zīn, zīn-avzār, sālāre dāmāne Ahura Mazda berasād; aedūn bād. (To recite aloud); Yathā Ahū Vairyō 2.

Yasnemchā vahmemchā aojischa zavarecha āfriṅāmīl,
Sraoshahe ashyehe, takhmahe tanu-mānthrahe, darshi-
draosh āhūiryhe. Ashem Vohū 1.

Ahmāi raēshchā; Hazangrem; Jasa me avanghe
Mazda; Kerfch Mozd.

Roz neknām, roz pāknām, roz mubārak (falān), māhe
mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān.
Khshnaothra Ahurahe Mazdāo, tarōidīte angrage
mainyēush. Haithyāvarshtām hyat vasnā ferashōtemem,
Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Sarosh asho, tagī, tan-farmān,
shekaft-zīn, zīn-avazār, sālāre dāmāne Ahura Mazda,
berasād amāvand pirozgar, amāvandih pirozgarī. Dād dīn
beh Māzdāyasnān, āghārī ravāi goāfarangānī bād hafte
keshvār 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 Māzdāyasnī
dāde Zarathushti. Nemase-te ashāum sēvishte Aredvi Sūra
Anāhite. Ashaone Ashem Vohū 1.

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem
Vohū 1.

Sraoshem ashīm huraodhem verethrājanem frāda-
gaēthem ashavanem ashahe rāūm yazamaide. Ashem
Vohū 1.

Sarosh asho, tagī, tan-farmān, shekaft-zīn, zīn-awazār,
sālāre damane Ahura Mazda berasād. Ashem Vohū 1.

* For the translation of this paragraph, see pages 270-271 of this yasht.
NIRANG OF SAROSH YASHT HÄDOKHT.

Note: (This nirang should be recited three times after the recital of Sarosh yasht Hädokht).

Gorje\textsuperscript{18} khoreh\textsuperscript{19} awazāyād\textsuperscript{20} Sarosh\textsuperscript{21} asho, tagī\textsuperscript{22}, tan-farmān\textsuperscript{24}, shekaft-zīn\textsuperscript{25}, zīn-awazār\textsuperscript{26}, sālāre dāmāne Ahura Mazda\textsuperscript{27} berasād\textsuperscript{28}, aedūn\textsuperscript{29} bād\textsuperscript{30}. Ashem Vohū 1.

May the splendour\textsuperscript{18} and glory\textsuperscript{19} of Sarosh\textsuperscript{21} (yazata) who is righteous\textsuperscript{22}, powerful\textsuperscript{23}, the word-incarnate\textsuperscript{24} (i.e. whose body is Māntra-Holy Spell), possessed of efficacious, victorious weapon\textsuperscript{26} (and) the Lord of the creatures of Ahura Mazda\textsuperscript{27}! (May Sarosh yazata with the above-mentioned epithets) come\textsuperscript{28} (unto my help)! May it be\textsuperscript{30} so\textsuperscript{29}! (i.e. may the blessings I asked be fulfilled unto me!)

SAROSH YASHT VADI


Pa nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Sarosh asho, tagī, tan-farmān, shekaft-

* This yasht is taken from yasna Hā 57, and like other yashts the origin is not different. In this entire hā, matter pertaining to Sarostra yazata has occurred. From this its name ‘Sarosha yasht Vadi’ is kept by separating this Hā like other yashts and by adding in it the initial and final Pāzand passages. In the Darab Hormazdyar Persian Rivayets, in some places the name ‘Sarosha yashte yazashne’ (i.e. Sarosha 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 Sarosha yazata protects the 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 youzdragar Mobcd performs the yazashna, he does not leave off that entire Sarosha yasht (which as stated above is yasna hā 57 but recites the entire yasht).

Fravarāne Mazdayasnō Zarathushtrish vīdaevō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. (1) Sraoshale ashyehe, takhmahe, tanumānθrahe, darshī-draosh āhūiryhe, khshnaothra yasnāīcha vahmāīcha khshnaothraichha frasastayaēcha, yathā Ahū Vairyo zaothā frā me mrūte, athā ratush ashātchit hacha frā astava viḍhvāo *mraotū.

(Kardā I) (2) Sraoshem¹ ashim² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. Yō¹⁰ paoiryō¹¹ Mazdā¹² dāmān¹³, frasteretā¹⁴ paitī¹⁵ baresman¹⁶, yazata¹⁷ Ahurem Mazdām¹⁸, yazata¹⁹ Ameshe Spente²⁰, yazata²¹ pāyū²² thwōresh-tāra²³, yā²⁴ vispa²⁵ thweresatō²⁶ dāmān²⁷.

(2) We worship⁶ the beautiful⁴, victorious⁴, bringing prosperity to the world⁵, holy⁶ Sarosh (yazata) the righteous⁴, the Lord⁷ of righteousness⁷; who¹⁰ first¹¹ worshipped¹⁷ (the Creator) Ahura Mazda¹⁸ with "the Barsam"¹⁶ spread out¹⁴ amongst (all the) creatures¹³ of (the Creator) Ahura Mazda¹² (who) worshipped the Amesha Spentas²⁰ - the Bountiful Immortals²⁰, - (and who) @worshipped both the protector²² (and) the fashioner²³, of the entire²⁵ creation²⁷.

* For the translation of this paragraph, see Sarosha Bāz, pages 14-16.
# Having tied the bundles of "Barsam" (Darmesteter) For Barsam, see page 38th.
@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 8th, note 3rd. Protector and the judge, i.e. Meher yazata and the Most Just Rashnu, the Judge at the Chinvat Bridge (Professor Jackson).
$ As regards the explanation and notes of this entire Sarosha yasht, see my translation of Yazishn and Visparad⁴, Hā57th.
(3) Ahe raya khvarenanghacha, anghe ama vere-thraghnacha, ahe yasna yazatanāṁ tem yazāī surunvata yasna; Sraoshem ashīṁ zaothrābyō, Ashīṁcha Vanguhīṁ berezaitīṁ, Nairīṁcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrājāo Sraoshō ashyō. (4) Sraoshem ashīṁ yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtrī yazamaide. Vispacha hvarshhta shyaothna yazamaide, varshtachā *vareshyāmnacha.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashat hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(Kardā II) (5) Sraoshem¹ ashīṁ² huraodhem³ vere-thrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. (6) Yō¹⁰ paoiryō¹¹ baresma¹² frasterenata¹³ thrayakhshṭīnishcha¹⁴, pancha-yakhshṭīnishcha¹⁵, haptayakhshṭīnishcha¹⁶, nava-yakhshṭīnishcha¹⁷ ākhshnūshcha¹⁸ maidhyō-paitishtānascha¹⁹, Ameshanām Spentanām²⁰ yasnāichā²¹ vahmāichā²² khshnaothrāichā²³ frastayaēcha²⁴.

(5) We worship⁵ the beautiful⁴, victorious⁴, bringing prosperity to the world⁵ (and) holy⁶, Sarosh¹ (yazata) the righteous², (who is) the Lord⁶ of Righteousness⁵. (6) Who¹⁰ first¹¹ spread¹³ the Baresman¹² of three-twigs¹⁴, five-twigs¹⁵, seven-twigs¹⁶ and nine-twigs¹⁷, as high as the knee¹⁸ and *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 vere-thraghnacha, ahe yasna yazatanāṁ tem yazāī surunvata yasna; Sraoshem ashīṁ zaothrābyō, Ashīṁcha Vanguhīṁ berezaitīṁ, Nairīṁcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrājāo Sraoshō ashyō. Sraoshem ashīṁ yazamaide; ratūm berezantem yazamaide.

* For itis translation, see Saroasha yasht Hādokht First Karda.
# It seems to signify the length of the twig.

Yenghe hátām āat yesne paiti vanghó, 
Mazdáo Ahuró vaēthā ashát hachá, 
yāonghamchā tānschā tāoschā yazamaide.

(Kardā III) (7) Sraushem¹ ashīm² huraodhem³ vere-thrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratūm⁸ yazamaide⁹. (8) Yó paoiryó gātháo frasrāvayat, yáo pancha Spitāmahe ashaonó Zarathushtrahe, afsmamivan vachastashtivat, mat-āzaíntish, mat-paitifrasão, Ameshanám Spentanám yasnáicha vahmaícha khshnaothráicha frasastayaēcha.

(7) We worship⁹ the beautiful⁳, victorious⁴ bringing-prosperity to the world⁵ and holy⁶, Sarosh⁴ (yazata) the righteous⁵ (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 'catechism²², for the worship²⁴ of the Amesa 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 verethraghnachā, ahe yasna yazatanám tem yazái surunvata yasna; Sraoshem ashīm zaothrábyó, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem.

* For its translation, see Kardā First of Sarosh yasht Hādokht.
# For its comparison, see Visparad, Kardā XIV, para 1st.
Ácha nō jamyāt avanghe verethrājāo sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanōtemū, yō ashahe jaghmūshtemū. Vispa sravāo Zarathushtrī yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha vareshyammacha*

Yenghe hātām āat yesne paithi vanghō, 
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghamchā tāschā tāschā yazamaide.

(Kardā IV) (9) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶, ashahe⁷ ratūm⁸ yazamaide⁹. (10) Yō¹⁰ drighaoschā¹¹ drīviyāoschā¹² amavat¹³ nmānem¹⁴ hām-tāshtem¹⁵. Paschā hū frāshmō-dāitīm¹⁶, yō¹⁷ aēshmem¹⁸ sterethwata¹⁹ snaithisha²⁰ vīkhrūmantem²¹ khvarem²² janti²³, atchā²⁴ he²⁵ bādha²⁶ kameredhem²⁷ jaghnāvāo²⁸ paithi²⁹ khvanghayetī³⁰, yatha³¹ aojā³² nāidhyāonghem³³.

(9) We worship⁹ the beautiful³, victorious⁴, bringing-prosperity to the world³ holly⁶ Sarosh (yazata) the righteous² (who is) the Lord⁸ of righteousness⁷. (10) Who¹⁰ (is) strong¹³, built¹⁵ house¹⁴ of needy man¹¹ and woman¹². Also who¹⁷ from the time of the twilight of the dawn¹⁶ smites²³ a mighty²¹ blow²² to (the demon) Aeshma with @levelled¹⁹ weapon²⁰; and having smitten²⁶ it he assuredly §breaks to pieces³⁰ (that skull), as he scorns²³ the power³² of Sarosh Yazata.

* For its translation, see Kardā I of Sarosh yasht Hādokht.
# i.e. Sraoisha yazata protects poor man and woman.
@In the sense of English levelled'; aimed at an object by bringing it up to the level of the eyes. Its analogy are ethwa (uplifted), see para 16th of this yasht.
$ Or alternately; Just as¹¹ a strong man³² (crushes) the oppressor³³; (in the same way Sraoisha yazata) having smitten²⁶ on his²⁵ (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.
Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāī 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 ashaha apanōtemō, yō ashaha jaghmūshtemō. Viśpa sravāo Zarathushtrī yazamaide. Viśpacha hvarsh ha shyaothna yazamaide, varshatācā vareshyamnācā.

Yenghe hátām āat yesne paiti vanghō, 
Mazdāo Ahurō vaēthā ashāt hachā, 
yōonghamchā tānschā tāoschā yazamaide

(Kardā V) (11) Sraoshem1 ashīm2 huraodhem3 verethrājanem4 frādat-gaēthem5 ashavanem6 ashaha7 ratūm8 yezamaide9, takhmem10 āsūm11 aojanghvantem12, dareshatem13, sūrem14 berezaidhīm15. (12) Yō16 viśpaēbyō17 hacha18 arezaēbyō18 vavanvāo19 paitl-jasaitl20 vyākhma21 Ameshanām Spantanām22.

(11) We worship9 the righteous2 and holy8 Sarosh yazata beautiful3, victorious4, bringing-prosperity to the world5 (who is) the Lord6 of righteousness7, brave19, 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 yazāī isurunvata 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 ashaha apanōtemō, yō ashaha jaghmūshtemō. Viśpa sravāo Zarathushtrī yazamaide. Viśpacha hvarsh ha shyaothna yazamaide, varshatācā vareshyamnācā.

* For its translation, see Karda 1st of Sraosha Yasht Hadokht.
Yenghe hâtâm āat yesne paiti vanghō,  
Mazdāo Ahurop vaēthā ashāt hachā, 
yāonghamchā tānschā táoschā yazamaide.

(Kardá VI) (13) Sraoshem¹ ashīm² huraodhem³ vere-
thrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashahe ratūm⁷ 
yazamaide⁸; yūnām⁹ aojishtem¹⁰, yūnām¹¹ tanjishtem¹², 
yūnām¹³ thwakhshishtem¹⁴, yūnām¹⁵ āsishtem¹⁶, yūnām¹⁷ 
parōkatarshtemem¹⁸. Paitishata¹⁹ Mazdayasna²⁰ Sraoshah²¹ 
ashyehe²² yasnm²³. (14) Dūrāt²⁴ hacha ahmāt nmānāt²⁵, 
dūrāt²⁴ hcha anghāt vīsat²⁶, dūrāt²⁴ hcha ahmāt zantaot²⁷, 
dūrāt²⁴ hcha anghāt danghaot²⁸, aghāo²⁹, ithyejāo³⁰ 
vōighnāō³¹ yeinti³²; yenghe³³ nmānya³⁴ Sraoshō³⁵ ashō³⁶ 
verethrahjāo³⁷, thrāfedhō³⁸ asti³⁹ paiti-zantō⁴⁰; nācha⁴¹ 
ashava⁴², frāyō-humatō⁴³, frāyō-hūkhtō⁴⁴, frāyō-hvarshtō⁴⁵.

(13) We worship⁶ the righteous² and holy Sarosh¹ (yazata), 
beautiful³, victorious⁴, bringing-prosperity to the world⁵, Lord of 
righteousness⁷, strongest¹⁰, firmest¹², most active¹⁴ swiftest¹⁶ and 
*desirous¹⁸ among the youths¹⁷. O worshippers of Mazda²⁰! you desire 
eagerly¹⁹ the yasna²³ of Sraosh (yazata)²¹ the Holy²² (i.e. you wish to 
consecrate the yazishn in honour of the Holy Sarosh so that he may 
come to your help). (14) Far away²⁴ from that house²⁵, from that 
town²⁷ (and) country²⁸, the evil²⁹ (and) destructive³⁰ troubles³¹ #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 yazine temyazäisurunvata 
yasna; sraoshem ashīm

* Paro = before; root kam = Sanskrit kam = to wish; kam + tar + tema, sh 
in the middle is superficial. Most adventurous, undertaker of most risy works” 
(Harlez).

# From that country calamity²⁸, destruction³⁰ and plague vanish” 
(Darmesteter).

Yenghe hátām áat yesne paiti vanghó, 
Mazdáo Ahuró vaethá ashát hachá, 
yáonghamchá tánschá táoschá yazamaide.


Ahe raya khvarenanghacha, anghe ama 
verethraghnacha, ahe yasna yazatanám tem yazáí 
surunvata yasna; sraoshem ashim zaotherábyó, Ashimcha 
Vanguhim berezaitim, Nairimcha Sanghem huraodhem. 
Ácha nó jamyát avanghe verethrajáo sraoshó ashyó. 
Sraoshem ashmyayazamaide; ratum berezantem yazamaide, 
yim Ahurem Mazdám, yó ashahe apanótemó, yó ashahe 
jahhmuushtemó. Vispa sraváo Zarathushtri yazamaide.

* For its translation, see Kardá First of Sraosa Yasht Hádokht.
# As regards the translation of Kardá VII, see Kardá Second of Sraosa yasht Hádokht.
Víspacha hvarshta shyaothna yazamaide, varshtacha vareshyammach.

Yenghe hátám áat yesne paiti vanghó,
Mazdāo Ahuró vaethá ashāt hachá,
yáonghameh táschá táochá yazamaide.

(Kardá VIII) (19) Sraoshem¹ ashím² huraodhem³ verethrajanem⁴, frādat-gaēthem⁵ ashavanem⁶ ashahe⁷ ratûm⁸ yazamaide⁹. Yim¹⁰ yazata¹¹ Haomô¹² Frāshmish¹³, baēshazyô¹⁴, srîrô¹⁵, khshathrayô¹⁶, zaïri-dôithrô¹⁷, barezishte¹⁸ paiti¹⁹ barezahi²⁰ Haraithyô paiti Berezayâö²¹. (20) Hvachão²² pâpō-vachão²³, pairi-gâo vachâô²⁴, paithimnô²⁵ vispô-paēsim²⁶ maśtîm²⁷ yām²⁸ pouro-âzaîntîm²⁹ mânthraheha³⁰ paurvataîtem³¹.

(19) We worship⁹ the righteous² and holy⁶ Sarosh¹ (yazata), beautiful³, victorious⁴, bringing-prosperity to the world⁵, (and) the Lord⁸ of righteousness⁦; 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) *‘Pâpo’²³ and the reciter of the words of the Nask *‘Paîri-gâ’, (and it is Haoma who is) going on the path²⁵ of the excellence³¹ of Mânthra (i.e. the mysterious verses of the Zoroastrian Religion)³⁰ and of the greatness²⁷ (or wisdom) of that Mânthra, all-adorned²⁶ with full commentaries²⁹.

Ahe raya khvarenanghacha, anghe ama verethragnachacha, ahe yasna yazatanám tem yazái suruvvata yasna; sraoshem ashím

¹ Nasks called Pâpo and Paîri-gâ should be understood as “Pâjeh” (Pâjam) and “Barash” occurring in Pahlavi language. The word ‘Pâjeh’ can also be read as “Pâpe”; similarly the word “barash” can be read “barega” (whose Avesta equivalent is pairigâ) (Ervad S.D. Bharucha). Taking this into account “Pâpo” and “Paîri-gâ” can be included in 21 Nasks. For the explanation of 21 Nasks see page 149”. “Sacred verse that protects”, “timely (or appropriate) verse” (Darmesteter); “the warning or guarding words” (Mills).

² Haoma who possesses all wisdom replete with knowledge and chieftainship over holy word. (Darmesteter).

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaethā ashāt hachā,
yōonghāmchā tànschā tāoschā yazamaide.

(Kardā IX) (21) Sraoshem¹ ashīm² huraodhem³ verethrajānem⁴ frādat-gaēthem⁵ ashavanem⁶ ashāhe⁷ ratūm⁸ yazamaide⁹. Yenghe¹⁰ nmānem¹¹ vārethraghnī¹², hazangrōstūnem¹³, vīdhātem¹⁴ barezishte¹⁵ paiti¹⁶ barezahi¹⁷ Haraihyō paiti Barezayāo¹⁸, khvāraokhshnem¹⁹ antara-naēmāt²⁰ stehpāēsem²¹ nishtara-naēmāt²². (22) Yenghe²³ Ahunō Vairyō²⁴ snaithish²⁵ viśata²⁶ verethrajāo²⁷, yasnascha²⁸ Haptanghaitish²⁹, Fshushascha Mānthro³¹ yō³² vārethraghnish³³, viśpāoscha³⁴ yasnō-karetayō³⁵.

(21) We worship⁹ the righteous² and holy⁶ Sarosh¹ (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) starbedecked²¹ from the outside²² (is situated) on the highest¹⁵ peak¹⁷ of the Mount Albourz¹⁸. (22) (Whose²³) (i.e. Sarosh yazata’s) victorious²⁷ weapon²⁵ Ahunavar²⁴ and #Haptan²⁹ yasht²⁸ and victorious³³ @Fshusha³⁰ Mānthra³¹ and all³⁴ $ the sections of yasna³⁵ have agreed²⁶ (to serve).

* For its translation, see Kardā First of Sarosh Yasht Hādokht.
# For its explanation, see Haptan Yasht Large, page 173, sixth note.
@i.e. the Hymn of Prosperity. This is the special name given to the 58th Hā of the yasna.
$ Or acts of worship. According to Nirangastan the hymn of Yenghe hātām is meant. (Darmesteter).
Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazāī surunvata yasna; Sraoshem ashīm zaothrábyō, Ashīmcha Vanguhīm berezaitīm, Nairīmcha Sanghem huraodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīmyazamaide; ratūm berezantem yazamaide, yim Ahurem Mazdām, yō ashahe apanotemō, yō ashahe jaghmūshtemō. Vīspa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha *vareschymnacha.

Yenghe hātām āat yesne paiti vanghō,  
Mazdāo Ahurō vaēthā ashāt hachā,  
yāonghamchā tānscchā tāoschā yazamaide.


(23) We worship⁹ the righteous² and holy⁶ Sarosh¹ (yazata) the beautiful³, victorious⁴, bringing-prosperity to the world⁵, (and) Lord⁶ of righteousness⁷. Through whose¹⁰ courage¹¹, victory¹², good wisdom¹³ and knowledge¹⁴, the Amesha Spentas - the Bountiful Immortals - protect¹⁵ upon¹⁷ the seven regions¹⁸ of the earth¹⁹. (24) Who (i.e. Sarosh yazata) as the religious teacher²¹ (i.e. Dastur) of the Religion²² moves about²⁴ ruling-at-will²³ upon²⁵ the corporeal²⁷ world²⁸.

* For its translation, see Kardā First of Sraosha yasht Hādokht.
# Originally this word avān is imperfect subjunctive third person plural; root av = Sanskrit av = to protect. If we accept the reading ‘avān’ according to Geldner, it means ‘come, descend; root ava -i.
Hormazd32 the Holy33, Bahman34, Ardibehesht35 Shehervar36, Spandarmad37, Khordad38, Amardad 39(ands) he who questions41 (regarding the faith) of Ahura Mazda42 (and) *the teacher43 of the path and mode of Ahura Mazda42 - (all these) were pleased31 by this29 Religion30.

(25) "Frá adha44 vaëibya45 ahubya46, vaëibya47 nō48 ahubya49 nipayāo50, āi51 Sraosha52 ashya53 huraodha54, ahecha55 anghēush56 yō57 astvato58 yascha59 astī60 manahyō61. Pairi62 dravatā63 mahrakāt64, pairi65 dravatā66 aeshmā67, pairi68 dravaitibyō69 haēnebyō70, yāo71 us72 khrūrem73 drafshem74 gerewanān75, aešhmahe76 parō77 draomebyō78, yāo79 aešhō80 duzdāo81 drāvayāt82, mat83 vidātaot84 daēvō-dātāt85.(26) Adha86 nō87 tūm88 Sraosha89 ashya90 huraodha91, zāvare92 dayāo93 hitaēibyō94 dravatātem95 tanubyō96, pouru-spakštim97 tbishayantām98, paiti-jaitīm99 dushmainunām100, hathrānivāitīm1 hamere thanām2 aurvathanām3 tbishayantām4.

(25) O51 beautiful54 and holy53 Sarosh52(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 @armies70, (O holy Sarosh 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;

* Revelation of Ahura Mazda and Law of Ahura Mazda (Darmesteter)
# 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.
@ i.e. The wandering and plundering tribes of Turan and other countries (Darmesteter).
caused to run along with *death. (26) O beautiful, holy Sarosh (yazata) grant thou strength unto our teams of horses soundness of the bodies, complete subjugation of the envious people, smiting down the enemies and strength to overthrow the envious, co-fighting enemies.

Ahe raya khvarenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām tem yazái surunvata yasna; Sraoshem ashím zaothrābyō, Ashīmcha Vanguhim berezaitūm, Nairīmcha Sanghem huraudhem. Ácha nō jamyát avanghe verethrajao Sraoshō ashyō. Sraoshem ashím yazamaide; ratūm berezantemyazamaide, yim Ahurem Mazdām, yō ashahaapanōtemō, yō ashaha jaghmūshtemō. Vīspa Sravāo Zarathushtri yazamaide. Vīspacha hvarshta shyaothna yazamaide, varshtachā @vareshyamnacha.

Yenghe hátām āat yesne paiti vanghō, Mazdāo Ahurō vaēthā ashāt hachā, yāonghamchā tānschā tāoschā yazamaide

(Kardā XI) (27) Sraoshem¹ ashīm² huraodhem³ verethrājanem⁴ frādat-gaēthem⁵ ashavanem⁶ ashaha⁷ ratūm⁸ yazamaide⁹. Yim¹⁰ chathwārō¹¹ aurvantō¹² aurusha¹³ raokhshna¹⁴ fraderesra¹⁵, spenta¹⁶ vídhvāonghō¹⁷, asaya¹⁸ mainivasангhō¹⁹ vezenti²⁰ sravaēna²¹ aeshām²² safāonghō²³ zaranya²⁴ paiti²⁵ thwarṣhtāonghō²⁶. (28) Āsyangha²⁷ aspaēibya²⁸, āsyangha²⁹ vātaēibya³⁰, āsyangha³¹ vāraēibya³² āsyangha³³ maēghaēibya³⁴ āsyangha³⁵ vayaēibya³⁶, hvapataretāibya³⁷, āsyangha³⁸ hvastayā³⁹ ainghimanayā⁴⁰, (29) Yōi⁴¹ vīspe⁴² te⁴³ apayeinti⁴⁴ yōi⁴⁵ ave⁴⁶ paskāt⁴⁷ vyeinti⁴⁸, nōit⁴⁹ ave⁵⁰ paskāt⁵¹ āfente⁵². Yōi⁵³ vaēibya⁵⁴ snaiθizibya⁵⁵ frāyatayеinti⁵⁶ vazemna⁵⁷ yim⁵⁸ vohūm⁵⁹

* If we consider the word ‘vidētaot’ derived form ‘vidhotu’, it can mean (the demon called) vidhotu of the ‘demonic law’.
# Good protection against our ‘tormentors’ (Darmesteter)
@For its translation see karda 1st of Sraosha yashht Hādokht.
Sraoshem 60 ashīm 61. Yatchit 62 ushastarire 63 hindvō 64 āgēurvayeite 65 yatchit 66 daoshataire 67 nighne 68.

(27) We worship 9 the righteous 2 and the holy 6 Sarosh Yazata the beautiful 3, victorious 4, bringing-prosperity to the world 5 and Lord 8 of righteousness 7. Whom 10 four 11 white 13 steeds 12 * brilliant 14, beautiful 15, divine 16, wise 17 (and) 6 shadowless 18 carry in the wagon 20 in the 6 heavenly spaces 19. The hoofs 23 of those (horses) are laden 21 and girt 26 with gold 24. (28) They are swifter 27 than (other) horses 28, swifter 29 than winds 30, rains 32, clouds 34, birds 36 well-winged 37 (and) swifter 38 than arrows 40 well-aimed 39. (29) They (horses) $ can overtake 44 all 42 those 43 who go in pursuit of them. The pursuers can never 49 overtake 52 those (horses). Who 53 (horses) speed on 56 (while) carrying 57 in the chariot 57 the good 59 holy 61 (Sraosha yazata) (when he) takes his course 65 in the eastern- most 63 Hind 64 and 4 alights down 66 in the West 67. (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 zaotrábyō, Ashimcha Vanghīm 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

* The meaning of ‘aurusha’ is also ‘crimson’. (See Tir yashta, Karđā 1st, page 218.
# 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’.
@ Or moving in accord with the divine will (mainyava + vasangha)
$ i.e. the speed of the horses of the holy Sraosha yazata as mentioned in this paragraph is swifter than wind, bird, arrow, etc.
†Sraosha yazata starts from the river in the East and alights at the river in the West (Darīnesteter). The river in the East is Indus and the river in the West is Tigris.
jagmūshtemō. Vīspa sravāo Zarathushtri yazamaide, Vispacha hvarshhta shyaothna yazamaide, varshacha *vareshyamnacha.

Yenghe hátām āat yesne paīti vanghō,  
Mazdāo Ahurō vaēhā ashāṭ hachā,  
yāonghamchā tānschā táoschā yazamaide

(Kardā XII) (30) Sraoshem¹ asḥīm² huradhem³ 
verethrājanem⁴ frādat-gaɵθem⁵ asylvania⁶ ashahe⁷ 
ratūm⁸ Yazamaide⁹. Yō¹⁰ berezō¹¹, berezi-yāsto¹², Mazdāo¹³ 
dāmān¹⁴ nishanghasti¹⁵.(31) Yō¹⁶ āthrit⁰m¹⁷ hamache¹⁸ 
ayān¹⁹, hamayā¹⁰ vā²¹ khshapō²², imat²³ karshvare²⁴ 
avazāit²⁵ yat²⁶ khvanirathem²⁷ bāmīm²⁸ saňthish²⁹ zastaya³⁰ 
drazemnō³¹, barōithrō-taēzem³², hvā-vaɵghem³³ 
kameredhē³⁴ pait³⁵ daɵvanām³⁶ (32) snathāi³⁷ angrahe 
mainyeush³⁸ dravatô³⁹, snathāi⁴⁰ aɵshmahe⁴¹ khravī-
драош⁴², snathāi⁴³ māzainyanām⁴⁴ daɵvanām⁴⁵, snathāi⁴⁶ 
veispanām⁴⁷ daɵvanām⁴⁸.

(30) We worship⁰ the righteous² and holy⁶ Sarosh 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 
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 Esha dcmon⁴¹ - the demon of wrath⁴¹ - of terrible 
weapon⁴², in order to strike⁴³ the demons⁴⁵ of Māzandaran⁴⁴ and in 
in order to strike⁴⁶ all⁴⁷ the demons⁴⁸.

Ahe raya khvarenanghacha, anghe ama 
verethraghnacha, ahe yasna yazatanám tem yazāi 
surunvata yasna; sraoshem asḥīm žaothrābyō, Ashīmcha 
Vanguhīm berezaitūm, Nairīmcha Sangehm huradhem. 
Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. 
Sraoshem asḥīm Yazamaide; ratūm berezantem Yazamaide.

* For its translation see Kardā 1st of Sarosh yasht Hādokht.
# For the explanation of the word ‘Khvaniratha’, see note given on page 35.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghamchā tānschā tāoschā yazamaide


(33) We worship⁴ the righteous² and holy⁶ Sarosh¹ 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 Sarosh¹⁸ yazata the holy¹⁹ the word-incarnate²¹, powerful²², protector²³, mighty armed²⁴ warrior²⁵, and the cleaver of skulls²⁶ of the demons²⁷.

Ahe raya khvarengnghachā anghe ama verethraghanachā, ahe yasnayazatanām temyazāisurunvata yasna; Sraoshem ashīm zaotrābyō, Asīṃcha Vanguhīṃ berezaitīm, Nairīṃcha Sanghem hurəodhem. Ācha nō jamyāt avanghe verethrajāo Sraoshō ashyō. Sraoshem ashīm yazamaide; ratūm berezantem yazamaide,

¹ For its translation, see Kardā 1st of Sarosh Yasht Hādokht.  
# For the translation of this paragraph see Kardā 5th of Sraosh Yasht Hādokht.

Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vačthā ashtā hachā,
yāonghamchā tānschā tāschā yazamaide

(To recite in Bāz) Saroshasha, tagī, tan-farmān, shekāft-
zin, zin-avazār, sālāre dāmāne Ahura Mazda berasād; aedūn
bad. (Recite aloud) Yatha Ahū Vairyō 2.

Yasnemchā vaḥmemchā aojascha zavarecha āfriṇāmi,
Sraoshaha ashyeh, takhmahe, tanu-mānthrahe,
darshidraosh, āhūiryeh. Ashem Vohū 1.

Ahmainraēshchā; Hazangrem; jasa me avanghe Mazda;
Kerfeh Mozd.

Roz neknām, roz pāk nām, roz mubārak (falān) Māhe
mubārak (falān), gāhe (falān), namāz dādāre gehān dāmān.
Khshnaothra Ahuraha Mazda, tāroidīte angrahе
mainyēush, haithyāvarshtam hyat vasnā ferashōtemem.
Staomi ashem; Ashem Vohū 1.

Gorje khoreh awazāyād Sarosh asho tagī, tan-farmān,
shekāft-zin zin-awazār, sālāre dāmāne Ahura Mazda berasād
amāvand pirozgar, amāvandih pirozgarī, Dād dīn beh
Mázdayasnān, āghāi raviī goāfarangānī bād hafte keshvar
zamin; aedūn bād. Man ānō āvāyad shudan, man ānō āvāyad shudan, man ānō āvāyad shudan. Ashaone Ashem
vohū 1.

(Recite facjing the South:) Dādāre gehān dīne
Mázdayasni dāde Zarathushti. Nemase-te asḥāum sēvishte

Nemō urvaire vanguhi Mazdadhāte ashaone Ashem
Vohū 1.

Sraoshem ashīm huraodhem verethrājanem frādat-
gaethem ashavanem ashahe ratūm yazamaide. Ashem
Vohū 1.

* For its translation, see karda 1st of Sarosh Yasht Hādokht..
NIRANG OF SAROSH YASHT VADI

(This Nirang should be recited three times after the recitation of Sarosh Yasht Vadi)

Gorje¹ Khoreh² awazāyād³ Sarosh⁴ ashō⁵, tagī⁶, pirozgar⁷ bād⁸, dastāgīrē ravān⁹, hamā¹⁰ tan¹¹ pāṣbān¹² ashoān¹³ asho¹⁴ negehdār¹⁵; roz¹⁶ māh¹⁷ o shabān¹⁸, hame¹⁹ Iranīán²⁰, o²¹ pāoiryō-dakeshān²² gehān²³ dāmān²⁴, behedīnān, tāziāne bastekushtīān²⁶, Zarathushtiān²⁷ nikān²⁸ o²⁹ pākān³⁰ haft keshvār zamīn³¹, Sarosh yazad³² panāh³³ bād³⁴.ashaone Ashem Vohū 1. (Recite three times)

May the splendour¹ and glory² of the holy³ Sarosh (yazad) increasc⁴! (And) may he be⁵ strong⁶, (and) victorious⁷! (Sarosh yazad is) the helper of the souls⁹, protector¹² of all¹⁰ men¹¹ and the pious¹⁴ guardian¹⁵ of righteous men¹³; may there be¹⁴ protection¹³ of Sarosh yazad during day¹⁶ and night¹⁸ and months¹⁷ (i.e. for ever): unto all¹⁹ the Iranians²⁰ of the creatures²⁴ of the world²³, unto the Poryodakeshās²², 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!

BEHERAM YASHT


Pañāmē yazdān Ahura Mazda Khodāe awazūnī gorje khoreh awazāyād. Beherām yazad pirozgar dushman-zadār, amahe hutāshtae berasād*. (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)!)
Az hamā gunāh patet pashemānum az harvastin dushmata duzhukhta duzhvarshta, mem a getī manid, oem goft, oem kard, oem jast, oem bün būd ested. Az ān gunāh manashnī gavashnī kunshanī, tanī ravānī getī minōanī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdaō, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā fershōtemem. Staomi ashem Ashem Vohū 3.

Fravarāne Mazdayasnī Zarathushtrish vidaēvō Ahuratkaēshō (Gāh according to the period of the day) frasastayaēcha. Verethraghahe Ahuradhātahe vanain-tyāoscha uparatātō, "khshnaothra yaznāicha vahmāicha khshnaotrāicha frasastayaēcha, Yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashāitchit hacha frā ashava vidhvāo mraotū.

(Kardā I) (1) Verethraghnem1 Ahuradhātem2 yazamaide3, Peresat4 Zarathushtrō5 Ahurem Mazda6, Ahura Mazda7, mainyō8 spēnishta9, dātare10 gaēthenām11 astvaitinām12 ashāum13. Kō14 asti15 mainyavanām16 yazatanām17 zayōtemō18. Āat19 mraot20 Ahurō Mazdaō21 Verethraghnō22 Ahuradhāto23 Spitama24 Zarathushtra25. (2) @Ahmāi26 paorie27 ājasat28 vazemnō29, Verethraghnō30 Ahuradhātō31, vātaha32 kehrpa33 dareshōish34, srīrahe35 Mazdadhātahe36, vohū37 khvarenō38 Mazdadhātem39, barat40, khvarenō41 Mazdadhātem42, baēshazem43 uta @amemcha45.

(1) We praise3 Beheram yazatā created by Ahura Mazda2. (The Prophet) Zarathushtra5 asked4 Ahura Mazda6; O Ahura Mazda7, Most Beneficent9 Spirit8, Creator10 of Corporeal12 world11 and righteous13!

* For its translation see Ahura Mazda Khodāe, pages 7-9.
# i.e. For the worship of Beheram yazad created by Ahura Mazda and Vanuati Uparatāt, (i.e. yazata presiding over victorious ascendancy) preeminent Yazata, and for his praise, etc. (see Khorshed Niaesh, page 33rd).
@Dr. Geldner takes this paragraph second in verse form of 7 lines.
Who is the most victorious amongst the Spiritual yazatas" Ahura Mazda said: O Spitaman Zarathushtra! (it is) Beheram (yazata) created by Ahura Mazda."

(2) Unto him (who worships and ask for his help), Beheram (yazata) goes for the first time in the shape of a strong and beautiful wind, and bears the good light, glory, the healing remedy, and courage.

(3) Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō; khvarenangha ahmi khvarenanguastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. (4) Āat tbaēshāo taurvayeni višpanām tbaēshavatām, tbaēshāo daēvanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha.

(3) (the) Most courageous (Beheram yazata) then speaks unto him (i.e. seeker for help) : I am the most courageous in courage, I am the most victorious in victory, I am the most glorious in glory, I am the most favouring in favour, I am the most profitable in profit, I am the most health-giving in health.

(4) Then I will destroy the evils of all the tormentors, (and) demons, men, of the wizards, the witches, the tyrants, the Kiks and the Karaps.

* "Best-armed" (Spiegel, Harlez and Darmesteter).
# Imperfect tense in the sense of the present tense, see Avesta Grammar, page 305.
@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.
$ For the explanation of the words Kik and Karapa, see note on page 8.

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

(5) On account of his¹ splendour² and glory³ I worship⁴ that⁵ Behram (yazata)⁶ created by Ahura Mazda⁷ with the audible⁸ (or famous) yasna⁹. We worship¹⁰ with libations¹¹ Behram (yazata)¹² created by Ahura Mazda¹³ according to the first¹⁴ laws¹⁵ of Ahura Mazda¹⁶.


(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

* Ýāish dātāish paoiryāish Ahuraha - these words occur in yasna Hā 46.15 in the Gothic form :- Ýāish dātāish paoruyāish Ahurahyā.

# For its translation, see Kardā 1st of this yasht, pages 298-299.
(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 courage⁵⁷ comes up⁴⁸ (for the help of that person).

Áat ahmái amavastemô, ama ahmi amavastemô, verethra ahmi verethravastemô, khvarenangha ahmi khvarenanguhastemô, yâna ahmiyâna vastemô, saoka ahmi saokavastemô, baeshaza ahmi baēshazyôtemô. Áat tbaeshôo taurvayeni vispanâm tbaeshavatâm, tbaeshôo daevanâm mashyânâmchâ, yâthwâm paìrïkânâmchâ, sâthrâm kaoyâm karañnamchâ.

Ahe raya khvarenanghacha, tem yazâi surunvata yasna, verethragnem Ahuradhâtem; zaothrâbyô verethragnem Ahuradhâtem yazamaíde, yâish dâtâish paöiryâish *Ahurahe. Haomayô gava baresmana, hizvôdanghangha, mânthracha vachacha shyaðnhacha, zaothrâbyascha arshukhdhaëibyascha vâghzîbyô.

Yenghe hâtâm âat yesne paiti vanghô, Mazdâo Ahurô vaëthâ ashât hachâ, yâonghâmchâ tânschâ tâoschâ yazamaíde.


* For its translation, see Kârdá I of this yasht, pages 298-299.
# For its translation, see Kârdá I of this yasht pages 298-299.
@Dr. Geldner takes paragraph 9th unto here in the verse-form of 8 lines.
(9) Unto him\textsuperscript{26} (who worships Beheram yazata and asks for his help) Beheram\textsuperscript{30} (yazata) created by Ahura Mazda\textsuperscript{31} goes\textsuperscript{28} for the third time\textsuperscript{27} running\textsuperscript{29} in the shape\textsuperscript{33} of a white (or crimson)\textsuperscript{34} beautiful\textsuperscript{35} horse\textsuperscript{32}, with yellow ears\textsuperscript{36} and *a golden caparison\textsuperscript{37}. Upon\textsuperscript{39} the *edge\textsuperscript{40} of which has sat\textsuperscript{41} the well-shapen\textsuperscript{43} (and) beautiful\textsuperscript{44} Ama\textsuperscript{42} (i.e. courage). In this way\textsuperscript{47} Beheram\textsuperscript{45} (yazata) created by Ahura Mazda\textsuperscript{46} (who) bears\textsuperscript{52} good\textsuperscript{49} lustre\textsuperscript{50}, glory\textsuperscript{53}, healing remedy\textsuperscript{55}, and courage\textsuperscript{57}, comes up\textsuperscript{48} (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 tbaēshāo taurvayeni vispanām tbaēshavatām, tbaēshāo daēvanām mashyānāmcha, yāthwām pairikanāmcha, sāthrāmkaoyām karafnāmcha. Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Verethraghnem Ahuradhātem; zaothrābyō Verethraghnem Ahuradhātem yazamaide, yāish dātāish paioiyāish Ahurahe. Haomayō gava baresmana hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaeibyascha vāghzibyō.

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

(Kardā IV) (10) Verethraghnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda, Mainyō. Spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō

* With a golden caparison (Darmesteter). For its analogy, see Tir yasht paragraphs 18th and 46th.
# Or upon the forehead or face of which (horse). Sanskrit anika.
For its translation, see Kardā 1st of Beherām yasht, pages 298-299.
Mazdâo, Verethraghnô Ahuradhátó Spitama

(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, strong37, stamping forwards38 (or having strong steps38), ©carrying the goods of men40.

(12) Yō41 arshnám42 frangharezantâm43 mazishtem44 aojô45 āharaiti46, mazishtemcha47 āmananghem48. Yō49 khshathrishva50 avâiti51 avâo52 zi53 khshathrish54 hupatôtemâô55, yâo56 ushtrô57 pûiti58 vadhairish59, ash-
bázâush60, stvi-kaofô61, smarshnô62 -daêma63 jîrósârô64 raêva65, berezô66, amavâo67. (13) Yâm68 he69 dûraë-sûkem70 dûire71 fazavai72 hitahe73, tâthryâm74 aipi khshapanem75, yô76 kafem79 aipi-spayeiti78 spaëtitem79, upa vaghdhanem80 hukshnaothre81 hupaitishtâne82. Yō83 hishtaiti84 vididhavâo85, yatha86 sâstä87 hamôkhshathrô88. Avatha99 âjasat90 vohû91 khvarenô92 Mazdahdâtem93 barat94 khvarenô95 Mazdahdâtem96, baêshazem97 uta98 amemcha99.

(12) Who41 (i.e. Beherâm yazata coming in the shape of a camel) maintains40 the greatest44 strength45 and excitement46 amongst the strong43 male (animals)42. When

* For its translation, see Karda Ist of this yasht, pages 298-299.
# Dr. Geldner takes this para 11th in the verse form of six lines.
@Or residing with man, social (root vas = to dwell). “Domesticated, of the house” (Professor Harlez). Taking the word as ‘gaëthâush’ instead of ‘gaëthâush’,
$ Professor Darmesteter translates it “long-haired”.
† An indirect suggestion may be taken as Female Camel.
he helps those females, they are best-protected.

(13) (It is) the burden-bearing, possessed of powerful shoulders, large-humped, quick-eyed, intelligent-headed (or sharp-witted), handsome, tall and courageous camel (i.e. Beheram yazata) whom (i.e. female camel) he protects. His piercing look @ goes afar (like that) of a horse in the dark night. And who standing upon his strong knees and stout legs throws white foam on his head. In this way (i.e. in the shape of a camel) (Beheram yazata created by Ahura Mazda who) bears good lustre, glory, healing remedy, and courage, comes up (for the help of that person).

Āat ahmāī amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaēshāo taurvayeni viśpanām tbaēshavatām, tbaēshāo daēvanām mashyānāmcha yāthwām pairikanāmcha sāthrām kaoyām karafnāmcha.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem; zaothrābyō Verethraghnem Ahuradhātem yazamaide.

* Professor Darmesteter. “Bearded” (Professor Harlez); Sanskrit shmasru = beard.

# i.e. Just as a horse can see afar in the dark night (see Karda 12th of this yasht).

@Root fra-ju = Skt. pra-ju = to go forward, to hasten. If we take ‘aētahe’ like Dr. Geldner instead of ‘hitae’, it can be translated as: He has the piercing look which can penetrate afar in the dark night.

$ The meaning of ‘hu-khshnāothingra’ is also ‘very pleased’. But in the third kardā of Sarosh 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 ‘khshnāo’ instead of ‘znu’ have occurred. Amongst the characteristics of a good camel the strong knee and stout legs are very essential.
Yāish dātāish paoīryāish Ahurahe. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaonthāyasa nārshukhdhaēībyascha vāghzibyō.

Yenghe hátām āat yesne paiti vanghō, 
Mazdāo Ahūrō vaētha ashāt hachā, 
yāonghāmchā tānschā tāoschā yazamaide.


(15) Unto him26 (who worships Beherām yazata and asks for his help) for the fifth time27, Beherām30 (yazata) created by Ahura Mazda31 goes28 moving29 in the @good shap32 of a 5boar33 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 around,45 In this way46 (i.e. in the shape of a hoar) (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,

* For its translation, see Karda First of this yasht, pages 298-299.
# Dr. Geldner takes para 15th up to here in the verse-form of nine lines.
@In the original text this word occurs twice (vide 39th word).
S '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 70th.
verethra ahmi verethravastemō, khvarenangha ahmi
khvarenanguhastemō, yāna ahmi yānavastemō, saoka
ahmi saokavastemō, baēshaza ahmi baēshazyōtemō.
Āat tbaēshāo taurvayeni vispanām tbaēshavatām,
tbaēshāo daēvanām mashyānāmeha, yāthwām
pairikanāmeha, sāthrām kaoyām karafnāmeha. Ahe raya
khvarenanghcha, tem yazāi surunvata yasna
Verethraghnem Ahuradhātem; zaatrābyō
Verethraghnem Ahuradhātem yazamaide. Yāish dātaish
paoiryāish *Ahurae. Haomayō gava baresmana, hizvō-
danghangha, mānthrachā vachachā shyathnachā,
zaotrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō,
Mzdāo Ahuro vaēthā ashāt hachā,
yōonghāmchā tānschā tāoschā yazamaide.

(Kardā VI) (16) Verethraghnem Ahuradhātem
yazamaide. Peresat Zarathushtrō Ahurem Mazdām,
Ahura Mazda, Mainyō Spenishta, dātare gaēthanām
astvaitinām ashāum. Kō asti mainyavanām yazatanām
zayōtemō. Āat mraot Ahurō Mazdāo, Verethraghnō
Ahuradhātō Spitama #Zarathushtra. (17) Ahmāi26
khshtvō27 ājasat28 vazemnō29, Verethraghnō30 Ahuradhātō31
narsh32 kehrpa33 pancha-dasanghō34 khsaētahe35 spiti-
dōithrāhe36, kasu-pāshnahe37 @srīrhe38. Avatha39 ājasat40
vohū41 khvarenō42 Mazdadhātem43, barat44 khvarenō45
Mazdadhātem46, baēshazem47 uta48 amemcha49.

(17) Unto him26 (who worships Beherām yazata and asks
for his help), for the sixth time27 he goes28 running29 in the
shape30 of a beautiful38 man32 of fifteen (years of age),
handsome35, with shining eyes36, small heels37. In this way39

* For the translation of this passage see Kardā First of this yasht,
pages 299-300.
# For its translation, see Kardā First of this yasht, pages 298-299.
@Dr. Geldner takes para 17th up to here in the verse form of five lines.
$ In the age of the Avesta, the age of 15 was considered to be the age of the
blossoming of youth; see yasna Iīā IX para 5th; Tīr yasht para 13th.
(i.e. in the shape of a beautiful man), (Beheram yazata created by Ahura Mazda who) bears\textsuperscript{44} good\textsuperscript{41} lustre\textsuperscript{42}, glory\textsuperscript{45} healing remedy\textsuperscript{47}, and\textsuperscript{46} courage\textsuperscript{49}, comes up\textsuperscript{40} (for the help fo that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baeshazyōtemō. Āat tbaēshāo turvayeni vīspanām tbaēshavataṁ, tbaēshāo daēvanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha. Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethragnem Ahuradhātem; zaothrābyō Verethragnem Ahuradhātem yazamaide. Yaish dātaish paoiryāish *Ahurahe. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

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

(Kardā VII) (18) Verethragnem Ahuradhātem yazamaide. Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda Mainyō Spēnishta, dātare gaēthanām astvaitinām ashāum. Kō asti mainyavanām yazatanām zayōtemō. Āat mraot Ahurō Mazdāo, Verethragnō Ahuradhātō Spitama Zarathushtra. (19) Ahmāi\textsuperscript{26} haptathō\textsuperscript{27} ājasat\textsuperscript{28} vazemnō\textsuperscript{29}, Verethragnō\textsuperscript{30} Ahuradhātō\textsuperscript{31}, mereghahe\textsuperscript{32} kehrpa\textsuperscript{33} vāreghnahe\textsuperscript{34} urvatō\textsuperscript{35} adharanaēmāt\textsuperscript{36}. Pishatō\textsuperscript{37} upara-naēmāt\textsuperscript{38}. Yō\textsuperscript{39} vayām\textsuperscript{40} asti\textsuperscript{41} āsishtō\textsuperscript{42}, renjishtō\textsuperscript{43} fravazemnānām\textsuperscript{44}. (20) Hō\textsuperscript{45} aēvō\textsuperscript{46} ushtanavatām\textsuperscript{47}, ishva\textsuperscript{48} vasmā\textsuperscript{49} apayeītī\textsuperscript{50}, haschit\textsuperscript{51} vā nōit\textsuperscript{52} vā\textsuperscript{53} yatchit\textsuperscript{54} vazaitī\textsuperscript{55} hvastes\textsuperscript{56}, yō\textsuperscript{57} vazaitī\textsuperscript{58} zarshyamnō\textsuperscript{59}; aghrām\textsuperscript{60} usaitūm\textsuperscript{61} uṣhāonghem\textsuperscript{62}, akhshafni\textsuperscript{63} khshafnīm\textsuperscript{64} isemnō\textsuperscript{65}, asūri\textsuperscript{66} sairīm ishemnō\textsuperscript{68}. (21) Vīgāthō\textsuperscript{69} marezat\textsuperscript{70} koafanām\textsuperscript{71}, bareshnavō marezat\textsuperscript{73} gairinām\textsuperscript{74}, jáfnavō\textsuperscript{75}

* For its translation, see Kardā First of Beherām yasht, pages 299-300.
marezat⁷⁶ raonām⁷⁷, saēnish⁷⁸ marezat⁷⁹ urvaranām⁸⁰, vayām⁸¹ vāchīm⁸² *sursushmanō⁸³. Avatha⁸⁴ ājasat⁸⁵ vohū⁸⁶ kvarenō⁸⁷ Mazdadḥātem⁸⁸, barat⁸⁹ kvarenō⁹⁰ Mazdadḥātem⁹¹, baēshazem⁹² uta⁹³ amemcha⁹⁴.

(19) Untoo him²⁶ (who worships Beheram yazata and asks for his help) for the seventh time²⁷ goes²⁸ flying²⁹ in the shape³² of a bird, fluttering the wings³⁴, stout³⁵ in the lower part³⁶ and 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 alone⁴⁶ 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 weapon⁶⁷ for those without weapons⁶⁶.

(21) (That bird) desiring to hear⁸³ the sweet voice⁸² of (other) birds⁸¹ goes⁷⁰ up to the tops⁶⁹ of the hills⁷¹, to the summits⁷² of the mountains⁷⁴, into the depths⁷⁵ of the valleys⁷⁷, (and) up to the tops⁷⁸ of the trees⁸⁰. In this way⁸⁴ (Beheram Yazata created by Ahura mazda who) bears⁸⁵ good⁸⁶ lustre⁸⁷

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* Dr. Geldner takes para 19th in the verse-form of seven lines, para 20th in the verse form of 8 lines and para 21st up to the word Susrushmanō in the verse-form of 5 lines respectively.

# Its another form is vārenjanahe (See para 35 of this yash). In the shape of a bird (called) Vāraghna (Harlez and Darmeseter); vāraghna = valāk (Pahlavi) = Kolāg (Persian) = crow, raven.

@ Expanded from below and contracted from upward (Darmesteter) i.e. S i.e. Beharām yazata in the shape of a bird mentioned in this paragraph.

† 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’.

♀ Side, flank” (Harlez; lonely place (Darmesteter)

Possibly the word‘vīgātho’ may be the abbreviated form of ‘vīgātawō’ or vīgāthwō (Second person plural of vīgūtō)

 ※ The English meaning of ‘marezat’ should be taken in the sense of touch; Sanskrit root ‘marz’.
glory\textsuperscript{90}, healing remedy\textsuperscript{92}, and\textsuperscript{93} courage, comes up\textsuperscript{85} (for the help of that person).

Āat ahmāi amavastemō, ama ahmi ama avastemō, verethra ahmi veretharavastemō, khvarenangha ahmi khvarenangushastemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaēshāo taurvayeni vispanām tbaēshavatām, tbaēshāo daēvanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha. Ahe raya khvarenanghacha, tem yazāi surunvata yasna, Verethraghnem Ahuradhātem; zaothrābyō Verethraghnem Ahuradhātem yazamaide. Yaīsh dātāish paoiryāish Ahurāhe. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdēibyascha vāghzibyō.

Yenghe hátām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghamchā tānschā tāoschā yazamaide.

(Kardā 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 Ahuradhātō, Spitama Zarathushtra. (23) Ahmāi\textsuperscript{27} ashtemō\textsuperscript{28} ājasat\textsuperscript{29} vazemnō\textsuperscript{30}, Verethraghnō\textsuperscript{31} Ahuradhātō\textsuperscript{32} maēshahe\textsuperscript{33} kehrpa\textsuperscript{34} aurunahe\textsuperscript{35}, srirahe\textsuperscript{36} *nivashtakō-sravahe\textsuperscript{37}. Avatha\textsuperscript{38} ājasat\textsuperscript{39} vohū khvarenō\textsuperscript{41} Mazdadhdātem\textsuperscript{42}, barat\textsuperscript{43} khvarenō\textsuperscript{44} Mazdadhdātem\textsuperscript{45}, baēshazem\textsuperscript{46} uta\textsuperscript{47} amemcha\textsuperscript{48}.

(23) Unto him\textsuperscript{27} (who worships Beheram yazata and asks for his help) for the eighth time\textsuperscript{28} goes\textsuperscript{29} moving\textsuperscript{30} in the shape of a wild ram, beautiful, *with horns bent downwards\textsuperscript{37}. In this way (i.e.

\* Dr. Geldner takes para 23 up to this in the verse form of four lines.

\# Nivashtakō 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; eg peretu = peshu= bridge; vash + ta = vashta.
(Beherām yazata created by Ahura Mazdā who) bears good lustre, glory, healing remedy, also courage, comes up (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhashemō, yāna ahmi yānavastemō, saoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaēshāo taurvayeni vīspanām tbaēshavatām, tbaēshāo daēvanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha. Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem; zaotrhābyō Verethraghnem Ahuradhātem yazamaide. Yāish dātāish paoiryāish Ahurahe. Haomayō gava baresmana, hizvō danghangha, mānthracha vachacha shyaothnacha, zaotrhābyascha arshukhdāēibyascha vāghzibyō.

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


(25) Unto him (who worships Beherām yazata and asks for his help) for the ninth time goes moving in the shape of a beautiful buck fighting with sharp horns. In this way (Beherām yazata created Ahura Mazdā who)

* Dr. Geldner takes para 25th (up to tizi-sravhe) in the verse-form of 4 lines.
bears  good  lustre  glory, healing remedy also  courage, comes up (for the help of that person).

Āat ahmāi amavastemō, ama ahmi amavastemō, verethra ahmi verethravastemō, khvarenangha ahmi khvarenanguhastemō, yāna ahmi yānavastemō, sāoka ahmi saokavastemō, baēshaza ahmi baēshazyōtemō. Āat tbaēshāo taurvayeni vīspanām tbaēshavatām, tbaēshāo daēvanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha. Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethragnem Ahuradhātem; zaothrābyō Verethragnem Ahuradhātem yazamaide. Yāish dātāish paoiryāish Ahurahc. Haomayō gava baresmana, hizvō-danghangha, mānthrāca vachacha shyaothnacha, zaothrābyascha arshukhdāēibyascha vāghzhibyō.

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


(27) Unto him (who worships Beherām yazata and asks for his help) for the tenth time goes moving in the shape of a radiant hero.

* Dr. Geldner takes para 27th up to here in the verse form of 6 lines.
possessed with a golden hilt, twisted by bending (and) all-adorned, created by Ahura Mazda. In this way (Behram Yazata created by Ahura mazda) who bears good lustre, glory, healing remedy, also courage, comes up (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 tbaēshāo taurvayeni vişpanām tbaēshavatām, tbaēshāo daēvanām mashyānāmcha, yāthwām pairikanāmcha, sāthrām kaoyām karafnāmcha. Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem; zaotrābyō Verethraghnem Ahuradhātem yazamaide. Yāish dātāish paotryāish Ahurahe. Haomayō gava baresmana, hizvō-danghangha, mānthrachā vachachā shyaothnachā, zaotrābyascha arshukhdāēibyascha vāghzibyō.

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

(Kardā XI) (28)· Verethraghnem1 Ahuradhātem2 yazamaide3, arshō-karem4, marshō-karem5, frashō-karem6, hvākhshtem7, hvāyaonem8, Tem9 yazata10 yō11 ashava12 Zarathushtrō13, Verethraghahe14 paiti manahi15, Verethraghahe16 paiti vachahi17, Verethraghahe18 paiti shyaothne19, Verethraghahe20 paiti fravāke21, Verethraghahe22 paiti päitivāke23. (29) Ahmāi24 dathat25 Verehragnō26 Ahuradhāto27, erezōish28 khāo29, bāzvāo30

* I have translated in this way, taking ‘barat-keretaem’ as a compound; but if we consider a separate sentence from the word ‘barat’, it can then be translated as (Behram Yazata in the shape of a hero) keeps (with himself) a sword with a golden hilt, twisted by bending and all-adorned.”
aojö⁴¹, tanvö⁴² vispayao⁴³ dravatatem⁴⁴, tanvö⁴⁵ vispayao⁴⁶ vazdvare⁴⁷, aomcha⁴⁸ sükem⁴⁹ yim⁵⁰ baraiti⁵¹ Karö⁵² Masyö⁵³ upápö⁵⁴ Yö⁵⁵ Ranghayao⁵⁶ dūrāeparyao⁵⁷, jafrayao⁵⁸ hazangro-vîrayao⁵⁹, varesostavanghem⁶⁰ āpö⁶¹ urvaēsem⁶² mārayeite⁶³.

(28) We worship¹ Beherām¹ (yazata) created by Ahura Mazda² (who is) yielding virility⁴, death bringing⁵, one who promotes⁶ (or who helps to progress⁷), standing steadily⁸ (or firm-footed⁹) *possessing sufficient vigour. Him¹¹ #worshiped¹² Holy¹³ Zarathushtra¹⁴ in thought¹⁵, word¹⁷, deed¹⁹, admonition²¹, and answer²² of Beheram (yazata)²³. (29) Unto him²⁴ (i.e. unto Holy Prophet Zarathushtra) Beheram²⁶ (yazata) created by Ahura Mazdā gave²⁷ @the fountain²⁹ of truth²⁸, strength³¹ of both the arms³⁰, health³⁴ of the entire³³ body³², happiness³⁷ and that³⁸ eye-sight³⁹ which⁴⁰ the fish⁴³ (called) $Kara⁴² living in water⁴⁴ possesses⁴¹. Explanation:- (As regards the eye-sight of Kara Fish it is stated),

That⁴⁵ (fish called kara) can see⁵³ a thing of the size of the hair in the waters⁵¹ of (the River called) $Rangha⁶⁶ whose ends lie afar⁴⁷ (and whose depth is a thousand times the height of a man⁴⁹).

Ahe raya khvarenanghacha, tem yazái surunvata yasna Verethraghnem

* Keeping advice (and who has a free way (Darmeseter).
# i.e. The Prophet Zarathushtra remembered all the good thoughts, good words, good deeds and admonitions of Beherām yazata. The Holy Zarathushtra worshipped Beherām yazata for gaining success in thought, word, deed, in conversation and prompt answering. (Darmesteter).
@Similar to this ‘Ashahe Khāo’ (source of righteousness); see Yasna IIa X.4
$ As regards to the explanation of Kara Fish, see my translation of Vendidād Fragard XIX, 42nd para and Fragard XX, 4th para.
† ‘Rangha’ was the greatest river amongst the ancient Iranians. The Xaxartes river (Spiegel, Justi and Geiger); the River Oxus (Harlez) the River Tigris (Darmesteter).
‡ 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 14th).
Ahuradhātem; zaothrābyō Verethraghnem Ahuradhātem yazamaide. Yaish dātaish paoiryāish Huraga. Haomayō gava baresmana, hizvō-danghangha, mānhracha vachacha shyaonthnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hātām āat yesne paitī vanghō, Mazdāo Ahurō vaēthā ashāt hachā, yāonghāmchā tānschā tāoschā yazamaide.

(Kardā XII) (30) Verethraghnem Ahuradhātem yazamaide, arshō-karem, marshō-karem, frashō-karem, hvākhsthem, hvāyaonem, Tem yazata yō ashava Zarahuṣhdrō, Verethraghnæhe paiti manahi, Verethraghnæhe paiti vachahi, Verethraghnæhe paiti shyaonthnæhe, Verethraghnæhe paiti fravāke, Verethraghnæhe paiti *pāṭivāke. (31) Ahmāi 24 dathat25 Verethraghnō26 Ahuradhātō27 erezōish28 khāō29 bāzvō30 aojō31 tanvō32 vīspayō33 dravatātem34, tanvō35 vīspayō36 vazdvare37, aomchā38 sükem39 yim40 baraiti41 aspō arsha42; yō43 tānhrayaschit44 hachā khshafnō45 avakhshaityō46 aiwi-arwrayō47, 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, *perfectly-stilled and silent46 (and) overcast with clouds47 sees52 a horse’s48 hair49 lying51 on the ground50 (and) can recognise52 whether53 it is the head54 or56 the tail55.

* For its translation see Kardā XI, para 28 of the yasht.
# “Dark and without any light whatever” (Speigel and Harlez); “obscure and dark, totally dark” (Darmesteter)
@We find in the Pahlavi Bundahesh Chapter 19th para 31st, writing similar to that given in Kardas XII and XIII.

Yenghe hátām āat yesne paiti vanghō, 
Mazdāo Ahurō vaēthā ashāt hachā, 
yāonghāmchā tānschā tāoschā yazamaide.


(33) Unto him24 (i.e. unto the Holy Prophet Zarathushtra) Beheram26 (yazata) created by Ahura mazda27 gave25, the fountain29 of truth28, the strength41 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:

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 Bundeshesh by Professor West).

* For its translation see Kardā XI, para 28th of this yasht.
# 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 19th.
That (vulture)\(^49\) sees\(^46\) \(\)upto nine times the distance a piece of flesh\(^48\) as thick as a fist\(^47\), the brilliance\(^54\) of a shining\(^53\) needle\(^52\) as well as its\(^57\) point\(^58\).

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem; zaothrābyō Verethraghnem Ahuradhātem yazamaide. Yāish dātāish paoiryaīish Ahurahe. Haomayō gava baresmana, hizvō-danghangha, mānthrachā vachachā shyaothnachā, zaothrābyascha arshukhldhaēībyascha vāghzībyō.

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

(Kardā XIV) (34) Verethraghnem\(^1\) Ahuradhātem\(^2\) yazamaide\(^3\). Peresat\(^4\) Zarathushtrō\(^5\) Ahurem Mazdām\(^6\), Ahura Mazda\(^7\) Mainyō\(^8\) Spēinishta\(^9\), dātare\(^10\) gaēthanām\(^11\) astvaitinām\(^12\) ashāum\(^13\). Yat\(^14\) havāni\(^15\) aiwi-sastō\(^16\) aiwi-shmaretō\(^17\) pouru-narām\(^18\) tbishayantām\(^19\), chish\(^20\) anghe\(^21\) asti\(^22\) baēshazō\(^23\). (35) Āat\(^24\) mraot\(^25\) Ahurō mazdāō\(^26\), mereghahe\(^27\) peshō-parenahe\(^28\) vārenjanahe\(^29\) perenem\(^30\) ayasaēsha\(^31\), Spitama\(^32\) Zarathushtra\(^33\). Ana\(^34\) parena\(^35\) tanūm\(^36\) aiwi-sifōish\(^37\), ana\(^38\) parena\(^39\) hamerethem\(^40\) paiti-sanghaēsha\(^41\). (36) Yānāō\(^42\) baraiti\(^43\) astavō\(^44\) vā\(^45\) takhmahe\(^46\), mereghahe\(^47\), parenavō\(^48\) vā\(^49\) takhmahe\(^50\) maereghahe\(^51\). Naēdha\(^52\) chish\(^53\) raēva\(^54\) mashya\(^55\) jainti\(^56\) naēdha fraēshyeiti\(^57\). Paurvha-he\(^58\) nemō\(^59\) baraiti\(^60\), paurvō\(^61\) khvrenāō\(^62\) vidhārayeiti\(^63\), upastām\(^64\) mereghahe\(^65\) pareno\(^66\) mereghanām\(^67\). (37) *Tāo\(^68\) Ahurō\(^69\) sāstranām\(^70\) danghu-paitish\(^71\), nōit\(^72\) satem\(^73\) jainti\(^74\) viraja\(^75\), nōit\(^76\) hakeret\(^77\) jainti\(^78\) vaēsaēpa\(^79\), ōim\(^80\) jainti\(^81\) frasha aēiti\(^82\).

(34) We praise\(^3\) Beherām (yazata\(^1\)) created by Ahura Mazda\(^2\). (Prophet) Zarathushtra\(^8\) asked\(^4\) (the Creator): O Ahura mazda\(^7\) most beneficent\(^9\) Spirit\(^8\), Creator\(^10\) of the corporeal\(^12\) world\(^11\), (and) righteous\(^13\)!
When^14 I am^15 *injured^16, harmed and ^cast by incantation^17 amongst many tormenting^19 persons^18, am under the use of spells, what^20 is^22 the remedy^23 then^21? (i.e. how can I heal the wound?)

(35) Then^24 spoke^25 Ahura Mazda^26: O Spitaman^32 Zarathushtra^33! @thou shouldst seck^31 the feathers^30 of the bird^27 (called) ^Pesho-parena^28 fluttering the wings^27. With that^34 feather^35 thou shouldst rub^37 (thy) body^36 (and) shouldst drive away thy enemy^40 by curses^41. (36) No^51 one^52 can smite^55 (that) fortunate^53 man^54 (or) can harass^56 (him) who^42 holds^43 bones^44 of (that) strong^45 bird^46 or^46 feathers^47 of (that) bird^50. (The person who keeps it ) bears^59 first respect^58 for him^57 (because) (on account of it he) maintains^62 glory^61. The feather^65 of (that) bird^64 amongst the birds^66 (brings) help^63 > (unto the keeper.)

(37) The Lord^68 of the rulers^69 (or) the master^70 of the land^70 or the killer of hundred^72 heroes^74 (as well) cannot^71 smite^73 at one stroke^76 (rather)

Bird, feather or wing symbolises for fravashi or guardian angel of an individual

* Root aiwi sāngh = Sanskrit abhi-shans = to injure or to curse.
# i.e. anyone has cast spell upon me; original meaning having remembered (the spell), (root, Sanskrit smar = to remember).
@Ordinary meaning of ‘Pesho-parena’ is ‘Owl-feathered (bird)’
$ Take thou a feather of that bird called ‘Vārenjana’ having big wings.
> Based upon the translation of Prof. Darmesteter. Taking ‘Yā nāo’ as two words separately, the translation of this para can be: The bones^44 of the strong^35 bird^46 (called peshōparena mentioned above) or^48 the feathers^47 of (that) strong^49 bird^50 give support^53 unto us^42; (for this reason) any^52 sensible^53 person does not^51 smite^55 or does not drive away^56 (that bird), (but) first he keeps^59 respect^58 for him^57, (because) the feather^65 of that bird^64 amongst the birds^66 gives^62 (us) first^66 glory^61 (and) help^63. This story resembles to some extent with he ‘Simurgh’s feather in the Shāh Nāmah in the narration of Zāle Sām.
that (bird) alone\textsuperscript{79} can smite\textsuperscript{80} all of them\textsuperscript{78} and *exercise superiority\textsuperscript{81} (over them).

\textsuperscript{(38)} *Vispe\textsuperscript{82} teresenti\textsuperscript{83} perenine\textsuperscript{84}, avatha\textsuperscript{85} māväyachit\textsuperscript{86} tanuye\textsuperscript{87}, vispe\textsuperscript{88} teresenti\textsuperscript{89} aurvatha\textsuperscript{90}, vispe\textsuperscript{91} teresenti\textsuperscript{92} dushmainyush\textsuperscript{93}, amemcha\textsuperscript{94} vere-thraghnemcha\textsuperscript{95}, nidhātemcha\textsuperscript{96} tanuye\textsuperscript{97} manō\textsuperscript{98}. \textsuperscript{(39)} Yim\textsuperscript{99} vashāonte\textsuperscript{100} ahurāonghō\textsuperscript{1}, vashāonte\textsuperscript{2} āhuiryāonghō\textsuperscript{3}, vashāonte\textsuperscript{4} haosravanghanō\textsuperscript{5}; tem\textsuperscript{6} vashata\textsuperscript{7} Kava Usa\textsuperscript{8}. Yim\textsuperscript{9} aspō arsha\textsuperscript{10} baraiti\textsuperscript{11}, yim\textsuperscript{12} ushtrō\textsuperscript{13} vadhairish\textsuperscript{14} baraiti\textsuperscript{15}, yim\textsuperscript{16} aśśh\textsuperscript{17} nāvaya\textsuperscript{18} baraiti\textsuperscript{19}. \textsuperscript{(40)} Yim\textsuperscript{20} Thraētaonō\textsuperscript{21} takhmō\textsuperscript{22} barat\textsuperscript{23}, yō\textsuperscript{24} janat\textsuperscript{25} Azīm Dahākem\textsuperscript{26}, thrizanam\textsuperscript{27}, thri-kameredhem\textsuperscript{28}, khshvash-ashīm\textsuperscript{29}, hazangra-yaokhshtīm\textsuperscript{30}, ash-aojanghem\textsuperscript{31}, daēvīm\textsuperscript{32} drujem\textsuperscript{33}, aghem\textsuperscript{34} gaēthābyō\textsuperscript{35} dravament\textsuperscript{36}, yām ash-aojastemām\textsuperscript{38} drujem\textsuperscript{39} fracha kerentat\textsuperscript{40} Angrō Mainyush\textsuperscript{41}, avi\textsuperscript{42} yām\textsuperscript{43} astvaitīm\textsuperscript{44} gaēthām\textsuperscript{45} mahrkāi\textsuperscript{46} ashahe\textsuperscript{47} gaēthanām\textsuperscript{48}.

\textsuperscript{(38)} Just as\textsuperscript{85} (they are afraid) \textsuperscript{@}of mc\textsuperscript{86--87}, (in the same way) all\textsuperscript{82} are afraid\textsuperscript{83} of the keeper of (that) feather\textsuperscript{84}. (On account of the possession of that feather) (by means of) the courage\textsuperscript{94}, victory\textsuperscript{95} (which are) established\textsuperscript{96} (in him) and (by means of) the mental faculty (which is) engrafted (in his) body\textsuperscript{97} all\textsuperscript{88} opponents\textsuperscript{90} and enemies are afraid of him\textsuperscript{89}.

\textsuperscript{(39)} Whom\textsuperscript{99} (i.e. that efficacious bird or the possessor of the feather of that bird) the lords\textsuperscript{1} call for assistance\textsuperscript{100}, or those pertaining to the lords\textsuperscript{3} call for assistance\textsuperscript{2}; (and whom) the members of the family of King Haosravang\textsuperscript{5} called the bird for assistance\textsuperscript{4}; (King) Kai Kaus\textsuperscript{8} called it for assistance\textsuperscript{7}.

Explanation :- (Its significance is that these great persons also obtained benefit by means of the efficacious feather of that bird).

\* Original meaning, ‘goes forwards’.
\# Dr. Geldner takes para 38th in the verse form of 6 lines and para 39th in the verse form of 7 lines; each line ends at the stop (.)
\@ Original meaning for my\textsuperscript{86} body\textsuperscript{87}.
\$ Desire eagerly; root vas = Sanskrit vas = to wish (Darmesteter)
\* Its meaning can also be men of “good reason”.
Whom (i.e. the bird) the horse, the burden-bearing camel (and) the navigable water. *bear* (support). (40) Whom (i.e. that bird) the gallant (King) Fareun bore; who killed three-jawed, three-skulled, six-eyed, of a thousand wiles, exceedingly-strong, devilish Zohak, Druj who was harmful, unbeliever for (these) settlements; whom as the most powerful Druj (i.e. Zohak) Angra Mainyu created on this corporeal world for the destruction of righteousness.


Yenghe hátam áat yesne paití vanghó, Mazdáo Ahuró vaéthá asháth hachá, yáonghámchá táschá táoschá yazamaide.

(Kardá XV) (41) Verethraghnem Ahuradhátem yazamaide, Verethraghnó avi imat nmánem gaosurábyó khvarenó pairi-vereunavaití, yathá hau maza meregho saénó, yatha ave awráó upááó masitó gairish nivánenti.

(41) We worship Beherám (yazata) created by Ahura Mazda, just as that big bird (called) Simurgh (with its wings) and these big clouds full of water cover the mountains (with their shadow);

* On account of the excellence of the feather of the bird called Peshô-parenà, that bird was kept on the journey by land or in sea-voyage. We get such a hint from this paragraph.
# Crafty. Its meaning can also be “possessed of strength”.
@This para occurs in yasna Há IX (Hávanim) para 8th.
$ Or beat the mountains or touch the mountains (root ni-van).
(in the same way) Beherām (yazata)⁴ surrounds⁸ this house (i.e. *world⁵) with glory⁷ through (his) *weapons.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem; zaothrābyō Verethraghnem Ahuradhātem yazamaide. Yāish dātāish paoiryāish Ahurahe. Haomayō gava baresmana, hizvō danghangha, māntrhacha vachacha shyaothnacha, zaothrābyascha arskhdhaēibyascha vāghzibyō.

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


(42) We worship³ Beherām (yazata¹) created by Ahura Mazda. (The Prophet) Zarathushtra⁵ 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) @commendation²²?

(43) Āat²³ mraot²⁴ Ahurō Mazdāo²⁵, yat²⁶ spādha²⁷ hanjasāonte²⁸, Spitama²⁹ Zarathushtra³⁰, rashtem³¹ rasma³². Kataraschit³³ vishtāonghō³⁴ ahmya³⁵ nóit³⁶ vanyāonte³⁷, jatāonghō³⁸ ahmya³⁹ nóit⁴⁰ janyāonte⁴¹.

* See my translation of Vendidád Fragard 22nd, para 1.
# 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 cattle¹ (Darmesteter).
@i.e. Where is Beheram yazata invoked with his name and where are his praises sung?
(44) Chantangrō42 perenāo43 vídhārayōish44 avi pathām45 kataraschit46 yatārō47 pourvō48 frāyazāite49 amō50 hutashā51 huraodhō52, Verethraghno53 Ahuradhaṭā54, atārō55 verethra56 hachaitē57. (45) Amemcha58 Verethraghnmcha59 āfrīnāmi60, dva pātāra61, dva niphātāra62, dva nish-haretāra63, dva adhvaōen65, dva66 vidhvaōen67, dva68 fradhvaōen69, dva70 amerezen71, dva72 vimarezen73, dva74 framerezen74.

(43) Ahura Mazda25 then23 replied24; O Spitamān29 Zarathushtra30! (Beherām yazata is worshipped and his praise is sung) where26 armies27 meet28 with one another28 with properly arrayed lines32. A warrior34 (who)35 is not36 smitten37 (and) the smitecr38 (too) (who) are not40 smitten41 in this (battle)36. (44) Thou *shouldst hold 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 Beherām (yazata)53 created by Ahura Mazda follow57 him55 with triumph56. (45) I praise60 Ama58 (yazata) and Beherām (Yazata)59 (who are) the protectors61, preservers62 and guardians63. (They) both64 (i.e. Ama yazata and Beherām yazata) #force (the enemies) to retreat65; (then) both66 (the yazatas) #drive (the enemies) for away67; they68 drive (the enemies) forward68, both (the yazatas)70 wipe off (the enemies) exceedingly71; both74 (the yazatas) destroy75 (the enemies)

* Chatangrō - the exact meaning of this word is not settled; two, both (Harles); 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 Westerguard there is 'jatangrō' instead of 'chantangrō'. Spiegel has left out the meaning of this word.

# 'Drive away to the right flank, to the left flank from all directions'. (Darmesteter). Dr. Geldner has taken the reading 'adhvōzen, vidhvozen, fradhviozen'.
(i.e. yazata named Ama and Beheram destroy utterly the enemies coming from all sides).

(46) *Zarathushtra⁷⁶, aētem⁷⁷ mān̄threm⁷⁸ mā fradaēsayōiš⁷⁹, anyat⁸⁰ pithre⁸¹ vā⁸² puthrāī⁸³, brāthre⁸⁴ vā⁸⁵ hadhō-zāṭāī⁸⁶, āthravanāī⁸⁷ vā⁸⁸ *thrāyaone⁸⁹. Aētaēcha⁹⁰ te⁹¹ vāchō⁹² yōi⁹³ ughra⁹⁴ ās⁹⁵, derezra⁹⁶ ās⁹⁷ ughra⁹⁸ ās⁹⁹ vyākhaine¹⁰⁰ ās¹, ughra² ās³, verethraghe⁴ 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! § shouldst not teach this⁷⁷ Holy Spell to (any one) except (these three) a father⁸¹ having sons⁸³ or⁸² a brother⁸⁴ born from the same womb⁸⁶ or⁸² a priest⁸⁷ of three 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).

* The sentence from Zarathushtra” up to thrāyaone” (except the word anyat) of para 46 also occurs in the 9th para of Khordād yasht (see p. 209).
# i.e. a brother who has another brother or sister.
@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 āthravanāī thrāyaone can thus be the priest nourish (the poor”).
§ 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 Athrevan 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).
Which\(^{93}\) (Spells) * are efficacious\(^{94}\) (and) courageous\(^{96}\); (those Spells) are\(^{99}\) efficacious\(^{98}\) for a person sitting in the assembly\(^{100}\), for victory\(^{4}\), are powerful\(^{6}\) (and) healing\(^{8}\). (O Zarathushtra!) those\(^{10}\) words\(^{12}\) (are) for thee\(^{11}\), which\(^{13}\) purify\(^{16}\) the sinful\(^{14}\) head\(^{15}\) and renders the uplifted\(^{16}\) weapon\(^{18}\) ineffective\(^{20}\).


Yenghe hátám áat yesne paiti vanghó, Mazdáo Ahuró vaéthá ashát hachá, yáonghámchá táschá tásoschá yazamaide.

(Kardá XVII) (47) Verethraghnem\(^{1}\) Ahuradhátem\(^{2}\) yazamaide\(^{3}\). Yó\(^{4}\) vírázait\(^{5}\) antare\(^{6}\) ráshta\(^{7}\) rasmana\(^{8}\) ácha paracha peresaíte\(^{9}\) hadha Mithra\(^{10}\) hadha Rashnavó\(^{11}\), kó\(^{12}\) Mithrem\(^{13}\) aiwi-druzaiti\(^{14}\), kó\(^{15}\) Rashnúm\(^{16}\) paiti-irinakhti\(^{17}\), kahmái\(^{18}\) yaskemcha\(^{19}\) mahrkemcha\(^{20}\) azem\(^{21}\) bakhsháni\(^{22}\) khshayamnó\(^{23}\). (48) Āat\(^{24}\) mraot\(^{25}\) Ahuró Mazdáo\(^{26}\), yim\(^{27}\) mashyáka\(^{28}\) fráyazáonté\(^{29}\) Verethraghnó\(^{30}\) Ahuradhátó\(^{31}\), dátáhe\(^{32}\) yim\(^{33}\) shyeiti\(^{34}\) dáityótemó\(^{35}\) yasnascha\(^{36}\) vahmascha\(^{37}\), ashát hacha yat vahishtat\(^{38}\). @Nóíť\(^{39}\) ithra\(^{40}\) Airyáo danghávó\(^{41}\) frášh hyat\(^{42}\) haéná\(^{43}\), nóíť\(^{44}\) vóighna\(^{45}\), nóíť\(^{46}\) pámá\(^{47}\), nóíť\(^{48}\) kapastish\(^{49}\), nóíť\(^{50}\) haényó\(^{51}\) rathó\(^{52}\), nóíť\(^{53}\) ugzereptó\(^{54}\) drafshó\(^{55}\).

* Originally this verb (ás) is in the imperfect tense. For its explanation see my Avesta Grammar, Syntax, page 305th.
# Or improves the sinful or depraved chief (see yasna Há 11, para 3).
@From here, i.e. from noit ithra Airyáo danghávó" up to “baévareghanái ahákhshtaghnáishcha” at the end of para 53 of this yasht, occurs also in paras 56-61 of Tir yasht.
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(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 *offends¹⁷ Rashna yazata? 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 *continue³⁴ to perform properly for him³² the most proper³⁵ worship³⁶ and invocation³⁷ with the best righteousness, (then) here⁴⁰ (i.e.) unto the Iranian Countries *can come up⁴² neither³⁹ the hostile army⁴³ nor⁴⁴ calamity⁴⁵ (or obstacles), neither⁶⁶ @disease⁷⁷ nor⁸⁸ $fraud⁴⁹, neither⁵⁰ chariots⁵² of the hostile army⁵¹ nor the uplifted⁵⁴ banner⁵⁵ (of the enemy).

(49) Paiti dim⁵⁶ peresat⁵⁷ Zarathushtrō⁶⁸, kat⁶⁹ zī⁰ astī⁶¹ Ahura Mazda⁶², Verethraghaña⁶³ Ahuradhātahe⁶⁴ dāityōtemō⁶⁵ yasnascha⁶⁶ vahmascha ashāt hacha yat vahishtāt⁶⁸. (50) Āat⁶⁹ mraot⁷⁰ Ahurō Mazdāo⁷¹, zaothrāō⁷² he⁷³ uzbarayen⁷⁴ Airyāo danghāvō⁷⁵, baresma⁷⁶ he⁷⁷ starenayen⁷⁸ Airyāo danghāvō⁷⁹; pasūm⁸⁰ he⁸¹ pachayen⁸² Airyāo danghāvō⁸³; aurushem⁸⁴ và⁸⁵, vohū-gaonem⁸⁶ và⁸⁷ kāchit⁸⁸ và⁸⁹ gaonanām⁹⁰ hamō-gaonem⁹¹.

* Original meaning; pours out’. The significance of it is, “man who breaks his given promise and destroys truth?”
# Original meaning’swell, abide’; i.e. when the yasna worthy of Beherām yazata is performed with guileless and sincere heart.
@Pāman-Sanskrit pāman - its original meaning is “scale, skin-disease”; “leprosy” (Harlez and Darmesteter)
$ Poison produced by ‘magic’ (Harlez); ‘a poisonous herb’ (Darmesteter).
† The original meaning of the very ‘hyāt’ is ‘can be’. This verb is potential mood third person singular parasmainpada of root ‘ah’ to be; Sanskrit ‘syāt’. 
(49) (The Prophet) Zarathushtra asked Him (i.e. the Creator Ahura Mazda); O Ahura Mazda! which is the most proper worship and invocation of Beheram (yazata) created by (you) and (performed) with the best righteousness?

(50) Thereupon (the Creator) Ahura Mazda replied; (The people of) Iranian countries may bring libations for him (i.e. for Beheram yazata), may spread the Baresman for him; may cook for him the cattle of white colour or of good colour or of the same colour whatever the colour.


Explanation: - (The libations consecrated in the honour of Beheram yazata should not be taken or eaten by the persons mentioned below).

* Let tie the bundles of baresma (Darmesteter)
# Of golden colour (Harlez); vohu = Sanskrit vasu = gold, fire (Harlez), of black colour (Daresteter).
@ i.e. any consecrate the meal in honour of Beheram yazata after cooking with purity.
$ Dr. Geldner takes para 54 in the verse form of 8 lines.
(51) Let not the sinful person hold in hand that (consecrated thing) nor (let) the courtesan (hold it in hand) or the violator of righteousness, one who recites the Gathas without chanting, the destroyer of the world (or) the opponent of this religion which is of Ahura Mazda revealed by Zarathushtra (i.e. the enemy of the religion) - (all of them need) not (hold in hands that consecrated thing). (52) But if the sinful person or the courtesan or the violator of righteousness, one who recites the Gathas without chanting, the destroyer of the world, (or) the opponent of this religion which is of Ahura Mazda revealed by Zarathushtra holds it in hand, Beharam yazata created by Ahura Mazda then *snatches away the healing virtues. (53) (Hence) equally (or ever) calamities will come upon the Iranian countries, (people) of the Iranian countries will be smitten from fifties to hundred-fold, from hundred fold to thousand fold, from thousand fold to ten thousand fold, for innumerable times. (54) Then Beheram (yazata) created by Ahura Mazda said thus:

O men! the soul of the Universe created by wisdom (i.e. the entire world) is not worthy of worship (and) worthy of invocation, because now the demons (called Vyāmbura and men worshiping) the demons cause the blood to flow or spread the practice of evil.

(55) Yat nūrem vyāmbura daēva, mashyāka daēvayāzo avī ātarem ābarentī aētayāo urvarayāo, yā vaoche haperesi nāma aētem aēsmem yō vaoche nemetka nāma.
(56) *Yat nūrem\(^{21}\) vyāmbura\(^{22}\) daeva\(^{23}\), mashykaka\(^{24}\) daēvayāzō\(^{25}\), fra parshtīm\(^{26}\) nāmayeinti\(^{27}\), vi māidhyānem\(^{28}\) fshānayeinti\(^{29}\), vispe\(^{30}\) handāma\(^{31}\) rāzayeinti\(^{32}\), jana\(^{33}\) hō\(^{34}\) saidhin\(^{35}\) nōit\(^{36}\) janen\(^{37}\), hadha\(^{38}\) hō\(^{39}\) saidhin\(^{40}\) nōit\(^{41}\) hadhen\(^{42}\) yat nūrem\(^{43}\) vyāmbura\(^{44}\) daeva\(^{45}\), mashykaka\(^{46}\) daēvayāzō\(^{47}\), ushi\(^{48}\) pairi-dārayeinti\(^{49}\), daēma\(^{50}\) hō\(^{51}\) pairi-urvaēsayeiti\(^{52}\).

(55) Now\(^{1}\) demons\(^{3}\) (called) vyāmbura\(^{2}\) and men\(^{4}\) worshipping the demons\(^{5}\) carry\(^{8}\) near\(^{6}\) the fire\(^{7}\) (for burning) this\(^{9}\) tree\(^{10}\) which is called\(^{12}\) haperesi (and) this\(^{15}\) fuel\(^{16}\) which\(^{17}\) is called\(^{18}\) nemetka.

(56) Now\(^{21}\) the demons\(^{23}\) called Vyāmbura\(^{22}\) and men\(^{24}\) worshipping the demons\(^{25}\) bend\(^{27}\) (their) backs, stretch\(^{29}\) (their) waists\(^{28}\) (and) adjust\(^{32}\) all\(^{30}\) the limbs\(^{31}\) (of their body). Here\(^{34}\) (those demons) who smite\(^{33}\) @attack\(^{35}\) (but) could not\(^{36}\) $kill\(^{42}\) (i.e. they could not succeed in their wicked motives). Now\(^{43}\) the demons\(^{45}\) (called) Vyāmbura\(^{44}\) and demon worshipping\(^{47}\) men\(^{46}\) cover the intellects\(^{48}\) (of others) and† also their eye-sight\(^{50}\).

* Dr. Geldner takes para 56 in the verse-form of 11 lines.

# ‘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 Nāesh, page 83).

@Root sad = Sanskrit shad = to attack.

$ Root hadh = Sanskrit sadh = to kill

† 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.”
Ahe raya khvarenanghacha, tem yazái surunvata yasna Verethraghnem Ahuradhátem; zaothrábyô Verethraghnem Ahuradhátem yazamaide, yáiish dátáish paoiryáish Ahurahe. Haomayô gava baresmana, hizvó-danghangha, mánthracha vachacha shyaothnacha, zaothrábyascha arshukhdhačibyascha vághzibyô.

Yenghe hátám áat yesne paiti vanghô, 
Mzdáo Ahurô vačthá ashát hachá, 
yáonghámchá tánschá táoschá yazamaide.

(Kardá XVIII) (57) Verethraghnem¹ Ahuradhátem² yazamaide³. Haomem⁴ baire⁵ sáiri-baoghem⁶, Haomem⁷ verethrájanem⁸ baire⁹, nipátarem¹⁰ vohû¹¹ baire¹² pátarem¹³ tanuye¹⁴ baire¹⁵; Haomem¹⁶ yim nivazaiti¹⁷ nivandát¹⁸ apayeiti¹⁹ dushmainyaot²⁰ ā peshana²¹ hacha²². (58) Yatha²³ azem²⁴ aom²⁵ spádhem²⁶ vanáni²⁷, yatha²⁸ azem²⁹ aom³⁰ spádhem³¹ nivanâni³²; yatha³⁵ azem³⁴ aom³⁵ spádhem³⁶ nitanâni³⁷, yô³⁸ me paskâ³⁹ vazaiti⁴⁰.

(57) We praise³ Beherám (Yazata)¹ created by Ahura Mazda². I keep with me⁵ Haoma⁴ (which is ) purifying impurity; I keep with me⁹ Haoma⁷ (which is) victorious⁸; I keep with me¹² Haoma¹⁶ (which is) the protector of *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) #will gain success over him¹⁹ (58) so that²³-²⁴ I may smite²⁷ this²⁵ army²⁶ (of the enemy), so that²⁸

* Meaning ‘vohû’ is also a good thing, happiness, goodness.

# Whoso protects the Haoma from the blow (or trouble) savess 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, ie a commenatry.
I may throw down this army (of the enemy) by smiting, I may subjugate the (army) which comes behind me.

Ahe raya khvarenanghacha, tem yazái surunvata yasna Verethraghnem Ahuradhátem; zaothrábyó Verethraghnem Ahuradhátem yazamaide, yáish dátáish paoiryáish Ahurahe. Haomayó gava baresmana, hizvó-danghangha, mánthracha vachacha shyaothnacha, zaothráyascha arshukhdhaēibyascha vághzibyó.

Yenghe hátám áat yesne paiti vanghó, Mazdáo Ahuró vaēthá ashát hachá, yáonghámchá tânschá táoschá yazamaide.

(Kardá XIX) (59) Verethraghnem Ahuradhátem yazamaide. Asánem sighuíre chithrem abare Ahuró puthró purthräonghó baēvare-patayó amava ás verethrava náma, verethrava ás amava náma. (60) Yatha avata verethra hacháne yatha vispe anye aire. Yatha azem aom spádhem vanáni, yatha azem aom spádhem nivanáni, yatha azem aom spádhem nijanáni, yó me paskāt vazaiti.

*(60) So that I may move about with such victory as all other Iranians (do), so that I may smite and throw down this army (of the enemy), so that I may subjugate this army (of the enemy) which comes behind me.

Ahe raya khvarenanghacha, tem yazái surunvata yasna Verethraghnem Ahuradhátem; zaothrábyó Verethraghnem Ahuradhátem yazamaide, yáish dátáish paoiryáish Ahurahe. Haomayó gava baresmana, hizvó-danghangha, mánthracha vachacha shyaothnacha, zaothráyascha arshukhdhaēibyascha vághzibyó.

*I do not understand the translation of the entire paragraph 59 from asánem sighuíre to amava náma.
Yenghe hátām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(Kardā XX) (61) Verethraghnem Ahuradhātem yazamaide. Yathā Ahū Vairyō 1; gave amem, gave nemem, gave ukhdhem, gave verethrem, gave khvarethem, gave vastrem, gave vereyātām tām ne khvarethāi 20 fshuyō.

(61) We praise Beherām (yazata) created by Ahura Mazda. (May there be) courage for the cattle! praise for the cattle! (good) words for the cattle! (May there be) victory for the cattle! fodder for the cattle! (May there be) clothing for the cattle! (Men) should not be hard to the cattle (because) they are prosperity-bringing our food.

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 paoiryaish Ahurahe. Haomayō gava baresmana, hizvō-danghangha, mānthrachā vachcha shyaothnachā, zaothrābyascha arshukhduēibyascha vāghzibyō.

Yenghe hátām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

* For comparison see yasna Hā X.20 and yasna Hā 48.5th Stanza

(62) We praise Beherām (yazata) created by Ahura Mazda, who i.e. Beheram (yazata) breaks as under the columns (of the army of the enemy), cuts to pieces the columns wounds the columns causes to mingle the columns (of the army of the enemy) (and that) Beheram (yazata) created by Ahura mazda breaks asunder the columns (of the army) of the daevas and (wicked) mortals, of wizards and witches, of the tyrants, of the kiks and karaps, cuts to pieces (those) columns, wounds and causes them to mingle.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem; zaothrābyō Verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish Ahurahe. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachach aṣhokhna, zaothrābyascha arshukhdhāibyascha vāghzibyō.

Yenghe hātām āat yesne paiti vanghō, Mūzadāu Ahurō vaētha ashāt hachā, yāonghāmchā tānschā tāoschā yazamaide.

(Kardā XXII) (63) Verethraghnem Ahuradhātem yazamaide. Āat yat Verethraghnō Ahuradhātō,
thakhtanām rasmanām8 yūkhtanām9 shōlthranām10 mithrō-drujām11 mashyānām12, apāsh13 gavō14 darezyeiti15, pairi16 daēma17 vārayeiti18, apa19 gaoshā20 gaoshayeiti21, nīīt22 pādha23 vidhārayeiti24, nīīt25 paiti-tavāo26 bavaiti27.

Ahe raya khvarenanghacha, tem yazāi surunvata yasna Verethraghnem Ahuradhātem; zaothrābyō Verethraghnem Ahuradhātem yazamaide, yāish dātāish paoiryāish Ahurahe. Haomayō gava baresmana, hizvō-danghangha, mānthracha vachacha shyaothnacha, zaothrābyascha arshukhdhaēibyascha vāghzibyō.

Yenghe hátām āat yesne paiti vanghō, 
Mazdāo Ahurō vaēthā ashāt hachā, 
yāonghāmchā tānschā tāoschā yazamaide.

(63) We praise3 Beherām (yazata)1 created by Ahura Mazda2. When4 Beherām (yazata)5 created by Ahura Mazda6 binds15 behind13 the hands of the promise-breaking11 persons12 of the columns8 of the serried7 and yoked6 (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) Ahura Mazda khodāc, awazūnic mardum, mardum sardagān, hamā sardagān, hambāyaste vehān, oem behedīn māzdayasnān āgāhi āstavāni nekī rasānd; aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.


Ahmāi raēshcha; Hazangrem, Jasa me avanghe mazda; Kerfēh Mozda.

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.


Verethraghnem Ahuradhātem yazamaide. Ashem Vohū 1.


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**HOM YASHT LARGE**

Pa nāme yazdān Ahura Mazda khodāe awazuni gorje khoreh awazāyād; Hom yazad berasād#

Az hamā gunāh patet pashemānuin; az harvastīn dushmata duzhukhta duzhvarshtha, mem pa geti manīd, oem goft, oem kard, oem jast, oem būn būd ested. As ān gunāh manashnī gavashnī kunashnī, tanī ravānī geti mīnōāni, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōdīdte angrāhe mainyēush; haithyāvarshtām hyat vasnā ferashtōtemem. Staomi ashem; Ashem Vohū 3.

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* Hom yasht vadi (Large) consists of yasna Hā's 9 and 10. For full explanations and notes of the translations of both these Hā's, see my translation of Yasna. Even in yasna Hā 11th there occurs some description about Hom Yasht. Moreover, Dr. Geldner considers these three Hā's s poetical compositions.

# i.e. may Hom yazata come (to my help)
Fravarâne Mazdayasnô Zarathushtrish vīdaēvô Ahura-tkaëshô (Gāh according to the period of the day) frasastayaēcha. Haomahe *ashavazanghô, khshnaothra yasnâicha vahmâicha khshnaothráicha frasastayaēcha, yathā Ahû vairyō zaotā frā me mrûte, athā ratush ashâitchit hacha frā ashava vîdhvâo mraotû. *Haomem zāirim berezantem yazamaide; Haomem frâshmîm frâdat-gaëthem yazamaide; Haomem dûraoshem *yazamaide.

(Kardá I) (1) Hávanîm¹ a² ratûm³ â⁴, Haomô⁵ upâit⁶ Zarathushtrîm⁷ àtarem⁸ pairi-yaozdatheīntem⁹, gathâoscha¹⁰ srâvayantem¹¹; âdîm¹² peresat¹³ Zarathushtrî¹⁴, kô¹⁵ nare¹⁶ ahi¹⁷, yim¹⁸ azem¹⁹ vîspahe¹⁰ anghêush²¹ astvatô²² srâësheṭm²³ dâdaresâ²⁴ khvahe²⁵ gayehe²⁶ khvanvatô²⁷ ameṣhahe²⁸. (2) Āat²⁹ me³⁰ aem³¹ paiti-aokhtâ³² Haomô³³ ashava³⁴ dûraoshô³⁵, azem³⁶ ahmi³⁷ Zarathushtra³⁸ Haomô³⁹ ashava⁴⁰ dûraoshô⁴¹, âmâm⁴² yâsanguha⁴³ Spîtama⁴⁴, frâmâm⁴⁵ hunvanguha⁴⁶ khvareṭêe⁴⁷; avi mâm⁴⁸ stœmaine⁴⁹ stûidhi⁵⁰, yatha⁵¹ mâ⁵² aparachit⁵³ Saoshyantô⁵⁴ stâvân⁵⁵.

(1) During² the Hávan¹ Gāh³ Hom⁵ (yazata) came to⁴ (the Prophet) Zarathushtra⁷ (who was) purifying⁹ @the fire⁸ and (was) chanting¹¹ the Gathas¹⁰. (The Prophet) Zarathushtra¹⁴ asked¹³ him¹²: O man¹⁶ Who¹⁵ art thou¹⁷?

* i.e. for the worship etc., of Hom yazata, giving strength of righteousness (see Khorshed Niãesh, page 33). Spiegel, Darmesteter and Justi translate this word ‘ashavazanghô’ by the ‘holy origin, born pure’ deriving it from ‘ashavan and zãngha’ =root zan. Harlez gives three different meanings of this word (1) of holy knowledge; (2) born 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.

# for its translation, see para 21st of this yasht.

@i.e. was purifying the throne of the fire vase.
Whom do I see, the most excellent and beautiful, and of immortal life in the entire corporeal world. (2) Thereupon that Hom, the righteous, warding off sickness replied unto me: O Zarathushtra! I am Hom, the righteous, warding off sickness. Seek me (i.e. desire earnestly for me) and, O Spitaman (Zarathushtra)! *Pound me out for drinking and do thou praise me in a hymn of praise as other benefactors (of the world) have praised me.

(3) Āat aokhta Zarathushtra, nemā Haomāi. Kase thigh Haoma mashyā astvaithyā hunāta gaethyāi; kā ahmāi ashish erenāvi chiī ahmāi jasat āyaptem. (4) Āat me aēm pait-aokhta Haomā ashava dūraoshō, Vivanghāo mām paoiryō mashyō astvaithyā hunāta gaethyāi; hā ahmāi ashish erenāvi, tat ahmāi jasat āyaptem; yat he putrō us-zayata, yō yimō khshaėtō hvāthwō, khrvarenangu hailō zātanām, hvare-daresō mashyānām yat kerenaot anghe khshathradha amareshinta pasu vīra, anghaoshemne āpa urvaire, khrvairyān khvarethem ajyammē. (5) Yimahe khrshathre aurvahe, nōit aotem āongha, nōit garemēm nōit zaurva āongha, nōit merethush, nōit araskō dāvō-dātō. Pancha-dasa fracharōithe pita putrascha raodhaēshva kataraschit, yavata khshayōit hvāthwō yimō Vivangu hatō puthrō.

(3) Then Said: Salvation: Salvation (be) unto Hom!
Which\textsuperscript{61} man\textsuperscript{65}, O Hom\textsuperscript{64}! (was) the first\textsuperscript{63} (who) pressed out\textsuperscript{67} thee\textsuperscript{62} in the corporeal\textsuperscript{66} world\textsuperscript{68} (for dedication in the ceremonial rite)? What\textsuperscript{69} blessing\textsuperscript{71} unto him\textsuperscript{70} was granted\textsuperscript{72}? What\textsuperscript{73} profit\textsuperscript{76} unto him\textsuperscript{74} accrued\textsuperscript{75}? (4) Thereupon\textsuperscript{77} Hom\textsuperscript{81}, the righteous\textsuperscript{82}, warding off sickness\textsuperscript{83} replied\textsuperscript{80} unto me\textsuperscript{78}: Vivanghan\textsuperscript{84} (was) the first\textsuperscript{86} man\textsuperscript{87} (who) pressed me\textsuperscript{85} in (this) corporeal\textsuperscript{88} world\textsuperscript{90} (for dedication in the ceremonial rite): this\textsuperscript{91} blessing\textsuperscript{93} unto him\textsuperscript{92} was granted\textsuperscript{94}, this\textsuperscript{95} profit unto him\textsuperscript{96} accrued\textsuperscript{97}; that\textsuperscript{99} for him\textsuperscript{100} a son\textsuperscript{1} * was born with greatness\textsuperscript{2}, who\textsuperscript{3} was Jamshed\textsuperscript{4} the King\textsuperscript{5}, the most glorious\textsuperscript{7} amongst those born\textsuperscript{8}, beholding the sun\textsuperscript{9} amongst men\textsuperscript{10} (and) good protector of the subjects\textsuperscript{6}. Who\textsuperscript{11} in this (world)\textsuperscript{13} on account of (his) sovereignty\textsuperscript{14} made\textsuperscript{12} cattle and men\textsuperscript{16} immortal\textsuperscript{15}, made\textsuperscript{12} waters and vegetation\textsuperscript{18} not drying up\textsuperscript{17}, (i.e. ever fresh); (people) \textsuperscript{@} were eating\textsuperscript{19} fresh\textsuperscript{21} food\textsuperscript{20}.

(5) During the rule\textsuperscript{23} of the illustrious\textsuperscript{24} Jamshed\textsuperscript{22} there was\textsuperscript{17} neither\textsuperscript{25} (excessive) cold\textsuperscript{26} nor\textsuperscript{28} heat\textsuperscript{29}, neither\textsuperscript{30} was there\textsuperscript{32} old age\textsuperscript{31} nor\textsuperscript{33} death\textsuperscript{34}, nor\textsuperscript{35} was there\textsuperscript{32} envy\textsuperscript{36} following the doctrines of the daevas\textsuperscript{37}. As long as\textsuperscript{44} Jamshed\textsuperscript{47}, the son\textsuperscript{49} of Vivanghan\textsuperscript{48}, the good protector of the subjects\textsuperscript{46} reigned\textsuperscript{45}, (so long) both\textsuperscript{43} the father\textsuperscript{40} and the son\textsuperscript{41} moved about\textsuperscript{39} fifteen \$ years of age in appearance\textsuperscript{42}.

(6) Kase\textsuperscript{50}-thwām\textsuperscript{51} bityō\textsuperscript{52} Haoma\textsuperscript{53} mashyō\textsuperscript{54} astvaithyai\textsuperscript{55} hunūta\textsuperscript{56} gaēthayai\textsuperscript{57}; kā\textsuperscript{58} ahmāi\textsuperscript{59} ashish\textsuperscript{60} erenāvi\textsuperscript{61}, chit\textsuperscript{62} ahmāi\textsuperscript{63} jasat\textsuperscript{64} āyaptem\textsuperscript{65}. (7) Āat\textsuperscript{66} me\textsuperscript{67} aēm\textsuperscript{68} paiti-aokhta\textsuperscript{69} Haomō\textsuperscript{70} ashava\textsuperscript{71} dūraoshō\textsuperscript{72}, Āthwyō\textsuperscript{73} mām\textsuperscript{74} bityō\textsuperscript{75} mashyō\textsuperscript{76} astvaithyai\textsuperscript{77} hunūta\textsuperscript{78}.

\* i.e. in his house a son was born.

\# Or having the appearance of the Sun, sun-like in appearance, i.e. most resplendent. Sanskrit, svardrash.

\@Men could eat imperishable food (Dr. Mills); Jamshed made food inexhaustible (Professor Darmesteter); people were eating inexhaustible food (Professor Harlez).

\$ 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; Dehcram yasht, para 17.
gaethayai⁷⁹; ha⁸⁰ ahmai⁸¹ ashish⁸² erenavi⁸³; tat⁸⁴ ahmai⁸⁵ jasat⁸⁶ ayaptem⁸⁷; yat⁸⁸ he⁸⁹ puthro⁹⁰ us zayata⁹¹ viso⁹² surayao⁹³ Thraetaonoi⁹⁴. (8) *Yο⁹⁵ janat⁹⁶ azim dahakem⁹⁷ thri-zafanem⁹⁸; thri-kameredhem⁹⁹; khshvash-ashim¹⁰⁰; hazangra-yaokhshtim¹; ash-ajoanghem²; daevil³ drujem⁴; aghem⁵ gaethavyo⁶ drvament⁷; yam⁸ ash-ajoastemam⁹ drujem¹⁰ fracha kerentat¹¹ angor mainyush¹² avi¹³ yam¹⁴ astvaitim¹⁵ gaetham¹⁶; mahrkai¹⁷ ashahe¹⁸ *gaethnâm¹⁹.

(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; Athawyân⁷³ (was) the second⁷⁵ man⁷⁶ (who) pressed me⁷⁴ out⁷⁸ in (this) corporeal world (for dedication in the ceremonial rite); this⁸⁰ blessing⁶² 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-orded¹⁰⁰; of a thousand wiles¹; excessively strong²; devilish³ druj⁴ Zohak⁹⁷; (and) who was harmful⁵; infidel⁷ for settlements⁶; whom⁸ Angra-mainyus¹² created¹¹ by far the strongest⁹ druj¹⁰ upon¹³ (this) corporeal¹⁵ world¹⁶ for the destruction¹⁷ of the settlements¹⁹ of righteousness¹⁸.

(9) Kase²⁰ -thwâm²¹ thrityô²² Haoma²³ mashyo²⁴ astvaityai²⁵ hunuta²⁶ gaethayai²⁷; ka²⁸ ahmai²⁹ ashish³⁰ erenavi³¹; chit³² ahmai³³ jasat³⁴ ayaptem³⁵.(10) Aat³⁶ me³⁷ aem³⁸ paiti-aokhta³⁹ Haomo⁴⁰ ashava⁴¹ durasho⁴²; Thrito⁴³ Samanam⁴⁴ seinsho⁴⁵ thrityo⁴⁶ mam⁴⁷ mashyo⁴⁸ astvaityai⁴⁹ hunuta⁵⁰ gaethayai⁵¹; ha⁵² ahmai⁵³ ashish⁵⁴ erenavi⁵⁵; tat⁵⁶ ahmai⁵⁷ jasat⁵⁸ ayaptem⁵⁹;

* The portion from 'yο janat' up to "ashahe gaethanâm" at the end of this para occurs also in Beheram Yasht, para 40 and Gosh Yasht, para 14 respectively.
yat⁶⁰ he⁶¹ puthra⁶² us-zayółthe⁶³ Urvákshhayó⁶⁴ keresásbascha⁶⁵. Tkaeshó⁶⁶ anyó⁶⁷ dātō-rázo⁶⁸, āat⁶⁹ anyó⁷⁰ uparō-kairyó⁷¹, yava⁷² gaēsush⁷³ gadhavarō⁷⁴. (11) Yó⁷⁵ janat⁷⁶ azīm⁷⁷ sravarem⁷⁸, yim⁷⁹ aspō-garem⁸⁰ nare-garem⁸¹, yim⁸² vīshvantem⁸³ zaīri tem⁸⁴, yim⁸⁵ upairi⁸⁶ vīsh⁸⁷ raōdhat⁸⁸ āreshtyō⁸⁹ bareza⁹⁰ zaīri tem⁹¹. yim⁹² upairi⁹³ Keresāspō⁹⁴ ayangha⁹⁵ pītum⁹⁶ pachata⁹⁷. Ā rapithwinem⁹⁸ zrvānem⁹⁹, tafsatcha¹⁰⁰ hō¹ mairyō² khvisatcha³; frāsh⁴ ayanghō⁵ frasparat⁶ yeshyanitī⁷ āpem⁸ parāonghāt⁹, parāsh¹⁰ tarshtō¹¹ apa-tachat¹² nare-manāo¹³ Keresāspō¹⁴.

(9) O Hom²³! Which²⁹ was the third²² man²⁴ who pressed thee²¹ out²⁶ in the corporeal²⁵ world²⁷ (for dedication in the ceremonial rite). What²⁸ blessing⁵⁰ unto him²⁹ was granted³¹? What³² profit³⁵ unto him³³ accrued³⁴? (10) Thereupon³⁶ Hom⁴⁰, the righteous⁴¹, warding off sickness⁴² replied⁴³ unto me⁴⁷: Thrita* the most beneficent⁴⁸ of the Sama family⁴⁹ (was) the third⁵⁰ man⁵¹ (who) pressed me⁵² out⁵³ in (this) corporeal⁵⁴ world⁵⁵ (for dedication in the ceremonial rite); this⁵⁶ blessing⁵⁷ unto him⁵⁸ was granted⁵⁹, this⁶⁰ profit⁶¹ unto him⁶² accrued⁶³: that⁶⁴ for him⁶⁵ (i.e. in his house) two sons⁶⁶ Urvakhshaya⁶⁷ and Keresāspa⁶⁸ were born with greatness⁶⁹. (Of them) one⁷⁰ (i.e. Urvakhshaya) was the "religious-minded"⁷¹, one who points out the path of justice, whilst⁷² the other⁷³ (i.e. Keresāspa) was a supremely energetic⁷⁴ youth⁷⁵ (i.e. of youthfulness) and a mace-bearer⁷⁶. (11) Who⁷⁷ (i.e. Keresāspa) killed⁷⁸ the serpent⁷⁹ Saravara, who⁸⁰ (the serpent) (was) horse-devouring⁸¹, man-devouring⁸² (and) upon⁸³ whose⁸⁴ body⁸⁵ the green⁸⁶ poison⁸⁷ rose⁸⁸ to the depth⁹⁰ of a thumb⁹¹. Upon⁹² whom⁹³ Keresāspa cooked⁹⁴ the food⁹⁵ in an iron pot⁹⁶.

* 'Thrita' is called in Pahlavi 'Sarita' and in Persian 'Asrat'
# 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).
@Horned (Darmesteter and Mills); derived from srava = horn.
at the time\textsuperscript{99} of noon\textsuperscript{98}. That\textsuperscript{1} serpent\textsuperscript{2} grew hot\textsuperscript{100} and began to hiss\textsuperscript{3}, and forth from the iron pot\textsuperscript{5} sprang away\textsuperscript{6} that\textsuperscript{*} he might run away towards\textsuperscript{8} the flowing water. \textsuperscript{7}The brave\textsuperscript{13} Keresāspa\textsuperscript{14}, being frightened\textsuperscript{11}, \textsuperscript{15}fled away\textsuperscript{12} from behind\textsuperscript{10}.

(12) Kase\textsuperscript{15} -thwām\textsuperscript{16} tūiryō\textsuperscript{17} Haoma\textsuperscript{18} mashyō\textsuperscript{19} astvaithyā\textsuperscript{20} hunūta\textsuperscript{21} gaēthayā\textsuperscript{22}; kā\textsuperscript{23} ahmāi\textsuperscript{24} ashish\textsuperscript{25} erenāvi\textsuperscript{26}, chit\textsuperscript{27} ahmāi\textsuperscript{28} jasat\textsuperscript{29} āyaptem\textsuperscript{30}. (13) Āat\textsuperscript{31} me\textsuperscript{32} aēm\textsuperscript{33} paiti-aokhta\textsuperscript{34} Haomā\textsuperscript{35} ashava\textsuperscript{36} dūraoshō\textsuperscript{37}, Pourushaspō\textsuperscript{38} mām\textsuperscript{39} tūiryō\textsuperscript{40} mashyō\textsuperscript{41} astvaithyā\textsuperscript{12} hunūta\textsuperscript{43} gaēthayā\textsuperscript{44}; hā\textsuperscript{45} ahmāi\textsuperscript{46} ashish\textsuperscript{47} erenāvi\textsuperscript{48}, tat\textsuperscript{49} ahmāi\textsuperscript{50} jasat\textsuperscript{51} āyaptem\textsuperscript{52} yat\textsuperscript{53} he\textsuperscript{54} tūm\textsuperscript{55} us-zayangha\textsuperscript{56} tūm\textsuperscript{57} erezhō\textsuperscript{58} Zarathushtra\textsuperscript{59}, nmānahe\textsuperscript{60} Pourushaspahe\textsuperscript{61} vīdaēvō\textsuperscript{62} Ahura-tkaēshō\textsuperscript{63}. (14) Srūtō\textsuperscript{64} Airyene Vaējahi\textsuperscript{65} tūm\textsuperscript{66} paoiryō\textsuperscript{67} Zarathushtra\textsuperscript{68} Ahunem Vairīm\textsuperscript{69} frasrāvayō\textsuperscript{70}, viberethvantem\textsuperscript{71} ākhtuirīm\textsuperscript{72} aparem\textsuperscript{73} khraozdyehya\textsuperscript{74} frasrūītī\textsuperscript{75}. (15) Tūm\textsuperscript{76} zemar-gūzo\textsuperscript{77} ākerenavō\textsuperscript{78} vispe\textsuperscript{79} daēva\textsuperscript{80} Zarathushtra\textsuperscript{81}, yōī\textsuperscript{82} para ahmāt\textsuperscript{83} vīro-raodha\textsuperscript{84} apatayen\textsuperscript{85}, paiti\textsuperscript{86} āya\textsuperscript{87} zemā\textsuperscript{88}; yō\textsuperscript{89} aojishtō\textsuperscript{90}, yō\textsuperscript{91} tanjishtō\textsuperscript{92}, yō\textsuperscript{93} thwakhshishtō\textsuperscript{94}, yō\textsuperscript{95} āsishtō\textsuperscript{96}, yō\textsuperscript{97} ash-verethrajāstemō\textsuperscript{98} abavat\textsuperscript{99} mainivāo\textsuperscript{100} dāmān\textsuperscript{1}.

(12) O Hom\textsuperscript{18}! Which\textsuperscript{17} man\textsuperscript{19} (was) the fourth\textsuperscript{17} man (who) pressed thee\textsuperscript{16} out\textsuperscript{21} in the corporeal\textsuperscript{20} world\textsuperscript{22} (for dedication in the ceremonial rite)? What\textsuperscript{23} blessing\textsuperscript{25} unto him\textsuperscript{24} was granted\textsuperscript{26}? What\textsuperscript{27} profit\textsuperscript{30} unto him\textsuperscript{28} accrued\textsuperscript{29} ? (13) Thereupon\textsuperscript{31} Hom\textsuperscript{35}, the righteous\textsuperscript{36}, warding off sickness\textsuperscript{37} replied\textsuperscript{34} unto me\textsuperscript{32}: Pourushaspā\textsuperscript{38} (was) the fourth\textsuperscript{40} man\textsuperscript{41} (who) pressed me\textsuperscript{39} out\textsuperscript{43} in (this) corporeal\textsuperscript{42} world\textsuperscript{44} (for dedication in the ceremonial rite). This\textsuperscript{45} blessing\textsuperscript{47} unto him\textsuperscript{46} was granted\textsuperscript{48},

\* Having come out upset the boiling water (Mills).
# 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.
@ Although Keresāspa at first started by the giantlike serpent, but eventually he killed him. About the heroism of the hero Keresāspa, his adventurous deeds and acts of bravery, see Zamyad yasht, paras 41-44.
this profit unto him accrued that for him (i.e. in his house) thou wast born with greatness. O righteous! thou art of the house of Pourushaspa, estranged (from the doctrines of) the daevas, (and) follower of the Law of Ahura Mazda.

(14) O Zarathushtra! famed in Airyana Vaejah thou (was the first who) recited aloud the Ahuna Vairya, spread abroad chanting four times (and) then he chanted with a louder voice. (15) Thou, O Zarathushtra! who among the creatures of the two spirits was created the strongest, who (was created) the most firm, most active, the swiftest and who (was) exceedingly victorious (or excessive smiter of the enemy) caused all the demons to hide under the earth up to now ran about upon this earth in human shape.


* The meaning of ‘ākhfuīrim’ can be, that which is to be chanted four times, based upon Vendidad Fragard X, para 12, where Ahunavar is included among the class of hymns to be recited four times, and upon Yasna Há XXVII during the pounding of Haoma when Ahunavar is recited four times. ‘Reciting four times with musical tone’. (Mills)

# About the explanation and excellence of Ahunavar, see pages 2-3; pages 268-270.

@ In original form this verb (abavat) is in third person.

$ 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.
mairyanāmcha
bizangranām
ashemaoghānāmcha
bizangranām
vehrkanāmcha
chathwarezangranām
haēnayāoscha
perethu-ainikayāo
davāithyāo
patāithyāo.

(16) Thereupon (the Prophet) Zarathushtra said: Salutations (be) upon Hom! Hom is excellent (and) well-created. Hom is truth-created, health-giving, well-shaped, working for good, victorious (or smiter of the enemy), golden-hued (or of green colour), with bending twigs. Just as (he is) best for the drinker, so also (he is) leading most to heavenly path for the soul. (17) O green-hued (Hom)! I request (ask a favour of) (all) these - thy wisdom, courage, victory, health, means of gaining health, prosperity, increase, strength of the entire body, (and) greatness possessing all kinds of brilliance, so that I may move about like an independent Sovereign, destroyer of malice and vanquisher of the druj, in (all) lands. (18) (I ask for all) these (i.e. wisdom, courage, victory, health, greatness, etc.) so that I may overcome malice - of all enemies, demons, mortals, wizards, witches, tyrants, the @Kiks, and @Karaps, of men having the nature of serpents, heretical persons, four-legged wolves, (and) of the army with an extensive battle-array, deceiving (and) rushing onwards.

(19) Imem thwām paoirīm yānem Haoma jaidhyemi dūraosha, vahishtem ahūm ashaōnām

* Understanding of each adorning kind (Mills), Knowledge of all types (Darmesteter).
# Or alternatively: O green-hued (HOM)! I ask of thee wisdom, courage, victory, health, prosperity, etc. It is understood that after every nī, adverb 'mruye' is required.
@ For its explanation, see Hormazd yasht, para 10th notes
$ Murderers (Mills); thieves, robbers (Darmesteter); sinner (Harlez)
† The Original meaning of 'bizangra' is biped. Perhaps its significance may be biped animal (man).
raochanghem\textsuperscript{79} viśpō-khvāthrem\textsuperscript{80}. Imem\textsuperscript{81} thwām\textsuperscript{82} bitīm\textsuperscript{83} yānem\textsuperscript{84} Haoma\textsuperscript{85} jaidhyemi\textsuperscript{86} dūraosha\textsuperscript{87}, drvatātem\textsuperscript{88} anghāose\textsuperscript{89} tanvō\textsuperscript{90}. Imem\textsuperscript{91} thwām\textsuperscript{92} thrītīm\textsuperscript{93} yānem\textsuperscript{94} Haoma\textsuperscript{95} jaidhyemi\textsuperscript{96} dūraosha\textsuperscript{97}, dareghō-jītīm\textsuperscript{98} ushtānalē\textsuperscript{99}. (20) Imem\textsuperscript{100} thwām\textsuperscript{1} tūrīm\textsuperscript{2} yānem\textsuperscript{3} Haoma\textsuperscript{4} jaidhyemi\textsuperscript{5} dūraosha\textsuperscript{6}, yatha aĕshō\textsuperscript{7} amavāō\textsuperscript{8} thrāfedhō\textsuperscript{9}, frakhshtāne\textsuperscript{10} zemā\textsuperscript{11} paitī\textsuperscript{12}, tbaĕshō-taurvāo\textsuperscript{13} drujem-vanō\textsuperscript{14}. Imem\textsuperscript{15} thwām\textsuperscript{16} pukhdehm\textsuperscript{17} yānem\textsuperscript{18} Haoma\textsuperscript{19} jaidhyemi\textsuperscript{20} dūraosha\textsuperscript{21}, yatha\textsuperscript{22} verethrajāo\textsuperscript{23} vanat-pisanō\textsuperscript{24}, frakhshtāne\textsuperscript{25} zemā\textsuperscript{26} paitī\textsuperscript{27} tbaĕshō-taurvāo\textsuperscript{28} drujem-vanō\textsuperscript{29}. (21) Imem\textsuperscript{30} thwām\textsuperscript{31} khštūm\textsuperscript{32} yānem\textsuperscript{33} Haoma\textsuperscript{34} jaidhyemi\textsuperscript{35} dūraosha\textsuperscript{36}, paurvā\textsuperscript{37} tāyūm\textsuperscript{38} paurvā\textsuperscript{39} gadhem\textsuperscript{40} paurvā\textsuperscript{41} vehrkem\textsuperscript{42} būīdhyōimaide\textsuperscript{43}; mā chish\textsuperscript{44} pourvō\textsuperscript{45} būīdhyaēta\textsuperscript{46} nō\textsuperscript{47}, viśpe\textsuperscript{48} paurvā\textsuperscript{49} būīdhyōimaide\textsuperscript{50}.

(19) O Hom\textsuperscript{74}, warding off sickness\textsuperscript{76}! this\textsuperscript{79} (is) the first\textsuperscript{72} gift\textsuperscript{73} (that) I request\textsuperscript{75} of thee\textsuperscript{71} : heaven\textsuperscript{77} of the righteous (people)\textsuperscript{78} bright\textsuperscript{79} (and) all comfortable\textsuperscript{80}. O Hom\textsuperscript{85}, warding off sickness\textsuperscript{87}! this\textsuperscript{81} (is) the second\textsuperscript{83} gift\textsuperscript{84} (that) I request\textsuperscript{86} of thee\textsuperscript{82} : health\textsuperscript{88} of this\textsuperscript{89} body\textsuperscript{90}. O Hom\textsuperscript{95}, warding off sickness\textsuperscript{97}! this\textsuperscript{91} (is) the third\textsuperscript{93} gift\textsuperscript{94} (that) I request\textsuperscript{96} of thee\textsuperscript{1} : I may move about\textsuperscript{10} (or I may rule\textsuperscript{10} on\textsuperscript{12} (this) earth\textsuperscript{11} as *having fulfilled my desires*, courageous\textsuperscript{8}, satisfied\textsuperscript{9}, the destroyer of malice\textsuperscript{13} (and) the smiter of falsehood\textsuperscript{14}. O Hom\textsuperscript{19}, warding off sickness\textsuperscript{21}! this\textsuperscript{15} (is) the fifth\textsuperscript{17} gift\textsuperscript{18} (that) I request\textsuperscript{20} of thee\textsuperscript{16} : I may move about\textsuperscript{25} (or I may rule\textsuperscript{25} on\textsuperscript{27} (this) earth\textsuperscript{26} as victorious\textsuperscript{23}, (or smiting the enemy\textsuperscript{23}), conqueror in the battle\textsuperscript{24}, the destroyer of malice\textsuperscript{28} (and) the smiter of falsehood\textsuperscript{29}. (21) O Hom\textsuperscript{34}, warding off sickness\textsuperscript{36}! this\textsuperscript{30} (is) the sixth\textsuperscript{32} gift\textsuperscript{33} (that) I request\textsuperscript{35} of thee\textsuperscript{31}:

* Yatha aĕshō = Sanskrit yathā-ishtam = according to one’s own wish; root ish = Sanskrit ish = to wish.
may we become aware\textsuperscript{43} beforehand\textsuperscript{37} of the thief\textsuperscript{38}, the murderer\textsuperscript{40} (and) of the wolf\textsuperscript{42}. Let not any\textsuperscript{44} (other) become aware\textsuperscript{46} beforehand\textsuperscript{45} of us\textsuperscript{47}; may we become aware\textsuperscript{50} beforehand\textsuperscript{49} of all\textsuperscript{48}.

(22) Haomö\textsuperscript{51} aëibish\textsuperscript{52}, yôi\textsuperscript{53} urvantö\textsuperscript{54} hita\textsuperscript{55} takhshti\textsuperscript{56} ernenâum\textsuperscript{57} zâvare\textsuperscript{58} aojâoscha\textsuperscript{59} bakhshaiti\textsuperscript{60}. Haomö\textsuperscript{61} äžizanääitibish\textsuperscript{62} dadháiti\textsuperscript{63} khshaëtö-puthrim\textsuperscript{64}, uta\textsuperscript{65} ashava-frazaintîm\textsuperscript{66}. Haomö\textsuperscript{67} taëchit\textsuperscript{68}, yôi\textsuperscript{69} katayö\textsuperscript{70} naskö-frasâonghö\textsuperscript{71} äonghenti\textsuperscript{72}, spänö\textsuperscript{73} mastîmcha\textsuperscript{74} bakhshaiti\textsuperscript{75}. (23) Haomö\textsuperscript{76} tâoschit\textsuperscript{77}, yão\textsuperscript{78} kaininö\textsuperscript{79} äonghare\textsuperscript{80} dareghem\textsuperscript{81} aghravô\textsuperscript{82}, haithim\textsuperscript{83} rádhemcha\textsuperscript{84} bakhshaiti\textsuperscript{85} môshu\textsuperscript{86} jaidhyammö\textsuperscript{87} hukhratush\textsuperscript{88}. (24) Haomö\textsuperscript{89} temchit\textsuperscript{90} yim\textsuperscript{91} keresânîm\textsuperscript{92} apa-khshathrem\textsuperscript{93} nishâdhayat\textsuperscript{94}, yô\textsuperscript{95} raost\textsuperscript{96} khshathrê-kâmaya\textsuperscript{97}. Yô\textsuperscript{98} davata\textsuperscript{99} nîit\textsuperscript{100} me\textsuperscript{1} apâm\textsuperscript{2} âthra\textsuperscript{3} aïwishtî\textsuperscript{4} veredhye\textsuperscript{5} danghâva\textsuperscript{6} charât\textsuperscript{7}, hô\textsuperscript{8} vîse\textsuperscript{9} varedhanâm\textsuperscript{10} vanât\textsuperscript{11}, nî\textsuperscript{12} vîse\textsuperscript{13} varedhanânâm\textsuperscript{14} janât\textsuperscript{15}.

(22) Hom\textsuperscript{51} grants\textsuperscript{60} strength\textsuperscript{58} and power\textsuperscript{59} unto those\textsuperscript{52} who\textsuperscript{53} cause the steeds\textsuperscript{54} restrained with reins\textsuperscript{55} run\textsuperscript{56} in the race-course\textsuperscript{57}. Hom\textsuperscript{61} #bestows\textsuperscript{63} on women who are bearing\textsuperscript{62} brilliant sons\textsuperscript{64} (and) also\textsuperscript{65} righteous progeny\textsuperscript{66}. Hom\textsuperscript{67} granteth\textsuperscript{75} wisdom\textsuperscript{73} and greatness\textsuperscript{74} unto those\textsuperscript{68} house-holders\textsuperscript{70} who\textsuperscript{69} sit\textsuperscript{72} @studying the scriptures\textsuperscript{71}. (23) Hom\textsuperscript{76} of good wisdom\textsuperscript{88}, being entreated\textsuperscript{87} doth grant\textsuperscript{85} quickly\textsuperscript{86} the true\textsuperscript{83} (or honest\textsuperscript{85}) husband\textsuperscript{84} unto those\textsuperscript{77} who\textsuperscript{78} have remained\textsuperscript{80} virgins\textsuperscript{79} for a long time\textsuperscript{81}.

(24) Hom\textsuperscript{89} dethroned\textsuperscript{94} him\textsuperscript{90} who\textsuperscript{91} (was) $Keresâni\textsuperscript{92}$ by removing from sovereignty\textsuperscript{93}, who\textsuperscript{95} was swelled\textsuperscript{96} up in (his) ambition for sovereign power\textsuperscript{97}. Who\textsuperscript{98} (Keresâni) (during the period of his sovereignty) bragged\textsuperscript{99} (with pride) : Never\textsuperscript{100} henceforth\textsuperscript{2} in my\textsuperscript{1} land\textsuperscript{6}.

* Or women desiring to beget children; root zan = Sanskrit jan.
# For its opposite see yasna Hǎ X, para 15th.
@'Nuska', i.e. books written in holy Avesta scriptures. Its total number was 21. For its explanation, see page 149.
$ According to Professor Darmesteter, he could be compared to Alexander (Sikandar).
shall any priest, teacher move about for propagating (Zoroastrian Religion), (because) he will destroy the whole of (my) increase, and will ruin the whole of (my) prosperity.


(25) O Hom! Greatness (or hail) (be) unto thee! (Thou) who art ruling at will by thine own power. (O Hom!) greatness unto thee! Thou dost understand truthfully spoken full words. (O Hom!) greatness (be) unto thee! Thou dost not question the word truly uttered by cross (or round-about) questioning. (26) (O Hom!) (the Creator) Ahura Mazda brought the sacred-girdle star-adorned (and) fashioned by the Spirits (and) the good Mazda-

* i.e. Thou dost not doubt truthfulness.
worshipping religion. Invested with the girdle thou hast made thy abode on the tops of the mountains (for chanting) the commandments of the Holy Spell for a long time. (27) O Hom, Lord of the house, street, town, country (and) through wisdom Lord of knowledge! I think of thee for courage and victory, and for (gaining) happiness full of enjoyments for my body. (28) (O Hom!) do thou carry us away from the wickedness of wicked (men). Do thou carry away far (from the wickedness) of poisonous (men). And any vindictive man whatever may be in this house, street, town (and) country, do thou take away strength from his legs, do thou cover his intellect and do thou render his mental faculty broken to pieces. (29) (O Hom!) do not grant to both the legs (of that person) nor bestow power to both the hands (of that person) who injures our mind, harms our body, (that person) cannot see the earth with (his two eyes); (that person) cannot see the world with (his) two eyes.


# i.e. render his intellect dim or faint.
@i.e. the entire creation. The meaning of ‘gām’ is also ‘cattle’.
vadare\textsuperscript{85} jaldhi\textsuperscript{86}. (32) Palti\textsuperscript{87} jahikayāi\textsuperscript{88} yātu maityāi\textsuperscript{89}, maodhanō-kairyāi\textsuperscript{90} upashtā-bairyāi\textsuperscript{91}, yenghe\textsuperscript{92} fra-fravaiti\textsuperscript{93} manō\textsuperscript{94}, yatha\textsuperscript{95} awrem\textsuperscript{96} vātō-shūtem\textsuperscript{97}, kehrpm\textsuperscript{98} nāshemnāi\textsuperscript{99} ashaone\textsuperscript{100} Haoma\textsuperscript{1} zāire\textsuperscript{2} vadare\textsuperscript{3} jaidhi\textsuperscript{4}. Yat\textsuperscript{5} he\textsuperscript{6} kehrpm\textsuperscript{7} nāshemnāi\textsuperscript{8} ashaone\textsuperscript{9}, Haoma\textsuperscript{10} zāire\textsuperscript{11} vadare\textsuperscript{12} jaidhi\textsuperscript{13}.

(30) Against\textsuperscript{31} the green\textsuperscript{33}, dreadful\textsuperscript{34}, (and) poison-producing\textsuperscript{35} serpent\textsuperscript{32} do thou smite\textsuperscript{42} the weapon\textsuperscript{41} O green\textsuperscript{40} Hom\textsuperscript{31}! *for protecting\textsuperscript{37} the body\textsuperscript{36} of righteous (men). Against\textsuperscript{43} the robber\textsuperscript{44}, acting contrary (to the Law)\textsuperscript{45}, bloodthirsty\textsuperscript{46} (and) tormenting\textsuperscript{47} do thou smite\textsuperscript{54}, O green\textsuperscript{52} Hom\textsuperscript{51}! the weapon\textsuperscript{53} for protecting\textsuperscript{49} the body\textsuperscript{48} of righteous (men)\textsuperscript{50}. (31) Against\textsuperscript{55} the head\textsuperscript{60} of the man\textsuperscript{56} unbelieving\textsuperscript{57} (i.e. wicked), the oppressor\textsuperscript{58}, (and) injurious\textsuperscript{59}, do thou smite\textsuperscript{67} the weapon\textsuperscript{66}, O green\textsuperscript{65} Hom\textsuperscript{64}! for protecting\textsuperscript{62} the body\textsuperscript{61} of righteous\textsuperscript{63} (men). Against\textsuperscript{68} the heretic\textsuperscript{69}, unrighteous\textsuperscript{70}, world-destroying\textsuperscript{71} (who though) #bearing\textsuperscript{76} in mind\textsuperscript{74} the commandments\textsuperscript{75} of this religion\textsuperscript{2} (of Hormazd and revealed by Zarathushtra) (Yet) never\textsuperscript{77} @applying\textsuperscript{79} through actions\textsuperscript{78}, do thou smite\textsuperscript{66}, O green\textsuperscript{84} Hom\textsuperscript{83}! the weapon\textsuperscript{85} for protecting\textsuperscript{81} the body\textsuperscript{80} of righteous (men)\textsuperscript{82}. (32) Against the wicked woman\textsuperscript{88}, full of magic\textsuperscript{89}, delighting in lusty desires\textsuperscript{90}, lustful\textsuperscript{91}, whose\textsuperscript{92} mind\textsuperscript{94} tosses about\textsuperscript{93} like\textsuperscript{95} the wind-driven\textsuperscript{97} clouds\textsuperscript{96}, do thou smite\textsuperscript{4}, O green\textsuperscript{2} Hom\textsuperscript{1}! the weapon\textsuperscript{3}. Do thou smite\textsuperscript{13} her\textsuperscript{13} the weapon\textsuperscript{12}, O green\textsuperscript{11} Hom\textsuperscript{10}! for protecting\textsuperscript{6} the body\textsuperscript{8} of righteous (men).

(Kardā II) (1) Vish\textsuperscript{1} apām\textsuperscript{2} idha\textsuperscript{3} patenu\textsuperscript{4} viṅ
dāevāonghō\textsuperscript{6} viṅ dayavayō\textsuperscript{8}; vanghush\textsuperscript{9} Sraoshō\textsuperscript{10} mitayatu\textsuperscript{11}, Ashish Vanguhi\textsuperscript{12} idha\textsuperscript{13} mithnatus\textsuperscript{14}; Ashish Vanguhi\textsuperscript{15} rāmayat\textsuperscript{16} idha\textsuperscript{17} upa\textsuperscript{18} imat\textsuperscript{19} nmānem\textsuperscript{20}, yat\textsuperscript{21} Āhūri\textsuperscript{22} yat\textsuperscript{23} Haomahe\textsuperscript{24} ashavazanghō\textsuperscript{25}. (2) Frataremchit\textsuperscript{26} te te\textsuperscript{27} havanem\textsuperscript{28} vacha\textsuperscript{29}.

* Original meaning: for the righteous (man) in order to protect (his) body'. 'nāshemnāi'. The root of the word 'nāshemnāi' is Sanskrit nash = to render free from danger-anxiety.
# Or remembering the thought and the verse of the religion (dvandva compound).
@Original meaning not attaining to actions', root ap = Sanskrit ap = to reach.
upa-staomi⁴⁰ hukhratvō⁴¹, yō⁴² āsush⁴³ hango̱urvyaiti⁴⁴; uparemchit⁴⁵ te⁴⁶ havanem⁴⁷ vacha⁴⁸ upa-staomi⁴⁹ hukhratvō⁵⁰ yahimi⁵¹ nighne⁵² narsh⁵³ aojanga⁵⁴. (3) Staomi⁵⁵ maēghemcha⁵⁶ vāremča⁵⁷, yā⁵⁸ te⁵⁹ kehrpe̱m⁶⁰ vakhshayatō⁶¹, barēshnush⁶² paiti⁶³ gairinām⁶⁴; staomi⁶⁵ garayō⁶⁶ berezantō⁶⁷ yathra⁶⁸ Haoma⁶⁹ ururudhusha⁷⁰. (4) Staomi⁷¹ zām⁷² pe̱ethwīm⁷³ pathanām⁷⁴ verezyahgām⁷⁵, khvāparām⁷⁶ barethrim⁷⁷ te⁷⁸ Haoma⁷⁹ ashūa⁸⁰, staomi⁸¹ zemō⁸² yathra⁸³ roodhāhe⁸⁴ hubaoidhish⁸⁵ aurvō⁸⁶ charānem⁸⁷. Uta⁸⁸ Mazdā⁸⁹ huruthma⁹⁰ Haoma⁹¹ raose⁹² paiti⁹³; uta⁹⁴ frādhaēshā⁹⁵ vish-patha⁹⁶, haithimcha⁹⁷ ashahe⁹⁸ khāo⁹⁹ ahi⁠₀⁰. (5) Veredhyanguha⁹¹ mana⁹² vacha⁹³, viṣpescha⁹⁴ paiti⁹⁵ vareshajīsh⁹⁶, viṣpescha⁹⁷ paiti⁹⁸ fraspareghe⁹⁹, viṣpeschaⁱ₀₀ paitiⁱ frāvākhšhe⁲. Mana vacha viṣpescha paiti vareshajīsh, viṣpescha paiti fraspareghe, viṣpescha paiti frāvākhšhe.

(1) Hereafter² may the demons⁶ (and) *demonesses⁷ run away "afar"! May the good⁸ obedience¹⁰ (or the good⁹ Sraosha yazata¹⁰) stay¹¹ (here)! May (the yazata) Ashishvang¹² stay¹⁴ here¹¹! May @Ashishvang¹⁵ bestow joy (or happiness)¹⁶ upon this¹⁹ house²⁰ which²¹ (is) of Ahura²² (and) of Hom²⁴, giving ⁵strength of righteousness²⁵. (2) O (Hom) of good wisdom³¹ I praise³² with the word²⁹ (of prayer) the first³³ act of thy²⁷ first²⁶ pressing²⁸ sprout²⁹ when³² is held³⁴. O (Hom) of good wisdom⁴⁰ I praise³⁹ with the word³⁸ (of prayer) the second³⁵ act of thy³⁶ pressing³⁷ by which³⁸ (work)⁴¹ I smile⁴² (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.

* Demon-worshipper (Darmesteter); associates of the demons (Pahlavi).
# The word ‘vish’ in the beginning of this paragraph is another form of ‘vi’ too.
@ Yazata Ashishvang is the yazata presiding over riches, happiness and piety.
$ For the explanation of the word ashavazangho, see note first on page 334th.
† From Pahlavi. Hávanim, 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 hávana’ i.e. havanim = mortar and uparemchit hávanem’ as the upper hávana’ i.e. the pestle.
(4) O righteous⁷ O Hom⁵⁹! I praise⁶¹ thy⁶⁸ self-supporting⁶⁶ mother⁶⁷ (which is) extensive⁶³, broad⁶⁴ and 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 *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 inⁱ all¹⁰⁰ twigs².


(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 drinking²¹ #are²³ a thousand-fold destruction²² of the demons²⁴. (7) To whatever places²² (one)

* Vedic ‘rtasya khā’ (Darmesteter). ‘Fountains of truth’ (Mills). For comparison, see Beheram yasht, Kardā₁ (erezōish khāō).

# 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.
carries assuredly the health-giving Hom and to whatever places (one) verily praises (him), from that house (all) contamination created by the demons disappears at once, (and) in his family as in (his) residence (come) happiness (and) health openly. (8) For intoxications of all other (kinds) lead to (demon) Aeshma of infuriate weapon, but which is the intoxication of Hom leads to delight (and) righteousness. The intoxication of Hom makes (us) agile.

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) man who praises Hom like (his) young son Hom enters into his body for giving health.

(9) Haoma me baēshazam, yābyō ahi baēshazadā; Haoma me vārethragninām, yābyō ahi verethra-taurvā. Frāte visā urvathō staota, urvathem staotārem vanghanghem dadhō aokhta Ahurō Mazdā yatha Ashem yat Vahishtem. (10) Aurvantem thvā dāmidhātem baghō tatashat hvāpāo, aurvantem thvā dāmidhātem baghō midathat hvāpāo, Harathiō paiti barezayāo. (11) Āat thvā athra spenta fradakhshhta meregha vizvancha vībaren; avi ishkata upairi-saēna, avi staēra starōsāra avi kusrāt kusrō-patāt, avi pawrāna vish-patha, avi spita-gaona gairī.

(9) O Hom do thou grant means of gaining health for which thou art (known) as the giver of health, O Hom!
do thou grant me means of gaining victory for which thou art known as the smiter of the enemy. (O Hom!) I shall become thy friendly (or devoted) praiser, for Ahura Mazda has called the friendly praiser as the better creation than Asha Vahishta. (10) The Lord practising good deeds has fashioned thee agile and wise; the Lord practising good deeds has appointed thee on the (Mount) Alburz as agile (and) bestower of wisdom. (11) From there the birds bringing good omen carried thee then away, (O Hom!) to all directions.

Explanation: About which places they are it is mentioned below:

(O Hom!) The birds bringing good omen carried thee away to Ishkata (and) to the mountain (Mehe-) Parsin, to (the mountain) Staera as high as the star, to Kusra or to the paths of (the mountain) Kusra, to (the mountain) Pawrâna with such narrow paths where birds alone can go, and to the mountain Spita-gaona.

(12) Āat āhva puruvatâhva pouru-saredhô viraodhahe, Haomô gaoma zairi-gaonô; âte baēshaza irirîthare Vanghēush Mananghô mayâbyô. Āat me ahe dush-sanghahe parâcha vaēpaya manô; āat ahe ni manô manô, yô me dush-sanghô hishtaite.

(12) O savoury and golden-hued Hom then thou growest on these lofty places in various kinds; through the virtues (or the wonderous powers) of Vohu Manah health-

* Or bringing pleasant news, having holy or divine characteristics (original meaning).
# According to Professors Harlez and Darmesteter, Dr. Spiegel and Reverend Mills have translated these words as: ēshkata = top of a mountain; upairi-saēna = higher than the flight of the eagle; staēra = hill; kusra = the gorge of a mountain; pawrâna = lofty place. Spita gaona gairi = the white-coloured mountain, the mountain covered with mist and clouds. See Spitavarenāoscha (Zamyād yash, para 6th).
@Darmesteter; white as milk (Rev. Mills); sweet (Dr. Spiegel); full of juice (Professor Harlez).
giving characteristics are produced from thee. Then destroy thou that slandering thought of mine; (and) do thou subjugate the thought of “him” who stands as my slanderer (i.e. makes calumny of me).


(13) Homage (be) unto Haoma! who makes the mind of the poor man equally great as that of the richest (man). Homage (be) unto Haoma! who makes the mind so great that it soars high (i.e. thinks highly) owing to knowledge. O yellow Hom! thou makes him rich, wise and intelligent who indeed.

* For the inspiration of religious-minded men health-giving fluid is oozing out from thee (Rev. Mills)
# Original meaning ‘take off the roots’ (root para-vip).
@Professor Harlez: This scholar deems it proper to take the reading ‘vi nama manō’ instead of ‘ni manō manō’. ‘vi-nama’. i.e. do thou turn down - subdue (imperative); root nam.
*dedicates a product produced from the cow (i.e. milk).

(14) O! Hom Mayest thou not disappear from me suddenly like the drops of milk in rain*. May thy healing remedies proceed further and may reach (us) effectively! O Hom, holy and giving strength or righteousness! I dedicate this (my) body which appears beautiful to me. (15) I throw away the insufficiency of an evil female spirit of serpentine nature (and) wicked senses, who (i.e. the evil female spirit) intends to deceive the āthravan- (priest) and Hom; and having deceived (them) she vanishes. (Hom) does not grant (priestly) children and virtuous progeny to her who sits down to eat irreligiously the sacred cake of Hom (i.e. sacred cake consecrated in honour of Hom).


* Prof. Harlez and Dr. Mills, - by taking bakhshaīti from root bakhsh = Sanskrit bhaksh = to eat, to swallow, - translates this way: 'Whoso drinks thee mixed with milk'.

# 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 Nāmeh which was subsequently converted into the flag, remarks Darmesteter.

@i.e. indigence produced by the wicked female spirit.
§ Original meaning ‘thinks and deceives’.
† For its opposite, see yasna Hā IX, para 22nd.
(16) Of the five matters I am (in agreement); of the five matters I am not (in agreement). I am (in agreement) with good thought, I am not (in agreement) with wicked thought. I am (in agreement) with good word, I am not (in agreement) with wicked word. I am (in agreement) with obedience (to the Religion); I am not (in agreement) with disobedience (to the Religion). I am (in agreement) with a righteous person, I am not (in agreement) with a wicked person (i.e. sinful person). As long as the most ultimate rivalry of (these) two spirits (Spenâ Mino and Angre Mino) will end, so long (I will remain as stated above).


(19) Imāose túmchit māvoyā. Frasha frayantu te madhō, raokshna frayantu te madhō; renjyō vazaitē madhō. Vārēthraghēnī hentem astaoite, hathra ana gāthwyā vacha. (20) Gave nemō, gave nemō, gave ukhdhem, gave verethrem, gave khvaretēm, gave vastrem, gave verezyaṭām tām nē khvarethai shuyō. (21) Haomem zāirīn berezantē yazamaide; Haomem frāshmīn frādat-gaēthem yazamaide; Haomem duēraoshem yazamaide; Višpe Haoma yazamaide; Zaratushatrahe Spitāmahe idha ashaonā ashimcha fravashīmcha yazamaide.
Yenghe hātām āat yesne paiti vanghō,
Mazdāo Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.

(17) Thereupon\textsuperscript{87} spoke\textsuperscript{88} Zarathushtra\textsuperscript{89} : Obeisance\textsuperscript{90} (be) unto Hom\textsuperscript{91} created by Ahura Mazda\textsuperscript{92}! Hom\textsuperscript{94} created by Ahura Mazda\textsuperscript{95} (is) good\textsuperscript{93}. Homage\textsuperscript{96} (be) unto Hom\textsuperscript{97}! I praise\textsuperscript{100} Hom\textsuperscript{99}, and all kinds\textsuperscript{98} which\textsuperscript{1} (grow) on the tops\textsuperscript{2} of the mountains\textsuperscript{3}, in the depths\textsuperscript{4} of the valleys\textsuperscript{5}, in the narrow places\textsuperscript{6} of the gorge of the hills\textsuperscript{7}, (situated) in the fetters\textsuperscript{11} of *the wicked female spirits\textsuperscript{10}. (O Hom!) I pour\textsuperscript{17} (thee) (or I filter thee\textsuperscript{17}) from\textsuperscript{13} the silver\textsuperscript{12} saucer\textsuperscript{14} to the golden one\textsuperscript{15}-\textsuperscript{17}. (O Hom!) I do not\textsuperscript{18} pour\textsuperscript{20} thee\textsuperscript{19} on\textsuperscript{22} ground\textsuperscript{21} because\textsuperscript{23} (thou art) precious\textsuperscript{24}.

(18) O Hom\textsuperscript{28}! these\textsuperscript{26} are\textsuperscript{31} Gathas\textsuperscript{29} for thee\textsuperscript{27}; these\textsuperscript{30} hymns of praise\textsuperscript{32} and these tasty *meals\textsuperscript{35} are\textsuperscript{31} (for thee); (and) these\textsuperscript{36} truly-spoken\textsuperscript{38} (prayers) are\textsuperscript{37} (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 giving\textsuperscript{40}, the giver of victory\textsuperscript{41}(or the strength of smiting the enemy)\textsuperscript{41}, fighting against malice\textsuperscript{42} and healing\textsuperscript{43}.

(19) “All these are pertaining to me, so also thou”\textsuperscript{99}. (O Hom!) it would be better if thy\textsuperscript{49} *means of removing diseases\textsuperscript{50} proceed\textsuperscript{48} further\textsuperscript{17}? It would be better\textsuperscript{52} if thy\textsuperscript{53} *means of removing diseases\textsuperscript{54} spread\textsuperscript{52} with brilliance\textsuperscript{51}! (Thy) *means of removing the diseases\textsuperscript{57} are easily\textsuperscript{55} available\textsuperscript{56}. (Any one who) praises\textsuperscript{60} (Hom) along with\textsuperscript{61} these\textsuperscript{62} hymns\textsuperscript{64} of the Gāthās\textsuperscript{63}

* Jaini means wicked female spirit, “a woman of devilish nature; the adversary of Haoma” (Justi); “the feminine incarnation of vice and disease” (Darmesteter).

# Root chash = Persian chasidan = to taste; or teachings, matters of admonition; root chash = Sanskrit chakhsh = to teach.

@Mills. Do thou grant me thy intoxication as reward (Darmesteter).

$ Or healing remedies. The meaning of ‘madhō’ is also wisdom.
*(becomes) victorious⁵⁸, and *agile⁵⁹. (20) Homage⁶⁶ (be) unto the cattle⁶⁵! (Good) words⁷⁰, Victory⁷² Food⁷⁴ and Clothing⁷⁶ (be) unto the cattle⁷⁵! We @must strive⁷⁸ hard for the cattle⁷⁷ (because) they⁷⁹ are fostering⁸² (promoting) our⁸⁰ food⁸¹.

(21) We praise⁸⁶ the green⁸⁴ (and) exalted⁸⁵ Iom⁸³; 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 reverence⁵ here⁹⁹ the holiness¹ of the Holy¹⁰⁰ Zarathushtra⁹⁷ Spitama⁹⁸ and (his) Fravashi².

(To recite in Bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān, hamā sardagān, hambāyaste vehān, oem behedīn Mazdayasnān āghā āstavanī nekī rasānad; aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnamemcha vahmememcha aojascha zavarecha āfrināmi, Haomahe ashavazanghō. Ashem Vohū 1. Ahmāi raeshchha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.


* Meaning of ‘hentem’ may be taken as the adjective ‘live’.
# The person who praises Hom becomes very victorious (see para 6th)
@For its explanation, see Beheram yasht, Kardā 20th.

Nemō urvairei vanguhi Mazdadāte ashaone Ashem Vohū 1.


HOM YASHT SMALL


Pa nāme yazdān Ahura Mazda Khodāe awazūni, gorje khoreh awazāyād; Hom yazad berasād.

Az hamā gunāh patet pashemānum; az harvasṭīn dushmata duzhūkhta duzhvārshta, 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 se gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravārāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēsho (Gāh according to the period of the day) frasastayaēcha. Haomahe *ashavazanghō, khshnaothra yasnāīcha vahmāīcha khshnaothrāīcha frasastayaēcha, yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashāt-chit hacha frā ashava vidhvāo mraotū. Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthem yazamaide; Haomem dūraoshem yazamaide.

* For its translation and explanation, see note first on page 334.
O green-hued (Hom!) I request (pray for) all these (or) of thee: wisdom, courage, victory, health, means of gaining health, prosperity, increase, strength of the entire body (and) greatness possessing all kinds of brilliance, so that (i.e. by gaining them)

* The words from here up to ‘drujem-vanō’ occurring in the same para are taken here from yasna Hā 9th, para 17th, and the words ‘ni tat yatha taurvayeni’ are taken from para 18th of the same Hā.

# The prefix “ni” which has occurred in this para repeatedly is to be understood as “ni mryue”; “ni mryue”, I request.

@ ‘Ni 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 - vispanāṃ baeshavatām baeshāo, daevanām masyānāmcha, yathwām pairikanāmcha, sāthrām kaoyām karafnāmcha maryanāmcha, bizangranām ashemaoghanāmcha bizangranām, vehrkanāmcha chathwarezangranām, haehaayāscha perethu-aunikayāo davāityāo patālithyāo.” 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, 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 “ni tat yatha taurvayeni”, whilst reciting this Small Hom yasht; otherwise the sentence would be incomplete with the object.

$ From para 17th of the First Kardā of Large Hom yasht it may be taken as such.

† i.e. the health gained by drinking the Hom juice.
I may move about\(^{30}\) (or I may rule\(^{30}\)) like an independent Sovereign\(^{29}\),
the destroyer of malice\(^{31}\) (and) the vanquisher of the druj, in (all)
lands\(^{28}\). I ask for\(^{33}\) (all) that\(^{34}\) (i.e. strength, health, greatness, wisdom,
etc., so that\(^{35}\) I may overcome\(^{36}\) (the malice of all the demons, wizards,
tyrants, etc.)

Haomem zāirīm berezantem yazamaide; Haomem frāshmīm frādat-gaēthemyyazamaide; Haomem dūraoshem yazamaide; višpe Haoma yazamaide; Zarathushtrahe Spitamahe idha ashaonô ashīmcha fravashīmcha yazamaide*.

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

(To recite in Bāz) Ahura Mazda Khodāe, awazūnie mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin Mázdayasnān āgāhī āstavānī nekī rasānād; aedūn bād. (To recite aloud): Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojişcha zavarecha āfrināmī Haomahe ashaavazaghō. 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, tarōidīte angrahe mainyēush; haithyāvarśhtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.


(Recite, facing the southern direction): Dādāre gehān

* For its translation, see the last part of the Large Hom yasht, pg. 353-55.

Nemō urvaire vanguhi Mazadhāte ashaone. 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 kālbude shumā dīvān, O10 darujān O jáduān 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 powerless the body of you, demons, and drujs, the wizards and witches by means of Hom and Barsam and by means of the true and perfect good religion which the Creator Ahura Mazda (through the agency of the Prophet Zarathushtra) taught me.

**VANANT YASHT**


Pe nāme yazdān Ahura Mazda Khodāe awazūni gorje khoreh awazāyād; Vanant Star Ahura Mazda datha ashava ashahe rad berasād*. Az hamā hunah patet

* In the Small and Large Siroza 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.

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 page 31, note 4th.
pahemānum; az harvastin dushmata dūzhukhta duzhvarshta. Mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashni gavashni kunashni, tanī ravānī getī mīnōānī, okhe awākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōldīte 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. Vanantō Stārō Mazdadhātahe,* khshnaothra vasnāicha vahmāicha khhshnaothrāicha frasastayaēcha, yathā Ahū Vairyō zaotā frā me mrūte, athā ratush ashāḥtich hacha frā ashava vīdhvāo mraotū.


We praise7 the Star2 #Vanant1, created by Ahura Mazda3, holy4, Lord6 of holiness5.

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* i.e. For the worship of Star Vanant, created by Ahura Mazda, for his praise, etc. (see Khorshed Niaesh, page 33rd).
# For the explanation of the Star Vanant, see page 31st, note 4th.
I praise⁸ (the Star) Vanant⁹, courageous¹⁰, *of the famous name¹¹ (and) health-giving¹², for withstanding¹³ the accursed¹⁴ and worst¹⁵ noxious creatures¹⁶ of the most repulsive¹⁷ Angra Mainyu¹⁷ (i.e. of the creation of Angra Mainyu).


Yasueonica vahmencha aojascha zavarecha āfrināmi, Vananto Stāro Mazdadhātahe. Ashem Vohū 1.

Ahmāi raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh 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) fame¹²! Through the name of the (Creator) Ahura Mazda¹⁴ and through the name¹⁵ of the power¹⁶ and glory¹⁷ of Faridun¹⁸, (the son) of Āthawyan¹⁹,

* Or invoked by his special name.
# The portion of reciting in Bāz from here up to the words “aedūn bād” coming at the end of this paragraph is in Pazand.
(I bind* 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 bind*⁴¹ the mouths⁴³ of wolves⁴⁴ and species⁴⁶ of wolves⁴⁵, specially⁴⁷ of all⁴⁹ wolves⁴⁸ (and) cats⁵⁰, so that they⁵¹ do not create⁵⁴ harm⁵³ in the house⁵².

Roz neknám, roz pák nám, roz mubáarak (falán), māhe mubáarak (falán), gāhe (falán), namáz dádáre gehán dámán. Khshnaothing Ahurahe Mazdáo, taröidite angrahe mainyēush; haithyāvarshtám hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 1.


(Facing the southern direction, recite) Dádáre gehán dine Mázdadaysnī dáde Zarathushtiī, nemase-te ashāum sevishte Aredvi Sura Anāhite ashaone. Ashem Vohū 1.

Nemō urvairé vanguhi Mazdadhāte ashaone. Ashem Vohū 1.


* 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.

# I have not given again the translation of the portion from ‘baēshaza goāfrangān bād’ up to ‘Faridun Āthavyān’ having given above.
NIRANG OF VANANT YASHT*

(This Nirang should be recited three times after the recitation of Vanant Yasht).

Kul balá dafe shavad, O dīv O daruj O pari O kaftār O seherān, O bād akhtahed akhi darde shekam haft andām, khalale Shaitān O khātar parīshān, O khalale demāgh shaltān 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!

* 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 Pazand words:- e.g. Kul, balā, dafe, seherān, shaitān, etc.
SIROZĀ YASHT

Explanation: In the Sirozā yasht the remaining 28 small and large Khshnumans - propitiatory formulas are included - except the Khshnumans of Sarosh and Farvardin and the small and large Khshnumans of Barjo, Hom and Daham, as Khshnumans as well as the Chapter of Stoom to be recited in honour of the departed souls (yasna Hā 26th). The reason for dropping out the Khshnumans of Sarosh and Farvardin:

The Bāz of Sirozā can be consecrated by 4 drons - sacred unleavened bread made of wheat flour - whilst in the Bāz of Sarosh 6 drons are required. For this reason from the Bāz of Sirozā the Khshnuman of Sarosh is dropped out. The Khshnuman of Sarosh from the Sirozā yasht is also dropped out. Besides, after the recitation of the Khshnuman of Daham there comes at the end the Khshnuman of Farvardin (ashāunām 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.


Pa nāme yazdān Ahura Mazda Khodāe awazūni, gorje khoreh awazāyād; Sīrozā Ameshāspand Vispaēshā ardāfravash berasād.

Az hamā gunāh patet pashemānum az harvastīn dushmata duzhukhta duzhvarsha, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashnī gavashnī kunashnī, tani ravanī getī mīnōānī. Okhe avākhsh pashemān, pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrahe
mainyēush, haithyāvarshtām hyat vasnā ferashotemem. Staomi ashem; Ashem Vohū 3.


(During the Hävan Gāh as well as during the Second Havan, recite as under):

Mithrahe Vouru-gaoyaoitōish, Rāmanascha khvāstrāhe.

(During the Gāh of Rapithwan, recite as under):

Ashahe Vahishtahe Āthrascha Ahurahe Mazdāo.

(If the Gāh be Uzirān, 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 huraodhahe Verethraghnahecha Ahuradhātahe, vanaintyāoscha uparatātō.

(If the Gāh be Ushahen, recite as under):

Sraoshhahe ashyehe ashivatō, verethrājanō frādatgaēthahe,
Rashnaosh razishtahe, Arshtātascha frādat-gaethayāo *varedat-gaēthayāo.


(10) Apām vanguhinām Mazdadhhātanām, Areduyāo āpō Anāhitayāo ashaonyāo, vīspanāmeha apām Mazdadhhātanām, vīspanāmeha urvaranām $Mazdadhhātanām.

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¹ For the translation of the Khshnumans from Hormazd up to Amardad, see Haptan yasht Large, pages 167-170.
² For the worship of the Creator¹ Ahura Mazda², the keeper of the treasures³ and glorious⁴ and of the Amshāspands, for (His) praise, for (His) pleasure and for (His) glorification, let the Zaotar - the officiating priest - proclaim before me Yathā Ahū Vairyo (i.e. the excellences of the sacred verse of Yathā Ahū Vairyo'). (Raspi) (who is) righteous and learned may proclaim (the excellences of these verses) athā ratush aehāchit hacha⁵, see Khoshed Niāesh, page 33rd. Know that the connection of the words occurring in the genitive case of each Khshnuman may be taken as shown above.

³ For the translation of the Khshnuman of Ādar yazata, see Atash Niaesh, pages 75-78.
⁴ For the translation of the Khshnuman of Āvān yazata, see note 1st on page 62.


* i.e. For the worship of the immortal, radiant and swift footed horse Sun, and for his praise, etc. (See Khorsheed Niāesh, page 33rd).

# For the translation of the Khshnuman of Māh yazata, see Māh Bokhtār Niāesh, page 57th, note first.

@ For the praise, etc., of the radiant and glorious Star Tishtrya, of (the Star named) Satavaesa, powerful (and) the distributer of (rain) waters (to various places), created by Ahura Mazdā, 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) Haptoiringa, glorious and health-giving, (see Khorsheed Niāesh, page 33).

$ 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 page 33rd).

† For the translation of the Khshnuman of Meher yazata, see Meher Niāesh, page 45th, second note.
frādat-gaēthayāo⁴ varedat-gaēthayāo⁵, erezukhdhahe⁶ vachanghō⁷ yat *frādat-gaēthaha⁹. (20) Amahe hutáshtahe, huraodhahe Verethraghnahe Ahuradāthahe, vanaintyāoscha *uparatātō. (21) Rāmanō khvāstrāhe, Vayaosh uparō-kairyheša taradhātō anyāish dāmān; aētāt te vayō yat te asti spentō-mainyaom; thwāshahe khvadadāthahe zravānahe akaranāhe zrvānahe *dareghō-khvadāthahe. (22) Vātahē¹ hudhāonghō² adharahē³ uparahe⁴ fratarahē⁵ paschāithyēhe⁶, nairyayāo⁷ @hām-varetōish⁸.


(23) Of the Creator¹ Ahura Mazda², the keeper of treasures³ (and) glorious⁴ (and) of the $Amshaspands⁵ (Bountiful Immortals).

* For the praise, etc., of the just² Rashne yazata¹, Āshtād yazata³, making the world prosperous⁴ and causing the world to flourish⁵, (and) of the truthfully-spoken⁶ word⁷, making the world prosperous (see Khorshed Niāesh, p.33rd).
# For the translation of the Khshnumans of Beheram yazata and Mino Rām, see the translation of ‘Jasa Me avanghe Mazda’, pages 19-20.
@ For the praise, etc., of the wind¹ of good creation², that blows below³, forward² (and) backward⁶ and of Nairyayāhām-varetī⁸ (i.e. of manly protection). (see Khorshed Niāesh, page 33rd).
$ For the praise, etc. (see Khorshed Niāesh, page 33rd).
(24) of the truthful\textsuperscript{6} (and) holy\textsuperscript{9} knowledge\textsuperscript{7} (i.e. religious education), created by Ahura Mazda\textsuperscript{8}, the good\textsuperscript{11} Mazdā-Worshipping\textsuperscript{12} Religion\textsuperscript{10}, (25) righteousness\textsuperscript{13} (or of Ashishvargh) good\textsuperscript{16} wisdom\textsuperscript{15}, truthfulness\textsuperscript{17}, good\textsuperscript{20} justice\textsuperscript{19}, glory\textsuperscript{21} (and) prosperity\textsuperscript{22}, created by Ahura Mazda\textsuperscript{23}, of Pārendi\textsuperscript{24} of the quick-moving (or light) chariot\textsuperscript{25}, Iranian\textsuperscript{26} glory\textsuperscript{27}, the Kayanian\textsuperscript{29} glory\textsuperscript{30}, the unconsumed\textsuperscript{32} glory\textsuperscript{33} (and) of the glory\textsuperscript{36} of (the Prophet) Zarathushtra\textsuperscript{35}, created by Ahura Mazda\textsuperscript{37}, (26) of Āstād yazata\textsuperscript{38}, making the world prosperous\textsuperscript{39}, (and) the mountain\textsuperscript{40} (called) Ushi-darena\textsuperscript{41}, created by Ahura Mazda\textsuperscript{42}, of holy splendour\textsuperscript{43} (or of holy felicity\textsuperscript{43} (for the worship. etc., of all these let the Zaotar - the officiating priest - proclaim before me the excellences of the sacred verses of Yathā Ahu Vairyo).

(27) Ashnō\textsuperscript{44} berezato\textsuperscript{45} sūrahe\textsuperscript{46}, vahishtahe\textsuperscript{47} anghēush\textsuperscript{48} ashaonām\textsuperscript{49} raochanghô\textsuperscript{50} vispō-khvāthrō\textsuperscript{51}. (28) Zemō\textsuperscript{52} hudoḥāonghō\textsuperscript{53} yazatahe\textsuperscript{54}; imāo\textsuperscript{55} asāo\textsuperscript{56}, imāo\textsuperscript{57} shōithrāo\textsuperscript{58} garōish\textsuperscript{59} ushi-darenahe\textsuperscript{60} Mazdadhātahe\textsuperscript{61} asha-khvāthrāhe\textsuperscript{62} vispaēshāmcha\textsuperscript{63} gairinām\textsuperscript{64} asha-khvāthrānām\textsuperscript{65} pouru-khvāthrānām\textsuperscript{66} Mazdadhatanām\textsuperscript{67}; kāvayehcha\textsuperscript{68} khvarenanghō\textsuperscript{69} Mazdadhātahe\textsuperscript{70} akhvaretahecha\textsuperscript{71} khvarenanghō\textsuperscript{72} Mazdadhātahe\textsuperscript{73}. (29) Mānthrahe\textsuperscript{74} spentahe\textsuperscript{75} ashaonō\textsuperscript{76} verezyanghahe\textsuperscript{77}, dātahe\textsuperscript{78} vīdaēvahe\textsuperscript{79}, dātahe\textsuperscript{80} Zarathushtrōish\textsuperscript{81}; dareghyāo\textsuperscript{82} upayanayāo\textsuperscript{83}, daēnayāo\textsuperscript{84} vanghuyāo\textsuperscript{85} Māzdayasnōish\textsuperscript{86}, zarzdāōish\textsuperscript{87} mānthrahe\textsuperscript{88} spentahe\textsuperscript{89} ushi-darethrem\textsuperscript{90}, daēnayāo\textsuperscript{91} Māzdayasnōish\textsuperscript{92}, vaēdhīm\textsuperscript{93} mānthrahe\textsuperscript{94} spentahe\textsuperscript{95}, āsnahe\textsuperscript{96} khrathwō\textsuperscript{97} Mazdadhātahe\textsuperscript{98}, gaoshō-srūtahe\textsuperscript{99} khrathwō\textsuperscript{100} Mazdadhātahe\textsuperscript{1}.

(27) Of the lofty\textsuperscript{45} and majestic\textsuperscript{46} sky\textsuperscript{44}, of the heaven\textsuperscript{7-46} righteous (people)\textsuperscript{49}, bright\textsuperscript{50} (and) all-comfortable\textsuperscript{51}, (28) of Zamyāt\textsuperscript{52} yazata\textsuperscript{54} of good creation\textsuperscript{53}, of these\textsuperscript{55} places\textsuperscript{56} (and)

* For its comparison, see yasna Hā 1st, para 14th.
citics\textsuperscript{58}, of the mountain\textsuperscript{59} (named) Ushidarena\textsuperscript{60}, *created by Ahura Mazda\textsuperscript{61}, of all\textsuperscript{63} the mountains\textsuperscript{64} created by Ahura Mazda\textsuperscript{67}, of holy felicity\textsuperscript{65} and full happiness\textsuperscript{66}, of the Kayanian\textsuperscript{68} Glory\textsuperscript{69} created by Ahura Mazda\textsuperscript{70} (and) the unconsumed\textsuperscript{71} *glory\textsuperscript{72} created by Him\textsuperscript{73}, (29) the efficacious\textsuperscript{77}, holy\textsuperscript{76} (and) beneficent\textsuperscript{75} Māṇthra\textsuperscript{74}, the antidemonic\textsuperscript{79} Law\textsuperscript{78}, the Law\textsuperscript{80} of Zarathushtra\textsuperscript{81}, the old custom\textsuperscript{83} of long ages\textsuperscript{82} and the good\textsuperscript{85} Mazda-worshipping\textsuperscript{86} Religion\textsuperscript{84}, of the devotion\textsuperscript{87} to the prosperity-bringing\textsuperscript{89} māṇthra\textsuperscript{88}, holding in mind\textsuperscript{90} of the Religion\textsuperscript{91} of Mazda-Worship\textsuperscript{92}, knowledge\textsuperscript{93} of the prosperity-bringing\textsuperscript{95} māṇthra\textsuperscript{94}, innate\textsuperscript{96} wisdom\textsuperscript{97} given by Ahura Mazda\textsuperscript{98}, and wisdom\textsuperscript{100} acquired through the ears\textsuperscript{99} (i.e. learnt) given by Ahura Mazda\textsuperscript{1}. (For the praise, etc., of all these let the Zaotar proclaim before me the excellences of the verses of Yathā Ahu Vairyō).

(30) Anaghranām\textsuperscript{2} raochanghām\textsuperscript{3} khvadhātanām\textsuperscript{4}, raokhshnahe\textsuperscript{5} garō-nmānahe\textsuperscript{6}, misvānahe\textsuperscript{7} gātvahe\textsuperscript{8} khvadhātahe\textsuperscript{9}, chinvat-peretūm\textsuperscript{10} Mazdaḥatām\textsuperscript{11}. (31) Berezatē\textsuperscript{12} Ahurahe\textsuperscript{13} nafedhrō\textsuperscript{14} apām\textsuperscript{15} apascha\textsuperscript{16} Mazdadḥatayāo\textsuperscript{17}. (32) Haomahe\textsuperscript{18} ashavazanghō\textsuperscript{19}. (33) Dahmayāo\textsuperscript{20} vanghuyāo\textsuperscript{21} āfritōiš\textsuperscript{22}, ughrāi\textsuperscript{23} dāmōiš\textsuperscript{24} upamanāi\textsuperscript{25}. Vīspaēšhām\textsuperscript{26} yazatanām\textsuperscript{27} ashaonām\textsuperscript{28} mainyavanām\textsuperscript{29} gaēthyānām\textsuperscript{30}. Ashāunām\textsuperscript{31} fravashinām\textsuperscript{32} ughranām\textsuperscript{33} aewithuranām\textsuperscript{34} paoiryō-tkaēshanām\textsuperscript{35} fravashinām\textsuperscript{36}, nabānādhishtanām\textsuperscript{37} fravashinām\textsuperscript{38}.

Khshnaothra\textsuperscript{39} yasnāicha\textsuperscript{40} vahmāicha\textsuperscript{41} khshnaothraich\textsuperscript{42} frasastayaēcha\textsuperscript{43}, Yathā Ahū Vairyo\textsuperscript{44} zaotā\textsuperscript{45} frā me\textsuperscript{46} mṛute\textsuperscript{47}, athā ratush ashāčhit hacha\textsuperscript{48} frā ashava\textsuperscript{49} vīdhvāo\textsuperscript{50} mraotū\textsuperscript{51}.

* For its comparison see yasna Hā 1st, para 14th.
(30) For the worship⁴⁰ of the boundless² natural⁴ lights, of the shining⁵ (heaven) Garothmān⁶, natural⁹ Hamistagān⁷-⁸, the Chinvat Bridge¹⁰ created by Ahura Mazda¹¹, (31) the navel¹⁴ of waters¹⁵ (which is) the *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 Fravashis of the Poryotkaehas³⁵, the Fravashis³⁸ of the next of the kin³⁷, for (their) praise⁴¹, propitiation⁴² and glorification⁴³, let the Zaotar⁴⁵ proclaim⁴⁷ before me⁴⁶ Yathā Ahu Vairyo⁴⁷ (i.e. the excellences of the sacred verses of Yathā Ahu Vairyo); let (the) (Rāspi) who is righteous⁴⁹ (and) learned⁵⁰ *proclaim⁵¹ athā ratush ashātchit hach a⁴⁸ (the excellences of these verses).

(1) Ahurem Mazdām raēvantem
khvarenanguhantem yazamaide; Ameshā spentā
huksahthra hudhāonghō yazamaide. (2) Vohu Manō
Ameshem spentem yazamaide; ákhstīm hāmvaintīm
yazamaide, taradhātem anyaish dāmān; āsnem khratūm
Mazdadhātem yazamaide; gaōshosrūtem khratūm
Mazdadhātem yazamaide. (3) Ashem Vahishtem sraēshtem
Ameshem spentem yazamaide; Airyamanem ishēm
yazamaide; sāre Mazdadhātem yazamaide; saokām
vanguhīm vouru-dōithrām Mazdadhātam ashaonīm
yazamaide. (4) Khshathrem Vairīm Ameshem spentem
yazamaide; ayokhshustem yazamaide; marezdikem
thrāyō-drighūm yazamaide. (5) Spentām vanguhīm
Ārmaitīm yazamaide; rātām vanguhīm vouru-dōithrām
Mazdadhātam ashaonīm yazamaide. (6) Haurvatātem
Ameshem Spentem yazamaide; yāiryām hushitīm
yazamaide; saredha ashavana ashahe ratavō

* Or of the yazata Barjo; later on the qualitative epithet (berezat) of Apām Napāt (or Apām Napat) was used as ‘Barjo’. In the same way, the name ‘anaghra raochāo’ became Anerān later on; the name ‘Vahishta Ahu’ became ‘Behesht’.

# For its explanation, see Sarosh Bāz, page 16th.
yazamaide. (7) Ameretātem Ameshem spentem yazamaide; fshaonīm vàthwām yazamaide; aspinācha yevinō yazamaide; gaokerenem sûrem Mazdahtātem yazamaide.

(During the Hävan Gāh as well as the Second Hävan, recite as under):

Mithrem vouru-gaoyaoitīm yazamaide; Rāma khvāstrem yazamaide.

(If there be Rapithwan Gāh, recite as under):
Ashem Vahishtem ātaremcha Ahurahe Mazda puthrem yazamaide.

(If there be Uziran Gāh, recite as under):
Berezantem Ahurem khshathrīm khshaētem Apām Napātem aurov-aspem yazamaide; apemcha Mazdadhtātām ashaonīm yazamaide.

(If there be Aïwisrūthrem Gāh, recite as under):
Ashāūnam vanguhish sūrāo spentāo fravashayō yazamaide; ghenāoscha virō-vāthwāo yazamaide; yāirīyāmcha hushitīm yazamaide; apemcha hutashtem huraothem yazamaide; vereotraghnmcha Ahuradhtātem yazamaide, Vanaītīmcha uparatātem yazamaide.

(If there be Ushahen Gāh, recite as under):
Sraoshem aṣhīm huraothem vereotrājanem frādatgātther ashavanem ashahe ratūm yazamaide; Rashnūm razishtem yazamaide; Arshṭātemcha frādatgāṭhām varedat-gaēṭhm yazamaide.

(8) Dadhv∧onghem Ahurem Mazdām rāevantem khvarenanguhantem yazamaide, Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (9) Ātarem Ahurahe Mazda puthrem yazamaide; khvarenō Mazdadhtātem yazamaide, Savo Mazdadhtātem yazamaide;

* For the translation of the Khshnumans from Hormazd up to Amardād, see Haftan yasht Large, pages 170-172.
Airyanem khvarenō Mazdadhātem yazamaide; ughrem kavaēm khvarenō Mazdadhātem yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; kavaēm Haosravanghem yazamaide; Vairīm Haosravanghem yazamaide; Anavantem gairīm Mazdadhātem yazamaide, Chaēchistem vairīm Mazdadhātem yazamaide; ughrem Kavaēm khvarenō Mazdadhātem yazamaide, Ātarem Ahurahe Mazdāo puthrem yazamaide. Ātarsh Spenta rathaēshtāra yazamaide, yazata pourukhvarenangha yazamaide; yazata pouru-bāēshāza yazamaide; Ātarem Ahurahe Mazdāo puthrem yazamaide; vispe ātarō yazamaide. Khshathrem nafedhrem Nairynosanghem yazatem yazamaide.


(15) Dadhvāonghem Ahurem Mazdām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide. (16) Mithrem Vouru-


(27) Asmanem khvvanvantem yazamaide, vahishtem ahūm ashaonāmyazamaide, raochanghem vispō-khvathrem. (28) Zām hudhaonghem yazatem yazamaide, imāo asāo imāo shōithrāō yazamaide; gairīm Ushi-daranem Mazdadhātem asha-

*The Khshhumans of Roz 17th Sarosh and of Roz 19th Farvardin are not recited. Refer to the explanation given at the beginning of this Yasht.
khvāthrem yazatem yazamaide; vīspāo garayō asha-khvāthrāo pouru-khvāthrāo Mazdadhāta ashavana ashahe ratavō yazamaide; ughrem kavaēm khvarenō Mazdadhātem yazamaide, ughrem akhwaretem khvarenō Mazdadhātem yazamaide. (29) Mānthrem spentem ash-khvarenanghem yazamaide, dātem vidōyūnī yazamaide, dātem Zarathushtri yazamaide; dareghām upayanām yazamaide, daēnām vanguhīn Māzdayasnīnīm yazamaide; zarazdāītīm mānthrem spentem yazamaide, ushi-darethrem daēnām Māzdayasnīnīm yazamaide, vaēdhīm mānthrem spentem yazamaide, āsnem khratūm Mazdadhātem yazamaide, gaoshō-srūtem khratūm Mazdadhātem yazamaide.


(33) Dahmām vanguhīm āfrītīm yazamaide, ughrem takhmem dāmōish upamanem yazatem yazamaide; vīspemcha ashavanem mainyaom yazatem yazamaide, vīspemcha ashavanmee gaēthim yazatem yazamaide.

(1) *Ashāunām vanguhīsh sūrāo spentāo bravavashayo staomi zbayemi ufyemi. Yazamaide nmānyāō vīṣyō zantumāo dakhyumāo Zarathushtrōtemāo. (2) Vispanāmcha āonghām paoiryanām travešhinām idha yazamaide bravashīm avām yām Ahurāhe Mazdāo, mazishtāmcha vahishtāmcha, sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptamāmcha, ashāt apanōtemāmcha.*

* For the translation of the Karda of Satum, see the Karda to be recited in memory of the departed ones, given after the end of Siroza yasht.
(3) Ashāunāṁ vaāguhīsh sūrāo spentāo fravashayō yazamaide; yāo Ameshanāṁ Spentanāṁ, khshaētanāṁ verezi-dōithranāṁ, berezatām aiwyāmanāṁ takhmanām āhūryanāṁ, yōi aithyeyanghō ashavanō. (4) Paoiryanāṁ tkaēshanāṁ paoiryanāṁ sāsnō-gushām, idha ashaonāṁ ashaonināmcha ahūmcha daēnāmcha baodhascha urvānemcha fravashīmcha yazamaide, yōi ashāi vaonare, Gēush hudhāonghō urvānem yazamaide.


vanguard surao spentao fravashayo yazamaide, yao hacha gayat marehnat a-saoshyantat verethraghnat.

Vispao fravashayo ashauunam yazamaide; ashauunam vanguard surao spentao fravashayo yazamaide. Vispe ashavanoh yazata yazamaide.

(During Haavan Gah or during the Second Haavan, recite as under):

Haavanim paiti ratum, savanghaem Visimcha paiti ratum.

(If it be Rapithwan Gah, recite as under):

Rapithwinem paiti ratum, fradat-fshauum zantumemcha paiti ratum.

(If it be Uzirin Gah, recite as under):

Uzyeirinem paiti ratum, fradat-virem dahyumemcha paiti ratum.

(If it be Aiwisruthrem Gah, recite as under):

Aiwisruthremem aibigaim paiti ratum, fradat-vispam-hujuaitim Zarathushtrtememcha paiti ratum.

(If it be Ushahen Gah, recite as under):

Ushahinem paiti ratum, Berezim nmaminimcha paiti ratum.

Yenghe hatam aaat yesne paiti vangho,
Mazdao Ahuro vaetha ashath hachah,
yanghamcha tanscha taoeschya yazamaide.

(To recite in Baz): Ahura Mazda Khodae, awazunie mardum, mardum sardagan hamah sardagan, hambayaste vehahn, oom behedin Mazdayasn an agahi astavani neki rasanad; aedun bad. (To recite aloud) Yatha Ahu Vairyoh 2.

Yasnemcha vahmemchaa aojascha zavarecha afrinami, (1) Ahurahe Mazdao raveloo khvrenanguhato Ameshanam Spetanam. (2) Vanghave Mananghe akhtoish ham-vaintyo, taradhato anyaish daman, asnahe khrathwo Mazdadhatahe, gaoshoo-sruutahe

(During Ḥāvan Gāh as well as during the second Ḥavan, recite as under):-

Mithrahe vouru-gaoyaoitōish, Rāmanascha Khvāstrahe.

(If it be Rapithwan Gāh, recite as under):-
Ashahe Vahishtahe āthrāscha Ahurahe Mazdāō.

(If it be Uziran Gāh, recite as under):-
Berzetō Ahurahe nafedhrō āpam apascha Mazdadhātayāō.

(If it be Aiwisruthrem Gāh, recite as under):-
Ashāunām fravashinām ghenānāmcha vīrō-vānthwanām yāiryayāōscha hashitōish, amahecha hutāshtahe huraodhahe, Verethraghahecha Ahuradhātahe, Vanaintyōscha uparatātō.

(If it be Ushahen Gāh, recite as under):-
Sraoshahe ashyehe ashivatō, verethrājanō frādat gaēthahe, Rashnaośh razishtahe, Arshatāscha frādat gaēthayāō varedat-gaēthayāō.

(8) Dathushō Ahurahe Mazdāō raēvatō khvarenanguhatō Ameshanām Spentanām. (9) Āthrō Ahurahe Mazdāō puthra, khvarenanghō savanghō Mazdadhātahe, Airyanām khvarenō Mazdadhātānām, kāvayehecha khvarenanghō Mazdadhātahe, Āthrō Ahurahe Mazdāō puthra. Kavōish Haosravanghahe,


* Refer to the explanation given in the beginning of this yasht.

(27) Ashnó berezató sūrahe vahishtahe anghēush ashaonám raochanghó vispó-kaváthró. (28) Zemó hudhāonghó yazatahe; imão asáo, imão shōithráo, garōish ushi-darenáhe Mazdadhátahe asha-khváthrahe vispāēshāmcha gairinám asha-khvāthranám pouru-khvāthranám Mazdadhátanám; kāvayehecha khvarenanghó Mazdadhátahe, akhvaretahecha khvarenanghó Mazdadhátahe.

(29) Mánthраhe spentahe ashaonó verezyanghahe, dātahe vīdāevahe, dātahe Zarathushtronísh; dareghhayáo upayanayáo, daēnayáo vanghuyáo Mázdayasnóish, zarazdátóish mánthrahe spentahe ushi-darethrem, daēnayáo Mázdayasnóish, vaēdhim mánthrahe spentahe, āsnahe khrathwō Mazdadhátahe, gaoshō-srūtahe khrathwō Mazdadhátahe.

(30) Anaghranám raochanghám khvadhátanám, raokhshnahe garō-nmānahe, misvānahe gātvahé khvadhátahe, chinvat-peretüm Mazdadhátám.

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


Gorje Khoreh awazāyād Sīrozā Ameshāspand vīspaēshā Ardāfarvash herasād amāvand pirozgar amāvandūh pirozgari. Ćād dīn beh Māzdayasnān, āgāhī ravāi goāfrangāni bād hafte keshvar zamīn aedūn bād. Man āno āvāyad shudan; man āno āvāyad shudan, man āno āvāyad shudan, ashāone Ashem Vohū 1.


* Know that the Khshnumans of the yazatas given from page 377 to 381 is similar to the Khshnumans given from page 365 to 370 beginning with fravarāne Mazdayasnō Zarathushtish; there is no difference at all. Hence for the translation, refer to these pages.
KARDĀ TO BE RECITED IN MEMORY OF THE DEPARTED ONES

Pa nāme yazdān Ahura Mazda Khodāe awazūni, gurjē 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 gavshnī kunashnī, tanī ravānī getī mīnānī, okhe avākhsh pashemān pa sē gavashnī pa patet hom. Khshnaothra Ahurahe Mazdāo, tarōidīte angrāhe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem. Staomi ashem; Ashem Vohū 3.

Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahura-tdkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashinām ughranām aiwīthūranām paoiryō-tdkaēshanām fravashinām, nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnaothraśicha frasastayaēcha, yathā Ahū Vairyō zaoča frā me mrūte, athā ratush ashātchit hacha frā ashaya vīdhvāo mraotū. Ahurem Mazadām raēvantem khvarenanguhantem yazamaide; Ameshā Spentā hukhshathrā hudhāonghō yazamaide.

(1) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ staomi⁶ zbayemi⁷ ufyemi⁸. Yazamaide⁹ nmānyāo¹⁰ vīsyāo¹¹ zantumāo¹² dakhyumāo¹³ Zarathushtrōtemāo¹⁴. (2) Vīspanāmchā¹⁵ āonghām¹⁶ paoiryanām¹⁷ fravashinām¹⁸ idha¹⁹ yazamaide²⁰ fravashim²¹ avām²² yāṃ²³ Ahurahe²⁴

* i.e. may the Holy Fravashis come (to this recital)! Know that the initial and the final khshnuman of this Kardā to be recited in memory of the departed ones, is similar to that of the Āfrinagān Ardāfravash.
Mazdāo²⁵, mazishtāumcha²⁶ vahlshtāmcha²⁷ sraēshtāmcha²⁸ khraozdishtāmcha²⁹ khrathwishtāmcha³⁰ hukerepeṭmāmcha³¹, ashāt³² apanōtemāmcha³³.

(1) I praise⁶, remember⁷ (or invoke) the good², heroic³ (and) the beneficent⁴ Fravashis⁵ of the righteous (people)¹ (and) *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) First¹⁷ among all¹⁵ these¹⁶ Fravashis¹⁸ we worship²⁹ here¹⁹ that²² Fravashi²¹ of (the Creator) Ahura Mazda²⁴-²⁵ which²³ is of high degree or excellence, fairest²⁸, 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 verezi-dōithranām⁴⁴, berezatām⁴⁵ aiwyamanām⁴⁶, takhmanām⁴⁷ āhūiryānām⁴⁸, yōi⁴⁹ aithya-janghō⁵⁰ ashavanō⁵¹. (4) Paoiryanām⁵² tkaēshanām⁵³, paoiryanām⁵⁴ sāsnō-gūshām⁵⁵, idha⁵⁶ ashaonām⁵⁷ ashaonināmcha⁵⁸ ahūmcha⁵⁹ daēnāmcha⁶⁰ baodhascha⁶¹ urvānemcha⁶² fravashīmcha⁶³ yazamaide⁶⁴, yōi⁶⁵ ashāi⁶⁶ vaonare⁶⁷. Gēush⁶⁸ hudhāonghō⁶⁹ urvānem⁷⁰ yazamaide⁷¹.

* 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 ‘ufsēmi’ be compared with Sanskrit nis vap, its meaning then can be “I dedicate something as gift”.

# Or if it is taken as an adjective of ‘Fravashinām’, its meaning may be among the most ancient or the ‘first Fravashi’.

@ Most firm-solid (Mills and Darmesteter); strongest (Spiegel).
(3) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). We worship the fravashis of the Holy Immortals, the rulers, effective glance, exalted, coming for help, the mighty, acting according to the laws of Ahura Mazda, who are immortal and righteous. 

(4) Here we worship the life, conscience, intelligence, soul and fravashi of righteous men and women of the Poryotkaeshas and of the first acceptors of the religion, who fought with success for righteousness. We worship the soul of the bull of good creation (i.e. of Gāvyodād).


* Good-eyed, i.e. by whose glance good effect can be produced; opposite of evil-eye (Darmesteter).
# Devoted, anxious (Mills); eager (for good works) (Darmesteter).
@ The word yāo applies to fravashayō. The original meaning of ‘yāo’ is ‘who’.
$ i.e. Mazda-worshippers of the age prior to the Prophet Holy Zarathushtra.
† Original meaning is ‘meditators upon religious education’, listeners to the commandments of the religion Sāsna = Sanskrit shāsan = religious education, religious book.
♀ Vaonare - past perfect third person singular parasmaipada of root van = to win.
Ψ Its another form gēush aēvō-dātayō (see Māh Bokhtār Nīaēsh) in the passage of fravarâne Mazdayasnō’.
ashaonām¹⁶ yāoscha¹⁷ jvantām¹⁸ ashaonām¹⁹, yāoscha²⁰
narām²¹ azātanām²² frashō-charèthram²³ saoshyantām²⁴.

(5) We worship⁷⁹ the Fravashi⁷⁸ of the righteous⁷⁷ *Gayomard⁷⁵-
⁷⁶. We worship here⁸² the holiness⁸⁴ of the Holy⁸³ Zarathushtra⁸⁰ and (his) #Fravashi⁸⁵. We worship⁹¹ the Fravashi⁹⁰ of
the righteous⁸⁹ Kava⁸⁷ Vishtāspa⁸⁸. We worship⁹⁶ the Fravashi⁹⁵ of the
righteous⁹⁴ Isat-vāstra⁹² (the eldest son) of (the Prophet) Zarathushtra⁹³,
who⁷² @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 $Nabānazdishtas⁹⁷
who⁷ fought with triumph⁹ for righteousness⁸, along with¹⁰ all¹¹ holy¹²
fravashis¹³ of the righteous (men)¹⁶ (who are) departed¹⁵, of the
righteous¹⁸ living (men)¹⁹ (and) of the †progressive²³ ⁹Saoshyants²⁴
who will be born hereafter²¹-²².

(7) Idha²⁵ iristanām²⁶ urvānō²⁷ yazamaide²⁸ yāo²⁹
ashaonām³⁰ fravashayō³¹. Vīspanām³² ahmya³³ nmāne³⁴
nabānazdishtanām³⁵ para-iristanām³⁶ aēthrapaitinām³⁷

* Gayomard was the first and foremost person of the Iranian race. Its
original meaning is “mortal life”, “life subject to destruction”.
# Professor Darmesteter has not translated this sentence - Zarathushtrahe
Spitamahe iđha ashaonō ashīmcha fravashīmcha yazamaide.
@Reverend Mills has not translated ‘yōi ashāi vaonare’.
$ i.e. the acceptors of the religion of the Prophet Zorathushtra, the persons
born in the Religion of Zorathushtra; its analogy is Paōiryō-tkaesha, i.e. those of the
ancient faith. The original meaning of ‘nabānazdishta’ is “nearest the navel”; from
this it means closely connected, ‘next of kin’.
† Or the promoters (of the world), performers of resurrection, the renov-
tors of the world (Professor Harlez, Mills and Darmesteter).
‡ For the explanation of ‘Saoshyants’, see Hom yasht Large, note on
page 335.
aēthryanām
nārām
nāirinām
idha
ashonām
ashaoninām
fravashayō
yazamaide.

(8) Viśpanāṁ
aēthropaitināṁ
ashaonām
fravashayō
yazamaide,
viśpanāṁ
aēthryanām
ashaonām
fravashayō
yazamaide.
Viśpanām
nārām
ashaonām
fravashayō
yazamaide.
Viśpanām
nāirinām
ashaoninām
fravashayō
yazamaide.

(7) We worship these souls of the departed ones who belong to the Fravashis of the holy ones. Here in this house we worship those fravashis of the righteous (men and women) amongst all the departed, next of kin, teachers, disciples, men or women. We worship the fravashis of righteous (teachers) amongst all teachers. We worship the fravashis of righteous (disciples) amongst all disciples. We worship the fravashis of righteous (men) amongst all men. We worship the fravashis of righteous (women) amongst all women.

(9) Viśpanām aperenāyukanām
dahmōkeretanām
ashaonām
fravashayō
yazamaide.
Ādakhynāmcha
ashaonām
fravashayō
yazamaide.
Uz-dakhynāmcha
ashaonām
fravashayō
yazamaide.

(10) Narāmcha
ashaonām.

* 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).

# Herbad, erad, i.e. learned or well-versed in the education of the Zoroastrian religion, master of knowledge, teacher of the knowledge of religion, religious teacher.

@ Or alternately :- We worship the fravashis of all righteous teachers. The following sentences may also be translated the same way.

(9) We worship the fravashis of all holy young ones, doing pious deeds. We worship the fravashis of the righteous (people) among those (who) inhabited in this land, and outside the land (i.e. in other countries). (10) We worship the fravashis of righteous men and women. We worship all the excellent, heroic, and beneficent fravashis of the righteous (people) which (are) from Gayomard up to the victorious Saoshyant.

(To recite in Bāz): Humata hūkhta hvarshta; humanashnī, hugavashnī, hukunashnī, in khshnuman ardāfravash bearsād, nīrang pīrozgar bād; khoreh beh dīne Māzdayasnān ravā bād andar hafte keshvar. Nām cheshṭī ādar andar kām bād; hasta sheherastān andar (the name of the country in which this Kardā is recited should be named) sheherestān pōrī fīrozī shādī o rāmashnī, ravān khoreh khojasteh avazūn bād avazuntar bād khoreh khojasteh bād; in khshnuman Ardāfravash berasād, kērā gāh roz sheherīārī khesh yazashne karde hom, darun yashte hom, myazda hamīrāenem yō kardehā pa ganje Dādār Ahura Mazda rayomand khorehmand Ameshāspandān berasād.

* Begotten of pious parents (Darmesteter).

# Or of children, of infants - minor ones; its antonym is perenāyu = of full age.

@ 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.

$ Know that the portion from here up to the 21st line on page 389 being in Pazand should be recited in bāz - in low tone. For its explanation, see page 39th, note second.
Aoj zor nīru tagī amāvandī pirozgarī in khshnuman Ardāfravash berasād. Az hamā padirhaftār bād. Emārā panāhī kerdār nīkī andākhāt, anāi petyār dūr avāzdāstār, ayāfta khāh bād. Kerā digar myazd hazār mard myazd shāyam sākht emārā kam-ranjtar āsāntar aīnī kard yak az mā hazār padirhaftār 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. Jámsāspa Habub aedar yād bād anusheh ravān ravānī. Ardāe Virāf Ardāfravash aedar yād bād anusheh ravān ravānī. Ādarbād Mārāspand aedar yād bād anusheh ravān ravānī. Mubed Shāpur Mubed Sheherīār aedar yād bād anusheh ravān ravānī. Mubed Hormazdīār Ervād 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 Karda 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 peri behedīnī gudārān shud ast, hamāfravash ashoān, yō kardehā az Gayomard andā Soshyos aedar yād bād. Ke in mān vīs zand deh rustā guzasteh and, hamā
fravash ashoân yô kardehâ az Gayomard andâ Sashyos aedar yâd bâd. Ashoân fravash, chîrân fravash, avar vîzân fravash, pîrozgarân fravash, poryôdakeshân fravash, nabânazdeshtân fravash, fravashhayô hamâyô kardehâ az Gayomard andâ Soshyos aedar yâd bâd. Ravâne pedarân mädarân jadagân, nyâgân farzândân paevandân parastarân nabânazdeshtân, fravash ashoân, yô kardehâ az Gayomard andâ Soshyos aedar yâd bâd. Hamâ athornân, hamâ rathshêtarân, hamâ vâstryôshân, hamâ hutôkhshân, hamâ fravash ashoân, hamâ yo kardehâ az Gayomard andâ Soshyos aedar yâd bâd; hamâ fravash ashoân hafte keshvar zamîn, arzahe savahe, fradadafsh vidadafsh, vourubarasht vouru-zaresht, khanaras bâmî, kandôz ashoân varjam kardân ganjamâthra, hamâ fravash ashoân hamâ yô kardehâ az Gayomard andâ Soshyos aedar yâd bâd. Gorje khoreh awazâyad in khshnuman Ardâfravash berasâd. Nâm cheshti naosheh ravân ravânî (the name of the person in whose memory this Kardâ is recited should be taken here) aedar yâd bâd anosheh ravân ravânî; hamâ fravash ashoân aedar yâd bâd; farmâeshne (the name of the person who had ordered this recitation of the Kardâ should be taken) Mâzdayasnî berasâd. Hamkerfeh hamâ vehâne hafte keshvar zamîn berasâd. Az hamâ gunâh patet pashemânîm pa patet hom.

(Recite aloud): Vîspâo fravashhayô ashûnâm yazamâide; Ashûnâm vanghîsh sûrâo spentâo fravashhayô yazamâide. Vîspe ashavanô yazata yazamâide.

(One should recite in Hâvan Gâh or in the Second Hâvan as under):

Hâvanim paiti ratûm, Sâvanghaêm visîmcha paiti ratûm.

(If the Gâh be Rapithwan, recite as under):

Rapithwinem paiti ratûm, frâdat-fshûum zantumemcha paiti ratûm.

(If the Gâh be Uziran, recite as under):

Uzyeîrinem paiti ratûm, frâdat-vîrem dakhyumemcha paiti ratûm.
(If the Gāh be Aiwisruthrem, recite as under):
Aiwisruthremem aibigāim paiti ratūm, frādat-
vispām hujyāitim Zarathushtrētememcha 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,
yōonghāmchā tánschā táoschā yazamaide.

(To recite in Bāz) : Ahura Mazda Khodāe, awazūnie
mardum, mardum sardagān hamā sardagān, hambāyaste
vehān, ocm behedīn Mazdayasnān āgāhi āstavānī nekī
rasānād; aedūn bād. (To recite aloud) Yathā Ahū Vairyō 2.

Yasnemcha vahmemcha aojascha zavarecha
āfrināmi, Ahurahe Mazdāo raēvato khvarenanguhatō
Ameshanām Spentanām, ashaonām fravashinām
ughranām aiwithūrnām, paoiryo-tnkahashanām
fravashinām, nabānazohtanām *fravashinām. Ashem
Vohū 1.

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

A BRIEF AND INFORMATIVE SYNOPSIS OF THE
ABOVE MENTIONED PAZAND PORTION TO BE
RECITED IN BĀZ — LOW TONE

May this khshnuman (i.e. the ceremonial propitiation) per-
formed 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-worship-
ning 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!

* For its translation, see pages 134-135.
May the soul of 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 Gustaspa, the son of King Lohrāspa be remembered here! May the revered souls of all these, viz. Jāmāspa Habub, Ardāevirāf of Holy Fravashi, Ādarbad Mārespand, Mobed Shāpur Mobed Sheheriār, Mobed Hormazdiār, Ervad Rāmyār, Mobed Neryosang Dhaival, 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 of that ceremony!

*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.

* Names of persons who have departed and in whose memory the ceremony is performed are taken here - are remembered here.
# 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.
DOÃ TANDAROSTI# (IN AVESTA)

(1) Tào¹ ahmi² nmâne³ jamyâresh⁴, yão⁵ ashaonâm⁶ khshnûtascha⁷, ashayascha⁸, vyâdaibishcha⁹, paitizantayascha¹⁰, us¹¹ nû¹² anghâî¹³ vîse¹⁴ jamyât¹⁵ ashemcha¹⁶, khshathremcha¹⁷, savascha¹⁸, khvarenascha¹⁹, khvâthremcha²⁰. Dareghô-fratemathwemcha²¹ anghào²² daênayâo²³ yat²⁴ Ahurôish²⁵ Zarathushtrôish²⁶. (2) Asishta²⁷ nû²⁸ anghat²⁹ hacha³⁰ visat³¹ gâush³² buyât³³; asishtem³⁴ ashem³⁵, asishtem³⁶ narsh³⁷ ashaonô³⁸ aojô³⁹, asishtô⁴⁰ Ahuirish⁴¹ tkaêshô⁴². (3) Jamyân⁴³ ithra⁴⁴ ashâunâm⁴⁵ vanguhîsh⁴⁶ sûrâô⁴⁷ spentâo⁴⁸ fravashayô⁴⁹, ashôîsh⁵⁰ baêshaza⁵¹ hachînnâo⁵² zem-frathangha⁵³ dânû-dra-jangha⁵⁴, hvare-barezangha⁵⁵; ishtêê⁵⁶ vanghanghâm⁵⁷, paitishtatêê⁵⁸ âtaranâm⁵⁹, frasha-vakhshyâï⁶⁰ rayâmcha⁶¹ khvarenanghâmcha⁶².

(1) May these¹ (virtues mentioned) which² (are) the satisfaction⁷ of the righteous⁶ (people), (their) blessings⁸, guileless nature⁹ and thanksgiving¹⁰ come¹¹ into this¹² *house*¹³! Now¹² for this¹³ village¹⁴ may there arise¹¹-¹⁵ righteousness¹⁶, sovereignty¹⁷, @prosperity¹⁸, glory¹⁹ and $happiness²⁰! (May there be) long enduring predominance²¹ (or excellence) of this Religion²³ of Ahura²⁵ revealed by Zarathustra²⁶! (2) Now²⁸ from³⁰ this²⁹ clan³¹ may there arise³³ $always²⁷ cattle³²! righteousness³⁵, power³⁹ of holy³⁸ man³⁷ and the Law⁴² of Ahura⁴¹.

# The entire portion of this Doa Tandarosti (paras 2-7) is taken from yasna Há 60. Moreover the same Avesta is recited also as Āfrangân Dahmân.
* 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.
@ The meaning of savascha is benefit, profit and prolific as well.
$ The meanings of ‘khvarenascha khvâthremcha’ are ‘glory and splendour’.
† The original meaning of asishta is ‘rapid of all’; its another form is ‘âsishta’, (see Hom yash Large, karda 1, para 15, page 339-340). Prof. Darmesteter explains this word as *- Without name (a + sishta); root syanh. From this root Prof. Darmesteter takes paiti syôdîm as ‘you cut it’ (see yasna Há 48, para 7).
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!)

(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, come⁴³ in this abode⁴⁴. Explanation:-(As to why do the Fravashis come is stated as follows).

For the fulfilment of desires⁵⁶ of better (men)⁵⁷, for withstand-ing⁵⁸ wicked (men)⁵⁹ and for the greater increase of wealth⁶¹ and fame⁶², may the Fravashis⁶⁹ come⁴³ in this abode⁴⁴!

(4) Vainī⁶³ ahmi⁶⁴ nmāne⁶⁵ Sraoshō⁶⁶ asrushtīm⁶⁷, ākhshtīs⁶⁸ anākhshtīm⁶⁹, rāitish⁷⁰ arāitīm⁷¹, ārmaitish⁷² taromaitīm⁷³, arshukhdhō⁷⁴ vākhsh⁷⁵ mithaokhtem⁷⁶ vāchīm⁷⁷, asha drujem⁷⁸. (5) Yatha⁷⁹ ahmya⁸⁰ Ameshāo⁸¹ Spenta⁸² Sraoshādha⁸³ ashyādha⁸⁴ paitishān⁸⁵ vanghūsh⁸⁶ yasnāscha⁸⁷ vahmāscha⁸⁸, vohū⁸⁹ yasnmāncha⁹⁰ vahmemcha⁹¹, huberetīmcha⁹², ushta-beretīmcha⁹³, vanta-beretīmcha⁹⁴ ādareghāt⁹⁵ khvāairyāt⁹⁶. (6) Mā⁹⁷ yave⁹⁸ imat⁹⁹ nmānem¹⁰⁰ khvāhrvat¹ khvarenō² frazhāt³; mā⁴ khvāhvravitā⁵ ishtish⁶, mā⁷ khvāhvravitī⁸ ásna⁰ frazaintish¹⁰; khvāhrō¹¹-disyche¹¹ paiti¹² ashōishcha¹³ vanghuyāo¹⁴ dareghem¹⁵ hakhma¹⁶.

* i.e. in this clan; original meaning is ‘hither’ (ithra).
# 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.
$ The meaning ‘rayāmcha khvarenanghāmcha’ is also ‘glory and splendour’.
(4) In this house may obedience smite disobedience! May peace smite discord! May generosity smite nigardliness (or avarice for wealth)! May reverence smite pride! May truth (the true-spoken word) *smite* (the word false-spoken) falsehood *distorting truth*! (5) So that through the Holy Sraosha (yazata) the Bountiful Immortals (Ameshaspands) desire eagerly (or expect eagerly) good yasnas and invocations, good yazishna and invocation, good gift, health-giving gift and friendly offering. May (this clan) protect itself for a long time! (6) May the glory giving comfort and ease, happiness, offspring, (and) innate wisdom never leave this house! May the long friendship of Ashishvargh which gives comfort and ease never leave this house!

* Instead of considering ‘asha-drjugem’ as an adjective of ‘vāchim’, asha drjugem are taken separately, the meaning could be ‘may truthfulness smite falsehood’.

# 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.

@The original meaning of ‘khvāthrō-disyeha’ is directing to ease-happiness.

$ For further details, see my Translation of Yasna, Há 60th.
DOĀ TANDAROSTI (IN PAZAND)

Ba nāme yazade bakhshāyandehe bakhshāyashgare meherbān. Yathā Ahū Vairyō 2.

Tan-dorostī dēr-zīvashnī āvāyad; khoreh4 anghad5 ashahīdār6; yazdāne mīnōān7, yazdāne getīān8, haft Ameshāspandān9 myazda roshan10 hame11 berasād12. In doāyā13 bād14, in khoāhā15 bād16, hame17 andar kasārā18 Zarathushṭī dīn19 shād bād20; aedūn bād21. Yā bāri khodā22! Khodāvande álāmrā23, hame anjumanrā24 (here take the name of a person in whose behest the tandarosti is recited). Bā farzandān24, hazār sāl26 dēr bedār27, shād bedār28, tan-dorost bedār29; aedūn bedār30. Bar sare31 arzānīā, sāl-hāe besyār33 va karanhāe bīshumār34 bākī va pāyandeh dār35; hazārān hazār36 āfrīn bād37, sāl-khozasteh bād38, roz farrokh bād39, māh mubārak bād40. Chand sāl41, chand roz42, chand māh43, besyār sāl44 arzānīdār45, yazashne46 va nīāshne49 va rádī48 va zōr barashne49. Ashahīdār50 avare51 hamā kāro kerfehā52; tandorosti bād53, nekī 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 Amshāspands9 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 *so21!

* i.e. May it be so as I pray! Amen!
O God! the Creator! May you keep forever, cheerful, healthy the * Lord of this world, all the assemblies (so and so) together with (his) descendants, @ may you keep (them) thus. Over the chieftainship of the good (or worthy) men may you keep permanent and Lord for many years and for boundless period. May there be a thousand blessings! May the year be auspicious! May the day be fortunate (And) may the month be auspicious! May you keep us worthy (in performing) the worship and invocation and charity and in offering libations for several years, several days, and several months; for many years! May you keep righteousness over all actions and meritorious deeds! May there be health and goodness (unto thee)! May there be excellence (unto thee)! May it be so! May it be more so! May (thy) wish be in accordance with the wish of) the yazatas and the Amshaspands!

DĪN-NO KALAMO
(in Avesta)

THE ZOROASTRIAN CREED (IN AVESTA)
(Yasna Hā 12th)


* i.e. him who rules over us at present; our King.
# The name of the person in whose honour the prayer is made should be taken here.
@ i.e. Keep in the manner I bless.
$ The meaning of ‘karan’ is age, a decade, century; it may mean 120 years also.
† i.e. May my wishes be fulfilled, rather may my wishes be fulfilled more!
(1) I cause the daevas to perish. I confess myself (to be) a worshipper of (the Creator) Ahura Mazda, a follower of the religion revealed by the Prophet Zarathushtra, inimical to (the doctrines of) the daevas, acting according to the Law of Ahura Mazda, a praiser of the Holy Immortals (and) a worshipper of the Holy Immortals. Unto Ahura Mazda, the Good, possessed of goodness, the Holy, possessing riches (and) Glorious do I attribute all things (of the world); because whatsoever things (are) best are all His. Whose (i.e. the Creator Ahura Mazda’s) universe, Righteousness, the lights (of the sky), splendour have blended with (the infinite) lights (in the sky).

(2) Spentām Armaītīm vanguardem verene, hā moi astū. Us gēush stuye täyāatchā hazanghatchā us mazdayasnanām visām, zyānayaēchā vīvāpatchā. (3) Frā manyaēibyo rāonghe vase-yāitīm vase-sheītīm, yāish upairi āya zemā gaobīsh shyeinti. Nemanghā ashāi uzdātā paiti avat stuye, noīt ahmāt āzyāonīm, noīt vivāpem khshtā Māzdayasnīsh aoi visō; noīt astō, noīt ushtānahe chinmāni.

(2) I choose the good (and) beneficent; may she be mine! (i.e. I wish that I may get her blessings). I protect by performing prayer (of Ahura Mazda) the cattle from the thief and the robber and the villages of Mazda-worshippers from the damage caused by drought.

* In Avesta common meaning of ‘gāush, geush’ is cattle, ‘beneficent animal’, but elsewhere corresponding to the Sanskrit equivalent ‘go’ its meaning is ‘earth’, as well

# For its analogy, see Yasna Hā 31st, stanza 7th.

@The meaning of Armaiti (= Sanskrit Ārmati) is contemplative manashni, good thought, wisdom, amiable manners and self-restraint or abstinence from sins.
(3) I shall praise (Ahura Mazda) with *fervent hymns through the Spiritual Lords in order to grant unto those who live upon this earth possessing property power of moving about at will and the power of ruling at will; (and) for the sake of righteousness (i.e. in order that they may live righteously) (so that) hereafter I shall not stand (i.e. I shall not be responsible) (for bringing) damage (and) drought to the villages of the Mazda-worshippers; neither for the love of (my) body nor for the love of (my) life.

(4) * Vi daēvāish, avanghūsh, anaretāish, akōdābish, sareṃ mruye, hātām draojshtāish, hātām paoshishtāish, hātām avanghutemāish. Vi daēvāish, vi daēvavatbish, vī yātush, vī yātumātīsh, vī kahyāchit, hātām ātarāish, vī manebīsh, vī vachebīsh, vī shyaothanāish; vī chithrāish. Vi zī anā sareṃ mruye, yathanā dregvātā rākhshayantā.

(4) I do not accept (or I *hate) the chieftainship of the daevas, wicked, without goodness, not going in the straight path, (and) evil-knowing (who are) most untruthful, filthy (or polluted) (and) wicked among the existing ones.

* 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.
# The word 'uzdātā' is derived from the root 'us-dā'. Its meaning is to effervesce, to boil; then its religious sense can be like the word in English, 'fervent' (the original meaning according to the root of which is 'to effervesce, to boil').
@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.
Just as I "hate" the chieftainship of the false (and) tormenting (persons), in the same manner I verily hate openly through (my) thought, word and actions the chieftainship of the daevas and of those belonging to the daevas (i.e. of those going on the path of the daevas), the wizards and belonging to the wizards, of any wicked (man) whatsoever among the existing ones.


(5-6) When during all the questions and answers, during all the meetings (the Creator) Ahura Mazda ordered (the Prophet) Zarathushtra by way of injunction (to relinquish the chieftainship of the daevas); (based upon this) the Holy Zarathushtra

* For its comparison, see yasna Há 49, Stanza 3rd. 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. ni-mrū means ‘to request’, to demand’; paiti-mrū means to answer; to reply; ā-mrū means to call, to invoke; vi-mrū, antare-mrū means to abjure, to deny, to forsake, not to accept, to renounce.

# The meaning of the word ‘anā’ which is derived from the Sanskrit e, resembles to Latin idom (= likewise) as an adverb. Generally, ana, anā (Sanskrit anen) is demonstrative pronoun masculine and/or neuter third person singular. @ Anāish’ is a pronoun standing for the noun ‘daēvāish’.

$ The root khshī = Sanskrit khshi = to order, to command. If we follow the reading adhakshayaētā according to Dr. Geldner’s Avestan edition, it would mean then ‘instructed’; root dakhshī, ā-dakhshī = Sanskrit ā-dish, upa-dish = to instruct.
assuredly renounced the chieftainship of the daevas, in the same way who (am) the Mazda-worshipping follower of Zarathushtra *renounce their chieftainship.

(7) Yāvaranā āpō, yāvaranā urvarāo, yāvaranā gauś̄h̄ hudāo, yāvaranō Ahurō Mazdāo, yē gām dadā, yē narem ashavanem; yāvaranō as Zarathushtrō, yāvaranō kavā Vishtāspō, yāvaranā Frashaoshtrā Jāmāspā; yāvaranō kashchit saoshyantām halthyāvarezām ashāunām, tā varenāchā tkaēshāchā.

(7) Of what faith are the waters, of what faith is the world (this) world (and) who created the holy man, of what faith was Zarathushtra (the Prophet), of what faith was Kava Vishtāsp, of what faith were Farashostara and Jāmāsp, of what faith has been any person amongst the holy, truth-working (and) beneficent (men); of what faith and of that Law.

* In the original Avesta some words of this paragraph are repeated twice (to be more effective): e.g. Vispaēshū frashnaēshū; Vispaēshū hanjamanaēshū, yāish aperesāśēm Mazdāoschā Zarathushtraschā; however I have translated these words Zarathushtrō vyamravāt only once.

# Yā = Sanskrit yā = what; varana, varena = faith, belief, creed, a religious doctrine or custom; besides varana = Sanskrit varana = choice, desire; the original meaning of ‘yāvaranāo’ is, ‘of what choice’.

@ Farashostara and Jāmāsp were two brothers of the family of Hvova; for further details see my translation of Yasna and Visparad, Hā 12th, para 7, and my Avesta Dictionary.

$ ‘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. Gayāmard, Hoshang, Tehmurasp, Faridoon, Kai Khaosrau, etc.) and when employed in the singular number, it stands for the Saoshyant - the future benefactor.
(8) Mazdayasnō ahmi; Mazdayasnō Zarathushtrish fravarāne āstūtaschā fravaretaschā. Āstuye humatem manō, āstuye hūkhtem vachō, āstuye hvarshtem shyaothnem. (9) Āstuye daēnām vanguhim Māzdayasnīm, fraspāyaokhedhrām, nidhāsnalthīshem, khvaētvadathām, ashaonīm; yā hāitimāmchā, būshyeintināmchā mazishtāchā vahishtāchā sraēshtāchā, yā āhūirish Zarathushtrish; Ahurāi Mazdāi vīspā vohū chinahmi. Aēshā asti daēnayāo Māzdayasnōish āstūtīsīsh.* Ashem Vohu 1.

A SHORT SYNOPSIS OF DĪN-NO KALAMO
(i.e. THE ZOROASTRIAN CREED).

I am the hater and destroyer of the all the daevas, and idol-worship. I am the praiser of the Ameshapsands 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-worshiping 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 Mazdā-worshipper. As a Mazdā-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 Mazdā-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.

* For the translation of this paragraph, see Jasa Me Avanghe Mazda, pages 9-10.
DĪN-NO KALAMO
THE ZOROASTRIAN CREED

Razishtayão¹ chistayão² Mazdadhátayão³ ashaonyão⁴ daēnayão⁵ vanghuyão⁶ Māzdayasnōish⁷.

Dīn⁸ beh⁹ rāst¹⁰ va dorost¹¹, ke khodā¹² 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-worshiping⁷ Religion⁸!

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 Creator Hormazd) gave²⁵ to Holy²⁷ Zarathushtra²⁶ (for propagating in this world).

Explanation :- (The portion from ‘razishtayão’ up to ‘Māzdayasnōish’ is taken from the ‘kshshuman’ - 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 12th; see pages 396-401).
NIRANG TO BE RECITED AFTER THE RECITATION OF NEYĀYESH AND YASHT

Dācnayño¹ vanghuyño² Mázdayasnōish³.

Dīn⁴ beh⁵ rāst⁶ va⁷ dorost⁸, ke⁹ khodāe¹⁰ bar¹¹ khalk¹² ferastādeh¹³, in¹⁴ hast¹⁵ ke¹⁶ Zartosht¹⁷ āvordeh¹⁸ hast¹⁹; Dīn¹⁹ dīne²⁰ Zartosht²¹, dīne²² Ahura Mazda²³, dādeh²⁴ Zartosht²⁵, bishak²⁶ va²⁷ bigumān²⁸, rāst²⁹ Dīne³⁰ Zartosht³¹ Spītamān³². Aē yazdān³³ badargāhe tō³⁴ hazārān hazār³⁵, bīvār hazārān hazār³⁶ sepās³⁷ mīkunām³⁸, ke³⁹ dar⁴⁰ dīne⁴¹ Zartosht⁴² marā⁴³ pedā⁴⁴ bekard⁴⁵; az⁴⁶ barkate⁴⁷ dīne u⁴⁸ man⁴⁹ dar garothmān⁵⁰ yakh⁵¹ khāham shud⁵². Yakh⁵³ khāham⁵⁴ ke, jumle⁵⁵ baste-kushtiāne⁵⁶ nīkukerdārāne⁵⁷ 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, Mazdā-worship⁵⁶ Religion¹!!
This\textsuperscript{14} is\textsuperscript{15} (the religion) - good\textsuperscript{5}, true\textsuperscript{6} and perfect\textsuperscript{8} which\textsuperscript{9} the Creator Hormazd\textsuperscript{10} sent\textsuperscript{13} for the people of this world\textsuperscript{11-12}, and which\textsuperscript{16} (the Prophet) Zartosht (himself) brought\textsuperscript{18}. (That) Religion\textsuperscript{19} is the Religion\textsuperscript{20} of Zartosht\textsuperscript{21} (and the Religion\textsuperscript{22} of Hormazd\textsuperscript{23}; gave\textsuperscript{24} unto (Holy) Zartosht\textsuperscript{25} (that Religion) (for propagating into this world); (this fact is) without doubt\textsuperscript{26} and unquestionable\textsuperscript{28}. The Religion\textsuperscript{30} of Spitaman\textsuperscript{32} Zartosht\textsuperscript{31} (is) truthful\textsuperscript{29}. O God\textsuperscript{33}! I offer\textsuperscript{35} millions\textsuperscript{35} and crores\textsuperscript{36} of thanks\textsuperscript{37} to Thy doorway\textsuperscript{34} that\textsuperscript{39} you gave birth\textsuperscript{40-45} to me\textsuperscript{43} in the Religion\textsuperscript{40-41} of Zartosht\textsuperscript{42}. By means of the blessings\textsuperscript{46-47} of his (i.e. Zartosht’s) Religion\textsuperscript{48} (i.e. by enjoying the life in accordance with the best commandments of this truthful religion) I will assuredly\textsuperscript{51} go\textsuperscript{52} to the Garōthmān Heaven\textsuperscript{50}. Moreover, I sincerely\textsuperscript{53} wish\textsuperscript{54} that all\textsuperscript{55} true and virtuous\textsuperscript{57} Zoroastrians\textsuperscript{56} of the Seven regions of the Earth\textsuperscript{58} may be\textsuperscript{61} co-operators\textsuperscript{50} with me\textsuperscript{59} (or the receivers of the shares of meritorious deeds\textsuperscript{60}). The appealing\textsuperscript{64} once\textsuperscript{62} from us\textsuperscript{63} may be equivalent\textsuperscript{66} to a thousand-fold\textsuperscript{65}!

(O Holy Creator!) our earnest prayer\textsuperscript{70} (performed for the sake of sin) may be\textsuperscript{68} fully\textsuperscript{69} accepted\textsuperscript{67} by you! (And) may our apology\textsuperscript{73} reach\textsuperscript{72} you in your doorway\textsuperscript{71}!

May our sins be forgiven\textsuperscript{74}! May our meritorious deeds be on the increase\textsuperscript{75}!
## 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:-

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>Yazad</em></td>
<td>Worthy of worship.</td>
</tr>
<tr>
<td>2. <em>Harvesp-taván</em></td>
<td>Omnipotent.</td>
</tr>
<tr>
<td>4. Harvesp-khudā</td>
<td>The Lord of all.</td>
</tr>
<tr>
<td>5. Abadah</td>
<td>Without beginning.</td>
</tr>
<tr>
<td>6. Abí-anjām</td>
<td>Without end.</td>
</tr>
<tr>
<td>7. Bune-stīh</td>
<td>The origin of the formation of the world.</td>
</tr>
<tr>
<td>8. Frākhtan-teh</td>
<td>Broad end of all.</td>
</tr>
<tr>
<td>11. Tum-afik</td>
<td>Most innocent.</td>
</tr>
<tr>
<td>12. Abarvand</td>
<td>Apart from everyone.</td>
</tr>
<tr>
<td>13. Parvandā</td>
<td>Relation with all.</td>
</tr>
<tr>
<td>15. Ham-aiyāfah</td>
<td>Comprehensible of all.</td>
</tr>
<tr>
<td>16. Ādarō</td>
<td>Most straight, most just.</td>
</tr>
<tr>
<td>17. Gīrā</td>
<td>Holding fast all.</td>
</tr>
</tbody>
</table>

* See yasna Hä 16.1  
# See Gāthā Hä 51.17  
@See Vendidād 19;20.  
Gāthā Hä 45.3  
Gāthā Hä 46.19
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>21.</td>
<td>Afzā</td>
<td>Causer of increase. (The Lord of Purity)</td>
</tr>
<tr>
<td>22.</td>
<td>Nāshā</td>
<td>Reaching all equally.</td>
</tr>
<tr>
<td>24.</td>
<td>Iyānah</td>
<td>Protector of the world.</td>
</tr>
<tr>
<td>25.</td>
<td>Āin-āenah</td>
<td>Not of various kinds.</td>
</tr>
<tr>
<td>27.</td>
<td>@Khroshid-tum</td>
<td>Firmest.</td>
</tr>
<tr>
<td>28.</td>
<td>²Minō-tum</td>
<td>Most invisible.</td>
</tr>
<tr>
<td>29.</td>
<td>Vāsnā</td>
<td>Omnipresent.</td>
</tr>
<tr>
<td>30.</td>
<td>¹Harvastum</td>
<td>All in all.</td>
</tr>
<tr>
<td>31.</td>
<td>Hu-sepās</td>
<td>Worthy of thanks.</td>
</tr>
<tr>
<td>32.</td>
<td>Har-hamid</td>
<td>All good-natured.</td>
</tr>
<tr>
<td>33.</td>
<td>³Har-nek-fareh</td>
<td>All good auspicious-glory.</td>
</tr>
<tr>
<td>34.</td>
<td>*Besh-taranā</td>
<td>Remover of affliction.</td>
</tr>
<tr>
<td>35.</td>
<td>Tarōnīsh</td>
<td>The triumphant</td>
</tr>
<tr>
<td>36.</td>
<td>An-aoshak</td>
<td>Immortal.</td>
</tr>
<tr>
<td>37.</td>
<td>Farasak</td>
<td>Fulfiler of wishes.</td>
</tr>
<tr>
<td>38.</td>
<td>Pajoh-dahad</td>
<td>Creator of good nature.</td>
</tr>
<tr>
<td>39.</td>
<td>** Khvāfar</td>
<td>Beneficent.</td>
</tr>
<tr>
<td>40.</td>
<td>Afakhshīāēa</td>
<td>Bestower of Love.</td>
</tr>
<tr>
<td>41.</td>
<td>Abarzā</td>
<td>Excessive bringer.</td>
</tr>
<tr>
<td>42.</td>
<td>A-satoh</td>
<td>Undefeated, undistressed.</td>
</tr>
</tbody>
</table>

* See Hormazd yasht para 8 Dasemō yat ahmi spānō".  
# See Hormazd yasht para 13 Thrāta nāma ahmi".  
@See yasna Hā.1 Khraozdishtahecha".  
$ See Hormazd yasht para 12 Mainyushcha ahmi spentōtemō". Also Visparad 2, para 4 Ayese yeshti yim Ahurem Mazdām mainyaom mainyavanām".  
† See Hormazd yasht para 7 Pukhōda vispa vohū Mazdadhāta asha-chitra".  
‡ See Hormazd yasht para 14 Vispa-khvātha nāma ahmi".  
§ See Hormazd yasht para 14 Tbaēshō-taurvāo nāma ahmi".  
** See Gatha Ha 44, Stanza 5 Hvāpāo".
| 43.  | Rakhohe | Independent, carefree. |
| 44.  | Varun   | Protector from evil.  |
| 45.  | *A-farefah | Undeceivable. |
| 46.  | *Be-farefah | Undeceived. |
| 47.  | A-dui   | Unparalleled.        |
| 48.  | @Káme-rad | Lord of wishes. |
| 49.  | Farmán-kám | Only Wish is His Command. |
| 50.  | Éekh-tan | Without body.        |
| 52.  | *Hamárná | Taker of accounts.  |
| 54.  | A-tars  | Fearless.           |
| 55.  | *A-Bish | Without affliction or torment. |
| 56.  | Afrázdom | Most exalted.       |
| 57.  | *Ham-chun | Always uniform. |
| 58.  | **Mínö-stih-gar | Creator of the Universe spiritually. |
| 60.  | Mínö-nahab | Hidden in the Spirits. |
| 61.  | Ádar-bád-gar | Air of fire, i.e. transformer into air. |
| 62.  | Ádar-nam-gar | Water of fire, i.e. transformer into water. |
| 63.  | Bád-ádar-gar | Bád”, i.e. transformer of air into fire. |
| 64.  | Bád-nam-gar | Bád”, i.e. transformer of air into water. |

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* See Hormazd yasht para 14 Vítavish náma ahmi”.
# See Hormazd yasht para 14 Adavish náma ahm”.
@See Hormazd yasht para 13 Ise-khshathró náma ahmi”.
$ See Gáthá Hā 29.4 Mazdáo sakhäre mailrshón”.
= See Hormazd Yashth para 8 Khshvash-dasa hátamarenish” and Gatha Hā 32.6 hátá-marâne”.
> See Hormazd yasht para 13 Znâta náma ahmi”.
? See Fravardin yasht para 34 Atdshón” and Gáthá Hā 29.3 A-dvârshón”.
Rám yasht para 47 tbaeshór-taró”.
@See Gáthá Hā 31.7 nuremchit Ahurâ hâmó”.
** See Visparad 2 para 4 Mainyayão stóish ahümcha ratümcha”. 
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 = * * *
75. Gar-ā-gar = * * *
76. Gar-ā-gar-gar = * * *
77. A-gar-ā-gar = * * *
78. A-gar-ā-gar-gar = * * *
80. A-zamān = Without time.
81. A-kuhān = Without sleep.
82. Āmasht = Intelligent.
83. Fshutanā = Eternal protector-increaser.
84. Pādmānī = Maintainer of padmān”, i.e. the golden mean.

*** The meanings of these words 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.

* See Gāthā Hā 31.2 “Adhvāo”.
# See Vandidad 19, para 20 “Akhvafnū ahi abahghū tūm yō Ahurū Mazdāo”.
@See Hormazd yasht para 13 “fshumān nāna ahmi”.
85. Fīrozgar = Victorious.
86. Khudāvand = The Lord-Master of the Universe.
88. Abarīn-kohun-tavān = Of the most exalted rank in the power of maintaining the origin of the creations.
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. *Khāvar = Merciful.
93. @Ahu = The Lord of the world.
94. *Avakhshīdār = The forgiver.
95. †Dādār = The just creator.
97. *Khorehōmand = Full of khoreh i.e. glory.
98. Dāvar = The just judge.
100. *Bokhtār = The redeemer, Saviour.
101. *Frash-gar = Frashogard”, i.e. the Restorer through the increase of the soul.

* See Hormazd yasht para 1 “Peresat Zarathushtrō Ahurem Mazdām, Ahura Mazda”.
# See Fravardin yasht para 32 “Khvāparāo”.
@ See Visparad 2 para 7 Hvō zī asti Ahumacha ratūmacha yō Ahurō Mazdāo.
$ See Gatha Ha 31, Stanza 10 “Bakhshāt”.
† See Hormazd yasht para 1 Dātare gaṇthanām astvaitinām.
♀ See Hormazd yasht para 22 “Rāśvantem”.
* See Hormazd yasht para 22 “Khvarenanghantem”.
♀ See Rām yasht para 47 “Bukhtish nāma ahmi” and Visparad 7 para 3 “Tanvō-bakhtārem”.
♀ See Beherām yasht para 28 “Frashōkare”.
MONĀJĀT' to be recited everytime.
(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 can be accomplished by means of the material hands.

(3) Sare gel makun sūye haq bar fārāz,
Sare del bokun tá shavī sar-fārāz.

(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 shākhke hchezān 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,
Bemānād 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 bāphīsh.

(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 ṭāzeh 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 nīshastan cherāst,
Gushādeh 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 rānād 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 ġiradam, To ham gar berānī keh bepžīradam.

(14) If Thou wilt deprive me, who will grant me support? If Thou wilt drive me out, who will accept me?

(15) Ketābe siyeh kārīām 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 ġirō 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.

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 bekhīzad ze jāy.

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 rehmt marā dast ġīr.

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) Chū āmad ba jumbesh nakhostīn kalam,
    Ba nāme jehān-āfrīn 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 jumleḥ zūst,
    Vojūde hamah mumken az fayze ūst.

(6) The world, the epoch, the building - all these are owing to Him; the being of the entire creation is His gift.

* 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.
(7) Falak hamchū khālīst zāsāre ā,  
    Buvad shams yak zarreh zanavāre ā.

(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,  
    Basī 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,  
    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 Omniscient and unequalled granted man wisdom, knowledge, intelligence, faculty of thinking and religion.

(12) Shahe bīcheğūn dāvare bīhamāl,  
    Bapayrāmane ā 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 jáne má 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 makūdrā 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 Parvardegar,
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,
development from the right path, showed the path of Righteous-
ness and commenced the belief in one God only.
(11) Harān kas buvad bar rehash bigumān,  
Nabīnād 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 sanā,  
Ze má bād bar ān shahe asfāā.

(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


Pa nāme yazdān Ahura Mazda Khodāe awazūnī, gorje khoreh awazāyād; Ardāfravash berasād.*

Az hamā gunāh patet pashehānum; az harvastīn dushmanā duzhukhta duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem būn būd ested. Az ān gunāh manashī gavashnī kunashī, tanī ravānī getī minoānī, okhe avakhsh pashemān pa sē gavashī pa patet hom.


Fravarāne Mazdayasnō Zarathushtrish vīdaēvō Ahūra-tkaēshō (Gāh according to the period of the day) frasastayaēcha, ashāunām fravashinām ughranām aiwi-thūranām paoirtyō-tkaēshanām fravashinām nabānazdishtanām fravashinām, khshnaothra yasnāicha vahmāicha khshnnaothrāicha frasastayaēcha, yathā Ahū Vairyo zaotā frā me mrūte, athā ratush ashātchit lacha frā ashava vīdhvāo mraotū.

(Kardā 1) (1) Mraot1 Ahūro Mazdāo2 Spitamāi3 Zarathushtrait4, aēva5 te6 zāvare7 ajojascha8 khvarenō9 avascha10 rafnascha11 framrava12, erezvō13 Spitama14, yat ashaonām15 fravashinām16 ughranām17 aiwi-thūranām18, yatha19 me20 jasen21 avanghe22, yatha23 me24 baren25 upastām26, ughrāo27 ashaonām28 fravashayō29.

(2) Āonghām30 raya31 khvarenanghacha32, vīdhāraēm33 Zarathushtra34 aom35 asmanem36, yō37 uscha38 raokhsnō39 frāderesrō40, yō41 imām42 zām43 ācha44 pairicha45 bavāva46, Mānayen ahe yatha47

* i.e. May the holy Fravashis come (to my help)!
vish⁴⁸, aem⁴⁹ yō⁵⁰ hishtaite⁵¹mainyu-stātō⁵² handrakhtō⁵³ dūraēkaranō⁵⁴, ayanghō⁵⁵ kehrpa⁵⁶ khvaēnahe⁵⁷ raochahino⁵⁸ avi⁵⁹ thrishva⁶⁰.

(3) Yim⁶¹ Mazdā⁶² vaste⁶³ vanghanem⁶⁴ stehr-paēsanghem⁶⁵ mainyu-tāshtem⁶⁶, hachimnō⁶⁷ Mithrō⁶⁸ Rashnucha⁶⁹ Ārmaiticha⁷⁰ Spentaya⁷¹, yahmāï⁷² nōit³³ chahmāï⁷⁴ naēmanām⁷⁵ karana⁷⁶ pairi-vaēnōithe⁷⁷.

(1) (The Creator) Ahura Mazdā² spoke¹ unto Spitaman³ Zarathushtra⁴: O true¹³ (truthful) Spitaman¹⁴ (Zarathushtra)! *I proclaim¹² thee⁶ (*in this 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) @lofty³⁸, shining³⁹ (and) beautiful⁴⁰ and which⁴¹ (i.e. sky) encompasses⁴⁵-⁴⁶ this⁴² earth⁴³ and around⁴⁵. (That sky) (is) like⁴⁷ $ a palace⁴⁸.

Explanation :- (The description of the sky resembling a palace is stated below).

Which⁵⁰ @is⁵¹ on⁵⁹ this *earth⁶⁰ built up by the Spiritual

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*e.g. Kva aēva, i.e. in what way? In this way (see Vendidād III.40); Sanskrit eva = in this way, or adverb indicating “indeed verily”. Sanskrit eva.
# Considering that the termination ‘mi’ of the present tense first person singular paraśmaipada is dropped.
@ The original meaning as adverb is ‘above’, ‘up there’.
$ Darmesteter. ‘Woven cloth’ derived from Sanskrit root ‘ve’ to weave (Harlez). Its ordinary meaning is ‘bird’.
† 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” occuring in this para seems to be the frist one-third, i.e. the surface portion.
(yazatas)\(^{52}\), *firmly established\(^{53}\), with ends that lie afar\(^{54}\), #made of shining\(^{58}\) diamonds\(^{55-57}\) @.

(3) Which (i.e. the sky)\(^{61}\) $ associated with\(^{67}\) Meher yazata\(^{68}\), Rashna yazata\(^{69}\) and Spenta Šrmāt\(^{70-71}\), Ahura Mazda has put on\(^{63}\) as a star-bedecked\(^{65}\) garment\(^{64}\) woven by the Spiritual (yazatas)\(^{66}\). Its two ends\(^{76}\) *cannot be perceived\(^{77}\) by any person.

(4) Āonghām raya khvarenanghacha, vidhārāem Zarathushtra\(^{8}\) Aredvīm Sūrām Anāhitām, perethu-frākām, baēshazyām, vidaēvām, Ahurō-tkaēshām, yesnyām anguhe astvaite, vahmyām anguhe astvaite. Ādhū-frādhanām ashaonīm, vāthwō-frādhanām ashaonīm, gaēthō-frādhanām ashaonīm, shaētō-frādhanām ashaonīm, danghu-frādhanām ashaonīm.


(6) Masitām dūrāt frasrūtām; yā asti avavaityi masō, yatha vispāo imāō āpō yāo zemā paiti fratatchinti, yā amavaiti fratachaiti. Hukairyāt hacha barezanghat avi zrayō Vouru-kashem.

(7) Yaozenti vispe karānō zrayā Vouru-Kashayaā, ā vispō maidhyō yaozaiti. Yat hīsh avi fratachaiti; yat hīsh avi frazgaraiti Aredvi Sūra Anāhita. Yenghe hazangrem vairyanām, hazangrem apaghzarānām kaschitcha aēshām vairyanām

* Root han-derez = to lighten, to bind.
# Darmesteter. Original meaning made\(^{36}\) of pure\(^{57}\) iron\(^{60}\).
@Root stā = Sanskrit ‘sthā’ = to be, to exist, to remain.
$ Orginal meaning following (Ahura Mazda). Its significance seems to be that the above mentioned three yazatas were also associated with this task.
† Pari-vāēnōithe - potential mood third person dual parasmai pada.
♀ 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.
kaschitcha aēshām apaghzāranām, chathvaresatem ayarebaranām hvaspāi naire baremnāi.*

(8) Anghāoscha me aēvanghāo āpō apaghzārō vījasāiti, vīspāish avi karshvān yāis hapta. Anghāoscha me aēvanghāo āpō hamatha ava-baraiti hāminemcha zayanemcha. Há me āpō yaozadāhāiti, hā arshnām khshudrāo, hā khshathrinām garewān, hā khshathrinām paēma.*

(9) Āonghām¹ raya² khvarenanghacha³, vīdhrāem⁴ Zarathushtra⁵ zām⁶ perethwīm⁷ Ahuradhātām⁸, yām⁹ masimcha¹⁰ pathanāmcha¹¹, yā¹² barethri¹³ paraosh¹⁴ srīrahe¹⁵, yā¹⁶ vīsēm¹⁷ ahūm¹⁸ astvantem¹⁹ baraiti²⁰, jumeha²¹ tristemcha²² garayascha²³ yōi²⁴ berezantō²⁵ pouru-vāstrāongho²⁶ 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 fertile with water²⁷.

(10) Yenghāo²⁸ paiti²⁹ thraotō-stāchō³⁰ āpō³¹ tachinti³² nāvayāo³³; yenghāo³⁴ paiti³⁵ pourusaredhāo³⁶ zemādha³⁷ uzukhsheinti³⁸ urvarāo³⁹, thrāthrāi⁴⁰ pasvāo⁴¹ vīrayāo⁴², thrāthrāi⁴³ Airyanām⁴⁴ dakhyunām⁴⁵, thrāthrāi⁴⁶ gēush⁴⁷ panchō-hyayāo⁴⁸, avanghe⁴⁹ naram⁵⁰ 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.

* For the translation of paras 4-8 the beginning portion of Aredvi Sura Niãesh. For comparison, see Āvān yasht, first five paragraphs.
# Original meaning ‘of the beautiful prosperity or abundance’.
(11) Āonghām⁵² raya⁵³ khvarenanghacha⁵⁴, vidhāraēm⁵⁵ Zarathushtra⁵⁶ azem⁵⁷ barethrishva⁵⁸ puthe⁵⁹ paiti-verete⁶⁰ aparairithintō⁶¹ ādātāt⁶² vidhātaot⁶³, vyāhva⁶⁴ urvatchaēm⁶⁵ asticha⁶⁶ gaonacha⁶⁷, drevdacha⁶⁸ uruthwāscha⁶⁹, paidhyāoscha⁷⁰, fravākhshascha⁷¹.

(12) Yeidhi⁷² zi⁷³ me⁷⁴ nōit⁷⁵ daidhīt⁷⁶ upastām⁷⁷ ughrāo⁷⁸ ashāunām⁷⁹ fravashyō⁸⁰, nōit⁸¹ me⁸² idha⁸³ āonghātem⁸⁴ pasvīra⁸⁵, yā⁸⁶ stō⁸⁷ saredhanām⁸⁸ vahishtā⁸⁹ Drujō⁹⁰ aogare⁹¹, drujo⁹² khshathrem⁹³, drujo⁹⁴ astvāo⁹⁵ anghush⁹⁶ āonghāt⁹⁷.

(13) Ni⁹⁸ antare⁹⁹ zām¹⁰⁰ asmanemcha¹, drujo² manivāo³ hazdyāt⁴, ni⁵ antare⁶ zām⁷ asmanemcha⁸, drujo⁹ manivāo¹⁰ vaonyāt¹¹; nōit¹² paschaēta¹³ vanô¹⁴ vantāi¹⁵ upadayāt¹⁶ angrō mainyush¹⁷ spentāi mainyave¹⁸.

(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)⁹ in it (i.e. in the wombs of the mothers) I@ form⁶⁵ the bones⁶⁶, the model⁶⁷, $sinew⁶⁸, intestines⁶⁹, feet⁷⁰ and genital organs⁷¹.

(12) For⁷³ if⁷⁴ the powerful⁷⁸ Fravashis⁸⁰ of the righteous people⁷⁰, would not⁷⁵ have given⁷⁶ help⁷⁷ unto Me⁷⁴, animals and men⁸³ of Mine⁸² who⁸⁶

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* As regards five kinds of animals there is a reference in the first paragraph of the First Kardā of Visparad: (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.

# The exact meaning of 'vyāhva' has not been ascertained. It seems to be the locative plural of the word vyā (see yasna Hä 48.7). Here this word can perhaps be vi + āhva; vi (prefix); āhva = demonstrative pronoun locative plural feminine; meaning 'in them'.

@Based upon Bundahishn; "skin" (Darmesteter).

$ Or to flourish; to nourish; to rear.
are the best\textsuperscript{89} of the species\textsuperscript{88} would not\textsuperscript{81} have subsisted\textsuperscript{84} here\textsuperscript{83} (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\textsuperscript{99} the earth\textsuperscript{100} and the sky\textsuperscript{1} (the Dominion) of the Druj\textsuperscript{1} and (the evil) spirits\textsuperscript{3} would continue”, between\textsuperscript{6} the earth\textsuperscript{7} and the sky\textsuperscript{8} (the power) of the Druj\textsuperscript{9} and (the evil) spirits\textsuperscript{10} would succeed\textsuperscript{11}; and never\textsuperscript{12} afterwards\textsuperscript{13} would Angra Mainyu\textsuperscript{17} subdue\textsuperscript{16} the victorious\textsuperscript{14} and loving\textsuperscript{15} Spenta Mainyu\textsuperscript{18}.

(14) Āonghām\textsuperscript{19} raya\textsuperscript{20} khvarenanghacha\textsuperscript{21}, āpō\textsuperscript{22} tachinti\textsuperscript{23} frātat-chareto\textsuperscript{24}, khāo\textsuperscript{25} paiti\textsuperscript{26} afrazyamnāo\textsuperscript{27}; āonghām\textsuperscript{28} raya\textsuperscript{29} khvarenanghacha\textsuperscript{30}, zemādha\textsuperscript{31} uzukhshyeinti\textsuperscript{32} urvarāo\textsuperscript{33}, khāo\textsuperscript{34} paiti\textsuperscript{35} afrazyamnāo\textsuperscript{36}; āonghām\textsuperscript{37} raya\textsuperscript{38} khvarenanghacha\textsuperscript{39}, vātō\textsuperscript{40} vāonti\textsuperscript{41} dunmōfrutō\textsuperscript{42}, khāo\textsuperscript{43} paiti\textsuperscript{44} afrazyamnāo\textsuperscript{45}.

(15) Āonghām\textsuperscript{46} raya\textsuperscript{47} khvarenanghacha\textsuperscript{48}, hāirishish\textsuperscript{49} puthre\textsuperscript{50} verenvainti\textsuperscript{51}; āonghām\textsuperscript{52} raya\textsuperscript{53} khvarenanghacha\textsuperscript{54}, huzāmitō\textsuperscript{55} zizanenti\textsuperscript{56}; āonghām\textsuperscript{57} raya\textsuperscript{58} khvarenanghacha\textsuperscript{59}, yat\textsuperscript{60} bavainti\textsuperscript{61} hachat-puthrāo\textsuperscript{62}.

(16) Āonghām\textsuperscript{63} raya\textsuperscript{64} khvarenanghacha\textsuperscript{65}, us\textsuperscript{66} nā\textsuperscript{67} zayetī\textsuperscript{68} vyākhanō\textsuperscript{69} vyākhmōhu\textsuperscript{70} gūshayat-ukhdho\textsuperscript{71}, yō\textsuperscript{72} bavaiti\textsuperscript{73} khratu-kātō\textsuperscript{74}, yō\textsuperscript{75} nāidyāōnghō\textsuperscript{76}, gaotemahe\textsuperscript{77} parō-yāo\textsuperscript{78} parshtōit\textsuperscript{79} avāiti\textsuperscript{80}. Āonghām\textsuperscript{81} raya\textsuperscript{82} khvarenanghacha\textsuperscript{83}, hvare\textsuperscript{84} ava\textsuperscript{85} patha\textsuperscript{86} ēiti\textsuperscript{87}; āonghām\textsuperscript{88} raya\textsuperscript{89} khvarenanghacha\textsuperscript{90}, māo\textsuperscript{91} ava\textsuperscript{92} patha\textsuperscript{93} ēiti\textsuperscript{94}; āonghām\textsuperscript{95} raya\textsuperscript{96} khvarenanghacha\textsuperscript{97} stārō\textsuperscript{98} ava\textsuperscript{99} patha\textsuperscript{100} yeinti\textsuperscript{1}.

(14) On account of the lustre\textsuperscript{20} and glory\textsuperscript{21} of those (Fravashis)\textsuperscript{19} the running and flowing\textsuperscript{24} waters\textsuperscript{22} flow\textsuperscript{23} towards\textsuperscript{26}

\begin{itemize}
    \item * Stō (= Sanskrit stah) - present tense third person dual parasmaipada; root ah.
    \item # Āonghātem - Perfect Tense subjunctive third person dual parasmaipada (Justi); āonghāt - Perfect tense subjunctive third person singular parasmaipada; root ah = Sanskrit as.
    \item @ Darmesteter. Drujāo manivāo - dvandva 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'.
\end{itemize}
inexhaustible springs; on account of their lustre and glory the plants grow from the earth through inexhaustible springs; on account of their lustre and glory the wind driving down the clouds blow towards the inexhaustible springs.

(15) On account of the lustre and glory of those (Fravashis) the bearing mothers become pregnant; on account of their lustre and glory (the bearing mothers) give birth to children with ease; on account of their lustre and glory (the bearing mothers) become rich in children.

(16) On account of the lustre and glory of those (Fravashis) the head of an assembly and the interpreter of religious verses in assemblies is born with greatness; who is the lover of wisdom, and who has come out victorious from the controversy (about the religion with Nodhas, the son of Gaotema. On account of their lustre and glory.

* i.e. from under the ground, freshness and wetness ever continue to get; the plants grow thereby.

# Original meaning is: females bringing forth offspring keep pregnancy.

@Original meaning is: they give birth with easy delivery.

$ i.e. the chairman, the conductor of the assembly.

† Original meaning: the interpreter of sacred verses of the religion; preacher.

† Compare ‘Khruat-chinanghö'; see Vendidād Fargard IV, 44th paragraph.

† 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 Buddhism). The first Gotama was the fifth Rushi. References about this Rushi Gotama as well as his son Nodhas are from Rigveda. Moreover, in 1887 A.D., Rev. Windischmann stated that the word nāidyāongho which is associated with Gaotemāhe 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 yasht can also be estimated. Also the meaning of nāidyāongh becomes weaker, more needy and treated with contempt (see yasna Há 34.8, Há 57.10.)

* Original meaning: Comes proceeding from the arguments or becoming victorious (parō-yāo).
the Sun, the Moon, and the stars go towards their own path.

(17) Tāo ugrāhu peshanāhu upastām henti dāhishtāo, yāo fravashayō ashaonām; tāo fravashayō ashaonām aojishtāo henti Spitama, yāo paoiryanām tkaēshanām, yāo vā nāram azātanām frashō-charertrām saoshyantām. Āat anyaēshām fravashayō jvanām nāram ashaonām aoyehīsh Zarathushtra, yatha iristanām Spitama.

(18) Āat yō nā hīsh huberetāō barāt jva ashaonām fravashayō sāsta daingēush hamō-khshathrō, hō anghāiti zazushtem khshayō kaschit mashyānām; yō vohu-beretām baraite Mithrem yim vouru-gaoyaitīm, Arshtātemcha frādat-gaēthām varedat-gaēthām.

(19) Itha te zāvare aujascha khvarenō avascha rafnascha framraomi, erezō Spitama, yat ashaonām fravashinām ugranām aiwithūrnām; yatha me jasen avanghe, yatha me baren upastām ugrāhu ashaonām fravashayō.

(17) In fearful battles the fravashis of the righteous (people) are the wisest for help. O Spitaman (Zarathushtra)! Those which are the fravashis of the righteous Poryotkaeshas or of men yet unborn or of the Saoshyants who prepare the world for renovation are most powerful (or most efficacious). Moreover, amongst other fravashis, the fravashis of the living righteous men, O Spitamān Zarathushtra! (are) more powerful than (those) of the dead.

* i.e. Grant help wherever deserving; in other words, exercise perfect wisdom in granting help; are most helpful (Darmesteter).
(18) If *the ruler of any country with full power might carry** good presents** for **these** fravashis of the righteous (people) whilst living,** he** becomes** a most **powerful** ruler amongst men. (In the same way) (the king) who carries good gift to Meher yazad, the Lord of wide pastures and to Áštād yazad the increaser of the world and the furtherer of the world (becomes the powerful ruler as well).

(19) O righteous Spitamán (Zarathushtra)! about the vigour, strength, glory, help and joy of the powerful triumpphant fravashis of the righteous (people), I proclaim to thee thus (i.e. as stated above) (and) just as (those) powerful fravashis of the righteous (people) came up to my help (and) just as they granted authority.

(Kardā II) (20) Mraot Ahurō Mazda Spitamāi Zarathushral, áat yase thwā anghvō yat astvainti, Spitama Zarathushtra, pathám jasāiti vithwaesō bōiwrānām duzitanāmchā thwaynguhatām Zarathushtra, yezicha thwaēshāo tanvō, atha imā vacho drenjayōish, atha imā vacho framruyāo vārethraghnīs Zarathushtra.


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* Originally, a person who (is) the ruler with full power of the country.

# Pronoun 'hish' can be applied to Fravashayō - fravashis as well as to huveretāo (gifts).

@Root zu = Sanskrit ju = to be strong; original form zazvangh + tema.

$ i.e. As regards help and joy derived from them.

† Present tense used in the sense of the Past tense; see my Avesta Grammar, paragraph 637th.

†† Originally, brought authority for me.
(20) Ahura Mazda spoke unto Spitaman: O Spitamân Zarathushtra! if in this corporeal world the terror of the dangerous, zigzag and terrible paths comes upon thee, and if, O Zarathushtra! (there be) fear of (thy) body (i.e. if thou hast fear of coming upon any injury), then recite thou *these sacred verses (of Avesta mentioned below), O Zarathushtra! Do thou recite aloud these victorious (i.e. obstacles removing) sacred verses (of Avesta).

(21) I praise, I remember (or I invoke) the excellent, heroic and beneficent Fravashis of the righteous (people) and I sing (their) glory. We worship (those Fravashis) belonging to the house, to the clan, to the town to the country (and) belonging to the highest priest. We worship the existing (Fravashis) of the righteous (men) that have been, and that will be hereafter. We worship (the Fravashis) of the (people of) all countries (and) the (Fravashis) of the (people of) friendly countries.

(22) Yao asmanem vidhârayen, yao apem vidhârayen, yao zâm vidhârayen, yao gâm vidhârayen, yao barethrishva puthre vidhârayen, paiti-verete para-iritentô adâtât vidhâtaot. Vyâha urvat-chayen asticha gaonacha drevdacha uruthwâscha paidhyâoscha fravakhshascha.

(23) Yao ash-beretô, yao ughrâretô, Yao hvâretô, Yao vazâretô, Yao takhmâretô, Yao zaoyâretô100; Yao zaoyâo vanghuthwaëshu, Yao zaoyâo verethraghnyaëshu; Yao zaoyâo pehsanâhu.

* i.e. Avestan sacred verses from para 21st up to the end of para 25th. 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 Sarosh yasht Hádokht, Kardâ lst, paras 4-7.
(22) Who 51 (i.e. Fravashis) maintain 63 the sky 62, water 65, the earth 68, the cattle 71, (and) children 75 in the wombs of the mothers 74, saved 77 and undying 78 from the assaults 79 of (the demon) Vidhottu 80. (Besides, those Fravashis) #form 82 the bones 83, the model 84, sinew 85, intestines 86, feet 87 and the genital organs 88 (of the children).

(23) Who 89 (i.e. Fravashis) are well-supporting 90, rushing-forth-steadily 92, @rushing on one's self 94, rushing forth vigorously 96 with courage 98, who 99 (are) rushing forth when invoked 100. and (are) worthy of invocation 2 in goodness 3 (i.e. in matters of goodness); who 4 (are) worthy of invocation 5 in victories 6, (are) worthy of invocation 8 in battles 9.


(25) Yāo 31 avadhā 32 para 33 fraoirisishtāo 34, yathra 35 narō 36 ashavanō 37 ashem 38 henti 39 zarazdātema 40, yathracha 41 mazishtāo 42 freretāo 43 yathracha 44 khshnutō 45 ashava 46, yathracha 47 atbishtō 48 ashava 49.

(24) Who 10 (i.e. Fravashis) (are) the givers 11 of victory 12 to the invoker 13, bestowers 14 of boon 15 to (their) lover 16, (and) giver 17 of health 19 to the sick man. (Besides

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* For comparison see yasna Hā 23, para 1st.
# For comparison see para 11th of the same yasht.
@ 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, vazāretō, takhmāretō, zaoyāretō)
$ Present participle dative singular masculine; root zba = Sanskrit hva, hve = to invoke, to call on for assistance, to praise, to remember.
† Professors Harlez and Darmesteter.
‡ In the original text this sentence is left out (see Prof. Geldner Avesta, II, Stuttgart, 1889, page 173, note 4).
they are) the bestowers of good glory unto him who (is) their worshipper, propitiator, invoker, offerer of libations (and) holy.

(25) *The Fravashis (of the righteous people) (are) visiting most (or incline most) to that side where the righteous are most devoted to righteousness, where there are most revered (men), where the righteous (man) (becomes) satisfied (i.e. pleased) and where the righteous (man) (is) pleased.

(Kardā III) (26) Ashāunām vanguard sūrāo spentāo fravashayō yazamaide. Yāo ajishtāo vazentām, renjishtāo fravazemnanām, afrakavestamāo apa-srayamnanām anvarshtavestamāo fraschinbananām, apairi-vestamāo naithishāmcha varethanāmcha; yāo atrausisvat kerenvainti irem yahmya jasenti.

(27) Tāo vanguard, tāo vahishtāo yazamaide, yāo ashāunām vanguard sūrāo spentāo fravashayō. Tāo zi staretaēshu baresmōhu zaoyāo, tāo verethraghyaeshu, tāo peshanāhu, tāo idha yat narō takhma peretente verethraghyaēshu.

(26) We worship the good, heroic (and) beneficent Fravashis of the righteous (people); who (are) the strongest of those that drive in a carriage, most agile of those marching forwards, least noisy of the retreaters ones.

* Original meaning dedicators, i.e. devoted to righteousness.
# Or pious - religious men (see yasna Hā 8 para 2); very charitable (Darmesteter).
* In the original text this sentence is left out (See note on page 429 *).
@ Original meaning 'untormented', i.e. not ill-treated. (See yasna Hā 62-9).
† The word yāo (who) at the beginning of paragraphs 22-25 applies to 'ashāunām fravashayō' occurring in para 21st.
$ Most powerful in drawing (the carriage); the lightest amongst the occupants in the carriage" (Darmesteter).
♀ Professor Harlez. The meaning of this word has not been fixed with certainty.
most powerful of the supporters, most invincible of the possessor of offensive weapons and of the defensive weapons. (Moreover) in whatever place they go they never let go happiness (or "good fortune") (from that place).

(27) We worship the excellent, heroic (and) beneficent Fravashis of the righteous (people) who are good and the best. They (are) indeed worthy to be invoked on the spread out baresman (i.e. in the functions of Yazishna, Vendidad, etc.) pertaining to purifying priests, in the matters of victoriousness, in battles and there (where) the gallant heroes fight for (gaining) victory.


(29) Viddiharyat Spentō Mainyush, yao ama-vaititsh tushnishādhō hudōithrīsh verezi-chashmanō sraoithrīsh dareghō-rārōmanō; yao berezaitis berezyāstāō, yao huyāonō perethuyōnō, ravō-fraothmanō dasathavaītis frasrutō upa-dārayen.

(28) (The Creator) Ahura Mazda called them (i.e. the Fravashis) for the assistance of the yonder sky, waters, the earth and the plants. Whereby (i.e. by the assistance of the Fravashis) the Spenta Mainyu

* Original meanings ‘effective’, ‘efficacious’, ‘bearable’,
# Professor Darmesteter.
@Locative singular used in the sense of dative singular (vide yasht X.82).
$ In English used in the sense of ‘The Heaven above’.
† In this sentence the meaning of the predicate ‘vidihāra’ (=supported, maintained) does not suit the context. According to the opinion of Dr. Geldner, there does not seem any necessity of this word.
‡ This word (yat) is not in the instrumental singular, but it is in the accusative singular.
maintains the sky, water, the earth, the plants and children in the wombs of the mothers, saved and undying, from the assaults of (the demon) Vidhotu. (Besides, those Fravashis) *form the bones, the model, sinew, intestines, feet and the genital organs.

(29) Spenta Mainyu maintains the sky (and) the Fravashis assist in maintaining it.

Explanation: (The detailed characteristics of Fravashis are now stated below).

Who (i.e. the Fravashis) are courageous, sitting at ease, possessing good eyes, of effective glance, having a keen sense of hearing, giving excessive joy, exalted, high-girded, having a good spacious residence, wide-stepping, health-giving (and) renowned. (They assist in maintaining the sky).

(Kardá IV) (30) Asháunám vanguhīsh sūrānó spentáo fravashaō yazamaide. Hush-hakhmanó hvarezánáo, dareghaēibyó hakhedraēibyó; upashitē vahishtáo anāzaretáo aēibyó nerebyó; vanguhīsh yōi vō yāŋghush; gufrāo dūraēsūkāo baēshazyáo frasrūtáo vanat-peshanāo; nōit paurvāo azārayeinte.

(30) We worship the good, heroic and beneficent Fravashis of the righteous (people). Who (i.e. the Fravashis) are possessed of good friendship; (and who are)

* See para 11th and para 22nd of this yasht.
# I have translated the word ‘yāo’ by ‘Fravashis’ which stood for the noun ‘fravashayō’.
@ Original meaning ‘those who hear’. The feminine gender of Sraotar (= Sanskrit Srotra = hearer, listner) became sraothri.
$ If we take the meaning of yaona as ‘help’, the word would mean ‘giving good help’, ‘giving sufficient help’.
*benefitting⁸ on account of their friendship¹⁰ for a long time⁹; (they
are) best¹² to live with¹¹(if) not offended¹³ by these¹⁴ men¹⁵. (They
are) @good¹⁶ (for those) who¹⁷ (are) good¹⁹ amongst you¹⁸. (Besides
those Fravashis are) $not obvious²⁰, far-glancing²¹, healing²², re-
nowned²³ (and) winning in battle²⁴; (they do) not harm²⁷ (anyone else)
first²⁶.

(Kardá V) (31) Asháunám¹ vanguhīsh² sūráo³ spentão⁴ fravashayo⁵ yazamaide⁶. Ughra-zaoshão⁷ tbishyanbyó⁸, upairi-kairya⁹ sēvishtão¹⁰, yāo¹¹ upairi¹² hamarenādha¹³ aurvathanám¹⁴ tbishyantám¹⁵ 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.

(Kardá VI) (32) Asháunam¹ vanguhīsh² sūráo³ spentão⁴ fravashayo⁵ yazamaide⁶; aredrão⁷ takhmão⁸ aojanghuhaitish⁹ anāmāthwāo¹⁰ khvāthravitish¹¹ khvāparão¹² baēshazayáo¹³, ashōish¹⁴ baēshaza¹⁵ hachimnāo¹⁶, zem-frathangha¹⁷ dānu-drājangha¹⁸ hvare-barezhangha¹⁹.

(32) We worship⁶ the good², heroic³ (and) beneficent⁴ Fravashis⁵ of the righteous (people)¹

¹ i.e. Fravashis are worthy of friendship and by keeping friendship with them continuously numerous advantages are obtained.
# i.e. by remaining in their relation as a friend much benefit is arisen.
@With the good the Fravashis do goodness.
$ Original meaning ‘mysterious’. The meaning of ‘gufra’ is deep ‘see yasht XIX.51).
= i.e. They do not harm anyone without any reason.
(Who, the Fravashis are) the bestowers, strong, powerful, inconceivable, giving comfort and ease, self-supporting (and) healing. (Moreover, who are) *bringing with them the means of righteousness as wide as the earth, as long as the river, and as exalted as the sun.

(Karda VII) (33) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Yāo takhmāo hām-vareitivaitīsh arezyeintīsh khrvīshyantīsh urvinaītīsh; fraschindayeintīsh vīspanām tbaēshavatām tbaēshāo daēvanām mashyānāmcha, amaē-nijanō hamerethe havāī kāmāicha zaoshāicha.

(34) Yūzem vanguhī nisrinaota verethraghnemcha Ahura-dhātem vanaintīmcha uparatatēm, ābyō danghubyō sēvishtāo, yatha vanguhīsh anāzaretāo khshnūtāo ainitāo abishtāo, yūzem yesnyāo vahmyāo vasō-yaonō frachrathwe.

(33) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). Who are strong, protective, fighting (for the good cause), cruel (towards the wicked), observing to a great distance. (Besides they are) the destroyers of the malice of all the envious persons, of the daevas (and) of men and courageous smitters of the enemies according to their own wish and will.

(34) O ye good (and) most beneficent (Fravashis) when you are unoffended, pleased, unoppressed (and) untormented (by the Iranian countries), you good (Fravashis) grant victory created by Ahura Mazda and conquering superiority unto those countries. You (who are)

* For comparison, see Yasna Hā 60, paragraph 4.
# Original form uru + vaēhaut, uru = wide; root vin = to see.
worthy of worship (and) worthy of adoration *move about exercising authority over the aerial space according to your will.

(Kardā VIII) (35) Ashāunāṁ vanguhīșh śūrāo spentāo fravashyō yazamaide; frasrūtāo vanat-peshanāo avi-amāo spāro-dāstāo amuymnāo razishtanām; yāo ava-zbayatō avanghe vyāscha vyānascha apatēe zbayeiti vyās apa-gatēe vyānō.

(36) Yāo avadha para fraoirishtāo, yathra narō ashavanō ashem henti zrazdātema, yathrachā mazishtāo freretāo, *yathrachā khshnutō ashava*, yathrachā atbishto @ashava.

(35) We worship the good, heroic beneficent of the righteous (people). (Who are) renowned, winning in battle, courageous, shield-bearing and amongst the most just. (Moreover) whom both the pursuer and the pursued invoke for help. The pursuer for catching (the pursued) and the pursued for escaping (from the pursuer) (invoke the Fravashis for help).

(Kardā IX) (37) Ashāunāṁ vanguhīșh śūrāo spentāo fravashyō yazamaide. Pouru-spādhāo yastō-zayāo

* In English, 'space'. The meaning of 'vasō-yaonā' can also be, 'assisting at will'.

# fracharathwe - present tense second person plural atmanepada; root char = Sanskrit char.

@ For its translation, see para 25th of this yasht.

$ Original meaning 'not moving' (root mu = to move), i.e. immovable in any way in the matter of justice.

† Vyāscha - present participle parasmaipada first person singular masculine; vyānascha - present participle atmanepada; root vi = Sanskrit vi; vi + ant + s; vi + án + s.

† Avā-zbayatō - present tense third person dual parasmaipada; root zbā. apatēe - noun dative singular; root up = to reach; ap + atī.

* * * * * This sentence is left out in the original text (see Prof. Geldner, Avesta II Stuttgart, 1889, page 175, 36, line 5.

# apa-gatēe - noun dative singular; apa-gati = running away; apa = away; root gam; gam+ti = gaiti = Sans gati = going; movement; motion.

(38) Yūzem24 tadha25 taurvayata26 verethrem27 dānunām28 Tūranām29, yuzem30 tadha31 taurvayata32 tbaēshāo33 dānunām34 Tūranām35. Yūshmaoyō36 parō37 kershnazō38 hvāra39 baon40 sēvishta41, yōi42 takhma43 khshtāvayō44, yōi45 takhma46 saoshyantō47, yōi48 takhma49 verethrājanō50. Khrūmāo51 asebīsh52 fraziṇtā53 dānunām54 baēvare-paitinām55.

(37) We worship6 the good2, heroic3 (and) beneficent4 Fravashis5 of the righteous (people)1. (Who are) possessing many armies7, *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 Dānus21 (i.e. enemies of the Religion).

(38) There25 (i.e. in the battles) you24, (O Fravashis!) overcome26 the victorious strength27 of the Turanian29 Dānus28; there31 you30 "overcome32 the malice33 of the Turanian35 Dānus34. Owing to37 you36 @the chiefs of assembly28, the mighty43 heroes44, the powerful46 "Saoshyants47 (and) the strong49 conquerors50 "become40 possessed of heroic strength39 and most beneficent41.

(Kardā X) (39) Ashāunāṁ1 vanguhīsh2 sūrāo3 spentāo4 fravashayō5 yazamaide6. Yāo7 rasmanō8 hām-stātē9 frakarana10 schindayeintī11, vi12 maidhyānem13 nāmayeintī14;

* Original form is yāstō-zayāo; root yāongh = Sans. yās = to put on, to gird.
* 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.
@karshan + az = the conductor of the council - assembly; chief7 (Darmesteter).
$ i.e. those who throw light of the religion; the pointers of the true path of the religion.
= I do not understand the meaning of the last sentence (from the word Khrūmāo up to baēvare-paitinām). The places desolated by the chiefs of innumerable Dānus are miserable or inauspicious (Darmesteter).
thwāshem\textsuperscript{15} paskāt\textsuperscript{16} fravazente\textsuperscript{17}, avanghe\textsuperscript{18} narām\textsuperscript{19} ashaonām\textsuperscript{20}, āzanghe\textsuperscript{21} duzhvarshtāvarezmā\textsuperscript{22}.

(39) We worship\textsuperscript{6} the good\textsuperscript{2} heroic\textsuperscript{3} (and) beneficent\textsuperscript{4} Fravashis\textsuperscript{5} of the righteous (people)\textsuperscript{1}. Who\textsuperscript{7} break asunder\textsuperscript{11} the two wings\textsuperscript{10} of an army\textsuperscript{8} standing together in battle\textsuperscript{9}, and *cause the centre\textsuperscript{13} (of that army) to scatter\textsuperscript{12-14}, they go\textsuperscript{17} then\textsuperscript{16} swiftly\textsuperscript{15} for the help\textsuperscript{18} of the righteous\textsuperscript{20} men\textsuperscript{19} (and) for the distress\textsuperscript{21} of the evil-doers\textsuperscript{22} (i.e. for bringing them into affliction).

(Kardā XI) (40) Ashāunām\textsuperscript{4} vanguhīsh\textsuperscript{2} sūrānō\textsuperscript{3} spentānō\textsuperscript{4} fravashayō\textsuperscript{5} yazamaide\textsuperscript{6}. Yāo\textsuperscript{7} ughrāo\textsuperscript{8} aiwithūrāo\textsuperscript{9} vārethraghnish\textsuperscript{10}, vanat-peshanāo\textsuperscript{11} rāremāo\textsuperscript{12} vivāitish\textsuperscript{13} vīchirāo\textsuperscript{14}, sravashemnāo\textsuperscript{15} sraotanvō\textsuperscript{16} āsnō-urvānō\textsuperscript{17} ashaonīsh\textsuperscript{18}. Yāo\textsuperscript{19} dāthrīsh\textsuperscript{20} verethrem\textsuperscript{21} zbayente\textsuperscript{22}, dāthrīsh\textsuperscript{23} āyaptem\textsuperscript{24} chakushe\textsuperscript{25}, dāthrīsh\textsuperscript{26} bantāi\textsuperscript{27} drvatātem\textsuperscript{28}.

(41) Dāthrīsh\textsuperscript{29} ahmā\textsuperscript{30} vohū\textsuperscript{31} khvarenō\textsuperscript{32}, yō\textsuperscript{33} hīsh\textsuperscript{34} athā\textsuperscript{35} frāyazāiite\textsuperscript{36}, yatha\textsuperscript{37} hīsh\textsuperscript{38} hō-nā\textsuperscript{39} yazata\textsuperscript{40}, yō\textsuperscript{41} ashava\textsuperscript{42} Zarathushtrō\textsuperscript{43}, ratush\textsuperscript{44} astvaithyō\textsuperscript{45} gaēthayăo\textsuperscript{46}, bareshnush\textsuperscript{47} bipaitishtanayăo\textsuperscript{48}, kahmāichit\textsuperscript{49} yāonghām\textsuperscript{50} jasō\textsuperscript{51}, kahmāichit\textsuperscript{52} āzanghām\textsuperscript{53} biwivăo\textsuperscript{54}.

(40) We worship\textsuperscript{6} the good\textsuperscript{2} heroic\textsuperscript{3} (and) beneficent\textsuperscript{4} Fravashis\textsuperscript{5} of the righteous (people)\textsuperscript{1}. Who\textsuperscript{7} (are) strong\textsuperscript{8}, triumphant\textsuperscript{9}, victorious\textsuperscript{10}, winning in battle\textsuperscript{11}, giving excessive joy\textsuperscript{12}, *blowing away (the enemies)\textsuperscript{13}, @discriminating (good and evil)\textsuperscript{14}, s\textsuperscript{obedient\textsuperscript{15}, of renowned body\textsuperscript{16}, having souls of higher intelligence\textsuperscript{17} (and) righteous\textsuperscript{18}. Who\textsuperscript{19} (are) givers\textsuperscript{20} of victory\textsuperscript{21} to the invoker\textsuperscript{22}, givers\textsuperscript{26} of boon\textsuperscript{24} to (their) lover\textsuperscript{25} (and) givers\textsuperscript{26} of health\textsuperscript{29} to the sick person\textsuperscript{27}.

\footnotesize
* Original meaning ‘twists’, ‘bends’; root nam = Sanskrit ‘nam’.
\# Root vi-vā = Sanskrit vi-vā, = blowing away.
@See yasna Há 29.4; Há 46.5; root vi-chi = Persian guzidan.
$ Of wide renown; very famous (Darmasteter).
(41) Whilst *undertaking any work whatever* of enterprises (or whilst) frightened in any (difficulty) whatever of the calamities just as that (great) man, i.e. (the Prophet) Holy Zarathushtra who is the Lord of (this) corporeal world and the chief of (all) mortals worshipped those (Fravashis), in the same manner (they are) the givers of good glory to him who worship them.

(42) *Yao huzbatao mainyu-vahishtao yao huzbatao mainyu-shutao frashusente bareshnavo avanghe ashno, amem paidhimna hutashtem, verethraghemcha Ahuradhatem, vanintimcha uparatatem, saokamcha barat-avaretam, barat-ayaptam, ahaonim thrasedh ham yesnym vahmyam, ashat hacha yat vahishtat.*

(42) Who (i.e. the Fravashis) (when they are) well-invoked on the top of the yonder sky, having come from the heavenly (space).

Explanation :- (As regards the Fravashis who bring with them the yazatas, it is stated below).

The well-shapen (i.e. of beautiful shape) Ama (courage-giving) yazata, Behram yazata created by Ahura Mazda, Vanainti Uparatat (i.e. yazata bestowing victorious superiority), (and) Saoka yazata (i.e. bestower of happiness) wealth-bringing, fulfilling desires, righteous, satisfied, worthy of worship and praise on account of the best righteousness (these are the Fravashis) bringing with them (all these blessings).

(43) *Tao herezenti Satavaesem antare zam asmanemcham tachat-apem zavan-sruem tachat-apem ukhshyat-urvarem, thrathrai pasvao virayao.*

* Original meaning : Whilst going for any work whatever.
# Original meaning : 'biped'.
@ In the sense of the expression 'Ethereal Space', Heavenly Space'.
* * * This sentence is left out in the original text (see Prof. Geldner, Avesta II Stuttgart, 1889, page 177, note 1).
thrāthrāī³⁴ Airyanām⁴⁴ dakhyunām⁴⁵, thrāthrāī³⁶ gēush⁷⁷ panchō-hyayāo⁹⁸, avanghe⁹⁹ narām¹⁰⁰ ashaonām¹¹.

(44) Vī antare² zām³ asmanemcha⁴ Satavaēsō⁵ vījasāiti⁶, tachat-āpō⁷ zavanō-srūtō⁸ kachat āpō⁹ ukhshyat- urvarō¹⁰ srīrō¹¹ bānvā¹² raokhshnemāo¹³, thrāthrāī¹⁴ pasvāo¹⁵ vīrayāo¹⁶, thrāthrāi¹⁷ Airyanām¹⁸ dakhyunām¹⁹, thrāthrāi²⁰ gēush²¹ panchō-hyayāo²², avanghe²³ narām²⁴ ashaonām²⁵.

(43) They⁶⁰ (Fravashis) send out⁶ (the Star) @Satavaesa⁸² between⁸³ the earth⁸⁴ and the sky⁸⁵, 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 kinds⁹⁷ of animals⁹⁸ (and) * 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.

(Kardā XII) (45) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Ayō-khaodhāo⁷ ayō- zayāo⁸ ayō-verethrāo⁹, yāo¹⁰ peretente¹¹ verethraghyaēshu¹² raokhshnaiwidhētaēshu¹³ thakhtāo¹⁴ arezazhish¹⁵ barentīsh¹⁶, hazangraghyāi¹⁷ dāevanām¹⁸.

(46) Yat¹⁹ hīsh²⁰ antare²¹ vātō²² fravāiiti²³ barō-baadhō²⁴ mashyānām²⁵, te²⁶ narō²⁷ pāiti-zānenti²⁸ yāhva²⁹ verethra- baodhō³⁰

* For comparison, see para 10 of the same yasht.
# See yasht 5.15 (tātāo āpō); yasht 8, 47 (āpō tātāo).
@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.
te³¹ ābyō³² freretāo³³ frerenvainti³⁴ ashaonām³⁵ vanguhibyō³⁶ sūrābyō³⁷ spentābyō³⁸ 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) iron armour⁹; and who¹⁰ *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) §offer³⁴ §offerings³³ unto these³² good³⁶, heroic³⁷ (and) beneficent³⁸ Fravashis³⁹ with (their) #sincere⁴⁰ heart⁴¹:⁴² (and) @with arms⁴⁵-⁴⁶ uplifted⁴³ (by way of supplication).

(47) Yatāra⁴⁶ vā⁴⁷ dīsh⁴⁸ paurvā⁴⁹ frā-yazente⁵⁰, fraoret⁵¹ frakhshni⁵² avi⁵³ manō⁵⁴ zarazdātōit⁵⁵ anghuyat⁵⁶ hacha⁵⁷, ātarathra⁵⁸ fraorisinti⁵⁹ uphrāo⁶⁰ ashāunām⁶¹ fravashayō⁶², hathra⁶³ Mithrācha⁶⁴ Rashnucha⁶⁵ ughracha⁶⁶ Dāmōish⁶⁷ Upamana⁶⁸ hathra⁶⁹ vātā⁷⁰ verethrājana⁷¹.

* i.e. whose garment is light only; or in brilliant dress.
# Original meanings, 'strong, firmly stretched, drawn'.
@For comparison, see yasna 28.1 (ustānō-zastō).
§ Freretāo, frerenvainti - the root of these two words is one and the same :- root fra-ar = to offer, to grant.
(48) Tāo72 danghāvō73 hathra74 jatāo75 njajhnente76, panchsaghnaī77 satathanāishcha78, sataghnaī79 hazangrghnāishchā80, hazangraghnaī81 baēvareghnāishcha82, baēvareghnaī83 ahākhshtaghnaishcha84, yathra85 fraoirisinti86 ughrāo87 aśāunām88 fravashayō89 hathra90 Mitṛācha91 Rashnucha92 ughrachā93 Dāmoish94 Upamanō95 hathra96 vāta97 verethrajano98.

(47) From amongst (the armies of) both the sides whichever46 (army) will first49 worship48 those (Frvashis)48 with perfect faith51, * devoted heart54, to that *direction58 the triumphant60 Frvashis62 of the righteous (people)61, along with63 Meher64 (yazata), Rashna65 yazata (the just), powerful66 Dāmi @Upamana68 (yazata) and the victorious Govād (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 (countries)85 the triumphant87 Frvashis89 of the righteous (people)88 along with90 Meher91 (yazata), Rashna92 yazata (the just yazata) powerful93 Dāmi94 Upamana95 (yazata) and the victorious98 Govād97 (yazata) go86.

(Kardā XIII) (49) Ashāunām1 vanguhīsh2 sūrāo3 spentāo4 frvashayō5 yazamaide6. Yāo7 vīsādhā8 āvayeinti9 Hamaspathamāedāem10 paiti11 ratūm12, āat13 athra14 vīcharenti15 dasa16 pairi khshafnō17, avat18 avō19 zikhshnāonghemnāo20.

(50) Kō21 nō22 stavāt23, kō24 yazāite25, kō26 ufyat27, kō28 frīnāt29, kō30 paiti-zanāt31; gaomata32 zasta33 vastravata34 asha-nāsa35 nemangha36. Kahe37 nō38 idha39 nāma40 āghairyāt41, kahe42 vō43 urvō44 frayezyāt45, kahmāi46 nō47 tat48 dāthrem49 daytā50, yat51 he52 anghat53 khvairyān54 khvarethem ajyamnem55 yavaēcha56 yavaētātaēcha57.

* Or with sympathetic thought and devoted conscience.
# Original meaning, ‘to that side of the two’.
@ Its original meaning, ‘the symbol of wisdom - the simile of wisdom’.
(49) We worship the good, heroic (and) beneficent Fravashis of the righteous (people). Who on the occasion of Hamaspathamadem (Season-Festival) come to the streets, and move about for ten nights towards those desiring help (as below).

(50) Who will praise us? Who will worship (us)? Who will sing our glory? And who will keep love (for us)? (Besides) who will welcome (us) with the hand containing food, clothings (and) with a prayer causing to reach righteousness? Whose name of us will be remembered here? Whose soul of you will worship (us)? To whom of us will that gift be given? Which will (become) as fresh for ever, for eternity.

(51) Āat yō śānā hīsh frā-yazāite, gaomata vastravata asha-nāsa nemangha, ahmā āfrīmentī khshnutāo atishtāo ughrāo ashāunām fravashayī.

(52) Buyāt ahmi nmāne gēushcha vāthwa upa vīranāmcha, buyāt āsushcha aspō derezrascha vākhshī, buyāt nā stāhyō vyākhanō, yō nō bādha frā-yazāite, gaomata vastravata asha-nāsa nemangha.

(51) Moreover, the person who worships those Fravashis with the hand containing food (and) clothing and with the prayer causing to reach righteousness, the Fravashis of the righteous (people), pleased, undistressed and unoffended bless that (person) (as stated below):

* The meaning of 'visa' is also, 'family, clan' (see yasna Hā 9.7).
# i.e. Ten nights inclusive of days, i.e. ten full days.
@ Original meaning, 'having meat'.
$ In English, 'to welcome'. Its meaning is also 'will know'. Sanskrit root gnyā = 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.
(52) (The Fravashis bless the worshippers):- May there be76 in this77 °house78 the increase80 of cattle79 and men82! May there be a swift84 horse85 and °a solid86 chariot87! The man89, the chétain 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 °powerful90.

(Kardá XIV) (53) Asháunam1 vanguhísh2 súrão3 spentão4 fravashayó5 yazamaide6. Yáo7 apám8 Mazdatahátanám9 súrão10 pathó11 đaeśayénti12, yáo13 para14 ahmát15 hishtenta16 fradhatão17 afratat-kushísh18, hamaya19 gátvo20 dareghemchít21 pairí22 zrvánem23.

(54) Æat24 táo25 núrám26 fratachinti27, Mazdatahátën28 paiti29 pantám30, baghó-bakhtem31 paiti32 yaonem33, fráthwarštem34 paiti35 äfentem36, zaoshâ37 Ahuráhe Mazdâ38, zaoshâ39 Amesahanám Spentanâm40.

(53) We worship6 the good2, heroic3 (and) beneficent4 Fravashis5 of the righteous (people)1. Who7 point out12 the good10 paths11 to the 5waters8 created by Ahura Mazda; which13 °stood16 °still17, °without flowing out from the springs18, for a long21 time23, prior to14 this15 (pointing out the paths by the Fravashis).

(54) But24 now26, °for the wish37 of Ahura Mazda38 (and) °for the wish39 of the Bountiful Immortals40, those25 (waters)

* i.e. In that family where the worship of the Fravashis with libations is performed.
# If it is understood in the sense of ‘fráderesra’, it would be, ‘beautiful, fair’.
@"The praiser (of God)", derived from the root stu. (Darmesteter).
$ The word is genitive plural in the original sense :- ‘Of the waters’.
† Original meaning ‘fixed, settled’; root fra-dâ = Sanskrit dhâ.
‡ Afratat-kushí-a = not; fra = forward, kushí = Sanskrit kukkhi = pit, cave, stream.
† In winter on the earth and in the dripping of water in the air (Darmesteter).
* i.e. at the will of the Creator Ahura Mazda and of the Bountiful Immortals, by subjugating to their command.
* flow\(^{27}\) along\(^{29}\) the path\(^{30}\) created by Ahura Mazda\(^{28}\), bestowed by God\(^{31}\) (and) along\(^{35}\) the water way\(^{36}\) fixed\(^{34}\) (for them).

(Kardá XV) (55) Asháunam\(^{1}\) vanguhīsh\(^{2}\) sūrāo\(^{3}\) spentāo\(^{4}\) fravashayō\(^{5}\) yazamaide\(^{6}\). Yāo\(^{7}\) urvaranām\(^{8}\) khvawīranām\(^{9}\) srūrāo\(^{10}\) uruthmīsh\(^{11}\) daēsayeinti\(^{12}\), yāo\(^{13}\) para\(^{14}\) ahmāt\(^{15}\) hishtenta\(^{16}\) fradhátāo\(^{17}\) afraokhshyeinti\(^{18}\), hamaya\(^{19}\) gātvō\(^{20}\) dareghemchit\(^{21}\) pairi\(^{22}\) zrvānem\(^{23}\).

(56) Āat\(^{24}\) tāo\(^{25}\) nūrām\(^{26}\) fravakhshyeinti\(^{27}\), Mazadadhātem\(^{28}\) paiti\(^{29}\) pantām\(^{30}\), baghō-bakhtem\(^{31}\) paiti\(^{32}\) yaonem\(^{33}\), frāthwarshtem\(^{34}\) paiti\(^{35}\) zrvānem\(^{36}\), zaoshāi\(^{37}\) Ahurahem Mazda\(^{38}\), zaoshāi\(^{39}\) Ameshanām Spentanām\(^{40}\).

(55) We worship\(^{6}\) the good\(^{2}\), heroic\(^{3}\) and beneficent\(^{4}\) Fravashis\(^{5}\) of the righteous (people)\(^{1}\). Who @maintain\(^{12}\) beautiful\(^{10}\) growths\(^{11}\) of the trees\(^{8}\) #self-bearing as fruits\(^{9}\), which\(^{13}\) stood\(^{16}\) still\(^{17}\) without growing\(^{18}\) on one and the same\(^{19}\) place\(^{20}\) for\(^{22}\) a long\(^{21}\) time\(^{23}\) prior to\(^{24}\) (help)\(^{15}\).

(56) But\(^{24}\) now\(^{26}\) those\(^{25}\) (trees) grow up\(^{27}\) in the path\(^{30}\) created by Ahura Mazda\(^{28}\), in\(^{32}\) the path\(^{33}\) bestowed by God\(^{31}\) (and) at the appointed\(^{34}\) time\(^{36}\), for the wish\(^{37}\) of Ahura Mazda (and) for the wish\(^{39}\) of the Bountiful Immortals\(^{40}\).

(Kardá XVI) (57) Asháunām\(^{1}\) vanguhīsh\(^{2}\) sūrāo\(^{3}\) spentāo\(^{4}\) fravashayō\(^{5}\) yazamaide\(^{6}\). Yāo\(^{7}\) strām\(^{8}\) māongho\(^{9}\) hūrō\(^{10}\) anaghranām\(^{11}\) raochanghām\(^{12}\) pathō\(^{13}\) daēsayen\(^{14}\) ashaonish\(^{15}\), yōi\(^{16}\) para\(^{17}\) ahmāt\(^{18}\) hame\(^{19}\) gātvō\(^{20}\) dareghem\(^{21}\) hishtenta\(^{22}\) afrashīmantō\(^{23}\), daēvanām\(^{24}\) parō\(^{25}\) tbaēshanghat\(^{26}\), daēvanām\(^{27}\) parō\(^{28}\) draomōhu\(^{29}\).

* For comparison of this para, see Tir yasht, para 35th.
# khvawirira = khva + ira (suffix); root bar = to bear = to produce. hu + awra + ira = made fresh well with watery clouds.
@Original meaning 'shows'; i.e. help for the good growth of the trees.
(58) Āat30 te31 nūrām31 fravazentī33 dūraēurvaēsem34 adhvanō35, urvaēsem36 nāshemna37 yim38 frashōkeretōīt39 vanghuyāō40.

(57) We worship6 the good2, heroic3 (and) beneficent4 Fravashis5 of the righteous (people)1. Who7 *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 *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 further33 towards distant34 *paths35, desiring @the advent37 of the good40 Renovation39.

(Kardā XVII) (59) Ashāunām1 vanguhiš2 sūrāō3 spentāō4 fravashayō5 yazamaide6. Yāō7 avat8 zrayō9 alwyākhsheintī10 yat11 Vouru-akashem12 bāmī13, navachā14 navaltīshcha16 navachā sata16 navachā hazangra17 navasescha baffē18.

(59) We worship6 the good2, heroic3 (and) beneficent4 Fravashis5 of the righteous (people)1. Who are ninety-nine thousand17-18 nine hundred16 and *ninety-nine14-15 in number keep watch over this8 shining13 sea9 Vouru-kasha129.

* Original meaning ‘showed’.
# Original meaning ‘without moving forward’; frashi = fra+anch+shi. root fra-anch = to move forward.
@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.
$ Its significance is to be understood as in English ‘Infinite or Measureless Space’.
† In the original text the figure is thus : ninety-thousand18 and nine thousand17 and nine hundred16 and ninety19 and nine44. For its comparison, see Vandidad Frakart XXII, para 2nd. In the matter of numbers in Avesta there comes first the lower followed by higher denomination; e.g. panchāchā haptāiti = five and seventy, i.e. seventy-five.
♀ The reason of keeping watch over the Sea called, Vouru-kasha is that Gajákërena or White Haoma grows in it, which is used for drinking on the Day of Resurrection, in order to be immortal.
(Kardā XVIII) (60) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ ave⁸ strēush⁹ aiwyákhsheyenti¹⁰ yā¹¹ Haptōiringa¹², navacha¹³ navaitīshcha¹⁴ navacha sata¹⁵ navacha hazangra¹⁶ navasešcha 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) *Haptoiringa¹².

(Kardā XIX) (61) Ashāunām¹ vanguhīsh² sūrāo³ spentāo⁴ fravashayō⁵ yazamaide⁶. Yāo⁷ avām⁸ kehrpem⁹ aiwyákhsheyenti¹⁰, yām¹¹ Sāmahe¹² Keresāspahe¹³ yat¹⁴ Gaēsāus¹⁵ gadhavarahe¹⁶, navacha¹⁷ navaitīshcha¹⁸ navacha sata¹⁹ navacha hazangra²⁰ navasešcha 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 #keep watch over¹⁰ this⁸ body⁹ of Kersāspa¹³ of the Sāma family¹², the curly-haired¹⁵ and the mace-wielder¹⁶.

For further details, see my Translation of the Vendidad, Frakart XX, para 4th, note.

* Haptoiringa 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 49th, para 15th).

# The hero Keresāspa is one amongst the famous personages mentioned in later books of the Zoroastrian Religion. According to Bundehesh he lies in the plain of Peshtyānāi. The glory of heaven guards him, because when Zohak
(Kardā XX)  (62) Ashāunām¹ vangūhīṣh² sūrāo³ spentāo⁴ fravashyō⁵ yazamaide⁶. Yāo⁷ avām⁸ khshudrem⁹ aiwyākhshayeinti¹⁰, yām¹¹ Spitāmahe¹² ashaoñ¹³ Zarathushtrahe¹⁴, navacha¹⁵ navaitiṣhcha¹⁶ navacha sata¹⁷ navacha hazangra¹⁸ navasescha baēvān¹⁹.

(62) We worship⁶ the good², heroic³ and beneficent⁴ Fravashiis⁵ of the righteous (people)¹. Who⁷ are ninety-nine thousand¹⁸⁻¹⁹, nine hundred¹⁷ and ninety-nine¹⁵⁻¹⁶, in number* keep watch over¹⁰ this⁹ seed⁸ of the Holy¹³ Spitama¹² Zarathushtra¹⁴.

(Kardā XXI) (63) Ashāunām¹ vangūhīṣh² sūrāo³ spentāo⁴ fravashyō⁵ yazamaide⁶. Yāo⁷ Ahurahe⁸ khshyatō⁹ dashinām¹⁰ upa¹¹ yūidhyecinti¹², yezi¹³ aēm¹⁴ bavati¹⁵ ashava¹⁶ -khshnūsh¹⁷, yezi¹⁸ -she¹⁹ bavainti¹²⁰ anazaretāo²¹ khshnūtāo²² ainitāo²³, atbishtāo²⁴ ughrāo²⁵ ashāunām²⁶ fravashyō²⁷.

(63) We worship⁶ the good², heroic³ and beneficent⁴ Fravashis⁵ of the righteous (people)¹. Who⁷ 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 @ rejoicing¹⁷ the righteous (person)¹⁶, 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 Keresāsp lies asleep in the place called Poshtā Gushtāspān (see English Translation of Dr. West).

* Because from that seed Saoshyan - the future Benefactor will be born. According to later books, from the seed of the Prophet Zarathushtra, Hoshedar, Hoshedar-Māh and Soxyosh will be born from the wombs of Srutat-Fedhri, Vanghu-Fedhri and Erdat-Fedhri, respectively.

# 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.

@ i.e. the rejoicer of the righteous man by offering the required help and the supporter of his creed.
(and) if the triumphant Fravashis of the righteous (people) are not-harmed, not oppressed and not offended by him (but) are pleased (then they fight for the help of that Sovereign).

(Kardá XXII) (64) Ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Yāo masyehīsh ahmāt, yāo aojyehīsh ahmāt, yāo tāshyehīsh ahmāt, yāo amavastarāo ahmāt, yāo verethravastarāo ahmāt, yāo baēshazyōtarāo ahmāt, yāo yāskerestarāo ahmāt, yatha vacha framravāire; yāo madhememchit myazdanām baēvane upavazente.

(65) Āat yat ápō uzbarente, Spitama Zarathushtra, zrayanghat hacha Vouru-Kashāt khvarenascha yat Mazdadhātem. Āat frashūsenti ugrāo ashāunām fravashayō, paoirīsh pouru-satāo, paoirīsh pouru-hazangrāo, paoirīsh pouru-baēvano.

(64) We worship the good, heroic, (and) beneficent Fravashis of the righteous (people). Who are greater, stronger, firmer, more powerful, victorious, healing and more effective than can be expressed in words, (and) who come by thousands into the midst of the libations (i.e. of the gifts dedicated in ceremonies).

* 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 ‘nīghārāie’ (root jan = to smile); see yasht 10.40.

# 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.

@Original meaning is, ‘ten thousand’, i.e. they come in large numbers for participating in ceremonial offerings dedicated to them.
(65) When\(^2\) (the Fravashis)\(^#\) bring\(^3\) waters\(^4\) (and) *(the Iranian) Glory\(^5\) created by Ahura Mazda\(^6\) from the sea Vouru-kasha\(^7\)-\(^8\) (then) O Spitama\(^9\) Zarathushtra\(^10\) the strong\(^11\) Fravashis of the righteous (people) (who are) countless, proceed further\(^12\) (to them).

(66) Āpem\(^3\) aēshmnāo\(^3\) havāī\(^5\) kāchit\(^6\) nāfyāī\(^1\), havayāī\(^2\) vise\(^3\), havāī\(^4\) zantave\(^5\), havayāī\(^6\) dainghave\(^7\) uityoajanāo\(^8\), khvaēpaithe\(^9\) nō\(^0\) dainghush\(^1\) nidhātaēcha\(^2\) haoshātaēcha\(^3\).

(67) Tāo\(^1\) yūidhyeinti\(^2\) peshanāhu\(^3\) have\(^4\) asahi\(^5\) shōithraēcha\(^6\), yatha\(^7\) asō\(^8\) maēthanemcha\(^9\) aiwishedē\(^10\) dadhāra\(^11\). Mānayahe yathanā\(^12\) takhmō\(^13\) rathaēshē\(^14\) hush-lāmberetā\(^15\) hacha\(^16\) shaētā\(^17\) yastō-zaēnish\(^18\) puiti-ghanā\(^19\).

(68) Āat\(^20\) yāoscha\(^21\) âonghām\(^22\) nivānente\(^23\), tāo\(^24\) āpem\(^25\) parāzenti\(^26\), havāī\(^27\) kāchit\(^28\) nāfyāī\(^29\), havayāī\(^30\) vise\(^31\), havāī\(^32\) zantave\(^33\), havayāī\(^34\) dainghave\(^35\) uityoajanāo\(^36\), khvaēpaithe\(^37\) nō\(^38\) dainghush\(^39\) fradhātaēcha\(^40\) varedhātaēcha\(^42\).

(66) And every\(^60\) (Fravashi) wishing\(^58\) water\(^57\) for his own\(^59\) kindred\(^61\), clan\(^63\), town\(^65\) (and) country\(^67\), @speak as under\(^68\) :-

Our\(^70\) own\(^69\) country\(^71\) is in calamity\(^72\) and $drought.

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* See beginning portion of Ātash Niāesh.
# The water having gone up in the form of vapour rained, raising the prosperity of the country, (see Tir yash, paras 32-34).
@Original meaning, ‘speaking thus’ (present participle feminine nominative plural).
$ Darmesteter. ‘Haoshāt’ - root hush = to dry up; locative singular of haosha—; Also nidhāt, taking in the sense of ‘zakhīreh’ (stored up provision) corresponding to Persian ‘nehādeh’, means, ‘prosperity, abundant food’; and haoshāt’ -hao-hu = sufficient, full; shāta = joy. Thus it can be translated : may our own country have prosperity and joy!”
(67) Just as a warrior¹⁴, gallant¹³ and *girded with weapons¹⁸, fight¹⁹ against (the enemy) for the sake of his well-horded¹⁵ *fortune¹⁷. (the same way) they¹ (i.e. the Fravashis) fight² in battles³ at their own⁴ place⁵ and in their own country⁶; which⁷ each (Frawashi) 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 own³⁹ country³⁹ (will now emerge) into abundance and @prosperity.'

(69) Āat yat⁴² bavaiti⁴³ avi-spashtō⁴⁴ sāsta dangheush⁴⁶ hamū-khshathrō⁴⁷, aurvathaēibyō⁴⁸ parō⁴⁹ tbishyanbyō⁵⁰, tāō⁵¹ haschit⁵² upa-zbayeite⁵³ ughrāō⁵⁴ ashāunām⁵⁵ fravashayō⁵⁶.

(70) Tāō⁵⁷ he⁵⁸ jasāonti⁵⁹ avanghe⁶⁰, yezī⁶¹ -she⁶² bavainti⁶³ anāzaretāō⁶⁴ khshnūtāō⁶⁵ ainitāō⁶⁶, at-bishtāō⁶⁷ ughrāō⁶⁸ ashāunām⁶⁹ fravashayō⁷⁰. Tāō⁷¹ dim⁷² ava⁷³ nifrāvayente⁷⁴, mānayen ahe yatha⁷⁵ nā⁷⁶ mereghō⁷⁷ huparenō⁷⁸.

(69) When⁴² +an absolute⁴⁷ king⁴⁵ of any country⁴⁶ is +taken unawares⁴³-⁴⁴ by the inimical opponents⁴⁸-⁴⁹, he invokes for help⁵³ those⁵¹ triumphant⁵⁴ Fravashis⁵⁶ of the righteous (people)⁵⁵.

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* Yāsta = yāsta; root yāḥ = Sanskrit yās = to put on; zaēni = weapon.
# Or treasures, wealth; if the word, 'khshātē’ is taken, it would mean sovereignty, i.e. kingdom of his own country.
@ For its comparison, see para 66 of the same yasht.
$ Original meaning, 'possessing full power'; from it, 'most powerful'.
† In the sense of 'has been surprised'.
(70) If\textsuperscript{61} the triumphant\textsuperscript{68} Fravashis\textsuperscript{70} of the righteous (people)\textsuperscript{69} are\textsuperscript{63} not harmed\textsuperscript{64} oppressed\textsuperscript{66} or offended\textsuperscript{67} by him\textsuperscript{62} (but) are\textsuperscript{63} pleased, they go\textsuperscript{59} for the help\textsuperscript{60} of that (Sovereign)\textsuperscript{58}, * (in the shape of) well-winged\textsuperscript{78} bird\textsuperscript{77}. They\textsuperscript{71} fly\textsuperscript{74} towards hm\textsuperscript{73} (for help).

(71) Tá\textsuperscript{79} he\textsuperscript{80} snaithishcha\textsuperscript{81} varethascha\textsuperscript{82} parshtascha\textsuperscript{83} pairivārascha\textsuperscript{84} vísente\textsuperscript{85}, pairi\textsuperscript{86} mainyaoyāt\textsuperscript{87} drujat\textsuperscript{88}, varenayātcha\textsuperscript{89} drvāityāt\textsuperscript{90}, ziziyūshatcha\textsuperscript{91} kayadhāt\textsuperscript{92}, vīspō-mahrkāatcha\textsuperscript{93} pairi\textsuperscript{94} drvata\textsuperscript{95} yat\textsuperscript{96} angrāt mainyaot\textsuperscript{97}, mānayen ahe hatha\textsuperscript{98} nā\textsuperscript{99} satemcha\textsuperscript{100} hazangremcha\textsuperscript{1}. baēvarecha\textsuperscript{2} pairishtanām\textsuperscript{3} njathem\textsuperscript{4} hyāt\textsuperscript{5}.

(72) Yatha\textsuperscript{6} nōit\textsuperscript{7} tat\textsuperscript{8} paiti\textsuperscript{9} karetō\textsuperscript{10} hufrangharshōt\textsuperscript{11}, nōit\textsuperscript{12} vazarō\textsuperscript{13} hunivikhtō\textsuperscript{14}, nōit\textsuperscript{15} išush\textsuperscript{16} khvāthakhtō\textsuperscript{17}, nōit\textsuperscript{18} arshītish\textsuperscript{19} hvaivyāsta\textsuperscript{20}, nōit\textsuperscript{21} asānō\textsuperscript{22} arāmōshūtō\textsuperscript{23} avasyāt\textsuperscript{24}.

(71) Those\textsuperscript{79} (Fravashis) serve\textsuperscript{85} as\textsuperscript{84} weapon\textsuperscript{81}, a shield\textsuperscript{82}, support\textsuperscript{83} and defence\textsuperscript{84} for him\textsuperscript{80} against the invisible\textsuperscript{87} druj,\textsuperscript{88} and the Varenian\textsuperscript{89} wicked\textsuperscript{90} and the tormenting\textsuperscript{91} sinful man\textsuperscript{92} and against (him) who\textsuperscript{96} is the wicked\textsuperscript{95} Angra Mainyu\textsuperscript{97}, full of (infested with) death\textsuperscript{93}.

Explanation: - How do they serve as defence, etc., is stated below).

Just as\textsuperscript{98} one man\textsuperscript{99} would be\textsuperscript{5} equal to a hundred\textsuperscript{100}, thousand\textsuperscript{1} or ten thousand\textsuperscript{2} (men) from amongst the tested (men)\textsuperscript{3}.

\footnote{\textsuperscript{*} Dr. Geldner regards the word 'nā' as doubtful and says: 'it would be better if it were not there'.}
\footnote{\textsuperscript{#} i.e. as stated in para 69th, 'for the sovereign terrified by the enemy'.}
\footnote{\textsuperscript{@}If the meaning of the 'njathem' 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 (Daramester).}
\footnote{\textsuperscript{$} In a manner that a hundred, a thousand, ten thousand warriors are fighting (to help him). Darmesteter
(72) So that neither* the sword⁰ well-thrust¹¹, nor¹² the club¹³ sufficiently made ponderous¹⁴, neither¹⁵ the arrow¹⁶ well-aimed¹⁷, nor¹⁸ the spear¹⁹ well-darted²⁰, nor²¹ the stones²² hurled by force of arms²³ (i.e. sling-stones) *shall hit (him guarded by the Fravashis).

(73) Visente²⁵ avat²⁶ vī sentāeche²⁷ mazdayaschit²⁸ airime-anghadhö²⁹ ashāunām³⁰ vanguhīsh³¹ sūrāo³² spentāo³³ fravashayō³⁴, avat³⁵ avō³⁶ zikhshnāonghemnāo³⁷. Kō³⁸ nō³⁹ stavāt⁴⁰, kō⁴¹ yazāite⁴², kō⁴³ ufyāt⁴⁴, kō⁴⁵ frī nāt⁴⁶, ⁴⁷ pait-zanāt⁴⁸, gaomata⁴⁹ zasta⁵⁰ vastravata⁵¹ asha-nāsa⁵² nemangha⁵³. Kahe nō idha nāma ághairyāt, kahe vō urva frāyezyāt, kahmāi nō tat dāthrem dayāt, yat he anghat khvairyān khvarethem ajyamnem yavaēcha yavaētāechea.

(73) The excellent³¹, heroic³² (and) beneficent Fravashis³⁴ of the righteous (people)³⁰, sitting not at ease²⁹ go²⁵ from one place²⁶ to another (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 @ to reach righteousness⁵²?

(74) Āsnāo¹ yazamaide², manāo³ yazamaide⁴, daēnāo⁵ yazamaide⁶, Saoshhyantām⁷ yazamaide. Urunō⁸ yazamaide⁹. Pasukanām¹⁰ yazamaide¹¹, daitikanām¹² yazamaide¹³, upāpanām¹⁴ yazamaide¹⁵, upasmanām¹⁶ yazamaide¹⁷, frapterejatām¹⁸

* For its comparison, see Hormazd yasht, para 18th.

# 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).

@ For the translation of the remaining portion, see para 50th of this yasht.
yazamaide¹⁹, rvascharatām²⁰ yazamaide²¹, changranghāchām²² yazamaide²³, fravashayō²⁴ yazamaide²⁵.

(75) Fravashis²⁶ yazamaide²⁷, aredrāo²⁸ yazamaide²⁹, takhmāo³⁰ yazamaide³¹, tanchishtāo³² yazamaide³³, spentāo³³ yazamaide³⁵, spenishtāo³⁶ yazamaide³⁷, sūrāo³⁸ yazamaide³⁹, sēvishtāo⁴⁰ yazamaide⁴¹ derezrāo⁴² yazamaide⁴³, aiwithūrāo⁴⁴ yazamaide⁴⁵, ughrāo⁴⁶ yazamaide⁴⁷, aojishtāo⁴⁸ yazamaide⁴⁹, rēvish⁵⁰ yazamaide⁵¹, renjishtāo⁵² yazamaide⁵³, yāskereto⁵⁴ yazamaide⁵⁵, yāskerestemāo⁵⁶ yazamaide⁵⁷.

(74) We @worship⁹ the innate wisdom¹ of the *Saoshyants⁷, (their) mental power³, commandments of the religion⁵ (and their) souls⁸. Amongst the animals¹⁰ we worship²⁵ the Fravashis²⁴ of wild animals¹², of the animals living in water¹⁴, §animals living on the ground¹⁶, the winged creatures¹⁸, the animals that wander wild at large²⁰ and of the grazing animals²².

(75) We worship *the Fravashis²⁶ that bestow²⁸, the valiant³⁰ Fravashis²⁶, most valiant³² Fravashis²⁶, beneficent³⁴ Fravashis²⁶, heroic³⁸ Fravashi²⁶ 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.

* The meaning of Saoshyants (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.

# There is also the word āsna khratu - (see yasna Hā 22, para 25th, Siroza, Khshnuman of Bahman).

@In this para there comes ‘yazamaide’ after every word. I have translated it only twice.

$ i.e. the creatures that fly in the air.

† For its explanation, see Visparad Kardā I, para 1st.
(76) Tāo₆⁸ zī₅⁹ henti₆⁰ yāskerestemāo₆¹ vayāo₆² manivāo₆₃ dāmān₆⁴, yāo₆⁵ ashāunām₆₆ vanguhīṣh₆⁷ sūrāo₆₈ spentāo₆⁹ fravashayō₇₀, yāo₇¹ tadha₇² eredhwāo₇₃ hishtenta₇₄, yat₇⁵ mainyū₇₆ dāmān₇₇ daidḥitem₇₈, yascha₇₉ Spentā Mainyush₈₀, yascha₈¹ angrō₈².

(77) Yat₈³ tītārat₈⁴ angrō mainyush₈₅ dāhīm₈₆ ashahe₈₇ vangheush₈₈, antare₈₉ pairi-avāitem₉₀ Vohūcha Manō₉₁ Ātarshcha₉².

(78) Tāo₉₃ he₉⁴ taurvayatem₉₅ tbaēshāo₉₆ angrahē mainyēush₉₇ drvatō₉₈, yat₉₉ nōit₁₀₀ āpō₁ takāišh₂ stayat₃, nōit₄ urvarāo⁵ uruthmaibyō₆ hakat₇ sūrahe₈ dathushō₉ khshayatō₁₀ Ahurahe Mazdā₁₁ fratachin₁² āpō₁₃ sēvishtāo₁⁴, uzukhshyāncha₁⁵ urvarāo₁₆.

(76) They₅₈, i.e.₆₅ the good₅₇ heroic₆₈, (and) beneficent₆₉ Fravashis⁷₀ of the righteous (people)₆₆ are⁶₀ indeed⁵₉ 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) @stood⁷⁴ firm⁷₃ thither⁷¹ (for granting help).

(77) (Moreover) when⁸₃ Angra Mainyu †rushed with violence⁸₄ in the creation⁸₆ of good righteousness⁸₇,↑ Vohu Manah (Amshāspand) and Ādar (yazata) ®went⁹₀ between them⁸⁹.

* In this para there occurs ‘yazamaide’ after every word. I have translated it only once.
# i.e. Possessing excellent qualities.
@ From this it is seen that the Fravashis existed, prior to the creation of the creatures.
$ With the intention of defiling creations of Nature.
↑ i.e. Between righteous creatures and angra mainyeush.
† Pairi-avāitem - potential mood third person dual parasmaipada; root pairiava = to meddle; to come in across.
(78) *They destroyed the evils of the wicked Angra Mainyu, so that he could not stop the waters from flowing (and) the trees from growing. (Its result was that) the most beneficent waters of the omnipotent Creator (and) the Ruler (over all the creations) began to flow at once, and the trees began to sprout.

(79) Vīspāo āpō yazamaide; vīspāo urvarāo yazamaide; vīspāo ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide. Nāmen āpō yazamaide; nāmen urvarāo yazamaide; nāmen ashāunām vanguhīsh sūrāo spentāo fravashayō yazamaide.

(79) We praise all the waters; we praise all the trees. We worship all the good, heroic (and) beneficent Fravashis of the righteous (people). We praise the waters, and the trees by (their special) names. We worship the good, heroic (and) beneficent Fravashis of the righteous (people) with (their special) names.

(80) Vīspanāmcha aonghām paoiryanām fravashinām idha yazamaide fravashīm, avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha sraēshṭāmcha, khraozdishtāmcha khrathwishtāmcha

* i.e. the Fravashis; “Tāo” being the pronoun in feminine gender applies to “fravashīm” (Fravashis).
# Taurvayatem - imperfect third person dual parasmaipada from the root taurv = Sanskrit tarv = to break, to destroy.
@stayat - Imperfect causal third person singular; root sta = to stand; staya = to cause to stand, to stop (causal).
$ Original meaning, ‘brave, heroic’.
† 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 Niāesh, in yasna Hā 38, paras 3-5. yas Hā 68, para 6th.
♀ 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.
hukereptemāmcha, ashāt apanōtemāmcha. *

(81) Yenghe⁶¹ urva⁶² māntrō⁶³ Spentō⁶⁴, aurushō⁶⁵ raokhshnē⁶⁶ frāderesrō⁶⁷. Kehrpascha⁶⁸ yāo⁶⁹ raēthwayeiti⁷⁰ srīrāo⁷¹ Ameshanām Spentanām⁷², verezdāo⁷³ Ameshanām Spentanām⁷⁴; hvare-khshaētem⁷⁵ aurvat-aspem⁷⁶ 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) Whose soul (is) the beneficent (or holy) māntra, white, brilliant and beautiful.

We praise the beautiful (and) efficacious form of Amshāspands the swift-footed horse, Sun which (Ahura Mazda) has given allegorically to the Amshāspands.

(Kardā XXIII) (82) Ashāunām vanguhīsāhī sūrāo spentāo fravashayō yazamaide. Yāo Ameshanām Spentanām, khshaētanām verezi-dōithranām berezatām aiwyāmananām, takhamanām āhūiryanām, yōi aithye-janghō ashavanō.

(83) Yōi¹ hapta² hamō-mananghō³, yōi⁴ hapta⁵ hamō-vachanghō⁶, yōi⁷ hapta⁸ hamō-shyaothnāonghō⁹. Yaēshām¹⁰ asti¹¹ hamem¹² manō¹³, hamem¹⁴ vachō¹⁵, hamem¹⁶ shyaothnen¹⁷, hamō¹⁸ patacha¹⁹ frasāstacha²⁰, yō²¹ dadhvō²² Ahurō Mazdāo²³.

(84) Yaēshām²⁴ anyō²⁵ anyehe²⁶ urvānem²⁷ aiwi-vāēnaiti²⁸, merethwentem²⁹ humataēshu³⁰, merethwentem³¹ hūkhtaēshu³².

* For the translation of this para, see yasna Hā 26, para 2nd.
# i.e. The Soul of the Creator Ahura Mazda; pronoun 'yenghe' occurring in the preceding para applies to 'Ahurahe Mazdāo'.
@See yasna Hā 46.3; or increasing; root veredh = Sanskrit vridh + da (ta).
$ Original meaning, 'gives the form'. Raēthwayeiti - denominative verb causal. For its explanation, see my Avesta Grammar, page 248.
= For the translation of this para, see yasna Hā 26th, para 3rd, Yasna Bā Māeni.
merethwentem³³ hvarshtaēšhu³⁴, merethwentem³⁶
garōnmānem³⁶; yāēshām³⁷ raokhsnaonghō³⁸ pantānō³⁹
āvayatām⁴⁰ avi⁴¹ zaothrāo⁴².

(83) (There) (are) seven² (Amshāspands) of one thought³,
one word⁶, and one deed⁹. Whose¹⁰ thought¹³, word¹⁵ (and) deed¹⁷
*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. Amshāspands can see the souls of one another).

Explanation :- (As regards the state of that soul it is explained
below).

Applying his mind²⁶ in good thoughts³⁰, (mind³¹) good
words³², and good deeds³⁴, applying his mind to (the Heaven)
Garothmān³⁶. (Also) Whose³⁷ paths are illuminated³⁸, while
coming⁴⁰ to⁴¹ the votive offerings⁴².

(Kardā XXIV) (85) Ashāunām¹ vanguardh² sūrāo³
spentāo⁴ fravashayō⁵ yazamaide⁶. Yāmcha⁷ áthrō⁸
urväxishtahe⁹ spentahe¹⁰ vyākhnahe¹¹, yāmcha¹² Sraoshaha¹³
ashyehe¹⁴ takhmahe¹⁵ tanu-mānthrahe¹⁶ darshi-draosh¹⁷
Āhūiryhe¹⁸, yāmcha¹⁹ Nairyhe Sanghaha²⁰.

(86) Yāmcha²¹ Rashnaosh²² razishtahe²³, yāmcha²⁴
Mithrahe²⁵ vouru-gaoyāoitīsh²⁶, yāmcha²⁷ mānthrahe²⁸
spentahe²⁹, yāmcha³⁰ ashnō³¹, yāmcha³² āpō³³, yāmcha³⁴
zemō³⁵, yāmcha³⁶ urvarayaō³⁷, yāmcha³⁸ geush³⁹, yāmcha⁴⁰
gayehe⁴¹, yāmcha⁴² staoyō⁴³ ashāvaoyō⁴⁴.

(85) We worship⁶ the good² heroic³ (and) beneficent⁴
Fravashis⁵ of the righteous (people)¹.

* i.e. thoughts, words and deeds of the Seven Amshāspands are one and the
same, without the slightest difference.
# 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 smrt = to remember, See my Avesta Grammar, page 266.
We worship the Fravashi of the Fire (called) Urvāzishta, the beneficent and the sitter (leader) in the assembly, the Fravashi of the holy Sarosh (yazata) who is strong, word-incarnate, possessed of terrible weapon (for smiting the demons) (and) acting according to the Law of Ahura Mazda as well as the Fravashi of Neryosang (yazata).

(86) (We worship) the Fravashi of the Just Rashna (yazata), the Fravashi of Mithra (yazata) of wide pastures, the Fravashi of the beneficent (or holy) Holy Spell the Fravashi of the sky, and water, the Fravashi of the earth, and the trees, the Fravashi of the cattle, the Fravashi of the life and Creation.

(87) Gayehe Maretnō ashaonō fravashi yazamaide; yō paoiryō Ahurā Mazdā manascha gūshtā sāsnāoscha yahmat hachā frāthwesat nāfō Airyanām dakhyunām, chithrem Airyanām dakhyunām.

Zarathushtrahe Spitāmahe idha ashaonō ashimcha fravashi yazamaide.

(88) Paoiryāi vohū mamanāi, paoiryāi vohū vaokushe, paoiryāi vohū váverezushe,
paoiryāi² athaurune³, paoiryāi⁴ rathaēshtāl⁵, paoiryāi⁶ vāstryāi⁷ fshuyante⁸, paoiryāi⁹ fravaēdhāi⁹⁰, paoiryāi⁹¹ fravaēdhayamnāi⁹², paoiryāi⁹³ hanghananāi⁹⁴, paoiryāi⁹⁵ hanghanushe⁹⁶, gāmcha⁹⁷ ashemcha⁹⁸ ukhdemcha⁹⁹ ukhdhakhyācha¹⁰⁰ sraushem¹ khshathremcha², vīspacha³ vohū⁴ Mazdadhatā⁵ ashchithra⁶.

(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) *created⁵⁹ the 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 #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-bringing⁸⁶) agriculturist⁸⁷ (of the country). (Who) first⁸⁹ gained the knowledge of the religion⁹⁰, and taught⁹² (it) first⁹¹ (to others). Moreover, who was the first⁹³ #chooser⁹⁴ (thought of the welfare) of the @cattle⁹⁷, righteousness⁹⁶, 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.

* i.e. the entire Iranian race originated from the descent of Gayomard.
# Mamanāi, vaokushe, vāvarezushe - Perfect participle dative singular; first ātmānepanda, and the last two parasmaipada; root man, vach, verez. For its explanation, see my Avesta Grammar, page 261-262.
@ Or to Gāvyodād, i.e. first-created bull.
$ Hanghananāi hanghanushe - Perfect participle dative singular; former ātmānepanda and the latter parasmaipada; roothan; "to desire, to possess, to gain" (Darmesteter).
(89) Yo\textsuperscript{7} paoiryŏ\textsuperscript{8}áthrava\textsuperscript{9}, yŏ\textsuperscript{10} paoiryŏ\textsuperscript{11}rathaèshtão\textsuperscript{12}, yŏ\textsuperscript{13} paoiryŏ\textsuperscript{14}vāstryŏ\textsuperscript{15}fshuyās\textsuperscript{16}. Yŏ\textsuperscript{17} paoiryŏ\textsuperscript{18} chakhrem\textsuperscript{19} urvaèsayat\textsuperscript{20} daévāatcha\textsuperscript{21} haotāt\textsuperscript{22} mashyāatcha\textsuperscript{23}, yŏ\textsuperscript{24} paoiryŏ\textsuperscript{25} stōish\textsuperscript{26} astvaithyāo\textsuperscript{27}, staot\textsuperscript{28} ashem\textsuperscript{29} nāist\textsuperscript{30} daēvō\textsuperscript{31}, fraorenata\textsuperscript{32} Mazdayasnō\textsuperscript{33} Zarathushtrish\textsuperscript{34} vidaēvō\textsuperscript{35} Ahura-ckaēshō\textsuperscript{36}.

(90) Yo\textsuperscript{37} paoiryŏ\textsuperscript{38} stōish\textsuperscript{39} astvaithyāo\textsuperscript{40} vāchīm\textsuperscript{41} aokhīta\textsuperscript{42} vidōyūm\textsuperscript{43} Ahurō-ckaēshem\textsuperscript{44}. Yo\textsuperscript{45} paoiryŏ\textsuperscript{46} stōish\textsuperscript{47} astvaithyāo\textsuperscript{48} vāchīm\textsuperscript{49} framraot\textsuperscript{50} vidōyūm\textsuperscript{51} Ahurō-ckaēshem\textsuperscript{52}. Yo\textsuperscript{53} paoiryŏ\textsuperscript{54} stōish\textsuperscript{55} astvaithyāo\textsuperscript{56} vispām\textsuperscript{57} daēvō-dātem\textsuperscript{58} vavacha\textsuperscript{59} ayesnyām\textsuperscript{60} avahmyām\textsuperscript{61}. Yo\textsuperscript{62} sūrō\textsuperscript{63} vispō-hujyāitish\textsuperscript{64} paoiryō-ckaēshō\textsuperscript{65} dakhyunām\textsuperscript{66}.

(89) Who\textsuperscript{7} (i.e. the Prophet Zarathustra) (was) the first\textsuperscript{8} priest\textsuperscript{9}, warrior\textsuperscript{12} and (the prosperity-bringing\textsuperscript{16}) agriculturist\textsuperscript{15}. Who\textsuperscript{17} first\textsuperscript{18} turned\textsuperscript{20} the wheel\textsuperscript{19} of the daevas\textsuperscript{21} and (the wicked) men\textsuperscript{23} *like (the daevas). Who\textsuperscript{24} first\textsuperscript{25} in the corporeal\textsuperscript{27} world\textsuperscript{26} praised\textsuperscript{28} righteousness\textsuperscript{29} and @caused the daevas\textsuperscript{31} to perish\textsuperscript{30}; (also who) confessed himself\textsuperscript{32} a Mazda-worshipper\textsuperscript{33}, and a follower of the Religion proclaimed by Zarathushtra (i.e. his own\textsuperscript{34}, an estranger from the doctrines of the daevas\textsuperscript{35} and the follower of the law of Ahura Mazda\textsuperscript{36}.

(90) Who\textsuperscript{37} (i.e. the Prophet Zarathushtra) first\textsuperscript{38} in the corporeal\textsuperscript{40} world\textsuperscript{39} pronounced\textsuperscript{42} the Word\textsuperscript{41}, opposed to the daevas\textsuperscript{43} (and) acting according to the Law of Ahura Mazda. Who\textsuperscript{45} first\textsuperscript{46} in the corporeal\textsuperscript{48} world\textsuperscript{47} proclaimed\textsuperscript{50} the Word\textsuperscript{49} opposed to the daevas\textsuperscript{51} (and) acting according to the Law of Ahura Mazda\textsuperscript{52}. (Besides) who\textsuperscript{53} first\textsuperscript{54}

* 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`.

# i.e. by eradicating wickedness and irreligiousness, led men to the path of morality and according to the dictates of the religion.

@Who recited, `Ashem Vohū` and `Nāismi daēvo` (Darmesteter).
in the corporeal\textsuperscript{56} world\textsuperscript{55} \(\ast\) declared every\textsuperscript{37} (creation) of the daevas\textsuperscript{58} as unworthy of worship\textsuperscript{60} (and) adoration\textsuperscript{61}. Who\textsuperscript{62} in (all) the countries\textsuperscript{66} (is) the mighty\textsuperscript{63} \#Paöiryotkaesa\textsuperscript{65}, the giver of all comforts of life\textsuperscript{64}.

(91) Yahmi\textsuperscript{67} paiti\textsuperscript{68} \(\bar{v}ispe\)\textsuperscript{69} mânthrem\textsuperscript{70} ashem\textsuperscript{71} sravô\textsuperscript{72} \(\bar{v}isruyata\)\textsuperscript{73} Ahu\textsuperscript{74} ratuschcha\textsuperscript{75} gaéthanám\textsuperscript{76}; staota\textsuperscript{77} ashahe\textsuperscript{78} yat\textsuperscript{79} mazishtahecha\textsuperscript{80} vahishtahecha\textsuperscript{81} sraështahecha\textsuperscript{82}; paiti-frakhshacha\textsuperscript{83} daenayào\textsuperscript{84} yat\textsuperscript{85} haitinám\textsuperscript{86} vahishtayào\textsuperscript{87}.

(92) Yim\textsuperscript{88} isen\textsuperscript{89} Ameshâo\textsuperscript{90} Spenta\textsuperscript{90} \(\bar{v}ispe\)\textsuperscript{91} hvarehazaosha\textsuperscript{92}; fraoret\textsuperscript{93} frakhshni\textsuperscript{94} avî\textsuperscript{95} manô\textsuperscript{96} zarzdátôit\textsuperscript{97} anghuyat\textsuperscript{98} hacha\textsuperscript{99}; ahûm\textsuperscript{100} ratûmeca\textsuperscript{1} gaéthanám\textsuperscript{2}; staotârem\textsuperscript{3} ashahe\textsuperscript{4} yat\textsuperscript{5} mazishtahecha\textsuperscript{6} vahishtahecha\textsuperscript{7} sraështahecha\textsuperscript{8} paiti-frakhstâremcha\textsuperscript{9} daënayào\textsuperscript{10} yat\textsuperscript{11} haitinám\textsuperscript{12} vahishtayào\textsuperscript{13}.

(91) \(\mathbf{@}\) To whom\textsuperscript{67} (i.e. to Prophet Zarathushtra\textsuperscript{67}) was\textsuperscript{8} caused to be heard\textsuperscript{73} the entire\textsuperscript{69} Holy Spell\textsuperscript{70} (and) the sacred\textsuperscript{71} verse\textsuperscript{72} (of the Religion). Who was the \(\dagger\)Ahu\textsuperscript{74} and the Ratu\textsuperscript{75} of (all the) countries\textsuperscript{76}. (Also who was) the praiser\textsuperscript{77} of the greatest\textsuperscript{80}, best\textsuperscript{81}, and excellent\textsuperscript{82} righteousness\textsuperscript{79}; (and) was the expounder\textsuperscript{83} of the best\textsuperscript{87} religion\textsuperscript{84} of (all) the existing\textsuperscript{86} (religions).

(92) Whom\textsuperscript{88} (i.e. the Prophet Zarathushtra) all\textsuperscript{91} the Amshâspands\textsuperscript{90}, chose\textsuperscript{89} of one accord with Khorsed yazata\textsuperscript{92}, (i.e. co-workers with one heart), with full faith and devoted heart\textsuperscript{93-99},

\(\ast\) Original meaning, ‘spoke’; vavacha - Perfect Tense third person singular
parasmaipada; root vach - Sanskrit vach.

\# The original meaning: Of the primeval law - faith. This word is used for the Mazdâ-worshippers prior to the Prophet Zarathushtra. Prophet Zarathushtra himself was the first Paöiryotkaesa. Its analogy is, ‘nabânazdishta’.

\(\mathbf{@}\)Original meaning : ‘in whom’ (locative singular) = yahmi paiti.

\$ i.e. the Prophet was full versed in all the holy and mysterious
verses of the Religion and was perfect in matters of religion.

\(\dagger\) Ahu, i.e. the temporal lord; ratu, i.e. the high priest; the spiritual leader.
as the Ahu\(^{100}\) and Ratu\(^{1}\) of (all) countries\(^{2}\), as the praiser\(^{3}\) of the greatest\(^{4}\), best\(^{5}\), and excellent\(^{6}\) righteousness\(^{4}\), and as the expounder\(^{9}\) of the religion\(^{10}\) (which is) the best\(^{13}\) 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\(^{33}\).

(94) Ushta\(^{34}\) nō\(^{35}\) zātō\(^{36}\) āthrava\(^{37}\) yō\(^{38}\) Spitāmō\(^{39}\) Zarathushtrō\(^{40}\) frā-nō\(^{41}\) yazāite\(^{42}\) zaothrābyō\(^{43}\) steretō-baresma\(^{44}\) zarathushtrō\(^{45}\). Idha\(^{46}\) apām\(^{47}\) vījasāiti\(^{48}\) vanguh\(^{49}\) daēna\(^{50}\) Māzdayasnish\(^{51}\) vīspāish\(^{52}\) avi\(^{53}\) karshvān\(^{54}\) yāish\(^{55}\) hafta\(^{56}\).

(93) In whose\(^{14}\) birth\(^{15}\) (i.e. in the birth of the Prophet Zarathushtra) and growth\(^{16}\) waters\(^{18}\) and plants\(^{19}\) rejoiced\(^{17}\); in whose\(^{20}\) birth\(^{21}\) and growth\(^{22}\) waters\(^{24}\) and plants\(^{25}\) increased\(^{23}\); in whose\(^{26}\) birth\(^{27}\) and growth\(^{28}\) all\(^{31}\) the creations\(^{33}\) created by Spenta Mainyu\(^{32}\) cried out\(^{30}\), “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\(^{34}\) born\(^{36}\) for us\(^{35}\) (is) one priest\(^{37}\) Spitaman Zarathushtra. Zarathushtra\(^{45}\), the spreader of Baresman\(^{44}\) (in the ceremonies) will now worship\(^{42}\) us\(^{41}\) with libations\(^{43}\). Hereafter\(^{47}\), the good\(^{49}\) Mazda-worshipping\(^{51}\) Religion\(^{50}\) will spread\(^{48}\) over\(^{53}\) all\(^{52}\) the seven\(^{56}\) regions of the earth\(^{54}\) (i.e. in the entire world).

(95) Idha\(^{57}\) apām\(^{58}\) Mithrō\(^{59}\) yō\(^{60}\) vouru-gaoyaoitish\(^{61}\) fradhāt\(^{62}\) vīspāo\(^{63}\) fratematātō\(^{64}\) dakhvyunām\(^{65}\) yaozaintīshcha\(^{66}\) rāmayeiti\(^{57}\). Idha\(^{68}\) Apām Napāo\(^{69}\) sūrō\(^{70}\) fradhāt\(^{71}\) vīspāo\(^{72}\) fratematātō\(^{73}\) dakhvyunām\(^{74}\) yaozaintīshcha\(^{75}\) nyāsāite\(^{76}\).
Maidyôi-mâonghahe⁷⁷ Ārâstayehë⁷⁸ idha⁷⁹ ashaonô⁶⁰ ashîmcha⁶¹ fravashîmcha⁶² yazamaide⁶³; yö⁸⁴ paoiryô⁸⁵ Zarathushârî⁶⁶ mânthremcha⁷⁷ gûshtâ⁸⁸ sásnâoscha⁸⁹.

(95) Hereafter⁵⁸ Mithra yazata⁵⁹, the lord of wide pastures⁶¹, will increase⁶² the entirc⁶³ excellence⁶⁴ of (our) counties⁶⁵, and will tranquillise⁶⁶ the *revolts⁶⁶. (Hereafter) the powerful⁷⁰ Apâm Napât⁶⁰ will increase⁷¹ the entire⁷² excellence⁷³ of (our) countries⁷⁴ and will quell⁷⁶ the revolts⁷⁵.

We worship⁸¹ the holiness⁸¹ of the holy<sup>an</sup> "Maidhyomâongha⁷⁷, the son of Ārâstî⁷⁸ and (his) Fravashi⁸²; who<sup>first</sup><sup>⁸⁵</sup> listened with attention⁸⁸ the Holy Spell⁸⁷ of (the Prophet) Zarathushtra⁸⁶ and to the commandments of the religion⁸⁹.

(Kârdâ XXV) (96) Aśmô-khvaniyatô<sup>¹</sup> ashaonô<sup>²</sup> fravashîm<sup>³</sup> yazamaide<sup>⁴</sup>; Aśnô-khvaniyatô<sup>⁵</sup> ashaonô<sup>⁶</sup> fravashîm<sup>⁷</sup> yazamaide<sup>⁸</sup>; Gavayânô<sup>⁹</sup> ashaonô<sup>¹⁰</sup> fravashîm<sup>¹¹</sup> yazamaide<sup>¹²</sup>; Parshatgêûsh<sup>¹³</sup> Parâtahe<sup>¹⁴</sup> ashaonô<sup>¹⁵</sup> fravashîm<sup>¹⁶</sup> yazamaide<sup>¹⁷</sup>; Vohvastôish<sup>¹⁸</sup> Snaoyêhe<sup>¹⁹</sup> ashaonô<sup>²⁰</sup> fravashîm<sup>²¹</sup> yazamaide<sup>²²</sup>; Isvatô<sup>²³</sup> Varâzahe<sup>²⁴</sup> ashaonô<sup>²⁵</sup> fravashîm<sup>²⁶</sup> yazamaide<sup>²⁷</sup>.

(97) Saënahe<sup>²⁸</sup> Ahûm-stûtô<sup>²⁹</sup> ashaonô<sup>³⁰</sup> fravashîm<sup>³¹</sup> yazamaide<sup>³²</sup>; yö<sup>³³</sup> paoiryô<sup>³⁴</sup> satô-âethryô<sup>³⁵</sup> frakhşhtata<sup>³⁶</sup> paitê<sup>³⁷</sup> áya<sup>³⁸</sup> zemâ<sup>³⁹</sup>. Pereididhayêhe<sup>⁴⁰</sup> ashaonô<sup>⁴¹</sup> fravashîm<sup>⁴²</sup> yazamaide<sup>⁴³</sup>; Usmânarahe<sup>⁴⁴</sup> Paêshatahe<sup>⁴⁵</sup> ashaonô<sup>⁴⁶</sup> fravashîm<sup>⁴⁷</sup> yazamaide<sup>⁴⁸</sup>; Vohu-raochanghô<sup>⁴⁹</sup> Frânyêhe<sup>⁵⁰</sup> ashaonô<sup>⁵¹</sup> fravashîm<sup>⁵²</sup> yazamaide<sup>⁵³</sup>; Ašhô-raochanghô<sup>⁵⁴</sup> Frânyêhe<sup>⁵⁵</sup> ashaonô<sup>⁵⁶</sup> fravashîm<sup>⁵⁷</sup> yazamaide<sup>⁵⁸</sup>; Varesmô-raochanghô<sup>⁵⁹</sup> Frânyêhe<sup>⁶⁰</sup> ashaonô<sup>⁶¹</sup> fravashîm<sup>⁶²</sup> yazamaide<sup>⁶³</sup>.

* Or in the sense excitement, agitation'. Originally this word is present participle feminine :- provoking (things).
# 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 Gushûspa.
(98) Isat-vāstraḥ 64 Zarathushtrōish 65 ashaonō 66 fravashīm 67 yazamaide 68; Urvatat-narahe 69 Zarathushtrōish 70 ashaonō 71 fravashīm 72 yazamaide 73; Hvare-chithrahe 74 Zarathushtrōish 75 ashaonō 76 fravashīm 77 yazamaide 78; Daēva-tbōish 79 takhmahe 80 ashaonō 81 fravashīm 82 yazamaide 83; Thrimithwatō 84 Spitāmahe 85 ashaonō 86 fravashīm 87 yazamaide 88; Dāonghahe 89 Zairitahe 90 ashaonō 91 fravashīm 92 yazamaide 93.

(96) We worship 4 the Fravashi 3 of the righteous 2 Asmakhyvanvant 1; and the Fravashi 7 of the righteous 6 Ashan-khyvanvant 5; we worship 12 the Fravashis 11 of the righteous 10 Gavayan 9 and Parshat-gao 13, (the son) of Parāta 14; we worship 22 the Fravashis 21 of the righteous 20 Vohvasti 18, (the son) of Snaaya 19, and Isvant 23, (the son) of Varāza 24.

(97) We worship 32 the Fravashi 31 of the righteous 30 Saena 28, (the son) of Ahum-stuta 29, who 33 first 34 came into prominence 36 as the possessor of one hundred disciples 35 on 57 this 38 earth 39. We worship 43 the Fravashis 42 of the righteous 41 Pereididhaya 40, and Usmānara 44, (the son) of Paeshata 45; we also worship 53 the Fravashis 52 of the righteous 51 Vohu-raochangh 49, Asho-raochangh 54, and Varesmoraochangh 59, (the sons) of Frānya 46.

(98) We worship 68 the Fravashi of the righteous 66 Isat-vāstra 64, and the Fravashi 72 of the righteous 71 Urvatat-nara 69, with the Fravashi 77 of the righteous 76 Hvare-chithra 74 (or Khorschedcheher 74), (the sons) of (the Prophet) Zarathushtra 75; we worship 83 the Fravashi 82 of the righteous 81 Daeva-tbish 79, (the son) of Takhma 80 with the Fravashi 87 of the righteous 86 Thrimithwant 84, of the family of Spitamān 85; and we worship 93 the Fravashi 92 of the righteous 91 Dāongha 89, (the son) of Zairita 90.

(99) Kavoīsh 94 Vīshāspahe 95 ashaonō 96 fravashīm 97 yazamaide 98, takhmahe 99 tanu-mānthrahe 100 darshi-draosh 1 Āhūiryhe 2. yō 3 drucha 4 purvāncha 5
ashai⁶ ravō⁷ yaēsha⁸; yō⁹ drucha¹⁰ pauvāncha¹¹ ashai¹² ravō¹³ vivaēda¹⁴. Yō¹⁵ bāzushcha¹⁶ upastacha¹⁷ visata¹⁸ ainghao¹⁹ daēnayao²⁰ yat²¹ Ahurōish²² Zarathushtōish²³.

(100) Yō²⁴ hīm²⁵ stātām²⁶ hitām²⁷ havām²⁹ uzvazat²⁹ hacha³⁰ hūnuivyō³¹, nī³² hīm³³ dasta³⁴ māidyōishādhem³⁵ berezi-rāzem³⁶ afrakadhavaitīm³⁷ ashaonīm³⁸ thrāfdhām³⁹ gēushcha⁴⁰ västrahecha⁴¹, frithām⁴² gēushcha⁴³ västrahecha⁴⁴.

(99) We worship⁹⁸ the Fravashi of the righteous (King) Vishtāspa⁹⁵ of the Kayanian family⁹⁴, the mighty⁹⁹, Word-*incarnate¹⁰⁰, and acting according to the Laws of Ahura Mazda#. Who⁹ showed¹⁴ openly the (path) of righteousness¹² with (his) #stunning¹¹ spear¹⁰.

Explanation: - Its significance is, that King Vishtaspa 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) #separated²⁹ that steadfast²⁶, extant²⁸, @holy²⁷ $religion †from wicked men³⁰-³¹ and fixed³²-³⁴ her³³ ruling³⁶ high, †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.

* i.e. Whose body is Holy Spell; or whose body is subject to Māṇthra-Holy Spell.

# Original meaning, ‘rushing forth, advancing forth’.

@Original meaning, ‘white’ (Sanskrit sita): or ‘strengthened’, ‘bound’.

root hi = Sanskrit si = to bind.

$ In the original text, ‘her’ (him), i.e. religion.

† Hunu = the brood of evil creation; son of wicked descent, ‘hinuiwyō’ (Geldner).

† Original meaning, ‘took away after driven out’ (root uz-vaz).

† Darmesteter; Original meaning, “doing no harm”.
(101) Zairivarōish\textsuperscript{45} ashao\textsuperscript{nō\textsuperscript{46}} fravashīm\textsuperscript{47} yazamaide\textsuperscript{48}; Yukhtavarōish\textsuperscript{49} ashao\textsuperscript{nō\textsuperscript{50}} fravashīm\textsuperscript{51} yazamaide\textsuperscript{52}; Srīraokhshnō\textsuperscript{53} ashao\textsuperscript{nō\textsuperscript{54}} fravashīm\textsuperscript{55} yazamaide\textsuperscript{56}; Keresaokhshnō\textsuperscript{57} ashao\textsuperscript{nō\textsuperscript{58}} fravashīm\textsuperscript{59} yazamaide\textsuperscript{60}; Vānārahe\textsuperscript{61} ashao\textsuperscript{nō\textsuperscript{62}} fravashīm\textsuperscript{63} yazamaide\textsuperscript{64}; Virāzahe\textsuperscript{65} ashao\textsuperscript{nō\textsuperscript{66}} fravashīm\textsuperscript{67} yazamaide\textsuperscript{68}; Nījarah\textsuperscript{e\textsuperscript{69}} Savan\textsuperscript{g}hō\textsuperscript{70} ashao\textsuperscript{nō\textsuperscript{71}} fravashīm\textsuperscript{72} yazamaide\textsuperscript{73}; Bujasravanghō\textsuperscript{74} ashao\textsuperscript{nō\textsuperscript{75}} fravashīm\textsuperscript{76} yazamaide\textsuperscript{77}; Berez\textsuperscript{y}arshōtī\textsuperscript{i\textsuperscript{78}} ashao\textsuperscript{nō\textsuperscript{79}} fravashīm\textsuperscript{80} yazamaide\textsuperscript{81}; Tīz\textsuperscript{y}arshōtī\textsuperscript{i\textsuperscript{82}} ashao\textsuperscript{nō\textsuperscript{83}} fravashīm\textsuperscript{84} yazamaide\textsuperscript{85}; Pereth\textsuperscript{v}arshōtī\textsuperscript{i\textsuperscript{86}} ashao\textsuperscript{nō\textsuperscript{87}} fravashīm\textsuperscript{88} yazamaide\textsuperscript{89}; Vāc\textsuperscript{e}z\textsuperscript{y}arshōtī\textsuperscript{i\textsuperscript{90}} ashao\textsuperscript{nō\textsuperscript{91}} fravashīm\textsuperscript{92} yazamaide\textsuperscript{93}.

(101) We worship\textsuperscript{48} the Fravashi\textsuperscript{47} of the righteous\textsuperscript{46} Zairivairi\textsuperscript{45} (the brother of King Vishtasp); We worship\textsuperscript{52} the Fravashi\textsuperscript{51} of the righteous\textsuperscript{50} Yukhta-vairi\textsuperscript{49}; we worship\textsuperscript{56} the Fravashi\textsuperscript{55} of the righteous\textsuperscript{54} Sāriakhsnā\textsuperscript{53}, and Keresaokhshnā\textsuperscript{57}; we worship\textsuperscript{64} the Fravashi\textsuperscript{63} of the righteous\textsuperscript{62} Vānāra\textsuperscript{61}, Virāza\textsuperscript{65}, and Nījarah\textsuperscript{e\textsuperscript{69}} (the son) of Savan\textsuperscript{g}h\textsuperscript{70}; we also worship\textsuperscript{77} the Fravashi\textsuperscript{76} of the righteous\textsuperscript{75} Bujasravangh\textsuperscript{74}, Berez\textsuperscript{y}arshōtī\textsuperscript{i\textsuperscript{78}} and Tīz\textsuperscript{y}arshōtī\textsuperscript{i\textsuperscript{82}}; we worship\textsuperscript{89} the Fravashi\textsuperscript{88} of the righteous\textsuperscript{87} Pereth\textsuperscript{v}arshōtī\textsuperscript{i\textsuperscript{86}} with the Fravashi\textsuperscript{92} of the righteous\textsuperscript{91} Vāc\textsuperscript{e}z\textsuperscript{y}arshōtī\textsuperscript{i\textsuperscript{90}}.

(102) Naptyehe\textsuperscript{94} ashao\textsuperscript{nō\textsuperscript{95}} fravashīm\textsuperscript{96} yazamaide\textsuperscript{97}; Vazā\textsuperscript{s}pahē\textsuperscript{98} ashao\textsuperscript{nō\textsuperscript{99}} fravashīm\textsuperscript{100} yazamaide\textsuperscript{1}; Habā\textsuperscript{s}pahē\textsuperscript{2} ashao\textsuperscript{nō\textsuperscript{3}} fravashīm\textsuperscript{4} yazamaide\textsuperscript{5}; Vistaraosh\textsuperscript{6} Naotairyanahē\textsuperscript{7} ashao\textsuperscript{nō\textsuperscript{8}} fravashīm\textsuperscript{9} yazamaide\textsuperscript{10}; Frashhām-vare\textsuperscript{11} ashao\textsuperscript{nō\textsuperscript{12}} fravashīm\textsuperscript{13} yazamaide\textsuperscript{14}; Frashō\textsuperscript{k}arahe\textsuperscript{15} ashao\textsuperscript{nō\textsuperscript{16}}

* i.e. the religion which gives the best commandment for the increase (prosperity) of cattle and agriculture.
fravashīm$^{17}$ yazamaide$^{18}$; Āterevanaosh$^{19}$ ashaonō$^{20}$
fravashīm$^{21}$ yazamaide$^{22}$; Āterepātahe$^{23}$ ashaonō$^{24}$
fravashīm$^{25}$ yazamaide$^{26}$; Āteredātahe$^{27}$ ashaonō$^{28}$
fravashīm$^{29}$ yazamaide$^{30}$; Āterekhvarenanghō$^{31}$ashaonō$^{32}$
fravashīm$^{33}$ yazamaide$^{34}$; Āteresavanghō$^{35}$ ashaonō$^{36}$
fravashīm$^{37}$ yazamaide$^{38}$; Āterezantēush$^{39}$ ashaonō$^{40}$
fravashīm$^{41}$ yazamaide$^{42}$; Āteredaingheush$^{47}$ ashaonō$^{48}$ fravashīm$^{49}$ yazamaide$^{50}$.

(102) We worship$^{97}$ the Fravashi$^{96}$ of the righteous$^{95}$ Naptya$^{94}$ with the Fravashi$^{100}$ of the righteous$^{99}$ Vazāspa$^{98}$; we worship$^{5}$ the Fravashi$^{4}$ of the righteous$^{3}$ Habāspa$^{2}$, and Gustehem$^{6}$, (son) of Nodar$^{7}$, we worship$^{14}$ the Fravashis$^{13}$ of the righteous$^{12}$ Frashhām-vareta$^{11}$, Frasho-kara$^{15}$, Āterevanu$^{19}$, and Āterepāta$^{23}$; we worship$^{30}$ the Fravashi$^{29}$ of the righteous$^{28}$ Āteredāta$^{27}$, with the Fravashi$^{33}$ of the righteous$^{32}$ Āterechithra$^{31}$, and Āterekhvarenangh$^{35}$; we worship$^{42}$ the Fravashi$^{41}$ of the righteous$^{40}$ Ātere-Savangh$^{39}$, Ātere-zantu$^{43}$, and Ātere-danghu$^{47}$.

(103) Hushyaothnahe$^{51}$ ashaonō$^{52}$ Fravashīm$^{53}$ yazamaide$^{54}$; Pishishyaothnahe$^{55}$ ashaonō$^{56}$ Fravashīm$^{57}$ yazamaide$^{58}$; Takhmahe$^{59}$ Spentō-dātahe$^{60}$ ashaonō$^{61}$
fravashīm$^{62}$ yazamaide$^{63}$; Bastavarōish$^{64}$ ashaonō$^{65}$
fravashīm$^{66}$ yazamaide$^{67}$; Kavārasmō$^{68}$ ashaonō$^{69}$
fravashīm$^{70}$ yazamaide$^{71}$; Frashaoshtrahe$^{72}$ Hvōvahe$^{73}$
ashaonō$^{74}$ fravashīm$^{75}$ yazamaide$^{76}$; Jāmāspahe$^{77}$ Hvōvahe$^{78}$
ashaonō$^{79}$ fravashīm$^{80}$ yazamaide$^{81}$; Avāraoshtrōish$^{82}$
ashaonō$^{83}$ fravashīm$^{84}$ yazamaide$^{85}$.

(103) We worship$^{54}$ the Fravashi$^{53}$ of the righteous$^{52}$ Hushyaothnahe$^{51}$; we worship$^{58}$ the Fravashi$^{57}$ of the righteous$^{56}$ Pishishyaothna$^{55}$,

* Shams-ul-Ulema Dr. Jivanji Jamshedji Modi regards the names derived from Ātere occurring in this para 102 as the sons or grandsons of King Vishtāsp or of his nearest descendents.
We worship the Fravashi of the brave (and) righteous Sponto-
dāta (Aspandyar) (the son of King Vistāspa); we worship the Fravashi of the righteous *Bastaviri, #Gorazam, @Frashoshtra, and Jāmāspa of the family of Hvova; we worship the Fravashi of the righteous $Avāraoshtri.

(104) Hushyaothnahe Frāshaoshtrayanahe ashaonō Fravashim yazamaide; Khvādaēnahe Frāshaoshtrayanahe ashaonō Fravashim yazamaide; Hanghaurushō Jāmāspanahe ashaonō Fravashim yazamaide; Varshnae Hanghaurushōish ashaonō Fravashim yazamaide; Vohu-nemanghō Avāraoshtrōish ashaonō Fravashim yazamaide; paitishtātē aghanāmcha khvafnanām, aghanāmcha daēsanām, aghanāmcha aoifranām, aghanāmcha pairikanām.

(104) We worship the Fravashi of the righteous Hushyaothna and the Fravashi of the righteous Khvādaena, of the family of Frashaostara; we worship the Fravashi of the righteous Hangha-urvangha (son) of Jāmāspa; we worship the Fravashi of the righteous Varshna (the son) of Hanghaurushi; in order to withstand evil-producing sleep (i.e.) evil dreams.

* 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’.

# 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.

@Frashoshtra was the father-in-law of the Prophet Zarathushtra, and was his disciple and a staunch helper. Jāmāspa was the brother of Frashaoshtra and the prime-minister of King Vishtāspa. For his wisdom, foresight and prescience he was called, “Jāmāspa Hakim”.

$ Name of an illustrious personage married to the daughter of Hvova family.
*apparitions and pairikas*; we worship the Fravashi of the righteous Vohu-nemangh (the son) of Avāraoshtri.


(105) We worship the Fravashi of the righteous Mānthravāka (the son) of Sāimuzi, the religious teacher and the placer of the log of wood or the sacred fire (i.e. the priest whose function is to tend the fire in the Sanctum Sanctorum of the Fire-temple). Who (Mānthravāka) in order to withstand the evil created against righteous man intensely smote the exceedingly wicked heretics (possessed of these evil traits), desecrating the Gathas, impious, having no master, having no religious leader, dreadful and whose fravashis are to be destroyed.

(106) Ashastvō Maidhyōi-māonghōish ashaonō fravashīm yazamaide; Aarethrabanghō Rāshtarevakhtōish ashaonō fravashīm yazamaide; Budhrahe Dāzgrāspōish ashaonō fravashīm yazamaide; zbeeruvaō ashaonō fravashīm yazamaide; Karshnahe zbeeruvaithinahe ashaonō fravashīm yazamaide; takhmehe tanu-mānthrahe darshi-draosh Āhūiryehē.

(106) We worship the Fravashi of the righteous Ashastu, (the son) of Maidhyo-māongha;

* Harlez. In the sense of the English word, ‘apparitions’. Professor Westergaard has given in his Avesta book the word, ‘aoiwrānām’ whose meaning is not settled. Darmesteter has derived this word from root par (Sanskrit par = to fill) and translated, “gluttony” or “indigestion”.

# Original meaning of mānthravāka is the reciter of mānthra + vāka; root vach = Sanskrit vach = to speak.

@For the explanation of the word Maidhyō-māongha, see paragraph 95 of the same yasht.
and Avarhythrangh⁴⁷, (the son) of Rāshtare-vaghenta⁴⁸, we worship⁵⁶ the Fravashi⁵⁵ of the righteous⁵⁴ Budra,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, kainś onto kehrpa⁷⁷ srīrayāo⁷⁸ ash-amayāo⁷⁹ huraodhayāo⁸⁰, uskāt⁸¹ yāstayāo⁸² erezvaiθyā⁸³ raēvat⁸⁴ chitrem⁸⁵ āzātayāo⁸⁶. Yō⁸⁷ azgato⁸⁸ arezyaō⁸⁹ havaēibu⁹⁰ bāzubya⁹¹, tanuye⁹² ravō⁹³ aēshisθtō⁹⁴; yō⁹⁵ azgato⁹⁶ arezyaō⁹⁷ havaēibu⁹⁸ bāzubya⁹⁹, hamercethemⁱ⁰⁰ paiti⁰¹ yūidhisθtō⁵.

(107) In whose⁷⁰ (i.e. Karasana’s) house⁷¹ entered⁷⁵ (or moved about) the beautiful⁷³ (and) shining⁷⁴ Ashishvangh⁷² in the shape⁷⁷ of a maiden⁷⁶ (having) beautiful⁷⁸, exceedingly courageous⁷⁹ good appearance⁸⁰, high⁸¹ girt⁸², straight⁸³, brilliant⁸⁴ face⁸⁵, and *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 heroically⁹⁸ with (the vigour of) both his arms⁹⁹ against the opponent¹⁰⁰.

(108) Vīrāspahe⁴ Karsnayanahe⁴ ashaono⁶ fravashī⁶ yazamaide⁷; Āžātahe⁸ Karsnayanahe⁹ ashaono¹⁰ fravashī¹¹ yazamaide¹²; Frāyaodhahe¹³ Karsnayanahe¹⁴ ashaono¹⁵ fravashī¹⁶ yazamaide¹⁷; Vangheush¹⁸ Arshehe¹⁹ ashaono²⁰ fravashī²¹ yazamaide²²; Arshehe²³ vyākhnahe²⁴ yāskerestemahe²⁵ Mazdayasnanām²⁶. Dārayat-rathahe²⁸ ashaono²⁸ fravashī²⁹ yazamaide³⁰; Frāyat-rathahe³¹ ashaono³² fravashī³³ yazamaide³⁴; Skārayat-rathahe³⁵ ashaono³⁶ fravashī³⁷ yazamaide³⁸.

* For its comparison, see AFW yasht, para 64th.
(108) We worship the Fravashis of the righteous Virāspa, Āzāta, and Frāyaodha, (the sons) of Karsnaya; we also worship the Fravashi of the good (and) righteous Arshya.

Explanation: In the excellence of him who is Arshya it is stated that:

We worship the Fravashi of the righteous Arshya, most dexterous amongst (all) Mazdā-worshippers (and) the leader of the assembly. We worship the Fravashis of the righteous Dārayatratha, Frāyat-ratha, Skārayat-ratha.


(109) We worship the Fravashi of the righteous Arshavant, with the Fravashi of the righteous Vyarshavant, and Paityyarshavant; we worship the Fravashis of the righteous Amru, Chamru, and Drātha; we worship the Fravashis of the righteous Paiti-drātha and Paiti-vangha; we worship the Fravashi of the righteous Frashāvakhsha, and also the Fravashi of the righteous Nemo-vanghu, (the son) of Vaędhayangha.

Neremyazdanahe⁶⁴ Āithwyaoash⁶⁵ ashaonô⁶⁶ fravashîm⁶⁷ yazamaide⁶⁸; Berezishnaosh⁹⁹ Araheⁱ⁰⁰ ashaonô¹ fravashîm² yazamaide³; Kasupitêush⁴ Arahe⁵ ashaonô⁶ fravashîm⁷ yazamaide⁸; Frayhe⁹ ashaonô¹⁰ fravashîm¹¹ yazamaide¹²; Astvat-ceretahe¹³ ashaonô¹⁴ fravashîm¹⁵ yazamaide¹⁶.

(110) We worship³ the Fravashi⁸² of the righteous⁸¹ Vaesadha⁸⁰; we worship⁸⁸ the Fravashi⁸⁷ of the righteous⁸⁶ *Ashâvanghu⁸⁴, (the son) of Bivandangha⁸⁵; we worship⁹³ the Fravashis⁹² of the righteous⁹¹ †Jarodanghu⁹⁹, (the son) of Pairishtura⁹⁰, Neremyazda⁹⁴, (the son) of Āithyu⁹⁶, and Berezishnu⁹⁹, (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 @Astvat-cereta³ (i.e. Soshyosh)¹³.

(Kardã XXVI) (111) Gaopivanghēush¹ ashaonô² fravashîm³ yazamaide⁴; Hâm-barethrōvanghvām⁵ takhmahe⁶ ashaonô⁷ fravashîm⁸ yazamaide⁹; ¹⁴Stothrô-Vahishtahe-Ashahe¹⁰ ashaonô¹¹ fravashîm¹² yazamaide¹³; Pouru-dhâkhstōish¹⁴ Khshtâvaënyhe¹⁵ ashaonô¹⁶ fravashîm¹⁷ yazamaide¹⁸; khshviwrāspanaha¹⁹ Khshtâvaënyhe²⁰ ashaonô²¹ fravashîm²² yazamaide²³.

(111) We worship⁴ the Fravashi³ of the righteous² Gaopivanghu¹, and Hâm-baretar-vanghvām², the valiant⁶; we worship¹³ the Fravashi¹² of the righteous¹¹⁴Stoatar-Vahishtahe-Ashahe¹⁰, Pourudhâkhsthi¹⁴, (the son) of Khshtâvaena¹⁵; with the Fravashi²² of the righteous²¹ Khshviwrâspa¹⁹, (the son) of Khshtâvaena²⁰.

* High priest of the region called Arezahi (Dr. West).
# High priest of the region, called Savahi (Dr. West).
@Soshyosh is worshipped in three places (paras 110, 117, 128)
$ 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 Vohû'.
(112) Ayō-astōish24 Pourudhākhshytanahe48 ashaoṇō26 fravashīm27 yazamaide28; Vohvastōish29 Pourudhākhshytanahe30 ashaoṇō31 fravashīm32 yazamaide33; Gayadhāstōish34 Pourudhākhshytanahe35 ashaoṇō36 fravashīm37 yazamaide38; Ashsavazdanghō39 Pourudhākhshytanahe40 ashaoṇō41 fravashīm42 yazamaide43; Urudhaosh44 Pourudhākhshytanahe45 ashaoṇō46 fravashīm47 yazamaide48, khshathrō-chinanghō49 khshōiwraspanahe50 ashaoṇō51 fravashīm52 yazamaide53.

(112) We worship28 the Fravashi27 of the righteous26 Ayōasti24 we worship33 the Fravashi32 of the righteous31 Vohvasti29, (the son) of Pourudhākhshiti30; we worship38 the Fravashis37 of the righteous36 Gayadhāsti34, *Ashsavazdanghō39, alongwith the Fravashi47 of the righteous46 Urudhu44, (the sons) of Pourudhākhshiti45; we worship53 the Fravashi52 of the righteous51 Khshathro-chinangh49, (the son) of Khshoiwraspa50.

(113) Ashāhurahe54 Jīshtyanahe55 ashaoṇō56 fravashīm57 yazamaide58; Frāyazentahe59 ashaoṇō60 fravashīm61 yazamaide62; Frenanghō63 Frāyazentahe64 ashaoṇō65 fravashīm66 yazamaide67; Jarō-vanghēush68 Frāyazentahe69 ashaoṇō70 fravashīm71 yazamaide72; Ashsavazdanghō73 Thritahe74 Sāizdriōsh75 ashaoṇō76 fravashīm77 yazamaide78; Vohu-raochanghō79 Varakasānahe80 ashaoṇō81 fravashīm82 yazamaide83; Arezanguhatō84 Tūrahe85 ashaoṇō86 fravashīm87 yazamaide88; Usinemanghō89 ashaoṇō90 fravashīm91 yazamaide92.

(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 *Ashsavazdangh73 (and) *Thrita74 (the two sons) of Sāizdri75;

* See Āvān yasht, paras 72-73.
we worship the Fravashi of the righteous Vohu-raochangh (the son) of Varakasāna, we worship the Fravashi of the righteous Arezanghvant, (the son) of Tura; and the Fravashi of the righteous Usimemangh.

(114) Yuktáspaha ashaon fravashīm yazamaide; Asha-shyaothna Gayadhāstayaanahe ashaon fravashīm yazamaide; Vohu-nemangh 2 Katēush 4 ashaon fravashīm yazamaide; Vohvazdangh 7 Katēush 4 ashaon fravashīm yazamaide; Ashasaredhahe 12 Ashasairyās ashaon 14 fravashīm yazamaide; Ashasaredhahe 17 Jairyās ashaon 19 fravashīm yazamaide; Chākhshnōish ashaon fravashīm Yazamaide; Syavaspōish ashaon fravashīm yazamaide; Pourushtōish Kavōish ashaon fravashīm yazamaide.

(114) We worship the Fravashis of the righteous Yuktáspā, the righteous Asha-shyaothna, (the son) of Gayadhāsta and Vohu-nemangh, (the son) of Katu; we worship the Fravashi of the righteous Vohvazdangh, (the son) of Katu; we worship the Fravashi of the righteous Ahasaredha, (the son) of Ahasaiairush; we also worship the Fravashi of the righteous Ashasaredha (the son) of Jairyāsh; Chākhshnī, Sya-vaspi, and Pourushi, (the son) of Kavi.

(115) Varesmapaha Janarahe ashaon fravashīm yazamaide; Nanarāstōish Paēshatanghō ashaon fravashīm yazamaide; Zarazdátoish Paēshatanghō ashaon fravashīm yazamaide; Gaēvanōish Vohu-nemangh ashaon fravashīm yazamaide; Erezvāo Srūtē-spādāo.

* The 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, ‘Fravahsi’ were in dual gender according to the rules of grammar.
ashaonāō57 fravashīm58 yazamaide59; Zrayanghāo60
Spentō-Khratvāō61 ashaonāō62 fravashīm63 yazamaide64;
Varshnōish65 Vāgerezahe66 ashaonō67 fravashīm68
yazamaide69; Frāchyehe70 Taurvaētōish71 ashaonō72
fravashīm73 yazamaide74; Vahmaēdhātahe75
Mānthravākahe76 ashaonō77 fravashīm78 yazamaide79;
Ushtrahe80 Sadhananγhō81 ashaonō82 fravashīm83
yazamaide84.

(115) We worship39 the Fravashi38 of the righteous37
Varesmapa,35 (the son) of Janara36; we worship44 the Fravashi43 of
the righteous Nanarāstī40, (the son) of Paeshatangh41, and we wor-
sip49 the Fravashi48 of the righteous47 Zarazdāiiti45, (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-Khratv61; we worship69 the Fravashi68 of
the righteous67 Vershi65, (the son) of Vāgereza66, with the
Fravashi73 of the righteous72 Frāchya70, (the son) of Taurvaeti71; we
worship79 the Fravashis78 of the righteous977 Vahmaedhāta75, (the
son) of Mānthravāka76, and Ushtra80, (the son) of Sadhanangh81.

(116) Danγhu-srūṭahe85 ashaonō86 fravashīm87
yazamaide88; Danγhu-frādanghō89 ashaonō90 fravashīm91
yazamaide92; Spōpadhō93 Makhstōish93 ashaonō94
fravashīm95 yazamaide96; Payangharō Makhstōish97
ashaonō98 fravashīm99 yazamaide100; Ushṭāzantahē1
ashaonō2 fravashīm3 yazamaide4; Ahashavanghō5
ashaonō6 fravashīm7 yazamaide8; Aṣhāurvaṣhahe9
ashaonō10 fravashīm11 yazamaide12; Haomō-khvare-
nanghō13 ashaonō14 fravashīm14 yazamaide15;
Varshnahe17 ashaonō18 fravashīm19 yazamaide20.

(116) We worship88 the Fravashis87 of the righteous86
Dangu-Sruta85, and Danγhu-Fradangh89; we worship96 the Fravashi95
of the righteous94 Spopadho-makhstī93; we worship100 the Fravashi99
of the righteous98 Payangharo-makhstī97; we worship9 the Fravashis3
of the righteous2 Ushṭāzantahē1, Ahashavanghō2, and Aṣhāurvaṣha2;
we worship the Fravashi of the righteous Haomokharenangh, with the Fravashi of the righteous Varshna.

(117) Fravahe ashaoň22 fravashīm yazamaide; Usnākahe ashaonō26 fravashīm yazamaide; Khvanvatō ashaonō30 fravashīm yazamaide; Daēnāvazanghō ashaonō34 fravashīm yazamaide; Arejaonahe ashaonō38 fravashīm yazamaide; Aiwi-khvarenanghō ashaonō42 fravashīm yazamaide; Huyazatahe ashaonō fravashīm yazamaide; Haredhāspahe ashaonō50 fravashīm yazamaide; Pāzinagho ashaonō54 fravashīm yazamaide; Khvākhshathrahe ashaonō58 fravashīm yazamaide; Asho-paoiryhe ashaonō62 fravashīm yazamaide; Astvat-eretahe ashaonō66 fravashīm yazamaide.

(117) We worship the Fravashi of the righteous Frava; we worship the Fravashi of the righteous Usnāka; we worship the Fravashi of the righteous Khvanvant, Daēnāvazangh, Arejaona, and Aiwi-khvarenangh; we worship the Fravashi of the righteous Huyazata; we worship the Fravashi of the righteous Haredhāspa; we worship the Fravashi of the righteous Pāzinangh; we also worship the Fravashi of the righteous Khvākhshathra, Asho-paoirya and Astvat-ereta (i.e. Saoshyant).

(Kardá XXVII) (118) Hugēush ashaoň fravashīm yazamaide; Anghuyaosh ashaonō fravashīm yazamaide; Gāurōish ashaonō fravashīm yazamaide; Yūshtahe Gāurvayanahe ashaonō fravashīm yazamaide; Mānzdrāvanghēush ashaonō fravashīm yazamaide; Srīrāvanghēush ashaonō fravashīm yazamaide; Āyutahe ashaonō fravashīm yazamaide; Sūrō-yazatahe ashano fravashīm yazamaide.

(118) We worship the Fravashi of the righteous Hugao, with the Fravashi of the righteous Anghuyu;
we worship the Fravashis of the righteous Gāuri, Yushta, (the son) of Gāurva, Mānzdrāvandhu and, Srisrāvandhu; we worship the Fravashi of the righteous Ayuta, along with the Fravashi of the righteous Suro-yazata.

(119) Eredhwae ashaonō fravashīm yazamaide; Kavōish ashaonō fravashīm yazamaide; Ukhshānō Vidhisravônghō dūrae-srūtahe berezvatō ashaonō fravashīm yazamaide; Vanghudhātahe Khvadhātahe ashaonō fravashīm yazamaide; Uzyehe Vanghudhātyanahe ashaonō fravashīm yazamaide; Frayehē ashaonō fravashīm yazamaide.

(119) We worship the Fravashi of the righteous Eredhwa and we worship the Fravashi of the righteous Kavi; we worship the Fravashis of the righteous Ukhshānā, the son of Vidhisravargh far-famed (or renowned from a long period) and exalted Vanghudhāta, (the son) the Khvadhāta, we worship the Fravashi of the righteous Uzya, (the son) of Vanghudhāta, together with the Fravashi of the righteous Fraya.

(120) Ashem-yenghe-raochā nāma ashaonō fravashīm yazamaide; Ashem-yenghe-vareza nāma ashaonō fravashīm yazamaide; Ashem-yahmāi-Ushta nāma ashaonō fravashīm yazamaide; Yōishtahe Frayanām ashaonō fravashīm yazamaide; Usmānarāhe Paēshatanghō Paiti-srīrahe, paitishtātee nāfyō-karshtahe tbaēshanghō.

(120) We worship the Fravashis of the righteous (men)

* We worship the Fravashi of Duraēsruta, the son of Berezvant."

(Darmesteter)

# Its verbatim meaning is righteousness is his light.
@ Its verbatim meaning is righteousness is his work.
$ Its verbatim meaning is righteousness is his prosperity, welfare.
we worship the Fravashi of the righteous Goshta Fryān; (we worship the Fravashi) of (the 'righteous) Usmānara, (the son) of Paeshatangh *Pāti-srīra in order to withstand the evils caused by near relatives.

(121) Spitōish Uspāsnaosh ashaonā fravāshīm yazamaide; Erezrāspahe Uspāsnaosh ashaonō fravāshīm yazamaide; Usadhānō Mazdayasnahe ashaonō fravāshīm yazamaide; Frādat-vangheush Stivatō ashaonō fravāshīm yazamaide; Raocha-chaēshmanō ashaonō fravāshīm yazamaide; Hvare-chaēshmanō ashaonō fravāshīm yazamaide; Frasrūtārahe ashaonō fravāshīm yazamaide; Visrūtārahe ashaonō fravāshīm yazamaide; Beremnahe ashaonō fravāshīm yazamaide; Vīsrūtahe ashaonō fravāshīm yazamaide.

(121) We worship the Fravashi of the righteous, we worship the Fravashi of the righteous Erezrāspa, (the sons) of Uspasnu, and we worship the Fravashi of the righteous Usadhāna, (the son) of Mazdayasna, we worship the Fravashi of the righteous Frādat-vangheush, (the son) of Stivat, Raocha-chaēshman, Hvare-chaēshman and Frasrūtāra; we worship the Fravashi of the righteous Visrūtāra, Baremnā, and Visrūta.

* This personage is different from Paeshatangh, occurring in para 115; the name Pāti-srīra (his father's name or, literally, more handsome) is given in order to distinguish him from that. Usmānara, 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.

# In the original text these usual words, 'ashaonō fravāshīm yazamaide' are omitted. It would be better to insert them.
(122) Hvaspahe 33 ashaonō 34 fravashīm 35 yazamaide 36; Chathwarespahe 37 ashaonō 38 fravashīm 39 yazamaide 40; Dawrāmaesōiš 41 ashaonō 42 fravashīm 43 yazamaide 44; Faraoshahe 45 Kaashahe 46 ashaonō 47 fravashīm 48 yazamaide 49; Frināspahe 50 Kaevāhe 51 ashaonō 52 fravashīm 53 yazamaide 54; Frādat-narahe 55 Gravārteush 56 ashaonō 57 fravashīm 58 yazamaide 59; Vohushtrahe 60 Ākhnanγhe 61 ashaonō 62 fravashīm 63 yazamaide 64; Vīvārshvahe 65 Ainyāvahē 66 ashaonō 67 fravashīm 68 yazamaide 69.

(122) We worship 36 the Fravashi 35 of the righteous 34 Hvaspa 33; we worship 40 the Fravashi 39 of the righteous 38 Chathwarespa 37; we worship 44 the Fravashi 43 of the righteous 42 Dawrāmacahi 41, Faraosasa 45, the (son of) Kaoshā 46, Frināspā 50, (the son of) Kaevā 51, and the Fravashi 58 of the righteous 57 Frādat-nara 55, (the son of) Gravārata 56; we also worship 64 the Fravashi 63 of the righteous 62 Vohushtra 60, (the son of) Ākhnanγ 61, with the Fravashi 68 of the righteous 67 Vīvārshvā 65, (the son of) Ainyāvā 66.

(123) Frārāzōish 70 Tūrahe 71 ashaonō 72 fravashīm 73 yazamaide 74; Stipōish 75 Ravatohe 76 ashaonō 77 fravashīm 78 yazamaide 79; Parshintahe 80 Gandrewaha 81 ashaonō 82 fravashīm 83 yazamaide 84; Avayehe 85 Spenghahe 86 ashaonō 87 fravashīm 88 yazamaide 89; Aetavahē 90 Māyavahē 91 ashaonō 92 fravashīm 93 yazamaide 94; Yaetushgēush 95 Vyātanahe 96, ashaonō 97 fravashīm 98 yazamaide 99; Garshtahe 100 Kavōish 1 ashaonō 92 fravashīm 3 yazamaide 4.

(123) We worship 74 the Fravashi 73 of the righteous 72 Frārāzi 70, (the son) of Tura 71, Stipi 75 (the son) of Raevant 76, Parshinta 80, (the son) of Gandrewa 81, and the Fravashi 88 of the righteous 87 Avaya 85 (the son of) Spengha 86; together, we worship 94 the Fravashi 93 of the righteous 92 Aetava 90 (the son) of Māyava 91, Yaetush-gao 95, (the son) of Vyāta 96, and (the son) of Kavi 1.
(124) Pouru-banghahe5 Zaoshaha6 ashaonō7 fravashīm8 yazamaide9; Vohu-dātahe10 Kātahe11 ashaonō12 fravashīm13 yazamaide14; Bāonghahe15 Sāonghanghahe16 ashaonō17 fravashīm18 yazamaide19; Hvarezāō20 Ankasayāō21 ashaonāō22 fravashīm23 yazamaide24; Aravaoshtāhe25 Erezavatō dainghēush26 ashaonō27 fravashīm28 yazamaide29; Frāchithrahe30 Berezavatō31 ashaonō32 fravashīm33 yazamaide34; Vohu-peresahe35 Ainyāvahe36 ashaonō37 fravashīm38 yazamaide39.

(124) We worship8 the Fravashi8 of the righteous7 Pouru-bangha5, the son of Zaoshaha6; we worship14 the Fravashi13 of the righteous12 Vohu-dāte10, (the son) of Kāta11; we worship the Fravashi18 of the righteous17 Bāongha15 (the son) of Sāongha16; we worship24 the Fravashi23 of the righteous22 *Hvarez20 and *AnkASA21, Aravaoshtā25, (the son) of Erezvat-dainghū26, Frāchithra30, (the son) of Berezavant31; also we worship39 the Fravashi38 of the righteous37 Vohu-perese35, (the son) of Ainyu36.

(125) Parō-dasmahe40 Dāshtāghnoish41 Muza42 Muzayāō43 dainghēush44 ashaonō45 fravashīm46 yazamaide47; Fraturāō48 Asrutāō49 Baēshatasturāō50 ashaonāō51 fravashīm52 yazamaide53; Avaregēush54 erezavatō55 Aoighmatasturāhe56 ashaonō57 fravashīm58 yazamaide59; Gaomatō60 Zavanē61 Razozyāhe62 Razozyāō63 dainghēush64 ashaonō65 fravashīm66 yazamaide67; Thritō68 Aēvō-saredhō- fyushtāhe69 Tanyēhe70 Tanyayāō71 dainghēush72 ashaonō73 fravashīm74 yazamaide75.

(125) We worship47 the Fravashi46 of the righteous45 Parodasma40, (the son) of Dāshtāghna41, (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;

* These two words are dvandva compound genitive dual; the original forms are Hvareza and Ankasa.
we worship the Fravashi of the righteous Gaomant, (the son) of Zavana, the "inhabitant of the Raozdy country, and the Fravashi of Thrītā, (the son) of Aevo-saredho-ivyushta, the "inhabitant of the Tanya country.

(126) Tīrō-nakathwahe Uspaēshatanām Saēnanām ashaonō fravashīm yazamaide; Utayutōish Vitkavōish Zighrōish Saēnahe ashaonō fravashīm yazamaide; Frohakafrahe Marōzishmyehe Saēnanām ashaonō fravashīm yazamaide; Varemō-raochāo Perethwafsmō ashaonō fravashīm yazamaide.

(126) We worship the Fravashis of the righteous Tiro-nakathwa of the family of Uspaeshata-Saena, Utayuti, the son of Vitkavi (and) Zighni, (the son) of Saena; we also worship the Fravashi of the righteous Fro-hakafrā, (the son) of Marōzishmya of the family of Saena, with the Fravashi of the righteous Varesmo-raochangh, the son of Perethwafsmā.

(127) Asha-nemanghāo Vīdat-gavāo Anghuyāo daingheush ashaonāo fravashīm yazamaide; Parshat-gavāo Dāzgrō-gavāo Apakhshīrayāo daingheush ashaonāo fravashīm yazamaide; Hufravākhsh Kahrkananām ashaonō fravashīm yazamaide; Akayadhahe Pudhanām ashaonō fravashīm yazamaide; Jāmāspahe Aparazātahe ashaonō fravashīm yazamaide; Maidhyō-māonghahe aaparazātahe ashaonō fravashīm yazamaide; Urvatatanarahe aaparazātahe ashaonō fravashīm yazamaide.

* In the original text: *Muzi of the Muz country; Raozdi of the Raozdy country and Tani of the Tanya country (just as the inhabitant of Surat is called Surti). Muza, Raozdy and Tanya are likely to be different from some countries under the Iranian subjugation. Nothing is definitely ascertained about them.
(127) We worship the Fravashis of the righteous Ashanemangh (and) Vihat-gao of the country (called) *Anghu; we worship the Fravashis of the righteous Parshat-gao (and) Dāzgro-gao of Apakhshira; we worship the Fravashi of the righteous #Hufavakhs of the family of Kahka, and we worship the Fravashi of the righteous Akayadh of the Pudha family, we worship the Fravashi of the righteous @Jāmāspa, Maidhyo-māh, and Urvatat-nara (born later on) of later period.

(128) Raochas-chaēshmano ashaono fravashīm yazamaide; Hvare-chaēshmano ashaono fravashīm yazamaide; Frādat-khvarenangho ashaono fravashīm yazamaide, Vidat-khvarenangho ashaono fravashīm yazamaide, Vouru-nemangho ashaono fravashīm yazamaide, Vouru-Savangho ashaono fravashīm yazamaide, Ukhshyat-eretahe ashaono fravashīm yazamaide, Ukhshyat-nemangho ashaono fravashīm yazamaide, Astvat-eretahe ashaono fravashīm yazamaide.

(128) We worship the Fravashis of the righteous 'Raochas-chaēshman, and Hvare-chaēshman; we worship the Fravashi of the righteous Frādat-khvarenangh, together with the Fravashis of Vidat-khvarenangh, Vouru-nemangh and Vouru-savangh.

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* Darmesteter; if we take the text, 'anghā dānghēush' according to Westergaard, it would mean, 'of this country'.
# Or of Hufavāch; only 'sh' of the genitive singular termination is added like 'narsh'.
@i.e. The grandson of Jāmāspa or one descended from his family; his lineage. When the word, 'aparāzāta' comes with other names, it is to be understood this way. About the first Jāmāsp, Mediomāh and Urvatat-nara, see paras 95, 98, 103 of this yasht.
$ 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-chaēshman up to Vouru-savangh. For further details, see my Avesta Dictionary.
we also worship<sup>66</sup> the Fravashis<sup>65</sup> of the righteous<sup>64</sup> *Hoshedarbāmī<sup>63</sup>, #Hoshedarmāh<sup>67</sup>, and @Soshyosh<sup>71</sup>.

(Kardā XXVIII) (129) Yō<sup>1</sup> anghat<sup>2</sup> Saoshyās<sup>3</sup> verethraja<sup>4</sup> nāma<sup>5</sup> Astvā-eretascha<sup>6</sup> nāma<sup>7</sup>. Avathā<sup>8</sup> Saoshyās<sup>9</sup>, yatha<sup>10</sup> viśpem<sup>11</sup> ahūm<sup>12</sup> astvantem<sup>13</sup> sāvayāt<sup>14</sup>; avathā, Astvā-ereto, yatha astvā o hān<sup>19</sup> ushtanavāo<sup>20</sup> astvā-aithyejānghem<sup>22</sup>paitishtāt<sup>23</sup>, paitishtātēno<sup>24</sup>bizangrō- chithrayām<sup>25</sup> drujo<sup>26</sup>, paitishtātēn<sup>27</sup> ashava-karshtāhe<sup>28</sup> tbaāshanghā<sup>29</sup>.

(129) Who<sup>1</sup> (i.e. the prophet born of the mother called Eredat-Fedhri mentioned above) will be revealed (manifest<sup>2</sup>) as the victorious<sup>9</sup> Saoshyant by name<sup>5</sup>, as well as Astvā-ereta<sup>6</sup> by name<sup>7</sup>. (His name) Saoshyant<sup>9</sup> is for this reason<sup>8</sup> that he <sup>1</sup>will benefit<sup>14</sup> the whole<sup>11</sup> corporeal<sup>13</sup> world<sup>12</sup>. (His name) Astvā-ereta<sup>16</sup> (is) for this reason<sup>8</sup> that he<sup>19</sup> will <sup>9</sup>resuscitate (revive) the corporeal<sup>21</sup> (world) which is perishable<sup>22</sup>.

Explanation :- (The reason of reusucitation is mentioned below).

In order to withstand<sup>24</sup> wicked<sup>9</sup> men<sup>25</sup> of druj-like nature<sup>26</sup>, and in order to withstand the evil<sup>29</sup> created (in the opposition of) against righteous man<sup>28</sup>

* The future prophet, son of Zarathushtra to be born of Srutat-fedhri at the time of Resurrection.
# The future prophet, son of Zarathushtra to be born of Vanghu-fedhri at the time of Resurrection.
@ 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, ‘astvā-ereta’ is, ‘one who makes the bodily creatures rise up’, i.e. the maker of Resurrection.
$ The original meaning of ‘Saoshyant’ is, ‘he who will benefit in future’, ‘the future benefactor’, derived from the root su = to benefit. Sāvayāt = Casual.
† Ha - present participle masculine nominative singular; original form hant + s; root ah = Sanskrit as-, to be-.
♀ Original meaning, ‘will raise up<sup>23</sup> the bodily<sup>18</sup> and living creatures’. Geldner gives the text ‘paitishtāt’.
† Original meaning, ‘the druj of the brood of the biped’.
(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).

(Kardā XXIX) (130) Yimahe¹ Vivanghanahe² ashaonō³ fravashim⁴ yazamaide⁵ sūrahe⁶ pouru-
vāthwahe⁷, paitishtātee⁸ aînîstōiso⁹ daēvō-frakarshtayāo¹⁰, hāēchanghascha¹¹ avāstrahe¹², ithyejanghascha¹³ marshaonahe¹⁴.

(131) Thrāetaonahe¹⁵ Āthuyānōish¹⁶ ashaonō¹⁷ fravashim¹⁸ yazamaide¹⁹, paitishtātee²⁰ garenāushcha²¹ tafnaoshcha²² naēzahecha²³ sārastōishcha²⁴ vāvarshyāoscha²⁵, paitishtātee²⁶ Azi-karshtae²⁷ tbaēshanghō²⁸. Aoshnarahe²⁹ pouru-jirae³⁰ ashaonō³¹ fravashim³² yazamaide³³; Uzvahe³⁴ Tumāspanahe³⁵ ashaonō³⁶ fravashim³⁷ yazamaide³⁸; Aghraērathahe³⁹ naravahe⁴⁰ ashaonō⁴¹ fravashim⁴² yazamaide⁴³; Manushchithrahe⁴⁴ Airyāvahe⁴⁵ ashaonō⁴⁶ fravashim⁴⁷ 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.

(131) We worship¹⁹ the Fravashi¹⁸ of the righteous¹⁷ @Faredun¹⁵, the son of Āthawyān¹⁶, in order to withstand²⁰ itch²¹, fever²², *debility²³, age-fever²⁴, free indulgence of lust²⁵, and the evil²⁸ #caused by snake²⁷. We worship³³ the Fravashi³² of the righteous³¹ $Aoshnara²⁹, full of intelligence³⁰;

* Other meanings of the word, 'naēza' are: filthiness, impurity, the point of a needle.
# Its significance is, evil caused by Zohāk (Azi-Dahāka). After coming to the sovereignty by defeating Zohāk, King Faredun destroyed all his wicked doctrines.
@Here Faredun appears to have been remembered as a physician removing diseases; for further details, see notes on the Pāzand portion of Vanant yasht, in my Khordeh Avesta Bā Māeni.
$ The Counsellor of Kavi Usa-King Kaikos, who was eventually killed by the Daevas (Darmesteter); Jīra = Persian zirak = wise, intelligent.
we worship the Fravashi of the righteous Uzava, the son of *Tehemaspa, and the Fravashi of the righteous Aghraeratha, the *brave, with the Fravashi of the righteous Minocheher, the son of *Erach.

(132) Kavōish Kavātahe ashaonō fravashīm yazamaide; Kavōish Aipivangheush ashaonō fravashīm yazamaide; Kavōish Usadhanō ashaonō fravashīm yazamaide; Kavōish Arshnō fravashīm yazamaide; Kavōish Pisinanghō ashaonō fravashīm yazamaide; Kavōish Byarshānō ashaonō fravashīm yazamaide; Kavōish Syāvarshānō ashaonō fravashīm yazamaide; Kavōish Haosravanghō ashaonō fravashīm yazamaide.

(133) Amahecha paiti hutāshtaha, verethraghahecha paiti Ahuradhātahe, vanaintyāoscha paiti uparatātō, sanguhascha paiti husastayāo, sanguhascha paiti amuyamnayāo, sanguhascha paiti avanemnayāo, hathravatahecha paiti hamerethanām.

(132) We worship the Fravashi of the righteous Kay Kobād, we worship the Fravashi of the righteous Kay Aipivanghu (the son of Kay Kobad), and the Fravashi of the righteous Kay Usadhana, we worship the Fravashi of the righteous Kay Arshan, together with the Fravashis of the righteous Kay Pisinangh and Kay Byarshan:

† The son of Nodar and grandson of King Minocheher.
* Or possessed of special qualities of humanity (derived from nar). Compare Persian words insāniyat, mardumi. Know that although Ageras was the brother of Afrasyab was Turanian, he kept good feelings towards the Iranians. He was the holy and religious person.
# The youngest son of King Faredun; the names of the remaining two sons:
"Salam and Tura.
@Son of Kay Kobād (Darmesteter).
$ 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 Kay Kāus came to the throne of Iran.
we also worship⁶³ the Fravashi⁸² of the righteous⁸¹ Kay⁷⁰ *Siavakhsh⁶⁰, 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 conquering,⁹⁵ superiority⁹⁷, for⁹⁹ (acquiring) well-taught⁶⁰, 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 aojanhō¹², khvarenang-hascha¹³ 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 daregho-jītōish⁴⁰, vīspanāmcha⁴¹ paiti⁴² ayaptanām⁴³, vīspanāmcha⁴⁴ 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,

* The son of King Kay Kāus and the father of King Kay Khoushrou; Afrāsyāb being excited an account of the plottings of his brother Karasivaz, killed him.
for acquiring the offspring having innate wisdom, good, wise, a chief in the assembly, shining, brilliant-eyed (i.e. of sharp intelligence), relieving from distress and powerful as a hero, man of good intellect keeping afar from irreligiousness (and) for acquiring the heaven fixed for the religious and well-intelligent person.

(135) (We worship the Fravashis of the above mentioned great men) for acquiring the brilliant (or majestic) sovereignty, for a long enduring life, for acquiring all boons, all healing-virtues, for withstanding wizards, witches, tyrants, the Kiks and the Karapans (and) for withstanding evil caused by the tyrants.

(136) Sāmahe Keresāspa gaesaosh gadhavarahe ashaonō fravashim yazamaide; paitishtātee ughrahe bāzāush haenayāoscha perethu ainikayāo perethu-drafshayaō eredhwō-drafshayaō u zgereptō-drafshayaō khrurem drafshem barentayāo; paitishtātee gadhaha frakerestō-frasānahe simahe virenjanō anamarezdikahe paitishtātee gadhō-karshtae tbaeshanghō.

(136) We worship the Fravashi of the righteous Keresāspa, the curly-haired mace-bearer, of the (well-known) Sāma family, in order to withstand the army, of the powerful arms, wide-fronted, with wide raised up banners, with uplifted cruel banners, in order to withstand the brigand, who works destruction, (and who is) dreadful, man-slaying and unmerciful. Also, in order to withstand the evil caused by the brigands.

Explanation: We worship the Fravashi of the hero Keresāspa 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 ashaonō⁸⁵ fravashīm⁸⁶ yazamaide⁸⁷; paitishtētē⁸⁸ hashidavahe⁸⁹ drvatō⁹⁰ arātōishcha⁹¹ gaēthō-merenchyānahe⁹²; Haoshyanghahe⁹³ takhmahe⁹⁴ ashaonō⁹⁵ fravashīm⁹⁶ yazamaide⁹⁷; paitishtētē⁹⁸ Māzainyanām⁹⁹ daēvanām¹⁰⁰, varenyanāmcha¹ drvatām², paitishtētē³ daēvō-karshtahe⁴ tbaēshanghō⁵.

(138) Fradhākhstōish⁶ Khunbyehe⁷ ashaonō⁸ fravashīm⁹ yazamaide¹⁰; paitishtētē¹¹ aēshmahe¹² khrvī-draosh¹³ aēshmō-varedhanāmcha¹⁴ drvatām¹⁵, paitishtētē¹⁶ aēshmō-karshtahe¹⁷ tbaēshanghō¹⁸.

(137) We worship⁸⁷ the Fravashi⁸⁶ of the righteous⁸⁵ *Ākhrūra*, the son of Haosravangha⁸⁴, in order to withstand⁸⁸ *stinginess*⁹¹ 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 Fradhākhsthi⁶, 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.

*(Kardā 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; Viṣpataurushyāo²⁹

* Or excessive greed.
# The friend helping in the heroic adventures of the hero Keresāspa; probably the descendant of the Sāma family.
ashaonyāo³⁰ fravashīm³¹ yazamaide³²; Ushtavaityāu³³
ashaonyāo³⁴ fravashīm³⁵ yazamaide³⁶; Tushnāmaityāo³⁷
ashaonyāo³⁸ fravashīm³⁹ yazamaide⁴⁰.

(139) We worship⁴ the Fravashi³ of the righteous² *Hvovi¹; we worship⁶ the Fravashi⁷ of the righteous⁶ *Freni⁵, and we worship¹² the Fravashi¹¹ of the righteous¹⁰ *Thrity⁹; we worship¹⁶ the Fravashi¹⁵ of the righteous¹⁴ *Pouruchisti¹³, *Hutaosa¹⁷ and ²¹Humaya²¹; we also worship²⁸ the Fravashi²⁷ of the righteous²⁶ Zairichi²⁵, Vispa-taurushi²⁹, Ushtavaiti³³; and *Tushnāmaiti³⁷.

(140) Frenyāo⁴¹ nāiryāo⁴² Usinemanghō⁴³ ashaonyāo⁴⁴
ashaonō⁴⁵ fravashī⁴⁶ yazamaide⁴⁷; Frenyāo⁴⁸ nāiryāo⁴⁹
Frāyazantanahe⁵⁰ ashaonyāo⁵¹ ashaonō⁵² fravashīm⁵³
yazamaide⁵⁴; Frenyāo⁵⁵ nāiryāo⁵⁶ Khshōiwrāspanahe⁵⁷
ashaonyāo⁵⁸ ashaonō⁵⁹ fravashīm⁶⁰ yazamaide⁶¹; Frenyāo⁶²
nāiryāo⁶³ Gayadhāstōish⁶⁴ ahaonyāo⁶⁵ ashaonō⁶⁶ fravashīm⁶⁷
yazamaide⁶⁸; Asabanayāo⁶⁹ nāiryāo⁷⁰ Pourudhākhshōish⁷¹
ashaonyāo⁷² ashaonō⁷³ fravashīm⁷⁴ yazamaide⁷⁵;
Ukhshentyāo⁷⁶ nāiryāo⁷⁷ Staothrō Vahishtahe Ashahe⁷⁸
ashaonyāo⁷⁹ ashaonō⁸⁰ fravashīm⁸¹ yazamaide⁸².

* Wife of the Prophet Zarathushtra and the daughter of Frashaoshter.
# Note that Freni, Thrity and Pouruchisti are the names of the daughters of the Prophet Holy Zarathushtra.
@Hutaosa is the wife of King Vishtāspa. In the Shāhnāme she is known by the name Ketāyun.
$ Humāya is the name of the daughter of King Vishtāspa.
† The original meaning of Tushnāmaiti³, is ‘contented thought’. The same word occurs in yaśna Hā 43, stanza 15th as two separate words, Tushnā maiti, (= contented thought).
† In the Kardā XXX, i.e. in paras 139-142 the Fravashis of the illustrious wives and girls are worshipped.
(140) We worship the Fravashi of the righteous Freni, the wife of the righteous *Usinemangh, Freni, the wife of the righteous *Fravazenta, Freni, the wife of the righteous *Khshoivraspa, and *Freni, the wife of the righteous Gayadhasta. We worship the Fravashi of the righteous Asabana, the wife of the righteous *Pourudhakhshita, with the Fravashi of the righteous Ukhshenti, the wife of the righteous *Staotar-vahishtahe-ashahe.

(141) Kanyao Vadhuto ashaonyao ashaonofravashim yazamaide; Kanyao Jaghrudho ashaonyao ashaonofravashim yazamaide; Kanyao Franghado ashaonyao ashaonofravashim yazamaide; Kanyao Urudhayanto ashaonyao ahaonofravashim yazamaide; Kanyao Paesanghanva ashaonyao ashaonofravashim yazamaide; Hvaredhypo ashaonyao fravashim yazamaide; Huchithrayao ashaonyao fravashim yazamaide; Kanukayao ashaonyao fravashim yazamaide; Kanyao Srutat-Fedhryo ashaonyao fravashim yazamaide.

* His Fravashi is worshipped in para 113 of this yasht.
# Or the wife of the son of Frayazento, “Wife of Frayazenta”. (Darmesteter).
@ Or the wife of the son of Khshoivraspa; “wife of Khshoivraspa”. (Darmesteter).
$ 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).
† Note that there were five sons of Pourudhakhshiti born of the wife Asabana: (1) Ayo-asti; (2) Vohu-vasti; (3) Gayadhakshti; (4) Ashavazangha; (5) Urudhu, (see para 112 of this yasht).
‡ Original meaning is, ‘Praiser of the Best Righteousness’.
(141) We worship the Fravashis of righteous maids; *Vadhuta, *Jaghrudha, *Franghādha, *Urudhayant, and *Paesanghanva; we worship the Fravashi of the righteous @Hvaredhi; we worship the Fravashi of the righteous @Huchithra, with the Fravashis of @Kanuka, and the righteous maid $Srutat-Fedhri.

(142) Kanyāo Vanghu-Fedhryā ashaonyāo fravashīm yazamaide; Kanyāo Eredat-Fedhryā ashaonyāo fravashīm yazamaide; yā vīspa-taurvairicha nāma, avatha Vīspa-taurvairī, yatha hā tem zīzanāt, yō vīspe taurvayāt daēvāatcha tbaēshāo mashyā-atcha, paitishtātē jahi-karshtahe tbaēshanghō.

(142) We worship the Fravashi of the righteous maid, *Vanghu-Fedhri; we worship the Fravashi of the righteous maid, *Eredat-Fedhri, (who name is) *Vispo-taurvairī.

* There was no need of the word, ‘ashaonyō’ associated with this name. The word, ‘ashaonyā’ is enough.

# 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.

@It is not definitely ascertained whether this lady was an unmarried or a married one like the names occurring in the preceding paragraph.

$ The name of the mother of the Prophet Hoshedar Bāmi, to be born at the time of Resurrection.

† The name of the mother of the Prophet Hoshedar Mah, to be born at the time of Resurrection.

†† The name of the mother of the Prophet Soshyos, to be born at the time of the Resurrection.

†† The original meaning of this word is, ‘the mother destroying all malice’.
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.

(Kardā XXXI) (143) Airyanām¹ dakhyunām² narām³ ashaonām⁴ fravashayō⁵ yazamaide⁶; Airyanām⁷ dakhyunām⁸ nāirinām⁹ ashaoninām¹⁰ fravashayō¹¹ yazamaide¹²; Tūiryanām¹³ dakhyunām¹⁴ narām¹⁵ ashaonām¹⁶ fravashayō¹⁷ yazamaide¹⁸; Tūiryanām¹⁹ dakhyunām²⁰ nāirinām²¹ ashaoninām²² fravashayō²³ yazamaide²⁴; 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 *Turanián¹³ Countries¹⁴; and we worship²⁰ the Fravashis²⁹ of the righteous²⁸ men²⁷ and women of the *Sairima²⁵ Countries²⁶.

(144) Sāininām¹⁷ dakhyunām¹⁸ narām¹⁹ ashaonām²⁰ fravashayō²¹ yazamaide²²; Sāininām²³ dakhyunām²⁴ nāirinām²⁵ ashaoninām²⁶ fravashayō²⁷ yazamaide²⁸; Dāhinām²⁹ dakhyunām³⁰ narām³¹ ashaonām³² fravashayō³⁳ yazamaide³⁴; Dāhinām³⁵ dakhyunām³⁶ nāirinām³⁷ ashaoninām³⁸ fravashayō³⁹ yazamaide⁴⁰.

(145) Vīspanām⁶¹ dakhyunām⁶² narām⁶³ ashaonām⁶⁴ fravashayō⁶⁵ yazamaide⁶⁶; vīspanām⁶⁷ dakhyunām⁶⁸ nāirinām⁶⁹

* The countries allotted to Tura, the son of Faredun.
# The countries allotted to Selam the son of Faredun. According to Firdausi these countries were situated in the West of Iran.
ashaoninām⁷⁰ fravashayō⁷¹ yazamaide⁷²; vîspāo⁷³ ashāunām⁷⁴ vanguish⁷⁵ sūrāo⁷⁶ spentāo⁷⁷ fravashayō⁷⁸ yazamaide⁷⁹; yāo⁸⁰ hachā⁸¹ Gayāt⁸² Maretnat⁸³ ā-Saoshyanat⁸⁴ verethragnat⁸⁵.

(144) We worship⁴² the Fravashis⁴¹ of the righteous⁴⁰ men⁹ and women of *Saini³⁷ Countries³⁸, we worship⁵⁴ the Fravashis⁵³ of the righteous⁵² men⁵¹ and women of *Dāhi⁴⁹ Countries⁵⁰.

(145) We worship⁶⁶ the Fravashis⁶⁵ of the righteous⁶⁴ men⁶³ and women of all⁶¹ countries⁶²; we worship⁷⁹ all⁷³ the good⁷⁵, heroic (and) beneficent⁷⁷ Fravashis⁷⁸ of the righteous (people)⁷⁴ from⁸¹ Gayomard⁸²-⁸³ to⁸⁴ the victorious⁸⁵ Saoshyan⁸⁴.

(146) Upa⁸⁶ -tū⁸⁷ -nō⁸⁸ idha⁸⁹ yāo⁹⁰ ashaonām⁹¹ mōshu⁹² isentu⁹³ fravashayō⁹⁴, tāo⁹⁵ nō⁹⁶ jasentu⁹⁷ avanghe⁹⁸, tāo⁹⁹ nō¹⁰⁰ āzhaxuit¹ hatō² thrāyente³ aiwideresťaǐh⁴ avehis⁵; aomna⁶ Ahura Mazda⁷, Sraoshacha⁸ ashya⁹ sūrā¹⁰ māntrachas spenta¹¹ vīdusha¹²; yō¹³ vīdēvō¹⁴ vīdēvahe¹⁵ ashtō¹⁶ Mazdāo Ahurahen¹⁷, yim¹⁸ Zarathushtrō¹⁹ 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 verily⁸⁷! (and) may they⁹⁵ come⁹⁷ to our⁹⁶ help⁸⁸! (Also) may those⁹⁹ (Fravashis) save⁵ us¹⁰⁰, the living ones² with (their) powerful⁴ help⁵ @at the time of calamity¹¹!

* i.e. China and the provinces under the subjugation of China.
# The countries inhabited by nomadic brave people situated in the Eastern direction of Caspian Sea. For its explanation, see my Avesta Dictionary.
@Original meaning, 'in calamities'; āzahu is the locative plural of the word āzangh'.
(Besides, may those Fravashis be) (our) *helpers through Ahura Mazda, through the brave righteous Sraosha yazata, and through the learned *Māntha Spenta! Which (Māntha Spenta) is opposed to the doctrines of daevas and the messenger of Ahura Mazda, whom (the Prophet) Zarathushtra saw with the sincerest vision in the corporeal world.

(147) Aora vanguñish upa-shaeta yāo ápō, yāoscha urvarāo, yāoscha ashaonām fravashayō. Idha frithāo paitī-zantāo buyata; ahmya nmāne idha áthravanō dakhyunām manyente vangheō ashahē uzgēurvayente jaste ahmākem avanghe sūrāo yūshmākem yasnahe sēvishtāo.


* As an abstract noun, the meaning of ‘māntha spenta’ is, ‘Holy Spell’, ‘sacred verses of the religion’; as a genitive noun its meaning is, ‘the yazata Mārespend’, 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.

# Aomna - present participle nominative plural; root av = Sanskrit av = to help.

@ If we consider the word, ‘vidaēvahe’ as an epithet of Mazdā Ahurāhe, it would mean opponent of the daeva.

$ The original meaning is: Whom Zarathushtra considered worthy of respect like Himself.
(147) O ye good25 *waters28, *trees30 and the *Fravashis33 of the righteous (people)32! May you abide down here24! 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 *think43 of the good44 righteousness45.

O heroic50 (and) most beneficent53 (Fravashis)! for your51 help49 (i.e. for seeking your help) (and) for (your) worship52, our48 hands47 *are lifted up46 (with entreaty).

(148) We worship59 here58 every Fravashi60 amongst the 9Fravashis55 of all 54 righteous (men)56 and women57. Whose61 souls63 (and) Fravashi65 *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

* 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.

# i.e. in this house. Original meaning is, 'lower, nether'; it is the comparative degree of 'ava' - avara = aora (by dropping the middle a').

@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.

$ 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.

† In the sense of 'ustānazasta' occurring in the yasna Hā 28.1 and yasna Hā 29.5.

⊠ The pronoun āonghām (of these) refers to Fravashis.

⊠ Yasethewat is ablative singular of yashtva - worthy of worship; root yaz = Sanskrit yaj.
Ahura Mazda\textsuperscript{76} *hath recognised\textsuperscript{81} us\textsuperscript{75} as better\textsuperscript{80}. Amongst all\textsuperscript{82} these\textsuperscript{83} (righteous men and women) we have heard\textsuperscript{88}, (the Prophet) Zarathushtra\textsuperscript{84} (to be) the foremost\textsuperscript{85} and the best\textsuperscript{86} follower of the doctrine\textsuperscript{89} of Ahura Mazda\textsuperscript{87}.

(149) Paoiryanām\textsuperscript{90} tkaēshanām\textsuperscript{91} paoiryanām\textsuperscript{92} sāsnō-gūshām\textsuperscript{93}, idha\textsuperscript{94} ashaonām\textsuperscript{95} ashaonināmcha\textsuperscript{96}, ahūmcha\textsuperscript{97} daēnāmcha\textsuperscript{98} baodhascha\textsuperscript{99} urvānemcha\textsuperscript{100} fravashīmcha\textsuperscript{1} yazamaide\textsuperscript{2}, yōī\textsuperscript{3} ashāī\textsuperscript{4} vaonare\textsuperscript{5}. Nabānazdishtanām\textsuperscript{6} idha\textsuperscript{7} ashaonām\textsuperscript{8} ashaonināmcha\textsuperscript{9}, ahūmcha\textsuperscript{10} daēnāmcha\textsuperscript{11} baodhascha\textsuperscript{12} urvānemcha\textsuperscript{13} fravashīmcha\textsuperscript{14} yazamaide\textsuperscript{15}, yōī\textsuperscript{16} ashāī\textsuperscript{17} vaonare\textsuperscript{18}.

(149) We worship\textsuperscript{9} here\textsuperscript{94} the life\textsuperscript{97}, intelligence\textsuperscript{99}, soul\textsuperscript{100} and Fravashi\textsuperscript{1} of righteous\textsuperscript{95} (men) and righteous\textsuperscript{96} (women) of the Paoiryotkaeshas\textsuperscript{90-91}, (and) of the first\textsuperscript{92} acceptors of the religion\textsuperscript{93}, who\textsuperscript{3} fought with triumph\textsuperscript{5} for righteousness\textsuperscript{4}. We worship\textsuperscript{15} here\textsuperscript{7} the life\textsuperscript{10}, conscience\textsuperscript{11}, intelligence\textsuperscript{12}, soul\textsuperscript{13} and Fravashi\textsuperscript{14} of righteousness\textsuperscript{8}. Also, we worship (men) and (women) of the Nabānazdishta\textsuperscript{6} who\textsuperscript{16} fought with triumph\textsuperscript{18} for righteousness\textsuperscript{17}.

(150) Paoiryān\textsuperscript{19} tkaēshe\textsuperscript{20} yazamaide\textsuperscript{21}, nmānanāmcha\textsuperscript{22}, vīśāmcha\textsuperscript{23}, zantunāmcha\textsuperscript{24} dakhunāmcha\textsuperscript{25}, yōī\textsuperscript{26} āonghare\textsuperscript{27} Paoiryān\textsuperscript{28} tkaēshe\textsuperscript{29} yazamaide\textsuperscript{30}, nmānanāmcha\textsuperscript{31} vīśāmcha\textsuperscript{32}

* 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 'vangbō' is taken as a noun, it is translated thus: in the invocation\textsuperscript{77} of whom (Fravashi) Holy\textsuperscript{77} Ahura Mazda\textsuperscript{76} knows\textsuperscript{81} happiness\textsuperscript{80} (or goodness\textsuperscript{80}) for us; i.e. in the invocation of the Fravashis Ahura Mazda regards our happiness as included.

# i.e. Mazdā-worshippers of the age prior to the Prophet Zarathushtra.

@ Original meaning is those who paid attention to righteous education, those who first listened to the commandments of the religion. Sāsna = Sans. shāsan = religious education.

$ 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 Vendidād Fragard IV, paras 5-10).
zantunāmcha³³ dakhyunāmcha³⁴, yōi³⁵ bābhavre³⁶, Paoiryān³⁷ tkaēshe³⁸ yazamaide³⁹ nmānamcha⁴⁰ vīsāmcha⁴¹ zantunāmcha⁴² dakhyunāmcha⁴³, yōi⁴⁴ henti⁴⁵.

(151) Paoiryān⁴⁶ tkaēshe⁴⁷ yazamaide⁴⁸, nmānanāmcha⁴⁹ vīsāmcha⁵⁰ zantunāmcha⁵¹ dakhyunāmcha⁵², nmānanghānō⁵³, vīshānō⁵⁴ zantushānō⁵⁵ dainghushānō⁵⁶ ashō-anghānō⁵⁷ mānthrō-anghāno⁵⁸ urvī-anghānō⁵⁹ vīspāishcha⁶⁰ vanghūsh⁶¹ vanghushānō⁶².

(150) We worship¹¹ the Paoiryo-tkaeshas¹²⁻¹⁰ of (these) houses¹¹, streets¹³, towns¹⁴ and *countries¹⁵, who¹⁶ had been¹⁷, who¹⁸ will be hereafter¹⁹, and who²⁰ exist at present²¹.

(151) We worship²² the Paoiryo-tkaeshas²³⁻²¹ of (these) houses²², streets²³, towns²⁴ and countries²⁵ (with all such characteristics as) *worthy of the town²⁶, *the country²⁷, righteousness²⁸ (or possessed of love of righteousness), @possessed of love for the Holy Spell (i.e. sacred verses of the religion)²⁹, possessed of love for his own soul³⁰ and regarded as worthy³¹ of all³² goodness³³ in all respects³⁴.

(152) Zaraithushtrem³⁵ vīspahe³⁶ anghēush³⁷ astvātō³⁸ ahūmcha³⁹ ratūmcha⁴⁰ paoirimcha⁴¹ tkaēshem⁴² yazamaide⁴³; hātām⁴⁴ hudāstemem⁴⁵, hātām⁴⁶ hukhshathrōtemem⁴⁷, hātām⁴⁸

* i.e. The inhabitants in the houses, streets, towns and countries.
#i.e. Those who add lustre to houses, streets, towns and countries, etc.; root hān = san. to be worthy; to have love, to like; vīshānō = ṭīs + hānō; zantushanāō = zantu + hāno, etc.
@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.
raēvastemem⁷⁶, hātām⁷⁷ khvarenanguhastemem⁷⁸, hātām⁷⁹ yesnyōtemem⁸⁰, hātām⁸¹ vahmyōtemem⁸², hātām⁸³ khshnaōthwotemem⁸⁴, hātām⁸⁵ frasastōtemem⁸⁶. Yē⁸⁷ nā⁸⁸ ishtascha⁸⁹ yesnyascha⁹⁰ vahmyascha⁹¹ vaoche⁹², yathana⁹³ kahmāichit⁹⁴ hātām⁹⁵, ashāt⁹⁶ hacha⁹⁷ yat⁹⁸ vahishtāt⁹⁹.

(153) Imāmcha¹⁰⁰ zām¹ yazamaide², 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 *Paoryotkaesha⁶⁸-⁶⁹.

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 living beings⁸⁵. (Holy Lord Zarathushtra is known⁹² to us⁸⁸ as beloved⁸⁹, worthy of worship⁵⁰ 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 worship³ the yonder³ sky⁴; and we worship⁸ (all) these⁶

* i.e. Of the ancient faith. Lord Zarathushtra was himself a Poryo-tkaesha; at the age of 40 he attained the status of the Prophet.
# Taking connection with the preceding words, the word 'yō' refers to Zarathushtra.
@Vaoche- Perfect Tense third person singular; root vach = Sanskrit vach - to speak.
good creations, standing between (the earth and the sky), worthy of worship and adoration (which are) worthy of worship for the righteous men.

(154) Daitikanāmcha aidyunām yat urunō yazamaide, ashaonām āat urunō yazamaide, kudōzātanāmchit nārimcha nārināmcha; yaēshām vahehish daēnāo vanaintī vā, venghen vā, vaonare *vā.

(155) Vanentām vaongentām vaonushām daēnosāchām, idha ashaonām ashaonināmcha ahūmcha daēnāmcha baodhascha urvānemcha fravashimcha yazamaide, yōī ashā vaonare.

Yenghe hātām āat yesne paiti vangho, Mazdāo Ahūrō vaēthā ashāt hachā, yāonghāmchā tānschā tāoschā yazamaide. Yathā Ahū Vairyo 8.

(155) Here do we worship the life, conscience, intelligence, soul and Fravashi of those who revere, of those who will revere hereafter and of those who have revered (the laws of the Religion) as well as righteous (men) and (women) who have studied religious doctrines (and of all those) who fought with triumph for righteousness.

(156) Ashāunām fravashinām ughranām aiwithūranām, ughranām vārethraghinām, Paoiryōtkaēshanām fravashinām, nabānazdishtanām fravashinām, fravashayō khshnūtāo ayantu ahmya nmāne, khshnūtāo vīcharentu ahmya nmāne.

# For the translation of this para, see my Khordeh Avesta Bā Māeni, Haftan yasht Large, Kardā V, para 2.
@ The word, ‘daēnāo’ occurring in the para 154 above should be taken here.
$ 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.
(157) Khshnūtāo²⁰ āfrīnentu²¹ ahmya²² nmāne²³ vanguhim²⁴ Ashīm²⁵ khvāparām²⁶; Khshnūtāo²⁷ pārayantu²⁸ hacha²⁹ ahmāt³⁰ nmānāt³¹, staomācha³² rāzarecha³³ barentu³⁴ dathushō³⁵ Ahurahe Mazdāo³⁶ Ameshanām Spentaṃām³⁷; māchim³⁸ gerezanāo³⁹ pārayantu⁴⁰, hacha⁴¹ ahmāt⁴² nmānāt⁴³ ahmākemcha⁴⁴ Mazdayasnanām⁴⁵.

(156) May the strong⁵, triumphant⁴, and victorious⁶ *Fravashis¹¹ of the righteous (people)¹ amongst the Paoiryotkaēshas⁷ and Nahānazdishta⁹ come¹³ (and) being pleased¹⁶ may move about in this¹⁸ house¹⁹!

(157) May those Fravashis mentioned above * being pleased²⁰ @ask the blessings²¹ for self-supporting²⁶ Ashishvahŋh²⁴⁻²⁵ 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 $not³⁸ depart⁴⁰ complaining³⁹ (i.e. displeased) from⁴¹ this⁴² house⁴³ of us⁴⁴, the Mazda-worshippers⁴⁵.

(Torecite in a low tone) Ahura Mazda Khodāe, awazunie mardum, mardum sardagān, hamā sardagān hambāyaste vehān, oem behedīn Mazdayasnān āgāhi āstavānī nekī rasānād, aedūn bād. (To recite aloud) Yathā Ahū Valryo 2.

Yasnemcha vahmemcha aojischa zavarecha āfrīnāmi ashāunām fravashinām ughranām aiwithūranām Paoiryotkaēshanām fravashinām nabānazdishtanām fravashinām. Ashem Vohū 1.

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

* In the original text there is, ‘the Fravashis amongst of the righteous (people)’.
# Or above-mentioned those Fravashis being pleased.
@i.e. Shower such blessings that this house may be full of righteousness, happiness and riches. Note that Ashishvahŋh is the yazata presiding over wealth and happiness.
$ The original meaning of, ‘māchim’ is, ‘not anyone’.
Roz nek nâm, roz pák nâm, roz mubâarak (Falân), Mâhe mubâarak (Falân), Gâhe (Falân), namáz dâdâre gehân dâmân, khshnaothra Ahurahe Mazdâo, tarâidîte angrâhe mainyêush. Haithyâvarshtâm hyat vasnâ ferashtâtemem, Staomi ashem; Ashem Vohû 1.

Gorje Khoreh awazâyâd Ardâfravash berasâd, amâvand pirozgar amâvandî pirozgarî. Dâd dîn beh Mâzdayasân ághî ravâi goâfrangânî bâd hafte keshvar zamân; aedûn bâd. Man âno âwâyad shudan, man âno âwâyad shudan, man âno âwâyad shudan; ashaone Ashem Vohû 1.

(Facing the South) Dâdâre gehân dine Mâzdayasânî dâde Zarathushti. Nemase-te ashâum sêvishte Aredvi Sûra Anahite ashaone Ashem Vohû 1.

Nemô urvaire vanguhi Mazdadhâte ashaone Ashem Vohû 1.

Ashânâm vanguhîsh sûrâo spentâo fravashayô yazamaide. Ashem Vohû 1.

Ardâfravash beresâd. Ashem Vohû 1.
FARVARDIN YASHT TO BE RECITED ALONG WITH THE KARDĀ OF "STUM" IN THE SACRED MEMORY OF THE SOULS OF THE DEPARTED ONES.

Pa nāme yazdān Ahura Mazda Khodāe awazunī, 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 getīminōānī, okhe avākhsh pashemān pa sē gavashnī pa petet hom. Khshnaothra Ahurahe Mazdāo, tārōidīte angrāhe mainyēush; haithyāvarshtām hyat vasnā ferashōtemem; staomi ashem. Ashem Vohū 3.

Fravarāne Mazdayasnō Zaraθushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaēcha. Ahurahe Mazdāo raēvatō khvarenanguhatō, AmeshaAnām Spentanām, ashaonām fravashinām, ughranām aiwithūranām, paoiryo-tkaēshahanām fravashinām, nahanazdishtanām 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; Amesha Spentā hukhsathrā hudhāonghō yazamaide.

*Ashaunām vanguhīsh sūrāo spentāo fravashhayō staomi zbayemī ufyemī. Yazamaide nmānyāo vīsyāo zantumāo dakhyumāo Zaraθushtrētemāo. (2) Vispanāmchā āonghām paoiryanām fravashinām idha

* For the translation of the Kardā of Stum, see my Khordeh Avesta Bā Māeni, pages 382-391.
yazamaide fravashīm avām yām Ahurahe Mazdāo, mazishtāmcha vahishtāmcha sraēshtāmcha, khraozdishtāmcha khrathwishtāmcha hukereptemāmcha, ashāt apanotevāmcha.


(To recite in Bāz) *Humata hūkhta hvarshta; humanashī, hugavashī, hukunashī, 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 Kardā is recited should be named) Sheherastān, pori firozi šādi o rāmashī, ravān khoreh khojasteh avazūn bād, avazūntar bād khoreh khojasteh bād; in khshnuman Ardāfravash berasād, kerā gāh roz sheherīāri khes h yazashne karde hom, darun yashte hom, myazda hamīrānenem yō kardehā pa ganje Dādār Ahura Mazda rayomand khorehmand Ameshaōspandān berasād. Aoj zor nīru tagī amāvandīn pirozgari in khshnuman Ardāfravash berasād. Az hamā padīrāftār bād. Emārā panāhī keredār nīkī andākhtār, anāi petyār dūr avāz-dāshtār, ayāfta khvāh bād. Kerā digar myazda hazār mard myazda shāyam sākht ēmārā kam-ranjar āsāntar aini kard yak az mà hazār padīrāftār bād. Nām Cheshtī anusheh ravān ravānī (the name of the person in whose memory the karda is recited should be taken here) aedar yād bād anusheh ravān ravānī.*

* The portion from here up to the ninth line of page 506 (pashemānum pa patet hom) being in Pāzand should be recited in Bāz (murmur).
Zartosht Spitamán asho farohar aedar yád bád anusheh raván ravání. Gushtáspa Sháh Lohoráspa Sháh aedar yád bád anusheh raván ravání. Jáhásapa Habub aedar yád bád anusheh raván ravání. Ardáe Viráf Ardarafash aedar yád bád anusheh raván ravání. Mubed Shapur Mubed Sheheríár aedar yád bád anusheh raván ravání. Mubed Hormazdíár Ervad Rámyár aedar yád bád anusheh raván ravání. Mubed Neryosang Dhaval aedar yád bád anusheh raván ravání. Hamá fravash ashoán aedar yád bád anusheh raván ravání. Nám Cheshtí anusheh raván ravání (the name of the person in whose memory the kardá is recited should be taken here). Hamá fravash ashoán aedar yád bád; farmáeshne (the name of the person who orders to recite the kardá should be taken) Mázdayasní berasád.

Hamáfravash ashoán yó kardehá chehárum dehum síroz sál roz, az Gayomard andá Soshyosh aedar yád bád. Hastán būdán bedán zádán azádán, ádehí uzdehí, dahme nar nárík avarñaé purnáé, har ke avar in zamín pairi behedíni gudárán shud ast, hamáfravash ashoán yó kardehá az Gayomard andá Soshyos aedar yád bád. Ashoán fravash chirán, fravash avarvīzán, fravash pīrozgarán, fravash porydakeshán, fravash nabánazdeshtán, fravashe fravashayo, hamá yó kardehá az Gayomard andá Soshyos aedar yád bád. Raváne pedarán mādarán jadagán nyágan, farzandán paevandán parastárán nabánazdeshtán, fravash ashoán yo kardehá az Gayomard andá Soshyós aedar yád bád. Hamá aternán, hamá rathēšťárán, hamá vástryóshán, hamá hutokhsíán, hamá fravash ashoán, hamá yó kardehá az Gayomard andá Soshyos aedar yád bád; hamá fravash ashoán hafte keshvar zamín, arzahe savāhe, fradadafsh vidadafsh, vourubaresht
vouruzaresht, khanīrathabāmī, kangadez ashoān varjam kardān ganjmānthrā fravash ashoān hamā yō kardēhā az Gayomard andā Soshyas aedar yād bād. Gorje khoreh awazāyād in khshnūman Ardāfravash berasād. Nām cheshti anusheh ravān ravānī. (Name of the person in whose memory the kardā 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 kardā should be taken) Māzdayasni berasād. Hamkerfeh hamā vehāne haft keshvar zamīn berasād. Az hamā gunāh patet pashemānum pa patet hom.

(Recite aloud) Vīspāo fravashayō ashāunām yazamaide; ashāunām vangūshī sūrāo spentāo fravashayō yazamaide. Vīspe ashavana yazata yazamaide.

(If the Gāh be Hāvan, recite as under):
Hāvanīm paitī ratūm; Sāvanghaēm vīsīmcha paitī ratūm.

(If the Gāh be Rapithwan or Second Hāvan, recite as under):
Rapīthwanem paitī ratūm; frādat-fshāum zantumemcha paitī ratūm.

(If the Gāh be Uziran, recite as under):
Uzayeirimem paitī ratūm; frādat-vīrem dakhyumemcha paitī ratūm.

(If the Gāh be Aiwisruthrem, recite as under):
Aiwisruthrem emaibigāimpaitiratum; frādat-vispām hujjyāitim Zarathushtrōtememcha paitī ratum.

(If the Gāh be Ushahen, recite as under):
Ushahinem paitī ratūm; berejīm nmānīmcha paitī ratūm.

Yenghe hātām āat yesne paitī vangha,
Mazdāō Ahurō vaēthā ashāt hachā,
yāonghāmchā tānschā tāoschā yazamaide.
(To recite in Báz) Ahura Mazda Khodāe, awazūnī mardum, mardum sardagān hamā sardagān, hambāyaste vehān, oem behedin Māzdayasnān āgāhī āstavanī nekī rasānad aedūn bād. (To recite aloud) Yathā Ahū Vairya 2.

Yasnemcha vahmemcha aojascha zavarecha āfrīnāmi, Ahurahe Mazdāo raēvatō khvarenanguhatō, Ameshanām Spentanām, ashaonām fravashīnām ughranām aiwithūranām, paoiryō-tkaēshanām fravashīnām, nabānazdishtanām fravashīnām. Ashem Vohū 3.

Fravarāné Mazdayasnō Zarathushtrish vīdaēvō Ahura-tkaēshō (Gāh according to the period of the day) frasastayaecha. Ashāunam fravashīnām ughranōm aiwi-thūranām paoiryō-tkaēshanām fravashīnām nabānazdishtanām fravashīnām, khshnaothra yasnāicha vahmāicha khshnaothraichya frasastayaēcha, yathā Ahū Vairyo zaotā frāme mrūte, athāratush ashātchit hacha frā ashava vīdhvāo mraotu.

The entire portion from the first kardā of the Fravardin yasht (i.e. from mraot Ahūro Mazdāo Spitamāi Zarathushtrāi) up to the end of kardā 31st of the same yasht (i.e. up to hacha ahmāt-nmānāt ahmākemcha Mazdayasnanām) i.e. from page 419 to page 500 para 157 should be recited in full; then recite :-

Yathā Ahū Vairyo 2; yasnemcha vahmemcha aojascha zavarecha āfrīnāmi ashaonām fravashīnām ughranām aiwithūranām paoiryō-tkaēshanām fravashīnām, nabānazdishtanām fravashīnām; Ashem Vohū 1.

Ahmāī raēshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozda.
THE FAMOUS KARDĀ OF YĀTU ZĪ
ZARATHUSHTRA OF THE HAFTAN YASHT.

(The word by word translation of the famous passage which begins 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) O Zarathushtra! the wizard resembling a daeva-like man should indeed be smitten. O Spitama Zarathushtra! Just as one would succeed in the power of these sacred-verses (in the same way) one would surely kill all the drujas of the house, nay would destroy them all. Who is such?)

(12) This, (druj) takes the control of thy body; and owing to total disobedience smites thy āhravan - priest as well as the warrior, through the agency of the force of the destroye...
(He is the man desired in the above-mentioned para 11th) who against anyone whatsoever of the enemies (acts) as a shield for them (i.e. for the priest and the warrior) - (it is they) who are the seven Amshaspands wise and true rulers (good-ruling and good wisdom) (who) afford protection of their influences. We are in tune with the Mazdā-worshipping Religion and with the holy water created by Mazdā like the shape of a horse.

(13) For my sake Zarathushtra condemned “ātare -gunāh” (sins of commission) and “vitare - gunāh” (sins of omission), (nay for my sake vitare-gunāh (sins of omission); on account of me too Zarathushtra condemned “ātare-gunāh” (sins of omission), and “vitare-gunāh” (sins of omission), nay for my sake alone vitare-gunāh (sins of omission); which pertaining to Vohu-Manangh, which (sins) (are) indestructible amongst the sacred verses.

(14) (A person like “yātu” and “daēvō-mashyō”) through the power of the destroyers carries far away as if bound the Mazdā-worshipping religion related to increases hundredfold and hundred times, continuously and even continuously.

(Explanation of Ervad Masani as regards the above-mentioned Kardā).

This Kardā 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 Kardā is most powerful and beneficial. Specifically, this Kardā is regarded as most efficacious for resisting against the magic of any person like “yātu”, i.e. black magician. Owing to the entire “Fshushō-māntrha” embodied in it, a lucid interpretation cannot be easily comprehended by us by translating it word by word. But the explanation of this ‘kardā’ 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 “āthravan” or “Saṭhaeshtār”, owing to the law of dualism, then, the “Stot”
pertaining to seven Amshāspands within the “Kehrpā” or the astral body provide protection against it; i.e. if the Holy Spells which have been included into this Kardā are recited continuously, there will be the defence of the “Kehrpā” of the person highly advanced in spirituality. Many mysterious matters, especially “ā-tare” are embodied in this Kardā; i.e. an attitude inclining more to sins of commission, known as “freh-būṭh” 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-būṭh” 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 “mānthra”, as well as for keeping continuously in the “kehrpa” vibrations, (i.e. vibration-colours), this “Kardā” is most exalted and excellent. It will be helpful in maintaining the proportion of righteousness within the reciter.

In the same way, word by word translation of Kardā 19th, paragraph 59th, of Behram yasht is given below. (Kardā 19)


(59) We praise3 Beheram1 (yazata) created by Ahura Mazda2. May Ahura Mazda3 grant7 (me) a sharp5 “Chithra”76, 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.
Translator's Note:

Pages 508-510 are not translated and explained by Ervad Kavasji E. Kanga. These are translated by Ervad Phiroze Masani.